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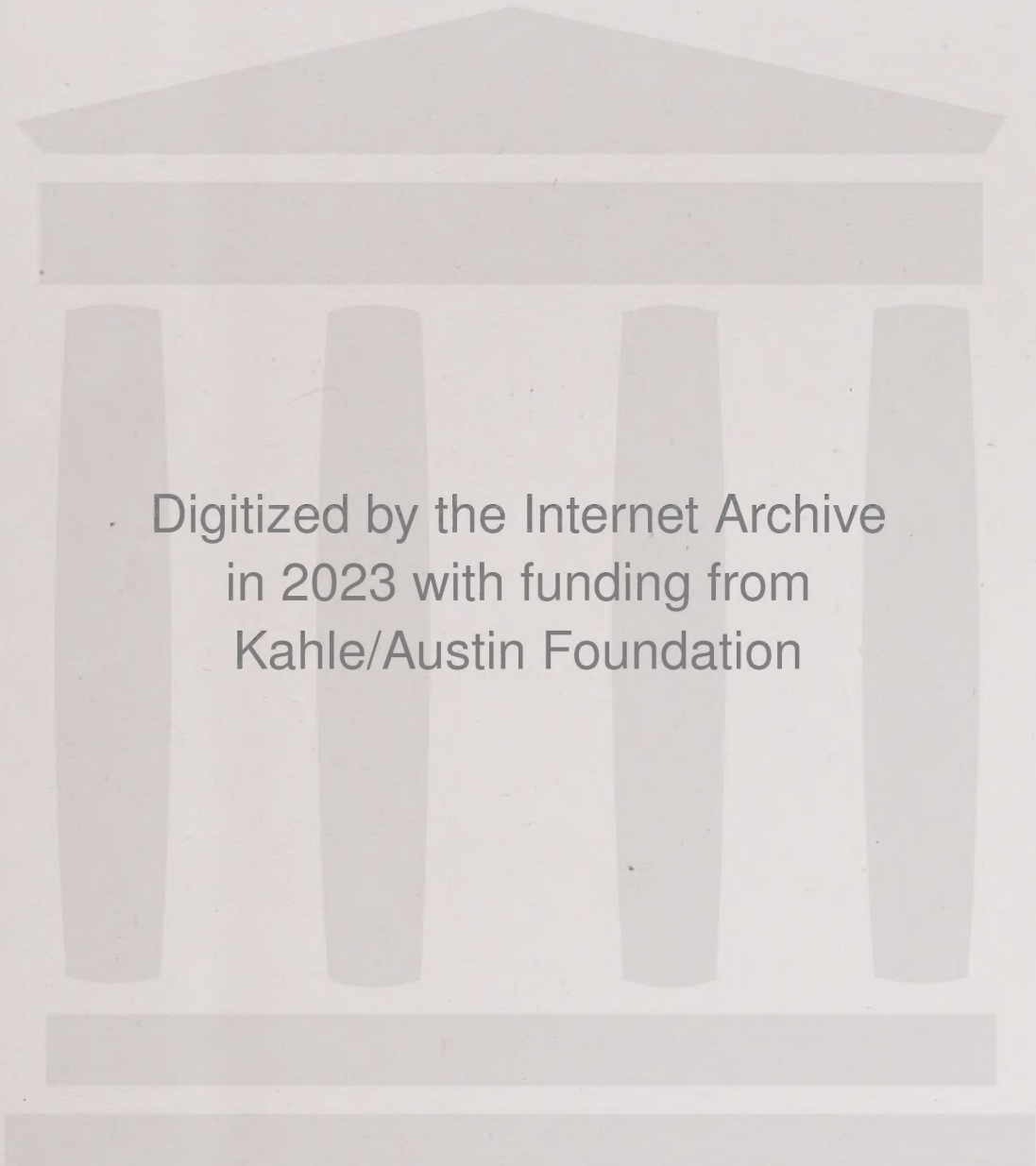
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PRESBYTERIAN HIST. SOC. OF CALIFORNIA

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NOTES AND COMMENTS.

OUR present issue contains the Introduction and First Lesson of Rev. J. D. Kilburn's System of Memory Training. The facts and principles will, we believe, bring new light to many respecting the memory and its working. It is questionable if so much information on the subject has ever been compressed into so small a compass in any language. It is of the utmost importance that these Facts and Principles should be thoroughly studied ; and although it may seem a trial of patience to wait for the next Lesson for a fortnight, we are sure that Mr. Kilburn has been well advised in giving no less than the time available during twelve working days for meditation and study and exercise in these foundation Facts and Principles.

Our readers will bear with us in pressing upon them our request that they will endeavour by every means in their power to interest their friends in this special feature of THE CHRISTIAN in the New Year, and so seek to extend its sphere of usefulness. And not on this account only, but on account of its evangelical, and evangelistic and missionary character, and as a medium for the interchange of thought on every Christian subject. We beg our readers' prayers for our work through the year now entered.

There are few things more difficult to retain with advancing years than a faith in the power to make new beginnings. Young people are full of good resolutions with the New Year, and they go cheerily into its early days, hoping to fulfil them all. As life advances, the memory of so many broken vows tends to paralyse us, and thus many pass into the New Year under a cloud of discouragement rather than an impulse to well-doing. Against this feeling we should fight hard, and "It is never too late to mend" for anyone, except the man who has lost faith in the power of God to help him. A more excellent way than binding down the will to an elaborate programme of reformation is to give ourselves into the hands of One who can carry out all betterment. No man was ever saved by good resolutions; the best can only attain victory by self-surrender, which is the beginning of life.

The Welsh pulpit has had more influence on the national life than that of any other country, and this largely because there has never failed a supply of eloquent and earnest preachers. One of these has just passed away in the person of Dr. Herber Evans, Principal of Bangor Theological College. He was one of the very noblest pulpit orators of his generation, and had immense influence among his fellow-countrymen. His style of preaching was a marvellous mixture of the pathetic and impetuous ; and his favourite themes were the sympathy and love of the Saviour, and the mystery of his Cross. Dr. Evans had often been tempted across the English border, but though he could preach with great power in English, and had held the chairmanship of the Congregational Union of England and Wales, he steadfastly refused to forsake his native land for the best churches in London, or the pulpit itself for Parliament. He acted on the principle that the pulpit gives a man fitted for its demands the very best channel for spiritual influence ; and he died in the assurance of having done noble service in his day and generation.

A short time since the writer sat down at the Lord's Table with an evangelical and spiritual body of Christians. The communion with the Lord and his people was refreshing, but the wine was fiery, and had he had a companion to whom drink was a temptation, it would have been felt to be a solemn duty to advise him not to taste it. Even if it were true that the unfermented juice of the grape were not wine, that would not touch the question, for the word "wine" is never used in connection with the Lord's Supper. It is always "the fruit of the vine," or the "cup." The hymn which says :—

> The juices of the Living Vine
> Were pressed to fill the cup,

does not suggest a fermented, much less a fortified, wine.

Can there be any doubt that God's faithful Apostle Paul would have extended to the cup at the Lord's Supper the principle and exhortation : "Let us follow after things which make for peace, and things whereby we may edify one another." "Overthrow not for meat's sake the work of God." "All things, indeed, are clean; howbeit it is evil for that man who eateth with offence. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak.... We that are strong ought to bear the infirmities of the weak, and not to please ourselves." Will not the strong brethren, for pity's sake, use the juice of the grape, the fruit of the vine, according to the words of the Lord Jesus, instead of the fermented wine which He did not ordain ?

We turned in, on the first Lord's Day morning of the New Year, to a meeting where, at the Lord's Table, the "cup" contained the unfermented juice of "the fruit of the vine," In conversation at the close with the presiding minister, touching upon various experiences, pleasant or painful, he said: "We have a solvent for all our difficulties. Some of our sisters are women of prayer and of faith in God. When any trial arises we name it to them, and in secret as well as in their meetings they lay it definitely before Him, and it is soon removed." A church blessed with women of this pattern must be a blessing wherever it is found.

Our friend also gave us to understand that their Saturday night prayer-meeting was like a well of water, refreshing them during the coming day and week. Amongst much that is saddening there is not a little that is bright; and the Saturday night prayer-meeting is in many places a living institution. At the East London Tabernacle it has been for many years one of the principal meetings of the week, with hundreds in attendance.

We are rejoiced to know that such meetings are on the increase. The coming revival must come by the way of prayer. For "Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord : Ye shall not see wind, neither shall ye see rain, yet this valley shall be filled with water, that ye may drink, both ye and your cattle and your beasts. And this is but a light thing in the sight of the Lord ; He will deliver the Moabites also into your hand." Not only shall his Israel be refreshed, but He will give victory over the forces of the enemy.

We recently called attention to the type of "dispensational" teaching which sets up the words of Paul against those of Christ, holding the Apostle's teaching as for the Church, while the Master's belonged to the kingdom, and was Jewish rather than Christian in character and substance. *Evangelical Christendom*, in some cogent remarks on our notes, says :—

> If Paul is the only Apostle with whom and whose writings we have to do, and if Peter, John, and James, and Jude wrote only for the "Kingdom," and not for "the Church of God," their writings, as well as the Epistle to the Hebrews, which have hitherto instructed and guided and comforted Christians throughout the dispensation, will be very apt to be put aside and neglected as not intended for us. Dispensational truth, no doubt, is important, and the old-fashioned wholesale application of the prophecies of the Old Testament to the Church, has wrought much mischief to prophetic interpretation. But has not in this case the reaction reached extravagance ?

As our contemporary well says, if "rightly dividing the Word of Truth" is urged upon us, there is such a thing as *wrongly dividing ;* and the worst kind of division is that which practically robs us of some of the most precious portions of Holy Scripture which are as much intended for us as for those to whom they were first addressed.

Dr. Fairbairn touches the real weakness of a good deal that is going on in the churches of to-day when he says that :—

> Men think so much of modes, love so much sensuous elegance, richness of detail, and harmony of effect, that the conduct of worship is becoming a sort of depraved fine art.

The chief thing is too commonly lost sight of. Not the worship, but its accompaniments, are the theme of conversation and the object of anxiety. But if once the spirit of worship dies down, everything dies with it. The income, the members in attendance, the interest and brotherly regard, the unity of peace of the churches suffer. Churches exist for one thing—the glory of God—and no other object can hold them together for long.

In a most admirable and informing address on the "Newspaper Press during the Queen's Reign," given at the Crystal Palace by Mr. A. E. Fletcher, late editor of *The Daily Chronicle*, some weighty words were uttered as to the responsibility of newspaper conductors in their choice of reading matter. The lecturer said :—

> When I think of the terrible competition amongst editors to supply their readers with information which is not worth knowing, and to give them a record of events which had better be forgotten ; when I re-

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member the large amount of space which they devote to revelations of the divorce courts, the betting rings, and the gambling hells, and the small amount they give to what is going on in our Universities, churches, and learned societies; when I think of the rivalry among them to let people know what the worst men are doing rather than what the best men are thinking, I am bound to admit that the Press has not altogether fulfilled that high mission which those who fought so gallantly and so fearlessly for its freedom fifty years ago thought it was going to achieve.

No living man has a better right to rebuke his brother craftsmen in such cutting and dignified terms, for it is an open secret that Mr. Fletcher vacated his position as editor of one of the most powerful daily prints of modern times rather than foster the gambling mania by the publication of the betting odds. We could wish there were many more such examples of readiness to sacrifice position and emolument for the sake of high moral principle. Mr. Fletcher's lecture is reproduced in Mr. Nankivell's *Reporter's Magazine*. (4d. *Sir Isaac Pitman & Sons.*)

Rev. T. G. Selby was guided by true insight into the needs of the times when he chose as his subject for the Fernley Lecture, "The Theology of Modern Fiction" (*C. H. Kelly*). Theology has taken a large place in fiction since Scott laid down his pen; truth and falsehood are held in solution in those fascinating volumes, which multiply like leaves in spring. Though the interest may, for most readers, lie in the plot, the influence of the author's theological views is all the time being imbibed. They are not presented in an abstract form, and are really recognised for what they truly are, but they are not the less powerful on that account. One of the most deadly errors taught in the unfolding of fictitious character is a false idea of the Divine Government of the world. Mr. Selby remarks:—

> Things could turn out as Thomas Hardy represents only if the universe were under the direct sovereignty of the devil.

A book like this ought to have a sobering and classifying effect upon novel readers. If modern fiction is, in the main, imparting wrong ideas of God and of the human will, it could hardly be doing a worse work.

The pace at which we are living in these days of quick intercommunication has a very serious side. It is exhausting and unfitting men for the highest kind of work and service, and while the process of deterioration is going on there is a depressing sense of weariness and incompetency. Emotion, too, is being spent at an alarming rate. Fiction consumes the hearts of thousands; they are excited, moved, melted, over sorrows that never existed, and their hearts are left barren and dry, without the power, or the desire to sympathise with real trouble. The jaded feelings also call for a fiercer stimulus, and hence the exaggerated tone of so many recent novels. The corrective is the soothing and calming influence of sacred Scripture, and attention to the duties of daily life.

If a battle had been fought this last year by our army, resulting in the death of nearly four thousand men, and the wounding of fifty thousand more, the event would have stood out as one of the blackest in the record of 1896. Yet such was the loss inflicted on the great army of labour. The sea claimed most of the dead, next the mine, next the factory, and next the railway. The factory, the workshop, and the railway claimed forty-two thousand of the injured. It is impossible to estimate how much misery is represented by these totals—widows and orphans made; poor and aged persons deprived of their only stay; little children and feeble women compelled to face the struggle of life for themselves and for "father," who now can work no longer. And this goes on every year! How much is preventable we cannot say, but where employers are liable for the results of accidents there are far fewer accidents than where they are not. It is surely time that all were made liable, and no "contracting out" permitted.

The Van Mission of the Church Association has done good work in many country parishes during the past year. Its purpose is to spread the knowledge of the Bible and of Protestant principles among the agricultural population. Many clergymen welcome the visit of the colporteur, and give them every help in their power. It is significant that some on the other hand do all they can to put obstacles in the way of the work. One of them forbade two colporteurs to hold a meeting in *his* parish. They naturally persisted in their purpose, whereupon the unwise man came out at the time of the meeting in his official robes and forbade his parishoners to remain. We are glad to hear that no one left, and that the next night the whole population turned out as a protest against this clerical tyranny. In another parish the vicar "had masses for the conversion of the colporteur"! In spite of this opposition, and partly because of it, the work is succeeding admirably in its purpose.

The venerable Major Conran writes to us, describing from past Indian experience the unspeakable horrors of famine in that land. He makes the suggestion that a public subscription in aid of the famine fund should be organised in commemoration of the Queen's long reign. We are sorry to find from Lord George Hamilton's letter to Lord Kinnaird that the Government do not apparently take a very serious view of the situation.

How little civilisation, apart from religion, tends to bring right thoughts into men's hearts towards others of alien race and colour is sadly shown by Mr. Selous (the African explorer) in his new book on South Africa. That enterprising traveller writes regarding the native races of South Africa, some of whom are now in revolt in Bechuanaland:—

> The Kaffirs whom we sought to destroy with as little compunction as though they were a pack of wild dogs are not men and brothers, but monsters in human shape, that ought to be shot down mercilessly like wild dogs and hyenas.

If this is the attitude of the average South African settler, is it any wonder that there are occasional reprisals in the shape of massacre and murder, and that periodical revolt breaks out against the contemptuous tyranny of the white man?

Dr. W. P. Martin, who went to Hong Kong in 1850, gives in his book "A Cycle of Cathay" (*Oliphant, Anderson & Ferrier*), a hopeful view of China, as we believe all men do who can remember it for forty or fifty years, and can contrast now with them. He found when he went between 100 and 200 converts; now there are between 50,000 and 60,000; there are 1000 organised companies of believers, and hundreds of native pastors. It is to these native pastors he looks for the evangelisation of the whole nation. Even if it took a thousand years to do it, "China for Christ" ought, he says, to be the war-cry of the new crusade. But with the growing multitude of native agents, "the work of evangelisation may be practically completed in the tenth part of that time." There is no danger of too many workers from old Christian lands entering this great harvest field of China; but Dr. Martin says that weak and ignorant men and women are out of place there.

Seventy-five years ago the firm of Whitall, Tatum and Co., of Philadelphia, U.S.A., glass manufacturers, decided not to manufacture things which could be used either in the trade in intoxicating drinks, or for warlike purposes. They have never made a whisky flask, nor any description of spirit bottle; and have frequently declined orders from the Army and Navy departments of the United States. Adherence to these fine principles has not injured them. No doubt the complications of business make it very difficult for some firms to keep clean hands, but is it not in such circumstances that we see the worth of the discerning conscience, and the upright will, and the obedient trust in God? The difficulties and losses in the path of the Christian are not things to be avoided, but to be triumphed over in the strength of Christ. More of this separation from "the world" in business, would produce an immense impression in favour of the Gospel.

Progress in Spain.

WRITING from Linares (Cambronenas 27), Jaen, Spain, to his old friend, Rev. J. T. Dunn, of the Metropolitan Tabernacle, London, S.E., Rev. J. P. Wigstone says:—"First, as to our preaching. We preach salvation through Christ (as Acts iv. 12), salvation for the lost sinner, salvation to be had at once, salvation which includes repentance, pardon, justification, holiness, help for this life and glory by and by; and that this salvation is revealed in the Holy Scriptures, which are the Word of God.

"Then as to Rome. My experience of twenty-three and a-half years in this country, where Rome has had all her own way, is that she is what she professes to be, 'always the same.' She is this in the sense of being the bitter enemy of God's Word, God's salvation, and God's people. We see her here as Merle-d'Aubigné describes her in his 'History of the Reformation,' and we find Chiniquy's statements more than borne out by facts of everyday occurrence here. In England Rome shows the sheep's clothing, and appears, in the Pope's letter, for instance, to be desirous of promoting Bible reading; here she is in favour of Bible burning! In England she speaks of her 'Nonconformist brethren;' here she persecutes unmercifully, and says that a thief, an assassin, an adulterer, is to be preferred to an Evangelical Christian.

"As to liberty, let the experience of the Archbishop of Dublin speak. The meeting place in Madrid, which he so warmly promoted, still has its front door shut. It is next to impossible to get permission to erect the plainest buildings for the preaching of the Gospel. I have seen the priests accompany the authorities when entering by force the houses of Evangelicals; I have seen them, in spite of the protests of the father, take the dead body of a child, and bury it in the Roman Catholic cemetery. O England, where would your liberty be if Rome ruled!

"Then, as to our work. Our meetings here are better attended than they have been for a long time, and within the last month two new villages have invited us to take the Gospel to them. We have more on hand than we can well manage; but what we are most thankful for is that from among the converted men some are being raised up to carry the Gospel to their fellow-countrymen. I have just returned from a visit to places in the north-west of Spain. In Morgandanes a man was converted through seeing the priests stone us. That was in 1878; he is now at all times ready to take the meeting. At Marin, one who was converted in 1877, works at his trade, but is ever ready to preach the Gospel. There are many others in the north-west. Here we have three or four. On a recent Sunday one of them made a tour of four villages, speaking in all of them, and in the evening preached at Carolina. This is nothing exceptional with the friend in question."

Papers on Missions.—6.

THE CHURCHES AND THE SOCIETIES.

WE have been at some pains in the preceding papers to show that to Christ and his Church God committed the privilege and responsibility of being his witnesses. We know how perfectly the only begotten Son who is in the bosom of the Father revealed Him; how fully the Son of Man who is in heaven, spake that which He knew, and testified that which He had seen, of heavenly things, which none but He who came down from heaven could have known or spoken; how He witnessed a good confession before Pontius Pilate, and sealed his testimony with his blood; how the Faithful Witness, the Firstborn from the dead, promised that his apostles and disciples should receive the power of the Holy Ghost coming upon them, and should be his witnesses to every creature throughout the world.

We know how nobly the eleven apostles and Stephen, and the believers scattered abroad by Saul's persecution, and Paul the Apostle (as one born out of due time, yet in God's own time), went everywhere preaching the word; how James followed Stephen in martyrdom; and how the murderous Herod proceeded to take Peter also, but the Lord delivered him. These indeed were the days of unleavened bread—the unleavened bread of sincerity and truth. But those days passed, and human history has no sadder story than the subsequent cold indifference, growing into actual opposition, of the Church of Christ, to the fulfilment of the last command of the risen Lord, that repentance and forgiveness of sins should be preached to every individual among all the nations.

But a hundred years ago, and since, although the churches as a whole have fallen far short of their duty in regard to Missions, a few men like Ward, Carey, and Marshman, Henry Martyn, W. C. Burns, Dr. Duff, and many more of the like spirit, were awakened to the command of Christ, and inaugurated and continued the Missionary movement of these latter days.

The various existing Societies have been the result, and a noble work they have done, and still are doing. For whether the churches are or are not alive to their high privilege of sending the Gospel through the world, no such work can be carried on upon an extensive scale without an organised and organizing executive body. This leads us to consider the true relation of the societies to the churches.

Evidently if the churches are divinely entrusted with the evangelising of the world, the societies stand to them in a relation similar to that of the directors of a company to the shareholders, or the executive of a society to its members. But the indifference of the churches to the great commission received from their Lord has forced upon the societies a more prominent relationship, so that, instead of the societies serving the churches, the churches may be said to serve the societies. Instead of the churches accepting the work committed to them, and employing the societies as their executive, the societies have undertaken the work and appeal to the churches to help them to accomplish it.

The theory or the method may seem of little consequence, so long as the work is done. And the successful conduct of any work, depends not so much upon the system as upon the men who manage it.

Nevertheless, God's pattern cannot be departed from without loss, and the Gospel cannot be made known in any other way so well as by the method which He has devised. While, therefore, giving all honour to the societies which have supplied the churches' lack of service, if God's work is to be done it must be done according to his plan: just as a cathedral must be built according to the architect's design. (See Ezek. xliii. 7-12.)

There has been no more effective cause of the decline of the Church, and of her loss of Pentecostal power, than her failure to recognise that to her every member was committed the ministry of reconciliation; and that the power of the outpoured Spirit was promised for that sole purpose. Any retrocession from that responsibility on the Church's part, and any committal of it to a section of its members, weakens the Church, and burdens the organization which undertakes it with a burden greater than God has laid upon it. It is impossible for the evangelization of the world to be accomplished according to God's design, unless every member of the body fulfils the function which its Creator has assigned to it.

The Church is by God's appointment the great Missionary Society, and nothing in the world's history is more appalling than the heartless neglect which has left generation after generation of the heathen world to perish, without ever having heard the name of Jesus, or the good tidings that "God so loved the world that he gave his only begotten Son" to die for its salvation.

With regard to the Constitution of Societies and Missions, the membership of some older Societies consists of the subscribers, while the missionaries themselves are not recognised as members.

On the other hand, some younger Missions constitute the missionaries the members, and the contributors are contributors and nothing more, so far as membership is concerned. But the missionaries, even in this case, are not members of the society in any responsible sense.

Thus the elder "Societies" and the newer "Missions" are alike in this: that the missionaries are practically the agents of the societies or missions, rather than "the messengers of the churches, and the glory of Christ."

The churches, not the societies, are mainly responsible for this state of things. And we respectfully commend this view or the case to all evangelists, pastors, and teachers, and urge upon them the necessity of declaring the whole counsel of God—

THAT WE ARE SAVED TO SERVE,

and that every one who is delivered from the power of darkness and translated into the Kingdom of God's dear Son, receives by the very fact of that deliverance and translation, the obligation, by every means in his power, to make known God's great salvation to every creature, at home, in neighbouring countries, and to the uttermost part of the earth.

The delegation of that responsibility and privilege to any other body, and the assumption of that responsibility and privilege by such body, even though it be a part of the Church itself, diminishes the individual Christian's sense of responsibility and privilege, to his own great loss, to the limitation of the work, and to the falling short of the glory of God.

We have no intention to assume an *ex cathedrâ* tone, or to attribute anything but honour to those who, individually or in association, are sowing the word of the Kingdom at home and abroad. And we shall be very glad to receive the help of correspondents in the consideration of this most important subject.

M

Three Veteran Saints.

A FRIEND has written to the three brethren whose names are given below, each of whom has passed his ninetieth year, asking for a brief testimony as to their experience. Each has given his consent to his reply appearing here:—

Beloved brother in the Lord, — I have never been happier in the Lord in my whole life than now; and every disciple in the Lord Jesus may be so, if attaining to old age.

The conditions to be attended to are:—(1) Habitually to trust in Jesus alone for salvation; (2) to treat Him habitually, under all circumstances, as a Friend; (3) to read diligently and habitually the Holy Scriptures with (*a*) prayer, (*b*) meditation (with practical application), (*c*) to carry out in our life what we read.

Acting according to this, our peace and joy in the Holy Ghost will increase more and more.—Yours affectionately, in our Lord,

GEORGE MÜLLER (aged 91).

New Orphan Houses, Ashley Down, Bristol.

Dear Brother,—"By the grace of God I am what I am." In looking back at the trials that have been allotted me, I can from my heart say, "Goodness and mercy have followed me all the days of my life." I have strong cause for gratitude that my Heavenly Father saw fit often to cross my purposes. In heavy trials I have had to fall back upon the promise, "I will never leave thee nor forsake thee." He has thus far led me in my pilgrimage, and will still do as He has said. We need to take all our cares and wants to Him.

Whilst in this time state for a short while I desire to be a witness that God is right in all that He does, however dark and mysterious his ways may appear. "Thou shalt guide me with thy counsel, and afterward receive me to glory."—Yours sincerely,

22, *Hornsey-rise, N.* P. TERRY (aged 91).

My dear Brother,—I send you in return for your loving words, "Whither the forerunner is for us entered." Oh that word "forerunner"! He is waiting and longing for the time when He shall "come again and receive us to Himself, that where He is there we may be also."

My day of birth natural is January 4, 1803. I have known Christ by the Word and Spirit of our God more than threescore years and ten, all happy, all blessed. I am giving thanks continually, and in my constant review of all my life I see more and more cause for thanksgiving to God, and praising his Holy Name, together with deeper and deeper reason for self-abasement before Him. The God of love and peace be with you and all among whom you are serving Christ. Farewell.

Affectionately yours in Him who is quickly coming, ROBERT C. CHAPMAN (aged 94).

New-buildings, Barnstaple.

Blind in Palestine.—As it is found that blindness prevails more in Palestine than in Syria, it is proposed to establish a Home and School in Jerusalem. Already a few young girls who are very anxious to learn have been placed in our care, and a day school has been commenced where they are learning to read, write, and make their own clothing. We desire to give the Scriptures to those among the blind who can read. These Scriptures will have to be written chiefly by hand (in Arabic Braille), and will therefore be an expensive work, but we hope to employ the blind themselves when they can write correctly. Further information may be obtained from Miss Ford, c.o. American Consul, Bethel, Jerusalem; or (in England) of Mr. A. F. Lauder, 65, Lansdowne-road, Croydon. M. J. LOVELL.

Jerusalem.

"Back to Christ."

SINCE the foundation of the Church by our Divine Lord, nearly every generation of Christians has been blessed or afflicted with some imposing cry which voiced the agony of enslaved souls that yearned for liberty, or the discontent of those to whom perpetual novelty was the *summum bonum* of life. Thus, the watchwords of the Reformation and of the Great Evangelical Revival are regarded with admiration and gratitude by all true Christians, while, on the other hand, some of the cries of partisans which issued in factions and heresies are properly regarded by us with horror.

Among the many cries which resound in our hearing to-day there is one which at first seems to be true and helpful, but which upon closer examination turns out to be most misleading. It is that cry which is echoed from many pulpits, and by much of the current religious literature—"*Back to Christ.*"

In so far as this cry represents a real desire to return to simpler New Testament ways, and to a fuller recognition of Christ's Mastership, it must be hailed with delight: but in so far as it expresses a desire to ignore the later Apostolic teaching, professedly in favour of certain ethical teaching pronounced by our Lord in his early ministry, it must be received with very grave suspicion. For there is no question that the cry really means "Back *from* the Apostles"—chiefly from Paul—to the Master Himself." It is impatience with the Apostle's dogmatic teaching that has resulted in the present "backward" movement. It is said that the Pauline conception of the Atonement is not justified by anything which the Master ever uttered; that, in fact, Paul misunderstood, and consequently misrepresented Christ; therefore he is directly challenged, and it is proposed to retire from him to the ethical teaching of our Lord. This pitting of the Master against Paul has recently been done (in a most graceful literary fashion) by one who has won his reputation as a writer of pleasing Scotch stories, and his book has commanded much attention.

Now, while we shall be most unwise to object to a new teaching simply because it is new, we shall be equally foolish if we permit ourselves to accept every new thing for that same reason. We must still "try the spirits, and see if they be of God." Let us, therefore, try this new spirit, and see whether its claim is justified.

And first, let it be clearly understood that the Christ to whose teaching we are asked to return is the historic Christ, the Christ of the Gospels; the Christ who voluntarily limited Himself; the Christ who often deliberately *veiled* his speeches so that many of his hearers of uncertain mood "might not understand"; the Christ who said at the *close* of his ministry that He had "many things" to say unto his disciples which at that time they "could not bear"; and the Christ who distinctly said that *his* teaching was not final, but that it should be supplemented and developed by the Holy Spirit.

To one of the earliest sermons of *this* Christ we are told we must return, and for this we must renounce whatever in the Epistles appears to contradict the word of the Lord Himself. This is a tremendous demand to make, and the more closely it is examined, the less satisfactory it appears to be. These professed partisans of Christ seem to have forgotten what Jesus Himself said about the development of his teaching by the Holy Spirit. Indeed, the cry, "Back to Christ," is uttered in ignorance of the presence of the ever-living and teaching Spirit. Those who most loudly clamour against the "bondage of creeds" are most illogical when they seek to bind us to certain of our Lord's words which were frequently (so He Himself said) a concession to the denseness of his hearers. The men who were most in contact with the historic Christ understood Him the least: for this he frequently chided them; but after Pentecost, when the whole life of the Church was lifted into a higher sphere, they understood clearly what the Master had taught, and they understood it in the true and larger sense.

To return to the ante-Pentecostal Christ would be a distinct and irreparable loss: The glory of our dispensation is that we live in the time of the Holy Spirit, and of the *exalted and uncircumscribed Christ.* The office of the Holy Spirit is that of the Church's teacher, and his teaching must be progressive. So our Lord Himself said: "He shall receive of mine, and shall show it unto you."

In this light, it would be most surprising to find in the Epistles a mere echo of our Lord's earthly words. If we believe our Lord at all, we naturally look in the Epistles for an amplification and an exposition of those truths which He spake with reservation in the days of his flesh. And we are not disappointed. The Atonement, as expounded by the Apostle Paul, does not "contradict" the Atonement as stated by Jesus—it amplifies and develops it, and sets it in its true relation to all the other cardinal Christian doctrines. The Apostles in our Lord's lifetime did not understand the Atonement at all—they sought to dissuade Him from the Cross; but after Pentecost, under the discipline of the Divine Teacher, they perceived its grand meaning, and so expounded it to their hearers. Compare, for example, Peter's *pre*-Pentecostal, "Far be it from thee, Lord," with his *post*-Pentecostal, "Ye were redeemed with the precious blood of Christ." Similarly, with the subject of the "Kingdom," we are told that if Christianity is to live it must go back to the Sermon on the Mount, and move away from the dogmas of the Epistles. But, as a fact, the Epistles simply amplify the Sermon on the Mount, and, what is vital to the whole question, they reveal the secret of living out that Sermon. It is one thing to admire the Sermon on the Mount as a code of ethics; it is quite another to *live out* its principles. For *that* secret we must go to Paul and the other Apostles, who, instructed by their Divine Teacher, show us that that Sermon in practice is the *fruit* of the Spirit. To appeal from the Apostles to Christ in this manner, is to appeal from power to picture.

This appeal from the Apostles to the Christ of history is very lame and out of place when it is fairly examined. Its faults are upon the surface, and it is a matter for astonishment that so many have been misled by it. One thing that also seems to have been almost entirely overlooked in this discussion is that we owe to the Apostles the very records of the Gospels which are pitted against the other writings of the same holy men; and, further, that the Gospels were written long after the doctrines were formulated. The First Epistle to the Thessalonians is older than the earliest Gospel—its admitted date is 52-3 A.D.—and in it will be found a complete body of Christian doctrine. Let this fact be weighed. Moreover, the Gospels *were not the text books* of the Apostles, but they were the outcome of apostolic life and preaching—the literature of a *living society*, written to account for that society.

No! we will not heed this hollow parrot cry, "Back to Christ." We do not desire, nor do we need to go back to limitations, when within our grasp is a perpetual amplification. Christ is exalted; the Holy Ghost is here. What we need is to be brought into line with the exalted Christ, through the Holy Ghost, and then move ever onward, guided by our unerring Teacher.

Lewisham, S E. F. C. Spurr.

Among West End Poor.

By Rev. Mark Guy Pearse.

PERHAPS the most terrible hindrance we have to contend with in work among the poor of West London is the ignorance of those who could help us if they would, and who would help us if they knew the condition of things almost at their doors. Not long ago a lady in the West-end said to one of our Sisters, "If you work amongst the poor, of course you come from the East-end." Another lady said, "Of course there are no slums in the West end."

The houses now occupied by the people of Soho and in the streets off Tottenham Court-road were originally built for a family of eight or ten persons. All the arrangements are in accordance with this purpose. There is still what was the kitchen, and here is found the only convenience for cooking. It is now a living room where you may find a man and his wife with three or four children and sometimes a lodger. The other rooms have only a grate, and here the cooking must be done as best it can. On one occasion one of our Sisters wanted to prepare some food for a sick woman: the only cooking utensil in the place was a fork with one prong.

The day before Christmas I went with one of our nurses to some half-dozen houses opening off a main street, bearing the name of one of our most prominent peers. Rough passages led into courts of two-roomed houses of the most miserable description. The first room I entered was almost filled with a bed and a table. The atmosphere of the place was choking. The mother was out, but a sharp little lad who held the baby told me all that I wanted to know about the place. The father of the family earned 17s. 6d. a week as a parish road-man, he paid 5s. a week for rent. His wife came in whilst we were there, and said proudly, "He always brings home his money, and there isn't a better husband in London." There was the lad the nurse had come to visit, little Jimmy, suffering from hip disease, and who began to dream of heaven when a real half-crown was given him to buy some Christmas cheer.

The next room we visited it was difficult to get into, and more difficult to stay. A space of 8ft. by 4ft. was filled with furniture, and in a recess was the bed. On it lay a poor girl of seventeen, dying of consumption. Here lived a wife and children, and the husband, when he was at home, sharing the bed with the invalid girl. He is a ship's cook, and when in work earns £2 to £3 a month. They pay 4s. a week for the room. Here, too, all the cooking had to be done in an open grate, and all the household work in the room where the dying girl lay. To this family a half-crown meant more joy than scores of families in the West-end have spent pounds to secure.

Here is a fact that puts the condition of things very concisely. Those who have taken the poor children from the West-end into the country will tell you that neither the boys nor the girls had any idea as to the purpose of a night-gown. Sometimes it was put over the other clothes, sometimes the clothes were put on again over the night-gown. When at last, after a bath, the white night-shirt was donned, one of the little fellows said with awe, "I suppose we're angels, now."

In comparing East or South London with the West, that which aggravates the condition of our people is the enormous rent they have to pay. *A third of the income must go to pay for a decent room in which to live.*

Anything you can do to arouse an interest in the poor of West London cannot fail to render a great service.

West London Mission.

A Threefold Motto.

A NEW YEAR'S ADDRESS,

BY REV. F. B. MEYER, B.A.*

THERE are many thoughts that crowd in upon us to-day as we stand on the threshold of a new year and of a new century. The one thought that presses most on me is the great dearth of great men. One year after another is decimating the ranks of our leaders. As we look into almost every branch of human life, we are struck with the paucity of commanding minds. Surely this indicates the near approach of the King of Men. It is as if the space were being left vacant that his predominance might be more apparent.

Then there is the great concentration of thought upon the east of Europe, which has always been the focus and scene of God's greatest work. The great question which has baffled the ages is still to the front, and must be to the front until it is solved. There is but one solution for the Eastern Question—in the advent and deliverance of Christ. It seems as if He were saying to the nations of the world just now, "Stand by; this is one of those knots that I Myself must untie."

We are also struck, I think, with the growing materialism and apostasy of the professing Church. Every year we are more alarmed at the inroads of Ritualism and Roman Catholicism. It seems perfectly appalling; but it must be so. The Harlot must be revealed before the Bride of the Lamb stands forth in her true beauty. We must not be at all surprised, therefore, to be assailed on all hands by tidings of the great apostasy of professing Christendom. But in the heart of all this—amid the great events which are convulsing modern Europe; amid all the tumult and turmoil which are causing men's hearts to fail them for fear, God has his inner circle, those who are hidden in his secret place, those who speak often one to another as the advent of the Lord draws nigh. Thus gathering together we have reason to believe that we are very near the mighty advent of the Latter Rain. As the dispensation preceding this closed with a blessed Pentecost, so surely is this dispensation going to close (and those who live nearest to God are more and more sure of it) with a mighty outpouring of God's Holy Spirit. "Ask Me for rain in the time of the Latter Rain." This is the time of the latter rain; let us ask for rain; let us gather together more and more throughout the country to wait upon God for the latter rain.

It is very remarkable that just at this time there should be an outbreak of revival work in America. I should think, from all that I hear, that Mr. Moody has never been in such a work as in New York lately. And I am sure that the great quickening of the hearts of God's people in our own country within the last few months or years is significant that God, through them, will mightily work upon the ungodly. Lift up your hearts, and be sure that God is going to do a work which we shall marvel at. I believe, too, that we shall see the Lord's working in our conferences; there will be more praying in our gatherings. I believe the Spirit of concerted prayer will be poured out on all parts of the church. Oh that, forgetting all our divisions, we may come together and wait on God for a new baptism of the Holy Ghost.

All these things lead me to give you the threefold motto which I take from Luther's Bible: "Be silent to the Lord, and let Him mould thee; fret not." Our own English version gives the words thus: "Rest in the Lord and wait patiently for Him; fret not," but I like Luther's version, as I have quoted it. There is a great deal of fret among God's own people. I will speak of it in three directions—fret in prayer, fret in usefulness, and fret in the growth of the Christian life. In each of these three departments the message of God to us to-day is, "Be still; rest in Me; wait for Me, and I will mould thee."

First, as to *Prayer*. With many of us it is rather a mental exercise than a waiting on God. We gird ourselves to agonize and strive with God, with too much of the energy of the flesh. We desire the conversion of our Sunday-school class or our congregation; for the success of this work or that. We frequently go to God in prayer as though by the intensity and impetuosity and vehemence of our ejaculations and agonizings we will appease Him. I have sometimes met with people who reminded me of the priests of Baal, who cut themselves and cried, "O Baal, hear us!" from morning even till noon, as though we were going to compel God to do as we will. A man does not prevail with God that way. In your own home, what is it that prevails with you most? It is not the boisterous strength of some child that will have his way; but the helplessness of the little cripple that lies in that bed. As that little helpless one looks up to you there is more that touches your heart in its mute appeal than in the strength of the other.

So it is in *Dealing with God*. True prayer is getting into sympathy with God; in knowing what God wants to give us; in understanding the mind of Christ revealed by the Holy Ghost. In your prayers this year be less eager to impress certain things on God than to let Him impress things on you. Instead of going to God with a certain programme, let God inculcate upon you his programme. If in your daily prayer you would quietly wait and stay your fever, your passion, your vehemence, till the Holy Spirit moulds you, you would find yourself presently more vehement, more intense, more ardent; not with thoughts and desires generated in your own heart, but with thoughts and desires that have descended to you from God out of heaven.

So much of our praying time is wasted time, because we are not in the current of God's thought, we are not in a line with God's purposes. We want this and that, as the woman did who came to Christ about her daughters. She had to learn to put Christ in his place, and take her own place amongst the dogs, and then the answer came. You say you must have your child converted. Yes. But if you "be still" about it, and trust God, you will find that his desire will animate your prayer. You will not pray for the child to be converted because it would be such a relief to your house and to yourself to have her sympathy; but you will want her converted because God seeks it for Christ's glory.

So also about our *Christian work*. I know my own heart, and judge by it of the hearts of other believers. There is so much Christian activity, so much advertising, so many new methods, so many rather sensational appliances in our Church work. We do so much more philanthropic work than our forefathers did; we are so thick on the ground; we want to keep our church well to the front; we are eager not to be left behind in the busy rush. We say we want to do as much good as we can, and probably we mean it, but yet we take care still to be well in evidence.

Here, again, comes our motto, "Fret not." Do not be so impassioned. Do not be always seeking new methods. Do not be always looking into the papers to find some new thing that you may adopt. Do not be tearing leaves out of other people's diaries, so as to reproduce them in your own life; they may not at all pertain to your disposition or idiosyncrasy.

A great deal of the work that we have done in the world will not bear inspection; we might as well not have done it at all for all the good it has effected. *We* promoted it. *We* threw ourselves into it. *We* collected the funds. *We* sustained it. The whole thing emanated from us, and ended with us. If we would do less, and quietly permit God to mould and fashion us, He would show us just what He wants. If other men did more work, made more show, it would be sufficient for us to stand before Him and say: "It is enough for me to serve thy purpose in the world; I will not fret myself."

You say, "Do you not think that might lead to indolence and inactivity?" Put your question to Paul, and ask him what he makes of it. You find that all through his Christian life he is perpetually talking of work; "yet not I, but God who energises in me mightily." The result in his life was that he could not be in a city for an hour without talking to a demoniac; he could not be in prison, but before midnight he convinced and baptized his jailer; he could not stand before a Roman Governor, but he almost persuaded him to be a Christian; he could not be tied to a soldier for a few hours, but he would speak to his guard in the power of Christ. Talk about taking things easily! When you have the dynamics of the Holy Ghost in you, as well go to an engine and suggest that it should take it easily along the line when the furnace and the steam are in full blast.

A word in closing about character. I have often met those who say they are not making as much growth in grace as they would like. They rush to this convention and to the other; they read a variety of devout books; they try all kinds of methods, and they are perpetually endeavouring to acquire something. A friend of mine put it so truly the other day. She said that for four years she had been trying to *attain* something; now she saw she had to *obtain* it. There are plenty of people trying to attain to something—Holy Ghost fulness, Pentecostal power, deliverance from sin, and so on—always trying, fretting, and worrying over it. Whereas the true way to be really holy, really full of God, is *to be still*. I have found such help lately in my life in sitting still before God—not in trying or reading or agonising, but simply waiting with all the windows and doors of the soul open to the south wind. That is the way to get holy—let God into you. Fret not therefore in prayer, in regard to Christian work, or to Christian character. So may God give to each one of us years full of Himself, till Jesus Christ come.

* At Exeter Hall, January 1.

The Threshold of the Year.

LORD, where thou callest, I will go,
Upon that word relying—
That Thou my help wilt ever be,
My soul's deep need supplying.
The way in which Thou leadest me
May dangerous seem, and hard to see;
But I will tread it undismayed
By danger or by gloomy shade.

For why should doubt oppress my heart,
Or anxious fear assail me?
I lean upon Omnipotence,
That arm can never fail me.
What need to me of creature aid?
Upon the Mighty, help is laid;
And paths most rugged and most drear
Are gates of heaven when He is near.

Yes, where was desert waste before,
The streams of life are springing;
And where the hush of sadness reigned,
Are angel voices singing.
And mine, too, mingles in the song,
As with glad step I move along—
Thy faithfulness and love, O Lord,
Unending themes of praise afford.

Thyself, the True and Faithful One,
Art pledged to me for ever—
Sure is thine own unshaken word—
"I will forsake thee never."
To-day as yesterday the same,
To-morrow mine again to claim;
Happy the journey, blest its end,
In company with such a Friend.

J. R.

Church Army.—A new Mission and Colportage Van has been presented to the Church Army for work in the Lewes Archdeaconry of the Chichester diocese. Another van has also been presented, anonymously, for work in the diocese of Norwich.

OUR DAILY HOMILY.

SUNDAY, January 10.

"O, RESTORE US AGAIN."—Psa. lx. 1. (R.V.).

CAST off! There is a sense in which that can never be. God will not cast off from salvation any soul of man that has sheltered under the covert of his Almighty wings. He may withdraw the sensible enjoyment and realisation of his presence, but He cannot cast off for ever, in the sense of consigning any fugitive to his foes or to the fate he dreads. "The gifts and calling of God are without repentance."

And yet there is a sense in which we are cast off, when we have been unbelieving and disobedient. Allowed to take our own way, that we may learn its bitterness; permitted to hunger and thirst, that we may know how evil a thing it is to seek our supreme good anywhere else than in God; given over to the tender mercies of the gods we have chosen, that we may be taught their helplessness. It was thus that God cast off his people. He showed them hard things and allowed them to reap as they had sown.

But now they cry for restoration. Put us back, they say, into the old place; be to us what Thou wert and make us to Thee as we were. Restore us again. He did it for Peter, putting him back to the front place in the Apostolic band; for Mark, allowing him, who had gone back in his first missionary journey, to write a Gospel; for Cranmer and many more, who in the first burst of fiery trial shrank back, but to whom He gave more grace. Believe in the restoring grace of Christ, who not only forgives, but puts back the penitent and believing soul where it was before it fell away.

MONDAY, January 11.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."—Psa. lxi. 2.

Can you not see that rock? All the desert is baking like a furnace. The very pebbles burn the hand like cinders. Nothing can abide the scorching glare but the little green lizards that dart to and fro among the stones. Sunbeams strike like swords on the head of the luckless travellers that dare to brave their glittering edge. But yonder there is a rock, rising high above the shimmering sands, and casting a deep black shadow on one side. Little lichens hide in its crevices, streaks of vegetation are enamelled on its steep surfaces, and at its foot there are even a few rock-plants growing as best they can in the arid soil. That is the higher rock—the rock higher than the traveller's stature. He makes for it; or if he is too faint and overwhelmed, he is led to it, and beneath its gracious shadow finds instant respite and repose. The shadow of a great rock in a weary land!

Jesus will be all this to thee, dear heart. Thou hast got to the end of the earth and of thyself; call out to Christ, and He will lead thee, faint and ready to die, to Himself as the Shadow from the heat. The Man of men can be this for thee because He is higher than thou art. His cross casts a shadow over the ages; hide in it. And if thou canst not win thy way to it by reason of thy faintness and deadly fatigue, at a call thou wilt find thyself in a tent from which thou needst never again go out, or in the covert of wings from which the enemy can never dislodge.

TUESDAY, January 12.

"MY SOUL WAITETH ONLY UPON GOD."—Psa. lxii. 1.

Dr. Kay gives as the literal translation: "Only toward God my soul is in silence," or, "Only for God waits my soul all hushed."

This is the test of true waiting. Wait before God till the voices, suggestions, and energies of nature become silent. Then only can God realise his uttermost of salvation. This was the secret of Abraham's long trial. He was left waiting till nature was spent, till all expedients proving abortive were surrendered; till all that knew him pitied him for clinging to an impossible dream. But as this great silence fell on him, the evidence of utter helplessness and despair, there arose within his soul an ever-accumulating faith in the power of God. His expectation was from God, and there was no obstacle to God's realising all, and beyond all, because all the glory accrued to Himself.

This is why God keeps you waiting. All that is of self and nature must be silenced; one voice after another cease to boast; one light after another be put out; until the soul is shut up to God alone. This process prevails equally in respect to salvation from penalty, deliverance from the power of sin, and our efforts to win souls. Oh my soul, be silent! Hush thee! Wait thou only upon God! Surrender thy cherished plans and reliances. Only when death has done its perfect work, will He bestow the power of an endless (an indissoluble) life.

WEDNESDAY, January 13.

"MY SOUL FOLLOWETH HARD AFTER THEE."—Psa. lxiii. 8.

This is a marvellous saying. The metaphor which underlies it is obviously borrowed from the Psalmist's familiarity with the wilderness. It is a dry and thirsty land, where no water is: one says that he knows of a secret spring, whose waters are clear and cool, and offers to lead the thirsting one to its margin, lined with mosses and grasses. Instantly the soul starts in pursuit, and follows hard on the footsteps of the pioneer.

So when we are athirst for God, He comes, and, in the person of Jesus, leads us to Himself. He is Guide and Guerdon, Prompter of the impulse, and Promoter of its satisfaction. He excites the desire, offers to show us its sufficient supply, and finally brings us to his own lovingkindness, which is better than life. It becomes us, then, to follow hard after Him. Let us do as Jonathan's armour-bearer, to whom the young prince said, Come up after me. And Jonathan climbed up upon his hands and feet, and his armour-bearer after him, and the Philistines fell before Jonathan, and his armour-bearer slew after him.

Follow hard after Christ, over hedge and ditch, through stubble and gorse, across dyke and brook, sometimes down the steep fall into the hollow, and again breasting the mountain slope, in the teeth of the pitiless blast. He has left an example that we should follow his steps. The scent lies lightly; catch it ere it fade. What though the fresh blood marks the track, follow hard. Follow on to apprehend that for which thou wast apprehended. Press toward the mark. Let there be no needless space between the Master and thee.

THURSDAY, January 14.

"THE RIGHTEOUS SHALL BE GLAD IN THE LORD."—Psa. lxiv. 10 (R.V.)

Are you glad in your Christian life? Gladness is the perquisite of children and childlike hearts, and there is nothing which is more distinctively characteristic of the work of grace in the heart than Christian gladness. The world may simulate it, but it is conscious of its dreary failure. Often faded worldlings will come to the true Christian saying, What is the secret of your perennial gladness? "Give us of your oil, for our lamps are going out."

The glad heart is conscious of the love of God, knows that it is reconciled through the blood of the cross, realises that there is nothing between itself and the light of the Father's smile, is conscious of rectitude in intention and tenderness of yearning love and pity. In every difficult circumstance it recognises the Father's appointment; in every archipelago of rocks it is aware of the presence of God aboard the vessel, holding the helm and keeping the keel in the deepest current.

Oh, souls, get right with God; avail yourselves of the perfect righteousness of Christ; see that there is nothing between you and Him; walk in the light as He is in the light, and see whether He does not make you glad in proportion to the days in which He has afflicted you, and the years in which you have seen evil. The sad heart tires in a mile. The glad one mounts up with wings as eagles. After his vision Jacob "lifted up his feet, and came to the land of the children of the East" (Gen. xxix. 1 R.V.).

FRIDAY, January 15.

"BLESSED IS THE MAN WHOM THOU CHOOSEST AND CAUSEST TO APPROACH UNTO THEE, THAT HE MAY DWELL IN THY COURTS."—Psa. lxv. 4.

I would be one of those favoured ones, my Saviour. There is nothing that the heart can conceive, which is to be compared with this blessedness. The light of nature, the joy of friendship, the fascination of art and books, can give no such delight as this approach unto Thee, this dwelling in thy courts. But the longer I know myself, the surer I am that Thou must *cause* me to approach, that *Thou* must put forth extraordinary means in making me dwell. So cause me to approach that I may dwell.

When thy soul has put up such a prayer as this, be sure that an answer will come. Thou mayest be brought nigh by an invisible but all-penetrating attraction, as when the sun draws the earth, or the magnet the needle: or perhaps God will answer thee by terrible things in righteousness. There will be deep humiliations, solemn heart-searchings, sharp crucifixions, cherished purposes thwarted, the keenest pain, the most searching fire. But through all, there will come a growing tenderness and desire.

It was said by the late Mr. Spurgeon that he was not conscious of spending a quarter of an hour of his waking moments without a distinct recognition of the presence of God. And this will be true of us if we will trust the great High Priest to bring us within the vail, and keep us there. He entered that we may enter. He abides that we may abide. He stands in the Holiest that He may cause us to have a place of access among those that stand before the face of God.

SATURDAY, January 16.

"THOU, O GOD, HAST PROVED US; THOU HAST TRIED US AS SILVER IS TRIED."—Psa. lxvi. 10.

Silver is tried by fire, and the heart by pain "We went through fire." But in the fire thou shalt not be burned, only thy dross shall be removed. The smell of burning shall not pass upon thee, for the form of the Son of God shall be at thy side.

Be still, and He shall mould thee for his heritage of rest;
The vessel must be shapen for the joys of Paradise.
And if the great Refiner in furnaces of pain
Would do his work more truly, count all his dealings gain.

The main end of our life is not to *do*, but to *become*. For this we are being moulded and disciplined each hour. You cannot understand why year after year the stern ordeal is perpetuated; you think the time is wasted, you are doing nothing. Yes, but you are situated in the set of circumstances that gives you the best opportunity for manifesting, and therefore acquiring, the qualities in which your character is naturally deficient. And the Refiner *sits* patiently beside the crucible, intent on the process, tempering the heat, and eager that the scum should pass off, and his own face become perfectly reflected in the surface.

Only be satisfied, with Archbishop Leighton, that nothing can befal thee but what has first passed concerning thee in the courts of heaven. And say with the saintly Fletcher: "I felt the will of my God like unto a soft pillow, upon which I could lie down and find rest and safety in all circumstances. Oh, it is a blessed thing to sink into the will of God in all things. Absolute resignation to the Divine will baffles a thousand temptations; confidence in our Saviour carries us sweetly through a thousand trials."

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *the Young People's Editor*, 12, *Paternoster-buildings, London.*

A New Year Letter.

THE first thing I must do in this week's number is to wish my young readers very heartily a Happy New Year, and to say how pleased I am at the steady interest they have taken in this page. We are quite a large family now, and I thank those who by their influence have induced others to join the Bible Searcher. Nor must I forget the parents and teachers who have so patiently lent their aid to the preparation of the papers week by week. It has been most gratifying to me to note the diligence and regularity with which the Bible has been searched, and I trust, above all, that the knowledge thus gained will prove of real present and future blessing to all.

We have been learning by experience during the past year, and in spite of occasional mistakes that we have made (because you have found me making one now and then) we have got beyond the stage of making experiments, and are able by this time to know pretty well what sort of questions should be set, and how they ought to be answered.

But I hope we have learned more than that. I know one of the boys who had a pretty box of sweets given him at Christmas, but he was not satisfied with looking at the outside, nor even with knowing how to open it; he did not rest until he had enjoyed its contents. I am sure you will easily guess what I want you to learn from that little story, and I hope you will learn to love the Bible, first because it is God's own book, and second because it will make you "wise unto salvation," as St. Paul said to Timothy (second Epistle iii. 15). Indeed, I hope you will all read verses 14 to 17, and that they will be true of each one of you.

I read some time ago of a young man who had to go abroad to France to earn his living. He was very sad at leaving home, because he was very fond of his father and mother. Before he went away, they gave him a new Bible and begged him to read it. But like some other "clever" people, young and old, he thought he could get on very well without their advice; and so, in the bustle of getting off and the excitement of new scenes, he forgot all about it until long afterwards. Meantime, he had not made his fortune as quickly as he expected, because somehow people did not value him quite so highly as he valued himself; and, after losing more than one situation, he fell ill, and one day woke up to find himself penniless as well. What to do he did not know.

Then there came thoughts of home and of the dear ones he had left behind; and as he lay thinking, their words came to his mind, and he remembered the little Bible which lay buried at the bottom of his trunk. After a good deal of fumbling about he felt it and drew it out. He would turn to God and his Word now he was in distress, though he had been too proud to do so before. He opened it at a Psalm, and a cry of joy burst from his lips, for there, stuck upon the page, was a little gold five-franc piece. Eagerly he turned the leaves, and here and there found several more. His parents had placed them there in the hope that he might turn to the Bible for guidance some day, and it was only due to his pride and neglect that he had not found them before. But he found something better still not long after, for he read how "God so loved the world that He gave his only begotten Son, that *whosoever* believeth in Him should not perish but have everlasting life"; and that was better than all the gold, because it gave him what no money could buy.

Dear children, may you, in this New Year, learn more and more, not only *about* God, but to know God Himself; and not only read his Word, but through it learn of Jesus, and know Him "whom to know is life eternal."

Now about your holidays. I have been thinking that sometimes they become tedious if you have nothing to do, so I am going to tell you about—

Something for Wet Days.

THE gifts sent for the poor children have been greatly appreciated, and I am asked to thank you most heartily, and to wish you a very Happy New Year from very many of the poor children who received them. Would any of you like to help further in this good work, trying this time to reach the fathers and mothers? Such things as these would be very useful, and you may have time before school begins to make a few—knitted cuffs, "comforters," baby-shoes, vests (made of two straight knitted pieces, sewn up the sides, and worked on large needles), little bags (made of any pretty material) filled with lavender, kettle-holders, needle-cases, pincushions, &c. I am afraid I cannot tell you exactly how to make them, as I am not much of a hand at that sort of work. But I don't think you will have much difficulty in finding some kind friends who will gladly explain them all. To each article a text should be fastened.

Other useful articles, of which I can use a great many, are little "blotters" made of two Christmas cards fastened up the back and tied together in front with narrow ribbon, containing inside a piece of blotting paper with a sheet of writing paper (folded) and an envelope. These are to give away to soldiers when leaving England for a foreign country. Ladies and gentlemen visit the troopships before they sail, and as the soldiers have to be on board a long time before the vessel starts, they occupy the interval by talking with them and cheering them up, because some of them are very sad at going away. A little present makes a good introduction, and as many forget to take any note-paper with them, they are so glad to have these little "blotters" which hold just enough paper for a letter to be posted at the first port until they have an opportunity to buy more. The men are also delighted with little needle-cases, with a few buttons as well. Many a rough face has been softened and hard hearts touched by such little acts of kindness, and not a few have been led to Jesus through them. So work away, boys and girls, and you will have lots of thanks from big folks as well as little ones, all of which will help to gladden your own holidays.

UNCLE TOM.

A New Quarter.

Answers to these weekly "Searchers" are acknowledged in two lists:—

1. Those received up to Monday morning, in the next Thursday's issue. 2. Those received later, in the one following.

But no answers can be dealt with which are received later than the Thursday morning following the issue in which the competition appears.

No concordance may be used or help given with the answers, but the question may be explained when necessary.

A star (*) is given for neatness and extra care in answering the questions.

It is necessary that letters should be *properly stamped*, and that names should be written *very distinctly*.

Let every child try and get as many "Searchers" as possible right, so as to be able to compete for the next

PRIZE COMPETITION IN MARCH.

To be eligible every child must have been correct nine times during the preceding twelve weeks.

The Bible Searcher.

Foreign List:—

No. 43. Walter and Alice Henderson (Jamaica). **No. 44.** Josina Uys* (South Africa), Walter and Alice Henderson (Jamaica). **No. 45.** Charlotte Cane, Minnie Bridgens (South Africa). **No. 41.** Christine Graham and Mary Pearson. **No. 42.** J. A. Field (Sydney), Maria Lister (South Africa). **No. 42 and 43.** J. Garrett (South Africa). **No. 47.** Llewellyn and Queenie Dale (India).

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 51).

1. Five. (*a*) The Sabeans carried away his oxen and asses and killed his servants with the sword. (*b*) A fire fell from heaven and burned his sheep and servants. (*c*) The Chaldeans carried away his camels and killed his servants. (*d*) A great wind blew down his eldest son's house, killing all his sons and daughters. (*e*) He was smitten with sore boils all over his body.

2. Three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They sprinkled dust upon their heads, and sat seven days and nights with him without speaking to him.

3. (*a*) A perfect and an upright man, one that feareth God and escheweth evil. (*b*) That Job was only righteous because God had blessed him with riches and health; but if those were taken away then Job would curse God to his face. (*c*) "I abhor myself, and repent in dust and ashes," or "Behold, I am vile."

4. (*a*) "Curse God, and die." (*b*) "What? Shall we receive good at the hand of God, and shall we not receive evil?"

5. Seven sons and three daughters, both before and after his affliction.

6. When he prayed for his friends. He lived 140 years after this.

Correct answers received from:—

Olive Tritton, Rosetta Sherwin, Frank Wilson, Kate Johns*, Sybil Godfrey, Dorothy and Margaret Morris, Annie Cooper*, C W Jacob, Edward Harms*, Dorothy and May Vickers, A. V. Onslow, Lewis Morice, Mary Walton, Mary Colville*, Brereton Code, Ethel Beauchamp, Elsie and Grace Wright, Evelyn Moir, Noel and Phillis Wright, Gladys Isaac, Harold and Willie Cheesman, Thomas and Jack Harris, Emily Bridgewater, Edith Grieve, Evelyn and Dorothy Hewer, Gertrude*, Constance*, and Mildred* Scott, J. Ernest Pearce, Isabel and Gladys Phipps, Mary and Willie Charles, Lucy Jacob, Stanley and Lily Boxer, George O Beirne, John Thomson, Violet Annesley, Christine Parker, Dorothy Bevan, Flora Simmons, Nellie Dowsett, Hilda and Constance Schaeffer, Louis Berthè, Daisy Golesworthy, Marie Stuart, Isabella Kay, Ethel Hutchings, Edith Wilkins, Nellie Skinner, Dorothy Morrisson, Hilda Craig*, Edward Rainey, Margery Smart*, Blanche Norcock, Hilda Matheson, Leonard Roberts, Rhoda and Sarah Braithwaite, Winifred, Francie* and Stanley Hoyte, James Matthews, Conrad Jones, Maggie Buchanan, O. J.* and Arnold* Akers, Harry and Bruce Malaher, E. C. Storr, May Watson, Jessie Carter, Margaret Hasse, Allan Woodman, Maud Leigh, Susie Keen, Herbert Braddon, E. Elliston, Hubert Morris, Trevor Matthews, R. H. and W. F. Williams, Harry Elliott, Evelyn Shaw, Olive Mason, Willie*, Ernest and Reginald Findlay, Nellie Belderby, E. V. Marchbank, Hilda Skinner, Dorothy Hughes-Games, Lilian Ellacott, Eva Monti, Annie Tawse, Charles and Thomas Bewley Harold Stevenson, Edith and Mabel Cole, William Ernest Clarke, Lilian, Rowland, Teresa and Katharine Blackie, Dorothy Warner, P. Montray-Read, Frances* and Dorothy* Keable, Jessie Dunlop, Ashley Bowker, David Cecil Judd*, Maggie and Carrie Wight, Lucy Trotter, Lizzie Hill, Ruth Harrison, Arthur, Henry and Annie Couch, Sybil Forbes, Frederick Short*, Flossie Osmond, Eva Oakes, Jessie and Charlie West, Jessie Bone*, Norah and Cecil Lowe, Millicent and Wallace Bentley, Marian, Lucy and Emily Kelk, Gordon Duncan, May Seddall, Pringle Wilson, R. C. Chance, Thomas Kirkpatrick, Nellie Cane, Eric Chance, Arthur Shaw, Gracie Locke*, Edith and Margaret Gray, Bert Brotchie, Walter Perryman, Annie Fleming, Aline and Chappie Bazett, May Gilson, Edith and Maude Tyson, Edith Harris, Ernest Nash, John and Ethel Benger, Arthur Cordell, Lucy* and Kenneth Soltau, Janie Handasyde, Jessie, Lillian and Margaret Pook, Fanny Price, Ethel and Kathleen Light, Gracie Chatterton, Lucy Edmundson, Colin, Herbert, and Arthur Wright, Jack Clarke, Elsie Johnson, Winnie Page*, Arthur and Herbert Turnbull, Chrissie Chalmers*, E. B. Black, Lucy and Gordon Andrews, Gwendoline Shaw, Charles and Mena Hunter, Winifred Harvey, Willie, John*, Agnes*, and Maggie* Menzies, William and Colin Mackenzie, Ruth Coupe, Margaret Macphee, Arthur Llewellyn, Frank Medcalf, Daisy Phillips*, Beattie Cashford, Francis and Dorothy Stalker, May and Minnie Carmell, Herbert Mersey*, Raymond Theobald, Charlotte Bailey, Ada Heap, Olave and Ruby Stone, Ethel Morgan, Edith Bagnall, Bessie Cheale, Frank and Herbert Tomkins, Murley Oldham, Frances and Dorothy Harris, Jessie and Mary Lynn, Louie and Nannie Tibbits, Percy and Matilda Robinson, Bob Salt Fredda Hunton, Joanna Cunningham*, Alice M* and Frank Thompson, Maggie Kirkbride, Amy Foster*, Edith Daisley*, Ethel Fielder, Hannah Lovell, Gertrude Kingerlee, Ezra Matthews, Kate, Bessie and Mabel Fletcher, Marian and James Froegard, Martha Rogers, Dorothy Benson, Daisy and Vera Petrides, Mary and Valerie Maitland-Kirwan, C. D. Stanier, Enid Mather, Jessie*, Ada, and Willie Palmer, Christine Arnold*, Effie and May McCulum, Herbert and Freddy Compton, Mary Plumb, Dora Colebrook*, Dorothy Paton, Marion Richards*, Margie*, and Gracie* Marston, Abraham Mack, Mary Tongue, Florrie and Bell Dance, A. E. A. Dobson, Dorothy Dyke, Muriel Joscelyne, Winnie and Elsie Cockrem, D. A. Bennie, Allen and Conyers Baker, Frances Mann, Eila MacEacharn, Christabel Dickinson, Betty Stocks*, Arnold Taylor, Sydney and Miriam Marston, Juliet Haines, Theodore Roberts*, Maud and Beryl Morris, Amy and Maude Nottage, Nellie and Fanny Ames, Myrtle and Melbourne Perry; Bessie Scantlebury, Norman Braby, Lexie Jack*, Mabel Whitaker*, Helen, Lilian, Elsie and Philip Willoughby, Daisy, May*, and Gordon Bligh, Byres Hill, Edwin Peters* Lottie Orr, Lonie and May Penny, Margaret Gribble, Florrie Smith, James, Gershorn and Colin Campbell, Horace Williamson*, Elsie Brinkworth.

THIS WEEK'S BIBLE SEARCHER (No. 53).

Make a Bible alphabet—that is, give a text beginning with each letter (one for each). Say where each is found.

A star (*) will be given to those who give the most verses on *any one subject*, but the name of the subject must be given.

[Children under TEN do six; those under THIRTEEN do twelve.]

The questions for next week's Bible Searcher will be set from the first eight chapters of Genesis.

A Test of Honesty.

THE following incident in the life of the late Dr. Wm. Marsh is a good example of honesty in circumstances of strong temptation for a little boy not then four years old. For some small offence he had been shut up by his nurse in a store-room, and left there until long past his dinner-hour. The nurse had forgotten that dishes of oranges, apples, and cakes were arranged there within his reach. On looking through a window, she saw the hungry little boy gazing at each by turns, with his small hands firmly clasped behind his back, and she heard him saying to himself over and over again: "Billy must not touch them, Billy must *not* touch them, they are not Billy's own." I wonder how many of my young readers would have stood a similar test. I hope none of you would have failed.

Children's Special Service Mission.

Mr. Hutchinson, *Tulse Hill*, Jan. 6; *St. John's, Black heath*, Jan. 7; *Highgate*, Jan. 8; *Emmanuel Church, W. Brixton*, Jan. 9-17; *Burnham*, Jan. 24-29. Mr. J. S. Tyler, *Portslade*, Jan. 6; *Broadwater*, Jan. 11; *Worthing*, Jan. 15; *Hassocks*, Jan. 20-24. Mr. Regd. Callender, *Wellington College, Hastings*, to Jan. 12; *St. Stephen's, Rochester*, Jan. 16-18; *Beckenham*, Jan. 19; *Sevenoaks*, Jan. 20; *Derby*, Jan. 28-29. Mr. Hankinson, *St. Augustine's Highbury*, Jan. 9; *St. Bartholomew's, Dalston-lane*, Jan. 26. Mr. E. Arrowsmith, *Holiday Mission, Ealing*, to Jan. 17. Mr. Geo. Goodman, *Leytonstone*, to Jan. 10. Mr. W. H. Wilson, *St. Stephen's, Walthamstow*, Jan. 16-25. Mr. E. Hughes, *Waterloo-road*, Jan. 6; *Jurston Hall, Westminster-road*, Jan. 13; *St. James's Hall, Kennington Park*, Jan. 17; *Peckham Rye*, Jan. 24-29. Mr. J. H. P. Cutting, *Needham Market*, Jan. 8; *Framsden*, Jan. 14; *Sharnbrook*, Jan. 16-24. Mr. S. J. Hewlett, *Ockley*, to Jan. 11; *Bayswater*, Jan. 20; *Hastings*, Jan. 23-Feb. 1. Rev. T. Longstaff, *Odiham and Greywell*, Jan. 13-14.

Conference of Workers in connection with the work among Village children will (D.V.) be held on Thursday, January 14, at 6.30 p.m., at Y.M.C.A., 186, Aldersgate-street.

Children's Scripture Union.—Portions for week ending Jan. 16:—Sun., Jan. 10, Joshua vi. 20-27; Mon., Jan. 11, vii. 1-13; Tues., Jan. 12, vii. 16-26; Wed., Jan. 13, viii. 1-13; Thurs., Jan. 14, viii. 14-23; Fri., Jan. 15, viii. 24-35; Sat., Jan. 16, ix. 1-15.

[Copyright.]

Memory Training: By Rev. J. D. Kilburn.

LETTER FIRST.

INTRODUCTION.

AFTER a course of lectures to the students at the Johanneum, Barmen, Inspector Haarbeck wrote: "It is not too much to say that through the Rev. J. D. Kilburn's system, at the same outlay of power and time, from three to five times as much work can be accomplished." When I began teaching my System I never expected anyone to be able to say such things, especially anyone occupying such a position, and so truly able to form an opinion, as the one whose words are quoted above.

Whether I can attain the same results by written as have been attained by oral teaching, remains to be seen.

The results, however, which are attained by any course of Lessons depend quite as much, and sometimes more, upon the way the Learner attempts to learn, as upon the Lessons which the Teacher teaches.

I am convinced of two things: (1) that if these Lessons are to be helpful they must not be hurried over. Inspector Haarbeck, after the words quoted above, adds: "It must, however, be remarked that the thing does not allow itself to be hurried; to the Rev. J. D. Kilburn's system belongs its own slow but progressive method." It is only thus that the results are sure and the benefit lasting. (2) That they must be practised. Knowledge which belongs to practical life is only useful when practised. Without this it would be useless, and the time spent in acquiring it would be wasted time. These Lessons have to do with practical life almost entirely. Their suggestions will help, if *used*; they will not help if they are *not used*.

It is these reasons, amongst others, that led me to decide to send them out, Lesson by Lesson, rather than as a whole in book form. I see no reason why the written Lessons should not be as helpful to many as the oral ones have been to some, if each Lesson is thoroughly mastered and *practised*, as it is given, before proceeding to those which follow.

As many desire to study the two courses in The Christian and The Life of Faith* together, I may say that it will be best so to study them. One Lesson should, however, be practised for a few days before the other is begun. This can easily be done, seeing the Lessons in each paper only appear fortnightly. As some may not wish to study both courses, the Introduction must be the same in each, so as to make each course as complete as possible in itself.

Some have said that I have discovered new and startling laws. This is not correct. I believe that all the laws which regulate the working of the human mind have been known for centuries. I think that I have indicated some new applications of some of the laws. That, however, is very different from discovering new laws.

My aim is to show Christian workers how to apply the best results of mnemonical teaching, gathered from a somewhat wide range of special reading, for the work in which they are engaged. If I can so do this as to help them to the extent that others have been helped by personal instruction, I shall be exceedingly glad.

I shall never hesitate to use some application of a principle, if it is good, merely because it is old.

These lessons are copyright; they cannot, therefore, be reprinted or translated without permission; but as my desire is to help as many Christian workers as I can, in whatever land they may live, or to whatever Church they may belong, I am quite ready to consider the desirability of giving this permission to any who may apply for it.

In conclusion, let me say to each: (1) Nothing can help without God's blessing. Look to Him, as you begin each Lesson, for that blessing, and He will not withhold it. (2) However much these Lessons may help you in some senses, they will injure you in the highest sense if they lead you a single step away from God, or make you feel that you are less dependent upon Him. All good comes from Him. If these Lessons benefit you, acknowledge Him as the giver of that benefit, and praise Him for it.

LETTER SECOND.

FACTS AND PRINCIPLES ON WHICH THE SYSTEM IS FOUNDED.

1. Memory consists of two parts—Retention and Reproduction, or, as it is often called, Recollection.

2. The mind cannot reproduce what it does not retain.

3. When a thing is clearly grasped by the mind, it is very doubtful if it is ever forgotten.

4. When a thing is not clearly grasped by the mind, it cannot readily be recalled.

5. Retention depends on attention.

6. Attention is of two kinds—volitional and spontaneous.

7. As far as mere memory is concerned, spontaneous attention is more effective than volitional attention.

8. Recollection, like attention, is of two kinds—volitional and spontaneous.

9. Important though volitional Recollection is, spontaneous, or, as Aristotle calls it, Involuntary Recollection, is much more important.

10. As Retention depends on attention, so Recollection depends on association.

11. We can best recall by a law what we have learnt by the application of that law.

12. Some parts of the memory are stronger than other parts.

13. The stronger parts of the memory ought to be used to strengthen the weaker.

14. A part tends to recall the whole.

15. Things which have been distinctly united in the consciousness recall each other.

16. Similars suggest similars.

17. Contraries suggest contraries, but not to the same extent that similars suggest similars.

18. Concrete things are more easily remembered than abstract terms.

19. The strength of the memory, like the clearness of the mind, depends to a great extent on the health of the body.

20. In the natural sphere we succeed just in proportion as we work according to law, and we fail just in proportion as we do not. It is the same in the mental sphere.

21. In the mental sphere, as in the natural, the nearer things are brought together, the more firmly they are united.

22. Though the memory cannot reproduce what it does not retain, yet it can reproduce all it retains, provided (1) that it be distinctly associated with something else, and (2) that that with which it is associated can be reproduced.

23. The ease with which things can be reproduced depends (1) on the distinctness of their association with something else, and (2) on the ease with which that can be recalled with which they are associated.

24. The difficulty of reproducing things which the mind retains depends (1) on the indistinctness of their association with something else, or (2) on the difficulty of recalling that with which they are associated.

25. Interest and feeling help to quicken the memory, and deepen its impressions.

26. That which is learnt by mere repetition tends to burden the memory without doing much to sharpen the intellect.

27. That which is learnt by reason and the application of mental law, tends to sharpen the intellect without doing much to burden the memory.

28. The more you think of a thing, the more it will be impressed upon the memory; the less you think of it, the less it will be impressed upon the memory.

Many of the above statements are self-evident. The others are equally true. They are given here, not that they may be committed to memory, but that they may be considered and thought about. All that can help and strengthen the memory in the succeeding lessons comes from the application of one or more of these principles. Many have been surprised at the results which have been achieved by these lessons. There may, however, be more important results in some respects, for it is possible that there may be more important applications of some of the principles than any which have yet been made. The careful consideration of the statements contained in these Facts and Principles will help to give a clearer view of the memory as a whole, and also to prepare the better for the study of the lessons which are to follow.

In considering the mental application of the truths they contain, do not lose sight of the spiritual and other applications. Some of these are equally important, if not even more important. Take, for instance, principles 3 and 4: ought they not to suggest some important truths to preachers and teachers? Again, take principle 15, all know that that is true. All psychologists have laid stress upon it. But, if that be so, how careful we ought to be what mental associations we make with other people, especially with those with whom we have frequently to do. And how careful we all ought to be as Christian workers, what mental associations we lead other people to make with us. The sight, mention, or thought of those with whom we have a mental association will recall that association, be it pleasant or unpleasant, be it helpful or injurious. What is true of our mental associations with people is also true of our mental associations with places and things.

Keep these Facts and Principles; they will be needed during the lessons.

The Blind.—The Deptford and District Association for the Improvement of the Blind reports the various meetings well maintained, with 150 members. Help has been rendered in many ways in cases of need and sickness. Information may be had of Miss Cock, Hon. Sec., 17, Tressillian-road, Brockley, S.E.

Lamb and Flag Ragged School Mission.—According to the latest report the Bible schools are attended by 500 scholars, and the whole varied operations, educational and evangelistic, reaching old and young, are vigorously maintained. The open-air meetings on Clerkenwell Green are still a special feature of the Mission's work. The report records a new departure amongst the crippled children of the neighbourhood. Much good, in various ways, is being done by this branch, and a cordial invitation would be given to any who would volunteer personal assistance in it, or in any of the other meetings. The secretary is Mr. George Kirk, 1A, Paternoster-row, E.C.

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* The following is a summary of the Lessons appearing in The Life of Faith:—
Remembrance of Numbers and Calculations;
Remembrance of Place of Texts;
Remembrance of Facts, Incidents, and Illustrations;
Remembrance of Divisions of Sermons and Addresses;
Spontaneous Recollection, etc.

Rev. Richard S. Storrs, D.D.,

BROOKLYN, U.S.A.

THE massive and manly face which looks out from this page to-day is that of Dr. RICHARD SALTER STORRS, who has served the Church of the Pilgrims in Brooklyn for the long term of fifty years. The occasion of his ministerial jubilee has recently been celebrated not only by his congregation, but by other bodies of Christians and citizens who have been associated with him in his public life. The speakers on these occasions have vied with each other in whole-hearted expression of personal esteem and appreciation of his services to the American people. Though his fame has been mainly won as a pulpit orator, it has been with Dr. Storrs a ruling principle of action to carry his religious faith and principle into every relation of life. Therefore all sections of the best people in the Brooklyn and New York communities have united in paying tribute to the worth of his long career. Indeed, he almost seems to have qualified for the reprobation addressed in holy writ to those of whom all men speak well. But if the whole truth were known, probably it would be found that no contributions have come to his jubilee testimonial from the traffickers in unrighteousness against whose doings his scathing eloquence has often burst forth with great effect when the fitting time had come.

Early in life Dr. Storrs showed that he had inherited the gifts of father and grandfather, both of whom bore the same name. It is related that when young Storrs, fifty-one years ago last summer, was delivering the valedictory of the graduating class at Andover Theological Seminary, his father, who was present, was so moved by the pathetic and thrilling speech of the son that he bent his head between his knees and wept. The power thus early revealed has been easily maintained to the present hour, so that at the age of seventy-five he is spoken of as the greatest orator in America.

After a short pastorate in Brookline, near Boston, he was invited, at the age of twenty-six, to minister in the Gospel to the first Congregational Church in Brooklyn, now called the city of churches. The congregation had been formed some two or three years before. There he has remained for over half a century, and it may be assumed that the Church of the Pilgrims will continue to claim him till his harness is put off, by the lapse of years and the decay of his physical powers.

In a brief sketch no detailed reference can be made to endeavours extending over such a lengthy period of time. The records show that during Dr. Storrs' pastorate in Brooklyn the Church of the Pilgrims has received into its membership nearly 2600 persons. It has carried on a large and successful mission work in the city. Indeed, the Pilgrim Mother Church has been the fruitful parent of other organised bodies of believers; there have been no fewer than nineteen offshoots established as self-governing churches during its honourable history. While giving his first and his best to his own flock, Dr. Storrs has lent the aid of pen, tongue, and influence to many good causes and societies. We cannot begin even to enumerate these secondary but important efforts of a busy life. Recognising the great power of a Christian press, he was one of the founders of the New York *Independent*, and has been a prolific writer in the columns of that journal, which has long been, and still is, the most ably conducted and most powerful religious organ of public opinion in the United States.

We have said that the repute of Dr. Storrs as an orator is almost unique among living Americans. Much that is interesting has been written on this feature of his career. A marvellous memory has contributed to his wonderful success in the art of extempore speech, and his historical lore is said to be as remarkable as his mnemonic capacity. These are priceless possessions to one who has stood so long in the same pulpit proclaiming the Divine message of mercy to men.

As to his message itself, we cannot do better than quote a few sentences from a sermon he preached in his own church last November, to celebrate the completion of his jubilee. The text was "The glory of the Gospel of the blessed God," and in the discourse the venerable preacher said :—

Theological systems, including that which I hold myself with profoundest conviction, have not had much discussion in this pulpit in specifically theological terms, or in the form of philosophical presentation. In my earlier years the Seminary impressions were strong upon me, and I preached systematic theology perhaps more eagerly than the simpler gospel of the Divine teaching and promise. I wrote sermons then, and have many of them still; and I believe to-day every one of the doctrines which I then felt it a duty and privilege to set forth. The evangelical scheme of truth, with its profound and majestic premises of the immaculate purity of God, of the perverse and rebelling will in man, of the Bible as God's unique and authoritative book for the world, with its matchless discoveries of atonement for sin, of regeneration by the Divine Spirit, of repentance and faith as essential conditions of the life everlasting, of the relation of this life to the immortal experience to come, and of the assize beyond the grave, at which personal character shall finally appear, and personal destinies be determined —I hold this still, with a faith that is not weakened by years, and that does not waver before any assault. Observation and experience, with the study of the Scriptures and the intent study of Christian history, have only confirmed the faith in which I began.

As to the power of such a Gospel, the testimony of this experienced preacher is most emphatic :—

This is the Gospel which I have preached. Not in the pulpit alone have I preached it, but in pastoral services yet more frequently, and I am sure with ampler efficiency. Here lies the dignity, here the power, of the pastoral office—in seeking to surcharge the atmosphere of earthly homes, if so one may, with an influence from the world unseen; to lift life out of the commonplace; to bring light into darkness; to give solace to sorrow, and peace in trouble. So have I gone, in fifty years, with those to whom I have loved to minister, through almost all scenes of pain and grief which can be known to human hearts; through bitter experience of financial loss, and the fear for others which that has brought; through the pain which comes with a clouded repute, to those whose fame had been stainless before; through the terrible anxieties when children, friends, the beloved of the heart, have been wrestling with disease and apparently momently coming nearer to death. I have been with the dying, as the scenes of time receded from sight, and the shadows of the great Eternity fell more heavily on the face. I have been by the graveside, when the closed coffin was finally shut over the noble or lovely form, and when every clod seemed falling on the hearts of those around, and I have been afterward in homes from which beauty and delight appeared hopelessly banished, because, amid whatever earthly decoration, they had taken into them of the silence, the darkness and the chill of the tomb. And I have been *nowhere* where the light of the knowledge of the glory of God, in the face of Jesus Christ, if truly received, has not sufficed to conquer and dispel the gloom, to give songs in the night, to turn the shadow of death into the morning.

Every reader, especially those who personally know Dr. Storrs, will be glad to join in the closing words of an editorial in the New York *Independent*: "He is at seventy-five not an old man, and we see no reason why his strength should fail, or why his powers should not be maintained for years to come."

The Rescue Society.

"PLEASE, sir, may I stay in the Home?" "What! stop here for ever?" "Yes, sir, I should like to be here always with Miss ——."

No wonder the poor girl finds it a happy place after her sad life. She is but eighteen years old; her only relative is a soldier brother in Egypt, her parents having died before she can remember. Brought up as a pauper, her early childhood was not of the brightest; and being, perhaps, not safe-guarded by a careful moral training, what marvel that she fell an easy prey to designing men. After a time she found shelter in a refuge from which she was transferred to a penitentiary in the country. Alas! after some months she became restless and determined to leave, so was returned to London.

Happily she was soon met by a lady, who brought her to our care, where she has been for nine months, and on visiting the Home recently the above conversation took place. Surely in such a comfortable Home, with lovely large garden, and kind friends who bear with her waywardness, and who love her for Christ's sake, it is not to be wondered at that, for the time being, it is for her one of the brightest spots on earth. Eventually we hope to place her in service, for we do not anticipate that she would be content to stay for ever, though the above was said in all seriousness.

We have many such whose history varies, but who all need for a time the sheltering hand, the loving care, or the firm yet kind discipline and training, before again going forth to earn their bread. They are weak, foolish, and some, it may be, are thoroughly wicked; but all are of the legacy left by our Lord, when He said, "Ye have the poor with you always, and whensoever ye will, ye may do them good;" and we rejoice in knowing and having abundant evidence that our "labour is not in vain in the Lord."

Nearly two hundred are dependent on our funds for daily bread, clothing and shelter, and we are now in very urgent need of help. Two booklets entitled "Among the Breakers" and "Saved from the Wreck and Set Afloat," by Rev. John E. Linnell and the secretary, will be sent to any desiring further information.

C. STUART THORPE.

79, *Finsbury-pavement, E.C.*

Demon Possession.

WHETHER considered psychologically or in relation to Scripture story, Demonology means something very different in the minds of different people. Yet, as a result of discussions in recent years, the subject is to-day regarded more thoughtfully than was the case a generation ago, when a solution of all questions and an end of debate was often found in reducing the term demon-possession to a form of speech implying no more than a mental disease, and sometimes even less than that. An inductive study of Scripture statements and allusions has done much to revive interest in the subject; while a similar investigation of present-day phenomena is deepening and enlarging the importance of the theme. A worthy worker in this field of inquiry was the late Dr. Nevius, the well-known Chinese missionary, whose book, Demon Possession and Allied Themes,* has already reached its second edition, with corrections and supplements.

The opening chapters of the book describe experiences in China, especially in Central Shantung, with fulness of detail. Account is given of persons being possessed, controlled, and vexed by evil spirits; of the failure of doctors and exorcists to release the victims; and of cases in which the demons have fled from the presence of Christians, native and foreign, the possessed being left "in their right minds," and on-lookers being convinced that "even the spirits are subject" unto Christ. A Christian Chinaman in Fatshan, in a communication to Rev. H. V. Noyes, of the American Presbyterian Mission, Canton, narrates a case of a very distressing character. Tsai Se-hiang's wife said: "My husband has been afflicted for a long time; we have wasted our substance on physicians, but without avail. All the day long he moans and mutters; he has almost ceased to be a man. In the night his malady is still more severe." In her extremity the poor woman sent for the native preacher, who, with a companion,

VISITED THE DISTRACTED HOME.

The preacher writes: "I said to the woman, 'Do you believe in Christ?' She replied, 'I believe.' I said: 'If you believe, kneel with me and pray. After prayer we looked at Tsai Se-hiang, and saw that his countenance was peaceful and natural. All the family were wild with delight, and their astonishment knew no bounds. Very strangely and unexpectedly, about ten days afterwards, Mrs. Tsai Se-hiang again worshipped idols, and from that time her husband's malady returned. She sent her brother-in-law to inform me of what had happened. We told the messenger to tell his sister-in-law that she herself ought, in sincere repentance and reformation, to trust in the power of Jesus, and in simple faith to pray without ceasing; then she might hope that her husband would again be restored to health. The wife followed my direction, and continued in earnest prayer night and day; and the evil spirit was driven away, and entirely left her husband. From that time

HE WAS COMPLETELY CURED."

A catechist in connection with the Methodist New Connexion Mission (Tien-tsin), relates the story of a woman who was grievously tormented for fifteen years. She frequently appeared on the streets declaring to the people that the teachings of the Christian religion came from heaven, and that men ought to believe and reverence this religion. One day, out of compassion for the woman and relying on the name and power of Christ, three Christians prayed for God's help in the matter, and proceeded to the house of the afflicted person. Before they arrived, the woman said: "There are three believers in the heavenly doctrine coming." Addressing them by name, she said: "You are the disciples and servants of the God whom I greatly fear." They then asked: "What is your name?" The answer was: "My name is Kyuin (Legion)." The three men then charged the demon to leave the woman's body. The demon replied: "I have helped this woman for fifteen years. She has not an ornament on her head or her feet which she has not obtained by my assistance." After a violent fit of weeping, the demon promised to leave the woman on the tenth day of the first month. And on that day, agreeably to its promise, it left.

From many parts of China, also from Japan, Dr. Nevius collected information on the subject. He also examined records of spiritual manifestations in European and other countries. He began his investigations in the hope that the Scriptures and modern science would furnish the means of showing to the Chinese that the phenomena of the so-called "possession" need not be referred to demons at all; but at length he concluded otherwise. Reviewing the facts established, he unhesitatingly declares

THE ACTUALITY OF DEMON POSSESSION,

in describing which he maintains that the normal personality of the victim is for the time displaced by another personality, which presents traits of character utterly different from those that properly belong to the subject; the change of character being, with rare exceptions, in the direction of moral obliquity and impurity. While demon-possessed, many give evidence of knowledge which cannot be accounted for in ordinary ways; they appear to know of the Lord Jesus Christ as a Divine Person, and show a fear of Him, an aversion to Him. The concluding clause of the "Facts Established" is: "Many cases of 'demon possession' have been cured by prayer to Christ, or in his name, some very readily, some with difficulty. So far as we have been able to discover, this method of cure has not failed in any case, however stubborn and long-continued, in which it has been tried. And in no instance, so far as appears, has the malady returned, if the subject has become a Christian, and continued to lead a Christian life."

After examining the various theories, evolutionist, psychological, and medical, by which the phenomena have been explained, Dr. Nevius shows very clearly that the Scriptures do not confound possession with disease. He proceeds to discuss the allied themes of Spiritualism and Hypnotism. At length he unfolds the Biblical theory of the phenomena, and in the course of a lucid chapter says:—"Actual communication with unseen spirits; their influence on the acts and destinies of individuals and nations; and demon-possession, are taught clearly and unmistakably in both the Old and New Testaments...The Bible recognises not only the material world, but a spiritual world intimately connected with it, and

SPIRITUAL BEINGS BOTH GOOD AND BAD,

who have access to, and influence for good and ill, the world's inhabitants. Our Lord represented demons as connected with, and as the agents and representatives of Satan; and casting out of demons as open war upon his dominion (Luke x. 17, 18)...We believe that the language of the Bible with reference to demon-possession is to be interpreted in its ordinary literal sense; that it represents actual occurrences; that there were unseen spirits in Judea; that they sought opportunity to possess themselves of the bodies of men; that they did so, and while in possession of those bodies gave evidence of that possession which was palpable and unmistakable. They conversed through the organs of speech of the persons possessed, and gave evidence of personality, of desires, and fears, and acknowledged God's authority over them. Our Saviour cast them out by his word, and gave the same authority to his disciples, though it does not clearly appear in the Scriptures how long that power was to continue."

Dr. Nevius holds that there is complete and circumstantial correspondence between modern testimony and primitive record, and in order that this may be clear he examines at length the doctrine of Holy Scripture regarding Satan and demons. "The Bible clearly teaches us that in all Satan's dealings with our race his object is to deceive and ruin us by drawing our minds away from God, and inducing us to break God's laws, and bring upon ourselves his displeasure. These objects are secured by demon-possession. Superhuman efforts are produced, which to the ignorant and uninstructed seem divine. Divine worship and implicit obedience are demanded, and enforced by the infliction of physical distress, and by false promises and fearful threats. In this way idolatrous rites and superstitions, interwoven with social and political customs and institutions, have usurped the place in almost every nation in history of the pure worship of God. As regards the demons themselves, it appears that they have additional personal reasons. The possession of human bodies seems to afford them a much-desired place of rest and physical gratification." (Matt. xii. 43-45.)

Addressing himself to the question why these manifestations should occur, to-day as of old, in remote and inaccessible places, and among ignorant rather than civilised races, Dr. Nevius suggests as an answer that

SATAN USES METHODS BEST SUITED

to his own ends. A form of possession adapted to advance his ends in heathen lands may only be suited to subvert them in Christian lands. For Satan to practise demon-possession in Christian lands, would be to reveal himself in his true character, and thus excite suspicion and opposition. In China the uniform testimony of the demon is: "I cannot live where Christ is; I must go."

Other chapters give an historical sketch of demonism, also an account of spiritualism, and describe the various stages of possession. Mr. H. W. Rankin, of E. Northfield, Mass., who edited the work for publication, contributes a very useful chapter on the facts and literature of the occult, and also supplies a Bibliographical Index, as well as many helpful notes and appendices. Though not suggesting that the book solves all mysteries, or settles for good every question raised, we have no hesitation in declaring it a work of substantial value, and a highly serviceable contribution to the discussion of a subject of deep interest to the student of Holy Writ, and, indeed, to all thoughtful people.

* Demon Possession and Allied Themes, being an Inductive Study of Phenomena of Our Own Times. By Rev. John L. Nevius, D.D., for forty years a missionary to the Chinese. With an Introduction by Rev. F. F. Ellinwood, D.D., Secretary of the Board of Foreign Missions of the Presbyterian Church, U.S.A. (*Fleming H. Revell Co., New York, Chicago, and Toronto.* 1dol. 50c.).

The Colonial and Continental Church Society is engaged in sending the Gospel to our fellow-countrymen abroad and supplying them with the means of grace in their distant homes. The principles of the Society are thoroughly Evangelical, and its ministrations are, as a rule, highly valued by the settlers in Canada, Australia, and other parts of the world. The January number of *The Greater Britain Messenger* contains most interesting accounts of the Society's operations in various countries. It can be obtained (price one penny) at the offices of the Society, 9, Serjeants'-inn, Fleet-street, E.C.

Work at Transvaal Mines.

OUR work at the Nigel Mine, Johannesburg, having been inaugurated, we went out to pay our first visit of inspection and encouragement, taking a small magic lantern and slides to enforce the truth in presenting it to eye and ear. On the Wednesday night we had an audience of about 100 natives of various tribes at the service. No response was made to the appeal for anxious souls to come out to the penitent form, although the attention had been marked, and the impression deep. At the close five young natives waited for personal conversation, and for a clearer explanation of the way of salvation. Brother Allister has had the joy of seeing several penitents forward during the month he has been at work.

On Thursday we visited the compound of the Nigel Deep Company, and conversed with the natives, principally Swazies and Zulus, in their huts. In the evening we had over 160 at the lantern service. Conviction was deeper, and on inquiry being made for any who wished to flee from the wrath to come, fifteen came forward. We had intended returning to Johannesburg the following morning, but were constrained to stay for another meeting.

On Friday we rode over on our bicycle to the Florida Mine and had some interesting conversations with the Zulus there employed, who seemed quite eager to listen, and expressed a great desire to have the Gospel preached to them. Just as we finished in one hut we heard a voice behind us in prayer. Turning round we confronted a Zulu youth of perhaps twenty-four years of age, clothed in his blanket only. The manager of the mine, Mr. Murray, kindly gave us permission to send out an evangelist to preach to the natives in this compound. At the evening service we had about 170 natives present. As this mine (the Nigel) is surrounded by public houses, and the natives are being terribly demoralised by the drink traffic, we exhibited some slides showing the horrors of the traffic and the tragic end of many of the victims. Then we presented Christ as the power of God for the breaking of the chains of habit and the dawning of a new life in the soul. In addition to several of the penitents of the previous evening three more came forward. We do not consider these as converts, but treat them as inquirers needing instruction.

We asked the manager of the mine whether he had any complaints against our workers or the way the work is conducted. "No," he said; "rather the reverse! The boys are not drinking so much since your church was opened. I asked one old fellow who used to be a great drunkard why it was he was not now spending all his money in drink, and was surprised and pleased to hear him say, 'No, maas, I find it does me more good to spend my Sunday in the church than in the canteen." This was an encouraging testimony.

Last Lord's Day we took charge of Brother Carr's work in the Salisbury Mine, he being ill in hospital with typhoid fever, and utilised his native helpers in our other open-air work. At the Wolhuter Mine we were instrumental in preventing a big fight and consequent blood-shedding and possible loss of life. Resuming our service at the Basuto Compound we had a large and attentive audience. We then went into the Matchopi Compound, but had to contend with three big drums and a lot of rattles, so confined our service to singing. In the Shangaan Compound a whirlwind enveloped us in a cloud of dust and scattered our congregation. In the evening, however, we went from room to room and had most attentive and appreciative hearers.

We held our second Communion service in the afternoon in our hall at the City and Suburban Mine. It was a blessedly solemn time, and at the close a Morolong came out as a seeker. We have baptized twelve, and have five under instruction prior to baptism at this centre. We hope shortly to open another temple in the vicinity of Germiston from which several large compounds will be reached.

Evangelist Johannes, one of our zealous and devoted native helpers has entered into rest. He was converted over thirty years ago, under the ministrations of Rev. J. Allinson, and has for many years been a consistent worker and local preacher or elder in the church of Rev. J. Bruce (Free Church of Scotland), Pietermaritzburg, Natal. He worked as a trolley driver during the week, and preached for us on the Lord's Day. He was a powerful speaker, and knew the Zulu, Basuto, and Dutch languages. He will be a great loss to us, but the Lord will not suffer his work to languish.

The licensing board holds its first sitting under the new law about the middle of this month. The sale of intoxicating liquor to natives is to be totally prohibited, and we are praying and working for a large reduction in the number of licences for the sale of liquor to whites. We are busy, too, with the crusade against the State regulation of vice. Pray for us!

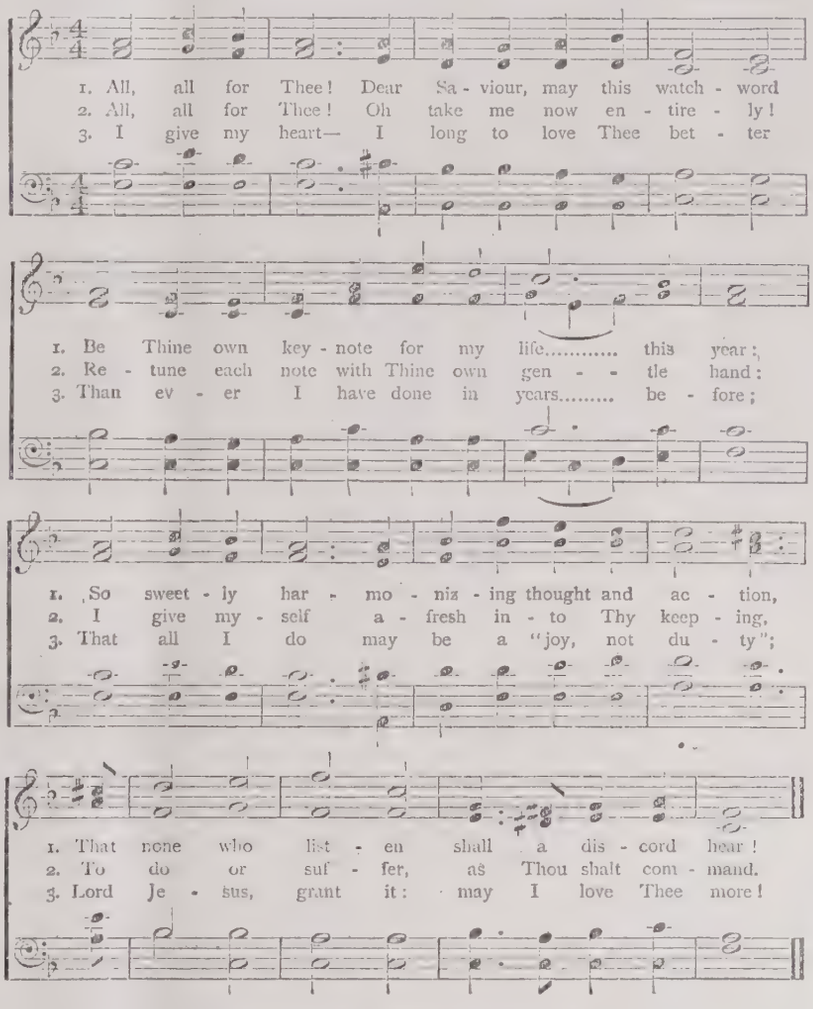
A. W. B.

Jeppstown, Dec. 5.

All, All for Thee!

"Consecrate yourselves this day to the Lord."—EXODUS xxxii. 29.

CHARLOTTE MURRAY. M. L. BRADSHAW.


1. All, all for Thee! Dear Sa - viour, may this watch - word
2. All, all for Thee! Oh take me now en - tire - ly!
3. I give my heart— I long to love Thee bet - ter
1. Be Thine own key - note for my life..... this year;
2. Re - tune each note with Thine own gen - - tle hand:
3. Than ev - er I have done in years..... be - fore;
1. So sweet - ly har - mo - niz - ing thought and ac - tion,
2. I give my - self a - fresh in - to Thy keep - ing,
3. That all I do may be a "joy, not du - ty";
1. That none who list - en shall a dis - cord hear!
2. To do or suf - fer, as Thou shalt com - mand.
3. Lord Je - sus, grant it: may I love Thee more!

4. I give my will—O Master, do receive it;
It must rebel in any care but Thine;
I cannot keep it, it is so self-pleasing:
What rest to think it is no longer mine!

5. O Master, by Thine own most Holy Spirit,
Send heavenly music o'er the earth through me,
So true, so beautiful, so soul-refreshing,
That those who hear it may learn more of Thee!

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Christ's Mission, New York.

THE converted priest, Rev. James A. O'Connor, who has been labouring in New York for many years for the evangelisation of the Roman Catholics, reports much progress in the work during the past year. Mr. O'Connor began preaching in a large hall in 1879, and ten years ago he opened a Mission for the reception of priests who desired to leave the Roman Catholic Church. As many as fifty priests have come to him during the years he has been labouring in New York, and many of these are ministers of the Gospel, pastors, and teachers in various Protestant denominations.

"Christ's Mission" is the title under which the work is carried on. At first it was designed to organise a missionary society under the title of "Christ's Mission for the Conversion of Roman Catholics," but the power of the Roman Church at that time was so great in New York that even the judges of the Supreme Court interposed objection to the incorporation of a society with that title, lest it should give offence to the Roman Catholic voters by whose suffrages they were elected to the judicial bench.

Besides affording a home for priests who leave the Romish Church the Mission is daily used for conferences with inquirers. Their number has been larger last year than in any year in the history of the work. Mr. O'Connor has personal knowledge of 5000 Roman Catholics who have been converted since he began his work, and who are now members of various evangelical churches.

As the work is undenominational, it has been sustained by voluntary contributions, and the confidence reposed in Mr. O'Connor has been such that besides meeting the current expenses for the last seventeen years, a building worth 30,000dols. has been secured for the Mission, on which 22,000dols. has been paid. The debt remaining on the Mission is 7500dols. As this is the twenty-fifth anniversary of Mr. O'Connor's ordination to the Roman Catholic priesthood, being also the fiftieth anniversary of his birth, it is the desire of his friends to contribute towards the payment of that burdensome debt.

The board of trustees of the Mission is composed of prominent business men, members of the Presbyterian and Methodist Churches, who hold the property as a corporate body. Mr. William Campbell, of 18, West Seventieth-street, New York, is the treasurer. Mr. O'Connor's residence is in the Mission building, 142, West Twenty-first-street, New York.

HENRY DOELLINGER.

The Week of Prayer, 1897.

FOR many years it has been the custom to begin the year with united waiting upon God. The Week of Prayer is now an established institution in all lands, and everywhere it has proved profitable that God's children, associated with different denominations, should meet on one common platform to seek that reviving and blessing which so many are longing for.

During the present week these special gatherings are being held (as shown in our list of "Forthcoming Meetings") at many well-known centres in London. The West-end meetings, in St. Martin's Hall, have so far been fairly well attended.

On Monday General Sir R. Phayre presided, and after prayer by Revs. Dr. Gritton and H. Colley, read a portion of Scripture and briefly introduced the subject:—

Praise and Thanksgiving: For the countless mercies that have crowned the past year; for special "times of refreshing," and for the general prevalence of peace.

Humiliation and Confession of Sin: For slothfulness in Christ's service, for losing opportunities for witnessing for Him, for conformity to the world.

Prayer for more entire consecration of heart and life, for a more steadfast "looking for the coming of the day of God."

Rev. J. G. Train, in connection with the subject, read and expounded the story of the defeat of the Moabites recorded in 2 Kings iii., and especially the miraculous supply of water to the perishing hosts. Those armies were suffering by reason of self-will. Jehoram, "who made Israel to sin," had not consulted the Lord, while Jehoshaphat, righteous as he was in other respects, had in this matter sinned in that he made alliance with Israel. The kings and their armies got into difficulty. Then inquiry was made for a prophet of the Lord. Elisha was called, and he rebuked their sin, while he assured them of God's gracious supply of the water they so sorely needed. Thus our own perversity often leads us into trouble, but if we have learned to call upon God, He will, while correcting us, surely deliver. But now, as of old, the first thing is to make room for the blessing: "Make the valley full of ditches." So we have to prepare for the coming in of his fulness. This digging and making ready, in a dry hot desert, is no easy work; nor is it always a light task to make room for the blessing of God. Old habits and prejudices may often have to be removed, and this is hard and humbling work. But it is worth it all when the fulness comes and the dry ditches are filled with water. How are we to make ready? Let us seek to be emptied of self, and self-will, and self-pleasing; let us seek to be more entirely consecrated to Him so that He may flood our souls with blessing. It may come silently without wind or noise, and in the most unlikely place and way; yet it will come and God will be glorified.

At the Centenary Hall, Bishopsgate-street, E.C., Mr. M. H. Hodder presided, and the address was delivered by Rev. Dr. Barlow, of Islington. Founding his remarks on Exodus xxxiii. 12-23, the speaker dwelt upon the urgency of individual duty, and the spirit in which it should be discharged. No man can transfer to another the obligation which God has placed upon him—in the home, in business, or in social or official life. Moses is an example of devotion; he was such because he enjoyed the presence of God (verses 14, 15). That presence means power, spiritual peace, usefulness, rest, and joy. Whereas some regard the presence of God with fear and hesitancy, Moses earnestly desired it, and, in fact, was indisposed to face the future without it. "If Thy presence go not with me, carry us not up hence." God's gracious assurance was, "My presence shall go with thee, and shall give thee rest." If we realise the presence of God during the year upon which we have entered, we shall find ourselves elevated above the cares and sorrows of life, and enabled to rest in the Giver of the many good things which we daily enjoy. Like Moses, we must find the glory of the Lord in his goodness, his mercy, and his sovereignty (v. 19).

On Tuesday, Col. Douglas-Jones, who presided, read 1 Thess. i. 5-8, and called attention to the importance of the subject of the day:—

Prayer that the whole Church of Christ may be more separate from the world; that there may be more true oneness of heart among her members, and that this oneness may be manifest; that what is formal and sensuous in worship may be swept away, and that there may be instead of it a soul-thirst for God.

Rev. F. B. Meyer, in speaking on the unity of the Church, said that we were called to meditate on the Church, with a capital C. as distinguished from the churches with a small c., or in other words, the various denominations. This Church includes all of every tribe and nation who by faith are united to the Lord Jesus Christ, whether outside or inside the churches. Turning to the Epistle of the Church—Ephesians—we find deep and wonderful truths concerning the Church of which Christ is the head. In the first chapter we find that our Father hath put all things under his feet, and given Him to be head over all things to the Church. Here we have the true centre of unity, the living, risen, and ascended Christ. In proportion as a just conception of our Lord in the heavenlies enters into our soul, we apprehend and enjoy union in the one body of Christ. Varied as our opinions, and even practices may be, you hold the head, I hold the head, and thus we are members of one body. This unity is accomplished. We cannot make a unity. God has made it, we enter into it. So in chapter ii. 21, 22 (R.V.) we find this beautifully brought out. As ancient temples consisted of a series of courts or chapels, so it seems the temple of God is being formed of the numerous courts and sections of the churches on earth—if only they be members of Him. Thus, amid the wreck and ruin of nations there is growing up this glorious temple of God. Then, in chap. iii. 10, we see that as the light streams into a temple through the many-coloured windows, so the light of the glory of God streams forth through the different members of his Church. Passing on to iv. 2, we find the gifts which He bestows on his Church and the purpose for which He bestows these gifts. These appointed servants are not merely to work for Christ, but being articulated to Him as his joints and members they are to let Him work through them to fulfil his glorious purposes. This same wondrous unity is shown in the last chapter of the epistle, in the conception of the oneness of Christ with the redeemed host, as the bridegroom with the bride—one woman for one man—God's own great portrait and analogy of the union for ever between Christ and his members; between the scattered members of his spotless bride, of his glorious body; the Church which is the fulness of Him who filleth all in all.

Carrubbers Close Mission.

To counteract the dangers of the New Year's festive season, a series of meetings have been carried out under the auspices of this Mission. Hogmenay re-union, held on the last evening of 1896, was a signal success. The large hall of the Mission was crowded by some 1500 persons under the presidency of Mr. T. R. Marshall. Mr. G. A. Barclay gave in a report of the past year's work in the Gospel temperance and other branches of the Mission. The results had been very encouraging. Addresses of great force and pointedness were given by various friends of the work.

On New Year's night, the hall was crowded by Christian workers, Mr. Wm. Robertson presiding. Testimonies were given by converts, showing that this Mission continues to be a centre of Christian life and activity.

The large hall was filled on Saturday night for a Gospel temperance demonstration. The Sabbath evening meetings both in this hall and in the Free Assembly Hall were also marked by much blessing.

A Druse Doctor.

REJOICE with us that we have the privilege of welcoming the native doctor of our medical mission into the fold of Christ. Last September he was baptized openly in the mission room of our house in Baakleen, in the Lebanon, and truly by doing so he has left all for the Master. He had to fly for his life, and is now in England with his wife and three children.

His great hope is to go back to his own country, and while healing the sick, tell the story of Jesus. But the time is not come for this in Turkey. The hand of the Moslem is against Christians in every part of it, secretly, if not openly. Dr. Ali has good diplomas, both from Constantinople and from the American Protestant College at Beyrout, where he was educated, and where the professors testify to his moral worth and uprightness of character; but in England these qualifications will not obtain him employment.

We desire to send this Druse doctor to Egypt or some neighbouring country, where he will be a step nearer home, and where he can be used of the Lord for the salvation of souls. He speaks English well, and loves his profession. To anyone who knows the bigotry and darkness of the Druse religion his conversion is little short of a miracle. Praise the Lord, these people, who have long sat in darkness and in the shadow of death, have at length the beams of the Light of Life beginning to shine on them.

The Palestine and Lebanon Nurses' Mission is a humble one; it penetrates into households, and by speaking of Jesus to the weak women and often suffering children, and bringing them relief and comfort, commends Christ's love and pity. The Lord often chooses the weak things of this world to confound the strong. Communications may be addressed to the hon. sec. of the Mission, 143, Clapham-road, S.W. M. L.

From New Zealand.

IN an interesting letter to Rev. F. B. Meyer, Mr. George Soltau, writing from Lambton Quay, Wellington, N.Z., says:—"Our present work for the Lord is to go through New Zealand slowly and patiently, visiting as many places as we can, large and small, emphasising the claims of holiness as well as the Second Advent, with its practical bearing on the claims of the foreign field. We have been already eighteen months, and can see about eighteen months more work, or thereabouts. In 1898 we hope to be sent homeward again for the sake of the children, most of whom will be making final equipment for the foreign field, and we want to have them all together once more and see them launched out.

"It has been so delightful to find your books in this colony in the most out-of-the-way places imaginable. I have been up and down among the miners, the sheep-run holders, the small farmers, all sorts, and, getting into their houses, have been surprised and delighted to find 'Moule,' 'Hopkins,' 'Meyer,' in little shaky bookcases in a mission house or a shepherd's hut, or a run-holder's more solid shelves. Your influence has told, and is telling, wonderfully for God in a quiet way through your books in all sorts of places. I thought you would like to know this.

"God has been giving us much blessing in our work. Small 'Keswicks' have been held for bringing his people into full possession by full surrender to his will. In Napier an evangelist finished three weeks of remarkable blessing amongst all classes. There were conversions every night, and in the meetings for Christians beautiful illustrations of consecration. Gifts for the mission field have been forthcoming, savings having been withdrawn by poor people full of thanksgiving and faith. In one church forty-seven joined the Christian Endeavour Society, thirty-seven of whom were actives, and the majority *men*, the cathedral organist and the Presbyterian organist both joining hands for the Lord, the former having thirteen of his choir boys brought in also. We shall have some fine recruits from this place for India and China. In smaller places, too, the Lord has given great increase of blessing, and ministers have been much refreshed and stirred."

Pastor A. G. Brown.

THE thirtieth anniversary of Pastor A. G. Brown's work in East London was celebrated on Monday by a tea and public meeting. The spacious Tabernacle in the Burdett-road was, for two hours, the scene of much animation, being filled with friends who wished to witness what had been sorrowfully anticipated as the closing scene of a truly remarkable Gospel ministry. For reasons best known to himself, and acting on impulses which he holds to be of the Lord, the Pastor recently gave the church notice of his intended retirement, and the brief term of one month (stipulated in the trust deed) has now expired. The closing sermons were preached on Sunday last, on the evening of which day the motto text for the year was the subject of discourse—"He faileth not."

Mr. H. E. LUDBROOK, one of the deacons, who has long filled the office of treasurer, presided over the gathering. He struck the key-note of the proceedings by praising God for the great things He has done in connection with the Tabernacle. Naturally, he acknowledged the well-known fidelity and signal devotedness of the Pastor. As to the future he was silent, beyond making the bare announcement that a statement would be made by the Pastor at a meeting of church members that had been called for the following Wednesday.

Pastor BROWN was received with the cordiality which his numerous flock always extends to him. His address had to do with the past; and he magnified the grace of God, as abundantly shown in the work of which the Tabernacle had so long been the centre. There has not been a month in which souls have not confessed Christ by baptism; and in other ways there have been signs of God's presence and blessing throughout the past twelve months as in all previous years. With regard to his resignation, the Pastor said with emphasis that there had been no jarring note in the vestry, no breach in the loving relations that had so long subsisted between himself and the deacons. The motives or arguments that led him to resign were neither small nor light. Mr. Brown followed with an account of the "outside" work, in the mission halls and soup kitchens, among the sick and poor, for the orphaned and distressed. In the financial statements there were good balances on the right side. In conclusion, he acknowledged the hand of God in the work done, declaring that it had been his joy not only to give himself, but to devote what he could spare in the way of money to send forward the various enterprises connected with the Tabernacle.

An address of warm sympathy having been delivered by Rev. G. P. McKAY, of Stoke Newington, another of the Tabernacle deacons spoke. This was Mr. G. W. OVENDEN, who closed a capital speech by moving (with the consent of the executive) a resolution, which regretted the pastor's retirement, and after expressing sincere sympathy with him in the domestic trials he had experienced and the impaired state of his health, urged him to take a prolonged rest and change, in the hope that his health might thereby be re-established. The resolution, which closed with a clause calling upon the Pastor to reconsider his decision, was seconded by Mr. R. PINNEY, another deacon, and carried unanimously and with loud cheers.

Addresses were also delivered by the Pastor's brother, Pastor E. H. BROWN (Twickenham) and his son, Pastor A. D. BROWN (Herne Bay); and finally Mr. GEORGE NOKES said some cheery words. The meeting began with a sorrowful sense that the Tabernacle work would soon lose its directing head; but before it closed there were many grounds for hoping that Pastor Brown would reconsider his decision, and, after a season of rest, resume his much-loved work.

The Lord's Day.—A New Year's address has been issued by the Working Men's Lord's Day Rest Association, giving the latest facts as to Sunday labour and Sunday defence. During the year 281,000 publications of the Society were issued; 110 lectures and addresses were delivered.

Aged Christian Blind.—On the last afternoon of 1896 a number of ministers and friends assembled at the Homes for Aged Blind Men and Women, Crouch Hill. The account of their year's work was satisfactory. During this year it is proposed to provide a seaside home for the blind at Southend, which, inclusive of furnishing, will cost £2150. Of this amount £900 has been subscribed.

The McAll Mission.

[FROM A CORRESPONDENT.]

THIS Mission will celebrate its twenty-fifth anniversary in a few days, Dr. M'All having opened his first hall in Paris on Sunday, January 17, 1872. After so many years of work, it seems to those in the field as if the Gospel was never so needed in France as now. The more the work deepens, the more does the depth of the need make itself felt. So we should be encouraged to greater efforts and more persistent prayerful labour for the Lord in this land.

We are in the midst of annual Christmas gatherings in our schools. About 7000 children in Paris and the provinces take part, almost all of them of Catholic parentage, gathered in to the Sunday and Thursday schools. Many parents and friends hear the Gospel from the children's lips, as they listen to them repeating the portions of Scripture and singing the hymns chosen at these fêtes. A goodly number of young people will be found as teachers and helpers, who were themselves a few years ago thus gathered in to the schools and taught of the Saviour's love. One young man is now training in England to go as a missionary, he hopes, to the Congo, whose parents have done all in their power to try and prevent him giving himself to the Lord, by offering him a good position, if he will stay in the religion of his fathers.

Many instances can be cited of blessing lately given among old and young. Now it is a medical sutdent, a Corsican, brought to Christ in the meetings in a provincial town; or a Jewish lady who has lately been baptized and taken her place in a little Free Church, confessing her faith in the Lord Jesus and her joy in finding the Messiah. Again, an old man and his wife started off to go to the theatre in Paris. They found at two theatres pieces were being played that they had seen before, and at the third there was no room. So strolling homeward, disappointed of an evening's entertainment, they passed by one of our halls, and were warmly invited to enter. Something they heard laid hold of them, and they began to come regularly. After a certain time they left Paris and settled in the country, and found out the Protestant church in the little town where they resided. But, like all Parisians, the love of Paris was too strong to allow them to stay away, so back they came to the much-loved boulevards and streets, and soon found us out. The husband is most clearly converted; the good wife has not yet got free from old superstitions, but we are sure that both will be found ending their days in the peace that the world never gives and cannot take away.

Our little boat is still at work near to Mélun. The damp season and consequent floods have not been helpful to us, but we have none the less had many good missions in lonely hamlets and towns where the Gospel is not a thrice-told story, but where it has come as something altogether new to many eager listeners.

The funds are at present low. We hope to reduce our deficit to £1600 at the close of the financial year. We have a generous offer from a friend in California to find half this sum if we can raise the other £800 before April 15. We earnestly hope to be able to accept the offer, and thus stand free of debt.

The Deaf and Dumb Institution, Derby, has issued an attractive booklet, setting forth the claims of the Institution, and describing the work being done for 113 afflicted ones, who are boarded, clothed, educated, and trained to earn their own living. Copies may be had of the Superintendent, Friargate, Derby.

A Medical Mission Home and Orphanage has been recently established in Calcutta. Hospitals and medical institutions existed, but, for the blind, cripples, and incurable destitute orphans, with no soul on earth to care for them, there was no home! These unhappy waifs have continued knocking at the doors of non-medical orphanages, in some instances, for over a year, but only to be turned away again and again. No one would undertake the great responsibility of receiving such pitiful cases. The Medical Mission Home and Orphanage supplies this great need, but it is entirely unsupported, save by a few who have identified themselves with the movement. Mrs. Norman is the hon. secretary, and will be pleased to answer any inquiries.

J. NORMAN, Director.

166. *Bow Bazar-street, Calcutta.*

A New Year's Hymn of Praise.

"The Lord hath been mindful of us: He will bless us."—Psa. cxv. 12.

GOD of love, eternal Father,
Grateful songs our hearts would raise,
To extol thy faithful goodness,
Shown through all the vanished days.
Never has thy mercy failed us:
Thou hast always mindful been;
Thou hast heard our faintest sighing;
All our tears thine eyes have seen.

We would praise Thee for thy patience,
For thy wise restraining hand;
For thy tenderness in trials
Which were hard to understand.
For the strength of the assurance
Of thy presence always near,
Whether through the gloomy valley,
Or upon the mountain clear.

We would praise Thee for the mercies
Thou hast showered on our way;
For the deep and precious lessons
By thy Spirit taught each day;
For the humbling of our failures,
For the gladness of success,
For the knowledge of our weakness
And of Thine almightiness.

Thus we raise our "Ebenezer,"
And with heart and voice will bless
Thee, our loving Guide and Helper,
For thy perfect faithfulness.
May thy wonderful forbearance
Fire our hearts with purpose true,
Nerve our wills with firm endeavour
Thy most holy will to do.

Cheered and strengthened by thy goodness,
May we upward, onward press;
Joyful in the gladsome knowledge
Of thy love and changelessness.
In thy hands we leave our future,
All the hidden, unknown way,
Praying Thee to keep and guide us
Till we reach thy perfect day.

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[This poem may be obtained in leaflet form of W. F Mack, 52, Park-row, Bristol, 3½d. per doz., post free.]

Messrs. Whittle and Stebbins.

[BY A CORRESPONDENT.]

ONE of the most remarkable features of the work of these evangelists in Edinburgh has been the revived interest in the noon prayer meeting. During the past fortnight it has been held in the Moncreiff Hall, Free Assembly Hall, where the leading theme has been, "Prepare ye the way of the Lord." Different ministers took part each day, and their addresses, as well as the daily words by Major Whittle, were greatly appreciated by the large audiences which gathered each day at noon.

Another feature of the work has been the deep interest created by the young people's meetings. The last one of these, held on Christmas Day, was made a means of marked interest to the children; many were deeply touched.

With regard to the evening evangelistic meetings, those held on the Sabbath evenings were attended in each case by crowded audiences, but the plan by which the place of meeting was altered each week made the work on the week-nights very up-hill. Major Whittle's addresses have been marked with great power; Mr. and Mrs. Stebbins have also endeared themselves greatly to the Christians who came in touch with them.

Manchester.—One of the most profitable gatherings in this city is the New Year's Day prayer meeting, held at the City Mission Rooms, 100, Corporation-street. This year there was a large attendance of Christian workers. Dr. Wood, of Southport, gave a most faithful and helpful address on "The Church and Kingdom of God." The marks were as follows:—What is the Church? Ecclesia, "called out." Separation from the world is her first mark. Without this her work is useless, as gunpowder mingled with ground glass loses its explosive power. What is the work of the Church? To witness, to baptize, to heal. What is the kingdom? Not church buildings and denominations, but "righteousness and peace, and joy in the Holy Ghost." This is the kingdom we are to "seek first." How often we fail to put it first. E. K

Words of Wisdom.

If thou wouldst have an unction from the Holy One, *sink to the level of a babe in wisdom.*

If thou wouldst have Him work mightily in thee, *cease from thine own doings.*

If thou wouldst have Him to dwell with thee, *be poor in spirit.*

If thou wouldst have his strength exerted for thee, *be weak.*

If thou wouldst hear Him speak to thee, *be silent.*

If thou wouldst have Him move thee, *be still.*

If thou wouldst have Him lead thee, *forsake thine own desires.*

If thou wouldst have Him impress thee, *forsake thine own thoughts.*

If thou wouldst have Him control thee, *be slow to speak.*

If thou wouldst have Him mend thee, *accept his discipline.*

If thou wouldst have Him bless thee, *see Him in all things.*

If thou wouldst catch his whisper, *shut thine ear to other sounds.*

If thou wouldst have Him change thee into his likeness, *hold thyself at all times peacefully in his presence.*

If thou wouldst have Him all to thee, *sink into nothingness before Him.*

In short, if thou wouldst have the inner temple of thy being filled with God, *go out of it thyself and abandon it to Him.*

London Laundry Workers.

It was very pleasant to a number of Christian ladies and gentlemen to meet, on Saturday evening last, in the large ironing room of the Hygienic Steam Laundry Company, Limited, at Clissold Park, to see the delightful way in which the girls and women working there and their friends spent their first social evening. A very pleasant time was spent. The programme included games, sacred songs, and a Gospel temperance address. The beautiful buildings and machinery have recently been erected, and we understand that, though worked on strictly commercial lines, the entire profits will go towards evangelical mission work in London. The honorary directors are all Christian men. A Gospel meeting is held in the dining-room every Tuesday night, and on Fridays, at noon, a short service is conducted by some of the young ladies at "The Willows." God's blessing is resting on the work, and already some of the girls have decided for Christ.

Seamen's Christian Friend Society.—New Year's Day will be remembered by the workers at this society's headquarters in Ratcliff Highway as a season of spiritual power and blessing. After some social functions, nearly 200 seamen attended a meeting conducted by Mr. W. H. Seagram. Large numbers signed the temperance pledge, and many also accepted Jesus Christ as their Saviour. Similar gatherings were held at most of the society's stations round the coast.

Armenia.—The International Association of the Friends of Armenia has issued six new leaflets in continuation of the series published by the Information (Armenia) Bureau. The subjects dealt with are: Our Treaty Obligations; the Story of Ourfa, as told by Vice-Consul Fitz-Maurice; Mr. Curzon's Speech in the House of Commons, with a note, bringing the figures up to date; a Report on the Daily Operations in the District of Kharput; Mrs. Rendel Harris's Account of the Massacre at Egin and a Special Appeal to Churchmen. Specimens and prices can be obtained from Mr. Charles Hecht, 3, Bridge-street, Westminster, S.W.

Christian Instruction Society and Deaconess' Mission.—The annual tea and conference was held on New Year's Day at Bishopsgate Chapel, there being a large gathering of members and friends, who devoted themselves to a discussion of the objects and methods of the society. The object is "to advance evangelical religion and Christian charity by helpful co-operation with the churches." As to the methods, house-to-house visitation is carried on in the most needy districts. Open air and tent services are held, and books and tracts distributed. Poor people are relieved, and the sick cared for. A special appeal is now being made for funds. Rev. R. Mackay is the secretary, the offices being at the Memorial Hall, Farringdon-street, E.C. The deaconesses of the society visit the homes of the needy, when practical sympathy is given. Thirty-three devote the whole of their time to house-to-house visitation, and casual wards, hospitals, infirmaries, and workhouses are also systematically visited by volunteer workers.

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Famine in South Africa.

Mr. W. Spencer Walton, writing on December 11, says:—"We have heart-rending accounts of the famine and its results all over the Transvaal, Zululand, and Swazieland. What with rinderpest and the locust plague, the outlook is very gloomy. In Zoutpansberg the supplies are brought by mules and donkey wagons, but the former are dying from 'horse-sickness,' and the latter cannot draw their loads through the heavy ground. Kafirs are parting with their little girls, or giving them in pledge for oxen, which they kill immediately. From the Crocodile River reports come that they are exhuming and devouring oxen that have been buried for months. A Relief Committee has been formed in Johannesburg.

"My heart is full of praise as I review the past year. God has greatly blessed us. We have opened another Zulu church, which is packed at the meetings, and souls have been saved. In Swazieland also we have opened another station. Moreover, in Zululand we have been granted sites for new stations, and hope soon to extend them. We have likewise commenced work among the 53,000 Indians of Natal."

"Robin Dinners."

Last year between thirty and forty thousand little ones were given a Christmas feast and entertainment. A far larger number of children from every part of London could easily be found this winter. But that we may not disappoint our many guests, who are already looking forward to their annual treat, it is essential that funds should be raised at once.

One of the largest of the Robin Dinners and pleasant evenings for the children will be held at Bermondsey Town Hall, on Friday, January 8, at 6.30 p.m., when 1000 Robins will be invited. The children on this occasion are drawn from amongst the poorest parishes in South London.

A representative committee, who know the poorest parts of London, and labour amongst them, carries on the work, founded by Rev. Charles Bullock, B.D., and by them the funds will be carefully and economically disbursed. There are no office expenses, and the whole funds go straight to the children. The hon. secretaries are Messrs. C. Ashton Bullock and John Kirk, The Robin Dinner Fund, 7, Paternoster-square, E.C.

Blind in Pekin.

Sir,—I read in your issue of Sept. 17 an appeal by Miss Gordon-Cumming for help to enlarge the accommodation at Mr. Murray's School for the Blind at Pekin. Mrs. Wallace and I were in that great city last week, and had the privilege of seeing something of the good work in which Mr. and Mrs. Murray are engaged. We are glad to add our unqualified testimony as to the real value of the work, and the need for more room for extension and development.

The work has been very successful in the past, in teaching many to read the Scriptures by the adapted Braille System which Mr. Murray has invented, and which is also easier for old and illiterate people to learn than the complicated Chinese character. The girls are taught type-setting, and print and bind the Scriptures and tracts for use in Pekin and elsewhere.

This is a true and beautiful work of faith, for a large and needy class whose lot is very hard and hopeless, and Mr. and Mrs. Murray should be cheered and encouraged at this time by a prompt and liberal response to the appeal on behalf of the proposed enlargement.—Yours, etc., Robert Wallace.

Chefoo, China, Nov. 2.

Ecuador.—Pastor W. E. Reed, of the First Congregational Church of Avoca, Iowa, has sailed for Ecuador as its pioneer Protestant missionary. General Alfaro has promised him the utmost protection, and will encourage the mission. Rev. Alex. F. Irvine succeeds Mr. Reed in the pastorate at Avoca, which is one of the most enthusiastic missionary churches in Western States. It is in close touch with the China Inland Mission and Gospel Union.

The House of Rest.—Dr. Montague Miller gave a New Year's address in the Pillar Room at the monthly meeting Friday afternoon. The way, he said, to have a happy New Year was for the Christian to have no will but God's will, to wait God's time in everything, to be always in an attitude of receptiveness, and to live one moment at a time. The usual prayer-meeting was held at 6 o'clock, and Lieut.-Colonel Oldham spoke during the evening on Eph. v. 20.

Scottish Notes.

A New Year's Conference of believers was held last week in Aberdeen.

The union of the Congregational and Evangelical Union bodies in Scotland has been celebrated by united Communion services in Edinburgh, Glasgow, and other places.

The town of Campbeltown, Argyleshire, has recently received a distinct addition to its list of helpful institutions in the shape of a cottage hospital. It is mainly the thoughtful gift of Mr. Peter Mackinnon, lately resident in the town, and now of Ronachan, Clachan. Some friends contributed towards the cost of building and partial endowment.

On Christmas Day there passed away an Edinburgh citizen who in his time was one of the sincerest workers among the Grassmarket poor. The late Mr. John M'Lachlan for years acted as Chairman of the Grassmarket Undenominational Mission, and along with the late Mr. James Fairbairn conducted this mission to criminals with the greatest success. At times Judges of the Court of Session addressed meetings largely composed of persons who had been sentenced by them. Mr. M'Lachlan was an unobtrusive temperance advocate, and one of the few survivors of the Evangelical Union movement in Edinburgh.

Irish Notes.

There are now seventy branches of the International Bible-reading Association in and around Belfast, with 7,200 members.

The first of three suites of school buildings provided by the generosity of the late Mr. Hugh H. Boyd was opened last week in Belfast.

Watch-night services were held in nearly all the Methodist and also in several of the other Protestant churches throughout Ireland, and were largely attended.

Gathered Gold.

It is not *you* that are to shine; it is your light.
Punshon.

I never trusted Christ but I found Him faithful, nor my own heart but I found it false.
Vavasor Powell.

This is our New Year's bliss—
He is mine and I am his.
All the days,
All the ways,
Lead us home;
Let us pray, let us praise.

THE HEART AND THE TREASURE.

The heart follows the treasure, as the needle follows the loadstone, or the sunflower the sun.
Matthew Henry.

PRAYER.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it. It is the cry of faith to the ear of mercy.
Hannah More.

WHAT IS MAN?

Humboldt travelled the world over, and saw everything; and he recorded in his diary at the last, what sounds almost like an aphorism: "The finest fruit earth holds up to its Maker is a man!"

TRUST.

The greatest censure we can pass on a Government is a vote of want of confidence in it; and this is what we who do not trust Him *wholly*, are doing towards God all our life long.—*The late Rev. C. E. Steward.*

DISTRESS ABOUT SIN.

Have you not known someone very much distressed about a sin that to you seemed insignificant? It is little in human eyes perhaps, compared with your sin, but the difference is, *he* saw Christ's look when he sinned.—*The late Rev. C. E. Steward.*

DAILY CARES.

Bring your cares to God by prayer in the morning; spread them before Him, and make it appear by the composure and cheerfulness of your spirits that you have left them with Him. Daily prayers are the best remedy for daily cares.—*Matthew Henry.*

CHRIST'S YOKE.

Christ's yoke is easy, and his commandments are not grievous—not because He lowers the standard of duty, but because He alters the motives which enjoin it, and gives the power to do them. Christ's yoke is padded with love, and his burden is light, because, as St. Bernard says, it carries the man who carries it.
Dr. Maclaren.

Letters to the Editor.

"THE CAUSES OF CHURCH DECLINE."

SIR,—I am inclined to think that whatever the influence of any in particular, such causes form a large class whose name is Legion, and are probably themselves to a great extent the signs of deeper and less discernible causes. We may blame "higher criticism," but more likely that which has produced the decline has also provided soil for it, just as a neglected garden will grow weeds as well as decline in fruitfulness. Let anyone, say for an hour, consider the life principles, the inner character of the Son of God, or let him ponder the spiritual laws, precepts, and forces of the Gospel as described in the Epistles, and then contemplate the general practices and the working principles of what we will call the Church of God to-day. Would he not be made painfully conscious of contrast and contrariety in drift, and spirit, and detail? Is he not almost face to face with two different systems with, chiefly, names and words only in common?

To what a pitiful extent religious circumstance is mistaken for spiritual cause, as though it were more necessary to have men's persons in some special place than the incorruptible seed permanently lodged in their souls! How largely the pastures for piety are external rather than internal to the Word. Instead of appeal to the conscience, to the soul, as in the sight of God, the appeal is rather to the material and carnal parts of our nature. Even the worship that the saints should offer is largely under the regulating influence of what will please or not offend the unconverted taste. "The flesh lusteth against the Spirit," says the Book. Nay, the flesh can be made door and pathway for the Spirit. Some stray and mysterious arrow *may* find its way, though the bow and the archer are not always the subjects of stern provision.

Contrast the Scriptural and Apostolic reason for money service with the multitudinous ways that have to be adopted to induce Christians to part with their money for the Lord's sake. What playfulness and artfulness, to say nothing of other and worse. Again, what measure of seriousness, conscientiousness, and principle in religious things is found among the generality of Christian people? Where is the man "of quick understanding in the fear of the Lord"?

These are but indications—a few of many—that imply something more general than the outcome of one specific cause. As secrets, and at the same time as symptoms, three things at least appear to me. (1) The Bible has lost none of its truth, importance, or power, but it is losing its hold on the loyalty and the sense of Divine supremacy in the minds of Christian people. Of this the want of enthusiasm in its world-wide circulation will be to some sufficient evidence. (2) There is a great drift from a true conception of the moral and spiritual nature and responsibilities of salvation. Believing in the Son of God is not apprehended to involve following, serving, knowing, possessing the Son of God. (3) Teachers and preachers do not sufficiently realise the direction, the volume, the strength of the currents that are more or less peculiar to our day. There are many "other things" and their power is great.

These call for corresponding and counteracting power. On a smooth sea, this horse-power can make its knots an hour, when against wind and tide it may go back or be kept at a standstill. A world that is more awake calls for a Church that is still more awake. A lively day will demand more reality of faith. Worldly forces must be met with equally definite spiritual forces. Instead of this, comprehension is injuring emphasis and punctuation, modern charity is re-moulding dogma and doctrine, and the pursuit of numbers disguises the Gospel, or deprives it of its more conspicuous garments. So far from confronting there is an inclination to accommodate, as though the streams of our time flowed generally towards the kingdom. What wonder that we hear of decline? And so it will be until Christians have a more single eye for God, and seek first his kingdom and its righteousness in the way that He Himself decrees. W. F.

DEAR SIR,—The question of Church Decline is an intensely solemn one and throbs with living interest. It is bound to press itself more and more into prominence, and should be looked at earnestly and frankly from all sides.

Men who are Christian in the vital sense cannot be indifferent to the interests of vital Christianity One of the first evidences of saving grace in our own hearts is a solemn concern for the salvation of others. "Is 'modern criticism' responsible for this decline?" Mr. Moody asks, in reference to religious life across the Atlantic; and in your last issue "A Church Member" presses the same question in reference to church life in this country. There is little doubt in many minds that the prevalent spirit of "criticism" is a fruitful cause of very much that is now being deplored on all hands. But should we not, while reflecting upon what has been preached, also take into account what has been *left unpreached?*

In Ephesians iv., where the Christian ministry is traced to its true source, we see that when the Head of the Church made provision for its sure foundation in apostles and prophets, and for its upbuilding and development in pastors and teachers, He also provided for its extension in the gift of evangelists. Now is not this evangelistic provision being largely overlooked?

It is not enough for a church to be evangelical, Christ meant it to be also evangelistic. The risen Saviour's eye pierced the ages, and compassionately regarded the many who would need his grace, and in order that these should be gathered in He gave "evangelists." "Do the work of an evangelist," it was said once to a young minister, in view of a season of "Church decline," when many would be turning away their ears from the truth. "Do the work of an evangelist." When is this injunction attended to in many pulpits? If we neglect our Master's provision for extension, can we wonder that accessions are not made to the Church from the world?

It has been suggested that the churches should be open for evangelistic service on Sunday evenings. Yes, so far good, but to begin at the beginning, the first need in many cases is the evangelisation of the morning congregation. The writer recently heard a sermon preached by the pastor to his Sunday morning congregation of nearly 2000 people, which for simplicity of evangelical teaching, for incisiveness and solemnity, and for tenderness of appeal, might have been delivered by Mr. Moody himself in an evangelistic meeting. That minister does not close his eyes to the sad fact that many of his morning hearers are destitute of vital religion. It was not surprising to hear that in that church there are no signs of decay and decline. On the contrary, the place swarms with men and women whose hearts burn with devotion to the Saviour and with enthusiasm for the salvation of souls.

There are, thank God, many such congregations where the evangelistic element still has its place in the pastor's heart and preaching, where the impenitent sinner is warned of impending and unutterable doom, and where the atoning blood and merit of the Redeemer as the sole ground of the sinner's acceptance with God is the central theme, and where the absolute necessity of regeneration by the Holy Spirit is definitely taught, and where men are from time to time urged to immediate repentance, and faith in the Lord Jesus. And when the unchanging Gospel of God is preached in the tenderness and power of the pentecostal spirit, souls will be added to the Lord and to the Church.

W. R. L.

Our Railway Men.—A large number of our metropolitan railway men are still unsupplied with monthly packets of Gospel literature. God has greatly blessed these silent messengers, which go forth with much prayer. Miss Jackson, 42, Upper Addison-gardens, Kensington, will gladly send names of men to those wishing to help.

Requests for Prayer.—For a three weeks' mission at Bridgerule and Marmanchurch, Devon, by Mr. and Mrs. Clegg, from Jan. 10.—For a mission by Mr. Henry Lukin, St. Albans, Bevington, Liverpool.—For a mission at Broadwas, Jan. 7 to 17, to be conducted by Mr. J. J. Scroggie.—For much blessing upon special services, to be commenced on Jan. 10, at Great Saughall, by Mr. James Walker.—For blessing on a mission by Mr. and Mrs. S. J. Alexander, at Kentish Town, commencing Sunday next.

Temperance Notes.

ONE of the earliest of the Preston veterans, Mr. Myles Pennington, has passed away at Toronto, in his eighty-third year.

A bill condemning the use of a drinking bar in the American Senate House was approved of by 104 representatives, only seven voting against it.

In America a plan has been set on foot to cure rich drunkards. A company has bought up an entire island in the South Pacific Ocean, on which patients will be housed until cured.

A generous subscriber to the Church of England Temperance Society has sent the Society a cheque for £250 in commemoration of the preferment of a total abstainer to the primacy of All England.

Lord Salisbury, replying to a memorial, has promised to consult with the Secretary for the Colonies as to the advisability of adopting more stringent measures for the restriction of the liquor traffic on the West Coast of Africa.

Niger and Yoruba Notes for January devoted a large part of its space to dealing with the results of an inquiry, set on foot by Bishop Tugwell, showing that drunkenness is increasing to an alarming extent in Western Equatorial Africa.

Keepers of clubs in Cardiff have been fined, one to the extent of £100, for retailing beer without a licence. The Head Constable stated that the practice of taking liquor from the clubs prevailed to an enormous extent in that town.

A united meeting of representatives of temperance organisations, recently held in Manchester, resolved to hold a National Convention for advocating the prohibition of the liquor traffic at Newcastle-on-Tyne, under the presidency of Sir Wilfrid Lawson, M.P., April 5 to April 9.

There are now seven bishops of the Church of England who are pronounced teetotalers—viz., Carlisle, Durham, Lichfield, Wakefield, Newcastle, Chichester, and the Bishop-designate of Peterborough. These, with the Archbishop of Canterbury, make a goodly temperance phalanx.

A remarkable temperance meeting at Plymouth is described by *The Western Evening News*. Fourteen commercial travellers were staying at one house, and during the evening the talk turned on temperance. The senior commercial related the appalling effects drink had had upon him, and how he was given his last chance by the house he still travels for, and he took the pledge. That was ten years ago, and he told of the change in his life which had resulted. As soon as he had finished speaking, six of his fellow-commercials took the pledge, and another followed next morning.

Notes from Prague.

THE CHRISTIAN renders a marked service in Prague. After reading it myself, I pass it along from helper to helper who can read English. Some of its items find their way into our monthly papers, of which we publish three—two in Bohemian and one in German.

During the month of December, I offer Bibles and Testaments at half price to those who will give them to the poor and destitute. It often happens that in the Christmas month we circulate more Scriptures than during the other eleven.

There is much cheer in Bohemia. The first free Gospel church was organised in my house in 1880; now there are twelve such churches, with fifty preaching places. The members number 800, and the adherents 1600. Including the suburbs of Prague, we have regular meetings in fifty places.

Smichov, Prague. ALBERT W. CLARK.

The Mission to Draymen and Coachmen, conducted by Mr. J. H. Fearnsides, of Batley, continues its useful work on behalf of carriers, cabmen, and coachmen. At the eighth annual tea-meeting 183 horsemen were present. After tea Gospel addresses were given, twelve men signed the pledge, and others testified to definite blessing. Meetings are held once a month, specially for godless men whose only place of worship is most frequently the public-house. Prayer is asked on their behalf.

Ross Bible Carriages.—The new report tells of constant itineration in Herefordshire and the surrounding counties. The workers with their van have laboured in quiet villages, in busy markets, in crowded fairs, in large cities with teeming populations, and among the crowds on the sands by the sea; scattering seed from Bible Stalls, Bible carriages, and market stalls, and proclaiming the Gospel in tents, chapels, halls, and workrooms, as well as in the open air. Bibles and Testaments have been largely sold, and thousands of tracts distributed. There have been many tokens that God has greatly blessed the work. Copies of the report may be had of the superintendent, Mr. John Coates, 3, Canteluporoad, Ross.

Obituary.

REV. EVAN HERBER EVANS, D.D.

THE intimation of the death of this famous Welsh preacher must have been a surprise to many. Born in Pantyromen in 1836, he was brought up by godly parents at Pontseli. At the expiration of his apprenticeship, he removed to Liverpool, and while residing in that city the turning-point of his life came. Rev. John Thomas, D.D., then minister of the Welsh Tabernacle, recognised that young Evans possessed the gift of preaching, and encouraged him to preach his first sermon. So satisfactory was the result that business was forsaken for the Normal College, Swansea, and subsequently the Memorial College, Brecon. His success as a student became so marked that the Tabernacle, Morriston, one of the largest churches in Wales, called him to its pastorate, and waited more than a year so that he might complete his studies. He was ordained in 1862, but North Wales had its attractions for him, and in 1865 he removed to Carnarvonshire, and there for over thirty years he wrought his life's work. For over twenty-eight years he was minister of Salem Church, Carnarvon, then Principal of the North Wales College, at Bangor, an institution which has under him made considerable progress during the last three years.

At the great Cymanfa gatherings, when thousands came together to the large open-air services, Dr. Evans was one of the most popular preachers; but he was more than that, for few men read more or studied harder than he did to the very end of life. At Exeter Hall meetings he was a popular speaker, and at Mr. Spurgeon's Tabernacle he preached several times. In May, when the Colonial Missionary Society met at the City Temple, under the presidency of Sir Donald Currie, Dr. Evans delivered his last speech in London, pleading for Welshmen in Greater Britain. He then stated that his first English speech in London, many years ago, was at the anniversary of the same Society.

Dr. Evans was a poet—a Welsh poet. Many of his hymns have found their way into recently-published Welsh hymnals, but they are little known in England. The following translation of one—"Light shall be at Eventide"—may not be inappropriately quoted. It will be new to thousands of English readers—who will easily observe the picturesqueness which accompanies Welsh hymns.

Keep me very near to Jesus,
Though beneath his cross it be;
In this world of evil-doing
'Tis the cross that cleanseth me.
Should there come distress and darkness,
Let this hope with me abide;
After all the gloom and sorrow,
Light shall be at eventide.

Bring to mind my past experience,
That shall take my fears away;
For thy goodness and thy mercy
Shall be mine till close of day.
Through the tears the clouds, the tempest,
Shine on me, O Crucified!
There's a promise in God's rainbow—
Light shall be at eventide.

Lead me onward to the future,
Where I fear one step to move;
Still the love of God will keep me—
Love beyond a mother's love.
Calvary has said sufficient—
Hear them sing on yonder side;
Though the Cross stand in the pathway,
Light shall be at eventide.

MR. W. T. BROOK, MANCHESTER.

Union Chapel, Oxford-street, Manchester, has recently sustained a great loss by the death of Mr. W. T. Brook, who for the last twenty years has been the superintendent of the branch mission school at Wilmott-street. Through his efforts the mission was enlarged, and its spheres of usefulness greatly extended, until it became one of the most effective agencies in Manchester. The poor of the Wilmott-street locality have lost a benevolent and loving friend, and none will more deeply deplore his death. He passed away on the 22nd ult., after considerable suffering, which he bore with that brave fortitude which had always beautified and ennobled his life.

REV. THEOPHILUS WOOLMER.

This able and earnest servant of Christ passed away on the last Sunday of the year at Worthing. Though retired from the active work of the ministry, and latterly unable to preach, save with his pen, he maintained his interest to the last. Even in what John Keble called its "calm decay," his life was by no means useless, as the neighbours in Worthing can testify. The son of one of the old Methodist preachers, he rapidly rose in the Connexion, and early received the appointment of governor and chaplain of the school for the sons of ministers at Kingswood, Bath. Most of his lengthened ministerial life was associated with London, having held pastorates at Southwark; Great Queen-street, Holborn; Islington; Stoke Newington; and Kentish Town and Deptford. In 1875 he was appointed secretary of the Fund for the Extension of Methodism in Great Britain, and subsequently he became book steward at the Conference Office, City-road, which post he held for ten years. Since his retirement he has resided at Worthing. He was in the eighty-second year of his age, and the fifty-fifth year of his ministry. He leaves a widow and family.

Evangelistic Notes.

Manchester.—Gipsy Smith has begun a ten days' mission in the Central Hall, preparatory to the mission in the city by Mr. McNeill, which opens on Sunday next.

Fleet, Hants.—Mr. Sidney Vivian, of the Evangelisation Society, has concluded a successful fortnight's mission in Fleet Hall. The services have been well attended. Sinners have been brought to a knowledge of the truth, and Christians have been blessed and revived in spiritual life.

New York.—Mr. Clement Palser, who has been evangelising in New York and its vicinity during the past two months, recently held a special service for the convicts in Sing Sing Prison. Some seven or eight hundred men were present, and at the close a number expressed spiritual anxiety. The evangelist has also conducted an evangelistic service in the Tombs Prison, New York City. His health continues to cause considerable anxiety.

Stoke Newington.—On Sunday, Mrs. Harrison Lee conducted three services at the Primitive Methodist Church, near Abney Park. In the morning, a powerful discourse was delivered to hearers of all ages, from the children to aged men and women, on the words, "Be ye holy, for I am holy," urging the necessity of the correlated duties of temperance and purity of life to holiness. An address was given to school children in the afternoon, and in the evening to a crowded congregation an intensely earnest appeal was made to the unconverted on the Parable of the Wedding Garment. A pleasing feature was the singing of several solos by Mrs Owen. The unction of the Holy Spirit was manifestly present, and a solemn and impressive after-meeting closed a day's successful service on the part of our gifted and devoted Australian sister, who seems filled with "burning charity Divine." We trust her fervent zeal will not disable her, and that during her stay in this country, abundant and permanent blessing may attend her endeavours.

Rev. T. W. Bowen, of Idaho, a minister of ten years' standing among the American Presbyterians, has been compelled, by family circumstances, to come over to this (his native) land for a time. While here he would be glad to engage in evangelistic and similar service. His address is 50, Manor Park-road, Harlesden, N.W.

Personalia.

Rev. Walter Bradbury has been evangelising in Southsea and Barnstaple, and is expected on a mission in Jersey in January, where formerly he was minister of St. James's Church.

Mr. R. C. Morgan has left London for a stay of some weeks in North Africa. He asks his friends to accept his grateful acknowledgment of the many kind communications for Christmas and the New Year.

Rev. Robt. and Mrs. Wallace, of the Marchmont Home, Belleville, Canada, are at present in China, visiting stations of the China Inland Mission, and seeing something of the Lord's work in that great and needy land.

Dr. Edward Bickersteth, missionary bishop of South Tokio, Japan, has been ordered by his medical advisers to return to England to complete his recovery from a severe illness. He is expected to reach England in January.

Pastor Chiniquy is laid aside by serious illness. He is lying at the house of a friend in West London, but earnestly trusts he may be able to fulfil his engagements. Prayer is desired that this valiant defender of Evangelical truth may be spared yet a while, though he has now reached the age of eighty-seven, to carry on his work, and win yet further trophies for Christ from among his former co-religionists. Many may be glad to show sympathy by helping to relieve him of that financial burden which has brought him to this country in his advanced years. Any help sent through us will duly reach him.

Y.M.C.A.

A free breakfast to 120 destitute men was provided on Christmas morning by the Newcastle-on-Tyne Lodging-house Mission Band in the hall of the Association. After a substantial breakfast, an interesting Gospel service was held.

Dr. A. W Clark, of Smichov, Prague, writes:—"The past year has been one of very great blessing among men. We have been privileged to organise eight new associations during the year, and the statutes for the month are already at the Governor's office."

The fourth National Convention of the Young Men's Christian Associations of India was held in Calcutta last month, on December 26-30. A good number of the foremost Y.M.C.A. men in India were present. The Nagpur Association has opened a fine new building.

The secretary at Lydd (Mr. F. E. Wootton, Ness Villa) is making a very strong effort to save the Association from collapse. Notice was given to quit the rooms occupied at Michaelmas last, and the time was extended to the end of the year. Apparently the work must now cease unless funds be provided to secure other premises.

The Dumbarton new buildings were formally opened on Saturday week by Lord Overtoun. In spite of the drenching rain, the members of the Association and friends paraded the principal streets of the town accompanied by two bands. At the building itself Lady Overtoun received the guests. Lord Overtoun formally opened the building, and emphasised the benefits of the Y.M.C.A. Other speakers were Mr. Daniel McBride (president of the Association), Mr. Dugald Campbell (the secretary), Col. J M. Denny, M.P., Mr. W. M. Oatts, and Rev. John McNeill. In the evening a social meeting of members and friends was held, at which Mr. W. M. Oatts gave a very interesting limelight lecture on "Association Men and Buildings of the World." The new buildings consist of a large hall, capable of seating about 300, a well-fitted gymnasium, a reading-room, reception-room, bath-rooms, and several smaller rooms.

Christian Endeavour.

The Leicester churches and C.E. societies are organising a special mission for the third week in January.

Miss L. A. Bovey, secretary of the Newton Abbot C.E. Union, left on Jan. 4 to undertake missionary work in China.

The West-street C.E. Society, Dunstable, has held a three days' mission, conducted by Miss Gregory, of London.

Mr. E. Pitchford, president of the Chester Union, is contributing a series of articles on "Christian Endeavour Principles" to *The Chester Chronicle*.

The Endeavourers at Waverley Park, S.E., conducted a successful seven days' mission at an undenominational mission hall in the immediate neighbourhood.

At Stamford the Congregational Y P.S.C.E. has held a special eight days' mission, conducted by Rev. T. Cope Deeming, of Wigston, assisted by two lady missioners, resulting in a great blessing.

In Chico, Cal., it has been the custom for years past to have a ball on Thanksgiving evening. This year the Christian Endeavourers decided to provide a counter-attraction, and the result was the largest church in town filled until there was hardly standing-room.

Y.W.C.A.—The annual meeting of Bury St. Edmunds branch was recently held in the Athenæum Hall, Rev. L. Fawcett, vicar of St. Mary's, presided. Miss Ardill spoke of the increased work of the Association at home and abroad. Rev. J. S. Pratt spoke earnest words to the young women present.

Mexico.—Mr. Eglon Harris, writing from Orizaba, says:—"I have lately spent a week at Pachuca, the capital of the State of Hidalgo. As it was our first visit there, the thousands of tracts were well received. Doubtless the priests will prepare for a second visit, for such has always been the case in other towns. But after the second and third distribution, things change again, and instead of the curious interest of the first, and the rage and threats of the few succeeding times, we feel we have almost come to harvest time. The printing-press has no chance to rust. We are finishing 15,000 copies of 'El Sembrador' and 6500 of 'God's Way of Salvation,' as many as our stock of paper would allow. The good hand of our God is seen in the fact that since commencing in May 1894, we have printed and gratuitously circulated 3,010,652 pages. This of course does not include 'Pilgrim's Progress,' which is still unfinished." Copies of the latest circular-letter regarding the work may be had from Mr. John Mercer, "Harburg," Fallowfield, Manchester.

International S.S. Lessons.

January 17.

A MULTITUDE CONVERTED.—Acts ii. 32-47.

GOLDEN TEXT.—Verse 39.

PENTECOST was the beginning of a new dispensation. We may justly expect remarkable results now that it has begun.

This lesson tells the story of *the first sermon* preached after the Holy Ghost was given. Wherein does the New Power appear?

I. LOOK AT THE AUDIENCE.—It must be a very large one, for it is called a "multitude" (6), and must have included thousands (see verse 41). *How were they gathered together?* Neither by big posters, announcing popular preachers on taking themes; nor by clanging bells, nor loud-sounding drums. The Spirit of God is his own advertisement. The barest announcement is enough to gather the people to where his power is at work. By the effects which He produced (6) the people were constrained to come. *Who were they?* It is certain that some were strangers gathered from all nations to the great Jewish festival (5). But the larger number were men of Judea, and of Jerusalem (14). Such men formed a difficult audience to preach to. Many of them had heard Jesus Himself, and so far from being won by Him had taken part in his crucifixion (22, 23). What can Peter do with a people who have hardened themselves against the words and works of Jesus?

The Spirit of God manifested his power first of all in gathering such a congregation to hear the truth concerning Him whom they had put to death.

II. LOOK AT THE PREACHER.—He is known to many of the people who hear him (14). Perhaps some of them saw him in the High Priest's palace, and heard him, with oaths and curses, deny all knowledge of Jesus. He is not afraid now, but fearlessly charges upon them the great crime of murdering their Messiah. "Ye have taken, and by wicked hands have crucified and slain" (23). "But, Peter, the same men that murdered Jesus may also murder you." The thought does not seem to enter his mind; or if it does the prospect has no terror for him. The Spirit of God gives men courage, and makes even the naturally timid to be brave for Jesus. Is not that the secret of the endurance of the martyrs?

But there are greater changes in the preacher. This is he who drew the sword and was ready to do battle against those who touched his Lord (Jno. xviii. 10). Where is his sword now? His antagonism is changed to love, and his only weapon is the sword of the Spirit, which is the Word of God. His desire to destroy is changed to a desire to save. Did not the Holy Spirit effect that change? The Spirit enables us to love those whom we formerly hated.

When we listen to his sermon another remarkable effect appears. After three years' companionship with Jesus Peter appeared to have learned very little. His views, like those of the rest of the apostles, were very carnal. An immediate earthly kingdom was still before them as the object of their hope. But in this sermon what a remarkable knowledge of Scripture appears; and how clearly and intelligently he understands its application to Jesus! Trace the course of the sermon from its quotation from Joel (15-21), through its references to the death of Jesus, and its explanation of the Resurrection in the light of Scripture (22-36), to its powerful and persuasive application (38-40). How can this change be explained? Has not "the Spirit of wisdom and revelation in the knowledge of Him" (Eph. i. 17) been given.

III. LOOK AT THE CONVERTS.—The power appears in this remarkable firstfruits of the Pentecostal harvest. *Their number* surprises us (41). The Church began the day with a hundred and twenty members (i. 15); before the day closed it had increased by thousands. The promise of Ezek. xxxvi. 37, 38, and the further promise of John xiv. 12, found fulfilment. Preaching or teaching, when accompanied with spiritual power, is effective.

And remember *who the converts were.* Some had taken part in the crucifixion, and in the streets of the same city had cried, "Crucify Him!" For fifty days they had felt no special sense of guilt for what they had done. Now they break through all propriety, and interrupt the preacher with the cry, "What shall we do?" How explain the change? Not by Peter's words alone, but by the Spirit's power that accompanied his words. Conviction of sin is the Spirit's work (John xvi. 8, 9).

The *quality of the converts* is another evidence of the Spirit's power. They fearlessly confessed Christ by baptism (41). They remained stedfast in their fellowship with the Church (42); neglecting no ordinance, and using every means of grace. And their love among themselves was as great as their faith in the Lord Jesus (44-46). What but the power of God could convert such sinners into such saints?

THE BOOK WORLD.

ANNUAL VOLUMES.

The Prize Reciter, Reader, and Speaker is a capital monthly for temperance organisations and Bible classes. The First Series, made up of last year's parts, contains about 300 poetic recitations for young and old, 70 short orations by eminent speakers, 24 complete stories for public reading, mutual improvement studies, etc. (2s. *A. W. Hall, 28 to 32, Hutton-street, E.C.*)

The King's Highway. Vol. XXV. Edited by Rev. John Brash. (*C. H. Kelly.* 3s 6d.) A journal devoted to the interests of Scriptural holiness, according to the interpretation of our Methodist brethren. Christians of all schools will find help and stimulus in many of the vigorous papers, which are contributed by various writers, and deal forcefully with the doctrinal and practical aspects of the Christian life.

The Converted Catholic is a valuable publication, a storehouse of information on the questions at issue between the Roman Catholic Church and the Protestant faith. The thirteenth volume, composed of the monthly parts for 1896, is full of facts and instruction. The articles by the editor, Father O'Connor, throw much light on the policy of Romanism. (*New York: James A. O'Connor, 142, West Twenty-first-street.* 1dol. 50c.)

The Christian Irishman, *Vol. XIV.* (1s. *Mecredy & Kyle, 49, Middle Abbey-street, Dublin.*) The year's parts of this useful monthly contain a large budget of information. There are articles on the catacombs of Rome, sketches of Saints and Fathers, talks with Irishmen on Christian doctrine and practice. St. Patrick is the subject of several chapters, as interesting to Saxons as they are charming to our brethren of the Celtic race.

The British Messenger is an excellent evangelistic monthly, and the year's parts make a volume (1s. 6d.), which should be placed in all village libraries and be used with diligence by district visitors. The contents are good and varied, and include a serial story, as well as some deeply interesting sketches, entitled "McCheyne from the Pew." **The Gospel Trumpet** (1s.) is in large type, and distinctly arresting in its contents. **Good News** (4d.) is a third budget of Gospel reading fully illustrated. (*Drummond's Tract Depot, Stirling.*)

CHURCH HISTORY SKETCHES.

Lectures on Ecclesiastical History, delivered in Norwich Cathedral. (7s. 6d. *Nisbet.*) This handsome volume contains a series of addresses, fifteen in number, on the so-called Fathers of the Early Church and their works, not overlooking other monumental illustrations of the faith and practice of Christian antiquity. Dean Lefroy, in a lucid preface, points out what soon becomes obvious to the reader, that the work is really a series of chapters of ecclesiastical history, each period being associated with the life of its leading character. The book is not so much for the scholar as for the average inquirer; but we venture to think that most scholars will read with peculiar interest the essays in which familiar stories are narrated with such freshness as in these pages. Thoughtful persons who make their first acquaintance with Church History through these lectures, are sure to want to read more, and all will admit that, although not specially illuminating, the story is not without many and deeply important lessons for all times.

In the opening lecture on St. Ignatius and St. Polycarp Dean Farrar strikes a proper note, showing that the writings of the Fathers must be read and weighed just as those of other good men; this literature "is human, and in no sense whatever is it coordinate with the one legitimate authority which alone the Church of England recognises, the authority of the Word of God." The other lectures include:—Justin Martyr, by Canon Meyrick; Irenæus, by Dr. Stanley Leathes; Cyprian, by Archdeacon Sinclair; Chrysostom, by Dr. Kingsmill; Tertullian, by Rev. G. A. Schneider; Clement of Alexandria, by Dr. F. H. Chase; Origen, by Rev. A. E. Brooke; Eusebius of Cæsarea, by Professor Gwatkin; Athanasius, by Professor Ince; Ambrose, by Bishop Barry; Jerome, by Rev. T. W. Drury; and St. Augustine, by Dr. Handley Moule. This list shows the ground covered, and indicates the standpoint of the lecturers. Two other chapters should be specified—the Apology of Aristides, by Professor J. Armitage Robinson; and the Church in the Catacombs, by Rev. Henry Gee. From first to last this is a reliable and readable book, and would be welcomed as a present by many a poor preacher and student.

The Home Blessing is a new monthly issued by the *Sunday School Union* (6d.) It is intended for and will interest and instruct young people, not the juveniles, but rather elder boys and girls.

CASSELL'S MONTHLY MAGAZINES.

Among *Cassell's* monthlies a prime place must be given to **The Quiver** (6d.), the January issue of which opens with an article on work among waifs and strays, by the Duke of Fife. **Cassell's Family Magazine** (6d.) has much bright reading, the sketches including one on life at the Spanish Court. **Little Folks** (6d.) is in a new cover, and includes an album of entertainment, with musical selections and pieces for recitation. **The Magazine of Art** (1s. 4d.) is as rich as ever, the frontispiece being a reproduction of "Requisitionists," by A. C. Gow, R.A. **Work** (6d.) is an ideal periodical for mechanics, every department having relation to the practical and useful. **The Building World** (6d.) is a journal for workers in many trades. The pages are luminous with plans and designs. **Cottage Gardening** (3d.) touches various domestic interests and pleasant occupations, and deserves all its popularity. **Cassell's Saturday Journal** (6d.) is a repertory of stories and sketches. Each part carries a railway insurance of £1000, and a cycling insurance of £100. For the boys **Chums** (6d.) has rare attractions in picture, story, and breathless adventure.

Aluteh. By Eleanor Stredder. A tale written to re-echo the cry of victims of opium, showing the feelings and statements of the Chinese themselves in regard to this traffic in poison. **Her Father's Honour.** By Katharine A. Richards. The story of a loving daughter's self-sacrifice and the blessing it brought to herself and others. (*G. Stoneman.* 1s. each.)

An Illustrated Bible. Many, it is true, object to pictures in the Bible; but others believe these to be helpful in attracting the young and inducing them to read. Such will welcome a new series, issued by *Gowans & Gray*, Glasgow. This edition is well printed, strongly bound, and admirably illustrated. The pictures are wholly views of places mentioned in Scripture history, and not attempts to portray persons and events from the recesses of an artistic imagination.

Fallen Angels. By One of Them. Popular edition. (*Gay & Bird, 22, Bedford-street.*) As the title indicates, the main contention of this treatise is the extraordinary one that "human beings were angels, and dwelt originally in purity and light, as emanations from the Divine; but that, having fallen, we are being graciously led back to heaven by gradations of instruction." The thesis is against Scripture as faithfully interpreted, and in our judgment is without any basis in fact or reason.

The Dead Pulpit, by Rev. H. R. Haweis, M.A. (*Bliss, Sands, & Co.*), startles us by its drastic and effective title, and if its constructiveness were equal to its criticism it would be a most valuable book. It abounds with truisms tersely and quotably expressed, mingled, according to our thinking, with many serious fallacies. The author is well known as a pronounced Broad, or, to use his own term, Liberal Churchman. He throws his mantle over the Stage and Ghosts, and desires re-statements on many important subjects, *e.g.*, he says:—

> Dogma is dead; doctrine is living.
> The Bible *is* the Word of God—that is dead dogma.
> The Word of God is in the Bible—that is living doctrine.
> The Bible is an inspired history—dead dogma.
> The Bible is the history of an inspired people—living doctrine.
> The Bible is infallibly inspired—dead dogma.
> The Bible is inspired, but not infallible—living doctrine.

We have no doubt that our readers, with ourselves, hold firmly to what Mr. Haweis calls "dead dogma," and would not, to save our lives, accept what is here called "living doctrine" in its place.

The first chapter treats of "Prophets of the Transition." They were F. D. Maurice, Robertson of Brighton, Charles Kingsley, Dean Stanley, Jowett, etc.

In his prologue Mr. Haweis says: "The future historian of the English Church will mark the translation of Dr. Temple to Canterbury and Dr. Creighton to London, as a turning-point in the destinies of Broad Church theology." For "those who suppose that the future of Anglicanism is with the Sacerdotalists are mistaken. The future of Anglicanism is with the mystic (not rationalistic) Liberals."

Mr. Haweis is outspoken and intelligible. He does not pose as one thing and say another. He does not pretend to be an Evangelical while he writes as a very Broad Churchman. It is instructive to know the point of view of an extreme Broad Churchman, who, apparently, would re-state principles to harmonize with modern practice, rather than raise practice into harmony with ancient and fundamental principles; and would prefer the Church to make peace with the world, rather than to come out and be separate. It is difficult for an Evangelical Christian to take seriously as from a professed minister of Jesus Christ the views expressed in this book.

ALIVE FROM THE DEAD. By George Goodman. (*Children's Special Service Mission.* 6d.) Plain earnest words of serious counsel for young people lately won to Christ, and in need of help and guidance in regard to daily life and walk.

AMONG THE CHURCHES.

Church of England.

Canon Trefusis has been appointed suffragan bishop of Crediton.

Dr. Earle, Bishop of Marlborough, is suffering from a serious attack of diphtheria.

Rev. J. R. Eyre, vicar of the parish church, has been appointed Archdeacon of Sheffield.

A Children's Festival Service was held in York Minster on Holy Innocent's Day (Dec. 28).

Rogation Sunday (May 23) has been fixed for sermons on behalf of the Bishop of London's Fund.

Rev. R. Wilkes Gosse, curate of St. John's, Reading, has been appointed Association Secretary of the Colonial and Continental Church Society for Ireland.

A new mission and colportage van has been presented to the Church Army for work in the Lewes Archdeaconry. Another van has been presented anonymously, for work in the diocese of Norwich.

The children's service in Westminster Abbey, on Innocents' Day (December 28), begun by Dean Stanley, has been continued by the present Dean, and on Monday week was as well attended as ever.

Rev. Thomas Hulme, who has been vicar of Brightside, Sheffield, for nearly half a century, having resigned, the Archbishop of York has appointed as his successor Rev. Ben Lewis Parkin, of Hessle.

The late Archbishop Benson some time ago arranged that the next Lambeth Conference, or Pan-Anglican Synod, which usually assembles at Lambeth Palace every ten years, should be held in the summer of 1897, a year earlier than customary, so that it should coincide with the celebration of the thirteen-hundredth anniversary of the arrival of Augustine in this country.

Congregational.

A ten days' mission has been held at Wrington by Rev. John Thomas.

Rev. Thomas Wilkinson has resumed his ministry at Paul's Meeting, Taunton.

Rev. Frederick Sweet, of Romford, is making satisfactory progress towards recovery.

Rev. N. MacNeill has concluded his ministry at Bedford Chapel, Charrington-street, N.W.

Rev. W. and Mrs. Huckett and Rev. A. W. Wilson have arrived home from Madagascar.

Rev. Dr. Leach begins his ministry at Cavendish Chapel, Manchester, on the first Sunday in February.

Rev. George Campbell Morgan, of Birmingham, has accepted the call to the pastorate of New Court, Tollington Park, N.

Rev. E. Le Mare, who for several years has been honorary secretary of Fleetwood branch of the British and Foreign Sailors' Society, has been appointed Association Secretary of the South and West district of England.

It is understood that Rev. Dr. Guinness Rogers has been appointed to fill the vacancy in the Coward Trust caused by the death of Rev. Josiah Viney. It is one of the most valuable trusts in connection with the Congregational churches.

Amongst the L.M.S. Missionaries who have just left for their posts are—Rev. J. P. and Mrs. Ashton, returning to Calcutta; Dr. and Mrs. Cochrane, proceeding to Mongolia; Rev. A. W. MacFarlane (son of Rev. Dr. MacFarlane), proceeding to Hiau Kan, Central China; and Miss Bovey, appointed to Shanghai.

Dr. Horton, who entered on the chairmanship of the London Union with the commencement of the year, convened a meeting at the Memorial Hall on Wednesday, for special prayer on behalf of London. He intends to hold, during the year, a conference in each of the districts of the London Union with a view to strengthening the work in the districts.

Calls.—Rev. Ira Boseley to Russell-street, Dover (accepted); Rev. C. H. Vine, of Sudbury, to Ilford (accepted); Rev. W. E. Ireland, of Oxford, to Sligo; Rev. H. Gardner to Tettenhall Wood (accepted); Mr. John Hey to Earl Shilton (accepted) Rev. T. Masterton, of Edinburgh, to Ardrossan.

Resignations.—Rev. F. W. B. Weeks, of Upperton, Eastbourne; Rev. D. M. Jones, of Queen's-walk, Wolverhampton; Rev. A. F. Bartlett, of Bacup.

Baptist.

A larger chapel is to be built at Rochester.

The Welsh Baptists held their annual Eisteddfod at Cefn Mawr on Christmas Day.

On Wednesday week Pastor Thomas Spurgeon opened Beulah Chapel, Bexhill, the foundation-stone of which he laid some months ago.

At Gosford-street, Coventry, twenty-six members have been received by baptism during the ten months' ministry of Rev. W. H. Higgins.

On Thursday night Pastor C. B. Sawday preached at the Metropolitan Tabernacle, and later a Watch-night service was conducted by Pastor Thomas Spurgeon.

Over £7000 has now been secured towards the £12,000 which is being raised to provide an endowment fund in connection with the Brighton Grove College, Manchester.

It has been decided to build a Seaside Home for delicate children in connection with Mr. Spurgeon's Orphanages. About £10,000 will be required to purchase the land and complete the home.

It has been decided to purchase the site at Brixton on which Gresham Chapel, destroyed a year ago by fire, stood, and to erect a new chapel. The services at present are being held in the Brixton Hall.

Since the Rev. John Mitchell has taken charge of the Clarence Park Chapel, Weston-super-Mare, there have been many indications of interest. At the first public meeting, held on Wednesday, addresses were delivered by the pastor, Revs. T. J. Longhurst, W. C. Miniie, and John Douglas, Dr. J. W. Smith, and others.

Calls.—Rev. Stanley Flook, of Athlone, to Carrickfergus; Mr. E. Ballard Warren, of Shoreditch, to West Drayton; Rev. S. J. Somers, to Appledore (accepted); Mr. Hugo Gruber, of Rochdale-road, Manchester; Rev. J. F. Taviner, of Pastors' College, to Elgin (accepted).

Methodist.

Miss Costin has held successful missions at Bradford and Blackburn.

Rev. J. H. Goodman has been delivering in the Central Hall, Manchester, special sermons on "Last Things."

Rev. W. J. Ward, of Market Rasen, has been appointed by the Primitive Methodist Missionary Society to Jamestown, West Africa.

Pastor Thomas Spurgeon has consented to preach the annual sermon in connection with the Methodist Free Church Home and Foreign Missions at the Metropolitan Tabernacle on Thursday, April 8.

Rev. C. M. Tate, missionary to the Indians of British Columbia, has arrived in this country, accompanied by his wife. He has laboured among the Red Indians of the Pacific Coast for twenty-seven years.

Mr. J. Ward Ambler, an ex-*Joyful News* evangelist, and at present one of the managers in Mr. James Keith's Mission to Sandwichmen, has been appointed to assist Rev D. Murley, president of the Bible Christian Conference, in conducting a series of evangelistic missions in the country around Bideford, Devon.

Mr. Cadman, an old Richmond student, is at the head of the Forward Movement in New York, and pastor of the Metropolitan Temple. During the past year 284,925 people have attended the Temple services—an average of 5450 per week. The social status of these is principally of the middle and professional classes, with a thick sprinkling of the wealthier members of the community. There have been 340 additions to the membership for the past year, and 656 reported conversions.

Dr. Randles, president of the Wesleyan Conference, has issued a New Year's Pastoral, in which he enlarges on the necessity of "fulness of spiritual life." "A more valuable New Year's gift God could not bestow. A loftier object you could not pursue. Nothing else could so ennoble your character, enrich your experience, or invest you with divine energy." The Pastoral goes on to say that wanting it, all the machinery and activity of Methodism will go for little, whereas the possession of this fulness would flood all their religious assemblies with gracious influence and exclude the little forces of pride, vanity, envy, sensuality and selfishness that spoil the vines, whilst rapid and large would be the conquests of the Gospel. The prosperity of the Church can only be maintained, the pastoral points out, by the spiritual prosperity of individual members. He concludes with an exhortation to the young to use their enthusiasm and gifts for the extension of the Kingdom of God.

Presbyterian.

Mrs. Baeyertz has conducted a sixteen days' mission at Trinity Church, Kentish Town.

Mr. George Barbour, of Bolesworth Castle, has forwarded £500 to the English Presbyterian Church as executor of his mother, the late Mrs. Barbour.

The fourth anniversary of Rev. J. G. Train's settlement at Upper Norwood has been celebrated. The whole work seems full of vigour and encouragement.

A donation of £1000 has been given by Mr. S. Williamson, of Liverpool, towards the threatened deficiency of £5000 in the Presbyterian Foreign Missionary Fund.

The report of the Bible-class and C.E. Society connected with Newarthill Church, Motherwell, shows vigorous and successful work on a most encouraging scale.

Calls.—Rev. A. S. Berry, of Orkney, to Arthur's Hill, Newcastle; Rev. John Ritchie, of Edinburgh, to Ardwell; Rev. J. Kelman, of Petterculter, to New North Church, Edinburgh (assistant); Rev. B. Davidson, of South Kingarth, to Buchanan Memorial, Glasgow.

Fallen Asleep.

At Newton Park, Leeds, on 30th ult., Rev. R. G. P. Bullock, aged thirty-six, the active and devoted vicar of St. Martin's, Potternewton.—At Luton, on 28th ult., Rev. James O'Neill, a thoroughly Evangelical clergyman, who had been vicar of the parish for thirty-four years.—At Halifax, on 24th ult., Mr. Robert Haddon, aged forty-six, a well-known worker.—At St. Anne's-on-the-Sea, aged sixty-five, Mr. James Orr, a worker and generous giver.—At West Bournemouth, on 25th ult., Mr. Frank Braham, aged forty-two, a willing helper in the Lord's work.—At Preston, Mrs. Robertson, a useful helper, for over fifty years, at Cannon-street.—At Milton, Wisconsin, on December 8, Rev. W. Walker, for thirty-three years a most valuable missionary at Gaboon, West Africa.—At Kinnoull, N.B., Rev. Dr. John Anderson, minister of the parish.—At Portmadoc, Carnarvon, Rev. William Thomas, aged sixty-two, a leading Welsh Wesleyan minister.—At Bruton, Mr. George Amor, a devoted Sunday-school superintendent for many years.—At Nanstallon, Mr. W. Parsons, a leading helper in Methodist circles.—At Dunsly, Lincs., on 26th ult., Rev. Alfred Jones, for many years an energetic clergyman, and the author of various books, including "The Proper Names of the Old Testament Scriptures Explained and Illustrated," a volume of "Twenty Sermons," and a volume entitled "Light and Darkness, as manifested in Genesis i."—At Nonnington Lodge, Bromley, on 25th ult., Mrs. Chalmers, aged eighty-five, widow of the late Rev. F. Chalmers, vicar of Nonnington, and for many years a noble helper of Christian institutions.—At Courtrai, Belgium, Mr. Wm. Ballagh, of Sigoneil, co. Antrim.—At Waterford, Mr. Wm. Moore, an earnest Christian worker.—At Mullinroddy, Irvinestown, Mrs. Knox, mother of Revs. Andrew and Robert Knox (Methodist ministers), and an earnest Christian.

Notices.

Communications Received with Thanks.—G.M. J.J.J. J.M. F.W. C.S. E.S.E. A.H.T. A.H.G. C.M. G.G. J.D. J.R. W.M. G.F. R.C.E. B.B. H.A.P. H.G.R. G.J.H. E.B. A.V.B. G.L.P. J.H.F. H.G.C.B. J.E.J. A.M.B. J.S.F. W.H. M.E. C.M.B. C.H. J.M. M.W.B. S.R. J.D.K. J.S. D.M. B.A.W. M.B.G. G.F.T. E.K. A.B. P.W. E.W. J.T.S. J.M. E.J. M.C. J.T.B. D.F.H. J.R.P. G.L. J.W. E.S.G. G.A.B. J.McC. A.A.F. E.C.H. J.G. A.B. E.S.M. E.L. S.J.A. S.P.S. E.M.D. J.R.S. W.A. G.A.W. J.M.R.T. E.S.

Applicants for Tracts.—L. A. Curling, 43, Bouverie-street, Chester; McBignell, 117, Croxted-road, West Dulwich, S.E.; William Willcock, 105, Chester-road, Manchester; H. Hodgson, Ashley Cottage, Turner-lane, Ashton-under-Lyne; C. Hodgson, Holly Lodge, Wilmslow, near Manchester; Miss Anderson, 433, City-road, Cornbrook, Manchester; John Reddish, Y.M.C.A., Newcastle, New South Wales; Maude White, 4, Station-road, Redcar, Yorks; G. W. Shipway, 30, Tonsley-road, Wandsworth, S.W.; Miss Andrew, The Avon, St. Mabyn, R.S.O.; Mrs. Ann Worth, St. Tudy, Bodmin, R.S.O.; Wm. Pode, Launceston; George Beekle, Medrose, Delabole; Mrs. Wale, Helston. Camelford; Mrs. Pengelly, Camelford; Geo. E. Pearce, Free Lending Library, Camelford; Miss Blundell, The Scripture Union, Crawley, Sussex.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Tower Hamlets Mission.—At Watch Night Service the Great Assembly Hall was crowded in every part, many standing. Mr. F. N. Charrington presided. A short address was given by Mrs. W. R. Lane, and at the close 216 persons voluntarily signed the temperance pledge.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, January 4, 1897.

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Peruvian Mission (*Harley House*)—S. D.	2	0	0
Poor Jews, Jerusalem—A. B. C.	0	7	6
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Pariah Girls' Home (*Mrs. Little*)—M. P.	2	0	0
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China Inland Mission—H. M., £1; Dumbarton, 4s.; M. P. A.,* £1 11s. 6d.; G. M. L., £1; E. A. D., 10s.; G. A., 5s. 6d.	4	11	0
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London Missionary Society—G. L. D., 5s. (*Famine in India*)—A. H. K., £1	1	5	0
Dr. J. G. Paton's Mission—"He Shall Live," 2s. 6d.; G. L. D., 5s.; (*Dayspring*) Miss N. L., £1	1	7	6
Mount Hermon Church (*Mr. Moody*)—M. S., £100; Hermonite, Orkney, 10s.; E. A. D., 5s.	100	15	0
Society Relief Persecuted Jews (*Palestine*)—M. J. F., £1; C. J., £1	2	0	0
Church Missionary Society—C. R. A., £1; M. P. A.,* £1 11s. 6d.; (*Deficit* 1896) A. B., £5.; (*Famine among the Gonds*); A. B., £5	12	11	6
British and Foreign Bible Society—C. R. A.	1	0	0
Soldiers' Home, Rawal Pinda—H. B.	1	0	0
The Christian *to Missionaries*—H. B.	0	17	8
Australian Aborigines (*Mrs. Gribble*)—Misses G., Barnstaple	0	10	0
S. Africa General Mission—Dumbarton	0	3	0
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Suffering Nestorians, Oroomiah—Ruth, £1; E. E. L., £2; J. M. C. P., £1; Dowager Lady S., £15; M. F. B., £2 10s.; A. B., 2s. 6d.	21	12	6
Cottage Hospital, Barcelona—S. C. P.	0	1	0
Bahir Famine Relief (*Mr. Lampard*)—M. P. A.*	0	10	6
Missionary Bureau—M. P. A.,* £3 1s.; (*Mr. J. J. Cookesey*) M. P. A.,* £1 1s.	4	2	0
Lower Zambesi Mission—M. P. A.,*	1	1	0
Tarsus Evangelistic Society (*Rev. K. Behesnilian*)—(*Marash Orphanage*) T. G. J., £1; R. M., 7s.; A. A., 5s.; (*Mrs. Behesnilian, personal*) Mrs. G., 10s.; Mr. and Mrs. M., 5s.	2	7	0
Moravian Missions—C. J.	1	0	0
New Hospital, Jerusalem—R. C. S.	3	0	0
Russian Jews (*Dr. Baedecker*)—Anon, per Mrs. Baxter	1	0	0
Dr. Barnardo's Homes—J. M. B., 2s. 6d.; M. M., 10s.; X. Y. Z., 5s.; India, £1 5s. 3d.; E. S. L., £5; J. M., £1; T. W., 1s.; M. D. B., 10s.; J. C. G., £1; A. B. R. C., 5s.; An Interested One, 10s.; R. R., 10s.; F. N. M., 2s. 6d.; C. R. A., £1; J. O., 10s.; R. M., 10s. 6d.; H. M. N., 2s. 6d.; R. J. H., 5s.; J. C. E., £1; E. A. D., 10s.; M. S. G., 5s.; (*Christmas and New Year's Fund*) In His Name, 5s.	15	9	3
Mr. Fegan's Homes—J. M. B., 2s. 6d.; W. H. M., 10s.; India, £1 5s. 3d.; C., 2s. 6d.; E. L. B., 5s.; B. C., 10s.; A. B. R. C., 5s.; R. S. O'C., 10s; D. S., 10s.; C. R. A., £1; M. A., 2s. 6d.; Col. G. L. G., 5s.; E. A. D., 5s.; F. M. C., 2s. 6d.; A. B., 2s. 6d.	5	17	9
Marylebone Medical Mission—Do Likewise, 10s. 6d.; H. B., £2	2	10	6
Royal National Mission to Deep Sea Fishermen—Thankoffering, B. A. D., 10s.; Thankful, 10s.; Mrs. L. M. C., £1; J. C. G., £1; H. M., £1; C. R. A., £1; H. B., £1; E. A. D., 10s.	6	10	0
Dinners Sick Children—M. M., 10s.; A. B. R. C., 5s.	0	15	0
Friendless and Fallen—M. M., 10s.; W. H. M., 10s.; Berwickshire, J. M., £1; India, £1 5s. 3d.; God's Tenth, 5s.; E. J., £3; E. A. D., 5s.; A. W., 5s.	7	0	3
Home for the Fatherless (*Mr. Toye*)—W. H. M., 10s.; M. A., 2s. 6d.	0	12	6
St. Giles' Christian Mission—W. H. M., 10s.; India, £1 5s. 3d.; E. S. L., £5; E. L. B., 5s.; E. S. H., 10s.; M. S., £10; Inasmuch, D. C., 1s.; J. C. E., £1; E. A. D., 10s.; M. S. G., 5s.; (*Prison*) R. S. O'C., 10s.; (*Juvenile Offenders*) Kensington, 10s.	20	6	3
Mr. Quarrier's Orphan Homes, Scotland—India, £1 5s. 3d.; Berwickshire, J. M., £1; G. M. L., £1	3	5	3

(*Continued on page 28*).

The Christian.

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NOTES AND COMMENTS.

☞ Subscribers will greatly facilitate our business arrangements by remitting overdue subscriptions at once to THE CHRISTIAN Postal Department, Bouverie House, Salisbury-square, E.C.

On another page we give an extract from a very important magazine article by General Hutchinson, on the history of Christian work in India. Students of missions will read it with special interest; but the story embodies an important lesson which deserves the attention of all.

All lovers of peace and concord will hail with satisfaction the announcement that a general treaty of arbitration between Great Britain and the United States of America has been signed in Washington by the American Secretary of State and the British Ambassador. *The Daily Chronicle* of Tuesday gives the full text of the treaty, and properly describes it as "a momentous and epoch-making document." We doubt not it will be duly ratified on both sides of the Atlantic, and a great step taken towards the longed-for goal of brotherhood among the nations of the earth.

"The year of shame" will be the name attached to 1896 in the minds of the future historians of Europe. It has been chosen by Mr. William Watson as the title of his recently published volume of poems, dealing with the attitude of the nations on the subject of Armenia. The Bishop of Hereford, in a strong preface, has little faith in the nerve and resource of our statesmen. He says:—

> They seem to be overawed, on the one hand, by the demoralising influence of the financier, the bondholder, and the speculator, an influence which threatens to become as disastrous in modern Christendom as it was in ancient Rome; and, on the other, by those great military empires which have strangled the conscience of Europe.

On the other hand, Mr. Gladstone, in a recent deliverance, speaks of his "inextinguishable hope" that we are on the eve of better things. Let us pray that 1897 may not become much older ere this hope is realised.

There is need for private charity as well as Government aid to check the effects of the Indian famine. Missionaries in the affected region have sad tales to tell of want and woe, notwithstanding the large number of persons who are employed on the relief works. The difficulties inseparable from dealing with a famine are increased by the action of the corn dealers, in whose hands there are said to be large supplies of corn, and who, at the commencement of the distress, ran up the price to an exorbitant extent, or refused to sell to their poorer neighbours lest they should want the grain themselves. The fall of rain brought the price down rapidly, though it still is generally twice its usual height. The Foreign Secretary of the L.M.S. thinks that ten or twenty thousand pounds distributed among the various missionary agencies in India, without regard to religious opinion, would be an incalculable boon, as they can make a wise use of the money.

The annual gatherings of the Free Church Council are to be held in London in March next, and as many as a thousand delegates are expected to attend. Prominent Churchmen, including the Bishops of London and Rochester, Canons Sinclair and Scott Holland, and others, have offered their hospitality to the visitors. This interchange of courtesies is most healthy, and while it ought not to create any false impression of unity in matters where Episcopalians and Free Churchmen differ, it cannot but tend to soften the asperities of religious controversy, and bring into prominence the common ground of faith that underlies all differences dividing Christian people.

The discussions of the Council will embrace many subjects of a non-controversial character, including "Woman's Work in Foreign Missions," "Evangelistic Work," "Lay Preaching," "The Claims of London," "Christian Endeavour," the "Puritan" and "Methodist" types of spiritual life. The militant aspect of Free Churchism is to be far from prominent, and the political scarcely touched on at all. A great opportunity will be afforded to the speakers of lifting the spiritual standard of life in the churches to a higher level. That this sadly needs doing no one can deny, and that the future of all the churches depends on it is equally certain. Amidst all our activities, which were never greater, there is a widespread feeling that the "life of the spirit" is not cultivated as it ought to be.

An enterprise is on foot to bring about a friendly conference between Churchmen and Nonconformists in view of the Education controversy. Whether such a conference can issue in a practical *via media* remains to be seen. It would certainly be an excellent means of helping to clear away the prejudices and misconceptions of the open-minded on both sides. Setting aside the extreme parties—the Sacerdotalists on the one hand, and the Secularists on the other, there are vast multitudes of people on both sides who are not divided in aim so much as in method. If these could be brought to a better understanding of one another's position, a great deal might be done to relieve the controversy of some of its worst features. Mutual suspicion has always played too prominent a part in religious controversies.

General Booth told Mr. Gladstone in the interview which he recently had with him, that so far as he knows continental countries the Protestantism in them is "very broad, very cold and inactive," and so far as practical godliness is concerned one country appears to be no better than another. A good work is being done in some parts of Holland. If there is anything that could meet the many and pressing needs of the Continent, it surely is a quickening of all the churches; but they are as oppressed by the civil law as by a cold theology. They have to be brought out of a coffin and a tomb.

Many of our readers will be interested to learn that Dr. G. Whitfield Guinness, the younger son of Dr. H. Grattan Guinness, is leaving for China in February, as a missionary of the China Inland Mission. He will also represent the Keswick Missionary committee, as he is to be supported from their funds. A farewell meeting under the auspices of the Inland Mission, will be held in Exeter Hall on Wednesday, January 27, at 7 p.m, when Mr. Albert A. Head will preside. Revs. J. Hudson Taylor and E. W. Moore, and Mr. Eugene Stock will speak.

"In the year of Augustine, 1300," is the title of an article in which *The Church Times* enlarges on the "truly remarkable year 1897." It links together the name of Augustine, who came to England to make it an appanage of the Roman Catholic Church, and that of our Queen, who is plighted to the maintenance of Protestantism, and who would be untrue to herself and to her high position were she to forget that millions of her best subjects are Protestants of Protestants. We hope the nation and those in authority will discountenance every attempt to promote the patronage by Royalty of Romanism, and to degrade a national celebration of the Queen's long and wonderful reign into a sectarian demonstration.

The inner history of the Pope's Bull denouncing Anglican Orders is beginning to be become public. "Catholicus," in *The Contemporary Review*, affirms that the real opposition to their validity arose, not from the Pope, who was personally in favour of them, but from Archbishop Vaughan, who has all along held that to recognise Anglican Orders would be subversive of Catholicism in England; that English Catholicism, to a large extent, lives by the belief that they are null and void. The dreaded consequence is more likely to follow the present decision than the contrary. It was the undefined position of the sacerdotal party that made it so easy to step over into the Roman camp; and now that the English Church is permanently declared to be outside the "true body of Christ," we shall in all probability find that a new Protestantism, not Catholicism, is likely to benefit by it.

Dr. John Watson sends to *The Christian World*, as his New Year message to the Churches, one sentence, expressing his conviction that the most needful thing for the Free Churches (we would say all churches) is a revival of religion in the hearts of professors; and to this end all should pray for ministers "to be baptized anew into the passion of our Lord Jesus Christ." But why should not everyone pray for that for himself? No doubt a revived ministry will bring a revived church, but a revival may as easily break out among half a dozen private members. Better not wait for the ministers or for anybody else.

It is high time, to our thinking, that the Licenser of Plays turned his serious attention to the disgraceful burlesque of sacred things of which of late the London stage has become the arena. We have heard even worldly people, whose practical interest in spiritual matters is *nil*, denounce the irreverence, not to say blasphemy, of some of these scenes. And each successive production of the kind is worse than its predecessor. Yet, strangely enough, professing Christians encourage them. Truly, the Lord is "wounded" by those who claim to be his "friends."

The publication of the sensational details of "Society" trials is one of the saddest features of modern journalism. It would be difficult to tell how much harm is wrought on young and impressionable minds by such reports. There are some things, as the Apostle says, "of which it is a shame even to speak." This kind of shame is fast dying out of our newspapers.

The charges recently brought against a Manchester superintendent of police, and which caused his dismissal from the force, without a pension after long service, show the degrading effect of official association with evil. When police authorities are in league with keepers of disorderly houses, as this case proved, public protests are of little use. We hope the Manchester Town Council will take steps effectually to purge the force of those who are inclined to show leniency to law-breakers.

Another matter in which the police often seem to fail in their duty is in taking action against publicans who serve drink to those already intoxicated. Last week one of the Metropolitan magistrates made some strong observations on this subject. What is the use of enacting laws if they are treated as a dead letter by those who ought to see to their due application?

A police court is not the usual place to find an illustration of the great law of intercession, nor a convicted thief a likely source of disinterested friendship. Last week at the Mansion House one prisoner pleaded hard to be allowed to add the punishment of another to his own, on the ground that while he had nothing to say in his own defence, his fellow was a respectable and striving man whose future would be ruined by imprisonment. The magistrate was able to give the latter the benefit of the doubt, and was evidently touched into passing a lighter sentence on the other, whom he recommended to try and redeem his character when his time was served, "as there was evidently some good in him."

"Not sermonising—oh, no—or talking at people, but with and to them." This is a sentence from a contemporary in describing a gathering of men and women of various denominations, met to discuss religious work and opportunities. We quote the words because they illustrate a favourite way of expressing the common prejudice against preaching, as though sermons implied an offensive assumption of superiority—a "talking at" or "down" to the audience. Whence has such an idea arisen? If it represents a real fact, then preachers guilty of such a practice are very unworthy of their office. To take up such an attitude is an offence, not only against the audience, but against the Gospel itself.

There is no one who should aim so assiduously at reaching people through the open door of their affections and sympathies as the preacher. It is his business to present the truth to men in such a way as to turn their thoughts away from himself to the great centre of adoration and love, the Lord Jesus. This should be done with all persuasiveness of manner, and with every effort to merge himself in his message. When he has brought men to the feet of the Saviour, and made them look into his face, his own work is done. The idea of "talking *at* people," which expresses the feeling that many have of preaching, would then never suggest itself.

The tendency, at one time very strong, to close churches and chapels in poor and declining neighbourhoods, and to build, out of their sale, places in new and populous neighbourhoods, has received an effectual check. If the poor cannot come to the rich and cultivated, the rich must go to the poor, and use for their benefit the church property which stands among them, while the suburbs help themselves. The process is entirely healthy; nothing will either enable the well-to-do to understand the poor or to sympathise with them except being among and working for them. In this movement we have one of the best antidotes to the money-making selfishness of the age.

The discovery of the Röntgen rays with its wonderful practical developments has made a deep impression on the scientific world in two directions: first, by stimulating inquiry into the unknown; and, secondly, by promoting a renewed sense of the world of mystery that still bounds our little circle of knowledge. Professor Silvanus Thompson touched on this point impressively in a lecture at the Royal Institution on Saturday. These rays, he said, illustrate the principle that there are more things in heaven and earth than were sometimes supposed to exist. The old intellectual arrogance, which spoke so dogmatically of the limits of the possible, etc., is out of date. In mental and spiritual as well as in material things we are surrounded by a universe of possibilities, and the great condition of being permitted to peer into its depths and learn something of its meaning is humility and teachableness. It is the "meek" that "inherit the earth."

There is a fashion in morals as well as in manners. It is one of the strangest facts of history that each age has its favourite virtues, which it cultivates to the neglect of others equally or more important. One of the neglected virtues of the present day is *reverence*. In the home, the street, the church, we do not show the respect for things above us that marked the demeanour of our forefathers. The unveiling of so many mysteries by the hand of science, the distinction between externals and essentials in religion, and the lack of reserve in the literary handling of sacred subjects, are, among other causes, partly responsible for the change. This is an incalculable loss, and one difficult to restore. The hope of the future is to make it an essential element in the training of the young from their earliest days.

Let knowledge grow from more to more,
But more of reverence in us dwell.

Loyalty Islands are under French rule and Jesuit domination. The Christians there, so made before the French arrived, have suffered greatly; nevertheless a glorious revival of religion is now going on in the group. "The good time," says the Protestant missionary, "for which we have so long prayed and waited, seems at length to have come." Religion is a power which is dislodging worldliness and sin from the high places; even the officials of the government are interested in the religious work, one of the "high" ones testifying that Protestant Christians are more loyal than Roman Catholics. France will also duly find that to be the case in Madagascar and everywhere.

Mission Homes in Paris.

THE sapling which was planted in faith twenty-five years ago has gradually but surely been taking abiding root in the frivolous city of Paris. The storms which have from time to time passed over it have caused it to "take root downward, and bear fruit upward."

Of the many visits I have paid to these Homes, none have pleased me more than the one I have just concluded. True it is that funds are urgently needed, also that more workers are required, as the older ones cannot abide for ever, and their places must be filled up sooner or later by others; but there the work stands, a monument of God's sustaining grace and goodness. It is his work, and He will most surely provide. It was a great sorrow to all of us, and to none more than to Mrs. Lewis and her husband, who had come all the way from Canada to spend their Christmas at the Homes, that through illness they were detained in London, and unable to proceed to Paris.

I attended as usual all the festivities, addressing the children at the Orphanage after their Christmas dinner, the working men and their wives at the Mission Hall, and the annual gathering of the young women connected with the Mission Home in the evening. The next day I took a similar part in the treat given to the mothers' meeting, and in that to the children connected with the Sunday-school.

Miss Mitchell is still at her post at 77, Avenue Wagram, where the Free Registry is getting more widely known as the years go by. The Home is very full just now, and I had the privilege of conducting evening worship on several occasions, when I was pleased to see nearly the whole household assemble, which has not always been the case. After 20 years of faithful service Miss Carmichael is no longer able to take an active part, but her place is ably filled by Miss Myers, who is hard at work at the Mission Hall. She, however, sadly feels the loss of those excellent workers, the Misses Watton, who were unable to come to Paris this winter.

I was very pleased with the attendance at the Bible Reading at Washington House, 18, Rue de Milan, on the last Sunday in the year. Miss Ayerst has nobly continued her difficult work among the artists and students, by whom she is much beloved. She is seeking to raise funds to meet the interest on the mortgage, and needs every encouragement in her endeavour. At the adjoining Dépendance, Miss Freeman still carries on her excellent work amongst the shop-girls.

On New Year's Eve, Mr. Frank Debenham (a co-director) and myself attended a very interesting *soirée* at Washington House, when about seventy young ladies were present. We also visited the Orphanage, where the children were having a little *fête*. Miss Lawer is certainly in her right place here, amongst the forty-six children under her charge. They were all looking remarkably well, and the whole tone of the Orphanage is decidedly good.

I had thought of giving statistics of each branch of the work, but as I should take up far too much space, I must refer my readers to the annual report and also *Echoes from Paris*, both of which can be obtained on application to Miss Rhoda Mouncey, at 22A, Queen's-road, Bayswater, W., the London office of the Association.

Before closing, however, I must refer to the soup-kitchen, where I gave two Gospel addresses to the hungry men who came to get the soup. Last winter this kitchen was attended by 1985 of the very poorest of our country people, and it grieved me much to be compelled, before leaving Paris, to order it to be closed.

From the last annual report it will be seen that the deficiency of income amounted to over £800. It is therefore manifest that unless we get more financial help the usefulness of these Homes will be sadly crippled. Thomas A. Leigh.

19, *James-street, Liverpool, Jan.* 8.

The God of Jeshurun.

FOR THE OPENING YEAR.

AN eventful life—probably, with one exception, the most eventful ever lived—was nearing its close. A man who in his own person united the qualities of prince, patriot, general, law-giver, prophet, and poet, stood in the presence of the people he had loved and served so well; and as, upon one after another of its tribes his words of benediction and farewell were breathed, he burst suddenly into a crowning note of triumph. *He* was leaving them, but their God remained, and to the hearts of the hushed and sorrowing multitude his words would come with strong consolation—"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."

On this point Moses could speak with authority from the vantage ground of experience. A Hebrew brickmaker's son, he had been dedicated to Israel's God even in his cradle of bulrushes; he had, "when he came to years," chosen His service rather than the pleasures of sin with which he was surrounded; had been sent on most delicate and difficult embassies in that name; had during forty years of wilderness travel witnessed a brilliant succession of miracles wrought on behalf of the people whom he was commissioned to lead to the promised land; and throughout that time had maintained an intercourse with Jehovah as close and familiar as that of a man "who talketh face to face" with his friend. And now the God of Jeshurun was about to take his faithful servant aside and Himself anoint him for his burial.

"And had he not high honour?
The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall,
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand in that lonely land
To lay him in a grave."

No man knew of his sepulchre, but we may suppose that Satan found it out, as Jude refers to the controversy between him and Michael concerning the body, held, perhaps, when the archangel was sent for it to equip Moses for his appearance on the mount of transfiguration, that he might

"...stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the incarnate Son of God."

It was in that supreme moment of his life, as he looked his last at his dismayed and mourning people, that faith in "the God of Jeshurun" enabled Moses to utter this jubilant farewell—"Happy art thou, O Israel, who is like unto thee, oh people saved of the Lord!"

None knew better, too, than Moses, the obverse side of this picture, for he had had opportunities, denied to most men, of studying the limitations of merely human resources. That grand mother of his, whose love to her beautiful boy made her strong to resist the king's commandment, how little, after all, she could do to save him, and how conscious he must have been that, but for the God of Jeshurun, the frail ark of bulrushes would have proved his sepulchre. And when he stood face to face with the world's greatest monarch, he had seen in anticipation the civilisation, and treasure, and warlike resources of Egypt, "sink as lead in the mighty waters," because the God of Jeshurun was not Pharaoh's God.

It mattered not with what hostile powers he was brought into contact, were they magicians of Egypt, or gods of the heathen, or warlike tribes of the desert—he was always brought to the same blessed conclusion, "There is none like the God of Jeshurun," and he knew no better legacy to bequeath to his people than its solemn utterance under circumstances that would give it peculiar significance and force. They were standing on the threshold of the land of promise, and amidst the excitement and conflict through which they must enter it, and in presence of the heathen snares and idolatrous worship which would meet them there, the words of their leader would often be remembered.

We have just passed into the untried New Year—its aspects to some so friendly and bright, to others so lowring—and can we adopt a better motto? Whatever the paths, be assured that there is none like the God of Jeshurun as a Companion and Guide. New Year's gifts may be lovely and pleasant, but the greatest gift of all, and one alas! which so many overlook, is the offered gift of a God, not merely that we may worship and serve Him, but that He may serve us—the love that gave us our dearest friends and best earthly treasures, yearning to lavish itself on us in fulness of blessing and, in a word, to "supply all our need." I pray that these words may be real to those who read them, that the blessed Spirit may unfold to all hearts a conception of the wealth that will be theirs if they enter the New Year in covenant relation with the God of Jeshurun.

Many, if not most, of my readers, have been made children of God through faith in Christ Jesus, yet how few are beginning this new period of life with the bright assurance, "If children, then heirs, and whatever comes of need, or anxiety, or sorrow this year, my Father's riches are mine, and I have only to draw upon them." It would be a happy New Year indeed that would then number out its days to the trusting child of such a Father; and the example of Christians whose trials were only the dark background for Divine deliverance, would be an eloquent witness for the God of Jeshurun.

I was reading the other evening one of those tragically pathetic items of news that are sometimes told so mechanically in the daily papers. It was of a poor woman convicted of shoplifting. Her husband was ill and her children were starving, and the mother's passionate love, taking counsel only with the god of this world, could devise no better plan for their help than stealing for them! And then her sensitive conscience shrank from the pressure of the crime, and she sought relief in confession; but justice [?] consigned her to prison for four months with hard labour. May she and the poor helpless ones at home be pitied by the God whose help she did not seek! But if she had sought it!

Instances crowd upon one's thought of the faithfulness of the God of Jeshurun to those who—in direst need—have trusted Him. "He rideth on the heavens in our help, and in his excellency on the sky." We cannot look round corners of perplexity, or over hills of difficulty. *He can.* Like a general who, from an eminence, directs his forces, our God, in his exaltation, has the armies of heaven and the wealth of the universe at his disposal, and if we are Christ's they are ours, too, and all that is needed in any circumstance of trial is the child's cry to the loving Father—"Call on *Me* in the day of trouble, I *will* deliver." Truth is many-sided, and I can only indicate one aspect of it here, but it is one that is so full of comfort that it refreshes my own spirit, and will, I trust, by its hearty reception, help to make this year a very happy one to every reader.

M. C. F.

Percy Park, Tynemouth.

A Rich Man's Question.

Lord, what wilt Thou have me to do?—Acts ix. 6.

SUGGESTIVE SCRIPTURE ANSWERS.

1. "What thou doest, do quickly." Life is so short and so uncertain. Death often comes so suddenly; there is no time to lose.

2. "In all thy ways acknowledge Him, and He shall direct thy paths." Make it a matter of special and earnest prayer that you may arrange your testamentary affairs in accordance with the whole tone and tenor of Christ's teaching. Consider how the matter will look in the eternal future, and from the heavenly standpoint, and let not worldly ambitions or custom or appearances decide a matter of such moment.

3. "How much owest thou unto my Lord?" Bring your wealth to the foot of the cross. Consider what Christ claims and deserves from you after all He has done for you. Ponder the question: "How much owest thou to thy Lord?" Think of the needs, temporal and spiritual, of your neighbours, and of the whole world; and decide upon the disposal of your property so as to do the largest amount of good, and so as to secure the "Well done, good and faithful servant," of the great Judge of all.

4. "A good man...will guide his affairs with discretion." Sit down calmly, with pen in hand, and decide these questions:—

(*a*) How much of your personalty (apart from your realty) you ought to leave to your family, without running the risk of putting temptation and a snare in their path, while ensuring to them continued competence and comfort.

(*b*) How much should you distribute in your lifetime, so far becoming your own executor, and enjoying the bliss of doing good and of reaping the gratitude and love and prayers of those whom you thus relieve and bless.

(*c*) Then settle how much you should leave by will to Christian and charitable purposes.

5. "Therefore know and consider what thou wilt do." Make a selection of the societies, institutions, spiritual and charitable, etc., that command your warmest sympathy, or are doing the largest amount of good, or are in direst need of help; such as Bible and Tract sellers, or any Societies, Local or General Benevolent Institutions, as Hospitals, Orphanages, Schools, and other Christian or benevolent Institutions.

6. "Thou has broken the yoke of his burden." As the Legacy Duty is a heavy tax, and a serious drawback on needy Institutions, would it not be very desirable to make all bequests DUTY FREE?

7. And having done all, say, "We are unprofitable servants: we have done that which was our duty to do."

1, John xiii. 27.	5, 1 Sam. xxv. 17.
2, Prov. iii. 6.	6, Isa. ix., 4.
3, Lu. xvi. 5.	7, Lu. xvii. 10.
4, Psalms cxii. 5.	

AMICUS.

Why are there Few Conversions?

MANY are trying to account for the few conversions and the little interest shown in religion. The cause is put down to many reasons, such as worldliness in Christians, want of obedience, of faith, of prayer, of humility; but we seldom hear the most likely reason—want of LOVE. This may be more plainly seen if we consider the following texts:—

John xiii. 34, 35.—A new commandment give I unto you that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

1 Pet. i. 22 (last clause)..See that ye love one another with pure heart fervently.

John xv. 12, 17.—This is my commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another.

1 Pet. iv. 8 (first clause) R.V.—*Above all things* have fervent love among yourselves.

Rom. xiii. 8-10.—Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

F. L.

Dr. Parker's Mid-week Service.

For more than a quarter of a century Dr. Joseph Parker has continuously conducted a religious service in the heart of the City of London, on Thursdays at midday, with only the usual holiday intervals. The attendance has been fully maintained from the beginning until now. In an age supposed to be marked by a decline of general interest in Biblical exposition, of the evangelical and doctrinal stamp, we have here a remarkable phenomenon. It seems to show that any falling off in the attractive power of revealed truth is due, not to the inherent quality of it, but rather to the mode in which it is presented.

No one can deny that Dr. Parker has brought to his task, all these years, an enthusiastic dogmatism born of strong personal conviction ; as well as intellectual gifts that are almost unique, and a power of eloquent, dramatic utterance that has not been exceeded in the history of the modern pulpit. But these would not have sufficed to uphold the popularity of the mid-week service, in such a busy centre, if the truths delivered had not found a responsive welcome in the minds and hearts of the hearers. The audiences, it must be added, have been in the main composed of the more thoughtful and cultivated sections of the community, embracing many public teachers from all sections of the Christian Church. They have been gathered also from many and far-away lands, so that one may truthfully regard Dr. Parker as standing week after week beneath the biggest sounding-board in Christendom.

Another year of the Thursday morning service was begun last week, when the congregation quite filled the lower part of the City Temple. The subject of discourse was Separation unto God, founded on Lev. xx. 26, "I, the Lord your God, have separated you from other people." The preacher in his introduction showed that this principle of selection, or separation, is one that is constantly acted out in daily human life—in the choice of friends, of books, and so forth. There is, therefore, no ground for surprise that God should show his electing grace, whether in the case of nations or individuals. In applying the doctrine of the text to those of his own calling, Dr. Parker strongly set forth the view that the religious teacher, preacher, or pastor, is set apart for his special service, not that he may assume or exhibit any personal superiority, or that he should lord it over God's heritage, but that he may have the fuller opportunity of studying God's revelation and of applying it in all its saving and uplifting efficacy to his fellows.

This thought of mutual service was vigorously and practically applied in different directions. Referring to the industrial war in North Wales, Dr. Parker said he knew nothing, either of Lord Penrhyn or his men, but he had one simple rule in all such matters of dispute—he was on the side of those who were willing to submit the whole case to impartial arbitration. He is the truly great man who, having a giant's strength, uses it moderately, gently, and generously. God gives great advantages or talents, not that they may become monopolies, or foster selfishness, but that they may be put to great uses. He gives eloquence that we may open our lips for the dumb. He gives the right arm of strength that we may protect the oppressed. It is the business of the strong ever to go down to the poor, the weak, the helpless, and the solitary.

In words of much force and eloquence the preacher pointed out that the Christian is to follow the example of Jesus Christ, who did not despise contact with that which is evil and low and degrading. He went down among the publicans and harlots, not because He was indifferent to the sin, but that He might lift them out of it. Pure as a sunbeam Himself, He contracted no defilement by contiguity with sin or vileness. You cannot pollute the light. At the same time a word of caution was spoken to the young and inexperienced, to beware lest they should find the influences of doubtful company too strong for them. It is dangerous to make experiments with fire, which is only useful in the degree in which it consumes itself. The concluding thought was that we have been called to separateness and consecration, not that our advantage may be a monopoly, but a Divine trust and responsibility to be used for the highest good of others.

Tides.

The waves come in from the sea,
Through the islands in the bay ;
So the tide of time flows on
With another New Year's Day ;
So our years come one by one,
And like wavelets pass away.

We joyed at the Old Year's birth,
We dreamed it should be the best ;
But now at its death we sigh,
It dies so like the rest :
Our great designs how vain !
The world so little blest !

Although you have tried and failed,
Have you still your work to do ?
Then remove the failure's cause,
And you'll pass triumphant through ;
For your work which God has given
Can surely be done by you.

And the tears of the contrite heart
Are a mirror for heavenly light ;
And the brightest mornings rise
On the rim of the blackest night ;
And the fiery pillar's glow
Makes the darkest desert bright.

So we consecrate our souls
Once more at the New Year's Day,
As in spirit, and heart to heart,
At the Master's feet we pray :
"Lord, make us whatever Thou wilt,
And lead us in any way" !

Thus, whether we wake or sleep,
Or toil in a foreign clime,
The grace of God shall prove
The spring of a life sublime—
A pearl for the diadem
Beyond the tides of Time.

Donegal. J. K.

Jews in Turkey.—Mission work amongst the Jews is difficult. Mission work in Turkey is difficult. Mission work amongst the Jews and in Turkey combines the twofold difficulties. And our Constantinople Mission (says the F.C. of Scotland *Monthly*) has had to contend with all these. Most Jews are very ignorant of Christianity, and the treatment they have often had from Christians predisposes them to think the worst. In the East this is specially true. Around Constantinople the Greek Church chiefly represents Christianity ; but its churches are full of pictures, and where it has the power, as in Russia, it has fiercely persecuted the Jews. All this makes the missionary's work very hard.

Qua Iboe Mission.—Mr. S. A. Bill states that Sunday, Sept. 13, was a great day. There were over 400 in the church this morning when David Ekon preached from the words—"Whosoever committeth sin is the servant of sin." Then in the afternoon when I preached there were over 300 present, many more than the old church would have held. Truly, the Spirit of God is working in Ibuno in a way and on a scale never experienced here before. The sight of so many, old and young, with such earnest faces, stirred me so deeply that I could scarcely command my voice to pray and sometimes to speak to them. Praise God for these tokens of his presence, and may this day of salvation not pass until many Ibunos have been brought savingly to Jesus. There were hundreds in the church on Sunday afternoon at David Ekon's enquirers class, and he told us that he could not get to bed on account of people remaining in his house—people who had followed him from the meeting in the town—begging him to explain further the way of salvation. On Monday, Oct. 5, John Ewainan brought the news that after Mrs. Heaney left Big Town, the people who are willing to "follow God" gathered and burnt down their large Juju house.

Christian Work in Dublin.

The Christian work in Dublin, of which the Christian Union Buildings have been so long the centre, is carried on with unabated vigour. The most conspicuous result of Mr. Moody's memorable visit twenty-three years ago, it is still characterised by the enterprise, the catholicity, and spiritual tone first given to it by this evangelist.

For these twenty-three years the fire has been kept burning upon the altar of its Daily Noon Prayer Meeting. The average daily attendance is not large, but latterly those responsible for its management have had their hearts cheered by many remarkable answers to prayer.

For twenty-three years the annual Christian Convention has afforded a meeting-place for Christian people of all denominations, and from all parts of the country. Missions are held as opportunity offers and as God raises up the men. In the course of a short mission held last year by Mr. William Thomson, of Glasgow, over 300 inquirers were personally dealt with.

But it is perhaps in connection with the work among the poor that these buildings have been most honoured by God. Dublin with its 300,000 inhabitants has more than its share of this class. During twenty years the Sunday Morning Free Breakfast has never been interrupted for a single week. Congregations of the very poor, averaging about 600, have been supplied Sunday after Sunday in the roomy basement of the buildings with a comfortable meal. Christian workers from all ranks and classes in the city are delighted to come and sing to them and to minister to their wants. The value of this work it is impossible to estimate. The Gospel is faithfully proclaimed, and the eagerness with which the message, so strange to many of the hearers, is listened to, is at times touching to witness. In connection with some Gospel Temperance services recently held for this class, no less than 232 pledges were taken, and, better still, some have accepted Christ as their Saviour.

Efforts like these have year by year been quietly and steadily at work among the masses of the city with wholesome Christian influences. Dublin is now one of the most tolerant of cities. Open-air work can be carried on without opposition in almost any quarter. Judges and magistrates say that were it not for intemperance Dublin would be an almost crimeless city.

It is hoped this new year will be rich in blessing in every department of Christian effort. D. M.

Pastor Chiniquy.

Pastor F. H. White, of Talbot Tabernacle, Notting Hill, W., writes: "Our venerable and beloved Chiniquy is recovering from his grave illness. I saw him on Sunday, finding him just able to rise from his bed, but full of cheer and hope.

"The old man is a bit cast down at times for his lay-aside in the midst of his last and most prosperous testimony in England. There is yet hope, however, of his resuming his labours before very long.

"Meanwhile, I trust your kind appeal in last week's issue will not be lost upon his friends near and afar. I have just heard that a staunch friend of Protestant truth and testimony has promised him a donation of £50, in the earnest hope that his example may stir up a few others to contribute a like sum, and so make the heart of the old man glad in his sick chamber. He is tenderly nursed by a loving Christian family in this neighbourhood."

Missionary Societies.—The American Board of Foreign Missions after careful inquiry estimates that the income of the various Protestant foreign missionary societies of the world during the last twelve months has been about £3,108,000. This is nearly £200,000 more than the income of the previous year. There are 267 societies, 4525 stations in foreign parts and 14,036 out-stations, 6336 male and 5675 female missionaries, 60,164 native labourers, and 1,221,175 communicants. The number of communicants increased in 1896 by 64,000.

Rev. J. McNeill in Manchester.

THREE WEEKS' UNITED MISSION.

(By Our Special Reporter.)

JUDGED by the opening Sunday, the United Mission in Manchester promises great things. We have seen much of missions in various cities and under diverse circumstances, but we can hardly recall a parallel to the scenes in Peter-street last Sunday evening. Three great buildings—the Comedy Theatre, the Free Trade Hall, and the Grand Theatre—within a stone's throw of one another—were open for evangelistic services; the street was blocked by dense masses making for one or other of these places, and by 7 p.m. the whole three were filled to the door. In other words, some ten thousand people were gathered to listen to the story of salvation as presented by Rev. John McNeill, Gipsy Smith, and Mr. and Mrs. Evens. The secret of this interest seems to be careful preparation, earnest waiting on God in united prayer meetings, and hearty co-operation among Christians in the city.

But to begin at the beginning. Those who had been working hard for the coming mission must have felt themselves rewarded when, at the afternoon meeting, the Comedy Theatre was crowded in every part. Well might Mr. McNeill declare the gathering a herald of coming success. All classes were there, from the wealthy merchants and their families, the keen men of business, to the alert and questioning workers from the mill, foundry, and factory. It seemed a difficult audience to grip, but the Scottish evangelist quickly put himself at ease with the crowd in front of him by a few happy remarks on the opening hymn.

Mr. McNeill preluded his sermon by saying:—"I have long looked forward to this mission in Manchester, and I am glad it is now started so well. There is no denying, this is a splendid meeting for a Sunday afternoon—for an unusual meeting, at an unusual hour, and certainly in an unusual place for many of us. It may have been a little risky to start with such a big theatre as this, but nothing succeeds like success. Now I have two or three things I want to say in opening. Some people have a kind of irritated feeling about such meetings as these. What do these wandering preachers come for? Who wants them? We have our churches and chapels and regular preachers; what's the use of these evangelistic tramps? Well, I don't object to the term. I am one of them, and I am thankful to know that Paul was one of the first of us, and that a Greater than he was at our head. However, I am bound to say that I am not here in a self-bidden sort of way. I never push myself on anybody. I am here at the request of a united committee of clergymen, ministers, and Christians of all denominations. These men have asked me to come, I have not thrust myself upon them.

"Some people strongly object to the sensationalism and excitement they suppose to be attached to meetings such as these. I often notice these are the very people who, in other things, seek after excitement themselves. The only one thing that is to be as dull as ditchwater is religion. Their parties, their balls, their stock exchange news, their papers—they get excited about these, of course; but when we come to speak of a man's eternal interests, his destiny for eternity, oh then we must be serious, sober, and sedate. Well, if these objectors come at all—and they seldom do—they will find we have serious business in hand, and are too much in earnest about it to run after sensationalism.

"But now about the work before us. This is really a united mission. Our committee is a capital example of Christian love and unity. It is not 'only these Dissenters'—though even if it were, Dissenters count for something, for God is with them—but it is the common Christianity of Manchester, united in a grand stroke for the souls of men. I want every Christian in the city to elect himself or herself on our working committee, and go in for bringing the people to these meetings.

"But some have still a sly suspicion there is something behind it all—something called a second meeting, where they are to be caught somehow. Well, I do not know how other men do. I am not their master, neither are they my models, but I tell you square I have nothing up my sleeve in this way. I put the Gospel before you, as straight as I know how, and I leave the issue with God, who has promised to bless his own Word. Some young men are wonderfully troubled with sceptical difficulties; but I do not believe these come from science or Huxley at all, but from too close an application to the sporting columns of the evening papers, and to the trashy snip-snap and other weeklies of the present day. Give some portion of your time for the next week or two to God. Give his Gospel a fair chance, and He will capture you, and change you, and use you for his glory."

Having read the story in Mark iii. of the healing in the synagogue of the man with the withered hand, Mr. McNeill expounded it in his own characteristic and homely style, picturing the poor maimed stonemason, with the starving wife and children at home, creeping into a back seat, and suddenly finding himself called upon to stand forth in the midst and stretch forth his hand, to the confusion and discomfiture of the contemptible Pharisees, ever on the watch to find fault. All this and much more became in the preacher's hands a telling setting forth of the sinner's helplessness, and the love and grace of the Lord Jesus Christ.

The evening address was on "Turning," which Mr. McNeill readily confessed was only a Saxon rendering of the Latin and much-controverted word "conversion." Taking as his text Psa. cxix. 59, 60, he divided it thus—Here is a man who thought for himself; who thought about himself; who thought to purpose, for when he found himself going wrong he turned right about and went the other way; and lastly, he acted promptly, "I made haste." It is easy to see, handled in Mr. McNeill's fashion, in these points the outline of a straightforward Gospel address, full of terse, happy sayings and phrases which cling to the memory, and clenched everywhere in startling and emphatic style as "for you and not simply for your neighbour."

It is no idle phrase to say the address caught hold. All around us men were wiping their eyes, and listening breathlessly with that rapt engrossment which reveals the intense hold the preacher has gained. To us, as a spectator, it seemed as if an inquiry meeting must have proved a time of abundant reaping; but if God has touched these souls they will doubtless be gathered in. All the same, we could not help feeling that many in the audience seemed to need but a loving and wise word to bring them to decision on the spot.

During the present week the meetings, evening and midday, are being held in the Y.M.C.A. hall. Later on it is hoped they may be held in the Free Trade Hall. All will pray that great blessing may rest on this sustained and united Mission, and on the faithful and glowing testimony of this gifted evangelist.

GIPSY SMITH AT THE CENTRAL MISSION.

The leaders and workers at the Wesleyan Central Mission are co-operating heartily in Mr. McNeill's meetings; moreover, they have had a preparatory mission, conducted by Gipsy Smith, who opened on New Year's Day and continued till Sunday last. Four meetings a day had been held—chiefly at the Oldham-street Hall—and much blessing has been granted. It is said here that during the past week more than 500 have professed decision for Christ in the inquiry-room. We record the figures as indicating a real awakening, but the results are with God, and not with man.

On Sunday morning in the Central Hall, and in the evening in the Free Trade Hall, Gipsy Smith was full of power, and many seemed to be convicted of sin. Nor was this spirit of inquiry less manifest at the Grand Theatre, where Mr. and Mrs. Evens were the speakers.

In connection with these services a special effort has been made to reach the fallen, the outcast, and the victims of intemperance. A band of sisters have gone nightly, in the strength of the Lord, into the lowest public houses, seeking to get hold of men and women, frequenters of the worst resorts. Midnight meetings have been held for such, and night after night touching scenes have been witnessed in these gatherings of the wreckage of sin. Those who have had much to do with this rescue effort assure us that many have been snatched as brands from the burning.

The special and sectional missions now cease, for the time being, in order that all effort and sympathy may be concentrated on the United Mission being led by Mr. McNeill. From this great things are hoped for. The first day has encouraged all hearts, and a wave of prayer is going up that many may be the slain of the Lord in this busy city of Manchester.

The Doings of the Drink.

ON a recent morning there lay stretched out the corpses of two men who had killed themselves with drink on New Year's Day. The younger one's last journey was to go to the spirit shop to buy a half-crown bottle of drink. A few minutes after his return he dropped dead on the floor. The place was like the prophet's roll, "written within and without with lamentation, and mourning, and woe." As these men lay in that cheerless house on that Sabbath morning, their upturned faces toward the open skylight that they could not see, they seemed to charge some one else with their guilt.

See a young man leaning against a shop window too intoxicated to walk; beside him stood his little girl, about three years old, crying bitterly, because he would not come home. He was too besotted to be conscious of the sorrow of his child. Her tears as they splashed on the cold street sounded in the ears of God. Who is responsible for the tears that fall and the hearts that break unseen? The cry of sorrow is drowned in the noise of sin.

A working man who often came home the worse for drink, when warned by his wife, said, "Oh, if God only gives me two or three days to repent on my death-bed, I shall be all right." He came home one Friday night, went upstairs, reeled backward at the top, fell to the bottom, and broke his neck.

A pilot said, "You may lecture me as you like; it is no use unless you do away with the whole trade in drink. I know all you can tell me, and if they would agree to abolish the whole trade I would sign for it with both my hands. I can come home after having fasted for hours, and bear to be put off with my dinner, though I see it ready before me; but when the thirst for drink comes I must have it—nothing can stop me."

The signs of depravity this Christmas seem to be without a parallel in the history of Sunderland. It is enough to make the whole Christian world mourn. What are the Churches doing to oppose this enormous organisation for the destruction of men? If we do not do all in our power to stem this scourge of our land, our prayers are but a mockery. No wonder that in many of our churches the heavens are as iron and the earth is as brass.

The Jews have a legend that Rachel is still weeping for her children. Who weeps for the children of the drunkard? At the judgment to many a parent to whom God entrusted children the question will be asked, "Where is the flock I gave thee—thy beautiful flock?"

E. BINNS.

Sunderland.

OUR DAILY HOMILY.

SUNDAY, January 17.

"God shall bless us; and all the ends of the earth shall fear Him."—Psa. lxvii. 7.

THIS Psalm is full of yearnings for the salvation of mankind. The selfish desire for the exclusive blessing of the chosen people is lost sight of in the catholic yearning that all the earth should fear Jehovah. Indeed, this is the ground on which the Psalmist rests his claim for the Divine blessing. It is as though he said, "We only ask for gifts of grace, that through us they may be transmitted to all mankind." Turn us again, O God, that times of refreshing may come from Thy presence to all men; only let the peoples praise Thee.

We are reminded of those noble words of Andrew Fuller, to whom the initiation of modern missions to the heathen is so largely due: "We met and prayed for the heathen. We were drawn out of ourselves. God blessed us while we tried to be a blessing. Our hearts were enlarged, and we were baptized into a deeper sympathy with the soul-saving purposes of the Redeemer."

Are we infected with this noble passion? Do we echo from our hearts the repeated prayer of this Psalm: "Let all the peoples praise Thee"? Do we ask for blessing from our own God, that we may be able to be a greater blessing to others? Oh that we might be carried out to sea on the tide of God's purposes, and yearnings, and pity; and long as the Psalmist did that his saving health might be known among all nations!

Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny:
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

MONDAY, January 18.

"Blessed be the Lord, who daily beareth our burden."—Ps. lxviii. 19 (R.V.).

Never tired, or out of patience, that mighty God of whose advent the Psalmist is so full, daily bends beneath our burdens, and sets Himself to help us through crushing difficulties. They are unbearable to us, but to Him only a very little thing. He taketh up the isles as a very little thing; surely your heaviest burden must be less.

But our mistake is that we do not realise that God is bearing our burdens. We think that we must cope with them; we let ourselves worry, as though we were the loneliest, most deserted, most pitiable beings in existence, when all the while God is going beside, ready to bear our burdens. The burden of our sins; of our anxieties about ourselves, and about others; of our frailties and infirmities; the responsibility of keeping us; the pressure of our daily need—all these rest daily on our God.

'Tis enough that He should care;
Why should we the burden bear!

Oh, do not carry your burdens for a single moment longer; pass them over to Him who has already taken your eternal interests to his heart. Only be patient, and wait on Him, and do not run to and fro seeking for help from man, or making men your consolers and confidants. Such as do this have their reward. But for you, anoint your head and wash your face, so as not to excite the pity of others. "Cast thy burden on the Lord, and He will sustain thee." Only, when it has been cast, leave it there. God loves to be utterly trusted.

TUESDAY, January 19.

"Save me, O God: for the waters are come in unto my soul."—Psa. lxix. 1.

Matters sometimes become desperate. For days the waters have been out on the low-lying lands, and slowly rising against the embankment, in the shelter of which some house is situated. Now, however, they have undermined and swept it away. With a crash it has fallen into the yellow, foaming waters. A moment's agitation, and then not a trace of it. There is nothing now to keep back the flood, and it comes into the home, rising stealthily up the walls. In the life of the soul such a crisis comes not unfrequently. You have dreaded something, and the cold chill of fear has cast a shudder over you; but surely it could never come to *you!* There is that protection, that barrier, of position, money, wealthy friends. But one by one these are swept aside, and the waters come ever nearer, till there is nothing between them and the soul. They come in unto the soul.

It is well for a man to be able then to turn to God with the "Save me" of the Psalmist. God must have our entire trust of soul. He takes away all that lies between Him and us, that we may hang on Him, and lie naked and open to Him in our utter helplessness. From the midst of your sorrows, from the deep sin in which you are sinking, from the deep waters that overflow you, cry to God. He knows your foolishness; your sins are not hid from Him. He will stretch out his right hand and catch you, saying, "O thou of little faith, wherefore didst thou doubt?" Then our crying and tears will be turned to joyous shouts. We shall praise the name of God with a song, and magnify Him with thanksgiving; for the Lord heareth the needy, and despiseth not his prisoners (30, 33).

WEDNESDAY, January 20.

"Make haste unto me, O God."—Psa. lxx. 5.

"Make haste!" Our frail patience gives out full often. We think that God is never coming. So many days I have waited for Thee, and as yet there has not been one symptom of thine approach. Why are thy chariots so tardy? Lazarus is dying; a few hours more, and life will have ebbed away. Provisions are failing and water is scarce, and still the enemy is entrenched in proud security. The world scoffs, but Thou comest not down the mountain slope, bringing salvation. Where is the Pentecost of which Thou speakest? Where thy Second Advent?

But God is making haste. On the wings of every hour, quicker than light leaps from world to world, He is on his way. Delays are not denials, but are necessary to the perfecting of his arrangements. "Lo, I come quickly!" is still true, though 1800 years have passed. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "A thousand years are as one day."

We do not wish the destruction of our enemies, but their salvation. We long that God should be magnified, and souls saved. We yearn for the setting up of the Kingdom of God, which is peace on earth, and blessing. And for this end we desire that God should accelerate his coming. O God, make no tarrying. Thine enemies boast themselves, our spirits faint for fear, men are sinking into perdition. Make haste!

Thy God will not be a moment overdue. When the fourth watch breaks, He will interpose. Not too soon for education, not too late for deliverance. But dare to believe that He is never absent. He is near thee all the while, bending over thee and all men, with tender pity, only waiting till He can see, with infallible wisdom, the best instant to interfere.

THURSDAY, January 21.

"Thou which hast showed me many and sore troubles shalt quicken me again."—Psa. lxxi. 20.

God *shows* us the troubles. We stand beside Him, and the mighty billows break around, but are shivered into myriads of drops. As we ride beside Him in the chariot of salvation, He points out to us the forms of dreaded evils, the ravines, the glaciers, the awful steeps; but it is as though we were cradled in some soft golden cloud which fringes the edge of the precipice, and glides along splintered cliffs where the chamois could not find footing. Look at this, saith our Guide. These are the troubles that overwhelm souls, and drain their life! Behold them, but thou shalt not suffer them! I show you them that you may know how to comfort and help those who have been overwhelmed. Sometimes, as this part of our education is being carried forward, we have to descend into "the lower parts of the earth," pass through subterranean passages, lie buried amongst the dead. But never for a moment is the cord of fellowship and union between God and us strained to breaking; and from the depths God will bring us up again.

Never doubt God. Never say that He has forsaken or forgotten. Never think that He is unsympathetic. He will quicken again. There is always a smooth piece in every skein, however tangled. The longest day at last rings out the evensong. God turns again, and comforts. And when He begins, the heart which had forgotten its psalmody breaks out in jubilant song, as does the Psalmist's.

FRIDAY, January 22.

"Like rain upon the mown grass."—Ps. lxxii. 6.

Amos speaks of the king's mowings. Our King has many scythes, and is perpetually mowing his lawns. The musical tinkle of the whetstone on the scythe portends the cutting down of myriads of green blades, daisies, and other flowers. Beautiful as they were in the morning, within an hour or two they lie in long, faded rows. Thus in human life we make a brave show, which passes away like the beauty of grass, before the scythe of pain, the shears of disappointment, the sickle of death. There is no way of obtaining a velvety lawn but by repeated mowings; and what is the very object of putting down land for grass except to secure hay? How constantly the Word of God compares man to grass, and his glory to its flower! But when grass is mown, and all the tender shoots are bleeding, and desolation reigns where flowers were bursting, it is the most acceptable time for showers of rain falling soft and warm.

O soul, thou hast been mown. Time after time the King has come to thee with his sharp scythe. Much of the glory of thy life is dead. It is that thou shalt bear better crops than ever; but that thou mayest do so, lo! He comes down as spring rain. He comes down; thus you have the miracle of his condescension. He comes down like rain; there you have the manner of his gentle advent. He comes on the mown grass; there is his expectancy, showing that his reason in mowing, followed as it is by the gentle raindrops, lay in the direction of new beauty and use. Do not dread the scythe, it is sure to be followed by the shower.

SATURDAY, January 23.

"Only good is God to such as are pure in heart."—Psalm lxxiii. 1 (R.V. *marg.*).

God is only good. Such is the better rendering of the original. He makes "all things work together for good to them that love" Him. However unlike goodness something in your lot may be, turn from the suggestions of sense to the affirmations of faith, and dare to say,

His every act pure blessing is,
His path unsullied light.

Nothing so glorifies God as when a Cowper, rescued from the border of despair, snatched from committing suicide, dares still to cling to his belief in the goodness of God.

Our faith is sometimes assailed as Asaph's was, by the anomalies we meet with in the world. The wicked prosper, whilst the waters of a full cup are wrung out to the people of God. The scribes and Pharisees greedily devour widows' houses, and prey on the helpless; and earnest merit seeks for work and recognition in vain. It is a strange world, full of contradictions, perplexities, and insoluble questions, but through it all God's children must dare to affirm that He is only good. You do not feel it? Nevertheless, reason, Scripture, experience demand that you should assert it. The fact is, we have lost the standpoint of vision. The Psalmist found these things too painful till he went into the sanctuary of God, and then he understood. Do not take earth as the centre of the universe, but the sun. Do not look at God from circumstances, but at circumstances from God. Live continually with Him. Let Him hold thee with his right hand, then will mystery become unravelled, and dark problems solved.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *the Young People's Editor,* 12, *Paternoster-buildings, London.*

Good Cheer.

WHEN Christmas was here we spoke of it as the time of "good cheer" because it recalls the beginning of the Gospel, or the coming of God's good news to this earth, when Jesus was born at Bethlehem. We gave and received messages of love, and tried to make others happy because Christ came to bless and save.

After Jesus had grown up to be a man He "went about doing good," and speaking kind words, and teaching people that true happiness is only to be found in blessing others; that those who make others blessed are the ones to whom He will say, "Come ye, blessed," and only in blessing are we truly blest. We find Jesus saying to people in need and trouble, "Be of good cheer." Four times did the Saviour speak these words, and once did He inspire his disciples to say them.

The first time was (Matt. ix. 2) to the poor man brought to Him by four friends; the room was so full that they could not enter with the sufferer, but had to go outside and on to the roof, and let the sick man down through the ceiling. Then Jesus said, "*Son, be of good cheer.*" He did not say, "Be thou whole," or "I will make you well," but something better than that—"Thy sins be forgiven thee." Sometimes Jesus kept the best till the last, but this time He gave the best first. Jesus did the greater and more important work before he healed the man's body. It is as if Jesus said, "The worst is over, be of good cheer." Sin, that is worse than suffering, is pardoned; now all will be well. Jesus did this, not only for the man's sake, but for the sake of all the people that stood round, that He might teach the great lesson that there is no really good cheer and true gladness without the pardon of sin. Then he said, "Arise, take up thy bed, or mat, and go unto thy house," and he obeyed, and walked home.

The next time (Matt. xiv. 27) Jesus uttered these words was when the disciples were on the Sea of Galilee in a dreadful storm at night, and were sore afraid they would never see land again. Then Jesus came to them walking on the troubled sea, and the disciples thinking our Lord was a spirit or ghost, cried out for fear at once. Jesus answered not their prayers of faith, but the call of terror, and said, "*Be of good cheer;* it is I, be not afraid!" That was enough; their fears departed, their doubts vanished, their hearts were at rest. Peter was so bold that he thought he could walk on the sea, and so he might have done if he had not lost faith again at the fury of the winds and waves, but Jesus saved him from sinking, and then the wind ceased, and they all worshipped Jesus. Jesus still comes to those in darkness, danger, and dismay, saying, "Be of good cheer, I am with thee, be not afraid." So, by his word of hope and blessing, courage and peace can be in the hearts of his disciples, even before the storm be stilled.

The third time Jesus spoke these words (Matt. ix. 22 and Luke viii. 48) was to a woman afflicted with a disease no physician could cure, and who seeing Jesus in the press of many people, came behind, and, touching the border of his garment, was made whole. Jesus asked, "Who touched me?" and the woman came and fell down at his feet, and told Him all the truth. Then Jesus said to her, "Daughter, be of good cheer, thy faith hath made thee whole; go in peace," that is to say, not my garment, but thy trust in Me has healed thee, be of good cheer, keep the blessing faith has won. The secret working of her faith had found its reward; being made whole in body, she could henceforth go in peace of heart and soul. Here the gift of inward peace followed the cure. The simple touch of faith and love had wrought in Christ's mercy the perfect healing. Therefore Jesus said, "Daughter, be glad, be comforted and happy," because the fulness of Christ's blessing had come to her on that never-to-be-forgotten-day.

Lastly, to the disciples, after the last supper, when about to leave them for the agony of the garden and his death on the cross, Jesus said, "*Be of good cheer,* I have overcome the world" (John xvi. 33). This was to be their hope in separation, their comfort in the midst of fears, their assurance of victory in their conflict with sin and mammon. While the disciples were to be left to the cruel heartless persecution of their foes, these words would ring in their hearts and give them encouragement and confidence. Because Christ had conquered sin and death, and overcome the world and all its influences that might destroy their faith, though the little band of disciples might be few and weak, yet they would tread the path of certain triumph, as they followed Christ they would be led into his victory, for they would share in his conquest. This word of "Good cheer" was to be the inspiration for these men at the moment of their greatest trial and need, and as they went out with Jesus for the last time they sang with Him "an hymn."

The only other time these words occur in the Gospels, is in the account of the healing of the blind man at the gate of Jericho (Mark x. 49).

When Jesus heard the repeated cry of the wayside beggar He stopped, and commanded those about him to call the blind man. They went saying "Be of good cheer; arise, he calleth thee." Some had told Bartimeus to hold his peace; now the message of hope and gladness is taken to the poor man, he responds at once, leaping up for joy, casting away his outer garment, that he may come with all speed. The result of these words of "good cheer" is faith and confidence revived, he told Jesus what he desired, and Christ gave him sight, his night is turned to day, his darkness becomes light, adversity is transformed to prosperity, and the end of the story is that "he glorified God, and followed Jesus in the way."

We keep our words of "good cheer" for Christmas and New Year, for birthdays and seasons of festivity, for times of success and congratulation. Jesus spake his words of "good cheer" by the wayside, to strangers in need, to the sinful man and the suffering woman, and to the disciples in fear and sorrow. There are occasions of extreme need when we might think words of "good cheer" perhaps rather out of place. Jesus made the opportunity of uttering these words of hope, which were always followed by deeds of greatest blessing. So may we learn that kindly words are precious as silver, but gracious deeds are more precious than gold.

Sale. J. JOHNSON.

Where the Toys went.

MY nephews and nieces, who so kindly helped Santa Claus in his work this Christmas among the poor children, will be glad to know how many little suffering lives they brightened by their kindness. A letter of thanks from Mr. Boyer, of the Drift and Crippled Children's Mission, gives a few instances of the pleasure afforded. Four women and ten children assembled in one home to rejoice with the crippled boy over his new treasure; apparently a toy is almost an unknown gift in that home, and very great excitement prevailed. Another was the case of a little helpless girl, who seldom goes out and is many hours alone; toys are to her almost sacred, and her joy was unmistakable, and the gift will probably be treasured long after it is forgotten by the giver. A little suffering lad, who had no toys to make him forget his pains, visibly brightened when the visitor brought him a toy to while away the weary hours. Another sufferer, who by reason of poverty and distress is even looking forward with pleasure to returning to the hospital for an operation, gladly shared in the bounty. The writer of the letter adds: "I am sure if your nephews and nieces could have seen how much gladness they helped to give, they would feel more than repaid for their self-denial."

The secretary of the Cripple Department of the Ragged School Union writes saying what joy was given by the toys sent. A doll in a cradle tenderly and joyously cared for by a little sufferer who never knew such dainty coverings as dolly had. A little boy with only one hand was gladdened by a top, his teeth helping him to spin it again and again. Boxes of beads, marbles, thimbles, and little trifles made riches where there was little. Music, whether musical or not, gave pleasure, and "when mother is out and one is alone, noise was company"—so said a boy cripple. Not only was there something for the babies, but little helpless children who looked after them were made perfectly happy with a book, which could be read when baby was asleep.

These one or two cases will show you what your "little deeds of kindness" have done, and there are many more in the hospitals, &c., to whom a toy or card from you came like a ray of sunshine in the midst of their suffering and sadness.

Other mission and hospital helpers give similar testimony to the happiness these loving gifts brought with them.

The Bible Searcher.

Foreign List:—

No. 44. Maria Lister. **No. 45.** J. Garrett. **Nos. 44 and 45.** Daisy McArthur. **No. 46.** Charlotte Cane (South Africa). **No. 48.** Llewellyn* and Queenie* Dale (India). **No. 49.** Henry Baillie. **Nos. 49 and 50.** Vera* and Frank Sjöström. **No. 50.** W. Arnot Craick (America).

The answers sent in to

LAST WEEK'S BIBLE SEARCHER (**No. 53**)

are so varied, that, of those who made the "Alphabet" complete, one is as correct as another. Those who were right will find their names as usual in the list below.

No. 53.—Correct answers (first list) received from:—

Dora, Ernest, and William Aldwinckle, Nellie Bellerby, Rene Benny, Mabel Birney*, Emily Bridgewater*, May, Gordon, and Daisy Bligh, Gertrude and Nellie Brookfield, S. M. and Bert.* Brotchie, Maud Clarke, Ida and Mabel Cole, Maud Cleal, Willie and Harold Cheesman, Wm. E. Clarke, Lottie Carter, Ethel and Susie Cumbers, May Dring*, Nellie Dowsett, Helen Dunbar*, Willie* and Ernest* Edmonds, Eva Edmundson, Florrie Fenge, Constance*, Mabel*, and Sybil* Godfrey, Muriel K. Harrison, Rex Hatchett*, Edith Hayward, Amy Hoddinott, George* and Gertrude Howell, Elizabeth and Annie Hill, Dorothy and Joshua Hughes-Games, Gladys Isaac, Frank and Robert Jones, Grace, Dora, and Dudley Joyce, Gladys Mather, Sydney and Miriam Marston, Sydney Morgan, Amy and Maude Nottage, Arabella Onslow, Alice Mary Palmer, Charles Parkin, J. Ernest Pearce*, Myrtle Perry, Jessie, Lillian and Margaret Pook, Wm. and Lizzie Porter, Marion Richards, Kathleen Stapley, Kathleen Shackleton, Hilda and Constance Schaeffer, Bessie Scantlebury, Harold Stevenson*, James and Nellie Seth, Flora Simmons*, Constance, Gertrude, and Mildred Scott, Ethel and Jessie Snowball, Lucy Solkan, Betty Stocks, Muriel Taylor, Olive Tritton, N. Walker, R. H. and W. F. Williams, Ethel Williamson*, Noel and Phillis Wright, Harry*, Arthur*, Wilfred*, Colin*, and Herbert* Wright, Dorothy Warner, Emma and Lilly Whenday.

THIS WEEK'S BIBLE SEARCHER (**No. 54**),

1. What were created on the second, fourth, and sixth days?
2. What was Adam forbidden to touch?
3. Where was Adam found after he disobeyed God? How did he excuse himself?
4. How many persons went into the ark? Who were they?
5. How old was Noah when the flood came?
6. Who was called "A fugitive and a vagabond?"
7. What do you know of Jubal, Jabal, Tubalcain?
8. How long did Adam, Enoch, and Methuselah live?
9. Under what circumstances were the following said?—"Ye shall not surely die." "My punishment is greater than I can bear." "While the earth remaineth...day and night shall not cease."

Children under *ten* do *three,* under *thirteen* do *six.*

Personal.

J. A. CHAMBERLAIN.—You did not put your age. EMMA AND LILLY WHENDAY.—Am very glad to welcome you. EDITH HAYWARD.—Hope you are better. The views gave great pleasure. Thank you very much for sending them.

UNCLE TOM.

A. B. C. Texts—F.

Forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians iv. 32.

THIS was not the old text for F. I changed it, because I thought this one might be more useful to you children. One reason for this was, that a few days ago I heard a little boy speaking of a quarrel he had had with a little girl, in a rather *unforgiving* way. Now, Jesus said we *must* forgive, and He illustrated this by a story, but I need not write it down, as I would like you to read it. It is in Matthew xviii. 21-35.

There are a great many verses about forgiving in the Bible, because God knows it is often very hard to forgive. It becomes easier when we remember how, when Jesus hung on the cross, crowned with thorns, bleeding and dying, crucified by wicked men, He prayed, saying, "Father, *forgive* them." Next time you say "Our Father," will you think about that part of the prayer which teaches us to pray, "Forgive us our debts, *as* we forgive our debtors"; and then, dear children, will you try always to be "kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you?"

G. W.

[From A. B. C. TEXTS FOR LITTLE CHILDREN, published by Mackinley, Glasgow.]

Children's Special Service Mission.

Mr. Hutchinson, *Emmanuel Church, West Brixton,* to Jan. 17; *Grantham,* Jan. 20; *Burnham,* Jan. 24-29. Mr. J. S. Tyler, *Worthing,* Jan. 15; *Hassocks,* Jan. 20-24. Mr. Reginald Callender, *St. Stephen's, Rochester,* Jan. 16-18; *Beckenham,* Jan. 19; *Sevenoaks,* Jan. 20; *Derby,* Jan. 28-29. Mr. Hankinson, *St. Bartholomew's Dalston-lane,* Jan. 26. Mr. E. Arrowsmith, *Holiday Mission, Ealing,* to Jan. 17. Mr. W. H. Wilson, *St. Stephen's, Walthamstow,* Jan. 16-25. Mr. E. Hughes, *St. James's Hall, Kennington Park,* Jan. 17; *Peckham Rye,* Jan. 24-29. Mr. J. H. P. Cutting, *Framsden,* Jan. 14; *Sharnbrook,* Jan. 16-24. Mr. S. J. Hewlett, *Bayswater,* Jan. 20; *Hastings,* Jan. 23-Feb. 1. Rev. T. Longstaff, *Odiham and Greywell,* Jan. 14. Mr. Seyler, *St. John's, Upper Holloway,* Jan. 25; Mr. Phillips Welch, *St. Thomas's, Lambeth,* Jan. 25.

Conference of Workers in connection with the work among Village children will (D.V.) be held on Thursday, January 14, at 6.30 p.m., at Y.M.C.A., 186, Aldersgate-street.

Children's Scripture Union.—Portions for week ending Jan. 23:—Sun., Jan. 17, Joshua ix. 16-27; Mon., Jan. 18, x. 1-15; Tues., Jan. 19, xiv. 1-15; Wed., Jan. 20, xx. 1-9; Thurs., Jan. 21, xxiii. 1-16; Fri., Jan. 22, xxiv. 1-15; Sat., Jan. 23, xxiv. 16-33.

An African Tribe.

THE Amaci tribe of South Africa has for some years past been the subject of earnest prayer and work on the part of Mr. and Mrs. Aitchison, whose principal mission station in Alfred County, Natal, is called Ikwezi Lamaci, the Morning Star of the Amaci tribe. Desiring to see the work of the Mission, Mr. G. Gilkes, of Kendal, visited Ikwezi a few months ago, and wrote descriptive letters to friends at home. These letters have now been published in a pamphlet, which, with its many illustrations, affords a good idea of the heathen Kaffirs and religious work among them.

Narrating a journey to Port Shepstone, a place on the coast some sixty-five miles distant, Mr. Gilkes says:—

"Our destination for the first night was Isingolweni, thirty-six miles off, but on the way we were to visit Umlotwa, the rain doctor, and hold a meeting at his kraal. This man is the chief of the Amabotivo tribe, which consists of nearly 2,000 souls. This man is in a very singular position. He is still a heathen: by inheritance he is rain doctor, which means that when rain is wanted he claims to produce it by occult power. In days gone by, the superstition of his tribesmen and others in the district tended to the increase of Umlotwa's possessions, as those who would avail themselves of his good offices in procuring rain sent presents of corn, etc. The difficulty of frequent failure to obtain the expected showers was got over by some excuse as to outward influence—Government interference, and so on. The Government forbids this payment for supposed services now, and anything of the kind that is done is kept very secret, and probably does not amount to much.

Native Evangelists and Others.

"I stated that he is still a heathen man, and in a very peculiar position, as you will admit, for he has not only risen to refuse offerings that come from those who inquire as to the prospects of rain, but has avowed his own inability to procure it, and has shown a strong tendency in favour of religion. He attends services—he even calls the people together, and has prayed with them when the evangelist has been late in arriving. Yet to a very large extent he keeps to his heathen ways, making no outward sign in his life of having adopted the Christian religion. Services have been held from time to time in his kraal for some years, and more regularly recently. He very much desires to have a Christian teacher and a school close by, and offers sites for the school. Mr. Aitchison thinks that when this is done, there will be a further development of his tendency towards religious truth. If he, the chief of his tribe, boldly came out on the side of truth, it would be an event far-reaching in its influence.

"About two and a half hours after starting we found ourselves driving across the mile of open grass land that lies between the road and Umlotwa's kraal, and we presently saw that we were to be received with some special civilities, for a party of four horsemen rode rapidly out to a grassy eminence and awaited our arrival. Then they saluted us, galloped away to the kraal, and drew up with a number of men on foot in a long line, and as we alighted cried out all together, holding their right hands high above the heads, 'Bayeti,' which means, 'Your head upon us; we are subject to you.' This is an exclamation of the highest respect—there is no expression surpassing it—so we felt that our welcome was as cordial as it could be.

"The chief, who was sitting outside the cattle kraal arrayed in a white shirt, an Inverness coat, and nothing else, rose and shook hands. His nails and those of other chiefs are very long; they do not work with their hands. He grouped some warriors to be photographed and then took us into his hut, finding us seats and putting before us a low flat stool—his own table, and had roast beef put upon it. We lunched on this and this alone, without salt or bread, using our pocket-knives, declining the hair pins which were offered for our use. He joined us in this feast by our request. Lunch over, we had a meeting with fifty of his people in the hut, Mr. Aitchison interpreting for me. After the service we took a photograph of the man himself, and after many mutual protestations of esteem and regard proceeded on our way towards the coast."

Native Smith's Forge.

Copies of the pamphlet may be had from Mr. Gilkes, Lynnside, Kendal (1s. post free).

Among Whitechapel Jews.

The Jews and Jewesses who from time to time hear the Gospel in the Central Hall, Philpot-street, E., were entertained to tea on Thursday, Jan. 6. This is an annual affair to which many look forward with much interest. It was a beautiful sight, and a very great encouragement to those who have so long laboured amongst the Hebrews and remember what the first gatherings of this sort were like.

At the meeting which followed the repast, Rev. John Wilkinson presided, assisted by Rev. Graham Thwaites, General Stanhouse, Dr. Dixon, and Mr. Simpson. Mr. Wilkinson spoke simply and pointedly on Psa. xxxii. 1 and xxxiii. 17, showing how our sins are covered through the blood of Jesus when we believe in Him, and the uselessness and danger of trusting in anything else for salvation and safety. Mr. Thwaites took for his text Isa. liii. 5, 6, and showed that as they must own the words, "All we like sheep have gone astray; we have turned every one to his own way," to represent a real and undeniable fact, so they must admit the truth of the preceding verse, "With his stripes we are healed." General Stanhouse, Dr. Dixon, and Mr. Simpson also spoke. The hearers were evidently interested, for order and quiet prevailed throughout the meeting. The addresses were interspersed by hymns and prayers.

On the following day the children of the night-school had their annual tea, accompanied by other Jewish boys and girls. It was a pleasant sight to see so many happy little Jewish faces. Many ladies joined the regular workers in waiting on the children.

At the meeting afterwards, Miss Cornwall led them in singing some of the beautiful hymns they had learned in the school. Mr. Wilkinson gave a short address, suggested by the hymn, "Jesus loves me." He taught them to say, "He loved me, and gave Himself for me," requesting them to repeat these words every day through their lives. After another hymn, they repeated together Luke xv. Twelve children repeated a short psalm each, distinctly and clearly, and several sang together the Christmas carol, "In the fields with their flocks abiding." Then followed a few more kind words of encouragement to the children, and also to those who have so carefully trained them. The prizes were afterwards distributed.

The workers thank God for the good success and blessing that has been given during the past year to the work among the young.

The Catechism on Free Church doctrines, principles, and history which has been prepared by a sub-committee of the Free Church National Council is now practically complete, and is expected to be in circulation at an early date.

Nyassa Industrial Mission.

MR. AND MRS. DEEATH, SUPERINTENDENTS.

IN these latter days providential openings seem to go hand in hand with Christian zeal, in furthering the incursion of Gospel light into the dense mass of heathen darkness. The principle of combining industrial education with purely spiritual effort is not a new one in missionary enterprise, but it is only in recent years that its feasibility and its desirability have been successfully demonstrated. One of the most satisfactory of these attempts, especially from the standpoint of self-support, is to be found in the operations of the Nyassa Industrial Mission, the portraits of whose superintendents we give on this page. The story of its operations is a short but an intensely encouraging one.

It was in 1892 that an Australian brother, Mr. Joseph Booth, left home and kindred, like Abraham of old, believing that God had called him to go forth that he might proclaim the Gospel in some purely heathen land. His steps were directed to Central Africa, by way of London. To the region of the Shirè highlands the guiding star led him, and there he found a country admirably situated, and well adapted in every way, for an experiment in industrial Christian work, with the view of ultimate self-support. In due time Mr. Booth acquired possession of some stretches of territory, not far from Blantyre. His first purchase consisted of some 800 acres of capital land, specially suited for coffee-growing. This estate he offered to any company of Christians connected with the Baptist body (to which he belonged) who would develop it for the purposes intended. He subsequently gained possession of larger tracts of country, which now comprise the Zambesi Industrial Mission.

MR. DEEATH.

MRS. DEEATH.

(From Photographs by Mr. C. Essenhigh Corke, Sevenoaks.)

The offer of the earlier purchase was accepted by Rev. A. Tilly, of Cardiff, and it has been incorporated under the title of the Nyassa Industrial Mission, with an English Executive Council, of which Mr. Tilly is a member, with Mr. Richard Cory, of Cardiff, as its president. Its present superintendent is Mr. Deeath, who is assisted by his wife, and their headquarters are at Likabula. After a good many years of practical colonial experience Mr. Deeath arrived in Nyassaland in August, 1893, and took charge of the work. When he reached the scene of his future labours some progress had been made in the preparatory stages. There was on the estate a three-roomed thatched cottage, with small kitchen. About twenty acres of land were cleared, and some 30,000 coffee plants had been planted in nursery beds. Since he took over the supervision, a hundred and fifty acres have been cleared, and eighty acres planted with coffee; a large portion of the plants were also utilised for the Zambesi Mission. Moreover, the first crop of coffee has been placed on the London market, and fetched a good price. An eight-roomed brick house has been built, besides school and meeting-house. This represents in mere outline the material progress of the three years of Mr. Deeath's management.

The spiritual aspects of the enterprise are of an equally encouraging kind. While Mr. Deeath of course had to give much time in early days to the direction of the industrial department, his wife gave herself heart and soul to the work of Gospel and other instruction. A goodly number of the natives have professed faith in Jesus Christ, and some of the converts visit the villages around on Sundays to preach the Gospel. During the dry season many additional workers come in from Angoniland. These attend the mission services, and if the truth has reached their hearts they are able to impart the good news to their friends when they return home. The three departments of medical, educational, and evangelistic work have been simultaneously sustained. The neighbouring chief has also erected a schoolroom in his village, and a native Christian teacher is in charge. Mrs. Deeath has enrolled the names of fifty young men in the school register, and these have been taught to read the Gospels in their own tongue.

A year ago the working strength of the Mission was reinforced by the arrival of Mr. and Mrs. Halliwell, and Mr. Hambrook has lately gone out to join the staff. At present Mr. and Mrs. Deeath are in this country, mainly on account of the latter's health. The district is a healthy one for Central Africa, though, of course, Europeans are subject to attacks of intermittent fever.

The details we have given, in themselves answer some of the objections that have been raised to this species of missionary endeavour. It may be well to dispose of some other criticisms that have been advanced, by reproducing one or two questions addressed to Mr. Deeath in a recent interview, and his replies:—

Q. Will not this industrial self-supporting idea debar the Christian Churches from exercising the privilege of giving to missions?

A. Seeing the difficulty in raising sufficient funds for missionary work, that seems to me a very poor objection. Whenever the Christian public are prepared to supply all the money needed we are prepared to retire. Moreover, there are a great many mission fields where a self-supporting basis is unattainable, so that there will always be plenty of room for the liberality of the home churches.

Q. Has not the industrial work a tendency to crowd out the spiritual work?

A. There is no more danger to an industrial worker abroad of becoming unspiritual than there is to a business man at home. In our work we consider that the opportunity of showing the people the power of Christianity as part of our daily working life is most beneficial. Under the ordinary missionary conditions, where the natives do not see the missionary engaging in manual work of any kind, they are apt to conclude that to be Christians is to go about with their hands in their pockets and do nothing. Besides, we have regular daily services, with a short Gospel address. There are also the educational classes in the afternoons, and Gospel meetings in the evenings; with services, of course, on the Sabbath. So that we bring the truth to bear on the people just as largely as in missions where there is no industrial work.

We do not think it needful to allude further to objections which seem to us really to have no pith or point in them. The great safeguard, of course, is that the workers shall be kept in the true spirit and attitude toward God and his Gospel, and the industrial element need not have any detrimental influence in that direction. Mr. Deeath's expectation, based on his past experience, is that each station, after three years' time, when its coffee crop is in full bearing, will not only be self-maintaining but able to plant another station on fresh ground. His visit to England at this time is partly to try and raise £20,000 for the founding and opening up of five new stations. It is hoped that these will by-and-bye yield sufficient returns to enable the mission to possess twenty stations, which is the present limit at which they aim. Mr. Deeath will remain in England till April, and may be communicated with care of Rev. C. Rudge, "Lynwood," Sevenoaks, Kent.

Gray's Yard Mission.

UNDER the chairmanship of Mr. C. E. Tritton, M.P., the annual breakfast was given on Sunday, January 3, at Gray's Yard Mission, 13, Duke-street, Manchester-square. Between 400 and 500 of the poorest men were gathered, and for each of them was provided coffee, cake, and a meat pie. More might have been done on this, as on other occasions for these most needy and dejected wanderers, had the funds been in a prosperous condition.

In addition to the breakfast for the hungry body, there was rich food also provided by the Lord Himself for these poor men's souls. After some sympathetic words of truth from the chairman, in which he preached the Gospel with tender earnestness, Captain Orde Brown gave the principal address. The attention of the audience was riveted throughout, and the full results are only known to God.

H. G. M.

Drink and Poverty. — The secretary of the United Kingdom Alliance, commenting upon the poverty-stricken condition of Ireland, points out that one brewery in that country alone distributed in one year profits amounting to nearly £700,000,

The Week of Prayer, 1897.

WEDNESDAY.

ST. Martin's Hall was well attended on Wednesday, when Lord Kinnaird presided, and having read 1 Kings iii. 8-10, and Jonah iii. 5-10, called attention to the theme for the day:—

NATIONS AND THEIR RULERS.—Prayer for sovereigns and rulers, and for all that are in authority; that cruelty and oppression may cease; that protection may be extended to the Armenian Christians, the Stundists, and all who are suffering grievously for Christ's sake. That all the momentous events happening among the nations of the earth may only tend to the more rapid growth of the Kingdom of Christ.

Revs. John Tuckwell, Gavin Carlyle, and others led in prayer, very special mention being made of the tortured Armenians, the Nestorians hunted like partridges on the mountains of Kurdistan, and of the banished and oppressed Stundists.

Rev. H. E. Fox, the speaker of the morning, said: In the oldest city in the world there stands a building, once a Christian church, perhaps before that a heathen temple, and now a Mohammedan mosque. Over the front of that building there still remains a memorable inscription, "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth to all generations." Strange it should have been spared by ruthless haters of the very name of Christ; but it has been, and there it stands a witness, declaring the great hope of the Church. Nor is it the hope of the Church only. From the beginning of the Word of God, when He called to Him a people, to the wondrous series of visions that close the Revelation, the coming Kingdom, which is to swallow up the kingdoms of this earth, is ever held in view. Throughout the Scriptures, Old and New, there is one continuous testimony, from beginning to end, to this Kingdom of Christ.

Now this kingdom is more than the Church. It has far larger limits and aspects than the gathering out of an elect people. You find the Psalms full of references to the Kingdom, and that last glorious psalm (cxlv.) only echoes that which has been sung from the beginning, "Thy kingdom is an everlasting kingdom." So through the prophets we hear the constant echo and re-echo of the coming of a King who is to reign in righteousness. So in the Gospels: it is announced by the angels, and proclaimed by the three wise men from the East; when the fore-runner appears his cry is "Repent, for the kingdom is at hand." When our Lord begins his ministry the burden of his message is the kingdom; his parables are similitudes of the kingdom; his followers are sent out to proclaim the kingdom. Challenged by Pilate, "Art Thou the King of the Jews?" He does not deny it. So after his resurrection, He spent the period between that and his ascension in talking of things concerning the kingdom. The disciples ask, "Lord, wilt Thou at this time restore the kingdom? He does not rebuke their hope, but only their premature anticipations. So his immediate followers witnessed to the kingdom. One of the deacons, released from semi-secular cares at Jerusalem, went to Samaria preaching the kingdom. Paul went about proclaiming the coming kingdom. He exhorted everywhere those who believed that "we must through much tribulation enter the kingdom of God." So in his epistles he speaks of translation into the kingdom of his dear Son, of a kingdom which is not in word only, but in power; of being counted worthy of the kingdom of God. In Hebrews we hear of the "kingdom which cannot be moved." James speaks of "heirs of the kingdom which He hath promised." Peter writes of an entrance being ministered into the everlasting kingdom. John speaks of the kingdom and patience of Jesus. Thus, the coming King of righteousness and his kingdom of peace is the theme of this Book from beginning to end.

But what does all this mean in relation to our subject to-day, in praying for nations and rulers? Just this, that our hopes are not to be built on any earthly kingdom. See how the united powers of Europe have failed to relieve the state of things in Turkey. The history of human government is one long story of misgovernment. Man has tried every form of rule with small success. God's people sought a king after the manner of the nations, and what a miserable failure that was. On the smaller platform of Israel there was in miniature what has been going on ever since everywhere. Why is this? God would teach men to look higher, to learn that their help is in Him alone. Now, why this failure in human government? Because earthly rule has no continuity, no cohesion, and no permanent security for peace and righteousness. But the kingdom for which we look is everlasting, is perfect in righteousness and peace. We wait the coming of that King who shall reign in righteousness. The kingdoms of the world shall become the kingdoms of our Lord and his Christ. The royal decree has gone forth and shall not be reversed. The heathen rage, the people imagine a vain thing, but God's answer is, "Yet have I set my King upon my holy hill of Zion." "We see not yet all things put under Him. But we see Jesus...crowned with glory and honour." He must reign, and his kingdom shall never be moved. He must reign, because the Almighty God hath said it. He must, until He hath "put all his enemies under his feet."

Meanwhile, what are we to do? To recognise and obey the rulers of this world—so far as consistent with godliness—and above all to pray for them. For prayer is more potent than diplomacy. Let us pray in private, in family and public worship, that God will control the powers of this world, and minimize suffering—although we cannot expect that suffering and wrong will wholly cease until the Prince of Peace shall come.

At the Centenary Hall, where Mr. J. H. PUTTERILL presided, the speaker was Rev. W. CUFF, who dwelt on the influences and complications—political, commercial, and religious—that permeate the peoples of the earth, moulding their character in a variety of ways. At the throne of grace we reach the centre of all influence, for God overrules all for his own glory. In the presence of great difficulties and perplexing problems, we are enabled to rest in the assurance, "The Lord God omnipotent reigneth," and that his will shall be done on earth as it is in heaven. That God condescends to answer prayer is a fact in which to triumph. Praying men and women move the hand of God, by whom kings reign and princes decree justice. In praying for rulers and peoples, we should not omit to ask for the conversion of the former, in order that their influence may be on the side of truth and righteousness. Nothing that could happen to monarchs and rulers would so benefit them and make them a blessing, as would their conversion to God and their devotion to his service.

At Exeter Hall on Wednesday, the speaker was Rev. T. CHARKE, of Notting Hill. All the things to be prayed for to-day, he said, are included in the clause of our Lord's great prayer: "Thy Kingdom come." When we talk of the Kingdom, we do not discard the Cross. It is only through the cross that we can win the kingdom and the crown. It is in the sacrifice and resurrection of Christ, and by the wondrous power of the Spirit that we have any right to expect an answer to our prayer, "Thy Kingdom come." This is a prayer for ordered government, which is the highest of all government, and which is man's greatest need. All over the world we find despotism, anarchy, restlessness, agitation. If we could only get true government—no matter as to its particular form—we should have achieved a great result. The secret of all this restlessness, anarchy, and lawlessness arises in the citadel of man's own heart. Man desires independence, and he thinks to gain it through brute force, which ever tends to destruction. God desires to set up within man the principle of righteousness of life as a governing power. And we shall never be rightly governed till God governs us

This is, therefore, a prayer for a spiritual kingdom. Let us never forget Christ's word, "My kingdom is not of this world, else would my servants fight." In its origin, its methods, its influences, its great satisfactions, it is not an earthly kingdom. Some earthly kingdoms have attempted to show that their origin was Divine; but they have only proved their origin to be fiendish. In promoting this kingdom for which we pray, we are seeking that God's will should regulate our life in all directions. We are not seeking selfish aggrandisement at the expense of others; we are seeking righteousness, peace, joy in the Holy Ghost. There have been many efforts at improvement in earthly government, sometimes carried out divinely and sometimes devilishly, but they have never given satisfaction. They have often turned out to be bubbles that burst when touched. Even when men have really advanced in true government they have not been satisfied. Thank God for reforms, enfranchisements, and all sorts of improvements; but they have ever made men more discontented. If you do not touch men's spirits you will never, by any external regulations, really satisfy them. God alone can satisfy the needs of a man.

Although this is a spiritual kingdom it is to be brought into this world. "Thy will be done on earth, as it is done in heaven." We do not pray that we may be taken to heaven—though that might be a legitimate prayer, perhaps—but that heaven may come down here. We desire that God may shine out through human lives. That was what we saw when Jesus Christ came to earth. It is true that He lived here the Divine life in a sense in which we may never attempt it. He was the perfect representation of what the Kingdom of God set up in human life ought to be, as well as in that diviner sense in which He stood alone. He is the type which we should seek to reproduce; and when we pray this prayer we pledge ourselves to try.

We seek that God may govern the Church, and bring all who have anything to do with its regulation under the sway of his true life. We seek also that all the various sections of the Church may be brought together. Thank God, I believe that is coming nearer every day. We seek too that God may rule in "secular" life, as we call it. But what right have we to speak of secular life? All life is sacred if we have a sacred motive. God's kingdom may come into the life of the home, and make it a type of heaven. It may come in the

State, through rulers, through better laws, and better law-keeping on the part of the people. I thank God for every movement in favour of better laws, but when we pray we pledge ourselves towards the keeping of good laws when they are made. That is true loyalty, is it not?

We pray for rulers; and thank God for such a ruler as we have had these past sixty years; for the nobility of her Christian character and influence. That has had a great deal to do, in my opinion, with the good things that have come to us in this generation. But let us pray for more of God's kingdom in the world. We know that that kingdom is coming. Some say that the vision seems to tarry, and we are tempted to wonder whether it will ever come. When we look upon the selfishness, the vice in our streets, and the evil enthroned in high places; when we see the despotisms in the world, the groans and moans of Stundists and Armenians—we are inclined to ask if God's Kingdom will ever appear on the earth. But we will not despair; it *is* coming. It has been coming through every improvement since the world began. It came in a measure when Elijah stood up against the priests of Baal; when Isaiah spoke his words of fire; when the Son of God came into the world and sacrificed Himself for sinful men; when He sent his Spirit to carry out the divine programme. And it has been coming ever since. We see signs of it to-day notwithstanding all that seems against us; notwithstanding the cruel persecutions and oppressions that exist. Therefore, let us continue to pray "Thy Kingdom come," till the kingdoms of this world become the Kingdom of our Lord and of his Christ.

THURSDAY.

On Thursday the West-end meeting was presided over by Mr. W. H. SEAGRAM, who read Isa. vi. 5-8; Zech. iv. 6-7; Mal. i. 11; and Luke i. 78, 79, and other Scriptures bearing on the subject appointed for the day:—

FOREIGN MISSIONS.—Praise to God for the "open doors" in nearly every part of the world; for the success which has attended the proclamation of the Gospel, especially in Africa, China, and South America; for consecrated lives given up to Christ's service in heathen and Mohammedan lands; for the large number of faithful native labourers in various countries, and for the spirit of liberality existing among the native Christians generally.

Prayer that the hearts of Mohammedans and heathen may be opened to receive the Gospel; that the Church of Christ may fully realise her responsibility with regard to those who are still in darkness.

The CHAIRMAN urged the importance of the theme, and expressed his strong desire that these meetings should really be prayer gatherings. We need to wait upon God; we have here an opportunity for united prayer; let us give ourselves more specially than ever to be intercessors on behalf of our brethren and sisters who have gone forth to the heathen as messengers of the Gospel.

Rev. W. T. A. BARBER desired to bear witness as one who had seen the power of God in changing the hearts of men in Africa, China, India, and other parts of the world in which he had spent more than half of his life. He knew that Christ, by the acceptance of his Gospel, does really change and renew the hearts of the vilest and most ignorant of men. As to the opportunities mentioned in the programme, these are now practically limitless, and in the most wonderful way God is using even famines and wars to open the door for his Gospel. As illustrating the conquering power of the truth, the speaker referred to the conversion, or, at all events, the conquest, of the notorious leader of the recent and scandalous libels on missionaries in China. So even the Indian famine and the Chino-Japanese war have been wonderfully used of God in paving the way for his Gospel. New opportunities are constantly appearing, while on the other hand the native Christians give satisfactory evidence of sincerity, steadfastness, and endurance. Of course the victory is not to be won in a day; there are trials, difficulties, and disappointments, but God is doing his own work; his Gospel is winning its way; and in his good time the idols shall be utterly abolished, and Christ alone be King.

After prayer by Rev. P. Colborn, Col. Elphinstone, Dr. Soltau, and Dr. Gosset-Tanner, the meeting was thrown open, and a number of friends in the audience led in prayer and intercession on behalf of the persecuted Armenians and Nestorians, and of missions in all parts of the world.

At the Centenary Hall the chair was occupied by Mr. F. W. LAWRENCE, and the address was delivered by Rev. R. DUFF, minister of Belgrave Presbyterian church. In the course of his remarks he said:—In Psalm lxxii. it is recorded, "All nations shall serve Him," and in Revelation xi. we read of a time when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." The watchword of the Church is "The world for Christ." Not only is this the great object of the Church, but it is also the great object of the eternal covenant between the Father and the Son in the great scheme of redemption, and the great object of the commission which Christ gave to his disciples before He left them, "Make disciples of all nations, and lo, I am with you alway."

There is room for the world in the infinite love and benevolence of God. There is room for the world in the efficacy of Christ's atonement. There is room for the world in the Church of God upon earth. There is room for the world in heaven. So there ought to be room for the world in the hearts of Christians—in our prayers and in our efforts. In the prophecy of Isaiah we read that our Saviour "shall see of the travail of his soul and be satisfied." But will He be satisfied with a few out of the world? Will He be satisfied with a few from Europe, and America, and China, and India, and Australia, and the islands of the sea? No; we believe that He will never be satisfied until He sees the whole world at the foot of his cross, acknowledging and worshipping Him as God their Saviour. His triumph will never be complete until "the kingdoms of this world are the kingdoms of our Lord and of his Christ." Nothing less will satisfy Christ; nothing less should satisfy the Church of God.

It is a pertinent question, Why is it that all nations do not serve Christ now? Why is it that all the kingdoms of the world have not become the kingdoms of our Lord and of his Christ? In other words, why is the world not converted to Christ after more than eighteen centuries? When the command was given the means were provided; when the promise was given power was pledged to effect it. Millions are to-day worshipping gods which their own hands have made; there are teeming millions who have never heard of the Saviour, or of the way of salvation through faith in Him. That the world is not converted is clear enough; that it will be converted is just as clear, for God has said it, and his word can never fail.

Then the question arises—Why has the world not been brought to Christ? The command was given long ago, and the means provided. Perhaps you will say, It has not been the purpose of God to bring it about as yet. But with the secret purposes of God we have nothing to do, and it is not in that aspect we look at the question, but in the aspect of human instrumentality and duty. From that point of view we have to find an answer to the question within ourselves and around us; and I say that the world would have been converted to Christ long ago if the professing Church had done her duty in this matter, if she had been alive to the command she had received. You remember that our Saviour, when speaking of the sin of Capernaum, said—"Woe unto thee, Capernaum, for if the mighty works which were done in thee had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Reasoning in the same way, I conclude that if the professing Church had been faithful to duty in this matter, all down the centuries, the world would have been converted to Christ long before now.

We have not been so anxious for the conversion of the world as Satan has been for its destruction; nor so anxious to carry out the Lord's command as to advance our temporal interests. We do not believe in the power of prayer as we should, having regard to the fact that when the world is converted it will be in answer to prayer. God has said to his Son, "I will give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession"; but He says, "Ask of Me." He has promised to build up and "make Jerusalem (that is the Church) a joy and a praise in the earth"; but He says, "Give Me no rest until I do it." Though she has in a measure realised her duty, the Church still needs to hear the call, "Awake, awake, put on thy strength: arise, shake thyself from the dust, loose thyself from the bands of thy neck."

FRIDAY.

At the West-end meeting on Friday, Mr. Donald Matheson presided, and in opening read Isa. ix. The subject for the day was:—

HOME MISSIONS.—Praise for increased activity amongst God's people, and for many tokens of the power of the Holy Spirit accompanying the means used. Prayer for the blessing of God to rest abundantly upon all evangelistic efforts; for work amongst soldiers and sailors; and for the better observance of the Sabbath.

JEWS.—Praise for the wide circulation obtained for the Hebrew New Testament, and for the encouraging work amongst Jews. Prayer that there may be such an outpouring of the Holy Spirit upon the Jews as has never been witnessed since Apostolic times.

Rev. PREBENDARY WEBB-PEPLOE, after a season of prayer, read 1 Pet. iv. 10, and Gen. xxiv. 34 and 37, and spoke on the office of a steward and the power thereof, as illustrated by Eliezer. We, as good stewards of the manifold grace of God, are responsible to minister that grace to our neighbours and to the scattered children of Abraham. Even as the Gentile Eliezer was sent to fetch a bride to his master's son, so we Gentiles are being sent to bring in Jews to our Lord Jesus Christ. We are commissioned thus to seek for a bride to our Master's Son from our own people and from his own people, the Jews. We must begin with the man nearest us—the man who sits next us in the train or in the office—and from these we are called to go out and seek among his ancient people for a bride for Him. As Zacharias says, we are redeemed "that we might serve Him," but while we are servants we are also stewards, and that is more: for the steward has a responsibility which the slave has not. So we are called by Christ to be servants, and then we are given the position of stewards of the manifold grace of God. Now remember that the one object of Eliezer seems to have been to honour his master, and so you and I are called to bring glory to God and joy to his Son by bringing in his bride. As we recall how Eliezer boasted, as it were, in being the servant of Abraham, referring to him nineteen times in one chapter as "my master," we see a picture of what the attitude of the child of God ought to be Do we rise to a true sense of our glorious position as slaves?

I would not work my soul to save,
For that the Lord hath done;
But I would work like any slave
For love of his dear Son.

But, while servants, we are also stewards. A trust is reposed in us; do we acknowledge it? Otherwise I see no purpose in these meetings. We meet as stewards, endowed with the "gifts" or endowments of the Spirit to use them for our Lord. We represent a glorious Master, and bear the unsearchable riches of Christ. Realising this, how can we be content with anything short of absolute and constant consecration to the work of winning souls to Christ? We are entrusted by God with a wondrous trust; let us seek to be faithful to it.

Then Eliezer had one purpose—to seek a bride for his master's son. Should not that be the one aim of our life? There is a Divine compulsion upon us: we must win souls for Him, who is the Heir of all things, and who is now waiting fo the completion of his bride. Thus, Eliezer's principle in life was faithfulness; his aim, to win a bride; and his power, prayer. We may trace in the narrative how he prayed to the Lord at all points. So we meet to pray, but do we really understand the power of prayer in our service? As we read the story we may have wondered what made Rebekah forsake her home, and set out over the desert with a man who might have been after all but a bandit of the mountains. What made her trust his words? It was his evident sincerity. "Wilt thou go with this man?" "I will go." May we, as good stewards of the manifold grace of God, so commend our Master that men may say "I will go."

On Friday the chair was occupied at Centenary Hall by Mr. W. H. Seagram, who asserted the importance of prayer. This was heartily echoed by Rev. Dr. Stephenson, who, in a short address, helped to give direction to the prayers of those assembled. Comparing the moral and social condition of things to-day with that of two centuries, and indeed of one century ago, the speaker found great cause for thankfulness to God. Yet he deplored the inordinate love of pleasure and sport that prevails in all classes of society, the dreadful haste to get rich at all costs; and the gulf which is ever widening between different sections of the community, especially between employers and employed. All this touches religion and spiritual life, and touches our power for good.

Alluding to the increasing neglect of Divine worship, the speaker said:—Large numbers of people spend their Sabbaths on the Thames; and in other circles only a small proportion, of their own choice, are brought under the direct influence of the Gospel. It was bad when, in olden days, the prophets and priests wrought evil; worse than that was the fact that "the people loved to have it so." That the people are at ease in their unconcern is the saddest element. If there were only trouble, or alarm, or some crying out after the living God, one would not feel the pressure that one does; but, as a fact, there is a terrible infidelity amongst us, not formal in character nor blatant, but quiet, unconcerned, matter-of-fact infidelity. Thousands and tens of thousands of men are living with the quiet assumption that after struggling here for a few years they will die and be done with. Others think that they have simply to make the best of the moment; they have no belief that touches their action or brings in the thought of a future life.

In these circumstances, where is our help? In the upper classes there is as much need for evangelistic effort and an outpouring of the grace of God as there is in the slum population. Throughout the country at large, with a very considerable percentage of the people, there is regardlessness of Divine truth and the needs of the soul; men and women give themselves up to the life of the present, to things that can be touched and handled. This situation calls upon us to persevere in mighty prayer and throw ourselves back upon the power of God. The veil upon the hearts of the Jews should not lead us to relax efforts for their conversion, nor should the indifference of the multitudes by whom we are surrounded discourage us; but, being driven back upon the strength of God, we must by earnest prayer take hold of his power, in which alone we can expect success.

SATURDAY.

Saturday was devoted to families and schools, the subject being thus detailed:—

Thanksgiving, for families bound together by the love of Christ; for the earnest work carried on by many students in our Universities and colleges.

Prayer, that parents may more constantly seek to bring up their children in the fear and love of God; that greater prominence may be given in Christian households to the study of God's Word and to united prayer; that a special blessing may be outpoured upon Universities, colleges, and schools, and that the religious teaching given in them may be thoroughly Scriptural; that Sunday-schools may increasingly become nurseries for God's kingdom.

At St. Martin's Hall Mr. John Paton led the meeting, and gave an address to parents, teachers, and workers among children and young people.

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THE MISSION FIELD.

Christianity in India.

THE January issue of the *Church Missionary Intelligencer* contains a valuable article by General Hutchinson, C.B., C.S.I., on the Indian Government and Christian Missions. The General knows whereof he writes, and in outlining a chapter of history which is important on patriotic as well as religious grounds, he quotes authorities which are not within the reach of ordinary students.

After describing the course of events under the East India Company and subsequently, the writer thus summarises the points made:—"From the year 1601 to the year 1758, we may say that the attitude of the Governments of England and India was not only friendly but helpful. But about this time a change became apparent, and the hostility on the part of both Governments culminated in the year 1793—that year of revolution in France, and of the murder of her king.

"That was the time when the churches of England appeared, as regards missionary enterprise, to be only just awakening; when the great Baptist missionary Carey was refused a passage to India in an English ship because he was going out as a missionary; when the Parliament of Great Britain struck out the declaration giving freedom to missionary work which the eminent and enlightened Wilberforce strove to get passed in the new charter of the East India Company; and when the shareholders of the East India Company opposed the sending of missionaries to India on the ground that it would 'endanger the peace and the security of our possessions.'

"From the year 1793 to the year 1813, when the new charter was granted to the Company, certainly it must be said that the Government of India manifested active hostility towards missionary effort, refusing the great Judson permission to carry on missionary work in India, compelling him and others to leave the country, and expelling some missionaries who had landed. Then it was that the lands and funds of heathen temples were taken under more direct control by the Government, and this formidable obstacle to missionary enterprise was strengthened.

"With the new charter of 1813, thanks to Wilberforce and others, restrictions on missionary effort were removed; but the permanent officials of the Government manifested for many years after much hostility to missionary enterprise, and the various Governors-General were helpless in their hands. Specially was the Government hostile to and alarmed at anything like missionary effort amongst the native soldiers. This hostility and alarm was observed and remarked on by well-known natives of high intelligence and character, such as the Rajah Jai Narain, of Benares, and Rammohun Roy, the great reformer; and it was this dread lest the native soldiers should think the Government wanted to make them Christians that was so clearly evinced in that important and interesting case at Meerut (Prabhu-din Pundah), in which the Government dismissed the soldier because he became a Christian. This case was, I believe, a potent cause amongst others, for bringing upon us the punishment of the Mutiny."

After remarking upon the awful proceedings at Meerut on the night of May 10, General Hutchinson inquires regarding the Mutiny: "Can it be doubted that this was the finger of God punishing us for the many years of hostility shown by our Government to the spread of Christ's Gospel in India; and for the very special official and open insult given by the Government to that faith in the case of the Sepoy in Meerut dismissed because he became a Christian? As regards the hostility of the Government towards any attempt to make known to the native soldiers Christ and his Gospel, what was the very evident cause of that hostility? Fear lest the Sepoys should mutiny from thinking that the Government, by permitting such attempts, desired to make them Christians. And what, in the providence of God, did cause the Mutiny? Let the voice of the late Sir Herbert Edwardes reply, for none knew better than he: 'The Sepoys rose because they thought there was a conspiracy by the Government to make them Christians.' May we not trace the finger of God again in the very nature of the punishment sent?"

Cuba and the Gospel.

It was my privilege to visit Cuba in the interests of Protestant evangelism just as the present revolt against Spanish supremacy was taking shape. I went through the length and breadth of this beautiful island, with a view to see what was being done in the name of our Lord Jesus, and of the simple faith by which lost souls are brought into relation to his saving grace.

Alas, the result showed how little was being done—or even could be done. It is true that the revised Spanish Constitution recognises liberty of worship, but it is not less true that officialism and priestcraft find means for harassing and rendering almost practically impossible any attempt to evangelize Cuba. The work of Rev. A. J. Diaz in Havana was almost the only encouraging example of vigorous and prosperous Protestant work to be found. Latterly, things have been growing worse. Pastors and teachers have been treated as suspects and have had to flee for safety's sake.

But Cuba has a future. The present movement against Spain will leave its mark upon the country as it concerns religion. The political issue of the weary strife is uncertain, but one thing is sure—Cuba can never again be held in the ecclesiastical thrall which has been her curse for centuries. The Cuban is not destitute of religious sensibility and the "Word of God is not bound."

There will devolve upon some great Protestant nation the grave but blessed responsibility of giving to Cuba the tidings of salvation. A hard field awaits the evangelical labourer, and both pluck and patience will be required, but the issue is not doubtful. Evidently, Popery has lost its hold upon the men of Cuba. The "altars" of that church are not served by Cubans, but by foreigners. Sabbath-breaking, gambling, and treachery are working deplorable havoc. To-day, however, hundreds of Cubans, driven from their native isle by war and menace, are hearing of God's salvation in some of the cities of Florida, notably in Tampa and Key West.

The American Bible Society is exhibiting a commendable energy in taking advantage of this opportunity to circulate the Holy Scriptures amongst the exiled children of the "Pearl of the Antilles."

(Rev.) Geo. Lester.

Wesleyan Mission, Trinity Parsonage,
Nassau, N.P., Bahamas.

The Land of the Incas.

Dear Sir,—After his serious illness, we have been glad to see Rev. A. M. Milne, of Buenos Ayres, once more in Peru. This veteran worker of the American Bible Society, who has sold Bibles in every country in South America, except Ecuador, still speaks of making another journey through Bolivia.

Ecuador, the last of these priest-ridden lands to unlock her doors to the Protestant missionary and the Bible, is now being entered by some workers of the Gospel Union, Kansas, U.S. The Convention, under the leadership of General Alfaro, is meeting at Guayaquil, the scene of the recent great fire.

Colporteurs in the North of Peru have been able to circulate Scriptures without any serious molestation during the year. We find the attractive Gospels by John issued by the Scripture Gift Mission exceedingly acceptable and useful. Last September the Supreme Government ordered the closure of the missionaries' schools in Cuzco. The Municipal Council of Callao, led on by priestly influence and encouraged by the action of the Government towards Cuzco, is trying to take similar steps with the schools of M. E. Mission. These schools are in a flourishing condition, and are influencing a large circle, having over 200 children in the different districts of Callao. Dr. Wood, of Callao, who has returned from an extended tour along the coast of Chili, reports very favourably of the good work going on there, and of the many openings for the Gospel.

Bolivia, a large inland State, whose needs have made known widely in England of late, and which offers as good opportunities as Peru for preaching the Gospel, is still without a resident missionary. When will this neglected part of S. America have the lively sympathy and prayer of God's people? From Quito, in Ecuador, to Cajamarco, in Peru, on through this great Andian range to Cuzco, and from this ancient capital to La Paz and Sucre, in Bolivia, an immense sweep of nearly 2000 miles, inhabited

by several millions of Quechua and Hymara Indians, and yet amongst them there is not a single Protestant missionary. All these towns are important centres from which large populations can be evangelised. We think of this great need, and re-echo the plea, believing there is power to meet it.

We rejoice that from amongst the different missions some fruit is being shown, and several of these are stepping out as workers among their fellow countrymen. The year which is closing has been one of varied trials, but we doubt not God is accomplishing his hidden purposes for the evangelising of the land of the Incas.—Yours in Christ,

Lima, Dec. 7, 1896. A. R. STARK.

Back to Kumasi.

WE recently reported the resumption of work at Kumasi by Pastor Ramseyer, of the Basel Missionary Society. It is about six months since, with his devoted wife, he re-entered the country. In the course of a long communication to us M. Ramseyer says: "We are free missionaries in the town where some twenty-five years ago we had to suffer so much as prisoners, and where we witnessed so many atrocities. Doubtless the work will meet with hindrances at the beginning, but we are full of hope. In the short time we have been here we have often seen how the Lord knows to remove the difficulties that arise day by day. The great drawback is that the inhabitants are still, to a large extent, scattered in the numberless villages round the town, and are afraid to come and rebuild their houses in the capital. But at the invitation of the Resident, who in this time of transition has to bear with patience with the ways of the Kumasi people, we have had the joy of seeing some come back. But what fills our hearts with delight is to see the confidence the people have in us.

"Kumasi is no longer the place we knew some twenty years ago. Where is now the small bush called 'apete-sene,' that means 'vulture's-abode,' and where, generation after generation, the bodies of thousands of beheaded victims were thrown, near the market-place? In the old days I could scarcely pass the market-place without having a handkerchief before the nose. The bush has vanished away; and a few large trees still standing are the only dumb witnesses of the atrocities which are now passed for ever. A short distance away we see a large building in course of construction; it is the fort, which promises to be the pride of the land, and proclaims, too, that the reign of the knife is at an end.

"The governor, Mr. Maxwell, has kindly granted to our Mission a well-situated piece of land outside of the town and not very far from the place where the mausoleum of the kings was standing. We have here a token that a new era has come for Kumasi and Ashantee, and that from this same blood stained place, 'Bantama,' the glorious light of the Sun of Righteousness, will arise 'with healing in his wings.' Our Mission station consists of three native huts at the same level as the ground around us, and rather open to wind and rain, and every kind of creeping creature, but we are thankful to be here, and hope in about six months to have a better dwelling, for I have begun to build a small house.

"The cost of establishing the Mission station will be at least, £1000, but the Lord, who has called us here, will surely make many of his children willing to help and support us." The treasurer of the Mission is Mr. J. P. Werner, 46, New Broad-street, London, E.C.

A Great Opportunity in Korea.

IN a letter written by Mrs. Bishop, dated Seoul, November 2, which appears in the New York *Independent*, she says:—

"I confess that I feel very sad about the prospects for Korean work, unless the Church awakes to a sense of what the situation really is. In the three years of travel now drawing to a close, I have visited over one hundred mission stations, and am not conscious of having felt a greater preliminary interest in the work at one than at another. But I am bound to say that the needs of Korea, or rather the openings in Korea, have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them.

"The Pyeng Yang work, which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. It shows that the Spirit of God still moves on the earth and that the old truths of sin, judgment to come, of the Divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the Apostolic days, to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only, but here in the capital and especially through the women's work that the seed sown so long in tears is promising to yield a harvest if the reapers come. And though in lesser degree there are signs elsewhere that the leaven of the Gospel is working.

"Eighteen years ago I spent a year in Japan, chiefly in travelling, and visited missions everywhere. The Gospel was working there. There was a great demand there as at Pyeng Yang for Christian teaching, and there was a great hope that if the teaching were provided Japan might be on its way to be a Christian country. So far at least as England was concerned the appeals for men sent during the following year were not responded to. The door which was open closed again, and we all know what the present state of Japan as regards Christianity is.

"Now a door is opened wide in Korea, how wide only those can know who are on the spot. Very many are prepared to renounce devil worship, and to worship the true God if only they are taught how; and large numbers who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that, unless many men and women experienced in winning souls are not sent speedily, the door which the Church declines to enter will close again, and that the last state of Korea will be worse than the first. The methods of the missionaries are admirable in the training of Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligence to their brethren. This work alone requires four times the number of men already on the field to carry it on; yet on it perhaps more than on any other agency hang our hopes for the advancement of Christ's kingdom in Korea. Truly a 'great door and effectual' is opened. I sadly ask, Is it to close again?"

In the Island of Tanna.

MY son, Houlton Forlong, went to Tanna two years ago as a professed trader, but the good of the natives was his one self-denying object. The first year, no one, as he said, "cared a pin for him" or his intentions; the natives were cold, heartless. The second year they valued his good intentions; "boys" came round him often, and friendly confidence was very apparent. Many months ago he returned from a tour, and was received with extraordinary rejoicing. His small house had been preserved in a remarkable manner during his absence; some were ready to be taught at once; others at a distance sent deputations with the message, "We cannot come, but we send others to get good, and that will do for us." To such he replied, "If some of your friends sent for tobacco to a store, and smoked it, would that do for *you*?"

Latterly the natives, of their own accord, have reproved and corrected themselves. They sent and asked some bands of regular enemies to meet them on a hill known to all, and to promise to kill each other no longer—to have "worship" and prayer, and not war weapons, and they promised to bring offerings of peace. About 300 in that small island so met, and Houlton was almost the only white man, and they made speeches alternately, good men and enemies. Some said, "Worship no good, but we will promise peace as you do." Other enemies said, "We would wish worship too, but our enemies on the other side of us would come and kill us, if we gave up our rifles and gave up killing." But both friends and enemies carried up great presents to give to each other, and to forget all the past murders. Their rule is always to follow up any murder, and exact direct returns of vengeance. They dragged up the hill huge pigs as presents, cocoanuts and yams, taro, sugar canes, and bananas. The enemies sang a song, the words of which in one place were, "The worship, it no good," although they knew that their friends who asked for this meeting loved the worship.

The enemies had been the worst murderers; therefore they brought more presents to make peace. They had hardly any clothing on, yet they said that now they wished for peace. The good ones even wished to arrive with their guns in case of danger, but Houlton Forlong persuaded them to leave the guns in an adjoining "town" and pray, only going without any guns. All their faces were painted in wonderful fashion—red, yellow blue, etc. The first chief talked with his face sometimes down to the ground; then he walked about and talked. The leader on the Christian side wore a merino vest which Houlton Forlong had given to him, and a handkerchief round his neck. The enemies had no clothes; this meeting ended well, the people said, for the worshipping ones.

Afterwards, my son found that the natives had, of their own accord, built a little meeting place on a spot where he had been in the habit of holding meetings, and had actually held meetings there in his absence, some coming from miles distant, asking to be taught. The people on this side of Tanna have never yielded to any missionaries, but now they wish to put heathenism away more effectually than the tribes who have for thirty years known the missionaries. This is truly God's work. The people suggest and propose good plans and energetic modes, such as none of the other known tribes have attempted, and they are very anxious about the hill tribes, who are hard to reach. Houlton Forlong asks the earnest prayers of all Christians, that this work may be deep and permanent and extend to the tribes.

Wanganui, New Zealand. GORDON FORLONG.

The Belleville Mission.

A HAPPY little company of over 200 children assembled in Miss de Broen's Iron Room, 32, Rue Bolivar, on Thursday afternoon for their annual fête. These represented the scholars of the Sunday and Thursday schools, as also the members of the Band of Hope. The hall was bright with flags, French, English, and American, and seasonable decorations.

Mdme. BOGELOT, so well-known for her assiduous work in the Paris prisons, gave a short but most appreciative testimony to the value of the work carried on by Miss de Broen in the Belleville quarter for so many years. Dr. PAXTON, whose reunions among American students in our city have won him many friends, delivered a short but telling address. Miss WHITE, who had lately returned from a sojourn in St. Petersburg and Constantinople, also spoke. The addresses were interspersed with bright songs from the little ones. The children's enthusiasm rose to its highest pitch when thanks were given to their different teachers, and especially for Miss de Broen, who had provided this treat for them. Many of the parents and friends of the children were present, and the fête closed with the distribution of prizes to the regular attendants of the different classes.

Will friends pray that the work amongst the children may be increasingly blessed? There is an earnest call for efforts on their behalf, as they do not get any religious instruction at the municipal schools. It is gratifying to watch the evident interest the parents take in their lessons. Many of the mothers accompany the little ones to the Sunday school, so that we have formed a special "mothers' class." They listen with eager attention to the recitation of Scripture texts by the children, and join heartily in the singing, besides getting their own Bible lesson. More teachers are needed, as also for the large night school classes for young men and young women which have been singularly interesting for some time past. Voluntary workers, with a little knowledge of French, and with consecrated hearts, would find here a great field of usefulness. All communications to be addressed to Miss de Broen, 3, Rue Clavel, Belleville, Paris. E. B.

Princess Mary Village Homes.—The friends of this Institution will be sorry to hear that an outbreak of scarlet fever has taken place in these Homes. Will the supporters of these little ones not forget that increased help is now needed in this hour of anxiety? (MRS.) S. MEREDITH.

143, *Clapham-road, S.W.*

Vale Mission Hall, Guernsey.—The past year has been a blessed time in connection with this mission. We have from time to time experienced showers of blessings. The meetings have been well attended throughout, often people failing to gain admission on Sunday evenings. It gave us great joy on Sunday evening (January 3) to receive into fellowship several young people who had recently given their hearts to God in our hall. The Lord's people have been greatly cheered and encouraged, while many precious souls have been won for the Master. There is a good feeling amongst the workers, and there yet seems a sign of an abundance of rain.

PETER M. VANDIN, Superintendent.

The Railway Mission.

A MEETING of railway workers was held at the office of the Mission, 1, Adam-street, Strand, W.C., on Thursday, January 7, with the object of uniting in prayer for blessing on the work during the present year. The secretary, Mr. R. Nixon, mentioned the great need for workers in all railway centres who will arrange Bible-classes and Gospel meetings for the men, many of whom are hindered by Sunday duty from attending the ordinary places of worship. The need for this is very great if our railway men are to be reached by the Gospel.

Prayer was made that funds might be sent to enable the Mission to send a worker to the railway men of India, also for the missionaries who are labouring in connection with the Mission among the Japanese and South African railway men. The Cape Government railways have granted the use of a coach to the Railway Mission, in which the missionary travels along the lines, holding services at the various stations. Most encouraging reports have recently been received telling of progress and blessing in South Africa and Japan.

The work of the Mission in this country has been richly blessed during the past year. Many conversions have taken place at various branches of the Mission.

On the evening of January 7 a meeting of members and friends of the Mission was held in the Railway Mission Hall, West Brompton. Mr. Alex. Hubbard, J.P., strongly urged the importance of this work. He impressed on Christian railway men the importance of being thorough in their religious life. Mr. Seagram, Mr. Luff, Mr. Nixon, and others also gave addresses. Miss Davidson spoke of the Leeds branch, where twelve meetings are held every week in mess-rooms on large stations during meal hours. Much blessing has attended these gatherings, where some hear the Gospel who probably never go to any place of worship.

The Stockwell Orphanage.

Alderman Moss, Mayor of Croydon, presided on Thursday afternoon at a New Year's gathering in the Spurgeon Memorial Hall. A Gospel address to the children was given by Mr. Chettleborough. Friends at Croydon had provided a present for each of the 500 inmates. Dr. and Mrs. Spurgeon also gave a watch to the best girl, and Mr. Soper gave one to the best boy, the recipients being elected by the children themselves. The response to the Christmas appeal, and the outlook for the year, are satisfactory.

One special feature of the meeting was the return of the head master (Mr. Charlesworth) with the Orphanage choir from a tour through the United States on behalf of the Orphanage. The Americans were always very desirous of having a visit from C. H. Spurgeon, and they showed their love for his work and memory by according a genuine cordial greeting to the party from the Orphanage, for which the great preacher showed so much solicitude. Altogether, 120 meetings were held, and in preaching or speech-making, Mr. Charlesworth reckons that during the tour he addressed not less than 150,000 persons. Many of these gatherings were held in some of the more notable buildings of the Republic. A hearty welcome was everywhere given. Invitations to visit churches and chapels were so numerous, that by accepting them the choir might have remained in the country for a long time. While engaged in carrying on services at New York, Mr. Moody made a collection for the Orphanage associated with his old friend C. H. Spurgeon. Mr. Charlesworth appears to have made a very favourable impression as a preacher, and he and his choir were strongly urged to return to the States under more favourable circumstances. A sum of £460 was paid into the Orphanage exchequer as a result of the journey.

Requests for Prayer.—For special services by John Elliott, at St. Mary Church and Inwardleigh Green (Devon).—For blessing on services conducted by Mr. William Nobbs, at Mission Hall, Pontnewydd.—For Victoria, Mashonaland, where drunkenness and godlessness abound, and for a servant of God, who, though almost alone, is seeking to witness for Him.—For a mission being held in the Iron Hall, Templemore Ave., Belfast, conducted by Mr. Jas. Wharton, of Barrow.

Letters to the Editor.

CAUSES OF CHURCH DECLINE.

Dear Sir,—I fear there must be some real decline or lukewarmness when I hear or read of so many lamenting that it is so, and I think that your correspondent, "W. R. L.," in The Christian for January 7, is more successful than some others in divining the chief cause.

One correspondent has well recommended the more general employment of evangelists outside the church, but it is generally observed that those who are converted in barns, tents, and mission halls prefer to attend such places rather than the churches and chapels, and I cannot wonder at this, or greatly blame them, though I have often urged such to join some professing Christian church, and avail themselves of the Divine ordinances of Baptism and the Lord's Supper.

What is wanted for the revival of God's work in our church and chapel congregations is that the preaching should, as "W. R. L." says, be not only Evangelical but Evangelistic—not only sound in doctrine, but that it should be addressed to the congregation, occasionally at least, as to sinners needing salvation; not assuming that all present are converted Christians because they regularly attend public worship and conduct themselves outwardly as becomes professing Christians. That is how evangelists usually address their hearers, and pastors would do well if they also would thus "do the work of an evangelist" among their own congregations.

Thirty, forty, or fifty years ago there were many conversions in the town in which I reside; and for many years since the town has been rather distinguished for the number and the vigour of the auxiliaries to the great Evangelical societies in London, for the spreading of the Gospel of Christ in foreign lands and in the densely populated parishes at home. These auxiliaries were most of them established, and for many years were worked, principally by the members of one Church of England congregation, whose minister preached in the manner I have endeavoured to describe. He invariably, before concluding a sermon, whether to his morning or evening congregation, specially addressed those among them who had not consciously repented and turned to God, to do so without delay. He looked for *conversions*, and would not have been satisfied without seeing them. That minister has long gone to his reward, but the fruits of his ministry remain, some of his converts living active Christian lives in England, while not a few are preaching the Gospel of Christ at home and abroad. M. H. S.

Jan. 9.

[Other correspondents call attention to the hurtful influence of novel-reading, pointing out that this is encouraged to a sad degree by leaders in Christian thought. "J. M." complains that in many pulpits there is little or nothing of Christ in the preaching. "An Evangelical" maintains that parents do not take the same interest in the spiritual welfare of their children as they did thirty years ago. Moreover, the change which has in many quarters come over preaching, has resulted in secular topics being brought forward, and Scriptural sermons being placed in the background. With reference to the question of church attendance at Glasgow, "A Native" deplores the fact that many men are every week employed during Sunday in connection with the corporation tramcars. The number so employed is at least two thousand, and this must affect many homes and churches.—Ed.]

"SOLOMON'S PORCH."

Sir,—Will you kindly admit a correction of two mistakes in my recent letter on "Solomon's Porch"?

1. By some strange error (doubtless occasioned by my own manuscript), the length of "Solomon's Portico" is given as 220 feet. It should have been 620 feet—nearly a furlong, as Josephus clearly affirms.

2. Our Lord's Ascension is stated to have taken place "from a mountain in Galilee." Of course, this was a slip of the pen. It occurred at Bethany, on the other side of Olivet.—Yours faithfully,

Edward White.

Mill Hill, N.W., Jan. 7, 1897.

THE CHELSEA PASTEUR INSTITUTE.

Sir,—The Institute of Preventive Medicine, popularly known as the Pasteur Institute*, at Chelsea, is almost completed. It has been opposed, step by step, by every available means, both on the ground of the nuisance it will cause in the neighbourhood and also because of the torture to animals likely to go on within its walls, if once it is licensed for vivisection.

A memorial to the Home Secretary, asking him to withhold a licence, if applied for, is being signed throughout London, so far as the power of opponents can cope with so enormous an undertaking in so short a time. Though "the Protest Committee" in London is working with unwearied energy and strength, and getting quite overtaxed, they are continually hampered with the need of spending time in asking for funds for the many expenses connected with such a widespread effort.

May I appeal to your readers to send us help? I will gladly forward to the hon. sec. in London anything that is sent to me, or it can be sent to the Treasurer, Mrs. Fowle, 109, Blenheim-crescent, W.—Yours faithfully, (Miss) S. S. Monro.

22, *Thurlow-road, Hampstead, N.W.*

Tibetan Pioneer Mission.

UNDER date December 10, 1896, Miss Annie R. Taylor writes, after her return from a business visit to Calcutta:—

I arrived home safely and found all well. The way over the pass was covered with deep snow; one part was so slippery that the only way I could get on was by sitting and sliding down the mountain side. I always stay at native houses on the way, and thus have many opportunities of telling "the old old story."

I thought it best for Miss Ferguson to stay with me here until after the New Year, for we expect to have a number of Tibetans and Chinese at Christmas time, and it would not do for her and her teacher and servants to miss it, and they will be needed. After that she hopes to take up the work at Gnatong. She is a bright worker, and I do not think I could spare her now.

It is almost impossible to get any quiet or time for study here, but Miss Ferguson is getting on with the language, and then will settle down to her study when she returns to Gnatong, or stays here if I move the shop further up the valley, when it is opened up, which we expect it soon will be, for the Tibetan chiefs are quite willing. "Our God is able." We must expect Him to do great things for Tibet. Prayer and a little patience and faith in God will open the way right up to Lhassa. Our Father can do this without bloodshed.

I am looking forward to my sister and brother-in-law, Mr. and Mrs. Bethell, and my other sister Susette, paying me a visit early next year.

Yatong, Tibet, viâ Darjeeling, India.

Midnight Meeting Movement.—The committee held a series of meetings in London on the last night of 1896. The localities selected were Westminster Bridge road, Regent-street, Piccadilly, Notting Hill, and King's Cross. The gathering at Notting Hill was deeply interesting. Some sixty laundry day hands were entertained to tea, and affectionately addressed afterwards. It is very difficult to say whether these young girls are fallen or preventive cases. Their lives are exposed to many and great temptations; their homes are not what they should be, and their parents in many cases unscrupulous as to what becomes of their daughters. Many were much impressed by the kind words to which they listened, and it is trusted that great good was done.

The Scripture Genealogies may have secondary interest with Western peoples; but to some races they have proved full of attraction, and, indeed, have been Divinely blessed. The late Dr. Wyatt Gill wrote on the South Sea Islanders:—"I never cared much for the genealogical portions until my own converts put me to shame by evincing an intimate acquaintance with them. In Polynesia, other things being equal, the chief, with the longest pedigree is most respected." Now Dr. Faries, of the Wei Hien Hospital, West Shantung, gives the following interesting incident from China: "In conversing with my preacher in the hospital, I found that he was convinced of the truth by reading Christ's genealogy in Luke—'who was the Son of God?' contrasting this with the Confucian genealogies."

* Dr. Farquharson, M.P., speaking in the House of Commons, is one of those who admitted the real object of the institute. He said; "The Institute of Preventive Medicine was a private enterprise in which the operations of Pasteur were to be carried out in this country."

International S.S. Lessons.

January 24.

THE LAME MAN HEALED.—Acts iii. 1-16.

GOLDEN TEXT.—Verse 16.

VERSE I. "Peter and John"—probably the oldest and the youngest of the apostles. Associated before their conversion as partners in the same occupation; then as disciples of John the Baptist; and among the earliest disciples of Jesus. Different in character and temperament, yet close friends. The most opposite dispositions are drawn to Jesus, and are used by Him. "Into the temple," though the temple worship had become formal and corrupt, and was doomed soon to pass away. The two apostles had not ceased to be Jews; and though they had received the Holy Spirit they did not ignore the claims of public worship. "The ninth hour"—about three in the afternoon. Enforce the lesson—the importance of observing the time and place of public worship. Suspect any religious experience that leads to neglect of these.

Tell the story of the miracle and its effects. I. THE MIRACLE (2, 8). Travellers in the East tell of the large number of poor blind, diseased, crippled people they meet. "Palestine now, as then, seems fairly overrun with those afflicted by one form or another of bodily ailment." All we know of this man is that he was born lame; that he was so helpless that he needed to be carried; that he was poor, and that he must have become utterly helpless, for he was now "forty years of age" (iv. 22). In all these particulars, he becomes a picture of the spiritual condition of men.

He was by the Beautiful Gate of the temple. There is some uncertainty as to which of the ten gates is referred to. The generally-accepted opinion is that it was the bronze gate, which led from the court of the Gentiles into the court of the women. "The folds of this gate were seventy-five feet high and sixty broad, and were covered with plates of gold and silver."—*Hackett*. Here the lame man was laid; for it is from those who worship God that sympathy and help for the suffering can be expected. Hence, hospitals and similar institutions are found only in Christian countries. Christ needs the distressed and the distressed need Christ. In the measure in which we represent Him we shall seek to discover and relieve the needy.

The manner in which the miracle was performed makes evident the working of faith. There was first the intent look of Peter upon the lame man (4), then of the lame man upon Peter (5). Then, when expectation was awakened, the thought is turned from mere almsgiving, and the healing, strengthening word is spoken; but healing and strengthening are offered "in the name of Jesus of Nazareth," so bitterly hated by the rulers still (6). Will the lame man accept it from Him, and become his follower and disciple? See vv. 7, 8. Jesus gave through his apostles; but the man received, and proved that the soul as well as the body was saved by immediately giving praise to God.

Apply this to our method of receiving spiritual healing. What is necessary? The life-giving word from Him; and on our part the faith that receives. If we are still unhealed, is it because he has not sent his message, or because we have not accepted it?

II. THE EFFECT (9-16). First there was *the great astonishment of the people*. They looked at the once lame man, and saw in him the evidence of such a complete cure (9, 10). Then they looked at the two apostles, as though *they* had wrought the miracle by their own power (12). "Solomon's porch" (11) is described as a cloister which extended some six hundred feet along the eastern side of the temple court. It consisted of a double row of marble columns about 38 feet high, supporting a roof of cedar. Plumptre suggests that it received its name because it had been partly constructed with fragments of Solomon's temple. There the people assembled "greatly wondering."

Then *Peter preached to them* (12-16).—The theme of his sermon is Jesus: its aim is to bring home to the people their guilt in putting Him to death (13-15); and to convince them that death has not diminished his power (16). The healed man witnesses not only to the power of Jesus, but to the guilt of the people in crucifying Him. Therefore "repent" (19). The way is open for their return. The God, whose Son they have killed, is ready to receive them. The effect of the miracle just performed, notwithstanding the astonishment it has created, will leave them, not only unblessed, but more guilty and hopeless, if it does not lead them to repentance.

Pastors' College.—The free evening classes will be resumed on Tuesday, Jan. 19. All wishing to join are requested to write (enclosing stamped envelope) to the Secretary, Mr. G. Hall, Pastors' College, Temple-street, Newington, S.E.

Y.M.C.A.

BETWEEN 600 and 700 members and friends attended a New Year social gathering of the Bristol Association.

Under the will of the late Mr. John Jackson, of Dalton, the Wigton Association has become entitled to a legacy of £200.

Plans for extensive additions to the Pietermaritzburg Association building are under consideration. The alterations will cost £3000.

At the Northampton Association a welcome was recently given to eighty-eight new members, the result of a membership campaign.

An Association has recently been formed at Tunis, and is doing remarkably well under the guidance of Mr. A. Thebault, who is making a stay there for the benefit of his health. The address is 3, Rue de l'Alfa.

At a largely-attended social meeting of the Hawick Association on New Year's evening, Mr. Bell, Scottish travelling secretary, spoke impressively of the temptations of town life and the value of the Association as a place of refuge.

The public opening of the new premises of the Finsbury Park Association took place last Thursday evening. The new house is in an excellent situation and is admirably adapted to the work. The premises include a boarding-house.

The annual breakfast meeting on New Year's Day at the Liverpool Central Association, by invitation of the president, Mr. Samuel Smith, M.P., was a full and interesting gathering. The president and Canon Harrison gave the principal addresses.

The new year was inaugurated at Stafford Rooms Association with two special meetings for young men on Sunday and Monday, January 3 and 4. These were well attended and earnest addresses were given by Mr. W. R. Lane on Sunday, and Mr. Seagram on the following day. A goodly number of those present professed decision. During the present winter encouraging progress has been made in the work and much blessing has followed, particularly the personal efforts of the members.

Last Thursday night in the Central Hall, Nelson-street, Newcastle-on-Tyne, a company of men and women living in the lodging-houses of the city were entertained to tea through the generosity of Alderman J. Baxter Ellis, the treat being arranged and carried out by the officials of the Lodging-House Mission Band in connection with the Y.M.C.A. The guests numbered close upon 400. Mr. Henry Armstrong presided, and short, appropriate addresses were given by the chairman, Alderman Ellis, and Mr. Clark.

Mr. T. A. Bailey, late of the Cork Association, has visited the principal centres of Y.M.C.A. work in Australia, and sends home an interesting account of his impressions. Mr. Bailey thus summarises his views of the work in Australia:—(1) There is a magnificent scope for Association enterprise in the several colonies. (2) The fields are white unto harvest, and doors are open on every hand. (3) The pressing and immediate need is at least one travelling representative and a closer organisation of the various Associations. He urges that the members of English Y.M.C.A.'s should join hands in sending out a travelling secretary to Australia and New Zealand.

The Christian Lifeboat Crew.—Ever since the formation of above crew the monthly musters have been held at Miss Child's Welcome Home, and have continued to be generally appreciated and much owned of God. The one held on Tuesday the 5th proved no exception in either way. The Fo'c's'le was indeed taxed to its utmost capacity, whilst the addresses given by Colonel McGregor, Count Bentinck, Capt. E. Smith, Rev. E. W. Matthews, Mr. W. Cuff, Miss Child, and others on the words of the text for the month, "I will," were very instructive and inspiriting. Much praise was offered for the success attending the work at the new Home in Barking-road, and friends were asked to continue in prayer for this greatly needed work.

The National Sunday School Convention, postponed from autumn last, will be held in Manchester during the last week of this month. Except the reception which the Lord Mayor and Lady Mayoress will tender to the delegates in the Town-hall, all the meetings will be held in the Central-hall, Oldham-street. Among the subjects to be discussed at the conferences will be "Sunday School Reform," opened by Professor Adeney; "Definite Religious Instruction," by Rev. J. E. Roberts; "The International Lesson," by Dr. S. G. Green; and "The Sunday-school Teacher's Attitude in Relation to Sacerdotalism." The latter will be the subject of speeches at the evening meeting, the speakers being Revs. Dr. Goodrich (who presides), J. T. Briscoe, and John Watson. There is also to be a conference on "Our Girls as Future Citizens," under the presidency of the Lady Mayoress.

Irish Notes.

THE fund for honouring the memory of the late Mrs. C. F. Alexander in Londonderry is making satisfactory progress, and now amounts to about £1000.

Rev. A. E. Johnston, of Allahabad, has been addressing meetings on behalf of the Dublin Fuh-Kien Mission in Edgworthstown, Kilglass, Keenagh, and Ardagh.

A Ministers' Union, including Methodists, Baptists, Presbyterians, Congregationalists, and Moravians, has been formed in Dublin under hopeful auspices.

The Very Rev. Mervyn Archdall, Dean of Cork, was, at a special Synod held at Limerick, elected Protestant Bishop of Killaloe, in succession to the late Rev. Dr. Wynne. The next highest number of votes was received by Rev. William Burroughs, Secretary of the Church Missionary Society, London.

Scottish Notes.

PROFESSOR W. G. Blaikie has resigned the chair of Apologetics in the F.C. New College, Edinburgh.

The Evangelistic Theology Lectures at New College, Edinburgh, are to be delivered this year by Mr. Alexander, of Dundee.

In view of a general mission in Edinburgh in February, Rev. R. Simpson, of the Free High Church, is giving a series of addresses at the weekly prayer-meeting on the Work of the Holy Spirit.

The first of a series of lectures in connection with the Protestant Truth Society was delivered last week in the Garthshore Hall, George-street, Edinburgh, by Rev. Dr. Hutchison, Bonnington, whose subject was "John Huss." The subsequent lectures will have reference to the spread of Protestant faith in this country.

At a recent meeting of the directors of the Protestant Institute of Scotland Rev. C. A. Salmond, of South Morningside Free Church, Edinburgh, was appointed lecturer for the next two years, in succession to Prof. Orr, D.D., who has held the lectureship for four sessions, and whose term of office expires in March.

Training College, Dunoon, N.B.

THIS College has recently become so crowded that steps are now becoming necessary to secure larger premises. The applications at present are numerous and a number of the students are lodged outside. A suitable building is being offered to the College.

The College is unsectarian, and a very large amount of preaching is being done by the students, who are being sent to places which have been neglected. The proposed new building will have ample accommodation for fifty students. Rev. Duncan Macgregor, Principal, will give information to any person who would like to help in the matter.

A Word to Ministers.—In a second article in the New York *Independent* on the Keswick Movement, a correspondent speaks of the value of it to ministers, and adds:—"Do not our ministers require *something* to be done for them? How many of us find our pleasures in the world and in worldly things! How many of us are slaves to an irritable temper, or an unguarded tongue, or a covetous heart, or a jealous spirit! A kindly disposed Christian gentleman, not given to detraction and evil-speaking, said of a certain pastor, prominent in his locality, that he was *the most selfish man* he had ever met. To think that it should be possible to lay such a charge at the door of an ambassador of Him who 'came not to be ministered unto, but to minister!' Is it any wonder that such as these have no spiritual power, and that the churches over which they preside are in a like state?"

The New Year's Meeting of the London City Missionaries was held at Exeter Hall, some 450 of the missionaries being present. Rev. H. E. Fox gave an address upon faithfulness in Christian life and work, taking Heb. iii. 5, 6, as the basis of his remarks. His earnest words were much appreciated by all present, and the season was one of spiritual refreshment. The missionaries' sphere of operation is the metropolis and its suburbs, and each missionary visits some 3000 persons annually. The total number of visits and calls paid during the past year was 3,584,023, of which 250,772 were to the sick and dying. Upwards of 5,000,000 tracts and 35,000 Testaments were distributed, and many thousands of meetings and Bible-classes held by the missionaries. During the day a copy of the Rev. Dr. Moule's "Commentary on the Romans" was presented to each of the missionaries—the gift of Sir George Williams.

Temperance Notes.

THE commander of a first-class cruiser has been tried before a court-martial, and dismissed his ship, for rendering himself unfit for duty by excessive drinking.

A committee, formed at Croydon to enforce the licensing laws, has sent a circular to the local publicans calling their attention to certain offences under these laws.

Mr. Wm. Livesey writes to us urging all the temperance reformers in Parliament to unite in the passing of a measure prohibiting the Sunday sale of intoxicants.

Another Jane Cakebread once more appeared at Marlborough-street. The magistrate, in sending her to gaol for a month, said it was of no use, but it would keep her away from drink.

The Manx House of Keys has rejected the Boarding-houses Bill, and the whole question of the reform of the licensing laws is to be thrashed out at the general election within a few weeks. Manx politics are largely bound up with the management of the hotels and boarding-houses in Douglas.

A Manchester police superintendent has been fined £10 for conspiring to prevent the prosecution of the keepers of disorderly public-houses, in which the superintendent was alleged to have been interested. He has also been compelled to leave the force, forfeiting also a pension of nearly £200 a year.

At an inquest held in St. Pancras it transpired that a child of three fell into the fire and was burned to death while the mother was out drinking. The mother, only twenty-four years old, had already lost four out of five children, was separated from her husband, and had squandered two homes for drink.

Automatic temperance has been established in Holywell-street. In an open-fronted shop the passer-by can, by dropping a penny into a machine, draw himself a cooling or hot temperance beverage, having the choice of a dozen kinds of drinks. The glass, after being used by the customer, is automatically washed.

Captain Nicholls, chief constable of Newcastle, has been making special inquiries as to the use of the "bottle and jug department" in public-houses, which is stated to afford facilities for secret female drinking. He has warned certain landlords in whose houses women were found drinking in the compartment supposed to be devoted to outdoor service.

The annual prayer and praise meeting of the Manchester Women's Christian Temperance Association and Police-court Mission was held on Wednesday, and was addressed by Revs. Canon Keeling and Dinsdale T. Young. The former spoke on work, character, and the temper in which all Christian work should be done. The latter urged all present to take a definite stand on the drink question during 1897.

The medical officer informed the Eton Guardians that during the last twenty-two years he had refrained from ordering, except with the greatest moderation, alcoholic drinks. Beer, gin, rum, and whisky, had not been used at all for the sick, while brandy and wine had been supplied at a cost of only 8s. a year. The inmates were better in health, and much more contented than they were when strong drink was allowed.

Beer-drinkers may solve the Old Age Pension problem for themselves, according to Mr. E. Vaughan Jenkins, of Everglyn, Oxford, by the man who consumes a quart of ale daily abstaining for twelve years, and putting the money in the Post Office Savings Bank. He will then have, with compound interest, the sum of £111 8s. 10d., or if he saves for sixteen years £156 11s. 3d., to purchase a single or joint deferred annuity.

The Omaha Board of Education recently directed that boys in the public schools should be asked to sign of their own free will a pledge to abstain from the use of tobacco during their school days, with a proviso that they can be released from their pledge at any time on a personal request. The teachers report that the plan has worked well, very many of the boys have signed the pledge, and keeping it has come to be regarded as a matter of honour. Better scholarship, better morals, and more cleanly habits are said to be among the direct results of the movement.

On Wednesday evening, the 6th inst., at the Metropolitan Tabernacle, the John Ploughman Gospel Temperance Society held its usual monthly meeting, when the place was full. Mr. Wm. Noble gave a lecture on J. B. Gough with much force and effect, his daughter, Miss Noble, giving some well-rendered solos at intervals, Mr. Noble himself also singing the "Roll Call" at the close. At the close of the meeting fifty-five pledges were taken, and a number of friends enrolled as members of the Society. The Society holds its meetings on the first Wednesday in each month, at eight o'clock, and has a good programme arranged for months ahead. Information may be had of Mr. A. W. Lovell, one of the hon. secretaries, at the Metropolitan Tabernacle.

Evangelistic Notes.

Mr. Merton Smith has had a successful mission with the Methodist Protestant Church at Paris, Ill. Many professed conversion during the meetings. Nearly all the converts were men.

Mr. Moody has now entered on an evangelistic campaign in Boston, U.S., which will extend over two months. Mr. Sankey will remain in New York for a time to assist in the work there.

Messrs. Whittle and Stebbins had excellent meetings at Leith last week, and commenced the closing week last Sabbath at Rev. Thos. Miller's Established Church, with a full house, and with blessing on the word.

Eaton, Northampton.—Miss Haddon, of Clipstone, has conducted a five days' mission in connection with the Baptist Church. It was a searching time, and has left its impress on the minds of believers, while several who were convicted went into the inquiry-room. Prayer is asked for the work of God here. John Field, Pastor.

Dr. L. W. Munhall lately closed two series of meetings in Philadelphia in different districts. In one district eleven churches united in the movement, and in the other eight. Thousands rose for prayers, and many professed decision. On the last day of the year Dr. Munhall began a series of meetings in Ottawa, Canada, going to Oakland, Cal. It is probable that he will remain on the Pacific coast until the warm weather.

Messrs. Stevenson and Bell recently concluded revival services at Danvers, Ill. The members of the churches were wonderfully led out to the abundant life of consecration and power in full surrender to the Lord. Men who were held fast by drink for years came and testified of their acceptance of Christ as their Saviour. A thorough work has been accomplished, leaving the churches, town, and community in a spiritual condition.

Partick.—A ten days' mission has been conducted by Rev. T. Armstrong, of Chapel-en-le-Frith, Derbyshire, in Rev. Sholto Douglas's Mission Church at Partick. The attendance has been all that could be desired, an especially gratifying feature being the large number of men. Christians have been edified and strengthened, and many of the unconverted have been led to decide for Christ. The power of the Holy Spirit has been manifested in a marked degree. Mr. Armstrong is an earnest, faithful preacher, eminently fitted for evangelistic work.

Personalia.

Dr. Theo. L. Cuyler celebrated his seventy-fifth anniversary on January 10.

Mrs. Reaney desires us to state that she is not now editor of the monthly periodical *Mothers and Daughters*.

Rev. Edward Clarke, of Spezia, has had a remarkable escape. He was run over in Glasgow, dragged under the horses' feet and under an omnibus. Happily, no bones were broken, but he is sadly shaken.

Rev. Krikor Behesnilian is still making progress in exciting sympathy on behalf of Armenia. It is his intention to visit Scotland in February. Any friends desiring to arrange meetings, should communicate with Rev. K. Behesnilian, care of Exeter Hall, Strand, London, W.C.

Mr. G. H. Lord, of Buckhurst Hill, Essex, is journeying to Egypt and the Holy Land, on January 20. He has given over 300 lectures, with costumes and Biblical allusions, since his last visit. He hopes to return on March 7. Arrangements for illustrated lectures should be made at once, as on his return new material will be added to these interesting lectures.

Miss M. A. Mayor, the long time friend and helper of Count Campello's work of Church Reform in Italy, is not dead, as was recently reported, but is in her usual health. She has been called upon to mourn the loss of her sister, Miss Elizabeth Mayor, whose death we mentioned in our issue of December 24 as that of Miss Mayor herself, a mistake into which, by obvious confusion, other religious papers also fell.

Rev. H. B. Macartney, of Caulfield, Melbourne, says in the December issue of *The Missionary*:—"I was cycling home about ten nights ago, when a gentleman's private carriage suddenly crossed to my side of the road as I was going down hill, and not wishing to be trampled under the horse's feet, I had to run on the foot-path and was hurled violently against a telegraph post, with the result that my right hand was badly hurt, my collar-bone splintered, and a general shock given to the system, involving compulsory rest and not a little pain! I cannot be too thankful, however, for escaping with my life."

Mrs. Rendel Harris, wife of Professor J. Rendel Harris, has returned to England after her visit to Armenia, and gives a graphic account of what she has witnessed in that distressed country. Mrs. Harris has been able to pursue valuable investigations on the spot, and to aid some of those who lost relatives in the awful massacre. As she and her husband are experienced travellers, they have been through various parts of Armenia where ordinary tourists would not have been permitted. They are convinced of the honesty and sincerity of the Armenians, who seemed unanimous in expecting aid from Great Britain sooner or later.

Obituary.

MR. JAMES GORDON OSWALD.

Many will hear with regret of the death of Mr. James Gordon Oswald, of San Remo, which took place on Sunday, Jan. 3. Residing alternately in Scotland, Ireland, and on the Riviera, Mr. Gordon Oswald had a large circle of friends, by whom he was highly esteemed as a Christian gentleman of high principle and great liberality. He took a deep interest in mission work at home and abroad; he maintained several workers in various fields, and helped many organisations. Of late he did much to promote the objects of the Scripture Gift Mission, in the circulation of Illustrated Gospels and other New Testament portions in several continental countries.

MR. J. B. MEAD, BROCKLEY.

Christian workers at home and abroad will hear with sorrow of the passing away of Mr. J. B. Mead of Brockley, aged sixty-three. As a member for many years of the firm of Peek, Frean, and Co., he was highly esteemed; but as a Christian worker of unremitting energy and princely generosity, he was greatly beloved. He held responsible offices in connection with the Baptist Church at Brockley and laboured in various ways in connection with the Baptist Missionary Society, Building Fund, and other organisations and interests. Mr. Mead died at the beginning of last week after much suffering borne with signal resignation. We hope in an early issue to give a sketch of his life and work.

REV. J. O'NEILL, LUTON.

The death is announced, at the age of seventy-five, of Rev. James O'Neill, B.D., Rural Dean, for thirty-four years vicar of Luton, Beds. Remarkable as a preacher, he was widely known for his efforts in church and school building. A writer in *The Record* says: "Altogether he raised a sum of not far short of £100,000 for church and school building. Future generations will thankfully recall his memory, not only for providing buildings in which they may worship, but also for securing, as far as human foresight can provide, a continuity of that teaching of which he himself was so eloquent, faithful, and consistent an exponent. The patronage of the Parish Church he transferred to the Peache Trustees; that of St. Matthew's (High Town) was placed in the hands of the Church Patronage Society; and the last, St. Paul's, which was consecrated in 1893, is also entrusted to the Peache Trustees. But while his hands were so full with material work, the spiritual work was by no means neglected—a marked and most successful feature of which was the Bible-classes both for men and for women; while a numerous band of Sunday-school teachers and district visitors loyally and efficiently helped in their respective spheres to make the power of Evangelical truth felt in every part of the parish."

Notices.

Applicants for Tracts.—E. Wood, 2, Albury Cottages, Guildford-road, Ash, Surrey; Mrs. Moher, High-street, Benson, Oxon.; J. N. Goad, 97, Almack-road, Clapton Park, N.E.; J. Fuller, 116, Southgate-street, Gloucester; S. Bishop, 97, Kingsland-road, N.E.; E. Fanny Courtney, 40, Oak Grove-road, Croydon-road, Anerley, S.E.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Communications Received with Thanks.—E.P. P.C. R.T. W.B. M.G.B. S.A.B. F.G.B. H.G.M. R.C. C.E. W.J.G. J.W.W. W.E.S. D.J. S.M. P.M.V. H.F. T.F.S.M. H.L. G.L. A.H. A.R.S. J.K. E.W. H.U. F.W.C. J.D. E.B. Lord K. H.D.L. H.J.E. A.W.L. M.P. T.A.L. W.L. G.B. A.C. M.E. S.S.M. H.L. F.Y. W.P.G. C.H.J. S.A.M. J.W.A. W.G. H.S.M. S.H.J. F.D. G.R.C. W.D.C. H.H.P. D.M. G.H.M. E.B. A.M. M.H.S. C.W.C. A.W.L. J.T. A.M. S.C. C.A. M.E.G. E.W.M. T.A. E.C.W. F.H. G.D. A.E. Z.J. R.A.B. C.H. N.H. T.A A.F.N.I. A.P. B.E. M.P.D. F.D. J.M. J.B.B. J.H. H.U.

Southwark and Lambeth Mission.—A very interesting meeting was held in Christ Church, Westminster Bridge-road, on New Year's Day, on the occasion of Mr Benson, the evangelist, completing twenty-one years at Christ Church and Surrey Chapel. Rev. F B. Meyer presided. The workers in the Mission presented him with a beautiful writing desk.

THE BOOK WORLD.

A HISTORY OF THE BAPTISTS.

EVERY chapter of ecclesiastical history has its own peculiar interest; and in more than one instance the denominational chapters are recitals of conscientious conflict, carried on in the true spirit of martyrdom, and not without its distinguishing glory. Our Baptist friends have a worthy record, by no means confined to asserting a right to view in a particular light the ordinance of Baptism; and such outlines of their history as are at present available are not without the elements of remarkable devotion and heroism. The latest statement of Baptist history is in French—a book of 630 large pages, entitled HISTOIRE DES BAPTISTES, *depuis les temps apostoliques jusqu' à nos jours*. It is by the late C. A. Ramseyer, a pastor of much erudition and a considerable measure of theological enthusiasm. The ground covered by the book is indicated by the headings of the three periods into which the history is divided: (1) The Primitive Churches and the Catholicism of the First Centuries, from 30 A.D. to the Accession of the Papacy in 606; (2) The Middle Ages, from the Accession of the Papacy in 606 to the Reformation in 1517; (3) From 1517 to Our Own Times. This last section is by far the fullest, many countries being included in the survey, and much curious information being brought together. The work is largely founded upon Dr. Cramp's English book on the same subject; but in dealing with Early Church life, and the sixteenth century (with its Anabaptist fanaticism), the author prosecutes investigations on his own account, and makes independent contributions of solid worth to the history of his denomination. The pages tell the story of victories and defeats in the protest against sacerdotalism and contention for a spiritual Christian society. They will be good reading for the general student, as well as claim the special attention of such as trace the paths of Church history with reference to the views and teachings for which great men have lived and died. A cordial preface is supplied by M. R. Saillens, the well-known evangelist and pastor. (6 francs. *Paris: Grassart, 2 Rue de la Paix; Neuchatel: Ed. Revel, Pasteur.*)

DARWINISM CRITICISED.

God, or Natural Selection? by William Miller, is an unpretentious book, described on the title page as "A Summary of the Opinions Opposed to Darwin's Theory of Evolution by Natural Selection, held by Professors Agassiz, Dawson, Dana, Carpenter, Nicholson, Mivart, etc., Lord Kelvin, and the Duke of Argyll." A large part of the volume appeared in our monthly contemporary, *The King's Own*. We welcome the criticism in its present handy form, and wish for it a useful ministry in settling the minds of those who have been distressed by Evolutionist theories. The weak points of Darwinism have been recognised by followers of the great naturalist; and it has on all hands been allowed that Evolutionist teaching starts with assumptions that are at least debateable, and rests upon deductions that are by no means universally accepted. The book before us opens by showing that the theory is pillared on conjecture, and in the eighteen chapters that follow Darwin is put to confusion by his own admissions, and answered on many points by philosophers and men of acknowledged authority in the world of science. The disciple who is more positive than his master may boast that *all* the learned follow Darwin; this book will comfort the unlearned by refuting the erroneous statement. Assuredly it shows that the facts with which Evolution doctrine deals are capable of another treatment, and that Evolution logic is remarkably tricky. With Rev. John Urquhart, who writes the preface, we believe that Darwinism has passed its apogee; "the day of fervent belief is over, and the age of criticism has begun." An appendix of extracts from many works of authority renders this a handbook calculated to cause searchings of heart to those who have hastily adopted Evolutionist views through the influence of great names. (3s. 6d. *Marshall Bros.*)

Another anti-Darwinist work of distinct value is **The Clue to the Ages,** Part I., by Ernest Judson Page. (7s. 6d. *Baptist Tract and Book Society.*) Since the Evolution hypothesis has been so boldly applied to the problems of the higher reaches of life, the author has been led to reject it absolutely; and in these pages he propounds an alternative theory, which furnishes the sub-title to his book—"Creation by Principle." While not by any means disposed to follow Mr. Page in his treatment of Creation by Special Act, and in some of his constructive arguments, we have found several of the chapters at once refreshing in criticism and useful in the elucidation of great truths. Our author goes from the physical to the mental, and thence to the moral, and justly rebukes men of renown for confusing issues that are different and distinct. With great cogency he shows that the Evolution hypothesis has shifted the centre of things from the Creator to matter. He says: "With the damping down of vital, inward religion, all the moral bonds of life are loosened. When morality itself is explained in terms of mental states, and mental in terms of material conditions, all force is taken out of moral appeals. Armenia cries in vain. The whole life of man is lived in the shallows. The consciousness of depth, and the reverence it brings into life, depart. The superficial, the light, the gay, obtain the mastery, and deep, vital questions are judged, not by abiding moral considerations, but by lighter matters of momentary expediency and craft. It would be idle to deny that the trend of much in life has been in this direction in recent years. And thus, as wrought out in actual life, with its pressing problems and needs, Evolution has brought us at length to such a time of strife and confusion and doubt as has not been witnessed for generations past. Judged by its fruit, it is everywhere proving itself a rotten tree." Instead of Evolution Mr. Page gives us Creation by Principle; he accepts development, but holds that in all its lines it begins with principles, or laws, Divinely implanted and energised. On many grounds he discredits Natural Selection, and is never stronger than when he applies, first the theory he combats, and then the view he advocates, to the explanation of social, moral, and spiritual phenomena. For us Creation by Special Act, which so terrifies some, is neither unreasonable nor improbable. Those who, giving up the Scriptural view, have sought mental relief in Evolution, will have to reckon with the author of this very readable book.

ANNUAL VOLUMES.

Jewish Missionary Intelligence. (3s.) The new volume, containing last year's parts, is a budget of deeply interesting matter, In addition to records of work by agents of the London Jews Society, there are valuable articles on the Covenant People and the Land of Promise. Friends of Israel should not overlook this illustrated magazine. **The Jewish Missionary Advocate** (1s. 6d.) is a companion periodical, designed to instruct and encourage young supporters of the work. (*Nisbet & Co.*)

The Morning Star. Vol. for 1896. This "Herald of the Coming of the Lord Jesus Christ," edited by Dr. R. McKilliam, is a mine from which students of Holy Writ will draw many gems of teaching. The expositions of prophecy, whether regarding the Church of God, the Jewish people, or the Gentile world, cover a wide range of interest and instruction. The items respecting the Holy Land are numerous, and account is rendered of many prophetical conferences, the influence of which is certainly a remarkable sign of our times. (2s. 6d. and 3s. 6d. *J. Haddon & Co.*)

The Gardening Year Book and Oracle (1s. 4, *Ave Maria-lane, E.C.*) is a perfect storehouse of information and helpful hints for amateurs.

The Story of our Railways. By W. J. Gordon. (*Religious Tract Society.*) A popular and succinct account of the marvellous strides in railway locomotion since the days of George Stephenson.

The Voice of the People. By Rev. Francis Bourdillon. (*Religious Tract Society.*) Twenty brief, but admirable, homilies on popular proverbs. Really capital for reading at a P.S.A. or a mothers' meeting.

Abraham Lincoln. By W. G. Rutherford. (*Sunday School Union.*) The great American President is here sympathetically sketched as ploughboy, statesman, and patriot. Lincoln's story is one of undying interest to youth.

The Cross in the Land of the Trident. By Harlan P. Beach. (*Religious Tract Society.*) A manual of missionary progress in India, designed chiefly for the use of student volunteers. It gives much valuable information.

The Subject Testament. By William Foster. (1s. 4d. *Partridge & Co.*) This is a new and enlarged edition of a little work very useful to the Bible student. Under the heads of historical, doctrinal, practical, and prophetical, all the topics embraced in the New Testament are classified and arranged for easy reference.

The World Beautiful. By Lilian Whiting. (3s. 6d. *Gay & Bird.*) These ably written and inspiring chapters deal with the philosophy of the ideal daily life viewed from the Christian standpoint. The thoughts expressed are full of freshness and suggestion. It is a very high standard that is set before the reader, but all sustained endeavour to reach it must bring with it a rich reward.

My Long Life. By Mary Cowden Clarke. (7s. 6d. *T. Fisher Unwin.*) These recollections of contemporary musicians, littérateurs, and dramatists, by a gifted writer, now almost a nonagenarian, make very entertaining reading. There is a quaintness in the literary style that one does not find in the younger writers of the day.

In the House of the Pilgrimage. By H. C. G. Moule, D.D. (2s. 6d. *Seeley & Co.*). The thought in these hymns and sacred songs is at once devout and lofty, the product of a mind as gifted as it is reverent. The verbal dress is choice and expressive, while the rhythm is musical. Christian pilgrims may here feed their faith, and quicken their expectation.

Thomas Chalmers. By Professor W. G. Blaikie. (1s. 6d. *Oliphant, Anderson & Ferrier.*) A most welcome addition to the "Famous Scots" series. Professor Blaikie writes from full knowledge of his subject and adequate appreciation of the prominent place he filled in the history of the Disruption. Those who have not mastered the larger biography by the late Dr. Hanna may be commended to a perusal of this excellent sketch.

The Jewish Story; A Course of Sermons Preached in St. John's Church, Paddington, W. (6d. *London Jews' Society*, 16, *Lincoln Inn-Fields, W.C.*) Here are discourses by Archdeacon Sinclair, Canon Girdlestone, and Revs. S. L. Dixon, J. Seaver, C. H. Banning, and W. Ayerst. They embody a large amount of information concerning Israel, from the days of Abraham to the present time, and take due account of the prophecies regarding blessings still in store for God's ancient people.

Nonconformity in Worcester. By Rev. Wm. Urwick, (*Simpkin, Marshall & Co.*) All who are interested in the evolution of English religious history, and the growth of Free Church principles, will regard this well-written and well-illustrated work as of more than local interest. Prominence is given to the labours and testimony of the two martyr bishops of Worcester, Latimer and Hooper. There is an introductory sketch of the life of the late Mr. Thomas Rowley Hill, at whose suggestion this chapter of modern church history was written.

Fors Clavigera. By John Ruskin. Vol. 4. (6s. *George Allen*, 156, *Charing Cross-road.*) This is the fourth and concluding volume of letters to British workmen and labourers by the artist-philosopher of Coniston. The discriminating reader will find in them much beautiful, elevating, and stimulating thought on life and conduct. We must confess our preference for the second series of twelve letters (Nos. lxxxv. to xcvi.). As Mr. Ruskin admits, they are less desultory than those of the preceding seven years; they are certainly more digestible to the average reader. The illustrations, by Miss Greenaway, are peculiarly delicate and graceful. The complete series of letters will long take high rank among the best English classics.

Thimm's Self-taught Library is a series of linguistic handbooks on a system well adapted for school use or self-tuition. In addition to vocabularies and dialogues, there is throughout each book an indication of pronunciation by a method at once simple and clear. After receiving help in pronunciation (which in Oriental languages also means transliteration) throughout an entire book, one is able to proceed with confidence in the use of grammars and more advanced works. The Thimm system includes manuals in **French, German, Italian, Spanish** (1s. each), and **Norwegian, Arabic,** and **Turkish** (2s. each). Being convenient in form, and conceived on a reasonable and practical plan, these books should find ready acceptance among young people and students generally. (*E. Marlborough & Co.*)

Men Who Win; Women Who Win. By W. M. Thayer. (3s. 6d. each. *Nelson & Sons.*) These two exquisitely bound and printed volumes are in all respects worthy of praise. The subjects of Mr. Thayer's biographical skill are drawn impartially from the roll call of British and American nobility—not of the technical and heraldic sort, but of the real God-elected and God-endowed human aristocracy. Among the men are Spurgeon, Bright, Whittier, Livingstone, Budgett, etc., not to speak of Americans less familiar to us. In the women's gallery are Harriet Beecher Stowe, Florence Nightingale, Mary Lyon, Jenny Lind, Queen Victoria, Frances Willard, Elizabeth Fry, and others equally true to their appointed life-service. The sketches are brightly written and there are excellent portraits of all. No better prize books could be imagined for thoughtful boys and girls.

ENTIRE SANCTIFICATION. By the late Rev. W. Cooke, D.D. This pamphlet reproduces in a convenient form a section of Dr. Cooke's well-known work, entitled "Christian Theology." In doctrinal statement the author is loyal to Scripture; in style he is gracious and vigorous. (3d. *George Burroughs, 30, Furnival-street, E.C.*)

FINE COPPER OR CANKERED GOLD. By Emily P. Leakey. (*Townsend*, 2, Stonecutter-street, E.C. 1d.) A booklet intended to quicken interest and arouse enthusiasm in the three years' enterprise of the C.M.S.—a forward movement in the last three years of the century. This little book ought to touch many hearts in the matter of giving.

AMONG THE CHURCHES.

Church of England.

The vicar of St. Luke's, Deptford, holds a monthly service for men only.

Mr. Hooley, the millionaire, has presented another gold communion service, this time to Risley Church, Notts.

Canon Eliot, vicar of Holy Trinity, Bournemouth, still continues seriously ill, though there has been a slight improvement.

Dr. Carr Glyn, bishop-designate of Peterborough, has been presented with a service of plate by his old parishioners in Kensington.

Prebendary Deane, of Ferring, Sussex, has been appointed to the residentiary canonry of Chichester, rendered vacant by the death of Bishop Tufnell.

A new labour home for men has been opened by the Church Army in Kennington-road, and others will be opened as soon as the funds in hand justify it.

The long contention respecting the rector's rate at Falmouth has at length been settled by the payment of the sum of £6000 by Mr. F. J. Horniman, M.P., of Forest Hill.

Prebendary Webb-Peploe's son, Rev. R. M. Webb-Peploe, is labouring at Sheep Creek, Alberta, Canada, far removed from other labourers, and ministering to the people of his district irrespective of denomination.

Amongst the pitiful illustrations of the inequalities of clerical emoluments, the vicar of Kinson, Dorset, publishes figures to show that after meeting expenditure his income amounted during the past five years to £4 5s. 4d. a year. He lets the vicarage, and lives rent free in another house.

Congregational.

Rev. Ira Boseley has entered on the pastorate at Russell-street, Dover.

At Luton twenty-five new members were admitted on Sunday week.

Rev. F. H. Blanchford, of Park Church, Halifax, has recovered from a severe illness.

A two days' mission has been conducted at Brookfield Church, Glossop, by Dr. Newman Hall.

Rev. Thomas Arnold, who has reached his eighty-first year, is seriously ill at his residence in Northampton.

Twenty new members were welcomed at Markham-square, S.W., at the first communion service of the New Year.

Rev. Robert T. Verrall has completed twenty-one years' service as secretary of the Pastors' Retiring Fund, which since his appointment has doubled its income.

At Centenary Chapel, Lancaster, twenty-seven new members were admitted into fellowship on the first Sunday of the year, making the total of the membership 408.

Rev. W. Emlyn Jones, who has accepted the pastorate of High Barnet Church, and commences his ministry there on the 24th inst., has preached his farewell sermons at Swan Hill, Shrewsbury.

Square Church, Halifax, reports 512 members, twenty having been added during the year. Stannary Church, in the same town, reports the admission of thirty members during the year, the total membership being 491.

The morning service on Sunday at the Hampstead Congregational Church took the form of a farewell to Rev. R. Wardlaw Thompson, a member of the church, who, with Mr. W. Crosfield, of Liverpool, shortly leaves on a visitation of the London missionary stations in the South Seas.

The "forward movement" which the Colonial Missionary Society initiated last year in the Transvaal has been more than vindicated by the reports which were presented last week at a meeting of the directors, over which Mr. W. M. Hitchcock presided. No less than six sites have been secured in various parts of the Rand, in addition to Braamfontein, which has a population of 10,000, without a single place of worship. Rev. Henry Newell has been appointed to the charge. In another district Rev. W. H. Aspden has offered to erect a new church at his own cost. The work among the natives under Rev. Charles Phillips, formerly of St. Helens, is making remarkable progress, and a large new church, which will be the centre of the work, will be opened in a few weeks. At Ophirton a new church has been opened by Rev. W. M. Richardson.

Calls.—Mr. J. Rhys Price, to Saron, Rhydyfro, Swansea; Mr. John Brownhill, to Chedworth; Rev. B. W. Jackson, of Bristol, to Providence Chapel, Rochdale (accepted); Rev. J. C. Nesbitt, formerly of Leicester, to Ripon; Mr. A. T. Hocking, to Whitefield Memorial; Mr. A. H. Boyden, of Lancashire College, assistant to West End, Southport (accepted).

Resignations.—Rev. W. H. Whitbread, of Buntingford; Rev. W. P. Hogben, of Glastonbury.

Baptist.

Bromley Church reports a net increase during the year of thirty members.

Rev. W. Llewellyn Williams has closed his ministry at Zion Chapel, Bolton.

Golcar Chapel reports 338 members; forty-two have been admitted during the year.

Rev. D. E. Hughes has been recognised as pastor at Horeb Chapel, Blaenavon.

Cemetery-road Church, Sheffield, reports fifty-one new members added during the past year.

The Baptists of South Australia lament the death of Mr. G. S. Fowler, for over thirty years a prominent leader and liberal contributor.

Rev. Carey Nuttall, who resigned the pastorate at Morecambe a few months ago, on account of ill-health, has arrived safely at the Cape, where he is staying with his father, Rev. Levi Nuttall.

The formal presentation of the portrait of Rev. Dr. McLaren to the Manchester Corporation will be made on Friday next at the City Art Gallery. The Bishop of Manchester is expected to take part in the proceedings.

The Welsh Baptist "Year-Book" for 1897 gives the total number of members as 105,423, showing an increase of 2457 over the previous year, owing, it is said, to the fact that the statistics are more complete. The number of Sunday scholars is 114,296.

A devotional meeting was held on Tuesday week at the Mission House in connection with the London Baptist Association. Rev. Charles Brown, speaking on the needs of London, urged that these needs would best be met by an improved ministry and more spiritual Church life rather than special machinery.

The library of the Mission House was thronged at the New Year's Day prayer-meeting. Representatives from various societies were present. Rev. Samuel Vincent speaking on the expression in the account of the Transfiguration: "And as He prayed, the fashion of his countenance was altered," dwelt upon the changed aspect of mission work as to its difficulties and discouragements when brought by prayer into the Divine presence. During his observations upon the need of a larger number of missionaries, he remarked that the society had never been known to decline an offer of service from any qualified candidate.

Calls.—Rev. D. M. Davies, of Colwyn Bay, to Shrewsbury; Rev. J. Wilkinson, to Andover; Principal A. U. G. Bury, to Brannockstown.

Resignations.—Rev. R. Heyworth, of Edgeside, Waterfoot; Rev. K. Burbridge, of Avenue Chapel, Camden Town; Rev. John Haslam, of Gildersome.

Methodist.

A new chapel is about to be built in Albany-road, Cardiff.

A new chapel and school are to be erected at Mount Sorrell, Loughborough.

The Great Queen-street, London, Centenary Scheme bids fair to be successful. Towards the £3500 which it is proposed to raise this year, £2000 is already in sight.

On Sunday, January 31, a simultaneous mission will begin in the thirteen Wesleyan chapels belonging to the eight Bradford circuits, and continue for about a fortnight.

Rev. Isaac Shimmin, the well-known pioneer missionary in Mashonaland, has had leave of absence to return to England in order to marry a daughter of Mr. T. Morgan Harvey.

Mr. J. Ward Ambler, who was invited to assist Rev. D. Murley, President Bible Christian Church, has decided to remain in his present sphere of labour, viz., Bessbrook Mission to Sandwichmen.

The Wesleyan Missionary Society has accepted the offer of the Wesley deaconesses to send out one of their number to work at Jaffna, Ceylon, the necessary expenses being met of passage and outfit by the society.

Mr. Horace B. Marshall, the publisher of the *Methodist Times*, has again given his publishing profits to the Worn-out Ministers' Fund. The amount for 1896 is £310, making a total of £3170 so given since the paper was first issued in 1885.

The reports from the Wesleyan circuits do not indicate any considerable increase in membership. In about five or six weeks the annual census will commence, and in the opinion of experts the increase, if any, will be small.

Presbyterian.

The South London Presbytery is about to hold a conference on pastoral visitation.

An anonymous donor has sent £500 to the Church Building Fund. Nearly £27,000 has already been contributed.

Dr. Pentecost has, according to an intimation he makes in "Personal Notes" of his church magazine, decided to accept the call to Yonkers, New York.

Three months' leave of absence was granted to Rev. W. D. Wright, of Kingston, to enable him to take a voyage for the benefit of his health.

The Tooting congregation, which some time since removed to a new temporary church, has closed a successful year, 105 members having been added.

Rev. J. G. Train reports that £150 has been received from congregations as thankofferings contributed during the week of prayer for foreign missions.

The foundation-stones of new mission premises in connection with Blackett-street, Newcastle, were laid last week by the Mayor and Mr. John Cross.

At the great Presbyterian Jubilee Missionary Meeting, to be held on May 14, in the Queen's Hall, the chair will be taken by Lord Reay, ex-Governor of Bombay. Dr. Joseph Parker will be among the speakers.

Calls.—Rev. Robert Stewart, of Gateshead, to Benwell, Newcastle (accepted); Rev. G. Buchanan, of Falkirk, to Midmar; Rev. G. R. Atkinson, of Edinburgh, to Largs; Rev. H. A. Mathers, LL.D., of Edinburgh, to Roxburgh; Rev. W. J. M'Cauglan, of Mount Pottinger, to St. Andrew's, Toronto.

Society of Friends.

Isaac Sharp, the veteran missionary, now over ninety years old, gave the friends who met him at Devonshire House, on the 28th ult., a thrilling narrative of his travels and doings. He is a consistent total abstainer.

The official report of the Darlington Conference is out, and can be had at various prices from Headley Brothers, Bishopsgate-street Without. It is well got up, and will be a permanent record of an epoch-making convention.

Bristol and Somerset Quarterly Meeting has lost one of its best and noblest members by the decease of Francis James Thompson, of Bridgwater, at the age of eighty-three years. His consistent advocacy of the temperance cause for sixty years, his earnest Christian character, and his sterling honesty and boldness for truth made him a power for good. He had passed the mayoral chair of his native town, and was a minister of the Gospel for many years past.

At London and Middlesex quarterly meeting, held last week, Henry E. Clark, late of Madagascar, gave an able and clear exposition of the position of our missionaries and property in that island. His tone was hopeful, and he aimed at inspiring hope among Friends. Yet at an interview H. S. Newman and Theodore Burtt had on New Year's Day, in Paris, with M. Krüger, the Protestant missionary, his tone was very depressing, and he feared for Protestantism amid Jesuit influences there. Our hope is that "the Lord reigneth."

Fallen Asleep.

At Warley, Miss Coates, who for fifty-five years had been a faithful worker in the Sunday-school.—At Derby, Mr. Charles Hanson, for forty years an earnest Christian and worker among the Free Methodists.—At Manchester, Mr. E. Howard Dawson, a successful architect and a philanthropic worker and giver.—At St. Ives, Mr. Cornelius Robinson, formerly an active and useful worker, but in recent years laid aside by illness and blindness.—At Neath, Mr. J. L. Matthews, for many years a leading Christian helper in the town.—At Latchford, Warrington, Rev. Charles Andrew, at the age of thirty. He was trained at Hulme Cliffe College, and upon leaving there proceeded to Iowa, America, where he took up the pastorate at Spirit Lake. His health failed, and, returning to England, he accepted the pastorate at Latchford, where he had been for eighteen months.—At Coventry, Mr. John Knight, aged fifty-eight, a devoted preacher for thirty-four years.—At Cardiff, Mr. J. T. Hutchins, an active worker.—At Lerwick, Mr. A. J. Hay, a noble helper in good work.—At Sheffield, Mr. Joseph Moxon, for fifty-seven years a preacher of the Gospel.—At Liversedge, Mr. W. B. Birkby, for many years Sunday-school superintendent.—At Brecon, Prebendary H. Williams, of St. David's Cathedral. At Otterton, on 3rd inst., Rev. J. B. Sweet, aged seventy-eight, vicar of the parish.—At Dublin, Mrs. Wright, in her eighty-seventh year, an earnest and happy Christian.—At Limerick, Rev. Thos. Vereker, Precentor of Killaloe Cathedral, aged sixty-nine years.—At Blackrock, Dublin, Rev. Jas. Smith, curate of Booterstown.—At Wexford, Thos. H. Rowe, a humble believer in Jesus Christ, aged eighty-eight years.—At Mount Dillon, Dublin, Mrs. Jones, widow of the Rev. J. Jones, Methodist minister.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, January 11, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Doners are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

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Famine in India (Lord Kinnaird) — Dowager Lady S., £10; E. D., £2	12	0	0
Bishop Thoburn's Famine Fund—M. R., 5s.; B.M.S.S., San Diego, £1	1	5	0
Famine among the Gonds—M. R., 10s.; C. H. S. W., 10s.	1	0	0
Famine in Balaghat, India (Mr. Lampard)—J. S., £1; C. J. and E. B., £1	2	0	0
Koi Mission India (Famine)—E. R. W.	0	10	0
American Methodist Mission Aligarh Indian Famine Mrs. Lawson's Children's Relief)—Collected, Miss A. S.	2	2	6
Armenian Sufferers' Relief—E. W., 5s.; Lancaster, 2s. 6d.; J. R. W, 10s.; I. C. U., 2s.; S. T. P., £1; A. S., Torquay, 2s.; F. A. D., 10s.; Banked, £1; M. G. G., £1; Bath, £1; C.I.M. Sisters, Yang-Cheo, £10 18s. 9d.; Miss A. H., Tsing Kiang-pu, 3s.; J. D., 10s.; Lux, £1 1s.; J. W., £5; C. H. H., £1; J. R. S., £1; Phœbe, 10s.; Thankoffering G., 2s. 6d.	25	16	9
Armenian Massacre Relief (Bible Lands Mission)—F. F. S., £1; A Wesleyan, 5s.; Mrs. D., 12s.; E. and E. M. P., 10s.	2	7	0
Armenian Relief Fund (Duke of Westminster)—G. de M., 15s.; Collected Wesleyan Chapel, Padstow, £9 1s. 8d.; Bible Christian Chapel, Padstow, 12s. 2d.	10	8	10
Armenian Refugees (Lady Henry Somerset)—Miss C., 10s.; E. A. S., 5s.	0	15	0
Congo Balolo Mission—F. F. S., £1; S. F. D., 10s.	1	10	0
Kur-ku and Central India Hill Mission—F. F. S., £1; (*Famine*) S. L. S., £2	3	0	0
China Inland Mission—E. E., £15; J. R. W., £2; Misses B., £4; Banked, £1; W. H., 10s.; M. G. G., £2; M. R., 5s.; E. D., 5s.; C. S., 5s.; S. F. D., £1	26	5	0
Nepaul Faith Mission (Mr. and Mrs. Innes Wright)—Alpha	2	0	0
Society Relief Persecuted Jews, Jerusalem—St. Helens, 2s.; A. R., £5; E. R. D., £1; Inasmuch, 5s.; Q. P. R. C., £1	7	7	0
Ceylon and India General Mission—J. H. I.	2	0	0
South Spanish Mission—A.	1	0	0
Suffering Nestorians—E. and E. M. P., £1; L. R. B., 10s.; Sara, £1; T. R., £2 2s.; F. P., £5; T. D., 2s. 6d.; W. M. W., 10s.; Lancaster, 2s. 6d.; Poor Governess, Ayr, £1; G. H., £5; A Christian Sympathiser, 5s.; K. D., £10; S. L. S., £3; E. W. F., 10s.; D. A., 2s. 6d.; 1 Peter v. 4, £25; E. C. H., £5; For Jesus' Sake, 10s.; C. H. S. W., £1; S., 10s.; C. H. H. C., 12s.; (*Orphanage*) J. S., £1; A. B., £1; H. H. H., 1s...	64	17	6
Zambesi Industrial Mission—J. S.	1	0	0
London Missionary Society—J. R. S., 10s.; (*Famine, India*) J. S., £1	1	10	0
German Baptist Mission—M. S.	0	10	6
Mount Hermon Church (Mr. Moody)—M. R., 5s.; C. H. M., £1	1	5	0
Zenana Bible and Medical Mission (Famine)—M. R., 5s.; E. A. S., 2s. 6d.	0	7	6
Persecuted Stundists—E. W. F., 2s. 6d.; S. F. D., 10s.; E. H., 10s.	1	2	6
British Syrian Schools—Banked	0	11	2
North Africa Mission—Banked, £1; S. F. D., 10s.	1	10	0
Mission to Lepers of India—M. G. G., £1; E. H., 10s.	1	10	0
Congo Training Institute, Colwyn Bay—A Wesleyan	1	0	0
Pastor Chiniquy—Lux, £1 1s.; S. J. H., 2s. 6d.; L. A. V., £1; M. H. S., £1..	3	3	6
Church Missionary Society—E. D., 5s.; (*Indian Famine*) C. H. H., £1	1	5	0
McAll Mission—C. S., 10s.; (*Armenian Lad, Mdme. Quehen*) L. R. B., 5s.	0	15	0
Tibetan Pioneer Mission (Miss Taylor)—Y.W.C.A., Cedar-street, Glasgow, 13s.; T. S. N., 2s.	0	15	0
British and Foreign Bible Society—Will, £10; E. and E. M. P., 10s.	10	10	0
Tarsus Evangelistic Society (Rev. K. Behesnilian)—L. R. B., 5s.; (*Marash Orphanage*) Collection Fulham Congregational Church, Rev. H. J. Shirley, £5 2s. 7d.; Miss L., £1	6	7	7
Poor Jews, Jerusalem—E. H., 10s.	0	10	0
Moravian Missions—S. F. D.	0	10	0
Dr. J. G. Paton's Mission—E. H.	0	10	0
Mildmay Mission to Jews—F. F. S., £1; M. R., 7s. 6d.; A. J. C., 2s. 6d.; E. D., 5s.; E. H., 10s...	2	5	0
Late Mrs. Ginever's Orphanage—F. F. S..	1	0	0
St. Giles' Christian Mission—An Old Disciple, £5 5s.; Mrs. C. W. R., £1; E. E., £15; A. M. G., £4; J. R. W., £1; T. A. S. G. B. I., 5s.; E. W. F., 10s.; J. A. S., 5s.; W. H., 10s.; M. G. G., £1; 1 Peter v. 4, £10; J. C. P., £3; E. R. D., £1; J. R. S., 10s.; E. H., 10s.; (*Poor*) E. M. W., 16s.	44	11	0

(*Continued on page 28.*)

The Christian.

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NOTES AND COMMENTS.

MANY readers will welcome the first instalment of the Editor's correspondence from North Africa, which appears in this issue.

At the New Year's meeting of the London Baptist Association one of the ministers spoke warmly of the need for a true and widespread revival of vital spiritual life at the present time. Not so much are increase of special machinery or methods of working required as an improved ministry and more thoroughly spiritual church life. The editor of the *Mission Record* of the Church of Scotland writes in similar strain. Referring to the various schemes to be prosecuted during the year with a view to the reform of the internal life and work of the Church, he says :—

A revival of spiritual life is the surest means of bringing all such efforts to successful completion; without this church reform is nothing but the galvanising of a lifeless corpse. In a revival of spiritual life, too, lies the hope of the church taking her rightful part in the evangelisation of the world. So long as congregations are little better than social clubs, selfishly ministering to their own comfort, and regarding only the outward decencies of religion, how can they take part in ministering to the redemption of mankind, which is the main reason of the church's existence? Let there be much prayer at the commencement of another year for such an outpouring of the Holy Spirit as shall flood all the channels of our church life at home, and overflow with mighty and expanding energy into our Jewish and foreign mission fields abroad.

Other churches may well ponder words like these carefully and prayerfully, and respond heartily to the exhortation to prayer and effort for the refreshing and strengthening of the secret springs of life.

We counsel our readers to get and read without delay the volume published last week by Messrs. Hodder and Stoughton : ARMENIA AND EUROPE, by Dr. Lepsius, of Berlin. In this terrible book they will find some part at any rate of "The Truth about Armenia." For all of us who are citizens of the British Empire, and therefore ultimately responsible for our national action, the fearful facts here set forth carry with them an accusation which we shall find it very difficult to answer. The author of this book asserts that the European Powers by the very nature of their action and interposition are directly responsible for all the massacres of the last two years.

Dr. Lepsius contends that the Powers have done either too much or too little. He says :—

What were the Armenian massacres? An administrative measure of the Sublime Porte, whose one motive and object was to make the reforms enforced by the Great Powers finally impracticable by the annihilation of the Armenian people. . . . Had the Powers left Armenia alone, the Armenians would be to-day, not indeed a happy people, but not the most unhappy people on the face of the earth. The fault is not that the European diplomatists took up the cause of a poor down-trodden people, but rather that they did so in such a way that this people are obliged to pay for this policy by their blood.

What our rulers may have to say for themselves when Parliament meets we know not; but if the House of Commons, irrespective of party, does not demand such effective action as is now possible, then we can only express our opinion that it will have incurred the scorn and indignation of every humane heart.

The extent and severity of the Indian famine are greater than had hitherto been made public. Lord George Hamilton, in his speech at the Mansion House on Saturday, said that the area affected by "famine," implying insufficient food to sustain life, comprised 164,000 square miles, and a population of 36,000,000; and the area affected by "scarcity," implying insufficient food to maintain health, contained a population of 44,000,000, and an area of 121,000 square miles. The appeal made is to further the aid already being given by the Government, the number of people so far helped being nearly a million and a-half.

These facts reveal a calamity of an appalling character, which appeals to all the sympathy and pitiful instincts of a Christian people. The famine fund at the Mansion House will probably amount to £100,000 by the time these lines are being read. This is an excellent result in the short time that has elapsed since it was started; but it is a mere trifle compared with the amount required to save millions from a dreadful death. The churches are being asked to take part in this work of philanthropy. If the appeal is worthily responded to, it will be a most effective means of winning the hearts of the innumerable sufferers, and of opening a door in their sympathies through which the Gospel may have free course when presented to them by the messengers of the Gospel. In this method we shall be but following the example of the Lord Jesus, who made physical benefits a preliminary to spiritual blessings.

The almost universal satisfaction and gratitude with which the Treaty of Arbitration between this country and the United States has been received is, in one sense, better than the Treaty itself. It shows that the action of the two Governments is broad-based on the good feeling of the two nations, and hence the guarantee for its permanence and efficiency. True, the Treaty is not yet ratified by the United States Senate, and it is said that some members of that House are opposed to it because President Cleveland approves of it; but party passion and personal feeling must have their limits. To the God of all grace be the praise for what He has wrought.

Continental sentiment has also been deeply impressed by the event, and many leading statesmen have expressed their hope that before this century is out other such treaties will be signed. Signor Crispi states it as his conviction that even now such an understanding might be arrived at between Italy and England, Switzerland and Austria. Lord Salisbury deserves the gratitude of the nation for the signal ability and good temper with which he has piloted the measure into form and acceptance; still more do these pioneers of the peace movement, who have raised it from the condition of being denounced as a "fad" into a grand movement, which has at last found a place in international law.

Her Majesty the Queen has evidently inspired the Prince of Wales to say that any commemoration of her long reign might rightly take the form of increasing the efficiency of existing charitable institutions or calling new ones into existence where they are needed. Should this suggestion be acted upon, as it probably will be, local zeal and activity will be evoked in every parish, and an amount of good done which will bless generations unborn. Woman's work is essentially that of kindness, and it would be most fitting that this remarkable year should be known for ever in our history as "The Year of Kindness."

Whatever differences may exist in the temperance party, there is unity on the subject of a sober Sunday; and it is therefore to be hoped that in the Session of Parliament now opened the whole weight of temperance influence will be concentrated on securing a Sunday Closing Act. More, we believe, will be done by carrying point after point, than by attempting to enact some heroic measure; and the present House of Commons is certainly more likely to give a small instalment, if it gives anything, than to do anything sweeping. "The line of least resistance" is the Sunday closing, according to the Prime Minister, who has said, "Undoubtedly public opinion on this question is so powerful that there is not sufficient force in either House to resist it long." These words almost invite pressure and promise success.

Someone assuming the title of "Solomon II." has written a short paper on "Health of the Nation," which is remarkable for two things—its assurance and its ignorance. One sentence will be enough :—

The people who got the C.D. Acts suspended are worse than murderers, as they have not only killed many but have diseased thousands for generations to come.

We recommend "Solomon II." to read the evidence on the subject. The testimony of the Army Sanitary Commission in 1883 (Parliamentary paper No. 200) was this :

The C. D. Acts have failed in India to protect the health of the people from venereal diseases. There are no facts on which the continuance of the present measures can be maintained.

And again, in 1895, after the Acts had been repealed, the same Commission (Par. paper No. 318), after referring to the clamour of the "Solomons" for a re-enactment of the Acts, said—

The reinstitution of the *compulsory* lock hospital in India cannot be advocated on sanitary grounds.

They further support their decision by remarking that the health of the Army at home has been better since the Acts were repealed. "Solomon II." and all others who really wish to be informed should read "The History of a Sanitary Failure," by Mr. H. J. Wilson, M.P. (British, Continental and General Federation, 1, King-street, Westminster. 1d.).

It is a pity that the interruption of what ought to be a solemn religious service should be the only way in which the present unde-

sirable method of electing a bishop is to be protested against publicly. The minds of Churchmen are being deeply stirred by the insincerity which professes to seek Divine guidance for an act that has already been settled by the Queen and her Prime Minister. Two of the bishops have expressed their anxiety for a way out of what is becoming a public scandal that must greatly injure the Church of England, and still more the cause of religion in the country. Before the election of the new Bishop of St. David's, is there no way of doing something to remedy the evil?

The results of the French annexation of Madagascar, according to Rev. F. A. Gregory, who has lived in the country during the recent troubles, and gives an account of them in *The Nineteenth Century*, have so far been very disappointing. Many of the converts trusted by the missionaries have shown the idolater beneath the professing Christian, the others have stood the test nobly. Slavery has been abolished, but the summary manner of its suppression has entailed much needless suffering both on owners and slaves. The country has been infested by bands of robbers, who have burnt hundreds of churches, killed multitudes of Christians and several missionaries, and a few white settlers. The work of thirty years has been undone in a few months, and has to be restarted from the foundation. With all these depressing facts, Mr. Gregory still thinks the coming of the French will be for the ultimate benefit of the people, both politically and religiously.

Rev. S. L. Gulick, of the American Board of Missions, who is on a visit to this country, is of opinion that Christian work in Japan, where he has been labouring, is much more hopeful than some seem to think. The majority of the Japanese Christians are Evangelical, late doctrinal troubles and the innovation of "new ideas" from America and Europe having failed to shake their faith. He thinks that it was, on the whole, better that these new influences came early than late in the history of the young church. Besides, when new theories are introduced, it is always supposed that they have found larger acceptance than is really the case, because everyone is talking about them. Christians in the West who have done so much to spread the Gospel may be reassured in the presence of opposition of any kind, because there always has been opposition, and yet the Gospel is still the power of God. (See p. 11.)

An attempt to convert Protestant Dissenters to Roman Catholicism is being made by means of a crusade of pamphlets to the ministers. *The Independent* of last week gives at length the text of such a letter, addressed to a Nonconformist minister by a "Convert to Romanism." There is something *naïve* in the endeavour to bring over the descendants of Puritans by a mere recounting of the trite and often-refuted claims of Rome to be the true Church on the ground of its unity, holiness, catholicity, and apostolicity. Complaint is made in the pamphlet that Romish doctrines are not understood. The real ground of Protestantism is that they are understood too well, and found wanting according to "reason and the plain Word of God." "Converts to Rome" must find some more cogent arguments than any adduced in this letter if they are to carry Christian intelligence and faith with them. They are simply the old "beggarly elements," and can only appeal to those who have never experienced the power of a living faith.

Dr. T. C. Edwards, Principal of Bala Theological College, has written a article on "The Pulpit and the Position of Religion in Wales," in the Welsh periodical called *Y Ginenen*. His thorough knowledge of Welsh life and thought gives his opinions great weight, and it is disquieting to find that his view of the future of religion in the Principality is distinctly pessimistic. The old intense interest in theology is giving way to a passion for politics and money-making among the educated, and to a love of sport and labour problems among the working classes. Dr. Edwards has a stern word, too, for a certain type of minister, whom he stigmatises as worldly, fond of money, and full of narrow and selfish ambition. If these things are so, they ought to be exposed and denounced, and Dr. Edwards deserves well of every Welsh patriot for having the courage to speak the truth.

Thankful as most people are for the modern nurse, there is reason for the criticisms and suggestions with regard to her and her work made by Lady Priestley in *The Nineteenth Century*. She thinks that for some nurses the training might be shorter and cheaper than it is, as their work might be of a simpler and easier kind than that of the highly-trained nurse. This would bring them within reach of a class of patients who can ill afford, especially in times of sickness, any extra expense. The arrangement would be a happy one for both nurse and patient, because we believe the nursing of the poor is more agreeable than that of the rich, owing to the poor being less difficult to please. Lady Priestley would also like to see more male nurses. No doubt the nursing system, which is so young, is capable of considerable improvement, and will get it.

The reprisals which will be taken on the cruel king and the degraded people of Benin for the slaughter of a party of English officers will not, it is to be hoped, end the incident, which shows in a terrible manner the need for the Gospel. Of all such deeds of darkness we may say, "They know not what they do." If wrath and revenge burn in some hearts when such things happen, love and pity should burn in the hearts of Christians, as we are sure they do. The missionary must go that way before the route will be safe. The massacre of the officers reminds us, by contrast, of a young lady friend who went many miles up one of these West African rivers in an open boat along with savages to minister to their people who were suffering; she went and returned in safety!

If the Government returns and the testimony of competent business men may be relied upon, the country is now enjoying a season of great commercial prosperity, which will, no doubt, conduce in too many cases to faster living and more neglect of God; in other cases it will afford a valued opportunity for more generous giving to all good works. With an enlarged income the first thing to be considered by a Christian should be the claims of the Kingdom of God at home and abroad. Opportunities abound for wiping out the deficits of some excellent institutions, and easing the minds of some overburdened workers.

"From an unexpected bonus," was the name attached to a gift which we lately saw. "He was his own executor," was said of a man who, instead of amassing and leaving behind him a fortune, had always been a thoughtful and liberal giver. The cause of God had all his lifetime been enjoying his benefactions. It is a pleasanter surprise to find that a man died "so poor," because he had all along used his means faithfully, than that he died "so rich," because he had withheld in life more than was meet.

The Methodist Times, in a leading article on "Prosperity in Patches," deals with a strange fact that whereas some churches are enjoying a remarkable success, others are steadily going back. There have been times of general progress and other times of general declension; this is a time apparently of simultaneous progress and declension. There is "a babble of contradictory voices." Is there any special feature which distinguishes these churches from each other? The writer dismisses the question with the remark:—

> The men who witness constant conversions are optimists. Those who do not are pessimists.

There is probably some truth here; but it will not do to brand all who labour and wait under discouraging conditions with such a title. Many of them are keeping up "a cheerful courage" under the most disheartening circumstances.

If we are really seeking the truth, and not merely to establish our own opinion, we shall be not only willing, but eager to find truth even in those who differ from us. Our first endeavour will be to see how far we agree, and to reduce the area of divergence to its minimum. The bitterest controversies are between those who are agreed upon foundation truths, but differ on details. If this is so with us, we may be sure we are more concerned to assert ourselves than to honour God. It is a part of the mystery of iniquity that men who love God, who count not their lives dear unto them for Jesus' sake; who love each other and would die for each other will nevertheless lose all patience with each other in disputing about their own opinions upon the truth; and often the more bitterly the less definite Scripture there is to decide between them.

Bible Readings are sometimes rendered unhappy seasons by those who speak trying to force their own views, and not keeping their minds open to receive help from others. Each should be content to state his opinion, and then to leave it for the consideration of the rest. As the apostle said to the Corinthians, Speak one by one, and let the others judge, discern, discriminate. Something has been wrong unless we leave a meeting with our love to each other quickened, and our reverence and godly fear increased; strengthened to work out our own salvation with fear and trembling because it is God who worketh in us to will and to work according to his good pleasure.

Mr. Moody's Birthday.

Dear Sir,—We must close the "D. L. Moody 60th Birthday Presentation Fund" on Monday, Jan. 25. We need £500 more to complete the proposed £2500 as a birthday gift from the Christians in the United Kingdom. There must be thousands in all parts of the land who esteem and love Mr. Moody but who have not yet contributed. We shall be glad to receive their donations of whatever amount, and to include their names in the list of donors. But time is pressing, and those who give should give quickly.

Contributions will be gladly welcomed and acknowledged by any of the following:—

Lord Kinnaird, 1, Pall Mall East, S.W.
Preb. Webb-Peploe, 25, Onslow-gardens, S.W., or, yours faithfully, F. B. Meyer.
Christ Church, Westminster Bridge-road, S.E.

God's Word and Witnesses.*

I. "SON OF MAN."

THE title by which the prophet Ezekiel was addressed occurs with a frequency which shows the emphasis which the inspiring Spirit lays upon it.

Ezekiel was a Jewish priest, and his ministry was to the captivity in Babylon; yet he is addressed more than ninety times by the remarkable title "Son of Man," which had never been used before to anyone, and we naturally inquire the significance of the term itself, and the reason why it is applied to Ezekiel. If we compare this title with "Son of Abraham," or "Son of David," or "Children of Israel," we at once perceive that "Son of Man" is a title which asserts the relation of him who bears it, not to any person or family or nation, but to the whole human race. And if the person so addressed be a prophet or an apostle, it indicates that his ministry is not confined to one nation; or that, if so confined, it is intended to draw the attention of that nation itself to the fact that God's care and sympathy are not limited to an elect people, but extend to all mankind.

In harmony with this, the symbolic cherubim in Ezekiel's first vision are not limited to the Jewish nation; for they were first seen at Eden's gate, before Abraham was born, and are seen at last in Heaven, where there is neither Jew nor Gentile, male nor female, but all the redeemed are one in Christ Jesus. And in Ezekiel x. the glory departs from the threshold of the house and stands over the cherubim, leaving for awhile the Jewish nation, that it may return when Israel shall be the third with Egypt and Assyria, a blessing in the midst of the earth; when the living waters shall flow out from beneath the throne, a river that cannot be passed over; and when men of all nations shall come up to Jerusalem to worship.

On the one hand, the gracious and world-wide promise, through Abraham, to all the families of the earth, must be taken into account; and on the other, the fanatical antipathy of the Jews against the Gentiles; if we would adequately appreciate the far-reaching and widely-extending grace contained in the constantly reiterated address of Ezekiel as "Son of Man."

Ezekiel's ministry to Israel was when they had filled up the measure of their iniquity and had been sent into captivity to Gentile Babylon, the good of which they were commanded to seek: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."

To all preachers of the Gospel it is important to bear constantly and prominently in mind the universality and impartiality of the love of God, which is indicated by the title Son of Man; a love to man as man, which was proved to Jonah, that Hebrew of the Hebrews, in the experiences through which he passed; and especially in the touching words of God, which close that prophecy.

There is a remarkable parallel between Ezekiel and Matthew in this respect—that both specially address the chosen people, and both distinctly point beyond them. For the evangelist, like the prophet, uses the term 'Son of Man." It occurs more than thirty times in the first of the Gospels, fourteen in Mark, twenty-six in Luke, twelve in John.

Reading superficially, it might seem that the Good Tidings were to be confined to Israel: for the Seventy were bidden, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." But this prohibition was supplemented by the assurance, "Verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. x.). This I understand to mean, that although He came to his own possessions, his own people would not receive Him as their Messiah, but cast Him out; and that in God's deep love and hidden wisdom He would thus become the Saviour of all men, for, "as many as received Him (Gentiles no less than Jews), to them gave He right to become children of God, even to them that believe on his name" (John i. 11, 12). He was for the present come as King of Israel; but when Israel rejected Him He would have come as Son of Man. Pilate, indeed, might write the superscription for his cross, "Jesus of Nazareth, the King of the Jews"; but by the hand of God in Heaven, and by the testimony of the Son of God on earth, the true title was "The Son of Man." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up...for God so loved the WORLD, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

In harmony with the above explanation of the words of Jesus to the Seventy, is the close of the interview between Jesus and Nathanael, and the remarkable reference to the ladder of Jacob's dream.

Nathanael had been sitting under his own fig-tree, perhaps contemplating the days of Solomon, when Judah and Israel dwelt every man under his vine and under his fig-tree, and the days of the greater than Solomon, when they shall call every man his neighbour under the vine and under the fig-tree. When Jesus said, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee," it opened up to Nathanael's heart the rest that Israel enjoyed under David's son, and shall yet enjoy under David's greater Son, who is also David's Lord (1 Kings iv. 25, Zech. iii. 10).

Illuminated by this flash of light upon the written Word from the lips of the living Word, this diligent searcher of the Scriptures exclaims with joy, "Thou art the Son of God, Thou art the King of Israel." Jesus answers, "Because I said, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. Ye shall see the heavens opened and the angels of God ascending and descending upon the Son of Man." As though He had said, "Thou hast recalled the peaceful times of Solomon, and had prevision of Israel's future rest beneath its King, the Son of God; ye shall see the fulfilment of Jehovah's promise to Abraham: 'In thee shall all the families of the earth be blessed,' Yea, ye shall see the heaven opened; and the ladder of Jacob's dream, on which he beheld the angels of God ascending and descending at Bethel, when he had supplanted his Gentile brother Esau, shall prove a way to Heaven for Ishmael as well as Isaac; for rejected Esau no less than chosen Jacob; for all the Gentiles on whom My name is called—equally with you whom only I have known of all the nations of the earth"; for Jacob's ladder was the type of the Living Way from earth to Heaven, and He is not only King of Israel, the nation, but Son of Man, the race.

* From the ANNUAL LETTER to the Members of the Open-Air Mission. By R. Cope Morgan. (1d. each, 6s. per 100. Office of the Mission, 11, Adam-street, Strand, W.

Jews in Paris.—The customary New Year's festivities were held for Jewish children in Paris in connection with the London Jews Society. The women of the Bible and sewing-class, with their husbands, were also entertained at a social evening.

Christian Work in Japan.

THERE is a general lull in all branches of Christian work here. The causes for this state of affairs are various. One is the failure on the part of the Japanese pastors and evangelists to meet the responsibilities that devolve upon them in caring for their flocks. As the work has passed out of the hands of the missionaries into that of the natives, there has been a decrease in growth and interest. This is not especially to be wondered at. Many of the preachers are men who have not had a long training, and they lack the requisite knowledge and experience.

It is also evident that among the preachers there is a failure to understand the essentials of Christianity. Instead of important doctrines being brought to the front, matters of little consequence are given undue prominence. This is not universal; for there are some who give due weight to the essentials of the faith. Where this is lacking there is a diminished interest in the churches and a lowering of the standard of Christian life.

Another cause of the present condition of things is the wave of materialism that is sweeping over the land. Prominent leaders of thought have come out boldly in the denial of the supernatural. They maintain that when men are thoroughly acquainted with the nature of things, and the principles which control the world, religion is superfluous. It is admitted that a large class of people have been benefited by religious teachings, and that the doctrines of Christianity are superior to all others. It is also granted that among the missionaries there are men of great earnestness. If their zeal is imparted to the Japanese converts, we may yet see a great awakening in the land.

Another cause of diminished growth in Christian work is the rapid increase of the commercial spirit among the young Japanese. For years past leading statesmen and others have been turning their attention to the development of the resources of the country and multiplying its industries. This has resulted in enterprises that have brought influence and wealth to the few who have achieved success, and the old sentiment that to engage in commercial pursuits was disgraceful has largely passed away. There has followed upon this a craving for wealth that engrosses the attention of a large class of the youth. Even Christians are caught in the tide. Several preachers and evangelists have given up Christian work and gone into business. Fewer young men are turning their attention to the ministry.

There have been reports of defections from the faith among Japanese Christians. Extensive inquiry has revealed the fact that the acceptance of heterodox views is confined to a very limited circle. The great body of Christians are loyal to the truth. It is a pleasure also to state that the relations between the missionaries and the Japanese are in general intimate and cordial.

The one thing needed at this time is the work of the Holy Spirit. There are men and means enough now employed to work a great change in the country, if only accompanied by power from on high. In many ways there is a ripeness for such a coming of Divine power, and in many minds there are the hope and expectation of such a blessing. Meetings have been held in Tokyo to pray for this. A deep interest has been awakened, and services are being held in the churches to arouse and stimulate the believers, as well as gather in the unconverted.

The coming of Mr. Mott, of the Y.M.C.A., at this time, is most providential, and is possibly the agency that will be used of God for a general awakening. The beginning of his labours in the southern part of the country is quite promising. A work like that accomplished in China and elsewhere will be a great blessing to Japan.

Yokohama. H. LOOMIS.

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Papers on Missions.—7.

TRUST THE CHURCHES.

LET the facts already stated be carefully considered; and let them be kept in mind while present methods of doing missionary work are being examined. Have we departed from God's plan? And have we, intentionally or unintentionally, substituted a plan of our own? If we have, can we get back to God's plan, and so secure a larger amount of blessing both at home and abroad?

There is no departure from God's plan in the formation of Missionary Societies. Such societies are a necessity. But on what principles are they founded? In Carey's day the churches were asleep upon this matter; and it would have been hopeless to expect from them the enthusiasm of faith needed to inaugurate the work. But a century has passed since his day, a century in which the missionary spirit has been steadily growing, and the churches to-day are not what they were then. Then, it was needful that the societies should do the work with such help as they could get from the churches; now, it is time to recognise that the churches should do the work by means of the societies. The modern missionary society must be formed upon the recognition of the Church's call to missionary work, and the Church's readiness to respond to the call.

Of the older societies it may be said that to some extent this is the basis on which they are formed. The officers of the societies have said to the churches: "We (the committee) are your representatives." "The missionaries are not the agents of the committee, but the messengers of the churches and the glory of Christ." The members of committee are elected annually at the members' meeting. The bond is not as perfect as it might be; but there is an attempt to recognise that the churches are called to do missionary work.

In the younger societies the churches are not recognised at all. In some of them one man is practically the society. In others a Council or body of Directors exists, with whose election the churches have nothing to do. It may be argued that these societies work well. Possibly so; but that is not the point at present. Are they contrary to God's plan? Do they set aside almost entirely the one organisation which God has constituted to do missionary work? We submit the question to those devoted and spiritual servants of God who are now managing these societies with such energy and faith and zeal. Is it not possible to get back to God's lines?

But can the churches be trusted to do the work? This is the question which will be raised. The indifference of the churches will be pleaded as the justification for practically ignoring them. A very prominent Christian teacher, who is an enthusiast on the missionary subject, was once heard to say, "I have given up hoping for anything from the churches." Is it needful to regard them as hopeless? We venture to think not; and we plead for confidence in the churches as one of the first conditions required. And since by the churches God means to do his missionary work, confidence in the churches may be regarded as confidence in God.

The following report will show what is possible where a church is trusted and expected to do missionary work. The church numbers over 200 members. Its pastor receives £250 and a manse. Besides the amount raised by a Prayer Union it raises about another £100 by subscriptions and collections. And this, notwithstanding that it is burdened with a considerable debt. Since 1892 it has paid off £600 from its mortgage of £2400, and has repaid £300 to the denominational Building Fund. We mention these facts in order that the full value of this report may be understood.

Our Prayer Union was started on January 1, 1892, and at the end of that year had a membership of sixty-four, who contributed for the year £61 10s. 5½d.

In 1893 seventeen new members were added, and from these eighty-one the receipts for the year amounted to £93 0s. 3d.

The following year, 1894, the membership increased by ten, the ninety-one bringing in for the year £118 5s. 9d.

During 1895 eighteen members left us, but still from the seventy-three remaining the sum of £103 6s. 2d. was realised, and £2 7s. were collected for our missionary's medicine chest.

Up to date, 1896, we have again a membership of eighty, and for the past three quarters of this year have sent up £70 19s. 5d.

Such a report gives emphasis to the appeal we are making for increased confidence in the churches. Let the societies expect it; and let pastors insist continually upon the Church's obligation to carry out the Great Commission.

G. W.

The Truth About Armenia.

WE shall be much surprised and disappointed if the heart of this nation is not moved to its depths by the book just published, Armenia and Europe: An Indictment.* If anything could revive the popular agitation of last winter, and bring it to some practical issue, surely this statement of naked facts must do so. We have read it with a sick heart, and it almost makes us ready to despair of modern civilization, not to say Christianity.

The introductory letter to the author by Mr. Rendel Harris is a very powerful impeachment of European diplomacy, and especially of European Christianity. On this latter point we make some extracts. Says Mr. Harris:—

The Christian Church of to-day, with rare and honourable exceptions, is as divided over the Armenian question as if Christ had never died to make us one. One would almost think that it was a heresy to care for those who suffer for the elect Name, or a schism to betray the passion of love towards their fidelity. Here in England it is only slowly that our leading ecclesiastics have ventured to speak, and when they have spoken it has too often been with bated breath and whispering humbleness. They appear to be more afraid of embarrassing the governments of the day than of embarrassing the Lord of all the ages.

I am almost tempted to despair of modern Christianity when I find our bishops so long tongue-tied, and our Synods and Presbyteries so largely silent. How far we have fallen in these matters behind the scientific conscience, with its grandly denationalised sense of human brotherhood in things good and evil. Perhaps the reason lies in the fact that religion has so largely become an organised selfishness, covered with the shadow of great names, and trading with the capital of sacrifices made by earlier and more loyal days.

If the Church is selfish, torpid, and almost criminally indifferent, what shall we say of our political lives? Here, at least, we see little redemption from self-seeking, little hope for the future of humanity. Whole civilisations may be blotted out, and churches which have stood for centuries disappear, while we are engaged in counting one another's ironclads or mustering armies for conflicts that ought long ago to have been by common consent classified under the head of unholy imaginations.

We wish it were possible to reproduce in our columns the whole of the section of the book entitled "The Truth about Armenia." It recites the unvarnished facts as to the recent massacres in all their naked horror. The repeated outrages are thus summarised:—

The result of our statistical review, drawn from thoroughly reliable sources (though it cannot be called final, as from many country districts we ha at present no accurate reports), is as follows:—

Killed in the massacres, about 85,000.

Towns and villages laid waste, about 2500.

Churches and convents destroyed, 568.

Forced to adopt the Mohammedan faith, 5 villages, with all their surviving inhabitants a hundreds of families in the towns.

Churches turned into mosques, 282.

Number of those without means of subsisten about 500,000.

A full statement of the facts would be much mo terrible when we think of the thousands in the registered villages who were murdered or died their wounds, or who perished trying to escape, succumbed to hunger or disease, and were buried the mountains under the winter snow; we shall understating the number of victims of the Armeni massacres if we reckon it to be 100,000.

One more extract we must make, leavi our readers to acquaint themselves, as sincerely trust they will do, with the co tents of the whole black, infamous record, it is printed in this book. Let them gi special heed to the chapters entitled, "W is to blame?" and "The Responsibility the Powers."

Has not enough blood been shed? When will t cry of this tortured people reach the ear of Christ dom? What answer will those Christian (!) pow make which eighteen years ago, stretched a prote ing hand over Armenia, and presented her w paper reforms, signed and sealed with the name the Almighty? But enough of this, for there yet another page of horrors to be disclosed. "K the men, and their wives, their daughters, and their p perty are ours." That was the watchword with whi the soldiers in Cæsarea urged on the armed m to murder, plunder, and outrage. And this wat word was heard and obeyed in all the hundreds towns and villages where the work of murder carried out. We already reckon the number of t slain at 85,000, and the death list is not nea closed. But who can count all the deeds of sha and infamy; who can number the tens of thousa who were driven into the mountains, sold into harems, exposed in the slave markets, or who, af having been outraged, were secretly murdered.

Mr. Rendel Harris quotes the saying of German friend that "this recent persecuti in Armenia exceeds in its intensity the su totals of the horrors of Diocletian, Deci and Nero." Let us no longer accuse the inhuman monsters of old time; we of t nineteenth century have outstripped the Will not the future historian of the last t years be well entitled to call them "Years shame"?

* By Dr. Lepsius of Berlin; edited by Professor Rendel Harris. (5s. *Hodder & Stoughton*).

A New Year's Prayer.

Yet another year has flown,
Passed with all its joy and pain;
Thou hast reaped what thou hast sown,
Wheat or tares, or loss, or gain.

What this present year may see,
Make it, Lord, our full desire,
That, what to thy glory be,
That alone, our hearts aspire.

Though unknown the future be,
To us like a sealèd scroll,
All lies open, Lord, to Thee,
Until years shall cease to roll.

Though earth quake, and mounts be river
Lightnings flash, or wild gales blow,
Grant to us that peace be given;
As a river make it flow.

In our doubt be Thou our Guide,
In distress be Thou our Stay;
When life's stormy seas we ride
Safely bring us on our way.

And when time for us shall end,
When life's evening shadows fall,
And the silver cord is loosed,
To thyself do Thou us call.

Bristol. J. H

Venice.—The week of prayer was observed by the Evangelical churches here, a united meetin all the congregations being held in different mee places. The weather was favourable, the atte ance good, and the addresses and prayers brief pointed. A. I

Modern Vanity Fair.

As one of his "Merchant Lectures" for the current month, Dr. Guinness Rogers discoursed on this interesting topic at the Memorial Hall on Tuesday last week. He began by commenting on the graphic descriptive power of Bunyan, which enables us to see so vividly the scenes he pourtrays that we can imagine ourselves in the midst of them. There is a very marked difference between the Vanity Fair of Bunyan's day and that of our own. A certain class of newspapers may sneer and scoff at religious things and religious people, but nobody need be an atom the worse; being arraigned and persecuted unto death for our religious faith does not fall to our lot now, in England at any rate. The period of the Restoration, when Bunyan wrote, was a time of special licence and unbelief, partly as a reaction from the restrictions of the Commonwealth. The Puritans, though, perhaps, over strict and rigid, can scarcely be blamed for seeking to serve God according to their conceptions of his will and word. Where they erred was in imposing their ideas on others by the force of law.

Coming to our own time we have to inquire how far Vanity Fair has become altered. In his admirable lectures on the Pilgrim's Progress, Dr. Cheever, of America, tells how in modern days the pilgrims, instead of merely passing through the Fair, have in many cases settled themselves down to live in it and to prosecute their business in it. In our own time we seem to have got further even than that. The idea with many to-day is that Vanity Fair really belongs to the Church, and is regarded simply as part of the pilgrimage path to the Celestial City. Invidious distinctions between saints and sinners are to be avoided, it would seem; and our business now is to Christianise the Fair, rather than hold aloof from it. Those who give that advice appear to forget that if there is the possibility of the pilgrims Christianising the Fair, there is a much greater probability of the Fair demoralising the pilgrims.

What do we find in the Vanity Fair of to-day? Scripture plainly teaches that the love of the world and the love of the Father cannot co-exist in the same human heart. Is this teaching out of date? Look at our great business centres, where men congregate in order to buy and sell and get gain. We find there "booths" as there were of old—South African booths, West Australian booths, company-promoting booths, and the like. Let not a word of reproach be cast on honest industry and trade; it would be an evil day for our country if it were to lose its trade, and if we lost our national reputation for integrity and principle. But when we view the feverish eagerness with which many in our day make haste to be rich, and when we recognise the truth of the Scriptural saying that the man who is hasting to be rich must fall into divers temptations and snares, we realise that this chasing after worldly wealth is not only a danger to spirituality, but detrimental to delicacy of honour and purity of moral character.

When we turn from the trading booth to the drawing-room what do we find? Is the fashionable society of this day materially changed from that of other days? Judging from the descriptions we find in the public journals we are driven to believe that the main characteristics of present-day West End Society are vulgar ostentation and extravagance—each one vying with his neighbour as to who can make the greatest show and arouse the strongest sensation. And all this in a city where there are multitudes perishing for lack of the very crumbs that are contemptuously thrown from the rich men's tables. Then, if we enquire as to the sort of conversation that obtains in modern drawing-rooms, is it not true that where it does not degenerate into that which is corrupt and vicious, it consists of the merest silliness, shallowness, superficiality, and frivolity of utterance?

The marvellous thing, in view of all this, is that there are many Christian professors whose one aim seems to be "to get into Society." I have never known one who set himself to gratify this ambition who did not taint the beauty of Christian character, and weaken the force of Christian testimony. Yes; we must still be "pilgrims and strangers." The subject cannot be further pursued to-day. One closing question: What have we, as Christian men, to do in such social conditions? Certainly not to be contiuually talking of "making concessions to the spirit of the times." Concessions seem to have got to such an extent now that we shall speedily have nothing left to concede. Any assumption of pharisaic sanctity, or claim to a goodness different from that of other people, will ever be offensive. But the experience of years convinces me that the world itself can understand and respect high Christian principle. It may despise and hate us, may jeer and scoff at us, but it expects us to have a different standard and to walk by a different rule. For myself, I would rather be hated as a fanatic, than be despised as a Christian professor who has no power of self-sacrifice or self-denial.

Letters from North Africa.—I.

Algiers, by continuous journey, is within fifty-four hours of London. On Monday, January 4, my friend Mr. S. Trevor Francis and I left London, and having tarried a day and night in Marseilles for rest, arrived at Algiers by the Transatlantique steamer on Thursday afternoon. The Hôtel Anglo-Suisse, where we stayed, is a house of comfortable size, pleasantly and conveniently situated, well managed, and with good sanitary arrangements.

The world is small, and as in South Africa last year I fell in with friends whom I did not in the least expect to meet, so here I found my *vis-à-vis* to be a reader of The Christian, a lady whom I had known twenty years ago, and who, with her two nieces, had been visiting missionaries in Tunis, where we were going.

FRENCH AND ENGLISH.

We have taken, perhaps, too seriously the famous (or infamous) interpellation of Mr. St. Germain in the French Chamber, charging the English missionaries in Algeria, who are mostly of the weaker sex with selling guns and gunpowder to the Kabyles, with intent to encourage and enable them to revolt against the French. Pasteur Jocelyn Bureau, of Sfax, Tunisia, strikes a much shriller key than our usually defensive and sometimes apologetic tone. He draws his pen like a sword, and handles it, now with a cut of sweeping indignation, and anon with a pointed thrust of sarcasm or ridicule. The following passages are from M. Bureau's Letters in *L'Eglise Libre*, the well-known French journal of Evangelical Reform, founded by Léon Pilatte:—

"I understand that the Ultramontane Press publishes with joy and delight all the falsehoods which come from Algeria. It is its business. It loves to plunge itself often into a bath of mud, where it finds itself at ease. But that weighty journals, generally regardful of the truth, such as the *Temps*, *Evênement*, *Estafette*, should fall into the trap—this is incredible.

"Mr. St. Germain's first accusation is the sale of powder to the natives. Behold some old maids (*vieilles filles*) making themselves the instruments of the jealousies of their nation, becoming the apostles of the god Mars, and selling powder to the Arabs! It is enough to make you smile!

"In the first place, where could this powder come from? From England? And the Custom House? Would it become an accomplice and sell itself to the English 'Methodists'? Or was it made on the spot? But that would require to have at hand the necessary ingredients. That would necessitate the purchase, the going and coming, the noise, etc., etc. And all this movement going on for fifteen years without anyone perceiving it! No; this accusation does not stand on end for a minute; it is absurd, wicked, and tends to excite hatred against the missionary strangers; and they women, which is the more dangerous and the less chivalrous.

"Mr. St. Germain talks of thousands of English guns sold to the Kabyles, and he accuses the missionaries of having been the vendors of this prohibited article, which nevertheless may be seen in every armourer's shop in Algeria and Tunisia.

"I ask, and Mr. St. Germain ought to put to himself the same question, How could these missionary women introduce such a quantity of guns? In their boxes? And where are the Custom House officers? Do they not examine the luggage which is disembarked in Algeria? But they may be landed on some profoundly dark and tempestuous night? Purely and simply impossible, for there are guardians of the coast who would quickly prevent them. Then the transport from the coast to Djemaa Sahridj, the seat of the English Mission—are there not the gendarmes upon the roads, to stop a convoy of cases, all of the same kind and full of guns?

"Alas, unhappy Dr. Leach, who belonged to the same mission, but had not a single arm to defend himself, or to save his own life and the lives of his family from the assassins, who, on May 5 last, entered his house and committed the crime which has so appalled our district. What, not one miserable little revolver? That was very singular for a seller of powder and guns!

"Mr. St. Germain accuses the English missionaries of having opened schools....Let him reassure himself; the law has not been violated, for English schools do not exist in Algeria, and never will, save in the mind of Mr. St. Germain.

"The missionaries have distributed cakes and toys to the native children. What a crime! It is dreadful! My hair stands on end when I think that without Mr. St. Germain the English would be able to continue to distribute comfits and confections to the little Kabyles! What care this brave Mr. St. Germain takes of the stomachs of the little natives! I had not believed him such an Arabophile as to occupy himself with the digestion of the Kabyles!

"Mr. St. Germain, do you call that patriotism? If so, I pity you."

I have another letter before me from the same pen, of which I will give the gist in my next.

I am just now at Djemaa Sahridj, and can only feel thankful to God for the grace and wisdom, the tact and courage, which He has given to these feeble folk, in circumstances of exceeding difficulty and peril.

It would be of little use to describe the persecution of our sisters and their few brave native helpers here. The untruthful part of the Press would twist it out of shape; and as our friends across the Atlantic say, "a lie is half round the world before the truth has got its boots on to hunt it down."

I think the noble real French people would feel very much ashamed at the Jesuitical falsehood, the unmanly espionage, the unchivalrous ruffianism which have been exhibited toward certain devoted representatives of the North Africa Mission, some of "the messengers of the churches and the glory of Christ."

I wonder that the French people, having expelled the Jesuits from France, should put themselves body and soul under their baleful control in Madagascar and Algeria. But the Lord reigneth.

R. Cope Morgan.

Village Colportage.—Mr. Foster, colporteur, Fyfield, has, during the last seven years, sold in the villages over 2000 copies of the Scriptures, in many cases at 1d. each, and over 20,000 books of a pure and elevating character. Mr. William Hammond, honorary treasurer, Fyfield, Maidenhead, will welcome help towards the work.

OUR DAILY HOMILY.

SUNDAY, January 24.

"Have respect unto the covenant."—Psa. lxxiv. 20.

WHAT a marvellous ejaculation! Here is a broken heart, pouring out its wail into the ear of God about his sanctuary and city. His adversaries have broken into the sacred precincts, and have hewn down its exquisitely carved work with hammer and hatchet. They were as men who lift up the hatchet against a forest of trees. There is nothing more utterly sad than the lament, "We see not our signs: there is no more any prophet; neither is there any among us that knoweth how long."

But from it all the suppliant rises to a climax of insistent appeal, and bids God have respect unto the covenant, made centuries before with Abraham and his seed. This was an appeal which struck right home to the heart of God. He could not deny Himself.

Here is an attitude in prayer, which can only be taken when the soul has become intimate with God, and come to close grips with Him. When every other reason has been marshalled, and every argument alleged; when still the answer tarries, and the case is desperate, then turn to God, and say, "Thou canst not run back from the terms of the covenant to which Thou hast pledged thyself. This is included in the bond of agreement. I claim that Thou shouldst do as Thou hast said."

The covenant is set out at length in Heb. viii. It will cover all the exigencies of our lives. And by Gal. iii. 14 we may also place ourselves under the provision of the three-fold covenant which God ratified with Abraham. In every trial, when desiring any blessing, when the crashing blows of the adversaries' hatchet are heard, turn to God, and say, "Have respect unto the covenant, of which Jesus is the mediator and his blood the seal."

MONDAY, January 25.

"He lifteth up."—Psa. lxxv. 7.

This is the Psalm of up-lifts. Against the up-lifts of the wicked, described in the fourth verse, the Psalmist contrasts the up-lifts of God. They come neither from E nor W, but from above. God is the supreme arbiter of human destiny. The horns of the wicked are cut off, and those of the righteous are lifted up, by the interpositions of his Providence: for God is judge.

Are you depressed to-day? Look up to Him, and ask that you may be uplifted into fellowship with the risen glorified Lord. Are you lying among the pots? Seek for the wings of the dove, that with flitting pinion you may make your way to the ark, where the hand awaits to take you in. Have you been in the valley of the shadow of death? Claim that the mighty power which wrought in Christ when God raised Him from the dead, and made Him sit in the heavenlies far above all power and principality, may do as much for you.

This is also true in a temporal sense. Promotions in any direction, to positions of credit, influence, or consideration, are the gift and work of God. To be lifted up to a chief place in his Church, to the stewardship of large wealth, to the exercise of commanding influence, is due to the divine interposition. You do not hold it at the caprice of man, but as the direct bestowment of your Father. Do not fear to lose it because you are true to Him. He expects you to be true to Him. He has put you where you are for no other purpose than that you should realise his purposes among men.

TUESDAY, January 26.

"Surely the wrath of man shall praise thee: the residue shalt thou restrain."—Psa. lxxvi. 10.

From his review of the fate of the foes of Israel, the Psalmist comes to this conclusion. He has seen the serried hosts of Sennacherib come up against the city of God, but the warriors have slept their sleep: it was as though the Almighty had snapped the instruments of war across his knee. The wrath of man had been allowed up to a certain point, to bring into clear evidence the greater power of God, and then He had quietly put a term to its further manifestation.

Pharaoh's wrath against Israel only served to make God's mighty arm conspicuous. So with Herod, who took Peter to behead him; and with the high priests who fumed against the early church. So shall it be with the arch-enemy of all. Christ is mightier than he is. All he has done has acted as a foil to our Lord's glorious majesty. What he has wrought against man has only brought out more of the grace and love of God. And there shall be an eternal limit put to his hellish deeds when he is bound by a great chain and cast into the bottomless pit.

Ah, tried soul, what is permitted to happen in your life will tend ultimately and eternally to the praise and glory of God, if only you will abide in Him, and suffer bravely, nobly, in the grace of Christ. And there always will be a restraint. There will always be a "thus far and no farther." When the lesson is learnt, and the opportunity for the revelation of God is complete, and the tried soul is proved to have won as its reward the crown of life, then God will stay the enemy and avenger, and give spoils more glorious than mountains of prey.

WEDNESDAY, January 27.

"Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known. Thou leadest thy people like a flock by the land of Moses and Aaron."—Psa. lxxvii. 19. 20.

This is almost the climax of sublimity, because of the contrast of the majesty and gentleness of God. In the first of these verses you have the former. God is described as wading through mighty oceans as a man might ford some tiny stream. The Atlantic with fathomless depths is no more to him than a brook to us—not so much. But as the brook hides the footmarks which are imprinted on its soft ooze, so are God's footprints hidden. We cannot detect his great and wonderful secrets. We are unable to gauge his reasons. He marches through the ages with steps we cannot track. For his orbit there is no standard of computation.

But dread Him not. This mighty God has the tender heart of a shepherd. He leads his people like a flock—not overdriving, carrying the lambs in his bosom, and gently leading those that are with young. Mightier than the mightiest, but meeker than the meekest! The Lion of Judah, but the Lamb of Bethlehem! Prince and Saviour! Fellow of Jehovah, and yet the smitten shepherd of the scattered flock!

Nor is this all. It is a human hand that leads the flock. God does his work through the hands of human and fallible agents. You have not recognised Him, but had your eyes been opened, you would have seen his leading in the gentle hand of that mother, in the strong grasp of that friend, in the trembling fingers of that young girl, in the tiny hand of your little babe. Ah, how many good and tender hands have moulded and fashioned our lives, but beneath them all there have been the leadings of the great God, convoying us through deep and dark waters to our fold.

THURSDAY, January 28.

"Can God?"—Psa. lxxviii. 19.

O fatal question! It shut Israel out of the Land of Promise, and it will do as much for you. Israel had seen the wonderful works of God, cleaving the sea, lighting the night, and giving water from rocks. Yet they questioned God's ability to give bread, and to spread a table in the wilderness. Surely it was a slur on his gracious Providence to suppose that He had begun what He could not complete, and had done so much but could not do all.

But we are in danger of making the same mistake. Though behind us lie the gift of the Cross, the miracles of Resurrection and Ascension, the care exercised by God over our early years, the goodness and mercy of our after lives, we are disposed to say, "Can God?" Can God keep me from yielding to that besetting sin? Can God find me a situation, or provide food for my children? Can God extricate me from this terrible snare in which I am entangled? We look at the difficulties, the many who have succumbed, the surges that are rolling high, the poor devil-possessed child, and we say, *If* Thou canst do anything, help us.

Nay, nay, there is no *If* with God; there is no limit to his almightiness but thy unbelief. The words are wrongly placed. Never say again, "Can God?" but *God can*. Never, if Thou canst, but if I can believe. Never if Thou canst Thou wilt, but if Thou wilt Thou canst; and Thou wilt, since Thou hast made and redeemed me, and Thou canst not forsake the work of thine own hands. Argue from all the past to the present and future. Fetch arguments for faith from the days that have gone.

His love in time past forbids me to think,
He'll leave me at last in trouble to sink.

FRIDAY, January 29.

"How long, O Lord?"—Psa. lxxix. 5.

To us, also, as to this long-suffering Jew, God's dealings seem sometimes interminable. We do not understand why the cloud hangs over us so long, why the pressure of trouble lasts year after year. We cry, "How long, O Lord?" in gusts of impatience, but take care not to hurry God unduly, lest thou force Him to forego doing his best work in thy life.

This parable helped me; may it help you to be silent, still, and long-suffering. A bar of iron, worth £1, when wrought into horseshoes is worth £2; if made into needles, it is worth £70; if into pen-knife blades, it is worth £650; if into springs for watches, it is worth £50,000. What a drilling the poor bar must undergo to be worth this; but the more it is manipulated, the more it is hammered and passed through the fire, and beaten, and pounded, and polished, the greater its value.

So with the Jews. No other nation has passed through such awful trial and discipline as they have, but no other nation was capable of yielding such wealth of service to mankind, and no other nation has afforded such untold service in the highest regions.

So with ourselves. Those that suffer most are capable of yielding most, and it is through pain that God is getting the most out of us for his glory and the blessing of others. It will be all right some day. We shall see it all and be satisfied. Let us live in those bright days that are coming. Yes, great Father, we would like to be watch-springs. Go on; stay not the discipline. Take no heed of our cry if sometimes we forget ourselves and say, How long?

SATURDAY, January 30.

"Turn us again, O God."—Psa. lxxx. 3.

Four times we have this cry repeated in this Psalm. Again and again, and each time with some additional thought, the soul pleads for Restoration (R.V. marg.).

The Master said to Peter: When thou art converted (*i.e.*, turned again) strengthen thy brethren. But Peter did not realise that the Master Himself would need to turn him. He turned his back on his Lord and denied Him; but Jesus turned him back, by that look, that message from his grave-mouth, that interview in the garden and on the lake-shore. He turned him facewards to Himself, and caused his face to shine, and Peter was blessedly saved.

We can be regenerated only once, but we can be converted many times. The new life is implanted once for all, and it is everlasting, unextinguishable and permanent; but those who have been born from above, and are undoubtedly children of God, may, beneath the power of some strong fascination, turn aside, may wander in forbidden paths, may get into such a maze as to be walking in the contrary direction to that on which they started. There may be even times when our desire for God is slackened, our appetite for the Bible is lost, our soul is bound and tied with the cords of sin; at such times, let us bemoan ourselves, our folly and impotence, and cry, "Turn us again, O God, and we shall be turned; for Thou art the Lord our God." He who at first called us to Himself must call us back: He who regenerated, must renew: He who reconciled us to God by his death, must save us by his life.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *the Young People's Editor, 12, Paternoster-buildings, London.*

Blind Tom.

DEAR CHILDREN,—If Uncle Tom will let me, I should like to tell you of a namesake of his, who lives in a small town on the shores of our noble Forth. No one calls *him* "Uncle Tom," for his earthly friends are few, but his neighbours call him "Blind Tom," because God has taken away his sight. He used to be a soldier; and once, when on the march in the Desert, the awful sandstorm, or simoom, came sweeping down upon them; the sand filled poor Tom's eyes, and made him quite blind to all earthly things. He lives quite alone in his little bare room, with only a kind neighbour to look in now and then to see how he is getting on.

But, "God, who commanded the light to shine out of darkness, hath shined in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Blind Tom is never alone, for God is ever with him, and he is "as happy as a king." Yes! and far happier than most kings, for he can say, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased."

Now, dear children, God is waiting to give *you* this joy which Blind Tom has. Are you going to take it, and thank Him for it, and "live henceforth, not unto yourselves, but unto Him who loved you and gave Himself for you"?

I shall finish with a few verses which Blind Tom made in the dark, alone with God. They may be sung to tune No. 296 in Mr. Sankey's hymn-book.

I.

Only waiting till the summer of my life comes to a close;
Only waiting till the autumn merges into winter snows;
Only waiting till my Father calls me from this earthly scene,
Up to glory there for ever to be with my Saviour King.

II.

Only waiting full possession of a mansion in the skies;
Oh! what wondrous condescension, God will wipe my tearful eyes.
There I'll see my dear Redeemer, who has brought me through the flood;
Praise in rapturous adoration Christ who washed me in his blood.

III.

Blessed Jesus, keep me praying, keep me watching against sin,
Lest I weary in well doing, and my lamp be growing dim.
Oh, my Saviour, by thy spirit, guide and guard me, keep me true;
Make thy grace sufficient for me, strengthen me thy will to do.

IV.

Then whatever here befals me, simply trusting in the Lord,
Though clouds may gather round me, Jesus! He will keep his word.
Jesus! He will come and take me to that mansion in the skies
That He's gone to prepare for me in that Land where no one dies.

Edinburgh. E. C. G.

The Bible Searcher.

Foreign List:—

No. 44. J. A. Field (Sydney). **No. 45.** Maria Lister. **No. 46 and 48.** Minnie Bridgens (South Africa). **No. 49.** Queenie* and Llewellyn* Dale (India). **No. 50.** Jeanie Scott, D. H. Marshall, A. and Henry Baillie (Canada).

No. 53.—Correct answers (second list) received from:—

Lizzie Athole, Violet Ashworth*, Dorothy Arbuthnot, David, Andrew and Maxwell Allan, Arnold and Owen Akers, Conyers Baker, Aline Bazett, Leonard Brown, Dorothy Benson, John Baring, Millicent and Wallace Bentley, Lavinia Barnes, Arch. Bearsley, Stanley Boxer, Edith* and Dora* Brayfield, Janet and E. B. Black, Ulric Bertram, Gracie Barnes, Patience Bartlett, Willie*, Florence*, and Albert* Bellerby, Maggie Buchanan, Isabella and Jessie Boston, D. A. Bennie, John and Ethel Benger, Edith and Dora Corrie, Mary Clarke*, Herbert and Frederick Compton, Agnes Carter, Bessie Cheale, Olive Clarke*, Walter, Jessie, and Maggie Carter, Flossie Cox, Josie, Elma, and Lena* Cheal, Dorothy Cooper, Willie, Maggie, and Mary Charles, Chrissie Chalmers, "G. C.," Ethel and Mamie Conneth, Vernon and Jack Clarke, Ruth Coupe*, Willie*, Christie, Nellie Cane, Lionel Calvert, Albion Close*, Carrie Dawe, Gordon Duncan, Gracie* and Kathleen* Dodington, Randolph and Dorothy Daintree, Margaret Davison, Dorothy and Marjory Dyke, Kenneth Dunbar, Helen Daniels, A.E.A. Dobson, Marjorie Dalzell, Cecil Dodd, Aileen and Frances Figgis, Ethel Fielder, Annie Fleming, John and G. G. Gibson, Lee Gardner, Archibald Goodwin, Elsie Goodman, Euphemia and Mary Graham, Minnie Giddings*, Lena* and Mag* Hunter, Winifred Harvey*, Dorothy* and Frances* Harris, Theodora Hill, Bernard Hardie, Caroline Harper, Edith, Charles, and Mena Hunter, Juliet Haines, Margaret Hogg, Norman Johns*, Lucy* and Archie* Jacob, Muriel Joscelyne, Lexie Jack, Sinclair and Moffat Jackson, Ruby King, Marcus King, Jane, Gertrude, and Hubert Kirkpatrick, Lucy Kelk, Maggie Kirkbride, Frances* and Dorothy Keable, Emily Kelk, Flora King*, Gertrude Lockington, Maud Leigh, Susie Lone, Arthur Llewellyn, Deke Lewis*, Bruce and Guinefred Leigh, Nellie Lovegrove, S. E. Mackintosh, Frank Medcalf, Christina and Eliza Murray, Hilda Matheson, Lewis Morris, Hubert and Leslie Morris, Laura Macaulay*, Nellie, Abraham*, Thos.*, and Bella* Mack, Idris and Alan Marples, Ethel* and Basil* Morgan, Ashley Madge*, Ethel*, and Florence* Mackenzie, Reg. Mayes, Margie and Gracie Marston, Enid Mather*, Ivy Maunsell, Bessie and Charlotte Millar, Dora Marples, Trevor and Margery Matthews, Dora Muir, Muriel Narracott, Blanche, Louisa, and Chas. Norcock, Maude and Eva Oakes, Harriette and Lottie Orr, T. Murley Oldham, Duncan Payne*, Gladys Pike, Norman, Vera, Daisy Petrides, Ethel*, Kathleen*, and George* Pasley, Wm. Porter, Jessie, Ada, Willie, and Maggie Palmer, Fanny Price, Muriel Palmer, Isabel* and Gladys Phipps, W. M., Louie, and Mary Penny, Walter Perryman, Edward Rainey, Theodore and Eileen Roberts, Sydney and Olive Robertson, Elmina Roe, Leonard Roberts*, Frances Rawle, Isabel Roe, Mabel Redwood, Margaret Randle*, Violet, Kitty and Claude Donaldson-Selby, Mara Sloan, Muriel Shaw*, Margery Smart, Sarah Strachan, Nellie Skinner, Evelyn Shaw, Mabel Sanders*, Hugh and Denham Smith, Rosetta Sherwin, Geraldine Smith, Harry and May Seddall, Gladys, W. F. B. and Gwendoline* Shaw, Frederick and Lionel Savage, A. M., Malcolm, W. E. and — Thomson, Arthur and Herbert Turnbull, Elma Tebb*, Frank and Herbert Tomkins, Maggie and Jenny Wight, Horace Williamson*, Mabel Whitaker, Helen Wright, Charlie West, Willie Wheeler, Hetty and Harold Wodson, Edgar and Cecil Yerbury,

Violet Annesley, William Aston*, J. H. Archer*, Gordon, Olive, and Annie Andrews, Christine Arnold, James R. Beckett, Lilian Bevan, Bertie Butler, Leslie* and Herbert Berry, Rhoda and Ruth Braithwaite, Frances Bennett*, Louis Berthe*, Ethel Beauchamp, Ashley H. Bowker, Mary Barton, Annie Boniface, Norman Braby, Annie Cooper, Beattie Cashford, Edith Corrick, Lilian Collins, Henry Jame: Cheney, Arthur, Henry, and Annie Couch, Colin and James Campbell, J. A. Chamberlain, Elsie Cockrem, Ellen E. Drake, Frank Dean, Edith, Douglas, Winifred, Ernest, and Herbert Fowler, Bessie, Maggie, Mabel, and Kate Fletcher, Kathleen Foweraker, Willie, Reginald, and Ernest Findlay, Marian and Philip Green, Nellie Hatchett*, Winnie*, Stanley*, Francie*, and Florence* Hoyte. Irene* and Ruth* Harrison, Agnes W. M. Head*, Margaret Hasse, Mabel Ince, A. Jones, Kate GertrudeJohns*, Susie* and Willie* Keen, Isabella, Agnes, and Alexander Kay, Ethel* and Kathleen* Light, Alice M. Loveridge*, Lydia Ladd, Norah Lowe, Madge Morris, Maria Morris*, Ezra, Louis and Queenie Matthews, Evelyn* and Arthur Moir, Barbara Maconchy*, Eva Monti*, Dorothy Morrisson*, Margaret Jane Macphee*, Stanley Mariner, Nora Mackay*, Valerie Maitland-Kirwan*, Herbert Mersey, William, John, and Maggie Menzies, Elsie Newth, Hubert Newnham, Hannah Parker, Rosalind Phillimore*, Winnie Page, Joanna and Frederick Pearman, Cyril Pomeroy, Edwin Peters, Ethel Pettican, Douglas Parkes, Edith Quick, Sarah Rivett, Martha, Catherine, John and James Rogers, Nora Read, Maggie J. C. Reid, Jeanie Robertson, Marie Stuart, Charlie Saunders, Frederick E. Short, Florrie Smith*, J. and T. M. Stanley, B. H. Spencer*, Agnes Mary Sterry, Louie Tibbits, Hugh Tufnell, Lily Taylor, May Vickers, G. M. Wood, Helen Willoughby, Eva Winpenny, Frank Reid Wilson*, Pringle Wilson, Ida Wright*, Mary E. Walton*, Ibla and Allan Woodman.

ANSWER TO LAST WEEK'S BIBLE SEARCHER (No. 54).

1. On the second day, God created "the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament, heaven."

On the fourth day, God created the sun, the moon, and the stars.

On the sixth day, God created man and every living thing.

2. The tree of knowledge of good and evil.

3. (*a*) Hiding amongst the trees in the garden from the presence of God. (*b*) "The woman whom thou gavest to be with me, she gave me of the tree and I did eat."

4. Eight. Noah and his wife and their three sons—Shem, Ham, and Japheth with their wives.

5. 600.

6. Cain.

7. *Jubal* was the son of Lamech and Adah and brother of Jabal. "He was the father of all such as handle the harp and organ."

Jubal, another son of Lamech and Adah; "he was the father of such as dwell in tents and of such as have cattle."

Tubalcain was the son of Lamech and Zillah. He had a sister named Naamah. "He was an instructor of every artificer in brass and iron."

8. Adam lived about 930 years; Enoch, 365 years, and Methuselah, 969 years.

9. "*Ye shall not surely die*" was said by the serpent to Eve when he tempted her to eat the forbidden fruit.

"*My punishment is greater than I can bear*" was said by Cain after he had been cursed by God for killing his brother Abel.

"*While the earth remaineth...day and night shall not cease*"—God's promise to man after the flood.

No. 54.—Correct answers (first list) received from:—

W. Aston, Violet Ashworth*, Christine Arnold, Ernest, Marion* and Wm. Aldwinckle, Violet Brereton, Ethel and John Benger, Mabel Birney, Cyril Badham, Phyllis Boyd, Rene Benny, May and Daisy Bligh, Gertrude, Beatrice, and Nellie Brookfield, William Clarke, Dorothy Cooper, Irene Colley, Willie and Harold Cheesman, Albion Close, Maud Clarke*, J. A. Chamberlain, Ida, Mabel, and Annie Cole, Nellie Dowsett, Willie Dowsett, Margaret Davison, Gracie and Kathleen Dodington, Ernest and Willie Edmonds, Stuart and Lilian Ellacott, Mabel Furlong, Lee Gardner, Joshua and Dorothy Hughes-James, Emma Goodier, Constance Gabbett, J. Gilson, Gertrude Howell, Evelyn and Dorothy Hewer, Annie Hill, Eileen Hill, Edith Hayward, Muriel Harrison, Rex* and Nellie* Hatchett, Elizabeth Hall, Norman and Kate Johns*, Robert Jones, Agnes Jones, Ruby King, Flora King, Maggie Kirkbride, Hilda Matheson, Ada Macnutt*, Gracie and Margie Marston, Eva Monti, Maude Morris, Ethel and Basil Morgan, Arabella Onslow, Rosalind Phillamore*, Alfred Penny, Louie, Mary, and W. M. Penny, Charles Parkin, Mary Plumb, Myrtle and Melbourne Perry, Douglas Parkes, G. Ernest Pearce, Gladys Pike, Edwin Peters, Gladys Palmer, Alice Palmer, Nora Read, Sydney, Olive, and Cecil Robertson, Marion and Robert Richards, Mildred*, Constance*, and Gertrude Scott, Betty Stocks, Florrie Smith, Nellie and James Seth, Kenneth Soltau, Violet and Kitty Donaldson-Selby, Lucy Soltau, Margery Smart, Claud Donaldson-Selby, Ethel and Jessie Snowball, B. H. Spencer, Barbara Stevenson, Nellie Skinner, E. C. Storr, Frances Taggart, Annie Tawse, Olive Tritton, Ethel Taylor, Edith and Maude Tyson, Arnold Taylor*, May and Dorothy Vickers, Alian Woodman, Marion Wilson, W. F. and R. H. Williams, Ethel Williamson, Hester Wood, Noel and Phillis Wright.

THIS WEEK'S BIBLE SEARCHER (No. 55).

Here are some questions about the snow that I have been keeping for some time until the snow came. Now that we have had some, let us see what the Bible says about it.

1. What *prayer* about the snow do you remember (Ps. xlv. to lv.)?
2. What *promise* is like an answer to it (Isaiah i. to v.)?
3. (*a*) What happened on a snowy day (1 Chron. x. to xii)?
   (*b*) What lesson would you learn from it?
4. (*a*) Find references to snow in Job (xxxv. to xxxvii.), Psalms (cxlv. to cxlvii.), Proverbs (xxv. to xxxi.).
   (*b*) Can you suggest any lessons from them?
5. What promise about snow is an encouragement to preachers and Christian workers (Isaiah l. to lx.)?

[Chapter and verse must be given in each case. Children under *ten* do 1 and 2; those under *thirteen* do 1, 2, and 3.]

Fourth Prize Competition.

THIS week I lay before my young friends the results of the Prize Competition. As I said before, I am glad to think that the majority have done so well that they will read the lists with satisfaction; but I always feel very sorry for those whose names have to be left out.

The number of the competitors in the Second Division was so large that I have again made a fifth class of those who received *nearly* but not *quite* enough marks for a certificate. Many more would have been correct had they observed Rule 6, which required chapter and verse to be given in each case.

The prizes and certificates will be received as soon as possible. Now, let all stick to the weekly questions this quarter, so as to appear the "nine times" necessary to be eligible for the next prize competition in March.

FIRST PRIZES.

DIVISION 1.—Louis Berthe, Jessie Palmer.
DIVISION 2. — William Aston, Gertrude Emily Scott, Gladys Phipps, Willie Palmer, Nellie Dowsett.
DIVISION 3.—Ernest Edward Nash, Richard Holdsworth Williams, Edith Mary Cole, Elsie Mary Brinkworth.
DIVISION 4.—Ada Katharine Blackie, Charles Hunter, Jessie Barclay Bone, Alice Maud Thompson.

SECOND PRIZES.

DIVISION 1.—Jack Harris, Elizabeth B. Black.
DIVISION 2.—Marion Richards, Mary Ellen Plumb, Margaret Davison, Maud Morris, Nannie Tibbits.
DIVISION 3.—Isabel Winifred Phipps, Hannah Duncan Parker, Willie A. Findlay, Eleanor Mary Hatchett.
DIVISION 4.—Thomas Ashley Kirkpatrick, Mena Hunter, Helen M. Willoughby, Rosalind Phillimore.

FIRST CERTIFICATES.

DIVISION 1.—Constance Gabbett, Ruby Stone, Margery Smart, William Ernest Clarke, Charles Noel Wright.
DIVISION 2.— Evelyn Lowndes Moir, Kenneth H. V. Soltau, Mary Charles, Abraham Mack, Elizabeth Dorothy Morrisson, Lilian Mary Ellacott, Ida Wright, William F. Williams, Mary Theodora Colville, Henry Keable, Charlotte Orr, Gracie Chatterton, Elizabeth Hull, Charles Henry Bewley.
DIVISION 3.—Maggie Buchanan, Jessie Gertrude Pook, Norah Lowe, Margaret Jane Macphee, Francie Hoyte, Ethel Beauchamp, Susie Alexia Keen, Rosetta Mary Sherwin, Lilian Gertrude Willoughby, Agnes W. Mary Head.
DIVISION 4.—Ella Harvey, Olave Mary Stone, Edna Christobel Dickinson, Muriel Grace Joscelyne, Ethel Marian Light, Kathleen Millie Light, Muriel Reeves-Palmer, Elsie Johnson, Mary Louisa Tibbits, Mary D. Maitland-Kirwan, John Walter Thomson, May V. Hunter, Constance Mary Scott, Tom Hunter, Alexandra Christina Jack, Enid L. V. Mather, Kate Ruby Allen.

SECOND CERTIFICATES.

DIVISION 1.—Frank Medcalf, Frederick Edward Compton, Dorothy Morris, Evelyn and Dorothy Hewer.
DIVISION 2.—Edwards Harms, Frances Taggart, Annie Kathleen Dodington, Teresa Blackie, May Pell, Maud Cleal, Beryl Morris, Frank Reid Wilson, Lucy Kelk.
DIVISION 3.—Lena Hunter, May Bligh, Mildred Scott, Christine Arnold, Lillian Margaret Pook, Norman Braby, Edith Valerie Maitland-Kirwan, Violet Gordon Donaldson-Selby, Margaret Lillian Pook, Byres Hill, Guinefred Lucy Leigh, Margaret Drummond Hogg, Thomas de Courcy Rayner, Juliet Faith Haines, Maggie Palmer, Arthur S. Barker, Ethel Maud Pasley, Daisy Allen, Pearlie Moutray Read, Gertrude Edwards, Mabel Fletcher.
DIVISION 4.—Raymond H. Theobald, George Pasley, Gwendoline R. Shaw, Kate Gertrude Johns, Winifred M. Page, Cecil Bradford, Frederica Hunton, Helen S. Dunbar, Martha Rogers, Cecil J. M. Lowe, Maggie S. Smith, Elizabeth V. Marchbank, Winifred Hoyte.

HONOURABLE MENTION.

DIVISION 2.—Philip A. Willoughby, John A. Chamberlain, Gladys T. Isaac, Florrie Smith, Christine Parker, Edward Howell, Ada May Vickers, Edwin Peters, Alice Mary Palmer, Harcourt Hunter, Ellen L. Skinner, Margaret Hassé, Emily Bridgewater, Bertha Fowler, Stanley Hoyte, Constance Schaeffer, Barbara Maconchy, Edith S. Nash, Mabel Cole, Kitty Donaldson-Selby, Maude F. Tyson, Agnes Jones, Ada Palmer, Edith E. Quick, Elsie V. Willoughby, Mabel Birney, Dora Corrie, Aimée T. La Brooy, Elsie Gladys Wright, John William Wheeler, Evelyn Shaw, Ruth Coupe, Douglas Paige, Aileen Figgis, Betty Stocks, Frances Figgis, Florence Hoyte, Gladys Calvert, Gladys E. Shaw, Thomas A. Harris, Lilian Blackie, Annie Fleming, Augusta Rose Anton, Ezra Matthews, Millicent Bentley, Ada Heap, Kathleen A. Pasley, Emily Kelk, Reginald Harris, Arabella Onslow, William Charles.

Personal.

☞ Will the following kindly give their addresses when sending this week's Searcher?—Sarah Braithwaite, Aline Bazett, Nellie Bellerby, Hilda Craig, Jessie Carter, Gordon Duncan, Jessie Dunlop, Reginald Findlay, J. and Frank Grigg, Winifred Harvey, Cecil Harvey, Dorothy Harris, Arthur B. Jones, W. Harry Kortright, Gertrude Kingerlee, Percy Leigh, William Mackenzie, Hilda Medill, Trevor Matthews, Dora Marples, Ivy Maunsell, Oswald Mavor, Maggie Menzies, Walter Perryman, Percy Robinson, Francis Stalker, Frank Tomkins, Jessie West, Ross Wyllie, Philip Willoughby.

I must thank several of my "nieces" for their gifts of cuffs, blotters, etc., which have been sent to the Soldiers' Home, Winchester. I am very pleased to welcome my new nephews and nieces. ETHEL BARCLAY.—I am glad to hear you are better.

A. JONES.—Please put your full name at the head of your paper. FRANCES BENNETT.—Am glad you are making a fresh start. MAUDE MORRIS.—You did your paper nicely, but omitted to write a text for "q." VIOLET ANNESLEY.—Thank you for your kind letter. The blotters and needlebooks will be very acceptable. THEA GUINNESS.—I do hope your thumb will soon be better. Unfortunately your paper was not done quite correctly. KATE COE.—Your letter gave me great pleasure. EDITH MARY COLE.—I had to pay 3d. for your unstamped paper. EDITH SAUNDERSON.—You did your answers quite correctly, but you must send them earlier, as they must reach me by Thursday morning. MARION RICHARDS.—You can send your answers as you suggest, but you must not ask any questions. KATIE PENNY.—I am very pleased that you wish to join the "Searcher," but you are wrong this week. CHARLOTTE MILLAR.—You must do your answers very well to gain a star.

UNCLE TOM.

[*For Children's Special Service notices, see page* 23.]

[Copyright.]

Memory Training: By Rev. J. D. Kilburn.

LETTER THIRD.

NAMES.

FORGETTING a name often leads the person who owns it to conclude that we do not think much of him, or care much for him. It is true that "Forgetting a name may shut the heart against us and the Gospel, and remembering a name do something towards opening the heart to us and it."

Remembering the name of a child has more than once opened the heart of the parent to the Gospel.

If these things are so, how important it is that Christian workers should remember the names of those they try to help and influence.

If the principles on which this system is founded are true, then the first thing necessary in reference to every name we wish to remember is, to get it clearly impressed on the mind.

How is this to be done?

The generality of people would try to do it by repetition. There are many objections to this way, and many evils connected with it.

1. It is uninteresting. All will admit this.

2. That which is uninteresting wearies the mind, and makes but little impression on the memory.

3. Just in proportion as a thing is learnt by repetition alone, does it stand alone in the mind.

4. Just in proportion as a thing stands alone in the mind is the difficulty of recalling or reproducing it.

Pause a little while here and consider how far the above statements are correct.

You ought to do two things respecting every name that you wish to remember.

1. Take care that the mind clearly grasps it, or, as we sometimes say, catches it.

2. Unite it with a similar name, or word, or phrase, with which you are familiar, and which you are not likely to forget.

In reference to the first of these it may be remarked that just in proportion to the clearness with which the mind grasps a thing will be the tenacity with which the memory will retain it.

One reason why so many people have such difficulty in recalling names is because their minds never clearly grasped them.

In reference to the second suggestion let me call your attention to the following facts.

1. Recollection depends on association.

2. Without association, recollection is almost impossible.

3. Things which have been distinctly united in the consciousness remain united in the mind.

4. When two things are united in the mind, by whatever means they have been united, if we recall one of them, it will recall the other.

5. This applies not to some things only, but to everything. Like the law of gravitation in the material world, its application is general and universal.

If these are facts, then for the cultivation of the memory and character, there are no facts of greater importance in the whole range of philosophy. If they are facts, it is next to impossible to lay too great stress upon them. There is no life in the world which they are not influencing, there is no life in the world which would not be changed by a change in the method of using them.

They are facts. Dr. Carpenter says:—"The reproducing power altogether depends on the nature of the association by which the new idea has been linked on to other ideas." Aristotle says:—"When two things have been connected, and we can recall one of them, the other is almost sure to follow." Again, writing still of things which have been thus united, he says: "The beginning is the better part of the whole, and, this once found, what follows is a small matter." Equally strong statements as to the power of association are made by Reid, James Mill, Vines, J. S. Mill, Sir William Hamilton, and others.

It is almost impossible to speak too strongly of the results of the law of association on the memory and mind and life.

But here arises a very practical question. How are we thus to unite one thing with another?

You will unite two things together if you think of them together. When two things are thought of together they come into the mind together. Things which come into the mind together remain united in the mind, and when one is recalled it recalls the other. Sir K. Digby says very correctly: "Things of quite different natures, if they come into the mind together, are remembered together."

But now to confine myself to

REMEMBERING NAMES.

Names may be divided in several ways. The division which I shall adopt in the present course is a three-fold one, and has already been touched upon.

1. Names which may be compared with other names. 2. Names which cannot well be compared with other names, but may be compared with things or words. 3. Names which cannot well be compared with names, or things or words, but may be compared with phrases.

A moment's consideration of this division will show that it is in some respects a relative one. The same name would be classed under the first division by one person, and under the second by another. Each one ought to consider for himself in reference to any new names he may meet, to what division that name belongs to him.

Let me now give a few illustrations of how I have myself acted, so as to make my meaning still more clear.

Some time ago I was introduced to a gentleman named Millar. I thought of him as a *miller*. When I saw him again I had no difficulty in recalling his name. He reminded me of the comparison, and the comparison reminded me of the name.

Again, I was introduced to a gentleman named Chennel. I compared it with the word *channel*. I had never heard the name before, but I have never forgotten it since.

Again, I met a gentleman named Politian. I compared his name with the word *polite*. The name and the word became associated in my consciousness, and have ever since remained united in my mind.

More than fifteen years ago I met a gentleman named Kanar. My natural memory for names is such that if I had not employed the law of association in reference to it, I should have been utterly unable to recall it in an hour. I, however, at once compared it with "*can air*," and from the day I first heard the name to the present have been in no danger of forgetting it.

A lady asked me some time ago how I could remember her name. It was Hankyns. There was no difficulty in remembering it. I have an intimate acquaintance named *Hankinson*, and all I had to do was to notice in what respects the one name resembled, and in what respects it differed from, the other. By doing this they became associated in my consciousness, and the old name recalled the new.

I have compressed into one lesson what was intended for two; but I trust that I have said sufficient to show the importance, and some of the results, of the law of association, and to indicate how it can be used in helping to recall names. Let me advise each reader to try and bring this law into operation in reference to every new name which he wishes to remember.

Before closing this paper there is another and entirely different application of this law to which I would like to refer, especially as I am writing for Christians and Christian workers.

Let me ask you again to refer to the five statements about associations given in an earlier part of this letter, and to the quotations given in confirmation of those statements.

If these things are so, then our happiness and our unhappiness, our brightness and our sadness, depend to a great extent on our right or wrong employment of this law.

If you unite anything that it is injurious to remember with any person or place or thing, each time you see or even think of this person or place or thing, you will be reminded of the mental association that you have with them and you will be injured by it.

If anyone treats you unkindly, and you think of the unkindness and the person who did it together, they will be inseparably united in your consciousness, and the sight or thought of the person will recall the unkindness and *also the feelings connected with it;* for as Sir W. Hamilton says, "*The law of association extends to all connections of thought and feeling.*"

If you think of something wrong or sinful in connection with any person, place, or thing, the sight, mention, or thought of that person, place, or thing wil recall the wrong or sinful thought which you associated with them. Each time it is recalled you will be injured by it.

On the other hand, if someone does a kindness to you, and you realise it and think of it and the one who did it together, the thought of the one will ever after tend to recall the other, and *all the feelings at first connected with it.*

How wonderful would be the results in our lives if we never thought of God apart from his love and his gifts; of our blessings and mercies apart from the Giver; of Christ apart from his redemption, and power, and presence.

How different *places* would be to us, if we took care to do some act of kindness to someone, or some act of service for Christ, in each place we visited. Each remembrance of the place would recall the happiness associated with the deeds done in it.

How different would be the result of many people's holidays if they thought more of giving happiness than of getting it! Each place where they had spent a day would yield them a bright remembrance for ever.

You cannot alter a law, but you can decide to what use you will put it.

What is true of us, in this respect, is true of others; and what is true of others is true of us.

There are some who are disposed to reduce almost everything to the influence of the law of association. Better do that than act as if no such law had been impressed on our mental constitution.

THE LATE

Rev. Bryan Roe,

MISSIONARY IN WEST AFRICA.

IT is a pleasure this week to present a brief outline of a noble life laid on the altar of God for the enlightenment of Africa. It is the story of a Christian enthusiast, full of grace and devotion to duty. If it is true that "we live in deeds, not years," then Bryan Roe's decade of ministry on the West Coast of Africa may be regarded as a full life of service, by reason of its abundance of effort and wealth of result.

BRYAN ROE was born in 1859, at Cheddleton, a quiet village close by Leek, in North Staffordshire. His father was a good-living farmer; his mother a woman of deep piety, whose prayers took hold on God. There were four boys in the family, and the eldest, David, while still young, was greatly impressed by the preaching of Richard Weaver. Later on, when the family was living near Eccleshall, the other boys, Harvey, Eli, and Bryan, were converted in a Primitive Methodist chapel. The father became an earnest Christian, and three of the sons became ministers of the Gospel. David has long been an esteemed labourer in the Wesleyan body, and is now stationed at Old Ford, in East London; Harvey remained with the Primitive Methodists, and is now at Watford; Bryan found a sphere in the "Old Connexion," and put in ten years of grand mission work amongst the dark and degraded heathen of West Africa, and at length was laid to rest in "the White Man's Grave."

Simultaneously with his conversion, at the age of fourteen, Bryan Roe began to speak for Christ, and many were converted through his preaching. He felt that work in the Gospel ministry was God's will for him, and, leaving business, he went through a course of training at Harley College, Bow, E. After a season of active work, he entered Richmond College as a missionary student, and in that institution enjoyed the esteem of the tutors as well as the affection of class-mates. At length, in 1885, he was designated for work in the Nupe country, on the banks of the Niger, and he left home full of confidence that God would sustain and bless him in that trying field of labour. It was a great transition, from buoyant religious life in England to the company of a few believers, in the midst of multitudes of fetish worshippers and bloodthirsty savages. If in civilised lands Satan has his own way to a deplorable extent, in the interior of Africa he bears rule with much greater show of power, and with terrible severity in the exactions which, by devil-priests and agents of cruel superstition, he levies upon his deluded subjects and servants.

What with preaching and travelling, Mr. Roe found his time fully occupied. If the former had its difficulties, the latter had its dangers. In fact, after a short time, with journeyings by sea and land, the energetic young man was fully qualified to adopt the language of the great Apostle to the Gentiles, when he spoke of "perils of waters, perils of robbers, perils by the heathen, perils in the wilderness, and perils in the sea." Not only was he troubled by what he was called upon to suffer, but some of the things he saw were very painful to him, as well as a reproach to the civilisation of which he was regarded as a representative. In this account of his life we are following the deeply interesting biography* just published, written by one who knows the Niger country, and there we read:—

> It is impossible to exaggerate the evil results of the drink traffic on the West Coast, especially in the region of the Niger, the wretched tribes there having reached a depth of degradation that is truly appalling. Towns like Bonny and Brass are almost given over to drinking, gin and rum being sold at every few yards in the open streets. We speak with horror of the slave trade, in which our fathers played so prominent a part, but in this notorious gin trade we have something well worthy of being classed with it. It is idle to talk of civilising the negro, and introducing the blessings of European commerce, while we continue to pour into West Africa incredible quantities of gin, rum, gunpowder, and guns. It is well nigh impossible to propagate Gospel truths among a people who are generally found in a state of semi-intoxication; and so long as the detested drink traffic exists, the Church of Christ cannot hope for the success she aims at. Commerce, too, suffers from it to a marvellous extent, for it has been found that the natives who care for gin care little for anything else, and have little to give for that which is profitable to us and themselves. Strong drink is simply swallowing up legitimate commerce.

(From photograph by Mr. J. W. Thomas, 45, George-street, Hastings.)

At Lagos and Little Popo, among native Christians and unrestrained savages, Mr. Roe fought the drink as well as other demons. In Togoland, a German colony, he co-operated with a trader in correcting glaring abuses. It had become the custom of many business houses to pay part of their labourers' wages in drink and tobacco—two bottles of gin and a screw of "negro head" being equivalent to a day's pay. The consequence was that many a man would work hard one day, and spend the next in helpless intoxication. Appeal to the Government resulted in a stop being put to this iniquitous practice. After a season of hard work at Little Popo, the young missionary was laid low with blackwater fever, and the German doctor "gave him up" and ordered his coffin. His missionary colleague, Rev. J. T. F. Halligey, by heroic exertions, got him on board a passing steamer, and signs of recovery came with the breathing of the purer air of the ocean. Arrived at Grand Canary, health and strength came back, and a busy and pleasant furlough followed among friends and kindred in the homeland.

For the best part of two years Mr. Roe administered British churches and did deputation work in the United Kingdom. As in the earlier days, so now God greatly owned his word. Like a true Soldier of the Cross, he again turned his eyes to West Africa, and in January, 1891, commenced his second term of service in Little Popo, with all the old love and ardour. The governor of the colony was hostile to the Mission, and had him arrested on a charge of political intrigue, absurd on the face of it. Just at the moment when it seemed that the work would suffer irreparable damage, the unreasonable governor was superseded by a man of more generous disposition and friendly to Protestant missions, with the result that the work of God went on to flourish. In the years that followed, Mr. Roe travelled in Dahomey, coming to close quarters with its murderous natives; and then in the Jebu country, where the Gospel has made a great impression, Prince Ademuyiwa Haastrup, who visited England last year, being a pillar of the Church of Christ there.

Having, during a visit to England, married a lady of heroic disposition, equally resolved to face the dangers of African life and travel, Mr. Roe was greatly encouraged in his later years of work. He proceeded to penetrate the Yoruba country and push the Gospel cause under many difficulties. With the aid of several worthy colleagues, he made a decided impression in the interior, planting little bodies of believers; and in the midst of the terrible ruins of the drink curse, he set up the Band of Hope. The journeyings in Yorubaland were not without adventurous incidents and anxious moments, but tact and grace wrought wonders, and brought the pilgrim through. As Chairman of the District, an office which in Methodism is associated with large responsibility, Mr. Roe had his hands full, and in regard for others he was wont to forget himself. To the grief of all who knew him, dysentery laid hold upon him at Christmastide, 1895, and after a few weeks of pain and prostration, he yielded his spirit to the Lord whom he had served so earnestly and joyously. His life was full of stimulus to others; and the little book which tells the story breathes the same excellent spirit. It should be put into the hands of all friends of missions, young and old. May God use it in bringing others to Bryan Roe's point of devoted service in the foreign field!

* BRYAN ROE, a Soldier of the Cross. Missionary Travels and Adventure in West Central Africa. By Rev. C. R. Johnson. With an Introduction by Rev. Marshall Hartley. (2s. 6d. *C. H. Kelly.*)

Sunday Defence Work. — A New Year's address has been issued by the Working Men's Lord's Day Rest Association. The vote of the House of Commons in favour of opening museums on Sundays is attributed to the failure of the Government to oppose the motion as they had done in past years. The Association will use every means in its power to win back lost ground and to protect the workers against the tyranny of Sunday openers. At no less than twenty-two districts altogether Sunday closing has failed, and been followed by Sunday opening. The Select Committee of the House of Lords appointed in 1895 to consider the Lord's Day Act has issued its final report, which states that "The good which might result from giving increased facilities for lectures and music on Sundays would be more than counterbalanced by the increase of paid and practically involuntary Sunday labour, and by the encouragement given to endeavours to make pecuniary profit under the guise of entertainments for the public good."

Mr. McNeill in Manchester.

[By Our Correspondent.]

WHATEVER the present mission may lead to, the special preacher has evidently, during the past week, been burdened by the state of the churches. The coldness, formality, easy-going unconcern of many professing Christians have been laid heavily upon his heart, and his words have been largely addressed to these Laodicean believers and nominal professors. His graphic and terrible powers of portrayal and denunciation have been aimed at startling the careless in Zion, from their slippered ease and comfortable indifference, to the claims of Christ Himself as Lord, and to the awful doom to which men around them are hastening. Salvation a personal matter, a personal surrender, a personal affection between the Saviour and his people, and not a mere matter of church connection, paying pew-rent, and attending the ordinances, these have been the dominant notes, echoing and re-echoing in every talk to business men as well as each evening address.

The meetings of the week have been held in the Y.M.C.A. Hall, Peter-street, and it has been interesting to notice the steady growth and gathering volume of the congregations. On Monday night, after the big audiences of the previous Sunday, one noticed some degree of slackness. Next evening, however, the place was filled—300 more being present than the night before. On Wednesday, Thursday, and Friday the increase was very marked, and hundreds were unable to find seats at all. The same features of steady growth and deepening interest have signalized the midday meetings.

These talks to business men have been attended by many concerned about money-making, the buying of stocks and shares, a large number of them indifferent to or thoughtless of God and his righteous demands—men who have not time, as they say, for religion. To these Mr. McNeill frankly addressed himself, and as in his first midday talk he expounded the story of the stilling of the tempest, and the startled whisper of the disciples, "What manner of man is this?" it was easy to see in many a kindling face the dawn of new ideas about religion, or rather the Christ who is the centre and power thereof.

Before the mind's eye, under the spell of the preacher's telling, the whole scene passed as a present event—the long exhausting day's work, the weary Son of Man, the neglect of the fashionable villa-dwellers, who might have asked Him home for "bite and bed," and who missed the finest chance of their life in despising this humble teacher; the open boat, the rising storm, the sleeping Jesus on the steersman's cushion in the stern, the terrified disciples, the sinking vessel, the startled cry of reproach and terror, "Carest Thou not?" the calm rebuke of the awakening Lord, the stillness which fell at his word on sea and sky—all these led up to a vivid exposition of the meaning of that wondering cry, "What manner of man is this?"

The second business-men's talk, on Wednesday, had for its theme, David in the Cave of Adullam—God's anointed, but as yet rejected, king, persecuted, hunted like a partridge on the mountains; yet gathering all the time his father's folk, and those in distress, in debt, and discontent, to be disciplined and hardened into good soldiers and faithful followers. The use the preacher made of the expression, "his father's house," in pleading with the children of godly parents, was very telling. Grace certainly does not run in the blood, but a godly heredity counts for something, not in the way of merit, but in a sense of kin that should incline the heart to hear.

Daniel, the model of constancy, of a business man whose faith is rooted in God, was the subject on Thursday. The jealousy and malignity of the presidents and princes against the upstart Jew, the cunning plot to snare him, their premature triumph when they caught him at last, were thrown into contrast with the stalwart resolution, the child-like trust in God, of one who was no "bland, simple, innocent," but a shrewd, keen, sagacious statesman, perfectly aware of all their plots and meanness. When it came to a matter concerning his faith and his God, he hatched no schemes to foil their craft, but trusted in God that He would deliver him. More than once in a passing way the preacher lashed out against the critics and the rationalists in diluting or explaining away the positive statements of the old Book. These vigorous protests were received with a murmur of assent and approval which sounded wonderfully like applause.

As a matter of fact, however, vigorous applause, involuntary and unrestrainable, did ring through the hall on Friday, when speaking on "David in the Dumps" (1 Sam. xxvii.), Mr. McNeill declaimed against some of the current worldly maxims and questionable practices in business as dulling the edge of spiritual life and leading on to fainting faith. Then it is, when the day is long, the foot weary, and the clouds heavy, and the road rough, that the devil (with his characteristic meanness) whispers, "It's no use; give it up. God has forgotten you." "I shall one day perish by the hand of Saul." One who was no poet, but an adept at doggerel, might express David's feelings in words like these:—

> God said that He would raise me,
> And set me up on high;
> But mighty Saul he slays me
> In howling Engedi.

David's psalms are among the choicest heritage of saints; but no psalm was born that day when he was in the blues at Engedi.

Thus sharply put, the folly of unbelief became obvious; for Saul could not be mightier that God; and if God had anointed David king, his purpose must stand. Christian men are not bound to make a fortune, not bound to get on; but they are bound to hold on to God and a good conscience by a living grasp of God.

The evening meetings, as the week went on, wonderfully deepened in intensity and evident grip. The audience increased night by night. From the wide residential districts around Manchester, whole companies have come—often by special conveyance—from churches, chapels, Sunday-schools, halls, Christian Endeavour societies, P.S.A., and P.M.E. (an arrangement of initials which greatly puzzled Mr. McNeill when he had to mention it) contingents have arrived to swell the gathering. Broadly speaking, the hall has been filled, not so much by bill-posting as by personal effort and real pains-taking in inducing people to come, and in making it easy for them to come.

Mr. McNeill has dealt with simple Gospel themes, chiefly in narrative form, such as "The three recruits" (Luke ix. 57-62), "Zaccheus (Luke xix.), "The four carriers and the palsied man" (Mark ii.), but for many Wednesday evening was signalised by the vigour and vividity of his outspokenness to indifferent Christians. His subject was the message to Laodicea (Rev. iii. 15-20), and he declared the letter must be delivered to the address on the envelope, and that is, in this case, the churches. Terrible was his description of the well-ordered, well-regulated church, everything spick and span, with its popular minister, its fine choir, its pews crowded by the best people in the town, "the weel-daen, the weel-spoken, and the weel-put-on," in the expressive Scotch phrase; yet all the time the Christ (whose name is over the front) is outside knocking at the door, and his demand for admission is resented as an intrusion. The preacher's intensity of purpose, his evident deep feeling and conviction that it was God's message, made it impossible for any to take offence, but to a quiet looker-on it was perfectly obvious that many were being cut to the heart, seeing themselves and their religious lukewarmness in a new and startling light. Nor did it end without an effective presentation of the way of return, and of the Gospel message.

SUNDAY IN SALFORD.

It seemed to many a daring thing to risk taking Regent's Theatre for the second Sunday's service. It is, for one thing, of great size—holding from three to four thousand. It is in a new district, practically untouched by the interest aroused during the past week. But again faith and united effort have met full reward. In Cross-lane, Salford, we found ourselves in the heart of a vast mass of the labouring and industrial classes. Would they respond to the invitation? Would they come in numbers sufficient to make a fair show? They did. In the afternoon the great house was full. In the evening it was packed — standing and sitting — and hundreds (the doorkeepers said "thousands") were turned away. There can be no doubt that these great gatherings were largely due to the splendid way in which clergymen, ministers, and leaders of all kinds in Christian work have co-operated. To walk up the Regent's-road is to find oneself in a region of P.S.A.'s. Chapels are numerous along the road, and each one has bold announcements of its P.S.A.—a movement which has taken hold here. Now most of these, as well as Bible classes, mothers' meetings, and all kinds of working-class services, were closed for the day, and the members sent off to the McNeill meetings. I pause to mention this, for it is of importance to workers elsewhere. Hearty, unanimous, genuine co-operation on all hands has brought the people. And, of course, having heard this racy preacher, they want to come again—that we all know, but I have been indicating the means whereby the general interest is awakened, rather than dilating on the attractiveness of the evangelist, who would not thank me for personal praise.

It may be noted here that the large choir has lent effective service, and has done credit to the friends who have taken pains in the training of those willing to aid in the singing. Some of the newer pieces in the "New Hymns and Solos" have certainly been popularised, and the choruses have caught hold grandly. One must not attempt to name any particular secretary, leader, or helper in any way; for to specify the most prominent would be to ignore hosts of others who in their assigned posts have rendered equally assiduous service. They are co-operating for the glory of God and not for the praise of man.

A few words as to the services themselves. In the afternoon Mr. McNeill spoke on the healing, in response to her touch of faith, of the poor woman (Mark v.) who had spent her all on doctors without beneficial result. His leading ideas, at which he hammered with all his verve and vigour, were the helplessness of man to save, the simplicity of faith itself, and the personal profit of open confession—such as the Lord, in his wisdom and love, brought the healed woman to make.

In the evening Mr. McNeill took another Gospel narrative for his theme; the young rich ruler (Mark x.), dwelling mainly on the complacency of one who supposed himself to have kept the law, and the way in which the Saviour made it clear that "by the works of the law no flesh is justified," and that He only is "the fulfilling of the law unto righteousness, having met in full the demands thereof." It may be well to illustrate how this evangelist sometimes clenches home his Gospel message by giving here his final appeal.

You have heard my message, nay, God's message to you. Oh men and women, what are you going to do with it? If you reject it you will be harder in heart and nearer the devil than before; but you will be nearer Christ if you accept Him, and "whosoever will let him take"; will you? Come as you are — but as a matter of fact you must come as you are; you can't come as anything else.

In this closing moment, with the Lord beside you to save, and I wonder that his day of mercy still lasts for some of you, cling to Jesus, trust Him, fall at his feet. As honest men and women, enlightened by his Gospel, say now: "Lord, I do, I must take Thee at Thy word, and trust Thee, as my Saviour this night." On his word, I say, "Thy faith hath saved thee, go in peace." "He that believeth on the Son of God *hath* everlasting life." H-a-t-h, HATH. It is yours, it is yours now. Don't go away without it. Don't look so foolish, so solemn, so rigid. Is it a great fact that you have taken Christ at his word? Then cling to Him, and go away with Him. Now, if you have decided in your heart, will you accompany it with an outward act? Just lift up your hand in token of your inward decision. If you refuse to accept Him you will remember this evening in the judgment day. I charge you, before you go to bed, give yourself to the Saviour. Don't lie down another night, on a Christless bed, laying your head on a Christless pillow, to pass on to a Christless eternity: who can tell how soon? Be sure you decide to-night, and decide aright—your future of weal or woe hangs on it. Take Jesus now and you will never regret it, never. I am going to ask Gipsy Smith to pray: who will hold up their hand to signify decision? Thank God there are hands all over the house (there were hundreds to all appearance). God grant that every one may mean a true honest decision for surrender to the present Saviour.

Thus closed with every evidence of large and blessed result the second Sunday of this three weeks' mission. Already there have been, as those in close touch with the movement know, many and gracious evidences of deep and cheering issues. Many have avowed a spiritual change, and apparently these are but tokens of widespread results yet to be found to the glory of God.

Dr. Comandi's Work. — In response to my letter in THE CHRISTIAN last summer, relative to Dr. Commandi, of Florence, several were led to show practical sympathy for him. The deficit is not yet made up, and this presses all the more heavily on one who is so peculiarly averse to debt. I have lately heard from him that owing to this, steps must be taken to curtail his work. I believe many would come forward and help in this emergency, if they knew how valuable the work is.

(MRS.) LEIGH BAYLY.

Park House, Farnborough, Hants.

Anglo-American Visit to Palestine.—At the end of February Dr. George C. Lorimer, of Boston, expects to conduct a party to Egypt and Palestine, and he may again visit England on his return. Dr. Lorimer desires that a British party might join the American contingent. Arrangements have been made to this end, and on March 6 a party from the old country will leave London to join the American pilgrims at Genoa, whence they will sail for the East. A Christian Convention will be held in Jerusalem. Ladies and gentlemen wishing to join the party can obtain particulars by sending addressed and stamped envelope to Dr. Lorimer, Oriental Tour, 73, Ludgate-hill, E.C.

From South Africa.

A LADY missionary in South Africa who had received from Mrs. Neethling, of Stellenbosch, copies of "Recollections of Reginald Radcliffe," and of two of Mrs. Shipton's books, writes to her:—

"Words fail to express the great joy and deep appreciation with which I received the three books. Those words, "Tell Jesus," have been such a comfort to me. So often I feel the want of more patience and love towards my pupils. And yet I never so truly realised that I could lay all my weaknesses at Jesus' feet, as when those words caught my eye, 'Tell Jesus.'"

Mrs. Neethling also writes:—"I have received a large number of letters from missionaries, saying that the reading of Mrs. Radcliffe's 'Recollections' had been blessed to them; also from young lady teachers, most of them living far away on lonely farms, to whom I sent a couple each of Mrs. Shipton's books.

"We have reason to believe that the work of Mr. Wishard and Mr. Donald Fraser, and the Conference held here in July, have been a great blessing to our young people. We are now looking forward to the visit of Dr. Clark, of the Christian Endeavour; so the Lord does not forget to send spiritual refreshment to our poor distressed land."

Work in Bible Lands.

SIR,—There seems to be an impression in some minds that evangelisation work in Asiatic Turkey is checked, or at least suspended, by recent troubles, and that consequently funds for this, the supreme object of our Society, are not needed as heretofore. This is a mistake. None of the American missionaries have been withdrawn; not one of the chief stations is abandoned; nearly 200 of the native pastors and preachers are still left to labour in the Gospel; hundreds upon hundreds of school teachers and Bible-women are at their post. The colleges are started afresh with numerous students; schools are resumed and children crowd in; congregations gather for worship and hearing the Word; the poor people hunger for the Gospel.

One of the bravest workers in the field writes these remarkable words, "We are grateful for your sympathy to this wretched land, and trust that you will feel that relief work is not finished. More than anything else, perhaps, we need money for opening evangelical work in new places, as well as supporting that long begun. On every hand, even Gregorians, beg us for preachers and teachers."

Asia Minor, however, is only one portion of our Bible Lands field, the other portions—Greece, Macedonia, Persia, Arabia, Syria, ask our aid earnestly, and they need it for medical work, orphanages, mission schools, and for furthering the evangelistic endeavours of the native churches by their own pastors and members. I am sorry to learn how the fund for our regular work has been passed over and forgotten. We need £1000 for that work. Rev. W. A. Essery, 7, Adam-street, Strand, London, W.C., is hon. secretary.—Yours most earnestly, KINNAIRD.

The Famine Stricken in India and Persia are exciting the compassion of many. Recently, at the School for the Deaf and Dumb, Llandaff, Mrs. Melville explained the condition of things, to the great interest of her juvenile protégés. A collection was promptly made, and though the little folk are all poor, they willingly gave of their small savings, the sum of £1 10s. being raised, to be divided between this object and the relief of the suffering Nestorians. Thus, it would appear that those who, by a physical privation, come under the influence of loving sympathy, are not slow to respond to an appeal to show a like kindness to others in deep distress. The example set at Llandaff may suggest to other teachers a way to add a new luxury to the lives of their pupils.

Facts about Armenia.—Under the care of the International Association of the Friends of Armenia, the International (Armenia) Bureau has been re-opened and re-organised. It is of the first importance to continue the work of spreading the most recent information and circulating up-to-date literature on the subject. The Bureau is established at 3, Bridge-street, Westminster, where Blue books, histories, travels, pamphlets, and leaflets on Armenia are for sale, and a small reference library of more expensive works and maps is maintained. It is desired to raise a sum of money for the maintenance of the Information Bureau and the cost of the preparation and circulation of literature.

A Village Mission.

AT the Gate House near the village of Buxted between Uckfield and Groombridge there has been carried on for upwards of three years a most successful work for God. It stands at four cross-roads, about two-and-a-half miles from Buxted Station and a mile from the hamlet of Hadlow Down, in one of the most lovely parts of Sussex.

Some six years ago, Mr. Henry Donkin bought a small farm with a gentleman's residence. It was laid upon his heart to do something for the evangelisation of the people. He erected an iron building on his own estate to seat 200 people. From the first numbers came, some out of curiosity, others because they hungered for the word of God. An earnest Christian lady was engaged to visit the people, distribute tracts, and aid Mrs. Donkin with the various meetings and other work. Besides the public services there is a large Sunday-school, a mothers' meeting, band of hope, Christian band, prayer meetings, cottage services, a large circulating library, and other agencies of a benevolent and evangelical character.

The change that has come over the people is simply marvellous. Conversions have been frequent, and some of them of a most remarkable character. The place is often crowded with eager listeners to the Word of Life. They come, in all weathers, immense distances to join in the hearty services. When the building was first opened it was no uncommon thing to see bands of young men loafing about the place to laugh and jeer, and if they came inside it was to disturb the congregation by an early and noisy departure. These have all been converted, or silenced by the rebukes of awakened consciences. The conversion of some has been most striking, and they have become manifest monuments of the transforming power of God.

The work is being prosecuted with vigour, and the Gospel is preached with signs following. At first the expenses were defrayed almost entirely by Mr. Donkin, but now the people themselves feel it a privilege to contribute according to their ability. There is every token of permanent success. Are there not others of the Lord's servants who can undertake similar work in our needy villages?

J. T.

Revival in Ipswich.

THIS town has recently witnessed the beginning of a work which promises to have far-reaching influences. Last summer a gentleman gave up his business, and devoted himself wholly to the Lord's work. In conference with friends associated with the various churches, it was decided to hold in a large hall a monthly meeting for the deepening of spiritual life. A Prayer Union was formed, which a large number joined.

From the first the meetings were well attended, and many gained the new joy of a fully surrendered life. Especially was this the case when Rev. R. Middleton, of Norwich, visited the town. On Jan. 14, the fifth meeting was held in the largest hall in the town. A good audience gathered both afternoon and evening, when Rev. G. H. C. Macgregor, of Notting Hill, gave addresses.

Scarcely a day passes without some testimony of blessing received at these meetings. Churches in the surrounding country districts are also feeling the effects.

T. A. C.

Sandwich Men.—The Bessbrook Institution has opened its third house, at 28, Orde Hall-street, Great Ormond-street. It will supply all that a man wants in private apartments, and will furnish that comradeship and elevating spirit of home association which count for so much in the rebuilding of character.

Stratford Conference Hall.—The annual meeting of the Men's and Women's Mizpah Band was held on Thursday last week. After partaking of tea, Mr. Boardman took the chair, and in a short, earnest address urged that "the trivial round—the common task" should have the King's stamp upon them. The report for the year showed a gross membership 476; 255 open-air meetings had been held, also eighty-seven meetings in mission halls, etc., 100,000 tracts distributed, and 114 pledges taken. Mrs. Fox Butlin congratulated the members upon the result of the petition to the Town Council, re refusing a liquor licence to the Stratford Theatre. 2000 signatures came through the Conference Hall. Mr. William Noble then gave a lively Gospel temperance address.

THE EVANGELIST.

The Gospel Life-Belt.*

By the late C. H. SPURGEON.

I READ, in an American tract, a little sketch written by a gentleman who, having often to cross the great lakes, was in the habit of providing himself with a life-preserving belt in case of need. One night, while he was asleep, an alarm was raised, and he rushed on deck with his life-belt round him, but found that there was no cause for fear. He went downstairs again, and as he lay in bed he had something like a dream, though it was really a waking reverie, and it took this shape: He thought he was on board the great vessel in which all of us are floating on the broad sea of time and that a great and terrible storm came on. There were some men on deck with life-preserving belts round them; they had been laughed at while the weather was calm and the sea was smooth; but as they stood there, with the vessel rocking and the timbers straining, there was none to mock at them, but many who greatly envied the quiet peacefulness which rested on their countenances. You know who these men are and what is their protection. Faith in Jesus is the great life-preserving belt; let the tempest come when it may, faith in Christ will enable us to swim through every flood till we reach the happy shores of heaven.

As this gentleman stood on the deck, and looked about him, he heard one man say, "I was going to buy one of those belts; I lived just opposite the shop where they were sold; and I was often told by friends that I had better get one at once, and I meant to; but I put it off, and started just a little too late to get it, so I was obliged to come without it, though I meant to have one." The gentleman saw this man washed overboard, as the others were who had not the life-belt, and his good intention could not save him. No doubt there are many here who have meant to get the spiritual life-belt, and they mean to do so now, so they say. Ah! heaven is being filled with people who have believed in Jesus, and hell is being filled with people who *meant* to believe in Jesus, but did not. That is the difference between the two classes, but what a difference it will make between them when they come to die! These are the people who crowd the corridors of perdition, men and women who *meant* to trust the Saviour, but who never did it. They lived just opposite the places where these life-belts were to be had, and they meant to have had them, but they had them not when the last great storm came on, and so they were lost, and lost for ever!

There was another man who said, "I have been across this sea so often without a belt that I thought I would run the risk once more." He, too, was washed away; and there are some of you, my hearers, who say, "I have lived twenty, thirty, forty, fifty, sixty, or seventy years, and I am not dead yet; I will run the risk for another year." Really, nowadays, nobody seems to grow old. You meet a man of seventy-five or eighty, and he thinks that he will be old some day, but he has known somebody who lived till he was ninety-nine, and he thinks he shall reach the same age. I have heard of an aged farmer who wanted to buy his neighbour's field. He was eighty, and his neighbour was five years younger; so, when his neighbour would not sell him the land, he said to him, "Ah, well! never mind; you are an old man, and I can buy it when you are dead!" That is just the way people talk. "All men think all men mortal but themselves." Here was a man who was five years older than the other, yet he was going to buy the field after the younger man was dead! It is such people who say, "I have been sailing over this sea so long without a life-belt, I will risk it still longer." Thus they also are lost!

There was another one on board who had a life-belt, and he seemed very pleased when he put it on, but when the waves washed him off the vessel he floated for a few moments, and then down he sank. The fact was, his belt was a counterfeit; somebody had told him that the other sort was so very expensive, and here was one that looked even better. True, there was a whisper that it would not stand the needful tests; but the man did not care much about that, for his belt looked as good as the genuine one, and he had the credit of standing with those sensible people who had the true thing, so it answered very well *until he came into the surging sea.* So there may be some of you here who have counterfeit life-belts. You are members of the church, you come to the communion table, and everybody respects you. Ah! but, with a sham religion, how will you do in the swelling of Jordan? What will you do when heart and flesh fail? Oh, ere it be too late, may God take away from you the sham, and give you genuine godliness—a new heart and a right spirit!

I rejoice that there are so many here who have on the genuine Gospel life belt. Standing in Jesus Christ, they are not afraid. They can without a tremour face floods or flames, and the devouring deep; they can even be—

Fearless of hell and ghastly death,

Knowing that they shall be safely landed on heaven's peaceful shore, to go no more out for ever.

* Extracted from No. 2500 of The Metropolitan Tabernacle Pulpit. 1d. (*Passmore and Alabaster*)

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NOTES.

At the Great Assembly Hall in Mile End-road, Brothers Weaver have been busy through January preaching and singing the Gospel. During the first week nearly a thousand Christians gathered nightly for prayer. Subsequently the Gospel message has been sounded out each evening, by the elder brother in earnest speech, and by the younger, in sweet song. There have been many interesting cases of decision. On the Saturday evenings of the month special efforts are being made by processions with music through the neighbourhood to draw in the careless outsiders to the meetings.

The special mission service in Belfast, began some months ago by Rev. Henry Montgomery and his staff at the Shankhill-road Mission, has been crowned with large success. Courts, alleys, and common lodging-houses were visited during the New Year holidays, and batches of the very poor have been fed, clothed, and spiritually admonished. The faith and zeal of the workers have been rewarded in the reclamation of drunkards, the restoration of prodigals, and the conversion of others. Mr. Montgomery's congregation are not only working, but giving towards the prosecution of this effort. On a recent Sunday they subscribed £1200.

A twelve days' mission by Mr. E. P. Telford in Sunderland has resulted in a gracious revival. The evangelist is now at work in Newcastle-on-Tyne.—Mr. J. Harris, of the Evangelization Society, has seen not a little blessing in a fortnight's mission at Piddington, Oxon.—Pastor Owen Tidman has been preaching the Gospel in different parts of Monmouthshire and Glamorganshire with much blessing.—Mr. Henry Thorne has had an encouraging eight days' mission at Rev. Samuel Hester's church, St. Thomas-square, Hackney.

Mr. Moody has entered on his Boston work with much energy, and the meetings in Tremont Temple are very largely attended. He is addressing himself chiefly to the Christians with a view of stirring up the Churches to greater effort for the evangelization of the unchurched masses. Mr. J. H. Burke is leader of the song service. Rev. Sam Jones took part in one of the early meetings.

In New York the work at Cooper Union continues under the guidance of Rev. A. C. Dixon. The Christians of the city have been stirred up by Mr. Moody's visit; efforts will now be made to reach the unconverted with the Gospel message, with various friends to help with the preaching. Mr. Sankey has charge of the praise, and holds the audiences with his solos, throwing in now and then an incident or Gospel appeal.

Dr. L. W. Munhall's mission in Ottawa has been marked by Pentecostal times of blessing. The vigorous Bible expositions are much appreciated.—Rev. G. C. Needham has been at work in Brooklyn for some months past.—Mr. John Currie is assisting in the Philadelphia campaign.

At the Aldersgate-street noon prayer-meeting on Monday two Irish missionaries told of the work they are engaged in for the Irish Evangelical Society and Congregational Home Mission. Rev. A. Mackinlay spoke for the South and West; and Mr. Hugh Brown, of Newry, told of the wonderful blessing upon the country stations where Rev. Thomas Whiteside and he are seeking the perishing. Hearts were gladdened by the testimony, and prayers for Ireland were offered by several friends.

An interesting eight days' Gospel mission was brought to a close on Sunday last at the Congregational Church, Orange-street, Leicester-square. Mr. H. Smith (formerly of the Jubilee Singers) was the missioner. The mission work connected with the church is of growing interest.

Speed the Gospel.

Far beyond the ocean's foam,
In the prairies of the West,
Where the painted Indians roam;
Warlike passions in their breast;
Let mankind the Gospel bear
In this opening glad New Year.

Where Aurora flashes bright
Over tracts of endless snow,
And beneath its lurid light
Walks the fur-clad Esquimaux;
Let mankind the Gospel hear
In this opening glad New Year.

Where on India's burning soil,
Many a weary dark Hindoo
Wears his strength in ceaseless toil,
With no hope of heaven in view;
Let mankind the Gospel hear
In this opening glad New Year.

Where the sons of Ishmael ride,
Fearless o'er the desert sands;
Where rich Jews their treasure hide,
Exiled in a thousand lands;
Let mankind the Gospel hear
In this opening glad New Year.

Where the opium smoker lies,
Wrapt in clouds of deepening gloom,
Never from his couch to rise,
Save when carried to the tomb;
Let mankind the Gospel hear
In this opening glad New Year.

Where the islands of the East
Stretch towards the rising sun;
Where Papuans vilely feast
On the spoil their spears have won;
Let mankind the Gospel hear
In this opening glad New Year.

Where the negro drags his chains,
'Neath the scourge that drives him on;
Through the bush and o'er the plains,
Every hope of freedom gone;
Let mankind the Gospel hear
In this opening glad New Year.

Where the demon drink incites
Britain's sons to deeds of shame,
And each pleasing prospect blights,
Branding with the drunkard's name;
Spread the Gospel far and near
Through this bright and glad New Year.

Clevedon. W. Kitching.

Young Abstainers' Union.

A cheery and hopeful tone pervaded the annual meeting of this organisation, held in the Lower Exeter Hall on Saturday afternoon, the president, Mr. T. F. Victor Buxton, in the chair.

Some months since the Union came to a crisis in its history, and the question was considered of merging it with one of the other existing temperance societies. After prayer and conference, however, it was determined to carry it on on the old lines. Miss Annie B. Salmon, who has been devotedly working as honorary secretary for several months, was able to report that during the past half year the Union has been passing from the condition of passive existence into one of aggressive action. Enough has already been accomplished to cause the liveliest hopefulness for the future. The members support two cots in the children's ward in the London Temperance Hospital.

Hearty words of counsel were spoken by Mr. Buxton, Mrs. W. S. Caine, and Messrs. Gwynne, J. E. Budgett Meakin, J. T. Rae, and Chas. Wakely, the addresses being interspersed with sacred music.

Dr. Barnardo's Homes.

YOUNG HELPERS AT THE ALBERT HALL.

THE work carried on in connection with these Homes has long since assumed a national, not to say an international, character. From its wide scope it furnishes wonderful contrasts. Anyone attending first the recent Waifs' Supper at the Edinbro' Castle, and then the exhibition of Saturday afternoon at the Albert Hall, and looking "on this picture and that," could not fail to be struck with the changes that are produced by the operations of the Mission.

In these latter days science is laying hold of what used to be deemed utterly waste material, and turning it into valuable social products. In like manner Dr. Barnardo, as a true and up-to-date Christian scientist, is laying hold of raw humanity, which in the olden time was thought only fit to be "cast as rubbish to the void," and he is manufacturing out of it some of the fairest specimens of young manhood and womanhood.

These Albert Hall displays for the benefit of the Young Helpers' League, show Dr. Barnardo's work in its brightest aspects, and they are therefore singularly enjoyable. The vast auditorium at Kensington Gore was well filled on Saturday, and the audience were more than repaid for their presence. There were most of the old attractions, and a few decided novelties, but every item in the lengthy programme was a testimonial to the thoroughgoing nature of the training these boys and girls receive, and to the care shown to fit them for future lives of happy usefulness. We cannot describe in detail the song, the instrumental music, the drill, or the gymnastics of the children, but we imagine that if the "Young Helpers" themselves had been the performers instead of spectators, they could scarcely have done it better, if so well.

Canon FLEMING presided, and, though he did not make a speech, his fine recitation of Bishop Bickersteth's poem, "Wanted, Men," was in itself a telling argument for such work as the Homes are doing and illustrating. The Duchess of Somerset was present to receive purses for the work, and to distribute badges or crowns to the most distinguished of the Helpers and the gymnasts. A "tour by limelight" through the varied branches of the work of the Institution, and some diverting "animated photographs" on the screen, brought to a close a very pleasing and enjoyable afternoon. We hope the meeting will result in many recruits to the ranks of the "Helpers."

The Coming Revival.

IN the current issue of *The Homiletic Review*, Dr. C. H. Payne, of New York City, begins a series of articles on "The Coming Revival." He is under the impression that the American Church is on the eve of a revival epoch unprecedented in her history.

Setting forth its characteristics, he holds that the revival that is needed will be a revival of original Christianity—a realisation of Christ's own type of Christianity; also a revival of righteousness of life, individual, corporate, social, and civic. Dr. Payne believes that, more than ever before in the history of the Church, the subjects and the agents of the revival will be young people, banded together in leagues, societies, and unions, and that the revival will introduce an awakening of missionary zeal and activity such as the world has not seen since Apostolic days.

The characteristics desiderated for America hold good for the Church in all lands. Many are longing for revival; with prayer and work, a setting of the heart on God, and a proclamation of his truth, it will assuredly be realised.

Work among Lepers.—The "Occasional Paper" of the Mission to Lepers has given place to a monthly entitled *Without the Camp*. The first number gives particulars of work in different Eastern lands among these sorely afflicted members of the human family.

Medical Missions in India.

THE North India School of Medicine for Christian Women was started in Ludhiana a little over two years ago. Dr. Edith Brown, the principal, is supported by a small but well-qualified English staff.

A very earnest appeal on behalf of its operations comes to us from Miss Harriet Crawfurd, of Meerut. The skill of women doctors in India, she says, is now so fully recognised that the demand is far beyond the supply. Crowds daily visit the hospitals and dispensaries, where the energies of the staff are fully taxed to cope with the work. Then there are multitudes of women in secluded homes who would welcome a lady doctor and gladly pay for help and advice.

In this school at Ludhiana the great desire is to train up native women for the work. No religious instruction is given in the Government hospitals, and native Christian girls can better be trained in such places as the North India School, which is quite unsectarian. Additional fully qualified lady doctors from this country are urgently needed; one has lately sailed. Qualified assistants and nurses are also required.

Miss Crawfurd appeals to her English sisters to devote their young lives to the blessed Christlike service. She also suggests that, in cases where Christian women cannot, for sufficient reasons, go to India, they might pay for the cost of sending a substitute. One friend of the work is paying for the education of a substitute, and giving her a university medical training. The overwhelming needs of India's women, spiritual and physical, are pleas that ought not to be resisted.

Miss M. W. Brown, 23, Cameron-road, West Croydon, is hon. sec. for the London committee.

Anti-Infidel Crusade.

MR. W. R. BRADLAUGH writes:—"Since the closing of the notorious Hall of Science, the headquarters of the infidel party for thirty years, unbelievers have responded very liberally to an appeal for funds to send atheistic lecturers to all parts of the United Kingdom. We have made this movement to a very large extent abortive, through having the hoardings of the towns visited posted with big bills, 'Beware of Infidelity,' and thousands of our leaflets have been given away at the meetings.

"This method of warfare, while it effectually holds infidelity in check, is very expensive, and unless help is at once forthcoming, the work in which I have been engaged for more than twenty years must cease, as in addition to this burden I am still indebted £50 (balance of the legal expenses incurred in defending the action brought by the atheistic party), the sequel of which has been the closing of the Hall of Science. As infidels readily supply their leaders with funds for the purpose of attacking Christianity, I feel it is only necessary to make this pressing need known to have it supplied."

Mr. Bradlaugh would be pleased to visit any place where infidelity is at all prevalent, either to lecture or conduct evangelistic services. A friend has offered to give £5 towards this fund if nine others would give a like sum, or £50 is subscribed without delay. Mr. Bradlaugh's address is 70, King's Cross-road, W.C.

A Cheering Work in France.

A LADY who is known to us, but who desires to remain anonymous, writes from an ancient market town in France:—"In the sixteenth century this was a stronghold of Protestants, but in the civil wars of that time the town was burnt and the Protestant pastor with it. Since that martyrdom no pastor or missionary has ever visited it. My husband and I feel it our solemn duty to do all we can for the advancement of God's Word in this town, as He has certainly directed our steps hither. At V—— M—— we had some benches which we used to put in our large kitchen for meetings. We put them in an empty room here, and sent out invitations. The first time eighty-four came, the number increasing each time till last Sunday 450 came to a whitewashed brick-floored room we hired. But we had only seats for seventy.

"I asked a lad here lately if he had ever read the Bible. He replied, 'What is that? Is it a newspaper?' This is the kind of ignorance that reigns in this now dark region, where three centuries ago the grand church of this town used to be filled with Protestant worshippers. The same persons have come again and again, and seem very attentive indeed; and have asked us to lend them Testaments to read at home, which we have gladly done. My husband had given notice to the *sous prefet* that he would have these meetings, and this magistrate sent for him and after asking him many questions, said, 'You have my hearty sanction. I see it is for the good of the people, though I myself am an atheist.' He ordered the Commissioner of Police to aid us if necessary. We are just able to keep ourselves and pay our own rent, but we are quite unable to buy more seats. Those we have were given us by a lady, since dead. We want to get at least two hundred more seats, for we cannot expect people to attend a meeting and have to stand for two hours. Besides, there are the aged to consider. We open our hearts to your readers, and should be greatly cheered if they would send through you £18 or £20 for this purpose, each bench costing about eight shillings."

Messrs. Whittle and Stebbins.

THE meetings of Major Whittle and Mr. and Mrs. Stebbins in Edinburgh and district have closed. The final meetings have been full of interest and encouragement.

The meeting in the Free Assembly Hall on Sabbath evening was a memorable one. Dr. J. H. Wilson, of the Barclay Free Church, delivered an address reviewing the blessings that had come to Scotland during the past quarter of a century—from the first memorable visit of Messrs. Moody and Sankey to the present time. His testimony to the far-reaching influence of Mr. Moody's work was deeply interesting. Dr. Wilson also spoke with great heartiness of Major Whittle's recent meetings in Edinburgh and of his work on behalf of the prisoners in the Scottish gaols.

Major Whittle's closing address was from the text, "Christ died for our sins." At no time has he spoken with greater spiritual power and evangelistic point. The address was followed by a large after-meeting. Already, as the result of this meeting, there have been conversions and noble confessions of Christ.

Mr. and Mrs. Stebbins have greatly endeared themselves to the workers in Edinburgh by their whole-hearted consecration to the work.

The visits which Major Whittle has made to the Calton prison in Edinburgh with the hearty co-operation of Captain Christie, the governor, and Rev. Mr. Campbell, the prison chaplain, have been productive of much blessing. The evangelists now proceed to Kilmarnock, Greenock, Dumfries, Airdrie, Aberdeen, and Thurso; after which, Woolwich claims them between April 18 and 30. They are to be in London during May.

The late Mr. Gordon Oswald.

THE continental papers publish tributes to the memory of Mr. James Gordon Oswald, who died recently at San Remo, as reported in our last issue, at the advanced age of 79. In *L'Eglise Libre* (Montpellier, Hérault), we read:—"Many Christian missions in England and on the Continent, more especially the Evangelical churches of Italy, have sustained a great loss in his departure. A Scotchman by birth, this distinguished Christian year by year passed the winter at San Remo, and one of his chief activities was the diffusion of the Gospel in Italy. In this he laboured personally in various ways, but he also interested himself in the promotion of God's kingdom in France, and gave largely in aid of our evangelisation societies. And the manner in which he gave enhanced the amount of his offerings.

"Mr. Oswald was one of those men with whom it is impossible to associate without edification. The Christian sweetness, calm, and benevolence of his bearing told what was within, and revealed a deep piety, an habitual communion with God. In the *Italia Evangelica*, Sig. Petrai, pastor at San Remo, writes that Mr. Oswald died in the Lord's own peace, surrounded by loving friends, his cousin and his son having been with him for several weeks. His remains have been laid to rest in the beautiful land which he loved so much, and for which he prayed so fervently. May the memory of his life and faith stimulate those who mourn his loss, to serve the Saviour as he did."

The Great Chicago Mission.

THE nineteenth year of the Pacific Garden Mission has now closed. The meetings held every night during the year were attended by more than 200,000 persons in the aggregate, and were larger than in any previous year. As far as can be judged not a meeting has been held without conversions. The audiences range from four to five hundred, and embrace persons of every race and strangers from every part of the country.

The mission, through correspondence with those who have been blessed by it, is in close touch with almost every part of the English-speaking world. Through these converts, who do not forget the influences which reached them, and who are striving to serve the Master in the place where their lot is cast, the mission is making its power felt more widely year by year. The mission has certainly solved the problem how to reach and hold the masses. It is by the simple, hearty, friendly, and honest preaching of the Gospel.

Situated in darkest Chicago, with no attempt to conceal the hatefulness of sin and the wretchedness it invariably causes, it finds

EAGER LISTENERS

night after night, and witnesses constant proofs of the power of the grace of God to change the human heart, as its managers say, to exhibit the same transforming power as is described in the Gospel of John and in the Acts of the Apostles. Two Gospel wagons are now carrying the message of life every evening to different sections of the city, and are reaching six or eight hundred persons every day.

Visits to the Bridewell and the prisons and to the sick in hospitals have also become a prominent feature in the work of the converts. The Sunday afternoon meeting for the study of the Bible has drawn together a class of nearly one hundred, men chiefly, in which many are trained in the skilful use of the Scriptures. A bureau of information through which inquiries are made for long-lost friends or relatives seems to meet a pressing want.

While no one can estimate the amount of good the mission has accomplished in

THE WAY OF WINNING MEN

for Christ, it is recognised by city officials as a crime-preventing agency and as such worthy the support of all order-loving people. The cost of the mission the past year was a trifle over 6200 dols. Of this sum about a quarter came from Mrs. Colonel Clarke, the superintendent, who in addition to giving her time to the mission is by far the largest contributor to it.

On a recent Monday morning the ministers listened to an account of the work of this mission as furnished in the words and appearance of three of the men who have recently been converted in it. Each one of them had fallen low, but by the grace of God was brought to a consciousness of his real condition as a sinner, and led to break away from the power of sin and enter upon the service of God. All of them are now in positions of trust, and are earnest in their efforts to help those who are still

IN BONDAGE TO SATAN.

One of the three who addressed the meeting was an ex-convict, another a reformed drunkard, who, with his wife, is keeping a home for the rescue of erring women, and the third an Irishman, who from great wealth and high social standing in his own country had been brought, by the loss of property and his own habits, to a condition in which he felt himself an outcast and a disgrace, not only to his family, but to human nature.

The story of the conversion of these three men and the account of the work they are now doing ought to be repeated in as many of our churches as possible. It would convince those who may have begun to think that one's faith is a matter of indifference that there is nothing so true as the Gospel, and no means so certain to help men to their feet as the bold and constant proclamation that the wages of sin is death while the gift of God in Jesus Christ is eternal life.—*Congregationalist* (U.S.A.).

Theatrical Tea Meeting.—Mr. William Forbes held one of his meetings for theatrical women on Friday last at Waterloo-road Chapel. After tea, hymns and solos were sung, and several addresses were given.

The Death-Bed of Elisha.

A BIBLE STUDY.

(2 Kings xiii. 18.)

THIS is a truly pathetic scene. The prophet who for more than sixty years had been identified with the fortunes of his people lay dying; yet his interest in the progress and prosperity of the Church of God was increased, not diminished. We last heard of him anointing Jehu (ch. ix. 12). Since then he must have been a quiet but interested watcher of events, most probably a constant "witness" for God, but of this we know nothing certainly.

By the side of the dying man of God stood Joash, the King, an unattractive personality, yet not without symptoms of good, in that he was affected by the calamities, real or apprehended, that beset the people of God (v. 14). When godless men are not indifferent to the state of God's people, there is much hope for them.

We can learn several lessons from this incident.

1. The death of leaders is not to mean inaction, but energy. We are not to be paralysed by fear or apprehension because "the chariot of Israel," etc., as we think, is taken away. But the future action is to depend on the command of God, not our own idea of what is right and suitable.

2. Let us view this story as a parable—The Bow and the Arrows, v. 15.

(*a*) *The Bow* is the picture of the Life, with its possibilities of action under proper direction, but useless unless wisely managed and adapted for its purpose. "Take"—lit., "Let thy hand pass over," or "stretch"—"the bow," cf. Gen. xlix. 24 (Joseph's well-employed life). Here is our first lesson. Examine your life carefully; pass your hand over it prayerfully, conscientiously, deliberately. Is it filled for use?

(*b*) *The Arrows.*—These are the powers and opportunities of life. The quiver is very full, but let us take a few arrows and see if they will fit on our bow. There are faith (1 Th. v. 4), love, hope, self-denial, self-forgetfulness, courage, patience, endurance, sympathy, self-reliance, etc. How do these fit on to our bow of life? Let us pass our hand over it and see. Then there is another arrow every Christian should shoot—the word of God—its warnings, promises, invitations, comforts. Do these often fly off our bow?

But note again, there were three steps to the victorious action.

(1) *Taking the Bow*, v. 16. An honest determination to act, an obedient avowal that the bow should be examined and stretched.

(2) *Opening the Window*, v. 17. Looking out for the sphere of action. Where can we best use these arrows from the consecrated bow?

(3) *Shoot*, v. 17. Vigorous action, not simply idle contemplation. It is no good examining our bow if we do not intend to use it.

But let us not overlook one all-important truth, namely, *the power came through the Prophet's hands being* on the King's hands. So it must be God's power over us, controlling us, guiding us, in our actions and intentions, if they are to be victoriously successful. (Ps. xviii. 34: cxliv. 1.) The king sought the prophet, who at the same time was yearning to bless, so we must seek God's guidance when we want to know the reasons of failure, the secrets of success.

And the seeking was followed by a *definite personal* act of *examination, determination, dedication*. When the means of victory were pointed out, they were employed (v. 17, 18). But the king failed to grasp how great was the blessing intended. *It was complete victory*, "even to consuming" (v. 17). Yet there was failure, the paralysing grip of unbelief stayed the king's hand. The unbelief of man limits the power of God, individually, congregationally (Mark vi. 5, 6).

In many ways we can miss a great blessing; through thinking little of the sign we may lose the things signified. Let us carry that thought into our Bible study.

If we use with faith in God the means He has provided us with, how great may be the results. Never let us forget—the want of greater success in the Church or the individual is with ourselves, not God.

W. B. Russell-Caley.

Walton Vicarage, Norfolk.

Santals and the Famine.

I SEE you occasionally have references in your valuable periodical to "The Indian Home Mission to the Santals," under the charge of Revs. H. P. Boerresen and L. O. Skrefsrud; a Mission that is now in its thirtieth year, and has been wonderfully owned and blessed of God.

In your issue of August 12 an interesting account was given of their "Industrial Santal Mission Colony in Assam," the population of which is composed of various tribes besides the Santals, amounting to 1986, of whom 1021 are Christians. Mr. Bahr, to whom reference was there made, and the leader and manager of the Colony, as you subsequently reported, died on August 26; he was a most devoted, earnest Christian, and his loss is deeply felt. Mr. Buncknoldt has taken charge in the meantime.

Our late beloved father, who passed to glory in May, 1894, in his ninety-fifth year, took a warm interest for long years in this Mission, and was the means of establishing committees in Edinburgh, Glasgow, Dundee, London, and Liverpool on its behalf; his action stirred up a deeper interest in Denmark, and there, as also in Norway and Sweden, are helpful committees. In his own house he had every month a missionary meeting, to which missionaries of various societies were cordially welcomed. Sir William and Lady Muir take a deep interest in the Mission, Lady Muir and her daughters having at one time visited Ebenezer. The number of Christians is now 9,721, if not more. In a letter of September last, Mr. Boerresen speaks of a blessed baptismal service held on the bank of a large tank, where all gathered, the Santal native pastor baptizing forty-eight converts from heathenism. The service lasted three hours, and was very solemn.

At a monthly gathering at Ebenezer, the head station, on Sabbath, Nov. 29 last, 2000 gathered at the midday service in church, and more than 300 partook of the Lord's Supper. The day was Mr. Boerresen's birthday, and in the early morning he was awakened by a chorus of about 400 voices joining in singing in Santali the old hymn, "Guide me, O Thou Great Jehovah!" It was a day of joy to the dear old missionary, who has now passed his seventy-first year.

As I am secretary and treasurer of the Edinburgh branch, I am seeking help in this time of need and famine. Mr. Boerresen wrote in November:—"The scarcity and consequent distress are daily increasing. The paucity of rain this year has caused a large proportion of the Santal *paddy* (rice) crop to *wither and die*, so that they will only be able to harvest four to six annas in the rupee. The need cannot but be very great here by and by, and will begin to assert itself with intensity about March, till when the small stocks of food may be expected to last. How I wish I could make my cry to all the friends in Europe heard, to arise and help! It is a very, very sad time before us. We can weep and cry to Jesus for his help and comfort, but if our friends do not come to our aid, what then? The Santal heathen's salvation is my greatest sorrow and anxiety. The need of the Christians, however, will be great indeed. Your blessed father used to say, 'Do not fear; the Lord will provide,' and the Lord Jesus Himself says, 'Fear not, only believe,' so we shall go on in in his strength, hope, and faith."

I may add, the Mission is under trustees.

M. J. M. Graham.

33, Queen's-crescent, Mayfield-gardens, Edinburgh.

Maritzburg, Natal.—The Y.M.C.A. has decided to increase the present accommodation by the continuation of the existing buildings to the street line, and by the erection of an additional storey. The committee having considered about thirty applications for the post of general secretary, Mr. A. W. Frodsham, of Lovedale, formerly of Bournemouth, was unanimously appointed. Regret was expressed at the resignation of the present secretary (Mr. W. Lucas).

The Birds' Nest.—We sometimes wonder whether in the multiplicity of appeals for help, and the ever-increasing number of charitable institutions, our old friend "The Birds' Nest" is being forgotten. We write this hoping it may meet the eye of someone who used to help and has lately forgotten all about it. We need just now £1000. Once before when we were in similar straits we called our friends together for prayer, and while we were praying—that very day—a friend in China was writing a cheque for £1000. (Miss) Ellen S. Smyly, Hon. Sec.

Kingstown, co. Dublin.

Letters to the Editor.

THE LORD'S SUPPER.

ARE FREQUENT "CELEBRATIONS" SCRIPTURAL?

SIR,—When truth is presented out of proportion it ceases to be truth.

In photography a hand unduly advanced in front of the figure becomes a monstrosity. Owing to the frequent recurrence of holy days in the Church of England during the first week of the New Year, the administrations of the Lord's Supper have been of very frequent recurrence. The times appointed being at or about 8 a.m. and noon, my attention has thus been specially drawn to the subject of frequent "celebrations."

(1) Is this custom Scriptural?

(2) Does it tend to edification?

I am aware that the infant Church was in the habit of "continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people, and the Lord added to the church daily such as should be saved."

Were these "signs following," viz.:—

(a) Christian union and fellowship.

(b) The voice of praise and thanksgiving.

(c) Favour with all the people.

(d) A daily ingathering, by the Lord, of sinners saved through the Gospel, visibly manifested as the result of daily service and "celebration," there would be no doubt regarding the Scripturality of the procedure, but I confess my inability to recognise any one of these "signs following," but rather in proportion to the frequency of these services is there not a marked absence of spiritual life and Christian love?

I have been struck in turning to the Epistles to observe that the Supper of the Lord is treated of only once, then indeed most fully and solemnly, and I am led to the conclusion that had frequent "celebration" been *the* means of grace appointed by God, which so many in the present day suppose it to be, we should have found frequent reference to it in all the Epistles, instead of its being mentioned only once in one Epistle—and the apostle Paul would hardly have written "Christ sent me not to baptize, but to preach the Gospel," but rather "Christ sent me first to baptize and then to administer holy communion."

Limiting myself to only some of the many allusions in the Epistles to the work of the ministry, I find that the preaching of the Gospel in all its fulness, and not the administration of the Sacraments, is the chief duty of the Christian minister.

"The word of faith which we preach."

"We preach Christ crucified."

"Woe to me if I preach not the Gospel."

"We preach not ourselves but Christ Jesus."

"The dispensation given me fully to preach the word of God."

"Preach the word."

The foregoing quotations suffice, I think, to establish my proposition.—Your obedient servant,

LIPWOOD.

[We believe that the word "observe," as applied to the Lord's Supper, is more in accordance with the general purport of Scripture than either "celebrate" or "administer." Both these latter seem to us to convey a meaning which we do not find in the Word of God, in connection with this ordinance.—ED.]

"BACK TO CHRIST."

DEAR SIR,—Mr. Spurr's able and timely article in your issue of the 7th inst. on the above subject raises yet another question. Apart from the authority which we attach to the writings of Paul, who never saw Christ in the flesh, and whose writings those who hold that the several penmen of the sacred Word were all under the personal inspiration of the Holy Ghost accept as of equal authority with any other of the books of the Bible, is it a fact that our Lord Himself really made no allusion to the sacrificial and substitutionary aspect of his death? I should infer that He did

(1) Because Peter, who all will admit was a personal friend and constant companion of Christ, evidently so understood the nature of the death on the cross. In his first Epistle, chap. i., 18 and 19, he speaks of redemption with the precious blood of Christ as of a lamb without blemish and without spot, and Peter was at any rate an intelligent Jew, and knew the full force and significance of his words.

Then in the second chapter, v. 24, he states that Christ his own self bare our sins on his own body on the tree, and that by his stripes we are healed, and in the following chapter, v. 18, he says that Christ died, "the just for the unjust," both tolerably plain references to the substitutionary character of Christ's death.

(2) Supposing there had been no mention of the atonement in the four Gospels, it would surely not follow that our Lord had made none to those who were afterwards to preach the glad tidings. And when we remember that He promised them the Spirit who was to teach them all things, and to bring all things to their remembrance, *whatsoever He had said unto them*, and that we are told on more than one occasion that they understood not at first what after Jesus was glorified they remembered concerning Him, we are, I think, justified in *inferring* that Christ taught the doctrine of the atonement.

(3) But as a matter of fact our Lord *did* clearly point to the view of his death referred to above.

Did He not compare Himself in John iii. 14 to the brazen serpent, and in v. 15, inform Nicodemus that faith should, by reason of his own coming death, give eternal life to those who would otherwise perish? Again, in John xii. v. 32, our Lord's "I if I be lifted up" confirms the allusion in the third chapter, and again accepts it.

In John x. 15, Christ says: "I lay down my life for the sheep, referring to his death as a *substitute*. How otherwise can we understand his references to "laying down his life for his friends," and others of similar import?

No, Sir, depend upon it when the great Baptist, who like Peter was an intelligent Jew, bore witness to Christ at the outset of his career as the "Lamb of God which taketh away the sin of the world," he too, knew what he was saying. We do *not* get beyond the atonement by getting "back to Christ."—Faithfully yours, W. W. P.

A Rich Man's Will.

THE following is an extract from *the Last Will and Testament* of SIR THOMAS MACLURE, Bart., of Redford House, Colinton, Midlothian, who died in 1893.

"WHEREAS, I have always been of opinion that this world's goods should not be devoted solely to personal enjoyment, but that there are *other and nobler ends* to which the same should be applied, in my life I have endeavoured, as far as in me lies, humbly to carry this my view into practice, and *for many years I have devoted almost half of my income to the support of religious and charitable objects*; it is in this spirit, therefore, that I leave, in default of my issue, the ONE HALF *of my estate and properties* to trustees for religious and charitable purposes as is hereafter done in more technical and legal language. And I leave the other moiety to those relatious hereafter specified, and I exhort them to bear in mind that wealth and competence should always be enjoyed within moderate bounds and limits, and that unto whomsoever much is given, of them shall much be required at the Last Great Day, when we shall all stand before the Judgment Seat, and render unto the Almighty an account of our stewardship." Then follows the distribution of his property.

The same *sense of responsibility* is expressed in the diary of the late GEORGE PEABODY, whose statue is at the back of the Royal Exchange, London, and who left millions in his lifetime to be expended for the poor of London:—

"I have prayed my heavenly Father day by day, that I might be enabled, *before I die*, to show my gratitude for the blessings which He has bestowed on me, by doing some great good to my fellow-men."

"Of thine own have we given thee, O Lord our God; all this store that we have prepared cometh of thine hand, and is all thine own." (1 Chron. xxix. 16.) J. G. G.

Cheshunt College.—A reunion of old students took place at the College last week which lasted three days. The object was a renewing of college brotherhood and consideration of various questions affecting spiritual life and ministerial usefulness. The meetings commenced with a communion service, presided over by Rev. R. Balgarnie. At subsequent meetings, much time was spent in devotional exercises. Various papers were read, followed by discussion, in which Principal Whitehouse, Professors Andrews and Johnson, and most of the brethren took part.

THE BOOK WORLD.

Adrift in Naples. by Helena von Poseck, is a little story which will charm young and old alike. Founded on fact, it shows the King of Italy to be a sovereign of noble character and exemplary life. (6d. and 9d. *Partridge & Co.*)

Gleanings in the Gospels. By Rev. Henry Burton, M.A. (3s. 6d. *C. H. Kelly.*) A series of studies rich in thought and suggestion. Several of the chapters are reprinted from *The Expositor*. The author's treatment of the human element in Scripture is not altogether to our mind; and in some other chapters there are statements which are either unguarded or indicate a questionable tendency. Taken as a whole, the book is a valuable contribution to literature on the Gospel story.

The Cambridge Bible for Schools and Colleges is a series which includes many volumes of great value. The latest addition to the list is ISAIAH: CHAPTERS i.-xxxix., edited, with introduction and notes, by Rev. J. Skinner, D.D., Professor of Old Testament Exegesis in the Presbyterian College, London. (1s. *Cambridge University Press.*) The pages do something to explain the setting of the prophecies, but very little to bring out their heights and depths. The book is full of limitations, and hardly likely to help in "realizing" the prophet and his work. Needless to say that the section which has secured to Isaiah the title of Evangelical Prophet (reserved for another volume) is regarded as belonging to a later age. Dr. Skinner mentions most of the latest doubts and newest difficulties regarding chapters in the earlier portion of the book, and these he sets forth with a brevity which, while it meets the exigencies of a handbook, by no means suits an exegetical and expository work.

ROUND-THE-WORLD MISSION TOUR. By Rev. Walter Bradbury, B.A., formerly vicar of Skerton. This is a plain unvarnished tale, likely to interest such as know the author and his work. (1d. "*Christian Herald*" *Office*, 20, *Tudor-street, E.C.*)

Mr. W. Wileman, of 27, *Bouverie-street, E.C.*, has issued in booklet form an abridgment of the dialogue of THIS IS MY BODY, written three centuries ago by Archbishop Grindal. The quaint style is as attractive as the Protestantism of the argument is convincing.

BOOKS RECEIVED.

From *The Scientific Press, Limited.*—CHARITY ORGANISATION AND JESUS CHRIST. (1s.)

From *Office of Consecration, Lesbury, Northumberland.*—THE GOSPEL UNVEILED. By H. Johnston. (1s.)

From *Mr. Henry Frowde.*—THE THACKERAYS IN INDIA AND SOME CALCUTTA GRAVES. By Sir W. W. Hunter.

From *Messrs. Marshall Brothers.*—THE OLDEST CHRISTIAN CHURCH—The Nestorian. By Henry Holme. (2s. 6d.) BETTER THINGS: Readings in the Epistles to the Hebrews. By J. Gregory Mantle. (2s. 6d.)

From *Messrs. Partridge & Co.*—HEROES AND HEROINES OF THE SCOTTISH COVENANTERS. By Rev. J. Meldrum Dryerre. (1s. 6d.)

From *Mr. E. Wilmshurst*, 10, *Paternoster-row.*—FRAGRANT MEMORIES OF CONSTANCE JANE BLUNDEN, of Shoreham, in Sussex.

From *Messrs. Hodder & Stoughton.*—ARMENIA AND EUROPE. An indictment. By J. Lepsius, Ph.D., Berlin. Edited by J. Rendel Harris, M.A. (5s.)

From *Messrs. Headley Bros.*—FAITHFUL UNTO DEATH: A Story of the Missionary Life in Madagascar of William and Lucy S. Johnson. (3s. 6d.)

From *The Wesleyan Methodist Book Room.*—THE THEOLOGY OF MODERN FICTION; The Twenty-sixth Fernley Lecture. By Thomas G. Selby. (3s.) ALYS OF LUTTERWORTH; a Story of the Times of Wiclif. By Kate Thompson Sizer. (2s.)

From the *Christian Commonwealth Publishing Co.*—THE PEOPLE'S BIBLE HISTORY, prepared in the light of recent investigations by some of the foremost thinkers in Europe and America. Beautifully illustrated. Edited by Rev. Geo. C. Lorimer, LL.D., with an introduction by the Right Hon. William Ewart Gladstone. Popular edition (£1 to £1 10s. net, according to binding).

From *Messrs. Longmans, Green, & Co.*—HOURS WITH THE BIBLE—NEW TESTAMENT: ST. PETER TO REVELATION. By Cunningham Geikie, D.D., LL.D. (6s.) WEARIED WITH THE BURDEN: A Book of Daily Readings for Lent. By A. H. Browne, M.A., LL.D., canon of Newfoundland Cathedral. (4s. 6d.) A BOOK FOR EVERY WOMAN. Part II. WOMEN IN HEALTH AND OUT OF HEALTH. By Jane H. Walker, L.R.C.P.I., L.R.C.S., M.D. (2s. 6d.)

Children's Special Service Mission.

Mr. Hutchinson, *Burnham*, Jan. 24-29; *St. Leonards*, Feb. 1-2; *Lewisham*, Feb. 3; *Woking*, Feb. 5-6; *Conference Hall, Mildmay*, Feb. 7; *Wesleyan Mission Hall, Hackney Wick*, Feb. 10. Mr. J. S. Tyler, *Hassocks*, to Jan. 24; *Brighton*, Jan. 27. Mr. Reginald Callender, *Derby*, Jan. 28-29; *St. Catharine's, Liverpool*, Jan. 30-Feb. 9; *Meads, Eastbourne*, Feb. 13-23. Mr. Hankinson, *St. Bartholomew's Dalston-lane*, Jan. 26. Mr. W. H. Wilson, *St. Stephen's, Walthamstow*, to Jan. 25. Mr. E. Hughes, *Peckham Rye*, Jan. 24-29. Mr. J. H. P. Cutting, *Sharnbrook*, to Jan. 24. Mr. S. J. Hewlett, *Cranleigh*, to Jan. 22; *Hastings*, Jan. 23-Feb. 1; *Reigate*, Feb. 6-7; *Yeovil*, Feb. 13-28. Mr. Seyler, *St. John's, Upper Holloway*, Jan. 25. Mr. Phillips Welch, *St. Thomas's, Lambeth*, Jan. 25. Mr. Geo. Goodman, *St. Peter's, Islington*, Jan. 23-31; *Highbury Vale*, Feb 1-8; *Wardley-street, Wandsworth*, Feb. 20-28. Mr. J. S. Tyler, *Kemp Town*, Jan. 25; *Knockholt*, Jan. 30. Mr. Callender, *St. Stephen's, Wandsworth*, Jan. 24-25.

Children's Scripture Union.—Portions for week ending Jan. 30:—Sun., Jan. 24, Philippians i. 1-17; Mon., Jan. 25, i. 18-30; Tues., Jan. 26, ii. 1-13; Wed., Jan. 27, ii. 14-30; Thurs., Jan. 28, iii. 1-12; Fri., Jan. 29, iii. 13-21; Sat, Jan. 30, iv. 1-9.

The Y.W.C.A.

At the annual tea and meeting of the Stoke Works branch, an interesting report was read by the hon. sec., and Rev. R. Male gave an address.

At the Falmouth branch, an address was recently given by Mr. J. Baillie, of the South African General Mission, on his work in Mashonaland. Miss Bickerton, who is leaving for South Africa, gave a farewell address.

The annual meeting of the Tulse Hill and West Norwood branch was held on January 11. The report was read by the hon. sec., Miss Waltham. Addresses were given by Miss Ardill, Miss Ellis, and Rev. E. L. Roxby, rector of Cheltenham.

The annual report of the Holy Trinity (Beckenham) branch has been issued. It started in November, 1895, with a membership of ninety-five, and the work has steadily progressed, and there are now 150 members on the books. One has gone to Palestine as a medical missionary, and one is being trained for the Zenana Mission. Miss M. Crowden, the hon. secretary, will be pleased to welcome any to the Bible classes every Sunday, and on the second and fourth Tuesdays of the month.

The annual conversazione and conference of the teachers' department was held at the headquarters, George-street, Hanover-square, on Friday, January 15. There was a good attendance. Lord Kinnaird presided. The report read by the hon, secretary, Mrs. Amand Routh, stated that the membership numbered 707, an increase of fifty-seven over the year 1895. Delegates attended from several provincial centres, and cheering reports were given of work at Guildford, Leeds, Carlisle, Norwich, Paignton, etc.

Y.M.C.A.

The annual meeting of the Hertford Association was held on Monday week. The secretary, Mr. J. D. Hardie, reports an encouraging year's work.

At the public meeting of the Morpeth Association on Thursday evening Mr. W. S. Wilkinson gave a cheering report. An eloquent address was delivered by Rev. Mr. Wylie, of Newcastle.

The annual social gathering of the Kingston-on-Thames Association was attended with much success. An interesting address, entitled, "A Chat on Y.M.C.A.'s the World Round," was given by Mr. J. E. Budgett Meakin.

A breakfast for members was held at the Cape Town Association on Christmas Day. Over two hundred young men were present. Sir Gordon Sprigg, Prime Minister, occupied the chair, and the proceedings were of a helpful character.

The members of the Dublin Association have promised £700 towards the £6000 required for the new premises in Sackville-street, and it is hoped that the house will be opened free of debt. It is expected to take possession of the premises in March.

The secretary of the Auckland (N.Z.) Association writes that the last year's work has been characterised by many encouraging features. Young men accustomed to the drapery and grocery businesses could now secure good appointment in and around Auckland, as trade has considerably revived.

Col. W. W. Pilkington, the president, entertained the members of the St. Helen's Association at a New Year's social reception. Upwards of three hundred were present. Since the secretaryship of this association was undertaken by Mr. Geo. Holmes considerable developments have taken place.

Mons. Em. Sautter, secretary of the National Committee of French Y.M.C.A.s, writes:—"A new group has been constituted in North-east France, with three Associations to begin with. Two small Associations have started, at Valenciennes in the north, and at La Roche-sur-Yon in the west."

Association work is making headway in China under the guidance of Mr. D. Willard Lyon, general secretary of the Tientsin Association. There are reported now to be twenty-three Associations. The additions are chiefly of Associations in schools and colleges at Shanghai, Kinkiang, Hankow, Nanking, etc.

Mr. W. H. Seagram gave a reception at the Oxford Association, and conducted services in the Association building. Following this, Mr. W. R. Lane conducted a mission to men, January 11 to 14. Increasing audiences testified to the interest aroused by the meetings. Cases of professed conversion were reported, and great blessing attended the mission.

The first "At Home" held at the new rooms of the Coventry Association took place last Thursday evening by invitation of the president, Mr. J. K. Starley. Upwards of 230 guests were present. In the course of the evening the general secretary (Mr. J. H. Haise), stated that the membership had gone up to 150, and the sum of £200 had been collected towards the debt of £250.

The National Committee of the Swedish Associations has appointed Mr. Ivar Sandgren, of Berlin, as travelling secretary. He will enter on his duties in April. The Stockholm Association has entered on its spacious new building. There is a flourishing Association at Gothenburg. On the whole, Y.M.C.A. prospects in Sweden are bright.

Christian Endeavour.

The Endeavourers of Louisville sent 1200 letters to the inmates of the State penitentiary at Christmas time.

Three members of a St. Louis Christian Endeavour Society are on the way to Africa as missionaries.

The first society of Christian Endeavour among the Japanese in the United States was organised a few weeks ago at Santa Cruz, Cal.

A Christian Endeavour Society, holding weekly prayer meetings at the noon hour, has been organised among the young people in a Pittsburg office.

Twenty-seven Albany Christian Endeavour societies were represented in a recent successful service in the penitentiary. After the meeting each prisoner was visited in his cell.

Two hundred Italians are employed on a city contract two miles from York, Penn. These men were destitute of religious privileges, and one of the Christian Endeavour societies of the town has begun holding Gospel services with them.

During recent revival services in a Harrisburg, Penn., church, one of the Endeavourers held afternoon meetings for the children. As a result of this, thirty-five boys and girls have joined the church. A junior society will be another outcome.

There has been reported from Chicago a band of fifteen Endeavourers, who, as a result of the Washington Convention, meet weekly for Bible-study and preparation for evangelistic work, and after the meeting take entire charge for the evening of the services in a rescue mission.

General Secretary Baer, of the Christian Endeavour Society, recently made a trip to the Pacific coast in the interests of the San Francisco Convention. He found interest in the approaching convention high among the young people and the churches, and preparations well advanced. The convention meetings will be held in two great auditoriums, one seating ten thousand persons and the other six thousand.

Temperance Notes.

The annual meeting of the Dublin Women's Temperance Association was held on Jan. 14, in the Friends' Meeting House, Eustace-street. There was a large attendance. The annual report, read by Miss Edmundson, gave an encouraging account of the year's work, and interesting addresses were given by various friends.

The second anniversary festival of the London United Temperance Council will be held in the Queen's Hall, Langham-place, W., on Friday evening, January 29. An exceptionally strong platform and programme is announced; the chief speakers include Lady Henry Somerset, Lady Elizabeth Biddulph, Sir Wilfrid Lawson, Bart, M.P., and Canon Wilberforce. Full information as to the work and methods of the council may be had from the secretary, Mr. C. Pinhorn, 19, Memorial Hall, E.C.

Requests for Prayer.—For blessing on a ten-day mission at Cassland-road Wesleyan Chapel, South Hackney.—For blessing on a fortnightly mission at Finsbury Park Congregational Church, commencing Sunday week,—For a mission in Paisley, conducted by Mr. William Thomson.—For a mission, by Sister Rose, at Primitive Methodist Chapel, Chiswick, from Jan. 17 to 25.

Soldiers' at Shoeburyness.—There is great need of a Home for soldiers at Shoeburyness. In the barracks there is no suitable room available for meetings. I have heard the chaplain lamenting the want of a room in which to meet with the men in an informal way. Even the branch of the Army Temperance Association struggles on with only the regimental school with its bare and uninviting walls. Until recently there was no place of Christian resort in the town for the men to go to, although temptation is ever present in the shape of a large public-house outside the gates. General Desborough, Miss Shubrick, and other friends are taking up this matter; unknown to them, it was put into the hearts of some ladies visiting Southend to open a small comfortable room here as a temporary measure. This has been much appreciated. Some progress has been made towards collecting the sum needed to provide and furnish a suitable building. W. M.

Shoeburyness.

Scottish Notes.

Rev. John Robertson, of the Glasgow City Temple, has been presented with a purse of 100 sovereigns by his congregation, at a meeting of some 3000 people to welcome him on his return from America.

An excellent and many-sided Gospel work is carried on at Bethany Hall, Glasgow, among a very poor population. New Year's services were held when many were attracted to the hall, and received much spiritual stimulus.

Mr. Henry Grierson, of Craigend Park, Liberton, has given a noble example of generosity towards the Home Mission of the Church of Scotland, by sending £100 for the employment of a parish missionary in a poor district in Glasgow.

The Christian Prayer Union, conducted in Aberdeen by Mr. W. P. Gordon, of 40, Skene-terrace, has been a channel of much spiritual stimulus to its members. At a recent social meeting of the union an encouraging account was given of its operations.

Mr. H. A. Long, who has for fifty years carried on aggressive Protestant work in Glasgow, is about to visit Australia, though in his seventy-first year. He was last week presented with very tangible tokens of public esteem at a gathering in the City Hall, some £1200 having been collected to be spent on his behalf in different ways.

The Women's Association for Foreign Missions in connection with the Established Church—in view of their need of missionaries, and the very small number of women who are offering themselves for mission service—have appointed a special sub-committee to consider the whole question, and the best means of arousing interest in this matter throughout the Church. Two missionaries are urgently required by the Association for Madras and Poona—the latter must be a medical missionary. Within the last few months four ladies from New Zealand have sailed for India and China, and become missionaries of the Church of Scotland.

Irish Notes.

The thirty-ninth anniversary of the Irish Temperance League was held in Belfast on three days of last week, and passed off successfully. It was resolved to raise during the next five years a sum of £10,000, to aid in carrying on work amongst the young.

During the past week Dr. Williamson, of Belfast, delivered a series of sermons and addresses throughout the counties of Cork and Kerry. His earnest Gospel discourses were much appreciated by the members of the various Protestant churches, and produced impressions for good.

Rev. Henry Montgomery and his band of workers in the Shankill-road Mission, Belfast, are to be congratulated on the success of the appeal recently made to the congregation of Albert-street Presbyterian Church to subscribe towards the erection of the new mission buildings. At morning service £1000 was promised or paid, and at evening service £170 additional was subscribed. This is a noble contribution, and it will greatly encourage the pastor in the efforts he is making to evangelise the non-churchgoing masses.

Parents' Mission.—On Thursday last Christian Evidence Classes in connection with the Deptford branch of this mission were inaugurated in St. John's Hall, King-street. Mr. Tarry delivered an address on "The Failure of Secularism," which he pointed out "was antagonistic to the purity of the home. Mr. C. Seaich spoke on "The Triumphs of Christianity."

"The Song of the Shirt."—A local magazine at Birmingham called *Edgbastonia*, demonstrates how some of our worst social evils still exist, fifty years after Hood's pathetic poem first roused the pity of the world. The vicar of St. Jude's thus describes the life of the frequenters of a club which he has founded:—"In the cases of thirteen girls, taken at random, in the room one evening, it was found that they worked at very heavy work, for the most part for from ten to eleven hours a day (allowing the dinner-hour), and that their wages varied from 8s. down to 4s. per week. How can they keep body and soul together under such circumstances? One need not wonder that they are what we find them. Yet one hears of even worse cases. Conceive a young girl, and a skilful and excellent needlewoman, making baby's clothing all day in a basement room by artificial light, for the magnificent sum of 4s. a week, and having to bring her own food into the bargain! 'Impossible!' someone says. Well, but to the certain knowledge of the writer, this is true to-day, and is being done in one of the most fashionable and extensively patronised shops in Birmingham." Are not luxuries and comforts bought at such a price a social curse?

International S.S. Lessons.

January 31.

THE BOLDNESS OF PETER AND JOHN.—Acts iv. 1-14. GOLDEN TEXT.—Verse 12.

THIS lesson continues the story of the miracle performed on the cripple at the gate of the temple. Two things:—

I. THE APOSTLES IMPRISONED (1-4).—The word which points the lesson of these verses is the significant word "Howbeit" (4). Before that the record is one of *powerful and apparently successful opposition.* Very formidable were the persons who led the opposition (1). "Priests," engaged in the temple service, through whose influence Jesus had been condemned. "Captain of the temple," who had under him a body of Levites to keep order in the temple. "The Sadducees," one of the chief sects of the Jews, who did not believe in angels or spirits, the resurrection or a future life. They were priestly aristocrats, and were favourable to the Romans. What could two humble men like Peter and John do against such formidable opponents?

Picture Peter preaching in Solomon's porch. His theme is "Jesus and the resurrection" (2); which all the leaders of the opposition had reason to dislike. Then the arrest, sudden and with some violence (3); and then imprisonment. Does not that look like successful opposition? For the time the apostles are silenced: Have not their enemies scored a victory?

"*Howbeit* many believed" (4). We should have expected quite a different result. "Therefore the people were afraid to confess; and the apostles afraid to preach." Would not that have seemed a likely continuation of the story? But what seems like failure is turned by God into a means of success. His onward, conquering march is not arrested by human opposition. Men light their martyr fires, let loose the lions in the arena, incarcerate the witnesses of Christ in gloomy dungeons, sit together in council and frame decrees "against the Lord and his anointed"; with what result? "Howbeit many believe." Canute's attempt to turn back the incoming tide was not more futile than the efforts of the most powerful opposition to prevent the work of God.

II. THE APOSTLES BEFORE THE SANHEDRIM (5-14).—The Sanhedrim was the great ecclesiastical court of the Jews. It consisted of seventy-one members, who are described (5) as "rulers," the chief priests, heads of the twenty-four courses"; "elders," heads of families who had a seat on the Council; and "scribes," writers and interpreters of the law. Of the four names specified (6) nothing is known of John and Alexander. Annas had been high priest from A.D. 7 to 14. But so powerful was his influence that though his son-in-law Caiaphas now filled the office he was still regarded by the Jews as high priest. These were the men who had condemned Jesus to death. The two apostles needed courage to appear before them. What specific promise of Jesus was calculated to support them at such a time? (Read Luke xii. 11, 12.)

The title of this lesson directs our thought to "the boldness" of the apostles. Note three things:—(1) *Wherein it appears.* It is easy to speak for Jesus among those who love Him; but who does not find difficulty in confessing Him among his enemies? The apostles did this, even in the presence of very powerful adversaries. More than this, they charged the Sanhedrim with the guilt of murdering their Messiah (10). It required greater courage to say this in the Sanhedrim than to the multitude in Solomon's porch. The lives of the apostles were in peril. The very form in which they were questioned (7) showed that the Sanhedrim desired to secure a conviction against them for the use of magical arts, or for working a miracle, not in the name of God, but of a crucified malefactor. Knowing this, yet note the calm, dignified courage of the apostles.

(2) *What was its source?* "Filled with the Holy Ghost" (8). From Peter's previous history we know that it was not natural to him. He could be impetuous; and on impulse could do bold things. But he could be cowardly too. There is no explanation of the change except that the Holy Ghost now filled him. To make the timid brave is still the work of the Spirit. He has made children fearless in witnessing for Christ even though death threatened them. He can make you strong and courageous.

(3) *The effect it produced* (13, 14). Their enemies were impressed by it. In men who had not been trained in the schools (unlearned) and belonging to the common people (ignorant), they were surprised at such ready and fearless speech. They had seen something like it before. The Master appeared in the disciples, his Spirit dwelt in them.

Obituary.

REV. J. F. GARDNER.

Rev. James F. Gardner, B.D., of the Free Church Mission, Bombay, died recently from typhoid fever at his home in Gwalior Tank Road. Mr. Gardner was the son of a missionary, and was born in Poona in 1861. He took his degree at the Edinburgh University, and arrived in India in 1888, where he has laboured as Professor of History in the Wilson College, Bombay. Mr. and Mrs. Gardner had only returned about a month ago, after spending about a year and a-half in Scotland and on the continent of Europe. Mr. Gardner's health did not appear to have benefited greatly, but he took up his work with vigour till the Christmas vacation. His illness was of only five days' duration.

MR. W. N. WEST.

The Record announces the death of Mr. William Nowell West, at his residence, 30, Montague-street, Russell-square, W., in his eighty-third year. Mr. West was well known, and as widely esteemed, amongst Evangelical Churchmen. He took deep interest in religious work, and was closely identified with the London Jews Society (of the committee of which he was chairman), the Church Pastoral Aid Society, and kindred organisations. He watched with the greatest care the progress of Evangelical influence in the Metropolis, and was for some years a member of the London Diocesan Conference. His activity in philanthropic work was also marked, and the Bloomsbury Savings Bank, of which he was for many years the actuary, owes much to his wise judgment and ability

THE BISHOP OF ST. DAVID'S.

The Bishop of St. David's (Dr. W. Basil Jones) died on Thursday last at his residence, Abergwili Palace, Carmarthen, from an affection of the heart following on a severe illness of some week's duration. Born in 1822, he was the eldest son of Mr. William Tilsley Jones, of Gwnfryn, Cardiganshire. Educated in the first instance at Shrewsbury, under Butler and Kennedy, he proceeded thence to Oxford, where he won distinction in various directions. He was Classical Moderator in two years, served his year as Senior Proctor, was three times Select Preacher at Oxford, as well as once at the sister University, and was public examiner in theology in 1870. From 1859 to 1865 he was Prebendary of St. David's from 1867 to 1874 Archdeacon of York, and in 1873-74 Canon Residentiary of York, in which county he held charge. He was also for some time Examining Chaplain to the Northern Primate. In 1874 he succeeded Bishop Thirlwall in the See of St. David's. During his twenty-three years episcopate he has ruled his diocese faithfully and well. Of late years his health has been far from good, and in 1890 Dr. John Lloyd, the Vicar of St. Peter's, Carmarthen, was appointed Suffragan Bishop, taking his title from Swansea. The late Bishop was the author of a considerable number of works, including several volumes of sermons. He published in 1856 *The History and Antiquities of St. David's*, in the writing of which he was assisted by Mr. E. A. Freeman.

Sympathy with Armenian Sufferers.

AN address was recently given by Rev. Krikor Behesnilian on "Armenia and its People," at Eaton Church Room, W. He expressed himself strongly against his people's emigration, and being compelled to surrender their native land to the Turk. He pleaded for the spread of the Gospel in Turkey as the real need of the country; and maintained that English influence in Turkey is strong beyond what people in Great Britain imagine.

In some hearty words, Rev. Charles A. Fox expressed deep sympathy with Mr. Behesnilian and his labours. The congregation was deeply impressed by Mr. Behesnilian's story, and contributed over £13 towards the religious and relief work of Tarsus Evangelisation Society. The Orphan Home at Marash for fatherless girls, now under Mrs. Behesnilian's management, is making progress.

The McAll Mission.—In a letter by Pastor Theodore Monod, published in McAll Mission *Quarterly*, he says: "Time will show, and has already begun to show, how far-reaching a movement Mr. McAll originated. I venture to think that the progress of evangelical truth in France—that progress which is now arousing such bitter opposition and calumny—is due, in a large measure, to the diffusion of the Gospel through the length and breadth of our land, by means of the McAll Mission. May I point out that it will be well, as far as practicable, not to depart from the original type of the *réunion McAll*, which had much to do with its popularity and success, namely, several short speeches and plenty of lively hymns."

Personalia.

Mr. W. J. Gladwin, of the *India Watchman* Mission, Bombay, has been suffering from illness, but is now slightly better, but in a very enfeebled condition.

Rev. Dr. Matheson, the blind preacher, of St. Bernard's Parish Church, Edinburgh, intends to resign his pastorate at an early date, and devote the whole of his time to literary work.

Lady Henry Somerset, last week, sustained a nasty contusion of the forehead by a runaway van colliding with her carriage near Westminster Bridge. She was conveyed to Canon Wilberforce's house in Dean's Yard. Later news reports her gradual recovery.

Mr. W. S. Caine was welcomed to Allahabad by the various native temperance societies, the members presenting him with eulogistic addresses. In reply, Mr. Caine spoke at length on temperance, especially on that aspect of the temperance movement with which India was concerned.

Rev. C. S. Morgan, who has for some years laboured with quiet devotion among the lepers on Robben Island, near Cape Town, has reluctantly resolved to leave the island through ill health, and has tendered his resignation to the consistory of the Dutch Reformed Church in South Africa.

Mr. W. G. Anderson, of the Lower Zambesi Mission, has passed through the press the Gospel of St. Mark, in the Sena language, for publication by the British and Foreign Bible Society. Mr. Anderson has also constructed a grammar of the language, which will be issued shortly. The treasurer of the Mission is Mr. R. W. Hutchinson, 6, Croxteth-road, West Dulwich.

Rev. M. E. Barakat, of Damascus, Syria, whose portrait and sketch appeared in a recent issue of THE CHRISTIAN, has been addressing meetings in different parts. He expects to visit Scotland and Ireland shortly, and is open to lecture on his experiences in the East, also to give Arabic lessons and translations. He may be addressed, care of the Y.M.C.A., 186, Aldersgate-street, E.C.

Rev. J. Mountain, president-elect of the Countess of Huntingdon's Connexion, has resigned his pastorate of Emmanuel Church, Tunbridge Wells, which he has held for the last eight years. He has left the Connexion. The Court of Chancery recently decided against altering the articles of Faith of the Connexion, one of which affirms that "infants ought to be baptized," and Mr. Mountain, having several years since accepted "believer's baptism," has felt compelled to withdraw from the Connexion. An effort is being made to induce Mr. Mountain to remain in Tunbridge Wells, and continue his ministry in another building.

The New Hebrides.

THERE are reports that the New Hebrides are likely to drift into the hands of the French, who are gradually acquiring land and absorbing trade by means of subsidized steamers. Sir George Turner, Premier of Victoria, replying to a deputation from the Presbyterian churches, missionaries, and others, promised to introduce the subject in the Federal Council at Hobart; also to confer with Mr. Reid, Premier of New South Wales, with reference to the renewal of the joint subsidy formerly given by New South Wales and Victoria to Australian steamers trading with the New Hebrides. The French Government refused to join the British in prohibiting the sale of arms and liquor to the natives, but he would ask the British Government again to urge France to alter her resolution. He believed that France did not desire to annex the islands, but he held a promise from the British Government that the consent of the colonies would be asked before any change was made.—*Times.*

Calcutta.—Rev. John Lamb, Calcutta, in a recent letter to the convener of the Church of Scotland Mission Committee, tells of vigorous work. They have not only a very large number of students, but they have more inquirers and more thoughtful young men coming to the missionaries to learn the way of salvation this year than during any recent year. Every Sunday Mr. Lamb spends four or five hours in religious conversation and Bible-readings with individual students in search of the truth.

Tea to Drovers.—On Friday evening last there was given in St. Luke's Parochial Hall, North-road, Cattle Market, the annual tea to the drovers and their wives of the Islington Market, among whom Mr. Stenart works as missionary. Over 200 attended. A meeting was held which was excellently addressed by Rev. R. Glover, Rev. R. Dawson, and others. A parcel of tea, containing 50lb., sent by one friend, and 25lb. provided by another, were sufficient to give each man a half-a-pound on his leaving the hall.

AMONG THE CHURCHES.

Church of England.

The Archbishop of Canterbury has taken up his residence in London, and will for the present occupy a furnished house in Lennox-gardens.

Canon J. Taylor Smith, of St. George's Cathedral, Sierra Leone, is mentioned as likely to succeed Dr. Ingham as Bishop of Sierra Leone when his resignation takes effect.

The Bishop-elect of London and Mrs. Creighton celebrated the silver jubilee of their marriage a few days ago, the family assembling at Peterborough Palace, where a large house party is being entertained.

Under the auspices of the Church Pastoral Aid Volunteers, a series of addresses on "Christianity in Practice" are being arranged for the Tuesdays and Thursdays in Lent, in St. Bride's Church, Fleet-street.

The special committee appointed to report on the applications for the Principalship of King's College recommend the appointment of Rev. Dr. Robertson, Principal of Bishop Hatfield Hall, Durham, as successor to Prebendary Wace.

Archdeacon and Mrs. Canham, who have been labouring in the North-west Territory, Canada, are at present in this country. They are seeking to raise funds for the building of a church at their station, Selkirk, to which they hope in due time to return.

The Archbishop of York has proposed that a South Yorkshire bishopric should be established, with Sheffield as the centre of the see. Controversy has arisen as to the most desirable centre, and a strong plea has been put forward on behalf of the historic town of Doncaster.

The Bishop of Liverpool, speaking at his annual "Quiet Day" for the clergymen ordained since the foundation of the see, held up Moody, Spurgeon, and Canon Liddon as model preachers in their separate spheres, and commended his clergy to adopt expository preaching as an important item in their studies for the welfare of others.

The Islington Clerical Meeting, held last week in the Wilson Memorial Hall, discussed "The Mind of the Church of England on certain Important Points as set forth in in the Articles of Religion." The various speakers asserted the Protestant character of the Articles, and maintained their recognition as the true and authoritative standard of the faith of the Church.

Congregational.

Rev. George Snashall, B.A., Victoria Park Tabernacle, has entered on the tenth year of his pastorate.

Mr. C. Silvester Horne sails this week for the Mediterranean, and hopes to return in time to resume his ministry at Kensington Chapel on the first Sunday in April.

At the annual meeting of the members of Finsbury Park Church, Rev. Llewellyn H. Parsons presiding, the secretary reported that there were now 682 members on the roll.

A scheme is being considered for working under one pastorate the Gidlow Mission, Wigan, for which a new chapel has just been opened, and the mission recently started at Abram, for which a new chapel will be opened next month.

Rev. W. Latham Parker, Littlemoor Chapel, Glossop, is delivering a series of sermons on Protestantism. He was induced to undertake these by reason of the recommendation that was recently given to Roman Catholics to turn their attention to Nonconformists.

The P.S.A. Society at Mawdsley-street Church, Bolton, has now a membership of 932. The income for the year has amounted to £586, and 1445 volumes have been distributed in prizes. The membership of the society at the Great George-street Church, Liverpool, has reached 1470—the highest number yet recorded in its history.

Rev. Henry Sturt, retired minister, recently read a paper before the Leeds Nonconformist Ministers' Association on "Winds of Doctrine." He reviewed the most conspicuous movements of the day as the higher criticism, the evolutionary theories of religion, and the Socialist propaganda. Touching the first mentioned, he referred to the immorality of the methods employed, the audacious tampering with ancient records to suit preconceived theories, and the psychological construction of history.

Calls.—Rev. J. Fielden, to New Windsor, Salford; Rev. Robert Berry, of Islington, to Hallfold, Whitworth; Rev. Winning Russell, of Hawick, to Selkirk E.U. Church; Rev. O. L. Roberts, Pwllheli, North Wales, to Netherfield-road Tabernacle, Liverpool; Mr. Alexander Barber, secretary to the Leicester Temperance Association, to pastorate at Wymondham; Rev. A. A. Savage, to Ingatestone (all accepted).

Baptist.

The chapel at Kegworth, Leicestershire, has been thoroughly renovated.

Broadmead Church Sunday-school, Bristol, reports 650 scholars, of whom 292 are members of the church.

Rugby Baptists have celebrated their centenary, it being one hundred years since Sir Egerton Leigh, Bart., the first pastor, erected the first chapel at Long Lawford; the building was removed to Rugby in 1803.

At the ninth anniversary of Rev. A. B. Middleditch as pastor of the North Finchley Church, the secretary reported that the membership was 181, and that there had been a net increase of fourteen during the year.

Portmahon Chapel and Schools, Sheffield, are to be pulled down; on the site is to be erected a chapel with school beneath, in accordance with modern requirements. The estimated cost is £4000, of which nearly £1000 is in hand.

At Abingdon Church the senior deacon, Mr. Coxeter, has entered upon his seventieth year of membership. Although in his ninety-first year, he conducts a Bible-class for young men, and fulfils his appointments on the plan of the village mission.

The three oldest ministers in the denomination are Rev. John Aldis, who began his ministry in 1830; Rev. R. Wallace, of Tottenham, who began in 1834; and Rev. W Underwood, now of Burton-on-Trent, who began in 1836. Dr. Angus has now completed his eighty-first year.

A new mission-hall has been erected at Hawley, near Dartford, where for the past seventeen years a good work has been carried on by Mr. James Allen, colporteur. The building seats one hundred persons, and with the site has cost £180. At the opening services £16 was realised, leaving £80 to be raised.

Rev. Thomas Spurgeon announced at the Metropolitan Tabernacle on Sunday that his sermons will in future be published weekly, in pamphlet form, after the example of his father. The first number appeared on Thursday last, entitled, "God Speed the Plough!" Special terms are offered by the publishers (Messrs. Arthur H. Stockwell and Co., 17, Paternoster-row, E.C.) to those who can take a large number of copies for distribution as tracts.

Calls.—Rev. John Neighbour, of Cirencester, to Retford; Mr. Denison Webster, of Brighton-grove College, Manchester, to Mount Olivet Chapel, Burnley; Mr. A. T. Brainsby, Brighton-grove College, to Bethesda Church, Barnoldswick; Rev. J. S. Flook to Carrickfergus; and Mr. F. C. M. Buck, of the Midland College, Nottingham, to Hillsborough, Sheffield.

Methodist.

A special committee of the Bible Christian Connexion has prepared a scheme in order to secure a more efficient training for candidates and probationers for the ministry. The students are to be made familiar with evangelistic work, and to have frequent opportunities of preaching.

Four young men, trained at the Aliwal North Mission (Primitive Methodist), have been accepted for missionary labour on the Zambesi. No care is being spared in bringing Mrs. Buckenham home from the Zambesi in comfort. Arrangements have been made for her entertainment at Kimberley and Aliwal North till strong enough to embark for England.

The report of the Manchester and Salford Wesleyan Mission states that the need for suitable premises in which to hold church meetings and classes arising out of the work at the Free Trade Hall is becoming more and more urgent. Full particulars are given of the returns of membership at each of the branches of the mission, showing how the spiritual work has steadily prospered quarter by quarter during the year.

At the meeting last week of the Wesleyan General Chapel Committee, it was reported that the chapel loans are being repaid in a most satisfactory manner. With regard to the securing of sites for extension, a circular is being sent to superintendent ministers. The following practical sentence will find an echo from many quarters: "Even if not needed for subsequent enlargements, vacant land around chapels and schools, securing air and light, is of vast importance for congregations and scholars.

At the meeting, last week, of the London Council, Rev. T. G. Selby read a paper on "The Quality of the Typical Methodist Congregation looked at from the Preachers' Standpoint." In the course of the paper it was held that the typical congregation has little or no doctrinal knowledge. Mr. Selby complained that the carefully reasoned sermon was deemed wearisome, while anecdotal preaching was sure to attain to fame. This accounted for the degeneracy of Methodist congregations as compared with those of fifty years ago.

Presbyterian.

It is thought probable that Rev. Dr. Mathews, general secretary of the Pan-Presbyterian Alliance, will visit the mission-fields of Japan and other countries shortly.

The Westbourne Grove, London, congregation purpose giving a call to Rev. G. A. Johnstone Ross, United Presbyterian, Bridge of Allan, to fill the pulpit so long occupied by Dr. Morison.

The Chalmers Church, Melbourne, of which Rev. Dr. Oswald Dykes was at one time the pastor, has been closed, the bulk of the congregation having moved out to the various suburbs.

The Presbytery of London South has adopted a resolution "recognising with very great satisfaction the growth of the movement for the formation of Free Church Councils in the country, and particularly in the Metropolis."

Rev. J. D. Landels, Malo, New Hebrides, addressing the congregation of Silvertown last week, gave an account of his work on that island, where he has laboured for ten years. During a brief furlough, he has put through the press the Gospels of Mark and Luke, and also the Book of the Acts, in the language of the islanders.

Dr. Pentecost's resignation of his charge at Marylebone, in order to accept a call from a congregation in Yonkers, New York, was not sustained at the meeting of the London Presbytery North last week. This action on the part of the Presbytery was taken, in the interest of the Marylebone congregation, and of the Church at large.

At the thirty-fourth annual missionary meeting of Park Church, Highbury, very encouraging reports were submitted concerning the work that had been done during the year at Hoxton Mission. There are now nearly 200 communicants there, a thriving Sunday-school of 682 scholars, and a vast variety of agencies at work for the spiritual and social welfare of the district.

Society of Friends.

The representative body of Friends has just issued a stirring appeal to "the other churches in the United Kingdom" in connection with slavery in Zanzibar and Pemba, urging united action in behalf of "over 200,000" slaves in those islands under the British flag. Unless immediate action occurs, there may be an apprenticeship system fastened on the helpless people, and slavery be thus legalised for years to come.

Theophilus Waldmeier and wife, late of Mount Lebanon, are at present actively engaged in procuring sympathy and monetary help in behalf of "The Insane in Syria," a most helpless and degraded, yet very numerous class; £10,000 is required, and, among others, Sir Richard Tangye is rendering help nobly. The institution will be above Beyrout, on the way to Brumana. Scotland is contributing handsomely, but much remains to be done.

The annual conference of Friends' Guild of Teachers met at Manchester, from the 6th to the 8th inst., and had a very cordial and hospitable reception. Besides able papers and discussions, how to make provision for disability and old age by some system of insurance or pensions, occupied much earnest thought, which will doubtless result in some wise arrangement for teachers.

Fallen Asleep.

At Saffron Walden, Mr. Arthur T. Johnson, who had been prominently associated with the Abbey-lane Congregational Church and the Y.M.C.A.—At Wakefield, Mr. John Watson, who expired very suddenly during service at the West Parade Wesleyan Chapel.—At Leeds, in his eighty-seventh year, Rev. S. Taylor, a supernumerary Wesleyan minister, attached to the Leeds Brunswick circuit.—At Haverthwaite, near Ulverston, Carlisle, Canon R. H. Kirby, for fifty years vicar of the parish, in his eightieth year.—At Croydon, Mr. W. H. Whiteman, one of the oldest deacons of the Baptist Church at West Croydon.—At Rochdale, Mr. Ely Fielding, who had been associated with Millgate Baptist Chapel choir for thirty years.—At Caistor, Mr. G. A. Levick, deacon of the Congregational Church.—At Shepshed, Mr. M. Smith, sen., whose connection with Charnwood-road Baptist Church extended over half a century.—At Rhyl, Mrs. Aubrey, widow of Thomas Aubrey, the celebrated Methodist Welsh preacher and orator, at the advanced age of eighty-seven, having survived her husband nine-and-twenty years.—At Heyshott, near Midhurst, Rev. Thomas Hooper, who was in his ninety-third year, and had been rector of Heyshott for the last fourteen years.—At Attercliffe, Sheffield, Mr. Stephen Lister, one of the oldest members of Zion Congregational Church, at the age of seventy-eight.—At Faversham Church, Mr. Wm. Robertson, deacon and treasurer of the Congregational Church, also treasurer of the local branch of the London Missionary Society.—At Cloverhill, co. Donegal, Mr. Jas. Henderson, an earnest Christian, aged seventy-three years.—At Westport, Mr. Thos. Keidy, aged eighty-eight years.—At Clooneen, Ballymote, Mr. Wm. Shaw, aged ninety-eight years.—Rev. Dr. Stubbs, Senior Lecturer of Trinity College, Dublin.—At Hove, Rev. David McAnally, formerly for upwards of thirty years Vicar of Penge, aged seventy years.

DONATIONS

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	£	s.	d.
Famine in India—F. J. M. C., 2s. 6d.; M. M. K., 2s. 6d.; A. L., 2s. 6d.; H. R., £1; B. T. L., 1s.; H. H. F. M. H., £2; Bert, 5s.; Miss M. S., 12s.; W. R. R., £5; Friends at Flushing, Cornwall, 5s.; Thankoffering, 10s.; A. M. B., 16s.; Mrs. R. B., 10s.; A. M. G., 5s.; Emma, 2s. 6d.; A., £5; Help, £1; Tayport, £1; M. L. W., 5s.; C. F. C., 5s.; N. B. H., 16s.; Rorke's Drift, 5s.; Mrs. C. S. P., 10s.; J. E. T., 10s.; Bristol, 2s. 6d.; T. I. B., 5s.; I. M., £5; E. M. T., 3s.; W. H., £1; H. G., £3; D. T., £1; W. A. P., 10s.; H. I. M., £2; L., £5; B. T. L., 2s. 6d.; S. R., 2s.; R. B. H., 5s.; R. J. H. N., £1 1s.; E. M. K., £1; R. L., 1s 6d.; S. W., 2s. 6d.; Rex, £2 10s.; Stirling, 10s.; W. G. W. C. 8s.; C. M., £1; A. B., 2s. 6d.; Chautauqua, 2s. 6d.; E. H., 5s.	46	18	0
Kur Ku Mission (Famine)—W. W.	0	5	0
Kot Mission (Famine)—W. W.	0	5	0
Famine in Balaghat—W. W.	0	5	0
Indian Famine Relief (Lord Kinnaird)—"Unto Me"	1	0	0
Mansion House Indian Famine Fund—M. T.	1	0	0
Armenian Sufferers' Relief—Bert, 5s.; H. H. H., 1s.; Newent, £1; Highlands, 4s. 6d.; Mrs. C. S. P., 10s.; L. W., 9s.; J. E. T., 10s.; The Queen Boarding Establishment, Bournemouth, 18s.; Mrs. C., 10s.; G. C. F., £1; R. S. S., £2; S. W., 2s. 6d.; Rex, £5; C. T., £1; A. B., 2s.; A. L., 2s. 6d.; L. C., 2s. 6d.; M. T., £1; T., £79 4s. 2d.; C. D., 10s.	94	11	2
Armenian Massacre Relief (Bible Lands' Mission)—J. C. D., 10s.; J. F., 5s.; L., £5	5	15	0
Armenian Relief Fund (Duke of Westminster)—W. W., 5s.; J. R., £1	1	5	0
Armenian Refugees (Lady H. Somerset)—Mrs. A. D. S.	1	0	0
Women's Armenian Relief Fund—Stirling	0	10	0
Armenian Massacre Fund (Dr. Grattan Guinness)—"Unto Me"	1	0	0
China Inland Mission—Bert, 5s.; Thankoffering, 10s.; E. H., 10s.; M. E. H., 10s.	1	15	0
Pastor Chiniquy—Mr. N., 10s.; Miss K., 10s.; L. M., £1 1s.; A. R. B., 4s.; A. McO., £1; M. P., 5s.; C. M., 10s.; Mark xiv. 8, 5s.; A Well Wisher, £1; "Unto Me," 5s.; W. W., 10s.; S. B., £1; (*Work*) K. C., £5; E. R. C., 2s. 6d.	12	2	6
Suffering Nestorians, Oroomiah—R., 2s. 6d.; W. A. M., 5s.; Bristol, 2s.; C. J. and E. B., 10s.; J. F. T., £2; W. A. P., 10s.; R. S. S., £1; "Unto Me," 5s.; D. T., £4; (*Rev. W. Shedd*) Rex, £1; (*Deacon Abraham*) Rex, £2; M. B., £1; (*Deacon Abraham's Orphanage*) Landaff Deaf and Dumb School, 15s.; B. C., 12s.; M. A. R., 10s.; (*Work*) W. W., £1 10s.	16	1	6
Dr. Comandi's Work, Florence — Cs., £1; A. D., 10s.	1	10	0
Spezia Mission—Cs., £1; (*Orphanage*) Cs., £1..	2	0	0
Miss Jerrom's Work, Lodiana—Cs.	1	0	0
Eurasian Children, Bangalore—Cs.	1	0	0
Ramabai's Home for Widows, Poona—Cs...	1	0	0
Zenana Bible and Medical Mission (Famine India)—Cs.	2	0	0
Central African Mission (Mr. Arnot)—A. C. B.	0	10	0
S. American Missionary Society—J. F.	0	5	0
Society Relief Persecuted Jews—J. G., £1; Mrs. C., 10s.; I. M., £5; Redland, £1; (*Jerusalem*) W. E., £1; A. G., £1; N. O. P., 4s.	9	14	0
Church Missionary Society—E. K., 5s.; L. F., 10s.; (*Famine among the Gonds*) J. R., £1; (*Jubbalpore Famine Children's Relief*) Landaff Deaf and Dumb School, 15s.	2	10	0
Tibetan Pioneer Mission (Miss A. Taylor)—Willie D. S., £2; Bethany Fund, Bolton-on-Dearne, £5; A. D., 10s.	7	10	0
Miss De Broen's Work, Paris—M. A. G.	2	0	0
Poor Jews, Jerusalem—Help..	0	10	0
Mission to Lepers of India—Santry, £3 3s. 3d.; W. W., 7s. 6d...	3	10	9
British and Foreign Bible Society—T. I. B., 5s.; M. A. T., 2s.	0	7	0
Blind Chinese (Mr. Murray)—W. W., 10s.; (*New House*) L., £5	5	10	0
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Palestine Nurses' Mission—F. J. M. C.	0	2	6
Work at Evian les Bains—Miss D.	3	0	0

(Continued on page 28.)

The Christian.

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NOTES AND COMMENTS.

OUR young readers are asked to take notice that in future their page will, as a rule, be 19 instead of 15.

As we intimated some weeks ago, a full biography of the late veteran evangelist, Mr. Richard Weaver, is being prepared by Rev. J. Paterson, White Memorial Church, Paisley-road, Glasgow. Any friends having information to give of the work done by Mr. Weaver in different parts of the country in former and recent years, are requested to communicate with Mr. Paterson.

The famine in India is making some persons uneasy, not merely on account of the poor sufferers, but on account of our past and present administration of the country. Every farthing that can be raised for the distress ought to be sent, but there appears to be need for overhauling our policy; the continuance and usefulness of our rule require it, if we are to accept the testimony of such a writer as Colonel H. B. Hanna, late commanding officer at Delhi. This experienced and highly-placed official thinks that the millions which have been spent upon "military lines running through uninhabited wastes, and on fortifications which defend nothing but the troops they inclose," would have been better spent upon the multiplication of irrigation canals and commercial railways, and the improvement of country roads. At the time of the terrible famine of 1877 similar things were affirmed by other officers; it is disheartening to find the same complaint twenty years later.

All the missionary societies are asking for contributions towards a special Indian Famine Fund of their own, on the ground that in several of the provinces there is a vast amount of keen suffering of a character that the Government cannot be expected to deal with. One of the most pressing needs is clothing, many of the half-famished natives being clad in rags such as an Italian beggar would throw aside. This causes in certain cases as much suffering as hunger. At this time of the year the mornings, evenings, and nights in India are bitterly cold. The Famine Code does not authorise the Government to provide garments, so that this must be done by private charity. The death of so many parents also leaves a vast number of orphans unprovided for, who should be taken care of in some way till old enough to work. And there is a special call on English Christians from such of their Indian fellow-subjects as have made a profession of faith in Christ, to the great detriment of their worldly position, at this time of want and special poverty. This appeal to the churches will, we are sure, not be made in vain.

That a poor Armenian should have been done to death in the streets of London by a band of young ruffians, is a thing to make Englishmen bitterly ashamed. He was not assaulted because he was an Armenian—possibly only because he had a foreign look; for our roughs have a fierce antipathy to anyone not of the national breed. Yet, as we know, the neighbourhood where the crime was committed is well worked by Christian men and women. Clearly, there is much need for increased Gospel effort, which is the only antidote. Hard by is a church where, a few days later, six young fellows, who had been won from the music hall, were received into church fellowship.

Whatever may be the issue of the diplomatic struggle of the Powers with Turkey, it is very satisfactory to learn from the papers laid before Parliament that the Government of this country has been so energetic, and to some extent successful in bringing the Powers into agreement to insist upon the discontinuance of persecution and the reform of abuses. This shows that the agitation of last year was not in vain; and there is a sense of relief in knowing that the feelings of the people have been reflected in the action of the Executive. The country has never desired war, but it has always been persuaded that the Powers, if agreed, could easily bring the Sultan to his senses.

A Frenchman who was deputed last year by the Society for the Study of Social and Economic Questions to investigate the subject of English Trade Unions, has given a report which ascribes some high qualities to their members. The question of daily bread does not absorb the thoughts and direct the efforts of these men. It seems to him that high moral and deep religious convictions go hand in hand, especially among the miners, "nearly all of whom are Methodists and local preachers." A good word from a Frenchman for religion and for Methodists is remarkable. He would find further cause for admiration if he were to search out the many happy cases in which masters and men settle their differences in a reasonable way, and are helpers one of another in things highest and best.

A curious project has been mooted in the *Jewish Quarterly Review* for starting an English "Church of Israel," with a view of converting the English to a modified Judaism. This is an attempt to turn the flank of the societies for the conversion of the Jews to Christianity. Mr. Oswald Simon, the propounder of the scheme, is convinced that "a large number of educated Englishmen are in quest of a religion at once monotheistic and historical," and he proposes a modified Judaism as the remedy. The opinions of leading Jews have been sought for and published. The majority are unfavourable to the suggestion, feeling that it would injure Judaism more than Christianity, and divert the attention of the Jews from the faithful practice of their own rites and ceremonies. These objections are in themselves weighty enough from the Jewish point of view.

The crowning objection to the scheme, however, arises from the total misconception which it betrays of the religion it would supplant. Christianity is as truly monotheistic as Judaism. "There is *one* God, and one Mediator, Jesus Christ." And it is more truly historical than modern Judaism, because it has preserved and carried into their natural, historical, and spiritual fulfilment the permanent elements in Judaism, whereas the latter is but the husk of the Old Testament revelation, out of which the spirit has fled. Last year's leaves will sooner supplant the buds of spring than the Synagogue will be built on the ruins of the Christian Church.

When a statesman and a man of such large knowledge of life as Mr. Gladstone is, speaks of one of the deadliest enemies with which religion has to contend, it is worth while asking, "What enemy does he mean?" He means "the affluence, the tastes, the habits, and the examples of the age." The same enemy as our Lord spoke of again and again, and the same as Paul and John warned their converts against. Every converted man brings something of its influence with him into the Church, and unless the Gospel purifies him of it he becomes a source of contagion. How far the tastes and the habits of the age affect the Church may be seen in the constant tendency to do things in a worldly way and for a worldly end, and in the comparatively small sums that are given to Christian objects, while personal expenses are high.

Attention is called to a most interesting subject in the *Homiletic Review*, viz., "The importance of presenting the Bible in complete books from the pulpit." Exposition is one form of teaching which gives more scope and variety than the ordinary method of dealing with a text; but even that, unless it be a methodical, continuous exposition of the same book until it is finished, fails to do a very necessary piece of work in Bible teaching; it leaves the hearers without a definite idea of the scope and object of the book. There can be no doubt that the haziest notions exist as to the purpose and burden of each book, though the main contents may be generally known by the most of a regular congregation. A helpful series of sermons might, *e.g.*, be preached on the great truths of Genesis—God, Man, Sin, Redemption, Providence.

Broad views of the Bible will be found to be the truest answers to the carping, critical spirit of the age. While microscopical minds are poring over every letter and syllable, and coming to contradictory conclusions, the great features of the book are lost sight of, and its authority and message not realised. "The unity and symmetry of the Bible," realised only as each part or section of it is understood, is the grand distinction it bears as a book composed by many writers in the course of a thousand years. As Dr. Monro Gibson points out in his excellent little book on this subject, "The unity is that of a single organic whole, in which all the members together constitute one single body, pervaded, from head and heart to finger tips, with the same life, and expressing the thought of a single mind?"

"Back to the pulpit" is the cry which is being raised with regard to ministers. Many, it is true, have never forsaken it, but have always given it of their best. Nevertheless there is force in the complaint that the modern demand for ministers to know everything in the world of thought and to do everything in the world of action has robbed too many of them of their fitness to render the highest kind of service to the souls of men. Worried with "problems," and worn out with work among secularities, they are without the clearness, restfulness, and freshness which every man must have if he is to be and to do his best. The reign of "practical religion" which we have had for some time will leave permanent good, but it is time that pastors had more time to keep some of the wise injunctions given by Paul to Timothy, such as "Take heed to thyself, and to thy teaching." "Give heed to reading, to exhortation, to teaching." "Give thyself wholly to them; that thy progress may be manifest unto all."

"A retired minister" need not necessarily mean one retired from all work. One such, who had laboured with great usefulness for thirty-five years, offered his services for evangelistic work in small towns and villages near his home. They were gratefully accepted, and in some of the churches for which he has preached the happiest results have followed in many conversions. Inability to preach regularly to the same large congregation may not imply inability also to preach occasionally to different small congregations. And we can conceive of no happier conclusion to a laborious pastorate than this welcome and fruitful preaching under less exacting conditions. "They shall still bring forth fruit in old age."

Dr. Daniel S. Gregory, in his new book, "Christ's Trumpet Call to the Ministry," earnestly dwells on the better utilisation of the wealthy lay element in our churches. There is a growing number of men of exceptional abilities who have tested their abilities and accumulated fortunes, and who are in the full maturity of their powers. Many of these lie quite idle spiritually, their great gifts rust for lack of use, and not a few are tempted by their inactivity to a worldly and self-indulgent life. Meanwhile the work of evangelisation is often left to those who are inexperienced, and whose zeal sometimes outruns their discretion. There are few greater needs than the consecration of cultured leisure to the service of God among men.

The extraordinary popularity of Mr. Spurgeon's sermons continues unabated. According to the publishers, one million more copies have been ordered by the Spurgeon Memorial Sermon Society for distribution as loan tracts. It is stated that the total issue now amounts to over one hundred millions. America and the Colonies furnish a large market for these sermons, and many of them have been translated into various languages. Enough unpublished MSS. remain on hand to continue the series for several years, though they have been appearing continuously for forty-one years. It is a fact unique in the history of preaching that one man's work should find such universal recognition. It is a great tribute to the preacher's gifts; it is a greater tribute to the Gospel he so faithfully preached.

The *Church Times*, commenting in a leader on the succession to the bishopric of St. David's, has the following remarkable sentence:—

If we had to name the religious institution that had done the most harm to Wales, perhaps Sunday schools would carry off the palm, but popular preachers would not be far behind.

Considering the place Sunday-schools have had for the last century in the moulding of Welsh life and character, such a statement as this quite takes one's breath away. If the moral, educational, and religious condition of the Principality at the end of the last and of this century be compared, and the causes of the improvement traced, it will be unquestionably found that the two influences which have done most good are precisely those thus stigmatised by the *Church Times*. The one thing against which both the Sunday-school in Wales, and the preachers branded as "popular" have been uncompromising in their hostility, is Sacerdotalism. Perhaps this will account for the attitude taken up by the official organ of the High Church party towards Sunday-schools.

A noteworthy agitation is in progress in the United States, excited by the fact that while the newspapers are publishing terrible accounts of destitution among the people as a result of "hard times," arrangements are in progress for a society ball to be held at New York, to involve an expenditure of many thousands (some reports say a quarter of a million) of dollars. The extravagance of the entertainment may be estimated from the fact that the flowers will cost thousands of pounds sterling. It has been pointed out that in view of the sufferings of the poor, this ostentation is unwise in policy as well as improper. As usual, the wanton display is apologised for on the ground that it will put money into circulation; but those who work among the dense populations of the American cities could circulate the money to much better advantage than in the way proposed, and in a manner that would benefit many struggling traders, as well as provide the necessaries of life for the poorest of the poor.

The spiritual cravings of cultured and intelligible people in this age of transition and unrest were well expressed by Mr. Frederic Harrison in his New Year's address. He said:—

An increasing body of men and women are making up their minds to wait till they find something more human and social than the cosmogony of Evolution, something to reverence more tangible and intelligible than the Unknowable, something more positive than Agnosticism, and something more spiritual, more soul-satisfying, more like religious teaching than arithmetical dilemmas in the Pentateuch, and mountains of controversy about a herd of swine.

Mr. Harrison accurately gauges the world's sense of need, the hunger widely felt for the true bread of life; but he is strangely deluded if he thinks that the husks of Positivism can satisfy that need any more than the cloudy nothings of Agnosticism. What men yearn for is the living God, not a thin abstraction called Humanity.

Persecution of Russian Quakers.—A Moscow correspondent hears on good authority that a Russian sect, corresponding with the Quakers, are suffering great privations in the Caucasus, in consequence of the persecutions they are subjected to at the hands of the Government officials. Several friends of the persecuted Christians have petitioned the Emperor, but as their condition does not improve, it is generally believed that the Tsar has not received the petitions addressed to him.

Francis-street Mission, Stratford.—The annual report of the work carried on by Mr. Gage states that in addition to the regular services held in the mission-hall there have been conducted two special missions. The sick and dying have been comforted in their affliction and the poor helped so far as means would permit. The committee appeal for increased support towards the work of the Mission. —John Easson, hon. secretary, 122, Windsor-road, Forest Gate, E.

Mrs. Baeyertz at Liverpool.

In June of last year I heard Mrs. Baeyertz or the first time. She was a complete stranger to me then, but after listening to her wonderful Bible-readings and thrilling Gospel addresses, I was not ashamed to confess to having received great spiritual blessing from the words of truth spoken by this daughter of Judah. Day after day fo fifteen days her meetings increased until, on the last night of the mission, there was a large overflow meeting in the Y.M.C.A., while the church itself was densely packed with nearly one thousand people.

As the result of what I then heard and saw, I invited Mrs. Baeyertz to conduct a mission in my own church, but not until she was assured that it was the wish of the people, and that much prayer would be offered for her, would she consent to come. Mrs. Baeyertz makes it a *sine quâ non* that churches seeking her services must continue in prayer for God's blessing. She herself says that we prayed her back to Liverpool.

Here, then, she is once more, and from the first the mission has been excellently attended; indeed, the church has been packed again and again, well-dressed ladies sitting on the pulpit stairs, and the seekers after God have been very numerous. Over two hundred and fifty have professed faith in Jesus Christ, and the mission has several days yet to run. In these degenerate days, when so many people deny that there are conversions now, it is refreshing to see such results.

But will it last? A woman who heard Mrs. Baeyertz on her first visit told me a few days ago that for ten years previously she had kept open shop on Sunday, but has closed ever since. Another woman has closed her shop on Sunday as the result of this mission. An ungodly man who was converted during the former mission has stood firm for Christ, and is a praying man to-day, although he has been taunted severely by sceptical friends in the office where he is employed. These are the "signs following" the preaching of the true evangelist.

Mrs. Baeyertz keeps strictly to the Bible, and its lucid and forceful exposition. Her Bible-reading on "Temptation" was quite a revelation to many. High-toned spiritual teaching is flavoured with common sense. Holiness to her means clean living, pure thoughts, good conduct. In style she is simple and accurate, pathetic and eloquent, but never sentimental. May the Lord bless her work more abundantly. Arthur May.

Congregational Church, Chadwick Mount, Liverpool, Jan. 22, 1897.

The Moody Fund.

Dear Sir,—We are now within about £200 of the required £2500 for Mr. Moody's sixtieth birthday gift. As I am leaving for New York on Wednesday, I should be glad if any further amounts be sent, not to me, but to Lord Kinnaird, 1, Pall Mall East, London, who has arranged to telegraph the total to me in time for Feb. 6, and will send the lists afterwards.

I do hope that your readers will pray that my mission may be richly owned of God. I hope to be home in the third week of February.—Yours sincerely, F. B. Meyer.

Christ Church, Jan. 25, 1897.

An Inquiry.—Will any of your numerous readers kindly inform me where I can obtain enamelled wall-texts, of different sizes, in gold or silver lettering, in the Italian, German, or French languages, for sale and gift in a tract depôt in Tunis, N.A.?—H. W. Case, 11, Cotham-road, Bristol.

Hampshire Villages.—The Hants Village Colportage and Evangelistic Mission has issued its new report, showing that during the past year the Gospel has been preached more widely than ever in neglected villages, and that fresh doors are opening in every direction. Many places, alas! seem dark as midnight, while in others the deadening effects of priestism are sadly evident. About 200 villages were visited and worked, last year, with the Gospel van, Gospel literature, and Gospel testimony, which God has greatly blessed. There is need for help to clear off the deficiency and extend largely the efforts of the mission. The superintendent is Mr. J. Hazell Charlton, 69, Cromwell-road, Wimbledon.

God's Word and Witnesses.*

II.—"MY WORD."

THE word put into Ezekiel's mouth was full of grace and truth: "As I live, saith the Lord, I have no pleasure in the death of him that dieth, but rather that he should turn from his way and live." But the testimony of Jesus had not yet been manifested as the spirit of prophecy. The word by the mouth of Ezekiel was according to Law, "Do this and live." And the Law could only make the offence abound. If a man would do that which was lawful and right, he should save his soul alive. But no man ever saved his soul by that prescription, nor ever will. We therefore turn to the Word which God puts into the preacher's mouth, in these days of the New Covenant.

In perfect accord with the prophet Ezekiel, the Apostle Paul exhorts Timothy, "Preach the Word." But when we ask, What is the word we are to preach? the reply of the Living Word, in his first and fundamental parable, is, the seed is "The Word of the Kingdom" (Matt. xiii. 19). This is primary truth and underlies the whole Gospel. For the first occurrence of a term or phrase gives the key to its significance. Wherever we read of the Word of the Gospel we know it is the Word of the Kingdom. There could be no other good news to a world under the heel of the Usurper, but that the rightful King had come to take his power and reign. But was not the kingdom which first John and then Jesus announced, merely the kingdom of David—an earthly kingdom for which the Jews were looking? No, it was the Word of the Reign of God; the Word sown in the heart, where the seed of every reign is sown; and the Sower was the Son of *Man*, the Sovereign and Saviour of the race—"the Saviour of all men, specially of them that believe."

The Word of the Kingdom—the Gospel of the Kingdom—the Good Tidings of the Reign of God—what does it mean? Is it a term wider than dispensations, and includes them all. For four thousand years the fallen angel, who had attempted to usurp the throne of God, and whom God had permitted to prove his character and capabilities and quality, on this small planet, through successive periods, had filled the world with vice and crime and sorrow. Innumerable Abels had been slain by innumerable Cains. Although the Flood had well nigh destroyed the human race, the ungodliness of the old world had been carried into the new. God had been defied by the building of the Tower, which proved that the giant intellect, the vast knowledge, and the cultured skill of those days were all on the side of the Usurper. A chosen family and nation, a slip of the vine of the earth transplanted to a very fruitful hill, and subjected to Divine cultivation and training, had produced the same poisonous fruit, as the plant in the wood from which it had been taken, and in a more virulent degree (Isaiah v.; Psalm lxxx. 8-19).

Rebellion upon rebellion, disaster upon disaster, had filled the world with woe. To the elect nation—the Jews—was born God's Son and King. The meek and gentle, the wise and patient, God Almighty, had become Immanuel, God with us, that in Him might be fulfilled the promise to their father Abraham, "In thee and in thy seed shall all the families of the earth be blessed." But the poisonous plant proved its quality under the highest cultivation, in the very fruitful hill, more than when growing wild in the wood; and Jehovah's pleasant plant, Israel, called upon the wild uncultivated parent stock, the Gentile, to reject and contemptuously kill the King of Men. "Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto Me?" (Jer. ii. 21). The cultivated slip proved itself a branch of the original wild vine, for rather than receive its Child and Son, and acknowledge the government to be upon his shoulder, it preferred to cry, "We have no King but Cæsar."

Thus the human race as such, the wild vine, man as descended from Adam, the Gentiles, disowned and rejected the Seed of the Woman who had been promised to bruise the head of the Old Serpent, the Devil, and Satan. And the elect and cultured nation, the sons of Abraham the friend of God, disowned Him and his King whom He hath set upon his holy hill of Zion, and declared they had no king but the Cæsar—the Kaiser, the Czar—the monarch of the Gentiles. Thus Israel proved that the entail of sin had not been, and could not be, cut off from human nature even by the elective act of God. Man, Gentile and Jew alike, obeying the fallen spirit, had like him alienated himself from the life of God, and the restoration of the race could only be effected by the fulfilment of the first warning, which was indeed also the earliest promise, "In the day thou eatest thou shalt surely die" (*margin*, "dying thou shalt die"); for "the wages of sin is death." But the resources of God are not exhausted; He is the God of resurrection. "The gift of God is eternal life in Jesus Christ our Lord." Oh, "radiant idea of death!" that the poisoned sons of Adam can die to sin by faith-union with the crucified Son of God! Oh, glorious truth of resurrection, that they can rise to newness of life by faith-union with the raised and glorified Son of Man!

* From the ANNUAL LETTER to the Members of the Open-air Mission. By R. Cope Morgan. (1d. each, 6s. per 100. *Offices of the Mission*, 11, *Adam-street, Strand, W.*

Cast thy Burden on the Lord.

OH, cast thy burden on the Lord,
And rest thy weary soul in Him;
His presence makes the darkness light.
What matter though in shades of night
Earth's fleeting joys grow dim?

Oh, cast thy burden on the Lord,
He knows the weakness of thy frame.
Take heart! He sits upon the throne,
All secret things to Him are known,
Though man misjudge thine aim.

Oh, cast thy burdens on the Lord,
Tell Him thy grief, yea tell Him all.
"Tempted in all points like as we,"
Say who can sympathise as He?
Fear not on Him to call.

Oh, cast thy burden on the Lord,
He will not fail or faithless be.
Though all around thy soul give way
His love will be thy strength and stay
To all eternity.

Oh, cast thy burden on the Lord!
Though to thy sight so poor and dim
A tangled web thy life may seem,
Far, far above thy highest dream
The place is clear to Him.

JEAN H. WATSON.

Liverpool Sabbath Morning Free Breakfast Mission.—The design and aim of the Mission, which was founded twenty-one years ago, is to bring the most abandoned classes of the city within the hearing and influence of the Gospel. The work has branched out in various directions, and has taken on midnight effort among the degraded and destitute. During last year 127 breakfast meetings were held, with an aggregate attendance of 31,970 persons, about one-fourth of them children. Ministers and others have addressed the gatherings, thus reaching many who would not otherwise hear the Gospel. The hon. sec. of the Mission is Mr. J. G. Hannay, 30, Comely Bank-road, Egremont, Cheshire.

Law versus Love.*

THE new relationship to the law of the believer's life, arising from the indwelling vital power of the Spirit of Christ, is expressed in the words, he walks "not after the flesh but after the Spirit," and the words, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2, 4); suggesting, and more than suggesting, a sharp contrast between his present and his former attitude toward the law. He no longer follows the impulses of his own mind or other men's minds that exert an influence, and prescribe for him, here called "the flesh," even when the direction is a religious one: planning, resolving, mapping out his own life in departments, and marking off his observances by the clock, noting "days and months and seasons and years," turning "back again to the weak and beggarly elements whereunto ye desire to be in bondage over again" (Gal. iv. 9, 10); measuring out the tale of duty, tied down to rite and ceremony and ritual, afraid lest he should omit anything, or miss inadvertently the most scrupulous observance. He is not regulated by drawn-up articles, or by code or directory; all which is here labelled by Paul "after the flesh," and denominated by him in the Epistle to the Galatians "this present evil age," and a "different Gospel" (i. 4, 6); and in Colossians, ordinances "from which ye died with Christ," "all which things are to perish with the using" (ii. 20, 22); in using them "you use them up," they do not last, they fail to satisfy you; you want more.

Yet have we lived to see in our day a return of a large portion of the Church to this elementary stage; and if Paul were to speak to us as he did to the Galatian churches, he would seek to rally us by exclaiming, "What! back again!" or, still more boldly, he would tell us that we were "in bondage over again," suffering a second term of imprisonment; or, in other incisive words of his, "Ye are severed from Christ," though "with freedom did Christ set us free," "ye are fallen away from grace." Now the believer in Christ who realises the simplicity and maintains the integrity of his standing in Christ, "stands fast," that is, is steadfast, and does not become enamoured with or—again to use Paul's word—"bewitched" by the priestly assumptions and sacramentarianism of the Church in a sensuous age.

His life is ruled as a well regulated home is governed, by the spirit of love. Only fancy drawing up a list of regulations, fixing it up in some conspicuous place, and expecting to make your children good and obedient that way! You rather secure the child's love first, and then give him a large liberty, feeling sure that he would not do anything you did not approve of. This is the much more effective way of winning obedience. So is it with the love of Christ in the believer's life; he can say, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Yet that freedom is the truest restraint; and ensures a fineness and finish of obedience in directions away out of sight and along paths where "rules and regulations" are too clumsy to follow. It was with true insight to the gist of the whole question of the believer's position in regard to the law that Augustine expressively said "Love, and do what you will."

The Gateshead School Board has recommended to the licensing justices that no child under thirteen be supplied with intoxicating drinks.

* Extracted from "The Spirit of Life," by J. H. Ball (with preface by Rev. F. B. Meyer). (6d. *Bible Christian Book Room.*)

Hopefulness.

"Let us not be weary in well-doing."—Gal. vi. 9.

TO be weary in well-doing is precisely the thing to which we are liable. This warning word is one which, at some time or other, nearly every Christian worker needs; and therefore we should diligently seek to encourage each other in the remembrance of such a divinely-inspired caution.

Discouragements are thick about us, but God never discourages his children. "Fear not" is his reiterated command—not merely his recommendation, but his positive command. All discouragement, therefore, comes from our own hearts, or from the enemy of our souls; and should be resisted as the form of temptation to which we are peculiarly prone to yield.

It is easier in the moment of impulse, and under the pressure of strong feeling, to commence some labour of love in Christ's name than it is to go steadily on with it, in the face of indifference and opposition. Sowing the good seed is, comparatively, light-hearted work; it is in the "long patience" required by the spiritual husbandman, that failure so often is found.

It is then a blessing and a Christlike work to speak a word in season to those that are weary; and many a time the word in season may appropriately be this, "Let us not be weary in well-doing." Let us sing it softly to each other as we labour in the "white fields" of the Master, and He will bless both the singers and their song.

There is a substantial reason why we should not grow weary: "In due season we shall reap if we faint not." The reaping is assured to the faithful toiler. Never was any crop as certain to come to the garner. "My Word shall never pass away." The weeping sower shall "doubtless" come again with rejoicing, "bringing his sheaves with him," and though it may not be *when* and *as* we expect, yet it shall be "in due season." Quite as certainly in the spiritual domain as in the earthly creation it is ordained that seedtime and harvest shall never cease to be.

The seed springeth up, "he knoweth not how," but it will "spring and grow" (Mark iv. 27). The harvest may be other than we suppose, but there will be a harvest "if we faint not." A godly pastor had agonised in prayer for a youthful member of his flock whose talents he longed to see consecrated to Christ's service, but who was not yet gathered into the fold of the Good Shepherd. One by one others had yielded their hearts to Jesus, but this girl remained apparently untouched. It occurred to him to prepare a sermon specially suited, as he supposed, to her case. With many a prayer this carefully prepared sermon was preached, the text being, "One thing thou lackest."

Early on Monday morning the pastor sought his study, again to plead with God that the message might bear fruit. A light tap on the door disturbed his thoughts, and he opened it to see his own beloved young daughter standing there, her face lighted up with a newly-found joy.

"Father," she asked, "did you, in the love of your heart, preach that sermon yesterday for me?" The father had to answer, "No."

"But, father, it was just God's message to my soul. I have found the Lord Jesus."

Could that man of God regard his prayer as unanswered, even though the immediate results were other than he had asked? Is it not just in this way that our God delights to do for us, and is purposed to do for us, "exceeding abundantly above all that we ask or think"? "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58).

Hear these beautiful and hopeful words of Adelaide Procter:—

Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray; with hopeful tears.

An answer, not what you long for,
But diviner, will come one day;
Your eyes are too dim to see it;
Yet strive, and wait, and pray.

Lucy A. Bennett.

What the Churches Need.

In an article in last week's *Methodist Times*, entitled "Are we Ready?" the writer says: "Splendid spiritual prosperity seems to be well within our reach. We are always potentially on the very threshold of it. We have the men, we have the means, we have the assured blessing of God. Judged by every conceivable test, our resources and opportunities are greater than ever. What is lacking? What shall we do? Many would say that what we want is money. And yet, as even *The Times* pointed out recently, all religious movements have flourished most in days of comparative poverty.

"What, then, do we need? An aggressive evangelistic movement on a national scale? Assuredly we need that, and the country is ready for it. But nothing is more ghastly than an untimely or premature evangelistic effort. Great revivals cannot be forced. We need a deepening of our own spiritual life, a revival of enthusiastic devotion to Christ, a restoration of that 'passion for souls' without which there can be no 'mighty works.' Our first need is neither money nor new converts, but more Christlike Christianity in our own lives. When Christian was in the dungeon of Giant Despair he found the key of the dungeon in his own bosom. There, we, too, shall find the key to every difficulty. The Divine chronological order is first to give ourselves, then to give our money, then to reap a rich harvest of immortal souls."

Jonah.

The sands of life run low,
The pulse of life beats slow;
My soul lies weak and wan upon the shore.
Shimmers the glaring main,
Scorches the yellow plain,
And torrid beams from steely heavens pour.

Now stream like buzzing flies,
The thoughts, the queries,
That search and find my every secret wound.
Deep, deep my thirsting want;
Afar from God, I pant;
As in a fowler's net my strength is bound.

I, Jonah of to-day,
Lie as the prophet lay,
Unmanned, inert before my God's behest;
He fell; I, too, have failed;
He shrank; I, too, have quailed
Before the irksome task, the hourly quest.

There looms my Nineveh!
The common mystery
Of myriad godless cravings in me pent;
To daunt them needs must be
A prophet stern and free,
God-filled with all his Spirit's vast intent!

Laggard! lift up thine eyes!
Now is the hour to rise,
Now that the flesh is wholly spent and waste.
Jonah! God's angel stands
Patient, with outstretched hands;
See how his heavenly cup awaits thy taste!

G. M. Seymour.

The Home of Industry.

THE New Year has come, giving great enjoyment to the guests, young and old, at our festal board. The aged widows (many of them over eighty years) joined the mothers who form the Sunday afternoon adult Bible classes, making a couple of hundred. That happy occasion passed all too quickly. We workers became happy almoners of warm gifts of a shawl, a blanket, warm skirt, or crossover, packets of tea and rolls of texts. For these and other smaller gifts much gratitude was expressed by one and all to those who prepared these suitable gifts.

The infant school next came after their repast. There were the ever-acceptable dissolving views, illustrating a well-told story by a young worker. For these also there were timely gifts of under-garments, toys, etc. Several of the children were robbed ere they reached home by the wicked boys of the street. We replaced the stolen articles rather than proclaim a war with boys, who, perhaps, have never been rightly influenced.

Our boys' school, comprised of once-rowdy lads of the district, came for their New Year night. Through the kindness of the Religious Tract Society they each had a book, a comforter, and a pair of warm cuffs. Many of them are the bread-winners of their households.

Our young men's classes chose to have one of Mr. Willey's lectures after their New Year's tea. They were each delighted with a volume of the "Traveller's Guide," suitable to interest and be a blessing to every member of their families. From this class come many of our active young helpers.

WORKERS' MEETING.

The first Workers' Meeting of the year was felt by all to be a happy and profitable one. During the tea hour the boys and girls from the Training Home charmed the friends by their sweet rendering of Gospel hymns, and by their animated musical drill. Judging from their happy healthy faces, it was scarcely possible to realise the sorrows from which many of them had come.

Mr. James E. Mathieson gave a beautiful practical address on the subjects, "Passover, Pentecost, and Palm branches." Mr. William Merry delighted his audience by giving interesting details of the girls and boys in Canada, showing photographs of several homes where the children were growing up, and of young men and women now filling honourable positions in their adopted country. The meeting closed with a season of prayer for the pressing needs of the home and foreign fields.

The Victoria Institute.

A FULLY-ATTENDED meeting of the members of the Institute took place in Adelphi-terrace this month. Professor E. Hull, the leader of the Exploration Expeditions to Arabia Petræa and Egypt, gave a full description of the various schemes for embanking the waters of the Nile with a view to increasing the fertility of Egypt.

The paper derived a special value from the fact that so many historical records of the past lie buried in Egypt, and that explorers still look forward to the discovery of records even more valuable to the Biblical student than any yet brought to light. Professor Hull described the various schemes that have been brought forward, and especially the last—a proposal to embank the waters at Assouan, in Upper Egypt. As regards the advantages of the scheme in increasing the productions of Egypt, it has been estimated that the gain to the State would amount to £850,000 per annum, and the increased value of the crops from Upper, Middle, and Lower Egypt to £16,000,000 per annum.

Several present took part in the discussion, including Mr. Baldwin Latham, who, referring to his intimate acquaintance with the locality chosen, pointed out that the scheme would not only prevent the recurrence of those disastrous Nile floods of which we sometimes hear, but would prevent the occurrence of a low Nile and all the attendant unhappy results.

A Home for Motherless Children was lately opened at Chiswick by Mr. R. T. Smith, and in aid thereof Rev. F. B. Meyer preached last week at the Mission Hall, Fraser-street, Chiswick. The hall was well filled, and the sermon on 1 Cor. ix. 26, 27, was highly appreciated. A strong plea was made for a larger Home, the present house in Hogarth-road being much too small.

Letters from North Africa—2.

THE INTERPELLATOR INTERPELLATED.

MR. BUREAU thus continues his interpellation of Mr. St. Germain, with reference to his famous Interpellation in the French Chamber on the subject of English missionaries in North Africa Mr. St. Germain poses as a patriot, and his interpellator thus addresses him:—

Patriotism consists in defending the interests of one's country, in dying for it if need be; but not in the ridiculing of women whose religious convictions constrain them to preach the Gospel to non-Christians.

I do not believe you have any faith in the stories which in your interpellation you present to the Chamber. Still, who knows? Perhaps, by continually repeating the same thing, you have come to believe it. But I declare I have not believed one word of those accusations.

But you say, You are a Protestant and a pasteur, and that renders you blind. Blind! no I am not. Although I do not believe in the perfidy of the English missionaries in Algeria and Tunisia, I am the first, whenever I think necessary, to protest energetically against what appears to me a want of loyalty in the acts of the British Government. [Here he refers to Egypt, Cyprus, etc.]

It has been a fashion in France for some years to accuse at random the English missionaries, and to charge them with serious misdemeanours.

In Madagascar it is pretended that the English excite our enemies, but they take care not to say in the Press that the Fahavalos—the freethinkers over there—have destroyed three times as many Protestant Christian churches as Catholic churches.

It is continually written in certain journals that the English missionaries obstruct our action in Tonkin, on the French Congo, in Senegal, etc. But unhappily for these papers, there is not a single English missionary in these possessions, and I appeal, for proof of this, to the reports of the Residents and Governors of these different colonies.

In Algeria, if all these "Methodist" perils have been invented, it is to turn away the people's minds from the Israelite question. Mr. St. Germain is the elect of the Jews, and desirous at any cost to avoid that which annoys them, he has created the question of the "Methodists" being dealers in guns and powder. It is very smart, but it appears that it does not take; for Drumont does not forbear to say to Mr. St. Germain: "You are the elect of the children of Israel, then you are an enemy, notwithstanding our campaign against the English."

I am not an anti-Semite; I do not admit that at the end of the nineteenth century we can excite, on account of their religion, citizens against each other; I leave that to the Drumonts and to the Thiébaults; but I am sure that only the fear of a check at the coming elections has led Mr. St. Germain to interpellate the Government upon the operations, the movements (*les agissements*) of the English missionaries in Algeria.

Possibly they have sometimes failed of prudence and tact in their manner of evangelising the Mussulmans, but I am sure that none of them has ever committed the grave fault of speaking against France. Their journal, *North Africa*, does not cease, on the contrary, to speak in eulogistic terms of the work accomplished by France in Algeria. Certainly that journal speaks more correctly and courteously of our labours in Algeria than do some journals of the Opposition, who speak of the Governor and the Préfets as thieves, and the Arabs as a people who all merit the cord [deserve to be hanged].

And these same Algerines who cry out so against the English missionaries leave to be worked by foreigners their phosphate mines in Tebessa.

What would the French Press say if the English journals began a campaign against the French Catholic missionaries in Egypt, India, or South Africa, accusing them of the same crimes with which they charge the English missionaries in our colonies? What a hue and cry that would raise amongst us. How they would speak against "perfidious Albion" capable of suspecting the Catholic missionaries and of charging them with such absurdities. They would go so far as with clamour to demand war, to efface England for ever from the map of Europe.

Our anti-Protestants should cease their attacks, for they expose themselves to reprisals which would not be at all agreeable to the Catholic Church, which counts hundreds of missionaries in English colonies against a score of Protestant missionaries in Algeria, and about forty in Madagascar.

In India the Jesuits have great scholastic establishments, which not only give no umbrage to the English, but, what is more, receive vast subsidies (*indemnités*) from the State. And these Jesuits are for the most part French! If that is not eclecticism I do not know what is.

Let us, then, leave the missionaries in Algeria in peace. France is strong enough to hold her own against a score of Judies, even though they were born on the banks of the Thames.

There is matter here for reflection from another point of view. Are not English and American Christians more than half asleep, while Rome is wide awake, very much alive, intensely active, and utterly unscrupulous in her plan of campaign?

"OUR MISSIONARY."

I am interested in the church connected with a Gospel Hall near London. They call me their pastor. They have just localised *The Herald of Mercy*, and have, since I left, begun a plan for supporting a missionary. My missionary friends here in North Africa ask me to reprint the proposal in THE CHRISTIAN, hoping it may lead to others doing likewise. For if so small a church, almost entirely of people living from hand to mouth, can have their own missionary, how many could a moderately rich church maintain?

Some friends are thinking we ought to have our own missionary in the foreign field. The call was given to the church to go into all the world and preach the Gospel to every creature. This call has never been withdrawn; but how little heed the Church of God pays to it. We cannot all go out into far-off lands; but the least that we as a church can do is to see that we have our own representative in the field. If each Christian church realised this, the time would not be long before the Word *had* been preached to every creature. As we said, some friends have been thinking about the matter and praying, too. Mr Brading's address, the forthcoming lecture by Mr. Liley, both on North Africa, seem to point to that being the field the Lord would have us to send to. We know our pastor has been exercised upon the matter for a long time, and he would be very much cheered to know that the church was taking this step.

One lady who is leaving us for a short time, has such faith that the suggestion will take a practical form, that she has brought her contribution to start the fund.

A missionary can be supported on a North African station for £50 a year, or a native helper for £25, or the latter amount; the North African Mission would be very glad to devote towards the support of a missionary, who would be considered our representative. We should know the missionary by name, receive correspondence from him or her, enter into the difficulties of the work, share in the joys and mingle our prayers one with the other, and thus feel we had entered into a direct partnership, which has for its end the conversion of the heathen.

How is this to be done? you ask. Let us examine the matter.

The Sunday-school and the Christian Endeavour Society should join with the church in this partnership. Supposing they between them contributed £10 a year; that would leave £40 for the church to find, as the entire sum required for the support of our missionary. This means about 15s. per week. This could be raised as follows:—

Say fifty members promised 1d. per week. Twenty-five, 2d., thirteen, 3d., and twelve, 4d., this would give

	s.	d.
50 at 1d.	4	2
25 at 2d.	4	2
13 at 3d.	3	3
12 at 4d.	4	0
	15	7

Our membership is over 100. Now shall we as a church at once wait upon the Lord, and ask Him what He would have us to give Him for his work this year, and whatever sum He bids us give whether 1d., 2d., 3d., or 4d. a week, let us cheerfully obey, and then our project can take shape and become a living power.

I heartily hope, and indeed I expect, that this ambitious project will be fulfilled.

A PLEA FOR SINGING BIRDS.

I am ashamed to say that one night at dinner I ate a thrush. It was the first, it shall be the last, of God's feathered musicians put to so bad a use. I awoke in the early hours of the morning with the beautiful dead and devoured songster on my conscience, and these were my reflections: Five-and-twenty people, each of them capable of pleasure from its song, transmuting that enjoyment into the vulgar gratification of making a mouthful of the singer.

When we see a cat stalking a blackbird we instinctively interpose and rescue the bird; when we read of a tiger eating a man we are thrilled with horror. Think of a lion eating Livingstone! as seemed likely to be his fate; but God delivered him. Could such a man be put to a more ignoble use? But neither the cat, the tiger, nor the lion knows any better; they eat, unconscious of iniquity. But for a man to eat a nightingale, or a lark, or a linnet! how contemptible.

Think of the beautiful words which God has given men to write concerning these minstrels of the heavens. Imagine our great poet listening to the song at heaven's gate—"Hark, the Lark at heaven's gate sings," and then sitting down to a dish of larks!

Think of Hogg's breezy address to the same sweet singer—

Bird of the wilderness,
Blithesome and cumberless,
Sweet be thy matin o'er moorland and lea;
Emblem of happiness
Blest be thy dwelling place,
O to abide in the desert with thee!

Whose heart has not responded to the melancholy moan of ethereal but misguided Shelley, in his classic Ode to the same dear little minstrel?—

We look before and after,
And pine for what is not,
Our sincerest laughter
With some pain is fraught:
Our sweetest songs are those
That tell of saddest thought!

Was it not when poor John Keats was dying in Italy that he heard the nightingale in the neighbouring wood, and wished that he might "leave the world unseen and fade away into the forest dim"?

Fade far away, dissolve, and quite forget,
What thou among the leaves hast never known,
The weariness, the fever, and the fret,
Here where men sit and hear each other groan;
Where palsy shakes a few sad last grey hairs,
Where youth grows pale, and spectre-thin, and die
Where but to think is to be full of sorrow,
And leaden-eyed despair;
Where Beauty cannot keep her lustrous eyes,
Nor new Love pine at them beyond to-morrow.
. . . . . .
Thou wast not born for death, immortal Bird!
No hungry generations tread thee down;
The voice I hear this passing night was heard
In ancient days by emperor and clown:
Perhaps the self-same songs that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn.

To think of eating the creatures that God created to make music in the trees and in the air, to keep us mindful of our lost paradise, and to woo us to our home above! The prophets and sweet singers of Israel owed something to the voice of the turtle, the mourning of the dove; how much do we owe to the music in the atmosphere which poets have translated into words.

R. COPE MORGAN.

Fruit in China.

REV. J. A. SLIMMON, of the Canadian Presbyterian Mission in China, describing a tour in North Honan, speaks of a friendly reception by the people, and great attention to the Gospel message. His heart being enlarged, he trusted God to do great things. Of his stay in one city he writes:—"Within three days several publicly confessed faith in Jesus. I have never before, so far as I can recollect, seen a city so moved. From different parts people came to me in the inn, asking me to explain more fully the Gospel. And many of those inquirers were men of position and influence.

"I had only one case of opposition, and that broke down completely. The opposers were three students, evidently belonging to wealthy families. They had bought books from me, and read them intelligently, and admitted that they were 'good books.' But their objection was the old one, that while the doctrine of Jesus was good for foreigners, there was no need for it in a country that had Confucius as their sage. I asked, 'Have you, or any man in China, found in Confucius the power to enable you to keep his precepts? Have you found salvation from sin?' I wish you could have seen the change in them, and the eager way in which they asked, 'Is it possible to be saved from sinning?' They let me do all the talking after that, and sat till dark listening eagerly while I preached to them Christ and the power of God unto salvation. I believe the Spirit of God was at work in their hearts.

"Amongst those who were interested in a general way, were a few who definitely decided to become followers of Christ Jesus, and two out of that number have the gift of leadership. When, God willing, I visit that place again in the autumn, I expect to find the foundations for a church ready."

OUR DAILY HOMILY.

SUNDAY, January 31.

"Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder."—Psa. lxxxi. 7.

SUCH trouble as Israel passed through in the exodus comes but once in the history of a nation. From the brick-kilns and treasure-cities which they built, God's people called to Him with strong cryings and tears, extorted by insupportable sorrows. Still more did they need to cry for help when they stood between the Egyptians and the waters of the Red Sea. From the beach a nation's call rose to God. Then was their trouble and heart-travail—a nation in throes of pain! Are you in trouble? Call upon God in the day of trouble; He will answer.

God's answers are often in the secret place of thunder. From his pavilion of cloud God spoke in tones of thunder that pealed over the heavily-breaking surf of the Red Sea. Several of the Psalms allude to the thunderstorm that rolled through the night of the passage through the deep. The march of Israel was to the roll of thunder. The peals of heaven's artillery struck dismay into the hearts of the alien, but it was as though the Father was speaking to his children, the people with whom He was in covenant.

God's answer to our prayer is often in thunder-tones that hurtle through the air. By terrible things in righteousness He answers us. When Jesus asked the Father to glorify his name, the quiet reply, "I have...and will," which He understood, sounded like thunder to the bystanders. Happy the child who in thunder-claps detects the Father's voice, and in mystic characters of flame reads the Father's handwriting!

MONDAY, February 1.

"Arise, O God, judge the earth, for Thou shalt inherit all the nations."—Psa. lxxxii. 8.

The judges and magistrates are compared in this Psalm to God, because they exercise something of his power in the right ordering of human society. The Bible always inculcates respect and reverence to properly constituted authority, though it never hesitates to demand of all in authority that they should exercise their high functions impartially. Too often has the high trust been abused, and the Psalmist turns with relief to the upright Judge, and comforts himself with the reflection that one day God Himself shall judge the earth, because He shall inherit all the nations.

Christ is the Firstborn and Only Begotten. As such He shall inherit all things. They were made for Him. He is the Heir. He came in his incarnation to claim his inheritance, but his claim was denied. He was cast out of the vineyard and slain, but his claims were not annulled; they remained intact. And during the present age they are being vindicated, and in answer to his appeal He is receiving the heathen for his inheritance, and the uttermost parts of the earth for his possession. One nation after another is becoming his province. The kings of the isles are bringing presents; the kings of Sheba and Seba are offering gifts.

It is great encouragement in missionary work to know that every nation is by *right* of gift and inheritance our Lord's. It is ours to make it his in *fact*. It is always easy to work on the line of the Divine purpose. God never purposes outside what is practicable and possible for man to realise. Learn the purpose of God, and without hesitation claim its realisation.

TUESDAY, February 2.

"O God, keep not Thou silence, hold not thy peace, and be not still, O God."—Psa. lxxxiii. 1.

Oh that God would break the silence! If He would but say one word! If we might but hear that voice—deep as the sound of many waters, and tender as the call of love—just to say that He was there; that all which we believed was true; that He was satisfied and pleased; that our perplexities would work out right at last! It is so difficult sometimes to go on living day by day without one authoritative word; and we are prone to rebuke Him for silence, that He is still, that He holds his peace. "Be not Thou silent unto me, lest I be like those that go down into the pit."

But God has not kept silence. The Word was manifested. In Him the silence of eternity was broken. And if thou and I are still, if our ear is purged, and anointed with the blood and oil, if we make a great silence in our heart, we shall hear Him speak.

Where is thy haunt, Eternal Voice?
The region of thy choice;
Where, undisturbed by earth, the soul
Owns thy entire control.

'Tis not where torrents are born, not amid snow-capped peaks, not in the break of the surf, but in the heart, weaned from itself, isolated in chambers of sickness, cast amongst strangers, yearning for tender voices that cannot make themselves heard—there God is no longer still. He breaks the silence. "Comfort ye, comfort ye, my people, saith our God." "It is I; be not afraid."

WEDNESDAY, February 3.

"The Lord God is a sun and shield. The Lord will give grace and glory."—Psa. lxxxiv. 11.

How God suits Himself to our need! In darkness, He is a Sun; in the sultry noon, a Shield; in our earthly pilgrimage He gives Grace; when the morning of heaven breaks, He will give Glory. He suits Himself to every varying circumstance in life. He becomes what the exigency of the moment requires. And as the Psalmist well says, He withholds no good thing from them that walk uprightly. Learn the art of extracting from God the special form of help of which you stand in need.

The Sun is the source of light and life. With impartial beneficence he scatters his beams on palace and cottage, mountain summit and lowland vale. He is ever pouring out his beams. It is only necessary to stand in them, or to open casement or door. God is shining, dear heart. Get out of thyself, and sun thy shivering frame in his untiring love.

A Shield may be the shadow of a great rock in the scorching desert, or the canopy of a gourd's growth. Put God between yourself and the sirocco of temptation. The noon with its burning heat is too much for thee; hide in the Lord God. The heat shall not smite thee by day, nor the frost by night.

Dost thou need Grace? He is full of it. His grace is sufficient. With both hands He will give and give again; only practise the habit of taking. Grace is the bud of which Glory is the flower. If He has given this, He will not withhold that. If thou knewest the gift of God, thou wouldst be sure that Glory in germ is within thee, waiting only for the summer of Eternity to develop in perfect beauty.

THURSDAY, February 4.

"Mercy and truth are met together; righteousness and peace have kissed each other."—Psa. lxxxv. 10.

This has been fitly called "the bridal of the earth and sky." Mercy is the love that finds its reason in itself, its measure in helplessness and ill-desert. But in God it is always blended with Truth. God must be faithful to his covenant relations, to his Son, to Himself, and to the law which He has instituted. Any display of mercy must be consistent with truth. These are heavenly twins. Where you meet one you will be sure of the other. Jesus was full of grace and truth. The love He brings is consistent with the highest considerations, and by his death it is so arranged that God acts consistently with his holy law in loving and saving the meanest and weakest believer.

Righteousness has for her twin sister Peace. "The effect of Righteousness shall be Peace." The King of Righteousness is after that the King of Peace. If you want Peace you must be right with God: and if you would be right with God you must come to Jesus and trust in Him, who is made unto us the Righteousness of God. At the cross these two kissed. The righteousness of God was satisfied, and the peace of man secured.

What a wondrous cross is that on which the Prince of Glory died! The question was—How could God be just, and yet justify the ungodly? How could He uphold the majesty of the moral law, and yet take sinners to his heart? But the answer came clear and satisfying, when the Maker of Man took on Himself our sin and gave justice its due. Now see that perfect blending of the Divine attributes, and that God is "just, and the justifier of Him that believeth in Jesus."

FRIDAY, February 5.

"Thou, Lord, art good, and ready to forgive."—Ps. lxxxvi. 5.

We are blinded by sin, and cannot believe that God is ready to forgive. We think that we must induce Him to forgive, by tears, promises of amendment, religious observances. There is in every heart such difficulty in understanding the unwearying patience and ever-yearning love of our Heavenly Father. Oh, clasp this word to your heart. Say it over and over again—"ready to forgive, ready to forgive!" At any moment of the sad history of the prodigal, had he returned, he would have found his old father as ready to forgive as on the day, too long delayed, when he did return. The only pity was that he had not come long before.

You have fallen a hundred times, and are ashamed to come to God again, it seems too much to expect that He will receive you again. But He will, for He is ready to forgive. You feel that your sin is aggravated, because you knew so much better; but it makes no difference to Him, He is as ready to forgive you now, as when first you came. You are disposed to wait a little, till your sin has become more remote, till passion has subsided, till the inscription has faded from the wall; but you might as well go at once, God is as ready to forgive at this moment as at any future time. You are wounding Him greatly by doubting Him. He is ready, waiting, eager to forgive. You have only to call on Him, and you would discover the plenteousness of his mercy. In Jesus, who came to reveal the Father, and whose ready forgiveness answered every appeal, you have a revelation of the Father's heart. His blood cleanseth from all sin.

O Love, Thou deep eternal tide,
How dear are men to Thee!
The Father's heart is opened wide
By Jesus' blood to me.

SATURDAY, February 6.

"All my fountains are in Thee."—Psalm lxxxvii. 7.

"All my fresh springs," the Prayer-book version has it. Perennial freshness! This is our portion. We have only to abide in Christ in daily, hourly faith, through the grace of the Holy Spirit, for where that is secured there need be no further effort; naturally, perennially, plentifully, there will arise in us the fountains whose source is God, and the ultimate destination of whose waters are the wildernesses and deserts around.

Do you want freshness in *your love?* The vintages of other years cannot provide you with the ruddy clusters and the wine of sacrifice required for present day needs. You want new enthusiasm, tenderness, and interest in those around you. There is but one resource. Deepen your union with God, by faith and prayer. Your fresh springs are in Him, He will Himself be in you a spring of living water, rising up to everlasting life and love.

Do you want freshness in *your views of truth?* There are such constant demands made on your teaching powers, that you are sometimes fearful of exhaustion. But if you keep your heart open to God, and your soul perpetually nourished by Scripture, you will find that God's thoughts will come freshly and brightly to you—new as each morning, fresh as spring.

Do you want freshness in *your religious life?* This, too, is his gift, because the life we live in the flesh is, after all, not our own life, but his. Jesus is in us, the Hope and Fount of the true life. All He wants is to have orifices, channels, openings in the rocky soil, and He will arise in us heavenwards and Godwards, as fountains in the sunny air. Rise up in us, Thou Blessed One, who art evermore the resurrection and the life!

THE EVANGELIST.

The Two Harrys.

DURING my stay for some weeks in a town in the North, I came in contact with the first Harry. He was a fine young fellow, full of spirit, and fond of fun and frolic. He was a member of the choir, and came every night to assist in the singing during the mission. I soon got interested in him, and was not long before I managed to know a little about him. He had been brought up in the Sunday school, and, unlike a great many others, had retained his connection with it during his early manhood. He was not a Christian. Some years before he had professed to find the Saviour, but there had been no development of the fruits of the Spirit.

As the mission progressed I watched him, and was soon convinced that he was in trouble. He lost all his gaiety and mirth, and went about like one bearing a great sorrow. When the first part of the service was over he would refuse to stay to the after-meeting, but one might find him hovering round the door; and sometimes he would go home, and, unable to rest, would find his way back again, and wait near the chapel till all the rest had gone away. At first he did not give me many opportunities for conversation, but at my approach would walk away—as if he had committed some crime, and I were a detective waiting to pounce upon him and haul him off to prison.

At length I got into conversation with him, and we soon became friends. I induced him to promise that he would stay to the after-meeting on the following night, on the understanding that no one was to speak to him, or bother him while there. I promised him that I would do my best to see that he was let alone. He came as he had promised, and although the friends left him to himself, we could plainly see that he was not left alone by the Spirit.

On the third Sunday he stayed as usual to the prayer-meeting, and his face was the picture of misery. Among the number of those who had come to Christ that day was the young woman to whom he was engaged to be married. She sat with him, and I could see that she was very anxious that he also should be saved. I went to him, and said, "Now, Harry, let me have a word with you. Don't object, because I know that you are in trouble, and perhaps I can help you." "It's all right, you may talk to me if you wish, but it's no use." "Why, Harry?" "Because I'm such a sinner that God won't even look upon me in mercy."

"Now," said I, "if I were you, I wouldn't talk like that, but if I wanted to be saved I would go to God and put Him to the test. Just go and kneel there among the praying friends, and see if He will save you." The girl by his side said, "Go, Harry, and I will pray for you here." He went, and shortly afterwards I said to him, "Do you want to be saved?" "Yes." "To whom are you coming?" "To Jesus." "Can He save you?" "Yes." "Will He save you?" After some hesitation he said, "Yes, I believe He will." "When?" "When I come to Him." "And when are you coming?" "I'm coming to Him now."

"Then if He can and will save you when you come to Him, and you are coming now, does He save you?" The answer was given clear and strong, "Yes, He does just this moment." Then said I, "He that believeth on the Son HATH everlasting life." As we rose to sing the verse,

"My God is reconciled,"

Harry's face was like a sunbeam, and during the singing he shouted out, "It's gloriously true!" He soon rejoined his sweetheart (long since his wife), and from that time forth they were happier in the love of each other through the love of Him who died for us all.

Three years later, and more than a hundred and fifty miles away, I came across the second Harry. On the first night of the services, the first to come out for Christ was a youth called Ted. He was the son of Christian parents and one of a family fairly well off. In the experience meeting on the following Saturday, he boldly confessed Christ as his Saviour. His mother, who was present, followed him, giving thanks unto God and asking the prayers of the Church that all the members of her family, who were old enough to think and act for themselves, might be brought to Jesus. One son was already a local preacher, and during the next few days the only daughter and another son named Will were brought into the fold, and gave promise of becoming earnest and useful Christians.

On the last Sunday the mother came to me and said, "My eldest son, Harry, will be at the chapel to-night, and has promised to stay till the close. He does not wish to be spoken to, so I shall be glad if you will promise this." I consented, and was quite content to let the Spirit deal with him. He came, and, as in the other case, was accompanied by his intended wife. They were both very much impressed, and on the following night were again present. As the meeting progressed the young lady could hold back no longer, and sobbing bitterly went with Harry's mother into the inquiry room. Although utterly broken down, Harry refused to follow, and went home very miserable.

The next night, at the commencement of the service, Will came to me and said, "Harry's saved, and wishes to speak to you for a moment." On my going to him, he said, "I am safely trusting in Jesus, and I want you to tell the people for me that at home last night I sought and found Him, and am now his." There was great rejoicing that night when he took his place among his brothers and the others at the front.

The particulars of his conversion I give in Ted's own words:—"After we got home last night, and supper was over, we had a family prayer-meeting, and then went to bed, leaving mother and Harry alone. How long they tarried I don't know, for when they came upstairs we were all asleep. About twelve o'clock I awoke and found Harry kneeling at the bedside, sobbing and praying, 'God be merciful to me a sinner.' I quickly dressed, and got down beside him. Very soon Will was awake, and down on the other side. We made a noise that brought Arthur with us, and then what a prayer-meeting we had. Harry was soon rejoicing in the Saviour, and the noise we made brought Annie to the door, just as Will, unable to control himself any longer, threw open the windows, and thrusting out his head shouted, 'Hallelujah! Hallelujah! Harry's saved, and we are a family bound for the Kingdom.' Their parents, judging what was the matter, had been praying in their own room; and then a great family thanksgiving meeting was held, and the father, like one of old, was able to say, 'As for me and my house, we will serve the Lord.'"

G. COATES.

Evangelistic Notes.

An interesting report comes to hand from Mr. W. McLean, of the C.M.S., Agra, telling of revival among Hindustani Christians there. Special services were arranged for extending over two weeks, the preachers being Rev. J. W. Charlton and Rev. Ishan Ullah. Addresses were given morning and evening, besides subsidiary gatherings. The results have been such as to give encouragement to the workers. Some nominal believers have received distinct blessing, and others have received fresh impulses in life and service. The work extended to the boys of the Christian Hostel, many of whom have been greatly helped in spiritual things. Mr. McLean states that this effort was followed up by a village preaching tour, with the distribution of Gospels, etc. The work is exceptionally difficult just now on account of the famine.

A most successful seventeen days' mission has been held in St. Andrew's Free Church, Livesey, Blackburn, by Mr. John Greenwood, of the Evangelisation Society. The spacious church has been crowded each night, while on Sunday nights overflow meetings had to be provided for, and even then many went away from the crowd. It is a grand testimony to the simple Gospel when in such a town 400 people will listen with breathless attention night after night. Many professed to have been born again. J. HAWORTH.

Mr. John Stanger, of the Evangelisation Society, has concluded a fortnight's mission in Ranelagh Hall, Paddington. The Lord's power has been manifestly present.

A very successful mission has been held (January 3-15) in the Wesleyan Chapel, Berden, by Mr. T. Ward. Believers were quickened, and sinners resolved to commence a Christian life as the result of the mission.

Successful mission services have been held by Mr. Newton Jones in connection with the Snow-hill Congregational Church, Wolverhampton (Rev. C. Frederick Bone). The Gospel message has been delivered with great power and earnestness. Many indifferent and undecided ones have been led to the knowledge of a personal Saviour, and the church as a whole has been quickened and inspired. Mr. Jones addressed a united gathering of Snow-hill, Queen-street, and Park-street Sunday-schools on Sunday afternoon, and in the evening preached to a large and attentive congregation in Snow-hill Church.

A mission has been held at Brynmawr by Mr. Gerald Coultas. The Town Hall was secured for the services. The largest congregation known in connection with the mission was on Sunday evening, but, what was more cheering, souls were definitely blessed. One young man was deeply convicted on the Sunday evening, but would not yield. He came again, but stood outside for some time. Some workers went to him; finally he broke down and surrenderd to Christ.

Mr. Hugh C. Wallace recently conducted a most successful mission in connection with the Baptist Church at Sheen, Bucks. It was a searching time, and we believe a good and lasting work has been accomplished. Many professed to accept Christ. The evangelist is now at work in Liverpool.

A three days' mission has been held among the garrison children at the Soldiers' Home, Spital Tongues, Newcastle-on-Tyne, by Mr. and Mrs. Procter, with Mr. and Mrs. Jameson. The children were very attentive, and much good has been done. The temperance work in the barracks is most popular, and we have a good staff of willing workers.

A. DRAPER.

Mr. W. R. Lane conducted a mission to men from January 11 to 14, at the Oxford Y.M.C.A. Increasing audiences of men testified to the interest aroused by the meetings. Cases of conversion were reported, and great blessing was experienced by those who attended.

An eight days' mission to the young has been held in Immanuel Church, Brixton, in connection with the Children's Special Service Mission, by Mr. Henry Hutchinson, from January 10 to 17 inclusive. United and earnest prayer had been offered for the mission for several months, and the answer to prayer was most marked. All the services were well attended, notwithstanding the inclement weather. The presence and power of the Holy Ghost was felt by all present. A large number of young people openly professed themselves on the Lord's side, and many of the workers received great blessing themselves.

A series of evangelistic meetings was recently conducted in Elgin, N.B., by Rev. James C. Smith (late of Dufftown, N.B.). The attendance was good. From the very first meeting, when one young man decided to receive Jesus as his Saviour, until the last the power of the Holy Spirit was clearly felt. One striking feature of the work was that, with three exceptions, all who professed to receive Jesus for the first time did so while the Word was being proclaimed, or alone in their homes afterwards. Afternoon Bible-readings were much blessed to God's children. Most of the ministers in town were present during the mission. The closing meeting, held in the Congregational Church, was one to be long remembered. Testimonies as to God's blessing during the mission were given. A praise and thanksgiving meeting was held in the hall of the Free High Church, the minister of which, Rev. Mr. Cowan, presided. The testimonies given by ministers and others as to spiritual quickening and the spirit of praise and prayer vouchsafed made this meeting a source of real spiritual blessing to all present. Every congregation in the town was represented. Previous to Mr. Smith's visit, and quite apart from any knowledge thereof, twenty-two nights of united prayer for a blessing on the city were held, followed by two nights of prayer each week until Mr. Smith's visit. Besides this a weekly meeting for prayer for a blessing on the town had been conducted in the house of a godly elder before ever the public meetings had been arranged. A committee representing the various churches in town has been formed to obtain the services of Mr. Smith for a more extended visit on an early date, and the various ministers in town have most heartily promised their co-operation should he see his way to come back. J. M.

Edward Papanekis,

THE CONSECRATED INDIAN MISSIONARY.

By Rev. EGERTON R. YOUNG.

"MISSIONARY, I've come to smash your head." Thus was a missionary addressed by a stalwart Indian who had very unceremoniously rushed into his house one day as he sat reading in his study.

Of course he suddenly sprang up and faced the furious man, made drunk by the miserable firewater of the fur-traders. It seems he had obtained from them for his valuable furs a bottle of rum. This vile stuff had transformed his naturally kindly disposition, and knowing that the missionary was the enemy of rum he seemed to feel when under its influence tha he was the man to attack.

Facing him as he rushed forward, the missionary said: "Why would you strike me? I am not your enemy, or the enemy of your family, or the enemy of your tribe. To do you good, my young wife and I have left our friends, who are far away, and have come to live among you. If you have any good reason for striking me, why, strike away!" This seemed to stagger him. He let the hand that grasped the bottle fall to his side, and muttered some incoherent words. He moved uneasily about; then' half ashamed of himself, left the house.

After he had gone, the missionary felt his heart strangely drawn out to this poor man. His very energy was commendable, and he said: "If I can only get that man soundly converted, I am sure his characteristics consecrated to God will make him a blessing and a benediction." So he resolved to win him, if possible, for Christ.

It took long years to accomplish this resolve. Edward was suspicious of the missionary and generally shunned anything like close personal talk about religion. However, the missionary sometimes secured his services on the long canoe trips in summer. There he heard of a Saviour's love, while at the camp-fire every night and morning he heard passages read out of the blessed Book, and listened to the earnest prayers that were offered up.

So anxious had the missionary become for Edward's conversion, that he often had him on the long cold wintry journeys to visit the remote parts of his mission in order to preach to those in lonely forest homes, who could be visited in no other way. Some of these trips were several hundred miles in length, and they had to be made in regions where there was not a vestige of a road. The whole country was covered by a snowy mantle of from three to five feet deep. The temperature ranged anywhere from thirty to sixty degrees below zero. For weeks together the missionary and his Indian companions, when on one of these long journeys, saw no house and but very few wandering hunters. Each morning and evening the Bible was read and talked about, and some of its truths explained. Moreover, earnest prayer was offered, and the way of life made clear.

For some years Edward listened, and heard the way of salvation explained to him and others. He attended the Sabbath services at the Mission Church, and was always attentive and respectful in the house of God. But for a long time he listened to the Word as to an idle tale. Being a man of unusual activity and cleverness, he was much employed by the great fur-trading company of that land. To him was entrusted a good deal of responsibility and he always did his work faithfully and well, except when he was tempted with strong drink. Then the kindly disposition became fierce and passionate; the faithful servant neglected his duties, and forgot his obligations to those whom he served. How terrible have been the evils of the accursed firewater. Not only in so-called civilised lands, but among the primitive tribes the whole world over it has been nothing but an unmitigated curse.

For the safety of his people the missionary made his church a total abstinence society. Very much injury was done to the mission by the visit of a church dignitary, who, instead of encouraging by his example the missionary and his Christian Indians in their efforts to advance the cause of temperance, retarded it by his conduct. Edward, who, although not a converted man, had in a measure given up his drinking habits at the time of this visit, being then in the employ of the Company as a confidential servant about the Fort. He, unfortunately, witnessed the habits of this ecclesiastic. At first he was amazed; then he yielded again to temptation and began to drink to excess. While under the influence of drink, he one day staggered up to the mission house and rudely asked the missionary by what right he told his people that it was wrong to drink rum or whisky when the big minister was drinking wine.

With his relapse into intemperance, Edward went back in every way, and many months passed ere the missionary regained any direct influence over him for good. Eventually, by kindly words and earnest prayers, the man importunately pleaded with God for the consciousness of Divine favour and the assurance of forgiveness. He did not yield without a struggle. On more than one occasion, the tempter took possession of him, as he afterwards confessed when the missionary came to his wigwam, and was pleading with God for his salvation. Edward was, in fact, so mad and angry that he sprang up and searched for an axe with which to split open his head. He used to say with a strange look: "Although I generally had several axes lying around, I never was able to find one when I wanted to kill the man who was praying for me."

At length Edward yielded to the Spirit's voice, and made a full surrender. There was no half-heartedness about it. The same zeal that had characterized him before his conversion was now manifested in his new life. He was soon at work striving to help on the cause of Christ, by inducing others to accept salvation. He was a diligent student of the Word, and soon became familiar with many passages, which he could quote with appropriateness and power. His faith in God was strong, and he saw in the way of salvation the remedy for his countrymen, for whose salvation he yearned.

For some years he retained his connection with the fur-trading Company as a faithful and confidential servant. The testimony of the officers of that Company has ever been of the most kindly and complimentary character. For years for them he "was diligent in business" while "fervent in spirit, serving the Lord." On his long journeys for the Hudson Bay Company, whether in boats or canoes in summer, or with dog-trains in winter, he never neglected the morning and evening prayer with his travelling companions, be they Christian or otherwise.

His church, much in need of toilers, was not slow in seeing his gifts and graces, so in due time Edward's way was opened up for missionary life. He was in due time ordained to the work and office of the Christian ministry. Years have passed away since that important event in his history. He has been increasingly useful and beloved in his self-sacrificing toil. Honoured and respected by all worthy white people who know him, and beloved by his own people, this once wicked Indian bids fair to live for many years yet to tell the story of redeeming love.

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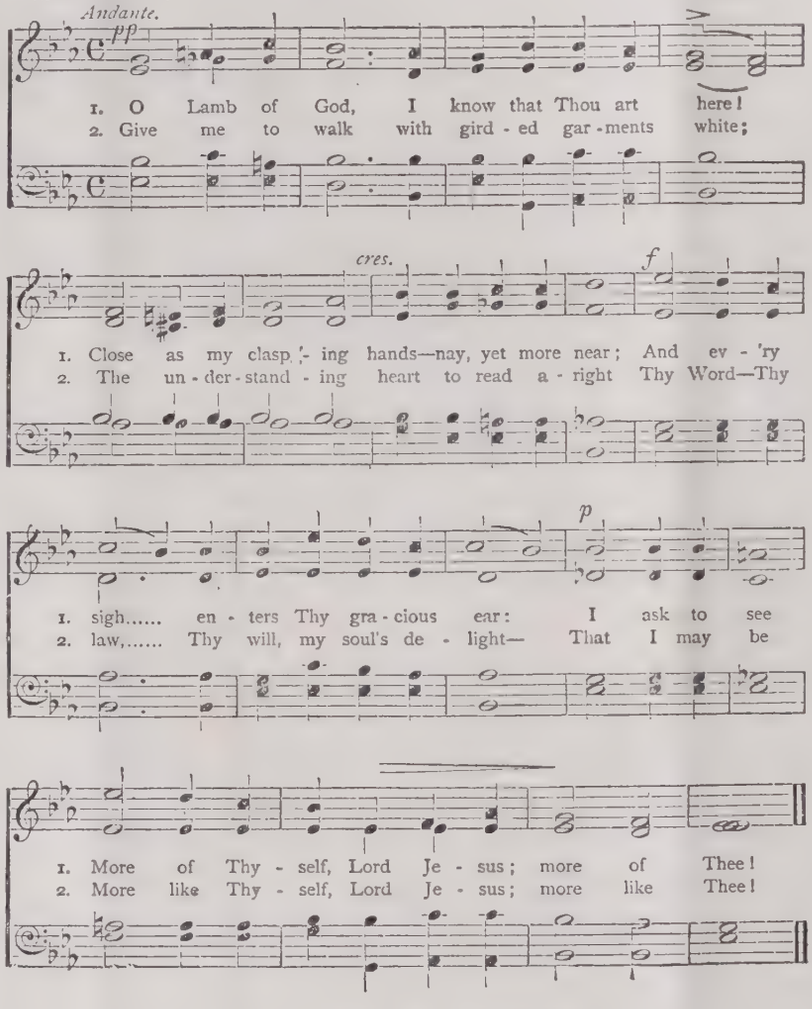
"More of Thee!"

ANNA SHIPTON. M. L. BRADSHAW.

Andante.

pp
1. O Lamb of God, I know that Thou art here!
2. Give me to walk with gird - ed gar - ments white;
cres.
f
1. Close as my clasp'- ing hands—nay, yet more near; And ev - 'ry
2. The un - der - stand - ing heart to read a - right Thy Word—Thy
p
1. sigh..... en - ters Thy gra - cious ear: I ask to see
2. law,..... Thy will, my soul's de - light— That I may be
1. More of Thy - self, Lord Je - sus; more of Thee!
2. More like Thy - self, Lord Je - sus; more like Thee!

3. Grant me a ministry that Thou shalt bless;
Give me the comfort for the comfortless,
And, self-forgetful in each heart's distress,
Oh, grant to me
More of Thyself, Lord Jesus; more of Thee!

4. Give me a baptism of glowing love,
Thy power and presence wheresoe'er I rove:
And my last prayer, all other prayers above—
Oh, give to me
More of Thyself, Lord Jesus; more of Thee!

Dr. Black's Semi-Jubilee.

THE leading Free Church congregation in Inverness—the Free High—has been doing honour to its pastor, Dr. J. J. BLACK, on the attainment of his semi-jubilee as their minister. A quarter of a century is a considerable slice in any man's life. In the case of a modern pastor to an eminently cultured congregation, and in an age when every hearer deems himself well qualified to sit in judgment on the occupant of the pulpit, twenty-five years' continuous and acceptable service means much. Probably no man would hanker less than Dr. Black after the mere gratification of popular esteem; but all who know him and his work would say that few living ministers within these isles better deserve the grateful appreciation of his flock, and of the general community in which he has lived and laboured.

At a special and largely-attended meeting of the Free High congregation on Monday week, an address, couched in affectionate terms, was presented to Dr. Black and he was also made the recipient of a purse of 200 guineas. At the same time, a tangible token of Christian esteem was handed to Mrs. Black, who has these many years, in her special sphere and with signal success, seconded the labours of her husband for the advancement of the public weal. Instead of ourselves throwing the facts into the customary sketch form, we prefer to quote from two speeches delivered at the congregational meeting—that of Mr. James Barron, of the *Inverness Courier*, who presented the address, and that of Dr. Black himself. Mr. Barron said:—

"Dr. Black came to us from Ireland in January, 1872. He succeeded the late Dr. Donald Fraser, who left for London after doing admirable work here, and whose memory still survives. Dr. Black came from Dublin to a Scottish congregation; that is, he came from his own people, and from circumstances with which he was familiar, to labour among a new people and under different conditions. A change of that kind is always trying, but Dr. Black adapted himself to the situation, and our presence here to-night is a proof of the qualities he has displayed, and of the success which he has achieved amongst us. During all these years, he has been in the pulpit as earnest and as eloquent as the first day he entered it. He has never wearied of preaching. As time goes on, he only seems more anxious than ever to proclaim the message of the Gospel. His preaching is charged in full measure with the old evangelical spirit, for which Scotland is famous, and which has been her best inspiration and the secret of her influence in the world.

"Many preachers, however, stand aloof from their people, and have only a professional knowledge of their actual cares and burdens. Dr. Black is not a man of that sort. He has not stood aloof from his people. We all know him well, and we know that wherever we meet him, he will be genial and friendly and cordial, interested in ourselves and our work and our families. I am sure you will endorse my statement when I say that Dr. Black has endeared himself to us, and has confirmed his hold upon us, by the lovable qualities of his personal character. It is a great matter for a minister to be consistent in his walk and conversation, and we all know that Dr. Black is consistent. But consistency by itself may be a cold and negative virtue. As the Apostle told us long ago, it is not the righteous man but the good man who touches the deepest springs of our nature. We believe that we have in our pastor an example of the good man, whose life and conduct lead us to better things. His sympathy is never cold at the bed of suffering; his heart and voice are tender in the house of affliction; his hand is open in the chamber of poverty; and the weary and heavy-laden find in him a minister of grace and consolation. The little children love him. Their eyes brighten at his approach, and they look for the smile and nod of recognition, and never look in vain."

Among those who bore hearty testimony to the services rendered by Dr. Black to the common cause, were some of his brother ministers of other denominations, so that the occasion was more than a merely sectional one. After thanking the friends on his wife's behalf, Dr. Black, speaking as to himself, said:—

"Beginning at the very beginning, I can see all through how wonderfully the Lord has helped me. To begin with, I was a very sickly boy. I do not think that for six months at a time for many years I was without an ailment, but the Lord kept his child through it all. I worked hard in school, but I fear I did not work hard at college. But the Lord never forsook me. Then came the minister. First of all I was called away to the Connemara Mountains, where I was on duty in the north section of the mountains to look after the Scottish shepherds employed there. Many a rough river I had to cross and many a mountain I had to go over alone. In those early days I was called 'the boy preacher,' but the boy preacher was kept in the most wonderful way.

"I then went to Dublin, where the good girl of seventeen came to me. The girl, and the boy of twenty-six, had to face a big congregation in Dublin, and it was very hard work for both. There was a revival in full power at the time, and crowds waited to hear the Gospel, and we had no rest day or night. We had some great revelations of God's power in Dublin, and afterwards in the North of Ireland. In Bromara, county Down, where my great grandfather, my grandfather and my uncle were all ministers in succession, there was curiosity to hear their descendant. When in that town, there was a great procession of Orangemen. The master of the lodge was in the house, and I said I would like to preach to the Orangemen. The master ordered them to wheel into a field, and I preached to them. A blessing came to them, and that day twelve months I was there, and there was no beating of drums or demonstrativeness. The whole countryside was blessed. That was an illustration of the power of the Gospel. The work in Dublin went on for eleven years, and we had blessing right through.

"Then in the wonderful providence of God I was brought to Inverness. I have not the least doubt about that. Now, we have had five-and-twenty years in Inverness, and, looking back, I have nothing but praise to God for having led me to Inverness. I came to a congregation I knew nothing about, except by hearsay, and the hearsay sent rather a flutter over my heart. They were such grand people, so intellectual, so aristocratic, and all that—and I wondered how I was to face such a congregation. But the Lord said 'Go.'"

After nearly forty years in the ministry, Dr. Black continued, he thought more of his work than ever. It was a solemn office; it was a beautiful thing, with great responsibility and also with its great joys—the greatest of which is the luxury of winning souls. Dr. Black dwelt impressively on the sacredness of his calling, and on the pleasure which he had derived from witnessing the work of the young Christians in the congregation. They had had much to keep them humble, and he only wished to lie at the feet of the Lord—a cleansed and empty vessel for the Master's use.

During these twenty-five years of his Inverness work, Dr. Black has given strength and time, not to pulpit and congregational work only, but in all directions that were likely to give lasting benefit to the masses of the people. He has shown strong sympathy with, and given hearty co-operation in, special evangelistic effort, as our columns have from time to time testified. He has been ardent in temperance work, and recently he has sought to extend the influence of the Keswick movement for thorough consecration in individual Christian life. His Irish training and experience have doubtless prepared him in helping on these developments of teaching and practice which the more conservative Highland mind has been slow to receive. We join the many friends of Dr. and Mrs. Black in wishing for them length of days and continued blessing on their devoted labours.

(From photograph by Mr. D. Whyte, Inverness.

Mount Lebanon Mission Schools.

MISS PROCTER, of the Schwifat Schools, writes in the latest report: "A most anxious and trying year has come to a close, and again we have to record the loving kindness and tender mercy of our God. When our school year commenced, typhoid fever was raging like a plague in Beyrout and its neighbourhood. Not one case occurred in the school. Living under Moslem rule, we knew not how soon we might be called on to seal our testimony with our blood, and our constant prayer was that we might be kept faithful, and never from fear of man to deny our precious Lord."

In a letter to us Miss Procter says:—"You know how much the need of a boys' school was laid on my heart to keep them from the Moslem and Jesuit schools. So I visited England in 1895, to plead their cause, and raised £253 7s. 5d. towards the erection of a suitable building. We began to build in March, though we had only half the sum, trusting the Lord to send what was needed. The building was finished in October, but not all paid for; there is still a small balance due, which, I hope, Christians will soon enable me to wipe off. On October 6 the house was dedicated, and we began work in it October 15. We have now twenty-three boys boarding in it, and twelve day scholars. The Lord has sent us an earnest Christian master, whose great object is to win them for Christ. Our second master is a former pupil of mine, who left the college to come and help us. The question now is, where are the means for carrying on the work to come from? Surely the Lord who has sent the money to build the house will incline the hearts of his people to supply what is needed!"

The Richmond Home, Worthing, was founded in 1891, to supply nursing and medical attendance as well as change of air, good food, and rest for the patients. In this it differs from the ordinary convalescent homes, in which nursing and medical attendance are not usually given. It is supported partly by voluntary contributions and partly by small weekly payments, made by or for the patients. Since the opening of the Home in 1891 between eleven and twelve hundred patients have been admitted, the majority of whom have been enabled to return—at any rate for a time—to the active duties of life.

Our Foreign Mail.

INDIAN JUNGLE TRIBES.

RUNNING along the northern side of the Coimbatore district is a range of hills, inhabited by aboriginal tribes. Primitive customs still obtain among them, while their simple pastoral character awakens the hope that the Gospel may find a ready welcome. No systematic work has yet been carried on among those tribes. Itinerating preaching, medical and school work will be undertaken by the Ceylon and Indian General Mission if friends will supply the means. Mr. D. Gardiner, 47, Carysfort-road, Stoke Newington, London, N., will furnish any further details needed.

SETTLERS IN CALCUTTA.

An appeal on behalf of these residents in Calcutta comes from various missionaries in that city and the province of Bengal. They say Calcutta is a city of "settlers." The permanent native residents do not exceed in number the colonists from all nations located here. These immigrants have settled down in separate districts, isolated by language, dress, manners, and customs. They include Afghans, Pathans, Punjabis, Marwaris, Beharis, Santals, Kols, and many other races, all of whom speak some form or other of the Hindi language. Almost all missionary work in Calcutta is carried on either in Bengali or English, neither of which languages are understood by these settlers. Rev. T. W. Charlton, when working as a missionary here, desired to preach the Gospel amongst these people. After several changes of location, the work is now maintained in a room where tenure is very uncertain. In the heart of this quarter is a vacant piece of land. It is in the hands of the Municipality of Calcutta, and is for sale. We appeal to the Christian public to help us to purchase this site immediately, and build on it a hall for evangelistic work. The cost, including that of a simple building, will be between £5000 and £6500. Mrs. Saffery, 71, Crouch-hill, London, N., is hon. sec. to the fund.

WORK IN PING-AN, COREA.

The city of Ping-an is by far the most important city in Northern Korea. Previous to the late war it had a population estimated at 100,000. Up to 1890 only two short visits had been made to it by Protestant missionaries. Since the war the work in Ping-an and vicinity has gone rapidly forward. The native Christians have caught the spirit of their teachers, and tried to make Christ known to all around them. Many have become voluntary evangelists, and of their own accord gone out to tell others in the city and country of the Saviour. So great are the changes being wrought on all sides that the missionaries are filled with gratitude and wonder at the constant and marvellous transformations going on before them. H. Loomis.

TROUBLES IN MADASGASCAR.

In a recent letter a Madagascar missionary says:—"The teaching of French is made compulsory in all schools throughout the country. In some places schools have been closed by military authority because the native teacher was not proficient in that language. Everywhere the missionaries are labouring to establish classes for instructing these poor school teachers, in the hope that some of them may be able to teach their scholars French during at least one-half of the time spent in school, according to the regulation. If French is not taught in our schools to the satisfaction of the authorities, our scholars will be given over to the Jesuits, who will take the Scriptures away from them and compel them to go to mass and confession. This they have already done in many instances. Scores, not to say hundreds, of the more ignorant members of village churches in various districts have yielded to the threats and compulsion of the Jesuits, and allowed themselves to be swept into their fold, where the first thing done is to rebaptize them.

"Protestant congregations in the capital are as large as ever, and so they are in a few other places. Notwithstanding the many changes in the *personnel* of the military occupying the garrison, we have always received kind and courteous treatment at their hands, and we have been able to render them considerable service. Quite recently we thought we detected a disposition to lessen the cordiality which has hitherto subsisted.

"The French priest in our town uses threats and falsehoods to get hold of the natives just as freely as do his *confrères* in other districts, and his false statements have imposed upon a number of the people. He enticed some of our school children away by giving them pennies and marbles, etc. To the older people he promises safety, telling them that those who don't go to his church will be regarded as rebels by the Government, and shot (seventeen of the townspeople were shot for alleged complicity with the rebels after their attack on the night of November 18-19), but that if any of those who become his children should be accused, he will certainly beg them off. The poor creatures who believe all this hasten to take refuge under the Jesuit's wings. He hurried to administer baptism to the condemned persons just before they were shot; we heard of one, a Christian man, who refused the rite."

ITALIANS IN TUNIS.

We have been back in Tunis since November 1, and have an apartment right on one of the busy streets. Beneath us are Italians, Sicilians, French, Arabs, etc. The chief drawback is that we have no room for meetings on the ground floor. Meantime we are making the most of one central room or court upstairs. Our little space is often full with men, women, big girls, and boys, and children. The children came in large numbers, and it is blessed to see the thoughtful attention of the elder people, and to realise that some had clearly understood the Gospel message. The work is far from being without difficulty; even now there is a little scare amongst some who have been much with us; but we are not discouraged. M. Nemour has begun a temperance society; we saw so much of the evil and hindrance of the drink here at Christmas time, and trust that in many a case total abstinence may become a preparation for the Gospel; also we are very anxious the children should be saved from becoming drink-victims. F. G. Bernard.

51, *Rue des Teinteniers, Tunis.*

FLEMISH WORK IN BRUSSELS.

In a report of the work carried on by the Flemish Church in and around Brussels, Pastor De Jonge, of Utrecht, tells of earnest sustained effort, and of manifest progress. In the city there are two stations, one in the suburb of Laeken, and another in the district of Veeweyde. The operations are manifold, including the regular church services, evangelistic work, Sunday-schools, various classes and meetings, the distribution of literature by colporteurs, etc. There has been growth in all departments of the work, and much interest shown by the people who attend. A third mission-station is in the little town of Schaerbeek, and is a comparatively new effort. It is one of the fruits of the colportage work. For all these branches of work Pastor De Jonge makes himself responsible. His burden is a heavy one, and the difficulties many. We commend the work to the generous consideration of all friends of Continental evangelisation. Mr. D. Matheson, 50, Queen's Gate-gardens, S.W., will receive and forward the gifts of contributors.

LUXEMBOURG.

A quiet but exceptionally successful Gospel effort is being made in the province of Luxenbourg, Belgium. M. Delilez is going from village to village, endeavouring to gather in converts to form the nucleus of a permanent congregation. My husband has supplied the means to enable him to have a helper. Together they live on sevenpence or eightpence a day. They sleep on mattresses filled at each stopping-place with dried leaves gathered in the neighbouring woods. Several drunkards have within the last few months been reclaimed. There have been during the same time an encouraging number of conversions.

There has been opposition, and even persecution, but these annoyances have not damped the ardour of the devoted workers, and in some places they have gained adherents. My husband, Pasteur M. Cadot, Channy, Aisne, France, will be pleased to give any further particulars and to receive help.

(Madame) H. Cadot.

GUINDALERA MISSION, MADRID.

Miss Leake writes from Madrid that the work there goes steadily if slowly on. Interesting gatherings were held at Christmas time. There are several of whom good hopes are cherished as having received some light. A youth from the country, going to the war in Cuba, twice attended the meetings. The second time was the Sunday before he left. He was given a Testament and tanght a simple chorus of a hymn, and fortified with many words of counsel from God's Word. With their heads full of stories of the Virgin and saints these poor boys go to all sorts of perils and often death.

The hon. treasurer of this work is Mr. F. C. Brading, 6, Crescent-road, Wood Green, N.

A Dinner to Working Boys.

ST. MARTIN'S Town Hall, Charing Cross, was well filled on the evening of Wednesday week, when more than 300 boys were entertained at dinner in commemoration of the twenty-seventh anniversary of the Homes for Working Boys. After dinner, the chair was taken by the Duke of Fife, who congratulated the boys on their great advantages, and the way in which they had gained the good opinion of their employers. He had always found that the harder one worked the more one enjoyed one's pleasures. The same principles of conduct applied to all. "Whatsoever thy hand findeth to do, do it with thy might." Let them regard only their duty and their God—be truthful, manly, careful, considerate, and thoughtful. The Duke concluded with an eulogy on the American ambassador, and the boys sang, "The Star Spangled Banner."

Mr. Bayard was greeted with great applause. In the course of his address he said: When you look at your lives, you see that each is confined within a narrow circle, but the longer you live the wider will grow that circle. The great Creator of the world never desired a dull uniformity. If He makes men stronger, or wiser, or richer than others, for what purpose is it? It is that they may relieve and aid those to whom such advantages have apparently been denied. Men are endowed with power, intellect, and wealth only in trust. Those who have been blessed themselves must bless and aid others.

Another interesting and profitable speech of the evening was made by Mr. Quintin Hogg, who gave several facts from his experience amongst London working boys. He mentioned the incident of a young man whom he saw cutting his initials with a diamond on the window of a District railway carriage. "Don't do that," said a bookseller's boy. "Why not?" said the young man. "Because you can't rub it out," was the reply. Mr. Hogg said much about the difficulty of rubbing out one's past, and concluded an earnest address by the story of a shoeblack boy whom he had taken into his service, but who soon became totally blind. Through the help of Mr. Hogg and the Young Men's Christian Institute (now the Polytechnic) he became an instructor of the blind, and out of his weekly earnings of eighteen shillings he has ever since contributed five shillings a week, or £13 per annum, to the funds of the Polytechnic.

A vote of thanks to the chairman and Mr. Bayard having been moved by Lord Chelmsford and Lord Kinnaird, the meeting closed by the boys singing, "Glory to Thee, my God, this night."

Contributions amounting to £1746 have been received towards the £2500 asked for, and further donations will be received by the hon. secretary and treasurer, the Hon. T. H. W. Pelham, Deene House, Putney Hill, S.W.

Irish Church Missions.—January 16, as usual, was observed by the committee of these Missions as a day of special praise and prayer, in commemoration of the first definite attempt made by the founder of the society, fifty years ago, to reach the Roman Catholics of Ireland by means of a loving message sent through the post to 20,000 Roman Catholics resident in different parts of the land. A large number of topics for praise and prayer were read to the meeting, and severally laid before God in prayer.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *the Young People's Editor*, 12, *Paternoster-buildings, London.*

A Talk about Rocks.

CAN you tell me the difference between a rock and a stone? Yes, a rock is fixed, unmovable, and a stone can be shifted. Give me some more qualities belonging to a rock. Strong, firm, safe, etc.

The Lord Jesus told us a story about two men who built houses, the one on the sand and the other on a rock; when the storms came the house on the sand was soon blown down, while the other was firm and strong (Matt. vii. 24-27). So you see that a rock is a very safe, strong, secure, unchangeable place. For this reason God is often called a Rock in the Bible. You can read a great deal about this in Deut. xxxii., and in the Psalms also.

In Isaiah God is compared to "the shadow of a great rock in a weary land." That means that He is the One to whom we can go for rest and comfort. I remember, when coming down a mountain in Switzerland in the burning sunshine, how thankful we were to see some great rocks casting a shadow across our path. How we ran and threw ourselves down for rest in their grateful shade!

You will all remember the Rock in the wilderness out of which God made the water to flow when the poor Israelites were almost dying from thirst (Num. xx. 6), and how the water followed them ever after as long as they travelled in the wilderness. Well, in 1 Cor. x. 5, we are told that that Rock was a picture of Christ. He gives the living water to save all thirsty souls. He once said to a poor woman who was talking to Him, "If thou knewest the gift of God, and who it is who talketh to thee, thou wouldst ask of Him and He would have given thee living water." If you want your souls to live, you must ask Jesus to give you this living water (John iv. 10; ch. vii. 37-40).

Jesus is like a rock, because He is a safe refuge from sin and sorrow and temptation. Some children were playing on the sea-shore, and without noticing it they became surrounded by the rising tide and were in danger of being drowned. Their mother, coming to seek them, saw their peril, and called, "Climb up to the top of that rock, and sit there quite still and you will be safe." She knew that the highest tide never covered that rock. The children obeyed her, and though the water rose quite up to their feet it did not touch them. Jesus is our rock in the midst of the sea of trouble.

In some parts there are what are called quicksands. If anyone tries to walk over them he will sink deeper and deeper, till the head goes in and the person is smothered. The only hope is that there may be a rock underneath near enough for their feet to rest upon. Just so is it in the quicksands of life; our only safety is to have our feet firmly placed on the Lord Jesus, the Rock of our Salvation. A gentleman and his little girl were riding on horseback up a mountain. All at once the animal began to sink into a bog. The mother, who was walking on the pathway, was terribly frightened until she saw a rock peeping out of the green bog, and she called to the father to jump on to that. Amid the pitfalls of temptation our only security is to rest on Christ the "Rock of Ages" (Ps. xl. 2). There is a little prayer in the 61st Psalm I should like you to learn, and use it as your own: "Lead me to the Rock that is higher than I."

When Moses had been talking to God in the cloud, he had a great wish to see his face, and asked God to show him his glory. God said it would kill him to see his glory, but he placed Moses safely in a cleft of the rock, and when the brightness had passed he let him look. And God called this "a place by Me." When the Lord Jesus is our Rock, then we can get very near to God, and see some of his glory (Eph. ii. 13).

I want you to try and understand something else about a rock. Sometimes rocks are dangerous under the sea. When not seen, ships often strike on them, and are wrecked and lost. In 1 Peter ii. 8, Jesus Christ is called "a rock of offence" to the disobedient; that is, to those who will not take Him for their own Saviour. Dear children, if Jesus is not your Saviour He must be your Judge; if He has not pardoned your sins, the very fact that you knew all about his love and his sacrifice and his invitations, and did not attend, will be your condemnation and destruction. Which shall it be? Is Jesus to be your Rock of Salvation or "a rock of offence"? He wants to be the first, but you may make Him the other. "Choose ye to-day."

Keswick. E. J. BANKS.

"Guesses," or "The Sweetest Name."

"Now listen, Frank and Bertha,
And little Dora too!
I want to hear some guesses.
Dora, with golden tresses,
Begin, then, all of you.
Come, Dora, whisper soft and low,
What is the sweetest name you know?"

"The sweetest name," says Dora,
"The sweetest that can be,
Is just the name of 'Mother;'
There could not be another
One half so sweet to me.
When Frank and Bertha both have guess'd,
I know that 'mother' will be best."

"But don't you think," cried Bertha,
"If mother had a voice,
She'd tell us in a minute
Some word with 'father' in it
Would be a better choice?
'Home' is the word that I have guess'd,
For 'home' holds all we love the best."

Frank for awhile was silent,
With earnest thoughtful eyes,
"Come, Frank, you have not tried it,
But you must now decide it,
Because you look so wise.
I've guessed, and so has Dora, too.
Which is the sweetest name to you?"

Said Frank, "I love our mother,
I love our home right well,
No earthly names are nearer;
No earthly names are dearer;
And if I had to tell
Which is the sweeter of the two,
It would be more than I could do.

"But just one Name is sweeter
Than either you have guess'd,
More sweet than 'father,' 'mother,'
Or 'home,' or any other—
The very, very best!
Of all the tender names there be
'Jesus' is most of all to me."

Then Bertha looked at Dora,
And Dora's face grew bright.
She shook her golden tresses,
And said, "Of all the guesses
I know the last is right.
We both forgot, but now I see
That Frank is right—we all agree."

LUCY A. BENNETT.

Scripture Enigma.

THE name of one of the tribes?
A high priest who lived in the time of Samuel?
One whose faith was greatly tried?
A woman who was saved when Jericho was destroyed?
The mountain where Moses died?
The father of Jesse?
Destruction that came upon the world soon after the creation?
The name of Saul's daughter given to David to wife?
The Scribe who lived in the time of Nehemiah?
The initial letters form a clause from Matt. xi.

Children's Special Service Mission.

Mr. E. T. M. Dennes and Mr. E. Salisbury, *St. Philip's, Kennington*, Jan. 31-Feb. 5. Mr. Hutchinson, *Burnham*, to Jan. 29; *St. Leonards*, Feb. 1-2; *Lewisham*, Feb. 3; *Woking*, Feb. 5-6; *Conference Hall, Mildmay*, Feb. 7; *Wesleyan Mission Hall, Hackney, Wick*, Feb. 10. Mr. J. S. Tyler, *Southborough*, Jan. 29; *Knockholt*, Jan. 30; *Kemp Town, Brighton*, Feb. 2; *Hove, Brighton*, Feb. 6; *Holy Trinity, Worthing*, Feb. 7. Mr. Reginald Callender, *Derby*, Jan. 28-29; *St. Catharine's, Liverpool*, Jan. 30-Feb. 9; *Meads, Eastbourne*, Feb. 13-23. Mr. W. H. Wilson. *Barnsley*, Feb. 7-14. Mr. E. Hughes, *Peckham Rye*, to Jan. 29. Mr. S. J. Hewlett, *Hastings*, to Feb. 1; *Reigate*, Feb. 6-7; *Yeovil*, Feb. 13-28. Mr. Geo. Goodman, *St. Peter's, Islington*, Jan. 31; *Highbury Vale*, Feb 1-8; *Wardley-street, Wandsworth*, Feb. 20-28. Mr. Dennes, *Worthing*, Feb. 12.

Children's Scripture Union.—Portions for week ending Feb. 6:—Sun., Jan. 31, Philippians iv. 10-23; Mon., Feb. 1, Judges, i. 1-15; Tues., Feb. 2, ii. 1-16; Wed., Feb. 3, iv. 1-13; Thurs., Feb. 4, iv. 14-24; Fri., Feb. 5, v. 1-16; Sat., Feb. 6, v. 17-31.

The Bible Searcher.

Foreign List:—

No. 45. J. A. Field (Sydney). **Nos. 46 and 47.** J. Garrett*, Daisy McArthur*. **No. 46.** Maria Lister. **Nos. 47 and 48.** Charlotte Caine. **No 47.** B. Whitehead (South Africa). **No. 50.** Queenie and Llewellyn Dale (India). **Nos. 47 and 51.** Vera* and Frank* Sjöström. **No. 51.** D. H. Marshall*.

No. 54 (second list).—Correct answers received from:—

J. H. Archer, Daisy and Ernest Allen, Gordon L. Andrews, Fanny and Nellie Ames, Arnold J. [illegible], Dorothy G. Arbuthnot, Connie* and Olive Anderson, Archibald Beardsley, Janet and Elizabeth B.* Black, Connor and Bella Bennett, Ivanova Barnes, Alice and Chappie Barrett, Louis Butler, Florence K. and Albert V. Beverley, D. A. Bemis*, Annie Boniface, Leonard Brown, Beth Bagnall, Katherine, Teresa, Rowland and Lilian Bowater, Beatrice Benson, Lewis Bentall, Ralph Bowater, Ashley Hugh Bowater, Cora Barnes, Ruth, Ruth and Sarah Beardwante, Ethel M. Buckingham, Wallace and Mildred Bentley, Stanley and Lily Foxen, Herbert Bransom, Charlotte and Mabel Bailey, Thomas Bennett, Herbert Berry, Emily Bridgewater, Willie F. Christ, Delia Colbrook, Jessie and Rosalind Clarke, Ethel Cheal, Bessie Cheale, Amy Cox, Charlie Calvert, Louie Coppard, Herbert Compton, Leveson Cole, Mary Frances Clarke, Henry J. Chenery, Llavelle Cadwell, Mary T. Colclier, Oscar and Katie Cross, T. G. C., Letitia Carr, Grassington and James Campbell, Jessie Cheal, Bertha W. Cartwright, Ruth Coupe, Nellie Cheale, Henry Alexander and Arthur Corsch, Cecil K. and E. Ashley Dodd, Edith Dunsley, Dorothy and Randolph Daintree, Charlotte Dickinson, Arnold Eastland and Dorothy, Helen S. Dunbar, Florrie and Bell Dances, Frank Dean, Ivy G. Donaldson-Selby, Kenneth Dunbar, Helen Daniels, Gordon S. Duncan, Mary Evans, Eva Edmundson, Annie Fleming, Ernest Fincher, Lilian Fuller, Marian and James Freegard, Herbert Fowler, R. E. T. Fahey, Jane Fourman, Kate, Maggie*, Rose, and Mabel* Fletcher, Christopher Fidler, Willie and Reginald Findlay, Evelyn Foley, Vera Faulcher, J. A. Gibson, Edith Grieve, Constance and Mabel Coulter, Mary Lyle Graham, Minnie Giddings, Christabel Godwin, Lizzie Gill, Ethel and Eva Hutchings, Margaret Hesse, Irene Harrison, Agnes W. M. Heard, Ernest and Lilian Hervel, Basil Hearn, Edith, Louie, and Charles Hunter, Dorothy Harris, Theodora Hall, Francie, Stanley, and Florence Hoyte, Winifred Harvey, Gertie Holmes, Tom, Mona May, and Harcourt Hunter, Freda Hunton, Annie Eleanor Hazeldine, Catherine Hall, Samuel E. Hancock, John and Margaret Hogg, Gladys T. Isaac, Mabel Ince, James Sinclair and Moffat Jackson, Elsie Johnson, Muriel Joscelyne, Lucy Jacob, Helen M. Jordan, David Cecil Judd, Archie and C. W. Jacob, Robert and H. Keable, Isabella, Thomas, and Alexander Kay, Emily Kelk, Frances and Dorothy Keable, Willie* and Susie* Keen, Gertrude Kingerlee, Maud Leigh, Doke Lewis, Ethel Light, Hannah Lovell, Alice Loveridge, Alfred and Arthur Llewellyn, Frederick R. E. Lusty, Nellie Lovegrove, Kathleen Light, Trevor and Margery Matthews, Herbert and Ivy Maunsell, Enid Masther*, Herbert Mersey, Howard L. Moir, Margaret Jane Macphee, Ezra and Louis Matthews, Hilda Medill*, Reggie Measor, Margaret A. and Dorothy Morris, Dorothy Morrisson*, Willie, John*, Agnes*, and Maggie Menzies, Maria Morris*, Thomas, Bella, Abraham, and Nellie Mack, Mary D. Maitland-Kirwan*, Laura Macaulay, Dora Muir, Bessie H. Millar*, Frank Morris, Effie McCallum*, Alan and Ibla Marples, Winnie Macfie, Wm. Mitchell, Madge Morris*, Louisa Maud Northcott, Maude and Amy Nottage, Charles M. Nuth, Lottie and Harriette Orr, Murley Oldham, Maude N. Oakes, Jessie*, Lillian*, and Margaret* Pook, Duncan Payne, Gertrude Partridge, Muriel Reeves Palmer, Geo.*, Ethel*, and Kathleen* Pasley, William S. and Lizzie M. Porter, Vera Petrides, Daisy Phillips, Emma and Eddie V. Proctor, Winnie Page*, Margie and Ada Palmer, Lucy Perks, Isabel* and Gladys* Phipps, Frances Price, Isabel, Elmina*, and Jessie Roe, Maggie J. C. Reid, Leonard L. Roberts*, Martha and John Rogers, Connie and Alice Rouse, Edith Clara Rees, Edyth, Gordon, and Gracie Reeve, Thos. De C. Rayner, C. J. Lorimer Romanes, Dorothy and F. D. B. Stalker, Agnes Mary Sterry*, Kathleen Stapley, Mora T. Sloan, Mia Scott, Gwendoline Shaw, Flora Simmons, Eric* and Ronald* Studd, Dollie and Bob Salt, Charles D., Donald, T. M., and J. Stanier, Dorothy Sharp, H. V. Seddall, Muriel Shaw, Undine and Wilfred Shaw, Constance Schaeffer*, Maggie Smith, Louie Tibbits*, Frank Thompson, Bessie and Lily Taylor, Mary Tongue*, Neville and Hugh Tufnell, John Walter Thomson, Elma Tebb*, Malcolm Thomson, Dorothy Warner, May Watson, Jessie G. West, Pringle Wilson, Horace Williamson*, Mary Walton, Gladys Webb, Kathleen White, Frank Wilson*, Arthur, Harry*, Herbert*, and Wilfred Wright, Elsie G., Ida and Grace E. Wright, G. M. Wood, Nellie Walker, Lilian Gertrude, Helen, and Elsie Willoughby*, Maggie and Jenny Wight, Colin Wright*, Mabel Whitaker, Florrie White, Edgar Yerbury.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 55).

1. Wash me, and I shall be whiter than snow.—Psa. li. 7.

2. Though your sins be as scarlet they shall be as white as snow.—Is. i. 18.

3. (*a*) Benaiah, the son of Jehoiada, slew a lion in a pit on a snowy day.—1 Chron. xi. 22. (*b*) To be brave in spite of danger (the lion), difficulty (the pit), and discomfort (the cold and snow).

4. (*a*) He saith to the snow, Be thou on the earth (Job xxxvii. 6); He giveth snow like wool (Psa. cxlvii. 16); As the cold of snow in the time of harvest, so is a faithful messenger to them that send him (Prov. xxv. 13); As snow in summer, so honour is not seemly for a fool (xxvi. 1); A virtuous woman (xxxi. 10) is not afraid of the snow for her household, for all her household are clothed *with double garments* (21 margin). (*b*) The first two passages both show the power of God; the third how faithful service is valued; the fourth how much out of place it is to give honour where it is not deserved; and the last shows how a wise person who makes due provision will not be affected when trouble comes.

5. As the rain cometh down, and the snow from heaven...so shall my word be...—Is. lv. 10, 11.

No. 55.—Correct answers (first list) received from:—

William Aston*, Arnold Akers, Constance*, Olive, and Gordon Andrews, Marian, Dora and Ernest Aldwinckle, Violet Ashworth*, Violet Annesley, Christine Arnold, G.*, Elsie, and D. Bartlett, Florence and Willie Bellerby, Irene Benny, Annie Boniface, Mabel Browne, Amelia Bellinger, Mary Barton, Herbert Braddon, Anna Barcroft, Emily Bridgewater, Mabel Birney, Phyllis Boyd, Daisy, May*, and Gordon Bliss, W. Campbell, J. A. Chamberlain, "Albion Close," Herbert and Frederick Compton, Harold and Willie Cheesman, Rosalind, Jack, and Vernon Clarke, Eric* and Eleanor Chance, Dorothy Cooper, Elma Cheal, Ida*, Mabel*, Edith*, and Annie* Cole, Dorothy and R. Daintree, May Dring, Kathleen Dodington, Frank Dean, Margaret Davison, Nellie and Willie Dowsett, Ivy, Violet, Claude, and Kitty Donaldson-Selby, Stuart Ellacott, Willie and Ernest Edmonds, Eva Edmundson, Emily Finch, Mabel Godfrey, Lee Gardiner, Thea Guinness*, Mary, Daisy, and Ethel Greenacre, Theodora Hill, Elizabeth Hill, Jack and Thomas Harris, Gertrude* and Evelyn* Hewer, Annie Hill, Elizabeth Hill, Robert, Conrad, and Frank Jones, Agnes Jones, Norman* Johns, Frances and Dorothy Harris, Nellie and Rex* Hatchett, Joshua and Dorothy Hugh-Games, Gladys Isaac, Frances and Dorothy Keable, Kathleen and Ethel Light, Doke and Richard Lewis, Gladys J. Mather, Hilda Matheson, Ethel S. Morgan, Lewis F. Morice, Eva Monti, Winnie Macfie, Geo. Macdonald, Maggie and Gracie Marston, Christine and Lizzie Murray, Evelyn, Arthur, and Gwendoline Moir, Charles Nuth, Ethel and Gladys Palmer, Lucy Perks, Emma Proctor, Katie Pell, Mary E. Plumb, Douglas Parkes, J. Ernest Pearce, Charles Parkin, Alice Palmer*, Kathleen and Ethel Pasley, Louis, Mary, and W. M. Penny, Myrtle Perry, Rosalind Phillimore*, Chrys. Reed, M. L. Rickards, Robert Richards*, Hilda Rawson*, Edward Rainey, Gracie, Edyth, and Gordon Reeve, Leonard Roberts, Sydney, Cecil*, and Olf e Robertson, Kathleen Shackleton, Rosetta Sherwin, Lucy Soltau, Rorel l Studd, Eric Studd, Eleanor Stuart, Arthur Sanders, Margery Smart, Harold Stevenson, James Seth*, Flora Simmons, Betty Stocks*, Hilda and Constance Shaeffer, Frederick and Lionel Savage, Agnes May Sterry*, Jessie and Ethel Snowball, Gertrude Scott*, Arnold Taylor*, Annie Tawse, Muriel Taylor, Frances Taggart, Edith and Maude Tyson, Olive Tritton, N. Walker, Pringle Wilson, Ibla and Allan Woodman, Horace Williamson, Neel and Phillis Wright, Ethel Williamson, Edwin,

May, and Dorothy Vickers, May and Ronald Watson, Bertie Ward, Willie Wheeler, Arthur, Harry*, Wilfrid, and Colin* Wright, Gertie Wood, Maggie Woods

THIS WEEK'S BIBLE SEARCHER (No. 56).

1. Where in the Bible do we first find the name of Jesus?

2. To what two persons was it first spoken, and by whom?

3. Who said to Philip, Sir, we would see Jesus? (John).

4. Mention three instances, giving chapter and verse, in which even evil spirits called our Saviour by the name of Jesus?

5. By what name did our Lord call Himself when He appeared to Saul of Tarsus at his conversion?

6. Quote a passage in St. Paul's Epistle to the Philippians which refers specially to this blessed name.

7. In the last chapter of Revelation the Lord calls Himself by this name; which is the verse?

[Children under *ten* may answer any three questions; under *thirteen* any five questions.]

☞ Next week the questions will be taken from Genesis viii. to xiv.

A Letter of Thanks.

Dear Uncle Tom,—We are most grateful for the nice, useful parcel of blotters, cuffs, etc.; just what we need for the soldiers. Please let your "nephews and nieces" know how glad we are to get such help from them. The *Victoria* leaves on Wednesday this week. We shall be on board before she leaves, and shall take the welcome gifts with us, so the young people will know that they will be used at once.

Please pray for our soldiers leaving for India also for the suffering ones.—Yours very truly, T. Perks.

The Soldiers' Home, Winchester.

Personal.

Many thanks for toys, etc. The toys were sent to the Cripples' Home at Southend.

I am glad to welcome several new nephews and nieces, and if some of them happen to have been unsuccessful this week, I hope they will not be discouraged, but keep on trying.

Lena Hunter (Lynedoch-street, Glasgow).—Am sorry your first answer was wrong this week. If you have another Christian name, please give your name in full, as there is another Lena Hunter. Annie E. Hazeldine.—Thank you for your letter; you will find your name in the list, but answer 1 (e) was not quite full enough. Geo. G. Gibson.—After all, you had a mistake in Answer I. Gladys Webb.—I could only examine No. 54, as the other was a week behind time. Charlie and Geo. McDonald.—You will find the rules in the paper for January 7. Jan D. Macgregor.—It was a pity you did not finish Answer I., but try again next week. Jessie Alice Simpson.—Look up the paper for January 7. Edith Grieve.—Thank you for your letter. I think it would be better to give all the time to the questions set for those of your age. "J. C."—Will you please give your full name and your age? Hilda Rawson.—Am very glad to welcome you as belonging to the Bible Searcher. Chrys Reed.—Please give your age at the top of your paper. Nora Heed.—You need not write in ink. You gave no references this week. Connie and Alice Rouse.—You must write out the answers, not give only the references. Arthur Sanders.—Do not be discouraged; I am always sorry for those who do not get a prize. Agnes Jones.—You must remember a great many send in answers, but I hope you will be successful next time. John Menzies.—Your paper reached me, and much time was spent in examining the papers sent in. H. M. E. Morris.—Look up the rules in January 7. I will make a note about your name. You did not answer Ques. IV. (*b*).

Uncle Tom.

Hebrew Children in Whitechapel.—The most hopeful and successful branch of the work carried on at the Mission-hall in Old Montague-street, E., is the regular gathering of Jewish children, for instruction in Bible truth and the principles of abstinence from intoxicating drinks. The devoted missionary has just repeated his annual Christmas festival, to the great delight of the little ones and their parents. In the course of the evening the children sang hymns and gave recitations; and after the toys had been taken from the Christmas tree there was a distribution of warm garments and other good things. Young and old were pleased, and benedictions were pronounced upon Mr. and Mrs. Ehrlich, who, though sufficiency of funds had not come in, yet would not disappoint the expectations of the poor.

Kingsdown Orphanage. — The half-yearly meeting of the Forget-me-not League was held last Thursday in Upper Holloway Chapel schoolroom. The Secretary reported that this League had been formed eighteen months ago, to help forward the work carried on in connection with the Kingsdown Orphanage in Upper Holloway and Broadstairs, founded by the late Mrs. Ginever, which now contain nearly 200 boys and girls from three months to fourteen years of age. The League had added during the past half year eighty-seven new members. Rev. A. F. Riley congratulated the Forget-me-nots on what they had been enabled to do. Rev. L. Parsons spoke cheering and helpful words from the Chinese motto, "Tread in God's dust-marks." The Secretary, Miss Gertrude Lillette, 8, Oakfield-road, Stroud Green, would be glad to give any information about the League.

A Book for Young Christians.

I HAVE read a good many books on the study of the Bible, but I do not hesitate to say Mr. Moody's recent work, "Pleasure and Profit in Bible Study," is far and away the best. How I do wish it could be put into the hands of all young Christians and all Christian workers! They would be bound to read it, because it is so intensely interesting. It fairly bristles with racy stories, and anecdotes and illustrations which make the teaching of the Book luminous and terse.

Mr. Moody starts with the Bible as the very Word of the living God, and it is patent on every page that he profoundly believes this. There is not a lurking, subtle doubt in the book. No, it talks thus about doubt, "Do not be a doubter because you think it is intellectual; do not ventilate your doubts. 'Give us your convictions,' said a German writer, 'we have enough doubts of our own.' If you are filled with the Word of God there will be no room for doubts. A lady said to me once, 'Do you not have any doubts?' No, I have not time—there is too much work to be done. Some people live on doubt. It is their stock-in-trade. I believe the reason there are so many Christians who are without the full evidences of the relationship, with whom you only see the Christian graces cropping out every now and then, is that the Bible is not taken for doctrine, reproof, and instruction."

The book goes on in a perfect flow of wise and good talk. It has done my soul good to read it. I only wish such a book had been put into my hands when I was twenty. I very urgently beg all young Christians to read it, with their Bible at their elbow, and all Christian workers too. The book is bound to be a great blessing, and I have written this with the simple desire to make it better known.

Shoreditch Tabernacle. W. Cuff.

Regent's Park College.

The annual meeting of this institution was held last week. Mr. W. R. Rickett, who presided, briefly recapitulated the facts concerning the resignation of the principalship by Mr. Roberts, and its acceptance by Mr. Gould, and made special allusion to the joy which it was to them all to see Dr. Angus with them that evening.

Principal Gould stated that for many years past the College had been honoured by having one out of every five of its senior students accepted for foreign missionary service. This session, Mr. Gould continued, had begun with a "full house." A few words followed from Rev. E. Medley.

Principal T. Vincent Tymms then gave the address to the students. In the course of his remarks, he said: "Novel-reading is dangerous to those who cannot control their appetite for this kind of food. The fashionable novel, however, identifies realism with reeking and rottenness, and only deserves to be cast upon a dunghill. Remember, you are to be ministers of the Word. Your great business hereafter will be to explain and expound that Word to men; but before a man can speak the Word he must learn to read it and understand it, and to apply it to himself. Let those who are shortly leaving College remember that no furnace burns with a pure white heat until it has been lighted a good while. One thing needful in a servant is to stand waiting at his Master's gates, without pretending to be indifferent to honour and fame and praise, yet not unprepared for sacrifice. He needs to be able to say, 'Oh, use me, Lord—use even me. Just as Thou wilt, and when, and where.'"

City-Street-Orderly-Boys.—Nearly 200 of these lads responded to the invitation of friends to a meat tea at the Old Welcome, Little Britain, on Saturday. A Gospel meeting was afterwards held in the lecture hall of the Y.M.C.A., which was addressed by Mr. J. Albinson and Miss Button. The meeting was of a most interesting character, the boys thoroughly appreciating the solos, etc., rendered. On leaving, each boy was presented with a copy of "Probable Sons" and an illustrated Gospel (the gift of the Scripture Gift Mission), also cards, "Trust Jesus," by Mr. G. Kelsey. It is felt that a good permanent work might be done among this class of boys, and a movement is on foot to provide an institute for reading, etc., for their use; as, also, for the emigration of some without parents. Information respecting this work may be had of Mr. Albinson, 75, Southampton-row, W.C.

The John Bost Homes.

THE Laforce Homes, which have done so much good work since their foundation by the beloved John Bost, go on in full activity and vigour. An English report is now being printed, so that friends in Great Britain may be informed of the present state of that Christian and philanthropic work. The report gives an historical sketch of the founding of the different parts of the institution, reminding the reader of the providential way in which the Lord led John Bost from the founding of one Home to the founding of another, until the nine present Homes had been erected. One sees at the same time what a variety of illnesses and complaints can there receive the care and attendance of which they are so much in need: orphan girls, blind, idiot, deficient, infirm, epileptic boys and girls, aged governesses and old servants—in a word, incurables of every degree and description.

It is not, as some think, an institution which has been built once for all, and to which nothing is to be added. It is in the prime of life, and its growth is increasing. Some four years ago, the old Bethesda (an old house enlarged bit by bit) was pulled down and replaced by a larger home in a lovely situation, overlooking the grand valley of the Dordogne. Built to contain 120 inmates, it was not expected to be filled for some time. Alas! it already shelters 125 sufferers. Since then Siloé (for blind, imbecile, and infirm boys) has had to be enlarged by the addition of a new wing. And there is a cry for *la Retraite* (for old servants) and *le Répos* (for aged governesses). They are literally overflowing, and several poor applicants can only hope to obtain admittance upon the death of some of the present inmates. The repairs at Siloé are not yet fully paid for, and the committee are obliged to wait for the gifts of generous friends before they dare undertake the necessary enlargement of the two homes for aged people.

The general financial situation is good, owing to the constant efforts of the committee and of the general director, Pastor Rayroux, and to the unrelaxing sympathy of Christian friends. It is a pleasing thing to know that the Protestants of France are supporting these homes with increasing generosity. But the steady increase of expenses renders foreign aid still necessary. There were 510 inmates three years ago; there are now 540, and the total ordinary expense amounts to less than £9500 per annum, that is to say less than 11½d. a day for each inmate. Considering the special food and medical attendance constantly required the cost will certainly not appear exorbitant. Some most interesting facts are given in the report, showing that the souls of the inmates are cared for as well as their bodies.

Pastor John D. Bost, nephew of the founder, is now in Great Britain hoping to advocate the cause of those Homes for about two months. He will be happy to give information concerning the Laforce "Asiles," or to receive any gifts addressed to him at the West Central Temperance Hotel, Southampton-row, London, W.C.

Rev. R. Balgarnie has been conducting a nine days' mission at Oldham, which closed on the 25th inst.

Welcome Mission, Portsmouth. — The monthly meeting for the promotion of Christian Holiness was held last Tuesday under the presidency of Mr. Hogben. Ministers and Christians of all denominations in the town gathered in good numbers and many were helped by the addresses of Rev. J. Gregory Mantle, of Brighton. His subject in the afternoon was "The Faith of God," and at night "The Life of God."

Palestine Exploration Fund.—In the new *Quarterly Statement*, Sir Charles Wilson writes:—"The principal feature in this year's excavations has been the determination of the dimensions of the true Pool of Siloam, and the discovery of the church built, or perhaps rebuilt, by the Empress Eudocia, on its north side. Here we have, without doubt, the pool mentioned in the Bible, and it is to be hoped that the site may be purchased, and the whole pool thoroughly cleared out and restored to its original condition, as far as this may be possible. Next in interest is the paved street with steps, which is apparently that by which Antoninus descended to Siloam. This street points towards the 'Double Gate,' and by following it up, that all-important landmark, the steps that go up to the City of David, may be discovered, and a clue obtained to the position of David's sepulchre." It is matter of regret that, with promise of a rich harvest of discovery, the Fund has to struggle with an adverse balance of £790.

Paul's Determination.

DR. PARKER'S THURSDAY LECTURE.

SOON after the opening of the City Temple Thursday service last week the congregation began to overflow the area into the galleries. Before the service closed the building was full from top to bottom. The unusual stir was caused by the presence and song of the Welsh choir from Bethesda, Lord Penrhyn's slate quarry in North Wales.

Dr. PARKER'S discourse had no direct, but a plainly indirect, reference to this exciting society topic of the day. It was an eloquent exposition of Paul's determination, as expressed to the Corinthian believers, to know nothing among them except Jesus Christ and Him crucified. The preacher explained that the words did not at all, in his opinion, carry the common acceptation—that Paul would never speak on any other theme, and that it was his one topic of meditation and conversation morning, noon, and night. The true reading of the utterance is this—according to the best authorities—the only thing about which his mind was definitely and irrevocably made up was that Jesus Christ crucified is the Saviour of the world; on other matters, such as church discipline or misconduct, or charges against one another among the Corinthian believers, he would not come to any judgment till he had heard the evidence.

This view casts a very different light on the apostolic utterance. Paul was a man of affairs; he took an interest in all that was going on around him. He was no hermit; he did not shut himself up in religious isolation, and say he would have nothing to do with what was happening in the world from day to day. These things come and go, and he was ready to judge them by their immediate relationships. But one thing he had resolved on—to know Jesus Christ and Him crucified; and he would regulate the whole of his conduct by that supreme and dominating fact.

If Christians would follow this great example, nothing of social interest and obligation would be trifled with or neglected. They would be considered on their merits; while the central, substantial, vital, unchangeable thing would be that Jesus Christ crucified is the Saviour of the world. That is Christianity. Do not, therefore, charge Christians with withdrawing from all things present, urgent and distressful, and with spending their time in the contemplation of metaphysical and sentimental subjects. Such a charge is libellous. All such things come within the purview of Christian men. But the one thing that they have settled in their minds is that there cannot be two Saviours. Here all the Churches of Christ are at one. We find the unity of the Church in that direction; not in changing politics, in varying hypotheses, in mere opinions which are one thing to-day, and to-morrow will be re-adapted to their surroundings. The one certain thing is that we stand at the Cross, for the Cross, and that we trust to the Cross for our present forgiveness and our eternal well-being.

This is a philosophy of life which does not exclude anything, but which regulates everything. Only he who takes a right view of the Cross can take a right view of society. Be right in your supreme purpose and that will make everything else perfectly clear. Faith is greater than creed; faith is the substance of which all creed is made. If your faith be living, then conduct and obligation to society will be ruled it. Apply this to questions that are giving a good deal of trouble. There is, for example, the question of the Bible. I am not learned enough to arbitrate between contending critics. You must go to another tribunal for judgments as to matters of verbal criticism. The one thing I have determined to know is this—hat holy men of old spake as they were moved by the Holy Ghost. Inspiration is greater than any theory of inspiration. God still breathes, as He has always breathed, upon the souls of reverent men. If we anchored ourselves to that, as Paul did to Jesus Christ and Him crucified, we should be able properly to relate ourselves to the changing questions that agitate the moment. Many of these questions I cannot settle, but I am determined to know one thing—that the Holy Ghost is in the Church as a living Spirit, and has guaranteed unto us a revelation which the penitent spirit can receive; a revelation which provides the greatest answer to human sin and human woe that has ever been addressed to the enquiring mind. That is my point of rest.

Dr. Parker proceeded to apply the same principle to the question of the different forms of worship in the Church. Some like to read prayers written by other men; others prefer free prayer; while yet others prefer silence. The one thing to be settled about is that God is a Spirit, and they that worship Him must do it in spirit and in truth. Wherever there is a praying man, with form or without, there is an answering God. So there is here one grand supreme determination in the spirit of which all other questions may be settled. How much also depends upon atmosphere in the settlement of controverted questions. How much better we can approach any question along the line of mutual trustfulness and the absence of mean suspicion. Compared with a thorough, loving, obedient trust in Jesus Christ and Him crucified all other questions are comparatively small and trivial. Are we orthodox at the Cross? To explain it all is beyond me, but I feel the need and the preciousness of it. I shall have the long day of eternity in which to understand it all. To those who are so anxious to settle where there were two Jeremiahs, or ten Isaiahs, or fifteen Moses, I would say: What do you think about Jesus and Him crucified? Do you know Christ? If so, stand to that; see that no man and no speculation detach your grip of that great central living principle. What you have to do is to cherish an obedient spirit. Do the will, and little by little light will come upon the doctrine.

After the discourse the Welsh male choir ascended the platform, and greatly moved the congregation by their skilled harmonious song. One piece, sung in the English, was "In the heavenly country"; another, in Welsh, was entitled "Gwady-groes" (Blood of the Cross). Dr. Parker, in some greatly applauded remarks, said that these Welsh brethren by their song had won all their hearts. They inspired no terror in him; it was impossible on the face of it that such men could be quarrymen. They were students, artists, men of culture. God must have a special meaning in making such heads as they had. They are true noblemen; they ought to own the quarry. He was no partisan in the dispute. These men have sought arbitration. Let both sides be fairly heard before a competent impartial tribunal, and let the decision be accepted.

A collection was taken for the quarrymen, which totalled close on £40.

Work in Southsea.

THE report of the work in Southsea, Portsmouth, and neighbourhood shows that during the past year God has given much blessing. For sixteen years Gospel tent work has been carried on on Southsea Common, and last season this proved a fruitful effort. The Gospel mission work consists of preaching the Gospel in the King-street Hall, holding cottage meetings, house-to-house visitation, open-air preaching, and tract distribution. Three special missions have been held during the past year, in addition to the ordinary regular preaching of the Gospel. These special efforts have been the means of real blessing. The various branches have also been greatly used of God. The Mission is carried on on simple, undenominational, evangelical lines. There is great need for help that this useful mission work may be extended. The superintendent is Mr. John Denning, Myrtle House, St. James-road, Southsea.

The Servants' Mission.

OPENING OF A NEW HOME.

MANY know the useful work which Mr. and Mrs. Goodchild and their helpers have been doing for some thirty years among men and women servants, large numbers of whom have been won to the Saviour, and have banded themselves in the Servants' Christian Association, in order to endeavour to bring their fellow servants to Christ.

In connection with this Mission to Servants, a Home has been opened in Sloane-terrace for over twenty-six years for men servants, and another in Buckingham Palace-road for women servants. Last year, however, in the course of rebuilding operations the Men's Home was closed, and it became absolutely necessary to find new premises. An appeal was made to Christian stewards, which brought in about £400. After many disappointments and much prayer two houses were found in Eaton-terrace—a most convenient centre—but one of these required very heavy repairs. After careful inspection and due consideration, the houses were secured by the help of certain friends, who advanced the amount needed, and one of them was put in the builder's hands to be repaired and made fit for the Men's Home. The work was to be done in eight weeks, but it has taken twenty-four, and even yet is scarcely complete. It has involved practically rebuilding, with the addition of a new upper floor. Meanwhile the adjoining house, by-and-by to be the Women's Home, has been used in a temporary way.

This new Home, although barely finished, was opened on Thursday week, when a large company of friends, helpers, and members of the Christian Association met to unite with Mr. and Mrs. Goodchild in praise to God for the way He has led them and provided for the needs of the work. The Home will accommodate sixteen residents. The lower floor is kitchen, dining, and reading room, the ground floor is a large hall for services, prayer-meetings, and classes. Two spacious rooms on the second floor are to be used as bedrooms. The third and fourth floor have been fitted up with roomy cubicles for the use of men while out of place and staying in the Home.

In due course No. 111, next door, will be ready for occupancy by women servants seeking a situation. Thus the two Homes so long separated will come under the personal supervision of the superintendent—a change which must conduce to economy as well as efficiency. At the opening meeting sympathetic and kindly letters were read from Capt. the Hon. R. Moreton, Mrs. J. F. W. Deacon, Mr. J. E. Mathieson, and other well-known helpers. There is still about £250 wanted to complete the work, as well as the furnishing and settling up the builder's bill. We doubt not the director will have generous aid of many in his good work. He may be addressed, Mr. James Goodchild, 109, Eaton-terrace, S.W.

A United Gospel Temperance Mission was held in St. John's, Blackheath, January 18 to 24 inclusive, in which all the churches united. The meetings were held in the mission-room of the parish church and in the schoolroom of the Wesleyan Church. The chair was taken on the different nights by the vicar of the parish church, and the ministers of the Presbyterian, Wesleyan, and Baptist Churches, by the secretary of the Irish Church Missions, and a member of the Congregational Church respectively. The address was given on Monday, the 18th, by Mr. William Noble, who spoke on "Doubts," Romans xiv. 23, the missioner for the rest of the week being Rev. T. Aldwell, of Moate, Ireland, who gave a short simple Gospel address first, and afterwards a temperance address. There was a united choir from the different churches, and sacred solos were sung by various ladies and gentlemen. Sermons were preached in all the churches which had united in the mission, on Sunday, 24th, Rev. T. Aldwell preaching morning and afternoon in the parish church, and in the evening in the mission-room. The addresses were characterised by wise, earnest, faithful words. The attendance throughout was very encouraging, that on the first night being very great indeed. A number of pledges were taken and a great impetus given to the temperance cause in the neighbourhood on the highest grounds.

Letter to the Editor.

"PAPERS ON MISSIONS."

Sir,—As you invite correspondence, I should like to ask you by what authority you state "the Church is by God's appointment the great missionary society," and that "to Christ and his Church God committed the responsibility of being his witnesses." I read that the eleven disciples were commanded to "go ye therefore and teach all nations, baptizing," etc., and as individuals personally responsible, they sought to carry out the command, and every real disciple of our Lord is equally responsible to do so now. I am quite aware that if this was generally admitted, there would be a howl by some that "their craft was in danger," but I verily believe that until this is accepted and acknowledged as a personal command, mission work will flag, and our Heavenly Father withhold his blessing to a considerable extent.—Yours very faithfully,

Constant Reader.

[The writers of the Papers entirely agree with "Constant Reader." The Church, in their view, consists of and comprises every disciple of our Lord, individually and corporately. The commission, in Acts i. 8, and the promise of the Spirit to his witnesses, was fulfilled not only to the eleven, but to the 120, the nucleus of the infant Church.—Ed.]

Friendless and Fallen.

The New Year's prayer-meeting of the supporters and workers in the various Homes and Open-all-Night Refuge was held on Tuesday week in the Council Room of Exeter Hall. The gathering has usually been one of the most cheering of all the meetings held during the year, and the assembly of last week was no exception, the spirit of devotion and hearty zeal leaving nothing to be desired. The meeting was presided over by Mr. C. H. Marten, a member of committee, who, in a few words, spoke thankfully of the great blessing which had been vouchsafed to the work during the past year, both financially and spiritually. Rev. Dr. Davies delivered a stirring address to workers. The better part of the time was, however, principally given up to thanksgiving, and prayer that a richer blessing might rest upon the labours of those who are more especially engaged in the spiritual work.

Upwards of one thousand young women and girls participated in the benefits of the Homes and Refuge last year, and not one slept in the institution for even a night without having God's message of salvation in Jesus Christ brought before her. At their first meeting on January 6 this year the committee, as an act of faith, resolved to give immediate succour to every suitable case applying day or night during this year, irrespective of the state of the funds at the time the application is made, relying upon the goodness and mercy of the loving Father, who during the past forty-one years of the Society's history has not failed to supply their need. Further particulars may be had from Mr. W. J. Taylor, 200, Euston-road, London, N.W.

Forward Movement in Deptford.

The sore needs of Deptford have been pressing on the minds of earnest Methodists, who have been endeavouring successfully to push forward a fresh mission. In connection therewith a large and enthusiastic audience assembled in the High-street schoolroom on Monday week to inaugurate the proposed new hall. Mr. R. W. Perks, M.P., presided, and Rev. R. M. Spoor gave details showing the need for a big evangelistic centre amidst that dense population. The Metropolitan Chapel Building Fund has promised £6000 towards £9015 required.

Mr. Perks was delighted with the co-operation of rich and poor in that enterprise, for it represented one of the characteristic features of the Methodist Connexion. Mr. Spoor had said that this new undertaking was to be a big evangelistic centre, and not an ordinary Methodist chapel. How had they fallen away! Every Methodist chapel should be evangelistic; they must get back to old-fashioned methods as revived by the London Mission. There must be no locked pews. Their chief object was to save souls; for when a man was converted his clothes came out of pawn, gin-palaces were passed by, and even his tobacco was reduced. In this way they would be following in the footsteps of that "energetic little despot"—John Wesley. Mr. James Vanner, Revs. Walford Green, and George Charter, Captain Symons, and Mr. W. Powell delivered very short addresses.

THE BOOK WORLD.

A CHRISTIAN SCIENTIST.*

In this life of Dr. James Croll Mr. Campbell Irons has produced a book which cannot fail to interest a large part of the reading world, especially the scientific and religious sections. It has the fascination peculiar to the story of the struggles of a self-made man, the interest of a record of wonderful scientific discoveries, and the attraction of a character which was based on simple Christian faith.

James Croll, the son of a stonemason, was born at Cargill, in Perthshire, in 1821. He was a dull scholar, "as far as regards getting up his lessons sharply and correctly." He was poor at reading and bad at spelling, and beyond this he did not go very far. It was the wonders of the natural world which arrested his attention and aroused his interest. Without help from anyone, he studied pneumatics, hydrostatics, light, heat, electricity, and magnetism. His delight was in the law which lay behind all phenomena; the great principles underlying all branches of science were the objects of his incessant, patient study. He was a philosopher at fifteen. Strange to say, he had a great dislike of chemistry and geology, and yet lived to be a distinguished professional geologist.

He began life as a millwright, and a rough life it was. At twenty-two he became a joiner, but an accident forced him out of that calling. Next he served in a tea-seller's shop; then became an insurance agent; from that, again driven by physical unfitness, he passed on to be a janitor in the Andersonian Institute in Glasgow, and then to hold, in Edinburgh, a situation in the Geological Survey of Scotland. In all these positions he found or made time for study, and achieved the distinction of becoming LL.D. of St. Andrew's University and a Fellow of the Royal Society.

Dr. Croll's scientific papers were numerous, and soon attracted the attention of the most distinguished scientists of the day. His mind being naturally of a philosophic cast, the first treatise of importance he wrote was on "The Philosophy of Theism," which Dr. Cairns pronounced a work "far above the great body of similar contributions." To philosophic studies he returned in his old age and wrote the "Philosophical Basis of Evolution." Dr. Croll achieved great fame by his papers on Climate and Time, in which he set forth the causes of the changes which have passed over the climate in the same region at different periods of the earth's history. His calculations of the eccentricity of the earth's orbit as the cause of glacial epochs are very marvellous, especially when it is considered that they were made by a method of his own, as he had never enjoyed any mathematical training. To be sure that he was correct, he used to submit them for verification to his friends, and apparently they were always accurate.

His work brought him into correspondence with the foremost men of his day, many of whom acknowledged their indebtedness to him. Darwin says, in one of his letters, "Your results have been of more use to me than, I think, any other set of papers which I can remember." His views were, of course, in some cases stoutly contested, notably those on ocean currents, but he was a man whose strength and penetration all admitted. Wide, bold generalisations, based on carefully collected and ascertained facts, were the characteristics of his work.

To the Christian reader one of the charms of the book will be the record of simple faith in God and his Son which it contains. When Croll was about eighteen years old he became deeply impressed with spiritual things. He says:—"Simple trust in Christ's vicarious death gave me complete peace of mind and true happiness. The agnostic will smile at my experience. How different would he feel if he experienced this blessed peace himself!" Among his earliest friends was Rev. Andrew Bonar, then of Collace, who saw Croll's remarkable ability as a metaphysician. No decline of faith ever came over him. In the midst of his labours, successes, and honours he remained a humble follower of Jesus. In the midst of his pains and trials he was ever resigned. He never courted public applause; he did not care to appear at the British Association meetings because he had no sympathy with its leading idea, that science is the all-important thing; mental, moral, and metaphysical philosophy was, he thought, a more ennobling study. There was "a cold materialistic atmosphere around scientific men in general" which he says he did not like. As he had lived, so he died, "trusting to the merits of the Lord Jesus Christ as my only, but, thank God, all-sufficient ground of hope for the future."

* Dr. James Croll's Life and Work. By James Campbell Irons, M.A. (*Edward Stanford.*)

THE BOOK OF ISAIAH.

An Exposition of the Book of Isaiah. By William Kelly. (*T. Weston, 53, Paternoster-row.*) This is a new and enlarged edition of a work which has long been out of print. The author has scholarship, but not of the modern type. He is deeply versed in Holy Scripture, and sees no reason why God should be left out of prophecy. With many others he holds that all prophecy looks to the End, but more than most expositors he associates the bulk of Isaiah's writings with events yet future, in detail as well as in broad outline. His point of view is that of one who believes the Church to be part of "the mystery," so "hidden" that it was never the definite subject of prophetic discourse; though he allows that principles of the glorious future are already verified in the Gospel and applied thereto. Israel and the Nations, God's Kingdom and Christ's Reign are the burden of this book, in the course of which many well-known works are quoted and at times ably criticised. Although a pronounced "futurist," the author is not so bald a literalist as some, for in his exposition of Isaiah xiv. 3-23, alluding to the opinions of some that in the last days there will be a re-establishment of oriental Babylon—a literal city in the plain of Shinar—he declares the conception to rest upon a wrong principle, and adds that it "appears to be fundamentally false." There is an instructive Introduction on prophecy and Isaiah's place among the prophets. The book is not only an exposition, but an application of great truths and principles; and where we cannot follow the author as to interpretation we are compelled at all times to recognise his loyalty to the inspired Word, and reverence in unfolding its teachings.

The Higher Criticism: The Greatest Apostasy of the Age. By D. K. Paton. (1s. 6d. *Passmore & Alabaster.*) This is a trenchant essay on (1) "The falsity of the position of the Higher Criticism"; (2) "The worthless character of the work of the Higher Critics." In conclusion, the Higher Criticism is condemned as an attack upon the Word of God, and as a modern re-statement of the objections of blatant atheists of other generations.

Bishop Ellicott's Bible Commentary for English Readers is a work which many ministers and teachers have found of great value, but its accessibility has hitherto been limited by reason of its cost—eight volumes at a guinea each. We welcome the first instalment of a cheap reissue, in thirty-six parts, costing sixpence each. This commentary, which is specially valuable in the department of exposition, will now begin a new career of usefulness. It includes the text of Holy Scripture, and is beautifully printed. (*Cassell & Co.*)

The Oldest Christian Church. By Henry Holme. (2s. 6d. *Marshall Brothers.*) The terrible peril now threatening the Nestorians lends a peculiar and timely interest to the appearance of this book, which aims at tracing the history of the Nestorians, back to the first mention of them as a people. The writer fully accepts them as a portion of the ten lost tribes of Israel—they call themselves "Beni Israel." Having given evidence for this belief, the author describes their early acceptance of Christianity and their missionary zeal—of which memorials exist in the very heart of China. The volume concludes with a study of Deacon Abraham, and Esther his wife, and of their great work at Oroomiah. We trust it will arouse fresh interest in this ancient and imperilled people.

The Conversion of Armenia to the Christian Faith. By W. St. Clair-Tisdall, M.A. (3s. 6d. *Religious Tract Society.*) This book should command many readers at the present time. Its author is a missionary of the C.M.S., stationed at Julfa, the Armenian suburb of Ispahan; and having for a time to superintend an Armenian congregation, he studied the language and literature. In writing this work he has consulted original authorities, and gathered a large amount of information. It seems that Christianity was introduced into Armenia as early as the first century, and many who first accepted it there, as elsewhere, were called upon to seal their testimony with their blood. In the third century, Christianity became the recognised religion of the country, in what way this book relates with interesting detail.

BOOKS RECEIVED.

From *Messrs. Headley Bros.*—Loving Service: A Record of the Life of Martha Braithwaite. By her daughter, Elizabeth B. Emmott. (3s 6d.)

From *Mr. Elliot Stock.*—How to Preach with Power. By Rev. W. H. Young, Ph.D. Our Christian Year: Lessons for Elder Scholars in Church Schools and Bible Classes. By A Teacher; preface by Rev. E. P. Gregg, Rural Dean. Torquay.

From *Mr. C. H. Kelly.*—A History of Lay Preaching in the Christian Church. By John Telford, B.A. (2s. 6d.) The Old World and the New Faith: Notes Upon the Historical Narrative Contained in the Acts of the Apostles. By W. Fiddian Moulton, M.A. (2s. 6d.) Scenes from the Wonderful Life. By William J. Forster. (1s.)

The Y.M.C.A.

A BAYSWATER DEMONSTRATION.

AN important and largely attended meeting of men was held in the large hall of the Paddington Baths, Queen's-road, on Tuesday week, to rally the young men of the district against the chief vices of the day—intemperance, impurity, betting, and gambling. The demonstration was held under the auspices of the Bayswater Y.M.C.A. The meeting was in every way a great occasion, both as regards the numbers present, and the character and influence of the speakers.

Head of the list came LORD KINNAIRD, who presided. He urged the necessity of men banding themselves together for the purposes of fighting the great social sins of the country, some of which were now of gigantic proportions. Rev. G. H. C. MACGREGOR gave a stirring address on intemperance, the evils of which were, unhappily, felt in nearly every family. The damage done by that vice to individuals and to the nation at large was incalculable. It was as injurious physically as it was morally, and degraded and debased its victims.

In similar strain Rev. E. A. STUART took for his theme the vice of gambling, a subject on which he held strong views. Where drink destroyed a thousand, gambling had slain its ten thousand. Were he an employer of labour, and found one of his men betting, he would soon find someone else to fill his place. Betting made honest men dishonest; the occupants of many a gaol could verify that. If each man could not feel that he was his brother's keeper, he might at least recognise that he was his brother's brother, and in that brother's interest he ought to set his face against the curse of betting and gambling.

Rev. F. B. MEYER followed with, perhaps, the most weighty and solemn address of the evening, his theme being purity among men. He felt it necessary to address himself to Christian men of standing, as well as to youths entering upon life. Parents and teachers should be watchful and faithful to their children. He attached great importance to the avoidance of lewd or doubtful prints and pictures, loose conversation, and questionable companions. The number of disorderly houses and abandoned women that existed in all parts of London was positively appalling. Young men should avail themselves of all good influences and helpful companionships; but sooner or later they must fight their own battle at close quarters; in this they find their supreme help in the power which each could obtain from Christ Himself, who was ever ready to give them victory.

BRIEF NOTES.

The annual social meeting of the Golspie Association was held on the 12th inst. Mr. Baillie, the oldest member of the Association, was in the chair, and warmly supported the work. Addresses followed by various speakers on the importance of Bible-reading and united fellowship meetings.

The annual meeting of the Beckenham Association was held on the 20th inst. in the Public Hall, the president, Mr. F. W. Lawrence, F.R.G.S., occupying the chair. There was a good attendance of members and friends, addresses were given by Revs. G. E. Weeks and T. Eynon Davies, and others.

The annual meeting of the Weston-super-Mare Association, over which Mr. J. Jackson Barstow presided, was one of the most successful ever held. The speakers were Preb. Ackwith, of Taunton; Rev. Colin Campbell, and Mr. W. Hind Smith. The Sunday Afternoon Men's Bible Class, conducted by the secretary, Mr. H. Harrison, has now an average attendance of over 200.

H.R.H. Prince Oscar Bernadotte of Sweden, who has recently suffered severely from an attack of influenza, writes to Sir George Williams very greatly regretting his inability to attend the opening of the fine new building of the Belfast Association, and adds: "I am happy to tell you that we have had a blessed time in the Y.M.C.A. here, at Stockholm, this winter. Many a young man has there been brought from darkness to light, and has found peace in Jesus."

The Young Men's Sunday Afternoon Bible Class at the Leeds Association reports an average attendance for the past year of 154, while nearly 100 anxious enquirers were dealt with. On Sunday, January 3, 1897, there were thirty-three anxious inquirers, and on the 10th, twenty. Some formerly sceptics and Romanists are now living a consistent Christian life. Others who were drunkards are now clothed and in their right mind. Many of the young converts are entering into Christian work.

As the outcome of a letter addressed to them by Sir George Williams, the Central International Committee of Y.M.C.A.'s at Geneva has forwarded a communication to the National Committee of the various countries comprised in the World's Alliance bringing before them "the delicate and grave question of the direct participation of our Associations in the general stirring up of public opinion in favour of unhappy Armenia." Generous help has already been sent from various committees on the Continent; the matter has also been presented to the Associations in the English Union, and numerous collections have been made in behalf of the Armenian Relief Fund.

During the last quarter, the travelling secretaries of the Scottish National Union of Young Men's Christian Associations and Fellowship Unions and Associations, have gone over an exceptionally large part of Scotland, in furtherance of the work of Christ among young men. Mr. Bell's journeys have extended from the Isle of Stroma in the far north, to Hawick in the south, while Mr. Wright has visited many places between Stornoway and Campbeltown in the west, and Lockerbie in the south. They have had much arduous work, and have encountered many difficulties, but their whole-hearted zeal, combined with tact and perseverance, have carried them through, and enabled them to leave behind permanent results of their visit to many places.

The Y.W.C.A.

THE PREPARATION HOME.

THE Young Women's Christian Association has long felt a desire to attract to its ranks of workers girls who desire to give their life and talents to the service of God and of young women, and who at the same time have to seek a profession in life.

It has been felt, however, that it was impossible in most cases for girls of culture and education to give themselves to Y.W.C.A. work without definite training, and a Preparation Home has consequently been opened at 14, Finsbury-square, E.C. The first session is now half over, and the committee is taking a step forward in preparation for the second session, which will commence March 22 and close July 22.

They are glad to offer two scholarships which will enable intending students to obtain the course at half price. Applications will be carefully considered by the committee, and applicants must mention their age, and forward two references, one, if possible, to be from a secretary of the Y.W.C.A.

The training consists of Bible-study, association-study, book-keeping, domestic work, voice-culture, scientific and historical lectures, and practical work in factories, work-rooms, and in the institute.

We hope that Y.W.C.A. committees will send any intending superintendents or secretaries to be trained at their expense in this way. The usual charge is 15s. or 25s. per week, but as we are anxious also to teach girls outside the Association, may I ask you through your columns to make this known. All applications to be made to the hon. superintendent, 14, Finsbury-square, E.C. KINNAIRD.

BRIEF NOTES.

At the monthly social of the Southport Y.W.C.A., Mrs. Litton gave an address on "Fear not."

The fifth annual meeting of the Tulse Hill branch was held on the 11th inst. Miss Ardill, of Eastbourne, and Miss Ellis, of Gipsy Hill, gave addresses.

The twenty-sixth anniversary of the Philadelphia (U.S.A.) Y.W.C.A. was celebrated on December 18. Mrs. C. N. Judson, of Brooklyn, and Mrs. M. E. Leicester gave addresses.

The officers of the Harlem (U.S.A.) Y.W.C.A. have decided to delay the ceremony in connection with the laying of the corner-stone for the new building until the spring.

At the recent annual meeting of the Inverness Association many testimonies were given as to the excellent work of the branch in ministering to the social and spiritual needs of young women.

The tenth annual meeting of the Lady Havelock branch, Hammersmith, was held on January 21 in the West End Lecture Hall, Hammersmith. The report, as submitted by the secretary, Miss L. Evening, showed every department engaged in to be flourishing. The financial standing, too, is good. Addresses were delivered by Miss Reynolds, Revs. J. Conway and A. G. Edgerton, as well as by the chairman, Mr. David Tweddle.

The members of a number of branches who have contributed to the "coin collection" towards the purchase of the new headquarters met at 25 and 26, George-street, on the 19th inst. The gathering took the form of a social evening, Miss Morley being the hostess. An inspection was made of the building, and after tea a crowded meeting was held, when addresses were given by Mr. W. Joynson Hicks, Miss Morley, and the Hon. Emily and Gertrude Kinnaird. Upwards of £700 has been raised by the "coin collection." A similar social for other branches will follow shortly.

Three gatherings took place at the headquarters, George-street, Hanover-square, on the 22nd inst. In the morning, at the second annual meeting of the World's Y.W.C.A., Mrs. J. H. Tritton presided, and reports of the work were given by Miss Reynolds, Miss M. Gollock, Miss Macandrew, Mrs Hatt Noble, and others. At 2.30 a meeting to pray specially for funds was well attended. Rev. E. W. Moore presided, and gave an address on "Importunity in Prayer." The usual monthly conference followed.

The annual conversazione of the Glasgow Y.W.C.A. was held on Thursday last in the City Hall, which was filled in every part by young women and girls. The chair was occupied by Bailie Chisholm, senior magistrate of the city, who gave a vigorous address from the standpoint of one who knew the life of a large community. The annual report submitted by the hon. secretary, Mrs. W. M. Oatts, showed a membership of 2746, with forty branches including three junior branches, one nurses' union with 150 members, and a recently-formed teachers' branch with fifty-three members. There are two well-equipped institutes—the property of the Y.W.C.A. Addresses were afterwards delivered by Miss Morley and by Mr. D. A. Black.

Obituary.

SIR ISAAC PITMAN.

THE venerable inventor of phonography passed away last week, at a ripe old age. He was a man of strong opinions, and on many subjects held independent views. So, in addition to being a synonym for shorthand in its greatest usefulness and diffusion, his name stood for vegeterian diet, total abstinence from strong drink, anti-vaccination, and abolition of tobacco-smoking. He was a benefactor of his generation, and his services met with hearty acknowledgment, especially during more recent years.

MRS. JOHN BENNETT.

To many Mr. Bennett has endeared himself by his valuable evangelistic services for so many years—being indeed one of the oldest evangelists of the Evangelisation Society. Hence he will have the deep sympathy of many in the bereavement he has been called upon to suffer in the loss of Elizabeth Bennett, his dearly-loved wife, who fell asleep on Jan. 4. She had been his faithful helpmeet for fifty-one years. The testimony of her husband to a friend was that he was not worthy of her. Her quiet motherly ways to many to whom she had been as a mother were without ostentation, and from others who had known her for many years a faithful, steadfast friend. Mr. Bennett has lost a companion to whom in the long period of fifty-six years he had never spoken an angry word, a marvellous testimony to the power of the grace of God.

REV. C. R. HOWELL, HASTINGS.

Well-known to many by his little book, "Jesus, All in All," Rev. C. R. Howell, of Hastings, recently passed away after a life of rich and varied ministry. At a memorial service in Clive Vale Congregational Church, his attached friend, Rev. Charles New, said:—"Prayer was his element. None could hear him pour out his heart in sudden petition—at the meal, or by the wayside, or in the railway carriage, or on the friendly visit, or in any emergency, without feeling that he was much at home in heaven. In the study of the Bible he was a master in Israel. It was his companion, his meditation day and night. He spared no pains to reach its exact meaning, and as he expounded it you knew that he had pierced deep into its hidden treasure. His thought for others was wonderful. Personal convenience counted for nothing if there was a chance of doing others good."

Christian Endeavour.

THE Romney-street Society, Westminster, support a native boy on the Congo, and in addition raised last year £10 for missions.

At the monthly meeting of the Glasgow and West of Scotland Union three new societies were admitted, bringing the total number to 171.

The Endeavour movement is undoubtedly taking hold in Ireland, and evidences of its popularity and progress abound on every hand, some of the most important work being done in small and out-of-the way places where Protestants are few.

The Brixton and Central South London Union has had good meetings at York-road Chapel. An enthusiastic junior rally was held in the afternoon. In the evening a great audience filled the chapel, and rousing addresses were given by Revs. Tolefree Parr, W. Horne, Knight Chaplin, and Allen Redshaw.

A plan has been suggested for the awakening of the Christian world to the needs of missions by a "round-the-world expedition of enquiry" in 1899. It has been proposed to form a company of experts composed of representatives of all evangelical churches, of the religious press and of the young people's organisations, who should travel round the world together, secure the opinions of prominent statesmen and rulers on missions, observe the result of missionary labours, and report to the churches at home, then to have a jubilee year in 1900, making a special effort for the missionary cause.

University Notes.

(BY OUR OWN CORRESPONDENT.)

OXFORD.

The new Hannington Hall, though not yet formally opened, has been used for a tea and meeting in connection with the Gleaners' Union, at which a helpful address was given by Rev. Barnes Lawrence.

Meetings have been held here in the week of United Prayer, and addresses given by Churchmen and Nonconformists.

The annual united service in connection with the Church of England Sunday-school Institute has taken place at St. Aldate's Church. The sermon was preached by Rev. F. J. Colson, vicar of St. John's, Reading, from the words, "Lovest thou Me? Feed My lambs." There must be love, not simply for the work, but to the Lord, and patience and self-sacrifice in dealing with the children.

It is proposed to hold a "Palestine Exhibition" here some time this year, probably in the autumn.

There are not quite so many men at Wycliffe Hall this term, as many were ordained at Advent.

The Roman Catholics are now making great efforts here, so that Evangelicals must be all the more earnest and self-sacrificing. More help is needed for the Oxford pastorate scheme. This has great possibilities of usefulness if it is well supported.

CAMBRIDGE.

The University sermon was preached last Sunday by the Bishop of Chester, Dr. Jayne.

The C.I.C.C.U. meeting was addressed by Rev. W. Madden, and the sermon at 8.30 in the University Church was preached by the Bishop of Wakefield, Dr. Walsham How, who dwelt on the futility of a superficial religion. In forming a judgment of ourselves we must guard against looking either at deeds or words, but by a process of real introspection examine our thoughts and motives; and for our practical help in the Christian life the preacher added that (1) temptation is not sin in itself, and (2) that with every temptation God will provide a way of escape, through his Blessed Son. The sermon was one of the most practical and helpful that we have been privileged to hear for some time, and it will doubtless be the means, with God's blessing, of changing many a life of sin and hypocrisy to a life of sincerity and truth.

On Friday Rev. J. Hudson Taylor is to speak at the C.M.U. on the work of the China Inland Mission.

On Sunday next special sermons will be preached on behalf of the Missions to Seamen.

Irish Notes.

The Belfast Presbytery has forwarded £650 for the relief of the distressed Armenians.

The annual collections on behalf of foreign missions were taken up last Sunday in the various Presbyterian churches throughout the country, and the response was a very generous one.

Mr. Mulligan, Presbyterian missionary to the jungle tribes, India, has been holding a series of meetings in Waterford and other centres in the South of Ireland, in the interests of the mission.

The late Mr. J. Ferguson has bequeathed £500 towards Presbyterian church extension in Belfast, and the Church Extension Committee has inaugurated a scheme giving £2000 each towards the cost of ten new churches in Belfast.

Rev. Dr. Magee, of Dublin, has intimated his intention to resign his connection with the Irish Mission Press of the General Assembly. Dr. Magee entered on the work of the Irish Mission early in 1848, so that he has been nearly fifty years in the field.

Requests for Prayer.—For a three weeks' mission at Newlyn, Penzance, Cornwall, to be conducted by Mr. G. W. Legg, commencing Sunday, January 31. For special services to be conducted at Llandrindod Wells Baptist Chapel, February 1 and 2, by Rev. A. T. Jones, Newport, Mon.; also for services at Stroud being held this week.—For a ten-days' mission at Low Laithe, Summerbridge P.M. Church, from January 31, by Miss M. E. Parker.

Praise.—For a time of remarkable blessing at Broadwas in connection with Mr. J. J. Scroggie's mission.

Homes for the Aged Poor.—The annual tea to the inmates of the homes for the aged poor was held last week in St. John's Hall, Notting-hill. Out of the thirteen homes, which have a total of 162 inmates, 110 accepted the invitation. After the tea an address of welcome was delivered by Rev. R. Hancock. Then followed a long and interesting programme, which the aged folk enjoyed for two and a-half hours. Each inmate received a large bundle of useful articles, including a packet of tea.

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Temperance Notes.

Mr. John H. Esterbrooke, of New Cross, founder of the London Band of Hope movement, has just completed his eightieth year.

The Irish Temperance League has resolved to establish a fund of £10,000, to be devoted to the Temperance education of the young in day schools.

A Salvation Army worker makes the statement that at a drapery establishment alcoholic drinks supplied to lady customers is charged on the bill as "trimmings."

Canon Hicks, speaking at Salford, said he knew of streets in that town which were entirely peopled by drunkards. Drink prevented the solution of many labour and social problems.

The Manchester and Salford Temperance Union has passed a resolution that, in view of the recent police revelations in Manchester, it is undesirable that any person having a pecuniary interest in the liquor trade should be upon the Watch Committee.

It is stated that one effect of the correspondence on the tied-house system initiated by Mr. W. H. Hornby, M.P., at Blackburn, is that the Assessment Committee of the Blackburn Union have resolved that all the breweries in the district shall be at once revalued.

The C.E.T.S. Sunday Closing Bill, to be introduced into the House of Commons during the present Session, provides for the closing of public-houses throughout the whole of Sunday; but a licensing authority will be empowered to grant licences for the sale of drinks on Sunday.

All temperance workers will welcome the National Temperance League's Annual for 1897, giving full and complete information as to temperance movements, councils, and organisations, the present position and the prospects of the cause politically and socially, and appending a large variety of miscellaneous facts and statistics likely to be of great service to speakers and writers of the subject. A Directory is added to temperance bodies and societies of all kinds. (*Thos. Rowe*, 33, Paternoster-row, 1s.)

An appeal case concerning the *bona-fide* traveller has been settled. At Highgate a publican served two men with beer on a Sunday morning, which they took to the park and there consumed. For this the publican was summoned. The men were found to be *bona-fide* travellers, but the prosecution contended that even in this capacity they were only entitled to have drink for consumption on the premises. The magistrates refused to convict the publican, but two judges, before whom the appeal came, said the justices ought to have convicted, and sent the case back for them to deal with it.

The English Sunday Closing Bill is down for second reading on February 10. No time is therefore to be lost in expressing the opinion of all Christians in favour of the measure. Resolutions asking members to vote for the Bill should be passed by every organisation in connection with the Church as well as at all Church meetings, and sent to the local members of Parliament. Petitions should be prepared without delay, and sent up to the House. If there is one branch of the temperance question upon which all ought to be united, whether they are abstainers or non-abstainers, surely it is this question of closing the public-houses on the Lord's Day.

At a meeting of the Society for the Study of Inebriety, Dr. Pitcairn, assistant surgeon at the prisons of Holloway and Newgate, read a paper in which he stated that large as was the number of drunkards of both sexes in our prisons, the proportion of females was appalling. Ordinary crime did not account for more than ten per cent. of the female prison population; the gaols had been swollen to repletion by the slaves of drink. There were to-day thousands of Jane Cakebreads in existence. Drunkenness would have to be regarded as a vice and not as a crime. To talk of civil rights or liberty of the subject in the case of women who spent nearly all their time in prison as the result of drunkenness was ridiculous. To deal with the vice the regimen of an asylum and not the discipline of a gaol was needed.

A fierce political controversy is being waged in the Isle of Man over the temperance question. The next election is to be fought on the issue whether licences are to be granted to boarding-houses in Douglas. A provisional bill, which had been passed for three years, making such a provision has just expired, and a strong agitation against its renewal has been taking place over the island. The Legislative Council finds itself outvoted in the House of Keys, and the latter has been dissolved with a view of taking the popular vote on the subject. The strange feature of the case is that both the boarding-house keepers and the publicans seem indifferent as to the fate of the bill; but the temperance party are so thoroughly convinced of its injurious effects in the past that they are making every endeavour to defeat it. This is probably the only case of a political election turning on the question of the licensing laws pure and simple.

Personalia.

Mr. George Rettie, who has been for many years on the editorial staff of The Christian, will have the deep sympathy of many friends in the bereavement which he has been called on to suffer, in the death on Monday afternoon of his beloved wife, after an illness extending over several weeks.

Rev. Dr. McLaren's Jubilee commemoration has been completed by the placing of his portrait (painted by Sir George Reed), in the Manchester City Gallery. At the formal presentation, addresses were given by Mr F. W. Crossley, the Bishop of Manchester, Dr. Randles, the Lord Mayor, and other representative men. Dr. McLaren, in his reply, expressed his profound conviction that his grand work is to preach Christ, adding:—"But, whilst I strongly hold that my own proper work as a Christian minister is more than enough to occupy all my strength, I still hold that it is very imperfectly done unless we Christian ministers are able to show in our own personal cases that the religion we hold underlies and is only rightly represented when it is developed into other subsidiary and collateral modes of action. So, not because my sympathies are narrow, but because I believe I am best promoting the broadest interests, I say this one thing I do. My work has been for thirty-eight years, and I hope will be for a little while longer yet, to preach Jesus Christ as the King of England and the Lord of all our communities and the Saviour and friend of the individual soul."

St. Giles' Christian Mission.

Twenty years' constant contact with prisoners immediately on their release has given us an intimate knowledge of phases of misery which cannot easily be described. We give a free breakfast to about 20,000 discharged prisoners annually in our rooms near the prison gates, and we seek to help as many as possible to gain an honest living.

But the difficulties are enormous. Everything is against the ex-prisoner; character is gone, and nearly always he is homeless, friendless, and most inadequately clothed. To help him effectually requires our most strenuous efforts. The success which has attended our work proves it is worth while to continue the endeavour to turn dissolute and lazy men into law-abiding and hard-working citizens.

Will your readers help us? The work is always going on and the need for financial support always exists, because we are dependent upon voluntary contributions. Wm. Wheatley, Superintendent.

4, *Ampton-street, Regent-square, W.C.*

Appeals.

A country church asks for a set of Gospel books suitable for circulating among the people. Address, care of Mr. F. Doddridge Humphreys, 4, Beresford-road, Highbury, London, N.

Captain Knox, R.N., 27, Cliveden-place, Eaton-square, W., will be glad to receive (by book or parcel post) Christmas cards and out-of-date pictorial calendars for use in making Bible albums for Sunday-schools in Newfoundland.

Dock Labourers' Mission—The bitter cry for food and fuel is being heard among the dock men and their families. During the severe weather of last week the suffering was intense, especially amongst the women and children. May we ask a renewal and, if possible, an increase of their support?—C. H. Coleman, 130, Boleyn-road, West Ham, E.

Missions to Seamen.—The steam launch *Oriel*, at work on the river Medway, has been condemned, and it has been decided to build a new one at a cost of £600. Friends have subscribed £400, and the Christian public are invited to contribute towards the £200 still required. Last year services were held with 253 crews, and many temperance pledges taken. The secretary of the Mission is Commander W. Dawson, 11, Buckingham-street, Strand.

Notices.

Communications Received with Thanks.—J.H. M.W. T.W. F.C. J.B.B. R.M.S. D.M.W. H.C.W. M.D.S. S.E. M.J. J.T. P.S.P. C.F.B. W.C. J.E. A.J.C. G.A.M. T.M. A.S.L. F.M.W. T F. C.F.B. G.L. W.D. A.M. E.Z.S. F.D.H. J.S. A.M. A.P.F. J.D. E.S. H.T.N.U. H.J.H. M.N. A.D. J.T.P. F.P.F. J.R.B. S.J. W.W. G.E.B. Mrs. B.B. A.C.P. R.T.S. T.N. J.M. T.S. C.F.H.B. Miss G.B. C.M.S. J.McM. R.T.S. S.P. A.N.M. C.B.R. H.C.D. J.S. G.G.S. J.A.V. L.SS. Mrs. W.M.O. S.C. L.E. J.H.H. J.G. J.C.B. J.B. H.Y.P. W.D. J.S. H.E.W. Miss H. J.E.W. E.S.P. H.S.L. J.A. F.J.F. J.J.B.R.C. C.G.H. T.G.B. A.H.W. W.W.H.S. C.B. S.J.A. E.C.B. S.G. S.H.B. H.L.

Applicants for Tracts.—Miss Tibbetts, 209, Beatrice-road, Newfound Pool, Leicester; H. Knight, 98, White-house-road, Croydon; Andrew Rae, 24, Travis-street, London-road, Manchester; Miss S. Pottenger, Werribu, Victoria, Australia; James Jackson, 23, North King-street, North Shields; Wm. A. Tanner, 7, Moreland-street, Goswell-road, E.C.; Rev. A. E. Saxby, Baptist Chapel, Cossey, near Norwich.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

International S.S. Lessons.

February 7.

TRUE AND FALSE GIVING.—Acts iv. 32 to v. 11.

GOLDEN TEXT.—1 Sam. xvi. 7.

GIVING is one of the graces of the Christian character (2 Cor. viii. 7). Whatever we have from God is ours, not for our own use alone, but that we may impart it to others. Without this grace of Christian giving we lose the enjoyment of every blessing. We are meant to be, not cisterns, but fountains. "Ceasing to give, we cease to have,—such is the law of love."

Like every other Christian grace this is counterfeited. There is a spurious, as well as a genuine, liberality. The Golden Text is calculated to correct mere ostentation. To remember that God sees our gifts, and places a true estimate upon them, and even offers to reward them, would lead to fidelity in this work.

Our lesson place the true in contrast with the false. Imitate the one and be warned by the other.

I. The true giving seems to have been manifest in *all the Church generally*. Barnabas (36, 37) was a very conspicuous example; but he was not alone. "Neither said any of them that aught of the things he possessed was his own" (32). Their circumstances were different; they were not equally possessed of means, but all were moved by the one spirit. Selfishness seemed to have been driven out. Apply this. Some can deal with large amounts, others with pence. The small gift is just as valuable in God's esteem as the great. It is folly to say you will give nothing because you can only give little.

It was evidently *prompted by love*. No urgent appeals were addressed to the disciples. No attempts were made to touch, their emotions. Their giving seemed as natural an outcome of the spirit of love that dwelt in them, as grapes are the natural product of the vine. They gave not as a duty, but as a delight. They possessed so much in Christ that their earthly goods were parted with easily. And where the same spirit dwells there will be a similar manifestation of it. The child parts with the treasured toy when something much more valuable and desirable is possessed. The waterpot was very much to the Samaritan woman until she had drunk of the water of life; then she left her pot at the well without feeling the loss (John iv.)

It took a very *remarkable form*. What Barnabas did (36, 37) was also done by others (34, 35). Instead of seeking to acquire property, they parted with what they had, and were content to share equally with the rest. The example thus set does not seem to have been continued in the Church. The incident that follows indicates how liable it was to be abused. But we may all seek the spirit that prompted it. What have we to give? Are we giving from the spirit of love? And do we remember that our giving is known to the God who searches the heart?

II. Briefly tell the story of Ananias and Sapphira (v. 1-11), which illustrates false giving. Speculation as to whether these two were really converted, or were mere hypocrites, can lead to no good result. They were the subject of very summary judgment, inflicted by the Holy Ghost, who dwelt in the church. Their doom warns other professors that God desires "truth in the inward part" (Psa. li. 6).

What was their sin? They did what Barnabas had done, but when their possessions were sold they brought part of the price, and represented that to be the whole. Was that wrong?

(1) *Their motive* was wrong. Not the spirit of love, but the spirit of ambition actuated them. They would be as eminent as Barnabas. How easily that spirit may spoil our gifts! It is possible to give now in order to win for ourselves a good name. Remember the Golden Text.

(2) *They lied.* This needs to be emphasised. For what Ananias did would hardly be called a lie by many. He *did* sell the property for so much, but he did not say for how much more. Let it be made clear that any intentional deception is a lie. You do not save yourselves by using words that are true, if you intend to convey a false impression. Illustrate by what are called "white lies."

(3) They told this lie because *they were covetous*. The love of money had not been driven out of their hearts. Perhaps, when they resolved to sell their property they intended to give the whole price of it. But the opportunity of deceiving without being found out, and while winning a reputation for generosity, led them to alter their purpose. They took back what they had professed to devote to God, because they loved their wealth more than they loved God. We do not *possess* wealth unless we can part with it.

The story is a very solemn one, full of practical teaching. What meaning there is in the words "durst no man" in verse 13! Who would dare join such an assembly if he was not resolved to be true? Remember we deal with the same Spirit now.

AMONG THE CHURCHES.

Church of England.

THE Day of Intercession for Home Missions will be observed on Wednesday, March 10.

Rev. A. H. Prior, who acted as secretary during the late mission in Derby, has been appointed Rural Dean.

The Duke of Devonshire has offered the vicarage of Flookburgh to Rev. J. Fowler, of Barrow-in-Furness.

The Simeon Trustees have presented the living of Donington, near Spalding, to Rev. H. M. Fowler, of Hereford.

News have been received from the C.M.S. Uganda party up to December 7, when they had crossed the waterless desert, and all were well.

Rev. Samuel Smith, who was for fifty-three years vicar of St. George's, Camberwell, has just attained his ninety-third year, and is in excellent health.

There is now a proposal to subdivide the diocese of London by forming a Bishopric of St. Paul's and a Bishopric of St. Peter's, including Westminster.

The Hurdsfield Church Messenger shows that a vigorous and fruitful work is being done in the parish under the energetic lead of the vicar, Rev. C. W. Laycock, M.A.

Rev. G. Harford-Battersby, son of the late vicar, St. John's, Keswick, and himself a devoted Evangelical clergyman, has been appointed to the vicarage of Mossley Hill, Liverpool.

Canon Punchard, vicar of Christ Church, Luton, has declined the Bishopric of Antigua, which has been offered to him. It is said that this is the third time that he has refused a bishopric.

It is announced that Mrs. Ridley, wife of the Bishop of Caledonia, died on December 6. She was herself an intrepid missionary, who, despite severe illness, persevered in work for the Indians almost up to the day of her death.

The Bishop of Wakefield, in an address to his diocese, says that with the end of last year he completed his jubilee of service in the Church, having been ordained, to the curacy of Kidderminster, in Worcester Cathedral, on December 20, 1846

The annual meeting of the Manchester and Salford Auxiliary of the Church Pastoral Aid Society was held last week. Dr. Vernon Smith, chancellor of the diocese, was in the chair. The annual report stated that the general income of the society for last year was £63,182. The expenditure during the year had been £60,678. At the present time seventy-nine curates, sixteen lay agents, and two women workers were labouring, whose stipends were largely furnished by the society.

Congregational.

Rev. R. Mackintosh has been welcomed to the pastorate at Sawston.

Mr. W. Kendall Gale has entered upon the pastorate at Great Bowden.

Rev. J. Pandy Williams has conducted a six days' mission at New Mills.

Mr. A. Norman Rowland has been ordained pastor of Oxford-road Chapel, Putney.

A mission-hall has been opened in the village of Cuxton in connection with Vines Chapel, Rochester.

On Wednesday, Jan. 20, Rev. Herbert J. Hayward was ordained by Rev. J. Knaggs to the pastorate at Purley.

Rev. W. P. Duke, chairman of the Somersetshire Union, has completed twenty-one years' pastoral labours at Ilminster.

Rev. Gilbert T. Sadler, who has accepted the pastorate of Chester-street Church, Wrexham, is the son of Rev. James Sadler, of Amoy.

Mr. Alexander Barber, late agent of Leicester Temperance Union, has been recognised as minister at Wymondham and South Witham.

Rev. J. Fulton, of Trowse, Norwich, who has been laid aside by serious indisposition for three months, is making steady progress towards recovery.

The annual social meeting of Islington Chapel, Upperstreet, was held last week, when the financial secretary made a statement to the effect that the effort to reduce the debt on the chapel by £1000 had been successful. The membership is now 500.

The Year-book of Princes-street Church, Norwich (Dr. Barrett), reports 829 members. In the Sunday-schools are—Home school, 848 scholars; Trowse, 247; Mariner's-lane, 216; Old Lakenham, 102; Kirby, 52; Arminghall, 45. The P.S.A. class numbers 755; the Band of Hope, 550.

Rev. John Holroyd, of Wilpshire, Blackburn, has been appointed by the Countess of Carlisle to work as her minister in the promotion of temperance, educational, and philanthropic objects, and to co-operate with the churches of all denominations on her estate at Castle Howard, Yorks.

Rev. Robert Turner Sole, who has been pastor of Emmanuel Church, Margate, for six years, has resigned to the trustees on the ground of the ineligibility for the ministry in the Countess of Huntingdon's Connexion of one who, like himself, holds, teaches, and practises believers' baptism. The resignation takes effect on April 19.

Calls.—Rev. Dr. Lawson Forster, of Harecourt, Canonbury, to Queen's Park Chapel, Harrow-road; Rev. A. T. S. James, to Hazel-grove, Stockport; Rev. W. B. Hogben, to Horningsham; Rev. J. R. MacNamara, of Fritchley, to Horwich; Rev. R. Macintosh to Sawston; Rev. W. S. Todd, Motherwell, to City-road, Glasgow; Rev. A. Maclennan, Wick, to Dunfermline; Rev. T. Parker, of Windermere, to Lowther-street, Carlisle.

Resignations.—Rev. G. Buchanan Ryley, of Harley-street, Bow; Rev. A. G. Pritchard, of Denton.

Baptist.

Bishop's Stortford Church reports 117 members.

Cow-lane Early Morning School, Coventry, reports 329 members.

Mount Pleasant Church, Northampton, reports 335 members.

Mr. W. B. Meikleham has been recognised as pastor at Horncastle.

Mr. F. C. Lusty has been recognised as pastor at Sackville-street, Kettering.

Mr. Spurgeon's Church at West Croydon reports 1000 scholars in the Sunday-school.

At Higham Chapel, Walthamstow, the anniversary has been held with much encouragement.

Rev. Alfred Bax, late of Salter's Hall, Islington, has been recognised as pastor of Wycliffe Chapel, Reading.

The new church at Wellingborough, under the auspices of the County Association, is making steady progress. At the first tea and social meeting about 150 were present.

At Kingsthorpe, Northampton (Rev. F. Neal), a baptismal service was held on Wednesday, 20th inst. Six candidates were baptized, all of whom are members of the N.P.S.C.E.

A memorial hall and new Sunday-schools have been erected at Sittingbourne in connection with the Tabernacle at a cost of £1500, the whole of which has been given by an anonymous friend of the children.

The first anniversary of the mission and Sunday-school at Strood (in connection with the Baptist Church, Rochester) was celebrated on Sunday week, when Rev. S. A. Woolings was the preacher. A public meeting was held on the Monday night. The mission is doing good work.

At the annual meeting at Dalston Junction, the first anniversary of Rev. R. O. Johns's settlement as pastor, the secretary announced that the congregation had steadily risen during the past year, until the chapel was now quite full. There had been received into the church 133 new members, while seventeen were waiting. Rev. R. O. Johns gave a brief account of the various agencies connected with the church. The Sunday-school has now forty-nine teachers and 700 scholars.

Calls.—Mr. F. C. M. Buck, to Hillsborough, Sheffield; Mr. J. W. Kemp, of the Bible Training Institute, Glasgow, to Kelso, N.B.

Methodist.

Miss Costin has held missions at Bradford and Blackburn

Rev. J. Sampson has concluded a fortnight's mission at Nanpean.

Special evangelistic services are being held at New Brompton by Rev. T. Quance and others.

Rev. Seth Backhouse has concluded a very successful mission at Ashton-road Chapel, Higher Openshaw.

Mr. Robert Cameron, M.P., preached the thirty-first anniversary sermons of the Bible-classes at Denbigh-road, Bayswater, on Sunday week.

Rev. W. J. Ward, who has been selected for the new Primitive Methodist Mission at Jamestown, West Africa, will leave England next month.

A convention to consider the Methodist relationship to other evangelical agencies in the town, and to promote holiness, has been held at Blackburn.

Bristol Methodist Council hopes to further in every way the evangelistic Mission, soon to be held in the city, under the auspices of the Free Church Council.

Statistics collected with great care show that the Primitive Methodists have 4379 Sunday-schools and 466,052 scholars. During the last ten years the increase in the number of scholars has been 54,117.

The anniversary of the Great Bridgewater-street Mission, Manchester, has been held. Apart from the perennial difficulty about funds, the work has been very successful. One of the Bible-classes has 500 members. The cottage and lodging-houses' services have produced good results.

Revs. Samuel Gifford, George Glandfield, and W. Sherratt were ordained for missionary work at Brunswick Chapel, Liverpool, on Friday week; and on the following morning Revs. S. Gifford and G. Glandfield sailed by the ss. *Bathurst* for Lagos and the Gold Coast respectively, and Rev. W. Sherratt on Thursday by the ss. *Shropshire* for Rangoon.

At the Wesleyan London ministers' meeting last week Rev. W. L. Watkinson gave his third and concluding paper on "The Sanctions of Science to the Christian Interpretation of the World." He spent some time in showing that the theories and findings of modern science are in full accord with the Scriptures in relation to the world. Nature is a right happy system which has been unfortunately spoiled. A moral catastrophe has wrecked the original design. Revelation solves the problem by affirming that the existing condition of things is not according to God's original purpose.

Presbyterian.

Rev. Samuel Hester has had an eight days' successful mission at St. Thomas's-square, Hackney.

The Welsh Presbyterian Churches of Liverpool have collected £3329 towards the Bala Divinity Hall Fund.

The Grange-road Church, Birkenhead (Rev. Wm. Hutton), is considering the erection of fresh church buildings on a site nearer the Prenton and Oxton districts.

During the four years Dr. Pentecost has been the minister of the Marylebone church the congregation has contributed for various objects the sum of £21,061.

Forest Hill Church reports a membership of 363, a net gain of twenty-one for the year. The total income was £2,200. The agencies of the church are numerous and active.

The Crouch Hill congregation (Rev. J. B. Meharry) reports an income for the year of £3125, and a membership of 837. Many and varied agencies were reported to be in vigorous operation.

Rev. James Mackenzie, organising secretary of the Church Building Fund, while on a visit to Liverpool in the interest of the fund, was seized with a sharp attack of pleurisy, and is still laid up at the house of Rev. R. McLean. He is improving, and hopes to return home this week.

Fallen Asleep.

At Cerdynham, Rev. ATHELSTAN COODE, aged thirty-eight, rector of the parish.—At Bombay, Rev. J. F. GARDINER, Professor of History in Wilson College.—At Greenock, on 16th inst., Rev. ROBERT BELL, minister of East Church since 1879.—At Swansea, while on a visit to his nephew, Rev. RICHARD RICHARD, a well-known Congregational minister in America.—At Porth, suddenly, on 16th inst., Rev. T. MORRIS, the esteemed minister of the Welsh chapel.—At Doncaster, Mr. JOSEPH MARSDEN, aged seventy-six, a preacher of the Gospel for forty years.—At Halifax, Mr. W. M. ISLE, a devoted worker at Rhodes-street Chapel.—At Brithdir, Dolgelly, Mr. J. B. DAVIES, one of the leading Sunday-school workers in the town.—At Leeds, Rev. SAMUEL TAYLOR, aged eighty-six, for forty-three years a devoted and useful Methodist minister.—At Rawmarsh, Mr. A. G. HAWLEY, aged forty-eight, a large and generous giver.—At Great Haseley, Mr. GEORGE SLATTER, aged seventy-one, a Christian worker and helper of the Lord's work.—At Heyshot, Chichester, aged ninety-two, Rev. THOMAS HOOPER, rector of the parish, and a descendant of Bishop Hooper, the martyr.—At Bromley, Mr. THOMAS NETTLETON, one of the founders of and leading workers in Bromley Common Chapel.—At Worstead, Mr. W. BULLIMORE, a beloved worker.—At Thornhill, Rev. WILLIAM WATTER, minister of the Free Church since the disruption.—At Barmouth, MRS. MARY OWEN, a devoted servant of Christ.—At Northampton, on 21st inst., Rev. THOMAS ARNOLD, for many years minister of Doddridge's church in the town and a leader in the oral method of teaching deaf and dumb mutes.—At Belfast, Mrs. DONALD, wife of Rev. Dr. Donald, Methodist minister, and sister of the late W. R. Masaroon, of London.—At Ballymasclanton, near Dundalk, Rev. J. T. WARREN, for forty-five years rector of the parish, aged seventy-six years.—At Haglis House, Wendover, Mrs. SCRIVENER, wife of Mr. A. P. Scrivener, J.P., a life-long helper of Christian work.—At 3, York-crescent, West Norwood, S.E., on January 25, after a month's painful illness, JEANNIE P. RAE, beloved wife of G. Rettie, of the staff of THE CHRISTIAN.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, January 25, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

A. C. Ayr.—Your gift has been forwarded but is not in list.

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Bishop Thoburn's India Famine Fund—J. D. M., £2; A. M. C., 10s.; Major General J. G., £3	5	10	0
Famine in Balaghat (*Mr. Lampard*)—E. C.	0	10	0
Indian Famine Fund (*Lord Kinnaird*)—Three Friends in Stirling, £2 2s.; M., 10s.	2	12	0
Mansion House Indian Famine Fund—A. A.	2	0	0
Indian Famine Relief (*Gen. Haig*)—Major-General J. G.	3	0	0
Armenian Sufferers' Relief—J. H. L., 5s.; A Friend, 10s. 6d.; P. R., £2; S. A. R., 5s.; Y.P.S.C.E., St. Philip's, Bristol, 2s. 6d.; R. B. J., £2; W. B. M., £5; M. B. W., £1; J. J., 2s. 6d.; J. C. T., 5s.; M. W., £5; H. S. W., £1; H. H. H., 1s.; E. C., 1s.; A. H. H., £5; Pity, 10s.; Working Man, Alva, 1s.; A. A., £1; M. H. and J. A. H., £10	34	3	6
Armenian Massacre Relief (*Bible Lands Mission*)—C. A. P., 10s.; C. E., Dockhead, per G. T., £1	1	10	0
Women's Armenian Relief Fund—P. R., £2; M. R., 4s.	2	4	0
Distressed Armenians (*Mrs. Rendel Harris*)—Oughteragh, 5s.; Of Thine Own, 5s.	0	10	0
Armenian Relief Fund (*Duke of Westminster*)—A. G., 5s.; R. H., 10s.	0	15	0
Pastor Chiniquy—S. S. S., £3; H. H., £1; S. R. H., £1; A. F. B., 3s.; E. E. J., 2s. 6d.; J. H., £1; Blackheath, 5s.; K. F., 10s.; A Friend, £50; Lady E., £5; Miss W., £5; Praise, £10; M. J. T., 10s.	77	13	6
Mr. D. L. Joseph's Mission to Jews—A Friend	0	10	6
Tibetan Pioneer Mission (*Miss A. Taylor*)—Mrs. T., 10s.; Cupar Angus, 10s.; A Well Wisher, 10s.; Of Thine Own, 5s.	1	15	0
Persecuted Stundists—C. A. P., 10s.; P. R., £2; L.B., 2s. 6d.; Of Thine Own, 5s.	2	17	6
China Inland Mission—M. C., 2s. 6d.; Y.P.S.C.E., St. Philip's, Bristol, 5s.; Z., £1; W. C., 10s.; Lambda, £10; W. A., 10s.; Mr. M., S.S. Class, Whiteabbey, £1 3s.; S. N., £10; H. S. H., 10s.; M., 10s.; M. J. T., 11s.	25	1	6
Society Relief Persecuted Jews (*Jerusalem*)—P. R., £2; For Jesus' Sake, 2s.; Praise, £5; E. T. L., £1	8	2	0
Suffering Nestorians—S. R. H., £1; C. A., £1; W. E. M., 2s. 6d.; E. C., 10s.; G. N., 3s.; H. H. H., 1s.; E. C., 1s.; M. B., 2s. 6d.; Miss F. S., £1; C. A., £4; M. J. T., £1 1s.; (*Deacon Abraham*) Of Thine Own, 5s.; (*Deacon Abraham's Orphanages*) Mrs. C., £5; M. M., 1s.	14	7	0
Tarsus Evangelistic Society (*Rev. K. Behesnilian*)—M. D., 2s. 6d.; L., £1; M., 10s.; (*Marash Orphanage*) Of Thine Own, 5s.; U. M. C., £10	11	17	6
Mr. and Mrs. Innes Wright's Work, Nepaul—M. S. T., £1; Member Y.W.C.A., Brompton, £1 1s.	2	1	0
Church Missionary Society—Phil. iv. 19, 5s.; J. R., £1; (*Indian Famine*) M. W., £5; (*Famine among the Gonds*) W. E. M., 2s. 6d.; Of Thine Own, 5s.	6	12	6
Spezia Mission, Italy—Gratitude	0	5	0
McAll Mission—A Friend	2	10	0
Baptist Missionary Society (*Famine, India*)—W. E. M.	0	5	0
London Missionary Society (*Famine, India*)—W. E. M.	0	5	0
Zenana Bible and Medical Mission—Lambda, £2; (*Famine India*) W. E. M., 2s. 6d.; G. N., 2s.; A. and C. T., £1 15s.; M., 10s.	4	9	6
South Africa General Mission—Unexpected Bonus, £5; (*Famine*) W. E. M., 2s. 6d.	5	2	6
Rev. O. Michelsen's Work, Tongoa—Z.	1	0	0
Poor Jews, Jerusalem—L. B., 2s. 6d.; H. A. S., 5s.	0	7	6
Missionary Bureau—Lambda	0	10	0
Prohibition of Liquor to Native Races—Lambda	0	10	0
Bible Lands Mission—Lambda, £1; (*Broussa Orphanage*) Ora, £5	6	0	0
Moravian Missions—Lambda	2	0	0
North Africa Mission—Lambda, £5; M. W., £1	6	0	0
Figueras Mission, Spain—Lambda	1	0	0
Congo Balolo Mission—Unexpected Bonus, £10; E. G. F. C., £4 0s. 11d.	14	0	11
Dr. J. G. Paton's Mission—E. G. F. C.	4	0	11
Mount Hermon Church (*Mr. Moody*)—E. C., 10s.; Miss E. S., 5s.; Miss D., £1	1	15	0
Belgian Missionary Church (*Mr. Anet*)—Rev. E. M.	0	5	0
Work among Priests in France—Rev. E. M., 5s.; C. M. S., 10s.	0	15	0
Sailors' Rest, Port Said—Rev. E. M.	0	5	0
Gibraltar Soldiers' Institute—Rev. E. M.	0	5	0
Miss De Broen's Work, Paris—Rev. E. M.	0	5	0

(*Continued on page* 28.)

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ATTEMPTED EXTERMINATION

OF THE

Turkish Branch of the Nestorian Nation.

Letters have just been received by the Committee of the Nestorian Mission, from Deacon Abraham, as well as from the Rev. W. Shedd, and the Wife of Dr. Labaree, of the American Mission in Oroomiah, Persia, giving awful details of the Destitution of Thousands of Nestorians who have escaped from their mountain homes into Persia. The Tens of Thousands left behind are entirely surrounded by Kurds, who guard the mountain passes to prevent Caravans from coming out or going in, that they may exterminate them by starvation.

The Deacon writes: "Besieged by Refugees. All money gone. Selling the Mount Seir vineyards to buy food." The Rev. W. Shedd again writes: "The need cannot be exaggerated."

WILL GOD'S STEWARDS HELP IN THIS AWFUL EMERGENCY?

The Committee promptly placed £270 at their disposal by telegraph, and, through contributions received, have since telegraphed £518.

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Donations may be sent to the Hon. Treasurer, or to the Office of The Christian.

Training Homes for Lady Missionaries.

THE LADY MISSIONARIES' TRAINING HOME, 15, Burnbank Gardens, Glasgow, is intended for Christian Ladies of any Evangelical denomination, desirous of becoming Missionaries at home or abroad (preferentially the latter), and who, in view of this, wish one or two years' Biblical instruction, with some experience in evangelistic work, &c.

Practical Christian Work is carried on in connection with Grove Street Institute, and embraces Visiting the Sick, District Visiting, Teaching the Young, Domestic Classes, Dispensary Work, &c.

Fees for Board and Instruction, £30 per annum, payable £10 per term in advance.

THE MEDICAL TRAINING HOME FOR LADY MISSIONARIES, in co-operation with Grove-street Institute, is open to applicants from Mission Boards, and to those whose purpose it is to work in the foreign field, who are members of recognised Evangelical churches.

Here there is given a sound theoretical and practical training (of 2½ years' duration) in the chief branches of Medical Science, viz.: Practice of Medicine, Surgery, and Midwifery. The Visitation of the Sick, etc., in connection with the Medical Mission, affords opportunities for gaining experience in Practical Christ an Work.

Fees for Board and Instruction £42 per annum, payable in April and September.

As the next session begins in April, it is requested that all who desire admission make formal application at earliest convenience.

For full particulars of both Homes, applicants are desired to communicate with the Hon. Sec.,

Miss FORRESTER-PATON, Mar's Hill House, Alloa.

ROYAL NATIONAL

MISSION TO DEEP SEA FISHERMEN

Patron HER MAJESTY THE QUEEN.

This Society carries on **Medical Mission Work** amongst the **Fishermen** on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1895 - - - 2,485.
In and Out-Patients treated in 1895 - - - 10,c09.

HELP URGENTLY NEEDED.

Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq. Offices, 181, Queen Victoria-street, London, E.C., to whom contributions may be sent; or to the Office of The Christian.

Destitute Children's Dinner Society.

This old-established Society have RE-OPENED their DINING ROOMS. Last season they gave 195,784 Dinners to poor children.

Funds, earnestly needed, may be sent to Lord Kinnaird, 1, Pall Mall East, S.W. (Treasurer); or H. Morton Cahr, Esq., 13, Ilminster-gardens, Lavender-hill, S.W. (Secretary); or to Bankers, Messrs. Barclay & Co., 1, Pall Mall East, S.W.

London City Mission.

(FOUNDED 1835).

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NOTES AND COMMENTS.

THERE is not much time to aid the English Sunday Closing Bill, which is down for its second reading on February 10; but whatever can be done by resolutions and petitions and letters to members of Parliament should be done without delay. And let not prayer be forgotten. The chapter of accidents is written by the finger of God; the hearts of men are turned by Him as He turns the rivers of water.

The Bill for amending the Welsh Sunday Closing Act was read a second time last week. This embodies the recommendations of the Commission that sat some years ago on the subject, and aims at making the provisions of the Act more satisfactory, by dealing with illicit drinking in clubs and shebeens, and by including Monmouthshire within its scope. Though a private, it is a non-party measure, and ought to command the thorough devotion of all the friends of temperance. The Act was proved to the satisfaction of the Commission to be a great success as it stands, and only needs extension to complete the good work it has already done in the Principality. It will then be time to consider its application to England.

With what astonishing, not to say exasperating, thoughtlessness do people sometimes enter or leave a religious service, and often at most solemn moments. Several times has this been impressed upon us recently. Two ladies, seated well to the front, wait till the preacher has fairly secured the quiet attention of his audience, when up they rise and walk down the full length of the aisle. But not together! One waits till the other is half way down before she starts. Could they not as well have left five minutes earlier, during the preceding hymn? Or a man, not a stranger or casual "dropper in," enters during the most impressive moments of an after-meeting, and walks proudly to the centre pew. Might he not have been content for once with a seat near the door? "Trivialities!" some may call them; yet they go far to destroy the impression the preacher is striving to obtain.

But the power of a bad example often makes matters even worse; and we witnessed only last week an instance in which one pioneer was gradually joined by others *en route*, until a procession of fifteen men and women filed along an aisle across the entire width of the hall, so that one-third of the audience could see or hear nothing of the preacher until they had passed out.

Evil is wrought by want of thought,
As well as want of heart!

Is there any difference between "Christian work" and real "spiritual activity"? We fear there is, sometimes. A district, a town, a city stands in dire need of some direct, aggressive Gospel effort. The clergy, the ministers, the Christian workers are approached; their help is sought, nay entreated. But they are "so fully occupied"; "every evening filled"; and each deems his own work the most important of all. Not for a moment would we deprecate an organised, continuous routine of church and mission work; but would not even that be done with fresh inspiration if once in a year or two all would agree to merge their several endeavours for a single fortnight into one strong, united, evangelistic effort for the salvation of the perishing multitudes without? We are so apt to work in ruts.

"'Tis not thy WORK the Master wants,
But THEE!"

Mr. Stopford Brooke says that "modern liberal theology seems to have reached that point of negation from which there is 'no advance' possible except into unbelief in God." We fail to see why that should be styled "liberal theology" which has reached its last negation but one, which has taken away the authority of the Scriptures, the reality of miracles, the Divinity of our Lord, the merit of his death, the glory of his resurrection, and the life to come, and a few more things of minor importance. Liberal! it is mean and dishonest. And then, again, why should the course of such theology be called "an advance"? It is backsliding. Its extent and danger are evidently alarming to Mr. Brooke; to us, still more.

It is very disquieting to note that Sir H. Havelock-Allan believes that strong evidences of "living national military spirit are given in the existing institutions of volunteers, public schools battalions, and Boys' Brigades." He is pleased to see that 45,000 lads have received a tolerable knowledge of military training in connection with Sunday-schools. But he goes still further than this. After training them in the principles of the Sermon on the Mount, we may send them out to kill and slay. Sir H. Havelock-Allan wants to sweep all these boys into the army by means of *a law* which should withhold free education from the children of those parents who will not allow their sons to be trained in arms; at the age of twenty-one, these sons should be liable to the law of conscription for the militia.

Do parents, then, send their boys to the Sunday-school and Boys' Brigade for this? Are Christian institutions to become recruiting grounds for the army? Give the Boys' Brigade all the credit we may for the utility of its discipline, and the obedience it requires; but its officials must disprove such imputations if they would maintain the confidence and support of the Christian public. On the other hand, what the gallant officer would like is one thing; what he will get is another; and we should like to know what proportion of "Brigade" boys do, as an actual fact, enter the army. This is necessary to a right understanding of the case.

The "ubiquitous interviewer" has already been at work on the new Bishop of London, and has published the outcome in *Great Thoughts*. The result, especially some incidental remarks made by the interviewer, Mr. Blathwayt, is likely to raise some keen controversy. But there is a frank, outspoken element in the Bishop's attitude towards Nonconformists as such which they at least will appreciate. He holds that there is no hope of reunion except by absorption into the National Church; and opines further that the differences between the two great parties are "wearing very thin." True, many on both sides are realising that the differences are not vital to religion in its essence; but they are for the most part very real, affecting as they do the notions of Sacrament, Establishment, and Ritual. The conflicts of the past in relation to these matters have done something to clear the ground, and it is at least a hopeful sign that both sides are beginning to understand each other's aims and purposes a little better.

There is a sad reproach to the churches, implied but not intended, in the words of the *Westminster Gazette*, when it says that the Bishop of Liverpool cannot be accused of want of courage in action more than in speech. And why? Because he attended a meeting of the Wesleyan Mission Society at Liverpool both to do honour to the Rev. Charles Garrett and in memory of his grandfather's friendship for John Wesley. When it requires special courage to honour a brother whom God has honoured, and to be true to a good grandfather's memory, we must be far out of the right way. And so we are.

The rapid change of attitude of the nation towards the Sunday question is powerfully indicated in an article in the *Quarterly Review*. Although the author takes up a latitudinarian position, he adduces evidence that the secular party will never be satisfied till all the social and legal restrictions that obtain in England are removed, and the Lord's Day becomes what it is on the Continent—a purely secular day of rest, during which many thousands are employed in catering to the amusements of the others. It is well that the issue should be faced by all parties. Many who do so frankly, and whose sympathy is with a spiritual use of the day, are growing alarmed at the steady extension of concerts, etc., which are "voluntary" now, but which will soon become a vested interest claiming "rights" if they are not carefully and firmly dealt with.

The final remedy for Sabbath desecration, however, is not in any legal restriction, or external pressure, but a more consistent idea among Christians of its spirit and purpose. The ordinary conception is too negative; it is ruled by what we must not do, rather than by what it is our privilege to do. "The Sabbath was made for man" was the utterance of Him who proclaimed Himself its "Lord"; and it is for man in the highest and deepest facts of his nature. It should not be a day of dreary inactivity and idleness, but be filled with all that is bright and helpful in thought, and word, and deed. A day with Christ will

be neither idle nor empty; it will be glorious with the sense of his presence and the activity of his love. Those who keep it in the Spirit will be too busy using it for high ends to be hankering after the forbidden, or wearying for the "delights" of the world.

When it is remembered that the standard of argument in the discussion of political affairs is not always of the highest, it is a pleasure to find prominent statesmen of opposing parties in hearty agreement in their advocacy of high moral principle in political matters. There was a noteworthy instance of this a few days ago. Speaking in the House of Commons last Friday, with regard to the special committee appointed to deal with South African affairs, Sir William Harcourt said :—

This inquiry...is intended to give an assurance to the world that this country has the desire and has the resolution to deal fairly with other nations. Sometimes I have heard: "After all, what does it signify, so long as England can derive profit and advantage from it?" That is the language which is used by the enemies and not by the friends of Great Britain. In the words of Sir Michael Hicks-Beach at Bristol, the other day, there is one thing more important than money and men and ships, in dealing with the affairs of such an Empire as ours—that the honour and good faith and the word of an Englishman must be maintained, that treaties made must be kept. "However great our power and fleet, our Empire," declared the Chancellor of the Exchequer, "is maintained more truly than anything else by the honour and good faith of the Government."

"Righteousness exalteth a nation." If our statesmen would let such sentiments as these be the ruling influences when they are considering and planning their lines of policy and action, how many difficulties and crises might be avoided, and how much happier and more peaceful would be the peoples whom they lead. "When the righteous are in authority the people rejoice."

The demands of this generation for sectarian education at the cost of the State have culminated in that for a Roman Catholic University for Ireland. Thus we have the contradiction of one set of men teaching one system as true, and another set opposing them, and both supported by the State. The case is made all the worse in Ireland, owing to the fact that there is now ample provision for the university training of all who desire it, of whatever faith; what the Papists want is the training, *plus* their own religion, and it looks as if they would get it. Then will come a terrible penalty for our violation of Christian principle.

A peculiarly sad case was before a London magistrate last week, when the parents—described as "very respectable, but poor"—of a blind child were summoned for not sending her to school. To do so involved a daily journey from Lambeth to Holborn and back, which, obviously, the child could not take alone; equally impossible was it for the mother to give the time herself, or to afford the services of a guide. Doubtless, the task of the School Board is a hard one to provide for all contingencies, but if more "centres" cannot be provided for afflicted children it is surely not unreasonable to ask for a staff of travelling teachers, each of whom could visit three or four districts during the day.

The optimism which affirms the gradual diminution of crime finds small comfort in the latest statistics published by criminologists. Rev. W. D. Morrison, in his new work on "Juvenile Criminals" (*Fisher Unwin*, 6s.), says :—

It is perfectly well known to every serious student of criminal questions, both at home and abroad, that the proportion of habitual criminals is steadily on the increase, and was never so high as it is now. Our crowded civilisation tends directly to produce them, and that at a very early age; and when produced, our penal system utterly fails to eradicate the evil by reforming the culprit. This is as true of England and America as of European countries generally. A more humiliating social discovery could scarcely be made.

It is clear that no remedy can be effected which does not sap the causes of an evil. In this case the main causes are, first, bad heredity, including bad training; and, secondly, an evil environment, including poverty, overcrowding, and degrading example. The utter failure of punishment to produce amendment in most cases must be added as a third. Mr. Morrison finds in the sudden emancipation of prisoners after their term is out a serious difficulty, and advocates conditional liberation in the case of young offenders as bridging over the gulf between imprisonment and absolute liberty, so that an opportunity may be given them of "regaining their mental balance." We miss in all this a recognition of the deeper need of the spiritual redemption. Punishment is never remedial till its process is perfected by Divine grace. Apart from this radical renewal of the heart, the old adage holds true: "This world is a very good world to sin in, and a very poor world to repent in." This is where the value of "Prison-Gate Missions" comes in.

In our satisfaction with much of our work in India, and in our present desire to aid the perishing, we must not lose sight of the chronic state of poverty in which millions of the people live. A time of scarcity finds them ready to succumb. Our methods of government do not seem to be adapted in all respects to the peculiarities of Indian life; *e.g.*, an authority on these matters says that when he went to India every ryot in the district in which he served had a supply of grain which was put away, and was sufficient to keep his family in case of failure of crop, but now our methods of government have swept all that away. We are aware that there are conflicting statements, and the distance from here is so great and the country so large that it is difficult to form a satisfactory opinion; but this, at least, may be pleaded for—a dispassionate consideration of the testimony of competent public men, and an honest determination to carry on every kind of work by which famine shall be made impossible.

It has been truly said that "we increase our power by knowing objects that are beneath us; our goodness by knowing those that are above us." We are saved by our ideals, all which become possible to us through faith in the love and power of God. The pure and lovely things of Christ impress their image upon us as we look upon them. The things which are above impart their heavenliness to him who sits in the heavenlies "in Christ Jesus," and he bears their very atmosphere about with him. Not increased knowledge of material things, which perish or change in the using, do men need to make them better and society more bearable, but constant fellowship in the light with God and his Son.

In praying about our troubles, we should ask for insight to distinguish between such as are self-incurred, and such as may be an essential part in our lot sent to us by God "for our profit." Most of the trials that afflict us are of the first kind. Our peril is first to acquiesce in them, as though they were irremovable, and then to rebel against God, when often the remedy is within our own reach. On the other hand, we often waste valuable energy in praying continuously for the removal of trials that must remain. When Paul had entreated the Lord three times against the "thorn in the flesh" he desisted, and accepted a better solution in the fellowship and grace of Christ. He found then that its sting was gone, not because the trouble had disappeared, but in the grace that made him strong to bear it.

"Our lips are our own; who is lord over us?" So said some of the boastful ungodly in olden times. They have too many descendants still. The assertion that "a man may do as he likes with his own" is the modern phrasing of the old error. All fall into the snare who think that their resources are to be disposed of according to their own ideas of what may be right and expedient and with no consideration for the rights and wishes and conscience of others. Even social economics teach the unsoundness and unwisdom of the selfish view of life; while the Gospel meets it with the great truth, "Ye are not your own; ye are bought with a price."

A Critic "at the Stake."

MODERN intellectualism is as intolerant as old time ignorance. It used to be the fashion to persecute pioneers in thought and speculation to-day there is a danger of the bolder advocates of advanced theories acting unreasonably in regard to those who are more cautious and conservative. The Evolutionist says that all scientists of note are on his side, forgetting that the roll of great names against his view is steadily growing. The Higher Critic thinks that Scripture learning and his occupation in literary analysis and historical reconstruction are convertible terms. Hence books against Evolution and the Higher Criticism are not brought under public notice so generally as is the case with works in favour of the theories controverted. Assuredly a frowning on discussion will not assist in the attainment of truth on any subject that may fairly be discussed.

These remarks are suggested by an article in The King's Own (6d. *Marshall Bros.*) for February by Rev. Dr. Baxter, entitled "Wellhausen at the Stake." The article does not describe a martyrdom but deals with a controversy which has taken place in *The Expository Times*, in the course of which Professor Wellhausen, of Göttingen, the well-known apostle of Higher Criticism, poses as one whom it is the delight of some to misunderstand and whom, indeed, some would rejoice to see "burned at the stake"! The controversy arose on Dr. Baxter's book, "Sanctuary and Sacrifice: A reply to Wellhausen," a work of deep interest and great importance, issued a few months ago by the Queen's Printers. The editor of *The Expository Times* published communications against Dr. Baxter, to which he declined to allow a reply. These are now examined at length in an article that is a model of respectful argument and strong reasoning. It is shown (1) that a champion of Wellhausen, Professor Peake, of Manchester, failed to represent with accuracy the views of his master; and (2) that, in subsequently endorsing the views actually advanced, Wellhausen flagrantly stultifies himself!

It is unfair that silence and misrepresentation should stand in the way of such a book as "Sanctuary and Sacrifice." We hope that many who read Dr. Baxter's article will also read his book the force and cogency of which have been attested by Mr. Gladstone, Professor Sayce, Bishop Ellicott and many others who have given much attention to this subject. In due course the contention will have to be allowed that common-sense has its place in criticism as well as in other departments of mental activity. Above all, it will have to be allowed that the spiritual content of Scripture is greater than the letter in which it is expressed; and that the letter is the vehicle which God has used, and honoured in the using, to bring to man the only history of Divine revelation, and the only record of salvation by Jesus Christ.

God's Word and Witnesses.*

III.—"GOD'S WATCHMAN."

"O Son of Man, I have set thee a watchman unto the house of Israel." For God having chosen the children of Abraham, his friend, that through them all the families of the earth should be blessed, they must be warned in order that they may become a blessing in the land of their captivity. So the risen Saviour said, "Ye shall be my witnesses...beginning at Jerusalem." Therefore the apostles addressed the men of Israel, and announced Jesus as exalted, a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins," unto Israel first, on behalf of all men everywhere.

Now, every child of God, and especially everyone gifted as a preacher, is constituted a watchman to his fellow-men. You will have observed that the commission contained in our motto is repeated from ch. ii. 7, just as, again and again, the disciples and apostles are commissioned to be Christ's witnesses at home and to the uttermost part of the earth.

We must each receive the Word from the mouth of God and of his Christ, as is recorded by Paul of the visit and message of Ananias to himself: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness of all that thou hast seen and heard." We must be able to say, "We speak what we do know, and testify that we have seen." But we can know nothing, from the first conviction of sin to the fullest utterance of the Gospel of God, unless it have been revealed to us from the mouth of God, speaking through his written Word, and opened to our understanding and heart by the Holy Ghost.

"And thou shalt warn them from Me." As we have received our message from God, so we must warn the people from God. It is not enough that we proclaim the glad tidings. We must be the Lord's messengers and bear the Lord's message. No exposition of the Word, no declaration of the Gospel, no denunciation of sin, must satisfy us, for it will not satisfy God. The word in our mouth must come to us from the mouth of God. The roll, the little book, must be eaten up. It will be sweet in the mouth, for the words of God are sweeter than honey and the honeycomb; but it will be bitter in our inward parts, for it is full of lamentation and mourning and woe (Ezekiel ii., Rev. x.). We shall find ourselves in fellowship with the weeping Saviour when He beheld the beloved city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke xix. 42). We must know Him and the power of his resurrection, that we may be able to bear, with Him, the fellowship of his sufferings. But Christ will endow his witnesses with the power of the Spirit outpoured without measure (Acts i. 8, Rev. xi. 3-13).

Ezekiel and Paul were such men as this. All their revelations on the one hand, and their sufferings on the other, educated and trained them for the ministry to which their Lord had called them. Compare the commission of Ezekiel iii. with that of Paul: "Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith in Me" (Acts xxvi. 16-18).

Observe here, that while the Old Testament message may be summed up in the word, "*Warn* them from Me," the Gospel brings a message of salvation. It is necessary to warn; necessary that the seven thunders of the law should utter their voices, to convict of sin and to make the offence abound; but

"He has hushed the Law's loud thunder,
He has quenched Mount Sinai's flame."

We must not end with warning, but remember our calling as good stewards of the manifold grace of God. The throne of the kingdom, during the acceptable year of the Lord, is a throne of grace. In the day of vengeance of our God it will be a throne of judgment.

I cannot conclude more suitably, more profitably, than in the words of (with one supreme exception) the greatest evangelist, "Preach the Word [of the Kingdom]; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time [has] come when they will not endure sound doctrine; but after their own lusts...heap to themselves teachers, having itching ears; and they... turn away their ears from the truth, and [are] turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

May that, by the grace of God, be our record. Then we shall be able, in fellowship with our beloved brother Paul, to say, "I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

* From the Annual Letter to the Members of the Open-air Mission. By R. Cope Morgan. (1d. each, 6s. per 100. *Offices of the Mission, 11, Adam-street, Strand, W.*)

The Joy of Forgiveness.

Luke vii. 48-50.

Tender heart, by sorrow rent,
Bruisèd reed, by suffering bent,
Blighted blossom, storm-tossed bark,
Traveller groping in the dark;
Jesus hears thy contrite sigh,
He for thee was lifted high,
On the cross his life-blood shed
To redeem thee from the dead;
Listen! 'tis his gentle voice,
Bids thine aching heart rejoice:
"Go in peace"—thou art forgiven.

Though thy sins as spectres rise,
Gloom-clouds veil love's azure skies,
Sick and wounded, worn with grief,
Jesus proffers sure relief;
'Twas thy guilt which made Him mourn,
Crowned his brow with torturing thorn,
Pierced his hands, his feet, his side,
He for thee was crucified.
Cancelled is thy condemnation,
Christ Himself thy full salvation:
"Go in peace"—thou art forgiven.

Cast thy vain resolves aside,
Every thought of self or pride.
He must save, for He alone
Doth for sin and guilt atone.
He the dreaded winepress trod,
Son of Man, yet Son of God.
By his birth, his life, his death,
By his Holy Spirit's breath—
His compassion's melting story,
Thou art made an heir of glory—
"Go in peace"—thou art forgiven.

Harriet Julia Evans.

Armenian Martyrs.

As an illustration of what took place in numberless Armenian towns and villages, Consul Cumberbatch gives in the new Blue Book a description of the plundering of Shepik, in which the following occurs:—

"On the eighth day, as they had finished their work, they came to us who were on the banks of the stream. They killed Brother Baghdos's son and Pastor Melcon on the other side of the stream because they would not change their religion, and they proposed to us to change our religion. It became night, darkness was upon us, but they came with lanterns and selected forty-five of the young men and of those who had acquired wisdom, saying that the Government (authorities) wanted them Knowing what would befall them, they asked for an hour's grace. They prayed and sung, they asked forgiveness of each other, they kissed the hands of their relations, and parted with tears, with the expectation of never seeing each other again.

"Taking them to a lonely place half-an-hour's distance, and taking them apart two by two, they threatened to kill them if they would not change their religion. They all, with one voice, agreed in saying boldly, 'We will not deny our religion. We are ready to die for our Saviour's love.' Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus."

A Reuter's telegram from Constantinople says:—According to intelligence received from several of the provinces largely inhabited by Armenians, great anxiety prevails among the Christians owing to the hostile attitude of the Mussulmans.

An Armenian Orphan Home.

THE Orphan Home which Rev. Krikor Behesnilian, superintendent of the Tarsus Evangelistic Society, has been enabled to open at Marash, has proved a great blessing to a number of bereaved Armenian girls. It may be remembered that in Marash alone upwards of 1300 Christians were slaughtered during the disturbance.

A Protestant resident at Marash, writing recently to Mr. Behesnilian, said: "The ten girls now in your home fare better than one's own children with regard to house accommodation, clothing, food, religious and secular instruction, and training for the duties of life. One of them is my uncle's daughter, whose mother was shot dead during the massacres, leaving four daughters motherless. She feels exceedingly rejoiced at being under Mrs. Behesnilian's care."

Many sympathisers in England have written to Mr. Behesnilian. The following are extracts from the letter of one lady: "My heart has often bled in reading about the sufferings endured by your poor fellow countrymen, and I have longed to do something to help them. I am not rich, but I think I might be able to support an Armenian orphan. As I see from your book, 'In Bonds: An Armenian's Experiences' that £10 will support an Armenian orphan for a year, I send you a cheque for that amount. Might I have particulars of the rescued child sent from time to time, so that I may remember it in my prayers as an adopted child? It is indeed a great blessing that you and your wife are able to do so much for your poor suffering fellow-creatures, and I pray that God may bless and spare you, and increase your usefulness, and also build up his church again in poor Armenia."

In addition to the ten girls provided for in the Home, some widows are assisted pecuniarily by Mrs. Behesnilian in looking after their children in their own impoverished homes; but there are still hundreds of orphans, fatherless and destitute girls, at Marash and in the neighbouring villages for whom there may be found accommodation in the Home if the necessary funds are forthcoming. Further information regarding the Home may be had from Mr. Behesnilian, care of Exeter Hall, Strand, W.C.

Madagascar.—M. Escande, of the Paris Missionary Society, has been appointed one of the pastors of the Palace Church. The Queen remains firm in her Protestant faith, though persistent efforts have been made to induce her to enter the Roman Catholic Church. M. Escande's appointment will encourage and strengthen her in these troublous times, and may perhaps do something to shield her from these constant solicitations.

Letters from North Africa—3.

THE NORTH AFRICA MISSION.

THE history of this Mission from its inception may be of interest. I give it as it was gathered from my dear old friend, Mr. George Pearse. He and his devoted wife have many friends among our readers; though the greater part of them are fallen asleep, some remain unto this present.

From the time of Mrs. Pearse's conversion, long before her marriage, she became an uncompromising, undaunted, and tactful winner of souls. In very early days she stood on one of the stone seats at the Arc de Triomphe, in Paris, and told the sinners sitting round what a dear Saviour she had found, pointed to his redeeming blood, and said, "Behold the way to God."

One day, her father (who had then no sympathy with the evangelistic vagaries of his mad daughter) was walking in that neighbourhood with another daughter, Miss Mary Bonnycastle, and observed a woman addressing the people who crowded around. Jane, the preacher, saw and recognised them, and telegraphed to the Throne, "Lord, let his eyes be holden, that he may not see." Mary recognised her sister, and led her father away, so that he was not scandalised nor his mad Jane silenced. He was himself, I believe, subsequently led to the Saviour by his daughters; and Miss Bonnycastle has been for many years as earnest and useful an evangelist as Mrs. Pearse.

Later, after their marriage, Mr. and Mrs. Pearse visited the French barracks, distributed Testaments and held meetings, during three fruitful years, with the soldiers, who appreciated their work and highly regarded them. Then it was forbidden by the authorities, on the ground that though their work was good and unobjectionable, other similar visits could not be prohibited and theirs allowed; they were therefore courteously required to discontinue them.

Madame André Walther (the warm friend mentioned in the "Recollections of Reginald Radcliffe, by his Wife") urged the Pearses to go to Algeria, which they complied with in 1876. They went to Fort National and took rooms, having before the house an open space, which is now built over. Mrs. Pearse got up one night and saw in the moonlight three Kabyles lying on the ground. They did not move, and she thought they must be dead. In the morning she asked the water carrier, and he said, "Yes, they are dead Kabyles. They are thought no more of than dead dogs." She was greatly shocked, and deeply sympathised with the poor Kabyle people, and purposed in her heart to do them good.

Mr. and Mrs. Pearse wrote to Mr. Grattan Guinness, and asked if some one could not come out to work among the Kabyles. They afterwards went to England, and said to Mr. Guinness, "You should do this," but the way did not open; and they went to the C.M.S. with the same result. Then by Mr. Guinness's advice they returned and took a piece of ground at Djemaa Sahridj, and built a house which, however, afterwards fell down.

Mr. and Mrs. Pearse felt that they were not fitted for the superintendence of a Mission of this kind, and being at Mildmay they saw a young man walking with his father, both of whom were earnest Christians and interested in missions. I used to go down sometimes, years before this, to spend the Sunday at Barking and found Mr. Glenny and his family doing missionary work in their own neighbourhood; while also sending periodicals regularly and otherwise keeping themselves in contact with missionaries and their works abroad.

Mr. Pearse, finding the son, Mr. Edward H. Glenny, a liberal and earnest-minded young man, asked him to take up this work, and he consented. Through many difficulties and some instructive mistakes it has gone on until now. The tumbled-down house was rebuilt, and we have just spent in it, and the villages and mountains near, a most interesting week. The secret of the fallen house consists, I imagine, in the shifting ground, for the present structure now and then cracks and widens; and not long ago the two ladies had just time to remove their belongings before one of the internal walls fell into the room. I shall have occasion to return to this. Meanwhile Mr. Francis gives his record of a visit to Miss Gillard, who was once attached to the N.A.M., but has for several years been working in a region beyond, quite independently and alone.

A VISIT TO TAAROOT

necessitated a journey of about thirty miles on muleback, over rugged mountains and through deep sombre valleys. Above, were peaks glistening with snow and ice; glaciers slowly melting, bring down the débris of grinding rocks and huge boulders. In the valleys rushing streams, swollen by recent rain, had to be forded. On rocky cliffs, every here and there, are perched Kabyle villages, with children and women peeping out from among the huts or cottages, with a curious frightened look, to see the strangely-dressed missionary. At last Tâaroot was reached. In some respects it looked like an English village, and had its green, upon which the boys were playing, after the manner of boys all the world over.

Upon one side of this green, a little out of the way, was Miss Gillard's Mission house, a plain stone structure of one storey, of Swiss appearance.

For about ten years has this brave woman toiled and worked. The story of these years would make quite a thrilling book. She has been minister, doctor, schoolmistress, director-general, and mother. Indeed, with a loving appeciation of all this, she is called "The old woman of the village." Although not yet old in years, privation and hard life have made her appear thus.

I spent the day with her. After our modest breakfast, there was the loud ringing of the mission bell, and soon after, coming in twos and threes, the poor women were seen approaching. How sad they looked—mostly married women, bought by the husband off the father, for from £6 to £20, more or less, according to beauty or position, and liable to be sent back to the parental home at almost any moment by the husband. I was glad to have a little talk with them about the Saviour who loved them.

Their life is a very hard one, and many appeared, and indeed (as I found out after) were, half starved. One poor thing was almost wild with neuralgia in the head. Miss G— inquired when she had her last food. She replied, "Upon the day before." Again, asked what the food was, she said it was acorns ground and made into "cous-cous," a native dish. Asked if she were able to do much to help them in their times of poverty and need, Miss Gillard replied, "Oh, my heart has got to be a heart of stone by having to say '*No*' to them continually." Yet, with all this to sadden, there is much over which to rejoice.

A large neighbouring village is also opening up to Miss Gillard's ministrations. I mean by neighbouring that it is some twenty miles away. She goes occasionally to it, and is well received. Her heart is much drawn to it. It would be a fresh centre of work for those who as yet have never heard the Gospel.

S. Trevor Francis.

Before I proceed further with these letters, I ask all my friends to pray that God may guide me in writing and them in reading, that He may use The Christian more and more widely in comforting, encouraging, and edifying his servants at home and abroad; and that many may be led to see that there are few more effective and economical ways of doing good than to send a copy weekly to a missionary. I am affording myself the luxury of doing this in several cases, but what are they among so many?

R. Cope Morgan.

"Winter Mission" to India.

[A Salisbury correspondent sends us the following notes from the journal of Rev. E. N. Thwaites, who with Rev. W. S. Standen, is now visiting missions in India.]

Dec. 15.—We started for Raghavapuram before five a.m., and away we went, with two great bullock bandies (carts) with our luggage, etc. We walked with lanterns in front, bright stars overhead, accompanied to the station by a band of native Christians. A little after one we arrived at Rāghavapuram, where the Rev. Mr. Eales gave us a loving welcome. We had our first service at four on the day of our arrival. We found a church, built through the energy of dear Rev. James Stone, of Bezwada, where we hope to go in less than a fortnight. I found numbers of people converted to God and baptized by Rev. T. J. Darling, who has a living near Dorchester, and the people love him dearly. There are two native pastors here, one of whom was baptized by Mr. Darling.

Dec. 16.—The church here holds 600, and this morning at seven there were 405 present. Mr. Standen was too tired, after the rough journey of yesterday, so I took the service, and a very searching time we had. At the evening service we had 500, and fully fifty heathen, who listened to the glorious story of God's love. After service I went with Mr. Panes and a whole band of Christians into the bazaar (market). We sang a hymn, told all the Christians to stand eight or ten yards back, and we beckoned the heathen to come near to us, and soon we had seventy round us, and I spoke to them, and questioned them. It was most interesting. They all think when they die they will, if good, go into another man; if bad into a snake, or frog, or cow, etc.

Dec. 17.—The service this morning was well attended; there were twenty-five heathen and about 250 Christian men, and 130 Christian women. The whole congregation stood outside, to make low salaams to us and to get a good look at us, some to shake hands. God's goodness to us is wonderful; we are quite well, and full of joy. The tide of blessing rises as the mission proceeds, and many openly confess blessing. At the close of the service a Brahmin came, and begged us to come to his village where all are Hindus, and as we are only two miles off, we said we would come in the moonlight after service to-morrow. This is very wonderful, and shows how they are discontented with their own religion.

Dec. 19.—The interesting event is, that after service to-night we started for Kammavariparam. The whole village turned out to welcome us; the head man, the Brahmin, met us at the foot of a big tree in the middle of the village, and there we found 200 heathen men. A man was engaged with a fiddle, and (out of compliment to us) actually (though a heathen) sang Gospel hymns. Then the Brahmin came forward, placed two garlands of flowers on Mr. Standen's neck and on mine, and one on Mr. Pane's. Then he gave us oranges, limes, and sweetmeats. Mr. Standen and I gave straight Gospel addresses. We stopped two hours in the village.

Dec. 20.—This is our last day at Raghavapuram. We had a crowded church this evening, and there was the largest communion ever known; the number was 171. How this would rejoice the heart of good Mr. Darling. The thank-offering amounted to rupees 112, and some jewellery.

Constantinople.—Last week the Constantinople branch of the British and Foreign Sailors Society was publicly inaugurated, and the new Sailors' Rest was formally opened by Sir Philip Currie. There was a large concourse of members of the British Colony. Detachments of bluejackets and marines of the guardships *Melita* and *Imogena*, with their officers, were also present. The proceedings were opened with prayer by Mr. Anketell, Chaplain to the British Embassy. Appropriate speeches were made by Sir Philip Currie, Mr. Whitall, and others, dwelling on the advantages of the institution, and paying a tribute to the generous efforts of Miss Green-Armytage, who founded the rest and mission for the benefit of British and other seamen. There are two boats, but a steam launch is much required on account of the swift currents of the port. This energetic lady is unable to further continue her work, hence the transfer. Judge Tarring will be treasurer, Mr. and Mrs. Haire will be the missionaries in charge of the work ashore and afloat, and a local committee will represent the British and Foreign Sailors' Society.

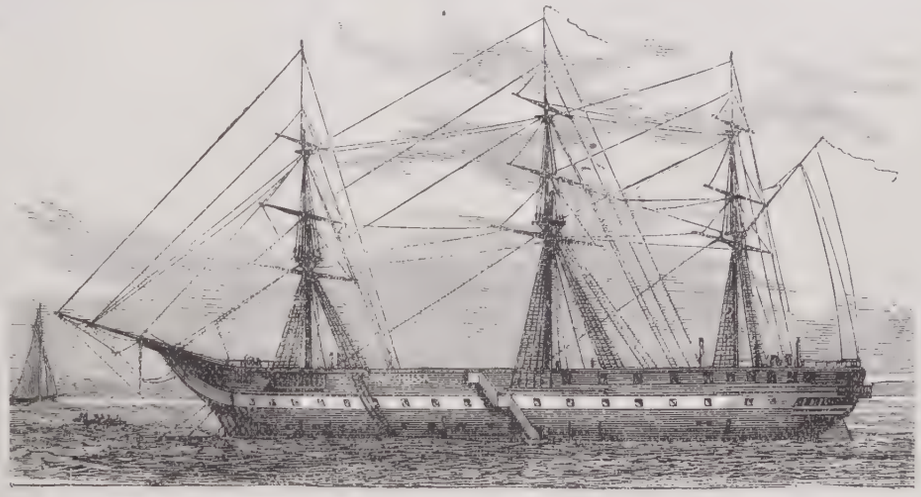
Saved from Shipwreck.

GIVEN genial, sunny weather, it is a delightful trip to pay a day's visit to the *Arethusa* training ship, moored in the Thames, off Greenhithe. In the summer this is done by many of the kind friends and helpers of the excellent Society to which the vessel belongs, viz., the National Refuges for Homeless and Destitute Children. In winter, however, the attraction as an outing materially diminishes, and the visitors are but a "faithful few," confined practically to members of committee who conscientiously pay their periodical visits), and any other friends in whom they can arouse sufficient enthusiasm to accompany them. Yet ought it to be so? One of the difficulties which many charitable institutions have to contend with is to sustain interest of subscribers without providing trips, dinners, festivals, garden parties, and such like, as if the work itself were not of sufficient importance to excite, at least, an occasional desire to see it in active operation.

After a railway journey of half-an-hour or so from London Bridge, Greenhithe station is reached, whence a few minutes' walk brings the vessel in sight. A crew of the ship's lads salute the visitor as he nears the river's bank, and swiftly row him alongside. A musical salute welcomes him on board, and then he is free to examine anything and everything, and question everybody he comes across—for one rule of the Society is that, in Home and ship alike, every branch of the work is open to the inspection of visitors at any time; no special days are appointed, nor abnormal preparations made.

The superintendent of the Arethusa is Commander G. O. Moore, R.N., a gentleman particularly well suited to the post—dignified yet genial, a strict disciplinarian, but with heart so kind as to win simultaneously the love and respect of the boys. Indeed, the Society would seem to have been singularly fortunate in selecting as ship's officers men possessing in a marked degree those qualifications as to personal character, technical education, and practical experience which are necessary in an efficient and successful staff.

As many of our readers know, there used to be two ships, the *Chichester* and the *Arethusa*, both stationary, and accommodating between them 400 boys. In 1889, however, the former was broken up and replaced by a smaller vessel, to which her name has been transferred, and in which the boys can make voyages out to sea to aid in the acquirement of practical seamanship. The *Arethusa*, therefore, is now the senior ship, and forms the home of the boys during their period of training. There are at the present time 170 boys on board, many of whom have been saved from the risks of moral shipwreck and criminality, and all are embarked toward a creditable and successful career. Of course only those lads are taken on board who have a taste for the sea (others being dealt with at other branches of the Society). The great desideratum is to get into the Navy, and many do; but the strictness of the conditions disqualify many a youthful aspirant on the ground of height, breadth, stamina, general health, and what not. Still, the merchant service is open to many even of these; and for the rest, well, their time is by no means lost, for there are few if any walks in life in which they will not benefit by having gone through the discipline and general sharpening up which their training gives them.



In the thirty years of service which the ships have rendered to the Society, about 4500 lads have entered the merchant service, the Navy has passed 650, about 900 have joined the Royal Marines, the Army, the Fire Brigade, lightships, etc. Nor are their subsequent records anything to be ashamed of, not a few having attained to such responsible positions as mates, chief and petty officers, master mariners, gunnery instructors, etc.

Their life on board, though not unnecessarily luxurious ("far from that" no doubt many of their visitors would exclaim!), forms, nevertheless, a strong contrast to what many of them have previously been accustomed to, poor lads, and it is a curious fact that the physical development which is so noticeable in them is largely due not only to the regular food and exercise (of which they have abundance), but also to the *amount of sleep* they get! This is about ten hours, but in their former ragamuffin life many of them would be awake long after midnight, whereas the "lights-out" on board is sounded at 8 p.m.

The cost per boy per annum is £25, certainly not a large sum; and in these days of bad investments and disappointed expectations in financial schemes, there are few directions in which money can be better placed in trust than in the redeeming of such young lives as these from the degradation on the one hand, or the honest poverty on the other, in which they were bred and born, to make them decent, useful men; and above all, children of God, for that end this invaluable Society ever keeps in view.

The secretary, Mr. H. Bristow Wallen, can be found by letter or by personal call at the headquarters of the Society, 164, Shaftesbury-avenue, London, W.C.

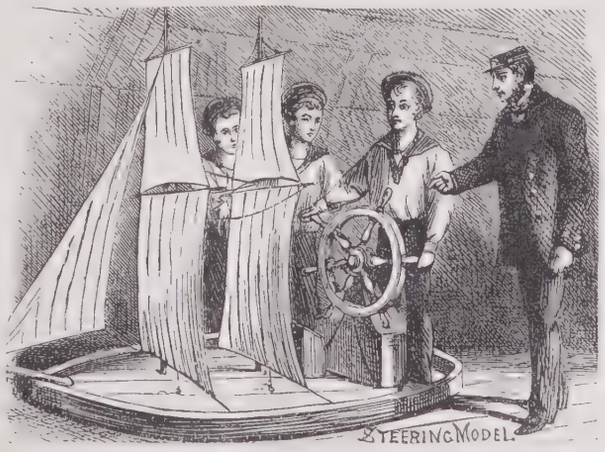
A C.I.M. Farewell.

In connection with the departure of Dr. G. Whitfield Guinness and others for mission service in China, a meeting was held on Wednesday last week in Exeter Hall. The new missionaries are Mr. William Hyslop, Miss Edith Higgs, Miss Blackmore, and Mrs. A. E. Glover.

Mr. A. A. Head, who presided, stated that Mr. Whitfield Guinness is going out as the representative of the Keswick Mission, and in association with the China Inland Mission. In the course of his remarks, the Chairman paid a warm tribute to the efforts of the Guinness family on behalf of foreign missions, and (alluding to the presence of representatives of the Church Missionary Society) expressed thanks for the unity of the platform.

Dr. Whitfield Guinness followed, recounting some of the influences which had led him to go out as a foreign missionary, referring to family teaching and example, to the influence of Rev. Dr. Handley Moule, of Cambridge, and of the Student Volunteer Missionary Union, the pledge of which was, "I purpose, if God permit, to become a foreign missionary."

Rev. J. Hudson Taylor said it was three years since they bade adieu to Miss Geraldine Guinness, and thirty years since he first saw Dr. and Mrs. Grattan Guinness in Ireland. They consecrated themselves to foreign mission work, and to day there was scarcely a family which had done more for that enterprise than the Guinness family. Dr. Guinness himself was at present in India, and now that the youngest was going forth, Mrs. Guinness would be left alone at Harley House. During the last three years 200 workers had gone out from various countries in connection with the China Inland Mission, and this is certainly an answer to prayer. But a million persons a month were dying in China "without God, without Christ, and without hope." Ten years ago the churches of the China Inland Mission had about 1,650 communicants; this last year about 1,200 had been baptized, and there were now over 6,000 in their Church fellowship. Other speakers included Mrs. Stott, of Wun-chau, Rev. Edward W. Moore, of Wimbledon, and Mr. Eugene Stock, of the C.M.S.



OUR DAILY HOMILY.

SUNDAY, February 7.

"Incline thine ear unto my cry, for my soul is full of troubles."—Psa. lxxxviii. 2, 3.

THE Psalmist had found the quickest argument before his God. There is nothing that so quickly makes the bell ring in heaven as the touch of a troubled hand. When a man is full of the interests of life, of prosperity, and self-content, when the voice of applause resound on every side, when his home is full of children, and his barn of sheaves, his prayer halts, and God seems far away. But let trouble come, let the waters, swollen by many confluent streams, begin to rise within his soul, so that lover and friend are far away, and he compassed with terror (16, 18), then God bends his ear and heart.

Oh, child of sorrow, do not count that you are cast away. It is true that your Lord recited words from this psalm on the Cross, when He said, "Why hast Thou forsaken me?" but even Him, though laden with the sins of the world, the Father held near his heart. And He has not left you, neither can He.

> The earth and every vassal star
> All space beyond the soar of angel wings,
> Wait on his word; and yet He stays his ear
> For every sigh a suppliant sinner brings.

Try and think of trouble as storing your heart with seeds of joy, as acting upon you as the fire upon the primeval earth, scattering jewels through its crust; or as the glaciers that brought the rich soil into the valleys; or as the husbandman who buries the seeds of spring in the autumn fields. A veiled angel, nothing else!

MONDAY, February 8.

"I will visit their transgression with the rod, and their iniquity with stripes; nevertheless my loving kindness will I not utterly take from him."—Psa. lxxxix. 32, 33.

I was asked the other day if I believed, as an increasing number were said to do, that each man bears his own sin, and that there is no such thing as the vicarious imputation of the sins of the world to the Lamb of God. I said at once that this idea, so growingly prevalent, would not avail to help men and women like many of those with whom I come in contact, and are deeply dyed. Tell them that they must bear their own sin, and they turn from you in despair. This is what conscience has been reading from the stony book of the law. A dying man said recently, "I have been into the valley of death, and where is my covering?" Men need a covering. It is requisite that help should be laid upon One that is mighty (*v.* 19).

We need to distinguish between guilt and secondary consequences of sin. In guilt we must have the transference of the black load of sin to our Saviour. But it is also perfectly true that the nervous or physical system of the drunkard will never be what it might have been. The consequences of wrong-doing must be reaped. God will forgive you, and his loving kindness will not depart, but He will visit your transgression with the rod, and your iniquity with stripes. There is also such power in his grace as to transform the curse into a blessing, and make myrtles bloom where thistles had flourished.

TUESDAY, February 9.

"Oh, satisfy us in the morning with thy mercy, that we may rejoice and be glad all our days."—Psa. xc. 14 (R.V.).

It was towards the close of the desert wanderings that Moses wrote this sublime Psalm, all the imagery of which is borrowed from the wilderness. The watch around the camp-fire at night; the rush of the mountain flood; the grass that sprouts so quickly after the rain, and is as quickly scorched; the sigh of the wearied pilgrim (9, R.V. marg.). And as the old man looks back on life, he gives it as his experience that the heart which is satisfied with mercy in the morning never fails to rejoice and be glad.

There is no hour like that of morning prime for fellowship with God. If we would dare to wait before Him for satisfaction, the filling of that hour would overflow into all other hours. A bright Christian lad, giving his brief testimony for Jesus, recently, told his secret when he said that at his conversion he trusted the Lord with his morning hour; and the way he spoke of it indicated the radiancy of the light that shone for him then.

Perhaps the morning of life was rather in Mose's thought. If so, the old man has prepared a prayer in which successive generations of bright children may join. Young ones, do you want a glad and a rejoicing life? Do you want to live by the wells that never dry up or freeze? Seek God's mercy, his gracious forgiveness in Jesus Christ. Find your satisfaction there, and all things else will be added unto you.

WEDNESDAY, February 10.

"Thou, O Lord, art my refuge."—Psa. xci. 9 (R.V.).

The structure of this Psalm is often obscured. It begins with the announcement on the part of the chorus of the general truth that to dwell in the inner place of fellowship is to abide under the protection of Divine Power.

Twice the Psalmist speaks. In the second verse we hear him saying:—

> I will say of the Lord, He is my refuge and my fortress,
> My God in whom I trust,

In the ninth verse he breaks in again:—

> For Thou, O Lord, art my refuge.

And each profession on his part is followed by the outburst of the chorus with an enunciation of all the blessings which most certainly will accrue.

In the three last verses God Himself is introduced, assuring his child of all that he is prepared to do and be. Have you ever said definitely, "O Lord, Thou art my refuge"? Fleeing from all other, have you sheltered in Him from the windy storm and tempest, from the arrow by day, and pestilence by night, from man and devil? You must say it. Do not only think it, but say it. Keep saying it because it *is* true, rather than because you *feel* it to be true. Not only in the midst of sympathising friends, but in hours of loneliness, desertion, and opposition. Make your habitation in God, and avow it. Often the voice gives courage to the heart. We preach to ourselves until foreboding flees, and the courage of faith asserts itself again.

THURSDAY, February 11.

"I am anointed with fresh oil."—Psa. xcii. 10.

There is perennial freshness in God. In the works of nature, in his love, and in the renewal of the soul. Does the eye ever tire of the changeful beauty of the clouds? Though we look out from childhood to old age on the same landscape, there is always something fresh to captivate the roving eye. Think of the unfailing freshness in love—love of woman to man, of mother to child. Think of the freshness of each returning day, of earth in her springtime robe, with the myriads of sweet children, whose laughter is as ringing and their eyes as bright as if the earth was young, instead of being old and weary. And if God can do this for the works of his hands, is there any limit in the freshness which He will communicate to his children?

Each morning bend your heads, ye priests of the Most High, for the fresh anointing for the new ministries that await you. The former grace and strength will not suffice; old texts must be rejuvenated and reminted; old vows must be respoken; the in-filling of the Holy Spirit must be as vivid, and may be as definite, as at the first. See to it that the door of the oratory does not shut behind you, till as you rise from your knees, you can say, "I have been, and am anointed with the fresh oil." And the anointing that ye receive from Him shall abide on you, teaching you how to abide in Him. So you shall bring forth fruit in old age, and in life's winter be full of sap and fervour.

FRIDAY, February 12.

"The floods have lifted up, O Lord, the floods have lifted up their voice."—Psa. xciii. 3.

How often a man says these words over to himself as he paces the deck of the steamer in mid-Atlantic. There is no commentary to this psalm like that supplied by the break of the waves. Sometimes the voice of the floods is deafening; you cannot hear yourself speak; at other times all night, through the port-hole, you hear their musica break beneath. The lifted-up voice of the sea gives many notes in the great organ of nature, sometimes the deep bass, at other times the silvery treble. One says to one's self—

> What are the wild waves saying?

They may be inciting one another to a work of destruction and devastation, roaring in their rage, fretting for supremacy. Why should they endure the presence of man in their wild waste? He is an intruder. The sea-gulls are welcome; they are at home as in their native element, but man has no right.

So do the waves of trouble roar wildly around the bark of our life. There are times when surge on surge rolls in upon the soul, and breaks with boom and roar; but always there floats upon the soul the refrain of this sublime canticle, "Above the voices of many waters the Lord on High is mighty." He sits as King, higher than the spray is tossed, deeper than the fathomless depths, mightier than the strongest billow. Let Him but say, "Peace, be still!" and the greatest storm that ever swept the waves with wild fury sinks into the tranquil sleep of childhood.

SATURDAY, February 13.

"Blessed is the man whom Thou chastenest, O Lord, and teachest out of thy law; that Thou mayest give him rest."—Psa. xciv. 12, 13.

The reason for chastening is rest-giving. God chastens us that He may give us rest from the days of adversity. In sorrow we learn lessons which serve us in good stead when others suffer without remedy. In trial-times the child of God falls back upon the lessons His Father taught him out of the black letter-book of pain, and he knows how to comport himself. Thus, he finds rest to his soul, rest in the will of God, rest in humble submission to his lot, rest in the wisdom that cannot err, in the love that cannot forget.

God teaches all the scholars in his school. He dares entrust none to an usher. Enter thyself as a scholar in the academy of grace, and thou shalt at once be taught as all the children are, of God.

There is but one text-book for the whole school. It is always the Law of God. We learn from it when we are babes. In mature life we resort to it at every emergency. In old age we feel we never understood before its meaning or beauty. It is God's "horn-book."

Those who have sat longest under God's tuition profess they know least. Instead of beginning at the lowest class and working up, we begin at the highest, and work down. The grey-heads sit on the infants' forms, and the simplest are the wisest. There is blessedness, not in roaming the fields, but in sitting on the bench and learning what God teaches each soul that will give heed.

Theatrical Tea Meeting.—Mr. William Forbes held one of his meetings for theatrical women and girls of the Northern district, on Friday last, in the lecture hall of Islington Presbyterian Church. After tea, addresses were given by the pastor, Rev. H. Norwell, Mrs. Mackenzie, and Mr. Forbes. Miss Ada Rose sang two solos and gave a short address.

THE EVANGELIST.

Through a Keyhole.

By Mrs. E. M. WHITTEMORE.

Door of Hope Mission, New York.

HIS name was John ——, and though but thirty-two he had travelled sea and land thousands and thousands of miles, visiting most of the principal seaport places, where as a rule of late years he would disgrace himself through drink, but managing somehow to sober up sufficiently when his vessel was about to set sail, so as to be admitted on board.

This little leave of absence was filled up in the usual way, gambling and carousing in general. After a somewhat disappointing day, that evening he could have been seen coming out of a corner grog-shop, and with an oath, turned down the street with clenched hands, quickening his steps into almost a run. Suddenly, in a most mysterious manner, his course was checked by the penetrating sound of singing that issued forth from the Bradley-street Mission. He came to a standstill, gazed up at those well-lighted windows, then with an unexplainable curiosity actually walked up the steps, but finding the large doors closed, he stooped over and looked through the keyhole. He was in direct line of the desk at the other end of the hall, upon which hung a bright red banner, and on it he read, "Jesus only."

For a moment his attention was so rivetted to the words that he almost forgot to breathe, when, with a quick jerk, strengthening himself up with a sneering laugh, he started down the street again, but with each step, those two words sounded in his ears, "Jesus only, Jesus only." No matter how fast he went, they kept pace with him till he reached the large square, some blocks away, when he decided to have another drink, resolving to drive even the memory of the Mission away.

Entering a crowded saloon, he called for a drink, but just as he was raising a glass of liquor to his lips, those words, "Jesus only," once more seemed to echo in his heart. To the astonishment of all, down fell the glass with a crash, followed by a few seconds of silence, which was broken by John's own voice stating with a determined tone, "Boys, I've taken my last drink, with the help of God."

Amidst numerous jeers, oaths, and laughter from those companions of sin, he rushed out into the night air again, almost bewildered and frightened at what he had done. Without being really conscious of the street he next entered, he found himself in less than ten minutes later retracing those hasty steps until the Mission was once more in sight. Quietly entering, he sat down on one of the rear seats, listened somewhat intently to all that was said, but becoming restless, finally jumped up and started off once more; but, as before, with each step those words, "Jesus only," kept repeating themselves in his brain, until suddenly he turned completely round, and entered the Mission again.

The meeting over, most of the lights were turned out, but in one corner were kneeling two poor outcasts, asking God for mercy, as a few of the workers knelt by their side. He was requested to join them, and in less time than it takes to record the fact, he became prostrated before God, acknowledging his sins, and craving pardon through the blood of the Lamb. He was, indeed, in earnest, and so desirous that the shackles of sin which had bound him for years might be loosed, but no manifestation was granted that those prayers were heard; still, as he finally arose from his knees, he agreed to trust God, feeling or no feeling, and even dared to express the hope that for ever after he might prove a blessing instead of a curse to those with whom he was obliged to mingle. Half-an-hour later, with this resolve still fresh, he threw himself upon the bed, but found sleep was impossible, as hour after hour slipped by occupied with most vivid thoughts of the past. Oh, the record of those misspent days!

Remembering of having seen a Bible somewhere in the closet of his room, and thinking it might throw some light of comfort into his troubled heart, he arose, and reaching up to the shelf, soon brought it over to the lamp. Brushing off the dust which had long clung to the cover, he reverently opened its long unused pages, and read these words:—"God so loved the world, that he gave his only begotten Son, that whosoever—" and he paused as with the reading a strange sweet peace seemed to take possession of his entire being, and aloud he exclaimed, "Why, that's me, myself, that surely means me." Then he read the remaining portion of the verse—"believeth in Him should not perish, but have everlasting life" (John iii. 16). Yes, yes, he was accepted, and as the Spirit bore witness with his spirit that such was the fact, he fell upon his knees with exclamations of praise, and surrendered himself even more unreservedly to God than was possible to do even in the little Mission a few hours before.

Months rolled by, and nothing further was heard from or about this man of the sea, as he sailed shortly after his conversion. Still all who knew the circumstance felt convinced his life would tell for God. Just before the beginning of one of our services about a year later, a few of us were wondering concerning his whereabouts, little imagining that that very evening we were to listen to a letter from foreign parts directly concerning him. After the reading of the Scriptures, a lady arose stating she had a most interesting note to read. "It comes from Australia, and refers to a most singular conversion of a drunken sailor, who claims that the Bradley-street Mission had become in consequence the dearest spot to him on earth." As she proceeded, none could doubt that it was the very same John —— himself. He had not only been true to his consecration, but had been so led of God as to desert his regular occupation, and was then, and had been for months, engaged in bringing souls to a knowledge of the Saviour. The one who wrote stated that his example was well worthy of following, as his life was a daily reminder of the work of grace in his heart. Let us, indeed, pray that he may ever be kept for the Master's use. "Whosoever shall call upon the name of the Lord, shall be saved."

THE GOSPEL OF JESUS CHRIST.

"That no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith.

"And the law is not of faith.

"By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

"But now the righteousness of God without the law is manifested...

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference;

"For all have sinned, and come short of the glory of God;

"Being justified freely by his grace through the redemption that is in Christ."

(Gal. iii. 11, 12. Rom. iii. 20-24.)

Evangelistic Notes.

At the Hucknall Gospel Mission Hall a successful fortnight's mission has been conducted by Mr. Kennedy, Connexional evangelist. The congregations were exceptionally large, the spiritual tone of the services high, and the inquiry-room was filled nearly every night.

Mr. Charles Galletly, of the Evangelisation Society, has completed a fortnight of special services amongst the fishermen of Ferryden, Montrose, in connection with the Free Church of Craig. The week-night meetings were well attended all through, notwithstanding the excitement of a keenly-contested political election. On Sabbaths the church was filled with earnest listeners, many of whom seemed deeply impressed. The addresses were pithy, pointed, and plain. One noteworthy result of Mr. Galletly's visit to Ferryden in the beginning of last year was the number of young married men who professed conversion after the mission had closed, and sought admission to the membership of the church. Forty-two new members were added at the next Communion, and a similar addition is anticipated as the fruits of the special mission now brought to a close.

A successful series of evangelistic meetings, extending over a fortnight, has been concluded in the Free Church, Deskford. The meetings were addressed by Mr. James A. Smith, whose earnest addresses were much appreciated. The interest deepened as the mission drew to a close, and not a few professed conversion, while others received fresh quickening and stimulus in the Christian life.

Mr. F. L. Smith, of New York, has been engaged in Gospel work in Belfast for the past month. He began in Bethany Presbyterian Church (Rev. S. Simms, pastor), and had a fruitful fortnight there. Then he joined Rev. Henry Montgomery in his tent mission on the Shankhill-road, where he reached a lower section of the community, work amongst whom the evangelist evidently much enjoyed. Several devil-battered and devil-branded sinners were reached during Mr. Smith's visit, and are now encouraging the workers by signs of the new life. Mr. Smith spent part of his second fortnight in giving a series of Bible-readings, which proved very helpful. He is now conducting his closing mission in Belfast, which is being held in the Macrory Memorial Presbyterian Church (Rev. J. Northey, pastor). Mr. Smith expects to return to America early in March.

Dr. Munhall's Mission in Ottawa has closed with remarkable tokens of blessing. Crowded meetings and intense interest have marked the whole campaign. A detailed list has been published by the local journals of 1,300 who have made public profession of Christ and of a changed life. These represent all classes of the community, many leading business and professional men, and all denominations in the city. Dr. Munhall has now gone on to California for mission service.

A very successful Mission in Duncan-street Baptist Church, Edinburgh, conducted by Mr. W. D. Dunn, was brought to a close last Saturday with a Christian conference. The evangelist conducted Bible-readings in the afternoon and preached the Gospel at night. The meetings increased in numbers and interest, and many souls were added to the Lord, while not a few of the saints were made to rejoice in restored communion and renewed consideration. Mr. Dunn also presided at the daily noon prayer meeting in Carrubbers Close Mission. The closing conference was felt to be a season of special power and blessing.

The McAll Mission.

SILVER WEDDING.

TWENTY-FIVE years! The shop, 103, Rue Julien Lacroix, Belleville; forty people, of whom twenty-eight came in response to a written card of invitation given in the Rue de Bellevilie, January 17, 1872. Now, on January 17, 1897, in the numerous halls in the provinces and in Paris this small beginning was gratefully recalled alike by speakers and hearers.

I could only visit two of the gatherings, so that these glimpses are of the tiniest! At 23, Rue Royale, on the Sunday afternoon, were gathered Pasteurs Georges Appia, Henry Fourneau, and Messieurs Eugène Réveillaud and Louis Sautter. "Mr. McAll lives in the permanence of the work," said M. Appia to me. A touching tribute was offered by M. Réveillaud to the memory of my husband.

At Ménilmoritant, the young pasteur, Louis Appia, translated a passage from Dr. McAll's life, recently published by the Religious Tract Society, describing the first meeting, and Dr. McAll's own hymns were sung. M. Christol, artist and missionary, told of his first meeting with Mr. McAll, and how it ever remains with him as a fadeless mental photograph. Invaluable, as director of the children's meetings in those early years, the artist yet shone through his addresses, transforming them into lovely pictures. Regretfully was he ceded by Mr. McAll to the French mission on the Dark continent. Glad, indeed, was she who writes to meet once more the loyal Lutheran pastors, who so faithfully worked with her husband, as M. Damas rose, and with strength and fervour brought home the lessons of the day.

We did not separate before M. Appia had confided to me a *petite collecte* of five francs improvised on the spot for the treasury—a true love—token from these poor people for the mission and founder.

Elizabeth Liddall McAll (Mrs. McAll).

36, *Rue Godot de Mauroy, Paris, January 25th.*

Peace Conference.—The eighth inter-Parliamentary Peace Conference will meet at Brussels during the summer. Luxembourg will probably be chosen as the meeting-place for the Universal Peace Congress, whose sittings will coincide, as usual, with the inter-Parliamentary Congress.

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Memory Training: By Rev. J. D. Kilburn.

LETTER FOURTH.

LANGUAGES.

I COME now to consider the best way of learning a foreign language for the purpose of speaking it or preaching in it.

Languages are divided into two classes:

1. Dead languages.
2. Living languages.

The purposes for which these two classes of languages are studied are generally quite different. As a rule, the dead languages are studied only for the purpose of reading them. On the other hand, the living languages are generally studied for the sake of speaking them. It is to the latter of these classes of languages, when studied for the latter of these purposes, that the remarks contained in these lessons principally apply.

It is quite possible to be able to read a language without being able to speak it. It is possible to be able to read a language without being able to understand it when spoken. As Dr. Somerville says: "A person who reads a dead language with fluency and accuracy may be incapable of understanding it otherwise than imperfectly when spoken." This must be so; different powers of the mind are brought into operation.

In order to be able to speak a language easily and naturally, five things are *primarily* necessary:—

1. A good vocabulary.
2. A knowledge of the correct pronunciation.
3. Power to give this pronunciation *without having to think how to give it.*
4. A good practical knowledge of the idioms and construction of the language.
5. Power to think in the language whilst speaking in it.

I want to keep all these in view whilst writing the following lessons, and to arrange the suggestions in such a way as to be likely to lead to their attainment.

To all who are studying a language for the purpose of speaking it or preaching in it, I would say:

1. Keep clearly in view from the beginning the purpose for which you are studying the language. It is important in everything to keep the end aimed at clearly in view. We seldom attain an end when we lose sight of it.

This is, in a sense, specially true when trying to learn a language in order to speak it. Only thus will you be likely to bring into exercise, and fit for use, the faculties needed for the purpose intended.

2. Lay more stress on seeking the Divine blessing than on your own work or effort.

Nothing will succeed without that blessing; nothing will fail with it. If we were to succeed without seeking that blessing, we should probably not trace our success to it. All success which is not traced to the Divine blessing, and where the Divine blessing is not acknowledged, injures rather than helping; it leads us further from God instead of leading us, as all success ought to do, nearer to Him.

3. After asking God for his blessing, *expect* success.

He seldom succeeds who expects to fail. He who, in reliance on the Divine blessing, expects to succeed, seldom fails. This applies to everything. It applies particularly to those things in which our mental and physical powers are concerned, and probably more so still to those things in which the memory is concerned.

If you think that you will not remember a word, you will not be likely to do so. If you think that you cannot pronounce a phrase correctly, the probability is that you will not. Fear, like anxiety, will impair your faculties, and defeat your purpose.

4. If possible, begin, not by studying the grammar, but by trying to acquire the words and phrases in common use.

This is a matter of considerable importance, and that for the following reasons:—

(*a*) You can learn almost any language more quickly and easily thus.

Milton says strongly, but with much reason: "We spend seven or eight years in merely scraping together as much miserable Latin and Greek as might be learnt otherwise easily and delightfully in one year."

John Stuart Mill is almost equally strong. He says: "If a boy learned Latin and Greek on the same principle on which a mere child learns, with such ease and rapidity, any modern language, namely, by acquiring some familiarity with the vocabulary by practice and repetition before being troubled with grammatical rules,.....an average schoolboy, long before the age at which schooling terminates, would be able to read fluently, and with intelligent interest, any ordinary Greek or Latin author, either in prose or verse."

The method here indicated is the natural method. It is the way in which children learn their mother tongue. Those who reverse it will be likely to require at least twice as much time as they would otherwise have done. Milton, according to the passage quoted above, would make it much more.

(*b*) You will not merely learn a language more quickly and easily thus, but you will also be likely to speak it more naturally and effectively.

No one can walk naturally and easily who thinks how he is walking. No one can speak naturally and easily who thinks how he is speaking, or who, while he is speaking, is thinking if he is speaking grammatically.

That which is not natural is never effective, and never powerful. It never does the work it ought to do, nor accomplishes the purpose it is intended to accomplish.

Again, when speaking, whether privately or publicly, the mind ought to be occupied with the thoughts, not with the words. Just in proportion as the mind is occupied with the words, in any language, will it be taken away from the thoughts. Just to the extent to which the mind is taken away from the thoughts will those thoughts fail to touch the heart of him who utters them, and to reach the hearts of those to whom he utters them.

It increases the difficulty of thinking of the thoughts and forgetting the words, if the language has, so to speak, been learnt from the grammar, or if more attention has been paid to mastering the grammar than to acquiring a vocabulary.

(*c*) You will, in this way, acquire a good practical knowledge of the idioms and construction of the language with much greater ease than you could otherwise do.

John Stuart Mill, speaking of the rules of grammar, and of the desirability of beginning the study of the grammar after we have learnt something of the language, says: "Those rules are acquired with tenfold greater facility when the cases to which they belong are already familiar to the mind."

(*d*) In this way you will be likely to acquire the power to think in the language more rapidly than you otherwise could.

5. Do not merely try to acquire the words and phrases in common use; but commit to memory striking passages of Scripture, in the language which is being studied, especially those which are generally both simple and idiomatic.

This will be very helpful and very useful; especially if you first try to grasp the meaning as a *whole* before thinking at all of the particular words, and if you let your thoughts turn to these sentences, and dwell on them whenever you can. By this means they will become, as it were, part of yourself.

This will enlarge your vocabulary; and not only so, it will help you to get a good knowledge of the construction of the language, and to learn to think in it without thinking about thinking in it. The Gospel of John in any language is specially well adapted for the selection of brief sentences. A copy carried in the pocket, and referred to as opportunity offers, would help greatly.

6. As soon as possible some book ought to be read. Reading assists in acquiring a vocabulary. Each word and phrase and sentence read leaves its impress on the mind. You may not—you probably will not—be able to recall it after the first time of reading. You do not fell a tree with one blow, but every blow tells—and helps. So with reading.

Next to listening to someone speaking a language, reading is the best way of becoming practically acquainted with its idioms and its construction.

Let me make two remarks on reading:—

(*a*) Do not read too much at once. The impression made on the memory and the mind is generally in the inverse ratio of the amount read. Read slowly, think of what you read, and let the mind grasp it; and you will never read in vain.

(*b*) Master one book thoroughly before beginning another. The Gospel of John read and re-read half a-dozen times would be likely to benefit you more than a dozen books of the same size read once over.

Think, too, how much more quickly you can read one book half a-dozen times than a dozen books of the same size once.

Each time you read a book over again, it becomes easier to you to read. It is equally true, up to a certain point—say for the purpose now in view—that each reading becomes more helpful.

There may be some who, on account of some prescribed course of study, or for other reasons, have to begin by the study of the grammar. To such I would say:—

(*a*) Do not give more time to the grammar than is necessary; but do what you do as thoroughly as you can do it.

(*b*) Combine the two methods. While studying the grammar, seek to acquire as many words and phrases as you can without overworking. Avoid overwork; it would impede, not advance, your progress. One phrase a day would bring you forward more quickly than you think.

7. Learn to work in your thoughts instead of working with your pen; and to trust to your memory instead of your paper or notebook. In trying to learn a language which has to be spoken, it is better to do as much as possible in the thoughts. The more you do in your thoughts, the more you will be able to do. The more you do in your thoughts, the sooner you will learn to think in the language you are trying to learn.

I hope to resume the subject of this letter in my next; and afterwards to deal with the best way of learning the words and phrases of a language.

As I desire to make these Lessons as useful as possible, I shall be glad if any who have difficulties to solve, or suggestions to make, would write to me. My address is—Eza, Alpes Maritimes, France. (Please note that letters require 2½d. postage.)

The late Mr. J. B. Mead, of Brockley.

By Rev. JOHN LEWIS.

THE life of Mr. Joseph Burgess Mead, of Brockley, which has just closed on earth to continue in heaven, is in many respects worthy of thoughtful attention. Especially does it contain a message to men of business and to all to whom God has entrusted wealth.

The facts of Mr. Mead's career are soon told, but the lesson they teach are for all time. Born in Redruth, Cornwall, on Sept. 26, 1833, he died on Jan. 3 of this year, being little more than sixty-three years of age. His parents, who were Wesleyans, removed when he was quite a child to Lostwithiel, and afterwards to Plymouth. When a youth he saw reason to alter his views on the question of baptism, and allied himself with the Baptist church at George-street, Plymouth, where for some time he was a teacher in the Sunday-school. Here, in 1858, he married Miss Annie Frean, who survives him, together with one son and two daughters. But in a carriage accident, which occurred only a few months after their marriage, Mrs. Mead was so injured that she has been more or less of an invalid ever since. The dark shadow which thus rested upon their union almost from its commencement was faced with great fortitude and cheerfulness, and in many ways, as Mr. Mead has more than once observed to the writer, has been productive of fruit in their lives.

In 1859 Mr. Mead moved to London, and joined the well-known firm of Peek, Frean, and Co. To the building up of this business he brought immense energy and business capacity, and in it he continued a partner until his retirement in 1888. All through the wonderful prosperity with which God crowned his efforts, he maintained a high standard of Christian character, based upon a living union with Christ. He had an unblemished business record, and gained a wide reputation for all that is honourable and high minded. He thus secured the enthusiastic devotion of those who worked under him, a fact to which the beautiful testimonial presented to him by the employés of the firm on his retirement bears eloquent witness. Seldom, indeed, does it happen that the head of a great firm is held in such loving esteem, that it is possible for those with whom he has worked to say, "Many are the instances we can recall of burdens being lightened and rough places being made plain by your loving thoughtfulness, so that the ordinary relations between employer and employed have merged into affectionate and grateful regard."

May we not say that Mr. Mead has shown this generation how it is possible for men of God to amass wealth by means strictly honest, as well as how a great employer can win the hearts of those who work for him. Great business aptitude, untiring energy, intense firmness of purpose, and integrity of soul were in him united to generous consideration and tender thoughtfulness for all about him. But Mr. Mead by no means gave up all his time and energy to business. For some years after coming to London he served as an elder at the Metropolitan Tabernacle, and soon after he had joined the church at Brockley-road in 1869 he was appointed to the office of deacon. He occupied this position until his death, and it is impossible to say how much of the success of the church has been due to his wise counsels, painstaking attention to all its interests, even the most minute, his generous gifts and saintly character. He was also president of the choir, in which he took a deep interest, and amid all his other responsibilities he found time to compile the Congregational and School editions of "The Treasury," the companion tune books to "Psalms and Hymns."

He had for many years a class of young women in the Sunday-school, and was also treasurer of the local association of the Baptist Missionary Society. In the latter capacity he did much to develop the interest of his fellow worshippers in the work of foreign missions. He took a deep concern in every part of the spiritual work of the church, and never allowed his gifts to release him from the privilege and responsibility of personal effort for the salvation of souls. In this respect many might learn a lesson from him, as too often the fact that a man is willing and able to support others to do Christian work is regarded as a valid excuse for personal lack of service.

Nor were Mr. Mead's energies by any means exhausted by what he was doing in connection with his own church. The earnestness of purpose and splendid capacity for affairs which made him such a power in business life were all used for many years previous to his death for the furtherance of Christ's kingdom in various directions. As a member of the committee of the Baptist Missionary Society he was known and loved not only for his princely munificence, but also for the ripe judgment and the patience with which he dealt with everything which came before him. His interest in the missionaries themselves was of the most real and personal kind, and nothing pleased him more than to see them at his house whenever it was possible to have them there. The work in China, India, on the Congo, and in Rome, all received his constant attention and support.

The same devotion showed itself in connection with his work as treasurer of the Baptist Building Fund, and of Psalms and Hymns Trust. Both these societies owe more than can be told to his self-denying labours. But it is perhaps as an example to the Lord's stewards that Mr. Mead's life is most to be remembered. He has shown us not only how to make money honestly, but also how to spend it well. Though he began life on a very modest income, from the first he resolutely set aside a tenth to be devoted to the Lord's work, and on this tenth, as he has been heard to say, he did not draw for such things as pew subscriptions, which he regarded as payment for value received. With growing prosperity he increased the proportion as well as the amount of his gifts, until perhaps it would be more true to say that he kept the tenth for himself, and gave the rest away. Nor was it merely out of his abundance that he gave, but even to the point of self-denial, for his expenditure on himself was on the most modest scale at the very time he was giving thousands yearly to the Lord's work.

It is worthy of note, too, that the same conscientiousness manifested in earning money was also shown in its distribution. It was ever Mr. Mead's desire to make all he had to bestow go as far as possible, and so his gifts were not the outcome merely of easy good nature, but of deep principle and prolonged thought. Every application for help, and his applications were legion, was carefully considered, and if the object commended itself to him he would respond to the best of his power. Where he felt he could do nothing, he would listen with the greatest courtesy and offer the wisest advice, but more often than not wise advice and generous sums accompanied each other. Without any affectation it may be said that it caused him as much joy to bestow his charities as it did the happy recipients to take them. Giving seemed more and more to be the joy of his life, so fully did he drink in the spirit of Him who "so loved the world, that He gave his only begotten Son." And all this was done with a simple modesty which made his gifts doubly precious.

He will long be remembered as the originator of the Chapel Debt Relief Fund of the London Baptist Association. Mr. Mead's own gifts to this fund amounted to about £10,000, and were so wisely bestowed that debts equal to five times that amount were cleared off during its operation. In connection with the Centenary Celebration of the Baptist Missionary Society he gave through his own church, in order to encourage others by his example, the sum of £500, but he left it to be found out that he was the anonymous donor, direct to the society, of £5000 to the same object.

Time would fail to tell of the assistance rendered by him to churches in London and the country. There can be hardly a Baptist church in the Metropolis which has not been helped at some time or another by him, and his gifts to mission halls and Sunday-schools have been in like proportion—only "the Day" will declare it all. But Mr. Mead's simple explanation would be that he did what he could and no more. During the closing months of his life, while suffering from the disease which eventually proved fatal, it was his joy to reflect on how much he had been enabled to do. But it was a joy which was as humble and grateful as it was glad.

In him we have one of the best modern exemplifications of the apostle's command to

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rich men as given in 1 Tim. vi. 17-19. He has made it plain that money can be made and used in such a way as not to injure but to promote the spiritual welfare of the one who holds it, that thereby he may "lay hold on the life which is life indeed." When our merchant princes add his practical Christlikeness near home, to their reputation for generosity abroad, there will be less unbelief in our offices and workshops. When men of all classes learn to look on their possessions as a solemn trust to be used for the good of their fellow-creatures and the glory of God, there will be less wild socialistic talk in our parks and streets. And when all Christians learn to do what they can as earnestly and as simply as he did, the pitiful appeals for help which come from all parts of the field will no longer be heard.

It is one of the mysteries of Divine providence that a man seemingly so indispensable should be removed so soon, but it may be partly for this reason, that his example, made the more vivid by his departure, may constrain others to follow in his steps. To every reader of The Christian Mr. Mead's life says: "As far as God shall enable thee, go thou and do likewise." And it is with this object that this short memoir is here given.

City Workers.

In connection with the work which Mrs. Fisher has been carrying on for so many years amongst young women employed in the work-rooms and factories of the City, a conference was held at the Y.M.C.A., Aldersgate-street, on Thursday afternoon.

Mrs. Fisher herself opened the proceedings by telling of the goodness of the Lord during the past year, maintaining the work, providing workers, opening fresh doors, and blessing souls not a few. Amongst the letters read by Mrs. Fisher was one from the first girl converted, in the first meeting, in the Shaftesbury Institute twenty years ago, and now serving the Lord. The dinner-hour services have lately been fairly well attended, and endeavours are made to win souls to the Saviour, to build them up in the faith, and to lead them to read and study their Bibles. Various supplementary efforts, such as teas in the Old Welcome given by ladies, were referred to as of real usefulness in winning somewhat wayward girls.

Mr. M. H. Hodder, who presided, said that he had known this work from the very commencement and had watched over it closely, and he had the fullest confidence that it was of the Lord. He also felt that it ought to be more largely supported.

Mr. Apted, who kindly supervises the books, spoke of the careful economy exercised in every detail. He pointed out that the rent, etc., was £83 and the whole work of the mission but £75 more—so that the entire cost of this wide-reaching work is but £158. Of course, with larger funds, more could be done.

Testimonies followed by Miss Green and a number of other ladies, telling of house-meetings and how these had been blessed, of the visitation from work-room to work-room, of difficulties overcome, and of many working girls won to Christ. From the accounts thus given, it is evident that God is blessing greatly this quiet and faithful service.

The second anniversary festival of the London United Temperance Council took place on Friday night, at Queen's Hall. Mr. A. F. Hills presided, and expressed the view that pressure should be brought to bear on the School Board for London in the matter of temperance education, which had been productive of much good in West Ham, with the doings in which locality he was familiar. A resolution was adopted rejoicing in the successful work accomplished by the council, and commending to temperance organisations throughout the country "the great value and importance of that unity which the council seeks to promote." Addresses followed by Sir Wilfrid Lawson, M.P., and others. Some disappointment was felt at the unavoidable absence of Lady Henry Somerset.

Work in Chicago.

The work at the Bible Institute is in a most flourishing condition. There are at present about 230 students. Many of those who have passed through the institution are carrying on work for God in different parts of the globe. During the past five weeks it has been a privilege for me to lecture to these students every morning. In the evenings they are busily engaged in mission work in the city.

A work that Mr. Moody is deeply interested in just now is the Colportage work. Nearly six hundred godly men and women in rural parts of this great country are at work disseminating publications issued by the Colportage Association. There are something like 750,000 criminals in the United States, not all behind prison bars at one time, but including those who have been prisoners. It is Mr. Moody's desire that a book showing the way of life should be put into the hands of each of these prisoners. Up to the present time over 130,000 volumes have been placed; scarcely a day passes that Mr. Moody or the Association does not receive letters from prisoners who have been blessed by these silent messengers.

The work in Chicago Avenue Church goes on with unabated interest; perhaps never in its history has it been in such a flourishing condition as now through the pastorate of Rev. R. A. Torrey. It has been my joy to preach there almost nightly during the past month. The Sunday-school is the largest in the city, and all classes are being reached through its instrumentality, including Chinese.

After a month's mission in Winnipeg, I am hoping to pay a short visit to the Pacific Coast and also to Salt Lake City. I expect to reach England during March.—Yours very truly,

Chicago. Charles Inglis.

Rawei at West Norwood.

The Maori evangelist Rawei has held a series of attractive and successful meetings in Chatsworth-road Chapel, West Norwood. He preached with good results three times on Sunday week. He lectured on three week evenings, on New Zealand and Gospel work among the Maoris, the lectures being illustrated by a magnificent series of limelight views. Congregations of 800 to 1000 assembled each night. Rawei appeared in native costume, and sang some hymns and Christian songs in Maori and in English, accompanying himself on a guitar. The lectures, which were different on each evening, were most interesting and instructive, being delivered with marvellous ease and gracefulness, and characterised by great intelligence and refinement.

Rawei's purpose is to return to New Zealand in April with his wife, in order to carry on Gospel work among the Maoris. He has a deep sympathy for his own race, and he and his wife are really devoting themselves to their salvation, physically and spiritually. They purpose living among the people, so as to give an object lesson in family life, and to influence them in a better direction, as well as by establishing a school and preaching the Gospel. They are endeavouring to raise a few hundred pounds to help them in this good work. Their visits to churches whose aid they seek are a means of blessing to the churches themselves.

Hinè, the wife of Rawei, has been ill, but is now recovering. They merit the sympathy and liberality of Christians everywhere.

J. L. Stanley.

Dublin Medical Mission.

Five years and a-half ago, I was in Dublin speaking on behalf of medical missions, with a view to the establishment of medical mission work among the poor of that city. A start was made, and the first day only two patients presented themselves, but these two patients have now swelled into an average attendance of 100 thrice weekly. The great majority of these hear the Gospel preached and sung every time they come. On a recent visit I found 134 in attendance keeping Dr. Long, the medical superintendent, and Dr. Pigott and Dr. Wright, busy all the day. I addressed the patients on two days, and never had a more attentive audience, though it was evident that to many the simple Gospel of the love of God was a new story. A striking feature of the work is the meeting for men only, on Tuesday evenings, when over 100 poor working men attend a Gospel service, and are then seen by the doctors and treated, while a band of voluntary trained male dispensers make up the medicines and dress the wounds of those who come. All the dispensing and dressing of wounds are done by a voluntary band of ladies and gentlemen specially trained for the purpose. Two paid nurses are also kept busy all day, and have been greatly blessed in the homes of the poor. Altogether the Mission is worked on the best lines, and at a remarkably low cost.

Last year the average attendance at the Mission three mornings a week was eighty-two each morning. This year it will be 100.

I went into some of the homes with Dr. Long on his rounds, and found much need, but a very warm welcome. No part of Dublin is now closed to the nurses and doctors. The Bible woman, too, is doing an excellent work, and children's meetings and Sunday service testify to the permanence of impressions produced during sickness. Such a living witness to the power and blessing of medical mission work should be fully recognised.

All communications respecting the work, which is greatly needing pecuniary help, should be addressed to Mrs. Figgis, jun,, 6, Simmons Court-villas, Donnybrook, Dublin. Henry Soltau.

Messrs. Whittle and Stebbins.

Writing on the meetings at Kilmarnock, a correspondent says: "There has been much reason for encouragement. On Sunday (January 24) the large church (Grange Free) was full, and people assembled in the adjoining hall for an overflow, which was conducted by Rev. G. B. Watt, of the Established Church, assisted by Mr. and Mrs. Stebbins.

"Day by day the meetings were large, both afternoon and evening, and the after meetings were uniformly fruitful through inquirers coming to the light. As the interest deepened, there was enlarged blessing on the Word as preached and sung. The choir, under the leadership of Mr. Heir, who is conductor of the Kilmarnock Christian Union Choir, has rendered excellent service. The pieces in the 'New Christian Choir' have been rendered night by night with attendant blessing.

"From Kilmarnock the evangelists go to Greenock, where the meetings begin on Sunday next. A week later Mrs. Stebbins will go to Dumbarton, to asist in a mission in connection with Lady Overtoun's work among young women."

The forthcoming engagements of Messrs. Whittle and Stebbins are:—Greenock, February 7-19; Dumfries, February 21-March 5; Airdrie, March 7-19; Aberdeen, March 21-April 2; Thurso, April 4-15; Woolwich, April 18-May 2.

The Joy of Giving.—The *Church at Home and Abroad* tells the story of a good man who regularly gave every Sunday five dollars for the support of the church. A poor widow, a member of the same church, who supported herself and her six children by washing, was just as regular in making her offering of five cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the five cents for her every week. When the pastor called and told her of the offer she replied, "Do you want to take from me the comfort I experience in giving to the Lord? Think how much I owe Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *the Young People's Editor*, 12, *Paternoster-buildings, London.*

Faithful Unto Death.

"A BABY for sale, cheap! Who will buy a fine baby"? cried some Spanish soldiers at Oran nearly three hundred and fifty years ago. A handsome child of Arab birth was to be sold as a slave, but good Juan Caro, the vicar-general of Oran, bought the baby boy and baptized him in the name of Geronimo.

When he was eight years old, some Arab slaves escaping from Oran carried the boy with them, hoping to restore him to his people, and with them he lived for some years in the Mohammedan faith.

"His body is with us," said his relations among themselves, "but his spirit is in Oran. What can be the power that holds him?" They did their best to tear and torture out of Geronimo's heart the holy faith which Juan Caro had planted there when he was a little child, but it was all to no purpose. They asked him, "Shall we never make thee as one of ourselves?" "Never!" said Geronimo, "for my heart is elsewhere."

He waited until he was twenty-five years old, and then he did what he knew no Arab would forgive—he fled from his home to his old friend Juan Caro and told him of all the dangers he had had to encounter in his hasty flight.

"But why have you come to me?" asked Caro, to test him.

"Because," said Geronimo, "I wish henceforth to live in the faith of the Divine Saviour of men."

"This is my son who was lost and is found again," cried the delighted Juan, and the two rejoiced together, Geronimo feeling that he could not do enough to show his benefactor all the love and gratitude he felt for him. Entering the Spanish Guard, Geronimo performed such feats of bravery that he gained high honours, and with a heart full of joy and ambition he made a request to his friend and patron, the vicar-general:

"Will you consent that I marry a sweet Christian girl of my own race, for she is in danger of her people's ire?"

Good Juan Caro gave his consent, and they were married. Ten happy years passed, Geronimo being as a dutiful son, and his wife as a tender daughter to Juan Caro, and then came sorrow.

On a bright May morning in 1569, some Arabs encamped near Oran, and Geronimo was deputed to manage them. He took nine soldiers, and rowed out of the harbour in a small boat, the sun shining and brightening everything, and his wife and Juan encouraging him by smiles in the work he had to do. Two Moorish brigantines suddenly gave the little band chase and ran them down.

All the soldiers escaped, but Geronimo was seized and taken before 'Alj Ali, the Calabrian renegade. A great cry spread among the Arabs through Algeria that the apostate was a prisoner, and the Moors made a vow that Geronimo should embrace his old religion.

"All that thy heart desires shall be given thee, and no man shall ever hurt thee if thou wilt become a Mohammedan," promised the teachers who had been sent to convert him.

"I am Christian," replied Geronimo, "and serve Christ, Him only will I serve; therefore, keep your offers for those who will accept them."

They then loaded him with chains and tortured him, and when he was all but spent, the teachers gathered round him and again offered him liberty, power, riches, honour. All he could do was to shake his head, signifying refusal.

"They think they will make me a Mohammedan," he once panted, after the torture, "but that they shall never do, even if they kill me."

For four months he endured fresh daily tortures, never yielding.

"Is the apostate still obstinate?" at last cried 'Alj Ali. "Then the dog of a slave shall suffer as he deserves to suffer."

"Michel," called Ali, to a Navarrese mason, who was also a Christian slave, "You see this empty mould? leave it as it is, for the present; soon it shall hold that dog of Oran who refuses to return to the faith of Islam."

Poor Michel had to obey, and with a very sad heart he returned to the prison and told Geronimo Ali's command. M. BUTLER GERDS.

(*To be concluded.*)

A New "Uncle."

I HAVE an announcement to make. I am going to visit Palestine and Egypt for two or three months, and while I am away this page is going to be conducted by a friend of mine, whom I must introduce to you as "Uncle Ted." Next week, he will, I dare say, introduce himself in a little letter to you, so for the next eight or ten weeks, please, address your envelopes to him at this address instead of to me. I have no doubt he will be able to interest you even more than I have done, as he has travelled all over the world, has spent many hours in different countries, and is very fond of children. I hope you will do your best to please him, as of course he will set the "Bible Searchers" every week; and all the arrangements will be carried on in the same way as they have been hitherto. When I come back, I daresay I shall have some interesting things to tell you about, and more than likely I shall be able to write to you once or twice while I am away.

The Bible Searcher.

Foreign List:—

Nos. 45 and 48. Alice Henderson* (Jamaica). **No. 47.** Josina Uys (S. Africa), Alice Henderson. **No. 48.** J. Garrett (Kimberley), Una Whitehead, Alice Henderson*, Josina Uys*, James Dickson*, Katie Dickson*, Gertrude, Nellie, and Bertie Temlett, George* and Maria Robinson, Daisy McArthur, Bessie Whitehead (South Africa). **No. 50.** Henry Baillie. **No. 51.** Helen and — Gartshore. Vera and Frank Sjöström, first certificate.

No. 55 (second list).—Correct answers received from:—

Dora Avril, Bertha Arres-Mather, Helen M. Annesley, Richard Annesley, Maxwell*, Andrew, and David Turnbull Allan, Arnold, Daisy* Ernest, and Hugh Allen, Jessie and May* Bray Baker, Lavinia Barnes, Aline Bazett, Louis Berthe, Rhoda Margaret Bentley*, Millicent* and Wallace* Bentley, Allen Baker*, Isabella and Jessie Boston, Ashley Hugh Bowker*, Janet and Elizabeth B. Black, John Baring, Gracie Barnes*, Sarah E. Braithwaite, Archibald Bearsby, Mabel Bellas, Nelly Bellerby, Percy Berkeley, Bert Brotchie*, Arthur Barker, Katherine*, Teresa, Rowland, and Lilian Blackie, Frances J. Bennett, Ethel Beauchamp, Herbert and Leslie Berry, Maggie Buchanan, Stanley and Lily Boxer, Mary Grace Bungey, Dorothy Joyce Clark*, Mary E. Clarke*, Beatrice Crawford, Jessie Carter, Lottie Carter, Mary Charles, Wm. Ernest Clarke, Gershom, James, and Colin Campbell, Henry James Cheuey, Willie and May Christie, Mary T. Colville*, Dora Corry, Arthur Connett, Nellie, Arthur, Annie and Henry* Couch, Willie and Maggie Charles, Gladys* and Lionel Calvert, Agnes Mary Carter, Brereton Cod*, Jack Conran, Katie* and Oscar* Cross, Emily Church, Edith Daisley, Gertrude Daniels, Cecil and E. Ashley Dodd, Arnold M. Dougall, Jessie Duniop, Dorothy* and Marjory* Dyke, Hilda Dann, Christabel Dickinson, Kenneth Dunbar, Gordon Duncan, Helen Daniels, Carrie Dawe, Mary Evans, E. T. Elliott, Christopher* and Lillian* Fidler, Frances and Aileen* Figgis, Edith, Herbert, and Ernest Fowler, Mabel* and Beasie Fletcher, Annie Fleming*, Willie Findlay, Evelyn, Violet, and Reginald Foley, Marian and James Freegard, Fanny Field, Ernest and Reginald Findlay, Euphemia C. and Mary L.* Graham, Esther and Marian Withers Green, Minnie Giddings, Willie Gilson, Christabel and A. Desborough Goodwin, Constance Gabbett*, Stuart Gray, Edith Grieve, Daisy Groves, Sybil Godfrey, Frank and J. Grigg, Catherine Hall, Annie Hazledine, Ernest, Lilian, and Clarice Herivel, Gertrude, Ethel, and Edward Howell, Winnie, Francie, Stanley and Florence Hoyte, Mena Hunter, Lena*, May, Tom and Harcourt Hunter, Fredda Hunton*, Irene and Maurice Hutchinson, May Handasyde, Margaret Hassé, Ruth and Irene Harrison, John and Margaret Hogg, Edith Hayward, Winifred Harvey, Cecil Harvey, Lizzie Hill, Edith, Lena, and Charles Hunter, Pussie Hoyle*, Moffatt and Sinclair Jackson, S. Lister James, L. and C. W. and Archie Jacob, Dora, Dudley, and Grace* Joyce, Ruby King*, Willie*, Alex., Agnes*, Tom, and Isa Kay, R. and H. Keable, Maggie Kirkbride, Hubert K. G., Jane*, and Ashley Kirkpatrick, Emily and Lucy Kelk, Flora King, H. Kortright, Ethel Larwill, Nellie Lovegrove*, Harry, Norah, and Edith Lowe, Sidney Law, Maud Leigh, Guinefred and Elsie Leigh, Arthur and Irene and Georgie Llewellyn, Gracie Locke, Sydney and Miriam Marston, Laura B. Macaulay, Frances E. Mann, Ivy Maunsell, Dora Marples, Madge Morris*, Frank Morris*, Joseph Morris, Ashley, Madge, Margaret Macphee, Idris and Alan Marples, Florence and Ethel Mackenzie, Daisie and Tita Mackenzie, Ezra, Louis, and Queenie Matthews, Frank Medcalf, Reginald V. Measor, Edith Morris, A. W. Murray, Dora Muir, Sabina Macintosh, Barbara Maconchy, Trevor and Margery Matthews, Thomas, Bella*, Abraham*, and Nellie Mack, Mary D. and Edith V. Maitland-Kirwan, Jan D. Macgregor, John and Agnes Menzies, Bessie and Charlotte* Millar, Wm. Mitchell*, Keith and James Miller, Margaret and Dorothy Morris, Maria Morris*, Elsie Newth*, Muriel Newnham, Blanche Norcock, Lottie and Hand Orr, Eva L. and Maude Oakes, Gwendoline Ogilvy*, Duncan Payne, Nancie Parker, Winnie Page*, Minnie, Nelly*, and Victor Henry Peachy, Kate and Dorothy Penny, Norman, May, and Vera Petrides, Fannie Price, Maggie*, Ada*, Willie, and Jessie* Palmer, Gertrude Partridge, Walter C. Perryman, Eddie V. Proctor, Douglas Paige, Dorothy Patten, Isabel* and Gladys* Phipps, Lizzie Porter, Jessie, Margaret, and Lillian Pook, Charlie Prynne, Edith Quicke Frances Rawle*, Jeanie Robertson, Matilda Robinson, James* and John Rogers, C. J. Lorimer Romanes*, Gordon Remington*, Isabel, Elmina, and Jessie Deane Roe, Dollie and Bob Salt, Gladys D. Sharp, Maud B. Sail, T. M*, C. D., Dorothy*, Francis, and Helen Stalker, May and H. Seddall, Marjorie Sherbrooke*, B. H. Spencer*, Maggie Smith, Florrie Smith*, Mildred and Constance Scott, Mabel Sanders, Dorothy Sharp, Kathleen Stapley, Evelyn Shaw, Arthur Shaw*, Eric, Gladys, and Gwendoline Shaw, Geraldine Smith, Emily Stuart*, Margaret A. and Muriel Trotter, Ethel Taylor*, Louie Tibbets*. W. Edith and Angus Thomson, Frank Thompson, John Walter* and Janet Thomson, Frank Tomkins*, Hugh Tufnell, Arthur and Herbert Turnbull, Raymond H. Theobald, May Tryer, Gertrude Vellacott*, Mary Walton, Frank Reid Wilson, Maggie, Jenny, and Carrie Wight, Elsie G., Grace Emily, and Ida Wright, Gladys, Elsie, and Lilian* Willoughby, R. H. Williams, R, Wyllie, Cecil* and Edgar Yerbury, "86, Winslow-street."

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 56).

1. Matt. i. 1.
2. To Mary, by the angel Gabriel (Luke i. 31); to Joseph, by the angel of the Lord (Matt. i. 21).
3. Certain Greeks. John xii. 21.
4. Matt. viii. 29, Mark i. 24, v. 7, Acts xix. 13, and others.
5. "I am Jesus." Acts ix. 5.
6. Phil. ii. 9-11.
7. Verse 16.

ANSWER TO SCRIPTURE ENIGMA.

Learn of Me.

No. 56.—Correct answers (first list) received from:—

William Aldwinckle, Nellie and Fanny Ames, Florence V. Barnett, Herbert Braddon*, Edith G. Bell*, Florence K.*, Albert and Willie Bellerby, Wallace and Millicent Bentley, Eva Berger*, Emily Bridgewater, Gertrude Brookfield, Phyllis Boyd, Daisy A. Bungey, Wm. Ernest Clarke*, Vernon, Jack and Rosalind Clarke, Harold and Willie Cheesman, May Childe, Lilian Collins, Edith*, Ida, Annie* and Mabel Cole, Kathleen* and Brereton* Code, Frederick Compton, Annie Cooper, Frank Dean, Margaret Davison*, Ellen Drake*, Nellie Dowsett, Kitty Donaldson-Selby, Willie and Ernest Edmonds, Lilian and Stuart* Ellacott, Marian and James Freegard, Vera Fulcher*, Lee Gardner, Daisy Groves, Theo Guinness, Rex Hatchett, Amy Hersey*, Dorothy Evelyn* Hewer, Elizabeth Hull, Gladys Isaac, Lydia Ladd, Gracie* and George* Locke, Geo. Macdonald, Gracie* and Margie* Marston, Dolly Miell, Evelyn and Arthur Moir, Glady Irene Mather, May McCallum, Arabella Onslow*, Willie and Jessie Christine* Palmer, Alice Mary Palmer, Ethel Grace and Gladys Palmer, Katie Pell, J. Ernest Pearce*, Wm., Louie and Mary Penny, Dolly, Katie and Alfred Penny, Myrtle Perry, Rosalind Phillimore*, Eddie V. Proctor, Mary Ellen Plumb*, George Woodman Powell*, Daisy Phillips, Mabel Redwood, Sydney, Olive*, and Cecil* Robertson, C. J. Lorimer, and Rita Romanes, Arthur Sanders*, Margery Smart*, Evelyn Shaw, Harold and Barbara Stevenson, Flora Simmons, Lucy and Kenneth Soltau, Betty Stocks*, Eleanor M. Stuart, Eric* and Ronald* Studd, Muriel Taylor, Arnold Taylor*, Edith and Maude Tyson, Dorothy*, May*, and Edwin* Vickers, Noel and Phillis Wright, Pringle Wilson*, Willie Wheeler, Allan and Ibla Woodman, Maggie Woods, Lottie Youlden.

THIS WEEK'S BIBLE SEARCHER (No. 57).

Genesis viii. to xiv. inclusive.

Answer in the words of Scripture, with chapters and verses—

1. What was the first thing Noah did after coming out of the ark?
2. Who and what was Nimrod?
3 and 4. Quote in full two promises made to Abraham, stating to whom the first referred, and to what the second referred.
5. Why was a certain tower called "Babel," which means "confusion"?
6. What cities were built by Ashur (father of the Assyrians)?
7. How many fighting men had Abraham in his service?
8. Quote the shortest of the verses in which God said He would set something as a covenant.

[Children under *ten* do three questions; under *thirteen* do six.]

☞ Next week's Bible Searcher will be on the Epistle to the Galatians.

Personal.

Many kind friends have sent parcels of dainty blotters, comforters, cuffs, pincushions, &c., for the soldiers, and scrap books for the sick children, which will be very much appreciated, and I heartily thank all those who have contributed.

SPECIAL NOTE.—Many of you who have done your papers very nicely indeed have been counted incorrect because you did not answer the second half of question 2, as to the *lesson* to be learned from "what happened on a snowy day." I want you all to remember that *the object of Bible searching* is not to find out all the curious or interesting passages, but *to find out some of the truths and lessons contained in that precious Book.*

Those who were disheartened at not finding a text for "X" may be comforted by hearing that no one else did so, and the omission was not counted wrong. FREDDA HUNTON.—"If at first you don't succeed"—you know the rest. BOYS AT LEIGHAM-TERRACE.—It is very nice to hear of you all doing the Searcher together, but you must not help one another, you know. I am sorry there was a mistake about some of your names last quarter, but I am setting this right this week. If you had some hundreds of nephews and nieces you would forgive me. It takes an hour and a-half just to get all your envelopes opened and the answers arranged for correction, and that takes whole days! MAMIE CONNETT.—I am looking out for the things. TREVOR MATTHEWS.—I am glad you always do your best. Thanks for address. IBLA WOODMAN.—If your questions had been *quite* right, your name would have been given. MARY BARTON.—You will have to enter the competition as over thirteen, since your birthday comes before the competition (many happy returns!), but till then you need only do the lesser number of questions, though if you do all, so much the better. FREDA RAYNER.—Glad to welcome you and other new nieces to-day, though you and SIDNEY LAW were too late. H. M. E. MORRIS.—I have made a note about your name. You will find the rules in January 7. LILLY WHENDAY.—Am very sorry your name is not in the correct list again, but you only answered half of question 3. EDITH BRAYFIELD.—Your paper was very nicely done, but you left out No. 5 answer. RALPH BOURNE.—I think if you wrote on lined paper you could manage to write your own answers. Try next week. MAUDE EVANS.—It is a great pity your answer for No. 5 is wrong. The rest of your paper is done very carefully and neatly. HILDA RAWSON.—Your paper was very neatly done, but you omitted Answers 1 and 2. CHARLES PARKIN.—I do not think there is another of your name. FANNY AND NELLIE AMES.—As it was not your mistake, I have examined your papers and found them correct. EDWIN PETERS.—Your name was not mentioned as you were incorrect. Unfortunately you have made a mistake this week. CATHERINE FIRTH.—Send your answers a little earlier.

UNCLE TOM.

Children's Special Service Mission.

Mr. Hutchinson, *Woking*, Feb. 5-6; *Conference Hall, Mildmay*, Feb. 7; *Wesleyan Mission Hall, Hackney Wick*, Feb. 10. Mr. Reginald Callender, *St. Catharine's, Liverpool*, to Feb. 9; *Meads, Eastbourne*, Feb. 13-23. Mr. W. H. Wilson, *Barnsley*, Feb. 7-14. Mr. S. J. Hewlett, *Reigate*, Feb. 6-7; *Yeovil*, Feb. 13-28. Mr. George Goodman, *Highbury Vale*, to Feb 8; *Wardley-street, Wandsworth*, Feb. 20, 28. Mr. Dennes, *Worthing*, Feb. 12. Mr. J. S. Tyler; *Worthing*, Feb. 4, 12, 14; *Hove*, Feb. 6; *Brighton*, Feb. 7; *Horsham*, Feb. 16. Mr. E. Hughes, *Lewisham*, Feb. 5, *Hawkstone Hall*, Feb. 7; *Stanhope Institute, Baker-street*, Feb. 10; *Waterloo*-road, Feb. 14; *Eltham*, Feb. 17. Mr. E. T. M. Dennes and Mr. E. Salisbury, *St. Philip's, Kennington*, to Feb. 5.

Children's Scripture Union.—Portions for week ending Feb. 13:—Sun., Feb. 7, Judges vi. 1-10; Mon., Feb. 8, vi. 11-24; Tues., Feb. 9, vi. 25-40; Wed., Feb. 10, vii. 1-12; Thurs., Feb. 11, vii. 13-25; Fri., Feb. 12, xiii. 1-14; Sat., Feb. 13, xiii. 15-25.

Rev. John McNeill at Manchester.

[By our Special Correspondent.]

THREE weeks of heavy work and heavier weather brought to a close on Sunday last a mission, the like of which has seldom, if ever, been seen in Manchester, and upon which hundreds of persons will look back with a never-to-be-forgotten interest. On the committee all the evangelical denominations of the city were well represented, Churchmen and Nonconformists alike joining in hearty co-operation.

Not often are the promoters of a direct evangelistic effort on so large a scale brought face to face with so many unpropitious circumstances at the outset and during its course. In the first place, the period selected proved most unfortunate, so far as the engagement of suitable halls was concerned, most of them being engaged six, and even twelve, months ahead, for all purposes, good, bad and indifferent. Hence, during the three weeks of the mission, no less than six large buildings were successively—and, in spite of all, successfully—occupied, with varying capacities for from 1500 to 8000 persons. The obvious disadvantage of being thus "driven from pillar to post" is patent to all experienced in such gatherings; and with weather alternately severe, sloppy, and slippery, truly it needed both faith and courage to go forward.

But these were just the qualities which were not wanting. The evangelist was surrounded with men and women strong in faith, instant in prayer, valiant in endeavour, whose hearts God had touched; and who, undaunted by frost or fear, went forward with him in the name of the Lord of Hosts. Small wonder then that the halls were filled. Out came the people in throngs difficult to number; and "what else but the Gospel of Christ," asked Mr. McNeill on the closing day, "will produce the attendance of 25,000 persons per week, twice a day, for three weeks? Neither concerts nor plays, no, nor yet football," he added, with pointed allusion to the passion so prevalent thereabouts,

"IT WOULD BE THE DEATH OF IT!"

And so, week in week out, spite snow or slush, the work went on with increasing vigour, until at last the vast St. James's Hall, more suited to bazaars and shows than public meetings, was crowded out, with hundreds of persons standing in the aisles and on the gallery stairs.

There is no need to characterise here the preacher's methods of procedure; they are well known. But a city like Manchester could not fail to be touched by his broad, sound common-sense, and practical business-like way of stating his message. "You talk as if you meant *me*," he imagined someone saying. "I *do* mean you; I *have* a message," he retorted; and the subject matter of his discourses convinced his hearers that it was not himself that he preached, but Christ and Him crucified. In this connection may be mentioned his address upon the healing of the lame man (Acts iii.). The problem of human sin and misery was here represented at its worst, but Peter and James challenged it—"In the name of Jesus Christ of Nazareth rise up and walk." If the man had not risen, heaven would have been baffled, and sin and hell triumphant. The Apostles risked all upon that appeal; and Jesus answered to his name, and testified by his presence of his power to heal.

It matters little which address might be referred to, each was bristling with home truths—and very sharply-pointed, some of them—thrust home fearlessly, and even mercilessly when necessary; yet with a tender entreaty and a winsomeness of appeal. The midday

MEETINGS FOR BUSINESS MEN

were quite a feature of the mission. Four and sometimes five a week of these were held, and thus were reached hundreds of hard-headed, practical men who, hitherto filled with indifference to, and even contempt for, "religion," were bound to admit that the claims of Christ upon the human heart cannot be trifled with, or lightly set aside. Conspicuous in this series of addresses stands out the powerful study of Shammah in the garden of lentils (2 Sam. xxiii. 11) acting on the defensive, single-handed, against tremendous odds, and Benaiah (*ibid.* v. 20) content with nothing short of personal aggressive effort for the destruction of a common foe. These incidents gave free scope for the preacher's descriptive forte, and for the unfailing fidelity with which he applies the lessons to be learned from them.

An interesting fact came to light during the mission. At one meeting there were no less than twenty employés from a single warehouse (each unaware of the presence of the others) who the next day made the mutual discovery that they had decided for Christ the night before,

"FOR IT WILL COME OUT,"

naively remarked Mr. McNeill to his audience, as he related the fact at a succeeding meeting.

It would be difficult to find a more inspiring sight than the immense concourse of people, 8,000 strong, as viewed from the platform of St. James's Hall on Sunday night. Most earnestly they listened to an address from Phil. ii. 12-15, which was a masterly setting forth of the freeness of the gift salvation, on the one hand, and, on the other, its claims upon the daily life. The objections which are so often raised to the preaching of free salvation by those who cling to "dead works" were pleasantly but ruthlessly brushed away; and the Christian life was set forth as the only means of true happiness, from which unhallowed tastes and worldly desires "drop off like dead flies"—this in answer to such questions as, "May I not go to the theatre, ball, card-party, etc., and still be a Christian?" "Salvation is a full cup," urged the speaker, "and needs careful carrying"; hence the warning of the Apostle as to "fear and trembling"—not lest the soul be lost, but lest the life be hindered. "To those who have drunk deeply of the water of life, worldly pleasures are poisonous at their worst, and

BRACKISH AT THEIR BEST."

A prominent and most helpful feature of the mission was the excellent service rendered by the choir, which has a history of its own. It was formed for the meetings held by Messrs. Moody and Sankey twenty-three years ago; and, under the title of "The Sacred Song Association," has during the interim done splendid work in the workhouses, infirmaries, and slums of the city, as well as at special meetings that have been held from time to time. The work has all been voluntary, and the members pay their own expenses. Such a body of consecrated men and women cannot fail to be of immense utility to the Church of Christ. The pity of it is that they are found in so few of our great centres of population. The Gospel in song may be made a great power for good, and certainly its presentation at this mission was a marked blessing. Then, too, the members of the Manchester City Mission, acting as stewards, and helping in a variety of ways, showed what can be done, so far as externals go, to make the course of a mission run smoothly. Well trained and instructed, they were ready for any emergency to an extent which would have proved invaluable had any untoward event or accident occurred during the progress of the meetings. It were invidious to mention any names, so well was every post filled, from committee and secretary downwards, and each duty performed in the several departments of what has proved an exceptionally arduous enterprise.

Mr. McNeill begins his next mission on Sunday, at York. Then, on March 7, Liverpool,

Spurgeon Memorial Service.

A SPECIAL service in connection with the fifth anniversary of the death of the late Pastor C. H. Spurgeon was held at the Metropolitan Tabernacle on Thursday evening, under the auspices of the Spurgeon Sermon Memorial Society.

Pastor Thomas Spurgeon presided, and in opening the proceedings observed that when the Senators of the American Republic were discussing the best way to celebrate the achievements and discoveries of Columbus, one of them declared there could be no better way than to continue the prosecution of his researches and explorations, and to launch out upon yet another exploration. Similarly, the Chairman thought the best way to commemorate the deceased pastor was to perpetuate his work by scattering his sermons and helping the institutions his people had assisted him to found. If further memorial services were held the promoters would be more than justified if they arranged that the next should be in connection with the Pastors' College, the firstborn of Mr. Spurgeon's children, another directly associated with the Orphanage, and so on. The sermons issued by the Spurgeon Sermon Memorial Society were the living echoes of the voice that was still and of the tones that had ceased to ring.

Mr. Taverner, the founder of the Sermon Society, said that there were 563 branch secretaries, each representing a distinct town. One year ago they had 210 distributors; to-day they had 4695. In Belfast alone they had 215; and, in fact, they had more encouragement from Ireland than from any other part of the country. As proof of how much the sermons distributed are appreciated was the fact that no fewer than 17,149 had been kept by readers during the year and paid for; and the Society had put into circulation 985,341 sermons. The publishers had given 100,000 copies as a memorial to the memory of Mr. and Mrs. Passmore. It is hoped shortly to bring out the sermons in Welsh.

Rev. J. B. Figgis, of Brighton, referred to a visit he had paid a year ago to the hotel at Mentone, in which the beloved pastor had breathed his last—the man who, if he did not preach the "higher life," lived it. The reason why people used to hang upon his lips, and now that he has gone long to read his words, was because his words were so full of everything that was true.

Rev. D. Davies said he was told the other day that Mr. Spurgeon was only a man. Well, he was a man, and the speaker did not think he ever thought he was anything else. He was a man inspired with a message, and with special gifts and fitness for the delivery of the message. He was a man whose life would live when they had passed away. He was a man to be remembered, and would be remembered—indeed, he lived in the world now as he had never lived in it before.

On Sunday, the fifth anniversary of the day on which Mr. Spurgeon died, Pastor Thomas Spurgeon preached two memorial sermons at the Metropolitan Tabernacle.

Strangers' Rest, Ratcliff Highway.—On Monday last week a New Year's reception for sailors was held, when about 250 sat down to tea. Mr. E. Beauchamp Rogers, who was the generous host, presided at the meeting which followed, and spoke some faithful and loving words. Mr. W. H. Seagram gave an earnest address, and was followed by Mr. John Line, sen., of Reading, who spoke with great power, and narrated striking incidents from his own history. Mr. John Rogers and other friends added much to the enjoyment of the sailors by their sweet Gospel songs.

Rome and the Bible.—Miss M. F. Cusack, the Nun of Kenmare, has a vigilant eye for the assumptions of Rome, and a ready pen in exposing the arrogant claims of that Church. Recently, in a Brighton paper, she controverted the Romish position from Scripture and history. With reference to Rome's treatment of the Bible, she quoted Cardinal Manning's dictum that the master-error of the Reformation was that Christianity was derived from the Bible (!), and added: "If one of Rome's greatest controversialists and converts declares that she does not derive her religion from the Bible, let us not have the Bible quoted as an authority by her priests. Rome likes to bring forward the Bible on occasion, but when Rome rescinds her bulls denouncing the reading of the Bible, and establishes a Bible Society in Rome, for the circulation of even the Bible according to Rome, then we may believe that she believes the Bible. Rome is fond of appealing to Scripture when addressing a Protestant audience."

Advance in Finland.

FINLAND is a country with a comparatively small population, but it is, nevertheless, a land having a deeply interesting history, and at present experiencing development in important directions. The surface of the country is for the most part covered with hills and woodlands, another natural characteristic giving rise to the alternative name, "The Land of a Thousand Lakes." The resources of the country are limited, and the people poor.

Many centuries ago the Greek and Roman Churches fought for religious supremacy in Finland; at length the Lutheran Reformation was introduced, and remains to-day the State form of worship. Dissent is tolerated, however, and various Evangelical bodies are at work in the towns and villages of the country. Among these are the Methodists, who have churches and schools, a printing-press, and other important agencies. They labour among both the Swedish and Finnish populations, and have seen much blessing upon their exertions. Out of the thirty-seven towns in Finland, they have work going on in eleven, and from every quarter they are being urged to extend their preaching of a living faith and a full and free Gospel. The villages are not overlooked, and with aggressive efforts at home the little churches do not forget the claims of the great heathen world outside.

A large scheme is now before the churches for the erection of mission premises, with an Evangelical Training Home and printing and publishing offices, at Helsingfors, the capital of the country. This is an enterprise essential to the advancement of the work, and in its details highly creditable to the wisdom of the church leaders, for Helsingfors is the heart of Finland, the centre of its thought, and the starting-point for all expansive effort. With a view to interest British Christians in the undertaking, Mrs. F. Swensson Parker, a helper in many ways, has come to England to renew acquaintance with those who have already supported the work, and to seek out new friends. Her credentials are in every way satisfactory, and she brings a little book entitled, "Suomi: the Land of a Thousand Lakes," by Pastor Hiden, which gives an outline of the history of the Grand Duchy, with many excellent illustrations and a map of the country on an unusually large scale (7d. and 1s. 1d., post free). Our Finnish friends deserve encouragement in their bold enterprise. Communications to Mrs. Parker should be addressed, care of Miss Mason, House of Rest, 10, Finchley-road, St. John's Wood, N.W.

South America.

IN connection with the South American Evangelical Mission of Toronto, two missionaries, Revs. John Linton and W. B. Sallans, left Liverpool early in August last, *en route* for Bolivia, an enormous inland state, with a population of over two millions. Out of many interesting letters received since their departure comes one dated from Tucumen, in which Mr. Linton says:—"What needs doing at once is to pray and work for the gathering together of large stocks of Spanish religious literature, to be sent out here either with the missionaries or at other times. Bibles, Testaments, Gospels, portions, good tracts, booklets, etc., are urgently needed."

Tucumen, where these two pioneers are staying until they master the language, is the principal town of N.W. Argentina, and though connected by rail with Buenos Ayres, and containing some 49,000 inhabitants, has not a single soul occupying the ground for Christ. The whole town is dependent for its knowledge of God's wondrous love upon the occasional visits of a colporteur.

The South American Evangelical Mission is not yet officially represented in England, but a small prayer-circle in touch with the Mission and the field itself has been formed, and any inquiries or offers of assistance which may be addressed to Bryce W. Ranken, 34, Broadgreen road, Old Swan, Liverpool, will receive willing and prompt attention.

Northampton.—Says a writer in the February *Leisure Hour*, "Notwithstanding its political associations, there is more church and chapel going in Northampton, and less crime, than in any other manufacturing town of the same size."

The Indian Famine.

THE Fund promoted by the Zenana Bible and Medical Mission, for which Lord Kinnaird issued an appeal at Christmas, amounted on January 30 to £3500. The Society is still appealing for further aid. Letters from India show that there is very urgent need for such assistance as the Society's missionaries are giving. Large numbers of poor, but respectable, women, who are secluded in the Zenanas, will not receive aid from Government because of the publicity it would involve.

One of the Society's missionaries, Miss Marston, has been asked to distribute relief in connection with the local committee at Lucknow, which makes her a grant of Rs. 760 monthly. With this sum, amounting to about £50, she is able to afford help in between 300 and 400 houses, sufficient to enable the inmates, with their slender resources, to maintain life. From this it appears that about 2s. per head monthly is enough, in many cases, to meet most pressing needs. The secretary of the Mission is Rev. A. R. Cavalier, 2, Adelphi-terrace, W.C.

A Prayer for India.

ETERNAL Father, strong to save,
For India now thy help we crave;
O heavenly Father, stretch thy hand
O'er that poor famine-stricken land;
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, God of Power,
Send India rain in copious shower;
And give her children daily bread!
Now let the multitudes be fed.
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, God of Love,
Now hear us from thy throne above;
Stretch forth thy hand, let mercy flow,
And save thy Hindoo children now.
Oh, hear us in the hour of need,
Do Thou the starving millions feed.

Eternal Father, God of Peace,
Let plague and famine quickly cease;
Oh, let the prayer of faith prevail,
Now stay the orphans' hungry wail;
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, strong to heal,
Oh, hear us as we now appeal;
Feed Thou the hungry, ease their pain,
Restore to health the wasted frame;
Oh, hear us in the hour of need,
Do Thou the starving millions feed!

Eternal Father, God Divine,
O'er India let thy Gospel shine;
Let doubt and error flee away,
And turn their midnight into day;
Oh, keep this nation in thy sight,
And turn their darkness into light.

ADA O'NEILL.

North London Blind Home, Crouch Hill.

The Navvy Mission.—The report issued by the missionary, Mr. S. Creber, working on the M. S. and L. Extensions in St. John's Wood, shows that amongst the men (about 2500) employed on these construction works, active efforts are carried on in the way of Gospel testimony, dinner-hour, and sometimes midnight, talks, the distribution of literature, and home visitation. Open-air meetings in Lisson Grove and Kilburn have been well attended, and good temperance work has been done. There is, however, urgent need of larger help. Communications should be made to Rev. E. A. Midwinter, 35, Blandford-square, W.

Armenian Orphans.—We have received from Mrs. Mary Hickson, hon. sec. of the Women's Armenian Relief Fund, copy of a letter from Major Williams, English Vice-Consul at Van, as to the progress of the relief work. He says:—"I cannot but admire the practical way in which the orphanage is conducted. It is quite a treat, in this wretched country, to see their happy faces, and to know that, while they are being looked after and educated, they are not being cared for in a way that will unfit them for their future life. I consider that the lines on which the Orphanage and the women's industrial work are worked are most excellent, and that the good done is incalculable. I sincerely hope the necessary funds will be obtained to carry on the work."

Letters to the Editor.

"PAPERS ON MISSIONS."

DEAR SIR,—I have recently been reading "The New Acts of the Apostles," by Arthur T. Pierson, D.D. (6s. *Nisbet.*) It is a stirring history of missions. Apostolic succession is a reality. Every new God-sent missionary is an Apostle, "a sent one." The Lord is continually sending them forth, as heralds and witnesses, to preach the Gospel, to make disciples, and to organise churches. Still the prayer reverberates, "Send forth more labourers into the vineyard." Every member of the true Church of Christ is bound to further missions, and so to hasten his coming.

A Spirit-filled missionary is the best gift of God's love to the world. He is the noblest work of God. He is a living testimony to the truth. When he puts foot on a foreign land, he takes possession of it for the Lord. Are not our hearts stirred within us, as we follow the noble pioneers in this greatest work? They respond to the exclamation, "Here am I, send me!" Some may truly say, "I cannot go." Then SEND.

Every one can help. Missionaries need outfits, sustentation in the field; above all, the support of our prayers. What are you doing? The duty is clear—"Preach the Gospel to every creature." Missionaries need Bibles in foreign languages, and good Gospel tracts. There is scope for the rich and the poor to bear a hand. Let us be "up and doing," and diligently inquire, "What more can I do to hasten the coming of our blessed Lord and Saviour Jesus Christ?" CHEYNE BRADY.

Les Anémones, Cannes, France.

EFFECTUAL PRAYER FOR LONDON.

DEAR SIR,—"The beginning of the hourly intercession," in 1727, marked a time of revival among the United Brethren at Herrnhut. The day and night were divided among the seventy volunteers who first responded to the proposal of continuous prayer on behalf of the community, and the custom so begun was long a distinctive observance of this devoted and heroic church.

The contrast between the village of Herrnhut and the City of London need not obscure the common interests and possibilities of spiritual life. The need of revival is deeply felt by many. Conversions are few, and the experience of converts often alarmingly superficial. The prevalent disregard of all authority but that of civil law, the loss of reverence for the Lord's Day and the Lord's Word, the varieties of self-satisfied agnosticism, and the insatiable craving for amusement, together with strong drink, which does the work of war, famine, and pestilence seven days of every week, are too much by far for the spiritual strength which appears in the churches.

But history as well as Scripture reminds us of unused power within the reach of all. We pray much, but for the most part vaguely, separately, and spasmodically. We want prayer for London which shall be definite, united, and constant. There must be thousands who would join in this, and readily carry the burden of such an intercession.

I appeal to you to draw these together, not in place, but in heart, and to make known the time covered by their offers until the whole day and night are provided with intercessors. Each offer might be made for one week, while the renewal of promises for the same or some other half-hour would be earnestly invited. An alarum clock would enable any one to participate at any time of the night, but health and circumstances would necessarily make these watchers few, and in no case would it be well to break the night long at the same hour.

The churches represented should, I think, be named, and perhaps the number of intercessors in each, and remembrance of these churches would be a special feature of the intercession. But the great common object would be the quickening of the people of God in London and the enduement of power for the conversion of sinners.—Yours sincerely,

J. F. B. TINLING.

City-road Congregational Church.

Miss Marie E. Parker has closed a most successful mission at the Wesleyan Church, Youlgrave, and is now labouring at Dove Lea Primitive Methodist Church, near Chesterfield. At both places power has been manifested and numbers led to Christ.

International S.S. Lessons.

February 14.

The Prison Opened.—Acts v. 17 to 32.

Golden Text. Verse 29.

THE teaching of this lesson may be presented in a few of the scenes which the story brings before us.

I. A prison (17, 18), not some deep, dark dungeon cell, but probably a room connected with the Temple, where the Apostles could be well guarded (23) until sentence was passed upon them. It appears that other Apostles besides Peter and John (29) were confined here. For a time the apostolical testimony seems to be silenced. *Why were they here?* Their crime was, preaching the Gospel, healing the sick, winning converts to Jesus of Nazareth. Against this work and against God, who commanded the Apostles to do it, the Sadducees, led by Annas, the high priest (17), opposed themselves. Zealous work for God always meets with opposition in this world. A dead religion that will let the world alone may escape persecution, because it is not worth persecuting. What did the Apostles think of their imprisonment? Of this we may be sure they did not regard it as failure. A path is not wrong because there are difficulties in it. God wins his triumphs through seeming defeats.

II. Liberty (19, 20).—The warders who kept watch could have dealt with any human attempt to secure the release of the prisoners, but the securest prison and the strongest guard can do nothing against angelic ministry. How much our Lord and the early Church owed to the ministry of angels! And how much they do for us, though they are unseen (Heb. i. 14). So the Apostles' imprisonment taught them another lesson as to the power of God. Picture their being led out through the open door into liberty. That is what God *can* do. He does not always take that method of delivering his servants. Contrast the experience of Stephen (vii.), and of James (xii.). Has fidelity to God led you into difficulty? Expect some signal display of his power and grace.

III. The Temple (21).—Here they had been at work when their enemies took them captive. Yet they did not hesitate to enter again into the same place, and continue their work. How did they dare do this? Did not the authorities forbid and threaten them? True, but the angel had *commanded* (20), and the people *needed* to hear "the words of this life." They had to decide, what we have all to decide also, whether we will obey God or man. Truest courage is that which does God's will, whatever consequences are threatened, and such courage the Spirit of God gives to all. It is always right and safe to obey God.

IV. The Sanhedrim (21-32).—First, see the assembly *baffled and humiliated*. They have a full meeting, including "all the senate" (21), for they have important work to do. Picture their sending for the prisoners, and the result (22, 23). "Unlearned and ignorant men" the Apostles were, able to command none of the power and influence of this world; yet the great ecclesiastical court of the Jews was powerless against them. Is it not time the Council should recognise that they are fighting, not against the Apostles, but against God? If they had not been hopelessly hardened they would have yielded. What an awful picture they present of the hardening influence of sin!

Next, see *the Apostles boldly witnessing before them* (27-32). The Golden Text is a part of their address, and contains the justification for their action. It states a principle which even their enemies must admit. Has God spoken to them? The answer is in Peter's words: God raised up Jesus (30); exalted Him with his own right hand (31); gave his Spirit to these men as witnesses (32). Opposition had done its worst in putting Jesus to death (30); but it had not stopped the work of witnessing for Jesus. A picture in front of Wickliffe's Bible represents Christianity as a fire burning and spreading rapidly. Many are seeking to put out the fire. Satan is there with horns and tail. The Pope is there with his red-coated cardinals. Infidelity is there. At length all resolve to unite in blowing out the fire. And there they are, "with swollen cheeks and extended lips, blowing with all their might, but instead of putting out the fire they are increasing it. The fire is inextinguishable."

Corruption in Canada.—Investigations into the Dominion elections held last June in Manitoba show that there were gross irregularities during the contest. Six deputy returning officers have been committed for trial for abuse of trust. It is alleged that an organised system of stuffing the ballot-boxes prevailed, cardsharpers being employed to substitute one kind of ballot paper for another. Bribery sufficient to void an election is admitted at Winnipeg.

Anchors for Every Vessel.

LIFE is a voyage from the scenes of Time to the shores of Eternity and its varied experiences are as changeable and restless as the ocean; and what the anchor is to the ship, so is *hope* to the soul, its salvation, support, and security. The anchor to the ship is an unseen friend fixed on the ground, fastened to the cable, in order to stay the vessel in the time of storm. So a good hope through grace to every believer is a friend, a stay, a power, and a joy. "Which hope we have as an anchor for the soul, both sure and steadfast" (Heb. vi. 19).

1. *The anchor saves the ship in times* of danger: *Salvation* (Heb. vi. 18).
   So does hope save our soul.
2. *The anchor steadies the ship in times* of storm: *Steadfastness* (Heb. vi. 19; Rom. v. 4).
   So does hope steady our hearts.
3. *The anchor sustains the ship in times* of trouble: *Strength* (Acts xxvii. 29; 1 Peter i. 3, 21).
   So does hope sustain our lives.
4. *The anchor stays the ship in times* of difficulty: *Stability* (1 Thess. i. 3; Heb. vi. 11; iii. 14).
   So does hope stay our peace.
5. *The anchor secures the ship in times* of fear: *Security* (1 John iii. 3; Rom. viii. 24; Col. i. 3).
   So does hope secure our minds.

Hope is the twin sister of Faith (1 Cor. xiii. 13), the pilgrim's staff (Heb. xi. 13, 14), the anchor of the soul (Heb. vi. 19), the key to open Doubting Castle (Heb. x. 23), the Christian's helmet (1 Thess. v. 8), the Christian's anticipation (1 John iii. 2, 3), and the great holdfast of life (1 Pet. i. 13).

"Hope (says Thomas Watson) is an active grace; it is called a living hope. It is like the spring in the watch, it sets all the wheels of the soul in motion; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and a true hope of glory makes a Christian vigorous and earnest in seeking glory; this is a spiritual touchstone by which to try our Christian life."

A dying sailor was near his end. The death-sweat stood upon his brow, and a friend said, "Well, how is it with you now?" The dying man, with a smile, made answer, "The anchor holds—the anchor holds." God grant that every one of us may be able to say this when our last moments come. May we catch the light of the guiding star of hope which will lead us to eternal day.

We are out on the ocean sailing,
Homeward bound we sweetly glide;
We are out on the ocean sailing,
To a home beyond the tide.
All the storms will soon be over,
Then we'll anchor in the harbour;
We are out on the ocean sailing,
To a home beyond the tide.

Winchester. C. Edwards.

Mr. W. R. Lane in the City.

Mr. Lane has inaugurated his year's evangelistic engagements in connection with the Y.M.C.A. by a mission to young men in the City. This has proved one of the most fruitful seasons ever experienced at Aldersgate-street. The first meeting, being held on Sunday afternoon, when the City is comparatively deserted, was small, but very interesting in its character. The real work, however, began on the Monday evening (January 11), when Sir George Williams (though himself absent in Devonshire) invited the young men of the City to a social tea. About 500 of the right stamp responded, and after an earnest address by Mr. Lane quite a number sought further help. On the first occasion twenty made public profession of a desire to accept Christ. Thus happily commenced, the meetings during the week—although not widely advertised—were well attended and full of power. Some forty-five added their names to those already registered as having decided to follow Christ.

The mission closed with a deeply interesting and impressive meeting on Friday evening, when the evangelist gave an account of his conversion while serving in the Coldstream Guards, and of the soul-struggles through which he passed ere he found peace in believing. Many were deeply impressed, and it is expected that further fruit will be found from this gathering. It is exceedingly interesting to find that of the sixty-four who professed Christ, as a result of the mission, thirty-five are young men in the large business houses—just the class specially sought after. It is felt that there is much cause for praise in the blessing granted on this City mission.

An eight days' mission conducted by Mr. Lane, at the Y.M.C.A. Whitehaven, was brought to a close on January 31. The meetings, which at first were not very large, owing to adverse circumstances, gradually laid hold upon the people, until during the last few days the Hall was filled to overflowing. The Lord indeed spoke through his servant, and we feel that the effect of the earnest prayerful words will live on in the hearts and consciences of his hearers. On Sunday afternoon the attention of from three to four hundred men was riveted during an hour's straight talk, which cannot fail to produce lasting results, given as it so evidently was under the guidance of the Holy Spirit.

Major Cole in Nebraska.

A most remarkable series of united evangelistic meetings has been held by Major Cole in Hastings, Nebraska. Commencing on November 6, these were continued to middle of January, so great was the interest awakened.

A local editor says: "With a perseverance before unknown in this city, with a large corps of earnest workers, with the pastors of seven churches united in the most perfect harmony and hearty co-operation, Major Cole has continued the siege, using every method, reaching every class, until the whole population of Hastings has been brought face to face with the greatest of all questions, 'Will you accept the Lord Jesus Christ as a personal Saviour?' There have been awful battles over the question. One man confessed in the meeting that when conviction came upon him, he went to the gambling-table, the saloon, and the theatre to drown his convictions. Then he sought rest in sleep. No rest was to be found. In the night, he went and aroused a minister to lead him into light and rest in accepting Christ. He did so, and all things became new to him. One man confessed that he had not slept any the night before, but still struggled against his convictions until in one awful struggle, he said, 'Well, I'll do it, if it kills me.' And the One who calmed the storm on the Sea of Galilee, stilled the tempest in his soul and 'there was a great calm.'

"The work has been characterised by persevering importunate prayer on the one hand and deep conviction of sin on the other. It has ploughed right through all grades of society, all the professions and avocations. The homeless unemployed, friendless wanderer has found a home and friend in Christ. Some of our most prominent lawyers now have an Advocate on high. Some of our leading physicians have taken the prescription of the Great Physician. Some of our leading merchants are now doing business for Christ. Some of our society belles are now giving a clear ringing testimony to new delights in a personal Saviour. The richest, deepest testimony of spiritual blessing received has come from the ministers who have been so constantly and closely associated with Major Cole in this work.

"There has been the greatest freedom, many things have been done spontaneously, unconscious of the fact that anything so very unusual was happening. Meetings have been held at all the churches and many other places, such as barber shops, blacksmith shops, business offices, street corners, hotels, in G. A. R. Hall every Sunday, anywhere, everywhere, as of old in Palestine, where souls might be reached and saved. Through all the variety of time, place and surrounding conditions, the one increasing purpose ran of saving souls."

University Notes.

(BY OUR OWN CORRESPONDENT.)

CAMBRIDGE.

On Friday last, in the Henry Martyn Hall, Rev. J. Hudson Taylor delivered an address on the work of the China Inland Mission. Mr. Hudson Taylor intimated that his son and daughter-in-law were recently very near the glory of martyrdom. In the course of riots at a place which he did not name they were only removed by a few minutes from death. A mandarin, however, opportunely interposed and saved them at imminent peril to his own life. Details of this incident will not be published until lapse of time has removed the danger of revenge upon the mandarin who so heroically overruled the opposition of his adherents, and saved the lives of the missionaries.

Professor Cheetham preached the University sermon on Sunday 31st. As Hulsean lecturer, he drew a beautiful and instructive parallel between the pagan "mysteries" and the mysteries of the Christian religion, showing the points of contrast and resemblance.

The C.I.C.C.U. addresses on Sunday were by Dr. Butler, Master of Trinity College, in the afternoon, and by Professor MacAlister in the evening. The C.U.C.G. sermon, at 8.30 p.m., was preached by Rev. G. A. Lefroy, of the Cambridge Delhi Mission.

Abyssinia.—Mr. J. M. Flad writes from Kornthal to the *Jewish Missionary Intelligencer* that the Swedish missionaries at Harrar have been compelled to leave Abyssinia. This augurs badly for the chances of sending European missionaries to Western Abyssinia for some time to come.

The Y.M.C.A.

By permission of the Government, a Y.M.C.A. has been organised in Tabor, Bohemia.

The Bishop of Newcastle has consented to address the Sunday afternoon Bible-class of the Newcastle Association on March 21.

A special mission to young men, one of a series organised in the north-eastern district, was held at West Hartlepool from January 25 to 29 by Messrs. C. T. Dymond and W. M. Hudson.

Lord Kinnaird attended a meeting of the Worthing Association on the 29th ult. in the Literary Institute, to celebrate the entrance by the Association into new premises in Liverpool-terrace.

The Putney Association has entered new premises at 100, High-street. On Wednesday evening Sir W. H. White presided over a meeting held to mark the event, and addresses were given by Messrs. F. Howe and George H. Lee.

Col. Wroughton, president of the Bedford Association, held a reception at the Institute on the 28th ult., when Mr. W. Hind Smith delivered an address. The Association is contemplating a removal into larger premises better adapted to its work.

A social reception of the members and friends of the New Cross and Brockley Y.M.C.A. was held on Monday evening by Major Davidson in the schoolroom of St. James's, Hatcham. The vicar, Rev. E. J. Kennedy, gave an address.

A very successful gathering of members was held in connection with the Burton-on-Trent Association on January 19. The occasion was taken advantage of to formally open the library which has been inaugurated, when over 130 books were presented by the members.

Rev. F. B. Meyer visited Trowbridge on the 20th ult., gave a Bible reading in the afternoon, and preached to a large congregation at the Tabernacle in the evening, on behalf of the local Association. At the latter, a large number of young men occupied the front seats of the galleries.

Mr. D. A. Black gave the first of a series of addresses in the Sunderland Y.M.C.A. on Saturday week, and continued them on Sunday in the same building. His eloquence and enthusiasm drew crowded attendances at each of the meetings. On Monday night he spoke on "Social Purity" to a large audience.

The annual meeting of the Morpeth Association was held on Thursday week. The chair was occupied by Mr. Cuthbert Bainbridge, Espley Hall. Mr. Wilkinson said the Association had attained its majority that night, for it was on the 14th of January, twenty-one years ago, that at a meeting in the "British Workman" the Association had been formed. It was gratifying to find that five of the original members were present that night to help to celebrate the coming of age of the Association. Rev. W. S. H. Wylie, Newcastle, delivered an address to young men.

The annual meeting of the Manchester Association took place on the 26th ult. in the large hall in Peter-street, which was well filled for the occasion. The proceedings commenced with a reception by the president, Mr. W. J. Crossley, and Mrs. Crossley, and with various interesting exhibitions in side rooms of the building. Mr. Crossley presided over the public gathering, and addresses were delivered by the Bishops of Manchester and Ballarat, Messrs. D. A. Black and R. D. Thomas. An abstract report, presented by Mr. W. H. Newett, showed that during 1896 589 new members and associates had been admitted; 846 entries were made for forty evening commercial classes; 514 Bible-classes and other religious meetings were held; 7,395 volumes were issued from the circulating library; employment was found for eighty-seven young men; eighty-nine commercial men were assisted by relief; and introductory letters in connection with the Young Men's Emigration Advice Society were given to forty-five young men going abroad.

The Lessouto Mission.—Not long ago the chief Lerotholi, in this mission, expressed the wish that his tribe should possess another industrial school, the one which our mission founded at Leloaleng being too far from the centre of the country to supply all needs. It was impossible for our Society to establish this new school; and the time had come when the progress of the tribe and its growing appreciation of the benefits of civilisation demanded that it should make sacrifices which would not have been asked of it formerly. The chief Lerotholi understood this. He levied a tax on the whole country. In the middle of last June its produce amounted to 75,000 francs. After this he sought advice both from the administration and the missionaries, and asked their interest in his enterprise. The final result, in which we greatly rejoice, was that the direction of the school was offered to our Society without any share in the expense.—*Journal des Missions Evangéliques.*

The Y.W.C.A.

REV. G. LOWE delivered the annual address to the members of the Frenchie branch, N.B.

The annual social of the Dingwall Institute was held on the 14th inst. The reports read were very encouraging.

About forty blind poor were entertained at tea recently by the members of the Bilston branch, which was followed by a public meeting, presided over by Mr. J. W. Sankey.

At the annual meeting of the Sunday afternoon Bible-class of the Whitehaven branch, Dr. Jackson presided, and Mrs. Bragg read the report. About five years ago a foreign mission fund was started, which has sent yearly several pounds towards foreign mission work. A Bible woman is maintained in India, as well as work in connection with the lepers. Miss Entrican gave an address.

At the annual meeting of the New York Y.W.C.A. it was stated that the Margaret Louisa Home has furnished over 6000 women with board and rooms at reasonable rates. Out of 3212 applications for employment, positions had been found for 1728 applicants. The number of books in the library is 25,000. There had been 4561 students in the classes and 1435 in the Bible class. Altogether the work seems to be in a very satisfactory condition.

The annual meeting of the Adelaide Y.W.C.A. was held on November 20th. Mr. C. H. Goode presided. The report showed that the meetings during the year had been well attended. A missionary library is in process of formation. Eight of the members have gone out to the foreign field. Various social and interesting meetings have been held. The report of the Flower Mission at the Adelaide Hospital was also read. Lady Buxton is patroness and Lady Colton president.

The report of the Loving Service League for 1897 is an encouraging one. Continued interest is shown by the members in the Zenana Bible and Medical missionary work in India, especially in the work at Jaunpur. The members of this Association are the only European missionaries in Jaunpur, and they are proved to be competent to deal with all the varied needs of the work. The Central Nurses' Union and the Nurses' Union at Norwich have both joined the League. A dispensary is much needed at Jaunpur. The Dorchester branch of the Y.W.C.A. takes a large share in supporting Miss Owston, who is about to undertake evangelistic work in the Patna Hospital. Miss Ballard is Hon. Secretary.

The report of the Foreign Mission Department for London, states that the number of members now in the foreign field is sixty-four, not including those who have gone out from the Central Institute, or candidates now in training; twenty-three Y.W.C.A. branches have missionary prayer meetings; and sixteen missionary secretaries met together in May last for an informal conference. The report expressed regret at the absence of Missionary Bible study among the members. All the leading Evangelical societies are helped, and a number of smaller ones, such as the Garenganze Mission, the Moravian Missions in Labrador, the Missions to Lepers, the Jewish Girls' School in Jerusalem, etc. A few branches still show lack of interest in missionary work, and it is earnestly hoped that the cause of the heathen will be laid to heart more during the coming year. It is proposed, in order to deepen this interest, to hold a strong Central Missionary Conference as soon as possible. The Hon. Secs. are Mrs. Percy Grubb and Miss Ellen Legg.

Requests for Prayer.—For special services to be conducted by Mr. F. L. Smith in Macrory Memorial Presbyterian Church, Belfast, from Jan. 31 till Feb. 12.—For meetings being held in co. Clare, Ireland.—For God's gracious blessing upon Mr. Henry Lakin's visit to St. Matthew's, Birmingham, Jan. 30—Feb. 12.—For a blessing on a mission at Monmouth, conducted by Rev. R. Balgarnie, Feb. 20 to 27.

Christian Evidence Literature.—Mr. H. L. Hastings, of Boston, U.S.A., is well known on both sides of the Atlantic as a writer in defence of Christianity. Of his pamphlet, "Will the Old Book Stand?" nearly three million copies have been circulated in fifteen or twenty different languages. It is the initial issue of the "Anti-Infidel Library," a series of which contains some fifty publications. These works are brief, popular in style, full of facts, illustrations, and telling points, and especially adapted for circulation among the common people. For the instruction of the masses in the evidences of Christianity, the "Anti-Infidel Library" deserves a wide circulation. A shilling in stamps to *Marshall Brothers*, 5A, *Paternoster-row*, *London*, *E.C.*, will secure a quantity of these tracts, which would confirm the faith of the wavering, stop the mouths of the scoffing, and convince some honest sceptics of the error of their ways.

Scottish Notes.

A GENERAL evangelistic mission is in progress this week in fifty Free Churches in Edinburgh.

The death of Bailie James Paton, of Glasgow, has deprived that community of an active temperance, Sunday-school, and Y.M.C.A. worker.

Aberdeen temperance reformers recently met in conference and declared that nothing short of the total abolition of the drink traffic would meet the needs of the case.

At a conference last week in the Christian Institute, Glasgow, a Vigilance Association was formed for furthering the better administration of the licensing laws and the abolition of places of resort that are inimical to the moral well-being of the community.

The two Scottish societies for furthering the distribution of Christian literature in India and China held their annual meetings in Edinburgh last week. Encouraging testimony was given by speakers of the good work done by both organisations, and of the great need for their operations.

Efforts are being made by the Dumbarton Social Union to give a trial to the Bishop of Chester's licensing plan, and they are negotiating for a site whereon to build premises. A motion emphatically protesting against the plan has been passed by the local branch of the British Women's Temperance Association.

The Free Church Presbytery of Glasgow met in private last week to discuss the prospects of union with the United Presbyterian Church. There was a large attendance, and the proceedings lasted over two hours. It was stated that the discussion in the Presbytery was characterised by great harmony and unanimity, and that a general opinion seemed to prevail that there should be little difficulty in overcoming the apparent obstacles in the way of the union.

The Free Presbytery of Hamilton, at a recent meeting, had read to them extracts of letters from Mrs. Torrance (daughter of Rev. Mr. Gilchrist, Shotts), who, with her husband, is a missionary in Poona, India. The letters described the dreadful sufferings of children near Jubbulpore, who were given one meal a day by the Government. In some cases people were eating their children. Amongst these children, one lady missionary was constantly labouring, and was distributing them in batches amongst the missionaries to be cared for. She appealed for special help on behalf of the children. The Presbytery, after hearing a letter from Dr. Lindsay on the subject, resolved to send its special famine offerings to Poona, it being remitted to the Presbyterial foreign mission committee to draw up an appeal to the congregations on the subject.

The annual meeting of the Glasgow Seamen's Friend Society was held last week. The report of the year's work showed that the society had gradually developed with the shipping trade of the port of Glasgow, till now it had at active work seven paid missionaries and agents, assisted by about 140 voluntary workers. A special feature of the work of the society is the effort to keep in touch with the wives and families of sailors. The recreation, reading, and writing rooms on both sides of the river are extensively used by seamen while in port, and in 1896 over 210,000 visits were made to them. During the year 2683 libraries, bags, and parcels of good reading were put on board outward bound ships. A further feature of the society is the ladies' auxiliary, who specially looked after the widows and families of deceased seamen, and at present over 200 widows were receiving help.

Irish Notes.

THE first regular meeting of the newly-established Dublin Ministers' Union was held last week, under the presidency of Rev. Dr. McMullen.

The Presbyterian Sunday School Society for Ireland has forwarded a special prize to a girl who has attended Sabbath School for twelve years without missing a single day.

The Central Presbyterian Association, Belfast, is doing capital work, and has since October last largely increased in membership. An attractive programme has been issued for the coming session.

Glossop.—The Gospel Union Mission Hall reports good among working men and women as well as the girls employed in the mills. Many cases are given showing how the Gospel has won its way among the rough and sinful. The superintendent is Rev. R. Howton.

The Birmingham Gospel Temperance Mission gives a good record of work for last year in local and tent missions. Factory girls and ballet girls' socials, police-court mission work, and varied efforts to reach and rescue the victims of intemperance and vice. Information as to this good work may be had of Mr. F. H. Butler, Temperance Institute, Birmingham.

Obituary.

REV. T. B. BURROWS, WORCESTER.

This devoted servant of Christ, who for more than forty years has rendered—under Rev. W. H. Havergal (the father of Frances Ridley Havergal) and a succession of godly vicars—invaluable service in Worcester, has passed away, ripe in years and mourned by many. Rev. Charles Bullock, in *The News*, pays a warm tribute to his departed friend and co-worker.

REV. A. E. WHERRETT.

Yet another young missionary has laid down his life on the Congo for the evangelisation of Central Africa. A telegram has been received reporting the death of Rev. A. E. Wherrett, but the communication simply gives the information that the death resulted from fever. Mr. Wherrett only went out to the Congo in June last, and was associated with Mr. White at the new station, Yakusu, on the Upper Congo. Bristol College was deceased's *Alma Mater*, and he had also received ministerial training at Dr. Guinness's East London Training Institute.

MRS. MASSINGBERD.

The British Women's Temperance Association has suffered a very serious loss through the death of Mrs. Massingberd, of Cunby. While deeply interested in all phases of temperance work, Mrs. Massingberd was specially interested in the B.W.T.A., having been for some years a member of the National Executive, and also of the sub-committee, charged with all the detail work at the London headquarters. She also took an active interest in the Industrial Farm Home Colony at Duxhurst, of which she was treasurer so long as her health permitted. One of the Duxhurst cottages was her gift, and is named after her.

REV. BENJAMIN BROWNE.

This faithful minister of Christ passed, after a short illness, to his rest, at the residence of his son, Rev. W. Arthur Browne, in Accrington, on Thursday week. The son of the late Rev. J. Rockwood Browne, he grew up amidst associations which caused him to become deeply interested in the works of the Wesleyan Methodist Church—an interest which became the more intense as life advanced. Entering the ministry in the year 1850, he laboured for many years in the county of Cornwall, where the spiritual results of his work were remarkably apparent revivals breaking out and spreading throughout the whole circuit. Ever on the alert to help others, his delight was to guide the studies and aid the mental development of younger men. Many who are to-day in the ranks of the ministry have testified to the benefit they received from his kindly counsel and judicious advice. During his last illness there were abundant tokens that the Gospel he delighted to proclaim, and to preach so faithfully, was his own consolation. Towards the end he said to those who were watching with him, "Peace, perfect peace."

MISS CATCHPOOL, NAROWAL, PUNJAB.

A telegram from Rev. R. Clark, dated Amritsar, January 16, told that this faithful missionary had succumbed to an attack of small-pox. The news came with startling suddenness to her friends. Her last letters were full of bright details of the Christmas festivities. Miss Catchpool has from the first been engaged in the Punjab Village Mission. In 1881 she joined Miss Clay, who had occupied the first station at Jandiala in the beginning of the year. During Miss Clay's absence in England, she took charge of the Mission, making Ajnala, which was occupied in 1883, her headquarters. In 1885 she began work at Narowal, with which her name will always be specially identified. Her work has ever been marked by singularly unselfish devotion. Since her return to India from her second furlough, she has manifested an increasing desire to come nearer in manner of life and sympathy to those among whom she laboured. She has only recently been at Agra, helping in a mission conducted by Rev. Ihsan Ullah, the native pastor at Narowal. It did seem as if the Master was preparing her for yet more fruitful service here below, but He had better things in store for her, even promotion to the service in his immediate presence. Meantime, sympathy is with the bereaved relatives at home, and her sorrowing fellow-labourers and the native Christians at Narowal.

CLERICAL SECRETARY of the C.E.Z.M.S.

GEN. SIR ROBERT PHAYRE, K.C.B.

Many will mourn the departure of this faithful witness for Christ, who passed to his rest, at his residence, St. George's-square, S.W., on Thursday last, at the ripe age of seventy-seven. He entered the Indian army fifty-eight years ago, and rendered distinguished service in many campaigns. In 1889 we gave his portrait with a sketch of his career. Brought up in a Christian home, he was in youth a professing Christian, but the turning point in his life came when lying seriously wounded, after the celebrated battle of Meanee. Two years soul-struggles followed his recovery, but eventually through reading "McCheyne's Memoirs" he was led into peace and newness of life. Subsequently in all his responsible posts he bore bright and fearless testimony to Christ. After forty-eight years' active service in India, Abyssinia, and Afghanistan, he retired in 1886, covered with honours. These, however, he esteemed but light things, giving himself, after coming home, to earnest service as an evangelist and personal worker in many directions. Of late his special testimony has been on behalf of the simplicity of the Gospel, the veracity of Scripture, while his voice has frequently been heard protesting against the allied evils of Rationalism and Ritualism. The truth of the Lord's coming was also deeply laid on his heart, and occupied a prominent place in his public teaching. He was ever ready to help what seemed to him a real evangelistic institution, and hence he will be sorely missed by many of the workers of the day.

Personalia.

Principal Miller, of the Madras College, has undergone an operation for abscess on the liver. Though his strength is maintained his condition is still critical.

Mr. John Wanamaker announces that he will build a church to testify his thanks to Providence for saving his store from total destruction during the recent great fire in Philadelphia.

Dr. T. L. Cuyler writes: "I have just come from a grand evangelistic service in my old church conducted by Dr. Chapman. I saw my neighbour, Mr. Sankey, to-day, he is well and busy as ever."

The Lady Mayoress of Manchester has a deep interest in mission work, and was for some time honorary missionary in China. Though happy in her present position she prefers the life of a missionary.

Mr. J. Louis Fenn, one of the staff of lecturers of the National Temperance League, is making arrangements for an extensive van and tent work during the coming summer in the interests of the temperance cause.

Mr. D. C. Joseph, of the Evangelical and Medical Mission to Israel, is now on his way to this country to plead the cause of the work among the poor Jews in Palestine. He may be addressed, care of Mr. F. Newth, Sutton, Surrey.

Rev. Charles Ray Palmer, D.D., of New Haven, Connecticut, U.S.A., who sailed from New York on the 19th ult. for this country, is to take charge of the Congregational Church, Allen-street, Kensington, in the absence of Rev. C. Silvester Horne, during the months of February and March.

Dr. Eliot Curwen, of the L.M.S., Peking, was in October last laid aside by an attack of malarial fever, and in consequence of a recurrence of the fever with rheumatic complications, after a short interval of imperfect convalescence, he has been compelled to return home for a period of rest.

Dr. Pentecost has finally decided to accept the call to Yonkers. The resolution of the London Presbytery was communicated to Yonkers, but they held that it was extra-Presbyterial, and refused to recognise it. Accordingly, Dr. Pentecost has definitely resolved to return to America. The congregation to which he is going is smaller and the salary lower than at Marylebone.

Count Tolstoi.—Some weeks ago it was the intention of the Ober Procuror of the Most Holy Synod to obtain a judgment of the Orthodox Church against Count Leo Tolstoi. This project has been thwarted by the Czar, who refuses to allow the Tolstoi to be harassed in any way. His Majesty has, however, given his assent to the proposal that pamphlets on religious subjects which are calculated to lessen respect for the teachings of the Orthodox Church be withdrawn from circulation.

Mr. Colin Young, widely known for his interest in evangelical work, and specially in connection with efforts to disseminate the Gospel among the Jews in the East-end, has been for nearly a fortnight lying seriously unwell at the Wild Olive Graft Mission House, 4, Vine-street, Minories. During the last week his condition has often occasioned grave anxiety. He is still in a state of great weakness. Prayer is asked for him. Mr. Young is in his seventy-third year.

Dr. H. L. Mackenzie.—The much-loved and highly-respected senior missionary of the Church of England, Moderator-elect of the coming synod, has had to suffer the loss of his wife, who died on the 9th of January. Mrs. Mackenzie was a splendid missionary's wife, a self-forgetful friend, a gentle and lovable and devout spirit. It was the great trial of Mr. Mackenzie's last term of service in China that Mrs. Mackenzie had to remain at home to care for their children. It will sadly cloud the year of his moderatorship, that between his nomination and his period of office she has been taken from him.

The late Mr. Gordon Oswald.—Dr. Albert W. Clark writes from Prague, Smichov:—"Your paper has mentioned the loss that France and Italy have sustained in the death of this faithful servant of God. But Austria, too, has great cause to remember with deep gratitude the long-continued kindness, the wise counsel, and the liberal gifts of this Christian gentleman. For many years he sustained an evangelist in this difficult field, and in the last years two evangelists and a deaconess. For many months it was a special pleasure to aid Mr. Gordon Oswald in corresponding with workers whose language he did not fully understand. We never met, but through his letters I learned to respect greatly his fervent piety and complete trust in our Divine Saviour."

Mr. and Mrs. Innes-Wright, Nepal, finding it advisable to return to Scotland for two months, previous to settling down on the frontier of Nepal, will be glad to address meetings in Scotland and England where the opportunity will be given them of telling of the needs of Nepal, and of their experiences among the Nepalis. They will also be able to show various Nepalese and Tibetan articles. As their object is to return to India in time to start work at Sukia before "the rains" begin in June, their stay at home must be a short one, and it is hoped that those desiring to arrange for meetings will communicate with them as soon as possible. Letters sent to care of Mr. W. B. Sloan, China Inland Mission, Newington Green, Mildmay, N., will reach them on their arrival in London about March 1.

Portsmouth and Gosport Mission.

The Lord has been giving much blessing in Seamen's Mission, and there is a wide field for labour. On Wednesday, last week, a tea for watermen and fishermen was given in the Bethel, Gosport. Scarcely one of those who attended is ever found in a place of worship. After tea the Gospel was spoken and sung, and a solemn time was spent with the men, many of them seeming to be deeply touched; they stayed on long after the service. Indeed, it seemed difficult to get them to move, and we gladly stayed on till late with them. At the close each man had a comforter, a pair of cuffs, and a bag of books, which were much appreciated by them at this cold season.

Will friends pray for the work amongst the men, that many of them may be won for the Master? One man for whom there has been much prayer for a long time was converted a fortnight ago, and gives abundant evidence of its being a real work of grace. Praise God with us for this one.

The reading-room is open every night, through which we get more individual dealing with them. Many of the younger men too come to the room, who are anxious to improve in reading, writing, etc. To these we give all the attention possible, always with the one end in view, to enlist volunteers for our King's army.

S. A. Cook.

47, *Stoke-road, Gosport.*

"Themselves being Witnesses."

Dr. Harford Battersby concludes in *Niger and Yoruba Notes* an interesting article on "Hausa Literature." Some of the moral sentiments and sayings quoted from Hausa poems, and current in this Central African country, afford remarkable evidence of being derived from Scripture sources, doubtless through the Koran:

"Whoever chooses this world rejects the choice of the next: he seizes one cowrie but loses two thousand cowries." This is a striking statement, but of course the attainment of the next world is made to depend upon merit, for the writer says:—

"Whatever you have given away here you will meet with in the next world: you will obtain riches which will be free from the attacks of mice, much more of ants."

"Make much preparation: leave alone the things that belong to this world, which is to come to an end."

"Give up delaying and saying, 'It will do when you are old:' death will come before you are old."

The idea of repentance, given in one of the poems, is distinctly forcible:—

"My friend, repent truly and leave off falsehood, leave off deceit, leave off drinking gia and bam and buza. Repent to God, leave off repenting like a wild cat: it repents with the fowl in its mouth, it puts it not down."

An important case under the tied house system was heard at Westminster, when a nominal fine was inflicted upon a beer-house manager for selling beer without a licence, the licence being held by a brewery company.

AMONG THE CHURCHES.

Church of England.

The Bishop of Bombay is about to resign his see.

The Bishop of Worcester has become president of the Birmingham Y.M.C.A. this year.

The Gordon memorial sermon was preached on Sunday afternoon at Westminster Abbey by Canon Eyton.

Canon Bardsley, vicar of Huddersfield, acting under medical orders, has left home for the coast of the Mediterranean for a couple of months.

The friends of the C.M.S. will be glad to know the Lay Workers' Union of Birmingham, for some years extinct, is being vigorously resuscitated.

Over £50 has already been subscribed towards a second Church Army Mission and Colportage Van for the diocese of Down, Connor, and Dromore.

The farewell services at St. Mary Abbott's, Kensington, in connection with the departure of Hon. and Rev. E. Carr Glyn, were marked by considerable interest.

Dr. Wace having resigned the office of preacher to the Society of Lincoln's Inn, the Benchers have appointed a number of preachers to officiate at Lincoln's Inn Chapel up to Easter. The Bishop of London will preach at the morning service on Sunday, March 21, and Rev. Dr. Wace will continue his course of Warburton Lectures on February 7, March 7, and April 4 respectively.

Seven or eight hundred men are accustomed to meet on Sunday afternoon at St. Peter's, Dartmouth Park-hill, N., for religious service. They have also reading-rooms, sick benefit funds, and other agencies of an educational and social character, most of which are due to the energy of Rev. J. E. W. Ditchfield, one of the curates, who is now in Egypt trying to recruit his health. Preachers of note address these assemblies, the Head Master of Harrow accepting the duty on Sunday week.

The South American Missionary Society is about to send out with Mr. W. B. Grubb (who has been some time in England on furlough), two new missionaries, Messrs. S. Hawtrey and W. Mark, to mission work in Paraguay. At a valedictory meeting, held in the committee-room of the Society, Mr. Henry Morris presided, and described the work as having vastly extended in recent years. Mr. Grubb gave interesting particulars of his sphere of labour, and pointed out the great need there is for more workers. The valedictory address was given by Rev. W. Martin.

Congregational.

Mr. Herbert J. Hayward has been ordained to the pastorate at Purley.

Rev. Richard Parry, of Llandudno, has attained his ninety-fourth year.

The Church at West Kensington is prospering, 222 members are now reported.

Rev. E. E. Cleal has been recognised as pastor of Bethany Church, South Hackney.

A new church is to be formed at Tunbridge Wells, of which Rev. J. Mountain has accepted the pastorate.

Rev. J. Barton Dadd has resumed his ministry at Dunmow after recovering from a long and serious illness.

Rev. Wardlaw Thompson and Mr. H. Crossfield have sailed for the South Sea Islands, Madagascar, and New Guinea.

The Manual of Baxter Church, Kidderminster, shows that sixty members have been added during the year, the total standing at 517. The Sunday scholars number 867.

Great George-street Church, Liverpool, has raised during the past year £1950 for all purposes. The membership has grown from 467 to 482. The Pleasant Sunday Afternoon has 1500 names on the roll.

East Parade Church, Leeds (Rev. C. Lemoine), reports that there are now 424 members on the roll, 100 having been added during the present ministry. Mr. Lemoine is completing the third year of his pastorate.

Rev. George Bailey sailed in the *Para* on Wednesday for Jamaica, having undertaken the pastorate of the churches in Ridgemount district; also Rev. Herbert C. Baker, who becomes minister of the Brixton Hill group of churches.

A step towards the federation of the churches for mission enterprise was taken when workers of various denominations rallied to the aid of Sidney-street Congregational Church, Bethnal Green, by forming a committee to aid the deacons in their difficult enterprise. Pastor Archibald G. Brown was the first to give the helping hand, and he was followed by others representing the Presbyterians, the Wesleyans, and the Congregationalists. A most enthusiastic inaugural meeting was held on Monday, Jan. 25, presided over by Mr. F. Horner.

Calls.—Rev. W. R. Edwards, of Brynmawr, to Granville, New York State (accepted); Rev. R. D. Jones, of Bootle, to Llanhaiadr.

Resignations.—Rev. John Clarke, of Westbury; Rev. W. R. Hough, of Yuysgan, Cardiff; Rev. A. T. Hill, of Melrose.

Baptist.

The Tabernacle, Southport, reports a membership of 308.

Lord-street Early Morning School, Coventry, reports eighty-six members.

Broad-street Church, Nottingham, reports 261 members, besides members at the branch church in Daybrook.

On Thursday, January 21, Rev. F. J. Feltham was welcomed as pastor at Wellington-street, Stockton-on-Tees.

Pastor A. G. Brown, who is staying at Mentone, has preached in the Scotch Church, being heard with much profit.

Baxter-gate Church, Loughborough, reports 481 members. In the Sunday-school are 791 scholars, with seventy-three teachers.

East-hill Church, Wandsworth, reports 563 members. In the Sunday-school there are 460 scholars, with thirty-eight teachers.

A new church has been built in the centre of Malvern, where Rev. William Povey is doing a good work, midst surrounding difficulties.

A memorial-hall and Sunday-school have been erected at Sittingbourne, at a cost of £1500, the gift of an anonymous "Friend of the Children."

Rev. J. Clark, first pastor of Bunyan Tabernacle, Norbiton, Kingston-on-Thames, conducted a farewell service there prior to his departure for a pastorate at Auckland, New Zealand.

The Sunday evening services at Central-hill, Norwood, have been discontinued. Rev. S. A. Tipple, whose ministrations have extended over forty years there, finds himself unequal to the task of a double attendance on Sundays, and the providing of supplies for the evening services has not proved successful.

At the first anniversary of Callow Land Chapel, Watford, Rev. C. Williams preached. At the public meeting, Rev. James Stuart, of Beechen-grove Church, with which the chapel is connected, announced that the debt upon the new building had been entirely cleared. Mr. Horlick, of Bristol College, has undertaken the charge for twelve months.

On Wednesday, Jan. 27, the anniversary of the Bromley-road Chapel was celebrated. A service was conducted in the afternoon by Rev. Thos. Spurgeon, assisted by his brother, Rev. C. Spurgeon. At a public tea, presided over by the pastor (J. W. Davies), addresses were delivered by Revs. G. Critchley, B.A., A. Hancock, and Isaac Levinsohn. In the evening Rev. C. B. Sawday preached.

At a meeting held recently in South Woodford, at which Revs. T. J. Hazzard, G. Cook, and G. T. Bailey, of the East London Baptist Ministers' Fraternal, were present, a Baptist Church was formed. The services are being held, for the time being, in a building in Primrose-road, close to George Lane Station. The new church commences with a membership of forty-five and nine candidates.

The Baptist Missionary Society has issued its programme for the annual meetings. On Sunday, April 25, the annual sermons will be be preached in the various chapels in the metropolis. Mr. John Town, of Leeds, will preside over the members' meeting on Tuesday morning, the 27th; in the evening there will be the missionary *soirée* in Cannon-street Hotel, with Sir Charles Elliott, K.C.S.I., late Lieutenant-Governor of Bengal, as chairman, and Revs. James Baillie, J. P. Bruce (China), and J. H. Weeks (Congo) as speakers. Dr. Fairbairn, of Mansfield College, Oxford, has consented to preach the annual sermon, in Bloomsbury Chapel, on Wednesday, 28th, at noon. At the annual public meeting in Exeter Hall, on the evening of the 29th, the chairman will be Mr. R. W. Perks, M.P.; speches will be given by Revs. W. J. Dawson, R. Wright Hay (Dacca), and A. G. Shorrock (China). On Friday, 30th, the engagements will be the missionary breakfast conference, with Mr. W. R. Rickett in the chair. At the young people's meeting in the evening Judge Bompas is to preside; Revs. R. Glennie (Congo), W. Bowen James (India), and Moir Duncan (China) will speak. Mr. Albert Spicer, M.P., will preside at the missionary breakfast of the Ladies' Zenana Association on the 28th, when Rev. A. G. Shorrock (China) and two Indian missionaries on furlough will deliver addresses.

Calls.—Rev. E. G. Gange, of Regent's Park, to St. Andrew's-street, Cambridge; Mr. A. O. Hopkins, of Cardiff, to Caerphilly.

Methodist.

An important conference on foreign missions has been held in Birmingham.

Rev. James Flanagan, of Southwark, has conducted a very successful five days' mission in Birmingham.

A new chapel has been opened in Airton, a small village in Yorkshire, by the kindness of Mr. W. Illingworth, J.P.

The latest statistical reports show that the Primitive Methodist Connexion has 4379 Sunday-schools, with 466,052 scholars.

Rev. Thomas Cook has concluded an eight days' mission at Tewkesbury. The chapel was packed to the doors, and scores turned away.

The Duke-street United Methodist Free Church, Southport, for many years under Rev. Silas K. Hocking, continues to prosper. It has now a membership of 300.

Mr. Weedon, who for many years has laboured with great success as a Connexional evangelist, is now retiring from that position to take charge of the Felling Chapel.

The pulpit at King-street, Derby, from which, during the last fifty years, some of the best preachers of Methodism have preached their finest sermons, was occupied on Sunday week by the President of the Wesleyan Conference.

Large and enthusiastic meetings in aid of the rescue work of the Manchester Mission were held on Wednesday at Mornington-road Chapel, Southport. The speakers were Rev. S. F. Collier, Gipsy Smith, Sister Daisy, and Sister Annie.

The band of Bible Christian missionaries who left England on November 5, 1896, reached Shanghai on December 17. A hearty reception was accorded them at the China Inland Mission Home, where they spent the Christmas. Their inland journey of 2000 miles will probably take about three months.

The Liverpool Wesleyan Mission, under the superintendence of Rev. Charles Garrett, entered last week upon the twenty-second year of its existence. At the annual meeting, held on Tuesday, under the presidency of the Lord Mayor, the chief speakers were the Bishop of Liverpool, Rev. Dr. Marshall Randles, the President of the Conference, and the Mayor of Bootle.

Presbyterian.

Rev. J. H. Gavin, late of Stirling, has been ordained to the pastorate at Swindon.

Rev. Johnstone Ross, of Bridge of Allan, has accepted the call to Westbourne-grove, London.

The annual meeting of the Literary Societies' Union, held on Monday night in Regent-square Church, was largely attended.

Miss Mann has had to go abroad for a few months' rest and change. Friends wishing information as to the Women's Missionary Association, of which Miss Mann is the secretary, should write to Miss Matheson, Heathlands, Hampstead, N.W.

The annual meeting of Trinity Church, Notting Hill, was held on 3rd inst., under the presidency of Rev. G. H. C. Macgregor, M.A., when the various office-bearers submitted encouraging reports of steady progress being made in every department. The membership had seventy-three names added during 1896; total funds raised, £2629, an increase of £288 on 1895.

The prosperity of the work at Regent-square, under the ministry of Rev. A. Connell, is evidenced by the new manual, which shows that the membership stands at 716, a net increase of forty-four, the total income being £3181 against £2871 in 1895. The site adjoining the church secured for new schools and other buildings, together with the building, will entail an outlay of £10,000. Details are given of the mission and other work carried on at the church, also in connection with the missions in Compton-place and Somers Town, mention being made of the Aldenham Institute. The attendance at the services is good and increasing. The monthly At Homes for young men, after the evening service on the first Sunday in each month, continue an interesting feature of the operations.

Fallen Asleep.

At Ipswich, Mr. Josiah Rands, a Presbyterian office-bearer, president of the Y.M.C.A., and an earnest helper in Christian and benevolent efforts.—At Bellevue-terrace, Scarborough, on 26th ult., Mr. Thomas Ward, aged eighty-five, who for sixty-eight years had been an active worker in York, Manchester, and Scarborough.—At Rhos, Ruabon, on 23rd ult., Rev. Josiah Jones, for nineteen years Calvinistic Methodist minister at Flint.— At St. George's, Salop, Rev. John Hopkins, aged seventy-five, who, for forty-four years did good work in the Primitive Methodist ministry.—At Spalding, on 24th ult., Mrs. Sellars, the beloved wife of Rev. S. Sellars. — At Tottenham, on 24th ult., Mr. James Johnston, a useful leader among the Methodists. — At North Elmham, very suddenly, while attending service in the village chapel on Sunday, 24th ult., Mr. B. Sainty, aged sixty-nine, an earnest believer.—At Aberowmboy, Rev. Jonah Davies, a Methodist minister of many years' standing.—At Todmorden, Mr. James Uttley, a Christian worker for over half a century.—At Gunnerthwaite, Lancaster, Mrs. Waterhouse, an aged servant of Christ, one of whose sons is Rev. John Waterhouse, the Wesleyan Superintendent at St. Kerverne. —At Rothwell, Kettering, Rev. Charles Andrew, aged thirty, pastor of Latchford Baptist Chapel.—At Durham, on 23rd ult., Rev. John Hammond, D.D., aged sixty-four, formerly a missionary and later a clergyman in Notts and Midlothian.—At Torquay, on 24th ult., Rev. C. F. Seymour, of Cronood, Ramsbury, aged seventy-nine.—At Pickwell Rectory, Oakham, suddenly, Rev. E. Harman, rector of the parish.—At Newcastle, co. Down, Rev. Robert Montgomery, founder and first minister of Great Victoria-street Presbyterian Congregation, Belfast, in the sixty-sixth year of his age and thirty-seventh of his pastorate.—At Ballyfarnon, co. Roscommon, Mr. James Johnston, an earnest worker in connection with the Methodist Church, aged seventy-four years.

Appeals.

Tower Hamlets Mission.—The last Parliamentary return reported that seventy-one persons died from hunger during last year against thirty-nine in the previous year. This severe weather has again brought to our doors those who are suffering for want of the necessaries of life, and our visitors report cases of sad destitution which have come under their notice. We earnestly appeal for help to enable us to give aid in time.

Frederick N. Charrington.

Great Assembly Hall, Mile End-road, E.

The Church Army.— Notwithstanding the mildness of the early part of the winter, there has been a large amount of distress in London and the larger provincial towns, and the severe weather of the past fortnight has caused a great increase in the daily number of applicants for help, and for admission into our Homes. Many really helpable persons, most of them starving and in rags, have to be turned away day after day simply for want of space and means. The central committee have made special arrangements for supplying large numbers of selected, deserving persons and families with food, clothes, and coals, but more money and old clothes are sorely needed.

W. Carlile, Hon. Chief Sec.

The Church Army Headquarters, 130, Edgware-road, W.

Notices.

Communications Received with Thanks. — W.D.C. C.L. E.W. W.H. M.H. O.G.M. B.C.M. G.M.S. G.W. H.S. E.J.H. F.N.C. J.C. C.H. M.W.B. J.E.C. J.W.W. E.P. D.C.J. E.A.S. F.L.T. A.W.C. C.M.B. E.S.McA. Mrs. D. B.W.R. E.C. H.J.E. Sir J.W.D. A.M.S. H.F.J. A.T.O. B. McQ. J.M. E.B. L.B. de W. R.W.T.B. H.A. J.M.E. B.M.S. E.B. E.M.S. J.L.S. H.J.F. C.R.H. Major C. A.P.D. E.C. C.E.F. E.P. E.B. F.C. S.A.C. J.D. J.M. Miss B. S.C.W. J.D. H.N. A.M. J.L. J.A.S. C.M.B. A.R.C. E de R. M.A.S. R. McM. J.T.I. J.S. M. McB.B. J.K. H.M. M.S. J.T.B. E.E.F. A.M. G.A.M. R.G. W.F. Countess S.

Applicants for Tracts.—T. Rundell, Rouch House, Sussex-road, Southport; J. H. Briggs, 314, Langsett-road, Sheffield; George Dawson, Eastgate South, Driffield; Rev. F. J. Pennock, East Common-road, Harpenden, Herts; F. Anderson, 172, Wilmot-street, Bethnal Green, E.; William McLeod, 73, Beswick-street, Ancoats, Manchester; Miss Hebb, 2, North-grove, Urmston, near Manchester; James Dawson, 14, Belper-street, Harpurhey, Manchester; Miss Hurst, Post Office, Irlam, near Manchester; Mrs. E. Davies, 7, College-street, Tredegar-square, Bow, E.; Harry Archer, 25, Roden-street, Holloway, N.; Miss E. S. Kenny, Bethshan, 30, Princes-avenue, Liverpool; Rev. Jas. Johnston, Darwen, Lancs; H. E. Simpson, 68, Leopold-buildings, Hackney-road; Wm. M. Jeffrey, 5, Fowlds-street, Kilmarnock; D. H. Hodges, 75, Meeson-road, West Ham, Essex; Mrs. Fred. Moher, Twynholm House, Fulham Cross, S.W.; Qr.-Mr. Sergt. W. Brown, 1st Bn. West Riding Regt., Floriana, Malta.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Japanese Strangers.—To show care for the strangers, especially those of another kindred, is one of the highest Christian virtues. To this good work Miss M. McLean has devoted herself for years past, so far as Japanese sailors and other strangers from the Land of the Rising Sun are concerned. She has lately been chaperoning a company of 200 of these seamen in Scotland; it was a time of seed-sowing in their hearts and of hopeful Gospel testimony. Another band of Japanese are now in London to take back a new vessel for their navy. Miss McLean is earnestly desiring to get a room near the docks, where these men could be received and delivered from the temptations of the drink saloon. Miss McLean's address is 46, Pyrland-road, Canonbury, N.

Fugitive Stundists.—The Odessa correspondent of *The Chronicle* says:—"Several fugitive Stundists have recently arrived in Roumania from Russia, having suffered great hardships *en route*, and marvellously escaped recapture. Among the latest arrivals are four preachers, three of whom escaped from Gerusi, their place of banishment, in Transcaucasia, the other being from Central Russia. The latter states that both he and his wife were tortured in their village in a most horrible manner, with the consent of the local authorities and priest, in order to compel them to renounce their Protestantism. His body bore marks of numerous wounds, many caused by burning irons. During the imprisonment which followed, his wife was scandalously treated by the villagers."

DONATIONS

Received by Messrs. Morgan and Scott to Monday, February 1, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

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Mansion House Indian Famine Fund—C., £5; Harriet, £2 2s.; A. I. C., £4; H. M. C., 2s.; Miss A. E. C., £2	13	4	0
Indian Famine Relief (*Lord Kinnaird*)—M. G. C., £5 5s.; W. W., 10s.; Navvy Missionary, 2s.; E. and A. W., £2; E. M. S., £2; M. P. A.,* £1 15s. 6d.	11	12	6
Famine in Balaghat (*Mr. Lampard*)—M. P. A.,* 16s.; Miss A. E. C., £1	1	16	0
Armenian Relief Fund (*Duke of Westminster*)—A Friend, 5s.; Anon, 8s.; Misses T., 10s.; Mrs. S., 12s. 6d.; A Friend, 14s.	2	9	6
Armenian Massacre Fund (*Dr. Grattan Guinness*)—Mrs. H. G. W.	3	0	0
Armenian Sufferers' Relief—H. H., 1s.; G. and M., 2s.; Self-denial, Wangford, 7s. 6d.; M. F. B., £5; Misses P., 10s.; Buxton, £1; E. E. H., 4s.; E. and C. P., 10s.; S. M., 5s.; Andover, 10s.; Catherine, £1; W. B., 1s. 6d.; Friends, B. S., 3s.; A. C. A. N., Southport, £1 4s.; S. C. P., 1s.; Miss A. E. C., £1; E. H., 5s.; M. A. H., 10s.; L. P., 12s.; M. L., £2; S. E. D., 10s.; E. H., 5s.; Thankoffering, Forres, £1; A. G. E., £5; U. P. S., £5 5s.	27	6	0
Armenian Massacre Relief (*Bible-lands Mission*)—T. L. A., £1; Navvy Missionary, 2s.; J. M. C. P., 10s.; E. C. M., 2s. 6d.	1	14	6
Women's Armenian Relief Fund—A. R., 10s.; R. G., 10s.	1	0	0
Armenian Refugees (*Lady Henry Somerset*)—E. M. S.	2	0	0
China Inland Mission—C., £5; Andover, 10s.; E. J. P., £2; Miss A. E. C., £1	8	10	0
North Africa Mission—C., £5; M. P. A.*, £2 2s.; M. F. B., 10s.	7	12	0
"Cheering Work in France"—Mrs. G. P., 10s.; A. M. G., £5; T. R. T., £1; J. M. M., 5s.; Anon., £5; A. M., 10s.; F. D., 5s.; I. P. P., £1	13	9	0
Mount Hermon Church (*Mr. Moody*)—A. B., £1; Tilly, 5s.; Capt. W. T. T., 10s.	1	15	0
Church Missionary Society—Z., £5; (*Fuh-Kien Mssn.*) M. P. A.*, 5s.; (*Uganda Scriptures*) M. P. A.*, £2; (*Jubbalpore Famine Children's Relief*), A. B., £4	11	5	0
Zenana Bible and Medical Mission—E. M. S., 10s.; (*Famine*) A. M. G., £5; W. W. T., 2s. 6d.; (*Loving Service League*) M. P. A.*, £1 12s. 3d.	7	4	9
British and Foreign Bible Society—Andover, 18s.; E. M. S., 10s.	1	8	0
Suffering Nestorians, Oroomiah—E. C. M., 2s. 6d.; J. M. C. P., 10s.; H. B., £3; M. A. S., £2; Thankoffering, Forres, £2; M. L., £2; T. L. A., £1; M. A. A. S., £1; M. F. B., £1 10s.; Misses P., 10s.; Buxton, £1; S. D., £2; I. P. F., £1; E. A. B., 10s.; S. C. P., 1s.; M. E. R., Aberdeen, £1; A. H. R., 5s.; M. A. H., 10s.; J. B. E., £1 1s.; M. L. S., 10s.	21	9	6
Pastor Chiniquy—C. G., £1; E. A. B., 10s.; E. S., £1; L. B. R., 10s.	3	0	0
Society Relief Persecuted Jews (*Jerusalem*)—M. F. B., £2; Miss A. E. C., £1; Clodock, 3s. 6d.	3	3	6
Mr. and Mrs. Innes Wright's Work, Nepaul—Miss C.	0	10	0
Dr. J. G. Paton's Mission—Andover, 10s.; E. M. S., 10s.; (*Dayspring*) M. P. A.,* £5 2s. 2d.	6	2	2
Dr. Comandi's Work, Florence—Mrs. M.	3	0	0
Tibetan Pioneer Mission, Miss A. Taylor—S. M. P., 10s.; Mrs. N., 10s.	1	0	0
London Missionary Society—E. M. S.	0	10	0
Araucania Mission, S. America—S. C. P.	0	2	0
Poor Jews, Haifa, Mount Carmel (*Mr. D. C. Joseph*)—Mrs. C.	5	0	0
Baptist Missionary Society—M. P. A.*	2	7	9
Presbyterian Church of England (*Foreign Missions*) M. P. A.*	1	0	0
Church Army Foreign Extension——M. P. A.*	0	10	0
Free Church of Scotland Foreign Missions (*Lumba Gooke, Jaina*)—M. P. A.*	2	10	8
Blind in China (*Mr. Murray*)—M. P. A.	1	1	0
Zambesi Industrial Mission—M. P. A.*	0	15	6
Lower Zambesi Mission—M. P. A.*	3	5	9
Missionary Bureau—M. P. A.,* £2 8s. 8d.; (*Mexico*) M. P. A.,* 9s. 9d.; (*Beawar*) M. P. A.,* 14s. 5d.; (*Bolivia*) M. P. A.,* £1 6s. 6d.; (*Blantyre*) M. P. A.,* £2 2s. 11d.	7	2	3
Poor Jews, Jerusalem—M. E. R., Aberdeen	1	0	0
Mission to Lepers of India—A. S.	0	5	0
Mount Lebanon Mission Schools—L. B. R.	0	5	0
Dr. Stephenson's Children's Homes—C.	16	0	0
Salvation Army—C.	5	0	0
Lower Hamlets Mission—Kilburn, 2s.; E. S., £5; (*Coals and Food*) A. M. G., £5	10	2	0
Destitute Children's Dinner Society—Ada, 2s.; S. M. P., 10s.; A. W., 5s.; L. H. R., 3s. 6d.	1	0	6

(*Continued on page 28.*)

THE 'LIBERATOR' RELIEF FUND.

Patron—H.R.H. PRINCE CHRISTIAN.

Hundreds of aged people—the thriftiest of our fellow-subjects—face to face with the Workhouse, through no fault of their own.

2,750 CASES ON THE BOOKS OF THE FUND.
1,440 ARE WIDOWS OR LONE WOMEN.
1,355 ARE OVER 60 YEARS OF AGE.

More than **50** of these have died during last year, their end hastened, according to the Medical certificate, by the sorrow and suffering caused by the loss of their life-savings.

Writes ONE WHO KNOWS:—"I have sometimes been fain to think that the poor creatures bludgeoned to death in the streets of Constantinople were treated with more mercy than many of the Victims of the Gigantic Liberator Fraud, doomed as they were to years of torturing anxiety, and a lingering death by slow starvation!"

The editor of "*Truth*," in his issue of November 12, 1896, writes:—"I need hardly say that I would gladly do anything in my power to increase the flow of Subscriptions to the Fund."

DONATIONS URGENTLY NEEDED,—

that **Numerous Aged and Destitute Victims,** who are looking to us for the usual half-yearly grant, as a partial substitute for their lost dividend, may not be disappointed.

Cheques and Postal Orders should be crossed "The City Bank, Aldgate Branch," to the account of "The 'Liberator' Relief Fund," and sent to the Hon. Sec., Rev. J. Stockwell Watts, office, 16, Farringdon-street, E.C., who will promptly acknowledge the same with an official receipt.

ROYAL NAVAL SCRIPTURE-READERS SOCIETY.

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OUR 90,000 SEAMEN and MARINES are serving all over the Globe. All friends of those "that go down to the sea in ships," as defenders of their Queen and country, are earnestly asked to enable the Society to **double** the present totally inadequate number of twelve Readers.

Contributions, offertories, and drawing-room meetings solicited. Address, Rear-Admiral **H. Campion**, C.B., 112, St. Martin's-lane, W.C.

AGED PILGRIMS' FRIEND SOCIETY.

INSTITUTED 1807.

Treasurers: Frank A. Bevan, Esq.; W. J. Parks, Esq.

When was it instituted? 89 years ago.

Whom does it assist? The Lord's aged poor of both sexes, and of various denominations, who are 60 years of age and upwards. The pensioners dwell in all parts of the United Kingdom. Many are widows, some are blind, others have been long afflicted, and one has been bedridden upwards of 30 years; 917 are over 70 years of age, and of this number 239 are upwards of 80, and 16 more than 90. *1370 pensioners are now upon the books.*

How does it assist? By pensions of Five, Seven, and Ten Guineas per annum, and by Homes at Camberwell, Hornsey Rise, Stamford Hill, and Brighton for 180 of the pensioners. *£9500 per annum are expended in pensions alone, and £2000 in maintaining the Homes and the various funds connected with them.* The pensions are distributed to the recipients at their own abodes. The Homes are open for the inspection of visitors daily (Sundays excepted).

What Help is required? The Annual Subscription List needs doubling. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

John E. Hazelton, Sec.
Office, 83, Finsbury-pavement, E.C.

Scripture Readers' Society for Ireland

IS IN WANT OF FUNDS

To extend the important work. The Society is supported by Voluntary Contributions, which may be sent to the Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, London; or to Office of The Christian, London.

"Compel Them to Come In."—No. 1 and No. 2, issued for the benefit of the above Society and the Shipwrecked Mariners' Society, 1d. each, or 6s. per 100.

Secretary, Capt. James Kearney White.

DISTRESS

IN THE

EAST END.

The present severe weather is causing a TERRIBLE AMOUNT of SUFFERING among the poor, by whom we are surrounded.

Our Visitors report MANY HOMES "WITHOUT A FIRE IN THE GRATE OR BREAD IN THE CUPBOARD."

Contributions earnestly solicited, and thankfully acknowledged by F. N. Charrington, Hon Supt., Great Assembly Hall, Mile End-road, London, E.

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CLAPHAM ROAD, LONDON, S.W.

President and Treasurer: Rev. J. A. SPURGEON, D.D

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All Moneys should be sent to the President, addressed to the care of the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham-road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. — Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

London City Mission

(FOUNDED 1835).

Evangelical and Pioneering. 480 Missionaries Employed, 128 of whom visit special classes.

The City Missionary is a friend in the homes of the poor, where, when practicable, he reads and expounds Holy Scripture.

FUNDS URGENTLY NEEDED.

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THE LADY MISSIONARIES' TRAINING HOME, 15, Burnbank Gardens, Glasgow, is intended for Christian Ladies of any Evangelical denomination, desirous of becoming Missionaries at home or abroad (preferentially the latter), and who, in view of this, wish one or two years' Biblical instruction, with some experience in evangelistic work, &c.

Practical Christian Work is carried on in connection with **Grove Street Institute,** and embraces Visiting the Sick, District Visiting, Teaching the Young, Domestic Classes, Dispensary Work, &c.

Fees for Board and Instruction, £30 per annum, payable £10 per term in advance.

THE MEDICAL TRAINING HOME FOR LADY MISSIONARIES, in co-operation with **Grove-street Institute,** is open to applicants from Mission Boards, and to those whose purpose it is to work in the foreign field, who are members of recognised Evangelical churches.

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Fees for Board and Instruction £42 per annum, payable in April and September.

As the next Session begins in April, it is requested that all who desire admission make formal application **at earliest convenience.**

For full particulars of both Homes, applicants are desired to communicate with the Hon. Sec.,

Miss FORRESTER-PATON, Mar's Hill House, Alloa.

THE OUTCAST.

HELP URGENTLY REQUIRED FOR THE CHURCH ARMY LABOUR HOMES.

Fifty-two Institutions for giving A Fresh Start in Life to every suitable case, IRRESPECTIVE OF CREED. Over 1,000,000 meals served yearly, with labour test.

FUNDS URGENTLY NEEDED AT ONCE.

Tickets for giving to beggars sent free to donors of 5/- and over. Contributions, crossed "Barclay's," to Rev. W. Carlile, Hon. Chief Sec., 130, Edgware-road, London, W.

MORAVIAN MISSIONS.

OLDEST TO HEATHEN. FIRST TO LEPERS.

THE LONDON ASSOCIATION

Earnestly Appeals for Increased Funds to meet Increasing Needs.

In addition to the increase in General Fund of **£8000,** the following are among specially pressing requirements:—

The Labrador Emergency Fund, to provide for the two new Stations and imperative Increased Ship Accommodation.

The Two New Missions in East Central Africa and North Queensland.

The fresh openings in Central America, Surinam, with its New Leper Asylum—Alaska and South Africa; and last, but not least—

The all-important Medical Missionary Training **Fund;** all of which needs prompt, constant, and generous help.

Contributions will be thankfully received by the Rev. W. Wetton Cox, Clerical Secretary, Office—2, Furnival's Inn, London, E.C.

N.B.—One in sixty members of this devoted little Church is a Missionary; and so richly is their work blessed, that the converts number over 93,000, or more than Three Times as many as the Parent Church. There are no fewer than 400 Missionaries in the field, and the whole expenditure, of which more than half is contributed by the Native Churches, is only £80,000.

BIBLE STUDENTS, EVANGELISTS, and CHRISTIAN WORKERS generally should write to MORGAN and SCOTT, 12, Paternoster Buildings, London, E.C., for CATALOGUE of their BOOKS, Tracts, Leaflets, Hymn Sheets, etc.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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Cheques and Post Orders to be made payable to Messrs. John Haddon and Co. at that address.

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8 " "	4s.	" "
12 " "	6s.	" "
24 " "	12s.	" "

Post free to any address at home or abroad.

Remittances to be sent as above. Postcard should be enclosed for receipt or extra stamp to cover postage of same

NOTES AND COMMENTS.

WE commend to the attention of our readers the letter on p. 25, in which a thoroughly trustworthy correspondent shows that the C.D. Acts have completely failed in the purpose for which they were passed.

The arrangements for the "Keswick" Conference in St. James's Hall, London, from April 6—10, are now being completed. An earnest letter of invitation has been issued by Mr. Robert Wilson, of Broughton Grange, who will preside at the Conference. Meetings for special prayer to entreat God's blessing on the gatherings, are being held in many London churches. The honorary secretary (4, Haymarket, S.W.), will be pleased to forward, if desired, copies of circulars, etc., to any of the clergy or ministers in London who may not already have received them. United prayer is earnestly desired for blessing upon the Convention, especially that the hearts of Christians may be drawn out in stronger desire for the manifested unity of the Lord's people, for a fuller consecration, and for greater power in seeking the conversion of the unsaved.

The Prince of Wales has made an interesting proposal, by permission of the Queen, in connection with the celebration of the sixtieth year of her reign. The scheme is as bold as it is well conceived. It applies to London only, but it is an object-lesson of what may become a local effort in all our large towns. The present reign has seen a remarkable awakening of philanthropy and kindly feeling for the unfortunate and suffering, and the Prince's suggestion is to inaugurate a "Prince of Wales Hospital Fund for London," which is to take the form of a subscription-list to be continued from year to year. At present the funds of our metropolitan hospitals are in such a condition that the authorities can only continue their work by availing themselves of State and parochial aid, unless the voluntary sources of income are greatly increased. Ten shillings a year, says the Prince, from 225,000 households, would make up the sum needed, and make the required increase an assured certainty. The proposal will command attention and ensure success. It has the merit of being so moderate in its demands that it leaves abundant scope for continuing the commemoration in other forms.

The Child's Guardian calls attention to the fact that "every statute upon the Statute-book for the protection of the helpless subjects of the Crown has been passed during the reign of Queen Victoria." In 1837, when the Queen began her reign, children were bought and sold for business purposes.

The mad demand of their factories for children divested some owners and some foremen of almost every trace of humanity.

The whole story of the treatment of children is a very sad one, and despite all that is done there remains much to be done. Some day, perhaps, the pay and the treatment of our thousands of boys in offices, warehouses, and other places of business will receive consideration. A Mothers' League for the Protection of Boys should be formed. It would be an appropriate event in this memorable year.

The East End publican who has in the High Court twice sued Rev. Peter Thompson, of the East End Forward Mission, for libel, with no definite result—the jury having disagreed on both occasions—has now dropped the action on the understanding that both parties should pay their own costs. We rejoice that Mr. Thompson is now freed from further litigation in connection with this matter; and we trust that many of our readers will help him in defraying his heavy bill of costs. It is not right that he should personally suffer for the efforts he has made to purify the neighbourhood.

It is claimed by the Secretary for the Colonies that

We are the great governing race predestined by our defects as well as by our virtues to spread over the habitable globe, to enter into relations with all the countries of the earth.

This view is largely shared by Englishmen. If true, the more virtues we carry abroad, and the fewer defects, or vices, the better. The improvement of the race at home is plainly one of the principal means by which it may become a *missionary nation* to all the earth.

In a letter to "the Assembly of those who help Nations of Strangers in Resisting Liquors," King Khama expresses himself with the picturesqueness and force with which we became so familiar during his visit to England. He is thankful because they "stand true in the word they spoke to him in England." He is still struggling against the drink, but fears he will not succeed. He has "Europeans who like liquor exceedingly, and they are not the people who like to save a nation." He has rejoiced exceedingly to see "the path of the train" in his country, but there is something in it which he does not like, viz., "the little houses to sell liquor in them." He begs help in this matter, or it will kill his nation. The request of this noble-hearted king contains an "interest" quite as important as some that are called imperial. This ought to be imperious.

The tongues and pens of men who believe that India might be saved from a recurrence of famines are beginning to move. Archdeacon Colley, speaking from personal observation in the East, says that the famines in India are "in no small degree attributable to the insane disforesting of the country"—a statement which staggers us when we remember that there is a Woods and Forests Department of the Indian Civil Service, which we always thought existed to guard the forests. That veteran Sir Arthur Cotton, writing in *The Friend of China*, expresses his amazement at the strange opposition of the Government to irrigation and internal navigation, and affirms that the Godavery river might

at this moment be pouring rice into the famine districts of the north in immense quantities at a nominal cost of carriage of one penny a bushel, if only the several pieces of canal in the 1000 miles between were united, which they might be for the cost of twenty miles of railway.

A question ought to be asked in the House of Commons whether such a desirable scheme of public works could not be carried out.

When President Cleveland's fiery message at the end of 1895 set the world in commotion, the warlike feeling of the United States was largely subdued by the energetic action of the Christian public, especially by the preaching of Christian ministers. Cannot that public, led once more by ministers, succeed in bringing the Arbitration Treaty safely through? If that treaty fails to obtain ratification as an honest effective instrument, Americans will miss one of the most glorious opportunities ever nation had of aiding the world to enter on a higher plane of international conduct. We are far more concerned for the credit and dominance of reason and righteousness than for any good it may be to our country. The resources of Christianity ought to be equal to the present grave emergency.

The letter of an American lady journalist to the *Daily News* reveals a sad state of degradation among ladies who are bent on meeting the demand of editors and the public by serving up what is called "hot stuff." They get into all manner of doubtful places, and employ all manner of doubtful or positively wicked means to provide the greatest sensation. It is not literary skill that is required—some of the most successful cannot construct a sentence grammatically—but nerve to dare danger, and, we may add, shamelessness to defy decency. One is horrified at a woman wrestling with a trainer of professional prize-fighters, acting with the police in New York harbour, riding one among seven men on an eight-manned wheel, feigning drunkenness in the streets "in order to get committed to gaol to expose the experience of a woman behind the bar," and worse. It is some comfort to know that the writer of this letter, having failed in this sort of newspaper work, lives humbly by her pen; let us hope that many more of her sex and profession do the same thing, and that modesty is not defunct among lady journalists.

A mournful echo of the old cry, "Vanity of vanities; all is vanity," comes from Prince Bismarck, who says, "My illness is want of the joy of life." He feels lonely, useless, and cut off from the pleasures of open-air life and the struggles of politics. To say that he should, in the day of health, have had some interests outside politics, art, or music, or literature, is to say only part of the truth. Something above and beyond the routine of life is well enough for relaxation, but the soul requires something eternal, requires God. "I will go unto God, unto God my exceeding joy."

Seldom has the precept "Be ye wise as serpents" been more happily carried out than it was by a London city missionary who was co-operating with a husband to save his drunken wife. Having obtained a book which he wished them to read, "Homes Made and Marred," he advised the husband *not* to ask his wife to read it, but to hide it away while she was looking at him. Curiosity did its part. She read the book while her husband was at work, and a change began to appear in her life. Then they both began to act upon its advice, and peace was restored. The method of working is as important as the work; the manner of saying a thing as the thing said. The indirect way to the heart is not seldom the shortest and easiest.

Mr. Howard Evans, in the February *Contemporary Review*, gives some suggestive figures as to the comparative statistics of the religious bodies in England and Wales. Comparisons are given between the Church of England and other churches, and between present religious accommodation and the state of things in 1851 and in 1801. If these are approximately correct, the Free Churches have been specially active in providing for the growth of population. The problem, however, is not so much how we may provide sitting accommodation for worshippers as how we may fill the churches and chapels with men and women earnestly desiring to hear the Word of God. While there is so much preaching to empty pews, it is obvious that the time has not arrived to indulge in self-gratulation regarding measures adopted for the evangelisation of the people.

According to Mr. Bryce, the absorption of the thoughts of English men and boys so exclusively in athletic sports is having a distinctly prejudicial effect on the national industry. Most youths are so engrossed in their favourite recreations during their hours of leisure that they have ceased to cultivate their minds, or to prepare themselves for taking higher positions in the world. If this is true of the affairs of the life that now is, we may be sure it applies still more to the culture of the higher life. When recreation makes so great a tax on the nature, there is small room for the soul to have its right place in the time and affections of the rising generation. It would be well if this danger were more earnestly brought home to the young people in our Sunday-schools and congregations.

"Thy word is a light unto my feet, and a lamp unto my path." Those familiar words imply that the writer let the light fall upon his path, and that he walked in it. It is of no use to those who turn away from it, or neglect it, or are not true to it. How differently some steps would be led, if they were guided in everything by the Word of God! A general acquiescence is given to the proposition that we ought to live according to it, but practical obedience to it at every step and in every particular is not so common. Now and again, when searching its pages, the faithful reader, who wishes to know his Lord's will and to do it, is startled to find that in something he has unconsciously offended; and then, as he obediently walks in the light, he finds that it is growing brighter and brighter.

"As I have loved you." There is something profoundly affecting in the way in which our Lord Jesus Christ returns again and again in his last words to "the new commandment" He gave to his apostles. He speaks it formally, gravely, impressively, as a command should be given. Then He lets it drop as if accidentally from his lips. It steals into his speech as the deepest convictions and most cherished thoughts of a man will colour all he says. He declares that obedience to it is the secret of a close and tender fellowship between the loving soul and the Father and the Son. He says that our love one to another is inseparably intertwined with the love of God to us. What a spiritual marvel any church would be in which *all* the members loved one another as Jesus has loved them! What warmth of feeling, what gentleness of manner, what generosity of action, what nobleness of life there would be! This would be the conclusive argument for the heavenly origin of Christianity.

When preachers are charged with being too "personal" they might inquire in the words of Latimer: "Sir, what form of preaching would you appoint me to preach before a king? Would you have me to preach nothing as concerning a king in the king's sermon?" Like the famous martyr, every preacher should discharge his conscience and "frame his doctrine according to his audience." It is curious to notice how the pulpit is blamed for not being practical enough, not adapted to life as it is, but as soon as it does touch things as they are, there is an outcry raised against its "personalities."

Memory: Its Pains and Gains.

WHILE, under the instruction of Mr. Kilburn, we are seeking to improve our memory, are not many of us crying out in bitterness of spirit, "Oh that I could forget!" Memory makes us to possess the sins of our youth. By the law of association the name of a person or a place, the recollection of an incident or a song, or a story, a word or a sound, a touch or an odour, may bring back a chain of painful remembrances—

> Regrets that glide through the spirit's gloom,
> Memories that make the heart a tomb,

voices crying through the corridors of the soul, "Oh that I never had! Oh that I never had!" We would beseech those who are young, in the words of Paul the aged to his son in the Gospel, "Keep thyself pure."

Mental associations are continually being formed without effort on our part, and when we would avoid it most, one harmful or even harmless thought will recall another and another, until we almost ask that we may die that we may forget. "The child is father of the man, and I should wish your days to be bound each to each," by obedient faith in God and loving seeds to men.

But memory has its pleasures as surely as its pains. Let us, therefore, earnestly endeavour to multiply holy and wholesome associations, to link wise thoughts with loving acts, and right words with righteous deeds. For in mentally uniting one good thing with another we are not only increasing our wealth in the true riches, we are also forming, strengthening, and maturing character. Instead of accreting and accumulating useless and deleterious matter, we are concentrating and concreting grace upon grace, that we may show forth the virtues of Him who called us out of darkness into his marvellous light.

The greatest catastrophe since the flood was the confusion of tongues. Even Christian historians and philosophers seemed not to have adequately estimated the far-reaching effects of this influential cause, or traced its multifarious results in the history of man. Disobedience and defiance of God were met by the confounding of human language; the gift of tongues at Pentecost, as the Spirit gave them utterance, was in order that they might speak the wonderful works of God.

The cultivation of the memory is as much to be desired for the acquisition of languages as for any other purpose. The gates of all nations have been unbarred, and their doors thrown wide open to the Gospel; but of what avail is this so long as the messengers of Christ are debarred from communication with the peoples by inability to understand one another's speech?

Second to communion with God there is no higher human joy than communion with our fellowmen. And the crest of the wave of that communion is the impartation of the Divine nature to another soul, when utterance is given unto us to open our mouth with great plainness of speech (compare Eph. vi. 19 with 2 Cor. iii. 12) to make known the mystery of the Gospel.

We hope therefore that a multitude of readers, old and new, may derive all the help that is possible to them from Mr. Kilburn's Lessons on Memory, in our own columns and in those simultaneously appearing in our contemporary, *The Life of Faith*.

We cull the following from the *Aberdeen Y.M.C.A. Bulletin*, and would suggest that the same plan might be largely adopted with advantage in Bible classes for young men and young women, as well as in the numerous Associations in the kingdom. The numbers of The Christian and also of *The Life of Faith*, containing the lessons which have already appeared, may still be had:—

"MEMORY TRAINING CLASS.

"A class for the study of Mnemonics has recently been formed in the Y.M.C.A. The basis of study will be found in the lessons which appear fortnightly in The Christian and *The Life of Faith*. The class meets each Wednesday, at 7.30 p.m., and is open to all who care to come. The system has received the greatest praise from competent judges in such matters. Rev. J. D. Kilburn, the author of the system, has sent us the following reply to the query as to the best mode of conducting such a class:—

"*Lou Pescaire, Eza, Alpes Maritimes,*
"*France, Jan.* 1897.

"1.—Don't attempt to take up two lessons, the one from The Christian and the other from *The Life of Faith*, on one evening. The lessons are on different subjects, and will help best if the one is taken one week, and the other the next. Taken thus they will cast light on each other.

"2.—Go carefully over a few of the Facts and Principles from time to time, till you have gone through the whole. Consider how far you agree with these, and let any who can, quote either confirmatory or contradictory opinions from well-known writers.

"3.—Let each give his experience as to the way he himself has learnt different things. You will probably find that each can give something that will be likely to help others. Many who have not studied Mnemonics work, in some things, according to the highest principles of Mnemonics, even without knowing it.

"4.—Master the exercises given in each lesson before beginning the next one. The exercises are so arranged as to bring into use the principles on which the system is founded. The full benefit of the system will hardly be gained if the exercises are not mastered in the order given and in the way indicated.

"5.—Before beginning a new lesson, go over briefly anything important in the former lesson of the same course—*i.e.*, the one studied a fortnight previously. Where the lesson contained exercises these ought always to be recapitulated."

The Royal Commission appointed to consider the question of the licensing laws met again last week. The chief constables of Leeds and Wolverhampton were examined with respect to clubs. Both suggested registration and right of free entry by the police as remedies for the evils of which clubs are the cause.

Revivals—Helped or Hindered.

By THEODORE L. CUYLER, D.D.

EVERY genuine revival has a Divine side and a human side. The Holy Spirit works, and Christians work; and the results are the most deep, widespread and enduring when Christians co-operate with the Holy Spirit. The power that produces a true revival comes from heaven; it is not manufactured down here by any method or machinery. The Spirit of God is indispensable. How shall the presence of the awakening, converting, purifying and life-giving Spirit be obtained?

There must be, in the first place, *a felt need* of a new and better condition of things; there must be a hunger for such blessings as the Holy Spirit can bestow. When the famine pinched them sorely in Canaan, Jacob sent his sons over to Egypt to buy corn. Deep desire breeds prayer, and it ought to be penitential prayer. Penitence is not a thing to be done by wholesale; it is an individual act, and no confession of sin is of much avail unless sin be abandoned. When a certain church in the olden times had abandoned its first love and become cold and barren, the Divine command was to "remember whence thou art fallen, and repent, and do the first works." That counsel is just as applicable to-day as it was in Ephesus hundreds of years ago. The pastor of a certain frigid church in one of our cities, called his officers together night after night into his study; they confessed their sins together, and warmed up their own hearts by fervent, honest prayer. The baptism of fire came down; the flame, kindled in that group of wrestling souls, spread through the whole congregation, and a large number of solid conversions followed. Nearly all revivals have a small beginning. The Pentecostal work began in a prayer-meeting in that "upper room" in Jerusalem. The pastors and church officers that I am speaking of intensely desired and hungered for an outpouring of the Holy Spirit. They did not send off for any man to come and impart a blessing; they *went straight to God.* After the revival began, they co-operated with the Holy Spirit by zealous personal effort; the Divine and the human worked together.

There is often a strong temptation to pastors and churches to shirk their own responsibility, neglect their own duty, and to send off after somebody to come and do their work for them. The pastor thinks that perhaps a new voice may wake up the sleeping souls in his parish, and his officers suggest that some novelty may draw the people out, and, accordingly, some evangelist is sent for. I am the very last man to speak disparagingly of any earnest, faithful soul-winning evangelist on whose labours the Almighty has already set the seal of his approval by blessing his labours. But there are not Moodys and Sankeys, and Chapmans and Whittles enough to supply a whole nation. And if there were, has not every pastor the responsibility laid on him to preach, pray and toil for the salvation of souls; and shall he not have the joy and delight of doing it? The idea has become quite too current that the business of a pastor is to prepare sermons, visit his flock, console the sorrowing, comfort the sick, and bury the dead; but if souls are to be converted then somebody must be sent for whose profession it is to convert people! If this wretched notion were to prevail generally, no young man of brains and godly heart would ever enter the ministry. Surely if no itinerant preacher can import a new Gospel or a new Saviour, or another Holy Spirit than the one that is promised to the prayer of faith, why should a zealous pastor and his church officers look anywhere else than *heavenward?* Sometimes it may be wise to invite a brother minister or a discreet evangelist to aid in revival work; but commonly a minister had better sow his own seed, and reap his own harvest. Everything that tends to diminish our sense of personal responsibility and our dependence upon God is an effectual hindrance to a revival.

Another serious hindrance is what may be called

ALMANAC PIETY.

A "Week of Prayer" is appointed for the early part of the year; and when that week is made a season for earnest praying, and is followed up with earnest working, it has often produced glorious results. But in too many churches the praying which begins in that week *ends* with that week. Then it becomes a solemn farce. If the services of that week are as sincere and fervent as they ought to be, why should they not be followed up by special services and personal effort during the next week, and as long as the Divine blessing attends them? The long evenings and the comparative suspension of many kinds of business make the midwinter the best time of the year for evangelizing efforts. It is a lamentable fact that too many church members become so absorbed in social festivities, parties, and divers amusements, that they are not willing to devote their evenings to the service of their Saviour. They hope to be saved themselves, but they are quite too busy in self-indulgence to give much time or thought to perishing souls around them. To put the plain truth in a word—it is the intense and pitiable *wordly-mindedness* of a vast portion of Christ's professed followers which obstructs a widespread work of grace in any community.

In spite of this obstruction, the truly earnest and Christ-loving members of his church should follow up the "Week of Prayer," not only by more fervent appeals to God for an outpouring of his Spirit, but by

PERSONAL EFFORTS AMONG THE UNSAVED.

Politicians were shrewd enough not to rely on mass meetings during the late Presidential campaign; they plied their neighbours with documents and personal arguments and appeals in order to win votes. And the winning of souls to Jesus Christ must mainly be accomplished by personal effort. Everyone familiar with the New Testament knows how much Christ and his apostles relied upon individual effort—as in the cases of the Samaritan woman, the Ethiopian treasurer, the Philippian gaoler, and many others. Hand-picked apples keep the longest. Souls are not converted by regiments; they are brought in one by one. Each church member that is quickened by the Holy Spirit should strive to become a soul-winner; and that sort of love work is the best way to start a revival, and to keep it under way when it has begun.

I shall waste no time or ink in defending revivals—and the kind of revivals which produce godly conduct and character, which sweeten homes, and purify trade and politics, and reform drunkards and outcasts, and put a Bible-conscience into men's daily lives. Such revivals are a *vital necessity.* Some churches must have them, or else they may well "pull their feet up into their bed" and die. We need a new baptism of the Holy Spirit—a downpouring of the power from on high. Whoever is working with Christ faithfully is working for this glorious blessing—the most gladdening that any church can know. Whoever is praying with Elijah's persevering faith is hastening its coming.

But the minister who blunts the "sword of the Spirit," and fails to preach a blood-heat Gospel every Sunday, is hindering a revival. The church member who cares more to make money, or to enjoy worldly pleasures than to do good, is hindering the advent of the Holy Spirit. When I see certain vacant seats in a prayer-meeting, or in God's house on an unpleasant Sabbath, I say to myself, Here are

VOTES AGAINST A REVIVAL.

When I hear of church members quitting their religious duties for haunts of gaiety—unwilling to put Christ above sinful self—I say again, Here are votes against a revival! Christ "did not many mighty works in Nazareth *because of their unbelief.*" They blocked his purposes of love! They repelled his offered blessings! And it is a fearfully solemn fact that in these days also it is in the power of human folly and indolence and selfishness and unbelief to resist the Holy Spirit, and to block the blessings of heaven. Whoever does not actually help our Master's cause, actually hinders it.

Brooklyn, N.Y.

The Need of To-day.

NOT *HOLIDAYS* BUT *HOLY DAYS.*

'Tis not more *holidays* we want,
'Tis *holy days* we need—
Days of deep thought, and days of prayer,
And not alone from toil and care,
And labour, to be freed.

We need more holy days to mark
Time's onward speedy flight;
To pause, and take a calm survey
Of where I am, and what, to-day,
How standing in the fight.

Is progress made—more earnest now
Than ever heretofore—
More consecrated to the Lord,
More interested in the Word,
Delighting in it more.

Is progress made?—earth less esteemed,
Self-abnegation known?
Is secret prayer as often sought,
And is the soul as often brought
In spirit near the throne?

Is progress made? doth heart expand
To love more real and true—
Love for the Christ of God, who died,
Love for the saints to Him allied,
And love for sinners, too?

Ah, no! 'Tis not more *holidays,*
'Tis *holy days* we need;
To be alone—alone with God—
While onward sways the raging flood,
For holy days we plead.

ALBERT MIDLANE.

Rev. F. B. Meyer's Jubilee.

DEAR SIR,—At a special meeting of trustees and elders, convened to consider the best manner whereby the church and congregation should commemorate the fiftieth birthday of our pastor, Rev. F. B. Meyer (which he will attain on April 8), it was unanimously resolved that a testimonial be presented to him, and that it should take the form of a sum of money.

Feeling it to be an opportunity that all connected with our church would like to avail themselves of, to thus express their appreciation of a life so self-denyingly spent in the cause of our Saviour, it was further decided to open a Jubilee Fund to which all friends should be invited to subscribe. We trust that his wider congregation will kindly co-operate with us to ensure the success of this effort. Contributions should be sent to Mr. W. Looker, at Christ Church, on or before March 31 next.

THE TRUSTEES AND ELDERS.

Christ Church, Westminster-road, S.E., Feb. 5.

Letters from North Africa.—4.

THE MAINTENANCE OF MISSIONARIES.

IF Christian travellers had an idea how much profit and pleasure they would themselves derive, and how much encouragement they would impart, by looking in upon missionaries on their route, they would surely do so. A tour for this special purpose would possibly prove the most enjoyable travelling experience of their lives. It would, perhaps, lead to their interesting their church, or association, or circle of friends, to the extent of providing for the maintenance of a missionary, one or more. Wealthy worldlings afford themselves the luxury of horses and carriages, a box at the theatre, etc., etc.; why should "new creatures in Christ Jesus" debar themselves and Him the modest luxury of a few missionaries of their own, as many as they can afford? Does it not seem a gratification of which they are not only entitled, but commanded to avail themselves, if uncalled personally to the high places of the field? It would be an exceeding joy to me if some of my readers should feel called upon to confer this happiness upon themselves and their families, their church or Sunday-school, their Y.M.C.A., Y.W.C.A., Y.P.S.C.E., or any other circle to which they are attached.

ATTITUDE TOWARD THE FRENCH.

During the days we have spent at Djemaa Sahridj and other stations in North Africa, we have heard no word spoken by our English missionaries wanting in respect to the French authorities. On the contrary, they point out to the native people, whether Kabyle or Arab, that the law and order established by the French have saved, and continue to save, them from destructive tribal wars (which would still decimate them but for the French occupation), and they prevent innumerable murders from private revenge; they have made splendid roads, and conferred other advantages of civilisation upon hem.

Under French law marriage is permanent. It will be an unspeakable blessing when the union of one man to one woman for life is substituted for the loose contract which constitutes the woman a chattel or a toy, makes a baby girl a disappointment to the mother, and renders orderly and affectionate family life impossible.

If the French could banish the missionaries from their possessions in Africa they would find that they had followed the bad example of the Gergesenes, who, when Jesus had cast demons out of the men among the tombs, besought Him to depart out of their coasts.

My journeyings here so far have afforded me much satisfaction. The difficulties are doubtless great, but I have an increased conviction that God has sent our missionaries here, and that they are sowing living seed which must in due time bring forth good and abundant fruit. It has to penetrate the crust of ages, and the progress must be slow, but already there are signs of spiritual life; even now the green is seen above the mould, and by and by a harvest of saved souls will wave upon these now apparently barren hills.

FRENCH PROTESTANT CHRISTIANS,

who are earnest and devoted, are suffering equally with ourselves. A symposium has recently appeared in *L'Eclaireur*, an evangelical paper, in response to the threefold question, "Is it true that Protestantism has become in recent years more unpopular in France? What are the causes of this recrudescence of unpopularity? What means should be taken to overthrow this obstacle and to ward off this danger?" A number of experienced and representative pasteurs have replied.

Pasteur R. Hollard says, in answer to the first question: "*Yes* and *No*. It depends upon what France you speak of. If it be France taken in its mass, of that which none have succeeded to fanaticise or to frighten; of that which our evangelists meet in this and that department of the Centre and the West; of that which in our great towns assembles in the *salles* of the McAll Mission; of that which, on the 'day of the dead,' presses into our cemeteries, and which discerns the difference between the Latin rites celebrated by the Catholic priest, and the words of Christ spoken in French by the Protestant pasteur, at the side of the grave; of that which, under all degrees of culture, judges Protestantism when it knows it in the independence of the instincts and experiences which are peculiar to itself—if the question applies to *this* France, No, Protestantism has not become of late years more unpopular in France: rather it is the contrary that must be said.

"But if the question is asked concerning another France—that which makes the most noise, and certes also does the least good; that which gravitates round that section of the Press to which truth and the welfare of the mother-country are the least concern, and the great business of which is to flatter and excite the passions of the most sectarian, the most envious, the most stupid, and the most immoral—if this France is meant, then it is Yes that must be answered to the question proposed. And it is again Yes that must be replied, if it is the fearful and faltering of all classes, of those to whom the best policy will always be that which seems to them the best adapted to guarantee security at whatever cost; and the best religion that which shall have in the highest degree the character of being, as it is termed, 'a government.'

"For there are always some of the fearful and faltering in every country; but the number has increased with us these last few years, because of the hopes that had been formed of establishing a moral union and security in the country by means of an intellectual and political character, and of the disappointment in which these hopes appear to have ended.

"Thence comes, to those more anxious for security than truth, and more in love with uniformity than with true union, an attraction to the shelter which secular Catholicism offers them at little cost. Thence comes, too, a dislike more and more marked for that Christianity which puts above a chimerical uniformity the living union which can only be formed by men who know how to believe and think and will for themselves."

It has been said that some of my letters consist too much of extracts from other writers. But my business is to convey information, and it is better for one who has just entered a country to record what thoughtful men of God are thinking and saying, than to utter undigested opinions of his own.

One obvious reflection appears to be that Christians in France and Christians in England should cultivate closer relations with each other. They are both equally opposed by the same enemy of God and man—the Jesuit; and the closer Protestants of all nationalities unite together, the better they will be able to resist him.

M. Hanotaux requested that out of courteous consideration of their difficulties, the North Africa Mission should withdraw from Tlemcen, and this was acceded to. Now it is said that M. Hanotaux is not satisfied, but desires a further concession. A well-informed Christian Frenchman thinks it will be wiser to maintain our ground. 'It will then become a question between the two Governments. A lady missionary quotes Isaac, who, when his servants had digged Esek and Sitnah, digged another well, for which the Philistines strove not, and he called the name of it Rehoboth, "For now the Lord hath made room for us, and we shall be fruitful in the land" (Gen. xxvi. 17-23). "If God be for us, who can be against us?"

R. Cope Morgan.

Tunis.

Pasteur Horrors in Paris.

IN an article with this title in the February *Animals' Friend*, Dr. Edward Berdoe gives a terribly realistic account of a visit paid to the Pasteur Institute. He says: "The process of inoculation was demonstrated to me by one of the medical staff, and I was allowed to stand by the side of the operator of the day while he inoculated some sixty patients with the dirty-looking fluid of various degrees of potency which stood in bottles before him.

"After the patients had all been attended to, I was conducted over the great laboratories and the menagerie. My concern was chiefly with the hundreds of poor animals of many species crowded in baskets, cages, and hutches, and afflicted in various ways by the hands of their cruel tormentors.

"Next I saw the rabbit room. In this great dark gloomy chamber were scores of large baskets and cages full of rabbits of all colours and sizes. Most of them were lying on their sides, evidently suffering in one way or another, paralysed in their hind legs, sloughing at the eyes, hideous and distressing degradations of the dear bunnies of my schoolboy days. In odd corners here and there were horses, donkeys, goats, and other animals, two or three of each, and all for one or other sort of cruel experiment. Be sure that none was spared the last extremity of pain or wasting misery of poisoned blood and weakened frame.

"They kept the worst sight till last, and here I had to exercise great restraint to keep myself from unprofessional, unparliamentary, and imprecatory language. The rats and mice I mildly pitied, the rabbits I inwardly grieved for, but the dogs—oh! that *awful* cage, like the wolves' den at the Zoo, or a great car in Wombwell's show, with a dozen mad dogs all raging, barking wildly, tearing at the iron bars, frantic to be free, furious to escape and bite and tear even me, whose heart bled for them—*all* made mad experimentally, for mad dogs are not sold in the markets, nor are they carried about the streets. Beautiful, high-bred creatures, whose mouths foamed with bloody matter as they flung themselves at the strong iron bars and appealed to each new-comer to set them at liberty. One's first impulse is to shrink back from the dangerous proximity of such wholesale rabies. Next one looks at the bars and mentally gauges their strength, then pity comes, then one's heart burns with indignation against a system which demands and must secure a continual succession of such tortures to keep going the vast machinery of a great Pasteur Institute.

"Over and over again I have seen it stated that Pasteur did not use dogs for inoculation, but there they were before me; stolen, no doubt, by men employed for the purpose, as the Chelsea dogs will be captured for the new London Institute when it is licensed, which may God avert! Who that is sufficiently a human being to know dog nature and love it, could unmoved see such a sight as the Dog Hell of Paris, or keep his curses in due bounds as he turned to leave the place? The attendant thrusts an iron rod through the bars and drives the creatures back; we leave them hopeless, as wrecked sailors who see the treacherous sail fade on the horizon, the sail they fondly hoped was the sign of help."

The Bible in Brittany.—The rooted antipathy of the Romish Church to the circulation of the Christian Scriptures was illustrated in a marked manner lately in Brittany. The island of Molène, near which the *Drummond Castle* recently went down, is inhabited only by Roman Catholics. In view of the recent disaster the committee of the Trinitarian Bible Society sent some colporteurs to the island for the purpose of presenting a copy of the Bible to every inhabitant. They were heartily welcomed by all except the parish priest, who was furious at this interference with his special domain, and spoke against it from the pulpit. Next day the priest went to pay a visit to the Mayor, and saw a copy of the Bible. He said: "Mons. le Maire, you have one of those Protestant books." "Yes, Mons. le Curé," replied the Mayor, "and yesterday you surprised us all very much by saying that the book was a good one, and yet you asked us to destroy it. Please explain this." The priest invented an excuse, and went back to his presbytery. The true policy of the Church of Rome is to be seen in such incidents as these, and not by her attitude in a country like England, where she is in the minority and face to face with deep-rooted liberties.

A Neglected Bible—Revived Popery.

THAT the Church of Rome is fully alive, in the political and religious spheres, is a fact to which many Protestants have long opened their eyes, although many of their fellows seem to be asleep as to the dangers and evils that are sure to arise from Papal intrigue and tyranny. We are continually receiving letters on the subject, but many of them cover ground that is generally familiar, instead of pointing the moral of present-day developments. Among recent communications is one from Rev. Thomas Evans, the veteran Indian missionary, who says:—

"One strange and deplorable aspect of the question is the utter indifference with which the progress of Papal power is regarded by the great majority of Protestant people. It strikes me that one of the chief causes of this apathy is to be found in the fact that we have fallen upon sad times, when the great mass of our people are too fully engrossed either with money-making or with frivolous pleasure-seeking to pay any serious attention to higher and nobler concerns. This may not be as apparent to regular residents as it is to those who, like myself, visit the homeland after an absence of a number of years.

"My own country, Wales, I used to regard, years ago, as a model for Scripture knowledge and religious devotion. I am sorry to have to say that even here a sad declension has taken place, at least so it appears to me in my travels through the hills and dales of the land of my fathers. The Word of God is sadly neglected, and the houses of professed Christians often crowded with trashy 'light reading.' With few exceptions, the fire of family devotion, which in days of yore shone brightly and continuously, has been allowed to die out. Complaints are made by the servants of God that the mass of our young people, and many of them nominal church-members, are so fully absorbed with the excitement of football matches, or so engrossed with preparations for musical and other competitions for praise and profit, that even portions of the Lord's Day are set apart for rehearsals and practices.

"Does not all this folly and worldliness afford the emissaries of the evil one a favourable opportunity to sow broadcast the tares of Romish error, while men sleep? Why is it that Romanism and even rank Ritualism have failed to win over the people of Wales, so that we have not a single Welsh Romish church in the land? This is doubtless due to the fact that the people of Wales have been so deeply versed in the Word of God. The Bible is the only real Rock to resist the dashing waves of Popery. Therefore, let us fill the minds of the rising generation with rich stores of Divine truth from the oracles of God, and spread abroad stirring facts illustrative of the abominations of Popish error and iniquity."

Revival in Chicago.

THE work of the Chicago Avenue Church through the entire year has been greatly blessed. Two hundred and eighty have joined the fellowship during the year, making a total of nearly nine hundred in the last three years.

On Monday, Jan. 11, there was a union meeting of all the ministers of Chicago. A great many laymen also attended. There were over eleven hundred present in all. There are evident indications of an outpouring of the Holy Spirit on the city, a unanimous feeling that some special work ought to be done.

As a beginning a committee of fifteen was appointed to have general charge of it. A second step was taken in starting a daily noon meeting at the Auditorium of the Y.M.C.A. as a centre. There have since been noon meetings daily, with an attendance of about one thousand per day.

Meetings have been begun in a very large number of the Protestant churches of the city every night this week. It is thought that the churches will continue the movement in different parts of the city.

There is no very definite plan, as the feeling seems general to move only as the Spirit may lead. Many of the churches are already reporting a deep interest and many conversions. There has been no call yet to evangelists from the outside. The ministers are doing most of the preaching.

Bible Institute, Chicago. R. A. Torrey.

Orphans at Clacton.

IT is difficult to conceive of a more beneficent work than that conducted in the Orphanage of the "Flower Girls' Mission" at Clacton. The resident superintendent and his wife, Mr. and Mrs. James Groom, are a genial couple, and the gentleness combined with firmness which they display towards their charge elicit the heartiest co-operation of the staff of workers as well as the obedience and love of the one hundred odd orphan girls under their care.

In each of the five pretty houses named respectively "Buttercup," "Daisy," "Primrose," "Violet," and "Blue Bell," in the old road at Clacton are about twenty girls, ranging from five to fourteen years of age, with a "mother," who is loved and respected by all the children, and who is made responsible for the family of which she is the head. The youngest children help one another in the thousand-and-one minor duties of family life; while those who are at all capable of assisting in the domestic affairs are all requisitioned for the more arduous duties of the establishment. Some are housemaids, some cooks, some general ser-

A Tiny Orphan Girl.

vants; whilst others are engaged in mending and darning, of which work there is no small amount in a family of twenty girls.

On a recent Saturday the writer visited the orphanage, and was delighted to witness the cheerfulness with which the work was being done. Scrubbing floors, cleaning boots, and other duties necessary to secure a sweet and enjoyable day of rest on the morrow, were being accomplished with a heartiness which characterises the children in the playground. One could not but observe that everything was well done, reflecting great credit upon the girls themselves as well as upon those in authority. This domestic training, coupled with their educational advantages—for each girl under fourteen years of age attends day-school—fits them for domestic service when they attain the age of sixteen.

But, alas! a sad history attaches to many of the happy little faces enfolded within the floral retreat at Clacton.

BLIND SOPHIE.

I was much interested, though pained, to hear the story of this old-fashioned child of five years. It is just a twelvemonth since she was received into the orphanage, being then in a terrible state of neglect. One of the Biblewomen of the Flower Girls' Mission at Clerkenwell had discovered Sophie in a dark, gloomy cellar, which was the nearest approach to an apartment which the poor widowed mother could afford. Here the poor child was often left lying on a bundle of straw with a few old clothes serving as a coverlet from six in the morning till four in the afternoon. The mother struggled hard to keep herself and her little one from starving; but sometimes Sophie was left all these hours without a morsel of food and without anyone to hear her cry of distress.

Sometimes, wrapped in a shawl, Sophie would accompany her mother from beershop to beershop to sing and beg; and even yet the expressions then learnt by the child find involuntary utterance in her new surroundings. It is remarkable that a child of such tender age should have received and retained in her mind such phrases as occasionally escape her lips; for in her play or at meals she will exclaim, "How's the missis, and how's the baby?" or "Mrs. What's It, give us a drop of beer!" or "How's the old man?" Still, these expressions are happily more rare than they used to be; and it is hoped that ere long they may cease to be heard.

"Sophie," I said to her, taking her upon my knee, on visiting the Home the next day, "what shall we sing?"—the Sunday evening service was just about to begin—"I should like us to sing your favourite hymn."

And as if I had been no stranger to the child, she replied, "Jesus loves me!" And without any ceremony whatever she commenced with her weird voice to sing the simple song, which was listened to with rapt attention by her one hundred "sisters."

Space will not permit my relating other cases equally interesting. Here are children once neglected and ill-treated, cared for by loving hands, and ministered to in a Christ-like manner by those whose hearts are in touch with Him who said, "It is not the will of your Father in heaven that one of these little ones should perish." The "Watercress and Flower Girls' Mission" has numerous industrial branches besides evangelistic agencies; but amongst its many philanthropic efforts the Orphanage at Clacton deserves a high place; for here the works of rescue, education, and soul-saving are pursued simultaneously, and with blessed results. Full particulars of the objects of the Mission, and also of the Orphanage at Clacton, will gladly be sent on application to the superintendent, Mr. John A. Groom, 8, Sekforde-street, Clerkenwell, London, E.C. F. T. W.

The Bridge of Hope.

For the last year the need of more room for our children at the Chingford Cottage Homes has been very much felt. So many of our girls being under School Board age, we are compelled to have a schoolroom and a competent teacher, as the circumstances under which, as a rule, the children come to us make it desirable that they should not attend ordinary schools.

I am anxious to convert the present laundry into class rooms, and to build a more commodious laundry, where the older girls, whilst doing this work for the little colony, are gaining valuable training. Over the laundry I propose having a dormitory, with cubicles for these elder ones. These alterations and additions can be made on our own freehold, and will be a very solid and permanent benefit to the Homes, whilst the comparatively small outlay of £350 to £400 will cover the expenses. Fifty pounds have already been promised conditionally.

It would be a great pleasure to get the building up soon, and name it the "Victoria Cottage Home," thus in our work, which is so essentially "women's work," commemorating our Queen's eventful reign. Apart from any such pleasant sentiment, the great need of this addition is pressing. Every little bed is full, and many children whose histories make me feel I dare not send them away are now boarded out. We want to gather them all under the roofs of our own Cottage Homes, which would be more economical and better in every way.

We dare not—indeed, we cannot—take from the general subscriptions for this purpose, for, whilst God has wonderfully provided for us in times of greatest difficulty, there is never a margin for such a special need as the present,

Mary H. Steer.

28, Betts-street, St. George's, London, E.

The American Baptist Missionary Union has bought in those South African countries so recently swept by war, Mashonaland and Matabeleland, three farms of 3000 acres each. These will be used in connection with Baptist missionary work in Africa, and it is hoped will do much toward training the natives in those industrial arts regarding which they are so deplorably ignorant.

OUR DAILY HOMILY.

SUNDAY, February 14.

"Unto whom I sware in my wrath, that they should not enter into my rest."—Psa. xcv. 11.

God's rest does not consist in circumstances, or conditions of existence, but in disposition. It does not lie, as sacred poets have too often suggested, beyond the confines of this world—it is now, and here. They who believe do now enter into his rest. Canaan is not primarily a type of heaven, but of that blessed experience when we have passed the Jordan of death to natural impulse or selfish choice, and have elected for evermore to accept, and delight in; the will of God.

Will you not take up this position to-day? To-day! Oh, that ye would hear his voice! To hear his voice speaking in the heart, in circumstances and in nature, and to obey promptly, gladly, blithely—this would bring the soul into the rest that remains unexhausted for the people of God. Are you hardening your heart? Is there some evident duty, to which you are called, which you are evading? Are you hardening your heart to some appeal which comes to you through the ties of kinship and nature? Are you saying, Can God subdue these Canaanites, instead of *God can?* Beware, for this is the sin of Massah and Meribah, which, being interpreted, means *strife*. Woe to those that strive with their Maker; let the potsherd strive with the potsherds of the earth.

MONDAY, February 15.

"Say among the nations, the Lord reigneth."—Psa. xcvi. 10.

Tell it out! The message is too good to warrant silence. That the Lord is King is the secret of jubilation and blessing for all the world.

Nature is glad, because his rule will emancipate her from the thraldom under which she has groaned too long. When the kingdom is established in the hand of the Son of Man, the long travail of creation will be over, the new heavens and earth will have emerged. Therefore the Psalmist depicts the outburst of thanksgiving from seas, and fields, and trees. What a hallelujah chorus is being rehearsed! What an orchestra! What a theme! Crown him, crown him!

The world of men may be glad also, because the reign of Jesus means equity for the oppressed, equal-handed justice for the poor, peace among the nations.

But, above all, gladness becomes the saints. If the Lord Jesus has become king of your heart, and has brought blessing to you, do not hesitate to give voice to your allegiance. In private, sing unto Him a new song; in public, show forth his salvation, and declare his glory. Tell it out, tell it out. Why should you not give up your life to going forth to distant lands, to tell it out that God has made Jesus King, and that he must reign, and that his reign is blessedness?

TUESDAY, February 16.

"Light is sown for the righteous and gladness for the upright in heart."—Psa. xcvii. 11.

Light means recognition, joy, song. These await such as are clad about with the righteousness of Christ, and are following the paths of righteousness for his Name's sake. Never swerve from the path of the righteous; however trying and dark your present experience may be, it leads to a harvest-home of joy beyond the years.

Sowing is sad work. It is a casting away of precious seed, the flinging far and wide of the treasured stores of the barn, an expenditure of the present for the future. The sower's heart might fail if it pictured the field mice, the rotting rains, the blighting mildew, which have ruined so many hopes, and lie in wait. So the present is your sowing-time; but every moment of trial, each stab of pain, nobly borne, is a seed-germ cast into the furrows, which will certainly bring a blessed recompense of light. You do not realise it, but you are sowing light. Each act of self-denial, in which you cast yourself unto the ground to die, is a seed-germ of the harvest of gladness.

Coal is sown light. When the forests in all the glory of their foliage were hurled into the bosom of the primeval earth, and desolation reigned, it seemed a sad waste of the Creator's work. Who could have realised then that God was really sowing the light of winter nights, the fires of factory and forge? Do not be too sad. Harvest will come, though the weeks move slowly. "Thou shalt be recompensed at the Resurrection of the just."

WEDNESDAY, February 17.

"O sing unto the Lord a new song."—Psa. xcviii. 1.

Come, my soul, thou must awake to sing. Thou hast dwelt on those old, sad, minor chords long enough, of loss and disappointment, of regret for the withered past, of bitter remorse. Too long has thy heart been used for themes like these, or hung upon the willows. Surely there is something better, nobler, worthier of thee and thy great Lord.

Has he not done, is he not doing, marvellous new things in thy daily experience? Are not his mercies new every morning, and his faithfulness every night? Is not his love always at work spreading thy table for new meals, making thy bed for new slumber, contriving new alleviations and delights? Look out for these till meditation induces thanksgiving.

There is always a new song in heaven, because ever a fresh and deepening appreciation of God. The exploring parties are continually bringing back some fresh and wonderful produce of God's wisdom and grace, and as they hold it up to the admiration of kindred spirits the exhibition elicits new songs. Through the Church is made known to the principalities and powers of the heavenlies the manifold wisdom of God. The song of redeeming grace can never grow old, even though the same words recur; they resemble the banks of the stream through which waters are passing that never passed before. My soul, listen to the bursting harmonies of creation, seas, floods, hills; they chide thee. Cast off the spirit of weariness, and don the garment of praise. It is more becoming for such as thee.

THURSDAY, February 18.

"Samuel among them that call upon his name."—Psa. xcix. 6.

Evidently those that call on the name of God compose a separate class. There are classes of prophets, pastors, teachers, and there are the mighty wrestlers with God, whose voices are familiar sounds in the Divine presence chamber. It is a high honour to be included among them that call upon his name. If you cannot find your place in any other class, perhaps it is here. Possibly you have great gifts of prayer and intercession, which you have never rightly employed, to your own great loss, and the loss of others. Do not wait for God's Angel of Providence to shut you forcibly into a lonely chamber, and compel you to use your great gift.

Samuel's prayers are frequently referred to. At times he would cry unto God all night. He counted it a sin to cease to pray for the people. His prayers secured the defeat of the Philistines; and the nation sheltered itself in his intercessions. We can never estimate the worth of a good man's prayers; and they lift a man like Samuel, destitute of commanding genius, to stand side by side with Moses in the estimate of Eternity.

Lately I had a memorable interview with George Müller, who told me some of his wonderful experiences in dealing with a prayer-answering God. May not he, and such as he, be remembered in this holy category? Oh, to be remembered among those that call on God's name! But always bear in mind the thrice accentuated message of this Psalm (3, 5, 9), that God is holy.

FRIDAY, February 19.

"We are his; we are his people, and the sheep of his pasture."—Psa. c. 3 (R.V.).

The sense of God's proprietorship is the true basis of our consecration. We must realise his rights over us before we can freely give Him his due. Those rights are manifold in their sweet reasonableness, but amongst them all, this of creation is one of the chief. God has a right to us because He has made us.

He made us, as the potter fashions the clay, for a distinct purpose; and surely he has a right to use the vessels of his workmanship for the purpose unto which He has designed them.

He made us, as the builder erects a house for the purpose of inhabiting it; and surely He has a right to occupy every distinct room, and go to and fro in it as He may please.

He made us as the hand of the weaver makes some textile fabric for wearing; and surely He must not be debarred from the free and unquestioned disposal of that on which He has expended anxiety and time.

We are Christ's by creation, by purchase, by toils and tears, by the gift of the Father. The Good Shepherd owns us, though we do not always acknowledge his ownership, or repay his pains and wounds on our behalf. Look up into his face and say, "I am thine by a myriad ties, and am bound to Thee for evermore. Pasture me where Thou wilt; guide me whither Thou choosest; count me as one of thy people; feed me on thy pasture-lands; number me with thy saints in glory everlasting."

SATURDAY, February 20.

"I will walk within my house with a perfect heart."—Psa. ci. 2.

This is the hardest place to walk in perfectly. It seems easier to walk perfectly among strangers than in one's own house. But you may rest assured that a man is really no better than he is to his own. You must not gauge your worth by what the outside world thinks and says, but by the estimate of those that see you in the ordinary intercourse of the home.

To be perfectly courteous to those whom you are meeting at every meal, to hold yourself under perfect control when worried by tiny, insidious jars and stung by almost invisible gnats; to maintain always the perfect girding of the loins; to have the head always anointed and the face always washed; to realise God's ideal, love's ideal, and your own. Ah, me! this requires the utmost grace that God can give. To die once is easy; to live always with an undivided heart, this is hard.

Understand that in the home-life God is educating and training you for the greatest victories. There you are learning the deepest lessons in sanctification. You need not run to conventions, sermons, and holiness meetings; if you would resolve to walk in your house with a perfect heart, you would discover how far from perfect you are, and how you are the least of his saints. Then God would come unto you, and dwell beneath your roof, and the story of Bethany would be reduplicated for your household and yourself.

Bibles in Biscuit-tins.—The empty two-pound biscuit-tin, which is carelessly thrown on one side in England, becomes in tropical Africa an article of considerable value. The people of Uganda use it to preserve the books given to them by missionaries from the attacks of insects. In this manner many a Bible has been carried about in safety. Taking note of this, the British and Foreign Bible Society has made its latest version in the Luganda language of a shape to fit a biscuit-tin. A thousand copies of the new Luganda Bible have been printed and are probably by now in the hands of the Baganda (as the people of Uganda are called), who are said to show remarkable intelligence in the study of the Word of God.

THE EVANGELIST.

The Soldier's Furlough.

By Mrs. HARVEY-JELLIE.

THE old man's face was aglow with thankfulness, and the eyes of his wife held the reflection of its light in their sparkling tears, for the home circle was complete. Tom the miller, their support and stay, and Ada their comfort and companion, and the soldier son, sat round the table, and they talked of childhood's games and dreams, and tears and smiles chased each other, as the thoughts gave pain or joy.

"Mother you wear an older look, and father bends lower," said Robert, as they drew near the fire at night.

"Care makes her marks, and sorrow is a heavy load for a frail back to bear, my son, but thank God after the storm there's a calm; and you are home once more," and she laid her hand on his scarlet sleeve.

Home had never seemed such a sacred shelter before, love had never been such a peaceful influence to the soldier, as on that first night of furlough.

He knelt as meekly as a child and heard his father pray. He sang the old hymns with his sister to please the old folks. He even listened attentively to the words of a Saviour's love; but they could not tell—he did not say—if his heart was right with God.

"Never speak of the past, lead him on to the good," said the father one day; "Jesus said, 'Neither do I condemn thee, go, sin no more'; and shall we not cover his past, and point to a better future?" And the holiday was one of pleasure and ended all too soon.

The afternoon was closing in as Robert Holmes walked up the dreary street leading to the barracks. If ever a heart knew the pain of an aching void, it was his that day, but on his face no trace of feeling was seen. No one gave a kindly glance at him, yet under the bright coat there was a human heart, and it was beating in doubly muffled throbs.

"HAD A GOOD TIME OF IT, EH?"

asked a sergeant, as he neared the place.

Yes, he knew it had been a good time, for during those days and weeks he had felt something of the sinfulness of sin and the beauty of goodness, and returning, he brought the parting blessing of those at home, and knew their prayers would follow. The great red buildings looked more prison-like than ever. The sharp words of the young officer, who was showing his power over the men on drill, sounded harshly on his ear. The banter and coarse jokes of comrades greeted him, and the hollow laughter echoed through his brain.

"What's up with Holmes? Haven't seen him in the canteen since his return," said a private some days later.

"Goodness knows. He's got the blues, and prefers sulking, likely."

These, and similar remarks, Robert did not hear; but wherever he went he *did* hear the old tones of the voices at home, and the warm light of that fireside was still before his eyes. Strange questions, too, were in his mind,—

"WHAT IS LIFE WORTH WITHOUT GOD?

What can satisfy the heart without Christ's love?"—and neither the bustle of occupation, nor the jargon of noisy talk, could banish these thoughts. Meanwhile the prayers at home went up to God for the soldier son. Evening time saw the men free, homeless and often heartless, and the powers of evil hovered round to seize and ruin the manhood of those men.

A week that night Robert's furlough had ended in point of time, but not in influence; the atmosphere of the little house yonder was about him—the reading, the singing, the laughter, and the tears, all were forces shutting him in to decision or despair.

"The Soldiers' Home" was not frequented much by him. It stood in a side street, and savoured to him of a cold sort of charity. No personal kindness, no soul in it; but that night he sauntered in, not having seen the bills announcing an address by an unknown name. Very few made up the audience, but Robert made one in time to hear, "Take up thy cross, and follow Me." At the close of the evening he saw the great end of life, the beauty of the Cross, and the hope that maketh not ashamed. He heard the barrack clock strike one; the other men lay sleeping, but the grim bare room was as though some soft light hovered about its walls, and a face, more to be esteemed than any, cast a fascinating spell upon him, but uttered not a word. Drawn out in admiring fear, he said, "Have mercy, Lord, on me," and then in low tones, close to his ear, he seemed to hear an answering sound, "Take up thy cross, and follow Me." Lying thus awake for hours, he gathered in the hindrances that he must lay down before he could obey. His fear of the opinion of men, his cowardice, and his entangling habits, that led him into appearances of evil; and, wrestling with self-weakness, he said: "Ready, Lord. Shall the soldier shrink? Drill me, order me, restrain me; only let me serve under thy banner of love"; and his heart was yearning for response, when the light seemed fading, and the voice seemed more distant as it said, "Follow Me," and then he lay thinking of Jesus, the one his parents loved, and before he slept once more he heard, "*Me*."

A manlier man, a better soldier was Robert Holmes in the months that followed. Scoffing and jeers soon ceased when it was seen he felt it an honour to bear *anything* for Christ, and all along the ranks his bright example told.

Once more the old man's face shone with joy in the cottage home as he leaned on his stick and listened while his wife read the soldier's letter.

"Does he say *that* now? Read that line again."

She wiped her eyes and read: "I'll never forget my last furlough; home was like an outer court of heaven, and the love there like

A SPARK OF GOD'S GREAT LOVE."

"Now I'm content to go; not one of them will be missing, not even our soldier boy, praise the Lord," said the thankful father.

"Poor dear Robert," said Ada. "I almost thought you hoped against all hope, he had grown so careless and wild."

"Prayer and love, my girl, never fail; that's how the wanderers are to be saved."

Long prayed and waited for through months so drear;
Each day it seemed the anxious hearts must break.
Yet is it that our loved ones grow more dear,
The more we suffer for their dear souls' sake.

Evangelistic Notes.

Mr. William Thomson, jun., has concluded a most successful three weeks' Gospel Mission by limelight in Hope Hall, Paisley. At three o'clock each day Mr. Thomson had a Bible reading, and at 5.30 addressed large meetings of children, the hall one week being filled with boys and the next with girls. Nearly every night many were turned away. At the evening meetings for grown-up people the attendance was very large, and the interest deepened each night. Some hundreds professed to having received blessing.

Mr. Hugh C. Wallace, of the Evangelisation Society, has concluded a twelve days' mission at Kensington Baptist Chapel, Liverpool. On Sundays the large building was filled to the doors.

An eight days' mission has been conducted by Mr. Henry Thorne, at Salem Chapel, Romford. The mission was sadly interfered with by the election contest which was proceeding at the same time; still the meetings were fairly well attended and there was real spiritual power present in them. Many professed and have received blessing which it is hoped will be of an abiding character. J. M. S.

Rev. Seth Backhouse, late of the Salvation Army, has concluded a week's mission at Hightown, Manchester. The Lord spoke through the missioner, bringing about the conversion of souls, while the children of God have been very greatly blessed. A large number of temperance pledges were also taken.

Mr. Newton Jones, Sunday-school Union evangelist, has held a six days' mission at Ossett Green. During six days he conducted fourteen services; some for children, but the most of them were intended for adults, and those of maturer years. The burden of Mr. Jones' preaching was the awful reality of sin, and the necessity of salvation from its ravages. He evidently has no sympathy with some modern views which make sin one of the shadows of life. It is rather a disease or a contortion of the will. It is opposition to God—rejection of Jesus Christ.

W. P. C.

Messrs. V. D. David and Wadsworth, the well-known Tamil evangelists, have been at Neyoor, Travancore, engaged in a successful mission. Their addresses have been greatly appreciated by the people, and it is hoped that the mission will prove a source of much blessing to the church there.

Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, has concluded a successful eight days' mission at the People's Hall, Lee, Kent. Interest was awakened from the first, and notwithstanding the unfavourable character of the weather, the attendance increased until at the closing service chairs had to be placed in front of the platform and down the aisles. Last Monday he commenced a ten days' Anti-Infidel Crusade at Bolton, Lancashire.

A successful nine days' mission has been concluded in the village of Warwick Bridge, near Carlisle, by Mrs. Gibbon, of Aberdeen, and Miss Wallace, of Edinburgh. The meetings were well attended, and many were pointed to Christ. The children's service and Bible-meetings were much appreciated, being quite new to the villagers. The noonday prayer-meeting was attended by the mill employés in their working clothes, and the Lord was present in power.

Mr. William Nobbs has finished a three weeks' mission at the Pontnewydd Branch of the Pontymoile Christian Mission. The attendance was exceptionally good, believers were refreshed, backsliders were restored, and some unsaved converted.

Rev. R. Balgarnie has been conducting a seven days' mission at the Congregational Church, Chard, Somersetshire.

At the Iron Mission Hall, Templemore-avenue, Belfast, a special mission, held by Mr. J. Wharton, has been owned of God in the salvation of souls and the quickening of Christians. Bible-readings by Mrs. Wharton have also proved a help to the women who attended. H. D.

Mr. W. J. Mencely concluded a four weeks' mission in Garscube Hall, Glasgow, on Friday, the 5th. The Lord blessed the words spoken, and many professed to have found peace. Dick Hendry, well known in the district as the Converted Carter, continues the special meetings for February.

A mission was held in connection with the Bath City Mission at the Stable Lane Mission Hall by Mr. Henry Collins (formerly of the London police force), from January 16 to 25, and was attended with much blessing. Mr. Collins is an earnest evangelist, and under the power of the Holy Spirit, his addresses were the means of stirring up believers and of awakening the unconverted. He also gave a Bible reading to Bath Police Bible Class.

By permission of the Governor, Mr. C. Cook has been addressing the prisoners in Edinburgh Gaol. On Sunday morning forty men sought prayer on their behalf, and twenty-one stayed behind seeking counsel and aid.

Mr. J. Greenwood, of the Evangelisation Society, has concluded a grand mission in Holy Trinity School, Blackburn. It has been most encouraging to see the large crowds increasing night after night, notwithstanding the unfavourable weather. Numbers have been led into light and liberty, while the Christians have had marvellous help. E. A.

Major Whittle with Mr. and Mrs. Stebbins have just finished a fortnight's mission in Kilmarnock with very gratifying results. There has been a good attendance at all the meetings, the afternoon Bible readings and the children's meetings being especially appreciated. Mrs. Stebbins had a good work amongst the young women and girls, many of them professing faith in Jesus as their Saviour, while Mr. Stebbins, along with a large choir, made the meetings attractive to a great many who might not otherwise have come. The evangelists were well supported by a large band of workers, who have also felt it to be "a time of refreshing" to themselves.

Mr. T. E. Ruth, of Harley College, London, has conducted an eighteen days' mission in connection with the Baptist Church, Totnes (Rev. G. D. Evans). The special services have been abundantly blessed. Many have been led to accept the Christ as their Saviour, and the spiritual life of the church has been quickened.

Famine in India.

By LORD RADSTOCK.

DEAR SIR,—A most terrible calamity has fallen on India. But few people can realize the magnitude of the distress which has come on our Indian fellow subjects. The Governor-General informs us that 37,000,000 are "in famine districts, where there is not enough to sustain life, and 44,000,000 men in districts where there is not enough to maintain health." For these, relief works are already open for over two millions. But according to the Famine Commissioners' report, fifteen per cent. of the population of the famine area will eventually come on relief for three months, and 7½ per cent. for twelve months. There will be thus five millions practically helped before long.

The Government of India is doing a magnificent work, but they point out that they can only give enough to sustain life, and that the sick (of whom there must soon be hundreds of thousands, owing to insufficient food and the increase of the plague), little children and the women in zenanas, of whom there are in all India many millions, are beyond the reach of their relief. Besides these, there are large numbers who, from their social position or caste feeling, would not go on the relief works, and who, owing to the rise of the price of grain, amounting too often to two or even three hundred per cent., are sinking in a lingering starvation.

To these must be added hundreds of thousands who will soon be cut off from earning anything, having lost their cattle or industrial implements, or having been ruined by the paralysis of manufactures and business, which is so rapidly taking place owing to the spread of the plague in the Government of Bombay.

The Government of India, in their despatch of December 23, point out that there are four categories for which private relief is needed as being beyond the scope of their operations:—

(1) To supplement the "bare subsistence allowance for aged, sick, and children on relief works."

(2) Wholly to relieve many women in zenanas and young children, and those who, owing to caste prejudices, are unwilling to seek for relief.

(3) To enable hundreds of thousands who are being ruined to start again in their industrial occupation.

(4) There will be many thousands of orphans, who will have to be wholly provided for for several years (say five on the average), till they can earn their own livelihood.

It seems a moderate estimate to say there will be five millions who will, in a greater or less degree, need help for three months till the spring crops are gathered, and two and a-half millions till the autumn crops are gathered, and the revival of industry and trade enables them to be independent.

It must be remembered that, owing to the great rise of prices of food and grain over all India, a rise which is likely to be continued till the spring harvest, the sum given per day will only procure about half the food which could be purchased at ordinary times. I have made a complete estimate based on figures in the Blue Book, which I am now submitting to experts. My personal conviction is that if the English people are to render an efficient help to their deeply-needing fellow-subjects—and an efficient help is the only one which is worthy of them—a sum of over four millions must be raised. This, though it seems large, is less than a penny in the pound on the incomes of Englishmen, and is about one thirty-fifth part of what is annually spent by Englishmen on alcoholic drinks. Surely they will feel it their duty, when they know the need, to raise every penny.

We know the people of England have the means, and we believe that when informed of the need they will have the heart to help their fellow-subjects in their dire distress. The contributions to the Mansion House fund, though large in some cases, are wholly inadequate to the need.

But Christians who know they owe all for time and eternity to their Lord, who died that they might live, will feel that the inarticulate cry of these suffering millions is a call for help, which they, in Christ's Name, must answer, not by giving a conventional dole which involves no sacrifice, but answer in a way worthy of the cross of Christ. Now is the unique opportunity for the hundreds of thousands of Christians, surrounded by the comforts of England, to show that they love not in word only, but in deed, and in truth. Surely the wealthy will give their thousands, and the children their pennies, and the offering often given out of their penury will go to India with a fragrance of the love of Christ, which will doubtless lead many aching hearts, in the shadow of death, to look to Him who will give the light of life.

It has been suggested to transmit the funds so collected to committees of experienced Christian men, in the Presidency and chief towns, who will have unlimited discretion, in concert with the Government relief committees, but using as far as possible Christian agencies, to help in the directions referred to above, and especially to do all in their power for succouring women in zenanas, cut off from other help, the sick and infirm, and, above all, see that orphans and destitute children are provided with a Christian house and home.

The need is great, and the opportunity is great, surely the followers of Jesus will respond in a way worthy of his great compassion and his great Name. There is much more I would like to say, but will conclude by entreating every Christian to pray earnestly that the Lord would stir up his people by his Spirit, to arise in his Name, and by personal service and unstinted contributions to various Christian funds, from every member of Christ's Church, to use this unique opportunity of witnessing of Christ's love to India.

[Those who desire to help in this blessed work, and have not other channels, can remit to "Christian Succour to India," and at Messrs. Barclay's, Pall Mall East, S.W.; or to hon. secs., Lord Radstock, Eccleston-place, S.W.; Col. Morton, Conference Hall, Mildmay, N.—Ed.]

DEAR SIR,—Permit me to plead the cause of the many little ones who are left destitute on account of the famine. This institution has been in existence since 1840, and we in charge of orphanages naturally feel the strain very much at such a time as this. Parents starve themselves to feed their children, and in the end die, leaving them unprotected, uncared for. We have already gone beyond our means, and have taken in many, trusting God to raise up friends. There are still numbers awaiting admission from various parts.

Rev. C. Gill, M.A., C.M.S., of Jabbalpore, in a letter by this morning's post, writes: "Very sorry you cannot arrange for another batch of orphans just yet. I have now fifty orphan girls and forty boys on my hands, all small, etc."

The friends of the Roman Catholics are enabling them to take in large numbers, and I feel sure that our Protestant friends would not wish us to be behind them in earning the gratitude of our Indian people by caring for their desolate young. We have accommodation for over 400 children, but no funds to support them. Help will be received by Mr. H. Malaher, 20, Compton-terrace, Islington.—Very truly yours,

EDWARD PEGG, Superintendent.

Secundra C.M.S. Orphanage, Agra, India.

A SUGGESTION.

SIR,—The appalling accounts of the dreadful famine in India seem to show that some of the districts which suffer most severely are in close proximity to the places where opium is cultivated. Would it not be more pleasing to God and more profitable to all concerned if we were to grow food for our own people instead of poison for the Chinese, and thus save the lives of both, instead of being guilty of double manslaughter?

The suggestion is that all the people in the Empire of Great Britain should hear the voice of God in his providence, and so make their voices heard in the Legislature that the sinful and shameful traffic in opium shall be immediately and finally abandoned.—Yours truly, AN OLD INDIAN.

Chinese in London.—On Wednesday, Feb. 3, St. John's Memorial Room, Blackheath, was crowded to hear a lecture by Mrs. Piercy on behalf of the East London Chinese Mission, conducted by her husband. The lecture was illustrated by a number of young people in Japanese costume, a special feature being four children in "Ainu" dress. W. H. S.

Armenia.—The International Association of the Friends of Armenia has just issued the first of a series of Occasional Papers, by means of which it is hoped to keep those who are working in the Armenian cause supplied with the most recent and authentic information respecting the condition of the people and the progress of the efforts that are being put forth to relieve their pressing needs, and to rebuild little by little, the social fabric. The Association has also published a large coloured map of the massacres for display at meetings and in clubs, etc. A list of books dealing with the Armenian question, together with new leaflets containing advice concerning clothing and other matters, may be obtained from Mr. Charles Hecht, at 3, Bridge-street, Westminster

Salvation Army in Brussels.

I SHOULD like to tell your readers something of the wonderful meetings Mrs. Booth-Clibborn is holding at Brussels. The meetings take place in a large beautiful concert hall. It has been a most interesting sight to watch the audience, composed of all sorts of people, but principally members of the aristocracy. Many Socialists and professed infidels attend; one of these said he had not been in church for thirty years. Often they mock and are convulsed with laughter; then gradually one notices conviction stealing over their faces.

The people listen entranced and spellbound as the Maréchale reasons of "righteousness, temperance, and judgment to come." Many remain behind, some to be prayed and pleaded with, and some come out to the penitent form. One evening the Maréchale took for her subject, "The city without tears," first dilating on the sorrows here below, and then speaking from the passage in Revelation — "God shall wipe away all tears." Many all over the hall wept as they remembered and thought of their sorrows. One Sunday evening she spoke on "The Prodigal Son." Several have been broken down, and yielded themselves fully to their Saviour to love and serve Him.

Many infidels come night after night. The Maréchale in one of her addresses happened to make the remark that if there were only fifty apostles in Brussels what a work might be accomplished. One of the infidels, a young man, when she was talking to him afterwards, said "Maréchale, would not twelve apostles like the Saviour had be sufficient?" and as she further dealt with him, and said, "Oh, that you would become one," he looked at her, deeply moved, and added, "Perhaps I may."

A drawing-room meeting was filled with an influential gathering. Mrs. Booth-Clibborn explained the object and methods of the Army, interspersed her talk with beautiful persuasive remarks as to the need of, and the blessed results of, a life of absolute abandonment to God. E. P.

Entering the Last Valley.

(Psalm xxiii. 4.)

JESU, Shepherd, Leader,
Take this trembling hand;
Strange the path before me,
Through an unknown land.

Footprints, spite the dimness,
Show a trampled ground;
Hosts on hosts passed over,
Leaving not a sound.

Never one returnèd,
Saying how he sped;
Silent, ever silent,
All the mighty dead.

Jesu, Shepherd, Leader,
Ever-faithful Guide,
Through Time's mazy desert
Always near my side.

Do not now forsake me,
Take this trembling hand,
Lead me through the valley
None can understand.

Fear with Faith is wrestling,
Thrust my foe away;
Break the silence, whisper
"I will be thy stay."

Hold me, keep me, help me,
Earth sinks out of sight;
Hold me, keep me, help me,
Lift me into light.

W. A. ESSERY.

Congregational Colleges.—Since the death of Dr. Herber Evans, late principal of Bala-Bangor Theological College, a movement has been set on foot towards the amalgamation of three Congregational Colleges, at Bangor, Brecon, and Carmarthen, and a representative committee has been appointed to consider the question. The present system is inadequate to the needs of the case. They were founded when the conditions of life were very different in Wales from what they are now, and the present system is expensive and wasteful in many ways. It is even felt that possibly a still wider amalgamation of colleges, embracing various denominations, may be desirable, so that Wales might have a theological university of her own.

THE LATE

Rev. Josiah Viney.

MR. VINEY was born in 1816, in the South of London, and had in his early years the advantage of the zealous Evangelical ministry of Rev. Thomas Jackson, of Stockwell-green Congregational Church, who was not only a devoted worker for the people of his own neighbourhood, but also an ardent friend of the London Missionary Society. From his earliest days Mr. Viney was a disciple of the Saviour, never knowing a time when he did not love Him.

At the age of fourteen he entered the business house of his uncle, in Great St. Helen's, London, and on attaining his majority was offered a partnership in it. Had he accepted the position, he would, no doubt, have come into the possession of very ample means. But other thoughts had gained his heart, and that year he offered himself to the London Missionary Society for service abroad. A serious illness which he had soon afterwards, prevented him from carrying out his intentions; and so, with diminished strength, but undiminished love, he turned to the home ministry as his sphere. He was never a robust man, and in the course of his life he had repeated and severe illnesses; nevertheless, he reached four-score years. The time of life having gone by when young men seek training in some college or at a university, he strove to prepare for the ministry by attending classes at University College, and then by placing himself under the guidance of Rev. T. S. Guyer, of Ryde.

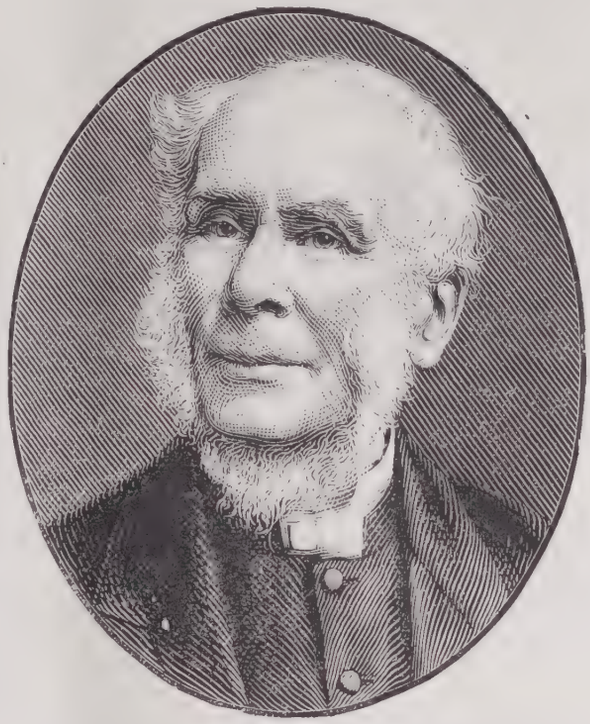
In 1841 he began his public labours at Herne Bay, where he continued for three years. His marriage during this period to Miss Anna Piper, of Camberwell, who still survives him, was a happy event, which yielded strength and comfort to all his after years. London was to be the sphere of his activity, for thither he returned in 1844, to the charge of a church at Bethnal Green; there he laboured for fourteen years, until he had quite spent his strength. The building of a new chapel was only an extra, though a heavy extra, to his daily attention to the poor and suffering, and to his indefatigable preaching of the Word. A gentleman who knew him in these days says that his religion was of "the right practical sort," for he might often be seen sallying forth "with his New Testament in one hand and a rice pudding in the other," bent on some good errand. He was an open-air preacher, though a nervous and retiring man. His love to Christ made him a true home missionary, and from a chair in his chapel yard or at the entrance to Victoria Park he delighted to preach the Gospel to the crowds.

In 1858 his broken health compelled him to resign his charge at Bethnal Green, and take a year's rest. He travelled much during this time, and did all he could to recruit his strength. As soon as he felt able to resume work, he accepted the charge of a small church at Highgate. His zeal and liberality found some vent for themselves in the building of a new chapel, and bringing the small congregation out of its confined situation. His consistent life and wise labours won universal esteem. A member of the Church of England testifies that whenever he was at Highgate he always went to hear Mr. Viney preach, because he felt he was such a true Christian. One wonders how many persons are influenced on any given Sunday by a similar motive; more perhaps than might be supposed.

Mr. Viney's practical religion set about the better housing of the poor of Highgate. Although he was not the originator of improved dwellings for the working classes, he was a pioneer in the movement, and erected several good buildings which were from the first financially successful.

At the suggestion of the late Mr. Samuel Morley and of Mr. Binney, Mr. Viney was induced to accept the position of secretary of the School for the Sons of Congregational Ministers, then situated at Lewisham; and here he may be said to have found his life-work. When, at the end of twenty-five years work, he was free from pastoral service at Highgate, the most of his time was given to the school. His pastoral service altogether extended over forty-two years, and still he retained zeal and energy enough to work in other ways, but chiefly for the boys whom he loved with a fatherly affection. His genius for new buildings aided in securing the erection at Caterham of a new school, admirably arranged and fitted for its purpose, and placed in a salubrious country. When Mr. Viney resigned his charge at Highgate a generous testimonial of £720 which was given to him was all devoted to the founding of scholarships in connection with the school. He lived to serve the boys in every respect, watching over their physical, their mental, and their religious welfare. His sympathy with them was wonderful; and he kept the boy's spirit to the very last. When he lay dying on November 5, it was proposed to dispense with the fireworks amusements, lest the noise should disturb him, but he promptly sent word down that the boys were to have them as usual.

He was for many years a member of a Trust which dispenses gifts to students for the ministry, and seeks to promote the diffusion of the Gospel. His early love for missionary work among the heathen also never declined, and as long as health and strength permitted he attended the meetings of the directors of the L.M.S.



(From Photograph by Messrs. Russell & Sons, 17, Baker-street, W.)

He was at one time co-editor of the *Evangelical Magazine*, one of the oldest magazines in the country, and for many years the treasurer of its fund for aiding ministers' widows. His thoughtfulness and sympathy found scope among the cases of sorrow which were always coming under his notice. His attachment to the *Magazine* for the testimony it has always borne to Evangelical truth was very ardent. In 1895 he said of it: "If it has not been great, it has been good and faithful over a few things; it has survived many periodicals of far loftier pretensions, and in the first year of the second century it enters by sympathy into the joy of its Lord."

Mr. Viney was led, through J. B. Gough's influence, to adopt and act upon temperance principles in early life, and remained true to them to the last, neither the influence of custom nor the plea of delicate health sufficing to turn his purpose. His end was full of the sunshine of faith and hope. Heaven was to him "a glorious reality." A man of quiet spirit and few words, he nevertheless gave at the last a bright testimony to the Saviour's love and power. To young ministers his advice was, "Preach, live, and trust Christ; for He is equal to everything." In his times of great prostration, when he could not pray, he still enjoyed "sweet fellowship with Jesus." In full assurance he entered into his eternal rest and joy on November 8 last.

Chamberi Mission, Madrid.

THE 12th and 19th January were red letter days in the history of this work for our Lord. On the former I purchased the property adjoining that which was secured a little over a year ago, so that now the church and schools have a permanent and well-situated home. Very grateful indeed am I to our gracious God, who has permitted me to realise what beloved brother Fenn had for so long prayed and laboured. It would have interested you to witness the spontaneous tokens of thanksgiving on the day when, at the close of the usual weekly prayer-meeting, I announced the good news. Three brethren and two sisters rose and poured out their hearts in praise and prayer, not forgetting to seek blessings abundant upon the kind friends whose gifts had obtained for us so precious a possession. On the 19th the pastors and brethren of the three other churches in Madrid heartily responded to our invitation to join us in a special meeting, and for an hour and a-half, praise, exhortation, and prayer succeeded one another; the prominent note was that God would fill the house with his glory in the saving and fructifying of many souls, and one brother reminded us of the solemn but reassuring words in Zech. iv. 6.

I have, however, a still better item of news; on the first Lord's day of this year, a young lady, previously anxious, found peace whilst I was preaching, and on returning home said to the friend who brought her to the services some weeks ago, "Oh, why did you not take me there sooner?" She is like a caged bird set free. The conversion is specially interesting to me as she was evangelised in the first instance by one in whose conversion we were instrumental some six years ago, and whose consistent walk ever since has given such joy to us all. I earnestly hope and pray that God may be pleased speedily to give me the needful means so as to return the sum kindly lent in order to secure these premises, viz., £350, and to make the absolutely necessary alterations and repairs to the buildings, that are far from fulfilling proper hygienic conditions, whether for chapel or schools. You will, I am sure, join in prayer that our highest hopes may be realised regarding precious souls and also for this other great boon.

CHAS. E. FAITHFULL.

Testimony to Israel.

THE annual gatherings for praise and prayer in connection with the Hebrew-Christian Testimony to Israel were held on Friday last, in Brunswick Chapel, Whitechapel-road. The weather was most unfavourable, but this did not prevent a goodly number of friends of the work from attending, both in the afternoon and evening. The afternoon meeting was presided over by Mr. J. E. Mathieson, who spoke words of sympathy and encouragement. He referred to the duty of the Church to evangelise Israel, and to the awakening to national life which is now being realised by the Chosen People.

Rev. David Baron described the work and its difficulties and blessings. The East-end of London has a greater Jewish population than all Palestine, and every week that population grows. Those who preach the Gospel to Israel are entitled to see in this the hand of God, in bringing the people under the influence of Christian truth. Mr. Baron referred to the daily Bible classes and other sections of the work, and in conclusion read extracts from a letter by a City gentleman, who suggested the extension of the mission accommodation at 114, Whitechapel-road. In the event of his proposal being acted upon, the gentleman promised substantial financial help. Rev. C. A. Schönberger, in a few remarks, held that the Mission House is a standing testimony for the Lord Jesus, and is well known to the Jews.

After some words by Mr. A. Boake, on Israel's place in prophecy, an address was delivered by Pastor James Stephens, of Highgate-road, who spoke of his pleasant acquaintance with Mr. Baron, whom he had known for nineteen years. The Pastor rejoiced to have a prayerful interest in the work of the Mission. With reference to the number of agencies directing their efforts for the enlightenment of Jews, he met the objection founded on this fact with the statement that in proportion to population there are fewer workers among Jews than among Gentiles in East London.

Rev. Robert Graves Walker followed, showing that missions to Jews bring direct as well as indirect benefit to the Church of Christ. He showed from the writings of the prophets that the good time in store for the people is assured by the covenant promise of a faithful God (Jer. xxxi. 33-40).

Mildmay Mission to the Jews.

An ordination service in connection with the Mildmay Mission to the Jews was held at the Conference Hall, Mildmay, on Friday last, when Mr. Samuel Wilkinson (youngest son of the director) and Mr. Henry Goodman were set apart for the public ministry of the Gospel. Colonel J. F. Morton presided, and the following ministers (representing different sections of the Church of Christ) took part in the service: Rev. J. Gritton, D.D., Rev. E. W. Bullinger, D.D., Rev. T. R. H. Sturges, Rev. M. Nachim, Pastor Fuller Gooch, and Rev. John Wilkinson.

In the course of the proceedings Rev. J. Wilkinson referred to his own ordination, which took place more than forty years ago, and blessed God that he was permitted to take part in the setting apart of his son. After the laying on of hands and dedicatory prayer, Dr. Bullinger delivered the ordination charge. Mr. S. Wilkinson followed with a brief statement on his own behalf and Mr. Goodman's. Prayer and praise had a large part in the proceedings.

Wesleyan Relics.—Rev. C. H. Kelly, to whom Methodism is greatly indebted for the discovery of old and valuable documents relating to the early history of the Wesleyan body, has within the past few days had the good fortune to come upon another great find. During his researches in the archives of the Wesleyan Book-room, in City-road, he discovered a box containing practically the whole of the manuscript journals of both John and Charles Wesley, with some two hundred of their letters. Amongst the latter were several of John Wesley's letters to the famous Swiss Vicar of Madeley, Rev. John W. de la Flechere, better known among the Evangelical churches at home and abroad as "Fletcher of Madeley," who, after an adventurous career, entered the Church of England, and became a staunch supporter and follower of the Wesleys. There are also original letters of Mrs. Susannah Wesley; one from John Wesley to William Pitt; five in the handwriting of George Whitefield; and thirteen by the Countess of Huntingdon.

Messrs. Moody and Sankey.

THE Sunday meetings of the evangelists in New York continue to be crowded, as may be seen on any Sunday afternoon by those who are able to get inside of Carnegie Hall. In the intervals of Mr. Moody's appeals the voice of Mr. Sankey thrills the vast assembly. We regret to learn (says a New York contemporary) that we are not to have the latter much longer, as Mr. Sankey is soon to go to Southern California with his wife that she may escape the cold weather of Brooklyn.

The Tremont Temple audiences in Boston have reached the superlative degree of fulness, and the popular response to the efforts of Mr. Moody and his corps of helpers is measured now in part by the number of disappointed ones who would pass closed doors. A glance at the large audiences (says *The Congregationalist*) makes it plain that suburban and country neighbourhoods are to all appearances taking advantage largely of the special opportunity of hearing the Northfield preacher.

What Mr. Moody would have on the part of Christians, judging from the general line of his talks, he has expressed in the homely phrase: "Get up and go to work." He addressed the suggestion to parents, church members, neighbours, pastors—to all who would have power through the grace of God. No doubt he has already made more than a surface impression on the minds of his auditors. But while he is giving thanks for that Mr. Moody craves a deeper arousing. His courage is stimulated by hopeful indications in the adjoining towns and cities.

Among the Lepers.

Famine-stricken lepers are surely the most pitiable of the children of men, and they are numerous in India just now. They are applying at our already crowded asylums, and are received as long as there is an inch of room or a scrap of food. The committee and the workers of the Mission to Lepers are feeling the pinch of this terrible time severely, as the cost of food is so high, and daily portions for the inmates must be found. Some starving outcasts are driven to self-destruction as the only escape from their misery. Yet £6 a year supports an adult, and £4 a child in our asylums. The last year was the best in the history of the Mission as to spiritual results; 200 lepers received Christian baptism in the institutions.

In addition to the general needs, two are special: (1) Miss Mary Reed is needing £25 for the completion of the new chapel of the asylum at Chandag. It was opened and dedicated on Christmas Day, which proved a day of much blessing. (2) £120 is required for the extension of the Home for Lepers at Tokio, Japan, where Miss Youngman, of the C.M.S., is doing a noble work. One friend has offered £10 towards this amount if eleven others will give the same, or if the amount is raised in smaller sums. John Jackson, Hon. Sec.

186, *Aldersgate-street, E.C.*

A Veteran.—Rev. Wm. Walker, the last original member of the Gaboon Mission, passed to his rest at Milton, Wis., on Dec. 9. He went first to Cape Palmas, Liberia, but was transferred to Gaboon in 1843. For thirty years after he was most of the time in Africa, and the corner-stone of the church, of the Mpongwe literature, and the civilisation within Gaboon Mission was chiefly laid by his hands and by his associate, Rev. Albert Bushnell.

Mission at Finsbury Park.

ONE of the most encouraging missions ever held in the north of London is now in progress at Finsbury Park Congregational Church. The pastor is Rev. Llewellyn Parsons, and the missioner Mr. George Clarke.

Beginning on the 24th ult., it was to be concluded last Sunday, but so great has been the interest manifested that it has been deemed desirable to continue the meetings every afternoon and evening during the present week, except Saturday, the final one being on Sunday evening.

Next Sunday morning the service will take the form of a "United Communion," in which those of any denomination who have received blessing during the mission will be invited to participate. Indeed, this spirit of inter-denominational union has been very manifest, both as to the workers, and to the invitation given to the unsaved.

The mission affords a striking instance of what may be accomplished by means of systematic "working up," an element which is often rather lacking. That there has been much prayer in public and private during the preceding months goes without saying. But in addition to this, much is due to the very thorough and well organised house-to-house visitation of the neighbourhood, and capital advertising, not only on the chapel itself, but for miles around. No one travelling on the busy tram and 'bus route of Seven Sisters-road could fail to be struck with this, and it is easy to conceive that many persons, usually thoughtless or careless, have been drawn within by the attractive notice outside. Be this as it may, the building has been filled to overflowing night after night, while on Sundays it has been impossible to accommodate a very large number seeking admission, and the doors have had to be resolutely closed. It was pathetic to listen to the appeal of a man who had come a long distance, only to be denied admission. "But there's always room in any church for

JUST ONE MORE,"

he pleaded; and with pardonable leniency he was admitted to such confined space as he could squeeze himself into.

But let it not be thought that crowds have been synonymous terms for rush and bustle. One of the most noticeable features of the meetings has been the hush and quiet pervading them. No human power has been at work, either in rhetoric, illustration, or "man's wisdom." If any elements have been conspicuously absent, these have. The crucified and risen Christ has been exalted day by day; the addresses have been solemn in the extreme, and at times even severe; yet the large audiences have listened, as it were breathless, to the tender entreaty of the preacher, or his earnest setting forth of truth. And the Holy Spirit has been at work awakening slumbering consciences, and quickening dead souls into spiritual activity and life. For which many hearts are giving heartfelt praise to God.

A Local Resident.

Mr. Josiah Nix at Bromsgrove.

A very successful mission has been conducted in the Wesleyan Chapel, Bromsgrove, by Mr. Josiah Nix—his first mission as Connexional Evangelist under the Home Mission Committee. Its results show that in this as in his former sphere of labour, he is likely to be the means of great blessing to the Church, and to the unsaved masses of the people. Very large congregations were gathered together, and the town was roused. At the last service the chapel was crowded, and many had to go away. The mission was well prepared for, and the workers on the spot gave themselves to the work with devoted zeal. Mr. Nix's vigorous and attractive statements of the truth went to many hearts. The power of the Holy Spirit was manifest in all the meetings. The church has been quickened, and about 300 entered the inquiry-room. Young and old yielded to the claims of Christ. The hearts of parents and teachers were gladdened by the conversion of children and scholars. Over 300 temperance pledges were taken, about 250 being new pledges, including some of the worst drunkards in the town. On the Saturday evening the most remarkable temperance meeting ever known in the town was held, when 150 signed. In the lists of inquirers there are some from every church and chapel in Bromsgrove, and a number from the surrounding villages. E. H. M.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Faithful unto Death.

(*Concluded.*)

"GOD'S holy will be done!" said the poor prisoner. "Let not these miserable men think they will frighten me out of the faith of Christ by the idea of this cruel death. May my blessed Saviour only pardon me my sins, and preserve me my soul!"

Can you imagine his thoughts? Must he die—give up all memory of his fame, all hope of ever again seeing his beautiful young wife, and of enjoying the patronage and kindness of his great friend Juan Caro? Was this horrible death, then, to be the end? Was his life, after all, but a dream, and should he awake to find nothing but darkness and despair?

"I am ready now," said he, "for all that men may do," as a guard hurried him into the Pasha Ali's presence. Here he stood, a suffering prisoner in chains, before a crowd of Turks and Arabs, being buffetted and abused by those in authority.

A hooting crowd dragged him, faint with blows, to the gate of Bab-el-Wád, where the Pasha sat surrounded by his officers.

"Abjure thy foolish faith," cried Ali, "and become a true follower of Islám, and commands and provinces shall be thine to choose."

"Nothing shall separate me from the love of Christ," spake Geronimo. Slowly and clearly Ali explained to him the nature of the death he must die if he remained a Christian; every detail and torture of such a death was dwelt upon, and at last Ali said:—

"Dog of an Arab, do you refuse to return to the faith of Islám?"

"I am a Christian, and as a Christian I will die," was the response.

"As you will," replied the Pasha. "Then here," pointing to a huge stone mould, "shall you be buried alive."

"Do your will—death shall not make me abandon my Lord," were Geronimo's last words.

Some soldiers came forward, and, binding the prisoner, placed him face downwards in the mould. Liquid plaster was poured over him, and Tamango, a renegade Spaniard, wanting to prove his fervour in the Mohammedan religion, jumped on Geronimo's body, and crushed the ribs.

"Well done!" cried Ali: and others followed Tamango's example. Bleeding, suffering, dying, in the block of plaster; amid the cruel cries of his enemies, and with an African sun pouring its scorching beams upon his head, the brave, faithful, uncomplaining child of God lay there for twenty-four hours, and when the morning broke again there was one more joined to the noble army of martyrs above, "who see His face, and His Name is in their foreheads."

"But how does the world know that all this happened?" asks some little friend.

That is just the point I am going to explain to you, my readers. For three hundred years the story was told by one generation to another, until at last many persons regarded it only as a romance. But in 1853, when the wall of Bab-el-Wád was being taken down for alterations, the builders came upon a hollow in the wall and a human skeleton. The Governor recalled the story of Geronimo, and ordered plaster of Paris to be thrown into the mould, when the life-size figure of Geronimo was seen, to prove that his martyrdom was no fable.

"The cast shows a slight figure, a face with the veins all raised; a poor mouth closed, with a patient, determined expression; the hands are tied, the legs are swollen, the ribs are broken. Three hundred years of history holding its peace; and, lo! the very stones, as it were, cry out, and the noble Arab's martyrdom is brought to light."

Can we learn anything from this story of faith in Christ? Yes; it shows the power of God in the heart of Geronimo when a little child. "None shall pluck thee out of my hand"; and the all-sufficiency of the love of God in the hour of trial, when He reveals Himself to his children, and gives them strength and victory to overcome death. "Who, then, is willing to consecrate his service *this day* unto the Lord?" (1 Chron. xxix. 5.)

M. Butler Gerds.

A Letter for You All.

MY DEAR NEPHEWS AND NIECES,—I want to ask you one or two questions which you can answer with those of the Searcher. I want you all to feel that this page is your very own, and to take your share in editing it. I want to know what you like best, and how we can best make our page really useful to one another as children of God.

First, I want to know how many of you read your Bibles regularly every morning, if only a few verses, allowing time to think about them, and to *listen for the still, small voice of our Father*, as He puts into our hearts the lessons we must learn from them, and shows us where we have been wrong. We can no more live a happy and useful day without that than we can do so without our breakfasts. The quiet time with God enables us to take a breakfast for our souls, just as in the half-hour at the table we get a breakfast for our bodies. If we would be strong Christians, we must feed on God's Word regularly, just as if we wish to be strong boys and girls, we must feed on the good bread and other things provided for us. And remember that *the time to read the Bible is, wherever possible*, BEFORE BREAKFAST.

And when you tell me if you read your Bibles every morning (or if you are going to begin now, asking God's help that you may do so all your lives), tell me if you have joined any Scripture Reading Union. If not, you will find portions for each day in the week given on this page. I will set the fourth Bible Searcher in each month from those portions.

It will interest you to know that over six hundred thousand children belonged to the Scripture Union last year, enough to make up a big city without any "grown-ups" among them! But what a curious city they would make! *You* can't imagine it, but I think *I* can, for I have seen and talked to members in ever so many countries, many of them of different colours—black children, white children, brown children, and yellow children; all of them with different dresses, far more different than you can dream of, with long hair, short hair, no hair at all, and speaking different languages—no less than thirty altogether!

Think of all these boys and girls not only reading but also praying in their different tongues! Is it not wonderful? Indeed, it is, yet though we could not understand them, *Christ understands them all.*

But I want you to remember something else about these children, that *they are only a very few by the side of the many millions more who have not yet even heard the name of Christ.* And THE DEBT OF LOVE THAT YOU AND I OWE TO CHRIST HE WANTS US TO PAY TO THEM.

The Bible Searcher.

Foreign List:—

No. 53. Vera and Frank Sjöström. **No. 54.** Winnie Gartshore, Vera and Frank Sjöström (New York). **No. 48.** Marie H. Lister (S. Africa). **No. 49.** Bessie and Una Whitehead, Daisy McArthur* (S. Africa), J. Garrett. **No. 50.** Charlotte Cane*.

No. 56.—Correct answers (second list) received from:—

Constance, Gordon L., and Olive Andrews, William Aston*, Hugh, Daisy, Arnold, and Ernest Allen, Katharine Blackie, Teresa, Lilian*, and Rowland Blackie, Mary Ballingal, Nina Barker, Jessie Baker, John and Ethel Benger, Bert Brotchie, W. Scot Buchanan, Percy Berkeley, Mary Grace Bungey*, Norman Braby, John Baring, Frances L. J. Bennett, Annie Boniface, Herbert Berry*, Rhoda Margaret Bentley, Rhoda E. Braithwaite, Louis Berthé*, J. A. Bennie, Ralph Bourne, Eric and Eleanor Chance, Lionel* and Gladys* Calvert, Dorothy Joyce Clarke*, Willie* and Mary* Charles, Willie F. Christie*, Dora Colebrook, Mary T. Colville*, Ruth Coupe*, Olive Jane Clarke, Georgiana Child, Oscar* and Katie A.* Cross, Elma Cheal, Henry James Cheney, Dorothy Cooper*, Edith and Dorrie Corrie, Nellie*, Arthur, Henry*, and Annie* Couch, L. Culley, Emily Church, Bessie Cheale, Mary Eleanor Clarke*, Maud J. Cleal, Randolph* and Dorothy Daintree, Marjorie Dalzell*, Helen C. M. Daniels, Kathleen Dodington*, Dorothy and Marjorie Dyke, Edith Daisley, Cecil Dodd, Kenneth Dunbar, Eva Lucy Edmundson, E. T. Elliott*, Gertie Edwards, Jane Forman*, Violet Foley, William C., and Fannie Field, Florence Falconer, Ernest Findlay, Edith Fowler, Winifred Fowler, Herbert Fowler, Aileen* and Francis Figgis, Christopher* and Lilian* Fidler, K. M. Foweraker, Euphemia C. Graham, Margaret Hassé, Victor Henry, Fredda Hunton, Stuart*, Edith, and Margaret Gray, Daisy and Mary* Greenacre, Sybil Godfrey, Christabel and Desborough Goodwin, Eva Gray*, Constance Gabbett*, Marian Green, Minnie Giddings, Marjorie R. Hogge, Tom, Helen, M. May, and Harcourt Hunter, Charles, Mena, and Edith Lena Hunter, Annie Hazledine, Lilian Clarice, and Ernest P. Herivel, Joshua and Dorothy Hughes-Games, Ethel and Eva Hutchings, Irene Harrison, Lizzie Hill, Lucy, C. W. and Archie Jacob, Moffatt, and Sinclair Jackson, Helen M. Jordan, Grace*, Dora and Dudley Joyce, Norman Q. Johns*, Kate G. Johns, Emily* and Lucy* Kelk, Robert and Henry Keable, T. Ashley*, Jane*, K. G., and Hubert Kirkpatrick, Agnes Willie, Thomas, and Alex Kay, Dorothy Keable, Susie* and William* Keen, Gertrude Kingerlee, H. Kortright*, Ruby King, Kathleen and Ethel Light, Dorothy Barrett, Lennard*, Sidney, and Mary A. Law, Doke Lewis, Ethel Larwill, Arthur and Irene Llewellyn, Alice Loveridge, Harry Malaher, Winnie Macfie, Mary D. and Edith Valerie Maitland-Kirwan, Edward and Alan Marples, A. Matthews, Ethel and Gerard Morgan, Lewis Morice, Frank Morris*, Margaret Agnes and Dorothy Morris, Dorothy Morrisson*, P. Montray-Read*, S. E. Mackintosh, Bessie and Charlotte Millar, Margaret J. Macphee, Tita and Daisie Mackenzie, Herbert Mersey, Sydney C. Morgan, Nellie, Thomas, Abraham, and Bella Mack, Nora Mackay, Ian D. Macgregor, Laura B. Macaulay, James Matthews, Frank Medcalf, Edie and Ernest Nash, Blanche Norcock, Amy and Maude Nottage, Charles M. Nuth*, Elsie Newth*, Muriel A. Newnham, T. Murley Oldham, Eva Laura Oakes, Maude N. Oakes, Mabel Owen, Harriette Orr*, Dorothy Patten, Duncan Payne, Gladys Mary Phipps*, Jessie, Lillian, and Margaret Pook, Douglas Paige, Ada and Maggie* Palmer, May and Vera Petrides, Norman and Daisy Petrides, Douglas Parkes, Minnie and Nellie Peachey, Edith Quick, Arthur B. and David W. Ramsay, Nora Read, Gordon and Gracie Reeve, Connie and Alice Rouse, Percy and Matilda Robinson, Jessie Deane Roe*, M. L. Rickards, Eileen Roberts, Hilda and Constance Schaeffer, Dorothy Sharp*, Bessie Scantlebury, Kathleen Stapley, Rosetta Sherwin*, Agnes Mary Sterry, B. Harold Stenner*, Florrie Smith, Gwendoline, Mervyn, Gladys, and Eric Shaw, [illegible] and Bob Salt, Frances G. Salmond, C. D. Stanier, Nellie Skinner, Emily Stuart,*, Ethel Taylor* Hugh and Neville Tufnell, Frances Taggart, Olive Tritton*, Howard M. Teller, Frances and Lucy Trotter, Lily Taylor, Frank Thompson, Herbert Turnbull, Gertrude Vellacott, May and Ronald Watson, Frank Wilson,* Evelyn Hester Wood, Mabel Whitaker, Harold Wodson, Fannie Waring, Gladys Webb, Elsie G., Grace, and Ida Wright, Dorothy Warner, G. M. Wood*, James* and Horace* Williamson, Lilian G. Helen, Elsie, and Gladys Willoughby, Kathleen White.

ANSWERS TO SEARCHER (No. 57).

1. Gen. viii. 20. "Noah builded an altar unto the LORD...and offered burnt offerings on the altar."
2. Gen. x. 8-10. Son of Cush. "A mighty hunter before the Lord."
3. Gen. xii. 2, 3. "I will make of thee a great nation, and...in thee shall all families of the earth be blessed." Referring to Christ.
4. Gen. xiii. 15-17. "All the land which thou seest...I will give it unto thee." Referring to Palestine.
5. Gen. xi 9. "Because the LORD did there confound the language of all the Earth."
6. Gen. x. 11, 12. "Nineveh, Rehoboth, Calah, and Resen."
7. Gen. xiv. 14. Three hundred and eighteen.
8. Gen. ix. 16. "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

No. 57.—Correct answers (first list) received from:—

Violet Ashworth*, William, Marion, and Ernest Aldwinckle, William Aston*, Owen and Arnold Akers, Mary Barton, Cyril A. Badham, Florence V. Barnett, Herbert Braddon, Norman Braby, Clara Barnes, Allen Baker, Aline and Chappie Bazett, Wallace and Millicent Bentley, Florence K.*, William and Victor Bellerby, John* and Ethel Benger*, Percy Berkeley*, Daisy*, May, and Gordon Bligh, Emily Bridgwater, Bert Brotchie, Gertrude, Nellie, and Beatrice Brookfield, Phyllis Boyd, Mabel Browne, Maggie Buchanan, Daisy Bungey, Wm. Ernest Clarke*, Maud Clarke, Harold and Willie Cheesman, Henry James Cheney, May Childe, Brereton Cobb, Annie* Edith, Mabel, and Ida Cole, Irene Colley Lilian Collins, Annie Cooper, Herbert and Frederick Compton, Ralph Daintree, Margaret Davison, Ellen Drake, Frank Dean, May Drine*, Nellie and Willie Dowsett, Kitty, Ivy G., Claud, and Violet Donaldson-Selby, Willie and Ernest Edmonds, Stuart* and Lilian Ellacott, Marian and James Innes Freegard, Vera Fulcher, Edith Graeme*, Lee Gardner, Constance Gabbett*, May and Willie Gilson, Daisy Groves, Nellie and Rex Hatchett, Annie and Elizabeth Hill, Dorothy and Joshua Hughes-Games, Gladys T. Isaac, Conrad Jones, Frank and Robert Jones, Agnes Jones, Kate G. Johns, Sidney and Mary Law, May McCallum, Edith McQueen, Dora Marples, Margie and Gracie Marston, George Macdonald, Hilda Matheson, Herbert Mersey, Florence Miell, H. M. E. Morris*, Evelyn L. Moir, Joseph Morris, Dora Muir, Arabella Onslow, Myrtle Perry, Alice Mary Palmer, Charles Parkin, Mary, Louie, and W. M. Penny, Katie and Dolly Penny, Rosalind Phillimore, Emma Proctor, Geo. W. Powell, Mary E. Plumb, Hilda Rawson, Mabel Redwood, Marion* and Robert Richards, Jeanie Robertson, Hilda Schaeffer, Arthur Sanders, Margery Smart, Harold and Barbara Stevenson, B. H. Spencer, James Alexander Seth, Flora Simmons, Nellie Skinner, Betty Stocks, Ethel* and Jessie* Snowball, Lucy and Kenneth Soltau, Eric and Ronald Studd, Frances Taggart, Annie Tawse, Arnold Taylor, Muriel Taylor, Howard M. Toller, Edith* and Maude* Tyson, Gertrude Villacott*, Dorothy* and May* Vickers, Nellie Walker, May and Ronald Watson, Frank Reid Williams, Pringle Wilson, Ethel Williamson*, Queenie and Henry John Williams, R. H. and W. F. Williams, Phillis and Noel Wright, Hester Wood, Maggie Woods Ida and Allan Woodman, Louie Youlden.

THIS WEEK'S BIBLE SEARCHER (No. 58).

All answers to be found in the Epistle to the Galatians i. to iii., except where otherwise stated. Children under ten do four, under thirteen do eight. First write chapter and verse in the margin, then give the answer in the words of Scripture. Number your answers.

1. What was accounted to Abraham for righteousness?
2. How may a man be justified?
3. By what do the just live?
4. From what part of the Old Testament is the verse answering question 3 quoted? Give that verse in full. Where else is it quoted?
5. To whom was it said, "In thee shall all nations be blessed"? Where do we find the promise recorded? In whom was it fulfilled?
6. Under what conditions may we become heirs to this promise?
7. By what did Paul say he lived?
8. Why did Christ give Himself for our sins?
9. In whom may we all be one?
10. Where and what was Galatia? (Use any book.)

Personal.

OUR PROGRAMME.—In order to encourage systematic study, and that our contributors may know exactly what will be of use to us, the *first week* in each month will be devoted to all forms of Christian Endeavour work, as far as possible, but one phase being dealt with at a time, the Bible Searcher being on the lines of Old Testament characters, selected chronologically. The *second week* will be devoted to the Christian Life, and the Bible Searcher will be from consecutive portions in the Epistles. The *third week* will be open for Miscellaneous contributions—the shorter the better—with Miscellaneous Bible Searchers. The *fourth week* will be Missionary Week, with the Bible Searcher taken from the past month's portions of the Scripture Reading Union. The quarterly *fifth week* will be devoted to letters from our Nephews and Nieces, and the Bible Searching competition.

I have from time to time received letters from those belonging to the Searcher saying that they believed their answers correct, although their names do not appear in the correct list. In every case in which their papers have been looked up they were found *incorrect*. But this takes up far too much time, and in future no paper can be re-examined.

BERYL MORRIS.—Please send me your address. DOROTHY STALKER: Thank you for telling your friend about the Searcher. When we find a good thing we should always "pass it on."—MRS. MARSTON: There is no subscription for doing the Searcher, and I hope soon to hear from your little girls.—E. and A. LAWSON: I am having the rules printed on a card, which will be sent you if you will send your address; the envelope has been mislaid. See Jan. 7 issue.—JACK HARRIS: I am sorry Reg. and Tom fear they will have too much school work to be able to continue the Searcher this term, but if they did what they could of them every Sunday, they would find them really

helpful. I hope you will be successful.—Elsie and Anna Cowley: Your answers to the Enigmas are very nicely done, but I only want those to the Seachers sent to me. Though too late to try for this quarter's prize, you can begin to answer at any time, and your names will be given if right. Gaining a prize is a very small matter: Bible Searching is the very important point.—Ezra Mathews: Try and get some of the Bethany House School to answer the Searchers too.—Gracie Chatterton: I hope that you will be able to take first prize, when a little older and stronger.—Jessie Bone: We shall certainly continue to regard you as one of our nieces, and hope that from your new school you may be able to introduce other nieces.—Lexie Jack: I am so glad you are going to continue the Searchers.—J. W. P. and T. Murley: Many thanks for your enigmas.—E. S. Hayward: Never mind, please go on answering.—Bessie Whitehead: The next Prize Competition will be the last week of March. After your tenth or thirteenth birthday you must do the questions for the higher division.—I am glad to welcome Victor Henry and the little Peacheys.—Maggie A. Buchanan: Thank you for your kind letter and good wishes.—Willie Edmonds: I hope you will very soon be quite well.—Dorothy Stalker: Your answer for last week came too late.

Uncle Ted.

More about the Blotters.

Dear Uncle Ted,—Again we have to thank you for a very useful parcel of blotters for our soldiers, which are greatly appreciated by them. The demand is great and constant, and we thank your kind nephews and nieces for so thoughtfully and generously supplying our wants. God has graciously blessed these little gifts, as a means to speak to our soldiers about their eternal welfare.—With repeated thanks, believe me, yours truly, L. Perks.

A Girl With Two Faces!

I heard a strange thing the other day. It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbours, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash and pretty little shoes, she expects her mother's friends will say, "What a little darling!" or, "What a sweet face; let me kiss it!"

But, do you know, when she is alone with her mother, and no company is expected, she does not look at all the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So you see the little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think that I need scarcely ask you which of these little girls you like best, or which of them you would most like to resemble.—*Olive Plants.*

The Girls That Are Wanted.

The girls that are wanted are good girls—
Good from the heart to the lips;
Pure, as the lily is white and pure
From its heart to its sweet leaf-tips.
The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust in,
And the little ones understand.
Girls that are fair on the hearthstone.
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do and say;
That drive with a smile and a loving word
The gloom of the household away.—*Selected.*

Scripture Union Portions for Next Week.

S.	*Judges* xiv. 1-11.	Th.	*Colossians* i. 1-17.
M.	,, xiv. 12-20.	F.	,, i. 18-29.
Tu.	,, xvi. 4-17.	Sat.	,, ii. 1-15.
W.	,, xvi. 18-31.		

Children's Special Service Mission.

Mr. Hutchinson, Mr. Reginald Callender, *Meads, Eastbourne*, Feb. 13-23. Mr. W. H Wilson, *Barnsley*, to Feb. 14. Mr. S. J. Hewlett, *Yeovil*, Feb. 13-28. Mr. George Goodman, *Wardley-street, Wandsworth*, Feb. 20-28. Mr. Dennes, *Worthing*, Feb. 12. Mr. J. S. Tyler, *Worthing*, Feb. 12, 14; *Horsham*, Feb. 16; *Clarendon Hall, Hove*, Feb. 20-24. Mr. E. Hughes, *Waterloo-road*, Feb. 14; *Eltham*, Feb. 17. Mr. J. H. T. Cutting, *Grays, Essex*, Feb. 13-17; *Parkeston*, Feb. 20-28. Mr. Hankinson, *Fisherton, Salisbury*, Feb. 15. Mr. Hewlett, *Easton, Somerset*, Feb. 24-28; *Conference Hall, Strangeways, Manchester*, limelight lecture on Children's Village Work, March 3, 7.30.

Blind Japanese.—Rev. Dr. E. W. Gilman, secretary of the American Bible Society, New York, has received from the agent of the society in Japan a copy of the Gospel of St. Luke prepared for the use of the blind Japanese. The volume is the first of a series of parts of the Scriptures to be published under the auspices of the Bible Society for the use of the blind in Japan.

International S.S. Lessons.

February 21.

The First Christian Martyr.—Acts vi. 8-15; vii. 54-60.

Golden Text.—Rev. ii. 10.

SINCE the day of Pentecost the history of the Christian Church has been one of progress in spite of difficulties. The presence of the Holy Ghost in fulness of power does not secure for a church or an individual believer exemption from trial and opposition, but victory over them.

The most serious difficulty that has yet troubled the Church is that described in vi. 1. "Murmuring" among the members themselves can do more to hinder the work than the most powerful opposition from without. Briefly describe the occasion for the murmuring. The Jerusalem Church included two kinds of Christian Jews:—(1) Those of Palestine, and with them such foreign Jews as used the Hebrew Scriptures; and (2) those from other lands who spoke Greek, and used the Greek instead of the Hebrew Bible. How much ground there was for the complaint of partiality does not appear. Perhaps, as in most cases, there was a misunderstanding at the basis of the murmuring. But the murmuring was there, and was calculated to hinder the Church's progress if it was not stayed.

The Apostles showed true wisdom in dealing with the difficulty (2-7). To the Church was committed the choice of seven men. Observe that while the "business" they were to do appeared of a secular character, yet they needed to be "full of the Holy Ghost" for their work. In truth there is nothing secular in connection with the Church of Christ. All service, however simple and ordinary, is sacred. The Greek names of those who were appointed suggest that the choice was made largely from the complaining party. Among these was Stephen, who soon began to develop great gifts for public service. Already the difficulty has been overruled for good. But for the murmuring which the Adversary stirred up in the Church the latent gift of Stephen might never have been known. How often Satan outwits himself.

Of the *character* of Stephen before he was chosen all we know is in vv. 3, 5. Note the several things said concerning him. After his election he is described as "full of grace and of power" (8, R.V.). His piety was of a beautiful character. The fruit of the Spirit appeared in him (Gal. v. 22). Yet he had "power" also. Beauty and strength were combined in him.

His *work* was as convincing as his character (8-10). The synagogues whose members rose in dispute with him received their names from the countries to which they belonged (9), except the first, who are called libertines because they were Roman captives who had been set free. It is not improbable that Saul was an active member of the synagogue of Cilicia. Against all these Stephen disputed, and found the truth of the Saviour's promise (Luke xxi. 15). If his arguments drawn from Scripture were unanswerable, why did not his adversaries yield? Few men have dignity enough to acknowledge defeat. Better own ourselves in the wrong than persist in defending what our conscience and judgment do not approve.

But if they could not answer these arguments of Stephen, they could persecute him (11-15). In repeating the story of these verses, show how the experiences of Jesus are reproduced in his servant. He is before the same Sanhedrim, has false accusations laid against him, and is possessed with the same inward calm, which shines out of his face (15). The only angel face in that company was that of the man who was being hounded to a cruel death.

Stephen's *reply* should be carefully studied. If vv. 51-53 give the application, then the aim of the narrative was to show that the Jews' opposition to Jesus was only a continuation of their conduct towards other men sent of God. Joseph and Moses were in this respect true types of Jesus Christ.

This direct personal application maddened the people (54). Every passion was roused within them. They became possessed of ungovernable rage. Yet Stephen was not ruffled. His peace grew deeper as the angry storm raged around him (55, 56). His view was not of earthly things. Heaven, and the exalted Son of Man—not sitting, but standing, as if to receive the first martyr, were present to his vision. See how our Lord gives suitable grace for every form of experience. Never fear to take your stand for Him. You will not be left alone.

The martyrdom was not a judicial act, but that of an angry mob. Stoning was the Jewish form of capital punishment. The witnesses were to cast the first stone (Deut. xvii. 6, 7). What a calamity his death appeared! Yet it teaches that death is but a sleep; that Christ gives grace to forgive; that the death of one may lead to the life of another; for after Stephen came Saul

Gathered Gold.

THE PERILS OF INACTION.

In any state of leisure to which so many minds are exposed, woe and trial to the spirit that has nothing *for the hands to do!* Misery to him or her who emancipates himself or herself from the universal law, "In the sweat of thy brow shalt thou eat bread." Evil thoughts, despondency, sensual feeling, sin in every shape is before him, to beset and madden, and often to ruin him.—*F. W. Robertson.*

THE SOURCE OF TRUE THEOLOGY.

There has been in this world too much of the imitation of great names and great authorities in theology, and too little of exclusive adherence to the Bible; too much human nomenclature, and too little Divine baptism. O for the spirit of combined independence and humility that characterized the noble army of martyrs and reformers! We need a greater independence of all human authority, church or individual, and a more entire dependence on the Word and the Spirit of God. This makes a true theologian; and doubtless if we could all be shut up in prison for twelve years, like Bunyan, with nothing but the Bible and Foxe's old Book of Martyrs, we too should come out with a living theology, drawn from no man's system, but ready to set all men's hearts on fire. Indeed, this is what is needed in this day of the resurrection of rites and forms and apostolical successions, and patristical authorities, and traditions of the fathers, and of the rags of Judaism itself patched and gilded anew; this return to the Scriptures solely, and the Spirit of God is what is needed.—*Dr. Cheever.*

Evian les Bains.

The Misses Wellington, who conduct a promising little mission at this place in the Haute Savoie, France, say in their new report: "The general work has continued; the evangelist has visited distant villages, having many opportunities of sowing the seed by the wayside and in the cafés by conversation with the men. There have been evangelistic, temperance, and lantern meetings, Sunday and Thursday school for children, women's and girls' working meetings, and English lessons to young men. Much work has been done among the sick by our indefatigable nurse, Miss Reeve, who has visited the poor in their wretched homes, doing the most disagreeable work for them in His Name, and being a comfort to many. The temperance work has made progress; it is being recognised by the authorities as a good thing for France. We were offered a room for meetings in a village about one hour distant, this we took for three months, the small sum of £2 covering all the expenses. The first few weeks, the room was filled with attentive hearers; then fierce opposition arose, and the place had to be given up. The evangelist, after nearly three years' work here, has left us. We have not as yet another to take his place, but are waiting for God to make known his will by clearly showing, as He has done before, the man suited for the work, and sending also the means for his support."

North London Laundry Workers.

In a communication telling of much blessing having come to the girls working in the new laundry at Clissold-park through the death and bright testimony of one of the young women, a correspondent says:—

"Prayer is asked on behalf of this work of God amongst girls whom many regard as 'very rough,' but who have hearts that can be reached by love and wakened by kindness. To know that now one-third of those in that laundry are on the Lord's side, causes great joy in the hearts of those who so recently started this new business, which God is blessing financially and spiritually.

"We want to form a little library for the girls, especially of Sunday reading books and magazines, and shall be so grateful if some of your readers will send us a few good and interesting books. Parcels may be addresssed to the secretary, The Hygienic Steam Laundry Co., Limited, 10a, Church-street, Stoke Newington."

Strangers' Rest, Ratcliff Highway.—An interesting meeting of Christian workers was help here on Friday last. Mr. Isaac, hon. secretary, told of blessing given amongst Spanish sailors. Miss Culverwell, of the C.I.M., recently returned from Si chuen, spoke of the work begun some years ago in one of its cities by two lady workers. Some of the most ignorant and degraded of the women have been won to Christ. Rev. F. W. Baller, of the same mission, gave a deeply interesting account of the work in Shen-si province, contrasting the present state of things with that of twenty-five years ago.

Letters to the Editor.

ALTERNATIVES OF CRITICISM.

DEAR SIR,—Some of us, who profess to be no more than commonsense believers in the Bible and the "Old Gospel," contemplate, with a shudder, the alternative involved in setting aside the testimony of our Lord and Saviour to the Old Testament Scriptures or various parts thereof, in order more fully to establish certain positions maintained by modern critics. In regard to Christ's servant and apostle Paul, a scarcely less solemn alternative is involved in the disparagement or denial of his full testimony to the nature of the Gospel.

Let us examine some of the expressions which Paul uses in regard to his Gospel:—It was "committed" to him as a solemn "trust," and he was "separated" to it by "the Lord Jesus"; "taught it, but by the revelation of Jesus Christ," the ascended Saviour; with a "woe" realised to himself, if he did not "preach it," and anathema to those who would "preach any other Gospel," which he "delivered," "as received," and, most fully entered into and plained in all its bearings towards God and man; in which he was also recognised by the other Apostles; in which (Gospel) he "gloried" (spite of its offence) and counted it the aim and end of his life and ministry to "declare," "defend," and "publish," "to all nations for the obedience of faith"; crowning all, even as Christ Himself did, by reference to the Old Testament Scriptures throughout.

In face of all this, and much more; and let alone (now) the larger or primary question of the integrity of all Scripture revelation, what alternative have they who reject, or dispute, Paul's testimony, but the perilous and even awful one of conceiving, either that he was a "gross deceiver," or, at best, grossly mistaken and deceived? Which irrational, and (surely) impious alternative, may God forbid the least thought of being entertained, in any shape or degree!—Yours faithfully,

Balham. AN OLD INDEPENDENT.

INTEREST IN CABMEN.

DEAR SIR,—Will you allow me to invite any of your readers who are interested in cabmen, to communicate with me, with the object of forming a union for prayer on their behalf? So much might be done by Christians everywhere, visiting the cabmen's shelters, and so few *think* of doing it!

God has so richly blessed very feeble efforts made in this direction, that I feel if those of us who care for cabmen could *first* unite in prayer together, we would find God leading us out into fresh effort for them, and raising up many new friends to care for their souls. For "No man sought after my *soul*" (Ps. cxlii. 4, margin) is still terribly true of numbers of cabmen everywhere.—Yours, in Christ's service,

(Miss) MARION MCBRYDE BROWN.

20, *Brookside, Cambridge.*

"THE SONG OF THE SHIRT."

DEAR SIR,—I read with interest and sorrow the words of the Vicar of St. Jude's, Birmingham, in THE CHRISTIAN of Jan. 21. Surely it is the duty of every Christian woman to work and pray in this matter, or we are verily guilty concerning our suffering ill-paid sisters.

Last autumn a Christian worker from one of our large towns gave me heartbreaking instances of immorality among young women who had really been brought up respectably, but, through loss of money and friends, had been obliged to earn their own livings, and, having learned no trade, had to turn to making crochet doyleys, shirts, pinafores, etc., by which they could earn about 6d. per day, some even less than that. The worker added, "No, it is not drink so much as starvation that drives so many girls into the paths of sin and shame." We can easily believe that such incessant work, and lack of proper food and clothing, are likely to crush the self-respect and right feelings out of lonely, unprotected girls.

There are similar cases in our own village. One woman, who is not strong enough for mill work, has been obliged to work for a warehouse in town, and was paid 3½d. for making a shirt, and there she sat in her lonely cottage from early morning till late at night sewing hard, with a gnawing pain at her side, and obliged to live on porridge or gruel without milk. When I heard of her I gave her some sewing, and got friends to take their needlework, for which she was properly paid, and thus stopped the warehouse injustice.

It seems cruel to purchase "cheap bargains" in needlework, and our shops (even our good ones) are stocked with hand-made articles that tell their own tale of cruelty and injustice to the worker. Can nothing be done to stop this "sweating system"? Surely some more experienced workers can suggest some practical method of helping our untrained sisters who are willing to help themselves. Does it seem a small matter? Let us remember that "He [she] that is faithful in little is faithful also in much."—Yours truly,

Halifax. ONE IN SYMPATHY.

"A CRITIC AT THE STAKE."

SIR,—An article has been published in *The King's Own* for February, in which I am charged with unfairness to Dr. Baxter, of Cameron Manse, St. Andrews, who wrote a book recently in reply to Wellhausen. I am surprised at the publication of such an article without inquiry if its statements are accurate, and I am astonished that you also should pen and publish, without inquiry, such a sentence as this: "The editor of *The Expository Times* published communications against Dr. Baxter to which he declined to allow a reply." Let me state the facts:—

A copy of Dr. Baxter's book was sent for review. I at once inserted a brief notice of it, and then, according to my custom, published in a following issue a full review, by Professor Peake, of the Primitive Methodist College, Manchester. Now you know very well that it is only of courtesy that an editor accepts an answer from the author of a book to a review that has appeared in his columns, for he has then to give the reviewer an opportunity of reply. Yet I accepted from Dr. Baxter and published an answer to Professor Peake's review, which was a great deal longer than the review itself. Professor Peake answered that. Again Dr. Baxter replied, and most reluctantly I accepted it, and published it again, though it compelled me to admit Professor Peake's rejoinder. The matter should have ended then, and I told Dr. Baxter so. But Wellhausen himself, having seen the controversy, sent a few lines, which I inserted along with a translation. That there might be no occasion to say that this was giving an unfair advantage to one side, I published in the same number, a contribution strongly in favour of Dr. Baxter from Dr. Moore, of Philadelphia. This communication was many times the length of Wellhausen's note, and Professor Peake felt himself entitled to a reply to it. But I could not prolong the controversy, and declined to insert his reply. If anyone has reason to say I was partial to the other side, it is surely not Dr. Baxter.

Your insertion of this letter will oblige, yours truly,

THE EDITOR OF *The Expository Times.*

The Lord's Prayer.

(*A PARAPHRASE.*)

FATHER, who in heaven dwellest,
"Hallowed be thy name";
We would praise Thee who remainest
Evermore the same.
Teach us how to spread thy kingdom,
Trusting in thy love,
May we do the things which please Thee,
Like the host above.
For the inner life and outer,
Daily food provide.
May the sense of sins forgiven
Draw us to thy side.
Grant us a forgiving spirit,
Love which suffers long,
Waiting to forgive, should any
Seek to do us wrong;
From the wicket to the pearl gate
Be our guide and friend;
Stand between us and the Tempter,
Mighty to defend.
Thine the kingdom, power, and glory
Now—and without end.
May our prayer arise like incense
To the mercy-seat,
In the fragrant name of Jesus
Hear us, we entreat.

E. ELLEN TRUSTED.

Slum Babies.

WE hear of the needs of the homeless, the destitute, the street waif, the fallen, the drunkard, etc., but how few stretch forth a hand of sympathy to the babies of our back streets. We all love to fondle and caress a nice fat, warm, well-dressed "bundle," redolent of violet powder and clean clothes; but the poor slum babe, whose Sunday garment is an old coarse apron, who imbibes temporary nourishment through a piece of tobacco pipe in a ginger beer bottle; and is dragged up and down its alley in a disused soap box—who wants to love that?

A glance through the little institution known as the Walworth Crèche shows that even these dirty babes have someone to care for them. Here all sorts and conditions are fed, cleansed, and comforted for twelve and sometimes fourteen hours daily at the moderate charge of 2d. Even when that small sum cannot be raised, the helpless one is just as welcome "for His sake."

How many a sad story is represented by these tiny atoms of humanity, each a study in itself? In the corner by the fire sits a thoughtful mite of twenty months, whose parents, brothers, and sisters have just come out of the workhouse to make another start. Next to her is one with a bandaged arm, thrown out of bed by a drunken mother—the little imbecile, who is waiting admission to a suitable home; the brown-faced idol of an itinerant musician, who has relinquished its bed on a piano organ for the superior accommodation of the Crèche during the winter months; the motherless one, youngest of six, with father out of work; the delicate, puny offspring of a lately widowed mother; the babe with a doleful face, and an evident burden on its mind; the smiling, crowing one who was born good and is always good; besides the children of rag-pickers, costers, factory hands, washerwomen, and charwomen, all the very poorest of the poor, and all showing the usefulness of a crèche in a crowded neighbourhood like Walworth.

Hitherto the work has been almost entirely supported by the readers of THE CHRISTIAN, and their help is again earnestly asked for. The funds in hand have been exhausted by the heavy expenses attendant upon the cold weather. Visitors are welcome any day from 2 till 4, and gifts in money or in kind will be gratefully received by the hon. supt., Mrs. F. Kinghorne, 18, Wilson-road, Camberwell, S.E.

The Central Soudan Mission.

WRITING from Gakes, Tunisia, where he has been working for four months, Mr. Hermann G. Harris says:—

"For three months we have had a hall open daily for the preaching of the Gospel and distribution of the Scriptures. Numbers of natives, as well as Europeans, have come in and heard the Gospel. They have also received Scripture portions and tracts. Some weeks ago we were ordered by the local authorities not to distribute any books or tracts in our meeting. But, believing that I have a perfect right, I have continued doing it, with the result that to-day I have been summoned before the Juge de Paix, and condemned to pay a fine of thirty francs for breaking the law of the land. I had a good opportunity in the court of witnessing for Christ, and read out of the Gospel of Mark the command to preach the Gospel to every creature. Some of the French soldiers manifest real desire to live for Christ, and are, we trust, truly born again. Some also of the Jews and Arabs appear to be also either truly convinced or else earnestly seeking after something better than they have found in their own religion. Doubtless the enemy of souls is seeking to get us turned out of the country; but we trust God will defeat him. I shall refuse to pay the fine, as I prefer rather to suffer imprisonment or expulsion from the country."

St. John's Mission Hall, Earl's Court.—In connection with the labours of Mr. Jrson, L.C.M. missionary to public-houses, a tea was given by Miss Richardson to a number of men from the public-houses of the neighbourhood. Dr. Moinet was in the chair, and a number of Christian ladies from his church helped to render the meeting pleasing and profitable. After prayer by Mr. E. Osborne, Dr. Moinet, Captain H. Lowe, Mr. R. Smith, and others spoke, and many of the men seemed greatly moved.

Work at Highgate Road.

The twentieth anniversary gathering of the church at Highgate-road Chapel was held on February 3. After tea, a large public meeting was held in the chapel, the pastor presiding.

The church secretary, Mr. Raynes, reported that eighty-five new members had been added during the past year, forty-one on a first profession of faith. On the other hand, forty-eight had been dismissed to other churches, or their names, from removals and various causes, dropped from the church roll; while six had "fallen asleep" in Jesus. The net increase had been thirty-one. The present number of members was 724. It was felt by all how greatly blessed the church had been under the nineteen years' ministry of their pastor, James Stephens, M.A. The clear testimony of the church, especially on three points—the infallibility and authority of the Word of God, the carrying on of spiritual work without the aid of human or worldly attractions, and the raising of funds to carry on God's work in God's own way—had been kept to the front during the year. The number of scholars in the Sunday-school was 609; officers and teachers, 53.

The treasurer of the church, Mr. James Coxeter, read a most satisfactory balance-sheet, showing that £789 had been contributed for foreign missions during the year; while for church expenses, including the remaining cost of the new mission hall, electric lighting of chapel and schoolrooms, and various home missions, had been £905.

The meeting was addressed by Mr. W. R. Lane, who dwelt with great earnestness and power on the Christian's position and duty as a steward of the manifold grace of God. Messrs. A. G. Shorrock, B.A., and Percy Bruce, B.A. (members of the church), missionaries in connection with Baptist Missionary Society gave interesting addresses on their work in China. The pastor concluded with prayer.

"Your New Religion."

Dr. Mary J. Hill writes as to the Medical Mission in Chiningchow, China:—"We have had a large attendance at the hospital. Our rooms for the women are very small and too few to accommodate all the patients wishing to remain with us. It is very hard for us to say we cannot keep them when they come so far and are so anxious to remain for treatment. I feel that these women are sent to us not merely for the benefit we give them physically, and I long to have them remain and hear about the Great Physician, who has led them to us. There is a wide field in Chiningchow for work among the women, and I hope we shall prove true to the charge given us, and do the work only as God would have us. We had some very serious cases last season, that cost us many anxious thoughts and fervent prayers that we might be guided aright in our treatment, and that the friends of the patients might be led to look more favourably on us and the 'doctrine.' A woman from whose face we removed a large growth said one morning, 'Are you glad this lump has gone?' and when we said 'Yes,' she replied, 'Well, I do not understand how it is you are glad, and yet you are strangers. How is it you are so interested in me? It must be your 'new religion.'"

Boulogne.—A correspondent sends an encouraging account of the progress of the McAll Mission work at Marquise, near Boulogne, and adds: The little movable iron room, which is not now large enough for Marquise, is to be moved to another village, and its place will be supplied by a larger permanent room.

St. Kilda.—An interesting account of the state of affairs on this island, socially and religiously, appears in the current Free Church of Scotland *Monthly*. The inhabitants all adhere to the Free Church, and Rev. Angus Fiddes acts both as pastor and schoolmaster. He says they are "a serious and devout people." The island suffers much from sea storms, and the church buildings are unhealthy from the excessive damp. An appeal is made for £350 to do needful repairs.

Requests for Prayer.—For a great outpouring of God's Holy Spirit on a series of mass meetings for young men at the Victoria Theatre, Walthamstow, Feb. 22, 23, and 24; Conference Hall, Stratford, March 2, 3, and 4; Town Hall, Shoreditch, March 9, 10, and 11; Y.M.C.A., Hackney, March 13 to 19. Special addresses on intemperance, impurity and gambling.—For special addresses to Christians at Hounslow.—For blessing on evangelistic services to be held in First Monaghan Presbyterian Church by Mr. B. W. Jackson.—For blessing on meetings conducted by W. R. Bradlaugh, at Bolton and Blackburn, Feb. 8 to March 2.—For blessing on a mission at Crockham Hill, Kent (February 14 to 21), by B H. Angel.—For a young man dying of consumption, to whom the unknown has neither hopes nor fears.

THE BOOK WORLD.

HELP FOR PREACHERS.

The Preacher's Complete Homiletic Commentary on the New Testament is a very useful work in ten volumes, issued by *Funk & Wagnalls Co.*, 44, *Fleet-street, E.C.* The first four volumes, dealing with the Gospels, are before us, and a careful examination has impressed us with the excellence of the plan on which they have been prepared, and the practical character of the work as a whole. The volumes have been written and compiled as follows:—Matthew, by Revs. W. Sunderland Lewis, M.A., and H. M. Booth; Mark, by Rev. J. H. Burn, B.D.; Luke, by Rev. J. Willcock, B.D.; and John, by Rev. W. Frank Scott. The method of treatment includes introductory matter, and critical and exegetical notes; and then, the chapters having been divided into sections, there are homiletics on the paragraphs, followed by outlines on the verses, with suggestive notes and other illustrative material. Every verse or clause that can with advantage be used for sermonic purposes seems to have had the attention of the authors of these volumes, who have specially had in mind the needs of ministers who are at once overworked in body and limited in the compass of their libraries. The best works of exposition, old and new, as well as the product of great masters of preaching, have been laid under contribution, and the volumes are good in substance and convenient in arrangement. Being all in English, this commentary will be particularly welcome to those who are unable to benefit by discussions on quotations from the original Greek.

A SURVEY OF THE BIBLE.

A year or so ago there was published in sectional volumes a large work entitled **The People's Bible History**, and special attention was directed to the undertaking by reason of the fact that the introductory chapter was from the pen of Mr. Gladstone, the octogenarian statesman. Produced in sumptuous style, the work was too expensive for many who would delight to possess it; so we welcome a popular edition, just issued by the *Christian Commonwealth Publishing Company* (£1 to £1 10s., according to binding). On the title-page this handsome volume of 940 large pages is described as "Prepared in the Light of Recent Investigations by some of the Foremost Thinkers in Europe and America." There are many illustrations after the works of famous artists, also several carefully prepared and beautifully finished maps.

The editor, Rev. George C. Lorimer, LL.D., of Boston, has had the assistance of many well-known scholars in the production of this history, which is by no means adequately described when it is said that it unfolds Divine Revelation from the story of beginnings in Genesis to the Triumph of Christianity in the fourth century of our era. The volume is divided into "books" from the pens of writers representing different Churches, and some of the books include many chapters. After Mr. Gladstone's introduction, which is a closely reasoned and eloquent appeal for the Scriptures, Professor Sayce opens the subject of Old Testament literature and history, being followed by Professor Ives Curtiss on the manuscripts of the Old Testament. The next book is by Dean Farrar, "From the Creation to the Dawn of Human History." Though full of learning, this contribution is not of a piece with the work as a whole, but is excessively controversial, and introduces questions of criticism, even to the point of suggesting the presence in the early chapters of the Bible of "naturalistic myth and idealising moral fiction." The succeeding writers on the Old Testament are Drs. E. H. Capen, F. W. Gunsaulus, G. F. Pentecost, R. S. MacArthur, M. Summerbell, F. M. Bristol, and W. T. Moore. The treatment is uniformly full and eminently readable.

Dr. E. E. Hale having given a succinct account of the "four silent centuries," and described the writings called "Apocrypha," Professor J. Agar Beet deals with the literature of the New Testament, and Professor C. René Gregory tells the story of the manuscript of the New Testament. Then follows a book by Professor W. Cleaver Wilkinson on the life of Christ from the birth to the crucifixion; Professor Samuel Hart continuing the sublime narrative till the ascension. These books furnish a new Life of Christ, and deserve an honoured place among studies of their kind. Dr. J. Monro Gibson contributes "From the Outpouring of the Spirit to the Death of St. Paul" and Dr. Lorimer writes the concluding book, "From the Fall of Jerusalem to the Triumph of Christianity."

We understand that this great work has been several years in preparation, and involved an expenditure of over £20,000 before the first copy was sold! We have expressed disappointment in one particular, but, taken as a whole, the work is a mine of information well digested, and forcefully applied to the explanation of Holy Writ. A full index adds to its usefulness for purposes of reference. This is a capital book for presentation to a pastor or any other thoughtful and discriminating Christian worker.

ANNUAL VOLUMES.

Church and Household, 1896. Edited by Rev. D. Davies. (*Marlborough & Co.*) A useful and wholesome home monthly, well adapted for localising. The volume, with its varied contents and numerous illustrations, should find its way to many homes and village libraries.

The Metropolitan Tabernacle Pulpit. Vol. xlii. Sermons preached by C. H. Spurgeon. Revised and published during the year 1896. (7s. *Passmore & Alabaster.*) The discourses in this volume proclaim their source and character to the most superficial reader. They have the characteristics of grace and truth, point and vigour which belong to all the work of the great preacher. While such sermons remain, of the thousands that Mr. Spurgeon delivered in the course of his long and blessed ministry, this valuable series of volumes will continue to grow, not only in the world of books, but on also the library shelves of preachers and teachers at home and abroad.

Regions Beyond is not only the organ of the East London Institute for Home and Foreign Missions and its associated evangelistic undertakings, but an advocate of world-wide aggressive work. While looking on the things of Harley House and the Congo-Balolo Mission, Dr. Grattan Guinness has a sympathetic regard also for the things of others—the needs of heathen lands and the operations of all societies that are advancing the Kingdom of God among men. As a monthly this serial is a welcome visitor. The annual volume is a treasury of valuable information and a record of earnest work in many countries. The pages are fully illustrated, and eminently readable. (4s. 3d., post free. *Harley House, Bow, E.*)

Demon Possession and Allied Themes. This work, by the late Dr. J. L. Nevius, published in America, and reviewed at length in our issue of January 7, may be procured in England (price 7s. 6d.) from *Mr. George Redway*, 9, *Hart-street, Bloomsbury, London, W.C.*

Footsteps of Truth. Edited by C. Russell Hurditch. (*J. F. Shaw & Co.* 1d.) The January issue of this monthly opens with a portrait and sketch of Dr. Pentecost, and the February issue with that of the late Mr. J. Gordon Oswald. There is besides much helpful expository and general matter.

"Mrs. Pumpkin" Series, Illustrated, Nos. I., II., and III. By Mrs. Harrison Lee. (6d. each. *National Temperance League Depôt.*) These pamphlets, dealing with Gospel truth, the Temperance question, domestic and social life, written in dialect, are replete with "gay wisdom." A humorous and breezy freshness pervades them, and several passages on the habit of tobacco-smoking are exceedingly good. These publications will be immensely helpful and suggestive to leaders of temperance meetings, P.S.A.'s, and kindred gatherings.

Cane Basket Work: A Practical Manual on Weaving Useful and Fancy Baskets. By Annie Firth. (1s. 6d. *L. Upcott Gill.*) Fully illustrated, this book should at once promote a remunerative industry, and encourage an agreeable occupation for persons of leisure. Those who would provide acceptable articles for sales on behalf of charitable objects, may here learn where to buy materials, and how to produce cane-work goods. The author generously gives her address, and promises further information to such as may require it in the application of her instructions.

The Lights of the North. By James Stark, D.D. (*Wylie & Son, Aberdeen.*) These chapters, illustrating the rise and progress of Christianity in North-Eastern Scotland, form a most welcome and valuable contribution to the religious history of our land. Dr. Stark has taken evident pains not only to search out and marshal his facts, but to present them in a condensed and interesting way. From the early days of Columba down to the memorable Revival times of 1859, he traces the risings and development of spiritual religion in a region that has been the scene of much of God's working in the hearts of men. The chapter on "Samuel Rutherford in Aberdeen" will be specially interesting to general readers. In his closing chapter on the present outlook, the author shows much insight and judgment. He has earned the hearty thanks of all north-country people for this well-planned and well-executed excursion into the past.

The "Times" of Prophecy is an easy catechism, more particularly upon Daniel, by the author of "Is It an Epoch? 1896-1900." A remarkable amount of information is here given in an eminently readable form. (1d. *Morgan & Scott.*)

In response to a widely expressed wish on the part of subscribers to the just commenced cheap serial edition of Bishop Ellicott's Bible Commentary, *Messrs. Cassell and Co.* have decided to change the form of issue from monthly to weekly. Part 2 will be published Feb. 25, part 3 March 9, and the subsequent parts weekly thereafter.

The Y.M.C.A.

Devonport Y.M.C.A. held its annual meeting on the 3rd inst., at the Public Hall. The Mayor of Devonport (Mr. W. J. Waycott) presided. Mr. W. Hind-Smith delivered an address.

In the absence of the Mayor (Mr. Rockley), Alderman Callard presided at the annual meeting of the Torquay Y.M.C.A. Addresses were delivered by Revs. A. P. Cox and H. Arnaud Scott.

At a meeting held by the Worthing Association to inaugurate work in the new premises which it has entered, an offer was kindly made by the Mayor to furnish a room, to be called the "Victoria" room, in celebration of Her Majesty's Diamond Jubilee.

The adjourned annual meeting of the Coventry Association was held on Thursday, and there was a large attendance. The roll of members had gone up to 170. New members are being enrolled at the rate of ten every week. The Bible-class and prayer-meetings are full of vigour, and the outlook is very promising.

In the subscriptions for the new buildings of the southern section of the Glasgow Y.M.C.A., Lord Overtoun heads the list with £500, and contributions of £100 each are given by Sir John Stirling Maxwell, Bart., M.P., Mr. A. Cameron Corbett, M.P., Mr. David Dreghorn, J.P., and Mr. A. Lamberton.

A meeting of the National Executive was held at Exeter Hall on Friday afternoon, when, in the absence of Sir George Williams, Mr. W. H. Seagram occupied the chair, supported by Professor H. L. Orchard, Mr. F. W. Lawrence, etc. Among other questions considered were those of the best means of celebrating the Queen's Diamond Jubilee and of helping the fund for the relief of the famine-stricken in India.

The second annual meeting of the Omagh Association has been held under the presidency of Mr. J. G. R. Porter. The report submitted by the hon. sec., Mr. W. Thompson, was full of encouragement. Weekly meetings had been continued throughout the year, as well as cottage meetings, etc.; educational classes had been successfully carried on; and a special mission conducted by Mr. J. Stuart Holden had been fraught with blessing.

The anniversary of the Tunbridge Wells Association was celebrated on Wednesday. A drawing-room meeting in the afternoon was addressed by Rev. Sydenham Dixon, of Park Chapel, Chelsea, Rev. Mr. Storey, of Tunbridge Wells, and Mr. W. H. Mills. In the evening the meeting was attended by about 900 persons. Col. Russell occupied the chair, and addresses were delivered by Rev. Sydenham Dixon and Rev. H. E. Stone.

At the annual meeting of the Eastbourne Association it was reported that eighty-two new members had been enrolled during the year; that the finances had been much improved, and that no fewer than seven missions in the district were being manned by Y.M.C.A. members; 250 books had been added during the twelve months to the library, and in other respects the work has been greatly improved under the administration of Mr. A. Thomas, the secretary.

By the kind invitation of Mr. W. H. Seagram a reception was given on Tuesday evening, at Exeter Hall, to waiters engaged at various hotels and boarding-houses in the district. Between 250 and 300 young men attended. Refreshments were served at 10 o'clock, and a meeting was held from a quarter to 11 to midnight, at which addresses were given by Rev. J. Poynder, Mr. J. Steinle (Eastbourne). Solos were sung by Miss Ada Rose and Mr. F. Howe. Mr. Nadrop also spoke, who superintends the Waiters' Home, Clipston-street, W.C., where Bible-classes and other meetings are held for waiters.

During the past seven years the Associations in Devon and Cornwall have been more than doubled in number, whilst the membership has increased from 977 to 3489. The new freehold premises, secured by the Penzance Association and opened by Dr. Hingston, on February 2, make a total of eleven central well-adapted buildings in the principal towns of the south-western district. This exceeds the record of any district in the United Kingdom.

The missionary committee of the Scottish National Council of Y.M.C.A.'s are prepared to send a secretary to Lahore, India, to work among the students and young men of that city. At present there is an association and a building at Lahore, and anyone going to do work among the young men would receive a cordial welcome from the missionaries and Christian workers. Anyone desiring information regarding the position will obtain particulars from Mr. W. M. Oatts, Y.M.C.A., Glasgow.

The Dumbarton Association is doing a good work in its new premises. The buildings were bought by Lord Overtoun and presented to the Association. A handsome addition has been made to them, which makes them eminently suitable for the objects of the Association. To enable the Association to make this addition a subscription list was opened which Lord Overtoun topped with a subscription of £1500. The accommodation now provided comprises a spacious and fully-equipped gymnasium, a large and comfortable hall, and a library and reading-room.

Our readers will learn with regret that Mr. Robert Burn has resigned his position as secretary of the Y.M.C.A., at 186, Aldersgate-street, E.C., and of the central noon prayer-meeting. During the eighteen years that Mr. Burn has filled these important offices, he has by his high Christian character and warm-hearted courtesy endeared himself to thousands of young men and to a very wide circle of Christian workers. We learn that it is proposed to present to Mr. Burn a substantial token of love and esteem. Friends wishing to participate may communicate with Mr. J. H. Putterill, at Exeter Hall.

The Johannesburg Association reports that all the agencies in this far-off Transvaal town have not been without success. The distinctively religious agencies have been much owned and blessed. Testimony from those attending it show the benefit that has been derived from the workers' training class conducted each Sabbath morning by the general secretary. His conversational Bible-class has likewise been proved a source of help to many young men. The "straight-talk" meeting for men only, and the efforts put forth in the open air and in the evangelistic meeting, have also been the means of salvation. A social purity crusade is being waged at present against the influence of the great social evil so prevalent in this city. Many have already taken the White Cross purity pledge, and have joined the League. The Association is trying hard to get a *library* together, for which there is urgent need. This is a matter which English Christians who have friends and relatives (young men) out there may well take up. £250 are needed, as well as parcels of books. The secretary is Mr. W. McCulloch.

The Y.W.C.A.

Rev. G. Everard gave an address at the annual tea of the Hampstead branch, urging his hearers to "write their names on human hearts, the only immortal monuments."

On the 19th ult. a conversazione was held at the Macclesfield branch. There was a large gathering of members and friends, presided over by Mrs. Hobby, and an enjoyable evening was spent.

The annual meeting of the Exeter branch has been recently held. There are 200 members belonging to the institute. A small home for servants arriving from a distance is much needed.

At the monthly literary and work meeting of the Moffat Y.W.C.A. there was a large attendance of members. Miss M'Laren, Hartfell House, read an interesting paper on her travels in China and Japan.

A public meeting in connection with the Rochdale branch was held, when Miss Scott presided, and Miss Morley delivered an impressive address on the main objects of the Association. There is an adverse balance of nearly £100.

The committee of the Teignmouth Y.W.C.A. is anxious to provide rooms where young women can spend their evenings in a pleasant manner. They therefore appeal for help towards defraying the cost of a year's rent for a flat which they propose taking.

The annual meeting of the Cambridge Y.W.C.A. was held at Regent House on the 26th ult. Prof. Ryle presided. The Association is in a more satisfactory condition than it has been for some time. Testimony was given by various speakers to the necessity and usefulness of the work.

Dr. Jackson presided at the annual meeting of the Whitehaven branch. Mrs. Bragg, in her report stated that amongst other things great interest had been shown by the members in foreign missionary work, which had been well supported during the past year. Miss Entrican, travelling secretary, in her address showed the advantages of the association in binding young women together and surrounding them with Christian influences.

The members of the Crouch End branch held their annual meeting on Thursday, 28th ult. Mrs. Hindley presided, and Rev. C. Brown spoke in warm terms of the work that was being done. Reports were read by several of the workers, and addresses were given by Miss Hodges and Rev. H. Laurence. An appeal was made for money and furniture (a piano being especially mentioned), as the committee had decided to prepare the house for the reception of boarders.

The Bridlington Quay branch had a visit from Miss Whitwell on Feb. 2, to widen and deepen interest in Y.W.C.A. work in the town. The secretary and members invited the ladies to an afternoon meeting and tea, when a representative committee was formed, to whom Miss Whitwell gave an earnest address on John xvii. 18. The question of having a holiday home was again discussed. The clear air and bracing sea breezes make it a very desirable place for a home for tired workers and young women from large towns.

The twenty-ninth anniversary of the Torquay branch has been observed with thankfulness and enthusiasm. The report was read by the hon. secretary, Miss Jessie Coombs. Rev. Arnaud Scott, Mrs. Cox, Rev. F. W. Dodd, Alderman Callard, Mr. G. W. Williams, and Mr. Thacker testified to the good work the Association and the Home were doing. The Mayor, Mr. J. F. Rockley, J.P., presided at the evening meeting, when Rev. Evan Edwards, Mrs Dodd, and the vicar of Christ Church, Rev. A. P. Cox, gave heart-stirring addresses. There are 320 *bonâ fide* members, not including the boarders in the Home, and about eighty in the Sunday Bible-class who are not members of the Association.

Christian Endeavour.

A vigorous convention, largely attended, has been held in Barnsley.

There are in the city of New York 6777 members of Christian Endeavour societies. In numbers the Presbyterians lead.

Revs. Dr. C. A. Berry and Dr. G. S. Barrett have accepted invitations to deliver addresses at the forthcoming National C.E. Convention in Liverpool.

The secretary of the Langholm C.E. Union reports a successful series of open-air meetings during the summer months. The visitation of the lodging-houses has also been carried on with vigour.

The Cavendish branch of Y.P.S.C.E., Ramsgate, has celebrated its third anniversary. The public meeting was conducted by the pastor and president, Rev. T. Hancocks. Ministers were present from neighbouring towns. An united consecration meeting was also held, when the roll was called by the chairman.

Star Villa Orphan Home.

The fifteenth annual meeting of this Home, Clive Vale, Hastings, was held at the Y.M.C.A. on Tuesday week. The report of Mrs. Willis (hon. superintendent) stated that since the opening about 120 fatherless and motherless children had been fed, clothed, and educated in the Home. At present we have only twenty-seven in number, some having recently left. We continue to receive satisfactory accounts of our girls in service.

The Chairman, Rev. E. Joyce, said that meeting was called a thanksgiving one on account of the many blessings the Home had received. There had been a change in the management of the Home Mrs. Willis had been suffering from imperfect health, and though she had not lost her sight, she had been attacked with something approaching to that. They realised that some help would have to be forthcoming. They advertised, and providentially they had in response the advent of Miss Redlor She had come there to help Mrs. Willis, and to give her services without any salary. Already she had gained the confidence of the superintendent and the affection of the children.

The *Sialkot* Mission expects to be reinforced by two new ordained missionaries, Revs. R. R. McClure and O. Crowe, and Miss Josephine Martin, daughter of Dr. S. Martin, of Sialkot. Recent revival meetings show how much we have the right to expect and how much God will bless us. Some of the problems of self-support will be solved when a man, willing to take what the people will give, and not depend on foreign funds, wheresoever raised, comes out. Some have and others will, as a result of these meetings, give themselves thus up a living sacrifice. —*Occasional paper.*

The Florence Mission of Kansas City, Mo., is doing a wonderful work. At a recent anniversary celebration the managers said that during the past month six thousand women and men had been present at the meetings, and one hundred and forty-six of them had declared themselves determined in Christ's strength to renounce their sinful lives. A large number of women, some of whom are well educated and come of highly respectable families, have been rescued from lives of shame and are now in the home, and give evidences of their being truly converted.

The Women's Holiday Fund, the object of which is to send for a short holiday to the seaside, or into the country, hardworking and deserving women who require rest and change, but who cannot themselves meet the expense which a holiday entails, reports that ninety-four women have been sent to Homes of Rest at Felixstowe, Brighton, Birchington, Herne Bay, Thanet, Broadstairs, Southend, Folkestone and Dover. Twenty-six more were boarded out for a fortnight or three weeks in country cottages in Surrey, Essex, Hampshire and Berkshire. The testimony of the women themselves as to the benefits derived has been most satisfactory. The Honorary Secretary is Miss Gertrude Burt, 47, St. James' Square, W.

University Notes.

(BY OUR OWN CORRESPONDENT.)

OXFORD.

A very successful meeting was held in the Hannington Memorial Hall at its formal opening. Sir John Kennaway, M.P., presided, and addresses were delivered by Rev. F. J. Chavasse, Rev. H. E. Fox, and the Rector of Exeter College. The upper room, which holds about 250, was well filled with members of the University and others.

The Sunday evening Greek Testament reading and the weekly missionary meeting will be held in the hall, and it is to be generally a centre for Christian work among the members of the University. There is still about £1000 needed to clear off the debt.

At the first meeting of the Missionary Union this term the address was given by Dr. Handley Moule, and contained much that was valuable. Bishop Tucker spoke at the second meeting, and was listened to by a large number of undergraduates. He is a favourite in Oxford.

Sermons for members of the University have been arranged for Sunday evenings in the University Church. The first was delivered by the Bishop of Oxford. Canon McCormick preached in the University Church in the afternoon.

CAMBRIDGE.

The C.M.U. meeting on Friday last was addressed by Rev. J. E. Peck, of North-West Canada, who gave an interesting account of his work in the mission field.

The University sermon on Sunday was preached by Professor Cheetham. The sermon took the form of the second Hulsean lecture, and was a continuation of last Sunday's parallel between the Pagan and Christian mysteries.

The C.U.C.G. sermon at 8.30 p.m. was preached by Rev. A. F. Winnington Ingram, of the Oxford House. His text was taken from 1 Tim. vi. 20: "O Timothy, keep that which is committed to thy trust, avoiding profane and vane babblings, and oppositions of science falsely so called." He spoke with great force and pathos, and there were probably many in the unusually large congregation who learned lessons which will not easily be forgotten.

Scottish Notes.

Mr. J. W. Moodie has been conducting a Gospel mission in Forfar with large audiences and much interest.

Gospel services illustrated by limelight views have been conducted in the St. Nicholas U.P. Church, Aberdeen, by Rev. William Baird, the recognised evangelist of the U.P. Church.

The Conference of ministers of the Free Church which has been held in Dunblane Hydropathic for several years, will be held again in the same place this year, from March 16 to 18. The subject of conference, we believe, is to be the Person of Christ.

A deputation has visited the Secretary for Scotland urging the educational claims of over 600 children of travelling tinkers in Scotland for whom no training is provided at present.

Rev. Thomas Brown, minister of the Free Church, Greengairs, died at his manse there last week. The deceased gentleman went to Greengairs between fourteen and fifteen years ago, and has since continued the faithful and devoted minister of the Free Church congregation in that mining district. He was of a quiet, unassuming character; he and his wife were very much respected among the people of the district, towards whom they were very generous, and took an interest in their general welfare. Mr. Brown is survived by a widow and four sons and a daughter.

The *F.C. Monthly* for the current month records many hopeful signs of revival throughout Scotland. Reference is made to the recent general mission in Aberdeen, to Messrs. Whittle and Stebbins's meetings, to recent effort by Brothers Weaver and Mr. George Clarke, to a time of much spiritual reviving in Hawick, to special meetings in Blairgowrie, and to the general mission just held in some fifty churches of the Edinburgh Presbytery. The *Monthly* says:—"The desire for and expectation of blessing are very general, and warrant us to hope that Mr. Moody's prediction may be fulfilled here as well as in America."

House of Rest.—Rev. W. Fuller Gooch spoke at the monthly meeting last Friday afternoon, at 10, Finchley-road, on "The bright light in the clouds," and he drew many suggestive and striking lessons from the uses of natural clouds, showing that in the spiritual life trials and sorrows are as necessary to the Christian's growth in grace as clouds are to the well-being of the earth. The evening meeting was addressed by Lieut.-Col. Oldham.

Transatlantic Notes.

Mr. Francis Murphy and Rev. Sam Jones are conducting missions in Boston simultaneously with Mr. Moody.

March 20, Neal Dow's birthday, is henceforth to be kept as "Prohibition Day" by the National W.C.T. Union.

Rev. F. B. Meyer's present ten days' stay in America will be divided up between Boston (Feb. 4-7) and New York (Feb. 8-12).

A successful missionary convention has been held at Toronto by the Methodists of Canada. Some 30,000 persons were present.

Mr. Charles T. Studd is now engaged in visiting colleges in the United States, urging the students to a life of consecration and devotion to missions.

Not less than 400,000 young people have enrolled themselves in the Order of King's Daughters and Sons, which seeks to assist every department of Christian work.

General Booth is to conduct a mammoth "fall campaign" in the United States, including the dedication of twenty-five American officers as missionaries to the heathen.

The hundredth birthday of the late Mary Lyon, founder of Mt. Holyoke College for Women, has been celebrated. Thousands have gone out from this institution to help in blessing the world.

On Friday last, February 5, Mr. Moody's sixtieth birthday, he was presented with £6000, collected by friends on both sides of the sea for the erection of a church at the Boys' School, Mount Hermon.

Lady Aberdeen has suggested that in Canada the measures commemorative of the Queen's long reign should take the form of a "Victorian Order of Home Helpers," who could care for the sick and the suffering.

A writer in the New York *Independent* calls attention to the fact that many young students lose their Christian faith at college, and demands that college trustees "shall give us not simply literary experts, but sound, godly men to take charge of our boys during these critical years."

South African Mission Notes.

Mr. Walton writes that Miss Harris has been ill with malarial fever in Swazieland, but she is well again. Mr. Suter has been down with typhoid fever in Durban; while he is much better, he is still weak.

Miss Haupt and Miss van Reenen are now in Johannesburg, where they will probably remain a couple of months, when they hope to return to the village work in which they have been so abundantly blessed.

Material is now on its way to Makowe for the new station for Mr. and Mrs. Keys. There seems every prospect of two new stations being started at Lake St. Lucia. Mr. Haigh, who was converted in the work at Durban, is building the station for Mr. Keys.

Locusts have appeared again in Swazieland and Pondoland, and the young mealies have been destroyed. There is great lack of food in Bomvanaland, the North of the Transvaal, and certain parts of Swazieland and Zululand. The rinderpest is raging in the Transvaal and is threatening the whole of South Africa.

The meetings for Jews in Johannesburg have got to a very satisfactory stage—called by some "The Rotten Egg Stage!" We always hold a preliminary open-air meeting before marching up to our hall. At the last open-air meeting nearly every person in the ring received at least one rotten egg. Miss Arnot managed to escape, we believe, though a certain Jew made three attempts to prevent her being an exception. Some received the bad egg in the face, others on the back, some on the head, and so on. Certain Jews who were not "lewd fellows of the baser sort" were most indignant at the treatment of our workers. The indoor meeting after this attack was about the best we have had, as the questions asked showed a real desire to know the truth. Pray on for the Jews.—*South Africa's Pioneer.*

The Powers and the Sultan.—It is very humbling to see all the Great Powers of Europe defied, and, one might almost say, treated with contempt, by the Sultan. Not one of these can move without the concurrence of the others, and, knowing this, Abdul Hamid evidently concludes that he may continue to take his own way. It is not creditable to the ambassadors that what seems to have moved them at last to threaten coercion is fear for the money of the Turkish bondholders. One would have had more satisfaction if the threats had come earlier, and in the interest of the Armenians; but whether or no, we shall be glad if, on any ground, a period is at last to be put to the disastrous misrule of the Ottoman Empire.—*F. C. of Scotland Monthly.*

Temperance Notes.

The Newcastle Temperance Society has decided to hold a mission a few weeks before the great Prohibition convention which is to be held in Newcastle early in April, and has secured the services of Mr. Tennyson Smith.

A Veto Bill, a Bill to Amend the Sunday Closing (Wales) Act, and one to prohibit the sale of intoxicating liquors on Sundays in England, have been read a first time in the House of Commons. The English Sunday Closing Bill was down for second reading on February 10.

A man charged in a London police-court with drunkenness asked if he could sign the pledge there and then. The magistrate said the missionary who was present would no doubt be glad to give him the opportunity, and prisoner and missionary proceeded to another room for the purpose.

On Thursday evening a large audience gathered at the Great Assembly Hall, Mile-end, on the occasion of the Temperance Festival in connection with the inauguration of the Tower Hamlets Branch of the London United Temperance Council. The chair was occupied by Mr. A. F. Hills. Mr. F. N. Charrington and Rev. C. Chambers spoke, and finally it was agreed that the societies of the district should lend their support to United Council.

An officer of one of the Royal Mail Steam Packet Company's station boats writes on Christmas night from off St. Lucia: "I managed to get ashore in the morning and attended service. The ship had previously hauled away from the wharf to a buoy, in order that the crew might not get ashore, and spend a lot of money on drink; but it seemed an unnecessary precaution, as when evening came round, and grog was served out, only about four men would have any, all the rest being, apparently, abstainers. It is not often one comes across a crew of white men like that."

For the first time, perhaps, in the history of the City Companies, a temperance meeting has been held in one of their halls. A largely attended meeting convened by the National Temperance League was held in the Leathersellers' Hall, under the presidency of the Master (Dr. W. H. Perkin), supported by the members of the League's executive and their lady friends. It was mentioned that an appeal will be made for £10,000 to prosecute a forward movement in connection with the sixtieth year of the Queen's reign, for the purpose of greatly increasing the number of abstainers before the dawn of the twentieth century.

The Headquarters Branch of the Army Temperance Association is composed of pensioners and reservists from all parts of the United Kingdom. Meetings are held monthly in St. George's Barracks. General Lord Methuen has presided several times. Many of these men are musicians, and they have started a band; but unless friends help by sending some musical instruments, such as clarionets, cornets, violins etc., they will not be able to make much headway. The object of the band is to assist at A.T.A. meetings and civil societies. The members are earnest Christian men, and are deserving of national support. Gifts should be marked, "Headquarters Branch," the Secretary, A.T.A., 47, Victoria-street, S.W.

King Khama, in spite of the rinderpest and the famine, sticks to it that there is no plague like liquor to destroy a nation. "Here in our country," he writes to Mr. Grant Mills, of the Native Races and Liquor Traffic United Committee, "there are Europeans who like liquor exceedingly, and they are not people who like to save a nation, but to seek that a nation may be destroyed by liquor." Khama hopes that the Englishmen at home will save this nation of his, but he sees "the path of the train" with apprehension as well as joy, because of "the little houses which will be in the path to sell liquor." "Help me in this matter," he cries appealingly, "for it is a thing which will kill the nation."

The London United Temperance Council celebrated its second anniversary on Wednesday evening at the Chelsea Town Hall. Canon Fleming was in the chair, supported by Mr. J. H. Raper and Mr. Conrad Dillon. The council is a union of existing temperance organisations, the representatives of which meet periodically to consult as to the best means of advancing the cause generally by carrying out any united action that may be agreed upon. Whilst keeping steadily in view this main principle, the council does not interfere with the rules of any existing organisation, except by stipulating that for the purposes of united action the principles of total abstinence shall be adopted. The objects of the council were fully dealt with by the chairman and other speakers, and a resolution in support of the movement was adopted. The annual meetings of the National British Women's Temperance Association are arranged to be held on the week beginning Sunday, May 30; the council and business meetings on June 1, 2, and 3, in St. Martin's Town Hall, Charing Cross

N.E. London Gospel Mission.

The trustees of this Mission, seeing that the funds for its due maintenance have for some time given cause for grave anxiety, have issued a letter, in which they say :—

Distinctly evangelistic in character, its operations are carried on at various centres in N.E. London under well-qualified missionaries and visitors, and embrace a wide variety of agencies, the primary aim being to bring the Gospel of our Lord and Saviour to the poorer classes by whom they are surrounded; and secondly to afford such well-considered temporal help and succour as the vicissitudes of the suffering and destitute so constantly present. It would not be easy to measure the spiritual results of these thirty years of continuous Gospel ministry. Suffice it to say, that some of the converts are now preaching the Gospel, both in home and foreign mission fields, while of the one hundred or more voluntary workers in the London work, most of them are the direct fruit of the labourers themselves.

It is painful to contemplate the disaster to the poor the closing of such ministrations would mean. The mission-halls with their bright services; institutes for workroom and match factory girls; ragged-school classes for gutter lads; Sunday-schools of 1500 children; widows' sewing classes; clubs for the encouragement of thrift; soup kitchens; free dinners for hungry children; meals for starving men, and all the other activities usually found in what are known as mission centres, not omitting the important Seaside Convalescent Homes at Lancing, near Worthing, for enfeebled men, women, and children.

It is not contemplated to ask the friends of the work to do more than help to remove the *present strain* upon the director, Mr. Chorley, and his co-workers. The immediate claims could be overcome by something like £500, but there are other special needs that cannot be deferred much longer, such as certain structural repairs and alterations at the Lancing Homes, and the balance of the purchase-money to secure the Bow Common Mission premises; to meet these quite £500 more is required. Hence about £1000 would meet all extra requirements.

Communications may be made to Mr. W. Chorley, 6, Clephane-road, Canonbury; or to Mrs. F. A. Bevan, 59, Prince's-gate, South Kensington, S.W.

British Troops in India.

A trustworthy correspondent writes :—"The strength of the European garrison may be taken at 2000 for 1896, but this is rather under the full strength. Of these 800 were admitted to the Military Hospital during 1896 for specific diseases. One outside private practitioner reports, on inquiry, *at least* 500 cases for 1896 cured, and thus unrecognised in the military statistics. As, however, there are a good many other private medicos, both English-speaking and native, the 500 above is, most likely, a good deal below the actual facts.

"There are about 3000 or more native troops. These are nearly all married, and v. diseases are practically unknown—not 5 per cent. The facts for one station in India stand thus :—

"Total European strength		2000
„ received in Military Hospitals for v. diseases ...	800	
„ *one* private practitioner...	500	
		1300
„ native troops		3000
„ v. diseases cases		150

"In view of these facts can there be any room for doubt where the real remedy for present evils in the English Army lies?"

The Free Church Council.—An interviewer has been questioning Rev. T. Law on the work and aims of this council. It is, Mr. Law declares, a spiritual movement, an evangelical revival, a great organised effort to lay hold of the vast masses outside all churches and lead them to Christ. Everywhere united missions are being held, and the greatest success is attending them. At one of these missions conducted in Birmingham last year and taken part in by all the Evangelical Free Churches, over fourteen hundred persons went into the inquiry-room.

South China.—Rev. Ll. Lloyd states that the Native Church C.M.S. in Fuh-kien increased in numbers twenty-five per cent. during 1896, and that the native subscriptions were nearly double those of the previous year. The native Church has suffered a heavy loss through the death of Rev. Ting Sing Ki, the senior ordained Native in the C.M.S. Mission. Archdeacon Wolfe refers in the warmest terms to his saintly life and his longing over the souls of his fellow-countrymen, and the Missionary Conference adopted a resolution recording their thankfulness for "his kindly tact, his unwearied labours, his whole-hearted devotion, and his deep knowledge of Scripture."

Personalia.

Rev. Donald Fraser, who has lately made an evangelistic tour among the South African colleges, expected to reach Bandawè about Christmas on his way to Livingstonia.

Mr. Douglas Russell, while in Devonshire on Gospel service, fell in the dark, on Monday evening, January 25, and has since been laid up with broken ribs. He hopes, however, shortly to be able to resume his work.

Rev. Edward Clarke, whose recent accident in Glasgow we recorded, has returned to Spezia. He was receiving treatment at a hydro in Scotland, but the pressing calls of the work of the Spezia Mission obliged him to return to Italy.

Dr. T. E. S. Scholes, formerly superintendent of the Alfred Jones Institute, New Calabar, after a short stay in England, has proceeded to Jamaica on a visit to his friends. He hopes shortly to return to the West Coast of Africa, and resume mission work.

Lady Henry Somerset has had a slight relapse since her carriage accident, and a surgical operation was considered necessary. She is progressing as favourably as possible, but prolonged rest is imperative, and all her engagements are for the present cancelled.

Rev. Dr. G. S. Barrett, of Prince's-street Church, Norwich, has completed the thirtieth year of his pastorate. During this period 1700 members have been received into the church, and the voluntary offerings, in addition to the stipend of the pastor, have amounted to £71,450.

Canon J. Taylor Smith, who became last year so widely known as an effective and eloquent advocate of missions, and who also took profitable part at Keswick, has been appointed Bishop of Sierra Leone. It is stated that he was offered preferment at home, but declined, feeling that his place was in the mission field.

Mr. J. Wells Thatcher.—A portrait and an appreciative sketch of the career of Mr. Thatcher, secretary of the Warehousemen and Clerks' Schools, are given in a recent number of *The Commercial Traveller*. When Mr. Thatcher was appointed to the office there were 162 children in the schools and an average income of £8000; now there are about 280 children in the institution, and the annual income has increased to £11,000.

The Late Mr. Joseph Fry.—A committee is being formed with the object of perpetuating the memory of the late Mr. Joseph Fry, the son of Mrs. Elizabeth Fry, and co-founder of the Metropolitan Hospital and Metropolitan Drinking Fountain Association. The Lord Mayor has consented to act as president, and the Duke of Westminster vice-president. It is proposed to endow a bed or beds in the Metropolitan Hospital and erect a memorial drinking fountain. Lord Hillingdon has kindly consented to act as treasurer.

Mildmay Helpers' Union.

The annual letter of this Union gives the following facts as to the work:—We agreed early in the year to adopt a little girl in the Mildmay Orphanage, that is to say, to pay £20 a year for her support and education there. Mary P. was a forlorn wee child indeed when she was first received at Mildmay! You may grasp some idea of her former life when I tell you that one day when she was asked why she did not eat her dinner, she cried and said, "I can't eat it without pickles and beer!" Those that saw her then would hardly recognise her now, she is so much improved. Have you joined with us in praying for her? Truly, we may unite to give thanks to God. Little Mary has won for herself an excellent character, both in the Home and in the School. It was quite delightful to see her happy little face at the Christmas fête when the prizes were distributed, and she could claim one for herself. Let us continue in prayer for her, that she may grow up to be a true child of God. Then we have paid £50 to the "Founder's Fund," in memory of Rev. William and Mrs. Pennefather, to enable one of God's children, whose heart yearns to give time and talents to the Master's service, and yet is not possessed of the means to support herself, to be taken in free for training.

The sale of work which was held at Mildmay in December had much help. £22 19s. 6d. was the sum realised by our stall, and afterwards divided between the Mission Hospital in Bethnal Green and the Memorial Cottage Hospital at Mildmay. A small sum of £1 15s. has been expended on the school-room used by the children of the Mildmay Orphanage. After doing this we still had a balance, and as the Memorial Cottage Hospital in the Mildmay Compound had need of help, we paid our £10 10s. to this good object. F. Wood.

Deaconess Home, Mildmay Park, N.

Obituary.

MRS. ELIZABETH P. NICHOL.

Through the death of Mrs. Nichol last week, in the ninety-first year of her age, Edinburgh has lost an eminent citizen who for more than a generation has taken the deepest interest in everything affecting its welfare. Her father, Mr. Joseph Pease, of Feethams, Darlington, was a leader in most of the liberal and philanthropic movements in the early half of the century. In all these questions Mr. Pease took a most prominent position, and his daughter Elizabeth was his devoted secretary and fellow-labourer. Both of them gave, perhaps, the best of their thought and work to the great group of questions affecting British India. In 1853 she married the late Professor Nichol, the astronomer, and came to live at the Observatory in Glasgow. Their kindred tastes and the strength of their common sympathies made the few years she spent in Glasgow the most memorable of her life. On her husband's death in 1859, Mrs. Nichol removed to Edinburgh, where she has since resided. Since that time her name has been associated, along with those of her friends Mrs. M'Laren and Miss Wigham, with many of our public movements. During the last few years advanced age and increasing physical weakness made it difficult for her to take public part in the movements she supported; but her judgment was as clear, her sympathies as warm and strong, her help as ready and as prompt as ever till the end came.

Sailors' Welcome Home.

Notwithstanding the inclemency of the weather on Tuesday last, there was a goodly muster of sailors, of various nationalities, as well as friends, at the monthly muster of the "Christian Lifeboat Crew."

Miss Child, who led the meeting, said that the text for the last month (God's "I will" from Isa. xli. 10) had been a great help to her and the workers, specially as it had been a trying time in many ways. The destitution, which is now so prevalent among seamen, has been met with free meals and shelter to as many as possible, but she asks for continued prayer that the Lord may touch the hearts of his stewards to supply funds for this needy branch.

Prayer was also asked on behalf of one of the crew, who, on his way to London in his own boat, had caught a chill after rescuing a man from a watery grave. Miss Child incidentally mentioned that this brave man had been the means in God's hands of saving eighty lives singlehanded, in addition to helping to save several hundreds in connection with the lifeboat crew at Lowestoft.

The text for this month (Isa. xxviii. 29) was in a most spirited way dwelt upon by several of the crew. During the meeting a letter was read from one who is now working for the Lord, with great acceptance, among the nobility as well as among the working classes in Estonia, one who had been drawn from a low public-house in Ratcliff-highway, and led into the fo'castle, where he learnt to love and serve Jesus. In his letter he tells how the Lord has opened a wide door for the Gospel, and how services were held every night. In the midst of all this he adds: "I think of the times when I came to the Welcome from the dirty public-house."

Bible Circulation.—During the past year the colporteurs of the National Bible Society of Scotland sold no fewer than 82,836 Bibles, New Testaments, and Scripture portions, in more than a dozen languages for about £1,036.

Korea.—The *Korean Repository* says of the King of Korea: "He is a merciful ruler, and sincerely desirous of the welfare and advancement of the country. There can be no doubt that he is universally beloved by the people. Toleration in religious matters has marked his reign."

South India.—A house in Sindhapandurai, a suburb of Tinnevelly, bequeathed by Rev. W. T. Satthianadhan to the C.M.S., has now been converted into an evangelical hall, and meetings are regularly attended, the *Christian Patriot* of Madras states, by some sixty students of the Hindu College, which is in the same neighbourhood.

Armenian Relief.—The munificent gift of £500 by a Scottish lady to the Armenian Massacre Relief (special fund of the Bible Lands, or Turkish, Missions' Aid Society) has enabled the treasurer, Lord Kinnaird, to send additional grants to six mission stations in Asia Minor for new orphanage work, thus providing for all the wants of over 200 of these little ones for a whole year. The needs of the orphans left by the massacres are still unspeakably urgent. To gather these martyrs' orphans at once into Christian homes is a golden opportunity for promoting the evangelisation of Turkey.

AMONG THE CHURCHES.

Church of England.

Bishop Hornby is to be instituted to the charge of Chollerton, in Northumberland, on February 27.

Bishop Tucker will address a meeting in Kensington Town-hall on Monday afternoon, March 22.

The successful C.M.S. Meeting for children at Exeter Hall in November last is to be repeated in April next.

Rev. Alford Webb, curate in charge of Christ Church, Old Ford, E., is doing a good work in a poor and populous corner.

All who are interested in Evangelical work will hear with sincere regret of the serious illness of Mr. W. D. Cruddas, M.P. for Newcastle.

Rev. F. W. A. Wilkinson, the Evangelical vicar of St. John's, Chelsea, has been appointed to the chaplaincy of the Cancer Hospital, Brompton.

The Bishop of Derby opened, on Tuesday, a new Church Army Mission Hall, at Ilkeston, which has been generously given to the Society by the Stanton Ironworks Company.

A well-attended meeting has been held in Christ Church Hall, North Brixton, when Rev. Thomas Davis, of St. John's, Harborne, delivered a lecture on "Guarding the Protestant Outposts."

Rev. Alfred Pearson, who succeeds the late Archdeacon Favell at St. Mark's, Sheffield, entered upon his duties last week, and was inducted by the Archbishop of York on Sunday morning.

It is announced in the *Yorkshire Post* that Professor F. B. Jevons, lecturer at the University of Durham, has been appointed Principal of Hatfield Hall, in place of Dr. Robertson, who has accepted the Mastership of King's College.

Notwithstanding the inclemency of the weather and the heavy fall of snow, a large audience gathered at the concluding lecture of the series given in Christ Church Hall, Forest Gate, when Rev. Alex. Roger, lectured upon "Romanism: a Great Apostasy," with limelight lantern views.

Rev. F. J. Horsefield, vicar of St. Silas', Bristol, whose Evangelical and Protestant opinions are well known, has been elected a member of the Bristol School Board, in the place of Rev. James Ormiston, rector of St. Mary-le-Port, who, after five years' service on the Board, lately retired.

An interesting discussion took place at the Clergy Home Mission Union Meeting on Monday week, when Archdeacon Sinclair dealt with the position and prospects of curates in a paper, which, if revolutionary in some of its aspects, at least offers a solution of some present difficulties.

The Mitre, Gloucester (opposite the Guildhall), formerly a well-known skittle alley, has just been generously placed in the hands of the Church Army, by an anonymous friend, for a period of three years, rent, rates, and taxes free, for the purpose of opening out the Social Work of the Society in Gloucester.

During the season of Lent a series of 'midday addresses will be delivered in the historic church of St. Bride's, Fleet-street, under the auspices of a band of workers known as the Church Pastoral Aid Volunteers, on Tuesdays and Thursdays from March 9 to April 15. This effort has for its object the quickening of public interest in the home missions of the Church of England.

Congregational.

Mr. H. Gideon Jeffries commenced his ministry at Luton on Sunday.

Rev. Clement F. Bryer, of Nottingham, has been inducted to his new charge at Hitchin.

Rev. Thomas Morgan has received a warm welcome at his new pastorate, Greenwich-road, Blackheath.

Rev. G. T. Allpress has been recognised as pastor at South Ockendon. The rector of the parish was among the speakers.

Dr. Horton has sufficiently recovered from his illness to leave home for change of air. He hopes to resume his ministry on Sunday next.

Mr. J. A. Yonge, son of Rev. J. Yonge, Warrington, has been appointed head master of the Northern Congregational School, Silcoates, near Wakefield.

Richmond Hill Church, Bournemouth (Rev. J. Ossian Davies), reports seventy-seven admitted to the church during the past year; the membership is now 526.

Rev. John Lawson Forster, D.D., of Hare Court Chapel, has accepted the call to succeed at Harrow-road Rev. Dr. Leach, who on Sunday entered on the charge of Cavendish Chapel, Manchester.

By a decision of the Court of Appeals in Annapolis, U.S.A., the Congregational Chapel Building Society of New York comes into possession, under the will of the late Joseph H. Stickney, of £60,000.

The Self-Help Emigration Society, which is an offshoot of the London Congregational Union's philanthropic work, and of which Lord Aberdeen is the president, is busy making preparations for the coming season. Already about a hundred intending emigrants have been booked for its first party to Canada on April 15.

The financial position of the London Missionary Society for the current year is indicated by the following figures:—Up to the end of December £41,032 had been received for general purposes, and £6656 from legacies. The expenditure up to the same date had been £89,533. The financial year closes at the end of March.

Calls.—Rev. J. A. Davies, of New Barnet, to Leytonstone; Rev. A. McLennan to Dunfermline; Rev. G. Warren, of Okehampton, to Lavington; Rev. J. M. Edwards, of Sardis, to Sarney (Mont.); Rev. W. S. Todd to New City-road, Glasgow; Rev. W. M. Jones to Barksay, Royston, Herts (all accepted).

Resignations.—Rev. J. Lawson Forster, D.D., of Harecourt, Canonbury; Rev. G. Field, of Abbey-hill, Kenilworth; Rev. George Moon, of Ruardean.

Baptist.

A new chapel has been opened at Purfleet.

Mr. Joseph Fox has been welcomed to the pastorate at Haslingden.

Rev. Ralph Home has been recognised as pastor at Walsworth-road, Hitchin.

Devonshire-square reports 799 members, and quite a network of energetic work.

Penge Tabernacle added seventy-three members last year, and now reports 610 on the roll.

Pastor A. G. Brown's son, Rev. A. Brown of Herne Bay, has broken down, and has been ordered a sea voyage.

Rev. C. C. Gange, of Regent's Park Chapel, announced on Sunday that he had declined the invitation to St. Andrew's-street, Cambridge.

Pastor Joseph Clark (Nottingham Tabernacle) will sail next month for New Zealand, where he is to take up the pastorate of Auckland Tabernacle, vacated a few years since by Pastor Thomas Spurgeon, who was its founder.

The Duke of Sutherland has made a gift to the Baptists of the chapel, burial ground, etc., at Donnington Wood, Shropshire, formerly rented by the local association.

Pastor Thomas Maycock has issued a very urgent plea for help in building at Kensal Rise. According to the terms of the lease the friends are compelled to put up speedily a new Tabernacle.

Nine persons were baptized at Belvoir-street Chapel, Leicester, last Wednesday evening, by Rev. A. H. Tolhurst, minister of Carey Hall. Rev. Jas. Thew gave an address on baptism.

Prof. Barakat, late of the Assyoot College, on the Nile, a native of Damascus, has been on a visit to Prof. T. Witton Davies, and on Sunday last preached in the morning, in the evening giving an account of Eastern Christians, and of the persecution through which they have passed.

The thirty-second anniversary of the Chalk Farm Chapel was celebrated on Sunday, Jan. 31. On Monday a tea and public meeting was held, at which Rev. E. Pitcairn Wright, of the Pastor's College, formally accepted the pastorate. Pastor James Stephens (of Highgate-road), Pastor G. D. Hooper, and others spoke.

At the first annual gathering of the Alcester P.S.A. men's class, held at the Baptist chapel (Rev. E. J. Croft's), the founder of the movement, Mr. Blackham, gave a stirring address to the men. The following Sunday eighty-five first-class prizes were given away, as well as second-class. These meetings for men only are well attended by many who hitherto have been strangers to any place of worship, and they are conducted on strictly religious lines.

Calls.—Mr. F. G. Benskin, to West End Chapel, Hammersmith; Rev. S. Pilling, of Peckham, to Swansea; Rev. C. E. Shipley, of Shipley, to Gorse-lane, Swansea; Rev. J. S. Somers, to Appledore.

Resignations.—Rev. John Tuckwell, of Westbourne Chapel, W.; Rev. W. C. Miniſie, of Lansdowne, Bournemouth.

Methodist.

Mr. Wm. Sampson has held a ten days' mission at Oxford-place, Doncaster.

Miss Costin's mission at Lake, Isle of Wight, has been one of great blessing.

In connection with Miss Caskick's mission at Millom, many professed to find peace.

Rev. G. A. Bennetts has concluded an eight days' mission at Falmouth, with good results.

Mr. George Wilkinson has been conducting special services at Tamworth, which have resulted in great blessing.

The Handsworth College Missionary Anniversary has been held with much enthusiasm. It is delightful to see how missionary interest is taking hold of the students.

The students at Didsbury College have held their annual foreign missionary meetings in the Central Hall, Manchester. Vigorous and stirring addresses were delivered, and much interest evinced.

Mr. William Sampson, the Cornish evangelist, has been preaching at Ripon for ten days. Much good has been done, numerous conversions have been recorded, and professing Christians have been moved to more earnest zeal.

In connection with the twenty-first anniversary of the Liverpool Wesleyan Mission, a supplementary meeting was held in the Myrtle-street Baptist Chapel, at which Rev. Dr. Maclaren expressed his joy over the fact that the Nonconformist churches were drawing closer together, and establishing a solidarity not seen in past days. One of the most interesting features of the meetings was the very earnest and able speech in support of Mr. Garrett's work delivered by Dr. William Carter, J.P., one of the foremost physicians in Liverpool, and a Churchman.

At the annual meeting of the Huddersfield Wesleyan Methodist Council Rev. A. Clayton was re-elected president for the year. The report showed that the most important matter under consideration had been the proposal to commence running the trams on Sunday within the borough. This proposal the Council vigorously opposed, and, acting in conjunction with other religious organisations in the town, a thorough canvass of the ratepayers was made, with the result that at a poll taken on July 11, 1896, the proposal was defeated by a large majority.

Presbyterian.

Rev. Robert Stewart, of Gateshead, has accepted the call to Benwell.

Jesmond Church, Newcastle-on-Tyne (Rev. Hugh Falconer), reports 587 members.

The McGill Memorial Mission, Bournemouth, reports that the past year has been the most successful in the history of the mission.

The report of the work at Upper Norwood is most encouraging. The past year has been very successful. The membership is now 333.

Another £1500 has been received for the China Mission from the residue of the estate of the late Mr. Sturge, making up to the present time £18,000.

It has been decided to change the name of Tulse-hill Church to West Norwood Church. Rev. R. Armstrong, late of Felixstowe, was welcomed at a social gathering of the church last week.

The generous gift of £1000 which Mr. Stephen Williamson, of Liverpool, has presented to the Foreign Mission Fund of the English Presbyterian Church, has been met by an increased income from other sources of £1216. This will help to remove the fears as to a deficiency of £4000. The proceeds of the "Self-denial Week" reached £530.

Salvation Army.

A home for inebriates has been inaugurated in Cape Town, also a maternity hospital in connection with the rescue operations.

Mr. Bramwell Booth is engaged in a ten days' special campaign in the Holloway I. Barracks, Ronald's-road, Holloway, closing Monday, Feb. 16.

General Booth last week addressed the leading men of Stockholm on his social scheme. Herr Tamm, a member of the Upper House of the Swedish Parliament, presided.

General Booth's visit to Copenhagen was made the occasion of the opening of a new and commodious barracks for the city, when fifty persons came forward for salvation. Crowds were turned from the doors. The General is visiting the principal cities in Sweden and Norway.

Mrs. Bramwell Booth has just issued her annual report of the rescue work, under the title of "The Hand of Love." She reports a total of 1553 women as dealt with during the year with encouraging results. The work of police-court and prison visitation has been a feature of special development.

The army has sustained a severe loss in the death of Major Osborne, of South Africa, from fever. This officer commenced to work amongst the Zulus some few years back, living in their midst, and making himself entirely as one of them, living a living of devotion and self-sacrifice. He was afterwards transferred to the command of the Western Province, South Africa.

(*For "Fallen Asleep" see p. 30.*)

DONATIONS

Received by Messrs. Morgan and Scott to Monday, February 8, 1897.

**** Donations should be sent by Cheque or Post Office Orders, not by stamps.

**** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

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Mansion House Indian Famine Fund—E. D. C. J. family, £3 10s.; R. A., £1; W. W., 5s.; O. C., £1	5	15	0
Famine in Balaghat (*Mr. Lampard*)—B. J. W.	0	10	0
Zenana Bible and Medical Mission—J. T. S., 5s.; *Indian Famine* (*Lord Kinnaird*), Cs., £2; R. S. O'C., 10s.; E. E., Bath, 10s.; J. N. B., £2; E. T., 5s.; W. W., 3s. 6d.; H. A. Y., £20; S., £2 10s.; L. W., 5s.; R. C. S., £1 1s.; M. A. T., £2; For Jesus' Sake, 4s.; Iota, 10s.	32	3	6
Armenian Sufferers' Relief—J. T. S., 5s.; H. A. T., £5; Two Sisters, 10s.; R. P., 10s.; Collected by B. G. R., 15s. 7d.; Inasmuch, 1s.; H. A. Y., £20; H. M., 10s.; A Friend, Rothiemay, 10s.; A Friend, Aberdeen, 1s.; C. M., 2s. 6d.; Inasmuch, 5s.; F. E. F., 10s.	29	0	1
Armenian Relief Fund (*Duke of Westminster*)—C. P.	5	0	0
Armenian Refugees (*Lady Henry Somerset*)—S. P.	0	10	0
Armenian Massacre Relief (*Bible Lands Mission*)—R. S. O'C., 10s.; Iota, 10s.	1	0	0
Women's Armenian Relief Fund — Bible-class Y.W.C.A. Clapham, 16s.; S. K., 2s. 6d.; A. G. P., 10s.	1	8	6
Suffering Nestorians, Oroomiah—Mrs. H. L. N., £3; J. D. B., £5; J. C. G., £1; A. G. R., Belfast, £2; E. T., 5s.; W. McC., 10s.; M. A., 5s.; H. S., 10s.; Mrs. C. H. B., £5; A. R. A., 10s.; For Jesus' Sake, 7s. 6d.; Mrs. N. £1; G. L. D., 5s.; S., £2 10s.; B. J. W., 10s.; St. Clair, £2; M. A. T., £2; M. A. V., £1; S. F. D., £1; (*Rev. W. Shedd*) L. W., 5s.; (*Deacon Abraham*) Iota, 10s.; Two Sisters, 10s.; H. A. Y., £20	49	17	6
Church Missionary Society—S. G. B., 12s.; (*Famine among the Gonds*) S., £2 10s.; F. C., 10s.; (*Uganda*) Cs. £1; (*Famine*) Gleaner 46,223, 10s.; N. B., 10s.; C. L. M. T., £1	6	12	0
Free Church Scotland Foreign Missions (*Nyassa*)—Cs.	1	0	0
Society Relief Persecuted Jews—F. E. B., 10s.; F. W. M., 2s. 6d.; (*Jerusalem*) A. P. Q., 4s. 3d.; E. H., 10s.	1	6	9
British Syrian Mission—G. E. and W. H. N., £1; E. H., 10s.	1	10	0
Baptist Congo Mission—G. E. and W. H. N.	1	0	0
S. American Missionary Society—G. E. and W. H. N.	1	0	0
Wesleyan New Guinea Mission—G. E. and W. H. N.	1	0	0
S. Africa General Mission—G. E. and W. H. N.	1	0	0
Zenana Mission—E. H.	1	0	0
Rev. J. G. Paton's Mission—G. E. and W. H. N., £1; J. T. S., 5s.; (*Dayspring*) H. A. T., £5	6	5	0
McAll Mission, Paris—G. E. and W. H. N., £1; H. A. T., £5; M. A. T., £2	8	0	0
Mr. Rabinowitz's Work among Jews—G. E. and W. H. N., £1; A. R. A., £1; E. H., 5s.	2	5	0
Cavalier Capellini's Work, Rome—G. E. and W. H. N.	1	0	0
Sailors' Rest, Naples—G. E. and W. H. N.	1	0	0
Sailors' Rest, Smyrna—G. E. and W. H. N.	1	0	0
Sailors' Rest, Constantinople—G. E. and W. H. N.	1	0	0
China Inland Mission—J. T. S., 5s.; E. H., £1	1	5	0
British and Foreign Bible Society—J. T. S., 5s.; E. H., 5s.; For Jesus' Sake, 2s. 6d.	0	12	6
Bible Lands Mission—A. R. C. M., 2s. 6d.; (*Broussa Orphanage*) Cs., £1	1	2	6
Tibetan Pioneer Mission (*Miss Taylor*)—Eskdale	0	5	0
Poor Jews, Jerusalem—Two Sisters	0	10	0
Persecuted Stundists—Mrs. H., 10s.; (*Russian Jews*) A. R. A., 10s.	1	0	0
Pastor Chiniquy—S., £2 10s.; (*Work*) A. R. A., 10s.	3	0	0
Mission Lepers of India—L. G., £2; E. H., 5s.; Mrs. O., 6s.	2	11	0
Moravian Missions—E. H.	0	10	0
London Missionary Society—E. H.	1	0	0
Dr. Comandi's Work, Florence—G. L. D., 5s.; (*Personal or Work*) F. C., 10s.	0	15	0
North Africa Mission—G. L. D.	0	5	0
Figueras Mission, Spain—G. L. D.	0	5	0
Ramabai's Home for Widows, Poona—I. M.	5	0	0
Congo Balolo Mission—H. M. A. S.	1	0	0
Mount Hermon Church, Mr. Moody—One of the Weakest, Handkerchief Sachet			
Mildmay Mission to Jews—Miss F. A. L., 5s.; E. H., £1; A. S., 10s.; E. C., £1 10s.	3	5	0
Dr. Barnardo's Homes—J. T. S., 5s.; A. R. C. M., 10s.; M. A., 5s.; In Memoriam Carl E., 3s.; N. B., 5s.; A. S. G., 5s.; S. G. B., 5s.; F. W. M., 2s. 6d.; E. H., £2 2s.; S. P., 10s.; J. M. S., 4s.; H. A. Y., £10; A. W. A., £1 10s.; M. A. T., £1; For Jesus' Sake, 2s. 6d.; (*Relief of Poor*) L. F., £1; A. H., £1; A. W. A., £1	20	9	0
Royal National Mission to Deep Sea Fishermen—Cs., £1; J. T. S., 5s.; A. R. A., 10s.; L. G., £2; E. H., 10s.; Mildmay, 5s.; (*Widows and Orphans*) Cs., £1	5	10	0
Scripture Readers' Soc. (*Ireland*)—Cs., £1; E. H., 10s.	1	10	0
St. Giles' Christian Mission—L. G., £2; F. W. M., 2s. 6d.; E. H., £1; H. A. Y., £10; F. G. H., £1; M. A. T., £1; (*Night Shelter for Women*) Cs., £1	16	2	6
Railway Mission Convalescent Home, Hastings—Cs.	1	0	0
Christian Police Association—Cs.	1	0	0

(*Continued on page 28.*)

The Christian.

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NOTES AND COMMENTS.

In this issue we give the first part of an article on foreign prisons by Mr. Charles Cook. We commend it to the sympathetic attention of such as feel for those who are bound, a class in more senses than one downcast and hopeless. Mr. Cook intends shortly to take another tour, for the purpose of distributing copies of the Scriptures and preaching the Gospel in the houses of detention and convict establishments of several countries.

At length it appears that the young are to be filled with the husks of human criticism under the guise of instructing them in Divine truth. This at least is the view and counsel of the contributors to a little book issued by Messrs. James Clarke and Co., with the title "The Bible and the Child." These pages contain eight short essays by clergymen, ministers, and professors, English and American, and give a manifold answer to the question, "What is the Right Way of Presenting the Bible to the Young in the Light of the Higher Criticism?"

It appears that the way is one of limitations combined with doubt; of explanations which, being mutually destructive, are utterly worthless; and of comparisons with other literature, so as to allow no inspiration that is specific and real, and so as to leave no Scripture at once demanding reverence and enjoying pre-eminence as God's Holy Word. While in details the writers differ, on one or two points they show a grievous and fallacious agreement. They confuse with essential and ascertained truth the opinions which they have newly come to hold, but which in a short time they will throw aside for a more "up-to-date" fashion; and they proceed on the assumption that the chaff and the wheat are of equal value, and therefore criticism and Bible should share alike in the religious education of the young.

We heartily thank one of the writers for referring to the assertion (originated in Germany) that

what the Bible as it is offers to the simple and true-hearted reader is everywhere of far greater value than anything that historical science, with all its uncertainties, can discover behind the book; and that the search for the less is a positive hindrance to the finding of the greater.

When it is admitted, as it is here, that

the main conclusions of the critical school rest, not on matters of philological or archæological detail, but upon considerations that appeal to the common reason of men,

enough has been said to assure the least erudite that criticism affords large opportunity for the use of the imagination, and may yet find its answer in the greater exercise of caution and sound common-sense. It will be high time for our children to consider criticism when they come to years, and are able to distinguish between Scripture and its expositions, between God's abiding Word and man's everchanging speculations about it.

Some months ago *The Methodist Times* offered three prizes to *bonâ fide* working-men, for the best essay on the subject, "Why do not the Working Classes go to Church?" Mr. Henry Broadhurst, one of the most trusted officials of the working men, being appointed adjudicator. The result is now published, and forms instructive reading. Over 100 essays were sent in, many of them of very high merit, and several of these are before us in the form of a supplement to the *Methodist Times*. It would be well if these brief but pointed articles were carefully read and pondered by church officers and ministers all through the country. For they contain many home truths that need to be remembered, and some suggestions that need to be carried out.

The author of the first prize essay is very clear, as are some of the others, on the fact that working men are not universally opposed to Christianity, and "have no fault to find in Jesus Christ." He is also convinced that when all the due blame is laid to the charge of ministers and laymen of the church, "the working classes themselves must take their own proper share of responsibility. Their own wickedness, their own frivolity, their own materialism goes far to answer the question, 'Why they do not go to church.'" But he is sure that one of the chief obstacles is the striking contrast between the "brotherhood" preached on Sundays and the hard unbrotherliness of many church members towards their employés during the week. As to the minister, the main objection is that they see too little of him during the week; as to the layman, "they see too much of him." The cold-heartedness of the church, pew-rents, the appropriation of sittings, the lack of free equal intercourse and fellowship—all these facts go to swell the indictment.

How, then, is the gap between the churches and the masses to be bridged? If the blatant unbelief of a generation ago is dead among working men, a great initial difficulty is removed. By freer methods, a more brotherly spirit, a more consistent life among professing Christians, much of the remaining prejudice ought to be removed. On the other hand, there must be no surrender as to the spiritual character of the church. To turn it into a working man's institute for the propagation of Socialist views, as is the ambition of certain prominent labour leaders, would be as fatal as the occasional tendency that has been shown to identify it with the class interests of its members. It is the place where rich and poor, wise and simple, men of all classes and opinions, should feel at home to meet on the broad basis of worship, salvation through Christ, and of service for their fellow men. Any wavering on this matter would end in worse divisions and more utter failure than ever history could show.

The "Modern Dearth of Conversions" was discussed at a recent quarterly of the Birmingham Evangelical Nonconformist Ministers' Association, and led to an interesting discussion. Emphasis was laid on the fact that preachers do not lay sufficient stress on the appeal to fear as a motive towards repentance, and on the unsettled state of mind of many ministers respecting the great doctrines of Christianity. They have been living, as one speaker said, too much in the "suburbs of truth." The acknowledgment of this fact by ministers themselves is an encouraging sign of the times, and suggests a hope that the period of eclipse in Christian doctrine is over, and a more vigorous era of preaching is about to begin.

Rev. Simpson Johnson, in a paper read at Manchester on "Methodist Services in Relation to Outsiders," touched upon a vital point when he said that Manchester was a Sunday-school city, that the outside masses have been to our schools, and that there is in them "a wealth of holy memories, a wonderful capacity for being helped by a manly, unstereotyped religion." How to reach those who have slipped away is really the problem, for, excepting London, perhaps every city and town is strong in Sunday-schools, and those who have known the truth have a witness in themselves. A more direct and urgent appeal to those latent feelings might take effect.

A keen observer of our times, Rev. T. G. Selby, has said with great truth:—

The public temper is singularly credulous towards everything but orthodox Christianity; and the pressmen and the novelists are accepted with the implicit confidence accorded to priests and bishops in the Middle Ages.

Why is this? *The* root of it we believe to be man's evil heart of unbelief, which is enmity against God; unwilling to believe truth, ready to believe falsehood; impatient of the yoke of God, meekly submissive to the yoke of men. An analysis of the actual conditions of thought and life amongst us make us start back from such ignorance, credulity, and superstition as everywhere abound, and that under a fair exterior of culture and education. The training of the conscience, of the judgment, of the heart, lags behind.

Rev. J. M. Gibbon struck a bold and altogether true note when, in a sermon on "Betting and Gambling," he asked whether the Diamond Jubilee could be celebrated in a better way than by those who love the Queen, who stand near her, who are to succeed her, making one great act of self-sacrifice, and cutting at a stroke the connection between the royalty of this country and that great organisation of betting and gambling which Lord Beaconsfield accurately described as "The great engine of national demoralisation." No doubt the evil would be greatly abated if those of royal and noble name were to frown upon it, and not much progress, openly at any rate, will be made till they do so.

Recent elections have evoked some plain speaking about the power of the purse in matters political. Thus, a writer in *The Times* teaches that

knocking down constituencies to the candidate

who will pay the highest blackmail is not good electioneering business.

And *The Times* itself denounces the practice as blackmail, bribery, and corruption in another form. *The Methodist Recorder* calls attention to

the levying of blackmail upon members of Parliament, and especially upon candidates, which has become a regular system among church organisations.

It rightly stigmatises the practice as a tyranny, an evasion of the law, a means of corrupting the moral sense of the community, and of creating among members of the House of Commons and candidates for parliamentary representation a contempt for religion. These truths, if acted upon in the comparatively quiet times of bye-elections, might have a chance of being operative also at a general election.

An article which appeared in the January number of *The Contemporary Review*, entitled "The Soldier and his Masters," has been published as a pamphlet (British, etc., Federation, 1, King-street, Westminster); it was worthy of a permanent form. It is a strong and eloquent plea for treating the soldier as a man, and by so doing saving him from not a few of the temptations to which he is exposed. A great change for the better would, no doubt, take place if it were impressed on every cadet that

It will touch his honour to keep his men not only out of hospital, but out of the ways that lead to it, and that his personal influence and example must be brought to bear upon this point.

If common testimony be true, this would amount to a reformation, root and branch.

Sir Harry Johnston, who is Administrator of British Central Africa, admits that the protests of the Aborigines Protection Society are, as a rule, well founded, and that in the old days the extermination of natives was treated as a joke. Lord Loch confirms these remarks, and says that if fair treatment be not meted out to the natives of Africa they will rise. Now, while we are glad to think that our country has had two such representatives as these in Africa, we fear that the treatment of the old days has not altogether passed away. We may, as Lord Loch thinks, be destined to rule at least a large portion of Africa; but we cannot, or ought not, to destroy the natives to make place for ourselves. Be it in East, or West, or South, or North Africa—for now we are planted in them all—our rule ought to be humane and just.

Olive Schreiner has just published a book, Trooper Peter Halket of Mashonaland (6s. *T. Fisher Unwin*), which ought to make Englishmen pause and ponder on the course of affairs in Rhodesia. The book is in allegorical form, and purports to give the views of Jesus Christ on recent South African colonisation. Making allowance for vagueness and mysticism of statement, we think most Christian readers will agree that the gifted author frames an indictment of British treatment of the natives, which those concerned will find it difficult to answer or explain away.

"Waste Paper!" "Waste Paper!" Such was the reply received from two of the chief dealers in London in new and second-hand theological works, by a customer who wished to ascertain the value of a fine old volume on Martyrology. To anyone of strong Protestant convictions the book would be a treasure, containing as it does a complete collection (profusely illustrated) of the various "Books of Martyrs," published about one hundred years ago, having been edited by Paul Wright, D.D. The incident points a moral. Is Protestant literature really of so little value to the reading public of this generation that so interesting a volume has no marketable value? If so, we are sorry for the generation; we fear it will have reason to be sorry for itself by-and-by.

Some of the characteristics of thought in our day show singular reversion to former fashions of thought, but with a difference. For example, the science of to-day has revived determinism and original depravity and heredity, but has given them without the accompanying moral safeguards with which our fathers were familiar. When men lose sight of God as the present Ruler of the world they find themselves under an iron system of law, from which there is no escape. The old conception of a just and absolute King, who does according to his will in heaven above and on earth beneath, is supplanted by the conception of a materialistic fate. There is the absolutism without the personal justice and grace to which the poorest sinner might appeal with confidence, which were indeed the hope of men. This modern conception is also the root of much of the immoral lawlessness of our times, the tendency, as seen in fiction, to justify men in living in sin. Are they not, it is asked, heirs of an evil nature which they cannot change, and victims of a system which they simply obey?

Is there at bottom any real difference between Christians who say that "it is not the supreme mission of the Church to deliver men from suffering, but by preaching the Gospel of Christ to save them from sin," and those who say that it is her business to feed the hungry, to clothe the naked, and to visit the widow and fatherless in their affliction? In point of fact, the former class do both kinds of work, the spiritual and the temporal, and the latter do the same. Perhaps the crucial words are "the *supreme* mission," but "supreme" may be dispensed with, for in saving the body you often save the soul also, and *vice versâ*. Man is a unit, and it really does not matter whether you get hold of him by the body or by the soul, so long as you get hold of him.

The restless military spirit is to the fore once more, and we hear of Government proposals for the increase of the army by 7,385 men, while the increase in the year's estimates amounts to £98,400. We are glad to find distinct signs of alarm expressed on all hands at this further menace to peace and economy, but have small hopes that it will find due expression in Parliamentary votes. It is universally acknowledged "that overloaded armaments account for the present deadlock in European politics. We, in England, have so far mainly contributed towards this by the supremacy of our fleet. In reality our power of defence against attack depends more on our commercial supremacy, and our inter-dependence with the whole world, and our future safety will be furthered tenfold by increasing our industrial and commercial importance, than by keeping a huge army and navy in idleness. The best fortification for London is the knowledge that its destruction would mean world-wide panic and ruin, because it is the centre of the world's business. When will our leaders act on this principle?

Meanwhile it is so far reassuring to learn that the alarm at the strides made by Germany in ousting us from the world's markets is unfounded. A Board of Trade inquiry establishes the fact that our commerce is still going ahead by leaps and bounds, and that our lead is maintained on the whole by the excellence of our workmanship. A healthy competition among the nations in this direction can breed nothing but good. How much more sensible is the patriotism that strains every nerve to be in the front of other peoples through the quality of our productions, than that which would take shape in overpowering armaments and weight of cannon on sea and land! The ploughshare and the pruning-hook are the weapons of peace, and they will in the end banish the sword and the spear into the museum to which in these days they rightly belong.

The Birth-Fire of Prayer.

At the birth of a child into a Christian home, a new force connected with his existence, his power, his future, should immediately be set at work, a force which until then was not in being. This new force in the world is his parents' prayers.

There is an Indian practice among the Pueblos, which may be the shadow of a great truth for Christian people. "After the birth of a child among the Pueblos, the father for eight days must see that the sacred birth-fire in the fogon, or adobe fireplace, goes not out day or night, and as it can be kindled only in the sacred way, so only can it be re-kindled if it does go out. The father must smuggle a live coal, it may be in his own bare hand, under his blanket from the Cacique's own hearth, otherwise the fire of the child's life goes out within the year."

The birth-fire which should begin to burn and glow when a child is born to Christian parents is the fire of prayer, kindled only at the great hearth-fire of God's love. Should it go out, the blazing coal must be brought again, it may be with pain and suffering, from the ever-burning source.

Prayer is a labour that cometh with a child, and can never be intermitted nor superseded till the life of either parent or child ends.

Are the parents of the present day addressing themselves to this work? Is there not something more than the shadow of a truth in the tradition of the Indian, if we apply it to the spiritual life of the child? If the birth-fire goes out the child's life goes out within the year. If the father's and mother's prayers cease, what becomes of the soul-life of the child? They may not see the spirit expiring as the Indian expected to see his little one die; but surely, if prayer is necessary to the well-being of the child, if in any degree it maintains and nourishes the vital force of the child's inner being, then its suspension or surcease must withdraw a certain amount of support which is needed for the best condition of the child.

Is there not something moving in the thought that the poor, untaught Indian keeps the birth-fire going *day and night?* There must be no vacation in the prayer-life of parents. In the morning, fresh fuel, and in the evening a re-fanning of the flames. At morning—light, strength, support, and instruction, and the guidance of the Holy Spirit: these things we crave for our children, God's blessing on their day. In the evening, like Job, we offer sacrifices and pray, lest our children may have sinned. We become not only priests to pray for grace for them, but intercessors to plead for the forgiveness and the washing away of their sins.

Papers on Missions.—8.

PASTOR AND PEOPLE.—I.

By Rev. HENRY ROBINS, D.D., Rochester, N.Y.

We have received a small pamphlet, evidently containing an address at a missionary convention, by Dr. Robins,* Professor of Christian Ethics in Rochester Theological Seminary, N.Y. It expresses so well, and with the influence of a pastor and a tutor addressing his brother pastors, one of the most important and pressing subjects in connection with Missions, that we gladly include extracts from it in this series.

HOW can the Church as a body be brought to a sense of its obligation under the Great Commission? "Like priest, like people." The proverb tells in a word

THE RELATION OF THE PASTOR TO THE MISSIONARY SPIRIT OF HIS CHURCH.

If a pastor is possessed by the missionary spirit, his people will also be. Because,

1. The pastor is a mediate source, under God, of the spiritual life of his people.

2. The pastor, in his function as teacher, is an interpreter to his people of the spiritual life.

3. The pastor, in his character as "an ensample to the flock," is an interpreter to his people of the spiritual life.

First, then, the pastor is, under God, *a mediate source of spiritual life* to his people.

It is necessary to inquire now for the deepest secret of the spiritual life of which those who are in living union with Jesus Christ by faith are partakers. Of this life John says: "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us." "I am the Life," said our Lord. In Jesus Christ, then, in his character and in his work, in what He was and in what He did, the spiritual life, whose deepest secret we are seeking, was disclosed. Now this life, this love and holiness, this holy love, which our Lord personally was, were exhibited not only in his character, but in his saving work. That work showed what the eternal life is in action. The very name given to Him by the Father—Jesus—affirms it, and He himself expressly reaffirms it in such utterances as this: "The Son of man is come to seek and to save that which was lost." This was the distinctive mission of the Son of God in this world.

It is evident thus that

THE DEEPEST SECRET OF THE ETERNAL LIFE

is its saving purpose and efficacy. The spiritual life and the missionary spirit are inseparable.

This relation of the pastor to the spiritual life, and, as involved in this, to the missionary spirit of his people, makes clear at once his high privilege and his weighty responsibility. Life begets life. A feeble life begets a feeble life; an abounding life begets an abounding life. When our Lord had finished his work in the flesh and ascended up where He was before, in order to continue his life on earth, he poured its saving current through chosen men: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints unto the work of ministering unto the edifying of the body of Christ" (Eph. iv. 11, 12).

Here was a method as old as human history. Think of Abraham, in so profound a sense the fountain-head of the current of Divine life among men, that God himself designates his servant as the father of believers of every age. Think of Carey and Fuller and Judson, our fathers in the great enterprise which engages our attention here. Does not the ardent soul of our lamented and beloved Dr. Gordon kindle within us anew the sacred fire of spiritual zeal which consumed him? Are not many among us, receiving life from him, asking if they too, according to their opportunity and the measure of their gifts, may not be life-bearers to their flocks as he was to his, and so attain more nearly to the height of their privilege and meet more fully their great responsibility?

2. The pastor, in his function *as teacher, is an interpreter of the spiritual life* to his people.

It is the pastor's function as teacher to bring the Divine life of his people into their self-consciousness, to instruct them in its meaning. The child of a king has royal blood in his veins, and may feel within the stirrings of a royal destiny, but he must be trained to a realisation of his lofty station, the privileges which it affords, and the obligations which it imposes.

"IT IS A GREAT THING TO BE A CHRISTIAN!"

Great! What loftiest flight of human thought has reached the summit of that conception! Why is it that many seem to think, or act as if they thought, that the highest, the most important, life of all may be suffered to take care of itself? Your vine has life; but what will its development be if you do not lift it up into the sunlight, if you do not prune it and diligently cultivate it? If a Christian does not know that the life within him is the very life of Christ, and so, unless misconceived and suppressed, a missionary life, must we not say that his pastor is at fault? His pastor certainly has failed to impress him with the nobility of the Christian calling and with the imperativeness of his duty in this respect.

Impulse, uninstructed, however strong and sincere, is blind, vagrant, and intermittent. Did the mere impulse of the great pianist Paderewski toward music make him the master of his art that he became? Not so; the impulse was guided and instructed by one of the most accomplished drill-masters of his time, until at last a word was hushed to listening silence while the pupil played. Alas! if the genius of the pupil had not been matched by the genius of the teacher; if the teacher had not possessed the insight to perceive the marvellous capacity of the pupil! So in every believer the pastor is to see a richer gift than artist ever knew, the possibility in each, according to his consecration and the measure of his endowments, of a new manifestation of the life of Christ, waiting to go forth to bless the world. Every one of the members of Christ's body should be able to say with Paul, "I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake." The One Eternal Life of Christ must have congruous expression; there must be in every Christian, however undeveloped, the disposition and purpose to save man in the entirety of his being, in all his interests, for time and eternity.

Let the pastor, then, know himself to be—must we not say it?—an artist in the Life of Christ, and so, inspired by an ideal of such beauty as neither painter nor sculptor ever saw, let him hold up before his people a vision of the Redeeming King, until they, "beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory as from the Lord the Spirit."

(To be concluded.)

* Author of GREAT QUESTIONS OF THE DAY (1s. *Morgan and Scott*). The questions considered are, "Is there probation after death?" "Is there hope for the heathen?" and "Can infants be saved?"

Glasgow's Sins and Sorrows.

LAST week, in St. Andrew's Hall, the twenty-third annual meeting of the Glasgow United Evangelistic Association was held. There was a large attendance. Lord Overtoun presided.

Mr. J. W. ARTHUR, the hon. secretary, gave a report of the society's operations. He grouped the work of the Association round the different centres. In the Christian Institute were held the daily prayer meeting and the weekly fellowship meeting. Awaiting the completion of the new buildings in Bothwell-street, the Bible Training Institute had conducted its classes for its fifty-four students mainly in Blythswood-square, and its popular classes in the Institute, with an enrolment of 530 members. From that centre, too, had been organised the work of the Evangelistic Association and Rev. John M'Neill's missions in England. Around the Tent Hall in Saltmarket they grouped the many agencies for the very poor—the free breakfast and children's dinner, and the prosecution of Gospel and temperance work. The large and successful work in the Bethany Hall was a powerful influence in the Bridgeton district; while the Mizpah Band, with its seven branches, worked for righteousness and temperance all over the city. A Mission to the Jews, a Girls' Home, a Rest for Weary Workers, and the well-known Fresh-Air Fortnight scheme for children, with a house at Saltcoats for destitute children, were also mentioned as part of the society's wide operations.

Mr. MACKEITH, hon. treasurer, said that for the ordinary work of the Association for 1897 he calculated that a sum of £13,500 would be required, and for the completion of the Bible Training Institute a further sum of £16,000.

Lord OVERTOUN said they gave God the glory that they had been allowed to work for twenty-two years now in this blessed work. Glasgow, with its 800,000 people—while there was much to be thankful for, and much to praise God for—as other great cities, had its sins and its sorrows. Their work lay chiefly among the poor, but they had to remember that the poor had souls as well as the rich. And sometimes the poor were far easier to get at than the rich, for they had many rich poor, and a great many poor rich. They were supremely thankful that those who ruled in the city gave them the most hearty support. They not only gave them facilities, but every encouragement. It was a joint work of all the churches. Nobody asked to what denomination the workers belonged. They were all working for Jesus. But in the directorate and in the committee meetings they always sought to have a proportion from all the different churches. They might have minor differences, but they sank them, and joined as one man in trying to save those who required the Saviour. A specially grand work they undertook was that amongst the bairns and the old. The Bible Training Institute required £40 to train each student. They paid £20, and they looked for the public to pay the other £20. They were having an Institute built, and the stone and the lime required to be paid for, and, while they asked for sympathy and prayer, they asked the people to give. They were also doing work amongst the godless and the drunkards. When they looked back during these twenty two years they saw that the work had been of God, and they also remembered that the beginning of their Evangelistic Association was owing to the impulse they had received from Messrs. Moody and Sankey. They followed with the deepest interest Mr. Moody's good work in his own land. Many of them had been trying to get up a fund here, as well as in America, to gladden the heart of that servant of the Lord by providing a church for the great institute at Mount Hermon. He took the liberty, in the name of the citizens of Glasgow, in wiring to Mr. Moody on February 5, wishing him godspeed in his great and glorious work. From their applause, he took it that he had done right. He trusted that they would continue to go into the highways and hedges and compel the people to come in, that God's house might be filled.

Dr. J. Marshall Lang also spoke, and the Mizpah Band sang hymns.—*N.B. Daily Mail.*

The Need of the Church.

ATTENTION has been called during the past year through various sources to the low state of spiritual life in our churches. Rev. Morlais Jones said in his able address as chairman of the Congregational Union: "The denominations rival one another in zeal, hard work, and liberality; we are proud of our societies, hysterically busy in organising guilds, devising new names for old forms of work, and starting fresh crusades. But the tone of religious life is low; God and the fellowship with God are ceasing to be pathetic needs; the prayer-meeting, which used to be the thermometer by which we measured the temperature of the Church, is fast becoming a tradition, and the ideal Sunday service is getting to be that in which the music and æsthetics of worship are perfect and the sermon is not too long." Some have spoken in even stronger language, but so far as I have seen, no leading man in any denomination has called in question the general correctness of these statements.

This state of things has given rise to much correspondence upon the great need of the Church. It is acknowledged on all sides that this need is a mighty outpouring of the Holy Spirit, so that we shall have a revival throughout the land. We are not justified, however, in expecting this outpouring until those who feel its need, earnestly and consistently supplicate our Heavenly Father for it. In Ezek. xxxvi. 22-38 there is a long account given in the most emphatic language of the *spiritual* blessings that God will pour out upon his people, but it ends with the announcement, "I will yet for this be inquired of by the house of Israel to do it for them."

This year, as others, commenced well with its week of universal prayer, but there is always the danger of relapsing into the old state of things after the special services are over; and this needs to be guarded against. It is not the perfunctory prayer, however earnest, but steady, persistent, importunate prayer, that brings down the blessing. Those who have studied the subject of general revivals (as distinguished from local revivals) can scarcely have failed to notice two things: first, that they have been immediately preceded by a specially low state of spiritual life in the churches; and secondly, that prayer of the above character has been poured out by those —generally but few in number—who mourned over the desolation of Zion.

Now that it is pretty generally acknowledged that the Lord might say of the Church as a whole, as He said of the church in Sardis, "Thou hast a name that thou livest, and art dead," there is more hope that those who have the well-being of God's heritage at heart will awaken to their responsibility, and continually beseech the Lord to awaken the sleepers, and break down the barriers which prevent his kingdom from spreading. Surely in every church where conversions are unknown, or but seldom heard of, there must be at least two or three who feel that this is dishonouring to the Lord and must not be allowed to continue! Let such meet periodically—say once a week—in one of their own houses, to intercede with God for an outpouring of his Spirit, and let not the prayers be selfishly confined to "our church" but to all churches.

A small meeting of those who feel the apathy of the church a burden on their souls will have more power with God than a large meeting in which those present feel that things are going on "pretty well." I have known several such meetings which have been made a means of grace. One started last year has been privileged in seeing several striking answers to prayer, the most notable of which was the starting of two monthly prayer meetings in one church, although those who started them knew nothing about special prayer being offered for an outpouring of the spirit of prayer upon God's people. Cannot such meetings be organised everywhere? But let not those who lead forth in establishing them be disappointed if they meet with but few sympathisers, with various excuses from those invited, or even open opposition.

Such things—and they will be met with —show most clearly the great need there is that the few should be more zealous and persistent. Neither let them be satisfied with this. Let them daily, in private prayer, pour out their hearts' plea to God for this blessing, and, if possible, attend the stated prayer meetings of the church, where, without anyone being conscious of it, their influence may be felt and may be the immediate outward cause of the revival. The starting of the Fulton-street prayer-meeting on Wednesday, September 23, 1857, at the first half-hour of which only Mr. Lamphier, the founder, was present, and only six persons in all at its close, was the visible means used in God's hands of the greatest revival the world has ever witnessed, the good effects of which are visible even to the present day.

But how did that revival manifest itself? First of all by the spirit of prayer spreading from Fulton-street, throughout New York, the United States and in every country visited by the gracious influence. So it has been in other revivals—notably in that in Scotland commencing in Cambuslang in 1742, where in some towns young children started prayer-meetings—and so we may expect it again. Many have been the calls during the past year for more earnestness in prayer, and doubtless they have met with more response than we are aware of; but while we have not seen the consummation of our desires, let us continue without weariness, and in due season we shall reap if we faint not. Let those who take part in this holy duty depart from all iniquity, for if we are consciously encouraging that which tends to worldliness in the churches of which we are members—if our lives are not in conformity with the life of Christ, or if our actions bring a reproach on his name in the world, our prayers, at best, will only be partially answered. If we seek first, both for ourselves and others, the kingdom of God and his righteousness, a little one shall become a thousand, and the great work will have begun.

W. A.

Mr. Moody's Birthday Fund.

Dear Sir,—It gives us much pleasure to announce that the £2500 which was wanted for the chapel at Mount Hermon has now been raised, and we have sent Mr. Moody a draft for the amount, accompanied by a list of the donors. Further gifts amounting to £130 have also been received and will be forwarded.

We take this opportunity of conveying to all who have kindly helped our best thanks for their generous contributions to the fund. We know how much Mr. Moody will appreciate this mark of remembrance from friends in this country.—Yours truly,

Kinnaird,
H. W. Webb-Peploe,
February 12, 1897. F. B. Meyer.

The Newsvendors' Benevolent Institution intends to commemorate the Diamond Jubilee of the Queen's reign by placing the entire donations received during the year to the Royal Victoria Pension Fund, inaugurated by the Queen in 1887, for the benefit of the widows of newsvendors.

Mr. Varley and the Kanakas.

WE have just arrived from Australia purposing to visit several of the cities in the United States, in order to preach Christ. We have had a fairly good passage. My beloved wife accompanies me, and we are seeking the guiding hand of our Lord in this fresh visit to the great Western Republic. I rejoice to add that we are well, and anticipating much blessing in this vast sphere of service. We shall rejoice to be remembered in fervent prayer.

My immediate object in writing is to call attention to the slave traffic which is being carried on in the New Hebrides. I need scarcely remind your readers how strongly our esteemed brother Dr. J. G. Paton has protested against this abominable traffic, nor how industriously some of those who are interested in securing the labour of the natives of the New Hebrides for Queensland and other places have denied that slavery either has existed or does exist.

The following statement was published in the *Melbourne Argus*, the leading daily journal, on the 24th of November last. It speaks for itself, and shows how great the need is that the British Government should at once put down with a firm hand this organised iniquity. The article is headed, "Slavery in the New Hebrides," and reads thus:—"The traffic in human flesh at the New Hebrides is graphically described by a recent visitor to the group. He states that at present natives are now actually sold like sheep at £6 to £8 or £10 on some of the trading vessels, and that more are subjected to great cruelties. A dealer will board a vessel, and offer a lump sum for the natives aboard, afterwards retailing them out to his customers at an advance of from one to three sovereigns per head, according to the demand or the quality of the natives. At one of the stations he alleges that he saw natives in shackles, and with ankle-chains, which were affixed to a bar that was run from one end of the shanty to the other. They had been placed there because it was said that they had not done sufficient work."

The foregoing speaks for itself, and presents a striking comment upon the assertions made that slavery does not exist in the New Hebrides. The fact is there are English and Queensland traders, who, to all intents and purpose, are slave-dealers. They are slavers of the worst type, using deception, force, and the advantage of the English flag and ships to carry on their nefarious traffic. I need not press you to give such publicity to this communication as will direct the attention of your readers to this crying iniquity, and thus aid in bringing the matter to the attention of Mr. Chamberlain, the Colonial Minister. Surely it is only needful for the Imperial Government to know the facts in order to put an end to this traffic in the bodies of our fellow men.

Henry Varley.

San Francisco.

Now.

"To you is the word of this salvation sent."

"Now is the day of salvation";
For God does the tidings avow,
Not for yesterday nor for to-morrow,
But for this very moment—just now.

This salvation is unto the utmost,
A title and fitness for heaven;
Then you need not receive it in fragments,
But take it completely as given.

No other salvation would suit you;
It is great like the Great King above;
And you know not how much He can give you,
When He spared not the Son of his love.

You have not to make your God gracious,
You have not to make yourself whole;
You can never make God more forgiving,
You never can save your own soul.

Then, this moment on trust take the blessing,
Procured by the death of your Lord;
And be certain whatever may follow,
That God will be good as his Word.

Donegal. J. K.

Letters from North Africa.—5.

MEDICINE IN MISSIONS.

THE following is a sketch by my companion in travel, Mr. S. Trevor Francis, of a ministry-of-healing expedition to an Arab *souk*, or market:—

There can be no doubt that the practice of medicine is an essential preliminary and accompaniment to the spread of the Gospel. We were a small party going to open up work for the first time in an important village of considerable size, which might rather be called a town. It was market-day when we arrived, and every street was crowded. The central space was occupied by five or six hundred shouting, gesticulating, excitable Arabs all more or less bartering or engaged in buying or selling their various goods.

Being the month of Ramadan (when they fast by day and feast by night), we had not much difficulty in hiring a café. It was a square solidly-built hall, with a raised platform occupying about three-quarters of the whole space. In a corner was a kind of table of masonry, upon which were a few utensils for making coffee. Operations are commenced by sending out a crier, who summons the people in the name of "Allah" to bring their sick to have medicines free. It soon takes effect, and in about half an hour a crowd assembles at the door. We quickly finish the modest meal we had commenced, and as a preliminary one of the brethren begins playing a tune upon his concertina. We all join in singing. The effect is magical. They pour in, and the place is soon full, and a small crowd stands around the door. The moment seems favourable. We speak —some in Arabic, one by interpretation—about the claims of God and the sacrifice of Christ on the cross. It is interesting to watch the faces of the Arabs as they sit on the floor. How receptive they look. The whole scene is essentially Eastern. Here is a venerable old man who, in his turbaned dignity, seems intent upon the words of the speaker. He is telling a story, and they are fond of stories.

By and by there is a great shouting at the door, with much gesticulation. A man is seen pointing at us, his dark eyes flashing. We inquire what it means. He is saying, "Do not listen to the *Kaffirs*, they are speaking against our religion. The curse of the prophet will come upon you." It has little effect. We have already more sick than can be attended to in the time; so the preaching ceases and the doctor commences. The patients are not over clean, so it is not desirable to let them get over close to you. When the doctor has given them the medicine suitable to the case, a brother missionary has to explain over and over again how it has to be taken, used, which internally and which externally. It is very difficult to make them understand. Possibly they dissolve the pills in water for lotion, and the lotion they will drink.

Here is one man back again. He says, "Why, you have given me medicine for my stomach, that is no use. I want some for my teeth, they are in pain." The doctor had given him quinine for neuralgia. Most of the cases were the result of sinful ways and habits.

The afternoon soon passes. Many cases remain, but they must be left for another occasion. Horses are put into the carriage, and we drive back thirty miles. The soil is hard, but the seed has been sown. Some will take root. We leave results to God. At least the Arabs will see we wish to do them good. They will ultimately believe in us. The next step will be they will believe in *Him*.

There are more young men learning medicine and surgery than are likely to find scope for their energies at home. There is much need for them abroad. Missions cannot succeed without them. They open the hearts of the people, and the doors of nations cannot be shut against them. It is to be hoped that many qualified young Christian men and women will give themselves to the Lord as medical missionaries. There ought to be one at every mission station.

THE FRENCH IN NORTH AFRICA.

It is said that the French are determined to put down the selling or free distribution of the Scriptures, and, indeed, evangelistic work of every kind, in their Algerian possession and their Tunisian protectorate. But our Lord Jesus Christ's great commission was, "Go ye into all the world, and preach the Gospel to every creature." And as the Heavens do rule; as the Most High ruleth among the children of men in the days of the French Republic no less than in those of Nebuchadnezzar, King of Babylon; and as to Jesus is given all authority in heaven and earth, we may be assured that that Government will not be able to close these regions to the Prince of the kings of the earth.

There were two great lessons which Thomas learned of Jesus—(1) Not to be afraid to die for Jesus' sake, and (2) to say to the risen Saviour, "My Lord and my God" (John xi. 16; xx. 28). These are the Jachin and Boaz of a missionary's equipment. Not to fear them which kill the body, but to be ready to depart and be with Christ, which is far better; and to say, "Lord, what wilt Thou have me to do?" made the apostle Paul a mighty man in Christ.

Does any Christian doubt that as prayer in the house of Mary, the mother of John Mark, sufficed to deliver Peter from the hand of Herod, and from all the expectation of the people of the Jews, so it will avail to deliver God's servants now from the hand of the Republican Government, and from all the expectation of the people of the Jesuits? But the saints of the New Testament must be like their elder brethren, who overcame the accuser because of the blood of the Lamb, and because of the word of their testimony, and loved not their lives, even unto death.

Our first and natural thought (for that is not first which is spiritual, but that which is natural) when we hear of endeavours, silent or blatant, to put down the messengers of the Cross, is to appeal to our own Government, and to get members of Parliament to ask questions in the House of Commons. But is not the spiritual way to apply to Him who ordains the powers that be? It is of less consequence even that the Gospel should have free course than that it should be made free in a way that gives God the glory, as it was of more consequence that the Egyptian magicians should be brought to say, "This is the finger of God," than that their rods should be swallowed up by Aaron's rod.

At the same time, it behoves us all as loyal British citizens to inform ourselves and to urge upon our Government the facts of the case, leaving the results with the King of kings.

We seem to have given everything away in Siam, yet it is said that then our Government agreed to come to some understanding with the French about the Niger, and to reconsider the existing treaty as to Tunisia. It is earnestly to be hoped that in any new treaty our Government will take care to protect the rights of traders, tourists, journalists, and, last though not least, of Christians and missionaries; so that Englishmen may not be subject to the caprice of any French Ministry, newborn or dying, goaded on by some deputy who, like M. St. Germain, has a proverbial axe of his own to grind or an anti-English interpellation to draw across the track in order to distract attention from some Semitic interest of his own.

Conciliation is very good sometimes—not always. There are circumstances in which the only effective and effectual way is to put your foot down hard, and to let it be understood that you mean to take your stand. We seem to have reached a point in our relations with France when this would be England's true policy.

But for the Church of Christ there is one motto: "For my love they are my adversaries; but I give myself unto prayer." R. Coie Morgan.

The Atlantic in Winter.

s.s. *Majestic*, Feb. 3.

IN many respects, this voyage has been a very remarkable one, and though one cannot convey to others all those profound convictions which it has stirred, it may not be amiss to tell something.

It began with a spell of lovely sunshine. As we anchored at Queenstown for five or six hours, the sun shone with the brilliance of June, the air was soft and balmy, and it seemed not unlikely that the entire voyage would be equally calm and salubrious. A telegram there necessitated my wife's return to a house of sickness, a mysterious Providence for which, perplexing though it was at the time, I have been devoutly thankful many times since. What blessed rest is that for the heart, which recognises the Father's hand in every event, and how certainly the issue must always vindicate God's arrangements for us.

On Thursday and Friday the sea was fairly calm, though the wind was against us: but on Saturday we were in the midst of a heavy gale, and the waves were tossing in their angriest mood. The whole surface of the sea was in commotion, covered with foam, and broken into mountains and valleys of water. We were meeting the violence of the storm and wave after wave smote the prow with a boom of thunder which made the great vessel tremble, and then poured over the decks in tons of water. Every aperture was carefully shut to keep the deluging waves out of the ship, and to prevent the possibility of their reaching the furnace and machinery. The main fear was lest some more violent wave than ordinary might tear away th bridge or some other part of the vessel which opposed its might.

So Saturday night settled down, most of the passengers ill, and those of us who had not succumbed to sickness, thoughtful and quiet. A the request of the captain, I preached in the saloon on Sunday morning, on Paul's serenity amid the storm, which induced a similar serenity on the part of his fellow-voyagers, arising as it did from the consciousness that he was something to God, "Whose I am," and from the blessedness of worship in his holy and tranquillizing presence, "Whom I serve." The sermon was listened to with much attention. Many men not given to religion have been brought more than ever before to consider whether they are wise in meeting life's storms without a living union with the Father of spirits.

On Sunday night I could not sleep. My soul was possessed of a deep awe and impression of danger. At last the day broke, and I was glad to realise how many, in their morning prayers in Great Britain, were remembering us. On Monday morning it was evident that my impressions had not been baseless. The captain's comment in the log was, "A high and dangerous sea," a most unusual admission. Men who had crossed thirty or fifty times said they had never seen such a sea in any previous trip. Then we exchanged pitching for rolling, and the ship seemed to make an angle of 45 deg., as she turned from side to side; but my heart was fixed trusting in the Lord. Towards evening the storm moderated, and Monday night was quieter; so it has continued, except that within 400 miles of Sandy Hook, there is again a rising of the sea. The ship will have broken her record, as this will be the longest passage she has ever made, and we shall not reach New York till Thursday night, instead of Wednesday morning, or Tuesday night.

It is interesting to find men more prepared than ever to talk about religion. One said to me just now, "This voyage has done me more good than if I had been to church every day for a year." How wonderfully God works. There has been no opportunity for steerage services, or direct Gospel ministry; but the Almighty has turned preacher, in voice of the booming wave. "The floods, O Lord, have lifted up their voice, the floods have lifted up their voice; the Lord on high is mightier than the waves of the sea." F. B. Meyer.

OUR DAILY HOMILY.

SUNDAY, February 21.

"But Thou art the same."—Psa. cii. 27.

THIS Psalm is by an anonymous singer. All we know of him is that he was overwhelmed, and poured out his complaint before God. But that lonely, sorrowful heart caught glimpses of God, which it has transmitted to all the world, enriching it for evermore. Sometimes we are led to wander alone in desolate places to catch new visions of the Eternal, hidden from ordinary souls; thus ardent artists are indifferent to peril and privation if they can catch a mountain from some fresh point of vision, and transfer a passing glimpse to their immortal canvas.

This Psalm is despairful enough in its earlier passages. The smoke-wreath dissipated in the breeze, the withered grass of the desert, the declining shadow, the chirrup of a lonely sparrow—such are the images that occur naturally enough. But as he sings the man's vision clears. He looks away from the earth-mists to the Eternal God. Here, at least, is the permanent and unchanging. Did He make all things? Then He can unmake them, and be Himself evermore the same. Let the earth vanish like a dream, let the time-sphere be ended, let the very heavens wear out like a moth-eaten garment, let the nearest and dearest pass from our embrace. Thou art the same; Thou art left; Thou remainest. "All that is transitory forsaketh us, but Christ's seal of recognition forsaketh us not even in death, but bringeth us to the joyful heavenly host, unto our eternal fatherland."

MONDAY, February 22.

"But the mercy of the Lord is from everlasting to everlasting."—Psa. ciii. 17.

Note the contrast. Man's frailty against the everlastingness of God's mercy. We are frail as the flower of the field. Each generation of man comes forth like the grass and flowers which clothe the meadows in spring, only to meet the remorseless scythe. But frail as is our physical life, our resolutions and intentions are still more so. One day our soul is covered by the laughing beauty of hope, and faith, and love, kindly thoughts, heavenly aspirations, gracious deeds—the next the whole crop lies smitten and withered.

But God's love does not alter with our alterings or change with our changes. Does the mother's love fluctuate with the moods of her sick babe? God loves on and on, with an ardent, intense affection, which delivers from dross the heart that is yielded to Him, and secures at last its transformation into his own likeness. If you will let Him, God will yet love you right. Love will make even your tough nature a miracle of beauty. But the friction of the lapidary's wheel and the diamond dust may hurt you a little. Never mind, love is behind it all.

When at last you have found your centre in God's love, a joy will arise within you, which will pour itself forth in blessing, and you will find yourself but one chorister among myriads in heaven and earth. But thou, a redeemed sinner, shalt sing loudest.

TUESDAY, February 23.

"Who maketh the clouds his chariot."—Ps. civ. 3.

As I write these words on the bosom of the broad Atlantic there is little for the eye to rest on but the heaving waters through which we are swiftly cutting our path, and the expanse of sky through which float the great piles of cloud. It is pleasant to think of them as the chariots of God; the heavens beyond are the curtains of his tent, this wind is his swift-stepping messenger, this exquisite light glancing on sky and sea is his garment, hardly dense enough to veil his form. O Nature, how can we do other than love thee, since the Being of our God is so closely mingled with thy hues and forms!

How often God visits us in a chariot of cloud. We look upand see the looming darkness, and forebode evil. If we could look down, as from our seat in the heavenlies, we should behold our God sitting within, radiant with golden glory, and hastening to bless.

> "Ye fearful saints, fresh courage take;
> The clouds ye so much dread
> Are big with mercy, and shall break
> In blessings on your head."

When the soul, says one, is born again into the divine light, she becometh a humble, loving, winning creature, that beareth every cross and reproach, that regardeth no insult, either from man or devil, that placeth her love and confidence in the heart of God, full of joy, fed by the Word of God, bathed in a smile of heavenly triumph.

WEDNESDAY, February 24.

"He was laid in chains of iron,"—Ps. cv. 18.

The margin of the R.V. suggests another rendering. "His soul entered into the iron." May we not yet again turn the sentence round, and say that the iron entered into his soul? When we first meet him, Joseph is a tender, yielding lad, with dreams of rule, but no conspicuous power. Yet he emerges from his captivity well qualified to take the helm of Egypt, just then sore driven and tossed by tempest. How can this striking transformation be accounted for, save that he had taken iron into his moral nature through his painful experiences?

The physician often prescribes an iron tonic for anæmic patients; and what iron is to the outer man that also the captivity of circumstances, deferred hope, and anguish of soul are to the inner. You have been fickle and uncertain of late, dreaming of power but powerless, yearning for the only food, but greedy of trifles; you must have a course of iron. God wants Iron Dukes, and Iron souls. And there is a process also by which He can turn Iron to Steel. It means high temperature, and blasts of heavenly air. Are you able to be baptized with that baptism? If you are, you shall be.

THURSDAY, February 25.

"He gave them their request; but sent leanness into their soul."—Psa. cvi. 15.

Israel insisted on being fed, not with manna only, but with flesh. The people complained of their heaven-sent food as too light and unsatisfying. Their gross appetite demanded some heavier diet. So the wind brought down quails, flying a few feet from the ground, within easy reach of club or stick. These they ate ravenously, voraciously, greedily. Their pampered bodies were gorged with food. They had their desire, but their souls were starved. They were buried in the graves of lust.

Generally speaking, the soul and body fare inversely. When the body is pampered with every luxury, the soul starves. The soul thrives best when the body cries out. We must bring the body into subjection, lest, having preached to others, we become castaways.

It seems as though the shadow of the eternal were perpetually hiding from us the eternal itself. those that snatch at the shadow miss the eternal; those who refuse to be satisfied with the shadow, reach the satisfying vision of God; and to find God is to find all in and with Him. Oh, do not seek to impose your will on God; do not insist on anything with too great vehemence; let God choose. Nero's mother importuned for the recovery of her babe, and he lived to murder her.

FRIDAY, February 26.

"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."—Ps. cvii. 43.

"The Harvest of a Quiet Eye" is the fascinating title of a fascinating book. When the heart is quiet in God, the eye looks out on all the scenes of nature and life around it, and detects everywhere, even where to ordinary men every appearance seems in the contrary direction, the lovingkindness of the Lord.

Consider the successive vignettes of this psalm Love broods over the weary caravan that faints in the desert; visits the prison-house with its captives watches by our beds of pain; notices each lurch of the tempest-driven vessel; brings his people from the wilderness into the fruitful soil. Everywhere there is love; but it needs the wise and observant heart to detect and understand.

Love is quick to appreciate love. It is natural to a loving heart to find love everywhere. We view all things in lines borrowed from the heart. "He that loveth knoweth God, for God is love; he that loveth not hath not seen Him, neither known Him." Dare to believe in the supremacy of love. There are malign forces at work, evil spirits, wicked men; but the Ascension of our blessed Lord has proved for evermore that the love which can give itself in death is Lord of All.

SATURDAY, February 27.

"Through God we shall do valiantly: for He it is that shall tread down our adversaries."—Ps. cviii. 13.

This is the best way to fight. Keep quietly in fellowship with God, and when the enemy draws nigh look up to thine ever-present Friend, and say, "Now, Lord, now tread down this adversary." When we are observing the conditions which the Psalmist enumerates in this psalm it is easy to do this. Notice what they are.

The heart must be fixed in an attitude of consecration and devotion. We must be awake right early for fellowship with God, putting on the armour before entering into the battle. We must exalt God in our life and by our lips. Then God will speak in his holiness on our behalf; and when He is for us who can be against us? Hark to the exultation of the saint. Shechem, Gilead, Manasseh are famous for their luxuriant fertility, and stand for the heavenly graces appropriated by faith. Moab, Edom, Philistia are synonyms for fierce hostility, and recall our besetting sins, our virulent foes, which fall before us when we are in alliance with the Almighty. We go from victory to victory when God goes before us. A little lad I have heard of played happily in the back parlour when the street was in uproar, because he knew that his strong eldest brother was keeping the door. F. B. M.

Manchester City Mission.

THE fifty-ninth anniversary of this Mission was held Feb. 12. The evening meeting in the Free Trade Hall was attended by several thousand persons, most of them connected with one or other of the mission halls.

Mr. MacGill, the superintendent, said that since the Mission was founded in 1836 the missionaries have made over sixteen million visits. There are now sixty-six paid agents at work, and over 1000 volunteer helpers. The expenses of the twenty-four mission-halls are met by the congregations, though almost all poor people. During the past year about 38,000 sick have been visited. Even small-pox patients are ministered to, as one missionary devotes himself entirely to this dangerous duty. Services are held at fairs and wakes for miles round the city, and the worst neighbourhoods are patrolled every Saturday and Sunday nights, when much rescue and preventive work is done.

The treasurer, Mr. E. Crewdson, had the unpleasant statement to offer of a balance in hand, but as there is due to legacies the need for subscri[illegible]s remains.

Sir W. H. Houldsworth, M.P., president of the Mission, suggested that the society's sixtieth year should be marked by doubling the subscriptions, and promised to set the example. Rev. W. Young, Presbyterian minister, said the churches need the City Mission, whose work is a necessary help to them all. As it also needs the churches, why not have a "City Mission Sunday," as well as "Hospital Sunday." The missionaries ought hardly to be called "paid workers." Their work cannot be paid for. Other clergy and leading Christians took part in the meeting.

Foreign Prisons.

BY MR. CHAS. COOK, F.R.G.S.

THERE are prisoners in many lands where the light of God's love *never* shines, and the bread of life is *never* broken. May we who enjoy the one, and feed upon the other, sympathise with such, and feel it a privilege to carry to them the story of His love, who says, "I was in prison, and ye visited Me."

Overy twenty years ago I first had the wish to carry the Gospel to the prisoners of those lands where the Governments do not provide any of their prisoners with the Word of God. Many thought my scheme was utopian, but God gave me open doors, and I rejoice to-day to know that in every country I have visited, save one, I have been permitted to distribute the New Testament. I have visited nearly all the countries of Europe; to some I have gone several times; I have paid two visits to the Russian gaols, twice gone over the prisons of the North American Continent, and three times been to Africa, and am more than delighted with the acceptance I have found at the hands of the authorities, and the delight shown by the prisoners when they were offered a copy of the New Testament.

When I began this work my only object was to leave in the hands of the prisoners a copy of the Word of God in their own language, but I soon found that there were hundreds unlawfully detained, others were actually starving, whilst many were dying through gaol fever.

In the first case, I was bound to speak of the injustice I had discovered; and in the second, as I could not tell of the Saviour's love to starving men, like our Divine Master I was obliged to feed them first, and preach to them afterwards; whilst in the last case, through calling the attention of the authorities to the unsanitary and filthy state of their gaols, many of the worst prisons have been pulled down.

In one country I found 1300 men in prison, who were awaiting trial, some of whom had thus been waiting six years and nine months, and whose maximum punishment could only be six months! We thank God that in three days from our writing to the ruler of that country

150 POOR WRETCHES WERE RELEASED,

and others were to follow.

In Greece the prisons were the filthiest I had ever seen in any civilised land, and I wrote to the Government official describing how I had found things, the result being that soon afterwards the prisons of Athens were pulled down. That city to-day boasts a model up-to-date gaol, as clean as those in England.

The old gaol of Genoa has also recently been pulled down. I was there a few years ago, and called attention to the dirty state it was in, and was glad to receive intimation four months afterwards that the authorities had determined to rebuild it.

After visiting some of the dungeons of Morocco, I came home through Spain; and as the Government had commissioned me to report to them on the state of their prisons, I took occasion to inform them that there was hardly a clean or healthy prison in all their country. The best proof I had was, that when I reached home I suffered for three months from the effect of gaol fever contracted in Spain!

But this is not my object in prison visitation, neither did I aim at holding special services in the prison chapels, but this last was the outcome in my more recent journeys. In Sweden, Denmark, Finland, and Russia, I have been enabled to preach to the inmates the simple, full, and free Gospel of the grace of God, and have seen its mighty power exerted in the hearts of the most hardened of criminals, in some cases the church has resounded with sobs, as head after head dropped. They had possibly heard of the love of Jesus for the first time.

"Did you mean what you said," one man cried, "that the only difference between you and me was owing to the grace of God?" "Yes."

"Then I can stay here through my life sentence more contentedly now I know that

I HAVE A BROTHER IN THE OUTSIDE WORLD."

Sometimes I run across a fellow-countryman in a foreign prison. I remember one in particular at Graz, in Styria, who was thankful to get a Testament in English. It must be very awful for such to have no one to whom to speak, never to hear one's own language; and to speak a word of comfort and cheer to such, may help to open the heart for the reception of the Gospel.

There are to-day tens of thousands of prisoners who languish in foreign gaols who have never heard the Gospel and never seen the New Testament, and apart from the command of our Lord to carry the Gospel to *every creature*, shall we not be specially commended if we visit those who sit in darkness in prison—nay, is it not reckoned as "Ye have done it unto Me?" On visiting an American convict in an English prison, he said to me, "You are the only man that has ever visited me, and this is the first visit I have had for sixteen years." He was the brother of a clergyman, and was eventually released through my intercession after serving eighteen years of a life sentence.

The object for which I labour is to carry the New Testament to those who

LITERALLY HAVE NO HOPE.

In Belgium I found sixty men in one room, imprisoned for life; they had never seen a copy of the Word. After inquiring in all the prisons of France which I visited, whether they had any Bibles, I found one copy in one library. Paris alone, a few years ago, had ten huge prisons, containing 10,000

RELEASE OF EGYPTIAN PRISONERS.

prisoners, *and no Bibles*. In Vienna no such thing as a New Testament was to be found in any of the gaols, and it would be a criminal act to give away a Testament in the streets. On my showing my credentials, including a letter from our English Government, the authorities permitted me to distribute New Testaments to the Protestant and Roman Catholic prisoners, and the Hebrew Bible to the Jews.

When visiting a second time a certain city in Europe I found 4000 men in one gaol, and 7000 in the six other prisons; and except where I had supplied them the previous year, they had no copies of the Word of God. I did my best, and spent all the money I had in copies of the Book, but I should have needed over £200 to have supplied each man with a Testament. "Oh if there had been one more I should have had it," said a man, as the last book was handed out.

(To be concluded.)

Opium Smoking in India.—Mr. W. S. Caine, who is at present on a visit to the temperance societies throughout India and Burmah, writes from Gwalior, under date Dec. 14, to the *Alliance News*:—"I was glad to find that in the slums of Bombay and other large cities in India, where four or five years ago a hundred debased wretches could be counted in single opium dens, helplessly drunk on poisonous drugs prepared for them by a Christian Government, this horrid vice has now completely disappeared. For the first time, in the annual statement of the moral progress and condition of India, the Government is able to state that during last year 'no shops were licensed for the sale of chandu and madak, or of opium prepared for smoking.' Licences are now only issued for ordinary opium."

Old Ford and its Needs.

OLD Ford is a very populous district of East London, a colony of working people, most of them poor, many of them suffering from chronic destitution. It is a region in which "one room" life is sadly prevalent, where many homes are kept together by sweated labour, and multitudes of people are engaged in a terrific conflict to "keep the wolf from the door." The "necessaries of life" are dearly bought by those who have to make a gross of match-boxes for 2d. or 2½d.; those who "finish" trousers at 2¼d. and 2½d. per pair; or those who "finish" shirts at 5d. per dozen! Among these distressful people devoted workers preach the Gospel and practise Christian love.

A notable agency of sympathy and evangelism is the Inner Mission work carried on by Rev. David Roe, an earnest and able minister of the Wesleyan Church. Assisted by three "Sisters of the People" he goes in and out among the thousands who crowd the dreary streets and courts; and Bow is happier, in the ranks of young and old alike, for his loving energy and unremitting toils. This happiness arises from spiritual enlightenment as well as temporal help; and we trust that the aggressive work which the Methodists have so far sent forward with much encouragement and success, will go on and prosper, and make a still deeper impression upon the social wretchedness and religious indifference of the district.

One of the most interesting departments of the work is that by the Sisters, who perform scores of duties in the kindliest of ways—visiting the sick, caring for the poor, instructing the young, and helping the mothers. Invaluable service has been rendered by these devoted ladies, whose names have become a household word, and whose praise is in every home—as well among those who make no response to invitations to Divine service as among those who allow themselves to come under loving persuasion and gentle control. Last week the second anniversary of the Sisters' work was celebrated. On the Tuesday two Bible-readings on "Holiness" were given by Rev. J. Gregory Mantle, greatly to the profit of thoughtful audiences of workers and friends. On Wednesday there were gatherings in the afternoon and evening, with a tea and drift children's meeting between. About a thousand juveniles were got together by Mr. Boyer and his helpers.

The evening gathering was presided over by Mr. A. E. Booth, and addresses were delivered by Rev. M. Hare (rector of Bow), Mr. Bewley Weaver, Rev. D. Roe, and others. Solos were rendered by Mr. Frank Weaver and Madame Annie Ryall. From the addresses we gathered that a great deal of work is carried on with a very small expenditure of money. The remarks of Sisters Jennie, Nellie, and Hettie showed very clearly that there is constant need of outside help in order that the social efforts of the Mission may be sustained. It is impossible to go into the details of widespread misery resulting from the drink evil; of despondency and distress through want of work and loss of health; and of the stolid indifference engendered by the diffusion of atheistical ideas, whether in books or by workshop talk. But the Gospel does its work in all situations and surroundings, and love has pressed the claims of God upon many, with very encouraging results. Some of the Lord's own poor, aged and infirm, are numbered among the pilgrims of Old Ford, and these receive the careful attention of the Mission. Communications may be addressed to Rev. D. Roe, at 14, Mornington-road, Bow, E.

War Expenditure.—Something approaching seventy millions sterling will be spent by this Christian land during the present year for the purpose of promoting, not the coming of the Kingdom of Heaven, but the reign of hell upon the earth. It is impossible to conceive of anything more wanton and wicked. Yet in the House of Commons only twenty-three men mustered up courage enough to protest against it; and in the House of Lords not one was found faithful among the faithless. What is the use of talking about arbitration when we are every year adding enormously to our armaments, and thereby telling all the nations of the world that we do not trust them and that we ourselves want to be feared and not trusted? No wonder that other countries regard us as a nation of hypocrites. We make great professions of Christianity, and we waste our resources in pursuit of the policy which Christ hated. —*The New Age*

[Copyright.]

Memory Training: By Rev. J. D. Kilburn.

LETTER FIFTH.

THE DIFFERENT METHODS OF LEARNING A FOREIGN LANGUAGE, AND SUGGESTIONS AS TO THE BEST.

I WISH in this letter to continue the subject begun in the last, and to give some further suggestions as to the best way of learning a foreign language for the purpose of speaking it.

8. The acquisition of a wrong pronunciation ought to be avoided. Do not attempt to give the pronunciation of a word or phrase till your ear has become to some extent familiar with the correct one. If you do, you will be likely to give a wrong pronunciation. Each time you give a wrong pronunciation you impress that pronunciation on your mind, and make it more difficult to acquire the right one.

9. Having once caught the correct pronunciation, let the tongue exercise itself in giving it.

I say "exercise itself in giving it." The less effort you make in doing it, the more naturally it is likely to be done. The more the tongue is thus allowed to repeat new sounds, the more will it acquire a sort of automatic power in giving them; and the more naturally and easily will it carry out the desires of the mind in expressing its thoughts without the thoughts being occupied with how it is expressing them. Do not make a burden of this. Let it be as far as possible a pleasure.

10. Do not attempt too much at first. Lay more stress on the *quality* of your work than on the *quantity*, especially in the beginning.

This applies to the acquisition of a vocabulary, as well as to the acquisition of a correct pronunciation. He who masters one sentence perfectly does more than he who masters a dozen imperfectly. This is the principle on which one of the best known systems for the acquisition of languages is founded. The results it has produced prove the soundness of the principle on which it is based. Most people would learn a language twice as quickly if they did not attempt more than half as much, but did that half twice as well.

11. Mix as much as possible with the people who speak the language you desire to learn.

As far as the practical mastery of a language, for the purpose you have in view, is concerned, intercourse with those who speak it will often be of more use than twice the time spent in the study of books. By such intercourse, words and even phrases and sentences with their pronunciation, become impressed upon the mind naturally, and with greater ease than in any other way.

Psychologists tell us that each word and each sound we hear becomes, by the act of hearing, impressed upon the mind. Some may be disposed to ask, Is this really the case?

If it be not so, then many of the suggestions in these lessons lose their force. If it be so, then those suggestions may not merely have greater force, but also a wider application than at first sight appears.

A few minutes' consideration of this question will be well spent.

Facts seem to prove it; the opinions of those best able to form an opinion on the subject confirm it.

Most people are familiar with the case related by Coleridge of the young woman, who, in her illness, quoted long passages from Hebrew, Greek, and Latin authors, which she had only heard her master read, and of which, when in health, she was not aware that she knew a word.

The case seems incredible. It appears, however, to be too well authenticated to admit of doubt.

A case is recorded of a text suddenly coming to the mind of a sailor in mid-ocean. He could not tell where he had heard it: for a long time it seemed to him as if he had never heard it before. It proved however to be the text of a sermon he had heard years before, as he one day carelessly strolled through St. Paul's Cathedral. It seemed to have been forgotten for years, yet it eventually came back, and led him to the Christ of whom it spoke.

Mr. D. Kay—than whom hardly anyone has paid more attention to the subject of memory, or written more reliably on it—says: "Persons in the delirium of a fever have been known to speak in a language which they had known in their childhood, but which for many years had passed from their memory; or to repeat, with apparent accuracy, discourses to which they had listened many years previously, but of which before the fever they had no recollection. They have even been known to repeat accurately long passages from books in foreign tongues, of which they had never had any understanding, and had no recollection of in health, but which they had casually heard recited years before."

Dr. Abercrombie mentions a large number of striking and well-authenticated cases as illustrations and proofs of the same thing.

The fact of our not being conscious of retaining a thing, or even of its having made an impression on our mind, is no proof that it has not made such impression, and that we do not retain it. The servant girl referred to above was not aware that her mind had retained a single sentence of the Hebrew, Greek, or Latin she had heard; yet it had. Dr. Granville probably does not go one step further than facts justify him in going, when he says: "Whatever we hear, or see, or think, produces an impression wholly irrespective of any consciousness on our part. .....The brain receives impressions of thoughts and of ideas presented to it, even without our knowledge."

It is only while the receiving cylinder of the phonograph revolves that sound impresses it, so to say, *legibly*, and it is only while the brain is in action that impressions of thoughts are received *consciously;* but all sounds and all perceptions are recorded by the phonograph and the brain respectively.

"Scientists tell us that nothing ever perishes, that nothing is ever lost, in the natural world. It is equally true that nothing is ever lost, or ever ceases to exert its influence, in the mental world."

"Traces once impressed upon the memory," says De Quincey, "are indestructible."

These things being so, how important are the foregoing rules for the purposes intended.

The suggestions given in this letter and the last may be somewhat more general than some expected. No one who seeks to carry them out will be likely to be disappointed in the results to which they lead. Whilst drawn from some of the best systems on languages recently published, they are in full accord with the principles laid down in Letter Second, see Principles No. 25, 20, 3, 4, 6, 7, and 2. There must be retention before there can be recollection. The more complete the retention the easier will be the recollection.

The next letter will deal with the best way of learning the words and phrases of a foreign language.

Waiting for Christ.

By Mr. GEORGE MÜLLER.*

THE hope of our calling is the return of our precious, ascended, glorified Lord Jesus Christ. The delay may be somewhat long, but however long it is for blessing. This is for our comfort. What God has been pleased to do since 1857, when the revival began in the United States, then spread to Ireland, later to England, and to Scotland, and all over Europe, India, and indeed, the whole world! Hundreds of thousands, yea millions, have been brought to Jesus. If it should please Him to delay yet a season, what we have to do is to wait patiently, and to ask that, by the mighty power of his Holy Spirit God may yet cause hundreds of precious jewels to be gathered for the crown of our Lord Jesus Christ; and this He will do.

But we should never grow weary in waiting, for it is always for the glory of his name and for the good of the Church at large. In July, 1829, God showed me the truth of the return of the Lord Jesus; for sixty-seven years and a-half I have been waiting for his return. I have found time to wait. His return is certain. It is not a matter of doubt; it will take place in God's appointed time, and our business is to glorify God by waiting patiently. We must go on praying that while He tarries it may please Him to bring vast multitudes to the knowledge of our Lord Jesus. When He does come, all believers who have fallen asleep will be partakers of the first resurrection, raised from the dead to obtain the glorified body. All the believers on earth at that time will be changed in a moment, and will not pass through death, but will obtain in a moment the glorified body. The risen and changed saints will be caught up to meet the Lord in the air and to triumph with Him.

Let us ask, What is meant by the glorified body? Such a one as the Lord Jesus Christ has had since his resurrection. Sight, hearing, speech—perfect. The human frame perfect. All mental powers perfect; no infirmity to be found. Beloved brethren who have difficulties of sight, hearing, speech—you may say, "When my Lord shall come all this will be gone." Those who have infirmities in memory, etc., may say, "All this will be gone; my memory will be good." All this is exceedingly little in comparison with the spiritual infirmities. Oh, how precious! Every brother and sister, whatever his or her spiritual infirmities, will be extremely lovely in that day. No pride, no vanity, no rashness, will be found in any one of us; all will be gentleness, sweetness, patience, long-suffering. Most lovely beings we shall be when once the Lord has taken us home.

Our business in anticipation of what will take place hereafter is, that we should be kind when we are tempted to impatience. We should say, "My brother will be in heaven with me. How lovely he will be there; all infirmities taken away, unloveliness will be gone, and nothing but Christ-likeness will be seen." I, a poor erring, failing one, shall live to do the will of God. There will not be a moment's hesitation, but as fast as the will of God is presented to me in my inmost soul, I shall be ready to do it with alacrity. What glorious prospects—physical, mental, and spiritual; all the results of the curse gone! We shall serve God, serve Him throughout eternity with perfect service. How bright and glorious this prospect. Now we seek to glorify God, and may do it in a little measure; but again and again we find defect—something wanting. We have to mourn and weep that our best service is lacking in a variety of ways; but this is before us—that we shall be with Jesus. A little more patience and hope; and, before we are aware, Jesus will come and take us to Himself, that He may have his bride where He is. Let us seek more exercise of faith and patience.

* Notes of an address on "The High Calling of God in Christ Jesus" (Phil. iii. 14).

Mr. Yi Cha Yun,

KOREAN CHRISTIAN AND STATESMAN.

DURING recent years Korea has been much before the public, and considerable interest has been evinced in the welfare of the "Hermit Nation." Our American brethren have carried on a vigorous campaign, evangelistic and educational, in the city of Seoul and other populous centres, and the gentleman whose portrait accompanies these lines lends great hope to their labours. It is to Rev. D. C. Rankin (Nashville, Tenn.), editor of the missionary periodicals of the Presbyterian Church in the Southern States, that we are indebted for particulars of Mr. Yun's career.

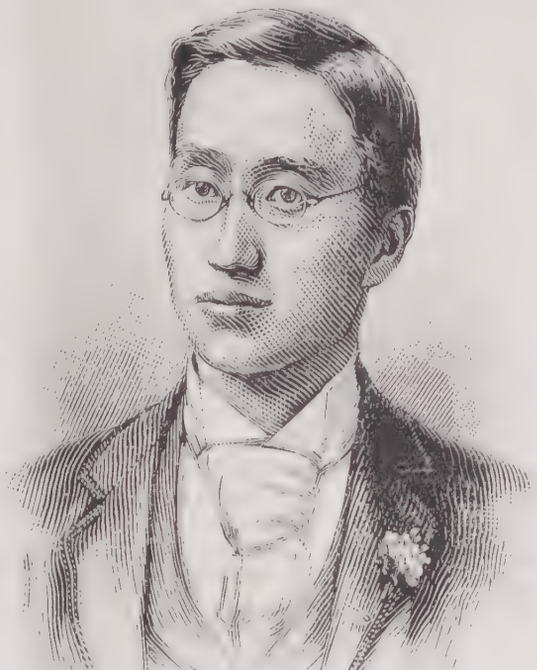
In 1889, when a student at Vanderbilt University, Mr. Yun made the acquaintance of Mr. Rankin, who afterwards, in the columns of the New York *Independent*, thus told the following remarkable story :—

"We learned that he was a political exile. The son of a nobleman and high officer in the Korean army, he had been reared in Seoul. In 1884, just after the opening of the 'Hermit Nation,' this young man, Yun Tchi Ho, became interpreter and native secretary to General Foote, United States minister to Korea. In the late autumn of that year a banquet was given by Prince Min Yong Ik to celebrate the establishment of the Post Office Department. Suddenly on that evening occurred the riot, incited by the anti-foreign element, which was so disastrous to Korean progress. Young Mr. Yun and his father were suspected of sympathy with the progressive and now overthrown faction, and were both declared political outlaws, and banished.

"At first General Foote purposed bringing his attractive young interpreter to America to be educated, but on reaching Japan changed his plans and sent him to the Anglo-Chinese college in Shanghai. This institution is under the care of the Methodist Mission (Southern) in China, and thus Mr. Yun's subsequent history has been connected with that Church. At this school, which he entered in January, 1885, his career was remarkable. Coming gradually to the light, he accepted Christ in 1887, and entered the communion of the Methodist Church. In his studies he far outstripped his Japanese and Chinese fellow-students; and in regard to moral character his American preceptor testified that 'in refinement and delicacy of feeling, simply marvellous in one who had breathed so long the atmosphere of heathen sensuality, he showed himself far superior to most of his fellow-converts, both Chinese and Japanese; while in purity of life, integrity of character, modesty and humility, blended with earnestness and active fidelity to the cause so lately espoused, his example was, and is, worthy of imitation even by those who have centuries of Christian training behind them.'

"Completing the course of study in Shanghai, Mr. Yun came to America and entered Vanderbilt University. It was here that the present writer learned to know, esteem, and love him. During two years spent there, he made rapid progress both in Biblical and secular studies, and took very high rank in every way. His vacations and one year after leaving Vanderbilt were chiefly spent in lecturing in various Southern States on Korea and missions in that kingdom. The proceeds of these lectures he deposited with one of his instructors, to be used by the Southern Methodist Church in opening a mission in Korea whenever the way shall be clear. In the autumn of 1893 Mr. Yun returned to Shanghai, where, for two years, he taught in the Mission College in which he had received the greater part of his own education. In 1894 he was married to Miss Mo Sien Tsung, who had also been educated in a Shanghai mission school, and of whom Bishop E. R. Hendrix says: 'She is a beautiful Christian woman, who would grace any drawing-room in Europe or America.'

"At the close of the Japan-China War last year, Mr. Yun was recalled by the King of Korea, and was first appointed Secretary to the Prime Minister, then successively promoted as Vice-Minister of Education and Vice-Minister of Foreign Affairs. On Feb. 11, 1896, occurred the last of those political revolutions which have been the bane of the peninsular kingdom. In the subsequent reorganisation of the Cabinet, Mr. Yun was promoted to the position of a full Cabinet officer; and, in accordance with his own marked preference, given the portfolio of Education, which he now holds. It augurs well for Korea that this enlightened young statesman, himself a devout Christian, should now have the opportunity to inaugurate educational reforms in his native land.



"A few months since Bishop Hendrix was in Seoul, having gone there from China at the earnest request of Mr. Yun. During his sojourn there the young Cabinet Minister, in full official dress, several times stood beside the bishop as interpreter while he preached Christ and Him crucified. That gifted, consecrated woman, Miss Laura Haygood, of the Methodist Girls' School in Shanghai, had been Mrs. Yun's beloved preceptress; and a touching scene occurred when, in the presence of a large company in Seoul, Bishop Hendrix baptized the firstborn of this young couple who hold such high place in the Korean capital. When the bishop asked, 'What name do you give this child?' the father, in the robes of a Cabinet Minister of the kingdom, and with all the insignia of high office about him, replied, in a strong clear voice: 'Laura Haygood Yun.'

"But this does not end the more than romantic story of this young statesman's life. When, recently, the King of Korea appointed two high officials to represent him at the coronation of the Czar of Russia, his choice fell upon Prince Min and the Hon. T. H. Yun. Mr. Yun is also mayor and governor of Seoul. He is a lay preacher in the Methodist Church, and often preaches to the people of Seoul. There is reason to hope for much good from this modern Daniel at an Eastern court."

Conference at Hastings.

REMEMBERING with gratitude a conference held at Hastings ten years ago, Rev. Charles New and his brethren in the ministry decided to hold another this year. It took place last week, and was attended by ministers from London, Brighton, Folkestone, Dorking, Southampton, Reigate, and most of the places in Sussex. The opening prayer-meeting on Monday was a time of such holy joy that it seemed to be gone almost before it had begun.

On Tuesday morning Rev. PHILIP COLBORNE read a paper on Heaven as a theme too often absent from the modern pulpit. We have got into a way of speaking so much of heaven as a state that we forget to say that it is also a place. Hence there is a lack of comforting and uplifting power. There was a general consensus of opinion that the powers of that higher state and life are not sufficiently set forth; whilst, at the same time, it was maintained that the claims of the present life, the necessity of bringing heaven down to earth, must never be overlooked.

The need also of preaching *retribution for sin* was dwelt upon, one minister pointing out that it was logically a blunder and Scripturally an error to say that the punishment of sin lies only in the constitution of man. God made the constitution, and it is written, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." God will personally judge each man. To place punishment in the action only of constitutional law does not relieve the Divine government of any burden, but it does exclude God as much as the materialist's reign of law.

Rev. J. F. B. TINLING dwelt upon the difficulty there is in always remembering and living under the influence of spiritual things. The chief difficulty felt and expressed was that of "continuity" in the higher things. There seemed to be some want of a clear distinction between trusting Christ at all times and having comfort within. Rev. ROBERT DAWSON (London City Mission) spoke on the baptism of the Holy Spirit, pointing out the difference between the baptism with water and the baptism with fire. Rev. F. HALL, of Wimbledon, spoke on the need of a high spiritual life in all ministers if they are to be powers for good. One of the ministers described the Conference as brother finding brother, so thoroughly were all things merged in fellowship in Christ. Every word spoken was in the atmosphere of love and devotion.

A public meeting, presided over by Alderman Evan Spicer, was held in Robertson-street Chapel on the Tuesday evening, and was attended by a large congregation. The sense of need of blessing, the possibility of attaining it, and the responsibility of having it and using it, were earnestly set forth by Revs. W. J. Woods, J. P. Gledstone, H. J. Perkins, and A. J. Palmer. The young were specially remembered at this meeting. The communion of the Lord's Supper on Wednesday night was peculiarly impressive. Mr. New said that "now we part to give what we have got."

Theatrical Women and Girls.—Upwards of 100 accepted the invitation of Mr. William Forbes, on Thursday last, in Islington Presbyterian Lecture Hall. After tea, hymns and solos were sung, and brief addresses were given by Rev. A. C. Alexander, Mrs. Norwell, and Mr. Forbes.

Street Flower-Sellers.—In a trying time such as they have lately been experiencing, through the spell of frost, these girls are often actually saved from perishing of cold and want by the agents of the Flower Girls' Mission, which Mr. John A. Groom (8, Sekforde-street, Clerkenwell, E.C.) has superintended over thirty years. To those who are unacquainted with the privation of the poor of this class the scene in the early morning breakfast-room which the Mission provides at Covent Garden is a phase of London life such as many easy-going people might hardly suppose to exist. The aim of the Mission must ever be to remove these young creatures from the street, to find them more suitable employment. More than a thousand have been trained and started in the world, and that progress is ever going on.

The Indian Famine.

In a communication on this subject, Rev. E. Storrow, of Brighton (for many years an Indian missionary), expresses the view that the famine is not directly due to any neglect on the part of the Government or to the action of the people themselves. It is the result of natural causes. The poverty and ignorance of the people, which prevent them from coping with the calamity, of course are subsidiary causes. Mr. Storrow urges that private beneficence must liberally second Government effort, and adds :—

"It is a stupendous task to cover an empire fourteen times the size of Great Britain, and containing one-sixth of the earth's population, with roads, irrigation canals, schools, and all the conditions of civilisation. Thank God it is being done. Regretfully it must be admitted that good as is our general Indian policy, it is not perfect. The greatest of our errors is in maintaining an army far too large and expensive, and so far beyond the necessities of the empire that it is the only great danger to peace and prosperity and British supremacy. To meet its wasteful expenditure, education, and all public works of utility, as roads, railways, and irrigation canals are starved."

In reporting on the relief work under Mr. Cain in the Koi district, Major-General Haig, of Redhill, says :—

"Some £200 have been received, and the greater part of it has already been sent out to Mr. Cain. I have received pretty regular reports from him on the state of things in the distressed districts. The rain which fell in other parts of India in December and January did not extend to the Koi country. The rice crop was totally lost, and a great part of the cholam. The next crop, and that not the one on which they chiefly depend, will not be reaped before August or September next, so that there are eight months during which they will be dependent upon such supplies as the Government and private charity may provide. Unfortunately, there is a famine of water as well as of food.

"Mr. Cain is inclined to think that the £400 originally estimated may be sufficient, but I do not think that the extent of the distress has been fully gauged as yet. I would therefore still invite further help."

The directors of the London Missionary Society call the attention of their friends to the needs of the starving people of India, especially in the district under the care of its missionaries. The distress in the Benares and Mirzapur district, and in country places connected with the Almora station, is very great. An appeal has come from the Benares District Committee asking for help for the starving and naked children who are flocking to the Orphanage and Schools; also for the Christian workers, and for the large number of suffering poor who throng to the doors of the missionaries begging for relief. The missionaries point out that Benares and Mirzapur, in addition to their present population, are becoming the refuge of thousands of destitute villagers from the outlying districts. In the Telugu country in the Madras Presidency also there is great distress, and in connection with the Society's Telugu Mission there are about 11,000 native Christians. The great majority of these Christians are very poor, depending at the best of times upon a scanty daily wage for daily food. They have been without work for many weeks, except such as have been able to earn a scanty pittance at the Government relief works, nor have they any chance of getting work until the next rains come. Consequently, they are in sore straits. It is estimated that an expenditure of £50 a day for the next three months will be required to provide adequately for the needs of those who thus have a special claim on the Society's help.

Contributions will be thankfully received by Rev. Arthur N. Johnson, Home Secretary, 14, Blomfield-street, London-wall, E.C.

CHRISTIAN SUCCOUR TO INDIA.

Dear Sir,—The appalling calamity in India is developing rapidly. Nearly a million more sufferers have sought Government relief since last week. This awful figure does not represent the worst. It is to be feared that for every one who seeks relief on the works there are as many who, from being too far from relief works, or too old, or too reduced by famine, cannot leave their villages, and there they die, except so far as house-to-house visitation has been organised. Owing to the immense area of distress this is in many cases impossible.

Awful as this state of things is, it must get worse and worse, week by week, for two months, and in many places for eight months, as the slender stores of food become more and more exhausted. According to the lowest estimate and Famine Commissioners' report, there will soon be 5,000,000 on relief works, with a corresponding increase of infirm, aged, and sick, left to lingering starvation in their homes.

People in England have not yet awoke to the portentous character of the disaster going on. Meanwhile, the groans, the cries of the tens of thousands of famishing ones go up before God. As the corpses of the parents are burned or buried, the helpless orphans are beginning to come by hundreds to the followers of Christ to be saved and cared for.

At the lowest estimate there will be 25 per cent. of the 5,000,000 who will be on relief works, sick, aged, infirm, who need the help which they cannot get on relief works—who will feed and care for these? If out of the 80,000,000 in the "famine" and "scarcity" area, only 1 per cent. are left orphans there will be 800,000 orphans. Who is going to feed them and train them up for Christ? At a low estimate 1,000,000 will have lost their cattle or industrial implements. Who is going to supply their need and give them a chance after all their bereavement?—Yours for Christ's sake,

Radstock.

42, *Eccleston-place, London, S.W.*

P.S.—It is perhaps well to remind friends, that Mansion House funds will be sent to the General Committee in Calcutta, which includes among its members Hindus and Mohammedans. Those who wish that their offerings should go as a witness for Christ, will do well to select some Christian agency, through which their gifts may be administered. Surely they would like that orphans should only be entrusted to Christian care.

The President of the National Temperance League will preside on Friday, May 21, over a great demonstration in celebration of the progress of teetotalism during Her Majesty's reign, to be held in the Queen's Hall.

Drunkenness is not only the cause of crime, but it *is* crime, and that if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has ever been practised by the bravos of any country or of any age.—*John Ruskin.*

Second Advent Conference.

A conference on the Second Advent of our Lord was held in Glasgow on Tuesday, Wednesday, and Thursday of last week, February 9, 10, 11. Three meetings were held each day, the Rev. Sholto D. C. Douglas, of Douglas Support, presiding. On Tuesday the subject under consideration was "The Word of God." Addresses were delivered by Pastor Fuller Gooch, Rev. John Wilkinson, Rev. John Sloan, and others, showing the absolute necessity of adherence on the part of believers to the doctrine of plenary inspiration, and the way in which the Bible maintains its position despite all criticism from within and without the Church.

On Wednesday attention was specially directed to Israel, more particularly to the prospect in the near future of the restoration of the Jews and the fulfilment of the glorious prophecies regarding them. The closing day (Thursday) was devoted to addresses on "Christ, the King," which, the chairman said, included much more than the great mass of Christians seem to suppose. The last words were spoken by Dr. Elder Cumming on the kinliness of Christ's words to Peter about John, "If I will that he tarry till I come, what is that to thee?" He solemnly pointed out the likelihood of some present being privileged to tarry till the King comes, calling earnestly for a more watchful, waiting spirit, and more earnest doing of the Word—if they would be ready.

Rev. W. H. Aitken at Leyton.

A very encouraging mission conducted by this well-known preacher has recently been brought to its close in this Eastern suburb of the great city. The mission had to contend with more than one adverse influence, for the weather was extremely cold the first week, and in the second there was not a single night without rain. Besides this, the minds of the people were greatly distracted by a contested election which was going on all through the first week, and the first four days of the second.

That in these circumstances large congregations should have assembled day by day to listen to the mission-preacher's message, spoke volumes for the interest that his visit excited. Considering that this is not now, as it once was, at all a leisured neighbourhood, the population being almost entirely composed of busy people, the numbers attending the morning addresses on the spiritual life were most satisfactory; there is every reason to hope that many believers were led on by these to a fuller consecration of themselves to God, and to a higher plane of Christian experience. Every night there was encouraging work amongst the awakened, and as far as man can judge, there has been a very blessed ingathering of souls.

Between five and six hundred memorial cards were distributed to those who had derived some sort of definite blessing from the mission; and a large number of the recipients affirmed that it had been with them a time of decision for Christ. Mr. Stephens' work amongst the young was most remarkable, numbers of young people in their teens professing to yield themselves to God. There has been much prayer for this mission, and it would seem to have been abundantly answered in showers of blessing, filling our hearts with praise and thanksgiving.

The Rontgen Rays are now in general use in almost all the hospitals. At Guy's a special room has been fitted up with all the latest appliances for their application, and a Brook-street photographer is in charge of the establishment. Almost every day some patient is subjected to the process, and students declare that since the employment of X rays they have learnt more about the human frame in a day than they learnt in six months before.—*Manchester Courier.*

Japanese Sailors in London.—With reference to a recent paragraph in our columns on this subject, Miss M. McLean, 46, Pyrland-road, N., writes that she has at length secured a suitable reading-room close to Victoria Dock, for the use of the many Japanese seamen visiting the port of London. Some seven hundred of these, including crews of American and Australian vessels, have touched our shores within the last three months. Miss McLean would be grateful for some wall decorations for the room, for a small organ, and for a good supply of Japanese Testaments and books.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TED, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Starving Millions.

MY DEAR NEPHEWS AND NIECES,—I want this week to tell you something of the fearful famine in India, of which you have all no doubt heard. I wonder whether any of you have tried to understand what it really means. We have to thank God that in England we may feel ourselves secure from such fearful trouble, but in some of the lands over which our Government rules there is often fear of starvation, not for families only, but for millions, for thousands of thousands of men and women and children.

You will remember how that in Joseph's time there was famine—starvation—in Egypt, when in seven "lean" years the people ate up all they had been able to store in seven "fat" years. That terrible famine came because of lack of water in the Nile; enough rain did not fall in Uganda and the Soudan and all those countries, to flow down the Nile and water the crops in sandy, rainless Egypt. It is the same in our Indian Empire to-day. Enough rain has not fallen in the mountains and on the plains of most of the countries in India to enable the rice and the wheat and the peas and the lentils to grow, so the people are starving.

These famishing countries are many times bigger than England, Scotland, Ireland, and Wales put together, and they are crowded with people. I have travelled through them all myself, and have seen their towns and villages, in many of which are to be found not only idol worshippers, but brothers and sisters in Christ; and hundreds of brave missionaries live among them, teaching them the way to God. These faithful workers are writing home to tell us of the awful need and suffering just now, and asking us to send them money to bring food from afar.

But they do not tell us what I am sure is true, that in face of this trouble they will be depriving themselves of many good things this year, that they may share what they have with others for whom Christ died. And I am sure that if you and I were there we would do the same. We would be so moved by the sight of the starving children, to say nothing of the older folk, that we would gladly give up the jam from our bread, the sugar from our tea, the cake and the sweets from our tables, that those who have not even bread to eat may at least have that. Do you not think that we could do something of this sort even in England? I am sure your fathers and mothers would gladly help you if you asked them. I was visiting some friends the other day, and found that they had given up eating meat that they might send what they saved to India, and were living on equally nourishing, though far cheaper, lentils and peas and beans. By doing something of this sort we can feed the hungry without giving one penny less for missions and home work.

When you send in your answers next week, will you say in a word or two at the bottom what any of you think you can *do without* this summer? Perhaps you thought to ask for a new hat before you really needed it, or some new plaything, or you would like to take a holiday by train when you might walk somewhere else, or to go in a cab without real need. If you will send me anything saved in this way, I will send it on to India, telling you where, and acknowledging all amounts over a shilling—not under your own names, but under the names of what you have done without. Remember Who has said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." UNCLE TED.

WHAT THE FAMINE IN INDIA MEANS.

DEAR FRIENDS AT HOME,—We are having a terrible famine here. Multitudes are perishing for lack of food. There are hundreds of orphan children homeless, dying in the streets. Here is God's open door for his church, an opportunity to gather in many sheaves for Him.

Hundreds, yea thousands, of these dear children can be gathered by missionaries, for there is no one to claim them. They can be taught of Jesus, and many will become Christians, the future members of a strong Christian Church. These in turn will bring others to Christ. I have been in India for eleven years, and no such opportunity has come. Shall we not embrace it? Although times are hard and finances are low, yet God will show us how we can help if we are willing.

The famine is too terrible to describe. It is enough for us to know that parents sell their children for food, or push them into wells, destroying them in order that they may not see them suffer.

In Poona Collectorate alone 5355 children, and in Bombay Presidency 30,000 children under seven years of age, and the women in charge, are being supported by the Government, which cannot reach them all.

A few months ago the Lord laid the burden of these children upon my heart. I saw it to be a God-given opportunity, but felt powerless, as I had no money for their support. The burden became unbearable, and after hesitation and much prayer I felt that the Lord would have me begin the work of taking in children. It seemed to me that He would not give such an opportunity, and so lay it upon my heart, if He did not purpose providing for them; so, realising that the promises were sufficient, I took twenty, and then another twenty, until now 103 boys and girls have been taken in. They were terrible to look at, but after a few weeks of feeding, they have picked up wonderfully. They are all very bright, being from the better classes.

INDIAN CHILDREN PHOTOGRAPHED IN TIME OF PLENTY.

The Lord has graciously provided for these children thus far. The support for one child for one year is only £3 6s. 8d. They will need support for ten years, and will then, we hope, become self-supporting. We hope that many of them will be called to devote all their time to the Lord's work, and that all will become useful Christians.

I will undertake to provide for children as I may receive support for them. Friends, invest your money in this, and lay up treasure in the bank of heaven. Money may be sent direct direct to me by cheque, draft, or money order.

(Mrs.) CARRIE P. BRUERE, Missionary,
Methodist Episcopal Church, Poona, India.

MR. ROBERT P. WILDER writes:—I take great pleasure in seconding Mrs. Bruere's call; she is doing a good work, and funds placed with her will be wisely used. Both Mr. and Mrs. Bruere are near neighbours of ours, and we know them as very earnest Christian workers.

The Editor of THE CHRISTIAN will be glad to forward any contributions of £3 6s. 8d. to Mrs. Bruere with which he may be entrusted by his readers, as well as promises for future years. He would suggest that where possible the exact sum or its multiple should be either contributed or collected.

INDIAN CHILDREN PHOTOGRAPHED IN TIME OF SCARCITY.

This photograph will give you some idea of the dreadful sufferings of the starving peoples of India to-day. I read the other day of girls of five who weighed only 10lb., and of grown-up men and women weighing only 4st.!* And this terrible famine is certain to last for six or eight months, over an area 1300 miles long and 400 broad, from Rawal Pindi to Bellary.

* *Daily Chronicle, Feb.* 10.

A Good Example.

"DEAR UNCLE TOM,—Yesterday morning during family worship, the poor famine-stricken people in India were specially remembered, and immediately after prayer was over my daughter (whose "Bible Searcher" I enclose) went up to her father and whispered a request that she might have a week of self-denial from jam, cakes, sugar, etc., and that the money should go to India. Of course, her father consented, and he also suggested that perhaps some of Uncle Tom's nephews and nieces might like to do the same. So I just write to you, to tell you, in case you should think the children would care to fall in with it.

"I thank you most sincerely for ever proposing the "Bible Searcher," and all the trouble you take over it. I think some of the elders appreciate it quite as much as the young people." A MOTHER.

The Bible Searcher.

Foreign List:—

No. 45. Walter B. Henderson (Jamaica), Christine and J. Graham Pearson (Tasmania). **No. 46.** Walter B. Henderson, Willie and Aphra Clerke (Tasmania), Christine and J. Graham Pearson. **No. 47 and No. 48.** Walter B. Henderson. **No. 49.** Maria H. Lister (S. Africa), Alice Henderson* (Jamaica). **No. 50.** Alice Henderson*, Josina Uys*, Maria H. Lister, Daisy McArthur. **No. 51.** Walter B. Henderson, Josina Uys* (S. Africa). **No. 53.** Llewellyn Dale*, Louisa Ormroyde (Bombay), J. P. Fortescue, D. H. Marshall. A. and H. Baillie (Canada). **No. 55.** Vera* and Frank* Sjostrom (New York), Edith Menter. **No. 56.** Vera and Frank Sjostrom.

No. 57.—Correct answers (second list) received from:—

Violet Annesley*, Constance*, Gordon, and Olive Andrews, Bertha Arres-Mather, Christine Arnold, Fanny and Nellie Ames, Marguerite and — Arvil, Lizzie Athole, Dorothy Arbuthnot, Hugh, Arnold, Ernest, and Daisy Allen, Mary Ballingal, Charlie E.*, Jessie, and May Baker, Zoe Baker, Gordon*, Dudley*, and Elsie Bartlett, Janet and E. B. Black* John Baring, Dorothy Benson, D. A. Bennie, Rhoda M. Bentley*, Henry Stables Bone, Ralph Bourne, Ashley Bowker*, Stanley Boxer, Lavinia Barnes, Lilian* and Teresa Blackie, Katharine Blackie, Gracie Barnes, Ethel Beauchamp, Arthur Barker, Edith Brayfield, Mabel Bellas, Frances Bennett, Archibald Bearsby, Irene Benny, Leslie* and Herbert* Berry, James. Gershom, and Colin Campbell, J. A. Chamberlain, Cicely Chapman*, Jessie Carter*, Chrissie Chalmers, Maggie, Mary*, and Willie Charles, Dorothy Joyce Clarke*, Mary Eleanor Clarke*, Maud Cleal, Albion Close, Ruth Coupe*, Oscar Cross*, Dora Corrie, Eric Chance, Lottie Carter, Gladys and Lionel Calvert, Elma Cheal, Willie Christie, Mary T. Colville*, Julia Coppard, Dorothy Cooper*, Elsie* and Anna* Cowley, Susie and Ethel Cumbers, L. Culley, Lily Clarke, Jack and Rosalind Clarke, Bessie Cheale, Nellie, Annie*, Arthur, and Henry* Couch, Edith Corrick, Emily Church, Helen C. M. Daniels, Gracie Dodington. Frances and Florence Falconer, Kate, Mabel, Maggie, and Bessie Fletcher, W. C. and Fannie Field, Christopher* and Lilian Fidler, Florrie and Bell Dance, Carrie Dawe*, Hilda Dawn. Dorothy Daintree, Vera Dickinson, Stanley Douglas Jones, Kenneth Dunbar, Jessie Dunlop. Helen Dunbar, Dorothy* and Marjory Dyke*, Christabel Dickinson, Cecil and Ashley Dodd, E. T. Elliott, Eva L. Edmundson, Ethel Fielder, Amy Fosten, Evelyn and Violet Foley, Annie Fleming, Frances and Aileen Figgis, Ernest, Reginald, and Willie* Findlay, Winifred, Edith, and Herbert Fowler, Wm. Furmage. Marian W. and Essie* Green, Minnie Giddings, Edith and Jimmie Grieve, Christabel and A. Desborough Goodwin, Sybil Godfrey, Euphemia and Mary Graham, Eva Gray, Elsie Green, Constance Godfrey, Marjorie, and Lucy Gofton-Salmond, Mary and Daisy Greenacre, May and Janie Handasyde, Catherine Hall, Annie Hazledine, Edith Hayward, Victor Henry, Elsie, and Daisy Hersey, Isabella K. Henderson, Eric Heaton-Smith, Dorothy* and Evelyn* Hewer, Stanley* and Florence Hoyte, Tom, May, and Harcourt Hunter, Mena, Charles, and Edith L. Hunter, Fredda Hunton, Winifred Harvey, Frances and Dorothy Harris, Juliet Haines, Emily and Edith Hearn, Violet Holford*, Pussie Hoyle, Elizabeth Hull, Jack Harris, Irene and Ruth Harrison, Margaret Hassé*, Theodora Hill, Marjorie Hogge, Gertrude Howell, Clarice, Lilian, and Ernest Harvel, Lizzie Hill, Eva and Ethel Hutchings. Moffat and Sinclair Jackson, Helen M. Jordan, Elsie Johnson, Gertie, Dora, and Dudley Joyce, Lucy C. and Archie Jacob, Lexie Jack, S. Lister James, Norman Johns*, Susie* and Willie* Keen, Gertrude Kingerlee, Agnes*, Tom, Alex. Isa, and Willie *Kay*, Emily and Lucy Kelk, Rebe and A. C. King, Robert and H. Keable, Frances Keable, Ashley, Jane, Hubert, and K. G. Kirkpatrick, Annie and Teddie Lawrence, Arthur and Irene Llewellyn, John* and Dorothy* Lennard, Edith J. and Norah Lowe, Doke Lewis, Maud F. Leigh, Kathleen and Ethel Light, Gracie Locke, Ethel Larwill, Guinefred and Elsie Leigh, Alice M. Loveridge, Alan Marples, Miriam Marston, L. Mallory, Mary and Valerie Maitland-Kirwan, Jane D. Macgregor, Abraham*, Bella, and Nellie Mack, Nora Mackay*, Reginald Measor, Wm. M. Mitchell*, Bessie Millar, Sydney Morgan, Maria Morris, Margaret A. and Dorothy Morris, Frank Morris, Ernest and Edie Nash, Muriel Newnham, Elsie Newth, Maude and Amy Nottage, Louisa M. Northcott, Laura E. Macaulay, Margery and Trevor Matthews, Margaret Macphee, Daisie and Tita*, Mackenzie, Barbara Maconchy, Sabina Mackintosh*, Louis Matthews, Frances E. Mann, Ivy Maunsell, John* and Maggie* Menzies, Charlotte Millar, Leslie Morris, Gerard and Ethel Morgan, Lewis F. Morice, P. Montray-Read, Wm. and Colin Mackenzie, Ethel and Florence Mackenzie, Hilda Medill, Frank Medcalf, Eva Monti*, Arthur L. Moir, Madge Morris*, Dorothy Morrisson, Dorrie Nathan*, Blanche Norcock, M. Nuth, Florence Osmond, T. Murley Oldham, Mabel Owen, George O'Beirne, Gwendoline Ogilvy, Lottie* and Hand* Orr, Maude and Eva Oakes, Katie Parkin, Ethel M.* and Kathleen* Pasley, Ada, Willie, Maggie*, and Jessie C.* Palmer, Ethel Grace and Gladys Palmer, Lonie and Nelly Peachey, James and Maggie Pickering, Emma S. Price, Dorothy Piper, Douglas Parkes*, Duncan Payne, Dorothy Patten, Nancie Parker, Winnie Page*, Joanna Pearman, Edwin Peters, Alfred Penny, Muriel Reeves Palmer, Douglas Paige, Gertrude Partridge, Norman, May, Daisy, and Vera Petrides, J. Ernest Pearce*, Walter Perryman, Isabel* and Gladys Phipps, Jessie, Lillian, and Margaret Pook, Eddie V. Proctor, Charlie Prynne, Edward Rainey, David, Balcarres, and L. Mary Ramsay, Cecil*, O.*, and Sydney* Robertson, Martha, James, and John Rogers, Frances Rawle, Edyth, Gordon, and Gracie Reeve, Clara Riley, M. L. Rickards, Eileen and Theodore Roberts, Leonard L. Roberts, Matilda A. and Percy R. Robinson, Connie and Alice Rouse, Isabel, Elmina, and Jessie Deane Roe, Winnie Stangor, Bessie Scantlebury, J. Stanier, Kathleen Shackleton, Rosetta Sherwin, Emily Stuart, Dollie* and Bob* Salt, Evelyn Shaw*, Eric Shaw, Dorothy Sharp, Dorothy Shaw*, Mabel Sanders, Kathleen Stapley, May and H. V. Seddall, Agnes M. Sterry*, Maggie Smith*, Constance and Gertrude Scott, Lily Taylor, Elma Tebb, Gladys Tingey*, Frank Thompson, John W.* and Janet Thomson, Olive Tritton, Louie Tibbits, Angus, Malcolm and Winifred Thomson, Mary Tongue, Margaret, Georgina, Lucy, and Freddy Trotter, Arthur and Herbert Turnbull, Hugh and Neville Tufnell, Raymond H. Theobald, Frank Tomkins, Elsie Vigars, Dorothy and Cicely Washington, Willie Wheeler, Gladys Weir*, Jenny and Maggie Wight, Ethel White*, Lilian, Elsie, Helen*, and Gladys Willoughby, Harold Wodson, Wm. J. and Bertie Ward, Mary Walton, James* and Horace* Williamson, Ida, Grace and Elsie Wright, G. M. Wood, R. Wyllie, Fanny Waring, Gladys Webb, Edith Wheadon, Jessie G. West, Eva Wipenny, Florence White, Arthur, Harry, and Colin Wright, "Gertie" (Portswood), Edgar and Cecil Yerbury.

KEY TO LAST WEEK'S SEARCHER (**No. 58**).

1.—Galatians iii. 6.
2.—Galatians ii. 16.
3.—Galatians iii. 11.
4.—Habakkuk ii. 4.
5.—Romans ii. 17 and Hebrews x. 37.
6.—Galatians iii. 8 and Genesis xii. 1 to 3.
7.—Galatians iii. 14.
8.—Galatians iii. 29.
9.—Galatians ii. 20.
10.—Galatians i. 4.
11.—Galatians iii. 20.
12.—Galatia was a part of Armenia, then a Roman province, colonised from France (Gaul), whence its name.

No. 58.—Correct answers (first list) received from :—

Violet Annesley, Violet Ashworth*, Owen* and Arnold* Akers, Ernst and William Aldwinckle, Nellie Bellerby*, Edith G. Bell, John and Ethel Benger, Emily Bridgewater*, May and Gordon Bligh, Bert Brotchie, Phyllis Boyd, Annie Boniface, Eric and Eleanor Chance, Wm. E. Clarke*, Harold and Willie Cheeseman, Maud Jane Cleal, May Childs, Annie M., Edith, Ida, and Mabel Cole, Lilian Collins, Herbert and Frederick Compton, Annie Cooper*, J. A. Chamberlain, Maud Clark, Jack and Rosalind Clarke, Carrie Dawe, Ellen Drake, Dorothy Daintree, Marjorie Dalziel, May Dring*, Gracie Dodington, Margaret Davison, Vera Dickinson, Willie Dowsett. Claud*, Kitty, Ivy, and Violet Donaldson-Selby, Willie and —. Edmonds, Lilian and Stuart Ellacott, Eva L. Edmundson, Vera Fulcher, Theo. Guinness, Daisy Groves, Lee Gardner, Constance Gabbett*, Evelyn* and Dorothy* Hewer, Gladys Isaac, Helen Jordan, Robert and Frank Jones, Kate G. Johns*, Norman Q. Johns, Lydia Ladd, Mary and Sidney Law, Hilda Matherson, Charlie and George Macdonald, Edith McQueen, Gracie* and Margie* Marston, Dolly Meill, Arthur L. Moir, Arabella Onslow, Charles Parkin, Myrtle Perry, Gladys, Ethel, and T. C. Palmer, Mary E. Plumb, Emma Proctor, Douglas Parkes, Alice Mary Palmer, Katie and Dolly Penny, Mary, Louie, and W. M. Penny, Rosalind Phillimore*, Geo. W. Powell*, Hilda Rawson, Marion*, and Robert* Richards, Cecil, Olive, and Sydney Robertson, Jeanie Robertson, Margery Smart, Arthur Sanders, Nellie* and James* Seth, Flora Simmons*, Jessie and Ethel Snowball, Kenneth Soltau, Eric and Ronald Studd, Barbara Stevenson, Betty Stocks*, Arnold Taylor, Muriel Taylor, Annie Tawse, Howard M. Toller, Edith and Maude Tyson, Ethel Williamson*, Gladys Webb, R. H. and W. F. Williams, Phillis* and Noel* Wright, Maggie Woods, Allan* and Ibla* Woodman, Nellie Walker, Henry and Queenie Williams, Willie Wheeler.

THIS WEEK'S BIBLE SEARCHER (No. 59).

1. A babe in wondrous cradle see ; (Exodus)
2. A thirsty lad beneath a tree. (Genesis)
3. A child who heard a heavenly call (1 Sam.)
4. A child disabled through a fall. (2 Sam.)
5. A man who heeded when he heard
   A captive maiden's duteous word. (2 Kings)
6. A shepherd lad too sharply chid, (1 Sam.)
7. A little king his aunt had hid. (2 Kings)
8. A holy child whose life was sought (Matt.)
9. A man whose child from death was brought (Luke).
10. A boy who, from his earliest youth,
    Had known the sacred word of truth. (2 Tim.)

Give names and references.

[Children under *ten* do any four ; under *thirteen* do any seven.]

☞ Next week will be "Missionary Week," and the Searcher will be on the Book of Judges.

Personal.

Dorothy Washington.—You must post your answers not later than Wednesday. O. Robertson.—Please give your Christian name each time. Dora Joyce and Nelly Peachy.—Remember to state your age ; you did not do so this week. Jimmie Grieve.—I am glad you are so interested in the Searcher. Ralph Bourne.—I was pleased you started writing your answers this week. Could you not manage better on double-lined paper? Gladys Mather.—Your answers for No. 57 unfortunately arrived too late. Margaret J. Macphee.—Many thanks for your kind thought of me. Martha Rogers.—The second list is considered quite equal to the first. Bertha Arres-Mather.—Your answers for No. 56 were correct, but you must try and send them earlier. Edith Wheadon and Wm. Furmage.—Am glad you have started to answer the Searcher. Redhill Police Orphanage.—The papers shall be examined under the circumstances. Uncle Tom desires me to thank Carrie Dawe, Olive Robertson, Ernest Pearce, Stanley Mariner, and Dora Colebrook for their kind letters wishing him a pleasant holiday in Palestine and Egypt. He has promised to write once or twice while away. I am glad to welcome Violet Holford as a new niece. H. S. Dunbar.—Thank you for your enigma, but as I get more than I can use, and do not care to use them unless they teach as well as puzzle, I would rather my nephews and nieces kept them for their friends to try. Ethel Light and Pansy.—Anyone still at school may enter the competition.

Uncle Ted.

The Measure of Love.

Merry and clear rang the children's shouts,
As they laughed in joyous glee,
While baby went over an oft-done act,
They never seemed tired to see.

"How much does Bessie love Tom ?" they cried
(A shy glance at the stranger's face) ;
And then, say about six inches apart,
The little hands measured a space.

"How much does Bessie love Jane ?" came next,
The hands opened wider then ;
But came almost close, with a mischievous smile,
At "How much does Bessie love Ben ?"

Then the question came—always the last to be put,
"How much does Bessie love mother ?"
When the dear little hands flew as wide apart
As one could be stretched from the other.

And I thought of a love so strong and wide,
Its measure we never can know ;
The love of our God when He sent his Son,
Because He loved us *so*. (John iii. 16)

M. E.

Scripture Union Portions for Next Week.

S.	*Colossians* iii. 1-15.	Th.	*Psalms* lv. 1-11.
M.	„ iii. 16-25.	F.	„ lv. 12-23.
Tu.	„ iv. 1-18.	Sat.	„ lvi. 1-13.
W.	*Psalms* liii. 1-6.		

Children's Special Service Mission.

Mr. Hutchinson, in *Egypt, Palestine, Syria, and Italy*, from Feb. 15 to end of April. Mr. Reginald Callender, *Meads, Eastbourne*, to Feb. 23; *Chester*, Feb. 27-28 ; *Mold*, March 1 ; *Hoole*, March 2 ; *Helsby*, March 3 ; *Oakenholt*, March 4 ; *Marple*, March 5 ; *Leeds*, March 6. Mr. J. S. Tyler *Clarendon Hall, Hove*, Feb. 20-24. Mr. S. J. Hewlett, *Easton, Somerset*, Feb. 24-28 ; *Conference Hall, Strangeways, Manchester*, limelight lecture on Children's Village Work, March 3, at 7.30. Mr. J. H. P. Cutting, *Parkeston*, Feb. 20-28. Mr. George Goodman, *Wardley-street, Wandsworth*, Feb. 20-28 ; *Peckham*, March 6-14 ; *Leyton*, March 20-28. Mr. Wigner, *Selsley, near Stroud*, Feb. 28 to March 3. Mr. Lidstone, *Baptist Church, Lower Tooting*, Feb. 28 to March 3.

International S.S. Lessons.

February 28.

The Disciples Dispersed.—Acts viii. 1-17.

Golden Text.—Verse 4.

THE teaching of this lesson may gather particularly around two things—the revival at Samaria, and Simon Magus.

I. The Revival (5—8).—Recall the commission given to the Church (i. 8). Jerusalem was to be the centre from which "all Judea, Samaria, and the uttermost parts of the earth" were to be evangelised. Probably about seven years have elapsed since Pentecost, and from all we can learn the Jerusalem Church has made no effort to fulfil that commission. It is interesting to see by what means the carrying out of that mission was effected.

Of course, it is God who calls, and qualifies, and sends forth every true labourer (see Matt. ix. 38), while Satan, as the adversary, is always working to defeat Him. Yet in this instance it may be said that *Satan in some sense called out the labourer*. For Philip was one of the seven (vi. 5) chosen by the Church to aid the apostles. Of his previous history we know nothing. He held an obscure position in the Church, and his great gifts for evangelistic work were comparatively unused. And how came the Church to choose these seven? Satan stirred up a spirit of envy and discontent in the Church (vi. 1) ; and the necessity thus created led to the calling out of Stephen and of Philip. What the adversary meant for evil, God overruled for good.

Satan was also *used in sending forth the evangelist*. The great persecution (1, 3) was not stirred up against the Church with this intention. On the contrary, its design was to destroy the Church, by terrifying the witnesses for Christ into silence. It was sanctioned by the authorities (xxvi. 10), and was carried on with greatest rigour and cruelty. With what result? The apostles did not flee (1), but tarried in Jerusalem to encourage the disciples there, whilst others, whose zealous service had aroused bitter opposition, were "scattered abroad," and found other fields in which to labour (4). God had need of Philip in Samaria ; this persecution stirred up by Satan was the means of sending him there. So must all enemies of God be confounded and their evil purposes frustrated.

Concerning this revival two things are worthy of note. The first refers to *the preacher*. His theme was Christ (5)—the person, character, history, atonement, resurrection, and glorious appearing of Christ. And this theme was enforced by miraculous signs (6, 7). These were the witnesses to the fact that Christ is the living one, and was giving power to his servant. We have the same theme ; are we sufficiently concerned to possess the same spiritual power?

The second concerns *the people* (6). They were arrested by the miracles ; but no revival comes from merely witnessing miraculous displays. They "with one accord gave heed." Heedless hearing is responsible for much of the failure we mourn to-day. "Take heed how ye hear" ; for it is possible to have ears, and not to use them. We may be getting hardened into a hopeless condition through hearing without thoughtfulness the solemn message which God sends us. Let one of the scholars read Heb. ii. 1-3. That is one lesson the Samaritan teach us, and another lesson is in verse 12. Their hearing led to believing ; and when they believed they had the courage of their convictions, and were baptized. This was the outward expression of their entire separation from the former life of sin, and of their committal to the service of Jesus Christ. Urge others to imitate this example.

II. Simon Magus (9-17) is a somewhat mysterious character. As his name intimates he practised magic. It has been suggested that he used mesmerism, hypnotism, spiritualism ; and so obtained considerable power over the people (9-11). They owned him as their leader. They knew of no better deliverer, and so accepted him.

He "believed also" (13), and even confessed his faith. Evidently his faith was of no value. Possibly he accepted the facts of the Gospel as true, but did not accept of Jesus Himself as his Saviour. If spurious faith was possible then, it is much more possible now.

His faith was not connected with repentance (21). There was no change in his affections and desires. True contact with Christ always leads to change of life.

Even when unmasked the apostle he dreaded, not the sin, but the doom threatened (24). And for this he would not pray himself, but asked Peter to pray for it on his behalf. Not by profession, but by practice, a man is known.

Temperance Notes.

An eight days' mission in Glossop and district has had a successful termination with a great meeting in the Town Hall.

Dr. Norman Kerr has received an intimation from Lord Salisbury that the Government intend to introduce a bill dealing with habitual drunkards.

In connection with the Woolwich Division of the London United Temperance Council, a successful eight days' mission has been held at the Baptist Tabernacle, by Mr. Thomas Baker.

Speaking last week, at the annual meeting of the Liverpool Women's Union and Temperance Home, the Bishop of Liverpool said that temperance among men was increasing, but women were going backward. The grand cause of this, he believed, lay in the facilities for obtaining drink which were not given in the days of our forefathers. He believed that the Grocers' Licence Bill had done immense harm to this country, and especially to women.

Mrs. Temple, wife of the Archbishop of Canterbury, speaking at Ealing, on the Ellison Lodge Homes for Inebriates, Dulwich, said that some of the women received in the Home had apparently been permanently reclaimed, but there were failures, for drink destroyed the moral fibre of many of its victims, so that they seemed incapable of resisting temptation. There was, however, sufficient encouragement to the promoters of the Home to persevere.

The first of a series of eight lectures on the chemical and physiological aspect of the Temperance Question was delivered by Mr. Walter N. Edwards, F.C.S., at the office of the Women's Total Abstinence Union, 4, Ludgate Hill, E.C., on Thursday afternoon. Mrs. Brooks, Hon. Sec., introduced the lecturer, who spoke on Intoxicating Drinks : Their Constituents and Properties, comparing them with good foods, such as bread and milk, &c., illustrated by chemical experiments. The lecture was well attended.

The Royal Commission at its last two sittings, has heard important and very serious evidence with regard to drinking clubs, in many cases mere unlicensed drink shops. The evidence of the chief constable and police officials of Wolverhampton, Swindon, Leeds, Cardiff, Dublin, and Wakefield, flung a lurid light on the demoralisation of the people by means of these uncontrolled drinking haunts. The impression grows that drastic measures must be taken to mitigate the intolerable evils connected with these clubs.

In his fifty-seventh annual Temperance sermon Dr. Dawson Burns dwelt upon the progress of the movement during the sixty years of the Queen's reign. In 1837 its adherents probably did not exceed 100,000, its societies could not outnumber a few hundreds ; it appeared insignificant amidst party strifes ; it was confronted by a prescriptive liquor traffic and popular prejudice ; it made but little impression on public opinion or drinking customs ; it had taken little hold upon the Christian churches of the land or they of it. In 1897 there were seventy leading national or provincial societies, not including district and county unions ; the membership was counted by millions ; the Temperance reform was high in public opinion, and was exerting a marked influence on social life. The change in the juvenile Temperance movement from a few societies to many thousands was most remarkable.

Dr. Pitcairn, speaking before the Society for the Study of Inebriety, on the treatment of habitual drunkards, gave special attention to female drunkenness. It was notorious that the most troublesome of all female prisoners were the drunkards. Committed to prison in a condition of latent alcoholism, if not one of actual delirium tremens, they were perforce treated as invalids, and if the sentence was a short one had scarcely recovered before they were discharged, and came out craving for further excess, to be in its turn followed by a committal to prison. This cycle of events was neither exceptional nor imaginary. It was repeated daily throughout the kingdom, unnoticed except when the recital of some hundreds of previous convictions revived the public interest in what was simply a public scandal. The case of Jane Cakebread called forth as much comment as if she had been the rarest production of the century, but, in truth, she belonged to a type the most common. There were hundreds, nay thousands of Jane Cakebreads in existence, who only differed from the original in the absence of an eccentricity which led to disorderly behaviour when drunk.

Dr. Barnardo's Homes.—H.R.H. the Duchess of Albany was present on Tuesday last in the Village Hall, Esher, at an illustrated lecture given by Rev. W. J. Mayers on "Child Life in Slum Land." Some of the boys from the homes played a varied selection of music during the evening. At the close H.R.H. expressed to Mr. Mayers her great pleasure with all she had seen and heard, and her interest in Dr. Barnardo's work of child-rescue.

A Jubilee at Reading.

THE fiftieth anniversary of the Reading Church of England Y.M.C.A. has been held with much enthusiasm. A conversazione was given in the Town Hall on Monday week by Mr. and Mrs. Herbert Sutton, followed on the next evening by a public meeting, at which the honoured Mr. Martin Hope Sutton presided. An illuminated address was presented to the chairman, in which thanks were returned to God for the grace which has so long sustained him in his devoted labours for the spread of the Gospel, and particularly in the founding and guidance of this society.

Mr. MARTIN HOPE SUTTON, who had a hearty reception, said, in acknowledging the address, that all glory must be rendered to God for any good that had been done. After a review of the past and of the appalling state of things in certain districts before the ragged school was established in connection with the Association, Mr. Sutton concluded by trusting that those who in future carry on work of the C. of E. Y.M.C.A. in Reading, would carry it on on the same lines of Christian, Evangelical and Biblical truth which has been so much blessed in the past.

Addresses followed by Mr. A. MASLEN, Rev. F. T. COLSON, and Archdeacon SINCLAIR, who rejoiced to see that the venerable founder was still able to be amongst them, and that even at his advanced age he was in full command of all his faculties, and, thank God, in fairly good health, and able to give them a most useful and encouraging word of congratulation and advice. It appeared to him that Mr. Martin Sutton and his brother and the other members of his family had been doing for Reading very much what Sir George Williams and his family had been doing for London in the foundation of the Y.M.C.A. After dwelling on the special work and distinct value of this great movement, the Archdeacon said that it was for the maintenance and the spread of the knowledge of the Gospel of Christ, especially among young men; the godly, righteous, and sober life was what they desired to find exemplified amongst themselves, and so far as they could influence others throughout this great town. They desired in these days of doubt and difficulty, to preserve intact those great and glorious principles of that blessed Reformation which had brought freedom and liberty, political, religious, and social, to this great nation, and which they believed, under the guiding hand of God and through the blessing of his providence, had raised them as a people to that pitch of greatness at which they found themselves to-day, for which they thanked God in this sixtieth year of the Queen's reign.

Mr. MARTIN JOHN SUTTON, Mr. S. PRESTON, Col. SHERRARD, and others, spoke on the great importance of the work being done by the Association.

Police Seaside Home, Hove.

THIS Convalescent Home was commenced in 1890, and since then over 3000 policemen from all parts of England (chiefly from the Metropolitan Force) have visited it after sickness or injuries incurred on duty.

A short time since I had the pleasure of paying a visit to the Home, which is commended by its brightness, spaciousness, and general completeness of arrangement as admirably calculated to promote its design of restoring health to those who have lost it. Of course, such a building, which provides accommodation for fifty convalescents, requires a larger income to keep it in working order than the 8s. a week which is paid by the policemen themselves, and just now several hundred pounds are required to repaint, paper, and do some absolutely necessary sanitary repairs.

The main interest to me was the intensely practical and powerful character of the influence pervading the Home. The atmosphere of the place seemed of the most happy Christian character; an unconstrained, unconventional freedom and enjoyment growing out of the realisation of the love of God in Christ.

Communications should be made to Miss M. Griffin, Hon. Sec. and Lady Superintendent, Police Seaside Home, Hove, Brighton.

J. N. WORSFOLD.

Haddlesey Rectory, near Selby, Yorkshire, February 8, 1897.

Mission in Edinburgh.

FROM February 1 to February 10 a general mission was held in the various Free churches in Edinburgh; services were conducted in over fifty churches in all parts of the city. The workers in many of the churches toiled hard to make the meetings a success. Many of the districts were well visited, open-air meetings were held, and thousands of printed invitations distributed, though it was found that personal invitations were more effectual than any number of notices.

The attendances varied. In some districts it was good, and the meetings hearty. In others comparatively little interest was manifested. As regards results, it was found that in some cases the smaller meetings were the most fruitful. There have been tokens of blessing, and a manifest quickening among some of the congregations. The effort has been an interesting one as showing what may be done in a united mission. Help was given by the best men that could be found.

The meetings closed with a united meeting of Home mission and Christian workers. Dr. WILSON, of the Barclay Church, presided. Dr. WELLS, of Glasgow, said that Christ's methods must be our methods. He pointed out Christ's reverence for men, his treatment of them, his compassion, and his undying hope for even the worst. We must reach individuals if we are to win communities. Begin with the youngest and the worst—the masses within to reach the masses without.

Rev. WM. MUIR said this was a soldiers' battle, and the great need is individual effort. Unlike a military battle, the soldiers should be consulted as to the methods employed. Enthusiasm is necessary. Indifference is most to be feared. He would rather have the worker all zeal than all discretion and no zeal. He laid emphasis on the drink traffic as the greatest hindrance to the progress of the Gospel.

Rev. W. Ross (Glasgow) said that an ideal was necessary. Joshua was a type of a worker—a soul-winner was reproductive. The soul-winner does the best for himself, most for his church, and in Christ's name he may claim the houses and the districts in which he labours for his Master.

The conference was most helpful, practical, and inspiring, and good will doubtless be the outcome.

14, *Livingstone-place, Edinburgh.* R. CRAIG.

"Thus Saith the Lord."

'MID earth's many sounding voices,
Hear I only *one sure* word;
At the sound my soul rejoices,
This it is, "Thus saith the Lord!"

I believe the heavenly message
God has chosen to record;
With divine, eternal presage
Comes to me, "Thus saith the Lord!"

Sweet and certain through the babel,
Like a high, angelic cord,
Still to hear it I am able,
Strong and clear, "Thus saith the Lord!"

"He that on the Son believeth,
Trusting only in his Word,
From the dead new life receiveth."
I believe! "Thus saith the Lord."

"Watch ye for the coming glory!
Wield the Spirit's two-edged sword;
Tell lost men their Saviour's story";
I obey. "Thus saith the Lord!"

Amherst, Mass. (MRS.) MERRILL E. GATES.

Portsmouth.—Last week the committee of the Midnight Meeting Movement assisted Mr. Geo. H. Fison and other local friends in holding a series of meetings in this important borough. The expenses of the mission were equally shared by the parent society and the local Rescue Home, which is sadly in need of financial help. The gatherings of the women were convened in known centres of immorality—Landport and Portsea, but the attendance was greatly marred by the torrents of rain which fell at the time of the meetings. The most encouraging aspect of the mission was that it was ascertained those who had been rescued at former efforts were still in the Home and doing well. Mr. McCree, secretary of the London society, attended as a deputation.

Mr. George Clarke at Finsbury Park.

WITH a steadily deepening interest and no lack of encouraging result the visit of this evangelist to the Congregational Church, Seven Sisters-road, completed its third week on Sunday last. The two meetings held daily (Saturdays excepted) have been very largely attended, not only by residents in the immediate neighbourhood, but by many from outlying districts.

The quiet solemnity pervading the audiences has been a marked feature of the mission, and there can be no reasonable doubt that the "still small voice" has been heard in many hearts, and not only heard, but obeyed. Some four hundred cards have been filled up by anxious ones who have entered the inquiry room for spiritual guidance, of whom certainly a large number made a great decision to serve the Lord.

Last Sunday was verily "a high day." The forenoon service from eleven to twelve was packed with eager listeners, to whom—and especially to the young converts present—in a brief address of twenty-five minutes Mr. Clarke gave practical exhortation and encouragement from the promise of God to Joshua (1-5) and the fellowship of Christ as illustrated by Luke xxiv. 15. Then followed, perhaps, the most interesting service of the whole series, when some eight or nine hundred persons remained to a second meeting to unite in the observance of the Lord's Supper. To many present this was a new experience. Pretty well every evangelical denomination was represented; Churchman and "Dissenter" sat side by side, and the service may be regarded as a practical illustration of that unity for which our Lord prayed—"that they all may be one."

The Sabbath evening service was not less remarkable, both as regards numbers and evident power felt by the audience. The mission was brought to a fitting conclusion on Monday with two thanksgiving gatherings, afternoon and evening, when a large number followed the evangelist's suggestion to bring with them a written note of praise to God for blessing received, accompanied where possible with some material offering. These gifts were publicly dedicated to the Lord and his work.

As to after-results, it is encouraging to know that the pastor (Rev. Llewellyn Parsons), with the co-operation of his deacons, has made arrangements for a series of special addresses calculated to help beginners in the Christian life. The addresses will deal with "How I may avoid backsliding?" "Worldliness," and similar subjects. These addresses will be given on successive Wednesday evenings, the Sabbath evenings being also devoted to special addresses on "Apostolic Biographies," commencing next Sunday with "Andrew, the Home Missionary."

Mr. Clarke is at Portishead this week for a short mission, after which he begins at Christ Church, Westminster Bridge-road (Rev. F. B. Meyer, pastor).

Itinerating in North Africa.

Mr. W. G. Pope, of the North Africa Mission, writing to Mrs. Macrae, 45, Moray-place, Edinburgh, reports work among various classes at Susa, in Tunisia. He hopes soon to hire a hall, and to open a shop for the sale (or distribution to the very poor) of the Holy Scriptures. Susa has a population of 20,000, while within an easy distance there are 250,000 people. Mr. Pope writes:—"We have a little cart that has been lent to us for visiting neighbouring towns and villages, but the horse we have had to hire at 5s. a day. We hope the Master will send us the £8 necessary to purchase a horse, so that three or four days a week may be given to itineration."

Soldiers' and Seamen's Institute, Chatham.—The report of this Home shows that an average of 160 men sleep at "the Welcome" nightly, while a thousand persons use the place day by day, and thus large numbers are brought within range of the Christian efforts going on. The new branch at Gravesend is doing well, while at Sheerness useful work is also being done. Extracts are given from the journal of the various mission agents, showing that God has blessed this work greatly The superintendent is Rev. James Fletcher, 8, Albany-terrace, Chatham.

Evangelistic Notes.

Rev. John McNeill is now in the second week of his mission at York. There have been great gatherings in the Festival Concert Room, and much power has accompanied the preaching of the Gospel. Next week we hope to give a report of the whole mission, specially prepared.

Rev. John Telfer, late of Lyon-street Free Church, Glasgow, who returned last December from a year's work in Boksburg, Transvaal, has held a two weeks' mission in the Shiloh Hall, Ardrishaig. There was great heartiness among believers all through, and the Bible readings were a means of much blessing. Although not privileged to see definite results among the unsaved, we believe that fruit will yet appear from such faithful preaching of the Word. J. McN.

Mr. Charles Inglis has been in Winnipeg, Manitoba, for over a week holding united services under the Y.M.C.A. auspices. Nearly all the churches are co-operating. The meetings opened out in the First Baptist Church, and by the end of the first week the building was filled to the doors. The second week the meetings were in St. Andrew's Presbyterian Church, seating about 1600. The remaining two weeks will probably be in Grace Methodist Church, which is the largest in the town. A large number have made a full surrender, and many anxious ones have found salvation. The work is deepening with each meeting. Mr. Inglis will go from Winnipeg to Portland, Oregon, and Salt Lake City.

In pursuance of his engagements with the Y.M.C.A. Mr. W. R. Lane is holding this week a mission to men in the Association Rooms, North-end, Croydon. The opening meetings on Sunday were full of promise.

Messrs. Fullerton and Smith are holding a mission this week in Camden Chapel, Holloway.

The united and simultaneous mission in about sixteen Bradford chapels has been, in spite of the trying weather, a marked success. Eastbrook Chapel, which holds 1500, has been crowded to the doors, Gipsy Smith being the evangelist. Revs. Thomas Cook, Thomas Waugh, and J. G. Bennett have been labouring successfully at Great Horton, Kirkgate and Manningham. Large numbers of enquirers have been dealt with.

A series of Gospel meetings have been conducted in Grosvenor Hall, Belfast, by Rev. C. H. Yatman, of New York. The attendances were very large, some 3000 persons being present on various occasions. A large number professed to have decided for Christ. Mr. Yatman has also concluded missions in Rathmines and Drogheda Methodist churches.

The Cockington People's Mission, Torquay, is holding evangelistic services in the Chelston Assembly Rooms, conducted by Mr. Levi Powell, who has been missioner for more than nine years. His earnest Gospel addresses are attracting large congregations, and are being much blessed.

Mr. John Elliott has been conducting Gospel services in the Gospel Hall, Dartmouth. The congregations have been very good, and several anxious souls have professed to be saved.

Mr. Newton Jones, S.S. Union evangelist, has conducted an encouraging mission, February 6 to 11, at Vernon Chapel, King's Cross, W.C. The Lord was with us and blessed his own Word. God's people were quickened. Many children were helped to see the way of salvation. On Sunday afternoon, Mr. Jones spoke to about 1200 children, Vernon uniting with Bethel and Clarendon Sunday-schools. The Word was blessed to the unsaved, and a number sought Jesus as their Saviour. D. H. Moore.

Mr. F. L. Smith, who has been labouring in Belfast for six weeks, conducted his last service, in Macrory Memorial Church, on Friday evening. In Bethany Church many were born again under his preaching of the Gospel. Some cases were particularly interesting, especially one man, old in sin and years, who now rejoices in peace and liberty. The attendances in the Macrory Memorial Church were large. Never in the history of the congregation has there been such a work of grace; many who never dared to confess Christ have done so and found Jesus as the Saviour. Mr. Smith intends to conduct another short mission in Aberdeen, where he had recently been preaching for six weeks. Efforts have been made to induce him to remain longer in Ireland, but he cannot see his way to do so, hoping in a few weeks to be back again in America.

Mr. Summers has concluded a successful mission at Walbottle, Northumberland. The whole village has been moved. Crowds attending the services and a large number of young men and women believed, to the saving of their souls.

A successful Evangelistic Mission has been carried out in Highbury Vale Mission Hall, Blackstock-road, N., by Mr. Henry Thorne. It extended from January 30 to February 8, and in spite of continuous rain good audiences were gathered, the hall being sometimes crowded. A spirit of earnest prayer and expectation of blessing had been aroused before the commencement of the Mission, and the immediate neighbourhood had been carefully canvassed. The addresses delivered by Mr. Thorne were characterised by much power and feeling, and were illustrated by incidents largely drawn from his experience as a missioner. The afternoon Bible readings were of value to Christians, whose spiritual life has been quickened and deepened. Anxious ones flocked into the inquiry room each evening, and many have intelligently accepted Jesus as their personal Saviour. A large number of young people have been savingly impressed by the Spirit of God, and a Young People's Society of Christian Endeavour is being formed. Mrs. Thorne also held several meetings for women only, which were greatly appreciated. John J. Olding.

Mr. J. W. Moodie has held a fortnight's mission in Forfar, in the Congregational and Baptist Chapels. Large gatherings of people night after night were attracted, to whom the evangelist preached the Gospel with great power. On the two Saturday nights he gave interesting lectures on Palestine and Jerusalem, illustrated with panoramic views. The Christians have been quickened, and some have professed faith in Jesus.

Mr. W. Hall, of Annan, has concluded a fortnight's Gospel services at Longhorsley Mission, Northumberland. Nearly every night anxious souls were seeking the Saviour. The most cheering result is the number of youths who profess to have found Christ.

Messrs. Whittle and Stebbins have been cheered by the interest awakened during their visit to Greenock, which closes to-morrow. On Sunday they commence at Dumfries, where great preparations are being made for the coming mission. Mr. Stebbins has been laid aside with a cold, but is now recovered.

Colportage in China.

Mr. James Murray, a Glasgow gentleman, who has for eight years been in the service of the National Bible Society of Scotland as one of its superintendents of Colportage in China, left Scotland recently to return to his work. Mr. Murray has travelled over 30,000 miles of Chinese territory, having been sometimes for weeks without seeing a single European. At a valedictory meeting in Sandyford Parish Church, Glasgow, Dr. Elder Cumming said:—

"I want you to realise just in a word what it is to have a Glasgow merchant, in the vigour of youth, with the love of Christ in his heart, saying, 'I will devote my life to China, to circulate the Word of God there, and commend it to the people.' And lest any in this audience should be led to say, 'Yes, but of course he would be well paid for it,' I would add again and emphasise the fact that during these eight years this Glasgow merchant has taken no salary whatever, thinking it worth while to spend his life and his means for the Lord. I do not know what you think, but I feel it to be an object lesson for every Christian man and woman here to-night, a thought worth thinking, a memory worth cherishing, and a suggestion of the question, 'Did I ever do one-tenth of that for Christ?' . . . May they be upheld in China by a praying Church at home, and by the abiding presence of Christ in their own hearts!"

Christian Endeavour.

On Wednesday, 10th inst., the first convention of the Cheltenham C.E. Societies was held at Cambray and Salem Chapels. Addresses were delivered by Revs. J. Foster, Knight Chaplin, W. E. Rice, and Mr. S. Kemp. The convention closed with a consecration meeting, in which seven societies responded in various ways to the roll call. Samuel Thomas.

The committee who are making arrangements for the Whitsuntide Convention of the Christian Endeavour Society have engaged five of the largest buildings in Liverpool for the meetings. Hengler's Circus, with over 5000 seats; St. George's Hall, 3000; Philharmonic Hall, 2600; Myrtle-street Chapel, 1800; and George-street Chapel, 800. The gathering at Bristol was attended by 8000 persons, and the lowest estimate for Liverpool is 12,000.

The second annual meeting of the Dalston Junction Baptist C.E.S. was held on Thursday, Feb. 11, the speakers being Revs. R. O. Johns, Knight Chaplin, and G. P. McKay (president of the North-east London C.E. Union). During the early part of the meeting the treasurer, Mr. Edward Tee, presented to the society a banner, bearing the words, "Dalston Junction Baptist Church Y.P.S.C.E." "For Christ and the Church." The consecration service was very impressive, and the responses to the roll call were beautifully appropriate. Representatives from eighteen societies were present. The secretary reported a membership of 127, consisting of ninety-nine active, thirteen associate, and fifteen honorary members. In the junior society, only inaugurated in October last, a membership of fifty-three. Arthur Nelson.

Sunday Railway Traffic.

At the half-yearly meeting of the Great Western Railway Company, on February 11, Mr. H. C. Nisbet presented a memorial signed by 803 proprietors of that company, urging that in their opinion the traffic in the Sunday carriage of goods, and the facilities offered to various bodies and parties for travel on the Lord's day, call for remonstrance. They believe this traffic to be indefensible, and prayed that steps may be taken for the diminution and final abolition of the Sunday light and heavy goods traffic (without referring to perishables), and for the abandonment of the system of Sunday excursions and special Sunday trains.

Mr. Nisbet addressed the directors and proprietors in support of the memorial, and pointed out that between five and seven hundred goods trains and special trains were running every Sunday on the Great Western line and branches. This excessive and unnecessary Sunday traffic is a violation of the Divine appointment of a day of rest; an injustice and discouragement to the company's servants, who are obliged to accept as a condition of employment this Sunday labour; and an injury to the consciences of the directors and managers, as well as to the very fabric, and rolling stock, and machinery of the railway itself. He reminded them that the late Captain Huish, the able traffic manager of the London and North-Western Railway, whose maxims and opinions still have great weight with railway managers, used to affirm that a great railway line needs a weekly day of rest.

An attentive hearing was given by the proprietors present at this meeting, and Lord Emlyn, the chairman, while dissenting from some of the statements and criticisms of Mr. Nisbet, admitted that it was the duty of railway directors to compress the Sunday goods traffic within the smallest possible dimensions.

A similar memorial is to be presented by Major Mackinlay at the half-yearly meeting of the London and North-Western Railway on February 16.

Women's Protestant Union.—On Thursday February 11, this union held a social gathering in the drawing-room of Exeter Hall. About seventy secretaries and members assembled. Short addresses and reports of progress were given during the afternoon.

Wesleyans and the Queen.—In honour and in commemoration of the sixtieth year of Her Majesty's reign, it has been decided by the Wesleyan authorities to augment the resources of the Soldiers' and Sailors' Homes established and maintained by the Wesleyan Methodist Church.

The Insane Poor.—The annual meeting of the After Care Association for Poor Persons Discharged or Recovered from Asylums for the Insane, was recently held at 5, Hyde Park-square, W. The Archdeacon of London presided. The meeting was addressed by Revs. Canon Elwyn and M. R. Miligan, Dr. Nicholson, Dr. Rayner, Dr. R. Jones, Dr. Alexander, and others. Help is needed to extend the work.

Letters to the Editor.

THE LACK OF CONVERSIONS.—WHY?

Dear Sir,—This is a question which weighs very heavily upon the hearts of many Christians. Why is it that in many congregations receiving Evangelical teaching there is hardly such a thing as a conversion? What is lacking?

I think all who engage in Christian work must increasingly find that all their power is in God, and that their only strength and hope of success lies in continually laying hold, by prayer, of the omnipotence that is for us. *This* is lacking. One can hardly call it a lack of prayer. There is much prayer; but how much of it is a *definite* claiming of God's strength for a *definite end*?

Why do we not band ourselves together, by twos and threes, to pray for the unconverted in our midst, each praying group taking one unsaved soul, and resting not, day or night, until that soul is saved, realising that the issues of all eternity hang in the balance? Could not each church furnish at least sixty who will pray for thirty dying souls? Out of our memberships of two, three, four, and five hundreds, is it too many to ask? What an advance it would be if this year from every congregation in the land there were thirty won for Christ! It would mean thousands upon thousands. Is God's power not sufficient for this? Has He not promised that if two of us shall agree as touching anything we shall ask, we shall have it? Has he not commanded us to "give Him *no rest*" until He makes Jerusalem a praise in the earth? We know He has the power, we know He is willing. Are we?

My brothers and sisters all over the kingdom, let me plead with you by all that can persuade you, by the love you bear our Saviour, by his suffering and death for you and for these dying ones, by the shortness of the time we have here, to bring Him thanks, to rise and give yourselves to this work of earnest, definite prayer; to make such an attack upon the stronghold of the enemy as will bring joy to our Saviour's heart, that this year may be a year of mighty turning to God, the first of many years when the Kingdom of God shall triumph gloriously.—Yours sincerely, I. C. Anderson.

"THE SONG OF THE SHIRT."

Dear Sir,—Referring to a letter, "The Song of a Shirt," in The Christian of February 11, and other communications of a similar nature, one is constrained to ask why women should choose such a life when there is such a crying need in many good homes for servants, who would be well fed and well cared for in every way, bodily and spiritually? The writer of this lately applied to a well-known orphanage for a girl to train in her house, thinking it would be one way of helping to do good, but in answer to a letter written in a spirit of kindness and sympathy, she only received a formal card saying they had nothing suitable; and she knows of other Christian ladies who have applied to similar institutions, and received a like reply. It would be satisfactory, at any rate to those who contribute to help such good objects, to know what explanation can be given in such a case. Many ladies have been glad to take situations as cooks (especially), as the wages are infinitely superior in many cases to the miserable pittances earned by governesses.—Yours, etc.,

An Eastbourne Inquirer.

Dear Sir,—I notice in your issue of February 11 a letter on this subject, in which the writer says: "It seems cruel to purchase cheap bargains, and our shops (even our good ones) are stocked with handmade articles, that tell their own tale of cruelty and injustice to the workers." I think we must find the cause in a direction *rarely* referred to. I have inquired at many large shops, and find that almost all of the hand-made work is done in the convents, which have other means of support, so can afford to work for less than the poor women who have themselves and families to keep.

I believe there are at present about 60,000 of these idle women, mostly foreigners, who have been imported into this country, and who help in this way the income of the convents, and keep down the remuneration for work done by others. Complaints are even made in France, as they are competing unfairly with manufacturers there by working their inmates early and late; even children are employed half the night. This is why efforts made in Ireland to encourage industries amongst the peasantry do not succeed, the priests being opposed to everything which would interfere with their sources of income.

If ladies could only be induced not to buy convent-made things! But I fear there will always be plenty of people who do not ask or care where things are procured, if only they are cheap. Rome knows how to pander to the weaknesses of human nature.—Yours truly, E. M.

Liverpool.

"EFFECTUAL PRAYER FOR LONDON."

Dear Sir,—I am so disappointed at not seeing a quick response to Mr. Tinling's proposal for "Effectual Prayer for London." I hope it is not want of sympathy with the scheme, but just being held over for a fuller list of those who will participate. I had thought there would be so many representative Christians that I need not send my name, but should it be otherwise, put down my name for Tuesday mornings at 8 o'clock until further notice.

It is the great need of London, surely everyone is feeling it so; so please do your part and do not let the matter drop through. Besides, as suggested, the scheme need not be burdensome, only intensely in earnest, and the reflex blessing will reach all.—Yours sincerely, Alice E. Leader.

20, *Eversholt-street, N.W.*

FREQUENT "CELEBRATIONS."

Dear Sir,—I think your correspondent (Jan. 21) would have done better if he had headed his letter, "Are Frequent 'Celebrations' *Unscriptural*?" Granted that we cannot give chapter and verse authorising the frequent celebration of the Lord's Supper, can your correspondent quote any verse which forbids it? St. Paul says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Surely we cannot too often show forth that death! Members of the Church of England believe that God has given "his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament" (1st exhortation). Your correspondent refers to the frequent celebrations in the first week of the New Year. May I point out, from a purely practical point of view, the necessity for these frequent celebrations? Obviously it is impossible for all Christians to observe the Lord's Supper on the same day, at the same time. We have to provide for the spiritual needs of servants as well as masters. Often the busy mistress of a large house cannot stop to Communion on Sunday, when children are home from school and the ordinary domestic cares are increased. I need not multiply examples. The difficulty is to provide opportunities for all sorts and conditions of people, and I think if your correspondent considers this, he will agree that frequent celebrations are necessary, and certainly not unscriptural.—I am, Sir, yours truly, E. S. S.

Scottish Notes.

At the Free Presbytery of Dundee a conference took place on the question of temperance. It was decided to act with other religious organisations to secure the retention of the clauses in the New Corporation Bill dealing with the closing of shops on Sunday.

The Free Church at Balmartin, in Tiree, was totally destroyed by the terrible storm of December 21, 1894. The congregation is mostly composed of poor cottars and fishermen; they promise £50, so it is necessary that Christian friends should assist. The new church will cost over £500.

An Edinburgh citizen has left by will £4000 worth of securities, the proceeds of which are to be divided between the ministers and kirk sessions of the Established and Free Churches in his native town for lending on easy terms to necessitous persons, especially poor widows with young children. The fund is to be called, "The Golden Rule Loan Fund."

Dr. Marshall Lang, of the Barony Parish, has been writing to a Glasgow paper about the recent Church census there. He says the figures for his church are not correct, and that he has practically three congregations every Sabbath. But the most interesting thing in his communication is his outspokenness about late hours on Saturday evening for shopkeepers, and the conditions of labour growing harder every day. And worst of all is the fact that women and mothers in working-class districts hardly ever attend church.

Rev. George Jackson continued his series of sermons on the Commandments in the Synod Hall, Castle terrace, Edinburgh, on Sunday week. His subject was "The Eighth Commandment," and he spoke very plainly regarding present day commercialism. He stated that it was not necessary to be in business to see the trickery which existed. The books might be passed by all the chartered accountants in the town, but the audit of Christ would show a different result. It was impossible, he said, for a man to go through a business life nowadays and act up to the teachings of Christ, and a young man with scruples could not follow such a vocation. It would be easier to keep the Eighth Commandment if they kept from going into debt; in that case all the dishonesties of life would be reduced by one-half.

University Notes.

(BY OUR OWN CORRESPONDENTS.)

OXFORD.

Meetings have been held at the Hannington Hall in connection with the three years' enterprise of the C.M.S. Miss Storr addressed a meeting of ladies, and Rev. W. J. L. Sheppard spoke at a general meeting.

MISSIONARY BREAKFAST.

Canon Christopher's missionary breakfast in February is one of the great events of Oxford. It has now taken place annually for twenty-one years, and is a remarkable and indeed unique gathering. The Canon invites those of all shades of opinion, and there may be seen seated together Evangelical clergy, High Church clergy, and Nonconformist ministers. The meeting has been the means of drawing closer to one another "all those who love the Lord Jesus Christ in sincerity."

The day fixed for this year was Saturday, Feb. 13. After breakfast Rev. T. R. Wade, a C.M.S. missionary in the Punjab for thirty-three years, spoke of work in that land. Efforts are made to reach all classes, even down to the lepers, and many methods are adopted. The progress is very encouraging, and the work of ladies is being much blessed. Mr. Wade appealed for interest, for prayer, and for helpers.

The attendance was well up to the average, and representative in its character.

CAMBRIDGE.

On Monday evening, last week, a lecture, illustrated by lime-light views, was given in the Guildhall by Rev. H. F. S. Adams, late of Ridley Hall, on "London over the Border." It described the work in the parish of St. Paul's, Stratford. The lecture was probably of interest chiefly to persons unfamiliar with London, as the slides were typical of almost any poor parish in London. Perhaps the most striking feature in the work of the parish is the schools, in which there are from eighteen hundred to two thousand children.

The C.I.C.C.U. address on Sunday morning was delivered by Rev. F. O. Murray, Dean of Emmanuel College, in the Henry Martyn Hall. In the evening Professor Ryle, President of Queen's, spoke a few helpful words to a small congregation in the Guildhall. He spoke of the general reproach of University men—"Why stand ye here all the day idle?" and of their universal glory—"God forbid that I should glory, save in the cross of Christ."

Work among Students.

The British College Christian Union, formed at the first Students' Conference, convened under the auspices of the S.V.M.U., at Keswick, July, 1893, represents the reflex action of the Student Volunteer Missionary Union upon the colleges of Great Britain.

During the past three years, by conferences and the work of the travelling secretaries, more than forty new Unions have been formed; three years ago there were less than twenty. Of the Unions twenty-nine now have a daily prayer-meeting; three years ago less than ten had such meetings. The number of Bible study circles is now seventy-five; three years age it was less than forty. A new cohesion is being established between the various classes of colleges, and, best of all, a new enthusiasm is springing up for Christian work.

Such a movement is significant in view of the immense influence which the class that it aims to reach may be expected in after days to exercise; it becomes the more significant when seen in relation to the fact that during the last twenty years similar student Christian movements have been organised in twenty different countries on national bases, and that the World's Student Christian Federation now links together Universities and colleges throughout the world in a Student Brotherhood whose object is to "make Jesus King." The secretary of the Union is Mr. J. H. Oldham, Trinity College, Oxford.

British Columbia.—The Aiyansh Mission to the Nishga Indians on the Naas River, was founded in 1883 by Rev. J. B. McCullagh, of the C.M.S., who has laboured there with much success ever since. Among the pioneer operations may be mentioned reducing the language to writing, planning a water supply, and erecting buildings for residence and worship. The Gospel has been preached, and education has been sent forward, alongside printing, press-work, and medical care for the sick and wounded. Now Mr. McCullagh desires to engage a printer, that he may be free to attend to the other departments of the Mission. Further details of the undertaking will be gladly furnished by Mrs. Foquett, 5, Portland-street, Ilfracombe.

The Y.M.C.A.

MR. W. R. LANE AT DERBY.

A week's mission to young men, held in Derby by Mr. Lane, has been a time of much interest. Mr. Yapp, the secretary of the Y.M.C.A., in reporting to us on the course of the mission, says that the attendances were somewhat small at the opening meetings, but increased largely towards the close. All the meetings were held in the Association Hall. As to manifest results, Mr. Yapp says:—

About fifty men stood up at one time or another to testify that they were willing to accept Christ, whilst a large number were personally dealt with in the inquiry-room. Perhaps one of the most tangible results has been, and will be, seen in the Y.M.C.A. workers themselves. Many have been led to reconsecration and to renewed efforts in behalf of their fellows. Praise and thanksgiving services were held on Saturday and Sunday, after Mr. Lane's departure for Croydon, when scores of men rose to testify to blessing received during the mission.

BRIEF NOTES.

On Feb. 2, Rev. E. G. Gange, of London, visited Trowbridge, preaching and lecturing on behalf of the local Association.

Mr. Basil Hewer, the present secretary of the Association at Stafford Rooms, has been appointed to succeed Mr. Robert Burn at Aldersgate-street.

Mr. W. T. Full, of the Central Association staff, has been appointed general secretary of the Lincoln Association, in succession to Mr. G. W. Rankin, who has taken up the work at Nottingham.

The Winnipeg, Man., Association has closed a successful year. Accounts have all been paid for the first time in several years. The hope is that 1897 will see a building canvas pushed through. Mr. E. D. Martin is the new President.

The property in Sackville-street acquired by the Dublin Y.M.C.A., and formerly occupied by the Irish National Land League, has been transferred to trustees representing the Association, and the necessary alterations are being rapidly proceeded with.

The Islington and Highbury Association—one of the oldest local Y.M.C. Associations—is endeavouring to mark its jubilee by raising a fund to clear off financial burdens and to carry out certain renovations which have become imperative. New annual subscriptions are much needed.

The *Bulletin* issued by the Finsbury Park Association deals with the notion current amongst a certain class of young men that Y.M.C.A.'s are characterised by namby-pambyism and mere sentimentality. The best cure, says the editor, for such mistaken ideas, is to come and see if it be so.

On Thursday, 4th inst., a missionary conference was held at the Croydon Rooms, when Mr. J. H. Greene, of the C.S.S.M., who has laboured in South India, gave a paper on that part of the mission field; the paper was followed with close attention, and questions put to Mr. Greene at the close, which he was able to answer

Mr. and Mrs. John Townsend gave a reception to the members of the Wimbledon Association, at which there was a large attendance of young men. After half an hour's talk on the elementary study of electricity, with illustrations, by Mr. Walter Townsend, an address was given by Mr. W. Hind Smith, representing the National Council.

The East-End work among foreign artisans and unemployed in London, carried on by the German Y.M.C.A. is (according to the latest report) full of activity and usefulness. Much is done for the unemployed in the way of feeding and clothing, while the Gospel is earnestly set before them. The address of the Home is 88, Leman-street, E.

The Keswick Association held its delegates' meeting on Wednesday evening, 10th inst., when a large number of members and friends attended. The chair was taken by Mr. J. Postlethwaite. Addresses were delivered by Mr. John Fleming, president of the Ambleside Association; Mr. J. C. Moore, travelling secretary, and Rev. Mr. Harford Battersby.

The work of Mr. R. D. Thomas, travelling secretary for Wales, is already bearing considerable fruit north and south of the Principality, in the formation of new associations and the appointment at various centres of correspondents who undertake to help and further the interests of young men. At Llangollen and Barmouth promising new movements are on foot.

A branch Association has been formed in Salop-street by the Wolverhampton Y.M.C.A. for the purpose of reaching young men and lads in the poorer districts of the town. It starts with a paid membership (threepence per month) of over seventy, and bids fair most usefully to supplement the work which is being so successfully carried on at the Central Institution.

The annual meeting of the Oxford Y.M.C.A. was held on Feb. 12, in the Examination Schools, and was attended by a large audience. The Mayor of Oxford presided, and was supported by Mr. Quintin Hogg, Rev. E. J. Kennedy, The Rector of Exeter College, and several ministers of the city, whose addresses were listened to with great attention, the interest of the meeting being maintained throughout.

The annual business meeting of the Arbroath Y.M.C.A. was held last week. Bailie Melvin, president of the Association, occupied the chair, and there was a very large attendance. The annual report stated that the Sabbath morning meetings were largely attended by young men, and the Sunday afternoon young men's class had had a large influx of new members. One hundred new members and associates had joined during the year.

The Y.W.C.A.

A junior branch is about to be started at Park Chapel, Chelsea.

Miss Entrican, Travelling Secretary for the North of England, gave an address recently at Penrith.

At the Finsbury Preparation Home, early in March, Miss Reynolds will give a Bible reading on "The Bible Use of Clouds."

The monthly social meeting of the Southport branch took place on the 1st inst., and was well attended. Rev. F. Sinker gave a short address.

A series of sick-nursing lectures are being delivered on six consecutive Tuesday afternoons in the Dundee Y.W.C.A. by Miss Burford, who is at present in charge of the Cottage Hospital at St. Andrew's.

Lady Kinnaird acted as hostess of the monthly social held at the Finsbury Institute. Over 100 members were present, and a most enjoyable time was spent. An address by Rev. Marcus Rainsford, jun., closed the proceedings.

The work at the Testing and Training Home, Chelsea, still continues to prosper. Since the house was opened four years ago, fifty-eight young women have been received into it, and of this number, fifteen are working abroad, and ten are engaged in home work.

From the report of the South of England and Wales division, it appears that the number of members in the Division is as follows; P. U. members, 12,735; Associates 15,055; working members, 1805; Hon. Associates, 1847; junior members, 3850; making a total of 35,838; of these nearly 9000 are total abstainers. These are under the exact number, many returns not having been sent in.

The first annual report of St. Phillip's branch, Kennington-road, S.E. (Mrs. Horne, hon. sec.), states that the number of members has steadily increased, and is now fifty-four. The Bible-class has an average attendance of twenty-five. The Monday evening meetings have been much appreciated, and short stirring addresses have been delivered by clergymen and others. The future is looked forward to with every hope of winning souls to Christ.

There was a large attendance at the second "coin collection" social held at George-street, Hanover-square. After the premises had been inspected, Mrs. H. Arbuthnot presided at the meeting, and addresses were given by the Hon. E. Kinnaird and Mr. H. Kidner. The amount received from members and their friends for the purchase fund up to the present is £728, but it is hoped that four figures will be reached before the collection closes.

The twelfth annual report of the Hackney and Clapton Y.W.C.A. is very encouraging. All the Bible classes, prayer and other meetings have been well maintained. Special evangelistic services have been held with good spiritual results. The interest in foreign missions has made steady progress and working parties have been held. The temperance work is in a healthy condition and the meetings of the junior branch have been well attended. There are various classes at the institute which require lady teachers, and any willing to help will be heartily welcomed.

In India, through the efforts of Mr. James Stokes, recently arrived in Madras, a national Y.W.C.A. has been successfully organised. The national committee, so formed, held its first meeting on December 31 last and suitable rooms have been secured at No. 23, Chowringee-road, Calcutta. Miss A. G. Hill has been elected secretary. This union of all the scattered associations, numbering over sixty, is looked forward to as a means of strengthening and uniting the general work and aim of the Y.W.C.A. throughout India. The annual meeting of the Calcutta branch of the Y.W.C.A. was held on January 9, when about 200 members were present. Lady Mackenzie, the president, addressed the meeting. The Bengali branch shows a steady increase in the number of members.

The Croydon Coroner, speaking at an inquest, remarked that teetotalers got a healthier appetite than people who drank, and there would be less need of doctors if there were more Temperance people.

Personalia.

Rev. J. Manton Smith closes in May next his connection with the Metropolitan Tabernacle. He hopes to labour as evangelist as the Lord may lead, and later on (in the autumn) to visit the United States and Canada.

Rev. G. A. Johnstone Ross, of Bridge of Allan, who is coming to Westbourne-grove, is a brilliant preacher, and would make his mark anywhere. He combines the freshness of the modern spirit with the evangelical fervour of the ancient days so characteristic in Scotland. He has refused twenty-five calls in six years.

Nurse Harvey, long connected with the work at the Great Assembly Hall, Mile End, passed away on Thursday, 11th inst., widely lamented among her poor people. A funeral service was conducted in the Hall on Monday evening, which was largely attended, and indicated the high estimation in which she was held by the poor of the East End.

Bishop Tucker was to have met the British and Foreign Anti-slavery Society at breakfast on Thursday morning at the Westminster Palace Hotel, the special object being to hear the Bishop's views on slavery in and around Zanzibar. An intimation, however, was received to the effect that Bishop Tucker had suddenly been attacked by fever, and was unable to leave his room.

Mr. Ira D. Sankey, with his wife, son, and daughter-in-law, left Brooklyn on Feb. 1 for a three months' visit to South California. Mrs. Sankey is in fairly good health, but she is unable to stand the cold of the Eastern States at this season of the year. Mr. Sankey, who has been actively assisting Mr. Moody in New York for the past four months, will hold services in many of the large towns *en route* to California and back.

Dr. John Hall, of New York, will have the deep sympathy of many friends in the sorrows he has had to pass through this winter. His son, Richard J. Hall, M.D., died in Santa Barbara, California, after an operation for appendicitis, while another son, Rev. Thomas C. Hall, D.D., of Chicago, seemed at the same time at the point of death from typhoid fever, and the wife and mother was seriously ill in New York. Both Mrs. Hall and Dr. Thomas Hall are, according to the latest information, recovering.

Mr. Emilio Olsson, who has been labouring many years in South America, having travelled from Patagonia to Chili, and from Argentina, *viâ* Bolivia, to Antofagasta, Chili, is now in London, pleading the cause of the neglected continent, and seeking help for the work of the International Missionary Alliance in these lands. A brief address delivered by him at the Central Noon Prayer Meeting on Monday revealed him a vigorous and animated speaker, terribly in earnest about the appalling need of vast regions where the Gospel is wholly unknown. Mr. Olsson is anxious to address meetings on the subject while here. His present address is the East London Training Institute, Bow-road, E.

Pastor Archibald G. Brown will preach at the East London Tabernacle, Burdett-road, on Sunday next, morning and evening. He has also consented to a request from the deacons to be there all the following day (Monday) to receive the thank-offerings of those who have reason to thank God for any part of the thirty years' of blessing vouchsafed. This has always been a unique time in the history of the church, and will be none the less prized this year because of the crisis through which she is passing. This will be Mr. A. G. Brown's last service prior to his sailing for America. In a circular letter to "helpers," Mr. Brown expresses a hope that the mission and other "outside" work will not be forgotten by those who have supported it in the past. The Tabernacle Church is hopeful that after a month's labour in America the pastor will withdraw his resignation, take a season of rest, and come back and resume the work with which his heart has so long been bound up.

Requests for Prayer.—For a mission to men being held this week at the Y.M.C.A., North End, Croydon, by Mr. W. R. Lane.—For evangelistic services being conducted in the Methodist Church, Roscrea.—On behalf of an eight days' mission at Bilston, Staffordshire, to be conducted by Mr. and Mrs. Chaplin.—For blessing on a proposed mission of ten days at Lansdowne-place Ragged School and Mission, Feb. 20 to 28.—On behalf of a mission at Penge Tabernacle, by J. Burnham, from Feb. 14 to 24.—For special services at Wellington by John Elliott, commencing Sunday, Feb. 21.—For blessing on pastor and people at Burley-road Baptist Chapel, Leeds, that many souls may be saved.—For a conference on "The Second Coming of the Lord Jesus Christ," at Shaftesbury House, Margate, Feb. 25 and 26.—For the Divine blessing upon the London Convention for the Advancement of the Spiritual Life, in St. James's Hall, Piccadilly, April 6 to 10.

THE BOOK WORLD.

The Truant Prophet. *Messrs. Walter G. Wheeler & Co.* have issued a cheap edition (6d.) of this study of the Prophet Jonah, by Rev. F. B. Meyer.

Alys of Lutterworth. By Kate T. Sizer. (2s. *C. H. Kelly.*) A very sweetly-told historical tale of the times of good Wyclif, giving pleasant glimpses of the English social life of that memorable period.

Tales of Black Country Life. By David Hobbs. (*Elliot Stock.*) These sketches of humble life in a Scottish mining district, while they bear on their face the stamp of truth, are not distinguished by special literary or analytical excellence.

Friends' Foreign Missions. (6d. net. *West, Newman & Co.*). This report of the recent Conference of Friends at Darlington on Foreign Missions is a most valuable repertory of facts and views of the various aspects of missionary work; nearly 300 pages of inspiring reading for sixpence.

Digging Ditches; and Other Sermons for Boys and Girls. By Rev. Frederick B. Cowl. (1s. 6d. *C. H. Kelly.*) Short and terse, these addresses, twenty-eight in number, are good reading for the young. As they abound in illustrative material, they will be of service to those who are in the habit of addressing children.

The Principles of Wealth Distribution. By C. Y. C. Dawbarn. (1s. *Walmsley, 50, Lord-street, Liverpool.*) In this thoughtful excursus into the thorny region of socialistic ethics the author advances views that will command general acceptance, at any rate in theory. The great desideratum is to see them put in practice.

Fragrant Memories is a little book telling the life-story of Constance Jane Blunden, of Shoreham, Sussex, a Christian of many graces and deep experience. Mr. George Mockford, of Heathfield, supplies an introduction. The memories are largely made up of correspondence and extracts from journals. (*E. Wilmshurst, 10, Paternoster-row.*)

The Little Colonel. By Annie Fellows-Johnston. (1s. 6d. *Jarrold.*) The first of a proposed "Bairnie" series of prettily bound and admirably illustrated books for children. The story of a winsome, though wilful child, who brought together hearts long severed, is well written and full of power. It should win many eager readers.

Christ and His People, a daily text book for the young and busy, gives a brief portion for every day of the year. The texts deal with various aspects of Christ's relationship to his people, and they are so short that they may be read in a moment, and easily remembered. (Paper 6d., leatherette 9d. *Messrs. Partridge, Paternoster-row; Mrs. Meredith, 143, Clapham-road, S.W.*)

A Young Congo Missionary. By Rev. Wm. Brock. (1s. 6d. *H. R. Allenson.*) From the same well-informed and sympathetic pen that briefly sketched in our columns the career of Dr. Sidney Roberts Webb there comes this deeply interesting and stimulating biography. It is eminently a book to place in the hands of earnest young people. There is a good portrait.

A Book for Every Woman, part II. By Jane H. Walker (2s. 6d. *Longmans, Green & Co.*) An experimental and practical treatise on "Woman in Health and Out of Health." We are not inclined to agree with the able author in all her *obiter dicta*, especially as to the value or otherwise of alcoholic liquors, but the book contains an immense body of valuable medical instruction.

Jerusalem and Its People, by G. Robinson Lees, B.A., F.R.G.S., for six years a resident in Jerusalem, is an illustrated booklet full of interesting facts. Mr. Lees supplies in these pages answers to many of the questions that arise in the minds of thoughtful people regarding the Holy City and its present inhabitants. (3d., post free 4d. *James Townsend, 2 and 3, Stonecutter-street, E.C.*)

Scenes from the Wonderful Life. By W. J. Forster. (1s. *C. H. Kelly.*) A fresh endeavour to bring before young people the marvellous sweetness and grace contained in the story of our Lord's life upon earth. It is, as the title indicates, not a history, but rather a simple study of certain incidents and parables, intended to lead the young to seek a fuller acquaintance with the Gospel narratives.

Clog Shop Chronicles. By John Ackworth. (3s. 6d. *C. H. Kelly.*) Mr. Ackworth seeks in this book to do for the Lancashire toilers what Ian Maclaren and Barrie have done for the more northern country folk, and with almost equal success. A deeply earnest religious tone pervades the cleverly written sketches, and those who can master the dialect will gain both profit and entertainment.

Dayspring: A Story of the Time of William Tyndale. By Emma Marshall. We welcome a new illustrated edition of this attractive book, which should be diligently circulated among the young in these days, when it is necessary to remember the endeavours of Rome to suppress the Holy Scriptures, or hinder by all possible means their free circulation among the people. (5s. "*Home Words*" *Office.*)

Grace Abounding in the Forgiveness of Sins. By Dr. G. F. Pentecost. (2s. 6d. *T. F. Downie, 14, Paternoster-square, E.C.*) These five discourses, delivered at Marylebone Presbyterian Church, embody a clear and cogent statement of the Gospel of God's grace as viewed from the Divine side. The truth seems to us to be put in an extreme form here and there, but the preacher takes care to guard himself by explanations.

Holy Scripture: The Sole Authoritative Expositor of Divine Truth. By the late Dean Goode. A fourth edition of this sterling pamphlet has been issued, edited by Rev. Dr. Bullinger. It is in the form of a sermon on Acts xvii. 11, 12, with illustrative notes. The pages show very forcibly that the substitution of Church authority for the authority of Scripture is the pathway to the Church of Rome. (6d. *Nisbet & Co.*)

Across Greenland's Ice Fields. By M. Douglas. (2s. *T. Nelson & Sons.*) This capitally-told account of Dr. Nansen's adventurous journey across Greenland in 1888 will prove an excellent appetiser for the more elaborate story of his latest Polar experiences, which the intrepid explorer has just given to the world. Miss Douglas' interesting book also contains a narrative of the successful American Polar expedition under Lieut. Peary.

A Handbook of Christian Doctrine, by W. J. Townsend, D.D., is a remarkably comprehensive little book, prepared by request of the Methodist New Connexion Conference. It is designed for the education of young people, but it is none the less suitable for the instruction of persons of riper years. The statement that the author is a highly esteemed Methodist should afford sufficient indication of the positions taken upon questions that are controverted among Evangelicals. (6d. nett. *Burroughs, 30, Furnival-street, E.C.*)

The Old World and the New Faith. By W. F. Moulton. (2s. 6d. *C. H. Kelly.*) The series of "Books for Bible Students," edited by Rev. A. E. Gregory, includes a number of useful works at moderate prices. In these pages Rev. W. F. Moulton deals with the missionary journeys of the Apostle Paul, tracing the varied reception given to the Gospel by the men of the times, the relations of the early Church with Jew, Roman, and Gentile, and the stamp of men whom the great apostle had to meet. Teachers and preachers will find much in the book that is suggestive and helpful.

The Quiet Thoughts of a Quiet Thinker is a volume of extracts from the diaries of the late Rev. Robert Smith, D.D., Corsock. (3s. 6d. nett. *Oliphant, Anderson, & Ferrier.*) The author of the many "thoughts" that have been gathered in these pages was a deeply interesting personality, and the reader is constantly reminded of the breadth and depth of his thinking. Friends of work among the Jews will recall his labours, over fifty years ago, in Austria and Holland. The topics discussed in this book are various, and whether or not we always agree with the sentiments expressed, we are uniformly compelled to allow that they come from a man of sound culture and genuine piety.

Wearied With the Burden: Daily Readings for Lent. By Arthur H. Browne, LL.D., Rector of St. John's, Newfoundland. (4s. 6d. *Longmans, Green, & Co.*). These addresses have three admirable qualities—brevity, point, and spirituality. The very titles are full of suggestion. For one week these headings are Thoughtlessness, Unwillingness to Help, and Neglect of Opportunity. In the sentence, "intolerance is a form of irreverence," there is a depth of meaning. In dealing with such topics as blindness of heart, compromise, incompleteness, the writer combines much penetration with that humility and tenderness which is only to be obtained by close fellowship with the Divine Master. We wish the book a wide circulation.

Reflections on the Origin, History, and Destiny of the Earth and Satan; and on the New Heavens and the New Earth. By Rev. D. Round. (2s. *S. W. Partridge & Co.*) The author of this little book holds that the primitive earth was the abode of angels; that through sin on their part it was reduced to chaos; and that a lapsed creation underwent reconstruction in the six days' work outlined in Genesis. This statement will have the assent of many Evangelical Christians; but when, in later pages, the author speculates upon the conditions of life on the new earth of Rev. xxi.-xxii., he occupies less certain ground. Though indisposed at times to follow Mr. Round, we always find him thoughtful and reverent in his exposition of God's Word.

First International Convention of the Reformed Presbyterian Churches, Scotland, June 27—July 3, 1896. (Glasgow: *Alex. Malcolm & Co.*; Edinburgh: *R. W. Hunter.*) This volume records proceedings which members and friends of the Reformed Presbyterian Churches are justified in regarding as highly significant. Many addresses are given, some of the best being devoted to the exposition and enforcement of distinctive principles. A deep interest attaches to the memorial services held at historic places. Coming from many lands, the delegates all asserted the dominion of Christ in the Church and over the nations, some of them exposing with great power Romish error and tyranny. This book, which is well arranged and illustrated, has been published under the oversight of Rev. Dr. Kerr, of Glasgow, who was chairman of the Executive Committee of the Convention.

The Theology of Modern Fiction. By T. G. Selby. (3s. *C. H. Kelly.*) In this "Fernley Lecture" Mr. Selby has chosen a theme that is certainly up to date. At first sight it seems hopeless to expect that writers of popular modern fiction should pay much regard to the deeper aspects of religious truth. Mr. Selby is able to show, however, that there is not a little "theology in solution" in "the higher literature of fiction." In these lectures we find him an extremely able, thorough, and conscientious student of his theme, while no fault can be found with him on the score of fairmindedness. The writers whose works he examines are chiefly George Eliot, Hawthorne, Hardy, Macdonald, and Mark Rutherford. We commend this weighty and well-considered deliverance to all who may feel perplexed by the crude religious views of professional novelists.

The Spirit of Power. By Rev. Thomas Adamson, B.D. (1s. nett. *T. & T. Clark, Edinburgh.*) To the important subject of this little treatise so much attention has of late years been directed that to say anything strikingly fresh about it would not be easy. Nor do we know that new views of the Holy Spirit's work are to be desired; we need rather to draw, in a practical way, upon what we have already learnt, and there is surely no part of the Bible more calculated to help and stimulate us in this direction than the Acts of the Apostles, the book upon which the author of these chapters has concentrated his attention. He lays much stress upon the fact that the baptism of the Holy Spirit is so often spoken of in connection with testimony, and there is a timely warning against seeking Divine power merely in the spirit of Simon Magus. The little volume strikes us as being, perhaps, at once elementary and a little involved, but we wish it success in its ministry.

GOSPEL TEMPERANCE is a capital sermon by Rev. Isaac W. Tapper, vicar of St. Andrew's, Battersea. It contains a good portrait of the preacher. (3d. *W. Baldwin, Printer, High-street, Clapham, S.W.*)

Two wonderful pennyworths, are THE POPULAR HISTORY OF METHODISM, by John Telford, B.A., and SOCIAL PROGRESS DURING THE SIXTY YEARS' REIGN OF QUEEN VICTORIA, by Henry T. Smart. (*C. H. Kelly.*)

Messrs. Saxon & Co. have added to their "Everybody's" series EVERYBODY'S GUIDE TO PHOTOGRAPHY, by "Operator;" and EVERYBODY'S BOOK OF ENGLISH SONGS (with melodies), by "Basso." (Cloth 6d., leather 1s.)

THE KING'S HERALD. Under this title a little monthly has been started in connection with the Lansdowne Hall and its Y.M.C.A., West Norwood. The first issue has a portrait of Pastor W. Fuller Gooch, with a variety of useful missionary and other matter.

Those who knew the late Francis Covell, minister of Providence Chapel, Croydon, will be glad to possess a booklet issued by *E. Wilmshurst*, giving an ADDRESS AND SERMON delivered by Mr. Covell on December 8, 1878, on completing his seventieth year.

Messrs. Cassell & Co. are issuing in sixpenny weekly parts their well-known work, OLD AND NEW LONDON. The series of fifty parts will include the companion work, "Greater London." With Part I. a supplement is given in the form of a large map of the metropolis. The work has undergone revision for the purposes of the present re-issue.

Two more booklets have been added to the excellent series of "Brief Sketches of C.M.S. Workers," by Emily Headland. They outline the lives of DR. JOHN LUDWIG KRAPF, missionary in East Africa from 1837 to 1856; and ADMIRAL PREVOST, vice-president of the C.M.S. from 1882 to 1891. This is a series of great interest to students of missions. (2d. each. *Nisbet & Co.*)

Mr. Cheyne Brady's well-known tracts are now issued in foreign languages, as follows:—GOSPEL LEAVES, Nos. 1 to 96, in French, German, Italian, Dutch, and Swedish; Nos. 1 to 80, in Spanish, Danish, and Norwegian; Nos. 1 to 16 in Portuguese. Booklets—SALVATION: FINISHED, IMMEDIATE, AND ETERNAL, in French and Portuguese; THE SECOND COMING OF THE LORD JESUS CHRIST, in French, Spanish, Portuguese, Swedish, Danish, and Norwegian. These are all issued from *Drummond's Tract Depot, Stirling.*

BOOKS RECEIVED.

From *Messrs. Simpkin, Marshall & Co.*—NOT BY MIGHT BY A. D. (1s. 6d.)

From *Messrs. Longmans & Co.*—JOY: A Fragment. By Mrs. Sidney Lear. (2s. 6d.)

From *Mr. T. Fisher Unwin.*—CANADA. By J. G. Bourinot, C.M.G., LL.D., D.C.L. Story of the Nations series. (5s.)

From *Messrs. Hodder & Stoughton.*—THE TABERNACLE IN THE WILDERNESS. By Rev. Marcus Rainsford, B.A. (4s. 6d.)

From *Messrs. Oliphant, Anderson, & Ferrier.*—OBJECT LESSONS FOR CHILDREN. By Rev. C. H. Tyndall, M.A., Ph.D. (3s. 6d.)

From *Mr C. H. Kelly.*—AT AUNT VERBENA'S, by M. S. Haycraft. 1s. 6d. RAMBLES IN CENTRAL CHINA, by Mr. Arthur Cornaby. (1s.)

From *Messrs. J. Nisbet & Co.*—THE EVOLUTION OF THE UNIVERSE, being the epic of creation in prose, showing that Theism only can afford a solution of the problem of existence, with special reference to the views of Descartes, Spinoza, Kant, Herbert Spencer, Charles Darwin, and others. By William W. Howard. (12s. 6d.) SECRETS OF SANCTITY: Addresses on Some of the Conditions of Holy Life. By Rev. A. E. Barnes-Lawrence, M.A. (2s. 6d.)

AMONG THE CHURCHES.

Church of England.

A general Church Mission is being held at Oldham.

Rev. S. Bradbrook, of the C.P.A., has accepted the charge of Misterton, Lutterworth.

Rev. A. E. Barnes-Lawrence is holding a mission at St. John's, Meads, Eastbourne.

Rev. W. Duthie has resigned his charge at Eastwood for work at Durban, South Africa.

St. Stephen's, Lewisham, vacated by Canon Rhodes Bristow, has been offered to Canon Brameld.

Rev. E. Carr Glyn was formally elected Bishop of Peterborough in the Chapter House of the Cathedral.

The Duke of Westminster and Mr. Charles Morrison have each contributed £500 to the East London Fund.

A collection taken at St. Paul's, Onslow-square, on Sunday week, for the Indian Famine Fund, reached the sum of £605 3s. 7d.

A missionary mission was held last week in Holy Trinity, Marylebone, by Revs. H. E. Fox and H. Newton, and Mr. Eugene Stock.

The annual report of Rev. Henry Sharpe's work at Holy Trinity, West Hampstead, affords ample evidence of spirituality and devoted service.

The Queen has been pleased to approve the appointment of Canon Owen, Principal of St. David's College, Lampeter, to the bishopric of St. David's.

A mission for the deepening of the spiritual life will be held in St. Mary's Church, Crumpsall, Manchester, April 5-9, by Revs. F. J. Chavasse and A. Pearson.

Another Church Army evangelist sails for Brisbane next week, in response to an urgent request from Canon Stone Wigg. Pressing calls from Victoria, Western Australia, New Guinea, Texas, and the West Indies for young evangelists have also been received, but the Society are at present unable to find a sufficient number of men to meet the calls from the clergy at home for trained and experienced working-men evangelists.

At a meeting in connection with the Bishop of London's Fund, the chair was occupied by the Bishop of London, who said that since coming to London he had been much impressed by seeing how much of the work of the Church in the metropolis hinged upon this fund, and he assured the Board that he would do all in his power to promote its interests. The report showed that the past year's receipts amounted to £23,558, an increase of £1,315 on the sum raised in the previous year.

Congregational.

Rev. Clement F. Bryer has been recognised as pastor at Hitchin.

Mr. Matthew Charles, of Bala College, has been ordained pastor at Madeley.

Ashford Church reports fifty-six members admitted during the past year.

Rev. S. Stroud has conducted a twelve days' evangelistic mission at Moretonhampstead.

A new school-chapel has been opened in the rapidly-increasing mining village of Abram, near Wigan.

Handsworth Church, Birmingham, reports that the P.S.A. has 227 members, and the Sunday-school 492 children.

Rev. T. Dixon Rutherford has resumed his ministry at Abney Church, Stoke Newington, after an absence of four weeks through illness.

New Court Church, Tollington-park, in the pastorate of which Rev. G. C. Morgan is about to succeed Rev. W. Pierce, reports 741 members.

Chapel-street Church, Southport (Rev. A. Scott), reports sixty-seven admissions to membership, bringing the total up to 420, a net increase of forty.

Rev. H. W. Smith has commenced the fourteenth year of his pastorate of Centenary Church, Lancaster, and the twenty-sixth year of his ministry.

At the annual Church Conference of Latimer Chapel, E., Rev. J. W. Atkinson presided. The annual reports showed that the various institutions are in a flourishing condition.

East-hill Church, Wandsworth (Rev. John Park), reports 588 members, of whom 59 were admitted during the past year. In the four Sunday-schools there are about 1,600 scholars. Mission work is carried on at High-street Memorial Hall, at Eltringham-street, and in Garratt-lane.

The year book of Mount Pleasant Chapel, Tunbridge Wells, shows a large amount of consecrated activity, the Sunday-school, the C.E. Society, and the Down Lane Mission being specially fruitful. The church membership is 392. The minister, Rev. G. W. Cowper-Smith, issues a rousing call to fresh devotion.

Calls.—Rev. J. N. Knight, of Birmingham, to Ryde, I. of W.; Mr. G. Moon, of Ruardean, to St. Briavels; Rev. James John to Bethlehem, Cardiff; Rev. A. E. Abel, of Hull, to Rectory Road, Woolwich.

Resignations.—Rev. G. Thompson, of Pevensey-road, Eastbourne; Rev. F. W. Baker Weeks, of Upperton, Eastbourne; Rev. J. A. Jones, of Cadishead; Rev. J. M. Morgan, of Stourbridge.

Baptist.

Rev. R. A. Boothman has been welcomed to Tetley-street Bradford.

Mr. James Smith, of the Pastors' College, has entered on the pastorate of Cottage-green Chapel.

Rev. George Wright has resumed his ministry at Kingston-on-Thames, after ten weeks' illness.

The Old Church, Newton Abbot, is to be renovated in commemoration of its bicentenary. The building was given in 1697 by Elizabeth Solman.

At Bow-road, E., the annual meeting was held on Wednesday, Rev. Fred H. King presiding. Encouraging reports of progress were given, twenty-five having been added to the church since the pastor's settlement last June.

On Thursday last recognition services were held at St. George's, Canterbury, in connection with the settlement as pastor of Rev. H. Knowles Kempton, of the Pastors' College. Rev. Thomas Spurgeon preached in the afternoon to a very large congregation, and in the evening the former pastor, Rev. W. Townsend, presided at the ordination.

Rev. W. Williams has nearly completed his twentieth year as pastor at Upton Chapel, Lambeth-road. At the annual meeting cheering reports were given of the various organisations. The secretary said the ordinary income was larger than in previous years, while the attendance at the last communion service, when fourteen new members were received, was probably the largest on record.

The Educational Board of one of the American (Baptist) colleges has decided to make a new departure by the endowment of a missionary professorship, whose duties will not, however, be confined to one college. One of the chief aims of his lectures will be a thorough study of race history, including a systematic and, as far as possible, detailed study of comparative religion and philosophy, so that young missionaries may, when they enter on their fields of labour, be better prepared for their peculiar duties.

"Our Sunday Morning Schools—Shall we give them up?" was the theme of a paper read before the Bury Sunday-school Union by Rev. F. A. Rees, who urged that the morning school should not be given up, but the method of conducting it should be changed. Instead of meeting in classes as at present, the school should be taken as a united class, and definite doctrinal and denominational teaching be given on a systematic plan.

At the annual meeting of St. George's-street Church, Macclesfield, the pastor, Rev. E. A. Hobby, gave an encouraging report of all branches of the work, which were in a very flourishing condition. The spiritual outlook was also bright and promising. Two very influential Bible-classes had been formed, with a total average attendance of sixty men and women, and weekly results were seen in the quickening of the spiritual life of the members and the conversion of souls.

Successful anniversary services were held last week at Wood Green, the special preachers being Revs. G. P. McKay and Charles Spurgeon. The secretary and treasurer, Mr. W. Lester, gave an encouraging statement of the various societies, all of which were in a healthy condition. Forty-five new members had been received during the year, making a total of 704 additions during the present ministry; the number now on the roll being 346. Addresses were given by Revs. Chas. Brown, E. H. Heward, A. G. Blenkin, T. Smith, D. Macrae, and J. J. Hayman.

Calls.—Rev. J. H. Davies, of Wrexham, to the Tabernacle, Coedpoeth; Rev. B. A. Evans, of Ashton-on-Ribble, to Barmouth; Rev. W. Evans, of Preston, to Barmouth.

Resignation.—Rev. J. Glaskin, of Tenterden.

Methodist.

Rev. Joseph Shepherd, superintendent of the Sileby Circuit, has broken down in health.

A public meeting in aid of the Soldiers' and Sailors' Homes was held on Monday in Wesley's Chapel.

Mr. James Leverton, district evangelist, conducted at Ponsanooth, Cornwall, an eighteen days' mission.

The Blenheim Mission, in Newcastle, has boldly taken the Art Gallery Theatre for Sunday evening services.

Two useful District Conventions have been held at Bolton for class leaders and for Sunday-school teachers.

The Shorter Catechism, which, by direction of the Wesleyan Conference is in course of preparation, is expected to be ready for use shortly.

Mr. Hyde has presented an advantageous site to the Primitive Methodists at Badsholt Lea for the erection of a new chapel in connection with Aldershot Mission.

Successful missions are reported from Sacriston (co. Durham), Driffield, Winterton, and Ripley. At Louth the Primitives, Wesleyans, and Free Methodists have happily united for mission work.

At the meeting, on Monday, of the London Wesleyan Council, which was held in the Centenary Hall, a paper was read by Rev. Robert Culley on "Sunday-school Arrangement and Discipline, with Suggestions for Improvement."

Mission services have been conducted in Penzance during the past fortnight at Wesley Rock by Rev. H. Wostenholm, at Tregasara by Mr. J. Beare, and at Trezalah by Mr. J. Wallis. The services have been well attended, and souls saved and believers quickened.

Presbyterian.

The work at Brondesbury is reported as singularly successful.

Rev. Johnstone Ross will be inducted at Westbourne-grove on March 19.

The London Presbytery, North, had, last week, to deal with the case of Dr. Pentecost. As Yonkers held him to his promise, the Presbytery had to accept his resignation. He will preach his farewell sermons at Marylebone on March 14.

Rev. W. R. Colville, who for two years has been Dr. Watson's assistant at Sefton Park, has accepted the call to Earle-road Church—a young congregation founded in consequence of the local missionary activity of Dr. Watson's large congregation.

The Church Aid Committee of the London Presbytery, North, renders financial and other assistance to a dozen congregations in working-class neighbourhoods. A seamen's missionary had been secured for the docks, and some congregations were provided with the services of Bible-women and city missionaries.

Dr. Monro Gibson's congregation raised last year £9579, an increase of over £3000 on the previous total. This included over £800 for foreign missions, and, in addition, a sufficient sum was raised to support a mission station in the Canadian North-west. The Kilburn Mission was well supported, and nearly £1000 was contributed towards the erection of a building for the newly-formed preaching station at West Kilburn. The membership at the parent church, Marlborough-place, is 858, and at the Kilburn Mission 303.

Calls.—Rev. T. S. Morris, of Coedway, to Runcorn; Rev. A. F. Marshall, of Linlithgow, to Toward; Rev. D. J. Martin, of Stornoway, to Oban (Argyll-square), Rev. W. J. McCaughan, of Mount Pottinger, Belfast, to St. Andrews, Toronto.

Society of Friends.

An observatory has been opened at "The Mount" Girls' School, York, which will be much appreciated.

Notwithstanding the manifold difficulties of the situation, the Friends' district in Madagascar has "no fewer than 16,000 scholars" in the schools; many of them are liberated slaves. "At one place there are more than 300."

Joseph Taylor, writing from Central India, describes the opening of "three children's refuges" there. Their orphanages are full, and they cannot see the children starving and homeless, and are thus providing for them. Surely such work is Christlike, and will claim liberal support.

Great activity prevails among a number of quarterly meetings. In consequence of the presence of yearly meeting committees, Yorkshire, with its 4000 members and 10,000 adult scholars, is aiming at extension, and trying to keep up with the growth of the population. Sussex, Surrey, and Hampshire, too, is aiming at reaching the masses more than it has done in recent years, and London and Middlesex quarterly meeting is trying to consolidate and unify its progressive forces, in order more effectually to embrace those its present influence.

Fallen Asleep.

At Waddington, on the 10th inst., Archdeacon Perry, aged seventy-seven, a well-known writer on Biblical and church history.—At Liverpool, on 4th inst., Mr. S. B. Jackson, aged eighty-eight, in former days a co-worker with Rev. H. Stowell Brown.—At Chudleigh, Rev. W. R. Johns, the faithful pastor of the Congregational Chapel in the place.—At Reigate, Mrs. G. C. Davies, an earnest helper of Christian work.—At Hitchin, suddenly on 4th inst., Mr. G. Howard, member and worker at Kneesworth-street.—At Harpole, aged sixty-two, Mr. John Spokes, J.P., a leader in local work.—At Shooter's Hill, Rev. John Smalman Masters, aged ninety-eight, vicar of the parish for thirty-two years.—At Appleby, aged seventy-six, Rev. James Faulkner, a Wesleyan minister for fifty-two years.—At Sandhurst, aged ninety-seven, Mr. D. Cox, a quiet but earnest worker.—At Chorley, Rev. Benjamin Dain, Primitive Methodist superintendent and earnest minister of Christ.—At Chesterfield, Mr. J. Gibbons, aged sixty-six, an earnest Sunday-school superintendent.—At Littleborough, Mr. Halliwell, a leading local man in Christian and social affairs.—At Sheffield, Mrs. Andrews, aged eighty, for many years a devoted teacher of the Young Women's Bible-class.—At Queenstown, Rev. Wm. Simpson, minister of the Queenstown Presbyterian Church for about forty-six years, and an able and devoted labourer.—At Dublin, Baron Fitzgerald, brother of the late Bishop of Killaloe, a Christian judge who occupied the highest position in the legal profession, and rendered many valuable services to the cause of religion and charity.—At Queenstown, Ireland, on Feb. 8, Elizabeth Stopford, widow of the late Rev. Joseph Stopford, of Ferney, Blackrock, Cork, aged seventy-five. "Her children rise up and call her blessed." A devoted Christian from her youth.—At the age of seventy-five, Mr. James Okey, for thirty years a deacon and for thirteen treasurer of the old Congregational Church, Stroud.—At Port Glasgow, Rev. William Bell, M.A., of Hamilton Free Church, very suddenly at his residence on Sunday forenoon. His first charge was in Edinburgh. He has ministered in Port Glasgow with great acceptance for upwards of thirty-five years.

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Tarsus Evangelistic Society—A. P. S., £3 3s.; (*Marash Orphanage*) Miss A. M. W. and Friends, £1 13s. 11d.; (*Support of three girls for one year*) Evangelical Alliance Council, £30	34	16	11
Church Army—M. N...	0	5	0
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Jewish Work (London City Mission)—M. N.	0	10	0
St. Giles' Christian Mission—M. N., 10s.; Mrs. L. M. C., £2; A Thankoffering, 5s.; J. L. P., 10s.; Eggs Sold, £1; M. L. E., Hong Kong, 10s.; (*Prison*) S. D. and M. C. O., £4; F. A. V., £1; (*Aged Poor and Children*) M. M., 5s.	10	0	0
Army Scripture Readers' Society—M. N.	0	5	0
Soldiers' Institute, Portsmouth—M. N., 5s.; F. A. V., 10s.	0	15	0
Miss Macpherson's Home of Industry—M. N., 10s.; S. D. and M. C. O., £4..	4	10	0

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The Christian.

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NOTES AND COMMENTS.

WE have received a long communication from Rev. Dr. Baxter, of Cameron, N.B., calling in question several statements by the Editor of *The Expository Times*, in his letter a fortnight ago, on our article, "A Critic at the Stake." We cannot find space for the particulars, nor do we suppose that many of our readers would care for them. Dr. Baxter's important work, "Sanctuary and Sacrifice: A Reply to Wellhausen" (*Eyre & Spottiswoode*), must not be allowed to suffer eclipse through personal controversy or misunderstanding.

The good wishes of all right-minded Englishmen will go with Mr. Bayard on his return to the United States; for he has not only represented his country, but also the great principles of righteousness and international good-will. His words at the banquet given in his honour by the Royal Societies' Club were true and worthy of the occasion—

I have sought but for one thing—a fair, clear, reasonable, good understanding between right-minded and well-meaning men on both sides of the Atlantic.

We can only hope that his successor may be animated with the same purpose.

It is clear that all hope must be given up of seeing the Arbitration Treaty between this country and the United States pass into law during this session. The American Senate has as yet failed to approve of it. In so doing it is quite clear, as Dr. Amory Bradford has shown in *The Outlook*, that it is out of touch with the real sentiment of the nation it represents. It would be a lasting disgrace to the American people if they permitted this eminently Christian movement to fall through in obedience to the intrigues of party politicians. Nor is it likely that this lamentable result to the negotiations of the past fifteen months will come to pass. Senator Sherman has well-nigh pledged the incoming party to see it through next year, and it is to be hoped that all possible friendly pressure may be brought to bear on the American Government on both sides of the Atlantic to this end.

Whatever may be thought of the "political expediency" of Greece in attempting to settle the Cretan difficulty by force, her splendid audacity and courage must materially affect the course of events in the East. That the smallest Power in Europe should dare the consequences of interfering with the impotent compact which goes by the name of the "European Concert" appeals to the deepest instincts of our own people, and ought to precipitate some common action in aid of the oppressed throughout the East. At the same time, there is much need for increased self-restraint on the part of all true lovers of peace. The air is electric with complicated and dangerous emotions, and a little mistake or misunderstanding might bring about the conflict which the world is trying to avoid. It is an hour when we should wait on the Only Ruler of princes with redoubled prayer, that He may control the passions of men to his own glory and the good of all nations.

The question of discipline in Sunday-schools, which was discussed at a recent meeting of the London Methodist Council, is one that should receive a more earnest consideration than is often the case, both among superintendents and teachers. The difficulty is of course as to the means to be employed. In day-schools, there is always the ultimatum of compulsion to be appealed to, when milder means have failed. This method cannot be adopted in the Sunday-school; but there are many ways in which far better results than are usual may be obtained. It is of imperative importance that a mood of reverence and respect should be inspired in those who are being taught the things of God; and a course of training in the elements of discipline should be a *sine quâ non* in the equipment of teachers. So important a qualification ought not to be left to the chapter of accidents, or to native endowment.

Those philanthropists who are more concerned with the "prevention" rather than the "cure" of social evils would do well to turn their thoughts to the question of furnishing better facilities for unmarried women to live in decent homes in our great cities. There are in London alone about half a million such women, who earn their own living for the most part away from their friends. Something has been done for young girls coming up in search of work from the country, but no one can feel that this meets the needs of the case. The thousands who have no friends, and no decent lodgings at reasonable rates, where they can have some of the comforts of home, are exposed to terrible temptations simply for this fact. There is here a great opportunity, and one specially fitted for tender-hearted women of wealth and leisure to befriend their less fortunate sisters.

It is a matter of concern to the authorities in Germany that there is a marked falling-off in the number of students presenting themselves for study in the theological faculty. When the figures are examined, however, a remarkable result appears. The falling-off is altogether in those Universities associated with the sceptical school of thought. In the "orthodox" centres, instead of a decrease, there is a considerable and striking increase in the number of students. The explanation that has been suggested—that the rewards of theological study are not sufficiently great, compared with other branches of study—cannot, therefore, be relied upon. The facts point to the barren results of German theology rather than to its earthly reward. We can see a sure indication that the negative school has had its day even in Germany, and that the future is with those who are on the side of positive faith.

Cardinal Vaughan affirms that between 1870 and 1895 the Roman Catholics of England had increased the places in their public elementary schools from 101,556 to 367,344 —more than threefold. He affirms also that the average attendance in Wesleyan and British schools has declined; in Church schools it has slightly increased; but in Roman Catholic schools it went up last year by 7557. He regards this as an indisputable evidence that Roman Catholics "are far more in earnest, far more interested in the vital question of Christian education, than any other body of Englishmen." Supposing the statistics to be correct, they certainly prove a great deal of sectarian zeal. The last words we quoted imply an admission, however, that even in Protestant schools a "Christian education" is given.

The nurse's uniform has become a feature of our modern life, and is to be seen everywhere. It represents, or ought to represent, purity of character, kindness of heart, and trained skill in nursing the sick. It ought to be worn by none but women of good reputation; its degradation, either by pretenders assuming it for purposes of their own, or by the unworthy wearing it, will not only be a heavy blow at an honourable calling, but a social disaster. An immoral doctor is a danger, but an immoral nurse is a plague. That uniform must somehow be made the symbol of moral worth, if not of religious character. Mrs. Bedford Fenwick recommends, in the pages of *The Nineteenth Century*, the formation of a Nursing Council with disciplinary powers to remove any nurse who proved herself to be unworthy of trust. This is doubtless good, and if carried out will have to be accompanied with power to preserve the honour of the uniform.

Familiar as we are with the old but false saying, "It's what a man is, not what a man believes," there is a chronic discontent on the part of many with the Decalogue, and with the precepts of the New Testament. There is a revolt against the morality of the Word of God quite as much as against its doctrines or against the creeds of Christendom. We are told in varying phrase, but with monotonous uniformity of meaning, that we require a code of morality to meet the complete requirements of modern life. Now, one of the beauties of the Word of God as a moral instructor is that it does not give itself to complexities, but to simplicities; its authority cuts through these meshes of artificialties with which we surround ourselves; it insists on simplicity, and gives one law for all. An examination of the suggested substitutes for the old and simple words that first touched our consciences, shows nothing worth the accepting.

It is when the teachers of a new "rational," "subtle," and "elastic" code of morals come to the question of motive power, that they are sorely at a loss what to do. One of them speaks of "efficiently organising the forces of moral suggestion" to make the code operative! What a contrast between the old authoritative command, "Thou shalt," "Thou shalt not," and the new "forces of moral suggestion"! We have come to this, that we may only "suggest" to a man that

he shall not kill! Our Lord and Master said, "I say unto you—swear not at all. Love your enemies"; we are to find some gentle "suggestion." We are informed that "a definite stress of effort to determine the development of public ideals is wanting." Say rather that we want the fear and love of God, and then we shall know what we are talking about; besides which, we shall be on the way to higher things when once these have touched our souls.

Is there a place for fear in religion? Is it a right motive to appeal to? There seems to be only one answer possible, if we take Scripture as our guide. Fear has a large place as a moral motive both in the Old and New Testaments. It is not there to the exclusion of other motives, but it is there. Its influence has often arrested the careless, and made the hardened consider, when, apparently, nothing else would have been effectual. Jesus Himself said: "Fear Him which is able to destroy both soul and body in hell." Paul says that God will render unto the disobedient "wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Gentile." Is there anything to fear? If there is—and even science, or our own observation of nature, teaches us as much—then fear is a reasonable, not a craven thing; it is altogether wise and manly to flee from "the wrath to come." The preacher or teacher who does not conceal the reasons for fear is rendering a gracious service to those souls who, by wilful sin, are "treasuring up wrath in the day of wrath, and revelation of the righteous judgment of God."

A little book by Dr. B. Warfield on "The Right of Systematic Theology" (*T. & T. Clark*) deals in a trenchant manner with the question, "Does theology tend to kill religion?" It shows the dangerous nature of Ritschlianism, and other isms, which are being found out none too soon. The pages show the importance of theological teaching, spiritual ideas as well as religious facts. The prevalent taste is supposed to be against dogma and creed, and everything savouring of doctrinal definiteness in the pulpit. To this fallacy must be attributed much of the shallowness, the coldness, the unstable equilibrium of present-day religion. Great truths alone can be the inspiration of great character; and the Gospel is a storehouse of the greatest truths in the universe; it is the armoury of the "deep things of God." The mistake is to imagine that these cannot be expounded in vital relation with practical life.

We have but to read the New Testament to see how the greatest truths of theology may be used in the exposition of every-day duties. In all our Lord's discourses we are in the presence of mysteries so deep that no human mind can ever fathom them: and yet they are made the basis of the most practical duties. It is difficult to say whether the Epistles of Paul and Peter and John are most fruitful as text-books of doctrine or as charts for spiritual direction in daily life. And yet there is no artificial severance between these two aspects of the Gospel. The art of Christian conduct and the science of Christian thought are presented in one rich reality. What Christ and his Apostles did is the pattern for all preachers. Truth and duty must be presented together; truth as the basis of all noble conduct; conduct as the flower of truth in the Christian life.

As an evidence of "the swing of the pendulum from scepticism to faith," *The Homiletic Review* mentions the fact that at the beginning of this century there was scarcely a Christian student at Yale or Harvard; but to-day the great mass of the thousands of students at these seats of learning are believers, and the majority of the students in the higher institutions of learning in the United States are professing Christians. A fact like that is full of significance and hope. A comparison of the condition of Oxford and Cambridge now with what it was ninety years ago might not reveal such a wide difference as this, but we believe it would reveal a great change for the better. Every young man won for the Saviour is a pledge of holy service in coming days.

Mr. Moody and Bible Critics.

In an article in the New York *Independent*, Mr. Moody says:—

THERE is a false notion of authority associated with much that we hear in these days about the science of Biblical criticism, as it is called. A man may have great knowledge of the languages and literature of the Bible, but does that prove that he has great judgment, or great spiritual sense in drawing conclusions from his knowledge? I am willing to listen to the science of Biblical criticism on such questions as the correct translation or the historical accuracy of the text, because it can teach me there. But do I, or does any one of average common sense, need its help after that? Cannot we read our mother tongue, and are we not as well able to form a judgment as to the sense of our Saviour's words in such a case as the most learned man on earth? If we deny that, then we must go a step further, and take the Bible away from the common people altogether. I believe there are a good many scholars in these days, as there were when Paul lived, "who professing themselves to be wise, have become fools"; but I do not think they are those who hold to the inspiration and infallibility of the whole Bible.

I have said that ministers of the Gospel who are cutting up the Bible in this way, denying Moses to-day and Isaiah to-morrow, and Daniel the next day, and Jonah the next, are doing the devil's work; and I stand by what I have said. I do not say they are devils; I do not say they are bad men; they may be good men, but that makes the results of their work all the worse. Do they think they will recommend the Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite to that. They are emptying the churches and driving the young men of this generation into infidelity. Here is an extract from the letter of a pastor that I received yesterday; it is only one of scores, and even hundreds, of the same kind that I am receiving, and it tells what this treatment of God's Word is doing for our land:—

Dear Mr. Moody,—This is one of the most wicked cities I know of, and we have the coldest, most worldly churches I have ever seen. I have laboured and prayed for a revival and for the outpouring of the Holy Ghost, and it seems to do but little good. Cannot you come and help us, provided our ministers and churches will unite?..This is a Macedonian call, if ever you had one.

The cause of this state of things is in neglecting and apologising to the natural man for the Word of God. Hear Jehovah as He Himself testifies of the work of such prophets, in Jeremiah xxiii. 22.

But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings.

I pray God we may end controversy and go to work in earnest for souls. All over this country there are seekers after Christ, and we cannot afford to lose time and strength in disputing about the sword of the Spirit. What we want to do is to thrust it into men in such a way that by the power of God it may slay the old and give life to the new nature in Christ Jesus.

World-wide Evangelisation.

IN MEMORIAM, REGINALD RADCLIFFE.

IN the January number of *Regions Beyond* for 1897, Dr. H. Grattan Guinness thus concludes a loving article upon the

RECOLLECTIONS OF REGINALD RADCLIFFE.

"His last recorded words embraced the uttermost parts of the earth. 'I want,' he said, 'I want—I want—the Christians to go all over the world spreading the glad news.' May the desire of his great heart be realised."

So we invite you, beloved brothers and sisters in Christ, to unite in a Prayer Union of God's children *round* the world, and for the *whole* world. May this Union become a chain surrounding the globe, and by faith—a living faith—link hearts together in fellowship with Jesus Christ our Lord, and be found unto praise and honour and glory at the appearing, and hasten the coming, of our Lord Jesus Christ. It is suggested that this request may specially be remembered early each Lord's Day, socially or individually.

"Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15. "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John iii. 16. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."—Matt. ix. 38. "Thy will be done in earth, as it is in heaven."—Matt. vi. 10.

The idea of this Union is to enlarge the hearts of God's scattered children to long and pray for the fulfilment of the Saviour's parting command. May this burden of their Lord be laid on the heart of many disciples.

Those Christians whose hearts God has enlarged to pray for World-wide Evangelisation would be welcomed to this Union, if they would kindly send their addresses to

Mrs. Reginald Radcliffe,
Inglewood, Waterloo, Liverpool,
England.

A meeting for this object has already been started from 3 to 5 o'clock on Fridays, at the Strangers' Rest, 24, Park Lane, Liverpool, and many bags containing Bibles, books, and tracts, in different languages, are sent forth by the hands of sailors and foreigners to far-off parts of the world.

The following friends have signified their approval of the above proposal, and desire their names to be added to it:—

GEORGE MÜLLER, Orphan Houses, Ashley Down, Bristol.
PETER TERRY, Hornsey Rise, London, N.
R. COPE MORGAN, Office of "The Christian," 12, Paternoster-buildings, London.
JAMES E. MATHIESON, 58, Ladbroke-grove, London, W.
MARTIN HOPE SUTTON, Reading.
J. HUDSON TAYLOR, China Inland Mission.

Bible Stand, Crystal Palace.

THIRTY-FOUR years have now rolled away since the work of the Crystal Palace Committee was commenced at the International Exhibition of 1862. Of late years, the activity of Satan in persistently repeating (through his emissaries) the lie with which he beguiled Eve into sin seems to increase. It hence becomes the privilege and responsibility of all Christians, loyal to God and to his Word, to meet Satan's lie with God's truth.

With this object, the Committee desire to continue this Scripture distribution with increased vigour and they cordially invite the co-operation of God's stewards in carrying out this work. Our work has been carried on as usual at home and in Europe, with an additional distribution by book-post of 25,000 Gospels of St. John in French in Montreal, 15,000 in Quebec, and 20,000 in Manitoba (in English), while 15,000 to Paris have also been sent by book-post, in French. Increased aid is greatly needed. William Hawke, Secretary.

Crystal Palace, S.E.

The Bible in the Home.

SOLOMON said: "In the house of the righteous is much treasure." What is greater treasure than the Word of God? The Bible—*the* book, it should be reckoned among our choicest possessions. When the Bible has its right place in the house, God is not far from the heart. Those long letters that you delight to read and re-read in solitude are precious because they are the written voice of one who, though far distant, still lives in your heart—the letter is perfumed because the brow of the writer was crowned with love's white roses. I sometimes think that God especially delights to read to his children out of the family Bible.

The family Bible should never need dusting: it should be used morning and evening. There is to me something very beautiful in the simple picture of family worship: the silent grouping of the little ones, the subdued yet fervent voice of the father, the gentle "Amen" of the mother—such scenes remain as life-memories. There are some Scriptures which fall like music from the lips of the aged—music which was learned when the house was darkened—music which was learned when the harp was hung upon the willows in a strange land. It almost needs a broken heart to read: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The personal testimony of one who has walked with God for three-score years is needed to give expression to the words of David: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The failing voice and long farewell breathe life into the oft repeated words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

The family altar has been thrown down, but it must be rebuilt if our social life is to be purified. The family is the heart of the nation. How impure is the life that flows through the dark veins of our city! how feeble the heart-throb and pulse-beat in our homes! England—our loved England—will become a loathsome corpse if the poisoned blade enter the family! No; we are not ruined, for I have heard our children sing:—

> We are coming to the rescue,
> We are coming in our youth,
> And the homes we build to-morrow
> Shall be guarded by the truth.

The entrance of God's Word giveth light; it is the Scriptures which are able to make wise unto salvation. Therefore God has commanded: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This early teaching is necessary, for we can only learn by "comparing spiritual things with spiritual," we must "lay up his words in our hearts"; one passage of Scripture can only be seen in the light of some other passage, as Peter explains to us: "No prophecy of the Scripture is of any private interpretation"—there is no such thing as an isolated passage.

We are babes, milk fed; but we desire to become men, meat fed, and this is only possible through growth: "Strong meat belongeth to them that are of full age, even those who *by reason of use* have their senses exercised to discern both good and evil." Parents should make the Scriptures familiar and desirable to their children. The Scripture lesson should never be set as a punishment, but should always be made a delight. The Word of God must first have its place in our hearts, then in our homes, then in our business; but it should not be confined to heart, to home, to business, it should be written upon the door-posts, and upon the gates of the city.

In quoting the Bible, let us aim to render plain to the most inattentive the exact meaning of the words. How often do we hear the text: "The soul that sinneth it shall *die*." This is true in a limited sense, but it is not Scripture. The passage occurs in Ezekiel. embodied in a statement of the law of heredity, and should be read thus: "The soul that sinneth *it* shall die." "Be sure your sin will find you out" is not equivalent with "Be sure your *sin* will be found out." This may be true in the sense of the proverb "Murder will out"; but the stress here is laid on the word you. "Be sure your sin will find *you* out." God said to Cain; "If thou doest not well, sin coucheth at the door." Sin is a wild beast that you feed whenever you do evil. You believe it to be chained, but it coucheth at the door, it will rend your soul. "Be sure your sin will find *you* out." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." This is not always true; the pivot word is in the next verse. "*While* we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The standard for the mind should be breadth of vision and accuracy; but the heart-cry must be *spirituality!* The soul must be in health, if the appetite is to be keen. Faith is the gastric juice of the soul—we read of certain, "The word preached did not profit them, not being *mixed with faith* in them that heard it." Faith is the gift of God: we must have faith: it is to be had only in answer to prayer, therefore pray—pray often—pray always.

Read the Bible in secret. Allow time for meditation upon what you have read. Do not be in a hurry to speak to God; wait in silence, if perhaps He will speak to you. "Carefully hearken unto the voice of the Lord thy God." You will find it better to vary your methods of study. Sometimes it will be well to read in two separate passages daily. Say, in the morning, to read the Bible progressively, and in the evening to make a minute study of one special book. At another time you will find particular pleasure in piecing together the narratives of the Gospels. Others will find the study of character more congenial. I should advise them to take their first heroes from the New Testament, as they will be the more readily understood. Some will seek for the promises of God as for hid treasure. To them I would say, Look to the condition of fulfilment. Others will read the Epistles. Read from commencement to conclusion at a sitting. It only takes an hour to read through Hebrews.

Use the references given in your Bibles, or, better still, a good concordance. Thus aided, you may trace a word or a topic with comparative ease. The most important point in our discussion is *self-application*. The Bible is a light, to be flashed in upon the soul. It is no good getting anything out of the Bible unless you get it into the heart. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Howard T. N. Ussher.

Famine in Transvaal.

DEAR SIR,—Having seen no mention in any English paper of the terrible famine now raging in the north of the Transvaal, through a visitation of locusts and a continued drought, I send translations of fragments of letters from Swiss missionaries belonging to the "Mission Romande." Mr. Grandjean, Chemin des Cèdres, Lausanne, secretary to the Mission, would thankfully forward any gifts that might be sent to the stricken districts.—Truly yours,

A. S. Tweedie.

Lausanne.

Monsieur Creux writes:—"Elim, Nov. 12.—Through what a terrible year we are passing! It will be marked in the annals of S. Africa as the most fertile in scourges of all kinds that this century has seen. The drought of this year has exhausted streams that have never been seen dry before, coming, as it does, after two years of insufficient rain. One does not know where to take one's cattle to feed—everywhere the ground is bare and the grass dead.

A plague of locusts has followed the drought. Our palms are bleached. All our beautiful orange trees are white. The locusts, after eating the leaves, have gnawed the bark. At first they came in flights, always increasing in numbers, until the air was darkened by clouds of them. For fifteen consecutive days this terrible army ravaged our gardens and plantations. To chase them was lost labour; they only left one tree to settle on another. They gnawed the bananas, leaves and roots, the pumpkins, beetroot, cabbages, turnips, and carrots. All was covered by a swarming, hopping mass. A sack of maize is now £5, or 6d. a cupful. The Government has had thousands of sacks over from America, which are sold for £1 the sack at Pretoria, but the transport here costs £4, so the price has not lowered. One hears on all sides of natives found dead from hunger. Every day starving people pass by, looking for work and food. Besides all this, the cattle plague is at our door. It has arrived at a neighbouring farm, and as the natives carry about with them portions of the flesh of the diseased animals to eat, we cannot, humanly speaking, escape."

A month later Monsieur Berthoud writes from Valdézia:—"The famine has become terrible. The native women pick up the grains of maize that fall from the mouths of the post mules. A sack of maize, usually costing from eight to twelve shillings, can only now be obtained for £8! The village is in great distress, some only cooking their food once in two days, others have nothing to cook but wild herbs. Children have become so thin that it gives one the nightmare to see them. Many heathen girls are being sold at a low price for food."

Dr. Liengme, missionary at Shilouvâne, writes at the same date:—"The blacks are dying by hundreds; whole villages are deserted. Starving bands of people wander about the country looking and asking for food. One finds some dead by the roadside. Those who have little girls sell them for almost nothing; even women sell themselves to obtain food. One poor woman drowned her child, having nothing more to give it to eat. I have every day to attend cases of illness brought on through eating nothing but locusts and wild herbs. Pray for us."

The Surrey Docks.—Mr. G. R. Hood, missionary of the South London branch of the British and Foreign Sailors' Society, working the Surrey Commercial Docks and riverside, reports great blessing in the small temporary Sailors' Rest, originally opened by Mr. Plimsoll, the sailors' friend. The old premises are, however, altogether unsuitable, and prayer is asked that a suitable Rest may be provided for carrying on the work of God in this great, important, but very poor centre. A Christian friend much interested in the work has just presented a new mission boat for reaching the ships moored to the buoys.

Papers on Missions.—8.

PASTOR AND PEOPLE.—II.

By Rev. Henry E. Robins,* D.D., Rochester, N.Y.

(*Concluded from last week.*)

3. The pastor, in his character as an *ensample to the flock, is an interpreter of the spiritual life* to his people.

It is not enough that the pastor should be a mediate source of spiritual life to his people, although this is evidently the prime necessity in the case. Truth cannot nourish a dead soul. Nor is it enough that he shall in his function as teacher interpret the spiritual life to them. He must, thirdly,

INSPIRE THEM WITH THE MISSIONARY SPIRIT,

being an ensample to the flock. There was truth enough in the world to save men before the Advent, but the Holy Spirit had not his supreme weapon for his conquests over human souls until truth was incarnate in Jesus Christ. Then the truth flashed out of the darkness of the ages with sun-like radiance and power. In order to its greatest efficiency it was necessary that the Eternal Life should be manifested, that men might see it with their eyes and handle it with their hands. In vain shall we seek to make conquests in the name of Christ if we rely upon the original Incarnation alone. That introduced not, as has already been said, a new method, but gave rather a new emphasis and augmentation of power to the one method of God for human salvation.

We must proceed along the line laid out for us by our great Leader.

THE WORLD IS WEARY OF PREACHMENTS

without living demonstrations of the truth. It is an age of science. It demands the verification of experiment. Let it be so. Truth demonstrated in life was the secret of the success of the apostolic churches. It was the secret of the amazing conquests of Christianity during the first three centuries. It has been the secret of her success in every great onward movement of all the Christian centuries. The One Eternal Life is ever seeking manifestation, that men may see it with their eyes and handle it with their hands.

For this reason the pastor must not be a mere doctrinaire, theorising about missions. He must be a John G. Paton, whom the Great Captain has not commissioned to go to the cannibals of the South Seas, but has detailed for recruiting service at home. For this he cannot merely say, "Go!" into any path of duty. The example of his Master must here be his guide. He must say, "Follow me." He cannot lay burdens on men's shoulders which he himself will not touch with one of his fingers.

During the Civil War a pastor in one of our cities was so conspicuous for his sympathy, manifested on all occasions and in countless ways, with the Union cause, that he was as efficient in the service of his country as if he had been a general in the field. He kept himself informed of the movements of our armies, he rejoiced in their successes, he mourned in their defeats, his voice rang out in clarion notes of courage and hope in hours of crisis when the fate of the nation seemed trembling in the balance; it was impossible that those around him should not catch from his example the spirit of patriotism. Such men as he were the vital bond between the people at home and the embattled armies in the field. Such men as he furnished the moral sinews of the war, more essential to its successful issue than the sinews of war furnished by the treasury.

Precisely this relation should the pastor hold to our missionary force in foreign lands. He should know what they are doing, and stimulate his people by contagious personal example to study missionary problems, to search for missionary intelligence, to pray and give—as one whom the Great Captain has taken into his secret of love for all mankind; who repudiates the notion that the missionary spirit is something to be cultivated

EXCLUSIVELY FOR EXPORT.

Does any pastor think that by reason of the obscurity of his position or the narrowness of his resources he may be exempt from the obligations of this holy war? Let him consider that in this war there is no discharge. "Those members which seem to be more feeble are necessary" (1 Cor. xii. 22). Yes, *necessary*, indispensable, is the word. Let no Christian undervalue himself. In whomsoever the One Eternal Life resides, that one is singled out and set apart as necessary to its full expression, its highest efficiency. Comparing ourselves among ourselves we are not wise. It quenches ardour of consecration; it stifles aspiration; it blinds to privilege; it palsies effort.

Let those who can bring their large gifts; the need is urgent, let the number be multiplied; but let us remember what we sing:

> Vainly we offer each ample oblation,
> Vainly with gifts would his favour secure;
> Richer by far is the heart's adoration,
> Dearer to God are the prayers of the poor.

Let us be assured that it is vain to hope that the Church, saved by the supreme sacrifice of the Son of God, can be led to the conquest of the world until all her leaders, from the least to the greatest, shall bear in their bodies the marks of the Lord Jesus, being ensamples to the flock.

* Author of Great Questions of the Day (Is. *Morgan and Scott*). The questions considered are, "Is there probation after death?" "Is there hope for the heathen?" and "Can infants be saved?"

Mr. Meyer in America.

It is surely due to the many dear friends who have been praying for me during my American trip to tell what great things God has done. The voyage was stormy, but the weather has been clear and beautiful since landing. I began by addressing 6000 Christian Endeavourers in Boston, and then spoke seven times in the great Tremont Temple there, holding 3000 people, to crowded audiences. I also spoke twice for Mr. Francis Murphy, who was holding a very successful temperance mission, and three times in churches. God's power was manifestly present, and about 300 ministers met me in a separate meeting at the close of the mission to express their gratitude for the new impulse received.

It was very delightful to be entertained at the home of the late beloved Dr. A. J. Gordon, and to preach in his church on the second anniversary of his death. Heaven came very near to us all that night.

Then I came to Carnegie Rooms, New York, holding 3000 people, but a most delightful auditorium. We have had marvellous audiences, with about 500 ministers on each occasion, and the deepest attention. Dr. A. C. Dixon has presided, and Mr. J. H. Burke has led the singing. Throughout the city there is a widespread attention to the best things, and an expectation of coming revival. Two meetings at the church formerly ministered to by Dr. Cuyler, and one for ministers, complete a fairly good record for the week. But none, save God, can ever tabulate the results. That a New York audience should gather at 10.30 and 3 each day for five days to hear the simplest expositions of the deep things of God is matter for thanksgiving.

Philadelphia is my next location, for four days with Dr. Chapman; then on Feb. 17 in the *Germanic* for home.

Mr. Moody was very pleased with the £2600 which I brought him with the love of the Christians in Great Britain, and is giving me a letter of thanks. Of all these matters I may write more when time permits.

F. B. Meyer.

Letters from North Africa.—6.

MISSIONARY PROGRESS.

Missionary progress along the coast of North Africa seems insignificant, yet it is beneficent and full of promise. It reaches men, women, and children, the last in the greatest degree.

One day we went on an expedition of a few hours into

A KABYLE VILLAGE IN THE HILLS.

We quickly gathered a company of men. One, the patriarch of the place, seemed at first quite indisposed to stop and listen, but after a little persuasion from the ladies of our party he remained, and before long became deeply interested, tears filling his eyes. At the end he rose with much emotion, kissed our hands, and thanked us warmly. Another man said cynically, "Yes; of course we believe the Bible, and Sidna Aissa (the Lord Jesus), and the Apostles." But the other shook his head and said mournfully, "We don't believe; we don't believe." The will to believe was evidently present in this dear old man, and it is promised that if any man willeth to do his will he shall know of the teaching whether it is of God. Surely God will save every one that can be saved, and where there is a willing mind He deals with us according to what a man hath, and not according to what he hath not.

At another village further away in the hills under the shadow of the snow-topped Jura-jura mountains, we had on another day two meetings, one of women, addressed by the sisters, and the other of men, addressed by ourselves. They were much interested by the story of Abraham, which gave occasion for allusions to their own traditions, habits, and experiences, with illustrations from other sources. The offering of his son by the friend of God explained that of God's only-begotten and beloved Son by the Father in heaven, and the substitution of the ram for Isaac showed that the Lamb of God, who is the Son of God, must die to bear away the sin of men. Here also one of men was unwilling to listen, but as the discourse proceeded he listened earnestly, and at the close brought some dates for our refreshment.

THE TWO CHIEF STUMBING-BLOCKS

to a Moslem, so far as doctrine is concerned, are the deity of the Messiah and the death of the Son of God. Their sins, however, are a far greater stumbling-block than anything else, and it seems of little use to insist that Mahomet is a false prophet and Jesus the true Messiah, while their social life is honeycombed with what the Prayer-book stigmatises as deadly sin, and more than every other man who comes to the medical mission is suffering from the worst of all diseases. It is as true for Mohammedans as for nominal Christians "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." The darkness could not comprehend the light until it had comprehended its own darkness. All men must through John believe in Jesus. In order that He might be made manifest to Israel and to all men John came baptising in water, which baptism meant confession and repentance of sin. Unless a Mohammedan is convinced of sin he will never believe in Jesus Christ as his Lord. Mr. Summers, a N.A. missionary in Alexandria, says in a recent letter, "What a glad day it would be if they showed real sorrow and repentance because of their sin *against God*. 'Against Thee, Thee only, have I sinned.'"

THE CHILDREN, JEWISH, KABYLE OR ARABIC,

are of necessity the most hopeful. Arab errand boys and shoeblacks from the streets of the city, Kabyle girls and boys out of their villages, Arab children of the town or country, are taught to sing hymns, the words and tunes of which will, on Mr. Kilburn's principle of association, recall each other through these children's lives, and assuredly lead

o the salvation at least of some of them. The children become missionaries to their parents and friends, for they sing their hymns at home, and tell what they have heard; and as through all the ages, so still, God, through the mouths of babes and sucklings perfects his praise.

MISS COX IN TENT, MISS SMITH OUTSIDE, SI SHEREEF BEHIND, KABYLE VILLAGERS SITTING ROUND.

In this connection I may mention the well-organised and successful

SCHOOLS FOR JEWISH BOYS AND GIRLS

at Tunis, under the excellent superintendence of Mr. Flad (son of the late Abyssinian missionary of that name). These schools are connected with the London Society for Promoting Christianity amongst the Jews. There are about 300 children and young people from six to fourteen under tuition, by a carefully selected staff of Christian teachers. The schools are in every way worthy of support and extension. Numbers of children have to be refused admission for want of accommodation.

DR. CHURCHER AT SUSA.

It was a great pleasure to meet again at Susa (French Sousse), Dr. Churcher, whom I had known nine years ago at Tangier, where the medical mission of the N. A. M. was begun. He was the doctor in our visit to the Arab village mentioned in my last. The friends of the Pastors' College, by whom he is supported, have every reason to be atisfied with their representative and his capable and devoted wife; for, to put it briefly in his own words, "the doctor married the nurse," and, I may add, not only a qualified nurse, but a true missionary and a gifted evangelist.

In the earthly ministry of the Lord Jesus,

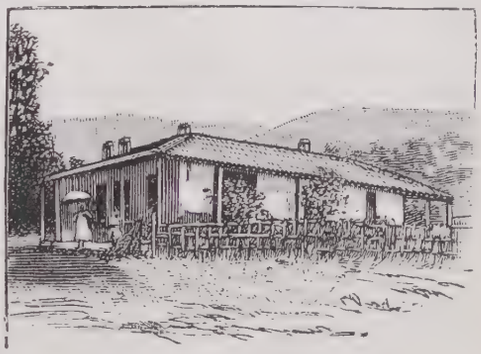
THE CHILDREN AND THE SICK

occupy a very important and pathetic place. I have already touched upon the children; let me say a word as to healing the sick. When Jesus (*i.e.*, Jehovah the Saviour) had concluded his great exposition of the principles of the kingdom of heaven, He came down from the mountain, and his first-recorded acts were the healing of a leper and of the servant of a Roman centurion. Even before the Sermon on the Mount the evangelist Matthew says, "He went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people. So also when He sent out the twelve and the seventy, He gave them authority to cast out demons, to heal the sick, and to preach the reign of God.

It is not needful here to discuss the question whether miracles were intended to become the normal method, or whether they are to be regarded like those of Moses and Aaron, but as signs essential to the inauguration of a new dispensation. Perhaps the truth lies between these two positions. But one of the first impressions of an observer of medical mission work must be that the contact of the physician with the patient is a powerful element in winning his attention to the Gospel. The touch of sympathy, the inquiry into the symptoms, the repeated visit, the confidential intercourse, the gratitude not only of the sick one, but of his family and friends, all indicate that there is no more direct way to the soul than through the body, no more open avenue to the spirit than through the ministry of healing. The medical missionary is the pioneer missionary, for

> Kindness can woo the lion from his den,
> A moral lesson to the sons of men.

We all remember the story of the fugitive who took refuge in a cave which proved to be a lion's lair. The lion came to him and held out his paw, and the man took out the thorn which lamed him. Long after they met again in the arena, to make one of the scenes in a Roman holiday. But the lion, instead of tearing him in pieces, fawned upon his friend, who had performed the surgical operation in his forest home. And if a lion,



MISSION HOUSE AT DJEMAA SAHRIDJ.

surely a man, Mohammedan or heathen, civilised or savage, will remember the hand that healed him. "One touch of nature makes the whole world kin."

There are too many medical men (as there seem too many of every other profession or occupation) to find adequately remunerative employment at home; but Christian young men, having knowledge of medicine, and skill in surgery, would find a career on the mission field second to none in present interest and eternal profit. Even elder men, pushed aside by juniors more highly and scientifically taught and trained, might find a new departure and a new enjoyment among the suffering multitudes of other lands. And though a little knowledge was declared by the wisdom of our fathers to be a dangerous thing, and notwithstanding that it may sound like a heresy to the faculty, it seems desirable that every missionary should have some knowledge of simple remedies in ordinary sickness, and of first treatment of sores and wounds, and accidental injuries.

As we were returning from one of the mountain expeditions noted above, we met, riding a donkey, a man whose foot had just been crushed in a collision on the road. He would not return with us, but came the following day. As Miss Smith was bathing, cleansing, and dressing the wounds, he asked why she showed all this care and kindness—was it to make sure of heaven? This gave the opportunity of expounding the faith in Christ which justifies the believer, and the works which justify the faith.

Missionaries have their peculiar sorrows, and also their peculiar joys. There is need of a medical missionary in every city and country district of North Africa. Who will send one? and who will go?

R. Cope Morgan.

OLD ROMAN BATH.

Texts in Omnibuses.—The London Tramcar and Omnibus Scripture Text Mission reports advance, but as there are estimated to be 1500 omnibuses and 896 tramcars, with say annually 244,000,000 and 175,000,000 travellers respectively, in London alone, there is much yet to do. Hitherto omnibuses have scarcely been touched, and as they circulate mainly through the better-class districts they must not be overlooked. It is calculated that to place a transparent text in each of these cars and omnibuses would cost, on an average, 15s. each for twelve months, £1797 for the year.

Working Girls in London.—It is proposed by the conductors of the Homes for Working Girls in London to commemorate the "Diamond Jubilee" of the Queen by raising £1000, so that the extension of Garfield House, 8, Fitzroy-square, W., may be effected. Garfield House has accommodation for only forty-nine girls; although in the rear of the house, and belonging to it, there are some old and unused buildings, which at a cost of about £1000 could be rebuilt, and provision thus made for an additional fifty beds, with no increase of rent or taxes. The director of the Home is Mr. John Shearton, 3 Victoria-street, Westminster S.W.

OUR DAILY HOMILY.

SUNDAY, February 28.

"Let them curse, but bless thou."—Psa. cix. 28.

THIS is the Iscariotic psalm. The Apostle Peter quoted it, as applying to Judas, on the occasion of electing a successor to the traitor; but the Church had no desire to appropriate against him or any of her foes the awful anathemas of the Psalmist. In reading them we must remember—*first*, that they may be treated as predictions rather than imprecations, not *let*, but *shall*; *secondly*, that those earlier days had much of the thunder of Sinai and little enough of the tender accents of Calvary; *thirdly*, that it seemed to the lovers of God all important that wickedness should be punished in this life, as they had very dim conceptions of the next, and it might seem, otherwise, that God was indifferent to moral distinctions.

Men still curse us. This is one of the badges that we belong to the Lord's household, that they call us Beelzebub. The offence of the cross has not ceased, and if none curse us we may seriously question whether we are following in the footsteps of the Crucified. We must be baptized into our Saviour's death, and die with Him to all fear of man. Until we are willing to be counted the offscouring of all things, we have not entered into the true significance of baptism into his death, and participation in his risen life. But when we are willing to forfeit our character, to die to our reputation, to be fools for Christ's sake, then God begins to bless. When all men revile, and persecute, and say all manner of evil against us falsely for Christ's sake, God whispers in our heart, "Great is your reward in heaven."

MONDAY, March 1.

"Thy people shall be willing in the day of thy power."—Psa. cx. 3.

The literal rendering of the Hebrew is preferable: "Thy people shall be free-will offerings in the day of thy power." When we consider the quotations of the first verse of this psalm in the New Testament, we have no difficulty in understanding what is meant by the day of his power. It is beyond doubt the day of his ascension, of his enthronement at the right hand of the Father, and of the advent of the Holy Spirit.

Whensoever the Holy Spirit is supreme in a church there will be a free-will offering of young hearts and lives. Clad in the priestly garb of stainless purity, pouring forth from the womb of life's young morning, they will scatter themselves over the weary earth like myriads of dewdrops on withered vegetation. The Priest-King has a wonderful fascination for youthful volunteers, and as He is so are they.

Have you become a free-will offering? There is every claim for your entire and devoted service. You have been already included in the Father's gift to the Son, but you must come to Him for yourself. The world has yet to learn what God can do with a soul that is entirely given up to Him. Let Him have your life to shape and mould it, to inspire and infill, to send forth on his errands, to commission for his service. There are no pressed men in our Master's army, all are volunteers. Offer your will to God; say you are willing to be made willing; He can make you willing in this day of his power, as iron is bent in the fierce flame.

TUESDAY, March 2.

"The works of the Lord are great, sought out of all them that have pleasure therein."—Psa. cxi. 2.

The merchant goes forth to seek goodly pearls. Go forth, O Christian heart, to discover fresh jewels in thy Saviour's character. You will find them in meditation, in converse with other souls, but mainly in the reverent investigation of Scripture.

The theme of the Bible, as of this psalm, is the works of the Lord. Its constant affirmation is that they are *great*, that his work is honour and majesty, that He hath made his wonderful works to be remembered, that He shows his people the power of his works, and that the works of his hands are truth and judgment. Where better could we study or seek them out?

Consider God's works in Creation as scene after scene is unfolded in the first chapter of Genesis; in destruction, as when the Deluge swept the earth; in redemption, when He led his people out of Egypt; in judgment, when He handed his people over to their enemies; in the holy Incarnation, the Passion, the Resurrection of Jesus, and in the coming of the Paraclete. Seek out these great and wonderful works, trace the references made to them in every part of Scripture, find a holy pleasure in reviewing them in all their wealth of significance.

Kepler, when he first turned his telescope to clustered worlds, exclaimed, "I am thinking over again the first thoughts of God." Would that the ecstasy of the ardent student of nature might fill our hearts as we direct our thought to the great works of our Saviour God.

WEDNESDAY, March 3.

"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord."—Psa. cxii. 7.

There cannot be evil tidings to the soul which has fixed its trust in the Lord. Every messenger that comes post-haste into its presence with despatches brings tidings of what the Father has permitted or done, and nothing which is of his ordering or permitting can really injure us. Tidings! tidings! they are always pouring in, by letter, postcard, and telegram. They are presented in the contents bills of every newspaper, and cried by the newsboys in the streets. But the child of God opens each buff-coloured envelope with untrembling hands, and scans the newspaper columns with unblenching eyes. No tidings can be evil to him; his heart is fixed, trusting in the Lord.

But does not the Christian suffer anguish and pain, as others do? Is he stoical and unimpassioned, dull in his emotions, unsympathetic in his affections? Not so, but he refuses to judge things by their appearances. He knows that all things must be working for good on his behalf: in the hieroglyphics he detects his Father's handwriting, in the mysterious figure standing on the shore, veiled in morning mist, he beholds the Lord who died for him. If tidings were to come to you to-day of disease, loss, bereavement, death, they could not be evil if your heart would maintain a fixed trust in God, for that trust robs death of its sting, and the grave of its victory. Like the fabled philosopher's stone, it turns all metals to gold.

THURSDAY, March 4.

"He maketh the barren woman to keep house and to be a joyful mother of children."—Ps. cxiii. 9.

This is an evident reference to Hannah's psalm of thanksgiving, when she had borne Samuel, and God had taken away her reproach. Her story, and these words, should be a great comfort to those who have never been used in soul-winning. God can make barren souls authors of life to thousands. Remember, too, how Sarah received strength by faith to bear a child, because she counted Him faithful that promised. These are the conditions:—

Be content, like Hannah, to cherish a sorrowful spirit. Weep before the Lord. Let your request be poured out before God at Shiloh, with the moving life, though the voice be inaudible. Ask of God with strong cryings and tears, that He would still the taunts of your adversary. Souls are only born to those who cannot live without them.

Next, look away from all creature help to God's faithful promise, and believe that He can make you to become spiritually productive. Claim this of Him. Hold Him to his own word.

Lastly, promise that the children, when born, shall be his. So Hannah promised; and Samuel, when old enough, was brought to the Temple in pursuance of her vow. We are too apt to take the glory and credit of soul-winning, instead of acknowledging that, as we could not bear them apart from God, so we may not keep them when they are given.

FRIDAY, March 5.

"Which turned the flint into a fountain of waters."—Psa. cxiv. 8.

This is a miracle which we all need to have wrought in our experience. Our heart is flint, our eyes our dry, our souls fail to respond with tears and regrets to the Love of the Pierced One, and to the indictment that charges us with his death. There is little brokenness of heart among God's children; and it is notorious that conviction of sin is a comparatively rare experience among the ungodly. We have read of whole communities being swept with paroxysms of grief and compunction under the preaching of a Finney. His look on one occasion at a scoffing girl smote her to the soul, and led to so deep a work of grace that a whole factory, and then a village, were filled with mourning.

Moses *struck* the rock of flint at the commencement of the wanderings; and was to *speak* to it, at their close. But in either case the effect was identical: the water gushed from its heart of rock. Use thy cross, O Son of God, Lord of the House in which Moses was but a servant, and smite these hard hearts, that tears may flow freely forth; or speak the word. It is said that each structure has a chord, to strike which makes it tremble to its base. Surely there is a chord, a note, a tone, before which our hearts would rend, and give Thee tears for Thy sorrow, anguish for Thy pain!

SATURDAY, March 6.

"They that make them shall be like unto them, yea, every one that trusteth in them."—Psa. cxv. 8.

That men become like their ideals is a commonplace; and that the heathen resemble their deities is notorious. First men impute to their deities their own vices, as the Greeks and Romans to the gods and goddesses of their Pantheon; and then endeavour to honour them by imitation.

But, in another sense, this is gloriously true of our relation to the Lord Jesus. If we make Him our ideal, and trust Him with all our hearts, his beauty shall dawn upon our face, and we shall be changed into his image, from glory to glory. We know that when He shall be manifested finally we shall be like Him, for we shall see Him as He is; and, in a measure, this process of transformation is taking place in those who see Him by the eye of faith, and are becoming like Him.

We are doing more by our life than by our words. We cannot always speak for Jesus, but we may always live for Him. Of a young girl, lately gone forth as a missionary, who cannot speak a word of the language of the foreign land to which she has gone, I was told the other day that her life, or rather the life of Jesus in her, was exciting a far wider influence than she knew. This is the Divine method: look and live; trust and be transfigured; abide in Him, and He shall abide in you.

Birmingham Medical Mission.—The annual tea meeting of the United Adult Classes, held on Tuesday, 16th, was made the occasion for a spontaneous demonstration of hearty appreciation of Dr. Crabbe, the senior physician, who has lately returned from his holiday. A crowded audience listened to his account of his tour in "The Midnight Sun" from Marseilles to Naples, viâ the Corinthian Canal to Athens, Smyrna, Ephesus, Constantinople, then to Palestine, lastly to Egypt. Mr. Nickson expressed his high appreciation of the work. Dr. Crabbe hoped that, with the assistance of his colleague, Mr. Bagster Wilson, he would long continue his loved work in all its varied departments.

THE EVANGELIST.

Switched at Lydney Junction.

HOW many a young man started life with fair promise, and actuated by right principles, has exchanged the real for the imaginary, the glittering of the real diamond for the show and appearance of the paste, the inward rest and secret peace for "the pleasures of sin for a season"! Such has been the painful experience of the writer of these few lines.

My life beginning, like that of many others, in a Christian home, with pious influences, each member of my family being an active worker for God, encouraged me at an early age to engage myself in Christian work. Stepping from one department to another, at the age of nineteen I became desirous of changing my position from one section of the Christian Church to another, the result of which was that I became laden with work, and finally my services were accepted as a local preacher. In this way I was engaged for four years.

All this time my life consisted merely of a routine of Christian work carried on under a certain degree of religious excitement; but there was

NO COMMUNION WITH GOD.

An event relative to my business changed the tide of prosperity which had hitherto attended my commercial life; the props of Christian work and service were not strong enough to bear me up, and I plunged into the world for satisfaction; thus showing that the bright, happy, mirthful disposition could, when controlled by the Evil One, be made an agent for gross iniquity. So much for the relation of the down-grade experience of my life. Now, friend, allow me to show you the occasion of my

STARTING ON THE UP-GRADE.

As a commercial man my journey took me into the West of England. I arrived at Lydney Junction, and finding myself a day in advance of my town, I knew not which way to bend my steps so as to fill up the spare night. I stood on the platform of the station and tossed up for the decision. The town of C—— won the toss. I arrived at the hotel where I had spent several lively evenings; and my first inquiry was as to who were my companions for the night. Hearing that only one commercial beside myself was staying there, I was eager to see him, to take stock of him.

Upon entering the room conversation ensued, and turned on how and where to spend the Sunday. This did not meet with a ready response from me at first, but my friend's candour and earnestness—saying he cared not what I called myself, was I born again? was I saved?—led eventually to such friendship and sympathy that, though unable to retail my difficulties to anyone else, I ended by telling him my moral, temporal, and spiritual condition—how I had engaged in Christian work, and how, though knowing and preaching the plan of salvation, I had never myself realised a true change of conversion.

Drawing from his pocket a book bound in morocco, with red edges, and "Day-Book" embossed on its cover, he informed me it was

HIS COMMERCIAL-ROOM BIBLE,

and—which I could not deny—was his day-book.

At his request I then read John xvii. 3: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

An interesting conversation followed on the knowledge of Jesus Christ as a personal Saviour, together with an account of his conversion.

Like myself, he had met with trouble upon trouble, and, feeling the last straw had been placed upon his bruised and breaking back, determined to make an end of his life. He started for this purpose, and reached a point six miles from the town of B——. Overcome with fatigue and hunger, he sought refreshment in some coffee tavern, and whilst waiting the arrival of his meal

HE FELL ASLEEP AND DREAMED.

He dreamed he was running a race, first on a green meadow, then on a shingle path, then on hard macadamised road; then on either side walls arose, higher and higher, closer and closer, till he became hedged in on all sides, and the light above obscured from view. Looking back, he saw the devil pursuing him eagerly; looking forward, a yawning chasm; but on reaching its edge, and being about to plunge, he looked upwards and cried for help, when Christ, putting his hand down and lifting him to the top of the wall, said:

"SAVED IN TIME!

You began life on the green meadow of prosperity, but you dabbled with sin till, increasing rapidly in your downward course, it became, like the road, hard to your feet, and, like the walls, hemming you in and shutting light out from above. The end would have been certain destruction had I not come to your rescue and lifted you up above it all. I saved you in time."

Where sin reigned He desires to reign, and to produce that secret peace and joy which the world cannot offer. Though tempests may rage without, yet He who calmed the waves on the Galilean lake will command the waves of doubt and fear to be still; and though the tempter shall level his darts at our heads, He has provided for our protection the armour of salvation, and placed in our hands the sword of the Spirit.

May we ever use his armour, knowing that his patience will conquer when ours fails, and his grace will be enough under all circumstances. Ever combat our foes with the "It is written" of the Word of God. Ever be on the watch-tower of expectancy, waiting the approach of the enemy, that, knowing Christ to be within deepening and carrying on his work, we may be willing to fight for Him and with Him, and, if needs be, to stand alone for Him. C. G.

THE GOSPEL OF JESUS CHRIST.

By his own blood He entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience.

Heb. ix. 12-14; Heb. x. 19, 22.

Evangelistic Notes.

A FORTNIGHT'S mission, under the auspices of Saltcoats Y.M.C.A., has been held, Jan. 31-Feb. 15, by Mr. Charles Galletly, of the Evangelisation Society. Professions of conversion have not been numerous, but some of them have been very striking cases indeed. A pleasing feature of the mission was the manner in which the evangelist sought to lead Christians to higher life and nobler service.

J. M.

Mr. J. A. Smith, of Aberdeen, has concluded a fortnight of special meetings in the Free Church in Rothes. In spite of the very stormy state of the weather, the meetings were very well attended. The Lord blessed the work of his earnest servant in a very marked way. Many of God's own people were greatly revived and quickened, and not a few, specially of young men and women, were led to decide for Christ. Truly the Lord has done great things for us, whereof we are glad. C. C. C.

Mr. J. W. Moodie has brought to a close a very successful mission in Forfar Baptist Chapel. The meetings were largely attended throughout the week, and full on Sunday evenings. The meetings have been blessed to Christians and sinners.

Mr. Hugh C. Wallace, of the Evangelisation Society, has finished a fortnight's united mission at Pewsey, Wilts. The attendance was good throughout, notwithstanding very inclement weather; and at the last meeting the spacious Wesleyan Chapel, lent for the mission, was filled to overflowing.

Mr. C. H. Judd (C.I.M.) has concluded a mission at Broxburn, near Edinburgh. There was a considerable amount of prayer and expectancy amongst the workers prior to the mission, and the Lord has not disappointed them. God's own people have been greatly blessed, and a goodly number of the unconverted have been saved. Another servant of the Lord is expected to visit the village shortly. Will God's people pray that the good work may go on? Mr. Judd has gone to Wishaw for a fortnight's mission.

Mr. John Coates has completed a very successful eight days' mission in Mitcheldean, Glos. The earnest addresses were accompanied with great power and blessing. The people heard the Word gladly, and many were not only impressed but led to the Saviour.

Rev. John Elder, of Ebenezer Baptist Chapel, Glasgow, has completed a ten days' Gospel mission at Tue Brook Baptist Chapel, Liverpool. The services have been exceptionally well attended, and the mission throughout has been one of the most helpful ever held in connection with the church.

J. K. TIPPING, Sec.

Mr. John Harris, of the Evangelisation Society, has held (Jan. 24 to Feb. 15) a very successful mission in Fritwell, Oxon. There was good attendance during the whole of the mission, people coming for some distance to hear Mr. Harris, who preached the Gospel so plainly and earnestly that all could understand. God greatly blessed his labours in the salvation of souls and restoring backsliders to the Church of God.

An evangelistic mission has been held, Jan. 31 to Feb. 17, in the Gospel Hall, Snow-hill, Bath, by Mr. J. J. Sims. In spite of continuous rain, good audiences were gathered, the hall being sometimes crowded. The addresses were characterised by much power and feeling. His afternoon Bible readings in the Y.M.C.A. Hall on the Book of Revelation, illustrated by a large prophetic chart, were of great value to Christians, whose spiritual life has been quickened and deepened. Anxious ones have been spoken to each evening, and many have accepted Christ. H. R.

Mr. Charles Lazenby, of the Evangelisation Society, began on 24th ult. a fifteen days' mission in the Town Hall, Corsham, Wilts. During the second week the weather was very wet and the roads extremely muddy. The audiences were large at the start, and day by day increased. So great was the interest taken in Mr. Lazenby's soul-stirring addresses that a third week was universally asked for, and the interest continued unabated to the end. It was acknowledged on all sides that the way of salvation could scarcely have been made clearer. Many hearers expressed their thankfulness to God for the remarkable success attending Mr. Lazenby's efforts to extend the Master's kingdom. L. Y.

Mr. B. H. Angel closed an encouraging mission last week at Crockhamhill, Kent. The Word proved a blessing to God's children and to the salvation of souls. Mr. Angel is labouring this week at Hurstpierpoint, near Brighton.

Rev. C. H. Yatman's Mission in Belfast has been continued with growing success, the meetings last week being marked by remarkable interest. On Sunday Grosvenor Hall was filled by immense crowds, morning, afternoon (for young women), and evening, while in Ginnett's Circus a vast men's meeting was held. At each of these gatherings there were many anxious inquirers. One who was present says: "The preacher never forgot that he must probe the conscience of his audience to the quick in order to produce lasting good, and in the hush of silence at the close of the service he appealed to the men and women who thronged the great auditorium to give up sin and make a good confession before men by walking out, before the big crowd, to the minor hall for counsel and prayer. Hundreds responded at each service."

Self-Help Emigration Society.—The report of this Society for helping able-bodied labouring men to emigrate shows 251 persons assisted in this way last year; mainly to Canada, but some to South Africa and the Antipodes. Interesting testimonies are given from men already sent out. Copies of the report may be had of the secretary, Mr. E. Wilson Gates, 39, Memorial Hall, E.C.

Prayer for Ireland. — The Dublin branch of the Evangelical Alliance call for the setting apart of Wednesday, March 17 (St. Patrick's Day), as a day of special and united prayer for Ireland. They say: — "We have much to encourage us. Since this Day of Prayer for Ireland was first established, the improvement in almost every department of our national life has been very great. Religious life and activity have increased in all our churches, and at the same time there has been a satisfactory growth of the spirit of tolerance and friendly co-operation. Our country is almost wholly free from the infidelity which has made shipwreck of the faith in other lands. And even in holding what we must regard in great part as deadly error the people of Ireland have not lost the spirit of reverence and devotion."

Rev. J. McNeill in York.

[By our Special Correspondent.]

ON Friday evening last there closed a two weeks' mission by Mr. McNeill in the ancient and historic city of York. It is no mean city from any point of view. It competes with Chester in the antiquated interest attaching to its encircling walls, whose stones, if they could speak, might describe many a stirring chapter in the troublous civil history of this empire. As the seat of an archbishopric it fills a somewhat unique place in ecclesiastical reckoning; while its massive Minster connects it, at least externally, with the development of English religious history.

These things denote a certain sort of privilege and possession; but experience shows that they do not of necessity create an atmosphere which does away with the need for an occasional troubling of the spiritual waters of the community. Indeed the contrary may be the case. The constant familiarity with religious forms and ceremonies in a cathedral city may only create a substitute for real spiritual life and activity, instead of helping to foster it. At his closing service Mr. McNeill caused some excitement in his audience by telling how, in the course of his Manchester mission, a friend had prayed for a blessing on his coming visit to "that dark city York." Whether such a pessimistic epithet was deserved or not, there is no possible doubt that the prayer itself has been heard. Into the most earnest and evangelistically-disposed communities the chill of spiritual torpor and the paralysis of formality are apt to creep. A fresh breath of God's Spirit is needed to clear away these mists, and to supply the spiritual oxygen needed for a fuller, richer, more fruitful life.

The meetings were held in the Festival Concert Room, a square auditorium into which some 2000 people could be packed. During the last two weeks, at the evening time, it has seen many full gatherings of all sorts and conditions of people, who have literally hung for a solid hour on the lips of the preacher as he unfolded those wondrous stores of Gospel exposition and appeal which he has at command. The mission was arranged for by a united committee, and if some of the city ecclesiastics have not contributed much to the fraternity of the gatherings by their presence, many others have been constant and warm in their support. The people, at any rate, of all the reformed churches, have swelled the congregations, as well as those with no church connection at all.

Mr. McNeill was confessedly weary in body when the mission began, after the prolonged and unusual strain of his Manchester work. But when once he was on his legs, dilating on some Scripture narrative, and applying its lessons to the conditions of our modern life, he showed no symptoms of weariness. And such a thing as lassitude on the part of the hearers was out of the question. No more interesting or encouraging sight could surely be imagined than the view from the platform of a great crowd of men and women, of all ages and ranks in life, drinking into ear and eye and heart the evangel messages and the saving truths which the speaker day by day brought forth from the sacred treasure-house of revelation.

Perhaps one of the most noteworthy of the meetings was the great gathering of men only, on the second Sunday evening of the mission. Mr. McNeill's manly, fresh, and vigorous way of presenting the claims of Jesus Christ on heart and life, specially commends itself to a male audience, and at that men's meeting there were all the indications that good and lasting spiritual work was being done. Another season of somewhat special interest was the service in the Presbyterian church on the morning of the same Sunday, when, besides the usual congregation, some 600 men and officers of the "Black Watch" regiment were present. The preacher's subject—the healing of Naaman, the Syrian general—was handled in a method calculated at once to arrest the interested attention of these military brethren, and to press home on them the necessity of that simple faith and unquestioning obedience that are characteristic of the true Christian life. To hear these soldiers singing "Onward, Christian Soldiers" was enough to stir the most sluggish imagination. The Scottish preacher, with his brusque, homely ways, his dramatic power of illustration, and his keen soul-thrusts, will no doubt be the theme of many a discussion in York mess and barrack rooms during months to come.

The afternoon meetings were, of course, smaller than those of the evening, but for these also large congregations assembled, and enjoyed to the full the things new and old which were put before them. The words of earnest and heartfelt thanksgiving uttered by those brethren on the platform who led the prayers of the assemblies, showed how deeply all felt the value of the spiritual impetus that had been imparted and received, and the higher levels of consecrated zeal that had been gained through the ministrations of the evangelist. An admirable choir, admirably led, sang the Gospel day by day.

The closing meeting on Friday evening was in many respects memorable. The house was not only crowded, but many stood in the spaces around the doors. The discourse on working out God's gift of salvation—a favourite farewell word with Mr. McNeill—was delivered with great unction and tremendous dynamic force. As a mere matter of genuine enjoyment, in the best sense, we know of nothing better than such a sermon from Mr. McNeill's lips, with all its varied wealth of allusion, illustration, and exposition. When to these are added the uplift of soul and the vision of the grandeur of whole-hearted Christian discipleship, one does not wonder at the attractive power of Mr. McNeill's work among the masses of the people. At the close of the sermon numbers of those present indicated soul-decision; as had also been the case on preceding evenings. As his custom now is, the evangelist gave to all the opportunity of stating on a specially-prepared card whether, and in what respect, they had got a distinct blessing through the mission. The responses were many and most encouraging.

Mr. McNeill takes a much-needed fortnight's rest before entering on his Liverpool mission; it begins in Hengler's Circus on Sunday, March 7, and goes on to the end of the month.

Seven Gifts.

O Jesu, mercy! my unrest
Because of sin doth never cease.
"Come, lay thy head upon my breast,
And I will give to thee My Peace."

Unworthy, Lord, of such a place
Am I, who 'gainst Thy Spirit strove.
"Keep now My Word, My Truth embrace,
Abide henceforward in My Love."

But, Lord, my heart is sad and sore,
That I Thy gifts so ill employ.
"Go, seek lost sinners to restore,
Fulfilled in thee shall be My Joy."

Both weak and erring is my heart,
How can I view the heavenly race?
"I know thee, even as thou art,
Sufficient unto thee, My Grace."

Oft by the foe am I o'erthrown,
My fears forebode the journey's length.
"Thou shalt not walk it all alone,
Perfect in weakness is My Strength."

Weary and baffled, Lord, am I,
And by the cares of life opprest.
"On Me, and on My Word rely,
Soon shalt thou share with Me, My Rest."

O Christ! I cling to Thee alone,
And love Thee for Thy wondrous story.
"My sufferings for thy sins atone,
And thou shalt see, in heaven, My Glory."

Radcliffe-on-Trent. John Cullen, D.D.

Aggressive Work.

I ENTERED a railway carriage on the L. and Y. line, in which were five well-dressed men. The tickets had just been collected, and I then remarked, "I presume we shall not be admitted into heaven without a ticket or pass of some sort, and I suppose the pass will be 'Ye must be born again.' This is what the highest authority, the Saviour, said, and it has been my glorious privilege to possess that pass for over thirty years. I got it a free gift, without money or price, as a pauper takes a penny. Besides, all of us here now may have a pass upon the same terms, if we have not already got it, by the acceptance of Jesus as our personal Saviour and Lord," and so on.

One man appeared to consider the remarks rather an intrusion. He looked restless and angry, as though he would like to say something severe.

Another man sitting by his side looked so friendly that I felt at liberty to ask him how long he had had the pass, and he promptly replied, "Twenty years." I asked what means the Lord had used in bringing him into the fold, and he said, "By my falling into the dock here. Fortunately I was rescued, but the fright at being brought, as it were, face to face with death, caused me to give my heart to God."

I then turned to a man on my left, and asked him if he was saved, and he replied, "Yes, nineteen years ago." I wished him to tell us how the Lord brought him in, and he answered, "I was standing before a revolving circular saw, and lately I had heard of one of these saws flying into pieces, and killing a man close to it. The thought of the possibility of the saw before me being shattered in the same manner and killing me made me decide immediately, and turn to the Lord."

Another said the Lord used affliction in causing him to surrender, and the death of a relative was the moment of life from the dead to him, over thirty years ago.

All this appeared quite to interest the angry-looking man, and he became friendly. His expression changed. He gladly took one of my booklets, and began at once to read it. It was evident his attitude toward the Gospel had become thoroughly altered, but unfortunately we now reached our destination, and had all to separate, perhaps never to meet again on earth. Singularly enough I did not ask his address, as I usually do, for the purpose of sending a larger book, such as the "Blood of Jesus," or "Grace and Truth." However, the Lord can look after him, and so we leave him there.

Upon another occasion I was talking about the truth to twenty people in an overhead railway carriage here, when an elderly, square-set man objected to my addressing the entire company, remarking that he considered I was taking a liberty in doing so, as it was distasteful to some. I told him I merely wished to embrace an opportunity of trying to do good, as I had no other object in view. "Ah, yes," he said, "no doubt you are well paid for it." I replied he was perfectly right, I was well paid for it, and yet it cost me to do it likely more than it took to keep him. The people eagerly listened to what was going on, and some who knew me smiled at my opponent's amusing mistake.

He continued, however, to speak angrily, on account, as he said, of his feelings for others in the carriage, although none had expressed any feelings. When I was able to speak a word without interruption, I told him emphatically that I believed he was a Roman Catholic, and that Roman Catholics were the greatest opponents to the Gospel in Great Britain. This rather quieted him, but he said that was his business, and not mine.

Evidently I had hit the mark, and the people saw it, and quite sympathised with me, for when I left the carriage one of them followed me, and said he thought I had spotted my man.

Liverpool. D. M. Drysdale.

Mr. Robert Burn,

OF THE CENTRAL LONDON Y.M.C.A.

MANY readers will have seen and regretted the announcement that Mr. Robert Burn is on the eve of relinquishing the offices of Y.M.C.A. Secretary at Aldersgate-street, and the conductorship of the daily noon prayer meeting held at the same place. This regret will be deep and widespread. Mr. Burn has been so long associated with these branches of Christian service in the heart of London, that in the estimation of all frequenting this historic Christian rendezvous he has become, so to speak, an integral and indispensable part of the institution. Those who have come to know, and have learned highly to esteem, him through fellowship with him at Aldersgate-street, are scattered over all parts of the globe; and to the workers who revisit our city the familiar rooms will not seem at all the same without his genial presence and loving speech.

Mr. Burn has spent more than eighteen years in the sphere of service which he now resigns. Those years have been the best and fullest of his life. As to the occasion of his leaving, it will be enough to say that the step is entirely voluntary, and is taken in the interests, as he deems it, of the Association he has so heartily and ably worked for. Passing years, if they add to one's experience, also bring of necessity a lessening of elasticity and adaptability, and Mr. Burn has persuaded himself that it would help on the scheme of consolidating, and making more efficient, the three central branches of the London Association, if he gave way to some younger man. Those who cannot fully agree with him in this, will, at any rate, respect the motive that prompts him.

Our friend has had a most active, honourable, and fruitful life-record in the past. Born in 1844, of Scotch ancestry, he received his education first in Brighton and afterwards at a famous old school at Leatherhead. From there he went to the classic city of St. Andrews and passed through a college course of study. About that time he had thoughts of entering the service of the East India Company, but these plans were shattered by the transference of the powers wielded by that Company into the hands of the Crown. Mr. Burn then began to study medicine, with the view of undertaking Army medical service, when the failure of his father's health again changed the prospect, and he went into business at Epsom. All these experiences had brought him into close contact with different sides and phases of life, and of course helped to prepare him for the important work which as yet lay in the unknown future. At this early period of his career he got into touch with railway matters; he designed and has patented a valuable electrical invention for facilitating the work of sure railway signalling in foggy weather. The merits of this device are at length being fully recognised by the railway authorities, and in the greater leisure he will now possess Mr. Burn hopes to see it brought into practical and regular use, with much benefit to the community—and we trust also to himself.

In his religious experience a great turning-point came through the death of a young son. The realities of things divine and eternal were definitely seen in their true proportions, and they began to fructify in his daily life. He got together some half-dozen young men, and formed them into a little society, whose numbers soon grew to between thirty and forty; and later on to over a hundred. At that juncture Messrs. Moody and Sankey's first mission in London was in progress. Mr. Burn found his way to Aldersgate-street, and became an attender at the noon meetings that were begun to be held there. He was shortly afterwards appointed to succeed Rev. Henry Dening in the secretaryship of the noon meeting and the evangelistic committee which then formed a part of its operations. By and by he became an official member of the staff of the Y.M.C.A., and when Mr. Hind Smith came from Manchester to succeed the late Mr. W. Shipton as general secretary of the Association Mr. Burn took the post of assistant-secretary. Subsequently Mr. Smith's headquarters were moved to Exeter Hall, and Mr. Burn was set in charge of the Aldersgate-street work, where he has remained till now.

(From photograph by Mr. Burt Sharp, West-street, Brighton.)

Being situated almost in the heart of the great business world of the City, Aldersgate-street has been and must continue to be a very important centre for reaching and influencing young men employed in the large commercial wholesale, and other City houses. In addition to this, the noon prayer meeting has long been a focus and rallying point for Christian workers, missionaries, and others coming from all parts of the world. Week after week, and year after year, the voices of these busy and devoted workers are heard in the familiar lecture hall, at the noon hour of prayer, telling out the wonderful works of God, as seen and experienced by them personally in every land under the sun. It sometimes happens that workers from all the four quarters of the globe are present on the same occasion.

Aldersgate-street has also been for many years regarded as a place where friendly Christian counsel and help could be received by those who had fallen into spiritual trouble. In all these departments of work Mr. Burn has rendered service which has been simply invaluable, and the extent and worth of which few outsiders have any idea of. His happy, loving manner, his large-heartedness, his fulness of sympathy, and his firm grip of revealed truth, combined with his wide and varied experience, have enabled him to become the channel of blessing and soul-cheer to many who stood sorely in need of them. Mr. Burn had a most valued and helpful unofficial colleague in the late Mr. Robert Paton, so well remembered as the secretary of Messrs. Moody and Sankey's two great London campaigns.

Practical interest in the work of foreign evangelization has been greatly fostered at Aldersgate-street during Mr. Burn's term of service. This was largely due to the occasional visits and burning advocacy of the late Reginald Radcliffe. Some of the results have been seen in the close connection which now exists between the Association and the Student Volunteer Movement, and in the sending forth of young men to carry the Gospel to those in heathen lands.

The work of the City Y.M.C.A. has developed considerably in different directions under Mr. Burn's *régime*. For one thing, it has secured a more practical meed of recognition and approval from the civic authorities, so that in recent years the Mansion House has been at its disposal for the annual meetings. Another service which our friend has been able to render to the work, for ten years past, has been the editorship of the monthly *Association News*, which has been very helpful as a faithful exponent of all that is calculated to advance the true well-being of young men. Its influence has by no means been confined to our own land.

Though the official tie that binds him to Association work is now to be snapped, we cannot doubt that Mr. Burn will still be able to serve the cause of young men in various ways. He has in past years been necessarily compelled to decline invitations to engage in general Gospel work, but for that he will now be open to some extent, and doubtless many opportunities will occur. It is his purpose to settle down in the City, entering into various avenues of a general business kind; these will leave him time for participation in such Christian work as will utilise the large treasures of experience that he has gathered in his public service. He has been for years a zealous worker in connection with Park Presbyterian Church, Highbury, in which he holds the office of elder.

We will only add that some of the friends who have intimately known Mr. Burn and his work for the past eighteen years are arranging to convey to him a practical expression of their high sense of the services he has rendered, in the shape of a money testimonial. Many who have been refreshed in spirit through fellowship with him will be glad, we are sure, to join in this token of esteem. Messrs. Morgan and Scott will gladly receive the contributions of readers to the testimonial fund. A farewell gathering at Aldersgate-street at noon on Monday next will mark the close of Mr. Burn's official connection with the daily prayer-meeting.

The Christian Community.—One interesting branch of the work of this excellent Institution is the regular visitation of the sick in London infirmaries. Helpers are needed for this; the times of visitation are from 10.30 to noon on Sundays. Friends who are able and qualified to aid in this Christian work are invited to communicate with the superintendent of the branch, Mr. J. Leaver, 13, Pemberton-terrace, Upper Holloway, N.

Christian Succour to India.

DEAR SIR,—The letters which you have been good enough to insert have produced very kind and touching responses, some evidently sent by those who stinted themselves to give to the famishing ones, but as they gave no address I can only thank them generally.

As a whole, however, English Christians do not seem to understand the need, and consequently are content to give on a most inadequate scale. Sir W. Hunter, the great authority on Indian statistics, in his appeal to Oxfordshire, says: "This is one of the greatest calamities that ever afflicted mankind. There are forty millions of men, women, and children suffering from famine. The diseases which come with famine—cholera, fever, and perhaps the plague—will bring desolation and death into hundreds of thousands of homes."

Many Christians seem to forget their wondrous privileges, and not a tenth of what is needed has been subscribed by all the donors put together.

For fifty years prayers and effort have been spent in sowing the Gospel seed in India. Now that the most wonderful harvest of souls that the world has seen seems ready to be reaped among those 300 millions, the Church of God seems not to have been awakened to its great opportunity. Caste and family ties have hitherto held back millions of Indians from coming forward. Bu this tremendous blow is setting free these millions, family ties and caste seem to lose their hold as famine and pestilence stalk through the land. Is subh a call as this to be met with a mere conventional answer? The Lord awaits our answer. May He enable us to give such an answer as will be pleasing to Him.—Yours, for Christ's sake,

RADSTOCK.

42, *Eccleston-place, London, S.W.*

Insane in the East.

THE great undertaking of Mr. Theophilus Waldmeier to provide a Home for the Insane on Mount Lebanon, has received the support of many friends in Scotland, where the veteran missionary has been staying for some weeks. In a new edition of his explanatory pamphlet (*Headley Bros., Bishopsgate-street Without, E.C.*) he gives a list of donors and subscribers.

In a note to us Mr. Waldmeier says:—"Though we have a good amount in the hands of Sir R. Tangye, who is the honorary treasurer, we have not yet received half the needed sum. I would remind all those who are interested in the cause to keep it prayerfully before the Lord with me, and we shall wait faithfully and patiently until He will send us further help. Preliminary steps are being taken to secure the site for the buildings of the Home. Sir Richard Tangye, 35, Queen Victoria-street, London, E.C., will continue to receive funds in Great Britain. I intend to go with my wife to the U.S.A. in April, in order to plead the cause there."

Deep Sea Fishermen.—The Royal National Mission to Deep Sea Fishermen purposes celebrating the record reign of Her Majesty by erecting "Queen's Memorial Buildings" at Gorleston, Great Yarmouth, to embrace a fisher lads' institute and gymnasium, fishermen's coffee tavern and reading rooms, etc., and also large workshops, stores, and offices for the efficient up-keep of the society's fine and unique mission fleet of hospital and other bethel ships. Towards the sum required Mr. and Mrs. Bertram F. Barton have made a donation of £500.

Request for Prayer.—For blessing on a Gospel mission at the Victoria Hall, New Brighton, by Henry Lakin, from Feb. 27 to March 7.—For blessing on a meeting for the deepening of spiritual life at Ipswich, March 4.—For blessing on eleven days' evangelistic services in the Barracks School-room, Newcastle, commencing Feb. 28.—For a revival of spiritual life in Rosemarkie, N.B.—For a Danish party of young missionaries who left Copenhagen last week for Syria.—For blessing on a mission at St. James's Church, Great Yarmouth, February 20 to March 5.—For blessing on Gospel services in the Gospel Hall, Upper Weston Bath, March 1 and 2, by Rev. A. T. Jones.

Health of Indian Troops.

A MEETING was held on Friday last, at the United Services Institution, Whitehall, to hear an address from Major-Gen. Dashwood in favour of the re-introduction of the C.D. Acts in India. There was a large audience, and a number of repealers were allowed a hearing in the course of a discussion that followed the address. Amongst these, Dr. Drysdale, the visiting surgeon of the Metropolitan Hospital, caused some sensation by declaring that the poor women who came under the Acts in India were of the very same human nature as the distinguished assembly present, and no more liked being brought under the regulation than their well-to-do sisters would.

Lieut.-Col. Fawkes referred to a letter on the subject, which he had received from Mr. Archibald, a Master in the Supreme Court, who remarked that—"People forget that, from the practical standpoint, the C. D. Acts mean increased immorality and incidentally extended disease, because young men have always imagined the protection greater than it really is, and have thought it no longer necessary to exert self-restraint. By this means, although you might point to a particular regiment, or the crew of a man-of-war, which benefited physically for the time, in the end the public suffer seriously, and the disease saved in the particular case is made up by its increase among the public generally."

Dr. Berdoe read the clause in Lord Roberts's Circular Memorandum, ordering the provision of a "sufficient number" of "sufficiently attractive" women for the troops. Mr. Henry J. Wilson, M.P., gave an exhaustive criticism of General Dashwood's paper; and Rev. John Hunt Lynn showed the statistical folly of the system. Brigade-Surgeon Pringle, in a fervent speech, entreated his fellow officers to seek the moral elevation of the soldier. Several young officers boldly advocated the same policy, as the only remedy for the present state of things in India.

One of these referred to an imputation of hypocrisy that had been made in the meeting towards those that took his line; but what, he asked, did they call it when soldiers were marched to Divine service to hear a chaplain denounce these crimes, and then marched out to the places provided by the Government? Mr. Maurice Gregory, secretary of the Friends' Repeal Association, produced a chart of the figures for ten years of the most drastic application of the Acts to the European Army in India, showing a steady increase of disease. On the same chart were figures for the Native Army in India, in which the Acts were not in force. They showed one-tenth only of the disease of the European troops, and no increase. Another chart was also exhibited of the Army in England, showing a very great improvement in the health of the troops since repeal in 1886.

No resolutions were put to the meeting. An intended committee for securing the re-institution of the C.D. Acts was not formed; and several speakers held that it was evidently impossible to put the C.D. Acts into force again either in England or in India. The encouraging part taken in the proceedings by young officers is in harmony with the incidents of the controversy for some years past. The first subscription received (£100) by the National Association for the Repeal of the Acts was from "Three Christian Officers in India."

From Miss Annie Taylor.

IN a letter to friends and supporters of the Tibetan Pioneer Mission, Miss Annie R. Taylor describes a feast she gave to Tibetans and Chinese on Christmas Day. The useful articles distributed on the occasion were highly appreciated, and the dolls were a great treat alike to old and young, the chiefs and other men being as pleased as the women and girls to possess them. Later on, lantern scenes were exhibited, and the story of salvation simply unfolded.

With reference to the Sikkim-Tibetan boundary, Miss Taylor writes:—"I believe that the Commission is to meet in May. Will friends join us in prayer that this may tend to the further opening up of the land without bloodshed? We had hoped that the way to the villages beyond here would have opened up before Christmas, but the Lord has answered our prayer by sending the people to us instead of us to them. We are here under the Government of Tibet, and the currency, with the exception of the rupee which passes all over Tibet, is Tibetan. The Tibetan chiefs continue most friendly, and have sent me several presents quite recently."

Mildmay in Jamaica.

IN connection with the Mildmay Deaconesses' Institute, London, N., there is a branch at Kingston, Jamaica. "Sisters," the workers are called out here, and both white and coloured people consider them this in the truest sense of the word. On board ship coming out, I was struck with the respectful way in which their labours were spoken of, even by those not altogether in sympathy with the religious part of Christian work.

I recently attended a most pleasant gathering in connection with their pretty little mission church of St. Michael's, at Rock Fort, some way out of Kingston. Sister Isabel kindly provided an open-air Christmas-tree and entertainment for those who attend the church, which mainly owes its foundation to her loving interest in those who were almost entirely without spiritual teaching before it was built. Some of the nurses from the Kingston "Home" sang hymns, which gave great pleasure to their hearers. Then followed the distribution of both useful and ornamental presents off the Christmas-tree, with the additional gift of a motto-card for 1897. Afterwards Mr. Sharp gave a simple, earnest Gospel address, speaking of the love of the Heavenly Father, who gave his only Son to die for each one of us.

We then had some more hymns, the last being that old favourite, "God be with you till we meet again." After loyally uniting in "God save the Queen," the beautiful moonlight guided us each to our respective homes. A debt of nearly £180 rests upon the little mission church; all connected with it will be most grateful if friends in the homeland will help to wipe it out. EMMELINE HOLT.

Kingston, Jamaica.

Count Campello's Work.

MONDAY, January 25 was the fourteenth anniversary of the first reform service held in Rome by Count Campello after his secession from the Papal hierarchy. Now there are thirteen stations in various parts of Italy where the Gospel is preached and taught by Italian Reformed pastors under Count Campello. The day was observed by a thanksgiving and prayer meeting at the house of Mrs. Petrie, 12, Gloucester-walk, Kensington, W. After a stirring address by Rev. Sydenham Dixon, Miss Ray gave an account of the work being carried on at the stations, and said that funds are much needed to carry on the work.

Mrs. Petrie, whose address is given above, will have a sale of useful articles including farm produce, etc., for the benefit of the association. All who are willing to contribute are desired to notify the same by letter.

Qua Iboe Mission.—Mr. S. A. Bill has suffered very much since his return to his West African post in July. A pretty sharp attack of the dreaded hæmaturia, followed by several fevers of a less serious nature, left him very weak for some months, but the latest reports are satisfactory, and he is being kept in much better health. Mr. E. Heaney also has suffered much from the fevers peculiar to the climate, while Mr. Kirk has not been entirely free from them.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TED, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Our Missionary Week.

TEXT FOR SUNDAY: "Go ye into all the world, and preach the Gospel to every creature."—Mark xvi. 15.

HYMN: "Songs and Solos," No. 446.

MY DEAR NEPHEWS AND NIECES, I want you to look upon the last week of each month as a very important week, because our subject is how we can share with the children of heathen lands the glorious Gospel—Good News—of our loving Saviour. I am sure the true story told you to-day by a missionary far away in China will be very interesting, because it tells of an example set to you and me by a boy at whom I fear we might be inclined to laugh if he came in among us now. As I have been in his country, and seen many Chinese Christian boys and girls, I will tell you what he is like.

To begin with, his face is yellow, and his eyes have a quaint way of slanting upwards from their inner corners. His hair is black and straight, but closely shaven over the forehead and round by the ears, leaving only a good long queue, or plait, which reaches almost to the ground. This custom was introduced by conquerors hundreds of years ago, but now even many English missionaries have their hair done in that style, wearing also native dress, that they may be as Chinese to the Chinese.

The dresses of those boys and girls would look very strange here, perhaps a blue sort of wide-sleeved frock or tunic of blue cotton or silk, which in summer hang loosely, but in winter are so padded out with wadding that they look like little barrels. I saw one fall down once, and his clothes were so thick that he could not reach the ground except with toes and finger-tips, so could not possibly get up! The boys wear black silk caps with red silk knobs on top, and blue shoes with white soles an inch thick.

The little girls, however, have their feet bound up so tight that the four smaller toes are pressed quite under the sole, and only the big toes go into their tiny shoes, grown women wearing them not big enough for our smallest babies, so that they can hardly stand and seldom walk.

I saw one of those poor ill-treated feet unbound once, and it made me very sad, but it makes me sadder to think how bound down by sin and ignorance the people's hearts are, not only out in China, but here, too, in England, till God gives us new ones and sets us free.

When they keep their feet bound up for years they cannot leave them unbound without very great pain. So it is with the bonds of sin; the cords of to-day are the ropes of to-morrow. The occasional yielding to small temptations to-day is the vice of future years. Let us as children come to Jesus, that we may never know the weight of the Devil's chains.

There are bright children there as here, and it is a noble work to go and tell them of "Gentle Jesus," to bring them to the "Children's Friend." I am sure that if you were only old enough many of you would like to go, perhaps some day you may, but till then there is much that we all can do by prayer and study and self-denial, to help not only those starving in body in India, but also those starving in soul in China and all the World over.

UNCLE TED.

What a Chinese Boy Did.

AT the commencement of the last Chinese New Year, a lad of about ten years of age was entered on the books of one of our boys' schools, as Li Hua-Chang, which in English means "Transformed Prosperous." He was not a very bright laddie, and like all other heathen boys in China knew nothing of the True God, but had been trained all his life to worship the idols which are to be found in every house, as well as "on every high hill and under every green tree." He had never been to school before, and gave us some trouble at first, but soon took to his reading and writing, making good progress. The Scripture portions and hymns taught him were well committed to memory, and he showed great interest in all that was told him about them. We often spoke together of the way in which he laid hold of truth. During the early months of the year he had evidently, on his return home at night, repeated to his parents and friends what he had learnt through the day, and pressed upon them the truth of it all. His parents were more pleased with him because of his progress in his ordinary studies, and listened the more readily to what he told them of God and his Word.

After a time his grandmother commenced attending our Sunday services and classes. At first my wife found her very dense and difficult to get to understand anything, but the Holy Spirit had begun a work, and would finish it. She, too, very soon began to rejoice in the Saviour, and brought her brother-in-law. I was particularly struck with the simple, quiet earnestness of this man from the first time he came, and the Lord gently led him to his feet, too. After a while they all saw that to go forward meant severing all connection with idolatry, and one Saturday afternoon the little lad came with beaming face into my study, carrying under his arm his grandmother's idol, which she had had the courage to take down from its position in the home. It was brought to me to be destroyed.

It was my custom there to have a fixed day, viz., the first Sunday in each moon, for destroying these things, and to take the names of any who desired to know the way of God more perfectly. This was done before the whole congregation, and I have found it to be a great help to the candidate to make a stand in public from the very first. Before the day came round, the old lady's brother had followed her example and himself brought his idol. Never shall I forget the Sunday when we committed these idols to the flames while we sang "O, happy day!" Nor forget the joyful countenances of the members of that little country church, joyful because more from their midst had learned to worship their God. We were thus able at the close of the service to enter their names as candidates for baptism.

But the story does not end here. The old lady has brought another of about her own age with her, and the man has brought his own son, a young fellow of about twenty years of age. Then the boy's own father is coming now and showing interest. Thus, five of the child's immediate relations have been brought in all through the faithfulness of this one lad. Truly, "a little child shall lead them." Boys and girls, who are you and I going to lead to Christ?

C.I.M., Hankow, China. WALTER C. TAYLOR.

Facts About China.

THE Chinese Empire is twelve times as big as the British Isles, and contains more people than any other—400,000,000—nearly as many as the whole of Europe. Their chief religions are *Ancestral Worship*; the systems of *Confucius* (Kong Fu-tse) and other native philosophers; the system of *Buddha*, the son of an Indian Rájá, and *Táoism*, a sort of devil-worship.

HAN-KOW, from which this story has come, is one of three great cities of inland China, just where the river Yang-tse is joined by the river Han, and its name means Han-mouth. There are many European tea-men and merchants there. Opposite Han-kow is Wu-chang, the provincial capital, and between the two rivers—from which it gets its name—is Han-yang, where there are great iron and cotton works. They are 800 miles from Shanghai, and may be reached by steamer from London in summer. Between them they contain 2,000,000 inhabitants, or half as many as London. Though many missions have their inland centres in Hankow, all the foreigners together are so few in proportion to the people that I hardly ever saw one in the crowded streets. Yet God has raised up churches there with several hundreds of faithful members.

Subject for Prayer.—That God may strengthen the faith and zeal of the church of Han-kow and all the Chinese Christians, as well as of the missionaries in their land, and that He may teach and help each one of us to do our duty by those who still remain in ignorance that Christ died for them.

Personal.

I am very glad to hear from so many of my nephews and nieces that they belong to the SCRIPTURE READING UNION and the INTERNATIONAL BIBLE READING ASSOCIATION, or have decided to join now, but I am still more glad that so many make a point of reading their portions *before breakfast*. And I am sure that the few of you who tell me that you read it at night would do well to make the change. I remember when I was at school how I tried the evening system, but I was often too sleepy to think of what I read, and next morning all was forgotten. The time to seek God's face is on the very first moment after we are dressed, that his words and presence may be with us all the day. I wonder what sort of niece you are who write, "I don't read the portion in the morning, and seldom in the evening, but I belong to the C.S.U."! When *do* you read it? It is well worth the self-denial of asking to be waked a little earlier. As several of you say you would like to join and have cards of your own, in future I will either post cards direct or through the nearest local secretary on receipt of a penny stamp with the request.

I am sorry to say that all other answers must wait till next week.

UNCLE TED.

Famine in India.

Mrs. Bruere's Work, Poona.—F. C. D. M., £1; Of Thine Own, 5s.; W. W., 10s.; Mrs. H. H., £5; C. J. P., 2s.; M. L., £3 6s. 8d.; C. M., £2; One in Sympathy, 2s.; Blind Friend, per W. L., 1s.; J. C., £1; Annie and Ethel, 12s.; T.R.T., £3 6s. 8d. Total, £17 5s. 4d.

All donations should be sent addressed to Messrs. MORGAN and SCOTT, 12, Paternoster-buildings, London, E.C.

KEY TO LAST WEEK'S SEARCHER (No. 59).

1. Ex. ii. 3.
2. Gen. xxi. 15.
3. 1 Sam. iii. 4.
4. 2 Sam. iv. 4.
5. 2 Ki. v. 1-19.
6. 1 Sam. xvii. 28.
7. 2 Ki. xi. 2.
8. Matt. ii. 16.
9. Lu. viii. 41-56.
10. 2 Tim. iii. 15.

THIS WEEK'S BIBLE SEARCHER (No. 60).

ON THIS MONTH'S SCRIPTURE UNION PORTIONS.

All answers to be quoted from the Book of Judges, unless otherwise directed. Children *under ten* do any three, *under thirteen* any six, others any nine. Those doing all, or the number for the age next above theirs, will receive *two* stars, or *three* if they do the number for two classes older, always provided that the *first* star be earned for neatness.

1. Which of the tribes permitted Canaanites to remain among them?
2. Quote a warning and prophecy uttered by Joshua about this.
3. What did an angel of the Lord tell the Israelites that these Canaanites should be to them?
5. How were these Canaanites treated? (ch. i.)
4. How was this fulfilled? (ch. iii).
6. Which four verses in the song of Deborah describe the condition of the land in consequence?
7. What happened when the children of Israel cried unto the Lord? (ch. iii.).
8. What was there peculiar about the judges or deliverers that the Lord raised up? (ch. ii.).
9. Give an instance of this in a promise from ch. vi.
10. When at last God said that He would deliver them no more, what reason did He give? and what was their reply? (ch. x.).
11. Which tribe was left to the last without a place to dwell in? From the map, say which of the Canaanite nations they had to dispossess? What modern name of the whole country is taken from this nation?

☞ Next week will be "Christian Endeavour Week," and the Searcher will be on the life of Abraham, Gen. xv.-xxv.

Foreign List. Correct answers from:—

No. 50. Una Whitehead. **No. 51.** Daisy McArthur*, J. Garrett, Una Whitehead (S. Africa). **No. 54.** Queenie and Llewellyn Dale (Bombay), Henry and Annie Baillie* J. P. Fortescue, D. H. Marshall, Jeanie Scott (Canada). **No. 55.** Helen and Winnie Gartshore. **Nos. 56 and 57.** Edith Menter (Malta). Vera Sjöstrom, second prize.

No. 59.—Correct answers (first list) from:—

Arnold* and Owen J.* Akers, Jessie Alen, William, Marion, Dora, and Ernst Aldwinckle, William Aston*, Violet Ashworth*, Herbert Braddon*, Ethel M. Barclay, Elsie and G.* Bartlett, Arthur Barker, Florence Barnett, Daisy* and May* Bligh, Mabel Birney, Emily Bridgwater*, Bert Brotchie, Henry S. Bone, Phyllis Boyd, Daisy Bungey, Dorothy J. Clarke, Wm. E. Clarke, Violet I. Chamberlain, Eric and Eleanor Chance, Ethel and Rosalind Clarke, Maude J. Cleal, Willie and Harold Cheesman, Elma Cheal, Henry James Cheney*, May Childs, Edith, Annie, Ida, and Mabel Cole, Annie Cooper*, Frederick and Herbert Compton, Lilian Collins, Albion J. Close, Dorothy Cooper, Randolph Daintree, Carrie Dawe*, Margaret Davison, Ellen Drake, Frank Dean, May Dring*, Vera Dickinson, Violet, Ivy, and Claud* Donaldson-Selby, Stanley Douglas, Nellie and Willie Dowsett, Kathleen and Gracie* Dodington, Helen Dunbar, Muriel and Ethel Edgson, Stuart* and Lilian* Ellacott, Willie and Ernest Edmonds, James and Marian Fregard, May Fooks*, Constance and Kenneth Gabbett, Lee Gardner, May and W. Gilson, Daisy Groves*, Mabel and Constance* Godfrey, Thea Guinness, Nellie* and Rex* Hatchett, Evelyn* ann Dorothy* Hewer, Theodora Hill, Annie and Elizabeth M. Hill, Dorothy and Joshua Hughes-Games, Gladys Isaac, Edith M. and Annie Jepson, Kate G.* and Norman* Johns, Helen Jordan, Maggie Kirkbride, Annie Lawrence, Lydia Ladd*, Sidney and Mary Law, Dorothy and John B. Lennard. Florence and Ethel Mackenzie, Gracie* and Margie* Marston, Miriam and Sidney Marston, Hilda Matheson, Edith McQueen*, Reginald Measor, Dolly Miell, Basil*, Ethel E., and Gerard Morgan, Eva Monti, Frances Munce, Geo. O'Beirne, Arabella Onslow. Alice M. Palmer, Douglas Parkes, Charles Parkin, Katie, Mary, and Dolly Penny, J. Ernest Pearce, Edwin Peters*, W. M. and Louie* Penny, Myrtle Perry*, Walter Perryman, Eddie and Emma Proctor, Geo. Powell*, Mary E. Plumb, Hilda Rawson*, Frances Rawle, Nora Read, Gordon Remington, Marion* and Robert* Richards, Jeanie Robertson, Constance and Hilda Schaeffer, Nellie* and James* Seth, B. H. Spencer, Barbara and Harold Stevenson, Flora Simmons, Kenneth* and Lucy* Soltau, Betty Stocks*, Mildred, Constance, and Gertrude Scott, Eric Studd, Frances Taggart, Muriel Taylor, Annie Tawse, Annie G. Taylor, Arnold Taylor, Howard Toller, Maude and Edith Tyson, May* and Dorothy* Vickers, Mabel J. Wright, Ethel Williamson, Queenie* and Henry John Williams, Phillis* and Noel* Wright, Frank Reid Wilson, Maggie Woods, Ibla and Allan Woodman, Lottie Youlden.

No. 58.—Correct answers (second list) from:—

Constance*, Gordon, and Olive Andrews, Jessie Alen, J. H. Archer, Ernest and Arnold Allen, William Aston, Christine Arnold, Fanny and Nellie Ames, Aline Bazett, Herbert H. Braddon, Katherine Blackie, Gracie Barnes, Allen Baker, E. B. Black*, Charlotte Baily, May, Charlie, and Jessie B. Baker, Lavinia Barnes, John Baring, Mary Ballingal*, Arthur Barker, Lilian and Teresa Blackie, Irene Benny, Frank Bentall, Archibald Bromley, Herbert* and L.* Barry, Millicent and Wallace Bentley, Frances Bennett, Eva Bergen, Louis Berthé, Mabel Birney, Albert Bridges, Sydney Brown, Gertrude and N. Brookfield, Willie, Florence, and Albert Bellerby, Rhoda Bentley, Dorothy Benson, Ralph Bourne, Lily and Stanley Boxer, Ashley Bowker, W. Scot Buchanan, Dorothy J. Clarke, Lily Clarke, Lottie Carter, Cicely Chapman, Elma Cheal, Willie Christie, Julia Coppard, Ruth Coupe, Kathleen Code*, Brereton Code*, Dorothy Cooper, Edith Corrick, Edith F. and Dora Corrie, Nellie*. Arthur, Henry, and Annie Couch, Winnie and Elsie Cockrem, May T. Colville*, Albion Close, Violet Chamberlain, Lionel and Gladys Calvert, Mary E. Clarke*, Walter Carter, Maggie, Mary, and Willie Charles, Gershom Campbell, Dora Colebrook*, Oscar Cross*, Susie Cumbers, Edwin and Cecil Dodd, Helen Daniels*, Constance Devenish-Meares, Frank Dean, Gordon Duncan, Helen Dunbar, Dorothy and Marjory Dyke, Gertrude Edwards, E. T. Elliott, Bessie, Kate, Maggie, and Mabel Fletcher, Herbert and Agnes Fowler, Kathleen Fowweraker, Evelyn and R. E. Foley, Annie Fleming, Gwendoline M. Firth, Lilian* and Christopher* Fidler, Fanny and Wm. Field, Willie*, Ernest, and Reginald Findlay, Marian W. Green, Daisy, Alfred, and Mary Greenacre, May Gilson, Gertrude Griggs, Christabel and Desborough Goodwin, Constance, Mabel, and Sybil Godfrey, Mary L. Graham, Eva Gray, Margaret, Stuart and Edith Gray, Minnie Giddings, J. Grigg, Emma Goodier, Irene Harrison, Nellie and Rex Hatchett, Jack Harris, Amy and Elsie Hersey, Victor Henry, Charles and Ernest Herival, Lizzie Hill, Theodore Hill, Gertrude Howell, C. E. S. and Marjorie Hogge, Dorothy and Joshua Hughes-Games, Eva* and Ethel* Hutchings, Janie and May Handsayde, Margaret Hasse, Annie Hazeldine, Winifred Harvey, Ruth Harrison, Edith and Emily Hearn, Violet Holford, Winifred, Florence, and Francie Hoyte Edith L., Mena and Charles Hunter, Harcourt, May V., and Tom Hunter, Sinclair Jackson Elsie Johnson Dudley Joyce.

C., L., and Archie Jacob, S. Lister James, Lexie Jack, Agnes Jones, Arthur Basil Jones, Tom, Alex, Agnes*, Willie* and Isabella Kay, Susie* and William* Keen, Maggie Kirkbride, A. C. King, Gertrude Kingerlee, Dorothy and Frances Keable, K, G., T. Ashley* and Jane E.* Kirkpatrick, F King, Edward Lawrence, Maud Leigh, Cecil Lowe, Nellie Lovegrove, Gracie Locke, Mary Lewis, Doke Lewis, Guinefred and Elsie Leigh, Tita and Daisie Mackenzie, Winnie Macfie, S. E. Mackintosh, Alan Marples, Laura B. Macaulay, William Mackenzie, Hilda Medill, Frank Morris, Lewis Morice, Maria Morris, Mary and Valerie Maitland-Kirwan, Thos., Nellie, Bella, and Abraham Mack, Nora Mackay, Jan D. Macgregor, Stanley Mariner, Sydney Marston, Gladys Mather, Barbara Maconochy, Ivy Maunsell, Bessie Millar, Madge Morris, Basil Morgan, Margaret and Dorothy Morris, Gerard Morgan, Dora Muir, Frances L. Munce, Blanche Norcock, Maud and Amy Nottage, Eva Oakes, Margaret, Willie, and Christine Palmer, Gertrude Partridge*, May, Vera, Daisy and Norman Petrides, Minnie and Nelly Peachey, Walter Perryman, Edwin Peters, J. Ernest Pearce*, Isabel* and Gladys* Chipps, Emma S. Price, Daisy Phillips*, Dorothy Piper*, Jessie*, Lillian* and Margaret* Pook, Cyril Pomeroy, Muriel Reeves Palmer, Douglas Paige, Duncan Payne, Alfred Penny, Sydney Phillips, Mary and David W. Ramsey, Gordon, Edith, and Gracie Reeve, Martha* and James Rogers, Theodora Roberts, Matilda and Percy Robinson, Frances Rawle, P. Montroy Read, Mabel Sanders*, Muriel and Dorothy Shaw, Arthur Shaw, Dollie and Bob Salt, Kathleen Stapley, Dorothy Sharp, Constance and Hilda Schaeffer, Agnes M. Sterry, Rosetta Sherwin, B. B. Spencer*, Nellie Skinner*, Gertrude and Constance Scott, Frances Stalker, Evelyn Shaw, Undine Shaw*, Maggie Smith, Emily Stuart* Lily Taylor, Ethel Taylor*, Elma Tebb, Louie Tibbits*, Olive Tritton, Frank Thompson, Lucy and Freddy Trotter, May Tongue, John Walter and Janet Thomson, Herbert, Lawrence, and Arthur P. Turnbull, Elsie Vigaro, Gertrude Vellacott, Dorothy* and May Vickers*, Dorothy Warner, Mary Walton, Jessie G. West, Gladys Weir*, Lilly Whenday, Edith Wheadon, Eva Winpenny, Ethel White*, Herbert*, Colin, Harry, and Arthur* Wright, Elsie, Grace, and Ida Wright, Frank Reid Wilson, G. M. Wood, Rowland and May Watson, Alec and Fanny Waring, Cicely H., Marjorie and Elsie Washington, Lilian and Helen Willoughby, Pringle Wilson, Horace and James Williamson, Maggie Wight, Edgar Yerbury.

Scripture Union Portions for Next Week.

S.	*Psalms*	lvii. 1-11.	Th.	*Mark*	i. 1-13.
M.	„	lx. 1-12.	F.	„	i. 14-28.
Tu.	„	lxi. 1-18.	Sat.	„	i. 29-45.
W.	„	lxii. 1-12.			

Children's Special Service Mission.

Mr. Hutchinson, in *Egypt, Palestine, Syria, and Italy* to end of April. Mr. Reginald Callender, *Chester*, Feb. 27-28; *Mold*, March 1; *Hoole*, March 2; *Helsby*, March 3; *Oakenholt*, March 4; *Marple*, March 5; *Leeds*, March 6. Mr. S. J. Hewlett, *Easton, Somerset*, to Feb. 28; *Conference Hall, Strangeways, Manchester*, limelight lecture on Children's Village Work, March 3, at 7.30; *Chorlton-cum-Hardy*, March 4. Mr. George Goodman, *Wardley-street, Wandsworth*, to Feb. 28; *Peckham*, March 6-14; *Leyton*, March 20-28. Mr. Wigner, *Selsley, near Stroud*, Feb. 28 to March 3. Mr. Lidstone, *Baptist Church, Lower Tooting*, Feb. 28 to March 3. Mr. J. S. Tyler, *Birmingham and neighbourhood*, from Feb. 28. Mr. Stentiford, *Sudbury*, Feb. 26-27. Mr. Welch, *Baker-street*, March 2. Mr. J. H. P. Cutting, *Parkeston*, to Feb. 28; *Mendlesham*, March 3; *Combs*, March 4; *Pettaugh*, March 5; *Reedham*, March 6-13. Mr. Hankinson, *Lingfield*, March 4.

Work at Rusholme, Manchester.

A SERIES of most refreshing and delightful united meetings has closed in this suburb of Manchester. First of all, came a week of prayer—the meetings being held nightly in rooms belonging respectively to the Church of England, the Wesleyans, the Congregationalists, and the Baptists. These meetings were numerously attended, and the spirit of intercession was abundantly poured out.

A second week was devoted to evangelistic work at the People's Institute. Night after night the place was filled, and sometimes packed. So manifestly did the blessing of God rest upon the work that it was decided to continue the services for another week. These, too, have been equally interesting and fruitful, and everybody concerned felt truly sorry when the last night had come. Many blessed testimonies were volunteered as to the happy effects of the Mission — believers have been quickened, sinners have been saved, pledges have been taken, and, best of all, the Christians of the place have been wonderfully welded together in real union and brotherly love. On the Sunday evenings the services were transferred to the Public Hall, and on each occasion the place was filled.

The ministers who have jointly organised and conducted this Mission are Revs. W. H. Finney (Church of England), J. E. Roberts (Baptist), J. K. Maconochie (Congregationalist), and E. A. Evans (Wesleyan). It is intended to foster this blessed spirit of harmony and work by holding, periodically, united prayer-meetings and by the adoption of any other measures which may suggest themselves to a representative committee which has been appointed to act in the matter.

Manchester.—The sixth annual "out-and-out" young men's convention for the deepening of spiritual life was held on Saturday, February 13, in the Religious Institute, Corporation-street. The speakers were Revs. C. Fenwick Ward, J. J. Ellis, and Dinsdale T. Young. The chairmen were Dr. Rodger, Mr. H. T. Birch, and Mr. Louis F. Robinson. Mr. G. R. Kirlew, founder of these conventions, reported six young men who had received spiritual impressions from for er gatherings are now out in the foreign mission field, and he read extracts of a letter recently received from one of them at Alaska. The addresses of both speakers and chairmen were full of earnestness and zeal for a more complete life of consecration and devoted service in the cause of Christ. The testimony meeting was a specially-blessed time, and will long be remembered as a glorious season.

Foreign Prisons.

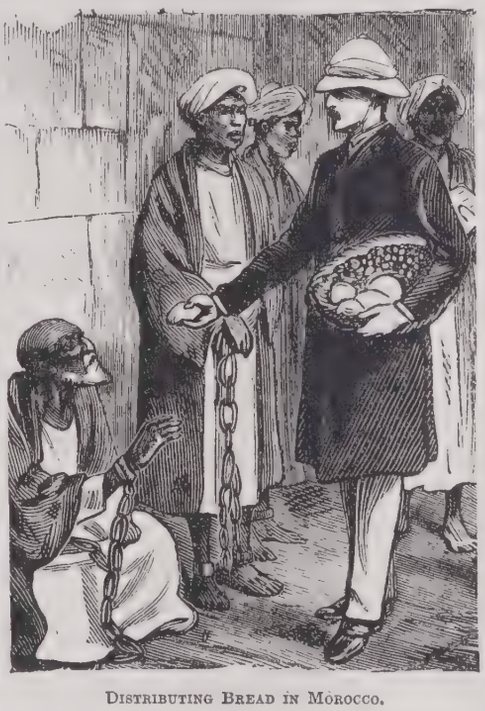
By Mr. CHAS. COOK, F.R.G.S.

(*Concluded.*)

IT may interest the readers of The Christian to know that 40,000 prisoners pass annually through the forwarding prison of Moscow on their way to Siberia. Who thinks of them? Who cares for them? How often do we pray for them? When next we utter the words, "That it may please Thee to show thy pity upon all prisoners and captives," let us think of many a Russian captive exiled for no offence save his love of liberty and country. I have seen hundreds on the march, and heard the deep thud of their weary tramp, and my heart bleeds for them.

In Algeria, I once visited a prison containing fourteen men under sentence of death. I could not speak of Christ to them, for they were Kabyles and understood no European language; I could offer them no Testaments, as it had not been translated into their tongue, and we could but look the love we feel, and leaving a little money for any extra comfort, we left them. When the musketry shots next morning resounded in the ear it seemed to me to bear the refrain, "No man careth for our souls."

Harsh words and heavy chains neither reform nor convert men, mercy tempering justice is much better; but when, in loving words of grace, God's



Distributing Bread in Morocco.

universal Gospel is proclaimed to the worst criminal, through that wondrous "WHOSOEVER," the effect is marvellous and miraculous. Softest words have broken hardest hearts, and I could tell of many cases which have puzzled the authorities, but in which a marked change has taken place in the lives of the desperadoes who have accepted Christ and believed God. I have known a prisoner

CONVERTED THROUGH A TEAR

of sympathy, for it led him to think that someone cared for him; then he read the Scriptures, and the Holy Spirit did the rest.

France continues to keep some of her criminals for ten years in solitary confinement, and thirty days in dark cells if refractory. No wonder the Governor of the Maison Centrale of Rouen told me that he had only known of "one case of reformation in thirty years."

How different things might have been, had all those under his charge heard the Gospel, or read the Written Word!

Some years ago, I visited many of the gaols of Italy, especially those of Rome, Naples, and Puzzuoli, and was surprised at two things, viz., that the convicts were all hard at work on the Sunday—they have to work seven days a week—and that a vast number of the men were undergoing life sentences.

I believe in England we have about 150 men imprisoned for life, but Italy had 5,965 under life-sentences. There is no capital punishment, and no ticket-of-leave system. This accounts for the large aggregate of life prisoners. Here they toil, year in and year out, seven days a week, without Christ and without hope, literally having neither "promise of this life," nor of

"THE LIFE THAT IS TO COME."

Italy has in ratio to her population the largest number of prisoners of any country in the world, and it is with the object of carrying the Gospel to these who have never heard it that I am writing these lines. Here is a vast untrodden field, not a very pleasant journey, nor the atmosphere of the places very pleasant, and with no hopes of good collections when the service is over; but it is a work that will pay when the unfortunate prisoner goes back to his cell to search the New Testament, like the Bereans, "to see if these things be so."

Possessing, as I do, the permission of the Government to visit these places, I am hoping very shortly to spend some time in this work in this particular country. I feel all the more free to do so, because our large Metropolitan Music Hall in the Edgware-road, in which I have preached for twenty-two years, is to be pulled down and rebuilt; and also, because I am suffering with throat trouble through overwork, after many years of preaching to large audiences. I shall be grateful for the fellowship and help of God's people who read this, and who, unable to do such work themselves, may have part in it with me.

If the Gospel ever reaches this class it must be from outside; if help comes to them it must come through God's people; and I am emboldened to voice the needs of tens of thousands who know not Christ, but need to hear of him.

I append one or two inscriptions found on prison walls that I have visited at home or abroad. They may help us to pray better, and think more of the sorrows of others:—

"O Jesu, thou art standing
Outside this fast-closed door,"

was written on a prison cell door. Another scratched on the white-washed wall:—

"The Almighty for a Master, the devil for a servant. Amen."

"Domine, Dirige Nos,"

might have been a real prayer from a sorrowful heart. A female prisoner wrote on the wall—

"I wish to God my babe was born,
And smiling on its father's knee,
And I, poor girl, lay in my grave,
The green grass growing over me."

Another wrote, "21,000 times have I walked round this cell in a week; there are 3330 bricks in this cell." But for pathos I have seen nothing like

THE PRISONER'S SONG.

The roses bloom in the garden,
The bee comes wooing the flowers;
The song-bird pipes to his nest-mate,
Through all the golden hours.
The breeze is freighted with fragrance,
From forest, and field, and lea;
But youth has fled, and hope lies dead,
So what are they all to me?

The blue bird rocks in the tree-tops,
Free as the summer air,
Swings and sways, and warbles,
With never a flutter of care.
Memories never haunt him,
No thought of the morrow has he,
But the guarded wall like a sombre pall
O'ershadows it all for me.

I sit in the glowing twilight,
And gaze on the evening sky,
On the glorious sunset banners
That athwart the hill-tops fly,
Till the diamond eyes of heaven
Look down on the bond and the free;
But I see the stars through the prison bars,
So what are they all to me?

Ah! the flowers have lost the perfume,
The summer breeze is still;
The bees are naught but gluttons,
And harsh the song bird's thrill.
For the mighty voices of nature,
Of heaven, of earth, of sea,
Have naught of cheer for the prisoner's ear,
What! what are they all to me?

Oh, to be able to carry hope and cheer to such, that, having Christ in the heart, they may sing with another prisoner—

"Stone walls do not a prison make,
Nor iron bars a cage."

6, *Frithville-gardens, Shepherd's Bush, London, W.*

The Home of Industry.

THE monthly meeting, held at the Home of Industry, on Wednesday week, was largely devoted to the operations carried on in the Home itself. Mr. William Merry showed, in the early part of the evening, a fine series of dissolving views illustrative of Canada, its scenery, cities, homesteads, and pursuits, with by-way glimpses of "planted out" boys and girls, the kind of homes they find, and the life they live. The whole series was of great interest, and, inasmuch as the lecturer is willing to show them wherever likely to help the work he has at heart, many might do themselves and their congregations the pleasure of securing an illustrated evening.

Miss Macpherson (after a season of praise and prayer) spoke impressively of the difficulties and joys of the work, and of the splendid openings which Christian ladies might find in the East End to do real personal service among young or old by teaching or testifying, or in any way for which they may be gifted. Fresh workers are needed for the flower distribution, the evening and Bible classes, the visiting in the poor homes, and on Sunday mornings for Bird Fair. As to the emigration of children to Canada, Miss Macpherson maintained that it is an immense boon to the children and to the nation. Misunderstandings have sometimes arisen, but let it be clearly understood that the children are not white slaves, that good homes are sought for them, while their treatment and training are sedulously watched over. The seventy-second party is intended to start on March 18 from Liverpool. Already 6600 have been sent out.

Mrs. C. T. Studd followed with an account of her husband's present labours in the colleges of America. At the invitation of the international committee of the Y.M.C.A., he started last October for the States, hoping to visit colleges and universities for the revival of spiritual life and the winning of students to Christ. Already he has visited fifteen colleges in Illinois and Wisconsin, finding the hearts of the students largely prepared, and many ready to yield to the Saviour. The work is being done mainly by personal interviews—it is lovely but wearing work. A letter was read bearing witness to great blessing and many converts in certain Illinois colleges. Lately he has been visiting some of the cities of Wisconsin, and the interest awakened in missionary effort is worthy of note. His address in the Presbyterian Church, Madison, on Chinese Character and the transforming power of the Gospel was very striking, his ten years' residence in China having given him large experience in this respect.

Mr. A. V. Liley, late of Mostaganem, North Africa, spoke of work in Algiers, of the opposition of the priests, and of his own longing to return to his loved field of labour.

Mr. Joseph Merry added details as to Bird Fair services, while two young men gave testimony to the blessing they had received in this work.

Anti-Infidel Crusade in Bolton.

In consequence of scholars in the Sunday-school bringing to their teachers infidel objections, that had been given to them by sceptics working in the mills, it was decided to invite Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, to deliver a course of Christian evidence lectures. These have been twelve in number, and eight of the parishes of Bolton and the immediate neighbourhood have been visited. Among the subjects dealt with were the following: "Creation or Evolution—Which?" "Who wrote the New Testament?" "Why am I a Christian?" "Moses and the prophets," "What will infidels give us in place of Christianity?" "Biblical difficulties and how to meet them," "What Christianity has done for working men," "Is God knowable," and "Infidelity, its cause and cure."

Infidels and others have attended these lectures, and have been allowed to put questions to the lecturer, which were dealt with in a satisfactory and helpful manner. The vicars of the respective parishes have presided over the meetings, and Christian workers and Sunday-school teachers have expressed in public their thankfulness for light thrown upon difficulties, and have stated that their faith has been much strengthened by these lectures.

(Rev.) T. A. Clarke,
Treasurer of the Anti-Infidel Tract Enterprise.
St. George the Martyr Vicarage, Bolton, Lancs.

Irish Evangelisation Society.

THE work of evangelisation in Ireland is far more interesting and is accompanied in some cases by much more success than most people suppose, and I venture to think that some of the facts coming under my own knowledge from week to week would, if known, raise the hearts of God's children in praise to Him who is opening the eyes of the blind, and calling many, both Protestants and Roman Catholics, out of darkness into God's marvellous light.

As the Irish Evangelisation Society does not come before your readers often, I am glad of an opportunity to describe one of our recent missions. The place is a country town, where the large majority of the people are Roman Catholics. We had a mission there a year before with marked results, and this mission was welcomed by both Roman Catholics and Protestants. Our evangelists preached the Gospel in an undenominational building, capable of seating comfortably about 350 people.

From the first the hall was fairly filled, and some Roman Catholics attended and listened quietly to the Gospel, the preacher generally giving the Douay version in his quotations. After a week's proclamation of a clear and simple Gospel, signs of the blessing were seen. The Roman Catholics were attentive and respectful, and increased in numbers; twenty of them staying after the meeting for singing.

At the end of four weeks the evangelist wrote:—"In every meeting the presence of the Holy Spirit is very manifest, Roman Catholics from many places attending regularly, and instead of taking back seats they come right up to the front and manifest great interest. The Roman Catholics remain after the first meeting for singing and I speak directly to them." The town Catholics at this time begun to join those from a distance and to attend regularly, chiefly men and lads.

A resident writes at this time: "The attendance is sometimes as many Roman Catholics as Protestants, and after the first meeting, the Evangelist further expounds the New Testament plainly and simply." The daughter of a clergyman writes:—"The Roman Catholics came in good numbers, and if faces say anything, many of them were really seeking peace. We are sowing for the future." All classes attended the meetings. An M.P., who was present, said: "If I were to live a thousand years, I would not forget what I have seen and heard at these meetings."

On the last Saturday, after two months' mission, a meeting was held for Roman Catholics only, and about 100 attended. They were quiet and earnest, drinking in the truth. At their request some two or three meetings were arranged for themselves alone after the mission had closed. As I write, we are closing our accounts for 1896, and I find that, notwithstanding all our efforts, we are considerably short, which means curtailment of our work if the Lord does not dispose his stewards to send it to us.

James Barton, Hon. Sec.
Dundalk.

Liverpool Sheltering Homes.

Dear Sir,—We embarked in the quietest way possible from the Sheltering Home, and we are now getting our first day at sea—fine, mild, calm. All our young folk are running about on deck in the highest spirits.

This *Numidian* is a thoroughly good ship. We have convenient quarters for the children, and lots of room on deck for them to play about. Several are writing back, telling how happy they are. If I could but show you how much their prospects are improved by this transplanting to Canada, you would agree with me that it is a work which God can approve and bless. We see in the blessed results that He does so.

My daughter remains at the Home, with other helpers, to carry on the work in my absence.—Yours truly, Louisa Birt.

En route for Canada. Feb. 19.

"Welcome Mission," Portsmouth.—Monday and Tuesday last week were kept as days of special "waiting upon God." Rev. J. Gregory Mantle, of Brighton, gave helpful Bible readings. Revs. F. Baldey, J. H. Batt, Captain Riley, Mr. Hogben, and others took part. The attendance was large, and on the closing evening a number expressed their desire to live wholly for God. The next meetings will be on March 16 and 17.

Bible Dissection in Brooklyn.

RELIGIOUS circles in New York and vicinity have lately been greatly stirred up over a series of Sunday evening sermons delivered by the Rev. Dr. Lyman Abbott, of Brooklyn, on the theme "The Bible as Literature." Dr. Abbott is Henry Ward Beecher's successor, and is himself a man of bright, inquisitive mind, possessed of subtle powers of analysis, but much too inclined immediately to accept as fully proven any chance hypothesis on almost any subject that happens to strike his intellectual fancy.

The views presented in the recent series of sermons were not characterised by any especial originality, but the ground taken with respect to various books of the Old Testament has been very radical. Much of the Bible was in effect treated as "parabolic fiction." The culmination was reached when the book of Jonah was taken up and presented in a fashion which excited frequent laughter during the discussion. The religious public generally has been greatly shocked by such handling of the sacred Book, and adverse comments on Dr. Abbott's course have been many.

In justice to Dr. Abbott, it should be said that he finally rebuked the audience for laughing, and disclaimed any intention of ridiculing the Bible. But such hilarity seems to have been the logical result of a light and unsympathetic presentation of critical theories which evaporate pretty much all the meaning out of the Old Testament records, and leave but the bare outlines of a history which is called fable, and of a law which is treated as though half a dream. The whole incident has been a regrettable diversion from the serious topics which have been before the public mind in connection with Messrs. Moody and Sankey's meetings. There is no doubt a legitimate criticism of the Bible, but such criticism always has humility and reverence for two of its guiding canons.

C. A. S. D.

Messiah's Reign.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious."—Isa. xi. 10.

What is the reign of *Sixty Years*,
Compared with what shall be,
When He whose right it is to reign
Shall rule in equity:
Shall banish want of every kind,
Distress, and care, and tears,
Throughout the glorious, golden reign
Of blest millennial years?

Oh, never has the earth as yet
Been worthy of its Lord,
Save just the little space of time
Bright Eden's joys record;
'Twill be so then; how fair the scene
In prophecy appears,
Which earth shall know when dawns at length
The blest millennial years!

When David's greater Son shall rule
In holiness divine,
The "Sun of Righteousness," whose beams
O'er every land shall shine.
He, once the Victim! how the thought
To us his name endears!
'Tis meet that He should know the joy
Of blest millennial years!

We hail our Monarch's lengthened reign
As praise ascends on high,
And pray that blessings, rich and large,
Our God shall yet supply.
Yet, oh! how far exceeds the joy
Foretold by heaven-sent seers,
When earth shall blossom as the rose
In blest millennial years!

Albert Midlane.

Zenana Mission.—The committee of the Church of England Zenana Missionary Society propose to commemorate the sixtieth anniversary of Her Majesty's prosperous reign by sending this year sixty additional ladies to win souls for Christ from among the women of India and China and Ceylon.

Bala, North Wales.—Last March Mr. Charles Studd paid a visit to Bala to address the students of the Theological College and College School in order to stir up enthusiasm. One outcome of his visit was the formation of a branch of the Pentecostal League. This led to many conversions, and the branch has grown from one meeting to about half a-dozen weekly gatherings at different points.

Letters to the Editor.

"THE LACK OF CONVERSIONS—WHY?"

Dear Sir,—I would like to ask, Is conversion in all cases spasmodical? May there not be, in many instances, a gradual attainment of it, to whatever cause the lack of it may be attributed? Your correspondent J. C. A. would credit us with a want of faith in God's strength, a serious charge, applicable to the least or greatest amongst us. Your other article in the same number on "The Need of the Church" does not leave us without hope, for you point out that a *deadness* is often but the precursor of a *revival*. W. G. W.

Low Fell, Gateshead.

THREE REMARKS.

Dear Sir,—Would your correspondent who writes under the heading "The Lack of Conversions—Why?" inform us what is meant by "congregations receiving Evangelical teaching"? Is not Evangelical practising equally necessary? Surely what is wanted is the preaching and practising of the old Gospel found in God's Word, and which was glad tidings eighteen hundred years ago. When we are willing to put away the idols (Evangelical and others), and to work upon one Gospel platform, we shall begin to experience God's "power" and "His willingness."

Again, your correspondent upon "Frequent Celebrations" need not trouble himself to "arrange for the spiritual needs of servants as well as masters," etc. His quotation of St. Paul's saying may possibly be used as an excuse for his "celebrations," but neither that apostle, nor any other, has a word to say as to the necessity "of showing the Lord's death" specially in church or chapel, or the need of priestly assistance. So the families referred to could quite as faithfully provide opportunities in their own homes.

Again, in your "Scottish Notes," I notice that Rev. George Jackson asserts "it was impossible for a man to go through a business life nowadays and act up to the teaching of Christ," etc. What may be the case in Scotland I cannot say, but I protest against such an assertion being made as to business men in general. Excuse me troubling you with these remarks.—Yours truly,

A Constant Reader.

"EFFECTUAL PRAYER FOR LONDON."

Dear Sir,—I heartily endorse the letter signed "Alice Leader" in the current number of The Christian, in reference to the proposal for "Effectual Prayer for London." Like her, I marvel that there have not been many prompt responses to such an urgent appeal. I have brought it before each of my Bible-classes (men's, women's, ladies'), and have pledged them solemnly before God to "continue in prayer" daily for this definite object for at least two months to come. This means forty or fifty Christians covenanting. It has also been mentioned by our vicar at our weekly prayer meeting, and all whom I have told of it I have requested to ask other Christians to join in this continual intercession.

What blessings God would pour out upon us here if only his children would awake to the privilege of uniting in one concert of prayer to this end Oh! that thousands of them might be set on fire with a burning desire for such a Pentecostal wave of blessing to come all over this vast city, that, as a result, "rivers of living water" might flow out to all lands through our Christian sailors, soldiers, merchants, travellers, correspondence, etc., from this centre. I enclose my card, and subscribe myself as A Remembrancer.

CHILDREN'S ENTERTAINMENTS.

Dear Sir,—I should like the opinion of your readers with regard to the following. I have noticed that gatherings of poor children, organised by, and held under, the auspices of religious societies and individuals, have not always been used for the spiritual, or even moral and intellectual, benefit of the children. A tea, dinner, or Christmas tree, has been followed, *e.g.*, by animated photographs perhaps vulgarly descriptive of the stage and tap-room, and entertainments which have had far more of the music-hall element in them than anything else.

To give a case in point. Quite recently a treat was given to some 200 or 300 poor children, gathered from many districts, by a religious institution which has had an honoured history, and is still doing noble work. Christian workers from many churches were asked to bring their quota of guests, which they did. Tea was followed by a "Punch and Judy" show, and many of the low street tunes, which were born and bred in the music-hall, were played. Throughout the evening there was neither hymn of praise, prayer, nor word of Christian counsel. There was no seasoning of Gospel salt.

I do not write to criticise or complain. I judge no man. But as a servant of Christ I ask, Is this right or wise? Is it Christian work in which Christian workers may safely engage? Is Jesus honoured? Are the children really helped?

Such questions are forcing themselves upon my own heart, and I want your readers to help me to answer them.—Yours truly,

A Worker for God.

Temperance Notes.

Good work has again this year been done among the showmen at the World's Fair, held annually in Islington.

The third of the series of lectures on The Bases of the Temperance Reform, arranged by the National Temperance League, was held in Sion College on Friday last.

The missionaries connected with the South London police-courts last year took 890 pledges and interviewed 9554 persons accused of crimes and misdemeanours connected with drink.

The General Election in the Isle of Man, which was mainly fought on the Temperance question, has resulted in a majority sufficient to re-enact the measure enabling boarding-houses to sell beer.

At the request of Mr. and Mrs. M'Kinley, no wine or other intoxicants will be provided at the entertainment which inaugurates Mr. M'Kinley's term of office as President of the United States.

Of the 662 new policies issued during the past year by the Sceptre Life Association 455 were on the lives of total abstainers, or upwards of 68 per cent. Of these latter 275, or 60 per cent., were life abstainers.

Mr. John Wilson called attention in the House of Commons to the small proportion of publicans prosecuted in Scotland for serving intoxicating persons, compared with the number of arrests for drunkenness.

The Bishop of London, inviting his clergy to observe Temperance Sunday (May 9), writes: "I am sure that you will feel the importance of urging on all Christian people the paramount obligation of Temperance."

The Lincoln Temperance Society will this year celebrate the sixtieth anniversary of its existence, and also the Queen's Diamond Jubilee. An effort will be made to raise a Jubilee Memorial Hall for the work of the Society.

The loving cup, long an institution in City banquets, is threatened. This year, says the *City Press*, the Master of one of the City companies, being a teetotaler, his *régime* has been marked by the temporary banishment of the loving-cup.

The occupiers of some 500 tied houses in the Chatham district complain of the manner in which they are being ruined by the brewers hawking and pushing the sale of beer from door to door, thus taking the trade out of the publicans' hands.

"The Medical Side of the Drink Question," by the late Sir B. W. Richardson, has been issued as No. 1 of the Penny Temperance Classics (19, Memorial Hall, E.C.). In this form those telling facts and figures ought to win the wide circulation they deserve.

Mr. E. Vaslet gives in *Le Bien Social* a ghastly account of the outrageous drunkenness permitted and practised in Belgium on "Lost Monday." According to his account the most deplorable license prevails, and men and women abandon themselves for the day to unrestrained drinking and excess.

Rev. Isaac W. Tapper, Vicar of St. Andrew's, Battersea, proposes that the Government should provide in every parish or populous district "Workman's Halls," where any and every working man might have *free membership*, and where he would find comfortable accommodation, a library with newspapers and periodicals, non-alcoholic drinks and refreshments.

Worthing Tabernacle.—The first anniversary of the work carried on here by Pastor C. Douglas Crouch was lately celebrated by special services, at which the speakers were Dr. Bullinger and Pastor W. Fuller Gooch. A large gathering assembled for the public meeting in the evening. The pastor presided, and reported concerning the goodness and mercy which had followed them during the year. Pastor Gooch and Dr. Bullinger spoke at the meeting, and local ministers were present to wish God-speed to the work.

International S.S. Lessons.

March 7.

The Ethiopian Convert.—Acts viii. 26-40.

Golden Text.—Verse 35.

PROBABLY we shall best get at the practical teaching of this interesting story by proposing the Eunuch as an example for our imitation. He is one of those to whom our Lord referred in Matt. viii. 11, 12, and who will reprove others for the neglect of greater privileges. The incident presents him to us as an earnest seeker, a willing learner, and an obedient believer.

I. For many reasons it is remarkable that such a man should be earnestly seeking to know God. *He came from a great distance.* Ethiopia (27) is now identified with Meroe, which "lay on the right bank of the Nile from its junction with the Atbara, as far as Khartoum, and thence to the east of the Blue Nile to the Abyssinian Mountains"—*Tristram.* At the time of Augustus, and even later, the kingdom was governed by queens. The name Candace represented, not an individual, but a dynasty. So far away from Jerusalem this man had abandoned his idolatry, and had accepted the God of the Hebrews as his God. But what he had learned made him long for more, hence his long journey to Jerusalem. There was no merit in coming so great a distance, but there was proof of sincerity and earnestness. The knowledge he sought is close at hand for us; do we value it as highly?

He occupied a high position. He had "great authority," and had charge of all the queen's treasures (27). Such positions render a life of selfish indulgence easy. But it is well to remember that in spite of his honour and his wealth he was yet a seeker. He could not be satisfied with anything short of God. That is true of every man. Over all the pleasures and gains and honours of the world we may write, "Whosoever drinketh of this water shall thirst again." Christ is the supreme need of every man. Do we know it? And are we seeking Him?

He sought most diligently. In his own country he used the synagogue; at Jerusalem he went to the temple; and returning home he employed himself in reading the prophecies of Isaiah (28). So that he left no means untried, and allowed no moment to be wasted. Literature for travellers is plentiful today. Unhappily there are not many who would appreciate the book the Eunuch read. They would if they were as earnest in their search as he was. How does that statement affect us? Test our earnestness by it.

II. From an earnest seeker he became a willing learner. Note *how God provided him a teacher.* Angelic ministry (26) was employed, not to instruct this inquirer, but to send Philip to meet him. Only a saved sinner can tell the way of salvation. What prompt unquestioning obedience Philip manifested! The command to leave a city, where a great revival was going on, and to go to that particular road to Gaza, which was desert, seemed very unusual. Yet "he arose and went" (27)—an example for all servants of God. God's commands may be difficult for us to understand, but they are always wise.

God also gave the teacher his text. Tell the story of Philip hearing the Eunuch read and being invited into the chariot. In the Inquiry Room the chapter used perhaps more than any other is Isaiah liii. Surely the Spirit of God had led the Eunuch to this. Philip could not wish for a better text (32-35). The coming of Jesus, the lowly outward appearance of Jesus; the rejection by his people; his sufferings and death; his ultimate triumph—all are there. The chapter is meaningless until Jesus is seen in it.

Willingly the Eunuch listened and learned. The truth is needed by us, too. Are we as willing to know it?

III. When we call this man an obedient believer, what do we mean? (1) *That he believed in Jesus as his own Saviour.* It is possible to accept all the facts of our Lord's history, yet stop short of this. When a young missionary was dying on the Congo, one of his friends quoted to him the words of Isa. liii. 5. With a smile lighting up his face the young man repeated the text, substituting "my" for "our," and "I" for "we." Can you do the same? We mean (2) *That he confessed his faith.* It is to be observed that in preaching "Jesus" (35) Philip must have preached the ordinance of Baptism, for it is the Eunuch who suggests it. He would not be a secret disciple. In his country he will be needed as a witness; and he is not afraid to commit himself to a life of witness-bearing. It required courage to do that. So it does now when young people come out from a life of indifference and formalism, and give themselves wholeheartedly to Christ. Are you prepared to do that? Or, are you ashamed to say of Jesus, "He is my Lord"? See Rom. x. 9, 10; Mark viii. 38.

The Y.M.C.A.

THE International Y.M.C.A. Committee of America has succeeded in clearing off a large deficit on the funds for 1896.

The San Francisco Association thankfully reviews the past year, during which time 100,000 dollars has been subscribed for clearing its building of debt, 98,000 dollars of which has been received and paid.

Mr. Henry Armstrong, General Secretary of the Newcastle Association, has conducted a successful mission at Plymouth. Many young men are believed to have been blessed, and the work of the Association has been much revived.

The annual meetings of the Exmouth Association, held on Wednesday, were presided over by Mr. W. Tucker Pain. Afternoon and evening there was a good attendance. The principal speakers were Mr. J. E. Wakefield and Canon Edmonds.

The work being done by the Anglo-American Association, 160, Rue Montmartre, Paris, is giving encouragement. The workers are very much in earnest. A scheme for extension is under consideration of the board. The want of room has been much felt during this winter.

The annual meeting of the Fulham Association was very successful. The report, presented by Mr. F. C. Wood, honorary secretary, contained many features of interest and showed a small balance in hand. The work of the Association boarding home has been of the utmost benefit to a large number of young men.

Sir George and Lady Williams held a reception of the members and friends of the local branches of the Young Men's and Young Women's Christian Associations at the Manor Hall, Sidmouth, on Thursday evening. Five hundred persons attended the tea, and Sir George and Mr. W. Hind Smith delivered addresses at the public meeting which followed.

At the annual meeting of the Birkenhead Y.M.C.A. the president, Mr. C. J. Proctor, occupied the chair. Encouraging reports were given by representatives of the different sections, and an address was delivered by Mr. Alex. Guthrie, of Liverpool. During the past year much good work has been accomplished. The membership has increased by fifty-five, and there is no debt on the current account.

In the North-East Metropolitan District Union a series of great gatherings for men is being organised between Feb. 22 and March 19 by Mr. F. L. Porter at Walthamstow, Stratford, Shoreditch, and Hackney. Special addresses on Intemperance, Impurity, and Gambling will be given by the Hon. and Rev. E. Lyttelton, Revs. F. B. Meyer, J. E. Welldon, Canon Fleming, Hugh Price Hughes, Dr. Harry Guinness, and others; and Mr. Lane will bring the series to a close with a mission to men in the rooms of the Hackney Association.

The second "At Home" of the Coventry Association, held on Thursday evening, was attended by upwards of 150 persons. The guests were received by the Secretary, in the absence of the President. Mr. G. H. Hayward presided until the arrival of the President. During the evening the Secretary stated that the membership was now over 200, the increase having been at the rate of 50 per month. The Sunday evening mission was doing good work and well attended. Mr. Starley congratulated the Association on its progress.

The Y.W.C.A.

WEEK OF PRAYER.

VERY encouraging reports have reached us from the various institutes of special meetings held during the week of prayer for young women (Feb. 14—21), resulting in a deepening of the spiritual life, in a growing sense of nearness to God, and, as the result of waiting upon Him in prayer, in a corresponding deeper earnestness of purpose in the work of winning souls.

At the Central Institute, Revs. W. H. Griffith Thomas and F. T. Snow gave addresses full of spiritual power. These were the means of leading many to decision. At St. James', Hatcham, Rev. E. J. Kennedy spoke on Monday evening, and the meetings were continued during the week, much interest being shown throughout. Special meetings were held at the Belgravian Institute, conducted by Mrs. E. Streatfeild, Miss Maunsell, and others. A service was held in Eaton Chapel on Wednesday in connection with the Institute, when Rev. Evan H. Hopkins preached.

At the Percy Institute, Mrs. F. T. Snow commenced the week with an address, and each night there have been large numbers and much blessing. Mr. and Mrs. Small also delivered helpful addresses, and the Lord's presence has been manifested in much power.

The members of the Clapham branch met each evening for prayer and reading, the subject being "The Fruit of the Spirit" (Gal. v. 22, 23), followed by special requests remembered in prayer. Great interest was shown throughout the week. At Aberdeen House, Stockwell-road, special meetings have been held, and Colonel Oldham conducted one on Saturday evening for Christian workers. A three days' mission for children was also led by Messrs. Todd and Kestin.

The prayer meetings have been well attended at Wimbledon, and special prayer was offered for the forthcoming mission to be conducted by Miss Hull, from February 28 to March 5.

Mrs. Baker, of the Kilburn Institute, writes that two special meetings were held, on Tuesday and Thursday, for prayer and praise. On Tuesday Rev. W. H. Stone gave a very helpful address on "The Fruit of the Spirit is Peace"; on Thursday a happy hour was spent over Isaiah xii., "A Psalm of Thanksgiving," given by Miss Wane, of Hampstead.

Encouraging meetings have been held at the Putney Institute, and on Thursday the annual meeting was held in the Assembly Rooms, the Countess of Chichester presiding. The Hon. Emily Kinnaird gave a detailed account of the Association. A proposal was made to open the Institute every Sunday evening, as a means of drawing many of the young women to a service in lieu of wandering in the streets.

Meetings for prayer and praise have also been held, with definite spiritual results, at Sydenham, Finsbury-square, St. John's Wood, Hampstead, Princess House (108, Brompton-road), and other branches. C. W. D.

BRIEF NOTES.

A local branch has been formed in Bridlington.

The Glasgow Y.W.C.A. hope soon to have a large house at Rothesay, to be used as a summer boarding house.

The reading room in connection with the Maidstone Institute was opened recently, in the presence of a good number of friends.

The annual social gathering of the Leicester branch was held on Feb. 1. The Institute and Home are reported as doing well.

The annual report of the Bournemouth Y.W.C.A. has been issued. In the county of Hants there were altogether 2500 members in the twenty-eight branches, the central branch owning 422. A sum of £8000 still remains on mortgage on the Digby Institute.

The annual meeting of the Birmingham Central Branch of the Y.W.C.A. was held on Feb. 12. The Bishop of Coventry presided. The position of the Institute is not a very favourable one, being in a part of the town where the residential population is gradually decreasing.

Christian Endeavour.

THE next London Convention will be held at the Metropolitan Tabernacle on Good Friday afternoon and evening.

The British National Council are holding meetings this week in Ipswich, and in connection an Eastern Counties Convention.

Great meetings have been held in Wolverhampton by the extension committee of the National C.E. Union, with a view to spread and deepen the interest in the C.E. movement.

Two hundred Italians are employed on a city contract two miles from York, Pa. These men were destitute of religious privileges, and one of the C.E. societies of the town organised Gospel services for them with good results.

Endeavourers at Agra, India, have been greatly cheered and encouraged by a two days' visit from Dr. Clark. Notices having been sent to stations round about, delegates were present from Meerut, Fatehgarh, Manipuri, Mussoorie, and Landour.

The seventh British National Convention of Christian Endeavour, to be held in Liverpool next Whitsuntide, June 5 to 8, promises to be the largest which has yet been held in Great Britain. It is anticipated that the delegates, visitors, friends, and members of local societies will make an attendance of fully 15,000. The largest Liverpool buildings have been secured, including the St. George's Hall and Concert Room, Philharmonic Hall, Hengler's Circus, and various prominent and historic chapels. Dr. F. E. and Mrs. Clark will take part.

Of the thousands of celebrations of Christian Endeavour Day held this year throughout the world, one of the most important was that arranged by the Boston C.E. Union, on February 4. The afternoon service was addressed by four prominent speakers on Endeavour themes. The greatest interest, however, centred in the evening meeting in Mechanics' Hall, the immense auditorium that was used during the Boston Convention two years ago. Here more than 5000 persons gathered to listen to Mr. Moody and Rev. F. B. Meyer. Mr. Moody's address was characteristic. Touching reference was made by the evangelist to the fact that he was completing that night his sixtieth year, and with unusual pathos and tenderness he pleaded with the Endeavourers to pray for him, that he might as never before preach the Gospel. The vast audience was visibly affected. Within ten minutes after leaving the express that had whirled him from New York, where he had landed a few hours previously, Rev. F. B. Meyer was before the assembled Endeavourers receiving a hearty welcome.

Scottish Notes.

AT a recent meeting of the congregation of the Barclay Free Church, Edinburgh, a resolution was passed to take the necessary steps to call a colleague-assistant to Dr. J. Hood Wilson.

The annual social meeting of the Invergordon Y.M. and Y.W.C. Associations was lately held. Rev. Colin Sinclair presided. The report of the Y.W.C.A. showed that in numbers they are far ahead of the Y.M.C.A. In foreign mission work great interest had been shown.

The Aberdeen Sabbath School Union in conjunction with the Evangelical Association has arranged for a series of evangelistic services this week for Sabbath-school scholars. The services will be conducted by Mr. William Thomson, jun., Glasgow, and will be illustrated by limelight views. Every effort has been made to enlist the sympathy and active co-operation of teachers.

The late Mr. James Gordon Oswald, of Scotstoun, Renfrew, besides large private bequests, leaves to William Quarrier, or his successor in the management of the Orphan Homes of Scotland, Bridge of Weir, an annuity of £300, payable half-yearly, "as long as the Homes are conducted on sound Christian principles and to my son's satisfaction, and so long as he chooses to pay the same, with permission to him to cease the further payment of the said annuity, and in lieu thereof to pay to William Quarrier, or his successor in the management of the said Homes, £8000, which shall be in full of all claims competent to him or them under this my settlement." He also leaves the sum of £1000 for the immediate needs of the various evangelists supported by him.

The sixty-fourth annual meeting of the Scottish Monthly Visitor Tract Society was held recently in Queen-street Hall, Edinburgh, and was well attended. Professor A. R. Simpson, who occupied the chair, paid a high tribute to the society for the good work it had done in distributing during sixty-four years nearly 223 million tracts, all containing a clear statement of Gospel truth. The report, submitted by the secretary, Mr. R. Henderson Smith, stated the year's circulation as 4,764,918, the increase being 7000 monthly. Forty-five thousand tracts are distributed monthly in Edinburgh by 900 distributors. Rev. Thos. Martin, St. Mary's Parish Church, Edinburgh; Rev. R. Small, U.P. Church, Leith, and Rev. D. Paterson, Restalrigg Free Church, also spoke.

Irish Notes.

LECTURES on "The Pilgrim's Progress," illustrated by lime-light views, have been given at Ballinasloe by Mr. T. M. Carleton, of the I.E. Society. The meetings have been blessed to many.

Miss McWilliams, of Holywood, co. Down, has joined the Irish Presbyterian Mission, and is about to be sent out to China. There are twenty-three lady volunteers waiting to go out under the auspices of this Mission.

Strong feeling has been shown in Ireland against the proposal to divide the endowments of the Erasmus Smith's schools between Protestants and Roman Catholics. It is an undisputed fact that the testator endowed these schools more than 200 years ago in the interests of Protestantism. To employ the money, therefore, for any other purpose would be to divert it from its original object, and be a species of endowment for Roman Catholicism.

Home for Feeble-minded Girls. — Mrs. Boyd-Carpenter, whose interest and help in every noble work can always be counted upon, explained to a meeting in Leeds on Wednesday week the working and aims of the Home just established at Shibden, near Halifax, for the reception of feeble-minded girls. No one can read Mrs. Boyd-Carpenter's graceful and touching speech without being convinced both of the urgent necessity of such a charity and of the great value of such a form of philanthropic work as that carried on in the institution lately founded at Shibden. Careful training of young people whose mental and moral powers give signs of being deficient has been attended by the happiest results in other places; and there is no reason why the experiment being made in Yorkshire should not be signally successful, and be the means of unspeakable blessing to those whose physical and mental endowment would otherwise handicap them greatly in the race of life.—*Leeds Mercury.*

University Notes.

(BY OUR OWN CORRESPONDENTS.)

OXFORD.

Sermons in connection with the Church Missionary Society were preached in seven of the Oxford churches on Feb. 14, and the annual meetings took place on the Monday. There was an afternoon meeting at the Hannington Hall, when Rev. F. J. Chavasse took the chair, and an evening meeting, when Canon Ince presided. Rev. T. R. Wade, of Amritsar, who has been a missionary for 33 years, and Rev. T. Bomford, of Multan, were the speakers at both meetings. Mr. Wade paid a high tribute to the character of the Sikhs who have been employed as soldiers on many occasions by the Government. Mr. Bomford told of the difficulty of the work at Multan and the need of more helpers. You can travel about 180 miles in one direction, and over 200 miles in another, without passing a mission station. Who can wonder, then, that progress is slow? The work in Multan is specially difficult, Christians from other parts of the Punjab cannot stand the climate, and those who live at Multan generally leave the place when they become Christians, owing to persecution; hence it is hard to get native catechists. The school work is hopeful; it may be slow, but those who are converted in connection with it generally turn out to be most earnest and consistent men.

The Oxfordshire Band of Hope and Temperance Union arranged a conversazione at the Y.M.C.A. on Wednesday week, when an address was given by Mr. Frederic Smith, of the Band of Hope Union, on the subject of the National Jubilee Celebration of the Band of Hope.

CAMBRIDGE.

The Society for the Propagation of the Gospel have held meetings throughout the town in the past week. On Monday week there was a special service in Selwyn College Chapel, followed by a breakfast in the hall of the college, at which the Bishop of Rockhampton delivered a short address.

Cambridge men are highly privileged in being able to hear such sermons on the Christian life as the C.U.C.G. provides. The address in this series last Sunday was preached by Dr. Welldon, Headmaster of Harrow. His text was, "What sayest thou of thyself?" and his sermon contained lessons which cannot fail to be of great assistance in the spiritual life of all who heard him.

The election of Dr. Welldon as Hulsean lecturer to succeed Professor Cheetham has been announced. This great schoolmaster's affectionate manner and earnestness of style have already made him one of the most popular preaching visitors to Cambridge. Hulsean lectures will possess a new charm to the undergraduate members of the congregation.

Dupree-road Mission, Charlton, S.E.—For the last eleven years mission work has been carried on in this densely-populated neighbourhood by Mr. Richard Tyndall, city missionary, with the aid of a band of workers, several of them being the fruit of his labours. Sunday schools, Bands of Hope, Bible classes, men's guild, Gospel services, and open-air meetings, are among the agencies for the advancement of the spiritual and moral needs of the people. The work has now outgrown the premises in which it has been carried on, and for some years past the need has been felt for a mission hall adapted to the purpose of continuing and extending the operations of the Mission. For this purpose a local committee has been formed with the view of raising the necessary funds to build a new mission hall near to the present premises. It is estimated that the cost of building, including furniture, will be about £500. The hon. treasurer is Mr. J. Simms, Westbourne Lodge, Charlton, S.E.

Slade Mission Hall, Plumstead.—The sixteenth annual report of this work records an increased adult attendance on Sunday evenings, with acceptable service on the part of earnest Christian preachers. The new class-room, being a separate building, has afforded an opportunity for holding morning adult meetings, and, although the number of worshippers has not been numerous, yet much enjoyment has been reaped from them. The prayer-meetings, too, with their twofold character of praise and Bible instruction as heretofore, have been a source of much help. The B.W.T.A., under Mrs. Whale's leadership, has made excellent progress; the fortnightly meetings, alternately at the Mission and cottages, have produced, we trust, a lasting effect in the homes of the district. The Sunday-school has an average attendance of about 120 in the morning and 320 in the afternoon, with a staff of twenty-five earnest teachers. An excellent addition has been made in the form of a young men's Bible-class. The general secretary of the Mission is Mr. A. W. Brodie, 1, Gossage-road, Plumstead.

Personalia.

Pastor D. M. Stearns, of Germantown, Pa., writes: "It looks as if our blessed Lord was about to send me on a missionary tour to some of the places where He has already given me over two hundred missionaries. I expect to start in May, but it is not yet clear whether I am to start east or west—beginning at Rome and Jerusalem or at Japan."

Mr. Herbert R. Francis writes: "After four years of happy and abundant seed-sowing in India, we expect to arrive in England about the middle of April. I shall be glad to revisit scenes of labour, and old friends in the service of the Lord. Possibly we may only remain long enough to recover strength and fully to recruit. Letters may be sent to me, care of Mr. S. Trevor Francis, Alvaleigh, Rodway-road, Bromley, Kent."

Father Chiniqqy is still ill, and has been advised by his physician during the remaining cold weather to pass the time in a warmer climate. Under these circumstances it will be impossible for him to go to the various meetings that he intended to address, and the Protestant Alliance is therefore compelled to cancel Pastor Chiniquy's engagements for the present. Where meetings are desired, the Protestant Alliance will be prepared to send gentlemen who can give an account of the pastor's life and of the wonderful incidents connected therewith. Address, Mr. A. H. Guinness, secretary, 430, Strand, W.C.

Obituary.

MR. WALLACE J. GLADWIN.

The death is announced of Mr. Wallace J. Gladwin, widely known for his journalistic work in India. The February issue of *The Harvest Field* (Mysore) says:—"Mr. Gladwin was born in Corning, New York, U.S.A., in 1842. He served in the civil war, and entered the Methodist ministry in 1866, and in response to Bishop Taylor's appeal came to India in 1871. He laboured at Agra, Nagpore, Secunderabad, and Bombay. He joined the Salvation Army in 1882, but after three years he left them and engaged in purity work. For many years Mr. Gladwin has carried on in Bombay a vigorous crusade against opium, drink, impurity, popery, and other evils. He was editor of *The Indian Watchman*, *Banner of Asia*, and other publications. His words were of no uncertain sound, and his methods were not likely to win certain types of character. He spared not himself, neither did he spare others when he thought they were going astray. He established a home for workers in Bombay, which was administered on ascetic principles. He was tireless in his devotion, and was ever ready to do battle against his foes. For some time Mr. Gladwin has been in failing health, and he passed away in St. George's Hospital, Bombay, on January 11, in the fifty-fifth year of of his age."

Soldiers at Dover.

In the three separate barracks on Western Heights are about 2,500 soldiers, most of whom are very young men. They are sent here to fill up the places of time-expired men in regiments returning from abroad. There is no room or house on the Heights outside their own barracks to which these youths can go and feel the humanising and elevating influence of what is a soldier's greatest want—home. Is it then to be wondered at that many young men fall into the man-traps always yawning to betray victims, and which are legion in every garrison town?

To save these youths, and to rescue those far gone into ways of wickedness, it is now contemplated to erect a sort of temperance institute on the Heights themselves, quite away from the town. A splendid site has been selected centrally between the three barracks, and permission has been given to make the building commemorative of Her Majesty's long reign. Many of your readers must feel interest in the moral well-being of our soldiers. To these I appeal to lend a helping hand in what is most truly a work for God. The sum required is about £1000, towards which one donor has promised £50 when the remaining £950 has been definitely promised. I shall be glad to send a booklet free to any applicant.—Yours faithfully,

HARWOOD LITTLE,
Dover. Chaplain to the Forces.

Quiet Prayer.—Before all conventions nearness to God is the way to get ready for the coming of the Lord. Many find it difficult to have a quiet prayer at home. Let us open all mission rooms, chapels, churches, conference halls, etc., for certain hours daily for those who desire to pray either separately or together. S. M.

The Zanzibar Strangers' Rest.

The new report describes the leadings of the Lord in connection with the work among sailors and natives, and the settling of Mr. and Mrs. Knapman into their new work. In regard to the regular operations, it is stated that a most important feature of the Mission is visiting the vessels that come into the harbour. This has been undertaken by Mr. Knapman, who distributes tracts and magazines, inviting all the men to visit "The Rest"; when opportunity occurs he conducts services on board.

The services held at the Rest have been continued regularly, and the workers have been much encouraged by the large attendances of sailors, as well as by the "signs following." The Rest requiring to be thoroughly repaired and whitewashed, the missionaries moved into an adjoining house for a few weeks, where the services were continued. The alterations have greatly improved the building. In the French Hospital, where British sailors are nursed in times of sickness, the missionaries are always welcome, and Mrs. Knapman has visited regularly the men who have been laid aside.

NATIVE MEETINGS.

On Sunday mornings the sailors do not usually come on shore, so our friends use this opportunity of gathering in the native Swahili. The lower room is generally crowded, people often standing round the open windows. In this work they are greatly assisted by Mrs. Agnew, formerly a worker in Zanzibar, and who now has returned there with her husband Capt. Agnew, who is Port Officer, and who also helps in many ways. They both speak Swahili fluently. Mrs. Knapman writes:—"The Sunday morning services for the Swahili are always well attended, and there seems to be such a spirit of inquiry amongst them, for which we praise God. How we long to see them coming out for Jesus. Zanzibar is such a wicked place!"

Communications should be made to J. Theodore Isaac, hon. sec., 163, St. George's-street,

A Theatre Mission.

The new report recalls the origin of the Barnwell Mission in 1875, and tells the story of its triumphs. Passing on to the present occasion, it is stated that for several years a missionary has been engaged in connection with the work. His labours have been most indefatigable and helpful to the work. During the past year numerous week-evening services have been held, including those of a very successful Christian Endeavour Society, meetings for Bible study and prayer. The Sunday services are well sustained, and since the commencement of the Mission very many have been led to the Lord. Barnwell, in which the theatre is situated, is now far more respectable than some other parts of the town.

A few years ago three cottages adjoining the theatre were purchased for a very small sum. These require rebuilding, and when finished it is to be hoped that they may be utilised as residences for the missionary and custodian, and for this object the reserve fund account has been opened. Much blessing has been received in the past, but still there is more to be done, for there are yet many in the town who attend no place of worship.

Cambridge. W. K. Vawser, Hon. Sup.

Barcelona Protestant Cottage Hospital.

The annual report, just to hand, deals with financial difficulties and changes of the past year, and adds:—Our hospital has been a boon and a means of grace to many. Forty-one cases have been received, of which twenty-eight were Spaniards, and thirteen foreigners; of the latter, three were French, four Swiss, three English, and three Germans. The doctor's register shows that twenty-three were discharged as cured, eight relieved, and five showing but slight improvement.

The spiritual aspect of the work has been satisfactory. The Spanish patients have been, almost without exception, members of Christian churches, and have received help in their spiritual life during their stay with us. With the foreigners, mostly strangers, our work has been one of patient sowing; several of these on leaving professed to have received religious impressions, which we trust will remain with them, and deepen as time goes on. More satisfactory have been several cases of foreigners resident in Barcelona, who have received our ministrations with evident pleasure and profit; one of these who died after prolonged suffering, we believed to have experienced a change of heart, and trust he is now with the Lord.

Copies of the report may be obtained from Miss A. von Mielęcka, Ridgemead, Englefield Green, Surrey.

THE BOOK WORLD.

"NEW TESTAMENT HOURS."

At length Dr. Cunningham Geikie has opened up and illustrated the whole of the sacred Scriptures. His "Life and Words of Christ" has a world-wide reputation, as also has the series of "Hours with the Bible," in which the entire Old Testament was covered in six volumes. Now he has completed the New Testament "Hours," a work in four volumes—the first entitled "The Gospels," and being a companion to the Life of Christ; the second and third being devoted to the "Life and Epistles of St. Paul"; and the fourth, which has just appeared, bearing the title **St. Peter to Revelation.** Like the Old Testament series, these books on the New Testament aim at setting forth, without needless discussion, the historical surroundings of the various portions of the Word, presenting the results of wide reading and much personal research. Following the model of its predecessors, this latest volume gives the Epistles and the Apocalypse in the form of paraphrases, which will interest the profoundest scholar, as well as materially assist those of more limited acquirements. In such a work as this there must be positions assumed which some authorities will challenge, and which individual readers will disapprove or question. But the object of the work is not to foster controversy, but to instruct, and to supply materials for the intelligent examination of God's Word. With regard to the Epistle to the Hebrews, which has been attributed to so many different writers, we note that Dr. Geikie leans somewhat to the view that Apollos was the author. As to the Apocalypse, he holds that it was written before the fall of Jerusalem, but that there is no ground for identifying John the Divine (or the Theologian) with the Apostle John. In his exposition Dr. Geikie gives the prophecy an immediate and practical application, holding that the book is "a vision of the steps in God's purposes, by which Christ will triumph over all his foes, and reign with his people, in a regenerated world, for ever and ever; visions fitted supremely to support the Christians under their trials." The two series of "Hours" are a Biblical library, in the production of which Dr. Geikie has performed an important service to the Church at large. (6s. each volume. *Longmans & Co.*)

"THE LAST THINGS."

A remarkable work on eschatological subjects is **Life after Death; and the Future of the Kingdom of God**, by Bishop Lars Nielsen Dahle, translated from the Norse by Rev. John Beveridge, M.A., B.D. (10s. 6d. *T. & T. Clark.*) The author of this volume has done important mission service in Madagascar, and now directs all the missionary work of the Norwegian Church. During the great Missionary Conference in London, in 1888, he made many friends in England. This substantial book shows Bishop Dahle to be a theologian of much erudition, combining a ready attention to all phases of thought with a wholesome caution in accepting the latest fashions in doctrinal speculation. The ground covered is thus defined in the introduction:—(1) The future of the individual, from and including death, and Christ's final advent. (2) The future of God's kingdom on earth until Christ's final advent. (3) The Lord's final advent and its results to the individual, to the Church universal, and to the whole creation. Holy Scripture is rightly regarded as the only trustworthy source of knowledge in these matters. The author holds that Scripture assumes man's immortality; but this natural heritage is not to be confused with "everlasting life," the pledge of which is fellowship with Christ. The intermediate state between death and judgment is such in condition as well as time, and is described as the kingdom of death. Though believing that those who have not heard the Gospel in this life will there receive a gracious call, Bishop Dahle maintains most positively that it will afford no opportunity of blessing to those who have neglected the present day of salvation. Considering the many questions associated with the intermediate state, the Bishop gives us various opinions and conjectures as well as Scriptural deductions, and where some speak emphatically he is very properly reserved. His view of Baptism is ecclesiastical rather than Biblical; and concluding a discussion on "Unbaptized Children and Salvation," he writes: "We may entertain a hope of salvation and bliss for our unbaptized children immediately after death, yet not more than a hope. If this hope should be unfounded, the little ones will at some time receive God's gracious call." Few of our readers will, we think, endorse this view. The second part of the book deals with the future of God's Kingdom, and the third with things relating to the End. Our author says nothing on times and seasons; he surveys the prophetic plan rather than opening up its details. He is always reverent, and sometimes disposed to hesitate without sufficient reason. The entire work is thoughtful, but the first part is the most suggestive. Notes are not numerous, but where they are given they condense a vast amount of information, curious and valuable.

The Queen's Resolve. By Rev. C. Bullock B.D. (*"Home Words" Office.* 1s. 6d.) A new and revised edition of a book which gained much acceptance in the Jubilee year, and which many will welcome in view of this year's celebration.

My Aunt Verbena. By M. S. Haycraft. (*C. H. Kelly.*) A well-written girls' story, with a good moral. Hester, ambitious and literary, is led to surrender her will to follow God's leading, and in the end what seemed strangely contrary is found to work for good and for happiness.

Seven Strong Towers: The Refuge for Weak and Suffering Friends. By Lady Alicia Blackwood. (*Operative Jewish Converts' Institution, Palestine House, Bodney-road, Hackney Downs, N.E.*) Many have meditated on the names of Jehovah, but there is room for this treatment, essentially spiritual in tone and scriptural in substance.

God's House-Building, and other Bible Readings. By Rev. Henry J. Foster. There is real substance in these addresses, all of them dealing with phases of Christian life and fellowship with Christ. Mr. Foster is a helpful teacher, and many will treasure the portrait which is given as a frontispiece. (1s. *Thomas Champness, "Joyful News" Book Depôt, Rochdale*, and 152, *Fleet-street, London, E.C.*)

"The Upward Life" series of booklets (1s. each. *Marshall Bros.*) has been enriched by the publication of **Patience and Comfort**, a number of addresses by Dr. Handley Moule; and **Steps Upward**, or Instructions on the Spiritual Life, by Rev. Evan H. Hopkins. The former includes three of Dr. Moule's rich and strong utterances at the Keswick Convention last year; the latter presents much helpful teaching in a simple and direct style.

Object Lessons for Children. By Rev. E. H. Tyndall. (*Oliphant, Anderson & Ferrier.* 3s. 6d.) The use of the blackboard in Bible teaching is not so general here as on the other side the Atlantic. Such a handbook as this should, however, do much to stimulate its use. The author believes that "the eye is the first avenue to the soul," and sets himself to show how best to convey and impress spiritual lessons by means of the blackboard. Many teachers will find real help in these pointed lessons.

Loving Service: A Record of the Life of Martha Braithwaite. By her daughter, Elizabeth B. Emmott. (3s. 6d. *Headley Brothers.*) Widely known as the wife of the esteemed Joseph Bevan Braithwaite, the subject of this charming sketch, during a long period of years, shared his anxieties in Gospel ministry, and set an excellent example in loving service in the name of Christ. The pages exhibit a life of reliance on God which should teach some the secret of true peace, and a thankfulness of disposition which amounted to a spiritual passion. A life-like portrait and interesting family details make this a book of many attractions to Friends, while the lessons of the life should impress all thoughtful readers.

"Better Things": A series of Bible Readings on the Epistle to the Hebrews. By J. Gregory Mantle. (2s. 6d. *Marshall Brothers.*) All who are familiar with the argument of the Epistle to the Hebrews, will allow that Mr. Gregory's title is remarkably expressive of the entire contents. Dividing the treatment into nine chapters, our author dwells upon the "Better"—Rest, High Priest, Covenant, Sacrifice, Entrance, Country, Discipline, Fellowship, and Service. A forcible expositor and a practical teacher, Mr. Gregory has produced a book which deserves many readers; and those who come to the pages with spiritual hunger, will find therein rich stores of nourishment for the Divine life.

Enlisted; or, My Story. By Elsie Sanders. Edited by her co-worker, M. T. Schofield. (*Partridge.* 1s. 6d.) Many of our readers know something of the good work of the Soldiers' Homes in Ireland associated with the name of Miss Sanders. Here their story is told fully and well by the lady who has been so greatly used of God in this department of Christian service. An autobiographical sketch—showing how she was prepared for and led into work among soldiers—adds much interest to the book. Many telling instances are given showing how God has blessed these efforts among the Redcoats. The reader will discover that the work which began humbly in Cork has now spread over Ireland and out to India—to Rawal Pindi and the Maree hills.

A Brief History of the Indian Peoples. By Sir William Wilson Hunter, K.C.S.I., C.I.E. (3s. 6d. *Henry Frowde.*) This work, which is now in its twenty-first edition, will have a special interest at the present time, when India is so largely occupying public attention. In a succinct and perspicuous manner, the learned author sets forth the results of many years of research, and the outcome is a manual of great value, showing the part the Indian peoples have played in the world's progress, and what sufferings they have endured at the hands of various nations. The religious and other customs are described with care, and the period of British rule outlined in such a way as admirably to meet the requirements of students. A full index makes this a good book for purposes of reference.

Studies of the Man, Christ Jesus. By Robert E. Speer. (1s. 6d. *Partridge.*) A series of studies fully worthy the attention of Christian teachers. They answer the terms of the title by delineating our Lord's humanity. The picture excites admiration, and compels the conviction that *such* a man must have been more than a man. Mr. Speer dwells first upon Christ's early life, and then deals at length with his plans and methods of work, passing on to notice traits of character and extraordinary characteristics. No man can apprehend or teach all about Christ. Hoping to impress great lessons upon believers, Mr. Speer has confined himself to one aspect. In the course of his studies, he quotes many standard works, so that his little volume is rich in thought, and sure to prove suggestive to students of the Life of lives.

The Tabernacle in the Wilderness. By Rev. Marcus Rainsford, B.A. (*Hodder & Stoughton.* 4s. 6d.) Many will welcome gladly these notes on the typical teaching of the Tabernacle, its vessels and offerings, as setting forth God's way of approach and fellowship, his provision in grace to meet the sinner's need. The author does not develop his theme; he is content to give notes, and leave others who may use the book to work out for themselves the wondrous teachings of these "heavenly picture-shadows." While the whole book is valuable and singularly suggestive for the Bible-class teacher, we have pondered with special profit the chapters devoted to the offerings, and peculiarly those dealing with the approach offerings and their sevenfold lesson as to the way of access to and fellowship with God. Such deep and vitally important truths are too little studied in these days of haste, and in many cases, of somewhat superficial reading.

ROCHESTER DIOCESAN DIRECTORY.—*Wells Gardner, Darton & Co.* (1s. 6d.) This guide to the clergy and Church organisations of South London supplies very complete and well-arranged information on ecclesiastical affairs.

OF INTERCOURSE WITH GOD, from the French of J. B. Saint-Jure. Rev. Andrew Murray writes an introduction to this little book on prayer, made up of extracts from a work over two hundred years old. (2d. and 4d. *Christian Literature Co.* 108, *Lothian-road, Edinburgh.*)

BOOKS RECEIVED.

From *Messrs. Alexander & Shepheard.* — OUR TRAVELS ROUND THE WORLD. (2s.) By Major-General E. C. Sim.

From *Messrs. Longmans, Green & Co.*—A HISTORY OF THE PAPACY, from the Great Schism to the Sack of Rome. By M. Creighton, D.D., Bishop of London. Vol I. (6s.)

Fallen Asleep.

At Greatham Hall, co. Durham, on 12th inst., CANON HODGSON, a devoted Evangelical clergyman, who in his college days was companion with the late Bishop Lightfoot.—At Llangefni, Anglesey, Mrs. WILLIAMS, wife of the rector of the parish, and herself a devoted helper of missions.—At 32, Trafalgar-square, Scarborough, on 12th inst., Mrs. MACKENZIE, aged seventy, widow of Rev. Peter Mackenzie, whose loss was so widely felt.—At Brookland, Mr. WILLIAM GIBBONS, superintendent of a flourishing Sunday-school.—At Workington, aged eighty-six, Mr. WILLIAM WILDRIDGE, who twenty years ago celebrated his jubilee as Sunday-school teacher.—At Morriston, Rev. JOHN EDWARDS, aged seventy-five, an able minister of the Welsh Presbyterian Church.—At Llandinam, on 13th inst., Rev. EVAN JONES, aged ninety, who only resigned active ministerial work eight years ago.—At Banbury, Rev. T. NICHOLSON, aged seventy-seven, for forty-five years pastor of Banbury Congregational Chapel.—At Elstow, Exeter, on 15th inst., Mr. JOHN DRAYTON, aged seventy-six, a godly helper in every good work.—At Wrockwardine Wood, Mr. R. R. PEARCE, aged eighty-four, for sixty years an earnest preacher of the Gospel.—At Bratoft Rectory, Spilsby, last week, Mrs. RILEY, wife of the rector, Mr. F. W. RILEY' brother of the rector, and Rev. C. G. RILEY, the rector himself, all within six days of each other.—At Corwen, Rev. EVAN DAVIES, a faithful minister of Jesus Christ, and well known among the Wesleyans.—At Chesterfield, Mr. A. TODD, aged seventy-eight, for over half a century a valued Christian worker and Sunday-school teacher.—In New North-road, Hoxton, Dr. THOMAS LEONARD, aged seventy-eight, an esteemed Christian physician.—At Northampton, Mrs. J. SHUTTLEWORTH, of Dallington Park, a liberal helper of Christian institutions.—In Islington, Mr. ALFRED MACKINNON, for many years member, worker, and leader at Union Chapel.—Rev. JOHN DIGBY RUSSELL, canon of Killaloe and rector of Kinnity, a staunch Evangelical clergyman, and highly esteemed by those who knew him.—At Seaford, on 15th inst., through an accident on the cliffs, Rev. JOSIAS GRANT MILLS, of St. Thomas's Hospital, and Secretary of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic.—At Outwood, near Wakefield, Mr. I. G. WALLIS, of Newton Lodge, died at the age of seventy-four, on 20th inst., one of the oldest and best-known tradesmen in the city, and a prominent member of the Society of Friends.—At Hobart, Tasmania, on January 7, Rev. W. R. MONCUR, senior minister of Liff Free Church, near Dundee, a Pre-disruption minister who took an active part in the historic movement.

The Salvation Army.—In connection with certain financial re-arrangements, it has been considered advisable to alter the annual self-denial effort to the spring, so that the Salvation Army week of self-denial will this year take place at the end of March.

AMONG THE CHURCHES.

Church of England.

A large and stirring meeting has been held in Hull by the National Protestant Church Union.

An adult was baptized by immersion in St. Peter's Church, Ipswich, a wooden bath being used.

Canon Brameld, vicar of Wortley, near Leeds, has accepted the charge of St. Stephen's, Lewisham.

A course of special sermons at All Saints', Derby, arranged by the N.P.C.U., has proved a great success.

On Sunday morning and afternoon the offertories at Westminster Abbey were given to the Indian Famine Fund.

An anonymous donor at Tunbridge Wells has sent a cheque for £500 to Rev. H. S. Iredell, the vicar of St. Barnabas, for parochial purposes.

A missionary mission is being held by Revs. W. J. L. Shepherd and C. D. Snell in Nottingham this week. The bishop of the diocese has given his approval and sanction, and twenty-five churches are joining in the mission.

Many regret the resignation, through ill-health, of Holy Trinity, Darlington, by Rev. A. H. Hughes, who for thirty-two years has laboured with marked success and much acceptance, and has been a staunch upholder of Evangelical views.

Apropos of Bishop Tucker's breakdown, *The Record* remarks admirably that "Too often the stress of work at home makes a missionary's visit to England complete the physical injury received abroad. We ought to guard the rest of our missionaries better."

At the Pan-Anglican Conference to be held at Lambeth in July there will be seventy-six British bishops, nine Indian, eleven Canadian, nine Australian, three New Zealand, eight South African, seven West Indian, nineteen missionary bishops, and forty-three bishops of the Protestant Episcopal Church of America.

The forty-fifth annual meeting of the Liverpool Scripture Readers' Society has been held. The Lord Mayor of Liverpool presided, supported by the Bishop of Liverpool, the Dean of Norwich, and others. The annual report stated that the past year had been one of prosperity, both by reason of the work done and the financial support accorded. During the year 168,429 visits had been made, 3740 meetings held, the attendances being 477,112.

Congregational.

Lancaster-road Chapel, Preston, reports 214 members.

Gallowtree-gate Chapel, Leicester, reports a membership of 240.

Trinity Chapel, Peterborough, reports vigorous and successful work.

Earlsfield Chapel reports thirty-seven members added during the past year.

Hawkshead-street, Southport, reports a membership of 157, twenty-seven of whom joined in 1896.

Godalming Chapel reports 252 members in the town church and village stations and 771 Sunday scholars.

Extensive alterations are contemplated at Carr's-lane Chapel, Birmingham, in the way of improvement and enlargement.

A large audience was attracted on Sunday week to Markham-square Chapel by the announcement that Rev. Morlais Jones would preach.

Rev. D. Picton Jones, Welsh missionary at Kambole, Central Africa, has, owing to failing health, been compelled to relinquish his missionary work on the shores of Tanganyika and return to Wales.

Masborough Chapel, Rotherham, reports 534 members, of whom sixty-three were admitted during the past year. In the Sunday-school are 562 scholars. The "People's Own" has 325 members; the Christian Endeavour Society fifty.

Bromley Chapel reports progress. The church has 464 members; in the Sunday-school there are 471 scholars. A Bible-class for servants is held, and a class for working men on Sunday afternoon. Vigorous missions are carried on at Shortlands and West Wickham.

Norwood Chapel, Liverpool, reports ninety-one members added during the past year; twenty-two of these were from the Boaler-street mission. The total of church members and mission communicants is 59C. During the present pastorate, which commenced in 1882, 940 have been added.

Wycliffe Chapel, London, for so long time the scene of the labours of Dr. Andrew Reed, celebrated its anniversary on Thursday last, when Dr. Parker preached, and a public meeting was addressed by Rev. Thomas Sissons, the pastor, and Rev. W. J. Woods. Judging by appearances during the last few months, this historic sanctuary seems likely to enjoy much of its former prosperity.

The Congregational ministers of North London spent on Tuesday week a "quiet day" at Union Chapel, Islington. After a religious service, led by Rev. J. F. B. Tinling, Dr. Lawson Forster presided over a conference on "The Responsibility of the Free Churches to Non-Churchgoing Populations." At the evening session, at which deacons and delegates were also present, an address was given by Rev. Joseph Woodhouse on "The Christian Conscience in Relation to Social Life." Rev. J. Johnston spoke on "The Christian Conscience in Relation to Church Fellowship."

Rev. George Campbell Morgan entered upon the pastorate of New Court Chapel, Tollington Park, N., on Sunday morning, when he preached to a full congregation from the words, "Be ye clean that bear the vessels of the Lord." Mr. Morgan is a young man, full of mental and physical vigour, and, like his predecessor at New Court (Rev. William Pierce, now of West Hampstead), comes from Birmingham, where he has done a remarkable work during his three and a-half years' ministry. He is a very thoughtful and earnest and effective preacher, and will be welcomed as a distinct accession to the Evangelical pulpit-power of London.

Calls.—Rev. T. G. Taylor, of Exmouth, to Kendal; Mr. A. G. Marler, to Ottery St. Mary; Rev. J. Blackburn, of Wednesbury, to Bere Regis; Rev. J. P. Southwell, of Porthcawl, to St. Ives (all accepted).

Resignations.—Rev. W. A. Stark, of Leek; Rev. G. Ball, of Maiden Bradley; Rev. T. Pearson, of Ferguson Memorial, Springburn, Glasgow.

Baptist.

Rev. A. Harris has been recognised as pastor at Modbury, Devon.

Rev. James Smith, of Tunbridge Wells Tabernacle, is lying seriously ill.

Rev. John Bailey has been recognised as pastor at Trinity, Maryport.

Rev. F. C. Watts has been recognised as pastor at Payton-street, Stratford-on-Avon.

Rev. F. W. Walter, late of Bildeston, has commenced his ministry at Burley-road, Leeds.

A new chapel was opened last week at East Greenwich, to take the place of a temporary structure used since 1892, by Rev. W. E. Wells and his congregation.

Rev. C. E. Wilson, B.A., of Serampore College, whose state of health has for some time occasioned much anxiety, is decidedly better, and is resuming his labours.

The annual missionary services were held at Rochester Chapel on Sunday week, when Rev. W. J. Price, from India, preached. A public meeting was held on the following Monday.

Dr. Dowen's Church, Wynne-road, Brixton, reports thirty-nine additions to the membership during the year; the number at present on the roll is 316. There is a large circle of earnest and fruitful work.

Last week the pastor of the church at Ilfracombe (Rev. S. Philpot) conducted a series of well-attended meetings (midday and evening) of an evangelistic character. There was a spiritual awakening with most encouraging results.

The ninth anniversary of the Northcote-road Chapel, Wandsworth Common, has been observed. Revs. E. Henderson, M. Cummings, E. Roberts, and the pastor took part in the meetings. During the past year 114 members have joined the church.

On Thursday, February 11, a public service was held at Payton-street Chapel, Stratford-on-Avon, in connection with the settlement of Rev. F. C. Watts. There was a very good attendance. Mr. T. T. Allen (President of Worcestershire Association) presided. Encouraging addresses were given by Rev. J. Butler, H. B. Case, E. Edgington, J. Mark, F. J. Fry, R. B. Saul, and the pastor.

Rev. R. Walker, having resigned the pastorate at Hill-street Chapel, Poole, after sixteen years' ministry, a farewell meeting was held, at which letters expressing regret at inability to attend were read from Rev. W. O. Parish, rural dean, Rev. J. A. Lawson, rector of St. James's, and Rev. C. F. de Jersey, vicar of St. Paul's. Two hundred and twenty-nine have been received into the church during his pastorate.

Rev. John Spence has celebrated his third anniversary at Chelsea. The report showed that the work had been one long success all through the year. The increase in membership had been 205, against a loss of 85, leaving a clear gain of 120. The different branches of the work were full of activity. The Young People's Society of Christian Endeavour was flourishing, and the Gospel Temperance meetings continued to draw large numbers of people, often as many as 300 being present.

Successful meetings have been held in the Woolwich Tabernacle in connection with an effort now being made by the congregation to raise the last £500 due to the builders, and thus obviate the necessity for borrowing further sums. At the afternoon meeting, Rev. D. Davies, of Brighton, preached; and in the evening a large public meeting was held. The pastor (Rev. J. Wilson) presided, and addresses were given by Rev. D. Davies and Mr. W. Olney. The secretary of the building fund gave a very cheerful account of the progress of the building from its inception. The total cost of the Tabernacle, including £2000 for the site, is expected to amount to a little over £14,000. Towards this sum nearly £6500 has been raised, of which £2000 has come in during the last six months. As the result of these meetings over £200 was added to the fund.

Rev. J. H. Jowett, successor to the late Dr. Dale at Carr's-lane, Birmingham, preached anniversary sermons at Ferme Park Chapel, Hornsey. At the annual meeting on Thursday a cheering report was given of the year's work. The members on the roll are now 438, and a variety of work is going forward in all directions, notably among the young people, who have not only their Sunday-school but many auxiliary helps. The pastor (Rev. Charles Brown) was referred to as one of the best exponents of the Divine Word. His ministry has been very much blessed during the seven years he has laboured at Ferme Park, having been called to the pastorate within a year of the building of the chapel. The erection of a handsome mission chapel at Campsbourne, near Hornsey Station, has been accomplished within the past two years, and has become a centre of active work for the church.

Calls.—Rev. Theodore Rickett to Bildeston; Rev. R. C. Lemin, of Bradninch, to South Parade, Leeds; Rev. W. C. Minifie, of Bournemouth, to Sion, Bradford.

Methodist.

Rev. E. Jones, of Tredegar, is laid aside from active duty through illness.

A series of stirring mission services have been held in and around Masham.

Most successful missionary services have been held at Bristol-road, Brighton.

Great missionary demonstrations have been held at Newcastle-on-Tyne and at Hull.

Mrs. Mackenzie, widow of the famous Rev. Peter Mackenzie, died on Friday week.

Mr. H. Cross has just conducted a successful fourteen days' mission at Walton-on-the-Naze.

Much blessing and many conversions have resulted in a mission held in Doncaster by Mr. W. Sampson.

The evangelistic services conducted by Mr. T. Buttle, at Holsworthy, were of a most successful character.

Bradford P.M. Council has held a successful conference on "Our Service of Praise, and How to Improve It."

Rev. Marshall Hartley is to visit stations in China, Ceylon, and India, in the coming autumn or winter.

A successful conversazione of the London Primitive Methodist Council has been held. New members were received, officers elected, and a strong programme adopted for the ensuing year. This council is steadily growing in influence.

Mr. Kennedy, of Southport, has concluded a ten days' mission, at the Independent Methodist Chapel, Pensnett, South Staffs. The mission has been a source of great spiritual blessing, and a considerable number of sinners decided to follow Jesus.

The Primitive Methodist Jubilee Fund hardly seems likely to reach the £50,000 which the promoters set before themselves as the goal. The jubilee movement should close at the end of next month. Meanwhile meetings are being widely held to bring the fund to a successful issue. So far £30,000 has not yet been received.

The anniversary of the Leeds Central Mission has been held with great enthusiasm. The report tells of continued success. The adult Bible-class has a growing membership. Sunday after Sunday the chapel is filled. Sunday-schools, children's services, women's work bureau, band of hope, and temperance societies are all flourishing. Visitation by mission bands and voluntary workers is carried on.

Mr. and Mrs. Farmer-Atkinson have presented a bust of John Wesley to the Book-room, which is of much interest and value, being one of those originally produced from Enoch Wood's famous cast of the face. It was formerly the property of Mr. Thomas Farmer, of Gunnersbury, and has been in his family for, perhaps, more than a hundred years. It is a fine work of art, and is probably as good a likeness of Wesley as can be found.

Presbyterian.

The Stratford congregation reports a membership of over 400, and an income of £1001.

Special services, full of spirit, have been held by Rev. Dr. McGaw in Wolverhampton Church.

Rev. W. Rigby Murray states that Presbyterian members in Manchester have increased nearly 50 per cent. in thirty years, the income having more than doubled.

The health of Rev. Dr. Miller, the Moderator of the Free Church of Scotland, which has been so seriously impaired, is reported, from Madras, to be decidedly better. Dr. Miller has been invited to preside, in May, at the annual meeting in the Queen's Hall of the London Missionary Society.

There is a proposal that the old college in Queen's-square should be retained, when the college is removed to Cambridge, to serve as a Presbyterian Church House, providing accommodation for the secretarial staff, and to serve as a place of meeting for the Synodical Committee and the London Presbytery.

Calls.—Rev. E. B. Speirs, of Glevon, to Morningside; Rev. L. M. Watt, of Edinburgh, to Turiff.

Society of Friends.

George Wood, late of England, has been in New York helping in mission work there.

A new meeting-house has been opened this week at Coventry, and quite a number of ministers and other Friends are rendering help during the week's mission.

Nailsworth, a very old centre of Friends in Gloucestershire, had a ten days' mission, which ended on the 21st inst., and proved to be a time of blessing alike in the Bible readings and in the Gospel gatherings, all of which were well attended. The Lord's power was felt and prevailed. Wm. Hobson, London, was the missioner.

The statistics recently issued by the American Board of Foreign Missions give an encouraging outlook. Our Friends across the water have thirteen principal foreign mission stations in Mexico, Jamaica, Alaska, Syria, India, China, and Japan, with forty-eight subordinate stations. At these forty-one missionaries are engaged, and ninety-one native helpers.

A Gospel mission that was well attended has been held at Willesden, London, and not a little interest was excited on one of the evenings by a lecture on "George Fox: his Times and his Missions," given by William Hobson. Acton took advantage of the work, and shared in its advantages by having some evening meetings in addition to those held in Willesden. William H. Alexander, of Holloway, as well as Henry Dell and Thomas Lindsay, helped during part of the mission.

(*For "Fallen Asleep" see p.* 25.)

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Zenana Bible and Medical Mission—C. S. C., £1; (*Indian Famine, Lord Kinnaird*) T. R., £10; S. A. R., £1; O. A., 10s.; H. E. S., £5; Erin, 5s.; S. E. Y., 10s.; For Jesus' Sake, 5s.; A. F. R., 10s.; W. H., £1; Mrs. M., £3; Buxton, £1 10s.; E. H., Grange, 10s.	25	0	0
Munston House Indian Famine Fund—A. M. C.	1	0	0
Bishop Thoburn's Famine Fund—G. C. S., £1 0s. 5d.; K. R., 5s.	1	5	5
Indian Famine Children, Poona (Mrs. Bruere)—Uncle Tom's List (see page 19)	17	5	4
Koi Mission (General Haig)—K. R.	0	5	0
Christian Succour to India (Lord Radstock)—M. L.,	2	0	0
Armenian Massacre Relief (Bible Lands Mission)—Madge	0	5	0
Armenian Sufferers Relief—E. F., £1 1s.; H. H. H., 1s.; J. H. N., £2; J. W., £1; Psa. cxv. 2, 2s. 6d.; E. H., 10s.; W. H., £1; M. E., For Christ's Sake, 10s.; E. M., 3s. 6d.; S. A. S., 10s.	6	18	0
Women's Armenian Relief Fund—A. M. C.	0	10	0
Armenian Relief Fund (Duke of Westminster)—G. E. H.	1	0	0
Church Missionary Society—M. C., Thankoffering, £1; (*Indian Famine*) T. J. E., £5; (*Gonds*), K. R., 5s.	6	5	0
Church of England Zenana Mission (Famine)—Gleaner 46,223, 10s.; K. R., 5s.	0	15	0
Suffering Nestorians—J. W., £1; C. E. P., 2s. 6d.; Collection, E. B., £2; E. H., 10s.; Madge, 5s.; (*Deacon Abraham*) M. L., £2; A Friend of the Suffering, 10s.; Of Thine Own, 5s.	6	12	6
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British and Foreign Bible Society—M. A., 5s.; Mrs. B., 10s.; M. C., Thankoffering, £1; K. R., 10s.; M. N., 10s.	2	15	0
Jaffa Hospital—F. F.	1	0	0
McAll Mission—F. F.	1	0	0
Miss De Broen's Work, Paris—Praise	5	0	0

(*Continued on page* 28.)

The Christian.

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NOTES AND COMMENTS.

WE doubt not that our readers will give a close perusal to the important contribution on Chinese Missions by Dr. Griffith John, which appears on page 12. No more encouraging review of progress in a great mission field has been published in recent years.

To *The Contemporary Review* for March, Rev. John Mackenzie contributes an article on the Chartered Company in South Africa, which ought materially to influence public opinion and public action, at this crisis in our colonial history. No man is better fitted by experience, by knowledge, and by the possession of high principle, than Mr. Mackenzie, to weigh in the balance, and to pronounce judgment on the past course of the Company's career. He expresses his convictions with the utmost frankness, and without fear or favour. His verdict is that "the influence of the Chartered Company in the Cape Colony, through its manager, the late Premier, has been neither healthy nor beneficial."

Mr. Mackenzie's indictment is very far reaching. He strongly condemns the attitude of the Company towards the people of Mashonaland. He declares it to involve "incredible disgrace to Great Britain." As to the notorious Jameson raid, he remarks that "the invasion of the Transvaal was founded on the idea that money can do everything." He adds—and every lover of righteousness will agree—"Thank God, money cannot do everything, either in Great Britain or South Africa."

The following lines were prefixed to the Annual Letter to the Open-air Preachers :—

Watchmen of God, Ambassadors for Christ,
As you go forth to witness, warn, and plead,
Receive your message clearly from above,
So shall you meet each individual need ;
To Jew and Gentile, rich and poor, proclaim
God's wrath towards sin, his grace through Jesus's name. E.R.V.

We think we recognise the initials as those of our dear blind sister, Miss E. R. Vining, the author of the beautiful hymn—

The Master stood in his garden
Among the lilies so fair.

Among the innumerable schemes that are already on foot for celebrating the Queen's "diamond" jubilee, the claims of old-established societies that depend on the good-will of the public should not be forgotten. Some of them are already beginning to feel the drain made in other directions on the resources of their subscribers. Those who give to this, that, and the other laudable channel of beneficence, should bear in mind that it is no kindness to do this by subtracting from their gifts to recognised agencies for good. It is a time for extra and not a divided kindness. Otherwise what was meant to swell the stream of human good-will must end in simply diverting it from its accustomed channel, and in causing difficulty and trouble where the opposite result is intended. It will be noticed that a correspondent emphasises the same point.

The attempt of Bishop Barry to cope with the giant social evil of the West End of London must command universal sympathy. Whilst taking steps, through the vestry, the police, and the Home Office, of a very practical kind, he has added an emphatic witness against organised vice, by getting some of his brethren to preach to men at midnight in St. James' Church, Piccadilly. The two points in this new effort which chiefly attract us are the employment of the power of the law, and the appeal to men. There are large powers in the law for crippling the social evil, but they are seldom and only fitfully used, instead of being constantly and uniformly applied. If Bishop Barry can keep the law always vigilant and active, his parish at least may be greatly purified. It is also a good thing that he is getting the men addressed rather than the women. The only fear we have is that he may not gain the ear of those who need the instruction most.

Cannot some permanent result be brought out of these sporadic endeavours to rid society of this evil? We are convinced that until a healthier sentiment, a more chivalrous spirit, among the men, be fostered, and a public opinion which dispenses equally the social judgment on vice on both sexes, every endeavour to better matters will be largely in vain. The Christian law of purity is as incumbent on men as on women. Society has so far endorsed this law as to visit those of the weaker sex who sin against it with ostracism and shame. Till it treats the sterner sex with like punishment, the main source of the evil will be unchecked, and no real reformation will ensue. The efforts of all those who have the good of their fellow-creatures at heart in this matter, should be steadily directed to that end.

If any one desires evidence of the unspeakable consequences of the social evil, let him read Mr. Sherwell's recent book, "Life in West London," where a description of the condition of Soho is given that sadly contrasts with the worst that can be said of even the East End. Every social, industrial, and moral problem of Christendom may be found in this neighbourhood. The West London Mission has been doing splendid work here for years, and there are indications of a general movement in the Church of England to enter on a vigorous and timely crusade. Until recently the public has been largely ignorant of this hotbed of misery and vice. Now that light has been let in on the dark places, it is time that all the churches should join vigorously in a broad and strenuous endeavour to remedy the evil.

The way in which a general strike of railway operatives in the North was prevented almost at the last moment last week, by a conciliatory spirit between the representatives of the two parties, reflects great credit on both sides, and marks another step in the improvement that is gradually taking place in the management of industrial differences. It is significant that the Scripture law regulating controversy between man and man is gradually approving itself as the true method of settling these recurrent troubles. Its watchwords are (1) Conciliation, (2) Arbitration, (3) Law, as they are suggested in the following passages in Matthew :—v. 23, 4, and xviii. 15 ; xviii. 16 ; xviii. 17. When these simple verses are faithfully embodied, in their spirit, in the machineries and relations of employers and employed, we shall see an end of all industrial war, and not till then. The last twenty years has seen a great advance in their application, both in social and international disputes, but much more remains ere the ideal of the Gospel is realised. It is encouraging, at least, that the ideal is within sight, and is beginning to influence human affairs in a practical manner.

The Second National Council of the Evangelical Free Churches which holds its meetings in London next week, has issued an excellent programme. The sermons and papers are sure to be full of instruction and stimulus, but the question will be asked, "Is that all ?" In some of the large towns and country districts where the Council has been at work it has done united evangelistic work of the very best kind, and that is what it must do everywhere in order fully to justify its existence. If it makes only one more platform for eloquent speakers, earnest men will hold aloof, but if true work is done it will win them by supplying a need in part. No place has a greater need than London of "doers of the Word."

Some church officers and mission helpers take a delight in promoting the comfort of ministers and evangelists, making a particular point of meeting the needs of preachers who are away from home and friends. "An Evangelist's Wife," in a letter acknowledging such kindly ministry, refers to some of the gracious forms which it may assume. The host should see that the evangelist has time for rest and reflection, and in other ways facilitate and deepen his work. Cases have been known in which evangelists' wives have been invited to accompany them, and for once in a while to hear the Gospel from their husbands' lips. Not the least kindness is that of the friend who attends the speaker at the close of an evening meeting, giving him light refreshment in the vestry, so that he does not faint on the journey home. When "An Evangelist's Wife" gratefully recognises these services, one is impressed with the conviction that they are of greater importance than may appear at first sight.

When the French conquered Madagascar the directors of the L.M.S. carefully instructed their missionaries to be in every way friendly and loyal to the new government, and their wishes have been faithfully carried out. Steps were at once taken to have the children in the schools taught the French language. The friendly co-operation of the Paris Missionary Society was sought, and cordially given. It was expected that there would be unsettle-

ment and trouble, but the L.M.S. has consistently and patiently counselled loyalty, as its business was to spread the Gospel, and not to interfere with politics. Unhappily its conduct, which, we allow, was only right, has not met with a kindly return, and now it feels compelled to print and publish an account of the sufferings of the Protestant Christians, and to appeal to the Christian public of the land, and to all true friends of religious liberty. It complains of a persecution carried on with a "bitterness, audacity, persistency, and unscrupulousness equal to anything that has marked persecutions in days gone by." The professions of the Government are fair enough, but behind it is the power of the Jesuits which is working all the harm.

The L.M.S., in setting forth the troubles of Malagasy Protestants, relies upon "the interest of its friends and their prayers to the Almighty Ruler of all rather than to (or even in conjunction with) representations to Government authorities." Its appeal will surely not be in vain. No more promising Protestant mission has been created in these later days than that in Madagascar, and its destruction would be a grievous loss to the island and even to the French themselves. Thus far, although defections and treachery and weakness have, in some cases, to be deplored, there is abundant cause for thankfulness in the general steadfastness of the Christians. One missionary says that "many of our people have literally suffered the loss of all things during the rebellion, and yet remain unchanged in their adherence to the praying." An evangelist robbed of his all, remains firm to his profession. Death has added its terrors but in vain. "Not a word have I heard of revenge, or even reproach against their persecutors, and as to giving up their service in the Church, no sign or hint has been given of such a thing." Such brethren, such confessors of our Saviour, claim the love and the prayers of God's people of every name, in every place.

The power of the Gospel to bring and bind together in fellowship men of different social positions, and to give spiritual authority to the lowliest of them all, is finely illustrated by a recollection which Dr. Fairbairn says he carries about with him of Presbyterian sessions composed of "the laird, the schoolmaster, the doctor, the farmer, the farm servant, or shepherd." Of these he has known the last to be the man of finest character, of most wisdom in council, and greatest spiritual weight in the congregation or parish. A moderator of a kirk session testified to him that the person "who above all others stands out in his memory as a man of delicate feeling, of clear, yet charitable judgment, was a working quarryman." Similar witness could be borne in thousands of cases; and the churches will always be following the mind of the Spirit when they seek out for office and responsibility those brethren on whom evidently rests the Divine anointing. Both within and without the Church the election to any office of the spiritually fit is an influence for good none can calculate.

A writer recently observed that the Church hardly knows how great a debt she owes to the late Mr. Spurgeon as a theologian, the depth and range of his experience qualifying him to give the teaching of the Scriptures with clearness and power. The same connection between experience and grasp of the truth is noted by Dr. Laidlaw, who, in his solid and thoughtful book on "The Nature of Man," points out the definiteness and lucidity of Puritan teachers when they are treating of the theme of man's nature, both in its fallen and in its regenerate condition. All great theologians have been men deeply taught in their hearts the things of the Spirit—Augustine, Luther, Calvin, Howe, Owen, Edwards, and others. The saying of Melanchthon is true, and shows how vitally connected are the word of Scripture and the inner teaching of the Spirit—viz., "We shall never understand Christ's work unless we recognise our own evil." Experience is the medium of Divine interpretation. Not a few who once rejected or ignored vital truths of revelation declare that they were led to embrace them through a deeper experience of their own sinfulness and helplessness.

Two of many instances may be indicated in which the Revised Version, by an alteration of the article from the indefinite to the definite, gives us striking improvement and enrichment in the meaning. (1 Cor. x. 13)—"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make *the* way of escape, that ye may be able to endure it." There is only one way of escape, "the way" made by God, and the prayer of the tempted should be that they may see and find that way. The other change of translation is in Philippians ii. 9—"Wherefore also God highly exalted Him, and gave unto Him *the* name which is above every name." "There is noue other name under heaven given among men, whereby we must be saved." Whether in heaven above or in the earth beneath, it is for men, and angels, and principalities, "the name."

Starving Hearts.

OUR attention is being called to our suffering brothers and sisters in India, who, whilst we are living in comfort, if not luxury, are starving for food. To relieve such want is indeed a Christ-like work. Let us all do our part to the utmost of our power.

The special purpose of this little paper, however, is to direct our thoughts to the "starving hearts" among us. Amid the happy family circles, the loving friendships which gladden and fill to overflowing the cup of happiness to many of us, there are those who are starving—not for material food to nourish and sustain their bodies—but for love wherewith to feed their hearts. Can we do nothing for such? It may be urged that the soul that is filled with love to Christ must be fully satisfied, and needs not to crave for human affection. But is this absolutely true? A blessed truth indeed it is, that the soul fully given up to its Lord can never be utterly lonely or sad. The joy of close communion—of sacred yet intimate friendship with Him—is indeed above and beyond all else; and when our Father Himself removes from our too eager grasp our idols, He does surely in his own marvellous, loving way give a special nearness to Himself, which comforts and binds up the well-nigh broken heart.

But did not our Lord Himself crave for human love whilst living our life and sharing our nature here on earth? And do we not need the love of our friends to help, strengthen, and give us courage to fight the battle of life? Let us see to it that we do our best to satisfy this hunger in those with whom we meet, and who are in sore need of this bread of love. Let us give freely, ungrudgingly, remembering that even in this "it is more blessed to give than to receive."

Daily are we feeding upon the love of Christ to us; daily then let us in his strength, drinking in of his loving spirit, give out this bread, the bread of pure unselfish, unseeking love, which has such marvellous power to cheer the desponding, rest the weary, comfort the lonely, and satisfy the hunger of the "starving heart."

Soon, very soon it may be to some of us, we may no longer have it in our power to render this service. Those whose lives we might have gladdened so greatly by the gift and the manifestation of our love death or distance may remove from us, or we ourselves may be taken to that other life, where, though we may serve our Lord in other ways, we shall scarcely have the opportunity for this special ministry of love to our fellow creatures. There every heart will be satisfied, there

> We find the joy of loving,
> As we never loved before,
> Loving on, unchilled, unhindered,
> Loving once for evermore.

J. R. G.

He Thinketh Upon Me.

TEACH me, Master, to believe it,
And with childlike faith receive it
In its fulness and its sweetness,
In its richness and completeness—
The Lord, the King of Glory,
"He thinketh upon me."

Though the way be dark before me,
And the storm-cloud gather o'er me,
Evil never can betide me,
'Neath his shadow He will hide me,
The Lord, the King of Glory,
"He thinketh upon me."

Though I seem by all forsaken,
And my earthly joys be taken;
He will fail or leave me never,
For his word stands true for ever—
The Lord, the King of Glory,
"He thinketh upon me."

Time nor change his love can alter,
So I need not shrink or falter;
Every burden for me bearing,
Every moment for me caring,
The Lord, the King of Glory,
"He thinketh upon me."

Jean H. Watson.

Boydton Institute.—This school for coloured pupils is located in Boydton, Va., U.S.A. It has been greatly blessed in training young men and women for work as teachers, evangelists, pastors, and missionaries. Quite a large number are in active service, and are doing good work among their own people. Several former teachers are now in the foreign missionary service. Great spiritual blessing has lately come to the school. A warm interest is taken by teachers and students in missionary, Sunday-school, and temperance work.

D. F. Lamson.

Field Lane Institutions.—A series of interesting anniversaries have been held here. On Feb. 1 the Band of Hope held its twenty-eighth anniversary, under the chairmanship of Mr. A. A. Wood. The meeting was well attended, over 400 members and friends being present. The chairman's speech and the addresses by Messrs. W. A. Bowie and Scott France were most interesting, and were heartily applauded. The secretary's report showed that good sound progress had been the order of the year. On Feb. 5 the Girls' Friday night Bible-class and school held their annual meeting, some 550 scholars and friends assembling, under the presidency of Sir John Hutton, L.C.C. The meeting proved a thorough success, the addresses of the chairman and Mr. Kirk being most heartily received. Mr. Noel-Cox (superintendent) presented a very interesting and encouraging report on the year's work. The Sunday-afternoon Bible School held their annual meeting and prize distribution on Feb. 10, when 240 children and friends assembled in the large room, Mr. P. Platt presiding. The chairman's speech and the address by Mr. Hy. W. Bush were attentively listened to, and cordially acknowledged. The report of the superintendents for the past year was most cheering.

Courage.

Let us go up at once, and possess it; for we are able to overcome it."—Numbers xiii. 30.

'APPY they who dare to be in the mino- rity, when to be in the minority is to n the right! Who amongst us can recall n the names of the ten faint-hearted spies ose evil report of the good land had conse- nces so disastrous? Whereas the names Caleb and Joshua shine out with ever- reasing lustre upon the page of history. he righteous shall be had in everlasting nembrance, but the name of the wicked ll rot."

From the various references to the early tory of Joshua we may gather that this loured servant of Jehovah was not natu- y a brilliant, nor even a public-spirited, n. Beautifully jealous indeed was he for the lour and fair fame of his beloved master, yet noble answer of Moses himself to his hasty gestion about Eldad and Medad makes suggestion itself look very small and row-minded (Num. xi. 28, 29). And from reiterated commands of God, "Be strong, of a good courage," etc., we may infer that re was a natural shrinking in the heart of hua from the divinely imposed task, and t he was not, apart from God's grace, ner strong or courageous. Out of such terials, let us remember for our own com-, Jehovah is pleased to evolve his great kers. The "weak things," the "foolish ags," the "things that are not," He not y tolerates, but they are by Him thrice nosen." Joshua was one of those "good faithful" servants who, without brilliant nts or natural capabilities of a grand er, have yet received the "well done" of Master.

How far did Caleb resemble Joshua? Had y aught in common besides their faithful- s and the truth, and their steady unswerv- determination to follow the Lord fully? cannot tell.

But in the very reticence of Caleb, in his dy acceptance of Joshua as the leader ere some might have expected there would *leaders*, and from many another hint in r life we find tangible proof of that her spirit" which marked him out for the cial and unqualified commendation of the d Jehovah.

Caleb it was who "stilled the people" in t critical hour of their history with the ds which summed up the resolve and the quence of two faithful hearts—"Let us p at once, and possess it." We all know sequel. We all know that the discontent but temporarily stilled, and burst forth in in the faithless cry, "We be not able o up...they be stronger than we."

Not the less because Israel disregarded it, *us* adopt the rallying cry of the true- rted, and say with regard to every pro- ed blessing, whether or not it seems to be hin the reach of our poor powers, "Let us p at once, and possess it."

t is quite true of us, as it was true of el, that apart from God "we are not e." "Without Me ye can do nothing" is of the first and most important lessons have to learn, and if we will not learn it ore the battle we shall inevitably learn it ur defeat. But Caleb and Joshua knew t their ability to possess Canaan did not in their own prowess, but in the Divine sence; their justification in storming the like but doomed nations lay not in bers or military tactics, but simply and ly in the Divine call. "All God's biddings enablings."

f any and every spiritual combat, how- ever unequal, to which the Lord calls us we may say, "Let us go up at once...we are well able"; and we shall assuredly have from Him that magnificent vindication of our attitude which, long years afterwards, was actually granted to Joshua, when at length the tardy nation was prepared to follow the beckoning of God. "Art Thou for us or against us?" was the challenge to the heavenly visitant; but with one brief sentence He swept the whole question of "for or against" aside. "Nay; but as Captain of the host of the Lord am I now come" (Josh. v. 13, 14).

With Jehovah as Captain, a thousand Jerichos sink into insignificance, and are but as nothing to the eye of faith. "The people that do know their God shall be strong, and do exploits" (Dan. xi. 32); but it is as *Captain* He must be recognised, and not as a mere helper and ally.

"Let us go up at once, and possess it." Shall we pass the cheering word on one to another with regard to every unclaimed promise over which our hearts have long yearned, half wondering if we dared to accept it literally? There is no risk in holy daring in this direction. God means what He has said. He is purposed to do, not *less*, but "exceeding abundantly above" all we can ask or think. "If it were not so I would have told you" chides every hesitating fear. Are there heights of communion which have seemed beyond our reach? Let us, in the power of the Spirit, grasp the title-deeds to these heavenly places.

Are there lingering spiritual Canaanites in the citadel of our hearts which we have not dared to expel? In the name of the Lord "let us go up at once" and win the victory of the overcomers. "We are well able to overcome," *through Christ*; for "I can do all things, through Christ."

"*At once.*" Shall we not personally and very practically emphasise the "*at once*"; remembering what poor Israel's delay cost, through forty years of desert wanderings?

To-day, in the spirit of Joshua and Caleb, "let us go up and possess" some blessing which has long been waiting us. To-day let us plant our foot upon some new portion of our fair inheritance in Christ, in the full assurance that it is ours even as we tread it for the first time. "Every place whereon the soles of your feet shall tread shall be yours" (Deut. xi. 24).

"Give me one grasp of your conquering right hand, and I shall do it!" cried a brave officer to whom the Duke of Wellington had assigned a difficult task. The great soldier granted his request; hand was clasped in hand, and before sunset the fort was taken, and Picton returned victorious.

Ah, but we have more than the clasp of an all-conquering Hand to nerve us; we have that Hand's constant upholding. We have more than the heart-stirring word of command, we have the presence of the invincible Commander. "Let us go up at once and possess it, for we are well able"—more than conquerors through Him that loved us.

"We will go forth and conquer,
Depending on his grace;
The lowliest station near Him
Must be an honoured place;
And after battle, victory,
And after victory, rest—
Like the beloved Apostle,
Upon the Saviour's breast!"

LUCY A. BENNETT.

A Gospel Cycle Mission has been formed for the north of London. The members will be glad to welcome any (ladies or gentlemen) who agree with their object. Full particulars may be had of the hon. sec., Mr. J. H. Swinburn, 67, South Hill Park, Hampstead.

Lux in Tenebris.

By Rev. Dr. BALGARNIE.

"The Light shineth in the darkness."—John i. 5.

IT was the peculiarity of the mystic Shekinah light of Old Testament times that it became visible after nightfall. "In the cool of the day" in Eden, Jehovah God made his presence felt by the fallen pair, and his light flashed forth from the leafy covering of the Life-tree like flaming swords of Cherubim. "When the sun went down, and it was thick darkness, behold a smoking furnace and a burning lamp passed between the pieces" of Abraham's sacrifice. It was most probably at night—although the time is not specified—that Moses beheld it in "the bush," or desert coppice, that seemed to burn in the darkness.

During the three days of supernatural darkness that overspread the land of Egypt, the Hebrews had time to become familiar with the Supernatural Light that shone over their dwellings in Goshen. Later, they recognised the "kindly light" of their midnight sun in the Red Sea crossing. Still more familiar with it did they become during their forty years' residence in the desert, when in a pillar of cloud by day and of fire by night—*the fire within the cloud*, glowing and shimmering through it after nightfall—Jehovah led them forward from stage to stage in their pilgrimage. But it was in the crisis of the battle of Beth-Horon, when darkness threatened to cover the retreat of the Canaanitish armies, that its brightness culminated, and for the remainder of the night it shone forth as a miraculous "Sun" over Gibeon, and as a "Moon" in the Valley of Aijalon.

"The light shineth in the darkness." It was the brighter Light that dispelled and reversed the shadow of the setting sun, in Hezekiah's day, on the sun-dial of Ahaz. It was Isaiah's "Sun" that should no more go down, and his "Moon" that should no more withdraw. It was Ezekiel's "Brightness," as he saw it in his night visions, returning from Babylon to Jerusalem, and lighting up the temple with its ancient "Glory." It was Zechariah's "Light at eventide." It was the "Star" that led the Magi to Bethlehem, and "the Glory of the Lord" to the Hebrew shepherds. It was the light of Deity, shining through the veil of Humanity, that made Christ's face "to shine as the sun" at midnight on the Mount of Transfiguration.

The Light of Christ's Life, Sacrifice, and Work still shines in the darkness. On the dark deeds of sin it flashes the light of holy indignation and wrath, like the flaming sword of the Cherubim. On the mystery of making "covenant with God by sacrifice" it sheds the light of the Cross. In the darkest hour of the soul's spiritual captivity and bondage it reveals the way of escape. It is a lamp for pilgrim feet. It is a "sun and shield" in conflict. It dispels and reverses the shadows of life. It irradiates the valley of death; and it leads to a city where there is no need of the sun or moon to shine, for the glory of God and the Lamb are the light thereof. "Come ye, let us walk in the Light of the Lord."

Bishop Auckland.

Kashmir.—Rev. J. Hinton Knowles, of the C.M.S., writes: "On looking back over 1896 one feels sure that there has been real advance, and that the Divine blessing has rested on us and our labours. One notable event of the year was the completion of the translation of the Bible into Kashmiri, which is going through the press. The Bible Society will give a grant towards the expenses, but I shall require at least £50 more."

Progress in China.

By Dr. GRIFFITH JOHN.

PERHAPS some account of the recent progress of missionary work in China might interest you and your readers. Last year, about this time, I ventured to predict that the year on which we had then entered would be a year of rest and peace to the missions in this land. I felt convinced that the vigorous action taken by the foreign Powers with regard to the Sze-chwan riots and the Fuhkien massacre would, for the time being, put an end to the machinations of the officials, and that the people would prove themselves to be, what we have always known them to be, perfectly harmless in their bearing towards us and our work.

All this has come to pass. We had no riots during the past year, no massacres, and no serious troubles of any kind. The missionaries at this centre have always maintained that the officials are at the bottom of all their troubles; and the experiences of 1896 go far to show that they are right in this contention.

I ventured to predict, also, that the year would be one of exceptional prosperity to the Church in China. Having mingled a good deal with the people, and realised as I had never realised before how the missionary work was telling on every hand, I felt sure that we only required a season of immunity from official opposition and popular tumult, in order to witness a new and striking development in connection with the missionary enterprise in this land.

That prediction has come to pass. The phenomenon witnessed in these days in the Fuhkien Province, around the scene of the massacre of 1895, is something wonderful. Mr. Pitcher, of the American Reformed Church Mission at Amoy, tells us that 20,000 inquirers presented themselves during the past year at the doors of the three missions located in the Foochow districts; that out of the 20,000 inquirers 5000 have been accepted as fit candidates for Church membership; and that hundreds of families have renounced their idols, whilst hundreds of others have been asking for leaders and teachers to guide them and instruct them. That is, to my mind,

A MARVELLOUS FACT.

The progress in Shantung and Manchuria has also been phenomenal; and the same may be said of the advance in this province. I have been working in Hupeh for thirty-five years, but, so far as numerical increase is concerned, I have seen nothing like the progress of last year. During the year there were baptized in connection with the London Mission alone 434 persons—adults 337, children ninety-seven. Hundreds more might have been baptized; so these 337 adults must be looked upon as the pick of the inquirers. As to the character of the converts, I can honestly say that I have never administered the rite of baptism to any candidates with more confidence than I did to the candidates of last year. In the districts of Tien-men and King-shan the progress has been something wonderful. The native assistant from King-shan has come down to Hankow, and he tells me that the inquirers are multiplying rapidly, and that whole villages are coming in.

And the good work is extending into Hunan. There are many isolated Christians scattered over Hunan, who have been baptized at Hankow, and we have been rejoicing over them for years. But we are to-day rejoicing over a new development even in that hostile province. There are now at Heng-chow, one of the most famous cities in Hunan, between twenty and thirty converts connected with the London mission, who meet regularly for worship at the house of a Christian who was baptized at Hankow several years ago.

Mr. Archibald, of the National Bible Society of Scotland, has returned from a colportage visit to Hunan. On his arrival at Heng-chow the converts gave him a right royal reception. They had services with him on board his boat, they feasted him during his stay, and sent him on his way rejoicing. Mr. Archibald had been having rough times at Siang-yin, Chang-sha, Siang-tan, and other places. At Heng-chow, however, he met with nothing but friendliness and respect, and this is to be ascribed mainly to the converts, and to one or two of the principal gentry of whom the converts have succeeded in making friends. Mr. Archibald bears the highest testimony to the character and worth of this little band of believers. Before his arrival they had taken a house for themselves in which they might meet for worship, and whilst he was there another house was procured by them for the Bible Society. Thus the work may be regarded as fairly started at Heng-chow.

The chief of the gentry there is a Mr. Sian. He is a son of a late governor of Canton, and is a man of wealth and influence. He has sent me a cordial invitation to come and visit him, and it is my intention to go in March, when I hope to baptize these Christians, and establish a mission at that important centre. May I ask an interest in your prayers? Pray that God may keep me from danger, and help me to realise one of the great desires of my life—the desire of planting the standard of the Cross in Hunan. It will be my aim to do what I can to open Hunan more fully for all the missions. Our cry is not Hunan for this mission or that mission, but Hunan for Christ.

So much for the progress of the year in this particular line of things. God has been doing great things for us, and our hearts are glad.

Now let me tell you something about the work accomplished by the

CENTRAL CHINA RELIGIOUS TRACT SOCIETY

during the year. Our circulation was enormous—the largest we have ever had. In 1895 the circulation reached the extraordinary number of 1,095,081, the highest up to that date. But the circulation of last year went far beyond this mark, having reached the magnificent number of 1,306,352. There have been years in the history of the Society when we should have regarded the mere difference (211,271) between the two as a splendid circulation. But those were in the days of the Society's childhood—days on which we look back with pleasure and gratitude, but to which we can never return.

This, however, is not all. If you want to realise what Central China has done in the way of book distribution during the past year, you must add the circulation of the National Bible Society of Scotland to that of the Tract Society. The Bible Society circulated last year: Bibles, 181; Testaments, 8220; portions, 226,800; in all, 235,201 books. The united circulation of the two societies amounted to 1,541,553. What a magnificent piece of work! Every tract and every Gospel is a preacher, an evangelist. The missionaries are few, but the books are many, and they are finding their way into quarters to which the missionary has no access. It is impossible to think of the year's work in this particular line of things without praising God for the great things which He has done.

Thus there was last year a very remarkable advance all along the line. The missionary enterprise in China occupies a finer position to-day than it ever did before. We were never so strong as we are now; our prospects were never so bright. I sincerely believe the missionary work in this land is on the eve of great developments. I believe we are on the eve of important developments in other directions also. China is not in love with the material changes that are coming upon her; she hates them heartily, and would resist them if she could. But she cannot help herself. There are mighty forces at work pressing China forward to which she must yield, whether she will or no. The world is advancing, and China must advance, too. Be that as it may, there can be no doubt that

THE GOSPEL IS BECOMING A MIGHTY POWER

in this land. Christianity is to-day the only living moral and spiritual force in China. The native faiths have ceased to offer any vital resistance to sin, or support to righteousness and truth. Buddhism is dead; Taoism is dead; and Confucianism is dead, too. The "longevity boards" (coffins) are prepared, and the day of solemn burial is hastening on.

Are the missionaries in China, and are the friends of missions at home, prepared for the coming development, for the coming harvest? I doubt it. Speaking of the missionaries, I can only say that they do not seem to me to be fully alive to the gravity of the crisis that is come upon them. When we heard of the sudden growth of the work in Fuhkien we wondered greatly, and were inclined to be sceptical. Can the work be real? Will it stand the test of time? Are not the missionaries in that province over sanguine and somewhat hasty? The recent development of the work in the districts of Tien-men and King-shan, in this province, has been an astonishment even to me, though a missionary of more than forty years' standing. I was hardly prepared for it, and felt inclined to treat it as something unreal. These displays of divine power have taken us by surprise. And yet this is, I verily believe, only the beginning of things.

Before long, we shall see greater things than these. For our work is real, and God Himself is with us. He is working mightily in these days in China, as he has been working mightily from the days of Dr. Morrison till now. The seed-sowing has been going on all these long years, and God has been with the sowers. The harvest time is come; and God will not forsake the reapers, if they will only be true to their Lord, and to themselves as his servants.

NATIVE AGENCY.

Before I close this letter, I should like to say a word about native agency in connection with our work. Some time ago there was a tendency among the missionaries to disparage native agency. But what are we finding out to-day? We are finding out that we cannot do without the native agents; that they are the men who are doing the work, and that our hope, so far as the extension of the work is concerned, rests upon them. Where would have been the enormous circulation of Christian literature last year, but for our native agents? Where would have been our work in King-shan and Tien-men but for them? Where would have been the work around Foochow, in the Province of Fuhkien?

Look at that work at Heng-chow in the province of Hunan. To whom is it to be ascribed? A few years since a young man was baptized at Hankow. He was at the time in the employ of a Hunan official at this place. Soon after his baptism, the choice of renouncing his faith or giving up his situation was placed before him by his employer. Without a moment's hesitation he chose the latter, and returned to his native home at Heng-chow. There he began to work for Christ at once, and the result has been the ingathering of a most interesting band of Christians in the notoriously anti-foreign, anti-Christian Province of Hunan. I could tell you a great deal about what our native helpers have been doing in Central China from the beginning, but especially of late, did time permit. I have always attached the greatest value to native agency, and my appreciation of its worth has never been higher than it is now.

Still, I feel deeply that the native agent needs the foreign missionary to guide and inspire. The converts also need the foreign pastor in many ways, and

especially as an instructor in the highest truths of Christianity. The native helpers can do much in the way of bringing men into the fold; but the foreign pastor is needed to tend and feed the flock. Such is the state of things to-day. No doubt the day is coming when the foreign agent may be safely dispensed with. But the time is not yet.

May I bring the claims of our work in Central China before the notice of your readers?

WE WANT A MEDICAL MISSIONARY

for Tien-men and Kings-han. Some months since I made an appeal for two men—an ordained missionary and a doctor—for these two districts. The directors of my Society took the matter up warmly, and, as a result, the salaries of both were at once guaranteed by a few earnest friends of the mission at home. The ordained missionary was soon found and sent out. He is here now studying the language, but we are still waiting for the doctor. Will you allow me to make known our need in this respect? The province of Hupeh does not possess a more inviting field than the one which these two districts present. The progress of the work in that region is wonderful, and it is only just beginning.

We want more native agents, evangelists, and teachers. The annual cost of a native agent is about £10. I feel sure that there are some among your readers who would be glad to help us by supporting one or more of these valuable helpers. If so, they may send their contributions to you, to be forwarded to the Mission House or direct to myself. Then there is the tract work. Any contributions towards this grand work will be received with great thankfulness.

Hankow, Jan. 11.

A Lovedale Hospital.

PERHAPS some of your readers may recollect my letters in The Christian on "African Missions Visited." On returning home from the tour on which these were written, and before coming back to settle at Lovedale, I was enabled, through the generosity of friends, to raise some £1600 towards a much-needed mission hospital for this district.

It is customary for the Colonial Government to give a pound-for-pound grant towards all district hospitals, and we were led to believe that no exception would be made in our case, so that we reckoned on having £3200 towards building and furnishing the hospital. But the unfortunate Transvaal raid indirectly upset our calculations, for with the consequent resignation of the Cape Ministry, the Colonial Secretary went out of office, and one has taken his place who appears to have little sympathy with efforts of this kind for natives. He has refused to give us the usual grant, and we are in consequence left with a considerable deficit to make up.

There is great need for medical work here. Very many children have died in a recent epidemic owing to ignorance on the part of their parents, and to want of proper medical attendance and nursing.

A gentleman who recently visited Lovedale has sent £100 to furnish one of the wards. We want a like amount for another large ward, and an equal sum for surgical instruments, splints, bandages, dressings, etc., as well as donations towards the building fund. Then there are beds to be endowed, or supported at the rate of £12 per annum. If any of your readers have it in their hearts to help on this work we shall be most grateful.

I may say that though the Hospital is connected with Lovedale, it will be interdenominational in its working, and will, we believe, be a real help to the other Missions—Anglican, Wesleyan, L.M.S., United Presbyterian, Moravian, etc.—at work in these parts.

D. A. Hunter,
Hon. Missionary Free Church of Scotland.
Lovedale, South Africa.

Prayer for China.—Rev. J. Hudson Taylor has written a letter to the members of the Women's Prayer Union for China, in which he cites many encouragements to prayer and faith. Copies of the letter can be had from the secretary of the Union, Mrs. E. Boyd, 6, Birkbeck-road, Acton, W., who will lso be glad to receive the names and present ddresses of members.

Letters from North Africa.—7.

BLACK AND WHITE.

IN some of my earlier letters from South Africa last year it was said that prejudice against colour as colour was prevalent, and was wrong. A lady replied in *The Cape Times*, denying the prejudice against colour as colour, and laying the scourge of her pen heavily on the coloured back. An anonymous "Anglo-Indian" also vented his dislike of his coloured brothers and sisters, and his indignation against their apologist as the editor of "an obscure journal."

I have just now before me a letter from another of our colonies, saying that the coloured people are looked down upon as much as in South Africa, and that the writer was in a measure boycotted for associating with them. One lady remarked, "I'm afraid I'm very wicked, but I do dislike those black people," adding that it was outrageous she should have been berthed in the same cabin with one of them. The "black" lady was almost as light as herself. Another was heard to say that she hated every drop of coloured blood. That sounds like a prejudice, and more than a prejudice, against colour as colour.

I refer to this because it will be read by many who may find themselves in lands among their coloured fellow-creatures; and I would warn them against insulting God, who made of one blood all nations of men to dwell on the same mother earth; and thus save themselves from the retribution which must otherwise follow.

THE N.A.M. IN TUNIS.

I have entered little into detail as to the work of the missionaries, but they can tell their own story better than I can tell it for them, and as I have left North Africa and am journeying by Athens and Constantinople to Palestine, I send a letter from Miss Case, who has an adequate knowledge of Arabic, but who has been led by circumstances for the present to devote herself to the Italians. She says:—

The Italians and Sicilians of Tunis are very poor. They live from hand to mouth, and when sickness or scarcity of work comes there is absolute distress. The Roman Catholic priests get the people under their power by means of this poverty. The schools are free, books being given, I think, as well as education; the hospitals and asylums are all dominated by Rome; and poor Protestants, or those suspected of being such, are so unkindly treated that even Protestants enter the hospitals under the name of Catholics to avoid persecution.

Besides being poor, the people are very ignorant. Multitudes cannot read, especially the women. Those who have been best instructed cannot distinguish between Christ and God. A little while ago they had never seen a Bible, and a young man to whom I spoke had no idea of what I meant by "the New Testament." Thousands are without any religion at all. They have a vague belief in "God and the Holy Virgin"—not Christ—but they never enter a church, and do not send their children to school. The people generally distrust and many hate the priests. Joined to their ignorance is the light value they set upon human life. They are very revengeful, and of all Europe Italy is the country where the greatest number of murders take place.

Tunis, just across the Mediterranean, is the province which has served until now as a City of Refuge for all the unpunished robbers and murderers of Sicily and S. Italy. Until I began work among these people I little suspected the depths of iniquity daily practised by those around me. We had living with us and sleeping in our house for three months the child of an escaped murderer and forger of false money. He lived next door, and until he was himself shot by a man whom he had injured, and the trial brought out the facts, we had no idea but that he was a very nice man. Last Sunday a regular attendant at our meetings did not come. It was because the man's brother had just been assassinated. Such news is so common to us now that I might say we are daily satiated with horrors.

The spirit of Christ is so utterly unknown to these poor, untaught people that they cannot grasp the meaning at first of his commandments.

"Love your enemies!" exclaimed one young man whose mind is opening to a wish to follow Christ. "Yes, that is very well, but not *all* your enemies. No, sir!" he continued, rising in his excitement as another tried to explain it to him. "I am not going to love or forgive an enemy who attacks my honour."

"There is no occasion to pray any more for my grandmother," said little Grazia, one evening. We had just prayed together as usual for all her relations.

"Why not, Grazia?" "Because she has stolen some money from my mother. She is very bad, she is!"

"I should like *to kill* her," she said of a French lady who she thought had not treated her sister properly. This is the spirit that rules the majority of the neglected Sicilians and Italians.

Of course, being so ignorant, the people are superstitious. I was solemnly told by the friends of a poor woman who was very ill that she was suffering from the effects of an "evil eye." And yet, poor thing, she deserved the protection of the Holy Virgin, for I always notice her little shrine, when I visit her, with a light kept incessantly burning. Though this family receive us readily, and have begun to come to our meetings, I am afraid they still fast on Fridays. They were surprised to hear that eating meat on that day is not what God calls a sin. You will be prepared to hear that many Italians are extremely bigoted. The poor women in particular are afraid to enter our hall. They think they would be lost if they did. They believe that we are thoroughly bad people; and yet the number of open doors surprises us. "If you go and hear the Gospel once you want to go again," said a man, relating how his wife refused to enter with him "that Protestant place." But having once ventured, she became as eager to go to the meetings as he was. The reason is, as a dear, sweet-faced old woman explained to us: "Our priests never open the Bible and explain it to us simply as you do."

Having been without the Word of God for so long, the people seem hungry for it, and many, I know, sit up till midnight reading chapter after chapter in the first Bible they could ever call their own. Indeed, in some cases it is borrowed, and at Christmas it gave the greatest possible pleasure to two men to be presented with Bibles. One had spent evening after evening reading from his brother-in-law's; the other always came to the meetings with a borrowed Bible, carefully covered with paper, under his arm.

Two workers have just returned from an inland tour, reporting some blessed experiences. Their object was to reach Arabs and others still ignorant of the Gospel. Hearing of some mines where hundreds of Italians were working, far away among the mountains, they managed with great toil and difficulty to get to them. Their reception soon made them forget the fatigue and dangers of the way. The men bought all their books and begged for more! One gave a franc (10d.) for a New Testament price 4 sous (2d.), and would not, poor as he was, take a halfpenny change. "We were so tired," says one sister, "we had walked up mountains and down hills, where there was no path, from 7 a.m. until noon, but THEN we felt rewarded."

These are the people who, when they have heard the glorious Gospel, say, "Why don't you open a school? We want our children brought up Evangelicals. Let us have a place to send them where they won't learn evil." This is the great need of Tunisian Italians—a Protestant school where the Bible shall be an open book, and where the children, learning its precepts, shall be the means of teaching the parents that not hatred, revenge, murder, is the religion of Christ, but love, forgiveness, and salvation. Who will join us in prayer for a converted Italian schoolmaster to be found, one able to help in meetings, and one willing to trust the Lord for his support?

Who will plead with us for this great boon to a people asking for the Light, and who will continue in prayer until the answer comes? A. M. C.

Before closing this letter I wish to commend the Hôtel Bristol, Naples, for comfort, courtesy, cuisine, and economy. Again and again the proprietor, Mr. Landry, was mentioned to me as an excellent Christian; those who come once will come again.

R. Cope Morgan.

OUR DAILY HOMILY.

SUNDAY, March 7.

"Then called I upon the name of the Lord."—Ps. cxvi. 4.

WHAT could we do without the resource of prayer? When compassed with the cords of death, and held by trouble and sorrow, what help would there be for us, who eschew methods of self-deliverance which the men of the world do not scruple to employ, if we might not betake ourselves to our knees?

Nay, but much rather let me late returning,
Bruised of my brethren, wounded from within,
Stoop with sad countenance and blushes burning,
Bitter with weariness and sick with sin.
Straight to thy presence get me and reveal it,
Nothing ashamed of tears upon thy feet;
Show the sore wound, and beg thine hand to heal it;
Pour Thee the bitter, pray Thee for the sweet.

Only let us never forget the immense importance of those five great "ifs," which include all conditions of successful prayer:—

John xv. 7, which touches our life in Him, and his in us, in unremitted fellowship.

Matt. xviii. 19, which touches our life with others, that must be clear as crystal.

Matt. xvii. 20, which concerns the vigour and health of our own soul-life.

1 John v. 14-15, which demands that we know God well.

John xiv. 14, which winnows out from prayer all that is inconsistent with the name of Jesus.

Oh, for the deep-dwelling life, spent in the secret place, where earth's voices grow faint, and God's clear.

MONDAY, March 8.

"O praise the Lord, all ye nations."—Ps. cxvii. 1.

This is an unwonted summons from Jewish lips. For the most part the Jews looked with little sympathy on their Gentile neighbours, and had no desire that they should laud Jehovah, save as they became proselytes of Judaism. But where the love of God is strong in the heart, it overleaps the bounds of custom and racial prejudice, and yearns that all the world should know and love the Saviour.

If all the world my Saviour knew,
Sure all the world would love Him too.

We all need more of the emancipating power of the love of Christ, to thaw the icy chains that hang around us, and bid words flow freely from our lips to those whom we had been accustomed to look on as outside the range of our influence. Oh, for the rush of the intolerable craving to quiver through us like a trumpet-call! Oh, to be willing to be accounted fools and enthusiasts, if only we may start to praise, lips that otherwise had remained sealed and dumb.

Are you doing all you can to kindle the nations to praise? They cannot praise Him whom they do not know. Did not our Master bid his Church evangelise all nations, and is not that bidding obligatory on us? It is mere hypocrisy to bid the nations praise Him, if we have never sought to spread, by lip or gift, the mercy and truth revealed in Jesus our Lord.

TUESDAY, March 9.

"Bind the sacrifice with cords, even unto the horns of the altar."—Ps. cxviii. 27.

Is not this altar his cross? Shall we not ask to be bound to it, that we may never be able to start back from our attitude of consecration? There are times when life is full of roseate light, and we choose the cross; at other times, when the sky is grey, we shrink from it. It is well to be *bound*. Wilt Thou bind us, most Blessed Spirit, and enamour us with the cross, and let us never leave it? Bind us with the scarlet cord of redemption, and the golden cord of love, and the silver cord of Advent-hope: so will we not go back from it, or wish for another lot, than to be the humble partners with our Lord in his pain and sorrow.

The horns of the altar invite thee; the cross-piece of thy Saviour's cross, with wide-open arms, would bid thee to its embrace. Wilt thou come? Wilt thou desist from the thinking, speaking, and willing of thine own selfhood? Wilt thou place the cross between thyself and the world that entices thee? Wilt thou dwell ever in a spirit of resigned humility, and give thyself to continual repentance and tears? Wilt thou love the cross of our Lord Jesus and the contempt of the world, and take them as thy meat and drink? Then thou shalt know the life that passes through death, and is life indeed.

WEDNESDAY, March 10.

"Teach me thy statutes."—Ps. cxix. 12.

This petition occurs many times in the course of this psalm. It is urged on many pleas: because God is blessed, and therefore must want to lift us to share his blessedness; because the suppliant desires to complete the declaration of God's ways to others; because he is eager to turn them into songs; because the earth is so full of Divine mercy; because God is good, and does good; because shame will be avoided; because he would fain secure and keep the clear shining of the face of his God. Take this petition as your guide, and follow it through the psalm, and especially trace that recurring word *statutes*, and you will see how the whole of this splendid ode crystallises around it.

There is a heavenly wisdom, which can only be acquired from the lips of the Greatest of Teachers, at whose feet Mary sat. It is not to be acquired by the intellect, but by the heart. It will never come by emulation, ambition, or pride; but to those who live a life of perfect love, of deep humility, and of fellowship with the cross of Jesus.

Aye, and when Prophecy her tale hath finished,
Knowledge hath withered from the trembling tongue,
Love shall survive, and Love be undiminished,
Love be imperishable, Love be young.

THURSDAY, March 11.

"Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar."—Ps. cxx. 5.

It is a bitter experience to have to live where there is no sympathy, but carping criticism and incessant innuendo. A pure-minded friend was recounting to me the other day the anguish he suffered perpetually, because his associates, knowing how acutely he suffered from the least suggestions of impurity, chose to assault his ears continually with the most prurient suggestions. There are souls which have long had their dwelling with those that hate peace. To their least sigh war is the immediate response.

O lily among thorns, this is no new experience! Thy Lord hath been through these paths before thee: see the bent twigs which prove that He has passed this way. But thy loneliness can never be quite as sorrowful as his, for thou hast always Him. And remember there is a compensation, in that the strict scrutiny of thy foes makes thee ever so much more watchful and prayerful, and drives thee oftener to the bosom of God. One confessed to me lately that he had found it easier to live a holy life in a City warehouse than in a Divinity college. Perhaps we gain much more than we know from jealous opposition and criticism.

FRIDAY, March 12.

"Shall I lift up mine eyes unto the mountains?"—Ps. cxxi. 1 (marg.).

It is not high enough to look to mountains. They are deeply rooted and permanent in their sockets. They rise like the pillars of heaven. Rivulets gush from their sides, vineyards drape their terraced slopes, eternal snows cap them with crowns of unsullied purity. The ancients thought that the gods had chosen them for their home, as on Parnassus or Olympus. To their towering steeps the eyes of their votaries were often directed to catch the first symptoms of descending help.

But the psalmist forbears to look to soaring mountains for his help. He lifts his eye above and beyond, to the Lord which made heaven and earth. Thence shall his help come.

We are all tempted to look at the mountains, to the creature rather than the Creator; to wealth, talent, or influence; to things and people beneath the heavens, instead of to Him who dwells above the heavens, in his infinite majesty, and to whom all power is given in heaven and earth.

O unslumbering Keeper! O sleepless Watcher! Shade from heat, shelter from cold, protector from assault, transformer of ill to good, escort when we go out, home when we return! We children of men, driven by the stormy wind and tempest, look to Thee, trust and rest.

SATURDAY, March 13.

"For my brethren and companions' sakes, I will now say, Peace be within thee."—Ps. cxxii. 8.

What the earthly Jerusalem was to the Jews, that the Holy Church, the Bride of the Lamb, the heavenly Jerusalem, which descends from God out of heaven, and includes within its limits all holy souls, is to us. Let us pray for its peace and prosperity, let us esteem them above our own good, and let us be glad if our feet stand within its gates. When the tribes of the Lord go up to give thanks at the remembrance of his holiness, let us go with them. We may be alone in some distant land, or traversing the ocean in the swift steamer, bearing us from the land of religious observances, or confined to the sick chamber; but let us never forget that we belong to the holy mystical Church; let us ascend the staircases of prayer and praise; let us mingle our rivulet of adoring love in the mighty torrent that is setting in towards the throne of God and the Lamb; let us stand with the throng of holy souls; for we are come to the City of God, to an innumerable company of angels, to the spirits of just men made perfect, and to the blood of sprinkling that speaketh better things than Abel's. Wherever my brethren meet, in whatever section of the Church on earth, so long as they belong to the one Church, the Body of Christ, nothing shall stay me from wishing them prosperity and peace.

Pastor von Bodelschwingh.

The twenty-fifth anniversary of Pastor von Bodelschwingh's association with the well-known Homes in Westphalia has been celebrated. The development of the various institutions under the Pastor's fostering care has been simply extraordinary; and in this his personality and great organising ability count for much.

There are four main establishments, and many adjuncts. Bethel, with fifty houses, is the Home of epileptics. Sarepta has now almost as many deaconess sisters as the famous Kaiserswerth institution. Nazareth is the abode of the male nurses. These two portions of the great Colony of Mercy have over a thousand inhabitants. The Labour Colony at Wilhelmsdorf has various offshoots. The four Homes named include more than four thousand souls.

Then there is a Home for drunkards, a Missionary House, and a Refuge for Armenian orphans. Nine doctors and five pastors, besides Herr von Bodelschwingh, are engaged in the work; and many young men, in training for the ministry, gain practical experience by passing a year in connection with the Colony.

Mr. Radcliffe's "Recollections."—In connection with the Young People's Meeting at Toxteth Tabernacle, Liverpool, Miss Radcliffe recently gave an interesting account of the way in which her father, Mr. Reginald Radcliffe, was led to found the Strangers' Rests which in this and other countries are so closely associated with his name. Referring to the "Recollections of Mr. Radcliffe," the pastor, Rev. Sydney Jones, said that it was not without humiliation, but also with much joy and profit, that he had read the book. To him one of the chief values of Mr. Radcliffe's life was to be found in its originality, and that originality was due to his speaking and acting as he was moved of the Holy Ghost.

Philadelphia and Home.

By REV. F. B. MEYER, B.A.

NEXT to Boston and New York came Philadelphia, for which three days were reserved, Sunday to Tuesday inclusive. It was hard to tear oneself away from the great audiences and Christian kindness of New York, and especially from Mr. Moody, who came over from Boston to spend Saturday morning with me. But the train was soon speeding to the great city of the Friends, "the City of Homes." At the terminus my beloved friend Dr. Wilbur Chapman, pastor of the Bethany Church, was waiting.

Sunday was a wonderful day, with five or six addresses. The immense crowds that were willing to stand thick in the aisles throughout the services, indicated that there was a great spirit of expectation abroad. The last meeting at night was specially memorable, as a great congregation remained behind in the Bethany Church to seek the enduement of the Holy Spirit.

The marvellously-organised Sunday-school, over which Mr. John Wanamaker presides, and his Bible Union meeting, deserve description, and transplanting into English soil. For they are capable of repetition. Still much is due to Mr. Wanamaker's unique personality.

It was arranged that there should be a ministers' meeting on Monday morning, and as we entered, we found the floor of the church occupied with the ministers of Philadelphia and its neighbourhood to the number of 500 or 600, whilst the remainder of the space was crowded with Christian workers and others. They were very courteous to the stranger. Criticism was disarmed, and the Word of God had free course and was glorified.

In the evening one of the largest churches was filled with a most attentive audience representing the leading Christian sentiment in the city, many being content to stand in the aisles. The subject was the substitution of the Christ-life for the self-life, by the Holy Ghost.

On Tuesday morning, a meeting was held at the Baptist Training College, over which Dr. Weston presides; and in the afternoon and evening two more mighty gatherings, the last one of not less than 3000 people. We cite these numbers as indicating how deep the interest has been in the exposition of the doctrines of the Inner Life. It appears as though ministers and people are tired of the reign of sensationalism and criticism in the pulpit, and its copious treatment of the questions of the day, and are crying out for the sincere milk of the Word.

Mr. Moody is directing the assault in these large towns on the powers of darkness, preaching each Sunday in the Carnegie Rooms, New York; holding missions during the week in large centres like Boston or Cincinnati; selling an average of 2000 volumes a day of his Colportage Library; employing men to conduct special missions; and enabling pastors like Dr. Dixon to give all their time to evangelisation.

On Wednesday we reached New York, and came on board the *Germanic*. Just before starting about 100 letters were put into my hand, written at Mr. Moody's suggestion, by those who had benefited; the choir, led by Mr. Burke, filled the dining-saloon, and sang, "God be with you till we meet again." To God be all the glory! Let us plead for similar blessings for our own dear country!

The Prayer Union for London exists for the promotion of earnest, united prayer for all the inhabitants of the great city. Every Thursday its members beseech the Lord to pour out his Holy Spirit upon the people, that they may be saved and sanctified, and that those who are already followers of Christ may be stirred up to work more earnestly for Him among those in their own immediate circle. Applications for membership (with 1s. subscription to defray expenses of printing and postage) should be sent to Mrs. H. Vaughan-Jackson, Potters Bar, Middlesex.

From Mr. Joseph Rabinowitz.

IN a letter from Joseph Rabinowitz, dated February 22, referring to his recent illness, he writes:—

"My King Jesus restored me unto mine office. On Saturday, 20th inst., by the grace of God, I was able to bear again the precious seed, and to sow it upon the ridges of the hearts of my Jewish brethren. Though our streets, through the melting snow, were transformed into pools, hindering the movements of the citizens, a considerable number of Jews came early in the morning to the synagogue (Somerville Hall). It seems that many of them, feeling the want of spiritual food during that short, sad time when the doors of my mouth and of the Somerville Hall were closed, were now anxious to hear the Gospel. The subject of my sermon was the great assurance of the Apostle Paul that even in this day when the heart of the children of Israel shall turn to the Lord, the veil shall be taken away. Dwelling on Prov. xxx. 5, 6, 'Every word of God is tried. He is a shield to them that trust in Him. Add not thou unto his words, lest He reprove thee, and thou be found a liar.'

"I tried to show to my hearers how Agar, by his inspired words in these two verses, gives us an exact and clear idea about true Christianity and its results, and about Talmudism and its results. From the fifth verse we learn the ground and the first principle of Christianity, that is, to know that 'every word of God (in the Scriptures) is pure,' without dross; therefore, there is no need for any human correction. Then the result of such acknowledgment: the believer becomes convinced that he (the speaker) is 'a shield unto them that put their trust in Him.' From the sixth verse we learn what is the consequence to those who, thinking that the Scriptures need some correction from the side of men, endeavour to add something unto his Word (as the rabbis of the Talmud certainly did)—namely, He (Jehovah) makes them liars, for, in the lapse of time, all men become aware, from their own words, that they, the would-be correctors, are liars.

"The English translation 'reprove thee' is incorrect. The Hebrew meaning is, prove in or by thee. The essential fault of the Talmud is in the additions which the rabbis made to God's Word in the Scriptures. By these additions they have raised a partition wall between Israel and their true Messiah, Jesus, the fulfiller of the pure word of Jehovah through his precious blood.

"In these last days we see clearly how the inspired and prophetic words of Agar are coming to exact fulfilment. All attacks from the Christian side against the Talmud are as nothing compared with the attacks against it from the Jews themselves. Many of the best of them are now crying to their rabbis with the word of Jacob to Simeon and Levi, 'Ye have troubled us, to make us by your lies to stink among the inhabitants of Europe.' Thanks be to God, the partition wall and also the veil of Moses fall more and more from before the eyes and the hearts of the Jews; and that is so because the pure Word of God, spoken by Jesus Christ and his apostles, is here and there preached unto them. The Word is like fire shining in the darkness—it purifies the heart of the Jews, making them new creatures. It will weld them together to be one nation of Jehovah in his Holy Land. Oh, I know not how I should live through this present period of Jacob's trouble and the world's calamity did I not believe in the healing and life-giving Word of God. 'Unless thy law had been my delight, I should then have perished in mine affliction' (Psa. cxix. 92)."

Thus far our brother Rabinowitz. Is there not in his burning words a warning too for our modern Talmudists, the so-called higher critics, and their deluded followers? I will be happy to hear from any who wish to have fellowship with the council for Joseph Rabinowitz and his work at Kischeneff, in helping to sustain this honoured missionary to his kinsmen the Jews.—Yours sincerely,

JAMES E. MATHIESON.

58, *Ladbroke-grove, W.*

Winter Mission to India.

Rev. E. N. Thwaites, who, with Rev. W. S. Standen, is visiting missions in India, in a letter from Jubbalpore, on January 11, says:—

WE arrived at Neeravalli on December 21, and stayed in a tent erected in the centre of the village. We became the "observed" of all, every passer-by bending down to get a peep at the English missionaries. The largest meeting we had here was attended by 600 persons, including the great "Tasseldore," or head man of the district, who has 250 villages under his control. This man, and all his party, are Hindus, and worship idols; he thanked me for the good which the English missionaries are doing. At the close of the meetings sixty-four men came and wished their names put down for instruction with a view to their becoming Christians. Ten of these were Chucklers and the rest Malas, but none of them were of any high caste. It is "the common people" who "hear gladly."

On December 24 we arrived at Ellore, where we held two most successful meetings for the educated English-speaking Hindus. It was a pleasure to find 200 heathen gentlemen come into a Christian church to hear about the Lord Jesus. There was considerable excitement when a rich rajah came with his son, on an elephant, accompanied by three outriders on horseback. He listened with great and grave attention, and came again the next night. At one of our gatherings here the Cazy came; he is the head of the Mohammedans, and is born a judge among them.

At Bezwada, which was reached on December 26, the learned Baboos gathered to hear addresses in English, the head man of the town (kind of mayor) and the pleaders in the law courts shook hands afterwards.

On New Year's Day we arrived at Masulipatam, having travelled all night on the canal from Bezwada, our comfortable boat being drawn along by relays of coolies. We were cordially greeted by the European missionaries, native pastors, and a band of native Christians, garlands being placed on our necks and kindly words for a welcome spoken. Here we saw something of Zenana work. One poor woman said, "We rejoice and are thankful that though we have lost everything in this world through becoming Christians, yet we have gained everlasting riches." At a thanksgiving service five native pastors with naked feet took part. Here, with a band of native Christians, we went into the bazaar, and our words (by interpretation) were listened to with great silence. The doors are opened, the people are waiting, the time pressing, the needs are urgent; the command is clear. Why not more winter missions for India? Missionaries can always get a large and patient hearing when preparation is made.

After *four* weeks in the Telugu country, we have started for Calcutta, Santalia, etc.

We leave India (D.V.) on March 6. Pray for us, and thus be partners with us in the Lord's work.

Alone—Not Alone!

THE house is dark—the silent shadows fall
Around the hearth, or tremble on the wall;
The world is still, its children gone to bed;
The night is come, the day for ever fled;
The summer faded, and my fortunes cast,
With no companion but the dreary past.
No sound, no footfall, heralds love's caress—
Alone, for ever, with my loneliness.
No friend whose voice shall wake the morning song,
No hand but Care's to make the way less long;
The fire will out, and leave my heart as cold
As those dull bars that dying ash enfold.

* * * * *

The fire whose ruddy youth grew white in age
Now leaps to life, and flaming lights the page
Of Holy Writ: "They all forsook the Lord"—
Beneath the olive shade, at Kedron's ford—
"They fled"; alone, yet not alone He stood,
The Father's hand sustained the cross of wood.
The fire-light fades, the ash is white and dead;
But bright the star of hope that shines o'erhead.
God rules! the earth is his, though cold and stern.
In trust and patience I will slowly learn—
No cynic scorn shall cast contempt on love;
Faith fixed in man is good, best fixed above.
The fire dies down; I hear a gentle voice,
"Alone, my son? I come; I stay: Rejoice!"

HOWARD T. N. USSHER.

Lorne Villa, Geraldine-road, Wandsworth, S.W.

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Memory Training: By Rev. J. D. Kilburn.

LETTER SIXTH.

THE EASIEST AND BEST WAY OF LEARNING THE WORDS AND PHRASES OF A FOREIGN LANGUAGE.

1.—WORDS.

NEVER try to learn any word by repetition alone. The same objections may be urged against learning words by repetition as against learning names by repetition, and with equal, if not greater, force. See Letter Third, The Christian, January 21.

When you read or hear a new word, look at it, or think about it, for a second or two. This will impress it on your mind more than could be done by a great amount of repetition. *It is thought, not repetition, that impresses.* Prin. 28.

Be sure to unite the word in your consciousness with some other word. Prins. 10, 15.

(*a*) This will be of great benefit, even if the word with which you unite it is to some extent an unfamiliar one. When seeking the new word, you will find that the thoughts at once go to the one with which you united it. That will, by the working of mental law, in turn tend to recall the new one. "When two things have been connected, and we recall one of them, the other is almost sure to follow."

(*b*) If it be helpful thus to connect a new or strange word with one that is not quite familiar, it is still more helpful if we connect it with a word that is really familiar. When we do this we seldom have any difficulty, either in retaining it or in recalling it. See Prins. 22, 23.

But now the question comes, How can one word be thus united with another?

You can unite one word with another:—

1. By thinking of it, not *alone*, but in the connection in which you read it or heard it. Let it be united in your thoughts with *at least one other word.* If you do this, these two words will remain united in your mind, and one will recall the other.

This is a very important rule, especially in reference to small words, such as prepositions.

You can in this way generally learn two words quite as easily, and sometimes even more easily, than you would otherwise have learnt one.

You would find *Croyez en Dieu*, in John xiv. 1, almost, if not quite, as easy to remember as *Croyez*, even if you did not know the words which followed. If, however, you did know these words, then you would find it *far easier to remember with them than without them.*

Important though this is, it is not all. Had you learnt the two words apart, you would not thereby have learnt anything respecting the construction of the language. By learning them together in the form you read or heard them, you will have learnt *something* of this.

2. When using the dictionary, do not look at one word alone; look at the word you want to remember in connection with one or two of the words which preceded or follow it.

By this means you will unite it in your consciousness with those words, and they will help to recall each other. You will thus gain a vocabulary more rapidly than you would if you fixed your thoughts on one word at a time. If you did that, even if you retained the word in question, you would find it difficult to recall it, for it would stand *to a great extent* alone in your mind.

If you try the method here advocated, it is probable that you will be surprised at its results. I have known from four to six words learned in this way, by doing little more than reading them carefully through, and *noticing wherein the words resembled each other in form and wherein they differed from each other in meaning.* See Prin. 16.

3. You can unite two words by comparing them with each other.

There is hardly any way in which words can be so firmly united together as in this way.

If you choose, you can use this method together with either of the others. If you have not succeeded for some reason with the others, be sure to use this.

Even if at first you do not readily find a word with which to compare the new word, never mind; persevere, you will never have reason to regret the time you spent in seeking a word for this purpose. *Your seeking will impress the new word on your memory,* even if you do not find such a word as you seek. If you succeed, however, in finding such a word, and compare the new word therewith, this will impress it on your mind in such a way that you will not be likely ever to forget it.

On comparing one word with another thus, take care to notice (1) wherein it resembles it, and (2) wherein it differs from it.

The word with which you compare the word you wish to remember need not be in the same language. It can be some word or some name in your own language. You can compare *heber* with *heben*, or you can compare *nix* with *nicks*, or *ballo* with *ball.*

I repeat it, be sure to unite every new word with something. Mr. Kay says:—"Did an idea exist in the mind unassociated with any other idea, it could not be recalled." This is quite true. See Prin. 10.

What is true of ideas in this respect is equally true of words.

Every word which is associated with another word or phrase that we can recall, can itself be recalled. See Prins. 22, 23, 24.

2.—PHRASES.

He who wishes to learn a language quickly, and to speak it easily and naturally, ought to learn it, as far as possible, not by single words, but in *phrases and sentences.*

Ascham says of him who tries to learn a language, as so many do, by single and disconnected words, that he learns, "First an ill choice of words, then a wrong placing of words, and lastly, an ill framing of sentences."

He who learns a language principally in phrases, becomes easily and practically acquainted with the peculiar idioms and construction of the language.

Most languages can be learnt thus to an extent that few, who have not tried, think.

Five things need mentioning in reference to learning a phrase.

1. Where possible it ought to be heard, not seen. Mr. Kay says very truly: "The ear is the natural companion to the tongue, not the eye; and a language learned by the ear comes more readily and naturally to be spoken than one learned by the eye." A very little thought will show that the latter part of this statement must, for several reasons, be correct. See Letter 5, suggestion 11.

2. When you hear a phrase that you wish to remember, keep it before your consciousness; keep it by an act of the will, *sounding, as it were, in your ear.*

This is both mentally and mnemonically more helpful than repetition. A phrase so treated is seldom forgotten, especially if it be recalled once or twice shortly after being heard.

This will help, too, in securing, and in being able to give, the right pronunciation.

3. It will help you greatly both in retaining and in recalling a phrase if you compare it with some other phrase which you already know.

4. If you cannot find any other phrase with which to compare it, compare or contrast one part of it with another part. This will answer the same purpose. (See Letter 4 in *Life of Faith*, Feb. 3.)

5. If you cannot carry out either of the last two suggestions, then notice carefully with what word the phrase begins. If you have carried out suggestion 2, and then do this, you will seldom fail to recall the first word. This will generally be so united in your mind with the whole that it will seldom fail to recall that whole. "The beginning is the better part of the whole; and this once found, what follows is a small matter" (Aristotle).

By these means phrases can generally be learnt almost as quickly as single words. A phrase is always much more profitable than a word.

Mr. Kilburn in a recent letter expresses much gratification in learning that classes for the study of the lessons appearing in our columns have been formed in connection with some Y.M.C.A.'s. He suggests that if this plan were more generally adopted, it would have the effect of inducing many young men to join the ranks who would otherwise stand aloof. The same applies to Bible classes and other gatherings of young men and young women.

We are asked to insert replies to some questions which have been addressed to Mr. Kilburn:—

There are many, of whom I am one, who are desirous of learning Greek and Hebrew, so that we might better understand the truth of God, and be better fitted to teach the same. Could you kindly help us?

Though my great aim in the present course is to help those who are trying to learn living languages for the sake of working through them, yet many of the suggestions the course contains have been applied with striking results in the acquisition of both Greek and Hebrew.

Would you advise me to adopt your method in the study of Greek, instead of that prescribed by our professor?

Decidedly not. Follow the prescribed plan and use my suggestions in addition as far as they can be so used.

Will the lessons be reprinted?

Yes, but it is not decided yet in what form.

Some are writing to ask for private lessons, and sending fees for them. I am very desirous of helping as many as I possibly can, but my hands are too full to permit of my taking up private courses. I will gladly, however, answer any questions bearing on the course as far as I can.

Would you advise us to send our children to the Continent for the study of French and German?

By no means. The languages might be more easily learnt, but there are so many moral and spiritual dangers connected with life on the Continent that it ought only to be resorted to under most exceptional circumstances.

Is it well to begin the study of two languages at the same time?

Not if you want to master either of them easily and thoroughly.

Newton Abbot Convention.—Revs. J. Nisbet Wallace (of Torquay), J. J. Luce (of Gloucester), and W. Hope Gill (of the China Inland Mission) took part in this short but helpful convention. Mr. H. G. C. Bishop acted as chairman throughout. At the two early morning meetings goodly numbers were present. Four meetings were held on Tuesday, February 16, while a missionary meeting on the 17th closed the series. Various local friends gave short accounts of the societies with which they were acquainted, and Mr. Hope Gill told of the wonderful results and of the difficulties of the work of the Gospel in China, where so many years of his life have been spent. It is but three months since our first convention was held, and we are able to give praise for many of the children of God who are now walking in a clearer spiritual light than heretofore. Mr. Luce's evening address will long be remembered with thankfulness.

William and Lucy Johnson.

MADAGASCAR MISSIONARY MARTYRS.

APART altogether from the fact that these godly labourers were called on to suffer a cruel death, a quarter of a century's quiet, devoted service in Madagascar renders their memory dear to many. Their "tragic death" proclaimed their names far and wide, but the story of their consecrated lives is one which beautifully illustrates the self-denying service, heedless of the applause of man, even now being rendered in pagan lands by many who serve the Lord Christ and wait his sure "Well done!"

William Johnson was born in Chelmsford in 1842. His parents, being Friends, sent him at the age of eleven to the Ackworth School, where he is described as "a merry, lively boy, by no means studious." School-days over, he remained some years at Ackworth as junior teacher. At this period the conviction formed in his mind that his future sphere of service lay in the mission field. Still he was content to bide quietly God's time. Entering on a business engagement at Gloucester, his sympathies were drawn out to the watermen and corn-porters, and he, with F. Sessions, was the means of founding an adult school. Many and hard were the initial difficulties, but after all, these helped materially in training him for the work of later years. On his removal to Leeds—to study architecture, for which he had a marked talent—he was again found zealously active in similar Christian work.

All the time his "concern" for foreign missions was deepening, and at length, in 1870, when Mr. and Mrs. H. E. Clark gave themselves to service in Madagascar, William Johnson felt himself called to go with them. His offer was accepted by the Friends' Foreign Mission Association. It was arranged he should accompany these friends in the spring of 1871, and his joy is described as great and buoyant.

Meanwhile his happiness was crowned by finding a fitting life-companion. While visiting Hitchin, on missionary business, he was introduced to Lucy Sewell, the daughter of a missionary then working in Madagascar. A warm attachment was formed; the conviction grew upon their minds that they were meant for each other; but after a few weeks' happy intercourse they parted—he for Madagascar, whither she hoped to follow.

While William Johnson had been manifestly prepared and fitted by God for his life work, so also had she who was to stand at his side for twenty-three years in the mission field, and to share with him the martyr's glorious crown. When she was but a girl at the Mount School, York, her mother was taken from her, leaving a deep impression on her young heart. By-and-by she had, to some extent, to take her mother's place in the family, and to become mother-sister at home. While faithful in these domestic duties, she was ever ready for loving ministry and willing helpfulness to all around. Bright and buoyant in spirit, she yet manifested much seriousness, passing at one time through a very deep spiritual experience, finding herself "all wrong somehow," until there flashed on her remembrance the Christmas message, "To you is born a Saviour."...She took it as meant for herself, and from that moment this Saviour became her chiefest joy, and his will her guide. In 1867 her father went to Madagascar as a missionary, leaving his family in due and responsible care. In the marvellous leading of God Miss Sewell was also called to give her life for Madagascar, where, at Tamatave, she was married, in September, 1872, to William Johnson. They started at once for Antananarivo, where the husband resumed his labours, while his young wife, although suffering from the lassitude induced by the trying climate, gave herself to "making a home," acquiring the language, and ministering in many ways to the missionaries—having a rare aptitude for nursing—as well as to the natives around her.

Meanwhile, Mr. Johnson was full of activity, superintending the boys' school—founded by his father-in-law, Mr. J. S. Sewell, in the hope (largely justified) that it would become a training school for native preachers and missionaries. The Lord's Days were spent in evangelising in the villages around the capital. Owing to a serious illness it became necessary for Mrs. Johnson to return home in 1879, while two years later her husband also came home, bringing with him two Malagasy youths for training in England. After three years' rest at home—

marked by busy labours in missionary matters and public speaking on the theme so near their hearts—the way opened in 1884 to return to Madagascar. Brief was the notice, hard the necessity of leaving their children behind them, but strength was given to accept gladly the call.

Dark days were impending. The French had invested Tamatave. Difficulties were raised about their landing. But at length, understanding they were "Friends," Admiral Miot gave them permission to land. In December they were at the capital, being welcomed warmly "by everybody." Their old servants—one, at least, having in the meantime established a good business—all demanded to be taken back, attesting thereby the love they had won.

Some years of devoted service followed, as superintendent of an outlying district at North Ankaratra. This involved toilsome journeys, long absences from home, serious discomforts, disheartening experiences; but all were joyfully accepted for Christ and the Gospel's sake. These itinerations are described by Mr. Johnson in his letters (penned with a true artist's touch), but while delighting in the beauties and marvels of nature his deeper concern for men may be read in every line. He seems to have been impressed with the sadly low level of Christian life, the superficiality of much of the Christianity professed, and he gave his energies to "lead them to deeper, truer knowledge of the love of God in Christ." Again and again he expressed "a growing sense of disappointment in results." This he largely attributed to the unrest and terrible disorganisation caused by the French invasion. Lawlessness, suspicion, distrust of foreigners, made themselves felt in many disconcerting ways. For two years (1887-8) he had charge of the Ambohitanely Chapel in the capital, where, in answer to prayer, a revival came "as streams of refreshing."

In 1890 little "Blossom" was born, and in 1892 Mrs. Johnson's health compelled a return home. In the autumn of 1894, however, they sailed again for Madagascar, leaving once more their children behind, save little "Blossom," from whom they could not part. They reached their post only to find the war-clouds once more gathering. Scarcely had they settled at Arivonimamo when news came of renewed invasion, and of an evident design to complete the conquest of the island. Anxious, indeed, were the times, in the terrible unrest of the natives, who declared that "Christianity had caused all this trouble." Driven from their homes, decent people became bandits from sheer necessity; lawless bands, ready for any deed of violence, traversed the country. Many made haste to the comparative security of the capital, but Mr. and Mrs. Johnson, confident in the love of the people around them, and assured that in God's hand all must be well, resolved to stay at their post, and leave the issue with God. Their position is thus described by Mrs. Johnson: "We are hemmed in on all sides." Right to the last their letters breathe intense yearning over the poor, dark, bewildered natives around them. In one of her last letters Mrs. Johnson graphically delineates the disorganised state of things, and speaks with calm confidence that "He will be a very present help in our direst need." "The sifting time had come," and, as Mr. Johnson wrote, "Good men and true must show the faith that is in them."

How soon he knew not then! A few days after—one summer morning (November 22, 1895) a wild rabble burst into the mission-house, destroying in reckless fury all within, and murdering these devoted missionaries and their sweet "Blossom," whose lives had been consecrated so truly to the welfare of the Malagasy. It is consoling to know that "their faithfulness saved the lives of others"—measures being adopted for their safety—"and no other missionary lives were sacrificed."

For the facts given above we are indebted to an admirable memoir* just published. The book is singularly attractive. No praise of man is sought. The story is graphically told, while the rich, full, vivid letters given afford, simply and naturally, delightful glimpses of the intense devotion and deep spirituality underlying the modest and reserved bearing of those devoted missionaries who now wear the martyr's crown.

* Faithful unto Death: A Story of the Missionary Life in Madagascar of William and Lucy S. Johnson. Edited by P. Doncaster, with an introductory chapter by Joseph S. Sewell (Mrs. Johnson's father). Price 3s. 6d. *Headley Brothers.*

The Indian Famine.

THE Pundita Ramabai, writing from Jubbulpore on Jan. 5, says:—

I left home on Dec. 22, and have been travelling from place to place in this part of the country ever since. Famine has caused a great deal of distress in Central India, and I have come here to see if I can do some work for young widows. The Lord has enabled me to help some; I have sent twenty-seven girls to Poona. I have sixty-seven widows, and thirteen non-widow girls in my school now. This is the largest number I have ever had at one time, and if God gives me three hundred girl widows from this famine-stricken part I am willing to have them, and am praying for them to come.

The question comes—how shall I feed and educate all these girls? I get from my friends in England and America money enough to support and educate sixty girls, and now the number of inmates of my Home has and will hereafter enormously increase. It may seem very unwise on my part to try and get more widows under the circumstances, but the Lord has put it into my heart to get three hundred widows, and if He sends such a large number of girls to me, He is sure to send me the money wherewith to support them all.

It is not right for us to sit still at home and think that as the Government have started relief work and are helping the poor people, therefore we need not do anything for them. I take a special interest in them, and feel for them as no one who has not suffered like them can. In the beginning of the last great famine, twenty-two years ago, my father, mother, and sister all died of starvation, and I was ready to commit suicide for fear of falling into the hands of wicked people had not my brother been spared to me at that time. I shall never forget that terrible time; and the present distress into which the young girls of this part are brought, brings the old sorrow with freshness to my memory.

Major-General Haig writes from Redhill:—Kindly allow me to state that the amount which I have received for the Koi Famine Relief Fund is now about £290, and not £200 only, as stated in my recent letter to you.

A few weeks ago I wrote of the one hundred famine children that had been offered us, and that we were unable to take any because of lack of funds. Since then kind friends have sent us some help, and we decided we could take twenty boys and twenty girls. I myself went to Jubbulpore to bring them. Many orphan boys had to be left in the poor-house. How they did beg to go with me! What a joy it is to bring comfort to these little waifs. Yesterday our weakest girl passed away, and to-day a boy. The others seem to be gaining strength, so we hope we shall lose no more.

No one has any idea of the care they all require. They have so little strength that all sorts of troubles attack them—sore mouths, bronchitis, pneumonia, bowel troubles, etc. One does not dare to give them all the food they need. They must be fed little and often. Already a great change has taken place in them. The gifts we have received will be spent in a few weeks; then what shall we do for these needy ones? We want to take in fifty more. (Mrs.) J. C. Lawson.

American M.E. Mission, Aligarh, N.W.P. India.

Colonel S. Dewé White, 37, Upperton-gardens, Eastbourne, who long resided in India, writes us setting forth what he believes to be a practical and effective means for feeding the millions now starving, and for coping with future disasters of this sort. He maintains that by taxation not called for in the best interests of the people, we have wrung many millions of pounds from India, and he suggests that we should now make a refund in part compensation. Moreover, he urges the establishment of a famine fund for possible eventualities, and to extend the sphere of irrigation works. Lastly, he suggests a day of special prayer for the perishing people in all the churches of the United Kingdom.

Mexico.—Protestantism has of late made great progress in Mexico, where fifty years ago there was neither church nor school devoted to the Evangelical faith. There are to-day 441 organised churches, with 171 pastors, 164 evangelists, 244 teachers, and about 50,000 professing Protestants. Such is the result of the efforts, mostly within the past twenty-five years, of missions which have for the most part been founded by United States societies and workers.

Mr. R. Burn's Farewell.

THE crowded gathering in the Aldersgate-street Lecture Hall last Monday at noon indicated the deep and general solicitude felt in the departure of Mr. Robert Burn from his accustomed post by the chairman's side. More remarkable than the size of the company was its constitution. There was quite a host of well-known pastors, evangelists, Y.M.C.A. secretaries, and Christian workers of both sexes. Everybody seems to feel they are losing a valued friend by the retirement of Mr. Burn from this central city Christian meeting-place. The president's chair was occupied by Mr. M. H. Hodder, who referred to his lengthy association with Mr. Burn, and spoke warmly of the helpful brotherly fellowship which had been cultivated at Aldersgate-street throughout his term of office.

Mr. Burn being called on to speak, gave some interesting reminiscences of the past, his words ever and anon being marked by repressed emotion. He told most thankfully of the many loving tokens of esteem he had experienced during recent weeks, though he was only too conscious of personal defects and short-comings. He gratefully referred to two absent friends, Sir George Williams and Mr. R. C. Morgan, and to two departed friends, Mr. Robert Paton and Mr. Reginald Radcliffe, as some, out of many, who had been closely associated with him during his work at Aldersgate-street, and who had imparted to him much stimulus and help. At this common meeting-place for mutual prayer and praise, Christian ministers, evangelists, and brethren all over London, as well as from other parts, had rallied without reference to denomination. Mr. Burn expressed special satisfaction at the presence of so many Y.M.C.A. co-secretaries, as an indication of the fraternal spirit existing among the official workers of that institution. After some hearty words of commendation expressed on behalf of Mr. Basil Hewer, his successor, who was present, Mr. Burn concluded a touching farewell address by wishing for all the threefold apostolic benediction.

Some very hearty expressions of loving goodwill, and of best wishes for Mr. Burn's future prosperity and usefulness, were uttered by Pastor Fuller Gooch, Mr. F. L. Smith (of New York), Mr. Taylor (of Aylesbury), and Mr. C. Cook. Mr. Basil Hewer, in a few modest, well chosen sentences, desired an interest in the prayers of friends in view of his shortly undertaking the responsibilities relinquished by Mr. Burn. Several brethren subsequently led in earnest prayer for both the leaving and coming secretaries, and for a rich blessing on the work of the Y.M.C.A.

Armenian Rescue Fund.—Sir,—The committee of the Armenian Rescue movement earnestly appeal to the friends of humanity to help in the work of removing the suffering Christians in Turkey from the cruel dominion of the Sultan, and to establish them in homes, where they may live out their blighted lives in peace, and a certain measure of content. It is impossible to speak plainly here, but to anyone who will communicate with me I will give information of what has already been done in the past, and of what they hope—with due support—to accomplish in the future. The treasurer of the fund is Mr. Edmund Wright Brooks, a well-known member of the Society of Friends. He will gladly acknowledge any donations forwarded to him; or they may be sent to Lloyd's Bank, Limited, 72, Lombard-street, E.C.

(Mrs.) Mary Hickson, Hon. Sec.

32, *Fopstone-road, Earl's Court, S.W.*

Tower Hamlets Mission.

AT the Great Assembly Hall, Mile End-road, last week, the twenty-eighth anniversary of this Mission was celebrated. Mr. F. N. Charrington, hon. supt., in presenting the year's report, traced the history of the Mission, from its inception in a hayloft to its location, after several moves, in its present magnificent home. The hall has been open for 7600 consecutive nights, and since its formation over 4000 members have been admitted to the church. The Sunday-school, the largest in London, is now nearing 2000 scholars and 100 teachers. The Band of Hope has 500 members. A temperance organisation, known as the "Crusaders," has taken 1811 pledges during the year, 219 of which were taken at the watch-night service. The Children's Hall, another branch of the work, has been holding successful meetings every night during the year. The Forest Country Home at Leytonstone, under Mrs. Kerwin's superintendence, had received and cared for many little ones, and the Rosslyn Rest at Brentwood had provided needed change for women broken-down in health. Many other agencies for the elevation of the people had been instituted.

The branch of the Y.M.C.A. has been making good progress, and benefitting a large number of artisan young men, and the Y.W.C.A. is also an active and flourishing institution, carrying on a number of Bible-classes and meetings for young women. Other branches of work include the distribution of food amongst the poor, sick-benefit clubs, provident club (which since its opening has received deposits amounting to £5626), and the book saloon for the supply of good and wholesome literature. The influence exerted through all these agencies is a thing not to be gauged, and the results cannot be told in any statistics. It is sufficient to say that the presence and power of the Holy Spirit are constantly in strong evidence. Cases of true conversion are frequent and numerous, and there is a healthy vigour and spirituality pervading all the efforts which are made in connection with the Mission, to bring about the moral reformation of the people of East London by the dissemination of the Gospel.

Mr. John Colville, M.P., moved a resolution (which was heartily adopted) urging that the Diamond Jubilee of the Queen affords a fitting opportunity to make a special effort to clear off the mortgage of £20,000, which rests as a heavy burden upon the work. The other speakers included: Mr. Edwin H. Kerwin, Mr. Thomas Richardson, Messrs. Bewley and Frank Weaver, Mr. J. Clarke, Mr. George Nokes, and Mr. Seagram, who presided.

United Missions.

Conventions for the deepening of the spiritual life abound on every hand. While this is a matter for deep thanksgiving, there does not appear to be a corresponding and resultant increase in the number of united Gospel missions to reach the unsaved.

In the town where I reside we have never had a convention, but the Nonconformist ministers and the vicar of one church are uniting this week in a great Gospel campaign. God is owning their faith and activity. Night after night men and women are coming forward into the inquiry rooms, where a band of workers from the various churches are waiting to lead them to the Saviour.

What the churches need to-day is to be baptized and permeated with the evangelistic spirit, so that by all means they may save some. If the people cannot be induced to enter churches, chapels, and halls, let us hire theatres, public buildings, drill halls—in fact, anything, that we may lay hold of the people for Jesus Christ. This will need prayer and faith and a good deal of organisation, but it can be done; "all things are possible to him that believeth." W. Monro Collings.

Gosport.

Christian Community.—At a meeting of workers in the Memorial Hall, Bethnal Green, the time was devoted to hearing reports. The result was most encouraging, as showing that much blessing had been everywhere realised. In the open-air good audiences had been secured of the classes for whom such services are intended. Nor was the work less favourable in the lodging-houses, where the labours of fifty years produced wonderful results. In the several mission halls the work is progressing. The conversions and other interesting incidents related were such as to inspire the workers with more faith and zeal.

YOUNG PEOPLE'S PAGE.

l communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Christian Endeavour Week.

Text for Sunday: "Let us consider one another to ovoke unto love and good works" (Heb. x. 24).
Hymn: "Songs and Solos" No. 119.

WHAT long word "Endeavour" need frighten no one; it only means to try, trying to do something the Saviour who has done so much for us. This not one of those things which we need to try and again because they are so difficult, but something which we may succeed every time, if we ly ask God to guide us.

All around us there are people who want r help. The sad ones, young and old, ed our merry laugh and beaming faces. ie sorrowing ones need our arms round eir necks with loving words of sympathy. ose in darkness need our lights to burn ghtly. The sick ones need our visits, and e presents and flowers we can take them; do the old, and the poor who have few ends. Our fathers and mothers, our ler brothers and sisters, our teachers and ardians, all need our ready and cheerful edience and careful attention, that amid e anxious times that come to them, with all eir cares, they may be encouraged and lped. Our younger brothers and sisters ed us to help and protect them. Our play-ates need us to be true to God and them. All these are ways in which we may try to rve Christ and grow like Him, by Christian ideavour. Another time we may say mething of the wider fields of usefulness before us, t if we have not learnt to properly tend our own ay gardens, how can we hope to do work in the en? And always remember that if we would deavour for Christ, we must first become his by elding ourselves to Him who has bought us by his vn blood. We cannot work for Him till He and He ly is our Master, and we have been born again.

I daresay many of you are already members of me Christian Endeavour or kindred society, and if , I should like to know what you are endeavour-g to do. But if you do not so belong, you ought at ce to make enquiries if there is one in your urch or anywhere near it, and join there, that you ay have the advantages of working by the side of hers and sharing their prayers. If you cannot ar of one, you should ask your minister or Sun-y-school teacher if they are not going to start ie, for these societies are quite as important as nday-schools. If any of your parents or grown-friends want particulars about them, they can be tained from the C.E. Secretary, 56, Ludgate Hill, ondon, E.C.

Uncle Ted.

The Famine in India.

Mrs. Bruere's Work, Poonah.—Ada, £3 6s. 8d.; Cs., 6s. 8d.; T. P. L., £3 6s. 8d.; F. R., £3 6s. 8d.; Dowager dy A., £3 6s. 8d.; E. M., £3 6s. 8d.; M. S., 5s.; W. C., ; E. B., 10s.; Thankoffering, E. G., £3 6s. 8d.; T. W., 6s. 8d.; Mrs. H. N., £3 6s. 8d.; Mrs. L. and Children, 6s. 8d.; F. D., £3 6s. 8d.; Frances Annie, £3 6s. 8d.; rs, £3 10s.; S. J. G., 10s.; M. M., Belfast, 5s.; R. B. J., 6s. 8d.; St. Clair, 10s.; J. E., £1 0s. 4d.; R. M., £3 6s. 8d.; rs. S. W. B., £1 5s.; E. O. H., £3 10s.; Miss K. M. and iss D., £3 6s. 8d.; A. M., £3 10s.; J. C., £1; Miss S., 6s.; T. S., £3 6s. 8d.; P. A. L., £3 6s. 8d.; E. D. P., £3 7s.; N., £3 6s. 8d.; M. E. S., £3 6s. 8d.; Collected by Willie, ; A School, £2 12s.; M. T. C., 2s. 6d.; D. C. C., 3s.; I. M., ; Willing Offering, 2s.; F. S., 6d.; G. C., 2s.; C. Y., 1s.; . M., 3s. 6d.; R. and F. J., 5s.; P. H. and L. T., 5s.; C. F., 2s.; E. H. R., £1; E. F. J., 5s.; E. and B. W., 2s.; rs. H. and E. H., 5s.; E. N., 6s.; M. H. S., 1s.; M. A. W. d J. P., 1s.; E. M. A., 2s. 4d.; L. B., 1s. 6d.; J. H., 2s.; Y., 6d.; Mrs. H. J. C., 10s.; W. P., £3 6s. 8d.; F. W. R., yde, £3 6s. 8d.; G. R., Ryde, £3 6s. 8d.; Collected, Mrs. , £3 6s. 8d.; In Memory of W. E. G., £1; A Sympathiser, 0; M. M. A., 3s.; Collection, Meeting, Montrose, £1 10s.; A. P., £1; Neb, 10s.; Miss S. A., £3 6s. 8d.; Miss S., 13s. 4d.; H. H. B., 1s. 6d.; E. P., 10s.; Mrs. C.'s ildren, 10s.; M. T., 1s. 6d. Total, £169 11s. 6d.—Total March 1, £186 16s. 10d. In future only those sums ecially sent for Mrs. Bruere will go to her, that we may be le also to help other missionaries who have appealed to us. All donations should be sent addressed to Messrs. Morgan d Scott, 12, Paternoster-buildings, London, E.C.

cripture Union Portions for Next Week.

S.	*Mark*	ii. 1-12.	Th.	*Mark*	iv. 1-12.
M.	,,	ii. 13-28.	F.	,,	iv. 13-29.
Tu.	,,	iii. 1-19.	Sat.	,,	iv. 30-41.
W.	,,	iii. 20-35.			

Children's Special Service Mission.

Mr. Hutchinson, in *Egypt, Palestine, Syria, and Italy* end of April. Mr. Reginald Callender, *Oakenholt*, March *Marple*, March 5; *Leeds*, March 6. Mr. J. S. Tyler, *rmingham and neighbourhood*, to March 31. Mr. George odman, *Peckham*, March 6-14; *Leyton*, March 20-28. r. S. J. Hewlett, *Chorlton-cum-Hardy*, March 4; *Stowmar-t*, March 20 to April 5. Mr. J. H. P. Cutting, *Combs*, arch 4; *Pettaugh*, March 5; *Reedham*, March 6-13. Mr. ankinson, *Lingfield*, March 4; *Staplehurst*, March 12. v. T. Longstaff, M.A., *Derby*, March 8-10.

"Moved with Compassion."

THESE were the words which met my eye on entering the Ragged School Union Cripples' Home at Southend-on-Sea a short time since. It was because the Saviour was "moved with compassion," and healed the cripples and helpless ones who were brought to Him, that His disciples try to restore and heal the afflicted little sufferers of to-day.

But you ask, "Is it possible to restore crippled children?" I should like you to put that question to the kind matron at Southend! Her eyes open wide at the very suggestion, and her mind at once goes back to many poor boys and girls who to her knowledge have really been made well, and in some cases returned home without their crutches, after a stay in the Cripples' Home.

I should dearly like to tell you of some of the children I met there, but I must content myself by relating one case. Poor Tommy! He is nine years of age, and lives in South London, his only play-ground—except the street—being the "leads" on the roof of the house, where his mother dries the clothes after washing. Here Tommy was one day playing, and, like most boys, took to climbing. While trying to get from one wall to another his foot slipped, and he fell to the court below, a distance of sixty feet! When he was picked up, it was thought that he was dead, but he soon showed

ONE OF THE CRIPPLES.

signs of life, and every care was taken of him. He was in the hospital many months, and he spent a month at Southend, but though he had much improved, yet it is doubtful whether he will ever have the use of his legs again.

However, it is a fact that many of those who have visited the Home have been restored; but there is one thing which has been found to be of special benefit to these afflicted children—and that brings me to the object of my letter to you. A bathing machine is much needed for the cripples. Sea-bathing has done wonders for those who have been able to enjoy this luxury; but without special provision of the kind proposed, it is impossible, on account of expense. The cost will be about £10 and this amount I feel confident you will gladly give. Will you kindly send in your subscriptions to this object to the care of the Editor, I propose that the machine shall have the following lines painted in bold characters on the top or side:—

R. S. U. CRIPPLES' HOME
BATHING MACHINE.
PRESENTED BY THE YOUNG READERS OF
The Christian.

And when you next visit Southend you must be sure and call at the Home, which is situated on the sea-front of South-church Beach, just beyond the Marine Park. Permission has already been obtained for the machine to stand on the beach in front of the Home, and the first year's rent for the space needed—10s.—has already been paid to the authorities. If you would like further particulars of the Home, they will gladly be sent by the secretary, Mr. John Kirk, 37, Norfolk-street, Strand, London, W.C.

F. T. Watt.

Personal.

The Indian Famine.—It has given me great pleasure to have received so many letters saying what you are giving up for the starving millions of India. One is going to ask for all her birthday presents to be given her in cash, that she may send it on; another is going to do without a new toy boat, and adds: "Perhaps I shall think of something else"; one will give up the twopence her mother gives her for sweets on Saturday for nine weeks; and others are going to give up their jam, cakes, etc. But I find it impossible to acknowledge all your contributions under the names of things given up as I had intended

I am afraid that some of you found the Searcher too long last week, so I am making this one shorter; but you did very well, and we do not know what we can do till we try.

Last week I was unable to give the exact number of Protestant missionaries among the 400 millions of Chinese, but I can now give it as 2600, belonging to fifty-one societies. Reckon how many Chinese that means to each missionary.

Several of my nephews and nieces forget to give their age. I want it written under the signature every week.

Gladys Isaac.—You should write your letters in ink, unless under ten, or in bed. Any tidy paper may be used. Margery Smart.—I do not give stars when you find the questions hard, only for neatness, etc. Lancelot Knight, Texas.—If you post your answers the first Monday after you get The Christian you will be all right. I am glad to have a nephew in San Antonio. You might introduce some more. Miss Williams.—I am so glad your girls find the Searchers so helpful, and do indeed sympathise with them. I wish we could make a special class for children who have had little or no education, but it would be very difficult. Helen Gartshore.—I hope Leslie will soon be stronger and able to keep pace with the Searchers. I hope, Gertrude Kingerlee and Annie Fosten, you may soon be blessed with restored health; but sickness, when sent, is also a blessing if we can thank God for it. Kathleen Shackelton.—Many thanks. Your pretty letter would have been much prettier if you had written your name *straight*. Theodora Hill.—I am glad you realise that if the questions are sometimes hard they help us to get on better. Every difficulty overcome is a step up. Frances Bennett.—It is a good plan to read the Bible with a commentary, but it is more important still to meditate upon its truths and seek the promised guidance of the Holy Spirit. God will bless you for your wish to be a missionary, and as soon as He means you to go He will open the door, but there is very much to learn and practise first. Francie and Aileen Figgis.—I am sorry to hear you are both ill. Louie Penny.—Your paper was very neatly done. Flora Simmons.—By all means write your letter on a separate piece of paper.—G. and R. Brookfield.—Please write your names and ages at the top of the paper, not on a separate sheet. D. A. Bennie.—What you sent did very well, but narrower ribbon is better. Miss Gurney.—The papers shall be examined, and indexed accordingly. Queenie Dale (Bombay).—By the time you read this I hope you will be quite well again. Maria H. Lister (S. Africa).—Try and write your paper in ink, as the pencil marks become so faint I can scarcely read your answers. Trevor Matthews.—Your name was inserted for January 28 in my private list. R. H. Williams—Make your answers more readable; leave a margin, in which write the references, and leave a space between each answer. E. E. Quick.—The name you mention was not intended for you. S. Douglas-Jones.—I have noted the error in your name. Mrs. Wood and Mr. Moir.—Thanks for your letters: see the key given this week. One mistake excludes the name from the "correct" list. Christine Arnold.—The sooner you can send the better it will be.

Uncle Ted.

Our Bible Searcher (No. 61).

☞ *Rules published Jan. 7, sent on receipt of 1d. stamp.*

All answers from Gen. xv.-xxv., unless otherwise directed. Children *under ten* do 2, 3, and 6; *under thirteen*, any five.

1. Give a verse from ch. xv. quoted in one of Paul's epistles, and say where.
2. What were the last words of Abraham's first appeal to the Lord for Sodom? (ch. xviii.)
3. How and why was Lot's wife punished? (ch. xix.) Who has told us to remember her, and where? (Luke.)
4. Who was with Ishmael while he grew up in the wilderness? (ch. xxi.)
5. Where did Abraham bury his wife? (ch. xxiii.) Who else was afterwards buried there? (chs. xxv., xlix., and l.)
6. When Abraham was ninety-nine years old, what did God tell him to do? (ch. xvii.), and how much longer did he live to do it? (ch. xxv.)
7. What do you consider to have been Abraham's chief virtue? Give reference to one of the Epistles.
8. What lessons should we learn from his life? Give references. Answer in the fewest words possible.

Next week this page will be devoted to the Christ-like life, and the Searcher will be on Galatians iv-vi.

KEY TO LAST WEEK'S SEARCHER (No. 60).

1.—Jud., i. 27 to 34	6.—Jud. v. 6, 7, 8, and 11	10.—Jud. x. 13 & 15
2.—Jos. xxiii. 12-13		11.—Jud. xviii. 1
3.—Jud. ii. 3	7.—Jud. iii. 9 and 15	Philistines,
4.—Jud. iii 5-7	8.—Jud. ii. 18	Palestine.
5.—Jud. i. 28	9.—Jud. vi. 12 & 16	

PLEASE NOTICE that, although a key only is given now to save space, all answers sent in must be written in full, though in as few words as possible. I am sorry to find that there were printers' errors in the last key, but of course the papers were corrected according to the *right* answers.

Foreign List.—Correct answers received from :—

No. 48. Theophilus Stroh, Thos. Robinson (S. Africa). **Nos. 53 and 54.** Charlotte Cane*. **No. 55.** Llewellyn and Queenie Dale (India), Henry and Annie Baillie. **No. 56.** Jean Scott, D. H. Marshall, Annie and Henry Baillie (Canada). **No. 58.** Edith Meuter (Malta). D. H. Marshall, W. Arnot Craick, Charlotte Cane, first certificates. Annie and Henry Baillie, Jeanie Scott, Llewellyn Dale, second certificates.

No. 59.—Correct answers (second list) received from :—

Violet Annesley, E. M. Allen, Ernest, Arnold, Hugh, and Daisy* Allen, Fanny and Nellie Ames, Dorothy Arbuthnot*, Christine Arnold*, Lizzie Athole, Olive*, Constance*, and Gordon* Andrews, Lavinia Barnes, Lilian, Rowland, and Teresa Blackie, Allen and Massy Baker, Catherine Barber, L. and Herbert* Berry, Frances Bennett, Aline and Chappie Bazett, Archibald Bearsby, Olive Begbie, Ella* and Edith* Brayfield, Gracie Barnes, George Brand, Mabel Bellas, D. A. Bennie, Willie*, Albert, and Florence* Bellerby, Mary Ballingal*, Dorothy and Evelyn Barrett, Rhoda Bentley*, Charles, May, and Jessie Baker, John Baring, Herbert Bond, Grace and Stephen Benians, Ashley Bowker*, Dorothy Benson, Norman Braby, Ralph Bourne, Mabel Browne, Katharine Blackie, Louis Berthe, Millicent and Wallace Bentley, Lily and Stanley Boxer, Ethel Beauchamp, Dorothy and Muriel Boyd, Frank Bentall, John and Ethel Benger, Annie Boniface, Nelly Bellerby, Dora Corrie, Walter, Jessie, and Maggie Carter, James, Gershom, and Colin Campbell, Lottie Carter, Mary, Willie, and Maggie* Charles, Edith Corrie, Willie Clarke, Katie and T. Oscar Cross, Mary Colville, Susie Cumbers, Anna* and Elsie* Cowley, Nellie*, Arthur, Henry, and Annie Couch, L. and Gladys Calvert, Bessie Cheale, Julia Coppard, Dora Colebrook, Emily Church, L. Culley, Ellen and Reginald Clement, Dorothy Gaistor, Catherine Cook, Marjorie Collins, Arthur Cole, John Chamberlain, Ruth Coupe*, G. B. and Kathleen* Code, Edith Corrick, B. Cashford, Lily Clark, Mary Clarke*, Millicent Craven, Willie Christie, Raymond and Ernest Dunn, Cecil and E. A. Dodd, Christabel Dickinson, Gordon Duncan, Kenneth Dunbar, Edith Daisley, Marjory and Dorothy Dyke, Helen Daniels*, Jessie Dunlop, E. T. Elliott, Gertrude Edwards, Eva Edmundson, Maude Evans, Violet Foley, Wm. and Fannie Field, Frances Figgis, Maggie, Mabel, and Bessie Fletcher, Ernest*, Willie*, and Reginald* Findlay, Gwendoline Firth, Christopher and Lilian Fidler, Florence Falconer, Annie Fleming, Edith*, Herbert*, and Agnes* Fowler, Amy Fosten, E. Fielder, Vera Fulcher, Mary and Alfred Greenacre, J. and Frank Grigg, Minnie Giddings, Jim and Edith Grieve, Eva Gray*, Mary and Euphemia Graham, Emmie Gooderham, Gertrude Griggs, Christobel and Desborough Goodwin, Elsie Green, Hilda and Sybil Godfrey, Edith, Stuart, and Margaret Gray, Daisy and Elsie Hersey, Winnie, Florence, Julyan, Stanley, and Francis Hoyte, Margaret* and John Hogg, Isabella Henderson*, Faith and Freda Haines, Edith and Emily Hearn, Frances and Dorothy Harris, Winifred Harvey, May Handasyde, Jack Harris, Pussie Hoyte, Lizzie Hill, Catherine Hall, Annie Hazledine, Edith, Mena, and Chas. Hunter, Ruth Harrison*, Gertrude Howell, Cecil Harvey, E. C. S. and Marjorie Hogge, Ethel Hutchings, Fredda Hunton*, Rose Hamilton, Helen, Harcourt, Tom, and May Hunter, Clarice, Lilian, and Ernest Herivel, Margaret Hasse, Violet Hoifont, John Horlock, Mabel Ince, Elsie Johnson*, James Johnston, David Judd*, Lucy, G. W. and Archie Jacob, Arthur Jones, Grace and Dudley and Dora Joyce, James Jackson, Sexie Jack*, Frank Jones, Robert Jones, Hubert, K. G., Jane*, and T. A. Kirkpatrick, Agnes Willie, Alex., Tom, and Isa Kay, A. C. and Rebe King, Gertie Kingerlee, H. Kortright, E. Valerie and Mary Maitland-Kirwan, Frances, Dorothy Henry*, and Robert* Keable, Flora King, Emily and Lucy Kelp, Marcus King, Mary Lewis, Arthur Llewellyn, Wm. Lowings, Ethel and Kathleen Light, Doke Lewis, Maud Leigh, Edith Leighton, Cecil Lowe, Nellie Lovegrove, Elsie and Gunefred Leigh, Alice Loveridge*, Harry Malaher, Dora Marples*, H. M. E. Morris*, Queenie and Louie Matthews, Wm.* and Colin* Mackenzie, Margaret Macphee, Frances Mann, Hilda Medill*, A. W. Murray, Ian D. Macgregor, Ivy Maunsell, Effie and May McCallum, Charlotte Millar, James Millar, Arthur and Evelyn Moir, Maria Morris, Keith, Miller, Oswald Mayor*, Nellie, Thos., Abraham, and Bella Mack, Dorothy Morrison*, M. Millner, Frank Medcalf, E. L. and Alan Marples, Joseph Morris, Laura Maucaulay*, Ezra Matthews, Herbert Mersey, S. E. Mackintosh, T. J. and Margery Matthews, Frank Morris, Dorothy and Margaret Morris, Lewis Morice, Daisie Mackenzie, Bertha Mather, Barbara Maconchy, Eliza Mein, Stanley Mariner, Dora Muir, Bessie Millar, Agnes*, Maggie*, and John* Menzies, Winnie Macfie, H. Nicholas, Louisa Northcott, Blanche Norcock, Dorrie Nathan, Muriel Newnham, Amy and Maude Nottage, Edie Nash, T. M. Oldham, Eva Oakes, Florence Osmond, Gwendoline Ogilvy, Maude Oakes, Mabel Owen, Winnie Page*, Francis Phillips, Douglas Paige, Daisy, Norman, and Vera Petrides, Maggie* and Ada, and Jessie and Willie Palmer, George Proctor, Nancie Parker, Kathleen* and Ethel* Pasley, Gertrude Partridge*, Muriel Reeves-Palmer, Mary Payze, Margaret and Lilian Pook, Louie Victor, and Nellie Peachey, Dorothy Pike, Gladys* and Isabel* Phipps, Joanna Pearman, Susabel Pim, Duncan Payne, Edith Quick, E. H. Rainey, Edyth, Gracie, and Gordon Reeve, Alice and Connie Rouse, P. Moutray-Read*, John, James, and Margaret Rogers, Louie de Rusett, Isabel, Elmina, and Jessie Deane Roe, Clara Riley, L. M. and David Ramsay, M. L. Rickards, Florence Roden, Cecil*, Olive*, and Sydney* Robinson, Mildred Robinson, Florrie Smith, Agnes Sterry*, Ronald Studd, Kathleen Shackleton, Irene Simms, Margery Smart, Bob* and Dollie* Salt, C. D., J.*, and T. M. Stanier, Evelyn and Winnie Shaw, Muriel and Dorothy Shaw, Dorothy Sharp, Violet Standley, Edith Saunderson, Bertha Steadman, E. Stuart*, Dorothy and Francis Stalker, May Seddall, Ethel and Jessie Snowball, Maggie Smith*, Rosetta Sherwin, Emmeline Slagg, Nellie Skinner, Donald Searle, Bessie Scantlebury, George Stanage, Winnie Stangoe, Raymond Theobald, Louie Tibbits*, Frank Thompson, Herbert and Frank Tomkins, Mary Tongue, Janet, and John Thomson, Gladys Tingey, Peveril and Lawrence Turnbull, Neville and Hugh Tufnell, Olive Tritton, Georgie, Margaret*, Freddy, Lucy, and Frances Trotter, Malcolm, Winifred, and Angus Thomson, E. O. Trench, Elma Tebb, Ethel Taylor, Arthur and Herbert Turnbull, George and May and Jack Thorne, Gertrude Vellacott*, Elsie Vigars, Eisie, Marjorie, Dorothy, and Cicely Washington, Edith Wheadon, James and Horace Williamson, R. Wyllie, Jessie West, Gladys, Webb, Evelyn Wood, Alec and Fanny Waring, Mary Walton, Lilian and Helen* Willoughby, Gladys and Elsie Willoughby, Ida, Elsie, and Grace Wright, Gladys Weir, Colin Wright, Harold Wodson, Matilda Robinson, Joe and Eva Winpenny, Florrie White, Ethel White*, R. H. and W. F. Williams, Dorothy Warner, Bertie* and Wm. Ward, Lilly Whenday, Benjamin Wilson, Pringle Wilson, Herbert and Harry and Arthur Wright, May and Ronald Watson, Willie Wheeler, Jenny and Maggie Wight, G. M. Wood, Cecil Yerbury.

No. 60.—Correct answers (first list) received from :—

Violet Annesley, Ernst and Dora Aldwinckle, Ethel Maud Barclay, Herbert Braddon*, Katharine Blackie*, Elsie, Dudley*, and G. Bartlett, Nellie Bellerby*, John Benger*, Emily Bridgwater*, Mabel Birney, Gertrude** and N.* Brookfield, Dorothy Joyce Clarke**, Eric* and Eleanor Chance, J. A. Chamberlain, Wm. E. Clarke, Maude J. Cleal, Willie* and Harold* Cheesman, May Childs, Annie Cooper*, Ida, Edith M., Mabel, and Annie* Cole, Dorothy Cooper, G. Brereton Code, Herbert Compton*, May Dring*, Vera Dickinson*, Stanley Douglas-Jones**, Ivy* and Claud Donaldson-Selby**, Kathleen* and Gracie* Dodington, Nellie and Willie Dowsett, Willie and Ernest* Edmonds, Lilian and Stuart** Ellacott, Marian* and James* Freegard, May Fooks*, Vera Fulcher, Lee Gardner, Daisy Groves**, Nellie*** and Rex*** Hatchett, Evelyn** and Dorothy** Hewer, Joshua and Dorothy Hughes-James, Gladys Isaac*, Frank and Robert Jones, Kate G. Johns**, Sidney and Mary Law, Annie Lawrence, Edith McQueen, May McCallum, Gracie* and Margie Marston, Reggie Measor, Dolly Miell, Joseph Morris, Edie Nash, Maude and Amy Nottage, Alice Mary Palmer*, Charles Parkin, Edwin Peters, J. Ernest Pearce*, W. M.* and Mary* Penny, Alfred, Katie*, and Dolly* Penny, Myrtle Percy, Emma and Eddie* Proctor, Geo. W. Powell*, Mary E. Plumb, Hilda Rawson*, Marion* and Robert* Richards, Sydney, Cecil, and O. Robertson, Jeanie Robertson, Florence Roden*, Margery Smart*, James A. Seth, Barbara and Harold Stevenson, Florrie Smith, Flora Simmons**, Betty Stocks*, Lucy and Kenneth Soltau, Eric and Ronald Studd, Frances Taggart**, Muriel Taylor*, Annie Tawse, Olive Tritton*, Howard Toller, Maude** and Edith** Tyson, Noel* and Phillis* Wright, Henry J.** and Queenie* Williams, R. H. and W. F. Williams, Ethel Williamson*, Frank Reid Wilson, Allan and Ibla* Woodman, Maggie Woods*.

Young Abstainers' Union.—The post of Central Secretary of this important society—the aim of which is to influence children not permitted to attend Band of Hope meetings—has been accepted by Mrs. Dukes, a lady of some years' experience in the mission field. The central office is at 23, Exeter Hall, W.C.

Evangelistic Notes.

A TWELVE days' mission has been conducted by Rev. William Backhouse, at Astley, Lancs. Prior to the mission a week of prayer was held, and on the first night several young women were led to surrender to Christ. On Sunday, January 17, the mission proper commenced. In the afternoon a young people's service was held. The evening service will long be remembered, many coming out as inquirers. Not one day's service passed without conversions. A pleasing feature is that many young men and women have given themselves to Christ.

At Newbottle, one of the most successful month's missions ever experienced in the village has been held by two young evangelists (Messrs. Bradford and Braithwaite) with the Gospel mission car. These began work on January 17, and for a month every night, without exception, the chapel has been crowded out. There was not a single service held but sinners came to seek pardon.

Listowel, co. Kerry, has a population of 3000, not more than 100 of these being Protestants. It has eighty public-houses, doing a thriving trade. In the midst of this darkness Messrs. T. M. and W. H. Carleton, of the Irish Evangelisation Society, have carried on a Gospel campaign for nearly two months. The meetings were held in one of the society's wooden halls erected in the market yard. Crowds of Roman Catholics attended, and many professed to find cleansing in the precious blood. Rev. G. C. Grubb was present at the closing meetings, and his address on "The Unsearchable Riches of Christ" will not soon be forgotten.

Mr. C. H. Judd writes: "Praise the Lord for much blessing on three weeks' mission in Broxburn, near Edinburgh. A number of souls professed decision, and many believers have been helped forward. I am now holding a similar mission, specially for believers, in Wishaw."

A ten days' Gospel mission has been held at Christ Church, Forest Gate, by Mr. Henry Thorne, Feb. 13 to 22. God has used his servant in telling out the old, old story to the conversion of many souls. Even at the close of the mission, a boy—whose father is an atheist and a blasphemer—who had never been taught to pray, came humbly to the vestry door, wanting to know more about Jesus.

C. G. P.

A three weeks' mission has been held in Springburn, Glasgow, the Sighthill Free, Springburn U.P., and the Springburn North Free Churches uniting in the effort, and the evangelist being Mr. Samuel McKenzie. Despite the severity of the weather the meetings were well attended, the interest increasing to the close. Mr. McKenzie would be described as a "solid man," one who "ploughs deep." Before he has uttered many sentences the hearer finds that he is feeling for his conscience. His lucid and faithful presentation of the old Gospel, and his stirring appeals to the heart, have been much blessed, and many will never forget his visit, for from it they will date their new life. A. G.

Rev. C. H. Yatman's Mission in Belfast has been continued with growing interest. The week-night attendances have gradually grown until on Friday night the great Grosvenor Hall was crowded to excess. The Sunday services began with an early-morning workers' "love-feast." At the morning service Mr. Yatman spoke on faith, at the afternoon service for women only on "Lot's wife," and in the public service he based his address on a card distributed to the audience. The card contained the following covenant: "Helped by the Holy Spirit, I will, this day, turn from all my sins unto God; I will trust Jesus Christ as my Saviour; I will confess and follow Him; and this I do freely and for ever." The evening service was the crown and climax of the remarkable gatherings of the mission. At 6.30 o'clock the surging masses had permeated every available spot of the building, and it was with considerable difficulty the preacher himself could make his way to the platform. There must have been 3500 people in the building, whilst many were obliged to turn sadly away for want of room. The after-meeting in the minor hall is described as an altogether a remarkable scene. While yet later, a "men's" service held in Ginnett's Circus was also followed by many tokens of blessing. The mission concluded with a farewell meeting held with much enthusiasm on Monday evening.

Miss M. H. Haddon has concluded a ten days' mission services in the Wesleyan Chapel, Coxley. Many of God's own people were greatly revived and quickened, and several young men and women were led to decide for Christ. The Lord has done great things for us, whereof we are glad. The prayers of your readers are asked for on behalf of the Bible-class and the continuance of the work. R. B.

A ten days' mission has been held in St. Patrick's Church, Newry, by J. P. Cushing, whose discourses night after night were listened to by overflowing congregations. The mission aroused much interest in the town, and many were deeply impressed for good by the services. During the meetings Gospel addresses were delivered in the afternoon in the Institute, Hill-street, and these were also largely attended.

The united revival meetings led by Rev. B. Fay Mills, in Kokomo, Indiana, have grown to large proportions. On the second Sunday the meeting-houses were full in the morning, and at the Opera House, which was packed largely with unconverted persons, Mr. Mills gave an address of great power, and 100 rose for prayer. In the afternoon meeting about 400 pledged themselves to a better life. At night Mr. Mills preached to 2000 men, while an overflow meeting was held in the Christian Church. One week-day the business houses throughout the city closed in the afternoon. As many as 700 persons have remained for the inquiry meetings. The work is reaching the non-church-going classes.

Rev. R. Balgarnie has been conducting a nine-days' mission at Monmouth. The services were continued for two evenings longer, and the ingathering of souls has been most cheering.

Mr. Lane at Birmingham.

THERE are few places where young men are harder to reach than the "Hardware city" of the Midlands. Mr. Lane is strongly of opinion that there are hundreds who will not enter the door of a church or chapel, or even of a Y.M.C.A., and he urged the local friends to secure a hall away from the Association, in order that some of them might be reached. This course was adopted, and the Exchange Hall in New-street was taken for the purpose, the wisdom of the step being amply justified by subsequent results.

The Mission which was preceded by a week's prayer meetings, commenced on Feb. 19, with a social gathering of members and associates, at which Ald. White acted as host. As the outcome of Mr. Lane's impressive address, based on the question, "Have ye received the Holy Ghost?" a goodly number signified their desire to follow Christ. Saturday evening was well occupied with a gathering of workers. On Sunday afternoon the missioner addressed nearly 1000 men at the P.S.A., and in the evening conducted a large mixed meeting in the Town Hall, after the ordinary services in places of worship were over.

From the Monday to the Friday, crowds of men, most of them young men, assembled each evening, the numbers varying from 300 to 600, and a very deep sense of the presence and power of God was manifested. On one evening alone, forty stood up in the after-meeting, in a quiet, solemn manner, without excitement, saying in answer to the invitation to follow Christ, "By the grace of God I will." At one meeting the need of personal purity was dealt with, and at another Mr. Lane gave an impressive account of his conversion, Brief addresses were given by the evangelist at the United Daily Prayer Meeting, which is held at the rooms of the Y.M.C.A., and many Christian friends were gathered together, and deeply enjoyed the season of spiritual refreshment.

Nyasa Industrial Mission.—The Executive Council of this Mission have decided to carry forward the work solely by the aid of the actual gifts of God's people, and without loans. They have determined to repay the small amounts placed at their disposal as free loans, at the earliest possible moment.

Ecuador and the Gospel.

At the Noon Prayer Meeting last week testimony was given by Rev. George S. Fisher, secretary of the Gospel Union, a missionary organisation with headquarters in Kansas City, U.S.A. Amongst several interesting items he gave a brief description of the way in which Eucador, that has been closed against evangelisation for three centuries, was in the providence of God suddenly opened up for the preaching of the Gospel.

The Roman Catholics have held unlimited sway in this province, controlling the civil government and keeping the people in spiritual darkness and bondage. Fresh accessions of priests have been drafted into the country from Spain and Italy, and the doors have been fast locked against the light of the Gospel.

The breaking out of war between China and Japan does not, on the face of it, appear to have any close connection with the spiritual liberties of the Ecuador; but it so fell out. In the course of the war China felt her need of increased naval armament. The South American Republic of Chili possessed an ironclad, for the purchase of which negotiations were opened by a Chinese envoy. The President found himself unable to consent to sell, being bound by the comity of nations. But what could not be done directly was done by a circuitous process. Chili offered the President of Ecuador £80,000 if he would act as middleman between herself and China. He consented; the ship was transferred from Chilian waters to those of Ecuador. The Chilian flag was hauled down and the new colours were hoisted; and the small and negligeable country of Ecuador transferred the ship to China.

In this transaction a very important factor was left out of the calculation, the people of Ecuador. They rose in their wounded pride as one man, declaring that if Ecuador was a little country she was still a gallant country, and they protested against their flag being sold for gold. Before their anger the president and his accomplices fled, and a devoted reformer who had been expatriated for preaching and demanding liberty for Ecuador, was informed by cable that if he would return at once to his native country he should be placed in the presidential chair. This he accordingly did, and a tremendous revulsion at once took place. Instead of papal bondage and exclusiveness, Ecuador at last breathes the air of freedom. Amongst the first to avail themselves of the change was the Gospel Union of Kansas City, which has already established two mission stations in the country, with three missionaries in each.

There is manifestly an urgent need for believing prayer that this gallant little Republic may be delivered from the plots and revolutions to which these South American States are subject, and the glorious Gospel of liberty and salvation may at last have scope to win its way in Ecuador.

Young Christians' Missionary Union.

A gathering in connection with this organisation took place on Saturday evening last, at Christ Church, Westminster Bridge-road. The area of the building was crowded, and several hundreds were in the galleries. The proceedings were preceded by a public tea in Hawkeston Hall followed by a conference at which about 250 were present.

The chair was taken by Rev. F. B. Meyer, the President of the Union for the current year. He expressed his intense interest in the movement, and announced his intention of endeavouring during his year of office, to bring it under the notice of the young Christians of all the London churches. He considered that independent churches should each have their own missionary, and that the Young Christians' Missionary pledge should be placed in the hands of all our young church members.

The succeeding speakers followed very largely upon these lines in speeches which were marked by much intensity and power. A copy of the "Young Christians' Missionary Pledge" having been placed in the hands of all present, there was great promise that in many cases a sincere response would be given to the call for consecration to the missionary work

A similar gathering will be convened in another part of London about a month hence.

In response to an invitation from Gloucester Friends, it is intended to hold the Spring Conference of the Friends' Temperance Union in that city, on the 22nd and 23rd March. A very interesting programme has been prepared.

American Evangelism.

In a summary of Evangelistic work, the New York *Voice* of Feb. 18 says:—

Mr. George C. Needham is still labouring in Brooklyn at the First Baptist Church and with good results. Rev. Thomas Harrison, better known as the "boy preacher," has begun evangelistic services in the North Second-street Church. Meetings will be held every night for at least a week. At the Union M.E. Church, revival services have been held nightly for three weeks, with increasing interest. At the Westminster Presbyterian Church, Rev. James H. Gilbund, pastor, revival services were begun on Sunday evening, which will be continued for two weeks.

A most remarkable revival season came to a close last week in Augusta, Ga., where Rev. Mr. Gales has been holding evangelistic services for over two weeks. The spiritual life of the people has been quickened, and many new converts have united with the various churches of the city. On Sunday Mr. Gales began a revival campaign in Baltimore, and that city will experience a great awakening. Rev. Sam P. Jones and Rev. George R. Stuart are in Nashville. They are doing for that city what they did for Boston. Immense crowds flock to to hear them, and conversions are of nightly occurrence.

Returning to New York, Rev. Dr. Dixon has resumed the daily meetings in Cooper Union. Commander Ballington Booth, of the American Volunteers, holds a noonday meeting in the Metropolitan Temple, Seventh-avenue and Fourteenth-street, every Tuesday. These meetings are attended by business men, clerks, shoppers, workmen, and representatives of the unemployed. Much interest is manifested, and the meetings, which are purely evangelistic, promise to become a feature of the permanent religious life of the city. On Sunday afternoon Mr. Moody preached as usual in Carnegie Music Hall. His sermon was based on the parable of the rich man (Matt. vi. 20). At the Seventh-street M.E. Church on Sunday evening Amanda Smith, the coloured evangelist, began a series of extra meetings, at which much interest was manifested.

Romanism in Spain.

A Christian worker in Spain writes:—

Years of residence in Spain have opened our eyes to the character of Roman Catholicism where she holds the supremacy. Christians who never leave the British shores can have no conception of the true nature of the system. By petty, but incessant and cruel, persecution Rome "wears out the saints of the Most High" here in Spain. It exasperates all one's sense of justice to read such letters as that of the Roman Catholic Bishop of Limerick in a recent issue of *The Times*, asking "Her Most Gracious Majesty the Queen of England to grace the celebration of her 'Diamond Jubilee' in Ireland by completing the work of Catholic emancipation." The bishop speaks of "perfect religious equality," and pleads for a Catholic university to be founded and endowed. O England, how thou art gulled! By thy worship of liberty thou wilt sell thine own freedom.

In Spain to-day archbishops and parish priests cry out for the return of the "Holy Inquisition" to "rid the land of Protestant heretics." The cry of *Viva la Virgen; muera los Protestantes* ("Live the Virgin; death to the Protestants") rings daily in our ears, and the mob has stoned us while three priests stood by to encourage them, many shouting, "Kill them, kill them; no one will punish you, the Queen is on our side," meaning that she is a Roman Catholic. Think not this conduct is the fault of the poor oppressed Spanish people. No; they are a noble race, but their misguided Government upholds Romanism while the whole nation writhe and groan to be free from the cruel tyranny. We are daily conversing with Spanish Roman Catholics, and can prove all we state.

Our Wild Birds.—The report of the Society for the Protection of Birds describes the constant efforts made for the preservation of the bird-life of the land from ruthless extermination. Some progress is recorded, but the excessive destruction of larks and lapwings, the passion for wearing "ospreys," involving the cruel slaughter of the white heron and similar barbarous practices are still to be deplored. The secretary of the society is Mrs. F. E. Lemon, Hillcrest, Redhill.

Bible Society of Scotland.

The annual public meeting of this society was held last week in the saloon of the Royal Hotel, Edinburgh. There was a good attendance. The Earl of Moray, who presided, spoke of the progress of the work of the society, especially since the amalgamation of the eastern and western societies thirty-six years ago.

Rev. James S. Nisbet, visiting secretary, submitted the report of the past year, which with regard to finance stated that the full income had been £19,182, which, with returns from Scriptures sold, made the entire revenue £31,070—an increase of £2093, due to legacies and donations. The expenditure necessitated by the society's expanding work fell short of the income by £45. With regard to the issues, the report stated that Bibles, Testaments, and portions to the number of 705,610 were circulated during the year in more than thirty different lands by the hands of 490 colporteurs and 170 agents and missionary superintendents. For the first time for many years there was a decrease in the issues, but it was in portions, was practically confined to two countries, and arose from exceptional causes.

Rev. Dr. Williamson said that never perhaps had the Bible been assailed more vigorously and more fiercely than in the course of this century by sceptics, by agnostics, and by different classes of the enemies of the Divine truth. He made bold to say that every archæological discovery which had been made in Chaldea, in Egypt, and in Palestine had gone to attest the truth of the historical parts of the Scriptures which they had. The nations that had disappeared from the face of the earth long, long ago, had given up their testimony to the truth, and they knew what had been brought from Egypt to attest the truth of the Word of God. The Bible is the engine of civilisation. If they were to change the face of a country; if they were to bring a barbarous tribe up to the standard that they would desire, they could not do it by legislation, they could not do it by education. It was simply by presenting to that people the truth as it was in the Word of God. Some people who sneered at that still marvelled at the achievements which that Word had effected. Alluding to the city of Benin, he expressed the hope that through the agency of Christian missionaries in years to come that terribly vast, howling wilderness might yet be turned into a garden of the Lord.

The other speakers included Dr. Duff, Rev. Mr. Henderson, Sir John Cowan, and Rev. Mr. Hamill.

Sandgate Soldiers' Institute.

The report of the Soldiers' Institute, Broadway, Sandgate, founded in 1858 by Miss L. J. Papillon, tells of the opening of the new Home in July last. Since then the work has gone on with much encouragement: "We have already had much blessing in the new Home, both among soldiers and civilians, and all feel that our move is of the Lord. Many soldiers, of course, come into our Home and make use of the downstair rooms who do not come up to the meeting. To these we give a friendly invitation, which is often accepted. They are also drawn up by the singing. A remarkable instance of this occurred on September 22 in the case of a young soldier who was passing and felt impelled to come in. He came up to the meeting and afterwards, as he seemed to be in trouble, he was spoken to. He said he had for three years been trying to live a good life, or, as he expressed it, trying to be good. But upon being shown that the Lord Jesus could alone make him so, he listened eagerly to the texts quoted to him and finally, with two or three other Christians, knelt down, and in the self-same words of Peter of old, cried, 'Lord save me or I perish.' The cry was graciously heard and answered. This was the commencement of a remarkable wave of blessing among the Provisional Battalion lads who attended."

Copies of the report may be had of the secretary, Mr. F. P. Moore, 52, Guildhall-street, Folkestone.

Dockhead, S.E.—The report of the Percy Mission Hall shows that the first year's work in the new hall has been most encouraging. Special missions have been held, also Sunday evening Gospel services, indoor and outdoor, and visitation from house to house. With these are carried on a wide variety of missionary and S.S. operations among the poorest of the poor as well as relief-work, often sorely needed. The secretary is Mr. W. Bustin, 13, Priter-road, Bermondsey, S.E.

Letters to the Editor.

THE JUBILEE CELEBRATION.

Dear Sir,—May I suggest that all Christian friends who take a helpful interest in various branches of the Lord's work at home and abroad should exercise special care at the present time, when large funds are being raised for national and philanthropic objects, lest works of a definitely spiritual character should suffer from diversion into other channels of the support usually afforded to them. May I even go further, and suggest that the Lord's people should, in giving expression to their thankfulness for the peace and prosperity the nation has so long enjoyed under the wise rule of our loved and honoured Queen, in their sympathy with our fellow-subjects in India in their sore distress, be careful that their gifts are entrusted to those who will consider the needs of the soul as well as the body, and will seek to administer the Word of God in its simplicity and entirety.

The homes, orphanages, medical missions, and other efforts of a spiritual and evangelical character, which much need strengthening, are in great danger of suffering through the large commemoration funds, etc., now being raised. Ought we not to feel our responsibility to stand by our brothers and sisters in Christ, who are devoting their lives to such work for God?—Yours faithfully, A. B.

OUR INDIAN TROOPS.

Sir,—With respect to the terrible condition of our Indian Army in regard to contagious disease, I venture to suggest, as a means whereby this monster evil might at all events be held in check, that an earnest, zealous chaplain be associated with a like-minded medical officer, and that they be detailed to inaugurate a crusade together—the one taking the spiritual, the other the physical side of the question. They should visit various large cantonments and hold meetings among the men.

I feel sure that commanding officers would afford all reasonable facilities to the men to attend; and if the experiment were crowned with success the agency might be indefinitely extended. Father Mathew, single-handed, wrought a wondrous reformation in Ireland in regard to drink, and I believe that a like reformation would be wrought throughout our Army were the means suggested put in force.—Your obedient servant,

W. D. Chapman, Captain
(Late Madras Staff Corps).

Mr. F. Murphy in Boston.

Any one in the vicinity of Dock-square at high noon, during the last few weeks, would have noticed a decided drift of the humanity that ebbs and flows through that historic breathing-place toward Faneuil Hall. On the platform, flanked by local ministers and Christian laymen, is Francis Murphy, who for twenty years has been an apostle of temperance. At every gathering Mr. Murphy appeals to those bound by the rum habit to break their shackles and to come into the liberty with which Christ makes men free. Perhaps the most interesting part of the service is when he brings forward his reformed men, all quite new to platform speaking. But the transformation through which they have passed makes their simple words of testimony more moving than studied eloquence. They tell of a new joy and life in the place of despair, of the gratitude of wives and mothers for their rescue, of scenes around their family firesides such as have not been witnessed there for years, and of their intention, with God's help, to take their old places again in society and business.

Mr. Murphy, in his seven weeks' campaign in Boston, claims to have received not less than 7,000 signatures to his temperance pledge. He has transferred his evening meetings from Berkley Temple to Park-street Church.—*Congregationalist.*

The "Dayspring" Missionary Ship, which was wrecked in October last on a coral reef near the New Caledonia Islands in the South Seas, will, in all probability, have a successor. From the latest issue of "Quarterly Jottings from the New Hebrides," we learn that the insurances effected on the vessel amounted to £5000, and as she originally cost £7000 there is a dead loss of £2000. On the wreck being reported, friends of the work came forward with promises amounting to £1300. It remains with the New Hebrides Mission Synod and the churches immediately responsible to say whether a new vessel shall be procured.

Temperance Notes.

The Temperance Permanent Building Society reports an increase of £59,134 in the advances made during the year.

Principal Owen, who has been appointed to the See of St. David's, will be an addition to the number of teetotal Bishops.

A Bill for exempting the Houses of Parliament from the licensing laws has been introduced into the House of Commons by Lord Stanley.

The Lord Mayor has placed the Egyptian Hall of the Mansion House at the disposal of the National Temperance League on March 27 for an afternoon meeting on "Total Abstinence and Commercial Life."

The great National Prohibition Convention to be held in Newcastle-on-Tyne will extend from April 3 to 9 inclusive. In addition to the convention proper there will be great meetings each evening in Olympia, the largest building in Newcastle.

American newspapers significantly report at the end of a month of special revival effort in Boston that the liquor dealers of the city are complaining seriously because business is bad. May it grow worse, until every saloon door has been shut by the Gospel!

The Women's Total Abstinence Union held an afternoon meeting for Hospital and other trained nurses at Grosvenor House on Wednesday week. A large company assembled, the chair being taken at 3 p.m. by Lady Elizabeth Biddulph. Prayer was offered by Mrs. Servante and addresses were delivered by Mr. A. Pearce Gould, F.R.C.S., an Miss A. W. Richardson, B.A.

Frank Dymond has been conducting a temperance mission amongst Radnorshire villages with much success. On the 14th ult., he was at Llandrindod Wells, at each of which he had very acceptable service. A united and well attended Gospel Temperance meeting was held at the Presbyterian Chapel. On the 15th and 16th he held meetings at the Llanyre meeting-house, breaking virgin soil, these being the first total abstience meetings ever held in the parish. On the 17th inst. the Lower Assembly Room, Llandrindod, was crowded.

The Liquor Commission at its last week's sitting heard evidence from Mr. Macdonald, Chief Constable of Hawick, who laid much stress on the intolerable evils of the clubs. Rev. W. Mantle, of Devonport, urged that the Chief Constable should have a free hand in dealing with publicans and infringements of the law. Mr. Bielby, Superintendent of Constabulary in the West Riding of Yorks, found the *bonâ fide* traveller his chief difficulty. Tied houses and their evils were spoken of by Rev. J. T. Lockwood, of Widford, and Mr. Richardson, of Lincoln.

Open-Air Mission.

The South London Auxiliary of this Mission celebrated its fortieth anniversary by a crowded and enthusiastic meeting at Upton Chapel, Lambeth-road, on Tuesday evening, February 23. The chair was occupied by Mr. C. E. Tritton, M.P., whose address delighted the audience by its sympathy and geniality. Earnest and helpful addresses were also delivered by Rev. W. Williams, pastor of the church, and Mr. C. Russell Hurditch.

The report of the auxiliary, read by Mr. G. E. Arkell, hon. secretary, showed a wonderful record of work accomplished on the microscopic income of £50. South London appears to be covered by a network of open-air services under the auspices of the auxiliary during the summer, while the training and edification of the preachers is by no means neglected.

The Christian Cabmen's Association represents an interesting work among a large class of men. Three city missionaries regularly visit the fifteen thousand cabmen of London, in their homes or shelters. The association unites in Christian fellowship and evangelistic work a body of earnest men. It has five branches, in the work of which several devoted ladies and gentlemen lend a hand. The general secretary is Mr. Thomas Gent, 68, Warlock-road, St. Peter's Park, W.

Requests for Prayer.—For blessing in connection with mission to begin in Orange Hall, Raphoe, on March 7 next, to be conducted by Mr. Crawford.—For a mission to be conducted by Mr. Fredk. Hart at Langwathby and Edenhall, Cumberland, March 6 to 15.—For an eight days' mission in Deptford, March 7 to 14, conducted by Mr. Henry Hall and a band of Christian soldiers.—For a three-weeks' mission at Polruan Wesleyan Church, Cornwall, by Mr. S. W. Clegg.—For a mission at Byron-hill Chapel, Harrow, February 28 to March 4, conducted by Mr. Newton Jones.—For much blessing on a mission to Jews and Gentiles to be held in Southsea from March 7 to 21 by Messrs. J. Clancy and E. Samuel.

International S.S. Lessons.

Saul the Persecutor Converted (Acts ix. 1-12, 17-20).

Golden Text.—1 Tim. i. 15.

With this lesson we begin the story of the life of Paul, which will largely occupy our attention throughout the year. His conversion may be properly described as a miracle performed by Jesus after his resurrection. It would be a gigantic miracle if the waters of Niagara were suddenly made to flow in the opposite direction; in the presence of such a phenomenon we should eagerly seek for the cause. Not less remarkable is the fact which this lesson describes. It shows us Saul of Tarsus as he was, rushing with all the impetuosity and force of his nature in one direction; it describes the method in which his strange course was arrested, and it shows us the beginning of an entirely new life, having a different end, and influenced by different motives, than he had known before.

Before studying the story, let one of the scholars read 1 Tim. i. 14-16, giving special emphasis to the words "for a pattern to them which should hereafter believe." It is important to know that Paul was converted, and how, but it is much more important to seek a similar experience ourselves. The other accounts of this event as given by Paul himself should be read in connection with this. Acts xxii. 3-16; xxvi. 9-18.

I. Saul as a Persecutor (1, 2).—It is not the first time he appears in this character. He was probably one of "them of Cilicia" (vi. 9) who disputed with Stephen; and he had his share in the condemnation and stoning of Stephen (vii. 58; viii. 1). He threw his whole heart into the work of persecution. He "breathed threatening and slaughter" (R.V.), as though he lived for that purpose alone. Compare his own statements (xxii. 4, 5; xxvi. 10, 11). He went to "the high priest"—either Jonathan, or Theophilus, sons of Annas, and brothers-in-law of Caiaphas—and obtained letters which were his authority for persecuting the saints unto strange cities. Damascus was about 140 miles north-east of Jerusalem, and was one of the most ancient cities in the world. Its population at that time was very great, and included not less than about 50,000 Jews. It is proof of the severity of the persecution that saints fled so far away; and proof of Saul's zeal that he pursued them to so great a distance.

In all this Saul was *perfectly sincere.* He was one of those alluded to by Jesus (John xvi. 2). He regarded Jesus as an impostor, and the saints as his dupes, and believed he was doing right in seeking to rid the world of a foolish and wicked superstition. But sincerity *did not excuse his conduct.* Often as he refers to it in after life, he never makes light of it. And though it was forgiven, yet the remembrance of it remained with him to the end.

II. The Persecutor's Course Arrested (3-9).—There were possibly other things which affected him before this remarkable vision. His journey toward Damascus had led him through some of the scenes of our Lord's ministry. Were these recalled to his mind as he journeyed? Stephen's disputation, and his appeal to the Word of God, and especially the spirit in which he died, must have impressed Saul. Had the question been already raised—"Is this the Christ after all?" And was this the reason why he persecuted all the more cruelly?

If the doubt was there, it was now to be settled for him. Tell the story—of the bright light—the voice and its message, the effect on the people, and on Saul himself. What did all this reveal to him? That Jesus was not dead, but was living in glory, whose splendour mortal eye could not behold; that Saul and his bitter hostility was fully known to Jesus, and was regarded as persecution directed against himself; that so far from visiting upon Saul the punishment which his sin deserved, there was rather an invitation to repent, and to cease kicking like an ox against the goad. During the three days of blindness (9) what visions he beheld! Perhaps then Jesus showed him his future work (xxvi. 16-18), and foretold some of the sufferings he would endure for his sake (16). The lessons for us are these:—He saw his own sinfulness; he saw Jesus as his Saviour, and he surrendered to Him. This is what conversion means.

III. The New Life Begun (10-20).—Of Ananias we know only what is here. He was a true brother to this new convert. In three things the evidence of conversion appears—(1) *Prayer.* "Behold, he prayeth" (11) as a cry is the first evidence of life in a child, so is prayer the first sign of spiritual life. (2) *Confession.* He "was baptised" (18), not in order to cleansing, but as an acknowledgment that Christ had cleansed him. (3) *Service* (19-20). He preached Christ, whom he had persecuted before (2 Cor. v. 17).

The Y.M.C.A.

NEW MADRAS BUILDINGS.

The foundation-stone of the New Madras Y.M.C.A. buildings was laid on January 29 by Sir Arthur Havelock, Governor of Madras. The ceremony aroused much interest, and was marked by cordial and appreciative speeches by the Governor and others. Miss Lucy Guinness sends an account, in which she remarks that "The new Y.M.C.A. building of Madras is an interesting illustration of the unity of the kingdom of Christ. Destined to serve India, it is being put up by England, India, and the United States. Friends in Great Britain have provided Rs.25,600 to buy the ground; over Rs.5000 have been paid and promised in India for the foundations; already Rs.25,000 have come from America for the superstructure, and Mr. Wanamaker (late Postmaster-General U.S.A.) has promised the balance required for the building, less the Government grant-in-aid."

BRIEF NOTES.

The German Y.M.C.A. in Finsbury-square has contributed over £30 for the relief of the famine-stricken in India.

The new building in Sackville-street, Dublin, is nearing completion. Over £2000 has been received towards the needed £7000.

The annual meeting of the Surbiton Association was held, by kind permission, at the Gables, on Thursday, Feb. 25. An encouraging report was presented by the secretary, Mr. Arthur Hill.

The Ipswich Association has had one of its most successful years, financially and otherwise. The Association is now out of debt, and the support it has received from all quarters is most encouraging.

A "thanksgiving celebration," in connection with the extinction of the mortgage debt, was held by the Bath Y.M.C.A. on February 24. The general secretary, Mr. A. H. White, presented a gratifying report of the work for the past year.

The annual meeting of the Camden Town Association took place on the evening of the 24th ult., under the presidency of Mr. J. Compton Rickett, M.P. Canon Aitcheson and Mr. Quintin Hogg, M.P., were among the speakers, and the report presented by the committee showed that much useful work had been accomplished during the past year.

Under the auspices of the N.E. Metropolitan District Union, a series of three great mass meetings for men have been held in the Victoria Theatre, Walthamstow, during the past week. Dr. H. G. Guinness spoke on "Impurity," Rev. Hugh Price Hughes dealt with "Gambling," whilst Canon Fleming spoke on "Drink." The Stratford Y.M.C.A. male choir and the Mile End Y.M.C.A. brass band led the singing. About 1000 men were present at each meeting, many of whom expressed an earnest desire to lead a new life.

A magnificent meeting was held in the Shaftesbury Hall on February 22, the occasion being the annual gathering of the Bournemouth Association. The hall was crowded to its utmost limits, many being turned away. The Dean of Norwich presided, and delivered an eloquent and impressive address on the power of the Gospel of Christ. The president, Capt. W. H. Dawson, briefly stated the needs of the Association financially, and the secretary, Mr. W. H. Aldis, gave a short report of the work of the past year which showed progress in all departments, the spiritual work being specially blessed. Rev. Dr. Pentecost gave an address.

The police or Burton-on-Trent have published the description of a man "giving the name of Wagstaff, about twenty-two years of age, 5ft. 9 or 10in. high, fair complexion, bold eyes, large nose, clean shaven, has slight impediment in his speech, dressed in black jacket and vest, grey trousers, of gentlemanly appearance." Apparently this man is working the Associations of the country. He presented a Birmingham Y.M.C.A. ticket at Burton (where he stole £6 in money and some blank tickets), and has evidently visited a number of other Associations intent upon felony. Association secretaries are advised to be on their guard, as there is a long catalogue of offences against "Wagstaff" for which he is "wanted" by the police.

The Salvation Army.—At the conclusion of the performance at the Prince's Theatre, Portsmouth, on Saturday night, Miss Ada Ward, the "leading lady," called her company together, and told them that she had renounced the theatre for ever in order to join the Salvation Army. She had cancelled all future engagements, she added, and would never enter a theatre again except to preach. Miss Ward, who had already donned the Salvation Army emblems, divided her wardrobe and jewellery among the company, and on Sunday night, attired in full army costume, preached at the local headquarters to a crowded audience.

The Y.W.C.A.

The anniversary meeting of the Wigtown branch was held on the 18th ult.

Mrs. Montgomery Boyle gave an interesting address on temperance to a large audience on Thursday last at a meeting of the members of the Taunton branch.

At the recent meetings of the Tobermory branch, Rev. D. Cameron delivered an address on "The Duties of Women," and Rev. W. Torrie Lismore on "Woman's Place in Society."

A public meeting for women in connection with the Arnside branch was held in the Institute on the 18th ult. Miss Entrican, travelling secretary, gave an earnest Bible address.

Mr. Llewellyn N. Tyack recently gave an illustrated lecture on "How Worlds are Made," at Clifton, in aid of the funds of the Morley House Y.W.C.A. Home and Registry Office.

At the quarterly social gathering of the branch at St. Stephen's, Walthamstow, an address was given by Miss Morley on the work of the Y.W.C.A. The members have increased from fifty to one hundred during the last two years. Great interest is being shown in the Bible classes and meetings.

A large gathering assembled in the Hall on the 17th ult., when the annual meeting of the Wisbech Y.W.C.A. took place. Miss Peckover, president, gave the opening address. Miss Gardiner, secretary, submitted the annual report, stating that they now had 65 members on the books. Miss Reynolds gave an address on the work of the Y.W.C.A. throughout the world.

The usual quarterly meeting of the Montreal branch of the Y.W.C.A. was held last month. Mrs. Stevenson, president, took the chair. Excellent reports relating to the various branches of the work were presented. 196 girls had been received at the Home, and situations found for 53. The training-school shows a steady work to be going on. All the various classes were in full operation, and the children had by no means been neglected. The new building is rapidly approaching completion.

Christian Endeavour.

Floating C.E. societies have been formed at Swansea and Newport.

A C.E. society in West Chester, Penn., has been holding a series of revival meetings of wonderful spiritual power, in which many persons have been led to Christ.

Mr. T. Roosevelt, president of Police Commissioners in New York, addresses, in the *Golden Rule*, a telling message to Christian Endeavourers on the duties and privileges of good citizenship.

The annual meetings of the Bradford and District Union have been held at Mannville Chapel. At the afternoon session Rev. Harri Bevan read a paper on "The Pledge and its Obligations." The report showed fifty-five societies affiliated with the Union and eleven junior societies, the total number of members as 2549.

Congregational Endeavourers in the States have for some time past supported Miss Abbie G. Chapin, of China, and Miss Annie Stockbridge, of India, missionaries under the Woman's Board of Missions. It is proposed they should also help support the American College for Girls in Constantinople and the Institute for Girls in San Sebastian, Spain.

A convention of the eighty-two societies comprised in the Nottingham Union has been held in Addison-street Chapel. At the afternoon workers' conference a paper was read by Rev. A. H. Sharman, on "The Christian Endeavour and the Temperance Movement." An interesting discussion followed, and the conference was brought to a close by the reading of a devotional paper by Miss Ross, on "Some Foes, and How to Conquer Them." At the evening meeting Rev. J. Calvert took the chair, and addresses were delivered by Revs. E. Fletcher Denton and E. Abbott.

Girls in Brighton.—That excellent institution The Girls' Shelter, Leopold House, Buckingham-road, Brighton, has for the last ten years been quietly doing a most important preventive work by rescuing young girls in circumstances of danger, and enabling them to obtain respectable situations. No one of the large audience which filled the music-room of the Pavilion at the recent annual meeting presided over by the Countess of Chichester, could have listened to the stirring appeal of Prebendary Webb-Peploe without being convinced that such a home is needed in Brighton. As one result of that appeal a friend has promised a contribution of £50 if nine others can be found to do the same, so as to clear off the £500 of purchase-money needed to make the house the property of the committee. The hon. treasurer is Mr. D. Neve, 3, Hervey-terrace, Brighton.

A Subscriber.

University Notes.

(BY OUR OWN CORRESPONDENTS.)

OXFORD.

Last Sunday week the Archdeacon of London occupied the University pulpit, and at the special service in the evening for members of the University the address was given by Rev. Winnington Ingram.

The head of the Oxford House, Bethnal Green, Rev. C. H. H. Wright, D.D., delivered a lecture on Friday in the hall of the Y.M.C.A., in connection with the Protestant Reformation Society, on the subject of "The Two Papal Bulls of 1850 and 1896." On Sunday morning he preached at St. Peter le Bailey on "Altar and Sacrifice," and in the evening at St. Aldate's on "Confession and Absolution." Such subjects are needed in Oxford just now, and Dr. Wright is just the one to deal with them.

A meeting has been held at Mansfield College on behalf of the London Missionary Society. The chair was taken by Dr. Fairbairn, and speeches were delivered by Rev. W. H. Harwood and Mr. Albert Spicer, M.P.

The report of the Church Army Labour Home here seems very satisfactory. The number of men who entered during the year was 113, and a very good proportion of them have turned out well.

CAMBRIDGE.

A meeting was held on Thursday, Feb. 25, in the Henry Martyn Hall, by the Cambridge Association for Promoting Social Settlements. Dr. G. Herron, Professor of Applied Christianity in Iowa College, U.S.A., delivered an address on "The Religious Element in the Social Movement of the Western American States."

On Friday last Bishop Tucker gave an interesting and helpful missionary address at the C.M.U. meeting in the Henry Martyn Hall.

Scottish Notes.

At the annual meeting of the Curr Night Refuge, Dundee, it was reported that during the past year over 7000 men had been admitted, and over 2600 women. The Working Girls' Home is a most useful adjunct of the institution. There are twenty two inmates in the Working Boys' Home, which continues to do a valuable work. Some of the speakers said the Refuge was not only a place for needed relief but a preventive to crime.

The annual meeting of the West Coast Mission was held last week in the Religious Institution Rooms, Glasgow. Dr. James Black, chairman, said the report of the mission for the past year was exceedingly gratifying. The work carried on by the agents was being attended with much blessing; copies of the Scriptures were given to persons who were without them. Christian literature is distributed, and occasionally suitable tracts have been translated into Gaelic. The more he knew about the work of the mission and the benefits it was conferring upon so many old and sick persons in the Western Islands, the more he felt that it deserved liberal support.

At the Cowcaddens Free Church, Glasgow, last week was a very busy one. "Founder's Day" brought a large gathering to the annual meeting of the pioneer missions, which are quite a feature of the evangelistic work. Rev. William Ross gave a short sketch of the three missions, in which six Christian women laboured constantly with very wonderful success. He also gave an account of the work of the year, which had been upon the whole the most fruitful they had yet had. After a short time spent in giving personal testimony to the good received in connection with the missions by several of the audience, Lady Overtoun gave a touching address on the "Friendship of Jesus." Lord Overtoun expressed his delight at the continued prosperity attending this remarkable and necessary work. Mr. John Galloway gave several illustrations of the power of the Gospel. On Wednesday there was a very large audience at the communion thanksgiving service, and next night the Pillar Hall was filled with the members of the Bible-class and their friends.

Italian Evangelization.—In a recent letter Mr. E. C. Newbery writes: "I have found no surer way of reaching Italians than by free distribution of God's Word and tracts, and am convinced that no other means is so good; it opens up hearts and minds to us; before we ever open a hall I flood a place with truth, and deal individually with any I find waked up by God's Word. I distributed for ten months on and off here (Nice), before I opened a hall, and we have now full meetings. At Villefranche one of my helpers did the same for seven months, and there we cannot find room for the people. At San Remo I closed because there are now four denominations, and we were too many."

The Student Movement.

Over 2000 students, representing more than 200 colleges, have been present at the twelve conferences conducted by Mr. Mott, college secretary of the International Committee of the Y.M.C.A., in India, China, and Japan. There have also been present at these conferences nearly 100 missionaries and over 1000 Asiatic Christians. In India and China alone over 200 students volunteered to devote their lives exclusively to Christian work among their people.

Four conferences were held last autumn in China —at Cheefoo, Peking, Shanghai, and Foochow. This series not only marks the beginning of student conferences in China, but also of conferences for the deepening of spiritual life. One great purpose of these conferences was to consider the important part which Christian students of China must have in the evangelisation of their own country. 999 Chinese students, 235 Chinese teachers, 147 Chinese pastors, and 1001 other Chinese Christians, besides many missionaries and some other foreigners, were present —nearly 3000 delegates in all. Notwithstanding the difficulties of travel in China, nearly every province having missionaries was represented, from the borders of Mongolia to the southern province of Hainan, and from as far west as Shan-si and Sz-chuen. Fully 700 Chinese delegates have been led to covenant with God to keep the morning watch. Seventy-seven young men have decided to devote their lives to work for Christ among their own people. Others are having a great battle.

Mr. Donald Fraser writes from Livingstonia, telling of his recent tour through the South African colleges:—

"Education is yet in a very undeveloped condition in South Africa. The country is young, and the college life younger still. There are only three or four institutions in all South Africa which can properly be called colleges, and in these the number of students is very limited. But in the schools there is a very large number of young men and women, who have begun their education rather late in life, and many of whom are preparing for college. There is a great future before the Christian associations. They have gained a recognised position at the very start of the new educational era that is opening, and by the grace of God they will keep it. At Wellington not less than ten Bible study groups have already been formed among the men, and at Stellenbosch more than twenty-five. The girls' schools are ripe for a great work only a lady can do. She will find everywhere open doors, and hearts that long for Christ."

Richmond-street, Walworth.

The additional new building of the Richmond-street Mission having been opened by H.R.H. the Princess Christian in December, the annual meeting followed last week. Mr. J. T. Dunn presided. An encouraging report of the year's work was read by Mr. C. G. Barr, and Mr. T. W. How, the hon. secretary, gave an account of the building fund, from which it appeared that the new works had cost £3000, of which £300 had still to be raised. As the committee had undertaken to open the building free of debt, an endeavour to raise this within three months was to be made, several friends present undertaking to help clear off the amount. Addresses were given by Revs. J. Waite, an "old scholar" of Richmond-street, E. J. Davis, Messrs. A. Ross and A. H. Ward. The report for the year showed that the Sunday evening schools had an average attendance of 474 children and thirty-seven teachers. The afternoon school has 700 scholars and forty-six teachers, and several conversions in the senior classes were reported. Services for scholars are held on Sunday mornings and Tuesday evenings, as well as prayer meetings. Miss Cole conducts a Bible-class for the elder girls, and also has a servants' registry for obtaining them situations in Christian families. The Band of Hope has 379 members, a Society of Christian Endeavour for both juniors and seniors is carried on, while the members of the Evangelist Society conduct services in the open-air and in common lodging-houses.

The Evangelical Alliance.—It has been arranged to hold the fifty-first annual conference of this Society in Cambridge at the end of September next. No previous conference of the Alliance has taken place in this University town, and the proposal has awakened much interest. Principal Handley Moule, Dr. Moulton, and other leading Christian people of Cambridge have united in forming a representative committee for the local arrangements. The date fixed for the conference is September 27-29. The programme and other details will be supplied in due course by the secretary of the Evangelical Alliance, 7, Adam-street, Strand, London.

Obituary.

REV. THOMAS O. BEEMAN.

This devoted minister of Christ passed away on Sunday week, at his residence, 182, Earl's Court-road. He was known as an earnest Protestant, as well as a spiritually-minded man, and held with uncompromising fidelity the truths which were so dear to him. Mr. Beeman was a descendant of a Huguenot family, while his wife's ancestors shared in the persecutions by the Duke of Alva. He formerly occupied a position as a clergyman at Leicester, where his ministrations were greatly valued, and he subsequently filled his father's post at Cranbrook, Kent, where he was esteemed and loved by his people. In his later years he has been disconnected with the Church of England, though taking the liveliest interest in all recent church matters. He was one of the earliest members of the Committee of the Protestant Alliance. By pen and word he upheld the cause of the Saviour whom he loved.

REV. JAMES SMITH, TUNBRIDGE WELLS.

The death of the pastor of the Baptist Tabernacle, Tunbridge Wells, has caused great sorrow not only to the members of his own congregation, but to all members of the Christian Church in the town and district. About three weeks ago Mr. Smith was seized with a paralytic stroke, which affected the left arm and the right side of his face. Since then he was confined to his room, yet hopes were entertained that he would eventually recover. He, however, gradually got weaker, and passed peacefully away. At the close of his college career he accepted an invitation to Redhill, where he had been previously working as a student-pastor. Next he went to Haddenham, which was the scene of a prosperous ministry. He next became pastor of the church at York-road, Leeds, and at the conclusion of four years' ministry there he removed to Tunbridge Wells, where for the past sixteen years he has laboured with earnestness and success.

MR. STEPHEN SHIRLEY.

The venerable founder of the United Kingdom Band of Hope Union passed away at his residence at Hendon on Wednesday, Feb. 24, after a severe attack of pneumonia, followed by other serious complications. Mr. Shirley became identified with the temperance movement so long ago as 1840. In May, 1855, he convened at his own residence a gathering of the most active Band of Hope workers in the Metropolis, and at this meeting it was decided to form a Band of Hope Union. The new organisation grew rapidly, until it developed into the present institution with its wide-spread influence, many departments of effort, and nearly three millions of members and workers. During the early years of the Society's existence Mr. Shirley's house was its home, and his time and thought were freely devoted to the promotion of its interests. He long held the position of chairman of the Union's committee, only vacating that office in May, 1892, and continuing to discharge until the end, his duties as a member of that body.

DR. ROBERT HUNTER.

The death is announced of Rev. Robert Hunter, M.A., LL.D., in his seventy-fourth year, at his residence, Forest Retreat, Epping Forest. Having graduated in Arts at Aberdeen University, and studied theology at the New College, Edinburgh, Dr. Hunter went as a missionary of the Free Church of Scotland to Nagpur, India, where he did several years' noble service. For some time after his return he resided in Edinburgh, and there he devoted himself to the preparation of a school "History of India," and a "History of the Missions of the Free Church." During the years 1864-66, he was resident tutor in the Theological College, Queen-square, London. On his retirement from that position he devoted himself to the great work of his life, "The Encyclopædic Dictionary," and after seventeen years' unremitting labours the work was published by Messrs. Cassell and Co. More recently this useful work was widely circulated under the title of "Lloyd's Encyclopædic Dictionary." During the progress of the dictionary, Aberdeen University conferred on Dr. Hunter the title of LL.D. He had since written a "Concise Bible Dictionary," also issued by Cassell and Co.

SIGNOR VARNIER, MESSINA, SICILY.

This devoted Sicilian evangelist fell asleep, aged 66, at Messina, on February 2. He had been ailing for some time, but the end came very unexpectedly. He was quite conscious, and his dying words to his son and to the son of his late colleague were "Let not the preaching of God's Word cease after my death." This last charge the two young evangelists, Signors D. Scuderi and Varnier, have resolved to carry out, looking for support and guidance to the Great Head of the Church. Signor Varnier directed that his body should be laid to rest near that of his late devoted fellow-witness to the truth, Rev. G. Scuderi, also a convert from the ranks of the Italian priesthood, so that both lie awaiting the resurrection at Mandaniei, where they first planted the standard of Scriptural truth in opposition to Romish error. The esteem in which these truly-converted priests were held was shown in a most marked manner at the funeral. The young evangelist, D. Scuderi, writes: "At the railway station a great number of people assembled to meet us, and they crowded sadly but decorously round the bier to bid the last farewell to their old teacher and friend. A great crowd followed us to the grave weeping." It ought not to be forgotten that Signor Varnier cheerfully chose a life of persecution, self-sacrifice, and, and poverty with the people of God in preference to ease and affluence in the Church of Rome. He leaves a widow and daughter, who are, it is to be feared, in financial difficulties.

Personalia.

Rev. F. B. Meyer will resume his Bible talks to young men at Aldersgate-street on Saturday afternoon next, March 6, at 3 p.m.

Mr. H. Hutchinson, organising secretary of the C.S.S.M., left England on Feb. 15, with a small party of friends, for a tour of about two months in Egypt, Palestine, and Syria, returning by Greece and Italy.

Mr. I. D. Sankey, *en route* for the Pacific Coast, held meetings in Chicago, St. Louis, and other cities, holding the attention and interest of large audiences with his addresses on "Sacred Story and Song," with illustrations rendered by himself.

Mr. J. H. Greene (of the Children's Special Service Mission), who spent last winter in mission work among the young people of India (chiefly at C.M.S. mission stations) will be prepared to conduct a few missions for children and young people in England in April and May. Where desired, the missions might end with a missionary meeting, with personal experiences. Mr. Greene's address is Engadine, Croham-road, South Croydon.

Mr. W. J. Taylor, of the Evangelisation Society, has, we regret to learn, arrived in England from South Africa in very feeble health. He went, by medical advice, to Beaufort West, Cape Colony, last September, hoping to benefit from the warm dry air of the Karoo. In December however, he unfortunately contracted typhoid, and his medical man advised his immediate return to England as the only means to prolong his life. Will the Lord's people kindly remember our afflicted brother and his family at the throne of grace? He is staying at "Beaufort," New Clifton-road, Norbiton, Surrey.

"Liberator" Relief Fund.—The issue of fourth annual report has been unavoidably delayed through my somewhat serious indisposition since Christmas. I am thankful to say it is now in the printer's hands, and will be ready shortly. Of the 2770 cases now upon our books, 1450 are widows, or lone women, and 1360 are over sixty years of age.

J. Stockwell Watts, Hon. Sec.

16, *Farringdon-street, E.C.*

The Lockhart Mission.—The Canning Town branch of this mission, Victoria Dock-road, reports continued steadiness and growth. Temperance work is kept well to the front, while Sunday-school and other operations are reported as well maintained. The grand aim of the whole is to win the people to Christ, and in this much encouragement has been granted. The superintendent is Mr. G. H. Driver, 8, Percy-road, Canning Town, E.

Progress in Shantung.—Dr. Thos. C. Paterson, of the Baptist mission in Shantung, China, writes from Ts'ou-ping: "The work here continues to prosper, and my colleagues have had the joy of receiving into church fellowship in this district 400 men and women during the year. Mr. Smyth, at present in England, who has carried on the medical mission since it was established here, is, I am glad to see, receiving the support of our society in getting the wherewithal to erect a hospital suitable to the requirements of his medical work, to which he returns next autumn."

The Aldenham Institute.—On Saturday night the annual meeting was held at the Institute, Goldington-crescent, Mr. Evan Spicer, L.C.C. presided. The eighteenth annual report showed that the roll at the close of the year numbered 325 members. The year had been one of decided progress. In connection with the Christian Workers' Union evangelistic work had been carried on, while breakfasts had been instituted for the needy poor on Sunday mornings. These breakfasts having been successful, were renewed on the last Sunday of November, and up to the end of December, 656 breakfasts had been given, or an average of 131 each Sunday. The educational classes, the clubs, and other agencies, had all been successfully continued. The report concluded by rejoicing at the decided advance of Christian work amongst the poor of the neighbourhood. Addresses followed by Mr. W. Noble and Rev. A. Connell.

THE BOOK WORLD.

MARCH MAGAZINES.

The Osborne Magazine (3d. *Partridge*) gives an illustrated sketch of Chief Justice Way, of South Australia, a distinguished member of the Bible Christian Connexion.

The Fireside, edited by Rev. C. Bullock, B.D. (*"Home Words" Office.* 6d.), has established a reputation for wholesome home reading. The issue for the month is lively, varied, and readable on every page.

Travel (3d. *Horace Marshall & Son*) finds its cycling commissioners in Persia, where they have had plenty of hazardous experiences. "Tlemcen, the City of Roses," is the theme of an illustrated paper, and there are the usual varied "Notes and News."

The Temple Magazine (6d. *Horace Marshall & Son*) has a paper, fully illustrated, by Justin McCarthy, M.P., on "A Night in the House of Commons," and tells the life-story of Florence Nightingale. The Home Service, conducted by Dr. Joseph Parker, is a feature of this monthly.

An article of special interest at the present time in **Good Words** is "In a Hospital Receiving Room." The institution referred to is the London Hospital in Whitechapel-road, and the reader cannot fail to realise what priceless public boons these great palaces of mercy are.

The Boys' Own Paper opens with a large coloured plate, "The Boys' Own Fowl Yard." Mr. R. A. R. Bennett writes admirably on the making of electric toys. Account is rendered of an interview with Canon Taylor Smith. The general contents are entertaining and instructive. (6d. *R.T.S.*)

The Sunday at Home. (6d. *R.T.S.*) Sir E. Maunde Thompson's illustrated paper on the Tell el-Amarna Tablets is concluded in this number. Dr. Monro Gibson writes on "Facts of Experience and Truths of Life"; and among other important articles, are "Life in West London," and "Inside the Church Missionary House."

The Expository Times has a very thoughtful article by Professor Alex. Stewart, of St. Andrews, on the "Homelessness of Christ" (Matt. viii. 19, 20). "Point and Illustration" is a department well worthy to rank with the Great Text Commentary, which still deals with John's Gospel. The archæological communications and critical discussions will greatly interest students. (6d. *T. and T. Clark.*)

The Quiver for March opens with an article by Lord Kinnaird on the Y.W.C.A., giving an outline of the varied and valuable work centering at the headquarters, Hanover-square. There is besides much good matter adapted to divers tastes. Papers by the Bishop of Derry and Dr. Parker will attract many. With the March part a fine plate is given of Holman Hunt's famous picture "The Light of the World."

Sunday Hours (*Religious Tract Society*) seems to be taking hold among the young folks. Many will find special interest in the results of the hymn competition, given in this number, in which over four thousand young people (classified according to age) took part. It is interesting to observe that the different sections agree in several leading hymns, and specially in pronouncing Mr. Midlane's "There's a Friend for little children" the most popular hymn of the day.

The Reporter's Magazine (4d.) and **The Phonographer** (3d.) each have memorial articles on the late Sir Isaac Pitman. The sketch in the former is profusely illustrated and of special interest. The latter magazine gives part of a letter written by Sir Isaac a few months ago, in which the veteran reformer says: "As there is no possibility of getting at the broken valve of the heart which is the cause of my weakness, I must expect a continual decrease of strength until the heart gives its last pulse and the angelic messengers who wait on the dying draw out the spiritual body from this one. Then I shall have a sound heart and get to work in my new sphere of life."

The Sunday Magazine is giving a series of sketches on "Answers to Prayer." Last month some of the wonderful experiences of Wm. Quarrier were related; this month it is Rev. Hugh Price Hughes who testifies. The instances he cites relate to mission work, and to financial needs, and are well calculated to strengthen the faith that God heeds the cry of his faithful servants and sends relief. As Mr. Hughes well remarks, "Such experiences are the commonplaces of real and active Christianity." The brief but beautiful sketch of the late Horatius Bonar, by his daughter, Mrs. Dodds, will be all the more welcome, because no full biography of the great Christian hymn-writer has been or is ever likely to be written. It was his express wish that no set memoir should be published.

Blackwood's Magazine is this month of very varied and well-sustained interest. The opening article is a sympathetic sketch of the services rendered in the Soudan by Col. Stewart, Gordon's staff officer at Khartoum. Like his chief, he bravely met death in the performance of duty. The writer of the sketch describes Gordon as "a man who sought guidance from above, and earnestly tried to follow, in great matters and small, what he believed to be the path indicated by the Almighty in answer to his prayers." Another article of timely import is "Saladin and King Richard—The Eastern Question of the Twelfth Century." The same Eastern question is with us still in all its tragic intensity—a fact which shows how little human progress can do to heal the sores of the world. (*Blackwood.* 2s. 6d.)

"The Strength and Weakness of Present-day Preaching" is the title of a thoughtful paper in **The Preacher's Magazine** (4d. *C. H. Kelly*) by Thomas Puddicome. He deals mainly with the modern complaint against dull and lengthy discourses, and thus sums up his sensible review: "Long or tedious sermons are largely due to imperfect preparation. Being uncertain of his ground, the preacher begins by apology or padding, and when he gets to his subject the time is well advanced. All this shows a bad workman. There has not been that thorough dealing with the subject which has rejected all that is important and compacted the sermon into one organic whole. As one said to me: 'If preachers only knew how much a good sermon is appreciated, they would try to give of their very best.'"

A NEW TESTAMENT HELP.

No New Testament help can compare in point of antiquity with the version in the vernacular of the social circle in which our Lord moved, which was also the domestic idiom of the Apostles and their contemporaries in Palestine and Syria generally. Not only for this reason, but on grounds of critical and exegetical utility, scholars have universally acknowledged the value of this venerable help. Therefore we welcome a seventh edition of **The Syriac New Testament, translated into English from the Peshitto Version**, by James Murdock, S.T.D. (10s. Boston, U.S.A.: *H. L. Hastings*; London: *Marshall Brothers.*) This work represents a direction of study which does not secure sufficient attention; and as we peruse its pages, we often realise the Oriental spirit more readily than is possible in the language of the Greek original. Those who study the Peshitto text will be glad to possess this version, as well as that of Etheridge (in two volumes), different alike in aim and treatment, and now very scarce. Dr. Murdock's translation follows the text of Buchanan and Lee, not overlooking other editions; and, accordingly, he gives from later Syriac versions those portions of the New Testament not found in the Peshitto itself. Prefixed to the translation, which is clearly printed in bold type, is a very instructive introduction on the Syriac version and its story, as well as a biographical sketch of the distinguished translator into English. These are from the facile pen of Mr. Horace L. Hastings, of Boston, and bear evidence of wide reading. There are two appendixes—one showing the distribution of the Syriac New Testament into lessons read in public worship in the Syrian churches; the other, by Isaac H. Hall, Ph.D., Litt.D., giving an account of the various translations of the New Testament into Syriac. As a witness to the antiquity and integrity of the New Testament records, almost certainly going back to the apostolic age, the Syriac version, often called "the Queen of Versions," is of priceless worth. This translation, with useful marginalia, is a goodly volume. It should be in all theological libraries, and private students will find its pages helpful in a high degree.

Enlisted: or, My Story. In noticing this book, in our last issue, a printer's error ascribed the authorship to Miss "Elsie Sanders," instead of Miss Elise Sandes, so widely known for her devoted work among soldiers.

Words of Advice for Seekers. By C. H. Spurgeon. (2s. *Passmore & Alabaster.*) Here are twenty readings, none of them long, but all of them pointed and terse, and sure to have many readers. And seekers who read the pages prayerfully will declare the advice sound and helpful.

Heroes and Heroines of the Scottish Covenanters. By Rev. J. Meldrum Dryerre. (1s. 6d. *Partridge.*) A capital handbook, outlining a great and glorious story in a striking way. The witness for God and conscience, borne by men and women in the days gone by, should not be forgotten, and this latest addition to the series of "Popular Biographies" will keep the memory alive among those who cannot read larger works.

Canada is the latest issue in the "Story of the Nations" series, and it is by J. G. Bourinot, C.M.G., LL.D., D.C.L., clerk of the Canadian House of Commons. (5s. *T. Fisher Unwin.*) There is romance in the past history of the Dominion, and the author of this book gives us many a glimpse of it. Coming to comparatively recent times, he deals with matters more distinctly within common knowledge, and whether estimating men or narrating critical occurrences, Mr. Bourinot shows a spirit of generous fairness.

The Witness of History to Baptist Principles, by W. T. Whitley, M.A., LL.D., Principal of the Baptist College of Victoria, is obviously controversial, but the pages are characterised by a reverent and courteous spirit. In addition to studies on distinctive teaching, there are chapters on sacerdotalism and sacramentalism, the right of private judgment, and the authority of Scripture—all of them well worth reading. (*Alexander & Shepheard.* 2s.)

The Old Faith or the New—Which? Teachings from the Epistle to the Hebrews. By C. E. Stuart. (3s. 6d., *E. Marlborough & Co.*) An excellent piece of work. Mr. Stuart combines introduction, criticism, interpretation, in a series of lucid chapters Christ is shown to be the centre of the Epistle, and the larger divisions set out by the author of this work are—The Person of the Son; His Official Position; The Sanctuary; The Sacrifice; Exhortations. Mr. Stuart holds Paul to have been the writer, and his exposition is replete with instruction on the first principles as well as the deeper teachings of the Gospel of Christ.

How to Preach with Power. By Rev. William Henry Young, Ph.D., sometime Professor of Homiletics in Acadia University, Nova Scotia. (*Elliot Stock.*) These pages are elementary, but that is nothing against them. They are practical, and that is in their favour. There are many hints on preaching with intelligence and efficiency—but as to the power? Well, the author does not overlook the place of natural endowment and the need for Divine equipment. Therefore, his book, though containing trivial as well as weightier things, will prove of service to some who cannot obtain more direct and complete instruction.

A History of Lay Preaching in the Christian Church. By John Telford, B.A. (2s. 6d. *C. H. Kelly.*) Perhaps this is, as the author thinks, the first attempt to tell the story of lay preaching. Our French brethren, in fighting clericalism, are delighted to inform priest-ridden Roman Catholics that our Lord was a "layman." The Gospel knows no caste clericalism; all believers are priests unto God, and those who have gifts are expected to use them in ministry. Mr. Telford knows no race or denominational limits in his narrative, but writes under the influence of a praiseworthy enthusiasm. His book deserves a wide circulation, for it is not only full of information, but a constructive argument for "liberty of prophesying," or freedom to preach, for the further development of which present-day needs constitute an urgent call.

An excellent map to illustrate the Cretan question is issued by *Messrs. W. & A. Johnston*, of White Hart-street, Warwick-lane. (1s. coloured, 2s. cloth.)

In our issue of Jan. 28 we gave an extract from an admirable booklet entitled, "The Spirit of Life." The author's name was given as J. H. *Ball* instead of J. H. *Batt*.

Religious Equality: In its Connection with National and Religious Life. By Alexander Maclaren, D.D. This lecture, delivered in 1871, has been reissued in a handy booklet by *Alexander & Shepheard.* (4d.)

Messrs. Oliphant, Anderson & Ferrier will publish during the spring a book by Rev. James Jeffrey, M.A., Trinity U.P. Church, Pollokshields. It is entitled "The Personal Ministry of the Son of Man: Studies in the Saviour's Application of his Own Teaching."

Lost Treasure Found. By I. R. C. (2d. *London: Partridge. Birmingham: Caswell.*) A choice booklet, specially for backsliders. By Scripture exposition, practical illustration, and practical appeal, the writer seeks to win back to the Father's house those who have gone astray.

Lay Workers and Their Training. By Rev. Edward C. Unmack, M.A., Rector of West Horsley, Leatherhead. (4d. *Elliot Stock.*) This booklet is pointed and brief, and one of its excellencies is that it gives inquirers an idea as to the directions in which to go for additional instruction and advice.

Messrs. Novello & Co. have published a collection of Twelve Hymns with Tunes suitable for use at services in commemoration of the Queen's long reign. The hymns have been expressly written by well-known writers, and the tunes in most cases are also specially composed. The selection may be heartily commended to all loyal singing folk. To be had in either notation price 2d.

The Search for God, by G. Sherrington-Morris, is a booklet in its second edition. It narrates a conversation, which took place some years ago in Madrid, between a Christian colporteur and an unbeliever who thought himself philosophic. The pages are likely to help some who hold infidel opinions or are distressed with doubts. (1s. 6d. per doz., post free, from 113, *Merton-road, Wimbledon.*)

Missions to Jews: a Handbook of Reasons, Facts, and Figures, for the pulpit and the platform, and for all interested in Church Missions to the Jews. By Rev. W. T. Gidney, M.A., Assistant Secretary of the London Society for Promoting Christianity amongst the Jews. The collection has been made with wisdom and diligence, and the result is a little book well worthy the attention of all who study Gospel work among the Jews. (6d. *London Jews Society's House*, 16, *Lincoln's Inn Fields, W.C.*)

On Some Disputed Points of Interpretation relating to the Prophecies recorded in the Book of Daniel and of the Last Days. (1s. *Nisbet & Co.*) This long title introduces an anonymous essay, all in one chapter, and not too clearly conceived. The author leaves little or no room for "Futurism" in his reading of Daniel. He regards Antiochus the Great as fulfilling the part of the Horn of the He-goat of Dan. viii. 9, and as precursor of the Mohammedan power of subsequent times. Hence it is obvious that the fortunes of the Holy Land have a special significance in the author's interpretation of prophecy.

AMONG THE CHURCHES.

Church of England.

A missionary mission has been held with much interest in Nottingham.

An interesting mission has been concluded at Meads, Eastbourne, by Rev. A. E. Barnes-Lawrence.

A Palestine Exhibition is being held this week in St. Helens, Lancashire, in the large hall of the Y.M.C.A.

The Bishop of Liverpool preached on behalf of the C.M.S. to a crowded congregation at St. Peter's, Warrington, on Sunday week.

Rev. E. Carr-Glyn was consecrated last week as Bishop of Peterborough; and at the same time Canon Trefusis as Bishop Suffragan of Crediton.

The Bishop of Chester consecrated on Thursday the new Parish Church of St. George, Heaviley, Stockport, erected at a cost of some £40,000 by the Christy family.

The anniversary festival of the Leeds Auxiliary of the C.M.S. was held on Tuesday week. The Bishop of Newcastle preached on behalf of the Society at the Parish Church.

At St. Stephen's, Coleman-street, during Lent, mid-day addresses will be given on Fridays by Rev. E. J. Kennedy, on "Foundation Truths of Christianity." The service will be from 1.15 to 1.45.

Rev. R. L. Allwork, who is resigning the curacy of St. Ann's, Stamford-hill, on account of delicate health, will be much missed in the parish. He has accepted the senior curacy of St. Mary's, Southampton.

The Bishops of London and Rochester and Bishop Barry gave addresses on "Social Purity" at midnight services for men last week in St. James's, Piccadilly. The services were arranged by the White Cross League.

On Monday, the Duke of Connaught opened the new St. George's Church Mission-rooms in the Camp at Aldershot, which have been built by subscriptions, which includes £1,000 given by Miss Brice as a memorial to her father.

A well-attended meeting of the Islington Ruridecanal Conference was held at the Wilson Memorial Hall on the evening of Tuesday, February 23, when Sir Paget Bowman clearly demonstrated the need for and described the origin of "The Queen Victoria Clergy Sustentation Fund."

Canon Trench, the new vicar of Kendal, calls attention in his monthly letter to the insufficient liberality of many members of his congregation. He states that on a recent Sunday evening 491 out of 557 coins which were collected were either pennies or half-pennies, only one coin was above a shilling, and of shillings there were only six.

A great loss has been sustained by the Church Army in the very sudden death of Captain Woodhouse, the evangelist in charge of the "Hereford No. 1" Mission Van, which occurred at Eye, Leominster, last week. He had gone from Eye to Hereford to assist at some special mission services there in connection with the Church Army on Friday, and on returning to Eye Vicarage complained of feeling unwell, and retired to bed. Pneumonia rapidly developed, and he passed away on Thursday morning full of peace and trust in the Master whom he had so faithfully served.

The missions in the Selkirk diocese cannot be efficiently conducted at a less expense than from £1800 to £2000. Of this the C.M.S. provide £1200, leaving at least £600 to be provided from other sources. In fact, the salaries of the mission agents now engaged in the diocese, and unprovided for by the C.M.S., amount to £600. An effort is being made to raise £300 per annum in Canada, and a like sum in England. Bishop Bompas would gladly welcome two or three more missionaries if only their salaries could be guaranteed. Communications may be made to the secretaries of the C.M.S., Salisbury-square.

Congregational.

Rev. Owen Enoch has entered on the pastorate at Shaldon.

Rev. J. Thomson has been recognised as pastor at Toller, Kettering.

A series of mission services held at Brigg have awakened much interest.

Rev. W. A. H. Legg has been recognised as pastor at King-street, Maidstone.

Wellingborough Chapel reports 729 members. In the Sunday-school are 1567 scholars.

Rev. Henry Gardner has been recognised as pastor at Tettenhall Wood, Wolverhampton.

The church at Lion Walk, Colchester, reports much vigorous work, and four outlying mission stations.

Moat Chapel, East Grinstead, reports that the membership had more than doubled during the past four years and a-half.

Rev. W. F. Clarkson's church, Above Bar, Southampton, reports 356 members, of whom forty were received during the past year.

Rev. F. Longman, eldest son of the late pastor at Heytesbury, and who has spent seven years in India as a missionary, is visiting his former home, and conducted the services at Heytesbury Chapel.

The annual meeting of the Rev. J. P. Gledstone's congregation at Streatham Hill showed many features of encouragement. It was noted by the pastor that the affiliated work at Horselydown and the mission at Gedling-street were full of activity and life. Details of many phases of Christian and personal effort were given, indicating a vast amount of inspired enthusiasm.

Rev. J. H. Jowett, speaking at the annual meeting of Carr's-lane Church, held in Birmingham Town Hall, stated that they had completed the purchase of the chapel in Moseley-street, belonging to the Methodist New Connexion. They intended to turn the chapel into a mission-hall, to be open week evenings as well as on Sundays. There is to be a thorough canvass of the neighbourhood, which is one of the poorest in the city.

Calls.—Rev. A. F. Bartlett, late of Backup, to Queen's-walk, Nottingham; Rev. R. M. Ross, to Old Chapel, Stroud; Rev. D. Williams, of Carmarthen, to Shenandoah, U.S.A.; Rev. Morgan Daniel, of Yale, to Hirael, Bangor.

Resignations.—Rev. G. P. Jarvis, of High Wycombe; Rev. D. M. Jenkins, of Craven-hill, Bayswater.

Baptist.

Mr. J. Homer has been recognised as pastor at Stanton-road, Barnes.

Rev. W. Maynard, of Syston, has been recognised as pastor at Sileby.

At Ilfracombe, Rev. T. Philpot has been conducting a series of evangelistic meetings.

Rev. J. Mountain's new charge at Tunbridge Wells, St. John's-road Free Church, is to be opened early this month.

Rev. F. Oliver, of Meltham, has conducted a successful mission at Mills Hill, Chadderton, Lancs. On the 14th of this month he will take the oversight of the church for three months.

Rev. Wm. C. Miniſie, who recently resigned the pastorate of Lansdowne, Bournemouth, has accepted an invitation to Sion Jubilee Church, Bradford, and will commence his ministry there in April.

Rev. and Mrs. Lawson Forfeitt have arrived in England on furlough. Rev. William Forfeitt, with his wife, left Bopoto station on December 24, expecting to leave Matadi by the February Antwerp Mail.

At Potter's Bar the 107th anniversary and the thirteenth of the pastorate of Rev. Jesse Dupée, were celebrated on the 21st and 23rd ult. Revs. G. Twentyman, Percy J. Smart, Mr. Reuben Baughen, and the pastor took part.

At the annual breakfast meeting of the Zenana Society, to be held in the Holborn Restaurant on April 28, Mr. Albert Spicer, M.P., will preside, and the speakers will include Miss Isabel Angus, Miss Ewing, and Miss Farrer, M.B., of India.

Rev. Thomas Lewis reports scarcity of food in the district of San Salvador, Africa, owing to repeated visitations of locusts. "The prospect," he writes, "for the coming year is getting very alarming. From all the towns in the district we hear the same tale: "The locusts have eaten up all our corn and cassava."

The Baptist Zenana Mission has accepted the offer of service in India of Miss Edith Peel, late of Agra, who will be stationed in Dacca. Miss Foord has left Southampton for Tai-Yuen-Fu in Shansi, North China, intending to devote herself mainly to refuge work among women suffering from the opium curse.

The annual meeting of the church at Salter's Hall, Islington, N., proved a successful gathering. The church being without a pastor, the chair was occupied by Mr. James Skinner. After a careful revision of the church roll, the number of members is 310. The reports of the various societies were all encouraging.

The Baptist Chapel, Kirton-in-Lindsey (Rev. W. Smith), being very old and out of repair, and requiring more Sunday-school room, it has been decided to take down the house and bring the school and chapel forward, and also to reseat the latter and make it more comfortable. The society dates from 1663. The members (chiefly working class) have raised a little over £100.

The arrangements for the Spring Assembly of the Baptist Union have now been made. On Monday afternoon, April 26, Rev. E. G. Gange will open the Home Mission Centenary Bazaar in the King's Hall, Holborn Restaurant, and in the evening will preside at the first session of the Assembly in Bloomsbury Chapel. At the second session, on Wednesday evening, in Bloomsbury Chapel, the President will deliver his address. At the third session, on Thursday morning, Rev. F. J. Benskin, of Huddersfield, will read a paper on "Hindrances to Spiritual Life in the Present Day." This will be followed by resolutions on public questions, and an address by Dr. McLaren on church extension.

Calls.—Rev. F. Fells, of Hartley-row, to Beccles; Rev. J. W. Humbly, of Clayton, Bradford, to Portmahon, Sheffield; Mr. A. T. Brainsby, to Barnoldswick; Rev. B. A. Evans, of Preston, to Barmouth.

Resignations.—Rev. T. S. Fidge, of Fleet, Hants; Rev. I. H. James, of Heywood.

Methodist.

A new Gospel car has been started in Exeter district.

Stirring missionary meetings have been held in Cardiff Wesleyan chapels.

Evangelistic services are being conducted at Redruth by Sister Ethel, of Bowron House.

At Kingsley Park, Northampton, a twelve days' mission has been held by Mr. R. M. Seager.

At Copperhouse Chapel, Hayle, Mr. W. Sampson is continuing his mission with good results.

Rev. Edward Davidson has concluded a mission at King-street, Derby, followed by many tokens of good result.

The Primitive Methodists have of late made marked progress in Cardiff, one of the most vigorous centres being at Sparkhill.

Miss Bowden has conducted a mission at Cheriton Fitzpaine, many inquirers being reported. The mission is being continued by Rev. J. Mules.

Mr. George Hooper has conducted a mission at the Paradise Chapel, Blackburn. Large congregations assembled every night, and many went into the inquiry-room.

At Norfolk-road Chapel, Brighton, the work is reported as flourishing and full of promise. Special meetings, held in connection with the reopening, have been marked by much enthusiasm.

Examinations have been held in connection with the scheme for the religious and denominational instruction of the young people of Free Methodism; 1193 were present, as compared with 871 last year. The first prize was taken by a London scholar.

The members of the Manchester Mission, at the Central Hall, Oldham-street, presented, last Friday, Rev. S. F. Collier, superintendent of the Mission, with a substantial memorial of his ten years' service in Manchester, together with an illuminated address.

Presbyterian.

The work at Trinity, Swindon, is reported as prosperous.

The third anniversary of Rev. David McQueen's pastorate at East India-road, Poplar, has been celebrated.

The Ealing congregation reports great encouragement and steady progress. Dr. Thain Davidson is full of activity and hopefulness.

Willesden reports 118 additions during the year, the net increase being 69, leaving the membership at 531. The schools, societies, and missions in connection show increases on the previous year, and are reported as being in a flourishing condition.

Mr. W. M. Christie, missionary teacher at Aleppo, in connection with the Presbyterian Church of England Foreign Mission, is now home for a short time, and is engaged in visiting the churches in the interests of his work among the Jews and the Armenians. He was in the thick of the Armenian massacres.

Rev. William Watson, of Trinity, Claughton, having received an invitation to succeed Dr. Drummond at Belhaven, Glasgow, has announced that he had come to the conclusion that it was his duty to remain at Claughton. This decision gave great satisfaction, as his labours at Claughton have been most abundant in result.

Three conferences on the Christian Endeavour movement have been held by London Presbyterians; the first in Bow-road Church, the second and third in Notting-hill and Regent-square Churches. Rev. E. J. Gilchrist, of Ipswich, was the principal speaker at each. The conferences were mainly attended by Sunday-school teachers and workers, the object being to learn how the societies progressed in other places, and inquire as to the desirability of their adoption by churches generally.

Calls.—Rev. T. G. Taylor, of Eyemouth, to Zion, Kendal; Rev. S. Beerie, of Firth, Orkney, to Arthur's-hill, Newcastle; Rev. J. Cairns, of Glasgow, to Crieff (assistant); Rev. J. W. Henderson, to Kinnoul, Perth; Rev. J. E. McOuat, to Logiealmond (U.P.).

Fallen Asleep.

At Gilesgate Moor, Durham, on 23rd ult., Mr. J. Pearson Leybourne, a notable leader among the Methodists, a local preacher, and a munificent giver to Christian work.—At Barnstaple, Mr. W. Porter, a valued Bible-class conductor.—At Llanfair, Rev. Morris Rowlands, aged eighty-three, for forty years a Baptist minister.—At West View, Parsley, Yorks., on 22nd ult., Mrs. S. Prater, beloved wife of the Methodist minister in the place.—At Lynchburgh, Virginia, aged fifty-nine, Dr. H. H. Harris, professor of Greek in Richmond College from 1866 to 1895, and since that time professor of Polemics and Biblical Introduction in the Theological Seminary at Louisville, U.S.A.—At Linthorpe-road, Stamford Hill, on 17th ult., Mrs. Edney, aged eighty-six, a widow of a valued Wesleyan minister.—At Scotland, Canada, Rev. W. Hay, for fifty years minister of the Congregational Chapel in the place.—At Spalding, aged sixty, Mr. Albert Porter, Sunday-school superintendent and an earnest preacher.—At Appleby, Rev. James Faulkner, described as "of the old school of Methodists."—At Newport (I.W.), Mr. Daniel Dennis, the oldest preacher in the island, having preached the Gospel for sixty years.—At Sunningdale, Berks, on 22nd ult., Canon W. H. Girdlestone, formerly vicar of Ryde and later of St. Mark, Gloucester.—At Bournemouth, on 18th ult. Mrs. Marmaduke Hare, wife of the Rector of Bow.—At Sigra, Benares, Rev. Brocklesby Davis, aged seventy-one, C.M.S. missionary for over thirty-eight years at Allahabad and Benares.—At Scotland-road, Liverpool, Rev. C. R. Hyde, LL.D., the devoted Incumbent of St. Matthew's, Scotland-road, and for thirty years the hard-working clergyman of one of the poorest parishes in Liverpool.—At 31, The Walk, Cardiff, on 18th ult., James Trotter Barry, aged eighty-one, for thirty-one years superintendent of Sunday-school and forty-two years a deacon of Bethany Church.—Very Rev. Dean of Ferns and rector of Shillelagh, after a comparatively short illness.—At Limavady, Rev. Geo. Steen, Presbyterian minister, in his ninetieth year.—At Newtownards, Mr. Wm. McDonald, an earnest Christian worker, aged eighty-eight years.

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Free Church of Scotland Foreign Missions (*Indian Famine*)—Lady C., £20; (*Jewish Mission, Tiberias*) C. D., 5s.	20	5	0
London Missionary Society—E. F. M., 2s. 6d.; (*Indian Famine*) C. H., 2s. 6d.	0	5	0
China Inland Mission—J. C. M., £1; Kappa, 10s.; G. L. D., 5s.; T. J., 12s. 6d.	2	7	6
Baptist Missionary Society—(*Indian Famine*) A. S., £5; Suffolk Seamstress, 10s.	5	10	0
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Church Missionary Society (*Indian Famine*)—Yelmorb	0	10	0
Chamberi Mission (*Mr. Faithfull*)—A Friend	5	0	0
Mission to Lepers of India—B. J. W., 10s.; Santry, £10 4s. 2d.	10	14	2

(Continued on page 28.)

The Christian.

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NOTES AND COMMENTS.

WE need scarcely ask the special attention of the reader to the editorial communication on "The Crisis in Greece" which appears on a subsequent page. Owing to the important current events with which it deals, we have given it precedence of insertion over a letter already in type which refers to an earlier portion of the cruise of the *Midnight Sun*.

The Editor's letter affords a view of matters, bearing upon the European crisis, which will supplement the information given in the daily press. The prevailing opinion of the people of this nation, we judge, will be entirely in favour of the utmost consideration being extended at this juncture by the Great Powers to Greece. While we cannot for a moment doubt that the sympathies of the British Government are all in favour of freeing the Cretan subjects of the unspeakable Turk from the galling yoke under which they have so long suffered, there seems a danger lest, as a nation, we should be involved in coercing Greece by force of arms. Against such a causeless crime as that, every true Christian patriot must pray and protest.

The eminently wise and conciliatory reply of the Hellenistic Cabinet to the Collective Note of the Powers, opens the door for a righteous way of escape from the present embroglio. The Powers, conscious of their overwhelming strength, can well afford to disregard any fancied slight to their *amour propre*. Let them invoke the aid of the Greek forces in Crete to restore order, and let them consult the Cretan people, as Greece suggests, with respect to the ultimate government of the island. Such a course will conserve present peace, and satisfy the just aspirations of a sorely oppressed people. No man can truly say that in this case God is on the side of the strongest battalions.

When the terrible massacre of Christian missionaries took place in China in 1895 loud and indignant protests against "a shameful and useless waste of life" were raised by the secular press and by some of its correspondents. The families of the martyrs, the hearts most sorely stricken, did not complain, but gave thanks amid their tears. The churches did not complain, but set to work to fill the vacant places, and not only filled them but sent forth more labourers than had fallen. Now comes the letter of Dr. Griffith John, which we published last week, showing how completely the faith and devotion of the Church have been justified. But, unfortunately, the outside world will know nothing of this news; the secular press will not copy it from our columns; and the old lessons, taught by all persecutions from the days of the apostles until now, will not make their due impression. But the workers at home "observe these things," and will trust afresh the faithfulness and love of God. The work of the Lord is to be carried on as in his eye, and not as before men.

Mr. McKinley has touched the hearts of the English people by his remarks on arbitration and peace, in his address to his own nation; and they will watch with keen interest his attempts to realise his ideal. He has his foot on the solid ground of principle when he says that "arbitration is the true method of settlement for international, as well as local or individual, differences." The Senate, which has denied the retiring President the satisfaction of seeing the ratification of the international treaty between this country and the United States, can hardly refuse to hear the new President, who urges upon it early action, "not merely as a matter of policy, but as a duty to mankind." He points out that this treaty presents to the world an example of reason and peace certain to be followed by others, and that the good results of its ratification can hardly be overestimated. It is to be trusted that the new President may persuade the Senate to confirm the treaty.

Dr. Mackennal has been calling attention to the difference there often is between the meagre results gathered in ordinary congregations and the rich results which reward workers in forward movements among the people. He thinks that one of the surest ways to diminish one's faith in the power of the Gospel is to join a wealthy middle-class congregation, while the surest way to have it increased is to work in connection with some live forward movement. His remarks are timely and true; but why are congregations too often content with the humdrum routine of so many regular services per week? Or, rather, are they content with them? Some members are, no doubt, or the thing would not go on; nevertheless we are confident that a large number, and those the best, are not content. It is the worldly few who bar the way, the men who will say when they see the poor crowding in: "Yes; an increase, but of what sort? Penny people." The churches must free themselves from this influence wherever it exists, and at all costs.

A correspondent to a contemporary, draws attention to the deplorable condition of many Christian ministers who find themselves out of a charge, burdened by a large family, and entirely without means of livelihood. He suggests that the time has come for a self-help Society, whose resources would be available for such cases. Many cases of this kind happen owing to illness and other unavoidable causes, and there are no existing institutions whose funds are available for such contingencies. It would be difficult to exaggerate the quiet heroism of many ministers and their families when reduced to abject want by temporary loss of work, and there ought to be some way of relief other than by appealing to Christian charity. With due care in administration, a self-help fund would be an unspeakable boon, and relieve those who would benefit by it from any taint of dependence on the goodwill of other Christian people.

The urgent needs of the London Hospitals are powerfully expressed in two advertisements, one following the other, in the daily papers. University College Hospital advertises its present debt to bankers and tradesmen as exceeding £9,900. This debt will presumably be making fresh debt, for the money will not be advanced for nothing. The Middlesex Hospital, W., announces an ordinary income of £20,055 2s. 4d., whilst the ordinary expenditure reached £80,407 19s. 11d. At this rate our public charities will soon have to close their doors. The Prince of Wales's fund is being formed at the nick of time to save them, and we are glad to see it is receiving liberal support. Happily it is being drawn, to a large extent, from sources which are not already well taxed for ordinary religious and philanthropic work. If it develops as well as it has begun, it will prove a great addition to London's resources for aiding her suffering poor.

The startling announcement that a discovery has just been made on the scene of the work of the Egyptian Exploration Fund of the so-called *Logia* or "discourses" of our Lord, is one of interest to all students of Scripture, and may lead to the final settlement of not a few vexed questions of speculation. Every recent "find" of lost ancient works has tended to the establishment of the authenticity of the Gospels, and the refutation of sceptical conclusions. If this discovery is that of Papias's missing "Exposition of the Logia of the Lord" it will dispose of not a few wild and doubtful theories, built on the fact that no trace has been preserved, except by tradition, of this important work. Since Papias is known to have illustrated the "sayings" of Jesus with first-hand reports from people who had seen and heard Him, this recovered treasure may contain priceless information of a date earlier than what is contained in extant literature, and throw much light on the Gospels. The world will wait with eagerness for further news of this remarkable discovery.

In Professor Rendel Harris's "Letters from Armenia" (*Nisbet*), we are forcibly reminded of the sorrows of that unhappy country, which we are in danger of forgetting in the turmoil in Crete. The familiar story is retold of the infamous misrule and cruelty of the Turkish Government, but the revelations made by Professor Harris of the corruption of the European press, and of the widespread bribery of journalists by the Sultan, reveals a phase of the question that should have special attention in this country. It is humiliating in the extreme to learn that though our own press is mainly free of this infamy, there has been an Englishman at Constantinople who has received large sums to contradict the accounts of massacres published in English newspapers. Fortunately, this has had no appreciable effect here, but it throws a strong light on the mystery of the attitude of the Continental press, which has kept the nations practically ignorant of the real state of things. Where the trouble has been suppressed, it is no

wonder that human sympathy and moral indignation has been conspicuous by its absence.

The Rock gives prominence to a letter from a gentleman to Mr. A. J. Balfour on the subject of education, in which the writer adduces evidence of the Romish nature of much of the teaching given in public and elementary schools, called "voluntary schools," and asks whether it is unreasonable that a demand should be made for the protection of children from such teaching? This "lay member of and earnest worker in connection with the Church of England" protests against public funds being used "for subsidising any such poison, as an act of *injustice* to those who hold the supreme authority of the Word of God apart from other formularies." *The Rock* itself rightly says that the opposition to the making of any further grants to denominational schools is because the laity have not the power to prevent these schools from being used as hot-beds of Romanism. If they are not saved from this, it believes that "eventual extinction will certainly overtake them at no distant date, even though the present Grant-in-Aid Bill be forced through by the Government." These candid words from a friend should awaken serious thought amongst those who, while Churchmen, have certainly no wish to propagate Romish teaching. Is it not a fact that on all essential points, and, generally speaking, the religious teaching of the Board Schools is quite equal to all that can be reasonably imposed on young people of a school age?

Public Opinion.

LET us not be slow to acknowledge our debt to public opinion. Certainly it is an obstacle to the young or timid Christian, but it is a powerful deterrent from sin. It shames wickedness into hiding her face. It compels, at least, to outward morality. Bring public opinion to bear on an abuse, and often it will slink away from sight. Though present, surely it is some gain that it shall not openly stalk abroad. Thus many are shielded from temptation, restrained from the rapids of iniquity. The world is looking at them. They have a character as yet to maintain. They are ashamed to sin.

A young man leaves his quiet native village, and is swallowed up in a great city. At home he was known, and every action was marked. In London he is a stranger. He plunges into follies, from which the public opinion of his old home restrained him. Another is placed in some mushroom city, where as yet lawlessness rules. Then can be seen how powerful was the restraining hand of public opinion in England. He acts like the rest, even though he lay aside his habits when he returns to the old country.

But public opinion fails. It gives the man whom it influences no support. He who follows it has no real principle to guide him. He changes as often as the opinions around him change. Public opinion is fickle. He becomes fickle, too. It is not the fear of God, but the fear of men, which keeps him from open sin. The god of many is public opinion. They seek out the respectable level around them, and descend to it. The Bible might not exist, nor the standard which Jesus Christ set up. They consider, not what God commands, but what their neighbours think, and, when they cannot please both, they give preference to the latter, being led by public opinion, not by principle.

Our duty is plain. We must rise superior to public opinion. It must not influence us, but we must mould it. The Christian should recognise what a mighty power it might be for good, and endeavour by every lawful means to lift it to a high level.

This can be accomplished by the *Press*. Here is a mighty tool wherewith to form a healthy public opinion. If you cannot use the pen, then spread broadcast papers which uphold truth and the right.

It must be done by the *Pulpit*. Let preachers rise superior to any influences which would close their mouths, and elevate public opinion, by boldly uttering the truth.

It can be raised by *Personal Influence*. The mass of Christians, if united, could soon direct, and at last control, public opinion in this country. If public opinion is the pulse of the nations, we must see that it beats true upon public matters of moral and spiritual concern. If we wish for a change in the policy, there must be a change in the pulse; and in regenerating public opinion every Christian should take part. Shall the voice of the people be the voice of God, or the voice of the devil? The people decide our national policy. Let us, therefore, train them that they may decide aright. H. D. Lampen.

Letter from Mr. Moody.

MY Dear Lord Kinnaird,—Through you I wish to extend my most sincere thanks to the friends in Great Britain for their expression of love and fellowship on the sixtieth anniversary of my birthday. There is no greater earthly blessing than a wealth of friends, and no greater honour than the knowledge of their confidence and esteem. My associations with the Christians of Great Britain have always been cherished as a most sacred privilege, and this added kindness is but another token of the love which the Master is ever bestowing upon me.

The chapel at Mount Hermon will stand upon a promontory overlooking the Connecticut Valley and my native town. My earnest prayer is that God will so hallow it that there may ever radiate from the teaching within its walls influences which may be felt to the uttermost parts of the world, and be lasting as Eternity itself.

Let me say, in closing, that I hope to visit your country again some day; but if not, I shall trust to see all the friends who have toiled with me in the blessed work of the Master in a brighter, and better, world.—With much love to all, your true friend,

Boston, Feb. D. L. Moody.

Out and Out Mission, Old Ford Road.—We have secured a piece of land for our mission work among the poor in the district of Old Ford. We have a population of about ninety thousand people, of which not more than seven or eight thousand attend any place of worship. We have for some years tried to remedy this by going out in the open air to tell them about our Lord and Saviour Jesus Christ, and we have reason to believe many have been blessed. We have also carried on meetings for adults and children in the little mission room in Appian Road, Roman Road, but this room has become too small. The building we propose to erect is at the back of 363, Old Ford Road, and the entrance will be from Usher Road. The building will be 35 feet deep, and 17 feet broad, and will hold about 150 people. The cost for materials will be about £60, of which we have in hand £30. We have men in the mission belonging to various skilled trades who have offered their services to erect the building free of cost. Address, The Secretary Out and Out Mission, 363, Old Ford, E. O. F.

Mr. Meyer's American Visit.

TO a large company of friends at Aldersgate-street, Rev. F. B. Meyer gave, on Monday at noon, a deeply impressive account of his recent visit to the States. So far as our readers are concerned, the statement was substantially forestalled by the brief letters we have given from Mr. Meyer's pen. He expressed the conviction that if he had never been enabled to do anything else in the world than this bit of service he should have lived to good purpose. In a letter received a few days ago Mr. Moody had said that time would never tell the results of that fortnight in Boston, New York, and Philadelphia.

The movement has been prepared for, said Mr. Meyer, by past failure, dissatisfaction, and a consciousness of need. For many years the American pulpit has been much given to sensational as opposed to textual or expository preaching. Such preachers have left the clear crystal waters of the Word of God, and have largely given to their people the muddy waters of political and social discussion. There has also been a growing spirit of worldliness on the part of the churches, and the introduction of elements which we in this country would taboo as unworthy of God's service. Of course, the whole of the American pulpit and pew has not been thus lowered in tone, but the tendency has been to adopt these and other spurious methods of arousing church interest. With this there has been a prejudice against teaching on holiness, produced to some extent by the promulgation of exaggerated and unsound views on that subject.

After some references to the growing influence exercised throughout America by the Northfield Conferences and the recent teaching there on the spiritual life, Mr. Meyer alluded to Mr. Moody's late campaign in New York and Boston as a further preparatory element in the latest developments. The evangelist has sought mainly to arouse the churches to a sense of their privileges and responsibilities; while he has also attacked the prominent evils of society in the most uncompromising fashion.

Passing on to his brief stay in Boston, Mr. Meyer described the large audiences which he was enabled to address in Tremont Temple and elsewhere. At the close of the general gathering he met some 400 ministers, who closely questioned him as to certain aspects of his teaching, and his answers were deemed satisfactory. Then all united in earnest prayer to God for the enduement of the Holy Spirit. The speaker said he believed that night would prove the beginning of a new era in the lives of many beloved ministerial brethren in Boston. The experiences of New York were of a similarly remarkable kind. Into the great Carnegie Hall were gathered vast congregations, embracing "the best people" of the city. It was stated that seven millionaires were present on one occasion. The area was reserved for over 500 ministers, all of whom were most brotherly and sympathetic to the visitor. At a closing assemblage of ministers again Mr. Meyer was freely questioned, he was able to cast Scriptural light on the difference between such opposing views as "daily dying to self" and "the death of self"—which latter he declared to be utter rubbish, and entirely opposed to God's Word. Again there was a waiting humbly before God for the fulness of the Holy Ghost.

The two days' subsequent meetings at Philadelphia were perhaps still more encouraging and full of promise for the future of the American churches. For the moment the religious interest in the land has been shifted from the conversion of the worldlings to the reviving of the Christian life. But the other will come in due time. Meantime, pastors and people alike are being brought back to God and to Pentecost. This is as greatly needed to-day in England as in America.

Christian Life-Boat Crew.—"I will bless the Lord at all times," was the subject of the speeches delivered at the last muster of the Christian Life-Boat Crew at Miss Child's Welcome Home in Ratcliff Highway. Several who had come in for the first time into the Fo'c's'le felt deeply their need of salvation. Miss Child asked prayer for the opening of a new mission by one of the crew at Sheerness-on-Sea, and for a new effort among the Dutch seamen frequenting the port of London.

The Cross of Jesus Christ.

By THEODORE L. CUYLER, D.D.

THE New Testament presents a beautiful and sublime system of ethics; it also presents a beautiful and heaven-born fabric of theology; and they are interdependent. The Christ is a living model for pure and holy living; He is the Divine Teacher who reveals the thoughts of God to us. But He is more than our Model, He is more than our Master; He is our *Saviour*. "Thou shalt call his name JESUS, for He shall save his people from their sins." He came to earth to seek and to save the lost, and this only could be accomplished by the Cross of Calvary. No example that He has set for us, however faultless, no teachings that fell from his lips, however sublime, could save the meanest soul that lies under the condemnation of sin. The creed of all true Christians, of whatever name, was condensed by Dr. Ray Palmer into just three lines:

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine!

Good Christianity means cross-bearing for our Master; good preaching means cross-lifting before the eyes of all men. "And I," said the loving Redeemer, "if I be lifted up will draw all men unto Me." How unwarranted is the assertion that Jesus preached chiefly a Divine system of ethics, but did not make prominent the Atonement, or the salvation of sinners by his Cross! From the manger of Bethlehem, every footstep of Jesus moves straight toward that Cross; his whole earthly mission converges there. After the descent of the Holy Spirit on the day of Pentecost, the only Gospel that was preached was the Gospel of atoning blood. It was the keynote of the mightiest human preacher that ever trod our globe. Whatever else Paul omitted, he never omitted the "faithful saying, that Christ Jesus came into the world to save sinners." When recalling his ministry among the Corinthians he reminded them that he was determined not to know anything among them save Jesus Christ, and Him crucified. In an ecstasy of self-forgetful adoration he cries out: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!" Toward that Cross his finger constantly pointed; beside it he loved to linger.

And the central theme of the great Apostle's teaching has been the central theme of the greatest preachers the world has ever known. No story has such power to move and melt and change the hearts of men as the story of the Cross. "No mother ever sang it over the pillow of her babe without tenderness; no child ever read it without a throbbing heart; no living man can peruse it with utter indifference; and no dying man ever listened to it without emotion. The Cross will be remembered when everything else in the history of this earth is forgotten."

I am fully persuaded that the most effectual antidote to the current scepticism is to present the incarnate Son of God, and with the omnipotence of the Holy Spirit to press his claims. The crucified Saviour is the only cure for infidelity. Brethren in the ministry! cut that truth as with the pen of a diamond on your heart, and on your sermons. No sceptic can out-general you on that ground. If you can get him there, and hold him there, the Cross of Christ may conquer him. *Exalt the Cross!* God has hung the destiny of the race upon it. Other things we may do in the realm of ethics, and on the lines of philanthropic reforms; but our main duty converges into setting that one glorious beacon of salvation, *Calvary's Cross*, before the gaze of every immortal soul.

Brooklyn, N.Y.

Ministries of Daily Life.

Every day and every hour,
Every gift and every power,
Consecrate to Him alone
Who hath claimed you for his own.

IS it not the heart-wish of every true Christian that the music of his life should be in harmony with his profession as a follower of Christ? We cannot all stand in the front rank in the battle-field of service for our King; but each can live the Christ-life by fulfilling faithfully and lovingly the small ministries of every-day life. "Ye are my witnesses," said Christ, and as He came "not to be ministered unto, but to minister," so we may by service for others show that we belong to Him. If our hearts are full of love to Jesus, we shall be willing to take the lowliest forms of service: a smile of encouragement or a tear of sympathy will not be lost upon those who receive them.

Each drop uncounted in a storm of rain
Hath its own mission.

Many are the needy ones around us, to whom the friendly clasp of a sympathetic hand, or a kindly deed of thoughtfulness, would be as dew in a hot and weary land. Let not our thoughts be so much of getting help and profit for ourselves as of what good we can bring into some other life. Let us pass on what we have learned in our daily companionship with Jesus, and experienced of his love. It may inspire some soul with a desire to have more intimate communion with Christ, and to press forward less fearfully in the heavenly race.

Then may we not, like Peter, cast a healing shadow on the sick and sorrowful. Our Lord cares very specially for these. We must follow in his steps and let his love shine through us. We have his promise:—"The works that I do ye shall do also."

A very sweet ministry is that of song; those endowed with the "gift" hold a trust to be used for Jesus—

Sing of the gentle Saviour
In the simplest hymns you know,
And the pain-dimmed eye will brighten,
As the soothing verses flow.
Better than loudest plaudits,
The murmured thanks of such;
For the King will stoop to crown them
With his gracious "Inasmuch."

Witness for Christ in this way, those of you who can. Your voice is lent to you to use for Him; place it at his disposal, and He will open opportunities for you to make known to others what He has done for you. A dear sister, now gone to her rest, often spent a bright hour in singing the Gospel to the aged inmates in the union wards. The joy she gave was not greater than that she received, from the consciousness that she was using her God-given gift to his honour and praise.

Who does not recognise the beauty of friendship? We value the friend who thinks of us, prays for us, and writes to us loving, helpful letters. Can we not be such a friend to at least one sad or lonely heart? It may help them to understand something of that divine friendship that brings such gladness into our lives. How is it that so many Christians seem to forget the injunction, "Be courteous," and exhibit an unfriendliness that chills one like an icicle? If we remembered that our influence affects for good or ill everyone with whom we come in contact; that we either help or hinder, just in proportion as we bring sunshine or shadow to those around us, surely it would lead to greater suavity of manner, and a desire to win by love, rather than repel by coldness. It is pitiful to see unloveliness in those who profess to be Christ's. Arrogance, pride, selfishness, discontent, are weeds that should never grow in the Lord's garden.

Let us ever bear in mind that the strength we need and the power to do any service for Christ come from Himself. Therefore, we must lay aside everything that would hinder our quiet hours with Him when we sit at his feet and learn of Him. The fragrance of his presence will then be with us, and his power will work in us to will and to do those things that are pleasing to Him. May our eyes be ever watchful, and our hands ready to do the bidding of our King. M. B.

Revival in Guastalla.

ON the right bank of the Po lies the beautiful little city of Guastalla, in the province of Reggio Emilia. The inhabitants are industrious, bright, and generally speaking liberal.

As a means of bringing back the population of this town into the fold of the "holy Mother Church," the Roman Catholic Bishop sent, last November, three missioners, who did nothing but utter the greatest exaggerations for more than a month. Our brethren in Guastalla are gentle, quiet, and respectable, but were nevertheless insulted by these three missioners with every sort of infamy. Hence it was decided to hold a course of meetings to let the citizens of Guastalla know who we are and what we desire for the good of Italy. The ex-priest Rev. C. Barana commenced to confute the clerical accusations, and not without success. In order to give to these meetings a more marked direction and public interest, it was thought well to hold them in some larger and more central place than the Waldensian Church. Meanwhile the large hall of the Caffe Victoria Emanuele was courteously conceded, free of charge, by the proprietor for the purpose.

The first meeting, having as subject "The Priest and Society," was well attended. The second, the following evening, was entitled "Jesus of Nazareth," and drew a larger audience still, whilst the listeners were attentive, respectful, and warm in their applause. Among those present were the delegates of public security, gendarmes, municipal councillors, and others in authority, as well as a few priests. The next evening "The Power of the Great Keys" was announced as the title of the discourse, and, notwithstanding snow and rain and very inclement weather, again a very large audience filled the hall, many coming from the villages round, necessitating a walk of three and sometimes even eight miles. In fact, it was a real anti-Romanist revival.

But a larger place in which to hold the meetings became necessary. The Municipal Theatre had already been sought for, and was now courteously conceded. On Dec. 20, three meetings took place—the morning service in the Waldensian Church, where many strangers sat side by side with the members; the afternoon service in the Municipal Theatre, where the subject treated was "Let the Dead Speak." It is impossible to describe the aspect which the public presented. Many were obliged to turn away, although the theatre would hold comfortably 2500 persons. The subject of the discourse was chosen as a refutation of the false accusations of the before-mentioned three missionary priests, who threw all the guilt of the persecutions and atrocities of the Inquisition on the kings and the princes, declaring that the Popes and the priests were innocent of these crimes. The subject—which was the protest of the martyrs of liberty, of thought, of conscience, and of country—was one of keenest interest, and brought forth great enthusiasm from the audience. What a beautiful sight was that great sea of faces, from all the country round, and who that same morning had attended mass and listened to the basest calumnies of the priests against the Evangelicals—now hanging on the words of the Evangelical pastor, and declaring afterwards that they had never listened to such before in all their lives.

Will the friends of Italy remember our missions there, and especially the Guastalla religious movement, at the Throne of Grace.

(Rev.) O. GOLIA-MAURO.

Clyde Park, Redland, Bristol.

God the Holy Ghost.

AN ADDRESS

By Professor A. McCAIG, B.A., LL.D.

THE subject of which I have briefly to treat is a very important one; it is highly desirable that we should have a right understanding of the Scriptural testimony concerning the Third Person of the Blessed Trinity. Many titles are given to the Third Person, in the Scriptures, the most common being "the Spirit," "the Spirit of God," "the Spirit of Christ," "the Holy Spirit," "the Holy Ghost." Of course, you know that the phrase "Holy Ghost" is exactly the same as "Holy Spirit," "Ghost" being the old English word for "Spirit"; we use the word now, mainly, when speaking of a disembodied spirit, a supposed visitant from the other world—a ghost. We still use it, however, in such expressions as "giving up the ghost," and, figuratively, "the ghost of a chance," etc. The adjective "ghostly" used to be very common, and is not yet quite obsolete—as ghostly (spiritual) father, ghostly counsellor, applied to a priest. The American Revisers have given the expression Holy Spirit in every passage where our version has Holy Ghost.

I am not going to give you a theological disquisition about the doctrine of the Trinity. We believe it without trying to explain it. The child who can intelligently read his Bible may know almost as much about that mysterious theme, as the most philosophic theologian. The doctrine is revealed in the Word, and faith accepts it. My business is to speak to you of the Personality and Divinity of the Spirit.

I.—HIS PERSONALITY.

Some have contended that the Spirit is only an influence, a power, but his Personality is proved in various ways.

1. *Personal pronouns are used in describing him.* Christ says, "I will send *Him* unto you; *He* will teach you all things; I will pray the Father, and He will send you another Comforter, that *He* may be with you for ever." (Here He is distinguished as a person from the Father who sends, and from the Son who prays the Father to send Him). In Acts xiii. 2 we read: "The Holy Ghost said, Separate *me* Barnabas and Saul for the work whereunto *I* have called them." Such language can only rightly apply to a person. An influence, an abstract power, or a lifeless thing might be personified—as we speak of "justice bearing the sword," "virtue being its own reward," of "the trees clapping their hands," "the earth rejoicing," etc; but we easily understand that these are figurative and poetical expressions, but it is in the plainest statements of truth that you find the Spirit so described, it is no poetry but simple fact. Of course the operations of the Spirit are sometimes set forth in figurative language, and He is compared to Fire, to Wind, to Water, &c., and the thought of His influence or power is then made prominent; but in such passages as i. Cor. xii., 4-11, the gifts and influences of the Spirit are expressly distinguished from Himself.

Some of you may have noticed or had it mentioned to you as an objection that in certain passages *neuter* pronouns are used of the Spirit, Rom. viii. 16, "the Spirit *itself* beareth witness;" viii. 26, "the Spirit *itself* maketh intercession;" 1 Peter i., 11, "the Spirit of Christ...*it* testified beforehand." You may think that as we use neuter pronouns of things without life, these passages suggest that the Spirit cannot be a person. You know that our language makes a proper division as to gender, male creatures being classified as masculine, females as feminine, and lifeless objects as neuter; but you must not suppose that is strictly the case in all other languages. Some of you are learning French, and you are aware that in that language there are only two genders, masculine and feminine. Perhaps some of you are studying German, and you have found that the division in that language is not nearly so exact as in English. For instance, "stick" is masculine, "pen" is feminine, and, strange to say, "child" is neuter. Now in the Greek language, while generally the names of male creatures are masculine, and female feminine, many words take their gender from their particular form. Thus the word for Spirit, *Pneuma*, like all words with the same termination, is *neuter*, and so in strict grammatical order you have the pronouns referring to it in the neuter also; but that does not at all prove that what is signified by the word *Pneuma* is without life. Indeed, those very passages where you find "itself" and "it" used proclaim the personality, since the Spirit is represented as doing personal work, bearing witness, interceding, testifying. It is further worthy of notice that in those great passages descriptive of the Spirit, John, 14th, 15th, and 16th chapters, while in some you have the neuter pronouns in the Greek, though generally the masculine is given in the English, in others you get the *masculine* in the Greek. Specially notice John xvi. 13, 14: "When *He*, the Spirit of Truth, is come...*He* shall glorify Me." So prominent is the thought of the Personality that the sacred writer departs from the strict grammatical order, and makes the pronoun agree, not with the neuter names of the Spirit, but with the living person indicated by the name.

2. *Personal properties are ascribed to Him.* A person is an individual having conscious rational existence, and the distinctive properties of a person are knowing, feeling, willing, acting. A stone or a tree cannot know or feel; an influence cannot. The Holy Spirit is constantly represented as an individual existence.

(*a*) *He knows.* Many passages show this, *e.g.*, 1 Cor. ii. 10, 11, "The Spirit *searcheth*...the things of God *knoweth* no man but the Spirit of God." 1 Cor. xii. 8, "the word of *knowledge* by the same Spirit." Acts xv. 28, "it *seemed good* to the Holy Ghost." Rom. viii. 27, "the *mind* of the Spirit."

(*b*) *He feels.* Rom. xv. 30, "The *love* of the Spirit; Isa. lxiii. 10, "They rebelled and *vexed* his Holy Spirit," etc., etc.

(*c*) He *wills.* 1 Cor. xii. 11, "The selfsame Spirit dividing to every man severally as He *will*."

(*d*) He *acts.* 1 Cor. xii. 11, "But all these worketh that one and the selfsame Spirit;" and so all the passages which speak of the offices and operations of the Spirit. It may be added here, that the statements about the Spirit assuming a visible form, as a dove at the baptism of Christ, tongues of fire on the day of Pentecost, are in keeping with the idea of His Personality. We cannot suppose a mere influence or an abstract power taking an outward form.

3. *Personal relations exist between Him and men.* (*a*) *Believers are baptized into his name* (Matt. xxviii. 19), indicating belief in Him, union with Him, dependence upon Him, obedience to him.

(*b*) He *dwells* in believers (John xiv. 17; 1 Cor. iii. 16; Rom. viii. 11; 2 Tim. i. 14, etc.) The dwelling in each case indicates, not simply the presence of an influence, but the actual abiding of an individual, personal inhabitant.

(*c*) Men may *blaspheme* and *speak against* Him (Matt. xii. 31, 32; Mark iii. 29). You cannot blaspheme an influence or speak against an abstract power. In these peculiarly solemn passages it is evident that the Holy Ghost is as really a person who may be spoken against as is the "Son of Man," mentioned in the same connection.

(*d*) Men may *lie* to the Holy Ghost.—Acts v. 3. "Why hath Satan filled thine heart to *lie* to the Holy Ghost."

(*e*) Men may *tempt* Him.—Acts v. 9. "How is it that ye have agreed together to *tempt* the Spirit of the Lord?" We cannot speak of lying to an influence; of tempting, provoking an abstract power.

(*f*) Men may *grieve* Him.—Eph. 4. 30, "Grieve not the Holy Spirit of God." You can grieve only a person, and perhaps we may say, only a person who loves you; you may enrage, or annoy, or mortify an enemy, or an indifferent one, but it is a *friend* who feels grieved when you do wrong.

(To be Concluded.)

Priestism in Ireland.

BY means of the spread of education and the earnest, prayerful work of evangelists, light is dawning once more on our beloved Ireland. Day by day the power of the priests is waning, and they are now making every possible effort to keep hold on the reins which are slipping through their fingers. Only those who live in close intercourse with Irish peasantry can have the least idea of the tyranny which is exercised over these poor people by their "clergy."

Although schools under the National Board o Education are strictly undenominational, no mother dare send her children to be taught by anyone but a Romanist, and the poor little ones are forced by the priests to trudge many weary miles, suffering in health and happiness, in order to attend the school which they patronise. Those who cannot go so far remain in utter ignorance—"better darkness than light which might reveal too much" is the priests' maxim. A poor widow lately told me with tears of earnestness how God's Word was the very joy and comfort of her life. "My daughter keeps the Gospels hidden by day," she said, "because they would be stolen from her if anyone knew we had them; but, when night comes and the door is shut, we light our lamp and read for hours." She proved the truth of her statement by the knowledge she had gained in the Scriptures during these secret studies.

Even Poor Law Guardians, when Romanists bring pressure to bear on those who receive relief from the Local Government Board. I know of a penniless delicate widow with two children being threatened with the warning that her weekly pittance would be withdrawn unless she obeyed the priest's directions more implicitly, and showed herself "a better Catholic."

A lady who kindly visited the sufferers in an infirmary and workhouse, and ventured to read aloud amusing books in order to lighten the pain and weariness of illness and want, has suffered from the priest's anger. After much public discomfort, she has been forbidden by the authorities to continue her labour of love, though we may notice that no volume even touching on religion was ever introduced by her, her sole aim being to distract the attention of the patients from their troubles.

Sometimes the priests, in their eagerness, overreach themselves and defeat their own aims. A friend of mine, brought up a Romanist, married a Protestant gentleman, and in course of time a little son was born. When Mrs. L—— came downstairs for the first time, Father M—— hastened to visit her and admire the young heir.

"You must have this fine boy baptized at once, and bring him up a 'holy Roman,' to the glory of our Lady and the Mother Church, Mrs. L——."

"I cannot do anything without my husband's leave," she replied. "You had better see him yourself and tell him your wishes."

"When could I see Mr. L——? The child ought to have been baptized long ago."

"My husband is called away by business tomorrow, but this evening he will be at home."

The priest's face brightened. "I tell you what we will do, then. Just wait until Mr. L—— is safely off, and then I will baptize the child a Catholic at once, and you need say nothing about it."

Without another word Mrs. L—— rang her bell for the servant to "show his reverence the door." "I will not have our son received into a Church which teaches a wife to deceive her husband," she said briefly, and next day a Protestant clergyman baptized the child.

Many a sad case rises up before me, but the few I have mentioned may show that we are still in the heat of battle. This will, I trust, lead to more earnest prayer and effort that poor Ireland may be speedily brought "from darkness to light, and from the power of Satan unto God."

An Irish Deaconess.

With the "Midnight Sun."

THE CRISIS IN GREECE.

GREECE is a country of supreme interest just now. The eyes of the world are upon her, for she is the pivot on which the destinies of Christendom, and even of the world, may turn. All thinking men must feel, and to a great extent sympathise with, the difficulties with which "the Powers" have to contend. Their diplomatists inherit the consequences of the mistakes of their forefathers, as well as of their own. They have not only the conflicting interests of each country to consider, but several conflicting interests *in* each country—the interests of capital and labour, of commerce and finance, and, not least, of Christianity and Mohammedanism.

The Times and other papers speak contemptuously of Greece as an inconsiderable trifle in European politics; but a little country has often exercised a decisive influence, and turned the balance between peace and war. Men and nations that are not afraid to die *must* exercise such an influence. A Christian in a prominent position at Athens said to me, "We certainly shall fight to the death, rather than that Crete, which naturally and geographically belongs to Greece, shall be put under the Protectorate of Austria and the suzerainty of Turkey. It is better to die free than to live slaves."

This is the general feeling throughout Greece. It is so intense that there is no interest in amusements, and the theatre is closed. The shops where arms are sold bear witness to it, and even the toy shops make prominent soldiers' guns, and every variety of naval and military toy. You may see a man stand gazing at these warlike indications for several minutes, lost in thought. The Albanians have been called down from their mountains, and two "ages" of reserves from their various occupations. From end to end of Greece the conviction is evident that this is

A CRISIS IN THEIR HISTORY.

And Greece is not so insignificant as not to be worth taking seriously. In 1832, Wordsworth said that Athens scarcely existed—that the ruins were the least ruinous thing in it. Its population could not have exceeded a few hundreds. Now it is a beautiful, busy, and prosperous city, with 100,000 inhabitants, and its port, the Piræus, like the city of the Acropolis, has undergone a resurrection.

There were a Greek and an English warship near each other in the harbour. An English-speaking Greek came up to me, and said, "The English ships have done their duty at Candia very well." "What do you mean?" I asked. "Oh, they have done very well what they were sent out to do. They have bombarded Candia, and sent their shells among Christians who were fighting for their lives and liberties, and the honour of their wives and daughters. We know we have the sympathy of the British people; but we want the sympathy of the British Government. We owed you a debt for Navarino, but this anti-Navarino has wiped out the debt, and we are quits. The Turks have massacred the Cretans; plundered and burnt their houses. Greece is full of Cretan refugees, and England says she must still be under the Turkish yoke."

Dr. Kalopothakes told me that he said at Baltimore to an influential assembly, "You say the Greeks are liars. I know that unconverted people of any nation, with few exceptions, do not always speak the truth. When your Civil War was on, the armies of the North and South plundered each other, and each concealed whatever could be concealed, and deceived and told lies to preserve their goods and property. They were brothers of one race, and the war was short. But Greece was for 400 years under the oppression of the Turk, whose cruelty was indescribable. Do you wonder that four centuries of enforced concealment, deception, and lying have left the Greeks deceitful and untruthful?" If any nation or any class of people has any evil characteristic peculiarly its own, it must have arisen from its environment or its internal circumstances. It has been so with Greece. Is it altogether otherwise with England, although its environment and internal circumstances have been so much less unfavourable?

There are said to be within the borders of Greece 30,000 Cretan refugees, and the number is constantly increasing. Of these 17,000 are in Athens and the Piræus, partly under the care of the Government and partly scattered among the population; some with small means of their own, others provided for by private beneficence. At Athens there are 6000. Many of those wounded or mutilated by the Turks are in the Evangelical Hospital, including those who were wounded by

THE SHELLS OF THE UNITED FLEETS,

seventy of which were thrown among the Christians during ten minutes, when they were pursuing the Turks who had attacked them. One of the injured was a doctor, who had been among them not to wound any but to heal. Three sisters of charity are said to have been killed.

It is asserted that the better classes have no interest in this movement; that it is entirely got up and forced upon the Greek Government by agitators, and that the people, ever eager for excitement, too readily take it up. Before these words are in print all this may have become ancient history; and its truth be either proved or disproved.

In company with Dr. Kalopothakes, of Athens, Archdeacon Wilson, of Manchester, and some ladies, I visited an asylum for aged people, soldiers' barracks, and one of the primary school-houses, where these desolate and destitute women and children are domiciled—ten families in some of the larger rooms. There are few men in proportion, those able to bear arms having been left at Crete to fight. Those who fled would return, with their wives' consent, if supplied with arms, but now no troops are permitted to land in Crete.

Some of these refugees made their escape by breaking through the walls of their houses, one after another, until they reached the sea. Several children were born on the steamers which brought them away, some have been born since, and not a few of the women are near their confinement. Mdme. Schliemann told an English lady who was visiting the refugees, that two babies were to be baptized on March 2, one of whom was to be named Liberty.

The Government only provides the refugees with one loaf per day, but the Queen and Crown Princess resolved that they should have a pint of good hot soup with it. But in some cases where there is no cooking accommodation they have dry bread only. The cost is about a penny a day for each person. Some time ago Miss Jane Hay came out, commissioned by friends in Scotland. She only stayed a week, but in that time she put before the Athenian ladies plans for organising a system of cookery, and in eight weeks they had a beautiful kitchen, which is now in constant operation.

The Queen has given 2,000 drachmas (about £50) towards the erection of a similar kitchen in the Piræus. She is devoting herself enthusiastically to the relief of the sufferers, and the ladies of Greece are nobly following her example. One day, Her Majesty, attended by Count Magsala, went to a house she had given up to the refugees, and where she habitually visits them. There she found a woman who told her that her husband and two sons had been murdered, and four of her six daughters had been carried off by the Turks. The mother is now at the Piræus with her two remaining daughters. The Queen was so overcome by this painful recital that she was obliged to leave for that day.

Madame Kefallà, a Greek lady trained in England as a nurse, is the president of the Ladies' Committee. She told me that someone in authority wondered why they should want to give the refugees a hot meal daily. But the ladies knew that if they had only bread and whatever vegetables they could pick up, their health would suffer, and there would be sickness as well as hunger to contend with.

In a few cases the refugees have brought bundles of clothing, etc., but the majority have only what they stand in. One woman had seven children from three months old to seven or eight years, without a rag of change. In one room last summer Miss Kalopothakes (who has a medical practice in Athens, but has for the present partially relinquished it, to give herself to this work and training nurses for the Red Cross) saw in one room, containing a hundred people, a woman dying, while another was in the throes of childbirth—cases not unlikely to be repeated many times during those painful weeks.

Are these ill-looking and rapacious people, justifying the ancient adage, that the three K's—Kappadokia, Kilikia, and Krete—were all bad—a saying endorsed in his time by the Apostle Paul, so far as Crete is concerned—"for the Cretans are always liars, evil beasts, fierce over wine"? By no means. Whether they have been cradled into better things by wrong, or from whatever cause the change has come, their appearance would compare favourably with any other peasantry. The countenances of the boys and girls were declared by Archdeacon Wilson (who, as late head-master of Clifton College, has had large experience of young people) to be as pleasant, ingenuous, and intelligent, as alert, observant, and active as any he had ever seen; while the women were cheerful, clear complexioned, and attractive. Though they have suffered the loss of home and country, and have no certain dwelling-place, and are very insufficiently fed, no word of complaint was heard from them. Of course, these views of the Cretans are only first impressions, but they are endorsed by those who are labouring among them. R. COPE MORGAN.

The Gospel in Italy.

IN a recent letter to some friends in Dublin, Mrs. Wall, of Rome, says:—

You will be glad to hear that the distribution of copies of God's Word, kindly given by friends in Dublin, and sent by us to a large number of towns and villages where they had never seen it, is now after many years bearing fruit. After reading, little groups have met together to study the Word. We have several letters begging us to send some one to preach the Gospel in these places. Last week we sent our evangelist to visit quite a number of these towns. He found the people prepared not only to listen, but to give their names for instruction with the idea of forming churches. He had very large congregations; at one place 300 came.

From other parts the cry comes, "Do send us someone to preach the Gospel," but as yet we have not the labourers to send. Only this week my daughters and one of my Bible-women went to a town by the sea (Civita Vecchia) where we have a small church, but cannot give them an evangelist. They held two meetings, and had the hall both times crowded. The Lord is opening doors everywhere for the entrance of his Word.

You will be glad to hear that through our Medical Missions and the visitation of our workers to the women who come, our Sunday-schools have nearly doubled the last year. We have now about 400 children under religious instruction. The mothers' meetings, which were only two are now four, and in several other families little groups of women come for prayer and singing. We have also girls' sewing-classes every Thursday afternoon, when we get a large number of children who attend the Nuns' schools, but come to us to learn to sew, and to have a little Bible lesson. Last week two of the dear girls from our Sunday-schools were admitted to the church.

OUR DAILY HOMILY.

SUNDAY, March 14.

"Unto Thee do I lift up mine eyes, O Thou that sittest in the heavens."—Psa. cxxiii. 1.

THESE exquisite Songs of Ascents, prepared for the bands of worshippers as they went up from distant parts of the land to the great annual festivals, are very precious to pilgrim-souls, as from many lands and ages they are gathering home to the throne of the exalted Lamb, who sits at the right hand of God the Father in the highest heavens. And as we journey, we lift up our eyes to his dear face—the face that once was wet with tears and dewed with bloody sweat; but ere long will shine as the morning when He is anointed with the oil of joy above his fellows. Here is the Old Testament counterpart of the New Testament attitude—looking off unto Jesus.

The slave at the table kept the eye steadfastly fixed on the hand of master or mistress, to obey its least sign and to make it needless to speak. Keep your eye on the pierced hand, child of God; watch its smallest indication; wait patiently until it give some sign. We have too long acted on our own initiative; let us wait on our exalted Lord for the indication of his will. Let us not look askance at the proud, with their contempt, or on the heaving billows of the world's restless strife, but away to those azure depths and beyond, far above all principality, power, might, and dominion, where God hath exalted Him to be a Prince and a Saviour. Let his least gesture be our law.

MONDAY, March 15.

"If it had not been the Lord who was on our side."—Ps. cxxiv. 1.

Here is an If which cannot be an *if*. It is not a matter of uncertainty whether the Lord will be on our side or not. For the Lord Jesus in his incarnation and death has taken his place beside us for evermore. He is always on our side, so long as we keep his paths and walk in his ways.

Though unperceived by mortal sense,
Faith sees Him always near,
A Guide, a Guardian, a Defence;
Then what have you to fear?

There are in all lives hours of overpowering anxiety, when we feel as though it were impossible to live another moment—exposed to danger, separated from dear ones, not knowing what an hour may bring forth. Then, as you look up, you find that the Lord is beside you, sharing your anxieties, and affording you his inviolable protection. You cannot descry Him by the eye of sense, but you know Him to be there, and neither man nor devil can prevail against you.

When we look back on life, as the Psalmist does here, we become aware of the myriad instances of Divine protection. We were not so vividly conscious at the time; we might even have had fits of depression and counted ourselves bereft. But if we narrowly consider the perils from which we have been rescued, when we were about to be swallowed up quick, we see that He was there. In life and death and judgment, Jesus, your Advocate, will ever stand at your side and silence all who would condemn.

TUESDAY, March 16.

"The Lord is round about his people."—Ps. cxxv. 2.

It is a beautiful conception. Around the chosen city the mountains stand like sentinels, leaving no part without its barrier. So is God around us, and this enables us to understand how his permissions may become his appointments. It is easy to accept pain and disappointment which come to us direct from his hand; but not so when they approach us from the plotting and malevolence of a Judas or Shimei. We shall, however, never arrive at a settled peace, so long as we make a distinction between the afflictions which come to us from the Divine, and those which visit us from the human; and indeed the distinction is untenable. For the assaults of our foes are at least permitted by God, and his permissions are his appointments.

This will become evident, if we clearly apprehend that God is round about us, as a rampart to the city, as an envelope to a letter, as the atmosphere to the configuration of our bodies. If then He chooses, He can pass off from us any arrow that might harm us, but if He opens his environing protection, so as to let it pass through to us, by the time it has traversed the atmosphere of his care, it has become his will for us. Put God between yourself and everything. Plenty put their anxieties between them and God, and see God as the sun through a fog; mind that you put God between you and the entire world of men and things.

WEDNESDAY, March 17.

"They that sow in tears shall reap in joy."—Psa. cxxvi. 5.

Some husbandmen steep their seeds before they sow them. It is well when Christian workers steep their lessons and addresses with their prayers and tears. It is not enough to sow; we may do that lavishly and constantly, but we must add passion, emotion, tender pity, strong cryings and tears, if the second half of the text is to be fulfilled, and we reap in joy.

But what a promise is here! You have sown long and patiently among young or old, sometimes on the point of giving all up in despair; but to give up now, would be to miss the harvest and guerdon of all your toils. Be patient, persevere a little longer. God guarantees the harvest. He says, "You *shall* reap; you shall *doubtless* come again, bringing your sheaves." Even though you were to die, without reaping, yet in another world you would come again, bringing your sheaves.

We are all sowing tears—tears over our darling Absaloms, tears over our failures and mistakes, tears over our disappointed hopes. But each tear overflowing from a consecrated soul is a seed-germ dropped into God's keeping, and it shall have its reward. God is not unrighteous to forget. He guards the buried seed, and stands sponsor for the harvest. No sigh, no tear, no prayer, inspired by the Spirit of God can possibly be lost or unproductive. Like your Lord, you shall yet see of the travail of your soul, and be satisfied.

THURSDAY, March 18.

"He giveth unto his beloved in sleep."—Psa. cxxvii. 2 (R.V.).

All day long we may have been fretting and fuming, running hither and thither, and doing our little best to build the house and keep the city. Sometimes we have turned to look to our faith, to see if that were in good condition, and sometimes to our friends. But we have not done much to forward matters. The weight of our anxiety is unrelieved, the heavy load presses still. Finally we can hold up no longer; with one last helpless look to God we fall back on his everlasting arms, and sleep. We rest long and deeply till morning taps at the window. We spring up relieved; the storm has ceased, and there, beside us, given whilst we slept, is the boon we had craved and yearned for. It has been given us whilst we slept.

What an emblem of death! We may have been fretting and worrying all our life, have attempted much and done little, have questioned God's love and care; then, tired and heartbroken, we shall fall asleep on the bosom of Christ, and awake to find the house built, the New Jerusalem set up, with her gates of pearl and walls of jasper, and the kingdom of God come.

Begone, dull, worrying care, let me rest; sweet Faith and Hope, close mine eyes and still my heart; Jesus, give me sleep, and in sleeping give me my heart's desire, that I may awake and be satisfied.

FRIDAY, March 19.

"Blessed is everyone that feareth the Lord."—Psa. cxxviii. 1.

The special phase of blessedness here, is that of the home life. The Jews have always been distinguished for this. A recent writer, describing the Jews of the middle ages, says: "The sanctity of the home was an affectionate tradition, linking them with a golden chain to their fathers before them; and amidst the degradation heaped on them, they were emancipated in at least one spot on earth, and learned from their domestic peace to look with pitiful rather than vindictive eyes upon their persecutors."

Our religious life, when it is genuine, will always cast a halo of blessedness on the home. Not lightly does Wordsworth blend "the kindred points of heaven and home," for the man who fears God brings heaven into his home. We must not be sullen or self-absorbed there. We must divest ourselves of business cares and anxieties, of irritation and fretfulness, of the brooding clouds that have gathered on our faces, and be our sweetest, gladdest, loveliest selves.

What a charming cluster of images! The wife as a vine twining round the carved trellis work of the inner court of the Oriental home, as though the woman gives the rich wine of life, which is love, as well as shadowing fertility and graceful beauty; whilst children as olive plants are sources of perennial joy. Would you have such a home? Fear the Lord!

SATURDAY, March 20.

"Many a time have they afflicted me from my youth up, yet they have not prevailed against me."—Psa. cxxix. 2.

What a wonder it is that Satan and man do not prevail against the saint. There is no way of accounting for it, except in God's election. Because God has chosen us for Himself, and redeemed us at great cost, He cannot afford to hand us over to the will of our enemies. He may allow our backs to be furrowed by the heavy scourge, because the servant must be as his Lord; but He will cut our cords in the day selected for our execution, and let us go free from the hand of our foes. So it was with Peter, and many a time with Paul.

Let us then walk with God. Fellowship with Him should be the daily bread of our souls. If we come fresh from fellowship with him, we shall not give way to fear, be our foes never so venomous and their plans never so insidious. But we must walk with God in order to escape them. We must be guided by his eye, if we would have him interpose for us, as the tender parent does for the children who keep under his watchful care.

This daily fellowship is only possible through the blood of Jesus, by which we draw nigh unto God; and it can only be maintained by constant watchfulness in little things. "Let us be very zealous over ourselves for the Lord, watching against the least shyness between the soul and Himself. Where there is much love between friends, a cold look is matter of complaint." No weapon that is formed against thee shall prosper. This is the heritage of the servants of the Lord.

F. B. M.

Liverpool Town Mission.—The important office of superintendent of this Mission, rendered vacant by the death of Mr. Bain last November, has been filled by the appointment of Mr. Alexander Armstrong, of Glasgow. Mr. Armstrong has had six years' experience of missionary work in China in connection with China Inland Mission, and for a more lengthy period has been associated with evangelistic work in his native county of Lanarkshire. Mr. Bain's devoted labours on behalf of the Town Mission, and the keen interest he manifested in every effort for the true elevation of the masses in the city, will will be most gratefully remembered, and as Mr. Armstrong comes with excellent testimonials it is hoped he may prove a very worthy successor. He is expected to enter upon his duties about the end of this month.

"This Poor Widow."—I.

Luke xxi. 1-36.

By the Author of "THRESHOLD SERVICE."

IN all probability this incident took place in the Court of the Women, so called because, except for sacrificial purposes, women were not permitted to penetrate further into the sacred enclosure. The court was a large one, covering a space of upwards of two hundred square feet, the entrance being by the Beautiful Gate; while, at the opposite end, the Gate of Nicanor led into the Court of Israel, on the steps of which the Levites sang the Psalms of Degrees at the Feast of Tabernacles. A colonnade ran round three sides of the square, and here it was that the Treasury was situated. Thirteen trumpet-shaped chests were fastened to the wall of the portico, each bearing an inscription stating the object to which it was devoted—nine receptacles being for legal offerings, and four for voluntary gifts. There was a constantly shifting crowd passing to and fro between these columns, and the scene must necessarily have been a deeply interesting one. Poverty and riches elbowed each other; fanaticism and piety stood side by side, each with a gift in its hand; while to one able to read beneath the surface, what secret histories must not those faces have revealed!

The Treasury had developed in the time of our Lord into being one of the most prominent features in the religious life of the day. It had become the fashion to make costly votive offerings; frequently whole fortunes were left to the Temple; families vied with each other for the possession of certain purchased rights, as, for instance, the privilege of supplying the wood with which the priests lighted the altar fires, so that the expression *Corban* had acquired a significance which was menacing the security of the most sacred domestic ties. Nor was this altogether surprising when we consider the forces that were at work in the nation, undermining its strength.

The passionate enthusiasm of the Jew for his people, and for his own unique form of religion based upon irrefragable facts, was intensified by the bitter consciousness that Rome was steadily encroaching on all sides; that the Holy City was becoming a spectacle to the outside world, and was no longer a self-centred, self-organised polity. The note of luxury that pervaded the Herodian Court, passed in a reflex manner into the Temple, tinging even priests and Levites with customs and habits of thought contrary to purely Jewish principles, while lavishness of expenditure increased as the nation approached its doom.

But though the second Temple far surpassed the former in architectural grandeur, the true elements of Temple glory were wanting. The Holy of Holies was empty; the Urim and Thummim were no more; the altar fire, lit of old from above, was extinct; and the visible presence of God in the Shechinah had been withdrawn. Therefore it remained to the Rabbis to inculcate fictitious sentiments of reverence in the place of the old devotion, and by additional precepts to stimulate the spirit of legalism.

Yet we may believe that in some hearts, at least, there dwelt a more spiritual sentiment, which drew its strength from the knowledge that Zion was beloved of God, and that here the prophecies and promises culminated. It must have been the presence of this belief in the poor widow which led her to cast into the Treasury all her living, in order that she might have some fractional part in the sacred organisation, and which won for her the tenderly appreciative notice of our Lord. No narrow patriotism, no unilluminated devoteeism would have drawn from Him that precious comment, which lifted for a moment the veil hiding the real from the false, the quickening motive from the artificial act.

Through the chapter flow two streams of thought, like veins of gold and quartz in an auriferous rock. The Lord begins by speaking of persons, of living entities, and the Divine estimate of actions. The easy gifts of superfluity are contrasted with the supreme effort of penury, and the hearers are shown by a flash what is God's judgment of such donations. With one of Luke's careful touches, we are given to understand that the widow's poverty was apparent from her appearance, for twice in three lines she is called concisely a "poor widow."

The spectacle of this forlorn and needy woman slipping her insignificant coins into the bulky coffer, in which the heavy pieces of the rich fell with a continuous clang, could not fail to move the Lord to compassion; and had his listeners been more sympathetic, we might perhaps have had from his lips some further priceless teaching as to the spiritual results that are worked out in the souls of men by the accidents of riches and poverty. But the principal speakers in the group were more set upon things than upon lives, upon externals than upon realities, and they turned the conversation to the "goodly stones and offerings," which doubtless sparkled before their gaze. What was one widow and her paltry contribution in comparison with those noble monuments of princely liberality? This magnificent edifice, testifying of power and wealth from end to end, was surely an evidence of the august nature of religion, which takes of the great things of the earth and dedicates them to the Almighty! The answer must have come with a shock to these uninspired talkers. What a message from another world it was—a world where "actions are weighed" in balances set to another scale than this short-sighted, biassed, incomplete standard of ours!

One can fancy what amazed, troubled eyes were turned upon the Speaker as He unfolded the terrible future, and as He spoke of the breaking down of the greatest things of all, not merely of stones and buildings, but of nations and kingdoms, aye, and of the powers of heaven also. Where is reality? He seems to ask. You must delve deeper than all phenomena. The world and its ways will be tried through and through; spiritual forces will test every part of man's realm. But behind all are the eternal verities which even now you can make your own, if you will take heed. Beware of things; watch; look not down, but up. Search through actions to the motives prompting them. Learn to see in a widow's mite an intrinsic value far transcending that contained in the heaped offerings of opulence!

The infinitesimal gift was indeed great in results, for from it followed a discourse which is the very touchstone of prophecy. But this is the law of the kingdom of our God, who chooses "the weak things of the world, that He might put to shame the things that are strong."

Rotherhithe.—The anniversary of the Rotherhithe Free Church, held last week, showed many tokens of success. Since Mr. Richardson took up the work it has grown rapidly, and there are now 609 members. The service on Sunday week was crowded, as was also the public meeting on the following Tuesday. Lord Kinnaird presided. The report showed that great results had followed the aggressive work carried on, and every class of the people seem to have been reached. Hearty addresses were delivered by Messrs. W. H. Seagram, F. A. Graham, G. Nokes, F. N. Charrington, and Rev. A. V. G. Chandler.

Barry Dock.—The Gospel Tent Mission, started in July, 1895, in a canvas tent in Barry Dock, South Wales, opened an additional hall on Wednesday week. The afternoon sermon was preached by Pastor W. Spurgeon, followed by a public meeting. The whole of the services were seasons of great spiritual power. Addresses were given by Messrs. Thos. Gammon, George Rutter, A. Marcus Coultas, and others. This new building will be the centre for Gospel work amongst the young. Barry Dock being a new place, thousands flock here in search of work, who bring with them, in many instances, large families. The cost of the new mission-room has been nearly meet—a balance of about £10 remains. We trust friends will kindly remember us in their gifts. The last annual report will be sent upon application. Gerald R. Coultas.

Great Assembly Hall.

THE Brothers Weaver have lately concluded one of the most successful missions ever held in Mr. Charrington's Great Assembly Hall, Mile End-road. They commenced with the new year, and it was manifest at the outset that great interest was being displayed by those who frequent the hall, as the meetings were attended by larger numbers than usual. As time wore on these increased. To say that the great building was filled on Sundays would not give an adequate idea of the large gatherings. They were crowded out, many standing around the galleries and at the end of the hall. The stillness of the audience, the uplifted faces of that vast congregation, were most inspiring. No wonder a Dutch minister expressed himself a few Sundays ago in the following terms: "I have never seen such a sight before. It is wonderful. I shall never forget it to my dying day."

During the mission a special feature has been the Saturday night march out. This took place after the prayer meeting, and was accompanied by three brass bands of music. The by-streets and courts were visited, when Mr. Charrington and his fellow-helpers, with about 400 praying men and women, followed, giving away notices of invitations to the Sunday meetings, and speaking a few words at intervals at convenient places along the route. A large illuminated notice upon a waggon, with "Come and hear the Brothers Weaver to-morrow" upon it, also advertised the meetings.

Hundreds have been dealt with about salvation during the two months that Messrs. Weaver were preaching and singing in the Great Assembly Hall. On their last night many were turned away for want of room. Mr. Bewley Weaver spoke with great power. Before delivering his address from the text, "The great day of his wrath has come," he said, "This last immense gathering nearly overcomes me. It is a most solemn time; my brother and I have laboured among you for over two months, and our hearts are filled with gratitude for the power and blessing given for the manifest presence of God the Holy Spirit in our meetings. Night after night victory has been stamped upon all that has been done. Our greatest joy has been to see hundreds professing to decide for Christ."

After a most solemn and powerful address, many stayed to the after meeting. The hush that pervaded the whole assembly as Mr. Frank Weaver sang "Eternity; where will you spend it?" was felt to be an awful time in which many hearts must have been drawn to decide for Christ. The evangelists have left, followed by the prayers of many who had never learned to pray before listening to their voices, and their return next year will be looked forward to with delight. K.

The Law of Kindness.

Proverbs xxxi. 26; Ephesians iv. 32.

Let the law of kindness, ever be your guide,
And your daily motto, "Jesus crucified."
So shall truth and mercy meet, your soul to bless,
With their gladsome echo, peace and righteousness.

Have a thought of kindness, often as you may—
It shall make sweet music in your soul each day;
For 'tis like the Master, who is throned above,
Thus to cherish kindness in a heart of love.

Cast a look of kindness on the face that's sad—
It shall soothe some suffering, make a lone heart glad;
Or, perchance, some wanderer back to hope restore,
And before the homeless set an open door.

Keep a smile of kindness for the little child;
Beam forth Gospel gladness, pure and undefiled;
And the youthful learner thus may truth receive
As a joyful message firmly to believe.

Say a word of kindness, it shall win its way,
Melt some harden'd sinner who has gone astray;
Or, it may be, gladden some poor child of God
Who is full of sorrow from affliction's rod.

Do a deed of kindness— silent though it be,
It shall clearly witness, words and acts agree;
And the harshest discords cease their jarring strains
When your kindly actions tell where love remains.

Live a life of kindness— such shall surely be
Christ-like preparation for eternity;
And your daily duties, done as to your Lord,
Show the present value of his living Word.

J. M.

The Revival in Sardis.

IT was the noon hour at the conference in Peacedale. Deacon Hart had joined a group of delegates who were talking about the dearth of revivals, and why it was that outside the church there was so little interest in religion, and inside the church so little concern for the conversion of men.

"Well, deacon," said they, as he joined them, "we hear you've been having a regular old-fashioned revival over at Sardis."

The broad, happy face of the deacon lighted up afresh as he answered: "Yes, praise the Lord, we've had a great blessing. We waited years for the Lord to come, but when we just stopped waiting and every one of us set to work, we found that the Lord was there all the time waiting for us."

"Tell us about it. What methods did you use? How did you go to work?" were the eager questions as they gathered about him.

"Well, you see, it was this way. We didn't have no evangelist, 'cause some o' the members said if we'd any money to give away we'd better give it to the parson instead of to a stranger. Besides, you know, they all loved the parson, and they said, 'He loves us, and he knows all about us; and no man from outside can come here to Sardis and talk to us heart to heart the way parson does.' And so we didn't have no evangelist.

"And it appears to me we didn't have no methods, neither. The parson, he always kept telling us, 'It don't matter much about methods. The Lord wants men and women, and when they're ready to do what's got to be done, the Lord will provide the methods.' The parson kept at us till we all begun to feel that something ought to be done. And then 'twan't long before we begun to feel that we ought to be doing it ourselves.

"Come to look back on't, it does seem cur'ous how we all acted so sort o' blind-like. There we was all waiting for the Lord to come, and all praying that He would come. And every time our reg'lar prayer meeting was through we shook hands all round and said we'd had a blessed meeting, and it did seem as though the Lord was going to come to Sardis, and then we all went home, and things run on just the same till next week's meeting, and then the parson would ask us 'What are we going to do about these people round us that ain't Christians?'

"Then we'd pray and exhort each other to be up and doing, and the meeting would close, and we'd shake hands and say the Lord was good, and we hoped He would come to Sardis, and then we'd go home again, and all the time there didn't seem to be no sinners in Sardis that wanted to be saved, and somehow we began to get discouraged like 'cause the Lord didn't come.

"Well, one night, right in the meeting, when everybody was waiting and listening to the ticking o' the clock, parson says right up quick like, 'Deacon Hart, do you know anybody in this town that needs to be saved?'

"You see I'd already prayed and made some remarks, and the parson's question come so sort o' sudden like that I was took all aback, and I stammered out, 'I—I—suppose there are. Why, of course there are. Lots of 'em.'

"'Deacon Hart,' says he, 'will you name one person that needs to be saved?'

"Well, now, do you believe it? I was dumb as a post. There were lots of people I thought about. But somehow I couldn't seem to bring myself to name a single one. There was Joe Smith. I knew he needed to be saved. His wife joined 'fore she was married, but Joe, he always said, 'I don't mind coming to church once in a while 'cause it can't do no harm if it don't do no good.' And he would say that every time he was spoke to on religion, and you couldn't get no further with him. So when I thought of Joe I said to myself, 'It's no use to name him 'cause 'tain't likely Joe wants to be saved.'

"There was old Bill Whitman, a quarrelsome, mean sort o' chap. I knew he needed to be saved if anybody did. No one could remember ever seeing him to church. But when I thought of him I thought, 'Why, Bill Whitman! why, it's no use to think of him as being saved.' There was Charlie Sprague, bright, but wild and full of ridicule for religion, and how could I bring myself to think of him as a hopeful subject for our prayers that he might be saved? Then there was George Slocum, a respectable citizen, with his mind full of politics, but with no use for religion.

"And so I thought of Frank Skillings, who was breaking his mother's heart by his love of drink; and of Aleck Danvers, whose wife with tears had told me only the day before that he seemed to get farther and farther away till it almost seemed as if she must go with him and give up being a Christian; and of James Brown, who was disgracing the church every day with his backsliding. And so on, pretty much all over town, I thought of men that needed to be saved, but I didn't have no faith about any of them.

"I knew the parson was waiting to say, as soon as I named anybody, 'Deacon Hart, will you lead us in prayer for him?' and so, sort o' helpless like, I just said, 'There's men enough as needs to be saved, but I don't see no encouragement to pray for 'em.' Now, I guess everybody there thought just the way I did, but, you see, nobody had ever said it out loud, and so when I said, 'I don't see no encouragement to pray for 'em,' everybody looked up quick, just as if their own consciences had spoke, and they was ashamed to be caught distrusting God's power to save.

"Widow Brown was the first to speak. ''Pears to me we've all been doubting the Lord, and that's why sinners ain't converted. We're just like the disciples when they asked the Lord, "Why couldn't we cast them out?" and the Lord told them, "Because of your little faith. This kind can come forth by nothing but by prayer." If we believed as much in the Lord's readiness and power to save old Bill Whitman or Charlie Sprague as we believe in his power to save us, religion would mean a good deal more in this town than it does now. And I believe,' she continued, with her eyes full of tears, 'that the Lord is right here in this meeting to-night to rebuke us, same as He did the disciples when He said, "O ye of little faith."'

"Then John Coburn got up, and everybody was surprised as they saw him through their tears, 'cause he never somehow had anything to say in meetings 'cept to pray, and he said, ''Tain't no use for us to be awkward in religion 'cause the disciples were. They was all helpless and discouraged like, same as we, and they made an awful poor showing of religion 'fore them Pharisees and that poor, unbelieving father who wanted his boy cured. But when they see Jesus was among them then they knew it was all right, as it will be here in Sardis when we make our religion a real thing among scoffers and unbelievers. Don't you remember the Lord turned his sad face to those faithless disciples and told them, "Bring that poor boy hither to me"?

"'And don't we all know that that's what we've got to do here in Sardis—bring Bill Whitman and Charlie Sprague and all the rest of 'em to the Lord in prayer, with the same faith that the disciples had when they brought that boy to be cured? They knew the Lord could cure him, and I believe the Lord can save Bill Whitman and wants to, too.'

"'Yes, and my boy Charlie,' sobbed Mother Sprague. 'And my husband,' said another. 'And mine,' 'and mine,' said several women with eager, trembling voices.

"Well, there the Lord was in that meeting. Our hearts all sort o' melted in common sympathy, and we all see each other heart to heart, and the Lord helped us mightily to pray, and when the parson raised his hands for the benediction, and in broken voice asked that the Lord would go with us as he sent us out into the world, we somehow all felt as the Lord had come to Sardis, and souls was going to be saved.

"We didn't have no methods to speak of, but every one of us went first to God in prayer, and then from prayer to men and women about us, and it wan't long 'fore we began to rejoice in the most remarkable conversions. Old Bill Whitman come into the meeting one night and said as how he had always hated religion and Christians. No man had ever seemed to care for his soul, and he'd made up his mind that he was going to die game, and never let anybody know that he ever thought about God and the hereafter and his own wickedness. 'But blessed be the Lord,' he said, 'there was an angel from heaven come to me one day when I was sawin' wood, and talked with me so tender like, and come again, and again, and prayed with me, and here I am, old Bill Whitman, saved by the grace of God! And the angel that the Lord sent was that woman over there in the corner, God bless her!'

"I can't tell you about the rest, 'cause there ain't time. We had a great refreshing, and there wasn't a home in Sardis that didn't have reason to praise God and rejoice with the angels in heaven over a sinner repenting and turning unto God. It does seem as if the Lord had come to Sardis to stay, blessed be his name for ever."

There was not a dry eye as that group of honest men looked into the deacon's glowing face and grasped him by the hand.

"Why can't we have just such a blessed revival over in our town?" said one. "And in our town, too," said another. "Yes, and in ours," said a third.

And as they passed into the church, for the afternoon session of prayer was just beginning, I said to myself, "Yes, sure enough, why can't we have just such a revival?"

And I found myself saying in answer: "We can if we will. The Lord wants it. Our neighbours need it. It will come if we do what we ought to do—tenderly, persistently, believingly pray and labour, man with man, heart to heart, as guided and helped by the Holy Spirit of God."—*Boston Congregationalist.*

Modern Gambling.

SOME months ago a proposal was brought before the National Council of Young Men's Christian Associations by the executive of the North-East Metropolitan District Union, that a series of mass meetings of young men should be organised throughout the metropolis and the provinces, to protest against the rampant vices which are threatening the very existence of the coming generation—gambling, drink, and impurity. The National Council did not see its way to respond to the suggestion. They referred the matter back to the North-East Metropolitan Union to show how the thing should be done.

This district Union accepted the challenge. Two series out of five have already been held: the first in the Victoria Theatre, Walthamstow, the second in the Conference Hall, Stratford. The third series is being held this week in the Town Hall, Shoreditch. The others are arranged to be held in Hackney, and in the Great Assembly Hall, Mile End-road.

The speakers and chairman have been men of popular influence, including Rev. Hugh Price Hughes, Canon Fleming, Hon and Rev. E. Lyttleton, Mr. F. A. Bevan, Mr. J. F. Victor Buxton, Rev. F. B. Meyer, etc. The meetings have commanded a nightly average attendance of a thousand men. Amongst the most forceful utterances was an address given last week by Mr. Lyttleton, Headmaster of Haileybury College, on gambling. By this evil (he said) thousands of young men are ruining themselves body and soul. To test the extent of the betting mania a friend of the speaker ran round one of the West-end squares on a recent occasion, shouting "Winners! winners!" Out of every house in the square but three, the butler or the footman came running to buy a paper. Some men think themselves safe from the power of this passion, but none who begin are safe. Many a story may be read in the newspapers of men who have lost their bets, shooting themselves on the Thames Embankment and elsewhere. Gambling is ruining our sports, our commerce, and our national life.

Why should the law of the land be unequal in the matter of impurity and gambling? The law does not interfere with a man's liberty if he chooses to live a vicious life, but directly he proceeds to make a living for himself by leading others into sin the law steps in and stops him. It is not so with gambling! The Anti-Gambling League has been perplexed to find a bench of magistrates who would convict a betting man in a public place. After years of litigation the question has been for months, and still is, under legal consideration. Mr. Lyttleton closed his highly practical remarks by pointing out the sin against God involved in gambling, and the awful issues which faced the gambler at the judgment seat of Christ—a point searchingly followed up by Dr. Guinness, who conducted an after-meeting.

Mr. F. L. Porter, the district secretary, has organised these meetings in conjunction with his committee. He is to be congratulated on the marked success which has attended the effort.

Rev. J. Legge, LL.D., D.D.

MISSIONARY AND PROFESSOR.

THE professor and missionary whose portrait we give this week has had a varied and laborious career. He occupied a foremost place among that band of distinguished men who stood for so many years on the confines of the Celestial kingdom praying that the door might be opened. They "learned to labour and to wait," with the result that when an entrance was afforded they were ready equipped for the arduous task. The hand of God is now seen in this delay, as well as in the fact that some of these men were dowered with special aptitude for linguistic studies essential for the accurate proclamation of the Gospel in the most colossal language that the world possesses, and for the literary work necessary among a highly-civilised people.

Professor Legge was born at Huntly, N.B., in 1815. He was educated in the Grammar School there and at Aberdeen. He entered King's College, and graduated at the Aberdeen University in 1835. After a theological course at Highbury College he married, in 1839, Miss M. J. Morrison, and was appointed to the Malacca Mission of the London Missionary Society, where he laboured three years. In 1843, upon the opening of the ports of China, he removed to Hong Kong, which was the centre of his labours until his retirement from mission work in 1873. In August, 1843, a general Convention of Missionaries appointed Dr. Medhurst and Dr. Legge to deliberate on the rendering of the names of the Deity into Chinese.

In addition to his preaching, visiting, and other duties as a missionary, Dr. Legge was tutor of the Anglo-Chinese College, which was also removed to Hong Kong, where he continued to direct the studies of some promising young men. Notable among these was the eloquent and learned Ho Tsun-Sheen, and the zealot Ch'ea Kum-Kong, who ran a glorious though brief course of faithful service among his own people at Pok-lo, and after laying the foundation of more than one Christian community won the crown of martyrdom.

These young men also assisted him in the evangelistic work of the Mission, and learned much from his well-prepared and earnest preaching. He adopted a plan which was most effectual among audiences ignorant of the simple truths of Christianity. An outline of each discourse was printed at the Mission press and distributed before the service began. The subject having been amplified and enforced, the people carried these away and were enabled to recall and convey the teaching received to their families and friends.

In 1852 Mrs. Legge died at Hong Kong, and in 1859 Dr. Legge returned to England. Before his return he married the widow of Rev. G. Willets, of Salisbury.

In 1841 he had formed the opinion that he should not be qualified for the duties of his position until he had thoroughly mastered the classical books of China, and investigated the thoughts of the sages in which were the foundations of the moral, social, and political life of the people. This task he steadily pursued, though never neglecting the practical duties of a missionary. Carefully husbanding his time, he devoted what scanty time he could spare to the great work. In 1865 he was relieved of the English chapel work in Hong Kong by Rev. J. Anderson, and wrote:—

> I am thus free to be altogether in Chinese labours directly missionary, and of the literary character to which I have been, as I believe, guided by Providence. I venture to cherish the assurance that it is of the Lord that my way has thus been brought to pass.

Thus modestly does he refer to that distinguished portion of his work by which his name will ever be remembered—the making known to English readers the ancient classics of China. It is impossible to convey in popular terms the difficulties besetting such a task, or its magnitude. It was not a mere question of translation from one set of known terms into another language which contains exact or approximate equivalents, though a textual translation is given. Many of the root ideas cannot be concisely rendered, and the full meaning is explained in notes critical and exegetical, and copious prolegomena. Dr. Legge did not "build upon other men's foundations," but dug for himself. After he had carefully worked out his translation he referred to others which were available. He candidly acknowledges that he has thus been led to adopt some happier phrases, but the work is his own. "The Four Shu" were published in 1861 with the munificent help of the late Mr. J. Jardine. "The Five King" were included in his original plan. Three of the "King" have been published, in two vols. each, in 1865, 1871, and 1872, and with these were incorporated translations of various other important ancient Chinese works.

From photograph by Mr. Donovan, St. James-street, Brighton.

The other publications from Dr. Legge's pen are too numerous to detail, notably his contribution to the discussion about the proper rendering in Chinese of the words "God" and "Spirit," and his book on "The notions of the Chinese concerning God and spirits." He has also contributed in recent years several volumes to Professor Max Müller's series of "The Sacred Books of the East."

In 1875, a Chinese merchant, the Marchess T. Hanbury, now resident in Italy, projected a chair of the Chinese language and literature at Oxford, to be occupied in the first place by Dr. Legge; and several gentlemen connected with the China trade formed a committee to promote its establishment. The University liberally responded to the proposal, and the chair was constituted in March, 1876. Corpus Christi College was forward in aiding the foundation, and Dr. Legge is now a Fellow and M.A. of it.

Space forbids the mention of the numerous scholastic distinctions, all so well merited, which have been bestowed on Dr. Legge, while it is impossible to enumerate the vicissitudes through which this venerable and devoted servant of Christ has passed. Like St. Paul, he has been "in perils oft"; exposed to fever and cholera; in a ship on fire, and near death by drowning; he has been shot at, stoned, poisoned, and pursued by a body of Chinese, who had orders to behead him. Preserved by a Divine hand to run his appointed course, he is in his eighty-second year, working hard at writing, and also lecturing to students.

Marylebone Medical Mission.

IN his new report Dr. Chambers says:—"Since the starting of the Mission, twenty-one years ago, over a quarter of a million attendances have been made at the dispensary, apart from, and in addition to, those large numbers who have been visited in their own homes. This fact alone is something calling for hearty and devout thanks to our Father in heaven. With regard to the work of the Mission, it may be noted that all sorts of diseases come under our care. Indeed, two or three lady doctors who have come to help for a time in order to gain experience (one has since gone to India as a Medical Missionary) have spoken of our work as a splendid sphere for practice in all classes of disease and injuries, such as they are likely to have to deal with in their future service.

"On dispensary days (three times a week) we have usually from eighty to 120 men, women, and children of the poorest classes. Among the cases we may mention one old man who came to get medical attention. He avowed himself an infidel, believing in nothing and caring nothing for God or man. He seemed to be shut up in blind, dense ignorance and prejudice, never having really heard the Gospel he professed to reject, or having read the Bible he flouted. Apparently he had merely adopted second-hand the views and scoffs of other men. At first he objected to our services; then he began to attend, becoming gradually interested. At length he yielded to God's call, and was converted. Some time after he left the district and went to live at Highbury. He died during last year, and subsequently his wife came to us, charged with a message from her dying husband, who had passed away rejoicing in Christ, and praising God he had ever been led to come to the Marylebone Medical Mission, where his eyes were open to see his own folly and sin."

Many such incidents are detailed in the report; while cheering accounts are given of the house-to-house work, the mission services, the Bible classes, and the labours of two trained nurses who co-operate with the medical superintendent. A strong appeal is made for help, and very specially for the relief fund, the distress among the sick poor being very deep. The superintendent is Dr. Robert Chambers, 12, Bell-street, Lisson-grove, N.W.

Blissett Street Mission, Greenwich, reports that the Gospel Services on Sunday evenings have been a great blessing; in the Children's Sunday Morning Services and Sunday School, several scholars have yielded to Christ. The Temperance and other meetings have been carried on throughout the year with profit. The Greenwich branch of the Y.W.C.A. continues its unassuming work in the mission rooms The treasurer is Mr. G. Brading, Bellicroft, Station Road, Sidcup.

Rev. J. McNeill in Liverpool.

[By our Special Correspondent.]

ON SUNDAY last Rev. John McNeill began a mission at Liverpool under very encouraging circumstances. Like other large cities, Liverpool has the reputation of being "stony ground," and those who are specially familiar with it, and have also had a hand in Gospel work elsewhere, declare the city to be "very difficult to move" in religious matters. Yet great things have been wrought in Liverpool by Mr. Moody and others, and what with Scripture assurances and historical precedents, there is ground for expecting good results through the effort now launched.

For some years Mr. McNeill has promised himself the pleasure of a visit to Liverpool, and his present work is undertaken at the earnest request of the various churches of the city and neighbourhood. Clergymen of the Church of England and ministers of the various Nonconformist bodies joined in the invitation, and the mission is united in the true sense of the word. As they could not attend on Sunday, the opening day, the ministers gave Mr. McNeill a welcome on the previous evening in the rooms of the Y.M.C.A., Mount Pleasant. Kind words having been exchanged between Mr. Charles McArthur, as representing the committee, and the well-known mission preacher, on the other part, there was a happy season of handshaking and heart-cheering, hopefulness being the keynote of the entire proceedings.

During recent weeks the mission has been on the hearts and in the prayers of many Christian people in Liverpool; and while the preparations needful for outward success have gone forward, there has been an accession of spiritual strength in weekly meetings at the Y.M.C.A., at which believers have taken the entire enterprise to the throne of grace. Merchants and ministers are working in harmony in the mission, in the fervent hope of making a decided impression upon the stolidity and indifference to spiritual realities under which many thousands of the people pass their lives.

The ordinary meetings of the mission are being held in Hengler's Circus, in the West Derby-road. A substantial structure, capable of holding several thousand people, it was all but full on Sunday afternoon when the mission opened. In some general remarks, Mr. McNeill explained his appearance in Liverpool—that he was not there on his own account, but at the express wish of the clergy and ministers of the various churches; his straight talk and cheery style won him a ready and sympathetic hearing. A band of friends led the Gospel singing, and in this the great assembly joined with much heartiness. The discourse was founded on Mark iii. 1-6, in which Christ's healing of the man with the withered hand is narrated. The words specially emphasised were "*stand forth*" and "*stretch forth*"; and alike in the delineation of the scene and the pointing of its lessons, the sermon was exceedingly powerful and striking. In conclusion, attention was called to another distinctive expression—"*went forth*"; and the action of the Pharisees, in "taking counsel to destroy the Saviour," was made the basis of a timely and forcible appeal.

In the evening the Circus was densely crowded. As in the afternoon, the audience included a goodly number of Christian people who wanted to hear the evangelist. These were delighted at the sight that met their gaze—arena, stalls, parterre, and galleries, all filled. The choir had grown since the afternoon, and the influential friends sitting around the improvised platform, supporting the work with their presence, were also more numerous. The free and unconventional address of the preacher was a refreshment to many who through long years had been accustomed to the strictest rules of precision in Gospel work. One moment came a gay and mirthful word; the next, a heart-searching question bringing to mind the terrors of the law and the day of judgment. The aim was to bring men to Christ; this was the point of every illustration, the object of every home-thrust and rebuke.

The evening sermon was founded on the story of Blind Bartimæus, as recorded in Mark x. 46-52. To begin with, the beggar was *earnest;* when rebuked he was *more earnest;* when the way was clear for him to get to Jesus, he was *more earnest still;* and when he reached Christ *he got what he wanted.* These were the points worked out in the address, attention being called to the fact that when the beggar had received his sight, "he followed Jesus in the way"—as all who are saved are privileged to do. The incident well suggested the words of the psalmist, "Deep calleth unto deep"—the deep of Christ's power and pity, and the deep of the man's faith and need.

Reviewing the meetings of the opening day, they must be pronounced singularly promising. A crowded house in the evening was encouraging in a greater degree than appears on the surface, for there were many other attractions for persons disposed to worship God and hear his Word. While, however, it may be said that such people very generally come out in the evening, the same cannot be said as to people leaving home in the afternoon. To whole classes of the community this is largely a time of rest and quiet in the house. In a word, the afternoon meeting was somewhat of an encroachment upon a custom rather stubbornly observed, and the large attendance was, on that account, all the more significant that the mission had been well brought under public notice.

Monday's meeting was also largely attended, a number of clergymen, ministers, and missionaries surrounding the preacher. The hour for beginning was half-past seven; but it had been made clear that eight o'clock would be the time for those who could not arrive earlier. Consequently, during the first half-hour men and women were coming in steadily, and, when preaching began, the big structure was more than three parts full. Monday night is not everybody's opportunity; therefore the gathering was very encouraging for the evenings to follow. The sermon was on conversion, given "straight from the shoulder," from a text which Mr. McNeill calls the Old Testament story of the Prodigal Son (Psa. cxix. 59, 60). The deliverance was quite a rouser, and the attention was all that could be desired. At the close there was a season of private prayer, in which the evangelist sought to lead to decision those whom his faithful message had brought to the point of turning to Christ.

The mission will continue until the 28th inst. In addition to the meetings each evening in the Circus, there will be on Tuesdays, Wednesdays, Thursdays, and Fridays, a mid-day meeting for business men. This, of course, will be held in the centre of commercial activity—in the City Hall, in Eberle-street, which has been secured for the purpose.

Christian Succour to India.

DEAR SIR,—I have had several most kind responses to my letters in The Christian. I have received £5 from a Christian, who, I am told, is a ploughman. The gifts of people of the working class are most touching. Few among the rich—even Christians—seem to understand that, if they are to be "disciples," they must "deny themselves."

Meanwhile the accounts are more and more terrible. In one place many children, left orphans, are wandering about, not knowing where to go. When one missionary was giving relief two men dropped down and died, and then two more. The widow and children, too weak to wail, only sat down by the roadside awaiting death. In other places there have been sad scenes of emaciation and death. Even on the relief works some are so feeble that they earn only enough to buy a pound of flour, perhaps to support wife and two children. Pundila Ramibhai writes of mothers selling their children for a rupee, or even a few annas (*i.e.*, few pence), or even a few pounds of flour. Yet this is only the beginning of suffering, which must grow worse for a month, and not much better till September.

I have been able the last four weeks to send help to missionaries of the principal societies working where the famine is worst—in Gabalpur, Banda, Delhi, Allahabad, Agra, and other places. Steady, persevering, self-denying work will be needed at any rate till October, and even the wreckage will last for months in acute form.—Yours faithfully,

Radstock.

March 7.—Since writing the above, I have heard from Bishop Thoburn, who perhaps has as large a range of information as any man in India, and to whom among others I had sent cheques. He telegraphs:—"Urgent Need." This is a call which should awaken the Church of Christ.

SITAPUR ZILA, OUDH.

Dear Sir,—Government is doing what it can; in this zila (country) there are some fifty thousand people out of one million inhabitants being helped—40,000 on relief works and some ten thousand in poorhouses and many by relief at their homes. But how thankful we would be to receive money to help the needy that we come across; there are cases in the zenanas that need immediate help. As we go along the roads on our itineratings we meet so many who say, "*Madad ko jâte*" (We go to the relief works); some of them just like sticks walking or staggering, some of them so weak we cannot pass without giving them a few pice to enable them to go on to the works.

We have not gone away from home to gather orphans; but we take the little famine boys that are sent to us from the two zilas. My husband, Rev. Dr. Peachy T. Wilson, has opened relief works for poor Christians here from February 1, and already some fifty are upon the works, so grateful that they can earn enough to drive away their hunger. We appeal for funds to feed these Christian lads, and to tide over the famine time our hungry Christians who come to our works for relief.

(Mrs.) Helen Johnston Wilson.

Sitapur, Oudh, India, February 15.

Royal National Life-Boat Institution.—The committee of management have pressed the Government to agree to the early appointment of a Select Committee of the House of Commons to inquire fully into the administration of the Life-Boat Service as conducted by the institution. They have adopted this course in consequence of the constant, serious and unfounded charges against the administration which have for some time been widely circulated, tending to impair and injure the great national work which has been carried on by the Institution since 1824, contributing to the saving of the lives of nearly 40,000 persons from shipwreck on the coasts of the United Kingdom.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Christ-like Life.

Text for Sunday: "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. ii.

Hymns: Sacred Songs and Solos, Nos. 568 and 35.

EVERYTHING that lives must first be born, that is, life must be given to it by God, the Lord and Giver of life. So if we would live the Christ-like, God-like, life, we must not forget what we saw last week, that we must be born into that life of the Spirit, as we were born into this life of the body. Even grown people are told that they must become "as little children." "Except a man be born again," Christ said, "he cannot see the kingdom of God."

To be born again we must pray from our hearts to God for Christ's sake to cleanse us from sin, and to give us his promised Holy Spirit—a prayer which He will never refuse if we only ask in real earnest. Here is a beautiful prayer in verse which I was taught when four years old. Will you learn it and offer it up?

"Jesus, take this heart of mine,
Make it pure and wholly thine.
Thou hast bled and died for me;
I will give myself for Thee."

When this is fully answered we shall live the Christ-like life. All around us will know it, for we will be always helping others to bear their burdens, as Christ bears ours. His love will fill us, and his Spirit will be our Spirit. Uncle Ted.

My Very Own Saviour.

At a deaf and dumb institution the scholars were undergoing their periodical examination by an inspector, who, amongst other questions wrote this one upon the black-board, "What do you know of the Lord Jesus Christ?" The scholars were required to write their answers upon their slates, which were then passed up to the examiner to read. As the inspector read the replies to the question, he paused at that written by a little girl, and was so struck with the difference between it and those he had previously read, that he wrote upon the black-board in view of all the scholars these words, "Many of you have answered my question, 'What do you know of the Lord Jesus Christ?' very correctly, as far as historical facts go, but the reply of one little girl I should like you all to read, and I will write it upon the black-board." The examiner then proceeded to write the little girl's answer to his question. It was no historical fact or detail about the Lord Jesus, as the other children had written, but, what was far better, the expression of a young heart that knew and loved the Lord Jesus. It was an answer of but six words, which were these—"*He is my very own Saviour.*"

Happy little deaf and dumb girl to be able to write so! How many who have heard much about the Lord Jesus could not write truthfully, "He is my very own Saviour!"

You may know a great deal *about* the Lord Jesus without knowing *Him*. You may know correctly the story of his lowly birth; you have, perhaps, been touched with the record of the beautiful and holy life on Earth of Him who "went about doing good." You may possibly have wept over the sacred pages that tell how, with wicked hands, men took and crucified Him, thinking, had you been there, how differently you would have acted. You may have done and felt all this, and yet be still far from Him. You may call Him *the* Saviour; but can you say from your heart, as this little girl wrote upon her slate, "He is *my* very own Saviour"? Ask yourselves, each one, dear children, and rest not until you, too, know the Lord Jesus as "your very own Saviour." *

H. A. Burleigh.

A Hint For Little Tapers.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man, "for we stand at the entrance to a harbour, and some ship far out on the stormy sea may be looking out for our light even now."

"Alas, no ship could ever see my light," said the little taper, "it is so very small."

"*If your light is small,*" said the man, "*keep it burning brightly, and leave the rest to me.*"

Well, when the man got up to the top of the light-house—for this was a lighthouse they were in—he took the little taper, and with it he lighted the great lamps that stood ready with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great, strong beam of light across the sea. By this time the lighthouse man had blown out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining over the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.—*Children's Record.*

* From the "Bristol Gospel Book Series," to be obtained of the author, Gordon House, Clifton. (6d. doz.)

"Respect the Burden-bearer."

It is related of Napoleon Bonaparte that on one occasion he was walking with a lady up a steep, narrow mountain path, and as they were turning round a rocky corner they saw a peasant coming down the mountain towards them, carrying a large bundle of wood on his shoulders. The lady was passing on, expecting the man to stand aside for her, but Napoleon moved out of the pathway, and waving with his hand for the lady to do the same, called to her, "Respect the burden-bearer, madam; respect the burden!"

Is there not in this little anecdote a lesson for us? For children to be helpful, considerate and kind, to honour their parents, and to respect the burden of their cares, anxieties, and in some cases, their old age, ill-health, and infirmities; this is Christ-like.

For grown-up persons to be patient and sympathetic with each other—for we all have our separate burdens, and we all like to have our own special burdens respected—is, in beautiful words taken from the Bible itself, to bear one another's burdens, and so to fulfil the law of Christ. G. W.

Personal.

The Indian Famine.—Several of the letters this week tell of toys and delicacies given up for the starving in India, but one tells of a little boy and girl who worked for some weeks making little things which they afterwards sold to a party of friends in the schoolroom for 11s. 3d. I do not think it was at all a bad idea. Do you? Another family is going without sugar and jam three days a week, butter three days a week, and meat one day a week "for a month anyway."

Many thanks for the blotters, which have been sent to the Soldiers' Home; and the babies' shoes, etc., which were sent to Walworth Crèche. W. Campbell.—You may use a Reference Bible, either version. Agnes Jones.—Send your paper in an envelope, it will come for a ½d. if not sealed. Willie Dowsett.—I think you would perhaps write better on lined paper. D. and W. Millar.—Very glad you are making a start; tell the girls at school about the Searcher. Gracie Dodington.—Delighted you are so happy at school. I recognised your friend's paper this week. Ida Cole.—Hope you will soon be well again. Gladys Isaac.—You may use a pencil as you are so small. Arabella Onslow.—The extra stars were only given last week for a change. Helen Gartshore.—I hope Winnie has been quite well for a long time ere you get this, and that Charlie will send regularly. Uncle Ted.

Donation List.

Poona (Mrs. Bruere).—Stoke, £3 6s. 8d.; Ada, 3s.; Mrs. L. W., 10s.; F. W., £1; Mrs. A. I. P., £3 6s. 8d.; Mrs; E. A. B., £3 6s. 8d.; L. R. C., £3 6s. 8d.; G. M. C., £3 6s. 8d., Jessie, 1s.; E. C. G., 8s.; H. N. D., £2; Miss J. M. E. £3 6s. 8d.; A. E. P., Bath, £3 6s. 8d.; O. A., 7s. 6d.; C. G., 15s.: Alfred, 5s.; M. E. S., 1s. 3d.; E. A. S., 1s. 3d.; E. P. S., 1s.; A. E. B., £3 6s.; M. R., £3 6s. 8d.; Miss A. S. T., £3 10s.; A. E. L. C., 5s.; Collected by St. Leonards Y.W.C.A., £3 6s. 8d.; H. E., £1; E. S., £3 6s. 8d.; Elsie, S. C., 3s.; A Mother, 4s. 3d.; W. E. D., 10s.; B. B., 1s.; Mrs. G. and Mrs. R., £3 6s. 8d.; A Talent, H. S. B., £3 6s. 8d.; M. G. B. C., £10; Hilda, £3 8s. 6d.; Scripture Union, Huntly, per Mrs. B., £3 6s. 8d.; Aberchirder Young Folks Service, U.P., £1 10s.; Banked, £1; A. H. G., £3 6s. 8d.; E. B., Lee, 10s. Total, £77 14s. 1d. Total to March 8, £264 10s. 11d.

Indian Famine.—E. L. M., 6s.; A Father, 2s.; T. G., 1s.; B. M., G. M., and W. C., 3s.; Collected Scripture Union, Dartford, per Mrs. E. H., £1 8s. 6d.; Beryl, 1s.; A. C. and R. M. K., 3s.; Mrs. B., B., and G. B., 5s.; A. T. and Aunt, 2s. 6d.; Five Children, per W. H., 2s. 6d.; Cake, 2s.; E. D. V., 7s. 6d.; B. M., 2s. 6d.; Montague-road Hall, Leyton-stone, S.S., 13s. 6d.; Y. P. C. E., 10s.; Children at Rock House, 14s. 6d.; J. M., 1s.; Collected, M. E. P., 7s. 6d. Total, £5 13s.

Ragged School Union (Cripples' Bathing Machine).—Muriel N., 3s.

Scripture Union Portions for Next Week.

S.	*Mark*	v. 1-20.	Th.	*Mark*	vi. 14-29.
M.	,,	v. 21-34.	F.	,,	vi. 30-44.
Tu.	,,	v. 35-43.	Sat.	,,	vi. 45-56.
W.	,,	vi. 1-13.			

Membership cards sent on receipt of penny stamp.

Children's Special Service Mission.

Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 31. Mr. Hankinson, *Staplehurst*, March 12. Mr. George Goodman, *Peckham*, to March 14; *Leyton*, March 20-28. Mr. S. J. Hewlett, *Stowmarket*, March 20 to April 5. Mr. J. H. P. Cutting, *Reedham*, to March 13. Mr. Seyler, *Gospel Oak*, to March 12.

Bible Searcher (No. 62).

Rules published Jan. 7, sent on receipt of penny stamp.

All answers to be quoted from the Epistle to the Galatians, ch. iv.-vi. Number of question the first, then chapter and verse, then answer in the fewest possible words from the text. Children *under ten* do any three; *under thirteen* six.

1. By what are we told to serve one another?
2. How can we fulfil the law of Christ?
3. What is our duty if anyone be overtaken in a fault?
4. In what commandment is the law fulfilled?
5. Of what are we told not to be desirous?
6. Who has God sent to us because we are sons?
7. What are the fruits of the Spirit?
8. In what one thing was Paul willing to glory?

KEY TO BIBLE SEARCHER (No. 61).

1. Gen. xv. 6. Gal. iii. 6.	5. Gen. xxiii. 19, xxv. 8, 3, xxix. 31, l. 13.
2. Gen. xviii. 25.	
3. Gen. xix. 26; Lu. xvii. 32.	6. Gen. xvii, 1, xxv. 7.
4. Gen. xxi. 20.	7. Faith; Gal. iii. 9, etc., or Heb. xi., 8-19.

8.—The story of Abraham teaches us first to *obey* God (Gen. xii. 4, xiii. 18, xxii. 9, etc.), and then to *trust* Him (Gen. xv. 6, etc.).

Foreign List.—Correct answers received from:—

No. 56.—Llewellyn and Queenie Dale (Bombay). **No. 48.** Graham and Christine Pearson (Tasmania). **Nos. 48 and 49.** J. A. Field (Sydney). **Nos. 51 and 52.** Alice Henderson (Jamaica). **No. 52.** Daisy McArthur*. **Nos. 53, 54, and 55.** Bessie Whitehead. **Nos. 53 and 54.** Una Whitehead (South Africa). **No 57.** Helen and Chas. Gartshore. **Nos. 57 and 58.** Frank and Vera Sjostrom (America). **No. 58.** Dorothy Grove (Rathlin). **Nos. 52 and 54.** Walter B. Henderson (hon. mention), Alice Henderson (second certificate).

No. 60.—Correct answers (second list) received from:—

Nellie and Fanny Ames, Hugh*, Arnold, Ernest, Allen, Arnold, and Owen Akers, Constance**, Olive, Gordon* Andrews, Dorothy Arbuthnot*, Violet Ashworth***, Wm. Aston, Wallace and Millicent Bentley, Frances Bennett*, Willie and Victor Bellerby, W. S. Buchanan*, Alice Bazett, Rhoda Bentley, Bert Brotchie, Allen and Massy Baker, Irene Benny*, L. and Herbert Berry, Louis Berthe, D. A. Bennie, Chas., May, and Jessie Baker, Ralph Bourne, Gracie Barnes*, Mary Ballingal*, Edith Bell, Lily and Stanley Boxer, John Baring, E. B. and Janet Black, Mary Barton, Charlotte Bailey**, Henry Bone*, Annie Boniface, Phyllis Boyd, Lavinia Barnes*, Annie Couch, Susie Cumbers, Nina Coote**, Mary Clarke**, Maggie*, Willie*, and Mary* Charles, Marjorie Collins, Bessie Cheale, Elma Cheal, W. Campbell, Anna and Elsie Cowley, Gladys Calvert*, Lottie Carter, Vernon, Jack, and Rosalind Clarke, Ruth Coupe, Arthur Cole, Walter, Maggie, and Jessie Carter, Violet Chamberlin, Henry Cheney, Edith and Dora Corric, Mary Colville**, Dora Colebrook**, Lilian Collins*, Katie and T. O. Cross, Carrie Dawe, Kenneth Dunbar, Helen Daniels, Margaret Davison, Ellen Drake*, Jessie Dunlop, Edith Daisley*, Frank Dean, E. A. and Cecil Dodd, Gordon Duncan, Marjory and Dorothy Dyke, Louie Daw, Eva Edmundson, Kathleen Foweraker, Kate Fletcher, Amy Foster, Fannie and Wm. Field, Willie**, Reginald, and Ernest Findlay, Frances Figgis, Christopher and Lilian Fidler, Edith**, Herbert, and Winifred Fowler, Bessie, Maggie, and Mabel Fletcher, Constance Gabbett*, A. D. and Christabel Goodwin, Minnie Giddings*, Constance** and Sybil Godfrey, Jimmie and — Grieve, Edith and Margaret Gray, Thea Guinness, Euphemia and Mary Graham, Gladys and Irene Gill, E. C. S. Hogge, Winifred Harvey, Marjorie Hogg, Stanley and Francie Hoyte, Annie Hazledine, Mena*, Edith, and Chas.* Hunter, Rose Hamilton, Theodora Hill, Dorothy Harris, Cecil Harvey, Tony*, May*, Helen*, and Harcourt Hunter, Violet Holford, Winifred Hoyte, Jack Harris, Margaret Hasse, Fredda Hunton, F. E. E. Harris, Clarice and Lilian Herivel, Lexie, Jack*, Lucy**, and C.*, and Archie Jacob, Agnes Jones, Norman Johns**, Elsie Johnson**, Dora, Grace, and Dudley Joyce, Moffat and J. S. Jackson, E. V. and Mary Maitland-Kirwan, Isa** and Tom** Kay, A. C.* and Rebe King, Emily and Lucy Kelk, Wm.* and Susie* Keen, Maggie Kirkbride, Hubert, T. A.** and Jane** Kirkpatrick, Alex**, Agnes**, and Willie* Kay, Flora King**, Dorothy Keable, Lydia Ladd, Doke Lewis, Dorothy Lennard, Arthur Llewellyn, Alice Loveridge*, Guinefred and Elsie Leigh, Margery and Trevor Matthews, Bessie Millar, Stanley Marinet, Frank Morris, Tita, Wm.*, and Colin Mackenzie, John* and Maggie Menzies, Laura Macaulay*, Margaret Macphee, Ivy Maunsell, Dora Marples, Willie and Constance D. Mears, Dora Muir, Louis Matthews, Evelyn and Arthur Moir, Harry Malaher, Wm. Mitchell, Charlotte Millar, Barbara Maconely, Eva Monti*, Frank Medcalf, Ian Macgregor, Gladys Mather**, Hilda Matheson, Lewis Morice**, S.E. Mackintosh, Margaret and Dorothy Morris, Bella, Thos. Abraham and Nellie Mack, Alan Maples, S Murley Oldham, Arabella Onslow, Mabel Owen*, Eva* Oakes, George O'Beirne, Lottie and Harriette Orr, Ethel* and Kathleen**, Pasley, Muriel R. Palmer, Norman, Daisy, May and Vera Petrides, Maggie, Willie, and Jessie Palmer, Daisy Phillips, Jessie**, Lillian*, and Margaret Pook*, Victor*, Louie*, and Nellie Pearney, Nancie Parker, Ethel and Gladys Palmer, Gladys* and Isabel** Phipps, Duncan Payne**, Francis Phillips, Douglas Paige, Louie Penny, Connie and Alice Rouse, P. M. Read, Martha —, — Rogers, Matilda Robinson, Gordon Pennington, M. L. Richards, Edward Rainey, Arthur and L. M. Ramsay, Gordon, Gracie, and Edyth** Reeve, May Seddall, Maggie Smith**, Sidney and Dora Smith, Constance* Scott, Evelyn Shaw, Emily Stuart*, Dorothy and Muriel Shaw, Rosetta Sherwin, Dorothy Sharp, Winnie Shaw, Nellie Skinner, Bob and Dollie Salt, B. H. Spencer**, Mabel and Arthur Sanders, Lily Taylor. Herbert Tomkins**, Gladys Tingley**, Mary Tongue, Ethel Taylor, Janet, John*, and Angus Thomson, Frank Thompson, Hugh Tufnell, Herbert*, Arthur*, and Lawrence Turnbull, Louie Tibbits**, L. E. Vigars, Gertrude Vellacott, Nellie Walker, G. Wood, Florrie White, Gladys Webb, Jessie West, Elsie*, Ida, and Grace Wright, Harold Wodson, Arthur and Herbert Wright, Maggie Wight, Willie Wheeler, Lilian and Helen and Elsie Willoughby. Horace and James Williamson, Cicely and Marjorie Washington, Ronald and May Watson, Evelyn Wood, Dorothy Warner, "Winwich," Fanny* Waring, Edith Whradon, Edgar Yerbury.

No. 61.—Correct answers (first list) received from:—

Marion*, D. and Ernest Aldwinckle, Violet Ashworth*, Herbert Braddon*, Ethel M. Barclay, Katharine Blackie, Clara Barnes, Florence, Willie, and Albert Bellerby, Millicent and Wallace Bentley, Mabel Birney*, Emily Bridgewater*, Henry S. Bone, Phyllis Boyd, Elma Cheal*, Dorothy Cooper*, Herbert Compton, Albion Close, Ruth Coupe*, Annie, Edith, and Mabel Cole, Kathleen and Brereton Code, Randolph Daintree, Helen C. M. Daniels, Margaret Davison, Stanley Douglas-Jones, Gracie* and Kathleen* Dodington, Nellie and Willie Dowsett, Stuart* and Lilian* Ellacott, Ernest Edmonds, Tilly Feuchter*, Bessie, Kate, and Maggie Fletcher, May Fooks*, Jane Forman, Lee Gardner, Constance Gabbett*, Thea Guinness*, Dorothy and Frances Harris, Dorothy* and Evelyn* Hewer, Elizabeth and A. Hill, Dorothy and Joshua Hughes-Games, Annie and — Jepson, Agnes Jones, Robert* and Frank* Jones, Norman Johns*, Grace, Dudley and Dora Joyce, Emily Kelk, May and Sidney Law, Teddie Lawrence, Geo. and — Macdonald, Dora Marples*, Hilda Matheson, Reginald Measor, Daisy and Winnie Millar, Lewis Morice, Ernest Nash, Arabella Onslow, Charles Parkin*, Alice M. Palmer, Horace H. Palmer, Edwin Peters, Katie, L. M., and Alfred Penny, Myrtle Perry, J. Ernest Pearce*, Nellie Pitt, Geo. W. Powell*, Hilda Rawson, Nora Read, Marion* and Robert* Richards, Sydney* and Cecil* Robertson, Jeanie Robertson, Margery Smart, Edith Saunderson*, Constance and Hilda Schaeffer, Rosetta Sherwin, Kenneth Soltau, Ethel Snowball, Betty Stocks*, Constance, Gertrude, and Mildred* Scott, Eric Studd, Annie Tawse, Arnold Taylor, Muriel Taylor, Angus, M. M. and Winifred Thomson, Howard Toller, Gertrude Vellacott, May Vickers*, Ethel Williamson, R. H.* and W. F. Williamson, Henry J.* and Queenie* Williams, Cecile*, Phillis*, and Noel* Wright, G. M. Wood, Allan Woodman*.

Children at the Cape.—The Cape Town Children's Service Mission reports a revival of interest in direct labour for the conversion of the young, and the calling out of many fresh workers in this field. These happy results have sprung from the special effort put forth by the Mission, and the activity of its many branches.

Free Church Council.

DR. MONRO GIBSON'S ADDRESS.

THE meetings of the Council of the Evangelical Free Churches being held this week have started with much enthusiasm and vigour. The opening reception on Monday night, at the Mansion House, gave promise of good things to come.

Rev. Hugh Price Hughes preached at the City Temple on Tuesday morning, while at ten o'clock the president (Dr. Monro Gibson) followed with his inaugural address. After stirring passages on the unity of believers, he drew attention to the main positive doctrines of the New Testament, for which we are called as Evangelical Churches to bear witness, and inquired how far we are giving a demonstration of them to the age in which we live :—

Doctrines of the New Testament I say, because, though we yield to none in our appreciation of the majesty and true inspiration of the Old Testament Scriptures, we cannot forget that the forms and orders of the Old Covenant are superseded, because fulfilled, in Christ. For the great principles of sacred truth as gradually unfolded, especially through the prophetical teaching, to the Children of Israel, and for their application to the national life under continually varying conditions, we betake ourselves to the Old Testament; but for things ecclesiastical, for the doctrines of the Church, its forms, its orders, its worship, its administration, we are expressly prohibited from going back to the Old Covenant, which, on the testimony of the prophets themselves, notably of the Prophet Jeremiah (xxxi. 31), as well as of Christ and his Apostles, is replaced by the New. What, then, are the great doctrines of the New Testament for which as Free Churches we stand, and of which we are called to give a demonstration?

SPIRITUALITY.

For the spirituality of the New Testament Church as distinguished from the formality of ecclesiasticism. The great difference between the Old Covenant and the New is the difference between the outward and formal on the one hand, and the inward and spiritual on the other. So long as we are in the body it is impossible that form can be altogether dispensed with, but it is reduced to a minimum in the New Testament. The whole drift of our Lord's teaching was against laying stress on form, and for concentration of thought and energy on the things of the Spirit. Whole books are written for the express purpose of guarding against the disposition to revert to what the apostle calls "the beggarly elements" of the superseded Judaism. To us it seems nothing less than astounding that ritualism should be able to rear its head in England, in a land where the Epistle to the Galatians, with its crushing condemnation of it all, is freely circulated among the people. And it is no less marvellous that things outward and visible, such as external organisation, priestly succession, and sacramental forms, should be made the essential notes of the Church, in defiance, not of particular passages merely, but of the entire drift and scope of the great Epistle to the Hebrews.

PARTICULAR DOCTRINES; (I.) THE CHURCH.

Leaving now the general idea of spirituality, we come to the particular doctrines for which as Free Churches we stand. These are the spiritual doctrine of the Church of God, of the priesthood of Christ and of his people, and of the ministration of the Spirit.

(i.) The doctrine of *the Church*. We find in the New Testament references to local churches, such as the church at Jerusalem, or at Antioch, the church in the house of Nymphas, the church throughout all Judea and Galilee, and Samaria (Acts ix. 31, R.V.); but beyond these, above them all, or rather comprising them all, we find reference made to the Church, not local, but catholic, which is "the Body of Christ." This in the New Testament is alone dignified with the title "The Church," without any limiting geographical description. It is not an aggregate of separate units, but a body, constituted such, not by any outward bonds, but by the indwelling of one Spirit, who animates each and all of its members. The lucid exposition by our last president of the Scriptural catholicism as distinguished from that which is merely Roman or Anglican, will be fresh in the memory of us all. I have seen no attempt to disprove what he said; and I do not wonder, for it is impossible. The Scriptures of the New Testament lend no countenance whatever to any smaller conception of the Church Catholic than that which includes in it every true disciple of Christ, every member of "his body the Church."

THE PRIESTHOOD.

(ii.) The New Testament doctrine of *the priesthood*. Here again it is very easy to show that the only priesthood recognised in the New Testament is the priesthood of Christ and of all believers, that the term priest is not once used to designate an order of ministry in the Church, and that not once are sacerdotal functions assigned to any of the Church's officers. But here again, while we have stoutly protested against the unscriptural priesthood, have we faithfully and fully set before the people of England the true priesthood? Has not the priestly work of Christ become obscured or relegated to the background in much of our preaching? We may exalt Him as the Prophet of Humanity, we may proclaim Him as Lord and Master, we may set forth his life as our pattern and ideal and yet fail entirely to do justice to his high priesthood, the sacrifice of his Cross, the power of his intercession, the efficacy of his absolution, the wealth of his benediction. Sinful man must have a priest. So long as the consciousness of sin is not awakened, men may be satisfied to hear of duty and ideals and the like; so it is possible for an essay-writer or lecturer to get round him a congregation—of a sort, of people who are perhaps moral and respectable, but in no true sense Christians. Unless the sense of sin be awakened, the need of Christ will not be felt, and true devotion to Him will be unknown. But as soon as the sense of sin is awakened, the cry of the soul is for a priest, and if the great High Priest is not set forth in the all-sufficient sacrifice He offered for us on earth, and the intercession He is making for us now in heaven, men will clamour for an earthly priest, and find security in the unsupported claims of a usurping hierarchy.

MINISTERIAL ORDERS.

(iii.) *The ministration of the Spirit*. Here again we stand for the doctrine that the Spirit was given, not to the officers of the Church for distribution to the rest, but to the whole Church: "They were all filled with the Holy Ghost," and this, we are told, in fulfilment of the prophecy of Joel, which extends the privilege even to the slaves. We believe indeed that there are special gifts for specific work, so that there is a bestowment of special grace on those who are called to preach, qualifying them for their sacred office. We believe, therefore, in ministerial orders. We believe that in addition to "the Apostles and Prophets" who, and who alone, are associated with Christ Himself in laying the foundation, there has been a continual succession of "evangelists and pastors and teachers," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These all have the promise of "grace sufficient;" but the giving of it is retained in the hands of the ever-living Head of the Church, not delegated to any set of men.

SACRAMENTAL GRACE.

As with orders, so with the grace of the sacraments. It is in no sense material and fleshly, but only and wholly spiritual. The association of regeneration with baptism we gladly acknowledge; but that the mere form or act of baptism, by whomsoever administered, accomplishes regeneration, we strenuously deny. Again, that by the ordinance of the Holy Communion we are so made partakers of Christ, that not only are our spirits refreshed, but our very bodies become sanctified as temples of the Holy Ghost—this we acknowledge and rejoice in; but that the mere eating of bread and drinking of wine, by whomsoever blessed, accomplishes this great result, we are constrained, in loyalty to the truth of God, wholly to deny.

This movement we firmly believe to be not of man but of God. Those of us who were present at its inception had no idea whereto it would grow. It has been born, not made. Had the house been of our building, we should have laboured in vain, but we humbly believe that its builder and maker is God. There has been no sound of axe or trowel. The Spirit of God has been moving in the hearts of our people all over the land. Difficulties which seemed insurmountable have disappeared. Valleys have been exalted and mountains and hills brought low, the crooked has been made straight, and the rough places plain. Is it, then, presumptuous to believe that it is the way of the Lord which has been prepared before us?

An R.S.U. Conference.

ONE of the latest developments of the work of the Ragged School Union, with all its wide ramifications, is that of the cripple department, in connection with which nearly 6000 crippled children in loneliness, pain, and weakness, scattered all over the Metropolis, are lovingly visited, cheered, helped, taught, and their dull lives illumined by the story of the love of Christ.

In connection with this branch a conference of workers and leaders was held at the R.S.U. offices, 37, Norfolk-street, Strand, on Tuesday week. Mr. James Robertson presiding.

Mr. C. H. Grinling read a thoughtful paper, full of practical suggestion and earnest counsel, on "More Thorough Help for the Cripples." His chief points were friendship and fellowship. These weary sufferers, to be really helped, must be dealt with as personal friends and not as mere "cases." Friendship towards those needing aid, and fellowship in regard to other workers and societies in the same field, ought to characterise all engaged in this very important service.

The conference being open, many suggestions of a practical kind were made by a number of workers, the general outcome being the desire for a more scientific system of relief, the avoidance of overlapping in district visitations, the more ready supply of surgical instruments in urgent cases, and some method of dealing with dissipated parents who parade their crippled children for the sake of gain. Some of the questions thus raised were not easily answered on the spot, but the workers generally concurred in the view that crippled children should be taught by the State, while voluntary effort might be left to meet their needs in the ways suggested, as well as in the provision of seaside homes, such as that opened by the R.S.U. at Southend, where afflicted children find rest, access of strength, and gladness of heart. As the chairman and others emphatically urged, the aim of the whole work is to save souls, to bring the light and love of the Gospel into dull hearts worn by pain, to minister to those who so sorely need it the comfort of Divine grace. The urgent need for more personal workers, and for a large increase in funds, if this great work is to be thoroughly carried out, was earnestly insisted upon.

Rev. W. H. Aitken at Oldham.

A PARTICULARLY encouraging Mission has been conducted by this missioner at St. Mark's, Oldham, in connection with the general mission in the town. The interest steadily increased from day to day, until, on the last Sunday evening, the church, crowded to its utmost capacity, proved too small for the numbers attending. An overflow meeting had to be held by the vicar, Rev. G. J. Watts, who is himself an experienced and successful mission preacher.

The work has been largely amongst the young people employed in the mills, a very large number of whom seem to have decided for Christ during the Mission. The meetings for women have been specially encouraging.

Mr. Aitken was assisted during the first week by Mrs. Aitken, who addressed large gatherings of women daily, with manifest tokens of Divine blessing resting on her work. She was followed on the second Sunday of the Mission by Miss Bazett, who also undertook the work amongst the children, and whose glowing words were much blessed of God to young and old.

Mr. Aitken expressed his conviction that the apparent results of the Mission were much above the average. The local friends are rejoicing in showers of blessing, and ask earnest prayer that those who have seemed to accept Christ may be kept firm and stedfast to the end.

The Foreign Field.

SIERRA LEONE.

A PRINTING-PRESS is much needed for the furtherance of the work of the C.M.S. in the hinterland of Sierra Leone. There is a vast field for itineration. It is estimated that there are some 200,000 Temnes who need the Scriptures in their own tongue. Translation work is going on, and a printer is available, but a press is required. About £100 will purchase one that is suitable. Mr. J. A. Alley, of the C.M.S. Mission House, Bake Loko, Sierra Leone, sends these and other particulars.

SAILORS IN YOKOHAMA.

A good work is in progress among seamen here, under the direction of Rev. Mr. Austen and his wife. As in other foreign ports, there are numberless traps set for the sailors, and the need for Christian effort is very great. Mr. Austen has recently secured a steam-launch, which he finds extremely useful in conveying the men to and from their vessels. Services are held on the ships and in the hall; while Christian literature is distributed and other agencies employed to influence the sailors and help them in leading a good life.

In a communication respecting the work, Rev. Robert Wallace, of Belleville, Canada, informs us that Mr. Austen is anxious to engage a Japanese helper, who will visit the ships and reach many seamen who do not come to the hall or reading-room. Mr. Wallace says that he and Mrs. Wallace were delighted to find so efficient and useful a work in progress.

A CONFERENCE IN MEXICO.

A delightful inter-denominational assembly has been held in the City of Mexico. Eleven missionary societies were represented. The greatest harmony and unanimity pervaded the meeting. Among other important things discussed was the matter of native support. The members of all denominations seem to have but one mind on this subject, which is that we must have self-supporting and self-propagating churches. It was decided to adopt the Modern Version of the Spanish Scriptures, a translation which is mostly the work of one of our fellow-missionaries, Rev. H. B. Pratt. It will be published by the Bible Society of New York.

It was agreed that the different denominations should co-operate in prosecuting evangelical work in this country. The early morning devotional exercises were of unusual interest and power. We are in need of tracts, Gospels, and cards.

Toluca, Mexico, Feb. 6. W. D. Powell.

CONVICTS IN SOUTH AFRICA.

About eight miles from Cape Town there is a first-rate health-resort, Wynberg. It boasts of a military camp with its thousands; also its gaol, where the scum of Cape Colony is found lodged within its walls. The Gospel has been faithfully preached every Lord's Day for the last fourteen years. The Great Day will declare how many have been born of God within its walls.

The preacher is a master monumental mason, Mr. R. Cane, a native of London. Fourteen years ago Mr. Cane went one Lord's Day to see one of his workmen, who had been put in gaol. When leaving him he put a few tracts into his hand, asking him to give them to his fellow-prisoners. The gaoler told Mr. Cane that he could come and give tracts out himself. Such was the beginning of this interesting work. For some time Mr. Cane laboured amongst the convicts in their cells and in the yard. Ultimately the authorities were led to offer the court-room.

About eight years after the work began, the present magistrate, Mr. Clote, met Mr. Cane in the street, and told him that Government had voted £18 per year for that work, also for the eight years that were past. After due consideration, Mr. Cane said he was thankful for the kind offer, but had decided not to take anything from Government. His heart was more set on the work than the money—a needful thing in every servant of the Lord. Would God there were more of that spirit in the Master's vineyard.

Cape Town. P. Whitwell.

THE WESTERN SOUDAN.

The remarkable opening of regions long closed to the Gospel, resulting from recent events on the Niger—both at Nupé and Benin—is felt to be a call from God to missionary advance. Bishop Tugwell writes to *The Times*, challenging the Christian churches "to enable me as their representative to enter this country before the close of this year. It can be done and should be done. I know the country, Hausaland and Sokoto, and am prepared to enter it, but I shall need men and I shall need money. Leaders we have ready to hand. There are at this moment in Lokoja awaiting reinforcements, Mr. Nott (formerly Lieut. Nott), who speaks the Hausa language fluently, and Rev. J. L. Macintyre, who is making rapid progress in the Nupé language. Before leaving the Niger last year I arranged on my return to rejoin Mr. Nott in November of this year, and to proceed to Yakoba, and possibly to Kano. The Yakoba country is reputed to be healthy and to stand upon a plateau of some 2000ft. to 3000ft. above the level of the sea. From this country we shall be able to strike north, east, and west. This plan I shall, God willing, in any case carry out.

"The capture of Benin opens up a large district lying within my diocese. This city has long been notorious for its atrocities committed with its Ju Ju worship; it is now thrown open to the Christian world. Meantime I am anxious to organise a band of from twenty to thirty men. We need ordained men, laymen and medical men. Ere long ladies will be able to proceed to these countries with a minimum risk to life and health. Proceeding further, as we should now be prepared to do, to Sokoto and Gando, and other important centres, we should necessarily need considerable sums of money. A sum of £10,000 to £15,000 at least would be required effectively to man these centres."

The hon. sec. of this Advance Fund is Dr. Harford-Battersby, 14, Earlham-grove, Forest Gate, E.

MARASH ORPHAN GIRLS.

Armenian Orphans.

THROUGH the generosity of friends in Great Britain, Rev. Krikor Behesnilian was enabled a few months ago to open an orphanage for fatherless girls at Marash. In a booklet entitled "For Christ's Sake," he gives an account of some of the inmates, and we reproduce a picture of the party, attended by the missionary's devoted wife.

In the course of his interesting paper, Mr. Behesnilian says he is anxious that each girl received into the Home should have a friend in Great Britain, willing to defray the cost of her support, which is £10 per annum. Readers who would like some particulars of the life-history of the poor girls, should procure the pamphlet from Mr. Behesnilian, at Exeter Hall, Strand, W.C.

Expansion at Haifa.

AN interesting drawing-room meeting has been held at Oakleigh, Grove-road, Sutton, to hear from Mr. D. C. Joseph some account of the work carried on under his superintendence at Haifa, Mount Carmel.

It will be in the recollection of friends of the Evangelical Mission to Israel that Mr. Joseph was formerly resident in Jerusalem. The power of the rabbis was brought to bear, and every hindrance was put in his way so effectually that he was assured it was the mind of God for him to seek another part of Palestine to carry on his work amongst the seed of Abraham. He was manifestly guided to Mount Carmel, where his mission has expanded in several directions.

During a time of sickness, Mr. Joseph realised, as never before, the value of a hospital in work among his people. At Mount Carmel there is nothing of the kind to which the Jew will go; and while contemplating measures to supply the need, Mr. Joseph learned that a small bequest (£200) had been left in aid of his work. One half of this was expended without delay in the purchase of a freehold site. He has now come to this country to interest Christians in his work and its needs.

What has been done already in this direction of dealing with bodily ills has been the means of bringing many within the influence of Gospel preaching and other services, such as night-schools and exposition of the Word of God. With £1000, our brother will be enabled to raise a good substantial building. Meantime, the land bought is not unproductive; it brings in some small amount, as it is let as a vineyard. F. Newth.

The Children's Mission, Camberwell, reports encouragement in connection with the Sunday School and Gospel services and other operations. The free breakfasts have been the means of relief to many poor children who otherwise must have gone hungry to school. The secretary is Mr. A. H. Roe, 251, Southampton Street, Camberwell, S. E.

Southern Morocco Mission.—In a booklet entitled, "The Land of the Setting Sun" a stirring account is given of a part of the Dark Continent which is sadly dark for a region so near to enlightened lands. The details of Gospel work under the auspices of the Southern Morocco Mission are deeply interesting. Particulars may be had from Mr. John Anderson, Bible Training Institute, Glasgow. Copies of the booklet may be had (one penny each) from the office of the Mission, 1, Blythswood-square, Glasgow.

Evangelistic Notes.

In our issue of February 25, we gave a striking incident entitled, "Switched at Lydney Junction." We have since learned that it was from the pen of Mr. Newton Jones, the well-known evangelist, and was the story of his own conversion. This fact was not within our knowledge when we inserted the narrative.]

Rev. J. Burnham has conducted a ten days' mission at Penge Tabernacle. All the meetings have been "times of refreshing from the presence of the Lord."

Mr. George Hunter, of Aberdeen, has closed a three weeks' special mission (under the auspices of the Bucks Evangelistic Mission) at Kingswood. The meetings have been marked with great interest, and many have professed decision. Mr. Hunter has also conducted meetings in Aston Clinton, Westcott, and Grendon with marked blessing.

In connection with the Ramsbottom Sunday-school Union a ten days' mission has been conducted by Mr. Newton Jones. His afternoon Bible-readings and talks to workers were much enjoyed. The young people's meetings were very popular, and resulted in many being seriously impressed about salvation. With regard to the work amongst the adults, Mr. Jones found a harder task. Several, however, found their way into the inquiry-room, and in the case of others the spirit of conviction was working. Jas. McCleery, Sec.

Mr. Chas. Inglis has closed a four weeks' mission in Winnipeg. The interest continued to grow each week, both in the Bible readings and the Gospel services at night. Special meetings were held at C. P. Ry. Co.'s shops, and one service was held at the provincial jail. No record was kept of the inquiries, but the effect is being felt in the churches already, by the increased interest among Christians and by the new members joining. The meetings were the means of uniting the different sections of the church. One outcome will probably be the establishment of a railroad Y.M.C.A. work. Several of the railroad employees have taken the matter in hand. Another result will be the emphasising of the need of a Y.M.C.A. building for this city. Mr. Inglis held a four days' mission in Brandon, Man., and four days at Portage La Prairie. At both of these places blessing has been the result. Mr. Chas. Inglis, who has been on the Pacific coast, hopes to reach London about March 16.

Mr. T. H. Ibbott, evangelist, from Manchester, has concluded a mission in Chestergate, Stockport. Every service proved a time of refreshing to the workers themselves, and the Word was with power making many feel their need of salvation. One important feature in the mission was a meeting on Friday, Feb. 26, for young men, which proved a great blessing, and led many to cry out for pardon and purity. Sunday, Feb. 28, was also a time of great power, and numbers decided for Christ.

A Worker.

Mrs. Baeyertz has concluded a most successful fortnight's mission in Holderness-road Presbyterian Church, Hull. The evening services and afternoon Bible-readings were well attended from the first, but the numbers increased day by day, until at the close of the mission every available space in the large church was crowded. The power of the Holy Ghost was most manifest, while Mrs. Baeyertz with touching pathos pleaded with the unsaved to yield themselves to Christ. Her addresses on "Tears," "Doors," and "But," were especially powerful, and many confessed that their conversion resulted from hearing her speak on the "Unpardonable Sin." Three hundred were dealt with in the enquiry-room, many of whom were gathered in from Bible-classes and Sabbath-schools. Two cases were confirmed drunkards, whose change of heart is very evident. The blessing received by Christians at the Bible-readings was a marked feature of the work.

Mr. Thos. L. Johnson, although advancing in years and enduring great bodily suffering, has had the joy of seeing great blessing in Croyens Chapel, Hereford. The mission began February 14, and all three services were well attended. The week evenings were a surprise, for it was hard to get seating accommodation for the people, so on the Sunday, 21st, the Drill Hall had to be engaged, which holds 1200, and both services were crowded. There are many results we know of, but we believe many more will yet confess Christ. Burt Sharp.

A ten days' Christian endeavour misssion has been carried on in the Congregational Church, Watton, Norfolk, by Rev. Herbert E. Ryder, of Philadelphia. During each afternoon an hour was devoted to Bible readings, which were greatly appreciated. At the close of each evening service the inquiry room was well filled with anxious souls, and many intelligently accepted Jesus as their Saviour. The number of young converts who came boldly out and confessed Christ was most pleasing to witness. The Endeavourers are rejoicing much and praising God for the blessing attending these services.

Mr. Samuel McKenzie has conducted a fortnight's meetings at Maryhill, Glasgow. The church was well filled on Sabbath evenings, and the attendance on week nights steadily increased. His faithful dealing and urgent entreaties met with marked attention from the hearers, and found their way to many hearts, so that some professed their acceptance of the Saviour, while the people of God were refreshed and stimulated.

Mr. Frank L. Smith sailed for New York on Wednesday, March 3, on the Dominion Line steamer *Canada*. During his stay in England he rendered excellent service in Christian work. He conducted successful missions at the Edinburgh Castle, Exeter Hall, Talbot Tabernacle (Bayswater), Aberdeen, Belfast, etc., in addition to addressing many meetings at Aldersgate street Y.M.C.A. He carries back with him to America the warm esteem and brotherly love of all with whom he has been associated in England.

On Monday evening last, Mr. George Clark concluded a fortnight's mission at Christ Church, Westminster Bridge-road, which has been accompanied by many proofs of the Divine blessing. Night after night, says a correspondent, large audiences gathered to hear the Gospel, and upwards of 300 found their way into the Inquiry Room. There have been several cases of striking conversion; some rather noted people from the district have been laid hold of, and have undergone a wonderful transformation. The number of men attending these meetings has been remarkable, and many young men have given themselves to God. Miss Rose sang the Gospel message.

In connection with the Keynsham Baptist Church, a Gospel mission was recently conducted by Mr. Thomas Moremon, evangelist, of Staple Hill, Bristol. The services were well attended, and much blessing rested upon the effort. Many of the young people from the Sunday-school and Bible-classes were brought to personal decision for Christ.

W. M.

Bible Society Birthday.

Juvenile collectors who have helped in the course of the past year to raise the funds of this Society assembled in the Guildhall on Saturday afternoon, by invitation of the committee, to celebrate its ninety-third birthday. Taking in the friends and teachers who accompanied them, there were about 1500 happy-looking young people in the old hall.

Sir Whitaker Ellis, representing the London Corporation as chairman of the day, said in opening his address that he had never spoken in the Guildhall on any occasion which gave him greater pleasure.

Rev. J. Macgowan gave an interesting address based on his thirty-five years' experience as a missionary in China, and upon the influence of the Bible among that ancient people. One of the most recent editions of those issued by the Society in no less than 340 different languages is that for the people of Uganda. It is printed in their language phonetically constructed, and so forms the very foundation of what may one day become an Ugandese literature. For the present the native carries this, his whole library, in a biscuit tin.

An interesting feature of the occasion to the young collectors was a presentation cake of 93lb. weight given this year by Miss Gillett, of Upper Tooting, and representing one pound in weight for every year of the Society's existence. Each visitor was entitled to take away a piece of the cake, and was made welcome to tea served in the crypt.

London City Mission.

The thirteenth conversazione on behalf of the London City Mission was held in the Mansion House on Thursday evening, and, in response to invitations issued by the Lord Mayor and the Lady Mayoress, was attended by a large number of the friends of the Mission. After the reception of the company by the Lady Mayoress, a meeting was held in the Egyptian Hall, at which the chair was occupied by Alderman Sir Joseph Dimsdale.

Mr. James Dunn, district secretary, made a brief statement, in which it was explained that the society's annual income amounts to about £55,000, or £5,000 short of the sum required to maintain the work, in which no fewer than 486 missionaries are now engaged. He urged that this year, which is to be marked by the celebration of the Queen's diamond jubilee, should also be characterised by a largely-increased income for the London City Mission, which has now been at work for over sixty years.

The Chairman, having remarked that the Lord Mayor, although conscientiously unable to be with them, nevertheless wished them God-speed, went on to say that the financial support given to the society ought to be such as not only was sufficient to sustain the present efforts of the Mission in the great metropolis, but to secure a continuous development of the work.

Mr. F. A. Bevan, treasurer, presented statistics which showed that while the churches of all denominations were doing what they could to reach the poorer part of the community, yet out of the five and a half millions of London population only about 1,300,000 attended any place of worship. It was amongst those non-attenders at church or chapel that the Mission did its work. One plan adopted was to send certain missionaries to certain classes of people whose special habits of life and temptations they thoroughly understood. Such classes, for instance, as the butchers of Smithfield, the fish-dealers of Billingsgate, the men employed at the different gas works, and others were regularly visited, and had the way of salvation pointed out to them.

Canon McCormick, D.D., said the work of the London City Mission was a work which would not only have to do with the glory of the Master, but with the stability of our kingdom and empire, because just in proportion as they diffused Christian principles would they make men good citizens of the State and loyal and obedient servants of the Queen.

Rev. J. B. Meharry expressed his belief that there was no fear of any minister of the Gospel finding fault with the London City Mission. The churches of the city could not do the religious work of the city. They required help, and among the many auxiliaries that were assisting the churches in the great work of furthering the kingdom of Christ, he knew of none that deserved more liberal support or more kindly advocacy than the London City Mission.

Dunkerque Sailors' Rest.—The report of this work shows that the reading-room and coffee-bar continue to prove attractive, whilst the Bethel services are full of encouragement. The Gospel is preached in various European tongues, so that Basques, Scandinavians, Finns, Italians and Greeks, as well as French and English heard the Word of God. Summary of work from June to Dec., 1896: In connection with the Sailors' Rest, 2,023 visits were paid on board ship; twenty visits to the hospital; 2,462 seamen visited the Rest; 355 seamen attended the English Bethel services, and 278 the Scandinavian services. The directors are Mr. and Mrs. Stewart Mackenzie, Dunkerque.

West Indians for West Africa.—There was an extremely interesting gathering at the Church Missionary House last week when the committee welcomed home Bishop Tugwell and Rev. D. H. D. Wilkinson after their official visit to the West Indies on matters connected with Bishop Ingham's scheme for the employment of West Indian missionaries in West Africa. The deputation stayed a month in Jamaica, during which they interviewed the Bishop, the leading clergy, and the leading laity of the place, and the conclusion they have come to is that the scheme is workable and that some definite step forward should be taken at once. The subject is not altogether free from difficulties, and great care will have to be taken in the selection and training of suitable candidates. There is also the financial question, which may perhaps prove the crux of the whole matter. But Bishop Tugwell and his coadjutor have approached the position with considerable statesmanship, and it is confidently expected that all obstacles will be surmounted. There are not a few who believe that in the large introduction of West Indian recruits is to be found the solution of the problem of the evangelisation of West Africa.

Letters to the Editor.

THE HEALTH OF OUR ARMY.

Sir,—I have read with surprise in *The British Medical Journal* of February 27 that a committee has been appointed by the Royal College of Physicians "to advise the College on the desirability of making a formal declaration of opinion to the Government in favour of the re-enactment of the Contagious Diseases Acts."

I am advised that it was not intended thereby to assume that the College is in favour of the re-enactment of the Acts; but, if so, it would have been sufficient to appoint a committee to inquire into the subject; taking care, however, that the members of that committee should be specially qualified to form an opinion on it, and that a fair proportion of them should be those who are known to be at least *not* already "in favour of the re-enactment."

For my own part I am opposed to the re-enactment of these Acts on this simple ground—that they are so obviously immoral; and I do not care to justify my position by an appeal to the fact that there is so much conflicting testimony. God's commandments are to be accepted without questioning, and man's attempts to shield transgressors are something worse than futile.

That the Royal College of Physicians, London, should ever seem to countenance immorality under the shallow plea of expediency, is a blot on its noble escutcheon, and if it be not removed I shall be ashamed to sign myself as now, Your obedient servant, F.R.C.P.

Sir,—In 1863 I was ordered to India to assume command of a Field Battery in Oudh. Passing up country I stayed with an old friend who had been years in command of a F.B.R.A. in India, and as I was fresh out he kindly gave me every information. When in his native lines I saw some twelve or fifteen women. Asking who they were, I was informed, "The battery women." On inquiring what that meant, I was given every detail. "Well," I replied, "as soon as I reach my station out they go." My friend replied, "Impossible, they are there by order." I replied, "Order or no order, out they go."

On reaching my station one of my first acts was to send the battery women to their homes, and to rebuild my native lines, excluding all women other than the native men's wives. I was most closely watched and inspected. My hospital sheet was as clean as, if not cleaner than, any battery in India. The Inspector-General of Artillery and the Commander-in-Chief came in turn, and told me mine was one of the best batteries in India.

Finally, the Chief Commissioner in Oudh inspected my natives and their lines, and said he had never seen cleaner homes or happier faces than my natives. Well did someone say at a public meeting in London the other day: "How would those who wish to reimpose the C.D. Acts on the women in India, like it to be applied to their wives and sisters and daughters by a strong ruling foreign power?" Talk of cant; do not these committee-men attend church and hear the seventh commandment? The cant is with the would-be reimposers of the C.D. Acts; not with those who treat women, white and black alike, as possessors of immortal souls.—Yours truly, Justice.

THE GOSPEL IN THE ARMY.

Sir,—Are you aware that a commanding officer is possessed of the power to stop all religious services in the regiment under his command, however much such help may be desired by the soldiers themselves? This is a lamentable fact, and soldiers have told me that it is exceedingly difficult to be Christians in the Army.

I have a relative living at Eshowe in Natal, who for some time past has been most usefully employed in conducting religious services amongst the Eshowe soldiers, with the approval of the commanding officer and to the delight of the soldiers. Through her instrumentality I believe souls have been saved. A new commanding officer, however, has appeared on the scene, who disapproves of such things. He has forbidden the lady to go on with her services, whereupon she appealed to the General, who declined to interfere.

She sent the whole correspondence to me, and I wrote to Lord Wolseley on the subject, directing my letter to the War Office, whence the correspondence was returned informing me that the Commander-in-Chief was ill. I once more sent the correspondence to the War Office, and received a reply informing me that the Marquis of Lansdowne declines to interfere with the general officer commanding the forces in Natal.

How can this wrong be redressed? Some years ago I appealed to the Duke of Cambridge, then Commander-in-Chief, against the decision of some commanding officers, who refused to allow me to preach the Gospel to the soldiers in barracks. The Duke refused to attend to my appeal. But I frequently preached in barracks, though I had been expressly forbidden to do so. I suppose, however, that they felt it would be a shame to turn an old officer out of the barracks merely for preaching the simple Gospel. Anyhow I was never interfered with.—Yours truly, S. Dewe White (Colonel).

37, *Upperton Gardens, Eastbourne.*

THE JUBILEE CELEBRATION.

Dear Sir,—I was thankful to observe in your last issue a letter calling attention to the serious danger that missions and societies—well established and doing important service—should suffer from the exceptional demands now being made on the public. The pitiful cry of famine-stricken India and outraged Armenia is finding a response in which I heartily rejoice; the Prince of Wales' Hospital Fund is also securing generous response.

But may I reiterate the plea made by "A. B.," that Christian responsibility for homes, orphanages, missions, medical missions, rescue and prisoners' missions, and so on, is neither discharged nor diminished by these great drafts on public charity.

The paralysis threatening at present some of our grandest institutions, may best be illustrated by a concrete case. One important mission is at this moment going behind—in carrying on the minimum of its special work—no less than £20 a day. Such a loss obviously cannot long be borne. It may be said, "We must not go into debt in doing the Lord's work." But let a fact of this kind be pondered. What are the leaders of this mission to do? Close their Homes, dismiss the inmates, discharge faithful and skilful servants—and it takes long care to find and form a qualified staff for such delicate work—and thus disorganise the whole operations because for some weeks or months the funds fall off.

This state of things exists in greater or less degree in several valuable institutions, and these considerations show that it is by no means a simple thing to avoid running into debt by abandoning the work in hand. May I urge in the name of our own perishing people, and of God's work among them, that earnest heed be given to this view of the case. Surely no one with a due sense of responsibility may, whatever the special calls, permit these to lessen customary gifts to home and foreign workers doing most important service for the spread of the Gospel and rescue of lost men and women.—Yours faithfully, T. P.

CONTINENTAL SCHOOLS.

Sir,—I must take exception to Mr. Kilburn's wholesale depreciation of Continental schools contained in your issue of March 4. There are to my certain knowledge many schools both in French Switzerland and Germany which will bear comparison with our best English middle-class schools, if parents would only seek them with the same care they give to the choice of a confidential clerk or even a horse. The light-hearted way in which children are consigned to the unknown foreigner is lamentable, and the worthy schools suffer for the faults of the others.—Yours truly, E. Glanville.

Neuweid, Prussia, March 9.

Deptford.—The City Missionary in this district is doing excellent work amongst drovers, slaughtermen, hawkers, costermongers, dock labourers, mechanics, and others. Through the death of a lady who generously gave us £50 a year for the Missionary's support, his retention in the district has become uncertain. The City Mission will be most grateful to any friends who will kindly assist in keeping him at his present post.

Seaman's Christian Friend Society.—The monthly muster of the "Christian Harbour Lights," held at this society's headquarters on Thursday last, was largely attended. Many seamen and others gave cheering testimony as to the gracious change wrought in themselves, and the good they had been enabled to accomplish for others. Some had come through the recent terrible gales, and special thanks were given on their behalf. Rev. G. J. Hill, who presided, gave a gratifying account of the work at the Society's coast stations, and also stated that all branches of the mission at the headquarters were in a healthy condition, the Gospel services, limelight lectures, temperance and other meetings were well attended, and, best of all, since the beginning of the present year many sailors had been led to the Saviour. Funds were, however, very very greatly needed at the present time for the support of the work.

International S.S. Lessons.

March 21.

"Christian Self-restraint."—1 Cor. ix. 19-27. Golden Text, verse 25.

THE title "*Christian* self-restraint" suggests two things:—(1) That it cannot be limited in its application to any one thing. Total abstinence is included, and seems to us to be the necessary outcome of the apostle's words. But self-control means much more than that. All our passions and appetites, our emotions and affections, our faculties and powers, are to be under control. There is none greater than the man who rules his own spirit (Prov. xvi. 32). (2) The other thought is that the lesson applies strictly to those who are converted. "Christian self-restraint" cannot be required of one who is not a Christian. It is not proposed as the condition on which we may become Christians. Being must precede doing. What we do is always the outcome of what we are.

I. What was his crown?—Paul has before his mind the great Grecian contest, which included leaping, running, boxing, and wrestling; and for which prizes in the form of olive or pine wreaths were given. In contrast with those fading wreaths he sees an incorruptible crown, much more worth striving for (24, 25). This crown is described in the words, "that I might gain the more" (19); "that I might by all means save some" (22). He looked forward to meeting those whom he had been the means of saving, and he called them his crown (Phil. iv. 1; 1 Thes. ii. 19). This was his ambition (see Dan. xii. 3).

This was a noble object because of its *unselfishness*. It occupied his thought with others, and left him no opportunity for the miserable occupation of thinking of himself. Anything that tends to unselfishness is to be desired. Next, because of its *Christlikeness*. It was the work Christ came to do (Luke xix. 10). The highest honour that a Christian can have is that of carrying on the work of Christ. And, last, because *its results reached into eternity*. Many a successful life, as men call it, may prove to have been a miserable failure when seen in the light of eternity. Paul's fruit would remain (John xv. 16); his works would follow him (Rev. xiv. 13). Have the same object before you. Life will then be worth living.

II. How he hoped to gain it.—His example may help us. (1) *His earnestness* appears in all these verses. It may be difficult for us to realise the picture of these Grecian games, but we know enough of athletic contests among ourselves to apply the illustration. Who has not watched the racers as they stand toeing the line, with every muscle strained, with eye looking on to the goal, waiting the signal to start? or, having started, how eagerly they press forward, how insensible they are to other objects, however attractive, until, panting and exhausted, the first man touches the tape, and the plaudits of the crowd hail him as victor? Paul says, "So run I" (26). He was as earnest in the work of saving men as the racer is in seeking to reach the goal. This lesson needs to be applied. Much Christian service is of an easy-going, indifferent character. Put first things first.

(2) This earnestness made him *the willing servant of all men*. Guard against the false application of the word, "I am made all things to all men" (22). He was under law to Christ (21), and could not, for the prospect of saving men, do anything that Christ forbade. But within this limit he would do anything that would give him an influence over men (19-22). He would submit to legal restrictions from which the Gospel had freed him if he might win any who deemed themselves bound by these restrictions. If any were weak he would not chide them for their weakness, but would be one with them in order to win them. Is not that the way in which men are won? Total abstinence may not be necessary for our own sake, but how shall we save the drunkard unless we abstain for his sake? The Moravian missionaries who lived with lepers in order to save the lepers, and others who gave up their freedom in order to save the slaves, were acting upon this principle. If we are as much in earnest as Paul was we shall be ready to manifest his spirit.

(3) This earnestness led him to *practise the most vigorous self-control* (25-27). The athlete in the Grecian games put himself for months under a course of the most rigorous training. His success depended not only upon his earnestness in the contest, but upon his preparation beforehand. He denied himself even lawful things if they were calculated to injure his prospects of winning the crown. Paul says, "I thus control my body; I buffet it" (27 R.V.). Its demands for ease, for indulgence, he would not heed. It should not master him; he would master it, and make all his powers subservient to his great end. Lest he "should be rejected" (27 R.V.). He does not dread being finally lost, but being unsuccessful in winning the crown.

The Y.M.C.A.

THE annual soirée of the Doncaster Association was largely attended, and passed off with much success.

A very successful joint meeting of the Y.W.C.A. and Y.M.C.A. was recently held in connection with those Associations at Fairfield, Buxton.

A recent mission to men, conducted by Mr. De Burgh Rochefort, has resulted in a deepening of spiritual life among young men attending the meetings of the Shrewsbury Association.

Dr. Nansen's visit to Sheffield, under the auspices of the Y.M.C.A., with the Duke of Norfolk in the chair, brought a great audience to the Albert Hall, and over £300 to the exchequer of the local Association.

The new Association at Barnsley is making steady progress. At the instance of the Mayoress a ladies' auxiliary has been formed. Rooms have been secured in a main thoroughfare of the town, and are to be opened on the 15th inst.

At the annual meeting of the Kingston and Surbiton Y.M.C.A., under the presidency of Captain Cundy, the secretary, Mr. Arthur Hill, reported that during the year they had had an accession of thirty-four members and seventy associates, several conversions had taken place, and much good work done, and a clear balance-sheet was presented.

The *Chinese Inter-Collegian* is the official organ of the College Y.M.C.A.'s of China, and is printed in Chinese. The contents include an account of the first convention of the College Associations of China, an article on "Secret Prayer" by Mr. J. R. Mott, and various other contributions of particular interest to Association members and Chinese young men generally.

The forty-seventh anniversary of Dublin Y.M.C.A. was held on Monday evening, Sir Frederick Falkiner presiding. The report showed much practical work done during the year. Among those who took part in the meeting were Dr. Lefroy (Dean of Norwich), Canon O'Connor, Pastor Hugh D. Brown, Rev. Wm. Newham Hall, Rev. Samuel Prenter, Rev. John Elliott, and David A. Black, Belfast. The new building it is hoped will be opened in April.

On Wednesday evening a large gathering of the members and associates of the Aldersgate-street Centre was held in the reading-room, at which a presentation, consisting of an illuminated address, a handsome office desk and chair, and a cheque, was made to Mr. Burn. Mr. Charles Hartnoll, one of the oldest members of the Association, presided; and brief addresses were given by a number of past and present members, all testifying to the benefits they had personally received from their intercourse with Mr. Burn, and to their great regret at his relinquishment of office.

The monthly meeting of the National Council was held at Exeter Hall on Friday afternoon, when, in the absence of Sir George Williams, the chair was occupied by Mr. W. H. Seagram. The reports presented by the travelling secretaries of the work in various parts of the country embodied many features of encouragement. Missions held by Mr. W. R. Lane, under the Council's auspices, at several prominent Association centres had, it was stated, been attended by much blessing among young men. Gratifying accounts were also to hand as to the work of the Council's agents in India.

Mr. T. A. Bailey, who, with Mrs. Bailey, has been on a tour round the world *en route* to India, has accepted a very cordial invitation from leading missionaries and others to take up work in Poonah amongst educated native students, thus continuing an effort which has been successfully carried on for the past eighteen months by Mr. R. P. Wilder, who leaves it in response to an urgent call from America for a year's special work in the colleges of that country. Mr. Bailey writes:—"There are said to be about 25,000 Brahmins in this district...The work is mostly evangelistic, and the students attend meetings well, and are very open for personal conversation...We earnestly ask for the prayers of God's people in the home land."

Venice.—The fact is worth chronicling that at the banquet given here in Venice the other Sunday night, partly in honour of the distinguished delegates attending the sittings of the International Sanitary Conference and to which all were invited, not a single English delegate attended. Their action has done two things: (*a*) It has once more shown the Italians that Englishmen are men of principle whose religion does not permit them to bargain for the breach of God's law as the Papal Church does; and (*b*) it has helped the effort now being made in Italy by the laity to work six days and keep holy the Lord's Day, which involves the throwing overboard of saints' days, which cut into a workman's time and become a source of demoralisation. A. R.

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The Y.W.C.A.

THERE are 400 branches of the Y.W.C.A. in Denmark, one being allied to every parish church in the country.

A social reception was given lately to the members and friends of the Dawlish Y.W.C.A. by Sir Thomas Lea, Bart.

A sale of work in aid of the Y.W.C.A. Holiday Home, Woodmount, Clevedon, was held on the 18th ult., when a good sum was realised.

The fourth annual meeting of the Stoke Newington and Upper Clapton branch will be held in the Stoke Newington Wesleyan School on the 11th inst.

The Dean of Windsor held a special service in St. George's Chapel on Sunday afternoon, the 21st ult., in connection with the Windsor branch, and gave an address.

In connection with the Total Abstinence Department, Mrs. Hind Smith, who is hon. secretary, is organising a temperance week throughout the Association from March 28 to April 4 next.

The day-school teachers' branch of the Leeds Y.W.C.A. held its annual meeting in the Methodist Chapel. There was a large attendance. Mrs. Brunton read the report, which showed steady progress.

The annual report, just issued, of the Brooklyn (U.S.A.) Association testifies to good work being done and excellent results achieved. This branch has increased its membership more than 1000 during the year.

The annual meeting of the York branch was held at the Mansion House, when Rev. Canon Machell presided over a large attendance. Miss Kitching read the report. New premises have been secured at 19, Priory-street, which have proved an immense advantage to the Institute.

A sale of work in aid of the Irish Distressed Ladies' Fund was held in the Y.W.C.A. Hall, George-street, Edinburgh, on the 15th and 16th ult. Her Majesty is the patron. The Marchioness of Tweeddale was amongst those who were present, and there was a very good attendance.

A new branch at Genoa has lately been opened through the efforts of Miss Miller. Over ninety members have joined at the start. Madame Schalck, who is doing a splendid work in Turin, spoke at the inauguration meeting, when over 130 were present. Kindly help was also given by Miss Reynolds.

The annual meeting of the Liverpool branch was held recently, the Lord Bishop presiding. The average number of boarders per week was twenty-three, while 123 passed through the house during the year. The Bible-classes had been well attended. Unfortunately the financial position of the Institute was not altogether favourable, there being a deficit of over £145. The Lord Bishop, in his closing address, advocated very strongly the claims of the Association.

A very encouraging report of the work at the Percy Institute, King's Cross, was recently given to the Council. There are 238 members, the attendance at the Bible classes has kept up, and the members at the weekly prayer meeting have increased. During the past year three missions were held, with many conversions. Warm interest is taken in Foreign Mission work, sixty-five collecting boxes being in use by the members. Factories are visited, and much other useful work carried on.

The report of the Princess House, Brompton-road branch, testifies to increased interest shown in all the departments with most encouraging results. A new feature has been a weekly prayer union members' meeting, which has been well attended. Missionary effort has been steadily maintained, many members having joined the foreign field from the institute, and reports are sent home at different intervals. The home has been full throughout the year, but needs extension owing to the demands made upon it.

The twenty-ninth anniversary meeting of the Pittsburg (U.S.A.) Association was held in January last. All the reports in connection with the work were very encouraging. The temporary home had accommodated 642 persons during the year. The work of the East Liberty branch had been energetically carried on; hundreds of families had been visited, and an industrial school, with an enrolment of more than 200, had been conducted. In all the branches the spiritual side of the work had been faithfully carried on.

A circular, headed "Our Queen's Diamond Jubilee," has been issued by the British National Council, stating that it is proposed to hold a thanksgiving celebration in the Royal Albert Hall early in July next. The arrangements are to include a loyal address to Her Majesty, a limelight exhibition of the changes in the condition of women during Her Majesty's reign, special Y.M.C.A. choirs, etc. It is desired to make the occasion a thoroughly representative gathering of members and workers from all parts of the Empire. A committee of the British National Council, with several sub-committees, has been appointed to carry out the arrangements.

During the week of prayer for the Y.W.C.A. meetings were held in Dumbarton by the honoured president, Lady Overtoun, assisted by Mrs. Geo. C. Stebbins, of New York. Each evening a large attendance of young women greeted the speakers. Bible readings were given upon the topics assigned—the Fruit of the Spirit, love, joy, peace, long-suffering, etc. Mrs. Stebbins gave five Bible readings, Lady Overtoun presiding and conducting the inquiry meetings. At the meeting held with the Milton branch two earnest seekers were shown the way of life. On Tuesday afternoon a special meeting was held for the ladies from the county. Over one hundred invitations were sent out and many responded, coming in by train and private conveyances. The closing evening was taken by Lady Overtoun, as Mrs. Stebbins was kept in by cold. She also gave two readings the following week in Helensburgh and Borling with much blessing.

Christian Endeavour.

DENMARK has lately formed its first Christian Endeavour Society.

Dr. Clark is now on the way to South Africa, and expects to spend March in that country.

A mission band has been formed by Tacoma Endeavourers to do work in the rescue missions of the city.

All the barber shops and the railroad stations in Spencer, Ia., are supplied with good literature by the Friends' C.E. Society.

The Junior Epworth League of Christian Endeavour of Vancouver, B.C., supports a native teacher in Japan, at an expense of 50dols. a year.

Forty prominent speakers have already accepted invitations to address the British National Christian Endeavour Convention at Liverpool, June 5 to 8.

There were only fifteen persons present at a recent mid-week prayer-meeting in a church in Kasson, Minn., held in a terrible snowstorm, and every one of these was a Christian Endeavourer.

A splendid report comes from the C.E. Society in Howard University, Washington, D.C. During recent revival services conducted by the Society more than sixty of the students took a stand for Christ.

It is said that every young person within a radius of five miles of Hainos City, Fla., is enrolled as a member of the nine-months'-old Christian Endeavour Society. Two Endeavourers ride eleven miles to attend each meeting.

Eighty-one ships were boarded within a year by the floating committee of a single Philadelphian Christian Endeavour Society, that in the Kensington Methodist Episcopal Church. Meetings were held on forty of these ships and more than a thousand periodicals distributed.

Irish Notes.

A Mothers' Union, an organisation of praying mothers earnestly bent on stemming the tide of infidelity, vice, and intemperance, has been founded in Dublin.

The Society to Brighten Workhouse Infirmary Life has been doing a useful work in Belfast. During the year it has been able to provide a supply of healthy literature and a large number of pictures to gladden the poor bedridden sufferers in the infirmary.

The late Rev. John Kinghan, whose life was devoted to the welfare of the deaf and dumb, has left £2000 towards building a hall in Belfast for the deaf and dumb, and also £200 for the blind towards helping them to obtain a trade after they have been trained.

The Belfast Midnight Mission has taken a new departure in holding small tea-meetings, to which the women and girls are personally invited, near the abodes of many of those whom the Mission seeks to reach. In this way several girls have been rescued from a life of shame.

A conference in connection with the Church Extension work of the Belfast Presbytery was held on Friday evening in the Assembly Hall, Belfast. It was pointed out that 3000 new houses were built in Belfast last year. It was resolved to make a strenuous effort during the year to raise a building fund of £20,000 towards meeting the cost of ten new churches in the city.

Borough, S.E.—The report of the Shaftesbury Memorial Hall, Union-street, shows interesting progress in this poor corner. The Gospel and temperance and open-air work has been greatly blessed. The secretary is Mr. R. Moser, 23, Maresfield gardens, Hampstead, N.W.

Gosport Seamen's Mission.

It has been found necessary to make some changes in this mission, the most important of which is the sale of the mission ship *Good News*. The coasting work was carried on after the death of the founder, Henry Cook, for two years with much blessing, but in March last the vessel returned from France, and since then it has been laid up. We have earnestly waited upon God to show his will in the matter. There has not only been a serious falling off in the funds contributed, but the management involved responsibilities which it was not found possible to meet. Acting, therefore, upon the advice of the trustees and other friends of the mission, this particular branch of the work has been discontinued.

Out of the proceeds it is determined to purchase a steam launch suitable for harbour work in visiting lightships, forts, and ships of all nations which are continually anchoring in the Solent, as well as ports within easy distance of Portsmouth. The need for this is found to be increasingly great. It is also intended to enlarge the work carried on amongst seamen and sailors both in Gosport and Portsmouth, and to concentrate effort within these lines. We hope to be able to secure a suitable missionary, and it is believed that the arrangement will greatly conduce to the furtherance of this good and much-needed work.

We greatly regret that the French house at Deauville is again closed for lack of someone to carry on the operations. If one could be found able and willing to take it up, there is ample sphere for its continuance with success and blessing. We ask prayer and practical sympathy in these matters, and feel sure that He who has blessed and helped hitherto will continue to be gracious. Communications should be addressed to Mrs. Henry Cook, 47, Stoke-road, Gosport. A. M. G.

University Notes.

(BY OUR OWN CORRESPONDENT.)

OXFORD.

The Oxford Sunday-school Union had their annual winter gathering at the Y.M.C.A. on March 4, the speakers being Mr. Jas. Tillett and Rev. Dr. Ferguson, of the Church of the Saviour, Birmingham.

The anniversary of the United Temperance Council for Oxon, Berks, and Bucks has taken place. There was a conference in the afternoon presided over by Sir William Herschel, and a public meeting in the evening, when an address was delivered by Canon Barker.

Efforts have been made to stir up interest in regard to Dr. Barnardo's Homes. Miss C. E. Birtell gave an address to the Young Helpers' League, stating that 35,000 children had been rescued, trained, and placed out in life through the efforts of Dr. Barnardo. The league now numbers 14,000 or 15,000 children, and last year about £8000 was collected by its members. Rev. A. G. Cleminson, the clerical deputation secretary, delivered a lecture for the same cause, entitled "Rags and Tatters, and How We Mend Them."

Rev. J. W. Goddard, the organising secretary, gave an interesting account of the work of the Church of England Society for Waifs and Strays, and Miss Barter dealt with the work carried on at the Girls' Industrial School, Cold Ash, in connection with the society.

The University Missionary Union have had the pleasure of a visit from Mr. Eugene Stock.

A conversazione in connection with the Inter-Collegiate Christian Union has been held at the Hannington Hall. Mr. Nixon gave an account of the Railway Mission.

The C.M.S.—*The Record* states: "The financial position of the C.M.S. does not improve as the year draws to its close. A very large proportion of the Society's income is received in the closing weeks of March, and there may yet be time to avert the threatened heavy deficit; but for the ten months ending January 31, the expenditure was £18,400 ahead of that for the corresponding period of last year. In the matter of income, associations are £6500 to the good, and appropriated contributions are £1800 more than last year; but legacies are £10,000 to the bad, and the statement published in this month's *Intelligencer* points to a possible deficiency of nearly £30,000. Well may the position be described as one of 'grave importance.' But the friends of the society need not be discouraged. Such an issue, as *The Intelligencer* remarks, is not inevitable, for 'it is a law of Christ's kingdom that it shall be unto us according to our faith. God is ready to be entreated, and waits to be gracious.'"

Temperance Notes.

At a recent mission in Llanelly, South Wales, by Mr. Tennyson Smith, over 1600 pledges were taken.

A Middlesbrough clergyman has purchased a local theatre for a Temperance club and coffee-house. The first floor is to be used as a mission room.

The Prince of Wales's appeal on behalf of the London hospitals has called forth a calculation that a week's national self-denial in the matter of drink would yield £2,692,307.

The physician-superintendent of the Royal Edinburgh Asylum, in his annual report, calls earnest attention to the large increase of insanity arising from the consumption of alcohol.

The sixtieth anniversary of the York Temperance Society has just been celebrated. The existence of the Society is almost day for day contemporaneous with the reign of the Queen. Over 600 people attended a public tea, which was followed by a torch-light procession.

The Society of the Temperance Ironsides report a marked increase of favour in the eyes of many abstainers in consequence of the altered phrasing of their constitution, whereby it is made clear that the object is not to disqualify non-abstainers for church membership, but to create and cultivate such a sentiment on the matter that it shall be felt to be inconsistent for any Christian to be a non-abstainer.

A week of special temperance effort is being arranged in the Metropolitan Y.M.C. branches, March 28 to April 4. An earnest letter has been issued to local workers by Mrs. Hind Smith, urging personal abstinence, active co-operation, and suggesting the use of a little blue "T. A." stamp to be affixed to every member's card, if she is an abstainer. Full details may be had of Mrs. Hind Smith, c.o. 26, George-street, Hanover-square, W.

The U.K. Railway Temperance Union has held its annual meetings at Carlisle. The gatherings were large and enthusiastic. The speakers included Messrs. R. Shawyer, Allison, M.P., MacInnes, and Col. Hobbs. The chairman stated that there are about 50,000 total abstainers on the different railway lines in the country, and their society consisted of over 16,000 members, whilst the Great Western line, which was not affiliated to them, had 7000 members in their union.

The nation's drink bill for 1896, according to Dr. Dawson Burn's annual summary, is distinctly discouraging, not only to temperance workers, but to all who have at heart the general welfare of the community. It reached the enormous sum of £148,972,230, an increase of £6,500,000 on the previous year, and in excess of any previous year. The causes which led to this iniquitously high expenditure are difficult to discover, but Christian workers in the poorer parishes of our great cities and towns know only too well what are its effects. It is time that the whole Church awoke to the fact that we are face to face with a gigantic evil which is a menace to the spread of the Gospel.

The Glasgow Free Church Temperance Society held last week its annual meeting, Lord Overtoun presiding. The secretary (Mr. Arthur) reported that the organisation was in a healthy and active state, a great deal of excellent work having been accomplished. The number on the roll of the adult and juvenile societies was over 25,000, the average attendance over 16,500, and the workers, at least, 1533. Lord Overtoun, in the course of a stirring address, spoke of the drink traffic as the Moloch of the nineteenth century. It is sapping the strength of the nation and destroying unnumbered multitudes. It was time the conscience of the nation was stirred, and effective measures taken to stop this evil. Rev. D. Forsyth and Professor Murdoch Cameron followed, while Lady Murray delivered a graceful and telling speech.

The Royal Commission continues to hear witnesses from widely severed districts. Hawick and Devonport were represented, a vicar from the latter making serious statements as to the police. Rev. J. Traviss, rector of Widford, near Ware, and a magistrate, also gave evidence, speaking of the system under which cyclists keep village publicans and their servants employed serving drink all day on Sunday. He would close village public-houses on Sundays except for two separate hours, and only at such times should cyclists and other travellers be served. Mr. John Richardson, an engineer employing 1400 men in Lincoln, said there was an excessive number of public-houses in that town, being one to every 200 persons. In one area of the town the licensed houses outnumbered the bakers by five to one. Another witness, Mr. Batty, of Manchester, said there was a deal of Sunday drinking in that city, but he believed local public opinion would support entire Sunday closing.

Obituary.

DR. COBHAM BREWER.

The well-known author of the "Dictionary of Phrase and Fable" died on Saturday night at Edwinstowe Vicarage, Notts, the residence of his son-in-law, Rev. H. T. Hayman. For over a week he had been suffering from the effects of an apoplectic seizure, the fatal termination of which was an almost inevitable consequence in the case of a man so advanced in age. Dr. Brewer, who was born in London on May 2, 1810, was ordained in 1836, but the after-course of his life was mainly devoted to literature. His first publication of importance was his "Guide to Science," which appeared in 1850 and speedily attained a large circulation. His famous "Dictionary of Phrase and Fable" has passed through twenty-five editions, and it is noteworthy that the entire revision of the work was undertaken by the author in his eighty-fifth year, the magnitude of which task may be gathered from the fact that the result was virtually a new work though on the old lines that had commanded so constant a sale for the preceding quarter of a century. Among other fruits of his pen may be mentioned his "Reader's Handbook" and "History of France," both of which passed through a number of editions, his "Theology in Science," "Dictionary of Miracles," and "Historic Note Book."

MRS. WHITING, OF LEEDS.

The Leeds Mercury, announcing the death of this lady, says:—"No woman was better known or held in higher respect in this community. She was a practical philanthropist, whose work was all the more useful because conducted on systematic as well as sympathetic lines. To many hundreds of orphan children she proved a veritable mother, and there are many men and women in all parts of the world who will regard her removal as the loss of one who held the most sacred place in their affections. The oversight of the orphanages at Headingley was, however, only a part of the good work for which Leeds will ever be indebted to Mrs. Whiting. They were her chief care, no doubt; but she found time also for beneficent labour in other channels. An earnest advocate of temperance and purity of living, she did much in both directions, and that, too, over a considerable area. She was a clear and persuasive platform speaker, and as such her services were in demand in many parts of the country, particularly in connection with movements instituted by the Society of Friends, of which body she had long been a 'recognised' minister. While so engaged in London she was seized with the illness that in two days ended in death. While she laboured devotedly for the good of others, the claims of her own home were never neglected."

Mr. T. O. Beeman, whose death we noticed last week, was never (as stated in error) a clergyman of the Church of England, although at one time he commenced study with this end in view. His service of many years has been wholly apart from any denomination. His own aim has been to maintain the sole authority of Scripture in all questions of faith, life, and worship, and to reject everything contrary thereto. The last text from which he ever spoke in public was: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me."

Personalia.

Professor Simpson, of Edinburgh, we regret to learn, has been seriously ill. The latest information brings the welcome news that he is decidedly better.

Miss Agnes Weston is a specialist among philanthropists. She is a temperance reformer, it is true; but hers is applied temperance, and applied in a highly specialised form to the seamen of her Majesty's Navy. For thirty years she has preached with voice and pen Christianity and temperance to the British bluejacket. But she has done more than preach and teach. She has by her efforts provided them with homes on shore which make the way of total abstinence easy—bright, cheery, almost luxurious buildings, to which Jack steers as to a port—and she has stood their friend whenever and wherever they needed one, and were willing to accept her help. She has indeed earned the title by which the sailors have learned to know her, that of "The Bluejackets' Mother."—*Daily Chronicle*.

Requests for Prayer.—For a blessing on a mission to young ladies in Bayswater, March 17-24.—For blessing on a mission for young people at Battersea Park Tabernacle, by Mr. J. Albinson.—On behalf of a series of evangelistic services now being held in the Victoria Hall, York, by Mr. Alex. Marshall.—For a mission to be held in Primitive Methodist Chapel, Pollokshaws, Glasgow, by Rev. J Bastow Wilson, beginning March 14.—For blessings at the monthly meeting for Deepening of Spiritual Life at Ipswich, and for a great blessing to rest upon Rev. Chas. J. Moore's visit March 18.

THE BOOK WORLD.

ROME'S PRETENCES EXPOSED.

An Open Letter to Lord Halifax is the title of a remarkable little work by Miss Cusack ("The Nun of Kenmare"). Its subject is Corporate Reunion, a movement for which the name of Lord Halifax is practically a synonym; and the book is a budget of facts and arguments such as need to be kept well to the fore in the present day. When writing on the guiding principles, general teachings, and uniform practices of the Papacy, Miss Cusack is on familiar ground, and even those who are intimate with the subject may learn much from her pages. Though starting with such an academic text, Miss Cusack conducts us into the heart of the controversy with Rome, and her book is calculated to open the eyes of many, and help them to an all-round and intelligent study of the God-dishonouring, soul-enslaving, and liberty-endangering system from which the author rejoices to have been freed. Friends who assist the circulation of this work will encourage Miss Cusack, who, though advanced in years, and in poor health, still wields her facile pen for the cause of Protestant truth and true patriotism. Her address is 6, Norfolk-square, Brighton. (1s. 6d. net. Brighton: *D. B. Friend & Co.* London: *Marshall, Russell & Co.*)

Not by Might. (1s. 6d. *C.E.Z.M.S.*, 9, *Salisbury-square, E.C.*) A vividly-written sketch of lady missionary life and work in the Punjaub from the interior point of view. It ought to awaken practical sympathy for the devoted workers.

The New Poultry Guide, a handbook by Kinard Baghot-De la Bere, claims to show how to make farm poultry a rent-paying industry. It is fully illustrated, and will be of special service to country residents. (1s. *Seeley & Co.*)

The Gospel of Song, by Rev. William C. Bullock, M.A., curate of All Saints', Eastbourne. ("*Home Words*" *Office.*) A choice booklet dealing with Christian Hymnody and the power of Hymnody. The pages are few, but they are filled with good things.

The Life and Work of St. Paul, by Dean Farrar, has been issued in a very cheap form by *Messrs. Cassell.* It can be obtained for 1s. 6d., and three coupons which were given in the parts of "The Quiver" (6d. each) for November, December, and January last.

The Confessions of a Deacon. By Leo Grange. (1s. *A. H. Stockwell & Co.*, 17, *Paternoster-row.*) These sketches are, of course, more or less imaginary, but they suggest some of the foibles and weaknesses as well as the more admirable traits of modern church life. They are written in an excellent spirit.

When were our Gospels Written? (1s. *Religious Tract Society*) A new and handy edition of a larger work, giving the matured and well-instructed conclusions of Tischendorff, the eminent German scholar and critic, with a most interesting account of his discovery of the priceless "Sinaitic" MS.

Village Sermons. By the late R. D. B. Rawnsley. (4s. *Ellis and Keene*, 9, *Ray-street, E.C.*) A reissue of discourses of the good old Evangelical type—less pretentious than many modern disquisitions, but much more helpful to the spiritual life. Canon Rawnsley, the son of the author, contributes a filial preface.

Cassell's Cheap Reissues include some very useful works. This week the fifth part (6d.) of **Old and New London** sees the light. It is fully illustrated, and fifty weekly parts will complete the work, which is enlarged by the inclusion of "Greater London." The third part of **Bishop Ellicott's Bible Commentary** is also published this week. This work is of great value, and many Christian workers are taking it in. Thirty-six parts (6d. each) complete the eight volumes, giving the sacred text in full as well as introduction and notes throughout. The weekly reissue (in 21 parts at 6d.) of **Familiar Wild Flowers**—an exquisitely illustrated serial—will be welcomed by many lovers of nature.

Appeals.

Country Towns Mission.—The committee of the Mission (18, New Bridge-street, E.C.) appeal for the sum of £500, to enable them to clear off a debt which is a heavy burden on their resources. The work of the Mission, especially in our rural districts, is more needed than ever, and gifts towards clearing off the debt will be thankfully received by the treasurer, Mr. Harry C. Nisbet, 35, Lincoln's-inn Fields, W.C.

Bethesda Town Mission.—In 1857 this mission had two agents for a population of 80,000 persons. In 1897 it employs three missionaries only and the borough now numbers 180,000. The present staff is quite inadequate to cope with the wants of the districts worked, to say nothing of extending the operations. There is much need of employing another missionary, and friends are asked to send £35 a year extra for this object. The present time seems a good one also to extend the midnight and rescue work, and the committee ask further support for this branch, say £50 a year.—George H. Fison (Supt.), 1, Cavendish road, Southsea.

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AMONG THE CHURCHES.

Church of England.

Rev. Henry Sutton, of Aston, has received a canonry.

The Archbishop Benson Memorial Fund now amounts to £4500.

Rev. J. T. Fowler, Hebrew Lecturer at Durham, has been appointed hon. canon.

The Lay Helpers' Association reports a membership of 6000 male church workers in London.

An enthusiastic meeting of the Birmingham friends of the C.P.A. was held last week in the Town-hall.

Canon Lewis has completed twenty-five years' devoted and successful labour at St. Ann's, Nottingham.

A lecture was given last week in the Cutlers' Hall, Sheffield, by Rev. George Sandford, the venerable vicar of Ecclesall, on "Clerical Reminiscences of Sheffield."

An Anglican sisterhood, "The Grey Ladies," is to work in connection with the new South London Cathedral.

The Nyanza steamer (C.M.S.) is not only afloat on the great lake, but has made her first voyage to Buganda.

The rector of Kilymaenllwyd, Carmarthenshire, states that his church is in a very dilapidated state—quite unfit to serve as a place of worship. He is now making efforts to restore the church, but the task is very difficult. The cost is estimated at £350. Rev. B. Harris Jones, The Hermitage, Login, Carmarthenshire.

The Bishop of Bath and Wells has sent invitations to over one hundred bishops to meet at Glastonbury Abbey on August 3, with the object of drawing attention to "the existence of the British Church in these islands before the arrival of St. Augustine and his companions, and to the connection of the Church of England with that Church, and, through it, with some of the earliest efforts to spread the Gospel in the West."

The spring conference of the Church Association was brought to a close by a public breakfast, held on Friday at the Mosley Hotel, Manchester. Mr. Leonard K. Shaw, who presided, said that the work which the Church Association was doing was of deep importance. It had indeed of late years changed in its character. They had given up litigation, but he did not regret the time or money they had spent in vindicating the law of the Church. But their present work was of deeper importance. It was to form a sound, intelligent, and Christian opinion in the country.

Congregational.

Ebenezer Chapel, Dewsbury, reports 331 members.

The work at Caterham show, tokens of vigorous life.

Rev. Edward Lee has been recognised as pastor at Stonehouse.

Rev. A. E. Abel, of Albion Church, Hull, has accepted the pastorate at Rectory-road, Woolwich.

The examinations for the young in religious knowledge, arranged by the Congregational Union, were held on Tuesday.

The work under the care of Rev. W. Skinner, at Forest Gate, is reported as full of encouragement. The church has now 646 members.

Spring Church, Grimsby, reports a net increase of twenty-eight in membership during 1896, and development in most branches of work.

Rev. J. W. Thompson, late of Morecambe, who left a month ago for a trip to the Mediterranean, having become worse, had to enter the hospital at Marseilles.

Rev. Alfred Rowland has commenced, at the Memorial Hall, on Tuesdays, a course of five lectures on "A Character Study" in continuation of his Merchants' Lectures.

Rev. John May, who for some months past has been taking the oversight of the mission hall work at Caterham, has been accepted by the L.M.S. for service in Central Africa, and will leave England in May.

The annual meeting of the East London Congregational Union was held on Thursday last at Latimer Chapel (Rev. J. W. Atkinson's). Addresses were delivered by Revs. Dr. Lawson Forster, A. Mearns, J. T. Davies, and others.

Park Chapel, Crouch End, reports much vigorous work and extension in various directions. The membership is now 1035, while, under the lead of Rev. A. Rowland, numerous missionary agencies are in full activity, calling forth the energies of the workers. The Sunday-school and Bible Guild are well sustained, together with a host of other operations.

Calls.—Rev. D. H. Rees, late of Barry, to Fareham; Rev. J. S. Simpson, of Runcorn, to Green Mount, Tottington; Mr. D. C. Davies, to Pontargothi; Rev. W. J. P. Wright to Chorley; Rev. R. S. Laner to Sudbury, Suffolk.

Resignations.—Rev. Percy Francis, of Long Sutton; Rev. W. P. Dothie, of Parkstone.

Baptist.

Rev. S. J. Somers has been recognised as pastor at Appledore.

Rev. Herbert Trotman has been recognised as pastor at Bridgwater.

Mr. W. H. Williams has been ordained to the pastorate at Nantwich.

Mr. Edgar Packer has been ordained to the pastorate at Commercial-road, Oxford.

Rev. Douglas Brown, of Herne Bay, sailed on Friday for Natal, for the benefit of his health.

Rev. C. Rudge has resumed his ministry at Vine Chapel, Sevenoaks, much improved in health.

An interesting farewell meeting has been held in South Parade Chapel, Leeds, in connection with the return of Rev. G. B. Farthing to China.

At Kingsthorpe, Northampton, on Sunday last, at the close of the evening service, eight candidates for church fellowship were baptized by Rev. F. Neal.

The sixth anniversary of the work at Yalding will be held on April 7, and in view thereof special efforts are being made to clear off the debt on the chapel. Rev. D. C. Chapman is doing a good work.

The work at Regent's Park Chapel is reported as in a prosperous and vigorous condition. The membership is 712, ninety-three being added last year. Rev. E. G. Gange is much encouraged in the work generally.

Rev. A. Streuli's work at Moss Side, Manchester, is full of life; 556 members are reported. "An infants' dedication service" has been arranged for the third Sunday of the month. The announcements of this service state that it is "in no sense a substitute for believers' baptism."

The American Baptist Missionary Union and the Home Mission Society having deficits amounting to £97,200, Mr. John D. Rockefeller lately invited a large number of prominent Baptists to his residence and promised to contribute £50,000 toward the total indebtedness of the two societies on condition that the remainder is raised by July.

Calls.—Rev. W. G. Hailstone, of Reading, to Poole, Dorset; Rev. Ivor H. James, to Andover; Mr. R. W. Davies, of Corwen, to Commaes, Anglesey.

Resignations.—Rev. A. Braine, of Hope Chapel, Devonport; Rev. H. Parker, of Holbeach; Rev. E. Poole-Connor, of Aldershot.

Methodist.

Rev. J. H. Jowett spoke one day last week at the Central Hall noonday service in Manchester.

A new chapel has been opened at Thornton Lodge, a rapidly growing suburb of Huddersfield.

Rev. R. Swallow, M.D., who has been a missionary at Ning-Po, China, for twenty-three years, has arrived in England.

A valedictory service was held in Boundary-street Chapel, Liverpool, on the eve of the sailing for West Africa of Rev. and Mrs. W. J. Ward.

Mr. George Hooper has concluded a mission in Paradise Chapel, Blackburn, which was filled for most of the services, and great blessing has resulted.

Mr. H. Tugby, of Sheffield, who recently died, bequeathed to the Primitive Methodist Connexion some £3000, to revert to the Connexion at his widow's death.

The call for Wesley deaconesses to work in circuits and missions continues and increases. There are, it is stated, twenty applications which cannot at present be met.

Rev. J. Tolefree Parr has conducted a four days' mission at the Church of the Saviour, Birmingham. There were good congregations and a number of conversions.

A Methodist Cyclists' Club, formed a year ago for evangelistic work, reports favourably on the year's experience. A band of members have made runs twice a week to outlying villages, where they hold services.

A Wesleyan Home has been established at Newton, Mass., for the care and education of children whom missionaries may desire to leave there. The Home is under the supervision of Miss Emily Harvey, formerly of India.

Rev. T. Waugh has been holding a ten days' mission at Manchester-street, Oldham. The interest aroused was so great that on the last night the Methodist New Connexion chapel was used, the galleries of the Wesleyan chapel not being equal to the strain of such a crowd.

Presbyterian.

Last week Rev. A. Connell conducted a six days' mission at Finchley.

The work at Greenhill, Derby, is reported as full of encouragement.

Rev. Robert Stewart, late of Gateshead, has entered on his new charge at Benwell.

The anniversary services of the Coleraine Hall Mission, maintained by the Tottenham Church, has been held with many evidences of good result.

Rev. Dr. Lorimer, of Tremont Temple, Boston, has accepted the invitation to preach again in the coming summer in Marylebone Church. He is expected to occupy the pulpit during August and September.

Rev. John McNeill was asked to supply the Marylebone pulpit for the month of April, but he did not feel able to accept the invitation. Dr. Pentecost preaches his farewell discourses next Sunday. Last week he was the recipient of some valuable gifts from the congregation.

The annual festival of the North London choirs was held on Tuesday week in Highbury Church, twenty choirs being represented. Mr. Robert Wales, president of the Association, urged the choirs to maintain their high standard, and to make their work a spiritual force in the Church. An address was also delivered by Rev. P. Carmichael.

Calls.—Rev. W. Henry, of Pontypridd, to Waterloo, Liverpool; Rev. William Williams Halkin, to Southport; Rev. J. Cavin, of Glasgow, to Crieff (as assistant); Rev. D. Mathers, of Edinburgh, to Roxburgh Parish Church; Rev. J. Johnson, of Aberdeen, to Morningside U.P., Edinburgh (as assistant).

Salvation Army.

Mrs. Bramwell Booth has conducted a series of meetings at Cardiff in connection with the opening of new premises for Salvation Army rescue work.

An urgent request has been received from Cape Coast Castle to open up work there, and premises have been placed at the disposal of the Army.

A London Board of Guardians has desired the Salvation Army to undertake and arrange the emigration of suitable cases from time to time at their expense.

At the earnest desire of Christian ladies, who have provided or guaranteed the cost of the undertaking, a Rescue Home has been opened at Lahore, Punjaub.

It is proposed to allot a considerable sum of the money expected to be raised by Self-denial Week to famine relief in India, whence Commissioner Howard has returned after an extended organising tour.

The Thursday afternoon Holiness meetings for some time conducted by Mrs. Bramwell Booth at Regent Hall will for a few weeks be undertaken by Commissioner Dowdle. During May Mrs. Booth will resume the meetings in the Steinway Hall, Lower Seymour-street, W.

Fallen Asleep.

At St. Davids, Rev. E. Owen Phillips, Dean of St Davids, highly respected as a very active Churchman and an earnest worker.—At Scarborough, on 28th ult., Rev. J. E. Cross, aged seventy-five, late vicar of Appleby.—At Brabourne, Mr. Barton, for thirty years a devoted preacher and "lay" pastor.—At St. Teath, Cornwall, Mr. Edwin Jewell, a prominent leader in Christian work.—At Old Hill, Dudley, Mr. Thomas Yates, for many years an active Sunday-school and Methodist worker.—At Merthyr, on 22nd ult., Mrs. Jones, wife of the minister of Zion Chapel.—At Ipswich, on 28th ult., Mr. R. Main Smith, a devoted preacher, temperance advocate, and Sunday-school leader.—In Leeds, on 26th ult., Rev. F. O. Ellis, a valued curate of All Hallows.—At Redbourn, on 27th ult., Rev. W. A. Pope, vicar of the parish.—At Idle, Mr. W. J. Rawlings, son of Rev. T. E. Rawlings.—At Berkhampstead, Mr. J. N. Wright, a most valuable Bible-class leader.—At Rawdon, Bradford, on 1st inst., Mr. James Wales, aged seventy, a devoted S.S. superintendent and leader in work among young men.—At Stockport, Mrs. Pinn, wife of the pastor of Wellington-road Chapel.—At Ingatestone, Mrs. E. Bowen, aged ninety-two, a devoted handmaid of Christ.—At Leek, on 1st inst., Mr. William Brosten, aged fifty-six, a prominent leader among the Wesleyans.—At Whitechurch, at an advanced age, Mr. John Crewe, who had preached constantly for fifty-two years.—At Leeds, on 2nd inst., Mrs. Sarah Hartley, aged seventy-nine, mother of Rev. Marshall Hartley.—At Canterbury, on 6th inst., Canon Scott Robertson, aged sixty-three, a well-known dignitary at Canterbury Cathedral.—At Cathcart, on 6th inst., Dr. James Smith, aged ninety-three, parish minister, and regarded as "father" of the Church of Scotland.—At Eastwood, Newtonmountkennedy, co. Wicklow, Mr. J. F. Meade, M.A., J.P., an earnest worker.—At Athy, Mrs. Plewman, senior, a devoted Christian.—At Newtownards, Miss Sophia McDonald, a faithful servant of Christ.

The Christian.

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NOTES AND COMMENTS.

COLONEL MORTON, of Mildmay, has issued the following call to a day of humiliation and prayer :—

The war cloud which hangs over Europe; the famine and pestilence which are working havoc amongst our fellow-subjects in India; and the light-heartedness which seems so largely to prevail even at the near approach of great calamity, demand from God's children a distinct recognition of his hand in permitting these evils, whether actual or impending; and call upon us to come together for united confession and prayer, that in his abounding mercy He would avert from Europe and from our own nation the horrors of war; that He would stay the plague in the Bombay Presidency, and awaken wider sympathy for those who are perishing for want of the bread which perisheth; and that He would solemnise our people to acknowledgment of our manifold sins and failures in the face of all the wonderful earthly prosperity and spiritual privilege He has bestowed upon us. We therefore invite you to gather with others of his believing children at Mildmay, on Monday, March 29, when meetings will be held for waiting upon God, at 3.30 and 7 p.m.

We hear with regret, on the authority of the Evangelical Alliance, that the persecution of Stundists is still carried on in Russia, and that great barbarity has in some instances been shown towards those who have been sent into exile. The hopes that were entertained some time ago that the young Emperor and his wife would speedily put an end to this state of things have not as yet been realised. The Alliance, however, is making special efforts to get an appeal on behalf of these persecuted Christians presented to the Czar. The Council make an appeal for continued and fervent prayer "that God may bless these important steps."

The Anti-Gambling League have achieved a triumph in securing a unanimous judgment from five judges (from whose decision there is no appeal) on the illegality of betting in enclosed spaces on racecourses. As this is a complete change in the interpretation of the law, its consequences, if rigorously carried out, will be important in many directions. It is a severe blow against the professional bookmaker, and were it not that he has so many friends in high places, it might put an end to his occupation. Unfortunately there are many ways of evading an unpopular law. We hope Mr. Hawke and his fellow-workers in the Anti-Gambling League will be as successful in seeing that the law is henceforth respected, as they have now been in securing an interpretation of the law which is on the side of morality and public interest.

Much less is said of the plague in Bombay than we should have heard but for the tremendous famine; its horrors are great, and there is the greatest difficulty in grappling with it; nevertheless, Christian nurses and doctors are trying to do their best. The young ladies who went last year to Bombay, to form a Christian settlement among the Parsees, have turned aside from their ordinary work, and gone to the hospitals to nurse. This devotion may prove to be their best appeal and argument.

Increasing alarm is felt in America at the growing power and tyranny of "trusts," which foster the concentration of the wealth of the country into the hands of a few millionaires at the expense of the general community. The evil effects of irresponsible riches are felt to a large extent in this country; in the States it is becoming a national danger, threatening to control the elections and manipulate the very constitution in its own interests. The beginning of these trusts dates from the Civil War, the liberation of the slaves tending indirectly to the enslavement of "free labour" and commerce. How to remedy this evil, is a question which is being anxiously discussed across the water. Nothing short of a re-awakening of the conscience to the stewardship of wealth can meet the case. Have the churches taken their true place in fulfilling this duty? And are they not unfaithful to the Book that teaches this so clearly, while they neglect it?

We often hear Englishmen speak of the American "almighty dollar"; a Japanese lawyer now accuses Russia of having gold for its god, and self-interest for its religion, while England, he thinks, is sensible of nothing outside of selfish interest. In all these judgments we must first allow for international jealousy and rivalry, and in the next place for the fact that the vices of a nation are far more obvious than its virtues to outsiders. The criminal classes are better known than the quiet citizens who go about their daily duty interfering with no one. It is a far more piquant thing to write about the seamy side of a nation's life than about the side which has only homely virtues. It is safe, therefore, to assume that in Russia and England there are a great many persons who have not bowed their knee to mammon and selfishness, and that the dollar is not quite almighty in America. The love of money is not a new thing, but, happily, neither is it a universal thing.

In the West of England there is a member of the Society of Friends who makes it a labour of love to visit the Sunday-schools, and speak to the children on the subject of peace and war. He is welcomed by all sections of Nonconformity, and urged to come again. If ever the churches as a whole are to be made earnest in the cause of peace, it will be as the result of winning the young, and they are accessible to some such method as is adopted by this messenger of peace. There may be many in the Churches who would find their work and reward in a similar service, were they only to pray for Divine guidance. The face of a visitor is welcome in a Board School, and a few words from him on peace, or kindness to animals, or good manners, or pure and upright conduct, would always be useful. Half a-dozen such quiet workers in a good-sized town might give a high tone to a whole generation of men and women.

The vicar of Warkworth calls attention in *The Church Times* to what he calls "a very bad practice, which seems to be on the increase," viz., Members of Parliament are continually interlarding their speeches with Scripture illustrations and quotations. He quotes from the "London Letter" in several provincial newspapers the description given of the debate on Crete, in which quotation and misquotation of Scripture were received with screams of laughter and yells of joy. It used to be said that John Bright was the only man who dared quote Scripture in the House of Commons, and he always did it with such seriousness, correctness, and appositeness as to add to the force of his words. What was "bad form" in others was "good form" in him. But we live in freer days, when few things are held in reverence—by some at least. It would certainly be better if politicians would let "the Book" alone, especially when they cannot quote it correctly.

The Christian Church owes a great debt already to Prof. W. M. Ramsay for his services in defending the historical accuracy of the Book of Acts against some of the advanced critics of the day. He has increased this indebtedness by his later studies in the early ecclesiastical history of Asia Minor, of which the second part has just been published. In this book he gives the result of first-hand investigations into the story of the Church in Phrygia during the 3rd and 4th centuries. The relics and inscriptions he has examined dating from that period, prove that the Diocletian persecution was the death-blow of the Roman Empire, removing as it did by massacre the best part of the population—that which was the only hope of progress and enlightenment.

Is there not a sad parallel to this in the recent events in Armenia? Once more an effete and corrupt empire is attempting to improve Christianity from the face of the earth in those parts, instead of welcoming it as the best friend of true government, and the one guarantee of progress. These words, written by Professor Ramsay of that far-off century, might be literally applied to the present policy of the Sultan :—"Massacre then, as always, was proved to be not merely a crime and a stupendous folly, but also a terrible blow to the world, to civilisation, and to humanity." History repeats itself in its disasters as well as its benefits, and the government of the Sultan, like that of Diocletian, is writing its own epitaph in the blood of martyrs.

Another of the "Cowley Fathers"—"Father" Maturin—has gone over to Rome. He is the fourth or fifth who has taken this step. High Churchmen have made him welcome in London for several years past, and his most remarkable oratory has taken captive a multitude of souls. Now, he has openly declared himself. These "Cowley Fathers" have a conventual institution at Oxford, and they take vows and wear the "religious" garb. They are sent to India and to America as "missionaries," and in this country they conduct "missions" in which the hateful confessional is advocated, together with the other heresies of Rome. A

spirit of deep slumber seems to have seized upon the authorities which allow such a Society to continue its work without protest.

Bishop O'Dwyer, of Limerick, complains in his Lenten Pastoral of the things which may now be read in "the newspapers that are supposed to be Catholic." Day after day the acts and the sayings of bishops and clergy are criticised with a bitterness and a disrespect and an unfriendliness, he says, "which the better class of Protestant journals would not show." The adherents of Rome cannot go on reading these things from day to day without receiving harm. He contends it is vain to say that these writers mean to confine themselves to politics. They do not do so, but systematically set themselves to work "to undermine the influence of the clergy, to discredit them, and if any incident turns up anywhere which can be used to the discredit of a priest or a bishop, they gladly put it prominently and harp upon it." The bishop warns his flock that anti-clericalism is but one step removed from positive irreligion. In which case they are far on the way to that end. There is evidently a very strained situation, and a change is not likely to be made by the politicians becoming more submissive.

It is cheering to see growing evidence of the deep interest of the churches of every order in the condition of the vast masses of our city population. Mr. Harrison, of Bowdon, writes to *The Independent* saying that in Manchester the hearts and consciences of the Congregationalists have been exercised with the problem of the city churches, and an organisation, called a Mission Board, has been formed for dealing with it. Two old city churches have already been rescued from extinction, and turned into "busy hives of Christian activity, and centres of wide Christian influence." The Wesleyans, it will be remembered, have a great work in Manchester among the poor, and we are rejoiced to see that the clergy, in many populous but poor centres, refuse to allow the property to be diverted to secular uses. This is really a great revival of pure and undefiled religion, though we may not call it by that name.

A short telegram the other day contained more joy in it than can easily be imagined, and yet it has not received much comment so far as we have seen; it was to the effect that Sir George Goldie has abolished slavery in the Niger district. There is a good deal of difference between a proclamation dooming slavery and the actual extinction of the evil. But it is the sentence of death. The difficulty is that too often white men treat these official actions with contempt, and uphold the abuse. Downing-street is more humane than the colonist, who wants cheap labour and absolute power over the labourer. As two Dutch gentlemen said to the South Africa Committee, the natives must be made to regard the whites as their masters. "Which means," remarked Mr. Chamberlain, "made to work for a master imposed upon them, at a rate of wages fixed for them, at a time and place arranged for them." The English conscience will strengthen its statesmen to make liberty a reality everywhere under the British flag.

The doctrine of "original" sin is a sadly true statement of facts, but in the hands of the new Materialism it is made to do duty for a lie. For when men preach the law of moral heredity, so as to becloud the sense of personal responsibility, it turns the truth into a mischievous error. That we are all born with a "bias," towards wrong doing, no student of human nature can deny. That we give way to this bias, is always the outcome of a voluntary and wilful act. Else how should we be visited with a feeling of guilt at so doing? It may be impossible logically to express the relations of free-will to hereditary tendency, but no theory can be true which ignores or eludes the root-fact of our spiritual life—the irrepressible sense of our accountability for every impulse and deed that issues in character. The Bible is the only book that holds the mirror up to nature, and gives full expression to the contrasts of the human soul, without for a moment rendering uncertain the fact that "everyone of us shall give account of himself before God."

Dr. Flint is so far from considering that excessive regard for dogma is a prevalent fault in the present day, that he deems the lack of doctrinal inquiry and thoughtfulness one of the chief causes of the "ineffectiveness of preaching and of the superficiality of the spiritual life." He holds that the great historic creeds of the Christian Church have done far more to heal divisions than to cause them. His opinion is that the union of Protestant churches may lead to their satisfactory revision of, or right adjustment to, their confessions, but not that any general revision of their confessions will help them towards union. Christians can come close together when they come for prayer and fellowship and service, but as soon as abstract views of truth are broached there is danger of misunderstanding and separation. There may be difference of opinion as to the influence of creeds in producing unity, and as to the condition of the spiritual life among us, but there will be no difference as to the need of the strong doctrines of Scripture for the making of strong men.

In Prison.

"Ye shall know the truth, and the truth shall make you free."—John viii. 32.

I sat in Error's gloomy cell,
The walls were grim and high,
Nor would the narrow grating tell
One secret of the sky:
Yet not for these I made my moan,
"Give liberty!" my cry alone.

Then Justice came, with measured tread,
In answer to my cry;
The terms of mine indictment read
With firm unflinching eye;
And through a darkness dense as night
I heard him call my sentence light.

Proud Reason bade me walk at large,
Mocked at the walls so bare,
Defied the minion who had charge
To keep me prisoner there:
Toyed with my fetters, probed my sore,
Then left me weaker than before.

Joy brought me many a tinsel gay
The tedium to beguile,
And wreathed my chain with floral spray,
And struck her harp awhile;
But when she learnt my cruel fate
Joy vanished through the prison gate.

Love sought me. Round her tender frame
The heavy irons she drew,
And vowed that she would share the blame,
A willing captive too;
Then claimed to know my weight was less—
How heavier far, Love could not guess.

Truth came. I did not feel the blow
Which snapped the bars in twain;
The work of Truth I did not know,
Nor heed my falling chain;
The face of Truth was pure and fair—
I looked, and found my freedom there.

Lucy A. Bennett.

The Free Church Council.

THE meetings of the National Free Church Council are evidence of the existence of a new religious force in the country. Differences can be overlooked in the presence of the great truths in which all are one. The scattered elements of power can be focussed for common service. Each body of believers can go its own way, and yet have a bond of sympathy uniting it with all the rest. For individual purposes each has its own sphere of operations, but there is a new sense of unity and of brotherliness, and a new sphere for all unitedly. How the scheme may work out none can see at present; nevertheless, this much is clear, that the Free Churches in their united capacity may prove an effectual breakwater to the rising tide of sacerdotalism, and an enormous power for the spread of Evangelical religion. Much will depend upon the simplicity of aim and motive with which the whole body throws itself upon the spiritual work which lies at our very doors. Provided the salvation of men is the grand object kept in view, all will go well with this latest and most successful attempt at reunion.

The gatherings were pervaded throughout by a fine free spiritual atmosphere. So late as a dozen years ago, as *The Chronicle* pointed out, this breaking-down of barriers and bond of practical brotherhood between the denominations would have been impossible. Now it is an accomplished fact. The credit for the movement cannot be traced to the action of individuals, though many have taken earnest part in it; it has come like the breath of spring after the cold and ice of the winter. "It is the Lord's doing, and it is marvellous in our eyes." It would have been as impossible to bring such a result about by merely human machinery as it would be to interfere with its accomplishment. "This movement," as Rev. Hugh Price Hughes, the retiring president, remarked, "is as purely and intensely a religious movement as the Evangelical revival of the last century. It is, indeed, the necessary sequel and complement of that revival, and the true preparation for the religious work of the twentieth century."

The contrast between the present attitude of Christians of different persuasions towards one another, and that of the past two or three generations, is one that should fill us with unbounded hope for the future. A vast fund of energy for doing good is being released. None too soon, we may say, in face of the resurgent wave of Romanism that is flooding so large a section of the Anglican Church. That has gained a large part of its power from the divisions of the Protestant churches. Now that they are banded together in defence of the faith once delivered to the saints, and are joining hands in earnest pursuit of their common service for God and man, we need not fear the result. For behind the 1200 delegates present there were 7,000,000 Evangelical Free Churchmen, whom they directly represented, and a vastly larger body throughout the world in hearty sympathy with the movement.

Slavery in Africa.—In the Niger Company's territory, the sixtieth anniversary of the Queen's accession is to see a proclamation prohibiting any form of slavery for evermore. On the strength of the recent military successes this is, no doubt, possible, and the news of it will fly far and wide through Africa. We hope it will reach at an early date the natives who are held in South Africa to forced labour, in mines and elsewhere, without any voice in the terms of their engagements or of their wages. Their state is virtually one of slavery, although they do get a grudged shilling or so a month. Such a state ought not to be tolerated under the British flag, or that of any chartered adventurers who have got permission to fly it.—*Daily Chronicle.*

Dark Subways.

IT was a time of trouble. The way was dark; cloud after cloud seemed gathering round me, draping everything in deepest gloom. I had met with serious losses, and very bitter disappointments, and in the midst of all these came to me a great, crushing sorrow. Death entered my home. The wife of my youth was taken from me, and with bleeding heart I laid her in the silent grave. Everything looked dark and desolate, and I was lonely and sad. My path was full of perplexity and uncertainty, and, like Jacob, when the sorrow and mystery of life crushed him to the very dust, I cried out in the midst of my sorrow and despondency, "All these things are against me."

With a burdened heart, and with this thick darkness round about me, I set out on a long journey of some two hundred miles, for the purpose of taking my two motherless girls to the home of a friend, who had promised to care for them, till some other arrangements could be made for their welfare and happiness. The younger of the two was a delicate, timid, nervous child. We changed carriages several times, and at one large busy station we had to go down a flight of steps, and pass through a dark subway to the other side. I held my little girl by the hand, and as we hurried along to catch the train, she said, nervously and anxiously, "Where are we going now, papa?" There was no time to explain. I had fast hold of her hand. I knew the way, and said with confidence: "Come along, my child, it is all right." As if an angel spoke, I thought I heard a voice from heaven, saying to me in my trouble and distress, "Come along, my child, it is all right." My heart responded, Yes, it is all right; my Father holds my hand. He is leading me. He knows the way. He doeth all things well. I will trust and not be afraid. So, lifting up my face to the light of his unchanging love, with renewed confidence and hope, I went on my way.

In the journey of life there are many sad experiences, which are like dark subways through which the people of God must pass on their way from earth to heaven. Painful afflictions, sorrowful bereavements, heavy losses, blighted hopes, heart-breaking disappointments, business difficulties, failure of work, shattered health, pinching poverty—these and other forms of trial come to us as we journey on; and often, when surrounded by their darkness and mystery, we are like nervous timid children, full of anxious fears and dark forbodings, and we cry out, "Where are we going now?" "What next will befall us?" "What will the end of all this trouble be?"

Should these lines meet the eye of any who are passing through some of these dark subways, let me lovingly and earnestly say to them: Hope thou in God. He is our Father. He loves us with a love that never tires and never ends. He holds our hands. "I will uphold thee with the right hand of my righteousness." How lovingly and tenderly he cares for his timid, troubled, trembling child! None shall pluck us out of his hand. We are safe in his keeping. "He calleth his own sheep by name, and leadeth them out." He appoints the clouds their course; the winds and the waves obey Him, and it is most assuredly true that the steps of a good man are ordered by the Lord.

> Whate'er I do, where'er I be,
> Still 'tis God's hand that leadeth me.

And should we be called to pass through some dark valley of the shadow of death, He will lead us safely through the thickest gloom; He will not fail us nor forsake. He knows every inch of the journey; knows just where we have to change, and cross from one line to another. He will bring us safely through every dark subway, and when we reach our journey's end He will take us to the bright, happy eternal home prepared for us by everlasting love. Then shall we realise to the full how grandly true it is that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." G. W. O.

Neatishead.

A Missionary "Waterloo."

By The MISSES LEITCH.

Misses Mary and Margaret Leitch, late of Ceylon, have written a lengthy article on the present distressful condition of missionary finance, more especially as it relates to the United States. We give some extracts:—

THE crisis which confronts Foreign Mission Boards at this time may be called "The Waterloo" in the history of the work. If in this hour of peril the cause is to be saved it can only be done by marshalling every available force into the field. Wellington would not have gained a victory at Waterloo but for the timely arrival of Blucher. The officers of the various Foreign Boards, and many other friends of the work at home, have been working to the limit of their strength during the past few years, trying to secure the necessary funds to save the work from disaster. But, owing to the difficulties peculiar to the situation, it now seems evident that unless the missionaries will also give their help now and in the future, the needed funds cannot be secured to carry on the work unimpaired.

Look, for example, at what the missionaries of one Board might accomplish in the way of interesting friends at home. We will take the American Board. It has a staff of over 500 missionaries. These missionaries have each at home a circle of at least 100 friends and acquaintances. Each missionary might write one earnest letter to his dearest friend, making vivid to that friend the need and the opportunity, and asking that friend for *some definite thing*, such as to tell out this story to at least 100 others, bringing the matter, if possible, before his Sunday-school, Bible class, Young People's Society, and before his personal friends, and to secure from them annual subscriptions, this sum to be over and above their usual contributions to the Board, and to be paid to the treasurer of the Board to the credit of the general fund, to be applied toward sustaining the general work of the Board in that mission. The missionary could have this letter manifolded, and address copies to 100 or more of his friends and acquaintances. We think it probable that at least one-tenth would respond, giving or doing as much as was asked of them. The result from his letters would be 1000 persons informed and interested in the work. "Many hands make light work." This is a task beyond the powers of the Board Secretaries to accomplish, but entirely within the reach of the 500 missionaries of the Board.

In order to maintain the interest which would thus be aroused it would be necessary for each missionary to write, duplicate, and send out a *quarterly letter* to that circle of friends. This would cost some time, effort, and money, but would be worth all it would cost if it prevented the disaster which now threatens the work.

One of the best ways of reaching the public is through the press. Doubtless each missionary could secure the insertion of his quarterly letter, or of a specially prepared article, in the local papers of the community in which he is known, and perhaps in other papers. Some missionaries have availed themselves of this privilege, and have thus helped to interest tens of thousands in mission work.

There is a growing desire among givers at home to contribute to a definite object, and to hear at first-hand about the work which they are supporting. It is because of this desire that so many, instead of contributing toward the general funds of the Board, are sending their contributions direct to missionaries, for work which is outside of the regular work of the Board, or are giving to the support of independent missionaries or missions not connected with the denominational boards. This desire for a more vital connection with the work cannot wisely be checked, but should be gratified by bringing the givers into contact with some definite part of the Board's work.

The question may be asked, "Will the officers of the various Boards favour such an effort on the part of their missionaries?" While it must be plain to anyone that the Board would be justified in hindering missionaries from making pleas for "special gifts" outside of the regular work, it is quite another question whether this great force of missionaries, men and women of more than average ability and consecration, are to be encouraged to use, or hindered from using their unique influence, from the point of vantage which they hold, in interesting that large circle of friends at home with whom they would have influence, in helping to carry on unimpaired the work of the Board, especially that part of it with which their lives are so closely bound up.

In years past, it may be, it was not necessary to enlist the help of missionaries abroad in interesting friends at home, when there was no lack of funds for the carrying on of the work. The circumstances have now changed, and the work, to which missionaries have devoted the best years of their lives, is being seriously damaged, while multitudes of people at home, who could sustain this work, and would do so if they were aware of the situation, are quite in the dark as to the real state of affairs.

It cannot be supposed that while a great work, to which hundreds of missionaries have given the best part of their lives, is suffering a blow which will cause it an almost irreparable injury, they are to be asked to remain silent, and are not rather to be *invited* by the Home Committees to do all in their power to let friends know how the work is suffering, and what is needed in order to save it. It is not only the right of the missionaries to do this, but it would appear that it is their bounden duty at this time, both because they know the work as no one else knows it, and they can interest a circle which no one else can interest so well, namely, their own friends and acquaintances.

(To be concluded.)

South American Missionary Society.—Our readers have been already informed that the committee of this Society have resolved to enter upon their work in a more organised and systematic manner. With this view they have appointed Mr. W. C. Morris as evangelist. He is now reading for ordination, and will employ the interval in acting as deputation for the Society in England, and in helping to raise funds both for the general objects of the Society, and for the evangelistic work, which is to be further developed. Any who may desire his attendance and information, at meetings or otherwise, are asked to communicate their wish to the Secretaries, 1, Clifford's Inn, Fleet-street, E.C.

God the Holy Ghost.

AN ADDRESS

By Professor A. McCAIG, B.A., LL.D.

(*Concluded.*)

4. *Personal functions are assigned to Him.*—This would lead us to speak of the whole of the special work of the Spirit, but we must only briefly indicate certain points. (*a*) He is *Teacher and Guide* (Luke xii. 12; John xiv. 26; xvi. 7-16). No spiritual truth can be apprehended by us apart from the Spirit. He is not only Teacher in the sense of bringing truth to our mind, revealing the will of God, but He *guides* us into all truth, a word implying leading by the hand along the way, and so bringing us into the heart of truth. Personality is, of course, essential for this teaching work.

(*b*). *Comforter* (John xiv. 16, 26; xv. 26; xvi. 7). This is the distinctive name of the Spirit in New Testament times, setting forth his special work in the hearts of God's people. We elsewhere read of the "comfort of the Spirit." In many ways He comforts us, by suggesting to us the precious promises, revealing to us our possessions in Christ, pointing us forward to the glories awaiting us. The word, however, here translated "Comforter" means far more than the English word. Our hymns have made us familiar with the original word *Paraclete* (Gr. *Paraklētos*). Christ Himself was a Paraclete. He says, "I will pray the Father and He will give you *another* Paraclete," implying that He himself had hitherto been their Comforter, and all that He had been to them the Spirit was now to be. In 1 John ii. Christ is called a Paraclete. "We have an *advocate* (the Greek word is the same) with the Father, Jesus Christ the Righteous." The word literally means "called to the side of another"; the Latin *advocatus* (from which we get "advocate") had the same meaning. Among the Romans it was the duty of the "Patron" to look after the interest of his dependents, his clients. The client called upon him, appealed to him for help, and as that help was often needed in a law-court, the word came to be used specifically of pleading in law. Christ, called to our aid, pleads for us in Heaven—the Holy Spirit, invoked by us, pleads for us too, but both Christ and the Holy Spirit do far more for us; all our interests are managed by them, and our every need is supplied.

(*c*) *Intercessor.*—Rom. viii. 26, 27: "The Spirit itself maketh intercession for us with groanings which cannot be uttered." This is that specific part of the Paraclete's work already mentioned, and is a source of great encouragement to the tempted and troubled child of God.

(*d*) *Witness.*—Acts v. 32: "We are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Rom. viii. 16: "The Spirit beareth witness." John xv. 26; Heb. ix. 8; x. 15; Acts xx. 23; 1 Pet. i. 11; 1 John v. 6, and other passages.

(*e*) *Supreme Director* in the Church.—Acts xiii. 2, 4: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them....So they being sent forth by the Holy Ghost departed." Acts xv. 28: "It seemed good to the Holy Ghost." Acts xvi. 6: "Were forbidden of the Holy Ghost to preach the Word in Asia." V. 7: "The Spirit suffered them not." Acts viii. 29: "The Spirit said unto Philip, Go near." x. 19: "While Peter thought on the vision, the Spirit said, Behold three men seek thee; arise, therefore, and get thee down and go with them, doubting nothing, for I have sent them." Acts xx. 28: "The Holy Ghost hath made you overseers." Unquestionably these various functions can only be performed by a person, and cannot be conceived of as belonging to an influence.

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We have to speak

II.—OF THE DIVINITY OR DEITY OF THE SPIRIT.

This cannot well be questioned if the Personality be admitted.

1. *The Names of God are given to Him.*—The very fact that He is called the Spirit of *God* so emphatically, is suggestive of his Divinity; but more particularly note, Isaiah vi. 9, 10, compared with Acts xxviii. 25, 26; Exodus xvii. 7 and Psalms xcv. 7-11, compared with Heb. iii. 7-11; Jer. xxxi. 33, compared with Heb. x. 15, 16. In these passages statements made by *Jehovah* in the Old Testament are quoted as spoken by the *Holy Ghost*. Acts v. 3, 4: "Lying to the Holy Ghost is lying unto *God*." 1 Cor. iii. 16, 17, and vi. 19: "Temple of the Holy Ghost" equals "Temple of God"; our bodies are the temples of *God*, *because* the Holy Ghost dwells in them. 2 Cor. iii. 17, 18, R.V.: "Now the *Lord is the Spirit*...transformed into the same image from glory to glory even as from the *Lord the Spirit*."

2. *Equality with the Father and the Son is ascribed to Him.*—Matt. xxviii. 19; 2 Cor. xiii. 14; Eph. iv. 4, 5, 6; 1 Peter i. 2; 2 Thess. iii. 5; Rev. i. 4, 5.

(3) *The attributes of Deity are assigned Him.*—(*a*) *Eternity.*—Heb. ix. 14.

(*b*) *Omnipresence.*—Psalm cxxxix. 7; 1 Cor. iii. 16. He dwells in all the people of God throughout the world.

(*c*) *Omniscience.*—1 Cor. ii. 10, 11.

(*d*) *Omnipotence.*—Luke i. 35: "The power of the Highest." Micah ii. 7; 1 Cor. ii. 4, 5. The Apostle's preaching was in "the demonstration of the Spirit," that their faith should stand in "the *power of God*."

4. *The operations of Deity are performed by Him.*—(*a*) *Creation.*—Gen. i. 2; Job xxvi. 13; Psalm civ. 30.

(*b*) *Inspiration*, implying power of predicting future events known only to God.—1 Peter i. 11; 2 Peter i. 21; Num. xi. 26; Num. xxvii. 18; Neh. ix. 30; Acts xi. 28, etc.

(*c*) *Miracle-working.*—Matt. xii. 28; 1 Cor. xii. 9-11. All the spiritual miracles attending the preaching of the Gospel. Rom. xv. 17-19; Heb. ii. 4, etc.

(*d*) *Regeneration.*—John iii. 5; 1 Cor. ii. 4; Rom. viii. 2, 9, 15; 1 Thess. i. 5; Titus iii. 5.

(*e*) *Sanctification.*—1 Peter i. 2; 2 Thess. ii. 13; 1 Cor. vi. 11; Gal. v. 16, 17, 22. This is generally indicated also by the epithet Holy, He is the source of all holiness.

(*f*) *Glorification.*—Christ was raised from the dead by the power of the Spirit, and so by that Spirit we are to be raised and glorified (Rom. viii. 11).

May we all truly appreciate the greatness of this Divine Person; may we fully recognise His glory, and gladly receive His grace; may we realise our absolute need of Him, and be conscious of continual dependence upon Him. At the same time in all Christian work let us remember that the Holy Spirit is most honoured in the exalting of Christ. Some have thought to honour the Spirit by speaking much of Him, and their hearers have been led to look to the work of the Spirit for peace, instead of "looking off unto Jesus." The Spirit's great mission to the world is to convince men of sin, of righteousness, and of judgment; but He does so in reference to Christ. "Of sin because they believe not on *Me*; of righteousness because I go to my Father, and ye see me no more; of judgment because the Prince of this world is judged"—judged at the Cross. "He shall glorify *me*." He takes of the things of Christ and shows them unto us. When the Spirit came in power upon the Apostles at Pentecost, He taught them to set forth Christ crucified and glorified. So still we work on the line of the Spirit's purpose, and most please Him when, recognising that only by his power can we hope to succeed, and depending absolutely upon Him, we preach Christ and Him Crucified.

Puritan Theology.

By Principal J. O. DYKES.*

IN order to appreciate any marked historical type of spiritual life, it is necessary to understand its origin—from what root, among what people, and under what circumstances it grew up. Of these the most important circumstance is the theology on which it was nourished. I have no time to discuss that in a short paper, and yet I must be permitted to say, in a sentence, that the great party of English churchmen which in the end of Elizabeth's reign was nicknamed Puritan, and which played so considerable a part in Church and State under the Stuarts, seems to me to have been a legitimate outgrowth of the Reformation. Only we must remember that by the time Puritanism took on its special colour, both of theology and temper, Protestantism had suffered modification. The joyous fervour of its first days had been damped and even embittered by a century of persecution and religious conflict. Its confidence in the newly-recovered Word of God had also been robbed of some of its freedom by extreme views as to verbal and even mechanical inspiration. A hundred years after the movement began we note in Protestantism features of narrowness, rigour, and gloom alien to the contemporaries of Luther and Zwingle. Yet, if due allowance be made for all these changes, Puritanism as a religious party will be found to be a direct, and in the main a faithful, representative of Reformation principles.

It remained intensely loyal to the seed truth which gave birth to Protestantism. That was that salvation is an immediate matter between the sinful soul and God; that with God, in Christ, each one of us has to enter for himself into sacred private relations by penitence and faith; that to hear God's message, and accept his Christ by a personal act of the whole soul, alone brings pardon of sin and peace with heaven. This fundamental conception of religion gives us the key to one great characteristic of Puritan piety—its inwardness and subjectivity. The Evangelical theory of salvation throws each man in upon the workings of his own heart under the might of the Spirit of God. It subordinates outward ceremonies to the changes of the interior life; it concentrates the interests of the soul upon its intimate spiritual relation to the Eternal God. Do I need to say that in these days of revived externalism in religion, whether it take the form of sacerdotal claims on the one hand, or of Christian socialism on the other, this individualising of piety is a feature which we all need to guard?

As a spiritual revival the Reformation was born out of the agonies and the alarms of a sin-stricken conscience. It was the greatest of all awakenings the Church has witnessed, of that inextinguishable cry of the soul, "How shall sinful man find peace with God?" The cry was for an assurance of the Divine favour here and now. No reader of any representative Puritan book, such as Bunyan's "Grace Abounding" or Baxter's "Call to the Unconverted," needs to be told of the part which this problem of human guilt played in the Puritan conception of religion. To escape damnation by a conscious conversion to God—in the presence of that supreme interest, everything else was trivial. The dread of being mistaken here, or self-deluded, haunted the holiest saints. The dread was deepened by the prevalent Calvinism, teaching the sinner's own helplessness to work so great a change. The uncertainty whether God would be gracious; the question, "Am I one of God's elected?"—these things bulked so largely in the Puritan creed that they drove the Puritan to ever deeper and more subtle self-scrutiny.

It was, I think, a decline from the simpler, more

* Partial Notes of an Address to the Free Church Council at the City Temple.

cheerful trust in Christ, of the New Testament and the early Reformation age. I am glad that larger views of the Divine love and of the willingness of our Heavenly Father to win back his wandered child, have given to modern evangelism a sunnier and less pallid complexion. Yet I beg you to consider whether we are not distinctly in danger of going to the opposite extreme. Surely many of us are prone to take too easily the question of personal salvation. We preach few awakening sermons. We are not sure nowadays about hell-fire. We are ready to think well of all men. We skim lightly over the crucial crisis of conversion. Many of us are satisfied, I fear, without an assurance of forgiveness. And I am inclined to think that much of this easy-going modern religion springs out of the fact that we have a feebler sense of sin, and of the consequences of its inveteracy in our fallen nature, than our Puritan fathers had. If I were asked to lay my finger on the central characteristic of Puritan piety, I think I should name this first—its profound consciousness of sin. Not of sins merely, but of sin; not of sin only in its defilement, and desert of death, but of the sinful principle in its power to penetrate the nature and vitiate all its action; not of the occasional outbreaks of what Paul calls indwelling sin, but of that subtle virus of ungodliness which cleaves like an infection to the best of us, and calls us often to humiliation of soul before God. We need, I am convinced, to plough deeper into the knowledge of ourselves, as our Puritan ancestors did, if we would be strong enough to recall ourselves and our age to that Gospel which alone is the power of God unto salvation.

With the "Midnight Sun."

IN THE MEDITERRANEAN.

ALTHOUGH bearing the complimentary designation of "steam-yacht," the *Midnight Sun* is in reality a substantial vessel of over 3000 tons. In former days, under another name and other owners, she rendered ten years of transatlantic service. At present, chartered by Messrs. Lunn and Perowne, she is fitted for the comfortable accommodation of 175 passengers, besides officers and crew numbering 110. Viewed from the shore, she does not attain in artistic proportions to the picturesque conception of a "yacht"; but to some of us, at any rate, when on shiphoard, the practical is of more moment than the ideal, and a soft place for a bilious head more to be desired than the elegance of a cross-tree or a gracefully-curving stem. Let the internal appointments of a ship be "grateful, comforting," and we care little for the criticisms of the "small-boat populace" around.

We embarked at Marseilles on the 19th ult., and although the vessel had only been in dock two days from her previous trip, she was cleaned and provisioned with wonderful rapidity ere her new occupants arrived. So, with every berth engaged, and under a delightfully genial sun, we set sail shortly after noon, with weather conditions more favourable than those experienced by our predecessors for several months past, so our captain informed us.

The first port of call, some sixteen hours later, was Ajaccio, the capital of Corsica. Here the Saturday was spent, in visiting the house in which Napoleon Buonaparte was born (still maintained in excellent preservation), driving along the coast, or walking inland, shopping, and in such-like pursuits as inclination and opportunity allowed. Sailing again at midnight, Sunday was spent at sea; but the spirits of the majority were drooping rather than glad, for which the somewhat restless waves were responsible.

With two dozen "clergy of various denominations" in the company, it was not difficult to find preachers for the day, except in so far as diffidence made each wish to give place to his brother. The morning service, conducted by the Archdeacon of Manchester, was but thinly attended. His sermon treated of some aspects of modern thought in its relation to religion; but with some of his conclusions many would not agree, though all would wish to believe that, "in spite of all hostile criticism against Christianity and the Bible,

CHRIST IS MORE TO THE WORLD TO-DAY

than at any previous period of the world's history."

In the afternoon a short, bright service for sailors was held on the forecastle, to which quite a large number of passengers were also attracted. The leader was Rev. N. S. de Jersey, late of St. Mary's, Kilburn, who expects shortly to undertake a chaplaincy in the Missions to Seamen. A few well-known hymns prepared the way for a five-minutes' talk from the words, "Without Me ye can do nothing." Then another hymn, and Rev. Eric Farrar, drawing illustration, aptly enough, from the unpleasant experiences of many of his fellow-passengers earlier in the day, gave a direct and earnest address, uplifting Christ as the only Saviour from sin, that dread malady from which all mankind suffers. In the evening Dr. Handley Moule, of Cambridge, preached on the practical subject of glorifying God in the body, in the daily round of life, alike in its duties and its recreations.

Monday morning, the 22nd, found us anchored in the Bay of Naples, but in weather which materially dimmed the preconceived notions of that lovely spot as derived from pictures and photographs of highly-coloured tints. A heavy deluge of rain, and an army of itinerant vendors, singers and begging nuns were the chief elements of our welcome. However, we lost no time in boarding a tug for the shore, whence a special train conducted us at once to Pompeii, the stirring (if painful) interest of which neither clouds nor rain could quench. The solemn silence of miles of streets, erst so full of life, the roofless houses now so desolate, with grass o'ergrown, the partly obliterated frescoes and mosaics of exquisite design of workmanship, remnants of a departed glory, forming a link between the old world and the new—all these inspired the beholder with unspeakable awe. What, indeed, could be more tragic than the petrified corpses of human beings and animals found in the positions in which they were overwhelmed; or more realistic than the ruts made in the paving-stones by hurrying chariot-wheels; and the hollows worn at the fountain by the hands of many, while leaning there in order to quench their thirst; or more pathetic than the marble bust of a councillor standing intact in his own well-appointed vestibule? With sorrowful wonder we turned up this street and that, visited the baths, the theatre, the Street of the Tombs, and last of all the museum, all of which reiterated the warning thought,

"REMEMBER THY LATTER END!"

The latest excavation, completed eight months ago, revealed the finest of all the houses as yet laid bare. In the garden-court, around which the house is built, are beautiful fountains and statuettes of marble (than which no finer are to be found in Europe), the whole having been in some measure restored, and the garden planted, to reproduce, as far as possible, its original appearance. At every turn one met evidence of high civilisation, which suggested how little, in the last 2000 years, the world has advanced in either its arts or ingenuities. The baths were elaborated on practically the same system as the modern "Turkish" bath, while the various appliances and conveniences of domestic life were very much as they are with us to-day.

But what a change, withal! With what irony has Time treated the "Street of Abundance," in its present sorry plight! The indications, only too manifest, of vicious living, the sudden destruction of the city, indeed the whole sad scene, forms a terrible commentary on the warnings of God to Israel—"When thou hast eaten and art full, then beware that thou forget not the Lord thy God." "If thine heart turn away, so that thou worship other gods and serve them, I denounce unto you this day that ye shall surely perish." And in their disobedience was their doom—"They soon forgat his works. They contemned the counsel of the Most High." "So they did eat and were filled; they were not estranged from their lust, but while their meat was yet in their mouths, the wrath of God came upon them." As with Israel, so with Pompeii.

A STREET IN POMPEII.

A mile or so distant is a curious settlement of modern growth, conducted on lines similar to that at Lourdes. So-called miracles of healing are performed here; but judging from the terribly crippled beggars asking alms by the wayside, one concludes that local faith must be at a low ebb. But more of this in a future letter. G. E. M.

Korea.—The March issue of *The Church at Home and Abroad*, the organ of the Presbyterian Church of the United States, says:—"Our churches in Korea received during the past year some 200 into their membership, and besides enrolled a thousand catechumens. In no other mission of our board is the harvest so ripe for the reaper."

Factory and Laundry Visiting. — The factory and laundry sub-committee of the Factory Helpers' Union are in great need of more ladies to undertake dinner (or tea) hour visiting in the factories and laundries of London. There are still many of these places where permission has been granted for ladies to go in for a short Bible talk with their girls, and for which we have no visitors. These talks are genuinely appreciated by the girls. There must be many of your readers who could spare half-an-hour once a week, or once a fortnight, to undertake this service for Christ. I should be glad to receive the names of such, and arrange for them to get into some work-room in their neighbourhood. Isabel M. M. Kenward.

43, *Streatham High-road, S.W.*

OUR DAILY HOMILY.

SUNDAY, March 21.

"There is forgiveness with Thee, that Thou mayest be feared."—Psa. cxxx. 4.

Yes, thank God, there is forgiveness, because at his right hand He liveth for evermore who put away sin by the sacrifice of Himself. Forgiveness at any moment for the sins of a life; repeated forgiveness for the sins of every hour; forgiveness instantaneously upon confession. He pardoneth and absolveth all those who truly repent and unfeignedly believe in Him of whom the Gospel speaks. By this man is preached the forgiveness of sins. And when God once speaks forgiveness it can never be unspoken. Fear and doubt and misgiving may question, but cannot revoke it. Based on the Blood of the Covenant, on promises ratified by the most solemn assurances, there is forgiveness with God. Weary, sinning, ashamed soul, the fountain of God's forgiveness springs perennially from his heart; as clear and full as when that fountain was first opened for sin and uncleanness. Take it and go your way.

Just because God is so ready to forgive, there is wrought within our hearts an ever-deepening dread of giving Him pain. There is forgiveness with Him, *that* He may be feared. There is a greater fear in the heart of the true child of God of grieving his Father than there is in the unregenerate of the penalty of transgression. The element of fear comes back into our nature, refined and purified through the fires of love. There is no fear in love, and yet love fears with a perpetual dread of giving needless pain. Because God is a consuming fire, let us serve Him with godly fear.

MONDAY, March 22.

"Like a weaned child with his mother."—Psa. cxxxi. 2.

How much the greatest teachers of the world have learnt from little children. Jesus has for evermore set a little child in the midst of us to teach us. It is from the nursery that David got this tender, exquisite conception.

A little child has been brought up by the breast, and has loved to nestle to its mother. But the weaning time has come. With Orientals it is often greatly deferred. The little one is impatient of the change, and highly resents the spoon with which he is fed. Vehemently he cries, and fights, and struggles with hand and foot, little knowing that he is resisting a change which is to make him independent, which shall advance his truest life, and shall ultimately bring him back to that mother again, as her stay and blessing. Finally, however, the passion subsides, the sobs die down to little whimpers, a tear still lies upon the cheek to show where the storm had raged, but on the whole the babe is stilled and quieted.

So with us, we have clung to the breast of some human help and comfort. Presently the strong wise hand of God puts us gently from it, and turns us to other sources of consolation. At first we passionately resist with outcry and strife. But the Comforter comes and hushes us as on the very lap of God. He shows us the love which cannot mistake, and presently the soul calms, becomes stilled and quieted; with chastened hope it turns to the Lord; it thrives on stronger meat; it leaves behind the life of dependence, and is strengthened with all might unto patience and longsuffering with joy

TUESDAY, March 23.

"Lord, remember David, and all his afflictions."—Psa. cxxxii. 1.

This psalm commemorates the removal of the ark to the temple, newly prepared for its reception by Solomon. David had been dead some years, but as they prepared to fulfil the project on which he had set his heart, the men of the new generation could not forget how he sware unto the Lord, and vowed unto the mighty one of Jacob. They remembered David. Throughout this psalm his name often recurs. "For thy servant David's sake." "The Lord hath sworn unto David." "The budding of David's horn."

"Shall man remember, and shall God forget?" He would be unrighteous if he were to forget the work of faith and labour of love of his saints. It was in pursuance of his covenant with David that Solomon's temple at last stood complete. Thus God still bends over the scenes of the life-work of his children. The chapel where a McCheyne pleaded with his congregation; the South Sea Island, where a Williams poured out his blood; the dark forests in which a Brainerd wrestled for his Indians; the great Continent, where a Moffat, a Livingstone, a Hannington wrought, prayed and suffered. He remembers David, and all his afflictions. He recalls the prayers, and tears, and travail of soul, and the time comes when the finished structure stands on the site which to them was waste and void. No effort, or cry, or prayer of thine goes unheeded. Some day a perfect realisation of thy dream, which thou shalt see from heaven's standpoint of vision, shall satisfy thee.

WEDNESDAY, March 24.

"It is like the precious oil upon the head."—Psa. cxxxiii. 2.

Brotherly love binding together kindred hearts is here compared to oil, the chosen symbol of the Holy Spirit, because it is only through his grace that it is possible to love. The love of the brethren is the earthly manifestation of love to God. We have just as much to Him as we have to them, and such love, whether to them or Him, can only be shed abroad in our hearts by the Holy Ghost given unto us. Is love wanting? Seek a baptism of the Holy Ghost. Pentecost meant the most wonderful manifestation of love which the world had ever seen.

The Holy Spirit, as oil, was poured upon the head of our great Aaron as He arose from the waters of baptism, and again when He ascended into the presence of the Father; and it has been descending ever since upon us who are as the skirts of his garments. To the Jew it seemed as though the Hermon range overtowered the land and was able to drop its dews across the intervening distance upon the mountains of Zion. Thus, from the glory of his exaltation, Jesus drops the dew of the Holy Spirit as blessing upon the lowlands of our life—that blessing which is life for evermore. Our response to it is the fertility of heart's love and life's activities.

THURSDAY, March 25.

"Bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord."—Psa. cxxxiv. 1.

This hymn was composed for the night-watch of the Temple, for those that had gone to relieve the Levites who had been in charge during the day. It is to be noticed that these were specially summoned to bless the Lord and lift up their hands. For, after all, is it not they that stand in the house of God *by night* who are most in need of these exhortations?

It is comparatively easy to bless the Lord in the daytime, when sunshine lies like his smile on nature, and all the world is full of music, and our lives flow on quietly and peacefully. It does not take much grace to bless the Lord then. But when night has draped the earth and hushed the homes of men to solitude, and we stand amid the shadows that lurk around us in the sanctuary, facing the inexplicable mysteries of Providence, of history, of life and death, then the song falters on our lips, and chokes our utterance. We may be strong, stoical, grave, but to bless the Lord—ah! there's the rub.

No sooner, however, do we dare to formulate the words of blessing, pursing our lips in the effort, daring to say, by the strong effort of will, what we may not say gladly and easily, there comes back to us, as to this ancient singer, the assurance that the Lord which made heaven and earth shall bless. Is it possible for Him to have made heaven and earth, and not to be able to bless one soul whom He has not created only, but redeemed.

FRIDAY, March 26.

"Praise Him, O ye servants of the Lord."—Psa. cxxxv. 1.

Here is an appeal to all of us. *We* are his servants, *we* stand in his courts, let us praise Him. There is a distinction between thanksgiving and praise. In that we render thanks for the great benefits that we have received at his hands; in this we adore God for all that He is in Himself. Forgetting our own petty interests and concerns, our *me* and *my* and *mine*, we take our stand with angels and archangels and all the host of heaven in crying, Thou art worthy, O holy, holy, holy Lord, heaven and earth are full of thy great glory, glory be unto Thee, O God Most High.

We praise Him with our ascriptions of loyal affection, but we praise Him no less when we suffer silently according to the will of God, when we do his commandments hearkening to the voice of his Word, when we wait for Him to indicate his will, and lead us by a right way.

Oh that life might be one long Psalm of Praise! Awake my soul, awake psaltery and harp, awake all that is within me! Shall angels praise Thee, my God, and shall I be dumb! Shall song awake to thee from every copse and bower, from woodland and grove, from the heart of awakening nature, and shall I hold my peace! I praise Thee, I bless Thee, I worship Thee, I magnify Thee, most loving, most holy, most blessed God; my Father, my Redeemer, my Comforter. Every whit of my nature cries glory. That thy hand seems to lie heavily on me, and that my soul is pressed and straitened from without, shall not stay me. Yea, if it should be my lot to go from the courts of thy house to the nethermost abyss, I would still ask for grace to fill its unaccustomed spaces with adoring songs.

SATURDAY, March 27.

"His mercy endureth for ever."—Psa. cxxxvi. 26.

Twenty-six times in this Psalm we are told that God's mercy endureth for ever. The Psalmist had been reviewing the history of the past. As far back as the creation his eye had travelled, and all through the stormy, troublous days he could detect the silver thread of mercy. Would that we had his eyes to see always the love of God. Amid the murky gloom of chaos there is a silver gleam; it is his mercy. When sun and moon appear, there is a brighter light than theirs; it is his mercy. Above the roar of the Red Sea and the rattle of the thunder-storms, are the flute-like notes of his mercy. Through all the strife and horror of the conquest of Canaan there glides the white-robed angel of his mercy. Deeper than the darkest shades of sin, higher than the highest floods of transgression, is the love of God, in the hand of which the round world and all its inhabitants lie, as a drop on the palm. Look back on your life, and say whether you cannot see the thread of mercy linking all its beads.

A debtor to mercy alone,
Of covenant mercy we sing.

And do you suppose that such mercy is going to fail you? It endureth for ever! You fret and chafe like a restless little child, but you cannot fall out of the arms of God's mercy. Lie still, it canopies you like a mother's face, it beats about you as a mother's embrace. O love that will not let us go! O mercy that hath neither beginning nor end! O God, who hast loved, who lovest, and who wilt love, when the sun is no more, and the things that are now shall have passed away as a dream.

F. B. M.

"This Poor Widow."—2.

By the Author of "THRESHOLD SERVICE."

FOR the Christian of to-day the story of the widow's mite has a message, which loses none of its force although the Jewish Temple has disappeared, giving place to a spiritual building. Among professing Christians, the two classes of religious donors, the poor and the rich, still exist; and the test applied to their offerings—God's standard of reality—is the fire that shall finally try the wood and stubble, the gold and the precious stones. The contributions of superfluity are numerous, and the forms of trumpet-sounding are diverse, but the same spirit that prompted the exhibition of lavish expenditure in Temple decoration, moves men now, though in a totally different guise. The votive gifts of a merely psychical, emotional religion, that satisfies itself with the applause of the world—even of a very religious world—are constantly being poured forth. With tireless energy devotees to their own special cause spend their time, money, and influence. Surely never was there such a race after prominence in philanthropy; and by no great stretch of hyperbole may we not say that certain aspects of religion, represented by the various denominations, owe their attractiveness largely to the scope they afford for ornamental piety? It appeals far more strongly to the self-satisfied heart to be a pillar at a prayer-meeting, or on a committee, than to be silent under reproof or provocation at home; to wear oneself out for a charity is much more flattering to the natural man than to construe 1 Cor. xiii. into the common-place words and acts of daily life. Good as it is that each one should have some outside work to do for God, and that Christians should "spend and be spent" in his active service, still an immense danger exists in the notoriety given in the present day to deeds of benevolence and devotion, and we need very seriously to remember that zeal is no infallible sign of the gifts of the Spirit, neither is talking eloquently of Christ any proof of being alive in Him. After all, humility, patience, forbearance, hopefulness purity, and self-control will never make as much noise in the world as alms-giving, and what is vaguely called "Christian," or "Church work."

But we may go even deeper still, and say that the individual soul has its periods of abundance and poverty. Does the reader follow? Do you know what it is to be reduced to two mites in the inner life, when widowed of all sensible, spiritual comfort, you feel that you are in want? Yet is it not just at this moment that some imperative call to give—to give your all—invariably comes, and you have to rise up from your house of mourning, going out, as it were, alone among strangers, to cast in your unnoticed, beggarly offering, which seems to you so infinitely much, though in the world's eye it appears so contemptibly little?

Let me take an illustration. You are perhaps brought by circumstances into close contact with some person who has the effect upon you at times of trying you to the uttermost, so that you seem stripped of everything except a humbling sense of powerlessness. It is largely physical, doubtless, but it is none the less real to you, and you cannot throw it off by mere mental effort.

Finally a crisis comes. When you are at your weakest, some great demand is laid upon your strength. What then? It is the hour, dear soul, for stretching out the withered arm of impotence, and *giving all.* Let the two mites go. Put your will and your trembling heart into the treasury. Jesus stands by watching. He knows the real cost, the true value of your gift.

A Christian once told the writer the secret of her influence over a young girl of an exceedingly difficult character. Only by giving up in her own heart every faintest shadow of dislike and irritation towards the child, who at times seemed almost possessed, could she win and lead her. "The discipline to myself," she said, "was more than I can describe. It meant not simply self-control; it meant emptying myself of everything except love." Yes, that is it. All must go except Christ, and the widowed soul has this inestimable encouragement—that while the gift is being made, the All-seeing Eye is looking on with that Divine understanding, which is what the wounded heart craves for.

Do not fear to give. Give with the abandonment of one who stakes everything, that he may win Christ in an ever fuller and fuller degree. And as with the oil-cruse of another widow, when the vessel is empty, the replenishment will be instantaneous.

Dear living stone! when you are set in your place in the wall of the heavenly city, among sapphires and chalcedony, the measuring-reed of the angel will be that of *a man.* The same test of perfection was also applied to Him "who was in all points tempted like as we are," and it was found that the "breadth and length and depth and height" of that Foundation Stone were exact. Those who go on to perfection, therefore, go on towards "full growth," towards "the measure of the stature of the fulness of Christ," so that this Divine standard is no impossible one, for the norm is that of "*the Man*, Christ Jesus.' With his Divinely human judgment He estimates the *true* worth of the gifts cast into his treasury, and this it is that makes his words with regard to the Jewish widow so unspeakably comforting to the poor in spirit of to-day: "Of a truth I say unto you, this poor widow cast in more than they all, for she *of her want* did cast in all the living that she had."

St. Giles' Christian Mission

TURNING over, recently, at the office of this Mission, the photographic album wherein is preserved the portrait of each boy taken in hand, as he appears when he comes under the care of the Mission, we were much impressed by the bright, hopeful aspect of some countenances—evidently lads led astray, saved in time, and likely to make a good use of the fresh chance afforded them. Alas, however, we found many on whose every feature seemed written the lines of a life of neglect and evil training, a suspicious side-look as if watching for the policeman being the most striking feature. Yet even such lads, trained for and fully committed, as it seemed, to a criminal career, are being saved and set to earning an honest living, to the full satisfaction of their employers. This class of work, rich in result and invaluable to the nation, grows on Mr. Wheatley's hands. There is in fact no limit to its extension—save that of funds. However loud and wistful the demands from India or Armenia, it is fatal to permit such real soul-saving and reforming home work to languish and come perilously near paralysis for want of means.

Nor are the efforts among men who have gone wrong without abundant result. Just as we were in the office a letter was handed us from a commercial traveller, sent to prison for embezzlement. His family were left to starve but for the Mission's aid. Wife and children were helped, and on the man's release he was taken in hand, with the result that he is now on his feet again, deeply repentant and blessing God for the efforts made to save him from hopelessly sinking into a life of crime. Numerous instances of a similar kind, both among convicts and short-term prisoners, are constantly occurring.

But while work grows and opportunities enlarge, and men and boys seek help in escaping from the thraldom of vice and temptation—an escape they can rarely make unaided—the whole operations are threatened by the want of funds. The daily outgoings are far from being met, and if this continue long, the result must be serious. P.

The Danish Mission Party arrived safely in Beyrout on Feb. 22, after a blessed voyage, giving plenty of opportunity of witnessing for the Master to Protestants, Roman and Greek Catholics, Jews and Mohammedans. Prayer is asked that the Lord may bless them richly where He has sent them.

Dives and Lazarus.

One winter evening about two years ago a dinner was given at a Strand restaurant by a wealthy youth, which cost an enormous sum. The dining-room was specially upholstered in red. Fruit-bearing trees were placed upon the table and ranged round the room. The guests plucked ruddy cherries, peaches, grapes, oranges, from the growing branches, A perfumed fountain was improvised for the occasion. Costly presents were given to each diner. The markets were ransacked for expensive food and drink, and the amount of the bill conferred a sense of peace upon those who partook of the feast, but did not have to pay—a sense of peace which religion itself was unable to bestow. Music of the best gratified the sensuality of this Gargantuan exploit.

The same night a silly old man, scantily clad in threadbare garments, took his seat on a heap of stones and rubbish within two miles of the hotel where Lucullus had entertained his friends. It was a bitterly cold night and the old fellow had not broken his fast all day. When the inquest on his shrunken body was held three days later, it was deposed that he was found with a dry mutton bone in his hand, which he had been gnawing. It was not explained why he did this as he had a penny in his pocket.—*English Illustrated Magazine.*

An Aged Worker.

In a recent letter our aged sister, Mrs. Huntley, of 193, Camp-street, Georgetown, Demerara, writes:—

I am moving up the Demerara River, visiting the different mission stations, especially to seek to help aged widows and orphans. I have the names of twelve widows, aged and very poor, at the village where I am staying, and all Christians. We have given out nearly 200 garments this season, or material to make them. The merchants kindly supply me with materials at a low price, and some friends in England have made up garments for us.

I am only nine nine miles from Georgetown now, but I expect to go up over 100 miles before I return. The steamer, railway, and tramcar authorities all allow me to travel free on account of the work I do, and my age, as well as the length of time I have been in the colony, which was forty years on February 1. If I am spared till April 26 I shall have completed my seventieth year. I had a severe illness after my return from the Indians last year, but the Lord graciously raised me up to distribute 3000 Christmas letters. I was ill again last month with ague and fever, but here I am moving about once more with a goodly measure of health and strength for my age. I must give up my long journeys and settle down in Georgetown, where I can do a little in visiting the sick.

Barbican Mission to the Jews.

In the latest issue of his little paper, *Immanuel's Witness*, Prediger C. T. Lipshytz gives particulars of an important development in connection with the Barbican Mission to the Jews. The present Mission House was procured by a friend, who paid the rent and taxes for seven years. The lease of the premises will run out in about eighteen months, and it has been decided not to renew, but to procure a Mission House more suited in accommodation and situation to the needs of the growing work.

Mr. Lipshytz says:—"A calculation shows that a site may be bought in the midst of London Jewry, and a building of the size and character needed by the work may be erected for a sum which we do not despair to raise. A Mission House free from debt would relieve the funds from the heavy burden of rent which would of necessity be incurred by continuing to hire premises. By making the provision now proposed we should put the Mission on a more permanent basis, and establish it with better prospects than would be the case if we took another house at a high rent."

It has been resolved to associate the new Mission House with the name of the late Prebendary Gordon Calthrop, of Highbury, who did so much to promote the interests of the Mission. To purchase site and make a beginning with the building about £3000 will be required. As soon as funds for the purpose are available, negotiations will be advanced to secure a site in East London, where the Jews are so numerous. Further particulars in booklet form may be had from Mr. Lipshytz, at the Mission House, 33, Finsbury-square, E.C.

[Copyright.]

Memory Training: By Rev. J. D. Kilburn.

LETTER SEVENTH.

THE BEST WAY OF LEARNING THE ORDER OF THE LETTERS OF A FOREIGN ALPHABET, SO AS TO BE ABLE TO USE DICTIONARIES, LEXICONS, ETC., WITH EASE AND FACILITY.

IT is very important to learn from the very first the exact order of the letters of the alphabet.

If this be not done, some amount of time will be lost on every occasion when there is need to use a lexicon. The "little pieces of time" thus lost, if rightly used at the beginning, would have sufficed for acquiring the order of the letters twenty times over.

No one ought to seek to learn the order of the letters of an alphabet by repetition. Everyone who attempts to do this will spend at *least* four or five times as much time as is really necessary.

The order of the letters of any alphabet can best be acquired by *association*, or by *combination*.

There are two classes of alphabets—those where the order of the letters is similar to that of our own, and those where the order is to a great extent, or altogether, different.

When the order is similar to our own, or *to the order of another alphabet with which we are acquainted*, all that is necessary is to associate the letters of the unknown alphabet with the letters of the known one. By doing this we shall be able to recall the order of the new by thinking of the old. Prins 15, 22, 23, 24.

When the order of the letters is to a great extent, or altogether, different from our own, and also from any other with which we are acquainted, then another method of association can be used. Probably the method of association which will be easiest to explain in these letters is one similar to that used by the ancients and by so many modern teachers with such striking results for other things, *i.e.*, by associating them with articles of furniture in *the room with which you are most familiar*.

Let me illustrate this. Suppose you want to learn the order of the letters of the Hebrew alphabet, you ought, according to this method:

1. To select *in consecutive order* eleven articles of furniture, etc., in the said room.

2. To have *the exact order* of these articles of furniture, etc., clearly and definitely fixed in your thoughts.

3. To *think* of the first two letters of the alphabet as being written on the first article, the second two letters on the second, and so on.

By *thinking* of the letters and the articles together thus you associate them together in your consciousness, and they will remain associated in your mind; and you will be able to recall the letters by merely turning your thoughts to the things with which you associated them. (See Letter Third, January 21.)

It may seem to you incredible that this can be so. Try it, and, like most who have used it, you will be surprised at the results to which it leads.

There is, as already mentioned, another way of learning the order of the letters of an alphabet. That way is by combination.

Some find combination in some respects simpler and more effective than association.

The following five words recall the exact order of the whole of the letters of the Greek alphabet:—

Abgade, Zethik,
Lamanxo,
Prastu, Phachpso.

It is not difficult to remember these five words; neither is it difficult to remember the order in which the words occur. The first two begin with the *first* and *last* letters of our own alphabet. The last two begins with "P" and "Ph"; the middle one with "L," which is nearly the middle letter of our own alphabet.

You can *photograph* them on your mind by looking at them for a few seconds, and then holding them for a brief time before the mind as a *mental picture*.

Whoever remembers these five words and their order need never be in doubt again as to the exact order of the letters of the Greek alphabet.

Either of these methods can be applied to the letters of any alphabet.

In using the method by combination it is often necessary to add vowels so as to form words. *In all such cases it is important that the vowel added be always the same. This prevents mistake as to whether the vowels belong to the alphabet, or have been added to make up the words. It also helps in recalling the words.*

South African Compounds.

THE application of the provisions of the law prohibiting the sale of intoxicating liquors to the natives in the compounds has had a wonderful effect, both economically and morally. The managers of some of the mines have confessed that since the New Year they have been able to do as much as twenty five per cent. more work with the same number of natives. Visiting the compounds, as we do almost every night, the order and quiet that prevail are simply astonishing, compared with the babel, the imprecations, and the drunken brawls of former days. Our hearts are filled with a great thankfulness to Him who overruled it all.

We wish the managers of these mines would now co-operate with us heartily in schemes for the moral improvement and employment of their labourers in their spare hours. From many we have *carte blanche* to evangelise, and from a few we have some kindly encouragement; but it is difficult to get any concessions for schools. We feel more and more the need of daily personal contact with the natives, and some mental exercise for them to lead them out of savagery and superstition. Much as we prize the opportunity of preaching a full salvation to them in masses, it is from individual dealing that we hope for the best results, and there can be no strong spiritual character built up without a personal knowledge and study of the Word of God. Some of the compounds are still closed to the Gospel; yet there are scores still untouched where permission might be obtained to preach the Word.

Since my last contribution to The Christian we have had an accession to our staff of workers. Mr. Frank Rivett, from Bristol, Mr. Harry Agnew, from Inhambane, and Mr. Germond, from Basutoland, have joined us. Brother Agnew has for ten years been working among the East Coast tribes in the Portuguese territory of Inhambane, and is well acquainted with three of their dialects. It was amusing to see how these people thronged around him, and how delighted they were to hear a white man speak to them in their own tongue. Several tendered coins of money in their exuberance. As this brother is one of the "out-and-out" sort, who loves the souls of the natives, and is never tired of going amongst them with the glad tidings, we specially praise the Lord for his advent. Ill-health drove him from the East Coast, and here he finds he can reach more people from that very district in one day than he could yonder in a month. Of course the novelty of his being able to speak their language will soon wear off, and the curious will fall away; but the seed is being sown in some hearts already.

In a former communication we mentioned one of these Inhambane natives, an Umchopi or Umleygi, formerly called Morofin, but who chose the name of Philip at his baptism. He suffered much persecution from his fellows, but remained steadfast. His delight was to carry our baby harmonium round to all our services. Once or twice he had given a short testimony, but always in Zulu. In vain we tried to get him to speak to his people in their own tongue; it seemed as though he could not. He had been converted in Zulu, had learned to sing and to pray in Zulu, and all his ideas on religion took a Zulu mould.

The first day Brother Agnew prayed and sang and spoke in Balengi dialect it seemed as though Philip had a revelation; his tongue was suddenly loosed, and he volunteered to speak. He kept a noisy crowd of East Coast natives in rapt attention for some minutes, whilst he let out his soul in its own native language, to the glory of Christ. He gives evidence of having made a good choice of a new name. God grant he may be another Philip the Evangelist.

Brothers Rivett and Agnew are located at Germiston, and have access to half-a-dozen large compounds, where they have in most cases been very kindly treated by the compound managers. Brother Rivett is handicapped by not knowing any native language, and by our not yet being able to provide him with an interpreter. Many interesting little episodes occur. After one of his services one evening, a native led Brother Agnew away to a stable and away up into the loft where he slept, that there they might have a little quiet talk about and prayer for his soul. Another, passing him on the road, broke off a great chunk of bread from a loaf he was carrying and offered it to him. By accident and quite unintentionally we strayed into a compound into which we had been forbidden entrance, and had two of the finest open-air services we have held on these fields. We must have spoken to a most interested and attentive audience of over four hundred. It makes us hunger to go again. Please pray the door open!

Brother Germond comes from the Paris Missionary Society in Basutoland, and speaks the native language fluently. Will the readers of these lines please pray that every one of our workers may be filled with the Holy Ghost! We feel more and more the need of the might of the Spirit of God as we stand before these crowds of souls dead in trespasses and sins. In some of our hearts the Lord has been creating that hunger for this blessed filling which is the earnest of fulfilment.

Your readers will remember our description of the church built by two native boys on a farm in Weenen, County Natal. On our table there lies a letter from Mahlatini, the unpaid evangelist whom God raised up to do this work, saying that now he has twenty-eight native boys and girls in his school. Brother von Aken, our missionary in charge of that district, writes to say that on his last visit he was surprised to find them all partially clad in self-made European garments.

The work is the Lord's, so that every lover of Jesus may share in the results of our mission, if they will only give us their earnest and unceasing prayers that the Lord Himself may guide and control every detail of our work for Him.

Johannesberg. A. W. B.

Mrs. Ballington Booth is about to establish a Home for discharged prisoners. When, on their own invitation, she talked to the prisoners at Sing Sing, New York State, many of them professed a desire to lead new lives. But one of them said:—"Think of a shipwrecked crew trying to swim ashore, battling with the waves till the rocks are gained, then to have those on shore beat off the cold numb fingers, and push the struggling ones back into the cruel ocean! Yet that is how society deals with us. No one will trust us, or give us a chance to hold on, and help ourselves up to God's earth again." Mrs. Booth's new undertaking will be called Hope Hall.

Dr. G. F. Pentecost.

SINCE the funeral service of the late Professor Elmslie, there has probably not been seen such a densely packed assemblage in Marylebone Presbyterian Church as on Sunday evening last, when Dr. Pentecost made a last farewell to his congregation. For five years he has officiated as its pastor, and now he is returning to the land of his nativity, to take up similar work at Yonkers, on the banks of the Hudson, near New York City. The crowded state of the church was an index of the deep interest felt in the Doctor's departure, not only by the regular congregation, but by many outside friends. The unusually prolonged Presbyterial proceedings, in connection with the call from Yonkers, tended to increase public interest in the translation.

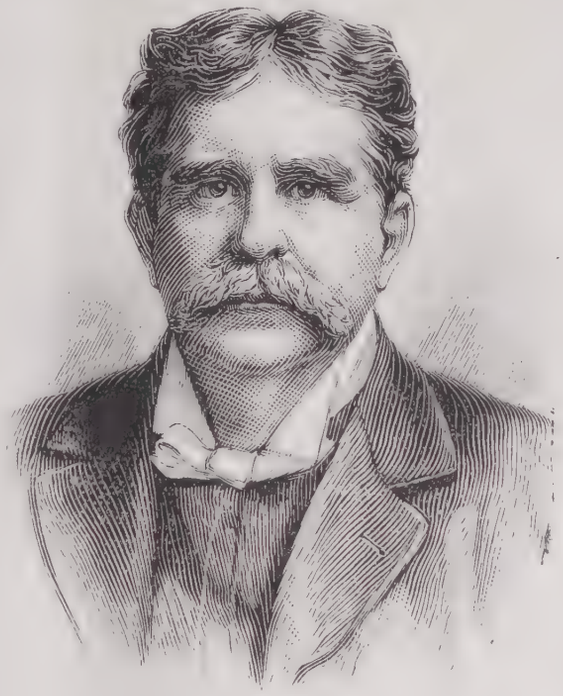
In many respects a man of strong individuality, Dr. Pentecost has created a most welcome precedent in the freedom with which he has successively overleapt the walls of denomination. He has acted in turn as pastor in Baptist, Congregational, and Presbyterian churches, and we understand he has expressed readiness to become an Episcopalian if the call of duty seemed to demand it. If such an example were only to become contagious the world over, the cause of Christian union, we imagine, would advance by leaps and bounds. Different systems of Church government, no doubt have their use in this imperfect world, but in past times so much attention has been devoted to them that the far weightier matters of evangelizing the great outlying masses of the people, and of manifesting the essential oneness of the body of Christ, have been obscured and retarded.

Nearly twelve years ago we gave in these columns a portrait of Dr. Pentecost, with an account of his life-work up to that time. His career has been marked by many vicissitudes, through all of which he has borne himself well; not, of course, without indications of that human proneness to mistake which is the common lot even of the best and most saintly. After resigning the pastoral charge of Tompkins Avenue Congregational Church, Brooklyn, he devoted himself to evangelism, in which field he has for many years been greatly used of God. He has strenuously and consistently trodden "the old paths," so far as his conceptions of Christ's Gospel are concerned; and wields the Sword of the Spirit with all the freedom and effect gained by deep conviction as well as long experience.

Our readers will not have forgotten the visit which Dr. Pentecost paid to India not long before he accepted the invitation to Marylebone Church. Our pages recorded at the time the important service he rendered in commending the Gospel message, by exposition and argument, to educated natives there. There can be no doubt that if the pointing hand of providence should again lead him to that great country, at some future time, he will further advance the process of breaking up which the Eastern systems of thought are now undergoing, and thus help to bring the peoples of India to the feet of Jesus Christ.

During his five years' pastorate of Marylebone Church, Dr. Pentecost has more than sustained its many-sided congregational activities, while he has also taken a full share in the public Christian life of our great city. It may not have fallen to his lot to accomplish the impossible task of pleasing everybody, but certainly a large section of the church would have hailed his decision to stay at his post in London. He has stated, however, that he always regarded the appointment as a more or less temporary one; and as a true-born American he now feels drawn back to the land of the Stars and Stripes.

The sermon on Sunday evening was a full and impressive exposition of the glorious truth of the oneness of Christ and his believing people, regarding Him in his offices of Prophet, Priest, and King. It was fitting at the close of a thoroughly Biblical ministry of five years that the preacher should, in his last message, exalt in the minds and hearts of the hearers Him who is the central and overshadowing theme of revealed truth. At the close of the discourse there were some brief but touching good-bye words, thanking all for their kind and loving behaviour and co-operation, and appealing to any present not yet at soul-rest, by faith in Christ as the Saviour of sinners and the great Brother Man, to settle the matter without delay. Many in the vast congregation were visibly affected.



(From photograph by Messrs. Russell and Son, Baker-street, W.)

After the service a large proportion of the congregation passed into the lecture hall to get a parting shake of the Doctor's hand, and to "wish him God speed across the sea." He and his family sail for New York from the Albert Dock to-day (Thursday) in the ss. *Mohawk*, a slow vessel, which will take some ten or twelve days to cross the Atlantic. We earnestly wish for Dr. Pentecost length of days, and continued ability to declare to men the whole counsel of God, in whatever sphere of life or corner of the earth's surface he may be called to move.

Bible-reading.—If you want to be strong, Christian people, hide the Bible in your heart. You make a tremendous mistake for your own soul's sake, if your religious reading consists in what people have said and thought about Scripture more than in the Scripture itself. Why should you dip your cans into the reservoir, when you can take them up to where the spring comes gushing out of the hillside, pure and limpid and living.—*Dr. Maclaren.*

"The Hand of Love."

THE new report of the Salvation Army Women's Rescue Work is issued with the title "The Hand of Love." This department is under the direction of Mrs. Bramwell Booth, whose life is one of loving devotion to the cause of reclaiming lost and despairing women.

The women's social work of the S.A. has thirty-five centres in this country, with sixteen rescue homes, five shelters, three lodging-houses, and other beneficent agencies. During the year just closed 743 women, rescued from careers of sin, were placed in suitable situations, and 275 were restored to their friends. The principle of self-support is applied, as far as possible, to every branch of the effort, and from this source a large amount was received towards maintaining the work. The balance sheet also shows that "old girls" have contributed nobly of their earnings, so as to help in the reclamation of others who are still leading lives of sin and misery.

Deeply interesting particulars are given of police-court work, cell visitation, and prison-gate kindness. Every page shows that, whether as victims of moral neglect or the prey of cruel deceit, women of the class which Mrs. Booth assists, need above all a protector and friend, and this want is really supplied by the many-handed inquiry department and the rescue homes.

Copies of the report may be had from the International Headquarters, 101, Queen Victoria-street, E.C. We make a brief extract relating to one branch of the work:—"What is a Woman's Shelter? It is a refuge for the despairing. It is a stepping-stone to the needy, and an anchor of hope to the honest, deserving, if ill-clad, and friendless woman. It is adapted to the circumstances of the very poorest City waif. If she has not the twopence to pay for her night's lodging and supper, and has the capacity to work for that sum—and she must surely be beyond social redemption if she has not—she can have the unique satisfaction of effecting her own temporary amelioration. This principle of self-deliverance is interwoven with everything we do for the homeless, and perhaps in no branch of our women's social work is it so conspicuous a success as in the sheltering of the homeless. The Shelter is the hand of love upon the wandering nomads of our civilisation, and the pity is that, hampered for the want of leaders and money, there are so few of them."

How Waifs are Found.

AMONG the cases applying and admitted during the past few weeks to the Manchester and Salford Refuges are many dark and sad ones.

Two bright girls, Annie and Janie, were found with their mother in a miserable dwelling. They never knew their father, or where he was; and all the surroundings were bad.

Little Frank's case was different. He had no mother. His father is in penal servitude for an offence which must not be named, and no one left to look after this bright little boy upon whose early life has rested such a shadow.

Katie and Janie were brought to the Shelter in great need by one who took pity on them. When investigating the case in the neighbourhood where they had lived, we found that the father had poisoned himself a short time before, owing to the drunken habits of the mother, who used to hawk these children about, being turned out of every house they stayed at.

Sailors at Falmouth.—The report of the Falmouth branch of the B. and F. Sailors' Society shows steady and useful work among seamen of all nations, afloat and ashore. The new mission boat has proved a great acquisition in reaching the ships. Information as to this interesting work may be had of the secretary, Mr. J. D. Burchett, Stratton, Penwerris, Falmouth.

Ranelagh Mission, W.—The report shows that the work in new hall is increasingly appreciated by the people. The ragged children of the neighbourhood have had special attention. The mission services, Sunday-school, Bible-readings, as well as the personal work of the missionary and two Bible women, have been used in blessing to many.—The treasurer is Mr. S. Collett, 191, Belsize-road, N.W.

Continental Doings.

MISSIONARY SPIRIT IN FRANCE.

THERE seems to be a real awakening of missionary interest among the Protestants of France. They have been compelled to take over, one by one, various colonial fields of mission work hitherto occupied by others, because the French Government has exacted French teaching in the schools, or shown aversion to foreign influence. Already the resources of French Protestants were taxed to the utmost by the two fields of Barotseland and Basutoland, and now Madagascar is suddenly thrown upon their hands.

Some time ago a great meeting was held at the Oratoire in Paris to welcome back MM. Kruger and Lauga, the delegates sent to Madagascar the year before. The policy of the Paris Evangelical Missionary Society was then very clearly laid down by the president, M. L. Soutter. "Madagascar," he said, "is a work we have not sought: it is a duty thrown upon us; but, in accepting it, we must not give up our other work. True mission work must always consist in carrying the Gospel to those who have never heard it; not in building upon another man's foundation, another man's lines, of things made ready to our hand. If the Lord has laid this new duty before us, we must believe He will provide the men and means. Hitherto we have tried to raise money by the usual methods: annual subscriptions, donations *from what we could spare*, sales of work, and so on, and these resources have been taxed to the utmost. Let us now make the appeal to *sacrifice*."

But all earnest Christians (and they are not a few) felt, and still feel, that a deeper work is needed to produce the spirit of sacrifice. A profound spiritual awakening *among Christians* is required, and there are not lacking signs that it is coming. Rev. F. Coillard reports a similar state of things from the South and Centre, especially among the students at the Theological School of Montauban. C. W. M.

THE GOSPEL IN BELGIUM.

In Belgium two great powers are at war—on the one hand, the Church of Rome, which still holds the consciences of a great part of the nation, and on the other hand, Socialism, with its intimate ally atheism. Socialism is specially dominant in the Flemish provinces and in agricultural districts; atheism in the industrial centres, where it is making gigantic efforts to gain the mastery over the minds of the people.

And yet the people of Belgium are not naturally inclined to atheism; if they fall a prey to the agents of infidelity, it is through disgust of the teaching of Rome, which does not meet their wants, and is in contradiction to all their aspirations. Of the Gospel as an elevating and healing influence the bulk of the nation know nothing, for Protestantism was stamped out with merciless cruelty in the sixteenth century. The only hope for the country is in a return to the principles of the Gospel, which were its glory at the time of the Reformation. That is the aim of the Belgian Missionary Church, which has for the last sixty years laboured with unabating vigour to make those principles known in the land.

Thanks be to God, these efforts have not been in vain; in the length and breadth of the land there has been formed a net work of thirty-two mission churches and stations, which are as so many beacons of light in the midst of the encircling gloom. If the powers against which the Missionary Church has to contend are great, yet the truth is steadily gaining ground, and a great number of conversions from Roman Catholicism and infidelity are taking place. In many places where the Gospel was completely unknown only twenty or ten years ago congregations have sprung up, and the converts from Rome are foremost in carrying the tidings of peace and of a renewed life to those who are still in error and sin.

The past two years have been a time of special blessing, and at no time has the progress been so marked and rapid. Out of the thirty-two churches and stations, no less than seven have been obliged by the increase of the audiences and the growth of the work to build new churches, and two have had to seek more extensive premises. Three new stations have been formed; and young men's and young women's unions, Sunday-schools, and temperance societies are in full operation.

There is practically no limit to the work to be done, for on all sides, especially in the French-speaking industrial districts of the South, doors are open, and the people disposed to listen to the message of the Gospel. The only obstacle to the progress of the work is the lack of funds. More than £3000 will be wanting to cover the expenses of the current year, and there is no hopes of receiving them from the members of the Belgian Mission, who with a very few exceptions belong to the working classes. Communications regarding the work may be sent to Rev. Kennedy Anet, general secretary, 129, Chaussée d'Ixelles, Bruxelles.

(Rev.) Charles d'Aubigne.

FROM DR. BAEDEKER.

I am now on my return journey, to-morrow going by steamer to Odessa. After a few days I hope to go again to Constanta (Roumania). My visit to the Caucasus was most interesting and blessed. Russia is still virgin soil for the Gospel, and to sow the precious seed is not a vain thing. The harvest is sure to come in due season, though the difficulties and hindrances are many and great at the present time.

A Russian sister in Christ was my companion and interpreter in some prisons in Trans-Caucasia. In the ancient city of Gori we found a large prison full of the finest men, Grusinians. Amongst them are many noblemen and princes. We had the joy of ministering to about 400 of these prisoners the Gospel in their own tongue. They expressed their gratitude very warmly. As we returned from the prison, and passed through the city, five tall men accosted us in the street, and expressed their gratitude for a visit in the prison at Tiflis and for the New Testaments I had given them. They had returned to their respective homes, and recognising me they spontaneously came out to thank me. A very little love given yields an abundant return.

As we had to stop for several hours at the railway station and were walking about, we were met by a tribe of begging people who came from the mountains. As they came near, they begged in a piteous manner for something to eat. As we gave help to some, they became quite ravenous for more, and they would have laid hold on us if we had not been protected by the policeman of the station. Never have I seen beggars in such a ragged condition, and we were thankful they had not met us in some lonely place. From Gori we journeyed by a night train to Kubaïs, where there is a large prison with some 300 Grusinian prisoners, amongst whom we found fourteen noblemen and princes, who were very thankful for our visit and for the precious book in their own language.

The scenery in the Caucasian Mountains is extremely wild and grand, but the civilisation of Europe has had very little influence as yet. Going on by rail to Batoum, we found again a ready entrance and a very warm welcome in the prison. We found in Batoum many Armenian refugees who had fled from Turkey. An Armenian missionary with his wife and daughter gave us quite a feast by their simplicity and godly sincerity. We found the man lying in bed a sufferer from rheumatism, his wife and daughter working with their hands, whilst the father, with open Bible before him, was occupied with the things of God. It was a great joy to be able to minister to their needs. Several others came and gave us opportunities to help them.

The day at Batoum soon passed away, and the steamboat took us off about midnight. After a somewhat stormy passage we landed again at Yalta, and the Lord had prepared a feast in that place. A lady of Nihilistic tendencies was drawn by the Gospel, and decided to give up all and follow Christ. From Yalta I returned to Sevastopol, and thence I followed an invitation from a friend in Rückenau, one of the Mennonitish colonies, near Melitopol. Leaving Sevastopol at night I arrived at Melitopol early the following morning. A conveyance took me to Orlaff, and thence to Rückenau, where I arrived late in the evening. Time was precious and limited; a programme for three days was at once drawn up, and busy, loving hands copied it, and then it was sent from house to house through the colony, and some copies were taken to other colonies. The effect of this prompt action was that the three days were fully occupied and largely attended by eager listeners.

The Mennonites are a kind of Baptists who are German immigrants, and who very many years have enjoyed special privileges in Russia. They have amongst them many valued servants who minister the Word to their community. Several brethren amongst them took an active part during the three days' conference, and the power of the Lord's presence was evident. Having been amongst them fourteen years ago, I had the joy now to find some precious fruit from those days. They form a large and very influential community, occupying a large district in the Taurische Government in the Crimea, etc. F. W. Baedeker.

Sevastopol, March 2.

POOR IN MADRID.

The want among the poor in Madrid this year is unusually great. One of the principal reasons of this is the war in Cuba and the Philippine Islands. The bread-winners, the husbands and grown-up sons of the poorer families, have been sent away as soldiers. Many women and children have nothing but what they can earn by washing or sewing. Our mission work is in the midst of the homes of the labourers. We have decided to begin a meeting for the poorest. On Wednesdays and Saturdays some fifty women gather in the unoccupied class-rooms to sew for half a franc each.

They listen attentively to what the daughter of the late Spanish Pastor Ruet reads to them. We try to teach them to sing suitable hymns, and hope these hymns may prove to be a seed sown for eternity. We have already been obliged to refuse to receive several, for with the purchase of material for work the expense is about £8 a month. We are sure that through this effort God will seek many a wandering sheep. Fritz Fliedner.

ROME AND THE BIBLE.

New regulations relating to the prohibition and censure of books have been issued from the presses of the Vatican. As to the Bible in the vulgar tongue, one of the articles repeats the old objection that the publication of such is attended by more inconveniences than advantages, and adds:—"All versions in the vernacular, even those published by Catholics, are absolutely prohibited, if not approved by the Apostolic See, or edited under the superintendence of the bishops, with annotations from the Church Fathers and Catholic doctors." Thus, says *Le Chrétien Belge*, it is not sufficient that the Bible be translated by a sincere Catholic; it must have the approbation of the Pope, and be "enriched" with explanations by great men whose very names are unknown to many!

Another article interdicts "all versions of the sacred books made by non-Catholic writers, whomsoever they may be, in any vulgar tongue, and especially those published by the Bible Societies. Nevertheless, the use of these versions is permitted to those who are engaged in theological and Biblical studies." Yet another article prohibits obscene books, but allows teachers and others to use classical works, although vicious both in tone and substance!

World's Missionary Conference. — The committee which has conducted preliminary correspondence on the subject of the conference to be held in New York in 1900, has received most cordial replies from a large number of missionary organizations in England and Europe. It is expected that representatives of societies from all over the world will be in attendance.

Unobtrusive Work.—I am more and more convinced that the quiet, unobtrusive discharge of the little work of one's own locality—the humble and homely process of making bad men good and good men better—is far before all noisy and ostentatious display of church pretensions, and is the best antidote for the over-sensitive spirit which looks at a church system as a faultless piece of mechanism to be gazed at, and not as a hasty scaffolding to be merely trod on in building up the Church of God.—*Dr. John Cairns.*

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

By Night.

Text for Sunday: "Him that cometh to Me I will in no wise cast out" (John vi. 37).

Hymns: Songs and Solos, 400; Christian Choir, 11.

HAVE you ever noticed how literally the Lord Jesus kept the promise which we have as our text to-day? When He was so "weary" at the well of Samaria, He was not too weary to talk to a poor sinful woman. When He was so busy, with crowds pressing round Him, He had time to attend to each separate case of need. When He was on a journey He could always wait to bless those who cried to Him, or who even touched the hem of his garment. When He was "asleep on a pillow" He could be disturbed without fear of making Him angry. What encouragement to each of us!

Busy men have often certain "hours for consultation," but there is no hour at which we may not come to Jesus, and be sure of a welcome. Unless the case were very serious indeed, a doctor would not like a patient to come by night for aid. Even the "friend" in the parable (Luke xi. 5-8) was not willing to be roused to give aid to his friend in need. The minister or your Sunday-school teacher, however good and kind, would be very much surprised if an anxious seeker chose the night for a visit of enquiry. But the Lord Jesus uttered no single word of blame or of surprise to Nicodemus.

It was a mean thing to do—to go to Christ when no one would think less of him for going. But the Saviour received him and spoke to him all those wonderful words which for over 1800 years have been the study of men and women, but which we must all feel contain *new* lessons for us still. Is not our Lord indeed patient and compassionate?

There is none in Heaven,
None on Earth, like Thee,

is what we must all confess to Him.

There are still some who come to Jesus, as it were, "by night"—some who are ashamed to own that they need Him and that they desire his salvation. It seems a strange thing that anyone should be "ashamed of Jesus"; but still, if there are any who are conscious of this false shame, let them still *come*, as Nicodemus did. The Lord Jesus will receive us even in all our weakness, and with all our faults.

And when we *really do know Him*, and believe all his love to us, we shall not be able to help showing it and telling of it. Later on we find Nicodemus beginning to be more courageous. Do you not think that Nicodemus felt very sorry *then* that he had ever been afraid to stand up for Jesus? I think He did. And quite sure I am that *we* shall be sorry (with oh such a very bitter, unavailing sorrow!) if we let the days go by without taking our stand on the side of Him who loved us and gave Himself for us. The very friends some may be afraid would make fun of them are, perhaps, in the very same secret search for Christ. I have heard of a husband and wife, each longing to find Jesus, and yet hiding the desire from each other until it became impossible any longer to keep silence, both coming "by night," but coming alone and secretly. I have heard of brothers and sisters fearing to confess to each other that they loved the Lord Jesus, until some happy chance (as we call it) made them discover the same desire in those they had most feared would object. Friends, cousins, schoolfellows have done the very same thing, over and over.

If *you* are amongst those who come "by night" to Jesus, are you sure you are not making the same mistake? Even if it is *not* so, would it not be a far happier thing to tell what Jesus has done for you?

Count it joy to stand beside Him;
Count it joy, though men deride Him.

There is just another thought about the coming "by night." However we may come *at first* to Jesus, there is still the continual coming to Him of those who have once come; and many of these comings are *literally* "by night." *You*, I hope, sleep soundly; but if ever you lie awake in pain, remember Jesus is there. There may be no other at hand, but the ear of Jesus is open. "He giveth songs in the night." To Him you can whisper every need, and every desire for patience or relief. One writer has beautifully said—

He gives his angels charge of those that sleep;
But He Himself watches with those who wake.

Think of that, if you ever lie awake with toothache, or with some unwonted sorrow. "Behold, He that keepeth Israel shall neither slumber nor sleep." As you grow older you will know more of what all this means than you can possibly know now, but you are not too young to learn some lessons of comfort from the history of one who "came to Jesus by night," and was "in no wise cast out." L. A. B.

Hireling Shepherds.

It is so long since I wrote you that perhaps some of you have forgotten my stories about the sheep in the Dauphiny mountains. This time I will tell you something about a boy who should have been a *shepherd* and who was only a "*hireling*." You remember the verses in the 10th of John, where the Lord Jesus tells us the difference between the two, do you not? "But he that is a hireling, and not the shepherd, *whose own the sheep are not*"—and later on "The hireling fleeth because he is a hireling, and *careth not for the sheep*."

Poor little Charlot had a very kind mistress, and only a very small flock to tend, not a score in all. He had to lead them out in early morning, watch over them on the hillside, which rose steeply close behind the house, bring them in when the sun grew hot, lead them out again in the cool of evening, and bring them home for the night. There were fields of wheat and small vineyards all round, which, of course, were forbidden ground for the sheep; and of course the flock needed continual care in a country where there are no fences.

The misfortune was that Charlot did not care for his sheep. He liked, it seemed to me, all other animals. He would caress and feed dogs, cats, rabbits, fowls, pigs, but he cared nothing about sheep. Sheep are troublesome animals, always ready to stray, and every noon and night the shepherd here counts his sheep. Well, it seemed as if Charlot did not know how to count. One night he and his little flock were coming home when the master's son met them. His quick eye glanced over the flock.

"One of your sheep is missing," he said.

What do you think was the reply of the little hireling? "It's quite likely!"

The sheep were not his own, you see. His master's son made him put the rest of the sheep in safety, and then went in search of the missing one. He knew where the flock had fed that day, high up among the rocks, near the vineyard. He climbed up fast, for darkness was coming on, and there, on the verge of the precipice, he found the lost sheep. She was standing quite still, and looking through the gloom at something far below. Her lamb had fallen, and was lying a tiny white heap at the foot of the rocks, just visible in the dusk. He shouted to Charlot, telling him where to find the poor little creature, so when the mother sheep came down he was there with the lamb in his arms, bruised and bleeding, but still breathing.

It was carried home and laid carefully and tenderly near the fire, and more than once in the night the master himself got up to put a few drops of warm milk in its mouth, and to everyone's astonishment it lived, and was given back to its mother. I saw it weeks afterwards, apparently well, but it will bear all its life the marks of its terrible fall.

I could tell you much about Charlot, how he threw stones at the lambs to save himself the trouble of running after them, how he let the flock go astray while he played with other idle boys, how he fell asleep and did not bring back the flock at nightfall; but you see all this came to pass because "he cared not for the sheep."

Now you know I do not often put a moral at the end of my stories, because when I was a little girl I always skipped the moral at the end of the fables, thinking I could make a moral myself if only someone told me the story. This time I only say that if anyone learns his lessons, or behaves well, or even denies himself in order to give generously to others, only for the sake of the prize or the praise he hopes to win, he is only a hireling after all!

Montelar, France. S. R. Gelderd.

Bible Searcher (No. 63).

☞ *Rules published Jan. 7, sent on receipt of penny stamp.*

Children *under ten* do 1, 2, 5, and 6; those *under thirteen* do 1, 2, 3, and 8, or the first seven. All answers but the last from John's Gospel.

1. Who is mentioned as coming to Jesus by night? What was he?
2. What were our Lord's first words to him?
3. Name two actions showing that afterwards this man grew bolder.
4. Who came with him the second time, and how?
5. How does the Good Shepherd lead his sheep? (ch. x.). Who is the Good Shepherd?
6. What does the Good Shepherd give for the sheep (ch. x.)? Who are the sheep?
7. What happens when the sheep hear the Shepherd's voice? Two verses.
8. From John's First Epistle give six marks of those who are born of God. Quote the fewest possible words.

KEY TO LAST WEEK'S BIBLE SEARCHER (No. 62).

1. Gal. v. 13.	4. Gal. v. 14.	7. Gal. v. 22.
2. „ vi. 2.	5. „ v. 26.	8. „ vi. 14.
3. „ vi. 1.	6. „ iv. 6.	

As many of my nephews and nieces have already answered correctly the nine times necessary to enter for the competition, I am going to publish a special "honours list" of those who succeed in doing the whole twelve right. This quarter there are only a dozen Thursdays, so the competition will be set on April 1.

Next week will be Missionary Week, and the Searcher will be from the Scripture Union portions for March.

Lessons from the Life of Abraham.

I have been very pleased with some of the answers to this question in Searcher No. 61, and here I give the best:—

"We learn to trust God and believe what He says, even if we have to wait what seems to us a long while (Gen. xv. 6). We should learn obedience (Gen. xii. 1-4). We should learn to trust God for everything, but Abraham forgot to in Gen. xii. 10 to 13). We should learn to live peaceably (Gen. xiii. 7). We should learn to be unselfish; by right Abraham ought to have chosen (Gen. xiii. 9). We should learn to help others (Gen. xiv. 14 to 16). We should be hospitable to strangers (Gen. xviii. 1 to 8). We should pray for others (Gen. xviii. 23 to 33). We should speak the truth, even if we are afraid of getting into trouble (Gen. xx. 2). We should learn to have faith (Gen. xxii. 1 to 10).—Kate G. Johns (16)."

Personal.

The Starving Children of India.—"A Governess" writes:—"My little pupil, a boy under nine, asked me to read him your page about the starving Indian children. Half an hour afterwards the little one questioned me about them, and I gave him to understand that it is not from our abundance that we ought to give, but the Lord asks us to deny ourselves something we are fond of. A few minutes after the little boy said: 'If I fast, will you fast too?' I answered, 'Yes.' As his sister was present we asked her to join us, which she gladly did, so we had a week of self-denial. Then we thought of asking our friends to help us, and we are glad to say that we got altogether £2." Was that not nice? But the little boy himself writes also:—

"I had a self-denial week in which I had no butter, sugar, oranges, or jam. I hope the children will be able to get 480 penny loaves out of the £2 we send them. I should like to send you a text with the money: 'It is more blessed to give than to receive.' I remember the little ones in my prayers; I ask God to bless them and to send them the rain they need so much.—Erny."

Two of my nieces write:—"We have decided to leave off our weekly money (1d. each) for twelve weeks for the Indian famine. We have also made a money-box for that purpose."

There is no fixed date for sending in the money, as it will be needed all the summer, but the sooner the first contributions come in the better.

Dora Colebrook.—If you do more questions than are set for your age, and have the minimum number right, your name will appear in the correct list even if you make a mistake in the extra ones, but you should not do these unless quite sure you have them right. B. Symes.—I am glad to welcome you; you may use a Reference Bible. Matilda Robinson.—There was no mistake about the name. G. Isaac.—The competition paper had better be written in ink. F. J.—The blotters were amongst those acknowledged last week. Many thanks for the dolls. Uncle Ted.

Foreign List.—Correct answers received from:—

No. 54. Maria H. Lister, J. Garrett. **No. 55.** Daisy McArthur, Charlotte Cane, Bessie and Una Whitehead. **No. 57.** Edith Meuter. No. 58. D. H. Marshall, Helen and Leslie Gartshore, Jeanie Campbell Scott.

No. 62.—Correct answers (first list) received from:—

O. J.* and A.* Akers, J. Alen, V. Annesley*, O.*, C.*, and G.* Andrews, M., Wm., and D. Atwinckle, Wm. Aston*, Christine Arnold*, V. Ashworth*, W. J. and H. C. Barefield, D.*, Elsie*, and G.* Bartlett, H. H. Braddon, Janet* and E. B.* Black, Clara Barnes, Ethel Barclay, J., M., and C. Baker, J. and E.* Benger, Nellie, Wm., V., and F. K. Bellerby, E. Bridgewater*, G., M., and D. Bligh, Annie Boniface, Phyllis Boyd, Daisy Bungey, Eleanor and Eric Chance, D. J. Clarke*, Wm. E. Clarke, Jack V., and R. Clarke, Maud Clarke, J. A. Chamberlain, Lottie Carter, M. Cleal*, B. Cheale, Elma Cheal, Wm. and R. Cheesman, Elsie* and Anna* Cowley, Annie, E. M., and M. Cole, R. Coupe*, Lilian Collins, F. and H. Compton, K. and B. Code, Annie Cooper*, Albion Close*, S. and E. Cumbers, Ida* and Madge Cullen, Carrie Dawe, M. Dalzell, R. and D.* Daintree, Ellen Drake, Margaret Davison, May Dring, Vera Dickinson, K.*, V., and C.* Donaldson-Selby, N. and W. Dowsett, Gracie* and K.* Dodington, Stanley Douglas-Jones, S.* and L.* Ellacott, W.* and E.* Edmonds, B., K., Maggie, and Mabel Fletcher, Tilly Feuchter, M. Fooks, V. Fulcher, C. Gabbett*, L. Gardner, Christine Goodman, Daisy Groves, S. Godfrey*, N. and R.* Hatchett, Jack Harris*, D.* and E.* Hewer, Gladys Isaac*, Lexie Jack, Annie and Edith Jepson, Robt. and Frank Jones, A. B. Jones, Agnes Jones, Elsie Johnson, N. and K. G. Johns, E. and L. Kells, Flora King*, Annie Lawrence, M. and S. Law, L. Ladd, May Lewis, E. and K. Light, Geo. and Ch. Macdonald, Hilda Matheson, J.* and Alan Marples, J. H. Mather, Grace* and Margie* Marston, E. and M. McCallum, Winnie Millar, Dorothy Morrison, Lewis Morice,* Ernest and Edie Nash, A. and M. Nottage, T. M., Oldham, A. Onslow*, H. Haden Palmer, Ethel* and K. A.* Pasley, A. M. Palmer*, D. Parkes, Ch. Parkin, Ethel and Gladys Palmer, M. Reeves Palmer, E. Peters, D.*, A., and K. Penny, Myrtle Perry, Katie Pell*, W. M., Mary*, and Louie Penny, J. Ernest Pearce*, W. C. Perryman*, D. Phillips*, Geo. Powell*, L.*, M.*, and J.* Pook, M. E. Plumb, Hilda Rawson*, M.* and Robt.* Richards, Florence Roden* Jeanie Robertson, Cecil*, O., and S. Robertson, M. Smart, C. and H. Schaeffer, Edith Saunderson, Kathleen Shackleton*, Arthur Sanders, B. H. Spencer, B. Stevenson, A. M. Sterry, H. Russell Smith*, Florrie Smith*, N. Skinner, F. Simmons, L. and K. Sofian, J. Snowball, M., G. E.* and C.* Scott, Betty Stocks*, E. and R. Studd, M. L. Symon, Hugh and Muriel Taylor, A. Taylor, F. Taggart, A. Tawse, A. M., M. M., and Winifred Thomson, H. M. Toller, M. Tongue, M. and E. Tyson, G. Vellacott, D.* and M.* Vickers, W. Wheeler, Phillis*, N.*, and Cecile* Wright, Pringle Wilson*, R. H.* and W. F. Williams, Hy. and Q. Williams, Helen, E., G., and L. G. Willoughby, Ethel Williamson, Maggie Woods, L.* and A.* Woodman, Wynnie Wylson.

For No. 61, second list, see p. 22.

Donation List.

Mrs. Bruere's Work, Poona.—E. J., £3 6s. 8d.; 2,431, 2s.; H. D., 10s.; Collection, Muirton Church, N.B., per Rev. W. A. M., £3 11s. 3d.; Gravesend Christian Endeavour, £6 13s. 4d.; R. B. C., 5s.; St. Leonard's Y.W.C.A., £3 6s. 8d.; Mrs. H., £3 6s. 8d.; E. A. B., £3 6s. 8d.; Collected, G. S., £3 6s. 8d.; E. C., £1; Miss A., £3 6s. 8d.: E. M. K., £1; Mrs. H. H., 3s. 6d., Mrs. J. M. L., £5 5s.; Mrs. McC. and Children, £3 6s. 8d. Total, £41 16s. 9d. To March 16 £306 7s. 8d.

Indian Famine.—Erny and Friends, £2; Eva M., 3s.; Children, per S. K. S., 7s.; Children, Millport, 13s.; Mrs. L.'s Children, 3s. 6d.; Collected, A. E. C., 2s.; per H. G., 2s. 6d.; B. M., G. M., and W. C., 3s.; Collection, per Mrs. S., £1. Total, £4 14s. To March 16, £10 7s.

Ragged School Union, Cripples' Bathing Machine, Southend.—R. and C. B., 5s.; Alice, 6d.; E. G. and J. W., 2s. 6d.; G. O'B., 2s. 6d.; D. M., 1s.; C. and A. B., 4s.; B. D., 2s. Total, 17s. 6d. To March 16, £1 0s. 6d.

Scripture Union Portions for Next Week.

S.	*Mark*	vii. 1-13.	Th.	*Mark*	viii. 14-26.
M.	„	vii. 14-23.	F.	„	viii. 27-38.
Tu.	„	vii. 24-37.	Sat.	„	ix. 1-13.
W.	„	viii. 1-13.			

Membership cards sent on receipt of penny stamp.

Children's Special Service Mission.

Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 31. Mr. Josiah Spiers, *Edinboro' Castle Mission School, Copperfield-road, Bow*, March 19. Mr. S. J. Hewlett, *Stowmarket*, March 20 to April 5. Mr. George Goodman, *Leyton*, March 20-28; *Plashet Park*, April 3-11. Mr. R. Callender, *Bickley*, April 7; *Underriner, Sevenoaks*, April 9. Mr. Hankinson, *Maindee, Newport*, April 24—May 3. Mr. W. L. Seyler, *All Saints' Hall, Caledonian-road*, April 9.

Free Church Council.

In connection with the meetings of the Free Church Council held last week in London, a feature of special interest was a gathering of women on Tuesday afternoon, March 9. The first paper described women's work in the Moravian Church, and was by Mrs. Hasse. The story was tender and touching. Mrs. Hassé showed that the Moravian Church is one great missionary society; one out of every sixty members becomes a missionary. She quoted a remarkable instance where one church, numbering 460 souls, had twenty-two sons and daughters in the mission field. The happy result of this devotion is that the converts abroad are three times as numerous as the members at home. The first woman to go out as a Moravian missionary was a German mother, whose son had already laboured in Greenland. There this devoted woman toiled for forty-one years, and her family and descendants have put in 257 years in the mission field. To this day they form an unbroken link with the first woman to enter the foreign work. The paper closed with a striking description of the Moravian Leper Home at Jerusalem.

The second address was by Mrs. Rendel Harris, and related to the subject of Armenia. From March to November of 1896, Professor and Mrs. Rendel Harris

TRAVELLED THROUGHOUT ARMENIA,

distributing relief and cheering the persecuted and scattered Christians. They thus obtained an acquaintance with the missionary work carried on, principally by the American Churches. Mrs. Harris paid a tribute to the heroism and faith of the Armenian Christians when they were brought face to face with death. They had absolutely no fear, for, as one expressed it, "it would be so beautiful to gather on the other side." The outcome of all this is that a great revival of religion is now spreading through Armenia. The churches are crowded for the early morning prayer-meetings, and the prospects of missionary work were never brighter. At the close of this address, the president (Dr. Monro Gibson) called for a few words from Professor Rendel Harris, who raised the enthusiasm of the audience by saying that the hymn in which they had joined ("Jesus shall reign") must not now be sung in Turkey; but yet, he added, we shall yet sing it over the ruins of the Turkish Empire!

Before the proceedings closed, Rev. C. H. Kelly moved a resolution protesting against the proposals to re-enforce the Contagious Diseases Acts. He made a strong yet dignified protest against the iniquitous proposal, and appealed to women to protect their own daughters and sisters. The resolution was seconded by Rev. J. P. Gledstone and carried unanimously.

In the evening Dr. Parker preached a powerful sermon from Jer. xviii. 14. "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" In conclusion he said: Never let us break with the past. One of the finest things I ever heard occurred in Scotland. It was a poor old Jew of the unmistakable face who came begging to a house where I was lodging. A poor man saw the Jew, recognised the face, and with a gentleman's nobility took off his broad bonnet, held it in the air, looked at the Jew, and said, "This is he to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises." His beggarliness could not hide his descent. His poverty could not conceal his ancestral dignity. And we are poor men; and when the people see us do they uncover the head and say, Whose are the great Reforming Fathers, whose are the great thinkers and leaders, the Miltons and the Howes and the Bunyans and the Wesleys and the Baxters? Are we connected with anybody, or are we living little, miserable, isolated, selfish lives? When we stand up a host stands up with us, for our fathers are dead indeed if they don't live in us. You are not yourself, and when you insult the old truths you insult the old friends. My call is to you to leave off selfishness, narrowness, little misinterpreted individualism, and so to live the big social life that you will be the bigger individual for doing it. Our strength is little enough and frail enough, but if God be for us, our poverty shall be wealth, our weakness shall be strength, and in the darkest night we shall see the brightest star.

WEDNESDAY'S PROCEEDINGS

opened with a sermon by Dr. C. A. Berry, based on the words, "Thy kingdom come" (Matt. vi. 10). How was the coming of the kingdom to be hastened? He could not fully answer. It had always been coming—in every age; through Moses and Christ; at Pentecost; at Antioch; at Geneva; at Worms; at Plymouth Rock; and so on. The conditions were that God's truth should be clearly perceived and faithfully preached. So had the kingdom always come; so it would come. The Cross had a message for every age. The world yearned for Christ, the one hope of man, the one Saviour of the world. Christ began by self-consecration. So must we. The method of the Master must be the method of the disciple. In this hurrying age preachers ought to be more alone with God.

In the session that followed, evangelistic work was discussed, the subject being opened by Rev. T. Waugh, the Wesleyan missioner. There ought, he said, to be unity between the pastor and the evangelist. It was for some to sow and some to reap, and for some to take care of the harvest. All men should not be equipped to do the same kind of work. Evangelism would save us from pessimism. Evangelism would

KEEP OUR THEOLOGY RIGHT.

He understood it was difficult to keep a husband and wife from quarrelling if they hadn't any children. It took a very great deal to keep a Church right if they hadn't spiritual babies to look after. If they had, they had hardly any time to get wrong, and hardly any time to keep badgering those whom they thought had gone wrong.

Turning to the subject of keeping our cultured young people, Mr. Waugh said some advocated amusements as the method. "I'm an old farmer, and I know the best tether for straying cattle is a good pasture." Lead the young people to Jesus. Apostolic work is the surest evidence of Apostolic succession. Only the saving churches are worth saving.

Rev. F. C. Spurr read a forcible paper on "The Science of Evangelistic Work." On special missions he maintained—(1) As to fitness—They ought to be arranged, not by a handful, but by the whole church. A mission should never be forced on an unwilling church. (2) As to duration—Four or five days was of little use; a mission ought to last fifteen days. (3) As to preaching—There ought not to be a fresh preacher every night, but one man only. (4) As to

DEALING WITH INDIVIDUAL SOULS,

which was most delicate work—he recommended the plan of a well-known missioner. When giving out the notices, he announced an after-meeting, and that no person would be spoken to in his seat. This secured the remaining of almost the whole congregation. Inquirers were invited to remain or to visit the missioner in private on some week-day. Papers were passed round containing a simple pledge; they were asked to sign them and drop them into a box, or post them to the minister. The pledge was as follows: "I desire to live the Christian life, and to become a member of the Church of Christ." (5) The science of preparation—Church and neighbourhood alike needed preparation.

Lay preaching and elementary education (with special reference to the Bill now before Parliament) were then considered. In the evening a crowded meeting was held at the City Temple, Sir George Bruce presiding, when addresses on the state of London and its claims were given by Revs. J. Flanagan, Hugh Price Hughes, and others.

ON THURSDAY MORNING

Rev. Dr. Barrett preached a powerful sermon on the importance and beneficence of faith in this age of storm and strife. His text was 1 John v. 10. At the session which followed, the president, Dr. Monro Gibson, read a letter from Mr. George Cadbury on the subject of the subdivision of towns into parishes, so as to facilitate the work of the Free Churches. He said:—"To show my full belief in this method I am prepared during the next twelve months to pay £5 towards the cost of a parish map in any town or district containing at least fifteen churches. This, from our experience in several places, will fully cover half the cost, and would apply to England, Scotland, and Wales, such application to be made direct to me."

SUNDAY SCHOOL REFORM.

Mr. F. F. Belsey read a thoughtful paper on this subject. After remarking upon the growing interest in the work, and pointing with satisfaction to the fact that a higher estimate is now being placed upon the importance of a discharge of the Church's duty to the young, he set forth four attributes which he regarded as essential for the Sunday-school teacher—first, the presence and power of the Holy Spirit; secondly, a loving interest in the individual scholar; thirdly, a thorough knowledge of the subject to be taught; and fourthly, a practical acquaintance with the best methods of teaching. Among the six hundred thousand teachers (at least one-half of them associated with the Free Churches), there is room for reform under all these heads, so that the work may be more efficient. After considering these points in detail, the speaker looked forward to the day when a professor of Sunday-school methods would have a place in the colleges, so that the pastors might be qualified and trained to promote work among the young, not only indirectly, but in the conduct of preparation classes. As the pastor makes the church, so the superintendent makes the school; therefore the best man available should be chosen for such a responsible office.

Mr. Robert White dwelt upon the disadvantages of the present system of a number of classes being conducted in one large room. His watchword was—"one class, one room"; in such circumstances discipline is possible, fewer teachers are required, and better workers may be secured and retained. Other speakers appealed for more encouragement in the work; urged Christians from the towns to visit the villages in some such manner as local preachers do; objected to underground Sunday schools—down in "the cellar"; and maintained that there should be in the school a speaking teacher, a singing teacher, and an order teacher. Preparatory classes were strongly commended; and it was regretted that while hard-worked labourers and artisans take up Sunday-school work, the well-to-do and educated Christians too generally hold aloof, and thin from a class of work which yields more than any other institution to church life and membership.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

Rev. W. Knight Chaplin read a paper on Christian Endeavour. He characterized the present as the age of youth and hope. Having held that the C. E. Society has for its object the increased efficiency of the Church of God, Mr. Chaplin claimed for it the warm interest of pastors and teachers. The Society is doing more than any other organisation of the Church to lift anxiety from the shoulders of earnest pastors. Having described and defended the principles and pledge of the Society, the speaker enlarged upon its influence in disciplining and training young Christians, and leading them out in work for Christ. Up to the present time fourteen thousand societies have been formed, and five million members enrolled, not to reckon societies that are Endeavour in all things but name. In conclusion, Mr. Chaplin pointed out that dying and dead churches have been revived by the movement, for God is in it. In the course of discussion, it was maintained that the societies should be used in the effort of instilling into the minds of the young sound views on Protestant and other distinctive topics.

Professor Massie, of Oxford, read a paper on "Secondary Education," which gave rise to vigorous discussion. In the course of some business arrangements, it was resolved that the Council should meet at Bristol next year, and Dr. Clifford was elected as president.

Evangelistic Notes.

A fifteen days' Gospel mission, by Mr. Arthur Mead, of the Evangelisation Society, has been held at the Evangelical Mission Church, Ilford.

An interesting series of Gospel meetings in Loch-end Free Church, Campbeltown, extending over a fortnight, was closed on Friday week. The pastor of the congregation, Rev. John McQueen, was assisted by Rev. John Carson, who was for many years town missionary, and after a seven years' absence in Australia had returned to his native land. The attendance was well sustained during the two weeks of the mission, and many spoke cordially of the blessing they had received. The Gospel was presented in a manner at once interesting, forcible, and tender. Many Christians from all the congregations in town joined in prayer for a blessing both before and after each meeting, and a time of much refreshing was experienced.

Mr. Harris, of the Evangelisation Society, has concluded a fifteen days' mission in the Wesleyan Chapel, Wix, Essex. Most earnest, searching addresses were delivered to attentive hearers, and believers have been quickened, and souls saved. Many who were led to the Saviour on Mr. Harris's former visits are now earnest workers in the Master's vineyard. A. S.

Mr. Thos. Payne has recently conducted missions at Whitemoor and St. Dennis, Cornwall. The Lord has given much blessing, both to Christians and the unsaved.

Great blessing has been granted during a week's mission held by Mr. Henry Lakin. In one instance a whole class of young people have come out to Christ, and older ones have also decided. The Word has been faithfully and powerfully preached. Not only have we had sinners converted, but God's own people have been greatly blessed and helped.
New Brighton. W. Hobson.

Mr. and Mrs. Corsie, of Campbeltown, have been labouring in different parts of the Island of Arran for the past five or six months. They have had missions at Lamlash, Whiting Bay, Corrie, and Kildonan with many tokens of the Divine blessing.

A thanksgiving meeting for thirty-five years' work in the villages of Bucks and adjoining counties, will be held on Monday, April 12, in the Y.M.C.A., Aldersgate-street, London. At the same time there will be a conference on village work. The Lord has been blessing Gospel meetings held all this winter in various parts of the county to the salvation of souls. The meetings continue daily till April; for these praise and prayer are asked.
J. E. Taylor.

An eight days' mission, by Mr. W. R. Lane, under the auspices of the Y.M.C.A., Reading, was concluded on Sunday, March 7. Meetings for men only were held throughout the week in the Abbey Hall. On the Wednesday afternoon an invitation meeting for clerks, shop assistants, and others was held, and large numbers responded. The attendances at the men's meetings were most encouraging, although inclement weather was prevalent throughout. It was felt by all that an extension of the mission would have been most desirable. The cordial co-operation of the Evangelical churches of all denominations was a happy feature of the special effort.

Great crowds have recently been listening to the earnest addresses of Mr. Ferdinand Schiverea in the Windsor Theatre, Brooklyn. The Holy Spirit has endorsed the messages, and many families have been reached. The audiences have been composed of the working classes.

Rev. Edward P. Hammond preached in the First Presbyterian Church, Cincinnati, on February 14, and at three services the church was crowded. The pastor, Dr. C. L. Work, stated that it was well known to be a fact that upwards of 5000 were examined by pastors and admitted as a result of God's blessing on Mr. Hammond's meetings in Cincinnati twenty-six years ago. Mr. Hammond met many old friends at the First Church who were with him years ago. They recalled the great blessing granted at that time, the good influences of which remain to this day.

Mr. Henry Thorne has concluded a ten-days' mission at the Presbyterian Church, Bermondsey. The Bible readings were well attended and were a channel of quickening to believers. At the Gospel meeting every night inquirers found their way to the inquiry-room.

Mr. Newton Jones conducted a mission from March 6 to 11 in connection with the Derby Sunday School Union. Much spiritual blessing attended the effort. A good number of children and others went into the inquiry-rooms for help and advice; a real desire to decide for Christ was shown by many.

A Rich Man's Prayer.

Lord, Thou art good and doest good,
Of countless gifts the Giver;
And none have greater cause than I
To praise thy name for ever.
But, Lord, Thou claimest deeds, not words,
Thou bidst us love our brother,
And show our grateful love to Thee
By loving one another.

Then, Lord, if any love of mine
Can make a life the brighter;
If any little help of mine
Can make a heart the lighter;
If any gift of mine may ease
The burden of another,
God, give me love, and care, and heart
To help a toiling brother.

If any hoarded gold of mine
Can help a fellow creature;
Can to the body send relief,
Or to the soul a teacher;
Lord, help me make the sacrifice,
And I shall be the better;
And, while my brother reaps the good,
Thou mak'st thyself my debtor.

The heathen perish day by day,
In sin and darkness dying;
And yet are longing for the light,
So piteously crying.
For them make me a faithful steward
Of thine entrusted treasure;
And may I hold my wealth for Thee,
To use it at thy pleasure!

My life is ebbing fast away,
My earthly days are numbered;
Forbid it, Lord, that I should die
With guilty wealth encumbered.
May I have grace to use my gold
For Thee while I am living,
And thus enjoy, while here on earth,
The perfect bliss of giving!

J. O. J.

Progress of Uganda.—Mr. Berkeley, her Majesty's Commissioner in Uganda, has arrived at Zanzibar from Mengo on his way to England on leave of absence. In reply to inquiries Mr. Berkeley stated that he left the Uganda Protectorate in a very satisfactory state, and the general position of affairs throughout the territories under British protection was peaceful. The trade and the administration of the country were making good progress, and the various experiments made in cultivation had shown promising results. The individual liberty of the natives was well assured, and any attempts to revive the slave trade were closely watched and promptly repressed.

International Arbitration. — The annual meeting of the members of the International League was held at the Holborn Town Hall last week. A resolution was adopted hailing with satisfaction the Anglo-American Treaty of Arbitration, and the proposal which it contains for the establishment of judicial tribunals for the peaceful adjustment of difficulties which may arise. A second resolution was passed protesting against any further increase of the British Army, seeing that the European Powers with the enormous military and naval forces at their disposal had failed to prevent the crimes and wholesale massacres in Armenia, and stating that an increase of armaments in one country was invariably followed by a corresponding or still greater increase in others.

Mr. Moody in Boston.

In summing up the special Mission, extending over eight weeks, held by Mr. Moody in the City of Boston, *The Congregationalist* says:—

"It is not easy to estimate the results of Mr. Moody's meetings in Boston. That the city is better for his being here two months, that many Christians have been quickened, backsliders restored and outsiders brought into the kingdom can hardly be questioned. At the same time, bearing in mind the special object of the campaign, the awakening of the churches, we cannot, as yet, speak with unreserved enthusiasm. Undoubtedly he has reached a certain class within the churches, perhaps the class whose emotions least need to be aroused; but whether his influence has permeated the rank and file of church membership, and determined methods and policies of activity, we are not yet able to say. We wonder, for instance, how many of the pastors, deacons, and other officers in our ninety-eight churches in metropolitan Boston have attended as many as six of the Tremont Temple gatherings. The meetings have stimulated at least a few churches to special services, and no doubt in not a few prayer-meetings and Sunday-schools the impulse which individuals have received at Tremont Temple has been transmitted to others.

"We would add our hearty commendation of Mr. Murphy's meetings, which have also closed. It has been good to see him and Mr. Moody working together so heartily. The great temperance apostle has certainly been wonderfully successful in reaching the outcast and degraded victims of strong drink. His Faneuil Hall noonday gatherings have been remarkably impressive, and his work at Berkeley Temple and Park-street Church not less noteworthy."

Mr. Moody is now at work in Cincinnati. With reference to New York, a contemporary there says: "It is interesting to know that in response to a request from Mr. Moody that those who had been saved during his work in New York about twenty years ago would send him word to that effect, over nineteen hundred responded and testified to the permanent blessing that followed the evangelist's former labours in this city."

Working Lads' Institute, Whitechapel

This useful Institute for the lads of East London was reopened, after being closed for some time, on Tuesday last week, under the superintendence of Rev. Thomas Jackson, of the Clapton Mission. The work among East-end lads will be conducted as heretofore, on distinctly Christian but undenominational lines, and will embrace the spiritual, educational, social, and recreative aspects of boy life. The debt taken over is £8000, and a further sum of £1000 has had to be expended in repairs, renovation, and refurnishing.

Mr. Henry Hill, the founder of the Institute, presided at the opening meetings, which were crowded and enthusiastic. He stated that it was a most remarkable coincidence that the Working Lads' Institute was originated through a letter of his which appeared in The Christian some twenty years ago, and that recently when it appeared that the sale of the Institute was imminent, and there seemed little hope but that it might soon be turned into a music-hall or a theatre, a second letter of his to The Christian should have caught the eye of Mr. Jackson, and resulted in the rescue of the Institute, and its becoming the property of those who would carry on the work for which it was erected.

Rev. Thomas Jackson reported that arrangements were made for weekly evangelistic services, a Sunday-school, and Gospel temperance work, the lads' reading-room, gymnasium, and evening class, and he purposed devoting the whole of his time and energy to the work of making the Institute a centre of manifold ministries for the social and spiritual good of the people of Whitechapel and district. Mr. George Nokes had consented to take a prominent part in the evangelistic work, and he hoped to retain the sympathy and support of all friends of the Institute.

Christian Evidence.—A series of Christian evidence lectures has been delivered at the New Hall, Winson Green, Birmingham. The lectures have been highly appreciated. Gospel addresses were also delivered by Mr. W. R. Bradlaugh, on Sundays, March 7 and 14.

Light in a Dark Place.

MRS. AITCHISON, of the Ikwezi Lamaci Mission (Harding, Alfred county, Natal), reviewing the work of recent years in that part of South Africa, writes:—

"We have seven schools; some are only small 'lights' in the dark places, but we praise God that we have been enabled to set these lights going. From time to time little bands of natives have embraced Christianity, and being scattered throughout the district these have lived their new life to some purpose amongst the others, and the influence has been spreading.

"For some little time we have had a blind native evangelist on a visit, and it is wonderful how people came from far and near to listen to his preaching. Both here and in the out branches many have accepted the risen Saviour. There are so many now, that I do not like to mention the number. Johannes will remain with us some time yet, and we pray for even greater evidences of the Lord's drawing men unto Himself through his teaching.

"The converts are making progress by leaps and bounds into civilization. True Christianity always does open the windows of the mind—sharpening the intellect and bringing its own refining influence to bear upon its subjects. We have opened fresh sewing and reading classes for these new converts, for they have to begin at the very beginning, and of all things we are anxious they should try and read the Bible. I still keep up the old custom of giving a copy to all, old or young, as soon as they have learned to read the Bible. It is a grand thing to circulate the Word thus.

"I have often expressed a wish to have a boarding school on a large scale for the girls, so as to have the daily opportunity of training them, to develop the great civilizing influence they have in their own hands for the future of this race. My opinion is firmly rooted, that it is the 'mothers' of all nations who have the power for good or evil! This wish is about to become a reality, for a lady friend has sent out a gift sufficient to make a substantial beginning in the enterprise. We can gather the building materials and commence the foundations as soon as our present wet season is past. No greater material work can be done in heathendom than gathering the youth of the land and developing their faculties, and when Christian training is the propeller, what greater work in the world?

"In temporal matters our land is undergoing great depression. The scarcity of grain for the natives is terrible. The locusts still swarm around, and the rinderpest threatens daily to cross our borders. As a people, we need the prayers of all God's believing ones, for his hand alone can stay these plagues, and give the needed food, and all the praise and glory shall be given to Him."

The Bible Searcher.

(*Continued from page* 19.)

No. 61.—Correct answers (second list) received from:—

C. Arnold*, D. G. Arbuthnot, C.* and G. Andrews, O. J. and Arnold Akers, V. Annesley, L. Athole, E., D., and A. Allen, N. and F. Ames, Gracie Barnes*, M. B. Baker, L., T., and R. Blackie, J. C. Bell, E. Beauchamp, L. G.* and S.* Boxer, A. H. Bowker, G. Brand, E. B.* and J. E.* Black, M. Barton, M. Ballingal*, A. and C. Bazett, G. Bonlana, D. A. Bennie, L. Berthé*, R. Bourne*, G. and N. Brookfield, Rhoda Bentley, H. and L. Berry, M.* and G. Bligh, Maggie*, Mary*, and Wm.* Charles, V. I. Chamberlin, Jack and Rosalind Clarke, C. M. and D'Arcy Chapman, Walter Carter, Lottie Carter, M. Collins*, M. E. Clarke*, A. Cooper, Millicent Craven, Lionel and Gladys Calvert, Wm. Christie, Arthur Cole, A. and E.* Cowley, Nina Coote, K.* and O.* Cross, M. T. Colville, S. Cumbers, Wm. Clarke, D. Colebrook. E. Church, J. Coppard, L. Collins, H., Ar., Annie, and N.* Couch, L. Coles, C. Dawe, E. Drake, A. Dougall, E. and R. Dunn, C. and Wm. Devenish-Meares, C. K. and E. A.* Dodd, G. S. Duncan, H. S. and K. Dunbar, D. and M. Dyke, Lilian Fidler*, F. Field. M. and J. Freegard, E., R., and W.* Findlay, Wm. Furmage, E.* and H. Fowler, M. and A. H. Greenacre, Eva Gray, M. Giddings*, E. Grieve, C. and M. Godfrey, D. Groves, E. C. Graham, C. and D. Goodwin, N.* and R. Hazchett, W. Harvey, V. Henry, D. C. Hersey, V. Holford, Francie and Florence Hoyte, N. Horsford, Ch., Mena, and E. L. Hunter, Helen, M. V., Tom, and Harcourt Hunter, M. Hassé, A. Hazledine, Edith Hearn, Theo. Hill, J. B. Horlock, M. and J. Hogg, T. and R. Harrison, Ethel and Eva Hutchings, L., C., and E. Herivel, M. R. Hogge, J.* Harris, E. Johnson*, D. Judd*, L. and A. Jacob, S. and M. Jackson, K. G. Johns, Isa. T., Alex., Agnes*, and W.* Kay, Frances Keable, J. E., T. A., and Hubert Kirkpatrick, R. and H. Keable, A. C. and Rebe King, G. Ringerlee, S. and W. Keen, L. Ladd, G. and E. Leigh, K. and E. Light, Doke Lewis, W. Macfie, B., Thos., A.*, and N.* Mack, Ivy Maunsell, W. M. Mitchell*, M. Menzies, D. and M. A. Morris, Ezra Matthews, Margery Matthews, S. E. Mackintosh*, Hy. Millar, Ethel Morgan, D. Morrison, J. L. Munce, Don Muir, E. and M. Maitland-Kirwan, D. and T. Mackenzie, T. D. Macgregor, N. Meade, E. and A. Moir, L. Macaulay, C. McKenzie, M. Macphee, F. E. Mann, E. Monti, O. Mayor, H. Medill, D. Nathan*, Amy and Maude Nottage, B. Norcock, L.* and Harriette* Orr, M. N. Oakes, E. L. Oakes, Geo. O'Beirne, W. Page*, G. Partridge, Mary Palmer, K. A.* and Ethel* Pasley, D. Payne, L. and N. Peachey, Isabel* and G. M.* Phipps, D. Piper, E. V. Proctor, J.*, M., and L. Pook, D. Parkes, Mary. W. M., and Louie Penny, F. S. Phillips, N. and D. and V. and M. Petrides, A., M., J., and W. Palmer, N. Parker, Frances Rawle*, Matilda Robinson, D. and A. B. Ramsay, Ed. Rainey, Eileen and Theo. Roberts. C. and A. Rouse. T. and J. Deane Roe, Gordon and and Gr. and E. Reeve, P. R. Robinson, R. Shackleton, A. Sterry, C. Saunders, W. Stangoe, D. Salt, T., J., and D. D. Steiner, Muriel and Dorothy Shaw, D. Sharp, M. Seddall, Emily Stuart*, B. Scantlebury, Florric Smith, Maggie Smith, T. Simms, B. Symes*, E. B.*, D.*, and H. E.* Stalker, G. Tincey*, R. H. Theobald, John W.* and Janet* Thomson, Frank Tomkins, L. Turnbull, Frank Thompson, M. Tongue, S. Thomas, T. Toop E. Taylor*, L. Tibbits*, N. Walker, E. Wheadon, E. H. Wood, H.*, L.*, G., and E. Willoughby, J. G. West, J. and H. Williamson, P. Wilson, M. and R. Watson, M. Walton, J. W. and G. Welbank, E. M. White, Harold Wodson, Dorothy, Elsie, Cicely, and Marjorie Washington, W. Wheeler, Herbert, Harry, and Arthur Wright, L. Youlden, E. and C. Yerbury.

Letter to the Editor.

THE QUEEN'S REIGN.

DEAR SIR,—I was delighted to see by this morning's paper that the Royal Niger Company had determined, by way of celebrating the sixtieth year of Her Majesty's reign, to abolish slavery on the Niger.

It was only yesterday that I was talking with a missionary who has just come back from the Niger, and he tells me that the Hamburg gin is the most valuable currency there. The Niger Company trade with it at their factories, at any rate up as far as Oritsha, and it is found at present to be the most convenient form of money.

A bottle of this stuff is worth about a shilling, but with it you can generally obtain goods for which you would otherwise have to give calico or beads, etc., to the amount of eighteen-pence. The missionary told me that the company were thinking of introducing the English currency. Why has it not been done long ago? How much more convenient it would be for all concerned, and what an amount of sin and misery would be stopped! It would be of untold blessing to all concerned if it could be done at once.

Nothing surely could be calculated to give more pleasure to the Queen, and certainly no occasion for the change could be more auspicious than the present. What a splendid way, too, of celebrating this year it would be if England would renounce the opium trade. Christians deplore it as iniquitous, governments even can speak of it as "objectionable." Oh, that we were wise and would break off our iniquities! Then would our God bless us and our land would yield her increase. A rich ingathering of souls in India would doubtless be the result, attended with such outward prosperity as the land has never yet seen.—Yours faithfully,

March 11. F. E. MIDDLETON.

Scottish Notes.

A GLASGOW branch of the Waldensian Mission has been formed, and at a recent meeting its claims were strongly urged.

Dr. Marshall Lang, of Glasgow, is delivering the Duff Lectures in Edinburgh, the special topic being "The Expansion of Christian Life and Thought, with Reference to Christian Missions."

A writer in the *N.B. Daily Mail* gives a pathetic account of the condition of many message boys and girls in Glasgow. He declares them to be overloaded, underpaid, and morally neglected.

At the recent anniversary of the Glasgow City Mission, it was reported that thirty-four missionaries are employed in visitation among the poor, in holding Gospel services, and in distributing Christian literature. Many are induced to attend church through the visits of the mission agents.

The Missionary Training Institute of the Woman's Foreign Missionary Society of the Free Church of Scotland is being transferred from 31, George-square to 16, Atholl-crescent, Edinburgh. It was established to test and train young ladies who desire to be missionaries abroad. Its superintendent is Miss A. H. Small, formerly of Poona. The course extends over two years, and includes class studies in Scripture, lectures on Old and New Testament introduction, apologetics, Christian doctrine, evangelistic theology, Christian missions, etc. Provision is made for the teaching of Indian languages, singing, ambulance work, etc. Practical training if also given in home mission work under experienced guidance. The summer term will begin on April 17. Intending candidates are requested to send in their names to Rev. William Stevenson, Secretary, Free Church Offices, Edinburgh.

Irish Notes.

AN organisation, to be called the "Church Association of Ireland," has been formed in Belfast for the purpose of opposing the spread of Ritualism.

The Baptist Union Home Mission has given aid in Ireland during the past year to eighty-eight churches, which but for such aid could scarcely have existed.

A convention for the Deepening of Spiritual Life has been held in Stephen's Green Methodist Church, Dublin. The speakers included Revs. Geo. Grubb, C. G. Moore, Wm. Gorman, and Thos. Cook. A very gracious spirit pervaded all the sessions of the convention.

A letter has been received from Rev. T. C. Fulton, Irish Presbyterian Missionary at Moukden, Manchuria, in which he says he has had the great joy of receiving into the church by baptism 208, of whom 151 were men. During the last ten years a remarkable set towards Christianity has been in existence in that country.

University Notes.

(BY OUR OWN CORRESPONDENT.)

OXFORD.

THE annual meetings in connection with the Church Army Labour Home have been held. This branch, largely owing to its energetic friends and its excellent captain, is doing a very useful work.

Missionary interest is growing. The average attendance at the Tuesday evening meetings for University men has this Term been over seventy, besides which there are missionary bands formed for the study of missions.

The first of the Bampton Lectures attracted a large congregation. Rev. R. L. Ottley is the lecturer. His subject, "The Old Testament," is a very appropriate one just now.

Christian Endeavour.

ENDEAVOUR evangelistic work among Pennsylvania young people has been systematically undertaken. The State superintendent reports that more than a dozen county superintendents, whose work is to stimulate societies to soul-winning efforts, in co-operation with the pastors.

It seems as if one cannot go anywhere in all the world these days without meeting Endeavourers. While Dr. Clark was crossing the Red Sea he found no less than ten Endeavourers aboard the ship, and on the Sunday evening of the voyage a delightful Endeavour prayer-meeting was held.

The National Council of the Society of Christian Endeavour has been in session in Ipswich, when the arrangements for the great Convention at Whitsuntide, in Liverpool, were under consideration. It was reported that during the past year no less than 1019 new societies were registered in this country, of which 216 were junior.

The C.E. Society in the Euclid Avenue Baptist Church of Cleveland reports more than 500 dols. given for missions last year, more than 5000 books and periodicals distributed, 700 visits made, seventeen cottage prayer meetings held, an ice-water fountain maintained on a city street, and two members sent abroad as foreign missionaries. "Attempt great things for God; expect great things from God" is the Society's motto.

Gathered Gold.

ROME asks for uniformity: Christ asked for unity. Nature and grace promise unity, never uniformity.—*Canon Taylor Smith.*

DIVINE LEADING.

"When thou *passest through* the waters." It is ever a passing through; God does not leave his children *in* the waters of affliction. He is steadily leading them through, and in his own time will bring them out on the other side.—*B. W.*

FELLOWSHIP WITH CHRIST.

Nothing so deepens communion of souls with those we love as fellowship in suffering. Hence Paul's wonderful desire to know Christ "in the fellowship of his sufferings." Mark the *s*, for Christ's "sufferings" were many and varied; so will ours be too, if we desire to have fellowship with Him.—*B. W.*

LIFE'S DISCIPLINE.

It has been remarked that the whole world is God's threshing floor, but may we not also think of it as our great Zarephath (place for smelting metals) where the gold of the Sanctuary is *tried* by many a flame of varied discipline; and through whose scorching furnace, each "chosen vessel" must pass, ere it is brought forth in the chaste beauty of the Master's likeness, to be used for his glory?—*B. W.*

Dock Labourers' Mission.

THE thirty-fourth annual report of this Mission tells of continued work amongst the dock labourers and their families. During the past year there has been much sickness amongst the poor, produced through want and exposure. As far as funds permitted help was given. Many of the poorest children have had a fortnight's change at the small country home. About 40,000 free meals have been given this year in the neighbourhood of the Docks, in addition to which much house-to-house visitation has been carried on, which has brought the workers into touch with the poor in their suffering. The Mission services have been blessed to many—amongst these a gatekeeper who has come out boldly for Christ. There seems to be growing need for the work among the casuals and other poor labourers. The secretary is Mr. C. H. Coleman, 150, Boleyn-road, West Ham

The Y.M.C.A.

The Winnipeg Association (Manitoba) reports growing work, increasing numbers, and many indications of blessing.

The Bishop of London has accepted office as vice-president of the English National Union of Young Men's Christian Associations.

A Y.M.C.A. has been formed in Bagdad by Rev. J. T. Parfit, of the Church Missionary Society. The report is to hand of a small but successful Association carried on at the C.M.S. station in Julfa, Ispahan, Persia.

The secretary at Oxford understands the use of printer's ink. He has issued an attractively got-up booklet entitled "Oxford and Her Young Men," and giving a readable narrative of the work now going on in the University city on the Isis.

A well-attended meeting of the Lincoln Y.M.C.A. was held on the 9th inst. to welcome Mr. W. T. Fall, the newly appointed secretary. Addresses were delivered by Revs. H. J. Watney and F. A. Jackson, and a display by members of the Gymnasium followed.

The report of the Sydney Association shows a wide range of activity in the way of evangelistic effort, Bible classes, work among sailors, in the hospitals, and personal effort for young men and lads. The spiritual, physical, and educational operations are well sustained and productive of good.

On March 9 Rev. E. J. Kennedy, vicar of St. James's, Hatcham, delivered an address to a large mass meeting of men, arranged by the Wolverhampton Y.M.C.A., on the subject of "Gambling." He was followed by Rev. F. B. Meyer with an address on "Impurity," and Rev. F. S. Webster on "Intemperance."

The Scottish National Council has issued a very comprehensive and admirably arranged year-book of the Y.M.C.A.'s. (130, *George-street, Edinburgh.* 6d.) Besides complete statistics and general Association information, the volume contains special papers and capital portraits of Y.M.C.A. leaders, as well as the report of the Scottish National Council of Y.M.C.A. and Fellowship Unions.

Forty-six years of growth and progress have been completed by the Boston Association (U.S.A.), and in celebration enthusiastic meetings have been held. During the past year the building of the Y.M.C.A., on the corner of Boylston and Berkeley, has been especially improved, the most important changes being the reorganisation of the educational work, larger efforts to extend the work in the six college branches of the city and vicinity.

During the past twelve months, says the Cape Town "Young Men's Journal," Y.M.C.A. work in this country has developed in a most encouraging manner, and we doubt whether any other country can show such increased returns as it is our privilege to chronicle—that is, of course, regarding the work from a comparative standpoint. The total membership for South Africa twelve months ago was 1491, and to-day it stands at 2160, showing a nett increase of 669.

Since the Huddersfield Association celebrated its majority last November, a very hopeful view of its work and possibilities has been taken. On Thursday evening the new hon. secretary, Mr. J. G. Haley, held an "at home," at which there were about 200 present. Its immediate object was to interest the members and friends in the work of the association and to promote a membership campaign. Councillor F. Crossland, who is now in his sixth year of the presidency, gave an address, and Mr. W. H. Dawson dealt with the membership question.

The Coventry Association continues its "Forward Movement" in a vigorous fashion. The third "At Home" of the season was held on Thursday last, when the suite of rooms were again crowded out. Since the last "At Home" (three weeks), the membership had increased at the rate of one every day, while the annual subscribers' list had risen to £66. The Sunday-evening mission service for young men is an assured success. Nearly 200 young men are gathered in from the streets every Sunday night. The general secretary gives a short practical talk, and occasionally lantern-slides are introduced.

Mons. Em. Sautter, secretary of the French National Alliance of Young Men's Christian Associations, writes:—"We are greatly encouraged just now with the work in France. Lately three young men wrote to tell me they were disposed to enter the work as general secretaries, and they are young men of the best kind. Another, a member of the Association at Bordeaux, is ready to enter the work as general secretary of the Bordeaux Association. I shall probably go there in May to make a campaign with the view of putting the work on a larger scale, with the help of God. We are also organising students' conferences during the Easter holidays."

Sir George Williams has promised £1000 towards the £25,000 being raised for the erection of a Memorial Band of Hope Union Hall.

The Y.W.C.A.

The Leamington Home has now completed its twenty-second year. The report states that during the last twelve months 109 inmates have been received.

The report of the Cambridge branch shows 190 members, spirited Bible-classes, and encouraging work in every direction. The Home has proved of great value for business girls.

Under the auspices of the Rothesay Y.W.C.A., an address on "The Second Coming of Christ" was given in the West-End Hall, on the 23rd ult., by Rev. Sholto Douglas, of Glasgow.

The annual meeting of the Leytonstone branch was held on the 3rd inst. in the Aylmer-road Hall. Mr. C. Boardman presided. Addresses were given by Rev. W. Kidd and Miss Coles. Miss Binks read a satisfactory report.

The annual meeting of the Birkenhead branch was held on the 4th inst., Rev. W. Watson presiding. The annual report showed that there had been thirty-one boarders during the year. A new boarding-house will shortly be finished. The Bible-class held every Thursday had been largely attended. Rev. W. Watson, Mr. Ziegler, and others addressed the meeting.

The third "Coin Collection" social was held at the new headquarters, 26, George-street, on Friday last. A large number attended at the invitation of Mrs. Peter Mackinnon—Watford, Hanworth, Feltham, and George Yard being among the branches represented. A number of members connected with the Employment Agency Scattered Branch were also present, Miss Wingate and Mr. H. Kidner gave addresses.

On the 25th ult. the memorial stones were laid of the new Home of the Lowestoft Y.W.C.A., in Regent-road, in the presence of a large company, the existing premises in Alexandra-road being quite inadequate for the increased requirements. The number of girls connected with the Association is 300. There will now be room to accommodate young women coming from London and other places requiring lodgings, which hitherto it was impossible to do.

Miss Hull, of Eastbourne, commenced a series of meetings at the Y.W.C.A., Gordon Lodge, Wimbledon, on Sunday afternoon, Feb. 28, when the charming little hall at the back of the Institute was closely packed, about 163 being present. Since the weather improved the hall has been full each night, and those present will not easily forget the spiritual and practical lessons drawn from God's holy Word. The mission closed on Friday night with a praise meeting.

The sixth anniversary meeting of the Hume-street (Dublin) Employment Agency, Home, and Registry was held on the 25th ult., under the presidency of Rev. J. Mahaffy; 321 boarders had been received during the year, and the applications through the registry numbered 830. The number applying for governesses and servants amounted to 1132. The report of the Continental Department was also read, showing how the Association extends its friendly help to foreigners seeking employment.

The fourth anniversary of the Madras Association was held on the 10th ult., Lady Havelock presiding. There was a large attendance. Miss Hill read the report for the half year. The total number of members reached 346 at the close of 1896. Miss Guinness delivered an interesting lecture, followed by Rev. Dr. White, of Chicago, who spoke on the study of the Bible. Lady Havelock spoke a few encouraging words to the members and friends present. On the whole, the institution is satisfactorily progressing, though slowly.

Christian Enthusiasm.—The need is for more religious enthusiasts of the brainy and balanced type. The world can never be impressed by a lethargic, easy-going Christianity, that takes everything with cool deliberation and heartless unconcern. Fire and fervour are the most efficacious evidences of Christianity when the fervency is Pentecostal fire. To Paul's word "study" there seems to appertain the notion of haste, as though the apostle said, "Hurry to show thyself approved unto God!" Thus his exhortation sounds like a New Testament echo of the Old Testament sentiment that "the king's business requireth haste."—*N.Y. Observer.*

Requests for Prayer.—For great blessing on a mission to be conducted by Mr. and Mrs. Stephen J. Alexander, March 20 to 31, at the Bible Christian Chapel, South Tottenham.—For a mission to be held by Mrs. Baeyertz in Down Lodge Hall, Wandsworth, March 21-April 5.—For special services to be held by Rev. A. T. Jones, of Newport, in the Holyrood Street Chapel, Chard, Somersetshire, March 18 to 23.—For a mission by Rev. A. C. Thistelton, vicar of Berwick, assisted by Miss E. G. Thistelton, at Woking, Surrey, from March 20 to 29.—For a mission at Elgin from March 21 to April 4, by the Rev. J. C. Smith, late of Dufftown.—For blessing on the Young People's Guild and meetings in Doune, Perthshire.

Temperance Notes.

The Temperance party in the House of Commons it is noted have gained four seats since the General Election.

Dr. Whitford, at the annual meeting of the Ladies Temperance Association, Liverpool, gave reasons for saying that the state of things in the slums of that city is becoming worse and worse.

There is (according to the statement of a clergyman before the Royal Commission) one public-house to every 160 inhabitants in Portsmouth. The passenger and excursion steamers on the Solent are described as "Floating Taverns."

At the annual meeting of the Liverpool centre of the National British Women's Temperance Association, held last week, the report showed that the sum of £300 had been collected during the past year for the building of a cottage at the Duxhurst Industrial Farm Colony for Inebriate Women.

Mr. R. B. Batty, solicitor, of Manchester, who gave evidence last week before the Royal Commission, spoke strongly respecting grocers' licences, and the facilities they afford for respectable women getting drink; "the Temperance associations largely dealing with those who have fallen through drink, particularly object to the promiscuous granting of these licences. They have had many instances of wives being ruined by their encouragement of secret drinking."

Captain Nicolls, the Chief Constable of Newcastle-upon-Tyne, has issued his annual report showing the amount of crime dealt with during the year 1896. The report shows an increase of drunkenness, particularly among women, accounted for in the opinion of the police by the improved condition of trade. The increase of 15 per cent. in the case of drunkenness among women accounts for the large number of children brought before the magistrates on account of their being neglected or ill-treated by their parents.—*Lancet.*

A shameful case of "wife selling" occurred last week at Irthlingboro', a shoe manufacturing village in Northamptonshire. A party of shoemakers having spent all their money at a public-house, and having nothing handy to dispose of to get more, one offered to sell his wife for 2s. A customer in the bar accepted the offer, and, to make the bargain complete, one of the men was induced to go through the streets publicly announcing, on behalf of the husband, that he had "sold and bequeathed" his wife to the purchaser, and giving the names of two companions as witnesses to the transaction.

The annual meeting of the London Temperance Hospital was held on Monday week, the Duke of Westminster presiding. The report stated that during the year 1896 1157 in-patients had been received, being an increase of ninety-one over that of the previous year. Of these 802 were cured, 202 relieved, and eighty-eight had died—a death rate of 7·6 per cent. The out-patients during the same period numbered 6111, being an increase of 269 over that for the year 1895. Addresses were delivered by the chairman, the Archbishop of Canterbury, Sir Wilfrid Lawson, Drs. Ridge and Collins, and Miss Orme.

It is stated that the Royal Commission on the Licensing Laws have decided to issue an interim report containing the evidence taken at the 22 sittings held between May and November of last year. Having regard to the length of time which the inquiry may be expected to occupy, it has been further resolved that additional evidence shall be reported from time to time as exigency may dictate. It may be remembered that the reference to the Commission made especial mention of the fact that proposals might be submitted for amending the licensing laws in the public interest, "due regard being had to the rights of individuals." No evidence has yet been taken under this head, and, therefore, a considerable period must elapse before the final report containing the conclusions and recommendations of the Commission is presented.

The National Prohibition Convention to be held in Newcastle-on-Tyne, April 3 to 9, is to be a most comprehensive affair. There has been no similar exposition of prohibition principles in England since 1862, and the present moment is regarded as very opportune for once again gathering up the facts and figures of past legislation on the subject all over the world. In this way it is hoped to awaken the public mind to the continuous evils of the liquor traffic, and to the progress which has been made in connection with prohibitive legislation. Six great meetings are to be held in Olympia, the largest hall in the North of England. Besides, a large number of meetings have been arranged throughout the district during the previous week by the agents of the United Kingdom Alliance and of the North of England Temperance League. Three hundred temperance sermons have also been arranged to be preached in Newcastle, Gateshead, and Tyneside on "Prohibition Sunday," April 4.

THE BOOK WORLD.

HISTORY OF THE PAPACY.

A History of the Papacy: from the Great Schism to the Sack of Rome (1378-1527). By M. Creighton, D.D., Oxon and Camb., Lord Bishop of London. New edition in six volumes. Vol. I. (6s. *Longman & Co.*) Many will welcome this handy reissue of a great work. The author's aim, as stated in the preface, is "to bring together materials for a judgment of the change which came over Europe in the sixteenth century, to which the name of 'The Reformation' is loosely given." The history of the Papacy is taken as the central point of the investigation, because it gives the largest opportunity for a survey of European affairs as a whole. Dr. Creighton's work has a reputation which needs no emphasis at the present time. It is full and lucid, and in this manual form will be very acceptable to students of history, whether religious or political. The successive volumes are to appear monthly.

HOMILETICAL COMMENTARY.

We recently called attention to the **Preacher's Homiletical Commentary on the New Testament,** and gave some particulars of the first four volumes, dealing with the Gospels. Four other volumes are before us:—The Acts of the Apostles, by Rev. Thomas Whitelaw, M.A., D.D.; the Epistle to the Romans, by Rev. W. Burrows, M.A.; The Epistles to the Corinthians, by Rev. Henry J. Foster; and Galatians to Thessalonians (inclusive), by Rev. George Barlow. Two other volumes will complete the series, and a comprehensive index to the whole is promised as a supplement. Generally speaking, the undertaking is on a uniform plan; it is the work of practical men, and so compiled as to afford the greatest possible service to preachers and teachers. This is essentially a commentary for those who, from lack of erudite scholarship, or from want of time for personal research, are unable to use critical works; and it is so arranged that every page is pertinent to the needs of such as have to expound the Sacred Word, and apply its teachings to the spiritual needs and daily life of men. The volumes by Dr. Whitelaw and Mr. Foster strike us as specially well done; though all have engaged conscientious thought and much care on the part of their authors. Here are notes, exegetical and illustrative, also sermons and outlines covering the entire New Testament; and those who consult the pages will find them to be rich in suggestion and thought. This Commentary would be welcomed as a present by most preachers or evangelists. (Special terms to ministers. *Funk & Wagnalls Co.*, 44, *Fleet-street, E.C.*)

The latest issue of Mr. Stead's **Penny Poets** (*Review of Reviews Office*) is Longfellow's celebrated "Song of Hiawatha."

Albert the Good. By W. J. Wintle. (1s.' *Sunday School Union.*) A sketch on popular lines of the life and work of the late Prince Consort, bringing out his high character and sterling worth.

An Ancient People: A Short Sketch of Armenian History. By Elizabeth S. Lidgett. (1s. *Nisbet.*) An outline only, but it is a statement of leading facts in just such a succinct form as many will welcome in these days of hurry.

Ann Jane Carlyle. By F. Sherlock. (*Sherlock*, 30, New Bridge-street.) The story of one of the earliest temperance pioneers, and one of the founders of Bands of Hope. Doubtless in this Jubilee year it will be read with interest.

Christian Men of Science. (1s. 6d. *Religious Tract Society.*) As pieces of evidential material, any one of these twelve admirable, popular biographies of men eminent in research, as well as firm in their Christian faith, would be well worth the price of the whole. An excellent book for uninstructed doubters.

Talks with my Bible Class. By G. E. F. M. (6d. *Davies Brothers*, Weston-super-Mare.) The second edition of a book in which the author aims at showing the intense interest attaching to the Bible, even as a history of the earliest times. The book ought to be pondered by all who seek to open out the Word to young men or women.

Ministerial Table-Talk. By Rev. John J. Pool, B.D. (4s. *R. D. Dickinson*) A volume of gatherings, amusing and instructive. From a wide range of reading the author has skimmed anecdotal cream regarding sermon preparation, pulpit effort, and pastoral work. These pages are rich in points and illustrations for addresses on ministerial duty and church life.

Rambles in Central China. By W. Arthur Cornaby. (*C. H. Kelly*, 1s.) This book gives a large amount of information about the Chinese, and Christian work among them. It would prove of great service to anyone desiring to give a lantern lecture on the subject, and at the close there is a list of slides for use with the book on loan at the Wesleyan Mission House.

Secrets of Sanctity: A Series of Addresses on Some of the Conditions of a Holy Life. By Rev. A. E. Barnes-Lawrence, M.A. (2s. 6d. *Nisbet.*) Ten in number, these chapters will prove of great service to many. Mr. Barnes-Lawrence is a reliable teacher; and his very readable chapters are enriched by useful thoughts from various sources, as well as poetical selections of great beauty.

Lined with Love, by Rev. George Everard, M.A., is to follow the sub-title, a series of "Friendly Talks with Young Girls about the Yoke of Jesus." The chapters relate to the Master's love and the disciple's duty. They are simple and practical, and the sympathetic style should enhance their influence for good. This is a capital little book to put into the hands of a thoughtful young woman. (1s. *Nisbet.*)

Loose Leaves from a Minister's Manuscripts. By S. Wainwright, D.D. (3s. 6d. *Simpkin, Marshall, & Co.*) These short chapters are singularly fresh and full of suggestion. Dr. Wainwright's style is clear cut and his knowledge is encyclopædic, as becomes an experienced controversialist. This book is not a polemic, however, but a series of highly stimulating meditations on topics, mundane and otherwise.

The Writings of St. Patrick. (2s. *Religious Tract Society.*) As one of the Society's "Christian Classic" series, we have here "a revised translation, with critical and historical notes," by Dr. C. H. Wright, of Dublin, of the writings of the famous apostle of Ireland. There is a brief sketch of Patrick's life, and the little work is altogether of much present interest to the student of church history, especially of Irish history.

Records of the South American Missionary Society. By Allen Gardiner (*S.A.M.*, 1, *Clifford's Inn, E.C.*) The fourth edition of a book which has already gained wide acceptance, telling, as it does, how the death of Captain Allen Gardiner laid South America on many hearts, and became the means of calling forth numerous and heroic labourers for the neglected continent. The story of the past fifty years' work is full of interest.

The Gospel of Prayer. By W. E. Winks. (2s. *Champness*, Rochdale, and 152, Fleet-street, London.) Luke speaks of the prayers of Christ more frequently than any of the other Gospel writers. Hence the author takes his prayer studies from that Gospel. He believes that many have lost the holy art of prayer, and he seeks to set forth the reasonableness and potency of real prayer, in a stimulative way, by dwelling on the example and teaching of our Lord with regard to prayer.

Trusting and Toiling, the monthly organ of the Mildmay Mission to the Jews, has now been with us two years. It is edited by Rev. Samuel Wilkinson, and one of its features from the first has been the autobiography of the founder of the Mission, Rev. John Wilkinson. The eventful life will require many more chapters if it is to be so much as outlined. The monthly parts are rich in information regarding Israel, and in reports of work "the things of others" are not altogether overlooked. The annual volume affords a large amount of reading on God's Word and people. (2s. 6d. *Marshall Brothers.*)

British India, by R. W. Frazer, LL.B., is a handbook of the useful "Story of the Nations" series. (5s. *T. Fisher Unwin.*) It is from the pen of a retired officer of the Indian Civil Service, and is obviously the result of considerable research. Beginning with a chapter on early Indian commerce, the author proceeds to sketch the rise of the East India Company, and from that point outlines the history down to date. Coming out at a time when India is much before the public, the book is likely to find many readers. It is a fitting sequel to "Vedic India," published a short time ago in the same series.

Our Christian Year. Lessons for Elder Scholars in Church Sunday-schools and Bible classes. By a Teacher. Preface by Rev. E. P. Gregg. (4s. 6d. *Elliot Stock.*) Under this unassuming title we have a book of unusual worth. Though intended for Churchmen, any Christian teacher who wants consecutive or occasional lessons from Old or New Testament will find this volume a treasury full of sound, interesting, and spiritual instruction. The questions and answers interwoven with the lessons are very helpful. Without fettering individual treatment of subjects, they show no little experience in eliciting knowledge from scholars. Suitable hymns are quoted or suggested in each lesson.

Letters from Armenia. By J. Rendel Harris and Helen B. Harris. (6s. *Nisbet.*) We have already called attention to this book, which contains letters written by Professor and Mrs. Rendel Harris, from the scenes of the recent massacres in Asiatic Turkey. Filled with information and charged with sad facts, the pages should have many readers at the present time. Reading the letters, one is led to exclaim with the prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of t daughter of my people!" But if tears wou remedy the evil, surely Armenia had been deliver from the Turk long ago. Those who are acquaint with Oriental antiquities will find attractive fac in the course of these pages; and a peculiar in rest attaches to the illustrations, from sketches Mrs. Rendel Harris.

THE INDEXED BIBLE ATLAS, consisting of twelve colour maps, with an index of Biblical names, is a useful lit publication, artistically produced. (4d. *C. Courtier & So* 11, *Paternoster-row.*)

ERRORS OF ROME (No. 2. Purgatory). By H. B. T booklet belongs to a series, and is as good as its pred cessors. Brief and pointed exposures of Romish error a specially to be commended. (3d. Hastings: *Apel's Libra Robertson-street.*)

BOOKS RECEIVED.

From *Messrs. Hodder & Stoughton.*—TWENTY-SIX YEARS MISSIONARY WORK IN CHINA. By Grace Stott, of the Chi Inland Mission.

From "*Home Words*" *Office.*—THE MARTYR CROWN; o The Seed of the Church. By Rev. Randolphe Henry Pigot (2s.) A MAN'S A MAN FOR A' THAT; And how we made match of it. By T. S. Millington, M.A. (1s.)

International S.S. Lessons

March 28.

REVIEW OF QUARTER'S LESSONS.

THE period covered by this series is only abo ten years, yet the events with which t lessons have dealt are of greatest interest and impo tance, These may be best recalled and enforced connection with the one theme:—*The commenc ment and the early growth of the Christian Church.*

Few notes are needed. If the events of the vario lessons have been well taught, the following que tions may elicit them, and may give the opportuni of enforcing their teaching.

1. What were *the foundation facts on which t Christian Church was built?* Lesson I. speaks of Saviour who was dead, but who rose from the dea and ascended to the right hand of God. Upon the facts, or, more correctly speaking, upon the Livi Saviour of whom these facts are true, the Church built.

2. By *what power was the Church gathered* Lessons II. and III. answer the question. Point o the fact that it was not human eloquence, not the i fluence of social position, not wealth, not even miracl that drew men to the Living Saviour. Recall t condition on which the Spirit was given, the mann of his bestowment, and the effect of the first Ho Ghost sermon.

3. *What were the most prominent features of t Church thus gathered?* They were held together b a bond of love; their love expressed itself in genero giving; they had power to perpetuate the wor (Lesson IV.) and to manifest the Spirit (Lesson V of Jesus Christ.

4. *Were there no difficulties to be met?* Recall t effect of the miracle at the temple gate. Psalm 2, 3 were fulfilled. Their enemies seemed mo than a match for them. More serious trouble aro in the Church itself. Such conduct as that Ananias and Sapphira; such pretenders as Simo Magus; such dissension as arose between the tw parties in the Church—these were more calculate to injure the young Church than all the attacks enemies. Enforce the lesson of this.

5. *How did these difficulties prove to be for t welfare of the Church?* Recall two of the deaco who were appointed in consequence of the strif One became the first martyr; but his dying testimo probably impressed the heart of Saul, and prepar the way for his conversion. The other deacon b came also an evangelist, whose work began Samaria. How would he have got there but for t persecution? So entirely did the Church triump over these obstacles, that disciples formed themselv into Churches in the whole district (ix. 31).

Victoria Institute.—A large meeting of t members took place on Monday, to hear a paper the present aspect of the question of evolution a creation, by Dr. Kidd. He pointed out that for t present at least the investigation must still be co tent to collect evidence.

Missionary Arrowroot.—An unusually lar supply of missionary arrowroot has arrived from t New Hebrides, and may be obtained in any quanti from three pounds from the following: Messr Dymock, Howden, and Co., 135, George-stre Edinburgh, or Messrs. Lumsden and Gibso Union-street, Aberdeen. The price has been r duced to one shilling per pound. All orders must accompanied by a remittance for the value of t arrowroot with cost of postage or carriage.

Obituary.

MRS. DALE.

The widow of the late Dr. Dale, the famous minister of Carr's-lane, Birmingham, has met with a sad death, having set herself alight while reading in bed in a private hotel in Bath, and died on Wednesday, 10th inst., from her injuries. Mrs. Dale took a prominent part in all social, philanthropic, and Christian movements in Birmingham, and was an able platform speaker. Although since her husband's death she has appeared little in public, her sympathies have remained with the forward movements in which she once took an active interest.

MR. PERCY HOLMES.

Mr. Percy Holmes, who, after a few months' severe illness, fell asleep in Jesus on March 11, at the age of thirty-seven years, was for some time the respected superintendent of the Sunday-school at Kilburn Hall, and subsequently of the Sunday-school at Willesden Hall, the north-western branches of the Evangelistic Mission. Mr. Holmes was the youngest son of Mr. William Holmes, of Paternoster-row and St. John's Wood, who still survives him, though in advanced life. He was zealously devoted to the work amongst the poor, especially the young, in Kilburn and Brondesbury, and led the local branch of the Young People's Christian Endeavour at Willesden Hall. He leaves a widow and two sons. During his illness he bore many beautiful testimonies to the preciousness of Christ.

REV. WILLIAM LIVINGSTONE, KIRRIEMUIR.

The senior pastor of the South Free Church, Kirriemuir, died at Edinburgh on Monday, 8th inst. Only a few days before he had lost his wife. Mr. Livingstone was born in Dundee, and in his early life commenced the engineering profession; but while so engaged he came under deep convictions, and finally resolved to study for the ministry. The Disruption of 1843 made a lasting impression on his mind, and he cast in his lot with the Free Church. After finishing his course and obtaining his licence, he was appointed for a period as probationer at Newtyle, where his labours were eminently successful. The South Free Church, Edinburgh, being vacant, Mr. Livingstone was called to the pastorate, which he faithfully held for the long period of forty-six years. He was a Free Churchman to the last, while his theology was that of the old school. His sermons were well prepared, and faithfully preached, and highly esteemed by his congregation. He was succeeded in the charge by Rev. William Kirkpatrick, about three years ago.

REV. W. J. NEETHLING.

On February 18, at the mission station of the Dutch Reformed Church at Mochuli, near Mafeking, in British Bechuanaland, a sad accident occurred to the missionary there, Rev. William J. Neethling, which has cost him his life. From telegrams received by his family, it seems that after a violent wind-storm, which had damaged the mission church, he went to see what harm had been done to it, when a gable fell and struck him, seriously injuring his back and thigh. He fell asleep in Jesus about three hours after.

This young missionary has had a very short term of service. He went through the theological course at the Theological Seminary of Stellenbosch, Cape Colony, and nine months' medical preparation at the Livingstone College in London. A few days after the tidings of his death were received, was the first anniversary of his ordination in his native town at Stellenbosch. Much sympathy is felt for the sister who accompanied him, and their fellow workers, Miss Retief and Mr. Joubert. Prayer is being offered that his vacant place may speedily and efficiently be filled by a missionary of his Master's own choosing.

PROFESSOR CANDLISH, GLASGOW.

This well-known Professor in the Free Church College, Glasgow, died on the 7th inst, at Tarbolton, N.B. He was a son of the celebrated Dr. Candlish, for many years the leader of the Free Church. He was born in 1835, studied divinity at the New College, Edinburgh, and was ordained to the ministry of the Free Church in 1863, being appointed to the charge of Logie-Almond. Five years later—in 1868—he was appointed to the Free East Church, Aberdeen, but he only ministered there four years. His sermons gave evidence of a highly-cultured and reflective nature, and of the possession of qualities that eminently fitted him for a professorship. Two of the chairs in the Glasgow Free Church College being vacant in 1872, Dr. Candlish was appointed to the Chair of Systematic Theology, vacant by the death of Dr. Islay Burns. He proved himself an able teacher of Divinity, and was the author of one or two important theological works, including, in particular, "The Kingdom of God Biblically and Historically Considered"—originally delivered as the Cunningham Lectures in 1884. For some time, too, he edited the *British and Foreign Evangelical Review*.

REV. DR. MURDOCK.

The Baptist cause in America and beyond has suffered a sad loss by the departure of Rev. John N. Murdock, D.D., LL.D., honorary secretary of the American Baptist Missionary Union. Born at Oswego, N.Y., in 1820, Dr. Murdock received his early education among the Methodists. Having studied law, he was admitted to the bar, and entered upon the practice of his profession. But he became convinced it was his duty to serve the Master as a minister of the Gospel; and having identified himself with the Baptists he began ministerial work in 1842. He held pastorates at Waterville and Albion in the state of New York, and at Boston, Mass. In 1863 he was appointed corresponding secretary of the Missionary Union, from the arduous duties of which office he retired in 1892, when he was chosen hon. sec. for life. Dr. Murdock attended the great Missionary Conference in London in 1888, and in our issue of Nov. 22, 1889, we gave his portrait and a sketch of his career. He died on Feb. 15 at the Clifton Springs Sanitarium, N.Y.

REV. W. H. G. MANN, BRIGHTON.

The beloved minister of Christ Church, Brighton, has been suddenly called home. He left Brighton on Thursday week, to preach for Rev. S. A. Selwyn at Boscombe, and stayed at the vicarage. He preached on Friday morning from the text, "He saw them toiling in rowing." He afterwards lunched with his old friends, Sir Matthew and Lady Dodsworth. It was then raining hard, and Mr. Mann hurried up a slight hill back to the vicarage. On arrival he appeared perfectly well, stood with his back to the fireplace in the study, and in a minute fell down. Mr. Selwyn tried to raise him, but he fell back, then put out his arm and said, "Selwyn, what's this?" Mr Selwyn said, "Only a fit, you will soon be better." Mrs. Selwyn was called in, and they chafed his hands and gave him brandy. Doctors were sent for, and three arrived within ten minutes, but found life extinct. At the inquest on Monday, Dr. Scott Tebb said he believed death was due to natural causes. The symptoms pointed to disease and rupture of one of the great vessels of the heart—sudden heart failure. Mr. Mann was much beloved in Brighton, although he had been incumbent of Christ Church but a short time. He succeeded Rev. R. M. Hawkins, who resigned the incumbency early in last year. Prior to that he was vicar of Sheerness, where he succeeded Rev. S. A. Selwyn.

REV. J. ERNEST CLAPHAM.

One of the most influential ministers in metropolitan Methodism, and head of the Home Mission department, passed away on Friday at his residence in Beckenham. This eminent minister was a son of the late Rev. James Clapham, who in his day was an able preacher and chairman of several Wesleyan districts. His early life was spent in Hull, but he was educated at University College, London, and made preparation for a legal career by reading for the Bar at the Temple. Received as a candidate for the ministry, he spent two years at Didsbury College, Manchester, working thereafter in Bradford, Halifax, York, and Hull. On his removal to Birmingham in 1876, full scope was afforded him for the display of that administrative ability which for the past twenty years kept him in the forefront of all great Methodist movements. The financial schemes of which he was the promoter were most successful. He took a leading share in the formation of the London Wesleyan Mission, and for some years was one of the secretaries. On the retirement of the late Rev. Alexander M'Aulay in 1885 from the general secretaryship of the Home Mission Department, the Wesleyan Conference appointed Mr. Clapham to that post. His marked success in this work is seen in the formation of the Devon and Dorset Mission, the revival of Methodism in East Anglia, and his recent work on behalf of decayed town and rural chapels.

PROFESSOR HENRY DRUMMOND.

Universal sorrow will be felt at the death of Professor Drummond, which took place at Tunbridge Wells on Thursday morning last, March 11. He had been for the past eighteen months or so completely prostrated by a mysterious complaint which affected his whole muscular system, and left him almost as helpless, physically, as a little child. His sufferings were intense, but they were borne with most exemplary patience and fortitude.

Cut off at the comparatively early age of forty-six, the late Professor had yet accomplished as large a life work as many who live double his years. The services he rendered in connection with Messrs. Moody and Sankey's first campaign in this country can never be forgotten or over-estimated; nor can the work he was privileged to do among students in later years. His larger published works, "Natural Law in the Spiritual World" and "The Ascent of Man," were very severely criticized in many quarters for their unsettling tendencies. Especially in the case of the latter book, there can be no doubt that Professor Drummond advanced views that were highly speculative and obviously incapable of demonstration. Though he did not answer public criticisms, he was wont strenuously to maintain to private friends that on such fundamental doctrines as that of our Lord's Atonement he held firmly by the fact, while not espousing any systematized theory of it. His devotion to the person of Christ, and his efforts to bring his fellow young men under the same all-powerful spell, were undoubted.

The remains of the Professor were removed last week from Tunbridge Wells to his native town of Stirling, where they were interred on Monday last. Heartfelt sympathy will be extended to his sorrowing mother and other surviving relatives.

PREBENDARY F. E. WIGRAM.

This honoured servant of Christ, for so many years honorary secretary of the Church Missionary Society, was called to his rest on 10th inst., at his residence, Oak Hill House, Hampstead. Three years ago we gave in these pages a portrait and sketch of his career. After twenty-three years successful parish work he was called to the responsible post at the C.M.S.—to which he himself was a large and liberal giver. In 1886-7 he made a tour of the world, visiting the C.M.S. stations. Says *The Record*:—"A life of very remarkable and very touching devotion has closed. For nearly fifteen years Prebendary Wigram acted as hon. secretary to the C.M.S. They were years of many difficulties and of wonderful developments. They included some periods of sharp controversy here at home, and some epochs in the history of the Society's expansion abroad. But whether in moments of grave perplexity, of sorrow at the sudden loss of some missionary leaders, or of joy at the progress of the Society's work, the devotion of Mr. Wigram was equally apparent. In a sense he lived only for the Society. He gave his children, his health, his wealth, all without stint and without ostentation to the cause. In its service he was content to spend and be spent with a whole-hearted consecration that was at once a rebuke and a stimulus to all who saw it. The memory of his kindly presence, his affectionate disposition, his unbounded generosity, his unmeasured zeal, his simple piety, will not soon be forgotten. There is hardly a missionary diocese in the world in which men and women will not feel that they are the poorer by the loss of a friend. The Society has owned a truly apostolic succession of honorary leaders, and that succession does not fail."

Personalia.

Miss Eva Booth, Commander of the Salvation Army in Canada, is lying dangerously ill at Toronto.

Mrs. J. K. Barney leaves America early in April for a round-the-world trip on behalf of the World's W.C.T.U.

Rev. Dr. Guinness Rogers has been compelled to seek two or three weeks' rest in a quiet English retreat to avert a serious breakdown.

Dr. Charles H. Parkhurst, of New York, who has been ill, is well on the road to recovery, though unable as yet to resume pulpit duty.

Dr. Wilfred Grenfell, of the Deep Sea Mission, has lately been spending a week at Boston, U.S. He spoke at different places with great acceptance.

Miss T. Tolstoi, daughter of the famous Russian author, has expressed a desire to attend the annual meetings of the B.W.T.A. in London next June.

Hon. Neal Dow.—A banquet is to be held in Boston to-day (March 18) in commemoration of the Maine temperance reformer attaining his ninety-third birthday.

Miss Agnes Slack, hon. sec. of the National B.W.T.A., had a hearty public reception from the Liverpool friends of the Association on March 10, on her return from America.

Rev. D. M. Kay, assistant to the Professor of Hebrew in Edinburgh University, has been appointed to succeed Rev. D. B. Spence as superintendent of the Jewish Mission of the Church of Scotland in Constantinople.

Rev. Dr. Gregg, successor to Dr. Cuyler, at Lafayette Presbyterian Church, Brooklyn, has got six months' leave of absence on account of his health. He hopes to visit Italy, Egypt, and the Holy Land, returning by way of Europe.

Mr. Mortimer Thwaites, son of Rev. Edgar Thwaites, Rector of Fisherton, Salisbury, has for nearly a year been working in connection with Mr. Charrington's great work at Mile End, and has done excellent work. He has now left for British Columbia.

Dr. Pierson, on account of severe physical prostration, has felt it necessary to take a season of rest, and his lectures to the students of the New York Missionary Training Institute have been closed. He has spent ten weeks giving two or three lectures a week to the classes; his messages have been helpful and instructive.

AMONG THE CHURCHES.

Church of England.

Canon Teignmouth Shore has gone abroad for the benefit of his health.

The Bishop of Worcester has been indisposed since his return from the Riviera.

A present of stock valued at £30,000 has been received by the Church Missionary Society.

Rev. George Victor Macdona, rector of Burmarsh, has accepted the rectory of Holton St. Peter.

Rev. T. H. Greenhalgh, curate at Huddersfield, has accepted the charge of All Saints', Paddock.

Rev. Frederick A. J. Hervey, rector of Sandringham, has been appointed to the canonry at Norwich.

Derby is shortly to have a missionary mission, and amongst the missioners will be Rev. E. A. Stuart.

Rev. R. H. Faulconer, rector of Swilland, Suffolk, has been appointed to the rectory of Trimley St. Mary.

Rev. H. G. D. Latham, curate of Christ Church, Camberwell, has been appointed Warden of the new "Inns of Court Mission" in Central London.

The mid-day Lenten addresses at St. Paul's Cathedral last week were given by Rev. W. H. Stone, vicar of St. Mary's, Kilburn, the general subject being "Warnings against Unreality in our Profession of Religion."

Rev. H. C. Strickland, a hard-working and earnest curate of Holy Trinity, Marylebone, has been appointed to the vicarage of St. Jude's, Bethnal Green. Special interest attaches to this appointment, inasmuch as it is the first preferment by the new Bishop of London.

The Daily News says: What Mr. Kensit feared when he objected to the confirmation of the Bishop's election has come to pass, for at a confirmation this week at Augustine's, Kilburn, he wore a white cope and mitre, the first time a Bishop of London has done so for 400 years.

At the spring conference of the Church Association in Manchester, a resolution was carried declaring that the attempt to tamper with the plain teaching of the Thirty-Nine Articles, and explain away their protest against the doctrines of Rome, was calculated to destroy the National Church.

The "Official Year Book of the Church of England," published by the Society for Promoting Christian Knowledge, and issued under the sanction of the Archbishops and Bishops, contains more than 650 pages. It is divided into three parts—"Historical Records," "Statistical Records," and "Officers and Societies of the Church." The chapters treat of training for Holy Orders, home and foreign mission work, education, councils, the home and foreign episcopate, clergy pensions, endowments, charities, and other institutions and Church defence, and Church and social questions. In the preface there are six pages of tabular statistics devoted to Church work in thirty-four dioceses of England, giving the population, the number of baptisms, communicants, lay helpers, church accommodation, Sunday-schools, Bible-classes, guilds, church societies, lay helpers, the incomes of the clergy, and voluntary contributions.

Congregational.

The new chapel at Harpenden has been opened.

Moseley-road, Birmingham, reports 325 members.

Mr. R. Newell has been ordained at Brightlingsea.

Rev. Robert Berry has commenced his ministry at Hallfold, Whitworth, near Rochdale.

The chapel at Nether Stowey, Somerset, has been much damaged by the gale on the 3rd inst.

Canning Town Chapel reports thirty-three new members, making a total of 233. The Sunday-schools have 540 scholars.

Streatham Hill Church (Rev. J. P. Gledstone), has sent over £70 to the London Missionary Society for its Indian Famine Relief Fund.

Rev. W. Robinson, one of the senior missionaries in the Tamil district of India, has arrived home, after twenty years' labour in South India.

In addition to the P.S.A. meeting at Hexham Chapel, an evening service for working men and women on similar lines is to be held once a month.

Milton Chapel, Huddersfield, reports 347 members, of whom twenty-five were admitted during 1896. In the Sunday-school are 731 scholars with fifty teachers.

At the recent anniversary of the Latimer Chapel Sunday-schools, East London (Rev. J. W. Atkinson, pastor), the collections were devoted to the Indian Famine Fund.

The closing services at Park Chapel, Ramsbottom, which was opened in 1798, were held on Sunday, the building being now to be superseded by a more modern structure.

The year book of Finsbury Park Chapel shows a membership of 689. In the Sunday-school are 818 scholars, with fifty-four teachers. The various auxiliary and missionary agencies are reported in full activity.

The annual meetings of the Lancashire Union were held last week in Ashton-under-Lyne. The chairman, Rev. T. Lanlop, in his inaugural address, dwelt on "The secret of strength"; Dr. Goodrich followed, on "Aggressive work."

The second anniversary of the Maynard-road Young People's Christian Band was held on Thursday, March 4. The annual report shows an increase of forty members. Several gentlemen gave addresses, and all expressed pleasure at the energy displayed by the young people.

Calls.—Rev. J. Hutchison, of Bowden, to St. Ives; Rev. S. R. Laver, to Sudbury, Suffolk; Rev. W. J. P. Wright, of Middlesbrough, to Chorley; Rev. James Hewett, of Kingsbridge, to Chalford, Glos.; Rev. J. H. Fry, to Wattisfield and Walsham, Suffolk.

Resignations.—Rev. W. H. Skinner, the superintendent of the aggressive movement in Middlesbrough; Rev. R. B. Williams, of Guelph, Ontario.

Baptist.

Mr. T. Moreman has conducted a mission at Keynsham.

Raleigh Park, Brixton Hill, reports an increase of sixty.

Grafton-street, Northampton, reports ninety-five members.

The bicentenary of College-street, Northampton, is about to be celebrated.

A Strict Baptist Association is being formed for the counties of Surrey and Sussex.

The new congregation worshipping in the Central Hall, Wellingborough, continues to grow rapidly.

Professor Rhys Davids, the eminent Pali and Buddhist scholar, and his wife have been on a visit to the Midland College, Nottingham.

On Wednesday, March 10, anniversary services were held at the East-hill Church, Wandsworth. In the afternoon, Rev. W. Cuff, of Shoreditch Tabernacle, preached, and a meeting was held in the evening.

Rev. W. H. Foster, of St. Louis, U.S.A., has undertaken the charge of the West London Tabernacle, on the duties of which he will enter in April.

The annual meeting of the church at Rochester was held on Wednesday week. The reports were cheering. Fourteen members were added during the past year. All the agencies of the church are in a prosperous condition.

The Urdu (Hindustani) translation of one of the sermons of the late C. H. Spurgeon has been issued. Other sermons are to follow, and the whole will be gathered into a volume. The Punjaub Bible and Religious Book Society has undertaken the translation.

Dr. Tupper, pastor of the first Baptist Church of Philadelphia, has, through special cards, says the Chicago *Standard*, "secured the pledge of 619 to attend prayer-meeting, 607 to read Scriptures at prayer-meeting, 362 to speak from time to time at this service, and 159 to pray voluntarily or when called upon."

The year-book of Woodberry Down Church shows a net increase of forty-four members, with a total membership of 597. All of the societies in connection with the church, twenty-five in number, show active work. A special effort has been made to reduce the debt on the church, and £700 has been paid off, leaving £1700 still owing. The total receipts of the year amounted to £2181.

The anniversary of the Pioneer Mission was lately held at Leyton Baptist Chapel. Rev. E. A. Carter stated that the object was twofold. Firstly, to start mission work, and in time form Baptist churches in needy districts. This had been in not a few cases most successful. A second object was the resuscitating of weak and struggling churches. Several churches which had been almost closed were now supporting pastors and doing effective work.

Pastor T. J. Hazzard's eighth anniversary has been celebrated at The Lighthouse, Bow Common, E. Great blessing was reported by the various workers in connection with some twenty departments of the work. Thirty-five had been added to the church. Over 800 children and sixty teachers were in the Sunday-school. About sixty members and associates belonged to the Y.W.C.A. branch. The church is just entering upon the completion of its building scheme, which includes the erection of vestries, and providing class-rooms and accommodation for 1000 scholars. Mr. Alderman Smith, of Stratford, presided, and addressed the workers.

The anniversary of the Grays Baptist Tabernacle was held on Sunday week. Rev. T. Heywood preached morning and evening to large congregations. On Monday a public tea and meeting was held. Mr. H. J. Carter presided, and congratulated the pastor and deacons upon the great blessing which had rested upon their labours. Mr. G. J. Moore presented the report, which showed the past year to have been one of great activity and usefulness. Conversions had taken place, congregations had been large, and the membership had increased, the present number of members being 140. The auxiliaries of the church were in a healthy condition. The Sunday-school numbered 407 scholars, with a staff of thirty teachers.

Calls.—Rev. M. Cumming to Honor Oak; Rev. W. J. Young, of Sulgrave, to Ravensthorpe; Rev. C. E. Shipley, of Swansea, to Shipley, Yorks; Rev. J. C. Taylor, of Burslem, to Bramley.

Resignations.—Rev. R. Foster Jeffrey, of Folkestone; Rev. W. Rumsey, of Brockley, Bury St. Edmunds; Rev. J. E. Evans, of Old Neddfa.

Methodist.

It is proposed to build three new chapels in Northampton.

Rev. Thomas Cook has held a fruitful mission at Lozells, Birmingham.

One of the new mission cars has been to Bridgewater to work in Devon and Dorset.

At the Leeds mission anniversary, Rev. S. Chadwick reported conversions at every service.

The Students' Missionary anniversary at Headingley has realised £258, a large advance on last year.

The Wesley Guild movement will be represented by Rev. Simpson Johnson, of Manchester, at the International Convention of the Epworth League, to be held in the city of Toronto in the third week of July.

The Primitive Methodists have resolved that the new hall and schools to be erected in connection with the South-east London Mission, at a cost of £4000, shall be opened free from debt. They have already raised £3317 of the amount.

At the annual Wesleyan Conference of Victoria and Tasmania, held in Melbourne, a motion was submitted on Friday in favour of the union of all Methodist Churches. On a division being taken, 158 votes were given for the motion and 98 against it.

At a meeting held on Tuesday week in connection with the anniversary of the Oxford-place Mission, Leeds, Rev. S. Chadwick, who has charge of the mission, announced that the chapel, for the first time since it was built in 1835, was out of debt. Addresses were delivered by Revs. Mark Guy Pearse, S. F. Collier, and Thomas Champness.

Wesleyan Methodism, which during the past twelve months has received some exceedingly valuable bequests, has again benefited largely by generous bequests, recently paid, from the estate of the late Mrs. Ursula Waller, of Withington. These gifts are as follows:—Wesleyan Foreign Missions, £5000; Wesleyan Home Missions, £5000; Wesleyan College, Didsbury, £1000; Fund for Aged Ministers and Ministers' Widows, £3000; London Wesleyan Mission (East End branch), £2000; Manchester and Salford Mission (Central Hall), £2000; Lower Chatham-street Wesleyan Mission, Manchester, £500. Among other bequests outside Methodism are the following:—British and Foreign Bible Society, £2000; Boys' and Girls' Refuges, Strangeways, Manchester, £200; Nurses' Training Home, Ardwick Green, £100; Manchester Royal Infirmary, £200; Northern Counties Hospital for Incurables, Mauldeth, £200. The total amount bequeathed is £23,150.

Presbyterian.

The Wood-green congregation reports a membership of 505, an increase during the year of sixty-two.

Dr. John Watson preaches at Crouch Hill on the 21st inst., in connection with the twenty-first anniversary.

It was announced at the meeting of the London Presbytery, North, that the venerable clerk, Rev. William Ballantyne, is very seriously ill.

Building operations for the new college at Cambridge are being pushed on with, in readiness for the stone-laying by Mrs. Gibson and Mrs. Lewis in May.

Rev. J. Reid Howatt, of Camberwell, starts this week for the continent for a much needed rest. At the annual meeting of his church the reports gave great encouragement.

Rev. Samuel M'Comb, late of Reading and Belfast, who is now pursuing his studies in Germany, has accepted the call from one of the most influential congregations in New York, who offer a stipend of £1600 a year. He will enter upon the charge in September.

The annual meeting of the church in West Halkin-street, Belgrave-square, was held recently (Rev. Robert Duff, pastor). The meeting was large and hearty. An increase of fourteen in the membership was reported. All the organisations in connection with the congregation were said to be in a flourishing condition.

Calls.—Rev. W. B. Cooper, of Durham, to Bristol; Rev. J. C. Chalmers, of Cumbernauld, to Kilmuurs; Rev. T. J. Edwards, to Pontmorlais, Merthyr Tydfil; Mr. Ernest Jones, to Barmouth; Rev. J. R. Macgregor, to Milton; Rev. James Kennedy, of Paisley, to Lamlash.

Resignation.—Rev. W. V. Graham, of Maxwelltown.

Society of Friends.

The relief of suffering both in Armenia and India is securing the support of Friends heartily and widely.

At the recent National Free Church Council meetings quite a sprinkling of Friends could be seen, and several courteous and appreciative references to the Society were made by different speakers.

Friends in America are devoting time and strength to the promotion of the great Arbitration Treaty, while English Friends are making their voices heard in protest against the sectarian Education Bill now before Parliament.

It is much hoped that the labours of Henry Stanley Newman (now on his way home from Bemba) and Theodore Burtt on behalf of freeing the slaves of Zanzibar and Bemba have helped the Government to wipe the stain of slavery from the British flag. There seems the strong probability that freedom is at hand.

Three offers of service were made to the Foreign Mission Association meeting on the 4th inst., and all were accepted—C. Ker and Marian Baker for India, and Adam W. Davidson for China. In addition to the Home for Young Men already provided when training for foreign missionary work, another is now to be opened for young women.

Several venerable Friends have recently been removed by death, to the loss of the Church on earth, and the sorrow of Friends left behind. Among them, Anna R. Whiting, of Leeds; Wm. Taylor, of Middlesbrough; and Dr. Henry Hartshorne, of Philadelphia. Each filled a place of great usefulness, and each will be much missed. All were ministers of Christ.

Fallen Asleep.

At Blakeney, Norfolk, Capt. W. Grout, a warm supporter of Christian and Methodist work.—At Pudsey, on 4th inst., Mr. David Moseley, a preacher of the Gospel for thirty-five years.—At Lancaster, Mrs. Bentley, widow of a devoted United Methodist Minister. At Bramley, Leeds, Mrs. Prater, wife of Rev. Samuel Prater.—At Trethosa, St. Columb, Capt. Caleb Bullen, who passed away a few hours after injuries received at the Bloomsdale Clayworks. He was a great temperance advocate, a local preacher, and Social leader.——At Milton Dumbarton, Mrs. M. Sanders, aged eighty-one, a devoted Christian.—At Madison, New Jersey, Rev. G. Richard Crooks, LL.D., Professor of Church History at Drew Theological Seminary, aged seventy-four, one of the distinguished scholars of the Methodist Episcopal Church. He was largely influential in securing representation of the laity in the Church Conferences, after a prolonged struggle. As editor, preacher, and teacher, he lived a laborious life, and many publications proceeded from his pen.—At Tattenhall, Rev. Joseph Oddy, a faithful minister of Christ thirty-eight years.—At Great Missenden, Mr. G. Coles, an active worker for forty years.—At Frodsham, Mr. Thomas Rigby, an acceptable preacher for many years.—At Rochdale, Alderman Thomas Schofield, J.P., aged eighty, a leader in local affairs, an earnest believer, and the writer of some hymns in the United Methodist Hymnal.—At Enniskillen, Mr. Thos. Gordon, a faithful worker in connection with the Methodist Church, aged sixty-nine years.—At Maryborough, Miss Frances Sythes, aged ninety-four years.—At Los Angeles, California, Mr. F. P. Lefroy, barrister-at-law, son of Rev. J. Lefroy, and grandson of Chief Justice Lefroy, Dublin, an earnest Christian worker.—At St. Jude's, South Kensington, on 7th inst., Mrs. Eardley-Wilmot, wife of the vicar.—Mrs. Henry Ward Beecher.

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Rev. P. T. Wilson's Famine Relief Work, Sitapur, India—Ruth	0	5	0
Indian Famine (Beggars Church, Agra)—J. and J. H. V., £10; E. G., £1; Isa. lviii. 7-10, 10s.	11	10	0
Indian Famine, Children, Poona (Mrs. Bruce)—See page 19	41	16	9
Indian Famine—See page 19	4	14	0
Baptist Missionary Society—*(Zenana Famine Relief Fund)* W. E. M., 2s. 6d.; *(Indian Famine)* A Servant, 5s.; Ruth, 15s.; A. M. D., £2 4s. 6d.	3	7	0

(*Continued on page 23.*)

The Christian.

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NOTES AND COMMENTS.

THE present week will be an anxious one in Crete. The Powers are once more on their trial, and their secret sympathies with the Turk are being shown in a way that must distress all lovers of liberty and fair play. An Austrian vessel has been permitted to sink a Greek transport without protest, and no provisions are allowed to find their way to the famishing people in the interior of the island. Mr. Gladstone's eloquent pamphlet denouncing the "Concert," and calling on the English Government to withdraw from it as from a compact of iniquity, is helping to rouse the conscience of the nation. Meanwhile, Greece continues to maintain her claims, and declines to leave Crete till some effective guarantee of real autonomy is furnished. At present no one knows "what a day may bring forth," and the chances of a conflagration are oscillating dangerously from side to side. The one thing certain is that those who hold the helm of affairs are guided more by fear of consequences, than for the laws of right among the nations.

Those who boast of the humanising effect of mere education and culture would do well to consider the way in which New York and the West End received the news of the disgusting prize-fight in Nevada last week. We are told that no event since the Presidential election has created so much "interest" as this exhibition of brutality, and that a crowd of 8000 to 10,000 spectators awaited the bulletins in New York. In the West End of London the eagerness to possess the late editions of the evening newspapers was such that the newsboys, when the supply became scarce, sold a "penny a peep" to the *élite* among the music-hall and theatrical audiences. Truly, the ape and the tiger die slowly in the human heart for all our civilisation. Behind the veneer of good manners and courtesy the elemental passions still sleep in the unregenerate heart. Nothing will kill the "old man" but the "new man" which is "created in Christ Jesus unto good works."

The sporting papers reveal a state of consternation among professional betting men at the result of the recent decision as to the legality of betting within the enclosures on a racecourse. The Anti-Gambling League has achieved a striking victory for the time. Whether any permanent good will come of it will depend largely on the loyalty of the magistrates in convicting offenders against the law as now finally interpreted. A philosopher once said that the best way to honour a bad law is to break it. Experience proves that even the bench sometimes show their honour of good but unpopular laws by ignoring them, *i.e.*, by inflicting purely nominal penalties on those who break them. This is the peril in the present instance. Having established the illegality of this kind of betting, the next thing will be for the enlightened conscience of the public to see that the law is justly administered.

When the announcement was made that the Queen had decided that the procession in honour of her long reign should go through South London, everyone commended the thoughtfulness which was giving the poor a share in the festivities. But now we hear of notices served on weekly and monthly tenants in the Borough to quit before the procession day. Of course, if rich tradesmen and wealthy corporations are at liberty to make a harvest out of letting houses and windows at enormous prices, the owners of property in poorer quarters have an equal right. But it will cause immense dissatisfaction if the poor are to be driven from their homes simply that proprietors may fill their coffers out of the popular craving after a great national spectacle.

The forward movement in Methodism has suffered heavy loss in the death of Rev. J. Ernest Clapham, to whose fine spirit and evangelistic fervour the movement owed so much of its success. He was largely the victim of overwork, and of "unbridled zeal" for doing good. A more genial, earnest, intense personality has seldom been seen in the ranks of Christian workers. Like many leaders of men he had had his period of spiritual stress, and this had become a means of great helpfulness to others since his emancipation. In a recent conversation with a friend he said :

I don't now suffer from doubts ; I am perpetually filled with a sense of the goodness of God ; I have no misgivings, no fears.

It is men who have thus mastered and carry within them "the secret of the Lord" who are the centres of the most powerful Christian influences on others.

The Odessa correspondent of *The Daily News* gives, in its issue of Monday, a deplorable account of the condition of the Armenian refugees in the Caucasus. Destitution, nakedness, and disease are decimating them.

The number of refugees in Kars is 4,500, all of whom are destitute, shelterless, and nearly naked. The majority of these helpless people are widows and orphans, and the sight of the latter—in the last stages of famished emaciation, and nearly wholly naked—is terrible to behold. Unless speedy succour come to them, they must perish wholesale of hunger and exposure, or succumb to the dreadful ravages of typhus and other concomitant epidemics induced by their grievously wretched condition.

There seems a great danger that in the present excitement about the Cretan crisis, the pressing needs of other victims of Turkish tyranny and misrule may be forgotten.

However defective the teachings of the late Prof. Drummond were, he was a great force for good among educated young men, and his biography, which, it is said, will be entrusted to the hands of his friend Dr. Stalker, will be eagerly expected. His knowledge of human nature was gained as one of Mr. Moody's lieutenants in the inquiry-room during his first great campaign in this country. Whenever he touched on the subject of the "new life" he was a singularly powerful speaker, but the theology of the Cross, as it relates to human sin and guilt, was vague and ineffective in his hands. His special mission evidently was to break down initial objections against Christian faith held by cultured people, and to prepare them for the reception of stronger meat from others.

Personal influence is an immeasurable thing; no man should think meanly of what he can do. The modesty which shrinks from the front place, and is afraid of the heavy responsibility, is only to be commended, but it may not overrule the sense of duty or silence the call to service. Moses was not excused from the leadership of Israel, nor Jeremiah from the duties of a prophet, on the ground of a sincere sense of unfitness. No man who has had long experience of divine service, and has been fairly faithful in it, could, at the beginning, have believed that he could have been used to do so much. But even he does not know how much. All around him are results which other eyes can see better than his. Among some wretched courts in Liverpool, a doctor found one which had an appearance of comfort and contentment; one Christian woman, who had lived there all her life, had been the means of making it so. One Christian can give a character to any place.

The most precious thing that a man or woman can possess is a good character. It cuts at the root of human well-being when mistresses, out of whim, or malice, or carelessness, refuse or neglect to give a "character" to the servants that leave their employment. That this is not an unfrequent offence is affirmed by Mr. Barnes, secretary of the Domestic Servants' Union. In an interview with a representative of *The Echo* he has made an *exposé* of the ways of many well-to-do mistresses, who think nothing of dismissing their servants at the end of the "season," declining to give them characters for no ostensible reason. In this way many friendless girls are thrown upon the streets, and pass gradually into the ranks of outcasts. An endeavour is being made to create machinery for ensuring compulsory characters, so that innocent and well-meaning girls should not be at the mercy of thoughtless and heartless employers.

Our thoughts about India differ according to our standpoint. England's present gifts to India's need which are not to be measured by the Lord Mayor's Fund alone, inspire gratitude and hope; but when they are compared with the immense wealth London alone possesses, what are they? Our missionary labours, and the kind of labourers sent forth, and the results achieved, are cause for joy; but when we think also of the deadly work which Western civilisation has done, and of the worldly motives which carry so many Englishmen to India's shores, our joy is chastened. A Hindoo asks :—

Are you aware of what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic. They are beginning to look upon religion as what

one of your clever writers called it the other day, "a dream of hysterical women and half-starved men."

Owing to the presence of evil-living Englishmen along with good Englishmen there is a widely prevalent idea that we have two religions; the natives cannot see that the evil is for the lack of religion. For all this the remedy lies in perceiving that Christians are as responsible for India as for England.

Until we can put away from the minds of men the common error that the current Christianity of the Church is true Christianity, we can make but little progress in converting the world.

So said President Finney, and what so natural as for men to judge by that standard which is open, palpable, and ever before them? They thus judged at the beginning, but happily with the best results. "They took knowledge of them that they had been with Jesus." The Master lived on in his disciples; to see them was to be reminded of Him. When changed men are to be seen, there is no evidence to equal it. Men will judge the Gospel by those who profess it. The only possible thing is to raise the tone and life of the Church itself.

The Broken Vase.

THE odour of a good deed lives for ever; and Mary, who so loyally loved her Master, has shed abroad the fragrance of her gentle piety and tender devotion, so that, to-day, the winds of memory come to us laden with the perfume of a name which is as ointment poured forth.

A brief friendship had been cemented by life and death, and those who were one in joy were still more nearly united in sorrow. Lazarus was raised from his sleep, but Simon was not. Clouds were over the desolated dwelling when Jesus entered. Sabbath peace brooded over that little company; even Martha, no longer careful and troubled, served with quietness. It was hardly a time for many words.

Jesus was the honoured one at that table and He was sad. Lovingly He spoke to them, and Mary's heart must show its gratitude. She rose, and quietly fetched a vase of costly ointment, and, breaking it, poured without stint upon the head and feet of her Lord; but fearing lest her hand had been too lavish for his comfort, she unbound her glory and wiped his dripping feet with her tresses. Not waste but worship. Ten pounds gone in the extravagance of a moment! No, no; she hath wrought a good work! We misvalue deeds because we cannot see their motive and do not know their purpose; those who criticised were too late to anoint his body for the burial.

Mary's Gospel has come to us not in word but in deed. She has taught us that no gift can be an adequate expression of true love; that sincere devotion keeps back nothing for her own use; and that the truest worship is the humblest—that of the contrite heart. "Sit at the feet of the Master," she would say to us, "learn of Him; pour out your soul in love, devotion, and worship; break the vase, lest you be tempted to keep a selfish thought, and pour sincere ointment—body, soul, and spirit—on his feet."

Master, our lives are thine,
We cannot bring Thee less,
Our water turns to wine,
If Thou wilt stoop to bless.

Master, thy hand can save,
The dead have heard thy voice,
Speak peace to sorrow's wave,
And bid the calm rejoice.

Wandsworth, S.W. Howard T. N. Usher.

1244.

Public Morals.

WHEN the opponents of State regulation of vice were struggling for the repeal of the C.D. Acts they had to complain of "a conspiracy of silence" on the part of the Press; their meetings were not reported, and their letters not published. Such things as they had to say were "not fit for publication." Now, however, when the army authorities are moving every power at their command to secure a re-enactment of the Acts, at least in India, the Press is open to receive and publish anything that is sent. Following on the report of a departmental committee, published at the end of last week, the columns of leading journals have State papers, letters from correspondents, and articles of their own, bearing on the question. Some journals are also entering the lists against the reimposition of the Acts. Thus, the "conspiracy of silence" is broken, with what sincerity on the part of such papers as *The Times* and *Daily Telegraph* the public can judge. But it is all to the good that the battle is to be an open one. A good many things besides the Acts will come into the light, which it is well the nation should know.

One of the first things is to get a right measure of the evil in India; let it be neither minimised nor exaggerated. "Half the Indian army" is not incapacitated. The average number of men constantly in hospital in 1895 was 45 per 1000, although there was a ratio of admission of 522 per 1000, which means that the same man may enter many times. *The Daily News* says:—

For, observe carefully these facts:—(1) The proportionate increase has been continual for many years, and the ratio has not increased since regulation was abolished; (2) in the Home Army, disease has very largely decreased since regulation was abolished; (3) at some foreign stations there has been increase, at others there has been decrease, since abolition; and (4) the same variation may be observed in Indian stations themselves. Thus, in 1895, the ratio of admissions at Lucknow showed a marked decrease; but at the neighbouring station of Cawnpore, a marked increase.

The Army Sanitary Commission, even in their last report, which compared with former reports seems to us to bear evidence of having been written under pressure from without, can only claim that the Acts in India prevented the increase of disease, never diminished it. The fact is, the way of escape lies through moral means only. A good officer at the head of each regiment would do something effective in the way of saving the men and stamping out the disease. For evidence, see the letter of "Justice" which we published a fortnight ago.

In view of the London Vestry elections in May, an influential appeal has been issued for the improvement of the morality of our city streets. The appeal gives a statement of the powers of the vestries for dealing with disorderly houses. It shows how the vestry of St. Anne's, Soho, deputed two of its members to call upon the landlord, serve him with the legal notice signed by the vestry clerk, and require him to eject his disorderly tenants. During the last eighteen months a large number of such processes have been successfully served. The ground landlord is equally responsible to the law, and can cancel the lease. The signatories to this appeal believe that if Christian men and women would recognise their duty to stand for this cause in May, the problem of the London streets might be largely solved within the next twelve months. They do not depend upon the law alone, but associate voluntary help with it. The first thing is the choice of suitable candidates. Information may be had from Rev. J. H. Cardwell, 23, Soho-square, W.C.

Messrs. Whittle and Stebbins.

THESE brethren have recently conducted Gospel missions at Dumfries and Airdrie, and they are now busy in Aberdeen. The work at Dumfries, in which four Free Churches united, was very gratifying in its results; the Airdrie mission, arranged by the United Evangelistic Association, was also a time of manifest blessing to many.

The evangelists have visited Aberdeen before, and are highly appreciated by the earnest Christians there. A warm welcome awaited them on Sabbath last, when they began work under the auspices of the Evangelical Association. There was a morning meeting of workers in the Y.M.C.A. Hall, and one for men only in the afternoon.

The great Music Hall could not contain the crowd that pressed in at the evening hour for the first general meeting of the mission. Major Whittle preached impressively from Acts iii. 26 and Mr. Stebbins sang the Gospel. An after-meeting was held. The meetings are being continued this week in the Y.M.C.A. Hall with Bible readings in the afternoons.

After a short visit by Major Whittle to Thurso, the evangelists hope to begin a fortnight's mission at Woolwich Tabernacle on April 18.

Among French Priests.

THE work of Professor Bertrand among priests who have left the Church of Rome in France has often been brought under the notice of our readers. The mission has an interest all its own; and, apparently, in order to reassure the incredulous, M. Bertrand shows, in his report for 1896, that in the sixteenth and seventeenth centuries there were remarkable cases of priests and dignitaries leaving the Church of Rome for Protestantism.

Speaking of his work, M. Bertrand says: "I have bundles of heart-breaking letters from priests who have done their utmost to believe what they cannot, and who preach what they do not believe; they shrink with horror from the thought of becoming unfrocked vagabonds, compelled, after a fruitless trial, to return to their vomit. Human prudence tells such not to leave the fold; the Church threatens them with excommunication; parents, friends, and colleagues are ready to curse them; they have hideous glimpses of the social shallows where the ruined and lost swarm. Some prefer to make light of present interests and affections rather than disregard the calls of conscience; they throw themselves into the abyss of the unknown, and thence they beg of us to throw them a rescuing line.

"In the course of ten years we have thrown this line to more than sixty priests, monks, and seminarists. Several have become Protestant pastors, evangelists, missionaries and teachers; others have accepted positions in houses of business, or entered upon commercial life. A much larger number we have had to refuse such help, but we have given them good advice and copies of the New Testament."

M. Bertrand (36, Boulevard Bineau, Neuilly, Seine, France) will be glad to send copies of the report to applicants. Those who read will wish to help the work.

Theatrical Tea Meeting.—Mr. William Forbes held a meeting for theatrical women and girls, on Thursday last, at Waterloo-road Chapel. After tea a short service was held. A lady sent copies of the New Testament for the guests, and the Bible Flower Mission sent lavender bags with texts attached. Help is needed for the continuance of this effort.

A London Soldiers' Home.—The seventh anniversary meeting in connection with the Soldiers' Home, 155, Buckingham Palace-road, S.W., was held last week at the premises. Sir George Hayter Chubb, who presided, said the year's working showed an adverse balance, but they were not dismayed by that, for they expected large assistance from the Diamond Jubilee Fund on behalf of sailors' and soldiers' homes, to be raised by the Wesleyan body. Rev. R. W. Allen, senior chaplain, said the Home was regarded with growing favour by members of the London garrison, soldiers passing through the metropolis on furlough and discharge, together with an increasing number of seamen and others belonging to the Royal Navy. Lord Methuen expressed his great pleasure at being present, and hoped the Wesleyans would have no difficulty in completing their fund for Homes of this sort. He thought the liberality of civilians was not sufficiently invited on behalf of social work for our soldiers and sailors.

A Missionary "Waterloo."

BY THE MISSES LEITCH.

(*Concluded.*)

THE question as to how the large proportion of church members who do not contribute anything to foreign missions are to be interested, is one worthy of serious consideration. It may seem like a simple solution, the cutting down of the work from thirty to forty per cent. this year, and perhaps a further reduction next year, and a still further one the year following; but there is nothing so disastrous as disaster, just as there is nothing so successful as success.

The fear of the Home Committee seems to be that, if the missionaries were to be encouraged to write home to their friends about the present state of affairs, they might make only selfish pleas, diverting from the general fund, and doing more harm than good. But instead of trying to hold back this great Niagara of power, which would be a mighty force if wisely used, would it not be better to direct it into right channels, and utilise it to the fullest possible extent? If this power is not utilised and given a proper outlet, it will find an outlet for itself, and perhaps not the wisest one.

It has been said that some missionaries make too many appeals to home friends, and secure, as a result, large help for their own work, while the work of others is left to suffer; and it is frequently urged that these missionaries should be repressed. Rather than this, would it not be better to utilise the talent which they possess, by opening up for them a broader field for action, and inviting them to advocate the work and needs of the whole mission with which they are connected.

One or more Boards have made a new departure. They intend to incur no debt; but to throw the responsibility for the future carrying on of the work directly upon the churches. The making of one new departure of such magnitude in a work, must necessarily bring about several changes of policy. These boards are throwing a weight on the churches which they have hitherto carried themselves. Formerly these boards met a crisis by borrowing money, and gave the churches time to learn about the situation, and to render the necessary help. The missionaries also have contented themselves with keeping in close touch with the boards, and have looked directly to the boards for support. But now the missionaries must get into close touch with the churches, and keep in close touch with the churches, and look to the churches for their support.

If accepted candidates, before going to the field, have had the experience of securing their own support, they would understand how very difficult it is to arouse interest and secure funds; and they would be much more willing, after reaching the field, to write occasional letters to supporters in order to sustain that interest. And, moreover, having met these supporters face to face, they would not have the feeling that they were writing to strangers, but rather to friends.

We realise the importance of sustaining the general fund and the desirability that the annual church collection should be devoted to this fund. But should the church rest satisfied with this? If in addition to the annual collection, some of the ladies of the church who have leisure and missionary zeal would go to the pastor and officers, and, after securing their permission, make a personal canvas of the church members with a view to securing pledges toward the support of a missionary of their own Board, who would thus become their own personal representative in the foreign field, it is likely that success would attend their efforts, and that many churches, over and above what they are already doing, might each enjoy the blessed privilege of supporting, through the channels of their own denominational Board, their own foreign missionary. Their daily prayers would bring down a blessing not only upon their worker in the foreign field, but upon the home church as well.

Lawlessness.

TO accustom the peoples of the earth to submit to rule without law, there must first be an educational process fitted to produce a state of mind and of public opinion which would consent to lawless rule; and this would best be brought about, and most speedily, by some great object-lessons. At first these lessons would be received with aversion, then with some reluctance, next with cynical indifference, and lastly accepted with selfish acquiescence if they did not touch personal interests. Such lessons are presented to the minds of many peoples to-day; and all over Europe, wherever current events are made public, the nations are receiving this branch of education from many quarters.

Confining ourselves to our own land, mention may be made of the lesson that is taught the British nation to-day by the events in the East—that misrule, rapine, and murder may go on in Turkey unchecked and unpunished by the European Powers; by the lesson of South Africa, where land-grabbing and the mowing down of native tribes by machine guns, or smoking them to death in caves, meet with little rebuke and with no penalty; by the lesson of our Indian Government persisting in the crime of poisoning the Chinese people with opium, a packed Royal Commission having openly incurred the woe which is upon them "who call evil good and good evil." I need not multiply examples.

It must strike the mind of the murderer and the burglar as exceedingly unfair that individual criminals when caught should meet with condign punishment, whilst those who murder, plunder, or poison on a large scale go scot-free; and probably as we get more accustomed to the immunity with which great public criminals pursue their aims, there may spring up a greater tolerance for private and individual transgressors, and ultimately a disposition to abolish our criminal code, with the acknowledgment that there is no such thing as crime which deserves punishment.

The present moment of the world's history is deeply interesting to the student of unfulfilled prophecy. Events seem to be rapidly developing towards the condition of public affairs which will characterize the end of the Christian age. St. Paul told the Thessalonian believers (2 Thess. ii. 7-12),

> The mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed THE LAWLESS ONE, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing: because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

When, moreover, we read in the Apocalypse that there shall arise ten kings, and that "these have one mind, and give their power and authority unto the beast" (Rev. xvii. 13); when we hear of this "mandate of the Great Powers" endeavouring to give the word of command to the civilised world, we seem to be within measurable distance of the uprising of the great Anti-Christ and the beginning of his awful reign.

Has it ever occurred to your readers that already there may have been born into this world this wonderful being? For aught we know a mother is to-day bending over a lovely boy; or perchance this boy has grown into a clever lad, who takes all the prizes from his competitors; or the lad has become a youth, and in stature and accomplishments, in mental and bodily power, is head and shoulders above all his compeers; and, all unconscious to himself, is preparing for a destiny of greatness, of unchallenged authority, and of capacity to govern mankind, which will eclipse all former world-rulers and leaders of men; to whom the kings of the earth, baffled in their isolated attempts to govern the peoples in that closing age of misrule, will gladly transfer their prerogatives; and who, at a particular stage of his career of unbroken success, in blasphemous travesty of the incarnation of our blessed Lord and Saviour, will be fully possessed by Satan, and display miraculous evidence of the indwelling of the great enemy of God and man.

The climax of human delusion will be his acceptance by the chosen people of God; for as our Saviour told the Jews, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive" (John v. 43). I need not dwell upon the outstanding features of his malignant reign, including his merciless persecution, and endeavours to destroy the Jews when they discover his true character and aims, and refuse to worship the image he will set up.

I close with the affirmation of my conviction that the policy of the world-rulers of to-day in permitting public crime to go unpunished, and the rapid deterioration of society in tolerating licence of every description, are hurrying forward the great catastrophe of this evil age; and these things should warn the Church of God to be on the watch, for "the coming of the Lord draweth nigh."

J. E. MATHIESON.

Day and Night.

MORN by morn my heart awakes
To the world's discordant din;
But a silent music makes
The Eternal Voice within!

Day by day a path I tread,
Winding through an unknown land;
Shall I falter, being led
By an all-sustaining Hand?

Night by night I sink to sleep
In the everlasting Arms,
Confident their care will keep
Me from evil and alarms.

E. G.

Sir Wilfrid Lawson is raising a strong protest against the determination of the Government to force through the bill to relieve the Houses of Parliament from the obligations of the licensing laws. For weeks, he says, the six liquor-bars within the precincts of the House of Commons have been continued, although the illegality of such a course was acknowledged.

Dublin Deaf and Dumb Association.—The new report tells of continued ministration to the spiritual requirements of the adult deaf and dumb, and timely temporal relief afforded to many deserving cases whilst temporarily out of employment. After the deaf and dumb leave school the association provides for their religious instruction by means of services in the finger and sign alphabet. They are also helped in obtaining employment. The secretary is Mr. M. F. G. Henson, Metropolitan Hall, Lower Abbey-street, Dublin.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. Charles Leach, D.D., Manchester.

I ONCE said to a Christian lady, "Is the Bible really true?" Without a moment's hesitation she answered, "Of course it is true." But when I asked her how she would proceed to *prove* it to be true, she could not answer me. *Could you?*

If I were to ask where the Bible came from, who wrote it, and when and where, you might not be able to tell me readily. And yet these questions can be answered by those who take time to study the subjects which they raise.

There are thousands of people all over the world who love the Bible as the best of all books. It is their daily companion and friend. They accept it as the inspired Word of God. They come to it for comfort when they are sad, for guidance when perplexed, and for instruction in those matters of the soul and God which they cannot obtain elsewhere. It has quickened them into new life, and been to them one of God's agents in kindling on the altar of their hearts those flames of immortal glory which reach beyond the bounds of time. It inspires many of them to deeds of love and sacrifice, which make the world richer and better. The poor among them read it, and learn to sing songs of joy and gladness in their poverty. The rich among them read it, and many of them discover that they are stewards for God and that the gold and silver which they hold belong to Him. The tempted and the tried among them find it a source of new strength and hope.

And yet many of them could not answer my questions. It is to help such as these that I write these pages. I want them to know that the Bible which we have is the same which our Lord and his Apostles and the Christians in the first century had.

There is one thing of which we are all sure—*the Bible is here.* Wherever it came from, whoever made it, we possess it. True or false, good or bad, of men or of God, inspired or uninspired, it is among us.

Our fathers had it before us. *Their* copies of the Scriptures are in our possession, not a few of them marked and made precious with the tears they shed upon the pages, darkened with the breath of their prayers. Their fathers had it too. In order to discover its truth, we will

TRACE IT BACK TO ITS SOURCE.

The River Thames flows through London. It bears on its bosom the ships of all nations, which carry the merchandise of the world. Below London it flows into the ocean, and puts us in touch with all parts of the globe. It is interesting to follow it backward, and see it as it flows through quiet valleys, past ancient cities and many a mile of peaceful scenery. Londoners do not like their old river any the less when they discover that it has its rise as a small stream among the distant hills, and grows to be the noble river it is as it passes London after many other rivers and streams have flowed into it. In like manner, we shall love our Bible no less, but more, when we know how it came into the world and grew to be the noble book it is.

I shall have to take you on journeys to different cities and distant lands. We shall have to visit many libraries, examine old books and parchments, consult ancient records, and peep into some churches venerable with age. We shall have to visit ancient monasteries, and sit beside some of the old monks who are now safe in the better land.

We want to know, as far as we can learn, how to answer the following questions:—

I.—Is my Bible really true?

II.—Where did our Bible come from?

III.—Is our Bible the same which the ancient Christians daily read?

IV.—Is the Old Testament which we peruse the same which our Lord had?

V.—Is the New Testament which is in our hands the same which was in the hands of the Apostles and their friends and followers before the first century had closed?

THE OLD TESTAMENT.

The Bible which our Lord possessed was the book we know and love as the Old Testament. Before his crucifixion there was not a single book of the New Testament in existence. The Bible which Jesus was taught to read as a child by that marvellous mother of his, who was steeped in the religious writings of her people, was the same old book which pious English mothers teach their children to read in these days. The stories of Joseph and his coat of many colours, his slave and prison life in Egypt, and his exaltation to the place of command; of Samuel in the Tabernacle at Shiloh called up in the night by the voice of God; of David and his sling and stone with which he brought down the giant Goliath of Gath—these stories filled the young mind and heart of the boy of Nazareth just as they do our boys to-day in England and all over the world where our Bible is known.

If the Old Testament could be traced no further back than the hands of Jesus Christ, his possession of it would furnish all the proof many would need. I shall, however, ask you to go with me much beyond the first of the Christian centuries; but we must take one step at a time, and make as sure as we can of our footing at each stride we take.

Anyone who will take up a reference Bible will very soon find out that our Lord, also John, Luke, Mark, Paul, and the other New Testament writers, had the same book which we prize. They are constantly referring to it and quoting it. Let us see what use they made of it.

All the writers of the New Testament refer to the Old Testament, and they quote from most of its books. There are in the New Testament 190 references to the five books of Moses, 101 references to the book of Psalms, 104 references to the book of Isaiah, and thirty references to minor prophets. There are in the New Testament some 639 references to the Old. These 639 references are spread over the entire New Testament, for there is no Gospel and scarcely an Epistle which omits quoting or referring in some shape. In the four Gospels there are 191 references; fifty-two in the Acts; sixty-seven in Romans; and so on all through the rest of the books.*

It will at once be obvious that when we take up our Bible, and turn to read in the earlier portion of it, our eyes fall upon the same histories, prophecies, and poems that Christ's eyes rested upon.

WHEN WE SIT IN CHURCH,

and hear the lessons of the day from Genesis, Isaiah, or the Psalms, we listen to the same truths which the Apostles and their Divine Master read in the ancient Jewish synagogues and expounded to the people. We may with safety conclude that the Old Testament we have is the same which the Lord Himself used.

In next article we will take a step further back still.

A Needy Village.—An adjoining parish to Elstow of cherished memory is Harrowden, a hamlet containing a population of 300 people. The nearest church or meeting house is two miles distant, and the same for day-schools. For over 100 years cottage services have been held under the same roof and the same family. A long-felt want has been a mission hall to carry on the Gospel services, Sunday-school, Band of Hope, and other agencies for the well-being of the people. Mr. S. Whitbread has promised a piece of land on which to erect a village hall. The people all around are of the labouring class, and can render no financial assistance. Any help will be gladly received by W. H. Smith, evangelist, Cotton End, Bedford.

* For details see Angus's Bible Handbook (page 333) (*Religious Tract Society*).

With "the Midnight Sun."

THE NEW POMPEII.

ALL who go to old Pompeii do not see the New Pompeii, Valle di Pompei, a village fast growing into a town, around the new and sumptuous "Sanctuary of Our Lady of the Rosary," a church of miracles and marvels after the manner of Lourdes, of whose conception and origin I tell the tale as 'twas told to me.

After some not very creditable experiences, an Italian avocat, Bartolo Longo, married a wealthy countess. An ecclesiastic said to Mr. Bartolo Longo, "Why do you not get up a Lourdes?" The avocat replied that he knew nothing about such things. The priest told him that he could do the business part, and leave the rest to him. The first thing was to get a picture. The avocat sought out his confessor, and told him what had been proposed, and asked him where he could get a picture, for which he expected to pay about 400 lire. His confessor said he could get one that would do well for three lire (half-a-crown). I need not tell the grotesque story of the old picture which lay among the lumber in a convent, and which was brought to Valle di Pompei in a cart, to form the foundation of the Italian Lourdes.

"It was on the evening of Monday, November 13, 1875, that four persons in a poor and dilapidated church, which bore the name of the parish de Vallé, awaited the arrival of a picture. A cart, heavily laden, stopped before the door, and the conductor let down from the top of a load of manure, enveloped in rags, the expected object. But when it was uncovered the assistants could not repress a smile of disappointment, the features of the Virgin and those of the two saints on their knees at her sides, being so rude and shapeless.

"Among those present was an obscure layman. It was he who had procured the picture, with the intention of gathering round the mother of the poor and afflicted, the scattered inhabitants of the district, and to induce them to recite the rosary at her feet. But the canvas was found too miserable to serve this end; it was then confided to two painters, who undertook to restore it."

"Seventeen years after, this image, which had been bought for three and a-half francs from a dealer in antiquities, now retouched by practised hands, took its place on a throne of bronze, of marble, and of gold, which the joint action and piety of sixty thousand believers in all parts of the world had erected for it, and received the homage of millions of hearts, who, from all sides, addressed to it their prayers and their sighs. Upon this canvas glittered stones and diamonds of great value, like so many eloquent voices attesting that even now, in the nineteenth-century, God is willing to succour humanity through the intercession of the mother of his Divine Son."

Such is the account given by "the worthy lawyer" himself, who has been the chief agent in foisting this gigantic imposture on the world. Whether the canvas was brought out of the lumber-room of a convent, or bought for something less than three shillings from an old curiosity shop, matters little. In Acts xix. we read how Demetrius the silversmith called together his fellow-craftsmen who made silver shrines for Diana, and said, "Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth."

There are many points of resemblance, but where the resemblance fails it is not in favour of the

nineteenth century. The image of Diana of the Ephesians was declared by the town clerk to have fallen down from Jupiter; the tableau of Our Lady of the Rosary at Pompei had a very much less honourable origin. The magnificence of the image set up by the "obscure laïque," which all New Pompeii and the world worships, is probably far inferior to that of the Ephesian Diana, but it is a painfully instructive object-lesson that in the nineteenth century an idolatry should be practised so similar to that of the dark centuries before Christ came as the Light and Life of men.

AT OLYMPIA.

On a long trip such as this, it occasions some little thought to many how to beguile away the hours that intervene between one port and another—sometimes two or three days at a time. The leisure for reading is of course invaluable, nor is the intercourse of passengers hitherto strangers to each other the least agreeable and instructive feature of the voyage. Various games are also in vogue by day, though such as are practicable on shipboard are naturally limited in scope and number. Deck-cricket, with appropriate modifications of the accepted rules, is as exciting as any, and affords diversion to spectators and players alike, the performances of the ladies being highly creditable—and they are not all juveniles either. In the evenings, concerts, organised or impromptu, and lectures upon scenes to be visited, are pleasant and profitable recreations.

EXCAVATIONS AT OLYMPIA.

Of the latter the first was given by Rev. Dr. Moule, of Cambridge, in view of our approaching arrival at Katakolo, on the western coast of Greece, distant a few miles from Olympia, famous as the scene of the celebrated Games. His historical survey of those wondrous rites—for rites they were, being essentially of religious as well as political significance, and characterised by many sacrifices—was interesting in the extreme, but to reproduce it at any length would, unfortunately, outrun the limits of these notes. Suffice it to say that these remarkable festivals held in honour of the god Zeus, or Jupiter, were first organised in the year 776 B.C., recurring every fourth year under varying conditions until the end of the fourth century A.D. The month in which the celebration took place was made the occasion of universal peace throughout the empire, and to whatever Grecian State a visitor came his person was held inviolable. The admixture of religious ceremony and athletic sport was not the least curious feature; so much so that some of Pindar's passages in praise of the games have been humorously described as "a judicious blending of *Bell's Life* and *The Christian Year*"! Yet, like many other facts in history, it tends to show the extent to which the religion of the ancients—mistaken though it was—influenced their daily life. Their gods and goddesses were real enough to them, and dominated their thoughts and actions in a degree which may often put many professing Christians to shame.

On the other hand, when the spirit of professionalism gradually gained the ascendency, the Games (in which in the earlier days only competitors of unblemished character were allowed to take part) began to degenerate. Hence, in one of the dramas of Euripides we find such a passage as this (translated freely by Dr. Moule):—

> Of all the thousand ills that Greece is heir to,
> No ill, methinks, out-ills the tribe athletic;
> Athletes—they neither care to learn right living,
> Nor could learn if they would; for tell me, prythee,
> Slaves to their teeth, and captives of the belly,
> How could they win a goal beyond their fathers?
> They knew not how to endure life's real ills;
> They but store up at last a cheerless age.
> Why toil to hold for them high festival?
> Rather prepare ye olive coronets
> For loyal sons, for citizens who serve
> Their country, and for children of the Muse.

This led the way for some practical remarks, in which the lecturer showed the danger of an exaggerated enthusiasm for physical exercises as not developing the best or most important side of character. Ever must be borne in mind the highest function of the body, that of a temple of the Spirit. He then enumerated the more important of St. Paul's references to the Games, as indicating his frequent use of them as illustrations of spiritual things. Here are a few:—

"*Crown of rejoicing*" (1 Thess. ii. 19). "*Crown of righteousness*" (2 Tim. iv. 8), referring to the laurel-wreath with which the victors were crowned.

"That the Word of God may *have free course* and *be glorified*" (2 Thess. iii. 1).

"Ye did *run well*" (Gal. v. 7). See also Gal. ii. 2. "*Striving together*" (Phil. i. 27), "*conflict*" (30); "*not run in vain* neither *laboured*" (ii. 16), "I have not yet *taken the prize*, but *am following on*, if I may *apprehend*," etc. (iii. 12-14). So also such passages as Col. i. 29; ii. 1, 18; iii. 15; 1 Tim. iv. 10; vi. 11, 12; 2 Tim. ii. 5; iv. 7, 8; Heb. xii. 1, and others.

With thoughts directed into such a channel, we paid a visit next day to Olympia, and surveyed the ruins of the once famous edifices. For centuries they have lain buried, and only in the last twenty years, under the auspices of German enterprise, has any part of them been laid bare. The calamities which Nature thrust upon the district were remarkable. Earthquakes, landslips from Mount Kronos, inundations of the rivers Kladeos and Alpheios, each in turn contributed its forces to the general destruction, while successive floods buried the ruins deeper and deeper beneath layers of sand and soil. From time to time Christian populations settled there, using such of the materials at hand as could be utilised for houses, fortifications, churches, etc.; but one by one all have had to yield to the demands of age and time. Now the spectacle reminds one of Byron's lines:—

> Two or three columns and many a stone,
> Two or three columns with grass overgrown.
> Out upon Time it will leave no more
> Of the things to come than the things before.
> Out upon Time that for ever will leave
> Enough of the past for comfort to grieve.

ATHENS.

Here it was a relief to exchange our floating home for a stay of two days on shore. For this we were prepared by another of Dr. Moule's instructive lectures.

The first evening we looked up our friend Dr. Kalopothakes, well known as a representative of Greece upon the Evangelical Alliance. He has an excellent Evangelical work in progress, not only in the city but with out-stations at Piræus, Salonica (in Macedonia), Janina (Epirus), and Volo (Thessaly), where mission churches are carried on after the Presbyterian order. There is also an interesting work among children; and a large organisation for printing and distributing tracts, 2000 each of twenty or thirty new kinds being circulated yearly. There are also six or eight colporteurs engaged in Bible work in the above-named districts and the island of Crete.

Early in the morning our party, divided into groups, set out with guides to see the chief sights of this now beautiful, if modern, city. Of course perfection is found in no man, and in even a guide linguistic capacity must have its limits. Hence it often required pretty close listening to make out his "interpretation." It does not do to follow first impressions too closely, as for example when told that a certain place was "taken by the Turkeys," or that a temple was erected in honour of "Jew and other goats" (for which please understand "Zeus and other gods!") It was also interesting to be assured that "Everything Christian belong to time after Christ!" But preferring to see a few points of interest thoroughly than many in a cursory manner, we wended our way to the Acropolis independently. Here we found a little man who, if diminutive in body, was well developed in intelligence, and entrusted ourselves to him for guidance. He had his own methods, holding conversations between himself and imaginary tourists in question and answer form, which were as instructive as they were entertaining.

How readily might one's pen run on to describe the Acropolis ("a rocky plateau of crystalline limestone rising precipitously to a height of about 200 feet"), its ancient temples, marble halls, and imposing columns, Eleusis, and a score of other wondrous spots which played a stirring part in old-world history. But by many hands and in many volumes this has been well and thoroughly done. What a marvellous blending the city presents of the ancient and the modern, the religious and the profane, the trivial and the sublime, the majesty of the past and the vigorous life of the present. With what wondrous skill, unknown to this generation with all its machinery, were those gigantic stones moved, prepared, and placed in position, the Parthenon alone including sixty-two large and thirty-six small columns, and what they counted "small" may well be deemed immense by us. Our guide naïvely assured us that "plenty slaves" were employed for the work, "but only the architects received the money." Evidently the labour problem was less acute in those days than in ours! Full of interest too, is the extensive museum, containing innumerable relics of the past in noble statuary, exquisite pottery, elaborate sarcophagi, and even cases of the children's toys of olden time.

Of course, a question of primary interest to us was, "Where did St. Paul stand to deliver his ever famous speech recorded in Acts xvii.?" With a mysterious whisper, "Com wis me, I show you," our Zaccheus led us to a rocky height below the Acropolis which bears the name of Hill of Mars, or the Areopagus. Whether it was upon this eminence or, as others have thought, in the old market-place below, of which a portion is pointed out, that the Apostle stood, he would be equally in view of the mighty temples which formed the text of his discourse; and there seems no valid reason for doubting the former site as the true one.

The part the city is now playing in the history of the day is better known perhaps by friends at home, with newspapers freely at their disposal, than to birds of passage like ourselves; and this has been dealt with in a preceding paper. By the curious convergence of circumstances, our next port of call was Constantinople—equally concerned in the present political troubles—which will form the subject of the next letter.

G. E. Morgan.

[2171]

OUR DAILY HOMILY.

SUNDAY, March 28.

"How shall we sing the Lord's song in a strange land."—Psa. cxxxvii. 4.

THE Hebrew singers were famous far beyond the limits of Israel. It is not surprising, therefore, that their captors asked of them the songs of Zion, little weening that there was an insuperable incongruity between those holy songs which were associated with the Temple service, and the strange surroundings of idolatrous Babylon. The Lord's song does not befit the strange land. How true this is of the minstrelsy of the heart. Chide it though you may, for its silence, it must remain dumb so long as you are carried captive by the powers of evil.

You have ceased singing lately. The joy of your religious life has vanished. You pass through the old routine, but without the exhilaration of former days. Can you not tell the reason? It is not because your circumstances are depressed, though they may be, for Paul and Silas sang praises to God in their prison. Is not disobedience at the root of your songlessness? In some respect you are out of touch with God. You have allowed some little rift to come within the lute of your life, which has been slowly widening, and now threatens to silence all. And you never will be able to resume that song until you have put away the evil of your doing, and have returned from the land of the enemy.

The return from Babylon has its duplicate in many a life. In answer to prayer our captivity is turned again as the stream from the south. Delivered out of the land of strangers we again take up the harp of praise.

MONDAY, March 29.

"The Lord will perfect that which concerneth me."—Psa. cxxxviii. 8.

What a comfortable assurance! We often despair of ourselves. We awake to see that much on which we have prided ourselves, instead of being gold, silver, and precious stones, was mere wood, hay, and stubble. We discover, as Saul of Tarsus did, that the structure of righteousness which we have been raising is but as dross in the holy eye of God. We find ourselves falling through a bottomless pit of self-despair. Finally, we turn to the Lord Jesus, and say, What we cannot do for ourselves, and what no one can do for us, Thou must undertake. And there steals upon us the comfortable assurance that we have only to be faithful and true to his least prompting, and He will perfect.

What an argument!—First, we plead the mercy of God, the patience that endures for ever, never surprised, never surrendering its cherished purpose, never renouncing heart and hope, but always enduring amid rebuffs of neglect and the proud rebellion of self-will. Because Thy love is without measure or end, we believe that Thou wilt yet be conqueror, O Christ! Thou wilt have thy way. We despair of ourselves. We hope infinitely in thy mercy. Secondly, we may plead that we are the works of his own hands, Has he done so much and will He not finish? Has He implanted an hunger that He will not satisfy. Has He led to the point of Pisgah vision and will He not give the land? A mother might forsake her child, but God cannot forsake those whom He has made the subjects of his thought and care.

TUESDAY, March 30.

"See if there be any way of grief in me."—Psa. cxxxix. 24 (R.V., *marg.*).

The A.V. says "wicked way"; but the R.V. marg. gives "way of grief." We may be in a way that causes God grief, even though it is not what men might term a way of wickedness. We may be grieving our blessed Lord more than we know, substituting an ideal religious standard, or absorption in his work, or the conception which our friends persist in holding concerning us, for that direct personal fellowship with Himself, which alone is religion. Ah! how much we may have grieved the Spirit of Christ! Not always consciously. Often in pleading for us, the Lord must needs say, "Forgive, they know not what they do." But we are unwilling that that dear Heart should suffer, or that Face be overcast with grief, because of our waywardness; therefore we say, "Search us and know us; try us and show us the ways of grief." Be prepared for his revelations, searching and startling. Be prepared to have the fabric on which you have prided yourself burnt up, that He may build from the bottom.

Lord! That is what we want. We have been going in ways of grief. We desire to go in the way everlasting—the way of eternal life, the way which we shall never need to retrace, the way that touches the deepest life possible to the creature. But we cannot find it for ourselves, nor even see the next step, therefore we stretch out poor, groping hands, and cry, "Lead us, as a woman may lead her blind child. We do not ask to see the distant way. Show us the next thing, and the next, and the next, till thy grief is turned to gladness.

WEDNESDAY, March 31.

"O God, the Lord, the strength of my salvation, Thou hast covered mine head in the day of battle.—Psa. cxl. 7.

All day long the fight has waxed fierce against the hardly-pressed soldier. The very sky has seemed darkened with flights of arrows, and the enemy has raged like a tornado amid the reeds on the river's brink. The fiery darts of venomous darts and sarcasm, have been like a storm of hail, and yet the lonely warrior has not succumbed. To himself, and to all others, his escape has been marvellous. How could it be accounted for, except that an unseen shield had been around him, covering his head in the day of battle.

Ah, beloved soul, God is not only the strength of thy salvation, but He is also the covert, the panoply, the shield on which the malice of the foe expends itself in vain. Be quiet. Let not thy heart be troubled, neither let it be afraid. No weapon that is formed against thee shall prosper. There is but one matter for which thou needest to care. Always be ranged on God's side. There is no promise of security to those that go to the warfare on their own charges.

As David anticipated the mischief of violent men who gathered themselves together for war, and sharpened their tongues like a serpent, it was a consolation to look back upon past deliverances. What God had done He would do again, so that the righteous might give thanks, and the upright dwell in his presence. God's covering in the day of battle makes a temple amid its tumult, in which the soul dwells as in the Divine Presence Chamber.

THURSDAY, April 1.

"Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head."—Psa. cxli. 5.

David confessed his indebtedness to those who had reproved him. He realised how much he owed them. We ought to consider one another and have a care for each other's growth in grace. It is the duty of every true-hearted child of God to arrest another in some way which is inconsistent with the honour of the family. We have to wash one another's feet, and may perform an inestimable benefit in graciously indicating some fly in the ointment of our religious profession.

But perhaps there is nothing which needs greater grace. We are so apt to be censorious, to lord it over the one whom we rebuke, to pride ourselves on our superiority, to be so taken up with another's life as to miss God's best for ourselves. It is said that some persons wash the saints' feet in scalding water. David says, Let the *righteous* smite me. You cannot lift a man higher than you are. You must take the beam out of your eye, before you can take the mote out of your brother's.

It needs some amount of grace also to accept reproof. The head is rather inclined to refuse it, and to take itself out of the way of the well-meaning adjusting hand. We resent interference. We do not care to be found out. But if, by God's grace, we can and do accept the smiting and reproof, we shall find that they become as fragrant oil. The fresh anointing which you seek in the morning, may come not in rapt emotional experiences, but in the straight dealing of some fellow-disciple.

FRIDAY, April 2.

"When my spirit was overwhelmed within me, Thou knowest my path."—Psa. cxlii. 3.

Of course, God knows our path. We were created unto good works which God before prepared that we should walk in them. There is no step in your path which has not been anticipated and ordained by your Heavenly Father. See that path lying across the plain of life, now traversing deserts of sand, or climbing steeps of difficulty, or reaching across lonely steppes. Your heart faints (see marg.); you say, I cannot take this track, I cannot go through that experience, I cannot bear that strain. Heart and flesh fail. Then it is an infinite solace to look up into the face of the Father, and say, Before I was born, or took the first steps on this path, or essayed to meet its manifold vicissitudes, Thou knewest it, and Thou must have known that it was not too much, that there were resources of strength in Thyself sufficient for my day, which the emergency would bring out in a clearer manifestation.

Jesus knows, knows the difficulties which you cannot explain to the dearest, the grave perplexities which you cannot share with your wisest confidant. He can allow for a hesitance, a trepidation, a shrinking back, which to others are unaccountable. He can give credit for the resolution that is sorely tested, and the faith which nearly gives out. He can take into account matters which evade the scrutiny of those who have the best opportunity of judging. What a relief to turn from them to Him, and say, I cannot tell them, but Thou knowest.

SATURDAY, April 3.

"In thy sight shall no man living be justified."—Psa. cxliii. 2.

This is an admission which each must make for himself. Man by nature is very willing to justify himself. The essence of the Pharisees' sin consisted in justifying themselves in the sight of men. But God knows our hearts, and that which is exalted among men is an abomination in the sight of God. We need to have a deeper sense of God's holiness, and of his requirements as set forth in his holy law. We need more particular preaching and teaching. I was interested recently to hear of one who said she did not want to know of God because she did not want to know her own sinfulness. If men did know God, they would be compelled to admit their inability to be just with Him. It is our duty to force the knowledge of God on the unwilling conscience of men.

But probably what we all need as preachers and teachers is to get a glimpse of God's nature, to know what holiness is, and purity, and righteousness, as they exist in the Divine nature. We do not know the sinfulness of sin, and cannot enforce it, because we have not come in contact with the burning bliss of the Great White Throne.

We are justified by faith. Directly we are joined to Christ, we stand before the law of God clothed in his righteousness, and accepted not only as forgiven sinners, but as righteous. We know that God will never enter into judgment with us, since we were judged in our Substitute. There will be a judgment of our works, but there can be no condemnation of our persons. It is God that justifies. Who shall condemn? F. B. M.

A Mission in Belfast.

THE City of Belfast has, in common with other cities, many black spots; perhaps one of the darkest is that known as the Shankill Road District; it is flooded with the drink and all other attendant curses. The Gospel is preached in many parts almost every evening. Churches and institutions are doing good work for its reclamation, but a greater effort is still needed. Rev. Henry Montgomery has responded to the call, and formulated a scheme for mission work, perhaps more extensive in its scope than any in the city.

This scheme was commenced last spring, and an ample plot of ground secured, on which it is proposed to erect extensive mission buildings. The central feature of the buildings will be a large hall, capable of seating about 2000, with all conveniences for Gospel and evangelistic work. Accommodation will also be given for the following departments of Christian service, besides the large hall:—Boys and girls' clubs; a medical dispensary for the poor, where free advice and medicine will be dispensed, and a simple Gospel message given to the patients; a Residential Settlement for Christian workers, where ladies and gentlemen residing can receive instruction in Bible truth and cognate subjects, in order to fit them for missionaries either at home or abroad. The scheme also includes a Night Shelter and Lodging-house, where clean comfortable beds may be had. There will be a Store and Soup Kitchen, where good nourishing food may be obtained; and also a Labour Bureau, to enable those making a fresh start in life to find work.

Last summer a tent was erected on the ground, in which for over seven weeks, Sabbath and week-day alike, crowded audiences met every night to hear the Gospel message.

A slight cessation was made in these services in the autumn, but since then in one form and another they have continued regularly. Those who have formed the bulk of this congregation have been the very class the mission was designed to reach—men and women who have no church connexion and who have been truly living "without God and without hope in the world."

THE DRUNKEN AND THE DESTITUTE

have been present both nights; in a large proportion of cases the women come bonnetless, with only a shawl for their headgear; and the men have given many tokens that they came from the lowest class. Many of the children, lads, and lasses who come nightly are innocent of boots. Crowding round the gas-stoves with their bare feet they form a striking picture of what sin in the father and mother will bring the children to.

Every night the tent has been open there have been many anxious inquirers. Men and women under the influence of drink have been sobered and led to cry for deliverance from their enemy. Many sad stories have been told by these victims. Although the work has only been inaugurated a few months, some of the most active helpers are those who were rescued from the thraldom of drink through its agency. During the past months hundreds have been personally dealt with, and in a large number of cases the change of life is a known fact in the neighbourhood. An effort has been made as far as possible to follow up those spoken to, and several thousand letters have been personally delivered by workers of the mission.

The Gospel services conducted every week-night are of a very simple character, and calculated to reach the poorer class, many of whom have come to look on the tent as their nightly club, in the place of the public-house where they used to revel in their drunken days. On Saturday evenings the meeting takes the form of "Testimony" from those who have found salvation in the tent, and these services have revealed both the tremendous depths to which a man can sink when under the influence of drink and also the wondrous change which the Holy Spirit of God entering into a man's life can make. Those who had fallen literally from high positions to the gutters under its influence are now clothed and in their right mind, earnestly proclaiming the Gospel message to others still in sin. The Sabbath services are held at hours that do not interfere with the ordinary church services, in the afternoon at 2.45 and in the evening at 8.15. Large and attentive gatherings listen to the Gospel message, and a characteristic feature of these services is the presence of a large number of anxious inquirers who come to the tent expecting to find salvation.

Although the Mission has for its main aim "soul-winning," there have been many cases of the sick and dying in the neighbourhood who have sent for someone to visit them; those who have heard the Word of God and received a Gospel message in their own home. The winter months have revealed a large amount of sickness. About a dozen of those who have been reached through the work of the Mission have gone into the presence of the Saviour they learned to love; the bright joy in the presence of death of those quite recently brought to Christ has been a glad testimony to the work of the Holy Spirit. In the district visiting whole families have been found living, practically destitute, in a single room; these have been relieved as far as possible.

At Christmas time about 500 or 600 parcels of provisions were distributed to needy families in the neighbourhood, and since then several Free Suppers have been given. These have been a sad revelation of the terrible

POVERTY AND SQUALOR AND MORAL RUIN

of myriads in the city. These sweltering masses of helpless, hopeless, sin-ruined men and women, numbering 700 or 800 on each occasion, are almost cut off from ordinary church influences.

On a recent Saturday night a new movement was inaugurated. A special effort was made to reach the drunken and half-drunken men and youths in their semi or wholly intoxicated condition, and to speak to them kindly, pointing out their sin, and telling them of the great Deliverer. A little before 10 o'clock the workers gathered in the tent at the close of the early testimony meeting, and after a time of earnest prayer sallied forth in couples up and down the road. In a few minutes they returned with one, two, three, and sometimes more drunken men. No formal service was possible, and the fifty or sixty who were thus brought in were dealt with individually. Some were noisy, others argumentative; not a few were broken down and sobered, and, it is believed, brought under the conviction of sin. There were present the hoary sinner, ashamed to give the fag end of a lost life to the Saviour; the middle-aged, long pursuing the course of habitual drunkenness; the young artisan, the pride of the bar-room, good at singing and at public-house repartee; and the mere lad, muddled and stupefied through imitating his seniors. All these gathered into the tent between 10.30 and 12.15.

The principle on which these men were led astray was that on which we got them to the meeting, viz., that men are often easily led. Some were there who were backsliders, and remembrance of former days and godly upbringing pierced them with remorse. Some were filled with despair—"No, it is no use: I have tried often before, let me alone." But the Gospel message is equal to the worst of sinners, and it was the only cure offered. Various trophies of the campaign remained at the close in the shape of broken whisky bottles, discarded pipes, etc. Several of those dealt with were visited in their own homes the following Sabbath morning; quite a number found their way to the evening service, and professed to come out clearly for the Lord.

One tall fellow stood up, and asked the meeting to pray that God would strengthen him and give him grace to overcome. He said he had, almost for the first time in his life, opened a Bible and read it all day. The band of workers parted in the early hour of that bright calm Sabbath morning filled with gratitude to God, that He had given an additional opportunity of bringing the Gospel to bear on those "who are out of the way"; and with a deeper hatred in their hearts towards the damning drink, which had wrought such moral and material havoc upon those with whom they had spent so strange, so sad, and yet so hopeful a night.

This effort, to which Mr. Montgomery has been called of God, is a truly noble one; the results already experienced prove not only the need of such a mission, but the certainty that when the work is carried on in the power of the Holy Spirit, the sinning and lost can be reached and raised to the position of honourable and Christ-like citizens.

Belfast. W. J. W. Roome.

Liverpool Strangers' Rest.

THE twentieth anniversary of this well-known effort for the well-being of sailors—with which the late beloved Reginald Radcliffe was so closely associated, and in which his widow still renders invaluable service—was held on Friday afternoon in the hall, 24, Park-lane, just opposite the great Sailors' Home. Mr. J. F. W. Agnew presided, and spoke briefly on the importance of such endeavours to save seamen from the innumerable temptations to which they are exposed in port. God, he was thankful to know, had greatly used this work in the salvation of sinners and in the reclamation of backsliders.

The report presented by Mr. T. A. Leigh stated that:—The Spirit of God has been manifestly at work, especially amongst the emigrants. The meetings were so large that, during the hot weather, services were held in the courtyards of the boarding houses, and also in the houses themselves, our rooms at the Rest not being large enough to accommodate the numbers who gathered to hear the old, old story in their native tongue. Two young women who found the Lord at one of these gatherings wrote afterwards, telling us that when they went on board they had daily meetings with other Christians, and many were brought to know Jesus. Interesting details follow of work among the Scandinavians, Spanish (largely from South America with cattle ships), Germans, Jews, and other nationalities. During the year 362 meetings were held in the English language. Large numbers of tracts have been distributed, stamped with the Strangers' Rest stamp, amongst the flatmen, labourers at the docks, cabmen, etc. Several interesting cases of blessing are also recorded.

An ex-monk, from the south of England, was passing the Rest one day, when he was given two tracts, which he accepted and read. He was so impressed that he returned, and for four consecutive days he came to hear the Gospel. On the fourth day he was brought to the knowledge of his Saviour. He has since frequently visited the Rest, and is now rejoicing in the truth. A young Scotchman, who had lost both father and mother, and was left for the first time without a home, came to the Rest, and at one of Mrs. Reginald Radcliffe's meetings found he had a Saviour to care for him, and an eternal home. He said he had been "tossed about," and had come to Liverpool seeking work. He has since gone back to Glasgow, where he has found employment, and writes—"that the peace of God he found at the Strangers' Rest fills his soul." These are but gleanings from an interesting and suggestive report.

Rev. John McNeill followed with a ringing address on Helpers in the War, showing how all believers are expected to bear a hand in making known the Gospel, and calling especially for helpers in this great work amongst men who have to face constant peril, and who, when on shore, are confronted with many and insidious [illegible]

Rev. J. McNeill in Liverpool.

By a Special Correspondent.

A STREET incident is often rich in suggestion to him who has eyes to see. So I found it one day last week on reaching Liverpool. Walking up Ranelagh-street I noticed a hansom rattling down. The horse lost its footing on the steep incline, slipped, and fell, when who should jump out from the hansom but Mr. McNeill himself, and in a trice he was holding down the horse's head. *Infra dig.* it might have seemed to some, but he did it as to the manner born. Knowing his habit of using passing incidents to point his theme, one was not the least surprised to hear the street episode referred to an hour later, in his talk to City men, though the preacher did not tell his hearers that he himself was the first to grip the nervous animal's head.

This midday business-men's gathering has unmistakably taken hold in Liverpool. The City Hall, Eberle-street, in which it has been held for two weeks, is right in the heart of the commercial life of the city. The audience is of the right stamp—keen, pushing men of business, and their smart young clerks, or, as one of the Liverpool papers put it last week, "big bugs and minor magnates of stocks and futures." Time in the middle of the day is very precious in this bustling place, hence the service is sharp and business-like. After a hymn and prayer by some member of the committee, Mr. McNeill plunges into his theme without preface or preliminary. Day after day he has made Old Testament incidents live anew as up-to-date, present lessons for daily life.

David and those who gathered around him in his rejection formed the basis of these racy talks for the most part of the week. Nor did the preacher mince matters. "One would think some of them were nothing but money-bags, and the evidence was that they were not much more. Mere stocks and shares! And that some of the young fellows he was addressing thought of nothing but pleasure and worldliness, and worse things. Some of them even tried to lisp infidelity and talk the current atheism of the day. But anyone with a sharp eye could notice they did it badly—their mouth was not built that way. He was striking hard, but it was above the belt. There were two kinds of hypocrites in Liverpool. There was the man who pretended to be a Christian when he was not, and there was the other man who pretended to the world that he was nothing but an utter worldling when he was not. Deep down in their heart, covered it might be with tons of rubbish and sin, they believed in Christianity, that Jesus Christ was the Son of God and the only Saviour, and he should not wonder that behind all their bluff they had a sneaking belief they would come to Him yet. All they wanted was to have the courage of their deepest, inborn, inbred convictions, and they would be bright Christians in twenty-four hours. If all professing Christians had the courage of their convictions, it would bring about the biggest revival they had ever known in their time."

The address on Friday, a ringing call to the feeble and fainting, was based on the incident at Dothan, when Elisha's servant beheld, with terrified amaze, the Syrian hosts surrounding the city, in order to capture his master. The cure in this case was opened eyes to see the hosts of God. So when all seems lost,

WHEN FAITH IS FLICKERING,

and the enemy presses in like a flood, we need but the opened eyes to see that God is our refuge and strength, and that the angel of the Lord encampeth about them that fear Him.

There is every evidence that these midday talks, plain, straightforward, and full of Gospel power, have reached many hearts, and compelled not a few to surrender to Christ.

In the evening I found my way to Hengler's Circus, in West Derby-road, guided thereto by the streams hurrying thitherward. I arrived half an hour before the time of service, but already the great area and balcony were filled, while the capacious gallery was filling fast. Quarter of an hour later not a vacant seat was visible in the vast building, while the promenades were lined. Round the evangelist's platform sat a host of leaders in Christian work, men and women who have been praying and labouring for this Gospel campaign. The strong and effective choir which has rendered good service during the mission, speaks volumes for the unsectarian character of the movement, numbering as it does representatives of all the denominations. Yet more obviously was this general consent of the Christians of Liverpool in this united mission evidenced by the presence and sympathy of the leading clergymen and ministers of the city. Archdeacon Madden led in the opening prayer, followed later on by a Methodist minister whose name did not transpire.

Mr. McNeill, fresh from the Strangers' Rest, where he had given a stirring address, said that at the end of an arduous week he had chosen a text which would preach itself—God's closing appeal to the unsaved (Rev. xxii. 17). Come, Come! Come!! His whole plea from first to last was expressed in this invitation, urged, emphasised, and reiterated by telling exhortation and illustration. When, at the finish, he called for some indication of a willingness to accept the proffered grace, hosts of hands were raised in all parts of the building. Many who responded were grey-haired and full of years, but many also were in the vigour and promise of youth. Thus closed, with many tokens of rich blessing, the second week of this mission in the city on the Mersey.

SUNDAY'S MEETINGS.

Two great gatherings marked the Lord's Day. In the afternoon the immense building was packed from arena to the topmost promenade, save that the favoured seats right round the preacher's daïs showed a slackening, indicating that those who had filled them night by night were engaged in Christian service, which faithfulness prevented their abandoning to join these stirring meetings. Not that they were missed much, for as Mr. McNeill told his audience plainly, if every Christian, or even professing Christian, were to keep away, there were plenty who needed the Saviour ready to fill the empty seats. The preacher's subject was the woman in Mark xv.—twelve years' weary sickness, no help in man, finding hope, help, and healing in touching the hem of his garment. All this was set forth in the plainest and most direct fashion. Christ can save the most hopeless. He is waiting to save. He is passing by. Who will touch Him now? And when He has been touched by faith, and virtue has gone out of Him, He expects to be confessed. It needs courage, but its reward is great, "Thy faith hath saved thee: Go in peace."

Warned by the afternoon's experience, I was in my place in the evening an hour before the time of service, and even then I found crowds at the doors despairing of gaining admittance. Inside, the place was already well-nigh full, and ere long every corner was packed. The service was started at 6.30, it being hopeless to attempt to get in any more of the disappointed thousands who thronged the street outside. As Mr. McNeill put it, "There are more shut out than there are inside."

The theme of the evening was the Passover. Having read and expounded the story as it is given in Exod. xii., Mr. McNeill said that his business was to show what it is, how it is, where it is, and why it is that the death on the cross of the Lord Jesus Christ does for my soul, endangered by sin and guilt before a holy God, what the blood of the lamb did for the first-born of Israel. Of course, he knew it was not a popular subject, but he was not his own master; it was the preaching God had bidden him preach, and there was the end of it. Salvation from temporal death that night in Egypt and salvation this night in Liverpool can both be described as salvation from impending doom. Further, the salvation effected that awful night and the salvation to be wrought this night can also be described as a deliverance. There is liberation in Christ for the slave of vice, sin, and pride. And moreover then, as now, the impelling force was fear as well as love. Then followed a vigorous and straightforward declaration of the good old-fashioned doctrine of substitution—the innocent taking the place of the guilty. There must we all come; for only thus is there salvation and safety for the lost. The hyssop so essential to the sprinkling of the blood was used by the preacher as a type of faith. "Reject Christ crucified, and you reject your only hope of salvation." The death of Jesus is unique; it is the core of the Gospel. Take that away and there is no Gospel left. With one of his graphic Scotch incidents the preacher riveted these great truths on the hearts of his hearers.

The speaker closed with prayer, adding, "Good-night. Remember you will have to answer for what you have heard this night—if you reject, it is at your peril." The response was an audible sob—for many in the vast assembly seemed moved to the heart.

For the present, the last week, Mr. McNeill has three daily services: City men at 12.30; ladies at 3 p.m. in the Hope Hall; and the Hengler's Circus at 7 p.m.; with besides a daily prayer-meeting in the Common Hall in Hackins Hey.

Famine in India.

SINCE September, 1896, we have received more than 150 children. We have received in all nearly 200. Finding it was impossible to keep all who came to us, we decided to establish in our compound a depôt for the distribution of famine children. We have sent ten girls to a Presbyterian mission, seventeen to our orphanage at Bareilly, and twenty to our school at Cawnpore; and in a few days more we shall send twenty to Ajmere. Our workers in the famine-stricken villages are busy collecting orphan children. Yesterday one native worker brought in thirty-three children, and has returned to his village for more. A few days ago more than fifty girls passed through our station from Jabalpore to our school at Aligarh, and on Tuesday thirty-eight girls were sent on to our orphanage at Bareilly in addition to the above-named. If we had the accommodation we could take hundreds of children. The famine gives a grand opportunity for filling our schools with boys and girls who have not yet been contaminated by heathenism. These children will grow up in the Christian faith, and when trained for work will go back to their villages to bring their relatives to Christ.

This work among famine children is a work of love. Only the love of Christ can help one to do the disagreeable things which must be done. They are brought to us in a terribly filthy condition, and so emaciated that many of them can hardly walk. A physician supplies us with large quantities of fever and other mixtures, and all day long our compound is like a small dispensary. Only six children have died. It is piteous to hear them crying and begging for food, not understanding our kindness in keeping it from them to save their lives. It will be several months before they will be able to take food like healthy children.

When the famine began we had no money for the support of famine children, nor did we know where it was to come from; but week after week, as the children have come to us, God has sent us money through his people in America, England, and the Colonies, and we believe that He will continue to care for his children. The cost of a child's support has gone up from £3 to £4 a year. Those wishing to help us may send money to me direct by foreign post-office money order.

The number of people on Government relief works at present is 2,000,000. The Government is doing a great work in saving life. Thus far we have had no help from any famine funds given to the Government, nor have we asked for any. In addition to supporting children, we are feeding a large number of hungry people in the villages.

Rockwell Clancy.

Allahabad, Feb. 11.

Rev. G. A. Johnston Ross.

WESTBOURNE-GROVE PRESBYTERIAN CHURCH.

WELCOME the coming, speed the parting guest, might have been the motto of London Presbyterians this past fortnight. Last week we recorded the good-bye of our American brother, Dr. Pentecost; this week we have to tell of greetings accorded to a new West-end arrival, a Scotch brother, Rev. G. A. Johnston Ross. From the United Presbyterian Church at Bridge of Allan he has been transplanted to the English Presbyterian Church at Westbourne-grove, which has been vacant for about a year by the retirement of Dr. Walter Morison. Mr. Ross has youth and vigour on his side, and there is every prospect that, under his pastorate, the congregation will secure a fresh lease of activity and prosperity.

The building is somewhat buried from public view, at the end of a *cul de sac*, leading out of Westbourne-grove. The neighbourhood is a populous one, however, and if this young minister can lay hold on the large numbers of young men and women employed at Whiteley's and other places of business close by, he will render a great public service to the West-end community.

Presbyterian inductions have a good deal of the formal element about them. Of course there is the inevitable sermon; no function of that church would be deemed complete without a set discourse. At Mr. Ross's induction last Friday evening, there was a large attendance of members of Presbytery and of the general public. Among those present it was interesting to see two young fellow-countrymen of the new pastor's, in the persons of Rev. A. Connell, of Regent-square, and Rev. George Macgregor, of Notting-hill—both, if we mistake not, fast friends of Mr. Ross. If the Marylebone congregation will only choose a young Scotchman from the north, we should have the curious and interesting spectacle of four Highlanders, in the heyday of their powers, holding the fort on behalf of the Christian faith, at a cordon of posts, stretching from King's Cross to Kensington.

The sermon by Rev. Henry Norwell, of Islington, was fairly fresh, interesting, and commendably brief. More expectation was aroused by Dr. Oswald Dykes's subsequent Charge to the new pastor. Dr. Dykes never disappoints the hearer; one always gets from him weighty matter and inspiring thoughts, couched in literary dress at once choice, chaste, and cultured. The pith of the Charge lay in the earnest exhortations addressed to Mr. Ross, in terms very brotherly and yet unflinchingly faithful, to uphold the evangelic doctrines of the Gospel, to maintain the spirituality of his individual life, and to show much sympathy with all tried and troubled souls. If Mr. Ross is able to live up to the injunctions laid upon him by his more experienced fellow-Presbyter, there can be no manner of doubt as to his real and lasting success as a spiritual force in the West of London.

On Sunday morning the pulpit was occupied by Dr. George Robson, late of Inverness, and now of Perth. At the close of an excellent sermon on 1 John i. 3, which he described as the motto of the Christian ministry, Dr. Robson "introduced" the new pastor to his flock. He said:—

I need hardly say that in selecting my theme this morning I have desired to aid your thanksgiving for the inauguration this day of a new ministry in the midst of you. It has been the privilege of this congregation to have enjoyed from the beginning of its history a faithful preaching of the Word of Life by ministers whose names have been held in highest honour throughout the church. Among the inherited treasures of my youth was a share in the friendship which subsisted between my sainted father and your first minister, Rev. Dr. King; a man of rare mental gifts, who, by his spiritual enterprise and fervent eloquence, gave permanent impulse and shaping of the highest kind, and in more than one direction, to the life-course of our Scottish Church, before he devoted a portion of his later years to the founding of this congregation. Since my student days I have been favoured with the friendship of him who is now your senior minister, Dr. Walter Morison; looking up to him from the first with an appreciation and esteem which ripened with the years into warm admiration for his intellectual nobility and moral purity. A ministry like his, conveying its message in unwearied toil and joy of strong clear thought, touched with poetic grace and with the fervour of sincere devotion, could not but command the attachment of a flock that felt its worth, and now desires for the faithful labourer, who has withdrawn from the active ministry, a long evening of mellow rest and peace.

And now it is to me an unfeigned pleasure, as well as a high honour, to be associated with the beginning amongst you of the ministry of one who is well worthy to enter into the labours of those honoured men, and who will build on their foundation, while strength is given him, with the skill and power of a true workman of God. I say so with all confidence, for I have known him from his childhood. His father was, in the beginning of my ministry at Inverness, my nearest ministerial brother, whose too early death devolved on me a special care for

(*From photograph by Mr. Ramsay, Bridge of Allan, N.B.*)

unwonted promise that showed in his son, even while a child of tender years, and which has been amply fulfilled. Through his school days, at the University, in the Theological Hall he bore a name on which there never once fell a breath of blame. The generous charm of his personality drew to him a growing troop of friends; and ever faithful to his early choice of the ministry as his life-work, he advanced in his education with a rapidity and a power which once and again constrained a halt, until physical strength and the years of his age should come more nearly in line with his intellectual advancement. Of the quality of his ministry I need not speak; he has given proof of it elsewhere; amongst you it will rapidly be made manifest. I am sure that it will be a ministry of life, a ministry of truth, a ministry of love, leading you into fellowship with the Father and the Son, through the declaring unto you of that which he himself hath seen and heard.

I will venture to add that its distinctive qualities of vivid presentation, of winning persuasiveness, of reverent tenderness, and of self-offering devotion to his theme and to his hearers, while fitted to commend it anywhere, give it a peculiar adaptation to such a sphere as I take this to be; and constrain me to anticipate for it a conspicuous success in gathering men and women into the faith and service of Jesus Christ. For other success than this he will care nothing; this will realise his heart's desire. Let it be your desire also, and let this day register your vow to strive together with him for the winning of it.

Mr. Ross himself preached in the evening to a large and expectant congregation. The sermon afforded ample indication of the qualities referred to by Dr. Robson; and an auspicious commencement was made of a ministry that seems full of the highest promise.

Bells and Their Call.

BELLS are used for many purposes in almost every sphere of earthly life and service. They call us to school; invite us to dinner; remind us of work; ask us to church; warn us of danger; and tell us of death. Bells in their different services illustrate the action and power of the Word of God in its various calls, directions, and warnings. The Bible is full of calls, appeals, and warnings to men in every stage and station of life. Its precious truths sound like the bells of heaven upon earth, calling men to God, home, and rest. Let us see if we can catch the sound of these bells:—

1. *The Fire Bell of Warning.* "Escape for thy life" (Gen. xix. 17). *Danger and Death.*

2. *The Church Bell* of Love. "God so loved the world" (John iii. 16). *Love and Life.*

3. *The Dinner Bell* of Grace. "Come, for all things are now ready" (Luke xiv. 14). *Grace and Glory.*

4. *The School Bell* of Light. "Learn of Me, etc." (Matt. xi. 29). *Light and Learning.*

5. *The Work Bell* of Life. "Son, go work to-day" (Matt. xxi. 28). *Sonship and Service.*

6. *The Golden Bell* of Testimony. "A golden bell and pomegranate" (Ex. xxviii. 34). *Faithfulness and Fruit.*

7. *The Passing Bell of Death.* "It is appointed unto men once to die" (Heb. ix. 27). *Death and Judgment.*

Amongst the many wonderful things to be seen at the World's Fair, in Chicago, there was a remarkable bell called *Liberty Bell.* It was made in the City of Troy, State of New York, and is composed, it is said, of "200,000 historic relics melted down and molten into one." In this extraordinary bell, we are told, there are "filings from chains worn by prisoners in the mines of Kara; the flint-lock from the gun of Jefferson; bits of cannon from the field of Waterloo; twenty things dear to the memory of George Washington; particles from the Vendôme Column; metal mementoes in memory of Lincoln; a cowbell from the home of William Tell; and medals worn by heroes who served under Garibaldi. All these together tell of tyranny, cruelty, and suffering in the generations past, and remind us of the happy change that has come over the spirit of the present age, through the influence of the Gospel of Christ.

There are *ten* wonderful bells in the belfry of St. Michael's Church, Coventry. In addition to being noted for their purity of tone, these bells are remarkable for their quaint mottoes. *The treble bell* bears the motto—"Although I am both light and small, I will be heard above you all." *The second declares*—"If you have a judicious ear, You'll own my voice to be sweet and clear." *The third*—"Such wondrous power to music given, It elevates the soul to heaven." *The fourth*—"Whilst thus we join in cheerful sound, May love and loyalty abound." *The fifth*—"In honour both to God and King, Our voices shall in concert sing." *The sixth*—"Music is medicine to the mind." *The seventh*—"Ye ringers all who prize your health and happiness, Be sober, merry, wise, and you'll the same possess." *The eighth*—"Ye people all that hear me ring, Be faithful to your God and King." *The ninth*—"In wedlock's bonds all ye who join, With hands and hearts unite; So shall our tuneful tongues combine, To laud the nuptial rite." *The Tenor*—"I have been called the common bell, To ring when fire breaks out to tell."

These different mottoes describe a combination of qualities and service, and suggest the many excellent features of the Gospel bell of Grace, with its clear sound of truth, its sweet tone of love, its great power of blessing, its cheering notes of grace, its harmonious voice of praise, its heavenly music of joy, its happy ring of life, its glad song of peace, its loud call to glory, and its solemn warning of danger.

Winchester. C. Edwards.

AFRICAN AFFAIRS.

WEST AFRICA.

In a recent letter, Rev. Jas. Johnson, of Lagos, writes :—

At Lagos the Gospel has been extensively preached. A number of converts from the churches take part in witnessing for Christ amongst the people, and urging the claims of the Gospel upon them. Our volunteer evangelists are especially Ibo men, but our efforts have not yielded the results desired and expected. Converts come to us now only by ones and twos. The heathen convicted of the folly and sin of heathenism too often elect to become Mohammedans instead of Christians, because of the less strict demand for self-denial made by Mohammedanism on its professors.

Our greatest difficulty here is Mohammedanism, and I have felt for long that we need to deal more specially with it and employ a special mission agency for it. I have long wished to employ a special evangelist for the Mohammedans. It has not been possible yet to find an earnest evangelist who has some knowledge of Arabic. The prospect has been long on my mind, and I feel that until we adopt something like it, we are playing at the work where Mohammedans are concerned.

I superintend a portion of the Tjeba country, where good work is being done. Converts and enquirers are seeking by themselves to win others. In that territory classes for reading are growing and spreading fast. The northern part of Lagos is altogether untouched. There is no hindrance from the people, and it is now desirable that aggressive work should be begun.

I am out once a year on an evangelistic tour in the interior, visiting the stations which I superintend and preaching the Gospel, and expect to go out this year before Easter.

MADAGASCAR EXPERIENCES.

In a letter, written in January last, a missionary in Madagascar says :—

We need all the cheer we can get now that everything is so changed about us. The irreligion of the new-comers is having its natural effect on the native mind, which reasons that since these highly-civilised Europeans do not worship God, why should he? There are some ten or a dozen military posts in command of Europeans scattered up and down in this district. The missionary is supposed to present himself to the official in command of the post on every occasion when he goes to the village on missionary duty, whether Sunday or week-day, and state the object of his visit. After so many years of complete liberty in evangelizing and teaching, these bonds are naturally more or less galling.

Hitherto we have had most excellent relations with all the military officials that have come to the district; but now there is a military lieutenant who seems to have received special secret orders not to have anything to do with us. Instead of the former politeness, it seems we are to expect only studied oblivion and neglect.

While writing this I was interrupted by a young native with newspapers for sale. I should have bought had it not been Sunday. The young man informed me that it was "the whites" who had employed him to sell the papers. It must be very puzzling to the poor Malagasy to see the total non-observance of Sunday in vogue among these new and all-powerful whites. With Sunday trading in the markets, Sunday labour at the public works, Sunday payment of weekly wages, church-going must find a place how and where it may. Sunday is in no wise different from any other day in the eyes of the Government.

The Paris correspondent of *The Daily News* says:—"General Gallieni has sent the residents, native chiefs, and missionaries of all Christian denominations in Madagascar a circular on the subject of 'religious neutrality.' He reminds all the authorities of the island, French, military and civil, and native, that they must keep aloof from religious quarrels. 'I wish it for the last time to be understood that anybody is free to follow any religion he pleases, and that the French or native authorities must never attempt to coerce consciences.' This circular is to be posted up in the villages, with a translation in the vernacular."

MEDICAL MISSION WORK.

Dear Sir,—I wish to draw attention to the great facilities there are in this country for self-supporting medical mission work. Attached to the Cape Colony is a very large tract of country known as the Native Territories, stretching along the south-eastern coast for 150 miles from the Kei River to the Natal border, and having an average width of about sixty miles. This country is divided into nearly thirty magistracies, having each a very large native population, in some instances as much as 40,000, and a European population of officials, troops, traders, and others, varying from 100 upwards.

For each of these districts the Government allows a district surgeon. He draws a salary of £200 per annum for his official duties, which are very light, and is allowed the right of private practice; indeed, beyond the official duties he is not a Government servant at all, but a private individual. In those districts where the European population is very small, there is a constant difficulty in filling these appointments. There is very little to be made beyond the Government allowance, and naturally most doctors do not think the places worth taking, or if they do accept them, it is only as a stop-gap till something better turns up. At the present time I know of three vacant districts for which the Government would be only too glad to get properly qualified men.

I needly hardly point out what magnificent opportunities these appointments offer to qualified medical men who are willing to sacrifice money-making for the sake of missionary work. Here, as everywhere else, practical Christianity tells. The heathen can appreciate a religion that shows such fruits as the cure of disease. In a country, too, where the greatest opponent of the ordinary missionary is the witch-doctor, his most powerful ally is the medical missionary. Such a man not only does a vast amount of good himself, but also greatly increases the power for good of all the other missionaries in his neighbourhood.

I enclose my name and address, and should any young doctor feel inclined to take this opportunity of doing good work for the Master I shall be glad to give him any help in my power, but there is no need for him to waste time in applying to me first. On his arrival in Cape Town he has only to apply at once at the Native Affairs Office, and he will learn at once what district surgeoncies are vacant.

—Yours truly, A Colonist.

Cape Colony.

CHRISTIAN HOTTENTOTS.

The Moravian Mission Station "Goedverwacht," in the Piquetberg Mountains, Cape Colony, is a marvel of God's overruling providence. If "baas" Burger, in days of yore, could have seen what a fine mission station would become out of his "cattle-station," he might, perhaps, not have bequeathed that fruitful mountain valley to his six slaves, on condition that, when the day of their freedom should come in 1838, they would not leave him helpless, but nurse him in his old age.

The contract stipulated that after the death of the last of the six Hottentot heirs (three men and three women) the place should be sold and the proceeds divided among their children, a circumstance that proved a great obstacle to the development of the mission-work afterwards. Eccentric, and even shameful, as this plan appeared in the eyes of the Boers, God's plan had been better prepared than human eyes could see. Contrary to the wish and intent of the "baas," his poor slaves had already become acquainted with the glad tidings of salvation.

Later, when they were secluded from Christian company, and were put into the mountains to protect their master's plantations from the baboons, they found a Hottentot friend who had had the great privilege to attend the church at Piquetberg, who was instrumental in enlightening them still further, being called by them their "predikant." Mr. Burger's death occurred in 1842, and a year later there were already 100 Hottentots living at "Burgerskloof." The extraordinary report of the existence of a farmer's place now in possession of free slaves through legal inheritance soon spread in the colony, and also reached the Moravian missionaries at Mamre (about sixty miles south) and Genadendal, their parent station. The latter was the first mission station in Cape Colony, having been founded as far back as 1792, when three Brethren were sent out from Herrnhut to seek the traces of the work of their first Hottentot apostle, George Schmidt, who had been here as early as 1737, but was obliged to leave, and not allowed by the East India Company to return.

It was a joyful day to the poor people at Burgerskloof when, on Sept. 16, 1845, the first missionary visited their secluded place, and preached to them the "faithful saying" (1 Tim. i. 15). Their gladness of this event is manifest in the fact that, only half a year later, they had of their own accord built a house for school and church. A native teacher from the Genadendal Training School was installed in the following year to teach parents and children. Soon the Gospel day dawned now over this remote ravine in the mountains, and a feeling of solemn joy filled the region when, on Sept. 20, 1850, the first six Hottentots were admitted to the fold of the Christian church by holy baptism.

The new mission, evidently owned and blessed by God, developed quickly. In 1857 the inhabitants already numbered above 500, and by this time the place had received the name of "Goedverwacht" ("good expectation," or literally, "well waited for."—Lam. iii. 25). An adjoining farm was bought by the society, and whilst before a missionary of Mamre had only visited twice a year, there was now one resident on the spot. Old Christiana, the last of the six heirs, a true mother to her people, lived till 1889. Her precepts and wishes were honoured and obeyed by the children, and this became manifest in the fact that immediately after her death all the heirs signed a document expressing their desire that the missionaries should become the owners of the place. The sale took place in 1890, and Goedverwacht was secured by the Mission to remain a place of refuge to the poor coloured race.

The ground was divided into allotments to be let to the inhabitants at a cheap rate. A mission-house was built, and a substantial watermill provided. A new church was an urgent necessity, and encouraged by the astonishing enthusiasm and energetic activity of the people, the missionary began the great work early in 1895, and it was successfully completed in 1896. The inauguration took place on October 1.

The heirs, above all the others desirable for such a monument of their gratitude to the Saviour, laid the foundation for the funds from their inherited substance. When building commenced, a zeal set in among the members of the congregation to provide funds and to lay hands to the work as far as they could, that gladdened the hearts of the missionaries. In various ways they provided a sum of £304. Beside this, every male member gave twenty days' work without remuneration, so that the small congregation of 650 souls raised no less than £550 in about three years.

Friends of the Mission in England also have already contributed £224; from Germany came £184, and from America £85. However, the building, plain but solid as it is, cost £2500, since every article had to be conveyed from Capetown, half the way by bullock waggons over bad roads, to the remote place in the mountains. And notwithstanding all these liberal gifts of Christian love from abroad, and also from sister congregations in the Colony, there still remains a debt of £1300. It must be added that, humanly speaking, the resources of the small number of poor people are exhausted, and their ability spent in the extraordinary exertion put forth, in spite of drought and locusts, horse disease and rinderpest. It is desired to find sympathising hearts and hands to help these poor Hottentots, who have helped themselves so admirably.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Missionary Week.

Text for Sunday: "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Rom. x. 14.

Hymn: Songs and Solos, No. 228.

LAST month we had a letter from China, and I tried to get some idea of the boys and girls there—I hope you won't forget the example set by that Chinese boy—so this time I have something for you from India.

It is not sufficient for us to send them bread for the body, even though they are starving; it is our glorious privilege to be able to send them also news of the Bread of Life. You know Who that means!

But though the people of India are dying without having heard of the Way, the Truth, and the Life—and how can they hear except we go to them?—we must not imagine that they know the reason their lives are not more full of love and hope, or that they are anxious to hear what we have to tell. A great many people think that all a missionary has to do is to preach to people longing to hear and obey, but, instead of this, one of the hardest tasks the missionaries have is to *make the people hear*.

I was sitting one day on the banks of the Ganges, that great Indian river which is one of those worshipped as gods by the people of that hot and thirsty land, when a missionary lady told me something of her daily life among the villages around us, and it was so interesting that I asked her to write part of it. To-day I give what she wrote to you.

Village Work in India.

One day, crossing the river just below the Mission bungalow at Patna, we visited the clumps of mud huts which we had often looked at across the water and sands. We took with us a little harmonium, hoping thereby to attract the people.

On approaching some of the natives the women ran away, but some of the men came towards us, and said they supposed we were men who had come to kill the wild pigs, which had been making great havoc amongst their crops. We had difficulty in making them believe that we had no guns, that we were ladies who had come to visit the women. As we neared the little group of huts the women flew inside in great consternation, so we sat down on some dried rushes and began to sing "bhajans" (native airs), accompanied by "bhajah" (music). The women, however, only peered at us round the corners, and ran away directly we attempted to speak to them, but we gave them a Gospel message, as we knew they were listening at a distance. We then proceeded to a larger group of huts, and here we found the people more civilised. We were showed a kind of shed, where we sat down and sang till a number of women gathered round, while the men listened outside.

Another day we crossed the river in a different place to go to a large village, taking with us our magic lantern. One of the boatmen asked another who we were, and was informed that we went about making amusement for the people, much the same as their dancing girls, but another better-informed man corrected this statement and said that we went about with books teaching the people. We made for a house, visited about two years previously by one of us. The women were delighted to see us, and remembered the exact date of the previous visit. They invited some of their neighbours, and whilst one of us was busied in arranging the slides, another explained the pictures, hoping by this means to impress on their minds some of the chief facts connected with our Lord Jesus Christ. We were amused at some of the remarks passed upon us.

"You see that one has learnt it all off by heart," one would say.

"No, no, she composes it as she goes along."

"You see I told you they were men, and I am right," says another. "Look at the way he lifts those things; that is not like a woman."

"No," is the reply, "they *are* women, if not they would not be allowed in the zenána" (women's rooms.)

"Oh, he *thinks* they are women, but I am certain they are men."

Although we occasionally come across amusing incidents like this, one is more often overwhelmed with the sadness of it all. And *we*—what are we?—as a grain of sand upon the beach. Yet, "Why are thou cast down, O my soul?" God hath chosen the weak of this world—these *his* instruments, and the power *his*; so let none of us plead our unworthiness as an excuse for hiding away our one talent (if it be but one); at least let our lives be *wholly* at his disposal!

A. Hill.

Patna.

Facts about India.

The vast Indian Empire over which our Queen rules is composed of a dozen great and many smaller countries, in which live 280 millions of people. These have many languages, many customs, many religions; more of either than are to be found in all Europe. But only about half a million have yet accepted Christ, and very many millions do not know about Him yet. Most of them worship idols of wood and stone in their ignorance, and are collectively called *Hindus*. The others are chiefly followers of *Mohammed*, the Arabian teacher, who tried to unite the teachings of Jews and Christians; *Sikhs*, the followers of *Nanak*, who tried to unite the teachings of Hindus and Mohammedans; and *Jains*, who are akin to the Buddhists, an offshoot of the Hindus. Among all these there are only some 1700 foreign misssonaries, but already there are 4300 native pastors and teachers.

Patna, whence our story has come this week, is a great city on the Ganges river in Behar, about 300 miles from Calcutta. It is the centre of one of those great rice-growing districts, where the famine is raging so sorely. But it has another crop, whose cultivation lays a curse upon the people, that of opium, of which there is a great storehouse there. Several missions are at work in Patna and its district, where there are a number of converts. A most important work is done in the villages.

The "Rosebud" Mission.

Some years ago, when travelling in Mexico I halted at the town of Monterey, where I was speedily summoned from my hotel to be the guest of Rev. G. B. Marsh, at a fine new mission-school, called the *Instituto Laurens*. It had cost £2000 to build, and in it hundreds of boys and girls are being trained in the knowledge of Christ, as would not otherwise be possible. But greatly as I admired the building and work carried on there, you may imagine how much more interested I was to learn how this school, and another in San Luis Potosí, were built and maintained.

"What society supports it all?" I asked.

"The 'Rosebuds,'" answered Mr. Marsh. "The work is maintained entirely by children."

"Can it be possible?" said I. "How do they manage to do it?"

"They are the readers of the children's column in a Christian newspaper,"* he said, "who have been organised by their 'Uncle Larry' into 'The Rosebud Missionary Society.' Their first month brought in 30s., and the first year £20. Since that the increase has been steady, till last year they contributed £1200."

In "Uncle Larry's" report I read, "Our little ones are but gleaners, bringing their few grains to the bin to increase the out-go of the Bread of Life." And surely they themselves have been blessed in their bringing. What they have done we might do. What do *my* nephews and nieces think?

Personal.

I wonder whether any of you have remembered that I said I hoped to find room on the thirteenth week of the quarter—that will be next week—for any letters from my nephews and nieces that might be helpful to others. If any of you care to send me *quite short letters* (not one full page), posted not later than Friday night (March 26), telling of some good work that you have seen done for our Master, or some good example set by someone you know, I will publish the most helpful next week. I should specially like to know what you are doing to help foreign missions. In all cases give your age.

C. and E. Ardley.—You are unfortunately wrong; see if you can give a little more care and then you will no doubt succeed. Gertie Wood.—As it was no fault of yours I have examined your answers and will enter your name in the book as being correct. E. Studd.—A star is given when the questions are extra well answered, and great care taken in writing and spelling.

Uncle Ted.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—Park Holme Bible-class, £1 10s.; Winifred H., 2s. 6d.; A Servant who Loves Little Children, £3 6s. 8d.; R. J. P. D., 4s.; V. de W. S., 4s.; Collected, Miss F. H., £1 3s.; M. C. B., 5s. Total, £6 15s. 2d. Total to March 22, £313 2s. 10d.

Indian Famine—First Girls' Class, S.S., Havering, 4s. 1d.; Three Little Children, Malta, 5s.; Children, and collected per H. L. B., 10s. 6d.; B., M. G., M., and W. C., 3s.; A Little Family, 3s. 6d.; R. and D. D., 3s.; M. M. and N. M., 1s. 6d.; Nellie, 2s. 6d.; Willie, 1d.; Family and Servants, per H. S. B., 12s.; W. and A. G., 3s.; E. T. and Children, 12s.; D. and W. E. M., 4s.; H. O. and M. T., 6s. Total, £3 10s. 2d. Total to March 22, £13 17s. 2d.

Cripples' Bathing Machine, Southend.—D. H. J. K., T. K., 10s.; Madge W., 6d.; Children, per H. L. B., 2s. 2d.; Nellie, 6d.; M. T. C., 2s. 6d. Total, 15s. 8d. To March 22, £1 16s. 2d.

Scripture Union Portions for Next Week.

S.	*Mark*	ix. 14-32.	Th.	*Mark*	x. 41-52.
M.	„	ix. 33-50.	F.	„	xi. 1-17.
Tu.	„	x. 13-37.	Sat.	„	xi. 18-33.
W.	„	x. 28-40.			

* The "Christian Advocate," of Richmond, U.S.A.

Bible Searcher (No. 64).

☞ *Rules, published Jan. 7, sent on receipt of penny stamp.*

All answers to be in the fewest words possible, quoted from Mark i.-x. (Scripture Union Portion during the month).

Children *under ten* do 1, 2, and 4; *under thirteen* the first seven.

1. What did Christ do very early in the morning? (ch. i.)
2. What was the prayer of the leper to Christ, and what did Christ answer? (ch. i)
3. What did Christ say He came to do? (ch. ii.)
4. Who did Christ say were the members of his family? (ch. iii.)
5. What did Christ explain the thorns in the parable of the sower to mean? (ch. iv.)
6. What did Christ tell the man out of whom the many devils had been cast to do? (ch. v.)
7. What was the effect on Christ of seeing the crowd that had followed Him? (ch. vi.)
8. What does Christ say those must do who would come after Him? (ch. viii.)
9. What was the prayer of the dumb boy's father? (ch. ix.)
10. What answers did Christ give to Bartimæus? (ch. x.)
11. Quote the testimonies to Christ of the Holy Spirit, and of three men with unclean spirits.

Next week will be the Quarterly Prize Competition, in which only those may compete whose names are then published as having been right nine times out of the twelve. Please post your answers this week by the first post on Monday, that this list may be as complete as possible. Those who are too far away for their answers to be received in time for it will have postcards sent to them, but their addresses must be given.

KEY TO LAST WEEK'S SEARCHER (No. 63).

1.—John iii. 1	4.—John vii. 50, 51	8.—1 Jno. ii. 29, iii. 9, iv. 7, v. 1, v. 4, v. 18
2.—John iii. 3	5.—John x. 3, 4	
3.—John vii. 50 and xix. 39	6.—John x. 11	
	7.—John x. 27, 28	

Foreign List.—Correct answers received from:—

No. 55. Alice Henderson.* **No. 56.** Alice Henderson*, Charlotte Cane. **No. 57.** Charlotte Cane, Alice Henderson, Llewellyn* and Queenie* Dale, D. H. Marshall. **No. 58.** Llewellyn *and Queenie Dale. **Nos. 59 and 60.** Dorothy Grove, Frank and Vera Sjostrom.

No. 62.—Correct answers (second list) received from:—

A. and D. and E. and H. Allen, M. Adams, D. Arbuthnot, F. and N. Ames, L. Athole, E. Beauchamp, R. M. Bentley, A. Bazett, H. Bone, M. Ballingal, A. C. Billington, G. Brand*, G. Barnes, M. and W. Bentley, L. Barnes, C. Barber, D. Ella, and E. Brayfield, A. S. Barker, F. L. Bennett, J. Benny, M. Barton, L.* and H.* Berry, A. Bearsby, E. and D. Barrett, M. G. Bungey, D. B. Benson, R. Bourne, N. and G. and B. Brookfield, M. Birney, M. and C. and A. Baker, K. Blackie, L. and S. Boxer, J. Baring, E. R. Ballard, E. Bergen*, B. Brotchie, G. L. Cockle*, M. E. Clarke*, H. J. Cheney, M. Collins, M. T. Colville*, W. F. Christie, C. M. and M. M. Craven, V. Chamberlin, D. Colebrook, M.,* Mary* and Willie Charles, G. and L. Calvert, D. Cooper, N. E. Coote, A. M. Cole, J. and W. and M. and A. Carter, S. Crowley, D'Arcy and C. Chapman, E. and D. Corrie, E. Church, C. and G. Campbell, A. A., N.,* H. and Annie Couch, L. Coles, B. Cashford, E. Corrick, A. and C. Dodd, E. and E. Dunn, J. Dunlop, G. Duncan, K. Dunbar, F. Dean, E. Daisley, M. and D. Dyke, H. Daniels, G. Edwards, E. L. Edmundson, C. and L. Fidler, A. E. and F. Figgis, A. Foston, A. Fleming, E. J. and H. A. Fowler, Wm. and F. Field, V. and E. and R. Foley, K. M. Fowraker, J. Forman, F. Falconer, W. A.* and R. and E. Findlay, Wm. Furmage, J. and M. Freegard, E. D. Garrod*, M. and E. C. Graham, G. E. and I. V. Gill, E. Gray, C. L. and M. S. Goufrey, M. Giddings, Edith* and E.* Gooderham*, T. Guinness, P. W. and M. W. Green, C. and A. D. Goodwin, A. H. and M. Greenacre, J. and D. Hughes-Games, A. E. Hazledine, P. Hoyte, V. Henry, J. and M. D. Hogg, F. and J. Haines, E. L. and M. and Chas. Hunter, May, T. and H. M. and Harcourt Hunter, F. and S. and F. and W. M. Hoyte, M. and C. H. and J. Handasyde, V. Holford* E. S.* and Eva Hutchings, E. C. S. and M. Hogge, R. Hamilton, Lizzie Hill, L. M. and E. P. and C. M. Herival, L. B. and D. Hardie, F. Hunton, D. E. and F. Harris, C. Hall, N. Horsford, Theo. Hill, Emily and Edith Hearn, C. Harrington, M. Hasse, J. B. and M. and H. Horlock, W. Harvey, J. and R. Harrison, E. and A. F. Hersey, M. Ince, A. and T. Jacob, S. and M. Jackson, G. E. and D. and Dora Joyce, D. C. Judd, M. Kirkbride, D. T. and K. G. and H. and J. and T. and E. Kirkpatrick, G. Klingerlee, F. and D. Keable, M. and E. Maitland-Kirwan, S. and Wm*. Keen, H. and R. Keable, A. C.* and Rebe* King, A. and Agnes and W. and T. and I. Kay, G. L. and E. Leigh, A. Llewellyn, A. M. Loveridge, D. Lewis, M. E. Leigh, H. Lovell, E. Larwill, Nan Millar, M. J. Macphee, D. and T. Mackenzie, C. W. Devenish Meares, S. Mariner, K. McClure, H. Malaher, R. Meason, E. and F. Mackenzie, C. and B. H. Millar, T. J. and M. Matthews, B. Maconchy, J. Maunsell, D. and M. A. Morris, H. M. Modill, A. and May Morris, Frank Morris, M.* and J.* Menzies, S. Mackintosh, L. and H. Morris, L. and Q. Matthews, Wm. Mitchell, J. D. Macgregor, L. B. Macaulay, N. and B. and A. and T. Mack, E. C. Monti, Maria Morris, A. and E. Lowndes-Moir, F. Medcalf, G.* and E.* and B.* Morgan, A. Macnair, W. and C. McKenzie, N. Meade, D. Nathan, E. Newth, M. N. and E. L. Oakes, G. O'Beirne, F. Osmond, H. and L. Orr, Mary Palmer, F. S. Phillips, D. Payne, L. and N. Peachey, W. Page*, Eddie and Emma Proctor, D. Patten, D. Piper*, G. M.* and J. W.* Phipps, G. Partridge, D. and V. and N. Petrides, A. and M. and W. and J.* Palmer, E. Quick, G. Grace, and E. Reeve, Mildred Robinson, A. and C. Rouse, L. G. and W. Devenish Roe, L. Roberts, F. Rawle, C. Riley, P. Moutray Read, N. Read, E. Rumbolds, M. L. Rickards, E. and T. Roberts, P. R.* and M. A.* Robinson, Bob Salt, W. Stangoe, F. E. Short, H. Stickland, E. Stuart, R. Sherwin, Dora Smith, H. and F. B. and D. Stalker, J. and T. and D. D. Stainer, V. Standley, D. Sharp, M. Smith*, W. Sinclair, B. Symes, M. Seddall, T. Simms, M. and D. M. Shaw, Sidney Smith, B. Scantlebury, Winnie Shaw, Evelyn Shaw, E. Seymour, H. Tufnell, M. Tryer, O. Tritton*, E. Taylor, L. and P. H. and H. and A. Turnbull, G. Tingey, M. and F., G. and Fred Trotter, Janet and J. W. Thomson, H. and F. Tomkins, E. L. Tebb, R. Theobald, L. Tibbits*, T. Toop, F. and S. Thomas, Frank Thompson, E. Vigars, J. E. Watson, E. White*, G. Weir*, M. Walton, F. R. Wilson*, I. and E. and G. Wright, H. Wodson*, W.* and L. Whenday, A. and H. G. and C. Wright, E. H. Wood, N. Walker, J. White, Maggie and J. Wight, E. Winpenny, J. and H. Williamson, F. and A. Waring, E. Wheadon, M. and R. Watson, G. Webb, M. H. and C. H. Washington, Wm. and B. Ward, D. Warner, G. and J. Welbank, J. West, C. and E. Yerbury.

No. 63.—Correct answers (first list) received from:—

A. J. Akers, Wm., D. and E. Aldwinckle, Wm. Aston*, V. Ashworth*, Elsie Bartlett, E. B.* and J. C.* Black, H. C. Barefield, H. Braddon*, J. and E. Benger, E. Bridgewater, M. Birney, F. Boyd*, Jack and Rosa Clarke, Wm. E. Clarke, Eric and E.* Chance, J. A. Chamberlan, H*. and Wm.* Cheesman, E. M., Mabel and A. M. Cole, D. Colebrook, H. and F. Compton, G. B. Code, S. Cumbers, M. Dalzell, V. Dickinson, N. and W. Dowsett, K.* and V. Donaldson-Selby, G. and K.* Dodington, L. Ellacott*, Wm. and E. Edmonds, M. Fooks*, V. Fulcher, C. Gabbett*, Lee Gardner, D. Groves, Thea Guinness, Jack Harris*, R. Hatchett*, D.* and E.* Hewer, Theo. Hill, J. and D. Hughes-Games, G. Isaac*, N. Q. Johns*, M. and S. Law, Alice Loveridge, H. Matheson, G.* and M. Marston, D. Marples*, Edie Nash, A. Onslow*, D. Payne, H. Haden Palmer, K. Pell, Myrtle Perry, Mary Penny, J.* and G.* Phipps, D. Phillips, Geo. Powell*, L. and M. Pook, H. Puttock, Robt.* and M.* Richards, F. E. Roden, S. Robertson, H. Russell-Smith*, M. Smart*, R. Sherwin, H. Stevenson, F. Simmons*, F. Smith*, L. and K. Soltau, B. Stocks*, J. Snowball, R. Studd, A. Tawse, Muriel Taylor, O. Tritton, H. M. Toller, W. Wheeler, P.*, N.*, and Cecile* Wright, H. J. and Q. Williams, E. Williamson, A. and J. Woodman.

Children's Special Service Mission.

Mr. J. S. Tyler, *Birmingham and neighbourhood*, to March 31. Mr. S. J. Hewlett, *Stowmarket*, to April 5. Mr. George Goodman, *Leyton*, to March 28; *Plashet Park*, April 3-11. *Presbyterian Church, Stoke Newington*, April 24 to May 2. Mr. R. Callender, *St. Michael's, Blackheath*, March 27; *Isleworth*, April 5; *Bickley*, April 7; *Underriner, Sevenoaks*, April 9; *Bedford*, April 10-11. Mr. Hankinson, *Maindee, Newport*, April 24—May 3. Mr. W. L. Seyler, *All Saints' Hall, Caledonian-road*, April 9. Mr. Arrowsmith, *Dublin*, March 25; *Chester*, March 27-28; *Harrogate*, March 29 to April 1. Mr. Josiah Spiers, *Presbyterian Church, Highgate*, April 9.

Wimbledon Convention.

THE early spring brings with it this annual gathering of Christians desirous of learning more deeply and practically the possibilities of attainment in the spiritual life. The Convention retains its interest and power. This year the friends attending it had a double disappointment in the inability of Revs. C. A. Fox and Charles Inwood to act as speakers, through indisposition. But the Conference was well served nevertheless.

Some notes of Thursday's proceedings will serve as representative of the whole. The two speakers at the forenoon assembly were Dr. White, of Winchester, and Rev. G. C. Macgregor, of Notting Hill.

SINCERITY.

Dr. White put the important question, "What is to be the practical result in life of all the teaching given?" He took the word "sincerity," and traced it through various Bible passages. The word, he said, simply means wholeheartedness. Are there not many professed Christians who have no thought of this? They want as much of this world as possible, and as much of the world to come as they can. God cannot deal with those who are double-minded in their relations to Him. He will not accept service one or two days in the week, while all the rest are given up to the world. This singleness of heart must apply to our life down to the most minute particulars. There must be the "unleavened bread of sincerity" if our lives are to be a constant festival to our God. In the Greek the word sincerity means "a thing that bears the sunlight." Can we bear the searching and revealing light of the Spirit on our daily conduct? Deeper even than conduct is motive. Do we give to God's cause in order to have the applause of others, or solely because He has given us the privilege? Do we go to church to save our respectability, or with the one purpose of worshipning God and hearing his voice? This principle applies to every department of life and service. The opposite attitude to sincerity is "worldly wisdom." The speaker applied this to the treatment of servants. There are "Christian" households, he declared, in which the servants are worse off than if they were under Pharaoh's taskmasters. What a lack of sincerity, too, we often find in dealings with our neighbours; we are gracious to them in the street on the way to meeting, but when their back is turned we describe them as "an awful bore." A very searching word was also spoken as to "dealing deceitfully" with the Word of God, on the part of public teachers; prophesying smooth things rather than declaring the whole counsel of God as in his sight. "Grace be with them that love the Lord Jesus Christ in sincerity," is the apostolic benediction—meaning uncorruptness, or love out of a heart purified by the indwelling of God the Holy Ghost.

THE GIFT OF GOD.

The second address, by Mr. Macgregor, was on "The Living Water" (John iv. 10), which is the gift of God to all who will receive it. Between the life of the woman of Samaria and that of the Christian of to-day there is a closer parallel than we are apt to acknowledge. Her life was one of unrest and dissatisfaction. Her daily toil to satisfy a physical thirst is but a symbol of the unsatisfied longings of many of God's believing children, and the pains they take to assuage their soul-cravings. Look at the round of the observances of the Ritualist, and the rush even of the Evangelical after every speaker from whom they think they can get help. "If thou knewest," said Christ to the woman. Ignorance is the explanation of much of the low state of the Church of Christ. We do not really know our Lord, or our lives would be very different. Have we appreciated the true divinity of the Saviour? It means infinite ability to meet the needs of every soul, and infinite love towards all. We have failed to realise that our Saviour is the Eternal God, and so we have been troubled. We are ignorant, too, of what this "gift of God" is—the Holy Spirit. Nothing is more appalling in the Church than the ignoring of God the Holy Ghost. Our spiritual weakness in character and feebleness in work are caused by our lack of receiving and using the gift of God. Do we not constantly limit the Holy One by thinking that the promises He has given in his Word are not for us in this dispensation? If we would receive we must ask. The condition comes in between the knowing and the asking, not between the asking and receiving. If we had realised and asked, what failure and sin we should have been spared—faults of temper, of irritation, of worldliness, and other things that mar our lives. If we ask in truth there will be no niggardliness in Christ's response. Besides fulness, there will also be freshness and fruitfulness in our lives.

THE AFTERNOON BIBLE READING

by Mr. Macgregor was an unfolding of the teaching as to the Holy Spirit, and was founded on Gal. iii. 13-14. This passage, said the speaker, has in it as much of the essence of the Gospel as any New Testament passage of equal length. Its main message is one about the gift of the Spirit. The word used for "promise" is scarcely ever used except when applied to a divine gift, bestowed as a matter of grace. We deal not with any mere blessing, but with the Blesser Himself. The words "The promise of the Father" (Luke xxiv. 4; Acts i. 4; ii. 32; Eph. i. 13) prove this conclusively.

Two things we learn here. This promised Spirit is He of whom the Father spoke, in Isa. xliv. 3, in Joel ii. 28; and in Zech xii., 10. He was also promised by the Son, see John, chaps. xiv., xv., and xvi. Another thing—He is the Spirit *as* He was promised. Many are greatly hindered in this study because their knowledge is not based on the promises recorded in Scripture. The Spirit is promised "to convince of sin"—no doubt primarily to convince the world of unbelief. But there is much unbelief in the hearts of believers, and the Spirit's convicting work is needed here. We lack love and joy because we have not the sense of great forgiveness. The Spirit is also to convince us of righteousness. His teaching alone can enable us to distinguish both real and spurious holiness. When we look at the perfect standard of Jesus Christ we cry, "God be merciful to me a sinner." He is come also to judge the Church for worldliness of motive and of action.

Again, the Spirit is the great Revealer of the hidden excellences of Jesus Christ. In his hands Christ will become more glorious—that is the supreme test of our having received the Spirit. He is also to be the Great Witnesser, the Indweller, and the Empowerer. The Acts teaches us how the Spirit is to be our daily Guide and Controller in life and work. He is the Overcomer in the struggle between the opposing powers of good and evil. He is the Intercessor in us. It is in the line of these promises that we are to regard the Holy Ghost.

Our reception of the Spirit is to be a main end of Christ's work. This settles the question of the ground on which we receive the Spirit. It is won for us not by our own action but solely by the work of Christ. Some have spoken as if the gift of the Spirit took us past the Saviour; but that is clearly not so. This gift is not the privilege of a favoured few, but the possession of all believers. The word "receive" has an active signification; we are to take that which is offered. In so far as we do not submit ourselves to the control of the Spirit we make the work of Christ of no effect. It is to be received "through faith." As we get salvation so we get that which makes salvation operative. All this is in order that the world should be blessed. If we have received the Holy Ghost, what are we doing to convey blessing to those around us? The promise of the Spirit is clearly and definitely connected by Christ with the evangelisation of the world. Let us rise to the greatness of our privilege and give Christ room to work in us and through us in those for whom He died.

EVENING MEETING.

A large company, embracing a goodly proportion of young people, came together at the evening hour, when Mr. Macgregor was again the speaker. He took up the incident of the healing by our Lord of the impotent man at the pool of Bethesda, and applied it to the circumstances of modern folk, whether sick from the power of unforgiven sin, or the palsy of imperfect consecration. After an urgent appeal to the unsaved, he spoke of the spiritual paralysis that is too common in the Church. To all alike Jesus Christ is ready to come and give the word of release. Whatsoever be the "infirmity" from which the soul suffers, Christ desires to put the question, "Wilt thou be made whole?" To those who were thus anxious the speaker proceeded to offer some plain directions. The first step is to realise that the Lord alone can heal the sick soul. Let there be on our part confession of impotence and need, of whatever kind. Many futile sorts of attempted self-cure were exposed, and then the speaker urged to a confession of faith in Christ as the all-mighty Physician. The last step of all is definite surrender to that Christ, that He may have his way with us.

Among the speakers at the other meetings were Revs. A. E. Barnes-Lawrence, J. Brash, C. G. Moore, E. W. Moore, etc. Capt. Tottenham presided throughout. Missionary meetings were held on several of the afternoons.

The Wish of the Weary.

To close my eyes on earthly things,
To see them not again;
To hear no more earth's din and noise,
To taste no more its hollow joys,
Its bitter pain.

To wake and find myself in heaven,
Its glories see;
To gaze my full on Him I love,
To join the songs of saints above,
In harmony.

To go no more for ever out,
Nor lonely be;
But face to face, and heart to heart,
Loved ones to greet; no more to part
Eternally.

Yet, O my Lord, I am content
To wait Thine hour;
Grant me but grace to do Thy will,
To serve, or even to suffer still,
By Thine own power.

In acquiescence sweet to blend
My will with Thine;
Life's discipline to patient bear,
So I at last may truly wear
Likeness divine.

Letitia Jennings.

Morals in South London.—In April, 1896, an effort was made by a number of ministers and laymen in South London, under the presidency of Rev. F. B. Meyer, to deal with vice and immorality in the parishes of Newington, Lambeth, and St. George's. The "South London Public Morals Association" was constituted, under the direction of a strong Executive Committee. The results of this effort, in conjunction with that previously inaugurated, have been as follows:—Fifty-eight charges have been made against keepers of disorderly and immoral houses; forty-seven convictions have been obtained; fifty-four houses have been closed and others have been transformed; several children have been rescued, and young girls reclaimed. A gratifying feature in this remarkable crusade has been the co-operation of the parochial authorities, who have according to law discharged the costs of prosecution, and have cordially assisted in procuring evidence. The police have also aided most promptly and efficiently. Efforts are now being made to deal with the owners of property which is being used for these purposes, and to urge on them their responsibility.

THE EVANGELIST.

How to Become a Christian.

By Dr. Theodore L. Cuyler.

TWO things are vitally essential to becoming a Christian. If any reader of this article is asking the momentous question "What must I do to be saved?" the Bible answer is—Repent, and believe on the Lord Jesus Christ. You cannot go in two opposite directions at the same time; your first step is to cut loose from your sins. Don't deceive yourself with the idea that yours are small sins; the snowflakes now falling before my window are tiny affairs, but accumulated they are enough to block the path of a locomotive. The only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them, you cannot lay hold on Jesus, and come into vital union with Him; no man can serve two masters.

Some persons may tell you that it is a very easy thing to become a Christian. Yes; it is an infinitely easy thing for the Omnipotent Spirit to renew your heart; and it will be a very simple and possible thing for you if you are willing to cut loose from your own sinful self, and fasten your heart-hold on the Saviour. Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of conduct. "Some people," said good old Rutherford of Scotland, "want to have Christ for about *nothing*, and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians. The ulcers of sin must come out first, if you desire to have a healthy, vigorous, and happy religious life.

Cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. Open your New Testament, and read what Bartimeus and that poor woman in the coasts of Canaan did. She was in terrible earnest. Her health was gone; her money gone; and all hope of human cure abandoned. She believed that if she could creep in, and touch the hem of Christ's robe, she would be healed. So she presses through the crowd, and the touch of her outstretched finger was her *acted prayer of faith*. How quickly the blessing came! Her hemorrhage ceased in an instant, and she went home healed and happy.

A single contact of the soul with Christ Jesus has made many a one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to please and obey Him; these were like the touch of that woman who had the malady; they brought the blessing. Conversion is the act of turning to Jesus as the only Saviour. As soon as you begin to trust Him and obey Him the healing comes. You must understand that faith is vastly more than an opinion or a feeling. It is a transaction; it is the contact of a person with a Divine Person, of a weak and guilty and yet penitent soul with an all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am for ever lost! A church service, or a book, or the best of sermons, or an "inquiry-room" or prayer, or any other good thing, will be a delusion if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable, just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after. True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; but it must be followed by a strong constant cleaving. There is a moment when the graft is first inserted in the cleft bough and begins to touch it, but it must abide there until there is a vital union with the tree. "Abide in Me," says the blessed Jesus, "for except ye abide in Me, ye can bring forth no fruit." At this very moment that pierced hand is stretched out to you; will you grasp it?

THE GOSPEL OF JESUS CHRIST.

Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time his righteousness; that He might be just, and the justifier of him which believeth in Jesus.

Therefore we conclude that a man is justified by faith without the deeds of the law.

God sent forth his Son, made of a woman, made under the law,

To redeem them that were under the law, that we might receive the adoption of sons.

Rom. iii. 24-26, 28. Gal. iv. 4, 5.

Evangelistic Notes.

Special services held in Lower-street Mission Hall, Plymouth, for the last fortnight by Mr. T. E. Ruth have proved a great blessing, and many have come out on the Lord's side.

Mr. Goudie, of Boxmoor, has conducted a successful ten days' mission at the Henry-road Hall, New Barnet. Several young people especially professed their faith in Christ.

Mr. E. P. Telford's Mission in Hyde-road Church, Manchester, came to a close on the 15th inst. It was originally intended to continue twelve days, but so great was the public interest that an extension was necessary. During the mission 250 persons have passed into the inquiry rooms. Both youth and old age have been found amongst the inquirers. In the inquiry room Mrs. Telford rendered good service; she is as powerful there as her husband is in the public service. The last meeting can never be forgotten, the central area of the chapel was filled with professed converts. The results of the mission will live in many hearts and homes. W. H.

A six-days' children's mission has been held in Hamond-square Ragged School, Hoxton, by Messrs. Morrison, McLean, and Braddick, Mrs. Shorey, Sister Ruth, and Miss Whisler. The meetings were well attended, and it is believed many were led to accept the Saviour.

An eight days' mission has been held by Mr. Henry Hull and a band of soldiers in Shaftesbury Hall, Deptford. The very first night the hall was crowded, so that some could not find admittance. In the after meetings there were many who were anxious, while every night found some inquiring the way of salvation. Mothers were gladdened by their grown-up sons and daughters coming to Christ; backsliders were restored, and in some cases husband and wife decided together to serve the Lord. J. T. M.

The meetings held at Wellington, Somerset, for three weeks by Mr. John Elliott have been greatly blessed. Three meetings were held in the serge factory during the breakfast time, and about 300 gave the preacher their best attention.

An encouraging Gospel mission has been held by Mr. Henry Thorne at Dover. All the meetings were held at Salem Chapel, one of the largest Nonconformist buildings in the town. The interest of workers and hearers grew day by day, until towards the end the building was packed. Persons of all ages and ranks have been blessed, and many names have been taken of those who openly confessed faith in the Lord Jesus Christ. Mrs. Thorne assisted in the inquiry room and in conducting meetings for women. E.

Mr. Newton Jones conducted a mission at Harrow Baptist Sunday School from Feb. 28 to March 4. The main facts of the mission may be summed up briefly as follows:—(1) A praying spirit before the missioner came. (2) Co-operation of the Methodist Sunday-school. (3) A fit agent, working judiciously and well. (4) Most pleasant spiritual results. (5) The good work continuing after the missioner's departure.

In the Garrison Schoolroom Barracks, Newcastle, eleven days' special evangelistic services were conducted by Colonel H. T. S. Yates, R.A., Mr. and Mrs. Procter, and others. There has been much blessing. Christians were greatly benefited.

The Brothers Weaver concluded a fortnight's mission in the Primitive Methodist Chapel, Kilburn (Rev. Geo. Shapcot's). Night after night sinners have professed decision, and Christians have drawn out into higher life and fitted for service of the Master. Those faithful evangelists declare the whole counsel of God. C. H.

At Inkberrow and Stock Green, a nine days' mission has been held by Mr. F. H. Hutchins, of the Evangelistic Mission. The interest grew with the attendance night after night as God's servant sang and preached the Gospel. At Stock Green on Sunday afternoon the chapel was packed, with many standing outside the doors. It was resolved to adjourn to the lawn in front of the chapel, where under the canopy of heaven Mr. Hutchins delivered a most impressive address. The evening service was held at Inkberrow, when the chapel was filled. Some have shown signs of contrition, asking, "What must I do to be saved?" and believers have been refreshed. The pastor's heart is cheered, and he is assured that these services will result in abundant blessing to the neighbourhood.

Russian Orthodox Church.

By Mr. E. BUDGETT MEAKIN.

BY reason of our intimate historical and actual relations with the Church of Rome, the so-called "Catholic," we in England are apt to imagine Christendom as practically halved between that body and those who, protesting against its errors and claims, are known collectively as "Protestants." But in doing so we overlook an uncounted third division, of which the Russian or "Orthodox" Church is the largest member, though the shares of the Armenian, Chaldean, Coptic, and Abyssinian, and other Churches linked with it in theory and practice, while quite independent, are by no means small. The absolute union of State and Church in Russia is in itself a guarantee of isolation, cutting off all possibility of brotherly relation with other Churches, precluding missionary effort among them, and affording a sufficient reason for prohibiting their propaganda on Russian soil.

Some may object to according them the title they claim of "Orthodox." In spite of all its barriers, the Orthodox Church of Russia numbers among its members many who are one in Christ Jesus with believers everywhere. The dream of an outward union with either Anglican or Roman hierarchies is but an ecclesiastical ideal, which, if it were practicable, would be fraught with evil to both; but there is an actual union which does exist among the Spirit-filled, and of this our Stundist and Molokáni brethren are the visible expression.

In the State institution itself, however, facts are lost in symbols, and the truth that does exist is so deeply overlaid with error that it is extremely difficult to find. The result is that the mass of the people remains idolatrous though nominally Christian, while those who are able to study and think for themselves either fall off into infidelity or become staunch supporters of the existing order of things when they perceive what after all is there, though hidden so deep. In the Russian Church the Bible is free, and in Russia the agents of the British and Foreign Bible Society enjoy facilities of transport and travel as nowhere else. But the Bible is not understood and still is little read. The Old Slavonic dialect, in which the lessons and prayers in church are heard, is known to but a few; the priests are neither preachers nor teachers, and it is little enough they know themselves. They pose only as the representatives before God of a people that worships by proxy, and on the whole they have absolutely no influence with their parishioners, to whom they are not even expected to set a good example.

It is a beautiful thing to see the peasants flocking into the stately churches just as they are, leaving tools and baskets at the door while they worship, but it is very sad to see them merely bowing and crossing themselves, lighting tapers and kissing pictures of saints. Even in the railway-stations there are special shrines, or chapels, erected in the waiting-rooms, and in every street they abound.

Disguise it as we may by reference to the underlying truth, or the undoubted earnestness of many of the educated and enlightened Russians, we cannot dispose of the fact that among the peasant majority these pictures have but superseded heathen idols, and are actually worshipped, being called indeed, by the name of God. Innate spiritual yearnings are absorbed in worshipping material substitutes. Pictures are carried about from house to house and from town to town to bring blessings amply paid for in advance. One popular "eikon" in Kieff has had to be protected by glass, because its very diamonds were kissed away, to such lengths does devotion go. Eikons have been known to be turned to the wall when a dishonest deed was about to be done, lest they should see. Of course there are many "not made by hands," though Luke is supposed to have painted some.

(To be concluded.)

Inquiry-room Cases.

During the recent visit of the Brothers Weaver to the Great Assembly Hall, Mile End-road, many interesting cases were recorded. One special feature of the mission was the large number of professed atheists and agnostics who came forward and made a profession of acceptance of Christ as their Saviour.

Amongst the seekers at the very commencement of the mission was found the son of a well-known minister. The change in this young man was very marked, and he directly set himself to work to get his companions to attend the meetings. He has confessed Christ at home, and also made it known among his friends.

One case was that of a man of middle age, who had been educated for the Roman Catholic priesthood. At manhood's estate he became partner with his father in a lucrative business, but the drink was his master. Whilst on a "spree" he enlisted in the Royal Engineers, where he held various positions. His time being up, he again took to drink, until he became a resident in a common lodging house. He was arrested by the power of God whilst Mr. Weaver was speaking from "What hast thou done?" and is now getting an honest livelihood with every indication of "the great change."

A fine young Scotchman, about twenty-one years of age, was weeping bitterly with his head in his hands during an after-meeting. Mr. Weaver invited him into the inquiry-room, and he was soon found rejoicing in Jesus. He had only been in the City two weeks, and had begun the downward path. He wrote home, telling his mother and his former minister what great things the Lord had done for him.

Mr. Weaver one Sabbath evening put his hands upon a better-class working man's shoulder, asking, "Have you any desire to know Jesus?" He replied, "No, I don't believe there is a God. I don't believe in the Bible. I believe I simply 'grew like a plant.'" On being asked to shake hands, he refused, saying, "No, I feel more like committing suicide." Mr. Weaver said to him, "God loves you!" The next night the very first boldly to stand up for salvation was this man, broken-hearted because of his sin. He and his wife are now constant in their attendance upon the means of grace.

An intelligent young fellow came several times for private conversation. It was found that he was an agnostic, and his chief difficulty was the question of inspiration. That barrier was soon broken, and then he opened his heart, saying that his master passion was gambling. At twenty-one years of age, through speculation, he was worth £20,000, at twenty-two years of age he owed £500. He was a member of over fifty clubs in the City, where he carried on his gambling business amongst the members. He made a public acceptance of Christ, and the next day resigned his membership in all the clubs.

For the North-West Frontier.

Rev. T. J. Lee Mayer, who has done good work on the North-West Frontier of India under the C.M.S., is about to return to his old field on an independent basis.

He writes to us: "There is a long frontier line from Cashmere to Biluchistan, in which there are only a few scattered workers; and between that frontier line and Persia and Bokhara a vast field utterly untouched by the messengers of the Lord of hosts, many splendid centres for reaching the tribes of Afghanistan and Biluchistan, where missionaries and doctors, and nurses, might profitably be located, both for translational work (for which there is urgent need), and for evangelistic itineration, and Gospel medical service. I have been working at the Biluch language for some time, and have St. John's Gospel well in hand and the first book of the Psalms ready for revision with the people of the land. On the Northern Frontier there are some ten dialects, in which there is at present *nothing* of the Word of God."

Mr. Mayer's address is 67, Foster Hill-road, Bedford. He is known to Col. Wroughton, Comer Lodge, De Pary's Avenue, Bedford, and Rev. E. Hassé, Moravian minister, Bedford.

Rome.—A daily noon prayer meeting is now held at the Y.M.C.A. rooms, 31, Via due Macelli. Visitors to Rome will be welcomed.

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Work among Indian Gipsies.

Dear Sir,—I would like to tell your readers a little about a most promising work recently begun among a class of gipsies, called "Thieving Koramas," living in the Mysore jungles. About six months ago a number of the people belonging to this class were led by the preaching of a Christian colporteur and a converted relative to receive baptism. A few weeks later others followed their example, and last Sunday I baptized another group. Several more have definitely promised to join them in a few weeks, and the work is likely to spread far and wide.

I am trying to procure land upon which to settle these people, and shall afterwards have to advance, as loans without interest repayable within a limited period, small sums of money to help them in building houses. Hitherto they have been wandering about in the jungle, living temporarily in bamboo huts. Belonging to a class noted for their thieving propensities, they were obliged to procure a pass from the local police before they could leave their settlements and go to another place. Now they are freed from this bondage, and are rejoicing in social as well as religious liberty.

I have also to build a church and school, provide a teacher, and arrange for some of the converts to visit their relatives in distant settlements for the purpose of leading them to follow their example. Who will pity the gipsies and help me to carry on the work? This is real missionary work, and money cannot be better spent than in winning these children of the jungle for Christ.—Yours faithfully,

A. Dumbarton.

Shimoga, The Mysore, S. India, March 3.

Dr. Barnardo's Family.

Dr. Barnardo is sending to the New World another batch of his large and ever-increasing family. At the Aldersgate-street Y.M.C.A. prayer meeting on Monday, he sought the interest of a large assembly in a party of 134 boys and lads about to leave for Canada. The party might have been larger, but it was thought well not to send out more than the number for whose emigration money had been provided.

In the course of a brief address Dr. Barnardo said that this party brought up the number of those who had been placed in the Colonies to a total of 8866. The average age of the party was thirteen and three-quarters; and the average residence in the Homes eighteen months. More than half the whole number were living on the streets when rescued. Dr. Barnardo addressed some kind words to the lads, and commended them to the prayerful sympathy of the meeting. He told of a lad whom he rescued a few years ago, who had ever since his settlement in Canada sent yearly contributions towards the work. That lad cost the Homes £25; and of that sum he had now repaid £17 10s. The incident is typical, as all know who have heard Dr. Barnardo on such interesting occasions as that of Monday last.

Home of Industry.

There was a good muster of workers and friends at the monthly gathering at 29, Bethnal Green-road, on Wednesday evening last week. The meeting was in charge of Miss Child and a detachment of the "Christian Lifeboat Crew," from the Sailors' Welcome Home, Ratcliff Highway.

Following the "coxswain" of the Crew, Mr. William Luff, two Russians, a Swede, three Englishmen, and an Irishman spoke warmly of their experience of the love of Christ and of their desire to persuade others to respond to the message of salvation. One was a venerable friend of over eighty, who said that after having been a seaman for fifty-seven years he was converted through reading a tract picked up in Ratcliff Highway.

With regard to Miss Macpherson's own work, it was mentioned that a party of young emigrants were to sail for Canada the following morning in charge of Mr. Merry, senior, and prayer was asked for them. Miss Macpherson herself is still very lame, and unable to get about at all, but her general health is good. She is able to attend to correspondence and to take an active interest in everything pertaining to the many branches of work in connection with the Home of Industry.

Work on the Karoo.

By Rev. D. Burford Hooke.

A recent mail brought me a most interesting letter from Aberdeen, on the Karoo, South Africa. It more than confirms what has been said as to the power of the natives to sustain religious agencies provided they are guided in the right way. Two years ago we visited Aberdeen. A more lonely, dreary town in the desert you could hardly imagine. It is thirty-five miles from Graaff-Reinet, the nearest town, from which we journeyed in a Cape cart. It has no industries, though "agents" own large blocks of buildings. Almost the only work carried on among the natives is superintended by Rev. James C. Weis, and its success goes far to show how eager are the coloured people to hear the Gospel, and how able they are to conduct their own affairs.

When I was there they had started mission work in various places. In fact, I found that so full were the people of the true missionary spirit that they had eight out-stations. One of these was forty-nine miles across the Karoo; two others were thirty-five and three were forty-two miles away. Think of the labour involved in seeing these places supplied! The nearest railway station is Aberdeen-road, twenty-five miles distant from Aberdeen town!

Mr. Weis, who is himself a native of South Africa, trained at Lovedale, now writes to me as follows:—"Our manse is completed. But the drought came upon us just as we were full of hopes of completing it with a small debt. Poverty set in fast, and we were forced to a loan of £250. Still we were not discouraged, and resolved, seeing our (S. African) Union did so much for us, to decline further aid in favour of other and weaker churches. A serious difficulty has since faced us. The room we hired for school purposes is in the main street, and of late Government and legal offices have been fixed close to us—two offices sharing the same *stoep* with us. We quite expect complaints to be lodged, and ultimately to be turned out. Naturally we could utilise our church; but, unfortunately, opposite it is a private school for the whites, and within a hundred yards is the public school. Your knowledge of South Africa will at once admit of the friction which will result.

"I bought a plot of ground for a school building, but the difficulty is to erect the building. We are too poor to venture an enterprise and increase our present liabilities. The people have not recovered from the drought, and will not for some years, as living is still dear. Through the help of some friends I have managed to complete the foundation, whereon is to be erected a building 30 feet by 50 feet. It is on the outskirts of the town. It will cost us about £200 to complete. We can manage the bricks at very little cost, and the building will not cost us more than £25."

Mr. Weis goes on to add an earnest appeal to British friends for help. I do not know an instance which better shows the enduring power of the natives in Christian work than that furnished at Aberdeen.

22, *Memorial Hall, Farringdon-street, London.*

Women's Armenian Relief Fund.

Sir,—The last report from Dr. Raynolds, of Van, dated Feb. 19, deals chiefly with the orphanage; 128 boys and sixty-four girls had been received. He desires to know from his helpers whether they wish him to take on as many children this year as the money will allow, or to save some of it for future years. It would be cruel to turn them out at the end of a year, as all should remain three, and many five years, whilst the very little ones—now placed with suitable families—will require care for even a longer period. If necessary funds be forthcoming suitable premises can be rented and suitable persons found to undertake the care and education of yet another 200, or more. Only about one in thirty of the really destitute have at present been provided for. A certain portion of the most hopeful and advanced boys will give all their time to study and be trained as teachers; the rest will give half their time to study and half to learning some trade—tailoring, shoemaking, weaving, or cultivating vegetables.

The hon. treasurer is Mrs. Cole, 1, Trebovir-road, S.W.—Yours truly,

(Mrs.) Mary Hickson, Hon. Sec.

32, *Foystone-road, Earl's Court, S.W.*

Letters to the Editor.

A QUERY.

Dear Sir,—A question was asked at a Bible-class which we found very difficult to answer. May I appeal through your columns for a reply to it? The question was as follows:—"If in our flesh dwelleth 'no good thing,' from whence come those good desires, noble deeds, and self-denying actions so often to be found *before* regeneration or conversion?" These are often spoken of as due to one's "better nature." Is this a right term to use, before regeneration?—Yours, etc.,

Inquirer.

THE CRISIS IN GREECE.

Dear Sir,—In this crisis of our national history, when the action of our Government must have an important bearing not only upon our future and that of the entire Greek race, but also to some extent upon Europe, I feel that there is special need of Divine guidance. I would therefore request through your columns that united and earnest and continued supplication be made for Greece, its rulers, and its people, that every step taken may be with a solemn sense of responsibility to God, and a desire to be used by Him in the execution of his own great purposes of mercy towards the oppressed whose cry goes not up in vain.

Whatever may be the opinion held outside as to the Greek movement for Crete, it is, first of all, a real outgoing of the nation's heart towards its suffering brethren—a sentiment which has grown in depth and intensity with every fresh arrival of refugees made homeless by Moslem greed and fanaticism.

It has been said that Cretan revolutionary movements are instigated by Greece, and therefore deserving of less sympathy. But these liberty-loving and brave islanders needed no instigation from any quarter to attempt to throw off a hated yoke; neither has Greece been anxious to stir up vain efforts, whose result has always been to bring to her shores great numbers of destitute people to be supported. But the race sentiment is very strong among Greeks, and at length it could no longer be restrained by coldly prudential considerations. The populace always and everywhere are more quickly responsive to such sentiments, but now in Greece all classes are moved, and the nation speaks as with one voice. Not only the kingdom of Greece, but the greater Greece outside wherever Greek hearts beat.

It is not from haste to acquire new territory that it rejects the idea of the proposed autonomy for Crete, but because it regards it, in the form now presented, as wholly unsuited to the emergency. There will inevitably be a repetition of the old hostilities, and the difficulties can never be adjusted through the instrumentality of Turkish soldiers acting as police, even under the immediate direction of the united Powers. It is to be hoped that wiser counsels will prevail, and some arrangement be reached which will secure the absolute freedom of Crete from the last trace of Turkish rule. Neither Crete nor Greece will be satisfied with anything short of that.

I would ask Christian friends not only to pray for a righteous issue of the present struggle, but especially that the noble and self-sacrificing enthusiasm which now prevails may lead also to a higher moral and spiritual life.—Sincerely yours,

Athens, March 8. M. D. Kalopothakes.

Doctors and Atheism.—The Mayor of Bournemouth, Dr. Hosker, in presiding at a meeting in the Shaftesbury Hall, Bournemouth, in aid of the Mission to Deep Sea Fishermen, said there was an utterly erroneous and unfounded idea abroad, to which he gave the lie direct, that a large proportion of the medical profession were Atheists. It was not true. Medical men were brought up to view things in a broad light, and it might be that in scientific matters they saw things in a light in which other people might not see them. But he might point to hundreds of men—men who not only occupied eminent positions in the medical profession, but in literature, and in social life, who must be regarded by everyone as occupying very high positions also in the religious world. He did not wish to enter into controversy, but it had hurt him very much when he had heard it asserted that the medical profession, as a body, fostered Atheism. He denied the assertion, and contended that that profession was the last against which such a charge could be made.

The Bible in Ireland.

An advance copy has been sent to us of Capt. Kearney White's new report. It appears that God has granted, during the past year, much success in connection with the work of the Scripture Readers' Society for Ireland. This is clearly shown by the letters and reports sent in by archbishops, bishops, clergymen, and superintendents. A rector, for example, writes:—"One of the guiding principles of your Society is to work as much by love, and as little by controversy as possible; and this has been faithfully carried out by all the agents who have been under my superintendence. They do not 'Strive nor cry, nor lift up their voice in the streets,' but go about their Master's work in the spirit in which He did Himself. They have gone from house to house in this group of seven parishes, visiting the poor and sick of all denominations, reading the Scriptures and praying where such was welcomed; and where it was not, speaking the Word in a spirit of friendship. It is the only method of working in this land of ours, in my opinion, that is at all likely to succeed, and its success will not be fully revealed till the secrets of all hearts shall be disclosed. Your two Scripture readers here, both father and son, have won the respect and esteem of all. It is much in their favour to say that in this district, where there are ten Roman Catholics to one Protestant, there is not a house where they would not be sure of a welcome, and yet they neither were men who hid their light under a bushel, nor disguised the object of their mission."

The object of the Society is the same as when instituted in 1822, viz., to leave no part of Ireland without the blessing of an open Bible, and a message of love and peace, carried to the people by humble Scripture readers of Christian principles, visiting from house to house, reading the Scriptures and praying, when permitted. These readers are placed under evangelical superintendents throughout Ireland. Under these superintendents the men prove efficient workers, often gaining access where the minister would be refused admission. They also work in the large cities as city missionaries, and in the seaports visit ships, thus reaching all classes, irrespective of creed and denomination.

While the work itself gives cause for rejoicing, the finances call for sympathy. The income for the year was £2519 14s. 4d., and the expenditure was £2863 1s. 11d.

The committee desire to commend this blessed and deeply important work to all who have a zeal for the glory of the Lord and have the welfare of Ireland at heart. They seek co-operation in order to "go forward," and their earnest prayer in order that "showers of blessing" may descend upon the labours of the Scripture Readers' Society for Ireland. The secretary and treasurer is Captain James Kearney White, 27, Lower Pembroke-street, Dublin.

"Enduring Hardness."

The missionary bishops in the Far North-west seem to come very near to the simplicity and hardness of early times. A letter has been received from Bishop Newnham, of Moosonee, in which he describes a very unpleasant experience he has lately passed through while making his way from Moose to Albany. He had to make a three days' journey in a canoe, but when not far from Albany the canoe broke down, and he determined to walk on while his men remained behind to mend the boat. The Bishop writes:—

"I waded ashore, and started to make a direct course across a few miles of swamp. But the swamp became bog, almost bottomless, and crossed by many a stream or ditch, and I was soon wet up to my waist. I did not want to turn back for fear my men would have passed, so I struggled on hour after hour. I had been up since midnight, and had only had a mouthful since the previous day, was heavily clad with high wading boots, which were soon filled with water, and the sun was beating on me. There was no dry ground for me to sit down on and rest, so I rested against some willows drawn together, which bore a part of my weight, and thus I took a dog's sleep once or twice. For some time I walked barefooted and barelegged, as I could not lift my boots full of water, but my legs and feet were so torn by the willows that I had to don the boots again. Thus I walked from 8 a.m. to 4 p.m., and at last could only go a few yards at a time, my hands helping my legs to lift my feet, when my men, anxious about me, fired a gun, and I answered with a shout." The Bishop was soon rescued, but his feet had been terribly lacerated. Yet he preached to a crowded congregation of Indians the following day; but he adds with significant emphasis, "climbing the pulpit stairs was agony."

Athabasca, N.W. America.

Far away in the cold regions of North-West America lies the diocese of Athabasca. The distance from Winnipeg, the capital of Manitoba, is 1300 miles. It is 500 miles beyond the extensive prairies of Alberta, and 300 miles beyond Edmonton, the last point of civilisation. In the south-east corner of the diocese is situated Lesser Slave Lake. Around this lake are scattered some 1000 Indians, who gain their livelihood by fishing and hunting the fur-bearing animals as well as large game. Many of these Indians have never heard the good news of a Saviour's love; and until our mission, which stands at the north end of the lake, was established ten years ago, not a single child had been educated. The Indians were not only willing but anxious to have their children taught.

The building, which we call the Indian Children's Home, is in size only 24ft. by 30ft., with a small kitchen attached. In this small building we had last winter, including teacher, matron, and cook, thirty-four souls. In February, 1896, an epidemic of dysentery broke out amongst the children. The only cause for such an outbreak in such a cold, healthy climate was, no doubt, owing to the overcrowded condition of the Home. Should the Canadian Government send up an inspector, he would probably insist upon half our scholars being turned out for the benefit of the rest. The Romanists, who are ever on the alert, would reap the benefit. They, unlike ourselves, lack neither accommodation nor means. Many of these children, we believe, are the lambs of Christ's flock, and to see them handed over to the Romanists would be a blow that would almost crush out of us all the bright hope with which we have been so much cheered and encouraged through God's abundant blessing on our home work.

The only means of avoiding this threatened danger is to erect another building the same size as the present one, the cost of which would be £300, including furniture; and a schoolroom, which at present we have not. This would probably cost about £100. For clothing, and partly for support, we are entirely dependent upon the "Missionary Leaves Association" and the "Woman's Auxiliary" in Canada, without whose help we could not go on. We lay the matter before the Lord's people, and feel strong in faith that they will strengthen our hands by a generous response to this appeal.

George Holmes, C.M.S.

16, *Salisbury-square, London, E.C.*

The Sailors' Rest at the East End.

The Duchess of Albany was present at a meeting on Monday at the Mansion House on behalf of the proposed Albert Victor Sailors' Rest in West India Dock-road. This home will be managed by the British and Foreign Sailors' Society, which has recently secured the freehold of premises formerly known as the Board of Trade Shipping Offices situated at the junction of the Commercial and West India Dock roads. The cost of the site and alterations is estimated at about £3000. At the meeting several hundred pounds were collected as a result of an appeal by the Lord Mayor, who said the sailor's worst enemy was the "land shark" and this Society sought to protect him from this foe.

Archdeacon Sinclair moved a resolution, which, after referring with thankfulness to the work already done by the society, expressed the hope that the funds necessary for the present enterprise would be immediately forthcoming. Rev. John Watson said when a man was thrifty and far seeing he was respected, but when a man was open-handed and was not very careful he was loved, for prodigals had very winning ways. The breath of the sea was in every boy's mind, and when a boy ran away he went to sea, and often turned out the best member of his family.

Lord Kinnaird and Rev. W. J. Mathams then asked the Duchess of Albany to inaugurate a ladies' guild in connection with the Society. The Lord Mayor announced on behalf of her Royal Highness that such a guild was founded, and a number of children were presented with prizes as an acknowledgment of their efforts to raise subscriptions.

Cretan Refugees.—Sir,—There are at present in Greece more than 20,000 Cretan refugees—women, children, and old men. Many of them possess only the rags they stand in, and they are living on charity. Will some of your readers spare clothes, new or old, or anything else for these exiles? Parcels may be addressed, "Sa Majesté la Reine des Hellènes, Athènes, Grèce," and sent, under cover, to Mr. Damala, 22, Great St. Helen's-street, London, E.C. Should any find it more convenient to send their contributions to me I would gladly forward them to Athens.—Yours faithfully, Alice Rouse.

4, *Bilton-road, Rugby.*

The Y.M.C.A.

BAYSWATER ASSOCIATION.

The annual meeting of this Association was held at the Paddington Baths Hall on Thursday evening. Mr. John Paton presided, and there was a crowded attendance.

Mr. Wild, the secretary, read extracts from his annual report. The membership had steadily increased. Correspondence had been maintained with members who had gone to every part of the world. Employment had been found for a number of young men who were out of work, and many departments of Christian enterprise, evangelistic and other, had been diligently prosecuted.

Mr. T. Cheney Garfit congratulated the Association on its satisfactory progress. He had seen the report in full, and was greatly impressed by the fact that spiritual work was kept in the forefront. "The glory of a young man was his strength," and the aim of all Christian Associations was to develop the physical, intellectual, moral, and spiritual strength of the young men with whom they had to deal.

Mr. Marcus Wood, of the China Inland Mission, delivered a stirring address on the work of Christian evangelisation.

Mr. Paton (the chairman) congratulated the Association on having a man like Mr. Wild as secretary, who was so devoted to his work and always at his post.

Rev. Prebendary Webb-Peploe delivered a powerful speech on "Can a business man be holy?" Even in these "peculiar" days, a man consecrated to God in intellect, heart, will, and body, might dare to do the right, and joyfully trust in God for the consequences.

BRIEF NOTES.

A sub-district conference of the North-Eastern District Union was held on Thursday at Morpeth.

Meetings to inaugurate the opening of new premises have been held by the Chelmsford Association, and were largely attended.

A "membership campaign" at the St. Helen's Association has led 109 young men to join the institution in the course of a few weeks.

Mr. H. Harrison's Young Men's Bible Class at the Weston-super-Mare Association progresses; it is hoped that by the May Day festival the members will number 250.

Dr. Nansen's visit to Belfast under the auspices of the Y.M.C.A. brought together a very large audience, and added a substantial sum by way of return to the new building fund of the association.

The membership of the Sydney Young Men's Christian Association now numbers 668. A heavy mortgage of £20,000 still rests upon the premises. During this year the members expect to have a scheme brought before them which will deal with this question, and, it is hoped, finally remove the serious hindrance which the debt has been.

The Swansea Association has held a successful social gathering presided over by the mayor, and addressed by Mr. W. Hind Smith, and others to commemorate the redemption of the building from debt. The neighbouring association of Neath has considerably improved its work since entering new premises. At Newport, Mon., the Sunday afternoon Bible-class has an attendance exceeding two hundred.

The Spring Conference of the South Wales District Union of Y.M.C.A.'s was held at Cardiff on Wednesday last week. Brief reports dealing with the work in the various centres were given by the delegates. Subsequently the Cardiff Association held their annual meeting, when Mr. W. Price, general secretary, spoke in encouraging terms of the work carried on by the Association, saying that the membership had doubled itself in six months.

The annual meeting of the voting members of the Bombay Association was held recently at the Apollo Bunder Rooms. The report showed that the past twelve months had been a period of solid and unmistakeable progress. Eighty per cent. of 174 meetings held in the central rooms have been of a purely religious character. The Sunday morning young men's Bible-class has been revived and its membership increased. A bi-monthly Gospel service for boys has been an occasion of much interest.

Requests for Prayer.—For a three weeks' mission in Uddingston, beginning March 21, conducted by William Thomson, jun., in connection with the four churches of the village.—For blessing on a mission, to be conducted by Miss Bonnycastle, from March 28 to April 4, at Lowesmoor Chapel, Worcester.—For blessing on a Gospel service in Mission Room, Moss Grove, Kingswinford, Worcestershire.—That God would greatly bless a three days' mission at Lyons Y.M.C.A. by M. M. Ernest Favre and Pasteur Frank Thomas.—For a mission at Carlisle, commencing March 28, to be conducted by Mr. J. J. Scroggie.

The Y.W.C.A.

Dedication meetings of the new premises, 459 and 461, Holloway-road, N., will be held on Monday and Wednesday next.

A new term opens this week at the Preparation Home, 14, Finsbury-square, E.C. Particulars can be had from Miss L. Duff.

Brentwood branch lately held its annual meeting, when Miss Ardill gave an interesting address on the work of the association. Rev. J. Hobson also spoke.

The annual meeting of the Stoke Newington and Upper Clapton branch recently took place. Addresses were given by Rev. E. A. B. Sanders and Dr. F. Montague Miller.

Our Own Gazette for April is full of interest and variety. Those who seek for bright, illustrated stories will find their wants met. While the *Gazette* keeps up its quality it deserves the support of all Y.W.C.A. secretaries and members.

On Thursday last the New Institute and Home at Hereford were opened by the Bishop. A charming old house has been acquired, some adjoining warehouses being converted into a large lecture-hall, class-room, committee-room, etc. The ladies have collected £465 towards the expense since Oct. 1.

The annual report of the Cambridge Institute (Holloway-road, N.) shows a membership of 239. Two members are working in the foreign mission field. Much encouraging work is reported in the Junior branch. New and more commodious premises have been secured, and will be opened shortly with accommodation for twenty-eight boarders.

A National Association for India has been formed, binding together all the scattered Y.W.C.A.'s in India, Burmah, and Ceylon, into one strong organisation. This most important step has been the result of the visit of Mr. James Stokes, who arrived in Madras on December 15. He is making a tour round the world in behalf of the Young Men's and Young Women's Christian Associations.

On a recent Monday evening the annual social meeting of the Aberdeen Association took place in the rooms of the institute. A satisfactory and encouraging report was given by the chairman, Mr. Gray C. Fraser, of work done in connection with the institute, as well as of its financial condition. During the evening an admirable and spiritual address was delivered by Mr. Henderson, Secretary Y.M.C.A., followed by brief ones from Miss Gordon, Midmar, and Rev. Mr. Swanson. The occasion was taken advantage of to present Miss Lewis, the late Hon. Lady Superintendent, with a testimonial for kind services during the past year, her resignation being due to her approaching marriage. A successor has been found in Miss Fanning.

The London Medical Mission.

The new report shows faithful work and many cheering cases of conversion. The direct medical mission work in St. Giles' and at the new branch in Lambeth have been earnestly maintained by Drs. H. Soltau and R. M. Gibson, with the aid of ladies training for the foreign field and the devoted nurses.

"Not a few cases have come before us of illness brought on by starvation; these we have been able to succour, and, when well enough to travel, have sent them to Folkestone to our Convalescent Home, where they have received benefit to both body and soul.

"It is unwise to print particulars of all our cases, but we have seen many blessed in the most unlikely surroundings, some of whom are, we believe, in the glory with their Saviour and Lord. Two old women have been for many years well-known figures at the top of Endell-street: the one kept a newspaper stall and in all weathers might have been seen at her post. The other kept an apple-stall at certain times of the year. During the cold weather we had lately, she one day suddenly fell forward and was taken up dead at her stall, the cold acting upon a weak heart and ill-nourished body having proved fatal. The other woman was nipped by the same cold and took to her bed. She had been an attendant here for a long time and drank in the glorious truths of the Gospel, passing away in perfect peace."

No mission workers can better ascertain the real needs of the poor than the doctors and nurses who are continually in their homes, and who see things as they are. Many mothers become ill with cold and hunger through pawning their own undergarments or going without food that the little ones may not suffer. Blankets and bedding are often lent in cases of rheumatic fever and consumption. The invalid, kitchen, and clothing funds continue to prove valuable to the mission.

Details are given of the Holiday Home, at Brasted, Chart; and of the Convalescent Home at Folkestone. The treasurer urges strongly the need for larger and more liberal aid. The Superintendent is Dr. Henry Soltau, 33, Short's-gardens, Endell street, W.C.

Scottish Notes.

Mr. Wm. Quarrier, of Glasgow, reports another gift of £500 towards his Consumptive Hospital at Bridge of Weir.

At a meeting of the Glasgow auxiliary of the Baptist Missionary Society Mr. Bruce, from China, said that never in the history of mission work in that country had the outlook been so encouraging.

In his third "Duff Lecture" at Edinburgh Dr. J. Marshall Lang said the church that ceased to be evangelistic would cease to be evangelical, and the thought of a church that had ceased to be evangelical would be as salt that had lost its savour.

At the annual meeting of the Scottish Reformation Society in Edinburgh the report complained of the widespread apathy with respect to Papal aggression and Romeward tendencies. One speaker said he was more afraid of the Scottish Church Society than even of Romanism in Rome or Ireland.

Under the superintendence of Rev. F. Brain Castle, the East Glasgow Wesleyan Methodist Mission reports a year of progress in every department of the work. The church membership now numbers 325, with sixty on trial and fifty-two juniors, a net increase of thirty full members on the year. During the pastorate of Mr. Castle there has been an advance of over 40 per cent in the membership. The church is now crowded every Sunday evening. Over 1200 adults are connected with the Pleasant Sunday Afternoons for Men and Pleasant Monday Afternoons for Women.

Irish Notes.

In accordance with time-honoured custom, Wednesday, March 17, was observed in Dublin and various other centres as a day of special and united prayer for Ireland.

The Methodists of Belfast propose taking a new departure in establishing a home for the training of deaconesses in that city in which ladies can be trained for home mission work.

The annual meeting of the Presbyterian Orphan Society was held last week in Belfast under the presidency of Dr. Williamson, Moderator of the General Assembly. The aim of this excellent society is that there should not be a single orphan in the church unprovided for.

The Mission to the Adult Deaf and Dumb in Belfast is doing a useful work. Its ninth annual reunion has lately been held under the presidency of Rev. Dr. Williamson. Reference was made to the late Rev. John Kinghan, whose whole life had been devoted to the welfare of the deaf, dumb, and blind, who had bequeathed £2,000 for the erection of a hall for the use of the deaf and dumb, and also £200 for the blind towards helping them to a trade after they had been trained.

The "Liberator" Relief Fund.

The fourth annual report of the "Liberator" Fund Committee is issued, and still there is no end to the fresh cases of mischief and misery that keep dropping in for relief. No fewer than 103 entirely new appeals were made during the year—two every week upon an average—most of them, say the committee, of a very piteous character. These late applicants are not only in many cases in distress quite as lamentable as any that have occurred all along, but they are especially deserving of sympathetic respect and generous help because they have evidently done their brave and resolute best to avoid charity. It is, indeed, deeply moving to read some of the letters published in this report from those who have striven so earnestly to avoid making their sorrows known. "The single sister I live with," writes a poor needlewoman, sixty-two years of age, "can do so little in the way of help, for, unfortunately, her money was put in with mine in the one name, so she is a sufferer as well as myself. How hard it all is, God and ourselves only know."

The hon. secretary of the fund is Rev. J. Stockwell Watts, 16, Farringdon-street, E.C.

Continental Prisons.—At the noon prayer meeting, 186, Aldersgate-street, on Monday last, Mr Charles Cook told the story of his work visiting continental prisons during the past twenty-one years, and solicited a prayerful interest in the tour he is about to undertake. A large audience listened to the address.

Wandsworth-road, S.W.—Mr. John Soames, of the Howard-street Gospel Mission, writes:—"We have brought to a close for the season our free meals to poor children and the unemployed men and women, which we commenced in November. During the four months over eight thousand were fed, and many cases of distress were relieved."

Personalia.

Pastor Archibald Brown has preached some very helpful sermons in New York *en route* for the West.

Dr. Grattan Guinness has been lecturing and preaching at Madras and Calcutta; at the former place to educated Hindoos.

Rev. Hubert Brooke, formerly of St. Mary's Chapel, Reading, has been presented to the incumbency of St. Margaret's Chapel, Brighton.

Mr. T. A. Bailey, late of Cork, has accepted a very cordial invitation from leading missionaries and others to take up work at Poona among native students.

Mr. W. Willis, Q.C., who has recently been appointed County-court Judge for Norfolk, is a prominent member of the Baptist body and a preacher.

Miss de Broen, of the Belleville Mission, we regret to know, has again had several attacks of influenza, though much milder than last year. She has consequently not been able to come to England for any meetings.

Mr. Emilio Olsson returns to London on April 3, and will be glad to speak in chapels or halls from April 4 to 12 about the evangelisation of South America. Application should be made to Mr. W. Greene, 3, Endsleigh-gardens, N.W.

Lord Plunket, Archbishop of Dublin, has been rather seriously indisposed for the past few weeks, and has been unable to proceed to Madrid, so as to inform himself as to the present position and outlook of the Spanish reform movement.

Mr. Joshua Poole.—We regret to learn that this veteran evangelist is suffering from giddiness and fainting fits. He has recently had a severe attack of syncope. Prayer is desired that, if it be God's will, he may be restored to a measure of health.

Dr. Andrew Thomson, the much-esteemed senior pastor of Broughton-place U.P. Church, Edinburgh, has resigned his pastorate on account of advancing years. He has been connected with the congregation for over forty years. His colleague and successor is Rev John Smith, one of the ablest preachers in the city.

Mrs. Bishop (Miss Isabella Bird), the well-known traveller, has reached London after an absence of more than three years spent in the Far East. Mrs. Bishop has during this time visited China, Corea, and Japan, and freely confesses that the fascination which the East exercises over her grows rather than diminishes. She has visited Corea no fewer than four times.

Obituary.

REV. WILLIAM BALLANTYNE.

For many years Mr. Ballantyne has been one of the leading figures in Presbyterian circles in London, having been clerk of the London Presbytery long before its division into North and South, and of the North Presbytery after its partition. Moreover, he had long done good service as minister of Wood Green and Canonbury churches. He had been failing for some time, but only took seriously ill about a fortnight ago, passing away on Thursday last, aged seventy-six. The interment took place on Monday at Highgate Cemetery.

REV. HORACE MEYER.

The death is announced of Rev. Horace Meyer, formerly vicar of Christ Church, Clifton. He had been in ill-health for some time, and about a fortnight ago underwent an operation at Brighton from which he never recovered. Mr. Meyer was educated at Catharine College, Cambridge, and began ministerial work in Birmingham in 1855. After labouring at North Mimms, Herts, and East Tisted, he became rector of Trowbridge in 1869. During the twelve years he remained at Trowbridge his preaching attracted large congregations to the fine old parish church. He resigned in 1881, having accepted the charge of Christ Church, Clifton, where he ministered for over twelve years, until ill-health caused him to retire.

REV. DR. RITCHIE, DUNS.

This earnest minister passed away on Saturday night at Duns. He was in the eighty-seventh year of his age and fifty-eighth of his ministry. Till within recent years he discharged unaided all the duties of the pastorate. During the long period of his ministry he was known as a faithful and able preacher. He was a man of superior gifts and attainments, but solid rather than brilliant. Theologically he was of the old school; his discourses were of the doctrinal type. He made his influence felt by the care with which he prepared for the pulpit, by his evangelical teaching, hy his unaffected earnestness, by his diligence as a pastor, and by his character as a man. He was greatly esteemed, and will be held in grateful remembrance by the people of that quiet Border town where he lived and laboured so long. The temperance cause found in him one of its most earnest and effective advocates.

MR. ISAAC SHARPE.

The death is announced of Mr. Isaac Sharpe, a leading and honoured member of the Society of Friends, in his ninety-first year. Mr. Sharpe death took place at Ettington, near Stratford-on-Avon. He has for the last twenty years been widely known by reason of his world-wide missionary journeys, cheering and ministering to missionaries in all parts. He but recently completed a long and arduous tour of this kind. Mr. Sharpe was secretary to the late Mr. Joseph Pease in the earlier portion of his life, and took part in the election of 1832, when Mr. Pease was returned as the first Quaker to Parliament. He lived at Middlesbrough till about twenty years ago, taking up missionary labours at a period when men usually seek retirement and ease.

Temperance Notes.

The Home Secretary states that he is most anxious to bring in the Inebriates Bill, but it is not ready.

The Government of Canada has decided to introduce legislation for a plebiscite of the Dominion on the prohibition question.

On the recent polling day in Halifax the publicans applied for an hour's extension, but the magistrates firmly refused to grant it.

Dr. W. J. Collins, the new chairman of the London County Council, is one of the medical men connected with the Temperance Hospital.

It is stated that in a group of eighteen short streets in Soho there are no fewer than seventy-six public-houses, besides innumerable clubs and restaurants where intoxicants are sold.

Rev. J. H. Jowett has announced that the deacons of Carr's-lane Chapel, Birmingham, have unanimously decided that in future only unfermented wine would be placed upon the Lord's Table.

A large number of temperance veterans of 1837, whose abstinence has extended throughout the Queen's reign, will attend the Victorian Era Celebration to be held in Queen's Hall, Langham-place, on May 21.

Since the opening of the Duxhurst Inebriate Home for women 3,000 applications for admission have had to be refused owing to the limited accommodation. Only forty-two patients can be provided for in the village itself.

The National Temperance League is arranging for a meeting to be held in the Queen's Hall of the People's Palace, Mile-end, for the purpose of demonstrating how abstinence affects the prosperity of working men.

In connection with the twenty-first anniversary of the B.W.T.A., to be observed on April 12, each branch is being urged to mark the coming of age of the Association by securing at least twenty-one new members during the year.

An Act has come into force in Victoria prohibiting the sale of intoxicants to children under fifteen, either for consumption on or off the premises. The Act also gives the people of a locality power to prevent new licences, and to reduce the number already in existence.

The Spring Conference of the Young Abstainers' Union was held at Exeter Hall on Thursday evening. Mrs. W. S. Caine read a paper on the work of the Union and how to extend and strengthen it among those whom it aims at reaching, viz., the children of the upper and middle classes. In the helpful discussion which followed, Dr. Eccles, Dr. Henry Williams, Mr. J. Louis Fenn, Mrs. H. Roberts, and others took part.

The evidence before the Royal Commission continues to show the bad state of things in various provincial manufacturing centres. Mr. Harold Wright, stipendiary magistrate to the Potteries, said the public-houses in his district averaged one to 200 of the population. In the present condition of the law it was difficult to prove permitting drunkenness, which was a serious offence, and one for which licences should be endorsed. He would abolish appeals to Quarter Sessions. The Chief Constable of Wigan took exception to the statement of a previous witness—that the hands of the police were tied by the action of the Watch Committee, the chairman of which is also chairman of a brewery company. The ex-town clerk of Wigan, another witness, recommended that a public inquiry should be made respecting the allegations as to the influence of the liquor interest on the local Watch Committee. Mr. C. S. Roundell spoke of the prevalence of drunkenness in Manchester on Saturday evenings.

Governesses' Benevolent Institution.—The new report shows a considerable increase in income for the past year, with the most gratifying result to many in very serious straits. Some of the letters given are of the most touching nature. The home has been of help to 181, while the asylum for the aged at Chislehurst continues to shelter many frail and worn-out ones. Information as to the institution may be had of the secretary, Mr. C. W. Klugh, 32, Sackville-street, W.

International S.S. Lessons.

April 4.

Peter Working Miracles (Acts ix. 32-43).

Golden Text.—Verse 34.

THE work of Peter, of which two instances are given in this lesson, took place during a period of peace in the church (31). The reason why the Jews ceased for awhile their bitter persecution is not given here; but Roman history supplies the explanation. The Emperor Caius Caligula resolved to establish the worship of himself throughout his empire. In A.D. 39 he ordered Petronius, the governor of Syria, to set up in the Jewish temple an image bearing the inscription, *Caius, the new incarnation of Jupiter.* The Jews were filled with consternation, and resisted in the most strenuous manner this impious decree. Petronius prevailed upon the emperor to leave the temple untouched; but altars to himself were raised outside the temple gates, and all the synagogues in Alexandria were declared to have become temples to Cæsar. It was while the Jews were engaged in resisting this decree, and saving their temple from profanation, that the Christians had rest. As God over-ruled the persecution for the purpose of scattering the messengers of the Gospel, so He made use of this period of rest for the edifying and multiplying of the Church.

A physical miracle, followed by a spiritual revival, is brought before us in each of these two incidents.

I. The first took place at Lydda (32), the Lud of the Old Testament. It was the chief city of the fertile and beautiful plain of Sharon (35), and was about twenty-five miles north-west of Jerusalem. Tradition makes it the birthplace of St. George, the mythical hero of the story of St. George and the Dragon. The Gospel had reached this city, probably through some of the disciples scattered abroad by the persecution (viii. 4). And it had produced fruit here, for Peter came to "the saints" (32). Can any of the scholars explain the term saints?

Æneas was evidently a confirmed paralytic (bedridden for eight years), and was absolutely helpless (33). He was not even able to seek Peter, for it is said Peter "*found*" him. He is a picture of those multitudes of people who have to be sought for, by patient self-denying labour, before the sound of the Gospel can reach them.

Peter's message (34) is very suggestive. (1) *It spake at once of Jesus Christ.* The man was not led to expect anything from Peter, but was turned at once to Peter's Lord. In a quaint church at Peille, near to Mentone, there is a pulpit, from which a hand is extended holding forth a cross on which the Saviour appears crucified. Every Christian worker may learn the lesson. Not of ourselves, but of Jesus, we speak. (2) *It expressed Peter's strong confidence in Christ.* He spake, not of a dead, but of a living Saviour, just as powerful in his work through his servants as He had been on the earth.

(3) *It made a demand for faith on the part of Æneas.* Could he be expected to obey the command to "arise" if he did not believe Peter's message? He had to do what in himself he could not do, and the fact that he did it evidenced how real his faith was in the living Saviour. Make a similar demand of each scholar. He believes the Gospel, let him evidence his faith by repentance toward God, and by yielding his life to the service of Christ.

This miracle was like the church bell. It called attention to the Gospel, and led many to seek the Saviour for themselves.

II. *Joppa* (36).—The modern Jaffa is a seaport on the Mediterranean, about ten miles north-west of Lydda. *Dorcas* is the Greek name for the Aramaic word Tabitha, meaning gazelle, a type of beauty and gracefulness. The truest beauty, and that which every woman may cultivate, is beauty of character. Dorcas was a *disciple*—a learner at the feet of Jesus—a fruitful branch in the True Vine, therefore a true disciple (Jno. xv. 8). Her fruit appeared in her "good works and almsdeeds." She *did* them—not formed committees, and raised subscriptions, and employed the service of others. Every garment was valued the more highly because it was proof of her own affectionate interest and diligent service. She was "*full*" of such deeds—not full in the sense of being proud in them; but she gave herself wholly to this work, and abounded in it. She has become an example to the Church. Her name describes one form of service in which Christians take part.

Strange that such a woman should die! Yet her death did two things:—(1) *It called attention to her work* (39). (2) *It led to a wonderful exhibition of the power of Christ.* In the presence of such a miracle, who could question the resurrection of Christ? Is it surprising that a revival followed (42), and that Peter's presence was needed to help to gather in and care for the new converts?

AMONG THE CHURCHES.

Church of England.

A Church Army labour home has been opened in Sheffield. Captain Green and his wife have charge of the home.

A most successful missionary mission has been held in Manchester. Bishop Tucker preached in the Cathedral, and special services were held in some fifty churches.

Rev. Dr. Samuel Kinns' lectures at St. Paul's, Onslow-square, S.W., on the Wednesday evenings of Lent, have been drawing large congregations, composed chiefly of cultured people.

The Bishop of Stepney, preaching at Torquay, said that by personal effort they were prevailing upon men to attend church in East London. On visiting one workshop it was found that only one man out of 500 attended a place of worship.

The annual report of the Gloucester and Bristol Diocesan Mission, which is directed by Canon Bowers, states that, in spite of the terrible epidemic that visited Gloucester, the year 1896 has been one of the busiest the diocesan mission has ever had.

Some misapprehension has been caused by the report that "the C.M.S. has received a valuable present of stock." The Society has received no such present since November last, when it was notified of a special trust, of stock of the value of £2 10s., only the interest of which is available as income.

The Very Rev. Herbert Mather, Provost or Dean of St. Andrew's Cathedral, Inverness, has accepted the Bishopric of Antigua. He was ordained in 1856, and has had a varied experience of Church work. He was for a time in Newfoundland, whilst at home he has served in England, Scotland, and Wales.

The committee of the C.M.S. took leave last week of Miss H. L. Conner, returning, and Miss E. M. Stuart, M.B., C.M., Glasgow, proceeding to Persia. The following were accepted as missionaries of the society:—Misses C. Burnside, L. Mayor, and R. Murray, and Rev. Kenneth St. Aubyn Rogers, curate of Melton Mowbray.

The Consistory Court of St. Albans has granted a decree for a faculty for the erection of three stone figures on the chancel screen of Holy Trinity Church, Great Bardfield, Essex. The figures are to represent, in the word employed in the petition, "The Crucified Saviour, the Blessed Virgin, and St. John." The application was not opposed!

The thirteenth annual meeting of the Incorporated Free and Open Church Association was held at the Church House, Westminster, last week. The report stated that in addition to forty new free churches which had been built during the year, forty-six old churches had been made free directly or indirectly through the action of the association.

Cowper Church, East Dereham, which is built on the site of the house where the poet spent his closing years, is to be completed by the erection of a clock tower at a cost of £500. In the vestry is preserved the woodwork of the bedroom in which Cowper died, the door being in actual use, and in front of the church stands a polished granite monument to the poet's memory.

The annual meeting of the Manchester and Salford Ladies' C.M.S. Union was held last week in the Manchester Town-hall. The Lady Mayoress, who presided, spoke as a returned lady missionary. Bishop Tucker gave an address on the work of the missions in the territory with which he is connected. Addresses were delivered by Canons Keeling and Kelly, Prebendary Macdonald, and Rev. K. L. Jones.

A remarkable meeting, attended by Nonconformists as well as Churchpeople, has been held to express regret felt at Warminster at the disfigurement of the minster by the re-erection of the old Halliday pew. A resolution was passed asking Mr. Halliday, in deference to the feelings of his fellow-townsmen, to remove the same, and substitute a pew in keeping with the surroundings. Two days later a deputation appointed by the meeting waited on Mr. Halliday, and on conveying to him the request, received a decisive refusal.

Congregational.

Dr. Newman Hall preached last week at Knebworth Herts.

A special mission has been held with much interest at Seaford.

The work at Leyton is reported as flourishing and steadily growing.

Extensive renovations have become necessary at Bishopsgate Chapel, E.C.

Rev. B. Betts, formerly pastor at Exmouth, is now settled happily at Kew, Melbourne.

The seventy-sixth anniversary of Rev. D. Davies, who is still doing good service, has been held at South Cheriton.

In connection with the "Royal Record Reign," a special demonstration is being arranged by the Congregational Union in the City Temple on May 11.

Gipsy Smith began on Sunday an eight days' mission in the Cambridge Hall, Southport, in connection with the Free Church Council of the town.

The meetings of the Lancashire Union were held last week at Ashton-under-Lyne. When the Union was formed in 1806, it included twenty-eight chapels; now it includes 320.

An English service is held every Sunday at 10.30 a.m. in the Conference Hall of the McAll Mission, 23, rue Royale, Paris, near the Place de la Concorde and the Church de la Madeleine.

The workers at Carr's-lane Chapel, Birmingham, have planned out the whole surrounding district, so that a visit may be paid to each house at least once a month, and thus systematic efforts be maintained to reach the non-churchgoing.

The annual meetings of the Gloucestershire and Herefordshire Congregational Union were held at the Tabernacle, Rodborough, on March 15 and 16. Instead of a debt of £125 like last year, there is a balance in hand of over £25. Rev. C. Y. Potts, of Ledbury, was elected chairman for 1898.

More than 200 Samoan villages are now supplied with pastors who have had a four years' course in the Malua College, and some 5000 natives of Savage Island have been converted by means of Samoan evangelists. There are sixteen islands to the N.W. of Samoa which first heard the Gospel from the lips of Samoan teachers, and in New Guinea there are nearly twenty more of these living and working amongst the savages there.

Calls.—Rev. L. J. Bailey, of Wimborne, to New Tabernacle, Old-street, E.C.; Rev. A. K. Hodgson to Uttoxeter; Rev. John Stewart, of Bexhill-on-Sea, to Felixstowe; Rev. F. W. Piper to Grimsby: Rev. W. Nicholson, of Battle, to Selby, Yorks; Rev. J. Hutchison, jun., of Bowdon, to St. Ives (all accepted).

Resignations.—Rev. W. R. Edwards, of Bethesda, Brynmawr; Rev. L. Martin, of Llandilofs.

Baptist.

Mr. B. Warren has been recognised at West Drayton.

Rev. S. C. Allderidge, of Burnley, has been laid aside for a time.

Rev. H. Trueman has entered on his new charge at Barking.

The Baptist Missionary Society has raised £3409 for the Indian Famine Fund.

Mr. F. Mudeley, M.A., has been accepted by the B.M.S. for Shansi, China.

Rev. E. B. Woods has been recognised as pastor at Clarendon Hall, Leicester.

Woodberry Down Chapel issues a most encouraging report. The membership is now 591.

The general work at Forest Gate is reported as progressing, notwithstanding the illness of the minister, Rev. J. H. Evans.

[redacted] Church. [redacted] for the last six years [redacted] Baptist Church, Manch[redacted] has been called to the pastorate of Clapton Downs Church, London, the scene of the labours for many years of Rev. Dr. Tymms, now President of Rawdon College.

Rev. Joseph Clark, who has accepted the pastorate of the Tabernacle at Auckland, New Zealand, has taken leave of the congregation at Nottingham, at a meeting presided over by Alderman Brownswood, J.P. It was mentioned that at the last communion service twenty-six new members were received into fellowship.

At the recent celebration of the "semi-centennial" of the Calvary Church in New York, the minister, Rev. Dr. M'Arthur, gave interesting particulars as to the increase of the Baptists in the United States. "When Calvary Baptist Church was organised, in 1847, the population of the United States was 20,000,000, and of this number 660,000 were Baptists, in one sense or the other. To-day, with a population of 67,000,000, the States hold 4,000,000 of confessed Baptists in communion with the Church, and with those adherents who are not regular members of any Church, and yet profess the faith, the number will exceed 12,000,000." On the same occasion the venerable Dr. T. L. Cuyler congratulated the congregation on its growth and success.

Calls.—Rev. J. C. Taylor, of Bursiem, to Bramley, Leeds; Rev. D. Rees, of Aberfan, to Pontypool; Rev. J. H. Rees, of Narberth, to Griffithstown; Rev. L. Shakleford, to Clitheroe.

Resignations.—Rev. G. Short, of Salisbury; Rev. A. Walker, of Great Victoria-street, Belfast.

Methodist.

Stirring missionary services have been held at Holdsworthy.

An encouraging mission has been held at Grangetown, Eton, by Miss Peart.

Rev. J. Foster Holdsworth has concluded a fruitful mission at West Parade Chapel, Wakefield.

Missionary services have been held at Portsmouth and Southampton by Rev. W. R. K. Baulkwill.

A special series of services have been held at Newport, Isle of Wight, by Mr. W. Tarrett, of Bristol.

The eighty-second anniversary of the Wesleyan Foreign Missionary Society is being celebrated in Manchester and Salford this week.

Collections on behalf of the Indian Famine Fund have become general in Wesleyan chapels and schools, and the fund at the Mission House is now nearly £5000. Besides, many large sums have gone direct to the Mansion House Committee.

A memorial-stone to mark the renovation and extension of Oxford-place Wesleyan Chapel, Leeds, and seven foundation-stones of the new Sunday-school in connection with the chapel, were laid on Saturday. The estimated cost of the new buildings is £18,000.

Rev. Dr. Randles, President of the Wesleyan Conference, has been paying an official visit to Plymouth and neighbourhood. At a reception in his honour, held by the Evangelical Free Churches, he said that Nonconformity has a history, great and rich, in the development of Christian character, which they should teach their children.

Although overshadowed by a sense of loss, in the death of Rev. J. E. Clapham, first secretary of the mission, the annual meeting of the London Wesleyan Mission was largely attended, and had much to show of good work. Rev. J. S. Haworth presided, and Rev. W. D. Walters reported on the various branches, showing that alike in West London, the South side, the East-end, and the Central, progress is being made and genuine work done.

The annual returns from the Primitive Methodist circuits in the Manchester and Liverpool districts are all but completed. In the Manchester district it appears that out of forty-one circuits sixteen report themselves as stationary in membership; twenty-one show an increase, and three a decrease, whereas in the Liverpool district out of the forty-one circuits which it embraces fourteen are reported as stationary, twenty-one show an increase, and five a decrease. The net increase in the Manchester district is 168, whilst that in the Liverpool district is 112.

Presbyterian.

The anniversary of the cause at Stepney was held last week.

Rev. J. B. Meharry has been laid aside, but is reported better.

Rev. A. S. Bernie, lately of Orkney, has been inducted to the ministry at Arthur Hill, Newcastle.

The work under the care of Dr. G. Johnstone at Trinity, Liverpool, reports many tokens of encouragement.

The work at Higher Broughton, Manchester, is growing and deepening. The mission branch in Devonshire-street is vigorously carried on.

The reports to be presented to the forthcoming Synod, will, it is expected, show a membership of 70,636, an increase of 1,004 for the year.

The increase of income during 1896 has enabled the Home Mission Board of the United Presbyterian Church to raise the minimum stipend of its ministers to £186, and, where no manse is provided, to give £20 towards the rent of a house.

The various [illegible] Committees met last week at the College, Queen's-gate. A better provision for old and infirm [illegible] the purpose of the [illegible] and in 1897, [illegible] and made [illegible] the [illegible] of past[illegible] a large [illegible] for the Home Mission Fund and were [illegible] [illegible]

[illegible] Rev. [illegible] Rothwell; Rev. H. P. [illegible] St. Vincent parish, Glasgow, Rev. Owen Foulkes, to Abergele.

Resignation.—Rev. J. M. Macnair, of Lowick.

Society of Friends.

The Friends Foreign Missionary Association Fund for the Indian Famine now amounts to nearly £4000. More money is urgently needed.

On the 20th ult. a new mission-hall and adult schoolroom, at the cost of £1500, was opened at Bishop Auckland. The seating accommodation is 300, and excellent and varied Christian work is well sustained.

At Doncaster, on the 6th inst., the foundation-stone of new adult school buildings was laid by Mrs. Gleadbury, and increased accommodation will thus be provided for the growing work of that important centre.

To the list of venerable and useful Friends lately deceased must now be added the name of Ann Knight Lury, of Clevedon, at the age of eighty-one years. She passed into rest on the 13th inst., one of her daughters being now on a missionary tour in North America.

Professor Rendel and Helen E. Harris are labouring earnestly to keep Armenia to the front, amid the needs of India and the Cretan imbroglio; and addressed a drawing-room meeting at Saffron Walden on the 5th inst., when eighty to one hundred persons were present. A collection was made on behalf of the orphans.

"The Work of Friends on the Continent of Europe" was the subject of a very able and instructive lecture, on the 8th inst., at Devonshire House, by Fielden Sharp, B.A., of York; the veteran writer and worker Wm. Beck in the chair. The service rendered by Friends for the last 20 years in Romish and other lands has been extensive and influential, but the military systems prevalent have made it hard for Friends to remain, and many have settled in English-speaking lands. The names of many devoted evangelists from England and America were revived, to the satisfaction of the highly appreciative audience.

Fallen Asleep.

At Northchapel, in the diocese of Chichester, Rev. J. Knight, for twenty-two years vicar of the parish.—A. Beetham, Westmorland, Rev. G. W. Cole, vicar since 1821.—At Winsford, diocese of Bath and Wells, at the age of eighty-one, Rev. Henry Tripp, for nearly forty years vicar.—At Burgh St. Margaret's, Rev. C. J. Lucas, for thirty-five years rector of the parish.—At Tamworth, Mrs. Sadler, aged eighty-one, a devoted helper of the Lord's work for many years.—In St. Thomas's Hospital, London, on 11th inst., Mr. T. Widdowson (after an operation), a Government inspector of schools, an earnest Christian, and an able writer.—At Hot Springs, U.S.A., Rev. Nathan Fawell, a minister of the Methodist Episcopal Church, and formerly a Wesleyan minister in this country.—At Narborough, Rev. J. M. Robinson, aged seventy-two, for thirty-one years minister of the Congregational Chapel in the town.—At Leicester, Mrs. Islip, aged seventy-six, widow of Rev. Francis Islip, formerly minister at Kitworth.—In the United States, Rev. Dr. William Kincaid, secretary of the American Congregational Home Missionary Society.—At Trowbridge, Mr. Isaac Pocock, aged ninety, a devoted worker for many years.—At Grimsby, Mr. James Atkinson, aged seventy-three, a valued Sunday-school superintendent for many years.—At Portadown, Mr. Wm. Mitchell, a most devoted Christian worker and a zealous and faithful class-leader in connection with the Methodist [illegible], aged seventy years.—At Limerick, suddenly, Mr. David Meredith, of Durrow, Queen's county, a sincere follower of Christ and a helper in every good cause.—At Castle Caldwell, co. Fermanagh, Mr. John C. Bloomfield, D.L., a prominent and active member of the General Synod of the Church of Ireland, and a strong and decided evangelical.—At Louth, suddenly, Rev. Alban Sayer, senior minister of the Free Methodist chapel.

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Indian Famine (Beggars' Church, Agra)—A Family in Glasgow, 7s.; A Friend, 5s.	0 12 0
Indian Famine, Children, Poona (Mrs. Bruce), page 19	6 15 2

(Continued on page 29.)

The Christian.

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NOTES AND COMMENTS.

OUR younger readers should give careful attention to the series of articles, of which we give the second this week: "Is My Bible Really True?" Dr. Leach has written especially for those who would make themselves acquainted with the outstanding facts regarding the story of the Sacred Scriptures.

Evidences begin to appear that the recent judgment on betting will produce a good effect. The police are, in some cases, prosecuting, and the magistrates are not unready to punish. As a "place" has been defined, gamblers will find it difficult to carry on their trade in safety anywhere in what is not "a place." Now that law is approximating to philosophy in its definition of terms, the police will know that a gambler, when they see him at work, is in "a place."

It is cheering to hear on the authority of City men, as witnessed at the meeting of the National Temperance League held in the Mansion House last week, that there has been a great improvement in all classes in the City in the way of temperance. There is still, however, great room for reform in commercial circles. Spite of the condemnatory opinions of experts like the late Sir Andrew Clark and Sir Henry Holland, alcohol is still supposed by great numbers to increase the capacity for work, and to lengthen life. So long as this opinion exists, there will be some danger of the revival of the evil habits of the past generation. If total abstainers did their part to uphold their cause privately among friends and acquaintances, instead of leaving it to public speakers whose words are seldom heard by the unconverted, they would do good service. It would be the height of folly to slacken any effort because a partial victory has been gained. The stronghold of drink has yet to be captured.

The watchful supervision kept by Liverpool temperance workers on the liquor traffic during the last few years has done an immense amount of good in that city. Last week again a determined attempt to lower the age at which children may be served with intoxicants over the public bar was defeated, though upheld by a petition signed by 30,000 people. It seems almost incredible that so many signatures could have been obtained to a petition so obviously hurtful to the morals of the rising generation, and the Liverpool magistrates deserve all praise for having stood firm in their refusal to place a stumbling-block in the way of young children of tender age. The limit of legality is still too low rather than too high.

The opponents of state regulation of vice have very wisely issued a "manifesto" in view of the present state of affairs. They are not insensible to the grave question of the health of the troops in India, nor to the necessity for doing something of a positive kind. Of course, they maintain their cardinal principle that no improvement of health can be expected from recognising and fostering the vice out of which this special form of disease springs. Some of their points are of special importance: *e.g.*, the necessity for providing safeguards against temptation—the desirableness, indeed the necessity for taking note of a soldier's history in the matter of this disease when his conduct sheet is marked. A bad man, who has done all his soldierly duties, should not be described as of exemplary conduct—officers should have the duty of keeping their men in as good health as possible. The manifesto thinks that there should be a Royal Commission to inquire into many points of importance, such as why the percentage of married soldiers has been reduced from 30 per cent. as it was under the East India Co., to 4 per cent. now—and why so many hospitals have been closed.

Most persons regarded the Arbitration Treaty between the United States and this country as dead, killed by the vote of the Senate; not so Mr. Cremer, who exerted himself so earnestly and patiently to see the Treaty made a fact. He still hopes that the President will send it back to the Senate, and that before that body meets next session the American people will have spoken with such emphasis as shall induce it to alter its position. Admitting the unfriendly feeling of many Americans to this country, he nevertheless believes that there is a good deal of enthusiasm for the Treaty on the part of the educated people, the religious bodies, and almost the whole of the commercial classes. If once these are aroused, they can compel the country to do as they please. The difficulty is to get them to stir. It is hard to know why they should be inert; for Mr. Cleveland's war scare is said to have cost the country many millions sterling, and the Treaty would prevent such panics. We will hope against hope in favour of this great human measure.

Some interesting replies have been sent to the *Review of Reviews* on the question of popularising the results of the Higher Criticism. From certain "advanced" men they are altogether in favour of the project, but from some others who are as competent to give an opinion there come suggestions of carefulness which, however wise, are scarcely likely to be heeded. It will no doubt be done if it "takes." "There is a general shyness," says the editor, "of what may prove to be premature statement." The Bishop of Southwark, in demurring to the proposal, states that the historical method of study is reasserting itself so much against "*the mere literary imagination*" that he thinks the Old Testament criticism very likely to follow the fate of the New Testament criticism in a short time. We are persuaded that "the mere literary imagination" would land us in hopeless confusion. Professor Adolf Kamphausen warns us against the incautiousness of many of his fellow-countrymen "who are always putting out uncertain things as certain." These testimonies are evidence that the tide of criticism is not flowing victoriously.

One of the functions of the local Free Church Councils will be to prevent future overlapping in the starting of new churches in the suburbs of large towns. How needful such an understanding has become between the various religious bodies was recently illustrated in a new suburb of London. In an area of 800 houses about to be erected, measures had been taken to build new chapels by four denominations, acting independently of one another. On this fact being ascertained, the newly formed Council endeavoured to promote a mutual arrangement by which one or more might retire in favour of the others, when it was discovered that in at least three cases out of the four matters had gone too far to retire. Whatever may be the issue in this particular case, it is self-evident that the time has come for a prevention of this waste of money and energy, which has caused so much mischief in the past, and if the Council can do this, they will perform a great and lasting benefit to religion.

A very serious communication as to the perils that beset American students in some European countries, appears in the New York *Independent* of March 18, from the pen of Dr. F. E. Clark, of the Christian Endeavour Society. His remarks apply specifically to sojourn in Germany, but we do not suppose that the environments of student life there are more dangerous than in other parts of the pleasure-loving continent. Indeed, these perils exist everywhere, even in America or in Great Britain, though in these lands there are counterbalancing influences. Dr. Clark says that the imbibing of Continental manners and ideals are not favourable to simplicity of life or belief; perhaps his most serious charge is embodied in this paragraph.

> The gravest peril will remain to be hinted, though it cannot be fully stated—the peril of absolute moral pollution and contagion. In many student circles on the Continent virtue is scouted as a nursery fable. Every fair young girl is looked upon as a hunter looks upon a fawn—something to be pursued and captured. The chances of an unprotected youth or maiden returning to America as pure and unsullied as when they left are startlingly small.

Of course, Dr. Clark fully admits the existence of many Christian homes or schools, and of Christian influences in all the large cities of the Continent; but on the whole he gives to American parents, thinking of sending their children to the Continent, *Punch's* famous advice on another subject—*Don't*.

The greatest lesson of Dr. Nansen's famous voyage with the *Fram* is that if we would succeed, we must work with the great forces of nature and grace—the forces of God's own activity. By going with the current which sets towards the Pole, he achieved more than

any man. The ways of nature are closely scanned, and her lessons obediently followed by men of science; taking her least hint, they yield to her influence, and find out her secret. It is the true method in every kingdom of life. He who would succeed in social work must go with the nature he is saving, according to the laws implanted by the Creator of men. He who would be useful in the things of the Spirit must mind the things of the Spirit. "We are workers together with God"—and such cannot fail. All who would build for eternity must build upon the chief corner stone which has been laid in Zion. We must be in the Divine order if we would be in an order which endureth for ever.

A little book called "The Shadow Christ" (*Fisher Unwin*) deals in a fresh and suggestive way with the growth of the Messianic idea in the Old Testament. It is written in unconventional language, and is occasionally onesided in its statement of the truth, but it presents the prophetic Christ in a vivid and impressive manner. To those who have lost hold of the doctrine of types in the earlier revelation, this volume will be a stimulus to examine it anew, and a help to realise that law, psalmist, and prophet were equally haunted by the vision of the coming Messiah, whose mission and person were dimly but truly adumbrated to their spiritual sense. The writer truly points to Isaiah as the prophet who stood on the loftiest peak of Old Testament vision as regards the work of the Saviour. His exposition of the spiritual message of Job, and his place in the course of revealed truth, is particularly suggestive and brilliant. The book is the work of a true spiritual mystic.

A reviewer of a theological work said the other day that he believed there are thousands of preachers who have never truly apprehended all that is involved in the point that justification means a change of state, a permanent change of state, more than the forgiveness of sins, entire acceptance with God. As to "thousands" being in this condition of ignorance as to the distinction between pardon and justification, we can say neither yea nor nay, but we do fear that too many represent justification as a synonym for pardon, "the idea of piecemeal pardon keeping a debit and credit account with God." The result of this is that souls are never sure of their standing before God; no sense of security and peace fills them, they waver before temptation, and when they are overcome they feel as if all their Christian life had to be begun over again. But to be "in Christ Jesus," is to be in the Beloved who is for evermore accepted, and in whom the believer also is accepted. He may fail and sin, but unless he cast away the beginning of his confidence he still has his Saviour as his Refuge and Strong Tower.

Time was when for anyone to have said that he believed in the divinity of our Lord would have placed him among those who meant the deity of our Lord. Altered times have brought altered terminology, and altered meanings in the terminology. Unitarians who believe that Jesus was man, "purely and only man," will say that they believe He was divine, because they believe that all men are also divine. There is need to be careful of our words. We—*i.e.*, believers in Jesus Christ who walk in the Spirit—are said to be partakers of the divine nature (2 Peter i. 4), but that evidently refers to the disposition and principles of "the new man" which all put on who put on Christ. It is confusing things that differ to say that we are divine as our Lord is divine. However, if the word "divine" is now to bear that debased meaning, another, which cannot be misunderstood, must be put in its place. A similar shift of meaning is threatened with the old form—"the Word of God," meaning thereby the Bible; for it is said that God has always spoken by men and speaks by them now, and therefore the Bible is only "a word of God." The practical effect of that view would be to leave us without any Word of God of which we could be sure.

The Eastern Crisis.

By Dr. GRACE KIMBALL.
(From New York *Independent*.)

If we err not in our understanding of the meaning of the times, we are on the eve of great changes in the political and social life in Turkey. The Ottoman dynasty, which has held unbroken sway over Turkey since 1250, is about to fall. It matters not whether it is to fall with a tremendous crash, and all at once, or whether it is to be gently borne down and out on the tenderly combined hands of the European Powers—its fall is writ large! What does this mean in the progress of the Kingdom of God? It means the end of the pan-Islamic caliphate, the breaking of the one bond that has so hardly held the Mohammedan world together; the loss of the power to enforce religious persecution; in fact, the beginning of the time when a Mohammedan can change his faith and not lose his life—the opening of the Mohammedan world to Christianity. Then will the burden of proof rest on the Christians. Then will begin a fair and square contest between the two religions, that it may be proved which is of man and which of God. And so far as Turkey goes, the burden of proof will rest upon *American* Christians, for they have and surely ought to keep the field.

The Armenians, for whom our churches have laboured and prayed and expended so much for the past sixty years, have passed through a terrible experience. They have been shaken to the foundation of their national religious and material being. They are coming out of this valley of death decimated, but, I cannot doubt, purged of much that obstructed and hindered the growth of evangelical Christianity among them. They are coming out of this inconceivably terrible experience with the object lesson of practically ideal and ideally practical Christianity wrought into every line of every page of the history of those fearful days and months of massacre and persecution. Unless the Armenian race is more unfeeling and ungrateful than any other race living—which they are not—never can the mention of "Protestant Evangelical" fail to call up in their hearts the image of the one and only strong arm of succour and full heart of sympathy that was theirs—their only comfort, hope or alleviation in all that bitter time. Hence we have the right to hope that *through* them and *by* them Christianity, evangelical and pure, may do its long-delayed work among the contiguous races.

While much of our ordinary missionary work has been cruelly broken up, many buildings destroyed, many lives of Armenian workers sacrificed, many more workers fled for their lives, much of even the old comparative freedom of moving from place to place for the moment gone, still the work is ours in great possibilities for the present. The very fact that much of the old routine of work is impossible, leaves the missionaries and other workers on the field with hands comparatively free to take up new lines of usefulness. . . .

I believe that before the massacre all missionaries in Turkey were convinced that one of the most Christlike and Christ-teaching enterprises possible would be the establishment of orphanages to take in the most pitiful class in society. No missionary but has felt his heart sore times without number as he has been obliged to turn from his door shivering, naked, homeless, and friendless little children, in whose wan and hunted faces he could see infinite soul possibilities. The churches sending him out to preach the Gospel do not put the means within his control of *practising* it also. But now the churches in their relations to the cause of Christ in Turkey, and each individual Christian in those churches are to be put to a great test. A very wonderful opportunity is opening out before them. Will they take it, or will they neglect it? In every mission station in Turkey orphanages should be opened, and opened on a liberal and large scale.

If our mission takes up this work on a large scale, it can, I am sure, count on very large contributions from English Christians and from Evangelicals in Europe. If it does not thus take it up, and do so promptly, we may be perfectly sure that other bodies will. Behold, a grand, an important, an historical opportunity. Are the churches supporting our Turkish work going to see it and rise up to meet it? Or are they going to let others come in and reap the fruit at this rich harvest time of so much of their own faithful sowing in past years?

Vassar College, Poughkeepsie, N.Y.

Christian Succour to India.

Dear Sir,—Since I last wrote the accounts I have heard from different places show that the famine is far worse than is generally supposed in England. A recent letter from a lady, the wife of a Government official in the Central Provinces, says they witness the most harrowing scenes daily—infants found by the wayside left to perish by their parents; men and women in the fields and behind hedges dying. They compute that 200 die a month from starvation in the districts they visit.

What is terrible to think of is, that this state of things must get worse and worse till the autumn crop is reaped at the end of September, even if the spring crop does not fail, and by the latest accounts there is reason to fear that the hot winds have very largely injured the crops in Northern India. The price of grain, which is at famine rates, keeps up.

May I mention that a ladies' association has been formed for orphans, and that ladies who can give or collect £3 10s. per annum can provide the support of an orphan, which they can adopt, in an orphanage. The need of this is very great. Missionaries and others have orphans and waifs thrown on their hands in such numbers, and in an increasing stream, that they will be obliged to refuse them from want of means unless prompt and large help is given. Any lady able to give or collect £3 10s. should send it at once to Hon. Gertrude Kinnaird, Adelphi-terrace, London, W.C.

But the older people, and women in Zenanas, also have urgent need: these, therefore, should not be forgotten. The orphan subscription should be an extra effort, and not a substitute for the general funds for Christian succour.—Yours for Christ's sake, Radstock.

42, *Eccleston-place, S.W.*

Birmingham Ballet Girls.—Eight social religious services for the members of the chorus and ballet who have been taking part in the pantomimes of the various theatres of Birmingham, have been held. After tea, bright cheery hymns were sung, and homely addresses were delivered. Seventy-nine pledges have been taken as a result of these meetings, which have been thoroughly enjoyed by all; and the hope was expressed that similar gatherings might be held next season.

Fashion-Keeping.

By Dr. BALGARNIE.

"Be not conformed . . . but transfigured."—Romans xii. 2.

ST. Paul's letter was addressed to Christians at Rome, the world's metropolis, the headquarters of its fashions, manners, and customs, and, as he hoped, about to become a chief seat of the religion of his Master. He knew that as the truth in Christ advanced from the humblest to the highest in the capital, from the slave to his master, from freed men and women to the free-born, nay, from the cottage of the peasant to the throne of the Cæsars, as the Church at Rome grew into the Church of Rome, the principles of Christianity would sooner or later come into conflict with the manners and customs of the world.

He was afraid of the compromise that leads to surrender, that the members of the Church would forget their own ideal, or might consent to lower it for the sake of making converts. He took the opportunity, therefore, of explaining to them the measureless superiority of their condition over that to be attained by the highest culture of "society." Their good breeding was that of the highest rank, for they were "born of God"; their Christian courtesy was that of the *court* of heaven; their fashion of dress, deportment, appearance, and mode of living was unsurpassable, for it was the pattern shown to them on the Mount. "Be not conformed to this world, but be ye transfigured (*metamorphousthe*) by the renewing of your mind."

Thus by a single word he strikes the key-note of the chapter: the harmonious working of the whole Church through conformity to the will of the transfigured Christ, and fixes for all ages the standard of perfection, in life, character, and conduct, in Him "whose face did shine as the sun, and whose raiment was white as the light." "Be ye transfigured."

The beauty, or glory, that was seen in Christ shone from within. It was not put on; it was not derived from dress or external ornament; it lent beauty to the seamless coat, but borrowed nothing from it. He was not arrayed like Joseph, or Solomon, or Herod, yet He was "glorious in his apparel," for the grace and glory of deity was within, and that, shining through the veil of his humanity, made Him appear "altogether lovely."

The perfection of dress is that it represents the character and position of the wearer. Where "the inner man" is Christlike, the outward man will be transfigured, and at last brought into complete resemblance. It is thus that the Church will "put on her beautiful garments," having first been made "all glorious within."

The beauty, or glory, that was seen in Christ was not paraded to the world. The transfiguration scene took place probably about midnight—the place has not yet been identified—and the only earthly witnesses of it were three Galilean fishermen. The world's fashions are put on to be seen and admired on their own account; the Christian fashion is to put on Christ, that *He* may be seen and admired of all who believe. The world's fashions are for show, the Christian graces are for service. The world's good breeding exacts respect for self; the Christian "lady" or "gentleman" shows sympathy and respect for others. "Jesus came and touched them."

The beauty, or glory, that was seen in Christ is unchanging.—The fashions of the world are ever altering, for its kings are many; "the righteousness of saints" abides, our King is one. That righteousness was perfected in the transfigured Christ, for in Him the Father was well pleased. That is our dress for eternity.

The Manse, Bishop Auckland.

Living Christians.

By Rev. Dr. THEODORE L. CUYLER.

THERE can be no substitute for living men and women in whom Jesus lives by his personal Spirit. Church machinery is good in its place; but it is not self-driving, and when driven, the godly man has the promise of the Spirit and not the machine.

Holiness does not mean sanctimoniousness, or sacramental religion. The word itself is the equivalent of the Saxon word *wholth*, and signifies health of heart and life. A holy man is a healthy man, who has been cured of the deadly disease of reigning sin by true conversion. One of the best evidences of his spiritual health is a clean conscience—a conscience enlightened by God's Word, kept sweet and wholesome by prayer, and ministering a constant comfort to its possessor. What a diseased member is to the body, that is a bad conscience to a Christian; it breeds continual mischief and misery. The reason why so many church members are spiritual dyspeptics—without any joy in their countenances, any ring in their voices, any power in their prayers, or any usefulness in their lives—is a diseased conscience. If Jesus Christ lives anywhere in a good man it is in his conscience, and then the man acts right instinctively. Old St. Augustine did not exaggerate this core-quality of holiness when he said that "a good conscience is the palace of Christ—the temple of the Holy Spirit, the paradise of delight and the standing Sabbath of a saint."

A healthy Christian has a strong appetite also for the Word of God. He believes in his Bible, and he flees as from a nest of adders from all those destructives who tell him that one part of God's Book is a myth, and another part of it is a legend, and much of it only a pious fiction. It is the strong meat that he feeds on daily—sweeter also than the honeycomb. His experience is the same as that of the gifted Dr. Horace Bushnell, who once said, "The worldly spirit shuts the Bible, the Spirit of God makes it a fire flaming out all meanings and glorious truths." To some people Mr. Moody's style of talking about the infinite riches of the inspired Word seems extravagant; one reason is that their spiritual taste has been corrupted by feeding on confectionery, or else their minds have been poisoned by listening to artful assaults upon the divine infallibility of the Book. A combination of Bible-diet and Bible-duties would make them as stalwart as Mr. Moody, who shows the feeding he lives on by the prodigious amount of work he accomplishes. When a Christian begins to emasculate his Bible, he is pretty sure to emaciate himself.

Holiness is power. It is the agreement of the soul with God. It is the agreement of the will that lets God rule; it is the agreement of love deeper even than the sweetest endearments of wedlock. From this harmony of soul with God's holy will flows a broad river of peace, which becomes deeper and wider, until like our Amazon, it empties into the ocean of eternal love. The healthy-hearted Christian who trusts God's promises more readily than the best government bonds—who tries to shape his life in conformity with Christ's commandments—who keeps his soul's windows open towards the sun-rising, who makes even crosses to be ladders on which to climb into closer fellowship with Jesus—such a Christian can never be made wretched by any change in outward circumstances. The sources of his happiness lie too deep down to be affected by wind or weather. The holiness of such a Christian is not a frame, a feeling, a transient emotion; it is the normal condition of a soul that has been "made *whole*" by the incoming and the indwelling of Jesus Christ. That little boy playing in yonder nursery is happy because he is *well*; and the Christian whose tongue is not fever-coated with sinful lusts, whose digestion assimilates Bible-food every day, and whose blood circulates warm and clean from Christ enthroned in the heart, is happy because he is holy. The joy of the Lord is his *strength*.

This style of Christian can only be made effective by personal contact with the irreligious elements of society. Christianity may sing and pray for a twelvemonth, and not a soul outside be reached or rescued or converted, until *living men and women go where the sinners are* and take hold of them. Jesus Christ put Himself in personal contact with the sick, the sinning and the suffering. The great revivals of sixty years ago—under Finney, Nettleton, Cox and their co-workers—sprang out of a stalwart faith and worked on lines of personal effort.

Tempered.

When stern occasion calls for war,
And the trumpets shrill and peal,
Forges and armories ring all day
With the fierce clash of steel.
The blades are heated in the flame,
And cooled in icy flood,
And beaten hard, and beaten well,
To make them firm and pliable,
Their edge and temper good;
Then tough and sharp with discipline,
They win the fight for fighting men.

When God's occasions call for men,
His chosen souls He takes,
In life's hot fire He tempers them,
With tears He cools and slakes;
With many a heavy, grievous stroke
He beats them to an edge,
And tests and tries, again, again,
Till the hard will is fused, and pain
Becomes high privilege;
Then strong, and quickened through and through,
They ready are his work to do.

Like an on-rushing, furious host
The tide of need and sin,
Unless the blades shall tempered be,
They have no chance to win;
God trusts to no untested sword
When He goes forth to war;
Only the souls that, beaten long
On pain's great anvil, have grown strong,
His chosen weapons are.
Ah souls, on pain's great anvil laid,
Remember this, nor be afraid!

Susan Coolidge in *Congregationalist.*

A Demoralised Army.—The Indian Army is utterly demoralised, so we are assured. No doubt the condition of affairs is bad enough, but there is just a suspicion that a conspiracy is afoot to get Parliament to sanction the re-enactment of certain Acts or to take some other steps to regulate vice. It behoves all who believe that righteousness alone exalteth to be on the alert. Under no pretence whatever must this conspiracy, if it exists, be permitted to succeed. There is only one way to counteract the evil, and that is to destroy the system of military service of which it is the inevitable product. If we must have soldiers, let us at least insist that the men shall be at liberty to marry as freely as other men are. We can well believe that such an idea will be regarded as preposterous by the "military authorities," to whom marriage, by the way, is not denied by the conditions of their service; but these gentlemen must be told that if they cannot organise an army of men living natural lives, we must find officers who can; and that in no case will we tolerate a return to the old system of "regulation."—*New Age.*

With the "Midnight Sun."

AT CONSTANTINOPLE.

THE chief feature of the passage from Athens to the Mussulman capital was the sight it afforded of the Dardanelles. We passed through the Strait in the light of the setting sun, which lent additional beauty to the scene. The extensive fortifications naturally aroused the interest of those whose tastes lay in the direction of things martial. This interest was heightened by the arrival on board of Turkish officials, without whose permit we could not proceed. Early the next morning the City of Mosques came in view, and the day being fine, the vessel sailed up the Bosphorus and back before landing her passengers, so that we might take in, as well as we could in such a cursory manner, some of the picturesque effects of that Strait.

Imperial palaces of various degrees formed an imposing foreground here and there to the rising hills, studded with houses and sparse vegetation. But to be appreciated more fully, the Bosphorus must be seen from one of the adjoining heights, such as that upon which stands Robert College.

Our arrival at the city was greeted with the usual hubbub of many voices, but from these we were delivered in due time by our dragomans, who escorted us in a procession of carriages through streets abounding in yawning holes and yelping dogs. Two days were occupied in sight-seeing; the chief points of interest being the Galata Tower, from which a grand bird's-eye view of the city is gained; the world-famed Mosque of San Sophia (for which we had been well prepared by an excellent lecture from Archdeacon Wilson, giving a most exhaustive and carefully compiled survey of its chequered history); and the Scutari hospital, celebrated from Crimean days and the work of Miss Florence Nightingale. The visit to the Royal Palace (referred to below) revealed èxhaustless treasure and

GORGEOUS WEALTH OF JEWELS,

recalling more than anything else scenes from the "Arabian Nights," of which children love to dream. Yet how wantonly useless they appeared, kept for ever under lock and key, and put to no kind of noble purpose. Another spot of tragic interest was the Imperial Ottoman Bank, where the notorious massacres broke out.

The Bible House is naturally one of the first objects of interest to a Christian traveller, on arriving in this cosmopolitan city. And recent events have given to the institution a new and deepened interest, both in its Bible distribution, and in the relief of the persecuted Armenians.

The number of Bibles, Testaments, and portions distributed during the past year was 71,000; of these 2325 Bibles, 3559 Testaments, and 6254 portions were given—the rest were sold. Those given were mostly where the massacres have occurred. At Oorfa, one of the worst-treated places, the agent was authorised to give freely; there was a much increased desire for the Scriptures, and many who had a little money left paid for them. There were as many sold as given—many more than had been usual before the massacres.

All contributors to the Armenian Relief Fund are indebted to the Relief Committee, whose headquarters are at the Bible House, for the wise and careful manner in which relief has been distributed; and the accounts have been kept with exemplary exactitude. There have been several sources from which the moneys distributed by this Committee have been supplied. The Duke of Westminster's Fund; contributions direct to the Bible House, representing the American missionaries; donations from Armenians in America and Europe to their afflicted relatives and friends, whose use was specified. The Armenian Patriarch has remitted through the same channel, but these amounts do not come into this account. The total amount received since the massacres began to Jan. 31 last, is

JUST OVER £200,000.

The balance at present unapportioned is something over £5000. The above is independent of the Orphan Funds, which have not yet been made up.

The Americans and the British have kept a survey of the field together, and distributed according to the need. This has greatly simplified a very difficult work, and prevented overlapping. The needs have thus been relieved from one fund, and there has been practically only one committee, of one accord and of one mind.

I spent one afternoon with some American missionary ladies in one of the quarters where 600 of the Armenians were murdered. Their own house was looted, and everything taken except two bedsteads. The man left in charge was killed, and also another man in their garden, while they were absent on their summer holiday in one of the islands of the Sea of Marmora. The American flag had been hung over the outer door of their house as a protection, and as the crowd passed up and down, they said, "We must not go in there." After a while, however, one of the police pulled it down, broke the pole, tore the flag into fragments, and trampled upon it.

The two missionaries bravely returned as soon as they heard of the murders. They found the streets covered with blood, and the walls bore marks where the heads of the massacred Armenians had been battered against them. Only ten out of 800 houses had not been plundered.

The Jews did not join actively in the butchery, but some of them would point out the Armenians' houses; and when the Turks had taken the best they contained, would buy the remainder for a trifling sum.

Many terrible and pathetic incidents were told me of those dreadful days and nights, when thousands were killed. An eye-witness had seen 175 carts laden with bodies and parts of bodies pass his house, for in many cases they were not only killed, but battered to pieces afterward.

A father had just returned from his work, and the family had sat down to supper, when they heard noises in the streets which at first they did not understand. By and by they knew that they were the howls of murderers and the groans of their victims. They sat in trembling terror through the night, and one of the children inquired, "If we ask Jesus, won't He save our lives?" So they prayed; and in the grey morning left their house round which the child's prayer had drawn the protecting care of God. For a considerable time they were unperceived. At length they met a man who drew a knife to kill them; but the mother and children begged him to spare them; and again the child's prayer was effectual. But, seeing the father, the Turk again drew his knife, but the mother and children moved him to pity, and he spared the father; though he killed the next Armenian he met. The family went to the islands looking for their missionary friends but did not find them. Then the praying child said, "Jesus saved our lives when we asked Him; will He not find us a place to go to?" And a kind Greek's heart was opened to give them shelter. And after a while they made their way into Egypt, where they are now.

After the forty-eight hours' massacre there were seven men hidden under faggots of wood in a cellar. Some Jews were looking through the house to see what they could find. When they came upon these men, they began to call for the Turks to murder them. A Turkish officer came in, who had just been touched to the quick by seeing the slaughtered children lying upon the street. He said, "No more; we've had enough of this." He took the men to the church, in which 1600 trembling creatures were huddled together, and saved their lives.

One of the horrors of the time was that men killed others of the same occupation. Bakers killed bakers, boatmen killed boatmen, and thus rid themselves of surplus and competitive labour in their respective trades.

During our stay at Constantinople a party visited the treasury and one of the palaces of the Sultan. I did not feel disposed to accept even the semblance of a favour from a ruler whose hands are red with the blood not only of men, but of women and children, massacred, mutilated, outraged. And when, at night, thanks were expressed for the favour of admission, and for hospitality, a good many inwardly dissented, and some wished they had not gone. An English pasha was present at this thanksgiving, and it is probable that the circumstance may convey to the mind of the Sultan a false impression as to what Englishmen think of him: otherwise I should not have mentioned it.

Beyrout, March 8. R. Cope Morgan.

ROBERT COLLEGE.

Before leaving Constantinople we visited, in company with Dr. and Mrs. Moule, and a few other friends, the Robert College. This is an educational institution maintained by the American Presbyterian Board of Missions, under the directorship of Dr. Washburn, son-in-law of Dr. Hamlin, its founder. A short trip on a local steamboat brought us to the little village of Bebec, which nestles on the hillside above which the College stands. It is a noble square edifice of solid masonry—thoroughness being its characteristic in both structure and curriculum. A considerable collection of scientific, natural history, and mineral objects, supplies material for most interesting study, of which the two hundred students avail themselves to the full. These young men are of many nationalities, and at the conclusion of their course receive diplomas according to their qualifications, which are of great importance to them in after life. Indeed it has been said that the students from this College

"HAVE BEEN THE MAKING OF BULGARIA."

The visitor is amply repaid for the toil of the ascent by the exquisite views obtained *en route*, and, at the summit, by the interest pertaining to the institution itself. By the wayside we met an Armenian colporteur on his rounds to sell the Word of God, in the circulation of which lies the only hope for the evangelisation of this dark and tongue-tied land.

The Armenian orphan children cared for by the ladies referred to already, and by others in another suburb of the city, are a very touching sight. We went into the class-rooms to see them at work, and were pleased by their sweet singing, bright open countenances, and expressive dark eyes. What a blessing are such places of refuge for the little ones, all of whom have lost father or mother, or both parents! One wee mite, three years of age, soon made friends, kissing our hands in Eastern fashion, and placing them on her forehead.

From Constantinople we set sail for Beyrout, but after a rough day in the Archipelago we were glad of break for a day to visit

SMYRNA AND EPHESUS.

The former is a go-ahead little port of some interest, though, of course, the original Smyrna of the New Testament lies buried below four or five others that have been built in succession upon its site. The tomb of Polycarp is the chief "sight," though here, as at Constantinople, as much interest centres in its street life as in its inanimate "lions." There is a capital Sailors' Rest, well situated on the quay. Besides the workers in charge, we also met the pastor of the Greek Evangelical Church, and the English chaplain, both of whom are warmly interested in the work of the Rest.

Forty-eight miles from Smyrna is Ephesus, concerning which also Archdeacon Wilson had given a

most instructive lecture. Hither repaired about a hundred of our passengers, part of the journey being by train and part by means of animals. Once a thriving port, it now lies a heap of ruins, largely covered with masses of *débris*, forsaken alike by sea and man. On the ancient quay stands, still in fairly good condition, the old custom-house. How many feet have hurried to and fro along its highway, eager to discharge their cargoes and sell them to the best advantage! Now all is changed; the sea beats against the walls no more, the hasty feet have long since passed to their long rest. Before us lay the remains of the once famous theatre to which St. Paul was hurried by Demetrius and his fellow craftsmen. The outline of the structure is quite distinct, with a few of the original marble seats still in position. It is supposed to have seated 24,000 persons.

We happened to have a guide who was possessed of a full sense of his own importance, but with a store of knowledge, not only limited, but largely apocryphal. For instance, he seriously informed us in the theatre, that "St. Paul here, during a wild beast performance, preached the Gospel, and the king was so angry at the interruption that he had a prison built on the opposite hill, in which Paul was kept captive."

The city is being excavated by the Austrian Government, but at present only a small part has been opened up. The Stadion is clearly defined with the bases of the great pillars at its entrance. Several sarcophagi are exposed in the "street of the tombs." One large tomb, with a cross cut in the stone, was pointed out as that of St. Luke; but this is probably as legendary as many other "facts" that we have learned.

By the time this appears in print, we shall have been a week or two in Syria and Palestine, our first port being Beyrout. Meantime, some of the hours of voyage have been beguiled with a course of lectures of exceptional value from Canon Tristram upon the researches of the Palestine Exploration Fund. Very strongly he maintains that the developments of discovery are every year yielding more and more evidence in support of the historical accuracy of the Old Testament. He meets theories and surmises with solid facts, which the critics, German or English, will find it hard to dislodge. How earnestly we wish that some of our ministers and teachers at home, who so glibly announce or uphold this theory and that, would fortify themselves first with such facts as are now public property. Meantime, we rejoice that "the foundation of God standeth sure."

G. E. Morgan.

As the work of the Palestine Exploration Society progresses, methods and results are described in detail in the *Quarterly Statement*, which is sent free to all subscribers of half-a-guinea and upwards. The operations of the Society have confirmed the Holy Scriptures in hundreds of ways, and made large contributions of facts that are of value in interpreting and illustrating the Old and New Testaments. In addition to many large publications giving a complete survey of the land, Western and Eastern, the Society has brought out important introductory volumes by Canon Tristram, Sir Charles Warren, Lieut.-Colonel Conder, Professor Hull, and others, dealing with the land and its inhabitants, associated, on the one hand, with archæology and physical geography, topography and geology; and on the other hand with ethnic characteristics, manners and customs.

One of the most useful books for the general reader is Thirty Years' Work in the Holy Land: A Record and a Summary, 1865-1895, by Sir Walter Besant (3s. 6d.). This volume brings down to date the striking narrative that was issued on the Society attaining its majority. There are many illustrations, and not the least valuable portions are the appendices, giving a chronological summary of the Fund's work and a list of Colonel Conder's identifications. The index enhances the use of the book for purposes of reference. Other excellent works are The Bible and Modern Discoveries, by a Member of the Executive Committee of the Fund (7s. 6d.); and The City and the Land, a series of seven lectures on Jerusalem and Palestine (3s. 6d.).

A new work of great interest is The Latin Kingdom of Jerusalem, 1099 to 1291, A.D. By Lieut.-Col. C. R. Conder, LL.D., M.R.A.S., R.E. (7s. 6d.) We have here an account of Palestine, Syria, and Western Asia during the rule of the Franks. The volume not only includes a history of the Crusades, but describes the manners of the Franks, and of their Oriental subjects, in the twelfth and thirteenth centuries; their customs, dress, amusements, laws, religion, buildings, and daily life are described, with personal accounts of the great leaders, such as Godfrey, King Richard, Saladin, St. Louis. Though founded on special knowledge, the whole is written for the general public in popular style. The work has a peculiar interest at the present time, by reason of the fact that the condition of the Oriental is almost the same as in the time of the Crusades.

The Society also issues several valuable maps. Subscribers to the funds of the Society have several advantages which may be learned (with other particulars) from the secretary, at the offices of the Society, 24, Hanover-square, W.

A Visit to Johannesburg.

In a recent issue of the *South African Pioneer*, Rev. Walter Searle gives a very gratifying account of the work of the South African Mission in Johannesburg as witnessed by himself. He says:—

The changes wrought are as wonderful as they are rapid. Scarcely four years ago I was in Johannesburg for the first time, and I vividly recall the little low-roofed Institute where the Mission meetings were then held. Eighteen months later I travelled from Pondoland to attend the first Convention, held in the bright new mission hall, opened free of debt, and soon filled to its utmost capacity. This first hall, however, soon proved too small, and has been replaced by a handsome Doric building of much larger size, and excelling the former in every respect, and yet like its predecessors in being opened free of debt. How wonderfully God can supply the needs of his own work.

Come with me to the Joy and Gladness Meeting, held on the Saturday evening, after the open-air in the Market-place. Having marched to the Hall, we had a real time of praise and testimony. No wonder that the unconverted drawn into these meetings get saved on the spot. They hear so much of the bright side of the Christian life that they begin to desire it. A lady whose husband two years ago was one of the richest mine owners in the City of Gold, speaking of her conversion in one of the Mission meetings, she said she thought the whole world was hers, she was so happy; and could to the praise of God say that the happiness had lasted, in spite of the straitened circumstances to which she had been reduced. Young men working on the mines, and young merchants in the city, also spoke of their joy in God, and their trust in His power to keep unspotted from the world.

Immediately after breakfast on Sabbath three carriages were at the door, put at the disposal of the workers by their owners, warm friends of the mission, who drive them off every Sunday to the mines. I went to the native service. We carried the harmonium to the native compound, and soon gathered round us beneath that cloudless sky a large dusky group, and I rejoiced that both Mr. Jones and Miss Doddrell were able to speak to them, without an interpreter, of the great salvation. In the evening I took the Hall service. Much prayer had been offered for this evangelistic meeting, and we all felt the power of God, who gave us signs following.

My brief visit to Johannesburg convinces me that the imperative need of the city is being met by the South African General Mission. The workers are devoted to God, and are living as witnesses as well as doing a truly Pentecostal work amongst the Europeans, the heathen, and also the Jews. Their manifold work will have a warmer place than ever in my heart and my prayers.

The Gordon Evangelistic Mission expects to work five tents this season in the counties of Aberdeen, Banff, Elgin, and Kircardine, and they will be glad of the prayers of the Lord's people. Also for much blessing on the services in the Gordon Evangelistic Mission-hall, Justice-street, Aberdeen. The Superintendent is Mr. J. Anderson, 614, George-street, Aberdeen.

Dr. Parker's Week Service.

The pastor of the City Temple has recovered from his recent attack of weakness and was in his accustomed place last Thursday at noon. The audience filled the area of the church, and there was a goodly proportion of ministerial brethren.

The text of the sermon was Matt. v. 2: "He opened his mouth and taught them." I am much struck (said the preacher) with the things that Christ did not say. He took for granted the intelligence and sincerity of his hearers. The preacher is bound to do that; though it is his hardest task. Christ never attempted, for instance, to prove the existence of God; He assumed it as part of the necessity of things. The only way to prove God is by godliness. The devil is proved in the same way—by oppression, cruelty, strife, anger, hatred, sharp practice. Get rid of all such devilishness and you do not need to trouble about the devil. Jesus preached God—"the kingdom of God is at hand." This evidential method is mathematical and scientific. You cannot have a *theory* about the Godhead; theory is not a New Testament word. Christ dealt in facts not in theories. A theory of the atonement! No, I have a new man, a new force, and a new thinking, but not a theory. You can carry a theory in your hat, but the sacred ideals and glorious transforming passions: these are the fruits we gather at the Cross of Calvary. Preach godliness, and men will see that if it comes right in the character it must be right in the argument.

Christ never attempted to prove the necessity of prayer. If you magnify theories about these great matters, it proves that you may have read about them, but you have never felt them. "When ye pray," said Christ. The man who questions about prayer has never prayed and cannot pray. He may have read prayers, or heard them read, which is quite another matter. Some day he will be frightened into the cry, "Lord, save me or I perish"; then it will be said, "Behold he prayeth." He has gone out of himself and taken the leap into God. Only when you are molten with the very fire of God can you be welded into harmony with Him. Never consult cold iron as to whether you can make a horseshoe.

Christ never sought to prove the immortality of man. He took us as men made in the image and likeness of God. "I go to prepare a place." Where? "In my Father's house." Death is only a little bracket coming in; speak of life not of death. You do not know how much you are. Strange if after I have prayed I should die in the next kennel to my dog! Am I to be slain like an ox? Our immortality is not to begin; it began when God made us.

Christ advanced no theory of revelation. Some modern preachers tear the Bible to pieces in the morning, that in the evening they may put it together again. They have boxed its ears, taken out its entrails, spat upon it, hugged it and taken it back again, and have allowed it to be nailed to the gallows. Yet it is here! The Bible is the best proof of the Bible. Whenever I am very low down there is only one book that can bring me up—they call it the Bible. What a "night-light" this Book makes! Surely it is not a wonderful thing that the God who created man should make some communication to him. Let us have no doubts about God, prayer, our own immortality, or revelation. Let us say with the poet—

> It is the divinity that stirs within me.

As to revelation, we *know* that as we do rightly, we are quiet, and strong, and full of hope.

The Betting Decision.—It is understood that the Anti-Gambling League have caused a large number of summonses to be served on bookmakers for ready-money betting at the Horncastle Meeting.

OUR DAILY HOMILY.

SUNDAY, April 4.

"My..."—Psa. cxliv. 1, 2.

NOTICE that repeated *My*. David had learnt that nothing can take the place of personal dealings with God. Surely he had realised the fulfilment of his own thoughts about dwelling in the House of the Lord all the days of his life, and beholding his beauty. There is a great fear, lest many of God's most earnest and devoted children may be losing Jesus in these active days. We allow our work for Christ, our doctrines about Him, and our rules for becoming like Him, to intercept our view of *Him*. Too seldom do we get so near Him as to be able to talk to Him face to face; or pile word on word in our ineffectual effort to tell Him what we think of Him. One who loved much sang:—

Jesus, Jesus, dearest Lord,
Forgive me if I say
For very love, thy dearest name,
A thousand times a day.

After all it is not thoughts about Christ, but Christ Himself that we all need. To know Him in all the various aspects of his character, as Loving-kindness, Fortress, Shield, and Conqueror! Jesus can be the complement of all your need, and as the days pass, you will probably find yourself put into situations which will force you to discover in Him some new aspect, some fresh characteristics, something that would never have appeared to view, till you had reached the point of vision which some awful exigency furnished. Then put out your hand and say *My*.

MONDAY, April 5.

"Thy kingdom is an everlasting kingdom."—Psa. cxlv. 13.

These words are engraven on the door of a mosque in Damascus, which was formerly a Christian church. Originally they were plastered over by stucco, but this has dropped away, and the words stand out clearly defined. They seem to be contradicted by centuries of Mohammedanism, but they are essentially true. Just now the kingdom is in mystery, but soon it will be manifested.

Jesus is now gone to the Father to be invested with the kingdom, as a Roman official might have gone from the provinces to Rome for his investiture on the part of the emperor as pro-consul or governor. And Daniel tells us that when He comes to the Ancient of Days, He will receive from Him dominion, and glory, and a kingdom that all the peoples, nations, and languages should serve Him, and his dominion is an everlasting dominion which shall not pass away, and his kingdom that shall not be destroyed. It shall break in pieces, and consume all other kingdoms. The iron, clay, brass, silver, and gold shall be broken in pieces, and become like the chaff of summer threshing-floors, but it shall become a great mountain and fill the earth.

We are called to receive a kingdom that cannot be shaken. We are to reign with Christ for a thousand years in this world, and for ever in the next. We have been made kings unto God, and we shall reign for ever and ever.

Triumphing over Sin, and Death, and Hell, and Thee, O Time.

TUESDAY, April 6.

"In that very day his thoughts perish."—Psa. cxlvi. 4.

The R.V. *marg.* gives the alternative *purposes*. And surely we all have had reason to notice the vacillation and infirmity of purpose which characterise too many of the sons of men. They promise to visit us every week, in our sickness or bereavement, but after a few months drop off. They pledge themselves to perform certain functions, but get lax, and ultimately the grass grows thick where their feet should have kept it down.

But we have most to complain of ourselves. Who among us has not bitterly to reproach himself for the evanescence of noble resolution—the dying down of earnest purpose? Too often they have been like the early dew, and the morning cloud. In the day in which we made them our purposes have perished.

What is the remedy? It is suggested in those memorable words of Jesus, "The water that I shall give shall be in him a well of water, springing up unto eternal life." When once Jesus has been allowed to do his chosen work in the soul, he opens a subterranean passage to the reservoirs of eternity, along and through which the supplies from God's own heart begin to enter and rise up within the soul. Abide in Him, and the sap of his life will suggest, renew, and reinforce the purposes of the holy life. Rise up, O well, for ever rise, within hearts that desire a fixed purpose to love God.

WEDNESDAY, April 7.

"He healeth the broken in heart...He telleth the number of the stars."—Psa. cxlvii. 3, 4.

How wonderful that these two qualities should blend in one Being. That God tells the number of the stars is only what we should expect of Him. They are his flock, lying down on the fields of the heavens, and as a shepherd has a name for each of his charge, so has God for the stars. But that He should be able to bend over one broken heart and bind it with his sympathy and heal its flowing wounds, this is wonderful, amazing, divine.

It is said that in a healthy man the clenched fist is about the size of the heart. So in God, his might is the gauge of his mercy: his hand of his heart. The mountains of his strength show the valleys of his tenderness.

Yet surely it must be so. The stars are after all only things, great masses of matter; whilst hearts are those of living, sentient beings which He made, redeemed, and loves. *They* are the adornments of his House, whilst broken hearts are his children. Shall he have names for the one and no care for the other? This text is exquisitely illustrated in Jesus. Through Him God made the worlds; and by his pierced hands tears have been wiped and stifling sobs silenced all through the ages. Is your heart bleeding: He knows, he cares, He loves, He bends over and heals with exquisite sensitiveness and skill. Yea, the stars may fall from heaven as untimely figs, but He will never cease to tend and comfort his own.

THURSDAY, April 8.

"Stormy wind fulfilling his word."—Psa. cxlviii. 8.

As it rushes through the forest, the hurricane tears down the rotten branches, and makes way for the new shoots of the spring; and as it searches out the intricacies of the crowded alleys and courts it bears away the fever germs, and changes the atmosphere. Do not dread it, if you meet it rushing across the ocean and churning up the mighty billows on its way; know it to be your Father's strong servant, intent on fulfilling some errand on which it has been sent.

Stormy winds not unseldom invade our lives. All had been so fair and blessed with us. The south wind, blowing softly, had led us to suppose that we might make for another harbour. But not long afterwards the tempestuous Euroclydon beat down on us, bearing us far out of our course, and threatening us with destruction. But even under those circumstances, dare to trust. That stormy wind cannot separate you from God, for through its mad fury his angels will visit you, his care will surround you, his purpose will be fulfilled of bearing you toward Rome, with its opportunities of witness-bearing (Acts xxvii.).

The great matter to remember is to run before the wind. Let its course be yours. Yield your will to God's Word, and even though it bears you far out of your course, dare to believe that it is the quickest and best way of attaining the harbour which God has prepared. There is nothing terrible or alarming in fire or hail, snow, vapour, or stormy wind, when we can see God behind them.

FRIDAY, April 9.

"The Lord taketh pleasure in his people."—Psa. cxlix. 4.

The Lord watches us more closely than we realise. At each turn, his eye is upon us, and when we manifest some trait of obedience or devotion, it sends a thrill of pleasure through his heart. Of course our standing is always in his grace. We have no claim on Him. Our virtues are his gifts. We love only because He first loved. Our comeliness is placed on us by our king. And when we are at our best we always need the sprinkling of the precious blood. But still it is the constant teaching of Scripture that we may please God. This was the testimony borne of Enoch before his translation, and the Apostle exhorts us to walk worthily of the Lord, unto all pleasing. He tells us not to entangle ourselves in the affairs of this life, that we may please Him who hath chosen us to be his soldiers.

How well it would be, if this were the aim of every day, the purpose of every sermon, the motive of every act. It were easy to be baptized in the waters of death, if only on emerging we might stand beneath the opened heavens, whilst a voice said, "This is my beloved child, in whom I am well pleased." Let us strive for this. Let our eye be ever fixed on that beloved face, checking any act that might threaten to bedim it, prosecuting all that might bring over it a smile of loving appreciation and thankfulness.

SATURDAY, April 10.

"Praise ye the Lord! Hallelujah."—Psa. cl. 6.

The Psalter begins with "Blessed" and ends with "Hallelujah." Obedience in walk and conduct leads to blessedness, and this culminates in rapture. The heart that does God's will in the world may not be always happy, but it is always blessed; and when patience has had her perfect work it will break into such rapture as to need all creation to help its song to perfect and complete expression.

Your life may resemble the Psalter with its varying moods, its light and shadow, its sob and smile, but it will end with hallelujahs, if only you will keep true to the will and way and work of the Most Holy.

Your estimate of the world is often pessimistic to the last point, but if you will but be still, and let God finish his work perfectly, you will hear all things that have breath saying, Hallelujah, the kingdoms of the world have become those of the Lord and of his Christ.

God is preparing the whole universe to be an orchestra of praise and adoration to his Son. On one occasion a great conductor, amidst the burst of 500 instruments, is said to have missed the piccolo; he stayed the entire performance till it chimed in. Nothing can satisfy God till creation's groans are changed to rapture, and the curse, which restrains her songs, is lifted from the face of all nature; but He wants to hear your voice.

The Odd Minute Society.—This quiet work was started about fifteen years ago, in order to provide clothing for the poor, thus affording help to mothers' meetings, medical missions, and individual cases of need. Its foundress, Miss Popplewell, has lately been called home, but we, who were closely associated with her in the work, hope to carry it on as before. Its mission is to induce invalids and others who have some spare time, to spend an hour and a half weekly in making garments, or to become honorary members, paying not less than 1s. quarterly. We will send a copy of the rules to any who are anxious to increase the usefulness of the society.—Yours faithfully,

(Miss) M. Denham Smith, Treasurer,
30, Dorset-square, N.W.
(Miss) E. M. Habershon, Secretary,
27, Devonshire-street, W.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. Charles Leach, D.D., Manchester.

II.

I WANT to take you into the ancient centuries to peep at people who lived 300 years before Christ came on earth. It is a long way back, but you need not be alarmed at all, for the Old Testament records events thousands of years earlier, and the last of its writers died before the time to which I am now leading you. I want to let you know something about an old Bible which had a strange name, but which had a wide circulation, was very popular in many places, and in a wonderful way was blessed of God in preparing the nations for the Gospel of Jesus Christ, which was to be published when God had all things ready for it.

This book was called the *Septuagint*, and though it is an odd sort of name for a book, you must try to remember it, and be patient while I tell how it came into the world. It has a great deal to do with our Bible, and we cannot find out where ours really came from unless we know a little of this. This Septuagint Bible was in the Greek language, and was made from the Hebrew about the year 280 before Christ. It was the first complete translation of the Old Testament from the original that was ever made, and was certainly the most important.

I should like to tell you if I could how it was made, but unfortunately we have

NOT MUCH REAL HISTORY TO GUIDE US.

There are several pleasant stories which profess to tell of its origin. One of these says that the Egyptian King, Ptolemy Philadelphus, was anxious to have a fresh translation of the Hebrew Bible, of which he had heard much, that it might adorn the great library which there was at Alexandria in the third century before Christ. The King's librarian, Demetrius, told his majesty that he would never get the translation of the Hebrew Scriptures so long as he held so many Jews in slavery in his country.

The story goes on to say that the king set a vast number of slaves free, and then sent to Jerusalem valuable presents to the high priest and asked for scholars to be sent to him to make him a Greek Bible. The high priest and the other officials were greatly delighted, and selected six great scholars from each of the twelve tribes of Israel, and sent off the seventy-two thus chosen to Alexandria to do the work the king wished done. For these men he provided each a separate room, and they began their work. In seventy-two days each man had produced a translation, and when they compared them it was found that each copy exactly agreed with all the rest! This was taken to be an evidence that God had inspired them all. Not many believe the story now, but Josephus and many of the early Christian fathers not only told it but doubtless believed it.

There is one thing about which we can be tolerably certain, and that is that the Septuagint, which had this name because of the seventy men engaged upon its translation, was made in the third century before Christ, and probably about the year 285 B.C.

I will tell you, in few words, why I think it was made. It is well known to historians that when the Jews returned from captivity to their own land, they had almost forgotten the Hebrew language. This is not to be wondered at. Of those who came back only the smallest remnant had seen the land before. Two generations of them had been born in the land of captivity. In touch with the life of another nation, and surrounded by influences that were powerful, it was no wonder that they ceased to speak the language of their forefathers.

But vast numbers of Jews never returned at all. When the last of the exiles reached home in the year 445 B.C., they left behind them a larger number, known as the Jews of the Dispersion. The Septuagint was made about 160 years after the last company of Jews had returned to Palestine under Nehemiah. During that 160 years the Jewish race had multiplied and spread enormously in those Eastern lands.

GREEK WAS THE COMMON TONGUE

of these Jews in many lands, and to meet their requirements and fulfil the purpose of God the Septuagint or Greek translation of the Bible was made. It released the people from their dependence upon the priests for the Word of Life.

The influence of this old Bible was marvellous, and the effect it produced in the world can never be told. It was to all intents and purposes a popular book. It put the Scriptures into the hands of the people. It was the wide and far-reaching influence of this Book which prepared the world for the coming of the Great Prince, whose star the wise men who came to the cradle of the infant Christ, had seen in the East. And it did more than anything else to prepare the Eastern world for the reception of Christianity. Our Bible came through this channel.

THE FOUNTAIN HEAD.

One step more, and we are at the fountain head. It is but a short journey from the Septuagint, the Bible of the LXX. (as it is often called) to the original source from whence flows the stream of Old Testament inspiration.

We have assumed that the date of the Greek version is the year 285 B.C., and that it was made by scholarly men from Hebrew manuscripts, and was the first ever so made.

If we can find out anything about their Hebrew manuscripts, and be sure that they were there, we shall know where the Old Testament portion of our Bible came from, for we shall be at the original sources. Let us see.

In the 8th chapter of the book of Nehemiah there is a marvellous description of the reading of the law which you should carefully notice. In a broad open space before one of the gates of Jerusalem there is a vast concourse of people.

ON A PULPIT OF WOOD

Ezra stands up to read the law of God to the newly-returned exiles. Assisted by the chief men, he translates and expounds the Word of the Lord. Day after day this continues. The effect of this was that a few weeks later all the people confess their sins, and enter into a solemn promise to keep and observe the Law.

This is made all the more impressive by the fact that the priests, the Levites, and the chief men of the tribes solemnly sign their names on a parchment roll, and seal it as a sacred document to witness what they have done.*

The Jews tell us that the names on the list thus made formed the first members of the Great Synagogue. The chief work of the synagogue was to collect, select, and preserve for the world all the MSS. which compose the Hebrew Scriptures. This Great Synagogue was a most important one. Ezra was its first president, and at different times it had as members such men as Daniel, Haggai, Zechariah, Malachi, Zerubbabel, Nehemiah. It is supposed to have ceased about the year 300 B.C.†

We know how carefully and jealously the Hebrews guarded their sacred books. Josephus says: "During so many ages as have already passed, no one has been so bold as to either add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain Divine doctrines and to persist in them, and, if occasion be, willingly to die for them."

We, therefore, conclude that the Septuagint was the original Hebrew Bible turned into Greek; that the messages which Moses, the Prophets, and the Psalmists, spoke to their fellow-countrymen, almost exclusively in the Hebrew language, are the same messages which the Septuagint speaks in Greek. As our Old Testament contains the books of the Hebrew Scriptures, which were translated into Greek for the venerable Septuagint version, is it not correct to say that we know that the Old Testament portion of our precious Bible came from the men whom God in olden times inspired to tell forth his mind and will concerning the salvation of the world by Christ Jesus?

* See Neh. viii.-x.

† Smith's "Bible Dictionary." Article, "Synagogue, the Great."

Aggressive Work.—26.

A DAY'S RUN.

AT 9.45 A.M. I entered a L. and N.W. Railway carriage at Edge Hill Station, in which were three well-dressed men. I remarked that we were all travelling either to heaven or hell, and I presumed we ought to know to which. None replied, but all silently looked at their newspapers until we reached Crewe. Here several others got in. I then hazarded another remark in the same direction, and one man answered. This led to a general conversation, which continued uninterruptedly until we reached Wolverhampton and Birmingham. One of those in the carriage was a strong Calvinist, and reasoned in rather a contentious spirit from his standpoint. He was a Christian man, but sadly wanting in judgment in riding his hobby under such circumstances.

I had an hour to wait at Birmingham, and whilst taking lunch in the refreshment-room a gentleman sat near me at the table. I talked with him about the truth, and found he was a Unitarian. He listened, however, as I gave him my views, and as I recommended total abstinence as the next best thing to conversion. For a while I gave my booklets about and spoke to people, meeting with some very interesting cases.

At 1.30 I left for a town further south. Again three men were in the carriage. Two were friends, and one was reading. I made a few remarks likely to draw out conversation, but the two preferred their own conversation, and the other his reading. Although I clearly stated the way of life, I could not induce a conversation.

Business at this town being finished, I caught the 3.40 train for Birmingham on my way home, but before entering the carriage I gave a booklet to an elderly gentleman, and asked if he were saved. He joyously replied, "Yes; forty-four years ago, praise the Lord." In the carriage there were once more three men, and I immediately started a conversation upon the usual subject. Two of them readily joined—one was an elderly gentleman, who said he doubted the truthfulness of Scripture. The other sympathised with my views, and was evidently a Christian. We two worked away at him to get him to study his Bible, and so give it a fair chance, which he allowed he had not done, but I think he would in future.

At Birmingham I had another hour to wait, and after speaking to a number of people in the station, I joined the 5.50 train for Wolverhampton and Liverpool. Upon this occasion six of us occupied the compartment. I usually find it desirable to speak soon after entering, and several of them joined in the conversation. One was a Christian, who said but little for some time, another was a very talkative man, but seemingly unconverted. The burden of his remarks was that he believed in doing right instead of talking about faith and all that sort of thing. I showed him that faith was almost everything; that what we believed regulated and directed our lives and caused us to act rightly or wrongly as the case may be. The conversation continued until we reached Crewe. All here got out excepting the talkative man and a young man who had sat in the corner without uttering a word. I then addressed the young man, asking if he had an interest in these matters; and he promptly answered, "Yes, for fourteen years." That he had godly parents, and was taught these things early in life, besides he believed everything I had said. The talkative man now felt himself in the minority, and remained silent and thoughtful until we reached Liverpool.

Liverpool. D. M. Drysdale.

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Memory Training: By Rev. J. D. Kilburn.

LETTER EIGHTH.

THE EASIEST AND BEST WAY OF LEARNING THE DECLENSIONS OF A FOREIGN LANGUAGE.

THE law of association, in one form or another, ought always to be brought into use in learning declensions.

Declensions can generally be mastered in less than half the time thus than would be required to master them by repetition.

How can declensions be thus learnt?

1. Learn the nominative singular by comparing it with some other word. This ought to be learnt thoroughly, so that you are in no danger of forgetting it.

2. After having so learnt it, then compare first one and then another of the cases of the singular with it, noticing carefully wherein they resemble it, and wherein they differ from it.

By this means you will not merely impress them on your memory, but *associate each of the cases in your consciousness with the nominative.* They will be likely to remain so united in your mind, and to recall each other. See Prins. 22-24.

Take the first German declension, *Mann.* Try how long it will take you to learn it thus if you do not already know it.

Nom. *Mann.*
Gen. *Mannes.*
Dat. *Manne.*
Acc. *Mann.*

The probability is that you yourself will be surprised at the rapidity and ease with which you can thus learn it. But what is more important, and equally remarkable, is the tenacity with which the mind retains declensions which are learnt thus.

After having mastered the singular, *you will always find it better not to go to the plural immediately.* The mind can only grasp one thing at a time. Let it have time to grasp one thing before asking it to try and grasp something else, *especially something of the same kind,* and you will not regret it.

After having allowed the mind time to grasp the singular, then take the nominative of the plural and proceed just in the same way as you did with the singular. The nominative singular will most likely help you to learn the nominative plural.

You can hardly be said to have mastered a declension thoroughly till you can take in the whole of the singular, and afterwards the whole of the plural at one view. Do not be content till you can do this, except where, like the Finnish and similar languages, there are an unusually large number, then try to take them in four or five at a time. This will unite them, not merely with the nominative, but with each other.

One well-known system of teaching languages advises not to spend more than ten minutes at a time in study, especially at the beginning. The popularity which the system has attained, especially on the Continent, notwithstanding its length and costliness (the work consists of fifteen parts and costs 15*l.*) and the results which some of its pupils have attained prove, to some extent, the soundness of the advice given.

Though I could hardly give the same advice, yet I would say as strongly as I can, both for the sake of the memory and the mind, never attempt more than the mind can grasp, and never lay more stress on quantity than on quality in language, nor in anything.

Do with everything in language as Sir T. F. Buxton did with everything in law, and you will attain the same results in the one as he did in the other. "I resolved," he tells us, "when beginning to read law, to make everything I acquired *perfectly my own,* and never to go to a second thing till I had perfectly accomplished the first."

There is another way of learning declensions, which some think is still better than the one already given. It is to *combine the distinctive endings into one or two words and to learn these.*

Take, for example, the first declension of Greek nouns. I will keep to the old order of the cases:—

Nom. φωνη
Gen. φωνης
Dat. φωνη
Acc. φωνην
Voc. φωνη

How easy to combine the distinctive endings here into one word. The word "sin" gives them all. How easy to remember this. He who learns the nominative thoroughly and remembers this one word has the whole of the five cases at his finger-ends.

Take the second declension:—

Nom. ἱππος
Gen. ἱππου
Dat. ἱππῳ
Acc. ἱππον
Voc. ἱππε

This is equally easy to combine and almost equally easy to remember. The words οσουω ονε give all the cases. He who remembers the words can easily recall the cases.

The plurals and the duals can be learnt in the same way. The former may be a little more difficult than the singular, *the latter are much easier.*

If the method here given be followed, there ought to be no difficulty in mastering the declensions of the Greek nouns in an hour or two.

Great care ought to be taken to learn the nominative thoroughly, even before looking at the other cases.

There are some languages, like the Spanish, French, and others, in which the nouns do not change in the different cases; the change in the case is indicated by the change in the *article.*

These, also, though often very difficult to learn by repetition can be learnt with ease by the application of the method here given.

Take, for instance, *el padre,* the father (Spanish)

Nom. *el padre.*
Gen. *del padre.*
Dat. *al padre.*
Acc. *el padre.*

All that is necessary here is to combine the differences of the article into two words.

Nom. and Acc. *el.*
Gen. and Dat. *delal.*

Or, if you wish, you can combine the whole into one word, *eldelal.* This is easy to remember. But if you remember this you can easily recall the whole of the cases.

The French is equally easy. Take the same declension:—

Nom. *le père.*
Gen. *du père.*
Dat. *au père.*
Acc. *le père.*

How easy to unite the articles into two words, *le duau;* or even into one, *leduau.* How easy to retain. How easy to recall.

There is hardly any language to which one or other of the methods here given cannot be applied.

Rev. J. McNeill in Liverpool.

THIS mission was to have closed on Friday, but Mr. McNeill has been so much encouraged that he has decided to stay a fourth week, giving the evenings to Birkenhead, but continuing his Business Men's meeting at the City Hall, Eberle-street, at 12.30, and a special meeting for women, which he started last Tuesday afternoon, at Hope Hall, at 3 o'clock.

Notwithstanding the Lenten addresses now being given by prominent clergymen to business men at St. Nicholas Church, near the Exchange, at the same hour as Mr. McNeill's meetings at the City Hall, he has had crowded audiences of city men who have eagerly thronged the building day after day, the larger proportion having to stand closely packed during the whole of the service. Mr. McNeill's addresses have been very searching and practical, the message has been made clear and plain at each meeting, and no one could have attended without being brought face to face with the truth as it is in Jesus. Every effort has been made to keep these meetings strictly for men only.

A noticeable feature has been the large number of clergymen and ministers of all denominations who have daily attended not only these midday gatherings, but night after night at the Circus. Mr. McNeill has been encouraged by their presence. Revs. Archdeacon Madden, Canon Rycroft, Canon Burbidge, Canon Honeybone, Revs. Charles Garrett, Revs. H. W. Bainbridge, C. Musgrave Brown, Robert McLean, George Peters, Thomas Puddicombe, Dr. Bowman, Herbert Wood, J. H. Atkinson, George Lord, James Fraser, A. B. Barkway, J. A. Irvine, Walter Macfarlane, Eli E. Walter, J. K. Nuttall, F. G. West, Wm. Baker, and many others have taken part.

It was felt that some special service would have to be held for women who could not very well get to the circus at nights, so at the commencement of last week Mr. McNeill decided to have an afternoon meeting at Hope Hall, which accommodates about 1400 people. On the first day it was packed, and each day since numbers have been turned away. Seeing a few men amongst the audience, Mr. McNeill caused some amusement by referring to them as "bearded ladies," and desired that they should not come any more.

Owing to want of room, Mr. McNeill purposes having these afternoon gatherings at the Circus during the last week. The idea in taking Hope Hall was to reach the ladies residing in Princes and Sefton Parks, but it has proved far too small.

The Gospel meetings at Hengler's Circus have been crowded to excess each night, and many have been unable to obtain admission. The Word preached has been with power, and, whenever the opportunity was given, many in all parts of the vast building raised their hands for prayer. Special cards were distributed during the week to be filled in by those who had received decided blessing. These are now being returned in large numbers signed by those who have been helped, restored, or converted, and stating their Church connexion. The committee have been so much encouraged by the manifest results that they have taken the circus for a fourth week, so that while Mr. McNeill is preaching over at Birkenhead in the evenings, the meetings at the Circus will be continued. Mr. Henry Lakin, from Burton-on Trent, who has recently conducted a mission at New Brighton with blessed results, has been engaged for this special service and we are looking forward to a time of reaping, Mr. Lakin being specially adapted for gathering in the harvest.

On Saturday evenings the Circus has been utilised for Gospel temperance meetings. Dr. James Wood (ex-Mayor of Southport), Mr. Henry Lakin, Rev. Henry Postance (Chairman of the Church of England Temperance Society), Rev. H. W. Bainbridge, Rev. C. Musgrave Brown, Rev. Herbert Wood, Dr. Thorpe, town missionaries and others taking part. Much blessing has resulted from these gatherings. Special pledge cards have been issued and the various temperance societies are uniting in the effort.

On Sunday, April 4, Mr. McNeill will hold his closing meetings at the Circus.

Liverpool, March 27. Thos. A. Leigh.

Rev. J. B. McCullagh,

MISSIONARY TO NISHGA INDIANS.

A PECULIAR interest attaches to mission work in the Canadian North-West and the regions beyond on the North Pacific Ocean. The conditions are not such as to entice or attract missionaries of an easy-going type. On the contrary, an indispensable qualification for usefulness, alike amidst the Indian settlements and the scattered white populations, is an ability to turn the hand to the thousand things that are associated with what is known as "roughing it." For work under the many drawbacks and disadvantages of life beyond the confines of civilisation, far from home and kindred, we must have manly men, bishops that can help themselves, evangelists that are kind, brave, and go-ahead.

It is of one of these hardy toilers that we give a portrait to-day. Rev. J. B. McCullagh, who is a C.M.S. missionary, left England in 1883 to teach the Nishga Indians, an interesting tribe having settlements on the Naas River, in British Columbia. Accompanied by his young wife, he arrived at Aiyansh in the cold of November, finding just four walls and a roof in readiness for him. The fact that the natives were thirsting for a knowledge of God supported the mission pair in conditions that were cheerless and depressing in the extreme. The people wanted to learn, but there was no school; in a very short time some wanted to worship, but there was no building set apart for holy convocation; all along they had sicknesses and needed nursing, but there was no hospital. During the past fourteen years a good deal has been done to meet these varied wants.

Having reduced the language to a written form, Mr. McCullagh began to give the people portions of Holy Scripture. He taught reading to all whom he could induce to attend school, and civilisation and education made rapid progress. As converts cheered the missionary's heart, the men were banded together in a Red Cross Association for open-air preaching among the heathen; while the women were enrolled in a White Cross Association in aid of church work and for nursing the sick. One by one the chiefs countenanced the mission, and some became obedient to the faith. Heathen customs were abandoned, and at length the efforts of the worker met with general appreciation.

Such has been the progress that in the latest report of the C.M.S. we read:—

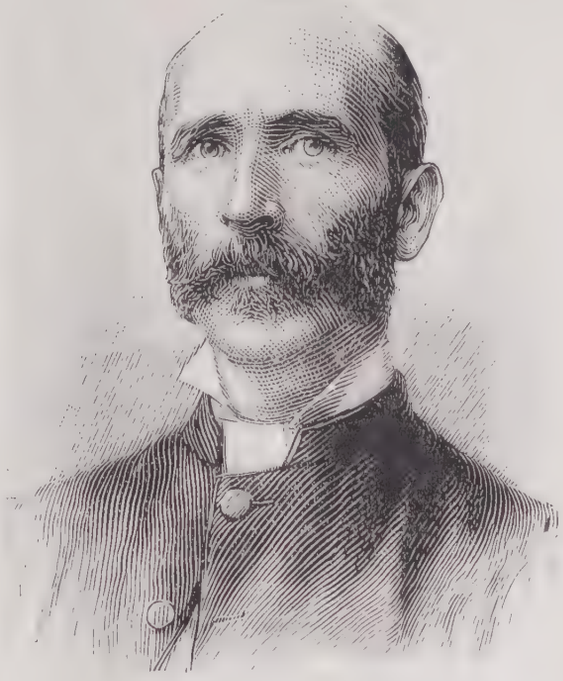
There are 125 adherents, of whom sixty-six are communicants. Mr. McCullagh has Indian Christians under training, who spend four hours daily in study, and four hours in teaching in the school. This is attended by twenty children, while a night-school has twelve adult pupils. The smallest child can now read fluently in the vernacular. Several members of the congregation are able to read music, and these form the church choir.

This is very remarkable, when it is remembered that fourteen years ago the language had not been reduced to writing! Mr. McCullagh shows himself a surveyor and engineer by making roads, bridges, and waterworks; he writes prose and poetry, and prints for the instruction of natives and the information of friends thousands of miles away; he is "guide, philosopher, and friend" of his people—"medicine man" and "sky pilot"; and for the sake of his work he faces many difficulties and discouragements. He enjoys shooting the rapids on the Naas, although only in a river barge; he would not mind type-setting in the summer-time "if there were no marjoys"—mosquitoes! His people call him "chief," and it is his joy to know that many have left the devil's service to follow him as he follows Christ. A typical case is given in a recent booklet of "Extracts" from his journal:—

After a prolonged illness, Silas Sgaden, one of our sawmill company, passed away to his eternal rest to-day. He died like a soldier on the battle-field in the flush of victory. Gathering up his remaining strength and waving his arm, he shouted "Hallelujah! once more I confess my faith!" Then, with an emphatic motion of the hand, as though he were out street preaching among the heathen, he declared his belief in God the Father, God the Son, and God the Holy Ghost. Thus he died exultingly.

Early in 1892, Mr. McCullagh gave a lantern lecture in the house of a native. Describing the event in his journal, he says:—

About 250 heathens were present. The lecture was on the life and death of Christ, and it produced a profound impression. But, alas! the great attraction among the heathen during the winter was the Ulala, or cannibal dance, at which human flesh was rated at from £1 to £3 a bite, many regarding it as a profitable business to offer their flesh (generally their arms) to the dancers. Picture to yourself such



scenes, enacted by naked savages, besmeared with ochre, and bedecked with feathers, howling and writhing through fiendish contortions, in the lurid glare of blazing logs, and encircled by an audience drawn from the various Nishga tribes, and you will see "the heathen at home," perfectly at home in darkness such as this.

Things have improved since then; yet still, "there is much land to be possessed." Besides the daily work, most diligently carried on, Mr. McCullagh has since 1893 erected a sawmill; forming a company of natives to manage it. These supplied all the building material for the new school-house and mission-house, also for the new church. He now asks friends in England, by subscribing £150 annually for a few years, to enable him to engage a printer that he may be free to devote himself to the other departments of the mission. A second request is for a supply of medicines. There are other needs, further information of which, with particulars, may be had of Mrs. Foquett, of Ilfracombe, the mission correspondent in this country.

Mr. Francis Murphy is said to have obtained over 14,000 signers to the pledge during his two months' campaign in Boston.

Notes from Over Sea.

HOWEVER much theologians may question the teaching of Henry Drummond, we laymen who have been enriched by his words hold his memory in tender remembrance. His loss is felt as that of a personal friend. We loved the man. To us he was the embodiment of a noble Christian manhood of the highest type. His presence beneath our roof brought to the household a holy atmosphere. We recall the Sabbath when he was here last as one of the sacred days of memory.

We met him later at different times, and felt the magnetism of his lovable personality. No wonder that the young men at Mount Hermon and the young ladies at Northfield and in the college at Northampton looked upon him as an "Israelite without guile." And now the untiring soul is in the midst of the great realities which he sought to reveal to men.

England has sent us within a few weeks another man of the same type of character: one who has won his way to our hearts—Dr. Wilfred T. Grenfell, captain, physician, surgeon, missionary, giving the strength of his glorious manhood to the fishermen off the dreary coast of Labrador. Said a lady to us, not specially interested in mission work, after a parlour meeting when he spoke: "He comes nearer to my ideal of Christ as He appeared to his disciples, than any man I ever saw."

In speaking of young men, let us speak of one of our own Boston men, upon whose business judgment, tact, counsel, Mr. Moody relies more perhaps than any other—Henry M. Moore, President of his Board of Trustees at Northfield. A leading business man of the city, keen, bright, sagacious, and above all so loyal a Christian, that no fault can be found with him by his sharp competitors in trade. Said a gentleman to me, as he was speaking to a large audience, "I'll take stock in that man, for I buy goods of him!"

Converted in his earlier manhood, through Mr. Moody's influence, he at once, with no delay or half-heartedness, added to his morality and business ability devotion and consecration to his Master. An eloquent speaker, he is welcomed by the most eminent D.D.'s to their pulpits, and is sought for in every direction. For many years one of the State Committee of the Y.M.C.A. of Massachusetts, his advice, and counsel, and help is invaluable. The last Moody Campaign in Boston rested we may say entirely upon him, the raising of money and the various details of the great work were placed on his shoulders, and right royally did he carry it through. We asked him once why he did not give up his business and give his entire time to evangelistic work. His modest yet characteristic reply was, "I think I can do more good, wield a greater power, as a business man." With large-hearted partners he is able to carry out his plans, and, while not slothful in business, is fervent in spirit. He is at this writing carrying out Mr. Moody's idea, and securing for a noon meeting every Monday for some weeks for Mount Temple some of the most popular and spiritual ministers of the city to preach, with the same choir that assisted Mr. Moody the last two months.

The beloved Joseph Cook, giant in frame and giant in intellect, is not able this winter to continue, as in former years, his "Monday lectures," but for a time Alexander McKenzie, D.D., of Cambridge, takes in some respects the place of Mr. Cook. No one, however, can fill the place of that unique scholarly man, with an eloquence born of conviction.

S. E. Bridgman.

Northampton, Mass, U.S.A., March 15.

North-West Frontier of India.—With reference to the notice of his intentions given in our last week's issue, Rev. T. J. L. Mayer writes to say that he is not in a financial position to do more than pay his passage out, and would work under any society true to the Scriptures, and accepting them as the sole rule of faith and practice. Mr. Mayer hopes that means will be provided for his early return to the field. Possibly some home-keeping Christian may be looking for one to go out as a substitute for personal service.

Mr. Moody and Colportage.

WITH his wonderful intuition as to the special needs of the time, Mr. Moody has for the last year or two been ardently pushing forward the work of Christian Colportage in the United States. He has already been permitted to see much fruit of the effort. From a booklet prepared by Mr. A. P. Fitt, one of his helpers, we take some testimonies illustrating the good which has been accomplished.

FROM A MARYLAND PASTOR.

"While at the Northfield Conference I was greatly impressed with what was said in reference to the Colportage Library work. Being a minister of the Gospel down here, in 'old conservative Maryland,' I doubted the advisability of taking these books out on the highway, for fear my people would think I had gone to peddling. I prayed over the matter, and finally gave my order for one hundred copies. They came in due time, and I crucified the flesh, and went out with my horse and buggy from place to place. The first day I think I preached as many as eight little sermons, at the railroad station, on the country-road, one on a man's farm, and elsewhere.

"Being anxious to have some special meetings at one of the churches of which I am pastor, I had a few preparatory meetings and carried the books. A number purchased them at the close, and on my returning home I asked a young man of German parentage to ride as far as his gate with me. He did so, and on leaving I reached my hand down in the buggy and gave him a book. I did not know what it was, but he told me afterward the title was, 'The Second Coming of Christ.' The next Sunday afternoon, at the regular preaching service, he arose and came to the altar for prayer and was converted. He then led his sister, his mother, his father, and his older brother to Christ. *A most gracious revival has broken out*, and up to last night there have been between sixty-five and seventy conversions, as near as we can count."

FROM A NEW YORK WORKER.

"During the past six weeks we have sold over 2550 books. A number who were destitute are now self-supporting, some even keeping their families. Several tenement-house people have sold small quantities in their own neighbourhood. We have encouraged this for the sake of getting the Gospel into the poor houses. One man used to live by begging from door to door, and had a wife and two children to support. He came to beg at the Mission one day, and I started him out with the books. From that day he has never had to ask any help, and the whole family are now in much better circumstances. Another man came into the mission drunk. He was converted, and I dressed him up a little and started him out with half-a-dozen books. He has money in both pockets now."

FROM A S.S. SUPERINTENDENT.

"I believe this is one of the best methods that has ever been introduced for reaching all classes of people. These books are constantly preaching while we are in other parts, and reach a large number of people that never enter our churches.

FROM A Y.M.C.A. SECRETARY.

"A rumseller sent a man to me yesterday for employment. I gave him ten of the books. He went back to the rumseller's place, and sold seven of them in the saloon; in four hours he sold twenty books to saloon people. The bookseller has a wife and four children. By this sale he got 1 dol. 60 for food for six persons, a man out of work was given employment, and twenty good books placed among people who could not be reached by ministers. The man is not a drinking man. The books are the solution of a great question."

AMONG THE PRISONERS.

"By means of the Prison Fund, which Mr. Moody opened in connection with the Colportage Association, over 150,000 Bibles, Testaments, and books have been distributed gratis, with the help of local Christian workers. The results have been quick and numerous. A young man applied to the Young Men's Christian Association secretary at Brocton, Mass., for help. He seemed so earnest that the secretary handed him a few of the Colportage Library books, and told him to sell them and keep the proceeds. The young man seemed very much affected, and finally said: 'If it wasn't for that very book I wouldn't be here asking for work. Somebody brought me a copy when I was in jail, and I read it and was converted. And I said, when I got out I would lead an honest life.' Then he added: 'If God can use me to sell these books and bring to someone else such a blessing as I have had, I shall be glad.'

THE ENVELOPE SYSTEM.

"Each book is placed in a large envelope, and the worker proceeds to the district where the canvass is to be made, and leaves at every house a book, saying that he will call again in a day or two. When he returns he takes a supply of other books, and calls at the houses where books have been left. Whenever possible he makes a sale, and during the course of conversation, by using a little tact, information can be gained as to whether they are Christians, whether they attend any church. By visiting saloons, and offering to sell the bar-tender a volume of Spurgeon's sermons, or some other religious book, he can be engaged in a religious conversation, a thing hardly to be accomplished in any other way.

"There are in every community a number of persons who cannot attend church, even if they wished. For instance, mothers with young children, the sick, those engaged in certain occupations, such as the police, etc. These can be reached with books and by personal visitation only. Two-thirds of the population of the United States never go to church, and hence, if they are to be saved, the Gospel must be carried to them in some way. The great point about the 'envelope system' is this: An entrance is gained into homes that would otherwise be closed against Christian workers; and as the profit from the sale of the books gives ample remuneration, the work can be carried on without any expense to the church or society."

Home Teaching for the Blind.—Viscount Midleton presided on Tuesday week at the annual meeting of the Home Teaching Society for the Blind. The forty-first annual report stated that nearly 2000 persons are being visited by the blind teachers whom the Society employs. The Society's income is far below the regular expenditure, and this cannot be reduced without discharging some of the teachers, and leaving hundreds of blind people without their much-prized books. During the past year there were 1216 readers to whom embossed books were lent; 192 new cases were taught; 44,464 visits were paid to the blind at their homes or in workhouses, and 6534 books were in use. Lord Midleton commended the work to the sympathy of all present, and asked them to enlist others in the good cause. The Bishop of Stepney and Mr. Sidney Gedge, M.P., also spoke warmly in support of the Society's efforts.

Prayer for China.

MEETINGS in connection with the Prayer Union for the women of China were held on Thursday last in the Uxbridge-road Tabernacle, Bloemfontein-road, Shepherd's Bush.

Rev. F. B. Monti, the pastor, presided in the afternoon, when some few details were given of this Union for regular and sustained prayer for the women of China. The speakers included Rev. F. W. Baller, Mrs. Hudson Taylor, Miss F. H. Culverwell, and a Christian Chinamen, whose few earnest words on behalf of his people were interpreted by Mr. Baller.

Mr. Hardie, who presided in the evening, spoke of his deep interest in missions, and told how from a certain Sunday-school in Notting-hill, of which he had been superintendent, five missionaries had gone forth—three to China, one to India, and one to Spain. He also illustrated what women can do by reference to the work of the Presbyterian Women's Missionary Association, concluding with a high eulogium of Mrs. Stott's new book on her experiences in China.

Mrs. Stott spoke with much power on the leadings of the Lord as seen during her twenty-eight years' labours as a missionary. Little did she say as to her own work, but much as to the faith, prayer, and devotion of the poor Chinese women in making known to heathen neighbours the Gospel of salvation. A little band in Wun-chau had, out of their poverty, raised, cash by cash, enough to maintain a Bible-woman, and otherwise aid in spreading the Gospel. For example, a poor beggar-woman had told, as she went about, what little she knew, and had been much used of God. Altogether the aspect of things is very hopeful in the district around Wun-chau in which Mrs. Stott labours.

Somewhat diverse, however, is the state of things at Gan-king, where the next speakers, Mr. and Mrs. Edward Hunt have been labouring. Here, as appeared, from their narrative, prejudice and utter carelessness prevail, and it is a time of breaking the fallow ground rather than reaping, which is yet to come. True, there is encouragement, and the Lord has given precious souls; but for the most part the missionaries in this district have to sow in faith and wait for the harvest. The great need, as urged by Mr. Hunt, is more labourers, they are so terribly few, and more intense and earnest prayer that the Spirit of God, may touch these poor blind people, and open their hearts to receive his loving message.

The Prayer Union is composed of those who agree to pray daily for the women of China, and those who labour amongst them. The secretary is Miss Elizabeth Boyd, 6, Birkbeck-road, Victoria-road, Acton, W., who will gladly give information and welcome new members.

The Volunteers of America.

THROUGH the merciful providence of God and the unfailing assistance of his Spirit, we are brought to a position, after a year's growth, from which we can report a progress that is seldom given the most favoured of his followers to realise. Our advance is not only remarkable from a statistical standpoint, but stands out clearly as an achievement through Divine intervention. It is furthest from our desire to parade our growth in the form of figures before the public, but it is sometimes necessary to use this medium to indicate our progress.

Not including the Pacific Coast Regiment, from which we have not received the later returns, our records show that there are 3680 soldiers and recruits at our officers' command for service. It must be taken into consideration that the returns in soldiers and recruits represent not more than nine months' work, when there were not more than some ten posts. We have 160 officered organized posts or societies, and during a recent month there were over 1500 persons professed conversion in our meetings.

We commission to-night our five-hundredth commanding officer, whose whole time will be employed in the Volunteer movement, and there are twenty more applicants, passed by the regimental officers, of a suitable character. We hope to commission to-night our three-thousandth member in our Defenders' League, while Mrs. Booth receives into the Volunteer Prisoners' League the twelve-hundredth prisoner. Ballington Booth.

34, *Union-square, New York.*

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Our Help for Starving India.

Text for Sunday.—Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever."

Hymn.—Songs and Solos, No. 381.

I AM sure that every one of you has rejoiced at the sum which God has enabled us to send to India during the past few weeks. My nephews and nieces and their friends have now sent to Mrs. Bruere, of the Methodist Episcopal Mission, Poona, near Bombay, the sum required to feed over a hundred orphan boys and girls for one year, and I have written to ask Mrs. Bruere to tell us something of how she is managing with her large family from time to time. We must not forget that most of them will want food next year too, and for several years, till able to work for themselves, so I hope you will give no less liberally when you do not hear of the horrors of famine, but when boys and girls in India get as hungry as you do here.

Besides this large sum, the £5 13s. acknowledged on March 11 went to Miss Jessie Hewlett, at Mirzapur, on the Ganges; the £4 14s. acknowledged on March 18 went to the Rev. G. M. Bulloch, at Almora, in the Himalaya Mountains; and the £3 10s. 2d. acknowledged on March 25 to Mr. Lampard, of Balaghat, in Central India; and the £2 7s. 8d. acknowledged to-day has gone to Miss Hill, of Patna, whose letter we read last week. I have asked all of these to write and tell us about the use they make of it, and having seen them all at work in India, I am certain they will make the best use of it. Remember that the famine must last all the Summer through, till the next harvest comes.

The Boys that are Wanted.

The boys that are wanted are good boys,
That are noble in mind and heart,
Who would scorn to oppress the weak ones,
But would bravely take their part.
The boys who are wanted are true boys
Who have taken Christ for their Lord,
Who have given their lives to his service,
And who strive to obey his Word.

The boys that are wanted are pure boys
Whose goings are kept by the Lord;
Who at home, at school, and in playtime,
Shed their influence abroad.
An influence gentle, but mighty,
That all those around them can tell
They are noble, and pure, and Christ-like,
And copy their Master well.

Dora Sharman

Bible Lesson for a Rainy Day.

"Hear the Music of the Rain."

1.	God prepares the Rain for the Earth	Ps. clxvii. 8
2.	Hath the Rain a Father?	Job xxxviii. 28
3.	He sends the Rain	Matt. v. 45
4.	He shall come like Rain	Ps. lxxii. 6
5.	Showers of blessing	Ezek. xxxiv. 26
6.	Abundance of Rain	1 Kings xvii. 41
7.	Former and latter Rain	Joel ii. 23
8.	Doctrine shall drop as Rain	Deut. xxii. 2
9.	Rain righteousness upon you	Hos. x. 12
10.	As the Rain cometh	Is. lv. 10
11.	Rain came and destroyed	Matt. vi. 27
12.	A covert from Rain	Is. iv. 6
13.	Rain over and gone	Songs ii. 11
14.	Clear shining after Rain	2 Sam. xxiii. 4

Newcastle-on-Tyne. Geo. Summers.

Personal.

Our "Honours List" cannot appear till next week, as all the answers have not yet been received.

May Dring.—I am sending out no collecting cards for the famine, as what I wanted my nephews and nieces to do was to see what they could deny themselves to send to those in need, but of course you can collect as well as give if you like. Frances, Edith and Maud.—Thank you. Uncle Tom is quite well, and hopes to be back in a week or two. Uncle Ted.

Scripture Union Portions for Next Week.

S.	*Mark*	xii. 1-12.	Th.	*Mark*	xiii. 11-23.
M.	"	xii. 13-27.	F.	"	xiii. 24-37.
Tu.	"	xii. 28-44.	Sat.	"	xvi. 1-16.
W.	"	xiii. 1-10.			

Donation List.

Mrs. Bruere's Work, Poona.—J. A. F., £3 6s. 8d.; S. W., £4; G. M. G., £3 16s. 8d.; W. McE., £2 10s.; Three Juniors, 1s. 1d.; Rob Roy, £4 1s. 8d.; Mrs. A. G.'s Daughter, 2s. 6d.; Woodcliff Sunday Class, £3 6s. 8d.; F. C., 2s. 6d.; Mrs. T., £3 6s. 8d.; School Pupils, Woolston, 3s.; Collected, Meeting, Montrose, £1 16s. 8d.; E. C. B., £1 10s.; F. and F. S., 2s.; Collected E. B., 2s.; total, £28 8s. 1d. Total to March 30, £341 10s. 11d.

Indian Famine.—For Jesus' Sake, £1; M. O., 2s.; B. S., 1s.; Girls' Training Home, Walkley, 15s.; C. K. D., 4s. 6d.; Miss E. S. C., 5s.; C. P., 2d.; total, £2 7s. 8d.

Cripples' Bathing Machine, Southend.—E. N., 5s.; M. G., 1s.; N. H., 6d.; total, 6s. 6d. Total to March 30, £2 2s. 8d.

From My Nephews and Nieces.

Dear Uncle Ted:

When I read the piece called "Hireling Shepherds," I concluded that I had been a "hireling" over the Bible Searcher. I am afraid I have been doing them for the sake of getting my name in, and for going in for the competitions, instead of wanting to search my Bible. But I do not mean to have that motive for the future. I am so sorry for the Indians; we are going without meat this week, and are going to go without something else next week, for the famine. May (14).

Perhaps you would like to hear about our Children's Missionary Band. There are seven working members, and we meet every other Saturday afternoon to sew, etc., for the L.M.S. We also answer the missionary and Bible questions in the *News from Afar*, the L.M.S. children's magazine, every month. Besides the working members, we have six associates—those who cannot come to the meetings, but work at home; and among all these we have five copies of *News from Afar* monthly, and three missionary boxes. Of course we cannot do very much, but we do the very best we can, and last year earned by our sewing 15s., besides what was in our own boxes. We also paint Bengáli and Telugu texts for the schoolrooms in India, and are now making clothes for Indian children. I thought this might encourage others in little country villages to do what they can, no matter how little it may be, for the Master's sake.

Muriel (15).

I am only a little boy about nine years old, but I see that you have a great many nephews and nieces quite as young who are sending you money for the poor starving children in India. I love Jesus very much, and so I wish to please Him; therefore I send you a postal order for four shillings to be sent to his little hungry lambs for his sake.—

Richard.

Our Sunday-school at Cambridge Hall, Kilburn, supports one orphan. My brother and I give a penny a week, sometimes a little more.

Matilda and Annie (ages 16 and 11).

A missionary lady told me a story about a heathen woman, of which I think you would like to hear. A Hindoo woman, whose father had taught her to read, entered a monastery; and one day a man gave her one of the Gospels, saying, "I cannot read it, I thought perhaps you could." Eagerly she took the book and read: "In the beginning was the Word." "Ah!" she thought, "this is what we are looking for." She went in search of a missionary to explain it to her (as there was not one in that town), and travelled very many miles, from town to town, asking if the Christians lived there. At last she came across a catechist, who took her to a missionary. She drank in the truth earnestly, and afterwards went back to her native town, and is now a Bible-woman. I thought this taught us a beautiful lesson of longing for God's Word.

Bessie (12½).

If any of your nephews and nieces like Mr. Martin Hall, of Uganda, as well as I do, they will be glad to hear some of his letter. Mother has just had a letter from him, so I send you a copy. Stanley (11).

Extracts.—"I am living a 'Robinson Crusoe' life here on the islands of this great lake, and greatly enjoy my sphere, though it is a rough life and food is scarce. Give Stanley my love, and ask him how he would like a lunch such as I had a week ago—boiled plantains, stewed white ants and mushrooms, eaten off leaves on the floor with the fingers! Not long ago I had a great delicacy in the shape of stewed grasshoppers, which taste much like shrimps.

"My watery parish consists of about fifty-six distinct congregations, on eighty-six different islands, extending from about fifteen miles north of the Equator to twenty miles south of it. Such a parish necessitates a good deal of travelling in the crazy native canoes, such as would have made even 'Rob Roy's' blood run cold. They leak at every seam, and one is liable to wettings, which will in time bring fever and rheumatism, humanly speaking.

"However, I have written home to some of my well-to-do friends to send me out a sailing boat. Meanwhile I am trying to build one in spare moments, which are few. I am just now closing a fortnight's tour among the more southerly islands, helping the teachers, examining and baptizing catechumens, and furnishing the teachers with Scripture portions to sell.

"The work on the islands is specially hopeful, as there is still enough real persecution from the heathen to keep things healthy."

Victoria Nyanza, Dec. 9, 1896.

Mary (11) does not like to write and tell you herself that she is a member of the Regions Beyond Helpers' Union, and in one of Dr. Guinness's money-boxes has taken about £1 3s. this year. She has also collected £1 11s. 6d. for the London Missionary Society. Last year she collected £1 for the British and Foreign Sailors' Society, and, as you know, is now doing without sweets for the Indian children.

A Mother.

My daughter Flora wishes me to tell you that she has this week sent two shillings to the Indian Famine Fund. It has been most amusing to hear her plans with her little brother of five, who is her only playmate. She has been so interested in what she reads in The Christian about what the children have done in order to send money, that she has been going without her jam for a few weeks, and then, as she heard about children performing and getting money that way, they proposed that *they* could perform, if Dada and Mamma would give them a penny each to see them. Consequently Flora has made out a programme with most laughable details, for instance, "Franky to stand on one leg for a time; drive his sister like a wheelbarrow," etc., but I must not detain you with all the details, suffice it to say that I believe their little hearts are in the right place about it, owing largely to what they read in The Christian.

A Mother.

We thank Thee, Lord, for all the gifts
Thou dost on us bestow,
And pray for help to live like Thee,
Whilst here on earth below.

We know, dear Lord, that all have sinned,
But Thou giv'st pardon free;
And all the blessings of to-day,
Oh Lord, have, come from Thee.

A Searcher.

Bible Searcher (No. 65).

QUARTERLY PRIZE COMPETITION.

Will parents and teachers kindly see that each of the following Rules is strictly observed, especially No. 7? The only help permitted is to explain the *meaning* of the rules or questions if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Classes:—
   - I. Those under eight years of age, who will do questions 1, 2 and 3.
   - II. Those between eight and twelve, who will do questions 1, 2, 3, and 4.
   - III. Those between twelve and fourteen, who will do questions 3 to 8.
   - IV. Those over fourteen years of age, who will do questions 3 to 12.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Class to which you belong; and address it to "Uncle Ted" as usual.
4. At the *top of your answer paper* write very clearly your Class, your Full Name and Address, and your Age last birthday.
5. Number your answers exactly to correspond with the questions.
6. The reference (chapter and verse) must be given with every answer to every question.
7. No Concordance and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
9. Answers must be posted not later than Tuesday, April 13. The results will be announced on April 22.
10. Marks will be given for accuracy, neatness, writing, spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

Every answer will be examined separately by three persons; and no papers can be re-examined after the lists appear.

Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. Although the questions will take longer to do than the usual weekly ones, remember that you are working for a prize, and have more time than usual for doing them.

1. What do you know about Abraham?
2. What do you know about Deborah?
3. Give an explanation of the parables of the sower applied to your own daily life, saying how the seed is sown, and what things hinder its growth.
4. What does the writer of the epistle to the Galatians tell us about himself in that epistle?
5. Quote a prophecy from Gen. xv. referring to Egypt, and give the reference recording its fulfilment.
6. Quote a prophecy from Gen. xvii. about the man of whom it had been foretold that his hand should be against every man,
7. What did Abraham tell Isaac when he asked where the sacrifice was? Quote a passage from St. John's Gospel of which this reminds us.
8. Write in as few words as possible from the book of Numbers who a Nazarite was.
9. Of whom was it said that he slew more at his death than in his life, and how did he do it?
10. What word were certain of the Israelites unable to pronounce? which were they, and how did they pronounce it?
11. Quote a promise from Mark about giving a cup of cold water.
12. Quote the verses from Galatians containing the words "through, in or of, the Spirit."

CHILDREN CORRECT NINE TIMES AND OVER.

Arnold Akers, Violet Annesley, Gordon, Olive, and Constance Andrews, Ernest Allen, Fannie and Nellie Ames, Ernst Aldwinckle, Violet Ashworth, Wm. Aston, Owen J. Akers, Arnold Allen, Aline Bazett, John Baring, Gracie Barnes, Eliz. B. Black, Herbert Braddon, Katharine Blackie, Willie Bellerby, Florence Bellerby, Millicent, Wallace, and Rhoda Bentley, John Benger, Lealie and Herbert Berry, Frances Bennett, Mabel Birney, Emily Bridgewater, Gertrude Brookfield, Bert Brotchie, Stanley Boxer, Phyllis Boyd, Annie Boniface, Lavinia Barnes, Janet Black, Teresa and Lilian Blackie, Mary Ballingal, Nellie Bellerby, Ethel Benger, May and Gordon Bligh, Ralph Bourne, Lily Boxer, D. A. Bennie, Ethel Beauchamp, Wm. E. Clarke, Mary E. Clarke, Jack Clarke, Lottie Carter, Willie, Maggie, and Mary Charles, Lionel and Gladys Calvert, Rosalind Clarke, J. A. Chamberlain, Willie and Harold Cheesman, Elma Cheal, Henry Cheney, Willie Christie, Ida, Mabel, Annie, and Edith Cole, Dora, Corrie, Herbert Compton, Dorothy Cooper, Ruth Coupe, Annie Cooper, Lilian Collins, Arther, Henry, and Annie Couch, G. Brereton Code, Mary T. Colville, Eric Chance, Maud Cleal, Bessie Cheale, Fred. Compton, Dora Colebrooke, Oscar Cross, Susie Cumbers, Nellie Couch, Violet and Kitty Donaldson-Selby, Carrie Dawe, Randolph Daintree, Margaret Davison, Helen Daniels, Ellen Drake, Frank Dean, Nellie and Willie Dowsett, Grace and Kathleen Dodington, Cecil Dodd, Claud Donaldson-Selby, Kenneth Dunbar, Gordon Duncan, Marjory and Dorothy Dyke, Lilian and Stuart Ellacott, Willie and Ernest Edmonds, Eva Edmundson, Kate, Bessie, Maggie, and Mabel Fletcher, Willie, Reginald, and Ernest Findlay, Lilian and Christopher Fidler, Fanny Field, Herbert Fowler, Marion and James Freegard, Vera Fulcher, Annie Fleming, Lee Gardner, Mary L. Graham, Constance Gabbett, Minnie Giddings, Constance and Sybil Godfrey, Christabel and A. D. Goodwin, Daisy Groves, Thea Guinness, Mabel S. Godfrey, Euphemia Graham, Helen M. Hunter, Ethel Hutchings, Fredda Hunton, Nellie and Rex Hatchett, Winifred Harvey, Dorothy Harris, Margaret Hassé, Annie Hazeldine, Evelyn and Dorothy Hewer, Ernest, Lilian, and Clarice Herivel, Victor Henry, Theodora Hill, Dorothy and Joshua Hughes-Games, May Hunter, Charles and Mena Hunter, Tom and Harcourt Hunter, Irene and Ruth Harrison, Frances Harris, Jack Harris, Frances and Florence Hoyte, Gladys Isaac, Lucie and Archie Jacob, Sinclair and Moffatt Jackson, Robert Jones, Agnes Jones, Dudley Joyce, Norman and K. G. Johns, Frank Jones, Grace and Dora Joyce, Elsie Johnson, Isabella, Agnes, Alexander, Thos. and Willie Kay, Emily and Lucy Kelk, Susie and Willie Kean, Jane, Hubert, and T. A. and K. G. Kirkpatrick, Gertrude Kingerlee, Frances and Dorothy Keable, Maggie Kirkbride, Flora King, Sidney and Mary Law, Guinefred Leigh, Arthur Llewellyn, Doke Lewis, Ethel and Kathleen Light, Maud and Elsie Leigh, Dora Marples, Trevor Matthews, John Menzies, Hilda Medill, Maria Morris, Evelyn Moir, Eva Monti, Dora Muir, S. E. Mackintosh, Barbara Maconchy, Jan D. Macgregor, Margaret Macphee, Margie and Gracie Marston, Hilda Matheson, Laura Macaulay, Nellie, Abraham, Thomas, and Bella Mack, Alan Marples, Ivy Maunsell, Margery Matthews, Mary and Valerie Maitland-Kirwan, Maggie Menzies, Bessie Millar, Ethel Morgan, Frank Morris, Margaret and Dorothy Morris, Arthur Moir, Amy and Maude Nottage, Blanche Norcock, Maude and Eva Oakes, Arabella Onslow, Alice Mary Palmer, Jessie, Willie, and Maggie Palmer, Charles Parkin, Duncan Payne, Ethel and Kathleen Pasley, Douglas Parkes, J. Ernest Pearce, Myrtle Perry, Norman, Vera, W. M., Louie, and Mary Penny, Kate Penny, Edwin Peters, Isabel and Gladys Phipps, Jessie, Margaret, and Lillian Pook, Mary Plumb, Ada Palmer, Winnie Page, Gertrude Partridge, Daisy and May Petrides, Alfred and Dorothy Penny, Walter Perryman, Nellie Peachey, Eddie V. Proctor, Geo. W. Powell, Edyth, Gordon, and Gracie Reeve, Marion and Robert Richards, Olive, Sydney, and Cecil Robertson, Frances Rawle, Hilda Rawson, Connie and Alice Rouse, Matilda Robinson, Evelyn Shaw, Margery Smart, Dollie and Bob Salt, Dorothy Sharp, Rosetta Shawin, B. H. Spencer, Agnes M. Starry, Flora Simmons, Nellie Skinner, Florrie Smith, Gertrude and Constance Scott, Lucy and Kenneth Soltau, Betty Stocks, Eric and Ronald Studd, Emily Stuart, Hilda and Constance Schaeffer, Muriel Shaw, F. D. B. Stalker, Maggie Smith, Jessie Snowball, Muriel Taylor, Ethel Taylor, Arnold Taylor, Annie Tawse, Olive Tritton, Louie Tibbits, John W. Thomson, Frank Thompson, Herbert Turnbull, Edith and Maude Tyson, Frances Taggart, Janet Thomson, Frank Tomkins, Mary Tongue, Howard Toller, Hugh Tufnell, May Vickers, Gertrude Vennicott, Mary Walton, May and Ronald Watson, Jessie West, Willie Wheeler, R. H. and W. F. Williams, Ethel Williamson, Horace Williamson, Noel and Phillis Wright, Harry, Arthur and Herbert Wright, Ida, Elsie and Grace Wright, Maggie Wight, Helen, Lilian, and Elsie Willoughby, Frank R. Wilson, Pringle Wilson, Gertie M. Wood, Ida and Allan Woodman, Nellie Walker, James Williamson, Evelyn H. Wood, Edgar Yerbury.

[ans.]

KEY TO LAST WEEK'S SEARCHER (No. 64).

1.—Mark i. 35	5.—Mark iv. 19	9.—Mark ix. 24
2.—Mark i. 40, 41	6.—Mark v. 19	10.—Mark x. 52
3.—Mark ii. 17	7.—Mark vi. 34	11.—Mark i. 11, 24; iii. 11; v. 7
4.—Mark iii. 35	8.—Mark viii. 34	

Foreign List.—Correct answers received from:—

No. 53. J. A. Field (Sydney). **No. 55.** D. McArthur, J. Garrett. **No. 56.** J. Garrett, M. H. Lister, B. and N. Whitehead, A. Lombard*. **No. 57.** B. and N. Whitehead, A. Lombard. **No. 58.** C. Cane (S. Africa). **No. 59.** H. E. and C. Gartshore, J. Scott, D. H. Marshall, A. and H. Baillie. **No. 60.** H. E. and C. Gartshore (America), D. P. Grove. **Nos. 61 and 62.** E. Menter (Malta). **No. 59.** Q. and L. Dale (India).

No. 63.—Correct answers (second list) received from:—

M. Aldwinckle, O., G., and C. Andrews, V. Annesley, F. and N. Ames H. Allen, M. Adams, D. A. Bennie, A. H. Bowker*, J. Buchanan*, J. C. Bell, A. S. Barker, W. and A. Bellerby, G. Brookfield, M. Barton, M. and G. Bligh, A. Baker, E. Beauchamp, E. M. Barclay, G. Barnes, L. Bentall, J. Baring, R. M. Bentley, M. S. Ballingal, B. Brotchie, A. Bazett, R., L., T., and K. Blackie, J. Boston*, L. and S. Boxer, G. B. and J. B. Baker, N. E. G. Bellerby, G. Brand, E. Bergen*, O. M. Begbie, D. B. Benson, H. S. Bone*, F. L. Bennett, M. Baker, L.* and H.* Berry, W.*, M.*, and Mary Charles, D. and E. F. Corrie, M. T. Colville*, W. Christie, M. Collins, N. Coote*, M. E. Clarke*, C. M. Craven, V. J. Chamberlin, L. Collins, A. M. Cole, D. Cooper, B. Cheale, T. Cole, G.* and L.* Calvert, Arthur Couch, L. Carter, M. J. Cheal, L. Coles, L. Clarke, A. Cooper*, R. Coupe, H. J. Cheney*, A. M. Carter, R. and E. Dunn, C. and T. G. Donaldson-Selby, D. Daintree, C. Devenish-Meares, C. K. and E. A. Dodd, G. Duncan, K. Dunbar, C. Dawe, D.* and M.* Dyke, M. Davison, E. E. Drake, E. L. Edmundson, S. T. Ellacott*, L. and C. Fidler, E. and W.* and R. Findlay, F. and Wm. Field, A. E. Figgis, Maggie*, Mabel, K.*, and B. Fletcher, A. Fleming, E. Gray, H. and S. Godfrey, C. and A. D. Goodwin, M. Giddings, G. E. Gill, M. L. Graham, M. S.* and C. Godfrey, D. Greenacre, V. Holford, J. Handersyde, H. M. Harcourt, Tom and M. V. Hunter, F. Hunton, M. Hasse, N. Hatchett, J. and M. D. Hogg, W. Harvey, E., Chas., and Mena Hunter, V. Henry, R. Hamilton, Emily Hearn, L. M., C. M., and E. P. Herivel, N. Horsford, A. E. Hazledine, F. E. and D. E. Harris, Ethel Hutchings, R. Harrison, S. and M. Jackson, A. and L. Jacob, Frank and Robert Jones, K. G. Johns*, E. Johnson, Stanley D. Jones, Agnes Jones, A., W., T., S., and Alex. Kay*, M. Kirkbride, R. M. and A. C. King, F. King, G. Kingerlee, E. M. and L. Kelk, W. B.* and S. A.* Keen, J. E.*, D. T.*, K. G., and T. A.* and H. Kirkpatrick, L. Ladd*, E. Larwill, M. F. Leigh, G. L. Leigh, E. Leigh, D. Lewis, E. and K. Light, A. Llewellyn, J. and M. Menzies, A. Marples, L. B. Macaulay, S. E. Macintosh, B. C. Mather, Maria Morris*, Frank Morris, A. L. Moir, J. H. Mather, E.V. and M. D. Maitland-Kirwan, H. M. Medill*, J. Maunsell, N. and B., and A.* Mark, M. Matthews, A. G. Macnair, M. J. Macphee, D. and M. Morris, M. McCallum, B. Maconchy, J. D. Macgregor, G. and E. Morgan, D. and T. Mackenzie, B. Norcock, D. Nathan M. and A. Nottage, E. L. and M. N. Oakes. M. Owen, T. M. Oldham, L. and H. Orr, H. Parkin, M. Palmer, K.* and E. M. Pasley, N. and L. Peachy, W. M. Penny, J. Pook, A. M. Palmer, W. C. Perrymond*, A. K. and D. Penny, D. Patten, G. Partridge, E. G. Palmer, J. W. and R. and M. W. Pickering, W. Paige*, W. and M. and J. C. Palmer, Chas. Parkin, M. E. Plumb*, F. S. Phillips, M. and N. and T. Petrides, E. T. Peters, O. and C. Robertson, D. W. and A. B. Ramsay, P. R. Robinson, E.* and G.* Reeve, A. and C. Rouse, F. Rawle, H. Rawson, E. H. Rainey, T. Roberts, G. Remmington, G. and Wm. Smith, B. and D.* Salt, C. and G. Scott, H. Shackleton, D. and M. Shaw, B. Symes, E. Stuart*, D. and F. Stafker, E. and G.*, M. and W., Gladys and Undine Shaw, N. Skinner, J. and T. Stanier, D. Sharp, Ernest and Eric Seymour, B. H. Spencer, E. Saunderson, M. Tongue, F. Thompson, E. Taylor*, A. and W. E. and M. M. Thomson, P. H. and H. W. and A. R. and L. Turnbull, Ada Taylor, G. Tingey*, F. Taggart, E. and M. Tyson, J. W. and Janet Thomson, R. H. Theobald, H. J. and F. Tomkins, L. Tibbets*, G. and L. and Freddie, F. H. and M. A. Trotter, M.* and D. Vickers, G. W. Vellacott. Elsie Vigars, R. and M. Watson, E. Winpenny, F. White, J. and H. Williamson, J. G. West, E. V. and L. and G. E. and H. Willoughby, E. G. and G. and Ida Wright, W. Wilson, G. M. Wood, R. H. and W. F. Williams, M. Walton, A., Harry, and Herbert Wright, P. Wilson, H. Wodson, F. R. Wilson, E. and L. Whenday, T. Watson, G. Weir*, E. M. White, E. H. Wood, M. and J. Wight, L. Youlden.

No. 64.—Correct answers (first list) received from:—

O.*, G.*, and C.* Andrews, A. and O. J. Akers, V. Ashworth*, J. Alen, V. Annesley*, V. Armstrong, Wm. Aston, L. Athole, A. D., E., and H. Allen, D. G. Arbuthnot, L. Barnes, R., K., L., and T. Blackie, E. and L. Berry, M. S. Ballingal*, J. and E. Benger, B. Brotchie, M. Birney, V., F. K., and W. Bellerby, G. B. and N. Brookfield, H. Braddon, A. and C. Bazett, W. and M. Bentley, P. Boyd, G. Barnes, N. Bellerby, E. Bridgewater*, E. M. Barclay, M. Barton, G., D.*, and M.* Bligh, E.* and J.* Black, D. Cooper, H. J. Cheney, J. and R. Clarke, D. J. Clarke, M. J. Cleal, B. Cheal, A. E.* and E. T.* Cowley, M. Campbell, E. M.*, A. M.* and M. Cole, F. and H. Compton, E. Church, J. A. Chamberlain, K. A.*, and T. O.* Cross. Mary*, M.*, and W.* Charles, E. Cheal, Eric and E. Chance, T. and M. Cullen, R. Coupe, K. and B. Code, S. Cumbers, L. Carter, H. and W. Cheesman, G. L. Dickie*, V. T. Chamberlin, W. E. Clarke, A. Coopie, G. Dodington, V., K., T. G., and C. Donaldson-Selby, L. M. Daw, M. Dring, R. and D. Daintree, W. R. and D. M. Davies, J. Dunlop, M. Davison, C. and A. Dodd, V. C. Dickinson, N. and W. Dowsett, M. Dalzell, E. Daisley, L. M. Ellacott*, E. and W. Edmonds, E. L. Edmondson, M. Fooks, A. and F. Figgis, V. Fulcher, M. G. and J. T. Freegard, M.*, Mabel, and R. Fletcher, Thea Guinness, M. E.*, D.*, and A. H.* Greenacre, H. and T. Godfrey, L. Grierson, L. Gardner, C. Gabbett, D. Groves, M. and C. Godfrey*, Thea Hill, V. Henry, E. and D. Hewer, D. and J. Hughes-Games, N.* and R. Hatchett, E., Chas., and M. Hunter, E. C. S. and M. R. Hogge, F. and D. Harris, Francie, Flor. and S. Hoyte, D. and L. B. Hardie, J. Harris, G. T. Isaac, D. V. and Dora and G. E. Joyce, K.* and N.* Johns, E. Johnson, A. and L. Jacob, E. M. and A. Jepson, R. and F. Jones, Lizzie King, F. King*, F. and D. Keable, L. and E. M. Kelk, G. Kingerlee, S. A.* and W. B.* Keen, A. Loveridge, D. Lewis, M. F. Leigh, E. and G. Leigh, R. and E. M. Light, A. Llewellyn, H. Lovell, S. E. and M. Law, L. F. Morice, D. Marples, D. Morrison*, H. M. Medill, S. Mariner, G. and C. Macdonald, Maria Morris, R. Measom, E. and A. Moir, G. and M. Marston, J.* and M.* Menzies, H. Matheson, A. Marples, D. and M. A. Morris, I. D. Macgregor, E. Nash, A. and M. Nottage, G. O. Beirne, A. V. Onslow, J.,* M.*, and L.* Pook, D. Payne, D. Parkes, G. M. Pike, A. M. Palmer, M. E. Plumb*, W. Page, K., D. and A. Penny, N., M., and L. Peachey, K. A.* Pasley, C. Parkin*, E. T. Peters*, T. W.* and G. M.* Phipps, J. E. Pearce*, L. M. and W. M. Penny, G. W. Powell, M. Perry, H. H. Palmer, K. Pell, E. Quick, M. Reeves-Palmer, H. and W. Russell Smith, H. Rawson, N. Read, M. Reynolds, Jas. and John Rogers, F. Rawle, E. Rumbolds, M. L. Rickards, M. A. Robinson, F. E. Roden, S.,* O.* and C. Robertson, M. and R. Rickards, A. H. Sanders, Flor. Smith, K. Shackleton, M.*, C.*, and G. Scott, B. Stocks, J. and E. Snowball, M. D. and F. B. Stalker, E. and K. H. Soltau, B. H. Spencer, N. Skinner, M. L. Symon, B. Shield, B. Steadman, F. Simmons, E. Shaw, R. Sherwin, M. Smart, R. Studd, A. M. Sterry*, B. Stevenson, W. F. B., Undine, G. E., E., and M. Shaw, A. Taylor, A. Tawse, H. M. Toller, F. Thompson, H. Tufnell, M. and H.* Taylor, O. Tritton, E.* and M.* Tyson, F. Taggart, M. Tongue, M. Vickers, H. Willoughby, E. Williamson, W. Wheeler, L. and E. Whenday, N. Walker, F. R. Wilson*, W. F. and R. H. Williams, M. and R. Watson, T.* and A.* Woodman, G. Webb, Her, Harry, C. and A. Wright, G. M. Wood, Q. and H. J. Williams, M. H. and C. H. Washington, F.*, N.*, and C.* Wright, J., G., and E. G. Wright, B. and Wm.* Ward.

Children's Special Service Mission.

Mr. Josiah Spiers, *Presbyterian Church, Highgate*, April 9. Mr. H. Hankinson, *Maindee, Newport*, April 24—May 3. Mr. Reginald Callender, *Underriver, Sevenoaks*, April 9; *Bedford*, April 10-11. Mr. A. G. Dodderidge, *Eastbourne* to April 9; *Woking*, April 9-12; *Watford*, April 12; *Horsham*, April 13-15; *Croydon*, April 17-19. Mr. Goodman, *Plashet Park*, to April 11; *Presbyterian Church, Stoke Newington*, April 24-May 2. Mr. W. L. Seyler, *All Saints' Mission Hall, Caledonian-road*, April 9. Mr. Sidney Spiers, *Anerley*, April 21.

Annual Meeting at Exeter Hall, April 1.—Chairman, afternoon at 3 o'clock, Rev. E. A. Stuart; evening at 6.30, Mr. W. F. A. Archibald.

The Young Abstainers' Union, for the promotion of total abstinence among the sons and daughters of the upper and middle classes, reports a thorough re-organisation in the operations. For the last six months the work of the union has been carried on by Miss Salmon voluntarily. The scattered branches are making encouraging progress.

Temperance Notes.

Gen. Neal Dow celebrated his 93rd birthday on Saturday week.

Statistics show that out of 15,083 cases treated in Liverpool dispensaries nearly 8000 were those of persons injured while in a drunken state.

The Manx boarding-house Bill, enabling the boarding-house keepers of Douglas to supply their summer visitors with beer and stout, has fallen through in the House of Keys.

The first volume of evidence before the Liquor Licensing Laws Commission has been issued. Those who have leisure to wade through the bulky tome, will find it pregnant with serious facts as to the liquor trade and the evils associated therewith.

A somewhat original strike has taken place at Hemixem, near Antwerp. An apprentice was dismissed by his employers for introducing gin into the factory, and the prospect of losing their habitual tipple caused seventy-five workmen to strike at once!

An attempt to obtain a licence to open a public-house opposite a Board school in East Dulwich was vigorously opposed by the local branch of the B.W.T.A., who procured 800 signatures against the proposal. At the Newington Brewster Sessions the licence has been refused.

Mrs. Down has returned from a tour in the North of England where she addressed meetings for the W.T.A.U. at Rawdon, Wingate, S. Shields, West Sleekburn, Shankhouse, Choppington Guide Post, How Mill, Mealsgate and Scarborough. Pledge were taken and the addresses listened to by very appreciative audiences.

Mr. Rothera, coroner for Nottingham, told the Licensing Commission that he had seen much drinking among women as early as nine o'clock in the morning. He had seen mothers in the beer-houses as early as that hour, with their children in their arms, and he had seen children in perambulators drinking beer given to them by their parents.

The Garrison Gospel Temperance Services, Newcastle-on-Tyne, came to a close for the season on Thursday evening. Rev. W. Dryburgh gave an address entitled "Nemesis." Colonel R. Upcher, D.S.O., commanding troops, presided, and his cheery remarks were most helpful. This finishes a six months' campaign of temperance work in the barracks here.

The Newcastle papers announce that Mr. Tennyson Smith has broken down in the middle of the great Temperance Mission, in the Olympia, Newcastle-on-Tyne, a building seating over 4000 people. After a few days rest, he hopes to carry through a mission at Keighley, which has been extensively advertised, and then to rest for three weeks, commencing work again at Stroud, on April 24.

In the Egyptian Hall of the Mansion House on Saturday afternoon, Mr. Arthur Pease, M.P., presided over a meeting, held in connection with the National Temperance League, for the furtherance of temperance in commercial life. Mr. John Wilson, M.P., gave statistics obtained from a Scottish insurance office, showing that a larger degree of mortality prevails amongst publicans than any other classes. Addresses were also delivered by Sir Wilfrid Lawson, M.P., Mr. R. A. Allinson, M.P. (director of the Midland Railway Company), Mr. Andrew Johnston (chairman of the Essex County Council), and Mr. C. E. Tritton, M.P.

The report of the French Commission charged with studying the means of combating alcoholism proposes a programme of instruction for schools in the secondary stage. It is to consist of three parts—hygienic, economic, and psychological and moral. Under the first head the pupil will have the physiological and pathological action of fermented liquors explained to him. Under the economic head "the influence of alcoholism in the impoverishment and ruin of the individual and the family" will be treated. The "cost of drink to the country, and its effect on crime, suicides, and accidents of all kinds," will be brought home to the scholar, as well as "the train of moral evils alcoholism entails on the individual and the race."

There was a large gathering on Wednesday night at the People's Palace on the occasion of the annual meeting of the London Diocesan Branch of the C.E.T.S. It has been the custom to hold the meeting in the West-end, and the idea of holding it at the People's Palace was to stimulate interest in temperance work in the East-end. The Bishop of London presided, and delegates were present from various parts of the metropolis. The report showed that the number of members of the society was about 13,000, and that during the year ninety-two new branches were founded, making a total of 635. Thirteen police-court missionaries were employed and six mission women. In the past year 1,351 pledges were taken; 679 girls and women rescued from shame and degradation; 11,772 persons materially helped; clothing, fuel, and food distributed; prisoners visited; situations found for applicants, etc.

International S.S. Lessons.

April 11.

Conversion of Cornelius.—Acts x. 30-44.

Golden Text.—Verse 43.

THE Church's commission (Acts i. 8) required that the Gospel should be preached to "the uttermost part of the earth." Recall the circumstances which led to Philip's ministry in Samaria. This lesson tells of a greater advance. "The middle wall of partition," which had separated Gentiles from Jews, was now to be broken down. The strong prejudice of the Jews presented such a formidable difficulty in the way of this extension that miraculous agencies needed to be employed. Tell the story of the whole chapter by presenting three different scenes.

I. The first is at *Cæsarea*, the Roman capital of Judea. It was built by Herod the Great, and was named after Cæsar Augustus. It was at that time a large and flourishing city. *Cornelius* was an officer, having under his command a hundred Italian soldiers (1). Note what is said as to his character as a religious man, who worshipped God, adopting the Jewish hours of prayer (3, 30), and whose piety found practical expression in almsgiving (3). To maintain such a character in his position was no easy matter. Yet, let one of the scholars read xi. 14. So that even a man like Cornelius needs the salvation of Jesus. Apply the lesson, the greatest prayerfulness, combined with most abundant almsgiving, cannot purchase salvation. Tell of the visit of the angel, and the explicit directions he gave, and the prompt obedience of Cornelius (3-8).

II. Scene two is in Joppa, where we left Peter in our last lesson lodging with Simon, a tanner. As the trade of a tanner was held to be abominable by the Jews, it is remarkable that Peter should have lodged with him. The time was noon (9), just before the messengers from Cornelius arrived. The vision (10-18) was very significant. The four corners of the sheet represented the four quarters of the earth. The various creatures contained in the sheet—many of them unclean to the Jews—represented the Church, which would include men of all nations. "What God hath cleansed call not thou common" (15) was the call to Peter to give up his Jewish prejudice against Gentiles and to be prepared to see them entering the Kingdom of God. The repetition of the vision three times gave emphasis to it. Peter, yet puzzled and perplexed, found the explanation of the vision in the visitors who appeared immediately inquiring for him.

III. The third scene is that to which the verses of our lesson introduce us. Peter, accompanied by six brethren (23, xi. 12), is in the house of Cornelius in Cæsarea. The congregation included many others besides the household of Cornelius (27). Note especially what is said of them (33). If the same could be said of every class, and of every congregation, how much easier preaching and teaching would become! To Peter the event was a momentous one; as important as that of the Day of the Pentecost. Knowing the strong prejudices of his people, it required courage and resolution to take a step that he knew would so bitterly offend some. In the sermon the opening sentences (34, 35) express his own surrender to the truth which for the first time was presented to him. Practical application may be made of the truth that God's gifts are not for a special class, but for all. None are excluded but they who exclude themselves. The blessings announced in the Gospel are specially two. (Find them in verses 36 and 43.) The foundation facts upon which these blessings are offered are the life, death, and resurrection of Jesus (37-41). The condition upon which these blessings are to be received is faith (43); and the prospect of the solemn Judgment Day (42) enforces the message. Teachers and preachers could not have a better model.

But Peter never finished his sermon (see xi. 15). It would seem as though the Holy Spirit were eager to get into Gentile hearts, and to bring into the Church these first fruits from the Gentiles, and could not wait till the conclusion of the service. He "fell on all that heard the word" (44). Perhaps the miraculous gifts of the Spirit appeared, for Peter afterwards said "the Spirit descended *as on us* at the beginning" (xi. 15).

Yet note, that though filled with the Spirit they did not ignore the ordinance of baptism. They might have said, "We have got the baptism of the Spirit, what need have we of the outward ordinance?" Peter reasoned in just the other way (47). The Spirit always leads in the path of obedience.

Among the lessons this narrative suggests are these:—(1) The most devoutly religious man needs to be saved by Jesus. (2) It is always best, both for inquirers and for servants of God, to follow implicitly the light given. (3) The door is now opened for all—have we entered in?

The Church of Russia.

By Mr. BUDGETT MEAKIN.

(*Concluded.*)

RUSSIAN churches are all more or less alike in principle, if not in detail, so the description of one will serve as a type. It is a provincial cathedral, perched on a lofty hillside, with a glorious view and imposing appearance, greeted from afar by wayfarers with bow and cross, for every church is so saluted as soon as seen. A gilt-topped cluster of domelets and cupolas, surmounted by crosses, lends it lightness and grace, though its walls are white, with but little adornment. Inside these are supported by four massive pillars some ten feet square, and the solid walls are pierced by long, high windows of unstained glass. The floor, made of cast-iron plates, is furnished neither with pews nor chairs, but the lofty ceilings and vaults are rich with portraits of Christ, of Mary, and of various saints, gigantic in proportions, gazing down on one with open eyes; while the walls are rich, if rude, in their display of scenes from unknown worlds or Bible history.

But the principal feature is the eikon (sacred picture) screen, separating the chancel from the body of the church. This appears to be of richly-gilt castings, relieved by blue and white, divided into panels filled with "portraits" of saints in oils and metal, tier on tier, some busts, some full-length. On closer inspection the screen is seen to be composed of wood and plaster ormolu, gorgeous and new, though that does not detract from its impressive appearance; nor does a similar discovery detract from the effect of the gilt and silver shrines and candlesticks and candelabra which abound. But a very American-looking roll-top desk of ample magnitude, with a strong box for stool, does certainly recall the office or the shop, which latter, indeed, it is, for here are sold the candles, large and small, which the faithful will place on one of the neighbouring stands, to be snuffed out by an attendant before too much has burned, to make room for others.

Most of the older churches are either overdone with ornament or are glaringly gay, though from afar the infinite variety of cupolas in pink and white and green and gold and spangled blue lend picturesqueness to the plainest. But art is advancing even in ecclesiastical Russia, and the modern masterpieces of St. Saviour's at Moscow, and St. Vladimir's at Kieff, are superb in their interior decoration, softly-blended frescoes and old gold with marbles and granites in delicate tones. And when they are filled with vocal music by itself, in volume unknown out of Russia, but entirely male, the effect is transcendental. In the centre of the eikon screen are the "royal doors," through which no layman is admitted but the Emperor, and he on the day of his coronation alone, when he administers the sacrament to himself. On either side are less sacred doors, by which one may pass to see the altar-table and the reliquaries, though in the centre no woman may tread.

The people present during service look upon the rites performed here, full though they be of symbolical meaning, as no more than charms to preserve them from evil, the slightest variation in which would render them useless. In this belief have most of the Russian martyrs suffered torture and death because of a change in spelling or making the sign of the cross, or of the style of an eikon, while the one grave question of spirit has been lost sight of. A man may hold what belief he likes, and follow what line of conduct suits him, so long as he pays his tithes and does not openly attack existing institutions. The Molokáni and the Stundists would not be interfered with if content to support the illiterate clergy and attend their ministrations. In the matter of free-will contributions the Russians are probably unsurpassed, for not only are the almsboxes, which abound at every turn in streets as well as in the churches, liberally patronised, but on Sundays the people are accustomed to several collections at once, each plate being for a different charitable or religious object. Truly, a model for us! And in their philanthropic institutions the Russians are by no means backward.

Besides the married parish priests, whom they all despise—the "grey" clergy—there are the monks—the "black" clergy—celibates all, who have passed through the monasteries and inhabit them, from whose ranks bishops are appointed; far more learned and far more lazy, on the whole, the men who pick the ecclesiastical plums. With them, too, rank the nuns, who manage their convents on business lines, make eikons and candles and sacramental bread, and carry on farming. Of course, besides this they teach and nurse and train orphans; so do the monks, who have played by no means an unimportant part in Russian history, and who have secured the choicest sites for their retreats. There are entertained the numerous pilgrims on their way to spots of sanctity, for one of the features of Russian religious life is itinerant mendicancy. Palestine is flooded with Russian palmers in increasing numbers. Fasts, too, long and severe, hold a prominent place; for the Russian, whatever else he may be, is religious, and earnest at that.

In reply to an inquiry as to the hope there was of the regeneration of the Russian Church, one of those best able to judge, long resident in Russia, described it as a milder form of what we see in Romanism, less aggressive, less developed, always dependent on the State; the State so constituted as to depend upon it; the two institutions one and so far indivisible. The Roman Church as ecclesiastical, he considered, therefore, to be capable of development, but the Russian Church as political, to be incapable. But, thank God, there is a germ of the leaven of truth at work.

A Mission at Woolwich.

A fortnight's mission will be held by Major Whittle and Mr. Stebbins at Woolwich, commencing April 18. The announcement has awakened the keenest interest in the district. The former visits of Major Whittle are remembered with feelings of deep gratitude, and we are daily receiving proofs that Christians of all denominations are anticipating much blessing from his visit this year. Special prayer meetings are being held, and the Lord's remembrancers are pleading in private for showers of blessing. The evangelistic meetings are to be held in the Woolwich Tabernacle, and the afternoon Bible readings in the Hall connected with St. James's Church, Plumstead.

The following friends have promised hearty co-operation: Revs. S. Henning, J. Quarterman, and H. C. Wisdom (Church of England), J. M. Fergusson and J. Moir (Presbyterian), J. Cole, F. J. Exley, and J. Jones (Baptist), C. R. Andrews and M. Simmonds (Primitive Methodist), J. Gledhill (Free Church Connexion), Mrs. Anderson, of East Plumstead Mission, Mr. W. J. Ruffell, of Charlton Mission, Colonel Watson, Colonel Foster, Colonel Travers, Colonel Richardson, Captain Orde Brown, Mr. T. R. Richardson, and many others. The secretaries are Lieut. McGill and Mr. W. Kemp.

Your readers will like to know that one who received blessing during Major Whittle's first mission at Woolwich has erected a mission hall in a very needy district, paying the whole cost himself. The Major was also greatly blessed to the soldiers. Will all interested in the thousands employed in our great Arsenal and in the Army pray that we may enjoy a season of refreshing from the presence of the Lord? J. Wilson.

Woolwich Tabernacle.

Dublin Deaf and Dumb Association.—The missionary, Mr. Maurice F. G. Hewson, has worked among his fellow deaf mutes in Dublin for the past thirty years, providing services on Sundays in their own language, obtaining employment for deaf mutes, visiting the sick in their homes, etc. The Society also grants pecuniary relief in deserving cases, but has no endowment. Help will be thankfully accepted by Miss Hewson, 2, Leeson-park, Dublin.

Welcome Mission, Portsmouth.—Workers and others have been spending two days in waiting upon God. The subject especially considered was "the prayer life." Four Bible readings were given by Rev. J. Gregory Mantle, and many were led to dedicate themselves to become intercessors for the salvation of others. Mr. Hogben spoke upon the many answers to prayer constantly received by him as secretary of the "One-by-One Band." It is intended as an outcome of these meetings to form a prayer union for Portsmouth.

Rabbi Lichtenstein's Work.

By Mrs. BARON.

THOSE who love Rabbi Lichtenstein for the truth's sake, and those who, knowing something of him personally, love him for his own sake also, will learn with regret that he has been suffering much the last few months. An old trouble, combined with great exhaustion and weakness, brought him very low; and he was at one time so ill as to receive a visit from the members of the Jewish Burial Society (Chevra Kadisha) whose duty it is to repeat prayers around the dying, and to attend to all rites after death, including the interment. These visitors came, thinking the opportunity a favourable one, now he was so ill, to ply him with all persuasion, urgency, and also threats, in order to induce him to recall the many testimonies he had given for Christ. If this were not done, they assured him, he would have a dishonoured burial.

The Rabbi's letter describing this visit, involuntarily recalled to mind a similar scene in past history, when Wickliffe lay on what appeared to be his death-bed, and was beset by the friars with like urgency and threats. Whether or not the Rabbi has ever read of this, I cannot say, but his reply was the same: "I shall not die, but live, and proclaim the wondrous works of God." His persecutors were again foiled. The fear of death is a very real torment to a Jew, and the sincerity of the Rabbi's faith would be in nothing so apparent, as in his adhering to it, when the angel of death might be felt to be near at hand. So, when the Chevra Kadisha retired discomfited, they must have carried with them a conviction that the faith which sustained the old man in view of the end was one which had plucked the sting from death.

Although often suffering much, Pastor Gordon, of Buda Pesth, wrote of the Rabbi at this time, that he always found him unweariedly at work with his pen. He felt that his life might not be spared much longer, and spoke with no hesitation of his being taken away, but so much the more earnest was he to leave as much testimony to the Lord Jesus, as it should be in his power to write. An interesting outcome of the Rabbi's work is reported by Pastor Gordon. Among the Jews of Buda Pesth a fresh sect has lately appeared, which has appealed to the Government for recognition. This sect rejects the Traditions, and regards the Old Testament only as of authority. The Jewish community does all in its power to destroy this new movement.

Later letters from Rabbi Lichtenstein speak of a gradual improvement in his health, but of his being perfectly inundated with letters from all parts, some full of curses, some full of rejoicing and thanksgiving. He expressed himself as being full of wonder how it came to pass that the ever-constant stream of correspondence had suddenly overleaped its banks, and become a mighty torrent, not to be coped with. The explanation came later to our knowledge. Pastor Frank, of Hamburg, without his knowledge, had recast, in a somewhat briefer form, and with a slight change of title, the Rabbi's pamphlet, "Eine Bitte." He has also sent over 2000 of this abridged pamphlet to Rabbis in the German and Austrian Empires, giving only Rabbi Lichtenstein's home address. Thus the dear old man has his time more than full, and his weak hands have more work than they have strength to do, but he is glad in the Lord that it is so.

Friends of Israel desirous to have fellowship with Rabbi Lichtenstein and his work can communicate with the hon. secretary of the London Council, David Baron, 23, Grove-road, Highgate-road, N.W.

The Hastings B.W.T.A. report that last year's conference gave a fresh impetus to the work and added nearly 150 new members. About £300 has been raised to build a cottage in the Inebriate Farm Colony.

The Temperance Central Evidence Board has arranged to issue a concise summary and analysis of the evidence given before the Royal Commission on the Licensing Laws. The first volume, treating of the evidence given to the end of 1896, deals chiefly with the various forms of licences, and gives particulars which should be of considerable value to those desirous of understanding the present complicated licensing laws. The work will be published for the Board, in the course of a few days, by the Church of England Temperance Society.

Evangelistic Notes.

Rev. Thomas Waugh has been holding a ten days' mission at Lancaster-road Chapel, Bayswater, W. Large audiences have been attracted, and great power has been manifested. The men's Sunday afternoon meeting has created much interest. Large numbers profess to have found Christ, and the whole church has been revived.

The *Los Angeles Herald* of March 9, reports Mr. Sankey's stay in the town of Redlands, Cal., and a meeting he held at the Y.M.C.A. There was an overflowing audience, to whom the evangelist discoursed on his Gospel songs, several of which he sang. In the same town a revival is recorded in connection with the Methodist Episcopal Church.

Mr. Henry Varley has had a mission in Los Angeles, Cal. He has preached a full rounded Gospel, bringing forth things both new and old from the Word. His vigorous denunciation of worldliness in the Churches and of sin in the world has aroused many a sleeping conscience. His words of counsel to ministers have helped many to become better servants of the Master. Mrs. Varley has been doing a good work among us, though in a very quiet way. Mr. Varley goes from us to Santa Barbara, Oakland, Salt Lake City, Minneapolis, and other places farther east. D. Read, Pastor.
First Baptist Church.

A ten days' mission has been held (commencing, March 14) in the Primitive Mission Hall, Higher Hillgate, Stockport, by Mr. T. H. Ibbott and workers of the Manchester Bible Carriage Mission. The meetings have been a great success. The hall workers have been blessed, and besides a number of children, a class of eight or ten young men, who have been the source of great anxiety to their teacher, sought and it is hoped found the Saviour.
F. H.

Mr. Henry Smith has completed a fourteen days' mission in Manchester. The Upper Moss-lane Mission Hall was crowded to its utmost limits night after night. Not only have many, both young and old, professed to accept Christ, but believers of all denominations who came in crowds testify to having been quickened.

Mr. Harris, of the Evangelisation Society, has held a fortnight's mission at Souldern, Oxon. The services were held in the Wesleyan Chapel, which was well filled each night. The Gospel message was faithfully and earnestly delivered, and many have been impressed.

Rev. E. Payson Hammond has been twice this winter in Cincinnati. Probably nearly a thousand in the seven different localities where he had laboured during the short time he has been here have professed conversion. I was present at his meetings here twenty-six years ago, when it was stated that upwards of 5000 joined the various churches.
D. Muller.

Mr. Moody has completed a mission in Cincinnati, extending over several weeks. Immense crowds have attended his ministry. He addressed the local ministers as to the continuance of the special effort. Meetings were held in factories at noon. The evangelist arranged to conduct a four days' mission in Chicago at the close of the Cincinnati work.

Dr. Munhall has been holding very successful evangelistic meetings on the Pacific Coast. As a result there are in Oakland, Cal., said to be six hundred professed conversions, and his meetings in Alameda are also of the most promising character.

Mr. Josiah Nix has brought to a happy termination a most successful week of mission work at Gosport. The mission was of a united character, and all denominations joined heartily in the services. On the whole some 450 persons profess to have given themselves to Jesus Christ, and have now been entered upon the membership rolls of the various churches.

Mr. Charles Inglis, since his arrival home from America, has been evangelising in King's Lynn. The various ministers and their people have heartily united in prayer and effort; and the hall has been crowded night after night. The afternoon Bible readings have also been largely attended. There is every evidence that the mission has been blessed to many. Mr. Inglis gave on Monday, at the Central Noon Prayer Meeting, Aldersgate-street, an interesting account of his evangelistic tour in Canada and the States.

Mr. W. R. Lane closed on Sunday a mission in Halstead, Essex. Very careful preparation and much prayer had been made, in view of the special meetings; hence the wave of blessing which has been granted is regarded as a distinct answer to prayer. Large gatherings were held on the first Sunday, and during the following week the audiences grew night by night. The meeting for men only, last Sunday afternoon, was attended by 800, and proved intensely solemn. In the evening the Congregational Chapel was packed, while a neighbouring chapel was also crowded by the overflow. A wonderful spirit of inquiry has been granted. The schoolroom, used for the after meetings, has been filled by earnest inquirers, and large numbers have given in their names as having received blessing.

Mr. John Greenwood, of the Evangelisation Society, commenced a seven days' mission in the Co-operative Hall, Lancaster, on Monday week. The meetings were of a very helpful character, and many who did not openly make a confession must have received blessing. Mr. Greenwood spoke at Lord Ashton's works and at one or two other mills during his visit, with good results.

From Sunday, March 14, to Sunday, March 28, the Hucknall Torkard Free Church Council conducted a united mission in the town. Eleven Free Churches took part. The evangelists were Messrs. J. G. Stanger, F. Holmes, H. Bray, and A. Aspland, all of the London Evangelisation Society. They preached the Gospel with great simplicity and power, and God has abundantly blessed their labours. Many have professed conversion, backsliders have been reclaimed, and Christians have been edified and strengthened in the faith.

Work in Spain.

The director of the Matamoros Gospel Hall in Malaga, Dr. Enrique Blanco, writes: "A large number attended at the monthly prayer-meeting." It is a good sign in Gospel work when the prayer-meeting is well attended. From Alicante Dr. Francesco Albrecias, director of the Gospel work in that town, writes on March 18: "I have seventeen children in my school. Few Gospel missions in Spain have started under more favourable conditions. Our Bible-classes are being listened to with much attention." Albrecias is one of the best and most earnest workers in Spain. He sends many interesting details.

From Caldas de Montbuy, Provincia de Barcelona, Miss Lawrence also writes a letter containing much encouraging news as to the progress of the work. These three halls require £13 monthly to carry them on. W. Greene.
3, Endsleigh-gardens, N.W.

Arise.

Arise, my soul, there's gladness for thee yet;
In place of sin and sorrow's baleful skies,
See righteousness and peace before thee set—
Arise, my soul! thy God has said, Arise!

When earth lay shrouded white in winter's snow,
Dark draped with cloud, and life congealed and numb,
While tempests howled the funeral dirge of woe—
To such a scene, we cried, Can summer ever come?

But now—near Eastertide—as to a tomb,
Come breathings of the south with smiles between;
Blithe birds awake and sing, bright blossoms bloom,
And Earth walks forth in her new robe of green.

Beside the mounds where we have lain our dead,
Or by the grave of years bestowed in vain;
Amid soul-desolations and blank dread,
Do we exclaim, No joy can come again?

Look up, sad heart, thy God still reigns in heaven;
And as He turns earth's winter into spring,
As easily He says, Your sins be all forgiven,
And heals the broken heart and makes it sing.

He who with Spring makes glad the loneliest place,
Who raised his Son from Calvary to the skies,
Is calling me by that life-giving grace
Which changes earth to heaven. My soul, arise!
Donegal. J. K.

Mr. Fegan's Homes.

The Central Noon Prayer Meeting, Aldersgate-street, was, on Wednesday week, transformed into a farewell meeting in connection with the departure of seventy boys from Mr. Fegan's Homes for Canada. The company of juvenile emigrants included numbers of little fellows, and ten or twenty big strong lads, who will find plenty of work awaiting them on the other side.

Mr. S. Smith, M.P., who presided, opened with an address on the emigration of children from this overcrowded land to Canada, where there is room and welcome for all who are willing to work. He himself had given considerable attention to this subject of emigration, and had inquired into certain complaints raised. The conclusion he had come to was that so long as the children and elder lads sent out are carefully selected as suitable for the conditions of life in Canada, and properly trained in obedience and industry, they are sure to be heartily welcomed by the Canadian farmers.

Mr. J. W. C. Fegan followed with a few details of the circumstances under which some of the boys had been brought to his Homes, of the training they had received, and of the future before them. The little ones would be adopted by farmers. Usually these find happy homes and real kindness. They are, however, carefully looked after by experienced visitors, who watch over the boys' welfare. The elder boys will probably, on arrival at Toronto, be at once hired by farmers, and, provided they are willing to work, will do well. The cost of receiving, training, clothing, and emigrating a boy is from £10 to £12; surely a small sum well spent. He had hoped to send out a hundred in this party, but funds only sufficed for seventy, and his rule was to use what God sends, and never to go into debt.

Rev. W. Fuller Gooch followed with earnest and faithful words addressed to the youthful emigrants; who were afterwards commended to God in prayer.

Dublin Medical Mission.

The annual meeting of this Mission was held on March 23. There was a large attendance. Sir Philip C. Smyly, M.D., chairman, said the work of the Mission is limited for want of means; there is an ample supply of workers. The care of the poor is an important feature. Mr. Wm. R. Wigham, hon sec., read the fifth annual report, which stated that the attendance at the dispensaries has greatly increased, as also at the Evangelistic services preceding them. These last half-an-hour, and the door is kept open for another half hour, thus making it optional to attend the meeting.

Dr. Herbert Lankester, of the C.M.S., said Medical Mission workers get an opportunity of going into houses, which would otherwise be closed absolutely to the Gospel. There is no doubt that Medical Missionary work is increasing. Missionaries in Ireland, no doubt, have special difficulties, but so there are in the foreign field. The aim of the Medical Missions is not only to heal the sick, but to make the saving knowledge of Christ known.

Dr. J. J. Long (Mission Doctor), said the people who come to the mission are of the poorest class, living in courts and alleys in tenement houses; in some cases from six to ten families live in the same house. They are mostly of the labouring class, and the majority are Roman Catholics. During January and February there were registered at the mission over 3,500 patients, exclusive of visits paid at the homes. A great deal more could be done if the funds were larger.

Mrs. Lankester also gave an excellent address.

The hon. secretaries of the Mission are Mr. W. R. Wigham, Albany House, Monkstown, co. Dublin, and Mrs. E. J. Figgis, jun., 6, Simmonscourt-villas, Donnybrook, Dublin.

P.O. Orphan Homes.—At the Y.M.C.A. Lecture Hall, Aldersgate-street, on Thursday evening last, the annual meeting of the Post Office Orphan Homes Institution, formed with the object of educating and maintaining the orphan children of Post Office employées of the minor establishments, was held under the presidency of Mr. J. C. Lamb. The annual report showed that during the past year eighteen children entered the homes, nineteen left for situations, and the total number now under the care of the institution is 137. A legacy of £1000 was left to the institution by the late Mrs. Rennie of Anerley.

Good Deeds Before Conversion.

WE have received several answers to the question propounded by "Inquirer," "If in our flesh dwelleth no good thing, from whence come those good desires, noble deeds, and self-denying actions, so often to be found before regeneration or conversion?"

On the one hand it is pointed out that when the terms are understood the difficulty practically vanishes. Though a man may have "no good thing" in him as regards obedience to God's holy law, he is not thereby rendered incapable of natural affection and the exercise of the generous impulses which God has implanted in him. Indeed, the Apostle Paul writes of Gentiles, to whom no law like that of Moses had been given, "doing by nature the things of the law, showing the work of the law written in their hearts, their conscience being witness therewith, and their reasonings accusing or excusing them" (Rom. ii. 14, 15).

One correspondent ("H. Y.," Eastbourne) calls attention to the thirteenth Article of the Church of England: "Works done before the grace of Christ and the inspiration of his Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not they have the nature of sin."

Other correspondents suggest that good deeds arise from the promptings of the Holy Spirit working in those who have not as yet come to submission to Christ.

"C.S." (Cromer) writes:—"The Scriptures seem to me to speak of only two natures in man, *i.e.*, the old and the new. All mankind inherit the old from Adam, whereas those who are born again receive the new from the second Adam. Therefore to speak of a 'better nature' before regeneration, is apparently without warrant from Revelation. In 1 Cor. xiii. 3, the Lord speaks of one's 'giving all one's goods to feed the poor,' and 'one's body to be burned,' as nothing worth, unless resulting from the new birth; for in 1 John iv. 7, we read, 'every one that loveth is born of God.' Again in Matt. vii. 22, the Master characterises 'prophesying,' 'casting out devils,' and 'wonderful works,' as iniquity, when done by those whom He disowns."

Another correspondent ("A. C. S.," Camden-road, N.) calling attention to the story of Cain and Abel, says:—"Both were moved to offer sacrifice to God. Cain's good works were centred in *self*, but Abel, by offering a lamb, looked off to Christ, and thus acknowledged his need of the atonement. The works of Christ imputed to us and wrought in us by the Holy Spirit is the only good thing."

In some notes on Rom. vii. and viii. "T. F. H." (West Kirby) says:—"In Rom. vii. the Apostle is answering his question, Is the law sin? by showing that, so far from being sin, it brought sin out, and gave strength to it, so that 'he,' the man under law died (*v.* 9), for sin worked death by that which was good (v. 13). But the exercises of a soul under law showed that by reason of the power of sin nothing good (*i.e.*, the law) could be performed; there was the desire to do good, but no power; for in himself—*i.e.*, in his flesh—there dwelleth no good. The result of it all is, that no satisfaction is found till the flesh is entirely given up and the soul looks to God for deliverance out of the body of death, through Jesus Christ, and then he realises that while with the mind he himself could serve the law of God, yet the permanent and unalterable tendency of the flesh was to serve the law of sin. The next chapter gives the full deliverance, as being 'in Christ,' God doing what the law was too weak to do, and the righteousness of the law fulfilled in the believer walking after the Spirit. Thus in 'me' is no good; my best (as men may view it) is still, and must ever be, short of God's law, holy as it is, and just and good."

Finally, "J. E." (Westbourne Park, W.) points out that the fall did not reduce man to less than a man; his capacity to love his fellow remained, and he could feel and exercise it to the point of self-denial.

"While man could do nothing to restore himself or to improve his fallen state, God at once commenced that gracious work, and every revelation which He has given has tended to re-elevate humanity, even where the Holy Spirit has not regenerated. The Word of God treats of man primarily in his relation to God. In that relation, in him, unregenerate, in the flesh, there is no good. The world regards man solely in his relation to man, and calls things 'good' and 'noble' without regard to God. The works of the most beneficent man who is content to live without God in the world, or to have a God of his own conjecture, or to be at enmity with the true and only God, are probably otherwise seen and designated by the holy angels."

Protestants in Madagascar.

THE *Daily News* Paris correspondent writes:—"It is unfortunately too true that religious intolerance exists in Madagascar under French rule, and in fact as part of French rule as applied by General Gallieni's officers. I happen to know a few facts about this new revocation of the Edict of Nantes from French officers—not Protestants—who were revolted at what they saw. All this takes place in the provinces, and we may trust without the countenance of General Gallieni, though certainly not without his knowledge. In some cases French sentries have been placed at the door of Protestant churches in order to prevent natives from attending public worship. The Jesuits have inaugurated a system of proselytising in Madagascar which shows contempt for the rights of conscience as utter as in the good old times of rack and thumbscrew. The Jesuits issue to natives cards of Catholic membership which, as a matter of fact, give the holders privileges over their Protestant countrymen. The Jesuit card is recognised by the local military authorities as a passport.

"I hope Pastor Lauga will some day publish the discreditable story of the attempt to 'convert' *in extremis* Rainiluiarimpandry and the Prime Minister just as they were going to be executed, an attempt which was actually successful in the case of the Prime Minister. The story of these bogus conversions, with which I am well acquainted, is interesting as showing the boundless power of the Jesuits in Madagascar. A few months ago a French officer told me, 'The Queen is Protestant, the Jesuits are therefore against her. If she comes to grief it will not be through any fault of hers, because she is behaving most loyally; but it will be through Jesuit influence.' The dealings of Jesuits at present with the Malagasy are a matter I would leave to the French authorities at home to investigate. I cannot tell the whole story, but will merely remark that zeal for saving souls leads these worthy missionaries into habitual dishonesty. I only wish the French Government may order an inquiry into the subject of religious equality under the French flag in Madagascar."

In the correspondence of *The Times* it is stated with reference to the appropriation of mission buildings: "The Society of Friends' Foreign Mission Association, which has had to give up its hospital at Soavinandriana, will receive as permanent property all the numerous houses and lands situated both in Imerina and in the provinces of which it has hitherto enjoyed only temporary possession. The London Missionary Society in turn cedes the spacious college of Faravohitra for 150,000f., which is to be occupied by the Courts. The L.M.S. has also given up its normal school for an indemnity of 26,000f. and a large girls' school at Andohalo. The latter, however, will not be vacated for a year, and the indemnity will then be fixed. In return the London Missionary Society, like the Friends' Association, receives the perpetual ownership of all the other land and building it occupies in Imerina."

Invalid and Sick.—The Sick Children's and Invalids' Dinner Tables in Paddington report that during the year 3160 invalids had been fed, an advance of 582 over last year; 1397 being children and 1763 adults. All these were weak and suffering, and unable to provide for themselves the nourishing food needful to enable them to perform their daily work. The children's dinners are on Tuesdays and Thursdays. The City Missionaries of the district carve for the adults on Wednesdays and Fridays, afterwards giving them a short Gospel message. All who can are expected to pay one halfpenny. Over 1770 free tickets have been given for distribution to district visitors and others who, in their ministry amongst the poor, know where such help is most needed. The superintendent is Miss Haben, 77, Church-street, N.W.

Letters to the Editor.

THE QUEEN'S DIAMOND JUBILEE.

DEAR SIR,—When the Jubilee of our beloved Queen was celebrated ten years ago it was a time of rejoicing in which the poor children of the nation were well remembered. Sunday-schools, Board schools, and workhouse schools were fêted, and young hearts made glad, while also taught to be loyal. But one class was apparently overlooked. I refer to children in orphan homes. Through all the brilliant summer of 1887 those who were working in institutions conducted on quiet lines felt the strain of narrow means, which always comes to such work at times of large public expenditure or of great efforts for noble objects. The three hundred orphans under my care had no share in the general festivities beyond a small piece of cake each which was all that I could afford to give them from the almost exhausted exchequer of the Home, and I found upon inquiry that many orphan homes had been similarly forgotten. I then resolved that if I lived to see another time of public rejoicing I would call attention to the fact—not as a begging appeal for my own work, which would be inconsistent with the principles on which it is conducted, but in the hope that children in orphanages, whose lives are necessarily somewhat monotonous, might not again be overlooked.

Our gracious Queen has such tender loving sympathy for the widow and fatherless that she would rejoice to know her little orphan subjects were remembered, and those who care for them were enabled to give the little ones such a bright Jubilee holiday that they would look back on it all their lives with pleasure and thankfulness. Most benevolent persons have some favourite home or orphanage in which they take especial interest, and if they will send to the managers contributions to be spent for the children's share in the national rejoicing, there will be many centres of loyal love and happiness and many young hearts made glad. I shall be only too delighted if I am enabled to give my three hundred and twenty dear orphan children such a holiday treat as they have never had before. But it is not for them alone; it is for the little ones in the various orphan homes all over the kingdom that I ask a share in the coming jubilation, on the principle of sending portions to those for whom nothing is prepared.—Yours faithfully, CHARLOTTE SHARMAN.

Orphans' Home, West-square, London, S.E.

OUR ARMY IN INDIA.

DEAR SIR,—I beg strongly to support your correspondent, F.R.C.P., in protesting against the nomination by the Royal College of Physicians of a committee to report on the advisability of petitioning Parliament in favour of the re-enactment of the C.D. Acts.

I feel certain that there are thousands of our fellow-practitioners who would sign a petition to Parliament against such re-enactment. Would not the Vigilance Committee undertake to obtain as many medical signatures as possible to such a petition?—Yours faithfully, M.D., L.R.C.P.

Paris, March 23.

DEAR SIR,—Desire for the welfare of soldiers is leading some persons now to advocate the readoption of a plan to render vice easy. We may not, however, forget that easy vice is not harmless vice. The body perhaps may be kept free from a terrible disease, but the moral fibre and the spirit must suffer even more seriously. Surely what a Christian nation should try to do is to render virtue easy and not vice.

Is not enforced celibacy the great stumbling-block? If this were put out of the way, nature would be on our side, and the God of nature too. Is it impossible to make provision for the proper maintenance together of husbands and wives and children, so that every detachment of the army may become a wholesome colony and a centre of right influence? Even though fewer soldiers could be maintained, yet assuredly their quality would be superior, for we might then confidently expect them to be sound in body, pure in mind, and right in spirit.—Yours faithfully,

H. OLIVER ALLBROOK.

58, *Bodney-road, London, N.E.*

The late Dr. Ward Richardson regarded tobacco as twin evil with strong drink. In his recently published Memoir he says: "I have not a line to write in favour of tobacco, and for a long series of years—twenty-four at least—I have scrupulously avoided smoking because of its bad effects on health and vitality. Smoking is not simply a dirty habit, but one that injures the body. It is not in character with the work of the animal machine. It stupefies the mental organs; deranges the blood; impairs the circulation; weakens the digestion, and stunts the growth. It also produces local mischief, and is most distinctly provocative of some fatal forms of disease. No child ought ever to be inducted into its use, and in a sanitary world conducted on sound principles indulgence in tobacco would be unknown."

The Y.M.C.A.

THE FORWARD MOVEMENT.

The six weeks' series of special meetings promoted by the N.E. Metropolitan District has now been brought to a conclusion. The lowest attendance at any of the mass meetings was about 800, and the highest, at the Shoreditch Town Hall, from 1800 to 2000 men. This occasion was remarkable from the fact that on that particular night, although the rain fell in torrents, the hall was filled, and several hundred men were turned away.

In the after meetings large numbers of men expressed an earnest desire to remain for special prayer. Many professed to be converted to a saving faith in the Lord Jesus Christ. Numerous total abstinence pledges were taken.

At each centre the opinion of the men assembled was unanimous in favour of extending the scope of this special effort in accordance with the original resolution of the District Union.

The subject of "Impurity" was dealt with by Rev. F. B. Meyer and Dr. Harry Guinness; "Gambling," by Rev. Hugh Price Hughes, Hon. and Rev. E. Lyttelton (Headmaster of Haileybury College), Rev. J. E. C. Welldon (Headmaster of Harrow School), and Rev. W. Hay Aitken: whilst "Intemperance" was dealt with by Canon Fleming, Colonel Barker, of the S.A. Social Wing, Rev. George Gladstone, of Glasgow, and Mr. W. S. Caine. Dr. Guinness also rendered valuable service by conducting most of the after-meetings.

The Gospel mission at Hackney was conducted by Mr. W. R. Lane. Although the attendance at these meetings was comparatively small, the cases of decision for Christ were most encouraging.

Although the outlay for hire of buildings, printing, advertising, etc., was considerable it has been fully met. As the result of this experiment evidence has been given that every district of the metropolis and each of the large provincial towns may be sytematically worked upon the same lines. The practicability of the scheme and the enormous possibilities for good results have been fully demonstrated. Future arrangements will be discussed by a special committee of the national council on Friday next.

BRIEF NOTES.

Association work has been commenced in Galicia, where there are now three centres.

New premises, in a favourable situation, have been opened by the Association at Milan.

The seventh annual conversazione was held at the Sheffield Y.M.C.A. on Thursday evening.

The result of a membership campaign at Cardiff has been an addition of 180 to the Association.

The annual report of the Taunton Association shows a total membership of 401, compared with 316 in the previous year.

A new Association, the third in Portugal, has been founded at Lordello do Ouro, a suburb of Oporto. The president is Mr. Thomas de Miranda.

A successful conversazione and book reception has just been held at the Cork Association under the chairmanship of Mr. Edwin Hall, D.L.

The Portsmouth Association has entered into the occupation of new premises in a good thoroughfare, opposite the Victoria Barracks. The formal opening took place on the 24th inst., Colonel Haines, president, being in the chair.

On Sunday evening last the younger members of the Trowbridge Association were invited to a special meeting for a talk by Mr. P. E. Coulson on "Signals." Forty-five attended, and the meeting gave great cause for encouragement.

The report of the Brandon Association, Manitoba, shows good work, with 14,069 attendances. The spiritual operations are well sustained and productive of fruit. Many homeless young emigrants find in the room a friendly welcome, good literature, and help in obtaining employment.

The anniversary of the Ilford Association was celebrated on Thursday evening by a public meeting in the Congregational hall and schoolroom, kindly lent for the occasion. Mr. J. H. Bush occupied the chair, and addresses were delivered by Rev. C. H. Vine and Mr. W. Hind Smith.

A Y.M.C.A. has been successfully inaugurated at Barnsley, under the presidency of Dr. Horne, J.P. The inaugural public meeting, held in the Arcade Hall, was an enthusiastic gathering. Addresses were given by the president, Mr. Foster E. Brady, Revs. A. Dawson and E. H. Reynolds, and Mr. F. C. Bennett.

The Western Alliance of Associations in Germany, numbering 400 centres and 25,000 members, celebrates next year the fiftieth anniversary of its foundation. It has purchased at Elberfeld a valuable site, and is erecting thereon a handsome Alliance building, in which, among other things, the journals and various publications of the Alliance will be printed.

A sub-district conference was held at Morpeth on Thursday last. At the afternoon meeting Mr. J. Harding presided, and reports were given by Mr. J. C. Moor and others. In the evening the president of the local association, Mr. W. S. Wilkinson, was in the chair. Addresses were given by Messrs. Councillor H. Crawford Smith, J. C. Moor, H. F. D. Joselyne Blyth, T. Wilson, and others.

An appeal is published from Mr. N. Cairis, a doctor, who is the president of the Y.M.C.A. at Athens. This Association has already been two years in existence. It has been connected hitherto with the Evangelical Church of the capital of Greece. It is desirous of working in future among all young men of the city; and to this end it is engaged in an earnest endeavour to acquire its own premises.

Under the lead of J. R. Mott, a Students' Y.M.C.A. of Japan has been organised. The central committee consists of ten Japanese and five foreign missionaries. The remarkable spiritual blessing which has attended Mr. Mott's student conferences in other Asiatic countries has characterised all his work in Japan. Mr. Pettee writes that not for years, if ever before, has Okayama seen such meetings.

The Vienna Association is making rapid progress. Its statutes have been approved by the authorities, and it possesses premises in the centre of the town. It has a secretary, Mr. de Ziegler, and publishes a monthly organ, which is very useful for recruiting purposes. The committee consists of members belonging to the different churches. In addition to the prayer meeting, the Association has regular Gospel meetings on Sundays, at which a good number of young men are always present.

Excellent results have followed a series of conferences held at Chefoo, Peking, Shanghai, and Foochow, in China. A very general revival in Bible study has begun. No less than seventy-six Chinese have offered to devote their lives to Christian work among their own people. Another result, in part, of these conferences is the organisation of the National College Y.M.C.A. of China, by which Christian students in all parts of China may be enabled to feel their united strength, and gain mutual help in the Christian life and broader views of the work that lies before them in gaining China for Christ. Twenty-two out of the twenty-seven College Associations were represented at the gatherings.

The Duke of Fife, on Monday night, at Exeter Hall, distributed the prizes of the educational classes and athletic clubs. It was no exaggeration to say, he remarked, that Exeter Hall, since it became the home of the Y.M.C.A., had had a most important, beneficial, and, he trusted, lasting influence upon the lives of thousands of young men who were scattered all over the globe. When the Queen came to the throne there were no such societies in existence, and young men had to grapple as best they could with the temptations of life. When he thought of the many young men the Association had saved from peril and had benefited morally, intellectually, and physically, he realised what a deep debt of gratitude the whole community owed to it. Sir George Williams, who presided, said that in 1831, Exeter Hall was opened to the public, and in 1881 the Y.M.C.A. entered into possession of the building, and had made it what it was.

Christian Endeavour.

A district union has been inaugurated in Coventry.

A vigorous C. E. conference has been held at Rochdale.

Christian Endeavour is making rapid strides in Castleford and Pontefract district.

The Endeavourers of Dacca in Bengal hold a beggars' service every Thursday. A handful of rice is given to every beggar, and then the Gospel is sung and preached.

Dr. J. R. Miller has recently been urging upon all who are active in the Christian Endeavour movement the importance of making Christian doctrine fundamental in the teaching of the society.

One old woman in a Bengalee society attended a Christian Endeavour meeting for three months without missing a meeting, though she had to walk a long distance, and to wade streams when the water reached to her thighs.

A successful gathering of the Oxford and District Union was held on Thursday. In addition to five-minute speeches on "Society Aggressive Work," and "The Topic and its Place in the Meeting," the organiser of the open-air work and the secretary spoke on the future work of the Union.

The fourth annual convention of the Leeds and District Union took place at the Burley Road Baptist Chapel on Saturday week. A Free Parliament was held in the afternoon, when papers on the "Christian Endeavour Constitution" and "The Pledge" were read by Rev. Henry Webb and Mr. Thomas Elsworth. In the evening a public meeting was held. The report showed there were 43 societies in the union with a membership of 2,350.

The Y.W.C.A.

The annual tea and meeting of the Dawlish branch was held on the 15th inst.

The great meeting in connection with the Queen's Diamond Jubilee, to be held in the Albert Hall, has been fixed for July 1.

Rev. E. E. Gill, deputation secretary to Dr. Barnardo's Homes, gave a lecture on the work of the Homes at the monthly social of the Southport Institute.

The annual social meeting of the Frenchie (Fife) branch was held on the 12th inst. Rev. Geo. Lowe occupied the chair. Addresses were given by Mrs. Gillespie and Miss M'Leod.

A proposal is on foot to start classes for women, in connection with the St. John Ambulance Association, provided a sufficient number come forward, to be held in the rooms of the Inverness Y.W.C.A.

A well-attended meeting was held on the 16th inst., in the Lecture Hall of the Brighton Y.M.C.A., to inaugurate the opening of a new Servants' Home and Registry Office, in connection with the Y.W.C.A. The Countess of Chichester presided.

At the annual meeting of the Dorking branch, whose headquarters are at Clarendon House, about 100 sat down to tea, and over 300 members and friends attended the meeting. Lady Cotton, president, and Miss Carter, secretary, gave addresses.

Under the auspices of the Penrith Y.M. and Y.W.C.A., a lecture entitled "A Month amongst the Kaffirs" was given by Mr. Gilkes, of Kendal, who commented upon the growing influence of missionary work amongst the Kaffirs, and stated that indolence and superstition were the two greatest evils that had to be fought with.

While mass meetings for men were being held on Monday, Tuesday, and Wednesday in last week, at the Great Assembly Hall, Mile-end Road, meetings for young women were held in the Y.W.C.A. room. The room was full each evening. Mr. H. Kidner presided at the three meetings, and addresses were given by Miss Dodd and Miss Hawes.

The Lockerbie Free Church Y.M. and Y.W.C.A.'s are displaying considerable activity, and on Sunday evening, the 14th inst., under their joint auspices a crowded public meeting was held in the Easton Hall, Lockerbie, Rev. J. D. Macgilp presiding. A Gospel address was given by Miss Todd, the travelling secretary of the National Union of the Scottish Y.W.C.A.

The Monthly Record for March states that the Central Institute members raised during 1896 £259 18s. 2d. for home missions, and £44 6s. 9d. for foreign missions, including £12 7s. for a Japanese Bible-woman, £10 15s. 9d. for the Loving Service League, and £10 for a Chinese Bible-woman. Of the amount raised for home missions, £140 9s. 11d. was for the headquarters' "coin collection."

The close of thirty-one years of the Boston Y.W.C.A. was observed at the Berkeley-street Home. The annual report dwelt chiefly upon the timely assistance given through the Travellers' Aid Society to young women newly arrived in the city. It showed that in the year past 1658 girls, 142 of whom were friendless, were thus directly aided, and that with this purpose in view 446 steamers had been met at the docks.

The Fifield Village Mission reports that, notwithstanding the removal of the founder and leader, the work is being vigorously carried on in a circle of villages around Maidenhead. The missionary, Mr. G. R. Shaw, reports many instances of blessing amongst children and adults. The secretary is Mr. W. Hammond, Fifield, near Maidenhead.

Flowers for Factory Girls.—There are in connection with the Factory Helpers' Union forty-nine evening homes and clubs opened for girls. Will your readers send flowers, tied into small bunches, to be distributed both there and in the factory workrooms? These nosegays have helped to open the door of many a factory, and of many a heart within the factory, and have been the means of drawing in fresh members to the evening home and club. Miss L. E. Tritton, 69, Cromwell-road, S.W., will gladly give all necessary information.

Rotterdam.—The eighteenth annual report of the Rotterdam Branch of the British and Foreign Sailors' Society shows the work to take several forms. The safety and comfort of sailors are promoted in different ways, not only by evangelistic meetings, but by temperance advocacy, visitation on board ship or in hospital, etc. Thousands of Gospel tracts, copies of Holy Scripture, books and periodicals, have been distributed to seamen and officers. The reading room has been open twelve hours daily to all seamen, and a goodly number through the year have availed themselves of the privilege of using it. Hundreds of letters have been written to wives and mothers. The missionary is Mr. John Jones, 128, Schiedamsche Dijk, Rotterdam.

Irish Notes.

A member of the Methodist Church at Kingstown, Dublin, has bequeathed £1000 to various funds of the church.

The Protestant Orphan Society of Antrim and Down is doing a good work. It has now upon its books 714 children, with seven apprentices.

The Island View Home of Rest, Dalkley, has been reopened for the admission of delicate girls. Constant testimony is being borne to its practical value.

Rev. Chas. Inwood, Belfast, intends to ask the approaching Conference to release him from ordinary circuit employment, in order that he may devote all his time to addressing meetings on the deepening of spiritual life.

By the death of Mrs. Pringle, of Inverness, several large charitable bequests under her husband's will now become payable, including about £2000 to the Presbyterian Orphan Society, Belfast; £500 to the the poor of the First Presbyterian Church, Larne; £500 to the poor of the Second Presbyterian Church, Larne; and £1000 to the Society for the Orphans of Presbyterian Ministers and Missionaries.

Scottish Notes.

The first emigrant party for the season in connection with Mr. Wm. Quarrier's homes were to leave Glasgow for Canada yesterday (Wednesday).

The Sailors' Mission in Aberdeen is meeting a great need in the town. The work is slowly but surely spreading, and all classes of seafaring men are being brought under its influence.

The Edinburgh Sabbath Free Breakfast Mission continues its useful work among the lapsed masses of the city. Last year nearly 45,000 persons attended the breakfasts and the Gospel services.

At the recent annual conference in Edinburgh of the Young Women's Guild of the Established Church, there was a warm discussion on the temperance question. A strong protest was made against having barmaids to serve in public-houses.

The U. P. Church has an active City Mission in Glasgow. A staff of fifty-eight paid agents are employed by the various congregations, and these are assisted by 1100 voluntary helpers in visitation and other work. Several of the speakers at a recent meeting of the mission dwelt on the hindrances from the drink curse.

New buildings have been opened in connection with the Discharged Prisoners' Aid Society in Glasgow; the premises are near the exit from Duke-street Prison, and have cost over £3200. An admirable work is being done in meeting discharged prisoners, finding honest employment for them, and otherwise influencing them for good.

It is understood, says the *Edinburgh Evening News*, that the question of amalgamation between the Free and United Presbyterian Churches has been advanced in a marked way of late, and it is believed that the forthcoming General Assembly of the Free Church will give such a deliverance on the subject as will lead to the immediate beginning of the formal negotiations for union. No extreme opposition to going forward is anticipated, and, on the other hand, there seems a growing disposition to give early effect to what is believed to be the conviction of the great majority of the Church.

Reedham Orphanage.—The yearly festival in aid of the funds of the Reedham Orphanage, Purley, Surrey, was held last week in the Whitehall Rooms of the Hotel Métropole, under the presidency of Mr. Wm. Henry Brown. The orphanage was founded in 1844 upon undenominational principles, to which it has always adhered. It has fed and clothed and educated nearly 2000 children. The annual cost of the institution is about £8000. Of this £2300 is assured at present by regular subscription; but the board of management are obliged to rely upon the uncertain sources of legacies and donations for the large balance of £5,700, the institution having no endowment whatever. There are now more than 300 fatherless children in the Orphanage.

Young Christians' Missionary Union.—A meeting in connection with this Union was held at Shoreditch Tabernacle on Saturday, Rev. F. B. Meyer presiding. Mr. E. J. Patrick and Miss Whetherley, who are going forth in connection with the S.V.M.U., gave accounts of God's leading. Mr. Meyer said his earnest desire was that missionary circles might be started in all the churches in London, and a copy of the Y.C.M.U. pledge put in the hands of every young Christian. Dr. Harford Battersby spoke of the open doors waiting for Christ's servants in different lands. Rev. F. W. Baller, China Inland Mission, and Mr. Gabner, of the S.V.M.U., also spoke. All information about the Y.C.M.U. can be obtained of the hon. sec., M. E. J. Wigney, College-buildings, Temple-street, Newington, S.E.

Obituary.

MRS. W. COOMBS, AYLESBURY.

The wife of the Rev. W. Coombs, of Aylesbury, passed away on March 17, after severe suffering. The funeral took place at Princes Risboro', in the burial ground adjoining the Baptist chapel, whose pastorate her husband held for fourteen years, but resigned a little more than a twelvemonth ago in consequence of failing health. A large congregation of the Risboro' people gathered at the funeral, Mrs. Coombs having endeared herself much to them by her ministry of love. Tender sympathy is felt for Mr. Coombs in the deep sorrow of this bereavement. He removed to Aylesbury on leaving Princes Risboro', but still serves the churches of Bucks as secretary of the County Association. J. W.

MISS MAY E. BONAR.

On Wednesday, March 24, the grave closed over the remains of this devoted labourer for the Master. The youngest daughter of the late Rev. A. A. Bonar, D.D., of Glasgow, Miss Bonar was only thirty-two years of age when a short illness called her home. She lived well, and by her amiable and lovable life she made many friends. Her time was given to medical mission work among the poor, and also to lads in the Finnieston district. She kept a reading room open every evening in the mission-hall for the benefit of these young lads, and her influence over them was very great. When her body was carried out of the house there were hundreds of the district people lining the terrace, and at the grave her class of lads were present along with scores of mourning friends to pay a last tribute to one who was greatly loved.

MR. F. W. CROSSLEY.

We regret to announce the death, which occurred at the Star Hall, Ancoats, on Thursday afternoon, of Mr. Francis William Crossley. He was in his fifty-eighth year. Mr. Crossley was a member of a family which originally came from the North of Ireland. When a boy he was apprenticed to the great Armstrong engineering firm at Elswick, Newcastle-on-Tyne. While still a young man he came, with his brother William, to Manchester, and they began business together on quite a small scale. Having bought the home and colonial rights of the Otto gas-engine patent, they soon established a great business. During the last fifteen years Mr. Crossley has taken a very prominent part in many kinds of philanthropic work, and especially such as had a religious bearing. He was best known, perhaps, for his great and practical interest in home mission work. He and his brother began a mission in Openshaw connected with, though not exclusively confined to, their own works. It was very successful from the first, and ultimately Mr. Frank Crossley built the Star Hall, at a cost of £21,000, and, with his wife and daughter, ministered personally to the needs of a neglected district. Mr. Crossley was remarkable for the great generosity with which he would contribute to any ameliorative work of which he approved. He was a vice-president of the United Kingdom Alliance, and was amongst its most valued supporters. Though much occupied with the cares of a great business and large social schemes, Mr. Crossley found much time for the study of literature and art, and was a man of wide reading and culture. By all classes, says the *Manchester Guardian*, his death will be lamented as that of a man of generous heart, who was sincerely anxious to promote the public good.

Mr. L. K. Shaw, of Manchester, writes: "A noble life has passed from our midst, and Manchester, if not the whole country, is the poorer. The vast concourse which gathered on Saturday at the Star Hall, Ancoats, comprising clergymen and ministers of all denominations, with leading representative men from every department of Manchester's busy life, testified to the general esteem and reverence with which Mr. Frank Crossley was regarded, while the thousands which followed the remains from thence to the grave displayed a depth of affection rarely seen in this hard work-a-day world. He and his devoted wife set a high standard of Christian living. They preached it from the Star Hall platform and lived it. From the day, some ten years ago, when he resolved to leave his beautiful country house that he and his family might live amongst the poor of this great city, to last Thursday when the last summons came, a pattern life has been lived and an object-lesson has been daily before the merchant princes of this district, which we know has awakened serious thought in many minds and which surely will bear fruit in days to come!

"When the resolve was taken to give up the luxury of country life, which his ample means and literary tastes entitled him to, he chose the poorest and most neglected quarter for his abode, where was a large public-house and singing saloon—a very centre of all that was low and debasing. This he purchased and demolished, and on the site erected the large mission hall, the subsidiary hall, coffee tavern, deaconesses' houses, etc., now known as the Star Hall, Ancoats, adding thereto a modest dwelling for himself and family. There they have lived ministering personally to the spiritual and temporal needs of the dense population which surrounded them.

"Mr. Frank Crossley had no narrow sympathies; they went out to the oppressed and suffering in all quarters. None will ever know all he did and all he suffered in intense feeling for the Armenians; he gave largely, and worked nobly by pen and speech in their behalf. Foreign missions enlisted his very warm and practical sympathies. He visited India last year. Local objects, specially rescue work among the young and the fallen, had his warm support. Truly our responsibility in Manchester has been greatly increased by the fact that such a life has been lived amongst us."

Personalia.

Dr. C. F. Harford-Battersby has been appointed hon. sec. of the Native Races and Liquor Traffic Committee, in succession to the late Rev. J. Grant Mills.

The late Mrs. Hilton.—A biography of this much-esteemed lady has been written by her son, J. Deane Hilton, and will be published by Messrs. Isbister and Co.

Canon Tristram, D.D., who is travelling in the East with the "Midnight Sun" party, has met with an accident at Jerusalem, having broken his leg. No details are yet to hand.

Mr. Budgett Meakin having concluded his winter course of lectures, leaves next week, by way of Portugal, for Morocco, in the interior of which he proposes to travel, returning to England in July.

Mr. Marshall Broomhall, B.A., second son of Mr. B. Broomhall (for many years secretary of the China Inland Mission), was married, on March 17 at Tientsin, China, to Florence, youngest daughter of Mr. J. K. Corderoy.

Rev. J. W. Todd, D.D., of Forest Hill, Sydenham, the well-known Baptist pastor, is, we regret to learn, seriously ill. He commenced his ministry in 1845, and though during recent years living in retirement, he has led an active life, filling various offices among the Baptists and serving many churches in and around London.

Miss Meredith Brown has been interesting large audiences in Pittsburgh in her mission work in London. In Baltimore Miss Brown addressed a large audience of ladies. She is visiting Chicago, where the prospect is encouraging, and has an urgent invitation from Boston to tell Christians there of her labours in West London.

Mr. Chas. T. Studd lately spent three days in Louisville. He delivered addresses at the Presbyterian and Baptist Theological Seminaries, at the Louisville Hospital and University Medical Colleges, and the last night of his stay he spoke to a great union meeting. His visit has awakened much interest on the part of those indifferent to the claims of the great mission field.

Pastor George Wainwright, of Bournemouth West, continues in a delicate condition of health. He recently returned from Mentone, but the anticipated improvement had not been effected, and he has been to South Devon. Dr. Kidd has advised Mr. Wainwright to go either to South Africa or Tasmania. He may be assured of the very warm sympathy of his Christian brethren in his weakness.

Mr. Thomas Whittaker, the father of temperance advocates, has announced his intention to retire from the temperance platform on May 21 next, the day on which he will have completed sixty years of active work on behalf of the temperance cause. He is now eighty-four years of age. It was in May, 1837, that he made his first public appearance in London, when he addressed a meeting in Exeter Hall, convened by the New British and Foreign Temperance Society. Since that time he has devoted his life to the work he had so much at heart.

Rev. H. M. Dyke.—In a letter from our venerated missionary brother, Rev. H. M. Dyke, of Morija, Basutoland, he says:—Several changes have been made since Mr. R. C. Morgan was here. Some of our brethren have left on furlough; others are feeling the effects of age. Still, I am glad to say, progress is made. My dear wife and I especially are realising the infirmities of old age, and there are many indications that we may ere long be released from the earthly tenement. May we look forward to that time with joyful anticipation, by the grace of God being faithful to the end. The marriage of our son with Miss Aline Mabille took place on Jan. 21.

The Birmingham and Midland Counties Wholesale Brewers' Association, and five of the local retailers' societies, have issued a circular to the licensed trade asking all retailers to discontinue "the pernicious practice of giving sweets and other presents to children coming for beer on Sundays."

THE BOOK WORLD.

My Silver and My Gold. By G. S. Eddy. (1s. *Marshall Bros.*) Four Scripturally conceived and earnestly written chapters on Christian stewardship in the matter of worldly substance. They form a powerful plea for entire consecration of life.

Prayer in the Four Gospels. By W. E. Winks. (*Baptist Tract and Book Society.*) A deeply interesting little treatise, with special reference to the "Prayer Gospel" (Luke). Mr. Winks has read with care; and his pages are calculated to prove of real assistance to prayerful students.

Kingless Folk. By Rev. John Daws. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) An admirable series of addresses to children on the animals of the Bible, with a due admixture of description and application. Some of them are in verse form, and all are well within the compass of the youthful understanding.

By Doctor's Orders. By Annie Frances Perram. (3s. 6d. *Wesleyan Methodist S. S. Union*). A well-told tale, illustrating the perils of the social use of alcohol, and especially the responsibility that lies on the shoulders of medical men in prescribing intoxicants. It would make an excellent Sunday-school or Band of Hope prize.

The Quiver for the present month has, amongst a budget of good matter, a paper by Earl Compton, M.P., on Ragged Schools and the work of the R.S.U. Mr. Burgin gives a readable account of his visit to Armenia. Both these articles are admirably illustrated. Indeed, the magazine abounds in capital pictures. (*Cassell & Co.* 6d.)

Lady Blanche Balfour. By James Robertson, D.D. (1s. *Oliphant, Anderson & Ferrier.*) A slight but not unworthy biographical sketch of the mother of the present First Lord of the Treasury. Her life, chastened by sorrow and marked in all its course by high Christian motive and devotion to duty, was at once beautiful and beneficent.

Within. By Rev. Andrew Murray. (1s. *Service and Paton, 5, Henrietta-street, W.C.*) These four short addresses on the inner life are good specimens of Mr. Murray's simple spiritual teaching. No one can mistake his meaning, and every reader with a willing heart will be helped by their perusal in his longings after a fuller realisation of Christ's indwelling.

The Children's Study: England. By Frances E. Cooke. (*T. Fisher Unwin.*) This history of England from the Roman invasion to the Education Act of 1870, is delightfully written, apparently without religious or political bias, and is sure to be read eagerly by many who have long passed childhood's years. The important study of history is here made fascinating as well as informing.

Messages of To-day for the Men of To-morrow. By G. C. Lorimer, D.D. (5s. *Christian Commonwealth Company, Limited.*) These addresses show a wonderful range of knowledge, and a great gift of applying it to the practical affairs of serious life. The style is a trifle rhetorical, but not too much so to hide the moral aspects of the matters discussed. Neither the themes nor their treatment are commonplace, and the teaching is eminently robust.

The Early Churches of Great Britain, Prior to the Coming of Augustine. By J. Hunt Cooke. (2s. 6d. *Alexander & Shepheard.*) The contention of this little work is that the early churches of Great Britain are the ancestors of the modern Free Churches. However one may feel in regard to this point of controversy, all may well take an interest in the early struggles of faith and the beginnings of Christian testimony in our land. And of these Mr. Hunt Cooke gives us a glimpse which is at once clear and charming.

Messrs. Isbister & Co. are publishing a popular series of monographs on English Abbeys and Cathedrals. Four of these are before us—Westminster Abbey by Dean Farrar, illustrated by H. Railton; St. Alban's Abbey by Canon Liddell, illustrated by F. G. Kitton; Winchester Cathedral, by Canon Benham, with illustrations by H. Railton; and York Minster by Dean Purey-Cust, illustrated by Alexander Ansted. The historical descriptions are clearly marked by fulness of knowledge, while the illustrative drawings are exquisite. (1s. each net.)

Annual Charities Register and Digest. (*Longmans, Green & Co.* 4s.) This well-known and admirably classified guide to charitable institutions, has this year been issued at the low price stated instead of 10s. 6d. as formerly. To many the usefulness of the volume will be much enhanced by the introduction dealing (certainly from the Charity Organisation Society point of view) with the principle of useful help to the poor, the test of institutions, Poor Law affairs, "begging letters," and a host of allied questions bearing on charitable work generally.

Armenosa of Egypt: A Romance of the Arab Conquest. By Charles Henry Butcher, D.D., Chaplain at Cairo, formerly Dean of the Cathedral at Shanghai, China. (6s. *Blackwood & Sons.*) A picture of life in the seventh century of our era; facts from some of the papyri discovered in recent years being set in a powerful description of the religious and political state of Egypt at the time. There are several exciting passages in the story, which powerfully illustrates the cleavage between the Monophysites and Melchites on the subject of the nature of our Lord.

The Thackerays in India. By Sir W. W. Hunter. (*Henry Frowde.*) This delightfully-written chapter in Anglo-Indian history enshrines the names and memories of the immediate ancestors of the great English satirist, as well as of other Englishmen who helped to found our Indian Empire, and who now lie in Calcutta graves. Some of these sons of adventure were the product of a rougher and less scrupulous time. While we could not emulate all their methods, we must not forget the difficulties and sanctions amid which they lived. The able author does ample justice to their memory.

Egyptian Self-Taught is the latest issue in connection with Thimm's "Self-Taught" Library. (2s. and 2s. 6d. *Marlborough & Co.*) This manual has been prepared with the assistance of Professor Flinders Petrie (so well known in connection with excavations in Egypt), Sir Alfred Milner, and others, who have concurred that some such work on the language is much needed, especially in view of the extended relations opening up between this country and Egypt and the Soudan. The book is a very acceptable guide to colloquial Arabic as spoken in Egypt, and particular attention has been given, in the vocabularies and conversational phrases, to the requirements of army and navy officers, merchants, travellers, explorers, and missionaries. The system of translateration will assist in the acquisition of a correct pronunciation.

Is Science Guilty? or, Some of the Sins of Scientific Civilisation. By Avary W. H. Forbes, M.A., Barrister-at-law. (2s. 6d. *Marshall Bros.*) Madam Neo Science is here put on trial for crimes against human welfare. The witnesses, Population, Competition, Hurry, Literature, Sunday, Social Habits, Faith, Evolution, and others, tell a familiar story; they are up-to-date as to their facts, and apt in their quotations from accepted authorities. At length the jurors, who bear well-known names, and represent different phases of thought, render a twelvefold verdict (taken from their published works). The prisoner is found guilty, and denounced as a common impostor and a public enemy, a traitor to the laws of human nature and a foe to the common weal. There are several racy chapters in the book, which is replete with positive instruction, interwoven with warnings against scientific sins and follies, and popular errors and dangers.

The Ideal City: The Crowning Vision of Patmos. By Rev. John Thomas, M.A., of Liverpool. (3s. 6d. *A. H. Stockwell & Co.*) This is a bold treatment of Rev. xxi. 9-xxii. 5, in the form of twelve sermons, all of them characterised by breadth of view and depth of conviction. The preacher's eloquence animates the page as he endeavours (as he says) "to reinstate the closing scene in the Apocalypse into its true position as the crowning conception of the ideal city, in which human life, both individual and social, shall find its perfection." Yet these pages "deal no less with the needs and aspirations of the individual life than they do with the constitution of the ideal city. For the social unity is in great measure the individual written large." Howsoever, in our individual studies, we may interpret the closing chapters of Revelation, we have here a most suggestive exposition; and the pages are rich in striking expressions and gems of thought.

In the April Light and Leading, Mr. Joseph G. Rotherham gives some practical hints respecting the best methods of musical preparation in Sunday-school work.

Catholic Ideals: How far can they be realised by the Free Churches? By E. S. Bannester, B.A. (3d. *Partridge.*) Conceived in a right spirit, this essay is calculated to help Nonconformists in the higher aspirations of life.

Holy Scripture, the Sole Authoritative Expositor of Divine Truth, by the late Dean Goode, is in its fourth edition. The pages are as rich in information as they are sound in argument. They abundantly show that Church authority is the approved pathway to the Church of Rome. (6d. *Nisbet.*)

Calvinism: Is it according to Calvin? By L. Stileman Gibbard, M.A. The object of this booklet is to show in a simple manner that the strict Calvinistic theology, as it relates to the doctrine of election, is not according to Calvin himself. The pages are obviously written for the assistance of those who suffer mental and spiritual distress through a one-sided and disproportionate exposition of the Epistle to the Romans. (1s. per dozen, post free. *The Author, Sharnbrook House, near Bedford.*)

Story of the Conversion and Baptism of Leo Levi, a Spanish Jew, is the long title of a booklet by Rev. Aaron Sternberg, of the British Jews Society. The pages have a deep interest for those who pray and labour for the enlightenment of Israel. Rev. John Dunlop, secretary of the same Society, is to be congratulated on the increasing circulation of his striking booklet The Bag, the Bottle, and the Book. The pages should suggest capital addresses for Christian workers. (*J. Snow & Co.*, 2 *Ivy-lane, E.C.*)

An Anti-Cigarette League has been established among the Grammar School boys of New York. It has now ninety-five branches in as many schools, with a membership of over 40,000.

Kensal Town Medical Mission.

The new report gives the attendance for last year as 4704. "As we think of all the people who have attended the Medical Mission, and have each one heard the Good News faithfully told week by week by one of the workers, we rejoice at the seed sown, and believe that God is watering and will give the increase."

The maternity work has also increased, 154 mothers having been attended during the year. "For this branch fresh help is asked. The number of cases has quite gone beyond the strength and time of one nurse, and we are now trying to secure further help. For this forward movement an addition of at least £24 will be needed."

The Home of Rest at Herne Bay was reopened last year, in a fresh house, for four months and a half, and afforded a happy holiday to eighty-two visitors. It was delightful to see the people refreshed by the bracing air, returning to London and their daily toil renewed and strengthened in body. Several professed to receive much spiritual help, and there is reason to believe that God sealed his Word on many.

The hon. sec. is Miss E. C. Thompson, The Cottage, Gospel Mission, Kensal-road, W.

Dover Soldiers' Home.

The Soldiers' Home reports a year of earnest fruitful work. The Home has proved a place of refuge for those who, having been for years slaves to drink, have become teetotalers, but for a time have had to fight against the temptation.

Earnest words spoken in hospital to Private A. resulted in conviction of sin and afterwards led to decision for Christ. He had been for six years a leader in drink and recklessness among his comrades, and sad was the story he told of wasted years and opportunities and of a brother led astray, whose early death he felt laid at his door. Now a new man in Christ Jesus, he is the wonder of his unconverted comrades, who would not believe he could live without drinking and swearing; but six months have passed away and he is still trusting, proving God's promise to keep, and doing all he can to bring others to the One who has changed his whole life.

The barracks have been constantly visited by Mr. Andrews, the caretaker of the Home, himself an old soldier; and it is hoped that the words of warning and invitation spoken there will in many cases bring forth fruit.

The lady superintendent is Miss Mansell, 118, Snargate-street, Dover.

Fallen Asleep.

At Barnard Castle, Teesdale, on 19th inst., Mr. Joseph Dixon, aged eighty-one, a liberal and devout supporter of the Lord's work and of Methodist movements.—At Harrogate, Rev. Ninian Wright, aged seventy, for nearly fifty years an earnest Wesleyan minister.—At Hertford, on 18th inst., Mr. H. Rayment, J.P., a liberal helper of the Lord's work.—At Broompark, Sheffield, on 19th inst., Mr. J. J. G. Tuckwood, aged sixty, a devoted worker, giver, and Sunday-school superintendent.—At Bromyard, on 21st inst., Mrs. W. B. Row, wife of the minister of Congregational Chapel.—At Morecambe, Mr. Z. Craven, formerly a well-known worker at Great Horton.—At Huddersfield, aged sixty-one, Mr. Joseph Calvert, a leading temperance advocate in the district.—At Birmingham, Rev. R. D. Billings, aged eighty-nine, for many years a valued Baptist minister, and since his retirement a useful worker at Heneage-street, Birmingham.—At Northampton, aged seventy-five, Mrs. Manton, wife of Rev. T. C. Manton, first minister of Mount Pleasant Baptist Chapel.—At Holme Lea, Llandudno, Miss Charlotte Anne Tasker, an earnest helper in Y.W.C.A. and similar work.—At Harrow-on-Hill, on 21st inst., Rev. Thomas Smith, aged eighty-three, for thirty years pastor of the Baptist Church at Harrow.—At Thorner Vicarage, aged sixty, Rev. J. W. Muscroft, for many years rector of the parish.—At Wath-upon-Dearne, on 21st inst., Rev. H. Partington, aged eighty-eight, vicar of the parish for sixty-four years.—At Strabane, Rev. Robt. Burroughs, B.D., rector of Leckpatrick.—At Cork, Mr. S. W. Levis, late of Skibbereen, a retiring man, but a most faithful and successful Christian worker in connection with the Methodist church, aged seventy-nine years.—At Banagher, co. Derry, Rev. Canon Scott, rector of Banagher, aged seventy years.—At Bambridge, Ireland, William Hopkins, over eighty years of age, and for nearly forty years a valued agent of the Scripture Readers' Society for Ireland.—At Battersea-rise, on 27th inst., Mrs. Cecilia Burns, aged sixty-seven, wife of Dr. Dawson Burns.

Christian Union for Social Service.—Dear Sir,—Will you kindly allow us to name to your readers, who may be willing to promote the work of the "Training Colony" at Lingfield, some of the things much wanted there at present? The chief of these is a piano, or American organ, especially for purposes of worship. A few books, fresh in thought if not in binding. Magazines, such as *The Review of Reviews, Good Words, The Fireside,* or *The Sunday Magazine,* and such instructive papers as *The Beekeepers' Journal, The Field,* or *The Poultry Farm* will be very acceptable and helpful.—Yours truly, J. F. B. Tinling, Hon. Sec.
4, *Dalmeny-road, Tufnell Park, N.*

Requests for Prayer.—For a mission to young men at Peckham Y.M.C.A., by Mr. J. Albinson, commencing April 4.—**Praise** for the Holy Spirit's blessing on mission in Raphoe, co. Donegal, conducted by Mr. Crawford, Irish Evangelisation Society.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

THIS week's issue has a special missionary interest. In addition to our sketch of a successful missionary worker in China, there is on page 11 a most important appeal from the Student Volunteers to the Churches in Britain, which we hope will receive due attention.

The admirals in charge of the European fleets before Crete, show, by their constant appeal for fresh instructions, that the Powers are still sadly behind the march of events in their handling of this grievous trouble in the East. As yet, the Greek and Turkish troops that are face to face on the Grecian frontier have not come into collision, but any moment may see the beginning of a struggle, the end of which no human foresight can foresee. If the Powers were to insist that the Turkish soldiers and officials in Crete be removed, and the insurgents were really persuaded that the offer of autonomy was genuine, the immediate ground of war would be averted, and time would be gained for practical measures of conciliation. So far, the only point on which clear unanimity exists is that the autonomy should be dependent on the suzerainty of the Sultan. Colonel Vassos' appeal to the peoples of Europe, as distinct from their Governments, shows a real appreciation of the difficulty. The moral feelings of the nations are all on the side of justice and freedom. But there is no adequate machinery at present whereby these sentiments may express themselves. The one hope that remains is that every day's delay in the outbreak of hostilities may open the eyes of the European Governments to their duty.

The efforts of some of the Vestries in the central parishes of London and other great cities to cleanse the streets from the evils of impurity must be supplemented by greater alertness on the part of suburban parishes, otherwise the evil will only change its form. There are evidences that those who are thus interfered with in their unholy calling are spreading themselves in the circle of the suburbs, where the thoroughfares after dark are in many cases beginning to lose their quiet character and are being infested by disorderly characters. Here is an opportunity for the Free Church Councils to concentrate the influence of their respective bodies in a determined attempt at hindering a threatened calamity to public morals. It is easier to prevent such an evil than to cure it.

The Church of England May meetings this year are to include a novel and significant item in their list of meetings. This is a gathering under the auspices of the Church Reform League, and the chairmanship of the Bishop of Rochester, in favour of Church reform. Canons Gore and Scott-Holland, and other prominent Churchmen, are to be among the speakers. "The demonstration is intended," according to *The Rock*, "to show that English Churchmen irrespective of party or politics, are united in their desire for reform, and that they are eager to 'cleanse' the Church, as the great demonstration at the Albert Hall a few years ago showed they are able to defend it."

The opening of the bicycling season has one serious aspect which should receive more notice from religious teachers than it has hitherto done. That is the increasing tendency on the part of young people belonging to religious families to spend fine Sundays in long rides into the country. The plausible reasons given in defence of this practice, because of its healthfulness, apply only on the ground that physical health is the sole desideratum of young people. This plea covers only a small part of the needs of human nature. Those who indulge in this way are mainly those who have opportunities during the week of attending to the needs of the body. Meanwhile the soul is neglected, and the higher education for which the Lord's Day was established is quietly put in the background. Is it not time that a timely word be uttered from the pulpits of our churches on this matter?

Mr. H. A. Kennedy, who writes from Stepney Meeting House, E., puts the blame for the decline of old places of worship in crowded districts, on the right shoulders when he exonerates the ministers and the handfuls of souls left behind, and singles out those who have grown well enough off to leave the poor districts, thereby making them poorer still, and those educated and well-to-do folk who have never been there at all. While claiming a full share of pecuniary help, because it is owing to Christ, he says that the need of these churches for human help is greater than their need of money.

If you think you have no time and no ability, look into your lives again, and look honestly. You may find yourselves richer in these gifts than you imagine.

Mr. Kennedy believes the only way in which a successful work can be done in such districts as Stepney among working-men is by persons going to live and labour on the spot. This conception of service is, no doubt, forcing itself more and more upon Christians, and in some cases is being acted upon.

According to the report of the Irish Association for the Prevention of Intemperance, there is need for a new temperance campaign in Ireland. All over the kingdom, indeed, there is an increased amount of drinking, the cost of the increase in Ireland alone being half a million sterling in excess of the previous year. The total amount spent there even in 1895—apart from the consumption of foreign wines and spirits—was £11,735,438, or an expediture at the rate of £2 11s. 3d. per head of the whole population. There has been a corresponding increase of convictions for drunkenness and offences caused thereby, and this largely among women. It is lamentable that with the spread of temperance principles increased commercial prosperity should be accompanied by such effects. All this should put additional nerve into those who are earnestly fighting with the widespread evil of drink, the parent of so many other forms of iniquity.

The Anti-Jewish campaign, for the present quiescent on the Continent, shows signs of breaking out in the United States. A new paper called *The Gentile World* has been started, whose aim seems to be to provoke an active hatred of the people through whom the best religious blessings which the world enjoys have been vouchsafed. History shows no sadder phenomenon than the consistent ingratitude of Gentile nations towards this unfortunate race. If as a people they have as yet refused to receive the fulness of the revelation of whose earlier stages they were the divinely appointed channels, that is only the greater reason why we should do our part in drawing them into the circle of the truth instead of embittering them still more against it by these constant and senseless attacks. Conversion, not persecution, should be the watchword of the nations in their treatment of the Jews.

The Church Association has written to the Prime Minister begging him to "avert the dishonour," on the part of the Queen, of accepting the Pope's "Golden Rose." The protest is good and justifiable, but the reasons alleged are peculiar. History is ransacked with a view of proving that is a fatal gift to those who have accepted it, and strange instances are mentioned of princes and queens who have been unfortunate in various ways after its bestowal. Surely the one valid reason against such a course is to be found in no superstitious ideas, but in the fact that, as head of a Protestant Church and country, it is undesirable that Her Majesty should accept official favours from the head of the Romish Church as such. We hope the petition, which is to be presented to the House of Commons as well as to the Queen, will succeed, in spite of the somewhat irrelevant grounds on which it is based.

One of our popular journalists thinks that if we take the current literatures of France, Germany, Italy, and Scandinavia, as indicating the opinion of the most educated classes on the subject of religion, "one would say that religion, in the old sense, had almost died out of Europe." However, he is firmly convinced that "religion is not dead, but hibernating as preparatory to a new metamorphosis." The yearnings of the soul, at present so feebly supported by reason, are to find a "clear scientific sanction." We fancy that in every age the educated classes have been a poor guide to the state of true religion, and that, if their attitude be the gauge of religious faith and feeling, religion has always been hibernating. Yet, notwithstanding that, it has a remarkable way of getting about the world, and of making itself felt by almost every nation under heaven. It gets along without a scientific sanction, as in Paul's time it dispensed with a philosophic sanction. It appeals to heart and conscience, and reason justifies their decision.

Mr. Baring-Gould's new "Life of Napoleon Bonaparte" contains the striking picture of a man who, with soaring ambitions and a demoralised nature, was for all that harassed and checked by better thoughts, which did not quite forsake him. His was a divided nature, and therefore unable to realise itself in satisfying deed. The same may be said of every one who is ignorant of the liberty of the Spirit of the Lord, and is not consciously working out a Divine ideal. And while the deeds of a Napoleon, often amazing for their stupendous wickedness rather than for their genius, receive immense attention, we can only wonder what he would have done had he been guided by truth and love. In some beautiful and enduring manner he would have gained the satisfying of all his vast capabilities, instead of being hurled to the dust, to be, in his fall and shame, an eternal warning to profane ambition. We cannot wonder at his overthrow when we know he proclaimed that "God had made the Emperor his own Divine image on earth, and that to honour and serve the Emperor was to honour and serve God."

Rev. Maurice Phillips, of Madras, writing in the *Harvest Field*, says that the attitude of the non-English educated Hindus towards Christianity, in those districts where the Gospel has been preached regularly and systematically for years, is very friendly. They scarcely ever oppose it, or try to defend the religions of Vishnu and Siva. Thousands declare themselves Christians every year, and thousands more are secret disciples of Christ. This is a very remarkable testimony to the value of regular and patient Christian service, and shows that we should go on from day to day in the strong faith that in due season we shall reap. Our mistake is in too often fixing the "due season" by some methods of calculation of our own. We antedate the harvest; we want to deal in "futures;" and our illicit traffic is covered with shame, for all unbelief dishonours God and injures his work and his workers.

It was not an original remark on the part of Dr. John Hall, but one which ministers and all other Christian workers would do well to keep in mind. "You must press men into the kingdom of heaven by the weight of your personal character. Any one can talk, but character alone impresses." It is indeed the solemn fact that every worker gives himself in his work, whatever that self may be, which ought to lead him always to be able to say with Paul, "As of sincerity, as of God, in the sight of God, speak we in Christ."

Church Association.—The society has been chiefly known in the past for the uncompromising resistance which it has offered to ritualistic practices and Romish tendencies in the Church of England. Its latest development has proved very popular, and is known as the Protestant Van and Colporteur Mission, which appeals to wider sympathies, and engages the interests of all Protestant Christians. The Van and Colporteur Agency during last year distributed 86,597 free Protestant publications; it sold 43,394; it visited 1,575 villages, and gave 2,780 Gospel and Protestant addresses. The Association has at the present time 11 vans, but unfortunately the demands on the Association have been so great that three of them are at present laid up for want of sufficient funds. This is not because of any falling off in the liberality of Protestants, as is proved by the fact that only ten years ago the whole income of the Association was £2,176, this having been increased every year since, until at the end of 1895 it reached £7,548, the largest income ever received. Owing to the loss by death of several generous supporters, the income for last year, 1896, was only £7,000: that is, a decrease of £548. This income of £7,000 is altogether inadequate for the work which the Association has in hand, and hence the necessity for the urgent appeal for funds which the Council has lately made.

"Keswick" in London.

OPENING MEETINGS IN ST. JAMES'S HALL.

THE Convention in London for the advancement of the spiritual life, which has been eagerly anticipated by many during the past months, opened its regular sessions in St. James's Hall on Tuesday forenoon. The previous evening there was a full meeting in the smaller hall, for prayer and some words of preparatory exhortation. Mr. Robert Wilson presided.

Prebendary Webb-Peploe struck an admirable keynote for the Convention in an address from 2 Sam. iii. 17, 18—Making Jesus King. In the course of his remarks he said: "The one great platform on which we seek to hold this Convention, and all similar conventions, is that we know not what any man's "ism" or denomination is. By the grace of God we keep the one flag on our banner—

ALL ONE IN CHRIST JESUS.

We must not encourage what we know to be false doctrine, but we are here to say that while we know absolutely nothing of sinless perfection except in Christ Jesus, nothing of "perfectionism" as applied to human beings; nothing of a life that is without sin, or of an instantaneous sanctification so that a man passes in an instant from a vile careless sinner into a perfectly sanctified soul, except as it may be done in purpose and desire—while we know nothing of a merely emotional religion that tends to passivity or quietism, yet we can say that we do set forth, so far as we know, one Lord and Master, one God and Father, one Holy Spirit, who is mighty to work in those who take Him, and that from that moment we become men and women of war, who can keep rank and go forward as God would have them, and who are all of a perfect heart to make our David King."

At the meeting on Tuesday forenoon the area and first galleries of the great hall were full, and there was a goodly platform, Mr. Wilson being in his accustomed place in the chair. After a hymn of praise most earnest prayer was offered by Prebendary Webb-Peploe. Another hymn followed—

Nothing unclean can enter in
Where God in glory reigns.

Then Bishop Barry, the vicar of the parish in which St. James's Hall stands, in a brief address, cordially welcomed the Convention, inviting those attending it to resort to his church near by for private prayer, and to the communion service on Friday morning. He commented in very simple but earnest terms on the desire of all Christians to cultivate the hidden life, not as a matter of argument, but one of personal victorious experience. He referred also to the restlessness of the age, to the wretched religious divisions in the Church of Christ, and to the crusade against evil which Christians in the West-end especially had to carry on; and in view of these and other needs of the time he heartily hailed any effort such as this Convention to deepen the spiritual life of believers of whatever name, and to empower them for the work to which the common Lord has called them.

After prayer, Rev. E. H. Hopkins gave the opening address, with a view of removing any

MISCONCEPTIONS AND PREJUDICES

that might be in the minds of those present, which would hinder the reception of blessing. He took for granted that in many hearts there was a feeling of deep need because of repeated failure in the Christian life. There may be difficulties connected with doctrine, with social surroundings, or of a personal kind. Confining himself to the first kind of difficulty, Mr. Hopkins, on behalf of the Keswick platform, entirely repudiated any claim to absolute freedom from sin in this life. The best of Christians have daily to make confession of sin to the very last. Others are puzzled in the matter of gradual growth as opposed to immediate sanctification. Distinction must here be made between the sanctification of character, which is progressive, and that condition of soul which is a prerequisite to all Christian growth. There must first be adjustment before there can be the doing of God's will, which is the great business of life. Many Christians are spiritually dislocated—out of fellowship with God; when that is set right, a wondrous blessing comes to the soul, and the hindrance to progress is removed.

Some seem to think that when this adjustment comes about, there is a total cessation of conflict in the life. That is not so. We must distinguish between inward rebellion and Christian conflict. The one will be gone, but it is only when this blessing comes that true conflict begins. The blessing comes not by struggling, but by trusting; but there will be plenty of effort and activity, which must be the outcome of Divine power received simply through faith. Again it is said that this teaching leads to quietism and inaction. The danger is on the other side. When God lays his hand on us, He will use us. But we will discover the grand difference between being an agent and an instrument. God is ever the worker, we are his tools—not machines, but intelligent, voluntary instruments. There is a deep rest within, in the midst of the intensest activity, but not so-called "quietism."

Summing up, Mr. Hopkins described the thing which they sought to induce as "soul harmony with God." That implies a condition of fellowship with God, of fitness for service, and of equipment for conflict. In this conflict we must use no carnal weapons, or be lured out of our victorious position in Christ by the wiles of the devil. God help us in this Convention to know not only what it is to have life, but *to live*, day by day.

The meeting was closed with another song of praise, and with prayer led by Revs. F. B. Meyer and C. A. Fox.

The Convention will be held forenoon, afternoon, and evening, up to and including Friday evening; on Saturday morning there will be a missionary gathering.

Resurrectiontide.

O'er the wintry landscape bending,
Verdure clad with rainbow wing,
From a fairer sphere descending,
Comes God's beauteous angel Spring.

Welcome springtide, bard of gladness,
Holy Resurrectiontide,
O'er is winter's night of sadness,
Earth her prison-gate flings wide.

And from out those gloomy portals
Rise the flowers sweet and fair,
Emblems of the pure immortelles
That the happy seraphs wear.

And on each the glad truth golden,
Breathed by every perfumed breath,
Love inscribed by sunbeams golden,
Joy from woe, and life from death.

Agony and crucifixion,
Mortal anguish, stony grave,
Afterwards love's Benediction,
Power a ruined world to save.

First the plain of battle gory,
Sin o'ercome, and self laid down,
Winter's death, then springtide glory,
Robe and palm, and Victor's crown.

Harriet Julia Evans.

The Indian Revenue Authorities have noticed that the sale of methylated spirit is going up by leaps and bounds. Inquiry being made, it was ascertained that a process was in action by which the wood naphtha, which was depended on to make the liquid undrinkable is extracted, and a big profit made by sale of the deflavoured product. The authorities have, therefore, devised a means by which, by the admixture of something called "caoutchoucine," it will be impossible for even the most sodden dipsomaniac to swallow the liquid.—*Medical Press.*

To British Churches.

MEMORIAL OF THE S.V.M.U.

BEFORE Christ left the earth, He commanded his followers to preach the Gospel to every creature. The early Church, inspired by the hope of the appearing of her ascended Lord, carried the message far and wide throughout the then known world. Now, on the threshold of the twentieth century, a new horizon stretches out before us. For the first time in history God has made known to us his earth in every part. One by one, He has unbarred the gates of almost all the nations, that his Word might have free course. To-day providence and revelation combine to call the Church afresh to go in and take possession of the world for Christ.

The last hundred years have witnessed a remarkable revival of the missionary spirit in the Church, and now a little army of 11,000 soldiers valiantly faces, in a thin and scattered line, the hosts of heathendom. Our Lord, who said, "All power is given unto Me in heaven and in earth," is in these latter days raising up a new force, to fill the broken ranks and join in the great crusade for the evangelisation of the world. The Universities and Colleges, which are the training-ground of leaders of thought and action, have recently become centres of an awakening zeal for the cause of Christ. In Britain and America students are dedicating their lives as never before to the work of foreign missions.

The Student Volunteer Missionary Union of Great Britain has, since 1892, banded together 1300 men and women under the declaration: "It is my purpose, if God permit, to become a foreign missionary"; and already 300 of these are serving their Commander in the forefront of the fight. This Union is not a society for sending out missionaries, but acts as a handmaid to the Church by influencing students to devote themselves to the service of Christ in heathen and Mohammedan lands. Besides having this direct object, the Union presses upon all Christian students the duty of supporting the work abroad by real sacrifice, systematic missionary study, and definite prevailing prayer.

An International Conference, held at Liverpool at the beginning of 1896, was attended by 715 students from twenty-three different nations, and was marked by the presence and the power of God. Here, after careful thought and earnest prayer, the British volunteers fell into line with their American brothers by adopting as their watchword,

THE EVANGELISATION OF THE WORLD IN THIS GENERATION.

Now, as volunteers waiting to be sent, we bring this watchword of the Student Missionary movement on both sides of the Atlantic before the Church of Christ, praying that God may guide his people to carry it into practical effect.

But it will be asked, What does the watchword mean? Simply that the good news of salvation was intended by God to be made known to the 1500 millions of his present human family, and that the responsibility for this gigantic undertaking lies on all who have been redeemed by his Son. God has "committed unto us the word of reconciliation," and from whose lips shall the heathen now living ever hear that word, if the Christians of the present day fail to discharge the debt? Surely He who said that "repentance and remission of sins should be preached in his name unto all nations," wished his followers in every age to carry the message of his love to the whole fallen race.

We do not understand evangelisation to mean, on the one hand, conversion, which is the work of the Holy Spirit, or, on the other hand, a mere hurried proclamation of the truth of Christ. We understand it to mean that the Gospel should be preached intelligibly and intelligently to every soul in such a manner that the responsibility for its acceptance shall no longer rest upon the Christian Church, but upon each man for himself. Hence the watchword is perfectly in harmony with the educational, medical, and pastoral influences now in operation in the mission field.

As regards the probability of its achievement within the duration of an average life we hazard no prophecy. Our marching orders require instant obedience, without reference to the time that may be occupied. But there is abundant evidence that the Church has the men and the money that are needed. If the missionary enterprise of reformed Christendom were carried out on the scale of the Moravian Church, we should have a force of 500,000 heralds of the Cross, who could be maintained at a cost of one-half the annual savings of Great Britain alone. This vast number is far in advance of what is required on the highest estimate of the need, especially as the heathen are more and more responding to the voice of Christ, and going forth themselves to tell their countrymen of Him.

When we look at the condition of the world around, there are many indications that the hand of God is visibly preparing the way for the coming of his kingdom, and that the time is ripe for an advance of our Captain's armies all along the line. The awakening which has taken place in many of the Universities and Colleges of the home lands is spreading to those of Australia, Africa, and Asia. Students of the West are telling the story of the love of Jesus to their brothers of the East, and these in turn are becoming lights in the dense surrounding night. We are realising our common brotherhood and clasping hands across the seas to "Make Jesus King." The Bible is now in the languages of nine-tenths of the human race. The blight of Turkish rule is a solemn challenge to the Church to win back for God's Kingdom lands of Bible scenes. The leaves of the Tree of Life are beginning to heal Africa's open sore. China's conservatism is already becoming the sure anchorage of the truth of Christ. The troubled cry of India rings loudest at this juncture in our ears. By entrusting to our rule that mighty empire, God has placed us in a position of unique privilege and dread responsibility. This trust, if we abuse it, may be taken from us, and we may for ever lose the honour of leading the way in the path of obedience to the will of our Risen Lord.

Let us, however, frankly own that with heathenism so vast and so strongly entrenched, the evangelisation of the world in this generation is an impossibility unless the Church ceases to be so engrossed with things of time. But if, as we believe, it is God's purpose for the Church, what need we more? Dare we lower our expectations, seeing they are from Him? It is true that for its accomplishment a great upheaval of Christendom must take place. There must be a return to our Lord's conditions of discipleship, forsaking all and losing life itself. Even now we see a widespread search for deeper consecration and for a clearer discernment of the mind of Christ. But before the testimony of the Cross can be everywhere accompanied with the Holy Spirit's power, God must be given complete sovereignty over the lives of his children, that so the promise may be fulfilled: "The nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

We venture to ask you, who are called to the holy office of guiding the counsels and action of the Church, to recognise our watchword as expressive of the present duty of the Church, and to ACCEPT IT AS YOUR MISSIONARY POLICY. We beseech you to enlarge your borders, and to direct your plans with a view to carrying the Gospel to all men speedily. In the name of a thousand Volunteers we entreat you to use your influence, by voice and pen, to rouse the Church to a realisation of the present crisis, to claim her sons and daughters, and her wealth to send them forth, and thus redeem the shame of centuries.

Fellow-Christians, we ask you to take the part God allots you in the evangelisation of the world in this generation, for the work cannot be done unless each fills his place in the universal plan. We beseech you to yield yourselves, your children, and your substance to Him who bought you with his precious blood, and then go forth or stay as his Spirit may direct. We entreat you to give yourselves continually to prayer that the Lord of the harvest may thrust forth a multitude of labourers into his harvest field.

This our appeal we lay before you, respectfully and hopefully, under the solemn constraint of a deep conviction of the present duty of the Church to accomplish the Great Commission of her Lord. God grant that the whole Church may hear the voice of Him who has waited all these years for the preaching of his Gospel to a lost world, and yield complete and glad obedience ere this generation shall have passed away.

Signed on behalf of the Student Volunteer Missionary Union,

Executive.
- HOWARD HENRY, *Trinity College, Dublin.*
- G. T. MANLEY, *Christ's College, Cambridge.*
- A. T. ROBERTS, *Bala College, Wales.*
- AGNES ROBSON, *Queen Margaret College, Glasgow.*
- J. RUTTER WILLIAMSON, *Edinburgh University.*

Secretaries.
- W. R. MILLER, *St. Bartholomew's Hospital, London.*
- J. H. OLDHAM, *Trinity College, Oxford.*
- F. W. S. O'NEILL, *Presbyterian College, Belfast.*
- RUTH ROUSE, *Girton College, Cambridge.*
- D. M. THORNTON, *Trinity College, Cambridge.*

Home of Industry.

A CABLEGRAM has been received from Mr. Merry and party, stating that they have arrived at Stratford, Ontario, all well. My heart has been specially cheered by seeing six of our young men home from Canada on a visit to their friends. Most of them were bright happy Christians, able to give a reason for the hope that gladdened their lives. Some went out over twenty years ago, only five years old. Our Father in heaven has blotted out of their memories the pitiful circumstances they were rescued from.

We ask help by prayer for the seventy third party now gathering. Shirts, socks, clothing, to fill fifty to a hundred boxes are needed.

ANNIE MACPHERSON.

Jerry McAuley Mission, New York.—At the recent twenty-fourth anniversary it was reported that the attendance during the year was about 40,000, and that over 2000 have professed to be converted.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. Charles Leach, D.D., Manchester.

III.

THE NEW TESTAMENT.

OUR Lord lived and taught and died before the Gospels we possess were written at all. After his ascension into heaven, almost a generation passed before the earliest Gospel was published. We do not know that He wrote a line, except with his finger on the floor of the Temple when the Pharisees brought a fallen woman into his presence.

He came down from heaven, published the good news of salvation, called and trained his disciples, breathed upon them the Holy Ghost, and went back to heaven without leaving behind Him any written Gospel at all. The legacy He left to the world was not an organised Church, nor a proud priesthood, nor a set of written documents, but the small band of disciples, whom He had Himself trained to carry on the work he came to start. In the fierce controversies of the present age it may help us to remember this.

CHRIST AND HIS SALVATION

were before any part of the New Testament was put into writing. Men found rest and peace, and salvation in Jesus Christ, before there was a Christian Church, a Christian ministry, or Christian scriptures. If the New Testament should suddenly be lost, and the organised Christian church be destroyed, men would still find salvation; for the Spirit of God is in the world, and moves upon the hearts of men, and guides them into the way of peace.

On the Day of Pentecost the disciples received their full equipment as witnesses for Jesus, and preachers of the good news of the Kingdom of God. Beginning at Jerusalem, they went forth to many lands to publish the good tidings of great joy which God had made known for all men. With their own lips, and not out of a book,

THEY TOLD THE STORY

of their Lord's life, of his death, and his glorious resurrection and ascension into heaven. Out of their own experience and knowledge they spake the things concerning their Lord. They declared what they had seen and heard and felt of the love of God. Men believed the story which the disciples told. In many places they came together for worship, and being of one heart and mind formed Christian churches for mutual help, a good while before the Gospels and Epistles were written.

What need had the disciples and their early companions of written documents at all? Had not they been the companions, the pupils, and friends of the Master? They had seen his glory in the Mount of Transfiguration. They were present when He called Lazarus from the grave. They saw Him on the cross. Had they not also seen Him alive after his resurrection? They were the witnesses of his ascension to heaven.

THE LIVING WITNESS

was better than any written testimony. Writing could not describe the looks, the tenderness, the pathos, the sympathy, the patience, the mercy, the pity, and the deep love of our Lord, as could the witnesses which He Himself had chosen and fitted for this work.

But as time went on great changes came. The little company of the Apostles, the original witnesses, began to decrease. Some were killed, and others were growing old. So long as they remained, and could have access to the churches, all went well. But as Christianity spread, and churches grew up far apart from each other, and men saw the apostolic band diminishing, it was natural that they should be anxious to have the precious words they had heard put into permanent form, so that they might have them always, and hand them on to all who should follow them.

Then, too, many of the churches which the original Twelve, and some of their more active companions, planted in different places, called for special communications from their founders. Disturbances in some of the churches, unfaithfulness in others, the generosity of some, and the needs of many, led disciples and apostles to send letters to those churches, all more or less embodying

THE TEACHING OF JESUS,

containing statements concerning the mind and will of God, and filled with precepts and principles concerning the duty of Christian men and women. All these writings were highly prized, and would doubtless be kept as treasures by the churches to which they were sent.

All these writings would be regarded as precious treasures by the various bodies which held them, and would be deposited in safe keeping, together with their copies of the Old Testament. It is certain that at a very early period some churches had possessed themselves not only of copies of the Gospels but also of most of the Apostolic Epistles. It is the story of some of these that we have to tell, so that we may know where our New Testament came from.

We will begin by looking at three of the oldest Bibles in the world. They are all written in Greek, and are very ancient. Their names are the Alexandrian manuscript, the Vatican manuscript, and the Sinaitic manuscript. These three faded old books are very precious, and are carefully treasured by the nations that possess them. One is in the library at St. Petersburg, another at the Vatican library at Rome, and one in the British Museum at London. I shall, in our next article, have a short story to tell about these three old books. I want now in a few lines to tell you something about their great age. There are no dates upon them, but they are believed to be of the fourth and fifth centuries. But some readers may ask how do you know their age if they have no dates? There are several ways of arriving at it. The form of the letters in which a Greek manuscript is written; the way in which the words are joined together; and the plainness or ornamentation of the initial letters, all are guides in fixing the date. If ever you look at a Greek manuscript, and find that all the writing is in capital letters, and that the words in one line are all joined together without any division, you may conclude that it is of a very great age. It will be written this way:

JESUSCHRISTTHESAMEYESTERDAYTODAYANDFOREVER.

The documents written this way are called *uncial* manuscripts, and are always ancient. Those which are modern are written in a running or flowing hand, and are therefore called *cursive*. All these three old Bibles are written in the *uncial* (or large) style.

Work in Spitalfields.

After celebrating the jubilee of the founding of the King Edward Ragged School and Mission, the managers are able to strike a joyful note in regard to the continued prosperity of their efforts. "The number of agencies in active operation is larger than it has ever been, and in most of them we have to report an advance on previous years," says Mr. Charles Montague, the superintendent. In addition to the direct Christian work a great deal is done to foster habits of thrift and industry among the young people of both sexes. Carpentering, fretwork, and more artistic work are taught to boys, while girls learn dressmaking, cooking, etc. In winter dinners are given not only to the more needy class of children but to elderly persons. Temperance teaching, especially among the young through the Band of Hope, is progressing well. The free night school and the free library enable many to continue their education, so that they become eligible for situations of a better class than their parents were able to fill.

The King's Daughters held their 11th anniversary not long since, and were able to report a membership of 400,000 in all parts of the world.

With the "Midnight Sun."

THE snow-clad peaks of Lebanon added greatly to the beauty of the scene as we entered the bay of Beyrout on the early morning of March 8. This interesting port is the chief centre of commerce in Syria, with a population, mostly Christian, of about 100,000 souls.

It seemed perhaps a little incongruous at first to hear of "taking the train to Damascus," but, as it had to be done, we entered upon the undertaking with as little prejudice as possible. At any rate, we were free from the reminders of our frailty with which advertising enterprise has disfigured our English lines; and the scenery *en route*, undulating, picturesque, grand, presented an ever varying and living interest. The journey was leisurely, not to say slow, like everything else in these parts. With only two trains each way per diem, the officials doubtless find that there are too many hours in their day. Why, then, grudge them the pleasure of a genial chat with everybody when the train stops? There are only twenty-two intermediate stations, at many of which the industrious little engine obtains well-earned refreshment, requiring a stoppage of three, five, or seven minutes; so that ample time is given for taking in the surroundings.

But it is a beautiful journey; its charm would be destroyed by express speed; it affords an unsurpassable view of Mount Hermon with its vesture of eternal snow; and loses few while gaining many advantages as compared with the old-time *diligence* route.

By noon we reached Zahleh, where we left the train for a drive of several hours through the valley of the Lebanon to

BAALBEC or HELIOPOLIS,

where we spent the night. Early next morning we were afoot to see the majestic ruins (dating from the second century) of the Temples of the Sun, of Jupiter, and of Venus in the immediate vicinity. The little town has had centuries of chequered history, having been occupied, destroyed, or rebuilt in turn by the Phœnicians, Seleucidæ, Romans and Moslems. It is believed to have been originally the scene of the Baal-worship referred to in Scripture, and has been notorious for the atrocities and vice which characterized its idolatrous rites. In the walls of the Acropolis, built probably by the Phœnicians, are "the largest blocks of stone ever known to have been used in building." Six are from 30 to 34ft. long, supporting others 64ft. in length, while in the quarry, half-a-mile distant, lies another ready dressed, but never removed, which is 68ft. long, 16ft. 9in. wide, and 14ft. 6in. high.

Returning next day to the railway, we resumed our journey to

DAMASCUS,

where we arrived in the evening. The two days spent here were very fully occupied in examining the leading features of this the oldest city in the world, with its native manners and customs until the last few years so little changed. Of course, the authenticity of reputed "sites" is often obscured by some uncertainty; but "the street called Straight," with the not impossible house of Ananias, and the city gate by which Paul, "led by the hand," entered on his way from Jerusalem, are pretty generally accepted. More caution is exercised as regards the spot outside the city where he was stricken at his conversion, or the house from which he was "let down in a basket;" as also regarding "Naaman's house," now, appropriately enough, used as a small leper hospital. Parts of what are believed to be the original walls of the city, built prior to the time of Abraham, are also pointed out.

The narrow streets, crowded with heavily-laden camels, mules, asses, horses, and here and there a carriage; the hubbub of drivers, workers, buyers, sellers; the costumes of Jews, Mohammedans, Christians, and Bedouins from the desert, not so

far away—all keep the visitor on the alert, as well for bodily safety as mental interest. A most entertaining day may be spent in the "bazaars" and "markets," watching the manufacture of works of art and the necessaries of daily life; testing the elasticity of Eastern prices; emulating the competitive subtlety of vendor and purchaser; and perchance triumphing at last in a purchase at a reasonable price.

Beyond all this was the pleasure derived from visiting the

VARIOUS CHRISTIAN AGENCIES,

scholastic, medical, and evangelistic, at work in the city. One is here reminded of Longfellow's lines, with the substitution of one all important name,

Trust no future, howe'er pleasant,
Let the dead Past bury its dead,
Act, act in the living Present,
Christ within and God o'erhead.

THE IRISH PRESBYTERIAN,

the oldest of these Protestant missions in Damascus, has an encouraging work. It has several schools, which are attended not only by Protestant children, but also by many belonging to the Greek and Romish churches. Then there is the Mission of

THE LONDON JEWS SOCIETY.

The recent baptism of two or three members of a Jewish family led to considerable opposition, so that the attendance of the children was largely diminished. It is, however, again gradually increasing. Rev. J. Segall, the superintendent of the mission, took my father and one or two of the friends to call upon a venerable and genial old gentleman of eighty, who has been deposed from his position of Chief Rabbi, on account of his leaning toward Christianity. Free conversation with him was impossible, but the visitors were conscious of sympathy of spirit, and when they said good-bye to the dear old man, who followed them to the outer door, they felt that they were one with the oneness for which the Saviour prayed.

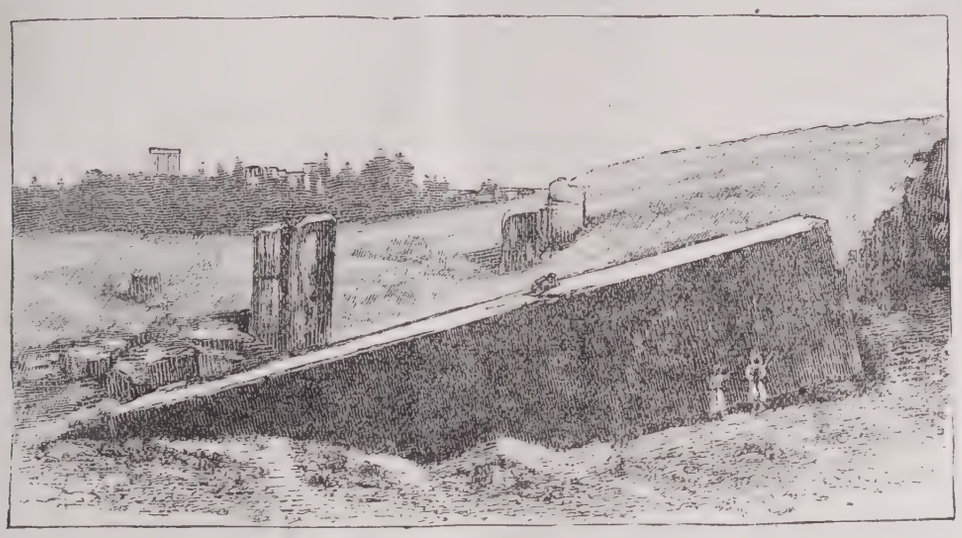
Here, as at Beyrout, Zahleh, Baalbec (and also in other districts which are not on our route), splendid service is rendered by

THE BRITISH SYRIAN SCHOOLS

in the education of the young, under the care of European and native teachers. There are thirty schools, while for the adults there are at several of the stations Bible-women and Scripture-readers, as well as medical work at Baalbec, Damascus, and Tyre. In Damascus there are three schools, with nearly 300 children, under an efficient staff, and four Bible-women for visiting and teaching women to read.

The influence of the various Protestant schools in Damascus has been specially felt among members of the Greek Church. Their children attend these schools on week-days and Sabbaths, Bibles and books are freely bought or are borrowed from Protestant libraries, and read by them, and Gospels have been introduced into their own schools. Lately the Greek Church Girls' School has been in Russian hands, and the new energy thereby developed in trying to keep Greek Church girls at their own school, has somewhat affected numbers elsewhere, although not to a great extent. Twenty years ago education was considered injurious to girls; now even the Moslems have come under the influence of the Christian desire for such education, and are either providing girls' schools themselves in the towns, or are sending their daughters to those of the Christians. Formerly only little girls could appear in the streets every day on their way to and from school; now it is not considered improper for young ladies to attend regularly when draped in the woman's *izar*, or sheet-like covering in use.

Many pupils go from Damascus to the Beyrout College to take the course for pharmacy or medicine, the favourite professions, and of these several doctors are now in practice in their native town. Others, generally boarders, become teachers in town or village schools, or work in the American missions of the Lebanon and of Egypt. We visited all the schools, and were pleased to notice in each the excellent care and attention which prevailed.



LARGE BLOCK OF STONE AT BAALBEC.

We also spent an hour or so one morning in the dispensary of the

EDINBURGH MEDICAL MISSION.

No less than fifty-eight patients of all sorts and conditions attended by appointment for treatment, for almost as many different ailments. During the first hour a meeting is held, in which the claims and blessings of the Gospel of Christ are brought before the people. It was evident that the physician and surgeon, Dr. Mackinnon, has his hands more than full day by day, and the influence of his work is very helpful to the other agencies mentioned above. A new hospital is now in course of erection, which will be an inestimable boon. It was commenced on the Queen's birthday last year, and will, it is hoped, be completed by the same date this year.

G. E. Morgan.

Jerusalem, March 21.—I am reminded by a letter of Archdeacon Wilson in *The Manchester Guardian* of March 8, of one or two facts which I omitted to mention in my letter from Athens. I give them in his own words.

"Dr. Kalopothakes, who is a prominent member of the Relief Committee, and Madame von Fischer, who is assisting the American missionary ladies in obtaining orders for embroideries by Armenian refugees in Constantinople and Asia Minor, requested me to make a collection on board the *Midnight Sun* in aid of the Cretan refugees, and with the concurrence of Mr. Perowne I gladly consented to do so." Archdeacon Wilson at once advanced £15: over £30 was given by the passengers. The Archdeacon added that "One of the newspapers speaks bitterly of the English, but notes with pleasure that the passengers of the *Midnight Sun* gave three cheers to the crew of the Greek ironclad lying a the mouth of the harbour as we passed them."

I imagine the cheers of some were intended for our own ironclad, *The Nile*, and for the Powers; those of others for the Greeks. And when "Rule Britannia! Britons never, never, never shall be slaves," rang on the evening air, I think some meant to magnify Great Britain, others to encourage Greece; for in this large party there are necessarily different shades of opinion, and feeling, and interest.

I cannot help expressing, on behalf of those who sympathise with Greece, our thankful appreciation of the outspoken and high-toned articles in *The Daily Chronicle*, *The Methodist Times*, and *The British Weekly*, which have reached us, and of the letters from representative men in the last-named paper. I hope other papers which we have not seen have taken the same line.

It may be for our good that we should be sharply brought to consider our ways. We seem to have got into a comfortable period, and to be in danger of becoming practically mere materialists, like the Sadducees, who believe that there is no resurrection, neither angel nor spirit; as John Gambold says, "their mark and inspiration, Common Sense." We needed a tonic, and it may be hoped that our nerves will be more tensely strung.

An Englishman sang of the isles of Greece,

Eternal summer gilds them yet,
But all except their sun is set.

Their sun, however, seems to have set and again arisen, and Greeks are now telling England that her sun is setting. Words which used to be uttered with enthusiasm, as *e.g.*,

Of the three hundred grant but three,
To make a new Thermopylæ,

have ceased to move us. That is a foreign language to this generation. We no more echo the call to the oppressed—

Hereditary bondsmen, know ye not,
Who would be free, themselves must strike the blow.

On the contrary, we command them to suffer silently, in the interest of Turkish bondholders. The god Mammon rules the world.

We are becoming *laissez faire* to everything but our earthly interests, our physical comforts, our psychical enjoyments. And we have given ourselves to strifes of words, wherein is no profit, to the subverting of the hearers.

If we have not actually become like the elders and nobles of Jezreel, who were the tools of Jezebel in stoning Naboth and taking his vineyard, we have, like the other inhabitants of the city, stood by and seen it done. We have tried to keep peace for and with the Assassin (but not the peace of God), when we should have made his house like the house of Ahab, and brought upon him the judgment of Jezebel and Athaliah.

But we are beginning to be ashamed of ourselves, and to remember and reflect that God, who made heaven and earth, is on the side of those who maintain the righteous cause.

I very much regret to add that Canon Tristram, who has contributed so much to our instruction and interest, is suffering seriously from a compound fracture of his leg, caused by the kick of a horse. It will probably detain him in Jerusalem for some weeks. It is providential that his two daughters are with him. Rev. W. Hazeldine, vicar of the Temple Church, Bristol, was also dangerously hurt by a carriage, which threw him down, injured an eyebrow, and broke two ankle bones. He was attended by Dr. Hallwright, of Birmingham, one of the passengers, brought to Jaffa by rail, and cleverly hoisted on board on a stretcher.

I am sure many will be thankful that these accidents have not been fatal, and will pray for the recovery of the sufferers. R. C. Morgan.

OUR DAILY HOMILY.

SUNDAY, April 11.

"Quiet from the fear of evil."—Prov. i. 33.

"Whoso." This promise is to us all. To the man in the street, as much as for those of us who have been nurtured in Christian homes.

The evil is taken out of things for those whose hearts are full of God. Nothing which God allows to come to us is really evil, except sin. Put away sin from your heart, and let it be filled with Love and Faith, and behold all things will become new. They will lose their evil semblance, because you will look at them with new eyes. Men talk against the March wind, but when they understand that it is cleansing fœtid dens of fever-germs, they regard it as a blessing. Men dread change, anything unwonted or unaccustomed, but when they find that the transplanted fruit-tree will often attain a greater maturity than when left to one spot of soil, they welcome it. If you look at things apart from God, especially if you anticipate the future without Him, you have good cause for fear; but if you hearken to and obey Him, if you know and love Him, if you abide in God and God in you, you will see that the evil is not in things or events, but in yourself. Give yourself as alms to God, and lo all things will become clean to you.

Death shall lose its terrors, and become the Father's servant, ushering you into his presence. Pain and suffering shall but cast into relief the stars of Divine promise. Poverty will have no pangs, and storm no alarms. You shall become so habituated to find the rarest blessings associated with what often men dread most, that you will be quiet from all fear of evil, and able to look with equanimity on a sea of troubles.

MONDAY, April 12.

"If thou seek her as silver, and search for her as for hid treasures," etc.—Prov. ii. 4, 5.

There is a beautiful illustration of the truth of these words in the life of Justin the Martyr, who died for the Gospel in the second century. As a young man he earnestly sought for truth, specially that which would arm him with self-control. He took up one system of philosophy after another, trying them as a man might explore mine after mine for silver. Finally, he found that every effort was futile.

> All at last did faithless prove,
> And, late or soon, betrayed my love.

At length, wandering in despair on the seashore, he met an aged man, a Christian, who spake as none had ever done to his heart, and pointed him to God in Christ. Beneath those words, that afternoon, he understood the fear of the Lord, and found the knowledge of God.

Thomas longed for evidences of the Resurrection, and Christ came to him. The Chamberlain, as he sat in his chariot reading the book of Esaias the Prophet at chapter liii., was desirous to know the truth, and Philip was sent to him. To Saul of Tarsus, groping in the midnight, there came fuller revelations than ever Gamaliel gave, through Stephen and Ananias, led by the Spirit of God.

But you must be prepared to sacrifice all. He who seeks diamonds, or pearls, or gold will leave his native land, and what other men hold dear, and centre his whole attention on his quest. Not otherwise must it be with those who would understand the fear of the Lord, and find the knowledge of God. They must be willing to count all things but loss, to sell all they have, in order to buy the field with its treasure-trove.

TUESDAY, April 13.

"He shall direct thy paths."—Prov. iii. 6.

Thy paths! Then every man's path is distinct for him, and for no other. The paths may lie side by side, but they are different. They have converged, they may diverge. When Peter had been told of the rugged nature of the predestined path which was marked out for him in the Providence of God, he turned towards John, his companion and friend, and said to Jesus, "What shall this man do?" And the Lord instantly replied, in effect: "That is a matter in which I can brook no interference; it is entirely a matter for my choice and will; *if I will*; it may be that he shall tarry till I come." The strong self-element was burnt out of Peter by a tragic martyrdom, but from John by a long waiting.

We need to be divinely directed. The man who stands above the maze can direct you through all its labyrinth by the readiest path. God who made thee for thy life, and thy life for thee, can direct thee, and He only. But there are two conditions that thou must fulfil:—

First: *Lean not to thine own understanding.* One is apt to pride oneself on one's far-sighted judgment. We consult our maps and guides and the opinions of fellow-travellers, to find ourselves at fault. We have to learn that our own understanding is not keen enough or wise enough to direct; we must abjure and renounce all dependence on it.

Second: *In all thy ways acknowledge Him.* Let thine eye be single: thy one aim to please Him; thy sole motive, his glory. It is marvellous how certainly and delightfully our way opens before us when we no longer look down on it, or around at others, but simply upwards into the face of the Master Christ. Then a still small voice says behind us, "This is the way; walk in it."

WEDNESDAY, April 14.

"The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."—Prov. iv. 18, R.V. marg.

This may be referred to the work of God in the heart. He who commanded light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God. A little glimmering ray at first, God's light in the soul grows ever from less to more, revealing Himself and manifesting ourselves, so that we are growingly attracted from the self-life to circle around Him.

But probably it is true also of the graciousness of the believer's life. At first it shows itself in little acts of blessing on children and the poor; but the range of influence is always apt to increase, till what was a glimmer of helpfulness becomes as the sun shining in strength. The Sunday-school teacher becomes the preacher; the visitor among the poor becomes the philanthropist; the witness to the Gospel in the factory is called to witness in the great theatre of the world. See to it that there is a steady obedience to God's least promptings and monitions. Follow on to know the Lord, and to be conformed to his all-wise purpose.

Once again, notice the comparison in its exquisite beauty. Light is so gentle, noiseless, and tender. There is no sound, its voice is not heard. So is the influence of the holy soul. Its life becomes the light of men. As with the angel over the plain of Bethlehem, it sheds a light around those whom it will presently address.

THURSDAY, April 15.

"The level path of life." "He maketh level all his paths."—Prov. v. 6, 21, R.V.

It is a remarkable expression, "the level path of life"; and there is great comfort in knowing that God is ever before us, levelling our pathway, taking insurmountable obstacles out of the way, so that our feet do not stumble.

It may be that you are facing a great mountain range of difficulty. Before you obstacles, apparently insuperable, rear themselves like a giant wall to heaven. When you cross the Jordan there is also a Jericho which appears to bar all further advance, and your heart fails. But you are bidden to believe that there is a level path right through those mighty barriers; a pass, as it is called. The walking there is easy and pleasant if only you will let yourself be led to it. God has made it, but you must find it. How we dread the thought of those steep cliffs! It seems as though we could never climb them; but if we would only look at the Lord instead of at the hills, if we would look above the hills to Jehovah, we should be able to rest in sure faith that He would show us the level path of life.

Your path is not level but full of boulders which have rolled down upon and choked it. But may this not be partly due to your mistakes or sins, to your wilfulness and self-dependence? There are sorrows and trials in all lives, but these need not obstruct our progress. The text surely refers to those difficulties which threaten us with their arrest, putting barriers in our way. These would be levelled if we gave the direction of our lives more absolutely into God's hands. When Peter reached the iron gate he found it open; when the women reached the sepulchre door they found the stone gone.

FRIDAY, April 16.

"Bind them continually upon thine heart, tie them about thy neck."—Prov. vi. 21.

If the son addressed here is bidden to thus care for the words of his parents, how much more should he ponder those of God as given us in God's blessed Book.

When thou walkest, it shall lead thee.—There is a little circle of friends whom I know of who read this book of Proverbs through every month for practical direction on the path of life. A Westcountryman said of this collection of wise words, "If any man shall maister the Book of Proverbs, no man shall maister he." Take for instance the weighty counsels of the first five verses. How many lives would have been saved from bitter anguish and disappointment if only they had been ruled by them. Let every young man also ponder the closing verses. Let us all meditate more constantly on the Word of God.

When thou sleepest, it shall watch thee.—The man who meditates on the Word of God by day will not be troubled by evil dreams at night. Whatever unholy spirits may prowl around his bed, they will be restrained from molesting him whose head is pillowed on some holy word of God. And on awakening, the Angel of Revelation will whisper words of encouragement and love.

And when thou awakest, it shall talk with thee.—The heart is accustomed to commune with itself about many things, but when the mind is full of God through his Word, it seems as though the monologue becomes a dialogue. To all our wonderings, fears, questionings, answers come back from the infinite glory in words of Scripture.

SATURDAY, April 17.

"Say unto wisdom, Thou art my sister, and call understanding thy kinswoman."—Prov. vii. 4.

In other places Wisdom seems to stand for the Word of God, who was God. Are we then unduly stretching the matter when we allow these words to remind us of the gentler, tenderer, more womanly aspects of the character of the Lord Jesus? In Him there is neither male nor female, because there is the complete human nature, and the characteristics of man and woman blend perfectly. Two or three traits occur to us from his earthly life.

It was with the sensitive purity of a woman that He bent his face to the ground and wrote on the dust when her accusers brought to Him a woman taken in the act of sin. It was with the thoughtfulness of a woman that He provided the meal for his weary and wave-drenched sailor friends on the shores of the lake. It was with a woman's intuition that He read Mary's desire to anoint Him for his burying. It was with a woman's patience that He bore with His disciples.

It is this in Jesus which has so deeply satisfied men like Faber, Bernard, Rutherford, and thousands more who have been shut from the delights of human love, but have found in Jesus the complement of their need, the satisfaction of their hunger and thirst. In Him the vision of the sweet mother of early childhood is restored, or of the angel-sister now with God, or of the early love which was never destined to be realised.

Women find in Jesus the strength on which they can lean all their weakness; and men find the tender thoughtful sympathy to which they can utterly entrust themselves. We are born for the infinite and divine; earthly loves, at their best, are only the patterns of things in the heavens. They are priceless, but let us treat them as sacraments, setting forth the unseen and eternal. F. B. M.

Deep-Sea Fishermen.

WORK IN LABRADOR.

WHILE much attention is being attracted to travel and adventure amidst ice and snow, and the world is showering its honours on the man who for scientific objects has risked his life amidst circumpolar perils, it is good to look around and see that for the sake of Christ's Gospel deeds no less brave are being enacted. Inside the Arctic circle, north of the mouth of the Mackenzie River, Rev. O. Stringer, with his devoted wife, is working among the Eskimo, to whom the name of Jesus was entirely unknown until he took up his station there, as he himself informed me. During the winter the sun is lost for one month entirely in this region. Then there is Rev. E. J. Peck's work in Baffin's Land, Cumberland Inlet, where communication is quite usually a matter of two years, where there are not even one's own crew of kindred spirits to talk to, and where intellectual companionship is entirely absent. Here Mr. Peck's companion, Mr. Parker, and six men lost their lives last year. The Moravian Brethren in Northern Greenland and Labrador live out their solitary lives at times for thirty years without the prospect of returning to a loved family and the cherished associations of home. Their wives are chosen by lot, and sent out to them to share the isolation of their lives, while their dear children, lost to their parents when seven or eight years old, if ever seen again, are by that time grown into estranged men and women with occupations and interests of their own.

For long travels with Eskimo dogs and komatic or sleighs over frozen seas and snow-clad mountains, Doctors Robinson and Willway, medical missionaries, of the Royal National Mission to Deep Sea Fishermen, have accomplished wonderful work. In the winter of 1894, when quite new to Arctic travel, Dr. Willway covered with his dogs 1200 miles, visiting all the stations between the Straits of Belle Isle and Davis Inlet, north of Hopedale, and all the north side of the Straits to Blanc Sablon and back, preaching the Gospel, healing the sick, and often assisting to keep the actual wolf from the door by the timely giving out of labour for relief, also flour, pork, and molasses.

In the winter of 1895 Dr. Robinson, though only just invalided home from medical mission work in Central Africa, accomplished 2000 miles in the same way. Equipped with some 12 to 18 dogs, a good sledge, a half-breed driver, his sealskin sleeping bag, and Eskimo skin clothes, he started from Rigolet, a station of the Hudson Bay Company in Hamilton Inlet, where he had a small cottage hospital, to which he had removed the patients he could not discharge from the summer hospital on an outside island called Indian Island. Leaving in December, he was able to carry enough medicines, in compressed tabloid form, to enable him to treat during his long trip 300 sick persons. He travelled north, now over the sea, now over low promontories, now over high and dangerous mountains as far as Nackvak, the most northern station of the Hudson Bay Company in Labrador, and the most northern settlement also of any kind on the coast. On the southern journey he visited up the long inlets of Hamilton and Cartwright, and once again reached Cape York in time to proceed down the Straits, travelled to Blanc Sablon, and was back at work at Battle Hospital before the sea opened enough to allow the first fishing schooners, harbingers of the great summer fishing fleets of 20,000 fisher folk, to pick their dangerous path north through the ice floe.

Dr. Willway again this winter is on his travels. Under date of January 8 he writes: "The journey west to Harrington Islands and back is now an accomplished fact (*i.e.*, 400 miles). I am now bound north. The fall has been the severest on record, according to the books in the Merchants' Room at Battle Harbour, which show the temperatures, etc., for over forty years back. This is, of course, fortunate in one way, for it makes the ice safer and often the snow harder, and therefore better travelling."

Dr. Willway tells of many cases of suffering relieved, and as in past years God has been pleased to follow with his blessing these loyal efforts "to preach the Gospel to the poor and to heal the sick."

But here also ladies share the dangers and difficulties of an Arctic climate. In 1895, Nurse Carwardine remained all winter alone at the little mission hospital at Battle Harbour. Now driving with a dog-sleigh to visit someone too ill to reach the kindly shelter of that outpost of Christian love, now tramping on snow shoes to some humble cottage to cheer those in trouble, and carry the presence of her Master into the lonely settler's home. Much work had also to be done by her for the hungry and naked, for the summer fishing had been a failure, and the Newfoundland financial crash had cut off the usual winter supply. This winter, Nurse Williams, formerly matron in a comfortable English hospital, is wintering at the same little hospital, the doors of which, on that bleak and inhospitable coast, have not been closed for over three years. She writes cheerily by the only winter mail carried by dogs 800 miles to Quebec. A nasty accident with the dogs seemed likely to prove fatal in late December, for having slipped down, the whole hungry pack at once attacked her, and had it not been for the fortunate arrival of a man with an axe it might have been fatal. When we were at Hebron this year, the Eskimo told me that the dogs had recently killed and half eaten a boy of thirteen years, who was bringing a seal from his father's kayak to the tubik or tent.

But we in England must not exaggerate the dangers, as we are very apt to do, simply because we have no actual experience of Arctic ice. When a gale of wind has heaved a sea under the ice fields, and sent it "all aboard," as our men say, I have seen with my own eyes a man slip into the frigid water as he endeavoured to jump from one piece of ice to another. What did he do then? His companion with his seal gaff hooked him out again (they never go alone). Then he took his clothes off on the ice; wrung out the water and put them on again—while if it was only his legs in, he scrapes off the "fish ice," as they call it, and coolly pursues his occupation. The ship may be four or five miles away before a change can be secured, and yet, though a medical missionary, and therefore likely to know if any harm resulted, I cannot remember any bad consequences.

If your readers would specially remember those brave men working for God amidst dangers and privations, no little good would be the result, in the blessing that would descend on their labours and their peoples, from the recent voyage to the "Farthest North."

Wilfred Grenfell, Supt. R.N., M.D.S.F.

The Council of the M.D.S.F. have appointed Sundays, April 4 to 18, as Mission Hospital Sundays—the extension of time is necessary owing to the exigencies of weather and other influences at sea.

Mr. W. F. A. Archibald gives an account in *Toilers of the Deep*, of further developments of the temperance operations of the Mission:—

"Miss Marion Channing, who has been a most energetic friend of the Society as hon. secretary at Reading, and also as hon. secretary for the Scotch and Manx Fisherlads' Association, is giving up the latter work into the hands of Miss Agnes Stanley, on purpose to undertake the position of hon. organising secretary of our Temperance Society.

"It is hoped to establish a branch in each of our principal fishing ports, and this portion of the work can of course be extended to include fishermen of all kinds, if no similar organisation is doing the work in any particular port. At Gorleston, Great Yarmouth, Mrs. Newport, about a year since, started amongst the fisherlads and the men and their wives at Gorleston with whom she corresponds, a temperance association known as the 'Mizpah Temperance Band.' This little band already numbers over seventy members, many of whom are very enthusiastic advocates of the temperance cause. It is proposed to make this the nucleus for work in Gorleston and Yarmouth, and to turn the Mizpah Band into the Gorleston and Yarmouth branch of the Society."

Lord's Day Rest.

THE fortieth anniversary of the Working Men's Lord's Day Rest Association was held on Wednesday last week in Holborn Restaurant.

Mr. R. W. Perks, M.P., who presided, commended the work of the association as neither political nor sectarian in its efforts. He viewed with disfavour the action of those who participated in social and political demonstrations in London on the Lord's Day, though no doubt those who did so were actuated by the best motives. He concluded by advocating the necessity for London pastors and clergymen doing all they could to make the religious ordinances in their places of worship as attractive as possible. He had occasionally attended "dead-and-alive" services in the metropolis which had made him doubt whether or not it would not have been better for body and soul if he had taken instead a walk in the suburbs.

The secretary of the Association, Mr. Charles Hill, afterwards presented the fortieth annual report, which showed that the expenditure for the year had been £1423, as against £1200 receipts. The committee regretted to record that during the past year Sunday labour had been "most unnecessarily inflicted on the attendants at seven Metropolitan museums and picture galleries for the mere gratification and amusement of a small section of the public who are striving to make the day of rest a day of sight-seeing for some and toil for others." There were 438 petitions to Parliament in furtherance of the objects of the society, and the signatures were 33,911, as against four petitions with 191 signatures presented for the Sunday opening of museums. Reference was made to a memorial signed by 734 members of the dramatic and musical professions "who desire to express the hope that the law which prohibits the Sunday opening of places of amusement and entertainment for money on Sundays may be upheld." It was further stated that the London County Council music licences declared that the person licensed "should not open his house or place on the Lord's Day." This condition of the licence, it was contended, had been "grossly violated at many halls, hotels, and restaurants, with the distinct sanction and connivance of the London County Council."

Lord Kinnaird thoroughly endorsed all the chairman had said with respect to the scope and work of their Association. It was representative of all parties, and all worked together for the good of a common cause. He earnestly hoped that the younger members of the community would take a more active interest in the labours of the Association. He alluded to the great amount of ignorance that existed in many parts of the country on the question of Sunday Observance, and urged the necessity for active steps being taken to remedy the evil. He suggested that what was wanted was a great educational movement whereby proper instruction upon the subject could be obtained. His lordship also referred to the good results that might be obtained if in our Sunday-schools there was systematic instruction upon our Lord's commands with regard to the observance of Sunday, and the dangers which would result from neglect of that command. He felt that such teaching would be of much value, and would have a beneficial effect on the rising generation.

Addresses followed by Mr. H. Williams (a working man), Mr. G. F. Chambers, Miss Amy Sedgwick, Col. Rotton, and Messrs. Johnston, Girdlestone, and Butler.

A week of prayer and effort on behalf of the observance of the Lord's Day is being arranged for April 25 to May 2, when it is hoped that many clergymen and ministers will preach on the observance of the Lord's Day and many Christians will on each day of the week offer special prayers to God that this Divine gift, this inestimable blessing may be preserved to our country and race.

Congo-Balolo Mission.

THOUGH only a few years old, the Congo-Balolo Mission is an enterprise with a worthy record and full of youthful vigour. The record is one to stir the hearts of such as feel for the woes of Africa; and present activities, so joyous and promising, call for devout thankfulness to a gracious God for sending forth John McKittrick and his numerous successors in labour in Lololand. Like all African missions, this has had clouds intermitting the sunshine, discouragements as well as fruition; but the faith which justified the inauguration of the work, and has sustained those who went forth and such as were instrumental in sending them, has grown with the years, and is now strong in confidence that still more abundant blessing will attend continued efforts, and crown future testimony for Christ among the millions of Central Africa.

The eighth anniversary of the Mission was celebrated on Tuesday evening last week, when Exeter Hall was filled with friends and supporters of the work. The "attraction" did not consist in speeches alone; for Dr. Harry Guinness was announced to give an illustrated report by means of limelight views, and farewell was to be bidden to a party of outgoing missionaries. The chair was occupied by Lord Kinnaird, who was influentially supported. The devotional portion of the service was undertaken by Messrs. E. H. Glenny, Eugene Stock, J. Colville, M.P., and Dr. W. McAdam Eccles. In prayer and song the friends threw themselves and the work upon the Lord of the harvest.

Dr. Harry Guinness introduced the following missionaries, returned and outgoing: Mr. and Mrs. Bowen, Mr. Gilchrist, Miss Gilchrist, Miss Rudkin, Messrs. Ellis, Frost, Woollings, Whiteside, Lower, and Stannard. As there was not time for each to address the meeting, the whole repeated Psalm xxiii., and brief statements were made by Messrs. Bowen and Gilchrist. The former, from the Bongandanga district on the Lopori River, told of the conversion of cannibal natives, who, being men of peculiar oratorical powers, are doing noble work as evangelists. The latter dwelt upon the need of the many tribes who are still sitting in darkness, having never heard the name of Christ.

Rev. H. E. Fox, hon. sec. Church Missionary Society, spoke words of hearty sympathy with the Mission, and emphasized the urgent need of Christian testimony in the dark places of the earth. He deplored the prevalent misconception whereby Christians fail to distinguish between things truly great and mere worldly trifles. The way to spread peace is not by displaying military power, but by sending the Gospel throughout the world; on this the world cannot be educated until it is converted, but Christian society requires to be so educated, in order that work for God and man may be seen in its true light. The speaker looked forward with prayerful interest to the time when workers from the C.M.S. outposts in the Uganda country would join hands with the missionaries who are penetrating the country along the upper reaches of the Congo river.

In the course of his report, Dr. Guinness intimated that up to the present sixty missionaries had gone to the Congo in connection with the Mission. During last year twelve were sent, and a like number is leaving this year. The limelight exhibition included portraits of many of the workers and native scenes and incidents. At the various stations there are at present 150 church members, and a larger number of people who have learned to read, and are being influenced for good. The work of Scripture translation is progressing, three Gospels having already been published. During the current year £10,000 will be required to carry on the work; and towards this amount promises and offerings were gathered towards the close of the meeting. The concluding address was by Pastor W. Fuller Gooch, who held that the Church needs more true enthusiasm for Christ and his cause. Mr. Gooch led the meeting in a searching of hearts on questions of love and duty, sacrifice and service, in the name of Christ.

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Children's Scripture Union.

THE annual gatherings of this useful and now world-wide organisation took place in Exeter Hall on Thursday last. There was a large and representative attendance of local secretaries from London and different parts of the country, and the general public also mustered in strong force. Rev. E. A. Stuart, who is president of the Union, occupied the chair in the afternoon.

Mr. T. B. Bishop, hon. sec., gave an interesting account of the work of the past year. He spoke of the successful efforts being put forth amongst young people in different parts of India by Mr. Bernard Herklots, who has been welcomed there by all Christian denominations. The work in Japan, commenced in 1884 by the late Mrs. Marshall Lang, has been specially encouraging. Dr. Whitney, who superintends the work there, states that the Union has grown to such dimensions in Japan as to necessitate the appointment, if possible, of another travelling secretary at a cost of £50 a year. The need of a Bible-woman is also urgently felt. A somewhat discouraging reference was made to the position of the Union in Madagascar. The French occupation of the island has so interfered with the work of the missionaries that the Scripture Union cards have fallen in number from ten to five thousand.

The Chairman addressed the secretaries present on a seven-fold idea of service, as contained in Scripture: the service of the slave, of the child, of the household servant, of intimacy, of obedience, of the man who will follow his master anywhere and everywhere, and service for the people. This seven-fold idea, added Mr. Stuart, threw a beautiful rainbow across all the dark clouds of service, and lighted them up with a glory as from heaven itself. Though the world might think little of it, the Master would Himself recognise their service in that day when He would say to each, "Well done, good and faithful servant."

Rev. L. G. Scott Price (Tinnevelly) said that there are now over 4000 Scripture Union members in that district. He further testified to the great assistance that they gave towards the extension of Christian work. A young people's mission, composed of young men varying from eighteen years of age, regularly went to the different villages in Tinnevelly, holding meetings for the children and others.

Mr. A. G. Dodderidge addressed the younger portion of the audience, specially pointing out the need of conversion to God as the basis of successful work for Him. Mr. J. R. Naylor (Derby) showed how necessary it was, for the sake of example to others, that God's professing children should live absolutely consistent, earnest, and cheerful Christian lives.

Mr. W. F. A. Archibald, who presided at the evening meeting, emphasised the importance of a strict adhesion to Bible truth in the religious training of young people. He went on to illustrate the powerful influence that youth can often exert in leading to the Saviour those of maturer years. He read a number of letters received from sailor-lads on the North Sea, who bore witness to the great spiritual benefit they had received through the instrumentality of the Children's Scripture Union.

Rev. Dr. Wright (British and Foreign Bible Society) dwelt on the indestructibility of the Word of God. This Jubilee year, he said, would be a record year in Bible circulation. On the previous day they received from the Bible Society's agent in China and the Settlements the remarkable statement that he had printed and put into stock 545,000 copies of the Scriptures this year. Rev. T. Longstaff (Vicar of Cinderford, Glos.) gave a very encouraging account of the work carried on by the Union in his district. Amongst the other speakers, Mr. R. Callender (assistant-secretary) gave some useful hints as to the adoption of certain methods likely to make the work increasingly successful; Mr. D. M. Thornton gave facts to show how powerful an influence the Union is exercising upon the boys and young men at our public schools and universities; and Mr. A. E. Gwyn closed the speaking with a few appropriate words.

Stratford Conference Hall.

THE Conference Hall in West Ham-lane, Stratford, is the outcome of aggressive work, and for the advancement of the same it exists, and commands the ardent support of Christian men and women in East London and beyond. Not only is the Hall a centre of evangelistic endeavour, carefully organised and vigorously conducted; but it is the home of the Y.M.C.A. with a host of allied institutions, giving direction and help to scores of workers, and influencing a large working-class population for their moral and spiritual good.

The anniversary of the Hall falls in the springtime, when nature is full of promise; and at the recurring celebrations those who carry on the work look forward with unwavering hopefulness. This spirit, so indicative of faith in the Gospel and trust in the God of truth, rightly prevailed on Wednesday last week, when Mr. Samuel Smith, M.P., presided over the public meeting. The unfavourable weather interfered somewhat with the attendance, but it did not depress the leaders of the work. As usual, Mr. C. Boardman presented the report, which opened with a note of thankfulness for the many evidences of the thirst of the people for the Gospel, and the power of "the old, old story" to allay that thirst.

Describing the various agencies, the report said:—The men and women's Mizpah Bands have been busy in their various spheres of labour. The evangelistic section of the band has held eighty-seven meetings in mission halls, etc., in addition to meetings conducted weekly in common lodging-houses, rescue homes, and workhouses. In the open air, Gospel meetings have been held, some of them being continued through the winter. No less than 300 meetings have been held during the year by members of the Mizpah Band and Y.M.C.A. While

KEEPING SPIRITUAL THINGS FIRST,

the temporal needs of the people have not been neglected. The Slate Club reports an income of £78 7s. 3d. The Y.M.C.A. enrolled 117 new associates, and thirty-six (a large increase on previous years), who gave satisfactory proof of having taken Christ as their Lord and Saviour, were admitted into full membership. The interest in foreign missions has not slackened, and another member has gone into college to be trained for foreign service, making a total of eight in the field and three in course of training.

The Christian Workers' training class has been much appreciated, and has been very helpful to those members who are privileged to proclaim the Gospel in the open air and in mission-halls. The intellectual and physical needs of the young men have been provided for by the debating chamber, the gymnasium, and other institutions. The young men's Sunday afternoon Bible-class (strictly limited to young men) has

MADE MARKED PROGRESS.

From an average attendance of ninety-eight, at the beginning of the year, the numbers steadily increased, till at the close an average attendance of 132 was registered. The Junior Y.M.C.A., in addition to other week-night meetings, has a Bible-class on Sunday afternoons, which is attended by lads between twelve and sixteen years of age. The average attendance during 1896 was 102. The Y.M.C.A. Children's Mission has continued its work amidst many encouragements.

The work among the young women has steadily advanced; there are now 131 regular attendants at the Tuesday evening Bible-class. In connection with the work of the Hall, the sympathies of the people have been enlisted in behalf of the regions beyond, and over £100, largely collected at meetings, was sent to various missionary societies. But for the expenditure of a considerable sum in repairs, the balance-sheet would have shown something on the right side; there is nothing to discourage in the fact that the sheet shows a balance of £15 due to bank and cashier.

The meeting was warmly spiritual in tone from beginning to end. The Chairman's words were eminently stimulating, and the address of Mr. John Colville, M.P., on the work of the Holy Spirit was highly appreciated. The Countess Schimmelmann gave a deeply interesting account of her labours on the Continent. At the close of the meeting several sums were promised towards the support of the various undertakings, among these being the reflooring of one of the rooms, and the repairing of the useful little Iron Hall.

Mrs. Grace Stott,

OF THE CHINA INLAND MISSION.

A QUARTER of a century of active Gospel service in such a field as China surely gives one the right to produce a book descriptive of foreign missionary work. We think that all will agree in this, who are privileged to read the volume which Mrs. Stott has written and which Messrs. Hodder and Stoughton have recently published under the title of "Twenty-six Years of Missionary Work in China." It is in the form of a personal narrative, embracing the labours of her husband and herself in China, from their marriage in 1870 to the time of his death, which took place at Cannes exactly eight years ago, and her own subsequent efforts to carry on and extend the work in which they had been jointly engaged.

A few months after Mr. Stott's death we gave in these columns his portrait and an account of the truly remarkable success which God had vouchsafed to him and his life partner in preaching the Gospel to the Chinese in the city of Wenchow and the surrounding district. We need not now repeat any of the details then furnished to our readers. The full story is told in Mrs. Stott's book, and a most inspiring record it is of devoted service for Christ carried on in the face of difficulties, oppositions, and persecutions that would have caused less faithful servants to falter, if not to relinquish the task. God had regard to the faith and zeal of this Christian couple, so that after years of liberal sowing and patient waiting, they saw the fruit of their labours in the founding and growth of native churches in Wenchow and elsewhere. The book amply confirms what we have often heard from the lips of friends working in China, that when the Chinese are thoroughly turned from their idols to worship and serve the true God, no greater or more persistent fidelity to his truth can be found in the converts of any land.

Mrs. Stott gives some interesting details of her early Christian life, which ought to carry an encouraging message to all young friends who are looking to God for light and guidance on their future path. Four years after her conversion her heart was greatly drawn out towards China, through the addresses in Glasgow of Mr. Hudson Taylor, prior to his first departure for that spiritually needy part of the world. Failing health at that juncture prevented Mrs. Stott (Miss Ciggie as she then was) from proceeding abroad, The clear message came to her that she was wanted for a time in her native Scotland. She responded to the call of duty, and as to the result she writes:—

> After three and a half years in the slums of Glasgow, my health being restored, I felt the time had come for me to go forth to China; having in the meantime become engaged to Mr. Stott, I was sent out by the C.I.M. to share his labours and be as far as possible a helpmeet to him.

She sailed in December, 1869, and in the end of April, 1870, was married to Mr. Stott at Ningpo. Thenceforward till her husband's lamented death nineteen years later they were one in heart and devoted service for the Master among the Chinese, and it would be impossible to say which of them had greater blessing by God's help in their Christian life and testimony. Both were greatly respected and loved by many of those among whom they laboured. After Mr. Stott's death an eloquently simple but most touching tribute was paid to his memory by one of the converts, and this appears in the book. The writer quaintly observes:—

> Mr. Stott's disposition was straight and righteous and very intelligent; in that respect there are very few men like him. To look upon him was to feel awe, but to know and come near him he was gentle and gracious. In all matters he thought all round first, and then acted. His words were few, but his wisdom was great. Whatever he said he always did. ...He came to Wenchow twenty-four years ago, and four years later Mrs. Stott joined him. Together they worked the will of God, happy that they were chosen for such work. They organised churches, opened and maintained boarding-schools, not regarding time nor money, rescuing orphans and other poor children, teaching them to read and understand the Bible. Not afraid of toil and suffering, he went out to near and distant places preaching, selling books, and helping the distressed. All this he did that the Gospel might spread abroad.

For compactness and expressiveness of style, and for the power of saying a great deal in few words, the writer of this delightful tribute is much to be envied.

Towards the close of the same year in which her husband died, Mrs. Stott returned to her loved and now hallowed field of service at Wenchow. She was accompanied by Miss Bardsley, who has proved to be, in answer to the prayer of herself and her husband before his death, as a very daughter to her in her widowed loneliness, as well as an able helper in the work. The latter half of the book is taken up with the further developments, successes, discouragements, and vicissitudes of the work at Wenchow. We cannot here go into details, but we very warmly commend the narrative to all lovers of missionary effort. Mrs. Stott assumed her husband's place in the direction of the work, and she was fortunate in many of the native helpers that God raised up, as well as in the reinforcements that came from the home country time after time. Specially interesting are the accounts given of the periodical journeys made to surrounding stations, so as to confirm the faith of the little native Christian communities, or break up fresh ground with the Gospel message. These abundant labours must have been a great strain on Mrs. Stott's health and strength, as the ultimate issue proved. The reports of these journeys embodied in the book are frequently from the pens of some lady helpers who accompanied her, and thus an element of variety is given to the story. Here and there the reader gets pleasing glimpses of matters affecting the country and the people not generally to be found in missionary literature. Writing of one journey, Mrs. Stott's pen goes almost into ecstasies about the "unsurpassed beauty" of the mountain scenery through which she and her fellow-travellers passed. She says:—

> Altogether it was a scene to inspire the commonest mind and send the poet and the painter into raptures. Yet in the midst of all this beauty, poverty and filth, sin and misery abound. Our hearts were drawn out in deep gratitude to God that in this remote mountainous region, with its widely scattered villages, the Gospel of his grace was known and loved by not a few.

In the summer of 1892 Mrs. Stott and Miss Bardsley took a much-needed change and paid a visit to Japan. The latter supplies an interesting account of this trip, and it is instructive to read the comparison she draws between the Japanese and Chinese people:—

> We are very thankful that our work lies in China, for though we have trials and difficulties that workers in Japan have not, they have difficulties we know nothing of. The Japanese are lively, polite, clever people, beautifully clean, and in many respects loveable, but they have no depth. Quickly converted to Christianity, many as quickly go back; they often take offence and leave one church and join another. The Chinese, on the other hand, are quiet, sober people, filthy in all their habits, slow to take in an idea, and as slow to adopt it; but when once they do nothing will move them.

Failing strength eventually convinced Mrs. Stott that additional help must be got for the due maintenance and oversight of the growing work. In February, 1895, Mr. and Mrs. Woodman, who had been earnest workers at the Soldiers' Home, Lichfield, before going to China, were designated by Mr. Hudson Taylor for Wenchow. They reached the city in time to take a part in the very interesting celebration of Mrs. Stott's fiftieth birthday and her completion of twenty-five years' service in the foreign field. It was a time of happiness and rejoicing, and the tokens of love and goodwill which she received from the native Christians must have rewarded her for all the years of exhausting toil she had spent among them. Troublous times unhappily followed some months later, and persecution broke out in the district. Mrs. Stott's health was so precarious, that she was immediately ordered back to England, and she was not able to pass the ordeal of formal good-byes. In the autumn of 1895 she left China, and sailed for the home country by way of Canada. The voyage partly restored her strength but when she reached New York on the homeward journey, she learned by telegraph that her successors at Wenchow, Mr. and Mrs Woodman, with other English and native helpers, had fallen victims to cholera. In the providence of God she herself had been removed from the district before the dangers came, and her life is still spared. A period of residence in this country has given her renewed health and vigour, and it is her earnest hope and desire to spend her remaining years among her loved Chinese, though much of the burden and responsibility must in future rest on younger shoulders. Her many friends will wish that the desire of her heart may be granted, and that God will yet enable her to add a fitting crown to a life of willing devotion to Christ and his Gospel.

(From photograph by Mr. T. C. Turner, Barnsbury Park, N.)

Impressions of India.

By DR. GRATTAN GUINNESS.

THERE is an overwhelming impression of almost countless multitudes, with needs and destinies as important as our own. One is stirred to compassion, for they are still as sheep without a shepherd. *India contains one-fifth of humanity*, and the bulk are still utterly unevangelised.

This vast people is wholly given to idolatry. Temples, small, dark, dirty, ugly, and repulsive, stand open everywhere. Vile images of men, monkeys, bulls, and elephants are adored. The mind and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immoral priest washes his senseless idol, and worships it before your face. The Brahman stands there to argue in his defence. The fakir sits naked in the sun, smeared with ashes, with wild, uncombed locks, like a beast from the woods, and deems himself the most religious of mankind. India worships three hundred millions of divinities. To her, God is everything, and everything is God, and, therefore, everything may be adored. Snakes and monsters are her special divinities. Her pan-deism is a pandemonium. The things she sacrifices to idols she sacrifices to devils.

O for light! light! Millions grope at noon, and stumble into perdition without a warning voice. They know not the true God, and Jesus Christ whom He has sent. And we in England and America are content to preach and press the Gospel, time after time, with measureless labour and expense on our home thousands, and leave these millions untaught, unwarned, unshepherded! How is this? Our missionary societies send them a few missionaries, but what are our churches doing? What right have the churches to delegate this tremendous work of raising up the entire heathen world to a few overburdened societies? Let every church arise and do its share directly for the salvation of mankind, and the problem of the world's evangelisation will soon be solved. Let every pastor, every elder, every deacon, every church member, every Sunday-school teacher, every individual Christian, be taught to feel *this work is mine*. I am personally responsible to give the Gospel to some part of this unevangelised world. I have my share to attend to in this sacred business. No other can do my work, or answer for me before the judgment seat of God. Let me do my personal part in the work of saving mankind, or renounce the name of Christian.

No door is shut in India. The cities are open, the towns, the villages, the streets, the shops, the zenanas, the halls, the market-places, the whole country and population. You may go where you will, and say what you will, none daring to make you afraid. The people sit by the wayside waiting for you. They wait, with their meek eyes looking out for the advent of the messenger of saving truth. A change has come over their thoughts. They have begun to scorn their priests and suspect their idols. They are willing to hear God's Word when it is brought to them. But there are few to bring it. Scarce one Christian in a thousand has the heart to help them. Mammon is too mighty for our pity and piety. Our small home interests hide from us the immeasurable interests of a perishing world. The millions of the heathen to most of us are as though they had no existence whatever. Who shall roll away the dark reproach? Let each one roll it from his own door. Our responsibility is individual. As individuals let us meet it in all its magnitude.—*Missionary Review of the World.*

Slavery in Zanzibar. — According to Mr. Chas. H. Allen, of the British and Foreign Anti-Slavery Society, we may shortly expect to hear that a proclamation has been issued declaring the abolition of slavery in Zanzibar and Pemba.

The Gospel in Venezuela.

THE monthly organ of the Scripture Gift Mission (84, St. Paul's Churchyard, E.C.) publishes a deeply interesting letter from a lady missionary in Caracas, Venezuela, who had circulated Illustrated Gospels in Spanish, supplied by the Mission.

"Let those who murmur at the free distribution of the Gospels and New Testaments get to work among the dark and prejudiced Roman Catholics who surround us. The interest in their souls shown by giving them the Gospel, arouses in them a fresh train of thought, which, in time, we hope the Gospel may confirm. An illustration of this we had in a woman who, supported by her son, refused to let us be hindered entering her house. 'They do not come to beg,' was the most convincing reason she could give for receiving our visits, and letting us with open door sing and read to her.

"Some encouraging incidents recently came under our notice:—A man living in the country had a Testament which from old age and long use had almost become worn out; he inquired if he could have it reprinted, knowing no other way of replacing the book. The price asked for reprinting was utterly beyond his purse. Through becoming acquainted with friends of his, whose hearts had been touched by the Gospel, we were able to send him the much longed-for copy.

"An old woman visited by my fellow-worker, and who began to attend our cottage meetings, listened to the Word of God with a strikingly prepared heart; her ready confirmation of what she heard made us wonder. But one day recently all this was explained, by her showing us her hidden treasure—a New Testament. The date of printing showed its age, and then the old lady explained its history. Her own sister on her death-bed had, in the early part of her illness, besought her to read it to her, until to the other also it became a source of joy; and then when the sick woman was dying, she charged her old sister to 'guard the book well,' and, putting it into her hands, soon passed into the presence of God. Like the great majority in Caracas, she thought we were all '*Judios*' (Jews)—a name which means to them haters of Jesus and all his friends. But finding we accept the words of 'Jesus Book,' she gives us much reason to hope she will also face the same odium to follow Jesus.

"A poor persecuted woman, who had cried for mingled sorrow and joy over her Saviour's wonderful sufferings through love to her, sought us in deep distress, her old wrinkled Indian face so full of misery, because she could not keep her loved New Testament. Persecution had burst out upon the lonely and defenceless woman. As she could not hide her book, she had to leave it here. Our joy was great on the receipt of your Gospels, to be able to give her one to read when the eyes of her persecutors are not on her."

"I want to have a new name."—The April issue of *Niger and Yoruba Notes* gives some deeply interesting extracts from letters by Miss Grover, of Ibadan. Describing a visit to Yematu, the lady says:—"I spent a short time talking to Mrs. Allan, and then went into the Prince's compound. The women welcomed me as usual, and were eager for 'The song of Jesus.' The woman who had first suggested the singing, told me that she used to come to Kudeti services when she was quite a little girl, before she became the Aremo's wife. She presently said 'I want to have a new name.' We found she wished to be baptized. She said, 'When people believe in Jesus, you give them a new name, and they learn to read the book.'"

Medical Missions in Ceylon.

THE two medical ladies, Drs. Curr and Irwin, arrived in Ceylon on Dec. 31. They were welcomed in Colombo, and were pleased with their first impressions of the country. They were expecting, after seeing the medical work in Colombo, to proceed to Jaffna by the overland coach route. They will live with Dr. and Mrs. Scott for a few months while making a start in the language, and at the same time they will be able to help Dr. and Mrs. Scott in their medical work. They will in this way gain some familiarity with Eastern diseases and with the manners and customs of the people before they formally open the Women's Medical Mission work and assume its responsible duties.

The Mission-house, medical, surgical, and lying-in and isolation wards, also the nurses' training home, dispensary, preaching bungalow, and gate-keeper's house are all built in a satisfactory manner, and handed over by the contractor to the mission without debt or incumbrance. Many native Christians have written to us expressing their feelings of gratitude to God that He has permitted them to see the planting of such a beneficent institution in their midst.

Before the medical ladies can occupy the premises and begin operations, supplementary work, estimated to cost nearly £200, should be carried through. We have no funds in hand for these works. Under ordinary circumstances we could address meetings, and no doubt collect this amount, but at present our time and strength are taxed to the utmost in connection with our work for the Armenian orphans and for the famine sufferers of India. We believe that God has unmistakably called us into this work at this time, and He is giving us a signal blessing in it. After these works are completed, the Medical Mission can soon be opened. Any help will be most gratefully received. Mary and Margaret W. Leitch.

N. York.

Frank Crossley.

We have laid him down to slumber,
Snow-white flowers upon his breast;
Every circlet spoke devotion
To the life that is at rest.

From his cradle to his dying,
As he walked in step with God,
He was scatt'ring seeds of kindness,
All along life's dreary road.

He was courteous, he was tender,
He was beautiful of soul;
And the joybells rang in heaven,
Tho' with us the church bells toll.

Would you know how much we loved him?
Ask of those who weep to-day,
With a heart that's next to breaking,
And a grief that must have way.

Ask the poor who shared his bounty,
And the rich who knew his love,
And the wanderers he guided
To the better life above.

Ask the friends he helped in trouble
With his ever-open purse,
And the girls that he had sheltered
From despairing, and from worse.

Tho' the grave has claimed the casket,
Yet the diamond shines up there,
In the Lord's triumphal chaplet,
With his other jewels rare.

J. Wakefield MacGill.

Christian Workers at Keswick.—Dear Sir,—I appeal once more on behalf of those Christian workers, foreign missionaries, and others who are unable to afford a visit to Keswick. I shall willingly undertake to take charge of and disburse any funds committed to my care for the purpose of sending such friends to the next convention. In former years great blessing has been received by many a weary depressed Christian worker, and a new impetus has been given to the work of others. Friends sending gifts for this fund should do so as soon as possible, so that early arrangements may be made. Friends applying for help would expedite matters by kindly sending the names of two referees.—Yours faithfully,

Wellesley C. Bailey.

17, *Greenhill Place, Edinburgh.*

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Ted, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Uncle Tom at Nazareth.

I WONDER if you have been thinking I have forgotten you because my promised letter has been so long coming? I have not done that, but I have been waiting till I visited a place in which I knew you would be interested; and I think you will like to hear a little about Nazareth, where Jesus spent his early life on earth.

I arrived there on a Saturday evening, but as it was quite dark I had to wait till Sunday morning before I could see what the place was like.

The little town is built on the side of a hill, from the top of which a beautiful view of the country round can be obtained. The streets are very narrow, hardly wide enough sometimes for two donkeys to pass if they have any loads on their backs. Carriages are never used, except those that convey travellers from Haifa, near Mount Carmel, to the Sea of Galilee and back, and they cannot be driven in the town itself.

The streets are not very clean, but they would be a good deal worse if it were not for the dogs which abound in great numbers. They belong to no one in particular, and feed on the rubbish that is thrown into the streets. They get very much in your way as you walk along, but one could forgive them that if they did not keep up such a terrible noise at night, barking and howling and making sleep impossible until one has got used to them.

It seemed so wonderful to think that Jesus had really lived here. Of course the old houses have decayed and new ones have been built over and over again, and it is very doubtful if the spots which are pointed out as those on which stood either the home of Jesus, Joseph's workshop, or the synagogue in which our Lord worshipped are the real ones at all. It matters very little whether they are or not, but when you climb up the hill I have mentioned just now, you are quite sure that Jesus looked upon the same mountains and valleys which are spread out before you, and that his feet trod upon the same ground.

One of the most interesting things in the town is the fountain to which the women and girls come with bare feet to draw water. They carry large stone pitchers on their heads, which must be very heavy when filled with water, but they balance them so cleverly, and do not seem to feel their weight. Little girls also come with smaller pitchers according to their strength, so that they learn how to carry them when they are quite little mites. The fountain is the one meeting-place where the women can have a little gossip, and while filling their vessels they chatter away at a fine rate.

During the afternoon I saw a very curious wedding, quite different from any we ever see in England. I do not know what the beginning of it was like. I can only describe the part that I saw. On an open common a great crowd of men, women, and young people assembled, and in the middle I found the bridegroom sitting on a chair. He did not look very happy, but perhaps that was because he was shy and did not care about having such a fuss made over him. The women formed themselves into one group, and the men into another, and then with various kinds of musical and unmusical instruments they sang and danced about him for about two hours, while he looked the picture of patience and endurance. "But where was the bride?" I expect some of you will ask. She was at home during this part of the ceremony, but after a while a horse was brought, upon which the bridegroom mounted, and then for another hour he was escorted by the happy crowd through the streets of the town until at last he came to her house. Then she joined him and went with him to the house of his parents, which, I understood, was to be their home. Fortunately, it was a very fine day, or I do not know what they would have done, for it appeared to take the whole town about half a day to marry this one couple! Some English ladies presented the bridegroom with a silk handkerchief for the bride, which pleased him and his friends very much, but it looked as if it would be very much crumpled by the time it reached her.

In the morning I was surprised and pleased to meet Mr. Hutchinson, of the C.S.S.M., whose name is known to most of you. He was travelling with a party of friends in the opposite direction, and when after this wedding I visited a Christian Orphanage belonging to the Society for Female Education in the East I found he had given an address to the children an hour before.

You will be interested to hear about this orphanage, I am sure. It is for girls who have lost one or both of their parents, and there are about ninety in it at present, whose ages range from three or four to thirteen or fourteen years. You know girls marry very young in Eastern countries, and so it often happens that when one of these orphans passes her twelfth or thirteenth birthday she is sent for by her father or brother or uncle, to be married to a husband they have chosen for her, whom perhaps she has never seen. Of course the missionaries are very sorry to lose her, but there is no help for it, and they can only hope and pray that the lessons they have been teaching her while in the orphanage will make her a good and true Christian woman.

They were having their tea when I saw them, and so I thought it would be a good opportunity while they were all together to tell them about the large family of boys and girls who read this page. They were much interested to hear that so many in England would read about them, and all held up their hands to send their love to their little English brothers and sisters. Then they sang very prettily this hymn, of which the lady superintendent kindly gave me a copy:—

NAZARETH HYMN.

We are little Nazareth children,
And our Father placed our home
Mid the olive trees and vineyards
Of his earthly childhood's home.

For the Lord who loves the children,
And was glad to hear their praise,
Cares that Nazareth children know Him,
Do his will, and choose his ways.

Cares that they should keep in memory
All that sacred life spent here;
Try in heart to walk beside Him,
Safe and happy in his fear.

For we know that He is coming,
Every knee to *Him* shall bow,
And the joyous shouts to greet Him
We would raise in Nazareth now.

Jesus, Master, dwell within us,
Make a temple of each heart,
Pure and loving, true and holy,
For Thy service set apart.

Uncle Tom.

Temperance Week.

Text for Sunday: "Whether, therefore, ye eat or drink, do all to the glory of God."—1 Cor. x. 31.

Hymn: *Songs and Solos.* No. 135.

THE form of Christian Endeavour I wish to bring before you this week is a very important one, because it means endeavouring to rid our land and every land from one great curse which lies in the way of Christian work of other sorts, like a rock where a road ought to be. You will hardly be able to realise yet, for many years, all that this curse brings on the World—the curse of strong drink, not drink that can be taken to the glory of God, but drink that is taken to satisfy the thirst that it creates, and which can never satisfy it. What I want you now to do is to take the fact of the evil of intoxicating liquors from those who have seen it themselves, and to determine that by God's help you will never drink them, unless on special occasions, prescribed by a doctor, and in writing, just as he would prescribe opium or any other poisonous drug, when he cannot give you anything else. I trust that you all either have signed or will sign this pledge, and for Christ's sake will endeavour to lead others to do so too. It is better to deprive ourselves of any possible pleasure, rather than to run into one unnecessary temptation. I read the other day of a little "five-year old," seated on her father's knee while he was talking to some friends on temperance. During a break in the conversation she looked up to him and said, "*But, Papa, if no one began to drink, there would be no drunkards.*" The little one had learned a great truth.

Wisdom from the Far East.

Here are some proverbs I picked up abroad.

The *Japanese* say:—

"First time, man drinks wine; second, wine drinks wine; third time, wine drinks man."

The *Chinese* say:—

"Intoxication is not the wine's fault, but the man's."

"Let those who desire to break off drinking observe when sober a drunken man."

"Medicine may heal imaginary sickness, but wine will never dispel sorrow."

What do my nephews and nieces say?

Uncle Ted.

Alcohol is poison, I must never drink it,
It will hurt my body though I may not think it;
It will hurt my soul by yielding to temptation,
Though my Saviour bought me with his great salvation!
So I have determined I will never take it;
Jesus, hear my promise, help me not to break it.

Lucy Taylor.

Scripture Union Portions for Next Week.

S.	*Mark*	xiv. 17-31.	Th.	*Mark*	xv. 1-15.
M.	,,	xiv. 32-45.	F.	,,	xv. 16-32.
Tu.	,,	xiv. 46-59.	Sat.	,,	xv. 33-47.
W.	,,	xiv. 60-72.			

An Escape from a Scorpion.

NEARLY four hundred years ago there lived in Italy a celebrated artist named *Benvenuto Cellini*. One day, when he was three years old, he was playing in the kitchen, and saw a curious little animal under a bench. He immediately ran to it and seized it round the middle; so that its head was left sticking out on one side of the child's little fat fist, and its tail on the other.

Grandfather Andrew, an old gentleman more than a hundred years of age, was in the room, and Benvenuto ran up to him and said, "Granny, look at my pretty little lobster!" The old man saw at once that it was not a lobster, but a scorpion, a most dangerous reptile, with a dreadful venomous sting. He was terribly frightened, and tried to coax Benvenuto to give the creature to him; but the boy refused to do this, and began to make a great hullabaloo, crying that he would not give up his plaything to anybody. The noise brought in his father, who, with great presence of mind, snatched up a pair of scissors, and snipped off the scorpion's head and tail, and thus saved the little boy's life.

Don't you think we may learn an important lesson from this true story? If you search your Bibles you will find scorpions mentioned in several places. Little Benvenuto did not know that the creature was a scorpion, and that it could sting. And a great many children—and grown people too—are like him. They want things which are not good for them, and sometimes get them, and then cry and make a great fuss if they are taken away.

There is a passage in the twenty-third chapter of Proverbs which tells us of something which is very pleasant at the first, beautiful to look upon and good to taste, but "at the last it biteth like a serpent, and stingeth like an adder." I wonder which of you could tell me what it is. Sperabene.

Personal.

As this week we commence a new quarter with the Searcher, I hope that not only will all the nephews and nieces I have already, try prayerfully to answer every week, but that each will try and introduce a new one, especially from among those who do not have Christian teaching at home. I am sure you all know many such. The next competition will be set on July 1. I am glad to see how many have taken a practical interest in our bathing machine for the cripples at Southend, but be sure you do not let the bathing season commence without its being in place. If 160 of you send a shilling this week, the amount will be raised. There are more than a thousand who send in answers. Many thanks for the "blotters" and flowers received. They have been much appreciated.

T. Murley (Oldham).—Your last answers rendered you eligible for the Prize Competition, but you forgot to put your address.

Donation List.

Indian Famine, Children (Mrs. Bruere).—Cootham Mission Hall, £1 0s. 4d.; Eva, 1d.; A Ladies' Missionary Prayer Meeting, £3 6s. 9d.; J. E. C., £1; E. M. W., 5s.; Mrs. D., 5s.; Mrs. G. K., £5; Missionaries in Tunis, 16s. 6d.; total, £11 13s. 8d. (Total, to April 5, £353 4s. 7d.)

Indian Famine.—A Brother and Two Sisters, 1s.; Nellie S., 5s.; Norah and Freda, 10s.; Children's Class, 5s.; Ella, 6d.; For Jesus' Sake, 5s.; B. P., 2s.; total, £1 8s. 6d. (Sent to Rev. Dugald Revie, F.C. Mission, Nagpur.)

Cripples' Bathing Machine, Southend.—Ella, 6d. (Total, to April 5, £2 3s. 4d.)

Bible Searcher (No. 66).

(Rules posted on receipt of a penny stamp.)

All answers to be from Gen. xxiv. to xxxiii. Children *under ten* do the first three; *under thirteen* do the first six.

1. Of whom did Abraham's servant ask help when sent to seek a wife for Isaac? Give his first words.
2. When his errand was successful, what was the first thing he did, and what were his first words?
3. What were Laban's first words of welcome to him?
4. Why did God say He would fulfil his promises to Abraham? (ch. xxvi.)
5. Describe in not more than 100 words how Jacob sinned by deceiving his father, and what came of it? (ch. xxvii.)
6. What were the last words of Jacob's vow at Bethel? (ch. xxviii.) Have you ever thought whether you could not make a similar promise to God?
7. Why was the place where Laban and Jacob parted called Mizpah or watch-tower?
8. What did Jacob reply when the angel with whom he wrestled at Peniel asked to be let go? How was he answered?
9. Describe in not more than 100 words how Jacob and Esau met again.

Next week will be devoted to the Christ-like Life, and the Searcher will be on the Epistle to the Ephesians.

Results of Competition will be announced April 29 (not 22, as stated last week).

Foreign List.—Correct answers received from:—

No. 55.—J. A. Field (Sydney). **No. 57.**—J. Garrett*. **No. 58.**—Bessie Whitehead (S. Africa). **No. 59.**—Charlotte Cane* (S. Africa). **No. 60.**—A. Baillie, Jean Scott, D. H. Marshall (Canada). **No. 61.**—Vera and Frank Sjostrom, Dorothy Groves. **No. 62.**—Vera* and Frank* Sjostrom, Dorothy Grove, Ruth and Olive van Milleugen (Cyprus).

No. 64.—Correct answers (second list) received from:—

C. Arnold, M., E. and D. Aldwinckle, N. and F. Ames, M. Adams, J. Baring, D. B. Benson, R. Bourne, M. G. Bungey, H. C. and W. J. Barfield, E. Beauchamp, E. and D.* and G.* Bartlett, M. B. and C. B. Baker, G. Brand, W. S., J., and Jim Buchanan, E. R. Ballard, J. C. Bell, R. Browne, C. L. Badham, A. H. Bowker* R. M. Bentley*, F. L. Bennett, A. Baker, D. A. Bennie, E. Brayfield*, L. Boxer, Ida Cole, G. and L. Calvert, L. Coles, D. Caistor, M. E. Clarke*, M. Collins, M. T. Colville*, D'A. Chapman*, S. Crowley, Wm. Christie, J., M., and W. Carter, N. E. Coote, A. M. Carter, M. and C. Craven, A. M. Cole, E. and D. Corrie, C. Chapman*, D. Colebrook, M. Clarke, N., H., Annie, and A. Couch, E. and W. Cookrem, C. M. Cook, K. Dodington, K. Dunbar, H. C. Daniels, M. and D. Dyke, C. Dawe, G. Duncan, E. and R. Dunn, C. and W. Devenish-Meares, M. Egginton, A. Fleming, T. Feuchter, W.*, E., and R. Findlay, V. Foley, H. A. Fowler, W. Furmage, Wm. and F. Field, L. and C. Fidler, Flor. and F. F. Falconer, E. C. and M. L. Graham, M. Giddings, S., M. and E. Gray, E. Grieve, C. and D. Goodwin, A. Grainger*, Eva Gray, M. W. Green, J. and M. D. Hogg, L. Hill, R. Hamilton, Helen, H., Tom, and M. V. Hunter,

C. H. and J. and M. Handasyde, W. B. Harvey, M. Hasse, A. E. Hazledine, L. M., E. P., and C. M. Hetivel, E. Hersey*, E. and Edith Hearn, M. and H. Horlock, E. Hutchings*, I. and R. Harrison, F. Hunton, V. Holford, L. Jack, S. and M. Jackson, A. C. and R. M. King, R. and H. Keable, V. and M. Maitland Kirwan, M. Kirkbride, T. A., D. T., H., and K. G. Kirkpatrick, A. Alex, Isa and T. Kay, T. Lawrence, E. Larwell, E. Leighton, N. Meade, L. B. Macaulay, E. and M. McCallum, B. & N. & A. & T. Mack, J. Maunsell, M. J. Macphee, F. and E. Mackenzie, G.* and E.* Morgan, T. J. and M. Matthews, K. McClure, B. Maconchy, H. Malaher, P. Morris, L. and Q. Matthews, W. Mitchell, A. G. Macnair*, B. H. Millar, F. E. Mann, E. Macnacharn, H. and L. Morris, D. Muir, E. C. Monti*, S. E. Mackintosh, T. and D. Mackenzie, F. L. Munce, M. Nevill, E. Newton, B. Norcock, E. L. and M. N. Oakes, H. and L. Orr, T. M. Oldham, V., D., N., and M. Petrides, W. C. Perryman, T. Piper, D. O. Phillips, E. V. and E. F. Proctor, S. Pim, D. Patten, W., M., J.*, and A. Palmer, H. Piggott, G. Partridge, J. Robertson, C. and A. Rouse, L. M., A. B., and D. W. Ramsay, E. and T. Roberts, P. M. Read, J. and T. C. Roe, G. G., E., E., and Gordon Reeve, E. H. Rainey, B. Scantlebury, D. N. and M. Shaw, D. and B. Salt, M. Slater, V. Standley, B. Symes, F. A. Shadbolt, D. and J. H. Stanier, D. Smith, E. and T. Seymour, M. Stanley, E. Stuart*, M. Seddall, D. Sharp, C. and H. Schaeffer, M. Smith*, J.* and J. W.* Thomson, F. H. J. Tomkins, M., G., and F. H. Trotter, A. Thompson, G. Tingey*, H. W., L., P., and A. Turnbull, M., W., and A. M. Thomson, T. Toop, F. and S. Thomas, L. Tibbits*, G. W. Vellacott*, E. Vigars, E. H. Wood, P. A. and E. V. Willoughby, E. M. White*, P. Wilson, G. Weir, T. and J. E. Watson, J. G. West, M. Walton, H. and J. Williamson, M. J. and J. J. Wight, A. and F. Waring, E. Wheadon, C. and E. Yerbury.

Those who have been correct the whole quarter:—

Gordon and Constance Andrews, Alme Bazett, Herbert Berry, Emily Bridgewater, Mary E. and Wm. E. Clarke, Mabel Cole, Dorothy Cooper, Margaret Davison, Cecil Dodd, Ernest Edmonds, Reginald and Ernest Findlay, Lee Gardner, Minnie Giddings, Rex Hatchett, Winifred Harvey, Margaret Hasse, Dorothy and Joshua Hughes-Games, May Hunter, Chas. and Mena Hunter, Lucie and Archie Jacob, Norman Johns, Alex. Kay, Doke Lewis, Laura Macaulay, Abraham, Nellie, and Bella Mack, Ivy Maunsell, Alice M. Palmer, Maggie Palmer, Duncan Payne, Myrtle Perry, Wm., Louie, and Mary Penny, Vera Petrides, Gladys Phipps, Margaret and Lillian Pook, Sydney Robertson, Margery Smart, Betty Stocks, Horace Williamson, Noel and Phillis Wright, Gertie M. Wood, Allan Woodman.

Children's Special Service Mission.

Mr. Josiah Spiers, *Presbyterian Church, Highgate*, April 9. Mr. H. Hankinson, *Cinderford*, April 22; *Gloucester*, April 23; *Newport*, April 24—May 4; *Ross*, May 5-6; *Hereford*. May 7. Mr. Reginald Callender, *Underriver, Sevenoaks*, April 9; *Bedford*, April 10-11; *Winchester*, April 13. Mr. J. S. Tyler, *Kemp Town*, April 20; *Lewes*, April 27; *Kemp Town*, April 28; *Hayward's Heath*, April 29; *Southboro'*, April 30. Mr. A. G. Dodderidge, *Eastbourne* to April 9; *Woking*, April 9-12; *Watford*, April 12; *Horsham*, April 13-15; *Croydon*, April 17-19. Mr. Geo. Goodman, *Plashet Park*, to April 11; *Presbyterian Church, Stoke Newington*, April 24-May 2. Mr. S. J. Hewlett, *Foresters' Hall, Wickham Market*, April 8; *Needham Market*, April 9; *Shrewsbury Hall, Redhill*, April 10-20. Mr. W. L. Seyler, *All Saints' Mission Hall, Caledonian-road*, Ap. 9. Mr. Sidney Spiers, *Anerley*, Ap. 12.

The Orphan Working School.

The 139th yearly dinner in aid of the funds of this Institution, with Homes at Haverstock-hill, Hornsey-rise, and Margate, was held on Tuesday week in the Whitehall Rooms of the Hôtel Métropole, under the presidency of Mr. Horace B. Marshall.

The Chairman remarked that the Orphan Working School was scarcely a new Institution, as for nearly a century and a-half it had carried on its beneficent work. Nearly 6000 children had been fitted within its walls for the battle of life. Beginning with twenty, it now had 500 inmates. They were received from the earliest infancy up to the age of fourteen, and were taught, educated, and clothed. During the last quarter of a century about fifty lads from the Orphan Working School had entered into the employment of the firm to which he belonged, and he could bear personal testimony to the value of the training they had had. The institution was wholly unsectarian, the object of the committee being to make all the inmates Christians in the widest sense. It cared for the future of both boys and girls, and it should be remembered that the boys and girls of to-day were the grown-up people of to-morrow. The value of the charity was abundantly shown by the last report. To continue the work, they needed £13,000 a year, and he pleaded for the increased support needed. The average cost of each child was twenty-five guineas a year. One gratifying incident was the support extended to the School by former pupils.

The Archdeacon of London, Colonel Wellesley Robinson, and Rev. D. A. Herschell followed with addresses supporting the claims of the Institution. The secretary of the orphanage is Mr. Algernon C. P. Coote, 73, Cheapside, E.C.

Discharged Prisoners' Aid Society.—The annual meeting of this society was held at the Old Hall, Lincoln's Inn, on Tuesday week, Mr. Justice Kekewich in the chair. The report stated that the total number of cases dealt with by the society during the past year was 1,317, and the average cost of assisting discharged prisoners for the year had been 15s. 3d. The chairman said that the duties of the society lay entirely with the Pentonville prison, the numbers discharged from which prison were about 1,000 per month. Mr. Kenelm E. Digby said that during the short time he had been at the Home Office he had been impressed with the importance of prisoners' aid societies. Since 1880 the number of prisoners belonging to the "star class"—those who had no criminal antecedents—in convict prisons was 2,183. Of that number only 20 had returned to penal servitude under fresh sentences. The figures with regard to women were even more favourable; of 93 female convicts who had been placed in the "star" class not a single one had returned to penal servitude. Mr. T. T. Bucknill, Q.C., M.P., Recorder of Exeter, and Mr. de Rutzen, senior magistrate of Marylebone, also bore testimony to the value of the work.

International S.S. Lessons.

April 18.

Gentiles converted at Antioch.—Acts xi. 19-26. Golden Text.—Verse 18.

SEVERAL new places are mentioned in this lesson, the position of which should be pointed out on the map. *Phenice*, the narrow strip of land between the Mediterranean and the mountains of Lebanon, extending as far north as the modern Beyrout. *Cyprus*, of which so much has been heard of late, is an island in the Mediterranean, about sixty miles from the Palestine coast. Some of the disciples are said to have been men of *Cyrene* (20), in Africa. But the chief place mentioned is *Antioch*, which was to become the centre of the Church's work. This city was the capital of Syria. It was situated on the river Orontes, about sixteen miles inland, and was 300 miles north of Jerusalem. It was named after Antiochus, King of Syria, by his son Seleucus Nicator, who built the city B.C. 300. It is with the formation and early history of the Church in this city that this lesson deals.

Antioch, like the other places mentioned, received the Gospel through the disciples formerly belonging to the Church at Jerusalem. God permitted the devil to stir up a storm of persecution, and by means of this the good seed of the kingdom was scattered throughout all these regions. But the peculiarity about Antioch is that here the preachers did not confine themselves to Jews only, but ventured to speak even to the Greeks (20). It is hardly likely that tidings of Peter's preaching to Cornelius had reached these scattered disciples. Their conduct is therefore more to be admired. "The love of Christ constrained them." It was contrary to the very spirit of the Gospel to confine it within the narrow limits of one nationality. Besides this, the desperate need of the people moved the disciples to speak. Where should the Gospel be preached if not among those who are most in the darkness of ignorance and sin?

They were not left in any doubt as to their new departure. "The hand," that is, the power, "of the Lord was with them" (21). Conversion is his work. If He opened their hearts to receive the truth, and inclined them to turn to Him, was not this his own seal upon their service? Of the many lessons suggested note only two. The first concerns the teacher. See the supreme importance of having the hand of the Lord with us in our work. The second is for the hearer. What is the proper result of hearing the Gospel? Let the scholar read it in verse 21; then press the question, Has that result been attained in him?

How wisely events are timed by God! If tidings of this movement had reached Jerusalem before Peter had been called to preach to Cornelius, what dismay, and even indignation and wrath, would have been excited! The Church was prepared for the message (22). *Barnabas* was the most suitable man for this mission. Note his character (24), and give emphasis to the three things declared concerning him. Show the connection between the three. The only true goodness comes through faith and the indwelling of the Holy Spirit.

Arnot thus summarises the result of his visit: (1) "What he saw—the grace of God. (2) What he felt—he was glad; and (3) What he did—he exhorted them" (23). The grace of God then is something that can be seen—that is, by the man who has the eye to see it. As a rule men see what they want to see. Many a traveller goes to a foreign country and never comes across a missionary, nor a converted native. Not because there are none; but he is not looking for them. Barnabas could see the difference between these converts to Christianity and the wickedness of the surrounding city. It was a light shining in a dark place.

His exhortation is appropriate for all young believers (23). Illustrate by the limpet which cleaves as closely to the rock. They were to make this cleaving to Christ to be their "heart purpose"; not a mere resolution, made under pressure of some deep feeling, but a constant, steady, unwavering purpose. How much need they had for it in view of the temptations to which they were exposed! Only in nearness to Christ can any believer be safe.

At Antioch there began that companionship between Saul and Barnabas which continued for so long. The last mention of Saul was in ix. 30. No doubt he has been witnessing for Christ in Cilicia; and as he had been marked out as Christ's witness to the Gentiles, it seemed the right thing to bring him into this young church (25, 26).

The name "Christian" (26) may have been given in mockery, but it is very appropriate. Believers receive their life from Christ, are constantly dependent upon Him, seek to become like Him, and devote themselves to Him. If this is a true explanation, ask of each scholar, Are *you* a Christian?

R.S.U. at the Mansion House.

BY the kindness of the Lord Mayor and Lady Mayoress, a special meeting, in connection with the R.S.U., was held on Tuesday week in the Mansion House, which was well filled.

The secretary, Mr. John Kirk, made a statement setting forth the recent and remarkable development of the cripple branch. He dwelt particularly on the holiday homes at Southend and Windsor, and one about to be built at Bournemouth for reception of weary cripples likely to benefit by a change. The whole circle of the cripple department of the R.S.U., with its hundreds of workers, its home visitations, local centres, tender ministries, and distribution of books, toys, instruments, and clothing, appeals in a peculiar way to the sympathies of all. A very special effort is being made in connection with the Queen's "Diamond Jubilee" in raising a fund of £10,000 for the extension and perfection of this work among cripples.

The Lord Mayor said that the cause of suffering children appealed to everyone. There was no such affliction to parents as to have an afflicted child; yet in thousands of poor homes were to be found pitiful, pain-stricken, helpless little ones whose claims on the public were surely peculiarly strong. Much had already been done by the R.S.U. workers in the way of carrying sunshine into these darkened homes, but were funds forthcoming very much more might be done to relieve and gladden these poor creatures. He concluded with a strong plea for liberal help to the R.S.U.

The Lady Mayoress, in a few touching sentences, said that she loved little children, and deeply sympathised with those who were crippled and thus deprived of the enjoyment and freedom so dear to childhood. She felt sure all agreed with her in this pity, and hoped they would testify to the fact by subscribing all they could to the R.S.U. to enable its workers to alleviate their sufferings and their pains.

Alderman Treloar, who has rendered in many ways valuable aid, followed with a hearty and sympathetic address.

Archdeacon Sinclair said that it must be borne in mind that this peculiarly touching work among cripples was only part of the large and far-reaching operations of the R.S.U. with which the name of the Earl of Shaftesbury will for ever be associated. The Archdeacon proceeded to give some particulars of the manifold operations of the R.S.U., in ragged schools, Bible-classes, industrial classes, Gospel, temperance, and other services; clothing and relief agencies; 6000 cripples were under visitation in all parts of London, while eleven Holiday Homes are maintained for sickly little ones from the slums.

Miss Coles gave an animated description of the kindly ministry of helpers all over the metropolis for the relief of home cripples.

Mr. H. Wood, J.P., and Lord Frederick Fitzroy followed with effective little speeches on behalf of the work of the R.S.U. and Shaftesbury Society.

Mr. A. Orr-Ewing's recent visit to Peh-kan, Kiang-si, was a great refreshment and blessing. Miss Carlyle writes: Four candidates were examined and three accepted—an old lady seventy six years of age, Mrs. Pao; and a husband and wife, Mr. and Mrs. Hu. The latter said on her first visit: "I have come to know about the Saviour who can forgive my sins; for they are very many." We learned afterwards that she had destroyed quite a number of her girls in infancy. It was good to see two other men from Gan-ren out-station also baptized, all about the same age. Miss Carlyle adds: "I cannot tell you my joy at seeing the fruit appearing after many days. I still am holding on to the promise, 'In due season ye shall reap, if ye faint not.'" There is much to encourage in the village work.

Female Welfare.—The annual meeting of the Society for Promoting Female Welfare was held at Grove House, Regent's Park, by kind permission of Mr. and Mrs. Greer. Rev. W. H. Griffith Thomas presided. Rev. J. F. Bateman read some portions of the report. The past year is stated to have been, on the whole, one of satisfactory work, though of some financial anxiety. The annual united sale was held, as usual, last year in the Arena of the Royal Albert Hall, and was opened by the Vice-President, Lady Portman. The sale for 1897 will be held on May 13 and 14. Rev. W. H. Griffith Thomas expressed his pleasure at seeing so many of his Portman Chapel friends present supporting this useful society. Addresses followed by Mr. H. Maynard, Rev. Henry Sharpe, Mr. G. A. King, General Bruce, Mr. R. Holmes White, and Colonel Frobisher.

Rev. J. McNeill in Liverpool.

THE week before last, Mr. McNeill was preaching to about 7000 people daily, but last week, when he went over to the Birkenhead Y.M.C.A. in the evenings, the building, which was of course packed each night, was a good deal smaller than the Circus. Up to the time of writing about 700 cards have been returned, signed by those who have either been helped in their Christian life, restored from backsliding, or definitely brought to Christ for the first time. Numbers more are expected.

At the closing meeting on Friday, Mr. Charles McArthur, ex-President of the Liverpool Chamber of Commerce, took the chair, and in an appropriate speech expressed his appreciation of the Mission, stating that no other subject but the glorious Gospel could have attracted so many men from day to day at such a busy hour. Rev. Charles Garrett also very heartily testified to the good that had been accomplished from his own personal observation. He was followed by Rev. H. W. Bainbridge (vicar of St. Chrysostom's Church), Rev. A. B. Barkway (Union Presbyterian Church), Rev. J. H. Atkinson (Richmond Baptist Chapel), and Rev. J. K. Nuttall (Great George-street Congregational Church).

These gatherings have certainly been one of the chief features of the mission. Never since that ever-memorable year 1875, when our beloved and honoured brethren Messrs. Moody and Sankey were here, have such meetings been seen; and as Rev. Walter Macfarlane testified on Sunday afternoon, the forcible addresses delivered had been "sending business men to their Bibles." Mr. McNeill's subjects were well chosen, and dealt with in a vigorous, able, and humorous style all his own, while the tone was always deeply spiritual.

The meetings for ladies were much appreciated. These were continued in the afternoons at Hope Hall instead of at the Circus, which is so far out of the way for those living at the south end of the city.

Mr. Henry Lakin has continued the evening meetings at Hengler's Circus with very blessed results. He came from Burton-on-Trent to draw in the Gospel net, and night after night God has honoured his faith by giving him to see fruit of his labour.

The closing meetings at the Circus on Sunday were of course packed long before the advertised time. In the evening it was necessary to begin at 5.45 instead of at 7 o'clock. At the afternoon gathering Canon Rycroft, who has been a Liverpool clergyman for over forty years, said that at first he had come to the meetings with a critical ear, but he now testified that he had heard the Gospel preached in its fulness, reminding him of the late Dean Hugh McNeile. He spoke of the "Scripturalness and soundness" of the teaching, and continued, "I have been helped, strengthened, and encouraged." Rev. Geo. Lord, for thirty-three years minister of the Stanley Congregational Church, declared that Mr. McNeill, like Jonathan, had "strengthened our hands in God." Rev. Walter Macfarlane, twenty years minister of Shaw-street Presbyterian Church, followed, and then Rev. Eli E. Walter, Jubilee Baptist Church, and twenty-five years minister in Liverpool, added his testimony. He had gone through the revival in 1875, and said he had not seen anything like it since.

Mr. McNeill was much encouraged by these spontaneous testimonies, and before commencing his subject for the afternoon, stated that the churches for ten miles round Liverpool had received blessing.

The committee felt that they could not allow the evangelist to take his departure without publicly testifying to what was in everyone's mind, and it was hastily decided to give a farewell breakfast to Mr. McNeill this morning at the Eberle-street Hall, where the business men's meetings had been held. There was a large and representative gathering. After breakfast, Rev. Armstrong Black (Egremont Presbyterian Church) having offered up prayer, the hon. secretary read letters from Mr. Samuel Smith, M.P., who has followed the mission with great interest. Rev. John Watson, D.D., Sefton Park Church, wrote cordially expressing the pleasure with which he had heard Mr. McNeill. Rev. Charles Garrett, Archdeacon Madden, Canon Honeyburne, Mr. Alexander Guthrie, and many others who found it impossible to attend, wrote most cordially. Reference was made to Mr. Thomas Matheson's labours on behalf of the mission in its earlier stages, and his enforced absence at Algiers owing to ill-health.

Our president, Mr. Charles McArthur, expressed the feelings of all present, and hoped Mr. McNeill would give Liverpool another visit. Canon Rycroft characterised the mission as a manifestation of true Christian union. Rev. A. B. Barkway said the present was like an Evangelical Alliance meeting. The Mayor of Bootle, Mr. Isaac A. Mack, briefly expressed his cordial sympathy. Rev. Griffith Ellis spoke for the Welsh section of the community, who, he said, had supported the mission most heartily. He caused a good deal of amusement by saying that he and his ministerial brethren had stolen a good deal from Mr. McNeill's addresses, which they would often give again in their own tongue, so that none would know from where they had got their points. Canon Burbidge, of Southport, briefly added his testimony, and Rev. T. Ogden Taylor, Wesleyan minister, spoke of what he had seen of the work in Birkenhead during the past week. The Allan Mines Congregational minister followed, and Mr. Robert J. Glasgow having spoken for the Baptists,

Mr. McNeill, who was much moved with his reception, in a few closing words thanked all who had so cordially assisted him, and recommended clergymen and ministers to continue special mission services in their own churches with a view to gathering in the fruit. "God be with you till we meet again" having been feelingly sung, the company separated.

There was a large gathering of friends at the Exchange Station when Mr. McNeill started on his homeward journey in the afternoon, although the hour of departure was not generally known.

One gratifying feature about the mission is that it has paid its own way out of the daily offertories, and the committee hope there may be a small surplus to divide amongst our local missionary societies. How Mr. McNeill has stood the strain has been marvellous, as he seldom speaks under an hour, and one night he preached for an hour and twenty minutes. On Sunday morning he occupied the late Rev. Dr. Lundie's pulpit at the Fairfield Presbyterian Church, where Rev. David Ffyfe is now minister, and preached to an overflowing congregation.

THOS. A. LEIGH.

Liverpool, April 5.

Australian Aborigines.

IN a recent letter from Yanabah, Bellenden Ker Mission, Cairns, North Queensland, Mrs. Gribble writes:—

After four years of praying and teaching, our hearts are gladdened by spiritual success. My son (Rev. E. R. Gribble) has held service with camp blacks, poor old people who can hardly speak a word of English. He asked if one of the young men would say just a few words to his countrymen. Alick, a fine young fellow, got up and spoke most earnestly, partly in the Gro-gan-jee language and partly in broken English. How we thanked God for this the first witness for Jesus to his people. After evening service several of them went down again and spoke of Jesus. We do indeed thank God and take courage.

It is a great struggle to find food and clothing, medicines and all the necessaries for these people, as well as building materials. We have now five married couples in slab huts. Visitors from different tribes come to stay awhile and see what the mission is like. Before we came here they would not dare to venture into the country belonging to another tribe. We require another worker, so that the outlying camps of surrounding tribes may be visited periodically, but, alas, there is no money for the purpose.

Christian Succour to India.

DEAR SIR,—My correspondents in India, mostly missionaries, write most gratefully for the help which has been sent as arriving in a time of urgent need. A letter received from Jabalpur says: "From Allahabad down to the heart of the Central Provinces (about 300 miles), through an area extending far east and west, the most intense distress is found. Hundreds of thousands must have already perished in this area, and living skeletons abound everywhere. In the Jabalpur division alone, from Government statistics it can be deduced that 97,000 died from the famine LAST YEAR;" and, of course, it is far worse now. Again: "After three or four years of failures of crops the spring harvest is again a failure—the harvest will not be one third in these Provinces."

Another writes from the Deccan, which, being a native state (of about eleven millions of inhabitants), has no relief from the British Government, saying: "Bulbs, tubers, wild fruits, flowers, berries, have satisfied the hunger of the people for a long time. But the time before us is very dark. The Government (Nizam's) have exacted every cowrie of rent last October, though the crop was an utter failure in these parts. Many sold their cattle, and distress is now settling down in earnest on the people." "These poor people have no seed for the rains. Everything has been eaten up, sold, or taken away."

It must be remembered there is no provision made by the Government of India for native states, whose population in the distressed area must be ten millions.

I am afraid I must add that the accounts we get show that the Mansion House funds, being distributed often by mixed committees of heathen and Christians, and too often ultimately distributed by heathen, do not reach the famine-stricken in the way the donors would wish. From twelve different places have we heard that peculation goes on by the natives; in fact, the word used—*dustoorie*, "custom"—shows that it is an almost universal habit.

Meanwhile, letter after letter shows the terrible pressure on missionaries and other Christians at work. Will readers of THE CHRISTIAN pray to the Lord to wake up his servants to understand their duties to their brethren in distress, who number almost as many as the population of European Russia. Many poor are giving nobly in self-denial, but many, apparently, have made no serious effort to help the ninety millions, many of whom cannot even get grass to eat, and whose cry remains unheeded by their brethren.

May I add that we seek to help not only missionaries of great societies, but also more lonely workers who have not large societies to help them.—Yours for Christ's sake,

RADSTOCK.

42, *Eccleston-place, S.W.*

Mission in King's Lynn.

ONE of the special features of the work of the Free Church Councils throughout the country is the attempt to reach those who attend no place of worship, by evangelistic effort, in disseminating Free Church principles, teaching the New Testament doctrine of the Church, and promoting co-operation among the Free Churches in town and country in other ways.

The committee at King's Lynn secured the services of Mr. Charles Inglis to conduct a fortnightly mission. His helpful and suggestive Bible-readings in the afternoons and earnest and powerful addresses in the evenings quickened the spiritual life of Christians, and brought many to decision for Christ. In these respects nearly all the churches have received their share of blessing. Mention should be made of the singing of Miss Inglis, of the contingents of workers from all churches who assisted in various ways, of the crowded audiences (especially on the last evening, when it is computed that 1300 people were within hearing of the preacher's voice). Although the expenses of the mission were very great, the same have been met.

We have heard of homes which have been completely changed for the better. One church is about to form a Christian Endeavour Society for the young people who have confessed Christ during the mission, and testimonies have been received of other results following the mission.

T. PERRY,
President, King's Lynn Free Church Council.

Work among the Santals.

WHEN in India recently, Mr. W. L. Watson, of 105, Pall Mall, S.W., paid a visit to Messrs. Boerresen and Skrefsrud, of the Indian Home Mission to the Santals, and spent Christmas with them at Ebenezer. In a circular letter he describes some of the results of the work carried on:—

"The head station has grown to quite a large settlement, culminating in the large church built a few years ago, which can accommodate about 3000 squatted on the floor, and 2000 more within hearing distance in the verandahs outside—which accommodation is none too large at the general church meetings when the Christians come in from the outstations.

"The Santals were in a very degraded condition thirty years ago, and drunkenness prevailed among them to a frightful extent. Chiefly by the exertions of Mr. Skrefsrud, and with the help of Government, the drink shops have been driven out of the district, and though the heathen still get drunk on their native beer at their religious festivals, a decided reformation has taken place among the whole population, while the Christians are total abstainers.

"In order to avoid overlapping, the Santal country has been, by a friendly arrangement, roughly divided between three missionary societies: the Church Missionary Society, which occupies the North-Eastern district; the Free Church of Scotland, which, with some small individual agencies, occupies the Western district; and the Indian Home Mission (as Messrs. Boerresen and Skrefsrud call their mission), the South-Eastern and Central district. In the last-named there are somewhere about 300 villages, and a population estimated at about 200,000. The evangelistic work of this Mission is now mostly carried on by native pastors and elders, who go about two and two visiting every village in the district, and telling the people in their homes the glad tidings of salvation.

"As the population somewhat pressed on the means of subsistence, a colony was some years ago planted in Western Assam on a grant of land from Government, and there is now in that part a population of about 2000, mostly Christians. Connected with this Mission there are now upwards of 10,000 baptized Christians, and 40,000 to 50,000 belonging to families more or less Christian."

Hostility in Central France.

In addition to the pastoral charge which he holds under the Committee of Evangelisation of the Free Churches of France, M. Samuel Delattre has been endeavouring, during the past few years, to evangelize the surrounding districts of Clermont-Ferrand. As a result conversions have taken place, and groups of Christians have been established in several communes. It was not likely that such success could pass unnoticed; another result is that our brother has drawn upon himself the bitter hatred of the Romish clergy. In the course of a series of Gospel meetings at Lempdes, the "Vicaire," who attended the first, thanked him, asking why he had not held it in the church. But the Curé was of different mind, and rudely abused M. Delattre. Alongside a series of meetings remarkable for the interest they excited, there has developed a system of bitter persecution, accompanied by the grossest libels disseminated against the Protestants. The people have been incited to violence, and M. Delattre has been held up to scorn and contempt.

In a letter describing the proceedings, Pastor D. Lortsch, of the Eglise Libre, Nimes (Gard) says:—"The priests have forbidden any as they value their souls to attend the meetings, and have commanded all who have Bibles and Testaments to bring them to be destroyed. This has had the effect of intimidating the people, and the attendance at the meetings has fallen from about 300 to eighty. The 'Commissaire Central' (the Chief Constable) has ordered M. Delattre to submit to him all books given or sold at the meetings. One knows only too well that it is the clerical power behind the civil authorities that have to be feared, the civil authorities being often but pawns in their hands. Our brother has need, above all, of intercessory prayer and of active sympathy in this persecution, that he may continue the work of proclaiming liberty to the captive in spite of the opposition of the foe. Communications for M. Delattre should be addressed—25, rue Delarbre, Clermont-Ferrand, Puy de Dôme, France."

Kanakas in Queensland.

FOR a number of years a deeply interesting work has been carried on among the Kanakas in Queensland. Coming from the New Hebrides and other islands in Oceana, the Kanakas (*i.e.*, "boys") work in the sugar plantations of the colony. As they number several thousands, and stay for three years, or longer, it has been felt by many that every endeavour should be made for their evangelisation, in the hope, not only of their own salvation being realised, but of their influence in after years, when returned to their native islands, being assured for Christ and the Gospel. The "boys" are of all ages from sixteen upwards, the great majority being full-grown men.

One of the few efforts in aid of the islanders is the Queensland Kanaka Mission, conducted by Mrs. Horace Young and friends, at Bundaberg. In order to make their work more widely known, they have issued a booklet, from several pens, entitled "Not in Vain": What God hath wrought amongst the Kanakas in Queensland. (6d. *Morgan & Scott*). The pages have a true mission object; they tell us a little of the Kanakas and their ways, and describe the steps taken to bring them to Christ. The missionaries have been helped by various friends, and among the agencies employed have been classes and other meetings, in which Pidgeon-English is the medium of instruction. Periodical visits have been paid to plantations; and the example set by the workers has been followed by more or less systematic efforts by several organised missions.

The work at Bundaberg has been greatly blessed of God. The statement says: "For years the average weekly attendances have been from 1500 to 2000 out of a population of about 3000. This represents about 1300 different 'boys' under instruction; 1089 converts have been baptized; of these eighty are women and 1009 men. As to the reality of the profession thus made, abundant proof is continually being given. It is our earnest desire that only those who have been truly born of God should take this step. Careful teaching is given beforehand, and inquiries made as to whether their lives are consistent. Of the reality of God's work in the hearts of those who remain in Queensland, we could give many proofs. They are very anxious to teach other 'boys' about Jesus, while regular classes are taken by our band of teacher 'boys.'"

Some idea of the speech of the Kanakas may be gathered from the dialogues scattered up and down this booklet. In the course of a brief sermon in Pidgeon-English we read:—"You think suppose you come to school you all right? Suppose you savee *about* Jesus—that save you? No. Plenty white men savee Jesus along head, that no good—we *must believe in Jesus along heart*, we must trust in Him, and take Him for our Master. Jesus He good fellow Master. We no strong, but Jesus He plenty strong. He keep us, He no lose us—we belong to Him. He love us plenty, and we love Him. We no see Him now—by-and-by He come again, and then we see Him. Mrs.—— she stop along Sydney. We no see her, but all the same we savee she stop there. By-and-by she come here, we look along face belong her, we very glad. All the same Jesus. We no see face belong Him yet, but we savee all same He stop along Heaven. By-and-by He come, we look along face belong Him, and then we plenty glad!"

As already intimated, the book has been issued in order to assist the Mission; and we trust that in this particular, as well as others it will be eminently successful.

Armenia and Crete.

The "Friends of Armenia" have published a "protest," in which they say: "Whilst this nation, without distinction of party, has shown its abhorence of Turkish misrule, and has demanded that, according to treaty, protection should be accorded to the Christian subjects of the Porte, this demand remains up to the present moment unsatisfied. On the contrary, in Armenia the Sultan is pursuing his policy of rapine and slaughter. In Crete the Turkish soldiery has not yet been withdrawn, and a blockade pressing hardly on Christian women and children has been instituted by the Powers, whose guns so far have been used against the only Power that has ventured by active means to support the cause of the Christian against the Turk. The peace of Europe has, so far, been bought at the cost of humanity and justice, both in Armenia and in Crete."

Letters to the Editor.

RATIONAL BIBLE STUDY.

Dear Sir,—We are told that the Bible is a spiritual book, and that only such as are spiritually-minded can fully understand it. Quite true; but still it appears to me that these statements do not contain all the truth. I desire to point out and emphasize the fact that the Bible is not only a spiritual book but a historical book also; and I maintain that if we disregard the historical element, we miss much of the spiritual meaning as well.

How can a man get a thorough grasp of the Scriptures who reads one day in the Psalms, the next in the Book of Revelation, and the day after in Genesis, and so on? As well might we expect a child to know the history of this country by teaching it to-morrow of the reign of Queen Elizabeth, followed by the story of Julius Cæsar, and then that of Henry VIII. The child would be muddled, and would really know nothing, whereas, had the instructor begun at the beginning and proceeded by regular stages, a sound knowledge of history would be the result.

Many who have spent years in a spasmodic study of Scripture have, after all, only a very slight knowledge; while a year or two given to a rational method gives one a grasp of the purpose and meaning of the Book such as nothing else can. It is not enough to begin at Genesis and go right through the Bible; we must proceed chronologically—according to the times in which the books were written. For the help of some I copy from the Comprehensive Teacher's Bible (Bagsters) the following:—

Chronological order of the books of the Bible:—Gen., Job, Exo., Lev., Num., Deut., Joshua, Judges, Ruth, 1 Sam., 2 Sam., 1 Chron., Psalms, Song of Solomon, 1 Kings i-xi., 2 Chron. i-xi., Prov., Eccles., 1 Kings xii. to end, Jonah, Joel, Amos, Hosea, Mic., Nah., Isa., Zeph., Hab., 2 Chron. x. to end, 2 Kings, Jer., Lam., Obad., Ezek., Dan., Hag., Zech., Esther, Ezra, Neh., Mal.—Matt., 1 Thess., 2 Thess., Gal., 1 Cor., Rom., 2 Cor., James, 1 Peter, Eph., Philippians, Col., Philemon, Luke, Heb., Acts, 1 Tim., Titus, Mark, 2 Tim., 2 Peter, Jude, Epistles of John, Rev., John's Gospel.—Yours,

A. E. Harrison.

Newcastle.

THE GOSPEL IN THE ARMY.

Dear Sir,—Colonel S. Dewé White will be glad to know that, though his friend has been hindered in preaching to the men in Natal, I have received a letter from the secretary of the S.C.A. at Pietermaritzburg stating that the Y.M.C.A. has succeeded in getting permission to hold meetings in the garrison schoolroom there every Sunday afternoon. The commanding officer at Cape Town has also given permission to hold occasional meetings in the Castle. Whilst the c.o.'s have power to prevent meetings being held, I am glad to say that permission is much more readily given than heretofore to hold meetings in barracks.

A further step is needed, and that is to give official sanction for a place for meetings of a spiritual character, on the lines of the prayer-rooms of India. If a place of meeting were provided in barracks which could form a centre from which the Christian men themselves could work, the Gospel in the Army would make itself felt as never before.—Yours sincerely,

Arthur H. Wheeler.

Portsmouth.

Rev. William Mottram has been seeking careful returns of the number of ministers in the Congregational ministry of England and Wales who are total abstainers. It appears that last year 115 students and others accepted their first pastorates. Of these more than 90 per cent. are total abstainers, and more than one-fifth are life abstainers. This speaks well for the Band of Hope movement, which is so soon to celebrate its jubilee.

The Missions to Seamen.—The accounts of the Missions to Seamen for the year 1896 have just been made up for presentation to the annual meeting at St. Martin's Town Hall on May 5, and the total income for the year is found to be the largest yet attained by that Society, viz., £38,294. The augmentation of receipts, exclusive of legacies, amounted to £3531, half of which sum was derived from the funds given for new mission vessels and mission buildings. The moneys available for the direct maintenance of the Mission staff were insufficient to meet the expenditure on direct Mission work afloat and ashore, which has meanwhile largely increased, and exceeds the contributions devoted to this most important purpose of the Missions to Seamen.

Evangelistic Notes.

Mr. James Shields, of the Evangelization Society, has concluded a three weeks' mission at the Wesleyan Chapels, at Spilsby and Old Bolingbroke, Lincs. The services were largely attended, and proved a source of rich blessing. T. W. R.

Mr. Henry Thorne has conducted an eight days' mission at the Bristol Y.M.C.A. The meetings were well attended, and much blessing resulted. Mr. Thorne met the workers and those who professed conversion, at tea, before the last meeting, and very cheering were the testimonies given by those who had been brought to Jesus Christ during the mission.

Mr. Chas. Galletly, of the Evangelization Society, has concluded a fortnight's evangelistic work at Lamlash, Arran, in which he was assisted by Mr. A. Brown. Notwithstanding the very stormy weather, the meetings were well attended, the last being the best, when the Free Church was filled. The addresses were blessed by the Divine Spirit, and whilst anxious inquirers professed to receive Christ, not a few believers were edified and stimulated.

D. S.

A week's mission was lately held at the Metropolitan Tabernacle, with results that have more than met the expectations of all who have so gladly laboured with the pastor from day to day. By way of preparation, special meetings for prayer were held, in which intense longing for the salvation of souls was very evident. The arduous work of canvassing the district, and visiting some 25,000 to 30,000 homes, was most willingly undertaken by the members of the Young Christians' Association, the Tract Society, and many others. The Sabbath evening congregations were unusually large, and, despite the unfavourable weather on the Monday and Tuesday nights, splendid audiences gathered in the Tabernacle. These increased night by night as the weather improved and the interest deepened, and all through the mission the power of God was upon the preacher and the hearers. Each night, young and old flocked to the inquiry-room, and entered into the peace of God. Not a few remarkable cases of men, arrested and converted after having gone far into sin, have already come to notice. The Word has also been greatly blessed to the families of church-members.

Mr. J. W. Moodie, of the Evangelization Society, has completed his Caithness tour. After conducting meetings for a fortnight in Thurso he visited Pulteneytown, and began a series of meetings which extended from March 14 to 28. This mission was held in the Mission Hall, Pulteneytown, and was well attended throughout. The preacher's addresses were rousing and pithy, and altogether the mission was a very encouraging one.

Mr. Charles Cook has finished four weeks' services in Mr. Charrington's Great Assembly Hall, Mile End-road. The interest created by the Brothers Weaver during the first two months of the year has been well maintained. The gatherings have been large, and much blessing has resulted from the faithful preaching of the Gospel. During the month Mr. Cook gave three lectures illustrated by dissolving view pictures, and one with costumes of the different countries of Europe. He incorporated both temperance and the Gospel into his explanations, and as a consequence many pledges were taken. On Sunday nights the great hall was filled, many standing at the back. The Lord has graciously owned and blessed his Word through Mr. Cook, and the work done in the inquiry-room was most gratifying. Many very interesting cases have been recorded.

Mr. Lancelot Middleton held in March a ten days' mission in George's Hall, Dublin, which was the means of favourably introducing his special work to a large circle of Irish Methodists and others. He preached no new Gospel, and aimed, not at superficial results, but at permanent spiritual work. In this he succeeded, and though the number of outsiders reached was not considerable, the workers of the mission and other Christians were revived, and led to seek fuller consecration for service. The mission preacher took part in open-air services, where his cornet, being a novel addition to ordinary methods, quickly gathered a listening and interested crowd.

Under the auspices of the Free Church Council, Southport has been favoured with the services of Gipsy Smith for an eight days' mission. The services have been held in the Cambridge Hall, and at the first it was manifest that so far as the audience was concerned there was going to be no difficulty, provided the evangelist and his message were right. Some, no doubt, elbowed their way in out of mere curiosity to see a "live gipsy," and hear what sort of "cant" he would talk. But a very few minutes at the feet of the "gipsy boy" convinced the most pharisaic of the audience that "cant" was not a part of his constitution. He had a message, and that message was that Christ "came to seek and save that which was lost." On Saturday evening the hall was crowded to hear the lecture "From the Gipsy's Tent to the Pulpit." On the last night of the mission the Cambridge Hall was crowded to its utmost capacity, as well as the Congregational Church, which had to be requisitioned for an overflow meeting. Much blessing has been realised by the bringing together of the members of the various churches in a united effort to bring sinners to Christ.

A good work in the villages of South Dorset is reported by Mr. J. A. Judson, of St. Mary-street, Weymouth.

Pollokshaws, Glasgow (says a correspondent), is the scene of a blessed revival. Rev. J. Bastow Wilson conducted a mission which has touched every part of the district. Nearly two score adults have professed conversion. Mr. and Mrs. A. Harrison are taking up the work, and the movement increases.

In connection with Mr. W. R. Lane's mission at Halstead, Essex, already noted, a farewell gathering was held on Wednesday evening last week, when there was a densely-crowded audience in the new Congregational church. The mission was a united one, and it has been resolved to continue the united prayer meetings once a week. All sections of Nonconformists worked cordially together, and their efforts, by God's blessing on the words of the evangelist, have been crowned with much success.

Miss Haddon, of Clipston, has concluded an eight days' mission at the Old Baptist Chapel, Rushden, and readers are asked to praise God for blessing received. The congregations were good throughout, and night after night anxious inquirers remained for conversation, not a few of whom were privileged to enter the liberty of the Gospel. Twenty of these were present on Friday last at a class started by the pastor with the view of helping them.

Dr. Christie, of St. Paul's Institute, Tarsus, writes, on March 18:—"We are now enjoying the blessings of a religious awakening among the students of the Institute. Short meetings for preaching and prayer are held each morning and evening. We give much time to talking with inquirers, of whom there are now more than thirty, most of them rejoicing in the new hope."

A sixteen-days' mission has been conducted by Mrs. Baeyertz at Down Lodge Hall, Wandsworth. There were Bible-readings on the weekday afternoons, which were largely attended, and specially helpful. The evening audiences were large from the first, and latterly were greater than the hall could accommodate. That at which the account of the evangelist's conversion from Judaism was given, and that at which the Passover and its lessons were described, excited the deepest interest. The three Sunday evening services were crowded. On the last of them an overflow meeting had to be held outside the building.

A large number of inquirers remained to the second meetings. There were several remarkable cases of conversion. The most striking features of Mrs. Baeyertz's teaching might be summed up in prominence given to (1) the atoning death of Christ, (2) the Deity of the Lord Jesus Christ, (3) the meaning of "the heart" in Scripture, that it is not, as is often represented, the affections or emotions as distinguished from the understanding, but the will of the whole man. This was insisted on with much force, both in the Bible-readings and in the Evangelistic addresses.

A mission has been conducted at the Methodist Free Church, High Town, Liversedge, by Mr. Alexander Clark, of the Evangelisation Society. The services deepened in interest, and the clear, practical Gospel addresses of Mr. Clark have been used of God to the awakening and salvation of many.

The result of many months of prayerful preparation issued in a mission under Mr. George Clarke, from March 13 to 29, in Torquay. The meetings, organised by a committee representing all the evangelical churches, were held in the largest halls available and in various places of worship, and from the beginning were very largely attended. Nearly 400 persons gave in their names as professing to receive blessing. There is scarcely a church in Torquay but has its list of professed converts as the direct fruit of this effort, whilst the Y.M.C.A., the Y.W.C.A., and the various branches of Y.P.S.C.E., are all gathering new recruits from those who hitherto had held aloof. J. Nisbet Wallace.

The Manse, Torquay.

An eight days' mission has been concluded in the Baptist schoolroom, Ross, Herefordshire. Mr. John Coates, of the Ross Bible Carriage, assisted by friends, did noble service. The power of the Lord was present. Several young men, beside others, openly professed Christ in the services. Mr. Coates also addressed several children's meetings in a most happy and telling way.

"Friedenheim."

The report of the year's work at Friedenheim renders praise to the Lord, who has so graciously guided, strengthened, and supplied the needs during 1896. The Home has been well filled during the year. There were thirty patients in the Home on January 1, and 101 admitted during the year—58 men, 58 women, and 15 children. Of the 101 patients admitted, forty-one have been received from various London hospitals, nine from provincial hospitals, and the remainder from their own homes or lodgings. Some of the cases have been very lingering and painful, but it is a cause of thankfulness that these have been skilfully treated and nursed, so as to alleviate in some degree their sufferings.

"Of the eighty who have died this year, we have cause to hope that most were ready for the great change, having no confidence in themselves, but rejoicing in Christ Jesus, who was with them as they passed through the Valley of the Shadow of Death.

"We have had some interesting cases. One was that of an intelligent man—H., who came to us an agnostic. He was very eager to understand the meaning of what was read and taught, and he listened earnestly to the hymns that were sung, often saying, 'It's not that I am *unwilling* to believe, but tell me something I *can* believe.' The Doctor spoke very simply and clearly to him, and one day as he was turning away from his bed, he laid his hand on him and said earnestly, 'God bless you.' H. told us afterwards, it came over him at that moment, 'there must be a God to bless if a man like the Doctor can speak so.' From that time there was a marked change, and H. said he was now able to trust in the Lord Jesus Christ as the Son of God and the Saviour of the world, adding, 'It is just as if a father told his child 'that is a clock,' and the child believed it because of his father's word, without understanding anything of the mechanism whereby it is worked: so I am to believe that Jesus died for me because God my Father says so, without understanding how it is.' He prayed that even if he suffered much, he might live long enough to prove the reality of his faith; and the difference in his whole demeanour showed that it was the work of God's Holy Spirit."

We regret to observe that there is great lack of funds. Surely all will feel that this intensely touching Home of Peace for the dying—who but for it must spend their last days in pain, neglect, and want—should not be allowed to languish for lack of help. Miss Davidson is very anxious to obtain sufficient funds to build an isolated ward for cancer cases. "It is so hard," she says, "to have to refuse the many distressing applications we receive." Her address is Friedenheim, Upper Avenue-road, Swiss Cottage, N.W.

The Y.M.C.A.

A new Association has been formed at Parkstone, near Bournemouth.

Following a successful membership campaign, the Trowbridge Association has held a book campaign, by which 700 volumes have been obtained for the library in three weeks.

The City of Dublin Y.M.C.A. are making arrangements for the opening of their new premises in Sackville Street. The Ladies' Auxiliary have taken in hand the furnishing, and are entreating the mothers and sisters of the Christian homes in the city to help them in their great efforts. £4500 is still needed to complete their undertaking.

The foundation of a building for the Gothenburg Association is being laid, for which funds have been collected to the amount of 150,000kr. (about £8300 sterling). Four different donors have contributed to this fund no less than 15,000kr. each. A splendidly situated plot of ground has been bought from the City Council on exceedingly favourable conditions.

The Alliance des Unions Chrétiennes de Jeunes Gens de France (Comité National) reports that as the results of its efforts several new Associations have been formed; others have been greatly developed. Some of these—Marseilles and Bordeaux, for instance—are now seeking general secretaries. Many conversions of young men are reported in the Paris, Lyons, and Rochefort Associations, and in those of the North of France.

Mr. Christian Phildius, of the Central International Committee, writing of a recent tour says:—"In the town of Teschen, Silesia, I found, to my great astonishment, a Polish Y.M.C.A., of which up to this time no one in the world has suspected the existence. My great joy at this discovery can be imagined. This Association has been in existence three years; its statutes have been approved by the authorities; its meetings are held in its own premises, and it has 100 members."

The twentieth conference of the Southern District Union was held at Portsmouth. The afternoon Conference was held in the Grand Jury Room at the Town Hall by permission of the Mayor. A paper on the Bible, the charter and text-book of our association, was read, and elicited many remarks on its importance. The secretaries in the district gave their experience in regard to the work in their districts. The evening meeting was a great success, and quite an inspiration to incite to more devotedness in all our varied forms of service.

The Spring Conference of the Western District Union was held on April 1, at Yeovil, and passed off very successfully. The business session in the morning was presided over by Rev. H. H. T. Cleife, a devotional meeting at noon was addressed by Rev. J. Stephenson, Mr. J. Poynton Haden (Trowbridge) occupying the chair. In the afternoon the Archdeacon of London gave an address to Christian workers. In the evening, Rev. H. T. Beebe, vicar of Yeovil, presided over a public meeting, which was addressed by the Archdeacon of London, Revs. R. Richard and S. Newnam, and Mr. W. Hind Smith.

The National Council held its usual monthly sittings on Friday under the presidency of Sir George Williams, who was cordially welcomed on his return from Devonshire, where he has spent the winter months. A report was given by Mr. F. L. Porter of a most successful series of demonstrations for men held in North-East London on the subject of intemperance, betting and gambling, and impurity. The series extended over six weeks, and the attendance at the meetings ranged from 800 to 2000. Among the speakers were Revs. J. E. C. Welldon, the Hon. A. Lyttelton, F. B. Meyer, Hugh Price Hughes, Dr. Harry Guinness, etc.

Mr. and Mrs. Louis Hieb have arrived in Ceylon, and have made a hopeful beginning in their work. Mr. Hieb went out from America to be the general Y.M.C.A. secretary in Ceylon, and to engage in aggressive evangelistic, temperance, anti-opium, and purity work. *En route* he wrote: "At Jaffna I visited nine Associations, established two Bible-training classes, and prepared the way for others where they did not exist. The most signal approval of God upon our work was at Tillipally Training School, where after our meeting the leader of the Hindu opposition among the students, regarded by the missionary, Rev. T. S. Smith, as an almost hopeless case, came out clearly for Christ. At a special meeting the same evening nine other students took a similar stand; all but one of these came from Sivite homes. Mr. Smith told me later that four others have also decided for Christ."

Rev. Canon Argles, of York, will preach the National Temperance League annual sermon in Westminster Abbey on May 9.

The County Temperance Federation will hold its fifth annual congress at Tunbridge Wells, from Sunday to Wednesday, April 25 to 28.

The Y.W.C.A.

The Plymouth Association and the two branches at Mutley and St. Jude's-road celebrated the annual united festival on the 24th ult.

Mrs. Hubert Peek, of Boscombe, has recently brought to a close a week's mission in connection with the Blandford Y.W.C.A. The attendances were good throughout.

The annual meeting of the Bath Institute was held on the 25th ult., under the chairmanship of Rev. J. Lunt. The report showed that the number of members had been well maintained.

The members of the Yeovil Y.M and Y.W.C.A. met on Tuesday evening, the 16th ult., for their annual soirée. Rev. H. Hardin, Messrs. Tavender, Osborne, and others, representing the Y.M.C.A., and the Misses Staple and Harvey, of the Y.W.C.A., gave short addresses.

The Free Middle Church (Perth) Y.W.C.A. held their annual social meeting in the Hall, Tay-street, on the 16th ult. Miss Jackson presided over a large and attentive audience. The annual report showed that the Institute was in a very flourishing condition, and had been doing excellent work.

There are 235 branches of the Y.W.C.A. in France. In Denmark the work is being carried briskly on, and the Associations there are now about to send missionaries to China and India. There are no Associations in Russia, owing to the aversion of the authorities to associations of any kind. The work in Spain is not a progressive one at present.

The Bishop of Hereford has opened a new building in connection with the Hereford Y.W.C.A. The work has developed of late to a remarkable extent, and on the occasion of the new Home being declared open there was a large and representative gathering of friends and members. The Bishop pleaded eloquently the claims of the institution, and spoke earnestly of that Christian union which was the means, under God, of initiating and carrying on so splendid a work as the Y.W.C.A.

The annual meeting of the Dawlish branch was held at the Shaftesbury Hall on the 22nd ult. Mrs. Foster occupied the chair. The report was a favourable one. A conference of the Somerset, Devon, and Cornwall branches, held in November, had proved most successful. The total number of members was 263, showing a general increase. Various sums had been sent to foreign mission work. The Sunday afternoon Bible-classes had been well attended. The junior branch was also flourishing.

A series of articles is appearing in the *St. Andrew's Presbyterian Magazine* under the title of "Cape Town Christianity," one of which deals with the Y.W.C.A. in that town. The history of the Institute is an interesting one. Commencing originally under the management of the Cape Town Ladies' Christian Union, with a powerful advocate in Rev. Andrew Murray, this work amongst the young women gradually won its way, and is now a very important Christian agency in that part of the world.

The "Cambridge" Institute and Home, which has been carried on at 463, Holloway-road for fourteen years, under Miss Freeman as hon. secretary, has been removed to more commodious premises next door, Nos. 459 and 461, Holloway-road. The accommodation includes a meeting-room, reading-room, and class-room for institute purposes, bedrooms and cubicles for twenty-eight boarders, for whom sitting and dining-rooms are also provided. The two houses have been purchased, and painted and decorated throughout. Dedication meetings were held on Monday, March 29, when Mr. W. T. Paton, Mrs. Snow, and Rev. A. Ramsay gave addresses. On Wednesday, March 31, Lady Kinnaird opened a sale of work in aid of the funds. The room was crowded. The sale was continued on Thursday, 1st inst., opened by Mrs. Burnett-Smith (Annie Swan).

The House of Rest, 10, Finchley Road.—Rev. J. Wilkinson, of the Mildmay Mission to the Jews, gave an interesting address last Friday afternoon to a crowded audience. He expounded Isaiah vi. verse by verse, pointing out the spiritual lessons of humility and reverence to be learnt from the passage. He also mentioned several interesting facts connected with the Mildmay Mission, showing that God is signally blessing the work.

Shan-si.—Miss H. J. Rice, of Lu-ch'eng, reports having been cheered in seeing the dealing of the Lord with some of the inquirers—among others, a family in Shen-kia-shan, who were much persecuted last autumn, in having their crops stolen, confessed, on the last visit of the elder, that it was a deserved punishment. They had been doing several things dishonouring to Jesus; not observing the Sabbath, and always growing a little opium to make money, though they did not succeed. After confession, they all felt happy, and the son prayed in public for the first time.

Scottish Notes.

Mr. J. B. Wookey has been addressing meetings in Edinburgh on behalf of the work of Dr. Barnardo's Homes.

The Sustentation Fund of the Free Church is stated to have decreased £3000 during the present year, and efforts are being made to make up the deficiency before the meeting of the Assembly in May.

Rev. Dr. Henderson, U.P. minister, Paisley, has had his pastoral jubilee celebration. For forty-two years he has ministered in Paisley. He was the first ordained minister of the United Presbyterian Church.

Dr. Kane, of Belfast, visited Edinburgh last week, and ably pleaded the cause of the Scripture Readers' Society for Ireland. He declared the state of things in Ireland at present to be extremely hopeful and encouraging.

Rev. Andrew M'Alpine, Free Church minister of Carinish, North Uist, died at his manse there last week, at the early age of thirty-three years. He accepted a call to Carinish four years ago, and has laboured faithfully and diligently there since. He was of a quiet, unassuming character, and was daily growing in the estimation and affection of the people.

To sustain its work during the coming season the Glasgow United Evangelistic Association will need £1200 a month. A good and greatly-needed movement which it carries on during the summer is the "Fresh-Air Fortnight," which sends poor and tired-out people and children to the seaside. The hon. treasurer of the Association is Mr. Mackeith, 19, Howard-street, Glasgow.

At the annual meeting of the Cowcaddens Free Church, Glasgow, last week, a very cheering report of progress was submitted by the senior pastor, Rev. W. Ross. Last year there were 184 additions to the membership. There are five Sabbath-schools, a Christian Association, three Endeavour Societies, three Pioneer Missions, a Mizpah Band, Gospel Choirs, and other agencies regularly in operation.

The third annual convention of the Scottish National Christian Endeavour Union was opened at Greenock on Saturday with a meeting in the Temperance Institute, at which there was a junior rally, conducted by fifty Glasgow juniors. Mr. Alexander M'Keith, Glasgow, introduced the topic; among the speakers were Mrs. M'Phee, Glasgow; Mr. John Stewart, children's evangelist; Rev. J. W. Jackson, and others. On Sunday night a service was held in the Town Hall, when a sermon was preached by Rev. D. F. M'Kenzie, B.D., Langside. Services in connection with the Union were also held in several of the churches during the day. A public welcome was held on Monday evening.

Irish Notes.

In connection with the annual meetings of the Methodist Missionary Society now in progress throughout the country, Monday was observed in Dublin as a missionary day. As a result, a stimulus has been given the cause of missions in the Metropolis.

Several workers in connection with the Belfast Central Mission recently obtained leave from business engagements, and spent a whole week in visiting from house to house with the view of conserving the results of the services lately conducted by Rev. C. H. Yatman.

The anniversary of the London Missionary Society has been held in Belfast. Rev. Dr. MacFarlane told the story of missionary progress in New Guinea; Rev. J. MacGowan that of China; Rev. J. L. Green that of Tahiti; and Rev. A. W. Wilson that of Madagascar. Rev. E. A. Wareham also took part in the proceedings, and as a result a Zenana auxiliary to the Society is likely to be established in the city.

The Duke of Argyll, giving evidence last week before a select committee of the House of Commons on a railway question, referred to the manufacture of whisky, and said that while he was not a teetotaler, he was alive to the evils caused by liquor.

Strangers' Rest.—On Friday evening a meeting for workers and friends was held at 163, St. George's-street. Many sailors of different nationalities were present. Mr. T. Isaacs stated that owing to unforeseen circumstances eighteen of their helpers had been compelled to resign their various positions, and he asked for others to take their places. German and French speakers will find a fruitful sphere of labour at the "Rest." Rev. Jno. Wilson, of Woolwich Tabernacle, gave a soul-stirring address, full of facts from his long and varied experience. Mr. J. Bennett Anderson also spoke.

Obituary.

MR. A. M. STEWART.

To friends of Protestantism in Scotland few names were better known than that of the late editor of *The Bulwark*, who passed away on March 15, aged fifty-nine. We hope in a few weeks to give Mr. Stewart's portrait, with a sketch of his life and labours.

REV. R. RUSSELL, DUNDEE.

The death occurred at Royal Gardens, Stirling, last week, of Rev. Robert Russell, senior minister of Blairgowrie U.P. Church, and father of Dundee U.P. Presbytery. He was one of the most earnest workers in the district, and a specially strong advocate of the temperance cause. After forty-eight years' service Mr. Russell retired in 1894, and went to reside in Stirling.

MR. JOHN STABB.

This servant of Christ, who for many years was closely associated with the Monthly Tract Society, passed away at a ripe age, on Monday, March 29. The funeral took place on Saturday at Abney Park Cemetery. It will be remembered that some years ago Mr. Stabb retired from the secretaryship of the Monthly Tract Society; since then he has been active in many ways, and most notably in connection with the Maryland Point Mission. A memorial service will be held on Sunday at 6 30 p.m., in Primitive Methodist Chapel, Stoke Newington Common.

MRS. H. M. DYKE, BASUTOLAND.

All who know the long and devoted service which Mr. and Mrs. Dyke have rendered in Basutoland will deeply sympathise with our aged brother in the loss of his dear wife, who fell asleep on March 10 at the ripe age of 83 and after a fortnight's sore illness with acute pains. Mr. Dyke writes from Morija: "The messenger of the Lord has been here in the early morning and called my precious one away. Yes, praised be God, she was taken away in her sleep without any wrestling with 'the last enemy.' Her end was peace, and her fervent prayer was granted."

BISHOP JAMES LA TROBE.

This honoured servant of Christ, and of the Moravian Church, passed to his eternal rest on the morning of April 5, in the 95th year of his age. As a minister of the Word he was eminently successful, not only in bringing home to the unconverted the claims of the Saviour, but also in building up believers. After serving several congregations, he was elected a member of the directing board of his church in the British province, in which office he served for many years. Latterly he lived in retirement owing to physical weakness, but he carried on pastoral work by correspondence. He will be much missed by his own church, and by a large circle of personal friends. As his life here had been beautiful, so also was his departure. He retired to rest on Sunday night in his usual health, and fell into a peaceful sleep, and his spirit awoke in that peace and rest which is eternal.

REV. JAMES TREADWELL, WANGANUI, N.Z.

This well-known Presbyterian minister passed away on Jan. 24. Save that he accepted a charge for some years at Stevenston, Ayrshire, his whole ministerial life has been spent in the Antipodes. He soon took a commanding position among the ministry of New Zealand, and became one of the recognised leaders. For the last two years he had suffered from a painful internal malady. In his farewell letter to his people, dictated on his death-bed, he referred to the infinite honour conferred upon the Gospel preacher—an honour which he had enjoyed for six years in Victoria, nine years in Ayrshire, and now twenty years in New Zealand. The mystery of pain which he had so long endured he could not explain, but said he would understand it very shortly. His concluding words were—"Take Christ Jesus the Lord as your Saviour, your friend, your help, your all in all. What I regret is, that of making so little—so very much too little of Him."

REV. WILLIAM ASHTON, L.M.S.

The death is announced by cablegram from Cape Town of Rev. William Ashton, of Barkley West, Bechuanaland, the oldest missionary in active service in connection with the London Missionary Society. He was one of the oldest surviving students of Airedale College, Yorkshire, and was set apart for mission work in January, 1843, at a service held in York-road Chapel, Walworth, at which Revs. George Clayton, Thomas Binney, James Sherman, and others took part. With Dr. Moffat, to whose daughter Livingstone was married in the following year, he sailed in the *Fortitude* for Cape Town, but the capital of South Africa was not reached until April, and Kuruman, where he laboured as the colleague of Moffat, not until the following January. In conjunction with Moffat he completed the Sechuana Bible in 1858. The mission at Barkley, on the Vaal River, was commenced in 1876. It has now a membership of nearly 900.

REV. FREDERICK PUGH.

This minister, for the past twenty years pastor of the Baptist Tabernacle, Swindon, died suddenly on Sunday evening at Teignmouth, whither he had gone for the benefit of his health. Deceased, who was fifty-four years of age, had been suffering for the past month, but was better last week, and had intended returning home this week, and to resume on Sunday next a series of sermons which he had commenced on "Signs preceding the end of the world." He was formerly a minister in London.

MRS. C. WOOLLATON.

A great loss has been sustained in Nutfield, Surrey, by the death of Mrs. Charles Woollaton, a resident for over twenty years, a gracious lady, a kind and sympathising friend, and one who was always working and using her influence for the Master. She worked for the Church Missionary Society as secretary, and largely increased the number of boxes in the village. She was also the means of Christ Church, South Nutfield, being built and placed in the hands of Evangelical trustees. She caught a chill on Sunday, March 21, and fell asleep on the Thursday morning following. At the funeral on Monday, March 29, the church was full of those to whom she had ministered, and many friends from the neighbourhood. EDWARD F. GEDGE.

THE ARCHBISHOP OF DUBLIN.

Lord Plunket, whose illness awakened much anxiety, passed away on Thursday morning at half-past six, at the Palace, St. Stephen's Green, Dublin. His death will be severely felt by all classes in the Church, to whom his Grace was endeared by the simplicity and earnestness of his character, his untiring devotion to the cause of religion and charity, his broad-minded toleration, and his genial kindness. No movement was ever started which promised to confer benefit upon the Church or the country which he loved with the loyal affection of a Christian patriot, without receiving his whole-hearted support, given in a quiet, unobtrusive way, but with a warmth of generous sympathy which made his influence more effective. His portrait appeared, with a sketch of his life, in our pages in 1888.

Born in Dublin, in 1828, he entered the ministry of the Church, and after twenty years' faithful service was elected Bishop of Meath—being chosen largely because of the remarkable service he rendered in re-organising the Irish Church after its disestablishment. In 1884 he was translated to the Archbishopric of Dublin, in which exalted position he played an important part in the work of the Irish Church. He was associated from his earliest years with the Evangelical party in the Church, and his relations with the various dissenting bodies were most cordial. A few years ago he came prominently before the public as the prime mover in the consecration of Señor Cabrera as a bishop for the Reformed Episcopal Church of Spain. This step, which provoked a great amount of criticism both in Ireland and England, was a natural consequence of his general ecclesiastical policy. He had much sympathy for the various Christian bodies on the Continent who have broken loose from the Papal yoke; and he was entirely convinced that by taking up an independent position in his action on behalf of the Spanish Reformers, he was acting in accordance with the best traditions of the Anglican Communion. He was not a man of letters, nor was he a scholar or a learned divine; but he was a prelate of unwearied diligence, who never spared himself in the work of his high office.

The late Archbishop was especially interested in the primary schools of Ireland, and of late years served as one of the Commissioners of National Education. Amongst the memorials of his useful labours in the cause of education which he has left behind him are the Church of Ireland Training College and the Alexandra School, an offshoot of the Alexandra College which was founded under the auspices of Archbishop Trench. He was also instrumental in founding a chair of Pastoral Theology in Trinity College, which is regarded as one of much practical utility. He also established the St. Patrick Home for Nurses, and took an active part in the management of the Meath Industrial School. Coming as he did of Irish parentage on both sides, his family traditions were altogether Irish, and he was always eager to take part in any movement for the welfare of his native land. He was prominent in all philanthropic and patriotic enterprise in Dublin, and his advocacy might always be relied on when charitable work was to be done.

The fourth Biennial Convention of the World's Woman's Christian Temperance Union is to be held in Toronto in October next. The Dominion and Toronto Woman's Christian Temperance Unions are making extensive arrangements in connection with the meetings. The churches, city authorities, temperance and philanthropic organisations are also giving great assistance.

Personalia.

Mr. John R. Mott and his wife have returned to America, after their round-the-world tour in the interests of student volunteer work.

Lord Overtoun, we regret to learn, has been suffering from a severe attack of influenza. He is staying at Biarritz during his convalescence.

Miss Jessie Ackerman is now engaged as an evangelist in Chicago, visiting the saloons and dives and conducting Gospel temperance services.

Rev. A. T. Pierson, D.D., is expected to preach on Sunday at Hare-court Chapel, Canonbury, N., and there are hopes that he may occupy the pulpit for some time.

Gipsy Smith, so long engaged in connection with the Manchester and Salford Mission, has been engaged for a year's mission work by the National Free Church Council Federation.

Mr. Rockefeller, the American millionaire, has promised 250,000 dollars to the Baptist Missionary Board of the United States if the churches will contribute an equal amount by July 1.

Mrs. Grimké, of Text Card fame, has been compelled to leave Manchester by reason of ill-health. Her address is now 25, Prince's-square, Bayswater, W., where orders for cards and all communications in connection with her work should be sent.

Mr. Keusseff, pastor of the Baptist Church at Lompalanka, Bulgaria, is at present in this country seeking to interest friends in the work of that church. He is desirous of addressing meetings of Christians throughout the country, and may be addressed care of Baptist Tract and Book Society, 16, Gray's Inn-road, London, W.C.

Rev. J. Hudson Taylor has lately had deeply interesting meetings in Hamburg, various parts of Schleswig-Holstein, Kiel, and Berlin. Mr. Sloan, in giving some accounts of these meetings in *China's Millions*, says: "We have had many tokens of the Lord's presence with us during these days, and we quite believe that results will yet spring from this tour for the furtherance of the Lord's work in China."

Into the Utter Darkness.

The organ of the Bible-women's Mission, *Bible Women and Nurses*, gives the following illustration of the ignorance sometimes found with regard to the Gospel:—

"It is like taking a candle into the utter darkness," said a lady, speaking of the effect of the Bible-woman's visits, and of the mothers' meeting on a certain very rough woman. "She knew absolutely nothing of Christianity when the Biblewoman found her. As absolutely nothing as if she had lived in a heathen country all her life. This was strange, as generally some sort of early teaching about Christ has found its way into the mind, if not the heart; but this woman's mind was utterly blank on the subject of religion; she knew nothing of the New Testament story, and when the Biblewoman read it to her she would say: 'But did it really happen?' Now she is longing for knowledge, and longing too for a different life. Her home affections, which had either become blunted or remained undeveloped, for she seemed to care little, even for her children, are growing, and she is learning to love her children. Her life is and has been a very hard one, but it is delightful to us to see how the light is beginning to dawn in her soul. These rough beings, if they really do become Christian, and take hold of the Gospel, prove very staunch as well as very kindly in their ways. I can only repeat that in her case, taking the Gospel of Christ to her has been just like taking a candle into the utter darkness."

Appeals.

The Poor Ministers' Clothing Society, whose headquarters are at the Metropolitan Tabernacle, would be glad to receive parcels of new or secondhand clothing for distribution among poor ministers and their families, who are labouring in country districts where the income in many cases does not amount to £50 a year.

(Mrs.) S. Barrett, Hon. Sec.

Lincoln Fair.—The services of Mr. Northcote Willy and Mr. James Neech, have been secured by the Lincoln April Fair Mission, and they purpose to preach the Word, sell the Scriptures, and give away tracts and Gospel literature With the opportunity comes the duty, and the vast crowds which every year gather at Lincoln Fair ought not to be left without efforts to reach and save some of them. Tracts and books are greatly needed. Parcels should be sent not later than Monday, April 19, so as to be in time for the fair. Oliver Vann, Treasurer.

7, *St. Giles-avenue, Lincoln.*

Seaside Home for the Blind.—The committee of the North London Homes for Aged Christian Blind Men and Women have decided to commemorate the Diamond Jubilee of Her Majesty, by establishing a branch home at Southend-on-Sea, for change and rest for the blind, the partially blind, and those who work on their behalf. A freehold site, worth £560, has been given. The cost of building and furnishing is estimated at £1200. Of this sum £418 has been secured through the liberality of friends. Rev. H. Bright, 77, Hanley-road, Crouch Hill, London, N., will give further particulars.

"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
APRIL					
Thurs. 8	3.30	The Bridge of Hope	*m*	Portman Rooms, W.	Mr. Aug. Birrell, M.P.
"	5 p.m.	Christian Police Association	*m*	Exeter Hall	Mr. E. Rawlings.
"	7.45	" " "		Do. do.	Mr. W. F. A. Archibald.
Fri. 9	4 p.m.	East End Mothers' Home	*m*	396, Commercial-road, E.	
"	3 p.m.	Theatrical Mission	*m*	St. Martin's Town Hall	Sir T. G. Carmichael
Mon. 12	3.30	Midnight Meeting Movement	*m*	Exeter Hall	Capt. Key, R.N.
Tues. 13	3 to 8	Postal and Tel. Christian Asso. (Senior)	*m*	City Temple	
Wed. 14	11.30 to 8	" " " "	*m*	Do. do.	
Thurs. 22	8 p.m.	Anti-Sunday Travelling Union	*s*	Talbot Tabernacle, W.	Rev. Dr. Gritton.
"	7 p.m.	Baptist Building Fund	*m*	19, Furnival-street, E.C.	Rev. E. G. Gange.
Fri. 23	7 p.m.	Young People's Missionary Association	*m*	Do. do. do.	Mr. F. J. Marnham, J.P.
"	8 p.m.	City of London Tot. Abstinence Union	*m*	186, Aldersgate-street	Canon Barker.
Mon. 26	2.30	United Meth. Free Churches Missions	*c*	Exeter Hall (Lower)	Mr. Varwell, C.C.
"	3 & 6 p.m.	The Baptist Union	*m*	Bloomsbury Chapel	Rev. T. V. Tymms.
"	6.30 p.m.	Bible Translation Society	*m*	19, Furnival-street, E.C.	Rev. Chas. Williams.
"	6.30	United Meth. Free Churches Missions	*m*	Exeter Hall	Mr. M. Mordey.
"	3 & 7	Wesley Deaconess Institute	*m*	Wesley's Chapel, E.C.	Miss A. Barlow.
"	7.30	Christian Evidence Society	*m*	St. Martin's Town-hall, W.C.	Lord Overtoun.
"	7.30	Kilburn Protestant Evang. School	*m*	Queen's Hall, W.	Rev. C. H. Wainwright.
"	8 p.m.	Sermon-lane Mission	*m*	The Mission Hall, Islington	Alderman Pound.
Tues. 27	10 a.m.	Lord's Day Observance Society	*m*	St. James' Hall, W.	Archdeacon Sinclair.
"	10.30 a.m.	Baptist Missionary Society	*m*	19, Furnival-street, E.C.	Mr. John Town.
"	7 p.m.	" " "	*so*	Cannon-street Hotel	Sir C. Elliott, K.C.S.I.
"	7 p.m.	Trinitarian Bible Society	*m*	Exeter Hall (Lower)	Mr. J. E. Mathieson.
"	7 p.m.	Wesleyan Temperance Committee	*m*	Wesley's Chapel, E.C.	Mr. P. F. Wood.
Wed. 28	6.30 p.m.	Barbican Mission to Jews	*m*	33, Finsbury-square, E.C.	Archdeacon Sinclair.
"	7 p.m.	The Railway Mission	*m*	Exeter Hall	Lord Overtoun.
"	7.30 p.m.	Anti-Sunday Travelling Union	*s*	Christ Church, Highbury	Rev. S. L. Dixon.
"	8.45 p.m.	Baptist Zenana Mission	*b*	Holborn Restaurant	Mr. A. Spicer, M.P.
"	12 noon	Baptist Missionary Society	*s*	Bloomsbury Chapel	Rev. Dr. Fairbairn.
"	6.30 p.m.	The Baptist Union	*m*	Do. do.	President's Address.
"	4 p.m.	Baptist Tract and Book Society	*m*	19, Furnival-street, E.C.	
"	3.30	Baptist Total Abstinence Association	*m*	The Pastors' College	Alderman G. White.
"	6.45	" " " "	*m*	Metropolitan Tabernacle	" "
Thurs. 29	10 a.m.	The Baptist Union	*m*	Bloomsbury Chapel	Rev. E. G. Gange.
"	3 p.m.	Mrs. Meredith's Mission and Homes	*m*	ConferenceHall, 143,Claphm.rd	
"	3.30	Ministers' and Missionaries' Prayer Un.	*m*	Bloomsbury Chapel	Rev. F. B. Meyer.
"	6 p.m.	Baptist Missionary Society	*m*	Exeter Hall	Mr. R. W. Perks, M.P.
"	7 p.m.	Anti-Sunday Travelling Union	*m*	Exeter Hall (Lower)	Major-General Bruce.
"	2.45 p.m.	Reformatory and Refuge Union	*m*	St. James's Hall, W.	Lord Aberdare.
"	3 p.m.	South American Missionary Society	*m*	Sion College	Dean of Windsor.
"	4 and 7 p.m	Union Hall Mission	*m*	Carlisle-street, Edgware-road	
"	7 p.m.	Infant Orphan Asylum	*m*	Hotel Metropole	Sir J. B. B. Maple, M.P.
"	2.30, 5, & 8	The Protestant Alliance	*m*	Queen's Hall, W.	
Fri. 30	4 p.m.	Christian Colportage Association	*m*	Exeter Hall (Lower)	Lord Overtoun.
"	6 p.m.	Dr. Stephenson's Children's Home	*m*	Wesley's Chapel, E.C.	Mr. W. Hazell, M.P.
"	9 a.m.	Baptist Missionary Society	*b*	Exeter Hall (Lower)	Mr. W. R. Rickett.
"	7 p.m.	Young People's Missionary Society	*m*	Exeter Hall	Judge Bompas.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

Archdeacon Howell, vicar of Gresford, has been appointed Dean of St. David's.

Rev. W. Wilkinson, of Bradford, has been appointed vicar of St. Thomas', Leeds.

A new Church Army Labour Home has been opened in Bristol-street, Birmingham.

Good meetings have been held in Leamington by Bishop Tucker and Rev. W. E. Burroughs.

Rev. H. Percy Grubb, of the C.M.S., has been appointed to succeed Rev. E. R. Mason at Oxton.

Rev. F. Hayward Joyce, of Harrow, has been compelled by ill-health to resign, greatly to the regret of his people.

There is a proposal that on Accession Sunday the offertories should this year be devoted to the Clergy Sustentation Fund.

At a meeting of the Sheffield C.M.S. Lay Workers' Union, last week, Bishop Tucker gave an interesting address on work in Uganda.

The ancient parish church of Swinton has been destroyed by fire, the old-fashioned high-backed pews being quickly consumed.

Rev. F. J. Chavasse preached last week at the mid-day services in St. Saviour's, Southwark, and on Sunday evening in Westminster Abbey.

A mission for the deepening of Spiritual Life is being held this week in St. Mary's, Crumpsall, Manchester, by Revs. F. J. Chavasse and A. Pearson.

A meeting was held last week to start an Inns of Court Mission. The Lord Chancellor, Bishop of London, and several Judges supported the proposal.

A new Welsh church and mission buildings in connection therewith, erected in St. Mary's-terrace, Paddington-green, were opened for public worship on Thursday.

Lady Lyttelton, in the absence through illness of the Countess Stamford, held an "At Home" at the Church Army Training Home in Edgware-road on Thursday last. A large number of ladies and gentlemen attended and inspected the Training and Labour Homes, and several very brief addresses were given in illustration of the work carried on by the society amongst the outcast.

Congregational.

A six days' mission has been held at Alfreton.

Mr. J. W. Calvin has been ordained at Tutbury.

Rev. G. Warren has been recognised at Bideford.

Rev. John Peill has been recognised formally at Harehills, Leeds.

Rev. B. W. Jackson has entered on his new charge at Providence, Rochdale.

Rev. W. Legerten has completed a quarter of a century's pastorate at Brentwood.

Rev. J. Chetwode Postans, of Peckham Rye, has celebrated his twenty-fifth anniversary as pastor.

Mr. H. Gideon Jeffries has been ordained to the pastorate at King-street, Luton; Principal Cave giving the charge.

Raleigh Memorial Chapel, Stoke Newington, has celebrated the twenty-seventh anniversary of the pastorate of Rev. J. Johnston.

Rev. Robert Berry, who, after an interval of nearly thirty-one years, has returned to his first charge at Hallfold, Rochdale, has been welcomed warmly.

The Sheffield Young Women's Missionary Band has undertaken to support a Bible-woman for three years for Mrs. Osborne, of Trevandrum, South India.

Rev. G. Campbell Morgan has been formally recognised at New Court Chapel, Tollington Park. He enters on his new sphere with hopefulness and the hearty support of the church.

The name of Rev. Dr. Ll. D. Bevan, of Melbourne, who is now on his way to England, is mentioned in connection with the Principalship of the proposed United Theological College of the Welsh Congregationalists.

The Church at Ramsbury, Wilts. (Rev. T. Anthony, pastor), has resolved on the erection of a new Sunday schoolroom and vestry, on account of the dangerous state of the present premises. This village is a purely agricultural one of about 2,000 inhabitants.

The Welsh Union will hold its meetings at Liverpool, June 21-24, commencing with a temperance meeting on Monday. On Tuesday evening, sermons will be preached by Revs. W. James and J. Charles. On Wednesday Rev. R. S. Williams will deliver the presidential address.

Mr. W. Reason has resigned his position as financial secretary at Mansfield House, in Canning Town, where he has been working for the last six years, being compelled to take this step owing to the continued ill-health of his little daughter. His departure will be a great loss to the work of the settlement.

The Manchester and Salford Auxiliary of the London Missionary Society held its meeting last week at Grosvenor-street Chapel. Mr. Harold Lee presided, and stated that the sum contributed during the year by the auxiliary was £5321, which exceeded the amount raised in the preceding year. The secretary, Mr. S. Massey, reported that steps were being taken to organise a large Sunday-school demonstration in Manchester in connection with the society.

Calls.—Rev. G. Watt Smith to Belgrave, Leeds; Rev. D. Macdonald to Castle-street, Reading: Rev. J. G. Patton to Tyne Dock; Mr. B. Uppen to Great Yarmouth; Rev. W. G. Tarbolton to Watton; Rev. R. R. Collett, of Berkeley, to Appledore.

Resignations.—Rev. D. McKinnon, of Wardlaw Church, Glasgow; Rev. M. G. Astbury to Clement-street, Leamington Spa; Rev. H. D. Powis, of Hornsea.

Baptist.

Rev. H. G. Preece has closed his ministry at Maidenhead.

Mr. A. E. Calver has been ordained at Thornaby-on-Tees.

A ten days' mission has been held at Bromley, Kent, by Rev. F. C. Spurr.

A series of special evangelistic services have been held in Chard, Somerset.

Rev. A. W. H. Streuli, of Manchester, has declined the call to Downs Chapel, Clapton.

Rev. J. C. Taylor, formerly of Burslem, began his ministry at Zion Chapel, Bramley, on Sunday.

Professor T. Witton Davies, Principal of the Midland Baptist College, and his family have left for Germany, where they will remain for six months.

Mr. James Clark, who is connected with Upton Chapel, Lambeth, has accepted the seat on the committee of the Baptist Missionary Society, vacant through the death of Mr. J. B. Mead, of Brockley.

A special service for men only was held on Sunday, March 28, at the Baptist Chapel, Rochester, when a large number of men assembled to hear an address on "Social Purity" by the pastor, Rev. G. A. Miller.

Rev. William Carey has been transferred from Barisal to Dacca, to take up the work hitherto under the care of Rev. R. Wright Hay, whose ill-health has compelled his return to England. Dacca is a city with 85,000 inhabitants, 7000 of them being students.

Rev. J. R. Cooper, one of Mr. Spurgeon's students, and for ten years pastor at Portland, Victoria, has returned home for family reasons. He will be glad to supply vacant pulpits, and may be addressed, Mr. J. Pomeroy, 5, Higher Bromley-terrace, Teignmouth.

A Baptismal service was held in St. George's-street Chapel, Macclesfield, on Sunday week, when the pastor, Rev. E. A. Hobby, baptized six candidates. Twelve were baptized on Wednesday last week at Cann Hall-road, Leytonstone, by Pastor H. F. Gower.

Beginning in 1891 in a little schoolroom at Pokesdown, Bournemouth, a good work has grown up at Rosebery Park Chapel, under the pastorate of Mr. Lawrence, which now requires enlargement. Earnest efforts are being made to raise £700. The treasurer is Mr. F. Mockbridge, Freemantle, Bournemouth.

The tenth anniversary of the settlement of Dr. Dowen at Wynne-road, Brixton, was celebrated by a public meeting on Wednesday evening, March 31. The chair was taken by Mr. Wm. Olney, and addressed by Rev. John Wilson, Jos. Fletcher, Y. J. Charlesworth, and J. Earn. Mr. W. C. Greenop, secretary, reported that during ten years a new church had been built, costing £5000, and 444 members had been added to the roll.

Farewell services were preached by Rev. Wm. C. Minifie at Lansdowne Chapel, Bournemouth, on Sunday, when large congregations attended, he having accepted a call to Zion Jubilee Chapel, Bradford. On Monday evening a crowded farewell meeting was held in the chapel. Mr. Geo. Pearce presided, supported by Revs. J. Ossian Davies, W. D. Robinson (former pastor). Thomas Evans, C. H. Stanton, C. H. Parratt, and Wm. C. Minifie.

Rev. G. B. Farthing and Miss Foord, who recently left for China, encountered a terrible storm. Mr. Farthing writes:—"The constant breaking over the vessel of huge waves made it seem certain that it was merely a question of time before we should sink, for it appeared impossible that the ship would live amid such fury, and when such immense quantities of water kept pouring in, which was but inadequately baled out. We were saved from fear, and there was nothing like panic. God wrought for us deliverance."

Calls.—Rev. W. Owen, to Queen's Park, Manchester; Mr. E. C. Nobman, to Helston; Mr. T. Reeves, to Tirzah, near Cardiff; Rev. T. S. Morris to St. John's, Runcorn (accepted).

Resignations.—Rev. J. S. Geale, of Queen's-square, Brighton; Rev. W. R. Ponton, of Parker-street, Barnsley; Rev. G. Sage, of East-street, St. Neots.

Methodist.

A fruitful mission has been held at Wigan.

Miss How has had a good mission at Still Cross, Shebbear.

Rev. A. Trengrove has held special meetings in connection with the Sunderland and Brotton Missions.

Rev. W. Middleton Butters has left Wimbledon for a lengthened sea voyage for the benefit of his health.

A united committee of Bible Christians and Primitive Methodists is continuing negotiations with a view to organic union.

At Trinity Chapel, Fernhead-road, Paddington, where 1200 children gather on a Sunday afternoon, seven foundation-stones have been laid for the enlargement of the class-rooms.

It is stated that the members of the Salvation Army at Glazebrook have amalgamated with the Methodist Free Church. The building in which the Army services were held has become the property of the Free Methodists.

The movement to raise, as a Queen's commemoration fund, £10,000 to extend the twenty-eight Soldiers' and Sailors' Homes founded by Wesleyan Methodists in various part of the Empire, is meeting with much success. In addition to the direct donations already in hand, about two hundred purses have been promised by ladies, whose offerings will be received by her Royal Highness the Duchess of Teck on the evening of May 6, at a reception in the Royal United Service Institution, Whitehall.

The Wesleyans of Leeds have taken in hand the reconstruction of the largest chapel in the city—that in Oxford-place. Under the ministry of Rev. Samuel Chadwick what was once a deserted building has now become full to overflowing, and the trustees have resolved to spend something like £18,000 in modernising the premises and adapting them to the needs of present day mission work. In addition the new buildings will afford central premises for the whole of the district. The enlargements include a synod hall to hold some 600 persons.

Presbyterian.

The total membership in China is reported as 4946, an increase of 296 for the year.

A purse of gold has been presented to Rev. Robert Stewart by his Gateshead friends on his removal to Benwell.

The Senatus of the University of Glasgow has decided to confer the degree of D.D. upon Rev. W. J. Thomson Johnston, of Worcester.

The Home Mission Committee will recommend the Synod to again set apart five evangelists to labour this year within the Presbytery of Manchester.

The tenth year of the ministry of Rev. J. B. Meharry at Crouch Hill has been celebrated with much enthusiasm. In that period the membership has risen from 282 to 837.

Trinity Church, Manchester, now much built in, has decided to accept an offer of £2000 for their church premises. A new church will probably be erected in Higher Broughton.

Calls.—Rev. W. B. Cooper, of Durham, to Bristol (accepted); Rev. J. R. Macgregor, to Milton Parish, Glasgow; Rev. H. R. Davies, to Ystpytty, Bettws-y-Coed.

Fallen Asleep.

In Battersea, on 28th ult., Mr. John Molineux, C.B aged seventy-four, closely associated with Dr. Rigg in connection with the Training Colleges at Westminster and Battersea, and in Wesleyan affairs generally.—At Altrincham, on 29th ult., Rev. W. T. Radcliffe, a much valued Methodist minister.—At Norbiton, Mr. Peter Bancroft, a generous giver to Christian work.—At Malvern, Mr. Richard Jones, a personal worker and willing giver.—At Westmancote, Bredon, Rev. E. Balmford, aged fifty-three, minister of the Baptist Chapel.—At Hanney, Wantage, Rev. C. A. Foy, for thirty years the devoted curate of the parish.—At Ipswich, on 28th ult., Mrs. Hubbard, aged fifty-one, wife of Rev. W. Hubbard.—At Tunstall, Mr. J. Hammond, a preacher of the Gospel for over fifty years.—At Prudhoe, Mr. W. Thompson, aged ninety, a devoted worker for many year.—At Halifax, Mr. J. W. Rothery, an earnest helper in mission and Sunday-school effort.—At Huddersfield, Mr. Frederick Crosland, aged sixty-four, a deacon and trustee of Highfield Church, one of the founders of the Great Northern-street Mission, which is now a self-supporting church, superintendent of the Sunday-school, president of the Huddersfield Y.M.C.A.—At 9, Amen-court, E.C., on 28th ult., Rev. Dr. W. Sparrow Simpson, aged sixty-nine, rector of St. Vedast, and for thirty-seven years an active member of the Cathedral body at St. Paul's.—At Newcastle, co. Down, on 29th ult., Canon J. H. Seymour, whose faithful ministry, simple, unostentatious piety had endeared him to many.—At Benares, Rev. Brocklesby Davies, C.M.S. missionary since 1859.—At Ashwater, on 30th ult., Rev. J. M. Field, aged eighty-four, the beloved rector of the parish.

The Christian.

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NOTES AND COMMENTS.

OWING to our lengthened report of the Convention in St. James' Hall, we are obliged to omit this week the fourth article by Dr. Leach on "Is My Bible Really True?"

Dr. Colin Valentine, of the Agra Medical Missionary Training Institute, writes to us from Edinburgh :—

A National day of prayer to God should be appointed on behalf of poor India. I am old-fashioned enough to believe that there is a very close connection between this, the most terrible of all the famines that has devastated India in our time, and the God-dishonouring and God-defying opium traffic in which we try to supplement the revenues of India by spreading wholesale destruction among the people of China.

To the devout mind it is very suggestive that in all our Lord's last agony He always felt He had to do with the will of the Father. "It pleased the Lord to bruise Him; He hath put Him to grief." His prayer in Gethsemane was: "O my Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." To Peter, when he attempted a rash and useless rescue of Him from the soldiers, He said: "Put up thy sword into the sheath: the cup which my Father giveth Me, shall I not drink it?" His cry of intolerable anguish on the cross was wrung from Him by the loss of the presence of God: "My God, my God, why hast Thou forsaken me?" In all this bearing of our load of sin He realised that the burden had been put upon Him by the Divine hand. "The Lord hath laid on Him the iniquity of us all." The soul who wants peace with God may find it in thus seeing that Jesus was truly "the Lamb of God who took away the sin of the world." In the wounded Saviour he will find the Father—"God was in Christ reconciling the world unto Himself."

Although it is true that we are not saved "by works of righteousness which we have done," it is a good sign when a sinner begins to cut off his sins and to live a better life. It manifests a sense of sin which may grow until no rest shall be possible for the soul except in receiving Christ; it shows dissatisfaction with self which can alone be pacified with a vision of Jesus, and the knowledge that God has made Him to become sin for us that we might be made the righteousness of God in Him. Preaching and teaching should ever aim at disturbing self-satisfied ease. It should put men on doing what they can never achieve, so that they may close with their Saviour. The chief difficulty is with persons who go about seeking to establish their own righteousness, and have a quiet satisfaction that they are succeeding. The exceeding broadness of the Divine law, its minuteness, its inexorableness, must be pressed upon them until they see that they are saved by grace.

With a European war trembling in the balance, it is well for publicists not to use language that will needlessly aggravate the dangers of the crisis. The following comments of *The Times*, in its issue of Monday, seem to us very fairly to sum up the perilous situation :—

There is reason to believe that the withdrawal of the Turkish troops from Crete, already accepted in principle as expedient, would, if immediately carried out, co-operate with the gloomy prospect of Greek enterprises on the Thessalian frontier to induce the Government at Athens to submit to the inevitable. The adoption of any plan for setting up autonomy under international guarantees, in Crete, would appear almost as far off as ever. The European concert will expose itself to ridicule if it allows itself to be reduced to impotence in a matter as to which its will has been publicly declared and supported by conjoint action. The moment is favourable for taking a step towards the attainment of the ends which all the Powers have in view by getting the Sultan to withdraw the Turkish troops. The Greek Government could then be summoned once more to give Colonel Vassos his orders for retirement and to suspend its aggressive demonstrations in Thessaly. But, if the Powers hesitate too long before coming to any conclusion, an opportunity will be lost which is unlikely to present itself again.

The Bishop of Truro is evidently a warm advocate of the union of Church and Stage. At the meeting held last week, he is reported to have said that the theatre not only gave refreshment but "in his opinion imparted a moral antagonism against wrong-doing and suffering." We have tried to get at the meaning of this remarkable dictum, but have failed, and can only conclude that the Bishop's words have been incompletely reported. The theatrical life, added his lordship, was, or might become, a calling of God. The latter assumption may be a tenable one. Robert Pollok in his "Course of Time," made the similar admission that the theatre *might be* a channel of good, but he added that *it never had been*. We have to take the theatre as it is, not as it might be; and to say that the theatrical profession, as it exists to-day, is "a calling of God" appears to us an abuse of language.

"The poor ye have always with you"; and for some years to come a large number of the most pitiable as well as most deserving cases will be those who were made by the Liberator crash. Not less than £4000 a year is needed to deal with the cases which are known, and are on the books of the Relief Committee. As many as 2777 cases are on the books, of whom 1460 are widows or lone women. Brave, patient souls, who have kept up the fight for bread and a home as long as they could, have again and again to yield, and come reluctantly upon the Fund. Often is the remark made, "I would gladly give help if I only knew of deserving cases." No one need be at a loss for them so long as we have such an outlet for sympathy. In this year of generous deeds, the Fund ought to be remembered.

Mr. Thomas Barnsley, of Birmingham, gave to a meeting of Wesleyan Methodists on education some facts concerning his own city, which, on the face of them, are of great interest and importance. Thirty years ago the rates of Birmingham were 4s. 4d. in the pound; to-day they are 4s. 6d. At the former period the poor rate was 2s. 10¾d.; to-day it is 1s. 5d.; the School Board rate is just over a shilling. The decrease in the poor rate is more than the amount of the additional education rate. The explanation which forces itself on the mind, and which Mr. Barnsley evidently desired to suggest, is that education has tended to reduce poverty, and that it will reduce it still more. It ought to do so. And even should education cost as much as poverty, it is the better thing of the two. Nevertheless, it would reconcile many persons to the education rate if it could be shown that education was lessening the burdens of the ratepayer. Economy enters quite as largely into the question of education as religion.

The Abstainers' Congress has passed a resolution on the attitude of the Churches towards the drink traffic, which, while rousing the enthusiasm of some, will be hotly resisted by others. Another section in the Churches, and perhaps the largest, will sympathise with the aim of the resolution, but will yet regret that it was passed. It affirmed that "the time had arrived to declare that it is inconsistent for a Christian man to be engaged or financially interested in the drink traffic." If this be so, then it is equally inconsistent for any Christian to use alcoholic drinks under any circumstances. This has not hitherto been the position of the generality of Christian advocates of temperance. They have argued on the ground of expediency, influence, and example. While to them it would be wrong to use intoxicants, they would not judge others. We think this attitude is the most likely to bring Christians out of association with the drink trade in every form.

The recent dispatch of Lord George Hamilton to the Government of India *re* the health of the troops will no doubt be acted upon in one respect, and, as Major Rasch says in a letter to *The Times*, more will be hoped for by the advocates of regulating vice. Something has been gained for morality if Lord G. Hamilton's instructions as to warning and instructing young soldiers are carried out, and if henceforth idle hours are filled with healthy occupation. But these instructions will be futile as remedial measures unless also marriage is made a reward of good conduct, and the percentage of married soldiers is largely increased. It is interesting and instructive to see how the C.D. Acts are now reprobated in name, while their principle is admitted and their main provision—compulsory examination — eagerly desired. Major Rasch, M.P., thinks that no one desires them "in their scandalous entirety"; he only wants "compulsory inspection" in the Presidency towns and in the country districts; but he knows, or ought to know, that you cannot have that without registration, licensing, and police surveillance—all "the scandalous entirety."

The new legal portion of Lord Geo. Hamilton's dispatch practically amounts to the classification of specified diseases along with

diphtheria and other contagious diseases, and the treatment of both kinds of patients in the same way. A medical officer may be informed of any one suffering from them; he can require the person to attend at the hospital, where he or she may be compulsorily detained until the doctor thinks danger is over; failing to come to the hospital, he or she may be expelled the cantonment within twenty-four hours. The practical result of this will be that women will be advised to go up regularly; that they will be denounced by men falsely; that there will be a system of blackmailing by men and women; and that medical men, under the name "detention," will have practically the power of imprisonment. It is but a step, and a small step, from this point to that of compulsory examination. It seems to be the old system under a somewhat modified form—not so easy to expose, but quite as dangerous to morals and to health.

While this much is to be insisted on, we have freely admitted that the opponents of the old Acts must not merely confine themselves to negative criticism and protest. No Christian man, remembering our Lord's treatment of sinners, can object to the cure of disease in any form, whether the direct product of sin or otherwise. But the great point at which to aim, both in curative and legislative action, is prevention rather than a superficial cure, which will enable a man to sin again with more impunity. "Go and sin no more, lest a worse thing befall thee," is the language of the Master in such a case. As to rational methods of prevention, we direct the attention of our readers to the admirable statement made at the United Service Institution last week by Major Mayne, the substance of which we have reproduced on p. 11.

Christ Crucified.

"He was led as a lamb to the slaughter."
God in human form reflected—
Promised, prayed for, and expected—
Scorned, betrayed, despised, rejected!
When the Lord had finished praying,
Judas came, the priests obeying,
With a kiss his Lord betraying.
Pilate sought some justice by Him,
But the Jews did thus reply him:
"Crucify Him! Crucify Him!"
"King of Jews!" the mockers hailed Him,
Lying witnesses assailed Him,
On the cross, Oh, God! they nailed Him.
Lo! the staring crowd derided,
Till the pangs of death subsided,
And the Temple veil divided!
Bitter cry and anguished groaning,
God his Son in wrath disowning,
Christ, made sin, for sin atoning!
In the Saviour's body broken,
See the Father—God's love-token,
Love that words could not have spoken.
See the soldier's spear a-gleaming—
See the precious life-blood streaming—
Thus, ah! thus, the world redeeming.
Lord, accept our heart's oblation,
Worship, honour, adoration:
All Thy suffering—our salvation!

F. W. Pitt.

Malo-les-Bains, Nord, France.—At this time of the year, when Christian workers are making plans for taking a holiday in which they would like to combine a little work for the Lord, the writer begs to suggest the beautiful place of Malo-les-Bains (not St. Malo), which is about a mile from Dunkerque, and within easy reach of London by steamer. There are steamers also from Goole and from Leith. The spiritual needs of Dunkerque and Malo are very great; anyone who feels drawn to consecrate a few hours every week for evangelistic services would receive every help from the French Protestant pastor and his wife. Address Madame Vessau, Malo-les-Bains, Nord, France.

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The London Convention.

It was a bold experiment to attempt to hold a conference in the heart of London, on the model of that which is so closely associated with the little town among the Cumberland hills. One chief attraction at Keswick is the comparative quiet and stillness of life, the freedom from the pressure and rush of busy city life, the infrequency of the post, the presence of the hills and lakes, with everything that Nature can present calculated to excite and express the holiest emotions. Sometimes when the side curtains are uplifted, and the eye is able to travel from the crowded tent to the far distances of hill and valley, to behold the morning haze and the dying light of sunset, one is carried from things that are seen and temporal to the unseen and eternal, and the vail is rent.

Nothing of this kind was to be expected in St. James's Hall. The audiences must come from the busy scenes of daily occupation and engagement by the familiar omnibus, train, or cab, and, on emerging, would be met by the calls of the newspaper boys, the spring fashions in the shops, and the turmoil of Piccadilly Circus. It was a bold experiment, we say, to attempt a conference on the inner, spiritual life, under such altered conditions.

All fears, however, on this ground were silenced at the first meeting. Whilst the great congregation was gathering, the favourite Keswick hymns were being sung. During the opening praise and prayer there were the same hush, reverence, and intensity, with which every first attender at Keswick is so impressed. During the speaking there was the same eager and rapt listening, and at the close, on many faces, the same expression of tranquillity, light, and strength.

Mr. Robert Wilson makes an admirable chairman, and seemed as unaffected in the strong light cast about him in the heart of London as in his own North-country home. It is remarkable how he contrives to give the tone to a meeting by the Scripture he reads and the brief words of comment. Seven of the Keswick speakers had arranged to take part, Revs. Evan Hopkins, C. A. Fox, G. H. C. Macgregor, F. B. Meyer, E. W. Moore, G. Handley Moule, and Preb. Webb-Peploe. The burden of the financial responsibility was borne by one or two influential friends, who had been for some time sincerely desirous of bringing the message of the spiritual life within hearing of the West-End, and especially of the clergymen and ministers of London.

In the latter of these attempts, the convention has been fairly successful. We could have wished that a larger number of the men of leisure with whom London abounds had made an effort to attend, for the audiences in the morning and afternoon were largely composed of ladies; and whilst many clergymen were present, they were largely those who are known to have general sympathy with the movement, whilst hundreds who might have profited evidently treated it with indifference.

Among the addresses that stand out, the opening statement by Mr. Hopkins, briefly reported in our last issue, was remarkable for its lucidity and aptness. The speaker's clear and discriminating statements served to remove misconception, and reassure any who feared that the Convention might propound theories inconsistent with sound Scripture exegesis, or true Christian experience. Mr. Webb-Peploe has been largely the life and soul of the gatherings, and his influence as the president of the two meetings specially intended for clergymen and ministers, was wisely used for answering objections, allaying doubts, and encouraging his brethren to yield themselves entirely to God. It was a memorable sight on Thursday, when some forty brethren rose to attest their desire to be wholly consecrated. Large numbers expressed their deep appreciation of the addresses of Mr. Macgregor, whose power of clear insight in statement removed many difficulties, and helped large numbers to a definite appropriation of Jesus Christ for power in the overcoming life. Dr. Handley Moule's two addresses, needless to say, were the very finest of the wheat.

It did not seem possible to hold after meetings to any large extent. People have not the same leisure in London, and the distances are great. But there were many opportunities of quiet reflection and decision. The intervals for silent prayer were frequent, and on several occasions there was a call for definite and visible manifestation of the acceptance of the truths advanced by the speakers. We believe that, in many cases, last week will have been the time for entering into new covenant with God, the outcome of which will be quickened service at home, and missionary devotion abroad. It is impossible that such doctrines could have been stated, such impressions made, and much time given to waiting upon God, without leading to results not less permanent and real because the processes are hidden.

The crowning meeting of the Convention was held on Saturday morning, when addresses were delivered by Bishop Tugwell, of Western Equatorial Africa, and Mr. Roscoe, of Uganda. Their statements as to the results of the Keswick movement on foreign missionary work, inciting to consecration, and prayer, and reliance upon the Spirit of God, were extremely impressive. They said that the quality of the candidates offering to missionary societies had been notably raised, and the spirit which pervaded their teachings promoted in the highest degree the devotion of the native converts to the propagation of the religion of Jesus Christ. It was no small matter to have such a practical vindication of the utility of these Conventions.

We have watched with some solicitude the advance of this great movement, and are glad to bear our testimony to its spirituality, its growing consistency with Scripture, and its power in influencing some of the foremost workers of our time. There is a great increase in the scripturalness of the statements advanced. There was little that could be taken exception to in the meetings held last week. On the whole, the trend of every address was to exalt Jesus Christ in the love and life of the believer, and to lead to a closer conformity to his character.

India's Widows and Orphans.

In response to an urgent appeal the committee of the Zenana Bible and Medical Mission are sending out two new missionaries to India, to join a third already in the field, in taking charge of famine orphans. Some of the lady missionaries of the society are rendering splendid service in distributing relief. Money has also been granted for the support of child-widows in industrial homes. £6000 have been received in response to the appeal issued by the committee, but at least £10,000 is needed to feed the many starving women and children who must be assisted till the Autumn, and to provide for widows and orphans.

The present time may be a spiritual crisis in the history of that dark country. The sufferings from famine and plague have been terrible, and have awakened a sense of sin, and an earnest desire for reconciliation with God in the minds of many of the people. There has been earnest prayer that the present widespread affliction may be overruled for the spiritual awakening of India.

If a Nation Die, Shall it Live Again?

THERE is no bondage so enslaving as the fear of death. There is no deliverance except through death. There is no victory, but in resurrection from the dead. Satan the adversary, the devil, the accuser, has the power of death; God has the power of resurrection The Captain of our salvation partook of flesh and blood, in order that through death He might render powerless him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.

The Gospel is the power of God unto salvation, because it is the Gospel of God concerning his Son Jesus Christ our Lord, who, having been made of the seed of David according to the flesh, was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

Our justification and our sanctification both result from his resurrection. We are justified by faith on Him who raised up Jesus our Lord from the dead. We were baptized into his death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life (Rom. iv. 24, 25; v. 1; vi. 1-14).

It was characteristic of the legal dispensation that they who lived under it were in bondage through fear of death. But the men of faith overleaped dispensational limitations, and trusted God, and were made free by the truth, accounting, calculating, that He was able to raise even from the dead (Heb. xi.). The early Christians, in the power of the Gospel, feared not them that kill the body, and after that have no more that they can do; because they believed in their risen Lord. That is the power of the Christian still. He counts not his life dear unto him; he counts all things loss, that he may know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means he may attain unto the resurrection from the dead. It is this, their union with the crucified and risen Christ, that makes Christians the salt of the earth. As soon as we lose the power of his resurrection, and of our resurrection in Him, the savour of the salt is gone. Then Abraham ceases to be, and Lot becomes, our pattern; and when we speak of coming judgment or of our incorruptible and undefiled inheritance, we seem like them that mock.

Every political crisis is a testing time for the Church of God. All true guidance of public opinion must emanate from her. If she be worldly she will be cowardly, and will counsel cowardice. Instead of a high and noble and self-sacrificing policy, on the side of righteousness, she will justify Satan when he said, "Skin for skin: yea all that a man hath will he give for his life." And she will ignore the words of her Lord, "He that loveth his life shall lose it." It is bad for a nation when the salt loses its savour. Then, if some great crisis happens, the nation is unequal to it, and in whole or in part succumbs.

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right.
And the choice goes by for ever
'Twixt that darkness and that light.

. . . .

"Careless seems the great Avenger;
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word;
Truth for ever on the scaffold,
Wrong for ever on the throne—
Yet that scaffold sways the Future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

"Then to side with Truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit,
Till his Lord is crucified,
And the multitude make virtue
Of the faith they had denied."

That sentence, "Once to every man and nation, comes the moment to decide," is an echo of the ancient wisdom to which Elihu gave utterance to Job: "When He giveth quietness (by overthrowing the tyrants) who then can make trouble? and when He hideth his face who then can behold Him? whether it be done against a nation or against a man only." The nation as well as the individual must be ready to face death in the cause of righteousness. The nation that loves its life will lose it. The nation that will give up its life for the Truth's and for righteousness' sake, even though it die shall live again.

It is the constant business of the Church to teach the world this lesson. The Old Testament saints wrote it large in their own blood. They overcame the dragon, the accuser, because of the blood of the Lamb, and, because of the word of their testimony; and they loved not their lives unto the death. Their children of the New Testament have not unworthily followed them, and from the days when Roman youths and maidens gave up their lives in torture rather than sprinkle incense upon heathen altars, to these days when our English sisters were massacred in China, and heroic lads roasted to death in Uganda, the Church of Christ has had its martyrs, declaring by their works and by their sufferings their faith in God who raises the dead.

But truth is truth, whether it be to a nation or to a man only; and the Church of Christ in England must declare to the English Nation and its Government that if the Nation will adopt the Satanic doctrine, "Skin for skin: yea all that a man hath will he give for his life," then it must accept its doom from Christ, "Whosoever will save his life shall lose it." If Britannia's life consists in Turkish or other bonds, and she is determined to save it, she will certainly lose the nobler life of righteousness which exalteth a nation.

Nations have utterly perished in their own corruption; but no nation ever perished through standing for the right. If such a nation die she shall live again. And it comes to every nation, in the providence of God, to be tested, whether she will resist unto blood, striving against sin. The existence of a nation must be imperilled, rather than oppression and wrong be upheld by it. For under the equal government of God, the same principles come into operation, whether it be a nation or a man only. And the nation must have the same faith as the individual man, accounting, calculating, that God is able to raise even from the dead. The weak point of Mammon-worship is that in its calculations it takes no account of the God of Resurrection. A nation, or a company of nations, condoning massacre for the sake of mammon, is in danger of perishing in its own corruption. And this may happen when the salt of the earth has lost its savour—its knowledge of and its testimony to the power of Christ's resurrection. M.

British Troops in India.

A PAPER was read last week at the Royal United Service Institution, London, by Major C. B. Mayne, R.E., discussing the question how far past legislation had proved effective in securing the health of the British troops in India, and making suggestions as to future legislation. In the course of his remarks, he said that the prevalence of these diseases among our troops in India and its variations were the resultant of many factors, none of which were constant, and each of which had acted more strongly in some years than in others. The least important factor was that of the presence or absence of regulation—that was, of the compulsory lock hospital system in cantonments, with its registration and periodic examination with the view of excluding disease from cantonments. It was, he held, forgetfulness of the social character of immorality and the universal failure of repressive physical machinery to deal with it—a very natural consequence from the very nature of the problem—that had produced a tone of despair as to the solution of the difficulty.

The first principle to guide them in the future was the fact that the problem they wished to solve was a social and moral one at basis, and could only be effectively dealt with by social and moral means. Any legislation providing security beforehand against the consequences of immorality could not but have a debasing and immoral influence. This did not exclude the adoption of remedial measures to provide for a subsequent cure. The second principle was the fact that vice was not a necessity either for health or military efficiency. A third principle was that it was not the duty of Government to take such action as might be held to facilitate vice. Fourthly, it was the duty of Government to make equal regulations and laws for both men and women. Hence, if certain women were to be placed under special laws as a discouragement to vice, then men (civilians as well as soldiers and sailors) must also be subjected to the same laws.

His study of the subject led him to the conclusion that very little could be done by legislation to remove existing evils. In his opinion, the best action that could be taken by Government in the matter was to create for India a special long-service army. Among the means he suggested for improving the morality of the British soldier in India were—(1) the provision of small libraries of selected works in guardrooms for the use of the men waiting their turn for duty; (2) addresses on hygiene by chaplains and medical officers; (3) the provision of church-rooms as well as music-halls in barracks; (4) an Army Purity Society organised on regimental lines, like the Army Temperance Association; (5) the provision of acceptable and agreeable occupation for the men in their spare hours, either in the shape of work or games. He maintained that if all the past efforts to control the consequences of immorality had been spent in promoting morality, they would not now have been face to face with the great evil which confronted them. He thought that much more could be done than was being done in influencing for good the gentlemen cadets at Woolwich and Sandhurst, many of whom entered the service with the most false and vicious ideas of what true manliness meant, even if they had not already destroyed the ideal of true manhood.

Finally, Major Mayne said that we cannot be hygienically right and morally wrong at the same time. Sin and vice are transgressions of law or lawlessness, and we, as a nation, cannot avoid the charge of hypocrisy if we daily acknowledge the Divine Sovereignty in Parliament in the prayers said there and in the Army with our "parade" services, and then deliberately proceed to break his laws and encourage or even tolerate and regulate lawlessness.

The Tokat Massacres in Asia Minor.—*The Chronicle* says: "The last massacre at Tokat was terrible, over 2000 killed—that is the true number. Within the next four weeks, unless something intervenes, we shall hear of fresh outrages among the poor Armenians, as the Hamidieh Regiment is on the move, believed to be going to Erzeroum, and they are more devil than man. Think of the world looking on while one man is butchering hundreds of defenceless creatures! All along the Syrian coast every mile or two is placed a guard of Turkish soldiers to prevent Armenians escaping. Those in Zeitun are ready to rise, and they are an unruly lot. War seems inevitable."

"Keswick" in London.

THE CONVENTION IN ST. JAMES'S HALL.

THE meetings of the past week have been of the most encouraging character. The Great Hall has been filled, and a quiet, earnest spirit of waiting upon God, and of expectancy, has been manifest throughout. Mr. Robert Wilson has presided at the various meetings. Tuesday morning's meeting was noticed in our last issue. In the afternoon the first address was given on

THE LESSONS OF THE BURNING BUSH

BY REV. E. W. MOORE.

Having read Exod. iii. 2, 3, he said:—What a grand thing to turn aside. Much hinges upon it. What would Moses not have lost had he neglected that sight? Hence we thank God for the opportunity presented by these meetings of turning aside from the cares and burdens of daily life to listen to God. There is no difficulty in getting a crowd to see the latest sight—the last new pictures, a new play or exhibition, boat-race or match; but how few think of turning aside to see God's sight.

What was this sight Moses turned aside to see? A burning bush. What did it typify? There was a great purpose in this vision, given before he entered on his lifework, and to equip him for the tremendous enterprise before him. Nor was it time wasted. As one has said, "That time is not lost which the mower takes to whet his scythe." There have been many interpretations—but on these I do not intend now to enter, desiring rather to draw a few simple lessons for us as servants of our Master.

First we see a picture of the *Church in humiliation*. The choice of Deity fell not on a stately cedar or lofty palm, but on a humble acacia bush. Brethren, we may think ourselves cedars, but in God's sight we are but thorns and briars. That humble bush bearing no fruit, affording no shade, shows what God would have us to be, that He might reveal his glory in us. He cannot do so until we are willing to take the place which belongs to us, till we are willing to acknowledge ourselves nothing better than thorns and briars.

2. Further, it is not only an emblem of the Church in humiliation, but also *a prophecy of her tribulation*. Not only is there a bush, but there is also a flame. Have the burning rays of the eastern sun kindled the flame? or has some shepherd lad lighted the fire in sport or by accident? Moses turned aside to see. Whatever the source of the flame, one lesson is unquestionably this, that the Church of Christ from its earliest days to its latest, must not expect to escape the flame of persecution and trial in one form or another. From the days of Israel in Egypt, to those of the three youths walking unscathed in the fiery furnace; to the days when Christians smeared in pitch were used as torches to light Nero's gardens; on to the flames of our own martyrs in Smithfield and Oxford, or later to the martyrs of Madagascar and Uganda, the people of God have had to pass through the flame of bitter persecution, discipline, trials, or sorrows, which beset us here below. "God," as has been said, "has one Son without sin, but He has not one without suffering.

3. But not only have we here a picture of humiliation, a prophecy of tribulation, we have also *a pledge of preservation*. The bush burned with fire, and yet it was not consumed. This it seems to have been that specially attracted the attention of Moses. What an emblem of the vitality of the Church of Christ? Voltaire spoke of Christianity as in its twilight—yes, but it is twilight of the morning and not of the setting sun. Rousseau said that in fifty years Christianity would have ceased to exist, but fifty years afterwards a branch of the Bible Society was formed in the very room in which he uttered these words. The more the Church is persecuted, the more she multiplies and grows. What is the secret of it all? In spite of all there are more true Christians in the world than ever there were, more Bible in the world than ever before. Christianity has come to stay. Poor, obscure, hunted, despised, yet the bush burns without losing a leaf or twig. How is this? The life of Christ is indestructible, and "because I live ye shall live also." What is the secret? "God is in the midst of her; she shall not be moved: God shall help her, and that right early."

4. One thing more we see in the burning bush—*a parable of sanctification*. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." What can make a common bush holy? Do we wait for the answer? What is the secret of a holy life? As General Gordon said, "The secret is God in us." God-possession is the secret of a life that will shine. Sanctity is not the repression of evil—even the heathen can do that—it is the life of God in a man, of which the heathen know nothing. You want to be holy; there is but one way—to let the Holy One live in you. There is but one holy life. Just so far and so long as Christ dwells in you by the Holy Ghost, you are holy men and holy women. The bush is nought in itself; you cannot overrate its worthlessness. So we, in our temperament, talents, and gifts—what are we? But bough and leaf and twig are ablaze; all the bush is on fire. So should we be on fire—not with the strange fire of enthusiasm and self-will; but there is fire, for the symbol of the presence of God is not ice; it is fire.

The fire of the smoking altar, the fire of the cloud that led them through the wilderness, the lamp of fire that moved between the pieces of Abraham's sacrifice—every well-instructed Hebrew knew that such fire was a symbol of the presence of Jehovah. It was the presence of God that made the bush brilliant, and nothing but the fire of God's indwelling will make you and me brilliant. Said one of General Gordon, "We know what a life ruddy with the presence of Christ in God is—we have seen it." What a testimony! The difficulty is to get people's attention to a sermon, but they cannot escape a sermon all the week long. Men see it and begin to believe that "the Life was the light of men." The Lord open our eyes to see the possibilities for the poorest, weakest, and most worthless who trusts in God, if He come into our lives and let his light shine forth to his glory and in blessing to men.

The second address of the afternoon was given on

THE SACRIFICES OF GOD.

BY REV. C. A. FOX.

He led in prayer, and spoke briefly:—Let me ask what we are giving to God, who has given so much to us? What does He expect from us, and is He waiting to receive it or not? It is a simple question, a most blessed transaction. It is a gift which only sinners can give, and only a God could care to receive.

First of all, God wants of us, as we have read in Psa. li. 17: "The sacrifices of God are a broken spirit." The first gift any poor soul can offer to God is a broken spirit—a spirit broken, crushed between the justice and mercy of God, so that it can keep God out nowhere. The weakest, the worst, and the most deserted—the one who seems God-forsaken—may bring such a sacrifice. Was it not when Jesus on the cross had to cry, "My God, my God, why hast Thou forsaken Me?" that He offered a sacrifice which could not be refused by the Eternal Father? My own persuasion is that the Church of God is suffering to-day from the lack of sacrifices of a broken spirit. My brethren, may I ask you to come to the lowest depth, to lie in the dust before God; not with a consciousness of humbling ourseleves, but with the full conviction that it is only our proper place. There let us abide till the touch of Jesus shall raise us from the dust of death, and lift us into newness of life.

But there is another offering we ought to give before we leave this room: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." First the sacrifice of the broken heart, then the sacrifice of the presented body. I beseech you by the mercies of Christ—by the sufferings of Christ, by the mystery of Calvary, by the resurrection of Jesus, by the ascension of our Lord, by the crowned King, present your bodies a living sacrifice. Have you given that to Him? Have you definitely presented to Jesus your whole body and all that is yours? When the fire had touched the prophet's lips his purged heart was ready to say, "Here am I, send me." So will it be with us when we learn to present our bodies, to yield, to surrender our all to our Divine Master.

And then in Heb. xiii. 15 there is a third sacrifice: "By Him, therefore, let us offer the sacrifice of praise to God continually." The sacrifice of praise, that is what God is looking for. Do you know why there is so little praise in the Church? Because so few offer the sacrifices of a broken spirit; it is a broken spirit which breaks into irresistible praise. As an army, banded together by the Holy Ghost, let us move forward rank by rank, each one in his place, fearless, true, faithful, onward-moving, upward-rising, till the dawn shall break and our Lord Jesus shall have come to take his people home to Himself. There is such power in Jesus that any soul which carries Him within becomes a temple of God; and men, even in busy London, need never want a place to pray in, being themselves temples of the Holy Ghost. What songs of joy, what bright light, what kind words, what tender, gracious condescension towards the brotherhood possesses the life when Christ is King within! "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

But how shall we offer these sacrifices? It is the simplest thing in the world. We have to go outside the camp. It is not pleasant work going out there, but it is to Jesus, and you will not mind it. It is not going from church to church. It is going outside of self, of sin, into the company of Jesus. Going to Him and abiding with Him, wherever it may be, bearing his reproach. But many of us do not bear his reproach. We want the cultivated world, we love society, to be among gifted men, to be reckoned learned, eminent, to be with pleasant, wealthy men. But we will not find Jesus there—we must be ready to bear his reproach, to go out to Him, outside the camp.

How are we to do this? "By Him." We offer to Him, by Him. When we give anything it is what we receive. As the child asks some trifle from its father and straightway presents it to its mother, so what I give to Jesus is simply what I have from Him. What I have belongs to Him, and I cannot rest until I put it in his pierced hands.

As I close, I notice that in the next verse (Heb. xiii. 16) there is a fourth sacrifice, "To do good and to communicate forget not: for with such sacrifices God is well pleased." Do not make little of doing good. It is pleasing to God. It may be the least thing: common courtesy (not so common as it should be), tenderness one to another, speaking kindly, not disrespectfully one of another, going out to a brother who has been put aside, as Jesus found the man who was cast out—with such sacrifices God is well pleased. Moreover, we are privileged to give service and substance to bring glory to our Master. We will gain little profit from these gatherings if our hearts are not on fire with the Holy Ghost and with love to Jesus, so that we may do good and communicate, giving glory to God and profit to our fellow-men.

By the addresses in the evening the large audience that assembled was led to consider the imperative necessity of giving place to the will of God, if life is to be fruitful and blessed. In opening

the meeting Mr. Wilson read 2 Cor. vi. 11 to end, and remarked upon the privilege of being dwelling-places of God.

WILLING AND WORKING.

BY REV. F. B. MEYER.

This was an address on Phil. ii. 12, 13: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to work, for his good pleasure." Having spoken of salvation in its two termini, first when the soul receives forgiveness of sin and God's gift of life, and second when, at the resurrection, the body shall be changed into the image of Christ's glorious body, Mr. Meyer dwelt upon the intervening process of salvation, whereby we are being delivered by the Holy Spirit's indwelling from the power of sin, which is the power of self.

There are three symptoms of God's working in a person: (*a*) the working is against the self-life, hence humiliating to self; (*b*) it glorifies Jesus; and (*c*) it is consistent with Holy Scripture. The working is, generally speaking, very gradual and silent, always definite. We should cast all anxiety as to the process of our sanctification on God, and see that we are diligent in working out what He works in. This brings us to a scrutiny of our friendships, our habits, our entire lives, in order that our inmost impressions may be transformed into possessions. There is nothing in the way of saintliness to which any regenerate soul may not attain if only he is willing to obey the heavenly vision and work out what God works in.

You say you are not willing. But God works in us *to will*. Take your infirm will to God, and say you are willing to be made willing. Moreover, God works not only to will, but also *to work*. When He gives us to will a thing, He supplies us with the power to do it. Let us not waste God's work in our hearts; but, attending to Eph. ii. 10 (his workmanship—his *poem*), let God's thought be married to our obedience in the power of the Holy Ghost. Jesus desires to make of us something fair and beautiful and useful; and He asks us to yield to his will and do his will. But we are prone to refuse, we strive with Him. When we yield to Him, we receive power to do his will, and are enabled to work out that which He works in.

THE WILL OF GOD.

BY REV. H. W. WEBB-PEPLOE.

Following a cognate train of thought, Mr. Webb-Peploe took for his text 1 Pet. iv. 1, 2: "Forasmuch then as Christ suffered in the flesh, arm ye yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God." He maintained at length that God means men to live beautiful lives, and is prepared to enable them to do so. There is a distinct contrast between the life of the flesh and the life of the Spirit, between the lusts of men and the will of God. As Christ suffered for sin, so by the exercise of faith in his death we are free from the penalty of sin. Did He, as St. Paul says, "become sin" and die, so as to have done with sin? Then it was for us, in order that we also might have done with sin, that we might "reckon ourselves to be dead unto sin, and alive unto God through Jesus Christ our Lord."

The new life commences, as to its source, in the death of Christ Jesus. The life to which Christ woke at his resurrection, is not a life of the flesh. There is flesh, but it is spiritualised. We claim that resurrection life; we have crucified the flesh and its affections, put it on the cross; still, it is very active, with its appetites, desires, ambitions. Though we cannot be perfected while living in a mortal body, yet we can be grown-up men and women, and, by the power of God, be willing to live according to the will of God.

The speaker proceeded to refer to several passages on the will of God, as follows: Matt. xviii. 14, that all men should be saved; Rom. xii. 2, that we should be "transformed by the renewing of our mind"; 2 Cor. viii. 5, that we should give ourselves wholly to the Lord and to his work; Gal. i. 4, that we should be separated and drawn out from the world; Eph. vi. 6, single-hearted, whole-souled; Col. iv. 12, "perfect and complete"; 1 Thess. iv. 3, that the body should be wholly given to purity and spiritual ends; 1 Pet. ii. 15, "able to put to silence ignorant and foolish men"; 1 Pet. iii. 17, "willing to suffer"; and, in addition to the passage quoted from chap. iv., there is verse 19: "Let them that suffer according to the will of God, commit their souls in well-doing unto a faithful Creator."

In some closing remarks, Mr. Webb-Peploe said that for two years he strove to know what it was to be "dead unto sin," but at length, by the mercy of God, he woke to realise that there is another side to the shield, and that is, "alive unto God through Christ Jesus our Lord"; and as we live to God, we shall die to sin. While engaged upon temporal things, we are not to be absorbed by them, but, on the contrary, we must give place, first and last, to the will of God. In this, Christ, who taught us to pray "Thy will be done," is our Pattern and our Power.

WEDNESDAY, APRIL 7.

The three gatherings of Wednesday were well attended and full of living interest. At the forenoon meeting a Bible reading was given by Rev. C. A. Fox on broken communion, what it is and how it may be restored. He took up the story of the lapse of the Israelites into idolatry, while Moses was with God in the Mount, and deduced from it many points of practical import in the life of the Christian. We give full notes of the earlier half of the address in another part of this issue. As an applied exposition of Scripture it was full of freshness and helpfulness.

In the afternoon there was a very large assemblage, and two addresses were given. The first address was by

REV. E. H. HOPKINS,

who said it was important not to lose sight of the great purpose and aim of the gatherings—the spiritual uplifting of the practical life of Christians. If the Spirit takes possession of us, there will be rest instead of worry; ease instead of strain; triumph instead of defeat; gladness instead of gloom; plenty instead of scarcity. We may hold these things as doctrines, but we want to know them experimentally. Many Christians are living far below the Bible standard. It is a deeply interesting fact that a tide of renewing grace has been flowing steadily and surely throughout the churches of this and other lands for the past twenty-five years. The Church has been shaking herself, putting on her beautiful garments, and preparing for the return of her Lord.

In the early days of the movement, it was objected that a phrase often used "the higher Christian life" was unscriptural, and we recognise the truth of the objection. What we desire to set forth is *the* Christian life—or rather the Christ-life. Nevertheless we find in practical experience that there is a lower life that is lived by many professed Christians, and we wish by these meetings to bring believers to face the possibilities of grace and truth within their reach. We seek to emphasise the truths that have been neglected in the past.

What is the cause of the low practical standard in many Christians? First of all lack of knowledge. We must know the extent of our resources (read Eph. i. 3, 2; Pet. i. 3). We need to have the eyes of our heart opened to see the fulness of provision that is ours in Christ. Lack of thoroughness is another cause of failure. Our hearts are not whole towards God. Lack of faith and personal appropriation is still another cause.

PREBENDARY WEBB-PEPLOE

spoke from the words of the Psalmist: "Thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before the Lord in the light of the living" (Psa. lvi. 13). What God has done for his children in the past is a pledge of what He will go on to do. It takes some believers years to learn that they must ever approach God with some of his own facts. The death from which the Psalmist says God had delivered him, must not be taken to mean the penalty of death, nor the death that lies before the doomed when they have passed away from this mortal flesh. No doubt it means deliverance from the penalty of death spiritually, but it means far more. It means the bestowal of a righteousness in Christ Jesus which a man could never work out for himself, so that the man receives justification and spiritual life in all its power. It means also death to sin, so that we may live no longer therein, but are alive unto God through Jesus Christ our Lord.

We must be able to know and testify of this deliverance of the soul before we can expect that the Lord will go on to keep our feet from falling and enable us to walk before Him in the light of the living. Unless we are on the foundation of assurance, we cannot claim the privileges and powers of the holy life. A man cannot live out what has not been put in. It is the redemptive purpose of God that He should take possession of every part of a man's being from the moment that the soul commits itself to Him. He then becomes the power by which they are kept, in proportion to the faith, the trust, and the faithfulness of the believer. If we are men of faith God cannot say too much to us for us to appropriate as ours. Trust carries us a great deal further. Faith takes from God, while trust gives and commits to God. Then He takes that which is committed to Him and uses it according to the measure of our faithfulness. Let us never forget that our life is to be a walking before God. As we realise this we are delivered from the desires and pleasures that belong to the world, and we are enabled to be witnesses for God in the presence of the living men and women around us. "I have set the Lord always before my face; He is at my right hand, and, therefore, I shall not be moved." He is ours for protection, for provision, for power, and for judgment. If we would judge ourselves we shall not hereafter be judged; let God judge us by his holy word. If we walk before God, and are true to our colours, we may forestall heaven now. If we are real and true before Him, He *must* keep our feet from falling. They that trust in Him shall never fall or fail.

WEDNESDAY EVENING.

JACOB'S TRIAL AND TRIUMPH.

BY REV. E. W. MOORE.

The opening address in the evening was from Gen. xxxii. 24, "Jacob was left alone, and there wrestled a man with him till the breaking of the day." It was a crisis, an epoch, in Jacob's history. It left a mark never to be effaced. Bethel is not Penuel. We know what Bethel speaks of—pardon, life, the way to heaven open. Do we know what Penuel means? It speaks of life more abundant, of power. How are we to learn of Penuel? Look at the time of this memorable crisis. It was by God's express command that Jacob was coming home. Sin had exiled him for twenty years, and he had not been in the place of rest and privilege. Now God had said, "Return to thy father's house, and I will be with thee." Happy day, when the prodigals come back to the great Father's house, that they may possess the promises of God. Angels met Jacob on the way home. They take the deepest interest, not only in the salvation of the lost, but in the full salvation of the saved. In your lonely hours, child of God, count the angels among your friends. You are even now in the majority.

It was with Jacob a time of obedience, but also of deep distress and difficulty. When your face is

turned to God, all hell will seek to hinder you. In Jacob's past there was the dark memory of a family feud never put right, and sin never dealt with, all these twenty years. What about the duplicity that had robbed Esau of birthright and blessing? When the wanderer returns to God such a spectre from the past will start up—something between me and my Saviour. It may be carnal self, which like another Esau comes to meet us.

Further, it was with Jacob a time of solitude—he was left alone. He had shown his crafty nature and sent his presents on in front, so as to appease and bribe his offended brother. Yet he knew that these devices would not prosper. We may try to get round the issue and escape from it, but at the last we must come face to face with God Himself. There will be no abiding change in us through this Convention unless it brings us to God Himself. Nothing less will meet our case. We can be alone with Him in a crowd, if we are honest of heart. Only then can God deal with us. Many could testify to this.

What was the manner of this strange encounter? It was mysterious. Who was this man who wrestled with Jacob; was he human or divine? When God draws near to us we do not need to ask the question. Jacob knew it was the Son of Man and the Son of God. He came in answer to prayer. Are we willing that God should answer our prayers for help in his own way? This encounter was intense. They wrestled, hand to hand, foot to foot. Away with languor and cold desire if we would receive a blessing from God; God only satisfies the hungry and thirsty soul.

Moreover, this struggle was protracted. It is not a question merely of Jacob wrestling with the angel, but the angel with Jacob. Before his prayer could be answered he himself must be dealt with. Sometimes men will not yield, and the struggle has to be prolonged. It need not have been. And it was to be decisive. God touched the centre of Jacob's strength, and his powers of resistance were gone. God does not want to cripple us, but He loves us well enough to do it. It may be money, intellect, reputation, or some secret sin—till the hindrance is broken the blessing will not come.

What were the results? The first was trust. A broken man can only cling, and God takes away our strength and self-sufficiency, that we may cling to Him and live by faith on the Son of God. Another result was triumph—even in the moment when Jacob's strength was gone. A third result was transformation. Jacob's name before was "supplanter"; deceiver, sinner, that is our name. Now it was Israel—a Prince with God. Would we enter the overcoming and princely life? We must take the place of death if we would gain the place of power. What a morning for Jacob! What a morning when the sun of righteousness rises on the soul. A fourth and last result was trial. He halted on his thigh; he was a broken man. Let us be content to be nothing that God's life may be all in all. We are here that we may have a Penuel—a transaction with God. May He lead all into that lonely place out of which comes the life of victory for all his saints.

PRESENT SALVATION.

BY REV. G. H. C. MACGREGOR.

The speaker said he wanted to dwell on the thought of present salvation. The Revised Version of 1 Cor. i. 18 is, "Unto you who are being saved it [the Gospel] is the power of God." The word "salvation" in the Scripture may mean a great redemptive act once for all completed; or it may mean a process which still awaits a manifested completion; or, again, it is regarded as a process now going on from hour to hour and day to day.

Consider first *the need* of this present salvation. Most of those here are already "saved," so far as we are in Christ; and yet we need saving. Who of us can measure the amount of sin that yet remains in his life? Can any of us speak of perfection? What do we need to be saved from? The list will be long and awful.

First of all a lack of truthfulness—showing itself in exaggeration, in scandal, prevarication, equivocation, injustice, disregard of the feelings of others, discourtesy, unreasonableness, ingratitude, unthankfulness, and in many other ways. What of our ignorance, our foolishness, our levity; our lack of love as shown in envy, spite, unwillingness to forgive, or to apologise to those we have injured? What about our lack of zeal, our sloth, lethargy, selfishness; our lack of self-control, indulgence in the pleasures of the table, gluttony, sensuality, even in those who are called Christians? Then look at our avarice, our ambition, our love of dress, our miserable pride, and so forth.

What of our neglect of the Bible in favour of the newspaper or the novel? Think of our feebleness in prayer, our cowardice before the world, our want of joy in God. Is it not manifest that we need saving? Sin abounds, and we need to cry, "God be merciful to us sinners." May God convict us of sin, for his glory will not break over us till we are in the dust, broken before Him.

Do we not want to be saved? Surely we do not want to be envious or proud, or ill-tempered. Thanks be to God we may get this present salvation, if we will only get into contact with the living Christ.

What is the *source* of this present salvation? Do not look for it to come as an intellectual process. We may know it intellectually, and yet be thoroughly unsanctified. I do not deprecate sound Scriptural ideas on the subject, but these will not actually save us. Nor will deliverance come as the result of stirring emotions. Neither agony nor rapture will bring it. We shall not get it as an effort of will. Many attempt to get it in this way; and I do not deny that wonderful progress has been made along this line. But the life of continual victory and exultation is not reached in this fashion. If we would know full salvation here and now from passion, or temper, or worry, we must look to Christ alone. We must be brought to self-despair, and to know that nothing but the possession of our heart by God Himself will avail us. No speaker or book can give it. When we realise the impossibility of our being holy in ourselves, we see that what is impossible with men is possible with God. Christ must and will do it if we put ourselves into his hands.

What, then, is the *method* of deliverance? Christ does it by the communication to us of his own life and power. The woman with an issue of blood could not heal herself, but she drew the healing from Christ by a touch. So it must be with us. The power of the Risen Christ by his Spirit will flow into us when we surrender ourselves to Him. His joy, peace, meekness, humility, heavenly-mindedness, and strength will come into us and expel our failure. The weaker we are the more we may glory in our infirmities, that the power of Christ may rest on us. Cling to Him, touch Him, and draw all the grace we need. If this is to be done, we must commit ourselves absolutely into his arms.

Oh touch the hem of his garment,
And thou, too, shalt be free;
His saving power this very hour
Shall give new life to thee.

An after-meeting was held, conducted by Mr. Hopkins. It was a time of testing and of opportunity; God only can tell who in the great company put forth the hand of faith that secured the healing touch of the Master.

THURSDAY MORNING.

CHARACTERISTICS OF A HOLY LIFE.

The meeting began with a hymn on the overcoming life—"Lord Jesus, thou dost keep thy child," which was vigorously sung by an audience that well filled the body of the hall. Prayer having been offered by Dr. Pierson, and another hymn sung ("Walking with thee, my God"), a Bible reading was given by

PREBENDARY WEBB-PEPLOE,

who expounded and applied St. Peter's exhortation in 2 Pet. i. 1-11, reading the passage substantially as in the R.V. Having insisted upon character being distinguished from conduct, and shown that the latter is a fruit of the former, he maintained that alike in the garden of Eden and in subsequent history man has proved himself unable to please God. In this passage the Holy Ghost traces the whole scheme of salvation with its powers and prospects.

The Apostle presents the righteousness of God (verse 1) as the foundation of all; that righteousness is the absolute creation of God in Christ Jesus for the salvation of man. Being utterly bereft of "all things that pertain unto life and godliness" (verse 3) man must receive these from God, and sin lies at the door of the soul that refuses the blessing. God's objective creation is ready; his subjective desire is towards us, and upon each of us lies the glorious and awful responsibility of taking what God is pleased to give.

Thus, the preliminaries of a holy life are the provision of righteousness, the gift of all things pertaining to life and godliness, and a fleeing from the corruption which is in the world (verses 1-4). Some poor saint, who has got righteousness and life, but not godliness, hesitates to flee, and says: "Let me not go to the mountain, lest I die." Thus people shrink from God's claim to-day, and with Lot of old they say, "Let us go to Zoar; let us have a little bit of the world." No, we must be done with it, leave the world with its errors and delusions. We must look into our hearts, and see what lust is lurking there—what is the desire, the yearning of the faculties which we call the heart.

Before taking in order the features of the holy life, the speaker dealt with the expression "through the knowledge of Him" (v. 3), comparing it with other similar expressions in the Epistle. God gives eternal life in the knowledge of Himself and Jesus Christ the Lord. Is it any wonder that people live such low lives, when they have so little knowledge of that which makes eternal life? St. Paul counted all things but dung "for the excellency of the knowledge of Christ Jesus"; and prayed "that I may know Him," also that the Ephesians "might know the love of Christ that passeth knowledge." This is heaven, glory, life eternal. It costs us much to ripen for heaven, but the process repays a thousandfold. To know God is heaven upon earth; and to know Him eternally, with all the ripening power of a great geometrical progression, will be an infinite blessing. St. Peter, who speaks of the preciousness of Christ, and the blood, and writes to those of precious faith, also says that "the trial of that faith is precious." Do we wince at the trial? We should not be cowards before God, but take the grace that enables us to receive more grace.

Expounding verses 5 to 7, the speaker showed that four of the seven graces mentioned are essential characteristics or features of a holy life; and the other three distinctive, one of them in reference to God, one to the Church, and one to the world at large. "Minister in your faith virtue, and in your virtue knowledge, and in your knowledge temperance, and in your temperance patience." Virtue (or courage), knowledge, temperance (or self-control), and patience: these are essential. If we have faith the very first thing that should be ours ought to be courage. Next comes knowledge, which should engage our study and energies. Then self-control in tongue and action. Emphasizing the need for this, Mr. Webb-Peploe said that, when marrying a couple that very morning he warned them to be careful in the event of any difference arising between them;

(*Continued on page* 21.)

OUR DAILY HOMILY.

SUNDAY, April 18.

"The Lord possessed me in the beginning of his way, before his works of old."—Prov. viii. 22.

THIS wisdom is not an abstract attribute or quality, but a Person. Whether the ancient writer of these glowing paragraphs realised fully what deep things he was saying when he so depicted her—as one who was brought up with the Father before the world was—as rejoicing in the habitable parts of the earth with the children of men—we cannot positively determine; but we at least may lift the curtain, and see here Christ who is the Power and Wisdom of God. Was He not called the Word of God?

There, in that divine Man, in his gentle love, in his deep and weighty words, in his power to give them that find Him life, we have the highest embodiment of the wisdom of God, which was before all worlds, and yet stoops to each lowly and obedient heart. It is not enough then for us to seek knowledge and get understanding apart from Jesus, but to seek Him diligently and early, as we are bidden in ver. 17, sure that when we win Him, we shall possess all the wealth of truth and knowledge that we require for this life and the next. He is the Truth and the Life. Truth apart from Him neither nourishes nor inspires. But all truth, as it is in Jesus, is the food of souls.

Would you know the wisdom of God, then be still in heart, wait before God, quieting all your soul before Him; remember that Jesus is near, waiting, longing to impart Himself. His delight is with the sons of men, and to give Himself to our faith is the pearl of great price for which He sold all.

MONDAY, April 19.

"Whoso is simple, let him turn in hither."—Prov. ix. 4 and 16.

Twice over this invitation is given, first by wisdom, and secondly by the foolish woman. There are always the two voices saying the same thing, but in what different tones, and with what a different purpose! The true shepherd pleads and the hireling; the true bride and the apostate church; that which makes against the flesh, and that which takes its side. Let us turn willing and obedient ears to the one, whilst we are deaf to the other.

In the appeal of wisdom to eat of her bread and drink of her wine, we detect the voice of Jesus, saying, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you; he that eateth my flesh, and drinketh my blood hath eternal life." Have we learnt this lesson? Do we know how to appropriate? Can we feed on Him who not only provides the banquet, but is the banquet of all who will come to Him?

In the early morning we should sit down in wisdom's house and feast: not only praying to God, but appropriating Him: not only speaking to Him, but letting him speak. If you have only fifteen minutes, let ten minutes be given to waiting quietly on God till he shall communicate of his fulness. Always say to yourself, God is near, God is here, God is love, God wants to give me Himself, God does impart Himself to those who offer Him hungry and yearning hearts.

TUESDAY, April 20.

"He is in the way of life that heedeth correction."—Prov. x. 17.

It is a wise prayer, "Correct me, O Lord, but with judgment." Happy is the man whom God correcteth; for whom the Lord loveth He correcteth, and chasteneth every son whom He receiveth.

Sometimes God corrects us with rebukes, making our beauty to consume away as a moth before the stroke of illness or physical weakness. At other times we are corrected by the faithful rebuke of a friend, or the question of a little child. And yet again, correction comes to us through the sore discipline of having to reap the results of our sins. Some heed correction, others resist and refuse it. And the way in which we bear ourselves shows whether or not we are in the way of life. If the Life of God is really and truly within us, we will meekly accept correction from whatever source it comes.

Do not be weary of God's correction, my chastened friend. He does not expose you to the searching trial for his pleasure, but for your profit, and that you may be a partaker of his holiness. But let us all heed more carefully his Holy Word, which is profitable for correction, as well as for teaching, reproof, and instruction. How often might we have been spared the searching correction of trouble if we had allowed our lives to be armoured by God's Word.

WEDNESDAY, April 21.

"There is that scattereth, and yet increaseth."—Prov. xi. 24.

This scattering is a conception borrowed from the husbandman. From out his barns he takes the precious seed, and scatters it broadcast. The child of the city might wonder at his prodigality, little weening that each of the scattered seeds may live in a hundred more, and perpetuate itself for successive autumns.

We are bidden to measure our life by its losses rather than by its gains; by the blood poured out, rather than by its storage in the arteries of life; by our sacrifices, rather than its self-preservation; by its gifts, rather than its accumulations. He is the richest man in the esteem of the world who has gotten most; he is the richest in the esteem of heaven who has given most.

And it is so ordered that as we give we get. If we miserly hoard the grain, it is eaten by weevils; if we cast it away it returns to us multiplied. Stagnant water is covered with scum, flowing water is fresh and living. He who gives his five barley loaves and two small fishes into the hands of Jesus sees the people fed and gets twelve baskets over. Tell out all you know, and you will have enough for another meal, and yet another. Set no limit to your gifts of money, time, energy; in the act of giving the whole that you have expended will return to you, and more also. Freely ye have received, freely give. There is no limit to your supplies in Jesus.

THURSDAY, April 22.

"The righteous is a guide to his neighbour."—Prov. xii. 26.

Directly a man gets a reputation for goodness his responsibility is immensely increased, for others begin to watch and quote him. You may be sure that they will exaggerate your defects and inconsistencies, and minimise your excellencies. Therefore, though all things may be lawful to you, all things will not be expedient, because all things will not edify others, and you dare not for your pleasure to destroy God's work in one soul for whom Jesus died.

Oh that we might all live so near to Jesus, that we might be able to say with the apostle, "Be ye imitators together of me; in all things I gave you an example." We that are strong must bear the infirmities of the weak, and not please ourselves, but seek to please our neighbours for that which is good, and unto their edifying. Often we must refrain from doing things and taking paths which would be innocent enough if we only were concerned, but we hear others coming behind, of weaker faith, who cry, "Take the safe path." We need to guide them to Jesus. No other goal will really help them. Jesus is the only Shepherd and Bishop of souls, in whom they can be safe and blessed. We need to know Him for ourselves, and then guide others to Him, by our life as well as by our word.

FRIDAY, April 23.

"He that guardeth his mouth, keepeth his life."—Prov. xiii. 3.

What we say influences others, but it has a strong influence on ourselves. When we speak unadvisedly and impurely, we sow seeds of ill harvests not in others only, but in ourselves, and the very utterance injures us. When, on the other hand, we refuse to give expression to a wrong or unkind thought, we choke and strangle it.

Will each reader and hearer of these words carefully bear this in mind. If you express what is uncharitable or wrong, you gratify the evil nature that is in you, and you strengthen it. If, on the contrary, you refuse to express it, you strike a death-blow at the cursed thing itself. When you guard your mouth you keep your life, because you weaken that which is gnawing insidiously at the root of your life. If there is fire in a room, be sure not to open door or window, for air is its fuel and food. And if a fire is burning within you, be sure not to give it vent. What goes forth from you defiles you. Would you see good days? Refrain your lips from evil.

Perhaps you find yourself unable to guard your mouth. Be sure, then, to hand it over to Jesus, saying, "Set a watch, O Lord, before my mouth; keep the door of my lips." The Saviour can govern and curb that most unruly member, the tongue. Hand it over to Him, and He will fill it with loving messages for Himself.

> Take my lips, and let them be
> Filled with messages for Thee.

SATURDAY, April 24.

"A tranquil heart."—Prov. xiv. 30 (R.V. marg).

Wouldest thou have a tranquil heart, mind not high things, do not be ambitious to get a name and reputation among men, or to exert wide influence, or amass a large accumulation of money. To seek any of these things is to have an untranquil life.

Live for God alone, to obtain his smile of approval, his "well-done." When the eye is single the whole body is full of light; and the heart sings to itself:

> Methinks I hear Hope sweetly singing,
> Singing in an undertone,
> Singing as though God had taught her,
> It is better farther on.

"In God's will," Dante said, "is our peace." When the government is on his shoulder, of its increase and of our peace there need be no end. Rest in the Lord, be silent to Him; fret not thyself; turn away from the things that are seen and temporal; set thy face on those that are unseen and eternal. Live in the secret place of the Most High, and hide under the shadow of the Almighty; say of the Lord that He is thy fortress and high tower. How tranquil the lake is which is sheltered by the hills from the winds of heaven! So thy heart shall be tranquil if thou art embosomed in God. On the surface of the tranquil heart heaven is mirrored, and the birds of peace brood.

The School for Christian Workers at Springfield, Mass., is to be known hereafter as the Bible Normal College. The special work is the preparation of unordained Christian workers by thorough instruction in the Bible, and the best methods for effective religous work. The physical department is to be discontinued, and the Sunday-school and missionary departments are to be developed more fully.

Agra Medical Mission.—Dr. Valentine writes with respect to the efforts made at Agra to cope with the famine:—"We have opened a dispensary for the treatment of the people who come for food, twice a week. On a recent Sabbath morning 1750 poor people received assistance. We have at the dispensary an average daily attendance of 150. On all occasions the giving of food and medical relief is accompanied by the preaching of the Gospel affectionately and faithfully."

Broken Communion.

NOTES OF BIBLE READING AT ST. JAMES'S HALL.

By Rev. C. A. FOX.

I PURPOSE putting before you, from Exodus xxxii. and onwards, some deep lessons on (1) what it is that breaks off communion with God; (2) what is the broken communion with God; and (3) how the broken communion is to be restored.

This question of broken communion with God is a very solemn one, which must appeal to every Christian heart and touch every conscience. In the opening verse of Exodus xxxii. we read:—

When the people saw that Moses delayed to come down out of the mount, they gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses we wot not what is become of him.

It is *idolatry* which breaks off communion with God. It is the turning aside to other masters and other attractions; the being fascinated by the world, the flesh, or the devil—it may be in angelic guise. Any idol will do. It may be fair, or it may be foul; but fair or foul, if it attract you away from Jesus, you will be left stranded, without God in this evil world.

Remember what Aaron afterwards said: "Thou knowest how the people are always getting into mischief." That was the very word he used, and it sounds so modern. So we read that Aaron, actually being persuaded by the people, himself made an idol, and the people gave towards it. People will always give to idols. They will not give to Christ very often, or to the true, but they will give to the false. We think so much of a few rings being put into the plate, when Christian people devote themselves more wholly to the Lord; or of a little being left, when a man cannot keep it any longer, to some church or society for doing the work of Jesus. The heathen will do the same for their idols; rings can be broken off and wealth given freely and ungrudgingly.

All the people brake off the golden earrings which were in their ears, and brought them to Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt (verses 3 and 4).

It was a molten god that Aaron, to his sorrowful shame, formed for the people to worship. And it is the very same idol that is now being worshipped in this great metropolis, in the nineteenth century of Christianity. The idol of gold is worshipped in this City of London to-day more than any other god. It is a molten god, of course; because we form our own god, made according to our own fancy in these days. Every philosophy, and every new species of thought, creates its own god. We crave the Christ to save us, and then create the Christ by whom we shall be saved. In all directions we find that men have fashioned and moulded their gods according to their own views—one which shall not cross their purposes or contradict their opinions. We have never been into eternity, and yet we know what is there. We make a blind god, that shall change with all the circumstances of life, and be at our own disposal, which we shall worship as we please, and neglect as often as we like. We hear men from China and India and Africa tell us of the idols of the heathen, and we pity the poor heathen from our hearts. And yet they might pity us as well, for we worship our molten gods, which our own hands have created and our own brains have formed.

And when Aaron saw it, he built an altar before it; and made a proclamation, and said, To-morrow is a feast to the Lord (v. 5).

We must have an altar, though it is only to a molten god. Look at the altars raised up all through London to the gods of the city. "A feast to the Lord"—of all things in the world! The very same thing is being re-enacted in our own time. Day after day these Old Testament truths, which seem to us almost dead symbols, are becoming terrible, living realities. People are falling down and worshipping the very things that their own thoughts and hands have created.

Another thing that breaks communion with the Lord is *the ignoring of the unseen.* "As for this Moses, we wot not what is become of him." We read in the New Testament that "the things that are seen are temporal, but the things that are not seen are eternal." According to the modern version, the things that are seen are eternal, and the things that are not seen are temporal—of no value. This walking by sight and not by faith is the ruin of the Church to-day. What we see we follow; the unseen we abandon.

A third thing that breaks off communion with God is *self-satisfaction.*

The people rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

That is just what is going on here and throughout the Christian world to a great extent. We must all worship something. That is the attitude of the soul. We must also proclaim a feast unto the Lord. I do not know whether there are many here who have heard of what is going on in Paris to-day, as one of the latest developments of the nineteenth century—devil-worship. There is said to be an altar, and before this personified evil one the people bow down and give themselves and their offerings. We are told also that there is before this altar a parody of the truths and teachings of the blessed Jesus. I know not whether it has reached London yet, but I have read of it several times in the world's newspapers as a fact to-day. Such is the awful time in which we live.

"They rose up early on the morrow." Some of us cannot very easily attend an early meeting for Christ, but these people rose up early for the golden calf's sake. They offered burnt offerings and peace offerings. It might have been a kind of sacrament of a false and fearful kind. Then they "rose up to play." We know from the apostles commentary on this that it was the utmost profanation, that which provoked the anger of God as a thing to avoid—this rising up without benediction from the Master, and without recognition of the Lord. I have often said you might go into places of worship to-day, and it would be more true, instead of saying "Let us pray," to say "Let us play." I do not think such a remark is at all too severe.

Let us look now at *what broken communion is.* "The Lord said unto Moses, Depart, and go up hence" (chap. xxxiii. 1). It is *separation from the Lord.* When the Master came, he said, "Come unto Me," never "Depart." It was always "Come," up to the Cross. After the Resurrection it was "Go," but it was "Go, because I am with you." It was "Go in my company and under my protection." This word "Depart" means that their companionship of the Lord and Master was over for the time being. Have we ever been in such a condition as this, when the Lord has said to us, "Depart"?

Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people; lest I consume thee in the way. (Verse 3.)

The conscious sweet companionship of Jesus for the moment was gone. That is what so many Christians are failing, and what darkens the Church to-day. We are Christians, it may be, and yet the Lord has turned his face from us. There is something between us. We could not use it as a hymn, but ought we not to have a piece of poetry with these solemn words, "Something between," instead of the beautiful words "Nothing between"? It is that "something" which is taking the power out of the Christian worker, and spoiling the Church to-day. You say you want to know the deeper truth. It is not deeper truth you need, but deeper sincerity and deeper reality. You know the truth, but you are playing with it, and it becomes to you a cloud between you and God.

What else is this broken communion? It is a *deep, solemn state of bereavement and mourning.*

When the people heard these evil tidings they mourned and no man put on his ornaments (verse 4).

The people held a solemn Lenten fast unto the Lord, and mourned for their sin. There was no sparkle, no bright light, in the eye; no brisk prayer in the soul; no sweet response from heaven. I know nothing of you who hear me, but you must know something of all this. I judge you by myself. It is an awful condition to be in; and the worst of all is, God knows and sees it. David saw it and prayed—"Restore to me the joy [the ornaments] of thy salvation." Do you know what ornaments the blessed Master loves his people to wear? "The ornament of a meek and quiet spirit is in the sight of God of great price."

I will come into the midst of thee in a moment, and consume thee (verse 5).

People say nothing can be done in a moment in such gatherings as this. It would be a strange thing if it were so, for then nothing could be done at all. Everything is bound to be done in some moment.

Therefore, put off thy ornaments from thee that I may know what to do with thee (verse 5).

Here is another mark of broken communion—*an awful suspense.* We must put off our ornaments, and abase ourselves in the dust before God, that He may know what to do with us. He Himself is in a great suspense; what must be the suspense of the poor stricken soul? "I would ye were either cold or hot." God would rather have us cold than lukewarm; because we are lukewarm He has to spue us out of his mouth. What is to become of lukewarm Christians and a lukewarm Church? Is not this the point where so many fail?—that they are not decisive on the Lord's side. They are not only for Jesus but for the world. They serve two gods—God and mammon. They worship politics as well as Deity. They worship some molten god that they have formed for themselves, according to the theosophy or philosophy or neosophy which they have recently embraced.

"That I may know what to do with thee." You have actually brought God to a standstill; He does not know what to do with you. You will not go on, and you will not go back. But it is impossible to stand still in life; it is eternal life, everlasting growth.

And Moses took the tabernacle and pitched it without the camp, and called it the tabernacle of the congregation (verse 7).

You have driven God out of the camp, out of your company. I must not dwell on this, but we see that it is a symbol of that wonderful sacrifice of Jesus on Calvary, when He died outside the city and without the camp; when He went there to mediate between God and man. How broken communion drives God out of our society! It is not polite to speak of God in "good society" even to-day. I wonder if God will speak of us in his society.

It came to pass that everyone that sought the Lord went out unto the tabernacle of the congregation which was without the camp (verse 7).

You have to do it; you cannot reach Jesus without going outside the camp; because you have alienated Him by your sin, your selfishness, your idolatry.

As Moses entered into the tabernacle, the cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses; and all the people rose up and worshipped, every man in his tent door.

They saw one true man, faithful to the Lord, going in to worship while all the people had revolted into idolatry. Child of God, you may be solitary, with no one to speak to who is of your mind; you may be looked upon as pharisaic, as setting yourself up as a separatist, as making much of your religion, which ought to be in the heart, they say. "The Lord spake to Moses face to face as a man speaketh to his friend." Child of God, you can be to-day actually as Moses was. You can have this blessed and awful communion—so blessed that it is no longer awful. You can speak face to face with your God, and He will speak face to face with you.

(To be concluded.)

Mrs. Montague,

FOUNDER OF THE BRIXTON ORPHANAGE.

AT this time, when the public rejoicings of the year turn the mind to retrospective comparisons, nothing is more striking than the gowth in all branches of philanthropic work during the past sixty years. The Christian conscience has become so much more sensitive and keen, and benevolent impulse more active and practical. Especially is this the case in regard to agencies which have for their object the relief and maintenance of suffering or destitute children. Bishop Taylor has quaintly observed that "no music is so pleasing to God as the thanksgiving songs of relieved widows and of supported orphans, and that of such music one cannot hear too much." Among the many noble men and women whose labours have drawn forth such songs of thanksgiving, Mrs. MONTAGUE, the founder of the Brixton Orphanage for Fatherless Girls, holds an honoured place.

She was born at Southwark in 1839, but removed with her parents, when very young, to Brixton. There, until her marriage, she resided in a house which to-day forms one of the Institution buildings. Though enjoying little of that distinctly spiritual home-training which is a child's best provision for the future, and which it is Mrs. Montague's endeavour to give to each member of her own overflowing family, she was at an early age deeply convinced of sin, and led definitely to give herself to her Saviour.

Her marriage, in 1857, to Mr. T. Howard Montague, of the Seals Department of the Principal Registry of H.M. Court of Probate, was a happy one, for with her Christian hopes and aspirations he was entirely in accord, and gave generously both of his time and means in furtherance of all charitable work she undertook.

Far from allowing herself to be absorbed in the cares of her own home, marriage strengthened Mrs. Montague's desires to work for those beyond its limits. For some time she pondered over the question—in what way she could best serve her Master, and make a needy world the better for her life. She did not, however, sit down awaiting a special revelation before attempting some practical work. She had joined the Baptist Church, and was a member of the Metropolitan Tabernacle; in unison with some of her fellow-members there, she laboured in mothers' missions, maternity societies, and district visiting. She also visited the homes of the poor in Brixton and Walworth, and the wretchedness thus brought to her notice gradually crystallised her early desires for a definite work.

She felt that God had specially arranged her life so that it should be possible for her to devote herself to the training and maintenance of orphans. She was extremely fond of children, but had none of her own, and this denial surely meant that, for her, motherhood was to have a wider and more general meaning. "Denial" was to be interpreted as "freedom to serve."

Mrs. Montague's idea at first was to take only girls who had lost both parents, but this resolution gave way before the peculiar hardships accruing to widows who were left with large families to support. The institution now admits "fatherless" girls, who, however, return to their homes should their mothers remarry.

The orphanage was opened with four children in Barrington-road, Brixton, in 1876. In a very short time the house taken was outgrown, and, in answer to prayer and faith, such help came that two other houses were added. By the year 1884 the institution had achieved such proportions that Mrs. Montague and her trustees felt justified in erecting upon the garden of the founder's old home, and in the rear of the three houses, a large and commodious building, with dining-hall, kitchens, and dormitories adapted for the work.

This year the orphanage reaches its majority, and its rapid growth during the twenty-one years of its existence is indeed a source of joy to the founder. Eight hundred and twenty orphans have participated in its benefits, and a number of these have been placed, suitably equipped, in positions of domestic service. The education given to the girls is sound and plain, as befits the future career for which they are prepared. Communication is kept up with old scholars,

(From photograph by Mr. F. C. Burnham, 421, Brixton-road.)

and those who have conducted themselves well in service may be temporarily received back in the event of their being out of a situation. The letters received from old girls, full of touching and sincere expressions of affection for their Home and gratitude to their benefactress, are an evidence of the permanent blessings received by them.

Mrs. Montague has always conducted the institution on strictly unsectarian lines, and ministers of all evangelical churches have been ready to give their sympathy and practical help in the spiritual training of the children. Since the institution became known, helpers have not been wanting, but for a long time Mrs. Montague worked very arduously, and uphill work it was at times.

Though now compelled on account of her health to give some duties into the hands of others, Mrs. Montague is still an indefatigable worker. She possesses that enviable love of work which makes the day only too short for all she would like to achieve. The enthusiastic devotion of those most intimately connected with Mrs. Montague in her work, is abundant testimony that her life no less than her labours, "make for good." With them we may hope that many years of life and work are yet before her.

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Memory Training: By Rev. J. D. Kilburn.

LETTER NINTH.

THE EASIEST AND BEST WAY OF LEARNING THE CONJUGATIONS OF A FOREIGN LANGUAGE.

THERE is a close connection between learning conjugations and learning declensions. He who can easily do the one ought to be able to do the other easily also.

Conjugations, like declensions, can be learnt by association and combination in less than half the time required to learn them by repetition.

There are two classes of conjugations.

1. Those where the different persons of the singular are more like the corresponding persons of the plural than they are like each other. The Latin verb *esse*, to be, affords a good illustration of this class:—

Singular, *sum, es, est.*

Plural, *sumus, estis, sunt.*

2. Those where the different persons of the singular are more like each other than they are like the corresponding persons of the plural.

The German verb *sein*, to be, affords a good illustration of this class:—

Singular: *bin, bist, ist.*

Plural: *sind, seid, sind.*

Different methods ought to be adopted with the different classes.

With those belonging to the first class, *learn the different persons of the singular* by an adaptation of one of the methods used for learning declensions. Having done this, you will find it very easy to learn the different persons of the plural by comparing them with these.

With those belonging to the second class, *learn the first person of the singular and the first person of the plural*, and then learn the others by comparison with these.

Take the two cases given and apply these methods, and you will be surprised at the ease with which the mind grasps them, and the pleasure it has in learning them.

But this is not all. By learning them thus you have united them in your consciousness, and they will recall each other. Besides, each conjugation learnt thus will tend to make every other conjugation the easier to learn.

Sometimes nearly all the conjugations can be associated with the first. When this is the case, they can almost all be learnt in as brief a time as it took to learn the first.

How different the results on the mind of learning conjugations thus than the results of learning them by repetition!

The remarks here made respecting the advantages of learning conjugations by the application of the law of association apply with equal force to declensions.

In some cases, and in some languages, the conjugations can be best learnt, not by comparison of the whole, but by combination of the beginnings or the endings.

Take, for instance, the Arabic aorist:—

a-ktib, 1 pers. mas. and fem.

te-ktib, 2 pers. mas.

te-ktibi, 2 pers. fem.

i-ktib, 3 pers. mas.
te-ktib, 3 pers. fem.

There is no difficulty in combining the distinctive beginnings into the two words *atete ite*. Nor is there any difficulty in remembering them.

But if they are remembered there will be no difficulty in remembering, nor in recalling, the whole conjugation as far as the singular is concerned, for there is only one other slight difference, that of the "i" to the second person singular, and there is no likelihood of this difference being forgotten, for it is the *usual feminine* termination.

The plural is *still easier* to combine and to remember:—

ni-ktib, 1 pers., mas. and fem.
te-ktibu, 2 pers., mas. and fem.
i-ktibu, 3 pers., mas. and fem.

Let *nitei* suffice for the whole.

As an illustration of the combination of the endings, take the preterite of the same verb:—

katab-t, 1 pers. mas. and fem.
katab-t, 2 pers. mas.
katab-ti, 2 pers. fem.
katab, 3 pers. mas.
katab-it, 3 pers. fem.

Observe that *itti*, *it*, recalls the whole. Take the plural:—

katab'na, 1 pers. mas. and fem.
katab'tum, 2 pers. mas. and fem.
katab-u, 3 pers. mas. and fem.

This is still easier to combine and recall. *Natumu* is all that is required.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Christ-like Life.

Text for Sunday.—"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him."—Rev. iii. 20.

Hymns.—Songs and Solos, 19; Christian Choir, 68.

In the second week of last month our subject was our coming to Christ; this week I want you to think of the other side of the question, Christ coming to us. We all know the glorious Gospel that Christ has come to Earth that we might live in Heaven, how He was made the Son of Man, that we might have power to be called the sons of God, but it is another coming of Christ of which I am speaking to-day.

Christ has indeed come *to* us, but has He come *into* us? Have you opened your heart's door to Him, or does He still knock outside? That is the question before us to-day.

* * * *

"But the door is hard to open,
And the weeds and ivy vine,
With their dark and clinging tendrils,
Ever round its hinges twine."

A clever painter has painted a wonderful picture of this door. It stands there fast barred, with rusty hinges, all overgrown with twining plants. There, too, is Jesus, standing with a lantern in his hand, knocking, and waiting to be let in. Is the door of your heart fastened against the Lord Jesus? What are the bolts and bars which keep Him out? There is another hymn which says:—

"The Spirit came in childhood,
And pleaded, 'Let me in';
But ah! the door was bolted
By heedlessness and sin."

Heedlessness, carelessness, thoughtlessness! These are often the bars which keep the Saviour out. There is so much noisy merriment going on inside the little heart that the still small voice of Jesus cannot be heard. Stop a moment! Let all be quiet, and you will hear his knock, and then, I think, you will want to open the door to Him. Yet, even if you have drawn back the bolts of thoughtlessness, there are clinging tendrils and climbing plants to pull down—every cross word which you have spoken; every angry blow you have given; every act of disobedience; every thought of pride and selfishness has made the door harder to open. These are the things which keep the door of the heart shut. Ask Jesus to clear them all away.

The longer you leave them there the more difficult will it be to break those clinging vines. A young shoot of ivy is easily broken, but if the ivy plant is left to grow for years its stem becomes thick and tough, and is hard to break. Now, while you are young, it will be easier for you to break off your bad habits than if you leave them until you are grown up. Remember that the door of your heart is in your own keeping; you can open it or not, as you please. If you do not open it the Lord Jesus will not force it open. He will only knock and wait.

Grace Winter.

"The Bairns' Bit."

It is my custom to have a "bit for the bairns" in the Sunday morning service, and this, one Sunday in January last, was the following story:—

WHAT THE "BIT" WAS.

You often try to be good, and you find it very hard work, do you not? It's hard work for us grown-up people, and I'm sure it must be hard for you. Now, there is another way, so different from this way of hard and tiresome "trying to be good," and so easy, that I want to tell you the secret of it. It is only this: Let Jesus into the heart, and then trust Him to make and keep you as He would have you; it is then so easy to be good.

I once heard of a man who had a very sad, sore heart. He wasn't good, and he knew it. He had tried ever so hard, only to fail, and to feel how bad he was. He was thinking, and thinking what could he do to be a better man, when he fell asleep and dreamed.

He thought he was sitting at home in his house, and heard a knocking at his front door, and he knew at once it was the Saviour knocking. Then, as in a flash, his eyes were opened to see how dirty everything was—how mean and shabby, and what dust and cobwebs everywhere!

"He *can't* come in here," he said; "it's not fit for Him." And with that he began to sweep the room with furious energy. But he only made more dust, and all the while the knock, knock, knocking at the door continued. "What *shall* I do? What *shall* I do?" he cried at last in sheer wretchedness and despair. And then, after a pause, he added, slowly:—

"I wonder if He'd mind coming in to it just as it is? I'll ask Him." He did, and what an answer he got; so quick, and glad, and gracious! The Lord stepped into the room, and lo, in a moment, all was clean; and they sat down face to face, in restful confidence, to talk together with open hearts.

When the man awoke from that dream, he knew that God had been speaking to him in it, showing him he had nothing to do but to receive Jesus, and to trust Him to do *all* for Him. This he did at once, and so entered into a glad and beautiful life. Henceforth he gave up "trying;" he *trusted*, and that made all the difference.

WHAT CAME OF IT.

About two days after I had given this address, a child who had heard it, and who will not be seven years old till next summer, said to her father:—

"If that sermon didn't do anybody else any good, it did *me* a lot of good."

"What do you mean, dear? Do you mean that story about the man who let Jesus into his heart?"

"Yes."

"And do you mean that you have let Jesus into your heart?"

"Yes, I did on Sunday night. So you see, if that sermon did nobody else any good, it did *me* a lot of good. Two things made me do it. One was hearing about the death of that boy (a boy of 12-13 years, brother of her brother's schoolfellow, had died suddenly at the close of the Christmas holidays), and the other was the sermon."

Some weeks have now passed since then, but every day and every hour tells of the wonderful power of Jesus to beautify and keep the heart that trusts Him wholly. When she was only "trying to be good," selfishness, obstinacy, and wilful passion often gained the mastery.

Since that Sunday night she has been remarkable for sunny, loving obedience, and glad unselfishness. If for a moment she forgets and transgresses, she takes rebuke humbly, confesses her fault at once, believes in her forgiveness, and goes on her happy way as merry and childlike as a child could be.

J. P. Clark.

Bible Searcher (No. 67).

☞ *Rules sent on receipt of a penny stamp.*

All answers to be from Ephesians unless otherwise directed. Children *under ten* do the first three; *under thirteen* the first seven.

1. What is the first commandment with promise? (ch. vi.) Quote it from Exodus.
2. Give a list of "the whole armour of God." (ch. vi.)
3. Write out the sense of the last verse of ch. iv., as a resolution on your part, beginning "By God's help I will be," etc.
4. In what does Paul say that God is rich, and how?
5. How can we walk worthy of the vocation wherewith we are called?
6. Quote two verses from ch. v. showing with what things we are to have no fellowship, and what it is a shame to do about them.
7. With what are we commanded to be filled?
8. What did Paul have special grace given him to do? (ch. iii.)
9. Of what does Christ make us Gentiles fellow heirs and partakers with the Jews?
10. What did Christ come to preach? From what Old Testament book is this answer quoted? Do you know who are referred to as "nigh" and "afar off"? Explain this.

Bible Searcher No. 65 having been for competition, no key is published at present.

KEY TO LAST WEEK'S SEARCHER (No. 65).

1.—Gen. xxiv. 12 and 42.	6.—Gen. xxviii. 23.
2.— " xxiv. 26, 27.	7.— " xxxi. 49.
3.— " xxiv. 31.	8.— " xxxii. 26 and 29.
4.— " xxvi. 5.	9.— " xxxii. and xxxiii.
5.— " xxvii.	

Foreign List.—Correct answers received from:—

No. 57. Maria H. Lister. **No. 58.** Maria H. Lister, Daisy McArthur (S. Africa). **No. 63.** Olive van Millengen (Cyprus). **Nos. 63, 64.** Edith Meuter (Malta). **Nos. 55, 56, 57, 58, 59.** W. B. Henderson, **Nos. 58, 59.** Alice Henderson. **No. 61.** Jean Scott, A. and H. Baillie D. H. Marshall.

No. 66.—Correct answers (first list) received from:—

Daisy Bligh*, M. Campbell, Eleanor Chance*, Md. Cleal*, H.* and W. Cheesman, H. R.* and F. Compton, Annie Cooper*, A., M. and E. Cole, M. Dalzell, D. and R. Daintree, Margt. Davison, V. Dickinson, Ivy and V. Donaldson-Selby, G. Dodington*, May Fooks*, Daisy Groves*, Thos. Harris, Ted Lawrence, Ruth Lane*, Geo. McDonald, Reg. Mayes, Kath. McClure, M. and Gracie* Marston, Geo. O'Beirne, H. H. Palmer, J. E. Pearce*, K. Pell*, M. E. Plumb, M. L. Rickards, F. Roden*, Margy. Smart*, Ada Spencer*, Hilda Skinner*, Betty Stocks*, Frank Thompson, Pringle Wilson, H. J.* and Q.* Williams, Noel*, Phillis*, and Cecile Wright*.

Personal.

Dorothy P. Grove.—Your letter interested me very much. Thank you for the enclosure. Margery Smart.—Many thanks for your letter. I am sorry you found the questions so difficult. Ruth Harrison.—I hope by this time the cards have reached you. Harold Stevenson.—Hope your hand will soon be well. Your answer to No. 3 was unfortunately wrong. George O'Beirne.—You need not wait until you are "a man." Why not begin at once? Try not to write so backhanded, as your writing is very difficult to read. Fan Trotter.—Your letter about the pedlar was very interesting.

Uncle Ted.

Donation List.

Indian Famine Children (Mrs. Bruere).—M. G., £2; For His Sake, 10s.; C. R. B., 5s.; Miss C. B., Sea Point, £3 7s.; E. H. M., £1; A Widow's Mite, 2s.; total £7 4s.

Indian Famine.—Nursery Sale, I. M., M., and K. C., 15s.; R. G. M. N., 1s.; C., G., and D. G., 10s.; C. A., 2s. 6d.; Wallace, 3s. 9d.; Wallace's Mother, £1; W. A., 2s.; L. T., 2s. 6d.; A. and R. K., 4s.; Children's Pennies, 6s.; D. P. G., 2s. 6d.; J. M. H., 5s.; J. H., 2s. 6d.; Theodora, 4s.; Mrs. H., £1; total £5 0s. 9d.

Cripples' Bathing Machine, Southend.—B. S., 2s.; L. T., 2s. 6d.; H. E. P., 2s.; Mr. and Mrs. H. and Theodora, 3s.; M. E. P., 1s.; M. S., 1s.; total 11s. 6d.

Children's Special Service Mission.

Mr. H. Hankinson, *Cinderford*, April 22; *Gloucester*, April 23; *Newport*, April 24-May 4; *Upton Bishop*, May 5; *Ross*, May 5-6; *Hereford*, May 7. Mr. J. S. Tyler, *Kemp Town*, April 20; *Lewes*, April 27; *Kemp Town*, April 28; *Hayward's Heath*, April 29; *Southboro'*, April 30. Mr. A. G. Dodderidge, *Horsham* to April 15; *Croydon*, April 17-19. Mr. Geo. Goodman, *Presbyterian Church, Stoke Newington*, April 24-May 2. Mr. S. J. Hewlett, *Shrewsbury Hall, Redhill* to April 20. Mr. Sidney Spiers, *Anerley*, April 21. Mr. Reginald Callender, *Blackheath*, April 22; *Plumstead*, April 27. Mr. H. S. Lidstone at *New Malden*.

Scripture Union Portions for Next Week:

S.	*Mark*	xvi. 1-20.	Th.	*Psalms*	lxiii. 1-11.
M.	*Hosea*	vi. 1-7.	F.	"	lxiv. 1-10.
Tu.	"	xi. 1-12.	Sat.	"	lxv. 1-13.
W.	"	xiv. 1-9.			

Easter Holiday Services will be held by Mr. Josiah Spiers in the Denning Hall, Denning-road, Hampstead, near Hampstead Heath Station, from Monday, April 26, to Friday, 30, inclusive, at eleven and seven o'clock each day. Specially arranged for young people home from boarding-schools and for ladies to bring their children.

Homeless and Destitute Children.—The committee of the National Refuges for Homeless and Destitute Children, feeling that there is considerable danger that the many commemorative schemes now on foot may seriously impair the funds of the Society, have determined upon an effort to secure, if possible, some participation in the sums given to celebrate Her Majesty's long and unique reign. The executive have, therefore, launched their "Sixty Commemoration Fund," and trust that many helpers of the Society will contribute some special gift in addition to their ordinary contribution. Such gifts towards our "Sixty Fund," or articles for the grand bazaar to be held June 15 and 16, may be sent to Mr. H. Bristow Wallen, the secretary, or Henry G. Copeland, Finance and Deputation Secretary.

164, *Shaftesbury-avenue, W.C.*

With the "Midnight Sun."

VI.*

WE travelled back from Damascus to Beyrout through wind and rain and hail and snow. On arrival we went during a long-continued thunderstorm to visit some of our friends there. In company with Madame von Fischer, my father called upon Miss Thompson at the British Syrian Schools, and on Miss Taylor among her Moslem girls; both of these are engaged in the patient sowing of good seed, and their work and labour of love will not be forgotten.

I went further on to the Syrian Protestant College, an imposing institution, erected on a bluff overlooking the Mediterranean, which was made brilliant by the lightning, as it played in vigorous and fantastic fashion in the darkness of the night.

The college, over which Rev. Dr. Bliss presides, was founded in 1864, and exists for the purpose of educating and training young men for professional and commercial careers, coupled with the paramount purpose of bringing them to a knowledge of the Gospel. There are at present 304 students in residence, and of those who have passed through the course a large number are now occupying important positions in Syria and adjacent countries as teachers, preachers, physicians, or in other responsible walks of life. Dr. Bliss

DISCOURAGES THEIR EMIGRATION

to Western countries, believing that there is ample scope for them nearer home, where educated Christian men are sorely needed. He is aided by a large and efficient staff of professors, and the appointments of the college make provision for the study of almost every branch of practical science.

We embarked while the storm was still in force, *en route* for Haifa, where we arrived in the morning after an uncomfortable night. Here some of us had our first experience of the Arab surf-boats, the sea being just about as rough as it would be safe to land in. The skill of the boatmen was an interesting study as they dodged the breakers to the tune of a wailing prayer, and finally brought us alongside a small wooden jetty, on to which we were pulled, pushed, or hoisted, one by one, as the boat rose on the crest of each successive wave. On shore we met some of our fellow-travellers, who, having landed here a few days previously (while we were at Damascus) with the intention of "camping" through to Jerusalem, had had such trying experiences of rain and marsh that they returned to proceed by the ship to Jaffa, and thence to Jerusalem by rail. As the rest of their party had faced the elements to the bitter end, we decided to follow suit, and in half-an-hour our cavalcade set forth. Happily for us, we had only three storms that day, and then the weather changed for the better.

These "camping-tours" are very well managed, and it is wonderful to what extent comfort can be imported into them. Of course due precautions must be taken in view of the trying and varying climatic conditions, and tent life anywhere has its risks and inconvenience. But, given fine weather and good nerves, it is a most enjoyable, and indeed the only, way of seeing the Holy Land. Three routes were taken by the several camping parties, one of which started from Damascus and two from Haifa, all finally meeting in Jerusalem, while a fourth section made a short trip for two days from Jerusalem to Jericho, the Dead Sea, and the Jordan.

The passage through Galilee, Samaria, and Judæa could not fail to bring to mind innumerable

SCENES OF NEVER-DYING INTEREST

as we saw the River Kishon, the plain of Esdraelon, Nazareth and Shunem, Dothan and Shechem, Mounts Ebal and Gerizim, Jacob's Well, Bethel, and many other spots connected with Bible life and history.

But what a change has passed over the land since both Old and New Testament times. So far as the works of man are concerned, the stately ruins of the ancient city of Samaria are practically the only tangible relics of either period that we saw, except in and around Jerusalem. Insignificant and filthy collections of mud huts, inhabited by a wretchedly poor peasantry, are all that mark the sites of Nain, Jezreel, and other towns which once had been the scenes of activity and teemed with life. As one recalls the days of the Kings of Israel and Judah, and those of our Lord's life on earth, how complete is the desolation, and what a melancholy contrast is presented now! The oppression of the Turk is seen and felt on every hand. The fellahin have no inducement to cultivate the fields more than is sufficient to keep body and soul together, because of the rapacity of an officialdom which grinds them down. Every tree is taxed whether it bear fruit or no, nor is the owner allowed to cut down that which is barren. His oliveyard or vineyard is assessed at ten times its yielding value, and he must pay his tax accordingly. His interest therefore is to minimise rather than increase its worth.

We passed many a mud hovel of a single chamber which the whole family shared with the camel or ass and fowls to boot; and of the poor pittance called a living which remains at their disposal the best portion has to be placed aside for the officials or soldiers who pass that way. How one longed to hear the voice of the Master calling as of old to these burdened ones, "Come unto Me all ye that labour and are heavy laden," and to see Him binding up the broken-hearted and letting the oppressed go free!

Yet the land itself was beautiful far beyond our expectations, rich and fertile, if only its myriads of stones could be gathered and removed.

ITS POSSIBILITIES ARE BOUNDLESS,

given only a righteous government and an adequate population. Flowers in abundance strewed the way, and the song of birds filled the air with music.

Missionaries working at various points bade us Godspeed upon our way, and we hope we contributed a little cheer to them. At Nablous (Shechem) 2000 or 3000 Christians live, not knowing what an hour may bring forth; their Moslem neighbours, ten to one in numbers, keep them in chronic uncertainty by threats of massacre. Yet they possess their souls in peace, fearing not them that kill the body but after that have no more that they can do. It was an inspiration to spend a quiet hour with the venerable Rev. W. El-Karey, who has lived there for more than thirty years, and to hear of the faithful few who heroically suffer persecution for the sake of the Gospel in that fanatical town. While we were there the Moslems were declaring their intention of massacring the Christians, should the Powers of Europe act contrary to Turkish interests in the matter of Greece and Crete.

It was refreshing to camp on a hot day by the side of the Brook Cherith, and later on to bathe in Elisha's fountain, the scene of the prophet's healing of the waters. It has been recently gathered into a reservoir. Never before had we realised the significance of "the shadow of a great rock in a weary land," or "a shadow from the heat," as when making our way across country when the sun was at its height. These and many other Biblical phrases found illustration during our journey. With feelings of thankfulness we joined our fellow passengers again, having travelled for six days, riding six, eight, and ten hours a day, over indescribable roads, marshes, and rocky steeps without accident, and with a new appreciation of the land in which our Lord lived, died, and rose again.

G. E. Morgan.

Unfortunately the sea was so rough that it was impossible for us who proceeded by sea to

JAFFA

to land on Saturday afternoon, and we were obliged to wait until Sunday morning.

It was very undesirable that the journey to Jerusalem should be performed on the Lord's Day, but it would have been even more disturbing to the inhabitants of Jaffa, and to the tourists, to have tried to find immediate accommodation for more than a hundred people for whom no preparation had been made.

It is felt keenly by the missionaries that their work is hindered and discredited in the eyes of the natives, when professedly Christian travellers make no difference between the Lord's Day and other days. There are cases in which it is difficult, if not impossible, to arrange otherwise, on account of wind and waves. But assuredly all unnecessary travelling and all mere sight-seeing should be avoided by Christian tourists. The present party is a representative one, including more than twenty "ministers of religion," and a still larger number of prominent Christians, and, therefore, it was specially unfortunate that this should have occurred. Yet evidently no previous arrangement could be made which would *secure* a vessel from the uncertainty attending a dangerous and harbourless port like Jaffa.

In company with a fellow-traveller, Mr. A. Page, of Clifton, who also tarried here until Monday, I attended the church service of the London Jews' Society, and heard an excellent discourse from its representative, Rev. J. E. Hanauer, a Christian Israelite, to a too small congregation. He is a good and able man, highly esteemed at home and abroad, doing useful work among the ancient people. Over 2000 persons attended the L.J.S. book depôt during the past nine months, most of whom were inquirers, and all of whom took away some literature, purchased or given.

We visited Miss Walker-Arnot's school (thirty-six boarders and about 100 day pupils). We went with her to hear Dr. Handley Moule, who preached on the words, "We have" (Heb. viii. 1; Eph. i. 7, iii. 12; Rom. viii. 23). It was a most useful discourse on one aspect of what Mr. Meyer has called "the present tenses of the blessed life." One of many remarks worth remembering was that there are three words, beginning with the same letter, which must be kept in their proper order: fact, faith, feeling. Reverse this order and all goes wrong. Fact is the rock beneath my feet; not what I feel, but what is in Christ for me. If we would get enjoyment of the fact we must go on to the next word—faith. Faith is simply taking God at his word, believing his assurances and promises. The third word, feeling, will follow in due course. In learning how to use the Lord's promises, the joy of Christian life consists. The new-born soul, as well as the saint of half-a-century, possesses every spiritual blessing with which God has blessed us in Christ Jesus, but the enjoyment, the feeling, comes through learning how to use that which is ours in our Lord.

We returned and spent the evening with Miss Arnot, and talked to her boarders at evening worship. It was pleasant in the afternoon to observe how interestedly they had listened to Dr. Moule's most suitable discourse.

The next morning we went to the Hospital founded by Miss Mangan in 1878, formerly one of the branches of Mildmay work, now conducted by Miss Constance Adelaide Newton and her helpers. The hospital wards are gradually filled from the patients attending the Medical Mission. There were 87 in-patients, of whom twenty were men. The number admitted last year was 442, of whom 319 were Moslems, 15 Jews, 108 nominal Christians, including 6 Armenians and 19 Protestants. The amount expended was £865, of which the large proportion of £203 was contributed by the workers, and £67 was in payments from patients. On the morning of our visit about ninety attended the usual daily service. About 10,000 are treated during the year. From the verandah of the hospital, on a clear day, Mount Carmel and the still more distant Hermon are visible.

We also visited Rev. T. F. and Mrs. Wolters, of the C.M.S., and saw the schools (with about 300 children), which, as elsewhere, are efficiently conducted, sufficiently supplied, with exemplary results.

R. Cope Morgan.

The following is in reference to my letter from Athens, in The Christian of March 17. I confess I am unable to think respectfully of the Sultan as the sovereign of a friendly state. It is true that the powers that be are ordained of God. But He said, when He committed the sword of civil government to man, "Whoso sheddeth man's blood, by man shall his blood be shed." Few murderers so richly deserve

* The five previous instalments of these letters appeared in our issues of March 11 and onwards.

execution as this sovereign; this is the judgment of not a few of his subjects:—

Sir,—In reading Mr. Morgan's letter in The Christian, I was struck with his allusion to the shells being thrown among the Christians. I suppose he meant the Cretans. Might I ask what Mr. Morgan's definition of a Christian is? Men of the type that were scattered abroad after the martyrdom of Stephen, and who followed Christ fully—if I read correctly—were found, some of them, at Antioch, and called Christians first there. If they are not of that class, but armed up to the teeth, the allusion is rather misleading. The remark would have passed unnoticed by me in any other paper but yours.

There are Christians and Christians. There was a meeting in Trafalgar-square on Sunday last of some of them, denouncing in the most violent language a sovereign of a friendly State—I may say almost under the nose of his ambassador. What must the Turk think of our Christianity? The Sultan's troops have been frequently requisitioned to prevent the Greek and Roman Christians from flying at each others' throats. The powers that be, we read, are ordained of God. The six in evidence seem held by omnipotence, unable to move until the time appointed, but not by man, and the Turk will remain where he is.

There are not seventy-five per cent. of them in their hospitals through drink, neither do they spend £88,000,000 per annum for liquor, as the poor working man in England is credited with. The Sultan is not an idolater; saints, pictures, and relics have no charm for him. When I compare notes with him, and the Emperor of Russia and the poor Stundists, the brutality in Cuba, the persecution in Madagascar and elsewhere of the Romish Church, the state of Christian Ireland under Mr. Gladstone's Government, some of us ought to take the beam out of our own eyes before, etc. We seem to be making ourselves busybodies; the outlook appears anything but hopeful, but we have this satisfaction, The Lord God Omnipotent reigneth.—Ever faithfully yours,

Jno. Hoyland.

St. Kitts, Teddington, March 17.

The letter from Dr. Kalopothàkes to Archdeacon Wilson inclosing acknowledgments of the contributions of our passengers, although now out of date, may be interesting as a statement of the views of a Greek Evangelical Christian minister on the political situation:—

Rev. and Dear Sir,—Your kind note of March 1, with its enclosed cheque for the Cretan refugees, was duly received, and I have passed the amount to Mdme. Kephalà, president of the committee of ladies, whose receipt I enclose. I wish to express to you, and through you to your fellow-passengers of the *Midnight Sun*, my own personal gratitude for the sympathy shown and this assistance rendered to our suffering brothers.

You are doubtless aware of the communication of the Powers, and the answer given by Greece. Every one here feels that the projected autonomy, with a Turkish military force remaining on the island, will only prolong the struggle.

It is said that such an arrangement will be temporary, but the beginning of the new order of things is the critical time, and with the ages of distrust and hatred engendered by oppression, the Christian population can hardly be expected to look kindly to any administration sustained by Turkish power. The Turk, too, nominally master, and long accustomed to the *rôle* of ruler *de facto*, will consider himself that still, and will conduct himself accordingly.

Order can never be restored by any such arrangement. The only way in which the autonomy might become a success would be the employment of the Greek army to secure and maintain order. If the Powers act in good faith, the Greeks will respond by true service there.

It is *not* the desire for increase of territory which prompts Greece to resist the scheme now proposed, but the conviction of its entire inadequacy to attain the end desired—the real freedom of the island from Turkish rule.

May God guide in all deliberations, both here and in all the Cabinets of Europe, and may He put a check on the deliberate misrepresentations of those who have personal interests in the maintenance of the existing order of things! It is through such influences that the representatives of the Foreign Powers in Cretan waters have pursued such a blundering course.

I hope that a way may be found for a peaceable solution. War is a terrible thing anywhere, and for our little kingdom it is appalling; but we must help our Cretan brothers, whose families we are supporting, and we must protect our frontiers.

Hoping that you may have a pleasant journey, and a safe return home, I am, dear Sir, with sentiments of high respect, very truly yours,

M. D. Kalopothàkes.

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The Open-Air Mission.

THE forty-fourth annual meetings of this Mission were held on Wednesday week at Exeter Hall. In the afternoon Mr. W. H. Seagram presided. The report, of which Mr. Cockrem read a brief summary, showed 1099 members engaged in a wide range of work, and reported many cheering incidents in the way of conversion. The O.A.M. Male Choir had held forty-three services, while 843 special gatherings, such as races, fairs, regattas, and so on, had been visited; God had been pleased to bless marvellously these special aggressive operations in crowded haunts of men. Amongst the developments mention was made of missionary efforts in connection with the Sunday League excursions in towns and resorts suffering from these unwelcome invasions. Altogether, 1900 services had been held, and 487 towns and villages visited; while the income for the year was only £1523.

The Chairman rejoiced in the great things which God had been pleased to do by this Mission, not only in London, but all over the country, directly or indirectly. In speaking of the appalling state of things among our people, he referred to one district in North London, in which the population is about 128,000, of whom only about one per cent. attend any place of worship. The churches and chapels are not overtaking the growth of London. To reach these outsiders we must go after them to the street corner and the resorts of pleasure or business.

Rev. T. Longstaff, vicar of St. Stephen's, Cinderford, Forest of Dean, gave a pleasing account of what the Open-Air Mission can do to help a country clergyman. The villages and towns might be small, as compared with great cities, but there are the sinful and careless; and nothing wins them like the Gospel sung and preached in the open-air. Illustrations of the value of such efforts under the blue sky were given from various parishes in which the speaker had laboured. Whole nests of evil had been swept away and many souls had been led to the Saviour. In his present parish, to which he has recently gone, the work is in its infancy. No open-air preaching had been heard of before, and its introduction has been a great success. A very animated description followed of outdoor services in the Forest of Dean—sometimes with scarcely a single person in sight, but plenty of hearers for all that; at other times hundreds of rough foresters may be seen listening to the Gospel. These meetings at the back of the hill had resulted in great and marvellous blessing, and he wondered how other clergymen could do without such an evangelistic agency.

Col. J. F. Morton gave an account of the Mildmay auxiliary and the open-air work carried on around the famous Conference Hall. He had heard of opposition and even mud-throwing elsewhere, but at Mildmay they found a welcome everywhere, ready listeners, and real conversions. The roving band goes out summer and winter from street to street, while regular services are held at Lea Bridge and other central points. The speaker also read a list of missionaries to various parts of the world, besides city missionaries, Y.M.C.A. secretaries, colporteurs, clergymen, and pastors who have gone out from the Mildmay centre.

Mr. R. Barry Wake spoke on "The Open-Air Mission on the Racecourse." He had had forty years' experience in open-air work, but his experience on the racecourse was comparatively recent. Nothing could exceed the kindness and forethought given by "the Queen of Epsom," Miss Alexander, in providing welcome and home for the preachers. Mr. Wake went on to describe in realistic terms the loaded trains bringing out tens of thousands of the very worst classes in London, and in the kingdom. One who looks for the first time on these shouting, noisy masses may well ask, What can we do? Nevertheless God has been with his servants, and hopeless as the task may have seemed, a hearing is somehow gained. The Word of the Lord has been with power, even amidst the lawless and uproarious mobs. The speaker claimed that the O.A.M., in sending qualified men to set forth the Gospel at Epsom and other races, ought to be supported tenfold more liberally than it is now.

Mr. Cockrem followed with a short account of two visits to Berlin, organising open-air work, and speaking here and there, with Mr. Kirkham's old Dutch picture, "The Broad and the Narrow Way."

Easter Poems.

He is not here, but is risen.—Luke xxiv.

Not here! not here!
No more the grave retaineth
Its royal guest.
Not here! not here! yet ever more remaineth
The fragrance blest.

Henceforth, to live is Christ, to die is gain,
Nor need we fear to lie where He has lain,
For, since He rose, we too shall rise again.
The saints of God to quiet sleep lie down,
Each white brow wreathed with amaranthine crown.

Lucy A. Bennett.

We believe that Jesus died and rose again.—1 Thess. iv. 14.

Day was sealed in darkness,
Light was laid to rest,
Birds like moving shadows
Hastened to their nest.

While within the silence
Of that lonely tomb,
Lay the world's Redeemer
Wrapt in dismal gloom.

Satan watch was keeping,
Fires were burning dim,
Morning was approaching—
Hark, the angels' hymn!

Lightening down the stairway
From the Father's throne,
Shone the white-robed seraph
Rolling back the stone.

Christ the Lord has risen,
Empty is the grave,
For the crown is given
To the Strong to save.

Easter glory shineth
From the sky above:
May we add the brightness
Of a fervent love.

Howard T. N. Ussher.

The Lord is risen indeed (Luke xxiv. 34). Our Saviour Jesus Christ . . . hath abolished death (2 Tim. i. 10).

Herald ye abroad the tidings,
Far and near with joyous speed,
Tell ye forth, with exultation,
That the Lord is risen indeed.
He hath conquered! He hath conquered!
Tell it forth o'er land and sea;
Death is vanquished! Death is vanquished!
Christ hath gained the victory.

Sing aloud, with voice of gladness,
How He triumphed in the strife;
Sing how death hath been abolished
By the glorious Prince of Life.
Sing his triumph! Sing his triumph!
Sound it forth o'er land and sea;
By his death and resurrection
Christ hath gained the victory!

Well may all his blood-bought people
Joyfully the news proclaim;
And with rapture join in singing
Praises to his worthy Name.
He hath bought us! He hath bought us!
His alone by right are we;
Now rejoicingly we tell it,
Christ hath gained the victory.

S. E. Jeffers.

Mission Women.—The annual meeting of the London Women's Union in connection with the Church of England Temperance Society was held on Thursday, at the St. George's Institute. During the past year some useful work has been done by the organisation in reclaiming drunkards and adjusting domestic differences due to drink. The mission women paid 12,316 visits to cases charged at the courts; 305 pledges were taken; forty-three situations were found for women; and eighty-seven women and girls were placed in homes. Altogether 1825 cases were handed over to the mission women by the police-court missionaries, and of these cases 199 were doing well. The work of reclamation is encouraging in other respects. Several ladies who are associated with the Union spoke upon various aspects of the work. To Mrs. Creighton was assigned "Temperance Work Among Women"; to Mrs. Temple, "The Women's Shelter Home"; to Mrs. Scharlieb, "The Medical Aspect"; and to Mrs. Paynter, "The Work of the Six Mission Women."

Keswick in London.

(*Continued from page* 14.)

and in a playful manner advised that should there ever be a sign of difference the aggrieved one should take a glass of water and keep the mouth full for five minutes! He was glad to observe that the couple agreed to adopt the suggestion. What says the world, our child, our servant, of our daily life on the point of self-control and patience? Proceeding, Mr. Webb-Peploe said: It is a costly thing to hold your tongue. Once when I was talking very severely to a lady I noticed a stream of blood on her chin. She had so bitten her lip under the provocation that the teeth entered the flesh and the blood poured down. She is now a devoted missionary in the foreign field.

Of the other three graces, godliness is toward God, brotherly-kindness toward fellow-believers, regardless of particular differences of view; and love is toward all men, on the lines of the love of God, who "so loved the world" that He gave His Son to die for it. If these things be in us and abound (verses 8 to 11), and by the power of God they may be, we shall not be barren or unfruitful; in fact, "we shall never fail, and so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

THURSDAY AFTERNOON.

MR. MACGREGOR ON BEING KEPT SAFE.

In the course of the devotional exercises, Mr. Wilson read a portion of John xiv. The address was by Rev. G. H. C. Macgregor, and based on Rom. v. 10, as rendered by Dr. Moule in his valuable commentary:—"If when we were enemies we were reconciled to our God through the death of his Son, much more, being reconciled, we shall be kept safe in his life." Confining himself to the last clause of the verse, the speaker dwelt first upon the fact of the Divine keeping, and then upon the sphere of the Divine keeping.

First: "We shall be kept safe." What immense joy and peace would come into our lives if we received this truth! Too often those to whom God has revealed Himself as a present Saviour, and into whose life He has come with mighty power, think that Christ has placed them in a position of victory, and that now they must watch and keep themselves. They think that by throwing themselves into Christian work, and by being jealously watchful, they will be able to avoid backsliding, and secure a continuance of the life of blessing. A noble and beautiful resolve, that leads, however, to bitter disappointment; for the old temper, or a former evil habit, or a worldly gratification comes along, and after repeated failure brings on feelings of despair, and a belief that a life of fellowship with God is impossible, with results that are disastrous to the spiritual life.

In contrast to the thought that backsliding and falling away are inevitable, Mr. Macgregor set the Divine keeping declared in his text. "We shall be kept safe." As you laid hold of the reconciling power of Jesus Christ for yourself, lay hold of the keeping power of the Lord Jesus Christ for yourself. Going into social life, into business life, away from home and kindred into heathendom, "we shall be kept safe"! God is able to do this. The power of Christ is adequate to meet all our need. He comes as Deliverer, to remain in the life as Keeper; and we should not simply learn what it is to be saved, but also what it is to be kept safe.

How is this to come about? The text tells us, by indicating the sphere of keeping—namely, the life of the Keeper. "If...we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved in his life*." Not "by his life" merely, but "in his life"; it is only because we are "in Christ" that the continuous salvation is possible for us. The perfection of our salvation lies, not in the fact merely that we have a living Saviour, and one who is ready at any moment to come to our succour, but in this, that we are one with that living Christ—as Dr. Moule says, "we are livingly knit to the Living One," we are within the circle of the life of Jesus Christ, and saved, not by, but in, his life. In the parable of the vine and the branches our Lord teaches us that our life is branch life; in no sense is our life independent—"because He lives we shall live also." By regeneration the Holy Ghost has given us the life of Christ, and we must maintain unbroken fellowship in order that the Divine life may flow through.

You say, how am I to keep the connection unbroken? In one sense it is not our business to keep that connection unbroken. In a glorious sense, that is the work of the blessed Spirit of God. Learn to trust the Holy Ghost who dwells within your heart. The Spirit which planted you in Christ will keep you there. It is for you to lean, lean hard, lean ever on the Holy Ghost, and He will keep you abiding, and as you abide, you will be "kept safe." Then you will learn the meaning of the words "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."

REV. F. B. MEYER ON THE SELF LIFE.

The great antagonist of God, and the source of all our pain and anguish, is the self-life, which has become enthroned in the shrine which God meant for his own indwelling. This shows itself in the passionate life of the unregenerate, in the strivings of the inquirer to justify himself with God, and in our efforts after sanctification. And the more we know of ourselves as Christians the more bitterly we have to lament that the shadow of the self-life casts its poisonous influence over everything. We cannot stand and sing a hymn without thinking of the voice with which we sing; we cannot utter a prayer without wondering what other people think of it; we cannot do a single stroke of Christian work without being filled with consciousness of doing it well or doing it ill. Any height that we scale, or depth of experience that we descend, comes back to us as a thing of which we can make capital, and of which we are proud, and which we take as an evidence of our own growth in grace.

Our attitude towards all other things must be that of a decisive identification of ourselves with the crucified Christ. There comes a moment in our lives when we identify ourselves, unite ourselves, with the crucified Christ, and by an act of volition choose that the death of Christ should evermore stand between us and ourselves. But the mere choice of this is not enough; we have next to turn to the Eternal Spirit, by whom Jesus offered Himself without spot to God, and ask Him to work out ever deeper down in our nature this death of the self-life. Must we then be always watching the death of our self-life, as if watching a corpse as it rots piecemeal? Must we be ever watching the work of the Holy Spirit as He ever more deeply deals with our self-life? No; that would be a miserable life to lead.

At one and the same moment in which the Holy Spirit is undertaking the work of antagonizing the self-life, the flesh, He is revealing to the spirit the life of the glorious Christ, and we are so taken up with the radiance of his light and life that we hardly stay to notice the other side of the operation, the dealing with our flesh or self. If our Master comes not first, there will come a moment when we shall pass the portal of death; and we hope that then we shall have such a vision of Christ's face that we shall be oblivious of the process of death, and only know that we have passed into the presence of Christ. What we hope will be our experience one day, may be our experience always. The Holy Spirit will so reveal to us, not only the blessed Christ in glory, but Christ in the heart, that we shall be lured always nearer and nearer to the ecstasy of his embrace, as the self-life drops away from us.

The speaker commented on Gal. i. 16—"It pleased God to reveal his Son in Me"; John xiv. 20, "I am in the Father, and ye in Me, and I in you"; and John xvi. 23, 26, "In that day ye shall ask Me no question"; "In that day ye shall ask in My Name." If we get Jesus revealed in our souls, we have God's answer to every question. We must not go on for ever feeling our pulse to ascertain the heart-throbbings of Christ. Jesus who is in us will work through us, only we must not crowd Him out. If we will give Him an opportunity, He will make us a channel of blessing and service, and we shall one day be overpowered with a consciousness that Christ really lives and dominates within us.

THURSDAY EVENING.

DR. MOULE ON ADMITTING CHRIST.

In the evening the chairman read Mark xiii. 26 to end. Dr. H. C. G. Moule addressed some weighty words to a large audience on the promise of Christ to the Laodicean Church: Rev. iii. 20: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." In some opening remarks he spoke of the grace of Christ in speaking to, among others, the Laodicean, in his decline, in his chill, in his falling away and going off, in his miserable disease of self-complacency—in the whole condition in which he stood when the Lord Jesus, in the strongest possible terms, expressed disgust at his servant's condition. It is to such a Christian that he is speaking, and in the grand inclusiveness of his words he says: "If you will open the door, I will come in and sup with you and you with me."

Whenever our Lord gives us, in the light of Himself, a fresh sight of ourselves, it is to bring us to say, "I abhor myself, and repent in dust and ashes." The Laodicean promise sets before us this astonishing thought, this fact, the yearning love of our Lord Jesus Christ, who cannot be content with distance, even when we have so richly deserved that He should keep distance with us. Though all the disciples had forsaken him and fled, in his hour of darkness, yet He could not rest in his resurrection triumph without being close to them again. He must be close to the disciple in the Garden, also with the two disciples on the road to Emmaus; and, again, He must be in their midst in evening when the door was shut. Jesus Christ is never contented with distance between us and Him, however we, with our sin and forgetfulness and love of self, may be content.

There is the unworthy Laodicean disciple, and the unfaithful angel of the church, but Jesus Christ yearns for nearness, intimacy, companionship, closeness of deepest intercourse. Here is a message for any who are conscious of new discoveries of self, and who are humbled to the dust at what they have found. Apart from any feeling with regard to themselves, such should remember that the unalterable Saviour not only compassionates but desires, not only regrets but yearns, not only reproves but knocks, because He wants to be inside—"I will come in to him."

Then note the imagery used by our Lord in reference to the communion offered to the Laodicean. First—"I will come in to him." We will not only be near to one another, but shut in together; not merely like two people in a crowd, but like two together in an inner room; and there it shall not only be converse, but companionship sealed with feasting. I will take his invitation, sit down at his table, and be his delighted guest at the entertainment of my host. Thou shalt invite thy Lord, and He shall accept, and shall be made glad by what

thou shalt set before Him. On the other side, says the Master, I will be his entertainer. I will spread the banquet, I will feast him with the bread of life—myself; and with the water of life—my Spirit; by Him he shall possess Me in his inmost being.

The arrow of the Laodicean epistle is very sharp, and has a long point. It goes to the soul and spirit, and is a discerner of the thoughts and intents of the heart. The barb, however, is steeped, not in poison, but in love. Let it sink in deep, let it go quite through; let nothing be hid from the fiery light thereof. "If any man (anyone) hear my voice." In that glorious inclusiveness we forget particular cases and circumstances. "Anyone"—no matter whether he has been earnest up to now, whether seeking or not; no matter whether naturally religious in mind, or just the opposite. Does he want the company of the Son of God? If so, let him open the door. The great Petitioner for admission will ask no question as to past experience or present temperament; he will enter without hesitation and without reproaches for such treatment as He has hitherto received.

In some further remarks Dr. Moule said that during his recent voyage and journey in the East of the Mediterranean, visiting Bible lands and scenes, he conversed with a friend who had lost conscious enjoyment and rest in the Lord. Later, one morning, the friend greeted him with an expression altogether changed, and informed him how absolutely different all things had become with him. Asked how the change came about, the friend said it was through the Lord's own word as given in Rev. iii. 20, "If any man hear my voice." Faith rested where it is alone safe to rest, on Christ in his word; and springtime displaced autumn, and morning the gloomy afternoon. Christ loves to be held to his promise. Lord, Thou hast said, not if I am worthy, or spiritual, and have always been consistent, but if I am "any man" (anyone), and will open the door, that Thou wilt come in to me and feast with me, and I with Thee. There will then be difference within and difference around. Thou wilt shine from the windows of the house where Thou dwellest, and even from me there will be something at thy feet in the way of witness, and life, and spirit, and word, as Thou pleasest, to the praise and the glory of thy grace.

REV. EVAN HOPKINS ON CONSECRATION.

Rev. C. A. Fox having led in prayer, Rev. Evan Hopkins spoke on the words of the Apostle Paul in Rom. xii. 1, 2. He pointed out that the appeal "present your bodies a living sacrifice...be ye transformed in the renewing of your mind," was addressed to believers. The truth enforced is as urgent to-day as then, and needs to be brought home with power to the hearts of Christian people. The *power of consecration* is given as "by the mercies of God," by the attractiveness of God's boundless love; *the nature of consecration* is expressed by presenting or yielding; the *offering* is the whole man, but here the specific appeal is for the body, which, perhaps, is the last thing a Christian gives to God. The body has been redeemed as well as the spirit and soul, and should be committed to the keeping power of the Lord Jesus Christ. Then, *the result of surrender*, that we may "prove what is the good and acceptable and perfect will of God?" Mr. Hopkins followed with searching questions to the audience, and offered prayer on behalf of those who sought to present themselves to the Lord, spirit, soul, and body.

MISSIONARY MEETING.

There was a goodly muster at the missionary meeting on Saturday morning. The venerable Chairman appeared with a strong platform precisely on the minute, and two verses of the hymn, "Lord, thy ransomed Church is waking," were sung with much heartiness. Lord Kinnaird having led in praise and prayer, the Chairman read John xii. 20-28. The first address was by

BISHOP TUGWELL,

of Western Equatorial Africa, who began by referring to John ii. 5, "Whatsoever He saith unto you, do it." He bore testimony to the value of the Conventions, on the ground that they had promoted a truer conception of the obligation of the Church of Christ to convey the Gospel to the heathen. Surrender to Christ for justification, sanctification, power, joy, and peace, has led to surrender for service; and some of the most useful workers who have in recent years gone into the foreign field have come under the influence of the Conventions at Keswick and elsewhere. Speaking of his own sphere of labour, he pleaded the needs of Yoruba and the Niger country; in many centres human sacrifices are still offered for the propitiation of demons and false gods.

There are immense populations practically untouched. The Hausa country with its fifteen millions of people has been thrown open, and the slave-raiding chiefs brought into subjection. The speaker pleaded for a clergyman of experience to minister among the Europeans, who are becoming very numerous in the colony, and to carry forward Christian work generally. Sad to say, the environment greatly injures the young men who arrive in such large numbers, and they soon die, not of the climate, but of habits of vice and drunkenness. The Hausas have a literature of their own, and a civilisation. They can read and write, and work among them is full of promise. The Bishop expressed himself as convinced that God has a great future for the people, who are progressive and strong. It is proposed to establish centres without delay, making a chain of stations working to meet the outposts of Bishop Tucker's mission which is spreading out from Uganda.

Recalling his visit to Keswick in 1893, the speaker said that he then heard the late (martyred) R. W. Stewart, of China, quote John xx. 19-27, and maintain that it was when pointing to the nail prints in his hands and the wound in his side, that our Lord said, "As my Father sent me, even so send I you." The Lord thereby intended to imply that the duty of going forth would involve suffering and sacrifice, even as He also left the glory of heaven to come to earth and the death of the cross. In conclusion, the Bishop pointed out that the marching orders of the Church are for foreign service; there is no need for waiting for a special call, for opportunity is a distinct call to all who have it.

While the collection was being taken, in aid of the Keswick Mission, the hymn, "Tell it out among the heathen" was sung. About £100 was given or promised. The second speaker,

REV. JOHN ROSCOE,

of Uganda, showed that the mission there is in the midst of ten millions of people. There are twenty missionaries and five ladies; but the cry is for more teachers, the people begging with tears in their eyes for help in the study of God's Word. At present there is need for a hundred more missionaries. It is hoped that means will before long be forthcoming for sending out of native Christians, who are ready to carry the Gospel into the Central Soudan with its dark millions. Describing the convention at Uganda three years and a half ago, the speaker praised God for the great revival which followed. God changed the hearts of the people, chiefs (earls) among them; and one of these worthies, who has since proved the genuineness of the change, has been a tower of strength to the work, giving liberally of his wealth and ever without ostentation.

Whereas three years ago there were three churches, now there are three hundred, built by the people themselves. The converts are ready and eager for work, and eight hundred teachers have gone forth! The chiefs have been enrolled as teachers, and their religious zeal has been such that the political activity of the country was at one time brought to a standstill. Thereupon the Prime Minister objected to the chiefs neglecting their duties, and a law was passed forbidding nobles from leaving for distant places as teachers! Since then the chiefs have, in individual cases, secured leave of absence for a year or so, while others have engaged in active work near home. The people take the words of Christ and the promises of the Gospels as literally true, and they lose no time in claiming them. The Buganda Church is only twenty years old, but it is sending out 200 communicants every year as teachers, the proportion being ten out of every hundred. The Mohammedans and Roman Catholics are surprised at the change in the lives of the people, and they say that the secret is to be found in the books of the missionaries—the Gospels.

Already the native workers have gone out in all directions, and are not many miles from the Congo-Balolo mission. The people come forward with urgent requests for baptism, and the tribes around say, "The Baganda have a God!" Whereas in the years gone by Mr. Roscoe used to say how much he would like to visit Keswick, now, while in England, his desire is to be back to Uganda, among the people who are yielding so implicitly to the power of God and showing the reality of their life in Christ. When he came away recently to see his wife and children, after an absence of five years, it was in the midst of regrets on the part of the people, who begged him soon to return to help them,—for were they not also his children? In conclusion, Mr. Roscoe appealed for workers for Uganda.

Prebendary Webb-Peploe followed with a brief address, in the course of which he appealed to parents not to stand in the way of their children if the Holy Spirit should lead them forth to work in the regions beyond.

Throughout the convention excellent arrangements were made for the seating and ordering of the great concourse of people which, three times a day, poured into the Hall. Mr. Hughman has been a painstaking and successful secretary and organiser, and credit is due to him. The choir also are to be congratulated on leading the singing of the meetings and making familiar the somewhat plaintive tunes. The aptness of the selection of the hymns, which, we are told, was prepared months in advance of the Convention, was extremely noticeable.

[Our report of the addresses on Friday will appear in future issues.]

Cage Lane Mission, Plumstead.

The anniversary of this Mission was held in the Hall on Thursday evening. Mr. J. Wood, of Woking, presided. Lieut.-Col. St. Quintin, treasurer, read the annual report. A heavy cloud, he said, hung over the mission when the last report was issued, owing to the death of General Anderson. With the aid of the Evangelisation Society the mission was doing good work. Mrs. Lowrie's help and influence are increasingly valuable among the 150 members of the mothers' meeting. The Bible-woman, Mrs. Dossett, records many interesting conversions, while in the street campaigns valuable assistance had been offered by members of the London Open-Air Mission. To celebrate the sixtieth year of Her Majesty's reign, it is proposed to erect a "Home of Rest" at Billericay in connection with the mission.

The Chairman remarked upon the satisfactory character of the Report, but regretted a small deficit. The mission has accomplished a great work. Mr. A. Baynes, secretary of the Baptist Missionary Society, made reference to the late General Anderson, the memory of whose Christian work in the neighbourhood could not but strengthen all present to renewed effort. Such missions are the instruments of bringing thousands to the knowledge of Christ. It is by little acts of kindness that Christian knowledge is best brought home to the hearts of unbelievers. Rev. H. C. Wisdom, curate of St. James's, Plumstead, spoke on the necessity of seeking to reach sceptics and atheists.

Evangelistic Notes.

Miss Bonnycastle has concluded an eight days' mission at the Lowesmoor Chapel, Worcester. The presence of the Holy Spirit was felt at all the meetings, and several decided for Christ. Miss Bonnycastle was ably assisted by Miss H. E. Tisbett.

A very helpful and encouraging nine days' mission has been held at Shepherd's Bush Tabernacle by Mr. John Burnham, of the Pastors' College. Rev. G. W. Pope, pastor, was absent on account of ill-health, but special meetings for prayer were held beforehand, and all possible means adopted by the Christian workers of the church to secure the best results. Many, it was felt, were on the verge of the kingdom, and only needed this special effort to bring them into the fold. An earnest spirit of inquiry soon became manifest, and some have sought a personal interview with the evangelist, whilst many others have asked for the prayers of God's people for deliverance from sin, and grace to lead a better life. At the closing meeting on Monday, many who were Christians testified to the stimulus and help they had received. Mrs. Burnham also conducted two afternoon meetings for women only, which proved to be times of power and blessing. A. W. M.

We have been thankful to welcome back two old friends who have helped us in times past at St. Andrew's Hall, Plymouth, Rev. Thos. L. Johnson, from Bournemouth, and Mr. Thomas Payne, from Manchester. They each held a fortnight's meetings during March; the services were so much appreciated—the hall, seating 1200, was not large enough on some nights to accommodate the numbers who crowded to hear Mr. Johnson, whose simple earnest words touched all hearts. Mr. Payne followed on, when the power of God was mightily felt, constraining many to yield to the gracious influence so manifestly working in our midst. E. R. Hingston.

Mr. William Hill, the evangelist, whose work amongst Europeans and natives of South Africa has occasionally been reported in the columns of The Christian, recently paid a visit, with very blessed results, to the Wesleyan Mission Station of Tshingana, situated amongst the Bacas in the East Griqualand. Services were held twice a day for a week at the central church, where conversions had not been numerous during the past two or three years; but after two days the working of God's Spirit became manifest, and by the end of the week many had professed to receive Christ for the first time, while others who had been heart backsliders yielded themselves anew to God. Now the native preachers and class leaders are going out preaching at the kraals all around, seeking to spread the work amongst those who did not come in to the services. Mr. Hill has gone to visit Emfundisweni and other stations in Eastern Pondoland.

A remarkable religious awakening is at present in progress at the mining village of Drumlemble, about four miles from Campbeltown. The missioner is Mr. Alexander Fraser, at present assistant at the Lorn-street Free Church in Campbeltown. Night after night there are numerous cases of conversion. The work is spreading. Mr. Fraser's style is cultured and fervid.

A mission was conducted in the Holyrood Baptist Church, Chard, Somerset, the last week in March, by Rev. A. T. Jones, of Maindee, Newport, Mon. Mr. Jones spoke nineteen times during the seven days. A large number professed to find peace in believing, and the workers were greatly encouraged.

A most successful twelve days' mission has been conducted at Stoke Newington, N., by Mr. E. P. Telford. The meetings were held in Devonshire-square Baptist Church (Rev. G. P. McKay). Night after night the inquiry rooms were crowded after Mr. Telford's powerful addresses, and upwards of 200 adults professed decision for Christ. In connection with the mission, Mr. William Olney, of the Metropolitan Tabernacle, conducted an evening for children. He, in simple, earnest language, told the story of his own spiritual life. The attention of the young people was remarkable; and as a result, some fifty lads and maidens rose at the after-meeting to give their hearts to Jesus. The entire mission was used by the Holy Spirit as a means of blessing to Christians, as well as to those who for long had been halting between two opinions.

Mr. S. W. Clegg has held a mission at the Wesleyan Church, Polruan, Cornwall. The meetings at first were arranged for a fortnight, but on account of the work going on it was extended to a month. There were crowded congregations, and many making a decision for Christ. The church has been also greatly quickened.

Rev. R. Balgarnie has been conducting a mission at Mount Pleasant Chapel, Tunbridge Wells (Rev. S. Cowper-Smith pastor). The services have been well attended, and fraught with blessing to many.

Many important missions have been organised in years gone by in Sunderland by the committee of the Y.M.C.A., but a distinct mission to men has never been attempted until that which has just been held by Mr. W. R. Lane. The week-night meetings were held in the Y.M.C.A. hall, and the Sunday gathering in the Assembly Hall. Mr. Lane was obliged to keep indoors on the opening Sunday, having contracted a cold on the way from London, but excellent substitutes were found in Rev. J. Wilson and Pastor Marsh. The attendance of men was satisfactory, on the last Sunday especially, nearly 1000 being present in the afternoon to hear an address on "Impurity." Solos were sung by Mr. Chris. Cobb, from America, who possesses a fine baritone voice and pleasing manner. Several cases of professed conversion were met with, and some backsliders were reclaimed. The mission was preceded by special meetings conducted by Mr. R. F. Drury (Durham University), Dr. Miller (Travelling Secretary of the Students' Volunteer Missionary Union), and Mr. De Roussy (Durham College of Science).

A sixteen days' mission to young people, conducted by Mr. S. J. Hewlett, of the C.S.S.M., has been concluded in Stowmarket. God blessed the preaching of his Word amongst old and young, and many professed to accept Jesus as their Saviour. The noonday prayer-meetings were well attended, and a means of deepening the spiritual life of believers. At the praise meeting many parents gave thanks to God for the conversion of their children.

A mission to young people has been held at Battersea Park Tabernacle by Mr. Albinson. Many children from the Sunday-school were spiritually impressed. The teachers are rejoicing over answered prayers.

Dr. Barnardo's Homes.

During the four weeks ending April 10 Rev. W. J. Mayers has conducted forty-one services and meetings in the interests of Dr. Barnardo's work amongst waifs and strays. In the City of Bristol, in parts of Somersetshire, Wilts, and Herts, and at Blackheath and Chelsea large audiences have assembled to testify to unfailing interest in labours of love among God's little lambs. Among the chairmen at Mr. Mayers's meetings were Canon Fleming, Lord Edmond Fitzmaurice, and Sir William Willis; and clergymen of the Church of England and ministers of various Free Churches have heartily promoted the local arrangements. A party of Dr. Barnardo's musical boys assisted at many of the meetings, and by their skill in playing as well as by their general deportment gave evidence of the good results of Dr. Barnardo's training.

The limelight pictures exhibited were so arranged that under each letter of the alphabet some aspect of the work of the Homes was illustrated and its value enforced. The financial results of the meetings have been encouraging, and show what a deep hold on the sympathies of the people generally the beneficent institutions of Dr. Barnardo still maintain.

Mr. Howard Williams, chairman of the committee of these institutions, writes from the head offices in Stepney Causeway, E., directing attention to the serious fact that, owing to the natural prominence given to the claims of the Indian Famine Fund, the Queen's Jubilee Nursing Fund, and Prince of Wales's Hospital Fund, many well-known charities have suffered so considerable a shrinkage of income that unless the importance of the subject is speedily recognised their useful work may be paralysed. The case of Dr. Barnardo's Homes is especially to the point. During the first three months of this year the income has shrunk by no less than £5300 as compared with the first three months of 1896 and 1895. The institutions are now, therefore, in the most urgent and pressing need.

Rev. W. H. Aitken.

This well-known mission-preacher has been conducting a very encouraging mission in the northern town of Goole. It is a place of recent growth. There are people still in middle life who can remember it only a small village, and now it has a population of nearly 20,000. The interest in the mission has steadily increased from day to day until the town has been stirred as perhaps never before in its history.

One of the most interesting features of the mission has been the hearty goodwill and sympathy displayed by all denominations in this Gospel effort. Church distinctions have been to a great extent lost sight of in a deep and general sympathy in the work of God, and the ministers of other denominations have been almost as regular in their attendance at the services as the clergy of the Church of England. Considerable numbers of persons have professed to turn to the Lord, and it has also been a time of much blessing to Christian people, who have found Mr. Aitken's addresses on the spiritual life most helpful and refreshing.

The thanksgiving service on Monday night last will long be remembered as a time of true spiritual rejoicing. The sermon, which was perhaps the most striking of the series, founded on the words, "A workman that needeth not to be ashamed," was followed by a distribution of memorial cards, each recipient coming to the front and having a few words of conference with Mr. Aitken, or his helper, Mr. Abrahall, of Randalstown, in Ireland. The latter gentleman has been much encouraged in his work amongst the children and young people, and it is hoped that many a young heart has been won for Christ. Mrs. Crouch has also had a very satisfactory series of meetings at St. Paul's Church, which is a Chapel of Ease to the parish church.

Mr. Aitken is at present conducting a series of services at St. John's, Oxford-road, Kilburn, where he preaches three times a day till Good Friday. On that day he will conduct a protracted service from 12 to 3, and will also preach in the afternoon. He will continue his work there till Easter Tuesday.

Village Missions.

An all-day conference on village work, especially in connection with the Bucks Evangelistic Village Mission, was held at Aldersgate-street Y.M.C.A., on Monday. At the noon hour of prayer, Pastor Fuller Gooch made special reference to the work. Mr. J. E. Taylor told how he was led thirty-five years ago to start work in the dark villages of Bucks, and, he said, they are darker now, for in many places where then there were godly clergymen, there are now men who teach what can scarce be distinguished from the doctrines of Rome. Appalling instances of this class of teaching were given by the speaker. Meanwhile, this Mission continues to carry the Gospel to these benighted towns and villages, and God has given great blessing.

Messrs. H. W. Maynard and Mandeville added a few vigorous words on the needs of the villages; and the remainder of the hour was given to earnest prayer for continued blessing.

Next week we hope to give some account of the afternoon and evening meetings.

Police Orphanage, Redhill.—The annual meeting of the Provincial Police Orphanage was held at Redhill on Tuesday, April 6. Mr. J. Heywood Johnstone, M.P., presiding. The Home now supports thirty-two children and three more have been accepted; many of them have lost both parents. The police themselves are doing a great deal towards the maintenance of the orphan children of their comrades. The space being insufficient, a Building and Extension Fund has been opened; £6000 is required. The hon. secretary is Miss C. Gurney, Prov. Police Orphanage, Redhill, Surrey.

Sailors' Welcome Home.—The presence of Mr. M. S. Bromet, of Surinam, West Indies, and his cheering words at the last monthly meeting, made the muster peculiarly interesting. The text for the month, "Be still, and know that I am God," formed his subject. He dwelt on God as Creator, Provider, and Saviour. Mr. Bromet is called "the Dutch Sankey," and has translated some 400 hymns of Mr. Sankey's collection for Dutch-speaking people. His address was followed by words from several friends. Cheering accounts were given by Miss Child and others of the crew's doings during the past month.

International S.S. Lessons.

April 25.

Peter Delivered from Prison.—Acts xii. 5-17.

Golden Text.—Psa. xxxiv. 7.

THERE will be no difficulty in keeping the interest of the scholars while dealing with this lesson. It will be well to tell the story, and to weave into it the instruction and the lessons. It may help the memory to speak of the

PERSECUTOR;
PRISONER;
PRAYER MEETING.

I.—Distinguish between this Herod and others of the same name. He was the nephew of Herod Antipas, who murdered John the Baptist; and the grandson of Herod the Great, who sought to destroy the infant Saviour by murdering the innocents in Bethlehem. He belonged, therefore, to an evil family, and had been early trained to deeds of cruelty.

He is here called "the king" (1). The Emperor Claudius had first appointed him king over a portion, and ultimately over the whole of the region formerly included in the kingdom of Herod the Great. History teaches us that it was only during the last three years of his life that he reigned as king in Jerusalem. It was not long before his death (23) that this incident took place. How little was his exaltation worth while his character was so vile. Enforce the lesson that it is not his rank but *himself*, that determines a man's true worth.

The *reason* why he persecuted the Church is very contemptible (3). He had no principle; he was not even moved by any special antipathy towards Christians. Probably he would have chosen to ignore them, but since to persecute them would "please the Jews," he was ready to be their persecutor. Guard against the peril of living with no other idea than that of pleasing others for our own sake. Our actions have a moral character, and upon this moral character our future depends. What other men wrecked their own lives through desiring to please men? (Recall Saul the King and Pilate.)

II.—The Prisoner was Peter; but he was not the first victim (1, 2). James needs to be distinguished from the brother of our Lord, who became pastor of the Jerusalem Church, and who wrote the Epistle of James. It was the brother of John who had the distinction of being the first apostle martyr. That Peter was delivered and James was not does not prove Peter to have been more faithful than James, but illustrates the different ways in which God deals with his people. Even when they are martyred their death glorifies God (Jno. xxi. 19).

Look at the prisoner. He is committed to the four quaternions of soldiers. Possibly one quaternion—*i.e.*, four soldiers—were on guard at a time. He is possibly in some part of the tower of Antonia. The great iron gates, besides the other doors of the prison, and the two soldiers to whom he was chained, seemed to leave no possible chance of escape. Yet "Peter was sleeping" (6). Outward peril caused him no inward alarm. In quiet confidence in God he could sleep. Jesus was fulfilling his word "*My* peace give I unto you."

But look again—another is in the prison cell (7), who lights up its gloom. Prison bars and armed soldiers cannot exclude God's angels; nor can they confine those whom God's angels are sent to deliver. Tell the whole story (7-11), and note especially the *time* when the deliverance took place. During the whole of the Passover Peter was a prisoner, and just before the day in which he was to be put to death the deliverance came (6). Why not earlier? How much anxiety and fear might have been kept from the Church if he had been delivered the first night! Yes, but how much less glorious would the deliverance have been; how much of valuable training concerning the life of faith the Church would have missed! God always times his deliverances with infinite wisdom.

III.—The Prayer Meeting is the important fact of the whole story. The only weapon the Church could oppose to the power of the persecutor was prayer. Read verse 5 with special emphasis on the word "*but*." To combine their strength for an attack upon the fortress of Antonia would have been madness. The promises of Jesus concerning prayer encourage them to ask of God. We have the same promises; let us learn to make the same use of them.

They prayed earnestly and constantly. Delay did not silence them, but rather added fervour to their supplications. It is not every kind of prayer that brings deliverance. There is a half-hearted praying that gets, because it only expects, nothing.

Were they not praying in faith? They were astonished, not at the fact that God had answered but at the manner in which the answer had been given. Peter himself was like one that dreamed (9); what wonder if they should be affected in the same way?

How does the story finish? Let one of the scholars read verse 24. In the light of that statement how impotent all opposition to God appears!

The Y.M.C.A.

ISLINGTON AND HIGHBURY BRANCH.

The Jubilee anniversary of the Priory Association, Islington, was celebrated, under the presidency of Sir George Williams, at Barnsbury Hall, on April 6. The proceedings were of a deeply interesting character, and were opened by Mr. J. J. Drysdale, Dr. Keele, and Mr. Stephen Pewtress, all of whom had been identified with the work for upwards of thirty years. Dr. Keele had joined in 1857, while Mr. Pewtress's membership ticket dated as far back as 1847. Each bore testimony to the immense benefit he himself had derived from the Association, and to the great good that had accrued from it to young men living in Islington and neighbourhood during the long period of its existence. The report, which dwelt briefly upon the work of the half-century, showed that upwards of twenty members had gone forth into the foreign mission field, ten had become prominent as leaders in home missions, ten had been ordained as clergymen, while five others had entered the ministry, two as Congregationalists, two as Baptists, and one as a Wesleyan. The home of the Association at the Priory has recently undergone renovation and redecoration, and it is hoped that its increased attractiveness will further contribute to the usefulness of the work done. The cash statement showed that all expenses had been met. An excellent address was given by the Archdeacon of London, who spoke of the great stimulus and encouragement he had derived personally in visiting Y.M.C.A.'s up and down the country, and of the thankfulness with which he was able to bear testimony to their fidelity to Christian principle and the blessing with which God was manifestly sealing their labours. Rev. H. Norwell also bore testimony to the great good he had personally derived in earlier years from his connection with the Y.M.C.A., which he said had been a most valuable training school for him for the work of the ministry.

BRIEF NOTES.

The retirement is announced of Mr. James Chambers, secretary of the Cork Association, where he has been engaged for two years.

The fifth annual meeting of the Walthamstow Association was held on Thursday, the 8th. The report was very satisfactory. Addresses were delivered by Mr. W. McCall (chairman), Revs. C. Wickham and H. A. Allpass and others.

The half-yearly conference of Associations in the North Metropolitan District was held at the new rooms of the Finsbury Park Association in the Stroud Green-road, on the evening of the 8th inst. Mr. W. Hind Smith, who attended as a deputation from the National Council, presented a paper upon the *raison d'être* of district organisation, which gave rise to a practical discussion.

The last "At Home" of the Coventry Association was crowded out, which necessitated two rooms for the programme. Mr. J. K. Starley presided, and spoke encouragingly of the progress of the Association, commenting on the fact that over 240 members were now enrolled. The general secretary had been working hard, and wanted to see 300 before September. Mr. W. L. Robinson had generously provided, and other gentlemen had promised to do the same later on.

The half-yearly conference of the Manchester Y.M.C.A. district has been held in the Blackburn Town Hall, when the chair was taken by Mr. Watson, who gave an address of welcome to the delegates, which was responded to by Mr. F. Wadsworth. The following subjects induced full and interesting discussion: "The Y.M.C.A. in Relation to the Churches," introduced by Mr. S. Yates Ormerod, of Southport, and "The Y.M.C.A. in Relation to Clubs," by Mr. W. H. Newett.

Soldiers in Glasgow.—An excellent report of work was submitted at the annual meeting last week of the Glasgow Soldiers' Home. One of the speakers suggested that the friends of the soldier in Glasgow should celebrate the Queen's Diamond Jubilee by clearing off the £1000 debt on the institution.

Camberwell Ragged School.—The annual meeting of this mission was held on Monday night in the hall of the mission, Toulon-street, Avenue-road, Camberwell. The attendance was very large. The chair was taken by Mr. Edward Rawlings. Mr. John Kirk said that during the past year the operations had been extended, there being now fifty-six meetings held every week. A number of situations had been found for scholars. In connection with this the Travers-Buxton Memorial Fund had been very useful in providing outfits. The chairman expressed great sympathy with the work of the school and mission. The meeting was addressed by Mr. W. A. Dowie, Mr. Hums, Rev. Walter Horne, and others.

The Y.W.C.A.

The Ampthill Y.W.C.A. have been holding special meetings in connection with the Gospel Temperance Crusade.

The annual meeting of the Cardiff branch was lately held, when Col. Turbervill presided over a representative attendance. Interesting addresses were given by Hon. E. Kinnaird and Miss Reynolds. The number of members is 140.

The Teignmouth Y.W.C.A. has succeeded in securing for its own use a good-sized flat, consisting of three rooms, which are now thrown open for the exclusive use of the members. It is hoped much good will result from the new privilege now accorded to them.

Morning prayer-meetings (7.30 p.m.) were held at the Central Institute, 26, George-street, Hanover-square, W.), during the week of the London Convention, and were the means of blessing and refreshment to many of the members who attended. Unsolicited and definite testimony to that effect was given at the last meeting on Friday morning.

The annual report of the Stoke Newington and Upper Clapton branch is very encouraging. A new Home has been secured, and the work of the institute considerably extended. Suitable boarding accommodation for young women engaged in the City has yet to be provided. Miss Harbord, the hon. secretary, has tendered her resignation owing to failing health.

The annual social meeting of the Derby Institute was recently held. Mrs. Ogle, who presided, expressed a hope that before the end of the year the Association would possess a room of its own. Miss M. Peake Brown, a member, and now accepted as a missionary by the S. Africa General Mission, spoke of the call she had received to work among the heathen. Meetings in connection with the Association have been held by Mrs. Penn Lewis.

Irish Notes.

The first Military and Naval Convention in Ireland has been held in Stephen's Green Methodist Church, Dublin, Rev. Dr. McMullen presiding. Addresses were delivered by several officers, ministers, and others.

The Belfast branch of the Christian Police Association is doing a good work. Under its auspices a weekly prayer meeting for policemen is held in the Soldiers' Home, and efforts are being made to influence the men for good.

Under the auspices of the Church Workers' Association a Sunday-school conference has been held in Cork. The Archdeacon of Limerick read an able paper, and useful addresses were delivered by Revs. T. Abbot, W. Filewitt, and Miss Tobin.

Miss Trench, of Calcutta, and Miss Tobin, of East Africa, both missionaries under the Church Missionary Society, have been addressing missionary meetings in the South of Ireland with excellent effect; while Miss Lowe, a Methodist missionary from Ceylon, has been doing the same in Belfast and the North.

Bethnal Green Free Library.—The Lord Mayor presided at the annual meeting held at the Mansion House, when the Archdeacon of London, the Rector of Bethnal Green and others advocated the cause. The report prepared by Mr. G. F. Hilcken, librarian, showed that the year 1896 had been one of the most prosperous in the history of the institution. A chief event of the year was the founding of a new lending department. The chief want is now a larger building on a more commanding site, and that may possibly be provided as a memorial of the Queen's Diamond Jubilee.

Theatrical Mission and Institute.—The annual meeting of this mission was held at St. Martin's Town Hall, Charing Cross, last week. Sir Thomas Gibson Carmichael, M.P., who presided, said the work of the institute seemed to be appreciated by the persons for whose benefit it was founded. At Macready-house, Covent Garden, the young professional could rest and enjoy the benefits of a social club and boarding-house. The accommodation was greatly strained. Some thirty girls constantly resided there, and many applications for rooms had to be refused. Mr. A. B. Harding, director, gave a *résumé* of the work accomplished during the year, from which it appeared that the number of boarders who had resided at Macready House during the year for longer or shorter periods was 160, and the total number of visits paid by members to the house was about 15,000. A mortgage debt of £2600 remains on Macready House, and to clear off this and other indebtedness an appeal was made for £5000. The institution aims at benefiting its members by means of simple services, lectures, classes, and by correspondence with lady friends.

Obituary.

GEN. SIR GEO. MALCOLM.

This veteran Indian officer, who had seen much active service, but was one of the most gentle and tender-hearted of men, passed away last week at Leamington, at the age of 79. He was an earnest supporter of Christian missions and many philanthropic efforts. He was a member of the Council of the Evangelical Alliance.

REV. ANDREW M'ALPINE.

The Free Church minister of Carinish, North Uist, has died at the Manse there, at the early age of thirty-three years. His death was very unexpected, and has cast quite a gloom over the community. He was seized with influenza, which is very prevalent in the island. This brought on pneumonia, which soon terminated fatally. The deceased gentleman was a native of Kintyre, where his parents still reside. He accepted a call to Carinish four years ago in succession to Rev. Donald Maclean, and has laboured faithfully and diligently there since. He was of a quiet, unassuming character, and was daily growing in the estimation and affection of the people.

MR. DUNCAN FORBES, CULLODEN.

The Culloden family has for many years been well known and widely esteemed in the town of Inverness, near which the ancestral domain is situated. Of late years the family have passed through many unwelcome vicissitudes. The young son and heir died in 1873, the only daughter of the house died five years later, and the laird, Mr. Arthur Forbes, in a few months followed his daughter into the unseen world. He was succeeded by his younger brother, Duncan Forbes, who died last week; the wife of the previous proprietor had predeceased him four months ago. The valuable estates now fall into the possession of the son of a third brother. Mr. Duncan Forbes, like his eldest brother Arthur, was an elder in the Free High Church, Inverness, and a helper of all good causes. Both were much respected as landlords. It is said that they would never entertain the idea of suing tenant farmers for arrears of rent.

DR. JOSEPH BROWN, GLASGOW.

The death of Rev. Dr. Joseph Brown, of Kent-road United Presbyterian Church, Glasgow, took place last Sunday morning. For some time past, Dr. Brown—who had reached his eighty-sixth year—had been in failing health, and his last appearance in the pulpit was at the autumn Communion six months ago. Three weeks since he was laid down with influenza, and it was to this attack that he succumbed. Dr. Brown was educated at Glasgow University and the Hall of the Secession Church. In 1834, he was called to the first Secession Church, Dalkeith, where he ministered for twenty-nine years, and in 1863 he was called to the charge in Glasgow in which he has since remained. He had thus been sixty-three years in the ministry, and was the "father" of the United Presbyterian Church. In early life, Dr. Brown took a prominent part in the temperance movement, and was well-known throughout Scotland as one of the most eloquent and enthusiastic advocates of the cause.

REV. HENRY E. BROOKE.

This much esteemed Christian minister was called to his eternal rest last week, at his residence at Beckenham, Kent. The immediate cause of death was failure of the heart's action. He had suffered much of late, but the end came suddenly. To the last his mind was clear and full of peace and joy in believing.

Regular readers of The Christian, a few years back, will recollect the frequent expository contributions from his pen. He was deeply taught in the Scriptures, and his commentaries were marked by much insight and well-balanced judgment. Our columns contained a series of most helpful papers he prepared, on the changes made in the Revised Version of the Scriptures. At one of the meetings of the Convention last week in St. James's Hall, Rev. C. A. Fox announced Mr. Brooke's death, and earnestly thanked God in prayer for the services he had rendered to the Church of Christ in unfolding the deeper meanings of revelation. The funeral was at Elmer's End, near the Crystal Palace, on Friday, and was attended by many friends who had profited by his writings. In an early issue we hope to provide a portrait and sketch of Mr. Brooke's life work.

Pastor Frank White writes:—For nearly thirty years it has been my privilege to possess his close friendship. If gentle graciousness, combined with deep humility of mind and heart, go to make up true greatness, then our dear friend was great indeed. He was not a "man of war," and his tender, sensitive nature shrank intensely from controversy for controversy's sake. Yet when the truth of God was involved he proved himself, alike by pen and voice, as well as by much personal sacrifice, a very Valiant for Truth. A fairer and more courteous antagonist never drew sword. Beyond most, he had learned the secret of both speaking and acting "the truth in love." Indeed, his whole life and testimony furnish a beautiful example of Christian candour and patient considerateness for others. How blameless and irreproachable his daily walk and conversation; how kind of heart; how full of true brotherly feeling; how Christlike in his practical sympathy for the tried and straitened among his brethren! He must always take high rank among sound scholarly evangelicals of this or any other day. Many live to praise God for his blessed ministry at Wimbledon, Mildmay, Chelsea, Notting Hill, Bromley, etc. Earnestly do I commend to the prayerful sympathies of your readers the beloved wife, her two sons, and widowed daughter, as they mourn the loss of the tenderest of husbands and the best of fathers.

Personalia.

Mr. H. E. Allon, a musical composer of great promise, and son of the Rev. Dr. Henry Allon, has died at the early age of thirty-two.

Mr. Sankey has been addressing large meetings at the Y.M.C.A., San Francisco, and reaching the hearts of the people by his sacred songs.

Dean MacDonnell, canon of Peterborough Cathedral, and author of the recently-published Life of Archbishop Magee, is lying in a critical condition at the Minster Precincts, Peterborough.

Mr. J. C. Sharpe, the well-known London banker, has presented to the Missions to Seamen an excellent teak-built mission steamer. The vessel, which is name the *Satellite*, has been assigned to the port of Rotterdam, to replace a smaller worn-out steam launch, which has been condemned.

Rev. David Baron is leaving England to-day (Thursday) on another mission journey in Eastern Europe. He will be joined again by Mr. Philip Gordon, Sweedish missionary to the Jews in Budapest, and for part of the time he hopes to have the companionship of Rabbi Lichtenstein.

Mr. D. C. Joseph is at present holding meetings in Dundee and Glasgow. He will be returning to London at the beginning of May, when he will be glad to address meetings on behalf of his Mission to Israel. Communications should be addressed care of Mr. F. Newth, Oakleigh, Grove-road, Sutton, Surrey.

Dr. David Gregg, of Brooklyn, with his wife, sailed for Naples in the end of March. He expects to be absent about six months. He will visit Egypt and Palestine. The church at Lafayette Avenue, Brooklyn, received 103 persons to membership, 73 of them on confession, the Sunday previous to his departure.

Miss Meredith Brown, daughter of Principal David Brown, of the Free Church College, Aberdeen, has been interesting large audiences in Pittsburg on her work in London. In Baltimore Miss Brown addressed a large audience of ladies. She then went to Chicago, where the prospect is encouraging. An urgent invitation has reached her from Boston.

Principal Miller, the Free Church Moderator, was expected to sail from Madras on the 10th inst., but the news received by wire is to the effect that he is "not so well," and that it is desirable someone should accompany him on the voyage. It is probable that a Madras colleague will come part of the way, and that his brother, Rev. Alexander Miller, of Buckie, will meet him in Egypt.

Mrs. Amanda Smith is hoping to speak at camp meetings in various parts of the States during the approaching summer. In the past winter she has been troubled with rheumatism and *la grippe*, and is consequently not feeling strong. She is still actively working for her projected Orphan Home, and she still needs 3,000 dols. to open it free of debt. Her address is 225, Sixth-street, Washington, D.C.

Mr. and Mrs. Man Sukh Lal recently returned to mission work in India. They are labouring in connection with the American Methodist Episcopal Mission in Gujarat. In a recent letter Mr. Lal says: "We have lately baptized about thirty men and women, every one of whom was an idol worshipper until a few weeks before baptism. Most of these converts are from the poorest classes. The famine and the plague still claim their victims. God help India."

Professor Gustaf Dalman, the eminent scholar from Leipzig University, is on a brief visit to London. He gave a series of six addresses on the life of our Lord at the Jews' Mission House in Whitechapel, which were well attended and greatly appreciated. Professor Dalman has for several years edited the *Berith Am*, a valuable paper for Yiddish-speaking Jews, and wholly a labour of love on his part. Though a Gentile by birth, he writes this Jewish jargon, and as for Hebrew, there are very few Rabbis who are his equal.

Rev. F. B. Meyer's Jubilee.—On Thursday, April 8, a very interesting meeting was held in Christ Church, Westminster Bridge-road, to celebrate the jubilee birthday of Rev. F. B. Meyer. The lecture hall was crowded with friends from all parts. Dr. Pierson conveyed the congratulations of American Christians. An address from the church was presented, with a cheque for £400, which had been subscribed by the church, congregation, and friends from various parts of the country. There were over 1000 subscribers. Several other gifts were made, and a very hearty feeling prevailed.

Mrs. Ormiston Chant.—A considerable crowd assembled at Charing Cross, London, last week, to witness the departure for Athens of Mrs. Chant and staff of nurses who are going to Athens to offer their services to the Greek Government in case of an outbreak of hostilities. The nurses who accompanied her were Miss Farnsworth, Miss Fawkes, Miss Flanagan, Miss Warriner, Sister Lees, and Miss Emma Curtis. Mrs. Chant told an interviewer before leaving that war or no war they hoped to find some work of kindness and mercy, so that their journey would not be an idle one. She reports that any messages or stores which may be sent to her in connection with her work should be forwarded through the British Consul at Athens.

Rev. K. Behesnilian.—During the past four weeks this Armenian pastor has been endeavouring to arouse sympathy in Glasgow. His lectures on "Armenia and its People," as well as the work of evangelization in Cilicia, which were delivered with limelight illustrations, were heartily appreciated. In response to his booklet, "For Christ's Sake," containing the portraits and life-stories of fatherless Armenian girls in the Orphanage at Marash, in addition to smaller sums Mr. Behesnilian has received encouraging replies from several sympathisers in Great Britain, who have sent £10 each, so that several of the girls have now friends in this country who are defraying the cost of their support. Letters addressed to Exeter Hall, Strand, London, W.C., will reach Mr. Behesnilian.

Midnight Meeting Movement.

At Exeter Hall on Monday afternoon the annual meeting of this organisation was held under the chairmanship of Captain Key, R.N. The report showed that the work had been carried on with great perseverance during the year; many meetings had been held, not only at midnight, but in the afternoon and early in the evening, with tangible results. The committee employed a man and his wife as missioners, and voluntary helpers cheerfully rendered assistance. The Society's agents sought to impress both sexes for good.

The Chairman said the income ought to be double what it was in order to cope in any adequate manner with the wickedness of the London streets. The work of the Society is threefold — viz., checking vice, encouraging morality, and rescuing from perdition. Twenty-four years ago he commenced to take an active part in the mission at Portsmouth, and it was still flourishing in that great military and naval centre. He quite sympathised with the noble enterprise of foreign missions, but there was great need for rescue work at home, especially as a large proportion of the women they strove to aid had been brought up under Christian influences. Rev. A. J. Poynder moved a resolution approving of the operations of the Society. This was seconded by Rev. J. P. Gledstone, supported by Dr. Thornton, and agreed to.

Christian Endeavour.—The annual convention of the Scottish Christian Endeavour Mission took place at Greenock last week. The various meetings were largely attended, and helpful addresses were delivered on different aspects of Endeavour work. At the closing session simultaneous meetings had to be held in the Town Hall and the mid-parish Church, in order to acco mmodate the crowds attending.

Requests for Prayer.—For the services of the Gospel Tent Mission at Barry Dock; that many souls may be saved, and believers sanctified.—For the work of the Stratford Mizpah Band in the open air, commencing for the season on Good Friday.—For an intelligent working man, fond of reading, and goes to an adult school, but not willing to give up self-pleasing for Christ's sake.—For blessing on an appeal sent to 12,000 incumbents in England, pointing out the needs of India.

The Hants Village Mission.—This Protestant Mission is doing a truly good work in the Southern Counties, sowing the good seed broadcast, and bringing the light of the Gospel into many dark districts. This work has been much owned of God in past years. The practical fellowship of Christians is at this time greatly needed that no retrenchment may be compulsory, but rather advancement. The superintendent is Mr. J. Haseel Charlton, The Depôt, Fareham, Hants.

National Prohibition Convention.

This Convention, held last week in Newcastle, was attended by 1100 delegates, thoroughly representative of the United Kingdom, and including most of the leading temperance reformers. About 100 district meetings were held during the previous week. Largely-attended demonstrations were held on Saturday and Sunday, and temperance sermons were preached in many local churches. On Monday evening a reception was given by the Mayor and Mayoress at Olympia, 4000 persons being present.

The Convention proper opened on Tuesday, two sittings being held daily, with a demonstration at Olympia in the evening. The morning meeting was presided over by Mr. John Wilson, M.P. Mr. Malins read a paper on "Temperance Legislative Progress," while a paper was read by Dr. Lees on "The Last Decade of Temperance, and the Duty of the Coming One." Other speakers were Canon Hicks, on "Prohibition Areas in this Country," Mr. Caine, Mr. Hilton, and Mr. Fielden Thorp. At the afternoon meeting, presided over by Mr. Caine, a paper communicated by Neal Dow on "State Prohibition" was read, other papers also dealing with prohibition abroad. Ex-Bailie Lewis strongly condemned the Gothenburg system. A great demonstration was held in the evening.

Wednesday was devoted to municipal action in regard to the drink trade. Many important papers were contributed by specialists in this department. Mr. T. Dick, of Glasgow, stated that "the Corporation of Glasgow, as city improvement trustees, were the owners of property in which were thirty-three public-houses. By a resolution of the City Council every one of the licences of those houses had been allowed to lapse, and not a penny of compensation was due or paid to anyone. That municipal prohibition was accomplished by electing the right men.

On Thursday, "Sunday closing" occupied attention at the morning sitting, a strong manifesto being made for its general enforcement. The afternoon was devoted to the "Churches and the Drink Traffic," Dean Kitchin and Revs. J. C. Street, G. A. Bennetts and Canon Barker urging eloquently the need for a great united movement on the part of Christian people against this curse of our land.

The Convention concluded its deliberations on Friday. Mr. James Whyte, of the United Kingdom Alliance, said it was an error to suppose that the hostility of a section of the Liberal party to the veto dated from the general election. It began long before the general election, and arose on the part of those interested in the liquor traffic. It was not true that the veto caused the Liberal defeat. Ex-Bailie Selkirk, of Glasgow, claimed precedence for Scotland in future veto legislation. The Hon. Mrs. Eliot Yorke, Lady Elizabeth Biddulph, and other ladies took part in the afternoon sitting, at which women were urged to use their personal influence at home and elsewhere against drinking habits.

Barisal, India.—Rev. Robert Spurgeon, the missionary in charge of the Baptist Mission Churches for this district, is now in Great Britain endeavouring to raise a fund for the erection of a native chapel at Bagdah, a village in the Barisal district. There are 226 adherents, with a church-membership of 102, who are very poor. Out of their poverty, however, they have pledged themselves to contribute half the 350 rupees required for the chapel; and Mr. Spurgeon is anxious to secure the remainder from friends in Great Britain. Mrs. Spurgeon has written a small collection of poems on the Divine titles compounded with the name "Jehovah," the proceeds of which will be devoted to this fund. Copies of this booklet (post free, 4d.) and further particulars may be had from Rev. Robert Spurgeon, "Boscombe," Hainault-road, Leytonstone, N.E.

"Bridge of Hope" Mission.—A drawing-room meeting on behalf of Miss Steer's "Bridge of Hope" Mission, St. George's-in-the-East, was held on Thursday afternoon at the Portman Rooms, Baker-street, W. Mr. Birrell, Q.C., M.P., presided. A number of little girls from the mission homes were present. Canon Girdlestone moved a resolution expressing gratification at the success of the mission, and especially at the development of the cottage homes for children, of which there are now nine in existence. Lady Jeune urged the claims of the Mission upon the public, and said that those who were able to do so should personally visit the homes in order to appreciate the good work that was carried on. Dr. Harry Guinness, Mr. Hazell, M.P., Mr. Joseph Howard, M.P., and the chairman also advocated the claims of the work, urging upon all friends of the Mission the necessity of obtaining help from a large circle of subscribers. The chairman, in responding to a vote of thanks, said that he did not think the Mission ought to suffer financially during the year, notwithstanding the fact that numerous appeals were being made to the public in view of the present epoch in the Queen's reign.

Anti-Slavery in Africa.

The abolition of the legal status of slavery in Zanzibar, accomplished by decree of the Sultan last week, places the crown after many years on the anti-slave-trade policy of Her Majesty's Government in those regions. With the exception of the very small amount of seaborne traffic to Arabian ports, it may now be fairly said that the export of African slaves which has disgraced modern civilisation for so many centuries has come to an end. The last over-sea market is abolished. The slave trade will for the future be confined wholly to the African mainland, and even there the beginning of the end is apparent in the vigorous anti-slave-trade policy pursued under British auspices in Nyassaland, and in the abolition of the legal status of slavery lately proclaimed, to take effect from the day of the celebration of Her Majesty's diamond jubilee in the territories of the Royal Niger Company.

Her Majesty came to the throne amid the rejoicings of the newly enfranchised slave populations of the British possessions. The abolition of the legal *status* of slavery in India took place a few years later in 1843. Throughout the course of a long reign the blessings of freedom have been realised under the British flag in many lands. It is therefore especially appropriate that the Queen should be enabled to celebrate her diamond jubilee with the happy consciousness that, in consequence of the measures initiated this year, the seas which it is England's proud boast to command will henceforth be freed from the horrors of an iniquitous traffic. — *The Times.*

International Bible Reading Association.

The annual meeting was held on Tuesday, April 6, in the lecture hall of the Sunday School Union, Old Bailey. In the afternoon branch secretaries and district secretaries from different parts of the country met in conference, reporting progress of the work or giving testimonies concerning its usefulness.

The public meeting in the evening was well attended, Rev. C. H. Kelly (chairman) urged the importance of getting young people to study the Bible. Rev. W. J. Mills addressed the young people present, and exhorted them to keep up their daily reading, and to meditate upon it in order to gain strength for spiritual life and service. Mr. M. T. Carroll, of Banbury, also spoke.

The report read by Mr. C. Waters stated that 606,000 members had been enrolled, and that the cards of membership were printed in twenty languages, while the members were to be found in sixty different countries. The members also supported Rev. R. Burges as Sunday School missionary in India.

Blackgang Mission.

The latest report of this Isle of Wight Mission tells of revival services in the early part of last year, conducted by Miss Irene Groves, from Bristol. It pleased God greatly to bless her labour, a number professing conversion (or restoration) during the brief three weeks of her mission. So many of these were young people that a necessity seemed to arise for some special effort on their behalf, and a Young People's Society of Christian Endeavour was inaugurated. This is working very efficiently, having an active membership of nearly 50. The only cloud that overshadowed the work was the sudden death, on September 10, of Mr. Scott, of Corve Farm, Chale; the Mission mourned the loss of a kind and ready Christian friend and helper.

Eight were baptized during the year, six were admitted into Church membership, and four were added to the Lord after the revival services. The young Christians, with few exceptions, are walking steadfastly. The Band of Hope is doing well, and monthly lectures on tobacco have borne fruit to the glory of God. Encouragement attended the special services early this year in Blackgang, which were again conducted by Miss Groves, from Bristol.

Copies of the report may be had from Mrs. Christopher Smith, 4, Cliff-terrace, Blackgang, I.W.

The Power of Prayer.—The other day a greatly blessed London pastorate closed. For thirty years converts had been added to the church, month after month without exception. How had this been effected? A Saturday night prayer meeting of nigh one thousand prepared the way for the Sabbath service. An early Sunday morning prayer meeting continued the pleading, and prayer in the vestry and thrice on the platform preceded each sermon. Then prayer at the close, and a Sunday night prayer meeting, followed by another monster gathering for prayer on the Monday, hedged the Sunday meetings in on the other side. This honoured pastor had learned from Christ the power of prayer, and the whole world has felt the result.

Latimer Road Mission.—This mission is situated in an extremely poor neighbourhood, in the north-west portion of Notting Hill; it has been in progress among laundresses and day labourers for over thirty years, and numbers among its agencies evening shelters for boys and girls, Sunday-schools, a mothers' meeting, a crèche, various savings banks, temperance work, and Sunday services, besides a soup kitchen during the winter months. The receipts for the past year have fallen far below the average, and we are nearly £100 in debt. We plead for the men and women who are physically and spiritually destitute in our midst.

(Miss) F. M. Gladstone, Hon. Sec.
Blechynden Street, Notting Hill.

"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL				
Thurs. 22	8 p.m.	Mr. Thorne's Evang. Missions	*m* Exeter Hall (Lower)	Sir George Williams.
,,	8 p.m.	Anti-Sunday Travelling Union	*s* Talbot Tabernacle, W.	Rev. Dr. Gritton.
,,	7 p.m.	Baptist Building Fund	*m* 19, Furnival-street, E.C.	Rev. E. G. Gange.
Fri. 23	7 p.m.	Young People's Missionary Association	*m* Do. do. do.	Mr. F. J. Marnham, J.P.
,,	8 p.m.	City of London Tot. Abstinence Union	*m* 186, Aldersgate-street	Canon Barker.
Mon. 26	2.30	United Meth. Free Churches Missions..	*c* Exeter Hall (Lower)	Mr. Varwell, C.C.
,,	3 & 6 p.m.	The Baptist Union	*m* Bloomsbury Chapel	Rev. T. V. Tymms, D.D.
,,	6.30 p.m.	Bible Translation Society	*m* 19, Furnival-street, E.C.	Rev. Chas. Williams.
,,	6.30	United Meth. Free Churches Missions..	*m* Exeter Hall	Mr. M. Mordey.
,,	3 & 7	Wesley Deaconess Institute	*m* Wesley's Chapel, E.C.	Miss A. Barlow.
,,	7.30	Christian Evidence Society	*m* St. Martin's Town-hall, W.C.	Lord Overtoun.
,,	7.30	Kilburn Protestant Evang. School	*m* Queen's Hall, W.	Rev. C. H. Wainwright.
,,	8 p.m.	Sermon-lane Mission	*m* The Mission Hall, Islington	Alderman Pound.
Tues. 27	10 a.m.	Lord's Day Observance Society	*m* St. James' Hall, W.	Archdeacon Sinclair.
,,	3 p.m.	British Syrian Mission Schools	*m* 25, George-street, Hanover-sq.	Col. McNeile.
,,	10.30 a.m.	Baptist Missionary Society	*m* 19, Furnival-street, E.C.	Mr. John Town.
,,	7 p.m.	,, ,, ,,	*so* Cannon-street Hotel	Sir C. Elliott, K.C.S.I.
,,	7 p.m.	Trinitarian Bible Society	*m* Exeter Hall (Lower)	Mr. J. E. Mathieson.
,,	7 p.m.	Wesleyan Temperance Committee	*m* Wesley's Chapel, E.C.	Mr. P. F. Wood.
Wed. 28	3 p.m.	Zenana Bible and Medical Mission	*m* St. Martin's Town Hall	Lord Kinnaird.
,,	8 p.m.	,, ,, ,, ,,	*m* Do. do.	Mr. T. Cheney Garfit.
,,	6.30 p.m.	Barbican Mission to Jews	*m* 33, Finsbury-square, E.C.	Archdeacon Sinclair.
,,	7 p.m.	The Railway Mission	*m* Exeter Hall	Lord Overtoun.
,,	7.30 p.m.	Anti-Sunday Travelling Union	*s* Christ Church, Highbury	Rev. S. L. Dixon.
,,	8.45 p.m.	Baptist Zenana Mission	*b* Holborn Restaurant	Mr. A. Spicer, M.P.
,,	12 noon	Baptist Missionary Society	*s* Bloomsbury Chapel	Rev. Dr. Fairbairn.
,,	6.30 p.m.	The Baptist Union	*m* Do. do.	President's Address.
,,	4 p.m.	Baptist Tract and Book Society	*m* 19, Furnival-street, E.C.	
,,	3.30	Baptist Total Abstinence Association	*m* The Pastors' College	Alderman G. White.
,,	6.45	,, ,, ,,	*m* Metropolitan Tabernacle	,, ,,
Thurs. 29	10 a.m.	The Baptist Union	*m* Bloomsbury Chapel	Rev. E. G. Gange.
,,	3 p.m.	Mrs. Meredith's Mission and Homes	*m* ConferenceHall, 143,Clapham.rd	
,,	3.30	Ministers' and Missionaries' Prayer Un.	*m* Bloomsbury Chapel	Rev. F. B. Meyer.
,,	6 p.m.	Baptist Missionary Society	*m* Exeter Hall	Mr. R. W. Perks, M.P.
,,	7 p.m.	Anti-Sunday Travelling Union	*m* Exeter Hall (Lower)	Major-General Bruce.
,,	2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall, W.	Lord Aberdare.
,,	3 p.m.	South American Missionary Society	*m* Sion College	Dean of Windsor.
,,	4 and 7 p.m.	Union Hall Mission	*m* Carlisle-street, Edgware-road..	
,,	7 p.m.	Infant Orphan Asylum	*m* Hotel Metropole	Sir J. B. B. Maple, M.P.
Fri. 30	2.30, 5, & 8	The Protestant Alliance	*m* Queen's Hall, W.	
,,	3.30	Female Education in East	*m* 118, Westbourne Park-terrace..	Mr. Victor Buxton.
,,	4 p.m.	Christian Colportage Association	*m* Exeter Hall (Lower)	Lord Overtoun.
,,	6 p.m.	Dr. Stephenson's Children's Home	*m* Wesley's Chapel, E.C.	Mr. W. Hazell, M.P.
,,	9 a.m.	Baptist Missionary Society	*b* Exeter Hall (Lower)	Mr. W. R. Rickett.
,,	7 p.m.	Young People's Missionary Society	*m* Exeter Hall	Judge Bompas.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

Rev. J. Harford-Battersby has been instituted to Mossley Hill Church.

A lady has made a Jubilee offering of £500 for the Clerical Sustentation Fund.

The Bishop of South Tokyo, who is now staying at Exeter, is making progress toward recovery.

Rev. F. H. Joyce has resigned the vicarage of Harrow, which he has held for thirty-five years.

Rev. F. Trevelyan Snow is conducting this week a mission at St. James's, Holloway, each evening at 8 p.m.

Mrs. Matthew Gray has undertaken to build a new church at West Hartlepool at a cost of £10,000 as a memorial of her late husband.

Rev. H. P. Thornton, vicar of Normanton, has decided to resign his charge in order that he may be free to enter upon voluntary mission work.

The supporters of the C.P.A.S. will learn with regret that the Society's total income for the year ending March 31 is below that of last year by £4725.

The Archdeacon of London, on Friday week, and Canon Barker, on Friday last, delivered at St. Alphage, London Wall, the last two of a series of Lent lectures, which have aroused much interest.

Rev. Harry Jones, Prebendary of St. Paul's, and minister of St. Philip's, Regent-street, has been appointed to the rectory of St. Vedast, Foster-lane, vacant by the death of Rev. Dr. Sparrow Simpson.

The Archbishop of Canterbury has signified his approval of the "Sunbeam Mission," a Mission which is entirely self-supporting, and which is benefiting many poor and suffering children every month. The central branch is at Weston-super-Mare.

An influential meeting was held on Thursday, at Sheffield, to consider the proposal of the Archbishop of York to create a new diocese for South Yorkshire, with Sheffield as its centre. Contrary to expectation, the resolution expressing approval of the scheme was carried without a dissentient, although several clergymen did not vote for it. The Archbishop of York has volunteered to surrender a thousand a year from his own income towards the stipend of the new Bishop.

Congregational.

Rev. B. C. Barnard has been ordained at Luddendenfoot.

A new chapel is being built at Radnor Park, Folkestone.

Rev. A. C. Grant has been recognised as pastor at Whittlesea.

The church at Russell-street, Dover, has celebrated its "Diamond Jubilee."

Rev. R. Wardlaw Thompson and Mr. W. Crossfield have left Queensland for New Guinea.

The annual meetings of the Yorkshire Union and Home Missionary Society were held last week at Hull.

The Salop Association held its annual assembly last week at Owestry, entering upon its second centenary.

The second anniversary of Rev. H. Towle's pastorate at Stroud has been celebrated with much encouragement.

Services in connection with Carr's-lane, Birmingham, will be held in the Town Hall during alterations in the chapel.

Mr. E. W. Franks, of Mansfield College, Oxford, son of Rev. W. J. Franks, has been accepted for foreign service by the L.M.S.

Rev. E. Griffith Jones, of Stroud Green, sailed last week for Canada, intending to make a short tour in the Eastern States of America.

Dr. Milburn, the blind chaplain of the United States Senate, will during the summer occupy the pulpit at Queen's Park Chapel.

Mr. George Spicer, of Enfield, has been appointed president for this year of the Congregational Total Abstinence Association, in succession to Mr. W. S. Caine.

The spring meetings of the North Bucks Union were held at Brackley, attended by a goodly number of pastors and delegates from the several churches. Mr. H. Gunn, of Aylesbury, was re-elected chairman for 1898.

The first party of emigrants to leave England this season, under the auspices of the Self Help Emigration Society, started for Canada on Wednesday week. Among the number were forty men from Modland Hall, who, having been tested, have been considered suitable for work on the land in the Dominion.

An unusually interesting service was held at Finsbury Park Chapel on April 4, the evening being devoted to a special communion service, at which 113 new members received the right hand of fellowship on profession of faith. These, with about forty who will be welcomed next month, represent part of the fruits of the recent mission conducted by Mr. George Clarke.

Calls.—Rev. H. Cubbon, of Banbury, to Gallowtree Gate, Leicester (accepted); Rev. G. Hall, of Newport, to Green Gate Plaistow (accepted); Rev. James Jones to Bethlehem, Cardiff; Rev. D. H. Wigley, of Peniel Green, to Maindee, Newport (accepted); Rev. A. O. Lochore, of Newport, to Whitehaven (accepted); Rev. E. J. Hammond, of Guildford, to Cowley-road, Oxford.

Resignations.—Rev. W. Blackshaw, of Boston; Rev. D. Thomas, of Llandgynidr (after forty years' pastorate); Rev. J. Lucas, of Egham Hill.

Baptist.

Rev. W. L. and Mrs. Forfeitt have arrived home from the Congo.

A special mission has been held at Hanham Tabernacle, Bristol, with many tokens of blessing.

Rev. C. Ingrem, of Wimbledon, issues a cheering report of progress and fruit at Queen's-road Chapel.

Interesting farewell meetings have been held at Maidenhead in connection with the departure of Rev. H. J. Preece.

The spring meeting of the northern district of the Southern Baptist Association was held last week at Romsey.

Mr. George Müller preached on Sunday week at Kensington, Bristol, in connection with the ninth anniversary of the chapel.

Rev. R. Richard has completed his tenth year as pastor at Cotham-grove, Bristol. The anniversary services have produced many tokens of good results.

Manor Park Tabernacle was destroyed by fire on Tuesday. Rev. J. J. Nelson writes:—"Although insurance covers the building and part of the contents, we shall be losers largely unless friends touched by our trouble come and help us."

Two years ago a Baptist cause was started at Buckhurst Hill, and has been not only sustained but prospered. It is proposed to build an iron chapel, and the inclusive cost would be approximately £200. Seeing that there is no other Baptist cause here, financial aid is earnestly asked. The treasurer is Mr. C. Bond, 94, London-wall, E.C.

At Honor Oak the fifth anniversary meetings were held on Tuesday week. Rev. W. R. Skerry (president of London Baptist Association) preached in the afternoon. At the evening meeting, Rev. R. Wright Hay (late of Dacca, India) presided, and addresses were delivered by Revs. W. J. Avery, E. Henderson, and M. Cumming.

The church at Uxbridge-road Tabernacle (pastor, F. B. Monti) are starting to build the schoolroom of a future chapel. For the present this is to be used for public services. The step has become unavoidable, unless the work is to be abandoned. The estimated cost is £2000, of which about £1000 is in hand or promised. Help is urgently needed at this juncture. The treasurer is Mr. J. F. Carlile, 3, Coulter-road, Hammersmith, W.

The seventeenth anniversary of Rev. Philip Reynolds' pastorate at Highbury-place was marked by the presence of the first pastor of the church, Rev. John Glaskin, a hale octogenarian. He gave an interesting address on "All the Days," and was followed by Rev. John Box, on "All these worketh the self-same Spirit." About 250 sat down to tea, and at the public meeting there was a very large gathering. The pastor, who presided, reported that all the institutions connected with the church were prosperous. Twenty-eight persons had joined the church during the year. The evening meeting was addressed by Revs. Beecher, Chilvers, Green, Guy, Monti, Mutimer, and Wileman.

Calls.—Rev. W. Owen, of Swansea, to Queen's Park, Manchester (accepted); Rev. C. R. Stone, of Middlesborough, to Luton (accepted); Rev. T. Idwal Jones, of Llanelly, to Fishguard.

Resignations.—Rev. W. Turner, of Bedford; Mr. J. Hines, of Pembroke-street, Devonport; Rev. J. C. Barton, of Corn Exchange, Gloucester; Rev. J. Trotman, of Union-street, Stonehouse.

Methodist.

A mission held at Stafford Chapel has resulted in many additions to the church.

An Endeavour Society has been started under auspicious circumstances at Bratton (Northlew).

During the winter the Bible Christian Bands of Hope and Temperance Societies have done excellent work.

At Coombe-bow, the latest extension in Northlew Circuit, special services have been held by Rev. S. Pascoe.

The reports of the Bible Christian quarterly meetings show many tokens of advance and satisfactory results.

New chapels have been opened at Doncaster-road, Barnsley; Measborough Dyke; Heeley; and Henrietta-street, Swansea.

Rev. John Wenn, of Long Eaton, is slowly recovering from a serious illness, and intends to seek superannuation after a distinguished ministry of forty-three years.

Rev. J. W. Thompson, who was taken ill during a tour in Palestine, and has been in hospital at Marseilles, is rapidly recovering, and hopes to resume his ministry at Morecambe at Easter.

Rev. N. W. Stafford, of Shrewsbury, one of the oldest ministers of the Primitive Connexion, is confined to his bed with a sharp attack of influenza and bronchitis, and has been compelled to cancel all his public engagements.

Rev. H. W. Horwill has been lecturing on the Eastern Question in the chapels at Torrington, Barnstaple, and Bideford. Considerable enthusiasm was evoked, and resolutions were passed in strong condemnation of the use of British forces to support the Turkish rule.

Rev. W. E. Soothill, writing from Wenchow, China, states the membership at 750, and anticipates that when the yearly returns are made up there will be 700 probationers. Congregations are large, and it is estimated that the 3000 persons who are attending are bringing influence to bear upon another 10,000, from whose ranks many may be won in the future.

Presbyterian.

Mr. and Mrs. George Wales have arrived home from China.

Rev. Dr. Pentecost reached New York safely after a pleasant passage.

The committee of the Marylebone congregation have decided to call Prof. G. A. Smith, of Glasgow.

Lord Kinnaird will lay the memorial-stone of the new church for the Putney congregation on May 8.

Rev. Dr. Barrows, of Chicago, has left India on his homeward journey by way of Japan and the Pacific Coast.

The Gaelic sermon in Crown Court Church was preached, on Sunday afternoon, by Rev. Dr. R. Blair, of Edinburgh.

A legacy of £3000 has been left to Professor Ramsay, well known as the author of "St. Paul, the Traveller and Roman Citizen," and other important works.

Rev. J. Head Thomson, of Blackheath, has been appointed clerk of the South London Presbytery, in succession to the late Rev. William Ballantyne.

Some striking statistics were quoted by Rev. P. Carmichael at Park Church, Highbury, when recently addressing the children from the text, "Æneas, Christ Jesus maketh the whole." Speaking of the blessing of sound health, he stated that one in every 1700 people is deaf, one in every 1000 is blind, and one in every 400 is lunatic or imbecile.

Calls.—Rev. C. Moinet, D.D., of St. John's, Kensington, to Bromley, Kent; Rev. N. Wright, of Kilmarnock, to Ancroft Moor; Rev. R. S. Anderson, of Tayport, to Sherwood, Paisley; Rev. E. Joseph, of Lime Springs, America, to Garn Dolbenmaen, Carn (accepted); Rev. D. J. Martin, of Stornoway, to Argyle-square, Oban.

Society of Friends.

Miss Anna Mary Hodgkin, of Reigate, has been giving some extremely interesting and telling Bible readings weekly in Devonshire House, based on the teaching of the prophet Ezekiel.

At the "meetings for sufferings," held on the 2nd inst., "The Committee on Armenian Relief" reported the receipt of £14,600, and that over £13,000 had been disbursed. The flow of subscriptions has been stayed, though more money is needed.

At the same meeting Rufus Garratt, of Iowa, U.S.A., was present, on his way to Bolivia, South America, as a missionary. The clerk referred touchingly to the death of the venerable Isaac Sharp, in his ninety-first year.

Frederick Sessions, of Gloucester, has been visiting the Friends' Mission Station at Ramallah, eight miles north of Jerusalem. He says:—"They kept me preaching, talking, telling parables and stories with morals, to the school children and others, all day long, from nine in the morning till nine at night, with, of course, intervals for meals."

Among many Friends recently deceased, the name of Rachel W. Marriage deserves a place of special recognition. Of English birth, she lived many years, and did splendid work in America. She and her husband helped in the education of the Freedmen. After the American war, and after his death, she travelled much as a minister of the Word in America and in Mexico, where one of her surviving daughters is now settled as a missionary.

The Society of Friends, the cause of temperance, and many causes of benevolence and social and political reform have lost a warm and generous friend by the death, on the 30th ult., of Lady Fry, in her fifty-ninth year. A daughter of John Pease, of Darlington, she was trained in an atmosphere of unselfishness and Christian kindliness, far above many, and early threw herself into the Sabbath-school and other religious and philanthropic works carried on by Darlington Friends. She was specially and intimately associated with the Hopetown Hall Mission commenced in 1870 by her husband, now Sir Theodore Fry, Baronet, and other Friends, and was the founder and early helper of the mothers' meeting there. She also took the most lively interest in friendless girls with much energy and manifold opportunities of usefulness. We cannot doubt that great blessing has resulted from her earnest life and work, ended so unexpectedly in Biarritz, South of France. The funeral, on the 3rd inst., was large and solemn. The whole town was in mourning, and the Mayor and corporation of Darlington attended, together with representatives of all the public bodies and many others. At the graveside Arthur Pease, M.P., spoke briefly, and within the large and crowded meeting-house a number of Friends spoke earnest and loving messages from the Lord. The Church on earth is poorer for the loss of Lady Fry, and a large family and larger circle of Friends mourn their loss.

Fallen Asleep.

At Birkenhead, Mr. Joseph Craven, J.P., a leading Christian worker and giver, one of whose daughters is now a missionary in Madagascar.—At Highbury-grove, N., on 3rd inst., Mr. H. E. Allon, the only surviving son of the late Dr. Henry Allon, who had distinguished himself as a musician.—At Hobart, Tasmania, on Feb. 15., Mr. F. H. Newth, a son of Rev. Prof. Newth, of New College.—At Barnsbury, aged eighty-five, Mr. Moss, a devoted worker at Arundel-square, and in former years in the village of Holway. — At Colchester, Rev. R. P. Durnant, who only last year retired from active work as a Methodist minister.—At Southport, Mr. Councillor Mart, aged fifty-six, a well-known leader in Methodist movements in Leeds. At Coventry, Mr. T. C. Snape, an active worker for many years at Well-street Chapel. — At Malpas, Mr. John Fletcher, for thirty-one years a devoted worker.—At Llandilo, Mrs. May Davies, aged seventy-nine, sister of the late Prof. Morgan and widow of Rev Thomas Davies. —At Gorey, co. Wexford, Rev. Henry J. Giles, Methodist minister, aged eighty-three years.—At Belturbet, Rev. Jas. Thomson, Presbyterian minister, aged sixty-five years.—At Clontibret, co. Monaghan, Rev. Andrew Molyneux, Presbyterian minister.—At Birmingham General Hospital, April 2, James Watson, of Witton, Droitwich, aged sixty-two, for forty years agent of the Country Towns' Mission.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, April 12, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

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Famine in India—English Friend, Dresden, 10s.; M. M., Belfast, 5s.; S. P., 5s.; A. W. W., £10; A. L. F., 10s.; M. S. of H., £1 10s.; A. B., 10s.; R. B., 10s.; India for Christ, £1; F. W., Leicester, 10s.; Inasmuch, 5s.; S. M., £1; Will, £5; B. P., £1; E. A. N., 5s.; E. P., Worthing, 10s.; Pupils at Glenview House, 6s. 5d.; E. and L. M., £1	24	16	5
Zenana Bible and Medical Mission (*Indian Famine*)—A. W., 3s.; Mentone, £1 10s.; C. W. S., 5s.; An Old I.N. Officer, £1; Wood, Lausanne, £5 0s. 6d.	7	18	6
Mansion House Indian Famine Fund—D.	1	0	0
Bishop Thoburn's Indian Famine Fund (*Children*)—M. G.	2	0	0
Christian Succour to India—A Widow's Mite, 5s.; Wishaw Y.M.C.A., 15s. 7d; Miss P., 10s.; A. I. C., £3; R.B., 2s.; T. S., 5s.; W. G., 3s.; For His Sake, 10s.; H. W., 10s.; Y. A. H., £20; Misses T. M., £2; G. C. F., £1; A. and H. M. G., £5; M. S. G., 7s.	34	7	7
Indian Famine, Children, Poona (*Mrs. Bruere*) (see page 19	7	4	0
Indian Famine—See page 18.	5	0	0
Mission to Lepers of India (*Miss Reed*)—Southsea	0	5	0
China Inland Mission—S. N., £10; An Old I. N. Officer, £1; Mrs. B. 5s.	11	5	0
North Africa Mission (*Metropolitan Tabernacle*)—A. W. W.	5	0	0
British and Foreign Bible Society—M. D., 10s; M. E. L., £2; Will, £10	12	10	0
Women's Armenian Relief Fund—M. G.	1	0	0
Armenian Sufferers' Relief—Mentone, £1; A Widow's Mite, 5s.; R. B., 10s.; H. H. H., 1s.; Inasmuch, 5s.; An Old I. N. Officer, £1; G. C. F., £1	4	1	0
Armenian Massacre Relief (*Bible Lands Mission*)—A. and H. M. G.	1	0	0
Cretan Refugees—Mentone	1	0	0
Armenian Refugees (*Rev. F. B. Meyer*)—For His Sake	0	10	0
Tarsus Evangelistic Society (*Rev. K. Behesnilian*)—Lord O., £10; Misses H., £5; Evangelistic Institute, Rutherglen, £3; East Free Church, Rutherglen, £1 5s. 9d.; Rev. J. M. W., £1; Baptist S. S., Glasgow, £1; Congregational Church, Stone, £1 13s. 3d.; Rev. J. McN., £1; (*Marash Orphanage*) Mrs. R. A. H., £10; F. L., £10; T. A., £5; Mrs. L. M., £1 1s.; S. Y., 3s.	50	3	0
Church Missionary Society—M. D., 10s.; A. F., £1; M. E. L., £2	3	10	0
Dr. Saiki, Maternity Hospital, Kioto—Per Miss McL.	3	0	0
South American Missionary Society—A. I. C.	2	0	0
Tibetan Pioneer Mission (*Miss Taylor*)—A. S. and Friend, 2s.; Bervie Y.W.C.A., 16s. 6d.	0	18	6

(*Continued on page 28.*)

DONATIONS—*Continued from page 27.*

	£	s.	d.
Mr. Chas. Cook's Work (Foreign Prisons)—Inasmuch, £1; (*Scriptures*) L. B. R., 10s.; E. H. G., 10s.	2	0	0
Mr. and Mrs. Innes Wright's Work, Nepaul—Motherwell Foreign Missionary Society	0	10	0
London Missionary Society—T. S.	0	2	6
Poor Jews, Jerusalem—Rom. xv. 27	0	2	0
Baptist Missionary Society—C. E. Soc., Cork, 1s. 5d.; (*Indian Famine*) C. E. Soc., Cork, 12s. 3d.	0	13	8
Dr. J. G. Paton's Mission, New Hebrides—C. E. Soc., Cork	0	3	0
Qua Iboe Mission—C. E. Soc., Cork	0	2	0
Moravian Missions—Y. A. H.	5	0	0
Waldensian Church Missions—Y. A. H.	5	0	0
Congo Balolo Mission—Mrs. B.	0	5	0
Zenana Medical Mission (Dr. Griffith)—H. M. A. S.,	0	10	0
Persecuted Russian Stundists—M. A.	0	2	6
Society Relief Persecuted Jews—An Old I. N. Officer	0	10	0
Mildmay Mission to Jews—P. W., £2; M. E. L., £1 5s.; Major-General C. J. G., £2	5	5	0
Distressed Irish Ladies—C. G.	1	0	0
Robin Dinners—C. W. S.	0	5	0
Destitute Children's Dinner Society—C. W. S., 5s.; Mrs. B., 5s.	0	10	0
Liberator Sufferers' Relief—A. B., 10s.; C. S. J., £2; Y. A. H., £10	12	10	0
Surgical Appliance Society—M. S.	1	1	0
Y.W.C.A., Finsbury-square—M. S.	0	10	6
Mr. Fegan's Homes—R. B., £1; M. E. L., £1; Inasmuch, 2s. 6d.	2	2	6
Home For The Fatherless (Mr. Toye)—M. E. L., £1; Y. A. H., £10; Mrs. B., 5s.	11	5	0
Friendless and Fallen—M. E. L., £1; An Old I. N. Officer, 6s. 8d.	1	6	8
Mrs. Meredith's Mission (Prison)—M. E. L.	1	0	0
Soldiers' Institute, Portsmouth—M. E. L., £1; Mrs. B., 5s.	1	5	0
Missions to Seamen—M. E. L.	1	0	0
Dr. Barnardo's Homes—Inasmuch, 2s. 6d.; R. B., 1s.; Will, £10; Fanny, 2s. 6d.; Eggs Sold, £1; Mrs. B., £2	13	6	0
St. Giles Christian Mission—Inasmuch, 2s. 6d.; W. E. C., £1; Y. A. H., £10; E. H. G., 10s.; Mrs. B., 5s.	11	17	6
Miss Sharman's Orphan Homes—Inasmuch, 2s. 6d.; (*Jubilee Fund*) Grannie, £1	1	2	6
Gratuitous Circulation of The Christian—M. A. B.	0	2	6
Salvation Army—(*Rescue Work*) C. S. J., £1; (*Piccadilly Rescue Home*)—M., £2	3	0	0
Dock Labourers' Mission—W. P.	0	10	0
London Convention for Advancement of Spiritual Life—M. S.	5	0	0
Newsvendors' Benevolent Institution—M. S.	1	1	0
Church Association (Van Work)—L. B. R.	0	5	0
Irish Evangelisation Society—L. B. R.	0	5	0
Aged Pilgrims' Friend Society—Y. A. H.	10	0	0
Late Mrs. Hilton's Crèche—Y. A. H.	10	0	0
Bridge of Hope (Miss Steer)—Y. A. H.	10	0	0
Bristol Orphan Houses—Y. A. H., £10; Mrs. B., 5s.	10	5	0
Scripture Readers' Society, Ireland—Y. A. H.	5	0	0
Trinitarian Bible Society—Y. A. H.	5	0	0
Royal National Mission Deep Sea Fishermen—H. M. A. S., 10s.; (*Widows*) An Old I. N. Officer, 10s.; (*Labrador, Doctors Willway and Robinson*) Dowager Lady S., £5	6	0	0
Late Miss Daniell's Work—Mrs. B	0	5	0
National Temperance League—Mrs. B.	0	5	0
Miss Weston's Work, Royal Navy—Mrs. B.	0	5	0
London Bible and Domestic Mission—Mrs. B.	0	5	0
Thames Church Mission—Mrs. B.	0	5	0
Prince of Wales' Hospital Fund—A. and H. M. G.	2	0	0
Queen's Jubilee Nursing Sisters—A. and H. M. G.	1	0	0
National Nurses Pension Fund—A. and H. M. G.	1	0	0
London Medical Mission—H. M. A. S.	0	10	0
Bible and Colportage Society, Ireland—H. M. A. S.	1	0	0
Rev. D. Baron's Work, Jews—S. A.	0	10	0
London City Mission—B. S.	1	0	0
Walworth Crèche—B. S.	0	10	0
St. Luke's Gospel Medical Mission—M. S.	1	1	0
Surgical Aid Society—M. S.	1	1	0
Seamen's Christian Friend Society—M. S.	2	2	0
Cripples' Bathing Machine, Southend—See page 18	0	11	6
Total	£338	16	1

[ADVERTISEMENTS.]

St. Giles's Christian Mission.—A. J. W., 10s.

Bethnal Green Free Library, E.—J. W. S. T., £1.

The London Samaritan Society and Homerton Mission (Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—F. R. M., £5; F. R. M., 5s.; A. Widow's Mite, 2s. 6d.; R. G. B., 5s.; E. E., £1 1s.; R., 2s.

Notices.

C. B. B., of Tai Ho, China, desires to thank the kind but unknown friend who constantly sends him the much-valued paper The Christian.

Applicants for Tracts.—Miss E. Roberts, Walmley House, near Erdington, Birmingham (some temperance); F. J. Scroggie, 30, Burlington Gardens, Acton, W.; Miss F. Evans, 18, Stour-street, Ladywood, Birmingham; J. C. Crawley, 71, Eastbourne-road, West Ham; Miss E. Loftus, 179, High-street, Lewisham, S.E.; J. M. Scott, 67, Gorgie-road, Edinburgh; Maud Edge, c.o. Mrs. Field, 182, Guilford-street, Birmingham; Mrs. S. Corby, 145, Claremont-road, Forest Gate, E.; Fredk. Jellyman, 17, Moorelands-road, Farwig-lane, Bromley, Kent.

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Thanksgiving Hall.—There is great need for a mission hall in which to hold Gospel and temperance meetings for the sailors of our merchant service who frequent the docks in the neighbourhood of Miss Child's Welcome Home, in Barking-road, E. Additional premises have been secured, and a piece of ground on which a hall could be put up. Donations marked "Thanksgiving Hall" gladly received by Miss R. Child, Welcome Home, Barking-road, E.

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Donations and Subscriptions will be thankfully received by the treasurer, E. S. Hanbury, Esq., 20, Princes-gardens, S.W., or by the Lay Secretary, at the Society's Offices, 56, Haymarket, S.W.

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NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

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The Christian.

☞ To avoid delay it is requested that all letter relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

IN this issue we give the customary letter of invitation to the Mildmay Conference, sent out by the trustees and superintendent. We hail with much satisfaction the decision of those in authority to give this year's conference a missionary complexion, and cannot doubt that the arrangement is a wise one. As the framers of the invitation remark, "the tremendous urgency of the missionary question, and the appalling needs of the vast majority of the human race," call loudly for combined action on the part of the Churches of Christ in these realms. Every reader will pray that the proceedings of the Conference may definitely further "the evangelisation of our generation." It will be noticed that the dates of the gatherings are fixed a week earlier in June than usual, owing to the national celebration of the Queen's Diamond Jubilee.

The dreaded result of the Eastern imbroglio has come to pass, and Greece and Turkey are in deadly conflict on the Macedonian frontier. It seems a deplorable commentary on the so-called "concert" of the six great European Powers, that the outcome of their action—or inaction—has been the very thing against which they have professed to be working. It is impossible for an outsider to penetrate the hidden schemings of diplomacy, and accurately to apportion the blame that may rest on the Powers for not facilitating such a settlement in Crete as would have prevented the outbreak of hostilities. We give our own Government every possible credit for an honest desire to advance the cause of freedom, and to restrict the evil power of the incurable Turk. But we confess we are deeply disappointed that Lord Salisbury has not been able to exercise such an influence, towards this end, in the councils of Europe, as the past history and present convictions of the British nation would have warranted and even demanded.

The views of Mr. John Burns, M.P., on some subjects are not ours, but we are thankful for the courage and honesty with which he speaks out on the subject of gambling. He has truly pointed out the effects of the love of gambling as it is now practised upon our national temper and conduct. He warns us that the gambling spirit, which used to have its home in the sporting world, now permeates national interests. He intends to do his best in the House of Commons to prevent the sending of betting telegrams, which have proved a curse to many Post Office employés.

A correspondent of *The Methodist Recorder* calls attention to the increased facilities there will be this summer for open-air preaching in Hyde Park, as the new rules will prevent unseemly so-called plays and players and similar persons from taking up the ground near the Marble Arch. Some "adversaries" will thus be taken out of the way, but others remain and are very active. The National Secular Society is sending forth some of its most active members, who get the hearing of a large number of young men and women. On a fine Sunday thousands of hearers will assemble around the various speakers, Christian and secularist. But it is not everyone who is fitted to speak to the audiences that will gather; for many are intelligent and need the truth presented to them in such wise as to convince their judgments as well as to impress their hearts. It should never be forgotten that the great open-air preachers of England—Latimer, Wesley, and Whitefield—were well-fitted mentally, as well as physically and spiritually, for what they had to do. We are not depreciating speakers of much inferior gifts, only let them be intelligent and earnest.

At a most instructive meeting of the London Methodist Council, held recently, the subject of "the new responsibilities of Methodism arising from the great increase during recent years of the artisan class in London" was discussed. The responsibility of Methodism is the responsibility also of every other church in this respect. Its greatness is indicated by one fact alone, viz., that in metropolitan Essex the population has increased since the beginning of the Queen's reign from forty thousand to five hundred and sixteen thousand. Such sudden and enormous increase means a great change in the conditions and habits of life of the people. Sunday travelling is so general that nearly as many men are employed on the railway on Sunday as on any other day; vehicular traffic, cycling, working men's clubs, late rising on Sunday morning and pleasure-seeking on Sunday evening combine to lower the whole tone of living. To which we would add the cheap newspaper of every day, with its sporting and gambling news. Hence churches in the midst of a teeming population are half empty. Even continuous visitation in Stratford has had little effect.

The question of the artisan population is complicated further when you are told by Mr. J. Scott Lidgett, of the Bermondsey Settlement, that the working classes are little alive in some directions, not only to what is religious, but even to what is human—*e.g.*, politics, both local and imperial.

In some districts their trained and trusted leaders are almost in despair at their apathy.

The coldness, the isolation, and the selfishness of a great city are, even apart from particular causes, among the great forces which work for evil. One labour unionist testified that many unions selected their leaders from those who are or had been churchgoers, and yet that the artisans have an ingrained belief that nobody cares for their souls. Here seems to be an opening. They must be convinced, through such means as the churches have at their disposal, that someone does care for them, that both men and God care for them. But to do this, the churches will have to exert and to deny themselves as never before.

There is something very saddening in the statement, made on what appears to be good authority, that out of every pound earned by the industrial classes four shillings is spent upon drink — one-fifth of the total wages earned is misspent. Here is the explanation of many a problem. There must be, with such waste, pinching in other and necessary things, and absolute want when times of sickness and trial come. There can also be no fitness for the reception of the Gospel in the case of thousands who are sunk in animalism; they do not want it, and take good care not to come near its influence. There can be no self-respect among men who throw away their little means, and from among them come those who betray and degrade their own class. They have neither the moral stamina nor the confidence of the community which would enable them to fight a battle of righteousness. It is not good for employers to have men who are no better than slaves, neither is it good for the community of which they form so large a part. If only we could close the houses in which they are tempted and ruined!

Some employers of labour in Paisley are doing an excellent work in the way of arresting intemperance. Apprentices have premiums given them for not entering public-houses, and thus they are kept steady from the beginning. If a workman gets subjected to "arrestment" of wages for drink, he is discharged. These are useful illustrations of the way in which private and perfectly legitimate influence may be used to diminish one of our worst curses. We know not how far these methods may extend in the northern town, but if they were general throughout the country they would soon produce a great effect upon habits of life, and consequently upon trade. While action by means of reformed legislation tarries, the nation may still do great things for itself without law.

When so many revelations of commercial unsoundness are given us, it is reassuring to hear the Lord Mayor of London say that there "must be a great deal of high commercial honour on the Stock Exchange." He says that the pivot of commercial life in the City is confidence and fair dealing between man and man. He speaks out strongly in favour of honesty for its own sake, and also because it pays. The drawback to the rogue, who nevertheless has succeeded from a worldly point of view, is that he has remorse and anxiety. Our only difficulty is as to deciding on what is honest, for there is so much evidence that men will do in the way of business things that are undoubtedly wrong, and yet go on without either anxiety or remorse. The standard wants altering; the balance and weights of the sanctuary should have a place by the side of the common standard of the world.

What to do with a backward child is a problem, even under the kind and flexible discipline of home, much more under the rigid and general discipline of a school. However, the Education Department has taken pity on all such in the elementary schools and has issued a circular requiring that they be treated separately. One of our great head masters of a public school used to say that a

slow child was as good as a quick one, that he had as useful a place in the economy of the world, and that it was our duty to be as careful and faithful in training him as the other. It is well to remember that some of the best minds open late, and ripen slowly; that solidity is as useful as brilliance; and that only as we get the most out of the slow children shall we get all that the world ought to have. Clever children are sure to get their share of attention and to do well. If it be a painful task to teach the dull, there will be all the more credit to him who succeeds. In any case, it is better that they should not hinder the quick scholar, and be themselves neglected.

The seizure by the French Government of the College, the Normal School, and the Girls' Central School in the capital of Madagascar—buildings which were reared for missionary purposes by money subscribed at home—has caused a painful feeling. The London Missionary Society has given workers and money to Madagascar for a generation in the most generous way, simply for the evangelisation of the people; it is not too much to say that they alone made the island valuable enough for the French to take it; they vanquished all the early difficulties, and turned thousands of the native savages into peaceable, industrious Christians. And now their schools and hospitals and churches are being appropriated with a total disregard to justice; for the so-called "compensation" which is offered is wholly inadequate, and indeed in one case—the churches built in memory of the martyrs—the property does not belong to the French to give. We have no wish to screen missionaries from the risks of their work among heathen people, but it is a totally different thing when a neighbour and an ally of our country steps in and seizes the results of their labours.

From a series of articles by Mr. W. Morris, appearing in *The Rock*, on "South America, Past and Present," it seems that the emancipation of that continent from the power of Rome is advancing rapidly and surely; in some cases violently, in others quietly and silently. From every part of the continent comes the protest—

We will no longer be oppressed by ignorance and superstition and priestcraft; we will no longer be the slaves of Rome; we will be free.

In all the republics the people welcome the colporteur and the missionary. In several countries national systems of education have been established, and civil registry offices have been instituted. Some governments now admit consignments of Bibles free of customs duties, and in other ways encourage the work of evangelisation. Even Ecuador, which has always been regarded as a stronghold of Romanism, lately established a new government, which declares that it will help forward all educational and evangelistic efforts.

Among Indian Lepers.

The need for the work done by the Mission to Lepers is strikingly shown by the following extract from a letter by Rev. G. M. Bulloch, of Almora.

"Last Sunday afternoon I found two lads waiting at the chapel door to seek admission to the asylum. The sight was a heart-breaking one. They were brothers, one about seventeen and the other about fourteen years old. Their tattered and filthy rags were insufficient to hide their nakedness, to say nothing of their dreadful sores. To look upon their poor deformed young faces, and mutilated hands and feet, and to listen to their pitiful pleadings for mercy and kindness, was touching in the extreme. They were literally hungry and naked, and full of sores, from the crown of the head to the sole of the foot. Need I say there was no hesitation in admitting and clothing them, and providing them with food?"

The sum of £12 per annum would suffice for the maintenance of these two sheltered outcasts in the haven they have found.

The hon. sec. for London is Mr. J. Jackson, 186, Aldersgate-street, E.C.

A Plea for Armenia.*

CAN you hear the martyrs weeping from away beyond the sea?
And their wailing ceaseth never, for they dwell in misery.

Even the flowers have ceased to blossom, all the homes are desolate,
By the power of black injustice, by the Great Assassin's hate.

Fields are bare and roses withered, and the voice forgets its song,
For the cots are all dismantled, and the winter days are long.

There are sobs of bitter heartbreak, there are tears of cruel pain,
For the reign of night is o'er the land—will dawn e'er come again?

Can you hear the little children, with their hungry thrilling cry,
"We are homeless! We are homeless! and no help nor hope comes nigh"?

Can you hear the groan of manhood—manhood trampled in the dust,
"No! we do not want your pity. No! we want you to be just"?

Can you hear the feeble voices of the men and women old,
Who have given a life-long labour to heap the Tyrant's gold?

Can you hear a sobbing echo from the exiles 'cross the deep,
Who will never see the country where their dear forefathers sleep?

O women of old England, with your calm and placid lives,
Have you none to spare of pity for these starving widowed wives?

As you watch your treasured darlings in their happy childish play,
Have you none to spare of pity for the babes not blessed as they?

And you, ye men of England, strength of present and of past,
Won't you give your brothers justice? Won't you give them right at last?

"He comes to break oppression," it was sung in days of old;
Let the tyrant's rod be broken, let the same old tale be told.

Let the streams of love and mercy wash away the bitter brine!
Let the sun of God's own pity on the broken-hearted shine.

Sow the fields and plant the rose trees, give the homeless ones a home,
Bring them back again from exile, bid them never more to roam.

Let the mothers see their children grow around them pure and true,
Forasmuch as you will give them, 'twill be given unto you.

Oh! our brothers, husbands, fathers, flash this message o'er the sea—
"We come to break oppression and to set the captives free."

Florence M. Fulton.

* Written on behalf of the Women's Armenian Relief Fund, of which Mrs. Hickson, 32, Fopstone-road, S.W., is the Honorary Secretary.

A Completed Christianity.

GOD in his boundless ineffable love has, by the gift of his beloved Son, saved us by his sufferings for us, in his death. By the gift of his Spirit He makes that work efficacious in our souls. He is in the believer throughout his earthly career, confirming his faith, establishing him in Christ, enlarging his desires, keeping him to its close. When the Samaritans believed and were baptized (Acts viii. 5, 8), what was wanting to them was the crowning of the blessing, the end to their conversion, the possessing of the Holy Ghost. When Peter, defending his evangelistic work amongst the Gentiles (Acts x.), stated that the Holy Ghost fell upon those who received the Gospel, it is clear that he regarded that as a sufficient vindication of his action, and the complement of their Christianity, not that they were converted, but that they had received the Holy Ghost even as we.

Paul also argues with the Galatians about their deliverance from the law in that they had received the Spirit by the hearing of faith (Gal. iii. 2); and in asking the converts at Ephesus, "Have ye received the Holy Ghost since ye believed," it is evident that their belief was not the full completeness of the Christian state.

Not to raise any questions of controversy, but to apply the truth to the present defective state of modern Christianity, why is it that the majority of believers in our day are like what the disciples were before the day of Pentecost, rather than what they became after the coming of the Holy Ghost? It is not enough to repeat "I believe in the Holy Ghost," but to understand the marked place He occupies in the present dispensation, and to yield ourselves up to his teaching and his making the word of the Spirit a power in our hearts, not so much for us to have more of the Spirit as for the Spirit to have more of us. Let us repent of our indifference and insensibility, and be alive to the solemn glorious truth that believers are the temples of the Holy Ghost, that He is come to reveal to us the glory of the risen Lord, and his gracious presence with those who are carrying his precious Gospel to those who know it not. G. P.

A Visit to Lovedale.

Sir James Low, of Dundee, has written to the *Free Church Monthly* an interesting account of the visit he paid to the Lovedale Mission in the spring of 1896. After giving a brief history of the Mission, the educational and industrial training it imparts, and the various handicrafts taught by practical tradesmen, he says—"We have still to mention one important feature of the work done at Lovedale—that of preparing native young men and women to be Christian preachers and teachers to their kindred in many parts of the African Continent. Every year considerable numbers of highly-educated native men and women are sent forth to carry on the great work of Christianising and civilising the respective tribes to which they belong. On the occasion of our visit a large number of intelligent and earnest young men were preparing for the ministry in various theological classes, and an excellent library well stocked with theological works, as well as with general literature, has been provided for their use. During their stay at Lovedale these native divinity students (as well as the white missionaries) hold services every Sunday in the Kafir tongue in the hamlets of kraals in various outlying districts, and thus carry the light of the Gospel to the homes of the people."

Whitefield Tabernacle, Leonard-street, City-road, E.C., carries on the work begun by George Whitefield in Moorfields in 1753. The Tabernacle is the home and centre of a host of activities, under the direction of Rev. Isaac Pugh. Through a compulsory reconstruction of the drainage system and needful repairs to the structure, the work is suffering from financial hindrance and embarrassment. Mr. Pugh's address is 5, Wiesbaden-road, London, N.

LOVE.

"Let us love one another."—1 John iv. 7.
"Let us do good unto all men."—Gal. vi. 10.

THE great need of the world is love. He who, up to the measure of the Divine requirement, loves God and loves man, has fulfilled the law; for, as our Lord Jesus Christ pointed out, the one great commandment, "Thou shalt love," includes all (Matt. xxii. 37-40).

A very shallow degree of self-knowledge is sufficient to prove to us that justification on any such ground is utterly hopeless.

"You Christians demand too much," was the complaint of a dear friend who, notwithstanding extraordinary powers of mind and a generous disposition, had failed at that time to grasp the simple plan of salvation. She continued with energy: "Now I believe that God gives us grace to keep the Ten Commandments; and that is what I do. He expects no more of us."

"You really believe you keep the Ten Commandments?"

"Certainly I do."

"How about the first one?" was her companion's quiet inquiry.

She paused, and her tone changed as she admitted: "Ah! I forgot the *first* one."

Only those who, similarly, forget the magnitude of this first step can hope to climb to heaven by means of the holy law. Instead of loving God with all our heart and all our strength and soul and mind, we have sorrowfully to confess, in the simple language of the poet—

> Lord, it is my chief complaint
> That my love is weak and faint.

And of our love to one another, what can we say but this, "We are verily guilty concerning our brother," if we measure our unready and ungenerous response to the Lord's requirements against those far-reaching words, "as thyself."

The serious and solemn consideration of our inability, naturally, to render due obedience to this double law should be enough in itself to send us to Him, who alone can recreate us and give us "hearts of flesh"—hearts in which He has written his own perfect law of love.

Even then, we need continually to heed the trumpet-call by which the Apostle of love summons us to the exercise of the God-given affections, "Let us love one another."

Amongst the many reasons for so doing of which He reminds us, two are of supreme importance: first and chiefly, the remembrance of God's love to us; and secondly, the too much forgotten argument, "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35).

Here is a prescription for the world's evangelisation which has never yet been fairly tried. The lack of love amongst Christians is one of the greatest and gravest stumbling-blocks to the world: and it is a reproach which each one of us who bear the name of Christ should make it our endeavour to wipe out.

> "O, ye who taste that love is sweet.
> Set way-marks for all doubtful feet
> That stumble on in search of it.
>
> "Sing notes of love, that some who hear,
> Far off, inert, may lend an ear,
> Rise up and wonder, and draw near.
>
> "Lead life of love, that others who
> Behold your life, may kindle too
> With love, and cast their lot with you."

Let us each make it a point of honour not so grossly to misrepresent our Lord as a loveless Christian (if indeed there be such!) must ever do.

It is by loving our Lord more, and especially by thinking more of his love to us, that our sympathies and affections will be quickened. It is not that we can lay up a store of love in our hearts upon which we may draw at any time, but rather by a prayerful and watchful keeping open of the channel of love ever pouring itself from his heart to ours. The love of God "shed abroad in our hearts" is the only power truly effectual for loving each other as we should.

To Him, as the centre of love, we come, and the nearer we draw to that centre, the more closely shall we draw to each other. The lines converge as we come closer to Jesus.

There is so much about us naturally which is *not* lovable, that nothing less than the stupendous love of Christ will meet the daily demands upon it.

Love is, however, increased by loving. Of this art, too, it is true that "practice makes perfect." There is sober truth as well as beauty in Archbishop Trench's lines.

> Dig channels for the streams of love.
> Where they may broadly run;
> And love has overflowing streams
> To fill them every one.
> But if at any time thou cease
> Such channels to provide,
> The very springs of love for thee
> Will soon be parched and dried.
> For we must share, if we would keep,
> That good thing from above,
> Ceasing to give, we cease to have:
> Such is the law of love.

It is by love to the brethren that we prove the reality of our love to God. He Himself has made it a test of this. "If a man say I love God, and hateth his brother, he is a liar." (1 John iv. 20).

Love, too, is, as one has truly said, "its own motive. Participation in the Divine nature is its only source. Communion with God Himself alone sustains it through all the difficulties it has to surmount in its path. This love is the opposite of selfishness and of self-seeking, and shuts it out, seeking the good of others, even (as to its principle) as God has sought us in grace...Love never changes. One finds nothing but love where it is real, for circumstances are but an occasion for it to act and show itself."

Love is eminently practical. It is not a mere emotion; it must show itself in action. "Let us not love in word, neither in tongue, but in deed and in truth," urges the Apostle. And this leads us on to the consideration briefly of that other trumpet-call, "Let us do good unto all men." Love, if it be true, must spend itself in doing and in giving. "God so loved . . . that He gave . . ." The woman who, much forgiven, *loved* much, could not withhold the precious spikenard. "We ought to lay down our lives for the brethren"—even our *lives*, if necessary.

It may seem as if our opportunities are small; it may seem as if the aim "Let us do good unto all men" were hopelessly removed from our poor powers; but if our hearts are indeed set to do the will of God we shall surely find, even in the narrowest circumstances,

> Room to deny ourselves, a road
> To bring us daily nearer God.

And who shall estimate aright the value in God's sight of those daily denials which love, when it is genuine, is so eager to disguise and disallow?

> "When the heart says, sighing to be approved,
> 'Oh, could I love!' and stops, God writeth 'loved.'"

LUCY A. BENNETT.

The Minister of Railways in Belgium has issued instructions for the free distribution to all employés of hygienic beverages, whose preparation the departmental chiefs are requested to supervise.

Doing God's Will.

TO be the instruments or the agents of God's will is no doubt the sincere desire and the strongest volition of many Christian hearts. But, commonly, doing the will of God is thought of as simply suffering our own will to be crossed and thwarted; and there is a narrowness in our conception, limited to giving up, to petty sacrifice, to endurance, to a very small view of all that is contained in that glorious phrase "the will of God." All that we have spoken of *is* contained in that will.

But much more is comprehended in God's will, which is the widest thing in the universe. It also means that our nature may be so broadened and enlarged that we may become the means of carrying out designs of ever increasing scope—the channels for those great changes upon earth that shall answer the prayer "Thy will be done," in a world where at some coming time every act and event, every impulse and every fruition, shall be the consummating of that will. How shall the grandeur of God's ideal be made visible in the world, except as some men become mighty and wonderful workers of the will of God? Must we not for this purpose allow ourselves to be taken possession of by the Spirit of God? His vast designs will be brought to perfection by men who are completely surrendered, not only to suffer his will, but also to engage with their whole being to do his will. But this requires the whole being to be completely attuned to God, and means not only self-surrender to the Spirit, but occupancy by the Spirit.

M. E. G

Matters in Formosa.

DEAR SIR,—A Christian Chinese gentleman has given me important news, which I pass on to you. He comes from the city of Taiwanhu, Formosa. He states that the Japanese have not yet succeeded in arranging civilised control of the natives; the people are not allowed to protect themselves by means of firearms, whereas armed robbers are left free to plunder. Nothing so bad was ever known as is at present taking place.

It is specially felt that the Christians are marked by good behaviour, and the influence of missionaries is on the side of peace and goodwill. Thus, multitudes are drawn to hear the Gospel. They are slow to follow the Lord fully, but surely in time the triumphs of grace must be manifest. In the meantime, these many hearers are on our side.

Our friend told of two students who are going from Formosa to the Anglo-Chinese college in Fuchow, where he himself formerly studied. The influence of the college, not only through the learning imparted, but through the warm-heartedness of American Methodism, is very marked. Let us be thankful for all influences of improvement. So far as I can learn, the civilised aborigines become Christians. As for the savages, it would seem that they are only brought under by force or worldly interest.

Amoy, Feb. 16. J. SADLER.

The Christian's Hope.

Mine eyes shall behold, and not another.—Job xix., 27.

HOPE, fair and sweet, that on some bright tomorrow
We shall behold Him! He has promised this!
How then will fade each clinging sin and sorrow;
We shall be like Him, and see Him as He is!
We shall see Jesus! Living Hope victorious
O'er sin and fear and terrors of the night;
Our eyes shall see the King in beauty glorious,
Our eyes shall see that far-off land of light!
Not having seen, we love Him; still believing
They, too, are blest who love Him without sight!
Faith's promised end with fullest joy receiving,
When we shall waken on that morning bright!

Amherst, Mass. (MRS.) MERRILL E. GATES.

Paul, a Servant of Jesus Christ.

THE FIRST PAGES OF A GREAT LIFE.

(Phil. iii. 1-11.)

By Rev. F. B. Meyer, B.A.

NOT far from the easternmost bay of the Mediterranean, in the midst of a rich and luxuriant plain, stood Tarsus, "no mean city," as one of its greatest sons tells us, but at the time of which we write, a very different place from the Mohammedan town of to-day. On the edge of the wretched plain, to the north, rose the mighty Taurus mountains, with their peaks of eternal snow, feeding with perpetual freshness and fulness the river Cydnus, which, after pouring over a cataract of considerable size, passed through the midst of the town, and so to the sea. During the last part of its course it was navigable by the largest vessels, which brought the treasures of East and West to the wharves that lined either bank. Here were piled merchandise and commodities of every kind, brought to exchange for the cloth of goats' hair for which the town was famous, and which was furnished by the flocks of goats tended by the hardy mountaineers. Tarsus also received the trade which poured through the Cilician gates—a famous mountain pass, leading upward from the coast into the heart of Asia Minor.

In the Jew quarter of this thriving city at the beginning of this era, and whilst Jesus was still an infant in his mother's arms at Nazareth, a child was born, who by his life and words was destined to make it famous in all after time, and to give a new impulse to men's religious convictions. Jesus was nurtured in a highland village, and avoiding towns, loved to teach on the hillside, and cull his illustrations from the field of nature. Paul was reared amid the busy streets and crowded bazaars of Tarsus, thronged with merchants, students, and sailors from all parts of the world. Unconsciously, as the lad grew he was being prepared to understand human life under every aspect, and to become habituated to the thoughts and habits of the store, the camp, the arena, the temple. He became a man to whom nothing which touched human life was foreign. He loved the stir of city life, and drew his metaphors from its keen interests.

Paul came of pure Hebrew stock. "A Hebrew of the Hebrews." On both sides his genealogy was pure. There was no Gentile admixture in his blood, no bar sinister in his descent. His father, though living away from Palestine, was not a Hellenist Jew; but as distinctly Hebrew as any that dwelt in the Holy City herself. This probably arose from the fact that he had but recently come to Tarsus for purposes of trade and commerce; and the full tide of Hebrew patriotism was flowing strongly through his heart. The mother, too, though we have no precise knowledge of her, must have been imbued with those lofty ideas of which we catch trace in the mothers of Samuel, John the Baptist, and Jesus. Perhaps she died in his early childhood, or her son would not in after years have so lovingly turned to the mother of Rufus for motherhood (Rom. xvi. 13).

The Hebrew tongue was probably the ordinary speech of that home. This may in a measure account for the Apostle's intimate acquaintance with the Hebrew Scriptures which he so often quotes. It was in Hebrew that Jesus spoke to him on the road to Damascus, and in Hebrew that he addressed the crowds from the steps of the castle. To him Jerusalem was more than Athens or Rome; and Abraham, David, Isaiah, than the heroes of the Iliad. He counted it no small thing to have as ancestors those holy patriarchs and prophets, who had followed God from Ur, wrestled with the Angel at the Jabbok, and spoken to Him at Horeb, face to face. His pulse beat quick as he remembered that he belonged to the chosen race, God's first-born, whose were the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. However much birth and wealth flaunted before his eyes, he held himself to have been born of a nobler ancestry, to belong to a higher aristocracy.

His early education was very religious. "He was a Pharisee, and the son of a Pharisee." In our day, the word Pharisee is a synonym for religious pride and hypocrisy; but we must never forget that in those old Jewish days, the Pharisee represented some of the noblest traditions of the Hebrew people Amid the prevailing indifference, the Pharisees stood for a strict religious life. As against the scepticism of the Sadducees, who believed in neither spirit or unseen world, the Pharisees held to the resurrection of the dead, and the life of the world to come. Amid the lax morals of the time, which infected Jerusalem almost as much as Rome, the Pharisee was austere in his ideals, and holy in life. The texts on his phylacteries at least evidenced his devotion to Scripture; the tithing of mint, cummin, and anise, at least proved the scrupulosity of his obedience to the law; his prayers might be ostentatious, but they were conspicuous evidence of his belief in the unseen.

Such was the father of the future apostle. His early home was dominated by these austere and strong religious conceptions, and the boy imbibed them. According to the straitest sect of his religion, he lived a Pharisee. He was proud that a the earliest possible moment he had been initiated into the rites and privileges of his religion, being "circumcised the eighth day." As he heard of proselytes entering the covenant of his fathers in mature life, he congratulated himself that as a child he had been admitted into covenant relationship with God. As touching the righteousness which is of the law, so far as outward observance went, he was blameless. There was no precept in the moral or ceremonial law which he did not set himself to obey; and though the rabbis had built upon the law of Moses an immense superstructure of casuistical details and minute observances, he bravely set himself to master them.

The ardent soul of the young Pharisee had set itself on standing in the front rank of holy ones. Early in life he had made up his mind to win the prize of God's favour. In his esteem nothing could be compared to this. When, therefore, in answer to his inquiry of those who were the recognised teachers of the ways of God, he learnt that absolute obedience was the only method of achieving the object on which his heart was set, he determined with unremitting devotion to scale the perilous heights, and to tread the glacier slopes. But not without disappointment. The seventh chapter of Romans indicates that though his conduct may have been outwardly pure, his soul was rent by mortal strife: often he saw the better and did the worse; often he lamented over the infirmity of his motives, and the failure of his best endeavours. He was conscious of shortcomings which were discerned by no other eyes; and often a sad sense of failure stole in upon him. Did not the cry, "O wretched man that I am!" originate in his earnest struggles to realise in practice those spiritual conceptions, the holy and good law of God, which were higher than he could attain?

His nature was very fervid. The zeal which in after years led him to persecute the Church was already stirring in his heart. He did not hold the truth indolently or superficially, or as a necessity of his education and up-bringing, but as a principle which had saturated and dyed the deepest affections of his intense nature. His was a very tender and sensitive soul. The tears that flowed at Miletus, the heart which was nearly broken on his last journey to Jerusalem, the pathetic appeals and allusions of his epistles, were not the growth of mature years, but were present in his nature in those early days at Tarsus. Capable of strong and warm attachments, with the deep fountain of affection, he could love and did love, and at first his passion flowed in the channel of devotion to the God of his fathers. "I am a Jew," said he, "born in Tarsus of Cilicia, instructed according to the strict manner of the law of our fathers, being zealous for God." There was a sense in which he could apply to himself some older words and say, "The zeal of thine house hath eaten me up." May there not also have been an undefined hope that zeal might cover some of those defects of which he was painfully conscious, and commend him to God?

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Across a gulf of fifty years from the confinemen of a Roman prison, Paul had time to review these things which he had before counted gain. To the earnest gaze which he directed towards them, the receding shores of his early life came near again; and as he counted up their treasures he wrote across them—loss, dross: "the things that were gain to me, these I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

It was not a small thing to have come of noble and godly parentage, to be a child of Abraham, and heir of the promises made to his seed. *But he counted it loss.*

It was not a small thing to have built up by constant obedience and scrupulous care, a fabric of blameless reputation. *But he counted it loss.*

It was not a small thing to be conscious of the throbbing of a fervent spirit which would brook no indolence or lethargy, and which transformed duty to delight. *But he counted it dross.*

There was calm *deliberation* in his tone. Youth may be impassioned and hasty, but the man who speaks thus is not a youth; his brow is girt with mature wisdom, and his heart stored with the experience of several lives crowded into one. He has spent long years in prison, where there has been plenty of time for reflection, and ample opportunity of weighing the past against the present; but notwithstanding all, and that the difficulties of the past are always minimised while those of the present are magnified, he twice over speaks of the advantages and achievements, which had been the pride of his early manhood, as loss and worse.

But withal there was *reverence* in his allusions to the rites of the venerable system in which he had been nurtured. For long years Judaism had been the only interpreter to him of the Divine, the only nourishment of his religious instincts. The grounds of trust which he now deemed insufficient had at least been the landing-places on the stairway of his upward ascent. He could not forget that God Himself had been the Architect of the House in which his soul had found a shelter and home; that His voice had spoken in the Prophets, that His thoughts had inspired them, that His purposes had been fulfilled. No thoughtful man will talk contemptuously of his horn-book, or of his first teachers. In these probably lay the rudiments of all he has afterwards learnt. But, notwithstanding the noble reverence of the Apostle's soul, he could not but affirm that what he had counted gain was loss.

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The grounds for this verdict are probably to be found in two directions. On the one hand, he discovered that the sacrifices of Judaism, as was obvious from their constant repetition, might bring sins to remembrance, but they could not remove them; he discovered that outward rites, however punctiliously observed, did not avail to cleanse the conscience; he discovered that in Judaism there was no power unto salvation, nothing to reinforce and renew the flagging energies of the soul. On the other hand, he had found something better.

The young artist leaves his village home, inflated with pride at his achievements. Nothing like them has ever been seen by the simple neighbours. They count him a prodigy, and he is only too glad to

accept their estimate. In his secret judgment he counts himself able to step forth into the arena of the world as a successful competitor for its prizes. So he fares forth—to Paris—to Milan—to Rome. Each month weakens his self-confidence, and gives him a lower estimate of his powers. Presently he becomes the pupil of some master-artist, and when, at the expiration of several years, he returns again to his home and opens the portfolio filled with the early studies, he closes it immediately with disgust. He wonders how he could ever have dared to count them art. What things were gain to him, those in the light of all that he has seen and learnt he now counts loss.

So Paul had seen Jesus. Before the glory of that heavenly vision all other objects of attraction had paled. He counted all things to be loss for the excellency of the knowledge of Christ Jesus his Lord. In comparison with His finished work, all his own efforts were futile. It was a relief to turn from his own righteousness, which was of the law, and to avail himself of God's method of righteousness which was through faith in Christ. So long as he anticipated having to meet the demands of God's infinite holiness by his own endeavours he was haunted with the dread that there might be some fatal flaw; but directly he learnt that by renouncing all he might gain Christ; that by forsaking his own efforts and simply trusting Christ he might be found in Him, possessed of the flawless righteousness which had been wrought by his obedience unto death; that by confessing himself unable to do the good he would, and identifying himself with the death of Christ, he might come to know the power of his resurrection, and attain day by day to something of its likeness—then with great thankfulness he abandoned his own strivings and efforts, and counted all his former gains but dross and dung that he might win Christ and all that Christ could be and do.

It is an awful experience, when the soul first awakes to find that he has been making a mistake in the most important of matters, and has nearly missed the deepest meaning of life; when it discovers that the rules it has made for itself, and the structure of character it has laboriously built up, are but wood, hay, and stubble; when it learns that it has been building on an insecure foundation, and that every brick must be taken down. Ah me! it is a discovery which, when it comes in early manhood, for the moment at least, paralyses—we fall to the ground, and spend three days and nights stunned and dazed; when it comes at the end of life, is full of infinite regret; when it comes in the other world, is black with the darkness of unutterable despair. The worm dieth not, and the fire is not quenched.

There is one test only which can really show whether we are right or wrong: it is our attitude to Jesus Christ. If our religious life revolves around anything less than Himself—though it be the doctrines of Christianity, work for Him, the rules of a holy life—it will inevitably disappoint and fail us. But if He is Alpha and Omega; if our faith, however feebly, looks up to Him; if we press on to know Him, the power of his resurrection, and the fellowship of his sufferings; if we count all things but loss for the excellency of his knowledge—we may possess ourselves in peace amid the mysteries of life, and the lofty requirements of the Great White Throne

Literature for the People.—Dear Sir,—With the advent of spring our need of Gospel literature for distribution among the masses becomes acute. The agents of the Mission, who labour at races, fairs and fêtes need large supplies of choice and attractive publications, fitted to catch the eyes and win the hearts of the careless and ungodly. We shall be grateful if your readers will send us gifts of books, tracts or cards (not old or soiled), or donations towards their purchase. Last year 72 kind donors or societies sent us a total of 764,528 publications, and our new report gives many instances of blessing on their distribution.—Yours faithfully,

Frank Cockrem, Secretary, Open-Air Mission.
11, *Adam-street, Strand, London, W.C.*

The Hand of God in Burma.

By Dr. H. GRATTAN GUINNESS.

AVA is no more. The old royal city of Upper Burma, which Judson took six weeks to reach, sailing slowly up the great Irawaddy river, is now a ruin buried in the jungle. In its place, a few miles distant, has risen the city of Mandalay, with a population of nearly 200,000 souls. From where I sit I can see the golden pinnacles of its pagodas glittering in the sun. Twenty hours' travelling by rail from Rangoon brought me here. What changes since Judson's time! The Burma that he knew is now a thing of the past. And yet it was only in 1813 that he first came to this country. The proud kingdom which, in its isolation, looked with suspicion and supreme contempt upon the rest of the world, has been subdued and amalgamated with India, and is governed by English rulers.

God has used the strong arm of England to open Burma to modern civilisation, and America to send to it the light of the Gospel. The spectacle is most impressive. I hardly know anything quite equal to it in modern times. A few years ago Burma threw the solitary pioneer missionary into the dark prison house, and loaded his limbs with galling fetters. Now God has brought Burma itself out of its prison, and has struck the fetters from its limbs. Judson came here in 1813. In 1825 the first war between Burma and England took place, which ended with the annexation of Arrakan and Tenasserim, or of the entire Burmese coast line with the exception of the delta of the Irawaddy. Availing themselves of the opening then created, Judson's mission moved to Moulmein, on the Salwan river, and established stations on the coast at Akyab, Ramree, and Sandoway. Some of these were afterwards abandoned on account of fever, and a station opened at Tavoy by Boardman, father of George Dana Boardman, of Philadelphia.

The second war with Burma, in 1852, resulted in the further extension of British territory, which was made to reach to twenty degrees north of the equator. Half Burma was then opened up. The American Baptist Mission now founded stations at Rangoon, Bassein, Henzada, Prome, Shwegyin, and Toungoo. Both Burmese and Karens were reached from these centres, the latter being found in considerable numbers in the so-called jungle, or country districts around. In the third war of 1885, brought on by King Theebaw's atrocious misgovernment and abominable cruelties, England took all the rest of Burma, or northern Burma up to Assam on the west, and Yunnan on the east, the borders of India and China. This led to mission stations being opened at Mandalay, Sagaing, Thibaw, Myingyan, and Thayetmyo. The American Baptist Mission has now over 600 churches in Burma, with a membership of 35,000 baptized believers. Most of these are Karens.

What is there in missionary history more interesting than the story of these people, who seem to have been specially preserved and prepared to receive the Gospel? I stood to-day on the banks of the Irawaddy. I visited the famous Arrakan pagoda, and the 450 pagodas of the sacred books of Buddhism. The whole of the latter are in one enclosure, and under each of the 450 pagodas is a large upright slab of stone engraved on both sides with a portion of the Buddhist law. I visited also King Theebaw's palace, which occupies the centre of the city, and is surrounded by a broad moat, each side a mile in length. The palace is thus four miles round, and is fortified by high walls, an interior moat, and guard houses.

Here a British regiment is stationed, and the place seems as though it had been designed by Providence for the powers that now occupy it, and use it as a centre for the government of Upper Burma. I saw the gilded throne room of King Theebaw's queen, now used as a sort of officers' reading room, and salon for their wives; and also the spot where King Theebaw was taken. A brass plate in the wall of the gay pleasure house records the capture of the cruel king. Both king and queen were objects of worship to their subjects, who adored Buddha, the Buddhist law, the priesthood, and the reigning monarch, but knew nothing of the worship of the living and true God. Not a voice had ever been lifted up to protest against the universal idolatry, not a voice to witness to the being and glory of God. Burma barred out the Gospel. Gigantic leogryphs stood dragon-like beside the golden gates of its pagodas, and the frowning fortresses of its citadel. Imprisonment, bonds, tortures, and death awaited those who should attempt to penetrate its interior as the messengers of a foreign religion and a purer faith.

Where are the restrictions now? On the banks of the Irawaddy at Mandalay, four hundred miles from the ocean, I watched this morning the mighty flood roll seaward, and thought of the changes God has wrought. Behind me stood the gilded statue of Buddha in his famed pagoda, and King Theebaw's palace beyond it, now in British hands. The steamboat lay peacefully moored in the river, and the sound of the whistle of the railway engine came through the morning air. I hear it still while I write. Yes, Burma is open! Her gates of brass are broken and levelled with the ground, and the Gospel, prepared before to do its work, by messengers divinely trained and commissioned, has come like a liberating angel into this realm of heathen darkness, superstition, and cruelty, bearing healing and salvation in its hands. Hallelujah! Praise ye the Lord.

A Missionary Library.

AN important outcome of the International Students' Missionary Conference, held at Liverpool in January of last year, is a movement to obtain a good missionary library and reading-room for the University of Cambridge. Missionary interest, and especially a desire for study, both with a view to preparation and to intelligent prayer, have been increasing lately with great rapidity, so that it was felt after the Conference that some more satisfactory means of fostering this was needed than at present exists. It was also felt to be a unique opportunity for drawing together the various missionary associations in the University.

These two needs are now to be at once supplied. It is proposed to raise a sum of money, and with it to pay off the mortgage on the already existing "Henry Martyn Memorial Hall," the upper part of which is at present a centre of Evangelical interest in the University. The trustees of the Hall have undertaken, when this is done, to let the lower room at a nominal rent to the library. This will be fitted up comfortably and supplied with the best books. A nucleus already exists in the shape of small libraries belonging to several of the societies, which have been placed at the disposal of the committee.

The contents and fittings of the library will be vested in a trust composed of six members, two of whom shall be resident graduates. The following gentlemen have kindly consented to act as trustees:—The Bishop of Durham, Rev. H. C. G. Moule, D.D., Professor Macalister, Rev. H. E. Fox (sec. C.M.S.), Rev. A. M. Johnson (sec. L.M.S.), Rev. W. T. A. Barber (sec. W.M.S.). The library is to be open free to all members of the University, and will be supplied with the various missionary magazines. In this way it will enable the supporters of the various societies to meet one another, to study one another's periodicals as well as their own, and to become thoroughly conversant both with the classics and the latest news of missionary work.

In this era of missionary information every University should have a library of missionary books, well supplied and attractive, as a witness that God's work is as well worth study as any work of man's, and as an inspiration to those who come after. "If the world is to be evangelised we must have a praying Church, and a praying Church must be a reading Church." H. H. W.

With the "Midnight Sun."

VII.

On leaving Jaffa we were accompanied by Miss Nicholson, an excellent and courageous missionary whom some friends of our party had invited to spend a few days with them at Jerusalem. Miss Nicholson lives at Abood, near Timnath-Serah, seven hours ride from Jaffa. Here she works among the Moslems. With another lady, Miss Bell, whom we met at Miss Walker-Arnott's, and a youth to take care of their donkeys, she had gone over Jordan, to the dismay of some who feared a rough reception for them among the people of Moab. But they encountered no serious difficulty, were generally kindly received, and were able to sow good seed in virgin soil. Wild, uncivilised people generally receive kindly unarmed and defenceless visitors.

At Ramleh, Miss Roberts and Miss Cooke, of the C.M.S., are reaching not only the poor, but the Effendi. Rev. T. F. Wolters pays them a monthly visit from Jaffa. Here we took up Dr. and Mrs. Handley Moule, who had driven out with Mr. and Mrs. Wolters to see the ladies and their work.

JERUSALEM.

Here I fell in with Mr. and Mrs. Hussey, of Portland, Maine, and found that we had met at Mr. Moody's Convention at Northfield. They are spending a year at the Friends' Mission at Ramallah, a few hours from Jerusalem. We should have gone there had time permitted. Such unexpected meetings with former friends are among the unconsidered events which add to the pleasure and interest of travel.

This mission was formerly carried on jointly by English and American Friends, but it was agreed that as the English were at Brumana, in the Lebanon, the mission at Ramallah should be worked by the American Friends. I regretted not having been able, when at Beyrout, to visit Brumana, where I spent some pleasant and profitable days six years ago. We exchanged greetings through Dr. Manasseh and his brother, who came to meet Mr. and Mrs. Joel Cadbury, and take them to Brumana, while the remainder of the party went to Baalbec and Damascus, or to Haifa, Nazareth, Tiberias, and Sychar to Jerusalem.

The interest found in Christian work, and in seeing the ways of God through his servants, is of quite another and deeper character than that of site-seeing even in the Holy Land. The movements of the risen Christ, by his Spirit, are more instructive and more influential, more evident and more palpable, than our tracings in imagination of his walks and talks, his works and ways, when here on earth, even though the Sea of Galilee lie sparkling beneath our eyes, or Jerusalem, the city that is compact together, be seen from the spot on Olivet where Jesus beheld it and wept over it on his last journey thither.

For we know not Christ, the Son of the living God, except He be revealed to us, as to Simon Bar-jona, not by flesh and blood, but by His and our Father who is in heaven. Then, as He gave to Simon the surname Peter, He gives us to eat of the hidden manna, and gives us a white stone, and in the stone a new name is written, which no one knows but he that receiveth it. Therefore, there are those who never saw the bare hills of Palestine or the blue mountains of Moab, the plain of Esdraelon or the wilderness of Judea, Elisha's fountain or the Pools of Solomon, the Dead Sea or the river Jordan, the brook Cherith or the valley of the Kedron—who yet may know more of the real life of Jesus Christ of Nazareth than others who are intimately acquainted with every physical feature of the promised but (for the present) forfeited Land—the land where He went about doing good, where He suffered death and rose from the dead, whence He ascended and whither He will return

Not that we under-estimate the value of a visit to the Lord's land; especially if sufficient time be given in each locality to receive and feel the influence of its sacred memories, and the spirit be preserved undesecrated by the incongruous impertinences of its desecrated "holy places," whether they be imaginary or real. The Church of the Holy Sepulchre, falsely so called as I believe, is an abomination of imposture and fraud, of nominal Christian antagonism kept in abeyance by the interposition of the Moslem sword. The Garden of Gethsemane—whether it be the true site, which may well be questioned, or otherwise—is turned into an unroofed Roman Catholic chapel, with its fourteen stations of the Cross. The Church of the Nativity at Bethlehem, most probably erected over the place where the Lord was born, reeks with incense, and resounds perpetually with the monotonous prayer-reading of Armenian priests, while they and the Romish priests are kept from occasionally flying at each others' throats by the inevitable Turkish guard. Yet a friend told me he was quite overcome by the sight of what was once the manger of Jesus' birth. It is evident that some are able more than others to look through the accretions of superstition and to imagine the scenes of those ancient and divine events.

The mount beyond the Damascus gate is more than probably the ancient Golgotha, the green hill of Calvary outside the city wall. It is the hill of stoning, the place of execution; and as such places were generally public and visible, this stands open to the view of nearly the whole city. It is the only hill in the vicinity that answers to the shape of a skull. And there are other reasons for its probable identification, as the spot where the Son of God laid down his life for us,—where Jews and Gentiles were gathered together to kill the Prince of life.

The tomb beneath this hill does not, in the opinion of many, possess as valid claims to be regarded as the rich man's sepulchre, in which the Lord lay. It seems unlikely that under the hill of execution, a man of wealth and position would choose his tomb. There are other possible places not yet uncovered, near enough to Golgotha, to meet the conditions of the description given in the Gospels. So that the evidence does not exist which would *prove* this to be the authentic site.

But is it desirable that that grave should be identified? If God for wise reasons so ordered it that no man should know the sepulchre of Moses, lest it should become a place of pilgrimage or idolatry, is it not probable that He would throw a veil over that of the Prophet greater than Moses, his beloved Son? How offensive to the Father must be the idolatry of the Church hitherto claiming to be "the Holy Sepulchre." And is it not wonderful that the grave of the Saviour of men should ever have been lost sight of, unless it were that it was divinely hidden from the eyes of men? The grave of Moses, Paul's thorn in the flesh, the sepulchre of the Lord of life, are all illustrations of the fact that there are things which it is better for us not to know.

Moslem, Russian, French, and German buildings meet the eye, and the influence of all these powers is much more in evidence than that of Britain, in the Holy Land; and yet the last is not less influential than all the rest. Not indeed politically, but religiously. Christians win the hearts of the people, and there are more Christians holding forth the Word of Life, of British than of any other nationality.

THE FIRST MEDICAL MISSION

in the world was that of the London Jews Society, instituted in Jerusalem in 1824. In 1838 a house was taken and adapted for a hospital, and its influence has been marvellous. The annual average of prescriptions made up during the last ten years has been 32,000. Last year 45,575 were made up, besides 11,000 dressings. The founder and first superintendent was Dr. Chaplin, who gave his life and means to the work. Seven or eight years ago he was succeeded by Dr. Wheeler, an enthusiastic Christian and lover of the Jews, who gave up bright professional prospects in order to devote himself to this work of faith and labour of love, the zeal of which is eating him up. He took us from room to room, where almost every bed was occupied by a patient of different nationality from the rest, and at the entrance of which, as of every Jewish living room, was a *mezuzah* parchment, showing the name El Shaddai—God Almighty—in a little glass tube inserted into the side-post of the door of every room. Without this they would not enter. I illustrates a couplet which summarises the character and condition of Judaism.

Letter held by, spirit scanted,
Saw the synagogue supplanted.

This hospital of the London Society has provoked the richer Jews to jealousy, and while, by unwearied effort, Dr. Wheeler has succeeded in raising £12,000 and building a new hospital outside the city, half a mile beyond the Jaffa gate, the Jews themselves are building and endowing one at a cost of £70,000, with seventy beds and seven doctors, some of whom are Christians. The new hospital of the L.J.S. will cost £3000 more than the £12,000 already raised, which it is hoped will soon be contributed by British people who love Israel.

The rabbis and wealthy Jews who are opposed to this work, do not fear anything so much as love. "Love a Jew," said Dr. Wheeler, "and you completely upset him." They have been hated for ages by the Gentiles, and from the time of our Lord the poor of the flock have suffered from the contempt of the Pharisees, who said then, "This people who knoweth not the law are cursed." Just as in Ezekiel's day they were evil pastors who destroyed and scattered the Lord's flock. Dr. Wheeler has been cursed by men whose children have afterwards been received into the hospital.

Dr. Wheeler wants to find some ladies who, for very love, will come and minister to these sick children of Abraham. A most devoted nurse, Sister Margery, whose health has suffered from several years in the noisome smells of Jerusalem, is just returning home. The new hospital is in no such fetid position, but in a beautiful situation, and in a pure atmosphere. Will any ladies devote their lives to this Christly work—to win the souls of these children of the ancient covenant, through their diseased and suffering bodies? Will any young Christian doctors avail themselves of a career which may not indeed bring them a revenue of gold and silver, but which will give them the opportunity of laying up for themselves a good foundation against the time to come?

Mrs. Symes-Thompson, 33, Cavendish-square, W., is collecting for a bed in the hospital (annual cost £21). Perhaps some of our readers may like to assist her. Will they also help us to maintain one? £5 have been contributed towards it.

R. Cope Morgan.

The Outlook in India.

In a recent letter, a teacher in a Christian training institution in India, who is a convert from Hinduism, says:—

The outlook all over India was, to my mind, never so cheering as to-day. We seem to be approaching a great religious revolution. The Vivakananda bubble must first burst, however. Educated Hindus are building great hopes on his mission in England and America. But it is an open sceret that they are not satisfied with their own creed, and crave for something that will meet the inward longings of their heart. Oh, that they would soon come to see the Christ, as "the Way, the Truth, and the Life!"

The lionising of Vivakananda by the people of America and the oratorical effusions of Mrs. Annie Besant have produced among the educated Hindus out here a good deal of unrest, and also engendered in their minds a spirit of hostility towards Christianity. But this will, after all, prove to be only a passing wave. God overrules everything for good.

OUR DAILY HOMILY.

SUNDAY, April 25.

"The Prayer of the upright is his Delight."—Prov. xv. 8.

We too seldom consider the pleasure that the prayer of his people gives to God. Often we go to Him with no other thought than to find relief from the pressure of anxiety or sin. We hardly realise that He is looking for our coming because He loves us. Thus nothing delights Him more than the time we consecrate for heart-felt fellowship with him. Think, O child of God, when next the hour of prayer comes round, that God is waiting for you. Would you cause him disappointment by curtailing it, and by passing cursorily through a form, when He looks for the fellowship of the soul?

The prayer which gives God delight is one which is characterised thus:—(1) It must be an identification with the prayer of the Lord Jesus. In Him alone can the Father take delight, and in us as far as we are in the Beloved, and He in us. (2) We must come in full assurance of faith, our hearts sprinkled from an evil conscience, and our lives rid of all inconsistency and impurity. (3) We must give time for God to speak to us. Rev. Andrew Murray says, "Bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself. God the Almighty One, who worketh all in all, waits to make himself known." (4) Lie very low before God. Sink down before Him in the lowest dust of self-abasement, reckoning yourself to be nothing. (5) Present yourself to God that he may fulfil through you his own loving purposes.

MONDAY, April 26.

"Roll thy works unto the Lord, and thy purposes shall be established."—Prov. xvi. 3 (R.V. *marg.*).

There are four matters which we are to roll upon God—ourselves, as the Messiah in Psa. xxii., our burden, our way, and here our works. The genesis of Christian work is on this wise. We are conscious of the uprising of a noble purpose. We are not sure at first whether it is of God or not, till we have taken time to subject it to the winnowing fan of his good Spirit. Let it be subjected to the fire of his criticism before it takes shape. Even then, however, all is not done. We must submit our plans before they are executed, our works by which they are being executed, and the results of the execution, to the infinite wisdom of our Heavenly Father.

What a comfort it is to roll our works upon God! That servant of God who is carrying the responsibilities of a vast missionary enterprise! That preacher with his church and organisations! That promoter of philanthropic and ameliorative agencies! Let them roll their works upon God, and be content to take the subordinate place of acting as his agents and executors. The heart will be light, and the hands free, if only we can learn the blessed secret of imposing the responsibility and anxiety of our efficiency, finance, and success on Jehovah. Roll thy works, and see they do not roll back again. Put on the arrest of faith to make them keep their position. Reckon that God takes what you give, and when you have let your works go, be sure to cast yourself after them on his patient carefulness. Remember that He desires to work in us to will and to work of his good pleasure.

TUESDAY, April 27.

"He that spareth his words hath knowledge."—Prov. xvii. 27.

The R.V. *marg.* suggests a better rendering, "He that hath knowledge spareth his words." It is a wise thing to say as little as possible to man, and as much to God. The ultimate test of friendship has always seemed to me to be in the ability of true friends to be silent in each other's presence. In silence we best may open the heart to receive the infillings of the Divine Spirit. When people are always talking to one another, even though they talk about God, they are liable to lose the first fresh sense of God's presence.

Ordinary conversation greatly weakens character. It is like the perpetual running of a tap which inevitably empties the cistern. It seems to me disastrous when the whole of a summer holiday is spent in contact with friends, however dear, who leave no time for the communing of a soul with itself, nature, and God. We cannot be perpetually in society, speaking to the nearest and dearest, without saying things which will afterwards cause us regret. Either we have spoken too much of ourselves, or too little of Christ, or too much about others, or we have allowed the things of the world and sense to bulk too largely. Besides, it is only in silence and thought that our deepest life matures, or the impressions of eternity are realised. If we are always talking we give no opportunity for the ripening of the soul. Who would pick a crop of fruit when first it began to appear on the trees. Live deep. Speak as little as you may. Let God speak to you. Slow to speak, and swift to hear.

WEDNESDAY, April 28.

"He that pleadeth his cause first seemeth just; but his neighbour cometh and searcheth him out."—Prov. xviii. 17.

It is easy to boast of what we are or are not, but the real question is as to what others think of us. A Christian lady told me that a little time ago she went to a meeting where one after another arose to say how long they had been without sin; and when an opportunity was given she asked simply if they might be allowed to hear something from those who had lived with the persons that had been so loudly expressing themselves; because she said that she had observed that the opinions of those who shared the same room or home as Christian professors were apt to vary greatly from those of the professors themselves.

It is a grave question for us all,—what do our neighbours and associates think of us? Would they credit us with the highest attainments in Christian living? Would they concede the reality and beauty of our characters? After all, may not we be mistaking our ideals for our attainments, and judging ourselves by a lower standard than we apply to others? Might not our wives and sisters, our husbands and brothers, search us? It is so much easier to plead our own cause in a meeting than to stand clear in the searching scrutiny of the home.

And if our neighbours search us, what does God think of us as the fierce light of his eyes scans us and reads our deepest secrets? What should we do were it not for the blood? I used to hesitate once to call myself a miserable sinner; but as I know myself better, I begin to feel that it is a reasonable designation. That is what we are by nature, though kept by God's power.

THURSDAY, April 29.

"He that hath pity on the poor lendeth to the Lord; and his good deed will He pay him again."—Prov. xix. 17.

What a revolution would be wrought among us if we really believed this! We are glad to lend to our friends in a temporary strait, especially when we know that our money is safe and will come back to us with a substantial increase. To have an I O U is quite sufficient. But in the light of this text we are taught to look on God as the great Borrower. He comes to us, asking that we will lend to Him. In every needy one who deserves our aid the request of the Almighty may be heard asking a loan. And what God borrows He always repays at heaven's rate of interest, which is good measure, pressed down and running over.

What mistakes we make! We think we keep what we hold and invest well. But we really keep what we give away. The best investments are the heavenly shares and stocks, which are found in the needs and sorrows of the poor. Will you not, my reader, resolve that you will begin to lend to the Lord in the person of those who need your help, whether for their personal necessities or the work in which they are interested? You belong to heaven; lay up your treasures there. You are called to be a steward of God's free gifts to you. You must be ready, as his almoner, to deal out his wealth. He will pay you for doing it, but He expects, in the first place, that you should be faithful, acting for Him and counting all to be his.

FRIDAY, April 30.

"The spirit of man is the candle of the Lord."—Prov. xx. 27.

What an inspiring conception, to think that our spirits, which are like so many unlighted candles, may be touched by the Spirit of God and made to flame and burn. We are all familiar with the process. There are the candles, each in a splendid holder, but the holders and candles are alike useless because the spark of fire is lacking. But, lo, a taper comes, bringing fire with it, and as it touches one after another of those candles they begin to glow. Oh, that each of us might be a lighted candle, not put under a bushel, but upon it, and giving light to all in the house. And there is even a superior ambition, to be a spiritual taper, and go through the world lighting up dark lives. Do you want this? It may be yours if you are content to waste as quickly as a taper does. Let us ask for the fire of the Spirit of the Lord to kindle on us. All we need is capacity for catching and burning.

Therefore, O Lord, I will not fail nor falter,
Nay but I ask it, nay but I desire;
Lay on my lips thine embers of the altar,
Seal with the sting, and furnish with the fire.

Quick in a moment, infinite for ever,
Send an arousal better than I pray;
Give me a grace upon the faint endeavour,
Souls for my hire, and Pentecost to-day.

SATURDAY, May 1.

"The heart . . . as the watercourses."—Prov. xxi. 1.

Madame Guyon says that there are three classes of souls that may be compared to rivers flowing towards God as their ocean.

1. Some move on sluggishly and feebly. These are often discouraged, dwell much in the outer and emotional, and fail to seek God with their whole strength.

2. Some proceed decidedly and rapidly. These have large hearts, and are quick in their responses to God's Spirit.

3. Some press on in headlong impetuosity.

This comparison of our hearts to watercourses filled with torrents from the hills is a very beautiful one, and is capable of great expansion.

Watercourses need fresh supplies of water from the hills, and our hearts are in constant need of freshets from the everlasting fountain of God's nature.

Watercourses must fulfil their ministry in all weathers, and we must continue patiently in faith and well-doing, whatever be our circumstances or emotions. If we fail, the whole land will be smitten with drought.

Watercourses end in merging their waters with the ocean tides. So God will one day be all in all.

Will you let God lead your heart whither He will? Just as a husbandman will cut watercourses in different directions to conduct the flow of the water, so will you not let God lead your life? You can be a watercourse: He must give the water. Let Him have his will in the direction of your life.

Wiggan's Evangelistic Mission.—The report of this Mission shows earnest and sustained effort in Queen's Park and Kensal Town. The various agencies among old and young have been vigorously pushed, while real soul-saving work is reported in the mission services, and last season in the tent services. Mr. Henry Wiggan's address is now 191, Ashmore-road, St Peter's Park, W.

A Swiss Uprising.

FROM letters written in Switzerland and Belgium by Mrs. Josephine Butler, we learn of a remarkable uprising on the part of women in the Canton de Vaud. It appears that in Switzerland a new Federal Code, which is to unify the laws for the whole of the country, is being prepared. During a stay at Lausanne, where she was slowly recovering from a recent illness, Mrs. Butler came into contact with a number of her sisters in more or less humble positions in life, and learned from them sad stories of misery and wrong suffered by them through the dreadful state of the social laws of the Canton de Vaud. The fact of the enactment of a new code came to the knowledge of these women, and, in conjunction with Mrs. Butler, they looked into the question to see how it bore on themselves. They discovered one provision against which their hearts revolted, and which is thus explained by Mrs. Butler :—

A young girl is only protected from seduction till the age of fourteen—an age at which they are often mere silly children. The law forbids any unmarried girl who may become a mother from applying to the father of the child for any help. In the eye of the law, the father has no existence. If a man who has so led a girl astray wishes to make amends by marrying her, this same law forbids him to do so till after two years. It is illogical, as well as unjust.

In conversation with some of these sisters, Mrs. Butler, in answer to their questions as to what they could do, suggested that they should get up a petition from working women in Lausanne against the proposed law. The proposal was taken up with great heartiness and zeal. Though such a step on their part was altogether a new thing, they resolved to do it for the love of justice and of their fellow women. They have acted on it in such a way, says Mrs. Butler, "that now not only Lausanne, but the whole Canton de Vaud and other parts of Switzerland, are more or less moved. The newspapers are having quite a war about it, and the agitation increases every day." A case of a poor and orphaned young woman, ruined and forsaken by one who had promised to marry her, and who in delirium one day cast her child into a pool, was reported in the papers, and this fanned the flame of agitation. The child was picked up, and is alive and well, but the mother was condemned to *ten years' imprisonment with hard labour; while the man was not allowed to be mentioned!*

As to the subsequent events, we quote from Mrs. Butler's correspondence :—

"The two or three men now chiefly occupied with the code, are sensible of the immense charge they have in hand, and are keeping their eyes and ears open on all sides to hear and test the different tides of opinion among the people of the several Cantons. They will no doubt be to some extent guided by these currents of opinion. From this point of view, you can see how important it is that the wrongs, wishes, and prayers of the women of the country should come strongly before the authors of the new code. It seems to me quite providential that the woman's voice should have begun to be raised just now, on the eve of the issuing of a great new code.

"M. Louis Bridel, of Geneva, on hearing of the presentation of our Lausanne petition from women to the Grand Conseil of the Canton de Vaud, wrote on February 9: 'I consider that what has happened at Lausanne is an event of the first importance for the cause of women in Switzerland. It is the advent of woman into a sphere from which she has been too long excluded, and from which many women believe themselves to be excluded by the very "nature of things." We have been exceedingly surprised by the dignified and courteous attitude of the Grand Conseil of Vaud. We are not accustomed to that at Geneva! It is a famous lesson, of which I hope the full significance will be understood. The greatest publicity should be given to the whole affair. What has now happened at Lausanne, less than a year after the infamous March 22 at Geneva, is the most splendid encouragement for us here. It is like an answer to our unfruitful efforts in our own city; the harvest is not wanting; it is reaped elsewhere. How this ought to teach us that never is any effort on behalf of justice lost, in spite of the most contrary appearances!'

"I must not fail to tell you of the invaluable help given by this clear-headed and generous man, to the movement in Vaud, as well as continually to the cause of justice and of women. Mr. Bergner had the good inspiration to invite him to come and hold a meeting in the Town Hall of Lausanne just at the moment when the petition work was going on, and when the newspapers were all wrangling about the case of poor Anias Tschopp, and the *Gazette de Lausanne* was writing cynical articles against the claims of women, and the *Nouvelliste*, a humble paper, was bravely taking the part of women. His lecture made a great impression, and quite converted the chief of the prison committee and a grand conseiller, whom M. Bergner had arranged to get to act as chairman.

"In three weeks the petition reached 6000 signatures. This is more than two-thirds of the adult female population of Lausanne. I told you in a former letter of the zeal, alacrity, and intelligence with which the working women of all grades hastened to sign it, and how many working men wished to sign it, too, or to sign a similar petition. I never felt more affectionately drawn to any population of women. The Vaudois laws are very bad towards women; they have long suffered under them like 'dumb, driven cattle,' and did not know they might or could protest. They were so pleased to find they could.

"We arranged that the petition should be taken to the castle where the Grand Conseil sits by a deputation of working women. They went to the castle and I waited their return. In about an hour they came back to my room. I never saw such radiant faces. They all wanted to speak together to tell me what had passed. A few ordinary petitions were being read while the councillors chatted and fidgeted; but the moment the president opened and began to read the petition of the women there was complete silence, and the president read it slowly, aloud, all through. Some discussion followed. It was declared to be of great importance, seeing that it was signed by such a number, and asked serious reforms. It was proposed to appoint a commission that very day, to consider it and report to the *Conseil d'Etat* (the executive). The president spoke rather sympathetically, and when he asked those who were in favour of a commission to hold up their hands, they all did so. The poor Lausanne women were almost frightened to see what a noise their action had made. At table d'hôte at my hotel the next day there were some jurists from other parts of Switzerland dining, and I heard them say it was 'an historic event,' quite new in their country. Then came wrangling in the Grand Conseil. Three days afterwards a very hot debate began. A witness of one of the debates told me it was furious. Deputies shook their fists and shouted, and became very personal indeed. However, justice is preached, even though in strife and bitterness.

"Before I left Lausanne a second act of this little drama was begun, in the form of a great petition from the women of the whole Canton. Now that our group of friends at Lausanne have seen how the matter is started, they will get on well. They are finding suitable women in all the smaller towns—Vevey, Montreux, Aigle, Château d'Oex, Yverdon, Orbe, Morges, Rolle, Nyon, etc., and among the Jura villages to give out sheets and collect them again. I was all ready to leave Lausanne when I got urgent letters from Geneva to stay a day or two longer, as some friends of the movement were coming to see me, and they asked me to call a small conference; so I stayed and took a salon, as my room was too small. We had a good conference, and light fell upon all the difficult places. Then they all said good-bye to me, rather tearfully, but in good heart and hope, and I left for Berne, Bâle, and the North.'"

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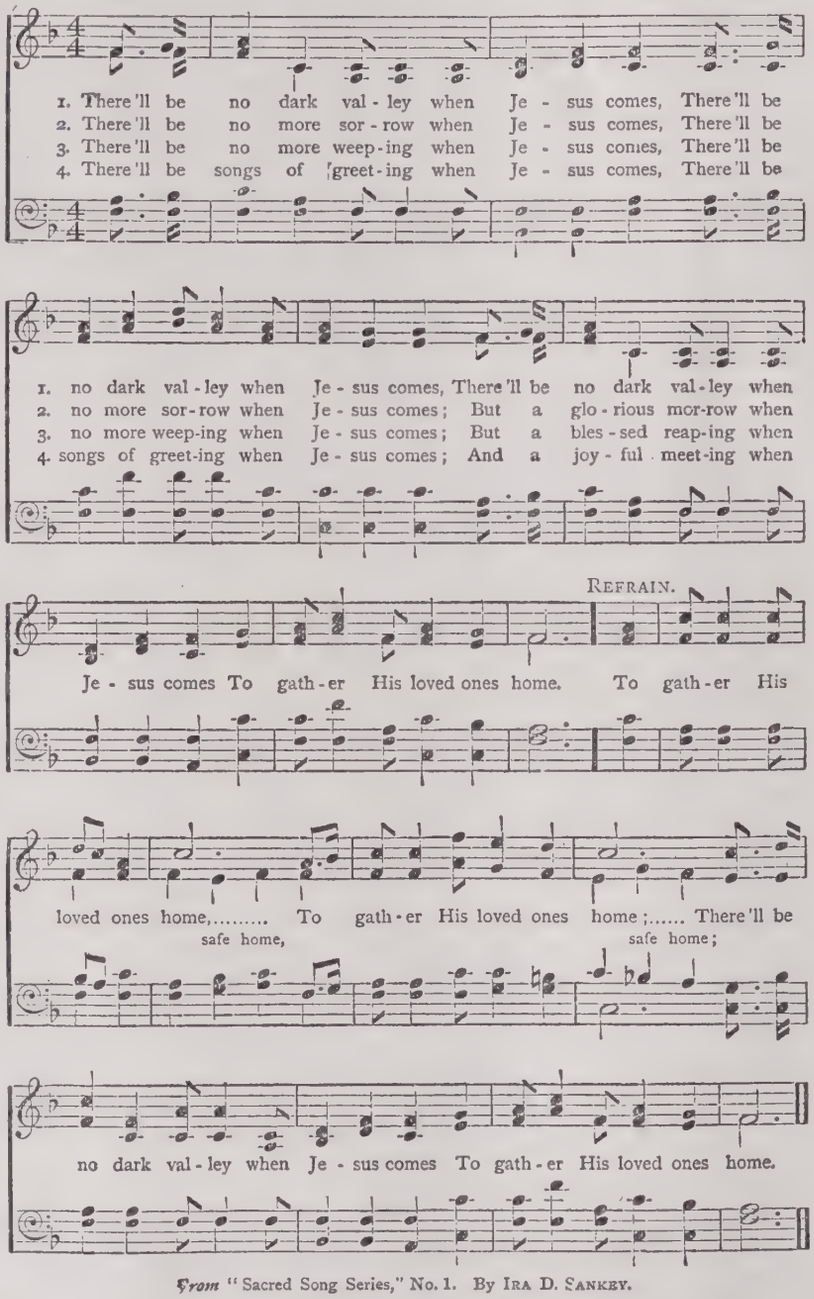
There'll be no Dark Valley.

"Yea, though I walk through the valley.—Psalm xxiii. 4.

W. O. Cushing. Ira D. Sankey.

1. There'll be no dark val - ley when Je - sus comes, There'll be
2. There'll be no more sor - row when Je - sus comes, There'll be
3. There'll be no more weep-ing when Je - sus comes, There'll be
4. There'll be songs of greet-ing when Je - sus comes, There'll be
1. no dark val - ley when Je - sus comes, There'll be no dark val - ley when
2. no more sor - row when Je - sus comes; But a glo - rious mor-row when
3. no more weep-ing when Je - sus comes; But a bles - sed reap-ing when
4. songs of greet-ing when Je - sus comes; And a joy - ful meet-ing when
Refrain.
Je - sus comes To gath - er His loved ones home. To gath - er His
loved ones home,..... To gath - er His loved ones home;..... There'll be
safe home, safe home;
no dark val - ley when Je - sus comes To gath - er His loved ones home.

From "Sacred Song Series," No. 1. By Ira D. Sankey.

The Willesden Licensing Bench has refused to license a public-house to be built at Kensal-green, which it was intended to call "The Longest Reign."

Rev. Dr. Colin Valentine.

AGRA MISSIONARY COLLEGE.

THIS week we give a portrait of one who has done important medical mission work in our great Indian Dependency, on lines which fully entitle him to be classed among the pioneers of Christian enterprise. While, during recent years, medical missionaries have been qualifying for work and going forth to their spheres, Dr. Valentine has looked ahead, and inquired concerning the future and its demands in our million-peopled empire of the East. He has seen the importance of raising a ministry of healing and evangelisation among the native Christians; and his name is now a synonym for a well-considered scheme, admirably realised, for the training of young men of India for medical and Gospel work among their own people.

A Scotchman by birth and education, the subject of our sketch added medicine to his other studies preparatory to proceeding to India as a missionary. Fully qualified, he went out in the winter of 1861, and after a six weeks' journey in a bullock cart, arrived at Beawar in Rajputana, on December 31. The inhabitants of that part of India were a simple aboriginal people, without any systematised form of religion or worship, until these were introduced among them by a British officer, who built temples for the Hindus, and stocked them with idols, also mosques for the Mohammedans—all this at the expense of the East India Company!

Those were days in which the medical missionary was not so well understood in India as he is to-day. Accordingly, measures which would hardly succeed now were taken to prejudice the work in the eyes of the people. Brahmins had been imported into the district to play upon the popular ignorance; and they declared that the foreign doctor intermixed with his medicines the bones, flesh, and blood of cows and pigs, in order thereby to break the caste of those who might become his patients. This outrageous falsehood was readily believed by many, and for a time, in spite of all the doctor's efforts to do them good, the people concealed their ailments rather than consenting to take the dreaded medicaments. A short time after Dr. Valentine's arrival, one of the periodical cholera epidemics visited Nya Nugger, and thereupon the prospect entirely changed. By the blessing of God, the first case proved a cure: and the damaging rumours and suspicions were overcome by proofs of warm sympathy and unselfish exertion for the good of the people on the part of the foreign doctor. During this time Dr. Valentine held important public appointments, and devoted the emoluments to the development of his mission. He also cared for orphan children, and taught them agriculture and other useful arts.

Dr. Valentine did not confine his labours to the dispensary, but in the spirit of Christ he went after those who did not come to him, and on these errands of mercy he visited neighbouring villages, and occasionally remoter places. In those days medical missionaries were few and far between. In fact, in all India, forty years ago, there were only about seven missionaries; whereas to-day there are a hundred and forty, nearly one-half of whom are ladies. In all his labours Dr. Valentine was a preacher of the Gospel, and in this work he was neither discouraged by reason of the indifference of the times, nor hindered by the influences which were occasionally exerted with the object of securing the eclipse of the religious by the medical side of the mission.

After several years of unremitting toil, and under the strain of a great sorrow, Dr. Valentine's health completely broke down, and he was advised to take rest in the cool and bracing air of the Himalaya Mountains. On his way he passed "the Marble City of Jeypore," where he had an interview with the enlightened Maharajah, whose acquaintance he had made a few years previously. In the course of that interview, the doctor learned that one of the queens was sick, and had been "given up" by the native doctors and the English medical attendant. Asked to see the royal patient, he prescribed for her case, and with the blessing of God she recovered. Greatly pleased with the result, the Maharajah requested Dr. Valentine to become his

(From photograph by Mr. J. Moffatt, 125, Princes-street, Edinburgh.)

private physician; and after much prayer and thought the doctor accepted the appointment, thereby opening up to the Gospel an idolatrous kingdom of three and a-half million inhabitants. Schools were thereupon opened, and a shop rented, in the most frequented bazaar in the city, for the sale of Bibles and Christian books. Out of the handsome salary which he received from the Maharajah, Dr. Valentine supported teachers, catechists, and several important institutions. From time to time pressure was applied to induce him to stop the definitely religious work. So acute did this become at length, that the doctor went straight to the Maharajah, and said: "Your Highness can, of course, command me to close my schools and book-shop, also to desist from bazaar-preaching, but the day your Highness does so, I must leave Jeypore!"

Work done in this spirit of Christian devotion might be expected to enjoy the Divine blessing. Hence, the late Bishop of Lahore, Dr. French, was able to write:—

Dr. Valentine's work and its results are alike a precious memorial for the Church of God, and the wise and skilled working by which his never-failing providence ordereth all things, and a signal instance of the hold which a medical missionary may obtain on a heathen prince and people. Having twice preached at Jeypore in former years, and having had my spirit stirred within me by seeing the city wholly given to idolatry, I have marvelled the more at the way in which God has made an entrance for the Gospel, and given his servant a key to the hearts of some of the most bigoted adherents of idolatry.

In 1874 Dr. Valentine came home to enjoy his first holiday, after thirteen years' residence in India. Not much rest did he take, however. A great purpose engaged his mind—the founding of a Medical Missionary College in the East. Travelling all over Great Britain, delivering lantern lectures and soliciting aid, he raised £3000, wherewith, in 1881, he founded the well-known Medical Missionary Training Institute in the City of Agra, in the North-West Provinces. Four years later, this enterprise was affiliated to the Edinburgh Medical Missionary Society. The object of the Institute is to impart to native Christian young men a systematic knowledge of Divine truth, and to prepare them for the work of medical missionaries.

The principles which lie at the base of the scheme commend themselves at once to thoughtful people. The native agent is in his own country, and it is highly desirable to train him there rather than in the West. Moreover, on all grounds it is important to promote to the utmost the raising of a native ministry, both for preaching the Gospel, and healing the sick. The Institute course extends over four years, and a native student is housed, fed, supplied with books, and educated for the small sum of £10 per annum. Almost all the missionary societies working in Northern India are indebted to the Institute for workers there trained for careers of useful service. As the outcome of a custom to help the poor of the city every Sabbath morning, a Beggars' Church was founded about eight years ago. On an average there is an attendance of 160, who are people of the poorest grades, including old and lame, infirm and blind, also lepers far advanced in disease. To these the Gospel is preached, and material assistance given. Of late, during the famine, the attendance has largely increased. The Institute students help in the work, which has its encouragements as well as its difficulties.

In 1876 Dr. Valentine was honoured with the degree of LL.D. from Edinburgh University. He is again among friends and kindred in Scotland, having come home some months ago, run down in health, and greatly needing rest. We are glad to learn that he is slowly recovering strength. During his illness the progress of the Famine Fund has been a source of much interest to him, for he well knows the meaning of an Indian famine. He has opened a dispensary for the famine-stricken people, on whose behalf he has also been influencing help from the benevolent in Great Britain. But he will not be altogether happy until he has resumed work in his much-loved sphere, and is seeing further evidences of the power of the Gospel and further manifestations of Christian beneficence in India. While staying in Scotland, Dr. Valentine may be addressed 77, Morningside-park, Edinburgh.

Doing and Being.—What we *do* declares what we *are*. In every phase of action, in the whole territory of conduct, it is intended that *doing* shall disclose and affirm the quality of *being*.—*Dr. C. C. Hall.*

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. Charles Leach, D.D., Manchester.

IV.

THE THREE OLDEST BIBLES IN THE WORLD.

I NOW take you to Rome, to St. Petersburg, and to London, to see three of the most remarkable old Bibles known.

THE VATICAN MANUSCRIPT.

I want you to come with me first to the ancient City of Rome, that city which has played such a remarkable part in the civil and religious history of the world. If we had time it would be interesting whilst at Rome to visit the Colisseum, the Palace of the Cæsars, and the house of Nero. We might see the building into which Christians were

FLUNG TO THE WILD BEASTS

rather than part with their sacred books, or dishonour their Lord and Saviour. But we must go at once to the Vatican Library.

You will notice that this MS. is in book form, having more than 700 pages, under 12in. square. Each page contains three columns, and the writing is all in capital letters. It is almost a complete copy of the whole Bible. It has lost Gen. chaps. i. to xlvi., Psalms cv. to cxxxvii., and all that follows Heb. ix. 14.

As you look at this book you may conclude that you gaze at the oldest Greek Bible known to the world. I say *known* to the world, because there may be other precious treasures, older even than this,

HID AWAY AMONG THE RUBBISH

of some of the convents and other places, some day to be brought to light, as was the Sinaitic manuscript, about which I am to tell you the story directly. But this is the oldest we know. It carries us back probably to the beginning of the fourth century. For 1500 years this manuscript has been in the world, and it is a standing proof that if our Bible is an invention, it must have been forged before the fourth century, when this manuscript was written.

THE SINAITIC MANUSCRIPT.

From Rome, in Italy, I must take you to St. Petersburg in Russia. As we travel from the west to the east, from the centre of the Latin to the headquarters of the Greek Church, I may tell you that we are going to see the famous Sinaitic manuscript (*Codex* Aleph).

This is also in book form; each page contains four columns. It is believed to be almost, if not quite, as ancient as the Vatican MS. But its story is most remarkable. For generations, perhaps even for centuries, it was lost among the books and rubbish of a convent, and was only discovered by an accident.

There was a famous German scholar named Dr. Tischendorf, who devoted nearly the whole of his life to studying and hunting ancient manuscripts of the Bible. He has laid all who love the Bible under lasting obligations by his discoveries and investigations. It seems that he travelled almost all parts of the East searching the old libraries into which he could get. About the year 1844 he was paying a visit to

ST. CATHERINE'S CONVENT

at the foot of Mount Sinai, when he made a happy find. In the hall of the convent there stood a basket filled with parchment ready for the fire, and he was told two similar basketfuls had been burned.

On examining the contents of the basket he was surprised to find a number of parchment leaves of the most ancient Septuagint copy of the Greek Old Testament he had ever seen. He was unable to conceal his joy, and was allowed to take away about forty sheets. Though the lot was destined for the fire, his joy at his discovery roused the suspicions of the monks, and led them to think that perhaps they were valuable, and so they would not give him any more.

But in the year 1859, or about fifteen years after his dip into the basket, he was again at the convent, armed with a commission from the Russian Emperor. But his visit seemed quite a failure, and he was about to leave without having made any fresh discovery, when again he was

THE SUBJECT OF A LUCKY ACCIDENT.

The evening before he was to leave, he was walking in the grounds with the steward of the convent, who asked him into his cell to take some refreshment. As they conversed, the monk produced a bundle wrapped in red cloth. To his great delight Tischendorf found not only some of the fragments which he had seen before, but other parts of the Old Testament, and the New Testament complete, and some other writings besides.

After a while, through the influence of the Emperor, the manuscript was obtained from the convent and brought to the Imperial library at St. Petersburg, in which we now see it, and it has become the most precious treasure in the possession of the Greek Church.

Any of my readers who may not be able to

VISIT ST. PETERSBURG

in person, may see a facsimile of this valuable manuscript in the British Museum.

If the contents of that one basket have so enriched us, what a treasure we might have had if the contents of those two other baskets had been saved from the fire! What other priceless documents are yet to be brought to light, we cannot tell.

THE ALEXANDRIAN MANUSCRIPT.

I want to take you now to the British Museum. Passing in at the main entrance and turning to the right we shall soon find ourselves in the Manuscript Room. There are many cases full of all sorts of ancient looking books, written on parchment of different kinds and ages. Quite a number of them are copies of the Bible, and some are lives of saints and other subjects.

Our concern now, however, is not with any of these. We are going to see the Alexandrian Manuscript—

THE THIRD OLDEST BIBLE IN THE WORLD,

which happily belongs to England, and is not likely to be lightly parted with. If you speak to the Curator, he will tell you that large numbers of visitors come to see this famous old Bible.

You will notice that it, too, is bound up in book form, and has two columns on a page. You will remember that the Vatican Bible has three columns on a page, and the Sinaitic Bible four columns on a page. This manuscript was probably written about the middle of the fifth century. It is written on very thin vellum, and has been in the possession of England nearly 270 years. It was presented to King Charles I. in 1628 by Cyril Lucar, Patriarch of Constantinople.

It will thus be seen that it is the youngest of the three old Bibles we have noticed, but perhaps it is the most interesting to us as it belongs to England.

It contains both the Old and New Testaments, though it is not quite perfect. It is marvellous to find a written document of such great age so perfect as this is. The New Testament seems to have suffered more than the Old. Only

TEN LEAVES ARE MISSING

from the Old Testament, but I am sorry that the New has lost more. Twenty-five leaves have gone from the Gospel by Matthew, two from the Gospel by John, and three from 2 Corinthians.

We have now seen these three remarkable manuscripts, all written say 1500 years ago. It is not possible to estimate their value to Bible students. They carry us back at once to remote ages, and help very considerably in showing us where our Bible came from. As we look at them we are at once put in touch with men who lived at the beginning of the fourth century. Though in our study of ancient versions of the Scriptures we shall get much nearer to the Apostles and to our Lord than these three old Greek manuscripts carry us, we still have in them a rich boon. They link us with the Christian fathers of the early centuries, and clearly show that *their Scriptures and ours are the same.*

It is quite worthy of note that the scholarly men who in the reign of King James made our Authorised English Bible had no access to these three valuable old documents. The Vatican manuscript was at Rome, and the Pope of that day was not the man to let Protestants have the use of the book. The Sinaitic manuscript was

BURIED IN THE CONVENT

at Sinai, and its existence was not known to scholars. And our Alexandrian manuscript came to England about seventeen years after the authorised revisers had done their work. The scholars who have prepared our excellent Revised Bible were more fortunate. All these three old manuscripts were at their disposal.

Though we have only examined three of these ancient manuscripts, there are large numbers of others beside.

The conclusion to which the examination of these old Bibles brings us is, that at least our Bible was in existence when these books were written. Our New Testament, therefore, must have come from some *earlier* source. Let us take our next step.

Among the Santals.

We thank God for all his goodness during our itinerating in the Ranga, Hijla, and "Hot-spring" districts this last cold season. Thousands of tracts and Gospels were distributed, and some sold. I am glad to say, we did not find any torn up and thrown away as last year. We preached and sang the Gospel news with the help of a small band of Santal preachers. Lantern services were given in the open air, and one to about 200 students and parents in the school at Dumkah, the headquarters of the Santal country.

Bethlehem school is going on steadily. A number of heathen as well as Christian boys attend. They can sing and repeat many of our hymns, and also read the Bible in Bengali and Santali. The medical work is also going on daily by the help of my wife, and a Christian Santal, chiefly among the poor and helpless. W. Barlow.

"*Bethlehem,*" *Bethel Santal Mission, India.*

Sir,—I write on behalf of this Mission, whose director is Pastor A. Haegert, to ask for funds to help Christians and others who suffer from the famine. The Mission, not belonging to any society, does not share in any public help now sent out to India, nor has it received any grant from Government. The large tanks are dried up, and Mr. Haegert requires 500 rupees to employ the poor and needy. His funds are exhausted, consequently 150 or 200 hands had to be dismissed.

This is a large work, having five stations besides schools, consequently much money is needed to meet the daily general expenses.—Yours truly,

Bethel, viâ Jamtara. M. J. Pilditch.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

About God's Flowers.

Text for Sunday:—"Why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin...Wherefore, if God so clothe the grass of the field..shall He not much more clothe you, O ye of little faith?" Matt. vi. 28-30.

Hymns:—Songs and Solos, 12; Christian Choir, 27.

A Violet's Story.

I AM but a small insignificant flower, you will say, nothing compared to the stately lilies, the lovely roses, and the many other flowers that grow. So I myself once thought, but I have found out that even a small violet may do some good in this busy world of ours. The earliest home I can remember was a sheltered hollow in a small wood, what part of England I cannot say, for violets did not learn geography in those days. I remember that winter had been exceptionally severe, and for a long time it was no good for myself and my brothers and sisters to try to grow. But one morning we awoke and found the sun shining, the birds singing, and all traces of winter gone.

My brothers and sisters joined in the general rejoicing, but I would have nothing to do with them. I was ambitious in those days, and I wanted to be educated and go into society (flower society), and because I could not, but had to remain at home, I sulked, and altogether gave my parents a good deal of trouble, I fancy. Things went on like this for what seemed to us a long time, and I was becoming quite thin and pale, for I would eat nothing, but sat all day in my corner, speaking to no one.

Early one morning a lovely little dewdrop came down on my head, and whispered to me that it was naughty of me to sulk like this just because I could not have my own way. He pointed out to me how much happier my lot was than that of some people—his, for instance, who lived only for an hour or two in the morning and then vanished he knew not whither. He said I was making myself and everyone else quite miserable. I tried to shake him off, but he would not go, and while he was still talking to me, I heard another voice (such a pretty one) exclaim:—

"Oh, mother, look! Edith, do look at these violets. Aren't they perfectly lovely?" and the next minute a little girl of about ten years of age bounded down the opposite bank, followed by another of about fifteen, and a lady. The little girl (who I afterwards found was called Queenie) was a pretty child with beautiful dark-brown eyes.

"Aren't they lovely?" she again exclaimed, and then, after a moment's pause, she added:

"Look! I think this one is the prettiest. How sweet it looks with the dewdrop sparkling on it," and, lifting my head, I saw she was pointing at me. I am sure I blushed when I heard that, not only with pleasure at the praise, but also with shame, for then I saw how unreasonable I had been in sulking because of being a violet instead of a lily or some other aristocratic flower.

Then the elder girl broke in upon my meditations by saying:

"Might we not pick some of these and send them to London to the children in the hospital?"

"A very good plan, Edith, dear," said her mother, "Shall we begin at once? Mind you pick them with long stalks, for they will be tied up in bunches."

For some time there was silence, broken only by exclamations of delight when one happened to come across a flower more beautiful than the rest. When they had picked enough they carried us a little way, and then took us into a large place called a house, and packed us in boxes, sprinkling water over us before fastening down the lids. Then began the most anxious time I have ever spent in my life; from the moment we were put into the box till we reached the hospital table I was in constant terror. We were first taken to the station, and put into a sort of house on wheels. All this time we were nearly suffocated, and I thought each breath I drew would be my last. I fancy I must have fainted, for I remember nothing until I heard a voice say:—

"Poor little violets, how faded they look!"

So we had a delicious supper of cold water, and, after that, soon went to sleep. Next morning I felt better, and we were tied into bunches and taken to a large house, larger than I ever imagined a house could be. There the bunch in which I and some of my brothers were was given to a little girl lying sick in bed, who was ever so grateful.

"I do love violets!" she said; "I like them better than lilies or any of those grand flowers."

That made me very happy too, for now I knew what it meant to give pleasure, and I have learned that even a violet has its work to do, and has no right to sulk. Have you? D. D.

What Lilies May Teach.

MANY of you probably have a little garden all your own. How carefully you put the seed in the ground and watch it spring up and grow into a beautiful plant. How eagerly, too, we look for the flowers! I am sure we all love flowers, do we not? I fancy I see you picking some beautiful lilies, for instance. You pick as many as you can hold, but only the beautiful blooms, you do not seem to see the damaged ones. That is just what we want to do in our lives, always, to look for and pick only the beautiful things; to choose those that are good and pure to think or talk about, and our lives will be so much happier than if we thought about things which are disagreeable or sinful.

Before we could get those beautiful lilies, the gardener had to put an ugly brown looking root into the ground. If you had been watching him, perhaps you would have said, "I wonder what he is doing. He surely does not think he will get any pretty flowers from that! It does not look worth much." Do you know, some of us think our lives are not worth much, we shall never be able to do any good in the world, but what we want is just to be rooted and built up in Christ—to grow day by day in his strength; then we shall bring forth beautiful flowers in our lives, just as wonderful as that those lovely lilies came from that ugly root.

Something more is necessary for growth besides a good root. Plants need rain, or they will die; sunshine to bring the flowers out, and air, or they would wither; they must have also good soil. We too want everything that will help us to grow and become strong in the Lord. Let us pray that God will show us by his Holy Spirit, how we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Let us lay aside every weight or hindrance, and choose only those things that will help us to grow strong—good books, good companions, above all the best of all books, the Bible; and the best of all companions, the Lord Jesus Christ, a friend that sticketh closer than a brother.

Look how white and pure the lilies are; they speak to us of innocence and purity. What a beautiful shape; how exquisite the scent; how beautiful! Have they not brightened our lives and made us happier in having them? Then let our lives be also beautiful with "the beauty of holiness," that all whom we meet may feel better and happier for having been with us.

Jesus bids his children lay aside anxious care for themselves, and trust in Him as their Father. The lilies tell us not only of his care, but of the wisdom of Him whose hand created them in beauty; and of his bounty in gracing the earth with things so fair. Do we not want to be as fair as the lilies? Let us ask God, who has made the lilies so fair, to clothe us with humility and fill us with the graces of the Spirit, made pure within as a lily.

The lily, like all flowers, will soon fade and die. We, too, must fade and die. Man "cometh forth like a flower, and is cut down!" Shall we not seek while we have life and health to do all the good we can. "The night cometh when no man can work."

Now, dear children, will you try and remember what the lily has taught us? How to pick only the beautiful flowers in life. How, if we plant the root and give it all that it needs to make it grow, lovely flowers will spring from what looks worthless. How simply by being beautiful and fragrant it has brought joy to many. How God clothes the lily and gives it all things necessary for life. How a Christian may be compared to a lily. How the lily, like all things, must fade and die, but our souls will live "for ever with the Lord," if we will let Him take them now. Mary Fletcher.

Heaton Mersey.

Children's Special Service Mission.

Mr. Hutchinson, *Manchester*, May 13; *Liverpool*, May 14; Mr. J. S. Tyler, *Lewes*, April 27; *Kemp Town*, April 28; *Hayward's Heath*, April 29; *Southboro'*, April 30; *Brighton*, May 1-5. Mr. Reginald Callender, *Blackheath*, April 22; *Plumstead*, April 27; *Wandsworth*, May 3. Mr. H. Hankinson, *Cinderford*, April 22; *Gloucester*, April 23; *Newport*, April 24-May 4; *Upton Bishop*, May 5; *Ross*, May 5-6; *Hereford*, May 7. Mr. Geo. Goodman, *Presbyterian Church, Stoke Newington*, April 24-May 2; *Bromley*, May 8-16. Mr. S. J. Hewlett, *Broughton Park, Manchester*, April 24-May 3. Mr. Lidstone, *New Malden*, May 9-12. Mr. E. Hughes, *Woolwich*, May 2-7; *Balham Grove*, May 3; *Castle Yard, Holland-street*, May 7; *Baker-street*, May 15; *Notting Hill Gate*, May 17. Mr. Phillips Welch, *Hanover-square*, May 4.

Easter Holiday Services will be held by Mr. Josiah Spiers in the Denning Hall, Denning-road, Hampstead, near Hampstead Heath Station, from Monday, April 26, to Friday, April 30, inclusive, at 11 and 7 o'clock each day, specially arranged for young people home from boarding schools, and for ladies to bring their children.

Scripture Union Portions for Next Week.

S. Psalms	lxvi. 1-20.	Th. *Ruth*	ii. 13-23.
M. *Ruth*	i. 1-10.	F. ,,	iv. 1-17.
Tu. ,,	i. 14-22.	Sat. *Psalms*	lxvii. 1-7.
W. ,,	ii. 1-12.		

Bible Searcher No. (68).

☞ *Rules sent on receipt of a penny stamp.*

1. Quote the description of spring (three verses), given in Solomon's Song (Ch. ii.)
2. Quote a promise from Hosea xiv. referring to a flower.
3. Quote a promise from Is. xxxv. referring to flowers.
4. Quote a promise for faithful sowers from Is. xxxii.
5. What flowers were represented on the great vase or molten sea made by Solomon for the temple?
6. Quote two verses from Job's fourth speech, in which a flower is used as an illustration (xii.-xiv.)
7. When this illustration is used again in Psalm ciii., what is given by contrast as everlasting?
8. When the same illustration is used in Is. xl., what reason is given for the fate of the flowers, and what is given by contrast as standing for ever?
9. When the same illustration is used by James, what are specially likened to flowers?
10. When the same illustration is used by Peter, quote the verse explaining what by contrast "endureth for ever."

Children *under ten* do 1, 2, 3; *under thirteen*, 1 and 6 to 10.

KEY TO LAST WEEK'S BIBLE SEARCHER (No. 67.)

1. Ephes. vi. 2.	8. Eph. iii. 8.
Ex. xx. 12.	9. ,, ii. 6.
2. Eph. vi. 14-17.	10. Eph. ii, 17.
3. ,, iv. 32.	Gentiles "afar off."
4. ,, ii. 4.	Israelites "nigh,"
5. Eph. iv. 2, 3.	because the "chosen
6. ,, v, 11-12.	people."
7. ,, v. 18.	

Foreign List.—Correct answers received from:—

No. 60. W. B. and Alice Henderson (Jamaica). **No. 61.** W. B. and Alice Henderson. **No. 62.** Henry and Annie Baillie, Jean C. Scott*, D. H. Marshall (Canada). **No. 63.** Vera and Frank Sjöström (New York). **No. 64.** Frank Sjöström.

No. 66.—Correct answers (second list) received from:—

C. and G. Andrews, W. T. Aldous, D. G. Arbuthnot, M. Adams, Wm. Aston*, Clara Barnes, E. B.* and J. C.* Black, Geo. Brand, Arnold Baker, J. Baring, G. Bartlett, D. A. Bennie, Emily Bridgewater*, R. G. Browne, N. and G. Brookfield, Hy. Butler, Eva Bergen*, J. C. Bell, Lavinia Barnes, Archibald Bearsby, Herbert Berry*, Louis Berthe*, Walter and Maggie Carter, Lettie Carter*, Wm. E. Clarke*, Dorothy J. Clarke, Lily Clarke, Jack Clarke, C. M. and M. M. Craven Marjorie Collins, E. F. Corrie, Nina Coote, S. Cumbers, C. M. Chapman, Bessie Cheale, S. Crowley, Elsie Cowley*, Dorothy Cooper*, Wm. Cuthbert, Wm.* and Mary* Charles, My. E. Clarke*, Lily Coles*, W. and E. Cockrem, Arthur M. Cole, Nellie*, Arthur, Hy. and Annie* Couch, May Dring*, A. and C. K. Dodd, E. and R. Dunn, Dorothy M. Dyke, Eva L. Edmundson, M. G. and J. I. Freegard, Wm. A.*, Ernest* and Reg.* Findlay, F. A. and A. E. Figgis, Ay. Fosten, Lee Gardner, Rose Hamilton, F. E. E. Harris, A. F.* and Elsie* Hersey, Ada Heap, J. and M. Handasyde, Emily and Edith Hearn, Theodora Hill, Violet Holford*, Tom M. Hunter, Chas., Mena*, and Edith L.* Hunter, Nellie Horsford, E. P.*, L. M., and C. M.* Herivel, Victor Henry, E. C. S., and Marjorie R. Hogge, L.* and Archie* Jacob, Robt. Jones, N. Q. Johns*, Robt. and H. Keable, Ey. and Mn. Kelk, Hubert Kirkpatrick, T. A. Kirkpatrick, Thos., Isa, Agnes*, Willie*, and Alex. Kay, Gertrude Kingerlee, Mary Law, S. R. and Doke Lewis, Murray and Graham* Lloyd, Guinefred Leigh, Hannah Lovell, A. G. Macnair, May McCallum*, B. and Hy. Malaher, Bella*, Thos., Abraham*, and Nellie Mack, John*, Ag.*, and Mag. Menzies, Lewis Morice, Helen Mickelburgh, Dora Muir, Tita Mackenzie, Hilda Medill, E. L. Moir, Frances L. Munce, Bessie H. Millar, Eva Monti*; Amy and Maud Nottage, Gwen., Ogilvy*, L. and H. Orr, My. Palmer, Frank Perkins, Dthy. Piper, I. W.* and G. M.* Phipps, Susabel Pim*, L. M. and W. S. Porter, Margaret*, Jessie, and Lilian* Pook, E. V. Proctor*, Willie* and J. C.* Palmer, Alf. Penny,* Ed. T. Peters, L. and N. Peachey, A. B. and D. W. Ramsay, Ed. Rainey, Muriel Reeves-Palmer*, Mabel Redwood*, Chas. Romanes, Jenny Rule, Jeanie Robertson, Jessie D. Roe, O. Robertson, C. and A. Rouse, Nellie Stalker*, M. Dthy. Stalker, Muriel Shaw, F. A. Shadbolt, Dthy. N. Shaw, R. Sherwin, Ernest Stevens, Florrie Smith*, Ethel Snowball, Ey.* and Nellie* Stuart, Bessie Symes*, M. E. Spiganovicz, N. Skinner, Fl. Simmons*, Sidney Smith, Olive Tritton,* M. McM. Thomson, Mgt. A. Frances H. and Fred A. Trotter, Dorothy Vickers*, Wm., J.*, and Bertie* Ward, My. E. Walton, Ronald Watson, A. and F. Waring, I. F. and J. E.* Watson, C. H. Washington, Gladys Weir, E. M. White*, Hotty Wodson, Wm. Wheeler, Edith Wheadon, Evelyn H. Wood, Ibla and Allan Woodman, Gertie M. Wood, Cecil Yerbury.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—Teachers and Scholars, St. Paul's, Hyson Green, 7s. 6d.; An Irishwoman, 5s.; Rev. J. McR., Aberchirder, £2; H. T. W., 2s. 6d.; total, £2 15s.

Indian Famine.—Children, per F. E. M., 3s.; Willie, Reggie, and Ernie, 6s.; N. R., 1s. 1id.; G. E. B., 1s. 6d.; Nannie, 2s. 6d.; Philip and Gertrude, 6s.; Mabel Arnott, 5s. 6d.; total, £1 6s. 5d.

Cripples' Bathing Machine, Southend.—D. L. and S. R. L., 1s.; L. G., 1s.; F. S., 1s.; V. H., 1s.; B. S., 1s.; Nannie, 2s. 6d.; D. C., 6d.; Margery, 1s.; B. C., 1s.; I. W. and G. M. P., 1s.; D. and E. H., 2s.; Madge, 6d.; total, 13s. 6d.

Kilburn Hall.

Probably none of the Easter Monday Conferences which have been held for so many years past at Kilburn Hall exceeded in numbers or interest that which commenced at 4 p.m. on Monday last, when representatives of many churches and missions assembled for prayer, addresses, and social intercourse. Many well-known speakers attended—far more than could take part in the engagements of the day. The meeting was opened by Mr. C. Russell Hurditch, and addresses were given by Messrs. Sprunt, Smith, Wright, and Whytock.

In the evening there was an address by Dr. A. T. Pierson of much forcefulness and power, on the four precepts in Matthew vi.: "Enter into thy closet," "Lay not up for yourselves treasures on earth," "No man can serve two masters," and "Seek first the Kingdom of God."

Missionary Prayer Union.—The quarterly meetings were held in the West Cliff Tabernacle, Bournemouth, on Sunday, April 11. Pastor Geo. Wainwright gave a brief address at the morning service, and presided over the meeting in the afternoon. The secretary's report told of the steady continuance of the work, the membership in the Union remaining about the same, and the financial result for the quarter being £25 11s. 6d. A very interesting letter was read from Mr. Hale, the missionary supported by the Prayer Union, who told of encouraging results from the work in Palwal, and from the work of itineration in the towns and districts around.

"Keswick" in London.

BROKEN COMMUNION.

Notes of Bible-reading by Rev. C. A. Fox.

(*Concluded.*)

I MUST now take up a further point—how to restore communion.

The children of Israel stripped themselves of their ornaments by the Mount Horeb (Ex. xxxiii. 6).

We must come humbly to God without an ornament left. "Just as I am," wrote Miss Charlotte Elliot, out of her own experience, and under the teaching of that dear and holy man of God, Dr. Cæsar Malan. He had spoken to her in the drawing-room, and she had answered that she did not know how to come to the Lord; surely she could not come there in the drawing-room. He said: "Come just as you are." That made such an impression on her that she wrote—

Just as I am, without one plea,
But that thy blood was shed for me,
And that Thou biddest me come to Thee—
O Lamb of God, I come.

Without a plea; without an ornament; without a word of defence; without the slightest attempt at vindication, we must come right up to the Lord, and bow at his holy feet.

In order to the restoring of communion there must be a going into the very inmost presence of the Lord. Notice that marvellous passage in the preceding chapter:—

Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written (Ex. xxxii. 31).

There are only two men in Scripture besides the holy Lord Himself who have ever spoken, as recorded, such words as these—Moses and Paul: Paul the Moses of the New Testament, and Moses the Paul of the Old. "I and my people are one," said Moses, "we cannot be separated." It was as if the Lord said: "I am going to blot Myself out in the blood of Calvary, but thou hast anticipated Me. Thou art so near my heart; thou doest it as the redeemer of thy people." And so Paul also said: "I could wish myself accursed for my brethren, my kinsmen according to the flesh." Oh, for this love of souls, and for the patriotism that it indicates! Oh, that this Diamond Jubilee year might be a year of such patriotic spiritual desire and ambition and enterprise, that the whole people should be as one man, under the encouragement of this righteous reign of our beloved sovereign, in going out to bring in the outcasts, whether at home or abroad, with something of the Moses heart and the heart of Paul the Apostle.

Now therefore, I pray Thee, if I have found grace in thy sight, show me thy way (xxxiii. 13).

This is what we need to pray: "Show me thy way." We want to have done with our own way. Let us give up all that is of self, and go into the interior presence that the Lord may show us his way. We have done this sometimes, when our way has been broken down or hedged up, but we need to come every day and say, "What wilt Thou have me to do?"

And the Lord said, My presence shall go with thee, and I will give thee rest (ver. 14).

Oh, blessed word—"I will give thee rest." It was Jesus, surely, who said: "Come unto Me, and I will give you rest." God's presence before them, behind them, between them and the Egyptians; above them the pillar of cloud by day and of fire by night—such was the Presence that was to go with them on their pilgrimage.

The Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name (ver. 17).

It is one of the most beautiful testimonies in Holy Scripture, to a man who knew so little, for he had no Bible but the law. But the law was love. "Thou shalt love, Moses"—that is God's law. Notice that the Lord says, "I will do these things because thou hast asked Me." Do you not think that we ought to ask God far more than we do for what we want, and to believe that the Lord will do what we ask?

I beseech Thee, show me thy glory (ver. 18).

There were two prayers that Moses made in the sacred presence of the Lord. The first was "Show me thy way." Humble obedience was the primal necessity. Then he prayed, "Show me thy glory." That was a higher petition. It was losing himself in God—if it be to God's glory I care not for aught else. I love the Lord for his answer to Moses:—

I will make all my goodness pass before thee (ver. 19).

God's glory is his goodness. Calvary is the glory of Jesus. When he was clouded and eclipsed, then his glory shone out the most.

Restored communion, then, is renewed interviews with God. It is restored guidance—we have had that—"My presence shall go with thee." It is also restored separation from the world.

So shall we be separated, I, and thy people, from all people that are on the face of the earth (ver. 16).

It is a very solemn thing in these days that the Church has become as the world. The world is saying, "We are as good as the Church; indeed, we are the Church; we are all the Church." It is very important to observe the words of Moses in verse 16, "Wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that Thou goest with us? so shall we be separated, I and they, from all the people that are upon the face of the earth." It is a solemn thing that it is the presence of the Lord that will separate you. It is not that you should go apart yourself; that you should join this body or the other body. That will not separate you; it may exalt you and turn you into an idolater yourself. It is the presence of the Lord in your heart and in your life that will separate you from all that is upon the face of the earth, save those who follow the Lord.

One last thought: Restored communion is a revelation of God. (Read verses 20-23.) God thought it worth while to pass before one solitary man in all his glory.

In chap. xxxiv. 1 we see the Lord's command to Moses to bring up the tables of the law to be re-written. So there must be a re-consecration to the Lord. Some people do not like re-consecration; but if the first was good I think it must be very nice to have another. At any rate it is God's way. "Be ready in the morning and come up unto Mount Sinai and present thyself there to Me." "I beseech you therefore, by the mercies of God, that ye present your bodies." "To Me on the top of the mount." You must be hid in the secret place of the Most High. It must be a personal and individual dedication. "The Lord descended in the cloud" (ver. 5). What a condescending Lord He is! He stood there with his servant, quite unattended, and proclaimed his own name. It was not as in some great house, where the servant asks your name and proclaims it to the company. The Lord is his own servant. What is his Name? "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth," and so on. In verse 8 we read that Moses made haste and bowed his head toward the earth and worshipped. Ah, Moses knew his place. The Lord had not made revelations to him in vain. He sank into the dust, because the glory of the Lord had risen upon him.

In verse 10 we have the covenant renewed—promises of deliverance which God was going to fulfil. Then we have a warning (verse 12): "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest." And, again: "Thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God" (v. 14). Do not let us forget that that is his name.

You know the end; we have it in verse 29. It is the illumination of God the Holy Ghost upon his solitary servant. "Moses wist not that the skin of his face shone while he talked with Him." When you are re-consecrated, and the commandments of God are re-written on your heart by the finger of God, then the whole man becomes luminous with the glory of the Lord.

Then we read that Moses talked with the children of Israel. He is not above his brethren, because he is more illuminated than they. He covered his face with a vail, because he was so illumined with the Holy Ghost. Is it not strange that in that Old Testament dispensation there should be needed a vail, and that in the New Testament dispensation no vail should be needed: that no one has ever said that we are too full of the glory of the Lord. Stephen, the first Christian martyr, whose face was as the face of an angel, is the only one I can think of. If we were more whole-hearted in our witness for Jesus, more true and faithful to Him, perhaps then He would so illuminate us that people might say: "It is too much; you are too like your Lord." Let us give ourselves unto such a Lord at this very moment.

FRIDAY EVENING.

The hall was filled on Friday evening. Prayer having been offered by Rev. G. C. Grubb, and praise having been given in the words of choice hymns, the Chairman read John xvii. 21 to end, remarking upon the need for unity of heart and mind among followers of Christ.

The first address was by

REV. G. H. C. MACGREGOR.

It was based on Acts iv. 31 and Eph. v. 18: "And they were all filled with the Holy Ghost"; "Be filled with the Spirit." In the course of his address, the speaker said: We feel that, if our lives were altogether under the power of the Holy Ghost we should be delivered from the power of sin, and we should bring forth the fruit of the Spirit to the glory of God. Let us deal with the intensely practical question—How may I receive the fulness of the Holy Ghost?

First of all, if you would be filled with the Spirit, look up to God and say, "O God, there is such a blessing as the fulness of the Holy Ghost." This blessing is not regeneration; a man may be regenerate and not know about it. The fulness of the Spirit is one of the marks of spiritual manhood.

Next, say—"O God, this blessing is one I have not got." First, we confessed a fact; now we confess a failure. Some of the negative criteria are shown in 1 Cor. iii.—envy and strife, jealousy and division. Some of the positive criteria are given in Gal. v. 22—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Are we conscious of a perpetual, deep, sweet love of God, which is the answer of the love of God poured into our hearts by the Holy Ghost? Where have we "the best time"—in the ballroom, or at the Lord's table? Again, is our joy in the world? Have we a peace which cures us of worry? When provoked, have we long-suffering and patience?

The fulness of the Holy Ghost is not a luxury for the few, but a necessity for all; and it is our sin that we have it not. Therefore, the third step is this confession—"It is my sin, O God, that I have not this blessing." Then we must proceed to admit that we cannot secure the blessing by any effort of our own; and in despair we must look away from ourselves to the Christ of God, and say—"Thou art able and willing to bestow this blessing upon me." Do we believe this? The last step is—"O Jesus Christ, I give myself to Thee, and wait that Thou mayst fill me with the Holy Ghost." It does not follow that the blessing will be bestowed immediately; but with surrender it will assuredly be received and enjoyed.

Long my yearning heart was striving
To obtain this precious rest;
But, when all my struggles ended,
Simply trusting, I was blest.

Take us, Lord, oh take us truly,
Mind and soul, and heart and will;
Empty us and cleanse us throughly,
Then with all thy fulness fill.

At the close of the address, a considerable number of persons indicated their desire to possess the Spirit's fulness. Some verses of the hymn, "Holy Father, Thou hast spoken," having been sung, an address was delivered by

REV. C. A. FOX,

on the boundless stores of God's goodness and grace. He said: You first become acquainted with God at the Cross of Calvary, but you go forward to the blessed Pentecost. From this we find that God, through the offering up of his Son, has purchased his people, that He takes possession of them, inhabits, inspires, cleanses them, that He recreates them after the image of Christ Jesus. They are no longer mere creatures, mere instruments of earthly power; they have become witnesses full of God the Holy Ghost.

If you have been deeply impressed with the truths of God, let there be without delay a dealing with Him in this matter; with bowed head and broken heart, in your solitary chamber, meet with God. There you will conquer the sin that doth so easily beset you; the enemy that is evermore besieging you; the old habits and ways. You will break with the past, and become a new man, in the secret place of the Most High. We can be so taken possession of by the Holy Ghost that our whole being shall be changed. Have you surrendered yourself to Him, asked Him in, allowed Him to fulfil his great purposes of grace and mercy in your heart and life?

Considering the opening verses (especially 3-5) of Psa. ciii., in reference to the spiritual life, Mr. Fox spoke of it as (*a*) *the forgiven life*; (*b*) *the healed life*; (*c*) *the redeemed life*; (*d*) *the crowned life*; and (*e*) *the satisfied life*. The study was evidently helpful to those who had been brought to feel soul hunger and desire.

Springtime.

WHEN the first signs of budding Spring
Break softly o'er the lea,
And yellow primrose buds unfold
In every bank and brae.

Rejoicing in their fresh supplies
The birds, long silent, sing,
And voice of blackbird, thrush, and jay,
Make copse and woodland ring.

There is a springtime in the soul,
Which calls my hopes to rise,
To where an everlasting day
Is breaking in the skies.

There is a springtime in my heart,
The work of grace begun,
Which, sweeping back the mists of doubt,
Is letting in the sun.

And on the flow of heavenly light
The gathered clouds are borne,
And the long time of wintry night
Is breaking into morn.

There is a springtime drawing nigh,
When, at the trump of God,
The living Church shall meet the saints
Who lie beneath the sod.

And in the presence of her Lord
The risen Bride shall see
The glory of a newborn life
Which flows, O Christ, from Thee.

O Saviour, come, and let thy light
Bring in eternal day,
When, in the dawn of endless spring,
The shadows flee away.

C. BUTLER-STONEY.

The Houses of Rest.—A friend of these admirable institutions at 10, Finchley-road, N.W., and at Eastbourne, having given a thankoffering donation to mark the Queen's Diamond Jubilee, Miss Mason proposes to form "a special purposes fund," which would be devoted to keeping the Homes in proper repair. The suggestion is one that will commend itself we trust to many friends of Miss Mason's good work on behalf of the weary and aged workers. The only proviso is that donations to this object should not be allowed to interfere with the regular support of the Homes.

Mildmay Conference, 1897.

JUNE 15, 16, AND 17.

DEAR FRIEND,—The celebration of the sixtieth anniversary of the accession to the throne of our beloved sovereign Her Gracious Majesty the Queen, falls to be observed in the week usually chosen for the Mildmay Conference; it has, therefore, been decided to hold the meetings a week earlier this year, if the Lord permit, and we invite you to join with us for worship and meditation on Tuesday, Wednesday, and Thursday, June 15, 16, and 17. It is to be hoped that the close proximity of this great national thanksgiving will draw forth much response at the Conference, both in thanksgiving for so many years of national blessings, and earnest prayer that the closing years of Her Majesty's long and happy reign may be more than ever illuminated by the teaching of the Holy Spirit of God.

Notes of surprise and regret have from time to time found utterance, that at the various conferences in this and other lands so little time should have been allotted to consideration of the great work of the Church of Christ, the Evangelisation of the World. The subject which we now submit to you has been chosen in view of the tremendous urgency of the Missionary question, and the appalling needs of the vast majority of the human race, who are still lying in ignorance of the true God and of eternal life through his Son, Jesus Christ our Lord.

Before his first coming, it is said, there was a general expectation in the Roman world of the speedy occurrence of some marvellous events, or the advent of some wonderful person. Is it not true that to-day there is widespread anticipation that we are on the eve of far-reaching upheavals, whilst among believers there is marked increase of the blessed hope that our Lord is at hand? If this be so, and the time to witness of his death and resurrection and ascension be so brief, shall we not try to hasten his return by humble waiting upon God for a mighty revival of the slumbering Church; for the manifested presence and power of the Holy Ghost in all home ministry; that the Lord of the harvest may Himself thrust forth labourers into the harvest field, so that in all the dark places of the earth men and women of God's own choice may proclaim "the sufferings of Christ and the glories that should follow them"? (1 Pet. i. 11, R.V.).

And when we thus gather, let it be with deep humility in the retrospect of past unfaithfulness to our Lord's commands, and with earnest purpose to pray and labour more diligently in the days to come.—Yours affectionately in his service,

POLWARTH,
Chairman of the Conference.
JAMES E. MATHIESON,
HARRY C. NISBET,
A. R. PENNEFATHER,
J. H. TRITTON,
E. TROTTER,
R. C. HART DYKE,
W. H. DAWSON,
Trustees Conference Hall.

J. F. MORTON,
Superintendent of Conference Hall.

The Evangelization of our Generation.

TUESDAY, JUNE 15.

11 a.m., The Character of Those who are to Undertake this Work; 7 p.m., The Jewish Mission; the Home Mission.

WEDNESDAY, JUNE 16.

11 a.m., The Results of Undertaking this Work; 7 p.m., Missions to Corrupt Christendom; Missions to Mohammedans.

THURSDAY, JUNE 17.

11 a.m., The Motives for Undertaking this Work; 7 p.m., Missions to the Heathen.

In addition to these there will be three afternoon Bible-readings:—

First Day—Bible Motives for Evangelisation.
Second Day—Bible Methods of Evangelisation.
Third Day—The Duty of Evangelising our own Generation.

Work in Russia.

RUSSIA is not yet overrun with evangelists. There is room for the grand old Gospel in all parts of the big Empire. If persecuted in one city God's servants would flee to another, witnessing as they go. Sowing precious seed they would find open doors and open hearts throughout the vast dominions of Russia. It is yet virgin soil, and the various one-sided and superficial opinions of Nihilists, Tolstoyists, Dukobortzis, and such like, are a proof that there are searchers for the way of salvation who need to be told the old, old story of Jesus and his love.

The permit for the prisons has been renewed to me for two years longer; this is a great opportunity for sowing precious seed. It grows and bears fruit, man knoweth not how (Mark iv. 26, 27). Here in Reval I found a prisoner who had made his escape from East Siberia, and who now is condemned to be transported to Saghalian for his life time. He recognised me, having seen me in 1891 in the Siberian mines. The Word of God is being disseminated, and God is gathering out from all lands and peoples his own people, in spite of all hindrances and oppositions.

Our brethren the Stundists are still persecuted and banished. There is no change, nor is there any hope of a change as long as the present ruling powers are headed by Pobiedonotzeff, whose one aim is to hold church and state in one inseparable body. A Russian subject dissenting from the orthodox church is considered an alien; loses his right of citizenship, and is banished to far remote parts of the Empire. Lord, how long?

Riga, April 1.—I arrived here on March 31. Preparation had been made for three public addresses in the Guildhall of this ancient city; the subjects: Sin, Law, Grace. The first of these was well attended, the hall being crowded by a very attentive audience. Public meetings are under strict control, but if they are permitted and announced in the newspapers, they are almost sure to draw large audiences of people who would not attend ordinary meetings in churches and chapels. Although there are regulations to be observed, not to make these addresses resemble a meeting for worship, yet the Word of God may be proclaimed pure and simple, and many cases of true conversion have been seen as the fruit of my former visits to Riga.

There is a blessed work carried on amongst the Lettish people in this city, the neighbourhood, and in these provinces. A Christian brother in Reval is labouring as a zealous evangelist amongst the Esthonian people, and several brethren do the work of evangelists in Livonia and Kourland. But there is room for many more. Pray ye the Lord of the harvest that He send forth more labourers into the harvest.

After a few days yet in this city, I hope once more to recross the Russian frontier. My address will then be—Care of Miss von Blücher, 81, Hohenstaufen-strasse, Berlin, W. From Berlin, I hope to visit Prague and Vienna. Pray for me!

F. W. BAEDEKER.

Theatrical Employes.

For the eighteenth year Sir George and Lady Williams invited the employés of the theatres in the East-end to a social repast on Good Friday afternoon, at the Shoreditch Town Hall. About 800 accepted the invitation. The committee of the Religious Tract Society presented a handsome volume to each of the guests, and the Flower Scripture Mission a bouquet, with a suitable text. The Shoreditch Town Hall choir and stringed band led the singing,

Sir Geo. Williams, in a bright address, spoke of the glorious future of all who now decided for Christ. Rev. H. W. Davis, rector of Spitalfields, dwelt on the power of sympathy, and urged the importance of a life of unselfishness and purity. Rev. Dr. Gritton, Miss Dashwood, Mr. Charles Cox, Rev. T. C. Udall, Mr. Ehrlich, and Mr. Goodenough also addressed the meeting.

The meeting was arranged under the auspices of the Special Religious Services Committee, 3, Bridewell-place, E.C., which holds services in theatres, music-halls, and mission-rooms in the metropolis, conducted by ministers and laymen belonging to the Evangelical churches.

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Behind Closed Doors.

CLIMB, climb, climb, till I was breathless and spent. But I reached my destination only when the topmost storey of the high lodging-house was reached, and I sat down in a corner of the tiny room into which I was asked by the girl who answered my knock. The winter wind howled down the chimney and shook the casement, while we both raised our voices before we could make them heard above the uproar of the elements on that bleak March morning.

The girl who stood before me was pallid and worn, but reckoning her years she should have been in the prime of girlhood. Alas! for many years she had borne a weary load of care and grief sufficient to have crushed a less courageous spirit. But one guessed how toil and racking anxieties had drained all physical strength and nerve power from the poor child. The black rings round the dark eyes, the white lips and the ready tears told the unmistakable tale.

The father had been in his grave for many years, and the girl had come to the front, and with a younger sister kept a roof over the head of the family, at what cost to herself has been suggested. But love and toil had not availed to save the idolised mother (who had been a semi invalid) from death, and the heart-broken girl told amidst her tears of the desolation of the home, of the wayward brother, and the half-starving children. Father and mother were consistent members of a Christian church. So was she, and her sister also, and they had never quite starved, but they were weak for want of proper food. What about bed covering? They had a sheet or so, but, yes, they did want blankets. Boots? Yes, she must admit it was almost impossible to keep the children shod.

I climbed down the dreary staircase, the wind piercing me through and through; but what did that matter, for I was going home to fire and comfort, while that brave girl who was doing her best to fill a mother's place in the orphaned home had but a few embers in the miserable grate, and was clad in the poorest of apparel.

This is not an exceptional case. Do not let us lay that false comfort to our troubled minds. Would that I had room and time to tell of a score of similar stories of equally pressing need and equally worthy of help. In every Christian church, if our brothers and sisters would search for themselves, they could find heroic men and women who are fighting the battle of life with barely a crust to keep body and soul together, hoping, longing, looking for the help that does not come unsought.

To us the worst of need is that which with Christian courage and reticence closes its doors, and holds up appealing hands only to the Lord and Father of us all, till in some moment of desperation, when the worst comes to the worst, the secret of blanched faces, of hunger-stricken forms is sometimes whispered to one from whom help may possibly be forthcoming.

We are at all times thankful when such stories are brought by some friend, or told direct to us. At least, we can sympathise, sometimes we can help, but how seldom can we help adequately. That is our sore trouble, and why we come before you now, when the need of homeless and tortured Armenians and of the famine-stricken millions of India is nearly breaking our hearts. We must tell the truth, and say that while some of the saddest cases we have ever had are at our doors, we have no funds in hand even partially to relieve their misery and destitution. Annie F. Perram.

90, *Darenth-road, Stamford-hill, N.*

Village Work in South India.—Around the city of Madras is a very large number of villages, most of which are occupied by no Protestant denomination. There are nearly a dozen missions working within the municipal limits of the city, and there are many churches, chapels, and mission colleges. I am stationed at Kodambakam, which is situated six miles away from Madras, in the Chingleput district, and I work in four villages. The people inhabiting them are Sudras, Pariahs, and Mohamadans. We have now three night-schools, where over seventy young men receive both secular and religious instruction. We have four well-attended Sunday-schools, where 200 heathen children are taught. Help on behalf of our work will be thankfully received, and we shall also be glad of any amount of tracts, magazines, and leaflets for free distribution in the villages. (Rev.) K. R. Gopalah Aiyar.

M.E. Mission, Kodambakam, Madras, South India.

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The "Welcome Mission."

THE annual report of this Mission among sailors and ex-service men, which grew out of Miss Robinson's work at Portsmouth, is once more before us. Mr. Hogben has many tokens of blessing to relate. Owing to the additions to the Navy, and the numbers of young seamen from all parts of the land sent to Portsmouth for training, increasing efforts are demanded for their well-being.

"The health, happiness, and future of these lads depend upon their moral and spiritual state. We are trying to save them; and that our labours in the Lord are not in vain is shown by our register of one hundred and sixty persons who have during the past year professed saving faith in Christ—forty-four of whom are sailors and soldiers. Most of these have now left Portsmouth for foreign service.

"Our workers are well received by the men in their visits to the ships, and we have been able to distribute many hundred portions of the Holy Scripture and tracts setting forth saving truth. Hospital visits are especially appreciated. My helper, Mrs. Edge, has in her motherly way succeeded in leading many a sick and lonely lad, far away from parents and friends, to the Saviour of sinners."

The report gives many extracts from letters from sailors on foreign service, telling what God had done for them.

"The wives and families of men on foreign service, as well as ex-service men, receive help so far as our limited means will admit. Social work with us is absolutely necessary, but whether it be in feeding the hungry, nursing the sick, or caring for the dying, our one aim is to lead them to a personal knowledge of the Son of God as their Saviour, and our experience proves to us conclusively that the surest and best way to raise the fallen is to bring them to Jesus, and some who a few months ago were among the most degraded drunkards in our town, are now among the brightest and most earnest helpers in our Mission."

Details follow of various branches, as well as of conventions held at the Mission, while many cheering instances of conversion are given. The "One by One Working Band" has been a help to many. By definite prayer and consecrated effort, Christian men can best help their shipmates, and some whom we know during the past year have had much joy in this service.

This Mission deserves sympathy and aid. The director is Mr. T. B. Hogben, Edinburgh-road, Portsmouth.

On Learning Languages.

THAT remarkable traveller the late Sir Richard Burton, whose mastery of Oriental languages, and especially of Arabic, is well known, says: "Learning foreign languages, as a child learns its own, is mostly a work of pure memory. My system of learning a language in two months was purely my own invention, and thoroughly suited myself. I got a simple grammar and vocabulary, marked out the forms and words which I knew were absolutely necessary, and learnt them by heart by carrying them in my pocket, and looking over them at spare moments during the day. I never worked more than a quarter of an hour at a time, for after that the brain lost its freshness.

"After learning some three hundred words, easily done in a week, I stumbled through some easy book-work (one of the Gospels is the most come-at-able), and underlined every word that I wished to recollect, in order to read over my pencillings at least once a day. Having finished my volume, I then carefully worked up the grammar minutiæ, and I then chose some other book whose subject most interested me. The neck of the language was now broken, and progress was rapid. If I came across a new sound like the Arabic 'ghayn,' I trained my tongue to it by repeating it so many thousand times a day. When I read, I invariably read out loud, so that the ear might aid memory.

"I was delighted with the most difficult characters, Chinese and cuneiform, because I felt that they impressed themselves more strongly upon the eye than the eternal Roman letters. This, by-and-by, made me resolutely stand aloof from the hundred schemes for transliterating Eastern languages, such as Arabic, Sanscrit, Hebrew, and Syriac, into Latin letters; and whenever I conversed with anybody in a language that I was learning I took the trouble to repeat their words inaudibly after them, and so to learn the trick of pronunciation and emphasis."

And again, Lady Burton said that her husband taught her languages in this way. "He made me learn ten new words a day by heart. When a native speaks, then say the words after him, to get his accent. Don't be English—that is, shy or self-conscious; if you know five words, air them whenever you can. Next day you will know ten, and so on till you can speak. Don't be like the Irishman who would not go into the water until he could swim. Then take a very easy childish book, in the colloquial language of the day, and translate it word for word underneath the original, and you will be surprised how soon you find yourself unconsciously talking." H. J. Marston.

Wood Green, N.

Natal Missionary Society.

FEELING increasingly that the supreme need of our mission work amongst the natives of South Africa is the converting and sanctifying power of the Holy Ghost, I wish to lay before your readers the extensive field of labour where our friends, Rev. G. Pugh and Mrs. Pugh, are working, so that they may have the prayers of God's people.

It is a little more than nine months since the Congregational Union of Natal took over this work from the American Board of Foreign Missions, and already there are tokens of God's presence and blessing.

Numbers of nominal Christians are anxiously inquiring whether they have really passed through a change of heart, and, if so, whether they may be empowered of God to preach amongst the heathen, of whom there are about 20,000 in this district. Recently I held services at Table Mountain, and was followed by Rev. J. Fernie, of Durban. The result of our visits was the stirring up of many hearts to seek a holier and fuller life. Many who have sought have found.

Not only are the Christians and seekers getting blessed, but the heathen are coming to hear the Gospel, and are desiring that preachers may be sent to the distant kraals.

Almost every letter (and we are in constant communication) brings these cheering reports. The only sad thing is this, that we have so few labourers for this extensive and needy field, and so little prayerful sympathy from the churches. We are thankful for the interest awakened in many hearts by the representations made by Miss Whitby, sister to Mrs. Pugh. Miss Whitby is shortly leaving England, I understand, in order to join her sister here, and I am hoping that her departure may increase that interest. I would suggest that friends in England should invite her to address meetings before she leaves. Her present postal address I furnish below. Workers are urgently needed, and I am cheerfully sending my own son, Scott, to co-operate. I am also praying and labouring to arouse the churches here to a sense of their responsibility and privilege.

If the work is to go forward as we are led by the Spirit, we must have not only additional European workers, but also native evangelists, whose support is only £24 a year. Then we need tents to carry on preaching excursions over the hills. Those who cannot come out personally to do this work of evangelising, might furnish the means to those who can.—Yours earnestly in the Gospel,

Walter Searle, Sec. Natal Missionary Society.

The Manse, Pietermaritzburg, Natal.

P.S.—Communications in England may be made to the treasurer of the Mission, Mr. J. Reginald Truscott, 162, Belsize-road, London, N.W.

Model Lodging-Houses.—Mr. D. O. Mills, of New York, after thoroughly investigating Lord Rowton's lodging-houses for men in London, is building a hotel for 1,500 men on Bleecker-street, between Thompson and Sullivan streets; and another for 750 men at the corner of Rivington and Chrystie streets. These hotels will be ten stories in height. Each lodger will have a private room, at a cost of twenty cents per night, with the privilege of free baths, laundries, etc. There will be great kitchens and ample restaurant facilities. Especial attention will be paid to the social requirements of the men. Commodious and well equipped reading, writing, games, and music rooms will be provided. In short, everything possible will be done to make a real home for men, keeping them out of saloons and other evil resorts. It is anticipated that the enterprise will pay a fair interest on the amount of the investment.

Letter to the Editor.

THE CHURCHES AND THE LIQUOR TRAFFIC.

Dear Sir,—In your issue for April 15th you refer to the amendment carried at the Prohibition Convention in Newcastle, declaring that the time has arrived for the Church "to declare that it is inconsistent for a Christian to be engaged in or financially interested in the liquor traffic," and you say, "If this be so, then it is equally inconsistent for any Christian to use alcoholic drinks under any circumstances."

I have been continually met with the argument that if it be wrong to sell it is wrong to buy, but I hold that there is a great difference between the buyer and the seller. The buyer may be blind to the fact that his moderate use of drink perpetuates the awful evils caused by drink, and may believe that it is impossible for the traffic to be entirely removed; but the seller engages in a business which he knows is responsible for the devastation of homes and the ruin of souls, and he does so deliberately because he can make money by it, and is prepared to thrive on the degradation of his fellows.

Referring to the implied inconsistency of the Christian moderate drinker, you say, "This has not hitherto been the position of Christian advocates of temperance. They have argued on the ground of expediency, influence, and example." But is it not time that the Christian Church should declare that it has before it as its ideal of a Church "without spot or blemish," a Church whose members shall be clear of the responsibility of supporting a traffic which is admittedly the greatest hindrance to its work? I do not advocate that the Church generally should at once make total abstinence from intoxicating liquors as a beverage a condition of membership; but I think it is time for the Church to announce that as being the ultimate aim of its present educational efforts to secure personal abstinence, and (as stated in the portion of my amendment which was not accepted) "earnestly endeavour to cultivate such a sentiment in the Church, that eventually it will be felt to be inconsistent for any Christian to take intoxicants as beverages." Does not the conscience of the Church need to be awakened to a sense of its duty when the drink bill is going up by leaps and bounds in spite of temperance effort?

Yours in the best interests of the Church and Christianity, E. Tennyson Smith.

337, *Strand, London, W.C.*

Sunday-School Work.

At the Easter Conference of the Yorkshire Sunday-School Union a very telling paper was read by Miss Marianne Farningham on the future of Sunday-school work. In the course of her remarks she said:—

"What was required in the new century was that those who belonged to the Free Churches of England, who had understanding, and knew what the people ought to do, should occupy their proper places, and make themselves felt as a power for good, and as the leaders of the people. The training-place of children was the home in the first place, and the ablest teachers were fathers and mothers. Next to the Christian family, the Sunday-school was the very foundation of Church life, and of the larger life of the nation. If the people were to keep what they had inherited from their fathers; if they were to retain their good name among the nations and be a power for righteousness in the world, they must secure the children. What was needed most in Sunday-school work was an increase amongst the teachers of faith in God and in the Sunday-school as the best possible means of training men and women for the future. Very young children might make a great decision, and often did. Was is necessary that young people should go down into the depths of sin before they could be uplifted to the heights of holiness? People did not believe this of their own children. What was wanted was that children should be taught more and more that Christianity was a life. What was wanted was more heart rather than more head; the need to feel more rather than to know more. Teachers were not sufficiently possessed by the enthusiasm of love. The very best in the churches must be consecrated to this work, and the ministers must feel that no part of their duty was so important as that which had to do with the young."

Evangelistic Notes.

Mr. C. B. Jolliffe, of the Evangelisation Society, has concluded a three weeks' mission in the Baptist Chapel, Coleorton, Leicestershire. Each week evening the chapel was well filled; the audience, chiefly miners, coming night after night with no other attraction than the story of the Cross. Sundays were never to be forgotten days. God graciously owned and blessed the preaching of his Word. J. Armson.

The evangelistic work in New York is being steadily carried on with continued good results in quickening, reviving, and conversion.

During his recent visit to Chicago, Mr. Moody has drawn immense throngs to hear the Gospel message and the rousing appeals he has made to the Christians of the city.

Mr. Harris, of the Evangelisation Society, has held a mission in Deddington. The congregations were good throughout, and the services will long be remembered.

A ten days' Gospel mission in Cincinnati, by Rev. E. P. Hammond, has been a time of much religious interest, with many remaining to the inquiry meetings. It was encouraging to the evangelist to find not a few converts from a former mission of his now heartily engaged as workers.

Mr. Henry Thorne conducted a ten days' mission in the Shooter's Hill-road Baptist Church, Blackheath, from April 3 to April 12. The meetings were well attended, and many have professed to find peace in believing. At the praise meeting, with which the mission closed, there was united testimony to the blessing that had been received.

There has been real blessing on the Gospel testimony delivered by Major Whittle in his short mission at Thurso. A room full of anxious inquirers were dealt with every evening. Major Whittle and Mr. G. C. Stebbins began their mission at Woolwich last Sunday.

A fortnight's mission in the Baptist Church, Kelso (Pastor J. W. Kemp), has been conducted by Mr. P. M'Rostie (Ayrshire Christian Union evangelist) and Rev. E. Last, Glasgow. The old story of redeeming love was the preachers' theme in word and song.

Mr. William Forbes has been conducting services at Folkestone. On Sunday and Monday he gave addresses on the beach at Brighton, in connection with the Brighton Open-Air Mission.

On Saturday, Sunday, and Monday last a short mission was conducted by Rev. Richard Howton, from Glossop, in connection with Mr. A. S. O. Birch's Mission to Working Men and Women in Sheffield. The Bible-readings proved to be a blessing to believers, while careless ones professed conversion. Miss A. Birch did good service by singing Gospel solos.

The Y.W.C.A.

A well-attended meeting was held at the Town Hall, Teignmouth, to inaugurate the opening of the new rooms in connection with the local Y.W.C.A.

The annual public meeting in connection with the Swansea branch was lately held at the Temperance Hall. Miss Reynolds gave an interesting account of her travels round the world.

An appeal is made by the hon. secretaries of the London Association to people living within easy reach of London, for invitations, in the course of the approaching summer, to parties of working girls and women on Saturdays and Bank Holidays. Such invitations to an afternoon tea in the country are a great boon to thousands of girls employed in houses of business, workrooms, factories, and laundries. A few hours spent amidst pleasant surroundings in park or garden afford a welcome refreshment, keenly appreciated by those whose daily life is one of toilsome monotony. Anyone willing to respond to this request can obtain full information from Miss Butler, 13, Onslow-square, Hon. Sec., Saturday Afternoons in the Country.

The Y.M.C.A.

At a meeting of young men, held in the parish church, it was decided to form a branch of the Y.M.C.A. in Kenmore, Perthshire.

A very interesting and instructive lecture on the Catacombs of Rome was given by Mr. J. Adley, of South Tottenham, at the Shoreditch Association, on April 8.

The Harlesden N.W. Association have arranged for a conference, on the deepening of the spiritual life, on May 5-7. The meetings will be held in different churches, and well-known speakers on this subject will take part.

The Mayor and Mayoress of West Hartlepool (Councillor J. F. and Mrs. Wilson) held a reception of the members and friends of the local Y.M.C.A. in the Masonic Hall, where a large and influential gathering assembled.

The annual business meeting of the members of the Edinburgh Young Men's Christian Association was held last week in the Association-rooms, 14, St. Andrew-street. The work of the association has been carried on with vigour during the past year.

The annual meeting of the Blackheath Association was held on Monday week, at the residence of Mr. Alexander Young, the president. There was a good attendance of young men, to whom an address was given by Mr. W. Hind Smith. The report gave evidence of a good and useful work having been done during the past year.

The Rio de Janeiro Association has a project in hand for acquiring its own premises. A large unfinished building has been secured, the work of completion has been begun, and the association hopes to commence its occupancy early in 1898. The cost will be about £5,500, towards which about £1,500 has already been raised. A new association has been formed at Pelotas, in Brazil.

Association work has made encouraging progress in Denmark during the past twelve months. The number of branches is now 166, and the membership amounts to 6,000. The report for Copenhagen is particularly interesting. The membership is now 850, besides 200 honorary members. The Tuesday evening devotional meeting is frequently attended by over 300 young men. Five hundred soldiers have frequented the rooms, and have deposited there, as savings, some 9,300 kroner. The Junior department probably the largest in Europe, if not in the world, has no fewer than 700 members. A section has been formed for the Icelandic colony at Copenhagen; and further evidence of the real life of the association is found in the fact that three members have gone in the year to the Mission school, and three into the Mission field. The building fund now stands at 50,000 kroner, and includes a substantial donation from an English friend, in the person of Sir Donald Currie.

Christian Endeavour.

A Christian Endeavour Society is reported from Rome.

A pastorless church in Brownfield, Me., is kept alive by the Christian Endeavour Society's holding meetings every Sunday morning.

Toronto Endeavourers are planning to take up Christian work among the people connected with the theatres of that city—a hitherto neglected class.

The first year of Christian Endeavour in Tremont Temple Baptist Church, Boston, has been a fruitful one. Several members of the Society have united with the church.

A prison committee is the latest adjunct to the Kentucky Christian Endeavour Union. It will stimulate work by Endeavourers among the prisons and gaols of the State.

At the recent quarterly meeting of the board of trustees, secretary Baer reported the total enrolment of Christian Endeavour Societies as 48,305, with a membership of 2,800,000.

Christian Endeavourers in America are giving especial attention to Sabbath observance, and committees are being appointed for this work in many places. California leads the States in the number of these committees.

An endeavour after apostolic fashion is recorded of a Native Christian Endeavour Society in Shaingay, West Africa. The young men of the Society set out, two by two, to preach the Gospel throughout all their district, a region forty by seventy miles in extent.

A company of Endeavourers from the Broadway Baptist Church, Cambridgeport, Mass., hold weekly meetings in a Rescue Mission in Boston, providing a free lunch for the men, in opposition to a free lunch saloon in the neighbourhood. These meetings have resulted in many conversions and in several accessions to the church. The Endeavourers secure employment for the converts when possible.

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Scottish Notes.

The Portobello Home of Rest for the Aged has been transferred to Dalkeith. There are at present twenty-four inmates.

The U.P. Presbytery of Kirkcaldy are planning mission work among the 700 or 800 navvies engaged in making new docks at Burntisland.

At a recent large gathering of Scottish women in Edinburgh, a resolution was passed strongly protesting against the movement for the reimposition of the State regulation of vice in India.

The annual meeting of the Glasgow branch of the Society for the Suppression of the Opium Trade was held in the Christian Institute, Glasgow, last week. The annual report stated that during the past year the agitation for suppression of the Anglo-Indian opium trade had progressed steadily, and gathered force in many quarters. A very significant feature was the decided diminution in the amount derived in India from the opium revenue. The total revenue derived from the traffic last year amounted to £2,463,541, whereas at one time it reached a total of nine to ten millions sterling. The Chairman said their desire was the total suppression of the opium trade with China. The action of Parliament in accepting the report of the Commission had been a great hindrance to them in their work. Our attitude towards China in regard to the opium trade was morally indefensible.

Irish Notes.

By the death of Mr. Averell Shillington, J.P., in his ninety-fifth year, Portadown has lost its oldest citizen, and the Methodist Church in Ireland one of its most respected members. He was a Methodist class leader for over seventy years, and was a Sunday-school superintendent to the last. He was a most godly and devoted Christian, and his influence for good in the town was most marked.

A largely attended meeting of the citizens of Dublin and various denominations was held in Molesworth Hall, Dublin, for the purpose of considering the best method of commemorating the life and work of the late Archbishop, Lord Plunket. Mr. Justice Madden presided, and it was resolved that a memorial should be set up, to which all his fellow-countrymen, irrespective of creed or politics, who would wish to honour his memory, could contribute. For this purpose a general and executive committee was appointed.

The Zenana Medical College.

The Z.M.C. was opened about fifteen years ago to train ladies by a shortened course (a two-years' curriculum) in medicine, surgery, midwifery, and pharmacy, so as to minister to the bodies of poor women and children in Eastern lands, who, in millions, are utterly destitute of any medical aid whatever. The success has been proved by the certificates earned at the examinations, and those of the Obstetrical Society of London, which must be obtained before any pupil can go up for the final examination.

The pupils are practically instructed at the hospitals and by attending the poor in the districts around. Partially free studentships are vacant for ladies unable to pay the full fees, which are only fifty guineas per annum, inclusive of board, residence, and medical instruction. It must never be forgotten that in the Zenanas no medical man is permitted to pass the threshold, and but for the skilled attendance of women, thousands of women and children must be allowed to suffer and die.

Letters have been received from former pupils of the College, showing that they have had success in the varied fields of medicine and surgery in the Zenanas, hospitals, and dispensaries where they have been located. One extract may be given. Miss Rainsford (writing from Narawal) says: "I may say that personally I have never wished for a full training. I have found my knowledge in nine cases out of ten enough to relieve or cure, where possible. Here we are thirty miles from a railway or doctor. I have seen over 8000 patients last year, and done over 300 operations. I saw a few weeks ago 177 patients in a day."

In other letters descriptive accounts have been sent home of the closing scenes of life among the inmates, drawn from the bedsides of dying mothers or children, the interest being naturally centred where they have acknowledged the power of the name of Jesus.

We want more pupils to train. There surely must be many Christian ladies who, wishing to consecrate themselves to the Saviour, would take advantage of the shortened course of professional study, and moderate fees, afforded by the Zenana Medical College, and go forth to minister to the cries of agony in these Eastern homes, where women can alone minister to women.

The address of the College is 58, St. George's-road, S.W., the superintendent being Dr. G. de G. Griffith.

THE BOOK WORLD.

The Christian Pictorial. Vol. 8. (4s. 6d. *Alexander & Shepheard.*) This well-known illustrated weekly makes in bound form a pleasing and readable volume.

Cicely's Little Minute. By Harvey Gobel. Tragedy and pathos are the warp and woof of this slight story. The pages are for readers of mature years. (1s. net. *Partridge.*)

A Bright To-Day. By Rev. J. H. Townsend, D.D. (1s. *Marshall.*) A complement or sequel to the author's "A Bright To-morrow" in the "Upward Life Series." It is full of earnest thought, and marked by strong and solemn teaching on the sinfulness of sin.

The Watch Tower, edited by J. J. Sims, has for its secondary title "A Monthly Magazine of Gospel Truth and Bible Study." The first two numbers, for March and April, are filled with excellent things, original and selected. (1d. monthly. *W. G. Wheeler.* 17, *Paternoster-row, E.*)

The Homiletic Review for April is a specially rich number, having valuable articles on preaching as well as some very suggestive sermons and outlines. A feature which all preachers will find of service is Dr. Banks's department on "Sermonic Illustration from Current Life." (1s. monthly. *Funk & Wagnalls.*)

The Wasted Orchards of England (6d. *Collingridge*) is a useful selection of papers on British fruit-growing, from the pen of a special commissioner of the *Gardener's Magazine.* The writer runs through twenty-four counties, and gives us much information, as well as many practical reflections and suggestions.

Emmaus Identified. By Mrs. Finn, M.R.A.S. Deeply interesting notes by the widow of the late Mr. James Finn, who was H.B.M. Consul for Palestine fifty years ago. The long-sought village was found in the modern Urtas. Bible students and travellers will read the pamphlet with delight. (6d. From *The Author, 75, Brook-green, London, W.*)

The Growth of Sacrificial Ideas connected with the Holy Eucharist. By Rev. David Morris, B.A. (*Longmans, Green & Co.*) This paper, read before the Liverpool Clerical Society, and published by request, presents a careful study of a subject of wide interest. The author takes the Evangelical position, and his pages are a thoughtful contribution to a great controversy.

Practical Hints on District Nursing. By Amy Hughes. (1s. *Scientific Press,* 28, Southampton-street, W.C.) The able late superintendent of the Central Training Home has done public service by issuing in cheap form these sensible hints on nursing in poor homes, insisting strongly that it must not be a merely official function, but a real, loving, tender service, well mixed with sturdy common sense.

The Free Church Prayer Book: Being the Public Services of the Book of Common Prayer of the Established Church of England, Revised and Enlarged. By Rev. James Mountain, minister of St. John's-road Free Church, Tunbridge Wells. (*Elliot Stock.*) An admirable work of its kind, spiritual, Evangelical, Protestant. All the features are interesting, not the least attractive being the increased number of canticles and forms of evening service.

Union and Communion; or, Thoughts on the Song of Solomon. By J. Hudson Taylor. (1s. *Morgan & Scott.*) This little volume, now in its second edition, has many attractions for the devout mind. Its pages abound in simple teaching on supreme realities, especially as these relate to the Lord and affect his servants. Here we dive into the depths and sore into the heights of God's undertakings and the saint's experience; and it is impossible to read with prayer without searchings of heart and spiritual profit.

Lord Stratford de Redcliffe. A Sketch by A. L. Lee, abridged by permission from "The Life of Stratford Canning," by Stanley Lane-Poole. (1s. 6d. *Nisbet.*) Mr. Lecky, M.P., writes an introduction to this excellent outline of the celebrated diplomatist's life. The pages bring to mind events connected with a critical period in the history of the Eastern Question, including the liberation of Greece seventy years ago; also the story of the Crimean War, in which "the great Elchi" played so important a part.

Fifteen Hundred Facts and Similes for Pulpit and Platform. By J. F. B. Tinling, B.A. (5s. *Hodder & Stoughton.*) The second edition of a work of great utility to such preachers and public teachers as know how to introduce and use illustrative material. Mr. Tinling has gathered with wisdom and diligence. Provided with descriptive titles, the facts and similes are given in alphabetical order, and there are full indexes of secondary titles and Scripture texts lighted up by the way. The book should have a still larger circulation in its present cheapened issue.

Bible Illustrations: A Series of Plates Illustrating Biblical Versions and Antiquities. (*Henry Frowde.*) This volume is an appendix to the well-known Oxford "Helps to the Study of the Bible," and has been prepared for a new edition of that work. It contains 124 plates (with descriptions) of alphabets and inscriptions, MSS. and versions, also Egyptian, Assyrian, and Babylonian monuments, and Greek and Roman antiquities, illustrative of the Old and New Testaments. The selection of objects has been made with judgment, by Sir E. Maunde Thompson and Dr. E. Wallis Budge, of the British Museum, and the plates have been produced with great care.

Foundation Truths of Scripture as to Sin and Salvation is the title of a compact little volume by Professor Laidlaw, of New College, Edinburgh. It is one of the excellent series of "Handbooks for Bible-classes." (1s. 6d. *T. & T. Clark.*) The book is in the form of twelve lessons, which have in substance been given to audiences of Christian workers and young people. The pages show the mutual connection of fundamental doctrines and their Scripture authority; and alike in matter and manner the work is all that could be desired for Bible classes and private study. Though not a theological manual, this book may well serve as an introduction to systematic and thorough culture in "the Queen of the Sciences."

Divine Ambassadors from Earth and Heaven, is the title of a revised edition of a thoughtful little book, by Laurence Bomford, M.A., originally styled "The Essential Absence of our ever-present Saviour," being explanatory remarks on John xvi. 7. By setting forth the truth in its Scriptural simplicity, the author exposes and refutes sacramental and other errors, which have led so many astray (6d. and 1s.). Another publication, having for its object instruction rather than controversy, is **The Teaching of the Church of England concerning the Lord's Supper.** (2d.) The title page declares it to be by "A Priest of the Church," and it is certainly an admirable statement of the Protestant view of the subject. (*C. J. Thynne.*)

The Gospel of the Divine Sacrifice: A Study in Evangelical Belief, with some Conclusions touching Life. By Charles Cuthbert Hall, D.D. (4s. 6d. *Hodder & Stoughton.*) An American divine of considerable erudition, and great power in forcible expression, gives us this little volume, which is specially designed to help those who have difficulty in receiving the doctrine of the Atonement as more generally stated. Dr. Hall sets forth fundamental truth in the terms of Scripture rather than in the language of the schools. He has great patience with doubters, but no sympathy with their doubts. God's sovereignty and human suffering are among the questions that very properly come in, and the treatment, though obviously limited in view, is lucid and helpful in a high degree.

The Queen's Diamond Jubilee Bible is a publication which is sure of a ready welcome. It may be had in several sizes, in a variety of bindings, and at popular prices. In addition to portraits of the Queen, one from a painting in 1837 and another from a recent photograph, there are seven collotype illustrations taken from the cartoons painted by Sir Joshua Reynolds in 1778 for the famous window in New College, Oxford, representing Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude. A companion publication is **The Queen's Diamond Jubilee Prayer Book,** in various sizes. Here there are two other portraits of the Queen, and six pictures of sacred subjects. "Hymns A. and M." may be had bound up with this book. Bible and Prayer Book alike are sure to be largely adopted for presentation during the current year. (*Henry Frowde.*)

The Happy Islander (Rev. i. 9, 10). By Rev. A. N. Mackray, M.A., Croydon. (2d. *T. French Downie.*) A discourse of uncommon interest, lucid in exposition, and eminently practical in application.

Do You Pray? A Word to Boys. By C. F. Harford-Battersby, M.A., M.D. Canon Taylor Smith writes a preface to this little work, which not only addresses plain words to schoolboys, but gives a series of blank pages to encourage them in systematic and definite prayer. (9d. "*Home Words*" *Office.*)

The Boy Friends; or, More than Brothers, is a capital little story for children by Rose Jay. (6d.) I Want to Go to India is another booklet by the same author. (1d.) The Infant Altar; or, Hymns and Prayers for Children (6d.), by the late Dr. W. M. Whittemore, is a simple little book in its ninth edition. Curly; or, Living Shadows (6d.), by Katherine A. Richards, is a warning against haste and inequality in regard to marriage. (*G. Stoneman, Warwick-lane, E.C.*)

BOOKS RECEIVED.

From *J. F. Shaw & Co.*—Jubilee of the Evangelical Alliance. Proceedings of the tenth International Conference, held in London, June-July, 1896.

From *Hodder & Stoughton.*—Philippian Studies: Lessons in Faith and Love From St. Paul's Epistle to the Philippians. By H. C. D. Moule, D.D. (5s.). Primeval Revelation: Studies in Genesis i.-viii. By J. Cynddylan Jones, D.D. (6s.) Knowing and Doing: Eight Stories founded on Bible Precepts. By Mrs. Henry H. B. Paull. (5s.)

International S.S. Lessons.

May 2.

Paul Begins His First Missionary Journey.—Acts xiii. 1-13.

Golden Text.—Mark xvi. 15.

OF these prophets and teachers (1) nothing can be known beyond what this verse tells us. It is possible that Lucius was a kinsman of Paul (Rom. xvi. 20), and that he was one of those who preached to the Gentiles at Antioch (xi. 20). Manaen was a foster-brother (R.V.) of Herod the Tetrarch, the murderer of John the Baptist. He is a most suggestive character. Contrast the two men. They were alike in their beginning, but how widely separated in later life! What a triumph of grace was Manaen when we remember his early surroundings!

The church evidently possessed the missionary spirit. It was itself the result of missionary work, and it is probable that the special "ministering" to the Lord (2) was a waiting upon Him to know his mind about the heathen world. Their fasting was not a mechanical obedience to an ecclesiastical command; but was an indication of the intensity of their spiritual life. The needs of the body were secondary; to know God's will was of first importance. There would be no lack of missionaries for the heathen if the Church still possessed the same spirit.

The Holy Ghost chose the men (2) and sent them (4). Possibly He made choice of these two by a special message through one of the teachers. Only men who are Divinely called and sent can count upon God's presence and power. Yet the Holy Ghost acted through the Church. *They* must set apart, and *they* must send (2, 3). Missionary work was theirs as truly as it was that of Barnabas and Saul. And by laying on of hands they indicated their oneness with these brethren, and their readiness to share their sorrows and perils and trials, as well as their successes and joys. This is the lesson the Churches are so slow to learn.

The valedictory service was not a missionary feast, but a missionary prayer-meeting and fast (3). Not that they mourned over the loss they would sustain by the departure of two such useful men. They were glad to send their best upon such a work; but they were careful to keep in conscious fellowship with God. Such a Church will not talk of sending such members as can be "spared." The work of missions deserves and demands the best and most gifted in the Church.

The map will be needful in following the two missionaries on their journey. *Seleucia* (4) was the seaport of Antioch. *Cyprus*, an island in the Mediterranean Sea, was about ninety miles south-west of Saleucia. The population was mainly Greek, but included also a considerable number of Jews. Barnabas belonged to Cyprus; and some of the first preachers at Antioch were men of Cyprus. *Salamis*, the capital, was on its eastern shore. John Mark, who accompanied the missionaries (5) was the son of Mary (xii. 12), and was the author of the Gospel of Mark. *Paphos*, now called Baffo, was at the western extremity of the island, and about one hundred miles from Salamis.

Sergius Paulus (7) is an example of *an earnest inquirer*. He was the deputy or proconsul, appointed governor by the senate. He proved himself "a man of understanding" (R.V.) by his desire to know the truth. Bar-Jesus (6), otherwise called Elymas, the Aramaic word for Magian, was probably "a representative of a system and a religion." He was acquainted with certain forms of natural science, and succeeded in imposing upon the people. From him the deputy hoped to know the truth; yet was evidently not satisfied. Hence he "called for" the two missionaries (7), and was prepared to hear and consider their message. Learn that nothing can satisfy the heart except the truth of God. And contrast the eagerness of the deputy with the indifference of many to-day. Apply to the scholars—Are they as ready to hear and learn?

The sorcerer is an example of *futile opposition*. Note what he did (8). No doubt he observed that Sergius was listening with interest, and dreaded the loss to himself if such a man should receive the truth. But it is a serious thing to seek to hinder one whom God is leading into the light (Matt. xviii. 7). Saul, who is henceforth called by his Roman name, Paul, specially "filled with the Holy Ghost" (9), discovered and declared the man's true character; and called down upon him a terrible and yet a merciful judgment (10, 11). This opposition helped, rather than hindered, the work. The interest excited by the message disposed Sergius to believe, but the miracle led him to immediate decision, Arnot says, "If there had not been a fierce wind blowing against this kite, it would not have been able to rise."

Temperance Notes.

Evidence was given before the Licensing Commission by a "trade" secretary as to the excessive and unrestricted drinking on board certain steamers in the Bristol Channel.

The oldest teetotaler in Scotland is said to be Mrs. Millar, of Glasgow, now in her 102nd year. She has been a life abstainer, has never had a serious illness, and within her recollection has never been absent from church on Sunday.

The ex-chairman of the Watch Committee of Penzance, giving evidence before the Royal Commission, said he thought the increase of drinking amongst women was due to certain licensed grocery establishments, where women could obtain drink and have it put down as groceries.

The second reading of the "Intoxicating Liquors (Ireland) Bill" is first order of the day in the House of Commons for Wednesday, 12th May. Friends of temperance are urged to write to their members asking them to be present and record their votes in favour of the measure.

The annual meeting of the London Women's Union of the Church of England Temperance Society was held at the St. George's Institute, Little Grosvenor-street, on Thursday week, Rev. W. G. Morcom in the chair. The report stated that during 1896 the six mission women employed by the Union had made 12,316 visits to cases charged at the courts. Thirty-six patients were admitted to the women's shelter home during the year.

The Dean of Hereford, speaking at the annual meeting of Warrington Temperance Federation, described the Royal Commission as a blockade against temperance. One of the greatest causes of the increase of intemperance was vested interests. Still, temperance reformers were not discouraged, for they meant to fight against this organised body and against those who had heaped up their millions on the degradation and wretchedness of the masses of the people, and who got rewarded for so doing.

A well-attended meeting of ladies, convened by the Women's Total Abstinence Union, was recently held at St. Martin's Town Hall, Charing Cross, Mrs. Temple, who presided, said the object of the meeting was to gain workers in the temperance movement. The Union was doing a splendid work throughout England. Lady Elizabeth Biddulph, president of the Union, urged all present to pledge themselves to assist the movement by every means in their power. Dr. Helen Wilson delivered an address on the medical aspect of the question.

A conference of the B.W.T.A. was lately held in Bristol. Lady Henry Somerset was absent through ill-health. The Hon. Mrs. Bertrand Russell presided. Sister Kathleen, superintendent of the Children's Home at Duxhurst, gave an account of the work there for uplifting child life, and considered it possible to teach the slum child more by a fortnight of country happiness than by months of Sunday-school or Band of Hope teaching. At the subsequent meetings details were given of the varied efforts for temperance and purity carried on by these women workers in many parts of the land.

The responsibility which nurses assume when they advise patients to take alcoholic stimulants is exemplified by a case in which a woman was charged with assaulting her husband, at the South-Western Police-court. The same woman a week before had been charged by the Society for the Prevention of Cruelty to Children with "wilful neglect." The husband, who holds a position which brings him in a comfortable income, states that he can only point, as the cause of his wife's downfall, to a nurse's strong recommendation to take stout. He speaks with regretful sadness of the pleasant memories of their early married life. Now everything is changed, he has practically no home, and comfort is unknown to him. This instance should convince nurses that they should leave the responsibility of recommending stimulants to the medical man.—*Nursing Record and Hospital World.*

Requests for Prayer.—For guidance in the election of a clergyman to an important parish in Ireland, that a man full of the Holy Ghost may be selected. For blessing on the Cheltenham General Mission, commencing April 25. **Praise.**—For blessing on special Gospel service in Mrs. Dunn's Mission-room, Moss Grove, Kingswinford, on March 29, conducted by Pastor A. Griffiths, of Netherton.

Easter with the Sailors.—A social gathering for 200 sailors of various nationalities was held on Easter Monday, at the Strangers' Rest, St. George's-street, E. Open-air and indoor meetings were held both afternoon and evening, and the Gospel was preached by several friends. The sailors assembled in the large hall in the evening, when Dr. Partridge gave his object lecture upon "The Five Crucifixions." It was listened to with earnest attention, and not a few, it is believed, were savingly blessed.

Personalia.

Professor George Adam Smith, of Glasgow, has telegraphed to the selection committee of the Marylebone Presbyterian Church, London, that he deeply regrets he cannot see his way to accept their nomination.

Rev. James D. Paxton has had great success in his work among the American students in Paris. Mr. and Mrs. Paxton have won their way to the hearts of these American young people in the French capital to an unusual degree, and their work has been fruitful of good results.

Pastor Geo. Wainwright, after a further medical examination, is unable yet to resume his work. He is ordered a further rest of three months. Should the present rate of progress continue there is still hope that he may be able to remain in the sphere with which he has been identified for nearly nine years.

Obituary.

MR. SAMUEL BLOW, EVANGELIST.

After a long illness this evangelist has passed away to be with Christ, at Exmouth, Devon. He took an active part in the memorable revival of 1859-60, and was well known in London and Devonshire. Mr. Blow was an earnest open-air preacher, and went with the Gospel message to markets, races, and other large gatherings, in days when such labours were less common than they are now. He laboured in Scotland, as far north as the Orkney Isles, and was used in arousing many from their sleep in sin. For the past ten years he has suffered greatly from rheumatism, and been unable for active service. Only a few months ago he published a very interesting book, entitled, "Reminiscences of Thirty Years' Gospel Work and Revival Times," published by John Ritchie, Kilmarnock, at 6d. and 1s. He describes the scenes of the 1859 revival, and some of the memorable preaching of Richard Weaver, Reginald Radcliffe, Sir Arthur Blackwood, William Carter, and others.

Fallen Asleep.

At Bristol, on 7th inst., Mrs. H. O. Wills, aged eighty-two, a tireless worker in past years, a willing giver, and deeply interested in medical missions in China.—At Liverpool, Rev. J. McAndrew, minister for twenty-nine years of Vauxhall Presbyterian Church.—At Christ Church Parsonage, Chislehurst, on 9th inst., Mrs. Fleming, wife of Rev. William Fleming.—At Wrexham, on 10th inst., Rev. F. B. Brown, aged seventy-seven, for twenty-two years minister of Chester-street Chapel.—At 60, Denmark-hill, S.E., on 9th inst., Miss A. Price, a sweet and earnest young servant of Christ.—At Coggeshall, suddenly, Mr. G. H. Gowers, aged thirty-nine, an active worker among the Congregationalists.—At St. Albans, Mr. S. Cherry, aged eighty-nine, for sixty-two years actively interested in Christian work.—At Cardiff, Mr. Noah Rees, a hearty helper at Richmond-road Church.—At Haronby, Helmsley, Rev. O. A. Manners, aged eighty, rector of the parish since 1852.—At Merton Abbey, Mrs. Legg, wife of the vicar of Christ Church, Mitcham.—At Swaledale, Mr. Ralph Fawcett, for thirty years Sunday-school superintendent, and an earnest preacher.—At Doncaster, Mr. Richard Wadsworth, aged ninety, for sixty-seven years a valued preacher and a devoted temperance worker.—At Seafin, Bailieborough, Rev. Patrick Hay. Presbyterian minister, aged eighty-four years.—At Coolock House, co. Dublin, Mr. Jas. C. Colvill, J.P., an earnest and evangelical member of the Irish Church, and trustee and treasurer of the Hibernian Bible Society, aged eighty-three years.

Notices.

Applicants for Tracts.—C. R. Weller, 14, Ansdell-road, Peckham, S.E.; T. Drevor, 35, Westmoreland-street, Govan Hill, Glasgow; F. J. Mansfield, 1, Fritz-vellas, Halifax-road, Enfield, N.

Communications Received with Thanks.—M.E.G. J.E.B. H.W. J.A. E.K.G. F.C. C.P. O.C.A. J.E.B. A.M. J.P.C. W.H.S. J.A. E.P.H. C.F.R. L.P. M.H. A.H.W. J.R. T.C.M. W.R. J.M.M. T.C. E.W.M. W.C.B. W.G.W. C.V. E.C.E. L.J. S.B. R.S.M. N.G.H. W.W.E. E.T.S. W.C. C.R.W. J.R. J.A. A.B.B. D.C. J.D.K. M.P. C.J.M. W.D. K.H. J.T.P.P. G.H.N. J.W.K. J.E.B. J.S. A.S.B.

Appeals.

Aged Christian Blind.—The superintendents of the North London Homes for Aged Christian Blind Men and Women ask help on behalf of their aged and afflicted charge, twenty-two of whom are between eighty and ninety-two years of age. These tax much, and in many ways, the Society's resources, as they need day and night nursing.

As there are but two months before the close of the financial year, help is urgently needed to meet current expenses, so that there may not be a deficit. A strenuous effort is being made to increase the number of annual subscribers, so as to make the income equal to the demand of eighty-two aged Christian blind men and women (fourteen men and sixty-eight women).

Henry and Ann Bright, Hon. Supts.
77, *Hanley-road, Crouch Hill, N.*

British Soldiers in Crete.—Our secretary in the Seaforth Highlanders stationed at Candia, writes me that they are without a chaplain, or place for meeting, and asks for books, etc., to distribute amongst the men, as they are hard up for something to read. If any friends would like to forward me literature, I will see that it is put into the hands of men who will distribute it amongst the men of the Seaforth Highlanders and Welsh Fusiliers, as we have branches in both regiments. Arthur H. Wheeler.
S.C.A., 5, Bellevue-terrace, Portsmouth.

"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
[illegible]				
Tues. 22	8 p.m.	Mr. Thorne's Evang. Missions	m Exeter Hall (Lower)	Sir George Williams.
"	6 p.m.	[illegible]	s [illegible]	[illegible]
"	7 p.m.	Baptist Building Fund	m 19, Furnival-street, E.C.	Rev. E. G. Gange.
Fri. 23	7 p.m.	Young People's Missionary Association	m Do. do. do.	Mr. F. J. Marnham, J.P.
"	8 p.m.	City of London Tot. Abstinence Union	m 186, Aldersgate-street	Canon Barker.
Mon. 26	2.30	United Meth. Free Churches Missions..	c Exeter Hall (Lower)	Mr. Varwell, C.C.
"	3 & 6 p.m.	The Baptist Union	m Bloomsbury Chapel	Rev. T. V. Tymms, D.D.
"	6.30 p.m.	Bible Translation Society	m 19, Furnival-street, E.C.	Rev. Chas. Williams.
"	6.30	United Meth. Free Churches Missions..	m Exeter Hall	Mr. M. Mordey.
"	3 & 7	Wesley Deaconess Institute	m Wesley's Chapel, E.C.	Miss A. Barlow.
"	7.30	Christian Evidence Society	m St. Martin's Town-hall, W.C.	Lord Overtoun.
"	[illegible]	[illegible]	[illegible]	[illegible]
"	8 p.m.	Sermon-lane Mission	m The Mission Hall, Islington	Alderman Pound.
Tues. 27	10 a.m.	Lord's Day Observance Society	m St. James' Hall, W.	Archdeacon Sinclair.
"	[illegible]	[illegible]	[illegible]	[illegible]
"	10.30 a.m.	Baptist Missionary Society	m 19, Furnival-street, E.C.	Mr. John Town.
"	7 p.m.	" " "	so Cannon-street Hotel	Sir C. Elliott, K.C.S.I.
"	7 p.m.	Trinitarian Bible Society	m Exeter Hall (Lower)	Mr. J. E. Mathieson.
"	7 p.m.	Wesleyan Temperance Committee	m Wesley's Chapel, E.C.	Mr. P. F. Wood.
"	[illegible]	[illegible]	[illegible]	[illegible]
Wed. 28	[illegible]	[illegible]	[illegible]	[illegible]
"	8 p.m.	" " " "	m Do. do.	Mr. T. Cheney Garfit.
"	[illegible]	[illegible]	[illegible]	[illegible]
"	7 p.m.	The Railway Mission	m Exeter Hall	Lord Overtoun.
"	[illegible]	[illegible]	[illegible]	[illegible]
"	8.45 a.m.	Baptist Zenana Mission	b Holborn Restaurant	Mr. A. Spicer, M.P.
"	[illegible]	[illegible]	[illegible]	[illegible]
"	[illegible]	[illegible]	[illegible]	[illegible]
"	4 p.m.	[illegible]	[illegible]	[illegible]
"	[illegible]	[illegible]	[illegible]	[illegible]
"	6.45	" " "	m Metropolitan Tabernacle	" "
Thurs. 29	10 a.m.	The Baptist Union	m Bloomsbury Chapel	Rev. E. G. Gange.
"	3 p.m.	Mrs. Meredith's Mission and Homes	m ConferenceHall, 143, Clapham rd	Rev. F. B. Meyer.
"	3.30	Ministers' and Missionaries' Prayer Un.	m Bloomsbury Chapel	Rev. F. B. Meyer.
"	6 p.m.	Baptist Missionary Society	m Exeter Hall	Mr. R. W. Perks, M.P.
"	7 p.m.	Anti-Sunday Travelling Union	m Exeter Hall (Lower)	Major-General Bruce.
"	2.45 p.m.	Reformatory and Refuge Union	m St. James's Hall, W.	Lord Aberdare.
"	3 p.m.	South American Missionary Society	m Sion College	Dean of Windsor.
"	[illegible]	[illegible]	[illegible]	[illegible]
"	7 p.m.	Infant Orphan Asylum	m Hotel Metropole	Sir J. B. B. Maple, M.P.
"	3 p.m.	Church Pastoral Aid Society	s St. Martin's-in-the-Fields, W.C.	Bishop of London.
Fri. 30	2.30, 5, & 8	The Protestant Alliance	m Queen's Hall, W.	
"	[illegible]	[illegible]	[illegible]	[illegible]
"	4 p.m.	Christian Colportage Association	m Exeter Hall (Lower)	Lord Overtoun.
"	6 p.m.	Dr. Stephenson's Children's Home	m Wesley's Chapel, E.C.	Mr. W. Hazell, M.P.
"	9 a.m.	Baptist Missionary Society	b Exeter Hall (Lower)	Mr. W. R. Rickett.
"	7 p.m.	Young People's Missionary Society	m Exeter Hall	Judge Bompas.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

Rev. B. Barnett, vicar of Preston Patrick for sixteen years, has resigned owing to ill-health.

Rev. G. Buchanan Ryley, of Harley-road Congregational Chapel, Bow, has entered the Church of England.

Rev. H. P. Thornton, a devoted worker, has resigned his charge at Normanton which he has held for about ten years.

The corner-stone of the new chancel of Croyland Abbey was laid last week. The work now in progress is carried on as nearly as possible on the lines of the old work.

Rev. G. Nickson has entered on his new charge at St. John's, Fairfield. His opening sermon had the ring of one who meant vigorous effort and real spiritual service.

Rev. E. E. Temple-Candler having resigned St. Peter's, Stockport, 1,200 parishioners, members of the congregation, have signed a petition for the appointment of Rev. H. d'A. Hubbard to the vicarage.

It is stated by the *Record* that Rev. Arnold Pinchard is introducing strange innovations at St. Jude's, Birmingham, a church which was for many years a stronghold of Evangelical life and work.

The work in the densely populated parish of St. Luke's, Deptford, is proceeding admirably under Rev. F. A. Pring, M.R.C.S., L.R.C.P. The Princess Christian has consented to open a bazaar in aid of the work on the 28th inst.

Miss G. Withers and Miss M. Hamlin have been accepted as missionaries of the C.M.S. An offer of service has also been accepted from Rev. John Fishwick Pemberton, Queen's College, Cambridge, curate of St. Andrew's, [illegible].

Rev. H. Pitt, of St. Mary's, Old Kent-road, preaching at Mitcham, gave a sad description of huge masses of people in South London, maintaining that while some object to the phrase "home heathen," they had only to go and live in certain parts to discover its force and truthfulness.

Lantern services were held at St. Luke's, Barton-hill, Bristol, last week. Addresses were given by the vicar, Rev. Henry Jones, and Rev. C. R. Cottell. The subjects were: "The Great Disease," "The Promised Cure," "The Physician Sent," "The Physician's Great Work," and "The Sad Rejection." Mr. Jones's ministrations at St. Luke's are being greatly blessed, and the work is advancing on all sides.

Two Sundays ago a strange sight was seen in the north end of Liverpool. Owing to the appointment of a High Church vicar to St. Matthew's Church, Scotland-road, the whole of the large men's Bible class, with a roll of over 200 members, decided to leave, and *en masse* they marched to St. Polycarp's Church, where the vicar received them and gave them a welcome. A large and sympathetic crowd witnessed the exodus.

Congregational.

Rev. D. W. Vaughan has resumed his ministerial duties at Kentish Town.

Dundas-street Church, Glasgow (Rev. G. Gladstone) reports 772 members.

Rev. L. W. Caws, late of Stowmarket, is now staying at Pau, and is regaining health.

Rev. Jona M. Williams has entered on the charge at Edith-grove, West Brompton.

A new church has been opened at Shrewsbury-road, East Ham (Rev. Frederick Boucher).

Mr. F. H. Cooper, of Mansfield College, has undertaken the temporary oversight at Winslow.

Rev. S. Gitblett has entered upon the twenty-eighth year of his pastorate at Morecombe Lake.

Rev. Morgan Daniel, B.D., of Yale University, has commenced his ministry at Hirall, Bangor.

Edmonton and Tottenham Chapel reports 498 members. In the Sunday-school are 645 scholars and fifty-four teachers.

Rev. W. Blackshaw, pastor of Red Lion-street, Boston, is leaving that town to start work with the Mansfield House Settlement.

Lewisham High-road, Brockley (Rev. W. Justin Evans), reports 562 members, of whom sixty-one were admitted during the past year. In the Sunday-schools are 1804 scholars and 141 teachers. The numerous organisations are well sustained.

Snow-hill Chapel, Wolverhampton, reports that during the three years' pastorate of Rev. C. F. Bone, ninety-one members have been added to the church, and the congregations have largely increased. Over 700 houses in the parish allotted by the local Free Church Council are visited every month by the district visitors. The Men's Sunday Morning School numbers 150 members; the P.S.A. and P.M.F. (for women) are also in vigorous operation.

Calls.—Rev. Herbert Davies, of Chingford, to Trinity Church, Poplar; Rev. Thomas Simon, to Stowmarket; Rev. G. Watt-Smith, of Howard-street, Sheffield, to Belgrave, Boar-lane, Leeds; Rev. W. Houghton, late of Guildford, to Upper Norwood; Rev. E. M. Potter, to Countess of Huntingdon's Chapel, Goring-on-Thames.

Resignations.—Rev. John Taylor, of Henley; Rev. R. R. Collett, of Berkeley.

Baptist.

Rev. H. J. Wicks has been recognised as pastor at Coxwell-street, Cirencester.

The manual of Haven Green, Ealing (Rev. Evan Thomas), erected in 1879, reports 359 members, a net increase of thirty-six.

Rev. R. J. Williamson, of Teddington, has been compelled to have his right foot amputated. He had previously undergone two surgical operations.

Rev. J. Trotman has, owing to failing health and advancing age, resigned his pastorate at Ebenezer Chapel, Stonehouse, which he has held for eleven years.

Rev. William Thomas, pastor of Grove-road Chapel, Victoria Park, has received intelligence of the death of his son by shipwreck off the coast of Western Australia.

It is proposed to erect a "Queen's Memorial Church and Schools" in connection with the Baptist church at Broadstairs. Services have hitherto been held in an old chapel belonging to another denomination. That has now to be given up.

Immediately after the closing services in connection with the anniversary of Manor Park Tabernacle, Forest Gate, the building was burnt to the ground. The building was nearly fully insured, but the contents only partly so. The loss, therefore, is a heavy one.

Many will sympathise with Dr. and Mrs. Watson, who returned to their work at Tsing Chu-fu, about a year ago, in the loss of two of their children. "Sister Ruth" (Miss Greig), who went out to aid Mrs. Watson in her medical work, has also been ill with the disease—diphtheria—which carried off the children.

At the annual meeting of Spurgeon's Orphanage Sunday-school, it was reported that of the children who took part in the Scripture examination, subject, "Jesus the Healer and Teacher," ninety-nine per cent. passed. The Band of Hope choir was successful in winning the challenge banner of the South-West London Band of Hope Union.

On Wednesday week one of the most successful gatherings in the history of Cotham-grove Chapel, Bristol, was held, the occasion being the tenth anniversary of the settlement of Rev. R. Richard. The pastor read his pastoral letter, in which the work of the past ten years was reviewed. The statistics showed "a clear increase of eighty members." Then turning to monetary matters, "as one way of serving God and man through the gifts devoted to the Lord's work," it continued: "These had amounted to the large sum of £12,967. It was "satisfactory to note that a large proportion of this sum has been devoted to the support of Christian and philanthropic institutions outside the immediate sphere of our own church work. For example, over £3000 have been subscribed towards the world-wide work of our Baptist Missionary Society, whilst we have been enabled to help our county, city, and other missions and institutions to the extent of £2460." Ere the proceedings concluded, tokens of affection and esteem were presented to the pastor and his wife.

Calls.—Rev. W. Tooke, of Bury St. Edmunds, to Clare: Rev. W. E. Palmer, to Waltham Abbey; Rev. F. Fells, to [illegible]; Rev. R. M. Dublin, of Accrington, to Wycliff Chapel, Birmingham.

Resignations.—Rev. R. Hepworth, of Edgeside, Rossendale; Rev. R. M. Julian, of Circular-road, Calcutta.

Methodist.

Manchester Wesleyan District reports an increase of 237 members for the year.

A special mission at Cheadle Heath, Stockport, has been followed by much blessing.

Special missions, with cheering results, are reported at Truro, Idless, and Green Moor, Sheffield.

The new president of the South Australian Conference is Rev. Joseph Berry, a native of Preston, Lancashire.

Rev. T. Stowes will return from Archibongville in June after two years' service on the West Coast of Africa.

The Free Methodist for the current month contains a portrait and sketch of Rev. Thomas Carthew, who lately died in East Africa.

Mr. Maurice Williams, evangelist, late of the South-East London Mission, has been invited to assist the President of the Primitive Methodist Conference for the next three months.

Rev. A. Baldwin and Mrs. Buckenham, who are returning from the Zambesi, expect to reach England on May 1 by the steamer *Roslyn Castle*. Two converts from the Normal North Training Institute are on their way to the Zambesi, to serve as native missionaries.

In addition to the centenary celebration at the New Connexion Conference in June there will be commemoration meetings at Leeds, beginning August 9. It was at Leeds, on August 2, 1797, that a number of ministers withdrew from the Wesleyan Connexion, and resolved to establish the New Connexion.

The United Methodist Temperance Secretary, Rev. J. Thornley, has been making a tour through Cornwall, holding conventions, etc. At a conference in Truro he read a paper on "Town and Country Bands of Hope: How to Manage Them. While strongly advocating attractive and wholesome entertainment he vigorously deprecated the tendency to cater for mere frivolous amusement.

Presbyterian.

Rev. A. Jeffrey, of Stratford, has been appointed clerk to the London Presbytery, North.

Special services are proposed to be held on June 9 in the ancient church of Iona, in celebration of the thirteenth centenary of the death of Columba.

Lord Windsor laid the memorial-stone of a new hall and class-rooms at Cardiff in connection with the church of which Rev. Douglas Watters is pastor.

At the Andover-road Mission, in connection with Crouch-hill Church (Rev. J. B. Meharry), one evening in the week during the winter months the premises are set apart as a play-room for poor children.

The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, the United Presbyterian, and the separate Presbyteries of Natal, Cape Town, and the Transvaal.

A conference and tea meeting of the evangelistic workers of Trinity Church, Notting Hill, was held on April 12; Mr. J. Short presided. Colonel Oldham, Messrs. J. E. Mathieson, Cohen, Hole, and Miss Savage gave addresses.

The Sultan of Johore has made a grant to Rev. J. A. B. Cook, English Presbyterian missionary in Singapore, of a plot of land 300 acres in extent for the purpose of a Christian Chinese settlement. The grant is made for 999 years.

At the annual meeting of the Brockley congregation (Rev. Hugh M'Intosh) a successful year was reported—seventy-eight new members had been added; while there are 168 in the Young Men's Bible-class, and seventy in the junior.

A sale of work in aid of the new church at Handsworth, Birmingham, was opened by the Countess of Warwick, who, in a short speech, said that though she belonged to another church, she was not quite outside their fold, for as a child she used to attend a Presbyterian church, and her grandfather was Lord High Commissioner of the Church of Scotland.

The Students' Missionary Association during the past year raised £406. Sixty-six congregations received its deputies and gave collections. The money, after deducting expenses, will be devoted to the erection of a mission-house at Thai-pu, China. The money to be raised during the present year will be towards acquiring premises in Aleppo for work among the Jews.

Calls.—Rev. J. G. Goold, of Dumbarton, to Bridge of Allan, in succession to Rev. G. A. Johnston Ross; Rev. T. E. Williams, to Pennel, Denbigh.

Resignations.—Rev. J. E. Jones, of Llanrwg, after twenty-six years' pastorate; Rev. A. F. Douglas, of Ancroft Moor.

Society of Friends.

At the quarterly meeting of London and Middlesex, held on the 6th inst., some increase of membership was reported, and an earnest appeal for help was made towards building a new meeting-house in Willesden.

George Swan, of Itarsi, and Ada Bewley, of Sehove, have arrived in England on furlough after seven years' work in India; and Leonard and Caroline Wigham, of Chung-King, China, have come home on furlough, and were at a social reception in Dublin last week, the 7th inst. The missions both in India and China will much miss the temporary absence of these devoted missionaries.

Howard Nicholson and Wm. Henry Wilson have held a very successful mission of eight days in Newport, Mon., resulting in an extension of the work, and in the provision of increased accommodation. Wm. Kitching and wife have been most acceptably engaged at Llandrindod Wells for three Sabbaths, and Wm. Hobson recently held a nine days' mission in Coventry, and on Tuesday, the 13th inst., completed a three days' pleasant visit to Needham Market by an address to young men. Divine help and blessing have been known all through these various services.

Salvation Army.

General Booth's birthday will be celebrated by two meetings at Exeter Hall on Tuesday, April 27, afternoon and evening. The meetings are announced as a day of thanksgiving and farewell of foreign officers.

According to the returns which reached the Salvation Army's headquarters, £25,000 at least has been raised in the United Kingdom alone as the result of the recent week of self-denial observed by members of the organisation. This is £2000 in advance of the complete returns last year.

(For "Fallen Asleep" see p. 25.)

The Christian.

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NOTES AND COMMENTS.

THE Indian Famine Fund at the Mansion House has now passed half a million sterling. The sum is large, but still very inadequate to the overwhelming need. It will be observed from the letter by Lord Radstock, in our present issue, that abuses are creeping into the local administration of the fund in the needy districts ; he asserts, on the authority of the S.P.G.'s report, that large peculations by native distributors are lessening the amount of relief given. In view of this, it is all the more necessary that Christian givers should send their contributions through Christian channels.

While heartily concurring in all the feelings of loyal thankfulness that prompt the forthcoming celebration of the Queen's Diamond Jubilee, we have noted with pain and shame the extent to which mercenary greed is entering into the arrangements for witnessing the procession on June 22. In a recent scathing and high-minded article on the subject, *The Spectator* says :—

Cannot those who sniff up this stench of money as if it were perfume see that they are taking out of the day all that lends it charm, all the poetry, all the loyalty, all the emotion which make of a somewhat boastful celebration a spectacle that future historians may admire? They are reducing a Roman triumph to the level of an alderman's dinner party, where the one thing of which the host is proud is the profusion and money value of his inartistic plate. Two thousand pounds for a house for one day—this is not an additional glory to the festival, but a lump of rough gold stuck in the middle of a picture to indicate its costliness, and the wealth of the men who can afford to spoil it in that barbaric way.

We are not at all sorry that the vulgar "window boom" seems to be meeting with failure, and if the syndicates formed to make large profits out of the procession should experience heavy losses instead, it would only be poetic justice.

We see it announced that the Queen in her progress through South London on Jubilee day is to receive an address of congratulation from the Roman Catholic Bishop of Southwark. There is no reason why our Roman Catholic fellow-citizens should not share in the gladness of the occasion ; but there is much force in the contention of a *Times* correspondent that if that body is so honoured, other sections of Nonconformists ought to enjoy the like privilege. The writer suggests that an address from Nonconformists might be presented as Her Majesty passes Christ Church, Westminster Bridge Road, which is sometimes alluded to as the "Nonconformist Cathedral."

It would be an unfortunate thing if political antipathies were to find expression in our great missionary assemblies now beginning to be held. But the present crisis in South-eastern Europe touches so closely on questions of Christian freedom and brotherhood, that it is inevitable that the feud between Turkey and Greece should awaken echoes in these gatherings. A beginning was made in this direction at the missionary anniversary of the U.M. Free Churches on Monday evening in Exeter Hall ; and at the meeting of the Baptist Union. Very strong things were said as to the past misdeeds of the Turk and the helplessness of the Powers, including Great Britain, in putting any stop to them. Christian people have a right to express their intense convictions at their distinctive assemblies, and we hope such a strong body of Christian sentiment will go forth at this juncture as will largely help to mould our national action in the interests of liberty and the sacredness of human life.

With many earnest Christians to-day revival of religion is "the next thing." *The Homiletic Review* is publishing month by month communications that have been evoked by a timely article on "The Twentieth Century's Call to Christendom." In the April issue, a correspondent writes :—

A deep, powerful, general, and enduring revival and reformation I look for and expect (1) Because it is needed—instantly and urgently needed ; (2) because of the promises of God our Saviour ; (3) because of the prophecies of Holy Scripture ; (4) because of the prayers of the saints ; (5) because without it the Church will be swamped by the tide of worldliness which is sweeping over it. But as this cannot be under the reign of Christ the revival will come ; (6) because it will be for the glory of God, and help to bring in the kingdom of his Son.

These considerations substantially express the mind of many. They should incite to prayer for the Spirit of holiness and power to scatter present darkness and death, and bring in the day of life and light.

In the *Sunday at Home* for May there is a notable article on "Representative Missionaries of the Nineteenth Century," accompanied by fifty-four portraits of pioneers and organisers. It is impossible not to echo the judgment of the writer, Rev. Richard Lovett, regarding these workers, representing many communions :—

They stand for great ability, splendid courage, quenchless faith, Christlike consecration, readiness to count not even life dear in the effort to bless other lives with the grace with which Christ has enriched their own.

We do well to honour those whom God has honoured in his great harvest field. And at the same time let us not forget that the humbler sowers and reapers are made of the same material, and led by one and the self-same Spirit. Though their names are not found in human genealogy, and though their efforts make no display on the page of history, yet the Holy Ghost is their instructor and guide ; the loving Master blesses their patient continuance in well-doing ; and in due time the righteous God will remember and reward their work of faith and labours of love.

The returns of membership in the Wesleyan Methodist Church, for this year, are larger than ever before. In England, Wales, and Scotland, there are 438,940 accredited members ; 31,923 members on trial ; and 73,500 who meet in junior society classes. The increase this year at home is a cause for thankfulness, especially as it follows a year of decrease, and there still remains the "class" test, from which so many sincere Christians shrink who nevertheless maintain their connection with Methodism. Some parts of the country report a decrease, especially East Anglia, where it is owing to the decline in the population. In the towns we have more people than we know what to do with ; in the country we have too few. Town and country are indeed only the two sides of the same question, whether we look at society politically or religiously. *The Methodist Recorder* points it out as a curious fact that, apparently, the Connexion is not indebted in any appreciable degree to the great Missions for its fairly good increase, but rather to a generally diffused improvement in ordinary circuit life. This is, from one point of view, a good sign. At the same time, the great Missions in large cities like London and Manchester are very useful.

There is something gladdening, and also humbling, in the remarks of Rev. W. Arthur Cornaby, a missionary in China, who says :—

If only British Methodists—he might have said British Christians—came to missionary meetings as the outside heathen throng to the preaching of the Gospel, and if only the missionary literature in our beloved England were read as our missionary literature in China is read by those we commonly call "heathen," all financial pressure would be removed, and we should have more men at work.

Let it be noted that the Chinese buy the tracts of the colporteur with avidity, and everyone believes that what a Chinaman is willing to buy must be a thing he wants. Yet we ask whether Missions are a failure, and some would have us think only of our home population. The work at home needs warming with the enthusiasm of China !

Colonial policy and colonising practices are at present closely observed and scrutinized, and with good reason, in view of recent events in British South Africa, German Central Africa, and French Madagascar. What with colonising aims pursued on European methods, the native races are being "driven to the wall." Acknowledging an ovation at Capetown on April 21, Mr. Rhodes said :—

See that you have a party of progress on sound and distinct lines—namely, equal rights for every white man, free intercourse and trade between every part of South Africa, and competition among whites on the basis that the best men may come to the front, no matter of what race.

That is to say, "no matter of what race" of *whites*. The coloured races have neither rights nor chance in Mr. Rhodes's system of intercourse or competition.

The lesson read us from Germany is the outcome of the trial of Dr. Peters, for outrageous conduct towards native women. Remarking on the fact that the well-known explorer has been dismissed from the Imperial service, and condemned in costs, a German paper uses the language of satire, thus :—

Herr Peters is one of those latter-day "superior beings" who shrug their shoulders at the traditional conceptions of ordinary morality, and imagine that they may be a law to themselves. Filled with consuming ambition, unscrupulous in their choice of means, these gentlemen thought that it was business in the Dark Continent not so much to disseminate Christianity as to taste life to its dregs. Champagne for themselves, the whip of rhinoceros hide for the blacks, such were the principles of the colonial policy of these conquerors of the world. Any excess was permitted to themselves, all excesses on the part of the natives must be punished with the lash and with death.

Another paper, looking upon the colonial policy of other States, says :—

In England a very different standard would be applied to the conduct of colonial pioneers in extra-European territories. Many of the most successful champions of British colonial policy have a record of greater misdeeds about which very little ado was ever made. Those who are well acquainted with colonial development in many cases regard this indifference to the moral failings of otherwise exceedingly useful colonial pioneers as constituting one of the reasons of the successes of British colonial policy.

We would fain hope that the imputation thus expressed is untrue or exaggerated. The point we wish to emphasize, however, in view of recent occurrences, is, that the black man has his rights as well as the white; and that He who made of one blood all nations of men to dwell upon the face of the earth will assuredly hold colonizing powers responsible for the non-recognition of such rights.

We are glad to read the following in the London correspondence of a provincial paper. The treatment accorded to the English Protestant missionaries in Madagascar by a professedly Christian nation like France constitutes a black chapter in modern history :—

To avert the ruin which threatens, where it has not already overtaken, the Evangelical Missions in Madagascar under Jesuit intolerance, five distinguished French Protestant pastors and professors have gone out, and are expected at Antananarivo about this time. The Free Churches of France united with extraordinary enthusiasm to send them forth, pledging themselves at the same time not to neglect any of their existing missions. M. de Seynes, president of the Paris Society for Evangelical Missions, declared to a crowded meeting that while the revolt of Fahavalos showed the risks of civilising barbarous natives, a worse insurrection threatened Frenchmen in Madagascar—an insurrection against justice, the rights of conscience, and the faith of treaties. The outrages of the Jesuits, as reported by MM. Kruger and Langa, and the loyalty of the British missionaries to the new French *régime* in the island, have produced a strong impression on members of the Senate and the Chamber of Deputies. The Colonial Minister of France is said to be acting in a friendly spirit, so that the best results for toleration and fair play are expected from the arrival of the Protestant party at Antananarivo about this time.

There is much force in Dr. Berry's words that the most imminent danger to the Bible to-day is the man who would "fight like a Trojan for the orthodox theory of inspiration," but does not sit down and read the Book for himself. We do not suppose there are many persons of this class. Those who incline to the old ways, even "the unlearned," whose rights to their views of the Scriptures Dr. John Kennedy has so ably and boldly espoused, are generally great Bible readers, and are, for that reason, not easy to silence. They know too much, and know it too well. Still, a man who contends for "views" and "theories," and is not a reader of the Bible can never fail to be a danger to its reputation and influence. He is sure to be undevout and censorious in spirit, and unless the Word is abiding in his heart it cannot be reproduced in his life. Readers of the Word are wanted, but only that they may become doers of it also.

Dr. Chalmers is credited with the remark that religion and political economy work on exactly opposite principles; in religion the supply is needed in proportion to the lack of demand. Where religion is least wanted there it is most needed. And its going will beget the desire for it. The promise is that "to whom he was not spoken of, they shall see; and they that have not heard shall understand."

The Presbyterian Synod.

A MISSIONARY SERMON.

THE sermon at the opening of the Synod meetings in Sunderland on Monday was preached by the retiring Moderator, Dr. Thoburn McGaw. He chose for his text Isaiah liv. 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." After a short historical sketch of the great advance in foreign mission work made a century ago under William Carey and his coadjutors, Dr. McGaw said :—

The suspicion that missions are "a failure" is not found among the missionaries themselves. They are often exposed to great hardships; their work requires excessive toil and abstinence from almost everything that men call pleasant. They have frequently to face serious physical danger, and they have often gone to their work with the moral certainty that their faithfulness would cost them their lives. And yet the missionaries never flinch. They never throw up their work in despair. As a rule they give to mission work all the money they can spare, and in many cases they bequeath to it all they possess at their death.

Nor is the suspicion that missions are a failure prevalent amongst those who contribute so generously to their support. Many of them are merchants, or are engaged in the Civil Service, and they have special facilities for ascertaining the true state of the facts. They are regarded by their fellows as good men of business, shrewd and hard-headed, and yet they go on contributing to missions, and increasing their contributions as God prospers them. Hence the question naturally arises, Who is it that complains when the workers and the large givers are satisfied? Is it people who are unable to work or to give, but who habitually remember the cause of missions in their prayers? Not so. As a rule, it is people who neither work, nor give, nor pray for the missionary cause, but who seem determined to suggest doubts and suspicions that are calculated to undermine the faith and paralyse the energy of those who take a practical interest in the supreme problem of the evangelisation of the world. These grumblers do not even take the trouble to master the facts. They talk vaguely about "enormous expenditure" and "meagre results." But when you get to close quarters with them you find that they are ill-informed, and have no definite idea regarding the work, or the measure of success which has been vouchsafed to it. Sometimes, indeed, they do try to get figures, in order to calculate the average cost, in pounds, shillings, and pence of converting a soul to God!! This mode of attack is borrowed from the cattle market, and is as vulgar in character, as it is unscriptural in its principles, and unspiritual in its conception.

It is necessary, however, in estimating results to bear in mind that it is only one hundred and five years since the Church began to realise its duty to the heathen; and only fifty-five years since the evangelisation of the world has been taken up with zeal and activity. We are in danger of unconsciously assuming that missions to the heathen have been carried on throughout the whole Christian era. No doubt they ought to have been; but, alas! the facts constitute a very different history. The Apostolic Church was on fire with missionary zeal; but as soon as error crept in the fire was quenched. Even the leaders of the Reformation hardly recognised the Church's responsibility in this matter. In the two centuries immediately following the Reformation a few zealous individuals earnestly endeavoured to further the cause of missions, but there were no great endeavours, and even at the close of the eighteenth century the whole Christian Church might have been fairly described as non-missionary. Thus foreign missions are the growth of the present century.

No doubt a glance at a missionary map of the world is still discouraging; but it must be borne in mind that one-half of the population of the entire globe is subject to Christian Governments, and is therefore brought, more or less, under Christian influences. Besides, the progress of the last sixty years has been enormous. In 1840 there were three native Christians in China, now they are numbered by tens of thousands; while in India the native Christians are numbered by hundreds of thousands. The total expenditure on foreign missions during the century has probably not exceeded eighty-five million pounds sterling, which is not one per cent. on the amount spent by Christians during the same period on luxuries; and probably not more than one-half per cent. on the amount of the accumulation of wealth in the possession of those who profess to be God's people. This is, of course, utterly inadequate, and shows a lamentable failure to realise the duties and the privileges of the Christian stewardship.

The number of workers is also wholly inadequate. In China there is only one missionary for every half-million of the population, as if we were to have only one minister of Christ for Glasgow, or for Manchester. In the United Kingdom there are 43,000 ordained ministers.

It is evident that we have not yet realised to the full extent the urgent need of missions. In the Moravian Church, the number of missionaries is in the proportion of one to every sixty members; in our Presbyterian Church the proportion is about one to every eleven hundred members. The fact is, that we have not formed an adequate conception of the awful sin and degradation of the heathen and Moslem worlds. In the words of a competent witness, "we little know how sin is enthroned, and deified, and worshipped. There are sin and shame everywhere. Mohammedanism is corrupt to the very core. How corrupt Buddhism is! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. Over all this seething mass of sin, and shame, and corruption, hovers the ruler of the darkness of this world, rejoicing in the chains with which he has bound two-thirds of the human race." This is a black picture, but it is not overdrawn, and with his heart yearning for the salvation of these lost souls the God of Love appeals to you and me, "Whom shall I send, and who will go for us?" How many of us are ready to answer, "Here am I, send me."

Church Missionary Society.

On Saturday afternoon, in connection with the Church Missionary Society, a meeting for children was held in Exeter Hall. Mr. Eugene Stock, Editorial Secretary of the Society, presided. An interesting address was given by Rev. L. G. Scott Price, missionary in Tinnevelly, South India, who gave a graphic account of mission work, than which, he said, there was no happier kind of labour. He had been really lost in an Indian jungle, but there were jungles in which millions were lost. He referred to the jungles of error, superstition, and idolatry, into which this society, by means of those charged with missionary work, endeavoured to throw the light of the Holy Scriptures, and so spread a knowledge of the Lord Jesus. Rev. W. E. Burroughs, central secretary of the society, pointed out to the children how they could help in mission work by reading about it, praying, giving, and, in time, going out among the heathen. He wished them to be like arrows in the hands of strong men, going straight into the great missionary field before them.

Romish Opposition in Spain.—Writing from Marin, Pontevedra, Spain, on April 8, Mrs. Brooks de Wirtz tells how permission had been gained by her husband of the mayor and corporation to build a mission hall, and operations were begun with the ready help of many townspeople. This roused the priestly party, who have induced the governor of the province to depose the local authorities who gave the permission, and those appointed have countermanded the order to build, thus breaking every law of right and justice. Prayer is asked that this opposition may be overruled for good.

"Rest to Your Souls."

Matt. xi. 20—30.

By the Author of "Threshold Service."

THESE verses unveil to the reverent consideration of the Christian a train of thought in the mind of the Lord Jesus, the following out of which is of peculiar comfort to the weary and sad. In order, however, that the full force of the passage may be realised, the historical crisis of the situation must be recalled.

During his missionary visits to the cities of Galilee, the Saviour had done many mighty works of healing, while the unique privileges consequent on his residence at Capernaum had "exalted" that place "to heaven." Nevertheless, they had rejected the day of visitation, and the "woe" so sorrowfully reiterated would therefore ere long be their doom.

The three towns mentioned were of marked importance. Chorazin was celebrated as an emporium for wheat; Capernaum was a stirring, beautiful garrison-stronghold, situated on the direct line of the Roman road from north to south, with a stream of travellers of every description continually passing through; while Bethsaida, under the rule of Herod Philip, had been transformed from a humble village into the royal city, Julias. In the heyday of prosperity, thronged by merchants, rulers and *savants*, the pulse of Jewish life beating strongly in synagogue and market, with the brain of the Roman quickening the thought-world by a hundred new suggestions of law and license. Jesus, the carpenter's son, journeyed through, preaching the kingdom of God.

Some few listened, for sorrow and suffering were at work there, as everywhere else; but the poor man's Prophet, who neither lifted his voice nor strove in the streets, failed to make any impression on the mass of the inhabitants. The earthly and the heavenly having been brought for a brief season face to face, the earthly averted its eyes, and turned away.

Then — surprising paradox! — Jesus gave thanks. Surely, if ever a passage in the synoptic Gospels reveals unequivocally the Divinity of Christ, this is one of the most remarkable. What! after such a crushing defeat as the Preacher of a new movement, after such a plain proof of the total indifference of the country at large to the significance of his mission, could He praise God? Even so; for, being the Son of God, He looked on through the coming æons to the unravelling of the mystery of evil, and knew that his Father's slow way of saving the world was best. "I thank thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

The secret of the Son's rejoicing was the mystery of God's love, which, by means of weakness and apparent loss, would overcome all that opposes itself to that compelling stream. His glance comprehended each of the Divine processes which are ever purifying, converting, and reconciling the world to Himself. "Babes," small beginnings, seed-germs, should be the life-introducers, not cities full of nobles, traders, and ecclesiastics. Conscious of his Sonship, of his intimate, ineffable union with his Father, He perceived that through Himself God would have his sovereign way with humanity. In his name all the Gentiles should have hope, and all Israel be saved. In his including Life was the summing up of all creation, and being the perfect Son of Man, He was utterly willing to go down into death and Hades for the sake of a world of men so dearly loved of his Father. Conscious, too, of the irresistible power of the Godhead, the brute antagonism and force of evil did not appal Him, nor the limitations of human existence hold back his rejoicing confidence. Time must go on, nations must emerge and sink, life in all its kaleidoscopic complexities must form and reform, burn bright and fade; but in and through all, the effect of the Cross would be worked out in its infinitely small yet all embracing details, for "all things" had been delivered Him by the Father. He could wait.

And then his gaze takes in the mystery of suffering, and in an outburst of tenderest compassion, He invites those on whom the weight of life presses, to come to Him. He sees the miserable of all ages, the heavy-laden of every cycle of the world's history, pass in procession before Him. Every slave, every drudge, every bullied, down-trodden, underpaid, harried, hunted, oppressed soul is embraced in those words of unutterable yearning. Could He, perhaps, have just witnessed some specially sickening spectacle of Oriental callousness to pain in those cities whose public buildings, were, perchance, being built by gangs of bondmen, or was it simply the misery of poor humanity that so moved Him? We cannot tell. But this we do know, that the needs of all years and of all races were bound up in that outburst of pity, and that none need despair for himself nor for his brother, since the Son of God spoke thus.

But the invitation spoke of a far deeper sympathy than mere commiseration. Many have wept for grief at the sight of others' troubles, who were yet themselves adding to the mystery of pain by numberless acts of short-sightedness and selfish blundering. That Eye which could pierce through every veil knew that the wretched require a profounder rest than mere relaxation from physical burdens. The iron enters into the soul; the bitterness of the heart is an even more intolerable burden than the yoke that cruelty impresses. Jesus knew that the cure of sorrow was not achieved by a turn in the wheel of fortune, and that temporal compensation could never make up to the bruised spirit for "the years that the locust hath eaten." Ah! no. The heart, craving, empty, and wounded, must first be stilled.

Therefore, He bids the overwhelmed soul to learn of Him. He would impart the same life-principle that was his own inner strength —the same meekness, the same lowliness, invincible courage, and faithfulness. He knew what it meant to be despised and rejected of men, to be bruised, stricken, and hated. He would give the peace that passeth all understanding to the toiler; come down like dew upon the mown grass; change the salt waters into sweet; give songs in the night; and turn the light affliction into an exceeding weight of glory! He seems to fold all sufferers upon his breast—does He not? So dearly are they loved; so completely understood! "Be comforted," He seems to say; "I know it all. The load of evil, the overwhelming fatigue arising from constant pressure, I, too, have borne. Come, my child; come into my close and intimate friendship, and I will impart to you the secret of my own life; I will give you rest."

Blessed Lord! we come to Thee to-day, each with our burden of suffering in one form or another. Teach us this secret. It is the hidden bitterness, the dark, tempting queries that crush the soul. We would look beyond those secondary causes which have such terrible power in the world, to that triumphant solution of all enigmas, which, lying like a birthday surprise in the hand of God, is waiting until we can bear the joy that shall be revealed. We desire to be yoked with Thee, to carry thy light burden "a little while." We would not be among those that "shrink back," in whom Thou hast no pleasure. Lord, we are here at thy feet. We believe Thou hast heard, and we rise to take up the daily task with fresh courage. In Thy name we will go forth and do valiantly.

Tibetan Mission Band.

In a recent circular letter Mr. Wm. Sharp, hon. treasurer of this Band, says:—

"We have once more to admit that Tibet is still a closed land so far as the messengers of the Gospel are concerned, although the printed Word and Gospel tracts are continually being carried into the country, and are probably being more or less widely read. This will no doubt greatly facilitate the work of the missionaries in preaching when once they gain an entrance into the land, as intelligent interest can be so much more readily created and sustained where something is known of the subject, than when the whole matter, and even the very terms employed are, from the nature of things, entirely novel.

"Our six representatives in Western China—Messrs. Soutter, Neave, Moyes, Johansen, Sorrensen, and Amundsen—have been doing well with the Chinese language, and will probably be quite ready for joining in a forward movement under Mr. Cecil Polhill-Turner as soon as he arrives in their midst."

Copies of the letter may be had from Mr. Sharp at Roswyn, Beulah Hill, Norwood.

"Hail, the Prince!"

"He shall have dominion."—Psa. lxxii. 8.

Hail, the Prince of princes! Hail Him!
Robed in vesture stained with blood!
Royal Priest and King of Salem,
Son of Man and Son of God!
Lo! He comes, his right asserting
O'er his own creation fair;
Thrones, and powers, and realms reverting
To the glorious rightful Heir!

Hail! the coming Lord of Glory!
Hail! the glorious Prince of Life!
Spread abroad the wondrous story,
Lo! He comes to end all strife.
All the reins of ruling powers
See He gathers in his hands;
Blessings then shall fall in showers
Over all the thirsty lands.

Hail, the reigning King Eternal!
Wreaths immortal deck his brow.
Tribes of earth, and hosts supernal,
Render loving homage now.
He, who in prophetic vision,
Oft was seen by seer of old,
Manifests the Word's precision—
Truth that stands for evermore.

O what glories now surround Him,
As He takes his rightful place!
Those who wickedly once bound Him
See Him now their King of Grace.
Come, O Lord, thy people call Thee,
Take thy throne—assume thy sway;
Seer of Nazareth! Man of Calvary!
Reign, Lord Jesus! Reign for aye!

Ryde, I.W. H. R. King.

Old Ford and Bow Common.—A deeply interesting work is carried on in this part of East London by Rev. David Roe and helpers connected with the Wesleyan Church. In a score of different ways the Mission aims at saving the people's souls. But temporal wants are always present, and noble attempts have been made to meet these, and encourage thrift and cleanliness and attention to bodily health. In a published record for the past two and a half years, some painful pictures are drawn of moral degradation and spiritual need. The Mission deserves the warm support for what it has done, and for the excellent arrangements made to carry on its varied operations. Mr. Roe's address is, 14, Mornington Road, Bow, E.

Paul: A Servant of Jesus Christ.

"THE MARTYR STEPHEN."

Acts xxii. 20.

By Rev. F. B. Meyer, B.A.

THE method of God's introduction of his greatest servants to the world differs widely. In some cases they rise like the dawn from the glimmer of childhood's early promise to the meridian of mature power and usefulness. In other cases they flash like the lightning on the dark abyss of night. Sometimes God charges a man with a message and launches him forth suddenly and irresistibly. Such a man was Elijah with his, "Thus saith the Lord, before whom I stand"; John the Baptist, with his, "It is not lawful for thee to have thy brother' s
Savonarola, of Florence; with many another. Such was Stephen.

We know little or nothing of his antecedents. That he was a Hellenist Jew is almost certain, and that he had personally known and consorted with the Son of Man, whom he afterwards recognised in his glory, is more than probable. But of father, mother, birthplace, and education we know nothing. We have the story of one day, the record of one speech—that day his last, that speech his apology and defence for his life.

He reminds us of a cloud, undistinguishable from its companions which has helped to form the leaden covering of the sky during an overcast afternoon; we had not specially noticed it, indeed the sun had set without even touching it; but when the orb of day has passed beneath the horizon, the cloud catches its departing rays, which soak and steep it with fire. See how it burns with glory! Its very heart is turned to flame! For a few moments the light remains, and it is gone. So Stephen caught for a brief space the glory of the departed Lord, and, reflecting it, was transformed into the same image, so that his face was as the face of an angel.

Stephen's life and death must always have attracted reverent interest, but how much more so as we trace his influence in the method, thought, and character of the great apostle, whose life-work it was to perpetuate and render permanent all that was rarest and noblest in the Church's first deacon and martyr.

The movement of which Stephen was the product and representative may for a moment claim our attent of the sidelight it casts on the career of the young man Saul.

Three streams of thought were meeting in tumultuous eddies in Jerusalem.

There were *the Jews of the Pharisee party*, represented by Gamaliel, Saul of Tarsus, and other notable men. They were characterised by an intense religiousness, which circled around their ancestry, their initial rite, their law, their temple. Were they not Abraham's children? Had not God entered into special covenant relations with them, of which circumcision was the outward sign and seal? Were they not zealous in their observance of the law, which had been uttered amid the thunderpeals of Sinai, not for themselves alone but for the world? Had not their rabbis added to it an immense number of minute and careful regulations, to which they yielded scrupulous and anxious obedience? And as for the Temple, the whole of their national life was anchored to the spot where it stood. There was the only altar, priesthood, shrine of which their religion admitted. Though the Temple might be a den of thieves and Jerusalem full of uncleanness, they felt that no harm could befall them, no fiery storm overwhelm. Narrow, casuistical, bigoted, intensely fanatical; tithing the stalk as well as the seed of mint; straining their beverages lest they should swallow a dead fly and so be defiled; counting on the efficacy of their system altogether apart from personal character; such was the orthodox and conservative Jewish party of the time.

Next came the *Hebrew Christian Church*, led and represented by the Apostles. To culture and eloquence they laid no claim. Of founding a new religious organisation they had no idea. That they should ever live to see Judaism abolished before the teaching they were giving, or Christianity existing apart from the system in which they had been nurtured, was a thought which in the furthest flights of their imagination never occurred to them. Their Master had rigorously observed the Jewish rites and feasts, and they followed in his steps, and impressed a similar course of action on their disciples. The Church lingered still in the portals of the synagogue. The disciples observed the hours of prayer, were found in devout attendance at the Temple services, had their children circumcised, and would not have dreamed of being released from aught that bound the ordinary Jews, as with iron chains. And if nothing had happened of the nature of Stephen's apology and protest, the Church would have doubtless become another Jewish sect, distinguished by the piety and purity of its adherents, and by their strange belief in the Messiahship of Jesus of Nazareth, who had been crucified under Pontius Pilate.

Lastly, there were *the converts from among the Hellenist Jews*. In R.V. of Acts vi. 1 these are distinctly referred to; and in ver. 9 the various synagogues in which they were wont to meet are enumerated—of these Stephen was the holy and eloquent exponent.

The origin of the Hellenist or Grecian Jews must be traced back to the captivity, which God overruled to promote the dissemination of Jewish conceptions throughout the world. It was but a small contingent that returned to Jerusalem with Nehemiah and Ezra; the vast majority elected to remain in the land of their adoption for purposes of trade. They slowly spread thence throughout Asia Minor, to the cities of its seaboard and the highland districts of its interior, planting everywhere the synagogue with its open law, and its protest on behalf of the unity and the spirituality of God. Egypt, and especially Alexandria; Greece, with her busy commercial seaports; Rome, with her imperial cosmopolitan influence, became familiar with the peculiar physiognomy and customs of this wonderful people, who always contrived to secure for themselves a rich heritage obtained from the vitals of the country on which they had settled. But their contact with the free and abounding life of the world wrought a remarkable change on them.

Whilst the Jews of Jerusalem and Judæa shrank from the defiling touch of heathenism, and built higher the wall of separation, growing continually prouder, more bitter, more narrow, the Jews that were scattered through the world became more liberal and cosmopolitan. They dropped their Hebrew mother-tongue for Greek; they read the Septuagint version of the Scriptures; their children were influenced by Greek culture and philosophy; they became able to appreciate the purposes of God moving through the channels of universal history; they learnt that though their fathers had received the holy oracles for mankind, yet God had nowhere left Himself without witness. They were compelled to relinquish the Temple with its holy rites, except on rare and great occasions, when they travelled from the ends of the earth to be present at some great festival; but in its place they magnified the synagogue, with its worship, its reading of the law, its words of exhortation; and they welcomed to its precincts all who cared to avail themselves of its privileges, and to set their faces towards the God of Abraham. Many of these open-minded Hellenist Jews were settled in Jerusalem; the different countries from which they had come were represented by special synagogues, one of the Libertines who had been freed from the slavery into which they had been carried captive, one of the Cyrenians, one of the Alexandrians, one of them of Cilicia and of Asia. In mentioning the latter we recall that Saul was of Tarsus, the chief city in Cilicia.

On the conclusion of his academic studies he may have returned to Tarsus or travelled far afield on some religious mission, compassing sea and land to make proselytes. In this way he was probably absent from Jerusalem during the public ministry of the Lord Jesus, and only learnt the whole story on his return to the Holy City. His first impressions were wholly unfavourable. It seemed to him sheer madness to suppose that the crucified Nazarene could be the long-looked-for Messiah, or that He had risen from the dead. He, therefore, threw Himself into the breach, and took the lead in disputing with Stephen, who had just been raised to office in the nascent Church, and, not content with the conservative attitude of the apostles, was leading an aggressive and forward policy.

* * *

The burden of Stephen's testimony, which he gave with such wisdom and grace, may be gathered from his apology, which, while touching chords that vibrated most deeply in the hearts of his hearers, and appearing merely to rehearse the great story of the past, was intended as his own vindication and defence. It is a marvellous address, the whole meaning of which can only be realised when his position and circumstances are borne in mind. It was the first attempt to read the story of God's dealings with Israel in the light of Christ; the earliest commentary on the Old Testament by the New; the fragmentary first-draught of the Epistle to the Hebrews; the suggestion to at least one of his hearers of a deeper way of studying the lessons of Mosaism. The mystery which had been hidden from ages and generations, and which was probably still hidden even from the Apostles was made known to this Christian Hellenist Jew, that the old covenant was becoming old and was nigh to vanishing away, because it was on the point of being superseded by that better hope, through which we draw nigh to God.

Can we not imagine those eager disputings in the Cilician synagogue, between these two ardent and vehement spirits, close akin at heart, as the future would show, though now apparently so far divided. Each thoroughly versed in Scripture, each agile in argument and strong of soul, each devoted to the holy traditions of the past, but the one blinded by an impenetrable veil, whilst to the other heaven was open, and the Son of Man standing at the right hand of God.

Like most who speak God's truth for the first time, Stephen was greatly misunderstood. We gather this from the charges made against him by the false witnesses, whom the Sanhedrim suborned. They accused him of speaking blasphemous words against Moses, of speaking against the Temple and the law, of declaring that Jesus of Nazareth would destroy the Temple, and change the customs delivered by Moses. And as we attentively follow his argument, we can see how it was that these impressions had been caused.

Saul would expatiate on the glories of the Temple standing on the site where for centuries Jehovah had been worshipped: but Stephen would insist that any holy soul might worship God in the temple of his own soul; that there was no temple when God spake to Abraham and the patriarchs; that David was discouraged from building one; and that at the time of its dedication Solomon expressly acknowledged that God did not dwell in temples made with hands.

Saul would insist on the necessity of the rite of circumcision; but Stephen would argue that it could not be all important since God made promises to Abraham long before that rite was instituted.

Saul would show the unlikelihood of Jesus being God's Deliverer, because he was unrecognised by the leaders and shepherds of Israel. Stephen would rejoin that there was nothing extraordinary in this, since Joseph had been sold for jealousy, and Moses rejected on three distinct occasions. "Which of the prophets did not your fathers persecute?"

Saul said that all the prophets pointed to the glorious advent of the Messiah; Stephen reviewed Moses, the Prophets, and the Psalms, and showed that it behoved the Christ to suffer.

Saul affirmed that nothing could supersede Moses; Stephen quoted Moses himself as asserting that the Lord God would raise up a greater prophet than himself.

All this Stephen affirmed with the greatest reverence and awe. He spoke of the God of Glory; of the great ones of the past as "our fathers"; of the angel that spake at Sinai; and the living oracles of Scripture. And yet it is undeniable that he saw with undimmed vision that Jesus of Nazareth must change the customs which Moses delivered, and lead his Church into more spiritual aspects of truth.

How little he weened that he was dropping seed-germs into the heart of his chief opponent that were to bear harvests to one hundred-fold—nay, to many millions-fold, through the centuries, and in the broad harvest-field of the world. Thus a plant may yield one white flower, but the seeds it drops may live and live again in uncounted springs.

But as the battle rose and fell within the walls of that Cilician synagogue, it was an amazing conflict.

Here ancient authority, there individual responsibility. Here the bondage of the letter, there the freedom of the spirit. Here the priest and ecclesiastic, there the spirit taught and led of God. Here bigotry and pride, there humility and insight. Here the shackles of the prison of the soul, there the open heaven. In miniature, it was the battle of all the ages, the one eternal conflict between form and spirit, between a false religiousness and the religion of the soul, which stands unveiled before God.

* * *

We know little of *Stephen's life*. May he not have known Jesus in his early life, for he instantly recognised him in the heavenly vision? Perhaps he had followed Him in the latter part of his ministry: certainly he could speak of Him as the Righteous or Just One as though he had had ample opportunities of appraising his blameless worth. Surely he saw Him die, for the traits of his dying beauty moulded his own last hours. How meekly to bear his cross; to plead for his murderers with a divine charity; to breathe the departing spirit into unseen hands; to find in death the gate of life, and amid the horror of a public execution the secret of calm and peace. All these were rays of light caught from the Cross where his Master had poured out his soul unto death.

This, too, powerfully affected Paul. That light on the martyr's face, that evident glimpse into the unseen Holy, those words, that patience and forgiveness, that peace which enwrapt his mangled body, crushed and bleeding, as he fell asleep—he could never forget them. Long years after, when a similar scene of hate was environing himself, he reverted to Christ's martyr, Stephen, and counted it a high honour meekly to follow in his steps. Not only did he mould his own great speeches on the model of that never-to-be-forgotten address, not only did those conceptions of the spiritual nature of Christ's kingdom affect his whole after-teaching and ministry, but the very light that radiated from that strong, sweet, noble character seemed to have been absorbed by his spirit, to be radiated forth again in much patience, in afflictions, in necessities, in distresses, in strifes, in tumults, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned.

With the "Midnight Sun."

JERUSALEM.—2.

IN my last letter I mentioned the hospital of the London Jews Society. The L.J.S. has also schools for girls, in excellent premises adjoining the site of the new hospital. Several of us spent a very pleasant hour in looking through the buildings and interviewing the children in the grounds. Here, as in other places in the Holy Land, the C.M.S., the Female Education Society, as well as other institutions, are doing good work among the young.

The school for boys, founded by Bishop Gobat on Mount Zion as an orphanage, but now not confined to orphans, is a very valuable institution. It was formerly called Bishop Gobat's Orphanage, now Bishop Gobat's Memorial School, and has become a branch of the C.M.S. I visited this most interesting place with Mr. and Mrs. Christie Reid, of Chislehurst. We were very courteously received by Mr. and Mrs. Ellis, who introduced us to the boys in their classes, and showed us the school premises, and the many points of interest in the remains of

THE LATE BISHOP GOBAT.

ancient buildings. Other parties followed ours, and it may be hoped that the schools will benefit through the information thus gained by many who probably had little previous knowledge of the schools or of their devoted founder. Someone afterwards told me that the boys, as a rule, turned out most satisfactorily.

One morning I took a donkey ride out to Abraham's Vineyard, the locality surrounding the former residence of the late Consul and Mrs. Finn. It was cheering to see so many of the sons of Abraham engaged in building, soap-making, and other handicrafts, under the very competent and experienced management of Mr. W. H. Dunn. Mrs. Finn has recently said in London, that 900 children died in Jerusalem last year for want of water. This gives a pathetic interest to the fact that a cistern, the cost of which had been provided by friends in Tunbridge Wells, had been completed, and inaugurated by Rev. D. J. Stather Hunt of that town, a week or two before my visit to Abraham's Vineyard.

The schools of the Female Education Society at Bethlehem are delightfully situated, with views of the land south of Jerusalem, reaching to the Dead Sea, though the approach, as in many other cases, is more fragrant than pleasant.

Miss Lovell, who formerly was a fellow-labourer with Miss Newbury in West London on behalf of the blind, has begun a much-needed work for blind girls. She lives in a house formerly occupied by Mr. Holman Hunt, next door to H. B. M. Consul, to whose care her letters are addressed. She enlightened me as to the great superiority of the Braille dotted system for the blind, especially as it enables them to produce their own books.

I had the pleasure of speaking on Sunday afternoon to a number of workers connected with the Christian Alliance Mission of New York (Rev. A. B. Simpson). Miss Dunn is the superintendent, Bethel House, near the British Consulate.

Hebrew is again becoming a living language. The only two newspapers published in Palestine are in Hebrew.

Dr. Handley Moule preached at Christ Church on Sunday morning, and Rev. W. R. Mowll, of Brixton, gave a powerful evangelistic address in the evening. It was pleasant to hear that a Syrian thanked him afterwards: he had been long seeking the way of peace and life, and now it had been made clear to him.

In a lecture on the Jews in Jerusalem, Dr. Wheeler commended Prof. G. A. Smith's wonderful book, "The Physical Geography of the Holy Land" (*Hodder & Stoughton*). He said that the Jews are coming back in numbers. In 1885 there were about 17,000, now there are 40,000. Then there were only four or five Jewish colonies, now there are thirty-six. The average rainfall from 1861-80 was 22½ inches; from 1881-90 it was 27¾; from 1821-95 it amounted to 31½ inches, and is steadily increasing. It may interest tourists to know that to the Jews all tinned provisions are unclean.

Remembering that a spur of Mount Hermon is now accepted as the site of the Transfiguration, it is interesting to note that the prayer of Moses was there answered that he might see "that goodly mountain and Lebanon."

I received much attention and information from Rev. Abraham Ben Oliel, and many useful hints as to archæological and other questions. He is visited by many young Jews, who are more or less deeply interested in Christianity. Mrs. Ben Oliel and her daughter have sewing and other classes for girls and women, mothers' meetings, etc.

R. Cope Morgan.

AT JAFFA.

The storm in which we had left Damascus was mild compared to the gale in which we bade farewell to Jerusalem. Consequently our arrival at Jaffa was greeted with the announcement that to embark was impossible. We were therefore billeted in detachments upon the different hotels, the C.M.S. hospital, and wherever else a lodging could be found. This was the more difficult as considerable accommodation had been reserved for a "Cook" party nearly as large as our own, which was due to rejoin the *Garonne* on the following day. For nearly 300 tourists to swoop down thus upon a town like Jaffa was no small tax upon its resources, and it was pretty much a case of living from hand to mouth as regards the food supply, and from hour to hour as to the advent of a propitious moment in which to embark. The latter, however, did not come for four days, despite sundry disappointed hopes.

These circumstances, if a little trying, at any rate afforded a healthy test of patience. It has been said of parties camping through Palestine that the travellers are apt to gain such an insight into each other's peculiarities that, after making various combinations of companionship during the trip, by the time they reach their destination no two of them are upon speaking terms! Fortunately our experience had been far different, nor was our record lowered during our enforced sojourn here. In the intervals between the storms (when we were not packing in haste or unpacking at leisure) va ous games were improvised, either on the beach or at the hotels. Messrs. Woolrych and Connop Perowne, our leaders, also did all in their power to mitigate the untoward turn of events, their

endeavours being suitably acknowledged by a well-earned vote of thanks when we boarded the *Midnight Sun* again. Archdeacon Wilson contributed two informal but suggestive and interesting lectures in the evenings, one descriptive of "The Condition of Palestine and its People at the time of our Lord," and one on "Our Visit to the Holy Land as an Aid to Faith." The last of these was repeated on board a few days later, and may be thus summarised in the lecturer's own words:—

"Difficult as it is to formulate the permanent influence on our faith, and the religious impressions resulting from such a short visit as ours to the Holy Land, these points seem to me to have emerged into clearness, as I try to disentangle my thoughts. Most prominent is the immense impulse that it gives to the intelligent study of the Bible, and the help to the realisation of the details of history, the words of the psalmists and prophets, and the scenes in particular of our Lord's life. There is also the greater

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as a final overthrowing of that German and French criticism which, half a century ago, attempted to resolve the history of our faith into a myth or a romance.

"There is the deep and silent feeling stirred by some few of the sacred places, and, in my own case, especially by the Calvary outside the present walls. There is, what I have tried to bring out in some detail, the clearness with which this visit has taught us the fitness of the stage of the Holy Land for the long religious drama it has witnessed; its fitness both as a 'sanctuary and as an observatory,' to use the striking expression of Prof. G. A. Smith, and, what is to my mind even more important, the utter inadequacy of the scenes and the stage themselves to account for the spiritual streams which have flowed from this land over the whole earth. To express the same thought otherwise, this visit, in addition to some practical lessons which I have endeavoured to draw from it, has brought out the human reality of the actors, whether patriarchs, or kings, or prophets, or psalmists, and yet has assured us that they were speaking and acting with a power that is not to be accounted for by the circumstances in which they lived. Above all and finally, and not to obscure this lesson by reference to anything else, it has confirmed to my own mind, in fresh vividness and reality, the belief in Jesus Christ, Son of Man and Son of God, and our Lord and Master."

At last came the welcome tidings that embarkation was practicable, and our patience was rewarded by a perfectly smooth passage to Alexandria, whence we proceeded at once to

CAIRO.

But it was a great disappointment to know that our stay here must now be curtailed by three days. Still, it was no good chafing at the inevitable, so the best possible use was made of the time at our disposal. It was an agreeable change to be once more in the midst of a higher degree of civilisation, and we appreciated the accompaniments of English life by which we found ourselves surrounded, while the element of interest was sustained by the orientalism native to the place, and happily by no means as yet exterminated.

That the British occupation of Egypt has been a great boon so far as its material progress is concerned none can doubt. The "necessaries," real or imaginary, of the Englishman's existence create trades and commerce which give employment freely, and tend to the general well-being of the community, and the natives are happy and content under our rule. But the concomitant vices of the white man seem to be inseparable from his presence, and afford to the Mohammedan his most powerful weapon against what he regards as "Christianity." With this stumbling-block the missionary everywhere is brought face to face, the inconsistent lives of his fellow-countrymen forming an ever-recurring taunt. Worldliness and worse, more than native unbelief, hinder his work and form the ground of much discouragement.

The Church Missionary Society has a medical mission here, and the American Presbyterian Board, under the superintendence of Rev. Dr. Watson, who has been there for over thirty years, has a prosperous church and schools. In the church a native service is held on Sunday mornings, the evening service being for English residents and visitors. At the former, ninety sat down at the Lord's table on the Sunday we were there. In connection with this work there are also out-stations in the villages around, under native pastors, which are in a very encouraging condition. Here, as elsewhere, we found that the early teaching received by the children in the schools greatly influences their after life; and even where direct conversion is not traceable, they have proved to be the most capable and trusted occupants of responsible positions, in which they are often able to aid the further work of the missionaries to whom they owe so much. It is very difficult for us in a free country to realise the issues involved in a confession of Christianity by a native whose every earthly tie would thereby be severed, if indeed his life be not secretly or openly forfeited.

Egypt being *par excellence* a land of antiquity, there was much to see in and around Cairo. Its majestic mosques, the tombs of the Mamelukes, the Pyramids, the Ghizeh Museum, all claimed attention. The last alone would take a month to see with any degree of thoroughness, but having gazed on the mummified face of the Pharaoh of the Oppression, we felt there was not much of greater interest to see beyond. To what a wonderful degree have the discoveries of recent years corroborated the accuracy of the Scriptures! Truly we need have no fear of "fresh light" (if it *be* light, and not darkness disguised as such), for every year but adds its witness that the Word of God is true. The range of these discoveries is, of course, too vast to be more than referred to in a cursory sketch of a flying visit such as this. Still, the evidences of high civilisation and of the vast resource of these ancient peoples create a deep impression on the mind, which makes it very difficult to accept the prevalent ideas of consistent development and evolution through the successive ages of the world.

All too soon came our summons to depart, and we found ourselves once more, and for the last time, upon the *Midnight Sun* bound for Naples and Marseilles *en route* for home. Two fine days and two of rough sea brought us to the Italian port, where a select and, shall I say, a bilious few, ourselves among them, bade the ship farewell. But it was with the consciousness of many a friendship made to be renewed, we hope, under other circumstances, and with memories as pleasant as any we have treasured of other days.

"Co-operative Educational Travel" is the motto under which Dr. Lunn and Mr. Perowne conduct these trips, and the educational is very far from being a merely nominal element. A passenger who had worked hard at "sight-seeing" remarked that he was thinner in body, but "it had gone to his head," and we think in many cases to the heart as well. Certainly none who read their Bibles at all can fail in future to peruse the sacred page with an intelligent interest they had not known before.

G. E. M.

The Very Last.

After being closely engaged in dealing with an interesting old couple, who had found their way into the inquiry room at the close of one of Messrs. Moody and Sankey's meetings in Addison-road, I rose from my knees to find that with the exception of one or two officials waiting to close the hall, there were only two other people besides myself left of all the immense congregation. Almost a the same moment as I rose and glanced at these two, I discovered that one was a man who had at one time belonged to my own Bible-class, the other was an evangelist, who came towards me saying, "I see that you know this man. I have not been able to help him; perhaps you may be able to do so." With that he turned away, and we were left together.

I was much moved, for this was a man who had seemed to come very near the kingdom whilst in the Bible class, and over whom the other members of the class as well as myself had yearned intensely, and for whom much prayer had been offered. But he had been stumbled through the persuasions of his wife and a doctor, who had urged him to take stimulants when he was not very well; he was ashamed of having yielded, and could not be induced to return to the class after having broken his pledge.

Now we stood once more face to face, and I exclaimed, "P——, I am surprised but glad to see you here!" "Yes, ma'am," he said. "I have been looking at you for some time, though I knew that you did not see me." "Well, P——," I answered, "it is no chance that has left us two to be the very last of all the thousands who filled this building to-night." "No!" he replied, "I feel that it is very solemn, and that if I leave this hall unsaved to night I shall die a lost soul." I, too, felt the awful solemnity, and at once said, "Do not let us wait a moment; let us get upon our knees and pray." Down upon our knees we went, and I poured out my own intense longing for his soul's immediate salvation. At my suggestion P—— followed, but before we rose prayer was changed to praise for another wanderer sought and won.

By this time it was late and there was no train to take me to my destination, so together we walked some two miles, during which time P—— told me how nearly he had been prevented from going to the meeting at all. Now when he did reach the hall he had been twice turned away from the door because there was no room. Now the last time a steward had overheard, and had kindly said that if he would go round to the inquiry-room he would open a window and let him in. This he did, but, strange to say, P—— had not been able to hear one word of Mr. Moody's address. Yet when the crowd streamed into the room for the after-meeting, there he was, and there he remained until he became a new creature in Christ. He was the first to be converted out of twelve children of a Christian widowed mother, to whom he wrote at once telling the good tidings. One of his brothers was brought to Christ on receiving a letter from P—— telling of his conversion.

This was an encouraging instance of fruit found after many days; but whilst in this case there was a peculiar personal interest, I met with many cases where the good work had been begun in a soul by a dear mother then in glory, or a Sunday-school teacher, or some other instrument. It was both humbling and encouraging—humbling as it showed how little ground there was for self-gratulation at having been the instrument, seeing that others may have had as much to do with the blessing long before, and encouraging as showing that when perhaps we have seemed to have failed, there has been a real work for eternity begun. "Who then is Paul, and who is Apollos?" "In due season we shall reap, if we faint not."

L. J.

OUR DAILY HOMILY.

SUNDAY, May 2.

"Thorns and snares are in the way of the froward."—Prov. xxii. 5.

This is due to the love of God, shown in the constitution of the world. It would have been malignity indeed to have placed us in the world without the warning signal of pain to show us where we are wrong, and to sting us when we go astray. By the pitiful mercy of our Creator, pain is the inevitable consequence of the breach of physical and moral law; thus men are shown that they are on the wrong path, and driven back in repentance and rectitude. According to the old Greek motto, "Pain is therefore gain."

You say that there are many who suffer, who are among the holiest and meekest of mankind, and you wonder how it is that those snares have come so plentifully to their share. But you must remember that though an individual may not have broken the law himself in any special sense, yet he inherits broken law. By virtue of his union with a sinful race he reaps a harvest sown by others' sins, and by bearing it meekly and lovingly he enters into union with some aspects of the death of Christ, and fills up that which is believed of His sufferings.

But, in addition, there are some who suffer according to the will of God. Pain, beneath the touch of the Spirit of God, is in the highest degree disciplinary. As the angels watch the result on a soul of God's sharp ordeal of suffering, they say:

> The keen sanctity,
> Which with its effluence, like a glory, clothed
> And circled round the Crucified, has seized
> And scorched, and shrivelled it.

MONDAY, May 3.

"Be thou in the fear of the Lord all the day long."—Prov. xxiii. 17.

I asked a working man the other day how he fared. His wife, the partner of many years, has died, and there is no one to welcome him on his return from work and prepare for him. His fellow-workmen, younger men, delight in tormenting him and increasing his arduous toils, because they hate his simple godliness. A physical weakness grows upon him distressingly. But he said that he was very happy, because he lived in God. All the way along it was Jesus—Jesus when he woke in the morning; Jesus when he went to bed at night; Jesus when he went to the butcher's shop to buy his little piece of meat for Sunday ("He made the beasts; He must know what is good to eat"); Jesus when he wrote a letter. And when I asked how he managed to maintain this life, he said, "I always ask Him to rouse me up early enough to have a good meal on the shoulder and breast of the Lamb," referring to the priest's portion in the olden sacrifices, as symbolical of the strength and love of the Lord Jesus.

If we are in the love of God we shall be in the fear, for though perfect love casts out fear that hath torment, it introduces the fear that dares not cause needless pain to the Infinite Lover of the soul. We fear to tear open his wounds again, to expose his heart to the spear-thrust, or to miss aught of his gracious pains to make us what He wants us to become.

TUESDAY, May 4.

"If thou forbear to deliver those that are drawn to death . . . doth not He that pondereth the heart consider it?"—Prov. xxiv. 11, 12.

Christ has greatly added to the convicting power of truth. Before his time men were taught that it was wrong to do wrong; but He taught that it was wrong not to do right. In the Christian church we confess that we have done the things that we ought not to have done. We do this in common with all men that acknowledge the rule of conscience; but we are taught to go farther and confess that we have *not* done the things that we ought to have done. This is our great and damning crime.

It is the priest and Levite that did *not* go to the help of the wounded traveller, the servant who simply did *not* use the Lord's money, the nations that did *not* feed, clothe, or visit Him in the persons of the distressed, the virgins who had *not* oil in their vessels, the trees that did *not* bear, that Christ holds up to shame and everlasting contempt. We cannot ignore the evil around us and say we are not responsible for it. We cannot shut our eyes and avert our faces from wrong-doing, and tyranny, and oppression. We cannot profess that it is not our business, whosoever else's it may be, without it becoming known to the Searcher of all hearts, who will certainly reckon it against us on the day of account. Not to do righteousness and mercy is to incur the heavy displeasure of the Master.

WEDNESDAY, May 5.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; the Lord shall reward thee."—Prov. xxv. 21, 22.

The pagan ideal of a manly life was to succeed in doing as much good to your friends, and as much injury to your enemies as possible. A few exceptions to this rule are recorded, but the wonder at them proves that the sentiments of forgiveness and mercy were foreign to popular morality and public opinion. How different is the teaching of the Bible, and in this have we not an evidence of its divine authority? Our Lord went further even than this noble maxim; He said, "Love your enemies, and pray for them which persecute you."

We are not taught to be entirely indifferent to the moral qualities of actions. The perception of sin and evil is necessary to a holy soul. And it is not required that we should abjure that holy resentment to wrong-doing, to which the Apostle alludes when he says, "Be ye angry and sin not." We must always resent wrong as wrong, though we must carefully eliminate any vindictive feeling towards the wrong-doer.

Do you think that others have wronged you? Pity them; pray for them; seek them out; show them their fault, humbly and meekly; wash their feet; take the mote out of their eye; seek to restore them in a spirit of meekness, remembering that you may be tempted; heap coals of loving-kindness on their heads; bring them if possible into such a broken and tender frame of mind that they may seek forgiveness at your hand and God's.

THURSDAY, May 6.

"For lack of wood a fire goeth out."—Prov. xxvi. 20.

How simple a parable! Of course, it must be so. As soon as a fire has reached the end of the material on which it fed, it expires.

This is true of the fire of slander. As long as there is an ear to receive, and a tongue to pass on, some piece of malicious slander will continue to circulate. But directly it reaches a hearer who will not whisper it forward, in that direction at least its progress is arrested. Why do you not adopt this *rôle*, and urge others to do so? Hear if you must the whisper of the slanderer, but let it stop with you, locked in the secret of your own breast. You may be voted rather uninteresting and stupid by certain society which thrives in whispered calumnies, but you will save many a heart from being torn and lacerated by unkindness and falsehood.

How graphic that word "whisperer" is! People always tell you to be sure not to tell; it is a way they have, though they do not expect you for a moment to keep the story to yourself. It is the kiss under which they betray. Always tell them that you refuse to be an accomplice in evil. If there is such wrong that you may not speak of it or take action on it, better not defile your ears with it.

This is true of the fire of the Holy Ghost. You must feed it by your loving obedience, your study of the Word of God, your faith and prayer. Yield yourself more entirely to his possession. Let your spirit, soul, and body, your every act and desire, be as fuel to the Spirit of God.

FRIDAY, May 7.

"The full soul loatheth an honeycomb."—Prov. xxvii. 7.

Honey was not used in sacrifices made by fire unto the Lord. Its luscious taste may have made it an emblem of the pleasures of the world. As bees roam from flower to flower, sipping nectar here and there, so does the heart of the worldling roam over the world for satisfaction; settling nowhere for long, but extracting sweets from a variety of attractive sources.

The best way of combatting worldliness is by satisfying the heart with something better. The full soul loatheth even the honeycomb. When the prodigal gets the fatted calf, he has no further hankering after the husks which the swine eat. The girl who gets real jewels throws away her shams; and the child who has become a man has no taste for childish toys that once seemed all-important. This is the meaning of the old proverb: Love God, and do as you like.

We are reminded of the words which the Psalmist applied to the Word of God: "Sweeter than honey, or the honeycomb." Fill your heart with God, and his sacred truth, and the things of the world will lose their charm. Do you know this absorbing love of Jesus? We can only will to know it, and present ourselves to the Holy Spirit, that He may shed it abroad in our hearts. Oh to be full souls! Full of the more abundant life, of the unspeakable joy, of the peace that passeth understanding—in a word, of Jesus, as the Chief and Best.

SATURDAY, May 8.

"He that covereth his transgressions shall not prosper. But whoso confesseth and forsaketh them shall obtain mercy."—Prov. xxviii. 13.

There must be confession before forgiveness. This is clearly taught everywhere in God's Word. "If thy brother trespass against thee seven times a day, and seven times a day turn to thee, saying, I repent, thou shalt forgive him." But he must turn and say, I repent. This is the clear condition. You may and must use every method of inducing him to say this, but he must be brought to say it, before it is right to pronounce the gracious formula of absolution. There may be the disposition to forgive, but there cannot be the declaration of forgiveness, until the wrongdoer perceives the wrong and express his regret and sorrow.

The prodigal must say to his father, I have sinned. It is only as we confess our sins, that our merciful High Priest can forgive us our sins and cleanse us from all unrighteousness. Confession is to take God's side against sin. It is the lifting out of one thing after another from heart and life, and holding them for a moment before God, with the acknowledgment that it is our fault, our grievous fault.

There is only one way in which transgressions can be covered: that of which the Psalmist speaks, when he says, Blessed is the man whose iniquity is forgiven, whose sin is covered, because hidden under the Propiation of the Blood. Be not content with confession of sin—forsake it also: and you will obtain mercy of Him who despises not the sighing of the contrite heart. F. B. M.

Central Africa.—Mr. F. Schindler has been labouring with other devoted servants of Christ at Kavungu, between Bihé and Garenganze, for the last five or six years. There has been much blessing of late among the young people on the station, several having professed conversion and given every evidence of a real change of heart. W. C.

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Memory Training: By Rev. J. D. Kilburn.

LETTER TENTH.

THE EASIEST AND BEST WAY OF LEARNING THE FORM, MEANING, ORDER, AND NUMBER OF THE CHINESE RADICALS.

If you attempt to learn separately these four things respecting the two hundred and fourteen radicals—which form the basis of the Chinese written language, and correspond somewhat with the alphabet of our own—you will find that it is a work of immense difficulty. If you arrange them properly and associate them with each other, and with the things to which they refer, you will find that the task is made both interesting and easy.

I shall divide this letter into two parts, so as to put these four things under two heads.

1. *How to learn the Form and Meaning of the Radicals.*

(*a*) Notice in what respects one radical resembles another, and, if possible, a similar one. By doing this you will photograph its form on your memory. Not only so, but you will thus photograph the other with which you compare it on your mind, and unite the two in such a way that the one will recall the other. While comparing the radicals fix your attention upon them. (*See Table below.*)

(*b*) Notice in what respects the radical resembles, and in what respects it differs from, the thing for which it stands. This will impress it on your memory much better than by repetition, or even by writing, and it will unite the radical and that which it represents in your mind, so that the one will tend to recall the other.

2. *How to learn the Order and Number of the Radicals.*

Never attempt to learn one radical alone; always connect it with others. It is very easy to connect a number of radicals together. It is even easier to remember them when they are so connected.

There are two ways in which radicals may be connected together.

(*a*) They may be connected in a sentence. Take, for instance, the first three in the first division—*one; a down stroke; a point.* "One down point" easily recalls them all, and the exact order in which they occur. You will be in no danger of forgetting whether *one* or *down stroke*, or whether *down stroke* or *point* comes first, if you remember this simple sentence.

Take the next three—*a stroke to the left; one, a hook; a barb.* "Left hook and barb" will recall them, and the exact order in which they occur.

It is not difficult to write the whole of the two hundred and fourteen radicals in groups in this way. If you do this carefully, you will find that the different members of the group will be so united in your mind that if you recall one of them it will recall the others.

(*b*) Some of the radicals can be united still more easily and firmly in a *mental picture.* Take, for instance, the whole of those in the thirteenth division:—*A frog; a tripod; a drum; a rat.* Test yourself. *Think of these placed one above the other.* Make a mental picture of them. Can you remember them in regular order? *Can you repeat them backwards?* I feel sure almost every reader of these lines can do this. You will find too that the tenacity with which the mind will retain them will be quite as striking as the ease with which it learnt them.

Then, too, if you learn the number of only one of the members of a group, you have thereby learnt the number of all if the method here given be followed.

Try if this is not so. Take any of the groups already given. Let us begin with the last. *A drum* is Radical No. 207. What number is *a tripod? a frog? a rat?*

Again, *a barb* is No. 6. What number is *a hook? a stroke to the left?*

Again, *a down stroke* is No. 2. What number is *a point?* and *one?*

Three remarks in conclusion.

(*a*) Do not attempt too much at a time. If you do, you will injure yourself, and retard your progress. This is true respecting every study. There are reasons which make it to be specially appropriate here. The earlier radicals are used in forming the latter ones, and the more thoroughly the former are learned, the more easily the latter will be acquired.

(*b*) Do not attempt the pronunciation of the Chinese name without the assistance of a duly qualified teacher. (See letter 5, suggestion 8.)

(*c*) Pay particular attention to those radicals which are printed in capitals. They are far more important than the others. There are thirty-three of these. Speaking of them Rev. F. W. Baller says:—"These thirty-three cover more than two-thirds of the Chinese language; the remaining one hundred and eighty-one less than one-third." *Whenever one of these comes into a group, learn the number of this rather than of some other, except for some reason another is easier to remember.* (See Letters Third and Fourth in *Life of Faith.*)

The Human Mind is the greatest and most wonderful work of the Divine Creator; use it aright, and seek his blessing on its use, and it will develop powers, and produce results, of which you have now but little conception.

CHINESE RADICALS REFERRED TO IN LETTER TENTH.

It will be seen upon reference to the characters given below that Radicals Nos. 11 and 12 closely resemble each other; also Nos. 85 and 86; while Nos. 108, 109, and 132 are somewhat alike.

一	1 *ih*	one.	入	11 *ruh*	to enter.
丨	2 *kuen*	a down stroke.	八	12 *pah*	eight.
丶	3 *chu*	a point.	水	85 *SHUI*	WATER.
			火	86 *HO*	FIRE
丿	4 *p'ieh*	a stroke to the left.	皿	108 *ming*	a dish.
乙	5 *ih*	one; a hook.	目	109 *MUH*	THE EYE.
亅	6 *keo*	a barb.	自	132 *tsï*	from; self.

Mr. Müller on the Christian Life.

THIS veteran evangelist preached at Cotham-grove Baptist Chapel last Sunday morning on 1 Cor. xv. 1-2. In his exposition of the clause "I declare unto you the Gospel...wherein ye stand," Mr. Müller said:—

What is meant by "standing in the Gospel"? In a few words, simply this: To remain in the same mind regarding ourselves and regarding Christ as we were when first we believed in the Lord Jesus. It is not that because we believe in the Lord Jesus Christ, we less and less need Christ as time passes on; that more and more we can help ourselves and save ourselves—the very opposite—though we should hate sin more and more and love holiness more and more. Yet in ourselves we remain weak and feeble and helpless, and dependent on God as we do at the first. We fail in a variety of ways. We may not live in sin; as we ought not to do. We need not be guilty of drunkenness and lieing and other evils; but still there is the failure now and then in our spirit, in our words, in our thoughts. Our deportment is not perfectly as Christ's deportment was while on earth even in the best condition in which human beings may be found as believers in Christ; therefore, we have still to own to the last moment of our life: "I am a poor weak sinner."

This I do day by day. Though seventy-one years and a half now I have been a believer by the grace of God, and hating sin and loving holiness, and bear in Christ somewhat of the image of God, yet I am not what I might be nor what I ought to be—in complete conformity to the image of God. I need the Saviour now just as ever. If any believers consider themselves now more deserving heaven, more worthy of heaven than they were at the first, they are deluded. I say advisedly, they need more than ever a Saviour. Why? Because, though they are not drunkards or thieves or habitual liars, yet failure and shortcoming are found in the very best of the believers in the Lord Jesus. Failure and shortcoming were found in a Peter, in a John, in the very writer of this letter—even in Paul. On one occasion he says, "There is nobody who can accuse me of anything I did before the council, except it be for this, that I cried out that I was there on account of holding the doctrine of the resurrection." He saw there were Pharisees and Sadducees there, and the Sadducees denied the resurrection, and he cleverly, cunningly, to bring disunion among them, said, "I am here as a believer in the resurrection," and he confesses this before the crowd and before the Roman Governor. There is a flaw, and a great flaw, found in the apostle in the cunning, crafty way in which he sought to bring about disunion between the Pharisees and Sadducees while he was standing before the governor, and he accomplished what he desired. Immediately after he had uttered the words there was disunion, and they were ready to pull him to pieces, so that the governor had to send down the soldiers to take him out of their midst on account of the party spirit which had been engendered.

I refer to this instance to show how even such an exceedingly holy man as the Apostle Paul was not free from failure and shortcoming, and, therefore, he needed a Saviour for this one single sin to save him from going into perdition. How doubly important, therefore, it is that we feel and own our weakness, our helplessness, our failure and shortcoming, and see our need of a Saviour, and that we simply, solely, and entirely put our trust in our Lord Jesus Christ as we did when we first came to Him. If anyone is found in such a state of heart, such a one is "standing in the Gospel," and this is what is necessary for peace and comfort of soul and joy in the Holy Ghost, being continued to us. But if we have high ideas about ourselves, and think that we do not need the Saviour as much as we did at the first, we are completely deluded, completely in the wrong road instead of being in the right road.

Mrs. A. R. Cousin.

Author of "Immanuel's Land," Etc.

THIS lady, whom the voice of the whole Christian Church ranks with Mrs. Alexander, Miss Havergal, Miss Elliot, Miss Waring, and other gifted sisters who in recent years have so greatly enriched our hymnology, is a daughter of the late Dr. Cundell, who after serving as a surgeon in the Army (at the battle of Waterloo, among other places), became a medical practitioner at Leith, but died while his daughter was but an infant. Removing to Edinburgh, she came under the influence of the late devoted Rev. D. T. K. Drummond, of St. Thomas's, and it was through him that Mrs. Cousin received her first serious spiritual impressions. She was greatly attracted likewise by the preaching and spirit of Dr. Moody Stuart, of St. Luke's Free Church, and found his ministry most edifying and refreshing. There, too, she used greatly to enjoy the occasional ministrations of the Bonars, Dr. Somerville, William Burns, and others.

At the time of her marriage to Rev. William Cousin that gentleman was minister of the Presbyterian Church at Chelsea, but soon after he removed to Scotland. At his death, in 1883, he was minister of the Free Church at Melrose. Mr. Cousin enjoyed a high reputation as an earnest and devoted minister of the Gospel, aiming constantly at the highest spiritual fruits, When that distinguished savant the late Sir David Brewster resided at Allerly, his country house, he was a member of Mr. Cousin's flock.

In the spirit of gentle, humble service, Mrs. Cousin, besides carefully rearing her own family, took an active part in those Christian labours which call for the help of the wife of an earnest minister, but she had no such specialty in that capacity as to call for particular notice. Indeed it is only since she passed her meridian that gifted Christian women have found the door open to those more public modes of service in which many of them engage with so much ability and so much benefit to others. But Mrs. Cousin did, from her earliest years, possess a special gift, and it is as one who has made memorable use of her talent, and consecrated it to the highest service of her Lord and Saviour, that we deem her entitled to a high place among Christian workers. From her early girlhood she was devoted to poetry, and was always trying to express herself in its forms. Her first poem was published in 1845 in *The Christian Treasury*, then under the editorship of Rev. Andrew Cameron, the subject being the second coming of Christ, and the title, "The Bride is Sitting Lonely." Some years ago she published a volume, entitled "Immanuel's Land and Other Pieces." A new edition of that volume has recently been published by James Nisbet and Co., containing additional pieces, well worthy of her previous fame.

There is hardly a hymn-book in the English tongue that does not include some of her hymns. Of her various pieces the best known, and perhaps we should say the favourite, is that which gives its title to the volume—"Immanuel's Land," and begins with the well-known line, "The sands of time are sinking." It was the fruit of a long, loving study of Samuel Rutherford's Letters. It is founded on his last words, "Glory dwelleth in Immanuel's Land." When written, it was not intended as a hymn; indeed the poem extends to nineteen stanzas, of which the hymn in our hymn-books usually contains but five or six, arranged in a somewhat different order from the original. Some of the omitted stanzas are very beautiful, as the reader will at once see from what we subjoin. Anwoth, to which reference is made, is the parish where Rutherford began his ministry and from which he was banished to Aberdeen, his "sea-beat prison."

E'en Anwoth was not heaven,
E'en preaching was not Christ;
And in my sea-beat prison
My Lord and I held tryst;
And aye my murkiest stormcloud
Was by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's Land.

The little birds of Anwoth,
I used to count them blest,
Now beside happier altars
I go to build my nest;
O'er these there broods no silence,
No graves around them stand;

(*From Photograph by Mr. C. Shaw, Bruntsfield Links, Edinburgh.*)

For glory deathless dwelleth
In Immanuel's Land.

Fair Anwoth by the Solway,
To me thou still art dear!
E'en on the verge of heaven,
I drop for thee a tear.
Oh! if one soul from Anwoth
Meet me at God's right hand,
My heaven will be two heavens,
In Immanuel's Land.

Among the added poems in the new edition one on Augustine and his mother, Monica, is very touching; it bears on the conversation they had about heaven at Ostia, just before Monica's sudden death, and concludes thus:

O kindred hearts your co[n]verse pour,
Still fondly seated side [by] side;
For ye may commune t[hus] no more
Till throned amidst [the] glorified.

Yet down the ages ye [shall] go,
With linked name [thro'] many a clime;
A double star in me[mory's] glow,
A concord on the [ear] of time.

Grand lives of old! What thoughts of love
Are clustered [a]round you as their home!
Your strong abi[ding] charm can move
To-day the h[eart] of Christendom.

The early history of the Christian church has been a favourite study; several poems are founded on it.

The poems of Mrs. Cousin have nearly all a double note—sorrow and joy. Human life is full of trial; earth is beautiful but evanescent; nothing but disappointment and grief would befal us if, through the grace and love of God, a blood-sprinkled way had not been opened for us into the holiest of all, and provision made for the forgiveness of all our sins, the healing of all our souls' diseases, the full satisfaction of our hearts, and eternal felicity at God's right hand. To the Divine Redeemer whose sacrifice has procured this unparalleled inheritance, she is ever full of gratitude and praise. In her own path, amid many mercies, she has had to encounter her share of sorrows, one emphatically in recent days, but she has borne them in the spirit of her own lines written for a doubly-bereaved friend:—

We are not wronged, when to love's well-watched garden
Our Lord comes down and culls our fairest flowers,
Some new-spread lily, stately, pure, and fragrant,
More meet in sooth for his delights than ours.

His is no wanton hand that plucks unsparing,
Then casts the sweet but fading wreath aside;
His gathered lilies in his bosom bearing,
They bloom for Him, and in their bloom abide.

There was a fair bud and a fairer blossom,
Once in the garden of our love they grew;
Our Lord came down and raised them to his bosom
So gently that it shook not off the dew.

Now we've two bright expanding flowers in heaven,
Blooming in glory, sweet immortal flowers!
With struggling heart unto the Giver given,
His were they ever—and they still are ours.

Home of Industry.

The workers' meeting on April 21 was a small gathering, many being away at Easter time, but the Lord was present in our midst, and hearts were refreshed. The address by Rev. Frank Eardley was searching and helpful, and proved a stimulus to the workers. Object lessons were found in the life of Ezekiel concerning service, and of the Lord Jesus, God's perfect Servant.

Those who have gone far afield were remembered in prayer. Our sympathies were drawn out by two Armenian brethren who were led to pray and sing in their own language.

Mr. G. Hyde caused us to raise a note of praise for the work being done by the Gospel van in villages, especially in Essex, where the Lord has blessed the efforts to the conversion of souls. Miss Macpherson asked prayer for the seventy-third party now being gathered into the Training Home, each with a sorrowful tale caused mostly by the demon drink, which is devastating so many thousands of our homes. The last rescued lassie was found by a policeman weeping bitterly in the street, and was taken to the workhouse. She had been cruelly beaten, as proved by the severe bruises caused by cruel blows; it was her father who had dealt thus brutally with her, through the drink. How glad the little motherless girl was to be brought to our Home; the crying and trembling ceased when she found she was not going back to her cruel father.

F. A. W.

Natal Missionary Society.—Referring to the work which the Congregational Union of Natal has undertaken among the Zulus at Table Mountain Reserve, as described by Rev. Walter Searle in our last issue, the directors of the Colonial Missionary Society have agreed to £50 a year for two years at the disposal of the Natal Union for this mission.

Four Precious Things.

NOTES OF BIBLE-READING AT ST. JAMES'S HALL.

By PRINCIPAL H. C. G. MOULE.

I AM about to read four short passages, linked together by one word, and all from the Epistles of Peter.

To them that have obtained like precious faith with us. (2 Pet. i. 1.)

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. (1 Pet. i. 7.)

Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. (2 Pet. i. 4.)

Unto you which believe He is precious. (1 Pet. ii. 7.)

The order is a little complicated, but it is necessary to place the verses so, with regard to the light they may throw on one another. You see at a glance what the thread is which connects the four verses; it is the word "precious." Precious faith; precious trial of faith; precious promises; and the Lord who, to them that believe, is precious.

And what is the word "precious"? It is not a word of softness and emotion; it is a word which suggests to us the thought of cost. The faith, the trial, the promises, the Lord, are all gifts put into our hands, but they cost a great deal before they came to us. They cost the thought of God in his eternal plan of redemption; they cost the blood of the Lamb; they cost the infinite painstaking and caretaking of redeeming providence and grace. Yes, they have cost much, though to us they are all gifts of absolutely ungrudging love. They are things which we are to prize as well as to enjoy. They are like the water from the well of Bethlehem, which was absolutely free for David's use, but he looked on it with awe because it had cost, as it were, the very life of his heroes. And these gifts cost, not as it were but in fact, the life of the Son of God, who loved us and gave Himself for us, that He might give Himself to us.

So we have before us this morning a chain of Divine messages full of joy and rest, full of the secrets of a profoundly happy life. But they are also things to look upon with awe and godly fear. We can take them and without misgiving can use them heartily; but it must be as those who are always kneeling before the Giver, and adoring Him for the gift. And now a few words upon

THE FOUR GOLDEN LINKS,

each in order. The Apostle speaks in our first utterance of those "who have obtained like precious faith with us." "With us"—meaning, I suppose, the first who distinctively believed—the Apostles themselves. "You have obtained," he seems to say, "a faith which is costly as God's gift, and which is just of the same quality as the gift that He gave to us—to me, Peter—that flesh and blood did not reveal to me, but the Father which is in heaven." The faith manifested in those first glorious days had not deteriorated in quality.

The word "obtained" reminds us of what Paul tells us in memorable words in Eph. ii., where he says, "and that not of ourselves; it is the gift of God." It is God who has opened our eyes to see faith's Object; who has set the heart, bound by its own sin, free to go out to that Object, in the simplicity of trust.

Then it is "precious" faith. As we have considered, it is costly in itself though a gift to us, and it is priceless in the blessings which it brings. How does it bring blessing? Not by any virtue of its own. Is there any merit in trusting the infinitely Trustworthy One? Is there anything that should exalt us for a moment in our own eyes in the fact that we have fled for refuge to the hope set before us; that we rest on the Rock that is set beneath us? No; faith is not, properly speaking, in the least a recommending virtue before God. It is the sinner's clasp in drowning, upon the life-belt thrown to him; it is the sinner's rest in rescue, in the arms that are bearing him to the shore; it is the sinner standing in peace behind the mighty shield presented to the foe. Faith, from our point of view, is the opposite of merit. It is simply our willing recourse to mercy. And just because it is all this it is precious in the blessings that it brings. It is faith first, last, midst, and without end, that receives of the merits of Christ, of the presence and power of Christ, so that, not of itself but of Him, weakness is transformed into strength, irritability into noble peace, selfishness and complacency into the oblivion of self and the recollection of Christ—into desire for the blessing of God in the bond-service and help of others.

It is because faith is a receiving grace that it is so precious. In the Olney hymns, that deep treasure-house of Christian truth, Cowper calls faith a "blood-receiving grace." We may add that it is a receiving grace for all the blessings of God in Christ, which are ours through the blood of sacrifice, the blood of atonement, the blood of propitiation, the blood of sprinkling and of cleansing. Because this faith is precious, cherish it; not by continually looking at it, but by continually putting it into practice; remembering that in it you have this organ of reception, this open hand that takes, those burning lips of thirst and hunger which are just the receptacle of the bread and the wine of God; remembering that in it you have that through which Jesus Christ is to be not merely an outside benefit of infinite significance and certainty, but that which you know is in you, and grows in you, and makes all things new within and so around.

Then we come to our second link—the trial of your faith. Please to note that in this second passage it is not your faith that is said to be more precious than gold—it is

THE TRIAL OF YOUR FAITH.

That is obvious by a glance at the Greek, and can hardly be mistaken from the English. Faith is a thing which as it is used and employed demands trial. This may be illustrated in the familiar case of the man in danger of sinking in the deep water. If he has a life-belt in his hand or round his body, his reliance on that which upholds him is being continually tested and put to continually fresh verification by the peril of the circumstances bringing out the reality of the support.

Faith can scarcely be intelligently conceived without the trial of it. When I am trusting in anything, whatever it is, my reliance is being put to the test by the way I use the object of reliance. I am very ill and I send for the skilled physician who has helped me before. My reliance in him is put to the test, in his not telling me what his mode of operation is going to be, but asking me for personal confidence in him. If I knew all about what he was going to do it would not be a case of faith at all. And so in the daily life of the Christian, from the simplest thing up to the greatest, this trial of faith is precious because it keeps us in blessed remembrance of where our safety and our strength lie. It is precious because every real acceptance of the trial will deepen and will discipline the whole experience of the soul for the next trial. Alas for us when we let the trial go, and waste it in despondency, or in repining when it is over as to what it might have been.

One of the great opportunities in the exercise of the life of faith is assuredly this recollection of the preciousness of its trials, be they little or great. I was talking, only the other day as it seems, though it was so far away in distance, with a Christian friend at Jaffa—a veteran servant of God, who for years has served Him in missionary work in the hard field of Palestine. We were conversing about the life of faith in the Son of God. Deeply moving, instructive, and helpful it was to my own soul to listen to the humble language of that noble Christian as he spoke of the difficulties of his own past experience there, and how not many months ago he and his family were in circumstances of special peril. He said to me that it was not a matter of course or a very easy thing to exercise faith then. It took him time to gather the promises together and let the soul rest upon them, and to recollect what God was who is able to keep both body and soul of his people. He spoke of the tremendous reality of the trial of faith at such a time. God gave his servant the victory—that was evident to me. It was both humbling and touching to be asked to put myself into an experience which had never occurred in my life in any degree, and to ask myself how I should have believed then. That is one extreme aspect of the trial of faith; but such trials are full of precious teaching to those who pass through them. They are not things to sigh over, but to regard as elements in the life lived by faith in the Son of God. The trial of my trust in Him, whether in the great agony or the little fret, is much more precious than the fire-tried gold that perisheth. Be on the watch then for the preciousness of the trial as a test, a strain, a pull upon the cord—which is in fact a reliance on Christ by your needing soul.

(To be concluded.)

A Romanist's Death.

WHILE visiting a sick girl in one of our Dublin hospitals a few weeks ago, she pointed across the ward and said: "Do you see that empty bed there, sir?" "Yes," I replied; "what about it?" "A young girl died there last night—or, rather, early this morning." "Indeed," I said. "Did you know anything of her?"

"Oh, no," she answered, "but it was pitiful to hear her crying to the Virgin and saints to save her. Her friends brought the priest to hear her last confession, and anoint her for death; but when this was all over, and he had taken his leave, she was in a worse state of mind, apparently, than before. She seemed to know nothing of the way of salvation. How I longed to be allowed to tell her of the love of Jesus, and of the comfort and peace which comes from trusting in Him. But, of course, the hospital rules forbid anything like this. Her cries kept me awake most of the night, but they gradually grew feebler and feebler, till at last they ceased altogether, and in the morning the nurse told me she was dead."

Such a death scene is by no means rare in Ireland, where the Word of Life is withheld from her sons and daughters, where thousands are born, brought up, and die, without the knowledge of pardon and acceptance with God through Jesus Christ. Many who were at one time groping in the darkness of Romanism, are now rejoicing in the Lord Jesus Christ, having come to know Him through reading the Scriptures. The Irish Church Colportage Mission is seeking to place the Bible in the hands of Roman Catholics, that they may learn how to live and how to die. At present we can maintain only six colporteurs in the field, so that many places must necessarily remain untouched.

(Rev.) W. MORTIMER WEIR.

3, *Westmoreland-street, Dublin, April* 20.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Missionary Week.

Text for Sunday.—"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest." Matt. i., 37-38.

Hymns—Songs and Solos, 473; Christian Choir, 13.

THIS month I am myself the one to write from a foreign land, to tell you something about missionary work, for I am in North Africa. Though only five days' travel from London, very few of the people here have ever heard the Gospel, and, though they know God and Jesus Christ by name, very few have yet learned of the love that gave Jesus to die. They number perhaps twenty millions, nearly all being followers of Mohammed, but a good many are Jews. Although I have travelled in all the North African countries, and have talked much with the people, I hardly ever found any who wanted to hear the Gospel, and those who did had almost always been led to ask because of what they had seen and felt of true Christian lives among them. Abroad, as at home, it is the life that tells.

To-day our story will be of Mohammed himself, that wonderful man who has taught so many millions all he knew about God, yet who knew so little. His followers are to be found from China to Morocco, and from Zanzibar to Russia, the widest-spread religion but that of Christ. Mohammed was but a camel driver in Arabia, whose father worshipped idols in an ancient temple at Mekkah, close to the well believed to be that shown to Hagar and Ishmael in the Wilderness, and said to have been built by Abraham. It stands there yet, the Kaabah, towards which all Mohammedans turn in prayer, and to which all who can make a pilgrimage, for the Arabs are the great nation promised by God as the children of Ishmael.

As a thoughtful fellow, Mohammed saw that the idols could not answer his prayers, and from the Jews and Christians thereabouts he learned something of the One Living God, for his time was some five hundred years after Christ. But Mohammed never had an opportunity of knowing the simple truth about Christ, as the accounts in his book, the Koran, show, and he never came across spirit-filled Christians. Had he done so he would probably have been another Paul, but the lives of those he knew were not Christ-like lives, and he never had the chance. Do not let us forget how many who are watching us will be helped or hindered by what they see.

So Mohammed began to teach a jumble religion—a good deal from the Old Testament, a little from the New, and much out of his own head, which he said was a revelation from God. This religion, called Islam, or "Resignation" (*i.e.*, to the will of God), only exists because the early Christian Church failed to do its duty, and it will continue till we do ours. Had Christian missionaries carried out our Lord's commands as well as those of Mohammed carried out his, that religion could hardly have existed. At first he met with small success, though I am sure he was an earnest, good man, as many of his followers are, but after a while success made him proud, and he began to think himself all his flatterers said he was, till he put himself above all but Christ, and claimed to be the promised Comforter!

Yet he always acknowledged Christ to be greater than he was, and his followers never utter that holy name without adding—as they do with Mohammed's and several others—"the prayers of God and peace be on Him." One day, Mohammed said, the Angel Gabriel stood by his bedside at Mekkah, and told him to mount a white mule named Lightning, on that he immediately found himself sitting on Mount Moriah, where Solomon's Temple stood, at Jerusalem. Thence he was taken into seven heavens. In the first he saw Adam, who bowed down before him. In the second was Enoch, who did the same. In the third was Abraham, his ancestor, who bowed down nevertheless, and in the fourth was Moses, who also paid his self-styled successor homage. In the fifth was David, who acknowledged that Mohammed was the greater writer; but in the sixth was Jesus the Christ, who alone could admit into the presence of God in the seventh—how beautiful and true a thought! At the sight of Jesus Mohammed himself did obeisance before he returned to earth. Oh, that all who have followed him so far might be led further by Christ!

Mohammed's book teaches many true things of Christ, whose whole life on earth is recorded there except its grandest scene, when He laid down his life for you and me, when the vail was rent that all might enter the holiest place. It says that being the Spirit of God He could not die, and that another suffered in his likeness, He ascending directly to heaven. But a religion without a saviour is not a religion for sinful man, and with all its advantages over the worship of idols, Mohammed's creed has failed to produce a changed life. Yet how many there are who know why Christ died, yet who do not realise it was for them, who might as well or better be Mohammedans! I trust there is not one among you who will leave this matter unsettled, but that everyone who has not done so already will at once ask God to accept and forgive you because Christ has died and bought you. And pray, too, for the people of those lands who know it not, and ask how you may help to teach them.

Facts About North Africa.

Stretching the whole length of the Mediterranean Sea are the empire of Morocco, the French possessions of Algeria and Tunis, the Turkish possession of Tripoli and Egypt, now in English hands. In all these lands there is freedom to preach the Gospel, but as yet there are not many over a hundred missionaries. Most of their work is done in the homes of the people, which are open only to women, but medical work opens many doors, and something is done, too, by way of education, especially among the children, who are very neglected. Yet here and there God has raised up native witnesses, who, in some parts, have stood much persecution, and in Morocco some have gone forth to teach and baptize others. But the number of converts is very small, Tangier, whence our story comes, is almost opposite Gibraltar, only thirty miles away, but very different. It is the chief seaport of Morocco, the Sultan of which is still only a youth.

Uncle Ted.

Uncle Tom Home Again.

I am very glad to be once more "at home" to my young friends. I see from the lists that there are quite a number of fresh ones who have joined while I have been away. I hope by degrees to make their acquaintance through their letters.

I think you and Uncle Ted have been getting on famously, and it seems almost a pity for me to come again to take his place. But he has gone off on another of his long journeys, to the wilds of Morocco or some other outlandish place. However, I know he will often be thinking of you and praying for you, as I hope you will for him. You will, I am sure, be interested in the letter he has sent this week, and look for another soon.

So after this week the Young People's Page will, as before, be edited by your old friend,

Uncle Tom.

Personal.

The Indian Famine.—Once more let us call to mind the terrible need this summer in India, of which the newspapers give us accounts, and do not let us remit our self-denial for hunger. You will remember what I said in the spring—that the famine must last for months, till the new crops have ripened, for which let us pray for abundant rain next month, that they may be full and rich. But India is not alone in being afflicted with famine this year, for many other countries have suffered from lack of rain. The South of Spain, in which I have been travelling, and here in Morocco, the drought has been very severe, besides which parts of this country are overrun with locusts, so that later I may have to ask you to send some of your contributions to the missionaries in North Africa to feed the starving little ones.

Louie Penny.—It was very kind of you to write such a long, interesting letter. Charlotte Cane (South Africa).—It was a pity your certificate got bent in the post. Am glad you find the Searcher a help. M. McM. Thomson.—You must write your answers with more care. I could not read them this week. Janet C. Black.—Many thanks for your letter. I am so grieved to hear of Chrissie's death. Hilda Skinner.—Your letter was unstamped, and twopence had to be paid for it. Bessie Whitehead (South Africa).—Your letter this week is overweight, so I had to pay fivepence.

Children's Special Service Mission.

Mr. Hutchinson, *St. Andrew's, New Kent-road* (Sun. 11 and 3 o'clock, week-days 7.30), May 1-9; *Smithills*, May 16. Mr. Reginald Callender, *Oakley Mission Hall, Onslow-square*, April 29; *Shaftesbury Hall, Ealing* (3.30), May 1; *Shrewsbury Home, Shooter's Hill*, May 5; *Alexandra Hall, Cambridge*, May 6; *St. Stephen's, Wandsworth*, May 8; *Penge*, May 25; *Ealing*, May 27; *Weybridge*, May 30. Mr. J. S. Tyler, *Hayward's Heath*, April 29; *Southboro'*, April 30; *Brighton*, May 1-5; *Gt. Baddow*, May 10-14. Mr. H. Hankinson, *Newport* to May 4; *Upton Bishop*, May 5; *Ross*, May 5-6; *Hereford*, May 7; *St. Luke's, Redcliffe-square*, May 13; *Addlestone*, May 27. Mr. Geo. Goodman, *Presbyterian Church, Stoke Newington*, to May 2; *Bromley*, May 8-16. Mr. S. J. Hewlett, *Broughton Park, Manchester*, to May 3. Mr. E. Hughes, *Woolwich*, May 2-7; *Balham Grove*, May 3; *Castle Yard, Holland-street*, May 7; *Reeve Mission, Baker-street*, May 15; *Mall Hall, Notting Hill Gate*, May 17. Mr. J. H. P. Cutting (with caravan), *Earl Stonham* from May 6. Mr. Lidstone, *New Malden*, May 9-12. Mr. Phillips Welch, *Institute, St. George's, Hanover-square*, May 4.

Easter Holiday Meetings continued by Mr. Josiah Spiers, Denning Hall, Hampstead, to April 30 inclusive, at 11 and 7 o'clock.

Half Yearly Meetings for Local Secretaries and friends.—Strangeways Hall, Manchester, May 13 (3 and 6.30); Gordon Hall, Liverpool, May 14 (3 and 6.30); Bolton, Central Hall, May 18, at 7.30.

Bible Searcher (No. 69).

☞ *Rules sent on receipt of a penny stamp.*

All answers from the Scripture Union portions for April. Children *under ten* do the first three; *under thirteen* the first six.

1. What did Christ teach us that it is necessary for us to do when we pray, if we wish to be forgiven (Mk. xi.)?
2. What commandments did Christ say are the first and greatest of all?
3. What does God desire rather than sacrifices and burnt-offerings? (Hosea vi.)
4. What does Hosea tell us about the ways of the Lord?
5. What did Christ say when He drove the sellers and changers out of the Temple? Whence was He quoting?
6. What was the question and answer on which Christ was condemned to death?
7. What Scripture are we told was fulfilled in his death? Quote the whole Old Testament verse, giving reference.
8. What did Christ say must be published before the end comes, and where?
9. What does Christ tell us to do with regard to his coming again?

KEY TO LAST WEEK'S BIBLE SEARCHER (No. 68.)

1. Song ii. 11-13.
2. Ho. xiv. 5.
3. Is. xxxv. 1-2.
4. Is. xxxii. 20.
5. 2 Ch. iv. 5.
6. Job xiv. 1-2.
7. Ps. ciii. 17.
8. Is. xl. 7-8.
9. Ja. i. 9-11.
10. 1 Pe. i. 25.

Fifth Prize Competition.

FIRST PRIZES.

Division 1.—Evelyn E. Hewer, Constance Gabbett.

Division 2.—Thea Guimpess, Gladys M. Phipps, William Aston, Arabella V. G. Onslow, Ida Cole.

Division 3.—Dora Colebrook, Eleanor M. J. Hatchett, Willie A. Findlay.

Division 4.—Norman Quintin Johns, Margery Matthews, John Walter Thomson, Mary Eleanor Clarke.

SECOND PRIZES.

Division 1.—Jessie C. Palmer, Margery Smart.

Division 2.—Reginald J. Hatchett, Alice M. Palmer Maggie Menzies, John William Wheeler, Gracie Barnes Flora Simmons.

Division 3.—Ruth E. Harrison, May Bligh, Evelyn Lowndes Moir.

Division 4.—Richard Holdsworth Williams, Gertrude W. Vellacott, Florence K. Bellerby, May V. Hunter.

FIRST CERTIFICATES.

Division 1.—Charles Wright, Elizabeth B. Black.

Division 2.—Ada E. Palmer, Nellie Dowsett, Dorothy G. Hewer, Frank R. Wilson, Ada M. Vickers, Lionel Calvert, Willie Palmer, Eric Studd, Kenneth H. V. Soltau, Wm. Fred. Williams, Leslie W. A. Berry, Mary T. Colville, Mary E. Plumb, Mary Charles, Lilian M. Ellacott, Kenneth J. D. Dunbar, Betty Stocks, James S. Jackson, Winifred Harvey, Lilian Blackie, Maude F. Tyson, Margaret A. Morris, Janet C. Black, Dorothy Cooper.

Division 3.—Helen M. Hunter, Eva L. Oakes, Christopher Fidler, Isabel W. Phipps, Jessie G. Pook, Frances Taggart, Cecil F. Robertson, Lilian G. Boxer, Walter C. Perryman, Lilian G. Willoughby, Randolph Daintree, Maggie F. Palmer, Elsie G. Wright, Janet Thomson, Margaret G. Charles, Ethel Williamson, Stuart T. Ellacott, Lucy M. Soltau, Agnes M. Sterry, Mabel Cole, Thomas Mack.

Division 4.—Eva Christine Monti, Chas. Hunter, Maria Morris, Ethel M. Light, Kate G. Johns, John Menzies, Ada K. Blackie, Elsie Johnson, Helen M. Willoughby, Kathleen E. V. Ashworth, Thos. A. Kirkpatrick, Laura B. Macaulay, Ethel Beauchamp, Gertrude Kingerlee, Rosetta M. Sherwin, Frederica H. Hunton, May Watson, Bessie H. Millar.

SECOND CERTIFICATES.

Division 1.—Nelly M. Peachey, Wm. E. Clarke, Jack Harris.

Division 2.—Gladys Calvert, Edward G. Reeve, Edyth M. Reeve, Cecil K. Dodd, John Benger, Dorothy Hughes-Games, Mary A. S. Law, Teresa Blackie, William Charles, Daisy Groves, Dorothy E. Harris, Sabina E. Mackintosh, Allan L. Woodman, Louie Peachey, Ernest P. Herivel, Ellen L. Skinner, Bessie M. Cheale, Frank Thompson, Hubert V. Kirkpatrick, Dolly Penny.

Division 3.—Arthur P. Turnbull, Jeanie Robertson, Muriel Shaw, Willie Bellerby, Euphemia C. Graham, Edith S. Tyson, Evelyn H. Wood, Susie A. Keen, Annie Cooper, Ethel Morgan, Alf. Penny, Mary E. Tongue, Vera M. Fulcher, Herbert A. Wright, Harry G. H. Wright, Jessie G. R. West, Margaret L. Pook, Mary S. Ballingal, Kate Fletcher, Gertrude Kirkpatrick.

Division 4.—Ashley H. Bowker, Muriel Reeves-Palmer, Kathleen M. Light, Maggie S. Smith, Guinefred L. Leigh, Anna E. Leigh, B. H. Spencer, Mena Hunter, Gertrude B. Brookfield, Lavinia E. S. Barnes, Constance A. Andrews, Winifred M. Page, Nellie Couch, Mary L. Tibbits, Helen C. M. Daniels, Jane E. Kirkpatrick, Mary Maitland-Kirwan, Ethel Hutchings, Constance L. Godfrey, Edith M. Cole, Constance Scott, Nellie Walker, Claud Donaldson-Selby, Flora M. King, Bessie Fletcher, Ellen Drake, Hilda Rawson, Minnie Giddings.

HONOURABLE MENTION.

Fanny and Nelly Ames, Aline Bazett, Emily Bridgewater, Gulielma Cheal, Maud Cleal, Ruth Coupe, Kitty Donaldson-Selby, Dorothy and N. A. M. Dyke, Lilian Fidler, Maggie Fletcher, Bella and Abraham Mack, Dora Marples, Arthur Lowndes Moir, W. M. Penny, George W. Powell, Gracie Reeve, Olive Robertson, Gertrude Scott, Isabel Salt, Ethel Taylor, Grace Wright, Phillis Wright.

Foreign List.—Correct answers received from:—

No. 59.—Maria H. Listor, Daisy McArthur, J. Garrett (S. Africa). **No. 60.**—Charlotte Cane, Maria H. Lister, Daisy McArthur (S. Africa). **No. 62.**—L. M. Knight (America). **No. 61.**—Una Whitehead, Anna Lombard. **No. 63.**—Jean C. Scott, D. H. Marshall (Canada). **No. 64.**—Winnie and Helen Gartshore, Jeanie Scott, Hy. and Annie Baillie, D. H. Marshall (America).

No. 67.—Correct answers received from:—

Fanny and Nellie Ames, M. J. Arres-Mather, Marion and Ernest Aldwinckle, Wm. Aston, Lizzie Athole, W. T. Aldous, A. R. Anton, Violet Ashworth*, Olive and G. Andrews, Dorothy G. Arbuthnot*, Hy C, Barefield, Jn. Baring, Charlotte Bailey*, H. Braddon, Lil., Ter., K., and R. Blackie, Geo. Brand, G. and Elsie Bartlett, A. H. Baker, E. B.* and J. C. Black, Millicent and Wallace Bentley, Steph. and Gr. Benians, Fl. and Wm. Bellerby, Herbert* and L.* Berry, L. Bentall, Emily Bridgewater, M. Birney, Bert. Brotchie, Robt. G. Browne, Ph. Boyd, Ralph Bourne, Stan. Boxer, N. Brookfield, A. Boniface, L. Berthe*, D. A. Bennie, Nadine Beauchamp, May and Gn. Bligh, A. H. Bowker, Wm. E. Clarke, Lionel and G. Calvert, Dthy. J. Clarke, Lottie Carter, Mag.*, Jessie*, and Walt.* Carter, M. M. and C. M. Craven, V. J. Chamberlin, Mab. Campbell, Md. Clarke, J. A. Chamberlain, Elnr. Chance, Mde. J. Cleal*, B.

Cheale, Wm. and Hld. Cheesman, Arthur M. Cole, Rth. Coupe, Dthy. Cooper, H. R. Compton. Ed., F., and Dora Corrie, Ed., M., Mab., A. M., and Ida C. Cole, M. T. Colvill*, Susie, and Ethel Cumbers, My. and Wm. Charles, My. E. Clarke*, Hy. J. Cheney, Ly. Coles, Hy., Annie, Arthur, and N.* Couch, Nina Coote, Marj. Collins, F. and B. Dance, R. Daintree, Ed. Daisley, Mgt. Davison, Vera Dickinson, May Dring, C. K. and E. A. Dodd, N. and Wm. Dowsett, Gr.* and A. K. Doddington, Arnold M. Donzall, Cld., Kitty, Vlt., G., and Ivy G. Donaldson-Selby, Kath. Dunbar, Gdn. S. Duncan, Dthy., M., and Hjy. Dyke, Ernest Dunn, Lln. M. Ellacott*, Wm. and E. Edmonds, Eva L. Edmundson, Mrn. G and Jas. I. Freegard, Bessie. Kate, Mag., and Mbl. Fletcher, Thos. H. Firth*. Amy Foster, Janetta S. Fullarton, Annie Fleming, Fr. A. and A. E. Figgis, Ln.* and Chris. Fidler, Wm. A.*, Reg., and Er. Findlay, Fy. and Wm. Field, Lee Gardner, E. C. Graham, Constance Gabbett*, Lillie Grierson, My. E.* and Afrd. and Dy. L. Greenacre, M. Giddings, Nellie* and Rex Hatchett, Victor Henry, Stan.*, Fl., and Fr.* Hoyte, Rose Hamilton, Wm. Harvey*, Met. Hassé, May Handsayde, Thos. and Jack Harris, Amy F. Hersey, Evelyn E. and Dthy. G.* Hewer, Emily and Ed. Hearn, Ada Heap, Thea Hill, Lizzie Hill, E. C. S. Hogge, Mgt. D. Hogg, Nellie, Horsford, Vlt. Holford*. Dthy. and Joshua Hughes-Games, Tom M., May V.*. Helen and Harcourt Hunter, Dthy. E. and Fs. E. Harris, Eliz. Hill, Ed. L., Chas. and Mena Hunter, Gladys Isaac*. Murl. G. Joselyne, K. G. Johns, Sinc. and Mon. Jackson, Dud., Dora, and Gr. Joyce, El. Johnson, Alex.*. Isa.*, Agnes*, Tom*, and Wm.* Kay, Hjrt.*, Jane E.*, and Gert. Kirkpatrick, Rebe M. King, Susie Keen*, Gert, Kingerlee, Sidney E. and My. A. Law, Ruth Lane*, Ted Lawrence, Ethel Larwill Doke Lewis, Md. F. Leigh, K. M. Light, Hannah Lovell, Ln., Grahame, and Murray Lloyd, May Leigh, Margie and Gracie* Marston. Ella MacEacharn, Barbara Maconchy, Geo. McDonald, Abm., Thos., Nellie, and Bella Mack, Mgt. J. Macphee, Flor. Mackenzie, My. D. and E. Valerie Maitland-Kirwan, Ian D. Macgregor, Dora and Alan Marples, Agnes*, Mag.*, and Jn. Menzies, H. M. Medill, Reg. V, Measor, Arthur L. Moir, L. F. Morice, Dthy. Morrisson, Hilda Matheson, Ls. Matthews, S. S. Mackintosh*, Marg. and Trev. Matthews, Hy. Malaher, Enid and Gladys Mather, Tita and Daisie MacKenzie, Nellie Meade, Dthy. and Mgt. A. Morris, Ger. and Eth. E. Morgan, Les. Morris, E. L. Moir, Eva Monti, Fr. L. Munce, M. and A. Nottage, A. V. G. Onslow, Geo. O'Beirne, L. and H. Orr, Mde. and Eva Oakes, Douglas Parkes*, Alice M. Palmer*, Dthy. Patten, Duncan Payne, Horace H. Palmer, My. Palmer, Mag., Ada, Willie, and Jessie C.* Palmer, Dolly and My., Louie and W. M. Penny. Dthy. Piper*, Kahl Piggott*, F. S. Phillips, Isabel* and G. M. Phipps, Lizzie and Wm. Porter, J. G.*, Mgt.*, and Lln. Pook, My. E. Plumb*, E. M.* and K. A.* Pasley, Win. Page*, Louie and Nelly Peachey, W. C. Perryman, Ed. Quick, Mbl. Redwood, Clara Riley, Jn. and Martha Rogers, Leo.* Roberts, Theo. Roberts, Cecil, Sydney, and Olive Robertson, C. L. Romaues, Ml. Reeves Palmer, Al. and Con. Rouse, Flora A. Shadbolt, Frank and M. Dthy. Stalker, Margery Smart, Undine, Gwen. K., and Eric Shaw, Ernest Stevens, Barb. and Hld. Stevenson, R. Sherwin, Ernest Spencer, Ada M. Spencer*, Syd. Smith, Ha. Skinner, L. and K. Soltau, Gert. E., C. M.*, and Mildred Scott, Eric Studd, Emily Stuart*, Bessie Symes, Con. and Hilda Schaeffer, Ed. Saunderson, T. M. Stanier, Doll. Salt, Ernest and E. Fred. Seymour, N. Skinner, Herb. Strickland, Annie Tawse, Frances Taggart, Ethel Taylor, Janet* and J. W.* Thomson, My. Tongue, F. K. Thompson, L. Tibbits, Ol. Tritton, Fr. H. Trotter, Ed. and Mde. Tyson, Gert. Vellacott*, May Vickers*, Fan. and Alec Waring, Ida F. Watson, C. H. Washington, Elsie Willoughby, Arth. Wright, Phillis, Noel, and Cecile Wright, E. M. White, Hy. J. and Q. Williams, Prin. Wilson, Connie Wood, Hetty Wodson, Madge Wallace*, Willie Wheeler, Chas. and Jessie West, Fk. Wilson, Elsie, Grace, and Ida Wright, Gertie M. Wood, Ed. H. Wood, Ibla and Allan Woodman, Cecil and Edgar Yeldury.

No. 68.—Correct answers (first list) received from:—

Ernest and Mn. Aldwinckle, Vt. Ashworth*, Ad. and On. J. Akers, W. T. Aldous, Wm. Aston*, Clara Barnes, Herb. Braddon, Alice N. Biddle, Gn.*, May*, and Dy.* Bligh, Phillis Boyd*, N. Brookfield, Bert. Brotchie, Sarah Buckingham, Md. Clarke, R. C., Eleanor, Eric, and E. S. Chance, Dthy. J. Clarke, Md. J. Cleal, Wm. and Hd. Cheesman, Lu. Collins, Ida C., Annie M.*, Mabel, and Ed. M.* Cole, Mgt. Davison, Fl. and Bell Dance, Vera Dickinson, N. Dowsett, Ivy G., Cld. and Kitty Donaldson-Selby, K. and G. Dodington, Ln. M. Ellacott, Kate Fletcher, Con. Gabbett*, Lee Gardner, N.* and R. Hatchett, Nellie Horsford, Fl. Hutchins, Dthy.* and J. Hughes-Games, G. Isaac, Robt. Jones, Mn. and Ey. Kelk, Ted and A. Lawrence, Lydia*, and Alice E. Ladd, Ruth Lane*, M. and S. Law, Miriam G. and Margie Marston, Geo. McDonald, May McCallum, Helen Mickelburgh*, L. F. Morice, A. and G. Onslow, Horace H. Palmer, My. Palmer, J. E. Pearce, Louie and W. M. Penny, Hjrt.* and J. Melbourne Perry, Alf. and Dy. Penny, W. C. Perryman, J. L. and M.* Pook, W. S. and L. M. Porter, My. E. Plumb, Hilda Rawson*, Mabl.* and Alice Redwood, Gn. Remington, Margery Smart, Flora A. Shadbolt, H. and Con. Schaeffer, Hld., Barb., Stevenson, B. H. and Ada M. Spencer, Ernest Stevens, Kath. Shepherd, Flora Simmons, Fl. Smith, B. Stocks*, J. and E. Snowball, Mildred Scott, E. Studd, Fr. Taggart, Annie Tawse, A. M. and Win. E. Thomson, Mde. and Ed. Tyson, May* and Dthy.* Vickers, Cy. H. Washington, Willie* and Edith* Wheeler, Fk. R. Wilson*, Prin. Wilson, Q. and H. J. Williams, Allan* and Ibla Woodman.

Donation List.

Indian Famine Children (Mrs. Bruere).—Miss M. S., £5; Bible Class, Barn, Churchdown, 13s. 6d.; H. P., 7s. 6d.; E. T. C., 1s. 6d. Total £6 2s. 6d.

Indian Famine.—Knock Mullen, Household, 4s. 6d.; C. F. R., 1s.; I. C., 1s.; A. C. and E. L. R., 2s.; G. K., 6d.; Willie and Nellie, 1s.; A. J., 1s.; A Little Cornish Maiden, 11s. 6d.; C. B., 1s.; Sunday-school Class, per H. P., 2s. 6d. Total £1 6s.

Cripples' Bathing Machine.—G. K., 6d.; D. J. C., 1s.; T. and D. McK., 1s.; F. L. M., 1s.; M. W., 1s.; A. C. and Children, 1s.; F. A. S., 1s. Total 6s. 6d.

Scripture Union Portions for Next Week.

S. Hebrews	i. 1-14.		Th. *Hebrews*	iii. 12-19.
M.	,,	ii. 1-9.	F.	,,	iv. 1-16.
Tu.	,,	ii. 10-18.	Sat.	,,	v. 1-14.
W.	,,	iii. 1-11.			

St. Malo Sailors' Rest.

The report for 1896 has been issued, showing that the Rest continues to be a boon to the many seamen trading to this port; some 3000 of these have visited the institution during the year. A Mission service has been held throughout the year.

It is wished to secure the help of a good man, who will carry on services on unsectarian lines. A suitable missioner is in view, but help will be required so as to offer him a fair stipend.

Postal and Telegraph Men.

The annual conference of the Postal and Telegraph Christian Association (senior) was recently held in the City Temple. Delegates were present from Edinburgh, Wakefield, Yorkshire, Sheffield, Leicester, Portsmouth, Eastbourne, Bath, Bristol, and other distant branches, as also from branches nearer and in the vicinity of London. Rev. G. C. Grubb, Mrs. Penn Lewis, Miss Brabazon (of Eastbourne), Mr. Albert Head and Colonel Oldham led the several meetings.

From the opening conference right through the different meetings there was a stillness and consciousness of God's presence. At the conference hour on "Work of the Branches," some valuable suggestions were made by the delegates, who returned to their several centres praising God for blessings they had received.

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The Jubilee and Missions.

WOULD you allow a friend of Missions to suggest a practical way of utilising the remarkable popular enthusiasm of the British people in this memorable year that marks the sixtieth anniversary of the accession of Queen Victoria? One of the most remarkable developments of this Victorian era, and one of the latest, is the Student Volunteer Missionary Union, which has enrolled about 10,000 young men and women in its ranks and sent probably 1000 additional workers to the field. This is a statement in round numbers, but is not far from the truth when we consider how many who have been inspired by it with a missionary enthusiasm have found work nearer at hand, if not in foreign lands.

There is needed now a memorial building in London to be used for the Student Volunteer Missionary Union, where missionary volunteers and departing or returning missionaries, without regard to denomination or field, might find a common meeting place. It need not be an expensive structure, and might either be built anew or reconstructed from some existing building. But it should contain a missionary library and reading-room, which might be combined with a missionary museum, and should have a moderate-sized hall for prayer meetings, etc., and a caretaker's rooms, which might be occupied by some student volunteer. Such a building would become the natural and habitual resort of young men and women who have the mission field in view, and of missionaries passing through or temporarily residing in London and vicinity. It would be a common place of concourse and intercourse for the friends of a world's evangelisation without distinction of sect or field of work. Perhaps God may prompt some reader of these lines to furnish site or building, or both, as a memorial of this great Jubilee year.

Further, may I suggest that permanent funds be raised for each of the following objects—perhaps some of them are already in contemplation:—(1) By each of the great societies for the establishment of medical missions, with hospitals and dispensaries, throughout the British Empire; (2) For the relief of returned, disabled, and indigent missionaries, unable from their meagre means to provide against declining years; (3) For a permanent educational home for the children of missionaries, who for any reason cannot without risk to health or morals continue with their parents in the field. The few such homes now existing do not meet the need; (4) For the setting up of Christian printing presses in the needy and especially newly-opened fields of foreign missions, to be known as the Queen's Jubilee presses; (5) That the Bible Society issue a special Jubilee edition of the Scriptures in a form so cheap and popular as to be almost gratuitous, and adapted to the widest circulation, so that every British subject may easily possess one.

These are some of the ways whereby the immense tide of popular enthusiasm attending the jubilee celebrations may be utilised for vast and lasting blessing to the whole cause of our common Lord.

Arthur T. Pierson.

58, *Ladbroke-grove, Notting Hill, April* 24.

Gosport Seamen's Mission.

The work in Gosport town and on the shipping in Portsmouth Harbour continues to be blessed of God. The "Bethel" recently has justified the name given to it. During a week of services, conducted by Messrs. Melling and Durrant, some are giving evident tokens that old things have passed away, and all things are become new. Believers, too, have got a lift heavenward. Services were held for the children.

The testimony of a merchant seaman who had spent his evenings at the Bethel shows the necessity for such a refuge. It would have rejoiced the hearts of the contributors to the work to have heard him praising God that he had been led among those who were really the seamen's friends. Visiting the ships in harbour with bags of books, the missionary is heartily welcomed everywhere. The record of a work like this need only be presented to the Lord's people to command their practical and prayerful sympathy. Mrs. Henry Cook, 47, Stoke-road, Gosport, will gladly receive the help of friends.

Sailors' Orphans in Scotland.

THE annual meeting of the Sailors' Orphan Society of Scotland was held last week in the Christian Institute, Bothwell-street, Glasgow—Mr. R. S. Allan presiding.

The secretary intimated that he had received a letter from Mr. Cayzer, M.P., in which he said:—"I am glad to find that during the past year 533 children have been provided for in the Mount Blow Home, in the two houses in Glasgow, and at their mothers' homes, whilst the families helped represented upwards of 1000 children who have received outdoor assistance, which has enabled the mother to keep the home together. I understand the trustees now find that the Mount Blow Home is insufficient, that the boys and girls must have separate homes, and that it is essential that the younger boys and girls should be provided for in the country. Though the trustees have for some time been looking out for a suitable site on which to build homes, I regret to learn that so far they have not been successful, and that, unless they get one presented to them, £20,000 will be required to purchase ground and build homes. As last year I promised £5000 to build a boys' home, I shall now have much pleasure in increasing my donation to £10,000 for this object, trusting that others will come forward and subscribe the amount required to enable the trustees to start the new homes during the year."

The Chairman said that the trustees were at a loss to express their gratitude to Mr. Cayzer for his munificent donation. They looked upon it as a call to go forward with the work even more thoroughly and earnestly than they had done in the past. The Society undertook to find out the widows and orphans of sailors and render them assistance. Their hands had been considerably strengthened by Mr. Cayzer's offer, and if the public of Glasgow were stimulated by this gift, he trusted that within the next year or two the Society would be enabled to erect homes of its own.

The annual report stated that eighty-five new children had been received, which, added to the 448 at the beginning of the year, made a total of 533 who had passed through their hands; but while that was the number actually taken on to the roll, there were in the families represented 1006 children, all of whom might be said to have derived some help through the Society. There were a great many schemes before the public at present to commemorate Her Majesty's Diamond Jubilee, but the trustees thought there could be no more fitting scheme than to provide homes for the orphan children of seamen who had had so much to do with the progress and prosperity of the country during the past sixty years. Mr. John Galloway and Mr. J. H. Maclay also spoke on behalf of the work.

Since the annual meeting was held we learn that another friend has promised £1000 towards the new Homes.

Conference in Shansi.

Last year a conference of missionaries and Chinese Christians was held at T'ai Yuen Fu, Shansi, North China. Another conference has been held, and it has been decided to hold the meetings annually. The societies thus uniting are the American Board, the Baptist Missionary Society, China Inland Mission, and the Sheo Yang Mission. Dr. E. H. Edwards, of the Schofield Memorial Hospital (Sheo Yang Mission) has been appointed secretary.

The meetings which have closed were held in T'ai Yuen Fu, Feb. 14-16, and have been most successful. The predominant note of the Conference was very happily struck by Dr. Edwards, at the Saturday prayer meeting, by an address on the words, Shen Chih Yeh Su, "to know Jesus well." The subjects for discussion were: "The Observance of the Sabbath," "Christian Education," "Distribution of the Scriptures," "Family Religion," and "The Culture of the Spiritual Life." The meetings were closed by a united communion service, when ninety-seven native Christians partook of the Lord's Supper. Altogether more than 250 Chinese Christians and inquirers were present, and some of them had travelled considerable distances. The missionaries were responsible for expenses, but the Chinese themselves made a very good subscription also.

Arthur Sowerby.

THE EVANGELIST.

Striving for the Strait Gate.

By THEODORE L. CUYLER, D.D.

Jesus Christ, when He was on earth, pointed out two gateways; and they remain to this day. One of them is the "gate which leadeth unto life"; the other is the "gate which leadeth to destruction." The first gate He described as "strait" or narrow; the second is a "wide" gate, and opening out into an exceedingly broad road that was, and is, thickly travelled. This latter gate is very easily found; it is the popular road of self-gratification and self-indulgence; it allows a wide berth for "free thinking" and free living, and those who travel there are not required to give much thought about God, or the Day of Judgment, or a coming eternity. There is no need to rear pulpits or to employ preachers to point out this wide entrance; one has only to obey his sinful inclinations and run with the crowd; "many there be who go in thereat."

The great object of Christ's coming into this world was to open the "strait gate," to lay out the road, to guide all those who tread it, and to secure their full and final salvation. On one occasion, by a very bold metaphor, he declared, "I am the Door; by Me if any man enter in he shall be saved." Why is this gateway to the Christian life called "narrow"? Did Christ mean to say that his power, or his pity, or his love were limited? No, indeed; for nothing under heaven could be more unlimited than his gracious, loving invitation, "Whosoever will, let him come." He simply meant that his gate was "strait" or narrow because it did not allow perfect latitude of opinion or utter laxity of conduct. No one is permitted to say, "Henceforth I am my own master; I shall do as I like." Favourite sins and self-indulgences are contraband at that strait gateway. Pride cannot drive through its coach-and-four; sensuality cannot smuggle in its harlots, or its hampers of strong drink; the worldling cannot bring in his worship of Mammon, or the covetous man his greed of lucre; and no self-righteous sinner is permitted to stalk in and assert that he has no need of the righteousness of Jesus Christ. To everyone who approaches this blessed gateway of salvation the loving Saviour gives the firm command, "If any man will come after Me, let him *deny himself!*"

"Strive to enter in at the strait gate!" said Jesus Christ. It was to be no child's play. It is no holiday business to deny self, to put the knife to wicked appetites, to break from dangerous associations, to face possible ridicule, to cut loose from entangling sins. If there be one person reading this article who honestly desires this new and noble life, I would say to him or her—there are many things to hold you back. The Evil One does not go out of human hearts in these days, any more willingly than he did in the olden Bible-times, and only at the bidding of Christ. Pray earnestly to Christ for deliverance. The world has got its grip on you. Perhaps your intimate associates are unfriendly to religion! they may stare at you, or sneer at your exchanging a frolic for a prayer-meeting. Moral cowardice has cheated millions out of Heaven. Good resolutions made in your own strength are mere pipe-clay.

You have never *striven* to enter the open gateway to the new and the eternal life. You have had the divided mind that accomplishes nothing. It has been only half-and-half work, spending itself on a few serious thoughts soon dissipated, or on a few formal prayers. "No man having put his hand to the plough and looking back is fit" (*i.e.*, is *well put*) "for the kingdom of God." If you take hold of the plough spiritually you must, with the help of the Holy Spirit, push it through. Thrust it down deep, into the subsoil of your affections and your hitherto stubborn will. If that plough tears up some beds that have only borne flowering weeds, all the better. You are not a Christian until you have given your heart to Jesus Christ. You must begin to keep his commandments, to resist sin because He hates it, and to do right because He loves it. Quench not the Spirit! Just begin to serve Christ by doing the first duty that comes to your hand. Refuse to do the first wrong thing to which you are tempted; and do this with fervent prayer for Divine help. "*Strive* to enter in at the strait gate; for many will seek to enter in, and shall not be able when once the Master of the house is risen up and hath shut to the door!" That gateway of life may soon be shut!

The Bible is full of glorious encouragement to you. A pure life, a useful life, a happy life and an eternal life in the Father's House is now within your reach. The only time you are sure of is the present. There are two gates, and the two opposite roads into eternity. You *must* take one or the other! Beside that strait gate stands the Infinite Love saying to you: "I set before you death and life. *Choose life!*"

Brooklyn, N.Y.

Evangelistic Notes.

During the last six weeks addresses have been given by several ladies in connection with the City Mission Society amongst the factory girls employed at John Sinclair's tobacco works, Newcastle-on-Tyne. The attendance of the girls, dressed in work-aday garb, listening to the Gospel message, was cheering to the workers.

Mr. Charles Greenow held during the Easter holidays a four days' mission, at the Theatre Royal, Barnwell, Cambridge, when large gatherings were attracted. On Easter Monday the evangelist gave the story of his life, showing how God dealt with him in a wonderful and remarkable way; numbers were present, and the touching account brought tears to the eyes of many.

W. K. Vawser, Hon. Sup.

Minsterley is a little village of 800 inhabitants, about ten miles from Shrewsbury, in a south-western direction; scattered about in village and hamlet there dwell about 5000 souls. The district is well supplied with Free Churches, notwithstanding the opposition in former days of the land-owners. Last autumn Rev. Thomas Cook held a united evangelistic mission in Shrewsbury, under the auspices of the Evangelical Free Church Council, and the interest spread to Minsterley. The Shrewsbury Council were appealed to. Its officers went down to Minsterley and formed a branch council, which applied to the West Midland Federation, who sent Rev. Frederick Page, of Birmingham, for a week. As Pontesbury was considered the most ready he began services there. He speedily laid hold of pastors and people in a remarkable way. His freshness, his readiness with his Bible, and his clear exposition of Gospel truth made a deep impression and produced excellent results. Representations were made for Mr. Page to prolong his visit, and the Federation gladly acceded. The next week Minsterley was the centre of the mission, and the following week the remoter villages were visited night after night by Mr. Page, and the closing meeting was held at Pontesbury Baptist Chapel, which was crowded. The churches recognize that the revival long hoped and prayed for has come, in response to the spirit of united prayer and expectant faith. J. R.

Mr. Charles Galletly has held a fortnight's mission at Largo, in Fife. The interest slowly but steadily increased, and latterly the meetings were well attended. The workers had the joy of knowing that some were brought to a saving faith in Christ as far as one could judge. It was a great joy to the evangelist to find amongst the most active workers some of those converted at a former one.

A correspondent, writing from Campbeltown, Argyll, says:—"A great awakening is going on in this town, for which we praise the Lord. Pains, prayer, and preparation have not been wanting, and now this has come spontaneously, one might say. Many are being born of the Spirit, and testify openly. The human agent is the same as mentioned in your recent notice of the movement about Drumlemble, and it is the same work on a larger scale. The Christian workers look so happy."

An interesting fourteen days' mission has been held at Sevenoaks by Mr. Monro Collings, of Gosport. From the first he had an abundant entrance into Gospel work, and his clear, strong, vigorous style of dealing with sin and eternal things made deep impressions. Night by night good numbers came to hear, and many professed decision. One of the most noteworthy features of the mission was the hearty goodwill and sympathy displayed by a Christian business man in closing his workshops earlier than usual, thus giving his men time to attend the service. Many availed themselves of this privilege, and several professed faith in Christ. Nor has the work ceased now that Mr. Collings has gone elsewhere, for tidings are reaching the workers continually of fresh cases of decision or help.

Writing as to Mr. George Clarke's recent mission at St. Andrew's Presbyterian Church, Upper Norwood, Rev. J. G. Train says: "We have much to thank God for in the experience vouchsafed us during Mr. Clarke's visit. So deep were the impressions made at some of the meetings that it was found difficult to cope with the number of inquirers. Over 150 persons availed themselves of the nightly opportunities of converse and prayer, and of these the greater part testified to an intelligent acceptance of God's way of salvation. Many outside of our own congregation, and some even from considerable distances, have shared with us in this season of refreshing, and no report of our framing can possibly represent all that God hath wrought."

A twelve days' mission has lately been conducted in the Bible Christian church, High-road, South Tottenham, by Mr. and Mrs. Alexander. A gracious influence was realised at all the services, and there were several cases of professed conversion.

The Primitive Methodist Church of Pollokshaws, Glasgow, has had the joy of witnessing a work of grace. After a week wholly devoted to prayer, special services were commenced by Rev. J. Bastow Wilson, the pastor. The congregation grew, and the power of God through the Gospel was proved in numbers of professed conversions. The work spread, and the minister was relieved by the welcome help of Mr. Albert Harrison, evangelist, of Birkenhead, and his wife. General interest was aroused. Over 130 persons, young and old, entered the inquiry room and professed conversion; about seventy of these are adults.

Evangelistic services in Westerham and surrounding villages have been conducted with much encouragement by an evangelist and band of workers from London. The expenses of travelling, board, and lodging for fifteen young men have been met by a Christian gentleman interested in the villages.

Mr. John Currie, of California, has visited Quebec for a season of Gospel work in connection with the Y.M.C.A. in that city. He hopes to engage in mission work in Montreal during the summer.

Mr. Moody, after an interval of eighteen years, has paid another visit to the city of St. Louis. Great audiences have been attracted to his services. His addresses are largely reported in the St. Louis papers, and the accounts show a wide and strong religious interest.

Rev. James Lyall, the Scotch evangelist, has held special meetings at Arlington Heights, in which the Presbyterian and Methodist Churches united. Many have professed a saving knowledge of Jesus Christ, and others are seeking the light. A deeper work of grace has also been established in the hearts of professing Christians. The pastors, much encouraged, are valiantly planning to go forward with the good work.

Mr. David Wallace, of Leith, has concluded a three weeks' mission in connection with the Hawick Association. The services were held in the Institute, which was filled throughout. Not a few professed conversion, and Christian workers were edified and stimulated. The mission altogether was very encouraging, and the work of the Association was strengthened by the addition of a number of recruits from those who had hitherto held aloof.

During the past fortnight a mission has been held at Combs, Stowmarket, by Mr. J. G. Stanger, of the Evangelisation Society. The meetings have been crowded, and God has blessed the faithful and earnest addresses of his servant; many have confessed Christ, and Christians have been refreshed.

Owing to the great blessing on Mrs. Baeyertz's Gospel mission at Westbourne Grove Chapel, the church desired the extension of the mission over Sunday, but the friends at Cardiff state that they cannot postpone the beginning of the evangelist's mission there, so that the Westbourne Grove meetings will terminate to-morrow (Friday).

Free Methodist Missions.

THIS branch of the great Methodist body unites home and foreign work in one anniversary, which was held on Monday last in Exeter Hall. Meetings were held afternoon and evening.

The evening assembly was goodly in size, and earnest in spirit and tone. The shadow of the recent death of Rev. F. H. Carthew, of the East African Mission, made itself felt in the report read by Rev. H. T. Chapman. He stated that Mr. Carthew's devoted life is being written by Rev. Jos. Kirsop, and will soon be published. As to finance, Mr. Chapman remarked that a bold policy on a failing income may appear heroic, but in practice it means bankruptcy. Statements full of encouraging facts were read as to different parts of the field, the results in some cases being described as "quite pentecostal." In view of certain views of the native African, it was very interesting to hear of one worker who is going out to that land because he "believes in the black races, and that the Gospel of Christ can raise and save them." If people understood the needs of Africa, said the report, there would be a more hearty and liberal response to the appeals made on its behalf. The statement of the secretary was on the whole of a roseate nature, and very eloquent in its terms. The news from China was "as air from the tableland of Beulah." Mention was made of the marriage of Miss Bardsley (lately companion to Mrs. Stott, at Wenchow) to one of the United Methodist Free Missionaries in Japan (Dr. Hogg), and a high tribute was paid to her gifts and past service. Her husband is the only Christian doctor in an area of from 6000 to 8000 square miles. The general financial position was stated to be grave, and an earnest appeal was made for further support. Twopence per week from each full member of the home Church would produce over £22,000, in place of the £8000 odd they had received.

In the course of a plea for the maintenance of the work, the Chairman, Mr. Mordey, of Newport, said he was ashamed as he saw the thousands of pounds spent by their young men and others on football and kindred sports while Christian missions are in poverty. Then there came "a significant and spontaneous innovation," as one friend put it, in the shape of a resolution, duly moved and seconded, protesting against the Armenian atrocities perpetrated by the sanction of the "Great Assassin" of Turkey, and calling for the intervention of the Christian powers in stopping the present war. The sympathy of the meeting was very strongly and unitedly on the side of the Greeks in their present struggle. The German and Russian Emperors were described as "two young tyrants who have not a spark of sympathy with human freedom." The resolution was passed amid great enthusiasm, and it was resolved to send a telegraphic intimation to the King of Greece.

After this exciting episode it was a little difficult to recur to the immediate purpose of the meeting. The President of the F.M. Conference (Rev. G. Turner) spoke feelingly of the noble life and death of Mr. Carthew, and called for still greater enterprise in this all-important work of foreign missions. Then an excellent address came from Dr. R. Swallow, of Ningpo, who urged the sending out of missionary deputations to the foreign field. He declared that the difficult work of evangelisation among the Chinese is a grander service than abiding in the luxury of home labour. Dr. Swallow gave warm testimony to the work of Christian women in China, making special mention of Miss Milligan, who is now on her way home. In China, said the speaker, the newspapers are happily all on the side of the missionary. Some most pathetic incidents of the work were related as to the healing power of the Gospel, and as to the place which women can fill in such work. The last speaker was Rev. C. F. Aked, of Liverpool, who dealt most eloquently with the European situation, which he said was the result of the temporary set-back which all moral movements had received during recent years. In the thrilling words of Wm. Watson, the poet, the speaker declared that the present position of things in this nation is the legitimate and inevitable outcome of the greed, the drink, the gambling, and the impurity that have been growing in our midst.

"Ye can arise; reclaim your manliness;
And flee the things that are unmaking you."

The terrible evils of the public-house, of the prevalent impurity, and of the growing immorality of gambling were powerfully exposed and protested against.

Christian Succour to India.

DEAR SIR,—I must thank the readers of The Christian very warmly for the help they have given. Many of the gifts are touching evidence of a self-denial that has been inspired by love. All is needed, and ten times more. The prices of grain in districts inhabited by millions are utterly beyond the purchasing power of the people even in ordinary times, but now people who were well to do cannot pay the terrible famine prices.

Since I wrote I have received a letter, which says that 97,000 died of famine in Jabalpur division of 2,735,000 population last year, and, of course, the distress deepens week by week; and the writer says: "Government (Provincial Government) started too late. They are now unable to overtake the distress. In the hilly parts village communities are altogether disorganised. Many villages are almost forsaken, and I need not describe to you the terrible emaciation of thousands. You will understand that from the numbers who have died of starvation...If the whole of the Famine Fund were sent to this district, it could all be well spent here. The crops are next to nothing...following four years of scarcity. The cultivators have no money. They have sold their bullocks to the butchers for two or three rupees (2s. 6d. to 4s.). They have no seed grain."

Another missionary writes: "I saw 500 men, women, and children huddled together with scarcely any clothes or food." Another writes telling of "thirty deaths a day in the poorhouse." Another says that 100 or 150 orphans died soon after they were received in their orphanage, as they were too far gone in emaciation.

This is not the worst. The wife of a Government official speaks of seeing men, women and children found dead in the fields or on the road every day. To add to the distress, there seems to be considerable peculation by natives entrusted with the distribution of grain. Some painful statements to this effect are given in the S.P.G. report for April.

I have just received a telegram from the Central Provinces:—"Received three instalments; pitiable destitution; immediate need of funds; could personally distribute several hundred pounds." I ought to add that our three Indian local committees and all our correspondents tell us that the worst will not be reached for several months.—Yours for Christ's sake, Radstock.

42, *Eccleston-place, S.W.*

South Africa General Mission.

THE annual meeting of this Mission was held at Exeter Hall on Friday evening, Mr. T. B. Miller presiding. There was a large attendance, and the opportunity was taken to bid farewell to eight missionaries on their departure for South Africa. These were Mr. and Mrs. John Baillie, returning to Swaziland; Miss Constance Grieve, returning to Majuba; Miss Thomson, Miss Hay, Miss Brown, Mr. James Young, and Mr. Estall. A statement was presented, showing that the Mission, founded three years ago under the Rev. Andrew Murray's presidency, has a multifarous and "interdenominational" scope. At Cape Town there are two soldiers' homes, a sailors' rest, mission-halls, and other institutions; and special work is carried on among the Malays. Missioners visit many parts of the colony where religious privileges are scanty. There are also six missionaries and three or four native evangelists at work in Pondoland. In Basutoland the French mission is being helped to establish fresh stations in the hitherto inaccessible mountain districts. Ten missionaries are labouring in Swaziland, where many are now becoming Christians. A Zulu evangelist is at work among the many kraals in the Vryheid district. The Mission has established itself both in Pretoria and in Johannesburg, and is carrying on aggressive work among the Jews—who are said to form one-fifth of the Rand population—as well as among the "Christians" and heathen. In Natal a soldiers' home has been opened at Maritzburg; and at Durban there are two mission churches for Zulus, meetings are held for Europeans, and two missionaries have begun operations among the natives of India.

Stornoway.—The local licensing justices have again, for the third or fourth time, declined to grant licences to the three hotels in Stornoway, Lewis. In previous years the decision of the local bench has been reversed on appeal to the quarter sessions.

Messrs. Whittle and Stebbins.

WOOLWICH.

WE are having a successful mission. The evening meetings at the Tabernacle are large and the interest is great. The hall at St. James's is full in the afternoon. Christians of all denominations are taking part in the work. We have also had the presence and help of well-known evangelists, Mr. Lane, Mr. Spurr, and Mr. Telford.

Both the afternoon and evening addresses have been most helpful to believers. The Major's general theme in the evening was Ephesians i. 7: "In whom we have redemption through his blood, the fofgiveness of sins." It was a clear exposition of our standing in Christ. One could see the eyes of intelligent Christians sparkling as fresh light was given to well-known texts of Scripture, and the illustrations from his own experience in the war "made the message clear and plain."

The evangelist had one subject also for the afternoon, "The gift of the Holy Ghost" (Acts ii. 38). As he spoke to us of the works, the reality, the desire, and the condition of being filled with the Holy Spirit, "our hearts burned," and one earnest united prayer ascended to heaven that we might be all "filled with the Holy Ghost."

The mission has been a trumpet call to Christian energy, and the announcements are a proof that the call has been responded to. Every night four or five open-air meetings are held, and every dinner hour, either at the gates of the Royal Arsenal or in front of Siemens' Works, Charlton, the Gospel is proclaimed to hundreds of men and earnest invitations given to attend the services.

On Monday, April 26, we had a children's meeting for Sunday-school scholars over ten years of age. There must have been over 1500 present. The Major gave them his "poison sermon." It is found in his book, "Gospel Pictures and Story Sermons for Children" (*Morgan & Scott*). He had an appreciative audience, and as he asked us all to rise and express our earnest desire to receive Christ as the only remedy for the poison of sin, there was a feeling of solemnity that was deeply impressive, and we believe much fruit will be found from this service.

A meeting is arranged on Wednesday for soldiers in the Barrack Theatre, at five o'clock, under the auspices of the senior chaplain of the garrison. Major Whittle is delighted, as he has been anxious from the first to get an opportunity to plead with the soldiers on behalf of Christ. The door has been opened in answer to prayer.

Mr. and Mrs. Stebbins have rendered valuable help by their singing. The song has often been an earnest appeal. We have been reminded of "Beautiful hands, Beckoning hands, Calling the dear ones to heavenly lands." As to results, we should like to speak later. Christians have been revived; some who have been living at a "poor, dying rate" are to-day aglow with love to Christ and souls. Men and women and children have been brought to the Saviour. A respectably-dressed woman came in drunk and interrupted the service. She had been a Roman Catholic. We persuaded her to listen, and the Word found an entrance. She came again, and to-day she is in the kingdom of God. A worker pleaded with a young man for over half-an-hour to come into the Tabernacle and hear the Gospel, and at last prevailed, and that night he yielded to Christ. Many have stood up for blessing, but we long to see greater things. Our hearts are crying:—

Oh for the showers on the thirsty land,
Oh for a mighty revival,
Oh for a sanctified fearless band,
Ready to hail its arrival.

Brethren, pray for Woolwich during this day of visitation. John Wilson.

Woolwich Tabernacle.

South Wales.—Pastor Owen Tidman and Mrs. Tidman, whose devoted labours at Blaenavon and many parts of South Wales are well-known, and who have so earnestly laboured in this district for four years, are about to remove to a larger sphere in the heart of a thickly populated colliery neighbourhood and are hopeful of much future blessing. Mr. Tidman intends commencing his labours on May 2nd with a ten days' mission, and will be very grateful for any Gospel tracts or books, etc., which any readers may send him. Parcels should be addressed to Pastor Owen Tidman, Noddfa House, Abersychan, South Wales.

Letters to the Editor.

THE ARMY IN INDIA.

Sir,—As one who has lived many years in India, I would like to add my witness to the real cause of the necessity for such Acts as the C.D. Acts, a blot and stain and disgrace to our country, branding us before the nations as a mother of harlots. The *English Government owns no prophets*; had it done so, years ago they would have advised the Government to have and to keep a married soldiery. Had they done so, and colonised the lands now lying desert and forestless and rainless upon the earth's surface, the earth would wear another aspect, and rainfall would have another tale to tell.

I know many will scoff at this letter, but let them read carefully 2 Chron. xx., and see there what a godly married soldiery can do when God leads them forth to battle: they can come back to the wives and little ones they left behind (in v. 13) without having lost a man. Ask the English Government if the blessing of Barachah (v. 26 and 27) is not better than the curse of India? and I know Lord Roberts will say, "You are right." There are thousands of acres in India and Africa that in seven years might be turned into a paradise, it only wants willing hands in time of peace, and those men under God's faith and God's Scriptures would be the men to go, and the men to lead to battle. Havelock led such and they never disgraced him, and he never forgot them. Those are the men who come home with joy.—Yours truly,

Cashmere and Scind.

MISSIONARIES AND SOUTH AFRICAN NATIVES.

Sir,—In The Christian of October 22, 1896, Mr. Theo. Schreiner wrote, saying:—"Even on some mission stations in South Africa, the missionary, by agreement with the people under his charge, possesses and uses the right of inflicting corporal punishment on any of them for certain misdemeanours."

Mr. S. J. Helm, minister of a native church in the Cape Colony, answering Mr. Schreiner on November 5, said:—"Until he gives us the names of these men, suspicion will rest upon every missionary in South Africa."

On November 19, Mr. Newberry, as one who has been in South Africa, gave his opinion; and no one, I think, could read his letter without feeling that the statement made by Mr. Schreiner might be, and most likely was, true. He said:—"When the native has done something wrong, that he has to be punished for, he and his friends will ask that his master, or the missionary, or those who are over him, will themselves thrash him rather than put him in the power of the law. This has happened in my own experience."

I have had an experience of over thirty years in Bechuanaland, the early part of which was spent with one of the first missionaries to the country, and I affirm that I cannot recall a single instance of an agreement such as that described. I say, moreover, that Mr. Schreiner's statement must surely refer to missionaries in the Transvaal, where the native has good reasons for being afraid of the laws.

Many unfounded charges are brought against missionaries, which we do not answer. When, however, such a charge appears in the pages of The Christian, an answer is imperative.

John Brown,
London Missionary Society.
Taungs, Bechuanaland.

IN DIREST SLAVERY.

Dear Sir,—In a recent issue of your paper I read a letter on a subject which has long occupied my thoughts, and which called forth my sympathy and sorrow. The letter mentioned was headed "The Song of the Shirt." How long it is since Hood sang that plaintive song! It told but too plainly the sad, sad condition of our sisters—I will not say the ill-paid, but the nominally paid, needlewomen of Christian England. They are not paid; they receive a trifling sum in acknowledgment of work done in order to keep body and soul together. Brave effort, for if any could be tempted to ask, "Is life worth living?" surely the women who toil all their long days and far into their nights at sewing, to be paid at the rate of threepence halfpenny for making a shirt, might ask it, or the girls who try to earn their bread at crochet and other fancy work, and receive sixpence or less per day. Oh, to think that the starvation return they receive for their labour has led many into paths of sin and shame!

Is there no remedy for all this? Employers profit by it. Who else? Women who know, or ought to know, the value of good work, the expenditure of strength it entails. Is not the buyer often disposed to ask, "How could this beautifully-made garment have been made to be sold at this price?" The material is good, and the work excellent. Some years ago the writer saw in a shop window some underlinen marked at a very low figure. She entered and bought some. Arriving home she examined her purchase, and asked herself, "Which have I paid for, the material or the work?" It has been a lesson for life to her. Can nothing be done to stop this sad oppression of the helpless and suffering? Could there be no system of oversight or inspection, no competent arrangement of charges?

We cannot do too much for the heathen abroad, but can we not do something for our crushed sisters at home? One thing Christian women can do, they may influence the demand. They may employ their own needlewomen and pay them.
—Yours truly, Justitia.

The Y.M.C.A.

Mr. George R. Bolster, of Tralee, has been appointed to the secretaryship of the Cork Y.M.C.A., in the room of Mr. James Chambers, resigned. He will enter upon his new duties early in May.

Mr. J. Gurney Barclay, the president, and Mrs. Barclay, have given a social reception to the members of the Brighton Association. Over 300 guests assembled. The proceedings were of a very gratifying character.

There are good prospects of a United Y.M.C.A. being formed in Perth, and of a building being obtained. The memorial stone of the new building of the Hamilton Association has been laid by Mr. David Dreghorn, chairman of the Scottish National Council.

The half-yearly Conference of the S.E. Metropolitan District Union of Y.M.C.A.'s took place in the Croydon Association building on April 22. Papers on practical topics were read by Mr. Harding, of Beckenham, Mr. S. Stevens, of Croydon, and Mr. W. F. Groves, of Clapham Junction.

The annual meeting of the Wakefield Association has been held with much success. Mr. Alfred Haley took the chair. The secretary gave a report, the tenor of which was very encouraging, notwithstanding a deficit in the year's finances. The Mayor of Wakefield, Dr. Bruce, and Archdeacon Madden gave excellent addresses.

The seventeenth annual Conference of the Midland District Union of Y.M.C.A.'s was held at Great Malvern on Easter Monday. There was an excellent attendance of delegates and visitors. The report set forth a very encouraging state of affairs in connection with most of the Associations in the district, showing general progress and increased efficiency.

The Scottish National Council has invited Mr. J. H. Oldham, general secretary of the British College Christian Union, to represent it as Y.M.C.A. foreign missionary secretary at Lahore, in work among the native young men of that important city. Mr. F. Anderson, who is already representing the English council in similar labour throughout the Bombay presidency, was closely allied with Mr. Oldham, both in the work of the B.C.C.U. and that of the student Volunteer Missionary Union.

The Easter Conference of the North-eastern Incorporated District Union was held on Monday week, at Sunderland, Mr. C. S. Wilson, president, in the chair. Ninety delegates attended from twenty-one Associations. Mr. Robert Burn, London, and Mr. Thomas Moffett, Leeds, attended. The former read an able paper on the right lines of work of the Y.M.C.A. The reports were generally encouraging. The Conference was of deep interest throughout, and was declared to be one of the best ever held in the district.

The Good Friday meeting, for so long one of the principal events of the year in connection with the Stafford Rooms Association, Edgware Road, W., was held under the presidency of Dr. Gladstone, and was well attended by the members and friends, the proportion of young men being noticeable. Brief and helpful addresses bearing upon the great subject of the day were given by Revs. W. H. Griffith Thomas, W. P. Legg, W. A. Wilson, and J. C. Carlile, as well as by the chairman. In the evening a good company assembled for a Missionary Conference, when Mr. J. R. Truscott gave an interesting account of the Natal Missionary Society and its work among the Zulus of South Africa.

The fine new building of the Belfast Y.M.C.A. was opened on April 21. The premises have cost £18,000, of which £500 only remains outstanding. The opening ceremony was taken part in by the Marquis of Dufferin and Ava, Lady Dufferin, Sir Richard Webster, Q.C., M.P., Lord Charles Beresford, Sir Jas. Musgrave, Bt., Archdeacon Madden, the Lord Mayor of Belfast, etc. The principal hall will accommodate 1700 persons and on emergency 2000, and is shortly to contain a grand organ, the gift of Sir George Williams. The minor hall has accommodation for 500 persons; and there are besides a spacious and model gymnasium, a splendid reading room, making provision for a hundred readers at the same time, numerous other well-appointed rooms and offices, and a café which in its general equipment is said to be the finest in the city.

The Y.W.C.A.

The Associations in Denmark are about to send missionaries to China and India.

At a meeting of the Dumfries Association, Mrs. Bennet, the secretary, gave a *resumé* of the winter's work.

Under the auspices of the Falmouth Association a retrospect of the sixty years' reign of the Queen was given by Mr. Bowles the other evening.

In the rooms of the Elgin Y.W.C.A., Miss Croll, of the U.P. Mission in Rajputana, recently gave graphic word pictures, culled from her own experience of the value of woman's work in the Zenanas of the great cities of India. The joys and sorrows of a missionary's life in the East were powerfully depicted.

The seventh anniversary of the Ramsgate branch was recently held. A public meeting was held in the evening in the Christ Church Parish Hall. Miss Schudt said the home was opened nine years ago, during which time 1272 young people had come under its Christian influence. A small sum is needed to enlarge the house, which is quite inadequate to meet the needs of the members.

Miss Pacy, of London, and Mr. Andrew Bell, of Dunfermline, conducted meetings for the Deepening of Spiritual Life in connection with the Dundee Association. At the afternoon and evening meetings the attendance was very large. The incisive teaching given brought glory to God in abundance of fruit. A Conference on Christian work was held on the second last day of the Mission; both it and an address on the Lord's second coming are times to be remembered.

The East Liberty branch (Pittsburg, U.S.A.) of the Y.W.C.A. lately held its twenty-second anniversary. There was a large and enthusiastic attendance. The annual report showed a year of successful work, fifty-two new members had been added. The home had been largely patronised, and the industrial school had been well attended. In the day nursery hundreds of children had been cared for, thus allowing their mothers to more easily earn their support. Over 1000 poor persons had received relief.

A large and influential gathering of friends and members of the Harlem (N.Y.) Association was held early this month. Harlem branch has a membership of over 3430, and has provided situations for more than seven hundred applicants, besides giving lodgings to two hundred. Nearly 2000 have joined its educational classes. During the last five years the Association has outgrown two buildings, and is now erecting a fine building to cost 80,000dols., which will be ready for occupancy early in the autumn.

Christian Endeavour.

Christian Endeavour is steadily growing in Wales, and every week sees the organisation of one or more new societies.

Anyone wearing a Christian Endeavour badge can enter a Kentucky prison and be sure of every courtesy from even the most hardened criminal. The convicts always listen with earnest attention to the services by Christian Endeavourers.

The Two Organizations under the general lead of Rev. A. B. Simpson, of New York, the Christian Alliance or Faith Mission and the International Missionary Alliance, have been united under the name of the Christian and Missionary Alliance. It will be under the care of a board of managers of twenty-one persons arranged in three sets of seven each, one set retiring annually. Each department is to be under the care of a special superintendent and secretary, and the entire work is to be provided for in a more thorough and systematic manner than before. In connection with the reorganised society is to be the Alliance settlement at Nyack on the Hudson. The Missionary Institute is to be erected there.—*N.Y. Independent.*

Scottish Notes.

Mr. W. R. Bradlaugh is giving a series of addresses on Christian Evidences at Motherwell. The Christian Institute is packed every night, and much interest is awakened.

Mrs. Stott, of the C.I.M., has been addressing meetings in different parts of Scotland. She will continue there till May 4, and will then take a much-needed rest before returning to London for the annual meetings of the Mission.

The Jubilee Synod of the U.P. Church will open on Monday next. The commemoration services will extend over the whole week, and will embrace many aspects of the Church's work. Some English brethren, as well as leading ministers of the Free Church, will take part in the interesting celebration, and there will be a closing missionary assembly on the evening of Sunday week.

The Convention on the Spiritual Life was held in Dundee last week, when good audiences were gathered day by day in Kinnaird Hall to hear the practical addresses of various brethren. Among the speakers were Rev. John Smith, of Edinburgh, Rev. F. B. Meyer, and others. A missionary meeting on the last afternoon was full of interest, addresses being given on work in Finland, Palestine, Ceylon, and India.

Ex-Provost Moncur, of Dundee, who some years ago established the Bannatyne Home of Rest at Newtyle for the benefit of working women and girls in need of change of air for a week or two, has further laid this class under a debt of gratitude by subscribing £1000 for the extension of the Home. The extension is greatly needed, as the Home is much crowded during the holiday season. Work will be started immediately, and efforts made to finish it in the summer.

Irish Notes.

A hall has been secured in Cork in which a service for the deaf and dumb in the city is held every Sunday afternoon.

The Presbyterian Orphan Society, which has added to its roll seventy families, at an annual cost of about £800, has received notice of several small bequests, including one af £50 from late Rev. J. S. Gass "in memory of his mother."

Rev. J. O. G. Dougherty has completed a successful deputation tour on behalf of the Society for Promoting Christianity Among the Jews in co. Tipperary. He addressed meetings at Ardmayle, Cashel, and Nenagh, and preached at Templemore.

Japanese in London.

Dear Sir,—In a former notice I intimated that I had secured a suitable place to which I could welcome Japanese sailors. Since March 1 I have had a series of meetings at the address given below, varying from six to about sixty. On Bank Holiday we had one of our largest musters. Friends from a distance who joined were much gratified on seeing so many rows of chairs occupied by most attentive listeners. To a man they had yielded to the advice given on the previous day to abstain wholly from strong drink. The party, a crew of eighty men, left for Glasgow on Wednesday last week to fetch a newly-built ship. I ask the prayers of your readers that the effort put forth in this place, and by daily visits at the Strangers' Home, where they have been lodging these two months, as well as to ships, may bear much fruit.

The details of this work are full of interest, but I fear your space will not admit of my relating more at present. I have much cause to thank God for the way my body, soul, and spirit, are girded and equipped by Him. There are still 600 Japanese in the British Isles for whom a little is being done. Perhaps your readers may wish to send me parcels of Japanese portions and Testaments?—Yours truly, M. McLean.

62, *Coolfin-road, Custom House, E.*

St. Giles' Christian Mission.

One of the most interesting operations of the St. Giles' Christian Mission is that among the young, especially among those who have got into trouble through a first criminal offence. The Mission has also for years been conspicuous for its work among discharged prisoners; and on this account the metropolitan magistrates give it material as well as moral support. The funds of the Mission have for some time past been so low as to occasion great anxiety; therefore, the magistrates and others have signed a hearty appeal for special donations during the current Diamond Jubilee year. The Mission deserves ready help. The superintendent is Mr. William Wheatley, 4, Ampton-street, W.C.

Personalia.

Mr. Sankey has returned to Brooklyn from the Pacific coast, and will resume Gospel work in conjunction with Mr. Moody in New York.

Mr. Walter Notman, who for twelve years has worked in connection with the Evangelization Society, is now settled as mission preacher and superintendent of the Albert and Circus-street Halls, Nottingham.

Rev. John McNeill left Liverpool on Wednesday last week by the s.s. *Majestic* for New York, where he will conduct Gospel services during the month of May, in association with Rev. Dr. A. C. Dixon, of Brooklyn. He hopes to return to this country in June.

Rev. Thos. W. Gladstone has intimated his intention to resign the pastorate of Trinity Reformed Episcopal Church, Eccles, on the completion of three years' ministry, in August next. Mr. Gladstone was for eleven years the secretary of the Southport Y.M.C.A.

Professor Bertrand, of the French Mission to Romish Priests, has arrived in England to address meetings and look up friends of his work. While in this country he may be addressed to the care of M. L. Dégremont, pastor of the Huguenot Church, 9, Soho-square, W.

Sir W. Lawson.—Speaking at a Band of Hope meeting in Carlisle, Lady Lawson said that Sir Wilfrid Lawson had caught cold while attending temperance meetings recently at Newcastle, and the doctor had forbidden him to speak anywhere this summer, as his throat required an entire rest.

Mr. Walter Leslie, an actor, has left the stage for the Salvation Army. To crowded audiences he has been telling the story of his conversion. It took place in one of the metropolitan hospitals, where he was so impressed by the ministrations of a "lady lieutenant" to a fellow-sufferer that he sought her services. He is now a regular member of the Army.

Mrs. Isabella Bishop, the Christian traveller, is likely to be in great request during the May anniversaries. We have already stated that she will address the annual meeting of the Presbyterian Foreign Missions in Queen's Hall on May 14. It is also announced that she will be a speaker at the meeting of the Medical Missionary Association in Exeter Hall on the afternoon of Monday next, May 3, and of the Bible Lands Missions' Aid Society in the same place on Monday afternoon, May 10.

Central India.

Dear Sir,—Your readers have heard from time to time of the excellent work carried on by Mr. John Lampard in Balaghat in the Central Provinces of India. He has laboured entirely alone, without aid from any society, for about three years at a village named Nikkum, where he lives in his own native house, with the natives, as one of themselves. His work has been prospered in a spiritual sense in a marked manner, and his three years' effort amongst an ignorant and entirely heathen population has resulted, with God's blessing, in the formation of a wholesome little church of some forty adults, and further additions appear probable at an early date.

About a year ago, in the endeavour to remedy to some extent the extreme poverty of his humble neighbours, he commenced farming operations on a limited scale. Drought temporarily neutralised his efforts in this direction, and then the terrible prevailing famine resulted, the Balaghat district being one of the worst. These visitations will doubtless be remedied and overcome, but the labour has been and is very great, too much for one man. It is, therefore, very desirable that a suitable man be found, God willing, to assist Mr. Lampard in his work. Should any reader feel himself called to such a life's labour of love, I should be very glad if he would communicate with me at 23, Billiter-buildings, E.C. H. W. Fry.

"The Christian" abroad.—A correspondent in China writes in reference to the copy of The Christian which he receives from an unknown friend in this country: "As the postage is underpaid, the recipient is charged 4 cents for each packet." We have also received a similar communication from California. Will those friends who post the papers to missionaries and others abroad kindly note that the postage is 1d., being according to weight, ½d. for every 2 ozs.? We would also again suggest that the address of the person for whom the paper is intended should be written *on the paper itself* if possible, or if a wrapper is used it should be one that will not easily tear or get detached. We have a few names of missionaries who have written us recently that they would like to receive The Christian. These we will gladly allot to any friends who will signify their willingness to send the paper regularly.

Obituary.

MRS. MARY ANNE GAINFORT.

A few days since there was laid at rest in the quiet cemetery of Windsor an aged saint of God Mrs. Mary Anne Gainfort. She had recently entered her ninety-second year, and her long life was full of stirring memories. Death removed her husband many years ago, and within the last eleven years her only child was taken home. Though born in Bath, she lived many years at Blackrock, co. Dublin, where her most valuable work was done. Being asked to receive as a visitor at her house a young Christian man, the request suggested to her the need that many young Christian men have of helpful and congenial friendship. That house became to them "a house of prayer." They searched God's Word together, till they became mighty in the Scriptures. They were always on the alert to draw other young men into their happy circle, where their warm-hearted, sympathetic hostess welcomed them and encouraged their spiritual growth. Great was her joy to see her "boys," as she called them, go forth into the home and foreign mission field. The young man already alluded to, Charles F. Perrin, after faithful service in Australia, has long since heard his Master's "Well done!"

About 1868, her daughter (a duplicate of her mother in Christian zeal), being about to marry and leave for China as a missionary, one of the "boys," the late Mr. Henry Williams, of Dublin, persuaded Mrs. Gainfort to make a home near him in Windsor, where he at that time lived. By every means in her power she sought the spiritual welfare of all who came within her reach, being instant in season and out of season, none being allowed to leave her without spiritual counsel or appeal.

Open-air Mission.

PROPOSED EXTENSION IN VILLAGES.

Dear Sir,—The committee of this Mission have for some time past been carefully considering the possibility of undertaking extended efforts in many of the villages of our land. Out of the nearly 1100 members of this Mission, residing in town and country, there are a large number who are known to be willing to devote part, or the whole, of their summer holiday to such an evangelistic campaign, which would largely take the form of open-air services, with visitation of the people in their homes, and the distribution of Gospel publications. By desire of the committee we now seek the co-operation of Christian friends residing in country towns, in order that, where the spiritual need is exceptional, such towns may be made the centres of village visitation.

We should be glad to hear from your country readers on this matter.—Yours faithfully,

George Mackinlay, Major, Hon. Sec.
Frank Cockrem, Secretary.

11, *Adam-street, Strand, London, April* 23.

Stratford Conference Hall.

The work among young women in connection with the above hall has grown very rapidly; the Bible-class membership having risen from thirty to 136. Further development being hindered on account of possessing no rooms of our own, a lady and gentleman are generously building rooms adjoining the hall, in commemoration of the Queen's Diamond Jubilee. It is needful to raise about £150 for furnishing them.

Any help sent toward this will be acknowledged by Mrs. J. A. Boardman, "Hadley," Forest Gate, treasurer; or Miss Emily Barnard, secretary, 48, Margery Park-road, Forest Gate, E.

With six or seven exceptions, every Baptist minister in Scotland is a member of the Denominational Total Abstinence Society.

City of London Abstainers' Union.—A good account of the progress of this useful Society was given at the nineteenth annual meeting, held last week at the Young Men's Christian Association, Aldersgate-street, under the presidency of Sir George Williams. It appeared that access had been obtained to some houses of business in which meetings had not been previously held, and the necessity of providing wholesome temperance beverages in large establishments was emphasised. Chemical lectures, illustrated by experiments, had been utilised to secure some first-class exponents of temperance truths. Congratulations were tendered to Mr. W. S. Caine upon his work in India and his safe return home. The chairman gave cheery words of encouragement to the members, and addresses were delivered by Mr. W. Hind Smith and Mr. R. Whyte, jun.

International S.S. Lessons.

May 9.

Paul preaching to the Jews.—Acts xiii. 26-39. Golden Text.—Verse 38.

TRACE on the map the course of the two missionaries from Paphos to Pamphylia, one of the southern provinces of Asia Minor, and thence to Antioch of Pisidia, in Southern Galatia. The story of these journeys is briefly told, but it must not be supposed that they were free from peril and discomfort. Pisidia was a barbarian country, and the roads were infested with bandits. Let one of the scholars read 2 Cor. xi. 23-27. We may conclude that some of those experiences had to be met during these journeys.

Antioch was an idolatrous city, yet the Jews had a synagogue there (14). When the invitation was given to Paul to speak, he rose in his place and gave the address which forms the subject of our lesson.

Summarise the address, and show how the Apostle began by getting on to common ground with his hearers, while he reviewed the past history of Israel, and God's prophetic announcement concerning them (16-22). Then he presented Jesus, of the seed of David (23), heralded by John the Baptist (24-25), in whose rejection, death, and subsequent resurrection the prophecies of Scripture were fulfilled as the promised Saviour (27-37). The application included earnest appeal and solemn warning (38-41).

What Paul needed to teach and prove before his audience is known and believed among us. The Golden Text may suggest the practical lesson to be applied.

Forgiveness is the theme. Enforce three points. (1) *It is a universal need.*—Why? Because sin is universal. Let a scholar read Rom. iii. 10-12, the statements of which include all. And to some degree the consciousness of sin is universal too. Every man's conscience accuses him of the past, and awakens dread of future judgment. Appeal to each scholar—Have *you* not felt it? Forgiveness is therefore our first need. Picture a man in a prison cell, having been condemned to death for some great crime, and awaiting his punishment. What does he need? Feasting? Laughter? Song? Art? None of these will suffice. He says: "Nothing can minister pleasure to me until you secure the pardon of my offence." Is not that our condition—condemned already? We ought not to be content to live until we have sought and obtained pardon.

An unpardoned sinner cannot enter heaven; and if he could he would be unable to join in the song of the redeemed. What do they sing? (Rev. v. 9-10). That song must be learned on earth before it can be sung in heaven.

(2) *It is freely offered through Christ* (38).—We are not told to purchase it, or to work for it; but it is declared—preached—proclaimed—to us. Illustrate by Abraham Lincoln's proclamation to the slaves in America. It told of liberty for every slave. So does the Gospel declare that God is "ready to pardon."

But note the words, "through this Man." God does not forgive except through Christ. At the time of the Deluge the ark was God's only provision for man's salvation; so in Christ only is there salvation now. Why was this? Elicit the scholars' explanation of this statement. Misunderstanding here is the cause of many unsatisfactory conversions. Why could not forgiveness come to us apart from Christ? What was there in the death and resurrection of Christ that should secure our pardon? *We* know, but do our young people know? If not, why not teach them the meaning of substitution? They would see then that while pardon is "without money and without price" to us, it was exceedingly costly to God and to his Son.

(3) *It is to be accepted by simple faith.*—"Be it known," says the Apostle. And how may we know it? Because God declares it. The message of God is true, and must be accepted because He says it. There are two ways of treating this message. To faith is attached the blessing of justification (39). To unbelief is attached a fearful doom (40, 41). Which of these two shall be ours?

Zulu Tent Mission.—In Zululand and the neighbouring colony there are nearly half-a-million Zulus living in heathenism. Every kraal or native home should be visited, and every individual made to understand the plan of salvation. This cannot be done with the present missionaries living on stations scattered very far apart. A few zealous evangelists, either Europeans who know the language or native Christians living in tents and continually travelling from kraal to kraal throughout the land, seem to be what is required. Something has already been done, and we trust the work will be extended.

Eshowe, Zululand. J. D. Woodward.

THE BOOK WORLD.

BRITISH AND CHURCH HISTORY.

We have already called attention to the very attractive work which is being issued by *Messrs. Cassell & Co.*, in sixpenny monthly parts, entitled **The Church of England: A History for the People.** Written by Dr. Spence, Dean of Gloucester, it will command a very general confidence. When completed, the parts will make four volumes, beautifully illustrated with copies of celebrated pictures, photographic views and sketches of places connected with the history of the Church, facsimile copies of MSS. and documents, maps, and reproductions of objects of historic interest. The first volume, just published (6s.), deals with the British and Anglo-Saxon Church; and, in a very readable manner, it unfolds the ever-interesting story of Columba and Aidan, the Chads and Bede, Patrick, and many other pioneers of the Gospel in our islands. This history will be generally welcome in Christian homes; its interest cannot be limited to the claims of any specific branch of the Church of Christ.

EVANGELICAL ALLIANCE JUBILEE.

Those who were privileged to attend the meetings held last year in connection with the International Conference of the Evangelical Alliance, will not soon forget the impressive scene that was presented by the large gatherings at Mildmay, and the weighty words of speakers representing many lands. It is a pleasure to hold in our hands a noble volume, edited by Mr. A. J. Arnold, general secretary, and published with the title: **"Jubilee of the Evangelical Alliance: Proceedings of the Tenth International Conference, held in London, June-July, 1896."** As will be remembered, the conference was held jointly with the annual gathering at Mildmay. The addresses at the morning meetings unfolded Evangelical doctrine regarding the Church which is the body of Christ. In the afternoons and evenings account was rendered of Gospel work in various parts of the earth. The papers and speeches, which fill this volume of over 500 pages, cover a wide field of deeply interesting reading, and there are portraits of most of the speakers. (6s. *J. F. Shaw & Co.*)

Golden Chimes, and Other Poems. By Alfred Horatio Gray, B.A. (*Elliot Stock.*) A little volume of choice verse, for the most part relating to Gospel story, Sabbath delights, and rural charms.

Old Things and New: A Spiritual Autobiography. By M. B. Sinclair, Fellow of the Educational Institute of Scotland. (1s. *Nisbet.*) The author gave up much to serve Christ fully, and is now a worker in South Africa. Rev. Andrew Murray writes a hearty introduction to the book.

The Martyr-Crown; or the Seed of the Church. By Rev. Randolphe Henry Pigott, B.A. (2s. "*Home Words*" *Office.*) A capital illustrated story of the sixteenth century. The testimony and martyrdom of Cranmer is outlined, and a good deal of useful information embodied in the narrative.

The Abode of Departed Saints, by Bernard Piffard, is not a very fruitful study. For "the heavens" in the New Testament our author reads "the Church," thus asserting a liberty which we think quite unjustified. Nevertheless, there is some thought in the booklet. (*Elliot Stock.*)

The Queen's Empire is a timely and useful serial, of which the first part has been issued by *Messrs. Cassell & Co.* (6d. monthly). By the application of photography, we have here a reproduction, not only of architecture and natural scenery, but of life in all parts of the British Empire. When complete, the work will be one of unusual interest and value. Her Majesty the Queen has accepted the dedication.

The Sunday at Home for May has several striking articles. "Representative Missionaries of the Nineteenth Century" is accompanied by fifty-four portraits of the right honourables of world-wide evangelisation. The West London Mission is described; and among other illustrated sketches is one on the Dead Sea, and another telling the story of a day on Vesuvius (6d. *Religious Tract Society*).

Hymns of Ter Steegen and Others. Second Series. Translated by Frances Bevan. (1s. 6d. *Nisbet.*) Here are verses by "Friends of God" and others of like mind, including Mechthild of Hellfde, the probable "Matilda" of Dante. The translator has drunk deep into the same spirit, and the result is a volume of very choice pieces. The hymns are rich in experimental teaching; and they are followed by some gems for the young. The large type makes this an ideal book for invalids and the aged.

The Joy of the Ministry: An Endeavour to Increase the Efficiency and Deepen the Happiness of Pastoral Work. By the late Dr. F. R. Wynne, Bishop of Killaloe. (3s. 6d. *Hodder & Stoughton.*) This volume of counsels for young ministers is full of practical wisdom. The chapters deal with ministerial qualifications, duties, and methods in a very suggestive manner; and the fact that the book is in its fourth edition affords presumptive evidence that it meets a real need.

The Spirit of Truth, by H. W. Fry, is described on the title-page as "A Friendly Appeal to Hindus, Mohammedans, Buddhists, Christians, and Other Seekers after Truth." The description is admirably sustained by the booklet itself. The argument is as sound as the tone is modest. Moreover, the appeal is sympathetic as well as logical. Mr. W. S. Caine, in an introductory letter, expresses a conviction that Indians of all creeds and castes will receive the appeal with respect. It is well worth putting into their hands, and we hope it will be widely circulated. (3d. *George Stoneman.*)

The Divine Indwelling: Selections from the Letters of William Law. (1s. *Nisbet.*) Here we have in a smaller form the extracts from Law's "Address to the Clergy," which appeared in a larger volume, published a year or so ago, entitled, "The Power of the Spirit." In an introduction, Rev. Andrew Murray says: "I have learned so much from Law, of what God's purpose is with the gift of the Spirit, and he appears to me to have had such a revelation of this central truth of redemption, that which constitutes the very essence of its fulness of blessing, that I feel urged to do my utmost to direct attention to the treasures these selections contain."

The Christian Union Hymnal. Compiled by Pastor Fuller Gooch. This admirable compilation was primarily designed for use at Lansdowne Hall, West Norwood, where Mr. Gooch is pastor, but it will doubtless meet with much acceptance at undenominational Christian assemblies throughout the country. The selection from the vast repertories of the Church's praise has been made from the Evangelical and union standpoint, and the result is a collection of about 800 hymns, which seems to meet every aspect and aspiration of the believer's life and walk. The price is only 1s. 6d., in neat cloth binding, and copies may be had of the compiler at Manseville, Chatsworth-road, West Norwood, S.E.

"These Sixty Years": 1837 to 1897. A Sketch of British Progress under Queen Victoria. By F. M. Holmes, W. J. Gordon, and D. J. Legg (2s. 6d.). This bright volume, with nearly sixty portraits and other illustrations, deserves a good place in the "Diamond Jubilee" literature. It is not exactly a sketch of the personal life of the Queen, but rather an outline of the marvellous progress of the nation during her reign—in art, science, literature, industry, and religious and philanthropic activity. Another capital book, specially suited for the young, is **Our Gracious Queen:** Pictures and Stories from Her Majesty's Life. By Mrs. O. F. Walton (1s.). Smaller books (one penny each) in the same line are: **The Life and Reign of Queen Victoria,** by Emma Leslie; and **Victoria, R.I.,** a timely addition to the "Excellent Women" series, from the pen of Dr. Macaulay. (*Religious Tract Society.*)

The Hill of Frankincense, by L.A.H.S., is a booklet expounding in a spiritual sense the latter part of the Song of Solomon. (*James Carter, 13, Paternoster-row.*)

Three Years among Congo Savages. By Arthur J. Bowen. Friends of mission work, especially those whose prayer is for Dark Africa, should read this little book, from the pen of a worker of the Congo-Balolo Mission. (2s. per dozen. *Partridge & Co.*)

Why I am a Christian? by W. R. Bradlaugh, is a striking booklet, first issued twenty years ago. Having enlarged it so as to strengthen its testimony and appeal, Mr. Bradlaugh now sends it forth again. It is in its 250th thousand, and worthy of widespread circulation. (1d. *Snow & Co.*)

BOOKS RECEIVED.

From *James Bowden.*—The House of Dreams. (3s. 6d.)

From *Mr. H. R. Allenson.*—Which Bible to Read: Revised or Authorised. By Frank Ballard. (1s. net.)

From *Messrs. W. Blackwood & Sons.*—A Survey of Foreign Missions. By Rev. P. Barclay, M.A. (3s. 6d.)

From *Messrs. Longmans & Co.*—The Bible: Its Meaning and Supremacy. By F. W. Farrar, D.D., F.R.S. (15s.)

From *Messrs. Isbister & Co.*—A Study of St. Paul: His Character and Opinions. By S. Baring-Gould, M.A. (10s. 6d.)

From *Messrs. Hazell, Watson, & Viney.*—China and Formosa: The Story of the Mission of the Presbyterian Church of England. By Rev. James Johnston, a former missionary.

From *Oliphant, Anderson, & Ferrier.*—Pardon and Assurance. By the late Rev. Wm. J. Patton, Dromara, county Down. Edited, with a biographical sketch, by Rev. John McIlveen, B.A. (3s. 6d.)

From *The Religious Tract Society.*—Cousin Mona. By Rosa Nouchette Carey. 2s. 6d. Not Peace but a Sword. By G. Robert Wynne, D.D. (2s.) Old Testament Criticism, and the Rights of the Unlearned. By Rev. John Kennedy, D.D. (1s.)

From *Messrs. Marshall Brothers.*—The Story of Keswick. By Rev. A. T. Pierson, D.D. (1s.) The Holy Family. By Rev. F. C. Spurr. (1s. net.) Soldier Tim. By Rev. Canon Cooke. (1s.) Among the Syrian Christians in Travancore. By Rev. J. G. Gregson. (2d.)

From *Messrs. Hodder & Stoughton.*—Some Lessons of the Revised Version of the New Testament. By Dr. B. F. Westcott, Bishop of Durham. (5s.) Records of the Life of Sir Arthur Blackwood, K.C.B. Compiled by a Friend, and edited by his widow. Popular edition. (7s. 6d.) Glympses of Our Empire. By Robinson Souttar, M.A., B.C.L., M.P. (1s. 6d.

"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL				
Fri. 30	2.30, 5, & 8	The Protestant Alliance	*m* Queen's Hall, W.	
,,	3.30	Female Education in East	*m* 118, Westbourne Park-terrace	Mr. Victor Buxton.
,,	4 p.m.	Christian Colportage Association	*m* Exeter Hall (Lower)	Lord Overtoun.
,,	6 p.m.	Dr. Stephenson's Children's Home	*m* Wesley's Chapel, E.C.	Mr. W. Hazell, M.P.
,,	9 a.m.	Baptist Missionary Society	*b* Exeter Hall (Lower)	Mr. W. R. Rickett.
,,	7 p.m.	Young People's Missionary Society	*m* Exeter Hall	Judge Bompas.
MAY				
Sun. 2	10 a.m.	B. and F. Bible Society	*s* Westminster Abbey	
,,	11 a.m.	Church Association	*s* St. James's, Clapham	Canon Woodward.
,,	11 a.m.	Religious Tract Society	*s* St. Michael's, Chester-square	Archdeacon Diggle.
Mon. 3	2.30	Church Association	*m* Exeter Hall	Captain Cobham.
,,	3 p.m.	Medical Missionary Association	*m* Exeter Hall (Lower)	Mr. J. E. Mathieson.
,,	6 p.m.	Aged Pilgrims' Friend Society	*m* Mansion House	Ald. Sir J. Savory, M.P.
,,	6.30	Bible Christian Missionary Society	*m* Exeter Hall (Lower)	Mr. A. Thomas, M.P.
,,	6.30	Church Missionary Society	*s* St. Bride's, Fleet-street	Bishop of Ripon.
Tues. 4	8.30 am.	,, ,, ,,	*b* Exeter Hall (Lower)	Canon W. J. Edmonds.
,,	10.55	,, ,, ,,	*m* Exeter Hall	Arch. of Canterbury.
,,	10.55	,, ,, ,,	*m* St. James's Hall, W.	Col. Williams, M.P.
,,	3 p.m.	,, ,, ,, (Ladies)	Exeter Hall (Lower)	Rev. H. E. Fox.
,,	7 p.m.	,, ,, ,,	*m* Exeter Hall	Bishop of Newcastle.
,,	7 p.m.	,, ,, ,,	*m* Exeter Hall (Lower)	
,,	4 p.m.	B. and F. Bible Society	*s* St. Paul's	Bishop of Derry.
Wed. 5.	11 a.m.	B. and F. Bible Society	*m* Exeter Hall	Earl of Harrowby.
,,	3 p.m.	Church of England Temperance Soc.	*m* Lambeth Palace	Arch. of Canterbury.
,,	3 p.m.	Missions to Seamen	*m* St. Martin's Town Hall	Sir Wm. Willis
,,	3 p.m.	Missionary Leaves Association	*m* Exeter Hall (Lower)	Bishop Royston.
,,	3 p.m.	The Church Army	*m* St. James' Hall	Duke of Fife.
,,	3 p.m.	Col. and Continental Church Society	*m* Sion College	Mr. F. A. Bevan.
,,	3.30 & 7	The Protestant League	*m* Exeter Hall	Mr. Reader Harris.
,,	6.30	The Pastors' College	*m* The College, S.E.	Mr. W. Willett.
,,	9 p.m.	,, ,, ,, (Supper)	The College, S.E.	Mr. W. Willett.
Thurs. 6	11 a.m.	London City Missions	*m* Exeter Hall	
,,	2.30	Church Pastoral Aid Society	*m* Exeter Hall	Mr. J. H. Buxton.
,,	3.30	London Auxiliary Moravian Missions	*m* Exeter Hall	Sir Geo. Williams.
,,	6.30	The Pastors' College	*m* Metropolitan Tabernacle	Pastor T. Spurgeon.
,,	6.30	Sunday School Union	*m* Exeter Hall	Lord Overtoun.
,,	7 p.m.	Prot. Evan. Mission and Electorial Un.	*m* Avenue-road Church, W.	Pastor W. B. Neatby.
,,	8 p.m.	Brit. Soc. Propagation Gospel to Jews	*s* Bloomsbury Chapel	Rev. J. Lawson Foster.
,,	8 p.m.	Church Association	*c* Royal Institute Water Colours	
Fri. 7	11 a.m.	LondonSoc.PromotingChristianityJews	*m* Exeter Hall	Sir J.H.Kennaway,M.P.
,,	2.30	Church of England Zenana Society	*m* Church House, S.W.	Rev. H. E. Fox.
,,	7 p.m.	,, ,, ,, ,,	*m* St. Martin's Town Hall	Bishop of Caledonia.
,,	3 p.m.	West London Mission (Sisters' M't'ng).	*m* St. James' Hall, W.	
,,	7 p.m.	,, ,, ,,	*m* St. James' Hall, W.	Mr. F. A. Hills.
,,	6.30	Religious Tract Society	Exeter Hall	Mr. J. C. Rickett, M.P.
,,	4.30 p.m.	Scripture Gift Mission	*m* St. Paul's Chapter House	Archdeacon Sinclair.
,,	7 p.m.	British Orphan Asylum	Hotel Metropole	Earl of Jersey.
,,	7.30	The Boys' Brigade	*m* Queen's Hall, W.	Viscount Wolseley.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

The Bishop of Worcester desires to revive in his diocese the ancient custom of Easter offerings to the clergy, irrespective of what their private incomes may be.

The Bishop of Hull is so ill that all his engagements have been cancelled. He is suffering from pleurisy, caused by a fractured rib, the result of a severe fit of coughing.

The Lord Chancellor has appointed Rev. H. B. Norman, formerly a missionary in the Madras Presidency, and now curate of Kilmersdon, Bath, to the rectory of Tolland, Somerset.

Dr. Fremantle, Dean of Ripon, recently supported the President of the Methodist New Connexion Conference (Rev. E. Holyoake) at the opening of the annual sale of work in the Zion Chapel Schoolroom, Ripon.

On the evening of Good Friday, Canon Garratt, of Ipswich, fell during Divine service in St. Lawrence Church, sustaining a serious blow on the forehead. The canon, who is now in his eightieth year, is, we are glad to learn, recovering from the wound and its attendant shock.

The Bishop of Ripon delivered his Good Friday address in the Victoria Hall, Leeds, to an audience of men that crowded the building in every part. As in previous years, the gathering had been arranged by a committee of working men, representing nearly all the parishes in the city.

Canon Benham, rector of St. Edmund's, Lombard-street, has been appointed Boyle Lecturer. The office is held for three years. Canon Benham will give his lectures this year on the Sunday afternoons in June and October at St. James's, Piccadilly. The subject will be "The light that lighteth every man."

A "floating church" has been inaugurated in the fen country. The parish of Holme, in the diocese of Ely, has so extended itself that about half the population are practically out of reach of their parish church. To assist him in getting at these outside parishioners, the vicar is trying the experiment of using a kind of house-boat which can be moved from point to point on the large fen dyke or canalised river surrounding three-fourths of the parish. There is accommodation for a congregation of about forty, and in fine weather, additional worshippers can participate in the services from the dyke bank.

Congregational.

The London Missionary Society directors have decided for the future to throw upon students themselves, or the churches and their friends, the whole cost of college training.

The Congregationalists of St. Helens recently decided to open the Knowsley-road Mission Church as a day-school, to meet the demand of the rapidly-growing district of Newton.

Mr. Arnold Pye-Smith, J.P., of Croydon, has left England for the purpose of visiting Western Australia, New Zealand, and Canada. At Toronto he will be joined by Mrs. Pye-Smith.

The annual public meeting of the Bishopsgate congregation was held a few days ago. The pastor, Rev. Thomas Grear, spoke of the affection that past members of the church felt for their first spiritual home.

The Cornwall Association has held its annual meeting at Newquay. Mr. J. J. Wenham, the president, suggested in his address that they should follow the example of their Wesleyan friends, and group several churches under one minister, and supplement his work by lay preaching.

Mr. J. Wycliffe Wilson, J.P., of Sheffield, having visited Canada, the United States, and New Zealand with Mrs. and Miss Wilson, is now homeward bound. Wherever he and his family have gone, they have placed themselves in communication with the churches, and their visits have been greatly appreciated.

The manual of the church worshipping in Paddington Chapel refers to the great blow which the congregation sustained by the lamented death of Rev. Morley Wright so soon after commencing his pastorate. The report gives details of the many activities of the church, which is bravely fighting trying circumstances.

Calls.—Rev. F. W. B. Weeks, to Cores End, Wooburn.

Resignations.—Rev. S. C. Gordon, M.A., B.D., Newport Pagnell.

Baptist.

Dr. John Clifford has wired from Capetown that he and all his party are well, and are greatly enjoying their trip.

The American Baptist Year Book shows 1567 associations, 40,658 churches, 27,257 ministers, and a membership of 3,824,038.

Rev. W. A. Foster, of St. Louis, United States, has undertaken the temporary charge of the West London Tabernacle, with a view to the permanent pastorate.

Drake-street, Chapel, Rochdale, is henceforth to be known as Park Church. For the ensuing six months the pastoral duties are to be undertaken by Messrs. C. P. Thorpe and D. H. Jones, of the Baptist College, Manchester, under the superintendence of Rev. D. O. Davies, of Newbould Ebenezer Church.

Hamstead-road Church, Handsworth, Birmingham, of which Rev. Henry Bonner is minister, has just resolved to build schools. Though there are four schools in connection with the church, with nearly a thousand men, women, and children as scholars, the church has no school buildings. It is expected that the schools will cost about £3000, towards which sum £2200 has been promised.

According to the official handbook of the Baptist Union of Great Britain and Ireland, the summary of statistics shows for the United Kingdom:—Churches, 2924; chapels, 3822; sitting accommodation, 1,288,514; membership, 360,112; Sunday-school teachers, 50,721; scholars, 519,225; local preachers, 4838; pastors in charge, 1955; baptisms, 16,113. In every one of these departments the figure is in advance of last year.

Calls.—Rev. J. Scilley, of Bridlington, to Plumstead; Rev. Sim Hurst, B.A., St. Andrew's, to Fishergate, Preston; Rev. C. E. Stone, of Middlesbrough, to Union Church, Luton; Rev. John Seeley, of Bridlington, Yorks, to Station-road Baptist Church, Plumstead (all accepted).

Resignation—Rev. W. Turner, Mill-street Church, Bedford.

Presbyterian.

Rev. Dr. Aird, late minister of Creich, Sutherlandshire, and ex-Moderator of the Free Church of Scotland, conducted a Gaelic service in Brunswick-street Church, Manchester. Dr. Aird has reached his eighty-fourth year.

The official "blue book," which contains reports of committees and other papers, has just been issued, and showing that the congregations have increased during the year from 300 to 305, and the membership from 69,632 to 70,639. At the union (1870) the average membership per congregation was 198; it is now 232.

Call.—Rev. Norman Wright, M.A., of Kilmarnock, to Ancroft Moor.

Methodist.

The new U.M.F.C. chapel and schools at Bellingham have been opened, the president of the Assembly (Rev. George Turner) preaching the dedication sermon.

The Wesleyan Missionary Society has decided to make a final grant of £3500 to the Methodist Episcopal Church in America, in connection with the transfer of the German Mission to that church.

Bailie Doig, speaking at Ward-road Chapel, Dundee, said that if the Wesleyan Church was anything at all, it was a home mission church. As such it won its greatest triumphs a century ago in the small villages of England.

A Lay Evangelists' Association has been formed in Newcastle district to try and secure for the evangelists of Wesleyan Methodism: first, connexional recognition and registration; second, provision for sickness and old age.

The President of the Wesleyan Conference (Dr. Randles) has opened new Sunday-schools which have been erected in connection with the Castlemere Chapel, Rochdale. The schools, which will accommodate 700 persons, have been erected at a cost of £3500.

The annual report of Surrey Chapel Central Mission, Blackfriars-road, S.E., of which the Rev. J. Tolefree Parr is superintendent, gives a membership of 345. A determined effort is being made to celebrate the diamond jubilee by substantially reducing the debt of £6200. £2300 has been subscribed or promised.

Sir H. H. Fowler, M.P., speaking at the anniversary of the Wolverhampton branch of the Wesleyan Missionary Society, urged the need of adapting missionary methods to the character of the people it was sought to convert. Money, he said, was vitally necessary, but the supreme necessity was men of the right stamp.

Sir W. Pearson, M.P. for Colchester, recently unveiled at the Primitive Methodist Chapel, Artillery-street, Colchester; a tablet to the memory of Rev. C. H. Spurgeon, recording, in the great preacher's own words, how in that chapel, when seeking peace and finding none, he looked, and the grace of faith was vouchsafed to him that self-same instant.

A volume which is likely to be in great request at the centenary conference of the Methodist New Connexion has been prepared by Rev. W. D. Gunstone, of Chester. It is called a "Companion to the Minutes of Conference," and contains the pith of all the "minutes" in their relation to ministers and the numerical and financial returns since the origin of the Connexion in 1797.

Fallen Asleep.

At Coatham, Redcar, Rev. Francis Chapman, Wesleyan minister, for many years engaged as a missionary in the West Indies. — At Hove, Rev. Prebendary Sutton, from the effects of a fall, in his seventy-eighth year.—At Boston, Mr. George Richards, postmaster, a deacon of the Congregational Church.—At Teignmouth, Rev. Octavius Dene, rector of the parish, for many years Principal of the Laurence Military Asylum, Octamacand, and chaplain of Lovedale, in the diocese of Madras.—At Alderley Edge, Rev. Joseph Sykes, Wesleyan minister, in his eighty-seventh year, for over sixty years a minister of the Gospel.—At Auckland, New Zealand, Rev. Robert Laishley, the oldest minister in the service of the Colonial Missionary Society (Congregational). — At Stratford-on-Avon, Mr. Fred. Winter, J.P., for nearly forty years a member of the Congregational church, and for over thirty-six years superintendent of the Sunday-school.—At Iver, Bucks, Rev. W. S. Ward, for over fifty years vicar of the parish.—At Coleraine, Mr. Samuel Woodburn, an elder and congregational treasurer in the Presbyterian Church.—At Cork, Dr. Edward Townsend, a friend of the poor and active member of the Irish Church.—At Limerick, Mr. Zachary Myles, J.P., an earnest member of the Methodist Church.—At Ealing, W., Mr. William Robert Stuck, in the sixty-seventh year of his age, for many years deacon of Bloomsbury Church, and in other ways a useful member of the Baptist denomination. — At Norwich, Rev. W. F. Creeny, late vicar of St. Michael-at-Thorn, in that city, for many years past a distinguished antiquary.—At Reigate, Rev. A. H. Murray, M.A., vicar of the parish, and chaplain of Lady Henry Somerset's Home for Inebriate Women at Duxhurst.—At St. Heliers, Jersey, Mrs. Pasley, of "The John iii. 16 and Whole Bible Mission."—At Dewsbury, Mr. Emanuel Bickers, a Wesleyan and temperance reformer.—At Filey, Rev. Foster Crozier, Wesleyan minister of that town.

Notices.

Applicants for Tracts.—Miss Shutler, Bluntsmore, Crewkerne; Miss A. M. Scantlebury, Myrtle Villa, Weston Hill, Cadoxton, near Barry, S. Wales; C. Potter, 9, Romsey-road, Winchester, Hants; Miss E. Wootton, 72, Garbett-street, Birmingham; F. Bradshaw, 49, Scott-street, Scarcroft-road, York; Mrs. J. Kindon, 220, Lichpool-road, Aston; A. F. Solloway, 8, Dixon-road, Crosshill, Glasgow.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Communications Received with Thanks. — G.E W.M.B. I.S.H. J.M. H.D. E.C. M.P.B. T.F.T. H.M C.P. T.J.U. N.A.S. J.H. P.B.J. J.B. G.O.C. G.F H.O.P. R.S.M. W.T.R. G.K. F.G.B. H.J.W. R.B C.P. J.S. W.K.V. T.O. M.H. R.H.H. G.R.C. W.D J.T.McG. V.M.C. W.R. E.F.W. R.G.P. E.T. E.H A.S. J.C.W. A.L. S.H.J. A.T.W. M.C. M.D. O.M A.T.P. L.V. A.T.S. R.B.W. J.G.T. S.E.R. J.C. J.E F. de P.C. H.W.F. W.M.C. S.H.A. A.R.S. A.H.H G.E.W. A.O.N. C.P.B. T.L.C. T.M. A.R.S. A.J.T. G.M. A.F.C. F.J. L.P. H.U. W.H.B. J.L.A. J.A.S. D.W. J.G.C. J.B. E.P. J.A. A.H. M.B. G.T.

Female Welfare.—The committee of the Society for Promoting Female Welfare propose to inaugurate a fund, to be called the "Royal Victoria Fund," to which they invite contributions. In the report for 1896-7 about to be issued, attention is drawn to an interesting feature of the society's work, viz., rewards for faithful service, the object of which is to encourage young servants to steady continuance in well-doing, and thus to place a check on the spirit of change of place which has tended to destroy good feeling and loyal attachment between employers and employed. The society's general fund cannot be drawn upon for servants' rewards, being always inadequate to the ordinary needs of the work. Any contributions to this proposed Royal Victoria Fund would be a real help to the work, and would be gratefully acknowledged by the committee through Miss Jane Barnett, resident secretary, at the central office, 22A, Devonshire-street, W.

Japan.—The outlook for the future of Christian work in Japan is brighter than it has been for the past two or three years. The day of captious discussion and intense nationalism seems to be waning, and the interest in practical Christianity is manifestly growing. For this we are truly grateful.

Kobe, March 23. J. L. Atkinson.

The Christian.

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All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

LAST week we gave the closing instalment of the series of Rev. J. Kilburn's Memory lessons on languages. Various readers have expressed from time to time their appreciation of the help which the lessons have afforded them. It may be remembered that in the interview with Mr. Kilburn which we published several months ago, he stated that he did not accept any personal remuneration for lessons, and that he strongly urged all friends who derived benefit from them to give a thankoffering to some missionary society. We now remind our readers of this suggestion; we hope that many of them will carry it out, and so further the cause which the writer of the lessons, in preparing them has had at heart.

We shall be much obliged by any communications relating to the experiences of our readers with regard to these lessons. And also as to any donations to missionary societies in response to the above, in order that Mr. Kilburn and ourselves may know the results.

The circular invitation sent out by Mr. Robert Wilson, of Broughton Grange, Cockermouth, for the Keswick Convention, is now issued. The meetings this year will be held from July 19 to 24. Mr. Wilson says :—

We meet seeking more holiness before God. To this end may we "cease from man," and "wait only upon God," and when our dear brethren speak, may they have a direct message from Him, in the power of his Spirit through the Word, to our souls, and may we be obedient to every indication of his will. Our prayers ascend for our beloved missionary brethren and sisters, and the missioners gone forth in our Master's Name, as well as for others unable to be with us, and for his saints glorifying Him in sickness.

There will be the usual meetings in the Tent, the Pavilion, and the Victoria and Lecture Halls. Mr. Postlethwaite, Eskin-place, Keswick, as in years past, will attend to applications for accommodation.

The opponents of foreign missions make much of the expense involved "for the conversion of a single convert," as they put it. Why spend so much, say they, to accomplish so little? But they overlook the educational value of all missionary work, which, in addition to conversions, is a large and important factor. Every year thousands upon thousands of children are taught how to live creditably and usefully the life that now is, as well as how to attain to the life that is to come. Even the sceptic should not be too prejudiced to recognise the value of this.

A very important and very suggestive view of the growth of Methodism is presented by the official statement, that

The last two years the increase abroad has been proportionately twenty-nine and a-half times as great as at home.

Were every church to compare home and foreign growth, we believe it would show substantially the same result. The Church of England can point to no increase here at all to compare with her growth in Uganda. Congregationalism has more cheering news from India and China and Polynesia than from any English county. Many reasons may be adduced in explanation, but is not *the* reason to be found in the fact that missionaries look on the whole field they occupy as one to be won for Christ, and that they never lose their sense of responsibility for its conversion? For the churches to hold their own is not enough; it is progress, conquest, that is wanted everywhere; and that can only take place where there is missionary enthusiasm.

Notwithstanding the increase of Wesleyan Methodism at home, and especially in the foreign field, *The Methodist Times* thinks that Wesleyan Methodists as a body are simply playing at foreign missions; only the missionaries, the returned missionaries, the committee, and a few devout souls here and there, are in earnest. For proof, appeal is made to the work of the Moravians, who send one missionary into the field for every sixty of their members, and give £73,000 per year for the support of their 500 missionaries. Were the Wesleyans to act in the same way they could send 7,257 men into the field, and raise as much as £1,022,000. Yet the Moravians live in comfort, and none of them have to go to the workhouse! Such an instance of devotion, always present with us, ought to have a great stimulative effect on all the churches. But certain current ideas as to why we are Christians, and how we should live, will have to be corrected first.

In his wanderings about England George Fox came upon some people who had once apparently professed doctrines similar to his own, but were then all shattered to pieces. This change, he told them, was the result of their not having waited patiently upon God to feel his power in their meetings. They had spoken themselves dry; they had spent their spiritual portions; "not living in that which they spoke of they were now become dry." How many or how few congregations may be in a like condition now we cannot say; but the danger is always present with Christians to work before they have waited for power, to speak before they have received a message; to go on living on the past rather than abiding in Jesus in the present, and testifying of the things at this present time which their souls taste and know of the good word of life.

A correspondent writes to us as follows :—

Every man has many leisure moments which he is obliged to spend in public or semi-public while travelling by railway, steamer, or tramcar, in the restaurant, etc. Many Christians, and may be inquirers, occupy this interval with the ephemeral newspaper or magazine, who would gladly choose their Bible as their companion were it not for their reluctance to be considered by their fellow-travellers pharisaical or hypocritical. To some robust minds this diffidence may be regarded as groundless and unworthy, but some of these robust ones little realise the dubious contempt and unexpressed repugnance evoked in the minds of their companions by their disregard of conventionality. If one or more enterprising publishers would render the English public the service of issuing an edition of the Bible—the Revised by preference—in a somewhat similar form to that in which Lasserre's Gospels were issued in France, they would lay many Bible readers under a deep obligation, and would doubtless find it a profitable commercial enterprise.

Dr. John Hunt's inquiry into "Religious Thought in the Nineteenth Century" has led him to the conclusion that toleration one of another is necessary among Christian men, and that they should weigh impartially other beliefs than their own. He very rightly regards the strifes about opinions as manifestations of human infirmity, "the outcome of the disposition to determine what revelation should be and how it should be given, instead of patiently inquiring what it is and how it has been given." We cannot realise intolerance as could our fathers, though ways may still be found of making life very painful to a man on account of his opinions. The Christian way is not to count him as an enemy, for that will neither correct his mistakes, if he has fallen into any, nor win his faith to the truth. Neither is it a good or healthy thing for anyone to assume that he has certainly got all the truth, and condemn those who differ from him. We are not pleading laxity or indifference, but for a due recognition of human infirmity and the need for true charity.

The Pall Mall Gazette devotes a column to the subject of temperance in Russia, from which it appears that the peasants mortgaged away much of their land for drink to the publican. So alarming was the state of affairs that M. de Witte, the Finance Minister, decided to take it in hand, and to make the vodka or brandy trade a Crown monopoly, thus obtaining for the State the enormous profits which had gone to private dealers. Two years' experiment has proved a financial, but by no means a moral, success. It is contended that just as much vodka is drunk in the provinces, where the new regulations are in force, as in other parts of the empire, and drunkenness is as rife. M. de Witte also appointed measures for carrying on temperance propaganda, but these are said not to be flourishing. The Finance Minister himself believes that his plan is succeeding, but we fancy he will ultimately find that whoever touches this traffic, State, or company, or private person, is contaminated and injured by it.

The Indian Churchman has an excellent article on the health of the army, in which it can see only one real and effective remedy, which goes to the root of the matter—marriage. Nature and religion alike point it out. There are difficulties in the way, and it would involve considerable expense, but the writer does not know where to look for a better. The saving of efficiency, and the saving in the expense of invaliding, to which many other things might be added, would go a long way towards meeting the additional expense which a much freer grant of permission to marry would involve. If this be called a counsel of perfection, the reply is that we appear to be aiming at a still more unattainable degree of perfection, namely, a clean-living celibate army. We are thankful for this fresh evidence of a strong feeling in the country that under fair and reasonable conditions a far larger proportion of soldiers

should be allowed to marry. There are other reforms also required, but this is the first and the greatest. Nature and religion demand it.

It may not be an easy thing to supervise the whole of a child's reading, and yet parents do well to keep their eye upon it. Even the publisher's name may not be a guarantee that a book is of a right kind in tone of thought and feeling. Without intending to glorify violence, or crime, or to deal in a false sensationalism, there is a good deal offered to the impressible mind of a child which cannot conduce to mental or moral health. It is not pleasant to come upon a passage like the following, which is put into the mouth of a boy in a recent book :—

My father drew his sword, and no one could stand against him, no one! He cut and he slashed, and heads and arms and legs rolled off...one after the other. He got up to the colours, and with a shout he plunged his sword right through the enemy's body that had stolen them! The enemy fell over dead.

Had "the enemy" a boy to come and grieve over his dead father, or to plan revenge? Descriptions like this are enough to give us a generation of Kurds or brutes.

The accident to the platelayers at Peterborough, two of whom were killed and two injured, is another reminder of the needless dangers to which these gangs of men are exposed. It is distressing to read so of the poor fellows knocked down, or dashed in pieces, or cut in two by trains rushing along at a pace which only a keen and vigilant scout can give warning of, but too often no scout is provided. In this case at Peterborough the danger was increased by a fog, which not only made seeing impossible, but hearing difficult. All the more need that workmen's lives should be safeguarded with the greatest forethought and care.

Our police courts have other than sordid stories of crime to tell. The charge of a street visitor of the London School Board against three little girls, sisters, for "being found wandering without any visible means of subsistence," was the means of revealing the noble devotion of their elder sister, a girl of fifteen years of age. It has been her custom to rise early in the morning, wash and attend to the little ones, and then go off to a long day's work, for which she was paid ninepence, return in the evening and mend the clothes and otherwise play the part of a mother. "Mother" died sixteen months ago, and father comes home drunk every night. The brave, patient girl has done all she could to hide the family's poverty from the world, but the wandering infants, pacing the street, brought all to light. Happily there was a court missionary to whom the magistrate could commit the case for further investigation and help. Surely the "little mother" will have her burdens lightened.

Brixton Orphanage.—The twenty-first anniversary of this institution, which is situated at Barrington-road, Brixton, was celebrated by a public meeting at Brixton Hall on Saturday afternoon. The Lord Mayor, who was accompanied by the Lady Mayoress, presided, and there was a large attendance. The annual report presented by Mrs. Montague showed that during the early part of the past year there were over 300 children in residence, but at the end of the year the number stood at 286. During the year 26 girls were placed in domestic service—an occupation for which they are specially trained, the entire household and laundry work of the Orphanage being done by the children. The report was adopted upon the motion of the Lord Mayor, who expressed the deep interest he felt in institutions of this kind. Other friends spoke highly of the work.

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The Indian Famine.

DEAR SIR,—I thank the friends who have sent us help towards the support of famine orphans, and should be glad if they would still remember us as our needs are very great. We have taken in, up to date, 103 children during the present famine. Of these some twenty-four are partially supported by a Government grant, which does not, however, cover the cost even of bare food, to say nothing of clothes, etc. Then we have sixty-five children of the remainder who require support. Our necessary extra expenditure is about 540 rupees per month—of this the Government have promised us 250 rupees from March 1 until the rains break. So that I have to raise 290 supees, and look forward to the time when the Government help will be withdrawn.

Gifts of material will be especially welcome.—Very truly yours, EDW. REGG.

Sikandra Orphanage, Agra.

PUNDITA RAMABAI AND THE FAMINE.

To many the name of Pundita Ramabai is known as that of the gifted lecturer and the friend of Hindu widows. This year when news of the terrible famine in the Central Provinces reached Ramabai she opened the doors of her Home for Hindu widows, and wrote, "So long as we have a little room or a seer of grain in the house we shall try and help our sisters who are starving."

When I saw her in February she had already received 125 women and girls (widows and deserted wives) from famine districts. Many of the younger ones looked gaunt and ill with suffering, and some were too ill to step forward for a salaam. I found these under a temporary enclosure of matting and cloth supported by poles. Ramabai admitted the need of new buildings, and with quiet confidence she said to me, "The Father must send the money."

Of late God has greatly blessed Ramabai, giving her a deeper knowledge of the life of Jesus and of the possibilities of that life being manifested in her. She expressed to me her wish that the new girls should be taught in Hindi, and thus be prepared to return as missionaries to their own people. Since reaching England I have found that some friends who wish to aid in famine relief have been glad to send gifts to Ramabai.

I have been requested to write these lines for others who might like to aid this effort of an Indian Christian lady. My friend Miss Bernard, who knows Ramabai, has kindly consented to forward to her any moneys sent to 1a, Amherst-road, Ealing, W. In prospect of the approaching monsoon, I feel sure that prompt help would be of special value. GRACE E. WILDER,

Missionary in Western India.

RELIEF IN POONA.

The following is extracted from a letter by Miss Bannister, who is at work in Poona :—

The villages are nearly deserted, and the poor people are wandering about in the most terrible condition. They have sold their last possessions, and wander about with the merest rag on. The poor children, often deserted by their parents, are more frequently orphans, wander helplessly and hopelessly about, reduced gradually to the most fearful state of starvation. You find them grovelling in the dust of the road, eating little raw grains of anything that may have dropped from the carts; others turn over dustheaps in the town, and eat remnants of food which they find there. These are not even the low caste people, but many of them are of the highest castes, who have gradually been reduced by two or three years of famine.

We were able to collect and bring away forty-four of the poorest and most starving children, and we are going to fetch another sixty. We are trying to get up subscriptions to keep these poor children; £3 will keep one of them for the whole year. Of course these are all heathen children, and here we have the most wonderful opportunity of getting them into our Christian schools. It might take us ten years of hard work to get in half the number under ordinary circumstances. We don't believe that Christian England will let us be crippled for want of money. People are dying all round us here, struck down in one day by this fearful plague. Everyone is flying from Poona now, except those who are in the Lord's work, who stick to their posts.

DISTRESS IN AGRA.

DEAR SIR,—Since March 20 a large responsibility has been thrown upon me—viz., that of feeding from 400 to 500 starving persons daily, with a prospect of this having to be continued, with probably increasing numbers, until the end of August, or later.

The daily expenditure is from R.16 to R.20—*i.e.*, from £1 to £1 5s. This work was entirely unsought, but has gradually grown, for the number of starving, enfeebled creatures increased, and their desperate need became more apparent. I have been led to take up the work, and make the necessary effort to find the daily supplies.

The famine in and around Agra has been very acute. The Government Relief Works have been crowded, the poorhouse is full, and the number of those receiving out door relief has been the largest in the district; and yet it is evident there are hundreds and thousands who remain unrelieved, and but for private effort *must* succumb during the next few months, especially as the most acute stage of the distress will probably not be reached before the month of June. At present there is a slight abatement of suffering on account of the harvesting of such *rabi* crops as there are.

Our plan has been to give a small quantity of grain or meal to each person, and more recently we have had to increase the quantity of meal to the more emaciated, and to add lentil soup in the case of feeble children, with milk for the very worst cases. The 400 or 500 persons are carefully sifted from much larger numbers, many of whom we would gladly help if funds allowed. Of those admitted many are blind, lame, infirm, and old, but the essential qualification is *emaciation!*

The funds in hand, chiefly received from friends in India, will last until about the end of May at the present daily rate of expenditure, but for the worst season, viz., June and July, we have as yet no provision. Yours truly,

(Rev.) JOHN P. HAYTHORNTHWAITE, Principal.

St. John's College, Agra.

Working Lads in North London.

THE Finsbury Park Working Lads' Institute held its annual meeting and display on the 26th ult., the Archdeacon of LONDON being the principal speaker.

This organisation was created in Jubilee year for the rescue and guidance of the poor lads of the neighbourhood, and very nobly and efficiently is the work being carried on. A decade has seen a small beginning grow into important and potent work for the benefit of the male community, at that very critical period of life between schooldays and manhood.

An important departure was essayed last session, a resident superintendent being appointed to guide, evening by evening, the working of the various classes—which include, in addition to the Sunday services and week-day Bible meetings, carpentering, fretwork, painting, ambulance, gymnastics, education, and recreation—and give a steadying hand and watchful eye to the many parts of the machinery, and secure the harmonious working of the whole. With what success may be gathered from the increased and continued attendance, improved discipline and work, culminating in the most successful meeting and display yet attained.

This institute has just emerged from a very encouraging session, and having attained this distinction during the Diamond Jubilee year, it is a fitting time, seized on by its committee, to make strenuous efforts to free it from a debt of some £1100, the interest on which absorbs about 25 per cent. of the annual income. The chairman, Mr. THOMAS SMITH, has generously started the movement by the offer of a substantial amount, on condition that the remainder is forthcoming during the present year.

A report and further information concerning this voluntary and unsectarian effort will be gladly supplied by the Hon. Director, 44, Poole's-park, Seven Sisters'-road, N.

Love is Supreme.—To me love seems infinitely higher than knowledge, and the noblest distinction of humanity—the humble minister who wears himself out in labours of Christian love in an obscure retreat a far more exalted person than the mere literary champion of Christianity, or the recondite professor who is great in Fathers and Schoolmen.—*Dr. John Cairns.*

Four Precious Things.

By PRINCIPAL H. C. G. MOULE.

(*Concluded.*)

I COME now to two other links of our chain. We have thought of the costly faith, of the costly jewels of the daily trial; now Peter takes us to the exceeding great and precious promises and to the Lord who to them that believe is precious. A few words about the promises.

It is indeed possible to have been long in the Lord, and yet to need to be reminded of the mighty more that there is always to follow, and begin as if we began all again. These promises are not for our past, or our present only, but for each step as we move on into the future. "Converted believer, remember the promises," Peter seems to say. "You want to escape the corruption that is in the world through desire, that is, all desire which is at all away from God; you want to escape the fathomless corruption that is in the world, and to run away from it to where you shall be in safeguard. Remember that every forward step you take is to be upon exceeding great and precious promises, using which you are to be nothing short of partaker of the Divine nature, which is holiness and love. You are to be so joined to God in Christ that his power shall be in your weakness, his life in your death, his purity in your pollution; not repressing from the surface, but dislodging from the centre the enemy that has been there so long. Do not make a false use of the magnificent truth that, having come to Christ, you are not merely near Him, but in Him; that, having come to Christ, you have nothing short of Christ and all that is in Him."

That is true, and sometimes it is the very side of truth the soul needs. But remember that you may have a possession and not enjoy it; you may have wealth and not use it. To grasp the great promises of what God can do in you as well as the mighty certainties of what He has done for you, is the way to possess the possessions, and to realise the wealth.

It is one of those messages which at meetings like this, for many a long year past, has been pressed home, and by the grace of God brought home to innumerable hearts.

IT IS NO NEW-FANGLED THING;

it is as old as the prophets, the psalmists, and apostles. But there are those of us here who know what it was through our own fault not to have seen it for years, and then to have found what a discovery it was. We have been content with the surface of the soil, and have not at God's command dug for the gold deep down. Do seek to gather up the costly promises as those who have already obtained costly faith: that is to say, who have learned something of what it is to trust and use their Lord.

It may be you have anchored long upon the facts, the certainties of his finished work, but have you made use enough of his never-finished working? That Jesus Christ, who has once and for ever offered a sacrifice for your sins, and bids you know that for you it has been accepted; and that, wholly and utterly because of his sufferings, not yours, of his tears, not yours, of his bearing the burden, not yours, you are a beloved and accepted child of God, deep in the embraces of his home and of his love—this Jesus Christ you know, on Him you rest, to Him you cling; you only ask for more and more enjoyment of what there you know. But remember that the Christ who is eternally fixed in his atoning merits is prepared immortally to grow in you in his sanctifying indwelling by the Holy Spirit. He can grow in you with a dynamic force from the inmost centre of the soul, which shall make the strong enemy weak beneath your feet; which shall make your mighty temptations, as it were, paralyse themselves beneath, not your defiance, but his command. He shall beat them back, through the trembling lips, perhaps, of your faith in Him as your indwelling Conqueror, in order that He may be your blessed Master.

And now I come to the last glorious link of our chain, which sums up, after all, everything in it: "Unto you that believe *He is precious.*" We are sometimes accused at meetings like this of talking about holiness and not about Jesus Christ. If that charge is true it is an awfully grave one.

I DO NOT THINK IT IS TRUE.

I used to think it was. There were years back in which I had great misgivings, great prejudices about meetings like this. But I needed to know more of my need and more of my Lord, through messages given to my soul at such a gathering as this, though in a far different scene. And I felt that the real heart and the centre of the messages God had given me through his servants on that occasion was just *Jesus Christ.* If it had not been Jesus Christ, if it had been only and apart from Him what would be called holiness, if it had been holiness defined in some way that could for one moment be separated from the old and everlasting Gospel of the Lord Jesus Christ for us and in us, my prejudices would have been right judgments, and I should have been right never to go again. But I was found out by one address, in that well-remembered meeting, about the tremendous needs of my supposed Christian life and labour; and I was found out by another address with the discovery of the exceeding great and precious promises laid up in One of whom, when we believe, we find that in a very new sense He is precious.

It may be that meetings for the advancement of spiritual life may say sometimes too much about theories of the life, and too little about the Lord; but my experience in the mercy of God has been, that they have been wonderful times of

WITNESS TO AND DISCOVERY OF HIMSELF.

And I thank God that I less and less feel there is any fear of a certain sort of it taking the place of the Eternal Christ. It is not it but He; it is not a subtle something; it is the Lord, the same yesterday, to-day and forever.

"To you that believe, He is precious," What is the special message of these words? The apostle does not say "to you that are seeking, but have not yet found; to you that have seen afar off his coming to your souls"; but "to you that believe." And we who have believed often have to say to those who do not believe "Christ is precious, look at Him, and you will believe in Him." One of the great needs which, it seems to me, we preachers have is to set forth more and more to the unconverted the large, the glorious, the boundless fact of Jesus Christ—that they may not think about problems of how to trust Him, but, seeing Him who is to be trusted, may unconsciously do it and find that they are with Him.

But then there is another aspect of the matter which Peter bids us remember here. When we have come to Him then is the time to find that the Lord whom, perhaps, we first recognised only as a Refuge, is also a Paradise. We saw Him to be precious as our City of Refuge from the avenger of blood. But behold! being within, our eyes are opened, and we find it is the very home of God; it is the very hearth fire of the Divine family circle; it is the place where God has stored his gold; it is the place where He pours forth his fountains of living water; it is the place where He enriches the fugitive with all the wealth that is in his Son. To those that believe, those that have taken Christ at his word, He develops and manifests his preciousness in what He is able to be to them now, in the need of their souls for deliverance from sin, and in the need of their souls for development of spiritual power and serviceableness; in all they want Christ to be to them, in the blessed realities of life with Him.

So I leave these words upon your hearts: "To you that believe He is precious." The apostle has been speaking of Him as a "Living Stone," and how, coming to Him, we become living stones to be built up into the spiritual temple. And the living stone on which we build is not only strong, solid, angular; it is precious, it is the great gem of God. The Lord Jesus Christ is not only necessary, but unutterably beautiful and glorious. You find, if we may render the words quite literally, that the preciousness is to you that believe. You fled to Him, it may be, under the consciousness of necessity, to discover Him with a glad consciousness of boundless beauty, rest, and joy, as you put Him into use.

Bible Chronology.

A LECTURE on the above large and important subject was delivered in St. Paul's Church Room, Onslow-square, W., last Friday afternoon, by Rev. D. H. Hechler, of Vienna. The room was well filled, and much interest was manifested. Rev. H. W. Webb-Peploe presided, and in opening the proceedings remarked that the discoveries of our day furnish fully equivalent provision to meet its dangers in the prevalent spirit of opposition to God's written revelation.

The lecturer discoursed in a graceful and pleasant manner, exhibiting a series of most elaborate charts, which seemed well calculated to familiarise and consolidate acquired knowledge of a historical kind. It is impossible to give within due limits even a summary of the extensive ground covered by a lecture which, during more than an hour, maintained the interest of the auditors, while numerous events of Biblical and general history were touched upon. Mr. Hechler said that his thirty years' work began when Strauss, Renan, and others were being held up to public estimation. He claimed for his charts that they were a means, by God's help, of almost seeing such men as Noah, Abraham, David, Nebuchadnezzar, or Alexander the Great, each at his place in the ages of the world.

Long research and comparison had convinced him that the Bible is absolutely reliable in its figures; indeed systematic study in that direction elucidated points left obscure by general records, while the collateral facts of ordinary history afforded valuable confirmation of Scripture. One chart contains thirty Books of the Bible, beginning with Samuel and closing with Malachi; another furnishes a view of English literature during the last 800 years; while a third embraces a complete history of art in various countries. It was incidentally mentioned that it is exactly 1000 years since godly Alfred the Great conquered the Danes; so that Her Majesty's Diamond Jubilee year is also an occasion of millennial rejoicing. Incidents of Mr. Hechler's travels were touched upon, with interesting details of useful intercourse with various classes of men, from prominent public personages to humble personators of characters in Passion Plays performed in the heart of Bohemian woods. Closely connected with the subject was the remarkable present-day movement for the return of the Jews to their own land, to which much impetus is likely to be given by the world's congress of that people, announced to be held in Munich on August 25, 26, and 27 this year.

Rev. Gosset Tanner suggested that if a guarantee of from £150 to £200 could be made up by various friends, it was proposed to publish the Biblical chart at a low price for the benefit of all Bible students.

Young Christian Missionary Union.—A large meeting of young people, in connection with this Union, was held at Westminster Chapel on May 1. Rev. F. B. Meyer presided. Mr. W. B. Sloan spoke on the New Testament atmosphere of giving. Dr. A. T. Pierson, in the course of his address, said there was a crisis now in missions. Workers are ready, but funds are needed. Mr. Meyer said that God wanted channels to work through. A solemn dedication closed the meeting.

Home of Rest, Littlehampton.—The large number of friends who have sought the hospitality of this Home during the past year demonstrates the need of such help to Christians of all names. Whilst studiously caring for the physical requirements of the visitors, it is borne in mind that mere rest and recreation, without spiritual reinvigoration, is of little service. A larger number than ever of free and assisted cases has been received. The cost of this part of the work had been £620.

Paul: A Servant of Jesus Christ.

A LIGHT FROM HEAVEN.

Acts xxvi. 13.

By Rev. F. B. MEYER, B.A.

IF the importance of events can be estimated by the amount of space given in Scripture to their narration, the arrest placed by the risen Lord upon the career of Saul of Tarsus must take the second place in the story of the New Testament. It is described three times, with great minuteness of detail—first by Luke, and twice by himself—and the narration occupies more space than the story of any other event except the crucifixion of our Lord.

This must be accounted for, partly because of the important part played by the Apostle in the moulding of the early Church, and partly because his conversion was due to the personal agency of the risen Lord, who appeared as literally as during any of the appearances of the Forty Days. This was no mere vision, like that which John had when he was in the Spirit, no mere transient impression on the sensitive plate of the imagination, no evanescent, dream-like fancy; but a manifestation of the risen Lord like that which carried conviction to Thomas, or like that of which Peter spoke when he said, "We ate and drank with Him after his resurrection from the dead."

It was one of the deepest convictions of the Apostle in all his after life that he had veritably and certainly seen the Lord; and was therefore as really empowered to be a witness of his resurrection as any who had companied with Him, beginning from the baptism of John until the day that He was received up. Am I not an Apostle? Have I not seen the Lord? he asks. And after enumerating the Lord's appearances after his resurrection, he adds, placing that scene on the road to Damascus on a level with the rest: "Last of all, as unto one born out of due time, He appeared to me also." Ananias used the same phrase, when, entering the darkened chamber in which the Apostle lay like an eagle with broken wing, he said, "The Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me."

Six days before, Saul had left Jerusalem with a small retinue furnished as his escort by the high priest. The journey was long and lonely, giving time for reflection, of which he had known but little during the crowding events of the previous months. He had been too closely occupied by those domiciliary visits, those constant trials, those scourgings, tortures, and martyrdoms; and in the incessant occupation he had been

DRIFTING WITH THE RUSH OF EVENTS,

without taking his bearings or realising their precise direction.

It was high noon. Unlike most travellers, he forbore to spend even an hour in the retirement of his tent for shelter from the downward rays of the sun, piercing like swords, whilst all the air was breathless with the heat. He was too weary of his own musings, too eager to be at his work. Suddenly the little cavalcade left the stony wastes over which the track had lain, and began to pass beneath "the flickering shadows of ancient olives," whilst Damascus suddenly came into view, amid a soft haze of verdure: its gardens, orchards, and groves making an emerald setting for its terraced roofs and white glistening cupolas.

The goal of the long journey was well in sight. Within an hour or two he would be within the gates, and traversing the street called Straight, to deliver his commission to the authorities, and to ascertain the best point for commencing proceedings. But suddenly a great light—above the brightness of the Syrian noontide sun—shone around him; and a voice, amid the blaze, unintelligible to his companions, though clear enough to himself, was heard, speaking in the familiar Aramaic, and calling him by name.

There can be no doubt, in the light of the passages we have studied, as to the origin of that light—it came straight from the face of the glorified Saviour. With some such light as this it was irradiate on the Mount of Transfiguration when his face did shine as the sun, and his garments became white as the light, and all the snows around reflected the golden sheen. Something of the same beauty and splendour was described by John in after years, when he speaks of the vision given in Patmos, which must have fallen far behind the actual appearance on the way to Damascus, and his countenance was as when the sun shineth in his strength.

In the light of that moment the Apostle saw many things. It was like a sudden flash-light flung over an abyss, revealing secret things which had been entirely hidden, or but dimly understood.

In the glory of that light he beheld the supreme revelation of God. Nature had told something of God. His glory had shone from rolling worlds, and the outspread expanse of oceans and seas; had covered morning skies with daffodil, and evening clouds with crimson and gold; had goldened in the harvest-fields and kindled around bush and brake, flower and bracken. God had not left Himself without witness, in that He did good, and gave from heaven rains and fruitful seasons, filling all hearts with food and gladness. The heavens declared his glory, and the firmament showed his handiwork. Day uttered speech unto day, though there was neither speech nor language. Night unto night showed knowledge, though their voice could not be heard. Thus the invisible things of Him were perceived through the things that had been made, even

HIS EVERLASTING POWER AND DIVINITY.

But this light was above the brightness of the sun, though it shone in the meridian, with all the strength of a Syrian noon.

There had been a further revelation to Israel. The light that shone on the face of Moses was emblematic of the fuller disclosures of Himself which God gave to his chosen people. So excellent was that light that the children of Israel could not look steadfastly upon Moses for the glory of his face, and he was finally compelled to cover it with a veil. And that veil also had been emblematic of the blindness of Israel to the greatness and glory of the revelation made to them.

But the glory of God on the face of Jesus was above the brightness of that dispensation. That was of the letter, this of the spirit; that was the ministration of death, this of life; that was temporary, and passed away, this was the final and permanent outshining of the love of God. There is no conceivable method of Divine manifestation that can excel the light which shines from the face of Jesus. It is a human countenance that looks down to us through the opened doorway of heaven, but it is aglow with the light of that Shekinah which passed between the pieces of Abraham's sacrifices, shone in the burning bush, lighted the march of Israel through the Red Sea, and at the dedication of Solomon's Temple drove the priests before its waves of billowy glory from the Holy Place into the Outer Court.

Would you know God? You must study Him in Jesus. So utterly did the Son of Man renounce his own words, and works, and will, that we know comparatively little of Him. All was from the Father, and to the Father. The words He spake were the Father's; the works He wrought the Father's; the death He died, the reconciliation with God, the Father wrought through Him with his erring creatures. We need nothing beyond; there is nothing beyond. In heaven itself we shall still behold the light of the glory of God on the face of Jesus, our eyes getting stronger to bear it, our insight being always deeper and more perfect. That light was above the brightness of the sun, and will shine when sun, and moon, and stars are dark and cold, and we have for ever left behind the teachings of Moses, as children put away the toys and dress of childhood.

In the revelation of that light, Saul of Tarsus saw the real nature of the war which he had been waging against the religion of Jesus. The earliest name of the new sect was *the Way*. It was thus that the Apostle spoke of it in after years: "I confess unto thee, that after the Way, which they call a sect, so serve I the God of our fathers." It was a pathetic and significant title; these simple souls had found a new and living way to the knowledge and worship of God, consecrated through the rent flesh of Him whom their chief priests and rulers had delivered up to be condemned to death.

The young man Saul was exceedingly mad against the pilgrims of the Way. He made havoc of them, and the word is that which would be used of wild boars uprooting tender vines. He devastated them with the fury of an invading army. Not content with attacks on their public meetings, he paid visits to their homes, dragging forth the patient holy women as well as the uncomplaining men, scourging them, thrusting them in prison, putting them to death, and compelling them to blaspheme the holy name by which they were called. He breathed out threatening and slaughter, as a cruel monster might snort fire. He was so mad against them, that when the church at Jerusalem lay desolate, and its garden was torn and trampled into a desert, he pursued the same methods in distant cities, and on the present memorable occasion had received letters to bring those of the Way that were there in bonds unto Jerusalem to be punished.

By this fanatical outburst it is probable that the door was opened for him into the Sanhedrim, his participation in its deliberations being suggested by his having given his vote against the disciples of Jesus when they were put on trial for their lives (Acts xxvi. 10). Great prospects were thus unfolded before the persecutor, and though his tender nature must have revolted from his sanguinary and ruthless efforts, though the sight of suffering inflicted at his instigation must have been very abhorrent, he was incited to pursue the path he had chosen by the enthusiastic encomiums and plaudits of his co-religionists. There was, however,

A DEEPER MOTIVE.

"I verily thought I ought." This work of extermination seemed to him part of his religious duty. He owed it to God to stamp out the followers of Jesus, and the more revolting it was to his nature, the more meritorious it was in the sight of Heaven. Might not these efforts condone for a coming short in respect to the demands of God's law, which now and again forced itself home on his inner consciousness? But, like the Roman soldiers who crucified the Lord, he knew not what he did. "I was a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief."

As, however, that light fell upon his path, he suddenly awoke to discover that, instead of serving God, he was in collision with Him, and engaged in uprooting and ravaging that for which the Son of his love had expended tears and blood. In persecuting the sect of the Nazarenes he was persecuting the Son of God. By every blow he struck at the infant Church, he was lacerating those hands and piercing that side. With every sigh and groan that had been extorted from the members, he had elicited from the Head in heaven the remonstrance, "Saul! Saul! why persecutest thou Me?" It was a terrible and overwhelming discovery. The earth seemed to yawn before him. Somehow his religion had brought him into collision with God in the person of those who were dear to Him;

evidently then, instead of their being wrong and he right, they were right, and he wrong; instead of his fanatical zeal being pleasing to God it was grievous to Him, and heaping up wrath against a day of wrath. So it may befall some reader of these lines! Some day a great light from heaven may show that what you now count your solemn duty is one long succession of sin against the most cherished purposes of God.

That light also revealed the inadequacy of his religious life. He had lived out all that he thought to be right. There was no prescription of the elders to which he had not conformed. So far as he knew what religion prescribed, he was blameless. Yea, had he not gone beyond its prescriptions in the zeal with which he had harried the Church? And yet of late he had been compelled to confess to a dull sense of uneasiness and dissatisfaction. He studiously fought against it by immersing himself more sedulously than ever in the worst of persecution; yet there it was, and sometimes the evil thing (as he thought it) cast a petrifying glance upon his utmost efforts.

Two causes further instigated this uneasiness. First he felt that his religion did not satisfy him; it gave him no such tender views of the love of God as had impressed Moses or Daniel, and it seemed ineffective to curb the imperious demands of sin. Often the good he would he did not, whilst the evil he hated he did. Often he felt himself a captive, sold under sin. Often he cried aloud that he was a wretched man bound to an intolerable yoke, which chafed him to the quick. And there seemed no deliverance. Always those cases of minute casuistry, always the same exactions of outward obedience, always

THE SAME WEARY SENSE OF FAILURE

as the attempt to spend one day of perfect obedience was reviewed from the evening hour. Was there nothing better?

Then it seemed as though these humble disciples of Jesus of Nazareth had something better. The meekness with which they bore their sufferings was far removed from obstinacy; the purity of their home-life vindicated their professions; the light that shone upon their dying faces, the prayers for their persecutors, which they offered with their dying breath, evidenced the possession of a secret of which he knew that he was destitute. Could that religion be right which threw him into antagonism with such lovely traits and characteristics? Besides, he had often heard them speaking of their Teacher, his life of beneficence, his pure and lofty teachings, his maxims for the regulation of the inner life, his directions for the behaviour of his followers—they touched chords which responded deep in his own soul as they spoke. It seemed to him sometimes as though this Nazarene had discovered the Pearl of great price and the Treasure hidden in the field of Old Testament Scripture; yet how could He be the Messiah who had come to such an end! And how absurd it was to say that He had risen, when the Roman sentries had solemnly averred that his body had been stolen by his disciples, whilst they slept.

But all these questionings about his religious life were brought to a head and confirmed, when suddenly he beheld Jesus of Nazareth enthroned on the right hand of power, and shining with a light above the brightness of the sun. What could he say of a righteousness which had led him to reject and persecute the Son of God? Of what value was it? Surely that which had led him to reject and persecute the Son of God Himself in the persons of his adherents was an altogether deadly and pernicious delusion. He had thought himself blameless; but in the beam of that light he discovered that he was of all sinners the chief, that he was not worthy to be called a son, and might be glad to be numbered among the hired servants.

Now, too, he discovered the source of his uneasiness of heart and conscience. He may have attributed it to a morbid and melancholic element in his constitution, to the reaction of his mind from the sight of suffering, to a weakness of which he ought to rid himself as speedily as possible. He now saw that these strivings were the prickings of the great Husbandman's goad, by which He had long been attempting to bring him into that attitude, and lead him to undertake that life-work which had been prepared for him from the foundation of the world.

When the Master said, "It is hard for thee to kick against the goad," his speech bewrayed Him. It was said of Him during his earthly ministry that without a parable He did not speak to his people. Now from heaven his lips took up the wonted strain. He likened Himself to one who had purchased a young heifer at a great price. He has brought it into the field to drag the plough in a certain direction, but it resists and seeks another, compelling its owner to use the sharply-pointed goad, pressing it against its flanks till it conforms to his will. Saul suddenly awoke to find that he had been purchased by the Lord; that Christ had been seeking for a long time to make him take the predestined track; and that all the bitter remorse of conscience had been intended for this sole purpose. It was a new conception of the religious life. Not to do his own prompting, but God's; not to be clothed in his own righteousness, but in God's; not to cut up and destroy, but to construct; not to oppose the Nazarene, but to take his yoke, to bear his burden, to do his will.

That light also revealed to him the course of his future life. Henceforth he was to be a minister and a witness of those things which he had seen, and of those in which Christ would still appear to him. All that was required of him was to live in unbroken accord with the risen Saviour, beholding his beauty, inquiring in his temple, receiving his messages for transmission to others.

It was enough. Meekly he asked what he must do, what the new and rightful Master of his life would have him *do*. He little weened how great things he would have to *suffer* (Acts ix. 16). But after all, men do as much by suffering as by active toil; and the world owes as much to the anguish of its martyrs as to the words and deeds of its apologists and workers.

And then there arose before him, in a flash on the high road, and in fuller development in the three days' retirement in the house of Judas, the Lord's ideal of his life—that he should be sent to Jew and Gentile, by his simple witness to open blind eyes, that they might turn from darkness to light and from the power of Satan unto God, so as to receive remission of sin and inheritance among the sanctified. That conception moulded his life, and forms the basis of one of his noblest outbursts (Col. i.).

To know the Divine will, to see the Righteous One, to hear a voice from his mouth, to be his witness and chosen vessel, to bear his name before Gentiles, and kings, and the children of Israel, such was henceforth the prize of the mark of his high calling to which he began to press (Acts ix. 15; xxii. 14). He saw that he had been apprehended; he realised something of the purpose for which he had been apprehended; and with patient faith he resolved, so far as in him lay, to apprehend it.

He would not be disobedient to the heavenly vision that summoned him to a life of self-sacrificing toil; and as a token of his meek submission he was willing to be led by the hand into the city, which he had expected to enter as an inquisitor, and to receive instruction from one of those simple-hearted believers whom he had expected to lead captive to Jerusalem. Such are the triumphs of the grace of God, which in his case was shown to be exceedingly abundant.

Kept from Evil.—*Precept*, "Remove thy foot from evil" (Prov. iv. 27). *Prayer*, "Keep me from evil" (1 Chron. iv. 10). *Promise*, "The Lord is faithful, who shall establish you and keep you from evil" (2 Thess. iii. 3).

How the Bible Wins its Way.

By Rev. E. E. JENKINS, D.D.

OF all the forces which are gradually but surely making the races of India one people, the mightiest in its silent and pervading operation is the Word of God; and herein the position of the Bible Society is positively unique. Missionary Societies make converts, organise churches, and establish schools, but these derive their inspiration and support from the Scriptures, which the Bible Society supplies. But beyond schools and beyond churches, this Society circulates the Word of God not only by its colporteurs and Bible-women, but by the people themselves, who purchase copies of the Gospels and of other portions of the Word of God at great central fairs and festivals, and carry these copies away into villages and towns as yet unknown to the missionary and to the evangelist.

It has been said that most of the people cannot read. That is a false statement. There are districts where the priest may be the only reader, but that state of things is passing away very rapidly. The schools are multiplying yearly, and with the multiplication of schools there will be millions, many millions in the course of one decade, of readers added to the population. So that state of things is passing away. And the Bible is going forth, not to one particular district, not in any one particular language, not to one particular class; the circulation of the Bible represents many classes—I was going to say all classes—many provinces, many races. Consider this one fact, which overpowers my imagination as I pursue it in my mind, that beyond the present range of direct missionary work, the Bible, in the languages and dialects of the common people, is opening its treasures to the inquisitive, the questioning, and in one sense the religious, mind of the Hindu reader. As a result, the clear revelation of our heavenly Father, and the truth of the Incarnation of God, are silently sapping or disturbing the pitiful and licentious imagery of idolatry; and the lofty standard of conduct shining forth from our Lord's life, as seen in the New Testament, is rebuking the immorality of the Hindu and Mohammedan priests, and rebuking the vile habits which distinguish the life of the people under their charge.

Of course the operations of this influence are secret; they can be seen but by few, they can be measured by none; but sometimes a fact comes up to the surface, and tells us what is going on below. I got a letter lately from my friend, Rev. J. Elliott, in which he tells

A PATHETIC STORY OF A YOUNG MAN,

a Hindu, to whom he gave a Hindu New Testament about twelve months ago. This youth, about nineteen years of age, read the book, made it his companion, and studied it, and was so amazed, so transported, by the revelation of a great Saviour from all sin, that he became a secret convert to the Master. He was ready to be baptized, but the strong hand of his father, and the stronger heart of his mother withheld him, and it was deemed impossible that he should be baptized and publicly admitted into the Church. But at this time he was taken ill, and somewhat suddenly died. As he was dying his mother came to him and said: "My boy, Have you any request?" "Yes," he said, "that I be buried" (that is, not cremated), "and that under my head, when I am laid in the grave, my New Testament and my hymn-book may be placed." The caste authorities were consulted, but at the graveside one of the most influential of them said: "We cannot refuse his request; we must do what he desired; the gods love knowledge, and this lad loved knowledge." A few years ago it would have been impossible for this boy's request to be granted, and Mr. Elliott adds: "I am astonished that they permitted it; but it is a sign of the times, and the Bible is doing it."

It may be added that the Bible in other non-Christian lands, such as China and Japan, is accomplishing—in China with swifter, in Japan with slower steps—a similar revolution of the native mind to that which I have described in regard to the Hindu mind. If it was a distinction of the Jews that unto them were committed the oracles of God, to us in a more important sense these oracles are committed, that we may not lock them up, but publish them in all the languages and to all the hearts of men; it is our glory, and it is also our great responsibility.—*Bible Society Reporter.*

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Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. Charles Leach, D.D., Manchester.

V.

THE ANCIENT FATHERS OF THE CHURCH.

MANY years ago, says Thomas Cooper, a party of scholarly men met for a dinner-party. During the conversation which went on, someone in the party put a question which no one present was able to answer. The question was this:—

Suppose that the New Testament had been destroyed, and every copy of it lost by the end of the third century, could it have been collected together again from the writings of the Fathers of the second and third centuries?

The question startled the company, but all were silent. Two months afterwards one of the company called upon Sir David Dalrymple, who was also present at the dinner. Pointing to a table covered with books, Sir David said: "Look at these books. You remember the question about the New Testament and the Fathers? That question roused my curiosity, and as I possessed all the existing works of the Fathers of the second and third centuries, I commenced to search, and, up to this time, I have found the entire New Testament except *eleven verses*."

It must be quite clear to every person that when these Ancient Fathers lived and wrote their books,

OUR NEW TESTAMENT WAS IN EXISTENCE,

or they could not have made such copious extracts from it as they did. Many of the books they wrote have been lost in the passing of the ages, and only a comparative few have reached us. But if the entire New Testament is to be found in such writings as have come down to us, we must conclude that the Sacred Scriptures were not only known among them, but were their constant companion, their meat and drink, their precious treasure of the Word of Life, as it is the case with us to-day.

In further illustration of this I may mention just one fact in connection with one of the ancient Fathers named Origen. This man was a most active scholar, and occupied an important place in the Church. He was born in the year 185 A.D. He wrote many books, only a few of which have survived the ages and reached us. But we are told that in the few of his works which have come down to us, *two-thirds* of the New Testament can be found. This is a most noteworthy fact.

It would make these articles very long if I were to attempt to give you some account of all the Fathers of the first three centuries which are known to us. I must leave those who desire fuller information to pursue their studies through the usual channels, and will content myself by selecting and naming only a few. Those which I will introduce shall be men all of whom lived in the first and second centuries. Among them were some who lived when men were alive who had heard and seen the writers of our sacred books, and conversed with them about some of the august facts concerning our Lord's life and works, and some of them even the friends of the Apostles themselves.

THREE EARLY FATHERS.

In the year 175 three very eminent Fathers were alive. They are known as Irenæus, Tertullian, and Clement of Alexandria. I want to give you a very short account of each of these three, and it is important to note the valuable testimony which they bear to the existence, in their day, of the New Testament—*our* New Testament, observe. They lived in different parts of the world, moved among different circumstances, but all bear most valued testimony to the place and authority of the Gospels and Epistles in their day.

TERTULLIAN.

Tertullian was born at Carthage, in Africa, about the year 150 A.D. His parents were heathen, but they were in a good position, and Tertullian was blessed with a sound education. Philosophy, history, and law were subjects in which he took much delight. He grew up to manhood before his conversion to Christianity, and was probably forty years of age before that important event took place. He was a man of profound mind, ardent and deep feeling, and a voluminous writer. This scholarly lawyer makes great use of the New Testament. He ascribes the four Gospels to Matthew, Mark, Luke, and John. His works which are known to us have been carefully examined, and it is found that he makes 2500 references to the New Testament. Of these 700 are references to the Gospels, and of these, again, 200 are to the Gospel by St. John. He quotes from every chapter in Matthew, Luke, and John. He is the first to introduce the phrase "New Testament."

IRENÆUS.

Irenæus was another type of man, lived in another part of the world, and had entirely different surroundings. He was born in the year 130 A.D., and was a native of Asia Minor. He had the unspeakable advantage of being a disciple of the ancient Polycarp, who was the disciple and friend of the Apostle John. It is not quite clear how or when he came to leave his birthplace, but we know him chiefly for his connection with the Christian church at Lyons. He was presbyter of the church there during the time of a fierce persecution under Marcus Aurelius, the Roman Emperor. The aged bishop of the church, named Pothinus, died in prison in the year 177, and Irenæus succeeded him.

In his writings he used the New Testament with great freedom indeed. He attributes the four Gospels to Matthew, Mark, Luke and John. He argues that there were four and could be no more than four Gospels. In his works which are known he makes 1200 references to the New Testament. Of this number 400 are to the Gospels, and he makes eighty references to the Gospel of St. John.

CLEMENT OF ALEXANDRIA.

From Gaul we pass to Alexandria, that we may get a short notice of Clement, of that city. The early history of the church in this city is not very certain. Tradition has said that Mark was the founder of it. Be that as it may, we know that Alexandria early became an important centre, noted for its scholars, its library, and its university. It was the meeting-place of men of all nations. Christianity early took root in this city, and famous Christian schools were established.

Clement was probably born about the year 165 A.D. Like Tertullian he was grown to manhood before he became a Christian. He was a great scholar, and presided over a most famous school of thought at this centre of active life and culture. He was a man of wide intelligence, and broad sympathies. Within one hundred years of the death of the Apostles of our Lord, he was working and teaching, and accepted as genuine and authentic the Gospels as we accept them. He mentions Matthew, Luke, Mark, and John by name, and places them in the order here last named. He makes 320 references to the New Testament in his works which have come down to us.

This is the testimony which these three ancient Fathers bear to our sacred Book. Living in different centres of life and thought, they yet all had our New Testament. They used it not simply as a private book, but as the recognized Scripture of the Churches with which they each lived and worked. It must be quite clear that our Bible came from men who lived before they did, and as one of these men was a scholar at the feet of Polycarp, the disciple of St. John, we need but to go back one step more and we are with the Apostles. We want but one more link, and our chain of evidence, reaching from the Bible lying on my desk as I write, to the hands of the inspired men who wrote the New Testament portion of it, is complete. We will try to supply that one link in our next article, and thus clasp hands with the Apostles.

Vice Regulation in India.

IN a letter written to a friend on the renewed conflict with respect to the reimposition of the C.D. Acts in the Indian Army, Mrs. Josephine Butler writes:—

"In the course of every great conflict for truth and justice it seems to me that those who fight for the right are again and again thrust back upon first principles; are called again and again to be 're-baptized' in those great principles. They have to re-learn them in order that they may continue effectively to teach them. It is a severe discipline, but it is necessary and good for us. Let us not shrink from it, nor grow weary of the battle. Let us never yield to compromise when a vital principle is concerned, but continue to hold our standard high, even if we should have to die before the victory is gained, or to see our standard knocked down and trampled under foot.

"One word concerning the special nature of the renewed conflict which is forced upon us. We should all be glad to find a standpoint of agreement with any honestly-disposed Government which would enable us to work together for the good of our unhappy soldiers; but that standpoint has not yet been found. I cannot too strongly express my feeling (in which all mothers at least will surely sympathise) of compassion for the soldiers—those poor boys sent out in such numbers to India, and there subjected to every evil influence and to few good ones. Apart from all statistical errors or exaggerations, we believe that their physical state is bad in the extreme, and we do not deny the truth of certain ghastly descriptions of military hospital patients. I have been permitted at times to visit such patients in hospitals (the male as well as female wards), and the very memory of the faces of these, my poor blighted fellow-creatures, fills my heart with pain at this hour, and with the most yearning desire for their redemption of soul and body in the fullest sense.

"But whose is the responsibility for this suffering in the case of the young soldier? It is certainly not wholly his own, as anyone cognisant of the soldier's life in India must see. It is no exaggeration to say that our soldiers in India have been long and carefully trained in the shameful doctrine of the necessity of sexual indulgence. Under this training, disease has constantly increased; and the authorities now attribute its continual increase in these recent years to the relaxation (for I do not believe it was complete abolition) of the regulation system in the Indian cantonments, and they accuse the abolitionists of having 'opened the floodgates' of disease by demanding that fornication should cease to be regulated and encouraged by them in India. This is childish. As if the advancing wave of immorality and consequent disease could have been expected at once to be put back by the partial abolition of any outward checks (supposing they even *were* checks).

"I feel strongly that in our present campaign we must make very prominent our positive proposals for bettering the moral state of our Indian army; that we must continually insist upon and call loudly for the application of moralising and disciplinary measures, which have never yet been honestly tried. We must demand, as we deeply desire, real reforms, and prove that we are penetrated with a true sympathy for the sufferers from the physical penalty of indulgence, and for the families at home of the poor soldiers, while we resist to the last the abominable assertion and belief that unmarried soldiers must have access to women in some way, and that these women must be provided and superintended by the Government. . . . .

"All Government utterances dwell upon the soldier's need of protection from the women of the conquered country (or rather from such of them as are not engaged by the authorities, and supervised as allowed concubines). But when do we hear of the need of protecting the weak and ignorant Indian woman from the British soldier! Surely there is as much need (or more) of protection on the one side as on the other. While we compassionate and plead for our soldiers there, let us with equal persistency plead for, and insist, on the need of protection for the women from the licence and too frequent brutality of the British soldier; and further, on our part as women, we must apply ourselves to the consideration of any and every possible scheme for the rescue of native Indian women from the tyranny and immorality of Anglo-Indian military officials."

OUR DAILY HOMILY.

SUNDAY, May 9.

"Where there is no vision."—Prov. xxix. 18.

WHAT a difference it makes to our teaching and preaching where there is no vision! The people perish for want of seers, of those who can say with the Apostle, "That which we have seen and heard, declare we unto you also, that ye may have fellowship with us." It is not difficult to know whether a poet or painter has had a vision. If he have, there is glow and passion in his work; and it is not difficult to detect in the accent of the speaker whether he is speaking at second-hand, or as the result of direct vision.

This vision of God is what Moses had, and Elijah, and the Apostle Paul. Concerning the latter God said, "He shall be a minister and a witness of things which he has seen." This is our only qualification for teaching others; not intellect, nor imagination, nor rhetoric, but to have seen the King and beheld the Pattern on the Mount. For such a vision, on our part, there must be humility, patience, and faith, a definite withdrawal from the life of sense, and a definite fixedness of gaze on the things that are unseen and eternal. But on God's part there must be revelation. "It pleased God," said the Apostle, "to reveal his Son in me, that I might preach Him."

Have you had a heavenly vision lately? Has there been a real contact between you and the Lord Jesus, which has dazzled you to all other sights? The Apostle said, "I could not see for the glory of that light." Then let us go forth, and tell men what we have seen. In us men will see some reflection of Him, and be convinced, and believe, that they may not perish, but obtain everlasting life. God's prophets must be seers, or people will discredit their words and persist in the way of death.

MONDAY, May 10.

"Feed me with the food that is needful for me."—Prov. xxx. 8 (R.V.).

God knows what you need for the maintenance of physical life and strength. The body is more than meat, and to have given you this is a pledge that He will give you that. The body is the vehicle and organ of the soul, and since God has given it to you, He is bound from time to time to furnish needful supplies. He could not expect that you should do what needs to be done in your life, and not provide for the repair and refuelling of the wonderful machine through which alone your life-plan can be realised. Trust in his faithfulness. He cannot fail.

But there is other food which is needful. The daily bread of love, of hope, of holy thought, and fellowship. There is other hunger than that of the body. But this also will be provided, according as each day requires. If the human fails, the Divine will take its place, and God Himself will become the complement of your need. The Chinese Christians often put on the gravestones of their cemeteries the words, "They shall hunger no more," in allusion to the idea of the Confucians that children must constantly be sending on supplies to maintain their ancestors. But may we not say of those who have learnt to be satisfied with God, "They shall hunger no more."

Notice the alternative rendering of R.V., "The bread of my portion." In God's granaries there is our share of corn already calculated for and provided. Let us ask for and claim it. O newborn child of the great Father, his hired servants have enough and to spare; how much more is there for thee! Eat, drink, and be merry, after a Divine fashion.

TUESDAY, May 11.

"The heart of her husband doth safely trust her."—Prov. xxxi. 11.

This alphabetical poem to godly womanhood is one of the gems of Old Testament Scriptures. It should be read from the R.V., that its significant and beautiful touches may be appreciated. Clearly the Hebrew woman was held in high honour, and had as much freedom of action as she enjoys in Christian countries. Herein the contrast was very marked, as against the women of other Oriental nations. But in the whole delineation there is hardly any trait more beautiful than this—absolute trustworthiness. You can see the pair together: The husband comes in from sitting among the elders, his heart weighted with affairs of state, and he seeks her confidence and advice. He has no fear of her betraying his secrets. He can safely trust her.

This surely is the most sacred joy a woman can have. To be consulted, to be trusted, to share the common toils and responsibilities. Who would not work willingly with her hands, and rise while yet night, and engage in ceaseless toils, if only she had the inspiration that trust brings! Can Christ, in like manner, safely trust us? It was said of some in his earthly life, "Jesus did not trust Himself with them, for that He knew all men" (John ii. 24, R.V.). Can He trust us with his secrets, his interests, his money? May He be sure that we will not purloin for ourselves what is rightfully his own? Abraham was one whom God could safely trust, and He did trust Him as his friend: "Shall I hide from Abraham,...for I have known Him?" Now it is required of us that we be absolutely trustworthy.

WEDNESDAY, May 12.

"All the rivers run into the sea, yet the sea is not full: unto the place whither the rivers go, thither they go again."—Eccl. i. 7 (R.V.).

The complaint of this chapter is the tiresome monotony of existence. Always the same tedious routine! The jaded soul of the worldling, who has put God out of his life, sees nothing fresh or interesting anywhere, and yawns with weariness. King Solomon had everything that the world could give to make his years rich, glad, and useful. But his heart turned away from God to things, from the only true God to idols, from the spiritual to the sensual, from heaven to earth; and he became a jaded voluptuary, who records his experiences on these pages, to warn coming generations. His words remind us of Byron's lament at his life being in the sere and yellow leaf; of the closing sentence of "Vanity Fair"; and of entries in the journals of the world's greatest wits and courtiers.

All the rivers of earthly joy may be flowing into your heart, but they will never fill it. They may recede, or dry up, or ebb; but if not, still they will never satisfy. The pleasures of this world after a while become monotonous, and pall on our taste. The appetite grows with its food. But in Christ there is perennial interest. The water that He gives rises up to eternal life. In his love and service there is always satisfaction and blessedness. We need not go outside of Him for new delights; and to know Him is to possess a secret which makes all things new.

THURSDAY, May 13.

"All his days are but sorrows, and his travail is grief."—Eccl. ii. 23.

What a glimpse this is into a heart that has put God out! Solomon's power turned away his heart, so that he was not perfect with God, as David, his father. He drifted from God; and plunged into pleasure and laughter, into building and planting, into the pursuit of science and learning. "Whatsoever mine eyes desired, I kept not from them. But, behold, all was vanity and a striving after wind" (R.V.). Nothing can satisfy us but God. We were made for Him, and the heart, as Augustine says, must be for ever restless till it finds rest in Him.

We have no need to envy those who prosper in this world, but are without God, and without hope. Their days are sorrows, and their travail is grief, and at night their hearts take no rest. But if we are to avoid their inward anguish, we must avoid their fatal mistake, and learn to take God into our lives. The river of life, which is the Holy Spirit, flows at our feet, but we must learn to take it freely. Your days may be full of turmoil and toil, but they need not be sorrowful, when you have learnt to make God your exceeding joy; you, may-be, have travail of soul for others, and yet be preserved from over-mastering grief, because your heart is fixed, trusting in the Lord. God is the cure of the heart-ache. God is sufficient for heaven, why not for earth? Is there not light enough in the sun for one violet?

FRIDAY, May 14.

"He hath set eternity in their heart."—Eccl. iii. 11 (R.V. *marg.*).

The Preacher has been enumerating the various extremes and alternatives of existence, and the natural conclusion might seem to be that since each neutralises the other, it might be as well for a man to do nothing at all. But a deeper thought is suggested. Man is greater than the changes around him; he has eternity in his heart, and therefore all the varied circumstances of human life resemble the wheels of some great machine, the cogs of which turn in different directions, but the effect is a forward motion, and the manufacture of a fabric that will outlive the machinery that made it. We are greater than circumstance, or change, or things. We have the capacity for the Eternal and Infinite. As the sea-shell sighs for the ocean, so our hearts cry out, though sometimes inarticulately, for God, for the living God. Christ said that foxes have holes and the birds their nests, but the Son of Man hath not where to lay his head; and this is true in another sense. The noblest men are those least able to rest anywhere short of God.

Let us come to Him who has the words of eternal life, who is Himself the Bread that endureth unto eternal life, and who is the King Eternal, Immortal, and Invisible. He can give the life more abundant. He that cometh to Him shall never hunger, he that believeth in Him shall never thirst.

Here would we end our quest;
Alone are found in Thee
The life of perfect bliss—the rest
Of immortality.

SATURDAY, May 15.

"Behold, the tears of such as were oppressed."—Eccl. iv. 1.

It is a sad, sad world, and perhaps must get sadder yet. It may be that we have not yet reached the darkest hour. Oh, the tears of the oppressed! The tiny children; the terror-stricken fugitives from the Turk, the European colonist, the drunken tyrant! Tears have flowed through the centuries, enough to float a navy.

I find no difficulty in accounting for the supremacy of the oppressor. Man has elected to serve self, which is ultimately the service of Satan, and he is reaping as he has sown, and these defenceless ones suffer by reason of the great law which makes the whole race one. It must continue until the Stronger than the strong man comes to divide the spoils and set the captives free. Ultimately all will be well, but just now the agony is sharp.

What a blessing it is to learn that God knows our sorrows, that his quick and living sympathy bears us on his heart, that his compassions fail not. Though the general law of oppression and sorrow must hold for the present, yet He interposes in individual cases. "I know their sorrows, and am come down to deliver them." "The Lord will be a refuge for the oppressed, a refuge in times of trouble: therefore, those that know thy name will put their trust in Thee." Let us, in the meanwhile, learn how to comfort others, and to wipe away all tears from their eyes. F. B. M.

Southsea Convention.—This established conference on the spiritual life will be held in St. Simon's schoolroom, Southsea, May 18-20. The regular convention meetings will be held morning and evening, and there will be Bible Readings, with subsequent accounts of work at home and abroad in the afternoons. Many well-known expounders of the Scriptures will take part. The convener is Rev. F. Baldoy, Southsea.

Armenians in Syria.

JUST before we left Beyrout for the mountains, last August, Muallim Useph, an Armenian teacher, who had formerly been with Mrs. Bowen Thompson, in the early days of the British Syrian Mission, called to ask whether we would not like to light some little lights in Armenia. Said he, in broken English, "I bring you one girl from Marash; and one girl I bring you from Diabekr; and one from Oorfa. Then you teach them, and they go back, and give light in their places; for my country every day Mrs. Bowen Thompson she do good to women and girls, in Syria; now you, you do good to girls in my country!" I promised to take five girls, real orphans, if he would bring them, and among them was to be his own orphaned niece, in remembrance of his early connection with this work.

A few days later he reappeared. "You say you take my brother, his girl, but see! my brother, he leave some money, and his girl, she can pay something. Now take you instead, of one English priest killed, his children They very poor, no money now, all took! they ask their bread! English priest! your church!" Then, with painful labour, half in English, half Arabic, he unfolded a heart-breaking story of an Armenian clergyman, in English orders, Garabet Surrujiân by name, who had been brutally murdered at Adiamant, three days beyond Aintab, leaving a widow and three children.

So it was agreed that Useph should send for the girls, and that they should have a home here, in Beyrout.

On our return, in October, we asked where the children were, and the reply was sent; "No money for their journey, and the mother, bereaved of her husband, could she part from her children? Was it not possible to manage a corner for her?" Remembering who had said: "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in *Me*," we cast the burden of their support upon the Lord, and promised to share the expenses of the journey and take the mother with her children. That afternoon a telegram was sent to friends in Adiamant to pass the family on stage by stage to Beyrout, and to supply their needs.

Weeks passed by; we had almost given them up, when one busy day in January someone ran in, saying, "The Armenians have come." Yes, there they stood, a little group of exiles, in the garden, careworn and travel-stained after their thirty days' journey—the sorrowful mother, with a puny child of two in her arms, and by her side a pale, wan child of ten; their earthly possessions a bundle of rags, a few garments, among them the murdered father's shirt, and some dark, coarse bread, lay on the bench beside them.

A kiss of welcome brought a smile, like a gleam of sunshine, for a moment over the widow's sad face. We soon had some food ready and hot baths, but it took some days to remove all traces of that long, toilsome journey.

We made them up beds in a little garden room, which is now their home, and thankful they were to rest and lie down, none making them afraid. Not a word of Arabic did they know, nor could we speak either Turkish or Armenian. An interpreter, however, was found in the person of one of our Moslem children, a kind-hearted girl, who was touched with pity for the poor creatures, and ministered to them by every means in her power. It was strange that out of our sixty boarders it should be a Moslem who was *the one* able and willing to make them feel at home.

At first the poor mother felt her exile very deeply. Her mind had evidently been overstrained by the murder of husband, brother, cousin, and many other relatives. But now, after two months here, her face is getting quite bright; she is finding a little employment, and goes with the household to church and to Sunday-school, though, as yet, she understands nothing. And the baby, Yesteer! How it used to clutch at the food, and eat and eat, as though it never would be satisfied, but now it is getting fat, and is trying to use its puny legs, and is losing its constant querulous whine of privation and sickness.

Urshalous (*i.e.*, "Sun"), the elder girl, takes her place daily in the class, and has plodded a good way through the Arabic primer, and is learning to sew, to understand a little Arabic, and, hardest of all, to get tidy.

Our interest in them grows, and our love for them, too. As far as we can tell, they will be dependent on us for life, and we know that the Lord will send us, from time to time, what they need.

Especially we ask Him to incline some widows, who have become such under very different circumstances, to care for their sister-widow, Sultanie. The children we shall train, in time, to earn something for themselves as teachers.

Now and then kind Muallim Useph comes to see them, and when I tell him how surprised we are, that the widow of an Armenian clergyman should not be able to read, and should be so utterly helpless in her ways, he looks with surprise at me, and says: "Ah, you think the Armenian womens like Syrian women, that learnt in these schools. In my country, they most like Sultanie; but you! you light lights! I bring you girls!"

And now, dear friends, supposing he does bring them, shall I take them?

Caroline Thompson,
Acting Hon. Directress B.S.M., Beyrout.

Cornwall Hall.—The annual meeting of this Mission in Notting Hill was held on April 27, Captain Key, R.N., presiding. The report, read by Mr. Gaussen, stated that the work had been well sustained, and some new branches had been started. Addresses were delivered by the chairman and other friends. They were of a stimulating and practical character, urging to more sacrificing labour, in view of the needy multitudes around. The open-air operations of the Mission commence this month.

The Gospel in Madrid.

I TAKE the following paragraph from the *Semana Catolica* of Madrid:—

"We dedicate the following notice to all those who sit quietly and patiently at home and trouble themselves for nothing and for nobody, and pretend to believe, or at least say they believe, that all goes well for the Catholics. The notice is this: The building of the handsome Protestant university at the Four Roads continues without interruption.

"The enemy advances. At the Four Roads the Protestants have built a fine edifice, with its temple, schools, seminary, and hospital, a perfect centre of corruption. This densely-inhabited part of the town which is much in want both of spiritual and bodily nourishment, is in imminent danger of perishing by the doctrines of the Protestants. Is there no means of averting the danger? We know one which, with God's help, is easy and effective. Quite near, almost opposite, the Certiaries of St. Francis have their house under the patronage of the Divine Shepherd. They mourn over the evil, and wish to resist it with all their might. They have a chapel, but it is very small, and they must build a large church. They have a school, but it too is very small, and must be enlarged. The nuns are ready to make every sacrifice in order to oppose the instruction of the sectaries. We hope that the Catholics who have wealth at their disposal will take an interest in this beneficent work, and send their mites to the nuns, who from gratitude will constantly pray to God for their benefactors."

Thus far the *Semana Catolica*, and we hope that the notice will have the opposite effect. Is the kind reader not of the same opinion? The Madrid *Herald* has published the following notice:—"The Prime Minister received on Sunday the visit of a deputation, consisting of distinguished Catholic ladies, who requesthd the Government to prohibit the opening of the edifice which a Protestant society has built in the populous suburb of the Four Roads destined for a church and seminary." The reference is to the high school built by the German Society for Evangelisation in Madrid.

Fritz Fliedner.
Almudena 3, *Madrid.*

Italian Military Church.

The twenty-fourth anniversary of our first Lord's Supper in the Military Church at Rome was a wonderful sight. There was a large gathering of soldiers of all arms and all ranks, and from all parts of Italy, serving under the same banner for their country, and now testifying their wish to serve under the banner of Christ. These young men had been brought up in the darkness of Roman Catholicism, but by coming under arms they were Divinely led into the way of the Gospel; and it is hoped that the word of truth which they have thus learned will be carried by them to their homes when they return from their military service.

The Roman Church has done, and still continues to do, all in its power to destroy the work of the Evangelical Military Church, but Cav. Capellini has been able to continue his work to this day. Many hundreds of soldiers attended the service. Rev. H. J. Piggott presided, and preached from John vi. 53, the sermon being listened to with devout attention. After the Communion Supper, an old friend of the Mission from England, Canon Bell, addressed some kindly words in Italian to the soldiers, promising, if it should be possible, to return next year and assist at the jubilee. The pastor had not time to read all the messages and telegrams which he had received from the churches at the various stations.

Major Whittle stated, at a meeting on Sunday last in Woolwich Tabernacle, that £7000 per month are spent in the public-houses at Woolwich.

THE LATE

Mr. F. W. Crossley, J.P.

A FEW weeks since we recorded the death of this Christian philanthropist. He was of a type far too rare. His life strikingly illustrates the difference between Christian and secular philanthropy. The latter loves and helps men directly for themselves. The other loves and helps men in God. Mr. Crossley was not content to give away large sums of money while residing in his beautiful home at Bowden. There came to him, and to his like-minded wife, some ten years ago, the call to follow yet more fully in the steps of Him, "who though He was rich for our sakes became poor." Leaving Bowden they took up their abode in Ancoats. Here, on the site of a music-hall, Mr. Crossley built a commodious mission-hall, with lesser halls, dining-hall, coffee-house, baths, etc., for the use and benefit of the poor, besides dwelling-houses for the workers, a training home for evangelists for home and foreign service, and the modest dwelling-house in which he and his family resided. Amidst the grime and smoke, and, what is far more trying, the moral corruption and putrifaction of Ancoats, the pungent and purifying salt of lives wholly for God has been making its influence felt, with a result that only eternity will reveal.

The breadth and manifoldness of Mr. Crossley's sympathies were remarkable. In the early years of the Salvation Army, he was one of the most princely supporters of its work. Under the description of "A Manchester Friend," it was possible to reckon up some £15,000 given in a single year to this organisation alone. By his death other missions have lost one of their most generous helpers. When Professor and Mrs. Rendel Harris went to visit the scenes of massacre in Armenia a year ago, it was Mr. Crossley who furnished them with funds. He very largely bore the expense of the undertaking, and placed large sums of money at the disposal of the heroic travellers for the relief of the remnant of the persecuted nation.

In this and in other ways he gave thousands of pounds to Armenia, and the beautiful wreath of flowers from a few Armenians, hanging conspicuously on one of the pillars at the memorial service, was a powerful reminder that this martyr country has lost in his decease one of her heartiest friends. With what intensity he laboured on her behalf, only those know who were eye-witnesses of his prayers, activities, and anguish. There can be no doubt that the going out of his tender, sympathetic nature in so lavish a degree towards these oppressed ones had not a little to do with the illness which in the end proved fatal.

Deeply interested at home in the care of orphan children, in the Boys' Refuge, the Manchester City Mission, rescue work, temperance enterprise, and a multitude of other local objects, his heart was capacious enough and his sympathies rich enough to take in and succour Christian work the world over.

Another beautiful trait in Mr. Crossley's character was the delight he felt and the interest he took in the work of others. The petty jealousy which makes one worker think and speak slightingly of the labour of another was to him absolutely unknown. He rejoiced in the labour of all sincere toilers, and many a one has been upheld in the faith that God had called them to this or that field of labour, and had imparted to them spiritual gifts adapted to its special needs. But for his sympathy and aid many a discouraged worker would have faltered. God-given work has been thus sustained by his faith and love, his prayers and his purse, and discouragement and threatened defeat have been turned into encouragement and victory.

It was the possession of this spirit that enabled him to enter so thoroughly into the sorrows and difficulties of others. He would listen as patiently to the woes of an out-of-work as though he recognised in that ill-clad stranger the King who has made the poor his special representatives, and who not unfrequently draws nigh to his children in some lowly guise to see whether their hearts are really responsive to every appeal of real need. To see him humbly and lovingly kneel by the side of a sinner, pointing him to the Saviour, was to learn afresh how precious the salvation of a soul is, and how truly Christ-like it is to enter into this individual contact with those who are seeking a personal acquaintance with God. In the address which Dr. Maclaren gave at the funeral, he said:—

(From Photograph by Mr. Warwick Brooke, 350, Oxford-road, Manchester.)

> If ever there was a man that lived as seeing the invisible, to whom sense was less than faith, and the realities behind the veil the nearest realities, our friend was such. Although he had the cares of a great business on his shoulders, deeper than the motives that bound men in commerce were his motives. There was the strong basis of a vivid realising perception of the things unseen. There was sweetness in the natural disposition; much that attracted us was rooted in his very constitution and temperament, but he would never have been what he was if it had not been for the dwelling in him by his simple earnest faith of the power and the love of Jesus Christ. I believe no man could estimate the worth to Manchester of the example of our friend. It had pricked the conscience of many a luxurious and well-to-do professing Christian, and had gone home to the hearts of many in that district for which he lived and for which in a sense he died.

The funeral service will never be forgotten by those who were privileged to be present. It furnished a striking illustration of the extent of Mr. Crossley's sympathies. Without invitation, friends had gathered from all parts of the country, and the hold which Mr. Crossley had obtained upon their hearts was manifested in the sobs that mingled with the songs, and that now and again made singing almost impossible. Death and all its trappings was swallowed up in victory. To gaze upon the crowds that lined the streets to the poor people's cemetery in which he was buried was to be reminded of the far-reaching influence of such a holy and self-renouncing life. We close this imperfect sketch with Canon Rawnsley's poetical tribute in *The Manchester Guardian*:—

> There are so many that when one man dies
> We scarce may miss the long-familiar face.
> There are so few, the heroes of our race,
> That all the city, in its sad surprise,
> Sobs, and the humblest worker feels his eyes
> Dim, and the strong voice falters for a space:
> So much of manliness and gentle grace
> Gone swiftly to its home in Paradise!
>
> For this was he who what the left had given
> Let not his right hand know. And this was he
> Who made the woes of poor men all his own;
> Stood for Armenia and her martyr crown;
> Bade Britain dare from bondage to be free,
> Took up his cross, and followed Christ to heaven.

The Presbyterian Synod.

Last week we published a portion of the sermon of the retiring Moderator, Dr. McGaw. The address of the new president of the Synod, Rev. H. L. Mackenzie, of Swatow, was also of special missionary interest. He traced the rise of the Church's China Mission fifty years ago, under Mr. Wm. Burns, and the progress made since then in China proper and in the island of Formosa. The fields occupied by them embrace a population of fifteen to twenty millions, and the converts gained by all the agencies at work do not reach a total of 10,000. As to methods, Mr. Mackenzie urged that the greatest possible use should be made of the native Christians in reaching their fellow-countrymen.

In presenting the report of the College Committee, Dr. Watson, of Liverpool, commented on the prevalence of religious doubt as a reason for the paucity of young men entering the Gospel ministry, and thought the Church, instead of concerning itself with the minutiæ of doctrine, ought to uphold the great essentials of the Christian faith. The renewing of spiritual life was the only antidote for the secularism of the age.

The various other reports submitted to the Synod did not show any striking features of public interest. The petition sought to be presented by several ministers and elders of the Church against the unsettling teaching of Dr. John Watson, of Liverpool, was rejected by the business committee, on the grounds that it had not been dealt with in the usual constitutional way of primary consideration at the Presbytery, and that the charges were not specific enough. The Synod, by a large majority, endorsed this rejection of the petition, so that the matter was not at all discussed on its merits.

The Borough.—The annual meeting of the work at Friar-street Mission Hall was held on April 27, Mr. W. H. Seagram in the chair. Mr. A. H. Dence spoke of the great need for such work. The changed lives of many present at the meeting was justification for its continuance. There are 1200 families being visited. Other friends testified from personal knowledge to the good work done.

London Home Settlement for Young Men.—The council met at Wyndham House on Friday, April 30, Dr. Rigg in the chair. The work during the year has been full of encouragement. The object for which the Settlement was established—the shielding of young men from the temptations which abound and the leading of them to a definite consecration of themselves to God and to a life of real usefulness—has ever been kept in view. Many during the year thankfully associate the dedication of themselves to God and his service with the happy influence of the Home life. Dr. Rigg said no work would more richly repay the Church of God than that which saves the sons of Christian parents from falling into the perils of London life.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Text for Sunday.—"Lord, what wilt Thou have me to do?"

Hymn.—"Sacred Songs and Solos," No. 30.

A Child's Work for Jesus.

By Rev. E. Payson Hammond.

At the request of the late Dr. A. J. Gordon, I once held two weeks' union meetings in his church in Boston. Each afternoon we had services for children, and many, as they heard the story of Jesus' love, were led to give themselves to Him. Among them was little Winnie Lewis.

Some years later, while I was holding a series of meetings in Hartford, Dr. Gordon chanced to be present, and knowing how much he loved to see children trusting in Jesus, I asked him to tell those present the story of Winnie Lewis. I have time to tell you only a few of his touching words with regard to the work she did in leading those in her neighbourhood to Jesus.

He said: On a hot day in June, I was called to attend her funeral. My eye fell on a crippled lad, crying bitterly as he sat on a low doorstep.

"Did you know Winnie Lewis, my lad?" I asked.

"Know her, is it, sir? Niver a week passed but she came twice or thrice with a picture or book, mayhap an apple for me, an' its owin' to her an' no other body that I'll ever follow her blessed footsteps to heaven. She'd read me from her own Bible wheniver she came, an' now she's gone there'll be none at all to help me, for mother's gone from Mike's sky intoirly with Winnie, sir."

I passed on, after promising him a visit very soon, and made my way through the crowd of tear-stained sorrowful faces. I came to a stop again in the narrow passage-way of the house. A woman stood beside me trying to dry her fast-falling tears, while a wee child wept at her side.

"Was Winnie a relative of yours?" I asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbours. She took tracts to them all, and has prayed with them ever since she was converted, which was three years ago, when she was but six years of age, sir. What she's been to us all no one but the Lord will ever know, and now she lies there."

The next day a good-looking man came to my house, and said "I am Winnie's uncle, sir. She never rested till she made me promise to come to Jesus, and I've come."

"Will you tell me about it, my friend?"

"Well, you see, sir, it was this way. Winnie had always been uncommon fond of me, and so was I of her '—his voice broke a little—" and I'd never felt quite right. Yet I knew her religion was true enough, and a half hour before she died, she had the whole family with her, telling them she was going to Jesus, and she took my hand between her little ones and said, 'Uncle John, you will love Jesus, and meet me in heaven, won't you?' What could I do? It broke me all up, and I have come to ask you, sir, what to do, so's to keep my promise to Winnie, for she was an angel if there ever was one. Why, sir, we were all sitting with her in the dark, and there was a light about that child as though it shone from heaven. We all noticed it, every one of us, and when she drew her last breath and left us, the radiance went too; it was gone, quite gone."

Within a month, Winnie's uncle was received into the church, thoroughly converted, and a sincere disciple of Christ.

When Dr. Gordon had finished this touching story, all hearts were deeply moved, and we offered the prayer that the children who had been converted in Mr. Wheeler's church might, like Winnie Lewis, and others in Dr. Gordon's church, show by their changed lives that they had for Christ's sake had their sins forgiven.

You need a new heart, my dear young reader, as much as Winnie Lewis did. I suppose she had no thought of becoming a Christian when she came into that meeting I conducted in Dr. Gordon's church. But as she heard me explain how much Christ had to suffer that our sins might be forgiven, her heart melted in love toward Him, and she felt what a dreadful thing it would be to turn away from such a Saviour.

Jesus, take this heart of mine,
Make it pure, and wholly thine:
Thou hast bled and died for me,
I will henceforth live for Thee.

Scripture Union Portions for Next Week.

S. Hebrews	vii. 1-14.	Th. *Hebrews*	ix. 15-28.
M. „	vii. 15-28.	F. *Psalms*	l. 1-13.
Tu. „	viii. 1-13.	Sat. „	l. 14-23.
W. „	ix. 1-14.		

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A Visit to Dothan.

As the Bible Searcher this week is about Joseph I thought you would like to hear something about Dothan, as I was there a few weeks ago. You will remember that Joseph was sent by his father to Shechem to find his brethren, and inquire how they were getting on. But when he got there he found they had gone to Dothan.

I was travelling in the opposite direction—from Nazareth to Shechem, and passed Dothan on the way. It was early morning when I arrived there, and the luxuriant grass was bending beneath a heavy dew. A range of hills rose on the right hand and another on the left, and in front stretched a great plain. It was from this beautiful and fertile spot that Joseph's brethren saw him coming toward them, and decided to destroy him.

No one knows now the exact pit into which they threw him, but there are many similar ones which would answer to the description given in the Bible. There is also a well in the plain, in which a man was bathing, and hastily put on his only garment, a long blue robe, as he saw our cavalcade approaching. Here we rested awhile while one of our party took a photograph of our group by the well.

A little further on we came to another road—or rather track—which crossed the one we were on. This was the one along which the merchantmen came on their way down to Egypt, which must have been a very long journey. As we passed it we saw in the distance a train of camels and donkeys, and wondered if it was such a caravan as that which Joseph had to join, through the cruelty and envy of his brothers.

No doubt the appearance of the neighbourhood has somewhat changed since then, but I am afraid that now, as then, there are hearts full of "envy, hatred, malice, and all uncharitableness," even among young people towards their brothers and sisters, although perhaps they do not show it in such a dreadful way.

How sorry Joseph's brethren were in after years, when he was so kind to them in their distress. That is the way to win over those that hate you, boys and girls—"If thine enemy hunger, feed him; if he thirst, give him drink." And be quite sure that if you harbour in your heart feelings of hatred towards anyone, the day will come when you will be very sorry for it. Let us all ask God to "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee and worthily magnify thy holy name, through Jesus Christ our Lord."

A Word of Praise.

I was so very pleased while I was away to see what a splendid lot you have given for the Indian famine. It was quite delightful to see how your sympathy had been shown to your unfortunate little brothers and sisters out there. Next week I will tell you about a little London boy who did a very brave thing for them.

This week I want to remind you about that bathing machine you were going to provide for the little cripples at Southend. The amount necessary for it has been rather a long time coming—in fact, it has not come yet—and as this is "Christian Endeavour" week for missions at home in our own country, I hope you will be able to make it up.

It is rather too bad to press you, as you have been so generous already; but you know we only ask generous people, because it's no use asking stingy ones!

Children's Special Service Mission.

Mr. Hutchinson, *St. Andrew's, New Kent-road* (Sun. 11 and 3 o'clock, week-days 7.30), to May 9; *Smithills*, May 16; *Pershore and neighbourhood*, May 22-28. Mr. Reginald Callender, *Alexandra Hall, Cambridge*, May 6; *St. Stephen's, Wandsworth*, May 8; *Penge*, May 25; *Ealing*, May 27; *Weybridge*, May 30. Mr. J. S. Tyler, *Gt. Baddow*, May 10-14; *Norwich and neighbourhood*, May 16-31. Mr. H. Hankinson, *Ross*, May 6; *Hereford*, May 7; *St. Luke's, Redcliffe-square*, May 13; *Addlestone*, May 27. Mr. Geo. Goodman, *Bromley*, May 8-16. Mr. E. Hughes, *Woolwich*, to May 7; *Castle Yard, Holland-street*, May 7; *Reeve Mission, Baker-street*, May 15; *Mall Hall, Notting Hill Gate*, May 17. Mr. J. H. P. Cutting (with caravan), *Earl Stonham* from May 6. Mr. Lidstone, *New Malden*, May 9-12. Mr. A. E. W. Gwyn, *St. Jude's, Mildmay*, May 7. Mr. S. J. Hewlett, *Stockport*, May 12.

Half Yearly Meetings for Local Secretaries and friends.—Strangeways Hall, Manchester, May 13 (3 and 6.30); Gordon Hall, Liverpool, May 14 (3 and 6.30); Bolton, Central Hall, May 18, at 7.30.

Bible Searcher (No. 70).

All answers to be from Gen. xxxix to the end.

Children *under seven* do the first three; *under thirteen* the first seven.

1. What did Potiphar find to be the reason of Joseph's prosperity?
2. Why did the keeper of the prison trust him?
3. What did Pharaoh tell his servants was his reason for putting Joseph over his house?
4. What reason did Joseph give to his brethren for having been sent to Egypt? By whom was he sent?
5. Quote one verse or more showing how Joseph's dream about his brethren was fulfilled.
6. What was Joseph's caution to his brothers when they left the second time for Canaan?
7. Before Jacob started for Egypt, what did he do at Beersheba?
8. How many people went with Jacob into Egypt?
9. Whom did Jacob adopt as sons? Which had the first place?
10. What prophetic promise did Israel give to Judah before he died? Can you say anything (from any source) about its fulfilment?

☞ Next week's Searcher will be on the Epistle to the Philippians.

KEY TO LAST WEEK'S BIBLE SEARCHER (No. 69.)

1. Mark xi. 25.
2. Mark xii. 29-31.
3. Hosea vi. 6.
4. Hosea xiv. 9.
5. Mark xi. 17. Isaiah lvi. 7.
6. Mark xiv. 61, 62,
7. Mark xv. 28. Isaiah liii. 12.
8. Mark xiii. 10.
9. Mark xiii. 33-37.

Foreign List.—Correct answers received from:—

No. 57. J. A. Field (Australia). **Nos. 61 and 62.** Charlotte Cane (S. Africa). **No. 64.** L. M. Knight (America). **No. 66.** Olive van Millengen (Cyprus). **No. 67.** Dora Corrie, Edith Meuter.

No. 68.—Correct answers (second list) received from:—

Minnie Allen, Ol. and G. Andrews, Mabel Adams, Mag. and Robertha Arres-Mather, L. Athole, Nellie, Frank, and Fy. Ames, Dsy., K. Ruby, Hugh, Anld., and Enst. Allen, Chris. Arnold*, Massy Baker, Cath. Barber, Lavinia Barnes, Mary Ballingal, Elsie Bartlett, May, C. B., and Jess. B. Baker, Lu., Kath., and Teresa Blackie, Arthur Barker, Geo. Braud, E. B.* and J. C.* Black, Gr. Barnes, Ella and Dora Brayfield, Anld. Baker, Jn. Baring, Charlotte Bailey, W. and M. Bentley, Nadine Beauchamp, Eva Bergen, Jn. and Eth. Benger, Wm., Fl. K., and V. Bellerby, L. Berthé*, Nellie Bellerby, Ey. Bridgewater, Ml. Birney, Stan. Boxer, H. S. Bone, Edith and — Badham, Herbt. and L. Berry, D. A. Bennie, J. C. Bell, Ethel Beauchamp*, Fr. J. Bennett, Au. Boniface, Robt. G. Browne, Albt. Botting*, A. H. Bowker, Ly. Clarke, Mary Caster, Gladys and Lul.* Calvert, Lottie Carter, J. A. Chamberlain, Wm. E. Clarke*, Vlt. Chamberlin, My. E. Clarke*, C. M. and M. M. Craven, Wm.* and My.* Charles, Jack and Rosalind Clarke, Walt. and Jessie Carter, Hy. Jas. Cheney, B. Cheale, Kath. Code, M. T. Colville, H. R. and Fredk. Compton*, W. and E. Cockrem, Marj. Collins*, Lily Coles, Dora Corrie, Ruth Coupe*, Annie Cooper*, N.*, Hy., Annie*, and Arthur Couch, S. Cumbers, Dthy. and R. Courtenay, A. E. and E. T. Cowley, Wm. and Edith Corrick, Dthy. Cooper, Arth. M. Cole, Arch. B. Cornabé, Ey. Church, Ralph and D. Daintree, May Dring*, Dthy.* and Marjory* Dyke, Ed. Daisley, W. R. and Dthy. M. Davies, C. K. and E. A.* Dodd, Anld. M. Dougall, Wm. Dowsett, Eva C. Doning, Gdn. Duncan, Ray.* and Est.* Dunn, Ken. Dunbar, Enst. Edmonds, Eva Edmundson, Mn. and Jas. Freegard, An. Fleming, Lu.* and Chris.* Fidler, A. Fosten, F. A. and A. E. Figgis, Eva Fullerton, Flossie*, Nanny*, and Janetta S.* Fullarton, Enst., Reg., and Wm. Findlay, Herbt. Fowler, C. M. Garriock, E. C. Graham, My., Alf. H., and Dsy. Greenacre, Min. Giddings. Rose Hamilton*, Dthy. and Fr. E. Harris, J. and M. Handasyde, Ln., Clarice, and Enst. Herivel, Thos., Reg., and Jack Harris, Ruth E. Harrison. Mgt. Hasse, Win. Harvey, Vic., Henry, Ey., and Ed. Hearn, Dthy. G.* and Evelyn* Hewer, Ada Heap, Thea. Hill, Jn. and Mgt. Hogg, Vlt. Holford, Mena, Chas., and Ed. L. Hunter, May V., Tom M., Helen, and Harcourt Hunter, Lila K. Hughes, F. Hunton, Eth. Hutchings*, Vlt. and K. Ireland, Moffat and Sinclair Jackson, K. G. and N. Q. Johns*, Dudley Joyce, Ag. Jones, Mi. Joselyne, Elsie Johnson, Susie Keen*, T. A., K. G., and Hubt. Kirkpatrick*, Isa Kay, Gert. Kingierlee, Eth. Larwill, Hannah Lovell, Guin. and May Leigh. Sam. and Doke Lewis, Ln., Grahame V. and Murray Lloyd, Barb. Maconchy, Abraham, Thos., Bella and Nellie Mack., Hilda Matheson, S. E. Mackintosh*, Jan MaGregor, Gladys Mather, Laura Macaulay, Trevor and M. Matthews, Alan Marples, Bruce and Hy. Malaher, H. M. Medill*, Ethel L. Mackenzie, Jn.*, Ag.*, and Mag. Menzies, Nellie Mead, E. L. Monti*, Dthy. Morrisson*, Dora Muir, Fl. Mackenzie, Dsy. and Tita Mackenzie, Mgt. Macphee, Jn. H. Mather, An. G. Macnair, E. L. and A. L. Moir, Eth.* and Grd.* Morgan, Frances Munce, Enst. and Edie Nash, Mde. and Amy Nottage, Geo. O'Beirne, Mde. and Eva Oakes, Lottie and H. Orr, Gwen. Ogilvy, Fl. Osmond, Winnie Page*, Kath.* and Eth. M. Pasley, Ada, Wm., Mag, and Jessie C.* Palmer, Doug. Parkes*, Nelly and Louie Peachey, Al. My. Palmer, Dsy. Phillips, F. S. Phillips, S. Pim, Is.* and Gladys* Phipps, Joanna Pearman, May, Dsy., Vera, and Norman Petrides, Edwin Peters, Edith Quick, Ed. H. Rainey, Ml. Reeves-Palmer, Cl. Riley, M. L. Rickards, Syd. and Ol. Robertson, Al. and Connie Rouse, Theo. and Eileen Roberts, C. L. Romanes, Jeanie Robertson, T. M. and J. Stanier, Win. Stangre, Ag. M. Sterry*, Con. Scott, B. Scantlebury*, Ed. Saunderson, D. and B. Salt, Gwen., Undine, Mervyn*, and Eric Shaw, Dthy. N. Shaw, F. K., M. Dthy.*, and Helen Stalker, Eric and Ernest Seymour, Ml. A. P. Sells, R. Sherwin, Beasie Symes*, Hilda Skinner, May Q. Spiganowies*, Lucy and Ken. Soltau, Ey.* and Nellie* Stuart, Ronald Studd, Eth. Taylor*, Louie Tibbits*, Ol. Tritton*, Fred and Sarah Thomas, Teresa Toop, Fk. Thompson, Hubt.*, Peveril, Laurence, and Arthur Turnbull, J. W.* and Janet* Thomson, Mgt. A. Trotter, Herbt. and Frnk. Tomkins, Jessie E.* and Ida F. Watson, Wm. J. and Bertie Ward, Nellie and R. Watson, Nellie Walker, Gr. Welbank, Walt. and Lillie Whenday, Kath. White, Const. and Eth. M. White, Elsie* and Grace* Wright, Phillis, Noel, and Cecile Wright, A. and Fy. Waring, Jessie West, Eva Winpenny, Arth. Wright, G. M. Wood, Evelyn H. Wood. Hetty Wodson, Edgar and Cecil* Yorbury.

No. 69.—Correct answers (first list) received from:—

Violet Ashworth, Auld. and O. J. Akers, Ernst and Mu. Aldwinckle, A. R. Anton, W. T. Aldous, Eliz. B.* and J. C. Black, Herbt. Braddon*, Leo. Bartlett, Wm. and Fl. K. Bellerby, May, Dsy., and Gdn. Bligh, Bert Brotchie, Md. Clarke, Dthy. J. Clarke, Md. Cleal, Ruth Coupe, Ida C. and Au. M.* and Mabel Cole, Mgt. Davison, Vera Dickinson, Cld.*, Kitty, and Ivy G. Donaldson-Selby, Lu., M. Ellacott, Enst.* and Willie Edmonds, Mn. and Jas. Freegard, Const. Gabbett*, Lee Gardner, Ellen J. Hatcher Nellie Horsford, J. and Dthy. Hughes-Games, Fnk. and Robt. Jones, N.* and K. G.* Johns, May and S. E. Law, Ruth Lane*, Geo. McDonald, J. H. Mather, Alan Marples, Hilda Matheson, S. E. Mackintosh, L. F. Morice, Eva Monti*, A. Onslow*, Alice M. Palmer, My. Palmer, Myrtle W. Perry, Alf. and Dy. Penny, My., Wm. M., and Louie Penny, J. E. Pearce, Hilda Rawson*, Al. Redwood, Const. and Hilda Scheffer, Barb. and Hld. Stevenson, Fl. Smith, Betty Stocks*, My. L. Symon, Fl. Simmons, L. and K. Soltau, Gert. E. Scott, Au. Tawse, Fr. Taggart, Mde.* and Ed. S.* Tyson, Gert. Vellacott*, May and Dthy. Vickers, Edith and W. Wheeler, Pringle Wilson*, Hy. J.* and Q. Williams, Artn. Wright, Ibla and Allan Woodman, Hetty Wodson.

Personal.

E. I. Hatcher.—Write the answers, not only the references, next time. Harold Wodson.—Hope you will soon be feeling well again. Janet C. Black.—"Many happy returns." Violet Ashworth.—We have not space to publish a key to the competition questions. Muriel Sells.—Hope you will continue answering the Searcher. Kenneth Dunbar.—You did not give "the last words of Jacob's vow" in No. 66. Ada Heap.—Am glad you have interested your friend in the Searcher. Dora Smith.—Please send the name and address of your newsagent, and I will try and find out why he does not get The Christian in time.

Donation List.

Indian Famine Children (Mrs. Bruere).—E. O. C., 4s.

Indian Famine.—I. M. and M. H., 1s. 6d.; L. C., 6d.; H. P. S., 5s.; Four Friends, 10s.; Maggie, 1s.; A Family, per Lover of India, £3 3s.; B. H. M., 2s.; M. C., 1s.; Total, £4 4s.

Cripples' Bathing Machine, Southend.—Rita, 2s. 6d.

Uncle Tom.

THE MAY MEETINGS.

The Protestant Alliance.

THE annual meeting of the Protestant Alliance this year took the form of a demonstration on a large scale, by reason of the co-operation of various organisations holding like principles and having similar aims. The demonstration comprised a series of meetings, held on Friday last, in Queen's Hall, Langham-place, W., two of these being open to the public, and having for their object the warming-up of friends and the enlisting of fresh sympathy from those who hitherto have been wanting in fervour in the fight against Romanism, or lacking in zeal in the propagation of Evangelical principles.

Mr. T. A. Denny, who presided in the afternoon, opened the proceedings by deploring, not so much the prevalence of Romanism as the growth of Romish principles in the Church of England. Rev. C. F. Ward, of Manchester, who followed, commended the Protestant Alliance for its energy in exposing Romish errors, and its vigour in opposing Romish encroachments. He regretted that the controversy with Papists had, at times, been wanting in spirituality, whereby the impression has got abroad that the issue is simply and solely one of argument. Rev. A. Roger, of Putney, who for some years has been on the lecturing staff of the Alliance, said that of late much watchfulness has been exercised in following up Roman Catholic lectures in various parts of the country. There had been abundant fruit, as one of the Romish controversialists had admitted, by saying that the Alliance was "undoing all the good" which the Church thought it had done! Mr. Roger rejoiced to have found in his travels throughout England many signs of a revival of Protestant sentiment and enthusiasm.

Two visitors from the Western Continent followed, the first being Rev. T. Leyden, from the United States, who dwelt upon the Romish influences which threaten freedom and Gospel truth in America. He spoke of the seeds of hatred, domestic and social, sown by Romanism. Having been brought up in the papal system, he spoke from personal knowledge. The second visitor was the renowned Pastor Chiniquy, who expressed the conviction that Britain would never become Romanist again. Being in the eighty-eighth year of his age, and having spent twenty-five years in the Church of Rome, he had a message to deliver to such as regarded Romanism as Christianity with an admixture of errors. That message was—Beware of the idolatry of Romanism, for it is more degrading and God-dishonouring, more injurious to human intelligence and more damning to the soul, than the idolatry of the hoary religions of the East, or the barbarous heathenism of the darkest races that inhabit the isles of the sea. Romanism is, indeed, the old-time paganism with a Christian name. In the Roman Church mortal man makes his Creator; the priest has power above God, and claims to control the Deity. Romanism has obliterated among her devotees all sense of the greatness, holiness, and eternity of God. Counselling prayer for papists, the speaker declared that they are honest men, as also are many of the priests. How could he have come out of Rome, when as yet he had no light? And in his darkness no one ever came to him to help him to light and liberty!

The evening meeting was very largely attended. Dr. Barnardo presided, and, in the course of an earnest address, traced the blessings of our nation and time to an open Bible and a Protestant dynasty. Having described the recent tactics of the Romish hierarchy in Canada, in the matter of elementary education, he alluded to the prevalence of Ritualism, and expressed the conviction that Romanism and its principles are advancing by leaps and bounds in Great Britain.

Rev. C. H. Wainwright, of Blackpool, moved a resolution for a loyal address to be sent to the Queen, heartily congratulating Her Majesty on her memorable reign, and expressing a deep sense of the inestimable benefits, social and national, conferred under God by her illustrious example. In an eloquent address he remarked that if the past has been bright and glorious, the future looks terribly dark, by reason of the disposition of many to surrender their rights, and to neglect the Word of God and its teachings. Not only has Romanism taken the place of Protestantism in numberless churches, but the rulers of the Church of England are openly excusing things and doing their utmost to come to terms with the Pope.

Mr. Samuel Smith, M.P., who seconded the resolution, expressed the conviction that a very dark cloud hangs over the nation owing to the departure that has taken place from the simplicity of the Christian faith. The religion taught in thousands of churches is not the religion of Jesus Christ, but is another. The clergyman has become a miracle-worker, a kind of magician; and, as a consequence, a species of idolatry, "a blasphemous fable," to use the language of the Articles, has taken the place of Scripture doctrine. The battle of the Reformation requires to be fought over again. If we intend to preserve the privileges for which our forefathers fought, we must gird ourselves for a great struggle to extend over many years. Whereas Romanism has been dying rapidly at the roots, in Italy, Spain, and France, it is advancing by giant strides in English-speaking countries — especially in Great Britain, where the system enjoys peculiar favour in high circles, and where the people are living in a fancied security while all the time their freedom is in great peril. A prime need to-day is a revival of Gospel truth and a faithful use of the Word of God.

The resolution having been carried by acclamation, an address was delivered by Rev. H. Lindsay Young, of Portsea, who, in view of the warmth of the meeting, said he was sorry that the Pope was not present to see that the English people did not mean to give themselves into his hands. He spoke of the Ritualistic movement as a great religious crime; and in stirring language contrasted Romish error with Gospel truth.

Trinitarian Bible Society.

The sixty-sixth annual meeting of the Trinitarian Bible Society was held on Tuesday last week at Exeter Hall. The chair was occupied by Mr. J. E. Mathieson, who opened the proceedings by reading solemn testimonies from Holy Scripture regarding the words of God — their purity and power, their Divinity and binding authority. Having regard to religious inquiry in Israel, he expressed the conviction that the fig-tree which has long been barren has begun to blossom.

Dr. Bullinger, secretary of the Society, read the report. After affirming the Protestant and Evangelical character of the Society, and maintaining the importance of the work which it exists to advance, the committee rejoiced at the formation of new auxiliaries, and the increase of interest at home as well as effort abroad. The Hebrew New Testament has gone into another edition, making an aggregate of 279,000 copies during the past ten years, the circulation having of late extended to Asia and Africa, as well as Europe and America. The new edition of the Hebrew Bible has at length been completed by the publication of an Introduction explaining the phenomena connected with the sacred text of the Old Testament, and setting forth the principles on which Dr. Ginsburg carried through his great work. It is no exaggeration to say that this edition marks an epoch in Sacred literature. The New Testament in Judeo-German, the common language of Continental Jews, has continued to be sought after, and the Old Testament is now in type to the end of Hosea, so that there is prospect of completion in a short time.

Proceeding to notice the Breton Bible, the report spoke of steady circulation and continued blessing. Young men preparing for the priesthood have been among the many who have inquired for Scriptures; and in consequence of the widespread interest in "the Protestant Book" there have been the usual misrepresentation and persecution on the part of Romish ecclesiastics. The work in Spain has been steadily developed during the year. Pastor Lopez Rodriguez, of Figueras, having sent Bibles to the editors of Spanish papers, received most encouraging letters of thanks, some of them quite remarkable in their terms. The report further gave details of circulation of Scriptures among English sailors and foreigners at home and abroad, also grants to missionary and other societies. Expressed in figures, the circulation was—Bibles, 6,979; New Testaments, 46,827; portions, 27,697; total, 81,503. The audited balance-sheet showed receipts £6,052, and expenditure £5084, leaving a balance in hand of £967, carried forward to meet engagements already entered into.

The first speaker was Rev. J. J. Beddow, vicar of Drypool, Hull, who, in a vigorous address, deplored the degree to which, in Biblical literature and religious worship, nominal Protestants are coquetting with Romanism. He also described what he had seen of Evangelical progress in Brittany, where he had inspected the work of Pasteur Lecoat. Rev. George Freeman, of New Southgate, followed, urging that as the demands made upon the Society are always greater than the ability to meet them, increased energy should be thrown into the work of making known its principles and undertakings.

Addresses were also delivered by Surgeon-General Partridge on the truth, integrity, and authorship of God's Word; Mr. T. H. Stockwell, who deprecated compromise with error, and advocated more diligent dissemination of the Bible; and Professor Bertrand, who dwelt upon the power of the Scriptures as witnessed in his work among converted Romish priests in France.

Lord's Day Observance Society.

The annual meeting was held last week, after a breakfast, at St. James's Hall. The Archdeacon of London presided. Dr. Peake, secretary, presented the annual report, which described the progress made on the Continent in efforts to recover Sunday rest. In Germany a highly-complicated system of legislation had sprung up resulting in widespread dissatisfaction. In Austria a much larger degree of Sunday rest had been theoretically secured; but commerce had not shared in the privileges obtained by manufactures, and small workshops were not favoured like large factories. In this country the committee were thankful to report the defeat of the attempt to cripple or destroy the Lord's Day Act. The attendance at the national collections which were opened on Sundays last year had rapidly fallen off after the first, and the average Sunday attendance at the Guildhall exhibition had decreased in three years from 2921 to 1518 and 769.

Archdeacon Sinclair said the Society's principles were founded on liberty and justice. The falling off in Sunday attendance at the museums and galleries showed that when let alone the national feelings were strongly in favour of a day of rest. Referring to the Newlyn riots, he said he hoped that the owners of East Coast fishing boats would refrain from outraging the strong religious feelings of the Cornishmen. Mr. S. Smith, M.P., in the course of an address, condemned those clergymen who told young men they might do what they liked on Sunday after attending early Communion. As a legislator, he felt very great difficulty in laying down compulsory rules for those who did not acknowledge the law of God. It certainly could not be done without the general consent of public opinion. They should beware of calling those acts sinful which Christ did not condemn.

Mission to Coalies and Carmen.

The London City Mission has dealings with all sorts and conditions of men among the toilers and moilers of the suburbs. Its missionaries visit the yards where the men work, and thus come into direct touch with people who are ordinarily outside the pale of religious influences. One of the branches of the work is the Mission to Coalies and Carmen, and at the annual meeting held at the Mildmay Conference Hall last week there was a large gathering. The office of the Mission is at the Coal Exchange, and Mr. W. R. Rickett is the president. The material comforts of the coal porters and their wives were looked after by the deaconesses of the Conference Hall, and afterwards there was an adjournment to the big hall, where the singing was led by the Coalies' Choir, with Mr. Cecil Rickett at the organ.

Earnest addresses were delivered by the president, Mr. J. Dunn, Mr. S. Munns, Mr. W. Prentice, and Mr. F. Tite. The last named, as treasurer, congratulated the meeting upon the success of the movement, and reminded the members that an additional subscription of one halfpenny per week would provide sufficient funds to start another missionary.

Baptist Missions.

There is no branch of Christian endeavour that is more calculated to unite the churches than that of foreign missions. So it was very fitting that the missionary anniversary of our Baptist friends should be presided over by a Wesleyan, Mr. R. W. Perks, M.P. It was noteworthy that of the three hymns sung on the occasion one was by Bishop Heber, the Anglican, and another by Mr. Charles Wesley.

The well-known secretary of the society, Mr. A. H. Baynes, said that the year's report would be fully printed and circulated during the present week, and it was never better worth reading. It is made up of warm messages from those in the high places of the field. In a short summary of its leading points, Mr. Baynes passed on good tidings from India, China, the Congo, and elsewhere. From China, 400 converts are reported during the year. Special interest centres around the Congo Mission, where the native Christians are most devoted, and where every church member is also a worker or giver. Ten fresh missionaries were sent forth last year, and there is now a larger number of offers from well-equipped young men before the committee than in any previous year. The shadows on the Congo work, in the death of labourers, were referred to, and the faith expressed that out of these losses fresh effort would arise.

The financial statement of the treasurer, Mr. Rickett, was in the main a most encouraging one, as he had a clear balance-sheet to report. It was true that on the transactions of the year a deficit of £5400 had arisen, but it had been resolved to sell out the invested stock left over from the Centenary Fund after providing for certain other demands. It was necessary, however, to remember that the Society, by reason of its prosperity, is spending £8000 in excess of its income. There is large room therefore for increased liberality.

The address of the Chairman embodied a brotherly greeting, a historical review, and a dissertation on the outstanding aims of missionary work. Incidentally he alluded to the indirect commercial outcome of Christian missions. He expressed pain at the fact that two-thirds of the income of the British possessions on the Gold Coast arises from spirit duties. The greatest sinners in this matter, however, are Germans and Americans, who import into West Africa five or six times as much spirituous liquor as Great Britain. The abolition of the legal status of slavery in Zanzibar was mentioned with commendation. Mr. Perks also sounded out a clear note of confidence that nothing can solve the dark problems of the world's sin and misery except the presentation of the Gospel of Jesus Christ in the power of God's Spirit.

Clad in his ordinary Chinese costume, Rev. A. G. Shorrock, from Shensi, spoke in a most interesting way of his work among that ancient and needy people. One is soon impressed, he said, by the poverty of the people, caused partly by the non-development of the resources of the country. In his opinion, however, the opium is the chief hindrance in the north of China at any rate to the happiness of the people and the progress of the Gospel. He described some of the disastrous social and individual effects of this tyrannous habit—closed schools, penniless communities, etc. They had made it a rule to exclude from church-membership the opium-grower as well as the opium-smoker. The speaker protested against the idea that would exalt the Confucian system at the expense of the Christian faith; there is as much difference between them as between light and darkness. There are elements of hope in the attitude of the more intelligent of the people, and in the spirit of inquiry that is spreading. An interesting and encouraging account was given by Mr. Shorrock of the origin and progress of the work in the province of Shensi, where he has been labouring for some years past. After passing through the vicissitudes of famine, fever, war unsettlements, and rumours of riot, the Shensi mission is now producing most hopeful results. Mr. Shorrock's statement was altogether a delightful and praise-inspiring one; it was one more proof of the reality of Chinese Christian discipleship.

The second speaker was Rev. W. J. Dawson, of Highbury, who directed his remarks specially to certain hindrances to foreign missions that still exist even within the limits of the Christian churches of these lands. He maintained three axioms in opposition—(1) that Christianity is propagandist or it is nothing; (2) that missions have done more for the home cause than it has done for the missions; and (3) that the cause of Christian unity has been furthered by missions more perhaps than through any other channel. The speaker proceeded to comment on the changed views of some modern thinkers as to the ultimate fate of the unsaved heathen, which did not however affect the imperative call for the proclamation of the Gospel. The chief tenets of the Buddhist teaching were examined, and shown to be utterly helpless in the face of the sins and sorrows of heathendom. There was a very pathetic closing appeal for larger campaigns and deeper missionary consecration.

A closing address came from Rev. R. Wright Hay, lately of Dacca, East Bengal. He quoted the recent remarkable saying of a cultured but non-idolatrous Hindu that "in the providence of God, India has been given to England that India might be given to Christ." He could not allow the idea that in the nearness or remoteness of claim on the benefits of the Gospel there is any such thing as a "foreigner." The special call to Britons to evangelize India, as a part of their own Empire, was powerfully pressed home. "If any provide not for his own, he hath denied the faith." If cultured India were permeated by the Gospel, who could estimate the results on the humblest and more illiterate classes of the people? Mr. Hay spoke with special thankfulness of the evangelistic work now being done among educated young men in different centres of India by some half-dozen well-equipped young men chiefly from America. It was work of this sort that he had been privileged to attempt at Dacca in the past years, and God had greatly owned his efforts.

The Baptist Union.

The meetings of the Baptist Union, held in London last week, were largely attended by ministers and others from all parts of the country. At the first gathering, on Monday evening, Rev. Dr. Vincent Tymms vacated the presidential chair in favour of Rev. E. G. Gange. The report of the Council of the Union, as presented by Dr. S. H. Booth, showed an increase of seven churches and 6145 church members. Under the head of Church Extension there was an encouraging statement. Rev. S. Vincent, of Plymouth, was elected vice-president for the year.

At the second session, on Wednesday evening, Mr. Gange delivered his presidential address, which was entitled, "A Look All-round; or, A Century of Baptist Home Mission Work." In some vigorous passages he depicted the England of a hundred years ago, when the Home Mission of the denomination was founded; and then dwelt upon the present condition of our land and the many opportunities for evangelisation and Christian culture. He urged his hearers to brace themselves for the duties of the immediate future, to take greater care of their villages, as well as plant churches in populous centres. City ministers must stand by their country brethren, and city churches must be in full sympathy with their country sisters. The villages are passing through a severe ordeal, but a brighter day is dawning. Let us, said Mr. Gange, solemnly here and now in the sight of God, reconsecrate ourselves to his service. May our hearts be the "temples of the Holy Ghost," purged from every particle of self and sin. May our lives be object-lessons to the unbeliever, that whether we are ministers, deacons, or members of Christ's Church, we may all be preachers, and always preaching! May we be willing for Christ's sake to face difficulties, "endure hardness," and make sacrifices, if by so doing we can but extend his kingdom! In 1867, when Garibaldi was on his way to Rome, he was told that if he got there he would be imprisoned. "Never mind," said he, "if fifty Garibaldis are imprisoned let Rome be free." That is the spirit we want. Willing to be anything or nothing, "door-keepers," or doormats in the Lord's house, willing to suffer or to die if He be magnified.... We are living in a world of shadows. There are personal shadows—infirmities of body and of temper. Home shadows—the empty cot, the vacant chair. Church shadows — bigotry, superstition, and spiritual lethargy. Social shadows—poverty, drink, vice, and crime. National shadows—plague, famine, oppression, "wars and rumours of war." World-wide sorrows—sin, sorrow, death. In the midst of these shadows our lot is cast, our life-work lies. We are to pray on, toil on, waiting, watching, believing, hoping, "until the day break and the shadows flee away."

On Thursday the education question was discussed and a resolution adopted. Dr. Maclaren, of Manchester, introduced the subject of church extension. He set himself to propound and answer four main questions: (1) Had the Baptists as a denomination done their fair share in the evangelisation of the country? Statistics were not needed, he declared, to show that they were not even maintaining their position. (2) Was their denominational position worth fighting for, praying for, or giving for? This was not simply a question of peculiar views with regard to a rite. But Baptists went down to the bottom rock, and maintained that faith and faith only—a personal surrender of the individual soul to the person of Christ—was the bond that united souls to Him and made men Christians. Further, they declared the sole right of Scripture to define and determine the action of the Church. (3) Had they, he asked, found out where the true pinch of the fight would come? England, he answered, was becoming an aggregation of urban populations, and unless the churches were reinforced in the towns, they would fail in the villages. Strengthen the one, and you strengthen the others. (4) Had their method of church extension hitherto been supremely wise, as when one church became two through internal dissensions? If you want, said he, an inefficient ministry, form a church in a pet, have envy, malice, and all uncharitableness as deacons, and call a young man fresh from college and quite ignorant of the circumstances to be the minister!

A three days' Home Mission Centenary sale realised nearly £2000. Mr. Gange has undertaken, during his presidency, to devote a large part of his time to visiting the churches in order to promote interest in the Home Mission.

British Syrian Mission.

The annual meeting of this Mission was held last week at 26, George-street, Hanover-square. Rev. D. Stather Hunt, who occupied the chair, read a letter from Canon Tristram, who was to have presided, stating that he was detained in Jerusalem by an accident which had laid him on his back. The schools of the Mission, said the Canon, were admirably managed and "most orientally clean and tidy." The schools were attended by the daughters of Turks, Arabs, and Greeks. The Chairman gave an account of his visit to Palestine, where he saw the Mission at work at Tyre, Beyrout, and Damascus. The Society was doing a great work, and had 3000 children under its charge. They could not possibly estimate the blessing of these schools to Palestine, and he believed it would leaven the whole country.

Col. Macneil, the hon. treasurer, said the available income of the Society last year was, roughly speaking, £5200. They had fifteen lady missionaries, four of whom gave their services without payment. There were 100 native teachers and Bible women trained in their institution at Beyrout, and the money paid in salaries was £2500. The rest of their income was spent in maintaining the schools. Miss Butcherd at Damascus gave over £500 a year to the Mission, besides her time and work. There was a deficiency of £150, and there was urgent need of more funds and workers. Rev. C. H. Banning and other friends addressed the meeting.

South American Missionary Society.

The annual meeting of this society was held on Thursday at Sion College, the Dean of Windsor presiding. The annual report presented by Rev. R. J. Simpson, showed that the mission worked among the aborigines of Tierra del Fuego, the Paraguayan Chaco, and Araucania; among the Spanish Roman Catholics and among the English communities. The report included a letter from the Bishop of the Falkland Islands describing the state of things in Tierra del Fuego. For several years the physical and moral improvement of the Indians under the influence of the mission was most encouraging. But in the wake of government came soldiers, sailors, traders, and gold searchers, with the usual result. Finally, an attack of measles followed a distribution of clothes by the Argentines. The civilised Indians, living within a radius of thirty miles of the Mission at Ushuwaia, almost all died, and the future of that mission was hopeless.

Archdeacon Sinclair, Mr. F. A. Bevan, the Bishop of Waiapu, Mr. W. F. Archibald, Rev. G. A. Adams, and Mr. W. C. Morris gave addresses.

The Railway Mission.

We are all deeply and personally interested in railway men. They show us numberless tokens of kindness all the year round, in our travels to and fro. Too often it is to be feared that our solicitude for them ceases when we step out of the station; we find it convenient to forget what risks they run in our service, and what limitations are placed on their religious opportunities by the travelling necessities of the public. The measure of public neglect of this worthy class of the community is the measure of the value of the operations of the Railway Mission. For years past this Society has been doing its best to carry the message of the Gospel to the 400,000 railroad servants of the United Kingdom, not to speak of many others in different foreign countries.

The annual gatherings of the Mission held at Exeter Hall on Tuesday and Wednesday of last week were full of encouraging import. At several preliminary gatherings, delegates from various parts of the country gave testimonies as to the progress of the mission in their localities. These reports showed the reality and vitality of the efforts made for the salvation of the men and their families.

At the more public meeting on Wednesday evening many friends came together in the large hall to sympathise with the workers, and encourage them to still further efforts. In the regretted absence of Lord Overtoun, Mr. T. A. Denny took the chair, and his presidential remarks were full of warmth in appreciation of the special work of the Mission, and in advocacy of its claims on the support of the public. In a financial statement, Mr. Gurney Sheppard spoke of an empty treasury, and strongly appealed for its replenishment.

The report of the Secretary, Mr. R. Nixon, was full of matter. It told of over 1200 meetings held weekly in connection with the Mission. During the year eighteen new branches were opened, making a total of 436. Cheering news comes from the distant branches in South Africa, Japan, India, Australia, Chili, etc., etc. In a personal addendum, Mr. Nixon referred to the spread of total abstinence among the men. He cited one place where out of 300 employees some 130 were abstainers. In other places the whole staff are pledged against the use of intoxicants. The opening this week of the new convalescent home at St. Leonards was referred to. Some £1500 is yet needed to meet the cost. The secretary said that in the five years of the old home's existence 700 railway men had been patients, and quite a number had there found their Saviour. The railway men had gathered £1000; one goods guard had collected as much as £54 10s. During the evening numerous donations towards the general work, and the Convalescent Home were announced.

The addresses that followed were partly evangelistic (by Dr. Harry Guinness and Mr. Josiah Nix) and partly by way of testimony by selected delegates to the value of the work as they had experienced it in their own lives and seen it in the case of others. Some of their bits of witness-bearing and exhortation to their chums were very touching and impressive. As the chairman remarked, it does not need much Hebrew, Greek, or Latin, or even theology, to preach the Gospel, as these hardy sons of toil had proved. Dr. Guinness was very plain and clear in his unfolding of salvation as all "of grace, by faith." Mr. Nix fairly dissolved the meeting as he poured out a stream of Gospel truth, illuminated by thrilling incidents culled from his own experience as an evangelist.

Union Hall Mission.

The annual gatherings of workers and friends of this Mission on Thursday last were most cheering and inspiriting. The afternoon was devoted chiefly to praise and prayer, brief addresses being given by Mr. W. Luff and Mr. Pitter.

At the public meeting Mr. Algernon Coote presided, and testified from personal knowledge to the blessing the Mission had been. The report, read by Mr. Stuart Thorpe, the hon. sec., told of blessing in each department of work. The year closed without any outstanding liability, but this was due to the expenditure being considerably reduced. It is necessary that someone should be engaged to assist the honorary superintendent, Mr. Edwin Cook, in the general work of the Hall.

Helpful addresses were given by Dr. Henry Soltau, Mr. J. E. Taylor, Mr. Chas. Inglis, and Mr. Fegan. It is hoped that the £350 needed annually to support this Mission will be subscribed.

Christian Evidence Society.

The annual meeting of this Society was held recently at St. Martin's Town Hall, Dr. H. J. Gladstone presiding. Rev. T. T. Waterman, secretary, read a summary of the report. One part of the Society's work was both educational and controversial, through the delivery of lectures combatting erroneous opinions respecting Christianity. The lectures are generally followed by questions and discussions. Many appreciative letters have been received with reference to them from all parts of the country. More distinctively educational work is found in the encouragement given to the study of books for examination. The students are established in the faith, and prepared for any questioning which may arise in social life and friendly intercourse. The committee have no reserve fund. To perpetuate the Society's existence one of the secretaries has made a great personal sacrifice; but this will not be effectual if it does not encourage and stimulate others to do their part by a considerable increase in subscriptions.

The Bishop of Bloemfontein expressed his sympathy with the controversial work of the Society. It is almost impossible to get people to realise the danger of moral poisoning and the difficulty of supplying an antidote. Mr. J. Compton Rickett, M.P., said it was sad to reflect that large masses of the people rejected the truths of Christianity before they took pains to come within the range of its influence, and argued that the Society's claims to support were greater than ever. Rev. A. R. Buckland said the increased mental activity of the age had necessarily brought with it a larger measure of doubt. A paper by Miss Caillard on "The Place of Experience in Christian Evidence" was read by the organising secretary.

Zenana Bible and Medical Mission.

This well-known Mission to the women of India held its annual meeting on Wednesday afternoon last week in St. Martin's Town Hall, Charing Cross. The chair was occupied by Lord Kinnaird. In view of the existing famine, an increased interest attaches to Indian affairs at the present time; and though the audience was not large, it was made up of persons for the most part deeply concerned in the spread of the Gospel and the advancement of philanthropic work in our great Eastern Dependency.

The general secretary, Rev. A. R. Cavalier, read an abstract from the report, which showed a great round of labour carried on in conditions of much financial straitness. The Mission has thirty-four centres of work, and 398 workers were employed during last year—129 of them being European missionaries and assistants, 191 native Christian teachers and nurses, and 78 Biblewomen. The missionaries and Biblewomen have access to 7988 zenanas and houses, with 2923 regular pupils under instruction; while the Biblewomen have visited 2485 villages. At the Society's hospitals and dispensaries at Lucknow, Benares, and Patna there were 17,594 patients, and 54,924 attendances at the dispensaries.

Mr. W. T. Paton presented the financial report. The income reached a total of £18,067, not reckoning receipts for famine relief. The account closed with a deficiency of £2000, and there is every reason to believe that the famine and plague will involve the Mission in a largely-increased expenditure. Determined to do his best to clear off the deficiency, so as not to carry it to another year, Mr. Paton had been soliciting donations from friends, and he announced sums amounting in all to nearly half the amount required.

Miss Clifford, of Bristol, sister of the Bishop of Lucknow, described a recent tour in India. Christianity she said, is making great progress there; the last Government census showed that the number of those who profess the Christian religion is increasing rapidly, at a greater pace than was the case even in Apostolic days. Describing the famine conditions, Miss Clifford spoke of the burnt and baked condition of the country round Allahabad at a time of the year when it should have been green and fresh. The people had in many cases eaten native berries, which not only destroyed their powers of digestion, but induced a kind of paralysis. In many cases, in getting the berries, the natives lost their last shred of clothing; and among other duties devolving on the missionaries was the provision of fabric and the making up of apparel. As for the Government officials, the lady said that they have worked most heroically, and indeed overworked, many of them having in consequence fallen victims to fever and died. Miss Clifford eulogised the hospital and dispensary work of the Mission.

Addresses were also delivered by:—Miss Davies (Aligarh), who said that the famine is opening up large numbers of zenanas; and Miss Wilder, of the American Presbyterian Mission in Kolhapur, who spoke of the heart-restlessness, the spirit of fear, and the dispositions of jealousy and anger, which enter into the social experiences of the women. Her message from the people of India who had come under the influence of the Mission was, "Tell the friends in England to send us more workers of the same kind." Rev. H. C. Squires, M.A., of Richmond, late C.M.S. missionary at Bombay, also spoke, outlining the progress of the Mission, and mentioning the names of pioneers and other workers, past and present.

At a second meeting, held in the evening, presided over by Mr. T. Cheney Garfit, a report of the work, with dissolving views, was given by the secretary. Addresses were delivered by outgoing missionaries, Miss Weatherley and the Misses Deimler, these latter returning to their work at Bombay. Miss McGrotty and Miss Evans, who are leaving for Poona, to assist Mr. and Mrs. Bruere in taking charge of famine orphans, also spoke, and were earnestly commended to the Divine care and blessing.

Christian Colportage Association.

The anniversary of this Association was held at Exeter Hall on Friday last. Lord Kinnaird took the chair at the afternoon meeting. An abstract of the report was read by Mr. H. D. Brown, the secretary, after which Rev. W. H. Griffith Thomas, of Portman Chapel, gave a stirring address, followed by Sir George Williams, Mr. T. A. Denny and Mr. W. H. Seagram. At the evening meeting Sir George Williams presided, and a very excellent address to the colporteurs was given by Dr. McKilliam.

A large portion of the time, both afternoon and evening, was given to hearing many short, bright testimonies from the colporteurs, of whom about ninety were present, representing twenty-three English counties. Stress was laid by the chairman upon the fact that out of the 125 colporteurs employed by this Association only three were stationed in Wales. He made a strong appeal to Welshmen to introduce the work more largely into that principality. The testimonies of the men, of which there was a continuous stream, were all of the deepest interest, and impressed the hearers with the wonderful effectiveness of this simple yet powerful agency as a means of preaching the Gospel from house to house. It is this which is so attractive and delightful to all who are in the habit of attending the meetings of this Society.

Barbican Mission to the Jews.

There was a goodly attendance of friends and supporters at the annual meeting of the Barbican Mission to the Jews on Wednesday evening last. The meeting was held at the Mission House, 33, Finsbury-square, the chair being occupied by Archdeacon Sinclair, who was supported by several ministers and others, representing various forms of work and different missions to the Jews.

An abstract of the report was read by the director of the Mission, Herr C. T. Lipshytz. The Bible class has been blessed to many inquirers, and the Converts' Home has come to the help of numbers who would otherwise have had to choose between shipwreck of faith or temporal ruin. In the course of the year, twenty-nine inquirers and converts passed through the Home, making a total of 151 since it was opened. Several confessed the Lord in baptism, some of them thus incurring all the hatred and hostility which are associated with what orthodox Jews regard as "accursed apostasy."

After describing the evangelistic, Sunday school, and other work, the report referred to the new Mission House proposal. As is generally well known, the house in Finsbury Square was placed at the disposal of the Mission by a warm-hearted friend, who paid the rent for seven years. In less than a year-and-a-half from now the lease will expire, and it is proposed to transfer the work to a building to be erected in East London. It will not be possible to build until about £3000 is in hand. The income during last year amounted to £1010, but the expenditure amounted to £1082, thus leaving a deficiency of £72.

In the course of a hearty address the Chairman enlarged upon our debt to the Jews, as Englishmen and as Christians. He explained that though he had been compelled, by reason of his many duties, to retire from the presidency, the Mission would always have his goodwill and prayers. Rev. Dr. Bullinger followed with an address on the extent to which the Church of Christ has neglected the Jews. Not until the beginning of the present century was any organised attempt made to give them the New Testament in their own language, so that to-day there is a great and heavy and accumulated debt to be discharged. Rev. E. C. Britton, in a comprehensive speech, remarked that a rabbi in London told him that it was his belief that Jesus was a prophet of God, and that "our fathers" did wrong in putting Him to death.

Other speakers were:—Revs. S. T. Bachert, A. W. Gough, M.A., G. N. Walsh, M.A., and Mr. H. C. Hogan. The first-named specially commended the Converts' Home to the sympathy of Christian people. No agency is more important in practical work than a place of asylum for the help of such as are cast off by parents and friends owing to their faith in Christ.

Sunday Railway Traffic.

Last week at Exeter Hall, under the presidency of Major-General Bruce, the joint annual meeting was held of the Anti-Sunday Travelling Union and the Shareholders' Union for the Defence of the Sabbath. The report of the first-named body stated that during the past year, 1,310 additional members had been enrolled, making a total of about 20,600. Influence had been brought to bear on the public in various ways. The report of the Shareholders' Union set forth that the tabulation of Sunday goods trains had received special attention, and the evil was found to be greater than hitherto imagined. A memorial to the Midland Railway Company was signed by some 1069 shareholders, representing the sum of over two millions. It had been ascertained that there were from 500 to 700 goods trains running on the Great Western Railway every Sunday, and the same traffic on the L. and N.W. Railway system was very heavy. In Switzerland, Hesse, Alsace-Lorraine, Bavaria, and Prussia Sunday goods trains had been abandoned, and the committee urged that what had been done on the Continent could certainly be accomplished in Great Britain. The difficulties which environed Sunday goods traffic were nowhere greater than in Belgium, and yet restriction was progressing in that country. Beginning in 1889, by 1892 out of 1,640 trains 1,502 had been suppressed. At present there were only eleven regular Sunday goods trains on the State railways, and 127 "conditional" trains, which were only run under special orders. The plans of the union for the future involved a canvass of the Great Northern Railway, and, if possible, of the London and South-Western, in addition to a continuation of the struggle with the Great Western and the London and North-Western companies. To do this additional funds were required.

Addresses were delivered by Rev. W. W. Pomeroy, Major Mackinlay, Mrs. Hind Smith, Mr. Harry Nisbet, and Mr. Charles Hill.

Mrs. Meredith's Institutions.

The annual meeting of Mrs. Meredith's institutions was held at the Conference Hall, Clapham, on Thursday last. Lord Rookwood read the report of the Princess Mary Village Homes, after which that of the Prison Mission was read by Mr. Wm. Southall, the secretary. His lordship testified, as one who has taken the deepest interest in all branches, that to such institutions was in a great measure due the diminution of crime. The work was retarded by the want of regular support from the public.

Rev. F. A. C. Lillingston said Mrs. Meredith did not only talk and write, but she stretched out a hand to help in the most practical manner. Mr. Wm. Tallack attributed the success of the work to the fact that it was based on the foundation of the Gospel. Hope, combined with common-sense, is the spirit of the institutions. Mr. C. M. Barker said Mrs. Meredith did not only take nice children into the Homes, but those living in vicious haunts. She was also the pioneer of the distribution of children in cottage homes. Rev. A. W. Baldwin, chaplain of Wormwood Scrubbs, also spoke very highly of the work among women.

Wesleyan Missionary Society.

The anniversary of this great Society, held on Monday morning at Exeter Hall, was, as usual, a gathering of Methodists from the three kingdoms. Mr. Richard Booth, of Dublin, who presided, was supported by a goodly number of the fathers and leaders of the denomination. He opened the proceedings with some earnest words on the obligation of the Church of Christ to evangelise the world.

The report, read by Rev. F. W. Macdonald, explained the nature and conditions of work in many lands, and indicated grounds of encouragement in several directions. After a brief reference to effort on the Continent, the great Indian field was surveyed. The gods of India hold, not only the soil, but the very atmosphere of the country; and to dispossess them of their power is an arduous as well as glorious task. While the work has gone forward through various stages of success, large opportunities have opened up, which, owing to financial straitness, it was impossible to embrace. In China there are no mass movements towards Christianity either in progress or in promise, no trembling of foundations foretelling the speedy overthrow of great systems. But the Gospel is preached day by day to increasing numbers, the sick are healed, the poor and helpless are succoured and comforted, the young are instructed, and the little native churches watched over with a care that has its reward in their stability and growth in grace.

In both these Oriental fields additions are steadily made to Christian fellowship. The same is true of West Africa, where, in the three districts of Sierra Leone, Gold Coast, and Lagos, there are 16,945 members. There are numbers of native ministers, to a large extent supported by the local churches. In the Transvaal and Swaziland district, in spite of agitations and excitement, the work has gone forward. The total figures of the entire field were large, and showed cheering progress, including the following: Chapels and preaching places, 2,322; missionaries and assistants, 370; catechists, teachers, and other agents, 2,859; local preachers and Sunday-school workers, 5,841; church members, 44,573; on trial, 9,695; children attending Sunday and day schools, 88,542. The total income for the year was £127,858, which fell short of the expenditure by the sum of £834.

Rev. Dr. Randles, in the course of a thoughtful address, maintained that there are to-day in Methodism men and women who are as self-denying and devoted, as sympathetic with Christian missions and as eager for the evangelisation of the world, as had been the case in any age. The theology that lies at the base of missions, which, in fact, gave origin and impetus to Christian work in the foreign field, is still the theology of Methodism at large. The doctrines that sent the Gospel forward in the primitive church, and which impelled Brainerd and Eliot, Coke and Boardman, Judson and Martyn, Williams and Moffat, still prevail among Methodists, who have not changed in their views of sin and salvation, nor adopted any modern eschatology. The notion that every nation should keep its own religion the speaker held to be heathen, and a repudiation of the fact that Christianity is the only religion that can benefit the world, and is destined by God to bless the entire planet. While speaking warning words against "refuges of lies," which stand in the way of thoroughgoing missionary interest and endeavour, Dr. Randles deplored the extent to which Methodists fall short of their professions and fail to compass their great aims.

Rev. Charles Bone, for many years a labourer at Canton, in a powerful speech, met the modern notion that each nation's religion is the best for that nation. He reviewed Chinese life in the aspects of humanity, philanthropy, and idolatry; and asked if it was "good enough" for anybody. Christianity takes a better humanity, a divine philanthropy, and a truer religion that saves the soul; and if Christ had not given the command to go and evangelise the heathen, we should be impelled to go out of a sense of common brotherhood, and because of the great and crying need. With reference to Chinese persecutions, the speaker said that there are grounds for belief that the current of opposition is turning back, and that a time of favour to the missionary is near at hand. He was for absolute firmness on the part of the British Government in dealing with China, but for motherly gentleness and thoughtfulness on the part of the missionaries. There is opposition, and there will be; what else could be expected? On the other hand, there is steady progress, the adherents of the Christian Church numbering some two hundred thousand.

The other speakers were Revs. A. H. Bestall, of Burma, and W. B. Simpson, of Madras. The former outlined the work in which he has been engaged, with Mandalay as the centre of operations. Burma is the land of pagodas, Buddhism having its paw on everything; and when all other difficulties are out of the way, there is "the carnal mind" in that country as well as at home. Preaching is the substance of the work, and the young are receiving every care. The lepers, to whom the Buddhist monks never go, have been gathered in a home, which is a great object-lesson to the people. Mr. Simpson's address was also descriptive of life and work in Southern India.

The Salvation Army.

The large Hall of Exeter Hall was filled to overflowing one day last week by the soldiers and friends of the Salvation Army. The occasion was the birthday of General Booth, and the object a day of thanksgiving and farewell of officers who are going abroad to work in various countries. They wore as sashes the flags of the countries to which they are bound, and in the case of Eastern countries wore the native costume. The countries to which they are going are South Africa, Jamaica, South America, British Guiana, the United States, India, and Japan.

General Booth addressed the large audience, thanking them for the result of the self-denial week, which showed their love of Christ, their trust in the Army, and their belief in their General, by exceeding the amount of last year by £4000. Amidst all the troubles and anxieties he was daily called upon to undergo, he could always thank God for the assurance that they were all working together for the good of the Army. He claimed he had a proper standard of theology in the three points of the Salvation charter: the first, the forgiveness of all our sins; secondly, power over ourselves; thirdly, being saved from seeking our own good, and turning to seek the good of others. The Army was a mighty superstructure, and it was almost impossible to realise the good done by it in forty-four different countries.

Medical Missionary Association.

The Christ-like work of alleviating physical suffering is now generally recognised as a powerful auxiliary in Gospel work. This principle received full confirmation by what was said at the annual gathering of this Association, held in Exeter Hall on Monday afternoon. Mr. J. E. Mathieson, as chairman, pointed out the important place which the "gift of healing" occupied in Paul's day, and the access which is gained through the modern form of such work to Jews and Mohammedans especially.

Dr. Maxwell, in presenting the report, mentioned a considerable increase in the number of students in London's great medical schools who are looking forward to a missionary career. Good tidings are to hand from workers already scattered throughout the foreign field; while home branches are in a flourishing condition.

Dr. Sewell McFarlane gave an interesting account of ten years' medical mission work in North China, where he has been labouring for the London Missionary Society, in and around Chi-chou. He had found medical work to be a most valuable evangelistic channel. Earnest words followed from Dr. Walter Miller, the young travelling secretary of the Students' Volunteer Missionary Union. Nearly 200 students are studying medicine in the colleges and universities of Great Britain with a view to missionary work. Thirty-five beyond that number have already sailed for foreign fields of labour. Of ninety female students, with the same aim, twenty have sailed.

Mrs. Bishop was warmly received on her first public appearance since her return from the far East. Coming from some of the darkest of earth's dark places in Asiatic empires, she said it was pleasant to remember rays of light glimmering here and there, in medical missions. She could justify the testimony given as to the practical wisdom exhibited by those in charge of such work in China and Corea. Dr. Main's hospital in Hang-chow had developed widespread influence; and it was the same with Dr. Christie's mission in Manchuria. In Swatow, Dr. Causland had abundant cause to

rejoice in spiritual as well as material cures. At Wukingfu, in the Hukka country, similar blessed results were seen under Dr. McPhun. It was remarkable to find the Chinese viceroy of the province giving his patronage to Dr. Main's hospital, while mandarins, as paying patients, testify that it must be a good religion which bears such fruits of kindness as they receive. In Moukden, the capital of Manchuria, Dr. Christie and his workers command the confidence of Chinese officials from the governor downward, who annually make large contributions towards supporting the hospital. Mrs. Bishop's testimony was that she had travelled for more than seven years in Asia, and, as one entirely unconnected with missions except by sympathy and interest, she desired to bear the strongest witness that could be borne to the blessings of medical missions, wherever they are carried on wisely, in spreading a knowledge of the glorious Gospel, and in gradually putting an end to the barbarous and brutal modes of so-called healing which are practised by heathen peoples themselves.

Church Missionary Society.

All day long on Tuesday, something was going forward in connection with this eminently useful organisation of ancient foundation. Breakfast at an early hour, followed by morning meetings in both Exeter and St. James's Halls, an afternoon meeting for ladies (Exeter Hall), and two evening meetings in the same building. The Strand gathering at 11 a.m. was presided over by the Archbishop of Canterbury, and, as usual, every available seat was filled long before the commencement of the proceedings.

After Scripture and prayer, came the committee's review of the past year, read by the Hon. Sec. from a bulky pamphlet, in which, however, the committee reviewed the year in the briefest and most condensed sentences possible. As this document was in the hands of everyone in the hall, there is the less need for us to summarise the details, which, on the whole, called forth unfeigned thanksgiving for the supply, by a gracious God, of the two great needs of the Society—men and money.

His Grace the Archbishop of Canterbury was warmly received on rising to deliver his address as chairman. From boyhood he had been much interested in a Society which all must recognise as being inspired by God Himself. An unseen power had enabled the Church of God to pursue its way through the ages, with such remarkable progress, despite innumerable difficulties which must have overwhelmed any merely human agency. The purpose for which the Church exists is a part of the Christian life itself, and aims at the spiritual good of the whole human race. The work to be done at home is largely dependent upon that which is accomplished abroad. If we are to come nearer and nearer to God, one step is the devotion of your life to the conversion of mankind. Every Christian is bound to follow Christ, and this involves self-denial for the spiritual benefit of others.

A resolution reappointing officers, acknowledging the Divine faithfulness in supply of means and living agents, and urging increased recognition of Christian responsibility to evangelise the heathen, was moved by Sir John Kennaway, who spoke in thankful terms of progress marked by mercies unnumbered, opportunities innumerable, dangers averted, and perhaps discipline given. An appreciative review of the Society's finance recognised its ability to meet liabilities, and, at the same time, the necessity for earnest effort to cover the adverse balance. Dealing with the temptation to forget God in the intoxication of national success and prosperity, Sir John counselled practical remembrance of the fact that it is righteousness which exalteth a nation.

Dr. Saumarez Smith, Bishop of Sydney, seconded a resolution expressing sympathy with the Society's work. This he did as President of the Board of Missions and the Church Missionary Association in Sydney. He eloquently advocated the need for doing more, in thought, prayer, effort, and gifts, for the great work of proclaiming the Gospel to all the world. The thought that we have not done enough should not discourage, but rather stimulate to greater unity and energy in God's work.

The desire of all assembled to "offer up thanksgiving to Almighty God for the priceless blessings bestowed upon Great Britain and the world at large during the sixty years of Her Majesty's reign" was expressed in a resolution moved by Bishop Williams (Waiapu), who confined his remarks to thankful recognition of the general growth of missionary interest and enterprise, which, among other places, had been certainly apparent in New Zealand, ever since the visit of Mr. Eugene Stock and Rev. Robert Stewart, that country having its own missionaries in Japan, India, Western Africa, and elsewhere. But there is still much missionary work to be done in New Zealand which can hardly be accomplished by European agents, but must be done by the natives themselves, and active effort is in operation to this end. If successful missionary work is to be secured, we must enlarge our sympathies and co-operation as much as possible, abstaining from envious criticism of the weak or faulty instruments which God is pleased to employ.

Rev. J. C. Hoare (Cheh-Kiang) spoke of a marked and continuous progress in God's work during the twenty-one years he has laboured in China. The growth of Missions in that country is in an increasing ratio, comparing period with period, and this is considered to indicate a deepened spiritual life. Progress is largely connected with the development of native pastorates. Such signs constitute a loud cry for more workers.

Bishop Tugwell, in an earnest address, pressed home the unsatisfied claims of China, India, and Africa for Gospel light. Rev. H. D. Williamson (Bengal) read a letter, giving a painful picture of famine sufferings in India, and claimed sympathy, which he said ought to be more than the mere giving of relief in money.

A stirring closing address came from Rev. Canon McCormick, who said that increased support of the Society was demanded by considerations of fidelity, patriotism, and devotion.

Reformatory and Refuge Union.

Sir William Vincent presided at St. James's Hall over the annual meeting of this Union, which provides a central association for reformatories, refuges, industrial schools, and other voluntary institutions of a similar nature. The report referred to the report of the Government Departmental Committee on reformatory work, etc. It was pointed out that there had been of late a tendency to detract from the grand results accomplished by reformatory and industrial schools, while the statistics given were misleading. The committee regretted that so little provision was made for feeble-minded and epileptic children, and that there was no certified reformatory school for Protestant girls in Ireland. With regard to "criminal inebriates," or so-called habitual drunkards, legislation largely in the interests of the children of such parents was much needed. The provident and benevolent fund of the Union was in a flourishing condition, and was largely supported by the workers. The "female mission," commenced in 1858, was still doing a valuable work.

A resolution approving of the work of the Union was moved by the chairman, and seconded by Rev. J. W. Horsley.

Aged Pilgrims' Society.

Alderman Sir Joseph Savory presided on Monday evening at the anniversary of this society, held in the Egyptian Hall of the Mansion House. The society, has for its object the regular and permanent help of Christian aged poor. Its operations extend to all parts of the United Kingdom. Mr. Hazelton (secretary) stated that since the establishment of the society 6420 persons had been assisted, and £265,000 distributed. The income had increased in all branches, but the subscriptions were not sufficient. The expenditure was £13,000 per year. All the homes were in excellent order.

The Chairman said that it would be difficult to say that any society was more fraught with charity than this one. The Dean of Norwich claimed as a special significance for the gathering, that, while the young took up a large amount of attention, they were assembled on behalf of the aged. He liked the society for its catholicity, and appealed for increased subscriptions, so that the pensions might be raised to a respectable sum; and Mr. F. Bevan said he would like the meeting to resolve that in memory of the celebration of the Queen's long reign, every 5-guinea pension should be raised to £7 7s. Several other speakers advocated the claims of the Society.

The Woolwich Mission.

"GO your way, and tell...what things ye have seen and heard, how that the blind see, the lame walk...to the poor the Gospel is preached." These words, which formed the message sent by our Lord to John in prison, may well be taken to describe the visit of Messrs. Whittle and Stebbins to Woolwich.

From the first the meetings have been most encouraging, and those held last Sunday formed a fitting and cheering climax not only to this mission but to the present visit of the evangelists to these shores. No wonder, then, at the heartiness with which the large audience sang:—

Great things He hath taught us,
Great things He hath done.

"Look unto Me and be ye saved," was the text both afternoon and evening. "Why don't you do it?" began Major Whittle; and with characteristic earnestness he pleaded for response to the loving invitation of the Lord. "'Beside Me there is none else,' says Jehovah. You believe in yourself, in your philosophy, in your own ideas of salvation, but in Him alone can you find rest and peace." Tenderly, fervently, logically, and convincingly he laid the whole case before his audience—the power of sin, the need of a Saviour, the all-sufficiency of his power to pardon and sanctify.

At the preacher's side were his fellow-labourers, Mr. and Mrs. Stebbins, whose gift of song has done much to deepen the solemn impressions otherwise formed. A male choir, as well as a mixed one, also rendered important service. Indeed, everything that human effort could do had been carried out by the workers, from pastor downwards, with a heartiness and efficiency that left nothing to be desired. The Y.M. and Y.W. Christian Associations, the Polytechnic, and many helpers from other churches, notably St. James's, as well as the Soldiers' Homes, threw themselves into the mission with a determination that was well rewarded in the result. The cases of blessing recorded were many and interesting. It is not desirable to identify individuals by minute details, but the exceeding brightness of some of the converts augurs well for their future usefulness.

The annual "May Breakfast" of local Christian workers happened to fall due on Sunday morning, and a very happy and profitable time was spent. (The Y.M.C.A., by the way, which was active in the arranging of it, has recently acquired enlarged premises at considerable outlay, but sadly needs funds for a paid secretary to devote his whole time to develop and consolidate the work.)

At the close of the afternoon address, after-meetings were held separately for men and women, at each of which inspiriting testimonies were given of the work of God in many hearts (not only during this mission, but at previous visits of Major Whittle, as well as of Messrs. Moody and Sankey), it was grand to hear man after man—mostly, now or formerly in the army—rise and joyfully confess Christ. The same may be said of the women's gathering.

Rev. J. Wilson, pastor of the tabernacle in which the meetings were held, is solving the problem of "How to reach the masses" by holding forth the attraction of a pure and simple Gospel. As a consequence the building is filled Sunday by Sunday with some 2000. Oh, the pity of it that so many offer the husks of advanced thought and criticism to lean and hungry congregations, when it has been demonstrated a thousand times that the people will flock to hear the good tidings of the blessed God!

Pastor J. Wilson writes: "I have just come from the committee-meeting. The workers are delighted. I never saw Christian workers in higher spirits; 120 cards were sent in, and one remarked, 'If all the Christians who have received blessing had sent in cards what a number we should have had!' There are many who have been groping their way, who are now rejoicing in the light. Altogether it has been a blessed and fruitful mission. It has brought Christians of different denominations into the closest fellowship."

Mr. and Mrs. Stebbins sail for America this week, but Major Whittle hopes to preach at the Conference Hall, Stratford, next Lord's Day, and at Down Lodge Hall, Wandsworth, on May 16. Being somewhat wearied with the winter's campaign, he is resting on the weekdays, and expects to sail for home on May 22.

A good many Church Members are like Lazarus when he got out of the sepulchre—bound hand and foot.—*D. L. Moody.*

Evangelistic Notes.

MR. H. POWERS, of Hull, has held a mission in the Dunn Hall, Paisley, in connection with the U.P. church of which Principal Hutton is minister. Much blessing has been the result.

Gospel services conducted at Harbertonford, Devon, by Mr. John Elliott, have been well attended, The numbers increasing night after night, it was thought well to go on another week. People have walked several miles from other villages to attend the meetings.

Mr. Henry Collins, of the Evangelization Society, has completed a month's services in the Great Assembly Hall, Mile End-road, London, E. This was the first visit of Mr. Collins to Mr. Charrington's work, and it was evident from the beginning that his efforts would be blessed. The great hall was crowded on Sundays, and the week-night services were above the average. All Mr. Collins's addresses are well thought out, and delivered with power. Night after night men and women sought assistance in the inquiry room, and many records have been made of those who have professed to decide for Christ. On Wednesday week the area of the great hall was crowded to hear his last address, and at the close many pressed forward to wish Mr. Collins God-speed in his work.

The Glasgow Open-air Gospel Mission has concluded a visit to Dumfries. Meetings were held in the railway station waiting-room, and in the Dumfries Baptist Church. Many professed to receive blessing.

The work at Lincoln April Fair was greatly blessed. The evangelists, Messrs. Neech and Willy, with the assistance of Rev. G. Goodchild, Skegness, and Mr. Fall, the Y.M.C.A. secretary, reached the crowds in a remarkable manner.

Mr. H. M. Barnett has conducted a four days' mission at the Christian Community Hall in High-street, Poplar. His labours were so much appreciated that a second mission, to be held this month, was arranged.

Temperance Notes.

A GROCER'S shop at Fleetwood, which is only rated at £25 10s. rental, lately sold for £5,900 because it had an "off licence"!

Miss Agnes Slack, hon. sec. National British Women's Temperance Association, has addressed fifty-one meetings since her return from America in December.

In last week's issue the *Temperance Record* shows from recent painful facts how "holidays as at present made use of by large numbers are not a blessing, but a curse."

At a meeting in Manchester the Archbishop of Canterbury said the temperance reform had outgrown ridicule, and had convinced many members of the medical profession; what they wanted now was perseverance.

At the Glasgow Licensing Court, last week, it was stated a publican in the city had attempted to influence the bench by sending to one of the magistrates a sum of £40. The matter is to be dealt with as a criminal offence.

Dr. Talmage says:—"It seems to me that it is about time for the 17,000,000 professors of religion in America to take sides. It is going to be an out-and-out battle between drunkenness and sobriety, between heaven and hell, between God and the devil."

The annual meetings of the B.W.T.A. will be held on May 30 to June 3. On the Sunday numerous services will be held throughout London; a central gathering at Union Chapel, Islington, will be addressed by Mrs. Harrison Lee. The public meeting at the Queen's Hall, Langham-place, is fixed for Wednesday evening, June 2, and will take the form of a demonstration in aid of the Duxhurst Industrial Farm Colony.

Cruelty to Horses.—A correspondent writes to us describing the grossly cruel treatment meted out to worn-out horses at Prato, near Florence, where the animals are done to death in diabolical ways, and their remains scattered about to enrich the olive groves. It is proposed to institute a place in Florence where these noble animals, after their time of useful service is past, may be humanely killed. Friends in this country wishing to help such a good object may communicate with MRS. HARFORD ADLAM, the Manor House, Chew Magna, Somerset.

The Y.M.C.A.

ON the invitation of Mr. W. D. Hodges, a social gathering was held on Friday evening in the Trevor Chapel schoolroom of the members of the Brompton and South Kensington Y.M.C.A., which is shortly entering new rooms in the Brompton Road.

At the annual meeting of the Worcester Association, a cordial welcome was given by a large gathering to the newly elected president, Mr. J. A. McNaught, who delivered an excellent address. Mr. F. C. Bennett, travelling secretary for the Midlands, took part.

A meeting of much interest took place at the Aldersgate centre, on the evening of April 29, under the presidency of Sir George Williams, when opportunity was taken to welcome Mr. Basil Hewer to his new sphere of labour. There was a large attendance of members and associates. Addresses bearing upon Mr. Hewer's past usefulness in the association, and welcoming him to his new sphere were delivered by Mr. W. H. Mills, Mr. J. Steinle (Eastbourne), Mr. Seagram, Mr. R. Burn, Mr. W. Hind Smith, Mr. J. H. Putterill, and others.

The Y.W.C.A.

THERE will shortly be opened in Long Island (U.S.A), a large picturesque summer house, as a "Rest Home Annexe" of the Brooklyn Association. About fifty young women can be accommodated at one time.

There was a large attendance of the members of the Newport Association, held on April 23, when the spring social meeting was held. The report showed that a practical interest had been shown in missionary enterprise.

The members of the Longforgan Association assembled at Castle Huntly to a large and influencial gathering of friends of the Institute. Lord Kinnaird delivered a short address, in which he referred to the painful influence of light literature, and advocated the claims of the "home-study" department of the Y.W.C.A.

Progress in Central Africa.

A SERIES of remarkable returns have been received showing the progress of the Livingstonia Mission under Dr. Robert Laws and his colleagues. Along the west shore of Lake Nyassa and up to the watershed where the Congo has its origin, the Scottish and Scoto-Dutch teachers have more than 80,000 in 80 schools under daily training in their mother tongue—chiefly Nyanja—in English and in handicrafts. The best of the students, young men and young women, are drafted to the new Livingstonia Institution, which Dr. Laws has organised on the healthy uplands above Florence Bay. There, on a site granted by the British South Africa Company in what is known as Northern Rhodesia, 127 youths are under instruction, drawn from all the tribes around to the number of fifteen. Future catechists are working at theology, a dozen more are receiving practical instruction in teaching, others are apprenticed to printing, telegraphy, and surgical dressing and dispensing.

The African is sharp at two things—he is a born linguist, especially in speaking and writing English; and he is a born musician. The printing press is not only turning out illustrated school and reading books, which are eagerly bought, but has produced a newspaper of eight quarto pages, *The Aurora*, to appear every two months. Science and agriculture are cared for by experts. At Mwenso, on the Talganyika plateau, the climate and the crops are like those of England.—*Dundee Advertiser.*

Work at Epsom Races.

DEAR SIR,—At the Epsom spring races last week the agents of the Open-air Mission, joined by a goodly band of the London City Mission male choir, took their stand. The Gospel was preached with no uncertain sound to throngs of people, while thousands of booklets were distributed. Epsom summer races take place later. From Sunday, May 30, to Friday, June 4, we hope to be there, in number about seventy men.

For the smaller gathering our ordinary funds have sufficed, but they are utterly unable to bear the strain involved in the concentration of so many men for nearly a week; in the consequent railway and other expenses; and in the purchase of the Gospel literature necessary. May we not hope for earnest prayer on our behalf, and for more gifts from the Lord's stewards?—Yours faithfully,

FRANK COCKREM, Secretary.

11, *Adam-street, Strand, W.C.*

International S.S. Lessons.

May 16.

PAUL PREACHING TO THE GENTILES.—Acts. xiv. 11-22.
GOLDEN TEXT.—Acts xiii. 47.

IN connection with this lesson it will be well for the teacher to trace on the map the whole course of this first missionary journey, pointing out each place mentioned, and associating with it some fact of the Bible story. Previous lessons have dealt with their leaving Antioch in Syria, going to the island of Cyprus, thence to Asia Minor, and particularly to Antioch in Pisidia. From Antioch they journeyed to Iconium, in Lycaonia. This is the modern Konieh, and was situated about forty-five miles south-east of Antioch, and at the foot of Mount Taurus. Here, as at Antioch, they met with persecution, yet were successful in forming a Christian church (1-4).

Lystra, the scene of this story, was over twenty miles south of Iconium. The people are described as "wild and lawless." "The hill people bore the name of being the most confirmed brigands. Cicero speaks of the population as a race of savages."—*Geikie.* Tell the story of the miracle wrought upon the impotent man (8-10). It is not surprising that upon such a people this miracle should make a profound impression. It is with the result of this miracle this lesson deals.

Dwell only on two things:—

I. THE SUPERSTITION OF THE PEOPLE (11-13).—They said, in the speech of Lycaonia (now unknown), "The gods are come down," etc. (11). The statement is, first, an evidence of *their ignorance.* They were probably familiar with the story which represents Jupiter and Mercury visiting the people of that region, seeking entertainment, but treated almost everywhere with ridicule. Finally two peasants, Baucis and Philemon, received them into their hut, and immediately their little shed became a stately temple. This was the only idea of incarnation they had. It is not surprising, therefore, that they should explain this miracle by supposing that Barnabas, who was probably the more imposing in appearance, was Jupiter, and that Paul, who had preached the Gospel, was Mercurius, the messenger and attendant of Jupiter, and the spokesman of the gods (12).

But their mistake, next, suggests a *deep want of the human heart.* Bethlehem and the Incarnation are necessary to men. Hindus have their false incarnations, and are still expecting another. We have already what the heart needs. Apply the lesson: we know the true God, and that He *has* come down "in the likeness of men." Have we been as much concerned to welcome Him as these heathen were to pay their worship to these supposed deities? How was Christ received at his very birth? Are we still refusing to make room for Him?

II. THE FAITHFULNESS OF THE APOSTLES (14-22). This was manifested in many ways. (1) *In their rejection of this mistaken worship.*—It was a subtle form of temptation; far more likely to injure them than the bitterest form of persecution. Meeting persecution is like fighting an enemy you can see; but such a temptation is a foe in the garb of a friend. Contrast the Apostles with the wicked King Herod (xii. 23), and with the Church dignitaries who claim to be their successors. But there are other ways of falling into this snare. Whenever the servant consents to receive honour which belongs only to his Lord he has yielded to this temptation. It needs a spirit jealous for the glory of God to resist such a temptation.

(2) *In their endurance of suffering for the sake of Christ* (19, 20).—They were living examples of the truth they taught to others (22), and show us how to endure as "good soldiers of Jesus Christ." The persecution was stirred up by others (19), but "the people" were easily persuaded to stone the man whom they had just sought to worship. "Once was I stoned," says the Apostle (2 Cor. xi. 25). This was the occasion; and the stoning was so thoroughly done that he was left for dead. His recovery was clearly miraculous (20). Again enforce the lesson: Be faithful even unto death. Care nothing for the opinions of men. Value not their praise—dread not their wrath. Opportunities for endurance are found in every life.

(3) *In their perseverance in the work* (21, 22).—Neither flattery nor stoning turned them aside. They returned to the very cities in which they had been most bitterly persecuted, and sought to confirm the work in each place. The secret of such fidelity lay in the fact that God was working with them. Note that the Apostles "rehearsed all that God had done with them" (27). That conviction may be ours also. Cultivate the consciousness of his presence with you, and of your oneness with Him in life and service. What can you do without Him? What may you not do with Him?

Obituary.

REV. WM. FRITH.

The death is announced of Rev. Wm. Frith, pastor of the Spurgeon Memorial Church, Westcliffe, South-end-on-Sea. Mr. Frith laboured for many years in and around the Metropolis, and was highly esteemed for his sturdy Protestantism. He was the author of several books and many tracts. After an illness extending over about three months, Mr. Frith passed away on Thursday last, at the age of sixty-two.

REV. GEO. POPLE, CONGO MISSIONARY.

The Baptist Missionary Society has received intelligence of the death of Rev. George R. Pople, missionary on the Congo. The cable gives nothing more than this bare fact. Mr. Pople was trained at Bristol College, and he first went out to the mission field in 1892. It is less than three months since Rev. Albert Wherrett, another agent of the Society, died while labouring in the same field.

MR. THOS. BUTT.

This *Joyful News* evangelist has met his death by drowning in Pondo Land, South Africa. He endeavoured to cross a swollen river by swimming, in order to obtain letters from home, and was swept away by the current. Mr. Butt went out eighteen months ago, and after staying for a time with Mr. Chiswell at Umzamba began work at the Mthlenzi, where, the people being sympathetic, there appeared every prospect of a successful mission.

DEAN GOULBURN.

The death is announced of Dr. Goulburn, for many years Dean of Norwich. The son of a sergeant-at-law, he early gave promise of a distinguished career. He was for a time head master of Rugby School, was appointed Dean of Norwich in 1866, and retired in 1889, taking up his residence at Tunbridge Wells, where he died on Monday. He was Bampton lecturer in 1850, and the author of several learned and useful works. For years the Dean was a familiar figure in Evangelical circles.

REV. GEORGE WILSON.

We regret to have to record the sudden death, at the Bible House, last week, of Rev. George Wilson, the literary superintendent of the British and Foreign Bible Society. Mr. Wilson was for some years a Presbyterian pastor in London previous to his appointment in connection with Bible work, and was possessed of fine literary gifts. He had prepared the usual statements for presentation at the annual meeting of the Society this week, and his sudden call deprives the work of a valued helper. His remains were interred at Kensal Green on Monday afternoon.

DR. SMYLY, DEAN OF DERRY,

The death is announced of Very Rev. Andrew Ferguson Smyly, Dean of Derry, which took place a few days ago in the house of his sister, Miss Smyly, Upper Merrion-street, Dublin. He had been suffering for a long period from an affection of the heart, which at last assumed a serious form with fatal results. His unexpected death will cause general regret in Ireland, but more especially in the diocese of Derry and Raphoe, where the whole of his ministerial life was spent. The restoration and enlargement of the cathedral was largely due to his liberality and persevering energy. To him Derry owes also excellent new schools.

MR. JOHN ADAM NORRIE.

In Edinburgh and Oxford many are mourning the death of Mr. John Adam Norrie, at the early age of twenty-five. Coming of a Christian family resident in the first-named city, the young man had a brilliant university career, carrying off many prizes and distinctions, and entered the Indian Civil Service, coming out first in successive competitions. With every prospect of a life of usefulness and noble influence, he went to India in 1892, and took up active religious work as well as important official duties. One who enjoyed his friendship has testified that "during the few years of his life spent in India he did more good by the example he set to those around him than very many who had lived to an old age in that country." Weakened by an illness last year Mr. Norrie was hardly prepared for the extra pressure of the famine times. He fell an easy prey to cholera at Bahraich, Oudh, on April 5, leaving a young wife and a large circle of sorrowing friends.

MR. ROBERT CREWDSON, J.P.

This Christian brother, residing at Rydal Mount, Ambleside, entered into his rest on Sunday morning, April 25, in the seventy-eighth year of his age. He was for years a co-worker in Manchester with the late Canon Stowell, Canon Bardsley, Bishop Frazer, and others. He was an active member of the committee of Manchester City Mission. Bible, missionary, and tract societies found in him a generous giver, and his calm, clear judgment in times of difficulty and trial were most valuable. His later years have been spent almost in retirement at Rydal. Amongst his special objects was a work in the slate districts of the Landales, where he built a mission hall and employed two missionaries and a colporteur, and frequently on summer evenings he would himself address the congregation. Perhaps his greatest characteristic was his love and study of the Bible; he devoted from two to four hours each day to this object.

Personalia.

Mr. C. J. Brooks, evangelist, will be glad to engage in Gospel work in needy villages. Friends desiring his services should address, care of Mr. Hitchcock, 20, Fishpool-street, St. Albans, Herts.

Dr. Norman L. Walker, editor of *The Free Church of Scotland Monthly*, is on a visit to Egypt and Palestine. In the May number of the *Monthly* he describes Gibraltar and the work of the Presbyterians there.

Evangelist Gipsy Smith having engaged to work for twelve months (beginning September next) with the "National Council of the Evangelical Free Churches," arrangements for his services for the present must be made with Rev. Thomas Law, Memorial Hall, London, E.C.

Miss Swift, widely known as Brigadier Susie F. Swift, has left the Salvation Army to enter the Roman Catholic Church. Miss Swift has been head of the Auxiliary League of the Army in America, and has edited *All the World* in London. She joined the Army in Edinburgh some twelve years ago.

Trevandrum City Mission.

IN his report for last year, Mr. H. T. Wills (L.M.S.) says:—

Trevandrum with its suburbs occupies a district of some twenty square miles. The population varies from about 60,000 to perhaps 100,000 or more on special occasions, while great numbers of merchants, labourers, and others are constantly visiting the city. This affords us a grand opportunity for the wide diffusion of the Gospel message. In the city proper the work is maintained by constant preaching at our reading-room, and in the open-air by roadside and market-place. Sites are very much needed in the crowded parts of the city to act as centres for our work, but there are no funds available.

We have been led to open some ten school chapels in the suburbs, and in connection with these we have some 750 people, most of whom have left devil worship or other degrading superstitions for the light and love of the Gospel of Christ, within the past three or four years. They belong chiefly to the lowest classes, who are still virtually, though not theoretically, slaves of the higher castes. From these they suffer great persecutions, which, however, they bear well. The progress they make is simply astounding to those who do not know the uplifting power of the Gospel of Christ.

The people are saved body and soul. As heathen they have acquired filthy and evil habits and are generally thriftless. All hope of ever bettering themselves is extinguished. Fate rules everything. Hence they make little or no effort to help themselves, and when famine or disease comes they just lie down and die like sheep. The Gospel of Christ makes men of them, gives them hope, and so enables them to face life with all its anxieties.

It is my firm belief that to give India the Gospel is by far the best way of dealing with the difficulties which are constantly coming up. And surely the spiritual need of men is far more urgent than their mere bodily need, however acute. Feed the body if you can, but at all costs save the soul. Would that the people of God would realise the importance of this!

Communications regarding the work may be addressed to the London Mission House, Blomfield-street, London, E.C., or to Mr. S. D. Wills, J.P., Castle Green, Bristol.

Requests for Prayer.—For blessing on a Mission to Jews and Gentiles by Mr. W. R. Lane, in the Central Hall, Philpot-street, Whitechapel, from May 9 to 14.

Christ must be loved for Himself. Let us not so much trouble ourselves about signs as be careful to do our duty to Christ, and then will Christ discover his love clearly unto us.—*Sibbes.*

An old coloured woman, who was an earnest Christian, lay dying. Someone asked her why God would save an old sinner like her. She answered, "God is g'wine to p'int the angels to me, and tell 'em to see what the grace of God can do."

The Discipline of Suffering.—I have always found that the more I had of trial the better it was for me. We had rather suffer with Christ than be at ease in the world. The more we think of his sufferings, the less we shall think of our own.—*Dr. John Cairns.*

University Notes.

[FROM OUR OWN CORRESPONDENT.]

CAMBRIDGE.

THE main feature of the May term promises to be the series of addresses on "The Historical Evidences of Christianity," by Rev. W. Cunningham. The first was delivered last Sunday, the subject being "The Nature and Importance of the Evidence." The text was Heb. xi. 1. The cure of infidelity about unseen realities, he said, is rather in the deepening of our personal experience than in arguments drawn from a single side of human life. Dr. Cunningham's qualifications for his task are well known in and outside University circles.

The University sermon was preached by Dr. G. S. Gibson, of Corpus Christi College, Oxford, Bishop Assistant of Cape Colony. The text was, "Go ye into all the world," etc., and it was one of the most powerful missionary sermons that has recently been heard in Cambridge.

Scottish Notes.

A CONFERENCE on unity in faith and work was held last week in the Albert Hall, Stirling.

Two Forfarshire pastors, Rev. J. Cæsar, of Parbride, and Rev. J. Anderson, Kirkden, this week attain their ministerial jubilee.

There are over 114,000 scholars in connection with the Glasgow Sabbath School Union, the annual meeting of which was held last week.

During the past month gifts of £500 and £250 have been given by Glasgow friends towards the cost of Mr. Quarrier's Consumptive Hospitals at Bridge of Weir.

The Glasgow Home Mission Union last year by its visiting agents secured the adhesion of 480 lapsed members, besides inducing over 1400 careless persons to attend some church or mission service.

The annual meetings of the U.P. Synod and of the Congregational Union of Scotland are being held this week. The question of union with the Free Church will be considered at the former assembly.

The new hall in Bridge-street, Alexandria, which is the gift of Mr. A. Orr Ewing, of the C.I.M., and which is built on the site of the old Evangelistic Hall, was recently opened by a largely-attended conference on Christian life and work. During these special services much blessing was experienced.

Irish Notes.

AT the Mission Church of the Society for Irish Church Missions in Dublin a reception of fifteen converts from the Church of Rome took place on Sunday week.

The friends in Dublin of the due observance of the Lord's Day are making efforts to counteract the evils attending athletic and other sports that are permitted to be held in and around the city.

During the past week Dr. A. T. Pierson, of New York, delivered two addresses each day in the hall of the Y.M.C.A. Belfast. The meetings were well attended, and the addresses were listened to with deep attention.

The annual meetings on behalf of the Church Missionary Society were held in the Gregg Memorial Hall, Dublin, last Friday, and were well attended. Upwards of fifty sermons were preached last Sunday in Dublin churches in aid of the Society.

Work for Chinese Women.

IN a recent letter Mrs. Dalziel, writing from 21, Whangpoo-road, Shanghai, China, says:—

Our work among Chinese women is well received. Much precious seed is sown, and many are interested in the doctrine. I believe that many are being gathered into the mission churches through our visitation. Women in Shanghai are mostly engaged in work which in fine weather is done outside their houses, thus making it easy for us to read, sing, and speak to them of Jesus. There are always men and children on hand, and I believe the men get more from our visits than the women. We ask an interest in the prayers of your readers.

A Note of Thanks.—Writing from Kobé, Japan, Dr. J. L. Atkinson, of the American Mission, says, "I have to thank you for another year's issue of THE CHRISTIAN. I enjoy it very much indeed for myself, and it is very helpful in giving and in suggesting material for a little paper I publish in Japanese. Great thoughts simply expressed are the need of the majority of Christians and inquirers in every land. As I read, I am often profoundly impressed with the variety and magnitude of the efforts that are being made to ameliorate the sad condition of many and to save all. May God add his gracious presence and blessing to all these endeavours."

[2037]

"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
MAY					
Thurs. 6	11 a.m.	London City Mission	*m*	Exeter Hall	
,,	2.30	Church Pastoral Aid Society	*m*	,,	Mr. J. H. Buxton.
,,	3.30	London Auxiliary Moravian Missions	*m*	,,	Sir Geo. Williams.
,,	6.30	The Pastors' College	*m*	Metropolitan Tabernacle	Pastor T. Spurgeon.
,,	6.30	Sunday School Union	*m*	Exeter Hall	
,,	7 p.m.	Prot. Evan. Mission and Electoral Un.	*m*	Avenue-road Church, W.	Pastor W. B. Neatby.
,,	8 p.m.	Brit. Soc. Propagation Gospel to Jews	*s*	Bloomsbury Chapel	Rev. J. Lawson Foster.
,,	8 p.m.	Church Association	*c*	Royal Institute Water Colours	
Fri. 7	11 a.m.	LondonSoc.PromotingChristianityJews	*m*	Exeter Hall	Sir J.H.Kennaway,M.P.
,,	2.30	Church of England Zenana Society	*m*	Church House, S.W.	Rev. H. E. Fox.
,,	7 p.m.	,, ,, ,, ,,	*m*	St. Martin's Town Hall	Bishop of Caledonia.
,,	3 p.m.	West London Mission (Sisters' M't'ng).	*m*	St. James' Hall, W.	
,,	7 p.m.	,, ,, ,,	*m*	St. James' Hall, W.	Mr. F. A. Hills.
,,	6.30	Religious Tract Society		Exeter Hall	Mr. J. C. Rickett, M.P.
,,	4.30 p.m.	Scripture Gift Mission	*m*	St. Paul's Chapter House	Archdeacon Sinclair.
,,	7.30	The Boys' Brigade	*m*	Queen's Hall, W.	Viscount Wolseley.
Sun. 9	11 a.m.	Religious Tract Society	*s*	Trin. Pres. Ch., Notting-hill	Rev.G.H.C. Macgregor.
Mon. 10	3 p.m.	British and Foreign Sailors' Society	*m*	Salters' Hall, E.C.	Duke of Cambridge.
,,	3.30	Bible Lands Missions Aid Society	*m*	Exeter Hall (Parlour)	Lord Kinnaird.
,,	3.30	The Bible League	*m*	St. Paul's Church, Onslow-sq.	PrebH.W. Webb-Peploe
,,	6.p.m.	R.S.U. and Shaftesbury Society	*m*	Queen's Hall, W.	Earl Compton, M.P.
,,	7 p.m.	Systematic Bible Teaching Society	*m*	Exeter Hall (Council Room)	Rev. C. Stirling.
,,	7.30	Protestant Reformation Society	*m*	Exeter Hall (Lower)	Sir C. R. Lighton.
Tues. 11	3 p.m.	Army Scripture Readers' Society	*m*	St. Martin's Town Hall	Gen. Hatt. Noble.
,,	11 a.m.	Irish Church Missions	*m*	Exeter Hall	Lord Kinnaird.
,,	4 p.m.	Evangelical Alliance	*m*	Regent's Park College	
,,	6.30	Church of England S.S. Institute	*m*	Church House, S.W.	Bishop of Stepney.
,,	7 p.m.	B. and F. Sailors' Society	*m*	Sailors' Institute, Shadwell	
,,	7.30	Seamen's Christian Friend Society	*m*	Great Assembly Hall, E.	Sir George Williams.
Wed. 12	8.30	United Kingdom Band of Hope Union	*b*	Exeter Hall	Mr. H. J. Wilson, M.P.
,,	2.30	,, ,, ,, ,, ,,	*c*	,,	Mr. Frederick Smith.
,,	6 p.m.	,, ,, ,, ,, ,,	*m*	,,	Sir Geo. Williams.
,,	12 noon	British and Foreign Sailors' Society	*s*	St. Peter's, Cornhill	Rev. W. R. Mowll.
,,	3 p.m.	Spanish and Port. Church Aid Society	*m*	St. Martin's Town Hall	Bishop of Worcester.
,,	3.30	Friendless and Fallen	*m*	Exeter Hall (Lower)	Sir Douglas Fox.
,,	7 p.m.	London Missionary Society	*m*	Queen's Hall, W.	Mr. T. E. Ellis, M.P.
Thurs. 13	4 p.m.	Colonial Missionary Society	*s*	City Temple	Rev. J. G. Greenhough.
,,	7 p.m.	,, ,, ,,	*m*	,, ,,	Sir W. Dunn, M.P.
,,	6.30	British Society Prop. Gospel to Jews	*m*	Exeter Hall (Lower)	Sir Geo. Williams.
,,	7 p.m.	Women's Total Abstinence Union	*m*	St. Martin's Town Hall	Lady Eliz. Biddulph.
,,	7 p.m.	Country Towns Mission	*m*	Exeter Hall	Mr. H. W. Maynard.
,,	7.30	Seamen's Christian Friend Society	*s*	East London Tabernacle	Rev. F. B. Meyer.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

The Bishop of Gloucester and Bristol has completed his seventy-eighth year.

The first missionary dismissal service in Durham Cathedral was held on Saturday.

Rev. H. P. Thornton, of Normanton, has resigned in order to devote himself to voluntary mission work.

The health of the Bishop of Durham seems quite re-established, and he is working in the diocese with his usual vigour.

The Bishop of London preached on Thursday the annual sermon of the Church Pastoral Aid Society at St. Martin-in-the-Fields.

Rev. E. Davies, who has done valuable work as senior curate at St. James', Hatcham, has been appointed to St. Paul's, Birkenhead.

The constitution of the Niger Delta Pastorate Church, which had previously been approved by the Committee of the C.M.S., has been signed by the Archbishop of Canterbury.

The York House of Laymen has marked its sympathy with the Queen Victoria Clergy Sustentation Fund by passing a resolution commending the cause to Churchmen, and voting a contribution of £200 to the Fund.

The Archdeacon of Northumberland's Charge, delivered on Tuesday week in Newcastle Cathedral, was one of his best efforts. His closing remarks on the Protestant nature of the Church were delivered with marked emphasis.

At Hereford Cathedral, on Friday afternoon, the Archbishop of Canterbury opened the new Cathedral Library, and unveiled a memorial of the late Bishop Hampden. The new library stands on the site of the mediæval library, and its erection is mainly attributable to a handsome bequest of £4000 by the late Canon Powell. The library contains a collection of two thousand chained volumes, including two hundred missals, and is the largest chained library in England.

The Church of England Training Colleges for Masters and Mistresses at Cheltenham owe their foundation to the late Francis Close when Incumbent of Cheltenham. A definite character was stamped upon these institutions from the first, inasmuch as "Dean Close and his coadjutors took care so to draw up the Trust Deed that the Colleges thus founded should not veer from the Scriptural, Evangelical, and Protestant principles of the Reformed Church of England, and ever since the committee have cordially endeavoured to sustain those principles with whole-hearted earnestness." The Colleges have taken a high place amidst similar institutions, and have done invaluable work.

Congregational.

Rev. Richard Lovett, of the R.T.S., has sailed for the States for a short tour.

Rev. W. Nicholson has entered with much hopefulness on his new charge at Selby.

Mansfield College has received a cheque for £1000 from Mr. William Flinmers, of Manchester, for its library.

Mr. George Müller preached last week in Morley Memorial Chapel, Fishponds, Bristol, in connection with the anniversary.

It is proposed to replace the iron church in Ramsey-road, Forest Gate, with a permanent "Tabernacle," at an estimated cost of £2500.

Rev. John Stewart has settled with many tokens of interest in his new charge as minister of the Evangelical Free Church at Felixstowe.

Rev. James Ervine has resigned the pastorate of the church at Kingstown, and will close his ministry there in the end of June. Mr. Ervine has been sixteen years in Kingstown.

Dean Lefroy proposes that a thanksgiving service in connection with the Jubilee should be held in Norwich Cathedral on June 22, and he suggests that Rev. Dr. Barrett should represent the Nonconformists of the city and read the lessons. Dr. Barrett has accepted the suggestion with pleasure.

The completion of the first six months of the Women's Monday meetings has been celebrated at Carr's-lane Chapel, Birmingham. Rev. J. H. Jowett presided, and said this gathering was the grandest sight he had witnessed since he came to Birmingham. The meetings were started in order that the women might, for a little while once a week, get away from themselves and the worries of home-life, and mingle with each other in prayer, praise, and communion. They began with 400, now the number had reached 900, and he trusted the membership would reach 1200.

Calls.—Rev. J. Ossian Davies, of Bournemouth, Paddington; Rev. H. H. Scullard, of York-street, Dublin, to Howard Chapel, Bedford; Rev. F. J. Fry, Stratford-on-Avon, to Boulevard, Nottingham; Rev. J. G. Easley, to Malmesbury.

Resignations.—Rev. A. D. Philps, of Coggeshall, Essex (after thirty-three years' pastorate); Rev. E. J. Hammond, of Guildford.

Baptist.

A new chapel is being erected at Redditch.

Mr. T. Beckett has been ordained at Bildeston.

Bunyan Chapel, Kingston-on-Thames, reports growth and real spiritual work.

The work at Mill-road, Cambridge, is reported as in a flourishing condition.

Rev. J. H. and Mrs. Weeks and Mrs. Stapleton have returned to their post on the Congo.

The pastor of Abbey-road Chapel is preaching a series of sermons on the cardinal doctrines held by the Church of Rome and the Ritualistic churches of England, and large congregations have assembled.

For some time past the church at Withington, Manchester, has been meeting in a hall. Land is being secured, and an effort is being made to erect an iron church. The district is rapidly growing, and the need is urgent. The building will cost about £400.

Calls.—Mr. R. R. Clifford, of Regent's-park College, to Barking-road, Plaistow; Mr. A. S. Langley, to Newcastle-under-Lyme.

Resignations.—Rev. J. E. Brett, of Tewksbury; Rev. J. Glaskin, of Tenterden.

Methodist.

A new mission hall is being erected at Melton Mowbray.

Dr. J. Booth, of Cork, has offered himself for the foreign mission field.

New chapels have been opened at Irthlington, Bank Top (Darlington), Audley.

The Tyneside Council begin a convention for the Deepening of the Spiritual Life on Monday, June 14.

The foundation-stone of the new chapel has been laid at Mundesley (Norfolk) by Lord Battersea, who expressed the hope that the doctrines preached by Wesley might again be abiding forces in village life.

The annual report of the Aldershot and North Camp Soldiers' Homes is of an encouraging character. The income is £2157 against £1877 last year. During the year an assistant chaplain has been employed at the summer camp at Pirbright.

The Trust sermons of the Wesleyan Seamen's Mission were preached on Sunday week by Rev. J. H. Grubb. The committee of this Mission contemplate changes in their methods consequent on the changed conditions of a sailor's life. The superintendent of the Mission, Rev. Wm. M. Grigg, has intimated his intention of retiring, after having had charge for the past fifteen years.

Presbyterian.

Rev. Robert Wylie, of Canonbury Church, London, proposes going to Tasmania for the sake of his health.

Society of Friends.

At the reopening of the Meeting-house in Stockton-on Tees, recently, an able lecture on "How we got our English Bible" was given by Robert F. Crosland, and a ten-days' mission was conducted by Clara R. Fearnsides and Wm. Hy. Wilson. These meetings were felt to be seasons of blessing.

The Friends' Christian Fellowship Union sent out parties at Easter to Gloucester and Thakeham and Hurstmonceaux, in Sussex, for evangelistic and other work. Good reports have been received of the services rendered.

While the meeting on ministry and oversight was sitting in Bristol, on the 19th ult., word arrived of the decease of the venerable Anne Hunt, a minister who had rendered noble service during a long life, and had now finished her course in deep peace.

The eyes of Friends are looking to the coming yearly meeting of London with real interest. Dublin yearly meeting, which began on the 28th ult., ends to-day probably. Several English Friends attended the latter, and good times were expected.

Fallen Asleep.

At Salford, Mr. John Lee, aged eighty, a liberal and large-hearted helper in Christian work, and one of the founders of the first ragged school in Liverpool.—At Tynemouth, Rev. S. L. Allard, aged forty-seven, an earnest leader in Christian effort.—At Idle, Mr. Joshua Booth, aged fifty-five a Sunday-school teacher for forty years.—At Ponkey, Ruabon, on 24th ult., Mr. R. Roberts, of Pleasant Creek House, for seventeen years one of the recognised leaders in Baptist work in the district.—At Penzance, on 25th ult., Mrs. Hannah Eve, aged ninety-six, a life-long abstainer, and an earnest Christian.—At Bedford, Mr. S. J. Henman, a prominent leader at Bunyan meeting.—At Ipswich, Rev. J. Mostyn, a retired Baptist minister.—At Bristol, Mr. Isaac Thomas, for twenty-five years a leading deacon at Broadmead Chapel.—At Saltaire, Mr. John Moore, aged seventy-five, a veteran Sunday-school worker and evangelist.—At Llanfyllin, Rev. John Jones, a retired Wesleyan minister.—At Brighton, Rev. W. Harrison, rector at Clovelly.—At Toddington, Beds, Mrs. Wordsworth, widow of the late Bishop of St. Andrews.—At Doagh, co. Antrim, Mr. Jas. Hunter, for over fifty years an earnest Methodist local preacher.—At Belfast, Rev. Jno. Beatley, senior minister of Roseyards Presbyterian Congregation, Ballymoney.—At Penzance, Mrs. Hannah Eva, aged ninety-seven, an earnest Christian and life-long abstainer.

Notices.

Applicants for Tracts.—Geo. H. Weekes, Town Mission, Lancaster; A. Young, 3, Affleck-street, Pentonville, N.; J. Jackson, 23, North King-street, North Shields; J. T. Stevenson, 19, Bristol-gardens, Maida Vale, W.; E. Heath, 31, Blomfield-road, Shepherd's Bush, W.; Miss F. Penrose, Rose Villa, Meadow-road, Shortlands, Kent; W. Midwinter, Utile Dulci, Baker-street, Weston-super-Mare.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Communications Received with Thanks.—A.M. D.H. J.C. L.A.B. H.P. R.H.H. J.W.C. J.B. E.F. A.B. B.P. R.W. E.E. F.E.W. F.T.M. J.F. A.J.F. A.H.W. W.T.P. G.P. J.F.M. H.W.B. E.B. J.S. L.E.T. W.E.T. M.Y. G.D. D.M. J.C. J.E.F. J.H. E.H.K. E.C.W. E.H. F.C. F.R. O.V. H.F. T.A.D. F.J.D. T.O. G.E. B.G. A.McC. J.K. F.B. J.L. D.M. A.B.G. J.S. A.B. S.B.M. F.T.H. J.G.M. E.C.F. T.J.B. W.G.B. G.A.M. R.W. E.A.M. B.F.B. G.H.B.

Artillery-lane Mission.—Owing to the premises formerly occupied by this Mission in Fournier street, Spitalfields, having been bought, the work is temporarily carried on at 58, Brushfield-street, Bishopsgate, E.

Mrs. S. Finn, Superintendent.

29, *St. Ann's-road, South Tottenham, N.*

Young Women in Paris.—A collection of curios and fancy sale will be held on May 11 to 13, at 24, Park-lane, London, W., in aid of the British and American Mission Homes and Christian Associations, 77, Avenue Wagram, Paris. Tickets at various prices from Miss Rhoda Mouncey, 22a, Queen's-road, Bayswater, W.

God's Blossoms.—While warmly thanking your readers who have responded to our appeal for flowers, we ask attention to the following rules:—(1) That no flowers may be sent to our private addresses unless by special request; (2) That friends kindly willing to help us will communicate first with either of us, that we may arrange for the day and address for the flowers to be sent direct to the various centres.—L. E. Tritton, 68, Cromwell-road, S.W.; E. M. Tritton, 36, Queen's Gate-gardens, S.W., Secs. Flower Mission and Factory Helpers' Union.

Armenians in London.—A constant stream of refugees is arriving on our shores, and more will come to escape the Turkish hate, stimulated by recent success. By arrangements made with "the Friends of Armenia," we have undertaken the care of these refugees, who are sent on to our homes, 14, 16, Kingdon-road, Hampstead, and thence into situations. We have lately opened a depôt at Birmingham, where there seems promise of employment. All this involves very heavy expenditure. In some cases, the refugees reach us in absolute need of every kind of help, food, clothes, medicine; in other cases, they are of gentle birth, ladies, students, merchants. We have two or three strong youths for factory work, shoemakers, a first-class barber, blacksmith, a skilful diamond setter, a modeller in plaster, an educated and refined widow for ladies' companion, a young girl of sixteen, who ought to be educated, and many others. Rev. G. H. Krikorian, Director.

115, *Mansfield-road, N.W.*

Shansi, N. China.—The Lord's work here prospers. At our annual conference, held last October, we had the joy of baptizing twelve men and three women and ordaining three deacons. We also accepted thirty-one men and thirty-three women as candidates for baptism, and these will be at least another year on probation. The present outlook is very bright. We have at present twenty-three men living with us to be helped to break off the opium habit, and several others have had to be refused admission because we have no room for them. Our boys' school for the children of Christians also promises well for this year. I had a letter to-day from one of the literati in a village eight English miles off, telling me that he had put away his idols and was now trusting Jesus and serving God. Another man called on me and said that he had put away his idols. So we hear of fruit here and there throughout our very large field. Early in June we hope to leave for a needed furlough.

C.T.M., Pingyao, Shansi. Alex. R. Saunders.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12 Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

THE conflict between Greece and Turkey has ended disastrously for the former country, so that Europe apparently has to face the consolidation rather than the curtailment of Turkish power. When we remember that all the producing causes of the Armenian and Cretan disturbances are still at work, it must be admitted that the prospect is far from bright. We can but hope that the controlling Powers of Europe will have the common humanity to insist on the protection of the Sultan's subjects in any settlement that is made. Meantime we trust in God that, in his inscrutable wisdom, He will yet bring peace and righteousness out of the abounding confusion.

Soldiers of fortune are not an extinct class. We feel a sense of shame as we read of men in the Middle Ages who, with easy consciences and strong arms, passed from army to army as they were drawn by chance of gain or of distinction. The present war has shown that for love of fighting alone (the Sultan has no money to spare) soldiers can serve under the Crescent while professing to be Christians. Germany and Russia have supplied much of the military skill and knowledge which have given Turkey an advantage over Greece. On the other hand, the dynastic bond which is supposed to bind Russia and Germany to Greece has not had much effect upon the course of events. This war has been evidence again of the rarity of sincerity and purity of motive. The cruel indifference of rulers and soldiers to the dominance of an unjust anti-Christian power augurs ill for the nations of the East.

The great catastrophe by fire in Paris last week has awakened sympathetic echoes throughout the civilised world. The fact that the sufferers were of high social rank and were engaged in a work of charity has added poignancy to the national grief in France. The event is one that speaks loudly of the uncertainty of life and the fleeting nature of earthly possessions and vanities. It also has a severe lesson for the civic authorities of Paris, who have evidently shown culpable laxity in connection with the temporary structure which so quickly fell a prey to the devouring flame.

The statement by the Chancellor of the Exchequer of our national income and expenditure affords painful thought to a Christian patriot. Our wealth is enormous, yet our poverty is oppressive. Our expenditure on the Army and Navy grows more rapidly than our income ; two-fifths of our national income is devoted to them, and then, besides, there is the interest on the national debt, which is mainly, if not altogether, a war debt. The military rivalry between the Governments of Europe is one of the most crushing burdens on the nations, and also one of the greatest scandals to Christianity.

The immense claims of the mission-field, now so prominently brought forward, are compelling their advocates to urge on well-to-do Christians the duty of personal consecration to the work abroad. Money is good, sympathy and prayer are better, but self-consecration is best of all. What is lovely in a brother or a sister of small means is lovely also in one who has enough and to spare. Does not the poorer member really make the greater sacrifice ? For he or she can take none of the advantages which the richer one can retain. But without making contrasts or comparisons, which are likely enough to err in something, we want to emphasise the call for men and women, as well as the call for gold and silver. They are the very workers we want—those who can *prove* by their conduct that the joy of preaching the love of God in Christ is more to them than cultured ease and enjoyment, that the love of the poorest human being is more than the fellowship of their own class. The churches have some such, but they want more, for "the harvest is great, but the labourers are few."

Dr. Lawes, of New Guinea, gives in the *Missionary Chronicle* of the L. M. S. a most cheering account of the progress of the Gospel in that island during the last twenty-two years. For 700 miles along the south-east coast the people have been brought under its power. Where there was the utmost darkness and savagery there are now ninety churches and ninety schools ; 3000 boys and girls are scholars ; 1350 men and women are professed followers of Christ ; forty New Guineans and their wives are schoolmasters and pastors "respected by men and honoured of God." A second generation is coming on—four boys taught first by New Guinea teachers are now themselves teachers, and the sons of three are now in the college preparing to follow in their fathers' steps.

Travelling parties go unarmed, and visit places there that were a terror to their fathers. Spears and clubs are sold as curios.

All this is cause for devout thankfulness ; yet in our days of steam and telegraphs how few have known anything about it. Day is stealing all round the world, and the nations of Europe, so busy with their buying and selling, and enjoying their pleasures, observe it not. Still, there remains much to be done in New Guinea, for hundreds of tribes in the interior have never heard of Christ.

Movements now taking place in China are believed to portend a national change among that mighty people. There is a growing conviction in China that besides possessing the secret of immortality and personal salvation to every believer, the Christian Church holds the secret of the salvation of China as a nation. Hence the churches are getting aglow with new fervour and zeal for the salvation of their countrymen collectively as well as individually.

The past year has witnessed an extraordinary expression of liberality towards the C.M.S., and men and women have also freely offered themselves for service. The Society is on the crest of a high wave of enthusiasm, which we trust, may carry it on to larger usefulness than it has ever known. The meaning of this efficiency in spiritual service, this blessing of God upon work for converting the world, seems to us to indicate that the true defence of a party in a church, or of a church itself, is devotion to duty. To seek our life is to lose it ; to give ourselves up to the will of God is to gain it. The secret of power and growth lies in consecration. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

The nation can never know of what burdens as a whole it is relieved by Christian willinghood which seeks out so many needy classes, *e.g.*, orphans, aged men and women, idiots, persons in decayed circumstances, poor children. It does something for all these itself, but private benevolence also undertakes a large share. Some churches aim at maintaining all their own dependent poor. Dr. Stephenson, who does so great a work through his Children's Home, now proposes to take all children of Nonconformist parentage who are in workhouses, and train them as the orphans under his care are trained. If this can be done, it will bring some 2000 children into better surroundings, and it will be another evidence that Christianity is self-helpful, and a blessing to the home and the State.

We are glad to note that an endeavour is being made to establish home industries for English women. Basket-making has been selected as a suitable occupation for female labour. At present large quantities of baskets are imported from Germany, but English women can make them as well, and at a fair wage. We welcome any development in the direction of legitimate employment enabling the worker to earn an adequate living.

Bishop Hurst, of Washington, writing in the current issue of *The Homiletic Review*, shows Church History to be a fountain from which the preacher may draw much instruction. In Church History, on the one hand, we find encouragement to stand by great truths ; and, on the other hand, we are enabled rightly to appraise dangerous errors, and, in fact, to see their fate foreshadowed. Our dearest teachings and most useful methods are often shown by Church History to have a worthy ancestry ; while modern falsehoods appear in the light of resuscitated enemies that have many a time been met in conflict, and which Truth has scotched though not slain.

There was much wisdom in the remarks of Lord Rosebery at a meeting in Edinburgh on Monday, with respect to the necessity of making a calm and dispassionate survey of all public questions before passing definite judgment. The daily papers, which write more for the humour or the opinion of the passing moment, have a good deal to answer for in the formation of hasty judgments. Those who feel most strongly are often in danger of forgetting that almost every question can be regarded from differing points of view.

Englishmen in Africa.

IT is not only what a writer puts in a book, but what the reader draws out of it, that makes the impression upon his mind. A notable instance of this is seen in Olive Schreiner's recent book*, which by some reviewers has been denounced without compromise as coarse, profane, and blasphemous, and by others applauded without qualification as expounding the love and righteousness of God. The former have dwelt exclusively upon the method of the advocate, the other as exclusively upon the cause advocated. Probably also adherence to the cause itself or repulsion from it may have influenced the view taken on either side.

Seldom has the purpose of a book been so obscured or prejudiced by the manner of its presentation. The object is to show that South Africa has been exploited by unscrupulous men hasting to be rich, led by one commanding mind, ambitious to be great, without regard to the natural human rights of the coloured races, or the present and future well-being of the country as a whole.

The method of presenting the case is the self-told story of a trooper who shares in the selfish designs, the unscrupulous methods, the immoral character, and the seared conscience of his masters. The story is related with Zolaistic realism and coarseness, but without the pruriency or sensuality which have been unjustly charged upon this book. We cannot wonder that it has been refused by some libraries and cast out of others; for it is not a book for a drawing-room table, nor for the reading of innocent young people; though fathers and mothers might do well to get from it an idea of the language and conduct of some of our young men in foreign lands among inferior races.

But the horror of the book to every reverent Christian is that this cruel and shameful story should be represented as told in all its coarseness and profanity to Jesus, who appears as night draws on, to the trooper who has lost his way.

No one who held that name in reverence as the Son of God, could, it seems to us, have conceived such a situation: to have put it in print seemed impossible. From no point of view, historic or artistic, political or politic, was such a representation legitimate or necessary. Reverence for the Creator, and gratitude to the Saviour, and, if not these, yet regard for the convictions of those in whom such reverence and gratitude are the supreme motives of word and conduct, should have prevented so painful an outrage upon their feelings. Its effect has been to neutralise to a very great extent the cause it advocates, and to enable the partisans of those whose career it condemns as mischievous to hold up the book as a whole to condemnation.

Yet truth is true by whomsoever and howsoever spoken. A ship's captain would heed the warning of "Fire!" whether it were calmly said, or cried with gnashing of teeth.

The following is the Dedication:—

"To a great good man, Sir George Grey, once Governor of the Cape Colony, who during his rule in South Africa bound to himself the Dutchmen, Englishmen, and natives he governed by an incorruptible justice and a broad humanity; and who is remembered among us to-day as representing the noblest attributes of an Imperial Rule.

> Our low life was the level's and the night's;
> He's for the morning.

The real purpose of the book may be gathered from the following touching and eloquent appeals:—

"Great People, where is the sword given into your hand, that with it you might enforce justice, and deal out mercy? How came you to give it up into the hands of men whose search is gold, whose thirst is wealth, to whom men's souls and bodies are counters in a game? How came you to give up the folk that were given into your hands, into the hand of the speculator and the gamester, as though they were dumb beasts who might be bought or sold? Take back your sword, Great People, but wipe it first, lest some of the gold and blood stick to your hand.

"What is this I see!—the Sword of the Great People transformed to burrow earth for gold, as the snouts of swine for earth-nuts? Have you no other use for it, Great Folk? Take back your sword, and when you have thoroughly cleansed it and wiped it of the blood and mire, then raise it to set free the oppressed of other climes.

"Great Prince's Daughter, take heed! You put your sword into the hands of recreant knights; they will dull its edge and mar its brightness, and when your hour of need comes, and you would put it into other hands, you will find its edge chipped and its point broken. Take heed! Take heed!

"Wise men of England, you who, in peace and calm, in shaded chambers, ponder on all things in heaven and earth, and take all knowledge for your province, have you no time to think of this? To whom has England given her power? How do the men wield it who have filched it from her? Say not, What have we to do with folk across the waters? Have we not matter enough for thought in our own land?' Where the brain of a nation has no time to go, there should its hands never be sent to labour; where the power of a people goes, there must its intellect and knowledge go to guide it. Oh, you who sit at ease, studying past and future—and forget the present—you have no right to sit at ease, knowing nothing of the working of the powers you have armed and sent to work on men afar. Where is your nation's sword, you men of thought?

"Women of England, you who repose in sumptuous houses, with children on your knees; think not it is only the rustling of the soft-draped curtains or the whistling of the wind you hear. Listen! May it not be the far-off cry of those your sword governs, creeping towards you across wide oceans, till it pierces even into your inmost sanctuary? Listen!

"For the womanhood of a dominant people has not accomplished all its labour when it has borne its children and fed them at the breast; there cries to it also from over seas and across continents the voice of the child-peoples—'Mother-heart, stand for us!' It would be better for you that your race should die out than that you should listen and give no answer....

"Working men and women of England, you who for ages cried out because the heel of your masters was heavy on you, and who have said, 'We curse the kings that sit at ease, and care not who oppresses the folk, so their coffers be full and they be not troubled with the trouble of rule'; you, who have taken the king's rule from him and sit enthroned within his seat, is his sin not yours to-day? If men should add but one hour to your day's labour, or make but one fraction dearer the bread you eat, would you not rise up as one man? Yet, what is dealt out to men beyond seas, whom you rule, wounds you not. Nay, have you not sometimes said, as kings of old: 'It matters not who holds out our sword, marauder or speculator, so he calls it ours, we must cloak up the evil it has done!' Think you, no other curses rise to heaven but yours? Where is your sword? Into whose hands has it fallen? Take it quickly and cleanse it!...

"The sin that a man sins, in that he is taken up by the hands of a people and set up on high, and whose hand they have armed with their swords, whose power to strike is their power—his sins are theirs; there is no man so small in the whole nation that he dares say, 'I have no responsibility for this man's action.' We armed him, we raised him, we strengthened him, and the evil he accomplished is more our own than his....

"Do not think I wish for punishment on these men. Let them take the millions they have wrung out of this land, and go to the lands of their birth, and live in wealth, luxury, and joy; but let them leave this land they have tortured and ruined. Let them keep the money they have made here; we may be the poorer for it, but they cannot then crush our freedom with it.

"Shall I ask my God Sunday by Sunday to brood across the land, and bind all its children's hearts in a close-knit fellowship; yet, when I see its people betrayed, and their jawbone broken by a stroke from the hand of gold; when I see freedom passing from us, and the whole land being grasped by the golden claw, so that the generation after us shall be born without freedom, to labour for the men who have grasped all—shall I hold my peace?"

* Trooper Peter Halket of Mashonaland. (6s. T. Fisher Unwin.)

Evening on "Hill Difficulty."

"But oh! how nimbly did he go up the rest of the hill. Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance."—*Pilgrim's Progress.*

WHILE in clouds of amber
Sinks the setting sun,
See him toil and clamber,
Tired, belated one!
Step by step ascending,
Still he takes his way,
While the shadows blending
Change to deeper grey.

"Woe is me, I wasted
All that precious time
When I should have hasted
On my upward climb."
Thus hear Christian owning
His own carelessness,
Bitterly bemoaning
Want of watchfulness.

Men might pass unheeded
Though so very near,
Weary folk who needed
Words of earnest cheer.
Others downward going,
With a footstep brisk,
Souls who needed showing
Theirs a fearful risk.

They in sinful slumber
Sunny hours who lose,
Are not of the number
God will seek to use;
Thus how can I measure
What I may have lost,
Seeking slothful pleasure,
Careless of the cost?

E. E. Trusted.

Morija, Basutoland.—Rev. Henry Dyke writes: "We have had a new encouragement in our school work. In December we sent twenty-eight boys up for the Cape teachers' examination, of whom twenty-one have passed. Of three sent up for third year three have passed; of four sent up for second year four have passed; of twenty-one sent up for first year fourteen have passed."

Paul: A Servant of Jesus Christ.

OUR LIFE—GOD'S POEM.

Eph. ii. 10.

By Rev. F. B. Meyer, B.A., Christ Church, Westminster Bridge-road.

THE Greek word translated workmanship is *poem*. We are God's Poem. And as we review our life from the lapse of years—save where we have wilfully violated the obvious intention of our Creator—we shall perceive that there has been an underlying plan and conception, the development of which has proceeded in ever-widening circles. "I girded thee, though thou hast not known Me," is as true of our life as of Cyrus, who was raised up to be the destroyer of Babylon, the liberator of the people of God. God has a distinct thought in each human life. He creates with a purpose. As a great poet may adopt various kinds of rhythm and measure, such as may suit his conception, but has nevertheless a purpose in each poem that issues from his creative fancy, so God means something as He sends each life forth from the silence of eternity; and if we do not hinder Him, He superintends the embodiment of that conception, making our entire life, from the cradle to the grave, a symmetrical and homogeneous poem, dominated by one thought, but wrought out with an infinite variety of illustration and detail.

In a poem the expression is adapted to the conception. A rugged strain befits strong and terse thinking, whilst more flowing and mellifluous measures are better adapted to tender and plaintive musings. It may be that we can thus account for the differences which characterise human lives. Yonder is the fragment of a great epic; there is the lyric, or dramatic; here the sonnet, or elegy. Your life is smooth and flowing, or broken over stones of sorrow, or headlong in its impetuosity, because God's thought must be mated to the metre most suited for its expression. The career we are studying reminds us of the Odyssey, the Iliad, the Paradise Lost, or the mighty conception of Dante. It is ocean-like in depth, variety, and change. As in an oratorio, so here, the storehouse of expression is ransacked to convey the deep and varied transition of the Creator's thought, emotion, and passion. O child of man, yield thyself to God, and let thy days ever express his conceptions!

BE THOU HIS POEM!

See that no intrusion of thy self-will hinders the symmetrical development of his thought.

The poet's art demands that no touch of description or narrative, in the earlier lines, should be fruitless or redundant. To allow the canvas to be covered by figures or objects which do not conduce to the main intention of a picture is in the highest degree reprehensible. Watch well the earlier chapters of a great tale, and you will notice that the touches and descriptions of every paragraph prepare for the ultimate unfolding of the story, and lead up to the climax to which the closing pages hurry.

So in human life. God knows the works which are prepared, that we should walk in them. And as He has created them for us, so He has created us for them, in Christ Jesus. The year of our birth, the place and scenes of early childhood, our parentage and education, the influences that have moulded us, whether of books, or art, or the conditions of daily toil, have been planned with an unerring wisdom and predisposition, that through us might be made known unto the principalities and powers in the heavenly places the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord; in whom we have boldness and access in confidence, through our faith in Him.

In this connection let us notice how Saul of Tarsus was prepared for his life-work.

SAUL'S PREPARATION.

It was necessary that the wall of partition between Jew and Gentile, raised by Jewish intolerance and exclusivism, should be broken down. That wall was founded in the deepest convictions and oldest prejudices of the chosen people. The Jews had no dealings with the Samaritans, how much less with the Gentile dogs, that crouched beneath the well-spread table of the children. The majority of the apostles were largely influenced by this national caste-spirit. It was hard for them, though they had been moulded by the Lord Himself, to break through the ring-fence of early training. Had the shaping of the primitive Church been left to them, though theoretically they might have acknowledged the equality and

ONENESS OF JEW AND GENTILE

in Christ, yet really and practically they would have drawn distinctions between the Jewish Christians and those other sheep which their Shepherd was bringing, but who were not of the Hebrew fold. Peter may go into a Gentile house, and eat with the uncircumcised beneath the pressure of the heavenly vision; but when the glory of that memorable day has somewhat faded, he withdraws from the Gentile converts and retires into the impregnable fastness of Jewish superiority.

Evidently another than James, or even Peter, was needed, who would dare to insist on the absolute equality of all who by faith had become stones in the one Church, or buildings in the one holy temple, that was growing into an habitation for God. A trumpet voice was needed to proclaim that those who were once far off were made nigh; and that Jesus had abolished in his flesh the enmity, that He might create in Himself of the twain one new man, so making peace.

Such an one was this man, to whom was entrusted the Gospel of the Uncircumcision, and in whom He who wrought in Peter unto the apostleship of the Circumcision, wrought also unto the Gentile. By birth, as we have seen, he was of pure Hebrew descent. This was an essential element in his fitness, else he could not have influenced Jews, or obtained admission into their synagogues. It was the fact of his being a Jew that made his association with Gentiles so intolerable to the Pharisees; though so full of light and leading for those who believed in and loved him. But the effect of his Jewish birth was greatly modified by other facts.

He was born in Tarsus, and from his boyhood was familiar with the tides of Gentile life that flowed up the silver Cydnus into that bright, busy, and prosperous city. Men from all the world met there for purposes of trade. The wharves and open spaces of the city were thronged with the costumes and rang with the speech of all nations. And thus in those days, though hedged in by the restrictions of early Jewish training, the lad must have learnt that there might be noble and generous traits in men who did not own the God whom he served from his forefathers. At the same time he would have abundant evidence, in the dark religious rites that were practised in the city, as well as in other ways, that it was

HOPELESS TO EXPECT ANYTHING FROM HEATHENISM.

None were righteous; no, not one. All had gone out of the way, and had become altogether unprofitable. The course of this world was according to the Prince of the power of the air. The way of the Gentiles was in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries.

In addition to this he had been brought up at the feet of Gamaliel, who was known as the Great Rabbi, or the Beauty of the Law. He was a doctor of the law, had in reputation among all the people (Acts v. 34). Grandson of the great Hillel, he was, as the story of the Acts indicates, one of the leaders of the Sanhedrim. But, unlike most of his school, he was liberal and large-hearted, and went so far as to permit and advocate the study of Greek literature. In his speech before the Sanhedrim, given in Acts v., we trace the movements of a humane and generous man, who was willing to admit the workings of the Divine Spirit beyond the limits of rigid orthodoxy, and to follow the torch of truth wherever it might lead—a very holy man, deeply attached to the religion of his people, yet accustomed to look at all questions from the standpoint of a large culture and wide charity. The influence of such a nature must have been very potent on the young Tarsus boy, who had come to sit at his feet, and would regard him with an unbounded enthusiasm. In those days some of the seeds may have been sown which, under the sun of Christianity, would ripen into such sayings as: "There can be neither Jew nor Greek...for ye are all one in Christ Jesus."

There was needed in the moulder of the new age a perfect acquaintance with the law. "The law" must stand here as a convenient term, not only for the moral and Levitical code, as given in the Pentateuch, but for the minute and laborious additions of the Rabbis, who—to use one of their own illustrations—had so overlaid the sweet flute of truth with their gilding as to silence its music. The righteousness which was of the law consisted in meats and drinks and divers ordinances, washings, the length of fringes and number of tassels, the straining of wine lest there should be the dead body of a fly, the tithing of the stalk as well as the flower of mint, the punctilious observance of the Sabbath. One great Rabbi was in the habit of spending the whole week in considering how to observe the coming Sabbath.

No one could have appreciated the awful burden of this yoke of legalism, which, Peter said, "neither we nor our fathers were able to bear," unless he had been taught, as Paul was, "according to the perfect manner of the law of the fathers." To know that Christ had "redeemed from the curse of the law" meant more to one who had gone about to establish for himself a righteousness which was of the law, than it could possibly mean to those who had never been subjected to the

EXACTIONS OF THE PHARISEE SCHOOL.

As a Jewish boy, Saul of Tarsus had been thoroughly indoctrinated. At five he began to study the Scriptures with his parents at home, learning by heart Deut. vi. 4-9, xi. 13-27; at six he was sent to the schools, the text-books in which were the Books of Moses; at ten he began to study the oral law; at twelve he would be put to a trade; at thirteen he would be confirmed. At fifteen, he was instructed in the inner and mystical meaning of the Scriptures; and from that moment till arrested on the road to Damascus he was perpetually involved in the minute, elaborate, and wearisome routine of legalism. He could have said with the Pharisee of the parable: "God, I thank Thee that I am not as other men are...I fast twice in the week, and give tithes of all that I possess."

But what an education to one who was to speak to them who knew the law, who was to gain them that were under law, extricating them from the yoke of bondage in which they were held, and bringing them into the liberty wherewith Jesus makes us free! The future Apostle needed to appreciate how much of the law was holy, just, and good, that he might reverence it. No mere iconoclast could do what had to be done. A devout and reverent soul was required to teach that what was of God was imperishable, and would pass forward into the keeping of the Church, whilst only the wood, hay, and stubble would disappear.

As Luther was trained in the Roman Catholic Church, that he might appreciate the utter impotence of her system to pacify the conscience or

appease the hunger of the heart, and that, having broken through, he might show the way of escape to others; so Saul of Tarsus must needs tarry for a time amid experiences of which he speaks so pathetically in Rom. vii., that he might shout—"Thanks be unto God, which giveth us the victory!" and argue, "There is therefore now no condemnation to them which are in Christ Jesus."

There was also urgent need for the requirements of his after-life, that the future Apostle should be able to meet the

PRELIMINARY CONDITIONS OF A GREAT TRAVELLER.

All the world was Roman. Roman governors in every province; Roman usages in every city: Roman coins, customs, and officials. To be a Roman citizen gave a man a standing and position in every part of the empire. He might not be beaten without trial; if he were, the magistrates would fear for their office and even life. He could demand trial at the bar of Cæsar: if he appealed to Cæsar, to Cæsar he must go. He would be permitted to plead for himself before the tribunal of Roman justice. So great were the advantages that men like Lysias, the chief captain, thought it worth their while to purchase the right of freedom with a great sum. How great an advantage for Paul to be able to say, "*I was free born.*" Who shall say that there was not Divine workmanship in this?

But further; as Greek was the universal language of the time, it was of no small benefit for the Apostle to be able to speak it fluently. How else could he have preached on Mars Hill, or to the eloquence-loving Corinthians? And how else could his epistles have appealed at once to the whole world? His Greek may not have been of the purest; but it was intelligible, and, on occasions, could hold the attention of philosophers.

Moreover, for a travelling missionary the means of livelihood were needful. When there were no churches, no converts, no near base of operations, it was almost essential that the itinerant should be able with his own hands to minister to his own necessities and to those who were with him. This was partially met by the universal Hebrew custom that

ALL BOYS SHOULD ACQUIRE A TRADE.

"He that teacheth not a trade is as though he taught his son to be a thief"—so ran the old proverb. But what an evidence of the Divine workmanship appears in the lad being taught to make tents of goats' hair, a material which was plentifully supplied by the vast herds of goats tended on the mountains in which the Cydnus took its rise. Other trades would require a settled workshop and expensive apparatus; but this was a simple industry, capable of being practised anywhere, and with the smallest possible amount of tools and appliances.

In these, and similar particulars, it is interesting to *trace the workmanship of God*, who sought to fashion the chosen vessel, which was afterwards to bear his name. And we can understand with what deep emotion the Apostle penned the words, God separated me from my birth to preach the Gospel (Gal. i. 15).

Life is a Divine poem—sin excepted. Only yield yourself to God that He may fulfil his ideal, and that your obedient life may match his conceptions, as perfect expression mated to perfect thought. So shall your life be a Divine poem.

Caledonian Crescent Mission, Edinburgh.—This mission held its anniversary last week. Mr. W. D. Dunn, evangelist, spoke on the second advent of our Lord. Mr. Samuel gave a forcible address on the call of Jeremiah. The Mission is undenominational.

Theatrical Tea Meeting.—A large number of women and girls engaged in the theatres accepted the invitation of Mr. William Forbes to tea on Thursday last in Orange St. Chapel Lecture Hall. Songs and solos were sung and addresses were given. To each of the guests a New Testament was given, and a bouquet of flowers, with texts attached, from the Bible Flower Mission.

The "International Mission."

By COUNTESS A. SCHIMMELMANN.

IN 1895 I bought the yacht *Duen* of H.R.H. Prince Waldemar of Denmark, to use it for my mission. Her Majesty the Queen of Denmark graciously expressed her satisfaction, and was the first to propose to give her support to the mission by an annual subscription. Later on several members of royal families gave donations or subscriptions. In England H.R.H. the Princess of Wales and H.R.H. the Duchess of Connaught were pleased to show their interest in the mission by giving a donation. I changed the name of the yacht from *Tumler* to *Duen* (the Dove). It is a schooner of thirty-five tons register.

We have been able to shelter eighteen young sailors and lads. Of these fourteen have been placed in good situations and are doing well, many having been rescued both in body and soul. Two of them were sons of well-to-do people. Several were believed by their families to be dead, and are now at home and true Christians. One boy, a Russian, had no knowledge of Jesus Christ, asking for the "address of that gentleman." Neither did he know of God, or what prayer meant. He knows now.

Meetings have been held on board in English, Danish, and German for sailors of different nations. In Denmark and Germany separate meetings for dockers, women, little girls, and boys, were held with great blessing. Sometimes I have held as many as six meetings a day, and the yacht has been crowded with about 200 persons at a time. The meetings for boys were specially blessed in Copenhagen. The result of this is that I always find a group of "my boys" waiting for me when I land, asking for a little improvised meeting, or boatfuls come out to pay me a visit on board. In other places the quays are often crowded with listeners. Tea meetings on board or in the docks were specially held in London and Copenhagen.

Thanks to an English friend the cabins have been made as comfortable as possible for me, and give me the opportunity of staying on board even in winter, when mild. This is a great advantage in the saving of my strength, being able after the work to retire to my own little nook instead of staying in noisy hotels, or of visiting constantly from place to place. The cabins also afford a home for workers helping me, as well as to the lads staying on board; so that the work is not interrupted wherever we sail. We can also carry with us our stores of books and tracts in ten different languages for distribution or for sale.

Going from harbour to harbour we naturally come in contact with many ships of all nations, and being able to speak six different languages, the sailors gather readily around me, attracted by their own language in a foreign country, and so we have improvised Gospel meetings with great blessing. It is most touching often to see the sailors sitting on the railings, coils of rope, or tubs, and listening with all their souls. But as my time is limited, most of the ships are not visited by myself, but by those of my young sailors who are truly converted. In the course of last year I visited about 100 ships, and my young sailors 411. We have distributed 20,000 Gospels and tracts, and good books, in ten languages, without counting the books of my own writing, which are sold after the meetings.

LOST SONS RESTORED.

The fruit of this work has been specially seen, and many a lost son has been found and restored to his Heavenly Father, and also his earthly home. It has twice happened that there have been three such cases in the course of one meeting. One day there were in Hamburg two very remarkable conversions of the sons of good parents, who had gone so far astray that they had led their parents to believe they were dead. One especially of these cases, which I was able to trace later on, proved to be very satisfactory. The young man is now living with his parents and proving himself an admirably steady and happy Christian.

The same day as these were converted I related these cases to one of the few believing clergymen of the town, being just on my way to an evening meeting in a lodging-house for sailors. The clergyman replied, "Well, Countess, you seem to be a good hand at finding lost sons, counsel me what to do in such a desperate case as this," and he produced a letter, telling of a lady of rank whose son had left her "never to return," and he, being in such an exasperated condition, it was feared that by this time he was dead, yet there was a faint hope that he might have gone to Hamburg to get abroad. The poor mother was nearly losing her senses, and the clergyman was entreated to make inquiries in Hamburg.

"IT IS IMPOSSIBLE TO FIND HIM HERE,"

said he. "Now, what would you do in this case, Countess?" "Pray," I answered, "and then make it known in every meeting I hold for sailors. I will do both directly," said I, leaving him for my meeting. The meeting over, I mentioned the case, and was about to ask the sailors for their help in finding this lost one on any of the ships, when a young man rose, deathly pale, and drew me into an adjoining room.

I am not at liberty to tell more—except that before the clergyman was up next morning a note from me informed him that by this time the lost son was already in his mother's arms. This case made a young atheist with strong anarchist views acknowledge, "There *is* a God after all, and miracles are wrought in these days."

Perhaps the most interesting incident in my Sailors' Mission was a case in Hamburg, where I held a meeting for tavern-keepers and keepers of lodging-houses frequented by sailors. Seeing what a power these men had over the sailors, I thought it would be like saving hundreds of sailors if one of these innkeepers should be converted. Knowing it would be difficult to get them, I had neat cards printed, and sent them personally to every one, with a message that it was only to the gentlemen and their wives keeping lodgings and taverns I wished to speak. To my joy about 200 or 300 arrived, wondering very much what I wanted, so I told them that I had invited them as my *confrères*, that I knew a good deal about their trade, in fact, I was a lodging-house keeper for seamen myself, having had for many years homes for the Baltic fishermen. I would tell them how to make the trade profitable, and reckon up for them the profit and loss.

I told them of the cost of surrendering the whole life to Jesus, and the never-ending gain it brought. If, moreover, they would give up the selling of spirits, and everything that would bring them money at the cost of ruining the souls of others, the gain of it would be the blessing of many a mother and wife, and a satisfaction not to be brought by any gain of money. Thank God, there were tears in many eyes, and about six came and shook my hand, telling me with quivering voices, that from that day no sailor should be led to any evil in their houses, or as far as they could help it outside. I long to have another such meeting, and am sure they will come again.

(*To be concluded.*)

Sailors' Welcome Home.—The May muster of the "Christian Life-Boat Crew" was deeply interesting. The text for the month, "I will trust, and not be afraid," was commented upon by Colonel H. MacGregor, Rev. D. M. Cameron and Mr. Wm. Luff. Bright testimonies followed by sea-faring members of various nationalities, notably an Austrian delivered from the errors of Roman Catholicism. A special feature of the meeting was the presence of one member who has been instrumental in saving many lives from a watery grave.

Begin at Home.

By Mrs. Harvey-Jellie.

THE society of Waylands held its breath in astonishment, for in different and circuitous ways the news was handed round that the young fashionable wife of Raymond Crawfield had "become religious," and was altogether changed since returning from a recent tour.

Gertrude was singularly beautiful, and her husband was very wealthy—not from his own industry, but by inheritance; and they were sought unto by the young part of the social circles. Her receptions gave great satisfaction; her "at homes" were very popular. In dress her taste ruled, and her voice in song was reckoned of almost professional quality.

"What will this new idea of hers mean, I wonder?" said Ruth Gausden, as she settled herself in the hammock hanging from a tree in the garden.

"No telling, when people change like that," said her sister.

"Perhaps she wouldn't advise me to read this book *now*; but I'm going to, for all that. I think we ought to know all the strange things that go on, and it's all marvellously exciting and interesting; it doesn't seem half so shocking *now* as when I first read about it."

Ruth spoke truly, not only for herself, but others, and she steeped her mind in foolish and pernicious literature, till wrong seemed robbed of its sting.

Not far from where she lay reading, the one of whom she had spoken was walking in the avenue of her garden, thinking of some of the snares and dangers that beset the young women of present-day society, and with heartburning and indignation she longed to warn and save them.

"What is filling your mind, Gertrude, that you did not hear me coming?" asked her husband.

"Raymond, dare I speak out what I now see is right?"

"Dare you keep silent? That is the question. I intend (God helping me) to expose the sinfulness of fashionable sins among our society men. We have a work to do, and you well know how to get at some who are in special danger," he said.

The position was not easy to Gertrude—to be wholly Christ's, and yet maintain her place in the centre of her brilliant circle; but of this she was prayerfully resolute, that only as far as she could glorify Him must she go, and thus she asked that though *in* the world she might not be *of* it.

One spring afternoon, by special invitation, Ruth Gausden walked round the lovely gardens with Gertrude Crawfield, and they talked together.

"I've read the book you spoke of months ago," said Ruth.

"Would I had saved you from it, Ruth. I see now we should

SHUN THAT WHICH TAINTS THE MIND.

Knowing about evil does not keep or make us good. Eve, by getting to know the forbidden fruit, lost Eden. By knowing and being familiar with wrong and impurity we may lose our purity."

"I don't see we need be ignorant, and I am not religious," she added with a glance at Gertrude.

"Ruth, you and I know how unreal and unsatisfactory is the life we all have been living. You know, too, the empty sham in it all. When God meets us, and brings us to think we are immortal, and a Saviour has died for us, and that He offers us his love and salvation by eternal life, it makes us see things in the right light."

"But you will be Gertrude Crawfield still, with your place to hold in society. Are you to deny yourself all enjoyment?"

"I can only hold my place in so far as I may honour Christ and not sanction wrong. I would rather give up any enjoyment. When you know and feel as I do you will not consider much you now like to be pleasure. Still, it has come to me so clearly that I am sent back here after that glorious awakening to new life to lead a crusade against evil, and prepare the way for Christ's coming, and I take it as a God-given responsibility. It is no passing fancy."

"I believe you are in earnest, but it all sounds rather absurd to me. I'm going to dance to-night, and nothing will make me see wrong in it, even though I know queer things of some of the people there," and Ruth drew herself up in confidence, and left her friend to go her own way.

Raymond and Gertrude Crawfield, with humble gladness, took up their cross to follow Christ, and in the most difficult place, among their own class, where they lived and were known. The servants first felt the influence of their Christian life, and then it fell on others.

A grand reception and ball was held about half a mile from where they lived, and Ruth Gausden was the belle of the evening, in her cream satin and lace. Was she suffering from nervous debility, or had some trifling dream unnerved her? she wondered, as she took her place in the brilliant room. Then she tried to reason with herself that it was listening to Gertrude Crawfield's foolish talk, for her words resounded frequently, they were so strange on Gertrude's lips—"We are immortal," "Salvation and eternal life."

The music started, and as she went whirling round the room, clasping the hand of a man whose character could be questioned, she became more and more horrified at the confronting thought that she was immortal and was offered salvation and eternal life.

Gladly she retired that night, and laid aside her finery, hoping rest would restore her spirits and chase away her fears.

Weeks passed on, and reports of the new and beautiful life that was lived at Waylands Lodge came to be commented upon all round; for, with no ostentation, but quietly and humbly walking with God, and shunning no opportunity of confessing Him, the Crawfields caused their light to shine in contrast to the flash and glamour of the world.

Ruth Gausden was unexpectedly called to the death-bed of an aunt. For a few days the invalid seemed to rally, and Ruth sat beside her, trying to interest her in little details of her own life, until by sympathy and kindness she was drawn out to tell of Gertrude Crawfield and the impression her words had made.

"When you come to lie down at the end of life, Ruth, you will

SEE THE RELATIVE VALUE OF THINGS.

To me now those words are infinitely precious—'immortal,' 'salvation,' 'eternal life.' Don't try to shake them off; let them dwell with you till you enter into their wonderful meaning."

The day was over at Waylands Lodge—a busy, bright, and happy day, for life held a new and noble purpose to the inmates; three months of the joy and privilege of bringing every power into captivity to the service of Christ had been faithfully lived.

Gertrude had prayed for the one who had been her companion in the ways of the world, but of Ruth she had not heard since that day in the garden, and for aught she knew she had taken offence at what was said. She knew of her being away from home, and gathering up the incidents of the day (as was her custom) she laid them before her Master in believing prayer.

To her and her husband discipleship meant cross-bearing, for to be faithful, consistent, and zealous in the midst of the gay and fashionable was not easy, though they rejoiced in the honour of following Christ. On that evening He sent the inspiration of cheer by a letter signed, "Ruth Gausden," in which she said:—

"Those words coming from you strangely impressed me, and hearing privately of your life since then has added force to them, and by my dying aunt I saw the beauty and importance of them, and now I claim them as mine. This is what the hollow show of our gay society needs—loyal, earnest Christians to move among them and tell of immortality, salvation, and eternal life, and I thank God for you."

The letter was spread before the Lord, and bedewed with tears of thankfulness, and became the instigation of many a fresh effort among the wealthy, who, with all their temporal riches, were not "rich toward God." Now a wave of spiritual blessing has passed over Waylands, and where the worldly and the giddy ones lived in folly and sin, the devout and godly speak often one to another and say, "What hath God wrought!"

The Needs of Portugal.

AS yet there are only two centres of Evangelical work in Portugal—Lisbon and Oporto—for, though there is a growing desire all over the land for more Gospel teachers, the supply is almost nil. Very little is known abroad of the needs and opportunities there. One seldom sees a notice in the missionary magazines of work in Portugal, which is more often included with that in Spain, or overlooked entirely.

Yet requests for workers are frequently received which cannot be acceded to. Even Coimbra, the University town, is yet unoccupied, notwithstanding all the advantages of work among the students, and numerous applications received from residents there. In the country work is still difficult, as there is not yet legal liberty in Portugal to convert Romanists, to attempt which is a criminal offence. But in the cities public opinion is so far with the Protestants that the Romanists dare not put the law in motion.

A most promising feature of the work in Portugal is the success of the primary schools, in the face of much opposition. Thus, in Oporto, though the Romanist schools are free and a penny a week is charged at the Protestant schools (accommodating 180), sixty-five are waiting for admission to the latter. In another, which accommodates eighty-nine, there are 109 applicants on the books. Now, as it only takes about a sovereign a scholar per annum to maintain these schools, surely there should be no difficulty in providing the £150 or so per annum required to accommodate at least those who are anxiously waiting. The schools referred to are under Rev. R. H. Moreton, of the Wesleyan Church. The Reformed Portuguese Episcopal, or Lusitanian, churches, under Rev. Jas. Cassels (brother of the Bishop of Western China), doing equally good work, are in equal need.

In Lisbon the work is chiefly divided between the Lusitanian and Presbyterian churches, whose English and Scotch representatives are, respectively, Canon Pope and Rev. R. M. Lithgow. There are also two or three independent workers here and in neighbouring towns. Among the native pastors there are several who were once Romish priests, one of whom continues in his old parish. All these agencies pull well together, and

DENOMINATIONAL WALLS ARE OVERLOOKED,

even to the extent of both using the same hymn book.

A peculiarly promising branch of the work, with a strongly unifying tendency, is the circle of Y.M.C.A.'s established some two years ago, in association with the Swiss centre. There have for some time past been one or two small English associations, but those of which I now speak are entirely Portuguese. In Oporto, where they were first established, there are three branches, in connection with as many churches, under the presidency of Rev. H. da Silva, a promising evangelist and master of the Wesleyan schools. At the head of the Lusitanian branch is Senhor Dom Joaquim Pinto da Conceicao.

Priestcraft stands in but poor repute in Portugal to-day, where its representatives lack the respect of most, though in the villages they still hold sway over the minds of the women. In place of faith, though side by side with hard-dying superstitions, there is a growing spirit of indifference, which must inevitably absorb the majority of the half-enlightened young if more is not done to bring before them the truth.

One hopeful sign is an increasing readiness to purchase Bibles, although their circulation without authorised "notes" is prohibited. There are several small evangelical publications in Portuguese, some of which come across the Atlantic from Brazil, where in a freer atmosphere the Gospel seems to have taken root with most encouraging results, the effect of which is from time to time reflected to Europe. Thus a Portuguese merchant returning from Brazil has offered to build a new Protestant church in Lisbon.

In Lisbon and Oporto there are Episcopal and Nonconformist services for the considerable colonies of English to be found there, and at both ports Seamen's Missions exist, doing excellent work. Oporto, too, there is a small German service conducted by a layman; but except at Portalegre, where Mr. Robinson conducts evangelistic services at the cloth factory, there is practically nothing done as yet to spread the Gospel in Portugal.

Budgett Meakin.

Pastors' College.

By A MINISTER.

THE Conference of the Pastors' College Evangelical Association was well sustained in numbers, interest, and, we trust, profit. The standard displayed has been loyalty to Christ and his Gospel throughout. At the opening gathering at Shoreditch Tabernacle on Monday, May 3, this ensign was hoisted, and it has continued to wave at all the meetings. We are not aware, indeed, of any year of the Conference when any leaning to "modern thought" or to the "higher criticism" was in evidence; but, perhaps, never more so than on the present occasion has the pronouncement against all non-Evangelical views been so continuously emphasised.

As usual, the chief item in the programme was the President's address, which was given, as heretofore, at the Tuesday morning's meeting, and on this occasion occupied an hour and forty minutes. For the third time, since holding the office of President, Pastor Thomas Spurgeon has addressed his brethren in parables, and clothed his thought in similitudes—a somewhat risky device: still, never before has the new President been more at home in the region of comparison, or shown more Spurgeonic skill in making the dry bones of prosaic material live. We confess that when the announcement was made that "railways" were to be requisitioned to supply preachers with a *train* of thought, we were not oversanguine about the result; but undoubtedly the metals were made to speak, the train moved at a good pace, and, from the ticket-office and platform to the terminus, we had, what might be called, the aid of a profusely illustrated Baedeker. It is difficult sampling an address that moves on symbolic rails; but, with the exception of the arrival at the terminus, the naming of the station struck us as the point of greatest effectiveness. *Broad-street* would not do, for "have we not made up our minds to suffer reproach for being narrow, even though our fellow-Christians join the world in so styling us?" Neither is *Waterloo* to be thought of since "*abstinence* is not to be put in place of *repentance*, nor *pledging* instead of *believing*." *Baker-street* has something to recommend it, "for the people must be fed." Still stronger were the claims of *St. Paul's*. "So far as doctrine is concerned," said the speaker, "I am more than willing to call my station St. Paul's. Some professed to have outdistanced the Apostle of the Gentiles; some suggest that his words must not be regarded with quite the same confidence as those of Christ. Well, I fancy, that what he taught he learned from Jesus. But the best name of all for our station is *King's Cross*, for we preach King Jesus and his sacrificial death.... Oh, write it up legibly, call it out loudly, for we are not ashamed of the name of our station."

Following the President's address, there was the usual meeting for business, when the former officers were re-elected, and the names of brethren deceased affectionately recorded.

Without attempting to set forth in detail all the proceedings of the Conference, Dr. McCaig's address on "The Cross a Centre," delivered on Wednesday morning, calls for special mention. A better thing of its kind could hardly be. We only regret that certain blind leaders of the blind, alluded to by name and otherwise, were not there to hear it. Dr. M'Caig ably showed that the Cross was central (1) in the Divine purpose; (2) in the thoughts of Jesus; (3) in Apostolic teaching; (4) in Christian Doctrine; (5) in the ordinances; (6) in Christian experience; and (7) in glory—that, in a word, the Cross was beyond all analysis and above all praise.

Pastor Fullerton subsequently dealt with the "Present Dearth of Conversions," regarding the charge as well founded, and instancing, among other causes of the dearth in question, the adverse action of literary revival, and even the movement whose watchword is "the culture of spiritual life." It is but fair to say that Mr. Fullerton, in dealing with the latter point, was particularly careful to guard himself from misconstruction. Over-care about one's self, even in the best connection, has its snare, and the rich experience is apt to become "rancid." The true remedy for "dearth of conversions" lies in the feeling heart and in the tears of lament that then gush forth. It ought also to be said that, in this brother's view, philanthropic aim has blunted the edge of desire for conversions—a view that is doubtless correct—and also the unsettledness of faith through the indeterminate teaching that is so widely current. Pastor Fullerton pleaded for a greater sense of the reality of conversion, and urged that that to which we are converted must be more real.

Pastor Wilson, of Woolwich, then opened the Conference on "Soul Winning" in an address of considerable fervour and power, laying special stress on the importance of a due estimate of the human soul as the means of true incentive in the quest of souls. It is to be regretted that the Conference on "Soul Winning" virtually closed with the excellent opening furnished.

In the evening of the same day the wonted meeting for subscribers was held, Mr. W. Willet presiding, when popular addresses were given in exposition of the Pastors' College principles and methods of training, and also by way of sampling the Divine blessing in the case of men already in the field. The gifts amounted to £1600.

Thursday morning of the Conference, despite the fact that all the programme could not be carried out, was even richer in fulfilment than in promise. The Vice-President (Pastor C. Spurgeon) never in our judgment gave an address more inspirational in thought and form than on the present occasion. Based on Isa. vi., the subject was "God-touched lips a complement of God-touched hearts." It seemed as if his own heart had been touched by the flaming topic; and he spake with a capacity and vehemence that bespake a tongue on fire. "The sphere of true power is the heart. We must be furnaces ourselves, and then we shall know what fire can do. If fire is brought from the right place to the right place, then we shall have no need to fear as to our success."

Pastor W. Hackney, M.A., followed with a paper on "Our Dependence upon the Holy Ghost in Our Ministry"; and if we may say of the Vice-President's address that it was like the rush of fire, we may say of Brother Hackney's words that they were like the steady fall of the gentle rain on a weary ground. A better second could hardly have been found. We had been stimulated, and now we needed resting. We had had a supernal view, and now we needed a sight of the green pastures. Mr. Hackney's address may be summarised in the fourfold charge—depend on the Holy Ghost (1) for your character, (2) for your knowledge of God, (3) for your life-work, and (4) for your joy.

The limits assigned us admit only of a brief glance at the Thursday evening pleasant public meeting, in which the grave and gay alternated, particularly the latter. The President and Vice-President spoke, as also Dr. Usher and Pastors Jeffrey, Harris, and Fullerton. Dr. Usher claimed sympathy on the score of having been robbed of his points; while a student speaker voiced his experience in the Irishman's definition of hanging, "the most trying part being the suspense of it."

The closing meeting of the Conference was held on Friday, May 6, when a vote of thanks was accorded with acclamation to Mrs. Spurgeon, of "Westwood," Beulah Hill, for her welcome Conference gift; and the hosts who had so heartily entertained the brethren were similarly remembered. A sermon followed by the President—the text being Habakkuk ii. 2. The divisions were—Watching, Writing, Reading, and Running. At the communion service Pastor Frank White said a few gracious words, then, hands being joined, the Psalm "Pray for the peace of Jerusalem" was sung, and in a few words of benediction another year's Conference closed.

Lepers at Jerusalem.

The twenty-fifth report of the Leper Home at Jerusalem describes in brief the work of one of the most interesting of Moravian institutions. Last year began with nineteen inmates, and ended with twenty-six, fourteen men and twelve women. God mercifully preserved from serious illness all the nurses and other helpers.

It is satisfactory, says the report, to know that the treatment of leprosy is still engaging the most careful attention of experts. Brother Schubert, who has charge of the Home, states that during the past year an eminent Austrian physician visited Jerusalem with a view to making personal observations on the cases of several patients in the Home. He spoke of some new methods which had been tried in South America. The results had not been conclusive, but further discoveries would, he hoped, tend at any rate to mitigate the evil.

Communications regarding the work may be addressed to the treasurer, Mr. H. O. Essex, The Square, Fairfield, near Manchester.

The Indian Famine.

DEAR SIR,—In November last you published an appeal for help for the famine-stricken Koi people in South India. My estimate was that £400 might perhaps be sufficient to meet the wants of the comparatively few people scattered throughout the jungles in those parts, and of this £304 have been received and remitted to Mr. Cain. As, however, the hot season has advanced, and the fruits and roots found in the forest have been exhausted, it has become evident that £400 will not be sufficient. Recent letters state that much of the money received had been spent, and the fear is expressed that what is left may not suffice to meet the demands of the worst part of the famine time, which will last up to September at least. Space will not admit of many of the details which Mr. Cain gives illustrative of the state of distress when he wrote. Though there was then much suffering, and there must be still more now, he was certain that so far not a single person had died from starvation. The relief given has been enough to support life, and no more. The poor people are deeply grateful for the help already received, and readily acknowledge that without it large numbers must have perished.

Will your kind readers help once more? If they could send me half as much more as they have already sent, it might suffice to tide over the worst of the distress. There is a terrible want of clothing among the poor women.—Yours truly,

F. T. Haig, Major-General.

South Nutfield, Surrey.

On Thursday evening at the Conference Hall, Clapham-road, Lord Radstock gave a very interesting, though deeply touching account of the famine-stricken districts in India. It was truly pitiful to hear the terrible tale of suffering and death which is going on in our far-off Empire. Perhaps the saddest thing is, however, the apparent ignorance which exists among Christians of the true facts of the case. Half a million has been raised by the Mansion House fund alone! But what is this in the face of the awful ravages which the famine is making? It is totally inadequate to cope with little more than the fringe of this terrible calamity.

Lord Radstock pointed out that it is difficult to conceive the vastness of the territory over which the famine prevails. Two hundred and fifty thousand square miles have to be dealt with. In some parts two hundred natives per one hundred square miles are dying every month. Heartrending stories were read by Lord Radstock which he had received from missionaries and personal friends. The former are pleading for help, having opportunities now for reaching the hearts of these people in a way never experienced before.

What then shall be done? We cannot let them die—the thought is too awful! It cannot be! No! we cannot leave them—they must not die! In full light of the Cross of Christ, they must be reached and won for Him. It may mean sacrifice and self-denial, but what of this if by so doing dying thousands should learn to know that England loves them for Christ's sake! Soon loyal hearts will throb with joy for our noble Queen, but away in sad India—in village and plain—our dark brothers and sisters will lie down to die, unless help is speedily sent.

Lord Radstock will gladly forward any sums committed to him. His address is 42, Eccleston-place, London, S.W. H. P. Treeby, Major.

Clapham Common.

Qua Iboe Mission.—Mr. Edward Heaney, of the Qua Iboe Mission, West Africa, writes:—"On Sunday Feb. 28, we had twenty-eight baptisms; on the following Sunday one hundred and thirty sat down at the Lord's table. At present we have a large and increasing number attending our inquirers' classes. There is also an increasing spirit of liberality among the Christians. They expect to be able shortly to support a native worker."

The Stranger's Rest.—The monthly workers' meeting at Ratcliff Highway last Friday was of an unusually representative character, being attended by well-known Christian workers from many parts of London and suburbs. The Countess Schimmelmann gave an account of experiences in Denmark and Germany, since she was last in London, as examples of the faithfulness of God. The address was listened to with rapt attention by the large company of workers present.

OUR DAILY HOMILY.

SUNDAY, May 16.

"To draw nigh to hear is better than to give the sacrifice of fools."—Eccles. v. 1.

THIS advice well becomes the Lord's Day, in view of the holy services in which we may engage. We should ponder carefully the words of the Preacher, for we are all inclined to be rash with our mouth. We utter more words in prayer than we mean: we express higher sentiments in our hymns than we feel: we vow but do not pray. Some who would not attend a sacred oratorio, because they feel that words so high and holy should not be sung by thoughtless lips, are not always so careful as they should be in their own use of solemn words. It is not that we should lower the expressions of our worship to our life, but lift our life to their holy level.

Keep thy foot; take off the shoes from thy feet. Walk warily and reverently; behold! He is near; come into the assembly bringing the sense of his presence with you; be careful to maintain and diffuse it; let there be no irreverence in late arrival, or unseemly gazing around; let every attitude be worthy of the great God. And if you cannot attend the meeting of God's saints, be sure that the God of saints will come and meet you. He is in heaven, but also with meek and lowly hearts.

MONDAY, May 17.

"Under the sun."—Eccles. vi. 1.

The Preacher constantly refers to what is done under the sun, and is not this the clue to so much which is puzzling in this book? If your horizon is limited to the sun as its furthest point, it is impossible to get the true standpoint of vision, or to discover the real policy of life. If the world and time are all, this is an inexplicable maze. It is impossible to believe in the existence of a benign and wise Creator unless there is more than we can see, larger than we can grasp. You are driven to blank materialism, unless you believe there is Someone and Something over and above the sun, and that the sun and his attendant train of worlds is but a speck in the vastness of his existence.

O Christian soul, let you and me get beyond the sun, which one day will be no more, to the Lord who is an everlasting light. Let us sit with Him in the Heavenlies, and thence look down upon man and his little life. What inconsiderable atoms do kings and empires appear, and our affliction seems to be but light, and for a moment. Not on this side of the sun, but on that lies our true portion and home, our enduring substance.

In order to live as we should, the sun must be under our feet, and this is only possible to those who are in Christ Jesus. "I knew a man in Christ," says the Apostle, "caught up into the third heaven, and he heard unspeakable things." Would you be unworldly, seek to become other-worldly. Do you want the sun to grow dim, ask for the light which is above the brightness of the sun.

TUESDAY, May 18.

"Sorrow is better than laughter, for by the sadness of the countenance the heart is made glad."—Eccles. vii. 3.

Who does not know that our most sorrowful days have been amongst our best? When the face is wreathed with smiles, and we trip lightly over meadows bespangled with spring flowers, our heart is often running to waste. The soul which is always blithe and gay misses the deepest life. It has its reward, and it is satisfied to its measure, though that measure is a very scanty one. But the heart is dwarfed, and the nature which is capable of the highest heights, the deepest depths, is undeveloped; and life presently burns down to its socket without our having known the resonance of the deepest chords of joy. "Blessed are they that mourn."

Stars shine brightest in the long dark nights of winter. The gentians show their fairest bloom amidst almost inaccessible heights. God's promises seem to wait for the pressure of pain to trample out their richest juice as in a wine-press. Sorrow brings us nearest the Man of Sorrows, and is the surest passport to his loving sympathy. Only those who have sorrowed know how tender his comfort can be. It is only as the door shuts upon the joys of the earth that the window is opened to the blessedness of the unseen and eternal. Let sadness cover your face, Jesus will enter the heart, and make it glad, for the days in which you have been afflicted, and the years in which you have seen evil. God wipes tears from all faces.

WEDNESDAY, May 19.

"The King's word hath power."—Eccles. viii. 4.

When our King speaks it is done. He spoke in creation, and power went with his word to call all things out of nothing. He spoke in his earthly life, and power accompanied every word, in giving eyes to the blind, and life to the dead. He spoke, and the paralysed had power to walk. He spoke, and the tumultuous sea hushed to rest, because it had met a greater power than its own. He spoke, and men knew their sins forgiven. He spoke, and the dying thief passed into Paradise.

Whatever He bids you do by his word, be sure that He will enable you to do it by his power. He works in us to will and to work of his good pleasure; that is, He never directs us in any path of obedience or service without furnishing a sufficient supply of grace. Does He bid you renounce some evil habit? The power to renounce it awaits you. Claim it. Does He bid you walk on the water? The power by which to walk only waits for you to claim it. Does He bid you perform irksome duty? There is such transforming power issuing from Him as to make duty a delight, so that you shall say, "I love my Master, and will not go out free." Whenever you stand up to speak the word of your King, be sure to seek and obtain the power, which shall prove to be your best credential. Take the power of the King with you, and men will know that you have been entrusted with his word.

THURSDAY, May 20.

"The race is not to the swift, nor the battle to the strong."—Eccles ix. 11.

This is true in another sense than the Preacher meant. His conclusion was that time and chance happen to all alike in the race and battle of life. To us it means that God comes to those who are not swift, but like Mephibosheth lame on both feet, and gives them the prize which they could not win, and that He bends over those who are not strong, and gives them the victory which they could not procure. The Gospel is full of promise to younger sons, bruised reeds, lame and helpless souls, to those that have no might, whilst it hides its secrets from the wise and prudent, and withholds its rewards from the swift and strong.

You are not swift. Long ago the spring was taken from your life, and the elasticity from your feet. For many years you have lain by the Beautiful Gate asking for an alms, but you shall learn that He who knows your case can give you the prize of the high calling. It is a gift, and though you have not legs you have surely hands, and the true way of procuring God's best is to be willing to take. Remember the lame take the prey. "He satisfieth the hungry with good things, and the rich he hath sent empty away." You are not strong. But it is well. Many of us are too strong for God. He has to weaken us by touching the sinew of our thigh. When Jacob went from fighting to clinging, he became a prince with God.

FRIDAY, May 21.

"If the iron be blunt, and one do not whet the edge, then must he put in more strength.'—Eccles. x. 10.

If this is true, as we know it is, may we not often use it as an appeal to God? There are times with all who work for God, when they are blunt, through much usage. The brain is blunt, and cannot think. The heart is blunt, and cannot feel. The voice is blunt, and has lost its ringing note. How often the evangelist, towards the end of a series of services, feels blunt! Sometimes also there are private sorrows of which we cannot speak, which take off the edge. At all such times let us turn to God and say, "Put in more strength. Let thy power be magnified in my weakness. Give more grace, so that thy work shall not suffer." I suppose Paul meant this when he said that he gloried in infirmities, that the power of Christ might rest upon him. Surely more work is done by a blunt edge and Divine power, than by a sharp edge and little power.

This, however, does not justify us in seeking to be blunt. And when we are conscious that the edge is going off, it becomes us to seek a fresh whetting. The time is not lost in the harvest-field when the reapers whet their scythes with musical tinkle. A day in the country or a week by the seaside are very pleasant whetstones. Solomon says that friendship, the face of a friend, will sharpen a blunt edge; but the best of all is fellowship with God through his Word.

SATURDAY, May 22.

"Thou knowest not the work of God who doeth all. In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that."—Eccles xi. 5, 6.

We are all tempted to look too much to the winds and clouds. We study the faces of people, their moods and circumstances, and say, "It is not a favourable time to approach them about their souls. He does not look to be a likely case, or in a likely mood." But how do we know? If we are always waiting for favouring conditions, we shall resemble the farmer who is ever looking out for perfect weather, and lets the whole autumn pass without one handful of grain reaching the furrows; or who is always studying the clouds, seeking for a spell of hot summer weather, and presently the chance is gone, and the crop lost.

In fact, we can never tell what God is doing in the secrets of the heart. He may have been prosecuting his deep and wise designs with the souls that appear most untoward and unprepossessing. He may have led them to such a point that they are most eagerly yearning for the hand to lead them into the light. Saul of Tarsus was the least likely man to be a Christian in all Palestine, but God had been at work with him. Let us dare then to trust God, not looking for winds or sunshine, never withholding our hand, but scattering everywhere the precious seed of the Gospel.

F. B. M.

The Blackbird's Nest.*

God shield you mother-bird, I cried,
That in low careless wayside nest
Sits tightly-wedged, expectant-eyed,
With beating heart and brooding breast.

I saw her through the glimmering twigs
Leave hastily 'mid blotted leaves
Those four warm wonders of blue eggs—
By holy instinct that deceives.

God shield her dauntless faith, I say,
That at love's bidding straight took flight,
Lest her fond presence should betray
Her hanging homestead close in sight.

When love at love's superior call
(For love still shadows mortals o'er)
Abandons back to heaven her all,
God watches the unguarded door.

Charles A. Fox.

* From "Flashes of Wild Beauty." *S. W. Partridge & Co.*

Hinduism Unveiled.

WHILE I was in Madras the city was stirred to its depths by the visit of Swami Vivekananda, a Hindu religious teacher, who went to the Chicago Parliament of Religions to represent the faiths of India, and was cordially received in the States. He was taken up by philosophical societies and clubs, and made much of in Unitarian and other circles. The Swami has now come back to India with an immense popularity—the creation of the Chicago "Parliament"; and his influence is, for the time being, the chief hindrance to Christian work in every town he visits. The people idolise him, believing, as he says, that Christianity is on the wane in the West, and that the millions of Great Britain and America are thirsting for the Hindu faith.

Great triumphal arches were put up for his reception along the broad roads of Madras, and 10,000 people, it is said, went out to meet him when he arrived on February 6.

The crowds that came to his lectures were so great that a charge of one and two rupees has been made for seats—an arrangement which half emptied the Victoria Hall, though hundreds attend his free discussion meetings, held every morning at 7.30 in a tent by the seashore.

The following paragraphs give specimens of his teaching:—

THE EVOLUTION OF GOD.

The Swami, during his travels in the West, has picked up a smattering of modern science, which he seeks to pour into the old bottles of Hinduism. The result is a strange jumble. In his *Yoga Philosophy* he thus impiously applies Darwin's theory of evolution to the Deity:—

Starting from some fungus, some very minute, microscopic bubble, and all the time drawing from that infinite storehouse of energy, the form is changed slowly and slowly, until in course of time it becomes a plant, then an animal, then man, ultimately God. (Page 43.)

DENIAL OF SIN.

Ye are the children of God, the sharers of immortal bliss, holy and perfect beings. Ye, divinities on earth, sinners! It is a sin to call a man so. It is a standing libel on human nature.

The worst lie that you ever told yourself was that you were a sinner, or a wicked man.

BLASPHEMOUS CLAIM TO DIVINITY.

In the New York lecture, quoted in *The Brahmavadin*, August 29, 1896, the Swami says:—

It is the greatest of all lies that we are men; we are the god of the universe. We have been always worshipping our own selves.

Thou art that (*tat twam asi*). And the whole universe of myriads of suns and moons, everything that speaks, with one voice will say, "Thou art that."

These are the doctrines now being daily taught to the 400,000 of Madras, and wherever this eloquent man goes throughout India. This is the "Neo-Hinduism" that he proposes his followers should—

Go out to preach to every nation. His plan is to start institutions in India to train young men to become preachers of this faith.

Strong men and sincere men, he says, are wanted. With hundreds such the world will be revolutionised.

Side by side with these facts may I put the words of a Hindu woman—a quotation from Pundita Ramabai? She writes in the last report of her home for Hindu widows:—

"A superficial knowledge of the philosophies and religious books of India has been misleading many Western people to think that the Hindus are the sole possessors of superior spirituality. I am not surprised that the good men and women of the West, who only see the outside of the grand structures of the Oriental philosophy, are charmed with them.

"This reminds me of the sight I saw at Agra. . . One day we went into the fort, to see the grand palaces of the Moghul emperors. The guide showed us the Rani's private rooms, the gardens and grand marble buildings once occupied by the kings and queens. He also showed us the beautiful pleasure-tower called Saman Burj. Visitors are shown all that is beautiful there, and they go away carrying very pleasant impressions of Agra with them. I was not satisfied with seeing the outside beauty of these 'poems in marble,' but wished to see the dungeons, and the place where the unfortunate women used to be imprisoned and hanged at the pleasure of the king. The guide at first denied the existence of such places in the palace; but, finally, on obtaining a promise to get a little more money for his trouble, he consented to show the dungeons. He opened a trap-door on one side of the palace, and showed us the many small and large underground rooms where the queens who had incurred the king's displeasure used to be shut up, tortured, and starved, until it pleased his Majesty to set them free. At the furthest end of the prison was a room underneath the Saman Burj, or Jasmine Tower, with a deep, dark pit in the centre, and a big beam placed on the walls right over it. This beam, beautifully carved, served for hanging the unfortunate women who once occupied the throne of the king as his queens, but had by some unknown cause fallen under his displeasure. Their lifeless bodies were let down into that dark pit, whence a stream carried them to the waters of the Jumna, to be eaten by crocodiles.

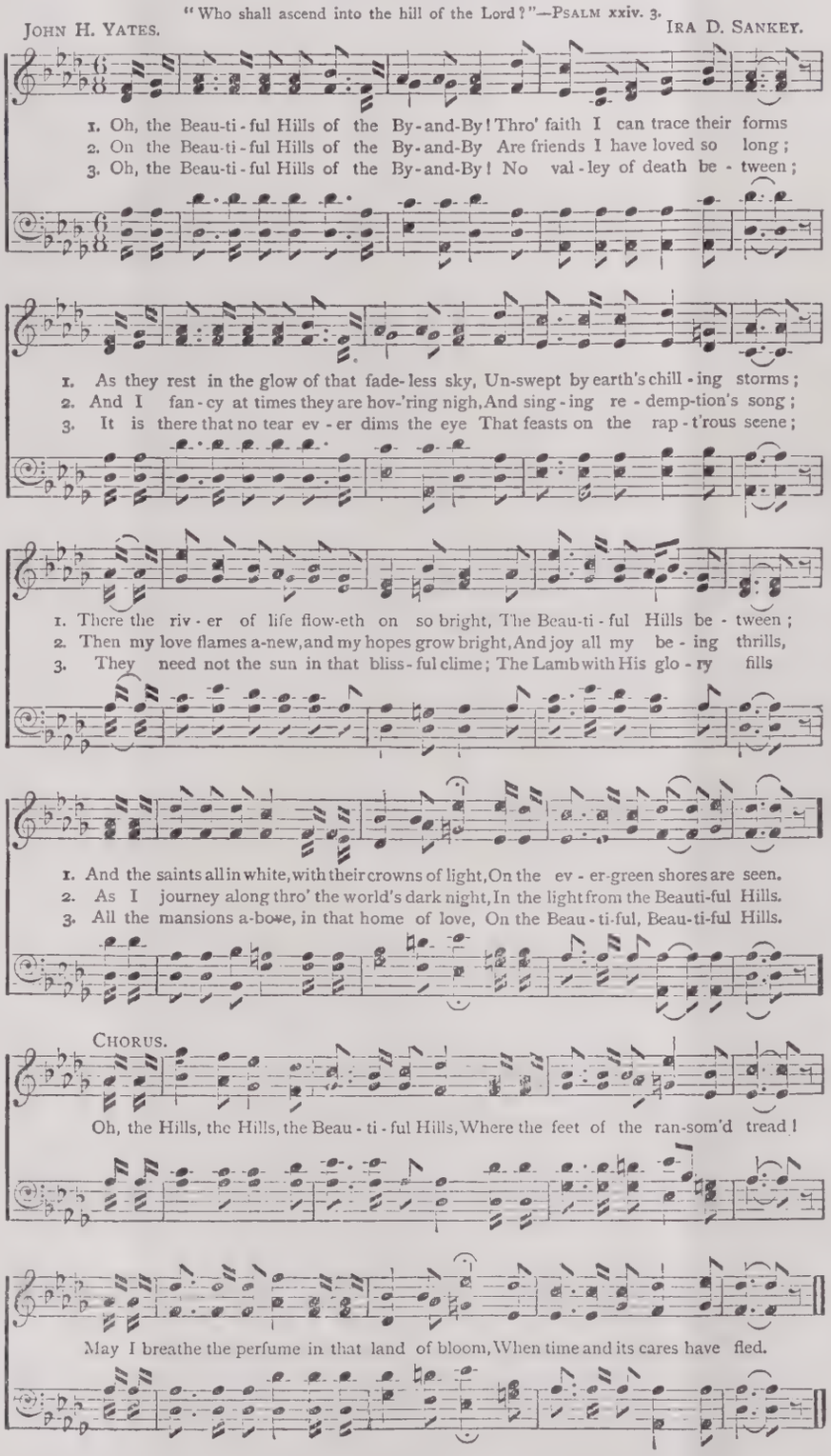
"I beg of my Western sisters not to be satisfied with looking on the outside beauty of the grand philosophies, and not to be charmed with hearing the long and interesting discourses of our educated men, but to open the trap-doors of the great monuments of ancient Hindu intellect, and enter into the dark cellars, where they will see the real workings of the philosophies which they admire so much. There are thousands of priests and men learned in sacred lore, who are the spiritual rulers and guides of our people. They have deprived the widows of their birthright to enjoy pure life and lawful happiness. They send out hundreds of emissaries to look for young widows, and bring them by hundreds and thousands to the sacred cities to rob them of their money and their virtue. They entice the poor ignorant women to leave their own homes to live in the Kshetras, *i.e.*, holy places, and then, after robbing them of their belongings, tempt them to yield to their unholy desires. They shut the young helpless widows into their large Mathas (monasteries), sell and hire them out to wicked men so long as they can get any money, and, when the poor, miserable slaves are no longer pleasing to their cruel masters, they turn them out in the streets to beg their livelihood, to suffer the horrible consequences of sin, to carry the burden of shame, and finally to die the death worse than that of a starved street dog!"

L. G.

The Beautiful Hills.

"Who shall ascend into the hill of the Lord?"—Psalm xxiv. 3.

JOHN H. YATES. IRA D. SANKEY.


1. Oh, the Beau-ti-ful Hills of the By-and-By! Thro' faith I can trace their forms
2. On the Beau-ti-ful Hills of the By-and-By Are friends I have loved so long;
3. Oh, the Beau-ti-ful Hills of the By-and-By! No val-ley of death be-tween;
1. As they rest in the glow of that fade-less sky, Un-swept by earth's chill-ing storms;
2. And I fan-cy at times they are hov-'ring nigh, And sing-ing re-demp-tion's song;
3. It is there that no tear ev-er dims the eye That feasts on the rap-t'rous scene;
1. There the riv-er of life flow-eth on so bright, The Beau-ti-ful Hills be-tween;
2. Then my love flames a-new, and my hopes grow bright, And joy all my be-ing thrills,
3. They need not the sun in that bliss-ful clime; The Lamb with His glo-ry fills
1. And the saints all in white, with their crowns of light, On the ev-er-green shores are seen.
2. As I journey along thro' the world's dark night, In the light from the Beauti-ful Hills.
3. All the mansions a-bove, in that home of love, On the Beau-ti-ful, Beau-ti-ful Hills.
Chorus.
Oh, the Hills, the Hills, the Beau-ti-ful Hills, Where the feet of the ran-som'd tread!
May I breathe the perfume in that land of bloom, When time and its cares have fled.

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In a letter written in Madras in February last, Dr. F. E. Clark, of the Christian Endeavour Society, says:—

"That Vivekananda's return has made a deep impression upon certain portions of the Hindu community is certain. But I cannot find that the Christian community has been greatly affected by his bombastic claims. The arrival of Dr. John Henry Barrows in Madras at about the same time is a powerful antidote to Vivekananda's poison. Dr. Barrows is so uncompromising and outspoken in his defence of Evangelical Christianity that he has won the hearts of all the missionaries and Christian workers. He has deeply impressed many Hindus as well."

South London Evangelistic Band.—The anniversary was held last week at the South London Tabernacle, Peckham-road, Camberwell. During the year over 100 services have been conducted, and twenty-one open-air meetings. Some have professed decision for Christ, and several pledges were taken. Addresses were given by Revs. W. R. Skerry, R. A. Elvey, and E. Roberts.

Mr. W. G. Anderson.

ONE of the brightest features of the past decade in connection with the work of Christ has been the large number of consecrated young men who have yielded themselves to the claim of the Foreign Mission field. We give to-day the portrait of one who has been well to the fore in the ranks of volunteers for service in the African campaign. Mr. W. G. Anderson has proved himself both called and blessed of God in work on behalf of the Dark Continent.

While engaged as a youth in the wholesale bookselling trade in London, it pleased the Lord to convert him. He was at this time resident at West Norwood. He joined the Chatsworth-road Baptist Church (then under the pastoral care of Mr. Fuller Gooch), and soon developed an earnest desire to go abroad as a missionary. In 1890 he offered himself to the Missionary Bureau, and was accepted for service in Further India; but having failed to pass the requisite medical exam. a companion went instead. The desire for foreign service in the cause of Christ was by no means lessened by this disappointment, and with the aim still in view he used every means available for fitting himself for future work.

In 1892, he was accepted for the S.E. Africa Evangelistic Mission, since amalgamated with the Cape General Mission. In July of that year he sailed for Natal, and after a few months, desiring to work in the interior and among a completely heathen population, Mr. Anderson was led, in June, 1893, to join Mr. Booth, then on his way to Nyassaland to found the Zambesi Industrial Mission. He was first placed at Chinde in charge of the transport work of the mission. Six months after his arrival he went on to Blantyre, and commenced preaching in the Manganja language, which he had been studying from the time of his landing at Chinde. Soon after he fell a victim to fever, and for thirteen weeks was prostrate. It pleased God to restore him, and to open doors of usefulness in the work to which he is evidently called.

From April, 1894, to May, 1896, Mr. Anderson was engaged in preaching the Gospel at Chinde to the European residents, and in evangelistic work on the banks of the river, and that with definite signs of blessing. A night school for boys was also carried on with good results. He set about learning the Sena language spoken by the Zambesi people, at which he succeeded so quickly as to be able to preach in it. He then commenced a translation of the Gospel of Mark, and the preparation of a grammar and a primer, all in the Sena tongue. While here he was brought into contact with many other missionary workers, his house being one of call and of ready hospitality for missionaries on their way to other posts. Several of these, among them our brother, Mr. F. S. Arnot, have written expressing their hearty interest in his return to the field. In June, 1896, Mr. Anderson came to England, bringing with him a native convert, for the twofold purpose of preparing him for service among his own race, and of getting help from him in the completion of his grammar and translation work while in this country. This convert is now in a training home at Colwyn Bay, and gives good promise of usefulness on return to his native land.

During his stay among us the Gospel of Mark in Sena as prepared by Mr. Anderson, has been published by the British and Foreign Bible Society, and the grammar by the Society for the Promotion of Christian Knowledge. The primer is also now printed and ready for immediate use, while other portions of Scripture are in hand. It will thus be seen that good work has been done, and that a prospect of much further usefulness is before him. The people in the immediate vicinity of Port Herald number over 14,000, while along the river, large and populous villages, easily accessible to evangelistic effort, and wholly without Christ, are numerous. Among these the subject of our sketch will find his sphere. It is important to note that no other society is at work in this district, or within 100 miles of the centre to which our friend is going. The Nyassa Industrial Mission contemplates establishing quarters at Port Herald, and is all the more encouraged to do so by the friendly relations established between themselves and Mr. Anderson's committee. Of the need for this effort there can be no doubt; every point of view confirms the guidance thus far given.

(From Photograph by Mr. Douglas Pym, Belle Vue Studios, Streatham, S.W.)

A committee has been formed to watch over the work, to which Mr. Anderson returns on May 15, sailing by the S.S. *Herzog*, of the German East Africa line, and a guarantee fund has been started to ensure the support of himself and wife for three years. Mrs. Anderson, while in Africa, proved herself a true help-meet; as soon as circumstances permit, she will rejoin her husband on the Zambesi. The committee invite practical co-operation from all friends of mission work among unevangelised portions of the human race: and Pastor Fuller Gooch, of West Norwood, will be glad to answer any inquiries or to supply fuller details of the plans proposed. It is hoped that additional workers may be raised up, and sent forth in course of time to assist, the field being so wide and necessitous. It is a soul-moving fact that westward from Port Herald, for at least a thousand miles, the country is without any messengers of the Gospel of Christ.

Some 20,000 young people attended a demonstration at the Crystal Palace, on Saturday, in connection with the Church of England Temperance Society.

Revival in Kintyre.

[FROM A CORRESPONDENT.]

DURING the winter an interesting and successful Bible-class was conducted in Drumlemble, a mining village three and a-half miles from Campbeltown, by Mr. Alexander Fraser, assistant in the Lorne-street Free Church. The interest in Divine things evinced by the young people of the class was so marked that Mr. Fraser resolved to close the work with a week of evangelistic services. They were commenced on the evening of Sabbath, March 21, and for that night and the following he had the assistance of Mr. Hugh Brown, of Glasgow.

There was Divine power in the very first meeting; but it was on the second evening that the ice was broken, and from that night onward souls flocked into the Redeemer's kingdom. Night after night the school-room of the village was packed with people ready to listen to the Word, and during the first week several very striking cases of conversion occurred. A second week's work was inaugurated, and the wave of blessing flowed on. In that week a remarkable break took place among the mining and farming lads in the village and district. The blessed work has had the hearty and prayerful support of Christian ministers and workers in the town.

The changes wrought by the Spirit of the Lord through the preaching of Mr. Fraser, Mr. Hamilton (banker), and Mr. Dick (town missionary) have been very striking. Well-nigh the whole village has been brought to the Lord. One unconverted miner was heard remarking regarding the coal-pit, "Though I'm not a Christian, there's a great change here, and no mistake." Even the blasphemers have had their mouths closed, and the shaft rings not with ribald rhymes, but with songs of Zion.

Meantime, in the third week of the country mission a strong desire sprang up among the Christians of Campbeltown to have an evangelistic campaign started under undenominational auspices, and the Y.M.C.A. committee cordially took up the matter. The first meeting in the town was held in its largest hall, the Victoria, on the evening of Sabbath, April 11; at the conclusion of it, several entered the inquiry-room and decided for Christ. Ever since, the blessed work has gone on each night in the large hall of the Christian Institute and on Sabbath nights in the Victoria Hall; numbers have entered the Saviour's service, one night no fewer than forty-four having testified for Christ. Altogether it has been a wonderful and very hallowed time.

The old Christians naturally speak of 1859, but those of them who have young hearts say that this work is more striking than the upheaval of that memorable year. As we write, a very pathetic bit of news comes from the country, viz., that several young men and women there, who allowed the season of special opportunity and blessing to pass, are now in deep and urgent distress of soul, fearful lest they have sinned away their day by grace. Meantime, the work goes on in town, whole families being affected by it.

One of the many evidences of the genuineness of the work, is seen in the spontaneous way in which anxious ones enter the inquiry-room, and afterwards publicly testify before the town their acceptance of, and allegiance to, Christ as Saviour and King. The work in the inquiry-room is not, as a rule, arduous; decision comes readily, but firmly. The anxiety is brought about by nothing sensational, but by the preaching of the Gospel with its three R's—ruin, redemption, and regeneration—and the special honouring of the Person and work of the Holy Ghost in the conviction, conversion, and consecration of the sinner.

The reaping-time in the Sabbath-schools and Bible-classes has been truly wonderful, and will never be forgotten. All the churches have shared in the blessing, but the two Highland churches—Established and Free—have had a mighty ingathering. To God alone be the glory! Will readers of THE CHRISTIAN pray that the glorious work may continue till multitudes be saved?

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, *12, Paternoster-buildings, London, E.C.*

HYMN.—"Hymnal Companion," 145.

I need Thee, precious Jesus,
For I am full of sin;
My soul is dark and guilty,
My heart is dead within.

I need the cleansing fountain,
Where I can always flee;
The blood of Christ most precious,
The sinner's perfect plea.

The Bell in the Steeple.

BY REV. JOHN MITCHELL.

DEAR YOUNG FRIENDS.—I have a long tongue and an empty head, but you must not think the less of me for that. Were it not for the emptiness of my head and the length of my tongue, I should not be able to do my duty. The phrenologist might be puzzled to discover my musical bumps, but I do not mind that. If you want proof of my musical ability, listen to me.

It does not matter what people say or think of us if we know we are right and doing the work required of us. You are, it may be, curious to know what people think of your performances, but I think it is wisest to do our best and leave the rest. You cannot please everybody; but seek to please God and obey your parents and teachers, and you will be blessed.

I am exalted in the world now, but it was not always so. Once I lay all shapeless in the earth until I was dug out, and it was only after undergoing great changes that I became a bell. All of you, I daresay, would like to be good and great, but you; too, must undergo a change ere that can be. Your souls require to be dug out of their sinful condition, and formed anew in the image of your Saviour. Then you will be exalted to live in heavenly places in Christ Jesus even here, and when your time comes to go up higher, you will be exalted to sit with Jesus on his throne. Although we bells can never have honours of that kind, I hope you may all make sure of them now. Do not delay and run the risk of losing them.

I did not place myself in this high position at the top of the church steeple. If living men had not taken me in hand and made me what I am, I should still have been hidden in the darkness of the earth, and you who are listening to my story would not have been what you are but for God. It is only by the power of his Spirit through Christ that you can ever hope to be raised to a new life.

You do not always hear me give forth sweet melodies; I know there is a time to be silent. You may enjoy listening to me now and then, but you would get tired of hearing me continually. A wise instructor of olden times charged double fee for his pupil because he said he had to teach him two arts—when to speak and when to be silent. Be still, and learn first how and what to speak, that when you do so you may have something good to say. There is often more wisdom in silence than in speech. You may laugh at me for having a long tongue, but then I know how to use it, and that is what some girls and boys, with shorter tongues, do not. And you ought to remember that my tongue is just the proper length for my work, and no more. You must not judge everything by one measure. You call a tongue of a few inches, *long*, but an arm twice its length you would laugh at because of its shortness. Learn to judge the right proportions of anything by the work for which it is made.

My chief duty is to call people to the house of God. But if people really loved God with all their hearts, I do not think it would be necessary for me to do that. If there is any place of pleasure you wish to attend you do not need any bell to remind you of it. Those who love the good God to whom they owe all they are and have, love his house and rejoice to meet with others who love Him that they may unite in his praise.

Perhaps you do not love God's house? Then why? Because you have not the new heart which loves the things of Christ. Some people make an excuse for not attending God's house by saying they can worship God at home or in the fields. But, really, the secret is that they have no true desire to worship God at all, but rather wish to selfishly enjoy themselves. God is the great thought-reader and knows the secrets of every heart.

Although I am so high up above mankind, I am connected to the earth by a long rope. The ringer cannot see me, but he believes I am always in my place, and so pulls the rope, and then the whole village knows I am on duty. Suppose the ringer said: "There is no use my pulling the rope as I see no bell," you would think him very foolish. Some of you may think there is no use praying to God or speaking to Jesus because you cannot see them. How foolish! Pull the rope of prayer and God will speak to your hearts and bless your souls. Believe Him and trust Him although you cannot see Him. Never forget that earth and heaven are connected by an invisible rope. Believing what you cannot see is faith, and it is by faith you are saved.

Now I think I have said enough, and that it is time for me to be silent. I fancy you will think the same. Farewell, from your friend, THE BELL.

A Little Hero.

I promised last week to tell you about a little boy who did a very brave thing for the famine-stricken in India. He was a member of the Working Lads' Institute at Finsbury Park, but his father was dead, and he and his mother were very poor, and sometimes did not know where their next meal would come from, nor when they would get it.

He had learnt at the institute a little about how to help people who had been injured, or nearly drowned, or who suffered from fainting or epileptic fits. Perhaps the fact that his father had been killed by accident made him all the more sympathetic in this direction.

One day when he was in the City he saw a crowd, and found a young lady had fainted. Her father was there, but neither he nor the bystanders quite knew what to do. So the little fellow edged his way in, saying, "I can help her if you let me pass, please," and kneeling down by her he applied some smelling-salts, and by-and-bye brought her to.

Her father was so pleased and grateful that he offered the lad five shillings, but he said, "Oh, no, thank you, sir, I did not do it for reward." The gentleman, however, insisted, so at last the little boy said, "Well, sir, I'll take it if you will let me give it to the starving children in India." What could the father do but accede to such a request? and in a few minutes the five shillings were safely dropped into the big money-box placed by the Lord Mayor outside the Mansion House for the Indian Fund.

Don't you think he was a very noble and generous lad, when you remember how very poor he was? Surely he will one day hear the Lord Jesus saying to him—"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me." (Matt xxv. .)

"We Want to be Kept."

So said two little girls to Major Whittle during his recent mission at Woolwich. One told him, "I gave my heart to Jesus last Monday." "And I on the Thursday before," said the other, "and now we want to be kept. Will you pray for us?"

"Indeed I will," replied Major Whittle. And I am sure he will keep his promise. Will you pray for them, too?

And what about yourselves? Many of you have given your hearts to Jesus as well. But you must not stop there. That is only the beginning. Now you have been "born again" (John iii.). "You must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii.). "In order to grow you must take food—the 'milk' of the Word of God" (1 Pet. ii.), "the 'meat' of doing his will" (John iv.), "the bread of life which is Jesus Christ" (John vi.). These will make you strong; then you will be able to walk aright in the way of God, for He "is able to keep you from falling" (Jude). So here is a little prayer, very soon learnt, and easily remembered, which I want you to learn by heart, "Hold thou me up, and I shall be safe!" (Psalms cxix.).

Donation List.

Indian Famine Children (Mrs. Bruere).—Mrs. F., 7s. 10d.; Miss F., £3 6s. 8d.; F. and F. S., 2s.; Hill Farm, Children's Sale, £4 1s.; F. S. and Three Friends, 10s.; total, £8 7s. 6d.

Indian Famine.—A. and R., 5s.; R. W. and Family, £1 1s.; per H. R., £1; Bobbie, 1s.; Fanny and Nellie, 6s. 6d.; per A. C., 1s. 6d.; E. J., 1s.; Margaret, 1s; total, £2 17s.

Cripples' Bathing Machine, Southend.—Margaret, 1s.; H. and H. W., 2s.; total, 3s.

Bible Searcher (No. 71).

[Children under TEN do No. 1; those under THIRTEEN Nos. 2 and 3.]

After reading the three pieces entitled "The Bell in the Steeple," "A Little Hero," and "We want to be Kept"—

1. Write out *from memory* the prayer I have asked you to learn by heart. [*Parents please sign that this is done.*]

2. Find the chapters and fill in the number of each verse referred to.

3. Give three texts you know about the tongue, and good or evil speaking.

4. Give three texts referring to being kept from sin.

KEY TO LAST WEEK'S SEARCHER (No. 70).

1.—Gen. xxxix. 2, 3.	6.—Gen. xlv. 24.
2.— " " 23.	7.— " xlvi. 1.
3.— " xli. 38.	8.— " xlvi. 26.
4.— " xlv. 7.	9.— " xlviii. 5 and 14.
5.— " xliii. 28; or xliv. 14; or l. 18.	10.— " xlix. 10.

Foreign List.—Correct answers received from:—

No. 61.—J. Garrett. **No. 62.**—Daisy McArthur. **Nos. 66 and 67.**—Frank and Vera Sjöstrom. **No. 68.**—Dthy. P. Grove. **No. 69.**—Chris. M. Garrick. **No. 62.**—Maria H. Lister. **No. 64.**—Charlotte Cave.

No. 69.—Correct answers (second list) received from:—

Mabel Adams, Fk., Nellie and Fanny Ames, J. H. Archer*, Gdn. and Ol. Andrews, Mag. I. Arres-Mather, Wm. Aston*, Min. Allen, D. Aldwinckle, Dsy., Anld., Hugh and Ruby Allen, L. Athole, Dthy. G. Arbuthnot*, Dudley, G. and El. Bartlett, Jn. Baring, Ed.* and Cyril* Badham, Geo. Brand, Gr. Barnes, Anld. Baker, Kath., R., T. and L.* Blackie, Massy Baker, Is. C. Bell, Mil. and Wallace Bentley, Nadine Beauchamp, D. A. Bennie, Eth. Benger*, Jn. Benger, Mabel Birnie Bobl. Browne, A. H. Bowker*, Albt. Bottling, Chas. Brown, N. and G. Brookfield, Stan. Boxer, W. S. Buchanan*, Hy. and Bert. Butler, Arthur Barker, Cath. Barber, Lavinia Barnes, Mabel Bailey, Eth. Beauchamp, Louis Berthe, Hubt.* and L.* Berry, Gr. Benians*, Al. N. Biddle, Sarah Buckingham, My. Carter*, Dthy. Cooper, Brereton Code, Nellie*, Hy.*, An.* and Arthur Couch, Vernon, Jk. and Ross Clarke, Wm. S., Clarke*, Mil. and Cicely M. Craven, L. and G. Calvert, My. E. Clarke*, My.* and W.* Charles, J. A. Chamberlain, V. Irene Chamberlin, Hy. J. Cheney, Arth. M. Cole, Marjorie Collins, Fred. and Herbt. Compton, M. T. Colville*, An. Cooper*, W. S. Corrick, Dora and E. F. Corrie, Etn. and Susie Cumbers, Em. Church, Edith Daisley, R. and D. Daintree, May Dring, E. A. and C. K. Dodd, G.* and K.* Dodington, N. and W. Dowsett, K. Dunbar*, Gdn. S. Duncan, Dthy. and Marjory Dyke, Ray, and Ernest Dunn, Eva Edmundson, Bessie, Mag., Kate and Mabel* Fletcher, A. E. and F. A. Figgis, Lu. and Chris. Fidler, Wm., Ernest and Reg. Findlay, Wm. C. and Fy. Field, Amy Foster, E. C. Graham, Mgt. and Ed. Gray, Alf.*, My.*. and Day.* Greenacre, Minnie Giddings*, J. A. and Geo. J. Gibson, Rex and N. Hatchett, Win Harvey, Mgt. Hassé, Fr., E., Jack, Reg., and Thos. Harris, May and Janie Handasyde, Rose Hamilton, Victor Henry, Elsie Hersey, Em. and Ed. Hearn, Dthy. and Evelyn Hewer, Thea Hill, Vlt. Holford*, Jn* and Mgt.* Hogg, Chas., Mena, and Ed. L. Hunter, L. K. Hughes, F. Hunton, Ada Heap, Clarice, Lu., and Ernest Herivel, Fr. and Florence Hoyte, Eva.* and Eth.* Hutchings, Florence Hutchins, Gr. and Dora*, and Dudley Joyce, Muriel Joscelyne, Isa.*, Alex.*, Ag.*, Tom*, and Willie* Kay, Mn. and Em. Kelk, Rebe M., and A. King, Hubt. and T. A. Kirkpatrick, Gert. Kingerlee, Eth. Larwill, Doke Lewis, Lu. J., G., and M. Lloyd, Al. and Lydia Ladd, Guin. and Mag. Leigh, Hannah Lovell, Dora Marples, Laura B. Macaulay, Margt. J. Macphee, Ezra Matthews, Daisy and Tita Mackenzie, Kath. J. McClure, Margery and T. Matthews, Gr. and Margie Marston, Hy. Malaher, Ed. V. Maitland-Kirwan, Thos., B., N. and A. Mack, Q. Matthews, Fr. E. Mann, May.*, Ag.* and Jn.* Menzies, B. H. Millar, Dthy. and Mgt. A. Morris, Gerard* and Eth.* Morgan, A. L. and Evelyn Moir, Dthy. Morrisson, Fr. L. Munce, Ernest and Edie Nash, Amy. and Mde. Nottage, L. and H. Orr, Eva and Mde. Oakes, Doug. Parkes*, Gert. Partridge, Win. Page*, Dthy. Patten, N. and L. Peachey, Katie Peil, Edwin Peters, W. C. Perryman, Maggie Pickering, Is.W.* and G.* Phipps, F. S. Phillips, L. M. and W. S. Porter, Lu., Jessie, and Mgt. Pook, Mgt. F., Ada E., Willie*. and J. C.* Palmer, Eth. and Kath. Pasley, May, Dsy., and Vera Petrides, Day. Phillips, Edith Quick, Ed. Rainey, Mabel Redwood, M. L. Richards, Geo., Ol., and Syd. Robertson, C. L. Romanes, Leo. Roberts, Elsie Rumbolds, Clara Riley, Is. D. and Elmina D. Roe, Al. and Con. Rouse, Dollie Salt*, Frank Stalker, Mgt. Stabb, Muriel and Dthy. Shaw, F. A. Shadbolt, Undine M. Shaw, Chas. Saunders*, Mrgy. Smart, Ernest and Fred Seymour, R. Sherwin, A. M. Sterry. Ernest Stevens, A. M.* and B. H.* Spencer, Fk. Ed. and Fred Short, Mildred Scott. Em. and Nellie Stuart, Bessie Symes, Nellie Skinner, Eth, Taylor*, Louie Tibbets, Ol. Tritton, Gladys Tingey, My. Tongue, Frank Thompson, J. W.* and Janet* Thomson, Mgt. A. Trotter, Herbt. Peverll, and Arth. and Laurence Turnbull, Dolly Vigers, May and R. Watson, Dthy. Warner, Cicely H. Washington, L. M. Wardlaw Ramsay, My. Walton, Madge Wallace*, Jessie West, Maggie Wight, Phillis*, Cecile*, and Noel* Wright, Frank Wilson*, Eth. M. White, H. G. H. and —Wright, R. H. Wood, H. Wright, Gr., Ida, and Elsie Wright, Conrad Willcocks, Gert. M. Wood, Edgar and Cecil Yerbury.

No. 70.—Correct answers (first list) received from:—

Anld. and O. J. Akers, Wilfred T. Aldous, Vlt. Ashworth, Herbt. Braddon, Fl. Bellerby, Grdn. Bligh, Gert. and Nellie Brookfield, Eleanor Chance, V. T. Chamberlain, Md. Cleal, Wm.* and Hld.* Cheesman, An. Mi., Ida, and Mabel Cole, R. and D. Daintree, F. and B. Dance, Mgt. Davison, Vera Dickinson, Vlt., Cld. and Ivy Donaldson-Selby, Gr. Dodington, N. and W. Dowsett, Ln. M. Ellacott, Ernest Edmonds, Lee Gardner, Constance Gabbett*, Rex and Nellie Hatchett, May E. Hatcher*, Chris. Hewetson, Josh. and Dthy. Hughes-Games, My. and Sid. Law, Hilda Matheson, Geo. McDonald, Margie and Gr. Marston, L. F. Morice, Myrtle Perry, Louie Penny, Dolly and Alf. Penny, L. M. and W. S. Porter, My. E. Plumb, Mabel Redwood, Marjery Smart, Flora Shadbolt, Barb. and Hld. Stevenson, Gert. E. Scott Eric. Studd, Frances Taggart*, A. M. and M. McThomson, Win. Thomson, Ed.* and Mde. Tyson*, Gert. Vellacott*, C. H. Washington, Pringle Wilson, Conrad B. Willcocks, Cecile*, Noel*, and Phillis* Wright, Ibla. and Allan Woodman, Hetty Wodson.

Personal.

R. SHERWIN.—I think your usual style of writing is better. C. H. WASHINGTON.—Yes, I have some nieces older than you are. ERNEST SEYMOUR.—To be nine times correct during the quarter makes you eligible for the competition. GWENDOLINE SHAW.—I am so sorry you are ill, I quite understand you can't do the Searcher. MABEL REDWOOD.—Please write your answers as well as give references.—WINNIE PAGE.—If you had put as much ingenuity into your "Prize" answers as you have into your letter, I expect Uncle Ted would have given you a prize.

Scripture Union Portions for Next Week.

S. Psalms li. 1-19.	Th. *Hebrews* xi. 1-16.
M. *Hebrews* x. 1-14.	F. " xi. 17-29.
Tu. " x 15-25.	Sat. " xi. 30-40.
W. " x. 26-39.	

Children's Special Service Mission.

Mr. Hutchinson, *Manchester*, May 13; *Liverpool*, May 14; *Smithills*, May 16; *Bolton*, May 18. Mr. Reginald Callender, *Southsea*, May 21; *Penge*, May 25; *Ealing*, May 27; *Weymouth*, May 30. Mr. J. S. Tyler, *Gt. Baddow*, to May 14; *Norwich and neighbourhood*, May 16-31. Mr. H. Hankinson, *St. Luke's, Redcliffe-square*, May 13; *Addlestone*, May 27. Mr. E. Arrowsmith, *Lingfield*, May 13; *Horley*, May 14; *Abinger*, May 15; *Shalford*, May 18; *Guildford*, May 19; *Hambledon*, May 20. Mr. Geo. Goodman, *Bromley*, to May 16. Mr. E. Hughes, *Reeve Mission, Baker-street*, May 15; *Mall Hall, Notting Hill Gate*, May 17; *Peckham Rye Tabernacle*, May 20. Mr. J. H. P. Cutting (with caravan), *Earl Stonham* from May 6. Mr. A. C. Coffin (with van No. 1). *Haughley*, from May 7.

Half Yearly Meetings for Local Secretaries and friends.—Strangeways Hall, Manchester, May 13 (3 and 6.30); Gordon Hall, Liverpool, May 14 (3 and 6.30); Bolton, Central Hall, May 18, at 7.30; Bradford, Church Institute, May 20, at 7.30.

UNCLE TOM.

THE MAY MEETINGS.

London City Mission.

In the report of this Society, read by Rev. T. S. Hutchinson, secretary, at the annual gathering in Exeter Hall last Thursday morning, the Committee unite in gratitude to God for the immense advance which has been made during the Queen's reign in the social well-being of the people, as well as in the elevation of the tone of society. At the same time they rejoice that, as regards the great metropolis, a spiritual work has been steadily and successfully, though quietly, carried on by the agents of the Society among the degraded, as well as among the respectable poor.

Mr. Robinson Souttar, M.P., characterised the report as most interesting, and in many parts touching. It would be a deplorable thing if anything should happen to reduce the working strength of the Mission. Experience as superintendent of the Oxford City Mission helped him to understand a mission which he regarded as absolutely essential, in view of the extent to which those responsible for ordinary church effort are overworked. The great thing about the City missionary is that he is understanded of the people, understands the people, and can win their respect in a peculiarly successful way. Mr. Souttar closed with a very brotherly word of encouragement in God for the workers present.

Rev. W. H. Griffith Thomas (Portman Chapel) said that the work of this Mission among the ever-increasing population of London, appeals to Christian pity and patriotism. The churches cannot possibly cope with the evils which arise from the intemperance, impurity, gambling, and indifference of a great city. We need a strong, pure London, full of the Gospel of the grace of God, especially in our capital's relations to other parts of our own country and to foreign lands.

Dr. Robt. Anderson (Assistant-Commissioner of Police), who presided, strongly advocated the claims of the Mission, because its work is eminently philanthropic, thoroughly Protestant, and intensely Christian. The general diminution of crime in our city and country may be fairly attributed in part to various official reforms; but civilising, elevating, and Christian agencies such as this must be awarded a large share of credit for the result. Even upon this lower ground the Mission may be regarded as a most valuable investment.

Ten-minute testimonies followed from two converts of the Mission now engaged in the work of the society. Chas. Elgar, of Canning Town, spoke with unbounded enthusiasm of salvation from drink-crave and of nineteen years' happy work in Christ's service. Another homely but graphic story came from the lips of Hy. Palmer, who was "a beauty to save, too." He had no desire to become "a big pot," and was only a quiet worker, but God had used him in getting many of the devil's slaves out of Shoreditch public-houses.

Rev. John Wilson (Woolwich Tabernacle) said he read the report with thankfulness to God, but with something of the feelings of Nehemiah, who fasted, prayed, and wept; for it is still true that one-half of the population never enters any place of worship whatever. Shame, sin, and sorrow are in possession in the slums, and Christianity is the only force to elevate men from such evils. Would that we might begin this new era by doubling the number of City missionaries, one of whom had been called in the speaker's hearing "a soul-saving man." Such loyalists to the Cross of Jesus Christ work on a principle which goes to the root of human need. There must be no recision or withdrawal, but this Gospel chariot must drive on.

A splendid testimony was borne by Mr. James Dunn, now one of the district secretaries of the Mission, and who years ago worked in an engineering factory where 700 men were employed. One of his companions was converted through a tract given him by a City Missionary, and this so impressed him that he spent night after night in agonising Bible-reading until he had to say, "The Book has won!" He was here to say that for twelve months after his soul's eyes were opened no other book could he be persuaded to read but the blessed volume. Conversions followed in the factory; and ultimately the Book was placed in his hands by an agent of this society, who said, "Go and teach that." "Brothers," said he in conclusion, "we'll stand by the Book."

Hon. Hy. Noel and Mr. W. H. Seagram also spoke of the value of the Society's continuous, persevering, and wide-spread operations.

West London Mission.

Annual reports of religious work, whether at home or abroad, have an unfortunate reputation for dryness and general lack of interest. We cannot see why it should be so. There must be more real and true romance in a year's work of any one of our large home or foreign mission societies than can be found in all the fiction of a generation. But, unhappily, all superintendents and secretaries are not at the same time literary artists, and so the work suffers from lack of proper presentation. Such a remark certainly does not apply to the West London Mission, whose annual record is always a fascinating and thrilling narrative of work attempted and done in one of the most important, and one of the neediest, fields in the world.

The present year's pamphlet is not a whit behind any of its forerunners in all that ought to attract and interest earnest Christian hearts. There are chapters by Rev. M. Guy Pearse and Rev. H. Price Hughes, telling of the vastness, the wickedness, and the misery of London. Another of the staff, Rev. W. H. Tindall, describes the strictly church work of the Mission; while the story of the many-sided social work is told by some of the devoted Sisters actively engaged in it. Many of those who read the report will share the astonishment expressed by Lady Foster in her little speech at the Sisters' meeting last week as to the varied nature of the work.

The tenth anniversary gatherings in St. James's Hall were spread over Friday last, a preliminary social function having taken place the previous evening at St. Martin's Hall. The morning preacher was Dr. Monro Gibson, who discoursed very practically from the words in our Lord's prayer, "I pray not that thou shouldest take them out of the world." At the public luncheon in Craven Hall, excellent addresses, full of appreciation of the work of the Mission, were given by Sir John Hutton, Sir Walter Foster, M.P., and Rev. Dr. E. E. Jenkins.

The afternoon as usual was given up to the Sisters' meeting, when every speaker (with the exception of Mr. Price Hughes) is a lady. The speech of Lady Foster, who presided, was very sympathetic and appreciative, especially in her references to the unsectarian character of the Mission.

After no small experience, the present writer does not hesitate to say that the talks of the Sisters are always the greatest treat at the disposal of the May meeting-goer. They come to the platform fresh from their contact with London's poverty and need. On Friday the first to speak was Sister Lily, who expounded the nursing work in a most delightful way. She defended her fellow-workers from some aspersions cast on religious nurses in recent popular literature, and declared that no nurses were so welcome in homes of the poor as Christian women such as the five nurses engaged in connection with this Mission. Sister Lily lifted the veil that hides so much of lowly London life, and told a tale of Christian endurance and fortitude worthy of a martyr. There were very few dry eyes in the assemblage, we judge, when the pathetic recital was ended.

Then Sister Constance gave a message from Bisley, in the Cotswold hills, where she has charge of the holiday home, and in connection with which much excellent Christian work is done. There was humour mingled with the graver aspects of the Sister's report, and one could easily realise what a centre of spiritual life and helpfulness the holiday home is in the beautiful village where it is placed.

A very lively account followed from Sister Adelaide, who has been experimenting at living in a kitchen with Sister Marion for the last six months. The idea was to put themselves on a level with the poor among whom they work, and judging from the Sister's account it has been an unqualified success. They have plenty of visitors of all kinds, and no doubt their influence with the young people who are their special charge, has been sensibly increased by their self-abnegation in daily life. A little closing appeal by this vivacious young person for help in paying for their furniture, which was still "hanging over them," led to a gratifying response. Sir John Hutton immediately sent word to the platform promising a cheque for the amount, so that the two Sisters will now occupy their kitchen with a light heart.

The special department allotted to Sister Elizabeth is the mothers' meeting, but before she said something about that she expressed the intense enjoyment she had in the work. Some strong things were said as to the terrible evils of drink, and of overcrowding in poor neighbourhoods, which are a great drawback to full success in carrying the Gospel to the people.

Last of all came Mrs. Price Hughes, who said that in a two hours' meeting it was impossible to give any adequate account of the Sisters' work. Gathering up the fragments that remained from the preceding speeches, she referred to the operations on behalf of the young—the Crêche, the Bands of Hope, the Guilds, and the summer holidays. The overcrowding spoken of by Sister Elizabeth is one of the saddest features of their West End experiences. The workhouse teas, and other efforts to catch the "drifts of humanity" in these gloomy retreats, were described as the greatest possible success—"one bright hour in dreary lives." In many cases the lives of these paupers have been completely changed through the saving knowledge of Jesus Christ. The "Guild of the Poor Things" is a beautiful endeavour to band together in mutual sympathy those who are in any way afflicted. "Drawing-rooms" are held at all the three halls, when the poor are periodically received "at home," and much colour and happiness are thrown into hundreds of dull lives. The rescue work is another branch of the work in praise of which too much cannot be advanced. Mrs. Hughes said that some small receiving centre in London itself, where girls could be sent and cared for at once, is greatly needed. There is much work done that cannot be tabulated and only the last day will reveal it. The great thing needed in all this and such work is the power of love; it never fails. The Sisters seek to lavish their love on all, and they continually see the fruits of it. Before the meeting closed, Mr. Price Hughes invited ladies interested in the Mission to give Mrs. Hughes or some of the Sisters an opportunity of speaking in their drawing-rooms.

Another enthusiastic and successful gathering was held in the evening.

London Jews Society.

Those who are rejoicing in the possession of country, Queen, good government and laws, may well commiserate that race which has neither country, king, nor constitution, but is a wandering people in many lands. When Christians thank God for all the blessings of this life, and, above all, for the redemption of the world by the Lord Jesus Christ, for the means of grace and for the hope of glory, let them remember that the King of kings took upon Him the seed of Abraham, and that salvation is of the Jews.

Prominent among the societies which labour for the spiritual and temporal good of Israel is the London Society for Promoting Christianity among the Jews, which held its annual breakfast last Friday morning in Exeter Hall, immediately followed by the annual meeting, under the presidency of Sir John Kennaway.

After some details of the extensive work, read from the report by Mr. W. Fleming, secretary, the Chairman remarked that we cannot but be impressed by the advance of the Jewish question in the great events which are taking place all around us among the nations of the earth, recent persecutions having forced many of those who belong to Israel nearer Palestine. Real progress had been made by this Society, including opening of new Mission schools at Streatham Common, and of the hospital in Jerusalem, an institution devoted to commendation of the Gospel by the Christ-like work of healing ailing Jewish bodies. It behoves us to be going forward in every good work, as well as in new developments, for time is short, and it is impossible to stand still without retrogression.

Mr. H. H. Bemrose, M.P., commended the report, and marvelled at the wide area which had been

covered with the amount of means at the Society's disposal. There could be no missions of greater importance than those to Jews; and considering the obstacles which lie in the way of conversion, the measure of success and stability was decidedly satisfactory. Bearing in mind the persecution to which the Jew had been subjected at the instance of of Christian nations, his faults were not to be wondered at; and events might soon put him into a very different position from that which he now occupies. Certainly when their King is recognised by Israel, they will be the premier nation.

An aged but active agent of the Society labouring in Bristol, Rev. J. M. Eppstein, declared himself a Jewish convert of fifty-four years' standing, and spoke in warm terms of what had been accomplished through the Society's publications, including the New Testament in Judeo-Spanish, Judeo-German, and various languages. Loving intercourse between earnest Christian workers and Jews had borne the best results.

Rev. Lewis Crosby, secretary of the Irish Executive, gave interesting instances of good fruit in this cause, from female effort among Jewish women in Ireland. He also described some of his interesting daily experiences in the general work. Surely it must be the first duty of the Christian Church to evangelise Israel, when St. Paul says, "If the casting away of them be the riches of the Gentiles, what shall the receiving of them be but life from the dead?"

The claims of the Society were also earnestly urged by Rev. J. S. Flynn, Rector of St. Mewan, Cornwall, from considerations of the advantages all Christian peoples have derived from Jewish history and from their sacred literature. The race has more good in it than Christians have ever succeeded in getting out, and has a great future before it with which is bound up the best interests of the whole world. Rev. C. F. W. Flad, Missionary from Tunis, closed with experiences which constituted a strong appeal for supporting the Society's operations.

Missions to Seamen.

The annual meeting of this Society, which was held last week in St. Martin's Town Hall, Charing Cross, was presided over by Sir William Willis. From the abstract report, read by Rev. E. B. Backhouse, secretary, it appeared that the receipts last year were larger than ever before, amounting to £38,291. During the year 10,753 Divine services and Scripture readings were held on board ship by the chaplains and readers of the Society, besides what were conducted at sea by the 1275 volunteer helpers and associates amongst their shipmates. In addition to these services afloat, 17,666 services were held in the Society's churches, institutes, or mission rooms, or at coastguard and Royal Naval reserve stations. New Missions to Seamen churches have been opened during the past twelve months on the Tees, and at Plymouth. New seamen's institutes were opened at Plymouth, Portland, Antwerp, Sydney, and Kobe. Whilst there was but one chaplain employed to minister to crews afloat when the Queen ascended the throne, now sixty-nine mission vessels and boats carry 110 chaplains and readers, etc., afloat day by day, to minister to the crews on board ships, fishing vessels, barges, and light vessels, and to the isolated inhabitants of remote lighthouses, islets, deep-water forts, and coastguards; whilst there are eighty-seven Missions to Seamen churches and institutes for the special use of sea-going men when ashore.

After a comprehensive speech by the Chairman on the work of the Society, an address was delivered by Rev. H. J. Holderness, chaplain for Portland Roads, who pointed out that the chaplains boarded both outward-bound and homeward-bound vessels, and distributed good, pure literature, held conversations with the men, and, when possible, conducted services on board. Sometimes a vessel would be detained in the roadstead for two or three weeks, and then they were able to pay several visits, and the men were often delighted to see them, and gave them a hearty welcome. Rev. N. S. Milnes Atkinson, chaplain for Rotterdam Harbour, followed, dwelling upon the great dangers which surround sailors while in foreign ports, far worse perils even than in English seaports. The Institute at Rotterdam was often crowded with sailors of all nationalities, who accepted with gratitude the hospitality afforded them, and trusted the chaplain as their friend. Sir George Baden Powell, M.P., regarded it as a high privilege to do all in his power to assist in so great and good a work. Rev. W. E. Dixon, chaplain for Bristol Harbour, touched briefly upon three of the most prominent features of the Mission's work. First of all, there was the social, the humanising work; then they had the rescue work; and, lastly, the more distinctly spiritual efforts. Their work was progressing, but they wanted more help, and he appealed for further support.

The Bible Society.

The meeting of the friends and supporters of the Bible Society has for years been one of the largest and most influential of the "May" series; and the ninety-third meeting, held on Wednesday last week in Exeter Hall, was no exception to the rule.

An abstract of the report, read by Rev. J. Gordon Watt, was a document crowded with facts, combining the minimum of statistics with the maximum of information on present-day needs and Bible enterprise. Quite naturally there was a reference to the sad loss sustained by the Society through the death of Rev. George Wilson, its literary superintendent; and with equal reason, in this Diamond Jubilee year, a comparison was drawn between the present year and that of Her Majesty's accession. In the past sixty years the number of the Society's versions has increased from 135 to 335, and its annual circulation has advanced sevenfold. Amid opposition and misrepresentation in Roman Catholic and Mohammedan lands, the Society not merely occupies a tolerated position, but actually thrives. More than ever the Romanist reads the Holy Scriptures, making acquaintance at first-hand of the words of our Lord and his apostles; and while the Moslem reviles the Christian teacher and preacher, he receives his Holy Book.

In the department of translation and revision considerable activity was reported. The entire Bible is now in the hands of the people of Uganda; the New Testament in Kien-Ning, on the publication of which the late R. W. Stewart (of martyr fame) had set his heart, has been carried through the press by Miss B. Newcombe; the Bible in Tukudh, the tongue of Arctic tribes, is in process of completion, and a new edition of the Four Gospels for the Eskimo is also being issued. In the matter of circulation, many grounds of encouragement were instanced. As showing the importance of the Russian field, mention was made of the fact that one-seventh of the Society's income is spent in Russia, and more than one-seventh of its total circulation is in the great Slavonian empire. The aggregate issues for the year, in Bibles, Testaments, and portions, exceeded three millions and three quarters, making a grand total of upwards of a hundred and fifty-one millions since the commencement of the Society in 1804. The balance-sheet showed a substantial advance on the year, the new income amounting to £128,504.

The Earl of Harrowby, who occupied his accustomed place in the chair, was unable, through ill-health, to make more than a brief speech. He was for taking a high view of the object of the Bible, and maintained that the reason which had prompted its circulation was no less than this—that the Book makes men wise unto salvation, happy in this world and happy in the world to come. That exalted view, which has prevailed ever since the glorious Reformation, was the standard of the Bible Society. The Book is not for some merely, but for all, for man, woman, and child—in fact, open to all as the test of any teaching that may be presented, and the infallible guide for human life.

The first speaker was the Bishop of Newcastle, who, in the course of a vigorous address, expressed special pleasure at the noble spirit shown by Russia in facilitating the circulation of the Scriptures among its millions of population. With regard to Christian effort among the followers of the great ancestral religions of the East, the Bishop said that the chance of progress would be very slight were it not for the Bible, because having been accustomed to consult standards, the people inquire with reason for the Christian counterpart. In conclusion, the Bishop thanked God for leading the Society to produce the Book in such a way that it is useable by all bodies of Christians, and herein the Society does much to minimise the divisions of the Church.

Rev. J. H. Shakespeare, M.A., of Norwich, spoke of the Bible as emphatically God's Book. As the Bible is a message, the questions which it suggests are—What is the message? and who sends it? Until those questions are answered, it is little use discussing the bearer and the envelope. The speaker had a poor opinion of such criticism, as is simply destruction; it is like children pulling to pieces things that transcend their understanding. The Bible is the great missionary agency, and possessed of it other books may easily be done without. There is, of course, a human element in the Bible; but the only human element that we need trouble about in our short life is to publish and circulate it, because it is the Word of God.

Canon Edmonds, of Exeter, followed with a sketch of the Society's work during "these sixty years." The other speakers were Rev. D. Kemp, from Cape Coast Castle; Sir Charles A. Elliott, late Lieut.-Governor of Bengal; and Mr. George Spicer.

Religious Tract Society.

The annual meeting of this Society is one of the popular fixtures of the season; among other attractions is the preliminary programme of song by school children. The gathering on Friday evening last was as bright as ever, and well-known voices were raised in praise of the work of the Society at home and abroad. The chair was occupied by Mr. J. Compton Rickett, M.P.

The ninety-eighth report, read by Rev. Dr. Borrett White, was not a mere budget of figures, although there were figures quite colossal in character. These showed that there had been issued during the year 658 new publications, of which 241 were tracts. The total circulation from home and foreign depôts, counting books, tracts, periodicals, and cards, reached fifty-eight millions. The Society has already published in 220 languages, dialects, and characters. The receipts on trade and missionary accounts amounted to £135,344; the expenditure exceeded this by £11,502, which difference was met by money withdrawn from reserve funds. The grants in aid of mission effort amounted in value to £29,063, towards which part payment was provided by the recipients, leaving £6,850 to be borne by the general funds of the Society.

Particulars were given of assistance, in varied forms, to home and foreign agencies, also of exertions for the promotion of Biblical education in Board schools. Among other interesting details was a slight comparison of present operations and those of 1837—the year of the Queen's accession. It seems that sixty years ago the Society's periodicals were two only, the *Child's Companion*, which is still with us, and the old "Tract Magazine," now continued in *Light in the Home*. To-day, everybody knows, the serials are a host, and the other publications are everywhere highly esteemed. After mentioning recent publications of the Society, the report gave some account of work in all the continents and the isles of the sea.

After some opening words by the Chairman, a vigorous address was delivered by Canon Fleming. Having emphasised the object of the Society—the production and circulation of pure literature—the Canon pointed out that the first literature of which we hear in this world was that which God gave to the children of Israel—the moral law, which has never been abrogated. In pursuing its work the Society follows the Divine model, and therefore has no need of apology or defence. The noble founders of the Society had the great commission of the Lord to evangelise the world burned into their hearts, and until this day the same motive rules the work. Referring to the efforts to meet the various forms of unbelief, the speaker described the series of "Present-day Tracts," now made up in thirteen volumes, a great phalanx against the forces of unbelief. Since the glorious Reformation, when a stop was put to attacks upon the truth by means of the axe and the faggot, infidelity has changed its methods; now it attacks truth by defiling the mind rather than binding or burning the body. Therefore, the defence of the Gospel must take another form—it must aim at informing the mind. The Canon urged that in the spread of education and the sanctified use of the printing-press we should see the hand of God. In conclusion, he contended for the distinctly evangelical and essentially undenominational character of the work.

Rev. Henry Haigh, Wesleyan missionary from Mysore, India, in an able address, acknowledged the service of the R.T.S. in work in the East. He sketched the difficulties of promoting a newspaper in a native language; but was able to report considerable success attending his efforts, thanks to the timely and substantial grants of the Society. He was also able to tell of important service to religion and humanity in India by means of his paper. The last speaker was Mr. E. Rawlings, whose words were few and hearty.

Missionary Leaves Association.

BISHOP ROYSTON, late of Mauritius, presided over the annual meeting of this Association, which was held on Wednesday last week at Exeter Hall, and attended by well-known missionaries and their friends.

The report, which was read by Rev. R. B. RANSFORD, concluded as follows:—"You who are auxiliary helpers, and who take pains and time not only to make garments and collect funds and gather help, but also write the kind and sympathising letters to the missionary to whom you are helper, will be glad to be assured that your labour is not in vain in the Lord, but that it affords cheer and encouragement just when and where these are most needed. We who make your executive will back you up by gift, and effort, and prayer. We are with you, and the Lord is gone out before us. Be strong and very courageous; turn not aside to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

The CHAIRMAN, speaking from a wide experience, testified to the joy it was to missionaries to receive the bales sent to them from time to time, and a still greater joy to receive those letters of sympathy from the M.L.A. auxiliary helpers, telling of the prayers and interest of those at home. Twenty-five years ago, when he was going to Mauritius, he was told, "You can't do anything at all unless you know Mrs. Malaher," and so they found both mother and son engaged in doing this most important and happy work.

Bishop TUGWELL bore emphatic testimony to the work of the Association. Other speakers were: Rev. E. J. Peck, of Cumberland Sound; Bishop Phillips, of the Yoruba Mission; and Rev. George Holmes, of Athabasca.

Moravian Missions.

AT the seventy-ninth annual meeting, in Exeter Hall last week, of the London Auxiliary of the Moravian Missions, praise was offered by Rev. Dr. Gritton for multiplied opportunities and agents, with much of the Divine blessing resting upon the work. The sterling character of the work is widely known, outstanding facts in connection with the Mission being (1) the largeness of the staff in comparison with the relatively small church membership; and (2) the rule which has been followed from the first of sending the Gospel to the most degraded and benighted sections of the human race.

Rev. W. WETTON COX read the report, which showed financial advance and enlarged operations. An addition of nearly 2000 souls to the various congregations indicates the spiritual results, while extension and demand for extension, which are the tokens of life and progress and Divine blessing, come from almost every quarter. For Labrador and the new mission ship some £7000 or £8000 is required. As regards the leper work in Surinam, the new hospital has been completed, and the charge of this work, now transferred from Roman Catholic to Protestant hands, should claim warm and generous support.

As Chairman, Sir GEO. WILLIAMS said this Society represents a body of workers which was among the first to come out boldly for Christ in the fires of persecution. The Moravian has been a pioneer society, exercising persistent courage and great love for the souls of men. Support was deserved because of the broad Christian character and thoroughgoing religious life which marks the work.

Rev. CANON MCCORMICK said his sympathies went out strongly to three Continental classes—the Pietists of Germany, first to begin labours for the conversion of God's ancient people; then the Waldensians; finally, the Moravians. The living of selfish religious lives is a great obstacle to the cause of missions, and until this is removed there will be no great progress. If we could catch the Moravian spirit of love to Christ, a wonderful impetus would be given to God's work on earth.

In the absence of two expected speakers, Mr. WAKEFIELD proved to be a valuable substitute, having had opportunities of visiting many workers connected with various societies. He spoke of what he had seen in South Africa and at Labrador of the work of the Moravian Missions, and was convinced that for simple Gospel teaching, economy, and wide sympathy towards the lowest races of mankind, this work is second to none. Actual experience had shown him that most of the adverse talk about missions had no solid foundation. He mentioned several instances of patient, wise, and kindly dealing with men of low moral estate on the part of the Moravian gospellers.

Having had the pleasure of spending some time in a Moravian settlement, Rev. Dr. MONRO GIBSON said he considered it a little section of heaven, for there he had seen a great many signs of intense brotherhood, and never was a place more evidently built round the Church. Long before Father Damien was heard of, the Moravian Church was doing patient work among the lepers. This had been little reported on, the Moravians being emphatically modest. They were doing most difficult work with heroism and self-sacrifice. *Unitas fratrum* is a ruling and very attractive principle with our Moravian brethren. Their work has been the inspiration of all Christendom.

Rev. G. COUSINS (L.M.S.) bore testimony to the same effect, and gave some particulars of cordial co-operation between his own Society and the Moravian Board of Missions. He had the greatest pleasure in commending this Moravian organisation to the tender sympathy and generous support of all English Christians. A missionary from the E.C. Africa Mission, Rev. TH. RICHARD, gave a vivid picture of the difficulties under which Gospel work is carried on there, through lack of adequate supplies in men and means.

The Church Army.

AT the annual meeting in London last week, under the presidency of the Duke of Fife, an encouraging report was presented. Mr. E. Clifford, secretary and treasurer, stated that the staff had been recruited by eighty-six officers, and detachments of the force had been sent to India and to Marseilles, while in America there are several promising offshoots. The social side of the work, of which some account was given by Mr. C. F. Campbell, includes forty-seven institutions, in which 9000 cases have been dealt with during the year. The labour homes found work last year for 2500 inmates, who enjoyed the refuge thus afforded for periods ranging from one to four months, and it has been ascertained that at least 750 of them are now doing well in permanent situations.

The CHAIRMAN expressed his opinion that the secret of the Army's success lay in the fact that it did not huddle men and boys into huge barracks, but placed them instead in small homes, where their cases met with individual treatment. Its charity was of a thoroughly practical kind, free from all pauperising tendencies; and it brought the Church to the classes who had been too far removed from its influence.—The Bishop of Ely spoke with warm appreciation of the work done by four Church Army vans in his own diocese.—The Dean of Windsor described the work as most patriotic; it took in hand men and women who were the despair of society, and made them once more useful members of it.—Mr. Ruggles Brise expressed his admiration for the prison work done by the Army, and announced that it had been determined to try an experiment suggested by Mr. Clifford in permitting the lay missionaries of the association to second the efforts of prison chaplains. He was glad to say that the Church Army had twenty-four labour homes in connection with the prisons of the country, and he hoped that work of this kind would be extended into less accessible localities.

Sunday School Union.

THE Union makes extensive and effective use of music in its good work among the young. At the annual meeting in Exeter Hall last Thursday evening, the selection given by a juvenile choir of some 300 voices under Mr. Wm. Binns was received with much favour by a large audience.

The chairman was Mr. LANGLEY, M.P., who had been connected with Sunday school work for twenty-five years. His opening address made much of the importance attaching to educating the will and affection of children, and the great honour which God places upon all who distribute the bread of life to the young. He strongly deprecated any teaching or training which would tend to foster in the minds of boys a liking for miltary glory, so contrary to the compassionate spirit of the Prince of Peace.

The customary outline of the past year's labours had been previously distributed throughout the Hall, and was taken as read.

Rev. DAVID DAVIES declared that those who loved the young never grew old in heart. He thanked God for the great men who foresaw the need of this noble movement. A sense of indebtedness to Christ who has saved them, and to the young whom they desire to bring to his feet, makes men teachers. All Christians are bound to use their possessions, mental and material, not for self-aggrandisement, but for the well-being of those less gifted than themselves.

Rev. A. J. PALMER said that in the many-sided activities which this Union has initiated and sustained with such signal success, it has rendered a service in the religious education of the young the importance of which it is impossible to exaggerate, doing a work which is the natural outcome of steady development and vigorous life. With this cause the future of the Church and the nation is most intimately interwoven. Let the minds of boys and girls to-day be thoroughly saturated with the principles of God's Word; then shall go forth from our schools an influence that shall touch the last syllable of time and cover the widest extent of local diffusion.

Rev. J. G. TRAIN added some cheery words to "fellow-teachers" on the happy multiplication of their tools in the present day. On the other hand, how important it is that we ourselves be in the best possible condition of preparation for allowing God to use us to the full extent of our capacity. Oh, the sad fatigue in our work when edge is wanting in the instrument! Intercourse with other workers, the use of quickening literature, and, above all, communion with God and meditation on his Word, are all useful moral whetstones.

Mr. JOHN CLARK (Norwich) and Mr. SAMUEL WATSON having added a few words, choir and audience joined in the "Hallelujah Chorus."

Female Education in the East.

THE annual meeting of the Society for Promoting Female Education in the East was held a few days ago at 118, Westbourne-terrace, W. Mr. T. F. Victor Buxton presided. The first speaker was Rev. T. W. Drury, principal of the C.M S. College at Islington, who, referring to his recent tour in Palestine, said he was much pleased by what he saw of the work of the Society.

Miss GAGE BROWN, a former worker in the East, described the small beginning and subsequent development of the Society's schools. The girls took the deepest interest in their studies, and many learnt by heart large portions of the Holy Scriptures, as well as the Lord's Prayer and various hymns. Such was the interest that, when the lady missionaries had to take a holiday, and the school was closed, they used to meet together and go over with each other what they had learnt. So well was this done that when the missionaries returned they found that the girls had not forgotten one single thing they had been taught.

Miss WEBB, secretary of the Society, stated that during the past year six new missionaries had been sent out, while others had returned to the field. One of the ladies who had thus returned was Miss Oxlad, who, thirty-four years ago, went to Hong Kong, and remained there for ten years, doing excellent work. When she came home on furlough she brought with her 300 of the best hymns which she had translated into Chinese, and thus the Society had had the honour of giving the first vernacular hymn-book to China. She was afterwards sent to Japan, where she translated Mr. Eugene Stock's *Lessons on the Life of our Lord* into Japanese, and that had since been used as a text-book in the mission schools. Twelve years ago, however, Miss Oxlad had to come home to nurse an invalid mother, and everyone believed that her work in the mission-field was over. But on the death of her mother in the spring of last year, Miss Oxlad asked to be sent back again to Japan. The committee hesitated, but seeking indications of the Lord's will in the matter, they were speedily assurred of it. Miss Oxlad had accordingly gone back to Japan. Her reception was most cordial, and she asks friends in England for their prayers. Miss Webb also spoke of the missions at Foochow, Singapore, Agra, Multan, and the Armenian school in Persia. In regard to finance, more help had been given to the Society during the last twelve months than in any other year of its existence.

The Chairman, in a few remarks, spoke of the work as he had seen it at various places, and emphasised its importance as a direct spiritual and individual work. The Society was the pioneer of zenana work in India and in the harems of Cairo. In Palestine the missionaries laboured under great uncertainty, but all opposition from the people had now stopped.

Scripture Gift Mission.

The annual meeting of this Mission was held on Friday last at the Chapter House, St. Paul's Churchyard, E.C., by kind permission of Archdeacon Sinclair. The audience included several warm friends of the work, and others who had been attracted by an exhibition of upwards of sixty new drawings, depicting Oriental scenes, from the pencil of Mr. J. Clark, and designed for the illustration of the publications of the mission.

In an account of the year's operations, the Secretary, Mr. W. Walters, said that many testimonies had been received from Christian workers in various countries, of blessing resulting from the circulation of the illustrated Scripture portions. The booklets had been readily received — their artistic and bright exterior ensuring this; and in soldiers' barracks, and on board ship, as well as among men and women of various classes and races, it had been observed that the familiar pages have, in the form supplied by the Mission, appealed with all the freshness of a new and strange message. The English portions comprise the four Gospels and the Epistle to the Romans; the Acts of the Apostles is nearly ready, and it is hoped soon to issue the Epistle to the Hebrews for Jews, and the Epistles of Peter for Roman Catholics. Gospels in French, Spanish, Portuguese, Arabic, and Modern Greek have met with a ready acceptance, and urgent requests for other portions, for which striking illustrations have been prepared, will be complied with as speedily as funds allow.

The Archdeacon presided, and spoke some hearty words, after which a brief address was delivered by Rev. F. B. Meyer, who thanked Mr. Walters for putting the "apples of gold" in "pictures of silver." Mr. James Clark, the artist, who has just returned from the Holy Land and Egypt, related some of the difficulties he had encountered on his sketching tour, mainly owing to the well-known prejudices of Orientals. A typical case was that of a Jew who, though in deep poverty, steadily declined to pose; he would not do such a thing "for a house-full of gold!" With regard to the scenes he witnessed, Mr. Clark said that he agreed with the American traveller who said that a tour in the East was like being "dropped into the middle of the Old Testament." The other speakers included Colonel Philips, Professor Bertrand, and Mr. F. C. Brading, all of whom warmly commended the work of the Mission.

Ragged School Union.

Among the numerous agencies to befriend the little ones, the Ragged School Union has taken a large part during the Queen's reign. It was fitting, therefore, that at the annual festival celebrated on Monday evening in Queen's Hall, Langham Place, Earl Compton, President of the Union, should, on behalf of the council, submit to the large gathering a telegraphic message of congratulation to Her Majesty. Needless to say this was adopted with great enthusiasm. It was interesting to be reminded that as far back as 1848, a joint donation was received from the Queen and Prince Albert, and her signature now continues to be affixed to the good-conduct certificates presented for faithful service to those who have passed through the Ragged Schools.

The Secretary, Mr. John Kirk, furnished a brief retrospect of decided progress during the past year, on the part of an organisation which evidently continues in multifarious ways fully to justify its existence, and which has now absorbed quite a cluster of once separate agencies, thus securing uniform, economical, and increased usefulness.

Thanksgiving to God for the work which he has enabled the Union to accomplish, was the opening note of the Chairman's address. He rejoiced that Sunday work for Christ is being carried on by the Union in 164 separate buildings, with an average attendance of some 45,000 children, who are ministered to by 6000 devoted and self sacrificing voluntary workers; while the educational and recreative needs of the week are in no shape overlooked. Touching reference was made to the experiences among London's army of crippled children. Much more, however, ought to be and could be done by a professed Christian country.

Warm words followed from Canon Fleming concerning the paramount demands of destitute and suffering child life upon Christians who have known the blessings of parental love in happy homes. There are many reasons—prudential, political, national—which, apart from Christianity, may urge us to save young lives from the fearful education of the street. Should we not try to gather more of God's jewels, even though they come under our eyes in very battered caskets?

A very pleasing feature of the programme was a distribution, by Lady Arnold, of faithful service prizes to individual winners and to their representatives from seventy-eight affiliated schools and missions. The periods of service ranged from one year to five, and the prizes, nearly 600 in number, comprised Bibles and certificates (with the Queen's autograph), work-boxes, desks, and silver watches. Lady Arnold spoke briefly, but in highly appreciative terms, of this blessed and successful work.

Rev. Wm. Cuff said the meetings had been inspiring to the last degree. Our sympathies had not only reached up to the throne, but the eyes of our mind had been turned upon the slums of London; and Union workers touch life in such places, not with the tip of the finger, but with love, sympathy, and help in forms which can never be tabulated. He came from the centre and soul of this Union work, where he had for twenty-five years worked side by side with its devoted agents; and he said emphatically that such efforts are more needed than ever, and have lasting effect upon many a humble home.

Mr. Percy Alden had been much impressed, during seven years' experience at the head of a university settlement in the East-end of London, with the need of increased loving service on behalf of slum children. He thanked God for what the Union is doing among the teeming streets of our great city; but it must be ours to see that the need of vast extension should be compassed.

After a few words of commendation from Mr. Frederick Warman and Mr. Parkinson, L.C.C., Earl Compton appealed for additions to the body of voluntary workers, and the proceedings terminated with the National Anthem.

South Africa General Mission.

The annual meetings of this Mission recently took place at Exeter Hall, and were largely attended. Additional interest was added to the occasion by the presence of the following outgoing workers:—Mr. and Mrs. John Baillie, Miss Constance Grieve, Miss Thomson, Miss Brown, Miss Hay, Mr. A. E. Estall, and Mr. Young, who were about to enter into new spheres of mission work in South Africa. The Mission is carrying on a useful work among Europeans, natives, and Jews in South Africa, by preaching the Gospel to every creature, and aiding existing evangelical missions and churches. The workers were dependent for the most part upon freewill offerings, other workers were honorary and self-supporting, while many friends in South Africa were in their spare time contributing most valuable help. The management is undertaken by a council in London, assisted by an executive in South Africa, who have the advantage of conferring from time to time with the president, the Rev. Andrew Murray, of Wellington, Cape Colony.

The afternoon meeting, which was conducted by Mrs. Penn Lewis, of Leicester, was a solemn time which few present will forget. Mr. Thos. B. Miller, of Barnet, occupied the chair at the evening proceedings. The Secretary, Mr. Arthur Mercer, said that some ninety workers were already in the field, and additions were gradually being made to the number. The Society's income at present was not sufficient to meet existing demands. About £8000 had, during the past year, been received in South Africa, and about £5000 from the home friends. An Englishman in Johannesburg, seeing the good work they were doing, had recently given them property to the value of about £1000. Sir Donald Currie and Co. had given them the excellent map of South Africa, appended to the short sketch of the work, so that friends of the Mission might see where it was carried on.

Mr. Dudley Kidd, on the South African executive, had stated by the last mail that the meetings in the hall at Cape Town had recently been full to overflowing. Much had also been achieved at Johannesburg, where a hall had been built to accommodate from 500 to 600 people, and where a deeply interesting work was being carried on amongst the natives. In Durban, Swazieland, Pondeland, Zululand, Bomvanaland, and other parts of South Africa, the work was receiving God's seal.

As to financial matters, about £1000 was needed for future efforts. Of that amount nearly £450 had been contributed, and it was hoped that the balance would be forthcoming in the course of the next few weeks.

A few words of farewell were then given by each of the outgoing missionaries. Mr. Baillie, who had been working in Swazieland for some six years, spoke more especially of the work there. Mr. H. W. Maynard, who had seen the Mission in South Africa, spoke of the excellent work being carried on in Cape Town and elsewhere.

Mr. Walter Sloan then gave a searching address on "Conditions of Discipleship," from Luke xiv. 25 and following verses.

The office of the Mission is 14a, Lingfield-road, Wimbledon, S.W.

Pastor A. G. Brown at Denver.

This city has been greatly stirred by the clear, forceful messages of Pastor Archibald G. Brown. From his first meeting in the Trinity M.E. Church through the week at the Baptist Church, and the closing days at the Central Presbyterian Church, an encouraging feature was the large attendance and appreciative interest of the pastors, not only from Denver, but from remote points in Colorado. Mr. Brown felt constrained in his closing words to state that at no place had he ever enjoyed three weeks of such loving fellowship with brother ministers. Many a preacher will be nearer the divinely given pattern—a preacher of the word—through being blessed by the rich expositions of our brother. Large audiences bear eloquent testimony to the power of the "old, old story."

During the first week heavy snowstorms militated against the attendance, but despite this, a good work of grace was wrought through helpful sermons on the Holy Spirit. Many Christians were led to cease self-effort, and say in the language of the text of the last sermon, "Not I, but Christ." Real Colorado weather set in with the opening services at the First Baptist Church, and daily the interest increased, culminating in the monster closing meetings at the Central Presbyterian Church.

The services of the last ten days were marked by deep conviction through the manifest presence of the Holy Spirit, the people often being loth to rise from their seats after the benediction. The afternoon services were remarkable in point of attendance and power, from 1200 to 1500 people being present at some of the meetings.

Denver. Joshua Gravett, Baptist Pastor.

Union Tabernacle, Wandsworth.

The annual meetings of the Gospel work carried on here by Pastor D. M. Cameron, combined with a conference on the spiritual life, were held last week. Helpful addresses were given by a number of brethren, and it was felt to be a time of refreshing.

The pastor said it is much desired to erect a hall for work among the children of this densely populated neighbourhood. A site has been secured, but money is needed for the building. About £100 is also required for necessary outgoings and current expenses in connection with the existing hall. The workers at the Tabernacle are poor people, and unable to bear any additional responsibility; an appeal is therefore made to outside friends to help in the matter. Pastor Cameron's address is 515, Wandsworth-road, S.W.

The Annual Meeting of the Church of England Temperance Society, last week, was presided over by the Archbishop of Canterbury, who said that, watching the evidence before the Licensing Commission as it went on, he was more and more inclined to deal with drunkenness itself as a crime, punishing the drunkard, and also those who aided and abetted his drunkenness.

Missionary Letters.—For some years Mr. J. Lampard, of Nikkum village, Balaghat, C.P., India, has issued, from time to time, letters showing what he has been able to do within a certain radius in one of the worst-affected famine districts in India. He believes that missionaries render best service by dealing with the natives around them. Hence, in the way of relief work and labour on his Industrial Farm, he has been able to support regularly fifteen families, while many more have been relieved. For this important service at least £200 are required. It is cheering to note that all through this terrible trial God has been giving tokens of spiritual blessing—fresh inquirers, several new converts, and at least one—a most suitable man—has been led to offer himself for the evangelisation of his fellows.

Evangelistic Notes.

THE Brothers Weaver have concluded a fifteen days' mission under the auspices of the Perth City Mission. The City Hall was crowded on the three Sabbath evenings, and Knox's Free Church during the week. Many professed decision; backsliders were restored, and saints revived.

Mr. W. R. Lane has concluded a nine days' mission at the Assembly Rooms, Cheltenham, under the auspices of the Y.M.C.A. A marked feature of the effort was the unity of different bodies of Christians in the work. All co-operated in a systematic house-to-house visitation, no less than 40,000 invitation cards and papers being distributed in a population of 45,000. The hall seats 1200, and at no evening meeting were there less than 1000 people present. A men's meeting was attended by over 800, who listened with rapt attention for an hour to a most solemn address on "Sin: Its Consequences and Its Remedy." Many, it is believed, decided for Christ during the mission, while it proved a season of great refreshment to believers in the town.

Mr. Newton Jones has conducted a mission at Cottage Green Chapel Sunday-school, Camberwell. The meetings for boys and girls and also those for adults were well attended, and richly blessed by God. At the thanksgiving service at the close of the mission a great number (mostly senior scholars in the school) testified to having found the Saviour through the mission.

Six days' Gospel services have been held at Sheildmuir Methodist Church. The spiritual life of believers has been quickened, and many have sought the Saviour. The church was filled from the outset, and no night passed without earnest inquirers asking, "What must I do to be saved?" This work continues.

Mrs. Booth Clibborn has for some weeks been working in Liège with a few devoted officers. In spite of the universal indifference and infidelity, a concert-hall has been filled every night with Roman Catholics and worldlings. The furthest from God have been obliged to admit that power Divine is present at the meetings. A profound spirit of conviction is upon the people.

A time of revival has been recently experienced in Nuneaton, in connection with an eight days' mission held by Rev. Thomas Cook. Many converts were enrolled; the inquiry-rooms after each service were scenes of great blessing. Two holiness meetings were a source of strength and quickening power to believers.

A remarkable work of grace is in progress at Lurgan, Ireland, in connection with a mission by Rev. W. H. Aitken. Never since the old days of the early seventies, says a correspondent, have I seen a more remarkable movement. Crowds are flocking to the church, and numbers are coming to the Cross for blessing.

Mr. Wm. Dunn, for thirty-four years an able Gospel temperance advocate has held an eight days' mission at Ringland, Norwich. Good audiences assembled in the Baptist Chapel each evening, and much interest was awakened by the addresses of the missioner. Several pledges were secured.

Mr. Geo. Hunter, of Aberdeen, has closed a ten days' mission at Wendover, with great interest among the people. Large numbers came nightly to hear the Word. Christians were brought together and blessed, and there is reason to believe that God has been glorified in the salvation of souls.

Mr. James Eyres has paid a visit to the Baptist Church, Hollinwood, Oldham. He conducted mission services for eight days, and much blessing attended the effort.

The National Temperance League has arranged for a National Diamond Jubilee celebration on Friday, May 21. There will be an afternoon reception to those who have been abstainers for sixty years, and a public meeting in the evening, in the Queen's Hall, Langham-place, W., will be presided over by the Archbishop of Canterbury. Tickets from Mr. Robert Rae, 33, Paternoster-row, E.C.

Letters to the Editor.

SABBATH OBSERVANCE.

DEAR SIR,—Under the sad and most serious increase of Sabbath breaking on every hand, and the extreme laxity of views as to the obligation of Sabbath observance, may I ask a question which goes to the root of the matter for all who regard the moral law or "ten commandments" as still binding on them and all mankind?

When or where has the Divine command to keep, or the human obligation to observe, the fourth commandment been weakened or set aside, any more than, say, the second, sixth, eighth, or others of the Decalogue?—Yours faithfully,

AN OLD INDEPENDENT.

THE BIBLE IN THE TRAIN.

SIR,—May I be allowed to refer to the suggestion of a correspondent in your issue of May 6, who wishes for the publication of a Bible which by its outward appearance shall conceal its contents?

Is it true that the Christian of to-day wishes that the offence of the Cross should cease? Is our wonderful Book of God's message to us so little worthy of our honour and delight that we shall shrink from the risk we incur with regard to the opinion or contempt of others?

If—as it well may be—there are circumstances when it is wiser to abstain from reading the Bible in public, let us do without willingly; but if the time and place are to our own conscience fit, then let us read boldly, and it may carry a message to some compromising Christian. Will anyone—Christian or worldly man—respect our religion if it requires such an unworthy subterfuge?

Is not the hesitation of many of us, in publicly studying God's Word, caused rather by the fear that we may compromise this definite profession of godliness by our outward actions when travelling? Let us then both practise and profess the glorious service of the King of kings. EMILY SHARP.

DEAR SIR,—The reasons why I do not read my Bible in the train are (1) because I cannot concentrate my mind upon it as I feel I ought amid the distraction of railway travelling. (2) Because I feel it may convey the impression to others that I am too lazy to rise early enough to read it at home before I start. (3) Because I regard Bible study in the same light as prayer, concerning which our Lord bids us to "enter into thy closet and shut thy door."

Of course circumstances may alter cases, and there may be special occasions when it is not only justifiable, but advisable. I do not lay down a rule for others. They must satisfy themselves.—Yours faithfully, A TRAVELLER.

DEAR SIR,—The correspondent you quote (6th inst.) brings forward a very important subject—the reading of the Scriptures in the train, the tram, the 'bus, etc. I have made a systematic practice of doing this for some years back, and have also spoken to Christian friends about it, with the result that several have adopted the practice likewise. If ever there was a time for aggressive Christianity, it is now, when evil and wickedness are becoming more and more aggressive daily. I rejoice to see signs that Christianity *is* becoming more aggressive, of which fact your correspondent, Mr. D. M. Drysdale, is an encouraging, but by no means solitary, proof.

Those who read their Bible or Testament in public places, however, will not be looked upon as Pharisees or hypocrites, but *as fools*, and for this they must be prepared. A few weeks, however, will inure the most timid and susceptible. Christians ought to be willing to be thought fools for Christ's sake. The apostles were told to expect hatred from all men, and persecution, and death; and they met it without flinching. And shall we be ashamed of a little cheap ridicule and contempt?

Some time ago I made a record of the reading I observed in my railway carriage, between Balham and Victoria. The following is the result for ten days:—

Newspapers	4	8	3	6	4	5	6	7	4	7
Books or magazines	4	1	0	0	4	0	0	1	0	1
Nothing	1	1	1	0	0	3	3	1	0	2

Some of these passengers I know to be Christian men, whose attention ought to be called to the benefit of reading the oldest, best, and most divinely influential book in the world, in preference to the journalistic trivialities or sensations with which most people are so careful to fill their minds daily. Why not start a *league* for the purpose of carrying out this practice on all occasions practicable?—I am, yours truly, AVARY H. FORBES.

Balham, S.W., May 7.

DEAR SIR,—A correspondent of THE CHRISTIAN suggests that an edition of the Bible should be published which could be read when travelling without being too conspicuous. I think there is something in it. I write to say that "The Master's Guide for His Disciples," published by Mr. Elliot Stock, 62, Paternoster-row, to a certain extent answers that purpose. It contains nothing but the words of Christ in the Revised Version, grouped according to their subject. It is very small and handy for the pocket, with a bright blue cover. I use it as your correspondent suggests, and have given away a large number to friends.—Yours faithfully, HENRY TOYNBEE.

12, *Upper Westbourne-terrace, W.*

THE DRINK IN WESTERN AFRICA.

DEAR SIR,—I have received a copy of an English paper, and am sorry to see in it an exaggerated account of the evil of the drink trade in Brass and Bonny. I read these words: "Towns like Brass and Bonny are almost given over to drinking, gin and rum being sold at every few yards in the open streets."

I have lived in Brass now for more than a year, and can safely say I have never seen a bottle of gin bought or sold. I see cases of it going up and down the river in the canoes, and occasionally see a man or woman carrying a bottle, but during my residence here, including a fortnight's visit to Bonny, I can safely say that I have not seen more than three people drunk. Of what village in England of over a thousand inhabitants could you say more than this?

Greatly do we deplore as Christians, and as missionaries, the horrid degrading of a degraded people by this detestable traffic, but do not let us injure our cause, which is Christ's cause, and give an opportunity to the promoters of this traffic to declare that we are grossly exaggerating the evil we are trying to abate.—Yours in our Master's service,

(Rev.) N. TEMPLE HAMLYN.

C.M.S., Brass, West Africa.

The Seed is the Word.

AS spring advances, we see everyone who has a garden putting in seeds. Shall not Christians be as eager to sow the seeds of Bible truth? To help such the British and Foreign Evangelical Tract Society was formed in 1882. To those who are asking where they can get good seed, I commend this Society, in which workers are united, not as buyers or sellers, but as brothers and sisters.

Let me give a few examples of good done by tracts sent out from the Society. From Madras comes the following:—"One evening while distributing at the sea-side I accosted a soldier and begged him to read a tract, which resulted, I afterwards learnt, in his definitely seeking and finding Christ as a Saviour who saves to the uttermost. I ascertained his sister's address in Liverpool, and lost no time in intimating to her the glad news. I received a touching reply from the lady, who informed me she had been praying for a long time for her unconverted brother away in a foreign land. The tract that helped save this soldier was one by the 'Glasgow Merchant.'"

A pastor at Port Limon, Costa Rica, writes:—"An old man, greatly tempted, and falsely accused, decided to shoot himself. He took up the gun to do the horrid deed. Just then he caught sight of a tract given him by my wife some time before. Some of its words arrested his attention and prevented him from committing the rash act. Some time after he came, telling us this, and thanking us for the tract."

Perhaps some who are not tract distributors themselves might be able to send seed to those who are at work. The Society is a grand medium for so doing. Letters are constantly coming in, stating the great need. The Society handles only Scriptures, text cards, and such papers, booklets, and cards as contain soul-saving truth. It has no accumulation of funds, and its store of tracts is continually being turned over. Therefore all money received is immediately utilised for the purposes of "seedtime and harvest." Any wishing to join this company of seed sowers and suppliers will find the secretary, Mr. S. E. Roberts, at 26, Paternoster-row, E.C., London. WM. LUFF.

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The Y.M.C.A.

The British Conference of Y.M.C.A.'s is to be held in Glasgow from September 7 to 10.

Mr. Alfred Thomas has relinquished the secretaryship of the Eastbourne Association, and purposes entering the ministry of the Church of England.

The Lord Mayor and Lady Mayoress of Manchester recently gave a reception at the Town Hall in connection with the Association of that city having completed its jubilee.

Canon Taylor-Smith (Bishop Designate of Sierra Leone), who has recently arrived in England, will give a special address in Exeter Hall, on Thursday, May 27, at 7.30, on which occasion Canon Fleming and Rev. G. H. C. Macgregor will also speak.

The annual meeting of the Exeter Association, on the evening of May 5, was crowded and enthusiastic. A membership was reported of 417, being an increase of thirty-four. A decision was reached to go forward with a scheme for enlarging the building, involving a cost of £800.

In connection with the Glasgow United Y.M.C.A., Mrs. Penn-Lewis held a short mission to Christian workers, from May 2 to 5. Two meetings were held daily. The attendances were large, and the Spirit was given in great measure. Many Christians have got fresh light and much stimulus in connection with their services for the Lord.

The conference of the Liverpool and North Wales District Union was held at St. Helens on April 29. Mr. R. D. Thomas, travelling secretary, read a paper on "Work amongst Young Men in Small Towns, and our Relationship thereto"; and Mr. Thos. Jenkinson, of St. Helens, dealt with the subject of "The Sunday Afternoon Bible Class; How best to make it Successful," both papers being very helpful.

The monthly meetings of the National Council of Young Men's Christian Associations were held at Exeter Hall on Friday under the presidency of Sir George Williams. It was reported that, as one of the results of the recent demonstrations in the North-East Metropolitan District Union, some 200 men had been introduced to the membership of the various churches in the neighbourhood. The Soldiers' Christian Association, an auxiliary of the Y.M.C.A., now numbers 193 branches, with 2400 members.

The thirteenth anniversary of the Hackney Association was held on Tuesday last week by afternoon and evening meetings. Sir George Williams presided in the afternoon, and unveiled a roll of honour tablet, containing the names of eleven members of the Association who had gone forth as foreign missionaries. Two died on the Congo. The secretary's report was of a most encouraging character. Many agencies are at work. Helpful addresses were delivered by Mr. R. L. Barclay, Dr. John Gritton, and Rev. J. H. Bird. Mr. G. Rayner presided at the evening meeting in the Morley Hall. This was a fine gathering, the leading feature being the splendid missionary tone pervading the audience. Addresses were delivered by Dr. Pierson, Dr. Harry Guinness, and Mr. B. S. Lower, leaving for the Congo early in June.

The Y.W.C.A.

In connection with the Blackburn branch, two addresses on the deepening of spiritual life were recently given in the Town Hall by Rev. G. H. C. Macgregor.

The annual social meeting of the Oban branch was lately held. The secretary stated that the winter fortnightly meetings had been well attended, and that there were now 128 on the roll.

The annual meeting of the Banbury branch was held last month in the Cadbury Memorial Hall. The report showed that many losses by death had occurred, incidentally causing an increase in the deficit of last year.

Under the auspices of the Kirkwall Association a missionary meeting for women has been held. Mrs. Tate, from British Columbia, delivered a deeply-interesting account of her work among Red Indians on the Pacific coast, showing the wonderful change wrought by Christianity among them.

The first restaurant for women in London was started many years ago in Marylebone by the Y.W.C.A. Larger premises were afterwards obtained at 101, Mortimer-street, and the effort to provide meals at moderate charges has proved a great success. In order to accommodate the numerous applicants to the Home the want of sleeping accommodation has been keenly felt. For this purpose a house (No. 36, Great Portland-street) has been taken, which, through the liberality of a well-wisher, has been furnished throughout free of expense. It was formally opened on April 29.

Request for Prayer.—For blessing on meetings by Lord Radstock in the Conference Hall, Eccleston-street, S.W.

University Notes.

[From Our Own Correspondent.]

OXFORD.

Missionary interest is increasing here. Nearly £100 was raised last year, in addition to the ordinary gifts to the society, for our own missionary in West Africa, Rev. E. H. Elwin. A new departure has been made in connection with the Inter-Collegiate Christian Union. An evangelistic meeting is to be held on Sundays at noon at the Hannington Hall. The first address was given by Mr. Selwyn, of Boscombe.

Canon Christopher, who has been rector of St. Aldate's now for over thirty-seven years, is still wonderfully active and energetic; he was in Gloucester a few days ago preaching and speaking for the C.M.S.

An influential meeting has taken place, under the presidency of Dr. Ince, Regius Professor of Divinity, to consider the possibility of a new departure in the study of the text of the New Testament. Prebendary Miller and Professor Sanday took part in the discussion.

Scottish Notes.

The assemblies of the Established and Free Churches commence next week. An important item in the programme of the latter will be the filling of the professorial vacancies.

The annual assemblies of the U.P. Synod and of the Congregational Union were held in Edinburgh last week. It was the jubilee gathering of the Synod, and special interest was created by the many fraternal congratulations expressed by delegates from other churches. The question of union with the Free Church was favourably discussed. In the Congregational Union meetings it was agreed to coalesce the theological halls of the Union and of the Evangelical Union which was amalgamated with the larger body last year.

Dr. Alexander Whyte, at one of the meetings of the U.P. Synod, made the admirable suggestion that on the coming thanksgiving celebration of the Queen's Diamond Jubilee, on Sabbath, June 20, there should be a universal interchange of pulpits throughout Scotland, and that the day should be generally observed as a "communion day" in all the churches.

Personalia.

Pastor Chiniquy has been invited to lecture in Holland and Germany.

Rev. Alfred Rowland, of Crouch End, has been elected to the chair of the Congregational Union in succession to Dr. Charles A. Berry.

Mr. Monro Collings, evangelist, has for some weeks been laid aside by illness, but is now mending, though rest will be necessary for a time.

Mrs. Mountford (*née* Miss Von Finkelstein) has recently been giving lectures on the Holy Land in Salt Lake City, Utah, to large audiences.

Dr. H. M. Field, editor of the New York *Evangelist*, was seventy-five years old on April 3. He travels about as he has always done, and writes with a pen as vigorous and graceful as ever.

Mother Stewart, the well-known temperance leader among American women, has celebrated her eighty-first birthday. Many friends gathered in Springfield, Ohio, to congratulate her.

Major Whittle addressed the noon prayer meeting at Aldersgate-street on Thursday last week, and greatly interested the friends present by telling some of the fruits of the special mission lately closed at Woolwich. Mr. and Mrs. Stebbins sang two songs from *The Christian Choir* with much feeling and power.

Mrs. Grattan Guinness, Senr., says *The Regions Beyond*, continues in good health. After spending about three months in London, she returned to Cliff early in April. Dr. Grattan Guinness' last letters are from Mandalay and Rangoon, written on his way to China. He has been deeply interested in visiting Burman Missions.

Rev. W. Cuff, of the Shoreditch Tabernacle, has, with much regret, declined the offer to spend six months in Australia, through fear that the work he has in hand at home might suffer through his being so long away from England. He was asked to supply the pulpit of Rev. Mr. Chapman, at Melbourne, during six months.

Three-fold Option.—The U.P. Synod and the Congregational Union of Scotland have both refused to sanction the "three-fold option" scheme now being advocated in that part of the kingdom for dealing with the drink traffic. They object to the option of local municipalisation of the trade.

Obituary.

ARCHDEACON DOBINSON, OF THE NIGER.

News has reached London of the death in West Africa of the Ven. Henry Hughes Dobinson, Archdeacon of the Niger. Mr. Dobinson joined the staff of the C.M.S. Niger Mission in 1890, at a time of peculiar difficulty and trial in connection with the work there. He was stationed at Onitsha, and latterly acted as secretary of the Mission. Speaking on Wednesday last at the annual meeting of the Missionary Leaves Association, Bishop Tugwell said that by Mr. Dobinson's death the Mission had sustained an almost irreparable loss. Before he went to the Niger, Mr. Dobinson was curate of St. James's, West Hartlepool.

DR. SOUTHAM, ECCLES.

The late Thomas Southam, LL.D., whose death took place at Eccles on Friday last, was formerly a well-known and respected solicitor who practised his profession in Manchester for over thirty years. His loss will be deeply felt by many whose rough road through life has been made easier for the kindly and enlightened help and comfort of such a friend and adviser. Dr. Southam was a friend to, and a liberal supporter of the religious and charitable institutions of Manchester, was one of the early organisers of the Manchester City Mission, and a ready helper to any who came to him needy or in distress. He had been in failing health for some few years, having been stricken with paralysis, but to the last, in spite of his infirmity, he was able and willing as of old. He retired some years since from the active duties of his profession in Manchester, and resided at Bentcliffe, Eccles, where he was greatly beloved, and the news of his death has filled many hearts and homes there with sorrow and sadness.

DR. J. H. BROOKES, ST. LOUIS.

This well-known minister of the Presbyterian Church died at his home in St. Louis, on Sabbath, April 18, and so ended a career of great ability and fruitfulness in the ministry. He was the son of Rev. James Hall Brookes, a minister of extraordinary mental gifts, whose work left an extended and gracious influence in Tennessee. His first pastorate was at Dayton, Ohio, until 1858, when he became the minister of the Second Presbyterian church, St. Louis, until 1854, and then of the Walnut-street church, until he retired a year or two ago, becoming the pastor emeritus.

Since 1875 he has conducted *The Truth*, largely devoted to the support of the views, as to the pre-millennial advent of Christ, which for many years Dr. Brookes has advocated with ability and zeal. He was a Christian minister of much intellectual force and spiritual power. His preaching was made notable by his knowledge of the Scriptures and his command of its riches, and by great earnestness of conviction. His ministry was richly blessed in abundant fruitfulness. He was permitted to continue his labours unto the end of an intensely earnest and active life.

Returning from a visit to Mississippi, he preached in St. Louis on Sunday, April 11, but after the second service he suffered an attack from which he rallied only in part, and passed away at sunrise on the next Sabbath, April 18.—*Central Presbyterian.*

For many years (says the Boston *Congregationalist*) he was a close friend of Mr. Moody's, and at Y.M.C.A. gatherings and evangelistic conferences he was a welcome speaker. If he had been a little less uncompromising in his advocacy of his own theological beliefs, his admitted ability would have made him more widely influential, though he drew to himself many warm admirers.

In a letter with respect to Dr. Brookes's home-call, Major Whittle writes:—"He was loved by friends of the Bible, and feared by its enemies as none other of his generation. His influence in giving an orthodox and stalwart character to the testimony of the younger generation of men, who came in contact with him at Northfield, Niagara, and in Y.M.C.A. Conventions, was simply incalculable. He was a 'Great-heart' and 'Mr. Valiant for the Truth' combined, and will be sadly missed by those who have been privileged to know and love him."

Sailors' Rest, Marseilles.—This work, founded at Marseilles by Mr. Faithfull, for sailors of all nations, is going on as before. A good number of sailors come to the reading-rooms where they find recreation and where Gospel meetings are held regularly. Religious papers, tracts and New Testaments are distributed to sailors leaving the port, and at the hospitals, where visits are paid every week. All the branches of the work are in active operation, and gracious tokens of blessing follow the preached word. If the work is to go on, it will need to be sustained by gifts for Christian friends elsewhere. The directress is Mdlle. Merz, and her address is 38, Quai Du Port, Marseilles.

THE BOOK WORLD.

MISSIONARY LITERATURE.

If it be true, as Dr. George Smith, of Edinburgh, thinks, that the existing missionary periodicals are not adequate to the demands of the great cause, there is at any rate no lack of general missionary literature. With the advent of the spring season, when the missionary anniversaries are being held, some interesting additions have been made to the store. First of all we may notice a new edition of Dr. G. Smith's excellent work, **A Short History of Christian Missions**, issued as one of the series of "Handbooks for Bible-classes" (*T. & T. Clark.* 2s. 6d.). Wonderfully comprehensive is the author's survey of the slow progress of missionary work from the days of Abraham all through the Judaic and early Christian period, then through the long centuries of "Latin preparation," on to the century of modern missions which has now closed. Anyone who carefully studies this "handbook" will have an intelligent understanding of a vast subject.

Another book, similar in purpose, is Rev. P. Barclay's **Survey of Foreign Missions** (*Blackwood and Sons.* 3s. 6d.). The question is here regarded from the geographical rather than the historical standpoint. Under the divisions of Asia, Oceania, Africa, and America, Mr. Barclay gives a cursive, impartial, and popularly written view of the present condition of mission work in all the lands. There are five maps of the different divisions of the field, and altogether the book is one that ought to intensify interest and stir up zeal.

Two other books are before us from the capable pens of workers in the field. **In the Tiger Jungle,** by the veteran American missionary, Dr. Jacob Chamberlain (*E. Stock*), affords very vivid glimpses of experience among the Telegus of India. There is plenty of movement and romantic interest in the volume, with beautiful photographic illustrations. We indorse the opinion expressed by Dr. F. E. Clark in an introduction, that it ought to be in the library of every Christian Endeavour Society and mission circle. A deeply attractive and profusely illustrated book is **On the Threshold of Three Closed Lands,** by Rev. J. A. Graham (*R. & R. Black*). It forms a delightful introduction to the work of the Church of Scotland Mission in the outposts of the Eastern Himalayas. The "three closed lands" are Nepaul, Bhutan, and Tibet, on the borders of which these Scotch friends are at work. The one hundred and twenty illustrations are not the least attractive feature of this informing and encouraging record.

China and Formosa. By Rev. James Johnston. (*Hazell, Watson & Viney.*) The jubilee of the Chinese Mission of the Presbyterian Church of England is being held this year. Hence there is particular timeliness in the appearance of this illustrated story of the mission from the able pen of an honoured former missionary. The story begins with the going forth, in 1847, of the devoted Rev. W. C. Burns, whose labours were so much owned of God. The various noble men and women who have followed receive notice, while the dawn and peculiar usefulness of medical missions are not overlooked. The writer believes that to the Presbyterian Church in England "her Chinese mission has been the source of prosperity as well as a sign of life." This attractive volume ought to be in the hands of all lovers of missions.

Old and New London. Last week's part of the cheap re-issue of this work began the third volume. The entire work will be a source of much entertainment and utility in London homes. (6d. weekly. *Cassells.*)

Knowing and Doing. By Mrs. H. B. Paull. (5s. *Hodder & Stoughton.*) Eight short well-written stories for young people, illustrating certain practical precepts of the Bible bearing on every-day life and work—such as "Overcome evil with good," and others of a like character.

East and West: A Weekly Record of Foreign Missions. (1d. *Office*, 13, *Cecil-court, W.C.*) This publication, carefully edited and well produced, promises to prove of great service to missionaries, and of wide interest among the friends of world wide evangelisation. The editorial contributors include Rev. A. R. Buckland, Dr. C. F. Harford-Battersby, Dr. J. L. Maxwell, and Rev. A. T. Pierson, D.D.

The Quarterly Statement (April) of the Palestine Exploration Fund gives another report by Dr. Bliss on the excavations at Jerusalem, and valuable papers by Dr. Conrad Schick and Colonel Conder. "A Journey to Petra—1896," by Mr. Gray Hill, is full of information, while "Morals of the Fellahin," by Mr. P. J. Baldensperger, is a valuable contribution to a subject of great interest. (*Office of the Fund*, 24, *Hanover-square, W.*)

THE "LIBERATOR" RELIEF FUND,

A NATIONAL APPEAL FOR HELP.

Patron - - - H.R.H. PRINCE CHRISTIAN.

THE FOURTH ANNUAL REPORT

Of the Executive Committee, to December 14, 1896, is now ready.

£35,000 still required to complete the good work,

IN GRATEFUL COMMEMORATION OF

THE QUEEN'S RECORD REIGN,

And in harmony with the hope expressed by His Royal Highness

THE PRINCE OF WALES.

That in considering the various schemes, suggested for such commemoration, "due support would be given to works of mercy among the sick and suffering, and to anything which may brighten the lives and ameliorate the condition of Her Majesty's poorer subjects."

There are **2,777 Cases** on the Books of the Fund, of whom **1,460** are **Widows** or **Lone Women.** **1,387** are **60** years of age and over. **664** are **70** years of age and over. **189** are **80** years of age and over. Over **180 Deaths** through the disaster.

PITEOUS REQUESTS FOR RELIEF

are still coming to the Committee from sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

OFFICES—16, FARRINGDON STREET, LONDON, E.C.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Hon. Sec., Rev. J. Stockwell Watts, 16, Farringdon Street, E.C.

FIELD LANE REFUGES AND RAGGED SCHOOLS.

THE FIELD LANE INDUSTRIAL VILLAGE

AND

55th ANNUAL MEETING

WILL (D.V.) BE HELD AT

St. Martin's Town Hall, Charing Cross Road, Tuesday, May 18th, 1897.

INDUSTRIAL VILLAGE to be opened by Mrs. F. A. BEVAN at Five o'clock. Musical Drill Singing. Children working at Trades.

Tea and Coffee, 6 to 6.30 p.m. Tickets 6d. each.

ANNUAL MEETING TO COMMENCE AT 6.30 P.M.

THE RT. HON. THE EARL COMPTON, M.P., IN THE CHAIR,

Supported by WALTER HAZELL, Esq., M.P., The Rev. Dr. SAMUEL KINNS, The Rev. A. J. POYNDER, M.A., The Rev. W. H. HARWOOD (Union Chapel, Islington), W. A. BEVAN, Esq., and other Gentlemen.

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International S.S. Lessons.

Sunday, May 23.

The Conference at Jerusalem.—
Acts xv. 1-6, 22-29.

Golden Text.—Verse 11.

GAL. ii. 1-10 should be read in connection with this lesson. The story includes three things:—

A Dispute.
Deliberation.
Decision.

I. The Dispute arose through the teaching of "certain men" (1), who were formerly Pharisees (5), and who not only retained their zeal for the law, but sought to enforce it upon all others. It was to the Gentile converts that their teaching was directed; their demand was that these converts should be circumcised and become Jewish proselytes in order to be saved (1, 5). Endeavour to make the point of this dispute clear, for very much depends upon it.

For many reasons it was a most serious matter. (1) Because *all dissension in the Christian Church is serious.* When one who became eminent in the service of God was asked, what had been his great hindrance in coming to Christ? he replied, "The dissensions among Christians." It is possible that many exaggerate the importance of these dissensions; and some who do not want to be saved point to them as a mere excuse; yet it is still true that internal strife is the Church's weakness. Think of the position of power and influence the Church, during the twenty years of its history, had gained. What would have been the result if now this dispute had led to division on the important question of salvation?

(2) But chiefly because it *denied the principle of grace.* The language of Paul in his epistles to the Galatians, the Romans, and the Ephesians, shows how jealously he guarded this principle. To demand any Jewish ceremony as a condition of salvation involved the obligation to obey the whole law, and what then became of salvation by grace? The gift of God cannot be purchased by obedience to an outward ceremony. It must either be accepted as a free gift or not at all. It is important that young people should be taught to understand this. Do they not often speak of "being good" in order to be saved—of doing, or praying, or trying? What is this but salvation by works? The Gospel plan tells of a work done, of a salvation offered, and asks only that it be received. (Read and explain the Golden Text.)

II. The Deliberation took place in Jerusalem (1.) Summarise briefly Peter's address (7-11), who declared his own experience in connection with the conversion of Cornelius; then the story of the two missionaries (12), who told how God had set his seal upon their testimony among the Gentiles; and then the speech of James (13-22), who showed that the conversion of the Gentiles was one of the themes of Old Testament prophecy.

From all this we learn, first, that neither Peter, nor James, nor any other apostle was regarded as a kind of primate or pope, who had power to settle a dispute by his authority. We see next that in settling this question not only the "apostles and elders" (6) but the whole church were called together (22, 23). And, thirdly, we learn that when the church thus assembles, with sincere desire to know the mind of God and to be obedient to his Word, the Holy Ghost never fails to guide them. Note the significant phrase in verse 28.

III. The Decision (22-31).—Two other brethren accompanied the apostles (22). Of Barnabas nothing else is known. Silas, or Silvanus, was afterwards Paul's companion in missionary work (40).

It was customary, in connection with idolatrous sacrifices, to burn some portion on the altar, and send the rest to the market, or use it at the table. For the Jew to eat such meat would be a defilement; and since there were weak, *i.e.*, uninstructed, Christians who had not learned that an idol was nothing, it was necessary for others to abstain for their sakes. Blood, too, was, in various forms, regarded as a delicacy among the Gentiles, and they "drank blood mingled with wine at their sacrifices." The Levitical law forbade this among the Jews (Lev. iii. 17; xvii. 10-14). Fellowship between converted Jews and Gentiles would be impossible if the Gentiles did not concede this. Things strangled are in the same category. They could not be eaten by the Jews, because their blood was in them.

Note that in all these particulars the Gentile converts were to make concessions to their Jewish brethren. Things that were right and lawful for them to do were not expedient. They must practise self-denial for their brethren's sakes. Apply the principle to matters that concern us to-day. Ask, not only, Is it right? but, Is this expedient? Will it wound the conscience of another, or prove a stumbling-block in his way?

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"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY				
Thurs. 13	4 p.m.	Colonial Missionary Society	*s* City Temple	Rev. J. G. Greenhough.
,,	7 p.m.	,, ,, ,,	*m* ,, ,,	Sir W. Dunn, M.P.
,,	6.30	British Society Prop. Gospel to Jews	*m* Exeter Hall (Lower)	Sir Geo. Williams.
,,	7 p.m.	Women's Total Abstinence Union	*m* St. Martin's Town Hall	Lady Eliz. Biddulph.
,,	7 p.m.	Country Towns Mission	*m* Exeter Hall	Mr. H. W. Maynard.
,,	7.30	Seamen's Christian Friend Society	*s* East London Tabernacle	Rev. F. B Meyer.
Fri. 14	10.30	Women's Total Abstinence Union	*con* St. Martin's Town Hall	
,,		Presbyterian Missions	*m* Queen's Hall, W.	Lord Reay
,,	7.30	Widows' Friend Society	*m* Hawkstone Hall, S.E.	Lord Kinnaird
Sat. 15	12 noon	Prevention Cruelty to Animals	*m* The Crystal Palace	Duke of York
,,	4 p.m.	Female Orphan Home	*m* Tangley Park, Hampton	Rev. N. R. Fitzpatrick
Tues. 18	9 a.m.	Religious Tract Society	*b* Cannon-street Hotel	Col. R. Williams, M.P.
,,	12 noon	Brit. Home for Incurables	*m* ,, ,,	Earl Amherst.
,,	4 p.m.	Foreign Aid Society	*m* 59 Prince's-gate, S.W.	Mr. F. A. Bevan.
,,	6.30	Field Lane Refugees	*m* St. Martin's Town Hall	Earl Compton, M.P.
Thurs. 20	11 a.m.	Ch. of Eng. Waifs and Strays' Society	*m* Chapter House, St. Paul's	Lt.-Gen. Lowry, C.B.
,,	11, 3, & 7.30	Women's Protestant Union	*c* Exeter Hall (Lower)	Mr. T. A. Denny.
,,	3 & 7	Mission to Deep Sea Fishermen	*m* Exeter Hall	Lord Kinnaird.
,,	4 p.m.	Bishop of London's Fund	*m* Grosvenor House, W.	Duke of Westminster.
,,	6 p.m.	Strangers' Friend Society	*m* 186, Aldersgate-street	Mr. J. H. Anderson.
,,	7.30	Christian Instruction for Deaconesses	*m* Highbury Quadrant Chapel	Sir Geo. Williams.
Fri. 21	1.15	Religious Tract Society	*s* St. Mary, Aldermanbury, E.C.	Dr. Wace.
,,	11, 3, & 7.30	Women's Protestant Union	*c* Exeter Hall (Lower)	Various.
,,	7 p.m.	National Temperance League	*m* Queen's Hall, W.	Archb. of Canterbury.
Sat. 22	3 p.m.	Princess Louise Home for Girls	*m* St. James's Hall, W.	H.R.H. Princess Louise
Mon. 24	6.30	Friends' Foreign Missions Association	*m* Devonshire House, E.C.	
,,	7 p.m.	Children's Free Holiday Home	*m* Exeter Hall (Lower)	Mr. G. W. Tallents.
Tues. 25	6 p.m.	National Refuges Destitute Children	*m* Exeter Hall	Earl of Jersey.
,,	7 p.m.	The Christian Community	*m* Exeter Hall (Lower)	Mr. F. A. Bevan.
Wed. 26	3 p.m.	The China Inland Mission	*m* Mildmay Conference Hall	Sir Geo. Williams.
,,	7 p.m.	,, ,, ,,	*m* ,, ,, ,,	Rev. J. Hudson Taylor.
,,	6.30	Friends' Temperance Union	*m* Devonshire House, E.C.	Mr. Walter Robson
,,		Prevention Cruelty to Children	*m* Royal Albert Hall	Duke of Fife.
Thurs. 27	10 a.m.	Infant Orphan Asylum	*m* Cannon-street Hotel	Mr. John Deacon.
,,	11 a.m.	Church of England Zenana Society	*s* St. James's, Paddington	Rev. Hon. Talbot Rice.
,,	11 a.m.	London Auxiliary Moravian Missions	*s* St. Michael's, Chester-square	Rev. D. J. Stather Hunt
,,	3.30	Female Guardian Society	*m* 191, High-st., Stoke Newington	Earl of Stamford.
Fri. 28	3 p.m.	Aged Christian Society	*m* Exeter Hall (Lower)	
Sat. 29	3 p.m.	Church England Scrip. Readers' Soc.	*m* Stafford House, S.W.	Bishop of London.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

The result of the polling in the Archdeaconry of Middlesex for the election of a Proctor in Convocation has been declared as follows:—Prebendary Villiers, 162; Prebendary Kitto, 95.

The Archbishop of York has announced that his visit to Russia was to familiarise himself with the ceremonies of the Greek Church, and "of a private character, and in no sense official."

The vicar of St. James's, Hatcham (Rev. E. J. Kennedy), dispensing with the annual bazaar in aid of church funds, this year instituted special thankoffering services. There were crowded congregations, and about £150 was taken.

The confirmation of the election of Dr. Owen to the Bishopric of St. David's took place at Bow Church a few days ago with the usual formalities. No opposition was offered, and the proceedings were absolutely without public interest.

The Bishop of Durham, in a published letter, says the Church reform most urgently needed is "a complete development of the constitution and government of the Church, central, diocesan and parochial, and especially the admission of laymen of all classes who are *bonâ fide* Churchmen, to a substantial share in the control of Church affairs."

During last year the agents of the Church Association visited 1575 villages, gave 2780 addresses, and sold 42,394 and distributed 86,597 publications. The report severely censures "lawless bishops" for encouraging Romanising clergy and unwarranted fraternising with unreformed churches. The Society's income was £7000, and its expenditure £6375.

Rev. T. Sprenger, vicar of Portsdown, having been warned by the Bishop of Winchester against attending a Protestant meeting in a Baptist chapel at Cosham, wrote, in reply, a faithful letter on the great advance of Ritualism. He concluded in these terms:—"I am an old man, and I shall not trouble either you or the Church much longer; but, with my last and latest breath, I shall, God helping me, oppose 'tooth and nail,' in every way and place, even in a Salvation Army Barracks, if it is necessary, this common enemy of true religion and piety in our land—Romish false doctrine!"

Congregational.

Rev. A. D. Philps has been elected Chairman of Essex Union for the Centenary Year, 1838.

Rev. G. Ossian Davies, of Bournemouth, has accepted the pastorate of Paddington Chapel, in succession to the late Rev. Isaac Morley Wright.

The Manual of Lyndhurst-road Church, Hampstead, a work of 215 closely-printed pages, gives details of manifold agencies at work in the cause of religion and philanthropy. With a membership of 1,098, the church has raised for all purposes during the past year £6,042.

At the annual meeting of the Channel Islands Union, Rev. E. Mann delivered an address on "Open Churches." Resolutions were passed on the Guernsey Education Question, the Federation of the Churches, and Arbitration. Rev. Mark Arni was elected chairman for 1898.

At the challenge of Mr. Edward Crossley, of Halifax, who is one of the trustees, the committee are promoting an effort to pay off the mortgage of £11,750 still remaining on the estate connected with the Northern School, Silcoates, Wakefield. Mr. Crossley has offered conditionally £1000, and Mr. William Hinmers, of Manchester, has given a like sum.

The third part of Medland Hall men for Canada left Liverpool a few days ago. This completes the total of 100 for which arrangements were made early in the season. All the men previously sent are in employment. The experiment has proved highly satisfactory, an outlay of £800 having transferred 100 men from destitution in London to remunerative employment in a British colony. The London Congregational Union and the Self-Help Emigration Society have united in this effort.

Calls.—Rev. J. Clement Angel, Axminster, to Bexley, Kent; Rev. Thomas Slevan to Wigan and district, in connection with Forward Movement (all accepted).

Resignations.—Rev. A. Forrester, Napier-street, S.E.; Rev. J. Southwood Jackson, Stockwell; Rev. W. J. Temple, Millwall.

Baptist.

The Baptist Church lately formed at Broadstairs is receiving great and constant kindness at the hands of neighbouring churches. The C.E. Society, started in connection with the Church, is making satisfactory progress.

John-street Chapel, Bedford-row (Rev. Frank S. W. Nicholson), has been reopened after renovation. The report of work for the past year shows encouraging progress. The renovation of the buildings has included the introduction of the electric light.

The memorial-stone of a new chapel at Bowerchalke, near Salisbury, has been laid by the Countess of Pembroke. The Earl of Pembroke expressed his pleasure at being able to render assistance to a church belonging to a different denomination from his own.

Calls.—Rev. F. Smith, B.A., to Manvers-street, Bath; Mr. W. Tooke, to Clare; Rev. E. W. Davies, Ton, Rhondda Valley, to Holyhead; Mr. W. Lewis, of Aberystwith College, to Ffynnonhenry, Carm.; Mr. E. Williams, of Cardiff College, to Hay (all accepted).

Methodist.

The P.M. Jubilee Fund has now reached a total of £33,293, more than £7000 having been received during the year.

Memorial-stones have been laid of a new Wesleyan chapel at Burley, Leeds, to accommodate 800 people and cost £6000.

It was hardly expected that the General Centenary Fund (N.C.) would reach £80,000 by Conference. But during the month £4044, in sums promised and mostly paid, has come in, raising the total to £83,314.

There is every probability that the Centenary Conference of the New Connexion will record an increase in church membership. Although the returns are not complete, a net increase of about 400 is assured in England and Ireland, and the returns of probationers are most promising.

Dr. Rigg, in the course of a correspondence on the selection of president of the Wesleyan Methodist Connexion, which vests in the pastoral as distinguished from the representative session of the annual conference, says:—"Men have been proposing to govern and manage Methodism according to the principles of modern democracy or the conventions of trade meetings."

The anticipation that the American Methodists were ready to sanction the admission of women delegates to their General Conferences proves to have been fallacious. The vote of the Annual Conference on the question makes it pretty certain that the proposition has received a decided set-back. There is a large majority in its favour, but the requisite three-fourths vote fails by a much larger figure than when the question was last submitted.

Presbyterian.

The Year Book of the Church will be discontinued unless it is better supported.

Rev. A. Aldridge, a Huddersfield curate, who had changed his views regarding Church polity, has been received into the Presbyterian ministry.

It is expected that the Marylebone congregation will take no decided steps to call a minister until after the visit of Dr. Lorimer, of Boston, who arrives in July and will occupy the pulpit for six weeks.

The memorial-stone of Westminster College, Cambridge, the new home of the Theological College of the Presbyterian Church, will be laid on the 25th inst. by Mrs. S. S. Lewis and Mrs. J. G. Gibson. It is expected that Principal Oswald Dykes, Dr. John Watson, and Dr. Moinet will take part in the ceremony.

Fallen Asleep.

At Ballaghmeehan Glebe, co. Leitrim, Rev. Dr. Scott, rector of Killtyclogher and Ballaghmeehan, aged eighty-three years.—At Horncastle, Lincs., Mr. John Panton, a prominent supporter of Wesleyan undertakings.—At Dawlish, Miss Bawden, a generous helper among the Congregationalists.—At Hebworth, York, Rev. Robert Smith, for over fifty years a minister among the Primitive Methodists.—At Sunderland, Mr. Thomas Coke Squance, a leader among the Wesleyan Methodists.

The Christian.

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NOTES AND COMMENTS.

AT last we are having real summer weather. The country around London is looking its very best, and our mission workers in the great city are now busy taking large contingents of the children of the slums for a day's feast of health under the blue sky. Will our kind readers, especially those who have abundance of rural enjoyment, help us, as in former years, to aid these workers in their good and necessary endeavours?

We would again remind those readers who have derived benefit from the series of Memory Lessons by Rev. J. Kilburn, that have appeared in our columns, of the privilege of contributing a thankoffering to some mission effort, according to the suggestion of the writer of the papers. We are glad to know that some missions have benefited in this way, and we should be pleased to hear of other similar results.

We learn from many sources that the finances of various mission agencies are suffering greatly from the diversion of funds into "Jubilee" celebrations. We rejoice in every effort put forth to do justice to the unique event of next month, but we earnestly plead the cause of our toiling Christian workers, that their arduous endeavours to reclaim the lost and alleviate suffering should not be made doubly difficult by lack of needful monetary help.

Is it too much to hope that the authorities will not grant the requests for an extension of the facilities for obtaining drink on the Queen's Diamond Jubilee Day? If an extension be made, it will certainly lead to a great deal of additional intemperance and crime. The mere coming together of so many thousands of people will be sure to form an occasion for the perpetration of theft and violence, and there will probably be a good deal of drunkenness; but it will be deplorable if public-houses are allowed to remain open a longer time than usual, and if licences for the sale of drink are increased. This is just an occasion when the administrators of law can preserve the people from the temptation that destroys, if they cannot succeed in making them moral.

The Duke of Westminster, with his accustomed kindness, is proffering his hospitality to all who are interested in the prohibition of the sale of liquors to the native races. We wish the Society God speed in its excellent work.

We could not help thinking as we mixed with some of the crowds attending the May meetings that it would be hard to find in them an illustration of the common idea that religion is a gloomy thing. The friendly salutations, the quick, keen interest visible in most faces, the readiness to appreciate anything genial and humorous in a speech, revealed something of the bright side of religion. A writer in *The Daily News* seems to have been similarly impressed by the meeting of the London City Mission, for he says that after but a brief experience he came to the conclusion that May meetings are happy and cheerful reunions after a year of good works.

A hymn sung by a thousand voices moves even the most hardened sinner! The great mass of earnest, uplifted faces, engaged in a fervid-sounding prayer, affects one strangely.

There is a freedom about the speeches, a *bonhomie*, a geniality, an utter absence of self-consciousness, a humour which makes you friendly with the orator at once.

He thinks the jokes are good, and "none can fail to sympathise with such fervid zeal as you find in Exeter Hall." Gratifying testimony from such an influential daily paper.

When will the promoters of public meetings learn wisdom in the arrangement of their programme? The craze seems to be for a long list of speakers. We saw a programme the other day announcing ten speakers for the same meeting. Only five put in an appearance—and no wonder! Busy men are brought from distant points and their whole evening taken up to speak for ten minutes or less. We hardly marvel that speakers sometimes "disappoint." To say nothing of the wasted power, two addresses, in addition to that of the chairman, would afford the hearers some chance of remembering a few of the things they have heard, and the speakers of saying something worth listening to.

If you were going to a race meeting, or were otherwise on pleasure bent, we could help you, but we cannot possibly reduce the rates for a religious convention.

This is, in effect, the reply given by the Great Western Railway Company to the Christian Endeavourers in the south-west of England, who applied for special fares to enable them to attend the annual convention at Liverpool. Surely the Christian community deserves more than such scant courtesy as this, and we should have thought on purely commercial grounds the policy of the company is a mistaken one. A hundred or two extra passengers are not to be despised, and we imagine most of the shareholders will endorse this view.

Compare with this the facilities given to the theatrical troupes, for which Sunday by Sunday scores of special trains are provided at immense cost of working. The forethought, and arrangement of "cross-country" trains, thus involved are enormous, as well as the amount of Sunday labour. This also we commend to the attention of Christian shareholders.

The Spectator devotes two columns to an article on "missionary work," and a remarkable article it is. It describes the diffusion of Christianity as "the biggest thing we Europeans have undertaken to do." The point of the whole is its earnest insistence on the employment of natives for preaching the Gospel to their own people. A doubt is expressed as to whether the supporters of missionary societies give any preference in Asia to Jewish missionaries, though all early teaching came from such men, and though teachers sprung from that stock would understand Asiatics as Europeans could hardly hope to do. "The effort to convert Arabs is far too negligently pursued." Yet the influence of the Arab among negroes stands altogether above that of any European, and if he has been so efficient in spreading Mohammedanism in Africa, why, if he is equally in earnest, should he not spread Christianity as widely?

Good agents for Africa might also be found among the negroes of the Southern States and the West Indies.

Now, this language is not new, though we are glad to see it repeated. Moffat used to say that Africa could only be won by Africans. The last discussion we heard on a Missionary Board was mainly in favour of employing converted Africans on the spot, rather than sending men from the West Indies. The missionary societies are, perhaps, not so belated as this writer thinks.

The Spectator thinks that, in missionary work, we should count our success not by converts, but "only by the converts who are capable of becoming, and are willing to become, evangelists." But is this the way of the New Testament? Paul, the greatest of the evangelists, has naturally a great portion of the Acts of the Apostles allotted to him, but the writer of that book again and again gives us the number of the converts either in precise figures or in the general language—"multitudes were added unto the Lord." One convert, if he be real, is a success; and it is out of the multitudes that the men of ability and grace come forth who can do the work of evangelists. The more converts the more evangelists. But every convert should be regarded, and taught to regard himself, as a witness for Christ.

It is cheering to note the increasing interest which is being taken in Sunday-school work by the churches generally. This is evidenced by the attendance at anniversary week-night meetings. Not many years ago, in and around London, these meetings were so thinly attended that even with the perennial attractions of a tea they could not be considered a success. Now, happily, it is no unusual thing to find the body of a large church comfortably filled. Those who are still mourning over a lack of interest will say, "How is it done?" As a rule, it is accomplished by utilising the services of the senior scholars in recitations, dialogues, &c. This naturally has a great influence with the parents, who turn out in large numbers to hear them.

There are texts that find out preachers, and there are texts that preachers find out. It may be necessary sometimes for preachers to search the Scriptures long, carefully, and with much prayer for the word which contains God's message to the people for a given time; and the work becomes a means of grace. But, on the other hand, the texts

that find out the preacher, that come right into his heart as a message from God, are sure to be words of power. There are texts which a preacher has to work his way into; there are also texts which work their way into him. The former have, in a sense, to be mastered by him; the latter master him, subduing, purifying, comforting, uplifting him.

There is a service which demands hard work, close observation, patient endurance; and there is a service which is like Philip's, when the Spirit of God caught him up and pressed him along from place to place. Each is good. The moments of inspiration come most frequently to him who toils on patiently through all weathers. The texts that find a man and penetrate him come to him, and to him alone, who searches the Scriptures diligently.

There are many who find it difficult to rise to that manliness of spirit which says, "I am not ashamed of the Gospel of Christ." At the bottom of this lurking shame lies ignorance. The beauty of the Gospel is perceptible at a glance, but its full beauty is not revealed save to its ardent friends. Those who know experimentally least of the Gospel are the most likely to be ashamed to be identified with it.

Mrs. G. Linnæus Banks, who died the other day, published, in conjunction with her husband, many poems, the chief of which are probably contained in "Daisies in the Grass." But of all her poems none was so widely known or so helpful in inspiring young men, in concentrating their ambition and enthusiasm as that beginning:

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes yet to find me,
And the good that I can do.

This is a "chord of power" which will wake echoes in thousands of hearts when the writer is forgotten.

Another tale of horror comes from the Upper Congo, brought by one of the American Baptist Mission. It is a tale of robbery, extortion, and murder, under the most painful circumstances. For the sake of gain made by the sale of rubber, which becomes more and more difficult to get, the people are treated with the utmost severity, and failure to do the impossible is visited with death. Mr. Sijoblom testifies that the country is rapidly becoming depopulated and impoverished. The policy pursued is, on every hand, creating fresh obstacles to the progress of true civilisation. In this quarter of the world, as in so many other quarters, the question is asked with a curse, "Why did the white man ever find his way to my country?" The public opinion of Europe ought to be able to move the King of the Belgians to see that this crying iniquity is ended at once.

A correspondent in India writes:—

The whole of Hindoo society is saturated with superstition. In the zenana of the well-to-do it finds a favourite dwelling-place; but it takes its firmest hold and produces its most vicious fruit among the ignorant poor. A little while ago several children belonging to one mother died. She consulted a local sorcerer, who advised the propitiation of the death-god by the sacrifice of a human victim. The result was that a little six-year-old boy was taken and murdered in cold blood. This occurs in a land which claims one of the most ancient religions in the world, and in its present form one of the most despicable.

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The Mildmay Conference.

OUR readers must have learned with general and genuine satisfaction and approval that the theme chosen for the Mildmay Conference this year will be "The Evangelisation of our Generation." Yet, possibly, none of us have adequately perceived the overwhelming, unparalleled, pre-eminent importance of the subject. For this is the end to which everything else is the means, so far as the work of the Church on earth is concerned.

Before man was created the covenant of peace was ratified between the Father and the Son, and in the purpose of God Jesus was the Lamb slain from the foundation of the world.

When man fell before the tempter the righteous Judge promised that the Seed of the woman should bruise the serpent's head—a promise repeated in many forms during the subsequent four thousand years.

Then the Seed was born who was to be a "Light to lighten the Gentiles, and the glory of his people Israel."

Baptized, after all the people, into Jordan, with the baptism which meant confession of sin, He thus took the first step in the fulfilment of all righteousness, according to Daniel's prophecy, that Messiah should bring in everlasting righteousness. He confessed the sins of men as his own (Psa. lxix.), and said in effect, to the righteous God upon the throne, "Jerusalem and all Judea, representing all mankind (except those who go about to establish their own righteousness), have sinned against heaven and in Thy sight. Put that to my account: I will repay Thee." And when by the sacrifice of Himself He put away sin, He fulfilled his pledge, redeemed the world, and repaid with an exceeding interest the debt of man to God.

Thus the work was done at infinite cost, to give effect to which it was absolutely essential to make it known.

Therefore, upon the infant Church at Pentecost, grafted into Israel's good olive-tree, was poured out the promised Spirit, to qualify them, each and all, to be witnesses of Him, the risen Saviour; as of old to Israel Jehovah had said, "Ye are my witnesses that I am God."

That is the Church's function in the world:

'Tis all her business here below
To cry, Behold the Lamb.

For this she has been redeemed. "This people have I redeemed for myself, that they may show forth my praise." For this she has been sanctified: "For their sakes I sanctify myself, that they also might be truly sanctified"; "A vessel unto honour, sanctified, serviceable to the Master, prepared unto every good work." "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto Him without the camp bearing his reproach." "Eat up the little book...Thou must prophesy again, before many peoples, and nations, and tongues and kings...And I will endow the two witnesses of Me [my kings and priests*] and they shall prophesy...clothed in sackcloth." "And they tormented them that dwelt upon the earth."

Happy if with their latest breath
They may but gasp his Name;
Preach Him to all, and cry in death,
Behold, behold the Lamb!

* Whatever the Two Witnesses may specifically mean, it is unquestionably true that all Christians are called to be Witnesses to Christ, clothed in sackcloth; or, in other words, to go forth unto Him without the camp, bearing his reproach.

"Go ye into all the world and preach the Gospel to every creature." "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." "And this Gospel of the Kingdom shall be preached in all the world, for a testimony [the testimony of Jesus is the spirit of prophecy] unto all the nations, and then shall the end come."

Evidently the theme of the coming Conference is the supreme question of the present age; the corollary and sequel to the death and resurrection of Jesus the Christ; the object nearest and dearest to the heart of God, to which all others tend, and which gives effect in the lives of his people to all the objective and subjective truth with which He has fed their souls. M.

Birmingham Convention.

THE eighth annual Convention for the deepening of spiritual life was held in the Town Hall, Birmingham, last week. Capt. Tottenham presided, and the speakers included Revs. E. H. Hopkins, G. H. C. Macgregor, G. C. Grubb, R. Middleton, W. Y. Fullerton, J. D. Brash, W. H. Griffith Thomas, and Mrs. Penn Lewis. A very exceptional feature was the early morning gathering at seven for prayer and praise, when over a thousand, working people for the most part, met morning by morning. This in a busy city like Birmingham is surely almost unique in Convention history. Mr. Macgregor's messages were greatly valued, especially that on Wednesday morning on "Partakers with Christ." Mr. Grubb spoke with great power each day, and in particular on Thursday morning on "Walking in Newness of Life," which was defined as Walking in the Spirit, Walking in Love, and Walking in Wisdom.

Mr. Hopkins could only stay part of the time, but his word on Heb. xiii. 5, 6, was manifestly used of God, judging from the testimonies at the praise meeting. Mr. Middleton is known to and valued by Birmingham Convention-goers, and he was used to give several "words in season." Mrs. Penn Lewis' Bible-readings were the means of much instruction and blessing, and not soon will the word on Thursday evening, "What did Christ die for?" be forgotten. Mr. Griffith Thomas spoke on "Joy" and "Peace."

Ministers' meetings were held on Tuesday and Thursday, and were well attended by local clergy and ministers. One of the Convention addresses was given by the venerable George Müller, of Bristol, whose presence and testimony were deeply appreciated.

A missionary meeting on Friday, with addresses by Rev. J. Roscoe, of Uganda, and Mr. W. B. Sloan, closed a week of great blessing and power.

Pastor A. G. Brown.

Dear Sir,—The great Tabernacle of East London has suffered a serious loss in the resignation of Pastor Archibald G. Brown. For thirty years Pastor Brown's manly courage and faithfulness to the Word of God have only been equalled by his marvellous hold on the thousands who have continued to throng the Tabernacle. God has worked through his servant as through a chosen instrument, and vast numbers have been saved and added to the church.

Most natural is it that when, after unusual strain lasting for a course of years, Mr. Brown has felt impelled to resign, his people should wish to make him a parting gift, expressive of deep gratitude for all that God has enabled him to be to them. They feel that there are many throughout the country who would delight to share this privilege, if friends only knew that a testimonial fund is being raised.

May I, therefore, invite all such friends to send in their contributions not later than May 27, directed to Mr. W. Hossack, East London Tabernacle, Burdett-road, London, E., marking the envelope "Testimonial Fund"? Trusting this informal notice may meet with a hearty response.—I am, yours in Christ's service, H. Grattan Guinness, M.D.

The Inner Revelation of Christ

By Rev. F. B. Meyer, B.A.

Gal. i. 16, 17.

IN these wonderful verses we have an epitome of the Apostle Paul's life. There is, first, his *separation* in the Divine purpose before his birth for the high and blessed work of ministering the Gospel; then his *vocation* by the grace of God, when a voice called to him which his prepared ear detected, though to others it was as thunder; then the three successive steps with which we have to do now—the *revelation* of Christ; the *ministration* of human sympathy and help; and his *isolation* in Arabia; whilst, to crown all, there is afforded an *indication* of his life-work of preaching among the Gentiles the unsearchable riches of Christ.

How different to his anticipation was Saul's entrance into Damascus! He had probably often solaced himself during his weary six-days' journey by picturing the reception which would be accorded to him by the authorities at Damascus, on his arrival at their city as the Commissioner of the High Priest, charged with the extirpation of the Nazarene heresy. But instead of honour, there was consternation and surprise. No one could quite explain or understand what had taken place. Dismounted from his horse, he went afoot; instead of the haughty bearing of the Inquisitor, the helplessness of a sightless man appealed for hands to lead him; shrinking from notice and welcome, he was only too eager to reach a lonely chamber, where he might recover from the awful effects of that collision between his mortal and sinful nature and the holy, glorious Son of God, whom he had so ruthlessly persecuted.

He seemed a stricken, dejected, broken man—"trembling and astonished"; but his soul was radiant with the light of the glory of God in the face of Jesus. The fire that shone in the burning bush had suddenly kindled upon him. As a lightning flash illumines the ink-black night, revealing the precipice towards which the traveller was stumbling, and unveiling for one brief instant the city with its glistening buildings, the country with its expanse of forest, river, and pastureland, so in that moment he had seen God, Christ, the Old Testament Scriptures, and the mistaken purpose of his life. But as at dawn the sun enters a room with a southern aspect, to abide there all day, so from that moment his soul would be lit with the inner presence of the Lord, who had so become to him his everlasting light that the days of his mourning were ended. In other words, the Father had

REVEALED HIS SON IN HIM.

It is marvellous to notice how much of the teaching, which the Apostle gave out in after days, may be discovered in germ in the records of his conversion.

"I am Jesus, whom thou persecutest": there is the believer's identification with the Lord, involving all that wonderful teaching of the oneness of the Head and members.

"To appoint thee a minister and a witness": there is the origin of his constant reference to witness and testimony-bearing.

"The Gentiles, unto whom now I send thee": on this he rested his claim to be considered specially the Apostle of the Gentiles, and perhaps those two great revelations were made known to his inner consciousness; the one that the Gentiles should be fellow-members, fellow-heirs, and fellow-partakers with the chosen nation in all the privileges and rights of the Gospel; the other, to make all men see what is the fellowship of the mystery which from eternal ages hath been hidden in the heart of God—the riches of the glory of this mystery, which is Christ in you, the hope of glory—that even the hearts of Gentiles may become the dwelling-place and temple of the living Saviour. (Eph. iii.; Col. i.)

In Acts xxvi. 17-18, we find an epitome of the first chapter of the Epistle to the Colossians. It is, in fact, the seed-plot of the Apostle's thoughts on the justification and sanctification of the soul. The whole of his message might be focussed around these two points—remission of sins, and an inheritance among the sanctified, through faith in the living Christ.

Imagine the abundance of revelations made to the blinded man during those three days and nights of silence and solitude in the house of Judas. Is it wonderful that he became oblivious to the needs of the body, and did neither eat nor drink? There are hours when we lose all consciousness of time, and already live in eternity, when the soul loses count of the moments, sets sail from the coastline of earth, and finds itself out on the broad bosom of the ocean of eternity; and such was the experience of this soul, which, like the acacia-bush in the wilderness, suddenly found itself

AFLAME WITH THE FIRE OF THE I AM.

What mysteries began to pass before him, like the procession of the Divine Nature as God proclaimed his Name to Moses down the mountain gorge! We talk about discovery, we should rather speak of disclosure. Is there such a thing as discovery? Is it not rather true of all invention, of all fresh readings of nature, that God is taking man up into the mountain of vision and showing him the things which have been, and are, and shall be, bidding him write them in a book for the generations to come? During those wondrous hours God unveiled secrets which had been kept in silence through times eternal, but were manifested to him according to the commandment of the eternal God, that he might make them known unto all nations, unto obedience of faith.

From this moment mysteries which prophets and kings and princes of this world had sought after, but never known, were open secrets to the pupil of Gamaliel. God made known unto him the mystery of his will. By revelation was made known to him the mystery which in other ages was not made known unto the sons of men. The mystery of the Gospel, the mystery of God which is Christ, the mystery of God's manifestation in the flesh, the mystery of the hidden wisdom, the mystery of the heavenly Bridegroom's love to his Church, the mystery of the indwelling of Christ in his Church by the Spirit, the mystery of the resurrection of the saints, who may not all sleep, but shall all be changed—such were the mysteries which it pleased God to reveal to this favoured soul, who was a chosen vessel to bear his name before the Gentiles, and kings, and the children of Israel.

But the crowning revelation of all is that on which he lays especial stress. It was much to learn that Jesus of Nazareth was in very deed the Son of the Highest, and that the Christ must suffer and be the first by his resurrection from the dead to proclaim light unto the people and the Gentiles; much to be taught that remission of sins and the heritage of a holy life were the gift of God to the open hand of faith; much to discover that there was no distinction between Jew and Greek, but that the same God was Lord of all, and rich to all; but more than all was the unveiling of the indwelling Christ, living literally within him by his Spirit, so that whilst he was in Christ, Christ was also in him, as the branch has its place in the vine, and the vine lives through the branch.

O soul of man, has this revelation ever been thy experience? Dost thou know that Christ is in thee? If thou truly believest in Him, there is no doubt of it. "Know ye not as to your own selves that Jesus Christ is in you? Unless, indeed, ye be reprobate." And yet thou mayest be in ignorance of this transcendent possession. Ask God to reveal his Son in thee, to make thee know experimentally the riches of the glory of this mystery. He will rend the veil of the inner life in twain from the top to the bottom, and disclose the Shekinah between the cherubim in the Most Holy Place of thy spirit. If thou art prepared for the crucifixion of thy self-life, this rending and revelation are assured. "O Thou that dwellest between the cherubim, shine forth!"

God was pleased to make this revelation to this sincere seeker for goodly pearls, and to show that the pearl of pearls was hidden in the holy depths of the nature of Jesus of Nazareth. God would be equally pleased to make the same revelation to thee, more especially if thou art

PREPARED TO PREACH HIM.

O preacher of Christ's Gospel, see to it that thou dost receive a revelation of Christ before thou dost attempt to preach Him.

From that moment Saul was bound as a slave behind the conquering chariot of Jesus Christ, content to wave the sweet incense of his worth, and to make all men see the stewardship of the mystery. He was constrained by the love which had been shown him, no longer to live to himself, but to Him who for his sake had died and risen again. He was from that moment crucified with Christ, and became a new creation; old things had passed away, behold all things had become new. He lived no longer, but Christ in him, and the life which he henceforth lived in the flesh was a life of faith in the Son of God, who had loved him, and given Himself for him.

Christ! I am Christ's! and let the name suffice you;
Ay, and for me He greatly hath sufficed;
Lo, with no winning words I would entice you:
Paul has no honour and no friend but Christ.

Yes, without cheer of sister or of daughter;
Yes, without stay of father or of son;
Lone on the land, and hŏmeless on the water,
Pass I in patience till the work be done.

His life lay mapped out before him unto the western sea. He was to be a minister and witness of those things which he had seen, and of those in which the Lord would still further appear unto him. His highest designation, Paul a bond-servant of Jesus Christ. His function, that of a steward. Let a man so account of us as of ministers of Christ, and stewards of the mysteries of God. "I have a stewardship entrusted to me" (1 Cor. iv. 1, ix. 17).

Blackdown Hills Mission.

WRITING from Clayhidon, Wellington, Somerset, Mr. W. H. Brealey says:—

During the past winter we have had the privilege of much happy work for the Lord in these districts and elsewhere, and have seen precious fruit from the seed sown, both in visiting the homes of the people and in the preaching of the Word. The Gospel and other meetings in our six mission rooms are exceedingly well attended, and no diminution either in numbers or interest is anywhere apparent. The two day schools and four Sunday schools are still continued with much to encourage the workers.

We are about to commence Gospel Tent Work in a very needy district, and hope during the summer months to reach many dark villages with the Gospel. I have put the tent under the care of an earnest worker, Mr. F. Glover, of Weston-super-mare, who will take the entire responsibility of that work. He will be glad of the co-operation of any godly brethren who would be free for a few days at a time during the summer. I shall be very happy to receive and forward to Mr. Glover any help toward the needs of the tent-work.

At Bishopswood for over twenty years we have had, in addition to the usual Gospel and mission services, a flourishing day school and Sunday school. Since January, 1883, Mr. and Mrs. Radcliffe have been labouring for the Lord there with great blessing, taking the oversight of the meetings, Sunday school, visiting the homes of the villagers, and in all particulars living for the Lord's work and the blessing of the people. The house in which they have lived for fourteen years has been sold, and no other is available. Without one they could not continue the work. It has been suggested that a house be built for them, and it seems to us the only solution of the difficulty. About £250 would be needed.

With the "Midnight Sun."

SUPPLEMENTARY LETTER.

OWING to our loss of time at Jaffa, I spent the three days at Alexandria, while most of the party went to Cairo. After finding Mr. Summers and Mr. and Mrs. Dickins, of the North Africa Mission, I called on Rev. W. Cowan, the active and genial Presbyterian minister, who invited me to the Bethel ship, where on Sunday evening I had the opportunity of speaking to a room full of sailors. I also called on Rev. T. R. and Mrs. Lawrence at the Soldiers' Home, but was unable to attend a gathering of Christian workers and others on Monday, at which Miss Nicholson, of Liverpool, gave a very pungent Gospel address. In fact, the heat during a rather hard-worked day on Sunday upset me. I was ill on Monday, and have not been quite right since.

One of the features of philanthropic and Christian interest at Alexandria is the Asilo of Mr. Rudolf, who spends his life on behalf not only of his Jewish compatriots, but of any others who are in need. Three hundred Armenians and others had been fed there on the Saturday when I called. Marie Kirieakopolo, a Greek lady, is collecting money for a building. A lady in Ireland supplies Mr. Rudolf with Scriptures. He is very anxious for night schools to be established. Everything depends on the people being taught, especially the children.

PALERMO AND NAPLES.

Before I joined the *Midnight Sun*, I called on Mr. and Mrs. Moses Neilson, who have charge of the Church of England and Sailors' Rest at Palermo. Mr. Neilson had a revival sort of conversion, and was trained in the Church Army. He is doing good work at Palermo, in this branch of the Gibraltar Mission to Seamen. The Bethel at Naples is conducted by the Presbyterians, under the superintendence of Rev. J. Irving, the resident minister, upon whom I called on my outward journey. He courteously offered me his pulpit, and gave me the pleasure of meeting some Christian friends at luncheon afterwards. The Bethel is afloat just off the pier. Mr. Bell, the missioner, is a capable and gracious man, doing good and unostentatious work in visiting ships, holding services, etc. With the Sailors' Rest, carried on by Mr. Stephen Burrows and his helpers, superintended by a committee, our readers are pretty well acquainted. After visiting the Bethel on Sunday evening we turned into the Rest, and found that Mr. Burrows was out warning sailors against the syrens and harpies who seek for them with an evil diligence.

The Wesleyan minister, Rev. T. W. S. Jones, appears to have charge of all the mission work connected with that body in Southern Italy. He gave us much interesting information of divers kinds, gathered in his long residence in Naples. His family are his devoted fellow-labourers in evangelical, educational, and philanthropic work of many and various kinds. I can only mention these, and thank our friends for their repeated kindnesses. The Lord's Supper (when he gave me the opportunity of speaking before him to his people) was a very cheering time.

ROME.

From Naples to Rome. Here we called on Rev. H. J. Piggott, Wesleyan minister, where we met Rev. Mr. Potts, from Western Australia. He said that the Roman Catholic priests were so pleasant and neighbourly and kind that he had not been disposed to enter into the lists, as we were doing in England, against Popery. But when he saw what Romanism was at Rome, he thought very differently of the system.

In the same building is Cav. Luigi Capellini's chapel, where we had the gratification of sitting down at the Lord's table on April 14, the twenty-fourth anniversary of the formation of the Military Church, when several new communicants were received. Several other visitors besides ourselves were present, including Mr. George Williams, the leader in open-air preaching, to whom is due the liberty to preach the Gospel in the streets of Galway, Cork, and other towns and cities in Ireland. It was a great enjoyment to sit down with those seventy or eighty Italian soldiers and their British friends. Mr. Piggott presided, a brief Italian address was given by Canon Bell, who happened to be in Rome, and Signor Capellini spoke to the soldiers.

Dr. Gordon Gray, at the Presbyterian Church, gave the last of a series of lectures on the Apostle Paul. These had been preceded by a course on Peter, in which the possibility was admitted of that Apostle having been in Rome, but though this were so, it was shown that the validity of the Popish claims on the Apostle would not be advanced a step.

The Coliseum reminded me of the poem "The Martyrdom of Marius," by the late Mrs. Crewdson, which was the most interesting recitation of our musical evenings on board. It was given by Mr. Samuel Thomas, a relative of the esteemed and accomplished author (see p. 18).

Mrs. Burtchaell continues her work among poor Jews in Rome, to their great comfort and relief. The Ghetto has been cleared away, and many old Roman remains are laid bare.

A Y.M.C.A. has been begun at Rome, and Mr. Stokes, an American gentleman, has promised to supply it with a local habitation, having conferred a similar benediction on Paris.

My old friends Rev. J. and Mrs. Wall were among the first we visited. A large number of the common people, like those who heard Jesus gladly, are reached constantly with the Gospel at the various halls in different parts of Rome, the principal of which is at 35, Piazza in Lucina. Here we found about 120 people, chiefly men, listening eagerly to an Italian evangelist. In Trastevere we looked in upon Mrs. Wall's meeting of poor men, by whom Mr. Wall, who was with us, was loudly cheered.

We stayed through Holy Week, so-called. I never wish to spend it again in Rome. Amongst other idolatrous functions was the preparation of the water for use in baptism. In the Baptistery of St. John Lateran was a vessel like an ordinary bath, full of water. After a quantity of Latin had been read, the officiating Cardinal made the sign of the cross upon the water; he breathed upon it, presumably to communicate the Holy Spirit; a great lighted candle was put to stand in the water; lastly, two phials of oil were emptied into it, and the Cardinal mingled the two elements as far as he could, and then the mixture was ready for use.

FLORENCE.

At Florence we heard Professor Lindsay on Easter Sunday preach at the Presbyterian Church, an excellent evangelistic and missionary sermon from John x. 20. I regretted not having had a further opportunity of conversation with Dr. Macdougall, whom I had heard spoken of at Naples as one of the best men in Italy.

Of course I called on my old and valued friend, Dr. Comandi, of whose beneficent work among the boys of Florence we have often spoken, and to which we hope soon to make further reference. In looking at the Cathedral, with its elaborately sculptured front, the Doctor emphasised what most of us are familiar with, that in former centuries of our era, on canvas and in stone, Christ was everything, and the Virgin a secondary figure; but in later times, cherubim and angels, patriarchs and apostles, art and history, poetry and music—everything in heaven and earth—is made to do homage to the Virgin with or without the Child. In those lands, where we are continually seeing the Babe in Mary's lap or the dead Saviour on the cross, we need to feed daily on the Gospel of John, with its eight recorded signs, written that we "might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name."

The Medical Mission carried on by Miss Roberts is a very desirable institution. A hundred children in the Sunday School have been obtained through the Mission. There are three dispensaries in Florence, carried on by Dr. Comandi, Miss Roberts, and the Waldensian Pastor Luzzi—all excellent.

In these letters we have necessarily only referred to those churches and missions which we were able, in the brief time at our disposal to visit. Much more Christian effort is put forth, on which the blessing of God rests, and of which what we have mentioned are but a sample.

If what has been written should lead Christian travellers and tourists to visit the Christian workers on their route, and thus confer and receive good, we shall be thankful that we travelled, and that these letters have been penned.

R. Cope Morgan.

Mr. Aitken at Lurgan.

[FROM A CORRESPONDENT.]

A SEVENTEEN days' mission, conducted by Rev. W. Hay Aitken, assisted by Rev. Norman Bennett and Mrs. Crouch, has been held in Lurgan, Ireland. In many ways the work may be described as wonderful. It goes without question that the name of the missioner would attract crowds to the services, and crowds that increased night after night till the church (the largest parish church in Ireland) was packed to its utmost capacity. Those who came to one service seemed compelled to come to the remainder, and a spirit of earnestness unparalleled in the experience of any here has taken hold of the community. Deep devotion, earnest inquiry, decided profession, have been the order of the day. Conversions have taken place by the pew-full, yet no excitement, but a deep spirit of expectancy, or of realised peace and joy. Many of the workers at the after-meeting were '59 men; but they say that the revival of '59 did not seem nearly so thorough as this revival of '97.

Some may attempt to account for the phenomena by the oratory of the preacher, or the wonderful power he seems to wield over the immense congregations he addresses, and his clear, logical statement and exposition of Divine truth. But even these great gifts will not account for the results in Lurgan. Nothing short of the "Finger of God" will satisfy the conditions. God has been working marvellously. Towards the close of the Mission large numbers were waiting after every service to have a word with the missioner, most of them professing conversion, and the remainder receiving a refreshing and renewal of their spiritual life.

Each morning Mr. Aitken has given an address on some matter dealing with the spiritual life, its conditions, dangers, and possibilities. These addresses were primarily intended for those who had already decided for Christ; and though the hour of service was inconvenient for many, they were attended by large numbers, some of the business men of the town being the most regular attendants. Those who had the privilege of hearing these most helpful addresses found their experiences examined in a way that astonished, assisted, encouraged, and edified, revealing to themselves their strength and weakness. The message seemed inspired, and the hearts of the hearers, like the disciples of old, burned whilst the preacher spoke. Amongst the women Mrs. Crouch has done a fine work, and Mr. Bennett's labours amongst the young were wonderfully blessed.

"The Gospel Cyclists," supported by local Christians, held a well-attended open-air meeting in the Market-place, Romford, on Saturday. These meetings are held every Saturday in the various villages and towns in Essex. Particulars of membership may be had of the hon. secretary, Mr. A. F. Borton, Hermon Hill, Wanstead.

Lord's Day Observance.—Lord Hobhouse has again introduced into the House of Lords his Bill for setting aside the Lord's Day Act, in favour of Sunday Societies and similar organisations. The committee of the Lord's Day Observance Society (20, Bedford Street, Strand) are taking steps to oppose this measure, and will supply forms of petition to those prepared to obtain signatures.

Major Cole in Nebraska.

A ROUSING CAMPAIGN.

SINCE November last this evangelist has been labouring in the Gospel in some parts of the State of Nebraska, U.S., with results that may truly be described as remarkable. We cull the following particulars from some newspaper reports that have reached us:—

"During the nine weeks and three days of the work at Hastings much prayerful consideration was given to the very needy condition of the churches and towns of central and western Nebraska. The spiritual destitution among the many vacant churches, and the struggling, needy condition of other churches and communities made the field a most needy one. At the close of the work in Hastings, notwithstanding urgent calls from the united churches of Omaha, and other large cities, Major Cole started westward to the smaller and more needy towns of Nebraska. The first town reached was Holdrege, where there was a much larger work than at Hastings in much less time. McCook was chosen as the next centre of operations. It was not long until the more marked instances of unusual manifestations of spiritual interest were witnessed. Three men were found to have prayed all night in the battery room of the telegraph-office, in the great struggle in making their surrender. The first Friday night of the meetings one young man who was converted was found to have driven, with a party, thirty miles to attend that service, and the party was going to drive home after the close of the service at 10.30 p.m. Others were found to be driving great distances to attend the meetings.

"Conviction of sin brought thirty-eight to the altar one evening, thirty-four of whom were men. There has been hardly any hour of the day or night which has not witnessed

STRONG MEN UNDER DEEP CONVICTION

of sin surrender and accept Christ as a personal Saviour. The interest has not been confined to times or places. Judges, Government officers, merchants, professional men, travelling men, and all classes have been reached. Meetings have been held in all churches, stores of all kinds, barber shops, business offices, street corners, and all places.

"One spirit has pervaded the community, until McCook has been so changed that a man who had been absent from the city for a while said he could hardly recognise the place, it had been so changed, and they were talking religion everywhere. Leaders in fashionable circles and social amusements openly declare their abandonment of harmful amusements. Hundreds of young people are enthusiastic in the new service. The railroad people have been largely reached by the meetings. One saloon will close with the fiscal year, and the business most affected by the revival has been the saloon and billiard-room business."

Another report says:—

"Perhaps no town in Nebraska was ever so greatly changed in a short time as Culbertson has been in the past few weeks. After conducting the campaign in Hastings with its 10,000 or 12,000 population, in Holdrege and McCook with 2,500 each, it seemed strange for Major Cole to take three weeks for the much smaller place of Culbertson with its 300 population. But small as Culbertson was, its need was great, perhaps greater than any other town of similar size in the state. The numerous murders, the number sent to the State penitentiary, the sad history of the past—too sad to touch upon in this connection, had brought the place to be notorious in this western country. The churches were sustained almost entirely by a few faithful women. The active Christian men in the churches could have been counted on the fingers of one hand, and not all of that one hand would have been needed; but so great has been the change that almost as small a number now remain who are not Christian men as there were Christian men at the beginning of the great work.

"Since the meetings began other points have been reached. Imperial, fifty miles distant, was visited, the train being held one hour for a long-mid-day service. At that service there were eight decisions, two of men having driven eighteen miles to attend that service and one twelve miles. Wauneta, thirty-three miles distant, was visited and a special service held. One of the converts here at Culbertson was found to have

DRIVEN FORTY MILES TO THE SERVICE.

One prominent feature of the meeting has been the deep interest in the work taken by the young converts at McCook. One evening, a company of thirty-five, nearly all of them young converts, drove fourteen miles from McCook. Many companies came at different times on wheels, in buggies, or by hand-car, to have the luxury of helping in the harvest at Culbertson.

"One interesting feature of the meetings was the activity of the children. Their simple faith and earnest spirit did much in leading many to a decision and in causing older ones to start out in personal work. Persons were found under conviction and led to make their surrender in stores, the hotel and dining-room, the barber-shop, the post-office, the lodge-rooms, anywhere, everywhere, at any time when the personal call was made. Many wakeful, watchful hours of the night were spent in seasons of prayer for loved ones or in earnest appeal to make the start in the Christian life. The work is no longer confined to one community, but the effects of the work elsewhere are extending in various directions."

The "International Mission."

By COUNTESS A. SCHIMMELMANN.

(*Concluded.*)

THANKS to my English friends, I was able to re-erect the destroyed Fishermen's Home (Seemannsheim) at Rügen. Before it was re-opened, my weather-beaten sons, with whom I had previously spent several years of my life, gathered round me. I found them grown in grace, though many of them during the four years I had been away had never been near any Christian meeting, their church being far away and their clergyman spiritually dead. They had never seen in all that time either a tract or a magazine, or a Christian book, nor come across anyone to speak of Jesus. They are *very* hungry for spiritual food, and any reading, and I am unable to provide enough for them, although I distributed a good many tracts. Coffee is distributed free, and in the first week the Home was opened, 2000 mugs were served out. Two windows that were placed in the hall "to give light" were presents from the English gas-work men to the Pomeranian fishermen, given in the love of Christ; and this stands inscribed above them on the wall to preach for itself in Germany.

We greatly need more such homes for fishermen, as well as mission halls in the villages, the latter being wholly unknown in Germany. We also need permanent workers to take charge of such work. Yet we lack funds for these things. The only thing we can as yet see our way to starting is a small mission cutter, the German Duen, *Die Taube*.

In the public meetings I have frequently been allowed to speak to thousands of people. It is impossible to give the number of hearers correctly for the whole year, yet those I can give will be enough to give an idea of the work. In the course of one fortnight I spoke to about 15,000 people. I held 358 public meetings in the course of fifteen months, and the last ones were daily attended by 1000 to 3000 people. The words that have stirred my soul for the last month are also appropriate to these meetings, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Weak in body, and often tired to death, with a naturally weak voice, I have many and many a time stood before thronging crowds composed of all sorts of people. My audience often contained all classes, from the municipal authorities to anarchists, from ladies of title to coalheavers, and from the police to burglars.

The largest halls had to be filled, and yet they were so overfilled that hundreds stood outside in the street unable to gain admittance. Yet God has given me on such occasions such a strong voice that it has not only filled the hall but several times was even heard distinctly outside. The noisy crowds became motionless, and every one of us felt and knew that it was not a weak woman doing her work here, but God Himself. An atheist of influence in Jutland said, "If anything could convince that there is a God it would be these meetings, because it is clear that supernatural powers are at work. *She* could not keep them spell-bound like this."

The meetings were held principally in Germany and Denmark; also some in England. I feel that it is specially in Germany that the Gospel is needed, because, in fact, it is little known. Of eligious people there are plenty; of converted people, few. Yet truly the souls are *very* hungry for the saving truth of the Gospel, and again and again have I seen those who were believed to be incurable enemies of *Christianity* melt in tears when they were shown *Christ Himself*.

An anarchist speaker in Hamburg, who last year rushed up to me waving his heavy stick close to my face, crying out, backed up by his comrades, "We are Anarchists, and won't hear God spoken of," is now to be found with a beaming face at the Christian meetings. The police have told me that he has become "as meek as a lamb." An atheist in Hamburg told me, "I felt from the first word you spoke that it was true what you said, but I *would* not believe it, yet when you prayed, 'Christ, let the Holy Spirit now at this moment touch every soul in the hall,' I was shaken to the bottom of my soul. It was impossible to resist this power of the Spirit; now I love Jesus with all my heart. Here is my wife, she came next; then five or six friends. Now we are twenty gathering in my house to pray and read."

At Lübeck the gentleman who let the halls laughed at me when I wanted to have the largest hall possible. "I know this town," he said, "and

YOU WILL NOT GET TEN PEOPLE TO COME."

Knowing that I had not come by *my* will, and being sent with a full expectation of great blessing, I answered, "Let me have the hall, and as sure as God sent me to this town He will send the people of the town to the hall, and before a fortnight is gone you will find the mayor there side by side with the striking labourer." After a week I spoke to that gentleman again. That hall had been so crowded that the mayor, coming late, could only enter with difficulty, and stood amongst a group of the striking workmen. I cannot tell of all the blessing that has followed the work.

In Denmark there is much spiritual life in the lower classes, but very little in the higher. Yet though I love and am loved in my own country, I feel that the greatest part of my work has to be done where it is needed most, and that is in Germany. The work in both countries is not so easy as here in England, and meets with much opposition. For example, you would smile here in England at the accusations raised against me in Germany. They are specially raised by the Christians, and are these: "That I am a woman, and as such I must not speak of the Gospel in meetings, especially not to men." The other is, "That when speaking of conversion I do not show this to be penitence, but call it the act of turning away from the world towards God." In the higher classes in Denmark things are not much better.

How little known, in some classes, a call to Mission work seems to be, is well illustrated by a pamphlet written by the doctor who entrapped me. The last words I spoke to that man three years since whilst an imprisoned, helpless victim in his hands were, "I call this day on God Almighty to be judge between you and me, and be sure of it, that whatever you do the victory is mine." I instituted no legal proceedings against him, nor did I think much more about the man, until now he himself writes in a pamphlet:—"There is a point when one has nothing more to lose...It cannot be worse with me than it is...I am a beaten man, I am the most unpopular figure in Copenhagen. I am an outcast...Parliament took from me the grant as a State doctor, and I was told from a very competent quarter that I had to look upon this as a token of the public being indignant with me." After openly revealing that six years previous to my imprisonment a plot had been going on between my relations and himself to carry out this scheme, he says:—"And after all was she not mad? Did she not believe herself to be graced by heaven with a special call for Mission work, and that, therefore, the powers of darkness were opposed to her?"

I acknowledge myself to be possessed of such madness still, and God grant that this "special grace in the call to Mission work may not be withdrawn from his servant."

South African Goldfields.

WORK IN THE MINE COMPOUNDS.

THIS work increases in interest daily. Many of the formerly closed doors are now open, and our evangelists take full advantage of them. We now visit and preach in twenty-eight mines with much encouragement. Several of the compound managers are very kind, friendly, and helpful. Our audiences, mostly in the open air, are fluctuating, varying from twenty up to four hundred. In almost every compound there are converts, with some of whom the Lord is dealing in a very wonderful way. Many interesting episodes occur, many interesting questions are asked, and many simple, pathetic prayers are offered. Wherever we can get permission, we supplement the preaching with teaching in school. One of these schools is in a "lock-up," where refractory, skulking, and drunken natives are incarcerated, handcuffed to a chain in the wall. It is somewhat embarrassing to have prayer, singing, and teaching interpolated with shouts and howls and curses.

In The Christian of October 22, we mentioned a colloquy with the manager of a mine who refused to allow us to preach to the natives in his company's compound, and expressed our belief that the Lord would remove him. He has just been compelled to tender his resignation, and we have hopes of favourable treatment from his successor. The prohibition of the sale of liquor to natives has been an immense boon to the natives as well as to the companies. Thirty managers of companies have testified unanimously to the great benefits derived, notwithstanding the indifference and even connivance of the authorities in some districts in the illicit sale. At the Nigel we have an East Coast boy of eighteen years of age who lost the sight of both eyes and had three hundred wounds as the result of a dynamite accident. He fell asleep and was not noticed when the charges were exploded in the drive. We are now caring for him and nursing him, and at the same time praying for and with him. His relatives evince little concern or interest, and are not in anywise grateful for what is being done for him. The hospitals for sick natives on the mines are insufficiently managed, and very many lives are sacrificed. We have now a splendid opening for a consecrated man and wife who have had hospital training, and who would be willing, in the Master's name and for his sake, and without remuneration, to take charge of a hospital for white and coloured men on one of these mines, and believe the Lord will send us them. A doctor would be in daily attendance, and there would be a fine opening for ministering to the souls as well as bodies of the patients.

April 11.—Our hopes of more favourable treatment from the new manager of the Meyer and Charlton Mine were well founded. Yesterday we obtained permission to recommence work in this compound, so to-day at 2.30 we had an open-air meeting, which was attended (notwithstanding the counter-attraction of a big dance) by an audience of one hundred and fifty East Coast natives, who paid the greatest attention and joined heartily in the choruses.

At 7 this evening we held another service in a room kindly placed at our disposal by the compound manager, and were crowded out, many going away unable to get in. A hundred and fifty odd squatted on the floor and listened to our message from God.

One native to-day, at the Village Main Reef Mine, took off his anklets, finger and ear-rings, and renounced them on his knees before the onlookers, and with tears in his eyes prayed for pardon and life. He is a Zulu, from near the Umzimkulu in Natal. A young, dressed, and educated native entered into an argument with our evangelist, Charlie Bhengu, whilst we were dealing with this soul. He had begun by denying our right to require men to give up ornaments, alleging that we had no Scriptural authority, and then proceeded to allege that the Bible nowhere taught deliverance from sin in this life. We followed him up into his room, and in presence of a small circle of onlookers referred him to 1 John i. 9, Ephes. ii., Phil. ii. 15, and on the first question to Isaiah iii. We then went through Romans vii. into viii. Before we were finished he had subsided. The discussion was conducted gently, and in the spirit of the Master, and concluded with prayer, and we were glad that he himself had opened the way for the letting in of light into his own soul.

Last evening we gave a magic-lantern display at the Primrose Mine to a large crowd of natives, exhibiting the Nativity, Miracles, Passion, Death, and Resurrection of our glorious Saviour and King. At the close one Shangaan brought sixpence and presented it, saying, "I give this as an offering, for I want to worship Jesus." To-day a lad called "Jamloot" brought a shilling, saying he owed it for school fees, long ago in arrears and forgotten. Our new hall at Germiston was opened this evening for the first time. In the City and Suburban Mine our teacher, Rev. H. E. Mabille, has a Sunday morning class for those desiring baptism, and has over thirty in attendance at 7 a.m.

In the midst of the thick darkness, the superstition, the drink, the corruption of officials, and the indifference and opposition of the natural heart, there is cause for much thanksgiving and encouragement, the true light is shining, souls are being saved, Christ is lifted up and God is being glorified. There is a great field of labour for devoted evangelists to the white employés on the mines, hundreds of whom never darken a church door. Cricket, tennis, football, the bar-parlour, or lolling idly about their rooms, is the ordinary way of getting through the Lord's Day when not at work. It is a grand field for the tract-distributor. We are doing what little we can in this direction, but our call is *specially* to the natives, and our staff is far too small to meet their needs. A packet of well-assorted tracts and booklets will, however, be gladly received and distributed by us if any reader of these lines should be prompted to send one. Our address can always be obtained from Mr. R. C. Morgan.

Some people question the expediency of requiring renunciation of tobacco, snuff, liquor, ornaments, etc., but we find that these are the very things that are robbing the native Christians of all their power, deadening their souls, destroying their influence, and making them stumbling-blocks to the unconverted. Without any solicitation on our part, our evangelist, Charlie Bhengu, volunteered the following confession as we were returning from our service this evening: "I was very fond of snuff. After I joined you in evangelising in the compounds and heard you preaching against the use of tobacco, snuff, etc., I still held on to my snuff-box. My conscience began to accuse me, but I did not want to admit it to be wrong. By-and-by the snuff made my head ache, so I laid it aside for some weeks. As soon as I was quite well again, I took to the snuff again. Again, as I went with you in the compounds and the heathen were renouncing their idols, my conscience reminded me of mine, and I resolved to lay it aside. I did so, and for three days fought against the craving for that snuff. On the fourth day the craving was so strong that I got down and prayed to God to deliver me, and He took the desire right away, and has given me such a blessed filling of his Spirit as I never realised before. I thank God that He brought me into contact with you to learn this lesson of the way I was enslaved and yet knew it not."

Is it not strange. There are preachers, missionaries, and teachers, who denounce gambling in unmeasured terms, and yet promote bazaars and raffles and dips for church purposes; who denounce the smoking of bhang and hemp, while they themselves smoke pipes, cigars, and cigarettes; who have the bottle and the wineglass on their tables, and yet are greatly surprised at the insobriety of their congregations. Oh, the terrible muster-roll of those who are being shipwrecked by the self-gratification of those who should be beacon-lights and examples of everything Christ-like to their flocks! It is bad enough for the convert from heathenism to have the world, the flesh, and the devil to combat, without adding the stumbling-block of his missionary's fleshly indulgences.

Lord, open the eyes of the ministry, and teach me also the full meaning of the words "temples of the Holy Ghost!" A. W. B.

Jeppestown, April, 1897.

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South American Missionary Society.

EVANGELISTIC FORWARD MOVEMENT.

DURING three hundred and fifty years the despotism of the Papal system has oppressed and cruelly deceived the civilised and semi-civilised peoples of South America, and has left the aboriginal Indian tribes to languish in their native paganism. Rapid and very important changes have taken place within the last ten years. The old religious system has fast lost its hold on the people; thousands are revolting from Romanism; the absolutism of the Jesuits is broken. Ecuador, the stronghold of South American popery, is now open to the Gospel; the work of evangelisation may be carried on in every part of the continent, and thousands will welcome the colporteur and the missionary.

In many parts an earnest spirit of inquiry is abroad, and probably no part of the foreign mission field is whiter unto the harvest than are these almost unknown, forgotten South American lands. Recognising in the voice of opportunity the call of God, the committee of the South American Missionary Society have decided on making a vigorous, prompt, and systematic advance into the field. It is proposed to greatly extend the missions already established among the Fuegians, Patagonians, Araucanians, Gran Chaco, and other Indian tribes; also to strengthen and render more effective the work among the English-speaking settlers, and the missions to sailors in the seaport towns; but special attention will now be given to a great forward evangelistic movement among the thirty-two millions of Spanish and Portuguese speaking people (these represent four-fifths of the population of the entire continent).

New centres will be opened at once in some of the leading cities and towns of the Argentine Republic, extending later to other countries. The new plan includes the renting of suitable buildings to be used as mission halls for services and Sunday-schools in Spanish, opening of mission day-schools, colportage work, house-to-house visitation, the widespread distribution of suitable tract literature, the advocacy of the Gospel in the native Press, and the organising of a missionary training school in which native converts may be prepared for missionary work, for without doubt the greater part of the evangelisation of these lands must be done by native workers. The writer has been appointed by the committee to undertake this work in Spanish, and hopes to proceed shortly to the field.

To strengthen and greatly extend the work among the Indians, but especially to open these new centres of evangelistic work, the committee earnestly appeal for £5000, and also for increased annual contributions. Many of these new stations will in all probability quickly come to be self and locally supported. The writer will be glad to give information on behalf of this work at drawing-rooms, public meetings, etc. All communications should be addressed to The Secretaries, South American Missionary Society, 1, Clifford's-inn, Fleet-street, London, E.C.

In South America the need is of a specially urgent character; these people are passing through an important period of transition; the present is a unique, a God prepared opportunity; if it be allowed to pass unused, spiritualism, materialism, atheism, and many gross forms of iniquity, will assert their reign; indications are not wanting that such would be the case. Will not your readers do all that is possible by love and prayer and gifts to hasten forward the evangelisation of these South American peoples, from whom for centuries the Bible and the Christ have been hidden? With the prompt obedience and generous enthusiasm of holy love let us seek to make known to them the Gospel of the grace of God.

William C. Morris.

Young Women in Liverpool.—The "Bethesda" Training Institution, Netherfield Road South, fills a necessary place in Liverpool life. It has performed an incalculable amount of good in promoting the spiritual and temporal welfare of friendless young women. No fewer than 600 young women have been saved from dropping into the pitfalls of city life, and trained for domestic, laundry, and other services. Many have to be turned away for want of funds. A debt of £170 is now burdening the work. Mr. Arthur Price is hon. treasurer.

OUR DAILY HOMILY.

SUNDAY, May 23.

"The Preacher sought to find out acceptable words."—Eccles xii. 10.

THE wise Preacher or Teacher is not content with merely teaching the people knowledge, he will ponder and seek out and set in order the lessons of Divine wisdom, and when these are settled he will go on to find out acceptable words. We must be careful to have the "apples of gold," and no less careful to have the "pictures of silver." Not that we are to make beauty of language an object in itself; but having conceived high and holy thoughts we should give them a worthy expression, so that the Royal word may ride forth in a fitting equipage. It is unfit that the vessels of the sanctuary should be carried only in badger-skins; their first covering at least must be "all of blue." Be careful to commend the word of Christ with everything that will appeal to the attention of your hearers, that they may not turn from it with disgust.

Remember, however, that the words of the wise are as goads and nails. They must have points, sometimes to prick to duty, at other times to stick fast in the memory. In every sermon or lesson there should be *points*. To arrest and compel attention is more important than to please the ear.

Words that best befit the enunciation of God's ruth are given from the One Shepherd. We are enriched by Him, not only in all knowledge but in all utterance. He who made the mouth can put his words into the mouth. Ask Him to speak to thee that thou mayest speak in accents borrowed from his tone. It is not ye that speak, but Jesus who speaks in you.

MONDAY, May 24.

"The King hath brought me into his chambers."—Song of Sol. i. 4.

We cannot force an entrance into the inner chambers of the love of God. They remind one of the apartments which are reserved for the personal use of the sovereign, and are private from the foot of strangers. All the world is welcome to the State apartments, but only the favoured few to the inner sanctuary. So it is with the love of God. It is open to all the world, but its heart is hidden from the wise and prudent, and revealed to babes. You must wait for the King to take you into his chambers, and to show you the secrets of his heart.

It is pleasant to think of the chambers of the King opening one from the other in a long and glorious succession, and to imagine each inscribed with its text and adorned with characteristic emblems. The Chamber of Regeneration leading to Assurance; and this to Consecration; and this to the Enduement of the Holy Spirit; and this to the Quiet Heart; and this to a Life of Victory; and this to Abiding Fellowship. Each is a distinct phase of the Christian life, and from one to another the King leads the obedient and loving heart. At each advance the chambers become more magnificent and delightful, until the last one opens out upon a terrace which looks across the brief space to the City of God.

Will you let the King do this? Then you must begin by enthroning Him in your heart and obeying Him in your life. You must keep his words, and the Father will manifest Himself in Jesus as He does not unto the world. Draw us, and we will run after Thee, O King of Love.

TUESDAY, May 25.

"The voice of my Beloved."—Song of Sol. ii. 8.

There are times when winter rules within, and the atmosphere is full of rain, and the birds are mute. It does not necessarily argue that we have backslidden, only that the rich emotional life has for a little died down, as the sap sinks to the earth during the winter's pause.

The first symptom of returning joy is the voice of the Beloved Master. We do not seek Him, but He us. We do not call, but He calls. The voice of spring is heard sounding through our soul. The sweet, clear, tender notes of the Saviour ring melodiously around us, and as we hear them we know that our winter is past, the rain is over and gone, and the flowers and birds are at hand.

Rise up, my love! Rise up from lethargy and sloth, from the low levels on which you have lived, from the earth with its attractions, and the grave with its fetters. And as the command issues from his lips, He gives rising grace. Come away, He cries. There is richer life and wider upon the mountains. Let us climb the heights that beckon us. The voice of Christ is constantly summoning us to fuller experiences, to know Him and the power of his resurrection.

How appropriate these words are as we may conceive of them being spoken to the expectant Church! After centuries of waiting she shall hear the archangel's trump, and it will be the call of her Beloved to rise up and come away. Then her winter will be past for ever, and in the Paradise of God the unwithering flowers will appear; the time of singing will have come.

WEDNESDAY, May 26.

"I sought Him, but I found Him not."—Song of Sol. iii. 1.

God lets us seek, hiding Himself to draw us after Him. How much our race owes to his hidings! He has hidden pearls in the ocean, jewels in the rocks, coal in the earth, fish in the deep. By all these methods He has drawn men forth from lethargy and inaction, to strenuous and vigorous lives, so that the gains of their toil have consisted not only in the treasures they have obtained, but in the developed faculties which have come to them in the course of their search.

Is it not so in the spiritual life? Our Lord withdraws Himself, not in anger or disappointment, but that we may be sensible of not having attained, nor being already perfect, and that we may follow on to know the Lord, and to apprehend something more of that for which we were apprehended. Do not be disappointed, O Christian soul, if some time you should cease to feel the familiar delight in certain hymns, services, books, or teachers. Thy Master has withdrawn Himself from these, but thou wilt find Him further on. Never rest till you have discovered Him in some deeper revelation. The watchmen that go about the city, and who are probably messengers of Divine truths, may not help you in your quest, but the Holy Spirit waits to lead you into all truth. Open your heart to Him. It is but a little time, and as you pass from all human teachers you will find Him whom you love, or perhaps be found of Him. Then hold Him, or better, be held by Him. It is a sweet motto, "*Teneo et teneor*," "I hold and am held."

THURSDAY, May 27.

"Come, O north wind, and come, thou south, and blow upon my garden."—Song of Sol. iv. 16.

The garden of the heart is like one of those old-fashioned gardens, surrounded by high brick walls, prepared for fruit trees. I have one in my eye as I write, on the south wall of which old apple-trees have bloomed and fruited for generations. The garden is filled with all manner of spices, "spikenard and saffron, calamus and cinnamon, and with all trees of frankincense." Sometimes, however, the spices hang heavily upon the air. They are present, but hardly discernible to the quickest sense. Then the wind is needed to blow through the garden path, that the spices may flow out and pass beyond the barriers to the passers-by.

How often it has happened in the history of the children of God, that those who have known them have never realised the intrinsic excellence and loveliness of their characters until the north wind of sorrow and pain has broken with blustering force upon them. Then suddenly spices of rarest odour have exhaled and been carried afar. How the delicate trees dread the north wind! What a tremor goes through the crowded garden walks when they hear the husbandman calling to the north wind to awake. We all choose the south wind. But remember that the Euroclydon that swept down the ravines of Crete upon the Alexandrian corn-ship brought out spices which had slumbered unknown in the heart of the great apostle. Courage! Patience! The power of inspiring hope amid despair, and breaking bread with thanksgiving! Ah, north wind, thy ministry has been of incalculable worth to all of us.

FRIDAY, May 28.

"What is thy beloved more than another beloved, that thou dost so adjure us?"—Song of Sol. v. 9.

The daughters of Jerusalem, each of whom had her beloved, could not understand the urgency of this maiden who had lost her beloved. Her anguish at her loss was so extreme, her heart sickness was so agonising, her frenzy so bewildering, that they were startled into feeling that he of whom she was bereft was no common lover. There had been times when each of them had been temporarily forlorn, but they knew that they had never suffered like this! The greatness of her pain was the mirror in which they caught a glimpse of the ineffable beauty of the Bridegroom.

Speak of Christ so that men and women around may be constrained to cry, "Your Beloved excels our beloveds. We cannot speak of them as thou dost of Him. To gain them does not fill us with the same ecstasy, or to lose them with the same woe."

What are the beloveds that men seek after? There is the beloved of worldly success, of human adulation and applause, of art, science, and war. They intoxicate their admirers, but fail to satisfy. Who can say of them that they are chief, and outshine the gold of Ophir, beryl, sapphires, ivory, and cedar, the rarest products of earth, as synonyms for priceless worth? But all these gathered together are poor and unworthy emblems of the peerless beauty of Emmanuel. White in purity, ruddy with the bloodstain, his bushy locks emblematic of immortal youth, his eyes like water-brooks reflecting the deep azure of the sky and telling of eternal love. Ransack earth for metaphors, and they fall short of the truth.

SATURDAY, May 29.

"I am my Beloved's, and my Beloved is mine."—Song of Sol. vi. 3.

To get the full significance of this precious sentence we should compare it with chap. ii. 16. Remark their parallelism, and their contrast.

My Beloved is mine, and I am his.
He feedeth his flock among the lilies.

And this

I am my Beloved's, and my Beloved is mine.
He feedeth his flock among the lilies.

In the first of these couplets the spouse lays the first emphasis on her hold of the Beloved; only secondarily does she congratulate herself that she is his. But in the second couplet her chief thought is that she belongs to Him.

In the earlier stages of Christian life, we think most of what we have in Christ; afterwards we love to dwell on the fact of his possession of us. You are Christ's, believing soul, and you ought to know the riches of the glory of his inheritance. You are his estate, for Him to cultivate and rear successive crops for his praise and glory. You are his jewel, to obtain which He renounced all, and on which He will expend infinite care, cutting your facets, and polishing you to shine brightly in his light. You are his house in which He can dwell, opening out unexpected apartments and passages. You are a member of his body, through which He will fulfil his holy purpose. You are his bride, to win whom He came from afar. You are owned, possessed, inhabited, loved, with a peculiar personal affection. As Keble says: "Thou art thy Saviour's darling; doubt no more."

The Congregational Union.

A LARGE number of delegates assembled for the May anniversaries. At the business meeting of the Union, Rev. Alfred Rowland, of Crouch End, was elected next chairman. He will enter on his duties on January 1, 1898. The election is a very popular one, though Mr. Rowland, in returning thanks for the honour done him, modestly disclaimed the possession of the gifts of his two predecessors. The report for the year of the Union's works and gifts was satisfactory.

At the meeting on Tuesday morning, an immense audience gathered in the City Temple to hear Dr. Berry's address, which was on "Congregational Churchmanship: Its Principles, its Privileges, and its Obligations." It proved to be a lucid and powerful exposition of what Dr. Berry conceives to be the New Testament idea of the Church of Christ. He quickly found himself in antagonism to the sacerdotal idea, and forcibly pointed out some of its inconsistencies.

SACERDOTALISM AND INFALLIBILITY.

The argument for the sacerdotalist claim is now based on what is called the doctrine of development, a doctrine which affirms that the Lord of the Church, in due course inspired and guided the leaders and teachers of the Church to set up this one visible and indivisible institution as the proper guardian and agent of the then familiar and well-understood Gospel. Of this theory, Dr. Berry said: "It was set up too late, and its operations were closed too early to justify its acceptance; that by robbing grace of its universalism, and exalting rites into equality with righteousness, and creating dictators over a heritage which the Master committed to brethren, it was a reversal rather than a development; that it has failed to justify itself by its fruits, in the promotion of either special piety or brotherhood." Besides, "if one visible and indivisible organisation had been according to the mind of the Master, organisations standing outside it, either in pained protest or in friendly emulation, would never have won any tokens of the Lord's favour."

Dr. Berry very cogently reminded the assembly how a leading sacerdotalist, in defending the validity of Anglican orders, contended that the "infallible" Pope must be wrong in his judgment of them, because of the Divine grace that many of his hearers had found through the ministries of the English Church. "The argument is as old as the Apostle Paul, who justified his own apostleship by an appeal to its spiritual fruits." "Therefore, he exclaimed, "the Church that fosters saints and rears prophets must be from God. The blessed facts of Christian history, the saved and gracious souls in all the churches, give happy dispatch to a narrow ecclesiasticism, and restore the only possible groundwork for Christian unity."

PRINCIPLES AND LIFE.

The address was very searching and powerful upon the necessity for spiritual life in the Church. After pointing to some painful symptoms of feebleness in the churches, he said: "That there is grievous deficiency somewhere is obvious. Where shall we look for it, and how shall we correct it? My own rooted conviction is that it lies in the absence of adequate occasion in our church life for fellowship in prayer, for quiet communion with God, for mutual converse and encouragement in spiritual things. There is too little secrecy and inwardness in our church life, too little corporate retirement into the holy place, too little contemplation of the spiritual objects of our faith, and the spiritual sources of our strength." The fact that a man such as Dr. Berry, who has taken such a prominent part in public life, should thus have refrained from saying a word on any subjects but those of supreme spiritual importance, may be taken as a sign of coming blessing, and the more so as his words were received with the heartiest sympathy.

TEMPERANCE WORK.

A temperance meeting is now a regular thing, and that held this May heard good news; eighty-three per cent. of the ministers are abstainers, and ninety-eight per cent. of the students. The chairman, Mr. George Spicer, gave an address, which was excellent both for its kind, firm tone, and for its putting of the temperance argument. He said something that will be heard again when he declared his wish that the chairman of the Congregational Union should also be the chairman of the temperance meeting. That, of course, can only be if he is a temperance man.

PUBLIC QUESTIONS.

The assembly usually gives a deliverance on public questions, and this year it was first upon Primary Education, declining to accept the recent Act of Parliament "as, in any measure, a settlement of the future position of denominational schools as a part of our national school system. It affirmed with great enthusiasm that it would insist on such further legislation as shall place within the reach of every child of school age in the kingdom an elementary school under the management of elected representatives of the people, and free from sectarian and clerical control. A deliverance was next given on International Arbitration, which was cheering for its hopefulness of a treaty being ultimately formed with the United States. On the Eastern question the mind of the assembly was expressed in regret that the European Concert had shown such excessive consideration toward "the barbarous Turkish Empire," and in an opinion that "their vacillation and dilatoriness" had chiefly been the cause of the war between Turkey and Greece. It called upon the Government to hasten the conclusion of hostilities, and to prevent the re-imposition of the Turkish authority over any territories that have escaped from it.

THE DIAMOND JUBILEE.

A crowded and enthusiastic meeting was held in the City Temple to celebrate the Queen's Diamond year, and to express thanks for the progress made during the last sixty years. The feature of the evening was undoubtedly Dr. Parker's speech, which contained some vigorous and healthy speaking. Among other things, he said: "It may be true that uneasy lies the head that wears a crown, but sevenfold uneasier would his head lie who attempted to profane that spotless throne through any, even a remote and cunningly calculated suggestion of licentiousness, or gambling, or party. The moral standard of the throne has been fixed, and woe to him, though the King's own blood, who would even in centuries to come negatively attempt to tamper with its righteousness or sully its spotless purity."

Both the Colonial Missionary Society and the Church Aid Society are rising into new power and efficiency. Signs of coming blessing are visible in many directions.

A Swiss Keswick.

A CONFERENCE for the deepening of spiritual life was held at Ried, near Bienne, Canton de Bienne, from May 4 to 7. The kind and hospitable house of Mlle. Julie Robert was once more crowded by many Swiss and other friends who have met there every May for some years. This year about 110 assembled from different parts of the world and various fields of labour. Two meetings were held each day, in the now historic studio of Monsieur Paul Robert, the Christian painter of our times, and brother to Mlle. Robert.

The meetings were presided over by Pastor Stockmayer, whose opening powerful address was on the men of God who have been trained by desert experiences. In the afternoon this view was further enlarged by Pastor Stockmayer and Pastor Morel of Môtiers.

On Wednesday morning Pastor Stockmayer spoke of judgment beginning at the house of God. He was followed in the afternoon by M. Clerc, who led up to the point of individual consecration. A sister from New York gave the key-note on "I will obey Thee," and all hearts echoed her words.

On Thursday morning Pastor Stockmayer discoursed of the preparations of the "Bride"—that we must reflect Christ in our lives so perfectly as to be one with Him. M. Teannet, of Neuchâtel, spoke suggestively in the afternoon on the analogy of the Books of Ruth and Esther, which he called the marriage books of the Bible. On Thursday evening there was an additional meeting, conducted by M. Lombard, of Geneva, on the subject of "Faith Healing." Testimonies were given by many who had received healing by faith in the Lord alone. Friday, the last day, was very interesting. Pastor Stockmayer spoke for two hours on Revelation xii. in the morning, and was exceedingly profound on the Lord's coming and the meetness of the Bride for Him. In the afternoon a profitable time was spent at the table of the Lord.

Conferences at Northfield.

THE coming Conference season at Northfield will open with the usual promise of good things in store for those who seek physical and spiritual refreshment. The season really begins with the opening of "The Northfield" on Thursday, June 10, for the accommodation of summer guests. Monday, June 14, marks the opening of "Commencement Week" at Mount Hermon School and Northfield Seminary. Graduation Day at Mount Hermon is Tuesday, June 15, and at the Seminary Wednesday, June 16. The Commencement exercises present to the visitor a rare opportunity to become acquainted with the work of the schools.

The World's Student Conference will be held, Friday, June 25, to Sunday, July 4. Among the speakers secured for this Conference are President F. L. Patton, Princeton, Rev. Henry Van Dyke, D.D., New York City; Rev. Alex. McKenzie, D.D., Cambridge; Rev. A. F. Schauffler, D.D., New York City; and Mr. D. L. Moody. The Y.M.C.A. encampment, open during the months of July and August, is another gathering for young men.

The Y.W.C.A. Conference is from Friday, July 9, to Tuesday, July 20. The group of speakers include Mr. John R. Mott, Rev. A. T. Pierson, D.D., Rev. R. A. Torrey, Mr. R. E. Lewis, Mr. Moody, and others.

The General Conference for Christian workers, continues from Thursday, July 29, to Monday, August 16. The following speakers and teachers are expected among others: Revs. George H. C. McGregor and Campbell Morgan, London; Bishop Newman, Washington; Mr. W. H. Stanes, and Mr. V. D. David, the Tamil evangelist, India; Dr. H. C. Mabie, Boston; Rev. A. C. Dixon, D.D., Brooklyn; Rev. R. A. Torrey, Mr. D. L. Moody, etc. Between the Conferences and after the Convention of Christian workers special Bible lectures will be given by prominent Bible teachers. Those who cannot be present during the regular Conferences, or prefer the more quiet sessions, will find these post-conferences particularly helpful.

A prominent feature of all these gatherings has been the services of song conducted by Messrs. Ira D. Sankey, Geo. C. Stebbins, and D. B. Towner.

"The Northfield," a large, finely-appointed hotel, offers first-class accommodation to visitors throughout the season at reasonable rates. The Seminary buildings are open during the World's Student Conference for the college delegates; during the Young Women's Conference for its delegates; but during the General Conference for any who wish to attend that gathering.

General information regarding the conferences, or about board at "The Northfield" and with private families, may be had by addressing Mr. A. G. Moody, East Northfield, Mass., U.S.A.

The McAll Mission.

THE twenty-fifth anniversary of this Mission was recently held in the Church of the Oratoire, Paris, under the presidence of Monsieur Sautter. An interesting report of the work of the past year was given by Mr. Greig. Pastor Theodore Monod gave his recollections of the beginning of the work and of the early days of the Mission, which has been so blessed during its twenty-five years' history. Pastor Jean Meyer, of the Lutheran Church, followed with a stirring appeal to all who had received blessing in the work to be up and doing, and to endeavour to bring in those around them. He gave a warm testimony to the blessing he had himself received through working with Dr. M'All and his helpers.

The welcome announcement was made that the heavy debt of three thousand pounds which had so hampered the work was now practically cleared off, thanks to generous help from friends in Great Britain, France, America, and elsewhere. All present felt greatly encouraged by the meeting, and stimulated to renew their efforts for the evangelisation of France, over which land so heavy a sorrow has fallen. Mrs. M'All was present.

A Device of the Devil.—When Satan cannot prevent our good deeds, he will sometimes effect his evil objects by inducing us to take an undue and selfish satisfaction in them. So that it is necessary, if we would not convert them into destructive poisons, to be crucified and dead even to our own virtues.

Dr. T. C. Upham.

The late Rev. H. E. Brooke.

THE subject of this sketch was born in Dublin on May 20, 1829. He was the third son of the late Right Hon. William Brooke, Master in Chancery, of Taney Hill, Dundrum, near Dublin. His father was a devout Christian, and he was brought up in the truths of the Christian religion as contained in Holy Scripture. He was educated at Redland, Bristol (Mr. Knight's), and Trinity College, Dublin, where he took a first class in Divinity and the first prize for Biblical Greek in March, 1852. It is believed that his actual conversion took place about 1848, and was in some measure due to hearing the news of his elder brother's conversion in India, and reading his letters home on the subject. He has often said that the text that brought light to his soul was: "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

From this time he seems to have set his heart on the ministry, for he refused a good post offered him by his father in the Court of Chancery, but he had difficulties with regard to entering the ministry of the Established Church. In 1853 he visited the Eastern States of America with letters of introduction to some of the American bishops and divines, in some hope of settling down in the ministry over there, if he could find a sphere more compatible with his difficulties than was the church at home. But he returned in four months without finding what he sought (Aug., 1853), and shortly afterwards he was offered a post as "moral agent," or lay spiritual worker, by the Duke of Manchester on his estate at Tanderagee, in Armagh co. He went there in October, and remained until the following April, 1854, when his difficulties with regard to the Established ministry appear to have disappeared for the time, and in response to urgent persuasion on the part of some of his friends he decided to enter the Church, and was ordained at Armagh by the Primate of Ireland on Palm Sunday, April 9, 1854.

His first curacy was under Archdeacon Alexander Irwin, of Armagh, at the district parish of Aughavilly. On the Friday succeeding his ordination the following entry appears in his diary: "First service in Aughavilly. Preached badly on 1 Cor. xv. 3."

In October, 1854, he became curate to the Rev. Joseph Callwell at Brookeborough, near Colebrooke, in co. Fermanagh, the seat of Sir Arthur Brooke, and seems to have worked chiefly in the district parishes of Tattykeeran and Littlemount. In 1856 he was offered by the Primate of Ireland the incumbency of St. Mark's, Drogheda, which he accepted; but in a year's time, desiring a fuller sphere of work and more varied experience than was afforded here, he accepted a curacy under the Hon. and Rev. Orlando Forester (the late Lord Forester, canon of York) at Broseley, Shropshire, early in 1857. He remained there two years, and it was here that he met his wife, a daughter of the Rev. J. A. Jetter, then incumbent of the adjoining parish of Ironbridge. They were married in February, 1859, when Mr. Brooke left Broseley and entered upon his last curacy under the late Prebendary Cadman, at that time rector of St. George the Martyr, Southwark. His old difficulties now returned with renewed force, the most prominent among them being in connection with infant baptism, and in June, 1859, he retired from the ministry of the Established Church, and devoted the rest of his life to undenominational Evangelical ministry, and to the deep study and faithful exposition of the Word of God.

As a matter of fact his whole spiritual and mental calibre and constitution were such as would have made it difficult for him to work successfully for any length of time on any denominational lines. Spiritually-minded in every sense of the term, and of abstract though by no means visionary mind, his whole idea of the Church of Christ was that of a spiritual body consisting of the sum total of true believers whatever their earthly distinctions or limitations; and the idea of any section of this body regarding itself as the sole repository of Divine wisdom and revelation was altogether alien to his mind. Perhaps nothing will give a better idea of his position in this respect, and a more typical formula of the principle that has underlain his whole life and teaching, than the following extract from his diary twelve years later, dated July 20, 1871: "Wrote to-day to ——— as follows: 'I am a great advocate for every true Christian, whilst being free to use any, yet being a nonconformist at heart as to every church system which could possibly be formed upon earth, and this simply on the ground that you cannot have anything upon earth that the Christian can feel at home in. Our citizenship is in heaven, our service—Divine service—is in heaven, our temple is in heaven, our Priest is in heaven, from whence we shortly expect Him.'"

(From Photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.)

After leaving Southwark, Mr. Brooke filled two small posts at Bushey Heath and Bude in Cornwall, and in 1861 he accepted an invitation to become minister of the Iron Room at Wimbledon, a small place of worship conducted on free lines. The Prayer Book was used at the morning service whilst the evening service followed the pattern common to Nonconformist churches. He remained there for ten years, after which the church was licensed and rebuilt as the present Emmanuel Church. It is a significant fact that three of Mr. Brooke's charges have become Church of England on his leaving, and may be taken as showing how small a difference separated him from the Church, and how much nearer in spirit and method his teaching was to that of the Established Church than to that of any outside body or sect.

In May, 1871, he left Wimbledon and became minister of the Ashbourne Free Church in Derbyshire, just then built by Mr. Francis Wright, of Osmaston Manor. He left in a year's time, and the church was shortly afterwards licensed as a Church of England incumbency. In May, 1872, Mr. Brooke came with his family to South Norwood, and in January, 1873, moved to Roehampton, where he lived until 1876. During these four years his ministry was scattered over various places, sometimes for months at a time, and sometimes for single Sundays—*e.g.*, the Drill Hall, S. Norwood; Mission Room, Upper Norwood; Chelsea Chapel (during absence abroad of the Rev. Frank H. White); Trinity Presbyterian Church, Notting-hill (where he assisted the Rev. Dr. Adolph Saphir in 1875); and other places. Early in 1876 Mr. Brooke accepted an invitation to become permanent minister of the Mission Hall at Dovercourt, Essex, a fine building erected by the late Mr. Robert Bagshaw, of Dovercourt, and which had hitherto been supplied week by week by the Evangelisation Society. His ministry here extended over ten years, and it was solely owing to ill-health that he was obliged to leave in 1886. Towards the end of his stay there he was first troubled with painful attacks of internal neuralgia—aggravated by the severe east winds in the spring—which have so burdened his later years, and, for the last five years of his life, greatly increased in intensity and periodical frequency.

On leaving Dovercourt Mr. Brooke came to Bromley, Kent, as the first minister of Christ Church, Bromley Park, a Free Church, built by Mr. Samuel Causton, of Bromley Park, and which was the third of Mr. Brooke's churches to be licensed at the close of his term of ministry in October, 1889. This event was closely followed by the marriage of his only daughter to her cousin, Mr. Graham Wilmot Brooke, and the departure for the Central Sudân Mission at Lokoja in 1890, followed by the deaths of the leaders of the party, Rev. J. A. Robinson and G. W. Brooke, within six months of each other.

In December, 1891, after a few months ministry at Ealing at a Presbyterian church, where he was succeeded by Rev. Dr. Thain Davidson, Mr. Brooke came to Beckenham, where he resided until his death. His health has been much broken during this time, but when it permitted he has taken a Sunday evening service at the Public Hall until the present year. In September, 1892, he suffered from a bad attack of jaundice and general prostration, which caused much anxiety at the time, but he recovered from this, and the last five years have been divided between intervals of much pain and suffering, and alternate periods of relief and comparative activity, and this state of things continued almost to the end; nor was there anything in his condition apparent to his family or his doctor indicating a critical phase of the illness until a day or two before his death.

Mr. Brooke was for many years a regular speaker at the Mildmay Conferences, and a member of the council of the Evangelical Alliance, and notes and articles from his pen

have appeared from time to time in the pages of *Evangelical Christendom* and of The Christian. His teaching was Evangelical and Protestant, and of an essentially expository character. Strongly averse to politics from the pulpit, and holding the view that a Christian had no concern with earthly politics, his sermons did not reflect the current thoughts, feelings, and passions of the hour, but rather drew his hearers out of and away from the present; nor did they ever take the form of rhetorical orations, moral homilies, or literary essays, but always of Scriptural and doctrinal expositions. The text was never a mere peg or motto to his sermon, but its germ.

He was scholarly in exegesis, clear in mental vision, sound in judgment, and gifted with excellent powers of expression. In early and middle life he had devoted much time to prophetic study, and had adopted the principles of the historical school of interpretation, which he never abandoned, although in later years he came to admit that possibly the truth might be found to embody the leading features of both schools of interpretation to the extent of the broad historical fulfilment on the year-day scale being followed by a literal or futurist fulfilment at the close of the dispensation; but in his interpretation of the prophecies relating to the "Antichrist" he remained a historicist to the last.

In his domestic and home life Mr. Brooke displayed a consistency of principle, fairness of mind, and sweetness of disposition that endeared him to all. His Irish origin had given him a keen sense of humour and a natural brightness of spirit which did much to counteract the depressing effects of ill-health. The same cause was also probably responsible for a keen love of and genuine talent for music. This was natural and spontaneous with him, for he had given little time to its cultivation or study; but he had the gift of extemporisation, and of playing by ear, and his musical taste was refined and classical, if perhaps somewhat conservative in attitude towards the modern school of composers.

To his friends, acquaintances, and the world at large he was genial and courteous, gentle in nature and avoiding strife and controversy, of fair and judicial mind, moderate in action, and generous. Taking his life as a whole, he was a man raised up for a peculiar work in the Church of Christ, and, as is generally the case in such instances, far more adapted for this particular work than for any other. He was one of our earliest literary friends, and we were often indebted to his sound judgment and accurate thinking.

The National British Women's Temperance Association has found it necessary to change the place of meeting for the day meetings of its annual Council, in consequence of the number of delegates elected being much larger than was expected, so that St. Martin's Town Hall is found to be too small. These meetings will therefore be held (on June 1, 2, and 3) at Westminster Chapel, James Street, Westminster, but all the other meetings will be held at the time and places already announced.

The Preciousness of Christ. — There are those in this superficial age who imagine that Paul's Jesus is too narrow for the times, and that Peter's theological attire has become so tattered and torn that the keys of the kingdom of heaven have fallen out through the holes in his pockets. But the Christ of Peter and Paul will be the foundation of the world's hope when these modern sages will have gone into everlasting oblivion. To them that believe He is precious. And the faith that lays hold of Him is precious. And the Divine energies that course through the centre of faith are precious. These are the precious things that have no parallel in this life of ours. These are the "precious stones" of earth. Upon these, without any baser intermixture, must rise the walls, the towers, and the palaces of the city of God (Rev. xxi. 14-20).—*Rev. John Thomas, M.A.*

The Martyrdom of Marius.

By the late Mrs. Crewdson.

"Give the Christian to the lion!"
Wildly cries the Roman throng.
"Yes, to Afric's tawny lion!"
Shout the warriors bold and strong.

"Let the hungry lion tear him!"
Echoes glad the laughing crowd.
"Fling him, fling him to the lion!"
Shriek the noble matrons loud.

"Do not spare him! Let him tear him!"
Cry the fair patrician girls,
With their dark hair softly braided
Underneath a band of pearls.

With their small feet purple-sandalled,
And their arms with bracelets dight,
And their robes of Indian tissue,
And their black eyes flashing light.

"*Date illum ad leonem!*"
Spake in accents soft and low,
From their curule seats of honour,
Senators in goodly row.

Then from flight to flight redoubled,
Shout and cheer and laughter peal,
Till the giant Colosseum
'Neath the tumult seems to reel.

And the clamours of the people,
Through the arch of Titus roll,
All adown the Roman forum
To the towering Capitol.

Then a pause. Hush! hush! and listen;
Whence that wild and savage yell?
'Tis the lion of Sahara
Raging in his grated cell.

Fierce with famine and with fetter,
Shaketh he his tawny mane,
For a living prey impatient,
Struggles he 'gainst bar and chain.

But a voice is stealing faintly,
From the next cell chill and dim,
'Tis the death-doomed Christian, chanting
Soft and low his dying hymn.

With uplifted hands he prayeth
For the men that ask his blood,
With the holy faith he pleadeth
For that shouting multitude.

Lift the grating, *they* are waiting;
Comes he forth serene to die,
With a radiance round his forehead,
And a lustre in his eye.

Never when 'midst Roma's legions,
With the helmet on his brow,
Pressed he forth to front of battle
With a firmer step than now.

Lift the grating, *he* is waiting;
Let the savage lion come,
He can only rend a passage
For the soul to reach her home.

* * * * *

"Brother, thou art gone before us!"
Sings the martyr funeral band;
Pacing lowly, pacing slowly,
With the torchlight in their hand.

Little knew they, as they whispered,
Sad and low, the burial psalm,
And as Christ's dear name was graven
On a little branch of palm,

That this tombstone, rude and rugged,
Should be deemed a precious gem
Ages hence, when crushed and shivered
Is the Cæsars' diadem;

When the wild vine weaves her tendrils
Over palace, fane, and hall,
O'er the golden house of Nero,
And the Colosseum's wall.

Reforms in Scottish Prisons.

GLASGOW.

Scotland is fortunate in having among those who are in authority in her prison world, a number of good men and true, who evidently think of the higher interests and welfare of her criminal population. One of the highest officials said to a Justice of the Peace: "Do you think you are doing all you can for the spiritual welfare of the prisoners?" He replied that he would see what was being done. Soon after this he instituted Bible-classes in the large city prison in Glasgow, with most excellent results.

On visiting this gaol, the Governor conducted me round, remarking, "Things are very different to what they were when I first entered the service forty-two years ago. The penal cells were never empty; now they are never used, and the warders are a real help to the men."

The Presbyterian chaplain is an enthusiastic lover of souls. He left an important church in order to win the prisoners, and he is succeeding. The Governor attends all the services, and is ever on the look-out to improve the moral welfare of those under his charge. I was privileged to address the City police in the section-house on the South Side, and found a goodly band of stalwart officers, who are usually gathered every week by Miss Logan.

EDINBURGH.

At the beginning of the year Major Whittle preached and Mr. Stebbins sang the Gospel in Edinburgh Gaol. Permission was granted to give away a number of books—such as "The Way to God," "Probable Sons," etc.—to prisoners throughout Scotland. Being in the city later on I was asked to preach in the prison on the Sunday morning. At the close a number of men desired prayer on their behalf, and a good many stayed to an after meeting, when they evidenced a desire to begin a new life. Visiting the prison next day we found that a revival had broken out. Three and a half hours were spent visiting the men from cell to cell. Two cases of conversion were found as the result of Major Whittle's preaching, and another was very anxious.

Services were held each morning till I left for London, and the forepart of the morning was passed conversing with the anxious. Lack of space here hinders my mentioning individual cases of blessing. Letters to hand state that at one Sunday service in the prison fifteen stayed behind to be dealt with.

A Free Church minister in a small town near Edinburgh tells of the conversion of a notorious criminal of whom the head constable said, "He has inspired terror in the minds of nearly all my men." This man rose in a men's meeting and testified to the power of Jesus Christ to save, and is working amongst disreputable sinners who are becoming "beloved saints."

Chas. Cook.

Systematic Bible Teaching.

A Conference in connection with this Mission was lately held in the Council Room, Exeter Hall, Rev. Chas. Stirling in the chair. The object of the Mission is to promote pure religious teaching in the home, through the lessons taught in the Sunday-school.

The Chairman dwelt on the spread of Ritualism and Romanism, and the necessity for such work as that of the Mission. He urged the value of systematic Bible teaching in the training of the young. The meeting was addressed by other friends who bore testimony to the good work carried on by the Mission. Its funds are at a low ebb, and an appeal was made for help to enable it to extend its usefulness.

National Temperance League.—The annual meeting of members was held in Sion College on Friday. Mr. R. Rae, the secretary, presented the annual report, which showed that the League had held numerous social gatherings and conferences for different classes of the community during the year, including meetings in connection with the British Medical Association and the National Union of Teachers. Lectures in colleges had formed one of the most important branches of the work. The committee was largely represented on the council of the Army Temperance Association. The Royal Naval Temperance Society, the superintendence of which Miss Weston undertook at the request of the League, continued to make satisfactory progress, and last year 4791 temperance pledges were taken at Portsmouth and Devonport alone. An appeal was made for a Twentieth Century Fund of £10,000, for aggressive work during the remaining years of the nineteenth century.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Jack's Penny.*

ONLY a wee ragged boy, with tattered coat, dirty face, untidy hair, no hat or shoes, pacing up and down the cold pavement, heedless of the late hour and falling rain, with an eager, earnest expression on his thin, white face, and grasping in his little hand something which to him is evidently a great treasure, judging from the care he bestows on it.

Up and down, up and down, slowly he walks, watching the passers-by, when suddenly he catches sight of a tall figure in a black coat just appearing round the corner, and away he darts. Here comes the friend little Jack has been waiting for, the teacher of the Ragged School that he has been attending for some weeks past, but whom Jack expects to see for the last time to-night; for, in a few days, he is going away, far across the seas to great, needy China to tell boys and girls and men and women who are living dark, miserable lives, of One who loves and cares for them, but of whom they know nothing.

Only a few months ago little Jack was almost a heathen, knowing very, very little about God and the Saviour who died for him, but now, having listened with earnest attention to the words of his teacher, he loves the Lord Jesus, and is anxious that others should know and love Him too.

Breathless and speechless, Jack stops in front of the gentleman, who pauses in his hurried walk and asks, "Well, my little man, what is it?"

"Oh! please, sir, please I've got something for you," and, opening his dirty little hand, discloses—just one little brown penny; "and please, sir," continues Jack, "will you take it with you to China, and buy a Testament and give it to some little boy there, that he may read about Jesus?"

The missionary looks down at the poor, ragged little fellow, and, putting his hand on his head, says, "Look here, Jack, wouldn't you rather I took your penny and put some of my pennies to it, and bought you a pair of boots?"

"Oh! no, sir," Jack replies without hesitation; "you see, father would pawn the boots, and I would much rather you took the penny to China, so that some little Chinese boy may get to know Jesus."

SO THE PENNY CHANGED OWNERS

on the spot, and was placed in the missionary's pocket, and away Jack trotted to the miserable attic he called home.

After some weeks the missionary arrived in a Chinese port, and there purchased from the British and Foreign Bible Society a Gospel in Chinese characters. The first few months were spent in busily studying the language; but after a while the missionary became interested in a little boy as poor as Jack, but not as ragged, for he had no clothes at all, and offered to give him, if he would learn to read, the Gospel purchased with Jack's penny. The little fellow steadily persevered, and in due time was rewarded with the Gospel.

Day by day this little Chinese boy, with his yellow skin and long pigtail, read from the book of Jesus, and his heart was won by the love of the Saviour, who gave his life for him, and he became a follower of Christ, and now, to-day, having grown to be a man, he is busy working as a native evangelist, telling his fellow-countrymen that the Saviour that he has found will be their Saviour too.

Little Christian boy and girl, have you ever done as much as little Jack did for the heathen? Have you ever given one of your many pennies to help send the Gospel to those who are living year after year in such darkness and ignorance? They know nothing about the Saviour you love, nothing about Jesus your best friend, nothing about heaven, but are going on helplessly from day to day, with no one to comfort them in sorrow, no hope beyond the grave, no freedom from the chains of sin, no bright, happy Sundays, praying only to gods that cannot hear and cannot relieve; and now God stoops to ask your help. He does not send the message by swiftly-obeying angels, but entrusts it to us, his children.

"But," you ask, "what can I do?"

Shall I tell you of one of his commissions that you need not pass on to the "grown ups" and think it has nothing to do with you? It is this: "Pray ye" (Luke x. 2). Perhaps you feel you don't know how to pray. Have you ever heard it said, "God's biddings are enablings"? That just means that if God tells you to do anything He will teach you how to do it. So, if you don't know how, just come to Jesus and tell Him that, and He will teach you, and fill your heart with love to all those for whom Christ died.

B. H.

* From *Across the Seas*, a Missionary Paper for Young People. Edited by Mr. F. S. Arnot, 53, Belmont-drive, Liverpool, in conjunction with Editors of *Echoes of Service*.

Early Surrender.

Has Jesus won thy heart, my child?
Has He thy sins forgiven?
And doth He curb the passions wild
That dim thy thoughts of Heaven?

With sunshine oft the world is bright,
And rich in splendour seems;
The bounding steps of youth, how light,
How brilliant are its dreams!

What thought of danger doth he know,
Whose heart with joy runs o'er,
While dreams of pleasure round him flow,
And hope points on before?

But danger's signal oft should rise
Where youthful pilgrims stray,
For folly never lacks disguise
To tempt from wisdom's way.

Then to thy Saviour, even now,
Thy heart's affection give;
Before his glorious presence bow
And nobly shalt thou live.

More sweetly shall the blackbird sing,
More fondly coo the dove,
For sunshine gladdens everything
Where dwells the Saviour's love.

Clevedon. WM. KITCHING.

Personal.

UNCLE TED writes:—After what I said last Missionary Week about the fear of famine in Morocco, you will rejoice that just in time God sent rain, and all the people round me are rejoicing that again their bread is sure, though the locusts are coming up so thick that they will have to fight hard for it. These are like the little creeping sins, which, if not slain in time, may even take from us the Bread of Life. But do not let us forget those in India who still continue to need our help. I wish the sums sent in each week for the immediate relief of the starving kept up to sums sent in a couple of months ago. Remember, that for many weeks more this need will continue.

MAY WATSON.—I will correct the mistake in your name. MILDRED FRYER (Sydney).—Am glad to welcome you, and perhaps Dorothy will soon be able to belong. Several of my nephews and nieces are only six years of age, and send in their answers every week, and get them right, too! THE "MAYFLOWER" GIRLS.—Thank you for your kind wishes. QUENNIE MATTHEWS.—Am sorry you have found the Searchers lately too difficult. I think this last week's will suit you. KITTY DONALDSON SELBY.—You should have answered questions 2 and 3. MARGERY MATTHEWS.—You did not enclose the postal order in your letter. EVELYN HEWER.—Thank you for your long letter. I am glad you are having such a nice holiday in the country. JANET GARRETT (Kimberley).—Do not forget to give your age.

Many thanks to a kind friend for sending a jacket and anecdote cards, etc., which will be sent to some sick children.

Scripture Union Portions for Next Week

S.	*Hebrews*	xii. 1-13.	Th.	*Psalms*	cx. 1-7.
M.	,,	xii. 14-29.	F.	,,	cxi. 1-10.
Tu.	,,	xiii. 1-15.	Sat.	,,	cxii. 1-10.
W.	,,	xiii. 16-25.			

Children's Special Service Mission.

Mr. J. S. Tyler, *Norwich and neighbourhood*, to May 31; *Hawkstone Hall, Lambeth*, June 1. Mr. E. Arrowsmith, *Hambledon*, May 2C. Mr. Reginald Callender, *Southsea*, May 21; *Penge*, May 25; *Ealing*, May 27; *Canonbury*, May 28; *St. Luke's, Redcliffe-square*, May 29; *Weybridge*, May 30; *Friends' Meeting House, Kingston-on-Thames*, May 31; *Shooters Hill*, June 1; *Trinity Church, Hampstead*, June 5; *St. Matthew's, Bayswater*, June 6; *Highgate*, June 11; *Guildford Convention*, June 12-13. Mr. H. Hankinson, *Addlestone*, May 27. Mr. E. Hughes, *Peckham Rye Tabernacle*, May 20; *Hawkstone Hall, Lambeth*, June 1. Mr. J. H. P. Cutting (with caravan), *Stowupland*, to May 26; *Barking*, May 27. Mr. A. C. Coffin (with van No. 1), *Haughley*, from May 7.

Meetings for special prayer for seaside services will be held on Thursday, May 20 and June 24, at six o'clock, in Leopold Rooms, Ludgate-circus, E.C.

Donation List.

Indian Famine Children (Mrs. Bruere).—E. E. S., £1; Thankoffering, Grannie and H. H. B., 2s. 6d. Total, £1 2s. 6d.

Indian Famine.—H., £1; E. A. D., 5s.; B. S., 6s.; C., A., L., E. and W., £1; F. and E., 1s.; G. E. S., 3s. Total, £2 15s.

Cripples' Bathing Machine, Southend.—A Reader of the "Children's column," 2s.; B. B., 6d.; L. T. and Q. M., 5d.; E. L. E., 1s.; Charlotte, 2s. 6d.; Mrs. G., per E. G., 2s. 6d.; May, 6d.; M. S., 1s.; Uncle Tom, £1. Total, £1 10s. 5d.

Bible Searcher (No. 72).

[Children under TEN do any three; those under THIRTEEN do any six. All answers from the Epistle to the Philippians. In answering the questions it is not enough to give only the references. The verse (or part) must be written out.]

1. How could Paul's readers fulfil his joy? (ch. ii.)
2. What mind should be in us? (ch. ii.).
3. How did Paul say he could do all things?
4. What should our conversation be like?
5. How should we make known our requests unto God?
6. By whom and according to what will our need be supplied?
7. On what things should we constantly think?
8. For what special graces for his readers did Paul pray?
9. What two things are mentioned as given us to do for Christ?

KEY TO LAST WEEK'S SEARCHER (No. 71).

1. Hold thou me up, and I shall be safe (Ps. cxix. 117).
2. Matt. xxv. 40; John iii. 3; 2 Pet. iii. 18; 1 Pet. ii. 2; John iv. 34; John vi. 6; Jude v. 24.
3. Keep thy tongue from evil, and thy lips from speaking guile (Ps. xxxiv. 13). Let your speech be alway with grace, seasoned with salt (Col. iv. 6) Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice (Eph. iv. 31)—*and others.*
4. I pray..that thou shouldest keep them from the evil (John xvii. 15). Kept by the power of God through faith unto salvation (1 Pet. i. 5). The Lord is faithful, who shall stablish you, and keep you from evil (2 Thess. iii. 3)—*and others.*

Foreign List.—Correct answers received from:—

No. 58. J. A. Field (Sydney). **No. 59.** Mildred Fryer (Sydney), J. A. Field. **No. 63.** Daisy McArthur, Janet Garrett (S. Africa). **No. 64.** Olive van Millengen* (Cyprus). **No. 66.** D. H. Marshall*, Jeanie Campbell Scott, Henry and Annie Baillie (Canada). **No. 67.** Olive van Millengen. **No. 68.** Edith Meuter (Malta). **No. 69.** Dorothy Grove. Edith Meuter (Malta).

No. 70.—Correct answers (second list) received from:—

Olive and Gordon Andrews, Minnie A. Allen, Fanny, Nellie, and Frank Ames, Maggie and Robertha Arres-Mather, Marion Aldwinckle, Christine Arnold, Elizabeth Athole*, Edith M. Badham, Lavinia Barnes*, L. Berry, Louis Berthé, John Baring, Gracie Barnes*, Geo. Brand, Arnold Baker*, Janet* and Eliz. B.* Black, Jessie B. and May Baker, G., Elsie and Leonard Bartlett, Arthur Barker, Mary Ballingal, Charlotte and Mabel Bailey, Ethel Benger, Grace Benians, Arabella G. Beale, Victor and Willie Bellerby, Alice N. Biddle, Mabel Birney, Ralph Bourne, Stanley and Lily Boxer, Bert Brotchie, Robt. Browne, Harry Butler, Mary E. Clarke*, Dorothy J. Clarke, Cicely M. and M. M. Craven, Jack and Daisy R. Clarke, Jessie*, Waiter, and Maggie* Carter, Willie and Mary Charles, Lily Clarke, Wm. E. Clarke, Maud Clarke, Gladys* and Lionel Calvert, B. Cashford, Bessie Cheale, Dora and Edith F. Corrie Dorothy Cooper*, Nellie*, Annie*, Henry*, and Arthur* Couch, Marjorie Collins, Frederick* and H. R.* Compton, Mary T. Colville*, Arthur M. Cole, Nina Coote, Lily Coles, Susie Cumbers, Emily Church, Edith Daisley, Willie R.* and Dorothy M.* Davies, Cecil K. and Ashley Dodl, Ernest and Raymond Thurlo, Kenneth Dunbar*, Marjory Dyke,* Gordon Duncan, "Everton," Eva Edmundson, Frances Falconer, Marian* and James* Freegard, Aileen* and Francie Figgis, Wm. and Fanny* Field, Willie*, Ernest*, and Reginald Findlay, Lilian and Christopher Fidler, Janette*, Nanny, and Flossie* Fullarton E. Fullerton*, Amy Fosten*, Christian M. Garriock*, Euphemia C. Graham*, Minnie Giddings*, J. Allen and G. G. Gibson, Mary E., Alfred and Daisy Greenacre, Janie and May Handasyde, Margaret Hassé, Ruth E. Harrison, Rose Hamilton*. Dorothy and Frances Harris. Reginald, Thomas, and Jack Harris, Amy F. Hersey, Victor Henry, Edith and Emily Hearn, John and Margaret Hogg, Nellie Horsford, Tom M., May V.*, Helen*, and Harcourt* Hunter, Freddа Hanton*, Willa K. Hughes, Mena, Chas*, and Edith L.* Hunter, Violet Holford*, Eva*, and Ethel* Hutchings, Ernest P., Lilian M., and Clarice* Herivel, Lucy and Archie Jacob, Frank and Robert Jones, Kate G.* and and Norman* Johns, Muriel Joscelyne, Willie, Tom*, Alex. Agnes*, and Isa* Kay, Marian and Emily Keik. Jane E., T. Ashley, Gertrude and Hubert Kirkpatrick, Rebe*, and A. C. King, Gertrude Kingerlee*, Ted and Annie Lawrence, Lydia Ladd, Ruth Lane*, Ethel Larwill, Guinefred Leigh, Murray and Grahame Lloyd, Doke Lewis*. Hannah Lovell, Thomas, Abraham, Bella, and Nellie Mack, Margery Matthews, Louis and Queenie Matthews, Kathleen I. McClure*, Margaret J. Macphee, Dora Marples*, Laura B. Macaulay*, Eila MacEacharn, Bruce, and Harry? Malaher. Barbara Maconchy, Hilda M. Medill*, Agnes* Maggie and John* Menzies, Helen Mickelburgh Bessie Millar, Dorothy Morrisson*, Margaret A. and Dorothy Morris, Evelyn L.*, and Arthur Moir, Eva Monti*, Ethel and Gerard* Morgan, Dora Muir, Ernest and Edie Nash, Maude and Amy Nottage, Arabella Onslow, Maude and Eva Oakes, Gwen Ogilvy, Winnie Page*. Horace H. Palmer, Mary Palmer, Ethel and Kathleen Pasley, Gertrude Partridge, Willie*, Madge*, Jessie C.* and Ada E.* Palmer, J. Ernest Pearce*, Walter C. Perryman, Norman, May, and Vera Petrides, Nellie M. and Lonie Peachey, Edwin Peters, Mary Penny, Maggie, Rachael*, and J. W. Pickering, Isabel* and Gladys* Phipps, Daisy Phillips*, Dorothy Piper,* Lillian*, Margaret*, and Jessie* Pook, Edith Quick*, Ed. H. Rainey*, Muriel Reeves-Palmer, M. L. Rickards, Sydney*, Cecil, and Olive* Robertson, C. J. Lorimer Romanes, Jeanie Robertson, Jessie, Elmina, and Isabel D. Roe, Jinny Rule, Nora Read*, Clara Riley*, Dollie* and Bob Salt*, Edith Saunderson, Gladys, Eric*, and Gwendoline K. Shaw, Winifred Shaw*, Hilda and Constance Schaeffer, D.*, J.*, and T. Stainer, Frank* and M. Dorothy* Stalker, Bessie Scantlebury, Frederic and Ernest Seymour, E. J. Stevens, Rosetta Sherwin, Agnes M. Sterry*, Ada M.* and B. H. Spencer, K. Shepherd, Nellie Skinner, Hil Skinner, Herbert Stickland, Lucy and Kenneth Soltau, Mildred and Constance Scott, Betty Stocks*, Emily* and Nellie* Stuart, Bessie Symes*, Mary Symon, Flora Simmons*, Gladys Tingey*, Louie Tibbits*, Olive Tritton, John W.* and Janet* Thomson, Herbert Tomkins, Frank Thompson, Teresa Toop, Fred and Sarah Thomas, Laurence and Herbert Turnbull, Margaret A., Georgina, and Frances H. Trotter, L. Elsie Vigars, Dorothy Warner, Mary Walton, Ronald Watson, Bertie, and Wm. J. Ward, Madge Wallace*, Alec and Fanny Waring, Edith Wheadon, Jessie West, Ethel White, Eva Winpenny, Florrie White, Arthur, Colin, Herbert, and Geo. Wright, Frank Wilson, Elsie, Grace and Ida Wright, G. M. Wood, Evelyn H. Wood, J. Wm. and Edith Wheeler, Cecil* and Edgar* Yerbury.

No. 71.—Correct answers (first list) received from:—

Arnold Akers, Ernst. Aldwinckle, Violet Ashworth, E. Bartlett, Leonard Bartlett, Herbert Braddon*, John Benger*, Nadine Beauchamp, Emily Bridgewater, Daisy, Gordon*, and May* Bligh, Phyllis Boyd, Wm. E. Clarke, Dorothy J. Clarke, Eleanor Chance, Willie and Harold Cheesman, Henry J. Cheney*, Mabel and Ida Cole, D. M. and W. R. Davies, Vera Dickinson*, Ivy G., Violet, and Claud Donaldson-Selby, Kathleen Dodington, Lilian M. Ellacott, Eva Edmundson, Lee Gardner, Constance Gabbett, Marian W. Green, Daisy Groves, Jack, Thos., and Reginald Harris, Violet Holford, Dorothy and Joshua Hughes-Games, Helen Jones, Annie Lawrence, Alan Marples, Geo. McDonald, Margie and Gracie Marston, Frances L. Munce, E. Newth, Maude and Amy Nottage, Horace H. Palmer, Myrtle Perry, Katie Pell*, Dolly Penny, J. Ernest Pearce, Lizzie and Wm. S. Porter, Margery Smart*, Ernest Stevens*, Harold Stevenson, Flora Simmons, Betty Stocks*, Jessie Snowball, Ronald Studd*, Mary L. Symon, Frances Taggart, Frank Thompson, Edith and Maude Tyson, Gertrude Vellacott*, Edwin Vickers*, Willie and Edith Wheeler, Conrad Willcocks, Phillis*, Cecile*, and Noel Wright, Pringle Wilson, Frank Wilson.

UNCLE TOM.

Tientsin.—We learn from the report of the London Mission Hospital at Tientsin that during the year as many as 7,000 copies of the Gospels were sold, as well as a large number of religious pamphlets, calendars, etc. There has been quite a revival of religion in the wards. In one of the large wards every patient and attendant was baptized, while in the other large ward about half were baptized. Some of the cases of conversion were of a very touching description, manifestly the work of the Spirit of God.

THE MAY MEETINGS.

London Missionary Society.

The echoes of Mr. Arnold Thomas's splendid missionary sermon in the City Temple on Wednesday morning found their way in the evening to the great public meeting of the L.M.S. in Queen's Hall. In the opening prayer by Mr. Perkins, direct and appropriate reference was made to it.

The president of the evening, Mr. T. Ellis, M.P., was most sympathetic in his tone towards the object of the evening. He pointed out how close is the connection between missionary devotion and religious prosperity at home. He gave personal testimony to the noble work done by the Society's missionaries in Madagascar and South Africa, and expressed deep regret that, partly through the tortuosities of diplomacy, the work in Madagascar had received a temporary set back.

A very interesting speech came next from Rev. George Cousins, who is acting foreign secretary in the absence of Mr. Thompson. After some personal references to various staunch helpers of the Society, and to the important tour of the foreign secretary, Mr. Cousins dealt with some features of the year's report. Passing by India and China, which were to be represented by the succeeding speakers, he touched on the gratifying progress of the work in Central Africa. Then he had discouragements to speak of in the troubles of Matabeleland and Bechuanaland, and most of all in Madagascar. It was not to be wondered at, he said, that under the stress of disciplinary providence, many of the nominal professors among the Hovas were found out. What is so hard to bear in this Madagascar crisis, is the extent to which human wickedness, unrighteousness, and wrong-doing have been mixed up with the events of the past twelve months. Mr. Cousins spoke very strongly of the action of the Jesuit fathers towards the Protestant workers and the mission property—action which even Roman Catholics at home have admitted would be, if true, most immoral. Happily, the work of the Society has received at this critical time the hearty sympathy and co-operation of the Protestants of France; this is a source of strength and help.

As an Indian missionary of nearly two-and-twenty years' experience, Rev. J. R. Bacon, of Gooty, said that he had learned that a Christless people is a people without strength and without hope. But he had also seen many of India's dead sons raised to life and filled with desire for the salvation of their fellows. India has had a great past, and she has been inclined to rest on that, ignoring the spiritual movements that were pulsing through other lands and peoples. The theism of Islam has proved of no benefit to India, and to-day the Hindu and the Brahmin are sternly at variance. Happily, Christ has also come to India, especially in the latter decades of the century. The leaders of thought to-day among native Indians are taking the Christian attitude in their scheme of life. Among the masses of the people in India Christ's Gospel is making great headway; for the work among these Mr. Bacon pleaded most earnestly that a more adequate supply of workers should be sent to lead these dumb millions into the way of life. The hearts of the middle classes in South India are also now open to the Gospel message. Moreover, the whole of the Indian educated class is to-day in a state of mental ferment; and no scheme of life or system of religious thought will meet with acceptance among them that does not involve the personality of God, and an incarnate Saviour Christ is almost as great a figure in the mind of cultured India now as He is in the mind of Christian England.

The last speaker was Dr. Sewell McFarlane, medical missionary at Chi-Chou, North China. He described the locale of his work—some 200 miles to the south-west of Tientsin; the origin of the Mission; the methods of evangelism among the inquisitive and superstitious Chinese, and the vicissitudes of the work of preaching and healing. The "parish" embraced in this particular effort has in it seven large cities, four thousand villages, and a population of four millions. A very gratifying contrast between "then" and "now" was drawn by this young missionary, showing great advances in the number of chapels and converts, and in the blessed Christlike work of healing the ailments of the people while telling them also of the Christ who can save the soul as well as cure the body. In closing, he said that self-supporting missionaries, or those sent by individual churches, are much wanted in China.

Evangelical Alliance.

Many times have the members and friends of the Evangelical Alliance gathered at Regent's Park College for the annual conversazione, and by the kindness of Rev. Principal Gould occasion was found for another of these pleasant reunions on Tuesday afternoon, 11th inst. From four o'clock light refreshments were served in the dining hall, affording opportunity for social intercourse, and half-an-hour later the company were assembled in the library for a meeting, presided over by Lord Kinnaird, vice-president.

Rev. Dr. Newman Hall opened in fervent prayer for increased manifestation among all Christians of the spirit of unity.

A brief summary of the work of the Alliance during the past year was given by Mr. A. J. Arnold, general secretary, who referred to the Jubilee celebration last year, which is found to be still held in appreciative remembrance by many friends abroad. In regard to growth, 400 new members have been added to the British organisation, and new branches have been established in various parts of the world. Although much progress had not been seen in regard to religious liberty in Russia, watchful attention was being given to the matter by the Alliance, and the work of relieving Armenian sufferers from the late massacres had, through the agency of the Alliance, been carried on to a very generous extent. Mr. Arnold mentioned that the Annual Conference of the Alliance is to be held in Cambridge this year on September 27 and two following days.

Rev. F. Storer Clark moved the adoption of the report and re-appointment of officers, with some additions, and this motion was seconded by Rev. Professor Redford, and unanimously carried.

Touching upon the remarkable times in which we live, the Chairman took a hopeful view of the work which the Church of God has on hand, and called upon

Rev. C. F. W. Flad, from Tunis, who spoke of a life work in Africa, tracing much of the blessing now witnessed in North Africa to the influence of modern missions. Numerous services of various kinds go forward among three or four nationalities in a church of which Mr. Flad has the use in Tunis. The little building is full several times a day, and it is a most happy work. Thus the spirit of Christian fellowship finds congenial ground for growth, and a marked exemplification of the spirit of the Alliance is realised. Observance of the Week of Prayer has made gradual and steady growth in the place, until it is well established and embraces petitions in some half-a-dozen languages. The sufferings of persecuted missionaries in Abyssinia, and much prayer made in the past on their behalf, were now bearing fruit to the praise of God through his Gospel. Native converts are much blessed in the work, and they have even been bold to bear testimony before King Menelik, from whom they have received written permission under the royal seal to preach.

Much interest was manifested in Dr. Baedeker's account of recent travels in Russia, which he designated as really virgin soil for the Gospel with wonderful openings for Christian effort. It is remarkable that the civil authorities in some places have granted him preaching permits. Russia comprises 128 languages, and so affords ample scope for the international work of the Alliance. Dr. Baedeker had been permitted to preach the Gospel in all the prisons of Russia and Siberia; this blessed work being now carried on in his absence by two friends, who stand upon the same authority. The British and Foreign Bible Society is covering the whole country with God's Word with the full cognisance of the Government. At the foot of old Mount Ararat there are gathered representatives of no less than 128 nationalities; and there is here fine ground for the good seed of God's truth. Let us have hope for Russia. The Stundists are leaving traces for good wherever they go. Some of these refugees were found in Roumania preaching the Word and filling large fields of usefulness. Russian prisons are actually more open to Gospel-preaching than are English ones. Dr. Baedeker came across one prisoner to whom he had given a Bible four years ago in Siberia, the man having treasured it ever since. The work of scattering God's Word over Russia is a work worth living for.

Rev. M. E. Barakat (Syria) rejoiced in the extension of Christian sympathy to all peoples of the globe through modern facilities of inter-communication. Drawing a vividly descriptive word-picture of Damascus as a representative Syrian city, with its old Bible associations and confirmations in modern customs, he reviewed interesting incidents of the life which is led by the races of Druses, Mohammedans, and others who find habitation there among the Christian descendants from olden times. Details followed, showing the way in which the Bible in the hands of Christian missionaries wins its way in spite of priestly opposition. Amid much persecution, the spirit of loyalty to Jesus Christ is prevalent and strong among the converts. Governmental misrule has borne fearful fruit among the people in the massacres which have claimed so many victims. He saw nothing better for this Christian country to do in this Jubilee time than to increase to the greatest possible extent the work of covering all the lands of the earth with copies of God's written revelation.

Rev. John Sharp, of the British and Foreign Bible Society, exhorted to the spirit of thankfulness for the Spirit of Christian union which so widely characterises our age. Words of gratitude might well be followed by active use of the agencies and opportunities for the spread of God's Word and truth, which He has so abundantly placed in our hands.

A few words from Rev. Principal Gould acknowledged the thanks of the meeting, and indicated warm appreciation of the spirit and scope of the varied work to which the Evangelical Alliance is devoted.

Country Towns Mission.

This Society works in our country towns and villages on the same lines as the London City Mission, its work being of a distinctly missionary character. In connection with the sixtieth anniversary, the annual meeting was held at Exeter Hall last Thursday evening, with Mr. H. W. Maynard in the chair.

The secretary, Mr. G. H. Mawer, gave some details from the report. The principal work of the missionaries is to visit the homes of the people. They also hold cottage meetings, preaching in the open air and in mission-rooms, and by every means in their power labour to make known the glad tidings of the grace of God throughout their districts.

London, with its enormous claims, was designated by the Chairman as a huge sponge absorbing not only large numbers annually from provincial districts, but overshadowing country needs as to evangelisation, so that they are too often in large measure forgotten. Despite the beautiful natural surroundings of country life, the world, the flesh, and the devil are as active in the isolation of rural existence as in city life; while the same remedy is demanded, namely, the grace of God in the Gospel of Christ. Spiritual power in individual workers is the great means for bringing this remedy to bear, and is well worthy of increased sympathy and support.

Impediments found in village visitation were spoken of by Mr. Bennett, a missionary employed by the Society in work at Cheltenham. Cheering stories, however, were also simply told, descriptive of spiritual fruit for his faithful dealings with some of the poor souls who are far removed from spiritual privileges. Mr. H. Richardson, another of the Mission's workers, who takes the glad tidings of salvation into Newport, Salop, and its neighbourhood, told a plain story of how the Gospel wins its way when faithfully brought to bear upon our villages. His words constituted a strong appeal in favour of the work. Similar testimony was borne by Mr. James Ivey, who works in the villages near Rugby. He reported some of the victories of God's Word over Romanism and Ritualism. The influence of God's

Spirit had been largely experienced in work among the children, the blessing extending through the little ones to whole families.

Rev. John More (Woolwich) had, during a long period of ministry in the provinces, been brought into touch with the Colportage Society, with the Evangelisation Society, and with this Country Towns Mission; and he gloried in a simplicity of operation among their agents, which God not only made powerful against rustic ignorance, but also mighty to the breaking up of educated indifference and ecclesiastical deadness. Mr. H. C. Nisbet also warmly commended the simple but direct and effective methods employed by the Mission.

The Pentecostal League.

The annual meeting of this League recently took place at Exeter Hall. The morning meeting was held in the Lower Hall, under the presidency of Mrs. Reader Harris, when delegates from all parts of the country gave reports of the work of the League. There was a striking unanimity in the reports, showing that the League solves the question of the true reunion of the Churches. The membership of the League shows a large increase. The afternoon meeting was held in the large Exeter Hall, which was well filled. After brief addresses by Rev. J. Ferguson, D.D. (Primitive Methodist) and Rev. H. C. Sturdy (vicar of Dorking), expressing sympathy with the aim of the League and appreciation of its value as a means of uniting believers, Mr. Reader Harris gave an address, showing that united prayer preceded all the great epochs of history recorded in the Bible.

The evening meeting was an inspiring time. The large Hall was filled by an enthusiastic audience, and the platform was occupied by representative ministers and delegates. Mr. Reader Harris presided. Brief addresses were given by Rev. A. Allan (Presbyterian), of Hull, Rev. D. H. Moore (Baptist), and Rev. Dr. Lawson Forster (Congregationalist), after which Mrs. Harris and Mr. Harris spoke. The latter emphasised the fact that the League does not teach "sinless perfection," but the perfection commanded in the Sermon on the Mount. At the close many in the audience rose for prayer. It was announced that the League would hold three meetings in the City Temple on the three following Wednesdays in May, at 8 p.m.

Irish Church Missions.

Hopeful signs of progress were spoken of at the annual meeting in Exeter Hall last week. Although Ireland remains to-day in the main a Roman Catholic country, it is evident to those who have followed the course of events that a great change is coming over the minds of large numbers of the people in regard to the teaching received from the priests. Denunciation of Protestant teaching and of Bible-reading, though still powerful in many cases, has not the same force as in days gone by. Although the Bible is still a prohibited book to the great mass of the peasantry, there has been, and is, a constant demand for its possession. During the past ten years alone, among other useful operations, the colporteurs working with the Irish Church Missions have sold to Roman Catholics 102,800 copies or portions of Scripture.

Presiding over this well-attended meeting, Lord Kinnaird made sympathetic reference to the decease of Lord Plunket, Archbishop of Dublin. The progress of ordinary education in Ireland is a sign which tells much in favour of disseminating God's truth in that land. Opposition to the open-air work of this Society is considerably lessened. He was glad the committee had faith to go on with their good work, despite the lack in regard to income.

Rev. N. F. Duncan, clerical secretary, read an abstract of the comprehensive report. Among other things it recorded the fact that the winter months, during which fairs and markets are not so accessible, have again been utilised by holding, in various towns and villages, magic lantern meetings, at which the truth of the Gospel has been communicated to thousands of Roman Catholics. The income from all sources had been largely exceeded by expenditure, necessitating a serious withdrawal from the reserve.

Rev. Gilbert S. Karney, of St. John's, Paddington, said he felt much interest in this work, and had lately visited the country where it is carried on, to find that there has been a great lifting up from the Lord. On every hand there was to be seen much thoroughness on the part of men and women moved by the Holy Ghost rather than eager for controversy. A spirit of love to souls and of prayerfulness pervades all the work.

Rev. F. W. Ainley, superintendent of the Mission in Cork, reminded the meeting that the Society's children are increasing, while the family loaf is not growing in size. He added some plain words about the characteristics of the Romish system, which render this work a conflict and every open door a victory for God. A great change, however, has undoubtedly come over public opinion favourable to Christian effort in Ireland. There is a spirit of hopefulness among the Mission's agents, but there are not enough of them, while abundant scope exists for voluntary workers.

Rev. W. H. Griffith-Thomas (Portman Chapel) added a few earnest words on Ireland's need and England's opportunity in connection with these missions.

Friendless and Fallen.

The forty-first annual meeting of this excellent institution was held on Wednesday afternoon last week in the Council Chamber at Exeter Hall. As is well known, the work is preventive and reformatory in character, and it is carried on in half-a-dozen Homes, conducted on the family principle, situate in various parts of London. In a general way, the interest centres in cases of (1) destitute friendless girls, who need training for service; (2) friendless virtuous young women placed in circumstances of moral peril; and (3) fallen and outcast young women, who desire to forsake ways of sin and sorrow.

In the unavoidable absence of Sir C. Douglas Fox, the chair was occupied by Commander Key, R.N., who, in a few words, described his work among women in Portsmouth; and, as showing that the work in London is national in its operations, he said that he had sent many cases to the "Friendless and Fallen" Homes. Recalling Prov. xxiii. 27, he said that sinners of the class helped by the Society are "in a deep ditch," and in a position from which they cannot extricate themselves. They require a kind hand extended to aid them, if they are ever to be brought from their painful condition and restored to society and God.

The report, an abstract of which was read by the secretary, Mr. W. J. Taylor, told of great need for the friendly work of the institution, and of continued activity in the various departments. The Open-all-Night Refuge has again proved its merciful and effective mission, in presenting an open door for the immediate admission of the penitent, as well as the friendless and erring girl. The rescue work in general has been accompanied by the Divine blessing. The training imparted, the discipline of the Homes, and the after-supervision have all yielded encouraging results; and the matrons give good reports of the majority of the young women under their charge. These results include family reconciliations and marriages of former inmates, as well as good tidings of some who had shared the shelter of the Homes. All the young girls aided by the preventive agencies were delivered from surroundings of a dangerous and criminal character, and, humanly speaking, saved from moral ruin.

The Committee had dealt with several maternity cases during the year. Intelligence was to hand of many promising young women, who in former years were rescued from a sad career, and are now living profitable lives. Others have shown evidence of the working of Divine grace, and some are now doing their utmost to bring their acquaintances under the influence of the Gospel. In matters of finance, the report spoke with cheering buoyancy, the income having fully covered the expenditure. In a "Summary of Operations" it was shown that over a thousand cases were dealt with during the year, and what this means for individual blessing and social purity, for public well-being and the glory of God, present conviction may reassure us, but only eternity can fully declare.

Rev. J. P. Gledstone bore hearty testimony to the excellence of the work. He deplored the awful fact that, although in some respects there is a decrease in criminality, in the wickedness under consideration there is no sign of decrease. Another shocking fact was that the women who are entrapped are in many cases orphans, and from the country, and very young—therefore friendless, inexperienced, and weak. While the Word of God deals as it does with the sin of unchastity, and while (in another way) general literature brings the subject continually under notice, he saw no justification whatever in Christian ministers and others being silent. He praised God for the Ever-Open-Door, which is like the arms of the Good Shepherd, always ready to receive wandering girls, upon whom impulses for good come so suddenly that it is a blessing to know that it is possible for them to be acted upon without delay.

Addresses were also delivered by Revs. E. G. C. Parr, who told the story of a young woman whom the Society rescued from the depths of sin and degradation, and held that the Society deserves the heartiest support; and by Mr. A. W. Ireton, who had been associated with the work for many years. A hope was expressed by several of the speakers that the Diamond Jubilee would be marked by the opening of a new Home, towards which, by a resolution that was carried, friends were asked to give their help.

Women's Total Abstinence Union.

The annual public meeting of this Union was held at St. Martin's Town Hall, under the presidency of Mrs. W. S. Caine. The report stated that the number of directly federated societies had risen to 203, being a gain of thirty-four in the twelve months. There were also branches in connection with various local societies. The receipts amounted to £1657, and the expenditure left a balance in hand of £56.

Mrs. W. S. Caine, in the course of an address, said it was unhappily true that drunkenness amongst women was on the increase. This was a very terrible thing, because if a wife and mother took to drink the home was nearly always ruined. Even where the husband was a drunkard, if the wife kept strictly sober she could keep the home together and rescue the children. It was a shocking thing that young children should be sent to the public-house to fetch the drink which would demoralise the mother. It was also a miserable reflection that the past year's drink bill reached the enormous amount of £148,972,230. In face of this they could not help feeling how comparatively paltry were the sums spent in philanthropic and evangelistic efforts. However, it was encouraging that the Irish Sunday Closing Bill had been read a second time; and they could only devote themselves with renewed ardour to the cause of temperance. Mrs. Caine concluded by proposing the adoption of an address congratulating the Queen on the completion of the sixtieth year of her illustrious reign. The address was agreed to amid cheering. Other speakers dealt with temperance topics.

At a Conference on the following day several important papers were read on different aspects of the movement, followed by discussion. At the meeting of the Council on the closing day Lady E. Biddulph was re-elected president of the Union.

British Jews Society.

The fifty-fourth anniversary of the British Society for the Propagation of the Gospel among the Jews was celebrated on Thursday last, when Sir George Williams presided over a meeting of friends and supporters in Exeter Lower Hall. Founded and fostered by Ridley Herschell, Murray McCheyne, and Andrew Bonar, the Society has a grand record, and its friends hope for a still better record among "things to come."

As usual, the secretary, Rev. John Dunlop, read a long report. Among the outstanding facts were the following:—The Society has twenty-six missionaries and many voluntary helpers engaged in Evangelistic, educational, and philanthropic work, in England, Germany, Austria, Russia, and Turkey. It supports schools for the young and medical missions for the poor, and through its means the Holy Scriptures and Gospel literature are circulated in various languages. Moreover, the Society has two homes for aged and destitute Christian Israelites. The year's income, with balance in hand at the beginning, amounted to £8148, and expenditure was so regulated as to leave a balance on the right side at the end of the year. Financial conditions had been singularly favourable, the year having passed without an overdraft at the bank. Quite fittingly, Mr. Dunlop concluded with a review of Jewish progress and mission work among the ancient people during "these sixty years."

After a few gracious words by the Chairman, an address was delivered by Rev. Dr. Lawson Forster, who declared himself warmly in sympathy with the Society and its work. Granting that there were many difficulties in the way of evangelising the Jews, he would not admit that it was more difficult than reaching the upper classes in India or the lower

classes in London, in which so much interest has been taken during recent years. He appealed for greater sympathy in the work, and for energy that befits an earnest purpose to take the Gospel to the Jews. A hundred years ago there was not a single missionary to the Jews; but the work that has during the intervening years been done has been attended by significant results, and in every walk of life you will find Jews who are living under the wing of the Christian church—being, in fact, Jews by birth and Christians by faith. The British Society had come into a splendid heritage, and it behoved Christians to rise to present opportunities.

Rev. W. D. Walters followed, commending the Society for its evangelical basis and operations. He held it to be a special duty of Britain to spread the Gospel among Jews as well as Gentiles. Mr. Richard Cory, treasurer, having given a financial statement, a few words were spoken by Colonel J. T. Griffin. The last speaker was Rev. A. Sternberg, mission deputy, who, having just come off a Continental tour, had a few interesting things to say. As showing the changed attitude of Jews in relation to the Gospel, he described visits to rabbis in Italy, who received him kindly, and readily engaged in conversation.

Seamen's Christian Friend Society.

The anniversary meetings of this Society were held last week. A devotional meeting was held on Tuesday week at the Aldersgate-street Y.M.C.A. In the afternoon a well-attended meeting was held at the society's headquarters, opposite the London Docks, when the claims of the society were advocated by Rev. W. Fuller Gooch, Dr. J. H. Gladstone, Mrs. Maynard, and the Countess Schimmelmann. The last-named declared that she had met with seamen in many parts of the world who had received blessing through contact with the agents of the Society.

The annual public meeting, which was largely attended, was held at the Great Assembly Hall, Mile End, under the presidency of Sir George Williams. The secretary, Rev. G. J. Hill, reported an increase of work in every department, attended by a large measure of spiritual blessing and a slightly-improved income. About forty ports had been missioned by twenty-one agents, assisted by a large band of unpaid workers. Large numbers of seamen had signed the temperance pledge, and many both at the English and foreign services had been converted to God. The income for the past year, £3346, although greater than that of the previous year, had not sufficed to meet the expenditure of £3410, so that increased help is needed to maintain existing operations.

Mrs. H. W. Maynard and Mrs. W. H. Seagram bore personal testimony to the spiritual character and efficiency of the Society's work, and to its need of better support. Dr. A. T. Pierson laid stress on the terrible isolation of a sailor's life, his separation from home life and from the society of good women, and pleaded strongly for the support of the society. Dr. Harry Guinness likened the Society to a good ship whose progress was impeded by the barnacles of debt, and counselled that these should be cleared off, so that the vessel might go forward in full sail on its mission of mercy to imperilled seamen.

B. and F. Sailors' Society.

The Duke of Cambridge presided at the seventy-ninth annual meeting of this Society at Salters' Hall, St. Swithin's-lane, on Monday week. There was a good attendance. The report showed that money grants had been made to seventy-three stations at home and abroad. The Society is associated with eighty-one ports, at which there are ninety stations and eighty-two sailors' institutes, Bethels, rests, etc. A new enterprise for London is the Albert Victor Rest, West India Dock-road. The Victoria Jubilee Fund was founded ten years ago in aid of aged seamen, and it is proposed, if possible, to double this during the present year.

The Chairman expressed great interest in the work of the Society, which, reaching as it did into all parts of the world, was of enormous value. All who took an interest in their country should support such an effort. Addresses were also given by Sir Thomas Sutherland, M.P., Rev. H. Harwood, Rev. A. J. Palmer, Rev. W. J. Mathams, Dr. Gritton, and others.

Protestant Reformation Society.

Sir C. R. Lighton, Bart., presided over the seventieth annual meeting of the Protestant Reformation Society, and opened the proceedings with a candid survey of present-day thought and attitude in relation to Romanism. Rev. L. G. A. Roberts followed with some account of the year's work. It pointed out that the Society existed for many years with only one missionary, while to-day it has many labourers in different parts of the country. It was something to be able to say that whereas the Romanists claimed two millions of our countrymen in 1861, to-day they only number 1,362,000. The report also gave particulars as to the circulation of Protestant tracts and manifestoes among clergymen and others.

Rev. Talbot A. L. Greaves, in the course of a sympathetic address, referred to the Society's work among Roman Catholics. He held that the tide was flowing in favour of Romanism. In the pulpit, in the Press, in the school, and in the University the influence of Rome, was increasingly felt. In whatever way possible, Rome was creeping in and endeavouring to regain her power. Mr. J. H. Tucker, who followed, spoke of the growth of ritualism and sacerdotalism, and urged all to search their Bibles, and warn their fellow-countrymen of the danger they were in.

Rev. Dr. C. H. Wright dealt with the reply of the Archbishops to the Pope's Bull. He declared that if the doctrines put forward had been those adopted by the clergy and laity, in accordance with the constitution of the Church of England, he for one would never have joined the Church of England. He refuted the idea that in receiving the Holy Communion they were partaking of the actual body and blood of Christ. They could not bring our Lord down from heaven in person. They must feed by faith upon Him, whose blood was shed for their sins. He took his stand by the Thirty-nine Articles, and emphatically stated that the doctrine set forth in the Letter to the Pope was not the doctrine of the Church of England.

Rev. W. R. Mowll maintained that the answer of the Archbishops was not only unfair, but unwarrantable. Who gave them the authority to send that answer? The clergy had no voice in the election of their archbishops and bishops; if they had, he ventured to say the archbishops would have hesitated before sending such a letter to the Pope of Rome. Was an answer to the Pope needed? If so, the only answer which Englishmen—true Englishmen who wished to be loyal to the Queen and to uphold the liberty of the State—could give was this, "We fail to recognise your authority at all; we repudiated it at the time of the Reformation, and we repudiate it now."

Bible Lands Missions' Aid Society.

On Monday week the anniversary meeting of this Society was held in the Lower Exeter Hall, the spot where its public career commenced forty-three years ago. Lord Kinnaird presided. An abstract of the report was read by Rev. W. A. Essery, Hon. Sec. The absorbing labour of the year, he said, had been given to the gathering and distribution of relief to the suffering Armenians in Asia Minor. Through the agency of the American missionaries exclusively had the work been carried on. New orphanages for massacre orphans have been started during the year, and now stretch from the western to the eastern limit of Turkey in Asia. Over 2000 of the most destitute are sheltered in homes of light, and hope, and peace. The Nestorian and Armenian refugees, who fled into Persia from their destroyers, were relieved by the Society. Since the great tribulation ceased, the door for the Gospel is open, and an appeal for £2000 has been made to sustain the native pastors and teachers in their evangelistic labour.

Lord Kinnaird presented the financial statement, showing receipts: for general fund, £657; special objects, £871; and for massacre relief, including orphans, £6684. His lordship remarked on the smallness of the sum subscribed for spreading Christ's Gospel as compared with that for the relief of physical suffering.

Dr. Monro Gibson, in a most sympathetic speech, pleaded that Turkey needed the Gospel beyond all other parts of the world, that as political action had done so little there was the greater obligation for evangelistic endeavour. He spoke highly, from personal knowledge, of the American workers in the Ottoman Empire, and deprecated the setting up of rival British agencies; he pressed earnestly for sending larger and larger aids to Gospel work through the channels of the Bible Lands Missions' Aid Society.

Mrs. Isabella Bishop's recital of her own observations and experiences in Bible lands was listened to with the deepest interest. She said: Though I have travelled for more than eight years in Asia, I know of no part of the Asiatic world in which a living Gospel is more needed than in the dominions of the Turk. I spent three months in travelling through the highlands of Armenia. This is six years ago, and even then a reign of terror existed; the people were hunted like sheep. I have seen men actually shot down in the fields by the Kurds. I have seen flocks and herds of the villagers driven away in broad daylight even, because their owners were Christians. I do believe that the Turkish peasantry, if they were once influenced by the Gospel, would be one of the finest populations on earth. I often thought, in travelling in Kurdistan and in Armenia, how many of us professing Christians would go through one half of what those people were daily going through for the sake of Jesus Christ.

Lord Radstock followed with a vigorous address calling upon British Christians to join generously in evangelising the subjects of the Sultan; and Rev. Dr. Wm. Wright, with memories gathered by nine years' missionary labour in Damascus, brought an unusually large and interesting meeting to a close.

Presbyterian Foreign Missions.

The annual meeting of the Presbyteries of London in the interests of the foreign missions of the Presbyterian Church of England was held in the Queen's Hall, Langham-place, on Friday evening. Lord Reay, late Governor of Bombay, had been secured as chairman, but urgent business in the House of Lords detained him until the meeting was half over.

The special feature of the Mission is to raise up a Chinese church in China which shall be self-governing, self-supporting, and self-propagating. Already fifteen pastors are wholly supported by their own flocks, and the Chinese have in turn become missionaries to others. The growth of the Mission during the last twenty-one years has been solid and substantial.

In some sense this meeting celebrated the jubilee of the Mission to China, as the first missionary—the late Rev. Wm. C. Burns—was ordained at Sunderland fifty years ago. Mr. Hugh M. Matheson, who has been the treasurer and convener for the whole of that time, having made a short introductory statement, Mrs. Bishop followed with an interesting account of her visits to some stations of the Mission—at Swatow and Wu-king-fu. She testified to the excellence of the workers, and to the wisdom and devotion which characterised their work, specially mentioning the work of the Women's Missionary Association. She was convinced that the acceptance of Christ made a greater difference in the lives of the Chinese than of any other nation. The Medical Mission Hospital at Swatow took in more patients than any other Mission Hospital. The cures were wonderful, but the cure of the soul was the more wonderful still. In her extensive travels through China she was gravely impressed with the little that was being done—missions had barely touched the fringe of China. In face of that how could they go on spending money on themselves and neglect to offer it upon God's altar.

Dr. Parker brought from the meeting of the L.M.S. in the City Temple cordial congratulations and hearty good wishes. Rev. Wm. Burgess (W. M. Society, of Hyderabad, India) also spoke. Rev. J. Hudson Taylor said he had the privilege of working for a time with Mr. Burns during the commencement of the Mission. There was a holy atmosphere and a spiritual calm about him that struck everyone. The change that had taken place in the attitude of the people during the last few years was remarkable. Mr. Geo. Wales (one of the missionaries from Chin-chew, Amoy, thought it was a pity that people who could afford it did not visit the mission field to give encouragement to the missionaries. The discouraging side of the work was very present to those in China, and they needed a word of cheer.

Lord Reay said that while in India he had carefully watched the work of the missionaries, and he was convinced that there was perhaps no work more arduous and requiring more pith than that pursued by the missionaries. Therefore, it was the duty of the Church to cheer and encourage them as much as possible.

Spanish and Portuguese Church Aid.

THE loss of Archbishop Plunket, who had piloted the Society's destinies for many years, was the thought uppermost in the minds of the friends who assembled at the annual meeting a few days ago in St. Martin's Town Hall. The report for the year (read by Dr. NOYES), set forth that while the old work had been maintained, new was being undertaken, notably at Barcelona, whither a well-tried reformer had been sent to organise a church.

The Bishop of WORCESTER, who presided, made a vigorous speech, in which he asked whether it was or was not true that the Articles of the Church of England were framed on the broad principle that the Church itself protested against the errors of the Church of Rome. All attempts at reunion with that body appeared to him a direct surrender of the thirty-nine Reformation Articles, and in such surrender he for one could have no share. The Bishop concluded by announcing his intention of doing all in his power to help forward the reform movement in the peninsula.

The Bishop of CLOGHER intimated that the Bishop of Worcester had kindly accepted the office of president to the English branch. Addresses were also delivered by Revs. H. W. WEBB-PEPLOE and BROOKE LAMBERT, and Mr. SYDNEY GEDGE.

The Bible League.

THE fifth annual meeting of the League was held in St. Paul's Church-room, Onslow-square, on Monday, May 10, Prebendary Webb-Peploe in the chair.

Rev. HANDLEY C. G. MOULE gave a deeply instructive address on his recent experiences in the Holy Land, as bearing on the veracity of the Scriptures. This address will be reported in succeeding issues.

The Hon. Sec., Rev. JOHN TUCKWELL, read the annual report, which contained a very encouraging account of the usefulness of the League during the past year. Fully one hundred lectures and addresses had been delivered to Christian workers of almost every description.

Prebendary WEBB-PEPLOE explained the object of the League, which was to resist the open and determined attack now being made upon the inspiration and infallibility of the Word of God.

Stornoway.—As in former years, all the Stornoway hotel licences declined by the local justices have been granted by the appeal Court of Quarter Sessions.

Yorubaland.—The coloured missionaries, Mr. and Mrs. Ricketts, are settled in Yorubaland, and are now asking for their children to be sent to them. They left them behind in Jamaica, when sent for two years ago by a missionary society, which intended that they should return to the Congo, where they formerly laboured. By a change of plan, for which they are not responsible, they went to Lagos, and have now settled inland at the village of Jebu. It is much desired to let them have their children: the boys to help their father in cultivating the land, and the girls their mother in the home. The cost of the passage from Jamaica to Lagos is considerable. Mrs. Hind-Smith, Summerfield, Haywards Heath, will gladly answer inquiries and receive help towards this object.

Anglo-Indian Evangelisation.—The annual meeting of the Anglo-Indian Evangelisation Society was held in the Christian Institute, Glasgow, last week. Mr. Donald Graham, Lord Dean of Guild, said that as a resident a good many years in India, he could testify to the value of the work of the Society. Rev. D. C. Boyd, general secretary, stated that owing to the calamities which had during the past year overtaken India, the work of the agents of the Society had had to be carried out under circumstances of a depressing nature. Notwithstanding this, the year had been a most successful one in the history of the Society. Dr. Donald Macleod said our young men in India, lost among the great masses of the heathen world, required some such Society to care for their spiritual welfare, It was most unsatisfactory that the Society was so limited in its operations. Instead of having only seven agents, it ought to have two or three times as many. Dr. Ross Taylor said £1000 was a totally unworthy sum for the whole of England to contribute. The Society ought to be cherished because of the possibilities in it.

"Blessed are the Poor."

THE learned man may oft despise
The simple poor estate;
But while he seeks the latch, the poor
Have entered heaven's gate.

—*M. A. Bussell.*

Letters to the Editor.

THE LATE REV. H. E. BROOKE.

DEAR SIR,—Some may be glad to know, from one who once had much intercourse with our valued brother, what were his thoughts on a few disputed questions.

1. In Tit. iii. 5, and Eph. v. 26, the R.V. margins call up sad thoughts. In the former place the margin "*or* laver" leaves us free to retain the rendering "washing"; in the latter we are told that the Greek means "laver." The truth is, this word is never used by the Septuagint for "laver," a cognate word being used. Mr. Brooke's memory is to me bound up with these passages as follows:—In 1878 he had seen with interest an admission of Bishop Ellicott to me, that though in his commentary he rendered "laver," he could not be sure that "washing" was wrong. Mr. B—— then gave me a few references in favour of "washing"; one of them is easily remembered. In Ps. lx. 8 we have "washpot." In a Greek version, dating about 150 A.D. (Aquila's), the controverted word occurs as the rendering of "wash." We thus see that the natural sense of the word is not "laver" which would be nonsense as combined thus with "pot") but "water used for washing" (bathing). The importance of the true rendering, "washing," is seen when we remember that even in Dean Alford's "Revised New Testament" (1870) we have "the font of regeneration."

2. "Covenant and Testament." The American Revisers, in No. X. of their notes appended to the R.V., reject "testament" everywhere except in Heb. ix. 15-17. When Mr. Brooke was in association with Dr. Saphir in Dec., 1875, he preached firmly on this passage, with the thought of "covenant." In the year 1883 he wrote to me in the same view. A living expositor of rare gift once wrote to me, "If I could be quite sure that the verb could be used of the covenant victim in a semi-passive sense (*i.e.*, as 'making the covenant' by bearing its requirement in death) my last difficulty [in rendering everywhere covenant] would be gone."

3. 1 John v. 18 R.V., "He that was begotten of God keepeth him" (the believer). Mr. Brooke accepted the text of the R.V., interpreting the above words of our Lord Himself, "the only begotten from the Father" (John i. 14).

Among us in Talbot Tabernacle his voice was heard last on Dec. 25. In speaking of the titles of our Lord in Isa. ix. 6, he expounded the words "the Everlasting Father" with the Septuagint (some texts of it) as "Father of the Age to Come." There I had to differ.

It is remarkable that he fell asleep in the same month and day (April 4) as did his friend Dr. Saphir six years before him.—Yours truly,

100, *Lancaster-road, W.* S. BLOXSIDGE.

IS CAMBRIDGE BEING ROMANISED?

DEAR SIR,—In a recent CHRISTIAN your Cambridge correspondent alludes to Dr. Cunningham's lectures on "The Historical Evidences of Christianity" as promising to be "the main feature of the May term." It is right to point out that Dr. Cunningham is a sacerdotalist, a member of the E.C.U., and that a most objectionable book on the Communion is used in his church, a book containing rank Popery. The reverend gentlemen is an ex-Presbyterian, and, as often happens in the case of 'verts, a man of extreme opinions. Protestant parents ought to be warned as to the character of much of the so-called religious work in this town. Twenty-two years ago there was only one church that could be called Tractarian, now there are eight. The vicar of one was in the habit of administering previously-consecrated bread to the patients in the local hospital, a practice which he has, after pressure had been brought to bear on him, fortunately relinquished. Several of the clergy, including a fellow of one of the colleges, are members of the Confraternity of the Blessed Sacrament. I know one instance of an undergraduate who was brought under the influence of a Tractarian vicar here, and who ultimately joined the Romish Church.

Cambridge is rapidly losing its Protestant character. Three at least of the Divinity professors are decided sacerdotalists, including the Regius professor, who some time ago had a controversy with Dr. Barnardo, in which he showed his animus against Protestantism. Parents and guardians ought to make due inquiries before sending young men here to be led aside by these enemies of the Reformation. There are, of course, potent influences acting in a contrary direction, but priestcraft is advancing here as elsewhere. Father Maturin, who has recently joined the Romish Church, was one of the preachers selected last year by Dr. Cunningham to address our youth.—Yours truly, X.

Evangelistic Notes.

MR. B. H. ANGEL is holding tent meetings in Godstone, Surrey. The opening services were encouraging. Prayer is asked for much blessing.

Mr. and Mrs. Corsie, of Campbeltown, who have been labouring in different parts of the Island of Arran, have closed a blessed mission in Shiskine. Many have testified to having found the Saviour during the mission, which continued for a month. The evangelists have begun a mission at Machrie Bay. A. McA.

Mr. Newton Jones has conducted special services at Percy Hall, Dockhead, holding meetings both for children and adults. There has been a good work done, especially among the little ones. The adult meetings, though not so largely attended, were very impressive, and there were professed decisions there also.

An interesting mission has been held at Abersychan by Pastor Owen Tidman. The congregations increased each night. The evangelist's faithful utterances against sin in all its forms, and the gentle loving drawing of believers to a deeper spiritual life, have made lasting impressions. The houses were personally visited by Mr. Tidman and his band of workers, and many anxious ones were dealt with. The good work is still going on, and the churches in the town are feeling that a time of refreshing has come from the presence of the Lord.

A week's mission has been concluded at Ebenezer Baptist Church, Potter-street, Great Homer-street, Liverpool. The services were conducted by Mr. G. M. Scott, and in the afternoon for women by Bessie McLachlan, hon. superintendent of the Bethesda Girls' Training Institution. Many have awakened to their responsibility and been quickened; whilst unconverted ones have professed decision, among them some notable cases. The labours of the workers were so greatly honoured by God that a second mission is in contemplation.

PETER MCMILLAN, Pastor.

University Notes.

[FROM OUR OWN CORRESPONDENTS.]

OXFORD.

THE annual meetings in connection with the London Society for Promoting Christianity among the Jews took place last week. Rev. W. T. Gidney and Rev. S. T. Bachert represented the Society. The latter has been working for twenty-four years in Hamburg, and gave some very interesting and impressive accounts of the work.

An excellent programme for the term has been arranged by the University Missionary Union. Mr Hope Gill, of the China Inland Mission, has already spoken, and no less than five bishops are to visit us. We trust that many may be led to consecrate themselves to God's work abroad.

Rev. R. T. Ottley draws large numbers to his Bampton Lectures on the Old Testament.

Several Oxford men are to go out to the mission field this year either as clergymen or laymen. Japan, South Africa, and North Africa are some of the places to which they are going.

CAMBRIDGE.

Professor MacAlister delivered a lecture on Friday last in the Divinity Schools on "Anthropology and Christianity," which was well attended by graduate and undergraduate members of the University.

The University sermon on Sunday was preached by Dr. Montgomery, Trinity College, Bishop of Tasmania. He spoke mainly of the religious needs and disadvantages of the Australasian branch of the English race and our duty to them.

The C.I.C.C.U. address was delivered by Dr. Saumarez-Smith, Bishop of Sydney and Primate of Australia. His text was Neh. iv. 6, "For the people had a mind to work." The lesson drawn from it was our obligation as a nation to arise from our religious apathy.

International S.S. Lessons.

May 30.

Christian Faith Leads to Good Works.—James ii. 14-23.

Golden Text.—Verse 18.

JAMES was introduced to us in our last lesson as president of the church in Jerusalem, and taking an important part in the council held in that city. He is called the brother of our Lord, and was either the son of Joseph by a former marriage, or the actual son of Joseph and Mary, or a cousin adopted into the family. During the life and ministry of Jesus he had not believed in Him (John vii. 3-5), but after the crucifixion and the resurrection he is found among the disciples in the upper room (Acts i. 13). His character may be judged by the very practical tone of his epistle, by the conciliatory spirit he showed in the Jerusalem council, and by his title, James the Just.

There appears at first sight to be some conflict between Paul and James. If some of the statements of Rom. iii. and iv. were placed side by side with some verses from this lesson they would appear contradictory. "Not of works," says Paul; "Not without works," says James. The one labours to exclude works, the other labours just as earnestly to include them. But they do not disagree. They are writing with different objects. One seeks to correct the self-righteousness which makes works the ground of justification; the other warns against a mere notional faith that produces no effect upon the life.

The lessons to be enforced are these:—

1. *There may be a worthless profession of faith* (14-17). Note the word, "If a man say" (14). It deals with the man's profession, which he may make by accepting the Christian creed, by submitting to Christian ordinances, and by joining a Christian church. There is nothing wrong in a Christian profession. On the contrary, it is right and necessary (see Mark xvi. 16; Rom. x. 9, 10). Every man who has faith ought to "say" it; but many may say it while they do not possess it.

Now, what is the value of such a profession? James answers by an illustration (15-16). Describe the scene he suggests—the naked brother needing help—the profession of sympathy (16) (again note the word "say"), and the withholding of practical help. The question, "What doth it profit?" (16), does not refer merely to the destitute man, but to the man who professes sympathy for him. Feelings of sympathy that do not express themselves in action only harden the heart. To weep over the sorrows of another without doing anything to relieve them is worthless. "An ounce of help is worth a ton of sympathy." So faith, if it be a mere profession, is unacceptable to God, and worthless to the professor (17).

2. *Living faith manifests itself in good works* (18—23). Mere orthodoxy is therefore not true faith. The devils are orthodox (19). But their faith works no repentance—no change in their conduct, and is therefore worthless. It is as dead as the body when the spirit has departed from it (26).

The man of true faith opposes his "say" against the empty "say" of the worthless professor (18). Faith will "shew" itself. God can see it in the heart (Mark ii. 5); but man can only see it in its outward effects. It is not by a label that you know a fig-tree, but by the fruit that grows upon its branches. It is not by Abraham's profession that you know him to have had faith, but by his life. James, like Paul, says that Abraham was justified by faith (23); but James shows that his faith manifested itself by works. Run through some of the events of his life, and show how faith was always the spring of action. His call when in Mesopotamia; his separation from Lot; his fight with the four kings, and his refusal to be enriched by the King of Sodom; his offering up of Isaac—all these showed his faith in action. He believed God, therefore he obeyed.

It is foolish to say that it does not matter what you believe so long as you act aright. There can be no right conduct that has not faith for its basis. Test it in the Garden. God has said to man, "Eat of this fruit and you shall die." The serpent says, "You may eat and not die." The conduct is determined by the faith. Which of the two does he believe? Now apply it to yourselves. Do you believe God's message concerning sin and judgment, concerning Jesus as Saviour, concerning the necessity of repentance and faith in Him? Then, of course, you have repented and believed, and are now living to serve and please Him. If not, what is the worth of your faith?

Lifeboat Saturday was observed in London on Saturday last, when street and other collections were made. It was hoped that a considerable sum would be realised for the benefit of this valuable and life-saving institution.

The Y.M.C.A.

A new Association has been started at Blyth Northumberland, and others are in course of formation at Epping and Lewisham.

A site has been acquired by the Leicester Association for a new building, and a scheme for the erection of a handsome and commodious structure is being developed.

At a meeting at the Stafford Rooms, Edgware Road, Association, on Thursday evening, a presentation was made to Mr. Basil Hewer, general secretary, who has taken up the work at Aldersgate Street.

The Spring Conference of the South-East District Union of the Y.M.C.A.'s was held at Tunbridge Wells, by invitation of the local Association, on Wednesday. The report showed a slight decrease in the number of Associations, but an advance in membership upon the return for the previous year.

The last of a series of "At Homes" at the Coventry Association was held on Thursday, and was crowded out, The Mayor acted as host, and defrayed the cost of the gathering. The secretary stated that the membership had gone up to 260; the open-air mission was doing good work, and the various organisations prospering.

Reports are to hand of the annual meeting of the Pietermaritzburg Association, which is doing an excellent work, and has in hand an important scheme for a new building. Mr. Henry Bale, the president, said the Association had become a necessity to a large number of young men. He believed there was nothing like their Sunday night meeting in the whole of South Africa.

The thirty-second convention of the Young Men's Christian Associations of America has just been held at Mobile, Ala. The attendance was not large, only 345 delegates and 153 corresponding members being present, owing to the long distances to be travelled. But it is felt that the gathering will mark an epoch in Association history. In all over 13,000 dollars were pledged for the international work, more than any convention has done before.

The Y.W.C.A.

At the annual meeting of the Newport Branch very encouraging reports were submitted. The secretary, Miss Kerr, who has been most indefatigable in her work, is resigning.

The Edinburgh Association had its annual gathering of friends last week. There are now in the city forty-two branches with over 2000 members. The Institute in George-street is self-supporting.

Mrs. Martin, a very active worker in the Stornoway Association, is about to leave for Oban, to the great regret of all her friends. Mrs. Martin held the post of president for nine years, and as a token of esteem and respect, was presented with a purse of sovereigns, subscribed for by the members of the Association and others.

At the annual meeting of the Clapham Institute, Rev. F. A. C. Lillingston, who presided, urged all members to attend the Bible and other classes. Miss Parker Brown gave an account of the work of the Factory Helpers' Union, and Rev. J. Carnegie Brown spoke on the Lord's promise, "I will never leave thee nor forsake thee."

The annual meetings of the Swanage Branch were held on the 13th inst. The principal speakers at both meetings were the Hon. Miss Portman, district referee for Dorset, and Ardill, hon. sec. South of England Division. The latter gave most interesting addresses on the world-wide character of the Association. The annual report tells of steady progress, and of God's blessing on the local work and the holiday home work.

A movement has been set on foot by Miss Alcock, in the name of the Irish Y.W.C.A., to commemorate the Queen's Jubilee by raising a sufficient fund to assist the thirteen homes and institutes which the Y.W.C.A. have opened throughout Ireland. Each home is to a certain extent self-supporting, but most require outside help in the form of voluntary contributions; these will be gladly received by Miss Phœnix, 75, Harcourt-street, Dublin.

In connection with the opening of a Y.W.C.A. Ladies' Club, at 26, George-street, Hanover-square, W., an At Home was held by the Viscountess Portman, president of the London Association, on Thursday last. About 250 friends of the Association attended, and short addresses were given. Two rooms on the second floor, to be used as tea and writing rooms, and three bedrooms on the top floor have been set apart for the use of members of the club. A good number have already joined, and it is believed that country workers especially will find the rooms useful when visiting London.

The annual meeting of the Dundee branch was largely attended. The membership had been increased by 151 members. The institute, boarding house, and registry office have all been largely taken advantage of, as well as the restaurant, which had proved a great success. A new club, as a development of "The Welcome," will be started as soon as the new building is finished. The reports from the Errol, Broughty Ferry, East-end, and other branch meetings were read. Mission work had been energetically carried on while all the domestic economy classes had been well attended, the numbers joining amounting to 1045.

Personalia.

Mr. W. G. Sprigg, secretary of the Cape Town Y.M.C.A., is now visiting this country. He proceeds to Scotland next week, and hopes to sail for America at the end of June, going thence to Australia on his way back to South Africa.

Rev. Dr. Samuel Kinns.—A correspondent writes of this esteemed clergyman, widely known as the author of "Moses and Geology":—"Last Lord's Day I went to hear the Doctor at Holy Trinity Church, Minories, on the eastern border of the City. A quaint, old-fashioned edifice, the church is itself worth a visit; but it is a pity that such small congregations (the rule with City churches) gather to hear the preaching of the aged vicar. There are certainly few places where can be heard nowadays sermons of such quality as Dr. Kinns is accustomed to deliver. The sermon in the morning was the first of a series on the life of Abraham."

Obituary.

DR. MACTAVISH, INVERNESS.

One of the fathers of the Free Church has passed away in the person of Rev. John Mactavish, D.D., senior pastor of the Free East Church, of Inverness, who died on Tuesday last week. Dr. Mactavish was in the eighty-first year of his age. The inclement weather of the past few weeks had taxed his health. About a week ago he had a severe attack of influenza, which developed into inflammation of the lungs.

Dr. Mactavish held to his post to the last, though assisted latterly by Rev. Allan Cameron, associate pastor, who succeeds to the charge. He was a Highlander, but was for many years minister in the Presbyterian Church of Canada. Three years ago his jubilee as a minister of the Gospel was celebrated with an enthusiasm which evinced the respect and love in which he was held throughout the North of Scotland. His preaching was distinguished by a fine breadth of view, a masterful grasp of theology, and a keen evangelical spirit. He leaves a family of four daughters and a son to mourn his loss.

MR. SAMUEL COLGATE.

The death is announced of Mr. Samuel Colgate, a wealthy member of the family of American Christian philanthropists. Like William, his father, and James, his brother, his benefactions were largely in aid of Baptist colleges and missionary institutions. He died on April 23, at his home "Seven Oaks," near Orange, New Jersey, at the age of seventy-five. The *Chicago Standard* says of him:—"He studied in Madison University (now Colgate), intending to follow one of the professions, but eventually entered the old house of Colgate and Co., founded by his grandfather, in the business of which he participated with Christian zeal and good business judgment. A lover of missions, he gave liberally, and, when it became necessary, gave time to the executive direction of our missionary societies. His benefactions to Colgate Academy in connection with those of his older brother, and later to Madison University, were among the earlier large and noteworthy gifts to education which have since led the way for others. He served for twenty-five years as member of the finance committee of the American Tract Society, and for a long time as president of the Society for the Suppression of Vice."

Irish Notes.

The Irish Methodists report an increase this year of nearly 400 members.

Much regret is felt by a wide circle of friends in this country at the death of Rev. J. S. Collins by drowning in China. It is not yet known how the sad event took place.

The Missions of the Irish Presbyterian Church in China have made progress during the past year. There have been 610 baptisms, and the membership has increased from 1202 to 1790. From India also most encouraging reports have come to hand.

Fifteen adult converts have been received into the Church of Ireland in Dublin, from the Church of Rome. In July last thirty-three similar converts were received at a single service. This makes nearly fifty in less than a year.

THE BOOK WORLD.

DIAMOND JUBILEE LIVES.

The Life of Queen Victoria (1s. *F. Warne & Co.*), simply told for Children, by Mrs. L. Valentine, surveys, with abundance of illustration, the career of "our Queen and Empress," and sketches the progress of industry and invention.

Queen Victoria and Her People. (1s. 6d. *Educational Supply Association.*) This is a very comprehensive story. Copies are offered to school managers, masters, and mistresses, as well as S.S. superintendents at 6d. net, provided they are given or sold without profit to the children. The terms may be had from the E.S. Association offices, 42A, Holborn-viaduct.

The Queen's Reign for Children, by W. Clarke Hall (2s. 6d. *T. Fisher Unwin*), is not exactly a personal biography, but a review of what has been done during her long reign for the amelioration of the condition of oppressed children and the prevention of cruelty towards them in many forms. "Out of a hundred statutes passed directly in the interests of children ... not one dates back beyond the Victorian era." The barbarities of the past are horrible reading, but it is gratifying to recall the heroic efforts of Lord Shaftesbury and such men.

The Story of Queen Victoria. Among the many biographies of Her Majesty a prime place must be given to BRITAIN'S QUEEN; The Story of her Life and Reign. By Thomas Paul. (5s. *J. F. Shaw & Co.*) The book is produced in royal style, and has seventy-five illustrations besides an excellent collotype portrait. For some years Mr. Paul's story of the Queen has enjoyed wide popularity; this edition, with "ninetieth thousand" on the title-page, is enlarged and brought thoroughly up to date. The book will be a favourite for presentation purposes. A cheaper edition, the "Silver" (1s.), will be welcome in Sunday-school and village libraries. It is not so complete as the more expensive edition, but yet it is a marvel in its way. The smaller work may also be had in a still cheaper form, the "People's" edition. (6d.)

DEAN FARRAR ON THE BIBLE.

In the introduction to his new work on the Bible,* Dean Farrar informs us that his aim has been to strengthen the cause of Christianity by exposing and meeting misconceptions such as distress many earnest men and women of our day. He sets himself to show the inestimable preciousness of the Bible; but before coming to this he jealously distinguishes between the Book as he views it and the Book as it is loved and studied by many other men, whose piety he does not call in question, and whose learning he cannot pretend to dispute. He claims to be mainly positive; but much that he calls positive is only so with qualifications, and to many readers it must bear a decidedly negative relation.

It is sadly true that we have to look for Christian doctrine under immense accumulations of ecclesiastical opinion and theological thought; and "what is the chaff to the wheat" in intrinsic value? Dr. Farrar holds that it is the same with the Scriptures; hence, before writing on the supremacy of the Bible, he conducts a process of "simplification" in a series of chapters on the Canon and Inspiration, Interpretation and Higher Criticism, and so forth. The Dean treads heavily in this part of his work; although here, most assuredly, he should have taken off his shoes, and have walked as on holy ground. As is usual with advanced writers, he discusses at length theories and definitions, old and new, and apparently he has little notion that some of the positions he assails would not for a moment engage the defence of many of the most conservative scholars of our day. As to Inspiration, in particular, there is a growing disposition to have done with theory and definition, and to rely upon Scripture statement, acknowledged facts, and the unchallengeable word of Christ.

The Dean serves up an imposing selection of familiar difficulties and discrepancies, and although he hesitates to hold the Book responsible for these, he keeps them prominently and prejudicially in view while claiming to show what the Bible really *is*. Statements which have been advanced in mere speculation, Dr. Farrar repeats without reserve and with emphasis. To expose the fallacies and inconsistencies, and present the other point of view, with its ever-increasing body of facts and reasons, is impossible in a brief review. It is with pleasant surprise that one passes from the first part with its assault and battery to the second with its high commendation of the Book, accompanied by illustrative incidents from history, and gleanings from a wide field of literature. Here the Dean's ready flow of language and characteristic fervour are employed to real purpose; and it is easy to see that what he has said of the existence of other sources of light beside the Bible, may be allowed to stand on the principle of the infinitely small being contrasted (not compared) with the infinitely great.

There is refreshment in this book; but it is not uniformly refreshing. It is a book for those who can discriminate, not for others. The author has a horror of people taking a set of doctrines or views to the Bible; but we can see little to choose between this condition and that of a man who would go to the Book with his mind made up in agreement with the Dean on theories of inspiration, and with his method of cutting knots that might in reverence of spirit be untied. It is deeply true that we find in the Bible what we look for—some see a bundle of documents, and others the Word of God, amply authenticated and worthy of all confidence; some see a mere literary style, others a Divine revelation, progressive it is admitted, but yet "full of grace and truth." These latter look for truth, on the surface and beneath, and they see nothing besides; others, such as the Dean, having a critical eye, think they detect mistakes, microscopical and otherwise. As a bold denier of infallibility to the Book, the critic is, of course, prepared to hear of a curious personal slip; and may have observed with surprise his error on p. 206, where he refers to the sections into which the Pentateuch is divided for *Sunday* lessons in the synagogue!

* THE BIBLE: ITS MEANING AND SUPREMACY. By F. W. Farrar, D.D., F.R.S., Dean of Canterbury. (15s. *Longmans, Green & Co.*)

Joy: A Fragment. By Mrs. H. L. Sidney Lear. (2s. 6d. *Longmans.*) This is all that was written of a companion volume to Mrs. Lear's well-known "Weariness." A prefixed memoir, brief but interesting, does not conceal the High Church principles of the author.

In their **New Pansy Series** (4d. each), *Messrs. Partridge & Co.* have issued **Miss Priscilla Hunter** and other stories, by "Pansy"; **Avice, a Story of Imperial Rome,** by Eliza F. Pollard; and **Wild Bryonie**; or, Bonds of Steel and Bands of Love, by Jennie Chappell. These are excellent books in a popular form.

Prophecy Made Easy, by I. S., is a handy little work, opening up those portions of Holy Scripture which are held to predict the fall of the Mohammedan power, and such as foretell the return of the Jews to Palestine. The pages are altogether reverent, and calculated to kindle in the heart of many the bright hope of the Lord's return. (1s. *Partridge.*)

Litanies of Life. By Kathleen Watson. (2s. *James Bowden.*) These brief sketches are full of the mingled pathos and tragedy of human life. They are a reminder of the many hidden, but fateful dramas that are being enacted all around us—known only to God and the chief actors. The imaginative power of the writer is very marked.

Mrs. Keith Hamilton, M.B. By Annie S. Swan. (3s. 6d. *Hutchinson & Co.*) These leaves from the diary of a Christian lady doctor will be of deep interest to many, especially as they are here ably handled by this brilliant writer. Vivid and telling glimpses are afforded by many of the follies and sorrows that lurk behind the polish of modern society.

On the Use of Science to Christians. By Emma Marie Caillard. (1s. and 1s. 6d. *Nisbet*). Here we are told why we should accept Evolution, and view prayer and faith through scientific spectacles. The author is always reverent; but her articles (for the most part reprinted from *Good Words* for last year) do not strike us as calculated to assist experienced Christians.

Collins' Complete Atlas. (6s. *Wm. Collins, Sons & Co.*) This is a very useful publication, containing eighty full-page maps of modern geography, embracing the latest discoveries and changes in boundaries, with an alphabetical index of fifty thousand names. There are many small inset maps, also several setting forth physical phenomena. For general purposes this is a very good atlas.

The Story of the Year—1896-7. By Sarah Geraldina Stock. (1s. *C.M.S. House.*) An ideal publication in its way. It is a delight to read its outline of work, and a pleasure to examine its engravings, some depicting scenes of heathen life, others portraying workers whose features are familiar at home as well as honoured abroad. Students of missions should not overlook this annual, upon which much conscientious labour has been bestowed.

Someone is Coming. By the late Rev. John MacNeil. (*Marshall Bros.* 2s. 6d.) Few will forget the shock when tidings of the sudden death of this marvellous evangelist were flashed from the Antipodes; hence this work, on which he was engaged at the last, will be eagerly welcomed. It is a simple, clear, practical, and deeply spiritual setting forth of the truth concerning the coming again of the Lord Jesus Christ. Rev. H. B. Macartney describes it as straightforward, brief, moderate in view, and penned in absolute subjection to Scripture.

Theology Older than the Bible. By Rev. James Ervine. (1s. net. Dublin: *Eason*; Belfast: *Cleland.*) The heavenly constellations, beginning with Virgo and ending with Leo, are here "read" to set forth sin and redemption, the serpent's evil work and Messiah's glorious victory, as outlined by early man on the face of the heavens, and at length placed on the page of Holy Scripture. The treatment is clear, though slight.

Flashes of Wild Beauty. By Rev. Charles A. Fox. (*Partridge & Co.*) We have often been surprised that the poetry of Mr. Fox is not more widely known than it is; quite apart from the deeply spiritual tone which pervades his verses, there is a high degree of literary excellence about them which gives him a distinctive place amongst modern writers. The present volume will be welcomed by all who value the author's larger work. It is characteristic throughout, and has the freshness and subtle beauty of previous efforts. In our last issue we gave one of the poems.

The Silver Cross: A Collection of Poems and Hymns for the Sick and Suffering. Compiled and arranged by Helen Douglas. (3s. 6d. *G. Bell & Sons.*) Bishop Wilkinson, of St. Andrews, writes an introduction to this chastely-produced volume. The compiler's aim has been to bring together pieces bearing a message of strength and comfort to the sick and weary, and in this particular she has achieved a distinct success. She has gone wider afield than many of our readers would care to go; but with the exception of here and there an expression in hymns from Roman Catholic or Ritualistic sources, the book is beautiful, with its contents calculated to lighten the burden of many a sufferer.

The Evolution of the Universe, by William W. Howard, though a large work, is but a portion of a system of philosophy, the outcome of long years of thought and inquiry. The author aims to show that Theism, and Theism only, can afford a solution of the problem of existence. He examines with care the views of Descartes, Spinoza, Kant, Spencer, Darwin, and others; he believes in Divine revelation as well as in human reason. Dealing with the philosophy of the Infinite, Mr. Howard writes on immensities, and enjoys the exercise; he is always reverent, and ever employs clear and unaffected language. On such subjects as Being and Creation, Time and Space, he is eminently readable; and Atheistic and Pantheistic theories, though to-day so greatly favoured in the world of thought, are shown to explain nothing, while Agnosticism is a mere adjunct of Scepticism. Evolution is regarded as involving Involution, and the ultimate aim of God is held to be "to evolve all the available parts of creation into forms of intelligence, to enjoy his goodness, delight in his praise, and luxuriate in his knowledge." Mr. Howard's is a buoyant and hopeful philosophy, and the perusal of his book is a mental stimulus. The weak points in the generalisations and arguments of great men are boldly exposed. We do not think that Mr. Howard has done much to establish the Evolution theory. As an argument that only Theism can account for existence, this work of 700 large pages deserves the attention of thoughtful readers. (12s. 6d. net. *Nisbet & Co.*)

Mr. Cheyne Brady's publications are now on sale at the Children's Book Room, 158, Aldersgate-street, E.C.

A special issue of *The Graphic* reproduces a large number of the pictures in this year's Royal Academy collection (1s.)

GOD BLESS THE QUEEN, by F. C. Griffith (*Weekes*, 2d. net), is a chorus suitable for Jubilee celebrations. An edition of words only is also obtainable, 3s. per 100.

Messrs. Shaw have issued T. Paul's BRITAIN'S QUEEN in their popular "Home" series. (3d.) An abridged edition "for the million," has been published for 1d.

Mr. W. L. Card, of Bristol, has written a booklet on "Why all Christians ought to shun the drink traffic," which is published by *Messrs. Burnett & Russell, 337, Strand, W.C.*, price 2d.

BOOKS RECEIVED.

From *Cassell & Co.*—COTTAGE GARDENING, Vol. IX (2s. 6d.)

From *Messrs. Partridge & Co.*—THE BELL BUOY: or the Story of the Mysterious Key. By F. M. Holmes. (1s. 6d.) "COME, BREAK YOUR FAST," a Daily Meditation. By Rev. Mark Guy Pearse. (3s. 6d.) JOHN: A Tale of King Messiah. By Katherine Pearson Woods. (2s. 6d.)

From the *Wesleyan Methodist Book Room.*—BARBARA HECK. A story of Early Methodism in America. By W. H. Withrow. (2s. 6d.) JOSEPH GARIBALDI: Patriot and Soldier. By R. Corlett Cowell. (1s.) OVERRULED. By "Pansy." (2s. 6d.) THE SCRIPTURE WAY OF SALVATION. By John Wesley, M.A. With Preface and Notes by J. Agar Beet, D.D. (8d.)

Stornoway.—There are now gathering here for the summer herring fishing a large number of people from all parts of the country, and an excellent opportunity is afforded of circulating religious periodicals, booklets, and tracts. Friends are invited to send supplies of these for distribution to Mr. J. F. Macfarlane, Parish Council Chambers, Stornoway.

Red, White and Blue Institute (Cumming-street and Collier-street, N.).—We are hoping to celebrate her Majesty's record reign by sending a large number of the poor women belonging to this institute to the seaside for one week. Ten shillings will pay the expenses of each woman. Will your generous readers help us?—ELEANOR W. DRESSER, MARY A. JAY, Hon. Secs.

"MAY" MEETINGS, 1897.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY				
Thurs. 20	11 a.m.	Ch. of Eng. Waifs and Strays' Society	*m* Chapter House, St. Paul's	Lt.-Gen. Lowry, C.B.
,,	11, 3, & 7.30	Women's Protestant Union	*c* Exeter Hall (Lower)	Mr. T. A. Denny.
,,	3 & 7	Mission to Deep Sea Fishermen	*m* Exeter Hall	Lord Kinnaird.
,,	4 p.m.	Bishop of London's Fund	*m* Grosvenor House, W.	Duke of Westminster.
,,	6 p.m.	Strangers' Friend Society	*m* 186, Aldersgate-street	Mr. J. H. Anderson.
,,	7.30	Christian Instruction for Deaconesses	*m* Highbury Quadrant Chapel	Sir Geo. Williams.
Fri. 21	1.15	Religious Tract Society	*s* St. Mary, Aldermanbury, E.C.	Dr. Wace.
,,	11, 3, & 7.30	Women's Protestant Union	*c* Exeter Hall (Lower)	Various.
,,	7 p.m.	National Temperance League	*m* Queen's Hall, W.	Archb. of Canterbury.
Sat. 22	3 p.m.	Princess Louise Home for Girls	*m* St. James's Hall, W.	H.R.H. Princess Louise
Mon. 24	6.30	Friends' Foreign Missions Association	*m* Devonshire House, E.C.	
,,	7 p.m.	Children's Free Holiday Home	*m* Exeter Hall (Lower)	Mr. G. W. Tallents.
Tues. 25	6 p.m.	National Refuges Destitute Children	*m* Exeter Hall	Earl of Jersey.
,,	7 p.m.	The Christian Community	*m* Exeter Hall (Lower)	Mr. F. A. Bevan.
Wed. 26	3 p.m.	The China Inland Mission	*m* Mildmay Conference Hall	Sir Geo. Williams.
,,	7 p.m.	,, ,, ,,	*m* ,, ,, ,,	Rev. J. Hudson Taylor.
,,	6.30	Friends' Temperance Union	*m* Devonshire House, E.C.	Mr. Walter Robson
Thurs. 27	10 a.m.	Infant Orphan Asylum	*m* Cannon-street Hotel	Mr. John Deacon.
,,	11 a.m.	Church of England Zenana Society	*s* St. James's, Paddington	Rev. Hon. Talbot Rice.
,,	11 a.m.	London Auxiliary Moravian Missions	*s* St. Michael's, Chester-square	Rev. D. J. Stather Hunt
,,	3.30	Female Guardian Society	*m* 191, High-st., Stoke Newington	Earl of Stamford.
Fri. 28	3 p.m.	Aged Christian Society	*m* Exeter Hall (Lower)	
Sat. 29	3 p.m.	Church England Scrip. Readers' Soc.	*m* Stafford House, S.W.	Bishop of London.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon; *so.*—Soirée.

AMONG THE CHURCHES.

Church of England.

Dr. A. Hamilton Baynes, Bishop of Natal, who is now on a visit to this country, has been seriously ill from typhoid fever.

The Bishop of London has intimated his intention to assign thirty places to Nonconformist ministers on the steps of St. Paul's Cathedral for the Jubilee service on June 22.

The Bishop of Liverpool has attained his eighty-first year. His health continues to be very good, and he still retains plenty of his old vigour. He is the oldest Bishop on the Bench.

Canon Tristram, who recently met with an accident while travelling in the East, and was detained at Jerusalem, has now returned to the College, Durham, and is progressing favourably.

Towards the cost of the restoration of the parish church at Ansterfield, Notts, the home of Bradford, one of the Pilgrim Fathers, the sum of £250 has been received from the Society of Mayflower Descendants in America.

Rev. A. Bromley Crane, Roman Catholic priest, has been received into the Anglican Communion by Rev. L. H. Postgate, curate of St. John's Church, Kidderminster. Mr. Crane read the form of renunciation of the errors of Rome, appointed by Convocation in 1891.

Bishop Ellicott's invitation to the clergy of Bristol to listen to a "good-bye address" does not indicate the Bishop's resignation. It means that Lord Salisbury will shortly recommend the Crown to appoint a bishop to the new see of Bristol, Dr. Ellicott continuing to hold the Bishopric of Gloucester.

Rev. R. J. Seton-Adamson, writing from Brookholm, county Grey, Ontario, pleads for help in building a mission church at that Canadian station. The ground is purchased, and £200 is needed for the building. Rev. William Adamson, The Vicarage, Old Ford, London, E., will be glad to hear from sympathising friends.

Rev. W. R. Mowll, vicar of Christ Church, North Brixton, has been presented with an illuminated address of welcome upon his return from a two months' trip to the Holy Land, the presentation being made by Rev. J. P. Hobson, on behalf of the congregation. It was accompanied by an album, containing signatures of over 500 members of the congregation.

Archdeacon Madden, in the absence of the Bishop of Liverpool, dedicated at St. Helen's, last week, the new mission and colportage van, which has been presented to the Church Army, for work in the Liverpool diocese. The Archdeacon said that a church, to be a living church, must be aggressive, didactic, and parental.

The Queen Victoria Clergy Sustentation Fund, due to the initiative of Lord Egerton of Tatton, has received such general support throughout the country that within the year the amount paid or promised reached a total of £30,668. The object in view is to make annual grants to supplement the incomes of poor benefices, and not to increase the value of the living by any permanent endowment.

Congregational.

Rev. Frank Tucker, formerly of Durban, Natal, has accepted a call to the pastorate of the church at Looe, Cornwall.

Albion Sunday-school, Southampton, has held its anniversary sermons. The school roll numbers 800, and twenty scholars have joined the church during the past year.

A new mission-hall is to be erected at the village of Upnor, in connection with Vines Church, Rochester (Rev. J. Kitto Baker). The estimated cost is £750, towards which £500 is already in hand.

Wilts and East Somerset Union has celebrated its centenary. Rev. S. B. Stribling, who read a paper on the history of the union, referred to the sad condition of the country one hundred years ago, especially in the rural districts, as compared with the present state of affairs, and spoke of the revival of Whitefield and Wesley that led to the formation of that and similar unions throughout the country.

The special commission on the work of the London Congregational Union have decided on their report, and it will shortly be presented to every delegate of the Union. Briefly, the commission have considered four questions: (1) Whether the work of chapel-building should be severed from the general work of the Union; to which the commission answer, No. (2) Whether there should be a devolution of authority to the various districts; and after weighing the evidence it is recommended that each district have control of its own affairs, except that the final decision as to grants recommended by the district committees remain with the Council. (3) The best way of appointing representatives on the Council; concerning which the opinion is that the representative system now adopted be adhered to, but that the Council have power to co-opt a number not exceeding twenty in addition.

Calls.—Mr. C. H. Shave, of Cheshunt College, to Barry, Glam.; Mr. J. W. Smith, of Fakenham, to Shillington, Beds.; Rev. W. H. C. Palmer, of Spa Fields, London, to Emmanuel Church, Tunbridge Wells.

Baptist.

At the Long Preston Church eight believers were recently immersed by the pastor, Rev. F. T. Wildgoose.

Mrs. Holman Bentley, from the Congo, has returned to this country for a brief visit. She is in fairly good health.

The missionaries at Serampore have recently baptized thirteen young people, eight being elder scholars in the high school, and five normal class students. There is evidence of a revival in the school and college.

The scheme for reorganising the Welsh Baptist Union with the view of endowing it with some legislative powers, has now been published, and will be fully discussed at future meetings of the associations throughout Wales. It is proposed that under the new rules every resolution passed by the Union shall be binding upon the churches.

Calls.—Mr. Edward Smith, of Rawdon College, to Morecambe.

Resignations.—Rev. E. H. Brown, Twickenham; Rev. W. A. Barker, Brixham.

Methodist.

It is understood that Dr. R. N. Young, Governor of Handsworth College, will not seek reappointment.

Rev. Charles Garrett is in indifferent health. The membership of the district is 21,783, an increase of seventy-nine.

By way of commemorating the centenary of John Wesley's death, the church at Hawley-square, Margate, has been modernised and enlarged, the total cost being £2700.

Rev. A. Baldwin and Mrs. Buckenham (P.M.) have arrived in England after a long and painful journey. It is proposed to make a suitable presentation to the latter lady, in recognition of her heroic toil and sufferings.

The new iron church recently opened at Walthamstow, in connection with London Fifth Circuit (U.M. Free Churches), is gathering a large congregation, and gives promise of proving from every standpoint a success.

Manchester District (N.C.) not only stands at the head of the districts in numbers and in contributions to Connexional funds, but this year has the largest net increase of members. Apart from the three missions at Bury, Crewe, and Blackpool, there is a total of 5000 members, an increase of 219.

Rev. John Innocent, of the New Connexion Chinese Mission, who first sailed for China over thirty-seven years ago, will shortly arrive in this country with Mrs. and Miss Innocent. Rev. John Robinson, the second senior missionary in China, has had a relapse, and is coming back to England to consult a specialist.

Presbyterian.

Rev. W. B. Cooper, of Durham, has accepted the call from Bristol.

Rev. Benjamin Bell, Withington, Manchester, and Mrs. Bell have celebrated their silver wedding.

A Reuter's telegram from Philadelphia says that Dr. Chapman, pastor of the Bethany Presbyterian Church, has received a call to Marylebone Church, London.

Rev. Charles Moinet, D.D, on Sunday closed his pastorate at the Presbyterian Church, Kensington, having accepted the repeated invitation to the pastorate of the recently formed church at Bromley, Kent.

Rev. Alexander Gillies has been appointed to go out as a married missionary to Tanna, there to be a colleague of Mr. Watt, who has surrendered his own salary for the purpose. Mr. Gillies is to sail the day after the Foreign Missions night in the Free Church of Scotland General Assembly.

The memorial-stone of the new church for the Putney congregation (Rev. Donald Matheson) was recently laid. The collections, including children's collecting cards and £100 from Lord Kinnaird, amounted to £466. The proposed church and manse will cost £8000, and £3300 is still needed to open the premises free of debt.

Two vacant congregations in the North of England have recently secured ministers from across the border—viz., West Hartlepool, which has called Rev. James Adamson, assistant minister in a United Presbyterian congregation in Greenock; and Ancroft Moor, over which Rev. Norman Wright, a United Presbyterian probationer, has just been ordained.

Society of Friends.

The committee on Armenian Relief has spent £14,000 already, and wants more funds to meet the distress.

The membership of London yearly meeting has risen 200 during the year. Dublin remains stationary. The First Day-School Association has 43,376 scholars, and 1240 teachers, being an increase on last year.

At the "meeting for sufferings" on the 7th inst., the draft of an address to the Queen was passed for presentation. Though finding expression at times differently from other churches, none are more loyal than Friends.

Frederick Taylor, of Oxford, has been appointed secretary of the Friends' First Day-School Association, in place of the late lamented John T. Dorland, whose early and sudden death occurred over a year ago. Friends will be glad of the appointment.

The secretary of the Foreign Missionary Association has issued an appeal for £3000 to clear off the year's debt. One friend has offered £500 in case the rest is made up by next Monday. Madagascar, India, China, and Syria are being well pushed forward by our missionaries.

London yearly meeting is now in session and many are the hopes that it may be a time of much blessing. American yearly meetings are often thus favoured. Next Monday and Tuesday evenings will be the Foreign and Home Missions annual meetings. The public is most cordially invited.

Fallen Asleep.

At Stewarton, Rev. George Peill, Congregational minister.—At Enfield, Mr. Henry C. Wales, J.P., for several years deacon of the Baptist Church.—At Charlestown, Manchester, Mr. Oswald Brown Dickens, a vigorous temperance worker and helper in religious effort.—At Basingstoke, Rev. John Oswald, an experienced minister in the Wesleyan Methodist Church.—In South Africa, whither he had gone for the benefit of his health, Rev. W. J. Staynes, formerly pastor of Baptist churches at Hinckley and Southsea.—At Armley, Leeds, Mr. George Scarlett, long a deacon, and for nearly fifty years connected with the local Baptist Church.—At Shrewsbury, Rev. H. W. Stafford, for over fifty years a preacher among the Primitive Methodists.—At Nottingham, Mrs. Margaret Goodall, a hearty helper among the New Connexion Methodists.—At York, Rev. R. Smith, a former president of the Primitive Methodist Conference, and governor of Elmfield College.—At Greenock, Rev. Alex. E. Shand, minister of North Parish.—At Ledaig, N.B., Mr. John Campbell, an elder in the Free Church, and for forty years teacher of a Sunday-school held in a cave near his house.—At Devonport, Alderman William Peek, J.P., Mayor of the borough, and a generous supporter of the Congregational Church.—At Port Elizabeth, South Africa, Rev. J. R. Macpherson, minister of the Scotch Presbyterian Church.—At Newtownbarry, co. Wexford, Ven. John Charles Archdall, M.A., Archdeacon of Fierns, and for sixty-one years rector of Newtownbarry.—At Armagh, Mr. Jno. Nixon, a devoted Methodist class leader, aged fifty-seven years.—At Antrim, Mr. William Shannon, an earnest member of the Methodist Church.—At Redrock, Armagh, Alice, wife of Rev. W. J. Brown, Presbyterian minister.—Rev. Llewelyn Thomas, vice-principal of Jesus College, Oxford.—Rev. R. J. L. M'Ghee, at one time rector of High Roding, Essex, and later principal chaplain to the China expedition under Lord Elgin to Pekin.—On May 7, at Leicester, Mrs. James Bass, of Melbourne Hall Church, for many years a prominent worker in the seaside services at Ramsgate.

Livingstone College.

Sir,—I am proceeding on May 29, for a few months, to the Niger, my old sphere of missionary labour, as a special deputation from the Church Missionary Society. This step has been taken in view of the serious needs of the Mission caused by the death of Archdeacon Dobinson. My special object in writing is to ask the continued sympathy of your readers in the work of Livingstone College, which has proved to be of such great value to the forty-two missionaries who have already gone through the course of training, and nearly all of whom are now scattered in all parts of the world. During my absence my colleague, Mr. McAdam Eccles, will act as principal, assisted by Dr. J. H. Cook, of University College.

I hope to be back soon after the new session begins next October, but as I shall not be at home during the next few months, I should like to remind any who are thinking of entering for the new course that now is the time to apply, and I should be pleased to send full particulars of the College course to any who will apply to the Principal, Livingstone College, Stratford, London, E. Letters so directed will be attended to in my absence.

May I also mention the claims of the East London Medical Mission, which is closely identified with the work of Livingstone College. Funds are urgently needed for carrying on this work in one of the poorest and most needy centres of East London, and it would be a special satisfaction to me, on leaving home at this time, if friends would generously contribute to the maintenance of this Mission. I am thankful to say that owing to the number of students who are at Livingstone College this year, the working expenses of the College will be fully met; therefore I may appeal with the greater force on behalf of the Medical Mission, which helps to form a close connection between home and foreign missions.—Yours faithfully,

Charles F. Harford-Battersby.

33, *Hamfrith-road, Stratford, E.*

Argentina.—Mr. George Graham, who for some years past has been engaged in Gospel work at Las Flores, S. America, supporting himself there by school work, is now on a few months' visit to the home country. During his stay he would be pleased to address any gatherings of his fellow-Christians, on invitation, to describe the spiritual needs and claims of Argentina. His address is Gossom's End, Great Berkhampsted, Herts.

The Christian.

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NOTES AND COMMENTS.

WE commend for thoughtful perusal the careful and discriminating utterance of Dr. Handley Moule, on the authenticity and inspiration of the Bible (page 16). It is, as he says, being more and more demonstrated by Biblical research that it is "not our knowledge but our ignorance" which generates most of our difficulties. Hence his conclusion is :—

Our reasons for accepting the Bible as out and out the Word of God are strengthened; while a mass of obstructions are cleared away which might have made such belief more difficult.

We are sorry to have to hold over, on account of pressure on our space, an important address delivered by Mr. George Müller at the recent Birmingham Convention. We hope to insert it, in whole or part, in our next issue.

Surely the Beatitude of the Peacemaker will be the portion of our Queen. She has been the means of healing many a breach and bridging over many a Ministerial division during her long reign. An instance of this is given in one of the Jubilee presents to Her Majesty. It comes in the form of a silver model of Prince Charles Edward Stuart's monument at Glenfinnan. The model was presented by Mr. Charles Stewart, of Fasnacloich, and bears the inscription that it is presented "in the sixtieth year of her glorious and beneficent reign to Queen Victoria, the representative, by the grace of God, of the unfortunate Prince." The inscription also states that it is presented by "a member of the clan, who now yields to none in loyalty to the Queen."

A sense of relief has come with the announcement of an armistice between Turkey and Greece; for the present there is a cessation of shedding of blood, and if the Powers will only exercise the influence they possess they will see that the struggle is not renewed, and that the vanquished is not reduced to helplessness. When Lord Salisbury says that no Christian population shall be allowed to pass under Mohammedan rule, the statement is very satisfactory, and we only hope it will be acted upon. Now that Turkey has been so successful, and has received such open sympathy from certain of the Great Powers, it is to be feared that her terms of peace will not be made over easy. We look to Great Britain to hold the scales fairly as between Turk and Greek.

Professor Ramsay, who has lived in the East, says in an article in *The British Weekly* on "The Situation in Asiatic Turkey" that at the present day the central movement in Asia Minor is, what it always has been, a conflict between the Eastern and the Western spirit. Orientalism revenged the conquests of Alexander by sweeping far into Europe, and for eight centuries reigning supreme in Asia Minor. Now Asia is being driven back from Europe. This would seem to be a see-saw of victory and defeat, now for this side, now for that, an interminable carnal struggle between two creeds. The sooner the conditions of the conflict can be changed, by the introduction of the healing influence of the Gospel, the better for all concerned. At present the struggle too much resembles the ancient battles between the crescent and the cross. We fear that a great many of the so-called Christians are in as great need of a living religion as the Mohammedans with whom they fight.

By the death of Mr. J. H. Raper the temperance cause in this country has suffered a very severe blow. For nearly forty years he has devoted his great abilities both as speaker and administrator to the work of the United Kingdom Alliance. Among temperance workers his name is a household word, but few know with what self-sacrificing zeal he followed out the path to which he believed God had called him. The bearers of the ark fall by the way, but the ark is still with us to be borne. May other hands be made strong to carry it into the battles of the future!

Child corruption of a most dangerous kind is practised by publicans in some parts of London. In order to attract children, sent by their parents for beer, to his own particular liquor shop, the publican offers packets of sweets, and even a small tot-glass of beer. Thus right under our eyes the little ones are being trained in the way of drunkenness. We may well blush for shame that such abominable practices should be permitted in connection with a licensed trade. What is the use of granting a licence unless some control is exercised? The children offered to Moloch suffered and died, and there was an end of it; but in this case the seeds of sin are planted in the fertile soil of the youthful physique, to bear evil fruit a hundredfold and even in unborn generations.

The veracity of Welshmen has been impugned more than once by so reliable an authority as an English Judge. We have always believed that this arose to a large extent not from the Welshman's propensity to economise the truth, but from his ignorance of the English language, or at any rate such language as he would be likely to hear from learned counsel. A remarkable instance comes to us from South Wales. A Welshman at Merthyr was charged with drunkenness, which charge he indignantly denied, but on examination he admitted to the lawyer that he was "intoxicated." His indignation was all the more vigorously expressed when he learned the meaning of the latter word.

One of the questions which is most strongly pressing itself upon the minds of Friends just now relates to their ministry, which hitherto has been weakest on the intellectual side. The problem is: "How to combine the freedom of the operation of the Spirit upon the preacher's heart at the time, with the intellectual fulness and preparedness which are secured by preachers of the sister churches." One Friend pleaded for going to meeting saturated in heart and mind with spiritual grace and Biblical or intellectual material. He was as near the truth, we think, as can be; instances such as Spurgeon show it. Empty men are not the best organs for the Spirit of wisdom.

It seems to us a great pity that Mr. Horatio Bottomley should mar the effect of his princely gift to the shareholders of the ill-fated Hansard Union, by tempting them to speculate with it in certain ventures in which he is interested. Far better for them to "let well alone," and keep what they have got, than risk further loss. As a "reply" to supposed inquiries, he also sends to persons who have had no connection with the "Union" a touting circular, in which he has "no hesitation in recommending"...etc. There are other "Unions" besides the Hansard that are ever open to receive those that "haste to be rich"—and fail.

We are sometimes told that the Roman Catholics have learned toleration, and that there is no possibility of their attempting to repeat the persecutions of the 14th and 15th centuries. This is certainly belied by the treatment which the Rev. Alexander Rogers received at Holywell. The brutal conduct of the Irishmen shows what the Roman Catholics would do if they could, and should open the eyes of those Protestants who are disposed to think that the Romish priests have outgrown their inquisitorial practices. Unfortunately those who attend Protestant Alliance meetings know only too well what treatment to expect from the guild of roughs told off to defend the Romish faith.

While we deeply deplore the leakage to Rome of Anglican clergy and titled persons, it is only fair that we look at the other side of the question, and we extract the following from a Roman Catholic organ :—

His Eminence Cardinal Vaughan, when Bishop of Salford, calculated the *annual* loss to the faith in Manchester and Salford, through proselytising agencies and through the workhouse system, as 258; those in danger of apostasy through ragged schools, soup kitchens, city missions, etc., numbered 573, making a total for *one* year under these two heads of 831.

A Catholic census of Manchester and Salford shows, as the Cardinal says, the following appalling statistics of young persons of both sexes under twenty-one: In extreme danger of loss of faith, or practically lost to the faith, 5420; in great danger, 2341; in danger, 1912; total 9673.—*Monitor* (R.C.)

These figures are very significant, and below are recorded further instances of "leakage" :—

On the recommendation of the Bishop of Worcester, the Rev. A. B. Crane, who has been for years a priest in the Roman Catholic Church, made a "public renunciation" of the errors of the Church of Rome at St. John's Church, Kidderminster.—*Birmingham Argus.*

Those who were present at the Mission Church in Dublin on Sunday evening, April 25, must have been impressed by the interest which was manifested when, before a crowded congregation, fifteen persons occupied the two front seats as candidates for admission to the church.

The Church of Ireland has a special service for the purpose of receiving Roman Catholics who desire to join her communion. The clergyman who officiates receives each individual by the right hand, and repeats the formula to each one separately, and each newly-admitted member signs the church register.—*Erin's Hope.*

The following letter has been sent to various business firms in the city :—

Convent of Our Lady of Mercy,
Kilbeggan, Co. Westmeath.

My dear Sirs,—In honour of St. Joseph and Our Blessed Lady, I ask you to collect on the enclosed card only 2s. 6d., to help us to build our Convent and Schools. Masses, Communions, and Rosaries will be offered for all those who aid us in this pressing necessity, and three special Masses will be offered at "Lourdes" for all your wants, on the 31st May, also three for your deceased relations on the same day. A special Mass will be offered on the 19th of March (Feast of St. Joseph) for all your intentions. —I remain, very respectfully in J. C.,

May, '97. St. M. Columba.

What a marvel that intelligent men and women in this highly-educated century should allow themselves to be hoodwinked with such pretensions as these.

It is not a wholesome sign that so much is being said and written of Augustine of Canterbury, and King Ethelbert. The names carry us back to beginnings that we do well to regret, rather than celebrate with rejoicings. Those who wish to look at the matter in the light of history, and see how the case stands regarding the early spread of the Gospel in our land, are recommended to read the compendious booklet, by Rev. W. Adamson, of Old Ford, "Austin's Arrival in Britain" ("*English Churchman*" *Office*). Mr. Adamson concludes his investigation as follows :—

The majority of witness as to the Scriptural apostolic succession of Divine grace and truth establishes beyond gainsaying: (1) That Austin did little or nothing of direct good for English Christianity, and (2) that the British and Keltic evangelists were those whom God the Holy Spirit inspired and blessed. We certainly owe to Austin that "prelatic organisation" in which Rome excels—which Theodore of Canterbury introduced into the British Church—which Becket and Laud attempted to exercise to their cost—and with which we have been more or less plagued ever since.

It will be remembered that Christianity was widely spread in our land before the coming of Austin, and independently of his efforts. It is cause for gratitude, also, that in God's wisdom no single name can with certainty be associated with the great pioneer work, although we are permitted to honour Columba, Aidan, and Chad.

We referred incidentally last week to the Sunday railway labour involved in the conveyance of theatrical companies. The following extracts from a highly eulogistic life-sketch in *The Daily Mail* of the "initiator of theatrical Sunday trains" deserves the attention of Christian shareholders, especially of the Midland Railway :—

To-day a theatrical rarely thinks of travelling save on Sunday. And very luxurious is the accommodation provided for him and his sister artiste....

It is the favourite amusement of many of the youths of Birmingham, Derby, Sheffield, Leeds, Normanton, and York to watch the arrival and departure of the theatrical specials on Sunday afternoon. Each takes bundles of dainty provisions (and often small bottles of spirits) to the beauty who has enslaved him for six consecutive nights, and often when the old love has gone a new one comes in by the next theatrical train....

A special from Birmingham takes four companies to the north. At Derby there are half-a-dozen other companies waiting. A percentage of them board the same train, others leave it, and are conveyed in another direction. One troupe drops off here, another there, and then, at the next important junction, there is another collection and another diffusion. All this has to be carefully thought out, and Mr. Bosworth was the one man who brought it to the level of a science.

The terrible fate of one of the combatants in the prize fight at Ferndale last Sunday morning will afford the sporting editors of our daily papers some food for reflection. The barbaric heroism which they chronicle and laud is bound to bear fruit like this among the youth of the nation. During the last ten years the type of collier in South Wales has considerably improved in general culture, but it is a sad fact that these encounters are no uncommon occurrence in the Rhondda Valley on Sundays. The coroner and jury took a commendable course in committing the principal, and no less than seven abettors, for manslaughter.

The British and Foreign Anti-Slavery Society is calling attention to the illusory nature of the abolition of slavery in Zanzibar. The fifth article of the decree of abolition, so-called, declares that "concubines should be regarded as inmates of the harem in the same sense as wives, and shall remain in their present relations unless they should demand their dissolution on the ground of cruelty," but the cruelty has to be proved to the satisfaction of the Court. Thus the legal status of slavery has not been abolished in Zanzibar and Pemba. If a woman be degraded by an Arab the fetters of slavery are permanently fixed upon her with the consent of the British Government. Bishop Tucker says that there are thousands of women of this class in Zanzibar. We should like to know what amount of cruelty a native Court would consider a sufficient ground for ordering the release of one of these women of the harem. England is not acting up to her old anti-slavery records, and our Government must do a good deal better than this decree.

The most striking feature in the last election in New Zealand was the preference that was given to the character of the candidates above the statement of their views. A good address according to the party standard was, of course, a good thing, but a good man was better, no matter which party he belonged to. The party vote almost became a character vote. The more this becomes the feature of all social and national government, the safer will the kingdom become in all respects in which true safety lies. "Righteousness exalteth a nation," and in public as well as other matters righteousness is only likely to be done by righteous men. Let it be noted that the change in New Zealand is said to be due to the women's vote, which was "revolutionary" only in placing personal character before political creed.

That the Jews who wrote the Psalms, which are so full of delight in God as the everlasting portion of the soul, should (as some have suggested) have had no belief in a future state of rewards and punishments, has always seemed to us an incredible thing. That this was not the case is ably and conclusively shown by Dr. Roberts, of St. Andrews University, who makes an excellent use of the Epistle to the Hebrews as a book written to expound the spiritual meaning of the Old Testament economy. If any one will read Hebrews xi. 13-16 (R.V.) he will see that

The Hebrew patriarchs were influenced by faith as the great motive power of their lives; that by means of it they subordinated the present to the future, looking forward to heaven as their proper home; that for these reasons their lives possessed a nobility in the sight of God, who would see that their highest aspirations should at last be fulfilled in his own blessed presence.

Verses 24-26 (R.V.) carry the same purport. In his article, which appears in *The Expositor* for May, Dr. Roberts records his conviction that Moses is the author of the Pentateuch.

Mr. Kilburn's Memory Lessons.

ANSWERS TO QUESTIONS, ETC.

Q. Is it well to repeat aloud or half aloud phrases and sentences which have been learnt in the way you suggest?

A. It is. By so doing the tongue acquires a sort of automatic power in uttering them. This is most important for all who desire to speak a language with fluency and ease.

Do not some say that it is not well to use the law of association for the purposes of memory?

There are many who object to certain fanciful applications of that law, but that is all as far as I know. As it has well been said, "The attraction of association is in the mental world what the law of gravitation is in the material world." This is taught, not by one philosopher or one school of philosophers, but by all. Mr. Kay does not go one step too far when he says, "*All our ideas are associated with other ideas, and by means of these they are recalled. Did an idea exist in the mind unassociated with any other idea, it could not be recalled.*"

Q. Is a good memory after all so important as many make it appear?

A. Does not your boy's position in his class and in school depend to a great extent upon his memory? When he finishes school and begins his college life, will his position in college not depend to a great extent on the strength of his memory? Does not the start he gets in life depend to a great extent on the position he took at school and at college, and on the way he passed his examinations? If these things are so, then a good memory is of great importance. But these things are not all. Memory is as important in life as it was in *preparation* for life. It is easy to under-estimate the importance of memory, difficult to over-estimate it.

When memory is preternaturally defective experience and knowledge will be deficient in proportion, and imprudent conduct and absurd opinion are the natural consequence.—Dr. Beattie.

A full and accurate memory for pleasure or for pain is the intellectual basis both of prudence as regards self and sympathy as regards others.—Prof. Bain.

The secret of business success is mainly the retention of perceptions and experiences; in social life memory is the fundamental pre-requisite to brilliancy in conversation and the confidence of our fellows. It is the stepping-stone to responsible and honourable positions, and the indispensable *sine qud non* of the writer and the public speaker.—G. F. C. Smillie.

A good memory is a matter of the highest importance, and no pains ought to be spared in order to acquire it.—Kay.

Memory is the mother of wisdom; for what is wisdom without memory but a babe that is strangled from its birth?—Bias.

Few will doubt the truth of any of the above statements. They are almost self-evident.

Revival in Kintyre.

THE evangelist who has been so much owned by God at Drumlemble and Campbeltown (Mr. Fraser) began evangelistic meetings at Killean (situated between Campbeltown and Tarbert) on Sabbath, May 16. The Mission Hall, which holds about 150, was crowded that evening, and during the week the attendance kept up and the interest deepened. Every night men and women have come to Christ, and the district has been greatly stirred.

A noticeable feature is that many of those brought in are members of a Bible-class and a Y.W.C.A., both held by Miss Waugh, a devoted Bible woman. "One soweth and another reapeth." The ministers of the district, Mr. Macdonald, E.C., and Mr. Stewart, F.C., have both helped in the ingathering. The meetings will be continued, and prayer is asked that the wave of blessing may sweep over the whole peninsula of Kintyre.

West Norwood.—Meetings were held on Wednesday week at Lansdowne Hall, in connection with the opening of a new lecture hall and rooms and fifth anniversary of the church. Pastor Fuller Gooch said it was necessary to have the new hall and rooms built, as the other hall was too large for some of the meetings. The new hall would be used for social meetings, prayer meetings, work in connection with the associations, and Bible readings, and adjoining, a house had been built for the hall-keeper which would be a valuable acquisition. The new hall, rooms, etc., cost about £1100, and the total collected was about £560. Nearly £600 was still required to clear off the debt. Addresses were given during the day by various brethren.

The Leadings of Providence.

By Dr. BALGARNIE.

When thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself; for then shall Jehovah go out before thee to smite the host of the Philistines (2 Samuel v. 24).

DAVID believed in a special Providence; that a Divine eye was ever over him for good, and around him always were the everlasting arms. He considered his entire history and life-work to have been planned out for him by Jehovah; and he was unwilling to take a single step forward or backward without consulting the "lively oracle" as to its wisdom and issues. He could always have the "everlasting yea" or "nay" from the Urim and Thummim of the Tabernacle, and he made unsparing use of the privilege.

And Jehovah was ever ready to respond to his appeal. On the present occasion, however, when he had asked whether he should attack the army of his enemies or wait for their onset, he had a startling revelation made to him which assured him of victory. There was another army than that which he was leading that had gone forth against the enemies of Israel. The forces of heaven were on the march, and the sound of their goings was like that "of many horses rushing to battle." The Lord of Hosts was at their head. David and his men had only to follow in their wake to find themselves "more than conquerors."

Those who would be divinely led must *keep in touch with the "forward movements" of the spiritual kingdom.* If the forces of Nature "make for righteousness," much more do the forces of the Kingdom of Grace. "The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth." Unsparing war against the kingdoms of darkness and every stronghold of sin has been waged from the beginning. The armies of heaven are enlisted in this Divine crusade.

David's danger lay in making his wars political, in seeking his own or his nation's aggrandisement, in provoking or avoiding conflicts from motives of self-interest or worldly policy, in following the example or traditions of "the kings of the earth." He had to be taught to take "the Lord's side" in politics, in war, in conquest, in everything; to identify himself fearlessly with the cause of justice, truth, and righteousness; to take the side, when called upon, of the weak against the strong, of the oppressed against the oppressor, of the persecuted against the persecutor, and of God against the world. In such enterprises he was assured of Divine sanction and leadership and had the promise of ultimate victory. "Them that honour Me I will honour."

They must also *keep in touch with the oracles of God.* David had the "Urim and Thummim," we have the Bible. There the goings forth of Jehovah and the heavenly armies are revealed in their clearness and fulness; the direction and object of God's spiritual forces are unmistakeably indicated; and the way in which we may follow and co-operate with them is rendered so plain "that a fool cannot err therein." Lord Nelson was wont to say that where his orders might be misunderstood, no captain could go far wrong in laying his ship alongside that of the enemy. Our standing orders are simpler: "Abhor that which is evil; cleave to that which is good."

They must also keep in touch with Christ. "Jehovah shall go out before thee." General Gordon, perhaps, stood nearer to "the man after God's own heart" than any hero of modern times. He waited for God as a watchman for the morning. So let us wait and watch, keeping pace with our Leader, neither lagging behind nor pressing on with reckless haste.

The Manse, Bishop Auckland.

The Crisis in China.

OF all movements in human history there can be no doubt that there have not been many of greater significance to the race than that which is beginning now in China. But the bearing of the movement on the future of other nations is appreciated by only the few who are intimately acquainted with it.

When the Tai Ping rebellion took place in China 1855-65, there was a call from John Angell James for a million New Testaments to enlighten China on the Christian religion, and these were supplied. But the New Testament requires much explanation before it can be understood by the non-Christian Chinese.

When China was afflicted with the severest famine that is recorded in all history, 1876-79, Christendom was appealed to for help, and £50,000 were raised in response to the appeal. But China was not then prepared to learn the meaning of that object lesson in universal charity which Christians alone have learnt.

When the great Chinese Empire fell prostrate before little Japan in 1895, it was paralysed and in perfect despair for a time, as their own religions could not help them. But there was a little Christian Society there which succeeded in inspiring many Chinese leaders with a new hope, and these leaders beg us to continue and extend our efforts. This society, however, had insufficient resources to influence the whole empire. It therefore asked me to come home and appeal for China in its present crisis—the greatest even in her long history.

China has 200 centres of examination scattered pretty evenly throughout the provinces, and we had hoped to have sufficient funds (£20 annually for each centre) to have Christian books distributed periodically at these centres where a million students meet annually, but after many months' efforts we have only raised sufficient funds to provide literature for fifteen fresh centres, and had only funds for about fifteen centres previously.

We therefore now appeal in behalf of the twenty provincial capitals of China, which it is of the utmost importance to influence. The capital of each province is like the capital of a European kingdom, the viceroy or governor being the king. Several hundreds of mandarins are always there waiting for office, and serve as advisers of the viceroys and governors, and some 10,000 students assemble there triennially to compete for a degree equivalent to our M.A., not to mention the many thousands of candidates for a degree equivalent to our B.A. The rulers of China are chosen from among these mandarins and students. By influencing these we influence the whole of the four hundred millions of the empire. Already the very limited efforts of the Christian Literature Society to enlighten the upper classes as to the real aims of Christianity have been blessed to widespread good throughout the Empire. For example, a new toleration of Christianity has been obtained, and the Government has ordered schools to be opened in the provincial capitals for the teaching of English and Western science, while the rulers and gentry in these cities are asking the missionaries to find them teachers!

If a good library and lecture hall, with other accessories similar to those of the best Y.M.C.A., and adapted to the special needs of China, were founded in each provincial capital, where the leading missionaries of all denominations and nationalities could deliver systematic lectures to the mandarins and students on Christianity, and its relation to the progress of nations, then an impetus would be given to enlightened progress that would be difficult to surpass, a profound impression of the goodwill of Christian nations towards China would be produced, and a lasting monument set up that would be worthy of Christendom.

For this end we require, not annually, but once for all, a generous gift of £5000 for each province as a nucleus of new intellectual, moral, and spiritual forces for the regeneration of China. Wealth ymen in Great Britain might raise one half, and those in America might raise the other half. Indeed, ten men from each of the five great denominations—viz., Episcopalians, Presbyterians, Congregationalists, Baptists, and Methodists—could easily do it.

In this way the active leaders of the West would give a substantial proof of their goodwill towards the active leaders of the East, and others who are interested in China's welfare might do more for the distribution of Christian literature among the students at the 200 centres of examination.

It is well for us to bear in mind that God has so bound the interests of all the human race together that no nation can attain to its own highest prosperity unless it takes an active part in the attempt to uplift the whole. By helping China in her present plight we may set in motion influences which will react for good on all the nations of the earth.

I sincerely hope that this modified appeal at least will be readily responded to, and that these twenty libraries and lecture-halls, like so many electric lights, will be set up to shine in this surrounding darkness. To intelligent, earnest, and wealthy Christians who look for a worthy object to which to devote the wealth which God has given them, I say that I know no object more permanent in good, more far-reaching and more urgent to-day than this. To leave this crisis for others to attend to is, in this case, to neglect it altogether, as there are none at home as yet who fully realise its importance; and this will be to neglect the greatest opportunity which God has given the Church for centuries or even for a millennium in China.

Further particulars on this subject will be gladly supplied by the undersigned Honorary General Secretary of the Christian Literature Society for China, c/o Baptist Mission House.

Timothy Richard.

19, *Furnival-street, London, E.C.*

Armenian Sufferers at Marash.

Rev. Krikor Behesnilian has recently received a letter from a Protestant resident at Marash, from which the following is an extract:—

"The survivors at Marash have now begun to feel most keenly the loss of their bread winners, as the relief has been discontinued for some time. Many Armenian widows and orphans from the neighbouring villages come to the towns, and wander about the streets seeking for help. One of them was sent to me, and I could not send the poor thing away, though I have myself been deprived of almost everything, and have my own family to support."

Mr. Behesnilian's limited means do not allow him to receive more children into his orphanage at Marash, but he would be glad to help such Christian families in the town as are willing to give shelter to the Armenian villagers in their impoverished homes. Letters to Mr. Behesnilian should be addressed Exeter Hall, Strand, London, W.C.

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Damascus and Arabia.

Acts ix. Gal. i.

By Rev. F. B. Meyer, B.A.

IT is permitted to holy and humble natures greatly to help the spirit which is on the point of emerging from bondage. The little maiden, awaking from her death swoon, needed food; Lazarus, whom Jesus had summoned back to life, needed to be unswathed and loosed. The offices which one can perform for another are beautifully illustrated in that simple-hearted saint, Ananias, whom the Lord at this moment called upon the scene, and to whom He entrusted the keys of the Kingdom, that he might unlock Saul's way into perfect peace.

We know very little of Ananias, except that he was a devout man according to the law and was well reported of by the Jews, but evidently he was on intimate terms with the Lord, even Jesus; and the Lord was willing to enter into explanation and reassurances with him, before sending him forth. A very slender taper, if it has caught the fire, may communicate its glow to the powerful wicks of a lighthouse tower.

He gave him a Brother's Welcome.—Though he was fully acquainted with the object of Saul's visit to the city, he accosted him with the sweet and generous term, Brother, *Brother* Saul. What a thrill that address sent through the heart of the new convert; Pharisaism had never spoken thus, and as he became conscious of this new brother's presence, standing beside him and laying his hand on his fevered brow, the human love was the symbol of the Divine. Ah! Love of God, what must not thou be, though I have persecuted thee so sorely, if the love of man be so strong and tender!

He communicated Priceless Blessings: for, first, sight came clear to the eyes which had beheld nothing since they beheld the glory of that light; and the touch of this devout man, accompanied as it must have been with the upward glance of prayer and faith, was the signal for the reception of the anointing grace of the Holy Spirit, infilling, anointing, and equipping for blessed service.

He baptized Him. What a baptism must that have been! With what emotions must its subject have been united with Christ's death! In years long after, the memory of that solemn moment was fresh to him, and he refers to it in the repeated *we* of Rom. vi. "*We* who were baptised into Christ Jesus." "*We* were buried with Him." "*We* have become united with Him by the likeness of his death." That baptism was his

FINAL AND IRREVERSIBLE BREAK

with his past life, the Pharisaic party, and his vehement opposition to the adherents of "the Way.' Henceforth he was avowedly one with the followers of the Nazarene. From that moment he took up his cross, and began to follow his Master. The cross and grave of Jesus must now stand between him and all that had been, all his friends, ambitions, and opinions, whilst he must turn his face towards labour and travail, hunger and thirst, perils and persecutions, the daily deliverance unto death for Jesu's sake.

There was even a deeper thought. He knew that the root of sins was sin, the assertion of I, the body of the flesh. Too long had this been the motive-force of his career. His efforts after righteousness, as well as his zeal against the Church, had manifested the intensity and virulence of this evil principle. Henceforth, however, he desired to be dead to it, and to accept the position offered to him in the risen Lord, wherein the body of sin should be done away as the centre and impulse of his being, because replaced by the indwelling Spirit of Life, which is in Christ Jesus.

"Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ is the beginning,
Christ the beginning, for the end is Christ."
Gell.

It does not appear that Ananias was cognisant of all that baptism meant to his new brother Saul. To him it was an act of obedience, a symbol of the washing away of sins. This simple soul had never trodden the difficult way of the cross. How little do we know what is passing in the thoughts of those next to us in life's strange school. But his honest help must have been very comforting to the new disciple as he united himself with the cross of Jesus, and henceforth began to fill up that which was behind of the sufferings of Christ for his Body's sake. All Ananias knew was that the Lord had said, "I will show him how great things he must *suffer* for my Name's sake.

The Training of the Desert. "I went away into Arabia." It is not quite clear whether he began to preach before going; probably not. He wanted to be alone, to reflect on all that he had seen, to co-ordinate the various revelations with one uniform system of truth, to review the entire course of Old Testament truth from his new standpoint of vision. For this he must have uninterrupted leisure, and he hungered for the isolation and solitude of the wilderness. Men like Ananias might reassure him; the apostles of the Lord might communicate much of his teaching and wondrous ministry; the holy beauty of the life of the infant Church might calm and elevate his spirit; but, above all things, he wanted to be alone with Jesus, to know Him and the power of his resurrection, the anointing which makes human teaching needless, because it teaches all things. Three years under such tuition would doubtless make him so proficient that when afterwards he met those who were of repute among the apostles they would be able to add nothing unto him.

Arabia probably stands for the Sinaitic peninsula, with its sparse population, its marked physical features, its associations with Moses, and the Exodus, and Elijah.

HOW MUCH IT MUST HAVE MEANT

to that eager spirit, who was to interpret to all time the inner meaning of the momentous events of which those gaunt mountain solitudes had been the scene. Here the bush had burned with the fire that now burnt within his heart. Here Moses had seen God face to face, as he had seen Jesus. Here the plan of the tabernacle had been communicated, as to him that of the Church. Here the water flowed from the stricken rock, and that Rock was Christ. Here Elijah stood in the entrance to the cave, and the still small voice stole to his heart; and had he not heard that same voice? Beneath those heavens glowing at noon with sultry heat, and radiant at night with myriads of stars, the cloud had moved, directing the march of the pilgrim hosts—for him, too, it shone. Month after month he wandered to and fro, now wrapped in heavenly fellowship, and again plunged into profound meditation. The chariots of God which are twenty thousand, even thousands upon thousands, were all waiting at his beck and call to bear him aloft into the heavenly places.

In those desert solitudes he thought out the argument of the Epistles to the Romans and Galatians. The solid and graceful structures may have been conceived there, preserved for us in Rom. viii., Eph. iii., Col. ii., Phil. ii. by his inspired and heaven-taught soul. All nature seemed to be one vast temple in which he dwelt who could not be contained in temples made with hands, though the hands were those of a Phidias. Was it not the memory of those days spent at the mount of God, when sandstone rocks were the pillars, the stars the solemn lamps, the winds the music, and the traces of storm and thunder-bolt the inscriptions, which came back to him on Mars Hill, enabling him to look with disdain upon the mighty structures of human genius that stood around?

But deeper than all was God's work with his soul. Drop by drop his proud self-reliance and impetuosity drained away. As it happened to Moses during the forty years of shepherd life, so it befel Saul of Tarsus. No longer confident in himself, he was henceforth content to be the slave of Jesus Christ, going where he was sent, doing as he was bidden serving as an instrument and channel for the Lord, to work through him the entire pattern of his will. We all need to go to Arabia to learn lessons like these. And, in one form or another, every soul which has done great work in the world has been there, in the way of obscurity, suffering, disappointment, or solitude. The Lord Himself was led up into the wilderness.

Southsea Convention.

IN the most lovely weather the sixteenth Southsea Convention took place last week. There was much prayer beforehand about this Convention, and it has been abundantly answered. None of the speakers could remain long, but there was such a succession of the Lord's messengers that ther was never a gap unfilled. The early morning meetings were the best we ever had, and the after-dinner accounts of the work of the Lord by some of his workers, both near at hand and far away, and the after-tea impromptu Bible-readings were most interesting and helpful.

Without mentioning any addresses in particular I will endeavour to recall and to record a few of the points which were specially helpful to many. In the first address the Word of God was used as a search-light to enable us to ascertain our whereabouts spiritually. At the outset we were reminded of two things to be aimed at in conventions—(1) to get into a right attitude towards God; (2) to claim and to receive the fulness of the Holy Ghost. Three words in Rom. vi. were referred to as indicating the steps to full consecration—Knowing, Reckoning, Yielding.

In one most interesting address it was mentioned that as a title of Christ "The Lamb" is found twenty-eight times in the Revelation, and frequently as the Lamb that was slain, and only twice (John i. 29, 36) elsewhere in the whole New Testament. Rom. vi. 11-14 was the subject of another address, verse 11 bringing out Faith's stand; verse 12, the exercise of the will; verse 13, the act of consecration; and verse 14, the encouraging promise. The privilege of yielding ourselves to God was very beautifully illustrated by the case of Moses (Ex. ii. 9, 10). Adopted by Pharaoh's daughter, he became her child, and the actual mother was employed by her to nurse it and bring it up for her. Whatever the child needed—food, clothing, schooling, or anything else—she had to apply to Pharaoh's daughter for. The Christian who is fully surrendered is God's care—the object of his loving thought, and training, and guiding, and keeping. The government left in his hands, we need be careful for nothing.

Perhaps the most solemn and searching of all the words spoken at the Convention were in an address on the last morning. It was upon three words in John xii. 6, "Had the bag." The possession of the bag was the test which, in the case of Judas, showed, in process of time, what he was. There is something in the case of every one of us which, sooner or later, will compel us to show what we are. The speaker remarked, "The law of compulsory manifestation of secret character is upon us all." What a solemn thought! When the test comes to be applied, may our answer be, "Christ, come what may. Loyalty to Christ shall reign here."

A very encouraging praise meeting wound up the meetings. Many and bright were the testimonies to the blessing and help received. One and all unite in saying, "The Lord hath done great things for us, whereof we are glad." Now, the great point is to live it all out in daily life—to give back to the gracious and bountiful Giver his own—to serve Him faithfully, loyally, lovingly, with heart and soul—to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service. There will be no difficulty about it if, as we were reminded in a choice communion address, we "abide in Christ" (John xv. 11).

F. B.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. Charles Leach, D.D., Manchester.

VI.—THE APOSTOLIC FATHERS.

FROM the Early Fathers we step back to the Apostolic Fathers. By the Apostolic Fathers I here mean men who were alive before the last of the Apostles had passed away. They were friends of the friends of our Lord; men who had heard the story of our Lord's life from the lips of his own disciples themselves, and from many of the intimate and close friends of these.

CLEMENT OF ROME, POLYCARP, AND PAPIAS.

Here again I select three, Clement of Rome, Polycarp, and Papias. I asked you before to fix on the year 175 A.D. Now I ask you to go a hundred years farther back still, and fix in your mind the year 75 A.D. All these three men were born before this date. Polycarp may have been about five years of age, Papias perhaps fifteen years of age, and Clement a man, but of what age I am unable to say.

In this year, 75 A.D., what is important to remember is that one of the Lord's disciples was still alive, and perhaps others. St. John was bishop of the church at Ephesus. Jerusalem had been destroyed five years before. The Apostle Paul had written his Epistles some years before this date on which we fix, and had now for some years been in the enjoyment of that "crown of life" which he tells us the Lord has laid up for the faithful in heaven. All the New Testament, with the exception of the later writings of John, was in the possession of the churches.

CLEMENT OF ROME.

When the Apostle Paul was a prisoner at Rome he was very poor and in needy circumstances. One of the churches which he had planted—that at Philippi—made a collection for him, and sent it to him with good wishes and prayers. Their kindness to him at such a time touched his heart, and drew from him many kind words. He wrote them an affectionate letter, which has been preserved, and has a place in our New Testament as the Epistle to the Philippians. It stands among his many letters as one of the most tender, gentle, loving, and peaceful of them all. In the fourth chapter and the third verse he mentions a fellow-labourer whose name is Clement. The Epistle was written about the year 62 A.D.

In all probability Clement was a Jewish convert to Christianity, as was Paul, and many of the leaders of the Christian Church in the first century. He was an immediate disciple of the disciples of our Lord. He was the friend of several of them, knew them, was acquainted with their writings, and occupied a most important and influential position in the church.

He was probably the bishop of Rome at the same time that John was bishop at Ephesus. How many of the disciples he knew we cannot say, but it is certain that he was the friend of several. He would thus be in a most favoured position for knowing what was the teaching of the Apostles respecting our Lord's life and death, the account of which we have in our Gospels.

Clement wrote an Epistle to the Corinthians, which fortunately is preserved to us to this day. I have told you about the precious old Bible called the Alexandrian Codex which we have in the British Museum, and which was written about the middle of the fifth century. Bound up with the parchment sheets of that priceless treasure you will find the Epistle to the Corinthians which Clement wrote. It has been translated into English, and can now be had, together with the "Epistle of Barnabas" and the "Shepherd of Hermas," and other old writings.

If you get it and read it through you will find it saturated with the language of the New Testament. In its doctrine, the style in which it is written, and its general thought, it is unquestionably based upon the New Testament. A copy of it lies before me, and I have just been reading it again, and say without hesitation that it could never have been written by any man who did not know the New Testament as it was spoken and written by the disciples and apostles of our Lord. It refers to the words of Peter, James, John, and Luke. It has passages based upon the Epistles to the Romans, Corinthians, Thes., Eph., Tim., Titus, of James, of Peter, to the Heb., and the Acts of the Apostles.

POLYCARP.

Polycarp's name does not occur in the New Testament, but it is better known than some which do. There are but few of us who have been accustomed to attend public worship and hear sermons who have not heard his name quoted with his famous words, spoken when he was offered his freedom if he would dishonour his Lord and Master Jesus Christ: "Eighty and six years have I served Him, and He never did me any wrong; how can I blaspheme my King and my Saviour?"

Polycarp was born about the year 70 A.D. He had the advantage of Christian training, and was instructed in the Christian faith from childhood. He became Bishop of the Church at Smyrna. The Church at Smyrna was one of the seven named in the Book of Revelation, and of which it was foretold that "some should be cast into prison." He was put to death as a martyr about the year 156 A.D., being burned alive for his faithfulness to Jesus Christ.

Polycarp was a disciple of John, and was, some say, made bishop and set over the Church at Smyrna by the Apostle himself. If this be so, he must have early distinguished himself for his piety and devotion to religion. In Polycarp, then, we have another most valuable link in our chain. If the New Testament was in existence he would certainly know of it. And if we find that he did know it, we may accept his testimony as important and undeniable.

It seems that Polycarp wrote several Epistles to neighbouring churches and some to private individuals, but with one exception all these have perished, and we now scarcely know their names. The one exception is a valuable letter which he sent to the church at Philippi, and which opens with the following sentence:—"Polycarp and the presbyters that are with him, to the church of God at Philippi: Mercy unto you and peace, from God Almighty, and the Lord Jesus Christ, our Saviour, be multiplied."

We are very thankful that this letter has escaped

THE RAVAGES OF TIME,

and exists to-day as standing evidence that when Polycarp lived our New Testament was in existence and was known to him. His letter to the Philippians is shaped in the language of our Scriptures, and it is evident to a careless reader even that it could not have been written at all except by a man who knew his New Testament.

It is a very short epistle, covering only a few pages, as it is printed in an English translation. You will better understand its length when I say that I have just read it through, timing myself, that I might give you an idea of its size. I find that I read it in ten minutes. Yet, short as this epistle is, it is long enough for our purpose.

In it he refers to the following important facts:—(1) Our Lord's resurrection and ascension to glory. (2) The teaching of our Lord and his Apostles. (3) The *oracles* of our Lord, which was the word for the written Gospels. (4) The language of Peter, of Paul, of Matthew, and of John. In the whole Epistle you will find the language of Matthew, Luke, John, and the Acts of the Apostles; of the Epistle of Peter; and of Paul's Epistles to the Romans, Corinthians, Galatians, Thessalonians, Ephesians, Philippians, Colossians, Timothy, and Titus.

[In our next article we shall outline the story of Papias.]

Fruit in Italy.

THE May issue of "A Voice from Italy," the organ of Waldensian Church Missions in Italy (offices, 118, Pall Mall, S.W.), gives some deeply interesting particulars of fruit of faithful labour. Rev. G. Luzzi, of Florence, writes:—

"A Roman Catholic priest in a country town twelve miles distant from Florence, one of those priests of whom there are many in Italy, who know the Bible, who know that in Christ alone is the truth, but who have not the courage to give up error, by doing which they would lose their means of livelihood—said one day to Giovanni, 'Here is a precious book for you; take it, read it carefully, study it, and you will see that it will do you good.' That precious book was the Bible, in the Diodati version, printed in Florence at our Claudian Press.

"Some years later, Giovanni found employment in Florence as caretaker in an Evangelical Institute. He remained there for many years, and became a well-known character to all who had to do with the Institute, for his piety, his honesty, and scrupulous fulfilment of his duties. He was thought by all to be a Roman Catholic, and indeed he had never gone near an Evangelical church; but it was well known that every evening he read to himself and to his family the priest's 'book.' Suddenly Giovanni lost his fine colour; his shoulders got bent, and sometimes his face twitched as if in extreme pain. He had cancer in the stomach, and the disease made rapid progress. I advised him to come to our medical dispensary for treatment, and he came. One winter night my door-bell rang violently. A man was there with the message:—'Oh, Mr. Luzzi, come quickly; Giovanni is dying, and wants to see you.'

"I hastened to the sick bed. Giovanni was indeed dying, but he was in full possession of his faculties. In presence of the matron, his wife and family, other relatives, and myself, he testified resolutely his faith in Jesus. He declared he wanted

NEITHER PRIEST NOR EXTREME UNCTION,

but only the comfort of the name of Jesus and his promises in the solemn hour of departure. I repeated passage after passage about the name of Jesus, and quoted his promises, and we prayed several times together. About four o'clock in the morning he expired in my arms, while his immortal spirit took its flight to Him who had redeemed him." Signor Luzzi adds that the priest's "book" was afterwards discovered in the possession of one of Giovanni's daughters, who has openly confessed Christ, declaring that she received this faith through the study of that book which had been so blessed to her father. Giovanni's widow and brother-in-law have since become catechumens.

Rev. Giovanni Santucci relates another touching incident. Pietro Orsini, of Pettorano, had a desire, while on his deathbed, to confess to the minister, and also a craving for his absolution. The pastor directed the confession to God, and assured the penitent that Christ had done all possible penance for the sinner. In his doubt and distress Pietro said, "Certainly; Jesus Christ has done penance for me; but it lies with you to give me absolution." "No, dear Pietro; I cannot absolve you from your sins; I can only lead you to Him who alone has power to pardon the sins of the whole world. He has said, 'Him that cometh unto Me, I will in no wise cast out.' Repeat with me these words, addressed to Him who absolves you, and you will be comforted."

He assented heartily. The pastor prayed briefly, repeated the 51st Psalm, and closed with the fifth verse of the 32nd: "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." He added various passages from the New Testament, which give an assurance of pardon to the truly converted heart. The Lord's Supper having been observed, the dying man lifted his hands, and in a voice broken with emotion, exclaimed, "My Jesus, my Lord, I thank Thee for having thus consoled me! And now, if it please Thee, take my soul unto Thyself, and console in the same way all my family." After humming the hymn "Jesus, my heart's dear Refuge," and listening to John xiv., he quietly gave up his soul to God.

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My Friend's Bible Class.

BEFORE introducing to the reader's notice the members of the class, my friend the teacher must needs be made acquaintance with. To know her is of necessity to learn a lesson of patience and perseverance—not the least, if not the greatest and most powerful, of the lessons which she seeks to impart.

"Most gladly will I therefore rather glory in my infirmities that the power of Christ may rest upon me," would be no unfitting motto for her crest, though she would be the last to appropriate the language of such a text as in any measure realised in her own experience. Yet what a rebuke to many in the enjoyment of every faculty is the sight of my dear deaf friend, in spite of her severe physical drawback, earnestly and lovingly following up one and another in the village in which she has lived for over thirty years, never giving a soul up, enduring many rebuffs, meeting much discouragement, but at last, by dint of coaxing and entreaty, capturing the shy, reluctant, if not godless object of her solicitude, to be added to the number of those who have been in the past or are at the present time under her influence and instruction. Lad after lad has she taken in hand, baiting her spiritual hook with the attraction of knowledge to be gained, dinning into the undeveloped brain the rudiments of general learning till the dormant faculties have been awakened and

THE DULL SCHOLAR HAS BECOME EAGER

and intense, gaining in usefulness and intelligence, so that in one case the gardener's tools were exchanged for the missionary college, and later the pastor's pulpit.

But let us turn specially to the Sunday Bible-class. The class has borne many characters; at one time its predominant feature was that of rough lads, with a sprinkling of elder men, but the two elements did not combine, and one by one the men dropped off. In their early days there were no Board schools; they had not had the modern advantage of education, and they shrank from the scarcely-concealed amusement of their young companions at some unfortunate slip or reluctant admission of inability to read, "being no scholar."

By degrees the boys became masters of the situation, save for the presence of one faithful old friend, who, liking the advent of the boys no better than his compeers, yet determined to "stand by his teacher and pray for these lads," whose appearance he hailed as at least hopeful of blessing. Dear old K——! How greatly his faith and patience were tried perhaps only he and his Master know. We could hear the irreverent remarks and see the inattention and trifling of which the dear aged teacher was often happily oblivious, but together they can now rejoice over some of those

YOUNG LIVES SURRENDERED

to the Lord Jesus Christ, and giving bright testimony for Him.

After a while a newcomer appeared upon the scenes in the village, one who had been accustomed to a class of lads, and to him my friend gladly transferred her boys. The question then arose, to whom should she now devote her attention? Already past her three-score years and ten, she might well be excused from seeking fresh fields of service. Not so did my friend argue, but thinking of the many like herself on the downhill of life, but without the joy and comfort which she found in Christ, she longed to gather in the aged sons of toil, most of whose days for labour were nearly ended; and so it came to pass that to-day my friend's Bible-class is one almost unique, and with an interest all its own.

Imagine a cosy dining-room, with choice works of art illustrating the kindly deeds of charity, feeding the hungry, clothing the naked, visiting the sick, most aptly decorating its walls, a sweet view from the window of the village green, with the church beyond, and the comfortable looking trees inviting travellers to pause upon their way. Then turn the eyes upon the dining table, round which are ranged some dozen chairs of all sorts and shapes, and you get an idea of the cheery surroundings, amongst which, week by week, each Sabbath afternoon, my friend dispenses the bread of life to these quaint but interesting scholars.

One by one the chairs are occupied, as a rule each one retaining his particular seat, the average attendance varying only by two or three, and nearly all being assembled in time for the opening hymn, read aloud by the teacher as a tender way of veiling the fact that books are useless to some. A sprinkling of younger men is a helpful provision for the choir of quavering feeble voices, and with right goodwill do these musical members rise to their responsibility, whilst my friend's niece leads the singing with the harmonium conveniently placed.

Had we but a "snap-shot" how pleasant it would be to photograph the group; as it is, the pen must do duty for the camera. Here on the teacher's left sits K——, the pillar of the class during the troublous days when the youthful element predominated. Long years of toil and exposure as an agricultural labourer have left their mark, as his bent figure shows, but his interest in the truth is real, and an occasional remark shows a keen power of practical application and an honest willingness to submit to its searching light. By his side is seated S——, a tall, well-built, intelligent man, a gardener. Always ready with some quaint remembrance of

OTHER DAYS WITH THEIR BYGONE FASHIONS,

whether of his mother's bonnet, capable of holding "more than a gallon," or of the county, or of farming in the good old time.

Others there are, each with some distinguishing features. B——, who in his time was a capital workman, now nearly double with infirmity, but finding a quiet home in the ancient almshouses from whence each Lord's Day he may be seen crossing the green in solitary gentility clad in sombre broadcloth. But we must not overlook L——, one of the most difficult fish to catch, but once landed most steady and regular in his attendance. Then we have a dear old asthmatic friend, whose physical weakness does not permit of his attending in the winter. His bright mischievous black eyes sparkle yet, as he wilfully misapplies the titles of Mrs. or Miss and then saucily asks, "Have not I said right?" and it is impossible to be angry with the childlike, simple soul.

At the close of the study of the subject, there is a short interval left open for any to take part in prayer, and much may be gleaned of the experience and needs of those who pour out their hearts in homely phraseology, but sweet, we may be sure, to the great Father's heart. Thus the brief, bright hour closes, bringing, who can tell how much of help and cheer into these humble hearts and lives. To one it is a comfort in sorrow, to another fighting hard against temptation as the rope to which he clings amidst the winds and water, to the untaught in things pertaining to God, as the infant class where first he learnt the alphabet of Divine knowledge, and where, it may be, the first breath of the New Life is drawn. And to all a season of happy intercourse and fellowship, and enjoyment of the pretty artistic surroundings thus opened to their appreciative gaze. That the poor do appreciate the beautiful none can doubt—one dear old child of God after spending the evening and being hospitably entertained as a church member in the brightly lighted drawing-room, saying to his aged wife, "Oh, M——, will heaven be like this?"

How small is the cost of thus helping our poorer neighbours! A little prayerful preparation, some trifling inconvenience in thus using the room, a cup of tea once or twice a year, and an ever-ready word of kindly sympathy spoken from a loving heart—these are all that are required to open to many a house-bound saint a sphere of service which angels might envy, and which would brighten winter days with thoughts of helpfulness and usefulness, dispelling the fear and shrinking from old age so largely due to the dread of being "of no use." "They *shall* still bring forth fruit in old age."—Amen.

L. J.

Among European Jews.

WRITING from Lemberg, Galicia, on May 13, Rev. David Baron sends some notes of his present tour among Jews on the Continent:—

After brief visits to Berne, Zurich, Strassburg, Worms, Frankfort-on-Main, Berlin and Breslau, in all of which places I found open doors to make known our Lord Jesus Christ to many Jews, I arrived in Cracow on May 5. There I was joined by Mr. Philip Gordon, of the Swedish Mission to Israel, who is stationed in Budapest, and who by the kindness of his committee has been given to me a second time as my companion in the itinerant work. In Cracow, the ancient capital of Poland, may be found one of the largest and most fanatical of Jewish communities in the world. Of an entire population of about 80,000, the Jews, according to official statistics, form one third, but most probably the proportion is much larger, for the place swarms with them, and everything seems Jewish. The condition of many of the wandering people in East London is miserable enough, but I do not know when I have seen such dire poverty and wretchedness as in the Jewish quarters of Cracow, Tarnow, and Przemysl. Nor have I ever been more impressed with the terrible reality of the evils which have come upon my poor people in consequence of their unbelief and apostasy from God.

But here is a change coming over even these Galician Chassidim. There is a spirit of restlessness and inquiry beginning to manifest itself—a thirst for knowledge of good, and alas! also of evil, so that some are turning from the Talmud to the still less pure cisterns of rationalism. Oh, that at this, to many a transition period, mighty voices may be raised amongst them for Christ and his Gospel!

In Cracow we paid a visit to the Beth Hammedrash ("House of Learning"), where Jews, old and young, may be seen doing nothing else day or night but occupying themselves with the mysteries of Kaballah and the study of Talmud. We asked one if they had a Bible in the place, and after a time he brought us one of the volumes of the Jewish Bible, which is bound together with thirty-two Rabbinic commentaries. It happened to be the volume containing Ezekiel and the twelve Minor Prophets; and we opened it at Zech. xii., and read from the twelfth verse to the end. At that point we asked whom it could be whom Israel pierced and for whom they will mourn so bitterly. Meanwhile quite a group had gathered round us, all in their long kaftans. After disputing a good while among themselves they all came to the conclusion that it refers to "Messiah Ben Joseph." Most Talmudic Jews believe in two Messiahs, Messiah Ben Joseph, who shall be killed, and Messiah Ben David, who will reign. We pointed out to them the fact that the One who is "pierced" is none other than He who will pour out his Spirit of grace and supplication on the house of David and on the inhabitants of Jerusalem, and must, therefore, be God. On coming out, one Jew, who first led us to the place, said to us, "Gentlemen, this hour is worth to me more than 1000 florins, for I can see now that your faith in Christ is grounded on the Bible, and that all these learned Rabbis with all their commentaries could not answer you." The next day the same man came to us saying that he was determined with all his family to become Christian. We commended him to Mr. Joseph Pick, the London Society's missionary in Cracow.

From Cracow we went to Tarnow, one of the greatest strongholds of Chassidism in the world. Out of the entire population of 33,000, the Jews number about 20,000. Here, too, the Beth Hammedrash was one of the first places which we visited, and we can thankfully say that even in such surroundings we found a few souls thirsting for something better than they can find in the polluted stream of the Talmud and Rabbinism. Again and again as many as thirty men would be gathered in my room at one time, listening with eager attention while Mrs. Gordon and myself unfolded to them the Scriptures concerning Christ and proclaimed Him to them as the only Saviour.

OUR DAILY HOMILY.

SUNDAY, May 30.

"I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME."—Canticles vii. 10.

THIS is the thankful recognition of the Bride. She knows that she belongs to, that she is loved by, the Bridegroom, that his desire is turned towards her with ineffable longing.

Dear soul, do you realise the desire of your Beloved towards you? You love Him, but He loves you ever so much more. You desire Him, but his desire towards you is as much greater than yours towards Him as sunlight is more brilliant than moonlight. Know ye not, says St. James, that the Spirit which He has caused to dwell in us longeth even to envy? Jesus desires all our love, all our energy, all our possessions, that we should be only, always, all for Him. How have we responded to his great desire? Alas, our response has been very uncertain and unsatisfactory. Sometimes we have felt a pure flame of answering affection; but it has soon been obscured with clouds of smoke, or has died down for want of oil.

The Lord desires more of our time, that we should withdraw ourselves from the busy rush of the world, and the absorbing interests of life, in order to allow Him to commune with us. He desires more of our affection that He may teach us how to respond to his love. He desires to teach us how to share his riches, as his joint-heirs, how to sit with Him in heavenly places, how to work in the energy of his Spirit. Let us yield ourselves to his desires, and allow Him to effect in us and for us all He desires for us, so that we may give Him delight. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

MONDAY, May 31.

'WHO IS THIS THAT COMETH UP FROM THE WILDERNESS, LEANING UPON HER BELOVED?"—Cant. viii. 5.

Standing on the mountainous plateau with which Judea passes into the desert, the daughters of Jerusalem behold the Spouse, coming slowly up from the wilderness, leaning hard upon her beloved; and in this we have an emblem of the Church, and of each faithful soul. The wilderness can well be taken as an emblem of the experience of believers, who are suffered to hunger and thirst, exposed to be smitten by the sun of temptation, and pacing wearily over the lowlands of a somewhat arduous and monotonous existence. God leads us in the wilderness as He did Israel of old.

But the wilderness life is not destined to be our perpetual experience. We are bidden to come up from it. Life is meant to be an unceasing ascent from strength to strength until we stand in Zion before God. Is your path trying and perilous? Does it seem as though you will never gain the heights that rear themselves before your gaze? Do you feel prepared, like Hagar, to yield to despair and death? See, there is One that goes beside. You had not seen Him till now. Turn to regard Him. His hands are as though they had been pierced. He is your Beloved; lean on Him. He gives you his arm to rest upon, and He will sustain you when heart and flesh fail. The wilderness is intended to bring out a tenderness, an all-sufficiency, a readiness of resource, which you would never have guessed unless your exigencies had become imperative. Be sure of this, that if need be He will carry you to the celestial heights to which you aspire.

TUESDAY, June 1.

"I WILL TURN MY HAND UPON THEE, AND THOROUGHLY PURGE AWAY THY DROSS, AND WILL TAKE AWAY ALL THINE ALLOY."—Isa. i. 25. (R.V. *marg.*)

The silver had become dross, and Jerusalem, the faithful city, replete with infidelity and evil. She had been full of judgment, righteousness had lodged in her, but now—murderers. All had gone amiss, the whole land was desolate; cities burned with fire; only a very small remnant of the people left. Ordinary chastisement had failed to produce any effect, "the whole head was sick, and the whole heart faint" with the result of the blows received from the Divine rod.

Now, however, her Almighty Lover resolved that He would bring his hand upon her and thoroughly purge her. It is a great matter for the soul when God ceases from chastisement, and begins to refine; when we are aware that we are no longer suffering the results of certain specific misdeeds, but that we are in the hand of God being prepared for high and holy service. There is an immeasurable distance between chastening and refining; the one has to do with sins that lie behind us, the other with graces and gifts that beckon us from before.

Is this the time of your refining? Do not consider the process, but look steadfastly into the face of the Refiner. Do not think of the "dross" or "tin" you are losing, but of the grace, to receive which you are being made meet. Do not dwell upon the methods of God's providence, but see that your soul is bathed in his nature, which is destructive of all that is not of the Father.

WEDNESDAY, June 2.

"O HOUSE OF JACOB, COME YE, AND LET US WALK IN THE LIGHT OF THE LORD."—Isa. ii. 5.

This invitation is primarily addressed to the house of Jacob. Sometimes the elect people are spoken of as Israel; but when *Jacob* is used, they are reminded of the vein of duplicity and chicanery which lies imbedded in their nature. Such people need specially to "walk in the light of the Lord" until the brooding darkness of their nature is dispelled. You will never succeed in ridding yourself of the self-life with its jealousies and impurities until you have learnt to walk in the light of the Lord. They cannot abide the blessed touch of that light which is fairer than day. The ghosts of mediæval stories disappear at dawn. Nothing is so hostile to disease and corruption as light and air; believe me, the one way by which we can become sound and strong is to abide in Christ, that He may abide in us.

Notice that word *walk*. We cannot enjoy the presence of God as a whole unless it governs and illumines every step. We must walk with God, perpetually looking into his face and asking where to place the next step. To walk with God means fellowship. We must have fellowship with Him in all things; then we, who have been darkness, will be light in the Lord, and as we walk in the light we shall become children of light. Does that light reveal stains and sins? Never forget that the precious blood cleanseth from all such.

THURSDAY, June 3.

"IN THAT DAY SHALL HE LIFT UP HIS VOICE, SAYING, I WILL NOT BE AN HEALER, MAKE ME NOT A RULER OF THE PEOPLE."—Isa. iii. 7.

Generally men aspire to be rulers; the emolument and honour of the position are infinitely attractive. But the prophet supposes a case in which the people gather round one, who has saved a little more than the others from the general wreck, and entreat him to assume the responsibility of directing public affairs. But he refuses, not wishing to be involved in the disasters that have swept the fatherland. Isaiah cites this as the most complete evidence of the desperate situation brought about by wrong-doing.

It is the mark of great deterioration in a religious community when none are forthcoming to take responsibility, none who have power to lead. It is a grave sentence, "I will give children to be their princes, and babes shall rule over them." Never shrink from assuming any responsibility to which God and the Church evidently call you. It is an easier life to remain among the stunted undergrowth, but if God calls you to be a forest tree, with fast-spreading branches, humbly accept the opportunity, and fill up its full measure. His grace is sufficient. Better to fail in a great endeavour than to live safely having evaded the Divine call. If you have bread and clothing in your house, account yourself the steward of God's gifts for others.

FRIDAY, June 4.

"THE LORD WILL CREATE OVER EVERY DWELLING-PLACE OF MOUNT ZION A CLOUD AND SMOKE BY DAY, AND THE SHINING OF A FLAMING FIRE BY NIGHT, AND OVER ALL THE GLORY A CANOPY."—Isa. iv. 5.

These twain, the pillar of cloud by day, and the flaming fire by night, were reserved in the wanderings for the tabernacle only, but this promise predicts that they shall be the heritage of each individual home. Each family will have its own cloudy pillar to guide, its own illumination through the dark hours, its own canopy from storm and rain and heat. Let this be your comfort: if your family is scattered afar, all the members are dwelling in the same pavilion, directed by the movements of the same pillar-cloud, and are enlightened by the glow of the same fire. In God there is no distance, and they who abide in Him live in a dwelling-place which is wide enough to include the world, but narrow enough to draw our hearts into a small circle where God and we and our loved ones touch.

Each soul may have its own cloud, fire light, and protection. Each may say of the Lord, "Thou art my dwelling-place;" each may dwell with God in one of the many mansions, and share his gracious help. Note how God suits Himself: a cloud by day, but by night a fire; a shadow from the heat, but a refuge from rain. Always the same God, but always an infinite variety of adaptation.

SATURDAY, June 5.

"WHAT COULD HAVE BEEN DONE MORE TO MY VINEYARD, THAT I HAVE NOT DONE IN IT?"—Isa. v. 4.

This is what the Owner of all souls will say of his dealings with each when the discipline and husbandry of time are over. Each of us is God's vineyard, and for each God has done the best possible. At the end of all things God will have no reason to feel that had He adopted some other method, the barren waste of some heart would have brought forth fruit. It will be seen then, Omniscience itself being witness, that every soul of man had the chance of becoming a fruitful vineyard, and if he became the reverse it was due to no failure in either the wisdom or grace of God.

It is hard to believe this, hard to think that you would not have done better in some other circumstances; but it is nevertheless true that God could not have done better or more. He has trenched for water, gathered out stones which had hindered your fruitfulness, and planted you with slips from the true vine. There has been the tower of his protection, and the wine-press of suffering! Ah, how eagerly He has looked that you should bring forth grapes! The pity of it that there has been nothing but the wild growth of nature! But God cannot take the blame for this. Seek to be the plant of his delight. Try to give Him pleasure; ask Him to work in you to will and to work of his good pleasure. F. B. M.

Orphans in Tangley Park.—The annual meeting of the friends and subscribers of the Female Orphan Home at Tangley Park, near Hampton Hill, was held on Saturday week. Rev. W. R. Fitzpatrick presided over a good attendance. The children, who looked thoroughly happy, gave a smart exhibition of musical drill, and sang several songs with much feeling. The report, read by Mr. J. D. COOPER, the secretary, stated that the Home, which had completed the first year of its fifth decade, looked forward to a continuance of the prosperity which had attended it since the opening. The financial statement showed that the expenses of the year had been fully met, and that the Home was entirely without debt.

The Bible Confirmed.

IMPRESSIONS IN THE HOLY LAND.*

By Rev. Dr. HANDLEY C. G. MOULE.

THE subject of lessons learned about the Bible, from impressions formed in the Holy Land, is so large a one, in its many-sidedness, that all I can hope to do is to take a specimen or two, and to treat even those very briefly. I deliberately gave up, before going to Palestine, all ambitious plans of anything like a sight of the main and central district of Palestine. My hope was to take two lines from the coast, inland and back again, and those two lines only. But they were lines of surpassing interest; the first was drawn by leaving Haifa at the foot of Mount Carmel, going to Nazareth and down to Tiberias, and back again; the second line was that which is formed by landing at Jaffa, going from Jaffa to Jerusalem, from Jerusalem to Jericho, the Jordan and the Dead Sea, and back again. Between those two lines, broadly speaking, I had neither time nor opportunity to see anything, but you may well imagine that we struck some spots of supreme importance and interest.

To come to the main point on which I have undertaken to say a few words—impressions about the Bible experienced during this short visit—let me say first that an impression is left of the photographic and life-likeness of the Bible picture of life and of circumstance. I can scarcely now open my Bible, not only in its historic pages, but in the Psalms, in the Prophets, or any part of Scripture which in the least degree touches the scenery or surroundings of earth, in which I do not feel that my short visit to the Holy Land has lighted up the page with a new vividness of reality, has made me feel that I am dealing, not with an artist's picture, but with a photographer's facsimile of circumstance and event. In God's providence, through the permanence of the general conditions of life in the East, we are able to bring face to face what is seen by the traveller to-day and what is said upon the sacred page 2500 years old, or much older still. Changes, no doubt, are taking place in Palestine; but relatively to the unchanged, they are very few. It seems astonishing to have gone in a train from Jaffa to Jerusalem; but, after all, the train has astonishingly little altered its surroundings. I went from the station outside the walls of Jerusalem, to the friend's house where I was to stay, a native house outside the walls, along a road bordered on every side with names of surpassing interest. Here was the Valley of Hinnom; then the Tower of David, frowning over the city wall; there the great Jaffa Gate, marking an entrance which must have existed for ages. Now we were driving upon Mount Zion; then, a little higher up, the road was open enough to give us full sight of the Mount of Olives; beyond it, looking strangely near, the dark hills of Moab; further beyond, a corner of the Dead Sea. A little to the left was Scopus, where the Romans built their camp for the great siege; then we looked northward to Nebo, or Gibeah, or Mizpah as they were of old. We felt that we were indeed on ground which patriarchs and prophets, the Lord and his apostles, had trodden before us.

Both in the south and in the north of Palestine, the feeling was strong that the sameness of the general conditions of life corresponded almost as much to the Bible as the buildings of Jerusalem corresponded to the many photographs or engravings of them which we had seen. We could see as we made excursions into Galilee or into Judea, the tent life of the patriarchs still going on. We need only go down into the Jordan valley to find wild tribes of the desert still putting themselves in evidence there. The long strings of camels traversing the country looked, of course, exactly the same as when Abraham's servant left Palestine for Haran on his errand. The men were ploughing fields, and the animals which ploughed did so in Scriptural fashion, the dress and bearing of the men corresponding; while the ox, the ass, and sometimes the camel, toiled in the furrow. A strange feeling came over me again and again that here was the very platform on which the Scripture characters moved and lived, and that if the actors in those scenes had appeared upon such a platform, they would have been altogether in place. I felt exactly what a learned friend of mine, some years ago in Cambridge, told me was his feeling when he spent a few weeks in Palestine; one, I should say, to whose mind would occur with great force many of the modern speculations which seem intended to undermine the solidity of Scripture. He told me that he came back from that residence in Jerusalem more than ever impressed and filled with the conviction that solid fact forms the base of the Bible narratives.

We must, of course, carefully remember that no amount of ascertained agreement between Scripture geography and Scripture narrative, or modern Oriental customs in the Holy Land and those depicted in Scripture, will, logically and mathematically, prove the inspired veracity and Divine authority of the Holy Scriptures. A scene may be accurately described, while a narrative put into that scene may be, in a measure, the poet's imagination. Sir Walter Scott presented us with many an example of that kind. While that is the case, we have also to remember that a narrative as well as the scenery may be absolutely accurate in regard to facts, and yet it may not prove that the book in which it is embodied is therefore a revelation from heaven. Still, the fact remains that, the Bible, being put impartially face to face with the ascertained conditions of Eastern life and with the ever-growing discoveries of the archæologist in the lands of the Levant, is found to square with such tests more and more; so that difficulty upon difficulty disappears which not our knowledge, but our ignorance, had generated. Thus, our reasons for accepting the Bible as, out and out, the Word of God, are strengthened; while a mass of obstructions are cleared away which might have made more difficult such belief. Ultimately, I accept the Old Testament as the Word of God who liveth and abideth for ever, because of the witness of Jesus Christ to it. It is because, both before and after his resurrection, He dealt with it as veracious and as Divine, and it is the part of faith, with deep and reverent humility, to accept his ruling on the subject. It is not, however, other than a great and providential benefit when faith is continually encouraged and quickened by the progressive discovery of the trustworthy quality of that which I have taken, on my knees, from his hands as trustworthy for my soul. There is such an overwhelming mass of correspondence between what the Bible says and the present, that faith is, on every hand, encouraged in going with renewed simplicity to the Book which our Lord has put into our hands and said, "Take it, it is my Father's Word."

(To be Continued.)

* Notes of address delivered at the annual meeting of the Bible League, in Onslow-square Church Room, on Monday afternoon, May 10.

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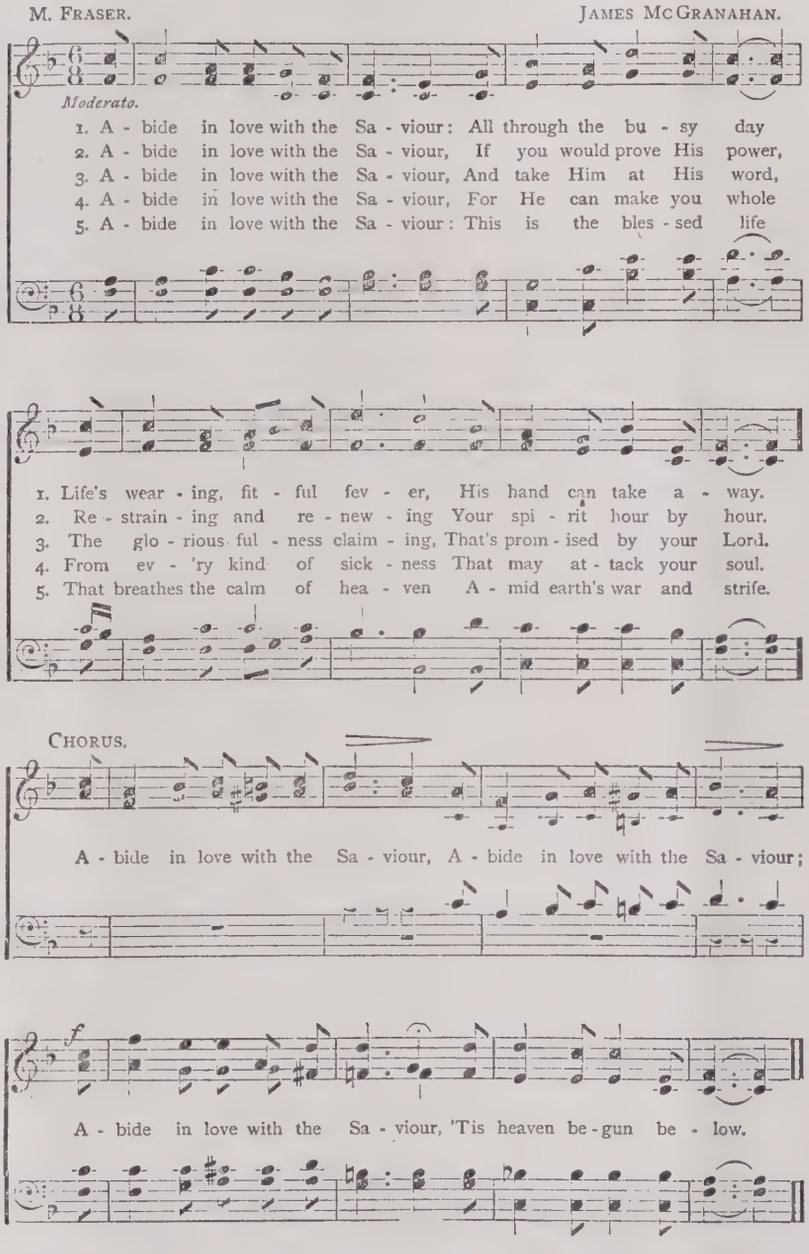
Abide in Love with the Saviour.

"Keep yourselves in the love of God."—Jude 21.

M. Fraser. James McGranahan.


Moderato.
1. A - bide in love with the Sa - viour: All through the bu - sy day
2. A - bide in love with the Sa - viour, If you would prove His power,
3. A - bide in love with the Sa - viour, And take Him at His word,
4. A - bide in love with the Sa - viour, For He can make you whole
5. A - bide in love with the Sa - viour: This is the bles - sed life
1. Life's wear - ing, fit - ful fev - er, His hand can take a - way.
2. Re - strain - ing and re - new - ing Your spi - rit hour by hour.
3. The glo - rious ful - ness claim - ing, That's prom - ised by your Lord.
4. From ev - 'ry kind of sick - ness That may at - tack your soul.
5. That breathes the calm of hea - ven A - mid earth's war and strife.
Chorus.
A - bide in love with the Sa - viour, A - bide in love with the Sa - viour;
A - bide in love with the Sa - viour, 'Tis heaven be - gun be - low.

Copyright.] [*Entered at Stationers' Hall.*

West Marylebone Mission.—The fourteenth anniversary of this Mission was celebrated on Tuesday last week at Dauntless Hall, Lisson grove, N.W., when meetings were held afternoon and evening. Addresses were delivered by Dr. R. W. T. Brooks, Col. Barnes, C.B., Messrs. Barry Wake, W. Holmes, and James Sprunt.

Rev. Dr. C. A. Berry.

THE chairman of the Congregational Union of England and Wales for the present year is a young man, but he is amply dowered with gifts, and is rich in experience. From the nursery upward he has been attended with favouring circumstances and sanctifying influences. Like Samuel, he was consecrated to God and to the ministry by his mother before he was born. His "*very* first sermon," he says, "was preached before he had made the epoch-marking transition from frocks to trousers." His mother and sister, some friends, and a row of dolls on chairs, formed his congregation. His subject was "Christ in the Storm," and the service concluded with a collection for the *John Williams* missionary ship. He began the sermon in play and ended it in earnest. His mother clasped him to her breast, told him how she had prayed to God to give her a son to be a minister, and that she believed her prayer was answered. Nevertheless, up to his sixteenth birthday, he never seriously recalled the circumstance.

At sixteen he became a member of the church, and at seventeen he told his mother he felt he must give his life to preaching, when "she simply said she knew it would be so, and that he need not be nervous about his college application, for she was certain he would be accepted." At seventeen, therefore, he applied for admission to Airedale College, Bradford, and although it was a rule that candidates should have preached before offering themselves, and also that they should prepare a special sermon to read before the College Committee, he was received without either. On the ground of his assurance that he was called of God to preach the Gospel of his Son Jesus Christ, and called of Him to prepare for this great work, he was admitted. The sense of that call has been with him all through his life, in spite of numerous and strong inducements to turn to other work, and he has been devoted to the one thing.

His purpose from the first was to win men to Christ, and both the purpose and the method of fulfilling it were approved of God and of his servants. Dr. Berry tells with intense and tender emotion how he went to preach to a Yorkshire village congregation, and how the "dear old Samuel Rogers as chairman, and the impressively philosophic Binx Lee as judicial summer-up," agreed that "You's a lad wi' a bit o' grit." To the counsels and encouragement of these humble folk he owes much. This first sermon was prepared, as Dr. Berry's sermons are prepared now, "with more effort to make the message a living one, than to make its terms so ornate as to fix attention upon them rather than upon it." From this wise rule he once departed, with the result that his fellow students poured upon his grandiloquent style such a stream of ridicule as deterred him from ever after trying to write a fine sentence. He is now thankful for "a saving dispensation of castigation." His testimony is of great importance to all speakers for Christ, but especially to young ones: "If I am to do any work for Christ, I feel I can only do it by making my speech as clear, as simple, as musical, as a natural use of language admits."

From college he was called to the pastoral charge of a church at Bolton, in Lancashire, where he had some years of happy and useful service. His true and suitable sphere of labour has proved to be at Queen-street Church, Wolverhampton, to which he went fourteen years ago. Besides a large congregation and a large body of communicants there, he has the oversight of nine other "branch churches with separate officers." These places have accommodation for 2680 worshippers; his own seats 1250. For the doing of all the work Dr. Berry has the aid of two assistants and several laymen. The place is the centre of great activity and usefulness, "the driving power" being faith in the great verities of the Gospel. Along with much power as a preacher and a platform speaker, Dr. Berry possesses the art of the organiser and manager of men. In this work his geniality and brotherliness, which are among his most distinguishing qualities, stand him in good stead.

The incident which has perhaps marked Dr. Berry's career more than any other is, we think, one of the least important of them all. He was nominated by the late Henry Ward Beecher to be his successor in the pastorate of Plymouth Church, Brooklyn, and to that post the church enthusiastically called him. He, however, declined the call, and wisely remained among a people who know and love him. That this event—the call—brought him prominently before the churches and the world is true, but it does not account for his influence, which grows year by year. Happily that is drawn from higher sources than a popularity based only on human gifts. His sermons, as has been well said of them, "apply to the sins and sorrows, the trials and experiences of life, that supreme truth which is at once historical and spiritual, the truth of God's redeeming love for man which was consummated in Jesus the Christ...His popularity has in no degree depended upon eccentricity of manner in the pulpit, nor extravagance of language, nor flirtation with the Higher Criticism. He has never set himself the problem how to preach essential Christianity from myths and legends and fictitious history."

(From Photograph by Messrs. Elliott and Fry, 55, Baker-street, London, W.)

When he was chosen to preach before the Congregational Union at its meetings at Swansea in 1890, he made many hearts glad by a sermon on the necessity of the gift of the Holy Spirit in the Church if there was to be life and fruitfulness. This evangelical sympathy rules and reveals itself in all his utterances, and is the real secret of his power. He speaks of the things he has tasted and handled and felt of the good Word of Life. To some brother ministers he said lately, "Preach only what you know."

Only two small books have come from Dr. Berry's pen, one a volume of sermons in the series "Preachers of the Age," and the other a collection of short papers entitled "Mischievous Goodness." We give a quotation from his latest utterance, his address to the Congregational Union, which shows how keenly alive he is to the supreme necessity of a pure, spiritual life in the Church:—

> The quietest room in a Lancashire cotton mill is the engine-room. It is significantly called the "power-room" of the mill. But from that quietest room emerges all the force which speeds the busy looms in their process of production. Let the engine be neglected, let countless looms be added without proportional increase of power, and the mill breaks down. We have been neglecting our quietest room, our power-room; we have been adding to the strain without multiplying the force, and the effects are seen in weariness, joylessness, and ineffectiveness. Brethren, we must not work less, but we must pray more. We cannot minimise our activities; but we must sustain them with those more adequate supplies of grace that come in answer to common prayer... Eloquent preaching, beautiful music, fashionable congregations, may keep up the semblance of life and prosperity. They may keep a place going, but they cannot fill and crown a church with omnipotence of conquering grace. I have seen a small tugboat drawing the *Teutonic* from the wharf into the broader reaches of the river, and, though limited in capacity, it was capable for the task. But to face and conquer the western sea the *Teutonic* must feel the throb and obey the impulse of a mightier power. Our churches may be tugged round narrow circles in placid waters by little outside agencies, and may, as in the case of the steamer, be attended with more noise and bustle than when far out at sea. But if they would sweep the ocean, and brave the storm, and speed their precious freight to the other shore, they must possess within themselves capacity to receive, to translate, and to apply the mighty power of God.

For the great physical strain which many duties impose upon him Dr. Berry will require much strength, for his spiritual tasks abundant grace, and we heartily pray that both may be given by Him who "can supply all our need."

Betting.—It is stated that the Government have decided to enforce the recent judgment. The Home Secretary has assured Sir John Kennaway, in the House of Commons, that he is fully alive to the gravity of the opinions expressed by the judges concerning the amount of crime traceable to professional starting-price betting, and the assistance it receives by the use of the postal and telegraphic services, and has promised that the subject shall not escape his attention.

Women's Help Society.—The annual meeting of the Church of England Women's Help Society was held in the Church House, the Bishop of Stepney presiding. The annual report showed that there were now 175 branches. Stress was laid upon the careful way in which women and girls were followed up when they moved from one district to another, and on the prominent place given in the Society's "Rule of Life" to the duties of each member towards her family. The Bishop of Stepney said that in East London he found the men went out so early and came home so late that the guidance of the house was left almost entirely to the women. On the way in which these women were inspired and helped to bring up their children well one must look for that improvement of society which was certainly coming.

The Open-Air Mission.

THE publication of the forty-fourth annual report of this association reminds us that the season for active service in the work of field and street preaching has once more come round. The members of the Mission now number 1099; and they are certainly a band of men whom the working church could ill afford to do without. They may be said to be preachers who have made their own sphere, the general result which comes of their labours being no less striking than encouraging.

Whatever the attendance at ordinary places of public worship may be, these preachers beneath the blue sky never lack congregations. In quiet villages and needy provincial towns they collect their own hearers; at races, at piers, and at London Sunday-morning markets, they find congregations already awaiting them, a due proportion of whom are not only willing to welcome them, but actually receive the Gospel and become changed characters. Horse-racing with its betting has become one of the most demoralising things of the age; and while the "bookmaking" fraternity are too often utterly degraded and disgusting, the plague of sporting papers is greater than it ever was before. To take the Gospel to the racecourse, therefore, is to offer the good news to those who otherwise would never hear it at all. It is not casting pearls before swine; it is applying the divinely-appointed cure to a deep-seated disease. The novelty of the surroundings or attendant circumstances must certainly give zest to the service. On the one hand, an enraged tipster will attempt to thwart a preacher's plans because patrons are being attracted away; but a few yards off will be seen one whose heart has been pierced by the arrow of conviction.

The preaching is not quite all, however; for "tens of thousands of choice books and tracts" are accepted by the throngs who frequent the racecourses. Beyond all this, the racecourse offers an opportunity of preaching the Gospel to congregations of gipsies, who so very rarely can be got together that they are a kind of unique audience. That such services are valued we learn from themselves. Said a gipsy woman to an objector who suggested that bread-and-cheese would be more acceptable—"You can go away if you don't want to listen; but we do want to hear." The season at Epsom last year is said to have been marked by the manifestation of the power of God.

While the work on the racecourses of the country has thus so many encouraging features, it is necessary that Christian people should realise how vast and widespread is the evil—productive of temporal, moral, and spiritual ruin—which is developing in our midst. The late Mr. Gawin Kirkham was wont to say that "the Derby" never came without "a conversion and a suicide," and the 1100 open-air preachers who form the association bear witness that betting and gambling are on the increase.

AN AWFUL RECORD.

The results are such as might be expected, for "fifteen suicides, thirty-eight cases of embezzlement, eleven bankruptcies, and twenty-eight other cases of crime were the known results of gambling in six months." The need of the open-air services to the multitudes who thus crowd the broad road to destruction could not be more forcibly shown.

The services carried on at such fairs as survive present a somewhat different aspect, but they are quite as necessary, and no less fruitful in good results. At fairs, markets, and shows, the preachers do not come in contact with one class alone, but with all classes. In some instances very remarkable characters indeed are met with—it may be a quondam clergyman or gentleman, who has come down to herd with the common throng through some baneful habit or false step. Not a few unhappy backsliders also come under the notice of the preachers. Common workmen and young persons, as well as some who are older, have often something to tell respecting mistakes and false steps in life; and a right word spoken at the right time is not seldom the very thing needed. When amendment of life really takes place, or a lost joy in religion is restored, nothing can exceed the gratitude of those whom the preachers thus arrested in their course.

In London the great throngs which assemble at the Sunday-morning markets offer the open-air preachers congregations ready to their hand, of those by whom public worship is habitually neglected. There is no other way by which the Gospel can reach these people.

The extension of open-air preaching is a necessity of the times, and this is being perceived more and more by Christian people. We find from the report of the Mission that a notable sign of the times is the revival of open-air preaching in the Church of England. Whitechapel parish church and Holy Trinity Church, Marylebone, have each an outside pulpit, and from these, during the summer, four or five sermons a week are given. Then, we hear of the Archdeacon of London preaching to 10,000 persons on the summit of Douglas Head, Isle of Man, similar services on the same spot being conducted by others under the Bishop's sanction.

Mr. Frank Cockrem (11, Adam-street, Strand, W.C.), secretary of the Society, will gladly answer all inquiries and receive the gifts of friends.

G. HOLDEN PIKE.

The Prisons of Italy.—I.

SOME fifteen years ago, accompanied by my friend Mr. Clarke, I first visited the above, and was then able to distribute the Word of God in many of the gaols of the large cities, and noted with sorrow the insanitary conditions under which the prisoners lived. Since then I have been again to some of these places, and particularly Genoa, where five years ago I called the attention of the authorities to the filthy condition of the old prison. They promised reform, and about five weeks later I heard from a friend that it was resolved to pull down the old building, and erect a new one. I am glad to report that on reaching that city recently, I found a splendid new model prison had been opened a month before.

Running down to Pisa I was glad to see the good work carried on by Miss Carruthers, who in 1869 began a small school for boys. Now she has four schools, with an attendance of over 400 daily scholars, who are instructed in the Gospel, and educated in such a manner that the Government have voted her entitled to both the gold and silver medals. This was not accomplished without persecution. A colony of the Grey-friar monks built a magnificent school adjoining that of our good friend, and offered every inducement to her scholars and others to come to them, but I cannot but say I had the extreme pleasure of looking upon their building completely shut up and unused.

NOT A SCHOLAR CAN THEY GET.

Some nuns, who, being jealous of the success, also opened a school for the girls, have fared but little better. The people are learning that the English people love them.

We reached Rome midst all the glamour of an Easter festival, and had to wait with patience till it was over before I could get my credentials renewed by the Government authorities. M. Beltrani Scaglia, the Director-General of the prisons, is a good man, who has the welfare of prisoners at heart, and who is willing to co-operate with any who desire to benefit and reform them. He gladly gave me a fresh order, and also a special permit concerning depositing certain books at the prisons.

In Rome I found a large new prison, the Regina Coeli (a strange name for a gaol), containing 1300 men, and thus the smaller and dirty prisons have been done away with.

The above gentleman has furnished me with the following statistics: There are in Italy to-day

3371 MEN IMPRISONED FOR LIFE.

At one time there was no ticket-of-leave system; now they must serve thirty years of a life sentence, and even then can only be released if they are sixty-five years of age. If they are not that age they have to wait till they are.

In England, I suppose, we have not more than about 120 sentenced for life.

There are, in all, 62,000 criminals in the prisons of this country, many of them being in chains, and, I believe, little or nothing being done for their moral or spiritual welfare.

In Naples I find there are six large gaols, containing about 2000 men and women and youths, but am glad to see they are not in the filthy condition that I last found them in. They are far from being clean, for I think it is almost impossible to keep old prisons sweet and clean. The construction of them is wrong, obliging scores, at times hundreds, of men to live and sleep in one large corridor or room under one roof.

The air is always more or less foul, and the atmosphere vitiated. In the Franciscan Gaol I was told it is sometimes customary to keep a man nearly two years awaiting trial.

The Governor of the Neapolitan prisons we found to be a liberally minded man, who assisted me in every way he could, and as his wife read English, accepted at my hands a copy of "The Prisons of the World," and thus we left Naples, thankful for what we had been able to accomplish in the way of bringing the written Gospel of our Lord before the prisoners of Naples. While in Rome I received an acknowledgment from King Humbert thanking me for a copy of the above book, which he had received with pleasure.

I was indebted to the Rev. R. Walker, the Pastor of the Italian Baptist Church in Naples, who greatly assisted me in my work there. He is engaged in an arduous work among this superstitious people, and in the surrounding country has many stations which he visits, necessitating his absence from home for a week at a time. He is badly needing a lantern and some slides, to attract the people to pictorial lectures and addresses, that he may then preach Christ to them. Convinced of the need, I have made myself responsible for the lantern, and if others will supply him with a few dozen slides, I will gladly forward him the parcel. A few pounds thus laid out would cheer this lonely worker surrounded by hostile forces and with much to discourage.

Three important incidents happened in one week during our stay in Rome. The

FIRST RELIGIOUS PROCESSION IN ROME

since it became the capital was witnessed; it had been attempted before, I was told, but the people had driven the priests back into the church from which they had emerged.

The house of the King has been blessed by the priests for the first time.

During the same week the attempt was made on the King's life.

The following day he drove down the Corso bareheaded, amidst the plaudits of the populace, who gave him a grand demonstration the same night outside the Palace of the Quirinale.

CHAS. COOK.

To Non-Abstainers.

"We will not give it up. Our feasts it brightens.
Why should we self deny for other men?
And they the weak and sin-stained! We despise them.
You cannot move us by your voice or pen.

"Freedom we claim! In vain ye try to harrow
Our hearts with all your tales of sin and woe.
Because some men are weak, shall we be fettered?
Our liberty, we will not let it go."

And are ye Christian men! and will not hearken
To childhood's wailing, or to woman's tears?
Will ye despise the cry that, mounting, ringeth
With piteous pleading in the Saviour's ears?

Oh for a tongue of fire to tell the story
Of blighted homes and ruined, sinful lives;
Of little children maimed and starved and tortured;
Of slowly-murdered, silent, suffering wives!

Of mothers whom the "drink" has turned to demons,
From whom all womanhood has passed away;
Of lads whose bright young eyes its curse has blighted,
Of maidens whom its power has led astray.

Oh, Christian men and women, Christ is pleading
For lives of self-surrender, by his grace,
Will you not leave the sin-polluted pathway,
And help those sin-bound souls to seek his face?

Then shall ye taste the freedom that He giveth
To those who Him as King and Master own;
And prove how blessed is his bondage holy
When He as King shall rule your heart alone.

A. D. D.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

TEXT TO LEARN.—Hebrews iv. 16.
HYMN.—"Cling to the Bible" (Songs and Solos 465).

Among the Stars.

BY REV. R. W. ROCK.

I WAS riding home one night, and as I "breathed" my horse I did a little star-gazing, I could not help it. The stars were shining so beautifully in the clear midsummer sky. And there were so many of them. "The floor of heaven was thick inlaid with patines of bright gold." I thought of some of the things I had read about the stars—of the little boy who said he thought the stars were holes bored in the sky to let the glory through, and of the little girl who, when asked what she was looking so earnestly up at the stars for, said, "I was thinking if the wrong side of heaven is so beautiful, what must the right side be?" Then I thought of some of the texts in the Bible that speak about the stars. I remembered that we are told of a time when "the morning stars sang together," that it is written, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." I did not forget either that Jesus is called "the bright and morning star."

Then, as quick as light, there came these thoughts to me—two things in which the stars are like boys and girls, and two things in which boys and girls are like the stars:—

I. THE STARS DIFFER FROM EACH OTHER.

The Bible says so. "One star differs from another star in glory." They have different names and different qualities. Some are "fixed stars," and shine by their own light. Others are "planets," and reflect the light of the sun. The moon is a planet. Some are "comets," others are "meteors." Some are called "nebulæ," others are called "constellations." And there is a great difference between boys and girls. Some have clever brains, others are dull. Some are quick, others are slow. Some are good at history, others at arithmetic. Some can hold the plough, others can hold the pen. Some are good with the paint brush, others are good with the scrubbing brush. Some have pretty features, others have rather plain. That was the first thought. This was the second:—

II. THE STARS ARE WHERE GOD PLACED THEM.

And you boys and girls are largely as God made you. You wonder why this girl is pretty, and you are plain? why this boy does his sums so quickly, and you find sums so hard? why this boy has plenty of money, and you can't raise enough money to buy a cricket bat? Well, remember each of us is where God placed us, and as God made us. And God is very wise; He has never yet made a mistake. There is a bit of the Pilgrim's Progress, that beautiful book, which I often think of. The interpreter took Christiana into his garden and said, "Do you see those flowers?" Christiana said "Yes." Then, said he, "Behold, the flowers are diverse in stature, in quality, in colour, and smell and virtue; and some are better than others; also where the gardener hath set them, there they stand and quarrel not with one another."

Then there are two things in which you should be like the stars.

III. THE STARS DO THE WORK GOD HAS GIVEN THEM TO DO.

They shine, and by shining they glorify God. You can't look up at them without thinking about God. A French infidel said to a peasant, "We will pull down your churches, destroy your pictures, and take away everything that will remind you of God." And the peasant answered quietly, "But you will leave the stars." Was not this splendid? All that God asks of us is that we give as much light as we can. I noticed that night, that though the moon was giving a hundred times as much light as some of the stars, they did not seem to mind, but just went on shining as well as they could. Each of us can shine,

You in your small corner, and I in mine.

II. THE STARS BELONG TO ANOTHER WORLD, BUT THEY LIGHT UP THIS ONE.

That is just our position. We belong to another world, God is our Father, Heaven is our home; but God has sent us into this world to light it up and make it brighter and sweeter. Let me tell you in closing about a man who remembered that God had sent him into this world to light it up. In the year 1880, a building called the Hippodrome fell in New York. Many persons were killed. When they dug out the bodies, they found the body of a man, and in his pocket-book he had written these words: "I shall only pass through this world once. If therefore there be any good that I can do, or any kindness that I can show to my fellow-men, let me do it now, let me not defer it or neglect it, for I shall not pass this way again." That was a man who remembered what I want you to remember, namely, that you belong to another world, but that God has sent you into this world to light it up and to do all the good you can in it.

Nathalia, Victoria, N.S.W.

The Garden of the Lord.

Isa. li. 3.

"AND He will make her wilderness like Eden, and her desert like the Garden of the Lord." This was a real, definite, precious promise to Israel, to those who sought, followed, and obeyed the Lord, and such is the Lord's promise to all, who in like manner trust Him. He will make our hearts and lives, "The Garden of the Lord." If this is to be our experience whether we are adults or children, five things must be done.

1. *There are weeds to be removed. Nature.*

Sin, selfishness, falsehood, and disobedience are all weeds. But Jesus can take them all away. Ask Him?—1 John i. 7.

2. *There is life to be nourished. Grace.*

Life must first be put into the garden and then nourished. The seed sown, watered, and cared for. Life must first be put in the heart by the Holy Spirit and then nourished by the Word. Jesus is the Life.—1 John v. 11, 12.

3. *There are flowers to be cultivated. Beauty.*

Flowers are earth's ornaments of brightness and joy. So are the virtues of the Christian life—humility, meekness, kindness, and charity.—Isa. xxxv. 1, 2.

4. *There are fruits to be gathered. Blessing.*

Fruit is the evidence of life, and the end of toil and labour. So the fruit of grace in the heart is love, joy, peace, etc.—Gal. v. 22.

5. *There are blessings to be enjoyed. Reward.*

The joy of possession, the interests of life and growth, fellowship in work, and the gladness of fruit and reward. An earnest, happy Christian life gives joy to God.—Zeph. iii. 17. God is the Owner, the Planter, the Gardener, and will enjoy the fruits of his own love for ever, and we are allowed to share the joy and glory with Him. C. EDWARDS.

Soldiers' Home, Winchester.

To My Contributors.

JUST a word of thanks to the many adult readers who send me on approval articles for this page. To use the whole of them would require three pages instead of one, but I am none the less grateful for the kind thought which prompts my friends to send them. Please, therefore, do not misunderstand me if I have to "cut down" many and leave out more.

"Fear Not, I am with thee!"

SOME time ago there was a terrible explosion in a colliery in South Wales, which resulted in the death of more than two hundred men. Search parties were formed to explore the mine and look for the bodies. I was talking with one of the searchers the other day, and he told me that in one part of the mine were seven dead men, and close by a little boy very much injured, but with both his arms extended upwards in the attitude of prayer. He was put to bed and tenderly cared for, and when a little better my friend asked him—

"Johnny, were you not terribly frightened to be in that dark place all alone with those dead men?"

But he replied, "Oh, no, for I was talking to Jesus all the time."

Scripture Union Portions for Next Week.

S.	*Psalm* cxiv. 1-8.	Th.	*Psalm* cxviii. 14-29
M.	„ cxv. 1-18.	F.	Joel i. 1-14.
Tu.	„ cxvi 1-19.	Sat.	„ ii. 1-17.
W.	„ cxviii. 1-15.		

Children's Special Service Mission.

Mr. J. S. Tyler, *Norwich and neighbourhood*, to May 31; *Hawkstone Hall, Lambeth*, June 1; *Sidcup and Lamorley*, June 12-15. Mr. Reginald Callender, *Ealing*, May 27; *Canonbury*, May 28; *St. Luke's, Redcliffe-square*, May 29; *Weybridge*, May 30; *Friends' Meeting House, Kingston-on-Thames*, May 31; *Shooters Hill*, June 1; *Trinity Church, Hampstead*, June 5; *St. Matthew's, Bayswater*, June 6; *Highgate*, June 11; *Guildford Convention*, June 12-13. Mr. E. Hughes, *Hawkstone Hall, Lambeth*, June 1; *Bisley*, June 19-20. Mr. J. H. P. Cutting (with caravan), *Barking*, May 27. Mr. A. C. Coffin (with van No. 1), *Haughley*, from May 7. Mr. Hewlett (with caravan), at *Crewkerne*).

A meeting for special prayer for seaside services will be held on Thursday, June 24, at six o'clock, in Leopold Rooms, St. Bride-street, Ludgate-circus, E.C.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—M. A. P., 5s.; Miss P., Senior, 5s.: Jubilee, £5; total, £5 10s.

Indian Famine.—D. W., 2s.; E. E. P. and Scholars, 2s. 6d.; R. T. H., 2s. 9d.; S. R., 4s. 6d.; J. and M., 10s.; Sale of Work, per M. M., 11s. 6d.; M. M., 2s.; total, £1 15s. 3d.

Cripples' Bathing Machine.—A. R. M., 2s. 6d.; M. A. B. K., 5s.: Mildred, 1s.; E. and M. and F. T., 2s. 6d.; total, 11s.

Toward the Prizes and Certificates.—Mrs. T., 5s.

Bible Searcher (No. 73).

[From Scripture Union Portions for May. All answers must be from chapters named. Children under TEN do 1. *a, b*; 2. *a*; those under THIRTEEN do all, 1 and 2.]

1. Complete the following sentences (Ps. l., li.):—(*a*) Call upon me in the.... (*b*) Hide thy face from.... (*c*) A broken and a contrite heart.... (*d*) (Ps. cxi.-cxii.) The fear of the Lord is.... (*e*) Unto the upright there ariseth....

2. In Hebrews ix.:—(*a*) What was in the ark of the covenant? (*b*) Who went into the "second" or inner "tabernacle"? How often? With what? (*c*) What does the blood of Christ do which the blood of bulls and goats could not do?

3. (x.) (*a*) What else did Jesus come to do? (*b*) What have we "boldness" to do? (*c*) How may we "draw near" to God?

4. (xi.) (*a*) What is faith? (*b*) What became of Enoch? (*c*) Who "went out not knowing whither he went"? (*d*) Why did Moses "refuse to be called the son of Pharaoh's daughter"?

KEY TO LAST WEEK'S SEARCHER (No. 72).

1. Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind (Phil ii. 2).
2. Let this mind be in you, which was also in Christ Jesus (Phil. ii. 5).
3. Through Christ which strengthen me (Phil. iv. 13).
4. As it becometh the Gospel of Christ (Phil. i. 27).
5. In everything by prayer and supplication with thanksgiving (Phil. iv. 6).
6. By God, according to his riches in glory by Christ Jesus (Phil. iv. 19).
7. Things that are true, honest, just, pure, lovely, of good report, etc. (Phil. iv. 8).
8. Phil. i. 9-11.
9. To believe on Him and to suffer for his sake (Phil. i. 29).

Foreign List.—Correct answers received from:—

No. 63. Anna Lombard. Bessie and Una Whitehead. **No. 64.** Alice and Walter Henderson (Jamaica), Anna Lombard, Bessie and Una Whitehead, Daisy McArthur*, Maria H. Lister* (South Africa). **No. 67** Henry and Annie Baillie, Jeanie Scott, D. H. Marshall (Canada). **No. 68.** D. H. Marshall, Jeanie Scott. **No. 70.** Edith Meuter (Malta). Vera Sjöstrom, second prize. D. H. Marshall, Division 4, second certificate; Annie and Henry Baillie and Jeanie Scott, honourable mention.

No. 71.—Correct answers (second list) received from:—

Olive Andrews, Nellie*, Frank, and Fanny Ames, Hugh, Arnold Ernest, Daisy, and R. Allen, Minnie A. Allen*, Wm. Aston, Mary Ballingal, Arnold Baker, Janet and E. B. Black, Jas. Barefield, Teresa Katharine*, and Lillian Blackie, Geo. Brand, John Baring, D. A. Bennie*, Leonard Bentall, Ethel Benger*, Mabel Birney, Stanley Boxer, Ralph Bourne, Maud Brown, Bert Brotchie, Edward and Nancy Brunton, Massy and May Baker, Cecil H. Bailey*, Grace Barnes, Wallace Bentley, Herbert Berry*, Louis Berthé*, Wm., Flo, and Victor Bellerby, A. H. Bowker, W. Scot Buchanan, Jessie and Maggie Carter, Gladys* and Lionel Calvert, Cicely M. Craven, Bessie Cheale, Arthur and Henry Couch, Fred and H. K. Compton, Dorothy Cooper*, Lily Coles, Mary* and Willie Charles, V. Irené Chamberlin*, D. Rosalind Clarke, Mary E. Clarke*, J. A. Chamberlain, M. T. Colville*, Ruth Coupe, Arthur M. Cole, Kathleen* and Brereton Code, Ethel Cumbers, Florrie and Bell Dance, Edith Dalsley*, Ralph Daintree, Nellie and Wm. Dowsett, Grace Dodington*, Kenneth Dunbar*, Marjory* and Dorothy* Dyke, Cecil K.* and Ashley* Dodd, Ernest Dunn, Wm. and Ernest Edmonds, Mabel, Kate, and Maggie Fletcher, F. A. and A. E. Figgis, Wm., Reginald, and Ernest Findlay, E. and F.* Fullerton, Wm. Furmage, Agnes, Maggie, and — Fullarton, Amy Foster*, Lilian and Christopher Fidler, Geo. Graham, Minnie Giddings, Mary E.*, Alfred, and Daisy* Greenacre, Nellie* and Rex Hatchett*, Winifred Harvey*, Dorothy* and Evelyn* Hewer, Christine Hewetson, Thedora Hill, Chas. Hunter, Fredda Hunton, Tom, Harcourt, Helen, and May V. Hunter, Stanley and Francie Hoyte, Ada Heap, J. and M. Handasyde, Ruth Harrison, Dorothy Harris, Victor Henry, John and Margaret Hogg, Lillian and Clarice* Herivel, Lucy and Archie Jacob, Sinclair Jackson, Dudley, Dora, and Grace Joyce, Muriel Joscelyne, Norman Johns, T., Alex., Willie*, Agnes*, and Isa Kay, Rebe King, Hubert*, J. E. and T. A. Kirkpatrick, Gertrude Kingerlee, May Law, Guinefred Leigh*, Grahame* and Murray* Lloyd, Valerie and Mary D. Maitland-Kirwan, Laura Macaulay, Abraham, Nellie, Bella, and Thomas Mack, Frances E. Mann*, Gladys Mather, Dora Marples, Hilda Matheson, Louis and Queenie Matthews, Bruce Malaher, Kathleen McClure, S. E. Macintosh*, Reginald Measor, John, Maggie, and Agnes Menzies, Wm. Mitchell, Bessie Millar, Dorothy and Margaret A. Morris, Arthur and Evelyn Moir, Dorothy Morrison, Ernest Nash, Lucy New, Maude and Eva Oakes, Lottie and Harriette Orr, Kathleen and Ethel Pasley, Douglas Parkes, Winnie Page, Maggie, Willie, and Jessie C.* Palmer, Walter Perrynman, Mary Penny*, W. Wellesley Pigott, F. S. Phillips, Isabel* and Gladys* Phipps, Lillian, Margaret, and Jessie Pook, May and Vera Petrides, Louie and Nelly Peachey, Emma Price, Nora Read, Mabel Redwood, Clara Riley, M. L. Richards, Sydney Robertson, Jeanie Robertson, Edward Rainey, Agnes M. Rawlence, Muriel Reeves-Palmer, Dorothy Shaw, R. B. and Margaret C. Stabb, Hilda Schaeffer, M. Dorothy*, Frank, and Helen* Stalker, Flora A. Shadbolt, Rosetta Sherwin*, Ada M. Spencer*, Kathleen Shepherd, Lucy* and Kenneth* Soltau, Emily* and Nelly* Stuart, Bessie Scantlebury, Bob and Dellie Salt, D. D. Stanier, Agnes M. Sterry, Ernest and Frederic Seymour, B. H. Spencer, Hilda Skinner, May Spiganovicz, D. Scott, Louie Tibbits*, Gladys Tingey*, Olive Tritton*, Frank and Herbert Tomkins, T. W.* and Janet Thomson, Laurence, Arthur P., Peverell, and Herbert* Turnbull, Dolly Vigers*, Madge Wallace*, Dorothy Warner, Ronald Watson, Ethel M.* and Constance* White, Hetty Wodson, Edith Wheadon, Eva Winpenny, Elsie, Ida*, and Grace Wright, Gertie M. Wood, Allan Woodman.

No. 72.—Correct answers (first list) received from:—

Owen and Arnold Akers, Marion and Ernest Aldwinkle, Wilfred Aldous*, Violet Ashworth*, Leonard Bartlett*, Elsie*, Gordon, and Dudley* Bartlett, Herbt. Braddon, *Nellie, Victor*, Willie*, and Florence Bellerby, Emily Bridgewater*, Alice Biddle, Mabel Birney*, Phillis Boyd, Maud Clarke, Dorothy J. Clarke*, Wm.* and Harold* Cheesman, Henry J. Cheney*, Kathleen and Brereton Code, Annie Cooper, Ida, Annie, and Mabel Cole, Randolph and D. Daintree, Wm. and Dorothy* Davies, Vera Dickinson, Nellie and Wm. Dowsett, Kathleen* and Gracie* Dodington, Violet, Kitty, Claud, and Ivy Donaldson-Selby, Lillian Elacott, Wm. Edmonds*, W. E. Garden, Lee Gardner*, Daisy Groves*, Nellie* and Rex* Hatchett, Evelyn* and Dorothy* Hewer, Christine Hewetson*, Theodora Hill, Joshua and Dorothy Huches-Games, Dora J. Jay, Lydia Ladd, May* and Sidney Law, Hilda Matheson, Gladys Mather, Alan Marples, Geo. McDonald, Margie* and Gracie* Marston, Reginald Measor, Leslie Morris, Arabella Onslow, Geo. O'Beirne, Gladys Palmer, Horace H. Palmer, Alice M. Palmer, J. Ernest Pearce*, Myrtle Perry, Katie Pell* Alfred and Dolly* Penny, Wellesley Piggott, Wm. and Lizzie Potter, Mary E. Plumb*, Gordon Remington, Sydney and Olive Robertson, Margery Smart*, Constance and Hilda Schaeffer, Winnie Shaw*, Harold, Stevenson, Ernest Stevens, Ada M.* and B. H.* Spencer, Flora Simmons Florrie Smith*, Nellie Skinner, Betty Stocks*, Kenneth and Lucy, Soltau, Constance Scott, Ronald Stadd, Mary Symon, Frances Taggart*, Winifred Thomson, A. M. and Malcolm M.*, Thomson, Edith and Maude* Tyson, May* and Dorothy* Vickers, Hy. J.* and Queenie* Williams, Principle Wilson, Cecile*, Phillis*, and Noel* Wright, Allan* and Ibla.* Woodman.

Personal.

Many thanks for the flowers, which were much appreciated by the poor people to whom they were sent.

FRANK STALKER.—Could you not manage to write your answers in ink, if not, use a blacker pencil. D. A. BENNIE and MAY E. SPIGANOVICZ.—Have accepted No. 70 under the circumstances. J. A. and G. G. GIBSON.—Thank you for the texts, they were very neatly done. NELLIE DOWSETT.—You forgot to stamp your envelope this week. Please send 2d. next time. FLORRIE SMITH.—Glad you are better again. CECIL ROBERTSON.—It is a pity you have to give up, perhaps you can join again later.

UNCLE TOM.

THE MAY MEETINGS.

Mission to Deep Sea Fishermen.

At the crowded annual festival of this Society in Exeter Hall on Thursday afternoon, 20th inst., its secretary had to report, amid details of this extensive and flourishing work, a falling off under the head of donations to the extent of £500 less than in the corresponding period last year. The financial statement was very fully set out by a sheet in the hands of everyone attending the meeting. No less than 12,591 members had been treated medically and surgically, while nearly 11,000 missionary visits had been paid, supplemented by 3075 religious services. The growing use of steam trawlers, superseding sailing vessels, is giving a wonderful impetus to the fishing trade of the North Sea, and this calls for a corresponding increase of activity in the varied religious and benevolent operations of the Mission.

The risk which exists of allowing mere Jubilee sentiment to interfere with intelligent gifts and thought for this solid work, was touched upon in Lord Kinnaird's speech from the chair. He trusted that a full measure of means would continue to be contributed for maintaining the thirteen vessels which move with such good results among the 20,000 fishers in Northern waters, not only furnishing loving ministry for the bodily needs of men who endure many hardships, but carrying those who watch for the best interests of immortal souls. A telegraphic message of congratulation to the Queen on the extension of her glorious reign was submitted by the chairman and enthusiastically adopted.

Mr. Wilson, M.P. (Hull), chairman of one of the largest fishing companies in the North Sea, claimed considerable interest in the Mission. The saving of life from the perils of the sea through the devoted agents of the organisation had been enormous.

Fresh from the field of actual work came Dr. Wilfrid T. Grenfell, whose vivid word pictures, full of detail regarding life among the fishermen on board the steam trawlers, formed a splendid setting for his hearty commendation of the work. Shore work is very necessary to secure permanent spiritual results among the men through combined and united Christian effort. Men are being brought to Christ by the Mission, while homes, quarters, and towns are being changed, as mayors of various ports testify. Visitors who will go out to do God's work during the next three months will find ample opportunities for doing good.

Taking the initials of the Mission's title as a text for his address, Rev. W. R. Mowll offered some earnest thoughts to the "grand fellows" at his back on the platform, and to the supporters of this excellent work. Let them turn the letters M.D.S.F. into manliness, decision, sobriety, and faith. This Mission fights the great evil of drink (in order, be it ever remembered, to bring in the grand story of the Cross. This work must succeed, its activities being founded upon principles of evangelical truth.

Rev. W. Hardy Harwood joined in the expressions of thanksgiving and hope that gather about the work of this most deserving society. Robust, simple, and brotherly Christianity is a marked characteristic of godly seamen; and he heartily commended such goodly fruit in the work of the Mission.

Introduced by Mr. Frederick Treves, F.R.C.S., some skippers and members of crews from the Mission's vessels were presented with good conduct stripes by Lady Archibald; and then the smacksmen present sang one of their stirring choruses,

Throw out the life-line,

while the collection was being taken.

Mr. Frank Wilson, Deputation Secretary, announced that representatives from eleven ports were present, some of whom would speak. Skipper Jones was one, and he told something of the good use made of his vessel at spiritually dark Ostend. Testimonies to personal benefits received through the Mission were given by other men, varied by solos simply and heartily sung.

An addition to the title was indicated by Mr. T. B. Miller, Her Majesty the Queen having authorised the use of the words *Royal National* Mission to Deep Sea Fishermen. Dr. Gilbart-Smith added a few complimentary words to Lady Archibald and the Chairman.

Flower Girls' Christian Mission.

Having now existed through thirty-one years, the annual meeting of this Mission was held at Woodbridge Chapel, Clerkenwell, Mr. W. J. Orsman being in the chair. Mr. John A. Groom, superintendent, showed in his report that the work was progressing surely, if slowly. A chief feature of the work continued to be the aid rendered to cripple and deformed girls—who, being unfit for service, are still capable of learning the art of artificial flower-making, etc.—and the rescue and training of other girls. The providing of a Holiday Home for blind and helpless children connected with street hawkers was also a new feature. The new schoolroom, for which a fund of £550 is being raised, was said to be greatly needed by those who carried on their work among the young people in London. A large number of women and girls received help and encouragement in the way of loans, clothing, food, help in sickness or distress, etc. The winter meals for poorly-fed Board School children, the country holidays for the sickly and those recovering from illness, etc., were continued as in other years.

In addition to the chairman, the meeting was addressed by Mr. E. G. Robinson, Rev. H. Thomas, and Rev. G. Curtis. The meeting was felt to be of a very helpful kind, and much gratitude was felt and expressed on account of the continued success of the Mission in all its branches among one of the very poorest classes of bread-winners to be found in London.

Field Lane Refuges.

An "Industrial Village" in connection with this merciful work was opened by Mr. F. A. Bevan, in St. Martin's Town-hall, on Tuesday last week. In this it was possible to see some of the results of the teaching which rescued boys and girls turn to good account in the useful and profitable work of sewing, knitting, tailoring, shoemaking, etc. Some of the little artificers were engaged upon actual work in the Saloon; and for quality of workmanship, as well as of material, some of the products of their labours which were on exhibition must be accorded a high place. Choral singing and musical drill enlivened the afternoon very pleasantly, testifying of happy accompaniments to the religious, physical, and industrial training in the schools and institutes under the committee.

Earl Compton presided over the evening annual meeting in the same building. The secretary, Mr. Peregrine Platt, stated that the review of the year's work called for deep gratitude, the varied operations having not only been well sustained, but being also attended by Divine blessing. The work had been carried on upon the old lines—the same great evangelical truths which had ever formed the ground-work of the Institution. During the year 824 persons had been admitted to the Refuges, and 304 helped back again to employment. At the Ragged Church, between 500 and 600 homeless and destitute persons had attended every Sunday morning to a simple, faithful Gospel service.

From half a century's recollection of the Institution, Mr. Walter Hazell, M.P., earnestly advocated the claims of this old-established organisation for moral, social, and religious uplifting of the poor and degraded, especially in the aspect of caring for children whose sufferings arise from parental misfortune, in spite of industry and integrity. If the compassionate spirit of Jesus Christ obtained more general recognition, there would be very little pauperism or vice among us.

Rev. A. J. Poynder sought to stimulate the boys and girls to do full credit to the Christian solicitude which had befriended them. Then he reminded men and women listening to him that this solid work not only seeks to feed famished bodies, but also neglected minds and undying souls. The subject of pitiable city poverty formed the basis of some remarks by Rev. W. H. Harwood (Union Chapel, Islington), who declared that all who follow Christ must, in his name and spirit, do their utmost to effectually touch the misery of mankind in its causes and results. Some more good counsel for the children was contained in this speaker's very good story concerning three boys named Think It, Say It, and Do It.

On this occasion the Chairman's address came at the close of the meeting, he reminding friends that much more remains to be done in Christianising England. Sin, vice, and ignorance are intimately connected with the selfishness of men, the antidote of which is only found in Christ's teaching. The noble and God-like character of all useful labour formed a point for the children in the Earl's speech; but he declared that the chief and prime object at the root of all industrial schools and kindred institutions is to bring the children to God and make them understand the love of the Saviour. If we are to carry on such work so that no child in our land is left outside religious influence of some kind, let those who have time and means come forward and help.

Women's Protestant Union.

The annual conference of the Women's Protestant Union was held on Thursday and Friday in Exeter Hall, On Thursday morning Mr. W. H. Seagram presided, and the principal speakers were Pastor Désiré Joye, formerly a Roman Catholic priest, but now a Protestant missionary in the South of France, and Miss Bayley, from Syria. Mrs. W. R. Arbuthnot (president) made a statement as to the position of the Union. It appears that 1439 new members have been enrolled during the year, making a total of 8000 or 9000, there being 128 branches.

The annual report described the working people of the country as still to a large extent Protestant; but "children and young people are being proselytized wholesale by so-called bright services, and the hundred and one sensuous attractions to be found in many churches of the Establishment." One feature of the work is the assistance given to patients to go to convalescent homes not under Ritualistic control. The revenue of the Union last year was £1006.

On Thursday afternoon Mr. H. Forbes Witherby presided, and the speakers included the Rev. F. A. Jefferd, of Madeira, and Miss Brockway, from Madagascar, who described the operations of the Jesuits in that island. In the evening Rev. Dr. Gritton took the chair, and addresses were given by the Rev. F. J. Peters, from Peru, and Miss Emily Fosbery, from China.

On Friday morning and afternoon, Surgeon-General Partridge and Rev. Dr. F. J. Hamilton successively occupied the chair. The other speakers included Pastor L. Hoyois, from Belgium, Mr. J. G. Wheatcroft Brown, of Barcelona, and Pastor Tienda, of Santander. The proceedings were closed by a conversazione in the evening.

Tract Society Breakfast.

At the public breakfast in Cannon-street Hotel last week, there was a very large attendance of friends and supporters of the Society. The chairman (Colonel Williams, M.P.) was supported by a large number of workers engaged in evangelistic work. At the conclusion of the repast, the chairman referred to the wide influence of the work of the Religious Tract Society, maintaining that it was a work absolutely necessary in furthering the work of God.

Canon Taylor Smith, speaking of work in Africa, strongly emphasised the enormous assistance received through the publications of the Religious Tract Society, particularly in their endeavours in the direction of technical education. Dr. MacGowan, of China, testified to the usefulness of the Society in his work. The Chinese were only to be approached through the scholar, who was considered as the highest man in society, and to whom the more ignorant carried all their difficulties. Rev. Frank Swainson, a missionary from the Rocky Mountains, gave an interesting account of work among the Indians. Miss Brockley, of the London Missionary Society's mission in Madagascar, especially referred to that part of the Society's work which enabled them to print hymns in the Malagasy tongue. The Society sent out suitable paper for printing purposes, which was impossible to obtain without their aid. Rev. George Whelpton, of Paris; Rev. Robert Spurgeon, of Bengal, and Rev. J. Redmond Bacon also spoke in appreciation of the assistance rendered to missionaries by the Religious Tract Society.

It was stated during breakfast that the Society

proclaims the Gospel in 213 languages, and circulated over sixty millions of publications last year, of which nearly eighteen millions were tracts granted free or at greatly reduced prices. The Society does not spend one shilling of its subscriptions or donations on management or other expenses, all of which are met by the profits from its publishing business. On its missionary work nearly £104 8s. 5d. per day was spent last year.

Evangelical Continental Society.

The annual meeting of the Society was held in Stamford Hill Congregational Church last Thursday. The chairman, Mr. F. Paterson, in an excellent speech, commended the claims of Continental Europe to the sympathy and support of our Churches.

The Secretary submitted a *résumé* of the annual report, bringing up to date the operations of the Society in France, Italy, Belgium, Bohemia, and Spain. Rev. W. Garrett Horder claimed for the Society a more distinct and hearty recognition on the part of the Congregational Union of England and Wales, suggesting a place in the programme of its annual gatherings, and a more general inclusion in the annual collections of the larger churches. Pasteur Hoyois spoke upon the work of evangelisation in Belgium; Pasteur Cordey upon that in France; and Pastor de Tienda upon the needs of Spain. Pastor Keusseff detailed some of the difficulties in the spread of the Gospel in Bulgaria, in consequence of the persecution by the priesthood and members of the Greek Orthodox Church, but expressed satisfaction with the progress being made. Pasteur Châtelain also addressed the meeting.

Friends' Yearly Meeting.

As usual, the Yearly Meeting was preceded this year by the Meeting on Ministry and Oversight, and the chief event of that gathering was the report of a visit paid to all the meetings of Friends in Great Britain during the year. If the honest and outspoken advice rendered by the visiting committee is only followed, better and brighter days for the Church are at hand.

On Wednesday, May 19, the Yearly Meeting assembled—not as usual, but very unusually, for instead of the men and women meeting separately, as heretofore, both sexes were united as one body of believers, and thus, in the capacity of a church, was illustrated the teaching of Gal. iii. 28, "There can be no male and female: for ye are one man in Christ Jesus." Both the Yearly Meeting and the "Meeting for Sufferings," which is its standing committee, are now equally open to, and composed of, men and women Friends. In addition to appointed representatives from all the quarterly meetings, the ministers and elders will be *ex-officio* members. This constitutional change has been effected without friction or heartburning, though there was not perfect unity of opinion on the subject.

Another very unusual event that was brought before the Yearly Meeting was the increase of members and "attenders" (or adherents) of 1000 persons. No such increase has been heretofore reported, and there was naturally much satisfaction expressed and hope felt. The debt that burdened the Home Mission Committee last year has been removed, and the increase of sixteen schools and 1600 scholars gladdened the hearts of the numerous friends of this great movement.

Relief funds for India exceed £5000, and Friends were urged to send more for months to come.

Correspondence with Dublin and American Yearly Meetings, as well as with our Australasian Friends and those on the European Continent, form an interesting feature, and the memorials of deceased Friends solemnise and soften many hearts. A great step forward was taken when the Yearly Meeting assumed the responsibility of the important Industrial Mission to Pemba. The meeting on Monday last, when two young women offered themselves to follow the husband and brother gone before was a moving time, and reminded some Friends of the old anti-slavery days.

The Foreign Mission work is in a healthy and advancing condition, and needing and receiving increased support. It would be tedious to enumerate the various annual gatherings that fill in the spare minutes between the sittings of the Yearly Meeting, but they reach out their influence to China, India, Bulgaria, Armenia, France, Japan, and, indeed, to almost the whole world.

Inspiration and hope are more and more taking possession of the Society of Friends, and growth beyond anything since early days is anticipated by not a few. Wm. Hodson.

Willesden, May 25.

The Strangers' Friend Society.

On Thursday afternoon, May 20, the annual business meeting of the members of this London charity took place at 52, Finsbury-pavement. On the evening of that day another meeting was held in the lecture hall of the Y.M.C.A., Aldersgate-street. The report states that there are 165 visitors of both sexes engaged in the work, their services being entirely gratuitous. The visitors perform another important duty in verifying for subscribers the statements contained in personal appeals for help.

At the evening meeting several stirring incidents were given by the Society's visitors, from all parts of London, showing the importance of the work being accomplished, and how an entrance is often gained into the hearts of the lowest.

Anti-Vivisection.

The annual meeting of the Victoria-street and International Society for the Protection of Animals from Vivisection was held at the Queen's Hall, Langham Place. Lord Coleridge, who presided, congratulated the society upon the evidences of public sympathy and support which they had received from every side. Publicity was what vivisectionists feared, and in that fear of publicity he saw the proof that the public conscience was aroused. The friends of the suffering animals asked for publicity in order that all might be made acquainted with the enormities perpetrated in the vivisectionists' laboratories. If these were known there would be no need for legislation on the subject; vivisection would die on the spot.

Hon. Stephen Coleridge, secretary, read letters received from sympathisers, including Father Ignatius, Sir H. Hawkins, and Sir Henry Irving. A resolution was carried unanimously, "affirming the impossibility of any adequate protection from torture being afforded to animals under the present law, and declaring in favour of the total suppression of vivisection by Act of Parliament."

The Peace Society.

Sir J. W. Pease presided over the eighty-first annual meeting of the Peace Society, which was held last week at Devonshire House, Bishopsgate. The report, read by Dr. Evans Darby, referred to the many instances of arbitration resorted to in recent years.

The report pleaded for arbitration in South African affairs, and condemned the war in the Soudan and elsewhere. As usual, the Society had organised lectures and public meetings in all parts of the country, its agents having been continuously active, and have given upwards of 400 addresses, and its auxiliaries and affiliated societies have supplemented these to a very large extent. The Peace Sunday movement was very encouraging, about 3000 promises of participation having reached the central office alone.

Mr. Arthur Pease, M.P., rejoiced in the remarkable growth of the movement in favour of peace and arbitration, and of the principles represented by the Society. He detailed the causes of the rejection of the United States Arbitration Treaty; one, he said, was Irish. One member of our Parliament had done his best to prevent arbitration, so that, at some future time, the United States might help Ireland to fight England. Another cause he found in the ambition of some Americans to own all North America.

Sir Walter Phillimore expressed satisfaction at the arbitration on the Venezuelan boundary, and, while regretting the refusal of the Senate to ratify the Arbitration Treaty with the United States, expressed the belief that public opinion in favour thereof will survive.

Addresses were also delivered by Messrs. W. R. Cremer, H. J. Wilson, and Herbert Burrows, and Mrs. Bonwick. Reformers were urged to renewed and strenuous efforts in the promotion of international goodwill and concord.

Temperance in the Queen's Reign.

A demonstration was held in the Queen's Hall on Friday night, under the auspices of the National Temperance League, to commemorate the temperance triumphs of the Victorian era.

The Archbishop of Canterbury, who presided, said that the completion of the sixtieth year of Her Majesty's reign was nearly the completion of sixty years of united temperance work. After we had said all that was worth saying about the progress of science, we could turn to the far more valuable and permanent progress in the moral or spiritual scale. Slow as this progress might be, we had seen a great spread of kindly feeling, all classes coming to care for each other. Men were far less ready now to condemn others for conscientious differences than they were sixty years ago. During Her Majesty's reign we had seen men unite in waging a steady battle with the evils disgracing our country, lowering character, and inflicting untold misery on our people. By joining hands we had learnt the possibility of stemming evils which otherwise never could be reached. Temperance societies unquestionably furnished one of the main instances, if not the greatest, of this kind of united action; and the hope was growing every day that they would triumph over the dreadful evil of intemperance. They had already succeeded in defeating the doctors, having forced them to study the subject with real care, and to confess that for all practical purposes intoxicating liquor was totally unnecessary, though there were always special cases and emergencies in which some use for it might be found. At the opening of the Temperance Hospital they were told by the leading medical journals that if patients died the governors ought to be prosecuted. That hospital now effected as many cures as any other; and, though the physicians there were allowed to use alcohol when they considered it really necessary, they had steadily drifted to the conclusion that on the whole there was no need for it.

Dr. Marshall Randles, President of the Wesleyan Conference, gave an address describing the various steps of the temperance reform during the reign, and especially the way in which the suspicions of the Churches had been turned into the warmest support. A resolution was unanimously carried congratulating the Queen on her long and beneficent reign, and acknowledging with gratitude to God the remarkable development of the temperance reformation. Mrs. Temple received a number of purses on behalf of a fund for the League's "Twentieth Century Crusade" of aggressive work. Earlier in the day a reception was given to about thirty "Diamond Jubilee teetotallers," headed by Mr. Thomas Whittaker, all of these ladies and gentlemen having joined in the movement before Her Majesty's accession.

Home of Industry.

The bright cheery faces of the merry party of little ones from the Training Home made every one attending the workers' meeting last week glad at heart and grateful to our heavenly Father that He had enabled Miss Macpherson to rescue another family. Many an earnest prayer went up that the good seed of the kingdom received in daily instruction might bear fruit in their young lives, and they be gathered in by the Good Shepherd Himself before leaving in a few weeks for Canada.

Our last rescue is a bright intelligent boy of thirteen, whose father died ten weeks ago. The sudden death was such a shock to the mother that she survived but a short time. The furniture of their room was seized for rent and the poor orphan lad turned into the street, where he was found by the police. Such sad histories are best enlivened by the good news we have received of our March party of young emigrants. Mr. Merry writes:—"We have only good news to give you, for almost all the children have gone to their farm-homes, and we have not received a single complaint."

Mr. A. Milne Kyd gave a practical and heart-searching address on the words, "Servants for Jesus' sake." W. H. Merry.

29, *Bethnal Green-road, E.*

The Scottish Assemblies.

LAST Thursday the General Assemblies of the Established and Free Churches began their sessions for this year. The city looked its best, as the people were keeping holiday in honour of the Queen's birthday, and the sun shone from a cloudless sky. The usual procession of the Lord High Commissioner (the Marquis of Tweeddale) attracted much attention as it wound its way from the ancient palace of Holyrood to St. Giles' Cathedral in the High-street. A sermon was preached by the retiring Moderator, Dr. Scott, from Heb. vi. 1, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." The congregation was large, and the discourse eloquent and impressive. The church, however, is not well adapted for hearing, although it lends itself readily to an imposing function like the one it witnessed on Thursday.

After service, which lasted about an hour, the members of Assembly went to their own hall, whose galleries were already thronged with the general public. The Assembly being constituted, Rev. Dr. William Mair, of Earlston, was chosen Moderator. He has for many years taken a prominent place in church courts, and is a great authority on ecclesiastical law.

In the Free Assembly Hall the opening proceedings were marked by quiet solemnity and enthusiasm. Principal Miller, of Madras, the retiring Moderator, furnished a very able and suggestive sermon from Isa. lx. 22, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." It was a powerful discourse. In closing he said they needed to remember that every church is but a temporary instrument towards the attainment of a Divine end, and that any church which makes much of place or power, or of wealth or numbers or social standing, is in danger of separation from Him who never pleased Himself. If they found it hopeless as yet to get Christians in the mass to take the lowest room, at least let them so patiently submit to the guidance of the Spirit of all grace that, like Jeremiah, they might bring something of the temper of the nobler days to come into the epoch in which our lot was cast.

Rev. Dr. Hugh Macmillan, of Greenock, the new Moderator, happily chose as his theme the advances made during the sixty years of the Queen's reign. This he treated with much ability and wealth of illustration. Towards the close of the address he said:—

"There are drawbacks which diminish our self complacency, and occasion much concern. Labour is at constant strife with capital, and capital with labour. Owing to the severe depression of agriculture, and the consequent diminution of the cultivation of the land, our country districts have been greatly depopulated, and our large towns have grown immensely larger. The population massed in the slums of the great cities offer, by their chronic want and degradation, a most perplexing problem to the social reformer and the Christian worker. All these failures and disappointments in our triumphant progress show that we have been endeavouring too much to solve our social, political, and moral problems in ways of our own, and that we need to rely more upon the regenerating power of the Gospel of Jesus Christ. There never was a greater necessity than in these last successful days for the saving work of the Christian church. The history of our own Church, as I have said, has been contemporaneous with the Victorian age. It has participated in all the influences of that age, and it has been a potent factor in helping on the social and religious progress of our country. What a glorious field for missions has been opened up for our Church and for all the Christian Churches! Things have greatly changed since the first mission to heathen Scotland took place. The experimental age of missions has passed away. We go on to assured success, trusting in Him who shall not fail nor be discouraged, till He have set judgment in the earth, and the isles still wait for his law."

There is nothing very exciting in the programme of business to be got through by the Established Assembly, but the debate in the Free Assembly on union with the United Presbyterian Church is being anticipated with great interest.

The Canadian Government is to introduce a bill for taking a plebiscite on the question of prohibiting the liquor traffic throughout the Dominion.

[4541]

Christian Succour to India.

DEAR SIR,—Next month thousands of orphans will be offered to the missionaries. One magistrate said he could collect 8000 in his district alone. To take these and to prepare accommodation and necessaries for these would require £40,000, or nearly the total of all the missionary funds and Christian funds. Yet, by a recent mail I have received six or seven letters from missionaries in the Bombay Presidency alone (which is by no means the worst), speaking of their deep need.

One writer says: "The children were all naked under twelve years. The families to whom I gave money had not had a good meal for a fortnight. The condition of the people all round here is getting alarmingly worse. Thousands are living on a frugal meal once a day, and some passing days without what we call a meal. The worst is not yet. The rainy season will be coming in a month; exposure and reduced bodies are favourable for cholera and epidemics. My field has 130,000; the fives and tens are helped, but hundreds and thousands are left."

Others speak of the masses who have lost their cattle, and have no money to buy seed or cattle, and consequently cannot prepare for this year's crop; another expects to be offered 500 orphans, which will cost at least £2000. Is he to receive them or turn them away because he has no money?

I am sure people do not understand that the famine is two or three times as great as in 1877: yet little more has been subscribed than in that year. Do we realise that there are millions suffering, whose condition must get worse till the autumn crop brings more grain? Do we realise that these helpless people will rapidly succumb to fever and dysentery brought on by long-continued lack of an adequate meal a day, or for several days? Have Christians forgotten that the Government of India says there are thirty millions in districts where there is not food enough to maintain life, and forty millions where there is not food enough to maintain health? Is it not time for us to look at these facts in the light of the judgment-seat of Christ? Is it not alarming that many who enjoy spiritual teaching seem to be utterly unmoved by what the greatest authority on Indian statistics calls "one of the greatest calamities that ever came on this world"? No one can say, "We knew it not" when souls are being drawn to death by hundreds of thousands. Have we forgotten our Lord's words in Matt. xxv., that those who will go into eternal punishment are those to whom He says, "I was an hungered and ye gave me no meat"? While celebrating the Queen's Diamond Jubilee, and remembering the marvellous extent of empire given to England, have we forgotten that these perishing millions were committed to our care? Are we saying, "Am I my brother's keeper?"

Through the loving help of fellow-Christians, we have been able to send about £560 a week lately, but this has been quite insufficient to meet known needs. Last week the funds at our disposal would not admit of our sending so much. I ought to add that there are tokens of God blessing the dear orphan children who have been taken in. Hundreds of them have come in so enfeebled by hunger that they have soon passed away, and a stream of suffering little ones are waiting to be received in Christ's name, to be led to Him and saved for ever. Who will have a part in the work?—Yours for Christ's sake, Radstock.

42, *Eccleston-place, S.W.*

Dr. Barnardo's Homes.—The annual meeting of these institutions is arranged this year to be held in Queen's Hall on the afternoon of Wednesday, June 2, at 3.30 p.m.; "Founder's Day" will be at the Girls' Village of Ilford, on July 7; while the annual street collection in London and other centres throughout the country will take place on Saturday, June 26. Full details of these events are given in the May issue of *Night and Day*.

Stockton-on-Tees.—Amid many tokens of the Divine approval and benediction, a series of meetings for the Deepening of Spiritual Life has been held here. The conference extended over five days, during which Bible-readings were given by Pastor F. E. Marsh, of Sunderland, and Mr. Chas. H. Judd, of the China Inland Mission. Various ministers of the town and neighbourhood, were present, and took part in the proceedings, and it is believed that the conference will leave its mark on the spiritual life of the town.

The Army in India.

IN a letter too long for publication, an officer's wife describes her experiences in India, and the earnest efforts put forth for the spiritual and intellectual improvement of the soldiers. In influences such as these lies the solution of the problems which are perplexing our officers and statesmen to-day. *Interest the men in what is good.* This is to a large extent the key to the situation. Occupy well the "idle hands," and they will have less time and inclination to do Satan's mischief. The writer says:—

"What delight it was to keep open house for our soldiers, and welcome any who liked, when off duty, to attend family prayers with us. It was a bit of home life, and sometimes a score or two would sit round the room.

> At once they sing,
> At once they pray.
> They hear of heaven,
> And learn the way.

Nor did we send them away empty-handed if flowers were in season, and little books and papers were always plentiful, with a hearty 'Good-bye; God bless you!'—and He did.

"On Communion Sunday it was good to see a troop of reverent soldiers kneeling at the Lord's Table. I have counted as many as thirty-eight, and we know these men are no hypocrites, and only those who were leading consistent lives would ever attend. I generally spent two hours or so in hospital five days in the week, two evenings being devoted to Gospel meetings. Very many believed the Gospel message, and found it 'the power of God unto salvation' from *present sin* as well as future punishment.

"I would appeal to wives and mothers still there, and ask if they can do nothing to help these brave men who are ready to hazard their lives for us."

The British Committee of the Federation founded by Mrs. Josephine Butler held an important and representative meeting at St. Martin's Town Hall on Friday last, to protest against the proposed recrudescence of the C.D. Acts in India. Mrs. Josephine Butler wrote a stirring pronouncement to the meeting, calling upon all who love justice and moral purity to join the new crusade. The veteran Sir J. Stansfeld was also present, and delivered a decisive and stirring address. Mr. Walter S. B. McLaren presided, and both he and his wife addressed the meeting. Mr. James Stuart, M.P., who took up the Parliamentary conduct of this abolitionist cause when Sir James Stansfeld could no longer undertake it, traced the history of the latest developments. Mr. Stuart showed that the very carefully worded despatch from Lord George Hamilton to the Government of India was not so important as were the declarations and demands made during the debate in the House of Lords on May 14 and 17, when peer after peer openly demanded a restoration of the Acts for India and for England, and in one case for the whole Empire. That debate really showed what is meant and aimed at by the army and medical authorities, and it is against this renewed provision for immorality that the Christian community must agitate.

The same tone indicated above was also the tone of a very earnest and interesting meeting convened at Devonshire House, Bishopsgate-street, E.C., by the Friends' Society for Abolition of all State Regulation of Vice, on May 20. Similar meetings will be convened all over the country, and every means of agitation which can be adopted to prevent further development of this system of making terms with vice will be used. Sympathisers are asked to apply for literature, etc., to the Secretary (Miss Forsaith), 17, Tothill-street, Westminster, S.W.

Irish Evangelical Society.—Dr. A. T. Pierson made a powerful appeal on behalf of Mission work in Ireland at the annual meeting of this society at Clapton Park on May 20. The report told of many confessing Christ during the year, and a new measure of enthusiasm throughout the Society. Again it has been proved that tent work reaches many districts that can be reached in no other way so effectually. Great blessing rested upon this branch of effort during last summer and autumn. Mr. W. T. Boyce, evangelist at Galway, spoke of the kind hearing now given in the open air to Gospel preachers. Rev. James Lyon, of Carrickfergus, gave pointed testimony to the aggressive work of the Society.

Mission of Love.

THE annual meetings of this society of Christian workers, who are banded together in carrying on work in some of the darkest places of Liverpool, were recently held at the Y.M.C.A., Mount Pleasant. There were large and sympathetic audiences. This mission (says *The Protestant Standard*) was instituted in 1885 by Pastor Herbert J. S. Wood. The work is now of such a widespread character that it has to be carried on by an extensive band of believers, who act in harmony under the title of "The Mission of Love Company."

The afternoon meeting was presided over by Mr. T. A. Leigh. The intensely-interesting annual report was read by Pastor Wood. There are numerous departments of work connected with the mission, all of which are being successfully carried on. Pastor Wood, in the course of his remarks, referred to several interesting cases of conversion; many rescued from the lowest depths of sin and shame are now leading holy and useful lives.

Councillor HENDERSON (hon. treasurer) having spoken in the highest terms of the work, the CHAIRMAN said he had known the mission from the time of its starting — twelve years ago, and it was doing excellent work. The only way to get at the masses with the Gospel is to go to them, and this is what the Mission of Love is doing.

Mrs. WOOD mentioned that the workers in connection with the Mission pay 300 visits a week, chiefly amongst the most degraded and the outcasts of society. Many of these have been won over by the influence of love and kindness. With the exception of Saturday they held nine meetings a day. Mr. EVAN MCINTOSH gave pleasing testimony concerning the good the Mission had been the means of accomplishing for him. He was brought under the influence of the Mission of Love about six years ago, after a hard life of sin and drunkenness. Others bore like testimony, either to what they had seen or personally experienced.

Friends of Armenia.

A CONFERENCE on Armenian relief, convened by the International Association of the Friends of Armenia, was held last week at St. Martin's Town Hall. Papers were read on relief work in the United Kingdom, Switzerland, Belgium, France, Bulgaria, and the United States.

The Bishop of ROCHESTER, who presided over the afternoon session, said it was to be deplored that civilised Europe appeared to be unable to do anything to check the abuses in Armenia. What, he thought, was even more to be regretted, was the coldness and apathy of the nation at the present time with regard to the conduct of the Turk.

A public meeting in the evening under the presidency of the Bishop of HEREFORD, who said there was nothing they viewed with more satisfaction than the rising tide of genuine sympathy among the people on the Continent for the Armenian people. Their philanthropic work in this pathetic cause bade fair to be not only a work of charity to the suffering Armenians, but a bond of union and friendship between England and France and other countries on the Continent. Sir J. H. KENNAWAY, M.P., moved a resolution expressing thankfulness at the international character which the movement for the relief of the Armenian people had taken.

Mr. BRYCE, M.P., in moving a resolution pledging the meeting to support the various organisations engaged in assisting the Armenians, said they met at a sad and disheartening moment, for the execrable Government of the Turk had, apparently, been given a new lease of power, and started with increased pride on a fresh career of fanaticism and cruelty. He did not suppose that five years ago they would have believed in the possibility of their having cause in so short a time to feel ashamed of Christian Europe and of Christian England. They could only live in hope that, despite the dark prospect, brighter days were in store for the long-suffering and down-trodden Christians in the East.

Requests for Prayer.—For a Gospel mission in St. Mary Magdalen Church, Colchester, June 4 to 13, by Rev. T. H. Sparshott.—For blessing on meetings by Lord Radstock in Conference Hall, Eccleston-street, S.W. **Praise.**—For much blessing at "The Foresters' Hall" services, Margate, since the opening on April 25th ult.

Evangelistic Notes.

REV. DR. W. USHER, from the Pastors' College, has conducted a six days' mission at Major-road Baptist Chapel, Stratford, E. The attendances were excellent, and many souls confessed Christ for the first time. Those who heard will long remember Dr. Usher's visit.

Rev. John McNeill has been attracting large congregations in Carnegie Hall and Chickering Hall, New York, and other places of concourse. He has had services specially for business men, and his graphic presentations of the truth have proved most effective. Mr. J. H. Burke, his former singing companion, has conducted the praise, and Mr. Sankey has also assisted.

Mr. Powers, of Hull, has finished a month's evangelistic work in Paisley. The various missions in connection with which he has laboured held a social testimony meeting last week in the Free High Church, Hull. Rev. J. B. Sturrock spoke of the good that had been done by Mr. Powers, especially among the young. Similar testimony was given by various missionaries and other Christian workers. During the month there has been not a few professed decisions for Christ, and Christians have been stirred up to take a livelier interest in aggressive work.

Most helpful and interesting meetings were held in Swansea by Rev. W. Hay Aitken from May 17 to 19. The subjects of "Gambling," "Intemperance," and "Social Purity" (the latter for men only) were ably dealt with at the evening meetings, while the two afternoon meetings for Christians proved profitable and inspiring. It was interesting to notice how many persons remembered the previous meetings addressed by Mr. Aitken over twenty years ago, and better still, to know that some are to-day leading consistent Christian lives who came to a decision then. W. NICHOLS, Sec.

Messrs. Bewley and Frank Weaver have conducted a fortnight's mission in Salem Church, Nelson, Lancashire, from May 9 to 21. It rejoiced our hearts to hear the Word of God so faithfully preached and effectively sung, and to find our brothers getting hold of the hearts of the people. Their visit amongst us will not soon be forgotten. Many sinners came to the penitent form and were led to decision. Among those reached by the mission were some of our Sunday-school scholars, as well as members of the congregation.

JOHN WELLOCK, Secretary.

Mr. J. Albinson has recently held mission services at Peckham Y.M.C.A., Miss Macpherson's Home of Industry, "The Welcome," Jewin-street, and the Navvy Mission, Walthamstow.

Students' Summer Conference.

THE Students' Summer Conference will not be at Keswick this year. After long deliberation and much prayer, the executive of the B.C.C.U. decided to hold the Conference at Curbar, Desbysuire, July 24-August 2.

We have special cause this year (says the summer number of *The Student Volunteer*) to expect God's blessing on the Conference. As we gathered at Keswick a year ago, letters came telling of a spiritual revival in the Australian colleges. Since then we have heard of God's mighty deeds among the students of South Africa, China, and Japan. We hope that at the Conference Mr. Mott will be able to tell of his tour round the world.

There will be, as in previous years, Bible-readings and addresses on the Christian life by well-known leaders in the Church at home and abroad. There will also be meetings for considering methods of carrying on work in colleges. Among the subjects to which meetings will be devoted will be:—"The Morning Watch," "The Use of Time," "Personal Work," "Systematic Giving," "Choice of a Life Work," "Work among Schoolboys," and "The Memorial of the S.V.M.U." There will be special meetings for presidents and secretaries of Christian unions and missionary bands, and a training class for leaders of Bible circles.

The Conference lasts for a greater number of days than in previous years. This makes it possible to have fewer meetings on each day. The afternoons will be left entirely free for recreation, and on the Thursday the ordinary morning meetings will not be held.

Letters to the Editor.

READING IN THE TRAIN.

DEAR SIR,—A little consideration shows that good books are better mental foodstuff than newspapers, and a little further consideration shows that if we would have spiritual food we must go to the Bible. Now for this, the daily train ride gives the best opportunity that many of us have for individual reading. I have read many useful and charming books in this way, satisfying myself with the contents posters of the newspapers for my contemporaneous history.

For a number of years I have made it a regular habit to read and consider a passage of Scripture as soon as I am seated in the train. Few of us can count upon a period of quiet so regular day by day, and so free from possibility of interruption. My mother used to get up early and lock herself in a room every day for the same purpose, and truly we are unfitted for the day without it. There is no need to be ashamed of getting out one's Bible, for before long one gets ashamed for those that can identify themselves with the illustrated productions of another character that are now the fashion. Moreover, the example is good and encouraging, and should in time lead to those who practise it speaking now and again one to another.

A SEASON TICKET HOLDER.

[This correspondence may now cease.—ED.]

SABBATH OBSERVANCE.

DEAR SIR,—In reply to "An Old Independent," I would say that, search the Bible as we will, we shall find that there is no authority whatever for setting aside the Fourth Commandment. The one day in seven was given, as stated in Genesis, as a holy Rest Day. The summary of God's moral law, as drawn up in the Decalogue, and given to God's people in the wilderness, contained nothing that was to be discarded or ignored in the Christian Era.

Our Divine Lord Himself said "The Sabbath was made for *man*"—not especially the Jew, but *mankind*; and these words from his lips seem to me the greatest proof of the obligation to observe it always.—Yours faithfully, E. L. CONNOR.

2, *Park-row, Greenwich, S.E.*

[Another correspondent, with equal conviction, classes the Sabbath among the ancient ceremonial injunctions which passed away, and derives an argument against Sabbath-keeping from the attitude of the Reformers and some later divines. As a fact, the Sabbath was instituted before the ceremonial law; and whereas the Levitical institutions vanished away because they were fulfilled in Christ, the weekly Sabbath remained, because it was not for Israel merely, but for the human race. Indeed, the Sabbath lived on, enfranchised from Rabbinism, and invested with a new significance: it is no longer a seventh day commemorating the completion of God's creative work, but a first day, in memory of Christ's resurrection, and ever looking forward and anticipating the "rest which remaineth for the people of God."—ED.]

Epsom Races.

DEAR SIR,—May I appeal for help in this blessed though difficult work? but one that has been owned by God and crowned with success? During the four days at Epsom—Monday, May 31, to Friday, June 4—we have the opportunity of giving away tracts Gospels, and Testaments, or of speaking to about two millions of people.

We need 100 men, good and true, filled with power and the Holy Ghost. We also require £60 in money, 200,000 tracts, any number of Gospels and Testaments. The British and Foreign Bible Society has always made us a grant of Gospels, and much good has been done by them.

All cash, books, and tracts should be sent to Mr. W. Hodson, North Tadsworth, Epsom. For full particulars for workers, write to Mr. Heatley, Royal-road, Kennington. As I am now working in different parts of the country, this arrangement will simplify matters.—Yours truly, JOSIAH NIX.

The Gospel in Camp.—About one thousand militiamen from various parts of the United Kingdom will be assembled at Brecon, South Wales, for their annual month's training under canvas, in the course of a week or two. Every year the camp is visited repeatedly and systematically by some Christian workers with tracts and religious papers. Christian periodicals, tracts (illustrated preferred), and Gospel booklets are earnestly solicited by D. Devalt Thomas, Castle-street, Brecon.

The Y.M.C.A.

The Athens Association, which is just over two years old, has now thirty active members.

The Ballymena Association in Ireland has raised £40 for the relief of the distress caused by the famine in India.

The membership of the Adelaide Association now stands at 715. The Association has benefited to the extent of £2000 from a bequest under the will of the ate Sir Thomas Elder.

The three sons of the President of the King's Lynn Association (all boys at school) have by their own exertions raised a sum of over £150 towards the reduction of the debt upon the building.

The annual public meeting of the Folkestone Association was held on May 19, under the presidency of Dr. Murray. A report of excellent work was presented. The Association is taking a forward step in the interests of young men in neighbouring towns by the formation of a sub-district union.

The Spring Conference of the South Midland District Union was held at Oxford on May 20. A paper was read by Mr. W. Hind Smith on "The Value of District Organisation," followed by an interesting and practical discussion. The Reading Association, which is in the centre of the district, is entering handsome new buildings in Friar-street.

The Trowbridge Association held its annual meeting on May 18. The report showed a year of much progress, the work undertaken being far in excess of any previous year. The total membership stood at 217, an increase of seventy-five on the year. Many had been transferred to other associations at home and abroad, and ten from associates to members.

The Camden Road Y.M.C.A. Foreign Missionary Union recently held their annual meeting. The chairman, Mr. Alfred C. Furse, urged that the greatest motive for the evangelisation of the world should come from personal love to Christ rather than from a mere sense of duty. Rev. John MacInnes gave his impressions of the work of the various missionary bodies which he had seen in the Holy Land.

Mr. Christian Phildius, one of the secretaries of the International Committee, Geneva, has completed a tour among the associations in German Switzerland, Germany, Holland, and Belgium. In his report he says he has met many most efficient associations, and had encouragements of every kind, thus giving him, "on his return home a new enthusiasm for our great and deserving cause." During fifty-seven days he was able to hold in all fifty-eight meetings, in which from 10,000 to 11,000 persons took part.

The recent International Y.M.C.A. Convention at Mobile was followed by the Conference of Secretaries and Directors at Selma, Ala. Taking both gatherings into view (says the *N.Y. Independent*), two or three facts of great interest appear. One was the very courteous treatment accorded to the coloured delegates. Another was the fact that, notwithstanding the attendance was less than half that at other conventions, on account of the distance, the sum pledged for the committee's work exceeded that at any other convention, North or South. Among other items of special interest was the opening of the first Railroad Association in the South at Selma.

The Y.W.C.A.

The Association in Cape Town are purposing to make alterations and additions to their building, in order to cope with the growing necessities of the work. It is reckoned that £8000 will be needed to secure adequate premises, including the additional furniture.

In connection with the new headquarters at George-street, Hanover-square, and the new hall and gymnasium about to be erected, a meeting for prayer and praise was held on Thursday last. Mr. W. T. Paton presided, and gave a helpful address on "Prayerfulness Better than Carefulness." On the same afternoon a meeting for prayer was held by the workers of the Factory Helpers' Union. Both meetings were well attended. These were followed by an "At Home" given by Mrs. J. H. Tritton as president of the World's Y.W.C.A. Earnest addresses on work in India were delivered.

Young Christians' Missionary Union.—A missionary meeting was held at the Stockwell Orphanage on Saturday last in connection with this Union. Rev. F. B. Meyer presided Mr. J. H. Oldham (of the S.V.M.A.), Rev. J. W. Ewing, and Miss Lucy E. Guinness (who has lately returned from India) gave very earnest addresses, and at the close many rose to dedicate themselves to the Lord for the foreign field.

Irish Notes.

The late Mr. G. Thompson has bequeathed £500 to the Johnston Memorial Home of the Presbyterian Orphan Society.

During the past fortnight Rev. Gilbert G. Warren, of Hankow, China, has been addressing missionary meetings in Ireland with the view of raising means to support a missionary as a special agent of the Irish Christian Endeavour societies in the foreign field.

Regret is felt by a wide circle of friends at the death of Rev. Wm. Rogers, Presbyterian minister, Whiteabbey, who has passed away in his 51st year. He was the author of several publications of an evangelistic nature, and was a most devoted minister and pastor.

The half-yearly convention of the Portadown District Local Preachers' Association was held last week in the Methodist church, Armagh, Rev. R. Cole presiding. The subjects considered were, "Local Preachers as Mission Preachers," and "The Best Methods and most useful Books for a Local Preacher's Study of the Bible." The proceedings were very interesting and instructive.

Obituary.

MR. EVERED POOLE.

Just as we go to press we learn, with much regret, of the death of this well-known Christian worker and writer for the young. We hope to give details in our next issue.

MR. JAMES STIFF.

The death is announced, at Swanage, of Mr. James Stiff, of the London Pottery, Lambeth, in his eighty-ninth year. For many years Mr. Stiff was widely known as a supporter of Christian effort and philanthropic enterprise. Of late years he has lived in retirement, but, nevertheless, his interest in good things has been keen and sympathetic. Mr. Stiff had for a long time been associated with the Metropolitan Tabernacle and its institutions.

REV. E. WARBRECK.

This clergyman, vicar of Stapenhill, near Burton-on-Trent, fell asleep in Jesus on Sunday morning, May 9. By his bedside were his Bible, pencil, and unfinished notes for the morning sermon on the words "In Him was life." Mr. Warbreck was a sufferer from *angina pectoris*, but went to bed on the Saturday evening after a prayer-meeting no worse than usual. It was a great surprise to all his friends to hear that the Lord had taken him in his sleep, but it was an answered prayer. Mr. Warbreck was more than a Protestant and Evangelical clergyman: he was a soul-winner. He will live in the hearts of many of his parishioners for years to come.

MR. J. H. RAPER.

Temperance people throughout the land will learn with deep regret of the death of Mr. James H. Raper, who died in London last week, having taken a chill. Born in Carlisle in 1820, Mr. Raper became at twenty-three years of age a schoolmaster at Bolton. In a short time he had established a reputation as an eloquent speaker. In 1860 he became Parliamentary agent of the United Kingdom Alliance, which position he held for thirteen years. After this he became a member of the executive committee of that organisation. He travelled in Sweden, the United States, Canada, and on the Continent, always with an eye open to the requirements of the prohibition movement, in whose interest he has also addressed large audiences in almost every town and village in the United Kingdom. He was an earnest, religious man, and his geniality, magnificent voice, accurate knowledge, dramatic faculty, and fine physique conspired to make him a general favourite among all classes of temperance reformers.

REV. E. P. HATHAWAY.

In the person of Rev. Edward Penrose Hathaway, a well-known Evangelical clergyman has been taken from the ranks of the church militant here on earth. He died from suffocation and shock to the system, occasioned through a fire in his house at Tunbridge Wells. Born in 1819, Mr. Hathaway graduated at Oxford, and entered the legal profession in 1846. All through his career, he took a deep interest in religious and philanthropic work. Retiring from the bar in 1864, he was ordained to a curacy in the Seven Dials district. The condition of the neighbourhood at that time was far worse than it is to-day, and Mr. Hathaway worked amongst the poorest and most degraded of the people with an energy and zeal beyond all praise. He afterwards held a curacy at Camberwell, but in 1868 he was appointed to the rectory of St. Ebbe's, Oxford, in which city he did a great work. After five years he resigned St. Ebbe's through ill-health, and removed to Clifton to recruit. In 1882 he was able to undertake work at Clifton, and three years later he accepted the charge of Holbrook, Suffolk, where he ministered with much acceptance until 1892.

REV. JOHN PULSFORD, D.D.

On Tuesday night, May 18, Rev. Dr. John Pulsford "passed from Love to Love" (as the inscription on his last narrow tenement characteristically said), aged 82, at Huntly, Bishopsteignton, near Teignmouth, at which lovely retreat he had often taken rest before.

Dr. Pulsford was a native of Devon, having been born at Torrington. He was trained for the ministry at the Old Baptist College at Stepney, and his first charge was at Southampton. His next sphere was Hull, and while labouring in that town he allied himself with the Congregationalists. In 1863 he removed to London, and for three years presided over Offord-road Chapel, Camden Town. After a pastorate of three years he went North again, and undertook work in which his brother William had formerly been engaged, at Albany-street, Edinburgh. He was there for twenty years; and in 1886, when in his seventieth year, retired to Hampstead to pass the evening of a laborious life. As an author Dr. Pulsford was widely known. He was a mystic of a most refined type, and his most celebrated books were "Quiet Hours," "Supremacy of Man," and "Loyalty to Christ."

On the Saturday previous to his death, at morning worship, his prayer was such that all present, although none of them could remember two consecutive sentences, said they had never heard such words. Afterwards he leaned his hands on the shoulders of his friend and host, Mr. C. F. Carpenter, and said, "I am overcome by the power of the Spirit," or words to that effect. In two hours afterwards he was on a bed of pain, from which he was only released by the call to come up higher.

Personalia.

Mrs. Bramwell Booth has been rather seriously ill. She has now sufficiently recovered to be able to go to the country for change of air.

Rev. Donald Fraser, of the Students' Volunteer Mission, has reached Nyasaland. His permanent address is Ekivendeni, West Nyasa, British Central Africa, *viâ* Chinde.

Mr. and Mrs. Joseph Cook have left for their summer home at Cliff Seat, Ticonderoga. Mr. Cook's health is somewhat improved. He is, as of yore, an omnivorous reader.

Mr. Josiah Nix, who is now working in different parts of the country as a Connexional Evangelist of the Wesleyan Church, has moved his permanent address from London to 28, Beechcroft-road, Oxford.

Pastor Frank White.—Many readers will feel deep sympathy with this esteemed Christian pastor and his wife in the death last Saturday at Bournemouth of their eldest son, Frank H. T. White, aged thirty-one, after a prolonged time of weakness.

Mr. Emilio Olsson recently returned to America from England, and has left New York with a party of seven missionaries for South America. This will make in all a dozen workers sent forth this year by the Christian Alliance, under whose auspices these labourers are to work.

The late Prof. H. Drummond.—Professor George Adam Smith has undertaken the biography of the late Professor Drummond. Any person having letters written by him, or other matters of interest connected with his work, are invited to send the same to Professor Smith, 22, Sardinia-terrace, Glasgow. Letters will be returned after perusal.

Waifs and Strays.—The annual meeting of the Church of England Incorporated Society for providing Homes for Waifs and Strays was held in the Chapter House of St. Paul's Cathedral. Rev. J. W. Horsley moved the adoption of the report, which showed that six new homes had been added during the year, making a total of seventy, besides Miss Rye's emigration homes in London and Canada, for the transference of which the Charity Commissioners' consent would be shortly obtained. At the end of 1896 there were 1,601 children in the homes, 661 boarded out, and 190 maintained in other Church homes.

Gospel Tent Mission.—During the past winter we have had encouraging seasons in the halls of the Mission, and a number have professed faith in Christ. But on these summer evenings we find tents the best way to gather in the sailors, colliers, and non church-goers. We are starting a tent in Barry Dock this week, Mr. Wm. Dunn taking the opening Mission, for which we would ask the prayers of your readers. A tent has also been pitched at Abertillery. The work at Brynmawr and district has given cause for much joy; week by week, reports reach us of sinners being saved. Tracts, booklets, and funds are needed in carrying on this pioneer Gospel work, and will be thankfully received.

Gerald R. Coultas, Supt.

Barry Dock, Glamorgan.

Temperance Notes.

MR. E. TENNYSON SMITH has held a successful twelve days' temperance campaign in Swansea.

The Legislative Council of Cape Colony has again thrown out Mr. Rose-Innes's Liquor Bill, which, *inter alia*, gives power to licensing boards to prohibit the sale of liquor to natives. The Bill had been read a second and third time in the House of Assembly without a division.

There are 677 adult congregational societies and Bands of Hope in connection with the Free Church of Scotland Temperance Society, with a membership of 72,156. There were 342 societies formed during the past year. Abstaining ministers number 799, being an increase of 17, besides 96 abstaining missionaries and colonial ministers.

In the *Temple Magazine* Mrs. Crawford, the Paris correspondent of the *Daily News*, bears testimony in favour of the sobriety of the women of France. They may drink a very light wine or wine-and-water at *déjeûner* and dinner, but they do not drink between times, as they do in England, and would indeed be quite shocked to be offered wine when making a call.

The first annual meeting of the National Temperance Council, in which about 500 temperance societies are already federated, was held at the Memorial Hall, Farringdon-street. Resolutions were passed calling on the Government to give facilities for the passing of the Irish Sunday Closing Bill; demanding that liquor-sellers and manufacturers should be disqualified from sitting on licensing benches; and declaring that the solicitors of licensed victuallers' associations should not be allowed to act as clerks to the licensing justices.

At the annual meeting last week of the Army Temperance Association, it was reported that twenty-five new branches had been added during the year, and the membership increased to 13,119. Dr. Edghill, chaplain-general, said that drunkenness was no longer regarded in the Army as a sign of manliness and freedom. Major-General Sir Charles Warren said that commanding officers spoke enthusiastically of the effect of the association's work on discipline. The exercise of self-control in regard to liquor enabled men to exercise self-control in other matters.

At a recent sitting of the Royal Commission on Licensing Law, Mr. Lascelles Carr, editor of the *Western Mail*, declared that in spite of Sunday-closing drinking goes on to a great extent in Cardiff. Mr. William George, solicitor, Criccieth, North Wales, stated that in his opinion Wales is quite ripe for separate legislation in the direction of local veto. Mr. D. Owen, solicitor, of Bangor, advocated the appointment of special licensing boards by town and county councils as a substitute for the existing licensing authorities. He also suggested the licensing and police supervision of clubs, and the abolition of occasional and grocers' licences.

Working Lads in Whitechapel.

THE many friends of the Whitechapel Working Lads' Institute will be pleased to hear that under the superintendence of Rev. Thomas Jackson cheering evidences of prosperity are manifest. The premises have been renovated and refurnished at a cost of £1000, and constitute one of the finest Lads' Institutes in London or the country. The reading-room, library, gymnasium, swimming-bath, class-rooms, work-rooms, dormitories, and offices, are admirably adapted for meeting the moral and social needs of the working lads of the East-end of London. An interesting gathering of friends of the Institute was recently held in connection with the reopening, when Mr. W. P. Hartley, of Liverpool, who presided, gave a donation of £100, and liberal promises of help were made by other friends.

The evangelistic services are held on Sunday evenings, a Sunday-school has been commenced, a Bible-class for Germans formed, and a praise meeting for Christian workers is held each Monday.

Operative Jewish Converts' Institution. Palestine House, near Hackney Downs, bids fair to become as well known to the friends of Missions to Jews as old Palestine-place, Cambridge Heath. It is situated in a hitherto little known thoroughfare called Bodney-road, but all who have visited it agree in the opinion that the site has been admirably chosen. Archdeacon Sinclair presided over the annual meeting, in the absence through illness of the Earl of Roden. The report showed that there had been twenty-three converts in residence, and that they had been fully employed at painting and other useful occupations. The speakers included Revs. Dr. Barlow, G. H. Händler, Sydenham L. Dixon and C. F. W. Flad.

THE BOOK WORLD.

"A Man's a Man for a' That": And How We Made a Match of It. A lively and wholesome story by Rev. T. S. Millington, M.A. (1s. "*Home Words*" *Office.*)

The "Summer Number" of **The Boy's Own Paper** is rich in stories of travel and adventure, with other pieces of entertainment thrown in. (6d. *Religious Tract Society.*)

"Hallel": Lessons on the Psalms. By A Sunday School Teacher. (1s. 6d. *Nisbet.*) Prepared for Sunday-schools and Bible-classes, this little work deals in a simple manner with nearly forty psalms.

Handfuls of Purpose is the title of a new serial for teachers, preachers, and Bible students, edited by James Smith, of Coalsnaughton. It is replete with seed-thoughts, outlines, and illustrations. (3d. monthly. *Bagster & Sons.*)

Reformation Martyrs. The *Religious Tract Society* has issued in compact form short biographies of John Huss, William Tyndale, Hugh Latimer, Patrick Hamilton, George Wishart, and Bishop Hooper. A portrait accompanies each sketch. (6d.)

Wee Dorothy's True Valentine, by Laura Updegraff, is a pretty American story, one of the "Bairnie" series. (1s. 6d. *Jarrold & Sons.*) This book has achieved some success in America, and deserves to be equally well received by English readers.

Bishop Ellicott's Bible Commentary for English Readers is one of *Messrs Cassell's* most useful re-issues. This part (week 14) finishes the New Testament and begins the Old. Thirty-six parts, at 6d. each, will complete the work, the great value of which is universally allowed.

Three additions have been made to *Messrs. Isbister & Co.'s* admirable Cathedral series—viz., Canterbury, Salisbury and Gloucester. The letter-press of the first is by the Dean of Ripon, and the other two by the resident Deans respectively. The little books are of great historic and artistic interest.

True Stories for the Little Ones. By L. I. Tonge and E. M. Tonge. (1s. *Religious Tract Society.*) Here are ten narratives, printed in bold type, with many bright pictures. The book will cause delight in the nursery; with its clear religious teaching, it is a worthy addition to the "Good Shepherd" series.

Saved and Kept is the title of Rev. F. B. Meyer's latest volume—a collection of loving and faithful "counsels to young believers and Christian Endeavourers." The expositions are necessarily simple, but none the less valuable and full of charm in their presentation and enforcement. (*Morgan & Scott.* 1s. and 1s. 6d.)

Glimpses of Our Empire. By Robinson Souttar, M.P. (1s. 6d. *Hodder & Stoughton.*) A simple and unpretentious little work, describing in outline the rise and marvellous growth of the Empire "on which the sun never sets," and the responsibilities attaching to its government. Several coloured maps show vividly the different stages of the Empire's growth.

The Story of Keswick. By A. T. Pierson, D.D. (*Marshall Bros.* 1s.) The substance of this compact little work has already appeared in the "Missionary Review of the World." As the view of one who has been merely an onlooker, this narrative and exposition of the Keswick holiness movement and its leading principles is well worthy of study. The attitude taken is altogether sympathetic.

Sunday Hours for Boys and Girls is a bright and useful serial, of which the first half-yearly volume has just appeared. (4s. *Religious Tract Society.*) There is great variety in the contents, which include stories and talks, Scripture exercises, and biographical sketches. Dr. R. McCheyne Edgar contributes a series of papers entitled "Christian Evidences for Boys and Girls." The volume will be a favourite in Sunday School libraries.

Assurance of Life, and other sermons, by Rev. E. A. Stuart, M.A., is a volume of six vigorous discourses, the first of a series entitled, "The Preachers of To-day." (1s. *Nisbet.*) Another of the series is **Statutes and Songs**, by Rev. F. B. Meyer. As the title indicates, there is in these sermonettes a due admixture of doctrinal and ethical truth, all of it suffused in that spirit of childlike teachableness and wholeheartedness in service that distinguish Mr. Meyer's utterances.

Some Records of the Life of Stevenson Arthur Blackwood, K.C.B., compiled by a Friend, and edited by his Widow. Popular edition. (7s. 6d. *Hodder & Stoughton.*) When this deeply-interesting life was published, we called attention to its substantial interest and literary excellence. The charming personality of Sir Arthur Blackwood and his great influence for good, afford grounds for the belief that in this cheaper form the story of his life and work will penetrate new circles of readers. The excellent portrait appears also in this edition.

Under the title of **The Culture of the Spiritual Life**, there are published five addresses delivered in Birmingham in connection with the Free Evangelical Church Council of the district. The speakers were Rev. Thos. Cook (Wesleyan), Prof. Rendel Harris (Society of Friends), Rev. A. Connell (Presbyterian), Rev. Dr. Fairbairn (Congregational), and Rev. J. G. Greenhough (Baptist). All the addresses are eminently practical, and are worthy utterances on varied aspects of one great theme. (*Taylor, Caxton House, Old-square, Birmingham.* 1s.)

Pardon and Assurance. By the late Rev. W. J. Patton. With biographical sketch by Rev. J. McIlveen. (3s. 6d. *Oliphant, Anderson, & Ferrier.*) Mr. Patton was a faithful and successful Irish pastor. After his death in January, 1895, our columns contained a brief account of his useful life. In this volume, besides the appreciative biographical sketch, there are fifteen of Mr. Patton's sermons. They are very direct, and strongly evangelistic in form, intensely earnest in tone, and well calculated to carry blessing to all who read them. Such plain and heartfelt preaching is by no means common, we fear, in many pulpits of to-day.

Relics of Primeval Life. By Sir J. William Dawson, LL.D., F.R.S. (6s. *Hodder & Stoughton.*) A fascinating inquiry into the dawn of life, up-to-date as science, and lucid as a narrative of discovery. For in this department of inquiry Sir William Dawson has taken a leading part, and he tells the story in that sober and God-conscious spirit that is apparent in all his writings. He has found Eozoon in the Laurentian limestones; he leaves others to suggest a connection with some antecedent form of vegetable life, or to link Eozoon with any of the molluska, radiates, or crustaceans of the succeeding Palæozoic age. He cautiously says:—"What may be discovered in the future we cannot conjecture; but at present these stand before us as distinct creations."

The Incarnation: A Study of Philippians ii. 5-11. By E. H. Gifford, D.D., formerly Archdeacon of London and Canon of St. Paul's. (3s. 6d. *Hodder & Stoughton.*) Without discussing the various dogmatic theories that have been deduced from or founded on the passage studied, this volume seeks to ascertain and establish the true interpretation. In a word, the author maintains that Christ did not empty himself of "the form of God"; but, in the manner expressed in the clauses of verses 7 and 8, gave up "being equal with God." Hence, "at least the moral attributes of the Godhead are faithfully represented in the one perfect image of the Father, his Incarnate Word." Those who have thought to solve the mystery of the Incarnation by adopting Kenotic theories, as generally set forth, will here learn the untenableness of such theories, and find a view at once exegetically sound and theologically consistent. This is a study of great value; and, as a second part, the book gives a succinct, historical account of various interpretations of the crucial passage.

Another of Emily Headland's "Brief Sketches of C.M.S. Workers" has been issued, outlining the deeply interesting story of the late Dr. SAMUEL ADJAI CROWTHER, Bishop of the Niger. (2d. *Nisbet & Co.*)

Sir Isaac Pitman and Sons, Limited, have decided to arrange for a serial issue of a VICTORIAN DIAMOND JUBILEE PRAYER-BOOK in shorthand, in penny weekly parts. The publication will begin on June 10.

Messrs. Cassell & Co. have issued a neat, handy, and yet comprehensive GUIDE TO LONDON (6d.) with map and many excellent illustrations. It will be found very serviceable by visitors to the metropolis during these coming weeks.

THE NONCONFORMIST MINISTER'S ORDINAL (*H. R. Allenson*, 1s. net) contains comprehensive and appropriate forms of service for use at baptism, the Lord's Supper, marriage, and burial, for officiating ministers who prefer stereotyped channels of expression.

The "Errors of Rome" booklets, by "H. B.," are a very useful series. No. 3, now issued, deals with THE MASS, and shows from the writings of Bellarmine, Bona, and Rock, that the modern doctrines and practices of Rome are totally opposed to those of the Early Church. (Hastings: *Apel's Library, Robertson-street.*)

PROBABLE SONS and TEDDY'S BUTTON have been issued by the Religious Tract Society in the form of Services of Song. (6d.) Mr. J. P. Attwater, F.R.C.O., is responsible for the selection of the music illustrating the first narrative, and has included many of his own tuneful pieces. The military service is adapted by Rev. L. M. White, M.A., and contains some original numbers, of which "Rest, Little Soldier," is particularly good. Either of the services will provide an attractive and profitable evening, and the narratives lose none of their charm in their musical dress.

Madagascar.—The Paris correspondent of *The Times* says:—The Madagascar mail brings news of the surrender by England of consular jurisdiction in that island. British subjects will henceforth be amenable to French tribunals. Germany and America had previously agreed to abolish their consular jurisdiction. "The Madagascar question," says a semi-official note, "is thus definitely settled as regards the diplomatic standpoint, and the island henceforth forms part, without possible dispute, of the colonial domain of France." General Gallieni has extended to Madagascar a French decree which prohibits outdoor religious ceremonies in places where several religious denominations exist.

International S.S. Lessons.

June 6.

Sins of the Tongue.—James iii. 1-13.

Golden Text.—Psa. xxxiv. 13.

THE title well suggests the subject of this chapter. It is practical enough and may be easily applied to the young as well as to the old. To follow the course of these verses and apply the lessons as we proceed, will be the best way to deal with the subject.

1. James *reproves the desire to usurp the office of teachers* (1). Do not misapply the word. There are many who refuse the office when they ought to accept it. They have gift and opportunity, and their service is needed. But there is in some a desire for prominence (see Matt. xxiii. 6-10), a readiness to pass judgment upon others—to criticise and correct rather than to learn; it is this spirit which James condemns. The best learner is always the best teacher (Isa. l. 4). The warning is enforced by the fact that increased responsibility means greater condemnation in case of failure. The higher a man climbs, the deeper he may fall. If you set yourself up as a teacher and should mislead others—or as a judge and should misjudge others, you not only injure them but yourself also. The first lesson is, "Be swift to hear, slow to speak." "Receive with meekness the ingrafted word."

2. James shows *the importance of restraining the tongue* (2-4). He does not believe, either in his own, or in any other man's, perfection. The certainty includes himself in the word "all" (2). He uses two illustrations:—First, that of *a bit* in horses' mouths (3). What a little thing it is! Yet by it the whole body is turned about as we will. Lose control of the reins and we lose control of the horse. He who cannot "hold his tongue" cannot manage himself. Secondly, that of *the helm* (4). The illustration is much more striking in these days, when ships are so much greater, and yet are so perfectly controlled by the man at the wheel. If the rudder breaks, or becomes useless, the ship is at the mercy of the winds and waves. Just so important is the tongue to the whole man. By one unguarded speech a man loses command of himself. The lesson here may be suggested by the words of Jesus (Matt. xii. 37).

3. James shows what *a desperate evil is an unrestrained tongue* (5-10). It is a fire (6). I have seen the heather and the gorse burning over an area of moorland above a square mile in extent, and looking like an angry sea of fire. A lighted match thrown by a careless traveller was the probable origin of it. The City of Chicago was burned by a lamp being kicked over by a cow. It is to be feared that an attempt to light a pipe has been the occasion of more than one disastrous colliery explosion. These are comparisons of the evil that may result from a thoughtless, or angry, or unkind, or slanderous, or backbiting, or false word. But the tongue is also as a *wild beast* that cannot be tamed (7, 8). Examples of taming all sorts of creatures may be easily given. But no man can, by his own effort, tame his tongue. From the tongue also comes *the most glaring contradictions* (9, 10). It is our "glory" wherewith we bless God (Psa. xvi. 9); yet when unrestrained it becomes the weapon by which we inflict the most cruel wound upon men.

4. Now what is the remedy? James reminds us that we are to deal not with the tongue itself, but with the heart out of which the words proceed. The tongue is not the fountain (11, 12), but only the outlet. If the streams are bitter the cure must be applied to the source. Marah could only yield bitter waters until the well itself was sweetened by the divinely-appointed tree. Our heart is such a well; and Christ is the Tree who alone can correct the bitterness. In order to receive the remedy what is necessary? (1) *Ask Him to show wherein we sin with our tongue.* Let all our words be brought to the searching light of his Word—not only false, deceitful, passionate, unclean words, but our ordinary conversation—our remarks about others, and about ourselves. How often we offend against law of love by careless words!

(2) *Recognise our own helplessness in the matter.* If we think we can control our tongues by our own effort and watchfulness we shall fail. We need Him as much to keep us from evil speaking, and to make all our words to be wise and gracious, as we need Him to forgive our sins.

(3) *Commit our speech to Him, and trust.* Not trust without committal, for how can we trust Him to keep what we have not first given into his keeping? Was not this the one thing Moses would not commit to God? He said, "I am not eloquent," and believed he could not do what God required, so would not leave his mouth at God's disposal. And what was the sin that kept him from the promised land (see Psa. cvi. 33). Are we willing to let Him have our tongues for his own use?

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AMONG THE CHURCHES.

Church of England.

The thankoffering services at St. James's, Hatcham, realised £210, not £150, as reported a fortnight ago.

Dr. J. F. Peacocke, Bishop of Meath, has been elected Archbishop of Dublin, in succession to the late Lord Plunket.

Mr. H. C. Richards, M.P., has presented upwards of fifty handsome Bibles as a Jubilee gift to St. Paul's Cathedral for the use of the members of the Chapter.

A tablet has just been erected in Canterbury Cathedral bearing the names of all the archbishops of the Southern Province from Augustin in 597 to Frederick Temple in 1896.

It is understood that the aged Bishop of Limerick, Dr. Graves, who is suffering from great physical weakness, will shortly place his resignation in the hands of the Archbishop of Dublin.

The Church Association memorial to the Queen, signed by 36,876 women, and asking her to take steps for the repression of Ritualism, has been referred by Her Majesty to the Prime Minister.

The Bishop of Llandaff has withdrawn his consent to receive a cope which certain clergy proposed to present to him. The Bishop bases his action on protests made by other clergy, who object to the cope as being a sacerdotal vestment.

In an illustrated interview with Bishop Tucker, of Uganda, in *The Young Man* for June, it is shown that there are no "fat livings" in Uganda, but sheer hard work for all. Even the Bishop has to tramp his vast diocese, and to share the hardships of the least of his converts.

At St. Bartholomew's, Smithfield, the oldest church in London, Bishop Creighton preached on the occasion of the reopening and "reconciliation" of the Lady Chapel, which for 350 years had been put to secular uses. The church has recently been restored. For many years one transept had been let to a blacksmith, and the Lady Chapel to a fringe manufacturer.

The foundation-stone of a Jubilee church for Weston, in the parish of Runcorn, has been laid by the Dean of Chester. The building is estimated to cost nearly £4000. A special feature in connection with the movement is the earnest effort made by the choir boys to raise funds, which has resulted in 2000 small subscriptions being received from choristers throughout the country.

Bishops of all nations of the Protestant faith continue to arrive in England for the Pan-Anglican Conference at Lambeth Palace on June 30, when altogether about 200 are expected to be present. Some of the visitors are not quite pleased with the programme. Several of the topics suggest a fear that Canterbury may put forward a claim to be an appellate tribunal from the Transatlantic sees, and against the suggestion of such an arrangement the American bishops are said to be prepared to make a vigorous protest.

At a meeting of the Bishop of London's Fund, at Grosvenor House, Rev. A. T. Winnington-Ingram, speaking as to the East End, declared that not only is there much absence of religious belief, but there is an active propaganda of unbelief. Still, the problem is not insoluble; the Church must welcome every agency which counteracts the public-house and the gambling hell. He had found open-air preaching a great means of winning people to the faith, and he felt sanguine that the masses of the people might be brought to God and the Church.

Congregational.

A new chapel has been opened at Nebo, Carmarthenshire—free from debt at the start.

The Committee of the Nottingham Congregational Institute have invited Rev. J. A. Mitchell, of St. Helens, to succeed Rev. Dr. Paton, who is about to retire from the post of Principal.

Cheshunt College anniversary is placed a week earlier than usual, viz., Thursday, June 17. Mr. Augustine Birrell, Q.C., M.P., will preside, and the sermon will be preached by Rev. P. T. Forsyth, D.D.

Dr. C. A. Berry, Chairman of the Congregational Union, has received a pressing invitation from Plymouth Church, Brooklyn, the church of the late Henry Ward Beecher, to visit America and preach the Jubilee sermon at Plymouth Church next autumn. He is likely to comply with the request.

The ordination of Rev. Bertram J. Morday, who entered upon the pastorate of the church at Henfield, Sussex, on first Sunday in January, took place a few days ago. Rev. R. Partner, of Plaistow, delivered the charge to the minister: and Rev. A. Norris, of Brighton, presided over a meeting in the evening.

Mr. and Mrs. J. H. E. Hemans, London Missionary Society's native missionaries of Lake Tanganyika, have been received by the Queen at Buckingham Palace. As children of emancipated slaves, they were anxious to see the Queen personally, and make her a present of a grey parrot. They had been disappointed of obtaining an audience on a previous visit to this country.

Calls.—T. Colledge Booth, of Hackney College, to Loftus-in-Cleveland; Rev. J. Sellicks, of Leamington, to Johannesburg; Rev. H. Coley, of Park Chapel, Camden Town, to Ryde, Isle of Wight.

Baptist.

A conference of the Leeds district of the Yorkshire Baptist Association was held last week in the Temperance Hall, Northallerton. The hon. secretary, Rev. C. Payne, of Dewsbury, read an encouraging report.

Rev. Chas. L. Gordon will close his ministry at Hatherleigh, North Devon, on Sunday, June 20, having accepted the pastorate of the Baptist Church, Wantage, Berks, and will enter upon his new sphere of work, Sunday, July 4.

Rev. Thomas Spurgeon writes that the amount contributed at the annual supper in connection with the Pastors' College Conference was larger than in any year since 1892, when the death of Rev. C. H. Spurgeon was so recent.

Rev. Chas. Pittman, late of S. Africa, has assumed the travelling secretaryship of the Nyassa Industrial Mission. He will be pleased to hear of opportunities to explain the work of the Mission in the evangelisation of the African tribes.

Rev. F. G. Benskin, late of Regent's Park College, has been recognised as pastor of West End Chapel, Hammersmith. In the course of the service the pastor announced his intention of preaching Jesus as the antidote of sin and sorrow.

College-street Church, Northampton (Rev. P. H. Smith) reports a membership of 657. The scholars in the Home and five branch schools total 1560, with 114 teachers. Miss Hearn's ("Marianne Farningham") Sunday afternoon class numbers 150. In connection with this class thirteen girls have left during the year to become teachers, four have married, two died, and nine recently joined the church.

Rev. Dr. James Spurgeon has consented to become vice-president of the Pastors' College.

The Baptist Board has arranged to hold the closing meeting of the present session at Stockwell Orphanage. Rev. Wm. Woods, of Brixton, will read a paper on "The Christ of the Gospels."

Professor Green, of Regent's Park College, advocates a better observance of the Lord's Supper. He would not have the ordinance "relegated to the close of the day, when brain and body are tired, and the very atmosphere jaded and vitiated," but he recommends the devotion of a complete morning or afternoon every month to the breaking of bread. There is doubtless a widespread sympathy with this recommendation.

Calls.—Rev. W. H. Griffith, of Greenock, to Westgate-road, Newcastle; Mr. W. Crispin, of Brighton Grove College, Manchester, to Zion Church, Bolton.

Methodist.

Rev. W. L. Watkinson is regarded by many as likely to be appointed next month to the presidency of the Wesleyan Conference.

Revs. J. W. Barnes, G. Welbourne, and G. Willis have been conditionally accepted for the African Primitive Methodist mission work.

New Wesleyan Sunday-schools, with lecture-hall and gymnasium, were opened on Monday, in Bristol-road and Benacre-street, Birmingham.

Rev. William Gibson, of Budleigh Salterton, superintendent of the Devon and Dorset Wesleyan Mission, owing to feeble health, will leave at Conference.

Hull district will in July give a hearty invitation to the Wesleyan Conference to hold its sessions there next year. On four previous occasions the Conference has met in Hull.

With reference to his tenure of the governorship of Handsworth College, Dr. R. N. Young writes that he will not seek re-appointment on the expiration of his term in 1898.

Rev. W. J. Ward (P.M.) is lying ill at Old Calabar. His illness is mainly attributed to the insanitary condition of Jamestown. When he gets better, he will remove to Archibongville.

The jubilee of Whitby-street Sunday-school, West Hartlepool, has been celebrated. The first Primitive Methodist preachers in the town were Revs. Moses Lupton and Joseph Spoor.

Not for many years has there been so much uncertainty as to the election of Methodist New Connexion president. The election of Rev. John Innocent, the Chinese missionary, would be widely popular.

Mr. Thomas Walker, of Bolton, proposes to erect a new mission hall to accommodate 2000 people, in connection with the Ridgway Gates Wesleyan Chapel, Bolton, together with a smaller hall to accommodate from 600 to 700 people.

The arrangements for the forthcoming United Methodist Assembly at Nottingham are pretty well advanced. It is anticipated that more than two hundred representatives will be located in the town, besides a few in adjacent places. Although figures are not yet officially published, it is anticipated that the returns of the district meetings will show a Connexional increase.

In regard to the proposed extension of the term of ministerial residence among the Wesleyans, six synods approved the statement of Conference as submitted, eight amended it without expressing approval of the principle, and sixteen either declined to consider or else disapproved the proposal. Six synods agreed to the return of ministers to circuits after one year's absence, and twenty-three rejected the proposal.

Presbyterian.

The Presbyterian is again about to undergo a change of editorship, through the resignation of Mr. Jesse Quail.

The foundation-stone of a new church was recently laid at Walton, Liverpool. The outlay will be about £6500, of which most has been raised.

Rev. Andrew Scobie, of Rochdale, has been elected moderator of the Manchester Presbytery, and Rev. W. E. Crothers, of Leeds, moderator of the Presbytery of Yorkshire.

The statement, cabled from America, that Dr. Chapman, of Philadelphia, had been called to Marylebone Church, is declared to be entirely without foundation. The name of Rev. John Smith, of Edinburgh, is now mentioned in connection with the vacancy.

Fallen Asleep.

At Herne Hill, Rev. D. G. Watt, formerly L.M.S. missionary at Benares, but for the past thirty years holding Congregational pastorates in England—at Northwich, Little Hulton (near Bolton), Moss-lane, Manchester, Maidstone, Stoke Newington, and Pembury.—At Chesham, Mr. Chas. Hawkes, senior deacon and superintendent of the Sunday-school.—At Kettering, Mr. William Meadows, senior deacon of Fuller Church (Baptist), and for many years a devoted Christian worker.—At Tredegar, Mr. William Davids, J.P., formerly chairman of the Monmouthshire Baptist Association.—At Shrewsbury, Mr. John Brown, a useful local preacher among the Primitive Methodists.—At Sheffield, Mr. D. Taylor Ingham, for forty years a local preacher among the Baptists.—On May 15, at Narborough, Leicestershire, Edward Cochrane, M.D., an earnest Christian and beloved physician.—At Wimbledon, Rev. Peter Jones, late of Emsworth, Hants, and some time vicar of Hindley, Lancashire.—At Randalstown, co. Antrim, Mr. Alexander Cathcart, for some time missionary in High-street Presbyterian Church, Lurgan.

R.S.U. Holiday Homes.

Sir,—May I venture to ask for the kindly help of your readers towards the support of the Holiday Homes, opened by the Ragged School Union, in order that some of the pale little prisoners of the slums may enjoy the unspeakable advantages of a fortnight of freedom and fresh air? Care is taken that only the most needy cases are dealt with in these Homes, and preference is given to those who are sick or crippled. Both the local schools and the parents cheerfully contribute towards the cost, whenever possible, and the whole work is carried through with remarkable economy. Last year over 6000 little ones were transported from the hot pavements of the city, to the green meadows, or the seaside, and in this "Record" year we are extremely anxious to secure wider sympathy and larger help.—

Yours faithfully,

John Kirk, Secretary.

37, Norfolk-street, Strand, W.C.

The Christian.

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NOTES AND COMMENTS.

A CORRESPONDENT sends the suggestion that gatherings of Christians should be arranged in the larger meeting places in London and elsewhere for earnest thanksgiving to God in connection with the Queen's Diamond Jubilee. In view of the fact that Sunday, June 20, has been specially appointed for thanksgiving services in the churches of all denominations, there does not seem to be any call for convening special meetings. We hope it is unnecessary to impress on our readers that far more important to the Christian heart than any national outward display in the shape of processions, celebrations, etc., is the rendering of grateful thanks to the King of kings for all the blessings He has vouchsafed to this Empire during Her Majesty's long reign. This can as well be done in private where public opportunity is wanting.

Another correspondent writes on the present political crisis, and asks :—

How is it there are not gatherings for united prayer among God's children? Greece struggling in the cause of freedom, humanity, and justice, has been crushed; Turkey, with hands reeking with blood, is apparently triumphant!

There are golden streaks athwart the black horizon of our world's near future, telling of the rising of the Sun of Righteousness. But why do not God's children arise, and call upon Him in his own appointed way?

We never need be in doubt as to the right time to pray. "Always" and "without ceasing" are the notes of time; seasons of distress or perplexity, of course, give urgency to the call. We believe that many have of late been ordering their prayers daily on the lines suggested by our correspondent.

The excellent example set by the Dean of Norwich, in inviting one of the Nonconformist ministers of the city to take part in the cathedral service of June 20, may well be followed in many other cathedral towns. We have advanced only a little since the time when Dean Stanley nervously invited a few Nonconformists to lecture in the nave of Westminster Abbey. There were only seven lectures given. They were dropped after the seventh because "The Liberal papers very slightly sympathised" and "the Nonconformist organs were studiously cold." Would that this Queen's year might mark the interchange of Christian intercourse, so that, as Stanley says, "The heathen world shall not be scandalised by the echoes of a disunited Christendom." But the interchange should be reciprocal.

A preface to the new edition of "Letters Written to Her Majesty the Queen" by Princess Christian, who says :—

I cannot but think that at this moment, when all our hearts are filled with thankfulness at the life of my dear mother having been spared to us and her people for so long, many may like to have recalled to their memories the daughter whose beautiful life was cut so short.

Of the many traits in Her Majesty's character and career which have endeared her to the nation, none is so conspicuous as the domestic affection which she has always cherished and inspired. The word "Home," so sacred to every Briton, has always been dear to the heart of our Queen. The undertone of the simple passage quoted above is eloquent of the fireside spirit which has ever permeated our Royal Family.

One of the wisest and most timely utterances on the present situation in the East is a short article in *War or Brotherhood?* on "Two Present Dangers," by Mr. Joshua Rowntree. One danger is that of condoning war because of the undeniable horrors of Turkish misrule, the other is the identification of the cause of peace with the present Concert of the six great military Powers of Europe. The war, which we hope is over, but which may break out again in some unexpected way, is another illustration of the truth of Milton's words :—

What can war but endless wars still breed?

The Concert is not the ideal for which the friends of peace are working.

The picture they give of themselves in their dispatches has no resemblance to a Court of Justice about it, but rather suggests a wealthy syndicate of mistrustful persons, little mindful of the sufferings of others, but anxious to maintain the *status quo* for themselves.

Mr. Rowntree thinks that the friends of peace should appeal to a real council of Europe, in which the smaller Powers should be represented, and by which the oppressed peoples should be heard. But who is to get such a council together? and what is to be its authority?

The movement for a "Concert of Prayer" and "Quiet Days for Ministers," initiated some years ago by prominent Congregational ministers, is being advocated by *The Methodist Times* on a wider scale. Rev. Hugh Price Hughes, at a recent largely-attended meeting of the General Committee of the National Free Church Council, urged that all communions associated with this Council be invited to join in it. It is suggested that this should be done locally, and that care be taken to avoid making the gathering too large, lest they lose something of their directness, intensity, and distinctive usefulness. This is an excellent suggestion, and ought to deepen beyond measure the spiritual solidarity of the Free Churches. It will forestall the peril of making the Federation too political in tone, and turn the awakened spirit of brotherhood into the highest channels. We hope the idea will be taken up with ardour in all parts of the country.

A great deal depends on the way in which such gatherings are organised, and the plan recently adopted at one or two assemblies of North London Congregational ministers is one well worth imitation. The whole day was given up to fraternal intercourse on a spiritual basis. The morning and afternoon sessions were limited to the attendance of local ministers only. In the morning there was a free interchange of brotherly confidence on personal experiences, difficulties, and problems, interspersed with short prayers. The afternoon was devoted to devotion, and the discussion of more public methods of work. The evening gathering included the chief workers of the various churches represented, and a free and open conference was held on various aspects of Christian work and life, followed by the celebration of the Communion. The possibilities of this movement are great, and if it were widely followed out it would soon have a profound influence in deepening the spiritual life of both ministers and people.

The defeat of the "reforming party" in the Wesleyan body, which aimed at the modification of the three years' system of itineracy, has been loyally received by the minority, and the matter is for the present to be allowed to drop. Those who were most strenuous in their endeavours to realise this change of method feel that it is now the duty of all true Wesleyans to turn their whole energies into the direction of making the present system more efficient. That there has been a great deal of unrest for years, owing to this question, is undeniable. It argues a healthy loyalty in this great and active church that a keen controversy of this kind should be so amicably settled. The desire all round now is "full steam ahead," even with the old machinery. If all ecclesiastical disputes had been carried out in such a spirit the present aspect of Christian church life would be very different. In whatever directions our forefathers surpassed us, we may thankfully affirm that in this direction a new and better spirit is abroad.

The words of Dr. Maclaren, of Manchester, in an address to students, are worthy to be inscribed on the study walls of every student for Christ's ministry :—

A bastard originality and that abomination which maketh desolate, the so-called "intellectual preaching," of which one does not know whether the name or the thing is more offensive, are too often the ideal of students, while the earnest proclamation of God's Gospel is pooh-poohed in their thoughts as commonplace.

Whitefield used to advise students to enter their studies to become "great saints rather than great preachers." These men know the root of ministerial power and usefulness. Know the Gospel, live on the Gospel, preach the Gospel.

After abstaining for over twenty years from the performance of any gorgeous ceremonies in St. Peter's, on the plea that he was a prisoner, and could not do as he wished, the Pope has just celebrated the canonisation of two saints. So there was no reality in the alleged bondage; he was as free as ever to do his religious work, but his temporal power was gone, and the State would not allow him to meddle with politics. As the correspondent of *The Daily News* at Rome says, these religious functions used formerly to remind "the faithful" of a Government who persecuted, exiled, imprisoned, and inflicted capital punishment, but now they are carried out in a land free for the weak as well as for the powerful. And they were carried out, in this instance, with all the old worldly accompaniments. "The traffic in tickets was a thing to denounce." "The people fought for entrance as at a place of amusement." The correspondent remarks that the crowd was not only composed of all nationalities, but also of all

religions. And the chief thing about it that struck him, was its curiosity and want of reverence and religious feeling. That must be the effect of a religion which is external. Lack of true love and godly fear within, destroys the outer beauty of a service, spite of splendour and show.

"My children went to a Roman Catholic school, and of course they became Roman Catholics." So say some Protestant parents. But surely it was very reprehensible on their part to send them there. Both in this and in other countries there are many good schools, good so far as the education goes, conducted by Roman Catholics, where the charge is very nominal. The system is a portion, and a very efficient portion, of the Romish propaganda. Mr. W. G. Aldridge, of Ealing, writing in the *Methodist Recorder*, says that many cases have come under his immediate notice of perversion to Rome by this agency, one being the daughter of an old and much-respected Methodist family well-known to himself. Better let the child have a poorer education than these risks for the sake of saving a few pounds a year; possibly the saving might be effected upon other things that could be easily dispensed with.

The opening of the Oxygen Home for the healing of wounds is a welcome addition to the humane appliances of the surgeon for the lessening of pain and the promotion of recovery. It seems to be one more illustration of the wisdom of keeping as near as may be to the ways of nature, to her pure and simple methods, or, in other words, of following the thoughts of God. He who made the body surely has the best understanding of its nature and parts, and of its relation to surrounding elements. Pure air seems to be the secret of rapid healing, as it is of good health, better for the body than food or clothing. If so, the condition of our city population is not enviable, for do what we will the air cannot be kept as pure as it is on the Cheviot Hills. And even where it is pure, people poison themselves in stuffy houses. Consumption may, as we know, prevail in a village on the edge of a moor, because the people as a rule paste over every crack and crevice by which fresh air can get into their homes. There is work for the schoolmaster.

Everyone should endorse the remarks made by the Prince of Wales at Guy's Hospital on May 26 :—

> One thing I would venture to impress upon the students...that they should cultivate that gentle and humane spirit which, not confined to any one school, is the best possession of the medical faculty.

It would not do for doctors and nurses to be too sympathetic, otherwise they could never perform the operations which their calling demands; but there is a danger of running to the other extreme of insensibility to the pains of their patients; and the words of the Prince are very wise and timely. His declaration is very welcome, too, made after careful inquiries, that animals are in a complete state of anæsthesia when operated upon for experimental purposes; or, if they are not in this state, the experiment is then merely a hypodermic injection. If it be in the interests of humanity that experiments like this should be made, it is none the less in the interests of a higher humanity that they should be performed with a minimum of pain to the dumb subjects.

Mr. Chas. Booth tells how he met in the East of London an old man who sold canes. The vendor complained that his trade had departed from him since Board Schools came into existence. He may hope again, if he is still living, for the National Union of Elementary Teachers, in council assembled, has passed a resolution in favour of corporal punishment. Their argument seems to be :—

> Certain ill-disposed children, knowing that the assistant teachers cannot administer corporal punishment, are rendered defiant, and make it needful in the end for the head teacher to give a severe thrashing. Whereas, if the assistant had been allowed to administer a homœopathic dose in the early stages of misconduct, the progress of the disease would have been checked.

It would seem that "a *stick* in time saves nine"! Be it observed, however, the desire of the N.U.E.T. is for *less* corporal punishment, not more.

The latest news from Madagascar is of a decidedly more favourable kind than has been received for a long time. Thanks no doubt to the earnest exertions of French Protestants, the Minister for the Colonies has given such instructions as have resulted in the restoration of more than ninety places of worship to the native Christians from whom the Jesuits had wrongfully taken them. This action has caused great joy to the congregations, which have thus entered once more into their own heritage; it will also do not a little to bind the Christians to French rule, and to give abiding peace. The French Minister of the Colonies has given a signal proof of the desire of his Government for religious equality to be a reality wherever the French flag flies; and he has also rebuked that false patriotism which doubts all patriotism that is not identical with subservience to the Church of Rome. Even French Protestant members of the Peace Society and of the British and Foreign Bible Society sometimes find it impossible to act without incurring the stigma of being unpatriotic. It ought to be possible to be a Frenchman, and to belong to any church, without suffering any political, social, or religious disability.

The plea urged in the House of Lords by so high an authority as the Duke of Cambridge for the renewal of State Regulation of Vice in the Indian Army, that "we cannot change human nature," is one that is often put forward, and accounts for the half-heartedness of many well-meaning people on this question. Such a plea is a denial of the fundamental principle of the Gospel. Its whole appeal is based on the premise that human nature is capable of a radical change of heart and life. "Ye must be born again" means, "Ye can and may be born again." If this be not true, then all our faith and our preaching are vain. The question comes to this, Are we to base our legislation on a pagan notion of the unchangeably corrupt nature of man, or on the Christian basis of its universal responsibility to deny its own lawless and sinful tendencies? On the former assumption it would be illogical to deal with any form of crime as penal; we should only be justified in regulating it. To put the matter thus is to reduce the whole theory to an absurdity.

There can be no doubt that the way of viewing the question of the health of the army now advocated by the Government not only overlooks the thoughts and feelings of the people of India, but is more departmental and military than moral. According to the *Indian Witness*, several of the native papers are treating it from a higher point of view than are the authorities with whom rests the settlement, subject, of course, to the decision of Parliament. They distinctly recognise the moral issues which are involved. Thus the *Indian Social Reformer* insists that not only should the soldier be considered, but also the helpless women.

> It is a sorry spectacle to see a number of estimable Englishmen, the boast of whose nation lies in the respect shown by them to the weaker sex, perpetually engaged in concerting measures to accommodate man, the natural aggressor, at the expense of the woman, alien though she be in caste or creed.

The Christian ruler is here rebuked by the heathen subject! Pity but a number of high-born English ladies who have signed a memorial in favour of safeguarding the English soldier by re-enacting the C.D. Acts could have seen the plea for safeguarding the poor down-trodden native woman put forward by the native press. These moral considerations will prevail in the long run.

One of the speakers at the recent missionary meetings at Bristol said :—

> Some time ago a bazaar was held in South Wales on behalf of the Church Missionary Society. In the hall was a map showing the location of the various workers in India. Immense districts were marked, "No missionary." A lady, who was well acquainted with the efforts of the Baptist Missionary Society, pointed out to a cleric that there were several Baptist missionaries in these districts. "Yes," said he, "but we do not recognise them."

Happily, this gentleman does not represent the spirit of the Church of England generally, and certainly not of the C.M.S. But there is far too much denominationalism even in missionary work. The devil's strength lies in our divisions. What would have been the result, we wonder, if at the Battle of Waterloo one battalion of Her Majesty's army did not "recognise" another? The aim of missionary work must be to make Christians, not denominationalists.

Rev. Hugh Price Hughes pointed out the other Sunday that it is a remarkable thing that nobody sings in Hyde Park except the Christians. He might truly add, that some speak on such dismal subjects, that one could hardly imagine them singing even a dirge. This singing side of religion ought to give it a great hold over the multitude. It is a pleasant way of calling attention: it has a message and a meaning in its joy. A line of a hymn, or a chorus, may be remembered when the sermon is forgotten. We want the consecration of all kinds of gifts to the service of Christ, and one of the brightest and most acceptable is that of singing. A singing Christian is always a praise to the Gospel.

A series of articles in one of the society journals on "The Modern Road to Ruin" commences in the following significant strain. The writer starts out with "unhedged epicurean theories," and says it is his sole aim and object in life to "procure the most acute and continued happiness" for himself. With these principles his testimony is not likely to be coloured with undue Puritanic austerity, and yet this is what he says :—

> A "gay woman" has long been proverbial for a very sorry subject, but there are many men who still picture the "broad road which leadeth to destruction" as a very pleasant one, so long as it lasts. This delusion being solely due to ignorance, I feel I shall be doing more good than many sermons if I set forth soberly and truthfully the experiences which have led me to the conclusion that vice is but a dull pursuit, the sowing of wild oats but an ungrateful form of agriculture.

This is a significant commentary on the old text, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

"Follow Holiness."—I.

Heb. xii. 14.

By Mr. GEORGE MÜLLER.*

I.—WHAT IS TO BE UNDERSTOOD BY HOLINESS?

IT is far more than keeping from open wickedness, as lying, theft, drunkenness, &c. It is a Christ-like state of heart. It is not natural to us to care about holiness. And if it is aimed at it is impossible to accomplish it in our natural condition, for our whole tendency is to go our own way and follow the fallen proclivities of our corrupt nature. The first thing therefore is to be regenerated by faith in our Lord Jesus Christ. But no one cares about regeneration who has not been led to see himself a sinner needing a Saviour. Therefore we should ask God to show us our state by nature; and He is willing to show it to us. Our natural state is most clearly described in Rom. i., ii., iii., and in Eph. ii., and if we humbly seek to be instructed by these portions God is willing therein to show us our true condition. It is then for us to own to Him that we are great sinners deserving punishment, and to trust in the atoning work of Christ, asking God to help us, for He is most willing to do so. The blessed result will be that thus we become new creatures in Christ Jesus, standing no longer in sin before God, but in the righteousness of Christ, for through faith in Him we obtain a Substitute who has borne all our sins; and if we know we are accepted by God and our sins are put away, then we have peace and joy in the Holy Ghost. It will be but in measure at first, but it will increase to habitual peace and joy in the Holy Ghost, and then we shall aim after holiness.

What is to be understood by *following* after holiness? The word in the original means following with earnestness and perseverance, *e.g.*, as a greyhound follows a hare, with an earnestness and perseverance that is only satisfied with the capture of the hare. *Following*, in this passage, does not mean pursuing in a half-hearted way, but with persistent earnestness.

II. Are there very many who have attained to the mind of Christ in such a way as was manifest when He was on earth? All his actions were according to the mind of God from the manger to the cross, and all his words, as well as his acts, were to please the Father. But more than this, his thoughts, his desires, his wishes, were all according to the mind of God: "I do always those things which please Him."

Now, this important question arises: How many Christians have attained to this? Have you seen many in this or in any other place, who have attained perfectly to the mind of Christ? I have seen many Christians during the seventy-one-and-a-half years since my conversion, in travelling through forty-two countries where I have preached the Gospel, but I have not met one who had perfectly attained to perfect likeness to Christ.

I have made the acquaintance of tens of thousands of Christians, but never one who had fully attained to be like Christ. In my whole life, though I have met millions of people, I have never found one single person perfectly like Christ in act and word and thought.

I have met many who have aimed at it, as all should do, and should continue doing. But if any should come before us and tell us that they have absolutely attained it, we must tell them that they are entirely mistaken. They may be honest, but they do not form a true conception of either sin or holiness. They may have abstained from outward sins and improprieties; but holiness means much more than that we are not liars, or thieves, or frivolous persons, or pleasure-seekers, or anything of that sort. It means conformity to the mind of Christ in everything which concerns our outward and inward life. It means to be without sin.

For instruction here let us turn to the Word of God. In 1 John i. 8 the apostle says: "If we say that we have no sin we deceive ourselves, and the truth is not in us." That settles the matter. If anyone says, "I have lived one year, five years, seven years, without sin," we must reply, "You deceive yourself; the truth is not in you. You are mistaken. We grant that you do not habitually dishonour God by outward inconsistencies, but if you say you are like the Lord Jesus Christ, and have no sin, you are in the darkness and not in the light." No human being the wide world over is to be found without sin. Not one out of the fourteen hundred millions of the earth's inhabitants is warranted to say he is without sin. You may say, I am not a thief, a drunkard, a liar; but if you say, I am entirely without sin, I am perfectly like Christ, you deceive yourself.

In Phil. iii. 8 the apostle counts all things loss for the excellency of the knowledge of Christ Jesus, his Lord, that he may know Him more completely, more accurately, if by any means he may attain unto the resurrection from the dead. This does not mean to imply any question as to his partaking in the resurrection of the just; but he desired that by any means, already in this life, he might be spiritually what he would be after his resurrection.

Not as though he had already attained, or were already perfect, but he followed after, if so be he might apprehend that for which he was apprehended of God in Christ Jesus. We are apprehended to be perfectly like Christ at last in body and soul. But Paul, who was perhaps the holiest man living in his time, says, Not as though I had already attained; I seek, I follow, I pray, but I have not attained the goal. If *he* had not attained what are we to say? Surely, we are not to elevate ourselves above the apostle, and claim to have already attained where he declares that he has not. But we are doing this if we say we have no sin, and that we are already perfect.

Here comes in a sort of contradiction. The apostle goes on to exhort, "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God will reveal even this unto you." Here he speaks of himself as being perfect, while he had just before disclaimed being made perfect. The difference is this: He speaks of himself and others as those who are mature, grown up, perfect, as distinct from babes in Christ; but he disclaims the attainment of perfection. He belongs to a class of mature or perfect ones; but he does not claim to have been perfected, nay, he disclaims it—"not as though I had already attained, or were already perfected."

(To be concluded.)

* The substance of an address at the recent Convention at Birmingham.

Opposition in Spain.—Writing from Marin on May 22nd, a correspondent says:—"The fight for permission to build the Marin Gospel Hall still goes on. All the Roman Catholic powers of Spain seem roused to oppose a few scores of Spanish Evangelical Christians having a building of their own to worship God in. The Archbishop of Santiago has personally visited the Queen Regent, enlisting her aid against the Protestants of Marin. In the meantime, the persecuted Christians continue praying."

St. Giles' Christian Mission.

THOUGH one of the best-known of London philanthropic agencies, the St. Giles' Christian Mission has of late borne a considerable burden of financial anxiety. The work of the Mission is varied, and of such a character as to appeal with special strength to earnest Christians; but with the ever-growing charitable demands, even the best known and most highly esteemed missions are likely to be overlooked and come short in material support. In order to help the Mission by bringing its work before the public, the Lord Mayor of London convened a meeting of citizens and others at the Mansion House on Monday afternoon last. There was a goodly muster; and it is to be hoped that results helpful to the work will accrue.

The report, as read by Mr. F. A. Bevan, treasurer, surveyed the various operations of the Mission, special emphasis being laid upon the work among criminals—a class in whose aid the superintendent, Mr. Wm. Wheatley, has been personally engaged for many years. It would be difficult to estimate the importance of the fact that as many as 500 friendless juvenile offenders are annually taken under the care of the Mission, and while in the Boys' Homes, which are five in number, brought under influences which have for their object the eradication of evil principles, and the implanting of noble tendencies. As prisoners are discharged they are met by the workers and invited to a free breakfast, after which they are encouraged to follow honest courses. The Mission lays itself out to help such as are in real need, as is obvious from the fact that out of 320,000 men who have partaken of the free meal as many as 80,000 have been assisted with tools, clothing, or employment. During last year employment was found for more ex-prisoners than had been the case in any previous year. The circumstances of misery and want in which the wives and children of prisoners are placed also engage merciful attention, wives being helped and children being placed in homes. Mr. Bevan concluded with an appeal for prompt and generous support.

The Lord Mayor remarked upon the many charity dinners and meetings in which he had recently taken part, and said that if asked to which individual charity he would give first place he would without hesitation select the St. Giles' Christian Mission. No man can rightly appreciate the work of Mr. Wheatley except he has sat on the Bench; and what the magistrates would do without the Mission he was at a loss to say. In fact, without this agency, the magistrates would often, in very trying circumstances, do harm, where now, by the instrumentality of the Mission, they are in a position to do a great deal of good. Taking in hand children who would become permanent thieves, and a pest to society, Mr. Wheatley leads them to a better life. When such cases come before the magistrates, the answer to the problem is—"Mr. Wheatley." To allow this Mission to go to the wall would be to incur fearful results, not only to the unfortunate, but also to society at large.

Mr. Wheatley having spoken briefly on the work, Mr. M. H. Crackanthorpe, Q.C., an old friend of the Mission, said he was glad of another opportunity to speak in high terms of the work. If prisons are, as they have been called, "moral hospitals," then such missions as this are "moral convalescent homes." The learned gentleman spoke strongly in favour of reformatory methods in dealing with juvenile offenders. In this direction, however, the State can do little as compared with the opportunities and abilities of the St. Giles' Christian Mission and other such undertakings. Mr. W. R. McConnell, Q.C., followed with a few cordial words. He spoke of the great importance of dealing with first offenders.

Mr. A. De Rutzen, J.P., held that Mr. Wheatley has prevented more convictions than any man in England. The plan of the Mission in finding work for discharged prisoners was of great value; whereas the practice followed by societies in aid of discharged prisoners, of giving money to ex-prisoners, was a delusion and a snare. Sir John Bridge, J.P., thought that there was no society in the world in which so little of the money contributed goes to those who do the work. Words of cordial sympathy were also spoken by Mr. R. Scott and Sir Howard Vincent, M.P.

The Emergence of the Life-Purpose.

Acts xxii.

By Rev. F. B. MEYER, B.A.

OFTEN at the commencement of the new life, we attempt to forecast the work which we hope to accomplish. We take into account our tastes and aptitudes, our faculties and talents, our birth and circumstances. From these we infer that we shall probably succeed best along a certain line of useful activity. But as the moments lengthen into years, it becomes apparent that the door of opportunity is closing in that direction. It is a bitter disappointment. We refuse to believe that the hindrances to the fulfilment of our cherished hopes can be permanent. Patience, we cry, will conquer every difficulty. The entrance may be strait, but surely it is possible, and will conduct into the wide and large place of successful achievement. We cast ourselves against the closing door, as sea birds on the illuminated glass of the lighthouse tower, to fall dazed and bewildered to the ground. And it is only after such a period of disappointment that we come to perceive that God's ways are not as our ways, nor his thoughts as our thoughts, and that He has other work for us to do, for which He has been preparing us, though we knew it not. When we are young we gird ourselves, and attempt to walk whither we will; but in after years we are guided by Another, and taken whither we would not.

I. Paul's Cherished Hope.—During his sojourn in the Sinaitic peninsula we may well believe that his soul turned towards his people with ardent desire. Was he not an Israelite, of the seed of Abraham, of the tribe of Benjamin, and could he be indifferent to the needs of his brethren according to the flesh? It seemed to him that it would not be difficult to unfold the meaning of the sacred symbolism with which their forefathers had become familiar in those very wastes. That the rock was Christ; that the water which flowed over the sands foreshadowed his mission to the world; that the law given from Sinai had been fulfilled and re-edited in the holy life of Jesus of Nazareth; that the fire which burnt in the bush had also shone on his face—to teach all this, and much more, and to lead his people from

THE DESERT-WASTES OF PHARISAISM

to the heavenly places of which Canaan was the type, was the hope and longing of his heart. What work could be more congenial to his tastes and aptitudes than this?

On his return to Damascus he at once commenced his crusade in the synagogues. "Straightway," we are told, "he preached Jesus in the synagogues, that He is the Son of God, and all that heard him were amazed. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ." How encouraged he was by these early successes! How evidently God seemed to be setting his seal and imprimatur on his decisions! Visions of national repentance and conversion passed across his eager soul, and he dared to hope that he should live to see the dry bones become a great army for God.

But the vision was soon overcast. So violent was the hatred with which he was regarded by his own countrymen, that he was in imminent danger of his life. They seem to have instigated the governor, who held the city of the Damascenes with a garrison, to assist them with patrols. The gates were watched day and night, that he might be killed if he endeavoured to escape. And finally he was lowered under cover of the night in a basket by the city wall.

Still, however, his purpose was unchanged. He went up to Jerusalem with the intention of seeing Peter; though he might have failed in his object had it not been for the intervention of Barnabas, who, according to an old tradition, had been his fellow-student, educated with himself at the feet of Gamaliel. Through his good offices, he was brought into contact with Peter and James, and was, not improbably, received into the house of Mary, the mother of Mark, and sister to the good Cypriote. (Col. iv. 10.) A blessed fortnight followed. He was with them, "coming in and going out at Jerusalem," and especially engaged in holy and loving fellowship with Peter, the acknowledged leader of the Church.

It is surely an innocent use of the imagination to think of these two sitting or walking together on the house-top, when the sun was westering, conversing of the great past. On one occasion the early ministry of the Lord in Galilee, so closely associated with Peter's opening manhood; on another, the discourses and scenes of the last hours before his crucifixion; on another, the precious death and burial, the glorious resurrection and ascension, would pass in review. Tell me all you can remember of the Master, would be the frequent inquiry of the new disciple, of him who had been so specially privileged as a witness of that mystery of love. And it must often have come to pass, that as they communed together of all those things that had happened, Jesus himself drew near, and their hearts burned within them.

But Saul had other business in those happy days. He seems to have avoided the churches of Judea which were in Christ, and to have again sought the synagogues. "He spake and disputed against the Grecian Jews." On many a spot where he had contended against Stephen he stood now to contend for the truths which he had first heard from the martyr's lips. How well he could understand the passion with which his statements were received: but how skilfully would he drive home the goad, which had at last compelled his own surrender! But here also his efforts were met by rebuffs:

"THEY WENT ABOUT TO SLAY HIM."

Yet, in spite of coldness and antipathy, he clung tenaciously to his cherished purpose. He had great sorrow and unceasing pain in his heart; he could have wished himself anathema from Christ for his brethren's sake, his kinsmen according to the flesh. And when he knelt quietly in the temple and heard authoritatively from the Master's lips that Jerusalem would not receive his testimony, he could hardly believe it, and clung still to his hope, and pleaded against the idea that the door was closing in his face. "Surely," he cried, "it cannot be that Jerusalem will refuse my words! She has such ample proof of my sincerity, she must be willing at least to listen to the arguments which I have found so imperative; surely my marvellous change must arrest and impress her. Let me stay. To transfer me elsewhere would be a serious waste of power. I shall do better work here among people who know me so well, and conditions I can understand, than would be possible anywhere else in the world."

In a similar manner we have all cherished our life-purposes. We have anticipated our future, as liable to lie in a certain direction, and have dearly desired that it should do so. When hindrances have been put in our way, and when we have met with strong opposition and rebuff, we have still clung to our hope. Only very slowly have we yielded and accepted the inevitable. To renounce it has been like tearing out our heart. We have not realised that the Lord's plan was so much wiser and grander than our own, till long years have passed. Then suddenly we have awoke to discover that while we were desiring to do one thing, God was leading us to do another, and what we had counted secondary was primary, for his glory, and the lasting satisfaction of our own heart.

II.—The Closing Door.—It began to close at Damascus; it closed still further when persecution arose at Jerusalem; but the final act was as Saul was praying in the temple.

It would appear that he had gone there to be alone, away from the many voices that were endeavouring to counsel him. For though he had been but a few days in the city, antipathy against him had already risen to such a height that his life was in danger, and it was necessary to consider seriously what to do—should he stay, or go—should he brave the storm, or flee before it? Some advised one course, and some another. The babble of voices confused him, deafening the whisper of the still small voice; his attention was too distracted by human suggestions, to be perfectly open to the directing finger of God. So he betook himself to the temple, where his Master had so often been; where so many symbols spoke of Him; where many holy associations gathered like troops of white-robed angels. And, as he knelt in prayer in some quiet spot, he saw Him, whom his soul loved and sought. How many visit the temple without seeing *Him;* but if we see Him, we are oblivious to all beside. There is One who is greater than the temple. And the risen Lord gave clear and unmistakable directions: "I saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning Me."

It is easy to explain why they would not accept his testimony. There was

TOO MUCH OF THE CROSS

in it. He had discovered aspects of the death of Jesus, which were in keen antagonism to all that savoured of Pharisaism. It was sufficiently mortifying to their pride to learn that the son of the carpenter was the long-anticipated Messiah; but to be told further that the true life could only be entered by union with that supreme act of self-renunciation was intolerable. This side of Christianity is too little appreciated among ourselves, and so the offence of the Cross has largely ceased. But wherever it is consistently advocated and practised, it is certain to arouse the sharpest controversy.

Saul, as we have seen, did not willingly accept this as the ultimatum, and still argued that Jerusalem would afford the most suitable sphere for his ministry. It is a mistake to argue with God, as though to bend Him to our will. But all debate was at last summarily closed by the words, "Depart, for I will send thee far hence to the Gentiles."

Ah Saul! thou hast argued, and striven, and tried to carry thy way; thou hast almost demanded that the Lord should adopt thy views. Thou hast knocked vehemently against the closed doors; but it is of no avail. Some day thou wilt come to see that He was doing better for thee than thou knewest, and was prepared to send thee into a yet wider and more productive sphere of service.

II.—The Opened Door. So the disciples brought the hunted preacher down to Cæsarea, and sent him forth to Tarsus; and not improbably he resumed his tent-making there, content to await the Lord's will and bidding. But the years passed slowly. Possibly four or five were spent in comparative obscurity and apparent neglect. Probably he wrought for Christ in the immediate vicinity of his home, as we shall see; but the word of the Lord awaited fulfilment.

Then one day, as he waited, he heard a voice saying in the doorway, "Does Saul live here?" And, in another moment, the familiar face of his old college-friend was peering in on him, with a glad smile of recognition. Then the story was told of the marvellous outbreak of God's work in Antioch, of the overflowing blessing and the breaking nets, and Barnabas pleaded with him to return to help him gather in the whitening harvest of the first great Gentile city which the Gospel had moved. "And he brought him to Antioch, and it came to pass that a whole year they assembled themselves with the church and taught much people."

Be not afraid to trust God utterly. As you go down the long corridor, you may find that He has preceded you, and locked many doors which you would fain have entered; but be sure that beyond these there is one which He has left unlocked. Open it and enter, and you will find yourself, to change the metaphor, face to face with a sweep of the river of opportunity, broader and deeper than anything in the past. Launch forth on it, it conducts to the open sea.

The Bible Confirmed.

IMPRESSIONS IN THE HOLY LAND.*

BY REV. DR. HANDLEY C. G. MOULE.

II.

AS I have said, you cannot set foot upon the Holy Land without finding, at well-nigh every mile, either topographical, climatic, or, so to speak, industrial and social illustrations and confirmations of the Scripture picture. We landed at Haifa, and began to ride towards Nazareth. Soon we had to cross the Kishon, and to realise, from the position and the condition of the stream, its liability to instantaneous floods. As we returned, in very bad weather, from Nazareth over the Kishon to the coast, that ancient river did not exactly threaten to sweep us away, but, through the overflow of water round its banks, it threatened very nearly to swallow up the vehicle in which we were travelling. We passed on and over the Kishon, and began gradually to ascend the lower slopes of the hill of Galilee. Then was pointed out to us at every corner of the landscape some place now scientifically ascertained, through the Palestine Exploration, by its ineffaceable name, perhaps by its unmistakable geographical traces or the like, to represent this, that, or the other scene of Old Testament history. In every such case, modern discoveries show that the narratives in which those places occur, the scenes into which Gilboa, Nain, Tabor enter, and the view in which Tabor stands in the foreground and Hermon in the far distance, are so many illustrations of the fact that the Bible was written by the men who lived where they professed to live, saw what they professed to describe, and were absolutely familiar, I say again, with the platform on which they placed their narratives.

Then the question supervenes: Are not the narratives of a kind which indicate, by their very artlessness and simplicity, that they are not the works of mere human genius, of men developing a romance, but that they are the writings of those who are

PHOTOGRAPHING FACTS?

We might illustrate, almost *ad libitum*, this aspect of the matter. Both in Galilee to the north and Judæa in the south, without a solitary exception, every really ascertained site that we had the least means of observing, is so much proof by the way that Scripture topography is accurate all along and all over. When you consider the characters of the narratives into which that topography is interlaced, you are reduced, in the miraculous parts not least, to the alternative of supposing that we have either a simply, honestly, well written record of events, or that you have narratives composed by men whose genius for the reconstruction of the past, for putting before us imaginatively what ought to have happened, is much greater than, for instance, a Scott in modern times. My firm belief is, that the art of historical reproduction or presentation as matter of fact of the past in the form of a narrative which may look as if it were contemporary, is an art of the most modern times of modern literature. I believe it was scarcely at all practised with success until Sir Walter Scott arose to show us what could be done. If we look to Scripture for narratives which have been able now for twenty generations to bear inspection by topographers and chronologers, as they have done, we are reduced to the impossible alternative that these works are either the works of geniuses who lived ten or twenty centuries before the time, or that such writings are photographs of fact.

The most conspicuous illustration of that principle in Scripture is one which I have no right to speak of at length from my own tour. It is the narrative of the Exodus. You know, probably, that no part of Scripture has more emphatically borne inspection, as to all the modern tests which can be applied to it, than has the narrative of the Exodus. For this, I must refer you to a chapter in Sir J. W. Dawson's remarkable book published some years ago, "Modern Science in Bible Lands." The geography of the Exodus is there shown to correspond in every detail with the way in which the land lies, and as regards watercourses and geological obstructions. There is a correspondence between the Bible account and every detail which scientific investigation has furnished from the Sinaitic peninsula to-day. Modern research confirms every step in the direct revelation of God concerning the normal and miraculous action of the Exodus.

There is another aspect of such impression which is left very vividly upon my mind. I feel that the land is absolutely correspondent to the Book as regards the conditions under which it was produced. The life described in the narratives of Scripture was there. The life undergone in prophetic times one could still see going on, allowing for the deplorable decline of the country in population and prosperity. At its basis and in its essentials that life was still being lived. I felt accordingly that, as regards the conditions, the

BIBLE WAS ACCOUNTED FOR BY THE LAND.

When we go deeper (or higher, as you may please to put it) and ask, Did that land and its conditions generate the Bible—was it cause enough for the work?—I dare to say, absolutely, No. The same question has been raised concerning the Living Word as about the written Word. In saying so I claim no originality for a thought which I heard expressed in an address given by an able friend on board our steamer during the tour. We read the narrative of the Gospels, we go to Galilee, and we see that the land precisely corresponds, as to conditions, with the narrative. It is strange to see how thing falls in with thing when you once traverse the land of our Lord Jesus Christ. You have but to go from Nazareth to Tiberias to see at a glance why there should be such a friendly *rapport* between the family at Nazareth and the bridal party at Cana. The two places are so much in one neighbourhood, and, as roads go in that part of the world, so much upon one road. You have but to realise how accessible the lake is from Nazareth, how natural and open is the way down, to realise what is implied everywhere in the Gospel narrative, namely, that our blessed Lord had already, long before his entrance upon his public ministry, been used to the Lake neighbourhood, and made acquaintance there in his youth with the disciples whom He was afterwards to call his own. Hence Philip could say, as of a familiar place and family, "We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." There everything is found fitting in as to topography and condition. We may go to the almost certain spot of the Sermon on the Mount and see, as the most conspicuous feature in the scenery, the little town which is as "a city that is set on a hill."

* Notes of address delivered at the annual meeting of the Bible League, in Onslow-square Church Room, on Monday afternoon, May 10.

Zanzibar.—The work at "The Strangers' Rest" has prospered much under the care of our friends Mr. and Mrs. Knapman, who went out a year and a half ago. The success which, through the Divine blessing, has attended their efforts has made it necessary to increase the staff of workers. What is wanted is a worker of some experience, one who could make way among the English residents, as well as labour among the sailors and native population. For a lady or gentleman, or a married couple, able partially or entirely to maintain themselves, a really wide and blessed sphere for service presents itself. I should be thankful to hear from any who are prepared to volunteer for the work, and to give further information.

J. THEODORE ISAAC, Hon. Sec.

163, *St. George's Street, Ratcliff Highway, E.*

Letter from Oxford.

[BY OUR OWN CORRESPONDENT.]

OXFORD is full of visitors, and opportunities for usefulness by the Churches are thus extended. Provision has been made for the distribution of Christian literature during the "race week." A silent appeal is thus being made to hundreds, and we trust not in vain. The warm weather has also brought the mission-bands from some of the Churches into the open air, so that, besides the meetings in St. Giles', held regularly by the undergraduates, and by members of the Y.M.C.A., groups of workers are proclaiming "in the broad places" the good news of the Gospel.

On May 25, Rev. C. J. Casher gave a very stimulating lecture in St. Aldate's Rectory room, on "The Trials and Triumphs of Open-air Preaching," Canon Christopher presiding. As the lecturer traced the history of open-air preaching from the "Lollards" to the revival of last century, dwelling indeed upon the difficulties of the work, but recounting its triumphs, it was felt how much can be done in this way, and in our own city, to bring the Gospel to the hearts of many who would not otherwise hear it.

Very regrettable have been the disturbances in connection with the meetings held at the Martyrs' Memorial by the Socialists. Doubtless there were faults on both sides. Unguarded statements by some of the speakers, and a lack of self-control by the undergraduates, have led to some unhappy scenes.

In connection with evangelistic effort here, the work of the Church Army, and especially its Labour Home, is both interesting and important. Diligence order, and cleanliness are features which strike the visitor at once on entering the "Home"; and above all, an earnest effort is made to reach the souls of the men. As "visitor," I have had several interesting and helpful conversations with them. "Captain" and Mrs. Parham are leaving the parish of St. Ebbe's, where they have been working, and will be succeeded by "½ Captain" Easton.

At the spring half-yearly conference in connection with the South Midland District Union of the Y.M.C.A., favourable reports of the progress and condition of the various branches throughout the district were given by Mr. Hunt, the hon. district secretary, and followed by a devotional address by Rev. Dr. Weir. At luncheon, the Rector of Exeter, who presided, welcomed the representatives in a few helpful words. He showed how good it was to meet together for mutual encouragement and to exchange experience. Referring to the work at Oxford, he remarked that there was a development in all its branches. Mr. Hind Smith, who came from London specially to read a paper on "The Value of Y.M.C.A. District Organisations, and how their Usefulness may be Increased," urged the members to forget the definite and distinctive work, and to adhere strictly to the principles which they had in view when they first started. He warned them, too, against trying experiments for the purpose of popularising their association and thus jeopardising their well-being. A timely and a much needed warning.

The University has been thrown into mourning by the sudden deaths of Rev. Dr. Wilson, Warden of Keble, and Rev. Llewellyn Thomas, Vice-principal of Jesus College. Both will be missed, not only in University circles, but in other quarters. The Warden of Keble was an earnest advocate of temperance, and has done much for the furtherance of the cause.

After some rumours that the undergraduates would be sent down for the Jubilee, it has been decided that they remain. It is to be earnestly hoped that there will be no repetition of the painful scenes which were witnessed on the recent visit of the Prince of Wales. At a meeting held this week to decide what form the celebration of the Jubilee should take, it was decided among other things to open a fund for the Radcliffe Infirmary, the Eye Hospital, and the Sarah Acland Home. A tea will also be given to the 7000 children attending the Elementary Schools.

The Outlook in Ireland.

OUR national characteristics display themselves quite as strongly in our religion as in our political movements. Fancy a priest convicted in open court of misappropriating several thousand pounds, then pulling the wires so that the public might show its gratitude by subscribing the deficit. Another priest uses a shepherd's crook with such energy upon the head of a member of his flock that congestion of the brain was narrowly averted. He was taken into court and mulcted by a Roman Catholic judge, and a jury mainly of the same persuasion, to the tune of £75 and costs.

Then our resourceful priest appeals to his flock to make good his loss. The saddest feature of the case remains to be told. The young man who was assaulted, and who appealed to English law for redress, has been compelled to leave the locality. The secret machinery of Romanism has been set working, so that not only the chief victim, but all who have showed him sympathy, have been made to feel the modern substitute for the torture. Some innocent people in England, who are deceived into handling the trinkets of Rome, might come here for a holiday, and see for themselves the fruits of such a system.

Evangelistic meetings were recently held by a converted Roman Catholic in an Irish provincial town. Much blessing seems to have resulted, and a young girl was savingly converted. Her family, of course, strongly objected to her attendance at Protestant meetings, and the parish priest waited on her and strongly remonstrated. It was all in vain, she attended the weekly prayer and evangelistic meetings, and seemed to glory in tribulation. One night, as she came away from a meeting, a mob of men (her father and brothers among the number) seized her, and amid a scene of great excitement carried her through three streets to her father's house, where she was locked up. A lady who was present describes the scene as terrible; the crowd yelled like maniacs, declaring that she must renounce her false religion. Then, whenever the noise ceased a little, was heard the voice of the girl declaring that they might kill her, but she should never go back to Rome. None of God's people in the place slept that night. There was continual

PRAYER FOR THE YOUNG "CONFESSOR,"

and lo! next day an opportunity for escape having presented itself, she walked out with a smiling face, and has since gone about her business as if nothing had happened.

Here is another case from the Metropolis. A girl educated in a convent has been attracted by the preaching of the "old, old story," and has become a regular attendant at a certain mission for Roman Catholics. One Sunday night, as she walked home, accompanied by a Christian lady, her mother meets her, and says:—

"Is it a fact that you have been down at the devil's workshop in D—— street?"

"Yes, mother, and I wish you had been there too; you would have heard much about the love of Christ for sinners."

The mother raises her umbrella, and strikes her daughter across the face with it, tears the hat from the girl's head, dashes it upon the ground, and dances upon it, tears her own mantle as a Jew would rend his garment. Mother and daughter are conveyed into the house of the Christian lady already referred to, and there the former becomes unconscious, and for many minutes is most tenderly nursed by the daughter. As the poor woman recovers consciousness, she appeals to the daughter.

"Maggie, you won't disgrace us all, and the good nuns. You are a child of Mary, you know."

"I am a child of Jesus now, mother, and that is better."

As her family continued to annoy her and used every effort to keep her from the meetings where she was converted, she waited on them to say that unless she was permitted freedom of conscience, she must decline to have any further intercourse with them. Her father, a Protestant in his youth, beat her about the head with his fists and locked her into a back room. After a long and terrible struggle, she managed to open the window. Even there a very high wall barred her progress, but she scaled it, walked round to the front door and said to the person who answered her summons, "Good-bye, you shall see me no more."

Ireland and Southern Canada seem marching upon identical lines to religious freedom. There are saddening sights of intemperance, and Sabbath desecration, and superstition. But side by side the seed of the Word is being sown broadcast, sometimes in the teeth of persecution, and with no small suffering on the part of the worker. But God's promise standeth sure:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THOMAS CONNELLAN.

51B, *Dawson-street, Dublin.*

The Opium Trade.

A GOODLY number of friends of the cause of national righteousness assembled in the Board Room at the Memorial Hall on Thursday evening last, when Sir Joseph W. Pease, Bart., M.P., presided over the annual meeting of the Society for the Suppression of the Opium Trade. Among the many who sent letters in explanation of absence was Mrs. Isa Bird Bishop, who regretted her inability to attend and bear testimony to the wreck and ruin wrought by opium among the Chinese people.

Mr. J. G. ALEXANDER read extracts from the report, which vindicated the existence of the society, described its effective work, and set forth interesting facts in connection with the movement. Among encouraging statements were the following:—The opium dens have been closed almost all over India; this means the suppression of opium smoking, so far as the great mass of the population is concerned, for very few of the people have the skill or facilities for preparing opium for their own smoking. The use of opium has recently been prohibited among the Chins of Upper Burma. The habit is also recognised as injurious among Burmese and Karens in Burma, and Malays in the Straits Settlements. In Ceylon, however, another rule obtains. The Malay from the Straits, and the Tamil from Southern India are still freely admitted to the opium dens, which have been closed to them in their respective homes; and the Burman Buddhist, when he performs a pilgrimage to the shrine of Buddh-Gaya in Bengal, finds himself in like manner exempt from the law of prohibition.

Some interesting statistics were given, from which it appeared that the net opium revenue for 1895-6 yielded 3,881,000 tens of rupees; and it was estimated that the revenue for the current year would amount to 3,161,000 tens of rupees, which, if the rupee remains at the same average value as last year, would be equivalent to £1,905,000 sterling. These figures

FORM A STRIKING CONTRAST

to those of twenty or, indeed, fifteen years ago. The report also summarised Parliamentary action and the progress of feeling in Great Britain in favour of suppression. At length it was reported that meetings had been held during the year in twenty-five towns in which such gatherings were previously unknown.

In the course of a brief address, the CHAIRMAN expressed himself as by no means discouraged with the progress achieved. In all the campaign there had been a Hand above that extended by the anti-opium societies.

Sir WILLIAM WEDDERBURN, Bart., followed, maintaining that the practical suppression of opium-smoking in India was a considerable victory for the agitation. The ways of official departments were very wonderful; when told a thing ought to be done, they refused to see it, but at length followed the course advised. So, the Indian Government had at length adopted the recommendation of Mr. H. J. Wilson, M.P., as set out in his minority report. By reasonable economies of administration, the revenue derived from the traffic could easily be dispensed with.

Mr. H. J. WILSON, M.P., remarked that notwithstanding the statement, more than once made in Parliament, to the effect that the area of poppy cultivation should be diminished, there had lately been an increase, which had been growing ever since the character of the majority report was made known. Yet, although there was an increase of twenty per cent. in that direction, the amount paid to the cultivators had fallen. From these facts it would seem that the traffic was getting more and more unprofitable. There is also a reduced manufacture and a smaller export. The business is sinking away; and it was deplorable that the Government had not suppressed it in a manly way, while yet actually in existence.

After a brief address by Mr. J. WILSON, M.P., Mr. B. BROOMHALL showed from figures that during the sixty years of the Queen's reign the export of opium from India to China had been at a rate of half a ton for every hour of the day and night. The total revenue arising had been £253,975,382; but the traffic was not only demoralising in itself, but highly injurious to legitimate trade.

Rev. J. MACGOWAN, of Amoy, for thirty-eight years missionary in China in connection with the L.M.S., spoke of the great importance of the subject, and the ignorance that prevails regarding it among Christian people. In China to-day the supreme question is opium; it touches every class of society, and is the vice which overtops all others. Among rich and poor it is the same; the former in circumstances of luxury, the latter in conditions of misery, and ever with tragic consequences. Having described a visit to an opium palace, in which were a thousand or so of the choicest young men of Shanghai, enslaved by the awful vice, the speaker pointed out that, while there is a diminution of production in India, in China, where we have fostered the habit, the traffic is growing rapidly. Whereas a few years ago there was here and there a field devoted to the poppy crop, now whole districts are covered with the flower. The farmers at the present time make 500 per cent. over what they could realise for rice crops; but they do not know that in a few years there will be failure and distress. Such is the influence of the traffic, its victims are practically outside the range of missionary effort. Of course the Gospel can save them, but gamblers and other most degraded sinners enter the kingdom of God before them. Every time the vice is mentioned, the people associate it with England. Shackles have been laid upon China which threaten to hold the people for ever.

Miss LUCY GUINNESS, recently returned from India, described the opium shops in southern and northern cities; also the dens in which smokers hide away. Never until she came home from India had she so appreciated the work of the agencies for the suppression of the traffic, so fruitful of misery and sin.

Dr. WILSON, from China, gave the view of the average Chinaman regarding the traffic. Apart from Christianity, the Chinaman has the conviction that opium-smoking is a great evil, as is shown by the bills announcing remedies for the crave, and the refuges that have been established for the treatment of those who have become its victims. Hundreds of times he had listened to the bitter taunt, "Where does the opium come from?" The Chinaman classes together four evils—drink, impurity, gambling, and opium-smoking.

The Christian Community.

THIS Association held its annual meeting on May 25, Mr. W. H. Seagram presiding. Rev. Marmaduke Hare, rector of Stratford-le-Bow, said the work was thoroughly done, and in a catholic spirit. A great deal was done with a small income. The chairman specially commended the common lodging-house work, and showed the extreme need of the varied service carried on. Other addresses followed.

The report was read by Mr. JAMES ATKINSON, the secretary, from which it appeared that the income had been £3520 and the expenditure £3203. In past years opposition was common, and sometimes violent, but it is now the exception. This plainly shows the civilising influence of the Gospel upon the people, while cases of conversion are continually being met with. Bible-classes, temperance work, Sunday-schools are carried on, there being seven mission halls, in addition to the Memorial Building at Bethnal Green. The Association has 450 voluntary helpers. There is a Home for Working Girls, in which they are trained for situations. Sewing is also provided for poor women, and industrial classes for those who are younger. Various classes and lectures are held at the Memorial Hall.

The president, Sir George Williams, each year presents every worker with a volume.

OUR DAILY HOMILY.

SUNDAY, June 6.

"Each one had six wings."—Isa. vi. 2.

Seraphim signifies "burning ones" to designate their essence, their dazzling appearance, or their intense devotion. But whatever it stands for, they needed the six wings. With twain each seraph covered his face—there was his reverence, he dare not look upon God. With twain he covered his feet—there was his humility, he recognised that he was unworthy. With twain he did fly—there was his activity, his obedience to the Divine commands.

It has been suggested that we are taught that a third part only of our time and energy should be expended in activity, whilst two-thirds are given to reverent fellowship and communion. Probably with most of us the proportion is in the other direction, and we give two-thirds to flight for God, and one-third only for fellowship with God. Might we not adopt the seraph's habit in preference to our own?

The service that springs from such communion is in deep sympathy with the mind of God. The seraph did not wait for the Lord to direct him to fly to Isaiah with a live coal from the altar, but spontaneously the son of flame sped to do the required office, as though instinctively he realised that there was nothing else to be done for a man who had confessed himself to be vile. The seraphim have heard that confession made so often, and have so often administered the same restorative to fainting hearts, that they do not need to be directed what to do. They know God's thought before He speaks a word. A notable emblem this of service.

MONDAY, June 7.

"Take heed, and be quiet; fear not, neither let thine heart be faint."—Isa. vii. 4.

Serious trouble seemed imminent. Two strong peoples were bearing down on Jerusalem, and the heart of the house of David was moved as the trees of the forest are moved with the wind. Fear like this demoralises men and nations. It unfits them for wise and strong action. Hence the necessity of the Lord bidding Isaiah reassure Ahaz in the words quoted above.

They were not sent to him because of his righteousness or virtue, for he was one of the weakest and most idolatrous of the kings of David's line; but because his foes were acting in direct collision with the determined counsel and purpose of God. Such a coalition may be threatening you today, but it is in vain for the breakers of human pride and hate to attempt to intrude within limits which God has set around his chosen. Be quiet. God will fight for you. Fear not, God's purpose cannot be overthrown. Let not thine heart be faint. Lo, a virgin has borne a Son, whose name is Immanuel—God with us. "Fear not, I bring you glad tidings of good news. To you is *born* a Saviour."

God incarnate is the end of fear, and the heart that realises that He is in the midst, that takes heed to the assurance of his loving presence may well be quiet in the midst of alarm. No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn. God can restrain the wrath of man.

TUESDAY, June 8.

"Neither fear ye their fear, nor be in dread thereof...Let Him be your fear, and let Him be your dread."—Isa. viii. 12, 13.

On the prairies they often fight fire with fire. Against the career of the wall of flame there is but one resource: before it reaches the terrified fugitives they light a fire that sweeps the ground bare, so that when the advancing horror reaches the spot there is no fuel left for it to feed on. So with the heart of man, the only true preservation from fear of our fellows is an overmastering fear of our God. Sanctify Him in your hearts. Let Him be your fear and dread.

It is remarkable that Jacob sware by the Fear of his father Isaac. And this appears to have quieted his heart in the presence of Laban. Oh that the fear of God were more prevalent, and that the thought of grieving Him, or incurring his just wrath and indignation, were more cogent in warning us from sin. The fear of God will come to us most certainly with his love. They who love Him most fear Him most. They say with Joseph, "How can we do this great wickedness and sin against God?" Like Paul, they know the terror of the Lord, and so persuade men. One of the greatest sentences a man can utter when tempted to sin or threatened with pains and penalties for the uprightness of his life or the correctness of his creed, is to say simply, quietly, and strongly: "I fear God and have no other fear." Fear Him, so shall ye be established so shall ye prosper.

WEDNESDAY, June 9.

"Of the increase of his government and of peace there shall be no end."—Isa. ix. 7.

Is the government of your life upon his shoulder? In olden times the badge of office was worn there, in some cases a key (xxii. 22). It was on his shoulder that Aaron bore the names of the tribes. The shoulder is the symbol of strength. It is well when the government of our lives rests on the strong Son of God. It is a blessed day in our experience that witnesses the transference of the rule of life to the Wonderful, the Counsellor, the Mighty God, because all these wonderful altitudes of his nature well qualify Him to become the King and Guide of men.

The moment of definitely imposing the government upon the Lord Jesus is generally a marked one in our lives. It stands out as the first of a long series. It is the staple for a chain of successive links, because we are always increasing that government in proportion as we become more familiar with our nature and opportunities, and as new departments of our life open up before us. You are consecrated before marriage, but after you have a home of your own there is a widening of Christ's government.

But just in proportion to the increase of his government will be the increase of your peace. As the one extends, so does the other. And he who has extended the dominion of Jesus to the furthest limits of his being, will know more of the peace that passeth understanding. Solomon reigned from the river to the sea, and was the king of peace.

THURSDAY, June 10.

"Shall the axe boast itself against him that heweth therewith?"—Isa. x. 15.

The Assyrian thought that he was acting on his own impulse, and in his pride congratulated himself on his exploits. The prophet reminded him that it is not so. He was only an axe, a saw, a rod, in the hand of the Eternal God, whose supremacy he was inclined to challenge and set at nought.

This thought underlay the Apostle's reply to those who magnified him against Apollos or Cephas. What are we, he cries, but ministers through whom ye believed, even as God granted to each of us? We are only instruments of God's husbandry, implements through which He fulfils his plans.

Thoughts like these correct alike pride and despondency. Pride, because whatever is the result of our work, we can no more take the credit of it than the pen that wrote the "Paradise Lost" could take to itself the credit of its production. At the best, it is not you, but the grace of God that was with you. You are only a pipe in the organ, but the breath that educed your music was divine. And then, in despondency, it is very helpful to remember that if we are nothing, God is all-sufficiency; if we have failed, it is the more needful for Him to exert more power. Throw back the responsibility of all results on God. Only see to it that you are a polished shaft, an unblunted saw, and leave Him to do through you what He will.

FRIDAY, June 11.

"And he shall be of quick scent in the fear of the Lord."—Isa. xi. 3 (R.V. *marg.*).

Quick of scent! This is the prerogative of all who have received the fulness of the Holy Spirit. We all know the great advantage of having a keen scent. Those who can instantly detect an ill-odour are saved from going into where pestilence and fever lurk in ambush for life. The whiff of ill-odour startles the unwary passer-by, and warns him that influences inimical to health are brooding nigh. Thus he is arrested and saved.

So it is a blessed thing when a man's spiritual senses are exercised to discriminate between the good and bad, the healthy and unhealthy, in literature, amusements, fellowship, and many of the questionable or doubtful things which professing Christians permit. There are many of these which appear innocent enough, as some deadly spot of a jungle where miasma and fever breed; but the deadly scent of corruption will instantly be detected by the Spirit-taught spirit, and the child of God, whose senses are exercised to distinguish between good and evil.

The sense of smell is greatly quickened by inhaling pure air, full of ozone and health, such as breathes about the mountain-brow or the ocean wave. If we return from such scenes, we are more sensitive than ever to foul odours. Live with God in the holy fellowship of the mountains of fellowship, so will you become spiritually quick of scent.

SATURDAY, June 12.

"With joy shall ye draw water out of the wells of salvation."—xii. 3.

Why do people resort to wells? Is it not because they are thirsty? And do they not expect that thirst shall disappear when they have drunk deep draughts of sparkling ice-cold water? So in Jesus there are many wells, each of which is brimming with a sufficiency for the thirsty soul; all we have to do is to draw and drink. "Let him that is athirst come, and take of the water of life freely."

We draw by faith; we draw by letting down the empty bucket of our need into the fulness of God's supply. We draw by our yearning desire and prayer. Do you want purity? There is a well of it in Jesus; draw it up. Do you want meekness? It is there in plenty; draw it up. Do you want courage? It resides in the Lion of the tribe of Judah; take it. And when you have done this by faith, do not look into the dripping bucket of your soul to see if you have received; believe that you have received, and that there is within you, in answer to your appeal to Jesus, a sufficiency for all things, that you, having an abundance for all your necessities, may abound to every good work.

Oh, the joy of such an appropriating faith, that comes to Jesus again and again, and is led by Him ever further into the midst of the springing wells of life. Need itself becomes transformed to delight when it drives the soul to ascertain and use all that God has shred for us in the Son of his love.

F. B. M.

British Home for Incurables.—Earl Amherst presided at the annual meeting of this charity. Mr. R. G. Salmond, secretary, stated that the past year had been one of continued prosperity, as regarded both the financial position of the Institution and the number of inmates and pensioners relieved. The number of pensioners on the books receiving £20 a year each was 300, and there were sixty-five patients in the Home at Streatham. The seaside home at Margate was filled, principally by pensioners, during the summer months, and to those poor sufferers the change was most beneficial. The chairman said the Board had decided not to make any special appeal this year, but he trusted that the funds of the charity would not suffer thereby.

China Inland Mission.

On behalf of a very full meeting assembled in the Mildmay Conference Hall on Wednesday afternoon last week, Sir George Williams, who presided, extended a warm welcome to Rev. J. Hudson Taylor, director of this Mission, on his return after four years' visitation of its stations in the flowery land. In his usual genial and happy way, the Chairman expressed gratitude to God for the blessing which has attended the work which is supported by Christians of all sections of the Church.

Mr. Walter B. Sloan, general secretary, made the financial statement, which showed the total receipts for 1896 to be £43,000, a small increase as compared with the previous year. As the number of workers has been largely augmented, it became obvious that a greater degree of self-denial on their part is involved in the financial position of the Mission. The total number of missionaries to date is 343.

In a brief prefatory prayer, Rev. J. Hudson Taylor linked himself and the meeting in sympathy with missionary workers and converts the world over. Then came details of his travels through a great many of the inland stations of the Mission. The

ALTERED ATTITUDE OF THE PEOPLE

towards missionaries, he said, is most marked, and many minds have been considerably opened to the truth. Despite the opium incubus, the suspicions of the people are being dispelled. The efforts of the Bible Society have done much to alter the mental position of the Chinese, and have produced an eagerness to hear the Gospel. Joy at this is tempered with much sorrow, on account of the short time available for the working in each place. Cases have been heard of which justify the conviction that even under this disadvantage not a few have turned from idols to serve the living God. It is cheering to know that the Mission has now obtained some standing in every one of the great provinces once totally unevangelised. God's care of workers in Kan-su during the seven months of the Mohammedan rebellion was a marked instance of providential care, which has issued in spiritual benefit to the natives. Indeed, good results from the work generally have been greater than ever before, 1260 Chinese having been baptized during the year.

Mr. F. W. Baller, one of the Mission's workers, detailed experiences of extension in and around Ho-nan (Shan-si), largely through converted native agency. In ten years, raw curiosity had given place to a native Christian church; while in nine neighbouring centres a work was being carried on by the natives themselves without fee or reward.

The four questions of Rom. x. 14, 15, were brought forward by Mrs. Stott as something which God designs his Church on earth to answer. In proof that the Chinese are staunch friends when their confidence is gained by Christian love, Mrs. Stott referred to the fine banner hanging behind her on the platform, presented at a large gathering of native Christians, to commemorate twenty-five years spent by her in ministry among them. It was worth while going through two lives to see what she had seen of God's work there. Wherever a church in our own favoured land is full of missionary zeal, it is bound to be a useful one in its home sphere.

Rev. E. D. Williams said he had stood on that platform nine years ago to tell why he was going to China. God's goodness and power had been wonderfully seen in the interval, in regard to parental anxieties, the acquisition of the language, and riotous troubles in the neighbourhood of the work in Si-ch'uen. Statistics were given of decided growth in the eleven stations of this province. Some touching instances of native zeal were also mentioned. Itinerary work shows that the Lord is preparing hearts in China for Himself.

Motives for zealous prosecution of missionary work found an eloquent exponent in Rev. G. H. C. Macgregor. Pity for degraded races living in superstition and misery might drive us to activity in this way, but gratitude for personal deliverance from spiritual guilt, bondage, and want should be a stronger lever to devotion in such a cause. In the ever ascending scale of motive, we come upon duty in regard to a plain Divine command. To hold himself or herself at the beck and call of Christ is the true position of the believer. Moreover, hope is another element entering into the subject; and in this connection, surely one great hindrance to our Lord's return is the neglect by his Church of her great commission. The supreme motive, however, must ever be Christ's life in the soul. Shall we not, each one, allow that life to exercise its full power within us?

There was an increased attendance at the evening meeting, when Mr. Hudson Taylor occupied the chair. He said that taking all missions working in China, the number of communicants has doubled within the last seven years.

Glorious work in physical healing had fallen to the lot of Dr. Douthwaite, and therein he had discovered attraction of the people, removal of their prejudices, and the presentation to them of an object lesson as to the true spirit of Christianity. Through such agency large numbers of Chinese had been reached throughout an extensive field of travel, the Doctor having 24,000 dispensary attendances last year, including some Chinese soldiers, with 200 patients in hospital, many of those treated professing faith in Christ. It is as true in China as elsewhere that love never faileth, and Chinese gratitude is a real quantity.

Mr. John Darroch has been working in Nganhwu Province, which has 48,000 square miles of territory very inadequately served in its missionary stations. Many cities in the north of the province are yet without any witnesses for Christ. There is plenty of opportunity to live as well as preach the Gospel in China. "That's a foreign devil, but what he says is true," was the remarkable exclamation of one upon whose heart God laid conviction. Even in a place of 30,000 inhabitants, with no other workers than two ladies, the feeling arises, "I must preach the Gospel in other cities also."

During three years' absence from England, that

SPLENDID MISSIONARY WITNESS,

Mrs. Bishop, spent some months in the province of Si-chuen. One cannot help feeling strongly that her sound common-sense testimony is of a nature to commend itself to every unbiassed mind. She spoke of the devotion and tact exhibited by several workers—native and British—with whom she had come in contact. One could not find a more devout or a better behaved audience in England than in the native church at Paoning Fu; but such spots only make the surrounding spiritual darkness all the blacker. The spirit of unity between the China Island Mission workers and those of the Church Missionary Society is so manifest that it would be difficult to say where one agency begins and the other ends. Cut off as the missionaries are from what we consider religious helps, they throw themselves the more upon prayer and study of the Bible, and these things seem to be the very elements of their life in the midst of the down-dragging influences of heathenism. The number of converts may be comparatively small, but the quality is good, and church-life is pure. Medicine in Corea is intimately connected with devil-worship; while in China, and even in enlightened Japan, it is concerned with charms and sorceries. These facts afford obvious reasons for the maintenance of Christian medical missions.

A letter written from Flushing, and signed by "A Blue-jacket," was read by Rev. Hudson Taylor. During the stay of H.M.S. *Spartan* in Chinese waters the writer had extensive opportunities of intercourse with missionaries and native Christians. Some of his shipmates told him they dared not go to C.I.M. meetings, or they were bound to be converted; but other dear comrades, like-minded with himself, joined in saying, God bless the Mission and all connected with it; for wherever they went were found proofs of the Christ-like lives of its workers. Mr. Taylor said that God had been hearing the prayers of workers and friends at home by providing labourers. With regard to the financial resources of the Mission, taxation in China is increased through the late war, and the once favourable value of silver there, and consequently the Mission's available income, has been, he said, seriously affected; but in all such matters recourse has been had to the great Divine Treasurer, whose resources are found to be undiminished. Our business is to seek first his kingdom, and all things needful shall be added unto us.

The Church Army.

The Executive Committee are very anxious to celebrate the Diamond Jubilee of the Queen by raising £10,000 to build a central headquarters, where all the offices could be united with the two chief Training Homes. The present centre is cramped and congested, the work being carried on under and over several shops in the Edgware-road. It is hoped further to augment the Benevolent Fund by £5000. From this grants will be made from time to time for cases of urgent need, old age, incapacity among the officers, and for their orphans and widows.

In no branch of the work has God's blessing been more manifest during the past year than in the van work. Rev. C. Lane says:—

I bless God from my heart for the Church Army. I have been here (Wheelock, Sandbach, Cheshire) for twenty-three years; nothing has moved the people previous to our recent Mission of the Van.

"God knows what will become of him if you can't take him." So wrote one of the Charity Organisation Society's officials not long ago, concerning a man who had gone down. "God knows," indeed! And yet this poor fellow's life was once as fair and as promising as that of many others. How many men, and women too, thank God on their knees for the fresh start in life given them by the Church Army. Help such as this is help indeed. It is not a hasty push, a "move-on-there" sort of assistance, but a hearty, encouraging sympathy, and a certain home for three months, if needful, and rest and comfort for the weary soul and body. Idleness is not permitted. If a man will not work he must go. "To labour is to pray," might well be the motto of the Church Army. Everyone is busy, everyone is bright and cheerful, the services are hearty, the system thorough, and the outcast is welcome. "Nobody wants the outcasts," said a bishop lately, "but the Church Army. God bless the Church Army"; and many will echo his prayer.

"We never have any time to laugh at home," said a poor, overworked mother one day to Miss Storey, while enjoying a Church Army tea at the Old Clo' Depôt. "We like to come here once a week; it makes us feel young again."

The idle class cannot realise the burden of hard-grinding poverty, how it deadens the mind, and makes a woman old before her time. "No time to laugh at home," and perhaps no time to pray.

There is an open luncheon every Monday and Thursday at 1.30 p.m., and visitors who would like to see something of the work of the Church Army, and to make the acquaintance of Mr. Carlile and the officers, are welcome. Here is no elaborate menu, only plain, wholesome food, well cooked and neatly served. The dining "hall" is in the basement at 130, Edgware road, and was formerly a kitchen, but many pleasant gatherings take place there, and when luncheon is over a chapter from the Bible is read, a few kindly words are spoken by Mr. Carlile, and then all adjourn and assist at the short service which is conducted by the cadets.

Every information and assistance concerning the work will be gladly given by the hon. social sec., Mr. Colin F. Campbell, or by Miss Prentice, the hon. sec. of the women's social work. £5 will help up one poor outcast; £100 will start a home; £200 will cover its cost for one year; £5000 will found and endow a home. Many more homes are needed. May God raise up many more in this coming year who will help "to hold up the weak, heal the sick, bind up the broken, bring again the outcasts, and seek the lost."

Last year the Social Department of the Church Army investigated and dealt with some 9000 cases of "all sorts and conditions of men," as well as women and youths; and out of all those received into the Labour Homes throughout London and the provinces over 50 per cent. obtained a genuinely fresh start in life. In these homes, as the Dean of Windsor said the other day, the "Church Army turns soot into diamonds."

Cicely McDonell

89, *Edgware-road, W.*

THE LATE

Rev. William Ashton,

MISSIONARY TO SOUTH AFRICA.

THE death of the senior missionary upon the roll of active workers in the London Missionary Society recalls many of the triumphs and much of the success achieved in one of its hardest fields of labour.

William Ashton was for twenty-seven years the coadjutor of the venerable Dr. Moffat at Kuruman, and for some time the neighbour of David Livingstone. He was one of those keen, eager, self-reliant, untiring spirits which the Master usually sends to young missions. A man who can turn his hand to anything, and is capable as a linguist, translator, preacher, printer, bookbinder, carpenter, mason, and other building crafts, as well as a book-keeper, store-keeper, financial agent, and at all kinds of desk work. All these duties, and others, fell to the lot of Mr. Ashton, and the testimony of a succession of colleagues for fifty-five years is unanimous as to the adaptability, energy, and success of this faithful worker.

His first serious thoughts about mission work were produced by a sermon from Rev. Richard Knill, from the text, "When it pleased God to reveal his Son in me," etc., and while at Airedale College, Bradford, he became acquainted with Dr. Moffat, through whose request the directors of the London Missionary Society appointed him to Kuruman.

Dr. Moffat being delayed in England, Mr. Ashton employed his time in learning printing and bookbinding. At length, having married Miss Sarah Dixon, of Morley, near Leeds, the party of four missionaries sailed with Captain Buckham in *The Fortitude* for the Cape.

At Kuruman, besides general mission work, he had the superintendence of the printing press. The present skilled superintendent of that mission press says of Mr. Ashton's work: "Though not a trained printer, the books that were printed during his supervision—mainly the work of his own hands—testify to the thoroughness and precision that characterised everything he undertook. In addition to books for educational purposes which he printed, was the first Sechwana Bible, translated by Dr. Moffat, in which he rendered Dr. Moffat very efficient help, the proofs always being submitted to Mr. Ashton for comment, and revision when necessary, before going to press." In 1857 he commenced a monthly periodical in Sechwana, "The Instructor and News Teller of the Bechuanas."

In 1864 he took charge of the station at Likhatlong, and engaged in the revision of the Sechwana New Testament. During the whole of this fifty-five years of service Mr. Ashton only spent nine months in England—during 1870-71, when he returned to occupy Kuruman in the absence of Mr. J. S. Moffat.

In 1876 he removed to Barkly, his final sphere of labour, and for twenty-one years worked in a very extensive district occupied by English, Boers, Bechwanas, Korannas, and other tribes. Hence on Sunday his services were of a polyglot character, and people present heard "every man in his own language wherein he was born . . . the mighty works of God." Twice a day did this septuagenarian delight to proclaim the Gospel, and in the afternoon to conduct the Sunday-school. He had also a Blue Ribbon Army and a day-school to look after in the week.

But this final sphere of work had a wider range. It was the financial centre and store for all the Mission. As the secretary and treasurer of the Bechuana district committee the business of the Mission was focussed in his hands, and if at any time a brother missionary needed some business transacted he always attended to his requests.

It will be readily seen, even from these hasty words, that the active old man at Barkly was the "hub" of the Mission, and kept things running. He will be much missed by all the missionaries, who looked up to him as a friend, so capable and helpful, that only the unselfish solicitude of a real father can convey an idea of his loving attention to their wants with his characteristic accuracy and promptitude. He was always a very affectionate man, and observers were surprised that so stern a man could be so tender to children. In old age he grew very mild and lovable.

Amongst the natives he was widely known, venerated, and loved. Though he was a strict disciplinarian in church matters, and many have vivid recollections of his treatment, yet

for this he was none the less loved by them. They also showed keen appreciation of his faithfulness. One man said, in reference to Mr. Ashton as a preacher, "The teacher Ashton did not cross the sea in vain."

In 1892, his jubilee year of service, Mr. Ashton was the recipient of many kindly attentions and valuable mementoes of the affection and esteem in which he was held by the directors of the Society, his fellow missionaries, and the people among whom he laboured. But still the simple, humble missionary laboured on; his one desire seemed to be expressed in Wesley's words—

> My body with my charge lay down,
> And cease at once to work and live.

Though he has gone from us, Mr. Ashton will always be remembered for the noble and active part he has taken in Christianising and civilising this portion of the "Dark Continent."

Dock Labourers' Mission.—We have closed our winter task of feeding the poor and out-of-work. Thousands of men, women, and children have been fed, and many of the most needful supplied with warm garments. C. Coleman.

150, *Boleyn-road, West Ham, E.*

Native Races and the Liquor Traffic.

ONE of the Duke of Westminster's spacious rooms in Grosvenor House was filled on Monday afternoon for the annual meeting of the Native Races and the Liquor Traffic United Committee. The hon. sec., Dr. C. F. Harford-Battersby, made touching reference to the lamented decease of his predecessor, Rev. J. Grant Mills, and stated that the present time was a crisis in the history of the movement. There was an immediate danger of the extension of the liquor traffic amongst native races, especially on the West Coast of Africa, owing to the opening up of new tracts of country by railways and other means. On the other hand, the Brussels General Act should come under revision in 1898, and it is very important speedily to secure an agreement amongst the Powers as to further restrictive measures being imposed. Pastor Gustav Müller had organised during the past year a German United Committee, consisting of representatives of fifteen missionary and temperance societies, and this committee had elicited from the German Government the information that they are prepared to act in co-operation with other European Powers in placing restrictions upon the liquor traffic with native races. During the year the committee have reduced their debt from £77 to £22, on an income of £378, but there is a consequent necessity of diminished activity, and a sum of £1000 is needed in order to deal adequately with the present crisis. Reference was made to Her Majesty's expressed sympathy with the object the Committee have at heart, and it is believed that nothing would give greater joy to our Sovereign than the emancipation of Africa from this great curse.

Speaking from the chair, the Archbishop of Canterbury expressed satisfaction that the progress of this movement, if not great, was, at any rate, very real. It is a terrible blot upon our commerce that, while it increases the material comforts of the human race, yet it carries to it such a deadly curse as strong drink. Africa stands pre-eminent for the harm which is done by this mischievous import. Would that British commerce generally might realise how it is besmirched by an evil than which nothing tends more to increase human misery.

The enormous growth of Africa in the seven years which have elapsed since the adoption of the Brussels Act was urged by Mr. Sydney Buxton, M.P., as one strong reason for revision on the lines of increased restriction. Mr. Alfred Jones (Liverpool) pointed out some of the difficulties under which traders labour, in regard to this question, from the low rate of French and German spirit duties where Africa is concerned.

Growing public opinion at home and abroad with reference to the admitted evils of the traffic was spoken to by Bishop Tugwell (Lagos), who quoted a mass of Governmental official opinion in favour of restriction. His own experience showed that gin had almost become the currency of the African coast. He believed that, if necessary, England might successfully stand alone in guarding her African frontiers against this curse. Rev. Denis Kemp, from the Gold Coast, showed that successful missioning there has demanded uncompromising opposition to the evil.

A worthy representative of Africa now stood forward in the person of Bishop Oluwole, who said that his people are not going to wait until the interior of the country is overrun and devastated by a traffic no more legitimate than the slave trade, and quite as contrary to the *morale* of treaty rights.

Colonel Cardew, Governor of Sierra Leone, reported decisive measures of repression taken by his Government, and warmly thanked this society for the ameliorative work it has, to his knowledge, accomplished on the West Coast of Africa. Mr. Joseph Malins and Mr. T. A. Denny also added a few words of testimony and encouragement.

Temperance Workers.—At a social gathering of temperance workers in the Cockburn Hotel, Henrietta-street, Covent Garden, a welcome was extended to Mrs. Stevens, of Maine, and farewell was said to Mrs. Harrison Lee, of Australia.

A Woman in Your Stead.

IN your place and in mine, an Indian woman, filled with the love of Christ, whom, after years of seeking, she has fully come to know, has gone from her pleasant home at Poona among the western Ghauts, into the famine country of Central India, to help save some of the thousands of suffering women and girls.

Five months ago we were in that Poona Home, and met her for the first time. The name of Pundita Ramabai, so long familiar, became a sweet reality to us as we watched the brave, quiet little woman in her white widow's *sari*, with her bare, sandled feet, and short dark hair, moving through the halls, school-rooms, and dormitories of her beautiful home for young Hindu high-caste widows.

Her prayer, faith, love, and effort have built that *Sharada Sadan*, and maintained its forty to fifty girl inmates, twelve of whom were brought to Christ and openly baptized last year.*

She has gone to the worst famine districts, faced heart-breaking scenes and suffering, has come back with a number of young women snatched from death, and worse than death. She hopes to gather in three hundred such, but cannot without help. Here are some of her "Famine Experiences":—

"The poor people seem to have lost all humar feeling. They do not care even for their own children. Some parents eat all the food they get for themselves and for their little ones, and become quite fat, while their children are like skeletons; and some are even in a dying state, and yet their fathers and mothers feel no affection for them.

"Parents can be seen taking their girl-children around the country and selling them for a rupee or a few annas, or even a few seers of grain. The food given to the children is snatched from their hands, and eaten by their stronger neighbours. In some places, the Government officials give two pice or more to each child, or old and sick person, unable to work, but what can a baby of two or three years of age do with two copper pieces in its hand? The pice are soon stolen and the little ones

LEFT TO DIE OF STARVATION.

"The Government officials are kind, and are doing what they can to help. But the means at their disposal make it impossible to meet the demands. What are a few thousand rupees among so many thousands, to be supported for months? Perhaps about eight or ten annas or, at the most, a rupee per month is allowed for each person; and how much and what kind of grain will that sum bring? In many cases parents have fallen a prey to the famine, and left their young girls to the tender mercies of their neighbours. Such girls easily fall into the hands of wicked people.

"It has been my sad lot to see many little girls ruined for life. Even the children seemed to have lost all their innocence and were acting like little devils. What lies, what thefts, what language! 'Oh God!' I prayed when I saw them, 'save us, save our nation from utter destruction.' It seemed as if nothing short of a great flood would be able to wash away all this sin from the face of our country. I wonder at the mercifulness and long-suffering of our Father, who is still bearing with us.

"It is impossible for the Government officers alone to look after the little children, and to protect the virtue of young women and girls. There is a large field of work for you and for me, if only we undertake to do it. Old people and middle-aged persons and delicate women who are unable to break twelve baskets of stone, and carry them to the appointed place, and who cannot get their wages at the Relief Camps unless they do so much work every day, need our help. The sad sight of aged men and delicate women stretching forth their sore hands and begging you to help them, pouring out their sorrow into your ears, and lamenting over their hard fate, while their tearful eyes look straight into yours to find out if there were a particle of sympathy for them, is altogether too much to bear, for a person having a heart of flesh.

"The Father, who is a very present help in trouble, has enabled me to get one hundred widows, forty-seven of whom will go to school to study, and others will work. Over 1000 rupees were spent in fetching them here. To go to work to get these widows, to fetch them here from Central India, and to feed and clothe them, is an expensive business. Harder still is the work of civilising them and teaching them the habits of cleanliness. Some are little better than brute animals. The filthy habits they have acquired during this period of famine have become second nature with them. It will take a long time to civilise and teach them. The Lord has put it into my mind

TO SAVE THREE HUNDRED GIRLS

out of the famine districts, and I shall go to work in his name. The funds sent to me by my friends in America are barely enough to feed and educate fifty girls, and people are asking me how I am going to support all these girls from Central India. Besides their food and clothing, new dormitories and dining-rooms must be built. Our present schoolhouse is not large enough to hold more than one hundred girls at the most.

"How are these emergencies to be met? The Lord knows what I need. My girls and I are quite ready to forego all our comforts, give up luxuries, and live as plainly as we can. We shall be quite contented to have only one meal of common coarse food daily if necessary, and so long as we have a little room or a seer of grain left in this house, we shall try and help our sisters who are starving. It seems a sin to live in this good house, with plenty of food and clothing, while thousands are dying of hunger, and are without shelter."

How many of us here at home are guilty of that sin! May the Lord transform our indifference into Christ-like activity and self-denial. Communications for Pundita Ramabai will be forwarded, if addressed, c.o. Messrs. Dyer Brothers, Rose-street Corner, Paternoster-square, E.C., who have published her pamphlet, *Famine Experiences*, at 9d. a dozen.

May all who read these lines take, by their practical sympathy, the hand of this woman, our sister, who is doing this work in our stead.

LUCY E. GUINNESS.

* "Three or four of Ramabai's elder students are nearing matriculation, several are already out as assistant missionaries, two or three married to Christian men. Others are occupying posts of usefulness in the Sadan itself. Considering that all these were Hindus, most of them from the most exclusive castes, it is not too much to say that God has granted Ramabai a success given to few purely missionary institutions."—Mrs. Dyer.

Christian Instruction Society.

At the annual meeting of this society, held at Highbury Quadrant Church, Sir George Williams occupied the chair. The annual report presented by Rev. Robert Mackay, secretary, showed that considerable progress had been made during the year. On behalf of the committee he earnestly appealed to the Free Churches of suburban London to give practical expression to their sympathy, by helping to maintain a deaconess in some needy district. The success which had attended the employment of deaconesses afforded special grounds for thankfulness. There is now a staff of thirty deaconesses, who visit the homes of the poor with the message of the Gospel, and convey practical sympathy to many of the darkest homes in London. The society circulates the sacred Scriptures, and conducts services in churches, chapels, mission-halls, tents, and in the open-air. Casual wards, hospitals, infirmaries, and workhouses were also systematically visited by volunteer workers.

Rev. W. J. Dawson, Prof. Barakat, Rev. Thos. Grear, and Mr. Geo. Nokes spoke in support of the work of the society.

Notwithstanding that Mr. Mackay was re-elected as secretary, we understand he has tendered his resignation, feeling that the Society is not in a position at present to pay a secretary.

Caring for Destitute Children.

EXCEPTIONALLY attractive and interesting was the annual festival of the National Refuges for Homeless and Destitute Children, held in Exeter Hall on Tuesday evening, 25th ult. Hundreds of little singers and instrumentalists crowded the platform, and the hall was packed from an early hour with expectant friends and supporters of this excellent rescue agency, with its wide and varied ramifications. The "Admiral's Salute" was played by the band of the *Arethusa* as chairman and speakers ascended the platform.

The Earl of Jersey, President of the institution, was in the chair, and submitted to the meeting a telegraphic message of Jubilee congratulation to the Queen from 800 children of the Refuges, including the sailor boys of the training ships, in conjunction with president, committee, and subscribers. This message, duly and loyally adopted, recognised with profound thankfulness to God the fact that during fifty-four years of "the glorious reign" the society has been enabled to rescue from destitution over 14,000 boys and girls. Some of these were born in Ireland, some in Wales, others in Scotland, Italy, France, East and West Indies, Belgium, United States, Canada, Ceylon, and the remainder in various parts of London and the English counties.

After some very sweet singing, always an abundant and very acceptable feature of these gatherings, the secretary, Mr. H. Bristow Wallen, briefly reviewed the work of the year in training the children on sound

RELIGIOUS AND INDUSTRIAL PRINCIPLES.

The boys in the Homes on shore are trained in tailoring, shoemaking, carpentering, gardening, farming, baking, housework, and each Home has its instrumental band. The girls have to do all the household work in connection with their Homes, such as scrubbing and cleaning, washing clothes, making and mending their own garments, and knitting and darning. In addition to all these duties, both boys and girls are taught in the three R's, under Government inspection. The total receipts for the year 1896 amounted to £23,978, and the total payments to £22,026 6s. 7d. Although the balance-sheet is a little more favourable than last year, there is still cause for anxiety on the part of the committee, and an urgent call upon all friends to continue and, if possible, increase their aid, especially as a mortgage debt remains upon the London Home. The noble chairman briefly but warmly commended the good work, Rev. A. J. Poynder seconding adoption of a report marked by signs of decided and growing usefulness.

Moral development in missionary enterprise at home and abroad, in this Victorian era, formed a congenial topic for treatment by Rev. Dr. Lefroy, Dean of Norwich; and his thankful survey of Christian progress in its childward aspect was combined with eloquent expressions of much hopefulness for days to come in connection with such work as this, which he declared to be eminently calculated to diminish vagrancy and crime, and to raise the condition of the children until they become godly and honourable members of society.

A "surprise visit" to one of the homes was made by Rev. R. Calder Gillie, who found the youngsters glad and bright under the operation of the Society's work.

The boys of the Farm School went through a clever exhibition of vigorous musical drill, on a dais fronting the platform and extending far into the midst of the audience. Then came more songs by the choir—amusing, pathetic, and stirring—and a Shaftesbury School bugler gave the signal to lower the lights for a novel item in ten minutes' limelight illustration of refuge work, upon a screen dropped in front of the organ. Mr. H. G. Copeland, finance and deputation secretary, in describing the pictures, mentioned that some little progress has been made in a "Young England" scheme to collect a hundred thousand sixpences this year in aid of the good work. The proceedings throughout were most gladsome and inspiriting, and must have cheered every Christian heart present, in the prospect of what the institution is accomplishing for the cause of Christ and humanity.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

About Whitsuntide.

TEXT.—St. Luke xi. 13.

HYMN.—Our blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter bequeathed
With us to dwell.

THIS is our "Christian Endeavour" week, in which our thoughts are directed more particularly to Home Missions, and various ways in which we can help them. But then, next Sunday is Whit Sunday, and we ought to think a little about that too. So let us begin with that first, and you will see that the two ideas are not so very far apart after all.

Whitsuntide, as you know, is a time set apart to remind us of the gift of God's Holy Spirit, just as Christmas commemorates our Lord's birth, and Easter his resurrection. But I fancy I hear one of you saying, "The Holy Spirit? That is too difficult a subject for us to understand about; it is a subject more fit for grown-up people!" Now, if you will read the text referred to at the top of the page, you find that our Lord said to his disciples, "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

Jesus, then, regards the love which prompts the giving of good gifts to the children as an illustration of the love of God in giving us the Holy Spirit

Then in the hymn given you for this week, the Holy Spirit is spoken of as "a Comforter." This is taken from St. John xiv. 16-18, where Jesus says:—"I will pray the Father, and He shall give you another Comforter...I will not leave you comfortless." The margin gives the word "comfortless" as "orphans." It seemed to the disciples as if when Jesus left them they would be left quite alone in the world, like orphan children, and so the Holy Spirit was to take his place and be to them both Parent and Comforter. But not only so. Whenever your heart is touched and you feel sorry for an orphan boy or girl, or feel a desire to give some good gift to poor children, it is because the Holy Spirit is inclining you to do so; and is not that one form of "Christian Endeavour"—to try and do a Christ-like act to those that are not so happy or well off as yourself? There are so many ways of doing good if only you will listen to the "still, small voice" of the Holy Spirit in your heart. So I want you to celebrate this Whitsuntide by thinking of those who are less fortunate than you are. First of all pray for them, and then do what you can, for Jesus' sake, to help them. This is true "Christian Endeavour." Let this verse be your prayer:—

Give me a faithful heart—likeness to Thee,
That each departing day henceforth may see
Some work of love begun, some deed of kindness done,
Some wanderer sought and won—something for Thee.

Little Edgar.

HERE is a pretty story written by a lady who signs herself, M. T. R.:—

Poor wee man! He had had a hard life the five short years he was on earth, and he was such a pretty boy too, with fair hair, and big eyes that looked at you so wistfully.

How could anyone ill-treat him? Ah! yes, his mother did, and perhaps one day she will know it was her cruel treatment of him that hastened his death. His was a little life soon ended, one more weary lamb rescued by the Good Shepherd, and safely carried out of the storm into the quiet fold.

One morning there was a ring at the out-patients' door of the Children's Hospital in N——, and a woman and boy presented themselves to see the doctor. After a short examination, he gave the boy a letter of admission, and half an hour after little Edgar was carried upstairs, washed, and put into a clean, cosy bed, with his poor bad leg resting on a pillow. He came in grimed with dirt from head to foot, and it was quite a new feeling for him to find it all washed off; and then his bed—the soft mattress and pillow, the clean sheets, and pretty red-and-white quilt, so different from his miserable home. He had known very little love in that home, for he had no father, and his mother drank. All she loved and cared for was the drink, and day after day little Edgar's food was scanty and bad, his cheeks got whiter and thinner, and he began to limp about and cry with pain in his leg, but yet his mother did not care. At last a neighbour, pitying him, carried him off to the hospital, and begged he might be taken in.

For some days the poor little fellow would not be comforted, but lay moaning with pain and crying for his mother. The little, ill-used, starved, neglected child still loved and wanted his mother! "Mummy, mummy, oh, I want my mummy!" Visiting days came and went, when parents and friends brought the other children toys, flowers, sponge cakes, and eggs, but no one came to see Edgar. Soon there was a change for the worse, abscesses formed, he grew weaker and weaker, and the doctors said he would not live long. His mother was told her child was dying, but she sent word that she did not care to come and see him. One of the nurses received a hamper of primroses one morning, looking and smelling as only country primroses can, and she fastened some in her dress, saying laughingly, "I am going to be grand to-day!" She went to Edgar's bed, where he was lying apparently unconscious, unable to speak, with wide-open eyes. While trying to give him a few drops of milk, she noticed his eyes fixed on the primroses.

"Would Teddy like these pretty flowers? See, Teddy, smell them," and she held them to his face, and then put them in his hand, but he was not conscious enough to grasp them, so she closed his fingers round the bunch and kissed him. A few minutes after, she saw him slowly trying to move his hand so as to see them better, and to put them by his cheek. He laid with them there for hours, and then they were put in a cup close by him.

That little bunch of primroses was the last thing he looked at and touched. In the evening, convulsive fits came on, and in the early morning, when the sun was rising, and a bright fresh day beginning, a loving angel messenger was sent to carry him to God's beautiful Home, where the little weary child will rest for ever, "safe in the arms of Jesus."

Were not those flowers worth picking and sending even for the pleasure they gave to that one dying child?

The Ministry of Flowers.

LAST year my young readers did splendidly in the boxes of flowers they sent me for distribution among poor children. But since then so many more have joined our ranks that I am hoping great things this year too. I have before me a report of the Bible Flower Mission, which receives flowers for the sick people in our hospitals, a text of Scripture being attached to each bunch. Here is part of a letter from one of the hospital visitors:—

"I thought you would be interested in a case I had to-day in the hospital, and also unite with me in prayer that the poor woman may be brought into full peace. She was very ill; and the text I read to her was, 'Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ' (Eph. ii. 13). She said, 'Do you think I am going to die?' 'I don't know,' I replied. 'Because I thought, perhaps, you had brought me a message,' she said. 'And so I have, from God; this is it,' and I read the verse again, asking her if she were ready to die. 'I am not sure,' she answered; and then I told her God was willing to forgive her sins if she trusted in the shed blood of the Lord Jesus Christ, etc. She said, 'Please read the verse again'; after which she asked me to pray with her, and gave a hearty 'Amen.' I asked her if she also had prayed. 'Yes, I did, and I believe God has heard, and I can now trust myself to Christ.'"

I think you will see from that what great good may be done by these little gifts of flowers. I shall be glad to receive a supply every week to pass on to those who work among the sick poor, young and old.

"Uncle Tom's Cabin."

I NEED hardly say how willingly I let our good friend, Mr. Kirk, have his say in the following letter:—

DEAR LITTLE FRIENDS,—I do not wonder that Uncle Tom's delightful scheme for providing a bathing machine for the cripples at Southend has not gone quite so well—swimmingly (is that the word?) as it might have done. Of course many of you thought, didn't you? that everybody else would send in a small gift, and there would be no need for your mite.

Then, again, the cold winds were enough to make one shudder at the bare thought of paddling, much less of bathing. But surely now there will be no delay. Your mite, you see, is needed, and the genial sunshine has come at last, making many of the little suffering holiday-makers at the Ragged School Union Cripples' Home quite long to try a "dip."

So please hurry up, and let us secure this bit of real pleasure for the cripples before we begin to think of our own holidays.

It is now suggested that our (for you know it is a joint enterprise) cripples' bathing machine shall be known as "Uncle Tom's Cabin." Isn't that a charming idea?—Your friend, on behalf of the crippled children,

JOHN KIRK.

Ragged School Union, 37, Norfolk-street, Strand, W.C.

Donation List.

Indian Famine Children (Mrs. Bruere).—Collected, W. and C. D. M., 10s.

Indian Famine.—D. V. M. and N. P., 7s.; Q. and L. M., 1s.; E. G., 5s. Total, 13s.

Cripples' Bathing Machine.—M., 1s.; D. J., 1s. Total, 2s.

Bible Searcher (No. 74).

[Children under *ten* do any two, those under *thirteen* do any four. In answering it is not enough to give only the references. The verse (or part) must be written out.]

In Genesis xlvii. to l.:—

1. How long did Jacob live in Egypt? What was his other name?

2. How old was he when he died? Where was he buried? Who else was buried there?

3. Of whom did he say:—(*a*) "The angel which redeemed me from all evil bless the lads." (*b*) "In their anger they slew a man." (*c*) "Thou art he whom thy brethren shalt praise." (*d*) "He crouched as a lion." (*e*) "He saw that rest was good."

4. Give a list of the twelve tribes of Israel.

5. Who said "Behold we be thy servants." To whom? And why?

6. How old was Joseph when he died? Where was he buried?

KEY TO LAST WEEK'S SEARCHER (No. 73).

1. (*a*) Call upon me in the day of trouble (Ps. iv. 15) (*b*) Hide thy face from my sins, and blot out all mine iniquities (Ps. li. 9). (*c*) A broken and a contrite heart, O God, thou wilt not despise (Ps. li. 17). (*d*) The fear of the Lord is the beginning of wisdom (Ps. cxi. 10). (*e*) Unto the upright there ariseth light in the darkness (Ps. cxii. 4).

2. (*a*) The golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant (Heb. ix. 4). (*b*) The high priest; once every year; with blood (v. 7). (*c*) Christ by his own blood obtained eternal redemption for us (v. 12). "How much more shall the blood of Christ . . . . purge your conscience from dead works to serve the living God?" (v. 14).

3. (*a*) To do the will of God (Heb. x. 7). (*b*) To enter into the holiest by the blood of Jesus (v. 19). (*c*) With a true heart in full assurance of faith (v. 22).

4. (*a*) Faith is the substance of things hoped for, the evidence of things not seen (Heb. xi. 1). (*b*) Enoch was translated that he should not see death (v. 5). (*c*) Abraham (v. 8). (*d*) Because he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (v. 25).

Foreign List.—Correct answers received from:—

Div. IV. Daisy McArthur (S. Africa), second prize. Div. II. Maria H. Lister (S. Africa), hon. mention. **No. 60.** Mildred Fryer (Sydney). **No. 61.** Mildred Fryer, J. A. Field. **No. 62.** J. A. Field and Mildred Fryer. **No. 66.** Launcelot Mayes Knight (Texas), Alice and Walter B. Henderson (W. Indies). **No. 67.** Alice and Walter Henderson. **No. 68.** Vera* and Frank Sjöstrom, Henry Baillie. **No. 69.** Vera and Frank Sjöstrom. **No. 70.** Dorothy Grove (Rathlin), Frank Sjöstrom. **No. 71.** Edith Meuter (Malta).

No. 72 (second list).—Correct answers received from:—

Mabel Adams, Ernest, Ruby, Arnold, Hugh*, and Daisy Allen, Wm. Aston*, J. H. Archer, Frank, Nellie*, and Fanny*, Ames, Lizzie Athole*, Christine Arnold, Elizabeth*, and Janet Black, Geo. Brand, Lavinia Barnes*, Arthur Barker, Edith Bidham, A. H. Bowker*, Ethel Beauchamp, Mary Ballingal, Charlotte and Mabel Bailey, Herbert* and L.* Berry, Millicent and Wallace Bentley, Harry Butler, Nadine Beauchamp, John Baring, Gracie Barnes*, Arnold Baker*, Leonard Bentall, Nancy Brunton*, Daisy, May, and Gordon Blich, Lily*, and Stanley* Boxer, Jas. and H. C. Barefield John* and Ethel* Benger, D. A. Beenie, Ralph Bourne, Bert Brotchie, Annie Boniface*, Robert Browne, W. Scot Buchanan, Annie*, Henry*, and Arthur* Couch, Lionel* and Gladys* Calvert, Elsie and Winnie Cockrem, Bessie Cheale, Mary* and Willie* Charles, Arthur M. Cole, Dorothy Cooper*, Emily Church, Lily Coles, Mary Carter*, Mary E. Clarke*, B. Cashford, Lily Clarke, Edith Corrick, Jack and Rosalind Clarke, Maggie*, Walter, and Jessie* Carter, Eleanor Chance, M. T. Colville*, H. R. Compton*, J. A. Chamberlain, Wm. E. Clarke, V. Irene Chamberlin*, Ruth Crupe, Marjorie Collins*, Susie Cumbers, Edith Daisley, Florrie and Bell Dance, C. K.* and Ashley* Dodd, Raymond* and Ernest* Dunn, Kenneth Dunbar*, Marjory* and Dorothy Dyke, Maud Davidge*, Gordon Duncan, Constance Devenish-Meares, Jennie* and Katie Dewar, Eva Edmuudson, Ernest Edmonds, Marian* and James* Freegard, Maggie*, Kate*, and Mabel* Fletcher, Reginald, Ernest, and Willie* Findlay, Lilian* and Christopher* Fidler, Maggie and Nannie Fullerton, Wm., C., and Fanny Field F. A.* and A. E.* Figgis, May Fryen, Amy Fosten*, Irene Gardiner*, Chrissie Green*, Daisy*, Mary* and Alfred* Greenacre, Minnie Giddens, Margaret J. Gribble, E. C.* and Geo. U.* Graham, Eva Gray, Ruth Hardaker, Winifred Harvey, May Handsayde, Rose Hamilton*, Ethel* and Eva* Hutchings, Ada Heap*, Nellie Hosford, Daisy C. and Elsie Hersey, Edith Hearn, Lila Hughes*, Victor Henry*, Violet Holford, Margaret and John Hogg, Mena, Chas. and Edith L. Hunter, Tom, Helen, Harcourt, and May Hunter, Fredda Hunton, Lilian, Clarice M. Herivel, Archie Jacob, Dudley, Grace and Dora* Joyce, Muriel Josselyne, Agnes Jones, K. G. Johns* Alex*, Isa*, Agnes* and Willie* Kay, Gertrude Kingerlee, Jane, Gertrude*, T. A.*, and Hubert Kirkpatrick, A. C. King*, Marian* and Emily, M.* Kelk, Ruth Lane*, Ethel Larwill, Guinefred Leigh, Murray* and Grahame* Lloyd, Bertha Lucking, Doke Lewis, Hannah Lovell*, Thos. Abraham, Nellie and Bella Mack, Laura Macaulay*, Hilda Medill*, Valerie Maitland-Kirwan, Frances E. Mann, Queenie and Louis Matthews, Dora Marples*, Agnes, John, and Maggie* Menzies, Barbara Maconchy, Frances Mance*, Eva Monti, Nellie Meade, Margaret Macphee, Evelyn* and Arthur* Moir, Margery Matthews, Bruce* and Harry Malaher, Helen Mickelburgh*, Margaret* and Dorothy* Morris, Gerard and Ethel* Morgan, Dora Muir*, S. E. Mackintosh, Charlotte and Bessie Millar, Lewis F. Morice, Maude and Eva* Oakes, Lottie* and H. Orr, Cyril Pomeroy, Gertrude Partridge*, Walter C. Perryman*, Nelly and Louie Peachey, Isabel* and Gladys* Phipps, Jessie*, Margaret*, and Lilian Pook, Daisy Phillips, W. M. and Louie* Penny, Willie, Maggie, and Jessie* Palmer, Mary Palmer*, Edwin Peters, Daisy, Vera, and May Petrides, Douglas Parkes, Ethel, M.*, and Kathleen* Pasley, Edith Quick*, Edward Rainey, Muriel Reeves-Palmer, Jinny Rule*, L. M. W. Ramsey, Isabel and Jessie D. Roe, Theodore* and Eileen Roberts, Jessie Robertson, M. L. Rickards, John* and James Rogers, Nora Read*, Dollie* and Bob* Salt, Gladys, Gwendoline*, and Wilfred Shaw, Emily Scott*, Bessie Scantlebury*, Chas. Saunders*, Margaret and Barbara Stubb, J. and D. D.* Stanier, Ernest* and Frederick Seymour, Muriel and Dorothy Shaw, Fred. Short, Winnie Stangor, Rosetta Sherwin*, Frank, Helen, and Dorothy* Stalker, Kathleen Shepherd, Agnes Sterry*, Hilda Skinner, May Spiganoriez*, Bessie Symes, Gladys Tingey*, Olive Tritton, Louie Tibbits*, Frank and Herbert Tomkins, Herbert, Peveril, Arthur, and Laurence* Turnbull, J. W.* and Janet* Thomson, Sarah Thomas, Teresa Toop, Frances and Fred. A. Trotter, Gertrude Vellacott, Elsie Vigars*, Dorothy Varner, M. Walton, Florrie White, Eva Winpenny, Conrad Willcocks, Evelyn H. Wood, Henry Wodson*, J. W. E.* and Bertie* Webb, Jessie G. West*, Willie and Edith* Wheeler, Herbert* Colin, and Henry J. Wright, Ida*, Grace, and Elsie J. Wright, Ethel M White*, Gertie M. Wood, Mary Eland Wood, Madge Wallace*, Edgar and Cecil Yerbury.

No. 73 (first list).—Correct answers received from:—

Arnold and Owen* Akers, Marion, D., and Ernst Aldwinckle, Violet Ashworth*, Wilfrid T. Aldous, Herbert H. Braddon, Leonard Bartlett, Elsie*, Dudley*, and G. Bartlett, Nellie, Willie, Albert V.* and Florence Bellerby, Gertrude Brookfield, Wm. E. Clarke*, Eleanor Chance, Maud Clarke*, Jack and Rosalind Clarke, Dorothy Clarke*, Bessie Cheale, Maud Cleal, Harold and Willie Chessman, Kathleen and Brereton Code, Annie Cooper, Edith*, Annie*, Ida and — Cole, Randolph and Dorothy* Daintree, Vera Dickinson, Kathleen* and Gracie* Dodington, Willie and Nellie Dowsett, Claud, Violet, Kitty, and Ivy Donaldson-Selby, Lilian Ellacott*, Arthur Farmer, W. Garden*, Constance Gabbett*, Lee Gardner, Marian and P. Green, Daisy Groves, Christine Hewetson*, Dorothy and Evelyn Hewer*, Eileen Hill, Sidney and May Law, Gracie* and Margie* Marston, Geo. Macdonald, Alan Marples, Reginald Measor, Evelyn* and Arthur* Moir, Frances Munce, A. V. G. Onslow, Douglas Parkes*, H. H. Palmer, Alice M. Palmer*, J. Ernest Pearce*, Myrtle Perry, W. M. Penny, W. H. Pigott, Lizzie and William S. Porter, Mary E. Pimm*, Mabel Redwood, Sydney and Olive Robertson, Jinny Rule, Winnie Shaw*, Hilda Schaeffer, Rosetta Sherwin, Harold Stevenson, Ada M. Spencer*, Flora Simmons*, Nellie Skinner, Florrie Smith, Lucy and Kenneth Soltau, Ronald Stidd*, Mary Symon, Betty Stocks*, Frances Taggart*, Winifred and Angus M. Thomson Edith* and Maude* Tyson, Edwin* and Dorothy* Vickers, Cicely Washington, Conrad Willcocks, Cecile*, Noel*, and Phillis Wright, Willie and Edith* Wheeler, Flora Wilson, Pringle Wilson.

☞ For "Personal" and other Notices, see p. 28.

UNCLE TOM.

With an Emigrant Party.

EMIGRATION, we are told, has been falling off during the past few years, but there is still a good deal going on, especially under the auspices of the Self-Help Emigration Society, the secretary of which, Mr. E. Wilson Gates, is also the moving spirit in the philanthropic work carried on by the London Congregational Union. Thus, the one Society works through the channel of the other in a very admirable manner. Every year hundreds of men are sent out to Canada and other colonies; and a large proportion of those who are helped across the seas by this agency are drawn from the crowds of waifs and strays who find a refuge, when at their lowest ebb of fortune, at Medland Hall. Here is provided a free shelter for penniless wanderers, who, but for this timely help, would have to roam the streets of London all night in a half-starving condition. Destitution is the only qualification; they have free supper and lodging, if only they apply for it, but when once they are there an endeavour is made to ascertain the cause of their misfortune, and to help them to a better life. Those who are capable of a new start, and are otherwise fit, are encouraged to emigrate to Canada; and then comes the opportunity of the Self-Help Society, which sends them out well-equipped for their new career, and sees them placed in suitable situations on the other side.

It was my lot recently to escort one of these parties of emigrants as chaplain, chaperon, and friend. Numbering about sixty all told, they appeared a motley company to the outward eye; but closer acquaintance opened out some very interesting and impressive facts, and before reaching Halifax many of them had told me the story of their life.

Broadly speaking, there were three classes represented. First, those who paid their own passage money in full or in part, and who were indebted to the Society only for friendly oversight. It was a great benefit to these young fellows to go out to their new home under such auspices; for instead of voyaging at a venture, not knowing what was to become of them, they were sure of definite and suitable employment. Some of these men came from good families, two were sons of a country clergyman with a large family; all of them were sure of success if only they fulfilled their promises of good behaviour.

Secondly—and here I come to the Medland Hall men—there were those who had been simply unfortunate in life; victims of over-competition, through no particular fault of their own, they had come to the verge of starvation, and many of them had wandered to London in search of work, but had failed to get it. Among these were several discharged soldiers and sailors, whom a benevolent country had cast on the world, in some cases after loyal service, at an age when the channels of ordinary employment were practically closed to them. And thirdly, there were many who had come to a bad pass through their own fault, and were, to use their own words,

"ON THEIR LAST LEGS."

In almost every instance the cause of their downfall was drink. One pitiful case was that of a man, well educated, and greatly gifted, who at one time was a student at a Theological College, with the intention of becoming a missionary. He had been expelled for habits of insobriety, after which he sank, by degrees, deeper into shame and misery. For a time, being possessed of considerable dramatic gifts, he found precarious employment as a music-hall artist, but at last even that door was closed against him, and he sank so low that he found himself without a penny and without a friend. By God's mercy, he got to know of Medland Hall; he was taken in hand by Mr. Gates and his devoted staff, and soon responded to their kind treatment and elevating influence. In the new country he has an opening for a new life, for which his heart is full of gratitude.

Other cases I might mention, did space allow. I saw so many proofs of the ravages of drink, that I felt impelled to begin a little temperance crusade; and I had the happiness before parting with the company at Montreal, of getting fifteen of the worst cases solemnly to sign the pledge. Fortunately the temptations to drink are but few in the country districts of Canada; and it is to be hoped that, by God's grace, they will all be able to stand firm against such temptations as may still assail them.

The experience of the Medland Hall workers in bygone days has been most encouraging as to the capacity for renewal of character shown by these waifs and strays of the London streets. A large proportion of those who go out from under its roof, turn out quite useful members of society. In the mood in which I found them, they seemed peculiarly susceptible to religious influences, and some of the meetings we held were full of warmth and responsiveness. Many had been brought up under Christian influences; and after years of hardening and indifference, the early training still showed up under the outward crust. Diviner work could not be done than by those who are at work in the dark places of the city, searching for and helping to redeem the lost; and they deserve all the practical help and encouragement that Christian men and women can give.

E. Griffith-Jones.

Stroud Green, N.

Poems for Whitsuntide.

(John xx. 22.)

Breathe on our spirits, Lord Jesus,
Even the breath of thy love,
E'en the Shekinah that hovered
O'er thine head as a dove:
Love that is constant and tender,
Love that is patient and strong,
Love that endureth for ever,
Vanquishing evil and wrong.

Breathe on our spirits, Lord Jesus,
Even the breath of thy life,
Give us to die unto evil,
Sinfulness, selfishness, strife.
E'en as the fount by the well-spring,
Branches and fruit by the vine;
So may our lives, O our Saviour,
Ever be nurtured by thine.

Breathe on our spirits, Lord Jesus,
Even the breath of thy peace,
Calm that abideth for ever,
Restfulness never to cease;
Come and make each human bosom,
Sacred, thine ark's holy place,
May we be beams of thy glory,
Lakelets, reflecting thy face.

Breathe on our spirits, Christ Jesus,
Even the breath of thy light;
Grant us to walk in thy presence,
Ever to dwell in thy sight;
All through our life's checkered journey,
Give us thy footprints to see,
Take Thou our hands in thine own, Lord,
Guide us in paths marked by Thee.

Harriet Julia Evans.

"What! know ye not" your body is God's dwelling,
The hallowed temple of the Holy Ghost?
For ye are Christ's, e'er since ye proved your selling
By yielding to his claims, Who loved us most.

"What! know ye not" that living streams are flowing
Within Immanuel's kingdom in your breast?
Glad waters which unchecked in their outgoing,
Shall make your life, your influence grandly blest.

"What! know ye not" within his own dominions,
With all authority the Spirit speaks?
Except ye quench Him with your poor opinions
He shall produce the holiness He seeks.

"What! know ye not" ye are of Him anointed
With fresh supplies of precious holy oil?
And heeding not save that the One appointed
Should teach you ye may rise and take the spoil.

Winifred A. Iverson.

A Correction.—A correspondent writes that the poem quoted in a recent issue, beginning, "I live for those who love me," and attributed to Mrs. Banks, was really written by her husband. On looking up a copy of "Daisies in the Grass," we find that this poem is initialed G.L.B., which further goes to show that our correspondent is right. We gladly place this corrected information before our readers.

Howard-street Mission.—On Tuesday evening last the annual meeting took place at Bedford Hall, Clapham. Mr. Henry Northcroft presided, and gave an instructive address. The secretary, Mr. N. A. Soames, gave an encouraging account of the operations of the year. Cases of conversion were related from the efforts put forth in the open air and inside the Mission Hall. Mrs. Northcroft distributed prizes to sixty successful scholars, and addresses were given by various friends.

Shaftesbury Institute Mission.

THE work in West London, which has for several years past been associated with the name of Miss Meredith Brown, is highly appreciated by all who know it. Many-sided in character, it aims particularly at influencing the young and neglected, who otherwise would grow up without Christian direction or help. The work is educational, evangelistic, and industrial, and deserves to be more widely known than it is. The anniversary meeting, held on Wednesday last at Grosvenor House, W., by kind invitation of the Duke of Westminster, should do something to attract new friends, and assist the Mission in its excellent schemes for further development.

The meeting was presided over by Sir Richard Temple, Bart., who, after preliminaries which included the singing of the National Anthem, spoke a few words of cordial endorsement. The need was, he held, unquestioned; and his testimony, from personal investigation, was that the work deserved the most liberal support.

Miss Brown followed with a brief account of the Mission, which has considerably extended since its inauguration nine years ago. Beginning with efforts among girls, it proceeded to take poor women under its care. Then, passing on to benefit men out of work, it combined quite a round of benevolent institutions. The esteemed founder justified the women's shelter on the ground of urgent need, and reported that it had proved an unspeakable boon to many who otherwise would have been ruined for life. The religious character of the work was explained, and the lodging-house meetings described; and although there is difficulty and discouragement, the exertions put forth have met with abundant reward.

Among other sad features mentioned by Miss Brown, was the disposition of some parents to withdraw their children from the Mission classes in order to place them out as drudges. For every girl trained in the Home there are at least two applications, and the present inmates are already bespoken for situations. Among other cheering items, Miss Brown recognised the help of the police and magistrates, who had directed children to be placed under the care of the Institute. In conclusion, an appeal was made for help in securing adjacent property, which would secure a third side of the square for the Institute, and provide much-needed accommodation for the deaconesses.

The Chairman emphasised the urgency of the work, and pressed it upon Christian support. He was followed by Archdeacon Sinclair, whose words were few and hearty. He remarked upon Miss Brown's devotion, and the admirable way in which the work is carried on by that lady and her staff of helpers. The pitifulness and helplessness of the poverty which is found side by side with wealth and comfort were the subject of kind remarks highly sympathetic with Miss Brown's enterprise; and it was shown that while great things may result from the operations of large societies, there is also room for small and independent institutions, conducted by persons filled with love to Christ and concern for the weak and erring.

Miss Brown referred to her recent visit to America, where much interest was excited in the accounts which she gave of work in West London slums. Excellent reports of her story were given in the American newspapers, and on all hands she was treated with peculiar regard when it became known that she was the daughter of Principal Brown, of Aberdeen, whose fame as a theologian is high in the new world as well as in the old. Financial straitness in America prevented Miss Brown from raising much money in aid of her work, but still she was encouraged by receiving a substantial amount, and making many friends who may assist in days to come.

Protestant Pastors.—The annual meeting of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers was recently held at the Sunday-School Union House, Old Bailey, Mr. J. J. Smith, J.P., presiding. The report shows an income of £966 6s 1d. for the past year, and an expenditure of £1023 6s. 3d., £997 of which were distributed between seventy-six beneficiaries, the number relieved and the sum disbursed being in advance of any previous totals.—Treasurer, P. Cadby, 24, Peter's-square, Hammersmith, W.

The Y.M.C.A.

THE LONDON CENTRAL ASSOCIATION.

THIS institution has now a settled place among the annual guests at the Mansion House. In welcoming it to the Mayoral residence, year by year, the chief magistrate and the Corporation certainly do honour to themselves, while they advance the interests of one of the grandest products of the Queen's reign. A goodly and, as one might say in such connection, "brilliant" company assembled in the great Pillar Room on Thursday afternoon, for the first part of the anniversary proceedings. The Lord Mayor had previously entertained the friends to a social cup of tea. Sir George Williams, of course, presided, looking somewhat frail in body, but as youthful as ever in spirit.

In the opening prayer, Rev. E. H. Pearce made touching supplication to God on behalf, not only of the Association and its President, Sir George Williams, but of the Lord Mayor, in his laborious and responsible work, and of the Queen, at this interesting commemorative season.

Mr. J. H. Putterill's short secretarial statement was severely condensed, but he managed to crowd into it the leading points and features of the Association's work during the past year. That work, as our readers well know, is the promotion of the spiritual, intellectual, social, and physical welfare of London's young men. These objects are sought to be attained, and they are attained, by many and varied agencies, which we need not stay to specify. The secretary referred to several special Gospel missions held during 1896, with an outcome of some 200 professed young men converts. More than five thousand young men were registered in the books of the Central Association, with its three branches at Exeter Hall, Aldersgate-street, and Cornhill. These figures include the members of the various educational classes, social and athletic clubs, situation and apartment bureaus, etc. A very warm tribute of esteem towards Mr. Robert Burn, the late secretary at Aldersgate-street, and appreciation of his valued services in the work of the Association, was rendered by Mr. Putterill, who also spoke some words of welcome to Mr. Burn's successor, Mr. Basil Hewer. As to finance, the secretary had the pleasing and somewhat novel task of reporting a balance on the right side of the ledger—a very small balance it, is true (£9 7s. 7d.). Mr. Putterill reminded the company, however, that the normal income of the Association is about £1000 short of its needs. In this year of unusual calls on the purse of the community, there is special need to see to it that the Association suffers no lack.

The later part of the afternoon's proceedings resolved itself largely into a loyal demonstration, in the shape of an address to Her Majesty the Queen on the occasion of the Diamond Jubilee. This address, beautifully illuminated and prepared, is couched in fitting terms; it was read by the Secretary, while its presentation was moved in happy phrase and spirit by the Chairman, and seconded by Lord Kinnaird in an earnest address, during which he put in a warm plea for the maintenance of the work of the Y.M.C.A. The National Anthem having been duly sung, the motion was supported in an address from Mr. H. Bemrose, M.P., who emphasised the advances during the Queen's reign of all that fosters family religious life. An interesting statement followed from Mr. W. R. Arbuthnot, of Madras, as to the wonderful progress of Y.M.C.A. work in that city during the seven years of its existence, and the hold it is taking on the educated natives. Two expected speakers, Mr. Emerson Bainbridge, M.P., and Sir John Kennaway, M.P., were unavoidably absent, but the loyal address needed no further support, and was cordially voted.

Some of those afflicted but gifted sons of song from the Norwood Normal College for the Blind, were present to charm the ear and move the heart. Hearty thanks were accorded to the Lord Mayor and to the Chairman before the assembly broke up, many of them to meet again at Exeter Hall in the evening.

EVENING MEETING.

This concourse at Exeter Hall was one of the largest of the past season of great anniversaries. As in the earlier part of the day, the coming Jubilee celebration ran like a golden thread through the proceedings. Mr. Putterill's statement was more detailed than that of the afternoon; he referred to some of the efforts special to the year—meetings for soldiers, for Irishmen, for waiters, for Japanese sailors, etc., etc. There was a much-applauded reference to the valued service rendered to the Association by Rev. F. B. Meyer in his Saturday afternoon Bible-classes at Aldersgate-street, which had been attended by some 300 young men—"a circumstance probably without parallel in the history of Christian work." Some idea of the opportunities at the disposal of the Association can be formed from the fact stated in the report, that the average attendances at the three city centres every week, for one purpose and another, run up to 12,000.

The genial Sir George Williams, as Chairman, gave a sort of supplementary report, mentioning the fact that London has seventy-three associations. In all England there are 377 associations, with an aggregate membership of nearly 74,000. Fine premises have been acquired, or are being acquired, at Belfast, Dublin, Newcastle, Leicester, Sunderland, Nottingham, Reading, etc. The total of Associations for the world is now 6466, an increase of 234 during the year, with a membership of over half a million. During the year 111 members have left the English ranks either for the home ministry or the foreign field. The student volunteer movement, affiliated with the Y.M.C.A., was spoken of by the Chairman as a very blessed instrument in God's hands. Then he referred to the loyal address to the Queen passed in the afternoon, which address was again read, this time by Mr. W. H. Mills. It was agreed that a telegram of congratulation should also be forwarded to Her Majesty in the name of the assembly. The singing of the National Anthem was the proper corollary to all this.

The way was thus paved for an address by Canon Fleming, one of the Queen's chaplains, and, as the Chairman facetiously added, "almost the chaplain of the Y.M.C.A." His speech was in every way most admirable. He gained a well-deserved cheer by a kindly reference to "our dear friend Spurgeon." The Y.M.C.A., said the Canon, has not been formed to blame the careless and the tempted, but to help and bless and lift them up. Sympathy is the sister to love. The hand may give the gold, but the heart is needed to produce the sympathy. Broadly defined, the Y.M.C.A. is "the embodiment of Christian sympathy for and with young men." The special perils to young men of city life were well and delicately set forth by the eloquent Canon. What England wants to-day is not money but Christian manhood. It has been the curse of many a young man that he was born rich. The speaker, in closing a most effective utterance, fairly brought down the house by reciting in capital fashion Bishop Bickersteth's ringing poem, "Give us Men!"

After a jubilee hymn and the collection, Rev. G. H. C. Macgregor followed up the Canon's address by a plain and practical unfolding of the necessary elements of "Christian manhood." These he specified as—(1) implicit faith in Jesus Christ as Saviour and Keeper; (2) intrepid courage in the confession of Christ and in obedience to his commands; (3) stedfastness in purpose and action; and (4) unbroken communion with God.

Then came, last of all, a simple, homely, but altogether delightful, little address from the newly-consecrated Bishop of Sierra Leone (once a member of the National Council of the Y.M.C.A.), and better known as Canon Taylor Smith. His main theme was mission work in West Africa, and he asked his hearers ever to remember when they saw the initials W.A. that it must mean to them, "Wanted, Apostles." Quoting the recent saying of a young man that "Africa is a terribly thirsty land for water, blood, and money," the Bishop made a very telling plea for meeting the special needs of the African West Coast, with its drink traffic and its contempt for human life. As his first public utterance since his formal elevation to the bishopric, his words were a welcome index to the whole-hearted, single-minded service of the coming years if the Lord should spare him.

During the evening the blind singing brethren from Norwood, reinforced by a contingent of the other sex, gave some musical selections that were much enjoyed.

BRIEF NOTES.

Mr. F. A. Bevan presided over a meeting at 44, Brompton-road, S.W., to inaugurate the work of the Chelsea, Brompton, and Belgrave Association in its new premises.

The new building of the Reading Association, in Friar-street, was opened on Monday by Sir George Williams. The premises are excellent in appearance and situation, and are admirably adapted to the Association's work.

The twenty-eighth annual report of the Anglo-American Association at Paris is on many grounds very encouraging. Never during its history has the Association been more alive to its responsibilities, nor more active in meeting them.

The new premises of the Nottingham Association, "Morley House," were formally opened on Tuesday, May 25. "The membership," writes a correspondent, "has gone up from 250 to 750 in a few weeks. A membership campaign is in full swing, and it seems as if the young manhood of Nottingham is being drawn into the current of sympathy with the aims and objects of the Association."

The Y.W.C.A.

The winter session of the Torquay Association was lately brought to a close by a successful social gathering.

Miss Hull, of Eastbourne, has recently conducted a successful mission at the Old Church Parish Room in connection with the Shanklin branch.

Meetings were recently held in Dundee Association rooms in connection with the South Africa General Mission. Mrs. Goslin gave an interesting account of the work in Pondoland.

The Bournemouth, Cambridge, and one or two other Y.W.C.A. Institutes had stalls at the annual sale of work in connection with the Society for Promoting Female Welfare, at the Albert Hall.

The annual meeting of the Swanage branch was held on May 27 at Ridley House. The Hon. Miss Portman addressed the meeting, followed by Miss Ardill, who gave a short address on the Association's motto.

Palestine and Lebanon Nurses' Mission.

The annual meeting was held in Exeter Hall Parlour on Friday afternoon. The annual report having been read by Mr. Wm. Southall, the secretary, the chairman, Mr. R. C. Morgan, in referring to the conversion of the Druse doctor, said he believed conversions among the Druses would not be so scarce if there were more societies like this one. He felt sure there must be urgent need for the enlargement of the Cottage Hospital, as out of the 5000 patients treated at the dispensary in 1896 there must of necessity be many needing hospital care. A clergyman to work amongst the men would be a great boon, he knew, and he trusted all would make it a great matter for prayer.

Rev. R. Douglas considered that medical missions were in direct accord with the Word of God, and they were more than ever coming to the front. He, as clerical secretary, had received a letter from the Bishop of Jerusalem, in which he spoke very highly of the Mission and its work. This is very encouraging when we consider that the bishop's views are not entirely in accord with the Evangelical lines on which this Mission is worked.

Rev. H. C. Sturdy testified, as did all the speakers, to the sincerity manifested by Dr. Ali Alamuddeen, the Druse doctor before mentioned, in spite of his persecution. Miss Stewart and Miss Ward, from Baakleen, the village in the Lebanon where the Mission is established, gave some interesting information about the Druses, and the results of the doctor's confessing Christ. One Druse was overheard to say, "The ladies have worked among us for eleven years, and now they have pounced down upon and taken our best man."

Miss Lloyd then made some interesting remarks, as to why Mrs. Meredith had taken up a foreign mission, as well as her work amongst prisoners. She said it was owing to being convinced after refusing once, that the Lord had given her a second call there. Miss Smith, the foundress of the Mission, was present, having come to England on a visit, and we trust this will help to stimulate all to greater effort in the future. It seems now is the time to go forward; increased funds are, therefore, most necessary. Communications may be addressed to Miss Lloyd, 143, Clapham-road, S.W.

Cape Colony.—Mr. A. Welsh, writing from Emgwali, Döhne, on May 6, says:—"At our communion services here lately, we had the pleasure of admitting fourteen candidates to the fellowship of the Church, seven of them by baptism. The people are also doing a little to send the Gospel to the heathen in the dark places of the Transkei; they raised about £22 for this purpose lately."

A Thanksgiving Day.

A series of services on Tuesday last week marked the anniversary of the Homes for Working Girls in London. Mr. John Shrimpton had arranged a notable programme. At Holy Trinity Church, Marylebone, at the early hour of six no fewer than between six and seven hundred of the young women who reside in the several Homes, gathered after a five o'clock breakfast, to inaugurate Thanksgiving Day. Psalm cxvi. formed the basis of a familiar practical talk by Rev. A. J. Robinson, prophet and apostle being requisitioned to confirm the witness of the Psalmist, and to appeal for Christian consecration. Just after seven the congregation dispersed to their several business engagements.

In the afternoon a thanksgiving meeting of subscribers and their friends assembled at Lincoln House, Baker-street, one of the Homes, under the presidency of Canon J. McCormick. Mr. Shrimpton in a brief and unadorned report epitomized the aims and accomplishments of the movement, the spiritual element of which is ever to the front. Cheering indications of blessing have appeared in many ways. That the homes are highly valued by the constituency for which they cater is proved by the fact that every residence is full, while every week it becomes a painful necessity to decline many applicants for want of further room. It was welcome news to learn from Mr. Shrimpton that the direct Christian work in connection with the Homes is more than ever prized. New contingents of girls are constantly leaving quiet country homes to enter the bread-winning conflict in London, and it was a simple task for Mr. Shrimpton to show the value of institutions that not only give material advantages, but constitute harbours of refuge from temptation, and beacon-lights to the haven of eternal safety. There is plenty of scope for the development of the Homes; but just now the want of money forms a hindrance to any advance.

Canon McCormick expressed his warm sympathy with the work, and said he could testify that there were some excellent Christians amongst the young women. It was of untold encouragement to know that these Homes furnished pure social surroundings and spiritual aid for so large a company of otherwise friendless young women away from home.

Colonial Missionary Society.

That there is a deepened interest in our kith-and-kin beyond the sea was clearly seen by the recent successful gatherings of the Colonial Missionary Society. This, in a day of so much colonial expansion, is only what should be. The reports, which Rev. D. B. Hooke submitted to the business meeting, detailed work done for Christ in British Columbia, Quebec, Manitoba, Newfoundland, the West Indies, South Africa, Western Australia, Tasmania, Queensland, and New Zealand. Special reference was made to the Transvaal, and to work in and round Johannesburg. The "Forward Movement," which Rev. Charles Phillips has initiated among the 40,000 natives in Johannesburg, has been crowned by great success, and his influence is felt for good in directions which hitherto were untouched. No less than eight sites for mission churches have been secured in or near Johannesburg.

The more public meetings of the anniversary, in the City Temple, were the most successful held for twenty years. Sir William Dunn, Bart, M.P., presided, and the meeting was addressed by Revs. A. Seys Howell, of Birmingham, Dr. Ll. Bevan, of Melbourne, W. L. Watkinson, and Hon. David Hunter, of Durban, Natal. The chairman referred to his early connection with South Africa, when he attended the ministry of some of the agents of the Society, and taught in their Sunday-school. He pleaded for a closer connection between the Evangelical Free Churches, which have so much in common, especially in the Colonies.

"Is anything too hard for the Lord?" asks Mr. Wintle in his report for 1897 of his Christian mission among the ruined tinplate workers of Pontymoile, Mon., to whom he has devoted his life. "Grapes from Thorns" is the title of the report. It is full of thrilling interest, in its details of the ten different departments of the work. Pray write for it to Mr. Wintle, hon. superintendent, Pontymoile, Pontypool, Mon., with a stamped and addressed envelope. R. C. M.

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Work for Young Women.

Ninety years of work in the field of rescue and prevention among young women and girls was the record laid before the annual meeting of the London Female Guardian Society last week at its Training Home, High-street, Stoke Newington. The Earl of Stamford presided.

In regard to the work accomplished during the year, 106 girls have been assisted. Of these 106 no less than seventy-four were domestic servants, showing the peculiar temptations in this calling, while of those living with their parents the figures would indicate that the greatest amount of moral danger is associated with those homes where the wages of the parents are lowest. Only very few cases are known to turn out failures, while, on the other hand, several former inmates have taken the prizes for one, two, or more years of unbroken and faithful service, and very many letters of gratitude and continued friendship have been written to the matron by those benefited. Of the £2380 income, £1834 were earned by the girls themselves by laundry work, the balance being contributions and subscriptions, collections in a few churches, etc. The entire institution is largely self-supporting.

Rev. J. Dixon, Rev. Ernest Goode, and others spoke very approvingly of the Christ-like work carried on, and of the judicious and thrifty methods which long experience have developed in the management. The plan adopted is to give each inmate about a year's residence, so that ample opportunity for development of moral character may be had. When a fresh entrance into social life comes, the girls are provided with clothing and outfit, and with some tangible situation or means of livelihood. All sympathisers are asked to help with funds, and ladies are especially requested to use the laundry of the Home, which at once affords employment for the inmates and revenue to the institution.

London Waitresses.

The interesting and important work carried on by Miss C. M. Gough among young women in bars and restaurants in connection with the Y.W.C.A. continues to progress. Last year several young women were emigrated with the best results; some have been helped to leave the temptations of the bar and get more suitable employment. The affectionate gratitude expressed even after a lapse of years by those who have been helped and strengthened is very touching and gratifying.

The Home at 14, John-street, Bedford-row, is well patronised, and all the accommodation is taken up. Last week a sale of work was held there by Miss Gough for the benefit of her efforts to help her tried, serving sisters. Viscountess Portman attended the opening of the sale, and freely purchased articles, in addition to speaking some very cordial words about the good work that is done. Among the visitors at the sale was Canon Wilberforce, who is a fast friend of the effort.

The social gatherings held from time to time are greatly prized, and they form an excellent reminder of the home life which so many of these young women lack in their daily experience.

Robert Browning Social Settlement.—The second annual meeting in connection with the Browning Hall Social Settlement at Walworth was held at the settlement, York-street, Walworth-road. Dr. R. F. Horton presided. The warden, Mr. F. H. Stead, in the course of an address upon the work of the past year, expressed thankfulness that the settlement had struck its roots deep into the life of the neighbourhood, and, besides keeping all its organisations in active operation, had put forth several new and important agencies. Foremost among these was the Fellowship of Followers, which had enrolled 140 members as followers of Jesus, and had thus given a clear social expression of the distinctively religious basis and aim of the settlement work. The ministry of music on Sundays, as well as on week-days, had proved a great aid to evangelistic effort. The P.S.A. Brotherhood had enrolled over 300 members in 1896, and a similar movement for women had over 400 associated with it; and some 600 children were connected with the various agencies of the settlement, while a great number less closely associated had been served in a variety of ways. The expenditure had been close upon £700, but this did not include the sums privately spent by many of the volunteer workers. Speeches were delivered by the chairman, Mr. D. Ford Goddard, M.P., Captain Cecil Norton, M.P., and Mr. Frederick Rogers.

Evangelistic Notes.

Mr. John Harris, of the Evangelisation Society, has been holding services for three weeks at Polstead, Essex. The meetings have been well attended, and several have professed decision for Christ. The tent is now moved to Shelly.

Most interesting missions have been held in the Pontypool Bible Christian circuit by Mr. George Andrews, who has had a remarkable career, travelling for eight years with caravans, at times having to sleep on the ground. God has wonderfully used this young man; he is gifted as a singer, and is a deeply earnest speaker. A large number professed conversion, mostly young men. Mr. Andrews is now putting up his tent at Abertillery, the money for which came in answer to prayer.

Mr. W. R. Lane has conducted a ten days' united mission at Clacton-on-Sea. It has been the means of great spiritual blessing to very many in the town and district. The presence of the Holy Spirit has been manifest; sinners have been awakened, conversions have followed, backsliders have been reclaimed, and believers strengthened and reconsecrated. One great feature of the mission has been the beautiful spirit of unity which has prevailed. Ministers and members from all the churches and chapels have assisted by their presence and their prayers. The prayer-meetings have been times of great blessing, while the earnestness in prayer and oneness of purpose cheered the missioner. As a result of Mr. Lane's visit, it is proposed that branches of the Y.M.C.A. and Y.W.C.A shall be formed. The addresses were clear and powerful presentations of the Gospel. The Bible talks to Christians were well attended and found very helpful.

Mr. Henry Varley has paid a short visit to Salt Lake, Utah. A local report states that many were quickened, and lasting good was accomplished. The evangelist's labours were well seconded by all the Evangelical pastors in the city.

Rev. John McNeill has concluded his present series of Gospel services in New York. His closing meetings were held in Broadway Tabernacle, various Brooklyn churches, and Carnegie Music Hall. A New York contemporary says:—"Mr. McNeill pays little attention to homiletic rules, but is direct, simple, and earnest. Every blow tells. Best of all, Christ is the goal to which his every line of thought comes at last."

Two quiet days for the quickening of the spiritual life will be held in Penge Tabernacle, Penge, S.E., on Wednesday and Thursday, June 9 and 10, conducted by Rev. F. C. Spurr. Services at 3.15 and 7.30. Subjects:—"Life, and Life Abundantly," "Limiting God," "Love Everything in Religion," "The Filling of the Holy Spirit."

Prayer for the Queen.

In opening the proceedings of the American Senate on Wednesday last week, the blind chaplain prayed for the Queen in these words:—

"O, Thou Who art King of Kings and Lord of Lords, we bless Thee for the long and illustrious reign of thy servant, the gracious sovereign lady Queen Victoria, whose conduct and character as daughter, wife, and mother, as well as illustrious Sovereign, have enshrined her in the hearts and reverence of true-hearted men and women around the world. So endow and guide the councils of that realm, and of our own beloved country, that hand in hand they may tread the path of conservative progress to the goal of Christian civilisation, until the Prince of the kings of the earth, the first begotten from the dead, shall become monarch of all hearts and all lives in our race."

The prayer was ordered to be printed in full in the official journal, a very rare proceeding.

Arbitration Alliance.—The annual meeting of this association, whose object is the promotion of universal peace by means of arbitration between nations whenever disputes may arise, was held at the Presbyterian College, Guilford-street, W.C., Rev. J. P. Gledstone in the chair. The annual report stated that during the past year the programme which the executive had adopted had been steadily carried out, with the result that the presentation of an international petition from the churches to thd rulers of Christendom in favour of arbitration instead of war is now in process of completion.

Letters to the Editor.

RAILWAYS AND CHRISTIAN CONVENTIONS.

SIR,—In reference to the comment on the action of the Great Western Railway Company in refusing to grant cheap tickets for a party who were travelling to a religious meeting, as mentioned in your issue of the 20th, perhaps it will be of interest to you to know that we have had the same difficulty with the Lancashire and Yorkshire Railway Company. They were granted several times under protest, but at last were refused altogether. The secretary, however, promised to bring the matter before the board, and did so, with the result that they were again refused.

Several excursion agents, however, told us that they (the agents) had power to let us have tickets at a fare and a quarter if the number was over ten, and that they were willing to do so without asking for what purpose we required them. This, however, we felt to be rather an underhand method, seeing that the company had forbidden us to have them, so we did not avail ourselves of their offer. Since then, I am glad to say, the company have made fresh bye-laws, granting us leave to travel as a pleasure party, so possibly the Great Western may be induced to do the same if pressure is brought upon them.—Yours truly, AMICUS.

Halifax.

A WORD OF CHEER.

DEAR SIR,—In Eccl. xi. 1 we are advised to cast our bread upon the waters, for we shall find it after many days. Now there is a kind reader of THE CHRISTIAN quite unknown to me who has been sending it to me now for about two years, not even knowing whether it ever reaches its destination, nor how it is received.

I would like to let the sender know that from the first the copies of the paper were welcome guests here on our station, Nyasoso, about four days' journey to the north of Duala, Cameroons. Often, being quite alone, and having no one to converse with, I took to reading it, and it proved itself a real friend to me, enlightening and comforting me; and I always find something in it to feed my soul upon.

It is to me like a beautiful fountain pouring forth love and wisdom, light and joy, into the hearts of those who are trying earnestly to follow the Lord Jesus; and I commend it to friends looking for a paper of sound Christian teaching. Its standpoint is such as that of a real Christian paper should be, not meddling with merely denominational matters, but dealing with those all-important questions about the kingdom of God.

Many thanks therefore to the kind friend who sends it, to whom I would say, Try and cast it upon the waters for a second time, *i.e.*, send it to another address, as I am now willing to subscribe to the paper myself, for I do not like to be without it any more.—Yours truly,

WILLIAM BASEDOW, Basle Missionary.

Nyasoso, Cameroons, W. Africa.

Soldiers at Shoeburyness.

AN interested and sympathetic audience was gathered last week in Mrs. Routh's drawing-room in Manchester-square, to listen to several officers and non-commissioned officers as they told of the need of a Soldiers' Home at Shoeburyness, and how the way is being opened to establish the work there.

Miss SHUBRICK (of the Soldiers' Home, Woolwich) spoke of the 600 troops always in garrison at Shoeburyness, of the batteries succeeding each other for gun practice week by week during the summer months, and of the many men from all parts going through various courses in the school of gunnery, without a single place in the whole village, save the public-houses, where they can spend an evening outside their barrack-room or tent. Dr. and Mrs. Routh had stepped into the gap and provided a small room where the Christian men could meet, and they had also collected about £125 towards General Desborough's fund for building a Home. Another friend has given £150 to start work at once, and a suitable house has been found for a temporary Home.

Mr. MCKENZIE, who is quartered there, spoke of the work from an officer's point of view. Quartermaster-Sergt. Leaney told of the many ways he and his comrades had endeavoured to collect funds for the Home they so earnestly prayed for. Two other sergeants followed with their personal testimony to the value of such a Home. Perhaps the most effectual pleading came from an African gunner, who, in broken English and with a beaming face, told of the blessing the Woolwich Home had been to him, a stranger in a strange land.

Contributions may be sent to Miss Shubrick, The Soldiers' Home, Hill-street, Woolwich.

Ascot Races.—This year we are co-operating with the brethren of the "Open-air Mission." Our days of operation will be Wednesday and Thursday, June 16, 17. I should be glad to receive useful booklets or Illustrated Gospels; these latter are very acceptable to the racing fraternity, and many such messages of life would reach their homes.

Bracknell, Berks. A. E. SIDFORD.

In Memoriam—J. H. Raper.

O GRAND grey head now fallen,
O splendid sun now set;
O brain of power, O tongue of fire,
Thy spell is on us yet.

Along life's sin-curst highways,
Thy footprints deep are seen;
And we who work and wrestle still,
Will keep thy memory green.

'Gainst armies of the mighty,
And serried ranks of wrong,
O valiant heart, thou didst thy part
With courage keen and strong.

Our souls are sad to miss thee,
Dear brother, comrade brave;
Above thy head our palms are spread,
Our tears fall on thy grave.

From earth, to heavenly service
Thy feet have swiftly run;
On glad ears fall thy Captain's call,
"Come, higher up, Well done!"

For thee, not death, translation—
Through battle, storm, and strife,
The warfare done, the victory won,
Christ's conquerors enter life!

EMILY L. HEATH.

2, Odsey-villas, Harringay, N.

Temperance Notes.

ON Saturday afternoon a fountain in the Thames Embankment Gardens, presented to the London County Council by Lady H. Somerset in the name of the members of the Loyal Temperance Legion, was formally unveiled.

In connection with the United Presbyterian Church of Scotland there is a Manse Temperance Society, consisting of wives, sisters, and daughters of ministers connected with that Church. The number of members is 925.

More than a third of the whole British army in India are said to be members of its temperance association. The average number last year was 23,711 men. Lord Roberts, who, when Commander-in-Chief, encouraged the movement, declared that it has added three battalions of effective men to the British army in India, saving £600,000 thereby every year.

At a meeting for nurses held at Surrey House, Marble Arch, Lady Battersea expressed the hope that the day was not far distant when no nurse's dress would be complete without the blue ribbon or a temperance badge. She spoke of the immense influence possessed by nurses, many of whom she hoped would join the Nurses' National Total Abstinence League.

The Congregational Union.

THE annual report read at the meeting on Monday last was the most encouraging that has been given for several years. The deficiency of £1000 on the previous year's accounts has been cleared away. The result of the Commission appointed to inquire into the methods of the union has resulted in a strengthening of its hands in many directions, and the secretary has come out of the ordeal with flying colours. Since 1875 the Union has collected and spent for general purposes, church extension, and philanthropic purposes over £269,000. There has been an exaggerated idea of the falling-off of interest in the work on the part of the churches in London; as a matter of fact, the recent loss of revenue has been due to the death of several wealthy supporters. This is a call to the rank and file to rally to the help of the union; and now that so many misconceptions have been cleared away by the work of the Commission there should be no further lack of hearty support.

Aged Christian Society.—The annual meeting of this society was held at Exeter Hall on Friday afternoon, Mr. T. A. Denny presiding. Lieutenant-Colonel Hamilton Northcote presented the report, which showed that 164 pensioners were now on the roll, varying in age from sixty to ninety-five years, seventeen cases having been added during the year. This Society, which began in a humble way eleven years before the Queen's accession, has benefited 1316 of the aged poor, enabling them to spend their declining years with their families and friends instead of dying in the workhouse. The committee appealed very earnestly for increased support. Special acknowledgment was made of large gifts, in money and in kind, from the president, Mr. J. T. Morton.

Scottish Notes.

PERHAPS the most noteworthy event of the past week's ecclesiastical gatherings in Edinburgh was the decision of the Free Assembly by an overwhelming vote to proceed with the negotiations for union with the U.P. Church. The opposition on constitutional grounds has largely died out, and there is every probability that the incorporating act of union between the sister free churches will not long be delayed.

The professorial vacancies in the Free Church colleges were filled by the appointment of Rev. A. Martin, Morningside Church, to the chair of Apologetics and Pastoral Theology at New College; and of Dr. Denney, of Broughty Ferry, to the chair of Systematic Theology in Glasgow.

In the Free Assembly, there were interesting sessions devoted respectively to home and foreign missions, and to temperance reform. As to the last-named topic the Assembly endorsed the adoption of the much-debated "three-fold option" proposals for Scotland.

The most animated sitting of the Established Assembly during the week was that given to the case of Rev. A. Robinson, of Kilmun, who was last year suspended for the publication of a heretical book, relating to the person and work of Jesus Christ. This year Mr. Robinson made a statement in which he defended his book, and declined to repudiate its teachings. After formal consideration the Assembly decided, by a large majority, to give Mr. Robinson the option of resigning his ministry within a month, failing which his presbytery is directed to depose him.

The Established Assembly have adhered to the resolution passed last year, declining to adopt the joint hymnal designed for use in all the Presbyterian churches. There were interesting discussions on various proposals for church reform.

The appeal of Professor Johnston against the sentence removing him from his chair in Aberdeen University has been dismissed, and thus the principle has been affirmed that a professor who has been unsuccessful in the management of the duties of his chair may be removed, even though it is not alleged that he has been negligent or is incapable of rightly discharging the duties of his chair.

Irish Notes.

THE Belfast Prison-gate Mission for Women is doing a good work. Last year nearly a hundred women came under the influence of the Home.

Under the auspices of the Gleaners' Union, the Misses Gollock have been addressing meetings throughout Ireland for the purpose of stirring up greater interest among women on behalf of foreign missions.

The Synod of the Reformed Presbyterian Church of Ireland held its annual meeting in Dublin-road Church, Belfast, Rev. William Russell presiding. It was reported that colportage work had been carried on vigorously during the year, and that the Church was in a healthy condition.

The annual meeting of the Baptist Union of Ireland has been held in Limerick, under the presidency of Rev. C. S. Donald, of Belfast, who delivered an interesting address on "Our Mission, Our Methods, Our Message." A fraternal telegram was received from the Congregational Union of Ireland, then in session in Belfast. About forty delegates attended.

Shipwrecked Mariners' Society.—At the annual meeting of this Institution reference was made to the terrible loss of the *Drummond Castle* (in connection with which disaster the Society was able to render the first aid to the bereaved relatives). During the year, 10,771 persons, including fishermen and mariners, and widows, orphans and aged parents of seafaring men, received relief.

Princess Louise Home.—The annual meeting of the Princess Louise Home and National Society for the Protection of Young Girls was held in the banqueting-room of St. James's Hall. The Marquis of Lorne, M.P., who presided, read extracts from the annual report, which showed that the laundry had earned £1000 during the year, and a debt of £500 had been paid off; but a fresh debt had been incurred by an extension of that part of the building. The institution had no recreation or play room, and £1500 was now needed to afford this accommodation by building a new schoolroom outside. The schools continued to maintain a high standard of efficiency. Last year there were thirty-four admissions, while eleven girls were sent to situations; and the year ended with 109 girls in the Home. Princess Louise distributed the prizes and certificates won by the girls during the year.

Obituary.

MRS. EVERED POOLE.

Last week we briefly noted the death of this Christian lady worker. For some considerable time she had been in weak health, and a stay in the South of France was prescribed. This visit did not, however, bring so much benefit as was expected, and Mrs. Poole returned to her home in Southampton. There were hopeful symptoms, but it was soon apparent that strength was failing, and in the early part of last week Mrs. Poole passed from suffering and weakness to her eternal rest. Her earnest labours in Gospel temperance, and other good work in conjunction with her husband, Major Evered Poole, will be familiar to many readers. Mrs. Poole also did valued service by her writings for young people; many contributions from her pen have appeared in our columns.

MR. CHARLES JOHN BATTERSBY, J.P.

The Church of Ireland has experienced a heavy loss in the death of Mr. Charles J. Battersby, of Cromlyn, West Meath, Ireland, who "having served his own generation fell on sleep" on May 22. In early life a civil engineer, he bore witness to his Master, Jesus Christ, by a life which was an example to all with whom he came in contact. In 1871 he became secretary for the diocese of Kilmore, Elphin and Ardagh. Failing health compelled him to relinquish his post in April last; his death was probably hastened by his determination to attend the Diocesan Synod in February. Mr. Battersby was universally respected, and looked up to by all who were acquainted with him, both rich and poor. He was carried to the grave by his sorrowing tenants and the members of his daughter's Bible class.

MR. THOS. BUTT.

A great gloom has been thrown over the Emfundisweni Mission Station, writes a correspondent of the *Natal Mercury*, through the sudden death by drowning of Mr. Thos. Butt, the "Joyful News" Evangelist. For some days the Umzimhlavana River had been considerably flooded, and at times rendered impassable at the drifts. On Tuesday, May 23, when the river had somewhat subsided, Mr. Butt decided to fetch his English letters from the station. Being a fair swimmer, he chose, as he thought, a suitable spot for crossing the river, but unfortunately the impetuous torrent proved too strong for him, and carried him down the stream, his Kaffir boy barely escaping the same fate. The body of the unfortunate evangelist was recovered the next morning about a mile lower down the river. Mr. Butt, whose career has thus so suddenly been cut short, was sent out eighteen months ago by Rev. Thos. Champness, his object being to labour in Pondoland. Mr. Butt was twenty-eight years of age and unmarried, but was arranging for marriage to take place during the present year.

MR. H. CHAMBERLIN.

Many friends on both sides of the Atlantic will have learned with deep regret of the sudden decease of Mr. Chamberlin, well known years ago as a Y.M.C.A. worker, and latterly in more strictly business capacities. He was formerly Secretary of the Brooklyn Association, where his health entirely failed. He went to Denver, Colorado, in search of renewed strength, though it was feared that he would not recover. However, by God's blessing, he was soon fully restored to vigour, and became a successful real estate agent in that city. He was prominently associated with the Wesleyan communion there as a worker and liberal supporter. When at the very height of his worldly prosperity the American monetary crisis intervened, and he was involved in financial ruin.

Since then he has resided in England, engaging in insurance work. He lived at Surbiton, and while on a cycling journey to Windsor for health purposes it seems he fell from the machine after remounting at the top of Egham hill, and immediately expired. The cause of death, as revealed at the inquest, was a clot of blood at the heart. He has left a wife and family to mourn their sore bereavement.

DR. F. R. LEES.

This well-known temperance reformer spoke at the National Temperance League's May meeting of teetotal veterans. He has now followed the eloquent Mr. Raper, whose death was so sincerely lamented at that meeting. Dr. Lees was in his eighty-third year, and his death took place within an hour of the time announced for the meeting to begin at which he was to have been the principal speaker—the annual meeting of the Halifax and District Band of Hope Union, which he had come expressly to Halifax to attend, being apparently in the best of health. Early on Saturday morning he was seized with a heart affection, and expired in the afternoon. The deceased gentleman was born at Meanwood Hall, Leeds, in 1815. Becoming connected with the temperance movement, then in its infancy, through hearing the late Mr. Joseph Livesey deliver his famous "Malt" lecture, he speedily came to the front as a speaker and writer on temperance themes, and was subsequently identified prominently with all the developments and forward movements of that party. In 1857 he won the prize of 100 guineas (given by the U.K. Alliance) for the best essay on the prohibition movement, and in later years was joint author with Dr. Dawson Burns of the "Temperance Bible Commentary."

Personalia.

Rev. T. R. Waltenberg, curate of Leigh, near Manchester, formerly C.M.S. missionary and principal of Harris High School, Triplicane, Madras, has started a mission tour among the Jews in Germany, in connection with the Barbican Mission.

Rev. J. D. Kilburn.—The British and Foreign Sailors' Society being desirous of more fully using the opportunities granted to them by the Emperor of Russia of opening institutes, etc., for British and foreign sailors in the different ports of the empire, Rev. J. D. Kilburn has undertaken to visit Russia on their behalf, to try and help forward the work, especially in the Baltic provinces and in Finland.

Mr. S. E. Bridgman was born in Northampton, Mass., seventy years ago, and his neighbours to the number of several hundred called at his hospitable home recently to celebrate his seventieth birthday. His is the "college bookstore." All the institutions of learning in that region owe much to him. Many a man and woman of literary fame on both sides of the sea knows and loves him, and has enjoyed his hospitality.

Pastor Archibald G. Brown has returned to England after three months' evangelistic work in America, a time which proved full of spiritual blessing to hundreds who came under his ministry. By special request he took the evening service at the East London Tabernacle on Sunday last, on the occasion of the Sunday-school anniversary. During June and July Mr. Brown's address will be Staplehurst, Kent.

Mrs. Richardson, lately resident in Rome, and who has conducted Gospel Missions in Liverpool with many tokens of God's blessing, is open to undertake evangelistic work. Her gifts in this line of service are highly spoken of by friends who have worked with her. From June 14 to 19 she hopes to conduct mission services at Edgware. She may be communicated with at Miss Mason's Home of Rest, 10, Finchley-road, N.W.

Mr. Alderman Evan Spicer, J.P., who is to join Rev. R. Wardlaw Thompson at the end of September, at Tamatave, on a special mission to the L.M.S. stations in Madagascar, will spend en route about six weeks in South Africa. With Rev. D. B. Hooke, of the Colonial Missionary Society, he will visit the leading missions in Cape Colony, Natal, and the Transvaal. They hope to leave England in the *Dunvegan Castle*, on July 9.

Monks and Nuns in Great Britain.—*The Illustrated Church News* states that there are in Great Britain to-day fifty different orders and congregations of monks, and double as many orders and congregations of nuns, the latter having charge of over three hundred institutions in England and Wales, and about forty in Scotland. From the official "Catholic Directory" it appears that whereas in 1857 there were not ten members of the regular orders in Scotland, to-day there are eighty-one, the increase having for the most part taken place in Glasgow and district. In all there are about a thousand monks in England and Wales, the Jesuits having increased over fivefold, and Benedictines nearly to the same extent during the past forty years.

London Missionary Society.—A valedictory service was held on Tuesday week in Union Chapel, Islington, to bid farewell to a number of missionaries. Dr. and Mrs. Mackay, formerly of Madagascar, are now being sent to Lake Tanganyika, whither Mr. and Mrs. Hemans, negro Christians, originally from Jamaica, are returning. To the same mission in Central Africa are going Rev. J. May and Mrs. May, Miss Allen, Mr. W. Govan Robertson, formerly of the Free Church Livingstonia Mission, and Miss Sim, who becomes Mrs. Robertson. Miss Annie Ffrench has been appointed to Samoa; while Mrs. Chalmers is returning to New Guinea and Miss Nellie Hargreave to Khama's country in South Africa. This is the first time that missionaries' wives have gone to the Tanganyika mission, which has now outgrown the pioneer stage. At the meeting Rev. W. Hardy Harwood presided, and Rev. George Cousins, acting foreign secretary of the society, introduced the missionaries, several of whom gave short addresses.

Farningham and Swanley Boys.

These Homes for Little Boys held their thirty-third anniversary banquet at the Hotel Cecil, on Saturday last, with Sir W. H. Wills, Bart., M.P., in the chair. The rapid extension of public belief in that method of caring for needy children which the Farningham Home was the first to adopt in England makes its progress a matter for public interest and reflection. The secretary, Mr. W. Robson, was examined at length by the committee appointed by Mr. Asquith, and the emphatic commendation of the family system in their report and the condemnation of the now discredited barrack system, shows that the practical sense of the experts in that inquiry is firmly enlisted in behalf of cottage life for the children under the permanent care of the State.

But how have these Homes fared during the past year? The bright and improved outlook of 1895-6 has been maintained. The chairman, in those interesting remarks which his long experience upon the committee of the Homes made more forceful, showed that their efficiency in bringing up homeless boys in small groups, on the pattern of a Christian family, with a godly foster father and mother at their head, was increasing, while the improvements in details of the work and the retrenchments under the new system of contracts had reduced the expenditure over 20 per cent., thus enabling them to compare favourably in point of cost with barrack orphanages.

The very large debt which had so long burdened the Homes has now been almost cleared, and only a sum of £3000 remained which it was hoped the anniversary donations would clear off.

Mr. John Brinton, of Stourport, referred to the special industrial training and the other principles of the work.

But beside these practical aids to the development of character, there are constant and earnest efforts made to bring the boys to accept the Lord Jesus as their Saviour and friend. In addition to the worship and exposition of Holy Scripture in each household and the efforts of teachers in the Sunday-schools, services are held each Lord's Day by evangelists, clergymen, and ministers, who have special aptitude for pressing upon boys the glorious truths of the redemption to be found in Christ and the happiness and guidance which newness of life in Him will afford. The loving sympathy, efforts, and prayers of a long roll of workers during the past thirty years has borne most satisfactory fruit, and hundreds of young men in this and other lands testify by their consistent Christian lives to the blessings which God has bestowed upon these Homes. The Secretary read the list of donations, amounting to over £1600, sent to the chairman and stewards, including those which the readers of the Christian had kindly sent.

The Right Hon. Walter Long, M.P., Mr. W. H. Willans, the treasurer and surviving founder of the Homes, Mr. Alex. Hubbard, Rev. Dr. Momerie, Rev. J. Reid Howatt, and Dr. Maclure, of Mill Hill, spoke, and Mr. Arthur Wills, Mr. Percy Mull, the Swanley Orphan Choir and the band of the Hotel Cecil gave an entertaining programme of music and singing.

Requests for Prayer.—For Mrs. Sharland and Miss Browne's Orphanage at Chofu, Shimonoseki Straits, Japan, during a severe trial of faith.—For blessing upon a special mission to be conducted by William Hill in Durban, Natal, during June.—**Praise** for the success of a dangerous operation, and prayer for speedy recovery from extreme prostration.

Indigent Blind Visiting Society.—The annual meeting of the Indigent Blind Visiting Society was held on Friday afternoon at the Royal Normal College and Academy of Music for the Blind, Upper Norwood. The committee stated that all the branches of the Society's work had been going on satisfactorily, with this exception, that the relief given from the general fund remained curtailed owing to want of funds. The Archbishop of Canterbury, who presided, said it was a striking feature that blind men themselves should be used as visitors to deal with the cases of their brethren. Blind men had charge of the work, and earned their living by helping those similarly afflicted.

Famine in India.—In connection with the Society for Promoting Female Education in the East, Miss Bland, of the Agra Zenana Mission, thus writes of the condition of the people among whom she is working:—"Our funds are very low just now. . . I shall feel deeply grateful if you can send me help. . . We are helping a good many very poor women just now. . . On Monday I worked with one of our teachers, going from house to house amongst the distressed families. Some of the women looked very wretched; their clothes are becoming mere rags." Miss Webb, 267, Vauxhall Bridge-road, S.W., will gladly receive and forward any contribution for Miss Bland's interesting and important work.

International S.S. Lessons.

June 13.

PAUL'S ADVICE TO TIMOTHY.—2 Tim. i. 1-7; iii. 14-17.

GOLDEN TEXT.—iii. 15.

THE object of this lesson is to introduce Timothy, who will appear as Paul's companion in his second missionary journey (Acts xvi. 1-3). All we can know of Timothy's history is briefly this:—He dwelt in Lystra; his father was a Gentile, who probably died while Timothy was young, his mother was a Jewess; he was a convert of the apostle Paul (1 Tim. i. 2; 2 Tim. i. 2); and appears to have been converted on the occasion of Paul's first visit to Lystra (Acts xiv. 6); his mother and grandmother, who had carefully instructed him in the Jewish faith, were converted at the same time. He was afterwards closely associated with the apostle, and was his companion during his first Roman imprisonment. He was appointed overseer of the Church at Ephesus; and was martyred by being clubbed to death at one of the annual feasts of Artemis, the licentiousness of which he had dared to denounce.

The following three points may be enforced:—

I. In Timothy we have *an example of early piety*. At the time of Paul's first visit to Lystra he was about fifteen years of age, and though he is not mentioned in connection with that visit, he is spoken of in Acts xvi. 1 as "a disciple," and must therefore have been converted through the apostle's preaching then. His becoming a Christian at such a time shows him to have possessed an independent and courageous spirit; for the Apostle's work was opposed by zealous Jews from Antioch and Iconium (Acts xiv. 19); and in the stoning of the apostle he saw to what a Christian profession might lead. Apply the lesson to young people now. Dare they think for themselves, and take a stand on the side of Christ whatever others may say or do? Many remain unconverted because they have not the courage to do right. Timothy believed while he was but a boy. None need wait to be even his age, for Jesus contemplated having many "little ones that believe" among his disciples. Late conversions are possible, but they cannot give back a wasted life, nor even remove the scars left by former sins.

II. In Timothy we see *the value of a godly ancestry* (i. 5, iii. 14). Both his mother and his grandmother were devout women, who had made the atmosphere of his early life to be blessed and holy. Before their conversion their faith looked for the coming of the Messiah, but when Paul declared to them the Gospel, their faith unfeigned was fixed on Christ Himself; and all they knew they sought to teach the child. This statement needs emphasis in these days, when parental instruction is apt to be neglected in the multitude of other engagements. The mothers of England determine, to a large extent, what the future men and women will be. The lessons that abide, and that are most potent in influencing the later life, are those learned from a mother's lips. .. .. ..

But what of those cases in which, while a parent seeks to teach, a child refuses to learn or to obey? Alas! there are such. It is a responsibility as well as a privilege to possess godly parents. As there is no joy a parent can know equal to that of seeing his "children walk in the truth" (3 John, 4), so there is no greater anguish than that of seeing children turning into ways of sin. The boy who allows evil companions to shame him out of obeying and honouring his mother is a coward. Press the question, What do your parents desire to teach you? Are you willing to follow their teaching and example? Be thankful for godly parents, and show your gratitude by giving heed to their instructions.

III. In Timothy we see *the advantage of a right use of Scripture* (iii. 15-17). It must be remembered that Paul used these words in reference to the Old Testament; they are much more applicable to us. The Scripture was, first, *useful in Timothy's conversion*. Yet note the word "wise." Wisdom is not the same thing as knowledge. If a man does not apply what he knows he is not wise. To know from Scripture the truth as to our need and as to God's provision does not save us until we are wise enough to apply it to ourselves. The best remedy is ineffective until it is taken. Have you been "wise unto salvation" in your use of the Bible? Next, *the Scripture fitted Timothy for service*. The Apostle claims that the Bible is Divinely inspired, not only in general, but in each part—"every Scripture" (R.V.). "Doctrine" refers to dogmatic teaching; "reproof" to the refutation of error. "Correction" refers to the practical life, and means to put right what is wrong; "instruction" is training or discipline in righteousness. Both these, the doctrinal and the practical, are needed in a completely equipped servant of God (17). Let the teacher give to both their proper position, both in himself and in seeking to train his scholars for the service of Christ.

THE BOOK WORLD.

PREACHING BY CARTOONS.

Eye-Gate; or, Native Art in the Evangelisation of China. By William Wilson, M.B., C.M., medical missionary, Han-chong-fu, China. (2s. *Partridge.*) This is a remarkable publication, in external appearance like a nursery book, in internal character significant and very suggestive. From a prolonged experience in the Chinese mission field, Dr. Wilson knows the great importance of pictorial representation, and he shows that Divine truth may be delineated in simple cartoons as well as by means of precise letterpress. Other missionaries bear him out in testifying to the great service that may be expected from an extended use of native art; and in these striking pages he lets Western friends of Chinese evangelisation into the secret of how it is to be done. We have in this book thirty coloured reproductions of Chinese paintings setting forth the story of the Prodigal Son, Noah and the Flood, Deliverance from the Horrible Pit and Miry Clay, the story of the Good Samaritan, and the Burden of Sin and its Removal. Dr. Wilson writes with earnestness on the needs of China, and warmly advocates the employment of native art in setting forth Gospel truth. Students of missionary effort will read his pages with hopeful interest, and will share the high expectations expressed in the threefold preface, wherein Dr. A. T. Pierson says that "this unpretending volume may mark an era in missionary methods"; Mr. Eugene Stock declares that "nothing that has been published upon China for a long time is more likely to be helpful in stirring the hearts of Christians"; and Rev. J. Hudson Taylor testifies concerning such native illustrations as Dr. Wilson employs, "their value has been proved in various parts of China, and I have not heard of any who have been disappointed in their use." Dr. Wilson's concluding chapter is an appeal for consecrated witnesses in the "regions beyond," and he addresses solemn words to Christian parents as well as their sons and daughters.

Fridtjof Nansen: His Life and Explorations. By J. Arthur Bain. (1s. 6d. *Partridge.*) A capital outline of the great explorer's life. The style is vivacious, as befits the stirring subject.

The Story of George Washington: Patriot, Soldier, Statesman. By G. Barnett Smith. (1s. *Sunday School Union.*) An addition to the "Splendid Lives" series, good for boys, and interesting reading for their elders.

Barbara Heck: A Story of Early Methodism in America. By W. H. Withrow. (2s. 6d. *C. H. Kelly.*) The planting of Methodism in the West is a subject of more than denominational interest, and this striking story of "A Mother in Israel" makes it live to the mind and heart.

Optimus and other Poems. By M. R. S. (2s. 6d. *Swan Sonnenschein & Co.*) A glimpse at the candid little preface to these poems will create in the reader a favourable bias, which, we think, will survive a closer examination. The thoughts are fresh, if not profound, and the verbal dress is not uncomely.

Poems of Independence and Liberty. In reprinting these high-souled effusions of the poet Wordsworth, Rev. Stopford A. Brooke supplies an introduction in which he eloquently points the moral of the poet's utterances as they apply to the existing situation in the Mediterranean, and voices the views, as we judge, of many of his fellow-countrymen. (*Isbister & Co.* 1s. net.)

Which Bible to Read—Revised or "Authorised"? By Frank Ballard, M.A., B.Sc. (1s. net. *H. R. Allenson.*) A well-conducted inquiry, leading to a strongly-expressed preference for the Revised Version. Without allowing the force of just every reason set forth, or the relevance of some of Mr. Ballard's comparisons and explanations, we readily commend the book as a useful contribution to an important subject.

The Bible-class Primers series (6d. each. *T. & T. Clark*) has been enriched by three useful additions: **The Miracles of Our Lord**, by Professor Laidlaw, D.D.; **The Exile and the Restoration**, by Professor A. B. Davidson, D.D.; and **Christian Conduct**, a further study in New Testament morality, by Rev. T. B. Kilpatrick, M.A., Aberdeen. The last-named is a sequel to the author's primer on "Christian Character," and it deserves many readers.

The Holy Family. By F. C. Spurr. (*Marshall Bros.*) In their revolt against the superstitions of Rome, Protestants are apt to give less full and fair consideration to the characters of our Lord's earthly parents, than to other Scripture personages. In this judiciously written brochure Mr. Spurr redresses the balance, and exhibits the old picture with the Popish "Dirt and Scratches" removed. The chapter on "Our Lord's hidden thirty years" is also reverent and helpful.

The Greatest Need of the Age. By B. A. Watchman. (1s. *T. Williams*, 231, *Pentonville-road, N.*) This is a spur to world-wide evangelisation, for the advancement of which the author sets forth a four-fold need: A truer conception of salvation, Scriptural holiness, and the Church's responsibility, with a firmer faith in the reality and power of believing prayer. This is an earnest word, sometimes open to criticism as to its terms, but ever true in drift and purpose.

Heroines of the Cross and **Heroines of Travel**, both by Frank Mundell, are new issues in connection with the "Heroines" Library. (1s. 6d. each. *Sunday School Union.*) The former tells the story of mission workers and native converts who have witnessed unto blood. The latter is filled with narratives of brave ladies who have adventured far beyond the bounds of civilisation, and had stirring experiences in barbarian lands. Both are fully illustrated.

"Come, Break Your Fast!" A Daily Meditation. By Rev. Mark Guy Pearse. Arranged by R. Vernon. (3s. 6d. *Partridge.*) These readings are substantial sections of discourses, characterised by all the force and beauty of Mr. Pearse's thought and utterance. The pages supply a daily feast for hungry souls; their delight is in "the homely, brotherly Jesus, interested in the common business of our lives, sitting amongst us at the daily meal which his own bounty provides, and which his own Presence cheers and gladdens." This will be a welcome presentation volume for Christian people. There is a good portrait of the preacher-author.

Facts and Fancies about Flowers. By Margaret Moyes Black. (2s. 6d. *Oliphant, Anderson, & Ferrier.*) There are charming stories attaching to commonplace flowers; and here we have many of them delightfully related. The blue bell and thistle, the rose and shamrock, the leek and holly are only some of the texts of the well-illustrated chapters; but to name them is a sufficient indication of the scope of the book, with its references to history and heraldry, poetry, legend, and tradition.

Old Testament Criticism and the Rights of the Unlearned, the latest "Present-Day Primer" (1s. *Religious Tract Society*), is from the pen of Rev. Dr. John Kennedy. It enforces the plea that no special linguistic knowledge is necessary in order to enable the careful Bible reader to form a judgment on the issue raised by the Higher Critics. It does more: it sets forth, with admirable clearness and succinctness, many facts and considerations calculated to discredit Criticism, and show the historicity and integrity of the Old Testament Scriptures.

Inmates of my House and Garden. By Mrs. Brightwen. (Second edition. 5s. *T. Fisher Unwin.*) A charming volume of sketches, admirably illustrated. Birds and bees, squirrels and doves are among the subjects of study, and the talented author does not overlook tortoises and owls, flies and moths. She tells us how to teach children to be humane, and how country residents may make up bunches of flowers and get them distributed in slum garrets and city hospitals. Mrs. Brightwen is as clever in descriptive writing as she is careful in observing the ways of some of the humblest of God's creatures.

Christian Life in Germany, as Seen in the State and the Church. By Edward F. Williams, D.D. (4s. *T. & T. Clark.*) A very readable account of the German people in their social and religious circumstances and life, with special reference to the mission work carried on in their midst, and the efforts they promote for the evangelisation of the heathen world. While the entire volume has interested us greatly, we have been particularly struck by the account of the Inner Mission, the origin and developments of which are set forth in welcome detail. Christian workers will find much information, some of it very suggestive, in these pages.

The Origin of Genesis. By Pastor George Stosch. (5s. *Elliot Stock.*) Though a German, the author of this thoughtful work has no sympathy with destructive criticism. He regards Genesis as from the hand of Moses, and tells us why. To him the book presents the form of a series of memoirs, which he holds to be of the remotest antiquity, for the most part contemporary, or nearly so, with the events recorded. He is convinced that Moses gathered and arranged these records in their present form, and that it is to the Spirit of Truth, who guided the patriarchs, that we must ascribe the wondrous story. Pastor Stosch is a man of insight; and his view, which is consistent with the literary phenomena and Scripture integrity, should receive the attention of cautious scholars.

THE HEART OF QUEEN VICTORIA: True Anecdotes of Her Majesty's Life, by Clare Jerrold, is an illustrated pennyworth, which is sure to have a large sale, as a memento of the Diamond Jubilee year. (*Jarrold & Sons.*)

The first vol. of the summarised and analysed evidence given before the Royal Commission on Licensing, issued under the direction of the Temperance Central Evidence Board (33, *Paternoster-row*, 1s.), deals with the evidence given last year. It has been prepared by Mr. Foulkes-Griffiths, and will prove of much value to temperance speakers and writers.

AMONG THE CHURCHES.

Church of England.

Rev. F. H. Holt, having resigned the vicariate of St. James's Church, Scarborough, the charge has been accepted by his curate, Rev. C. R. Bramley.

At the Southport Evangelical Conference, held last week, there were interesting discussions on missions, the growth of Evangelical principles during the Queen's reign, and progress in Universities and schools.

The Bishops of Durham and Newcastle have agreed to recommend their clergy to arrange for the delivery of lectures and addresses by appointed lecturers, with the object of "meeting the prevalent scepticism and strengthening faith."

In reply to an inquiry from several ladies of distinction, Archbishop Temple has now caused it to be known that he "does not recognise the Kilburn Sisters in any way whatever," but that "he does not think it well to take any further steps concerning them."

The Bishop of Liverpool presided last week at an influential meeting, when the purchase of Clarendon Buildings, Lord-street, as a site for a Church House for the diocese, at a cost of £48,480, was endorsed. A committee was appointed to promote the scheme, and a hope was expressed that £25,000 more would be raised.

The chairman of H.M. Prison Commission, Mr. Ruggles Brise, is very anxious that there should be a Church Army Labour Home working in conjunction with every prison in the kingdom. At present there are twenty-four so working, but there are still thirty-two prisons where there is no Labour Home. The committee hope, however, that they may shortly be enabled to open several more Homes.

Canon Taylor Smith, the first student of St. John's Hall, Highbury, to reach the Episcopate, was last week consecrated at St. Paul's, for the diocese of Sierra Leone. A pathetic touch was given to the ceremony by the presence of Princess Henry of Battenberg, to whose husband the bishop ministered in his last hours. Bishops Phillips and Oluwole (native clergy) were amongst the prelates assisting at the consecration.

The Bishop of Caledonia (Dr. Ridley), speaking at Sheffield last week, said his diocese was as large as England and France put together, and there were now very few places in which churches and schools were not established. The natives who learned the Gospel would travel from their homes for hundreds of miles, walking across the frozen rivers and over snowy mountains from tribe to tribe to preach Christ, and they would come back rejoicing because they had had a good hearing. They had now a chain of Missions from the coast almost to the Rocky Mountains.

The Archdeacon of London, on Wednesday last week, delivered his sixth charge to the clergy and churchwardens of the Archdeaconry of London, at the church of St. Sepulchre, Holborn. The subject was the ancient British churches. The present year was not only, he said, the 1300th anniversary of the landing of St. Augustine; it was also the 1300th anniversary of the death of St. Columba, and the facts showed that the conversion of the Anglo-Saxons was more due to the followers of St. Columba than to St. Augustine and his companions. That so little was known about the original British Church in England was due to the destruction of all its records by the heathen Anglo-Saxons. The Archdeacon held that the Celtic Churches had bequeathed a lasting ideal of national independence, zeal, self-devotion, unworldliness, and sincerity.

Congregational.

Rev. Hugh Ross Williamson has been ordained to the pastorate of Abbey Church, Romsey.

The ninety-fifth anniversary of the Congregational Sunday-school, Haslingden, has been celebrated.

Rev. T. Anderson, formerly of the Methodist New Connexion ministry, has accepted the pastorate of Mexborough Church.

Rev. S. Pearson, M.A., Broughton-park Church, Manchester, has returned from a visit to France and the South of Europe.

The new English church at Penarth has been opened for worship under favourable circumstances. It is capable of accommodating 600 adults.

The foundation-stone of a new church has been laid at Crosby, Liverpool. The church will provide seating accommodation for about 600 persons, and will cost nearly £6000.

Rev. Arnold Foster, of the London Missionary Society, who has for so long been associated with Dr. Griffith John in the work at Hankow, Central China, will shortly visit England.

Professor W. Douglas Mackenzie, formerly of Edinburgh, now of the Chicago Theological Seminary, has decided to accept the Chair of Systematic Theology at that seminary as a permanency.

Rev. Thomas Grear, of Bishopsgate, has been elected chairman of the board of directors of the London Missionary Society for the ensuing year, with Mr. George W. Dodds as vice-chairman.

The committee of the Congregational Chapel Building Society for Lancashire and Cheshire have voted a grant of £400 towards the erection of a school chapel in the Fulwood district of Preston; also a grant of £250 and a loan of £150 for the erection of a new chapel at Poulton-le-Fylde.

Mr. W. Crosfield, of Liverpool, has received a hearty welcome in Australia. Next month he proceeds (with Rev. R. Wardlaw Thompson) to the South Sea Islands. From Samoa he is to return to Liverpool, while Mr. Thompson makes for Natal, where he will be joined by Alderman Evan Spicer, *en route* for Madagascar.

Dr. Guinness Rogers states that the suggestion to prepare a lectionary for use in Congregational churches is in harmony with other proposals favouring the introduction of the liturgical element into the services; but he is satisfied that the preponderance of feeling in the Congregational body would be decidedly against such innovations.

Calls.—Rev. J. G. Henderson, Heckmondwike, to Islington. Mr. John Groat, of Nottingham College, to Melrose E.M. Church.

Resignation.—Rev. Jonathan Calvert, Addison-street, Nottingham.

Baptist.

Rev. Fred H. King, Bow-road, E., baptized ten believers last Lord's Day.

Rev. T. Graham Tarn has been elected first president of the Free Church Council for Harrogate. Arrangements are being made for a course of lectures on Nonconformist principles.

Foundation-stones were laid on Monday last week for the alteration of the chapel at Kirton-in-Lindsey. Mr. E. Bainbridge, M.P., and Alderman Dobson, J.P., took part in the proceedings.

Rev. J. W. Hambly, of Clayton, Bradford, has been recognised as pastor of Portmahon Church, in succession to Rev. H. Trotman.

At the third anniversary of the church at Horsham, £80 was given in aid of the church building fund. Altogether £280 is now in hand, and the new chapel will be built as soon as possible.

Although the pastorate of St. Andrew's Church, Cambridge, is vacant, the sum of £818 was contributed to the Baptist Missionary Society last year, an increase of £200 upon the previous year's offering.

Judge Willis, Q.C., was among the speakers recently at the anniversary of St. Mary's First Day School, Norwich, when the reports showed a membership of 250, with several useful provident organisations, and annual receipts of nearly £300.

Special services have been held in the Motherwell Church in connection with the induction of Rev. John Carson, late of Melbourne, Australia. Rev. Alexander Wylie, M.A., President of the Baptist Union of Scotland, presided at a hearty social meeting.

Bristol-road and Boulevard Churches, Weston-super-Mare, have been amalgamated under the pastoral care of Rev. R. S. Latimer. Rev. Thomas Spurgeon preached a few days ago in Bristol-road Chapel, and a tea and public meeting followed in celebration of the amalgamation.

The church which formerly met in Devonshire-square, but now assembles in Stoke Newington-road, has been recently commemorating its two hundred and fifty-ninth anniversary. Under the ministry of Rev. G. P. McKay, the church is enjoying a large measure of prosperity. A considerable number have lately been baptized. Many others are seeking baptism.

Calls.—Mr. A. S. Langley, of Manchester College, to Newcastle-under-Lyme; Rev. P. Williams (Pedr Hir), of Tredegar, to Brasenose-road Welsh Church, Bootle; Rev. W. G. Myles, late of Morecambe, to Garfield Church, Passaic, N.J.; Mr. D. Carter, of Bristol College, to Beckington; Rev. W. E. Palmer, to Ebenezer Church, Waltham Abbey (all accepted).

Resignations.—Rev. W. A. Barker, Brixham; Rev. W. Chambers, Shoreham.

Methodist.

The congregation at Swymbridge, near Barnstaple, have decided to build a new chapel, a site in the centre of the village having been given by the Duke of Bedford.

Rev. W. T. A. Barber, of the Wesleyan Missionary Society, is organising a lending library of missionary books, for the instruction of Methodist young people's societies. The scheme deserves success and imitation.

The choice for the New Connexion Conference of 1898 is likely to lie between Sheffield and Leeds. The probability of the annual assembly of the United Methodist Free Churches being held in Sheffield in 1899 may influence the Conference in favour of that city for 1898.

Preparations for the coming Wesleyan Conference at Leeds are going on apace. The committee appointed to arrange homes for the 400 ministers invited as guests met at Brunswick Rooms on Friday morning. During the pastoral session there will probably be nearly 1000 ministers in attendance.

The foundation-stones of a new chapel have been laid at Wesley Rock, near Penzance. From the rock on which the pulpit of the old chapel stands, John Wesley preached during his tour in the county. The old chapel is altogether inadequate to the needs of the Connexion in the rapidly-growing suburbs of Penzance.

The annual meetings in connection with the Primitive Methodist Missionary Society were held a few days ago in London. Rev. J. Smith, the general secretary, pointed out that on the general fund there had been receipts amounting to £17,006 11s. 3d., and the expenditure £13,986 12s. 1d., leaving a credit balance of £3019, which included what was known as the Walsall money, viz., £2500, which might be called up at any time.

Presbyterian.

Mr. T. Hughes, of Rhos, has accepted an invitation to the joint pastorate of the Bomere Heath and Newton-on-the-Hill English churches, in the Montgomery and Salop Presbytery.

A new English church has been erected and opened at Saltney Ferry, near Chester, to provide for the religious wants of the numerous colony planted there by the London and North-Western Railway Company.

Rev. J. J. Mackay, M.A., of Hull, points out that not fewer than 3291 members were removed from the church's rolls last year without certificates, and that but for this extraordinary leakage the net gain in membership last year would have been 4298 instead of 1007.

At Cambridge, on Tuesday last week, Mrs. Lewis and Mrs. Gibson, the well-known learned travellers, who reside in the University city, jointly laid the foundation stone of the Westminster Theological College in connection with the Presbyterian Church of England. Dr. Dykes, the Principal of the College, gave an address, in which he declared the aims and objects of the new undertaking. The College is likely to cost about £30,000.

Fallen Asleep.

At Oxford, Rev. Dr. J. Wilson, late vicar of Moxley, Staffs.—At Whitefields, Rev. Matthew Lewis, late pastor of Tideswell Congregational Church.—At Cambridge, Canon Churton, of King's College, well known as a theologian and an ecclesiastical writer.—At Birmingham, Rev. Wm. Agar Wicks, pastor of Christ Church (Baptist), Aston.—At New Mills, Rev. Edward Thompson, for nearly thirty years a minister among the Wesleyan Methodists.—At Sheffield, Mr. James Tasker, who had filled all the offices open to a layman in connection with the Wesleyan Church at Skipton, and whose bereaved family includes Professor J. G. Tasker, of Handsworth College, Birmingham, and Rev. W. Lindley Tasker, of Norwich, both ministers in the Wesleyan communion.—At Canterbury, Rev. Geo. Turner, for over fifty years a Wesleyan Methodist minister.—At Abeokuta, West Africa, Rev. J. B. Wood, for upwards of forty years a worker in connection with the Church Missionary Society.—At Clapham, Mr. J. W. Jepps, a gentleman who will be specially missed in the ranks of London Methodism.—At Harrogate, Mr. William Palliser, Town Councillor, and an influential member of the Methodist Free Church.—At Bratton St. Maur, Somerset, Rev. C. H. Bousfield, rector of the parish, through being thrown from his bicycle, owing to the brake refusing to act.—At Greenbank, Rev. Samuel Irvine, Presbyterian minister, aged sixty-six years.—At Lisbane, Saintfield, co. Down, Mr. John Edgar, a devoted member of the Presbyterian Church.—At Farm Lodge, Ballymena, Mr. Samuel R. Young.—Rev. Walter Muckersie, senior minister of Alexandra Parade U.P. Church, Glasgow.—In her ninetieth year, Mrs. Gilmore, Bute Cottage, Crieff, much beloved because of her deeds of kindness.

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Indian Famine Children (*Mrs. Bruere*)—See page 19	0	10	0
Indian Famine—See page 19	0	13	0
Ladies' Association for Adopting Orphans in India—Self-denial, Children, per Mrs. L.	3	10	0
Armenian Sufferers' Relief—Mwenzo, B. C. A., £5; Lily, 10s.; M. A., 5s.; Mrs. W. B., 6s. 6d.; A. P., reader of "The Morning Star," 10s. 6d..	6	12	0
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Tarsus Evangelistic Society (*Rev. K. Behesnilian*)—Rev. J. S., £1; J. S., £1; Rev. W. F., £1 1s.; Mrs. W., £2; (*Marash Orphanage*) Mrs. A. E. K., £5; "My Lord's," £2 10s..	12	11	0
Church Missionary Society—M. E. L., £3; A Thankoffering, £5; M. A. T., 2s. 6d.; (*Medical Missionary Work*) M. R., 10s.	8	12	6
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St. Giles' Christian Mission—M. E. L., £1; Sympathy, 2s. 6d.; Rosa, 10s.; Rosario, £2; Mrs. L. M. C., £3; W. N., 2s. 6d.	6	15	0
Royal National Mission to Deep Sea Fishermen—M. E. L., £1; J. P., £5 5s..	6	5	0
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Mr. Fegan's Homes—M. E. L., £2; J. P., £2 2s.; Miss Le L., 10s.; W., 10s.; R. B., £1; Of Thine Own, 10s.; (*Emigration*) "He Careth," £100 ..	126	12	0
Home for the Fatherless (*Mr. Toye*)—M. E. L., £2; J. P., £2 2s.; Of Thine Own, 10s.	4	12	0
Soldiers' Institute, Portsmouth—M. E. L., £2; X. O., £5	7	0	0
Missions to Seamen—M. E. L., £2; Sympathy, 2s. 6d.	2	2	6
Assoc. Free Distribution of Scriptures—E. C., 5s.; O., £5..	5	5	0
Yiddish Translation of the Bible—The Jew First ..	0	5	0
Bristol Orphan Houses—H. A. T., 10s.; J. P., £5 5s.; (*Foreign Missionary Work*) A. C., Cookham, £2	7	15	0
Dr. Barnardo's Homes—H. A. T., 10s.; M. E. W., 10s.; J. H. L., 5s.; Rosario, £2; Of Thine Own, 10s.	3	15	0
Irish Church Missions—M. C.	0	2	6
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Proposed Mission Hall, Toker's Green—M. S... ..	1	0	0
London Jews' Society—C. D., £10; X. O., £10; L. S., Wellington, 10s.; Tram, 2s. 6d.	20	12	6
Scripture Readers' Society, Ireland—E. M., £10; H. M. R., £4; X. O., £5	19	0	0
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Rev. J. W. Atkinson's Work (*Holiday Fund*)—M. ..	0	2	0
Marylebone Medical Mission—J. P.	2	2	0
Dinners for Sick Children—J. P.	1	1	0

(*Continued on page 28.*)

The Christian.

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NOTES AND COMMENTS.

AS the genial weather advances, we are receiving many appeals from workers among the London poor for help to enable them to give the mothers and children "a Day in the Country." So far, we have received but little in aid of this movement, which in the past has afforded joy and gladness to so many who, otherwise, would not see the country with its green, and in bright surroundings be helped to realise the goodness and love of God. We trust that those who are not strangers to rural delights will enable us, in the name of "Readers of THE CHRISTIAN," to respond in some measure to the appeals as they reach us.

All loyal subjects of the Queen will unite in the rejoicing and thanksgiving for the grace and mercy of God shown to Her Majesty and to the Empire during the past sixty years of her unprecedented and beneficent reign. A correspondent remarks that it is already five years beyond that of Manasseh, the longest reign of any of the kings of Judah. During this period the condition of Her Majesty's poorer subjects has been exceedingly improved, while the wealth of the country has indefinitely increased. The influence of Christianity has brought about these results; but while the people have been benefited, God has been less recognised than in earlier days of our history. As in the jubilee ten years ago, so it is probable that now we shall hear much jubilation of this new Age, this great Age, this Age of gold. Some thoughts worthy of consideration will be found in "1837-1897: A Retrospect and a Warning." By John Alexander Lund. (136, *Offord-road, Barnsbury.* 2d.)

In the Jubilee week, nearly half a million poor people will be feasted in and around London. It is proposed to minister the Bread of Life to the multitudes; and the Scripture Gift Mission has opened a special fund for the purpose. The great staff of the London City Mission will undertake the distribution, and there is no question that the attractive illustrated Gospels will be readily received. Between now and the day of distribution there is time for prayer upon the effort, and help in promoting the enterprise to the utmost of this unique opportunity. The expenditure entailed will be about £1600. The secretary of the Scripture Gift Mission, is Mr. W. Walters, 84, St. Paul's Churchyard, E.C.

There is danger of our forgetting the actual condition of the suffering and endangered millions of India. Notwithstanding the gifts which have been sent to them, and the exertions of the Government on their behalf, the only hope, both of the Government and of the people, of escaping an unparalleled tragedy is in the coming monsoon. Had we any such horror at our very door, as is now stalking abroad in India, we can hardly doubt that a day of humiliation and prayer would be observed. Without waiting for such a season the men of prayer may at once approach the mercy-seat. We draw attention to the pathetic accounts given on p. 21.

The B.W.T.A., in dealing with the intricate subject of the regulation of vice, has passed a resolution to protest against the sanction by Government of any regulations not previously laid before Parliament and discussed by the House of Commons. This is good so far as it goes, but it must not be taken to imply that the regulations would be accepted if only Parliament has discussed them. The objection lies against them whether they have been discussed or not. No method of introducing them, whether secret or open, can make them right. Rather must it be ensured that at such discussion all possible and available opposition must be brought to bear.

A special correspondent of *The Daily News* tells a frightful story of twenty-five fanatics having been walled up and buried alive by their own desire at the instigation of a woman known as Vitalia, described by the writer as a "triune personality of prophetess, priestess, and preacher." A leading article closes with the following remarks :—

The true moral of the affair is probably that persecution and fanaticism stand in the relation of cause and effect. The only persecuting Church left in the world is the one of which the Czar stands at the head. Hundreds of miserable creatures, in Holy Russia, are constantly visited with fine, imprisonment, and the still sharper rigours of the law, for no worse crime than the desire to worship in their own way. The Protestant Stundists—models of piety and of Christian virtue—are walled up alive, after a fashion, not by their own hands, but by the Procurator of the Holy Synod, who sends them to gaol by battalions to convince them of the superior virtues of his own creed. The fanatics in the high places make the fanatics in the low. This, we are convinced, is the true lesson of the horrors of Tiraspol.

Quite true—except the second sentence. Surely Rome has not ceased to be a persecuting power? She is her own witness that she is *semper eadem*—always the same.

The poor parents in the neighbourhood of Kingsland-road, London, who object to Ritualistic practices, and yet are obliged to send their children to a school where they are taught to bow to "the altar," etc., have a clear ground of complaint. To say to them that the practices are only "High," is no reply to their complaints, and no redress of their grievances. The thing that offends is essentially Romish. It is a gross outrage, if, as one mother stated, the cane is administered to a child who does not join in "the procession." Hundreds of orders have been made in the court for children to attend this school. If this kind of persecution is persisted in, it will all the sooner bring popular control wherever a school receives aid from public money.

The ideal aimed at in the Prince of Wales's Jubilee Hospital Fund is still far from realisation. The "equivalent of £100,000 in annual subscriptions" seems very far away when we read that of the £125,000 that has been sent in only £20,000 is in the form of annual subscriptions. The occurrence of the famine in India, coincident with the innumerable Jubilee schemes, local and other, that have been launched, will mainly account for this. But the uncertainty as to what is to be done with the money has also something to do with it, and the Prince of Wales's statement on the question at Marlboro' House last Friday will be received with a general feeling of reassurance that ought to give a new impetus to the fund. He said :

It will never do to give money right and left to hospitals which we hear are in need. It will be necessary for us to investigate the state in which these hospitals are, to find out those which are in most pressing need of assistance, and also to form some opinion as to the state of efficiency in which they at present exist, and how the management is carried on. I merely mention this now because it must be a subject which will become one of paramount importance in a very short time.

Apropos of speeches at banquets on behalf of charitable institutions, a gentleman of some experience in these matters writes :—

It has been a frequent trial to me to find so little sympathy or knowledge of the principles or love of Christian work shown by the speakers. I suppose they find it hard or impossible to give a speech with really live Christian feeling after a good dinner. If they spoke fasting, and had their dinner afterwards, we should have much more yearning and solicitude displayed.

An important experiment is about to be tried at Birmingham in the way of reducing the number of licensed houses. The brewers agree with the magistrates that the number is too large, and express their willingness to co-operate in carrying out some scheme of reduction. Probably the first thing at least will be to abolish the lower-class houses, and to allow the building of one large house under what is called "efficient control," in each district affected. We gravely doubt whether this will have any effect upon the drinking and the drunkenness; and nothing is gained unless that is done. Merely to have fewer houses, but perhaps equal accommodation, and more attraction, will do no good. All the same, we wish it might work the other way, and we shall look for the results of the experiment with great interest.

The suicide of a Haileybury schoolboy has caused a painful shock, has roused afresh the anxieties of parents who have sons at public schools, and has again brought under survey the remarkable system of ethics which prevail among schoolboys. Since it is considered the worst of all sins to "sneak"—*i.e.*, to report the injustice and cruelty and cowardly outrage to which a boy is daily subjected at the hands of his fellows, the meanest boys can perpetrate their wrong doings with impunity. The reform wanted is a reform of that false code of "honour" which seals a boy's lips from exposing wrong by whomsoever and to whomsoever done. How this is to be done it is not for us to say, but it ought not to be beyond the power and influence of masters and teachers. They ought to make the boys under their care as safe as the boys who come home every night, and whose troubles are soon found out by vigilant parents.

The late Dr. John Pulsford said in his earlier days: "If there is a place in the world I would not like to go to it is Hull." Yet he went there, and spent twenty happy years. Our personal prejudices and prefe-

rences are most unsafe guides; if stubbornly followed they are almost sure to bring us into sorrow. "Choose Thou my lot" is the only safe and right attitude of mind.

The Apostle James teaches us that we should say, "If the Lord will, we will do this or that." In this half-century, however, it has become the habit of many to say, "If the Lord tarry, we will do this or that." Can this substitution for the older and apostolic formula be scripturally explained and justified? Is not the Lord's will the highest of all motives, and as valid in the nineteenth as in the first century? What is gained by the alteration?

Professor Crum Brown, of Edinburgh University, when addressing the Edinburgh Medical Students' Christian Association, contended that almost every disputed doctrine of the age had been taken up by the writers of the Epistles, while not a single direct reference to the doctrine of the divinity of our Lord is to be found in their writings. This would imply either that the churches universally believed the doctrine, and that there was, therefore, no need to treat of it; or that they all disbelieved it. The Professor finds, in 1 Cor. viii. 6, an incidental reference to Christ, which, he thinks, proves the former alternative to be the correct one. "One Lord" could only mean to the believers of that age, "The Lord, the one only Almighty God."

This is true so far, but the deity of our Lord seems to us to be implied in the whole structure and tone of the Epistles. For example, the love of Christ is represented as the equivalent of the love of God—Romans viii. 35-39. The love described in Eph. iii. 14-19, is love which only the infinite and eternal God could possess. Or what could more forcibly refute the argument of those who make much of God the Father, but do not recognise Christ as his Son, than Phil. ii. 9-11, "God hath highly exalted Him, . . that every tongue should confess that *Jesus Christ is Lord—to the glory of God the Father*"!

It is a very great thing to be a Christian. Between a Christian, and not-a-Christian, there is all the difference between life and death. The instruction and encouragement contained in the following extract from "Gurnall's Christian in complete Armour" (1669) is a word in season to many a young and timid believer of the present day:—

Why, poor hearts, should you despise the day of small things? Do you not see a little grain of mustard seed spread into a tree, and weak grace compared to it for its growth at last, as well as littleness at first? Dareat thou say thou hast no grace at all? If thou hast but any (though the least that ever any had to begin with) I dare tell thee that He hath done more for thee in that than He should in making that which is now so weak as perfect as the saints' grace is now in heaven.

First, He hath done more, considering it as an act of power. There is a greater gulf between no grace and grace than between weak grace and strong, between a chaos and nothing than between a chaos and this beautiful frame of heaven and earth. The first day's work of both creations is the greatest.

Secondly, consider it as an act of grace, it is a greater mercy to give the first grace of conversion than to crown that with glory. It is more grace and condescension in a prince to marry a poor damsel than, having married her, to clothe her like a princess; he was free to do the first or not, but his relation to her pleads strongly for the other. God might have chosen whether He would have given thee grace or no, but having done this, thy relation to Him, and his covenant also, do oblige him to add more and more, till He hath fitted thee as a bride for Himself in glory.

Rom. v. 9, 10, and viii. 32-34 are entirely in accord with these important assurances.

Mr. Morley's Romanes Lecture on Macchiavelli has as its strongest point the assertion of the necessity of morality in states as much as in persons. He even affirms that the "modern conception of a state has long made it a moral person, capable of right and wrong, just as are the individuals composing it." We wish this were the fact; it is the ideal toward which society is slowly moving; but as yet a collective conscience is a very elastic thing, and has a ready way of excusing, for "reasons of state," conduct in bodies of men which it would unhesitatingly condemn in individuals. In this respect Macchiavellism has an enormous power over modern Europe; indeed, we wonder where morality comes in when nations treat with one another. Expediency we see, might we see, but where is the golden rule? Morality is only with difficulty forcing its way into home legislation, as against class interests; but this makes us all the more thankful that such a man as Mr. Morley has reminded the world of its indebtedness to Jesus Christ for its purest moral conceptions, and that by them "societies subsist and governments are strong."

In a Heathen Chief's Kraal.

WHILE conducting services at Bizana, the seat of Major Sprigg's magistracy in Eastern Pondoland, Ndunge, a petty chief and one of Sigcan's councillors, invited me to come and preach at his kraal one day. Accordingly, I started off in company with Mrs. Sprigg, who went to interpret for me. On reaching the kraal we found Ndunge (who is usually attired in his blanket at home) had arrayed himself in boots and European clothing to receive us. After waiting some three hours while he sent out to call the people together in the manner they used to pass the war cry in former days—by calling from kraal to kraal from an adjacent hill—we had a service with from fifty to sixty people, all raw heathen, with the exception of some half-dozen Christians who had come to help us in singing and prayer.

Mrs. Sprigg first exhibited a roll of Bible lesson pictures, and gave a short explanation of each. Then, after the usual exercises of singing and prayer, I pressed home the question, "How shall we escape, if we neglect so great salvation?" The people listened with very great attention. A Christian woman who returned from the service to Bizana some hours later than us informs us that the Chief had been deeply impressed, and said, "he wanted to cry all the time, though he didn't know why." Though a raw heathen he is a man of considerable intelligence. Though, in private conversation, he tried to plead that "God would not hold them responsible for the sins they had committed before the white people brought them the words of God," he admitted that even then he knew many things were wrong, and that as Chief he would have punished a man who stole or killed. He has promised to come into native services I expect to conduct for a few days, and we have reason to believe he may then surrender to God's claims upon him.

In common with all the people around, he has now been for some time under the influence of Major and Mrs. Sprigg, whom I find doing their best for the highest good of both Europeans and natives around them, and through whose Christian work one of Ndunge's wives has lately been converted, along with several other women. The influence of an aggressive Christian in the position of magistrate in this land, from a political as well as a missionary standpoint, simply cannot be estimated. Another official position in which a duly qualified doctor of medicine would find plenty of opportunities for native mission work is that of District Surgeon, with which the Government gives a yearly salary of £200, and private practice. Major Sprigg informs me that this appointment in his magistracy almost goes begging, while a registered practitioner desirous of doing work like this for God could actually be a self-supporting missionary. Further information on this point can be obtained on application to me, at 1, Fairview-terrace, Mowbray, Cape Town.

William Hill.

'Ask of Me.'

AT this season when so many will gather together in conference to speak of "things touching the King," it is well that our thoughts should be directed to the importance of intercession. For there is nothing of greater moment at the present time than the condition of the Church's prayer life. What with the ever-increasing number of meetings, and the multiplication of books and periodicals, unceasing prayer "for all saints" and "for all men" has almost become a lost art. In this nineteenth century we love to hear of some new thing, and to make our voices heard in teaching or conversation, but we have little or no time for meditation and prayer. The one-accord prayer-meeting and the closet open only to the eye of God are well-nigh out of date and out of fashion.

And yet the reverent and repeated study of the life and words of our Lord and his apostles deepens the conviction that prayer is the mainspring of missions, and occupies a larger place in the evangelisation of the world than any of us have yet grasped. Take for instance one great fact. When the Lord Jesus spoke of the abundance of the harvest and the scarcity of labourers, He gave one specific and significant command for the guidance of the Church in every missionary crisis. What was it? "*Pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest*" (Luke x. 2). Here in this clear injunction—which might well be described as a key to missions—we are not told to apply to men for the Lord, but to the Lord for the men. The Lord, and not the church or the missionary society, is the Lord of the harvest, and as the labourers are all in his hand, application must be made direct to Himself to thrust them out into the unoccupied places of the field. Even as we read in the Epistle to the Ephesians, "When He ascended on high, He led captivity captive, and gave gifts unto men. And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ" (Ep. iv. 8—12. R.V.). And in the Acts of the Apostles where "the executive of the Holy Trinity" and the Divine Administrator of the Church said, "Separate Me Barnabas and Paul for the work whereunto I have called them" (Acts xiii. 2).

The coming conference at Mildmay on "The Evangelisation of our Generation" ought to go far in effecting the accomplishment of God's will upon the earth, but it will not reach the highest point of usefulness, unless by much prayer and fasting it enters fully into fellowship with the yearning of the heart of Christ.

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "And when they heard that, they lifted up their voice to God with one accord." "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

We have the commission "Go ye," but the ranks of the workers will never close up until the Church shall throw herself upon her face, and cry with united voice, "Thy kingdom come," and pray as we read in his "private devotions" Bishop Andrewes constantly prayed, "*O Lord of the harvest, send forth labourers, made sufficient by Thee, into thy harvest.*"

W. Monro Collings.

"Follow Holiness."—2.

Heb. xii. 14.

By Mr. GEORGE MÜLLER.*

III. Now we come to the next and the chief point. How are we more and more to attain this Christ-like life which the apostle describes as holiness—growing daily in likeness to our Lord Jesus Christ, and leading holy and useful lives?

Let us turn to 2 Peter i. 5-11: "Giving all diligence, add to your faith virtue." Observe that in the first verse the apostle is addressing believers who have obtained like precious faith with himself. Now they are exhorted what to do as believers in order that they may grow in holiness.

Add to this faith which you have, virtue. What is meant by virtue may be learned from Phil. iv. 8. It is whatsoever things are true, honest, just, pure, lovely, of good report—that is virtue; everything that tends to glorify God, everything like Christ. Seek diligently to add to your faith virtue.

"And to virtue knowledge." Not secular or scientific knowledge, but spiritual knowledge, is here spoken of—the knowledge of God and of Christ. Thus we learn the vanity of earthly things, the blessedness of heavenly things.

Let me affectionately ask, are you aiming at this spiritual knowledge? Are you habitual readers of the Word of God? Have you ever read through the Bible from Genesis to Revelation? How many times since your conversion? Ask yourself in the presence of God, How is it with me? Do you neglect reading or prayer or meditation on the Word of God?

Bear with a word of personal experience. For the first three years after my conversion I read the Word, but I did not love it; but in July, 1829, God made me a lover of his Word, and since then I have read it through about 150 times. When I begin again it is a new book—a new delight. Four times a year, for many years, I have read through the Bible. To this constant feeding upon the Word of God I owe it that for sixy-eight years I have been a very happy Christian. If any of you have not obtained this blessing already, I entreat you seek it.

"Add to your knowledge temperance." The word means not merely avoiding excesses in eating and drinking, but self-control concerning all our natural inclinations and tendencies—love of money, hasty temper, pride and high-mindedness, love of dress and fashion—all things hateful to the mind of God. Self-control is mastery over self. We have no strength of our own to do this, but we can come confessing our weakness and helplessness to God, and pray Him to give us the victory, that our natural will and appetites may be more and more subdued.

"To self-control patience." This is the grace according to which, meekly submitting ourselves, we bow under the hand of God when trials, losses, bereavements come. One may say, "I am naturally impatient; I shall never get the mastery over myself." That is a mistake. By the grace of God you may. You ought to seek grace to be patient. The want of patience in Christians stumbles the unconverted. They say, "That is just like myself. There is no difference between him and me." By the manifestation of patience we give joy to God, and show the reality of our Christian life, and strengthen the hands of our brethren in Christ.

"And to patience godliness." Undertake nothing without God—to glorify Him, in his strength and in his fear; living, acting, speaking, thinking, in the presence of God, at all times. Thus, in all our actions and deportment, we should set a holy example to the unconverted, and strengthen the hands and hearts of our fellow-believers. We should more and more aim at this, that whether we eat or drink, or whatsoever we do, we may do all to the glory of God.

"To godliness love to the brethren." This does not mean Christians related to us, as uncles and aunts and cousins. We are to love all Christians because they are believers in Christ. Though not in the same position as we are, or not educated as we have been, if they are believers they are to be loved simply because they have been redeemed by the blood of Christ, and they love Him. How deeply important this is. We need especially to guard this. All who hold the foundations of the faith are to be loved as our brethren.

Lastly. "Add to love of the brethren love." Love to all. Though not converted, our fellow-men are to be loved. Though they do not love us, though they hate us, though they injure us, we are to love them, for God is love. The more we have of this universal love the more we are like God, for he that dwelleth in love dwelleth in God, and God in him.

IV. Now what will be the result of all this? He who thus builds himself up on his most holy faith will not be barren (or idle) and unfruitful. He will bear fruit to the praise and honour of God. We are not idle as believers in the Lord Jesus, but if we add grace to grace, as we have been here exhorted, the result will be to *make* us abound to every good work. This will be its tendency. It will make you not to be idle or unfruitful in the knowledge of our Lord Jesus Christ.

How many Christians there are who say, under various circumstances, they do not know how to act, but if they were habitually adding to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love, they would have light on their path, and would know how to act.

I receive letters from numbers of places asking me to see the writers to confer with me as to what to do; and again and again I have found it to be because they have not been adding to faith these other graces; for if we are aiming after these things, we shall know how to act in the various circumstances which arise in our lives. When difficulties come I do not go off to a distant place to confer as to what I should do, but I take the matter to the living God. I remind my Lord Jesus that He is the Counsellor of his Church, and I say, Prove Thyself now to be my Counsellor and Guide.

Again, there are thousands who do not know that their sins are forgiven, and yet they are true children of God. How does this come about? Because they have not added to their faith, and followed holiness with earnestness and perseverance. "For he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

See, then, how important it is to follow holiness with diligence, in order not to be dim-sighted, but to make our calling and election sure. If we do not know we are on the road to heaven, we care about the beggarly things of this world. Before my conversion I delighted in the ball-room, the theatre, the card-table, the billiard-table; I have never had any desire for such things since, but have had the blessed prospect of heaven before me, and joys meanwhile far surpassing anything I sought for, but never obtained in the world's pleasures. Now, I am as sure of going to heaven as if I was there, because I simply trust in Christ for the salvation of my soul. And that is what I desire for everyone here, so that you may be as happy as myself.

The apostle goes on to show the blessing of following holiness with perseverance. "For if ye do these things ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

There are two ways of getting into heaven—(1) entering like a vessel going into port full sail, and (2) saved, yet so as by fire, and, alas, many get to heaven in this latter way. It is our privilege to reach heaven as a vessel in full sail. For over seventy years it has been my desire thus to finish my course with joy, and to obtain an abundant entrance, and God is delighted to give the blessing in full. By following holiness with perseverance to the end, we shall not be like Asa, who though he walked so as to glorify God for thirty-nine years, in the last two years of his reign he dishonoured his God. So I pray that we all may finish our course with joy, and obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

* The substance of an address at the recent Convention at Birmingham.

Cheer to the Desponding.

In sending you the first instalment of a translation of some religious poems in German which only exist in manuscript, you will bear with a little personal reminiscence which accounts for my possession of them. In my early days I found in a library which then existed in Paternoster-row a book that charmed and captivated my whole heart. It was "Heinrich Stilling." The record of a life to illustrate the doctrine of a particular Providence, written by Johann Heinrich Jung, it gives a lovely view of simple village life, and the warmth and largeness of heart and Christian sympathy of Germans in various stages of society, and the steps by which the author, a village lad, was led into a position of commanding influence.

So much was I taken with this book that I succeeded in getting an introduction to the English translator of it (who was also translator of "Elijah the Tishbite" and "Gerhard Tersteegen)." In his hospitable home every Wednesday evening was devoted to missionary meetings with the German missionary students of the Church Missionary Training Institution at Islington, mostly missionaries from Basle. Oh, those stirring chorales and warm, loving fellowships are a spur to missionary interests. My friend kindly entrusted me with a manuscript translation of his own of German poems, of which the following is a specimen.

Algiers. Geo. Pearse.

Arise, poor spirit, and forsake
The dark abode of gloomy care,
For God a glorious end shall make
Of all that now seems hard to bear.
He knows the path that leads to bliss,
Then all thy useless griefs dismiss.

When secret sorrows on thee frown,
Unknown to all but God alone,
When evil threatens thee to drown,
Still bid thy anxious fears begone:
The clouds of grief shall pass away,
And in the east shall dawn the day.

Soon shall the genial sun appear
And smile on thee in glory bright,
While o'er the face of heaven so dear
No passing cloud obscures the light:
Then shalt thou tread the path of joy,
And care and grief no more annoy.

Jung-Stilling.

Liverpool Medical Mission.—One Monday Dr. Bond had 136 patients to attend to single-handed at the Burlington-street Dispensary. Of course, a number of these had been seen before, and the average attendance is not so high. These figures show how large a congregation is secured for the ministry of the Gospel by this Christ-like agency. An assistant medical missionary for the Burlington-street Dispensary will have to be got or the numbers considerably limited. This alternative is sad to contemplate while the people are showing such appreciation of the Mission, and while the Lord is owning the work with his blessing.

Always Led in Triumph.

2 Cor. ii. 14, etc.

By Rev. F. B. MEYER, B.A.

So Saul was back again in Tarsus, where he remained for seven or eight years, engaged in quiet, earnest work for the kingdom of God. The direction in which his energies were directed is suggested by two references in Acts xv. In the twenty-second verse, the Apostles and elder brethren address their circular letter expressly to the brethren which are of the Gentiles in Syria and Cilicia. And in the forty-first verse, we learn that Paul, with Silas as his fellow-traveller, went through Syria and Cilicia confirming the churches. Evidently there were infant churches scattered through his native province of Cilicia, and the conclusion is almost irresistible that they were called into existence by the fervid appeals and devoted labours of the young disciple, who, in pursuance of the Lord's injunction, went home to tell his friend how great things the Lord had done for him.

It is probable that his work lay mostly with the synagogues, as in after years, as the point of attack, and that when he was compelled to separate the disciples from their unbelieving associates, he received into church fellowship believers from among the Gentiles. As yet, however, he was only feeling his way in this direction. His main purpose was the salvation of the Jews, and he would have shrunk from standing forth as the designated Apostle of the Gentiles. It has been supposed that many of his deepest experiences of privation and peril must have taken place in the course of his efforts to spread the Gospel in these years. We all remember that marvellous enumeration—labours more abundant, stripes above measure, deaths oft, five times the forty stripes save one; thrice beaten with rods, thrice shipwrecked, a night and day in the deep; in perils, labour, travail, watchings, hunger and thirst, cold and nakedness. There is positively no room in his life, as narrated by the chronicler of the Acts of the Apostles, for many of these, especially when we call to mind that the second epistle to Corinth was written before his expulsion from Ephesus, and therefore before the long series of trials with which the Book of the Acts closes.

It is, therefore, more than probable that we are to conclude that from the very hour that he began to follow the Saviour he became identified with His progress through the world; hated, resisted, despised, and crucified, but pursuing his triumphant progress to his throne.

This conception was closely associated in the Apostle's mind with his unprecedented experiences, as will appear to any thoughtful student of the Second Epistle to Corinthians, and especially of the second chapter and fourteenth verse: "Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing."

The Metaphor was gathered from the scene of a Roman Triumph, one of the most notable events in the old world, when some great general, a Cæsar or Marius, returning from distant scenes of triumph, ascended the Capitoline Hill, amid the plaudits of the assembled citizens and the fragrance of sweet odours. Before his chariot were paraded captive kings and princes; after it came long lines of prisoners laden with the spoils of war. About this time Claudius was celebrating his victories in Britain, and among his captive princes marched the brave Caractacus.

To the vivid mind of the Apostle, always more prone to use metaphors borrowed from the life of men in camps and cities, than from scenes of natural beauty, it seemed as though the pageantry of the scene, which so often stirred Rome to its heart, was a meet emblem of the progress of Christ through the world, Hades and death bound to his chariot wheels, his arms filled with spoils, his train composed of the thousands whom He had conquered, and amongst whom Paul was proud to count himself.

Is not this an able picture of every age? Every great crisis in the past has helped to advance the glorious reign of Christ. Was the fall of Babylon a crisis? It gave mankind a universal speech—the language spoken by Alexander and his soldiers—the delicate, subtle Greek in which the New Testament was written. Was the fall of Rome a crisis? It opened the way to the rise of the northern nations, which have ever been the home of Liberty and the Gospel. Was the fall of Feudalism, in the French Revolution, a crisis? It made the splendid achievements of the nineteenth century possible. And we may look without dismay on the events that cast a shadow on all hearts. They also shall serve the cause of the Gospel. In ways we cannot tell, they shall prepare for the triumph of our King. Through the throes of the present travail the new heavens and earth shall be born. The agony is not as the expiring groan of the dying gladiator, but as the sigh of the mother bringing forth her first-born. These things, said our Lord, must needs be; and they are the beginning of travail (Matt. xxiv. 8, R.V.). And amid all Jesus rides in triumph to his destined glory and the crown of all the earth.

The Apostle's Personal Position in his Master's procession was clearly apprehended and perpetually accentuated. He never wearied of describing himself as *the slave of Jesus Christ.* "Paul, a slave of Jesus Christ, called to be an apostle, separated unto the Gospel of God."

He had been a rebel chieftain. With fire and sword he had ravaged the flock of God. He had measured his strength with Jesus of Nazareth, but had met more than his match. The Stronger One had come upon him, taken away his armour, and bound him with fetters from which he could not get free. He would not, if he could; nor could he, if he would. From that hour, in which he had been smitten to the ground on the road to Damascus, he had been content to be led from city to city, from continent to continent, in the triumphal progress of his Lord, a trophy of his mighty power to bring the most stubborn under his yoke. "Thanks be unto God," he cries, "who always leadeth us in triumph."

Is this your conception of your life? Captured! Apprehended by Jesus Christ! Set apart for Himself! Do you realise that you are bound by the most sacred fetters to your Conqueror and are following his chariot through the earth? Life would assume a new aspect if you realised this, and that all you are in your person and own in your property has become Immanuel's.

Those whom Jesus leads in triumph share his triumph. They may be a spectacle to angels or to men. Sometimes in the stocks; often accounted the off-scouring of all things; yet, in the spiritual realm, they are made to triumph always. Conquered, they conquer; enslaved, they are free; last in this world, but in the front rank of heavenly society. Poor, beaten, vanquished soul, lift up thy head and rejoice, for if thou art conquered by Jesus, thou shalt be always made to triumph!

The Influence of Christ on the Character of those who follow Him is also clearly delineated. The metaphor is changed, and the Apostle deems himself no longer a slave, but a freed servant, a citizen, a friend, bearing a bowl of incense from which redolent vapours steal into the air. God makes manifest through him in every place the sweet savour of the knowledge of Jesus. Wherever he went, men knew Jesus better; the loveliness of the Master's character became more apparent. Men became aware of a subtle fragrance, poured upon the air, which attracted them in the Man of Nazareth. The world became purer, the tone of society healthier, the morals and manners of men more refined.

What an ideal this is for us all, so to live that though we are unable to speak much or occupy a commanding position, yet from our lives a holy savour may be spread abroad, which will not be ours, but Christ's! Let us live so near Him, that we may absorb his fragrance, and then go forth to exhale it again in pureness, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, and in the power of God. Just as a piece of clay or sponge may become so impregnated with some aromatic spice, that it will scent the drawer, cupboard, or box in which it lies, so we may become impregnated with the sweetness of Jesus, and spread it by an irresistible influence in every place where we are called to live or work.

Yet once again the Thought changes. The apostle imagines himself to be no longer the hand that swings the incense-bowl, but the incense itself. He says, "We are unto God a sweet savour of Christ." How marvellously scent awakens memory! In a moment it will waft us back through long years to some old country lane, garden, or orange-grove, summoning to mind people and events associated with it in the happy past.

When, therefore, we are told that we may be to God a sweet savour of Christ, it must be meant that we may so live as to recall to the mind of God what Jesus was in his mortal career. It is as though, as God watches us from day to day, He should see Jesus in us, and be reminded (speaking after the manner of men) of that blessed life which was offered as an offering and a sacrifice to God for a sweet-smelling savour.

What a test for daily living! Is my life fragrant of Jesus? Do I remind the Father of the blessed Lord? Does He detect Jesus in my walk and speech? so that in me the sweet savour of that daily burnt-offering, that delight in God's will, that holy joy in suffering for his glory, that absorption in his purposes, which made the life of the Son of Man so well-pleasing to God?

At the foot of the Capitoline Hill the ancient triumph divided. Some of the captives were led off to the dark precincts of the Tullianum, where they were put to death. Others were reserved to live. The same fragrance was associated with the perishing on the one hand and the saved on the other. Thus it is in all Gospel-preaching and holy living. The sun that melts clay hardens wax, the light that bleaches linen tans the hands which expose it; the cloud is light to Israel, and midnight to Egypt. Those who have life are helped to intenser life, and those who lack it are only driven to further excesses of sin. To one we are the savour of life unto life, to the other of death unto death.

And is not this the moral of the whole: that, amid the convulsions and changes around us, in the face of privation and trial in our personal life, we should set ourselves more than ever to shed abroad the sweet savour of the knowledge of Jesus, and to be personally redolent with his love and purity? This is the supreme end and purpose of Christian living. Oh to be broken as alabaster boxes of very precious ointment over the head and feet of Jesus, that the house may be filled with the odour of the ointment, compounded, by the art of the apothecary, from the Rose of Sharon and the Lily of the Valley!

It was in such a mood that Saul of Tarsus spent the years of waiting which preceded the great opportunity of his life. It was in the cultivation of such virtues that he awaited the coming of Barnabas.

Teaching the Blind.—With reference to her work, mentioned on April 29 in an editorial letter from Jerusalem, Miss Lovell writes: "It is quite true that the Braille system is far superior to any other for educational purposes, and has been most valuable for Arabic; but I recognise that the Moon system has its own large sphere of usefulness, and in that sphere is superior to Braille—for those who have become blind late in life, or for such as have hands hardened or numb."

Loyalty to Christ.

THE closing address to the Established Church of Scotland Assembly in Edinburgh by Dr. MAIR, the Moderator, was in many respects most noteworthy and admirable. We give some extracts from the earlier portion, which deals with the first principles of the Gospel of Christ. The whole address is published as a sixpenny pamphlet by Messrs. Blackwood and Sons, of Edinburgh.

"OUR aim must be nothing less than to keep before us the great purpose of God for our world—the reconciling of it in Christ Jesus unto Himself—and to act in harmony with that purpose in true, spiritual, heaven-born loyalty to our King. And who shall tell the effect, if all should live and labour with that view and aim, and dominated by that motive of loyalty?

"We who are of the ministry, when we go back to our people and our studies, would surely, for example, find it a powerful protection against taking up with the views of such as tell us that our Great King and Head has furnished us with no trustworthy account of his life on earth—no reliable statement of what He said or did; that the history which has been provided is not history at all, but only poetry and the product of fancy and excited feelings; that it is impossible He could have said and done the things which are there attributed to Him; that He wrought no miracle, and that no miracle was wrought in connection with Him; that when he stood by the side of the dead and bade them arise, they did not arise, and He only meant that some day their spirits would rise; that He had not power to forgive sins, and when He said 'Thy sins be forgiven thee,' it was no more than a kindly outburst of feeling; and that the authority with which He spoke was none other than is possessed by a man of pronounced ability and influential character—who take upon them to suppose that at a distance of 1900 years we may write a truer history than those who accompanied Him, and saw and heard Him, and whom He loved and taught and led, although we have really no other materials for the purpose so trustworthy as those they have provided for us, and can have no better governance from on high than they had. Placing ourselves in the position of which I speak, it would seem impossible to hold such views. If I should say, 'I will look up to my Lord and King, and will say to his face, "No miracle was done by Thee; no miracle can be done,"' mine own mouth would condemn me, demanding of me, 'Who hath proved this to thee? Thou chargest also the appointed witnesses of thy Lord with unfitness. Who art thou?' Rather—and here, in these times, so trying to some, I would venture a word more especially to my brethren who are young in the ministry—in any time of doubt, or of temptation to doubt, true loyalty would speak in the spirit of Job when in his difficulties he said, 'Though I were righteous, yet would I not answer, but I would make supplication to my Judge.' Even if doubts were free from sin and purely intellectual—which in our present human nature is not possible—even then the best treatment of them is, on our knees to spread them out where the light of heaven may fall on them, and the light and power of heaven may most directly touch our hearts and minds; that is, in the presence of our Lord and communing with Him.

"Doubt has not come in our day for the first time. Nor are we less qualified to deal with our difficulties than our forefathers of all generations to deal with theirs. Take counsel frankly with others than those who are in a similar case to your own—with men of spiritual and intellectual experience who stand fast in the faith and quit them like men. For how can one reed shaken with the wind help another? Or if the doubting lead the doubting, what then? Above all, that was wise counsel of the prophet to such as feared the Lord, but had no light, 'Let him trust in the name of the Lord, and stay upon his God.' And that test of doctrine laid down by our Lord is of perpetual application, 'If any man will do his will, he shall know of the doctrine whether it be of God.' Only let us be sure of this—we cannot expect to be helpful to others unless our own feet are rightly and firmly planted, our own souls securely anchored. Nor, indeed, have we any right as ministers of Christ to lecture our fellow-men on their duties, or any right to expect success in doing it, except in so far as we show those duties to arise from, and to be founded on, and demanded by, the doctrines taught by Christ and his apostles.

"Near of kin to doctrine is devotion. Here also we ought to be helped in questions as to the public expression of it, by endeavouring to see how they appear in the presence of our Head. In that light does worship or devotion appear to be enhanced by proceedings of the nature of mechanical devices? If devotion be its own creator, if its chief end be in itself, or if it be the work of man offered to God as if He needed anything, then truly it may be our duty to clothe it with pomp and circumstance, to magnify even the arrangement of furniture, to call in the art of the decorator, and the aid of lighted candles, and to make broad the phylactery of him that presides and adjust his position by the compass. For there would be no limit to the importance of eking it out, even down to the utmost triviality. But if worship or devotion is of the Holy Spirit, if it is communion with God, if its chief end is to give unto God the worship and glory that is due, and to quicken, enrich, and strengthen, the soul with life from on high, the case is altered. And they who honestly seek to know how it appears under the eye of their Lord, must feel with a force which no argument can equal that such accompaniments as we have referred to are of no account—that they can neither carry the soul within the veil nor commend it to God; and also that, on the other hand, all blessings descending come direct to the worshipper passing by the unsought and unhonoured skill of the mechanist.

"If in the same light we would see the debated question of the validity of what by some is called Holy Orders—that is, the authority by which we are ministers of the Gospel and exercise the functions of that office—let me first recall, not for discussion, but for elucidation of the subject, what has recently been announced with authority for the Church of Rome—viz., that Christ established his religion as a sacramental and sacrificial system absolutely dependent upon a sacerdotal order; that by the sacraments faithful souls have their sins truly forgiven, the friendship of God restored, and the supernatural life of the soul created; that the priests possess miraculous powers whereby they daily offer the true sacrifice of Jesus Christ upon the altar and forgive the sins of men; that the perpetuation and the application to souls of this Divine sacrificial and sacramental economy depends upon a true and valid succession to the priesthood of Christ; and that this succession depends on the use of the proper rite, and especially of the words used in the rite; that any other rite breaks the succession.

"Now, if those doctrines are believed to be true, if that is thought to be the position of the ministry, those who believe such things may well hold that they have something worth possessing; and they may be envied by such as are not content to be only men and ministers, but vainly covet the divine power of working a miracle and the divine prerogative of forgiving sins. If, however, those things are believed to be not true, but contrary to Scripture, contrary to the evidence of facts, repugnant to reason, abhorrent to a spirit of reverence, they create between any Church that upholds them and Churches which repudiate them a gulf so wide and deep that it requires me in my present purpose to keep on this side of it and speak only of the Churches that repudiate them. What, then, is left for the ministry of such Churches? I will tell what is left for us. We have our King—who is our King, because He did once for all give Himself a sacrifice for us—a King who wills not that any other should give Him in sacrifice or crucify Him afresh—who lives not now in order to be sacrificed, but to reign, and who must reign till all things are put under his feet. We have not only his presence and governance, but we have his commission, as his ambassadors, to gather in his people, and as his ministers to minister to them when gathered in—all with the warning that the efficacy of his ordinances is not from any power in themselves or in the person who administers them, but is solely from our King's sovereign power to bless, and the working of his Spirit in them that by faith receive them.

"It is indeed an obvious necessity for the sake of good order that every one of these Churches should have a fixed procedure and form for the setting apart of men to its ministry. But it is quite another question whether any one of them is entitled to say to its neighbour: 'Stand by: you follow different procedure, you use another form, you are no Church of Christ'; or to say to those who have been set apart in a different way: 'You are no minister of the Church of Christ.' This is a kind of question in which discussion of man with man will do no good at all to those whose opinions are formed. It is difficult to conceive how any man having common-sense, and being a Christian, can believe that Christ is pleased with the vain jangling to which some have turned aside about 'Orders,' or with the presumption of such as plume themselves that they are not as other men are.

"That qualification of a minister which has principally suggested itself in these thoughts is authority. But there is at least one other that must be held of equal importance. Besides being vested with authority, he must be endued with power—the energy of spiritual life moved by loyalty to heaven and longing for mankind. Authority without power is but the official uniform on a man of straw. And whatever theory may be held about authority, all may see that it is no guarantee for power; for it is often found without it. And then may be seen also one of the saddest sights in the ministry, the effort to make authority and empty function serve the place of power—an effort foredoomed to failure. None will doubt that this great grace of spiritual power is a gift of our Divine Head, conveyed by the Holy Spirit, a part of that complete power given to Him at his ascension, by which He is subduing all things unto Himself. And surely never by the teaching of God did it enter the mind of any man that this power must travel to us along the line of the departed dead who have gone before us. Thus once more we are brought face to face with the infinite importance, the practical necessity, of living in the conscious acknowledgment of Christ, and waiting upon Him as Head of the Church, Head of our work, Head of ourselves, from whom comes all our power."

Alexandria Institute.—This good work, for the benefit of soldiers and sailors, continues under the superintendence of Rev. T. R. Lawrence, who may be addressed, care of Miss Sheppard, Leggatts, Potter's Bar, near London. During the hot days of last summer, when the cholera was at its height, a mission, which God greatly blessed, was held at the Branch Institute in Mustapha Camp. Not only were many soldiers brought to Christ, and some backsliders restored, but a lasting impression was made throughout the camp The attendance of soldiers, which had for the previous two years been smaller than usual, has much increased. The average attendance of soldiers (reckoning both Institutes) is between seventy and eighty each evening, whilst on Sundays and other special occasions the number is far more. Besides this the town Institute is frequented by sailors of many nationalities, the doors being open to all Englishmen, and amongst those who constantly attend are Italians, Greeks, Jews, Copts, Arabs, Syrians, Armenians, and Abyssinians.

Effort on Board Ship.

Extracts from the Journal of a Young Missionary on his First Outward Voyage.

SEVERAL of us went on shore at Port Said. There were some very interesting types of people walking about. I saw one or two married women with the veils up to their eyes as one sees in pictures, and a Soudanese soldier in full dress; but the whole atmosphere seemed to be one of iniquity. I saw some things going on which saddened and sickened me, and the thought that "Christian" Europeans are the cause of all the evil was not a cheering one.

In the Red Sea it was frightfully hot; several of us slept on deck every night. The great excitement lately was the arranging and performing of an entertainment. All things considered, it was a great success, and you should have heard the sailors join in the chorus of "Sailing," "The Old Folks at Home," etc. I was somewhat nervous about my part in the affair, but "trusted for help in them as in other things," and was carried through. I really think that the presence and influence of Miss S—— in the business prevented a lot of objectionable frivolity; in fact, I know it did from what I saw and heard, and although we both had qualms about taking leading parts in it at first, we have no cause to regret having done so. I find it very difficult to decide how far to go in all these things and where to draw the line, as I suppose is the case with Christians everywhere.

I believe the Captain is really seeking Christ, for Miss S— had a long talk with him the other night, and he said "he wanted to believe, if only he could." I hope his eyes may soon be opened. I had talks one night on the fo'c's'le head with two of the crew. One of them is a young fellow, working for his second mate's examination, but twice he has spent all his money as soon as he got ashore, and had to go to sea again before submitting himself for examination. He is in earnest, I believe, and the other day I saw him reading his Bible with another sailor, who is a bright Christian, and of whom the officers speak very highly.

Yesterday I had a talk with the bo'sun upon many things, including religion. He seemed to realise the advantage of being a Christian, but would not commit himself. It is wonderful how God gives me opportunities on these subjects. They seem to come quite naturally in the course of conversation, and the men seem rather to like it than otherwise; or else they hide their feelings very well. It is wonderful how soon they begin to confide in one, and speak freely of all sorts of things. The other man to whom I spoke on the fo'c's'le head, L——, can neither read nor write. I offered to teach him, but he said "he had tried, and it was no good." He has lately had a very severe illness, and met some very good people, so that he has been sobering down and trying to reform. He says he has been a very bad lot, but is much better now, and I shouldn't wonder if he is really on the right path, although he doesn't understand it all, and has some queer views of things. I have been much surprised at the odd notions of some of the men on board.

Last Sunday I spoke on the story of Nicodemus and "God so loved the world," etc.; the Sunday before upon Isaiah xxxii. 2. Both services were helpful, I am glad to say. God helped me wonderfully, and gave me messages which seemed just right for some of the hearers. We have found out that one of the four second-class Chinese passengers is a young South American (half West Indian, half Chinese), who is going to an institution in Hong Kong to learn English, and then back to South America as a missionary. He is an agreeable, intelligent-looking young fellow.

The other day Dr. S. asked me to go and see one of the Chinese firemen who is ill. In the fo'c's'le I saw one man smoking an opium pipe, and witnessed various other interesting things. I had a talk with H. B. to-night. I think he is trying to follow Christ. He was quite frank with me, and when we had finished, he put his arm through mine, and said he wished I would speak to his younger brother as I had spoken to him. May God give me the opportunity!

The Sunday services seem to have been really helpful to a good many, the attention to what is said is very encouraging. One of the officers confessed, during a walk we had together on Sunday evening last, how wicked he had been, and seemed quite broken-hearted about his sins. I do hope he will soon find his rest and peace in Jesus Christ. I had a long argument with the captain on Sunday night, and I hope it may have been helpful. These talks have made me think more seriously than I have done before about a lot of things. I am such an awful coward when it comes to personal dealing with people, especially when it rests with me to take the initiative. I have often wondered how far I ought to approach people on the subject, and, so to speak, make opportunities, instead of waiting till they come; and am praying for guidance, courage, and wisdom.

The Talent.

The Master gave his servant
A talent of golden pain.
"Use this," He said, "with judgment
Till I return again.
Trade wisely with my money;
Thy work will not be vain."

The talent bore an impress,
Cut deep with clear imprint,
That proved it had been moulded
And stamped in Royal mint—
A cross, with keen, sharp edges,
Made by a signet's dint.

The servant took the talent,
And weighed it in his hand,
Turning it round and over,
Yet could not understand
The meaning of a symbol
That was not of his land.

"If I had fair rose-nobles,*
I could go forth and buy,
From this man and from that one,
And heap my profits high;
My trade would lead to honour
And power by-and-by.

"But with this uncouth talent,
The labour will be great,
My efforts checked and thwarted,
While years may have to wait
Before my Master calls me
The reckoning to state.

"Then He will take the savings,
Wrung out with so much care;
The long, laborious striving
Will be my only share;
The burden is too heavy—
The Master is not fair."

Thus reasoning, he buried
The talent of golden pain,
Heaping the earth upon it
Of hatred and disdain;
And months and years passed onward
Till the King returned to reign.

"Where is my golden talent?"
The Monarch sternly said;
His servant stood before him,
And slowly answered:
"I bound it in a napkin,
And laid it with the dead.

"How could I trade with suffering
Where power and strength are gain?
How could I change to profit
That uncoined bar of pain?
I do not see the justice
Of evil and of bane.

"Had it been golden wisdom,
Or golden health and youth,
I could have laboured gladly,
And praised thy love and ruth;
But pain was hateful to me;
Thou art too hard, in sooth."

"Couldst thou not bank my money?"
The Monarch made reply;
"I gave thee thought and reason,
With time to weigh and try;
Thus could I now have taken
Mine own with usury.

"And more; that cross-marked talent
Had value in excess
Of every rarest treasure
That mortal men possess:
Pain bears My Royal Symbol,
My signet's own impress.

"Hadst thou but traded rightly,
Thy talent would have won
A sweet and noble honour
When all thy work was done;
Pain is my choicest service,
And higher there is none.

"Unprofitable servant!
Thou countest Me austere,
Because thy heart was bitter
With slothful, faithless fear,
Pass into outer darkness;
Pain won the entrance here!

"Draw near, true-hearted servants,
Who wrought my will's behest;
Obedience full and loyal,
Labours of love attest;
Draw near, my well-beloved,
Come ye into My rest."

G. M. Seymour.

* Rose-noble (commonly called also penny of gold), an English gold coin, first struck by King Edward III. in 1334, and current at the value of 6s. 8d. sterling; half-nobles, oboli, or gold halfpence, and quarter-nobles, otherwise called gold farthings and quadrantes, were also coined soon after. The term "rose-noble" was given to the coin because it was of the same value as the "noble," a money of account, and was stamped on one side with the figure of a rose. The rose-noble and its halves and quarters ceased to be coined after Henry V., but the "noble," the money of account, was used till a much more recent period.

The Foreign Aid Society.

The aim and object of the Foreign Aid Society is to assist and strengthen the efforts of the small but noble band of Christ's followers on the Continent of Europe. By the kindness of Mr. and Mrs. Bevan the annual meeting was held at their London house, 60, Princes-gate. Mr. Bevan himself presided. The report was a simple record of the year's work. The statement of receipts and payments during the three years ending April 30, 1897, showed that whilst the average ordinary income for those years was £555 15s. 11d., the average outgoings amounted to £776 4s. The deficiency had had to be met by drafts out of capital. The report also referred to the approaching retirement of Rev. W. Ostle from the post of hon. secretary, and of Miss Burgess from that of association secretary. It was also announced that Rev. J. Gosset Tanner, late vicar of Emmanuel, Maida-hill, had been appointed secretary of the Society.

Rev. G. Ruthven Thornton, Vicar of St. Barnabas', Kensington, showed that the help of the Society was given to those who were carrying the Gospel to the dark places on the Continent, in spite of the greatest difficulties. He pleaded for sympathy and prayer on behalf of evangelists working among bigoted Romanists and infidels, and confronted by difficulties of no common order. Prebendary Borrett White knew much of the need of the work, and of the way that need was being met. There could be no question but that they ought to help their brethren on the Continent, and the more so when they remembered the hindrances with which they had to contend. The assistance of the Foreign Aid Society had always been given to institutions rather than individuals.

Rev. George Whelpton, Superintendent of the Evangelisation Society in the North of France, gave an interesting address upon the state of religion in France. Miss Burgess emphasized the enormous difficulties which Gospel workers have to face on the Continent. Still there was in the hearts of the people a longing for something better than they had ever known, and it seemed to her that the Word of God was really taking hold of them.

OUR DAILY HOMILY.

SUNDAY, June 13.

"And Babylon, the glory of kingdoms, the beauty of the Chaldean's pride, shall be as when God overthrew Sodom and Gomorrah."—Isa. xiii. 19.

These prophecies have been fulfilled with marvellous accuracy. It is a pity that so few of our young people in these days study the evidence of prophecy. "Keith's Evidences" would be a wholesome introduction to this marvellous field of investigation, but every year is adding to the store of proof. Unlike the evidence of miracles, that of prophecy increases with every increase of distance from the hour that the prediction was given.

There is a God that judgeth in the earth. Nations, as well as individuals, must stand before his judgment bar. Indeed, the judgment of the nations is now in progress. But we do not always see the sentence of the Divine Judge put into execution, since the mills of God grind so slowly. Here in the landscape of history, as we view it from the eminence of the years, we can detect the condign vengeance of the Almighty on the cruel, rapacious, bloodthirsty kingdom of Babylon. She had served God's purpose, but she had committed such enormous crimes in the process of serving it, that she must be condemned.

It is not possible that modern Turkey should escape. The blood of 100,000 Armenians cries against her from under the altar. And let our beloved country beware. Her opium traffic, her connivance at the sale of fire-water to native races, her permission of gross impurity in her streets, her drunkenness, must be telling very heavily against her in the scale of Divine justice. "O Jerusalem, Jerusalem!"

MONDAY, June 14.

"The Lord will have compassion on Jacob, and will yet choose Israel, and set them in their own land."—Isa. xiv. 1.

Israel is the pivot around which the history of the world revolves. We cannot understand the trend of events till we know this. As it was in the days of Isaiah, so it is now. Then the rise and fall of Babylon was largely conditioned by the history of the people whom her kings so greatly despised. Israel needed punishment, and Babylon was the rod of God's vengeance; the precious truths entrusted to Israel needed dissemination throughout the world, and the chosen people were carried captive to Babylon and scattered throughout that vast empire; when seventy years were fulfilled, the time was ripe for their restoration to their own land. At that very hour Babylon fell beneath the Medes and Persians, and Cyrus signed the edict for the restoration of Israel.

So, now, it is hardly a matter of doubt that the existing complications of Eastern Europe will never be settled until the chosen people get back to their own land, and establish a free and independent kingdom there.

But the practical lesson is, that God bears his people on his heart, that He is ever engaged in manipulating and governing human affairs for their welfare, and that He may keep his promises made to their fathers. He hates putting away. Oh, backslider, what comfort for thee is here! Israel had surely done her worst to alienate the love of God, and to put herself out of his loving favour. But see how He has compassion and chooses again. Take heart, He will restore thee, as at the first, and bless thee, if only thou shalt repent and turn to Him.

TUESDAY, June 15.

"My heart crieth out for Moab."—Isa. xv. 5.

Moab was once thickly populated, and very fertile. But the country is now strewn with ruins, in which a few broken shafts of columns are alone standing, and a number of deep wells cut in the rock. That such a civilisation should so entirely pass away leaving no trace behind it, must have seemed very unlikely to the prophet's contemporaries, but these words have been literally fulfilled. So shall other words of prophecy be fulfilled, which, indeed, with every morning's dawn are being realised.

It is to be noticed that the man of God takes no pleasure in these desolations, though Israel and Moab had been perpetually at feud. He speaks of the *burden* of Moab. Is not this the manner in which we should consider and proclaim the doom of the ungodly? Oh to preach of eternal judgment with wet eyes! Oh to tell men, even weeping, that they are the enemies of the cross of Christ! Oh to know the burdened heart, burdened even to breaking!

This is the only preaching which touches the heart of the unsaved. To announce their doom with metallic voice and unperturbed manner will only harden, but to speak with streaming eyes, and the eloquence of a broken heart, will touch the most callous. It is the broken heart that breaks hearts. Tears start tears. May our merciful High Priest impart to us his compassion and mercies, and lay on our hearts some of his burdens for dying men, that as we behold the cities we may weep, and that there may be a trembling in our voices as we proclaim the fearful woe that awaits the godless and impenitent.

WEDNESDAY, June 16.

"And a throne shall be established in mercy."—Isa. xvi. 5.

In those days thrones were not generally established in mercy, but in blood, and cruelty, and savage might. Addressing Moab, the prophet advises that in the hour of her anguish, when her fugitives gather at the fords of the Arnon, in their mad flight before the conqueror, they should make peace with their ancient enemies the Jews, and appease their hatred, so that the outcasts may find shelter in the Land of Promise. And he goes on to say, that when this should come to pass, their piteous appeal for protection will be generously met, because the throne shall at that time be established in mercy. The ancient causes of enmity will be forgotten, the old feuds will be condoned, and the protection of Israel will be to the trembling crowds of refugees like the shadow flung of a high rock across the sand, which is baking in the noon-tide glare.

Who can this be who sits on the throne of David, combining mercy with truth, seeking righteousness in his judgment, and swift to act on the behalf of the oppressed? None other than the Prince of the House of David, of whose kingdom there can be no end. Art thou a fugitive, driven from thy nest, and rushing to and fro as a scared and trembling bird (2)? Is the glare of the sun scorching thee? Do you stand at the fords of Arnon, with enemies behind, and death in front? Send ye lambs to the Mount of Zion; make peace with Jesus Christ, invoke his forgiveness and salvation. Remember that though He is a great King his throne is established in mercy.

THURSDAY, June 17.

"Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength; therefore thou plantest pleasant plants and settest it with strange slips: but the harvest fleeth away in the day of grief and of desperate sorrow."—Isa. xvii. 10, 11.

How many among us might be addressed in these solemn words! Many are planting pleasant plants, which they hope will one day be beautiful in appearance, whilst from the slips they hope to rear fruit trees. One man is planting his schemes for making a fortune, another is setting slips that should bring him success and renown, yet another is busy in creating a political or religious movement that is intended to benefit mankind. The workers in the village allotment gardens in the early spring are an apt illustration of much that is being attempted in other spheres.

But of what avail are all our preparations, so long as we forget the God of our salvation and are unmindful of the Rock of our strength? We shall never garner the harvest without his help and blessing. The day of grief and desperate sorrow will inevitably visit us, and sweep away all the results of our toils. The blessing of God, sought in answer to prayer, cannot be left out of our calculations, if we are to win lasting success.

And is not the reverse also true? Supposing that we remember the God of our salvation, and are ever mindful of the Rock of our strength, may we not infer that our pleasant plants will root themselves, and our slips bear fruit in the coming years to the glory and praise of God, and for the blessing of thirsty wayfarers?

FRIDAY, June 18.

"Thus hath the Lord said unto me, I will be still, and I will behold in my dwelling-place, like clear heat in sunshine, like a cloud of dew in the heat of harvest."—Isa. xviii. 4.

Assyria was marching against Ethiopia, the people of which are described as tall and smooth. And as the armies advance, God makes no effort to arrest them; it would seem as though they will be allowed to work their will. He is still watching them from his dwelling-place, the sun still shines on them, the dews refresh them. But before the harvest, when the flowers are becoming ripening grapes, the whole of the proud array of Assyria is smitten with the ease with which sprigs are cut off by the pruning-hook.

Is not this a marvellous conception of God—being still and watching? His stillness is not acquiescence. His silence is not consent. He is only biding his time, and will arise, in the most opportune moment, and when the designs of the wicked seem on the point of success, to overwhelm them with disaster. As we look out on modern Europe, as we think of the apparent success of wrong-doing, as we wince beneath the oppression of those that hate us, let us remember these marvellous words about God being still and beholding.

These are the things which the Lord says to the favoured obedient servants that wait on Him. It is much to be admitted, as Isaiah was, into his confidences. God will unveil his thoughts and ways to those that fear Him. "Shall I hide from Abraham that thing which I do?"

SATURDAY, June 19.

"In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth, for that the Lord of Hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel Mine inheritance."—Isa. xix. 24, 25.

It is very wonderful to find such expressions in the mouth of a Jew. It shows what an effect that coal of fire had produced on the lips of Isaiah. It had led him to know something of the love of God which overleaps the barriers of nationality and caste, and gives itself to all who humbly seek after Him.

We have here the foreshadowing of an age, yet to be revealed, when the long discipline of God's dealings with men shall be consummated in their conversion to God. What a radiant prospect is thus suggested to us, when the most inveterate enemie of God's Church shall be received into her borders and regarded with the favour that God shows to his people! Who, standing amid the terrors of the plagues, could ever have supposed that Egypt would be addressed as "my people"? Who could have thought that Assyria, the tyrant persecutor, would ever be called "the work of my hands"? Yet these are the trophies and triumphs of Divine grace. Never despair of any, for God's grace abounds over mountains of human guilt and rebellion.

Amongst the nations, Israel always stands out as God's inheritance. In them He finds his rest and home. The Lord's portion is his people. We may be that also. May we know the riches of the glory of his inheritance in the saints.

F. B. M.

[4911]

Dr. Barnardo's Homes.

THE best arranged and most effective spectacle will pall on the beholder if too often repeated. Dr. Barnardo has recognised that fact, and this year wisely arranged for a change of venue and of programme for his annual demonstration on behalf of the work of the Homes. On Wednesday afternoon of last week he secured the interest of a very large gathering of friends and supporters in Queen's Hall, Langham-place, at a meeting extending to about three hours. The back of the platform and the ends of the first gallery were filled with some hundreds of girls and boys from the Homes, who contributed much by their rich, sweet song to the enjoyment of the afternoon. As one of the speakers remarked, they formed a far more telling plea for the work than could be afforded by the highest human eloquence. Any institution which takes the most needy and neglected of the young sons and daughters of poverty, and manufactures out of them such useful and ornamental members of society, ought to require no other advocacy than the sight of its products. Many reflections, both as to the helpless, hopeless past and the very hopeful future, were awakened by the appearance of the emigrant lads from the Labour Home, who formed part of a band of 200 about to sail for Canada if the needful funds are provided for outfit and passage. It is to be hoped that the £10 or £12 needed in each case for this purpose will soon be forthcoming, so that these vigorous young fellows may be taken across the Atlantic, where work and homes await them.

Dr. Barnardo discreetly regarded his annual report "as read." It makes a bulky pamphlet of over 150 pages, and the most long-suffering audience would scarcely stand that. We trust, however, that many of the friends of the Homes will secure a copy when it is issued, and will find in its wonderful record of a year's work of rescue and training, not only ground for thanksgiving to God, but an irresistible argument for generous support in the days to come. Dr. Barnardo contented himself with some words about the emigrant band, and about a little company of prettily attired girls who went through graceful evolutions in musical drill.

The speeches were on the whole worthy of the occasion. The youthful chairman, the Duke of Marlborough, acquitted himself very creditably in his task of pleading the cause of the institutions, and also in submitting a loyal address to the Queen. The Archbishop of Ontario, who has resided nearly fifty years in the Canadian Dominion, told very candidly how his doubts as to the quality of Dr. Barnardo's boy emigrants had all been dissipated by a more intimate knowledge, and now he declared the work to be greatly appreciated in Canada. That land could provide a home and subsistence for ten thousand times as many as they had sent out; and the advantage of the colonies as an outlet for the surplus population of the mother country should not be overlooked in the coming jubilations. The silver-tongued Canon Fleming was eloquent and hearty, as he always is, in magnifying the splendid and manifold work of the Homes, and in commending it to the sympathy of his fellow-Christians.

The Chairman having presented prizes to a number of young men and women, as representing 500 "old boys and old girls" trained in the Homes, and who had kept their situations with credit, further addresses followed. Mr. A. J. Mundella, M.P., appeared on Dr. Barnardo's platform for the first time, but his invaluable testimony should be made known everywhere. He spoke of a Poor Law Investigation over which he presided some two years ago, when the committee came to the conclusion that most of the reforms that were desired had been already anticipated by Dr. Barnardo and put into execution. He thought the Government ought to have a department for the care of poor children with Dr. Barnardo at the head of it. The next speaker, Rev. Hugh Price Hughes, took up this point, and suggested that the noble Chairman should provide some occupation for the Gilded Chamber by at once introducing a bill for carrying out Mr. Mundella's plan. Mr. Hughes launched out into one of his famous begging speeches, and once more proved himself an adept in that delicate art. He expressed the strong conviction that rich people, as a rule, do not get enjoyment out of their charity because they do not give enough. Both these speakers complimented the Chairman on having associated himself with such a good work; and Mr. Wm. Fowler said ditto, while at the same time he told of the impecunious state of Dr. Barnardo's treasury, and the imperative need for help at this juncture. The Chairman suitably replied to the thanks tendered him, and the company sang the National Anthem before dispersing, to find the British Temperance Women surrounding the doors and awaiting admittance.

British Women and Temperance.

LAST week brought with it the annual rally of the members of the National B.W.T.A. The meetings virtually extended over five days. The cause of temperance reform was advocated in about a hundred pulpits on Sunday, May 30, and in the afternoon there was a great central meeting in Union Chapel, Islington, where Mrs. Harrison Lee, of Australia, was the chief speaker. Monday was "Devotional Day." Two well-attended meetings took place in Westminster Town Hall, when much prayer was made that God would bless the efforts of the Association, and short exhortations were given by various brethren and sisters.

The Council meetings held in Westminster Chapel were spread over Tuesday, Wednesday, and Thursday. Much routine business was got through, and reports were presented on the work of the different branches during the past year. Each day there was the noontide hour of prayer; while on several occasions there were formal receptions of fraternal delegates and visitors, engaged in the same holy service on behalf of "God and Home and Fatherland." At the first council meeting a loyal resolution congratulating Her Majesty on her long reign was presented by Lady Henry Somerset, the President of the Association, and carried with acclamation.

The president's address, delivered on Tuesday morning, was a lengthy and eloquent review of the year's work, as well as of the marked advances made in connection with woman's status and her opportunities for public service during the Queen's benign reign. Many topics bearing on women's work were ably and earnestly dealt with. Lady Henry expressed the judgment that the total prohibition of the liquor traffic was practically impossible in the present state of public opinion in Great Britain and Ireland. The immediate needs are a strict and consistent enforcement of the law and the enlightenment of the people as to the necessity of securing popular control of the licensing system. After the delivery of her address Lady Henry Somerset was heartily thanked for the effective evidence and testimony she recently gave before the Royal Commission.

ANNUAL PUBLIC MEETING.

Within three-quarters of an hour after Dr. Barnardo's great gathering had dispersed, the Queen's Hall was in possession of the Association for its annual public demonstration. This year the largely-attended meeting took the form of an exposition of, and a plea for, the work of the Duxhurst Industrial Farm Colony. In a very interesting presidential address Lady Battersea said that if that effort were the only outcome of the work of the B.W.T.A. it would have justified its existence. Her ladyship said that in her experience of female prison visitation she had found ample and sad proof that drink leads surely, if in some cases slowly, to crime. More help is greatly needed for the extension of the operations of the Duxhurst Homes.

Extremely eloquent and earnest addresses in support of this experiment were made by Canon Wilberforce and Lady H. Somerset. In the course of her speech, the latter urged most strongly the futility of thinking to cure habitual drunkenness by terms of imprisonment. Such a system is the outcome of a false logic, and is also false economy. We have to recognise that repeated indulgence in alcohol poisons the brain, and makes the drunkard practically insane. Hospital treatment, adapted to the exact condition of the patient, will provide the only cure, and this is effected by the Homes at Duxhurst. Her ladyship's account of the life at that lovely Surrey village was pathetic and beautiful in the extreme, and it was most impressive to hear her description of the blessed results to the women of a stay there, with the interesting and healthful occupation among the flowers and fruit. She quoted the startling fact that in the space of one year there were 3200 applications for admission to Duxhurst. These figures speak more eloquently than any human voice could of what the results must be to the homes of England if something effective is not done to stay the ravages of this evil. Before closing, the speaker referred in moving language to the work of the "Bird's Nest" at Duxhurst, where children from the London slums are entertained in batches during the summer, and of the happy influence which these children exercise on the women of the Farm Home.

Then came the most effective item in the long programme. A detachment of real slum children from Bermondsey were ranged along the front of the platform, and at the back of this unwashed and ragged regiment there filed in a procession of young girls with white dresses and scarlet caps, who came from the same region and similar surroundings, but have been for a period under training and Christian care. The marvellous contrast showed what is possible in such work, and was a more telling argument even than the splendid eloquence of the Canon and his gifted sister speaker.

Enthusiastic gatherings were held during the week in connection with the "Y" branch of the Association, and the "Loyal Temperance Legion."

Once Better Off.

A RECENT article by Miss Frances Low, entitled "How Poor Ladies Live," has directed attention to the operations of the United Kingdom Benefigent Association (7, Arundel-street, Strand, W.C.), which was established in 1863 for the relief of the gentle born who are reduced to poverty and unable from bodily infirmities to earn a livelihood.

Although the Society is comparatively young, and perhaps little known, it has already granted 1412 annuities of £20 or £25, and 805 of the annuitants are still living. So eagerly is even this small income sought after, that the last list of approved applicants issued by the committee contained the names of 391 persons who were the widows or daughters of officers in the navy or army, of clergymen, ministers, barristers, solicitors, physicians, surgeons, professional men, and others, all of whom were medically certified to be unfit for employment, and many to be without any source of income.

The Society has evidently managed to trace and to relieve those silent and unseen human sorrows, which, perhaps, if it were not for such an organisation as this, would be wholly unknown. When ladies, accustomed to a refined home, are left to struggle alone in the world, often with broken health and without technical knowledge, they are worse off than the labouring classes with whom they cannot compete. Besides annuities, temporary relief is given to candidates awaiting election, and a large quantity of warm and suitable clothing is collected and distributed throughout the year to annuitants and candidates alike, and sometimes even food and tempting dainties accompany the gifts. The work is one which has a peculiar charm for ladies with leisure to engage in it, and little working parties are constantly springing up in various parts of the country to provide clothing for the sufferers.

The committee are specially desirous of commemorating the Diamond Jubilee of Her Majesty by augmenting sixty of the annuities held by the senior and aged annuitants from £20 to £25. As many of the recipients of the £20 annuity have no other means of support, it will at once be obvious how great a boon an additional £5 per annum will be to them.

Professor Fredk. Godet, D.D.

BIBLICAL STUDENT AND COMMENTATOR.

IN the region of Biblical scholarship there is no living man to whom the Evangelical world is under greater obligations than Professor Godet. With a learning hardly less copious than any of the German expositors, and a critical talent certainly not inferior, he combines that spiritual insight of which so few of them have even a vestige, with a personal appreciation of the revelation of Divine grace which gives aroma and reality to his expositions of Scripture.

We have, or have had, not a few believing scholars in Germany, who, as critics and expositors, have dealt reverently with Scripture, and have shown a profound regard for Him to whom Moses and the prophets bear witness. But there have appeared, on the other hand, quite a host of destructive critics who have not only treated the Bible ruthlessly as if it had little or no claim to their respect, but have shown a blindness, all but incomprehensible, to its peculiar and characteristic glory as a revelation of divine grace and love. When one wanders over the Gospels, for example, in company with Strauss or Baur, one is positively amazed at their success in reducing a heavenly garden to a barren wilderness, not only by ignoring all that is spiritually glorious in the life of Jesus, but as being likewise blind to the charm of the poetry, the pathos, and the sublimity which the Gospels unfold so freely to believing hearts.

It is one of the strangest phenomena of our time that scholars of the profoundest type should often bestow the hard and unceasing labour of their lives on an old book, just as if it were an ordinary treatise, and, as they proceed, annihilate everything in it that kindles the gratitude, assuages the sorrows, or inspires the hope, of believing men. It is as conserving the old, hallowed, view of Scripture, and as showing that, when read in the light of the most exact and careful exegesis, it is more full than ever of divine beauty and spiritual glory, that Professor Godet appears to us to have done such useful service to the Christian world.

He is an old man now—a veteran of nearly eighty-five. Neuchâtel was the place of his birth, as it has been the scene of the most important labours of his life. His mother was a woman of remarkable gifts and culture, energetic, and eminently Christian. Under the ministry of M. Du Pasquier, who had himself been much influenced by the *réveil* at Geneva, he was seriously impressed. At Berlin he had for instructors Neander, Hengstenberg, Tholuck, and other leaders of the believing school. While here, the "Life of Zinzendorf," by Spangenberg, produced a profound impression on him. It was not without much struggle and earnest consideration that he now made his choice as a believing man.

Ordained to the ministry in 1836, he spent a couple of years as assistant pastor at Valangin. In 1838 a new and important sphere of usefulness opened to him, as tutor to the Crown Prince of Prussia, the late Emperor Frederick of Germany. For six years he held this position, inspiring such respect and love as to lay the foundation of a friendship which terminated only with the Emperor's death. M. Godet paid many visits to the Prince, who showed him every mark of respect, and continued to acquaint him with all the details of the family history to the very end. Godet held the Emperor to be an upright, earnest, sincerely pious man, understanding well the wants both of the church and of society, and ever desirous that the church should enjoy the fullest possible measure of independence. Probably we shall never know the extent of the loss which both Germany and the world sustained by the death of the Emperor Frederick.

After leaving the royal family of Prussia, M. Godet spent the next six years as pastor in the Val-de-Ruy; from 1851 to 1866, he was pastor at Neuchâtel; from 1850 to 1873, Professor of Exegetical and Critical Theology in the National Church; and from 1873 to 1887, when he retired, professor of the same subjects in the theological school of the Independent Church of Neuchâtel. In 1868 he got the degree of D.D. from the University of Basle, and in 1884 from Edinburgh. The cause of the disruption of the National Church of Neuchâtel, in the words of Prof. Godet himself, "was an audacious attempt, through the government of the State, composed of some freethinkers, to bind the church to a new law, which was to sanction the free preaching of unbelief in the pulpits of the church." More than half the pastors of the Canton, along with three professors, separated from the State, and threw themselves on the free-will offerings of the people, rather than compromise their position as servants of Jesus Christ and guardians of the purity of his Church.

In this movement Professor Godet had a conspicuous share. He was indeed the mainspring of the movement. His apologetical papers, in reply to the attacks of "the liberal Christianity," made a great impression. During its short history the Independent Church of Neuchâtel has maintained a high character for evangelical earnestness and activity, and besides engaging in other evangelistic work, has borne its part in the too little known mission of the "Suisse Romande," in the South of Africa.

The busy life which he led while both pastor and professor at Neuchâtel did not prevent him from engaging in many other labours of a kindred character. He was one of the founders of the old Home Mission of Neuchâtel, the Evangelical Alliance there, the Normal Evangelical School of Pesaux, a great helper in the organisation of Sunday-schools, and of the Society for the Sanctification of the Lord's Day. In 1871 he took part in founding the Society of Neuchâtel for Promoting Evangelisation in France. He was an active promoter likewise of the dispensary, a society for building workmen's houses, a home for convalescents, and other charitable and social institutions. While most friendly to foreign missions, he has not had a conspicuous share in that work.

But beyond all doubt his chief service to Christian objects has been his writings, and especially his New Testament commentaries. It is not necessary in this place to give a complete list of his various works, a mounting to well-nigh twenty volumes. But two of his commentaries deserve special mention—that on the Gospel of St. John, and that on the Epistle to the Romans. For an exposition of St. John's Gospel M. Godet had eminent qualifications. Perhaps many of our readers are hardly aware of what vehement, protracted, and multifarious controversy that Gospel has been the subject during the last hundred years. In Professor Luthardt's work entitled, "John, the Author of the Fourth Gospel," we have a list of 491 works on the subject up to the year 1875, and there must have been many more since that time.

To uphold the orthodox view of the Gospel in the face of an overwhelming amount of opposition was no easy task. But it has been admirably done by M. Godet. A mind like his was well able to discover the special object of the Gospel, not so much as a biography of our Lord, but rather to set forth the true grounds of faith in Jesus Christ; to expound the progress of faith in the writer and his fellow-apostles; to bring out its consummation through the resurrection of Jesus Christ; to show emphatically its complete triumph in the case of the most incredulous of all the apostles—Thomas; and its restoration in the case of Peter. On the other hand, there is a parallel delineation of the progress of unbelief in the case of those who rejected Jesus; first, their rejection of the testimony of John; then, their comparatively feeble opposition to Jesus at the first, growing, however, to stronger and stronger antipathy, till, after the raising of Lazarus, a plot was formed to destroy Him, and, helped by the treachery of Judas, they consummated their wickedness by the tragedy of the Crucifixion.

But M. Godet is as successful in dealing with details as in delineating the great purpose of the book. Nothing can be more interesting than his account of the resurrection of Jesus. There is not an incident which he does not make something of; not only in the way of showing that the narrative is the narrative of an eye-witness, but in weaving the parts into a consistent whole, and in pointing out that statements which rationalists have tried to prove inconsistent with one another, and thus proofs of their unhistorical character, are in point of fact proofs of the very reverse. It is delightful to find such a book handled with all the exactness of the scholar, and at the same time with all the spiritual insight and feeling of the saint.

Professor Godet is not far behind Mr. Gladstone in point of age, and though, compared to what he once was, he is now feeble in bodily strength, still he is so fresh and vigorous in mind as to be able to continue his studies, and prepare fresh works for pub-

lication. He lately passed through a very severe illness, and his friends could not but dread that the end was coming; but through his vigorous constitution and the blessing of God he rallied, and has been enabled to resume the labours of his desk. That until the Master calls him he may continue to enjoy a serene and happy old age, amid the affectionate regard of his family circle, on which he has shed so much sunshine, and the grateful reverence of the Christian world, must ever be the warm and earnest desire of innumerable admirers and friends. W. G. B.

The Bible Confirmed.

IMPRESSIONS IN THE HOLY LAND.*

By Rev. Dr. HANDLEY C. G. MOULE.

III.

YOU ask yourself the further question, How comes this wonderful personality, whose biography and circumstances so fully accounted for the land, to be what He is to all kindreds and nations and tongues? How comes it that One who was brought up in that little country town, whose life till middle early manhood was lived just there, is now, and has been for these long centuries, the central figure of European history, the dominating power in the vast new worlds of America? How is it that He is worshipped in the capitals of Europe and on the western slopes of the Rocky Mountains, on the shores of Australia, and in the islands of the Pacific? Galilee is absolutely inadequate to account for Jesus Christ; while it provides precisely the verifying material for the accuracy of the biography we have of Him. And what may be said of the living Word is profoundly true of the written word. Palestine affords precisely fitting conditions for the authenticity, the veracity, the solidity of the Books of the Bible. There it is, giving you abundant materials for testing the geography, and for assuring you that some of the most unlikely incidents in the way of life and custom are what happen there still every day. But Palestine cannot account, as cause, for the Book that is now proving itself true.

Let us take one example in Central Africa, Uganda—the enthralling interest of a nation which, twenty years ago, had never heard of us, and we had barely heard of its people. There the new-found peoples of that absolutely alien land are devouring, as for their lives, the incidents and the truths of the Book; and that Book itself, despite all said against it, is daily winning a larger entrance into every corner and quarter of the earth. The Bible Society's meeting has recently borne witness of that to us.

When you go to Palestine, there is one thing you feel about the sacred country. With all its wonders of interest, it is by nature, so to speak, intensely provincial in the sense of being an isolated corner, from some points of view, of the world. It is not constructed for vast intercommunication. We had painful reason to realise the harbourlessness of Palestine when we tried to disembark at Joppa, and endeavoured to get away again. So bad are the ports upon that shore, so entirely is the place unprovided by nature, in God's providence, with the great harbours that seem to invite the world in and shut you out, that we had to wait twenty-four hours before the wind would permit us to land, and it was the best part of a week ere the wind was favourable for departure. Though things were probably somewhat better when Solomon engineered a port at Joppa, they cannot have been very much improved, for the lie of the coast prohibits a large maritime development. No doubt, during the Roman occupation there were more facilities of this kind than at other times; but the land itself when they disembarked, particularly Judæa, was obviously much more fitted, providentially, in the way of a fortress for isolation than as a centre of diffusion. Yet out of that land came this Book, which is absolutely and uniquely unlike any other book upon earth. It is what no other sacred literature has proved itself to be—the precise supply for the need of man's heart and mind, wherever he is found; the voice which wakens the agonies of conscience, and directs the sinner to a peace with God which no other system and no other literature has ever pretended to offer. It is the Book which tells the mortal sinner about a hope full of immortality, and present peace with the Holy God. It is the Book which is proving itself to be the Book of the soul and the Book of mind over the whole world of mind.

These are impressions left upon me, amongst others: on the one hand, the historic reality of the Bible; on the other hand, the supernatural mystery of the Bible. These are just the points on which, as it seems to me, we are called upon at the present day temperately, reverently, and in all holy charity towards those who cannot yet see with us, firmly to take our stand as regards God's Word. It is supernatural, or it is nothing. It is human on the one side, as the Living Word was truly human. It has come through human hearts, through human minds, through human observation. We have, in the Bible, the poetic description of nature, as the prophets and psalmists saw it; as truly as we have the poetic description of nature, as Wordsworth saw it a century ago. But we have what is absolutely unlike Wordsworth, Shakespeare, Greek and Latin classics, or all other literature rolled up together—we have the supernatural message from heaven, supernaturally given through men, through God-given faculties, but, from another point of view, in a way that lifted them out of themselves and gave them a second sight both of the unseen and of the future, which God has not given us through other literature at all. I believe that an immense amount of Bible vindication may be worked out through that extremely simple and obvious thought, namely, that while, from one point of view, God, in Holy Scripture, worked through man, not normally but abnormally, yet He worked through him as a being whom He had made with mind, heart, soul, and will; and that, as regards the men whom He employed as the channels of his revelation, He did things with them which He did not do for the poets, philosophers, and historians of the nations. This, I think, is felt by all Christians who visit Palestine, more than it can be felt anywhere else on earth. The land does not account for the Book, the nation does not account for the Book; the history, taken on its human side, does not account for the Book. God dealt with prophets, patriarchs, psalmists, apostles, in that land which has such wonderful, multifarious, and unequalled natural advantages, but which in another aspect is so simple, provincial, and unpoetic. He dealt with those men in a way which cannot be accounted for by the features of the land in which they lived nor by their nationality. He took them up from all conditions to use them by an afflatus of his Spirit, which gave them the right to say what no other writers have ever had the right to say since the world began, unless they based themselves upon the Book—"Thus saith the Lord."

I have been able only to touch here and there the lines of the great subject assigned me; but if I may sum it up as a matter of personal experience, I would say that I have come back from Palestine feeling more than ever the inexhaustible human interest of the Bible. It has become to me, more than ever before, the Book of history and of place; a Book in which the human character of its actors and the earthly scenery of its events are lighted up with an extraordinary light of vivid reality. I have come back, more than ever to feel that it is the Word of God, which liveth and abideth for ever. It is supernatural; it claims not merely our respect, which many are willing to give, but our submission, which not so many yield. It asks to be not manipulated but obeyed; it asks to be not patronised but reverenced as in the presence of its Giver. It is absolutely human as a record of true events upon this earth; it is altogether divine as to the guidance of Him who produced, through his saints, the Bible, not anywhere but there; not through India, through Greece, or through Rome; not in the great centres of ancient or modern civilisation or intercourse, but in that corner of the Levant, because there He was pleased to forge the weapon which, constructed there, was meant for everywhere and everyone.

* Notes of address delivered at the annual meeting of the Bible League, in Onslow-square Church Room, on Monday afternoon, May 10.

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India's Spiritual Famine.

JUST now India needs and deserves the sympathy and help of the whole world. The plague has been doing its direful work. The famine is a ghastly reality. Many of us have spent much time in caring for orphan waifs. During these famine times our greatest help has come from England. We could not have rescued these little ones but for this timely help.

Now we are in sore need of money for workers. There are many needy fields, many calls. Scores of people have been baptized in the surrounding villages of this district, and then left with no further instruction; not a teacher within miles to teach them one word more about Jesus. There are scores more ready to accept Jesus as far as they understand it, but they need more light. The other day forty Christians in a certain village followed the missionary to the outskirts of the village and begged for a teacher to be sent to them. This is but one example. There are scores of other such villages.

When one reflects that a teacher could be sent them at a cost of £5 a year, is it not sad that they should be left in darkness? We need support for twenty such teachers immediately. A few days ago we sent out one with no other bank to draw on except our own private purse. To-day, another was sent out to a needy place. Where are the means to come from, except from our own scanty pockets? Last year, aside from our regular tenth, we had to give three hundred rupees in order that the work might not be closed. This year we shall have to give even more. At the conference in January, almost every missionary devoted a tenth of his yearly salary to make up for the amount cut out by the board at home. This tenth will not come into our hands; it is retained by the treasurer. Then we tithe the remainder. Over and above that, every new worker sent out we must support privately, in addition to several already on the list.

I shrink from making these statements, but feel that you should know the facts. May God touch some hearts! You may not be able to come to India yourselves, but you may have your substitute, who will begin work for the Master as you retire to rest. In this way you can work the whole of the twenty-four hours of the day. You will receive letters from time to time from or concerning your worker.

In this district we have a million people. Draw a circle anywhere with a radius of five miles and you enclose at least twenty villages. Give us these twenty teachers, and then we have only one teacher to about twenty villages.—Yours in his name, (Rev.) J. C. Lawson.

American Methodist Mission,
Aligarh, N.W.P., India.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

PRAYER.—"Lead us not into temptation."—Matt. vi. 13.

HYMN.

Yield not to temptation, for yielding is sin,
Each victory will help you some other to win;
Be thoughtful and earnest, kind-hearted and true,
Look ever to Jesus, He will carry you through.
Ask the Saviour to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through.

The Story of a Black-beetle.

A VERY strange thing, I suppose my readers think, to write a story about. Who has not seen a beetle? An ugly, uncomfortable-looking creature, crawling over the floor, with its fat body and its short legs. One can understand the love people have for butterflies and glowworms, and other little creatures of that kind, but I should think the child was never yet born who could make a pet of a black-beetle.

And yet it is about a black-beetle that I am now going to tell you. A certain beetle, which showed so much sagacity as fairly to astonish me, and draw warm commendation even from his enemies. If I had not heard the story on the very best authority, I am not sure that I could have believed it myself, but I can assure my little readers that it is quite true.

A friend of mine had a kitchen and cellar underground which were infested with these troublesome insects. You might have thought that all the beetles in the parish held council there, so numerous were they. Of course he wished very much to get rid of them, but this was no easy matter. However many Hetty, the housemaid, might capture one night, there were sure to be quite as many there the next. Poison was tried; but no, the creatures were far too wide awake to eat *that;* they were not going to be taken in that way; not they, indeed! My friend, however, being a man of science, was not easily discouraged; and, at length, he devised a plan which seemed likely to succeed. Late one night he went into the kitchen, and scattered on the floor a chemical powder the scent of which he believed would stupefy the insects as they crept along with their noses on the floor, and leave them half dead and senseless, so that they could easily be destroyed.

And, sure enough, the next morning there were a great many victims lying just ready for Hetty to sweep up.

That night the experiment was tried again; but what was my friend's amazement and dismay to discover, the next morning, that his little scheme had been detected. One large beetle, indeed, was walking cautiously along, right through the powder; but how should you think he was walking?—actually on his two hind legs, with his head lifted as far as possible from the floor, so that the powder had not the desired effect. How my friend afterwards managed to get rid of his troublesome tenants I need not say, but I can tell you that it was of no use, after the first night, to put down the powder, not a bit.

Now, do you not think that was a very wise black-beetle? Without at all commending or admiring his character as a whole, I think we must all admit that in this one thing he acted prudently, and in a manner worthy of our imitation. Strange teacher as a black-beetle may seem to be, I really think we might learn a lesson from the conduct of this one; even as great King Solomon learnt a lesson from the tiny ant. My little readers will find, as they pass through life, many a snare laid to entrap them. The world, evil companions, Satan, and their own deceitful hearts, will all form devices for their ruin, and the only way to escape sin is to walk through this world of sin, where evil everywhere abounds, with great watchfulness, and with heart and eyes raised above.

Let the ruin of others warn you against the power and deadening influence of evil. The very nature of sin is to stupefy your conscience, and to injure your sense of right and wrong. Carefully guard, then, against the first approach of temptation: keep as far away from it as possible; do not for a moment tamper with it; let no evil habit, no evil thought, no vain desires, gain the mastery over you.

My steps, I know, are on the plains of danger,
For sin is near;
But, looking up, I pass along, a stranger,
In haste and fear.

Above all, dear children, cultivate this habit of *looking up*. Yes, look up in prayer and faith, to the Heavenly Father who so tenderly loves you and cares for you, and who will aid your very feeblest effort to please and serve Him. Without Him you will certainly fail, for the strongest of us is weak and helpless, and the best of us is sinful in his holy sight; therefore, day by day, and every day, let us ask Him to direct our steps, and to keep us from every evil way.

Beset with snares on every hand,
In life's uncertain path I stand;
Saviour Divine, send forth thy light,
To guide our doubting, footsteps right.

There is not one of us who does not need to pray this prayer, and perhaps there is not one of us who can afford quite to forget the lesson of the old black-beetle.

L. A. B.

What a Blackbird taught Me.

"Behold the fowls of the air."—Matt. vi. 26.

A FEW days ago I was busy in the garden, when fluttering of wings and cries of distress caught my ear, and seemed to ask for help. I ran to find out what was wrong, and there was a young blackbird caught in the meshes of the net spread over our strawberry-bed. He had been tempted to look for some ripe fruit, and paid dearly for his search!

Of course I tried to release him, but the more I untwisted the cords the more he pecked my hands, and struggled, becoming further entangled every moment; the net was round his legs, his wings, even his throat, and he would soon have choked himself in these foolish efforts to wound the hand relieving him, to set him free.

There was no use in trying half-measures. I caught the bird's limbs and body very gently and firmly, so that he was obliged to be still. Then, with my knife, I cut the cords, perhaps hurting him a little in spite of all care, and in a moment he sprang up into the air with a great flutter and loud notes of joy, and was safe!

But he left a lesson behind him, and I thought about it for you. Do we not often behave just as this foolish bird did? God wishes us to be free, yet when temptation comes we yield to it, and then the Devil catches us in his net. Too often we enjoy the forbidden fruit, but soon we feel the cords twisting round us. We cannot rise up in prayer, we cannot utter our song of praise, we cannot even move our limbs in loving service; fear, and sorrow, and suffering are the fruits of sin.

The Saviour hears our cry, and longs to release us, but, instead of welcoming Him, we try to get out of the enslaving net in our own strength, falling deeper and deeper into the snare, and even hurt the tender hand which comes to our aid. Look at Acts ix. 5, Mark v. 17.

Jesus Christ does not leave us to die, but sometimes He is obliged to quiet our struggling by pain or sickness. He says, "Be still, and know that I am God" (Psa. xlvi. 10), and when we can do nothing but lie motionless beneath his restraint He teaches us two lessons—"Not my will, but thine be done" (Acts xxi. 14), and "O, Lord, I have *no* might" (2 Chron. xx. 12), "but mine eyes are upon Thee." So then the Lord Jesus cuts the cords of sin (we may have to suffer some wound to ourselves or some loss of earthly gain; the net was spoiled, you remember), saying, "I will deliver thee, and thou shalt glorify Me" (Psa. l. 15.)

Oh, how gratefully and gladly we feel our freedom restored! And how careful we should be not to yield again when Satan tempts us, not to trust to our own strength when in danger; nor to wound Him again who was "bruised for our iniquities," but make our whole lives one service of thanksgiving.

C. MAUD BATTERSBY.

Cromlyn, Rathowen, Ireland.

Double Acrostic.

(1) Of a great man and a city this is the name;
(2) The young watchful maiden a prophetess became;
(3) The king who prayed "O, Lord God, let not man prevail;
(4) By this name Joseph called them, in the well-known tale;
(5) Of Abijah, King of Judah, he was the son.
(The whole) By Joab killed, in a moment the deed was done.

Scripture Union Portions for Next Week.

S.	1 *Sam.*	ii. 12-20.	Th.	1 *Sam.*	iv. 1-18.
M.	,,	ii. 26-36.	F.	,,	v. 1-8.
Tu.	,,	iii. 1-10.	Sat.	,,	vi. 1-15.
W.	,,	iii. 11-21.			

Children's Special Service Mission.

Mr. Hutchinson, *Emanuel Church, Clapham*, June 11; *St. John's Hall, New Cross*, June 12; *St. Peter's, Islington*, June 13; *Slough and Stoke Poges*, June 19-20; *Langton*, June 24; *St. Luke's, Redcliffe-gardens*, June 26. Mr. J. S. Tyler, *Sidcup and Lamorley*, June 12-15; *Birchington Bay*, from June 26 to July 7. Mr. Reginald Callender, *Highgate*, June 11; *Guildford Convention*, June 12-13. Mr. E. Hughes, *Bisley*, June 19-20. Mr. Craig, *Chipstead* (with van No. 2). Mr. Ernest Wright, *Lopen, near Crewkerne* (with van No. 3).

A meeting for special prayer for seaside services will be held on Thursday, June 24, at six o'clock, in Leopold Rooms, St. Bride-street, Ludgate-circus, E.C.

Bible Searcher (No. 75).

ON TEMPTATION.

1. Whom did Satan first tempt? (Gen.)
2. Of whom is it said, "The tempter came to Him"? (St. Matt.).
3. What text in the 1st Epistle of Peter tells us what Satan does to injure?
4. What text in the 2nd Epistle of Peter speaks about God delivering us out of temptation?
5. Quote a verse in St. James's Epistle which shows that temptation to evildoers does not come from God.

Children under TEN do two; those under THIRTEEN do four. Elder ones must also mention one instance in the Old and one in the New in which temptation was resisted, and one instance in each in which it was yielded to.

KEY TO LAST WEEK'S SEARCHER (No. 74).

1. 17 years; Israel. Gen. xlvii. 28, 29.
2. 147 years. Gen. xlvii. 28. In the cave of Machpelah. Abraham, Sarah, Isaac, Rebekah, and Leah. Gen. xlix. 30, 31.
3. (*a*) Ephraim and Manasseh. Gen. xlviii. 14-16. (*b*) Simeon and Levi. Gen. xlix. 5, 6. (*c*) Judah. Gen. xlix. 8. (*d*) Judah. Gen. xlix. 9. (*e*) Issachar. Gen. xlix. 14, 15.
4. Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphthali, Joseph and Benjamin.
5. Joseph's brethren. To Joseph. Because they feared that after their father's death Joseph would hate them and punish them for all the evil they had done unto him. Gen. l. 15. 18.
6. 110 years. He was embalmed and put in a coffin in Egypt. Gen. l. 26.

Foreign List.—Correct answers received from:—

No. 69.—Henry Baillie, D. H. Marshall, Jeanie Scott (Canada). **No. 71.**—Dorothy Grove (Rathlin).

No. 73 (second list).—Correct answers received from:—

Ruby, Arnold*, Ernest*, Daisy*, and Hugh Allen, Fanny, Nellie and Frank Ames, Maggie Arres-Mather, Gordon* and Olive* Andrews, Minnie Allen*, Christine Arnold*, Lizzie Athole, Willie Aston*, Massy Baker, Arnold Baker, Catherine Barber, Lavinia Barnes, Edith Badham, Arthur Barker, Mabel* and Charlotte* Bailey, Lilian*, Rowland, and Teresa Blackie, Mary Balfingal*, John Baring, Gracie Barnes, J. and C. Baker, Geo. Brand, Arabella Beale*, Herbert and L.* Berry, D. A. Bennie, Ethel and John Benger, Emily Bridgewater*, Daisy* and Gordon Bligh, Mabel Birney, Albert Bridges, Ralph Bourne, Stanley Boxer*, Chas. Brown, Robt. Browne, Ashley Bowker*, Bert Brotchie, Edward* and Nancy* Brunton, Bert Butler, Mary E. Clarke*, Mary Carter, Cicely Craven*, Gladys Calvert, Jessie*, Maggie*, and Walter* Carter, J. A. Chamberlain, Henry Jas. Cheney*, Dorothy Cooper*, Lily Coles*, Henry*, Annie*, Arthur*, and Nellie* Corrie, M. T. Colville*, Arthur M. Cole, Marjorie Collins, H. R. Compton*, W. Corrick, Edith and Dora Corrie, Emily Church, Susie Cumbers, Dorothy* and Willie* Davies, Edith Daisley*, Maud Davidge*, Katie and Jennie* Dewar, Ashley and Cecil* Dodd, Gordon Duncan, Raymond and Ernest Dunn, Kenneth Dunbar*, Dorothy* and Marjory* Dyke, Ernest*, Willie*, and Henry* Edmonds, Eva Edmundson, Frances Falconer, Marian* and James Freegard, Mabel*, Bessie*, Maggie*, and Kate* Fletcher, Wm. and Fanny Field, Wm.*, Reginald, and Ernest Findlay, Christopher* and Lilian* Fidler, Amy Fosten, Flossie and Agnes Fullarton, Eva Gray*, Edith Stuart, and Maggie Gray*, Irene Gardiner, Geo. Graham*, Chrissie Green, Minnie Giddings, Edith Grieve, May Handsayde, Rose Hamilton, Ruth Harrison, Reginald, Thomas, and Jack Harris, Dorothy and Frances Harris, Winifred Harvey*, Ernest and Lilian; Herivel, Ada Heap*, Victor Henry*, Edith and Emily Hearn, Nellie Horsford, Violet Holford*, Fredda Hunton, May V.*, Helen and Harcourt Hunter, Mena, M. E., and Chas. Hunter, Lila Hughes*, Dorothy Hughes-Games, Eva* and Ethel* Hutchings, Dora Jay, Archie and L. Jacob, Grace, Dora, and Dudley Joyce, Norman and K. G. Johns, Agnes*, J.*, Isa*, Alex.*, and Willie* Kay, Marian and Emily Kelk, Lizzie King, Maggie Kirkbride, T. A.*, Hubert*, Gertrude, and Jane Kirkpatrick, Rebe and A. C. King, Gertrude Kingerlee, Ethel Larwill, Ruth Lane*, Annie and Ted Lawrence, Guinefred Leigh, Hannah Lovell, Murray and Grahame Lloyd, Gladys Mather, Margaret Macphee, Dora Marples, Valerie Maitland-Kirwan, Barbara Macaulay*, Laura Macaulay, Nellie, Bella, Abraham, and Thomas Mack, Harry and Bruce Malaher, Hilda Matheson*, Margery Matthews, Louis and Queenie Matthews, Hilda Medill, Nellie Meade, Maggie*, John*, and Agnes* Menzies, Wm. Mitchell, Bessie and Charlotte Millar, Helen Mickelburgh, Dorothy Miller*, Dorothy Mousley*, Dorothy Morrisson*, Margaret and Dorothy Morris, Gerard* and Ethel Morgan, Eva Monti*, Dora Muir, Edie and Ernest Nash, Lucy New, Harriette and Lottie Ox, Florence Osmond, Eva and Maude Oakes, Mabel Owen*, Ethel* and Kathleen* Pasley, Mary Palmer, Winnie Page*, Ada, Maggie*, Willie, and Nessie C.* Palmer, Dorothy Patten, Gertrude Partridge, Katie Pell, Alfred* and Molly* Penny, Norman, Vera, Daisy, and May Petrides, Edwin Peters*, Walter Perryman*, Nelly* and Louie* Peachey, Isabel* and Gladys* Phipps, F. S. Phillips, Daisy Phillips, Jessie*, Lillian*, and Margaret* Pook, Edith* and Minnie* Quick, Edward Rainey, Mary W. Ramsay, Nora Read*, Marjorie Reynolds*, M. L. Rickards, Clara Riley, Theodore Roberts, Hugh, W. and Denham Russell Smith, Elsie Rumbolds, Bessie Scantlebury*, Muriel and Dorothy Shaw, Bob and Dollie* Salt, Edith Saunderson, Margery Smart*, Helen* Dorothy*, and Frank* Stalker, Margaret and Barbara Stabb, T. M., J. and D. D. Stainer, Dorothy Sharp*, Ernest and Fred Seymour, Ernest Stevens, Kathleen Shepherd, Bertha Steadman, Irene Simms, Hilda Skinner, May Spigaiovics*, Constance and Mildred Scott*, Fred Short Emily and Nellie Stuart, Bessie Symes, Ethel Taylor, Gladys Tingey* Olive Tritton, Louie Tibbits*, Janet and John W.* Thomson, Sarah and Fred Thomas, Frank Thompson, Herbert and Frank Tomkins, Peverill* Laurence*, Arthur and H. W. Turnbull, Gilbert* and Harold Tyson Elsie Vigars, Jessie* and Dorothy Vigers, Gertrude Vellacott*, Madge Wallace*, Ronald Watson, Dorothy Warner, Mary Walton, Alec and Fanny* Waring, Henry J.* and Queenie* Williams, Herbert* and Colin Wright, Ida* and Grace and Elsie* Wright, Frank Wilson*, Ethel White* Ibla* and Allan* Woodman, Gertie M. Wood, Evelyn H. Wood, Hetty Wouson*, Cecil Yerbury.

*** Owing to the Whitsuntide holidays, the list of names in Searcher 74 is being held over till next week.

Personal.

MASSY BAKER.—You did not give your age this week. DOROTHY GROVE.—I think you could do your paper a little more tidily. CHRISSIE GREEN.—You and your schoolfellows forgot to stamp your envelope; please send twopence. MAGGIE WIGHT.—Do you answer the questions without giving your name? MURIEL SHAW.—In your last answer you only gave references; this is not enough.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—C. D. P., 10s.; M. B. D., 10s.; Mrs. P., £2; M. W., £10; total, £13.

Indian Famine.—Bertie and Ethel, 2s.; Mabel B., 4s.; total, 6s.

Cripples' Bathing Machine, Southend.—Mrs. G., 5s.; A. C., and Children, 2s. 6d.; A Reader of the "Young People's Page," £1; total, £1 7s. 6d.

UNCLE TOM.

Japanese at Newcastle.—Miss M. McLean writes: "Here, as in London, a wide door and effectual is set before me among the 300 Japanese composing the ship's company in the Armstrong Dock. I have had impressive meetings with them, both on board and on shore. I feel saddened that, through the non-arrival of Japanese Testaments, etc., long since ordered by the Bible Societies, I am not able to meet the need or cast bread upon the tide which offers an enviable opportunity for reaping a harvest in Japan at a future date."

Vigilance Work.

THE need for such an organisation as the National Vigilance Association, and the most unmeasured praise of its aims and methods of work, were eloquently set forth at Sion College last Friday by the Bishop of London, Bishop Barry, and Rev. Hon. E. Lyttelton, as representing the Church, by Mr. Percy W. Bunting on behalf of the legal aspect, and by Mrs. Henry Fawcett, Mr. F. D. Mocatta, and other speakers, from the social point of view.

The Bishop of London pertinently remarked that the work of this Association was to assert (and the assertion could never be made too emphatically) that "Laws are vain without morality." And it was useless for the State to make laws unless the execution of them were maintained and backed by the moral sense of members of the community. He considered it was quite necessary to form associations for almost everything concerning social progress, so that the conclusions reached by the moral sense of the community in one age might be maintained in the next, for mankind was always tempted to think it had done enough by placing a law on the statute-book. The good sense of the public must always see that the laws are actually enforced. In nothing did materialism and spiritualism come into sharper contrast than in the relation of the sexes, and in maintaining a high ideal of purity and nobility such as that advocated by the Vigilance Association they not only supported this particular Society but also those eternal principles without which no society or nation could flourish. Such work might occasionally be mocked at, but it was a work of the highest possible value, for which society, in the long run, would thank the Vigilance workers most heartily.

Bishop Barry moved a resolution which, first, "thankfully recognised the great advance in public opinion towards demanding an equal standard of morality for men and women"; and, secondly, "anticipated legislation which will make solicitation for immoral purposes in our streets equally criminal on the part of men as of women," and then proceeded to mention a bill for this purpose already drafted by the Vigilance Association. Needless to say, Bishop Barry was eloquent on each of these topics, and as he explained that he lived and worked in the very centre of one of the worst districts of London in regard to this special phase of vice, namely, in Piccadilly, his experiences and opinions fell with all the greater weight upon the meeting. He most warmly eulogised the Vigilance Association, its secretary, and its methods, of all which he had had experience.

Mrs. Henry Fawcett's contribution to the speeches was mainly directed to the question of the health of the British troops in India, and the methods proposed by the Government for dealing with it. She argued that the recent debate in the House of Lords really defined the official position, and as a restoration of the C.D. Acts was there demanded, she most unequivocally and forcibly argued that no such immoral measures can be permitted.

Mr. Henry J. Wilson, M.P., followed on the same lines, and on the legal aspect of the Vigilance Association's work he very happily pointed out that the fact of there being now less legal work undertaken was proof positive of the good of the Association's work in the past—it had less legal work because a better state of society, resulting from its efforts, had worked for its own extinction. Much need for the Association and much work for it remained, and as he was to be treasurer he hoped plenty of funds would be forthcoming.

Other speakers and resolutions followed, and constituted as successful a meeting as, perhaps, any of the series of twelve previous annual events.

Miss Mason's House of Rest.

THERE are signs in plenty that Miss Mason is extensively and highly esteemed, not only for her work's sake but on personal grounds. Expectation was fully justified, therefore, in the discovery of a good many friends and supporters assembled for the thirty-first anniversary of the work, celebrated last Friday afternoon in All Saints' Parish Room, adjoining the House of Rest at 10, Finchley-road, St. John's Wood. Various denominations were represented in the company of speakers which filled the platform.

In the chair was Lieut.-Col. Oldham, who briefly expressed his sincere pleasure in thus serving so good a cause. Fervent prayer by Rev. J. Sinclair Moore was followed by an appreciative address from Rev. F. B. Meyer. In this stormy world, he said, the House appears a kind of harbour, formed by very strong masonry, for the sheltering of battered and worn spiritual fisher folk. Surely even to many around, who have no part in its benefits, the work must be a testimony to God's faithfulness in hearing prayer. The permanent provision for aged workers was far from being merely a respectable kind of workhouse, but very properly comprised all the essentials of loving care in a real home.

The sunshine and shadow of another year's experience in her honorary superintendence were spoken of by Miss Mason. She thought it would be encouraging to all God's children if they could fully know how his hand is seen daily in the prayerful conduct of the work. At Finchley-road and in the Eastbourne Branch jointly, a total of 889 workers had enjoyed the benefit of much-needed rest; and eleven rooms are now permanently occupied by aged Christian women once active in their Lord's service. The available accommodation is taxed to the utmost, and there can be little doubt that many would gladly use the House to whom the small partial payment usually made is an impossibility. Concerning a fortnight spent at Eastbourne, an evangelist greatly run down with overwork and illness says: "Those who are favoured to rest awhile here are surrounded with social and spiritual influences well calculated to build up body and soul. My mind is full of blessed memories of my stay. God's wealthy stewards would liberally help such a noble cause if they fully knew what a boon it is to many a weary worker whose means are small."

The need for extension so that there may be an open door for all applicants was the leading point of Rev. Dr. Monro Gibson's genial speech. He hoped the time was coming when every mission should, through the outpourings of the Holy Spirit upon wealthy Christians, realise abundantly more than its financial expectation. The development of self-indulgence and luxury in the present day demands much watchfulness on the part of God's people, especially in view of the needs of his work on earth, in the various departments of which they should all be partners. Modern company promotion shows that there must be a vast deal of money in the country waiting for investment; but our Lord offers us a minimum of three thousand per cent. for our spiritual sowing, and we should do well to remember that we may transmute our gold into love, which is currency of heaven.

Rev. Henry Sharpe declared his affection for the institution, not only as a place of rest, but also as a home of godly fellowship, where the soul may be adjusted—a place where the joy of the Lord, which is our refuge, abides. The aged St. Paul was never old and never cold in spirit, but while living almost in heaven he developed wonderful solicitude for making men of God physically comfortable—a strong precedent for this work. Our blessed Lord, when dying, found time to prepare a home for his mother. Comfort, co-operation, and consolation are workers' needs blessedly supplied through this House of Rest.

The closing word came from Rev. W. Fuller-Gooch. He had received and read the report right through, for it possessed an interest which must appeal to every Christian heart, and was well calculated, by its records of blessed results from simple trust in God, to strengthen wavering faith. While fully recognising the need of physical and spiritual refreshing, Mr. Fuller-Gooch added some useful thoughts by way of necessary limitation. Issachar, in his appreciation of God's inheritancy for him, will gladly subject himself to labour, teaching us that we should not seek the privileges of the Gospel simply that we may lavish them on our own selfishness. It is a glorious thing to labour, resting all the while in Him for Whom we work. Supporters and friends of this work should increasingly bear it before the Lord, in the spirit of praise for what He has done during these many years through his servant, who is so evidently called to exercise loving care for his weary and worn workers.

News from Madagascar.

WE are glad to learn that one, at least, of the missionaries who had been accused of treason against the French authority has been entirely acquitted, and invited by the Governor to return to his station. A letter informs us that only one or two villages have as yet had Papist governors imposed upon them, and only two or three attempts have been made to seize and appropriate Protestant places of worship.

The writer says:—We have been staying the last fortnight in a district where all day long and every day since we have been in the house, people are constantly coming to tell the missionary of the persecutions they are enduring. On Sunday he visited four village churches, each of which has for twenty years past been well attended by a numerous congregation. Three of the four were closed and empty, the people all being afraid to show that they were Protestants. In the fourth, about twenty adults and some children were gathered together to consult about going over in a body to the "Government religion."

"Why do you talk about becoming Catholics?" said the missionary. "You don't want to be Catholics, do you?" "No," they replied, "we want to be Protestants, but life is sweet, and our pastor was shot the other day. We fear we shall be shot too if we continue Protestants." Under the new dispensation every village must have its native governor. In this district it is made a *sine quâ non* by the authorities that he shall be a Roman Catholic, and this even where the villagers are all Protestants, and have never had a Romanist among them. In one case a man of very bad character was appointed, on condition of his professing Roman Catholicism. His first act was to visit the Jesuit bishop; he then proclaimed that all persons within his jurisdiction must become Catholics. He would have no Protestants in any of the villages under his control.

In promising fealty to the French Republic on his appointment, he assured the colonel in command of the circle that he meant to take effectual measures to compel all the people under him to become Catholics. With a French officer standing beside him in public assembly, he informed the people that Protestantism meant disloyalty to France, and rebellion.

He accused the native pastors, schoolmasters, and other leading Christians of complicity with the rebellion, and had a great many of them bound and imprisoned, and others, including three pastors of village churches, put to death, all of whom were in utter ignorance of the charges laid against them. The Governor in question has been publicly congratulated by the French authorities and promoted from seven honours to eight honours. All these facts have been carefully verified, and places, names, and dates could be supplied.

Five new missionaries of the Paris Society have arrived in the capital. This is a very welcome reinforcement, and we are all delighted to receive these brethren among us. Three are pastors and two educational missionaries.

There is already some spiritual fruit seen from the persecution above described. One evangelist says his imprisonment and bonds (he was kept bound for over two months awaiting trial, but has been acquitted since) have brought him nearer to God than ever before in his Christian life.

Two men, who had professed Romanism to save their lives, have been led by the example of Christian faithfulness in other sufferers to return to the faith they had renounced, with a stronger determination than ever to cleave to it.

The Indian Famine.

MOST heartrending descriptions of the famine in India, and piteous appeals for further help, still come to hand. We give extracts from letters received, and commend the matter to the Christian sympathies of the reader:—

Rev. Rockwell Clancy, of Allahabad, secretary of Bishop Thoburn's fund, says: "The famine continues unabated. I recently visited several Government relief works, and found thousands of people making roads and tanks. The workers receive from 1¾d. to ¾d. per day. Mothers with little children receive a farthing extra for each child. I was told by the overseers that the mortality among the little ones is very great, and I saw hundreds of children who were living skeletons. The helplessness of the little children led us to decide some months ago to do all we could to save them. We have rescued 430, 100 of whom are living in our mission compound; for the rest we have found other homes. This afternoon we sent away fifty-four. The death-rate among these children, with the best medical care we could give them, has been about 25 per cent. You can fancy the fearful death-rate among the uncared-for children in the villages.

"I visited many villages, going into house after house and finding nothing to eat. We distributed all the money we had with us, and wished that we could have done something more for the suffering ones. Thousands of people remain in their villages until everything has been sold for food, and then they are too weak and hopeless to find their way to the relief works, which may be twenty or thirty miles distant. Many of them lie down in their villages and die of starvation. We found people dying under trees along the roads."

Rev. E. M. Gordon, of the Disciples' Christian Mission, Mungelli, Bilaspore District, Central Provinces, India, writes on May 3:—"Just now the distress is very acute. Numbers of people are returning from the jungles where they have been living on the mowha; since that has stopped they have been eating the roasted babul seeds. Not an hour of the day passes without the cry for help being heard. A woman dragging her children along and falling down with her head to my feet, asking for grain, is an every day occurrence. The Government officials are doing all in their power to cope with the need; they are working day and night. But the distress seems to increase. In July the thirty miles of country road which connect us with the railway will be impassable for carts because of the monsoon, and no rice can then be imported. A Government famine officer told me that the price of the rice will then nearly double. I wish to buy enough rice immediately to feed our orphans and others who look to us for aid for four months. If those who read this appeal could send immediately I may get the money before the monsoons burst."

Lord Radstock writes from 42, Eccleston-place, S.W., on behalf of the effort entitled, "Christian Succour to India": "The terrible sufferings revealed by letters that have recently come from India should be made known to the Church of Christ. A missionary writes: 'Pressure more severe; acute distress, not officially called famine.' Another writes: 'Unless we can find more relief now, few labourers will be alive to reap rice harvest in December.' Another missionary writes: 'The position of the Christians is very serious; they have eaten up everything in the house and have no seed for sowing.'

"Yet another writes: 'I have 150 in my compound; they are eating leaves and roots. I could only relieve a few. I was obliged to send most of them away.' Another says: 'Many are here wandering, eating roots and wild plants. The widows in jungle villages are in terrible straits.' Again another: 'On all sides distress is getting more widespread and acute.' Surely each one must say, 'Lord, what wilt Thou have me to do?'"

Mr. G. H. Lord, of Buckhurst Hill, lectured recently on "A Trip to the Holy Land" before the Men's Own meeting at Harley-street Congregational Church, Bow. Founded by the late Rev. W. Evans Hurndall in 1890, this society has a membership of just over 700 members. Mr. Lord's lecture was intensely interesting, and much appreciated by the large audience. Life in the desert was illustrated by various friends dressed in Oriental costumes, and there was an exhibition of curios.

Morocco Medical Mission.

SOME interesting information regarding the difficulties of mission work in Morocco is afforded by a letter received from Dr. Kerr:—

"For the past few months we have had much cause for anxiety. The latter rains having being withheld we were threatened with famine, and then came the locusts in great numbers. While the Europeans were organising and collecting funds for the destruction of locusts' eggs, it was appalling to see the callous indifference of the majority of the people. 'The Lord will provide,' was continually on the lips of the Moors. However, after the grain rose to three times its original value, and still no rain, with continuous swarms of locusts, the Moors began to bestir themselves. Processions were organised, and might be seen going from one saint-house to another imploring God and the saints to send them rain.

"The Jews in Rabat closed their shops and retired to the synagogues, and joined in one continuous cry from morning till evening that God would be merciful to them and send rain. In Salee, the kadi or judge ordered all the Jews to retire to their graveyard, and call on all their salaheen or holy ones to send rain. How sad to see such earnestness with ignorance and superstition!

"I need not say that we were instant in prayer that God would send us rain. Thanks to God, rain came in abundance, and the famine has been averted. Every day after the processions and prayers for rain were over, we were deafened with a continual gun-fire, and sickened by liberal displays of bunting. This rejoicing was over forty-three heads of innocent people, which were nailed up on one of the city gates as trophies of the Sultan's victories down South. Instead of the Government having been humbled, a further iniquitous and diabolical order arrived from the Moorish Court to the effect that thirteen of the Rahamna tribe, now in prison, should have 2000 lashes and their hands cut open. Early on the morning of the 21st April the diabolical work began; none of the men were able to stand more than 1200 lashes, having been left unconscious, and almost dead. Then a native doctor was brought, and their hands cut up between the fingers with a deep crucial incision in the palm of the hand. These wounds were filled with salt and camphor, etc., and the hand then closed and sewn over with wet sheepskin, which, when it dries, contracts, so that, when removed, the hand is a useless, round ball."

We have applications from two workers at present who are admirably suited to go forth to this dark land, and we trust the time has now come when God's children will be moved to help forward this work. Are there no kind friends who would undertake the salary or part thereof of these two workers? £100 yearly would be sufficient to supply their needs.

GRAHAME WILSON, Hon. Treasurer.

13, *Royal-terrace, Crosshill, Glasgow.*

Welcome Home.—The "Christian Lifeboat Crew" held its last muster in the Old Welcome Home, Ratcliff Highway, on Tuesday, June 1. Miss Child said the necessity had arisen through various causes for removing the work to new quarters at the Welcome Home, Iron Bridge, Canning Town, E. She hoped there would be even more blessing in the new than there had been in the old place. Reluctance to leave was expressed by the various speakers, who testified to the great and many blessings received in the Fo'c's'le, and earnest prayer was offered for increased blessing in the new home. During the meeting a young Newfoundland sailor praised God for saving him at the new Welcome Home a few nights ago. Friends are asked to note the change of address.

Fruit in China.—Mr. Ernest C. Searle, of the China Inland Mission, Bing-Yie, South Wen-chow, writes: "The word of God is reaching the hearts of the people in this district, and bringing forth fruit in the salvation of their souls. Last Sunday we had the joy of receiving four men into the church by baptism. Next month we hope to receive three women. On Friday last, seven other persons were baptized. This makes a total of twenty-two since February, for which we thank God and take courage. Speaking of the district in which we are working, we are glad to observe an earnest spirit of inquiry, which we are hopeful may result in large numbers forsaking their idols and turning unto God. Of course, there is also prejudice and misunderstanding, and lately it has come to our knowledge that the Roman Catholics are seeking to injure us."

From Joseph Rabinowitz.

IN a recent letter this Hebrew Christian says:—"This Eastertime was one of the most happy times I ever had since I was called to work in the vineyard of Jehovah here in Kischeneff. Blessed be our Lord, He still uses me for his Name's sake. Three days, one after another, I have preached the Gospel to multitudes of Jews, old and young. The Somerville Hall was overcrowded with listeners to the Word. On Good Friday I expounded to my hearers the stirring scene of Jesus' trial by Pilate, according to John's Gospel in the proper light of Isaiah liii. I believe the majority became convinced that Jesus the Messiah was prejudged by Caiaphas and his party. In the figures of those bloodthirsty hypocrites, who, under a show of religious scrupulosity, feared to enter the Palace lest they should be defiled, every one of the Jews could perceive the Jewish hypocrites of the present time, who, whilst they abhor flesh touched by a drop of milk as forbidden in the Talmud, are ready to crush their brethren and neighbours, taking from their mouths their daily bread. In the words of the Roman statesman Pilate, 'Am I a Jew?' many could perceive the same mind and judgment of statesmen in some European countries to-day.

"But I am sure not a few of my Jewish brethren did earnestly and reverently proclaim within their hearts the bound and accused Jesus to be the King of the Truth, with a decision to hear his voice and obey his words, and to be led and directed by his Spirit.

"At the time of the Jewish and Christian Easter, our street was enlivened by the Jewish people watching every morning at the gate of the Somerville Hall that they might hear me preach Christ our sacrificed Passover. Judging from the impression produced upon the Jews by my sermons at this recent time, surely there is hope that the hearts of many will soon be turned unto their true Messiah, to worship at his footstool as they become convinced that 'He is holy.' I was glad to receive congratulations at Easter from various places in Russia, Odessa, Simferopol, Rostoff, giving me encouraging news of the spread of the Gospel of Jesus Christ among their brethren the Jews, and asking for tracts and New Testaments."

Zenana Work.

THE members of the Loving Service League in connection with the Zenana Bible and Medical Mission were invited by Viscountess Portman to a drawing-room meeting at 22, Portman-square, on Saturday week, and there was a crowded attendance. Her ladyship spoke some very earnest and appropriate words.

Hon. Emily Kinnaird explained that the L.S.L. was the Foreign Missionary Band of the Y.W.C.A., and that they were struggling hard to entirely support the missionary station at Jaunpur, but were not yet able to do so; the annual cost is £400, of which they subscribed about £200. Then followed Miss Mary Hill (Jaunpur), who is looked upon as their own missionary. Miss Hill touched the hearts of her hearers as she told the sad story of zenanas open to the missionaries, but unvisited; of the women pleading for them to come, who had to be passed by; of the villages still left in darkness; of the few teachers in the schools,—of the vastness of the district with only three missionaries to supply all the need. Miss Hill also drew some graphic pictures of the terrible sufferings from the famine she witnessed. The response from England had awakened in their hearts a very warm feeling, and would, she felt sure, be the means of greatly extending the work.

Miss and Mrs. Wilder, Miss Orlebar (three missionaries from India), and Lord Radstock also addressed the meeting.

The Children of Seven Dials.—For twenty-two years a faithful band of voluntary workers have been trying to influence for good the poor children of "The Dials" and neighbourhood. The hon. sec. of the movement is Mr. Paul Keed, 191, Oxford-street, W. It is astonishing to see what a number of departments are kept going, including summer excursions, holiday homes, and winter entertainments. There is a club for boys and another for girls, most of those attending the latter working at neighbouring factories, and much appreciating the club advantages. The whole work is carried on at an annual cost of under £100—indeed, several branches might be considerably benefited by a little more expenditure were means available.

THE EVANGELIST.

Through the Villages.

MR. NEWTON JONES, Sunday-school Union evangelist, writes:—

Last week it was my joy to visit Eythorne, Eastrey, Barnswell, and Wednesboro, all near Dover. At the last two places the spiritual crop was ready for harvest. Some young men, ranging in age from twenty-two to twenty-five, broke down under conviction of sin, and before the close of the meeting I saw one pointing another to Christ.

These village people, when blessed and stirred up, are not above walking some five or six miles, or even further, to the next night's meeting. There are no penny trams at their disposal, but they form companies and sing along the roads. In some of these places we find the priest holding sway; the children are bought with blankets, etc., at Christmas. I name this only that Christians may see the importance of strengthening efforts, and standing by those who plod with such odds against them. I am fully conscious of the fact that in my tours I have in a large measure entered into the labours of others. Yet I find great joy in speaking the same message and strengthening the hands of those on the spot.

Evangelistic Notes.

During the past fortnight Mr. F. C. Glover, of Weston-super-Mare, has been holding a mission in Burlescombe parish, Westleigh, Somerset. The meetings have been held in "The Gospel Tent." Children assembled in large numbers, and listened attentively to our brother's addresses and object lessons. The meetings for adults were well attended. God's presence has been realised, and many, we believe, have turned from darkness to light. F. B. Spray, Congregational Pastor.

Mr. William Dunn has concluded an encouraging mission at Barry Dock. From the first meeting to the close the interest deepened. On the night when Mr. Dunn gave his life-story, many had to be turned away. Pledges have been taken and souls have professed conversion. We believe the results of the mission have by no means come to an end. Gerald R. Coultas.

Mr. William Groves has been conducting a fortnight's Gospel service at the Baptist Chapel, Dugdale-street, Camberwell New-road. There are many whom we dealt with personally in the inquiry-room who have professed conversion. Our Sunday collections were more than double the usual amount. Our prayers and praise follow the evangelist.

John Waite, Pastor.

Mr. B. H. Angel has closed a fortnight's tent mission at Godstone. There has been blessing alike to saint and sinner. The evangelist is now holding a mission at Blindley Heath.

Mr. Charles Inglis has brought to a close a very successful five weeks' mission in Mr. Charrington's Great Assembly Hall, Mile End-road, E. No other evangelist can look back a quarter of a century and remember the early days of this work. During the whole of this period Mr. Inglis has yearly paid a visit and preached for the Tower Hamlets Mission. There are some still actively engaged in the work that were brought to the Lord during Mr. Inglis's earliest visits. Fresh from his work in Canada and the United States, it was most encouraging to find the old field of work ready for the seed of the Word. The week-night services were well attended, while the Sundays, as usual, found the great hall filled with audiences as anxious as ever for the Gospel. Some deeply interesting cases were dealt with from time to time in the after-meetings. Miss Inglis, who has a sweet voice, sang on the last Sunday evening.

Mr. Hugh C. Wallace, of the Evangelisation Society, London, has lately completed a Gospel Mission at Oare, Pewsey, Wilts, in a barn, it being the fifth conducted by him in this neighbourhood. All the meetings were very well attended, and once again much good was the result.

Five young students of the Bible Institute, Chicago, have purchased a van, have had a team of horses presented to them, and are off to the Black Hills to preach to the miners. The van contains all the arrangements for cooking. They carry tracts and Testaments for distribution. This is not a new departure, as the Bible Institute already controls several "Gospel waggons," as they are called.

The following incident occurred in connection with the evangelistic meetings recently held by Dr. L. W. Munhall, in Ottawa, Canada: One of the most prominent and influential business men in all Canada stood up in one of the meetings, and before 2,500 persons confessed Jesus as Saviour. His two sons, being present, followed their father's example. At the close of the meeting they went home and told the Christian wife and mother what they had done. She was almost overcome with joy, for she had been praying for this very thing for years. A family altar was at once erected. About 1,400 persons made public confession of Jesus as Saviour in the meetings. Hundreds have since united with the churches of Ottawa.

Mrs. Baeyertz at Cardiff.

This lady evangelist conducted a sixteen days' mission at Grangetown, Cardiff, from May 16 to 31. This was her third visit to Cardiff, but her first visit to Grangetown, one of the most neglected divisions of the town. All the meetings were held at the Grangetown Hall—belonging to the South Wales Forward Movement. The hall, which holds 1100, was crowded on the Lord's Day, and the floor was filled during the week. Nearly 200 professed to surrender themselves to Christ, and hundreds more were under deep conviction. The spirit of conviction was so strong in some instances that anxious ones could not sleep, and would get out of bed and call on some of the workers in the early hours of the morning, asking them to pray for them.

Our earnest prayer is that this work of God may spread, until there is a general awakening throughout this great district, which lies so near our great docks. We want our seafaring men to be saved, and become a blessing to this and other lands. Scores of families will bless God for sending his handmaid to our midst, and many a weary pilgrim will praise God for this season of refreshing. The afternoon Bible readings proved invaluable to Christians; while the clear way in which Mrs. Baeyertz set forth God's way of life in the evening meetings removed many a doubt, as well as led scores of poor sinners to trust in the finished work of Christ. All of us who have had the privilege of working in this place of difficulty thank God for the visit of our good sister. John Pugh, General Superintendent.

Colportage Work.

The annual meeting of the Metropolitan Colportage Association took place at the Tabernacle on Monday evening. The general sales of the year included 6393 Bibles, 4438 Testaments, books and packets 154,243, besides a large number of Scripture texts and cards, penny stories, etc. There was also a gratuitous distribution of over 61,000 tracts; nearly 350,000 visits were paid to houses in the district, and about 7500 religious services were held. Several districts have been reluctantly given up on account of inadequate support. The death of Mr. Brooking, the trade manager, was announced with regret, thanks being tendered to friends who had subscribed £50 for the widow, and to the trustees of the Stockwell Orphanage for receiving one of the girls into that institution.

A number of the men came to London recently for the annual gathering. They met in conference at the Tabernacle, and the same afternoon Mr. Thomas Spurgeon gave an address on "Irons in the Fire." His point was that there could not be too many irons in the fire if there was fire enough for them. At the general meeting in the Tabernacle, the report was read by the hon. secretary, Mr. C. P. Carpenter. Mr. Spurgeon said he rejoiced that the Society still flourished. It had lived in his late father's affections, though it had not been supported as he had desired. Difficulties had come, the work had necessarily been curtailed, but it was not less vigorous than of old. God had raised up the men, and had helped them to carry it on. The Lord had set his seal upon it; the Tabernacle Church was interested in the work; and though their hands were full, and they were not so able to support it as of old, there was no falling off in their interest. Other addresses followed.

Basutoland in Joy and Sorrow.

The following is from our aged friend, Rev. H. M. Dyke:—

We have had a blessed season of refreshment. Sabbath day we met to give praise for our glorious risen Saviour, and to commemorate his love in delivering us from condemnation by dying for us. Large congregations assembled to hear the blessed news; it was a beautiful autumn day, and about 2500 Basutos were present. We have no building large enough to hold that number; the meetings were therefore held outside under the shade of large fir-trees. In the afternoon service the Lord's Supper was partaken of by about 1000 of the Christians delivered from heathen darkness. It was a glorious sight to see so many approaching the table to partake of the bread and wine in memory of our dear Lord and Saviour. I am sure your heart would have overflowed with joy and praise had you been with us, and you would have said, "Truly the Lord is answering the prayers of his believing people in thus bringing in the heathen to the liberty of his Gospel." I trust that we shall hear from other stations of similar blessed seasons attending the believers, although upon none is it probable that so many would meet together.

Continue to bear upon your hearts our work in this still heathen land; the remarkable advance and aggression of the Europeans in late years make us tremble for these poor black nations still in the bonds of Satan, never having heard of God and his salvation, and who are being shot down or scattered by the white man. Wait with us on the Lord, that yet a time of mercy, a time for his servants to work, may still be granted. Oh for more earnest zeal and love for souls, love for the benighted heathen!

Next Sabbath my Henry and his wife purpose going to my old station at Hermon to hold service, and have the communion with the Christians in that district (about thirty miles from here), their missionary, Monsieur Christol, being on furlough. I have no doubt that, with God's presence and blessing, it will be a truly joyful season for the numerous believers there.

The terrible cattle plague (rinderpest) has entered Basutoland, and I fear it will cut off most of the cattle, and cause great distress. We can no longer travel with our ox waggons, we must trust to horses for short journeys. May the Lord deal in great mercy in this serious trial!

Morija, Basutoland, April 20.

The Lantern among the Arabs.

Mr. Joseph Cooksey, of the North Africa Mission, writes from Maison Crifo, Rue Gambetta, Sousse, Tunisia:—

We are able to do excellent work among the Arabs and Jews here by means of a magic lantern. There is a wide field of usefulness in this direction, if we had a good lantern, and liberal supply of *coloured* Scriptural slides. We have borrowed one up to now, but if we had one of our own we could at any time enter an open door and arrange a system of lantern services in the cafés in the evenings. In our village work the doctor has not been able to come with us for some weeks now; and a lantern draws splendid audiences.

The Indian Army.—At the Free Church Assembly, the submission of a report on the State regulation of vice gave rise to a debate on the question of the health of the Indian army, and Lord George Hamilton's dispatch thereanent, and on a proposal declaring it inexpedient to reappoint the Assembly's Committee, for the reason that this matter was not one with which the church, as a church, ought to take anything to do. This proposal was defeated, being only supported by nine members.

Mission Work in Bulgaria.—Pastor Basil S. Keusseff, whose work in Lom-Palanka has more than once been referred to in our columns, has issued a booklet, entitled, "Baptist Mission Work in Bulgaria." (2d. *Baptist Tract and Book Depôt*, 16, *Gray's Inn-road, W.C.*) It contains extracts from various articles descriptive of the pastor's work, exhibiting the difficulties that are encountered, also the persecution that has been endured. Nevertheless, encouraging success has attended the mission. Mr. Keusseff is at present in England raising the small amount of money required to alter the miserable building now in use for church purposes. He is fully accredited, and may be addressed to the care of Dr. Grattan Guinness, Harley House, Bow, E.

Christian Endeavour.

NATIONAL CONVENTION AT LIVERPOOL.

THE meetings of the seventh annual Convention of the Christian Endeavour Societies of Great Britain were commenced in Liverpool on Saturday evening. The gatherings have been on a very large scale, several of the most commodious buildings in the city being entirely monopolised in connection with them, and several thousand delegates from all parts of the country have been present.

The Convention was inaugurated by a reception to the visitors, presided over by Mr. Samuel Smith, M.P., who spoke some weighty and suitable words. A very hearty welcome was accorded to Rev. Dr. F. E. Clark and Mrs. Clark.

On Sunday there were special early morning prayer-meetings in the churches of various denominations, and later at the morning services in almost all the churches throughout the city attention was directed to different phases of the Christian Endeavour movement. In the evening a large number of open-air evangelistic services were held, and between eight and nine o'clock it was almost impossible to walk about in any part of the city without hearing the sound of Gospel singing.

Special Convention sermons were preached in the afternoon by Rev. Dr. G. S. BARRETT, in the Music Hall, Birkenhead, and by Dr. F. E. CLARK, in Hengler's Circus. Speaking from the words, "The Lord is able to give much more than this" Dr. Clark referred to the development of Sabbath-schools, the Young Men's and Young Women's Christian Associations, and the Endeavour Society as illustrating the power of God in the spreading of the Gospel. He remarked that when the Christian Endeavour Society was started some sixteen years ago, no one would have been bold enough to prophesy the extent to which it has reached to-day, whilst even seven years ago, when the first British Convention was held at Crewe, would anyone have predicted that such an enormous gathering would be taking place in Liverpool to-day? Similar work to that in England, he said, is being done in connection with the society in America. The young people there are arising on behalf of a better citizenship, a purer political life, and there is gradually springing up a revived civic consciousness. He believed that the English-speaking nations, standing together, would accomplish for the evangelisation of the world what no other nations on the face of the globe could accomplish.

On Monday and Tuesday numerous meetings were held, which we hope to notice in our next issue.

Strangers' Rest, Ratcliff Highway.

AT a special meeting of workers at the Strangers' Rest, Ratcliff Highway, on Friday evening last, helpful addresses were delivered by Mr. A. A. Head and Rev. J. G. Train. Mr. and Mrs. Ridings, who for many years have resided in Chili, pleaded the needs of that country and the other republics that make up the continent of South America. Their facts and figures were impressive; and what they were able to say of work already done among the people was not without significance as promising better things yet in store.

South America represents about one-eighth of the entire surface of the globe. It comprises ten or twelve republics, and has a population getting on for forty millions. There are mighty mountains, and there the greatest rivers of the world. In the matter of evangelisation, little has been done by agencies from the old world; the United States sustains many efforts, but calculating all these there are only about 500 evangelical workers in the entire continent.

Mr. Ridings referred with pleasure to the work of the Christian and Missionary Alliance of New York, which is contemplating great things in Gospel work in South America. Mrs. Ridings spoke earnestly for Chili, asking Christian traders to make their home there, and become centres of light in the midst of dense darkness.

On Whit Monday open-air and indoor meetings were held, the Gospel being preached in English, German, and Swedish. At 5.30 the sailors crowded into the large hall for tea, and a happy social gathering it was. After tea all assembled outside the "Rest" for another open-air service. Afterwards indoor meetings were held in different languages. Not a few were, it is believed, savingly blessed.

Missionary Pence Association.

DURING the financial year just closed upwards of £1000 has been received by this agency, and at least a hundred missions or societies have been aided from its funds. When it is remembered that the fundamental idea is regular weekly contributions of one penny or upwards, and that by far the larger part of the amount has been raised on this method, it will be seen that a widespread interest is represented. The Association insists that all contributions sent should be extra gifts beyond ordinary subscriptions. As the bulk of its income is derived from weekly pence from those not rich enough to be subscribers to societies, there is little doubt that these small gifts are extra income for the various missions. It is a very useful agency to the smaller missions as it supplies the machinery for collecting, and transmits all amounts to the societies nominated by its members, free of deductions.

In addition to aiding the funds of so many societies, and maintaining several lepers and children of lepers, one missionary, Mr. G. Wilkerson, is entirely supported by the Association. He is doing good work in Matabeleland, and the latest reports from him are of a cheering character. Interest in foreign missions is awakened, and information about them is supplied by the Association. It affords a ready and simple method for Bible classes, young peoples' societies, and mission halls, as well as private Christians, to bear their share in the great work of foreign missions. The secretary (Mr. W. R. Jones) may be addressed at 186, Aldersgate-street, E.C. JOHN JACKSON, Treasurer.

The Salvation Army.

THE Jubilee campaign of the Salvation Army was opened on Monday by General Booth, when Exeter Hall was thronged morning, afternoon, and evening. The Army was naturally present in great force, but the general public were also well represented.

General BOOTH said that as it was the anniversary of Pentecost he would take for his text the words, "Ye shall receive power, after that the Holy Ghost is come upon you." The Apostles were sent to carry on the work of Christ, but they wanted the power, till that promise was fulfilled; then they were transformed into heroes, and what they suffered and accomplished had been the wonder and the blessing of the world from that day to this. People now are in much the same predicament as the Apostles were; there is the same wail of want of power. There is plenty of power in the world—the power of machinery, the power for war, the power for amusement, the power of intellect, the power of wickedness. Yet with all that power, if we go into the spiritual world, the wail is "I can't." It is the pouring forth of the Holy Spirit that will give the power needed to do all the work which God demands. We must surrender all to God. At the conclusion of the General's address about fifty men and women came up to the penitent form.

The afternoon and evening meetings were crowded, and were marked, if possible, by even greater enthusiasm. The General announced that the Salvation Army is going to celebrate the Jubilee by forming 100 new army corps.

The Scottish Assemblies.—Some errors of fact crept into our brief notes last week on the Assembly gatherings. The principle of local management of the drink traffic was not endorsed as stated, but was rejected in the Free Assembly, though by a small majority. The decision of last year in the Established Assembly not to entertain the adoption of the joint hymnal was this year reversed by a decided vote.

Discharged Prisoners.—Since its formation, the Metropolitan Discharged Prisoners' Aid Society has assisted upwards of fourteen thousand prisoners, of whom it would appear that only about 7 per cent. find their way back to prison; while of unassisted prisoners a very large proportion do so. The total number of cases dealt with by this Society during 1896 was the very large number of 1317. The means adopted to find honest work for prisoners are various. The following are some instances: Purchasing a small stock to commence trade, such as fish or other articles, or tools for the prisoner's work, putting him in communication with a former employer, or taking him to some place where mere physical labour is required without any previous character. The central address is 15, Buckingham-street, W.C.; but there is a "Home" connected with the Society close to Pentonville Prison, and under the superintendence of a resident agent.

Catastrophe in Pisa Cathedral.

ON May 29 the priests had announced a splendid service in the Cathedral, when the very ancient picture known as the "Madonna di sotto gli Organi" was to be uncovered and brought out from its altar with great pomp and the celebration of Pontifical Vespers.

The whole of the immense building was illuminated by thousands of wax candles, with garlands of paper flowers between them. In consequence of the recent catastrophe in Paris, great precautions were taken, and the galleries were not let, as had been intended, on a sliding-scale of prices, just as in a theatre. The object of the committee which promoted the proposed fêtes was "to affirm, in the fiftieth crowning of our Madonna, the popular faith of Pisa, which has never been belied during the past centuries," and also to give a stimulus to commerce in the city by the coming of visitors and pilgrims from all parts of Italy. The civil fêtes and special services begun on May 22 were to be continued at intervals up to August 15, to the indignation of the Liberal party at such a revival of fanaticism.

On the evening of May 29, at the moment the local authorities were signing the documents for the uncovering of the picture, a candle fell, setting light to some of the paper flowers. Although it was at once extinguished, a cry of "Fire!" was raised, on which an uncontrollable panic took place, and so many of the thousands of people assembled rushed to the principal doors that a most terrible scene ensued. Women and children fell on the outside steps, where eight or nine were crushed to death, while a large number were more or less seriously injured. Others fainted, and some had their clothing literally torn to shreds in the terrific struggle.

Meanwhile, with the shrieks of the victims, and the cries of agonised relatives searching for their dear ones outside the Duomo, there mingled the tones of the exquisite music within and the singing of the choir of the Sistina Chapel in Rome, for the service went on as if no such tremendous struggle between life and death were taking place outside.

The Madonna was uncovered with all solemnity and carried out in procession; the electric and other lamps began to be lighted for the intended "splendid illumination." Upon this arose an indignant protest from the crowd of people and students in the square. The Archbishop was received with hisses, and some 2000 people marched through the town extinguishing the illuminations and tearing or smashing images of the Madonna.

The Duomo was then closed by order of the Prefetto, and the fêtes suspended for ten days. A message of sympathy was published from the King and a public funeral given to the victims on Monday, May 31.

A special tract had been prepared and largely circulated, entitled "Story of the Madonna taken from the Gospels." I would ask your readers to remember Pisa very specially in prayer, that this effort and all other Gospel work carried on here, may be very abundantly blessed, and that even this sad calamity may work together for good and for the glory of God. S. H. CARRUTHERS.

Pisa, June 5.

Portsmouth Soldiers' Institute.

EVERY worker here seems interested in making the place a good, comfortable happy home for every soldier willing to use it. No extraordinary or sensational methods are adopted to this end, but Divine guidance is sought daily to make the Institute really helpful, socially, morally and spiritually. Readers from the Institute go to barracks at the proper time, and, looking upwards for guidance, almost invariably find that the men receive such visits with pleasure, and it is believed that very many soldiers have thus been brought to Christ. Since the transfer of troopships to Southampton, a coffee-bar has been worked at the docks there, and every ship has been visited, but these efforts being insufficient to meet the need, a large house has been secured, in an excellent position, for a branch institute. The preparation and fitting up of this branch has necessitated considerable outlay, also some changes in the Portsmouth staff.

The Walsall Y.M.C.A. has benefited to the extent of £100 under the will of the late Miss Windle, an old subscriber.

Mildmay Conference.

PROGRAMME OF PROCEEDINGS.

Tuesday, June 15.

Room No. 4, 7 a.m., prayer meeting, Mr. James E. Mathieson presiding; Large Hall, 11 a.m., "The Evangelisation of our own Generation—the Character of those who are to Undertake this Work," Lord Polwarth presiding, speakers Rev. E. A. Stuart, Rev. G. H. C. Macgregor; 3, Bible reading, "Bible Motives of Evangelisation," Dr. A. T. Pierson; Room No. 4—3, "Mildmay Mission to the Jews," the Hon. R. Moreton, Rev. J. Wilkinson, Dr. Dixon, Rev. Samuel Wilkinson; 4.15, prayer meeting for Israel, Rev. J. Wilkinson; Room No. 5, 3, "International Christian Police Association," Mr. J. H. Tritton, Rev. E. W. Moore, Rev. J. Hudson Taylor, and testimonies from policemen; South Tent, 3, "Bible and Colportage Work—in England," Mr. W. H. Seagram, Mr. W. R. Moore, Mr. H. D. Brown, and several colporteurs; "In Ireland," Rev. Dr. H. M. Williamson, of Belfast, Rev. R. W. Hamilton, M.A., Lisburn; Mulberry Tree, 3, "Work among the Young," Rev. Preb. Webb-Peploe, Mr. W. J. C. Fegan, Dr. Barnardo; Large Hall, 7, Lord Polwarth—"The Jewish Mission," Rev. David Baron; "The Home Mission," Rev. Dr. H. M. Williamson, Mr. C. Russell Hurditch.

Wednesday, June 16.

Room No. 4, 7 a.m., prayer meeting, Hon. R. Moreton; Large Hall, 11 a.m., "The Results of Undertaking this Work," Lord Polwarth, Rev. Dr. A. T. Pierson, Rev. E. H. Hopkins; 3 p.m., "Bible Reading—Bible Methods of Evangelisation," Rev. Griffith Thomas; Room No. 4, 3 p.m., "Irish Church Missions," General Haig, Rev. N. F. Duncan, Mr. A. B. Stoney, LL.D.; 4.15 p.m., "O.A.M. in Ireland," Rev. R. C. Hallowes; Room No. 5, 3 p.m., "South American Missionary Society," Mr. T. A. Denny, Mr. W. C. Morris; South Tent, 3 p.m., "Medical Missions," Dr. Maxwell, Dr. Gauld, Dr. H. Soltau, Dr. Edith Brown; South Tent, 4.15 p.m., "The McAll Missions in France," Mr. Frank Deacon, Rev. C. E. Greig, Lt.-Col. Finch White, Colonel Morton; Mulberry Tree, 3 p.m., "North African Mission," Rev. James Stephens, Mr. E. H. Glenny, Mr. W. Summers; 4.15 p.m., "Congo Balolo Mission," Dr. H. Grattan Guinness; Large Hall, 7 p.m., Rev. H. E. Fox, chairman—(1) "Missions to Corrupt Christendom," Rev. Charles Merle d'Aubigné, Dr. F. W. Baedeker, (2) "Missions to Mohammedans," Mr. E. H. Glenny.

Thursday, June 17.

Room No. 4, 7 a.m., prayer meeting, Mr. Edward Trotter; Large Hall, 11 a.m., "The Motives for Undertaking this Work," Lord Polwarth, Pastor W. Fuller Gooch, Rev. Preb. Webb-Peploe; 3 p.m., the Lord's Supper, Rev. Dr. H. M. Williamson; Room No. 4, Bible reading, "The Duty of Evangelising our Own Generation," Mr. Eugene Stock, Mr. G. T. Manley, M.A.; Room No. 6, parents' prayer meeting, Mr. J. H. Tritton; South Tent, "Zambesi Missions," Mr. J. E. Mathieson, Rev. F. Coillard; Mulberry Tree, "Y.M.C.A. and Y.W.C.A. Work," Lord Kinnaird, Sir Geo. Williams, Mr. J. H. Tritton, Hon. Miss Kinnaird, Miss Reynolds, Miss Agnes Hill; Large Hall, 7, "Missions to the Heathen," Rev. J. Hudson Taylor, Bishop Ridley (of Caledonia), Mrs. Bishop.

Pastor Frank H. White and Mrs. White write us that they feel deeply grateful for the letters of true Christian sympathy they have received since their recent bereavement. The very large number of such communications prevents, to their deep regret, individual acknowledgment.

Spreading the Truth.—A quiet and unobtrusive work in spiritual seed-sowing continues to be done by the Society for Distributing Scripture Truth, which has been in existence for over thirty years. Its headquarters are at Eastbourne (65, South-street), but the Society is far-reaching in its operations. Its hanging text-rolls, cards, leaflets, etc., are found in railway waiting-rooms, hotels, hospitals, tramps' lodging-houses, prisons, and all manner of places at home and abroad. The need for such ministry is greater than ever, and the openings are increasing in number.

The Land of Edom.—Some interesting discoveries at Petra are reported by Father Buillon, Professor of Hebrew at Jerusalem, including ten unpublished inscriptions. The most important was that on the statue of King Rabel, the pedestal of which is 3 ft. high by 2 ft. broad. It is near the triumphal arch and alongside the Roman road. Another of the inscriptions is on one of the great tombs near the ravine of the Sie. It is bilingual, but has been so furrowed by rain as to be almost undecipherable. These discoveries are likely to lead to fresh light on Syrian history.

[500]

Archbishop Plunket Memorial Fund.

Perhaps no language could more forcibly set forth the claims of the Spanish Reformers to our sympathy and help than the words of the late honoured president himself, when for the last time he pleaded in public on their behalf. His Grace, in preaching from the text, "Be ye patient, for the coming of the Lord is nigh," said:—

"Does it appear strange that I should so importunately plead this cause? Does my anxiety on behalf of these reformers in so distant a land seem to any of you something like the craze of a well-meaning enthusiast? Ah, brethren, had you only seen what I have seen, had you only heard what I have heard, when going to and fro among these our brethren in Spain, you would no longer wonder. Had you come to know, as I have, the cravings and perplexities of these anxious inquirers, groping their way, as it were, among the dark mountains, and beseeching us to aid them in returning to the safe old paths. Had you witnessed, as I have, the obloquy, the hardship, and sometimes the peril to which they who so return are not seldom exposed; had you seen, as I have, the bold stand which they have made for Christ, facing contumely and shame for his dear sake. Had you watched, as I have, the earnest looks with which more than one of the brethren have grasped my hand, and thanked me, even with tears, for having done something to evoke sympathy on their behalf; ah, brethren, had all this been imprinted on your minds as it has been, and is, even at this moment, imprinted on mine, no one would wonder at my importunacy! No. What you would wonder at is this—that an appeal, however importunate, on behalf of brave and earnest men such as these, should ever have been made—as alas! it has sometimes been made—in vain!"

Contributions will be thankfully received by Dean Lefroy, Norwich; Preb. H. W. Webb-Peploe, 25, Onslow-gardens, S.W., and by the undersigned.—Yours faithfully,

H. E. Noyes, D.D.
Edward C. Unmack, M.A.
Secretaries.

Church House, Dean's Yard, Westminster, S.W.

Liverpool Evangelisation Society.

During the twenty-first year (1896) of this Society's labours in Liverpool and the neighbourhood, it has been encouraged by receiving many additional applications for help in preachers, and the various Gospel messages delivered both by their superintendent and volunteer staff have been very generously appreciated. Open-air meetings have been largely held in different parts of the city. Mr. T. Lydiatt, as superintendent, gave much help in the Jewish quarters and elsewhere, where there were many listeners. The number of indoor services provided with preachers cover a wide range of districts; the total number of meetings held during the year being 965, as against 757 in 1895. The Hon. Secretary is Mr. T. D. Barry, 3, Hackins Hey. This much-needed work of preaching the Gospel to the poor of a great city bears evident signs of success and progress, though the expenditure of the past year has not been fully met by income.

Belfast City Mission.

The home heathenism of Belfast is vastly greater than when this Mission was set on foot more than fifty years ago. This, of course, is due to the city's rapid and enormous growth, yet none the less is it a matter of most serious import. The utter godlessness of tens of thousands in the community constitutes a menace to society and a call to earnest effort by the Church of Christ. House-to-house visitation is an important department of daily labour by the twenty-four missionaries of this organisation, while open-air services, cottage meetings, tract distribution, and special evangelistic services stand prominent among other operations directed by the secretary, Mr. Wm. Maxwell, from the office at 12, May Street. It is not possible to tabulate the spiritual results and far-reaching influence for good of such a Mission, or to calculate the loss to this great and growing community were its agents and operations withdrawn. It is to be regretted that, owing to an exhausted exchequer, no addition to the number of missionaries has been possible during the past year.

Mr. Marcus G. Daniel, a Nestorian from Kurdistan, is in London pursuing studies with a view to undertaking evangelistic work among his own people. He has the endorsement of missionaries in Persia, and many well-known Christians in England. He is thoroughly acquainted with Nestorian conditions of life, and while still among us would be glad of opportunities to tell his story and plead the cause of the Gospel among the Kurds. Communications may be addressed to him, care of Miss Barclay, 9, Tranton-road, Bermondsey, S.E.

Work at Costers' Hall.

Mr. W. J. Orsman, J.P., issues his 35th annual report, the work having been commenced in Golden-lane in 1861. Costers' Hall is rightly described as "a remarkable centre of light and influence. Everything clusters around the Word of God, which radiates and inspires hundreds of once dreary sinful lives to holy activities." It is added that the most real and permanent way to elevate the poor is to reveal to their hearts the reality of eternal things. The Gospel in the home soon chases away the darkness and degradation of former times, and the men and women thus influenced become capable citizens and a blessing to society.

The distinct operations now carried on number fifty-five, and the spiritual work is more far-reaching than ever, the large hall being crowded at the Sunday evening services. There are 127 voluntary workers, whose aid makes it possible to carry on a large and comprehensive work at comparatively little cost. The Evangelisation Society supplies evangelists who are much appreciated. Some thousands of working people and their children are in constant contact with the Mission, the attendance every Sunday at Costers' Hall of children and adults being fully 2000. The street traders have the privilege of having rooms, free of charge, in which to carry on their thrift and general meetings. The week-day work—religious, social, and benevolent, deals with a much larger number of persons.

Mr. Orsman proposes that during Jubilee week a thousand poor persons will be entertained at Costers' Hall, as the most loyal way of remembering the Queen's sixty years' reign; but gifts either in kind or in money will need to be sent if this is carried out. The spiritual work, after all, remains the chief thing, and Costers' Hall represents a working mission church of several hundred members. Parcels of goods or left-off clothes should be sent to Costers' Hall, letters to Mr. W. J. Orsman, J.P., Shacklewell-green, N.E.

Schwifat Mission Schools.

After three weeks of itinerancy along the coast in ancient Phœnicia we came to the village of Schwifat, which lies between the mountains of Lebanon and the Mediterranean. There is much here to attract and delight the artist and the poet; but what has most interested and delighted us is Miss Louisa Proctor's work. She began, as you are aware, with twelve pupils, in 1886; but now it appears that she has, of boarders and day scholars together, in and near Schwifat, over 200 juvenile students of both sexes. Miss Proctor has many blessings to be thankful for, but chief of these, we think, is the staff which assist her.

At evening worship last Saturday St. John xi. was read, and the pupils were examined on the passage. The fulness and accuracy of their answers struck me as being remarkable; but the examination on the morning sermon last Sabbath evening was so detailed and accurate as to astonish a man who has sat at the feet of the best educators in Great Britain and America. It could be matched only by the best effort of the kind among the Scotch. It seems that some of Miss Proctor's friends have desired her to visit Great Britain, and tell a little about her mission schools; but while she could not comply, she is sending her "right hand," Mr. Tanious Saad, an honorary assistant, who enjoys her complete confidence. For some time past he has been collecting curious objects, which he will exhibit in England to make his lectures on "Bible Lands" more entertaining and beneficial. He is described by Christian travellers who have visited these schools as eminently fitted to interest and instruct, and no doubt many would like his services. If so, he may be addressed, care of Mr. Glockler, 153, Adelaide-road, Hampstead, London, N.W.

A Presbyter.

Notes for Bible Reading.

[WHAT IT PLEASED GOD TO DO.]

"It pleased the Lord to bruise Him" (Is. liii. 10).
1. (Reconciliation.)

"It pleased God...to reveal his Son in me"
2. (Revelation.) (Gal. i. 15).

"It pleased the Lord to bless Israel" (Num. xxiv. 1).
3. (Sovereignty.)

"It hath pleased the Lord to make you his people"
4. (Grace.) (1 Sam. xii. 24)

"It pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21).
5. (Proclamation).

"It pleased the Father that in Him all fulness should dwell" (Col. i. 19).
6. (Provision.)

An Invalid.

International S.S. Lessons.

June 20.

PERSONAL RESPONSIBILITY.—Rom. xiv. 10-21.
GOLDEN TEXT.—Ver. 21.

THE law of love which, in the former chapter, is applied to our political and social life, is here applied to the differences which may exist among Christians. The lessons are two:—

1. *Love saves from harsh judgment of others* (10-12).—Explain the condition of the Church in Rome. The well-instructed Christian, who knew his liberty in Christ, was free from all bondage to the Jewish ceremonial. To him all meats were lawful, and the sacred feast-days of the Jews were no longer binding. But others were "weak." Some were in bondage to the Rabbinical law which forbade the eating of meat which heathen butchers had killed, and the drinking of wine from heathen vineyards. Others still felt the obligation to observe Jewish law in matters of meat and drink and holy days, as Peter himself did before his vision. (See Acts x. 14-15.) Others had been idolaters before their conversion, and were not wholly free from the influence of their idolatry. An idol was not yet understood by them to be "nothing" (1 Cor. viii. 4-6); hence they regarded the eating and drinking of what had been offered to idols as participating in idolatrous worship.

How to deal with these weak ones, that is the question. It would be easy to say, "They ought to know better," and to seek to argue them out of their mistake by doubtful disputation (ver. 1). Or worse than that, there may be mutual misjudgment. The weak may judge, *i.e.*, condemn the strong, the strong may "despise," or "set at nought" the weak (3, 10). But *love* will not do either. It will lead a man to love his brother who with a clear conscience can do what would be wrong in himself (4-6). It will render it impossible for anything like contempt to be shown towards a brother whom Christ has received. More love would not make us all think alike, but it would lead us to respect one another's differences.

The application of this lesson need not be confined to questions of eating and of holy days, nor even to religious differences. Wherever we meet with one who is weak, or ignorant, or timid, we may be tempted to despise him. Or when we meet others who can do what we dare not attempt, we may pronounce judgment upon them. The apostle says, "Don't do so, but love them." Is not that a more excellent way?

And this lesson is enforced by the prospect of our own manifestation before the Judgment Seat of Christ (10, 12). It is not what men call the General Judgment to which the apostle refers, but that before which Christians are to have their works tried (see 2 Cor. v. 10); and their works will include their conduct towards those brethren who differed from them. There is One Judge—and only One. We must not arrogate to ourselves his work; but should live so constantly with the thought of meeting Him that our attitude towards all would not be condemned. How do our harsh judgments of others appear in the light of that day?

II. *Love prompts to the spirit of self-denial on behalf of others* (13-15). This is the lesson, particularly for the strong. It is their *privilege* to give up their liberty sometimes for the sake of others. A thing may be lawful, but it is not expedient (1 Cor. x. 23). "Why should I give up what I have a right to enjoy, simply because of somebody's weakness or ignorance?" Have you never heard anybody talk like that? Have you never talked that way yourself? "I've got a right to it, and I mean to have it!" Now learn the more excellent way of love. *Love never talks like that.* It was Cain who talked as though his brother were no concern of his. Love recognises two things: First, that fearful injury may come to the weak brother who attempts to do what another does with safety; and secondly, that Christ died for that weak brother as much as for the strong. He is, therefore, dear to Christ, and must be cared for and helped for Christ's sake. There are many applications of this. Card-playing, dancing, the use of intoxicants, certain places of amusement, Sunday travelling—are these stumbling-blocks to some? "Oh, yes," you reply, "to some weak, ignorant Christians." Well, if you love them, *as you must*, you will care for them, and bear their infirmities. To forego an indulgence for their sake is very little in comparison with what Christ did for them. And yet you are to love them with his love "shed abroad in your heart!"

This lesson is enforced by the statement as to what is really important in our Christian life (17-19). The three essential things are not dependent upon these outward things. Whatever we surrender for a brother's sake, if these are left to us, we may be more than content. But if indulgence destroys our peace with our brother, will it not rob us of the joy of the Holy Ghost, and of the consciousness of being right with God?

Irish Notes.

By the will of the late Mr. Robert Carr, of Kingstown, Dublin, Methodist foreign missions receive £500, Methodist home missions £100, and other Methodist funds £200.

Much regret is felt by a wide circle of friends at the death of Dr. T. A. McKee, of Dublin, who has just passed away, aged seventy-three. Deceased had been for twenty-seven years governor and chaplain of Wesley College, Dublin.

The Home of Rest at Bangor, co. Down, has proved a real boon to many an overworked female operative in Belfast, as in it she has found not only bodily, but spiritual health. Last year the visitors numbered 2000, and last week a new wing was opened.

The Bible and Colportage Society of Ireland, the annual meeting of which has been held in the Christian Union Buildings, Dublin, is doing a good and useful work. The total sales last year were 66,171, including 929 Bibles, 791 Testaments, and 863 Douay Testaments.

The Presbyterian Colportage Association employs forty-three agents, and its income last year was £1500. A new departure has been made by some nineteen students volunteering for this work, as a labour of love, during the summer months. Dr. Williamson, Moderator of the General Assembly, has said that this will give them an experience which will be better for them than a whole college session.

Among the Aged Blind.

THERE is always an interest, none the less real if a little melancholy, attaching to a gathering of blind persons. The sightless eyes are often concealed in a bright and cheery countenance, which is a rebuke to the unrest sometimes manifested in many whose faculties are unimpaired.

Such was the scene witnessed last week at the seventeenth anniversary of the Homes for Aged Blind situate at Crouch Hill, which an encouraging number of friends met to celebrate in the Jubilee Hall erected ten years ago for the benefit of the institution. An appropriate sermon was preached in the afternoon by Rev. Llewellyn Parsons, of Finsbury Park, and at 7.30 p.m. Mr. Samuel Iles, of Bristol, presided.

Eighty-two men and women are now in the Homes, most of whom have passed their three-score years and ten, while twenty two range from eighty to ninety three years of age. During the twelve months recorded, five had died, having shared the benefits of this kindly retreat, some for a dozen years and others less. Their darkness and suffering are now done; they shine in the light of the presence of the Lord in whom they had trusted.

The committee have decided to commemorate the present year by establishing at Southend-on-Sea a Branch Home for the Blind, the partially blind, and those who work on their behalf. An unencumbered freehold house has been secured, to purchase, repair, adapt, and furnish which £1650 will be required. Of this £1000 has been subscribed or promised. An urgent appeal was made for the balance, £650, so that the Home may be opened free from debt before the year is out. Rev. Henry Bright, himself blind, and his devoted wife superintend the work, at 77, Hanley-road, Crouch-hill, N.

A Jewish Testimony.—By way of rejoicing with Great Britain at the approaching Jubilee, the Union of Missionaries to the Jews have resolved to hold a meeting for prayer, praise, and testimony in Victoria Park on the afternoon of June 20. It is expected that about 200 Hebrew Christians will take part in this meeting, the aim of which is to express gratitude to God for the numerous blessings, both spiritual and temporal, which have been enjoyed by the Jews in Great Britain during the Victorian era. The sec. of the Union is Mr. M. S. Bergmann, 222, Burdett-road, Bow, E.

Spectacle Mission.—Only those who have themselves suffered from failing eyesight can fully appreciate the immense boon a pair of suitable spectacles confers; and if this be the case with the well to-do, how important it is that those who need such appliances, but are too poor to purchase, should be mercifully assisted in this respect, especially when their livelihood depends upon unclouded powers of vision. The London Spectacle Mission Society, founded in 1886 by the late Dr. E. G. Waring, has for some years been under the management of a responsible committee, the Bishop of London having expressed warm approval of the movement, and many clergymen testifying to the good work which the Mission has done in their parishes. Every subscriber is entitled to a number of spectacle cards for distribution, and each pair of spectacles is accompanied by a booklet. The hon. sec. is Miss Waring, of 197, Sutherland-avenue, W.

Personalia.

Mr. Wm. Quarrier, of Glasgow, is now on his way to Canada with a party of girl emigrants. He will be absent about two months.

Rev. W. Milburn, the blind chaplain of New York Senate, is about to visit England and Scotland. He will preach at various places.

Dr. T. L. Cuyler, in an article on "Books that have Helped Me," lays stress on the value of good biographies as an inspiration to devoted service. Of Finney's "Revival Lectures" he says:—"They are Sinaitic thunder and chain lightning; the perusal of them always sets me on fire. They are a grand tonic for young ministers."

Mr. M. S. Bergmann, who has for a number of years been engaged upon a translation of the Holy Scriptures into Yiddish, for the use of the Jews, has now completed the Old Testament portion of his work. The stereo plates are ready, and it is hoped that funds will soon be available to carry through the printing. Mr. Bergmann has nearly completed the New Testament in the same version. Several of the Jewish missions are encouraging his undertaking. Communications should be addressed to Mr. Bergmann, at 222, Burdett-road, E.

Obituary.

REV. J. HALL SHAW, VENTNOR.

By the death of Rev. J. Hall Shaw, M.A., Ventnor has lost one of its best-loved residents. By Nonconformists, as well as Churchmen, he was held in warm esteem; and although he had only held the vicariate for about five years, he had made a deep impression by force of character and Christian activity. Mr. Shaw was fifty-four years of age, and had held charges at Cheltenham and Harborne. From 1886 to 1892 he was vicar of St. Paul's, Canonbury, and was related to the late Miss Havergal.

REV. JAMES TROUP.

On Friday morning Rev. James Troup, of the Helensburgh Congregational Church, died very suddenly at the Manse. He retired in his usual good health, but ween twelve and one o'clock the housekeeper was attracted by a noise in Mr. Troup's room. On her entering, Mr. Troup uttered a few inarticulate sounds, and expired before medical aid could be summoned. Mr. Troup, who was a native of Rhynie, was educated at King's College, Aberdeen, and the New College, London. After the close of his college career he was called to Helensburgh as colleague to Rev. John Arthur, of the Congregational Church. At the end of five years he accepted a call to a Shetland church, but in 1870 he returned to Helensburgh as sole pastor of the Congregational Church, and he has since filled the pulpit with great acceptance. He was a cultured, scholarly preacher, and took the greatest interest in every evangelistic, philanthropic, and temperance effort.

MR. MARRIAGE WALLIS, J.P.

Religious and philanthropic circles in Brighton have lost a familiar figure by the decease of Mr. Marriage Wallis, J.P., in his seventy-seventh year. A native of Essex, and of Quaker descent, he entered the grocery business of his relative Isaac Bass, at Brighton, when thirteen years of age. As the years passed there was developed a warm sympathy in commercial activity, political energy, philanthropic interest, and religious life. Daniel Hack brought a like combination of vigour and character into the firm, and with its advancement there was a growth of influence for the good of Brighton and its best enterprises. The public spirit and generosity of Mr. Wallis are widely known. He was for many years a minister among Friends, also a thorough temperance worker; and for twenty years he served his fellow-citizens on the School Board. In him the Y.M.C.A. loses a firm friend and supporter; and in his capacity of president he was wise in counsel as well as to the fore with material help, and all this from the early days of the Association's existence.

Dartford.—The twenty-first anniversary of the Blackwood Temperance Hotel and Heath-street Hall was held a few days ago, Mr. A. C. P. Coote presiding. Though the general expenditure had been met, there is still a heavy debt on the building. The annual report, read by the superintendent, Mr. T. W. Stidolph, stated that the coffee tavern had been well patronised. The lads' Bible-class under Miss Wilkins had been well maintained; a sphere of much usefulness was open in the conduct of a girls' Bible-class, and it was earnestly hoped that some lady would undertake the work. Rev. A. Sturge, in the course of a vigorous address, expressed gratitude that the work was put under trustees, because that was a guarantee for its continuance. There was no hall in Dartford better situated for carrying on the social uplifting of the people.

THE BOOK WORLD.

JUNE MAGAZINES.

Bubbles, Dr. Barnardo's monthly, is famous for its coloured pictures. Some of the most striking in this number relate to natural history.

Young England is full of good matter for boys, useful elements not being crowded out by the imaginative. (*Sunday School Union.*)

Cottage Gardening is as varied as ever in contents, and calculated to render good service in brightening small homes. (*Cassell & Co.*)

In **The Clergyman's Magazine** Dr. Moule's thoughtful chapters on the Epistle to the Colossians are still running. There are many suggestive condensed sermons. (*Hodder & Stoughton.*)

The Expository Times sets forth all sides, and always has some useful matter for those who will study its pages with care. The Great Text Commentary is still dealing with John's Gospel, and there are some good notes on chap. xii. 24 ("The grain of wheat"). (*T. & T. Clark.*)

The Church Missionary Intelligencer opens with a thoughtful and instructive article by Rev. T. A. Gurney, on "The World Empire and the Everlasting Kingdom." Another remarkable contribution is "The Church and the C.M.S. in 1837," over the familiar signature of "E. S."

The Quiver in its "Royal Jubilee Number" has a loyal poem, "Victoria Victrix," a profusely illustrated article, "The Queen to her People"; a lyric, "Victoria the Good," by Rev. S. J. Stone, with more by Dr. G. C. Martin, and a splendid photograph of Her Majesty by Bassano. (*Cassell.*)

The Temple Magazine is varied, and among the most attractive contents are illustrated articles on "The Queen as Monarch," by W. T. Stead, and "The Queen's Horses and Carriages," by Mary Spencer Warren. Ten writers give their judgment as to the most striking characteristic and the most beneficent achievement of the Queen's reign.

In **Good Words** Mrs. Oliphant does justice to the Queen in a courtly and womanly sketch; and a capable pen tells of "Crete and the Cretans" with the aid of the artist's pencil. **The Sunday Magazine's** contribution to the Jubilee is "Sixty Years a Queen," by Dr. Spence, Dean of Gloucester. There are also interesting papers on Dr. Hugh Macmillan and Dr. Alex. Maclaren. (*Isbister & Co.*)

Religious Tract Society's Magazines. There are many echoes of the Jubilee time in these favourite periodicals. In *The Leisure Hour* Mr. F. Langbridge has a poem, musical in structure and lofty in imaginative power, entitled, "The Sixty Noble Years." Sir R. Palgrave contributes a most interesting sketch of the Queen's Prime Ministers with portraits. "Queen of Queens," the Jubilee number of *The Girls' Own Paper*, gives a comprehensive review of "The Queen and Her Reign," with portraits and illustrations. *Sunday Hours* (6d.), the popular new serial for the young, has an attractive bill of fare, including a fully illustrated account of "Life in Dr. Barnardo's Homes." The second part of *The Boys' Sunday Monthly* makes a fine pennyworth of varied reading. Among the varied and readable contents of *The Girls' Own Magazine* is a paper on "The Physiology of Plants," by Mrs. Brightwen, the well-known authority on natural history subjects. "The Roses of June" is another timely and finely illustrated article. *The Boys' Own Paper*, among other good things, has chapters on "Coins and Coin Collecting," by David F. Howorth, and an article on the cricket season. Several stories are running their course, and the "Boys' Own" Collector's Corner is a department of wide interest. *The Sunday at Home* opens with a "Hymn of Praise: The Twentieth of June, 1897," by Ellen Thorneycroft Fowler; and there are very readable articles on "The Victorian Years," "Some Recollections of the Sixty Years," and "The Threshold of the Twentieth Century."

Joseph Garibaldi, Patriot and Soldier. By R. Corlett Cowell. (1s. *C. H. Kelly*). A capital popular biography, brightened by a number of illustrations.

London Convention for the Advancement of the Spiritual Life, is the title of a book giving a full report of the addresses delivered at St. James's Hall, April 5 to 10 last. The book will be welcome to many. (1s. net. *Marshall Bros.*)

Three excellent additions to Messrs. Partridge's **Pansy Series** of wholesome stories (4d. each) is "Miss Priscilla's Hunter," by "Pansy"; "Wild Bryonie," by Jennie Chappell, and "Avice," by E. F. Pollard. They make capital holiday reading.

Prayers for the Week. From the Private Devotions of Lancelot Andrewes. (1s. *Oliphant, Anderson, & Ferrier.*) A deeply interesting section of the volume which was recently issued, with biographical and other chapters, by Dr. Alexander Whyte.

The Scripture Way of Salvation, a famous sermon by John Wesley, has been edited with preface and notes by Dr. Agar Beet, and published in a neat little volume by *C. H. Kelly* (8d.). This discourse embodies Wesley's mature thought on the subject of "Christian perfection."

Surenne's French Dictionary, a well-known school book, has been issued in a cheap form, with "thirteenth edition" on the title page. It is twofold and well arranged; and being of pocket size, it will prove of service to travellers. (1s. 6d. Edinburgh: *Oliver and Boyd*; London: *Simpkin, Marshall and Co.*)

Great Britain and Her Queen. By Anne E. Keeling. This popular book, which should be of special interest to Methodists, seeing that in its closing pages it outlines the progress of their Church, has been issued in a revised and enlarged edition. The illustrations are over a hundred in number. (2s. *C. H. Kelly.*)

A very freshly conceived and thoughtful little treatise, by Rev. T. Greenwood, entitled **The Greatest Problem, Miracle, Work, and Wonder in the World,** is published by *Messrs. Passmore & Alabaster.* (1s.) The problem is Evil; the miracle is Jesus Christ; the work is Redemption, and the wonder is human Unbelief.

The Young Man's Friend and Guide through Life to Immortality, by John Angell James, has been re-issued by *Simpkin, Marshall & Co.* Though a book of the last generation, it is of great practical value. The companion volume, **The Young Woman's Friend and Guide,** has been published in uniform style. Both books deserve many readers. (2s. 6d. each.)

A new "Present-Day Primer" is the **Key to Green's Brief Introduction to New Testament Greek.** Prepared by Samuel W. Green, M.A., Professor in Regent's Park College, it will prove of service to beginners, and perhaps do something to extend the usefulness of Dr. Green's "Brief Introduction" and the larger "Handbook." (1s. *Religious Tract Society.*)

Hero Tales from Sacred Story is a volume of sermons by Rev. Louis Albert Banks, D.D. (6s. *Funk & Wagnalls Co.*) All the author's discourses are rich in illustration, drawn from life and reading; and this volume, like its predecessors, will have use for preachers, as well as comfort and instruction for those who read sermons because they are unable to hear them.

Englishmen, Israelites, Turks Edomites, Politics and Prophecy, by H. Herbert Pain, is a popular work, which has reached its second edition within a few months of original issue. The Israelitish "identifications," historical and philological, are sometimes quite amusing. The more general section of the book is of wider interest, and bears evidence of much reading on the part of the author. (1s. *Banks & Son, Racquet-court, E.C.*)

Through a Pocket Lens. By Henry Scherren. (2s. 6d. *Religious Tract Society.*) This volume, with its ninety illustrations, informs our boys and girls what wonders are brought within their reach in the sphere of natural history, by the use of an inexpensive pocket lens. The structure and life history of some of the smallest of God's creatures may be studied without costly apparatus, and Mr. Scherren is a good guide to beginners in this delightful and instructive occupation.

Child-Saving Institutions. The fifteenth edition, enlarged, of **The Classified List of Child-Saving Institutions,** certified by Government, or connected with the Reformatory and Refuge Union and Children's Aid Society, is a publication likely to prove of great interest to philanthropists. The book also contains complete lists of Discharged Prisoners' Societies, Magdalen institutions, and Inebriate retreats. (1s. 6d. *Reformatory and Refuge Union, 32, Charing Cross, S.W.*)

Church Reform in Spain and Portugal: A short History of the Reformed Episcopal Churches of Spain and Portugal, from 1868 to the present time. By H. E. Noyes, D.D., hon. chaplain to Her Majesty's Embassy, Paris. (2s. 6d. *Cassells.*) The late Archbishop of Dublin, who took a deep interest in struggles for church reform in Continental countries, writes an introduction to this work, which is from the pen of one who has diligently followed the movement which he describes. The book demands the sympathetic attention of Protestants.

The Personal Ministry of the Son of Man is a volume of studies on the Saviour's application of his own teaching, by James Jeffrey, M.A., of Trinity United Presbyterian Church, Pollokshields. (5s. *Oliphant, Anderson, & Ferrier.*) Twenty-four in number, these discourses begin with Jesus and the Baptist (Matt. iv. 13-17), and end with Jesus and the Restored Backslider (John xxi. 15-22). Exposition and application are combined throughout; and while calculated to instruct those who cannot hear the Word opened in preaching, the pages will help workers to a deeper realisation of the Lord's method of dealing with those individuals with whom He was brought into contact.

"Spring-Time: The Only Pretty Ring-Time." Edited by Charles Peters. (7s. 6d. *Religious Tract Society.*) This handsome volume contains a series of well-written and beautifully-illustrated chapters on various aspects of springtime. The longing which dwellers in great centres of population and work feel for a visit to the country in the spring, and which so few of them are able to indulge, may be to some extent gratified by reading these attractive pen sketches, and by studying the fine engravings which at once carry the mind into the heart of the country. Well-known writers on natural history and country life are among the contributors, and the book will form an acceptable present at any time.

Heaven: An Inquiry into what Holy Scripture reveals and suggests of the glories of the Father's House. By J. Hunt Cooke (2s. *Baptist Tract and Book Society*). Twenty-one chapters, dealing with sublimities, in the light of Scripture, and with becoming reverence and caution. With the Christian the heavenly hope is an object of faith, rather than a logical demonstration: this truth is duly recognised in these thoughtful and attractive pages. The beauties of holiness as they relate to the immortal life, are charmingly set forth by Mr. Hunt Cooke, the reading of whose book should impress perplexed believers with the great goodness of the Heavenly Father, and induce in them a disposition to wait with expectant patience the call to the immediate presence of the Lord.

Bible Selections for Daily Devotion, arranged by Sylvanus Stall, D.D., contains 365 readings from the Authorised Version. They have been taken from Old and New Testaments in the order of the books, and each reading is about the length of the first chapter of Genesis. In the words of the title page, the book has been compiled "for use in family worship, for daily Scripture reading by Christian Endeavourers and members of other societies of young people who have covenanted to read a portion of God's Word each day, and for use in the chapel services of colleges and universities, and by teachers in the opening services of the public schools." The author desires to meet a need, and not to supersede the use of the Bible in its entirety. Proper names are accented, and their pronunciation indicated; in the Gospels a chronological arrangement has been followed. For the purposes specified this will be a very useful book. (4s. *Funk & Wagnalls Co.*)

Primeval Revelation: Studies in Genesis i.-viii. By J. Cynddylan Jones, D.D. (6s. *Hodder & Stoughton.*) The author of this substantial volume delivered the "Davies Lecture" last year, and took for his subject "Mosaic Theology." He divided the work into three parts, the first of which is here given. It is hoped that the second and third parts, "Patriarchal Revelation" and "Sinaitic Revelation," will likewise be published in due course. "Primeval Revelation" is complete in itself, and on many grounds demands first attention. In regard to the early chapters of the Bible many modern theologians hardly have a judgment to stand by; therefore it is well that Dr. Jones did not keep back this part of his work. Gathering facts and facing difficulties, he has produced a book crowded with information and strong in argument. He holds the Bible story to be trustworthy; and while some find in Genesis a grain of truth and a bushel of myth, he finds the opening pages of God's Word rich in treasure, natural and spiritual, historical and religious. The chapters of Genesis that are here surveyed and examined deal with the fundamentals of Divine truth, as the Epistles to the Romans, the Galatians, and the Hebrews show. While not answering for every position assumed, we are glad to commend the work, which bears witness of the author's eloquence as well as of his wide reading on many subjects.

The "Diamond Jubilee" and Some of its Lessons, by Rev. S. G. Green, D.D., is a booklet of sterling value for circulation among the people at the present time. (7d. per dozen. *Religious Tract Society.*)

The Image of a King (Eikon Basilikè), by W. H. Brazil, M.D., is a booklet specially written for the boys of our public schools. It has a grand message for them, and we trust parents and others will enclose copies in their letters. (4d. each, 3s. 9d. per dozen, post free. *Tillotson & Son, Bolton.*)

The second part of *Messrs. Cassell and Co.'s* Jubilee serial, "The Queen's Empire." (6d.) gives a profusion of pictures, showing how the Queen's subjects travel in different parts of the realm. "The Queen's Pictures" (6d.), issued by the same firm, reproduces many paintings illustrative of leading social events in Her Majesty's life.

Austin's Arrival in Britain: Two Letters by William Adamson, vicar of Old Ford, London, E. This is a capital booklet, showing (1) that Austin did little or nothing of direct good for English Christianity, and (2) that the British and Keltic evangelists were the agents used by God in spreading the Gospel in our land. This is a booklet for the times, from the pen of a thorough Protestant. (*"English Churchman" Office, 74, Strand.*)

Peelton School for Girls, South Africa.—It has been resolved to reopen this school, which at one time did such splendid service in training the Kaffirs. Rev. Mark Wilson, who has charge of the station, is anxious to obtain the help of a lady as head mistress, who possesses the missionary spirit, and has a love for Christian work as head mistress. If any readers of The Christian know of a suitable person they should at once communicate with Rev. D. B. Hooke, at the Memorial Hall, Farringdon-street, London.

AMONG THE CHURCHES.

Church of England.

THE C.M.S. still needs £5500 to extinguish its adverse balance in last year's accounts.

Rev. G. W. Gent, principal of St. Mark's College, Chelsea, and examining chaplain to the Bishop of St. Asaph, has been appointed principal of St. David's College, Lampeter.

It is pointed out that while 320 churches have been built in the diocese of London in the past sixty years, the church accommodation has not nearly kept pace with the growth of the population.

The Queen has given directions that a sum of £500 out of the income of the Duchy of Lancaster, payable to Her Majesty's privy purse during the current year, shall be applied in augmentation of the stipends received by the holders of certain small livings in the gift of the Duchy.

Colonel C. E. Lefroy, of the Rifle Brigade, has given to the Missions to Seamen his steam yacht, to be used as a mission vessel for boarding ships. The gift has been appropriated for the Mersey Mission, the chaplains of which have long needed a useful steam launch whilst ministering to the crews on the river.

Work of an interesting kind has recently been begun by Rev. Richard Free in that part of Millwall which lies between the Isle of Dogs. Although the new district is barely three miles east of London Bridge, it is a little known and extremely desolate spot. The population of about 4000 is almost exclusively engaged in the numerous docks and factories which line the river-bank. In the most squalid part of the district a church, with clubrooms and schoolrooms, is about to be erected.

The committee of the Irish Church Missions have unanimously adopted a minute in regard to the reply of the English Archbishops to the Papal Bull. This minute says that "the committee, having carefully considered the reply, are constrained, with the deepest sorrow, to declare it to be as a whole, both in matter and tone, unworthy of the Protestant and Reformed Church of England. That it should have emanated from the two Archbishops of the Church is, in the opinion of the committee, a fact of solemn and portentous significance in view of the prevalence of sacramentarian and sacerdotal teaching."

The committee of the London Diocesan Church Reading Union have arranged the following series of lectures on "The Church in the Reign of Queen Victoria," to be delivered on Wednesday, at 1.15, at St. Michael's, Cornhill:—June 16, "The Church and Foreign Missions," by the Bishop of Tasmania; June 23, "The Church and Philanthropy," by the Archdeacon of London; June 30, "The Church and Education," by Prebendary Wace; July 7, "The Church and the Colonies," by Bishop Barry; July 14, "The Church and Home Missions." by the Bishop of Stepney; July 21, "The Church and Literature," by the Rev. J. E.C. Welldon.

The Jubilee service at St. Paul's Cathedral on Sunday morning, June 20, will be attended by the Prince of Wales and other members of the Royal Family, the Ambassadors, the Governor and Company of the Bank of England, and some of the judges, as well as by 150 members of the Bar, accompanied by 150 ladies. The service will consist of "choral matins" at half-past ten, and a sermon by the Bishop of London, followed at half-past eleven by a "high celebration," at which the Bishop will probably also officiate. It is reported that the Russian prelate who is coming to England to represent the Russian Church at the approaching Lambeth Conference will be present.

Congregational.

Ilford Church has been reopened. Additional seating accommodation is provided for 200 persons.

Rev. J. Ossian Davies will commence his ministry in Paddington Chapel, Marylebone-road, on Sunday, June 13.

The ministers of Monmouthshire, English and Welsh, have had a "quiet day" at Llanrachles, the birthplace of Welsh independency. About forty ministers were present.

Recognition services have been held in connection with the settlement of Rev. Ben Evans at Winton, Bournemouth. Rev. J. Ossian Davies spoke in eulogistic terms of his friend.

With reference to the International Congregational Council to be held in Boston in 1899, the authorities of the American churches have suggested that the English delegation should consist of two hundred.

The pastorate at Glastonbury has been accepted by Rev. A. W. Bennett. Mr. Bennett's last pastorate was at Macgregor, Manitoba. Previous to that he had been seven years in Whitechapel, and about the same length of time at Southsea.

Rev. G. J. Williams, of the Union Church, Hong Kong, has resigned his position as a missionary in connection with the London Missionary Society, his church, which has hitherto been aided by the Society, having become self-supporting.

In consequence of the condition of his health, Dr. Horton has been allowed to retire from the chair of the London Congregational Union, on the understanding that he will, if able, take the office again next year. In these circumstances the Union has elected Dr. Guinness Rogers and Mr. Albert Spicer, M.P., joint chairmen for the present year.

The Sheffield Association has held its summer conference. Rev. James Ross, in a paper on "The Witness and Work of Present-day Nonconformity," said that Nonconformity was not merely a political condition. The lack of knowledge of Nonconformist principles was especially prejudicial to the welfare of young members. They had lost their young people largely because they had failed to instruct them, and the reproach must be wiped away somehow.

At the General Committee of the Congregational Union of England and Wales, which met at the Memorial Hall on Tuesday afternoon, the following were selected as the representatives to attend the National Thanksgiving Service at St. Paul's Cathedral on June 22:—Rev. Dr. Charles A. Berry (chairman), Rev. Dr. Alexander Mackennal, Rev. Dr. Parker, Rev. Dr Guinness Rogers, Rev. Alfred Rowland, LL.B. (chairman-elect), Rev. W. J. Woods, B.A. At the same meeting Mr. Alfred J. Shepheard was unanimously re-elected chairman of committee for the ensuing year.

Calls.—Rev. W. H. C. Palmer, of Spa Fields, to Emanuel Church, Tunbridge Wells; Rev. A. W. Bennett, Glastonbury; Rev. J. Angell Jones, Garstang.

Baptist.

Rev. G. Hay Morgan, pastor of Woodberry Down Church, has changed his address. It now stands, 53, Woodberry-grove, N.

Cann Hall Church, Leytonstone, has a Sunday-school of about 800 children. During the past year over twenty of the young people have been received into church membership.

Kirton-in-Lindsey is a cause 234 years old. The chapel is in course of enlargement.

Rev. R. M. Julian, of Calcutta, has sailed with his sick wife for England. After a second fight with sickness, he has had to seek refuge for his wife in the climate of his native land.

Rev. Thomas Phillips, B.A., Kettering, has been again invited to the pastorate of Bloomsbury Chapel. His congregation has unanimously passed a resolution urging him to decline the invitation.

Dr. Percy Lush has accepted the office of treasurer to the Young People's Missionary Association, which is an auxiliary to the Missionary Society. Dr. Lush is a son of the late Mr. Justice Lush.

Revs. E. G. Gange (President of the Baptist Union), S. Vincent (Vice-president), Dr. S. H. Booth (Secretary), and Dr. Maclaren will probably occupy four of the allotted places at St. Paul's on June 22.

The recognition services of the Rev. J. Neighbour at Retford were held last week. The Rev. J. G. Greenhough, M.A., preached a sermon in the afternoon, and the Free Church ministers of the borough spoke at the evening meeting. Mr. J. Clements presided.

At a meeting of the Candidates' Committee of the Missionary Society the following brethren were accepted as missionaries to the Congo:—Mr. J. Jeffrey, from Rawdon College; Mr. A. G. Adams, from Bristol College; and Mr. T. O. Ransford, from Regent's-park College.

Successful services have been held at Dunnington in connection with the ninth anniversary of the settlement of Rev. C. Chrystal. The report stated that the congregations continued good, and that mission and temperance work are being prosecuted with vigour and attendant blessing.

The Suffolk and Norfolk Association has held its 126th annual meeting at Stowmarket. Mr. W. Dixon, Bradfield St. George, delivered a most interesting presidential address. One of the weaknesses of present Nonconformity, he said, was that there was not enough known of early struggles for liberty. Another of the great things wanted was that Baptists should hold their distinctive position.

The centenary of the Baptist Home Missionary Society has been celebrated at Mansfield-road Chapel, Nottingham. Rev. E. G. Gange, President of the Baptist Union, was the chief speaker, who said that as a denomination they had not made the headway in church extension that they ought. The society maintains a missioner, and helps to support 107 village pastors. In England to-day there are 120 churches which, in times of weakness, were supported by the society; and in their present independent positions these are under strong obligations to support the society, and promote its important work.

Calls.—Rev. R. G. Fairbairn, B.A., Cheltenham, to Downs Church, Clapton; Rev. B. Williams, of Denbigh, to Llwynhendy, South Wales.

Methodist.

For the office of college principal Rev. Dr. Townsend will be nominated at the New Connexion Conference, in addition to the three ministers of the College Committee.

Rev. J. G. Davies has been appointed by the Wesleyan Missionary Society to proceed to the Nigel Goldfields, in the Transvaal, and Rev. H. Oswald Brigg, of Headingley College, to Mashonaland.

The Wesleyan Missionary Committee has given consent to the return home of Rev. Sidney R. Hodge, M.R.C.S., who for the past ten years has rendered invaluable service as medical missionary at Hankow, China.

A serious illness has seized Rev. W. J. Ward, Primitive Methodist, formerly of Market Rasen, who, in February last, left to take charge of a mission station at Jamestown. At last report he was in the hospital at Old Calabar.

In connection with the Queen's recent visit to Sheffield a knighthood has been conferred on Alderman C. T. Skelton, who is a leader among the New Connexion Methodists in Yorkshire. The new knight is a thorough teetotaler.

Rev. George Lester, general superintendent of the Bahamas District, having received permission from the General Committee to return home with a view to re-entering circuit work, is likely to be succeeded by Rev. Fredk. W. Gostick, of Melton Mowbray Circuit.

The foundation-stones of a new Wesleyan Chapel have been laid at Barry. The new building will be erected on land adjoining the present chapel, which will be used for the purposes of a Sunday-school, on the hill overlooking the town, the island, and a large sea front.

The Duchess of Albany attended an interesting gathering last week in connection with the Queen's Commemoration Fund of the Wesleyan Methodist denomination in aid of the Soldiers' and Sailors' Homes. In the address presented to her Royal Highness by Sir George Chubb, it was stated that there are now twenty-nine homes in various parts of the Empire, and that this special Diamond Jubilee effort had already reached £5000, while a total of £6000 was expected.

Presbyterian.

The ticket for the Jubilee service at St. Paul's Cathedral, allocated to the Presbyterians, will be used by the Moderator of Synod.

Dr. Moinet has been inducted to the pastorate of Bromley Church. Rev. J. Jeffrey Johnstone, of Forest Hill, presided, and the induction sermon was preached by Rev. William Armstrong, of West Norwood.

An effort is being made by the Brondesbury congregation (Rev. R. E. Welsh) to complete its mission-hall premises at Willesden Green by the addition of class-rooms. Between £300 and £400 will be needed.

Out of 311 ministers belonging to the Presbyterian Church of England, 210 are known to be total abstainers, and the proportion continues steadily to increase. Nearly all the younger ministers are strong temperance men.

At the meeting of the London South Presbytery last week a letter was read from Rev. J. M. Stuart proposing to commence church extension work in Brixton. With reference to the iron building at present occupied by the West Norwood (Tulse Hill) congregation, it appeared that the building was erected by the Presbytery, and that they were responsible for the existing debt of £363. Rev. J. More, of Woolwich, offered to raise £253 of the debt if the West Norwood friends would raise the remaining £100. This offer was accepted.

Fallen Asleep.

At Egremont, Captain JOHN HERRON, J.P., an elder of the Presbyterian Church, and a well-known helper in Christian effort.—At Leytonstone, Mr. H. STEVENS, aged sixty-five, deacon of Milbrook Baptist Church, and to the front in all good work.—Mr. JAMES LEVER, formerly of Bolton, more recently of Liverpool, for many years a warm supporter of work among the Congregationalists.—At Hastings, Mr. G. A. KEYWORTH, son of a former professor of Hebrew at Cheshunt College.—At Norwich, Mr. HENRY TREVORS, for more than half a century associated with the Baptists in the city and county.—At Woburn Sands, Rev. C. E. WOOLMER, who entered the Wesleyan ministry in 1846, and was superannuated in 1884.—At Tyddyn Purpas, Mr. RICHARD JONES, for forty-six years deacon at the Newborough Presbyterian Church, and well known and respected throughout Anglesey.—At Percy Main, Newcastle-on-Tyne, Rev. A. T. COATES, vicar of the parish.—At Scratnagh, co. Wicklow, Mrs. SMITH, aged ninety years.—At Darrenpoint, Miss DARRINGTON, a zealous worker in the Methodist Church.—At Ardee, co. Louth, Mr. NICHOLAS ARTHURS, aged eighty-three years.—At Mullyloughran, Armagh, Miss MAGOWAN, daughter of the late Rev. R. Magowan, Methodist minister, aged sixty years.—At Lowestoft, Mr. HENRY TUTTLE, for many years a worker among the United Methodists, and highly esteemed throughout East Suffolk, alike in commercial and religious circles.

DONATIONS

Received by Messrs. Morgan and Scott to Tuesday, June 8, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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"For Jesus' Sake."—Please say which Soldiers' Institute.			
Famine in India—H. H. H., 2s.; Reader THE CHRISTIAN, Crieff, 10s.; A. C., Kingstown, 10s.; Will, £5; T. K., £1; K. D., £1; P. A. D., £1; Matt. xxv. 42, 10s.; An Old Indian, 5s.; H. H. H., 1s.; E. G., Bristol, 2s.; E. R., £10; H. M. F., 5s.; E. R., 2s. 6d.; C. H., £2; Willing Helpers, 4s.; C. M., 5s.	22	16	6
Christian Succour to India—A. E. H., £1; C. Y. R., £1; Jennie and W. E. C., 5s.; D. A., 7s. 6d.; A. M. M., £50; Miss L. M., £10; A. G., £2; Miss B., £1; Miss E. L., £5; For His Sake, 5s.; J. P., Brockley, £4; Widow, 5s.; A. W., 10s.; E. H., £1; M. M., 1s.; E. N. R., £1; S. L., 10s.; J. McL., £2 2s.; H., £2; M. B., 5s.; A. I. C., £2 10s.; J. G. M., 2s. 6d.; Compassion, 5s.; J. M. M., £5; E. S., 3s.; J. R. S., £1; M. E. P., 5s.; J. C., 10s.; R. B. J., £50; E. B., £1 10s.; J. G. B., £4 19s. 2d.	148	15	2
Indian Famine (Major-General Haig)—J. McL., £2 2s.; Cs., £1 10s.; (*Kot Mission, Famine*) W. E. M., 2s. 6d.	3	14	6
Indian Famine (Zenana Bible and Medical Mission) E. G. C., £1 1s.; Dorothy, 2s.; L. S. H., 10s.; M. W., £10; A. M. D., £1; Nemic, 5s.; M. A. G., 5s.; O. A., 2s. 6d.; Ada, 3s.	13	8	6
Indian Famine, Agra (Rev. J. P. Haythornthwaite)—J. McL.	2	2	0
Miss Bannister's Work, Poona—Mrs. P.	1	0	0
Beggars' Church, Agra (Famine)—W. E. M.	0	2	6
Pundita Ramabai's Home for Widows, Poona—M. F. M., £5; M. L. H., £5; Mrs. P., £1; R. B. H., £1; (*Famine*) L. A. W., £1; Reader of THE CHRISTIAN, 10s.; E. M. L., 13s.; Thankoffering, J. E. P., 5s.; E. G., 10s.; H. D., 10s.; E. J., £5	18	8	0
Indian Famine (Children, Mrs. Bruere)—See page 19	13	0	0
Indian Famine—See page 19	0	6	0
Armenian Sufferers' Relief—M. F. B., 15s.; A. C., Kingstown, 10s.; Mrs. P., £1; E. R., £10; E. S., 3s.	12	8	0
Armenian Refugees (Rev. F. B. Meyer)—Mrs. P.	1	0	0
Armenian Massacre Relief (Bible Lands Mission)—J. G. M., 2s. 6d.; M. L. E., Hong Kong, 10s.; (*Broussa Orphanage, Children of Armenian Martyrs*) Alva, 10s.	1	2	6
Armenian Refugees (Dr. Baedeker)—Nemie	0	5	0
Dr. J. G. Paton's Mission, New Hebrides—J. G. M.	0	2	6
Church Missionary Society—Friend in Country, 10s.; (*Famine*) C. L. M. T., 10s.	1	0	0
Female Education in the East (Commemoration Fund)—Cs.	1	0	0
British Syrian Schools (Armenian Orphans)—Cs.	1	0	0
Boca Mission, Buenos Ayres—Cs.	1	0	0
Zambesi Industrial Mission—Cs.	1	10	0
Tarsus Evangelistic Society (Rev. K. Behesnilian)—A. G., £2; (*Marash Orphanage*) E. S., 5s.; Rose-street U.P. Church, Edinburgh, £29 8s.	31	13	0
North Africa Mission—M. F. B., 10s.; C., £5 5s.	5	15	0
Mr. Eoll's Work, Port Said—Shrewsbury Hall, Redhill	2	18	8
China Inland Mission—Mrs. P., £1; M. F. M., £10; J. W., £10; Kappa, 10s.; E. H., 14s.; S. N., £5; F. F. S., £10; M. B. D., 5s.; J. G. M., 2s. 6d.; C., £5 5s.	42	16	6
British and Foreign Bible Society—M. F. M., £5; Unit, £10; J. W., £10	25	0	0
Cavalier Capellini's Work, Rome—E. S.	0	5	0
Sheo-Yang Mission, China—Thank-offering from Weston-super-Mare	2	0	0
Congo Balolo Mission—F. F. S., £10; R. H. L. D., 5s.	10	5	0
Mr. and Mrs. Innes-Wright's Work, Nepaul—Miss W., 8s.; Collection, Clark Memorial Hall, Largs, £1	1	8	0
Kurku Mission—F. F. S.	10	0	0
Prevention of Cruelty to Horses, Florence—L. A. W.	1	0	0
Pastor Fritz Fleidner's Work, Madrid—Praise.	10	0	0
McAll Mission, Paris—Cs., £1; (*Bibles*) Hastings, £10	11	0	0
Maloga Mission—Mrs. M. G., 10s.; Mrs. E. L., £1.	1	10	0
S. Africa General Mission—A. A. de V., £2 10s. 3d.; F. F. S., £10	12	10	3
Tibetan Pioneer Mission (Miss Taylor)—H., £1; E. L., £1; Mrs. P., £1; M. B. D., 5s.	3	5	0
Persecuted Stundists—R. V. G., £5; M. M., 1s.; Mrs. P., £1; M. L. F., Hong Kong, 10s.	6	11	0
Society Relief of Persecuted Jews (Jerusalem)—M. M.	0	1	0
Mission to Lepers of India—M. B. D., 5s.; Mrs. P., £2; (*Famine*) Elitta, 5s.	2	10	0
Suffering Nestorians—Mrs. P.	1	0	0
London City Mission—M. F. M., £10; C., £5 5s.	15	5	0
Friedenheim Home for Dying—M. F. M., £5; E. L., £1	6	0	0
Bridge of Hope (Miss Steer)—M. F. M., £5; Anon., 4s.	5	4	0

(*Continued on page 28.*)

DONATIONS—*Continued from page 27.*

	£	s.	d
Ragged School Union (Cripples' Bathing Machine)—See p. 19, £1 7s. 6d.; (*Holiday Homes*) M. F. M., £5; Cs., £1	7	7	0
Yiddish Bible Translation (Mr. Beramann)—M. P., £1; A Servant, 2s. 6d.; N. B., £2; M. B. D., 10s.	3	12	6
Jewish Work, London City Mission—A Servant	0	2	6
Dr. Barnardo's Homes—G. H., 10s.; Cs., £2; J. G. M., 2s. 6d.; Ena, 10s.; Will, £5; M. B. D., 10s.; Mrs. P., £1; Helensburgh, £2; E. R., £10; H. D., 10s.; M. A. G., 5s.; T. H., Acton, £1; (*Foundation Fund*) W. E. M., 5s.; Reader of The Christian, £20	43	12	6
British Jews' Society—T. H. B.	1	0	0
St. Giles' Christian Mission—T. H. B., £1; E. B., £1 10s.; M., £10; T. H., Acton, 10s. 9d.; X. X. X., 4s. 6d.; A. I. C., £1; Mrs. P., £1; H. D., 10s.; Memorandum, £5; (*Sick Poor*) Mrs. G., 5s.	21	0	3
Homes Little Boys, Farningham—T. H. B.	1	0	0
Mr. Fegan's Homes—T. H. B., £1; A. I. C., £2; Memorandum, £5.	8	0	0
Woman's Mission to Women—E. C.	0	5	0
Children's Aid Society—E. C.	0	5	0
Congregational Total Abstinence Society—M. S.	2	2	0
Police Court Mission—X. X. X., 7s. 6d.; M. B. D., 10s.	0	17	6
Day in Country Fund—Mrs. A. M. G., £2 2s.; J. L., £10; A. I. C., £1 10s.; Elitta, 2s. 6d.	13	14	6
Rev. J. W. Atkinson's Country Holiday Fund—W.	0	2	6
N.E. London Gospel Mission (Somerset Hall)—Cs.	1	0	0
Evangelistic Village Mission (Mr. Shipley)—Cs.	1	0	0
Miss Sharman's Seaside Home—Cs.	1	0	0
Prince of Wales' Hospital Fund—Mrs. F.	1	5	0
Mildmay Mission to Jews—Kappa, 10s.; F. F. S., £10	10	10	0
Royal Hospital Incurables, Putney—Mentone.	3	0	0
Kensal Rise Tabernacle—M. S.	2	2	0
National Truss Society—M. S.	0	10	6
U.K. Band of Hope Union—M. S.	1	1	0
Hazlewood Home of Rest, Ryde—M. S.	2	2	0
Thames Church Mission—M. S.	1	1	0
Federation Abolition State Regulation of Vice—M. S.	5	5	0
Homes Aged Blind, Crouch Hill—E. L., £1; M. B. D., 10s.; Mrs. P., £1	2	10	0
Flower Girls' Mission—E. L.	1	0	0
Church Army Labour Homes—E. L.	1	0	0
Widows' Friend Society (Aged Christians)—M. B. D.	0	10	0
Barbican Mission to Jews—M. B. D.	0	10	0
Costers' Mission (Mr. Orsman)—H.	2	0	0
Bethnal Green Hospital—H.	1	0	0
Aged Pilgrims' Friend Society—H.	2	0	0
Tower Hamlets Mission—H., £2; J. W., £10	12	0	0
Homes Working Girls—M. B. D., 10s.; A. I. C., £1; (*Holiday Fund*) Cs., 10s.	2	0	0
Miss Perram's Poor Fund—A. I. C.	2	0	0
Liberator Sufferers' Relief—Reader of The Christian, 10s.; Elitta, 4s.; W. E. M., 5s.	0	19	0
Wild Olive Graft Mission (Convalescent Home)—Elitta.	0	5	0
Royal National Mission Deep Sea Fishermen—Mrs. P., £1; Helensburgh, £1	2	0	0
Irish Church Colportage Mission—Mrs. P.	1	0	0
Deptford Medical Mission—Mrs. P.	1	0	0
Mr. Wintle's Work, Pontymoile—Mrs. P.	1	0	0
Anchorage Mission—Helensburgh	1	0	0
Society Prevention Cruelty to Children—Helensburgh	1	0	0
Bristol Orphan Houses—E. R., £10; C., £5 5s.; C. L. M. T., £1	16	5	0
Open-Air Mission, Ireland—J. G. M.	0	2	6
East London Training Institute—C., £5 5s.; (*Foreign Missionary Work*) J. G. M., 2s. 6d.	5	7	6
Salvation Army—J. G. M., 2s. 6d.; C., £5 5s.	5	7	6
Dr. Stephenson's Children's Homes—C.	5	5	0
Protestant Alliance—M. L. E., Hong Kong	0	10	0
Protestant Reformation Society—M. L. E., Hong Kong	0	10	0
Children's Country Holiday Fund—L. L. H.	1	1	0
Friendless and Fallen—H. D., 10s.; M. A. G., 5s.	0	15	0
Scripture Readers' Society, Ireland—T. H., Acton.	1	0	0
Total	£655	14	4

[ADVERTISEMENTS.]

Mission of Help to the Suffering Poor.—Anon., 5s.

The London Samaritan Society and Homerton Mission Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—T., £2 2s.; C. C., £1; M. M. H., £1 1s.; A. C., £1 1s.; N. F. B., £5 5s.; S., 2s. 6d.; T., 5s.

Appeals.

A Seaside Home for the Blind is to be erected at Southend by Mr. J. Passmore Edwards, if funds can be secured for the purchase of a site. Donations will be received by Mr. W. G. Smith, 7, Charles-square, Hoxton, N.

A Gospel Tent is greatly needed by the Open-Air "Out and Out" Gospel Mission at Brighton. A good site is secured for its erection. Contributions will be received by the hon. superintendent of the Mission, Mr. George Bird, 80, Preston-road, Brighton.

Soldiers in Camp.—Rev. R. Deane Oliver, chaplain at Aldershot, is desirous of carrying on this year, as last, a four months' Gospel mission in the cavalry camp in a tent at Twesledown Camp. He will be grateful for help towards the expenses of the effort. His address is—6, Queen's-road, Aldershot.

Tracts for Venezuela.—Miss E. M. White, Apartado Postal 419, Caracas, Venezuela, sends an earnest appeal for a further supply of Gospel tracts in Spanish, for distribution there. The need is pressing, and the opportunity at present is great. Mrs. White, Fort Etna, Limerick, will give information as to the best kind of tracts for this field.

Mildmay Consumptive Home.—This excellent Home at Torquay is appealing for help in raising a capital fund of £1500, so as to place the institution on a good financial basis, and save annual rental. Patients are received from all parts of the country and lovingly nursed. The Secretary of the Home is Miss F. Gumbleton, Connemara, Torquay.

The Evangelistic Mission has entered on its summer Gospel work in country towns and villages by means of tents and other agencies. An appeal is made for the maintenance of this work. The House of Rest for Christian Workers at St. Leonards also requires help for repairs and general renovation. The director, C. R. Hurditch, 164, Alexandra-road, St. John's Wood, N.W., will be glad to answer communications.

THE NATIONAL REFUGES
FOR HOMELESS AND DESTITUTE CHILDREN,
"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS.
164, SHAFTESBURY AVENUE, LONDON, W.C.
PRESIDENT - - THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. 900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED. Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Office of The Christian.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATON.
Special effort to commemorate the Diamond Jubilee.

£1,800 urgently required for present needs, and £4,500 to reinstate the Reserve Fund, now nearly exhausted.

The Committee earnestly appeal for Contributions to all interested in the moral and spiritual welfare of the London poor.

Sums previously ackgd.	£720	0	0
Colonel F. C. T. Gascoigne	100	0	0
Mrs. Henry Page	50	0	0
The Rt. Hon. Lord Viscount Portman	25	0	0
The Rt. Hon. Lord Egerton of Tatton	10	0	0
Oswald A. Smith, Esq.	10	0	0
Hon. Mrs. Tollemache	5	0	0
Mrs. Pearson	5	0	0
T. F. V. Buxton, Esq.	2	0	0
Rev. John Browne	1	10	0
Col. W. S. Stanhope, C.B.	1	0	0
Madame de Bunsen	1	1	0
H. Baker-Munton, Esq.	1	1	0
Messrs. R. Flint & Co. (Ann.)	1	1	0
I. O. G. (Annual)	1	0	0
Miss Smith	1	1	0
Sundry smaller sums	1	6	6

Donations and Subscriptions will be thankfully received by the treasurer, E. S Hanbury, Esq., 20, Princes-gardens, S.W., or by the Lay Secretary, at the Society's Offices, 56, Haymarket, S.W.

NEW CUT.
FUNDS URGENTLY NEEDED
ON BEHALF OF THE
WORKING MEN'S MISSION,
COLLINGWOOD STREET,
To Meet General Expenses, and to take
1200 POOR CHILDREN
For a Day in the Country and to Send Delicate Little Ones into the Country for a fortnight.

KINDLY HELP US, OUR FUNDS ARE EXHAUSTED.

Donations will be gratefully received by T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.; or may be sent to the Office of The Christian.

Scripture Readers' Society for Ireland
IS IN WANT OF FUNDS
Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, London; or may be sent to the Office of The Christian. John xiii. 35.

"Compel Them to Come In."—No 1 and 2, 1d. each, or 6s. per 100. Secretary, Capt. James Kearney White.

Wesleyan East-End Mission,
2, PORTLAND ST., COMMERCIAL ROAD, E.

Six Centres at Whitechapel, St. George's in the East, Wapping, Shadwell, Stepney, and Mile End, where Evangelistic, Social and Medical Relief Work is carried on among the poorest.

Funds are urgently needed for the maintenance of the work. PETER THOMPSON, Superintendent.

ROYAL NATIONAL
MISSION TO DEEP SEA FISHERMEN
Patron: HER MAJESTY THE QUEEN.

This Society carries on **Medical Mission Work** amongst the **Fishermen** on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1896 - - - - - - - 3,075
Patients Medically & Surgically treated in 1896 - 12,591

HELP URGENTLY NEEDED.

Requires £20,000 per annum.

Treasurer: Thomas B. Miller, Esq., Offices, 181, Queen Victoria-street, London, E.C., to whom contributions may be sent; or to the Office of The Christian.

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For Mission Rooms, Hospitals, &c. A List of these Large Type Texts, printed in blue ink, size 31in. by 20in. (seventy different Texts, 3d. each), will be sent on application to the Publishers.

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And may be ordered of any Bookseller.

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LABOUR HOMES
58 INSTITUTIONS for giving a FRESH START IN LIFE to every suitable case Irrespective of Creed.

Cleanliness; Hard Work; Total Abstinence; Religious and Personal Influence. Over One Million Meals served yearly, with labour test.

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1837. DIAMOND JUBILEE 1897.
FUNDS URGENTLY NEEDED
To Celebrate this Event
BY INCREASED GRANTS IN AID OF
POOR MISSIONS,
AND BY
Posting Tracts to the Upper Classes.

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Both Adults and CHILDREN, are aided by the
ST. GILES' CHRISTIAN MISSION
WILL YOU HELP EVEN **ONE** OF THE
HUNDREDS OF WEAKLY LITTLE CHILDREN
WHO URGENTLY NEED, AND ARE WAITING FOR, THE BENEFITS OF A
FORTNIGHT'S STAY AT
OUR CHILDREN'S HOLIDAY HOME?
OR OF THE NUMEROUS
SICK and DESTITUTE MEN and WOMEN
Who EQUALLY need a FORTNIGHT'S STAY at
Our Seaside Convalescent Home?

FUNDS ABSOLUTELY EXHAUSTED.

WILLIAM WHEATLEY, Superintendent,
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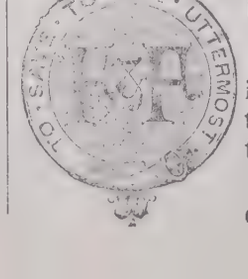

FRIENDLESS AND FALLEN
Nearly 200 young women and girls are supported in the Homes and Night Refuge. We are greatly needing the practical co-operation of the Lord's Stewards at this time, and I appeal to the reader to help us.

Messrs. Morgan and Scott will receive contributions, or WILLIAM J. TAYLOR, 200, Euston-road, London, N.W.

The Christian.

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NOTES AND COMMENTS.

WHAT the Jubilee crowds will be like, the police who will be responsible for the management of them must tremble to imagine. For even the early undress rehearsals are attracting crowds so immense that the regulation of them is a very serious undertaking.—*Daily Mail.*

We beg our readers' serious attention to the letter on "The Queen's Diamond Jubilee." The recollection of the recent catastrophes at Moscow, Paris, and Vienna may well lead us to think what may occur, except the hand of God be stretched out to protect the eight or nine millions in London on that day, and our gracious Queen.

The Rev. J. Mountain has written an ode with music for the Diamond Jubilee, both of which will be found in our present issue. The ode is in three cantos, and deals with the private, public, and political life of Her Majesty, as viewed from a Christian standpoint. There are many odes now being published to celebrate the greatness of Britain and the superlative virtues of our noble Queen. But it is only when we trace, as Mr. Mountain does, those virtues and that greatness to their source in Christian faith and character, that we can rightly gauge the nature and effect of the forthcoming Jubilee. The music which Mr. Mountain has composed for his ode is of a stirring character, and will be sure to catch the popular ear. The ode, with its music, is published on separate music paper at the office of THE CHRISTIAN, price sixpence.

If any difficulty is experienced in obtaining extra copies of this week's issue of THE CHRISTIAN, the publishers, Messrs. Morgan and Scott, 12, Paternoster-buildings, London, E.C., will forward one copy post free for three-halfpence, or twelve copies post free for 1s.

With reference to the proposed distribution of illustrated Gospels to the poor guests at the Jubilee feasts around London, Mr. W. Walters, secretary of the Scripture Gift Mission, informs us that the project has excited considerable interest. The London City Mission is taking a noble part in the details of the undertaking. It is hoped that the Scripture Gift Mission will be liberally supported in its endeavour to give spiritua food—the Word of God—to the people, while others are showing them kindness on the lower plane of ministering to temporal need and comfort. Communications to Mr. Walters should be addressed, 84, St. Paul's-churchyard, E.C.

The recent decision of the five judges on betting is causing serious thoughts among gamblers and patrons of the turf. One of their writers believes that if it is finally upheld, we shall soon see the last of the British bookmaker, and even the beginning of the end of the turf itself.

Without the ring and the money which the public bring to the ring, racing will become merely the pastime of a few rich men and the genuine sportsmen who love a race for the sake of the sport, and not for the money that is in it.

This gentleman goes on to say that there is no chance of an Act of Parliament being passed to legalise betting; to dream of such a thing is to live in a fool's paradise.

A Government proposition to legalise betting on horse-races would call forth such a cyclone of indignation all over the country, that the Government itself would probably be hunted out of office in twenty-four hours.

The testimony of an enemy is worth noting, for here it condemns the turf as a base money-making machine, no place of honest "sport." It admits the success of the Anti-Gambling League, and it confesses the power of conscience in the nation.

The religious influences of outward nature, when devoutly and reverently received into the heart, are unquestionable. She speaks to us of God's power, wisdom, foresight, and order, with no faltering voice; the subtle message of her beauty is subduing and full of solace. But there is one direction in which she is absolutely dumb. She has nothing to tell us about redemption. Her myriad voices are silent about God's love for the sinner; her calm indifference to moral distinctions gives no whisper of hope to the despised and lost. Only in the written word and the blessed life do we find that message. We must carry this message into our contemplation of the natural world, then we can find innumerable symbols and parables for the enforcement and illustration of its mighty truths. But the temple of nature is empty of hope till it echoes to the words of the Son of God.

At the June meeting of the committee of the Howard Association, Bishopsgate Without, London, E.C., the following resolution as to the imprisonment of children was adopted :—

Whilst the committee of the Howard Association have observed with pleasure the large reduction of late years in the number of children committed to prison (a result attributable, in some degree, as they believe, to their own exertions in this direction), they respectfully commend to the consideration of the Home Secretary the desirability of further legislation, wholly to discontinue the use of the jail for children under fourteen years of age, except for serious crimes.

Either an industrial discipline in special institutions, or, better still, a system of conditional liberty under the supervision of probation officers, together with a more effectual enforcement of parental responsibility than hitherto, would appear to be a far more just and wise disposal of very young offenders than their incarceration in a prison.

Very good. But where parental responsibility cannot be enforced, as in the case of demoralised or drunken parents, should not the State come, *in loco parentis*, and provide for the upbringing of the child? Mr. Mundella's words at Dr. Barnardo's anniversary are very much in point here.

Some things said at the recent meetings of the Unitarian Association are worth noting. One speaker reminded his hearers that the more they increased the devotional life of their church the more they would attract those who were hungering for the bread of life. It was, however, a strong condemnation when the same speaker said that there was not a church of their order which was not afflicted by cliquism and "standoffishness."

A ministerial correspondent raises a well-worn question, which, like the poor, is always with us. He writes :—

Some conveners of meetings seem to forget that we are not millionaires. They expect us to attend meetings at a distance, but no mention is made of expenses. Eight or ten shillings are soon consumed in fares, the expenditure of which makes an appreciable mark on a small salary. I have made a point of writing to the delinquents, and in some cases have received absolutely no reply.

Want of thought is one thing; want of heart is another. Ministers are not supposed to think about money matters, but the butcher and the baker are inexorable in drawing his attention to them.

It is gratifying to learn, from the reports of religious gatherings in the Welsh papers, that the old-fashioned preaching assemblies, or "Cymanfaoedd," still maintain their hold on the people. Last week the annual Congregational assembly of the three counties of Carmarthen, Cardigan, and Pembroke was successfully held in the latter county. Thousands gathered together, and gave up two days to the hearing of the Gospel in the vernacular, and stirring sermons by chosen preachers were delivered. This institution has lasted for over a century and a-half, and in common with the Sunday-school has had more to do with making the Welsh the people of the Book than all other influences combined. It is a testimony to the continued power and faithfulness of Welsh preaching that the many distracting and demoralising influences of modern life have failed to wean away the affections of the common people from their love of hearing the Gospel.

The basis of a proposed union between the Primitive Methodists and Bible Christians seems to have been found. Membership in the two denominations stands on the same footing; in polity, it was found that there were many features in which the two bodies were so much alike that neither would be required to make any perceptible change, while the slight differences which existed, which could not be easily adjusted, were very few; the condition of chapel property as to the amount of debt relative to the value of property appeared to be practically the same in both denominations. As there appears to be a sincere and general desire on both sides for a union, the work of the preliminary committee will probably be accepted by the various circuits and by the respective conferences to whom it will now be referred. There is a great interest felt in the result, in some cases great anxiety, for a small hindrance may block the way of a great work.

Among the precepts given for living a becoming Christian life the Apostle Paul wrote :—

I will that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works.

The Apostle Peter gives a similar injunction. Are these words of present-day import, or were they intended only for the times of the apostles? Were those times luxurious? So are these. Were those times depraving to the simplicity of the spiritual life? So are

these. A West-end clergyman has been speaking out against the extravagance of a lady spending £1000 on a dress, and has composed a "Meditation for Christian Ladies," in which he draws a parallel between things as they are and things as they were in Isaiah's days. But a mere worldling cannot, of course, be judged by a Christian standard, and we imagine that no Christian lady worthy of the name would be guilty of such an act.

The *Westminster Gazette*, speaking of the policy of Macchiavelli, misses the point of its own excellent illustration when it says:—

If you send a cargo of missionaries to sea in a coffin-ship, they will inevitably go to the bottom.... It is, therefore, the business of those who are on the side of the missionaries to see that they do not sink, and if they will insist on putting to sea in their coffin-ship, to use all possible means to prevent them.

An illogical conclusion, surely! Rather is it the duty of those who are on the side of the missionaries to provide them with a seaworthy vessel, and not to prevent their going forth on their good work. Peter, voicing the spirit of the world, said, "Be it far from Thee, Lord: this shall not be unto Thee." But the Master replied, "Get thee behind Me, Satan, for thou savourest not the things that be of God, but those that be of men." Are all good causes to be abandoned which mean trial and loss?

The peace negotiations between Turkey and Greece, or rather between the Great Powers and Turkey, advance slowly, as everything is slow in which Turkey has a part. But so far, the British representative seems to have spoken the mind of the nation. Vacillation is not a successful policy, and any exhibition of it at this juncture would produce lamentable results. It is heart-breaking to think of the misery which this short war has caused, the harvests destroyed or lost, the property ruined, the families made homeless, the lives taken. It would, indeed, add the final sting to the tribulation if the people of Thessaly were again to pass under the Turkish yoke.

We are glad to see that some steps are being taken to limit the sale of liquors on the Coast of Africa. Mr. Chamberlain has given the matter great consideration, and finds that eighty per cent. of the total revenue of the Niger Coast Protectorate, and sixty per cent. of the revenue of the Gold Coast and Lagos is derived from the liquor traffic. The Foreign Office proposes a conference, so that an international agreement may be arrived at limiting the liquor traffic. It is impossible to jump by one leap to prohibition, but we devoutly hope that this conference will result in some practical means of preserving the bodies and souls of the natives from the poison which is regularly imported for their destruction.

It would seem, too, from the news that comes from South Africa that the temperance movement is yet in its infancy among the Dutch churches of that colony. Not only has the Synod of the principal Dutch Reformed Church passed a resolution recently that it was "lawful" for a Christian to make wine or brandy from the produce of his vineyard, and to employ the profits to the support of church institutions, but another branch of the same church has just passed a more drastic declaration still:—

The Synod decides that members who unite themselves with teetotal societies become unfaithful to their membership in the Gereformeerde Kerk, and must be repeatedly and earnestly warned, and if they will not give heed after many warnings they must be treated in accordance with Art. 21 of our synodal rules.

Various writers in American papers declare that there has been an over-production of ministers. We believe that a good deal may be said in defence of the statement, so long as we look simply at home needs. Were the members of Christian churches, both in this country and in America, to do their duty in the work of spreading the Gospel, a great deal that now falls to the hands of ministers would be as well or better done than it is, and ministers themselves would be free for service in really needy places. It is not fewer ministers we want, but a better distribution of them. Home has more than its proportion; and the over-supply is not favourable to the spread of the Gospel where it exists. Our college tutors would do well to direct the thoughts of students to the needs of far-off lands. The home ministry would be improved by larger numbers of students, and the best of them, entering heathen fields.

"Denominational Loyalty."

It is an excellent principle upon which the Christian Endeavour Society is founded, that the members of each branch should be "loyal to the church" to which they belong. It would lead to endless trouble if they were to work independently of, or antagonistically to, its pastor and officers. Further, it is eminently desirable that the young people of the Society should be affiliated to a specific church, in which they find their spiritual home, to receive definite instruction, to be strengthened in their faith, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

With these positions we are in heartiest accord. The Society is doing sterling work, and goes far to meet the difficulty, which is ever with us, how to hold our young people when too old for Sunday-school. No one who attended the mighty concourse of "Endeavourers" at Liverpool last week could fail to see in them a practical solution of the problem. Their happy faces aglow with the joy of the Lord, their enthusiastic zeal, their fixity of holy purpose, are just what this weary world is yearning for, and bespeak boundless possibilities of service in days to come. This being so, it would be more than "a pity," it would be a sin, for any element to be allowed to enter in which would mar the usefulness of so important a movement, or tend to restrict it to any purpose narrower than to serve the Church universal of our Lord Jesus Christ.

It is a work of God, and as such demands, and has, our strong support. But it is worked by man, and as such is liable to mistakes, easily made, but with difficulty rectified. Proverbially, "lookers-on see most of the game," and we may be pardoned if, in no unkindly spirit, we call attention to what appears to us a real danger ahead.

The C. E. Society is between two fires, both, in a sense, of its own kindling. First, its pledge. Many churches hold aloof from it on this account, certainly to their own loss. They are afraid of it; it is too definite! But the weakest point of much of our church life is its encouragement of a general desire for goodness without insisting on a specific yielding of the life to God. This generation lacks the grit and backbone of bygone days. "I know whom I have believed, and am persuaded," finds too little place in its creed; and "I count all things but loss that I may win Christ," "whose I am and whom I serve," has too small a share in its activities. In a word, it lacks the CONVICTION which made its fathers great. This the C. E. S. sets itself to remedy.

But while thus losing supporters through its pledge, it is apt, in the second place, to alienate others by over-insistence on denominationalism, and by aspersions which, judging from some of the speeches at Liverpool, it casts upon thousands of loyal souls, true friends of Christian Endeavour, who do not belong to any of the "denominations," commonly so-called. It urges, and rightly, "inter-denominational fellowship," and there is no doubt that much that is called "undenominational" work would be more properly described as "inter-denominational." But it is unworthy to apply such terms as "weak," "flabby," "molluscous," "jelly-fish" to those, *as a class*, who for purely spiritual reasons are neither Baptist, Congregational, nor Methodist, but are content to bear the time-honoured and not less Scriptural name of "Christian."

That there are "molluscous" Christians, and all too many, we freely admit, but they are the property in common of "Church" and "Dissent," and are the monopoly of none. Why, then, should the C. E. S. thus malign some of its best friends? We are loth to believe that such is the intention of either its founder or its officers, and shall be thankful to learn that its speakers have gone beyond their authority. Only in that case some restrictions should in future be applied.

But, further, is it really a part of its programme to intensify and accentuate denominationalism, which is so great a hindrance to the spread of the Gospel the world over? We cannot think so. This is the greater evil. People can afford to smile at hard names, which cannot hurt. But the Church at large cannot afford to have the aims and objects of so grand a power as the C.E.S. limited by sectarian boundaries. It would be a great calamity for the young Christians of the coming generation to be taught to work for an "ism," or brought up "in the nurture and admonition of" a sect.

Our opening paragraphs make abundantly clear our sense of the necessity of a definite spiritual home. But does the word "church," as used by the Society, mean a single community (with which, for the time being, the "Endeavourer" is in fellowship), or a denomination to which he or she is expected to give life-long allegiance? With the former we are quite in accord; the latter may, we consider, prove a serious evil.

Can we have misinterpreted the minds of the speakers? Possibly. But it was evident that the rank and file accepted them in the same sense. At one meeting a young fellow prayed: "Lord, keep us true to our denomination; let us remember we are 'for our church' as well as 'for Christ.'" And a lady, at the "Rally" of her denomination, urged her audience not to subscribe to any missionary society but the one more especially connected with it. We strongly deprecate the division of a small sum among many agencies. Far better give substantial help to one than dole it out in dribbles which are of use to none. But that is not the same thing as tying up our sympathies to a single society, however deserving it may be.

We, therefore, in all love, but with all earnestness, for the sake of Church and Kingdom of God, plead with the C.E.S. authorities to pause before committing themselves further to the inculcation of sectarian principles in their young people. It is too late in the day for this. Rather let them use their great power to remove the stones of stumbling with which denominationalism has too long impeded the chariots of God.

The Apostle of the Gentiles.

Rom. xi. 13.

By Rev. F. B. Meyer.

IT is probable that during his years of quiet work in Cilicia and Syria, Saul of Tarsus was being led with increasing clearness to apprehend God's purpose in his life, that he should be the Apostle of the Gentiles. The heavenly voice at the commencement of his Christian career had announced that he would be sent to them (Acts xxvi. 20). Ananias had been informed that he was to be a chosen vessel to bear the name of Jesus before the Gentiles and kings (ix. 15); the vision in the temple had culminated in the words, "Depart: for I will send thee forth far hence unto the Gentiles" (xxii. 21); and there is no doubt that by the exigencies of the situation, since he was compelled to labour for so many years amid populations largely composed of Gentiles, he was compelled to begin to preach to them directly, and apart from Jewish notions of proselytism and propriety. We learn this from his own lips, "I declared both to them of Damascus first, and at Jerusalem...and *also to the Gentiles*, that they should repent and turn to God, doing works worthy of repentance" (xxvi. 20). But still the true channel-bed of his life was hardly discovered until circumstances transpired, which will now demand our notice.

Antioch.—Half-way through Luke's narrative the centre of interest shifts from the mother-Church at Jerusalem, to that which had been founded shortly before the time we are describing, in the gay, frivolous, busy, beautiful city of Antioch. Connected with the commerce of the Western world by the River Orontes, which flowed majestically through the marble palaces and crowded wharves that lined its banks, and communicating with the thoughtful conservative East by the caravans that brought the merchandise of Mesopotamia and Arabia through the passes of the Lebanon, Antioch was an emporium of trade, a meeting-place for the Old World and the New, "an Oriental Rome, in which all the forms of the civilised life of the empire found some representation." It is for ever famous in Christian annals, because there a number of unknown believers, fleeing from Jerusalem before Saul's persecution, founded the first purely Gentile Church; because there the disciples of "the Way" were first called Christians; because thence issued the first missionary expedition for the evangelization of the world: and because it was the see of the great bishop, saint, and martyr, Ignatius.

The population of Antioch was a rabble of all races; but the Greek element predominated, with its licentious rites, its vivacious sparkling intellect, its marvellously elegant and subtle tongue, its passion for the theatre, the arena, and the racecourse. There was need indeed that the river of Life should find its way into that swamp of beautiful but deadly corruption; but probably none of the leaders of the Church would have dared to take the initial step. Peter and the Church at Jerusalem were only just learning, through amazing incidents in the house of Cornelius, that God was prepared to grant unto the Gentiles repentance unto life. It was left, therefore, to a handful of fugitive Hellenistic Jews, men of Cyprus and Cyrene, to break through the barriers of the centuries, and begin preaching the Lord Jesus to the Greeks at Antioch. Instantly the Divine Spirit honoured their word, gave testimony to the word of God's grace, and a great number believed and turned to the Lord.

In answer to an appeal for help, the mother-Church despatched Barnabas, who was himself a Cypriote, to make inquiries and report. His verdict was definite and reassuring. He had no hesitation in affirming that it was a definite work of God's grace; he rejoiced that these simple souls had been thrust into so ripe and plentiful a harvest; he carried on the work which had been inaugurated with great success, "and much people was added unto the Lord."

The crowning act of his mission to Antioch, however, consisted in recalling the special qualifications of his old friend and fellow-student, and fetching him from Tarsus. "And it came to pass that for a whole year they were gathered together with the Church, and taught much people."

There is little doubt, that the Church, thus composed of Gentiles, in its origin was largely recruited from their ranks, and for the first time believers in Jesus Christ stood forth as distinct from the Jewish synagogue, and demanding to be considered and reckoned with as a separate community. Up to this moment the followers of "the Name" had been regarded as but one of the many Jewish sects. Circumcision and identification with Judaism had been the necessary conditions of discipleship; but henceforth it was clear that a new society was emerging, in which there was neither Jew nor Greek, but was open to man as man on the simple conditions of separation from the evils of the time and devotion towards Him whom the Jews had rejected, but whom God had anointed to be a Prince and a Saviour. As the witty, frivolous crowds remarked the growth of this new body among them, they felt that it must be labelled; and as they listened to the exhortations and confessions of its members, they caught at the one word that was constantly on the lips of teachers and taught, and from the name Christ derived the nickname Christians.

But this year's experience at Antioch was of the utmost consequence to Saul. He learnt from Barnabas the conclusion to which the Church at Jerusalem had come, on hearing Peter's recital of God's dealings with Cornelius and his household (xi. 18): he noticed how evidently the Spirit of God had set his seal on appeals, whether by himself or others, addressed directly to the Gentiles, and thus he came to formulate the Gospel which he afterwards preached among them (Gal. ii. 2). All the while his horizon was broadening, his confidence increasing, his conception of God's purposes deepening.

We need not stay over his brief visit to Jerusalem at the end of his year's ministry at Antioch, to carry alms from the Gentile Christians to their suffering Jewish brethren. Suffice it to say that it was in perfect accord with the principles of his after life, and proved that there was no sort of antagonism between the new society and the old, but that all were one in Christ. On this occasion he does not seem to have met the Apostles, who probably had withdrawn from Jerusalem to avoid the murderous hate of Herod (xii.); and the gift of the Church at Antioch was, therefore, left with the elders of the mother-Church (xi. 30). And nothing occurred to divert the heart of the future Apostle from those resolves which were crystallising with increasing clearness in his thought.

Set Apart by the Holy Spirit. It was a momentous hour in the history of the Church, when, on the return of Barnabas and Paul from Jerusalem, they met, with three others, for a season of fasting and prayer. What was the immediate reason for this special session we cannot say, but it is significant that they represented between them five different countries. Were they yearning after their own people, and wistful to offer them the Gospel, as they now saw they might offer it, apart from the trammels and restraints of Judaism? That, however, was the birth-hour of modern missions. The Holy Ghost, Christ's Vicar, the Director and Administrator of the Church, bade the little group set apart two out of their number to a mission which He would unfold to them, as they dared to step out in obedience to his command.

That journey was a revelation to those early ambassadors of the Cross. In Cyprus, to which they were attracted, because Barnabas was born there, though they proclaimed the word of God from one end to the other in the synagogues of the Jews, they seem to have had no fruit till the Roman Governor called them before him, and sought to hear their message. After landing on the mainland, and toiling up the steep ascent from the coast to the far-reaching table-lands of the interior, 4000 feet above the sea level, they found the Jews of Antioch in Pisidia refusing, and the Gentiles welcoming them; so that they were compelled to turn to these. "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles; for so hath the Lord commanded." Then it was that the Word of the Lord spread throughout all the region.

At Iconium, whither they fled before a persecution which the Jews instigated at Antioch, they again found the malice of the Jews so persistent that they were driven forth into the Gentile cities and district of Lycaonia, where there were probably no synagogues at all, where they preached the Gospel, and perhaps laid the foundation of the churches in Galatia. But everywhere it was the Jewish element that was obstructive and implacable, while the Gentiles welcomed them and received their tidings. God manifestly opened the door of faith to the Gentiles, and wrought signs and wonders among them by these means (xiv. 27; xv. 12). As Paul quietly studied these indications of God's providence, he must have become increasingly convinced that a spirit of stupor had been permitted to befal the chosen people as a punishment for their long striving against the truth. They had eyes that could not see, ears that would not hear. The original branches were being broken off, that the wild olive grafts might take their place. Blindness in part had happened to Israel, until the fulness of the Gentiles had been gathered in (Rom. xi. 8, 17, 25). His love was not abated. How could it be? Were they not his brethren, his kinsmen according to the flesh? And yet he was bound sorrowfully to confess that the door seemed to be closing on Israel, whilst it was being set open to the world. This made his course as the Apostle of the Gentiles the clearer.

The Recognition of his Apostolate by the Apostles.—We do not propose to add anything to the discussion in which so much has been urged on either side, as to the time when the visit to Jerusalem, referred to in Gal. ii., took place. After carefully considering the arguments of those who would identify it with the visit to bring alms mentioned above, and of those who would make it a separate visit for the special purpose of obtaining the opinion of the leaders on his ministry—we fall back on the more generally received view that Gal. ii. refers to the visit mentioned in Acts xv.

But, after all, it is not very material to settle this point; but to notice, that on this occasion Paul sought the opinion of those in repute among the Apostles on his teaching, lest by any means he should be running, or had run, in vain. In the course of the consequent interviews it became increasingly evident to James, Peter, and John that their former persecutor had received a Divine commission to the Gentiles. They saw that he had been entrusted with the Gospel of the uncircumcision. Peter especially recognised that He who wrought in himself unto the apostolate of the Jew was equally energetic in this fervid soul unto the Gentile. They could not help perceiving the grace that was given to him, and finally they gave to him the right hand of fellowship, that he should go to the Gentiles, whilst they went to the circumcision.

This was the further and final confirmation of the purpose which had been forming in his heart; and he recognised that he was appointed an herald and an apostle, a teacher of the Gentiles in faith and truth. He gloried in this ministry, and often spoke of the grace which had been given to him, the least of all saints, to preach unto the Gentiles the unsearchable riches of Christ. He always began his work in any place by an honest endeavour to save some of his own flesh; but he always realised that his supreme stewardship was to those who were called uncircumcision by that which was called circumcision in the flesh, made by hands.

By the hand of the risen Jesus he had been appointed to the apostleship from which Judas fell. In nothing did he come behind the very chiefest of the Apostles; and truly the signs of an Apostle were wrought through his means, in all signs, and wonders and mighty works.

"Mr. Spurgeon's Orphans."

HIS own, yet not his own! But none the less dear to the honoured preacher was the large family of orphan boys and girls housed and cared for at Stockwell Orphanage; and now that he has gone, the God of the fatherless and widow prompts the hearts of others to carry on the work over which the founder's brother, Dr. James Spurgeon, now so sucessfully presides.

Only a minority, perhaps, of the busy throng of passers up and down the Clapham-road have any idea of the handsome pile of buildings, approached by an unpretentious carriage way, which lie behind the neighbouring villas. Not that the institution is a "hole-and-corner affair" by any means, for the extensive grounds of which the occupiers of former days were proud, now form a miniature village, nearly four acres in extent, tenanted by these little ones who are committed to the care of the Christian Church.

"But are they not all Baptist children?" asks a reader. Not at all. I doubt if there be one, out of the many denominations known in our land, which may not boast its own representatives among these happy youngsters, not excluding Moravians, and even Roman Catholics; while, curiously enough, since the Homes were established thirty years ago, the Church of England has furnished the majority, the orphans whose parents were of that communion reaching the high total of 788. Here we have a splendid vindication of the broad catholicity of the institution.

Equally interesting is a study of the various professions and trades involved, a complete analysis of which would show something like forty callings to which the fathers had belonged. And as for *where* they come from, ask, rather, whence do they *not!* One hundred districts of London, thirty-four counties in England, as well as Scotland, Ireland, and Wales, have each sent up their "little stranger," boy or girl, and a jollier set of children it would be difficult to find. There are about 500 now in the Homes.

"Are any of them delicate?" Yes, a good many when they first arrive, and some there are who will never be strong. But good food and sleep in plenty, with fresh air *ad lib.*, soon work wonders, the pale faces tinge with healthy colour, and the general physique steadily improves.

I recently paid them a visit one fine afternoon, preferring to see the "real thing at home" rather than on a May-meeting platform. Ushered into the beautiful Memorial Hall, erected in thanksgiving for the work and labour of love of the founder, I found them picturesquely clad, ready to entertain me with song and drill. And it was no shoddy performance either. The musical programme was rendered with excellent taste and effect under the joint direction of the head-master, Rev. Vernon Charlesworth, and Mr. T. W. Partridge—poet and composer, respectively, and each a bit of a genius in his own way. The chief item was their original composition in honour of the Jubilee,* both words and music being majestic and sweet in turn, a worthy tribute to our gracious Queen, whose heart has ever responded to works of mercy among the needy and the poor.

Then came the hand-bell ringers, well sustaining the reputation they have attained throughout the country, as well as in America, for their performance; and, lastly, musical drill and gymnastics, which, for precision and neatness of execution, a well-trained adult squad would find it hard to outrival.

Joined now by Mrs. Harrison Lee, who had come to see the Orphanage prior to sailing to her Australian home, we were conducted through the "village" to laundry, bakery, dormitories, schoolrooms, and all else there was to see. The "cottage-home" may here be examined in active operation, and needs no words of mine to establish its infinite superiority over the old herd-and-pen, barrack system of massing all the inmates into one large building, with everything done on so large a scale that when the girls go out to service they are comparatively lost to know what to do or how to do it. Here they live, as it were, in families, each house containing such utensils, culinary and otherwise, as would be found in an ordinary middle-class dwelling. Thus they learn to cook and fulfil general domestic duties, in a way that should render them competent to manage other people's homes (or their own) in time to come.

"Do the children behave well?" asked Mrs. Lee. "Oh, yes," replied Mr. Charlesworth, with a facetious twinkle, "*especially the boys!*" In answer to a further remark as to the stairs leading up to the schoolrooms, he explained that the "steps to knowledge are always difficult!" In one of the class-rooms is the old Primitive Methodist pulpit from Colchester, from which in 1850 Mr. Spurgeon heard the message which entered his soul, and led to his conversion—a relic of the past which the officers of the Orphanage very highly prize.

And what about the after lives of these children? The records of the past twenty-five years furnish much encouragement. The good, practical education given fits them for many walks of life, and both sexes have acquitted themselves well, to the unstinted satisfaction and appreciation of their employers.

Such a sketch as this would be incomplete did it not press the claims of so worthy a charity upon the generosity of the Christian Church. I will not go into details. Get the new annual report, gentle reader, which the courteous secretary, Mr. F. G. Ladds, will be only too happy to send you, and peruse it for yourself. (No, the Homes are *not* "endowed"; they depend entirely on voluntary contributions.) And, one thing more: arrange for the choir of boys and handbell-ringers to visit your town or church, and if they fail to excite the enthusiastic interest of their audience, then music must have lost its charms to soothe the tuneless breast.

G. E. M.

* Victoria the Great (Vocal March). 2s. nett. *Hart and Co.*

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East London Nursing Society.—The work of this organisation, of which Mr. Arthur W. Lacey is secretary, consists in providing nurses for the sick poor in their own homes in the East-end of our crowded city. Good results have been seen during the past year, in spite of unusual financial and other difficulties. The Society continues to act in full accord with medical and parochial authorities, and to have the constant co-operation of the clergy and other ladies who bring under notice many sufferers specially needing help. One benefactress gives the free use of 43, Stepney-green, admirably suited for a nursing centre; and an extensive work covering a wide area, spreads out from the office, 49, Philpot-street, Commercial-road, E., from which address copies of the annual report may be had.

The Diamond Reign, 1837-97.

God of our salvation, Lord of ancient days,
Hear the adoration we unite to raise;
While angelic legions hymn Thee, God alone;
Stoop to take the tribute of an earthly throne.
In the great Thanksgiving we would bear a part;
Voice we now the praises of a nation's heart.

For Divine protection, for the years serene,
'Neath the wise direction of our gracious Queen;
For the peace and plenty of our sea-girt land;
For the "Greater Britain" owning her command;
For an open Bible most of all we lay
At thy feet, Jehovah, grateful thanks to-day.

For the bright example one high home hath set,
For the crystal virtues in one coronet,
For the hand so willing succour to impart,
For compassion thrilling through one stricken heart;
For the countless mercies we to-day recall,
To the God of nations lift we praise for all.

Sixty years victorious in one peerless reign!
Sixty links all glorious in one regal chain!
Sixty years of blessing from the Hand above!
Sixty years for winning all her people's love!
In the great Thanksgiving we would bear a part;
Voice we now the praises of a nation's heart!

Lucy A. Bennett.

1. God of our Fatherland,
Swayed by thy mighty hand
England appears;
Now be thy name ador'd,
While we, with one accord,
Good—undeserved—record
These sixty years.

2. Freedom—her flag unfurl'd—
Heralds throughout the world
Britain's increase:
Peoples and tribes afar
Wearied with pain and war
Bid her—glad-voiced—declare
Tidings of peace.

3. From thy creation-store
Thou hast vouchsafed to pour
Largess divine:
Light linking land with land
Far-reaching oceans spann'd,
Knowledge, at thy command,
Bounteous, benign.

4. Yet, for a throne endeared,
Yet, for a life revered,
Steadfast, serene,
Raise we our song again,
Praise we in deeper strain,
World-wide the glad refrain,
God save the Queen!

5. Now, while the circling crowd
Hails her in accents loud
Queen, mother, friend,
Bless from thy Throne on high;
Grant her, as years roll by,
Peace—Christ-won victory
On to the end!

6. And when the King of kings—
Life, healing in his wings—
Earth shall restore,
When, with angelic train,
Lord, Thou shalt come again,
Grant her with Thee to reign—
Thine evermore!

E. S. E.

May be obtained for use in churches, etc., from Messrs. Tilley and Capling, 135, Newington Green-road, London, N. Price 1s. 3d. per 100, 8s. 6d. per 1000, post free.

Ragged Schools in South London.—Earl Compton, M.P., laid the foundation-stone of a new Memorial Hall in connection with the Lansdowne-place Ragged School and Mission, on Wednesday afternoon of last week. The hall, which is the gift of Mrs. Dudfield (in memory of her mother), will cost about £1000. Mr. John Kirk having made a brief statement, Earl Compton spoke of Ragged School work as a valuable testimony to the power of prayer, and suggested that on that occasion the note should be one of praise and rejoicing. Mr. William Olney laid the second stone. A public meeting followed, at which Pastor T. Spurgeon and others delivered addresses on Ragged School work.

THE LATE

Mr. James H. Raper.

LIVES like J. H. Raper's are amongst the brightest adornments of the Victorian era. Every movement for the uplifting of humanity had his sympathy, but he is most widely known by his temperance work, which was given with a broad impartiality to every organisation requiring help. His personal identification with the movement was contemporaneous with the Queen's reign.

Born on October 6, 1820, a posthumous child, he early became the companion of his widowed mother, who was of a noble type. At seventeen years of age he awakened to an inner spiritual life, the practical outcome of which was that he became a Sunday-school teacher through his desire to help others.

Before the Band of Hope movement was established, he was a pioneer of juvenile temperance work, and president of the Bolton Youths' Temperance Society; a member of the executive of the British Temperance League, also of the Rechabite Order. He was upon the committee of the Mechanics' Institute, and one of the visitors of the Bolton Benevolent Society. From the first he was an advocate of Sunday-closing, and in 1853, when addressing the Bolton Freehold Land Society on the cutting of their first sod, reminded the shareholders "how much more such societies would abound, if it could be borne in mind that every time an individual took a pint of ale he swallowed eight bricks."

He identified himself with the anti-slavery agitation, and the oppressed native races always had his fullest sympathy. Ever an adversary of war, and every form of unjust oppression, he counted liberty of thought and religious equality bulwarks for which a man should labour. On the committee of the Anglo-Indian Association, he took a deep interest in that race of philosophers, and had a strong attachment for many of the young Brahmans who came to England to study at our Universities and legal and medical schools.

Mr. Raper was of the true Evangelical type, a member of the Free Methodist body, though during his later years he attended Mr. Sylvester Horne's Congregational Church, Kensington. He possessed a broad catholicity which recognised the good in all sects, a sense of oneness on great fundamental points which could discard minor differences. Right thinking, right living, leading, as they invariably must, to right doing for others as for self, were for him the touchstone for all. The lever of his life, the lever to lift the world, was a continual sense of the Divine presence within, the Spirit of Christ working through the life, using brain and lips for the inspiration of all around him.

A born teacher, none who heard Mr. Raper can forget his unconventional style, his happy asides at a difficult meeting, the wit and humour which lay like sparkling gems upon an undergrowth of solemn earnestness, the enthusiasm which awoke in others a flash and its resulting warmth. No verbal reporting could ever do justice to or catch the subtle feeling which pervaded his addresses; there was a something about him which made him a magician to sway the hearts of his audiences as he would. The electric force, which is not merely of the mind, but of the soul, thrilled through him to the hearts of others, becoming a power in their lives, even as it was in his. The secret of it all was, the yielding of himself for the light of the Spirit to shine through—that Divine Spirit which dwells within the consecrated temple of the body, and uses it to give forth words of wisdom and deeds of power.

Mr. Raper's great success as a speaker led to his appointment in 1860 as Parliamentary Secretary to the United Kingdom Alliance, which position he held for nearly twenty years, when he was elected a member of the executive, and subsequently a vice-president. His rare geniality, strength, and loyalty to truth, made him one of the favourite "strangers" in the House of Parliament. His last work in the lobby was for the Irish Sunday Closing (Amendment) Bill on May 10. To the close of his life he did as much for the Alliance *con amore* as any of its regular staff.

Mr. Raper travelled in various parts of Canada and the United States, gathering information about the working of prohibitory law in those States which adopted it, and local option in other parts of the Union. While there, General Neal Dow conceived a great friendship for him. The countries of Europe were also visited by him, with a view to gaining knowledge by studying and comparing various systems. In Sweden he entered into the practical working of the Gothenburg system. Constantly asked to enter Parliament, he declined, with one exception, to stand as a candidate, feeling he could do more, and possibly better, work outside.

From Photograph by Messrs. Lambert, Weston, and Son, Folkestone.

He had a strong belief in personal effort, and always carried pledge cards about with him to gain the individual. An enthusiastic and active non-medical associate of the Society for the Study of Inebriety, he was constantly appealed to by those whose friends were victims of the drink curse, as well as by those who experienced the curse within themselves. Space will not allow even the names of the many societies in which he took a prominent part. While being a universal friend to many, it was his own personal friends, those who knew him best, who loved him best, for of all his many gifts his great heart of love was that which drew them to him. Bitter sorrows entered his life, but following the One who was "made perfect through suffering," he knew they had an end to serve, and bore them bravely, and even cheerfully, living out Ugo Bassi's words.

> Measure thy life by loss instead of gain,
> Not by wine drunk, but by the wine poured forth;
> For love's strength standeth in love's sacrifice,
> And who so suffers most hath most to give.

Friedenheim.

FOUNDED by Miss Davidson at Mildmay Park in 1885, this Home for the Dying was, seven years later, removed to Upper Avenue-road, Swiss Cottage, Hampstead, N.W., where over 1800 applications for admission have been received. Numbers were reluctantly rejected for lack of accommodation. The necessity for such institutions has long been felt. While the immediate purpose is to surround dying men and women with comfort and kindly sympathy, and to make the closing days of life as bright as possible, a larger aim is ever kept in view—to lead them to living faith in Him through whom death becomes the gateway of life eternal.

The Lecture Hall of the School for the Blind, adjoining "Friedenheim," was placed at the disposal of Miss Davidson for her annual meeting on Saturday afternoon, when Canon McCormick presided. The Hon. Treasurer, Mr. J. H. Tritton, in dealing with finance, said the necessity for an isolation ward, with other sanitary alterations and repairs, will involve an expenditure of £1000. A generous gift of £600 has been received towards the object in view, and it is hoped that the remaining £400 may be speedily given. About £3000 will be required annually to meet the regular expenditure of the enlarged work.

The exceptional degree of confidence inspired by the work formed a point of strong commendation in Prebendary Webb-Peploe's address. Much spiritual courage, he said, is required on the part of ladies engaged in this blessed work, in daily facing death; taking part, as it were, in the very agonies, distresses, and difficulties connected with the departure of the soul from its bodily frame. He knew that Miss Davidson disliked to talk about money; but the provision of adequate means is a necessity which needs no pressing upon those who know the real and great claims of this merciful Christian enterprise.

Dr. Henry Soltau was sure that London's need demands a much larger "Friedenheim." His work is among people, some of whom were dying in their one-room tenements. The only substitute for "Friedenheim" is the workhouse infirmary; and, from their natural dread of this, they have to be nursed in pitiable surroundings. He had left a poor dying woman hopelessly longing for the time when this Home would be large enough to receive her.

That sorrow and sickness are largely divorced in the wards of "Friedenheim" was the testimony of Dr. A. T. Schofield. All that love, skill, and individual Christian thoughtfulness can do is done to make sorrow flee away from the inmates. The Home has been kept steadily to its great Christian purpose; while relief of pain and prolongation of life are frequent results of kindness and care unequalled by any hospital in London. The Chairman added his quota of earnest commendation.

The Customary Missionary Breakfast was the rallying ground for many Christian friends at Talbot Tabernacle, Bayswater, on Whit Monday, when Pastor F. H. White presided. Stimulating addresses were given by Rev. F. W. Baller, from China, Dr. A. T. Pierson, and others. The meeting realised about £35 for Christian work in various lands.

Calvinistic Methodist Church.—The tabulated statistics submitted to the General Assembly of the Calvinistic Methodist Church show an increase for which praise is due to the good spirit of God. The growth in Church membership in the year was 3,145, the largest increase of the past twelve years; twenty-two new chapels were opened in the year; Sunday scholars have increased 4,466; chapel debts amounting to £44,028, were paid. The membership now stands at 150,442. This Church has been a great power in carrying on God's work in the Principality.

A Sketch at Epsom Races.

WHAT a spectacle! Thousands, tens of thousands, and on "Derby Day" hundreds of thousands, pouring into the town of Epsom and up to the Downs: men, women, and children, of every class of society, from the Royal Family to the lowest specimen of degraded and wrecked humanity conceivable or inconceivable! On they come, by road and rail, hour after hour, all the morning and mid-day, and far into afternoon, in eager pursuit of pleasure, godless gain, or other sinful attraction, finally forming on the racecourse and all around it, far as the eye can reach, an assemblage perhaps the most unique, the most heart-stirring and soul-saddening on which this early June sun is shining the wide world over. Truly, we say, as we gaze upon it, "the god of this world" has lost not one whit of his old power to enslave and to destroy.

For, to all human appearance, many of the poor souls gathered here are indeed "destroyed"—brutalised, marred, and crushed by the great enemy to an extent such as overwhelms with horror many of the godly who look and labour among them—specially such as for the first time have come to join the forces of the Open-Air Mission on the racecourse.

How shall I attempt to describe a work for God conducted amid such surroundings, and which one feels must be seen to be understood? But let me try.

And first, as to the *labourers*. These consisted of some sixty men of God, drawn partly from the ranks of the London City Mission, and partly from the Open-Air Mission, but all united in perfect harmony for mutual fellowship and service. They arrive, some on Saturday, May 29, more on Monday, the 31st, and most on Tuesday morning, June 1, for though the races are held during four days there are opportunities among gipsies and others extending over nearly a week. Missionaries, evangelists, business men, captains, majors, and colonels in the army of Her Majesty, make up a splendid aggregate of devoted workers, all filled with one desire—that souls may be saved and God be glorified.

Then as to the *methods*. These have often been described, and need only be briefly recapitulated. "Early in the morning" all gather for earnest prayer in Miss Alexander's Mission-room, where her genial welcome and hearty hospitality cheers all.

Refreshed and strengthened for service, the band now sets forth; some in small companies to occupy the various approaches to the racecourse, armed with great supplies of choice booklets, tracts, and cards for distribution. Thus both pedestrians and carriage folk are met, and are personally offered the Gospel message in printed form. Special literature has been printed for this purpose, and altogether about 120,000 publications are given away during the week. This is hard toil—it involves long standing in one position as the crowds pass, and listening to the curses and oaths almost innumerable which are hurled at the evangelist. But some accept thankfully, many read at once, and most place in their pocket for future perusal, the publications offered.

While all this is in progress, the greater number of the missioners proceed straight to the racecourse, where, for nearly three hours each day, the Gospel is proclaimed in speech and song just opposite the grand stand, and within hearing of the royal box. It is very encouraging to see how, immediately upon the formation of this "Gospel ring" in the very centre of evil, among many other rings formed by "tipsters," a large and motley crowd gathers round, prepared to listen attentively. Gipsies, tramps, policemen, betting-men, and professional "bookmakers," gentlemen, members of Parliament, all are represented, and while many come and go every few moments, a large number remain for successive hymns and short addresses. No light work this! To gain and keep the attention of such an audience, amid such a scene, is a task of almost unparalleled difficulty, yet many brethren do it admirably. A large heart, a loving and gracious manner, winning words, a timely anecdote, these do not fail where loud and rash denunciation is utterly useless, and only provokes riotous disturbance or disperses the throng. Nor, as a physical effort, is this work unworthy of attention. There can be little moving here—the ring must be well kept until the bell rings for the first race, and every man must be at his post. The greatest element of success in these morning racecourse services is the presence of the London City Mission Male Choir, under the able leadership of Mr. A. Williams. Their beautiful singing wings its way into many hearts, and almost compels attention.

After a brief afternoon's rest the tract work is resumed, as the crowds return from the course, and later in the evening two large open-air services are held simultaneously in the town, again attended by most pathetic specimens of Satan's handiwork, many under the influence of drink.

And, lastly, what can we say as to *results*? Thank God, a great deal more than can now be fully related. For instance, a poor fellow was found in tears at Tuesday evening's meeting, was taken for prayer to the mission room, became deeply penitent, told his sad story of ten years' separation from his wife through drink and gambling, and fully accepted the Saviour. He was seen to the station on his return to Lancashire, from whence he had only that day travelled. "Write to my wife," he said, "and tell her I will come back a new husband," and her name and address were taken for this purpose. Another case was that of a young man who had wandered from the Lord, was prayed with, returned to the Lord, and on succeeding evenings formed one of our company of Gospel singers with a happy face.

A striking testimony was given by a degraded man, who had been observed listening attentively on the racecourse. The following day, meeting one of the missionaries, he said: "You saved me from being in prison yesterday. Along with five others, I had arranged to break into a gentleman's house near here, but what I heard touched me so much I felt I could not do it. So I told my companions. "What," they said, "have you turned religious?" "I don't know that," he replied, "but I am not coming with you." The consequence was, they were so frightened, fearing he would disclose their plans, that they refrained from committing the burglary. Assuredly the gentry of Epsom and elsewhere should subscribe to a mission which, by God's blessing, turns burglars into honest men.

Let me conclude by mentioning the effort also put forth by Mr. Josiah Nix and his helpers, which, I trust, will bear much fruit. Their tent was a prominent object near the racecourse.

Will your readers kindly help to bear the many heavy expenses which the Open-Air Mission has incurred in this truly wonderful and blessed evangelistic campaign against the Prince of Darkness?

Frank Cockrem, Secretary.

11, *Adam-street, Strand, London, W.C.*

The Tramps' Mission.—Special efforts for the uplifting of this neglected nomad class continue to be made by Miss S. E. Garnett, 2, Eldon-villas, Battledown, Cheltenham, and her helpers' visits to casual wards have brought good influences to bear on the inmates. Last year forty fresh unions were provided with Scriptures and Christian literature, but over 200 unions are still unsupplied. Gospel services are held in 180 unions. The Church Army have been helpful in getting work for men through their Labour Homes. Chaplains and masters of workhouses and others testify to good results from the efforts put forth.

American Notes.

THE Believers' Conference will convene this year on July 7, at Niagara-on-the-Lake, ten miles from the far-famed Falls. The seven days are devoted exclusively to Bible study, including devotional hours; each morning some special feature of the Holy Spirit in his manifold relations is presented. The Minor Prophets and Paul's Epistles to the Churches will receive special consideration this year. We gladly welcome any English friends visiting Canada this summer to share in our fellowship at this Conference.

During the past months we have had well-known brethren from your own side of the sea, each one exercising his own special gift and presenting the Truth from his own point of view. Rev. F. B. Meyer was helpful to many who have felt the lack of the abundance of spiritual life for holy living and joyful service. Pastor Archibald G. Brown was very happy in his presentation of a full-orbed Gospel. Rev. John McNeill confined his work to New York and Brooklyn. Great crowds hung upon his lips. Pharisees received no small attention from him, and his scathing denunciations of hollow-hearted professors will not soon be forgotten. With tremendous energy and pointedness he preached salvation through Jesus Christ. Preceding these brethren, we had a prolonged visit from Rev. John Robertson, of Glasgow, who visited many of our cities, and in each place had a goodly following.

All our own evangelists have been busy; but there have been no deep or extensive revivals. The unconverted have not been reached in great numbers, while most of the preaching has been directed to the Christian people. This may be, in God's providence, the method which we hope will culminate in widespread results. Dr. Chapman continues his pastoral work, with frequent evangelistic visits. Dr. Munhall has been on the Pacific coast greatly used of the Lord. Pastor A. C. Dixon has confined his labors to Greater New York, radiating from his church in Brooklyn and touching around the circumference. He has been the director of the work carried on by Messrs. Moody, Meyer, McNeill, and others. Pastor D. M. Stearns is on a visit to the Orient. Most of his Bible classes are discontinued for the present; others of them have been in my charge. Mr. Stearns has developed a missionary spirit to a very large degree, so that the classes in connection with his own church, and individuals whom he has reached, sent five thousand pounds to the treasuries of several missionary societies. These classes, through their leader, now sustain many missionaries abroad.

A Gospel Tent, under the leadership of evangelist Thomas Needham, has been erected. At present it is in the neighbourhood of New York, in the midst of a population of 50,000 persons, few of whom are brought under church influence. Later on, the Tent will visit other great centres where the Gospel of Christ is most needed. Already many persons have confessed faith in the Lord Jesus as their Saviour.

Bible conferences continue to multiply. As our cities are so widely apart and the cost of travel excessive, we cannot always have the Niagara and Northfield teachers, but we look for the development of new men who will be prepared for this ministry. Dr. W. J. Erdman has kept himself free from pastoral and other local work, so that he may give his whole time to the expounding of the Word throughout the country; he employs much time in visits to Bible schools.

Destructive Biblical criticism has been again revived by Dr. Lyman Abbott's attack on the infallibility of Scripture. One of his own ecclesiastical confrères, Dr. Behrends, has come to the front with a masterly argument against German rationalism. Dr. Behrends has dived into the depths of agnostic philosophy, and vindicates the Bible against these attacks.

Geo. C. Needham,

Plainfield, New Jersey, U.S.A., June 3.

Royal Counties Agricultural Show.—The Colportage Association and other Christians have been at work during this show at Reading. The people have gladly received tracts and other literature. The country colporteur and his co-worker do good work among the vast crowds at the gate by testifying for the Master. Major Liebenrood invited the herdsmen and employés to an open-air meeting on his lawn, and it was gratifying to notice the ready response, especially at the Sunday gathering, where upwards of 200 men were present.

Onlooker.

OUR DAILY HOMILY.

SUNDAY, June 20.

"AND WE, HOW SHALL WE ESCAPE?"—Is. xx. 6.

THE argument is as follows—Assyria, according to Isaiah's prophecies, would sweep down on Ethiopia, and take them into captivity, and where this happened the inhabitants of the coast-line, which we know as Philistia, would have reason to fear indeed. If Ethiopia and Egypt, to whom they looked for aid, could not withstand the mighty northern nation, how hopeless it was for them to expect to withstand it alone!

The moral is obvious, and it is well pointed by the Apostle Peter when he says: "The time is come for judgment to begin at the house of God, and if it begin first with us, what shall be the end of them that obey not the Gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" Scarcely saved! Assuredly our salvation has cost God infinitely. Blood and tears and heart-break are the price with which our redemption has been secured! How then will they escape who venture forth into the storm which shall soon break upon our world, apart from the only salvation which can withstand its fury? "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?"

A pious man, when death approached, longed to die in triumph for the conversion of his sons. Instead, his soul was overwhelmed with gloom. But this was used of God to the conversion of the whole family, for they said: If so good a man died in the dark, what will be our fate who have never professed his religion? How shall we escape?

MONDAY, June 21.

"WATCHMAN, WHAT OF THE NIGHT?"—Is. xxi. 11.

Across the desert spaces a voice was heard calling from the land of Esau, to know whether the long night of Assyrian oppression was nearly over. The prophet stood on the hills of Zion watching the dawn, as the priests were accustomed to do, to give the first signal for the offering of the morning sacrifice. The question, "Watchman, what of the night?" is repeated twice, as if the weary sufferers could hold out no longer. The answer is enigmatical. The morning was already on its way, but the night was spreading its raven wings in the same sky, "The morning cometh, and also the night." Morning for Israel, but night for Edom; but if Edom would repent, she might come again with her inquiries to find that God had turned the shadow of death into the morning for her also.

Never in the history of the ages have men looked more eagerly towards the Eastern sky, or inquired more persistently, What of the night? What of the night?

To those that watch, the Eastern sky, standing on the mount of vision afforded by the Word of God, there is but one answer—The morning cometh, but also the night. The morning of millennial glory, and of the bridal chamber; of the taking home of the saints, and the revelation of Jesus Christ; but the night of unutterable sorrow to the servant who knew the Lord's will and did it not, and to the world which would not have this Man to reign over it. Yet if individuals will turn from darkness to light, and from Satan to God, they shall receive an inheritance amongst the children of the morning.

TUESDAY, June 22.

"THE KEY OF THE HOUSE OF DAVID WILL I LAY UPON HIS SHOULDER." Is. xxii. 22.

The Divine Man stands behind the earthly type in these words in majestic beauty. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and none shall shut, and that shutteth and none openeth. Behold I have set before thee a door opened, which none can shut." Words of incomparable splendour, capable of endless application.

Let Jesus open each day of service, each opportunity of ministry, each door into another soul, each new chamber of life, and knowledge, and opportunity, and remember that He who sets before us open doors is He who knows our works, and that we have but little strength. He will never open a door leading into a passage of life beyond our strength to tread. The open door will reveal to us possibilities within our reach of which we had not dreamt, and when once a door is opened, though access to it may be beset, as in Bunyan's vision, by armed men, and though strong pressure is brought to bear upon it, for its closing, let us dare to persevere against disease and pestilence and opposition, relying on these sublime words, None shall shut. Dear soul, say it to thyself repeatedly, *None shall shut.*

But the Lord shuts doors. The Spirit of Jesus suffered them not to go into Bithynia. Down a long corridor of closed doors we may sometimes have to pass. It seems heartbreaking to see doors labelled, Friendship, Love, Home, shut against us, but beyond them there is the one unclosed door through which we shall enter our true life.

WEDNESDAY, June 23.

"THE SEA HATH SPOKEN."—Isa. xxiii. 4.

Zidon is bidden to be ashamed because she is suddenly left childless, and this to an Eastern woman was shame indeed. The prophet, personifying Zidon as the City of the Sea, describes the sea as lamenting. It is as though the sea took up Zidon's complaint at the destruction of her children, and spoke in all her multitudinous waves.

With what different tones the sea speaks. Sometimes in the musical breath of her wavelets on the beach, or the long draw of the shingle in the recession of the retiring billow, or in the rising storm, when the waters lift up their voice, or in the angry roar of the mighty waves far out at sea. Speaking in whispers and in thunder; speaking to itself and to God under the canopy of night The sea-voices are not the least amongst those of nature. It seems to us sometimes like a great organ on which every note of joy, triumph, or distress is represented.

And what are the wild waves saying? We are his for He made us; we own his sway, for He once trod our crests; his voice is as the voice of many waters; his thoughts are deep as our profoundest depths; his throne stands behind the sea of glass mingled with fire; his least word prevails over our wildest fury. He shall live when the sea shall be no more, and in his home his children shall never tremble before our yeasty wrath, or be separated by weltering expanse.

THURSDAY, June 24.

"FROM THE UTTERMOST PART OF THE EARTH HAVE WE HEARD SONGS."—Isa. xxiv. 16.

In this chapter the prophet describes the general desolation about to overtake the earth of his time, when it should be utterly emptied and utterly spoiled, when the world would languish and fade away, and the high ones of the people languish. The polluted earth, groaning beneath the curse of those who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, sighs in bitter anguish. But amidst it all the children of God, dwelling on Mount Zion, rejoice in the reign of their King, who reigns before his ancients gloriously, and as that spectacle is beheld by the sons of men, as they compare their unutterable sorrow with the light and glory of the people of God, they lift up their voice and shout. For the majesty of the Lord they cry aloud from the sea, they glorify Him where morning lights her fires, and from the uttermost parts of the earth songs roll in a tumult of ecstasy, Glory, glory to the righteous.

It is a true sentence. Though for our discipline, and to fit us to minister to men, we are often passed through the fiery furnace, yet on the whole it is well with us. Ours is the peace of God, ours the knowledge that love is over all, ours the anticipation of a morning that shall never be overcast. Earth shall yet become the home of song, her travail shall be succeeded by great joy, and it will be seen that the righteous Lord loveth righteousness, and vindicates the righteous.

FRIDAY, June 25.

"HE WILL SWALLOW UP DEATH IN VICTORY."—Isa. xxv. 8.

In this ode, which Isaiah prepared for singing when Babylon the first should have fallen, the Apostle, taught by the Holy Ghost, saw an anticipation of the triumph of the saints, when the strong bastions of death should be destroyed before the coming of Him who is the resurrection and the life. "This corruptible must put on incorruption, and this mortal must put on immortality." In these words he refers to the first stage in the Second Advent, when the living saints shall be changed, and those who have died shall be raised, and then he proceeds to quote these words, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

There can be no doubt that this is Paul's prayer for himself. He says, "We would be clothed upon, that what is mortal may be swallowed up of life.' No doubt it would be very delightful! None of the pains of dissolution, no going forth of the unclothed spirit, but the sudden subliming and transfiguring of the mortal, as ice passes into water, or water into vapour. It is not to be wondered at that the prophet adds, "The Lord God will wipe away tears from off all faces." In the rapture of reunion, in the glad embrace of eternity, in the consciousness that death and trouble are for ever behind, and that God has kept his word, we shall forget how to weep!

SATURDAY, June 26.

"THOU WILT KEEP HIM IN PERFECT PEACE, WHOSE MIND IS STAYED ON THEE, BECAUSE HE TRUSTETH IN THEE."—Is. xxvi. 3.

The Hebrew is very significant. Perfect peace is *Peace, peace.* As though the soul dwelt within double doors, like some chambers which we have entered, which had double windows against the noise of the street, and a baize door within the ordinary one to deaden the sound of voices from the next apartment. Understand, dear soul, that it is thy privilege to live inside the double doors of God's loving care. He says to thee, "Peace, peace." If one assurance is not enough, He will follow it with a second and a third. The city is strong, the bulwarks and walls are massive, salvation is appointed and prepared, but the gates do not frown with iron or move heavily on hinges of stone; they open musically and gently; they are the two-leaved gates of peace; they open automatically to the righteous soul that keeps the truth.

We must see to it that our mind is stayed on God. For mind the margin suggests *imagination.* It is through our imaginings that we get perturbed and defiled. We anticipate and fancy so many ogres; we harbour such dark forebodings; chambers of imagery are thrown open to all unseemly company; hence our perturbation. Do not imagine, but trust; do not anticipate, but leave God to choose. "Looking forward strains the eyesight; looking upward opens heaven."

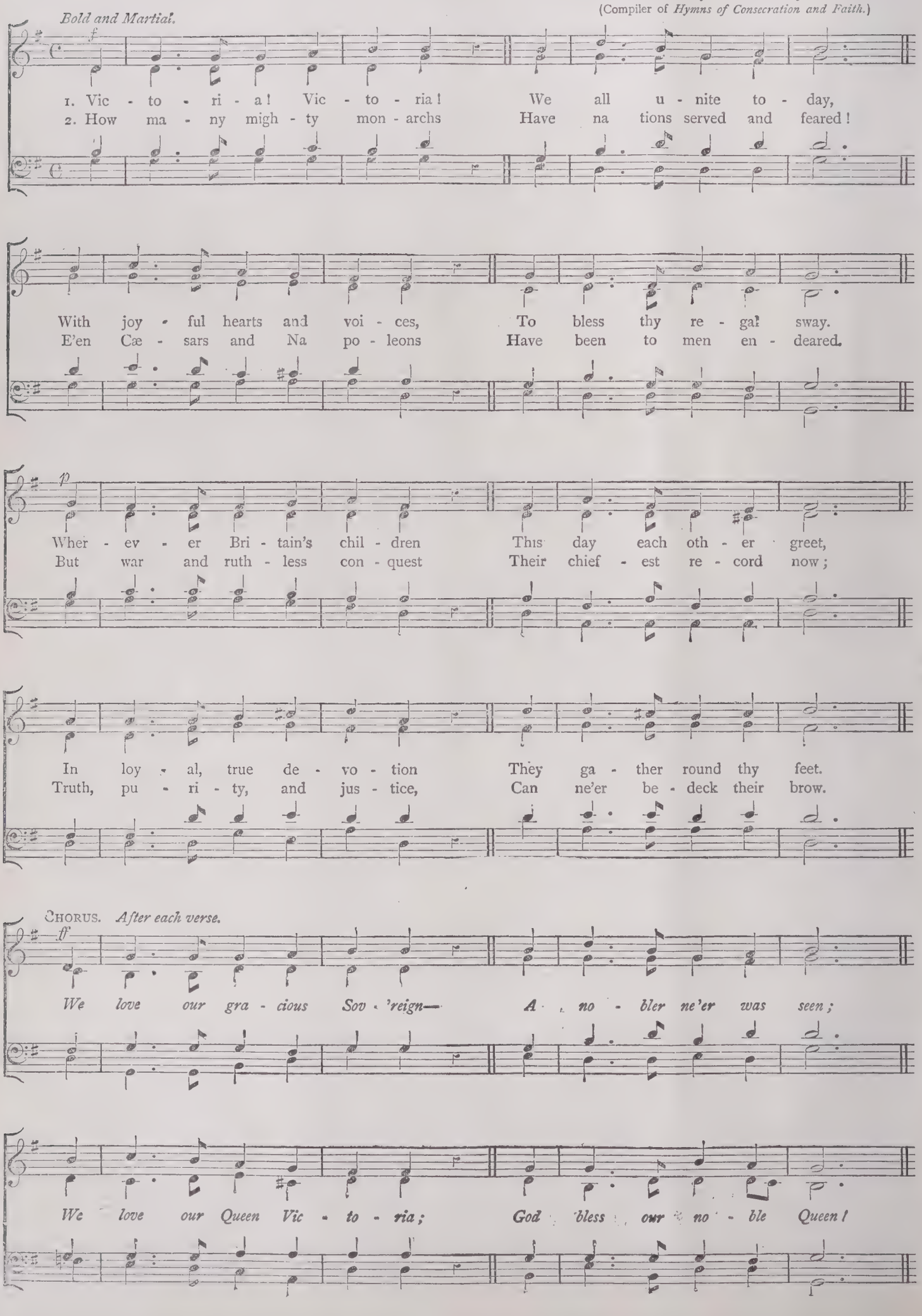
The Evangelisation of Turkey.—A correspondent at Aintab writes:—"Quite an unusual display of energy is being shown by the Government in vindication of law and order. The people are fairly clamouring for schools and teachers. Young and educated Armenians in America and England are asked, in self-sacrifice, to return at this crisis, and labour for their fellow-countrymen."

COPYRIGHT.]

The Queen of Monarchs.

[ENTERED AT STATIONERS' HALL.

An Ode for the Diamond Jubilee of Her Most Gracious Majesty Queen Victoria.

Words and Music by The Rev. J. Mountain.
(Compiler of *Hymns of Consecration and Faith.*)

Bold and Martial.
f
1. Vic - to - ri - a! Vic - to - ria! We all u - nite to - day,
2. How ma - ny migh - ty mon - archs Have na tions served and feared!
With joy - ful hearts and voi - ces, To bless thy re - gal sway.
E'en Cæ - sars and Na po - leons Have been to men en - deared.
p
Wher - ev - er Bri - tain's chil - dren This day each oth - er greet,
But war and ruth - less con - quest Their chief - est re - cord now;
In loy - al, true de - vo - tion They ga - ther round thy feet.
Truth, pu - ri - ty, and jus - tice, Can ne'er be - deck their brow.
Chorus. After each verse.
ff
We love our gra - cious Sov - 'reign— A no - bler ne'er was seen;
We love our Queen Vic - to - ria; God bless our no - ble Queen!

First Canto (*continued*).

3.

Full sixty summers' sunshine
Has waned since thou wast crowned,
To reign as Queen and Sovereign
O'er Britain's realm renowned.
Though forming many nations,
Apart by land and sea,
Yet hail we as one People
Thy Diamond Jubilee.

4.

We loved thee when, as maiden
Thou camest to thy Throne:
We joyed in all thy gladness
When Albert was thine own·
We sang with thee, as mother,
With children by thy side:
We wept with thee, as widow,
By death's dark, chilling tide.

5.

Your loving hearts had blended
In sweetest sympathy!
Your minds had ever movèd
In heavenly harmony.
"Albert the Good" too early
Had fought the warrior's fight!
Thou, left to walk in darkness!
He, in the realms of light!

6.

How bravely hast thou suffered!
How patiently endured!
Ne'er from the path of duty
By selfishness allured.
Thy bleeding heart thy People's,
Their sorrows all thine own;
And so we all are bounden
With love-bonds round thy Throne.

7.

As Sovereign, wife, and mother,
Illustrious hast thou been;
As Queen among the monarchs,
Thy compeer ne'er was seen.
The secret of thy greatness,
And Britain's greatness too,
That in thy heart thou shrinest
God's Holy Word so true.

8.

Was ever there a monarch
So gracious, wise, and true?
Who ne'er sought after power
Which was her People's due.
Thy motto, Queen Victoria!
To the autocratic school—
"Let monarchs do the reigning,
But let the People rule."

Second Canto.

9.

For righteousness and freedom,
Victoria! thou hast reigned;
And thus hast bound thee to us,
By mutual love enchained.
And as the years roll onward,
Thy Throne's security
Shall ever rest on justice
And wider liberty.

10.

Thy reign will be distinguished
For science and for art;
But pity for the needy
Its most illustrious part.
Thou, who hast nobly cherished
Thy deep and life-long grief,
Couldst ne'er forget thy People's,
But strive for their relief.

11.

The poor, the sad, the lowly,
E'er found in thee their friend;
Thou, all their troubles sharing,
Thy tears with theirs didst blend.
And not alone in pageants,
'Mid royal glory's sheen,
But by the cottage bed-side,
We find our widowed Queen.

12.

Thy Throne is in the temples
Of loyal hearts and free:
Thy Crown shines ever lustrous,
With their deep love of thee
Thy triumphs not in warfare,
But just and equal laws,
The smiting off men's fetters
In holy freedom's cause.

13.

Thine empire is the greatest
The world hath ever seen:
Four hundred millions love thee,
And pledge thee as their Queen.
Upon that glorious empire
The sun doth ever shine;
To-day we all are singing—
"Queen-Empress! we are thine!"

14.

And not alone thy subjects
This day proclaim thy fame;
But all the world's great nations
Greet thee with glad acclaim.
We give them hearty welcome,
Columbia specially,
For though, alas! we're severed,
She's of our family.

Third Canto.

15.

Reign on, great Queen! and reigning,
Thy mighty work pursue;
God with His wisdom fill thee,
And with His grace endue!
Inspire our legislators
With purpose high and great;
May none be for a Party,
But all be for the State!

16.

The snows of time are on thee:
But e'en the winter-snow
Is not more pure and spotless
Than Britain's Queen, we know.
For this it is we love thee,
That in sunshine, cloud, and strife,
Thou wearest e'er the lily—
A pure and blameless life.

17.

Thy Throne, though high and lofty,
Hath not uplifted thee—
The pattern of thy People
In gentle charity.
Thy Crown hath not adorned thee,
Though lustrous with renown;
By character so Queenly
Thou hast adorned thy Crown

18.

May Britain's sons and daughters
Thy bright example take;
And Britain's mighty empire
A nobler Britain make!
That so, in distant ages,
To earth-tide's glorious e'en,
They still may be extolling
Victoria, Empress-Queen!

19.

Victoria! Victoria!
Our hearts are glad to-day,
We belt the world with singing,
And bless thy regal sway.
We praise our Heavenly Father,
For Britain's God is He,
And pray that He will prosper
Thy Diamond Jubilee.

20.

And when thy gracious Saviour
Shall call Thee to thy rest,
With loved ones gone before thee
To mansions of the blest;
Then, thine and theirs the rapture
Upon His throne to be:
Supernal Hallelujahs!
Eternal Jubilee!

This Ode, with music, may be obtained in separate form, PRICE SIXPENCE, from MORGAN & SCOTT, 12, Paternoster Buildings, London, or any Musicseller.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Missionary Week.

Text to Learn.—Isaiah vi. 8.

Hymn.—"Here am I, send me" (S.S. and S., No. 18).

I AM glad to find how much the young people themselves can do for the benefit of missionary work. Here are some instances that have reached me:—

A lady writes: "On Sunday afternoon I saw a little girl of about six or seven years standing outside a Sunday-school door, struggling to get something out of her glove. I asked her if I could help her. 'Oh, no,' she said, 'it is only my halfpenny for the poor little children in India. I am going to send it to them to buy them some bread and a leaf of the Bible, or if it will not buy a whole leaf, just a small bit of one, where they can learn that Jesus loves them. They don't all know that, and I am so sorry for them; aren't you? Here comes my halfpenny, and now I must run into school.'"

From another lady I hear of two children, aged eleven and thirteen, who, quite alone, arranged a little sale of work in their dining-room. All the work was done by themselves and their little friends, so that it was quite a "children's sale." And the money they gained by their efforts (£1) they sent to the poor starving children in India.

Another little girl, named Bessie, wanted to get ninepence to put in her missionary-box, and after talking about it with her mother, she thought perhaps she might get it if she could get up a little bazaar. So she asked two of her little friends, named Elsie and Dora, to help her, and they agreed to give up some of their playtime to making pin-cushions and little bags, which they filled with sweets, and to dressing two or three little dolls. One of them brought some roots of primroses, forget-me-nots, and pansies, and Bessie's mother gave some cakes for the refreshment stall.

The little girls sent out invitations to all their friends, and many of them came, so that at the end of the sale the little girls found they had taken 22s., which so delighted them that they mean to try again next year.

Work in India.

Dear Young Friends,—You cannot imagine how pleased I was to receive the £37 for helping some of the poor Indian children, and to know that you too are caring for them. Since writing from Patna, I have been in other places, and the most interesting of all to me is Ajodhea, where I now am. Here the people are mostly Hindoo idol-worshippers, and as they walk along the streets they sing or shout, "Rám! Rám! Sieta Rám!" But you will be glad to know that through "helping hands" there has been a school for Christian teaching opened here, and in it daily about forty-six children are taught, most of them girls, and very poor. This morning I took two sacks of grain (rice and dál), and distributed amongst them, and also bought several yards of print and calico to divide amongst them, as they are badly in want of clothes. Last evening I took my magic lantern to another part of the city where we have another school for girls, and showed them my magic lantern pictures, after which I gave each of them two tea-cups full of rice and one cup of dál. I also hope to give calico and print to some of them from the money you sent. All that I am now telling you was done with those rupees you sent.

One day I took a sack of rice and another of dál and drove to a part of the city where I had heard there were a great number of poor children, and sure enough soon I was surrounded with a motley crowd who yelled and pushed and begged and whined around me, while I, with an enormous hat on, something like an English coalheaver's, only larger, and streams of water pouring down my face, tried in vain to quell the tumult, and to distribute the grain. My coachman and another man helped me to shout and beat off the crowd with our umbrellas. Besides children, there were leprous men, blind women, and lame and diseased in different ways, and all of the poor things filthily dirty and clad with only a few rags! At last I had to make a rush for the tum-tum and drive away.

Now, dear children, I must not stay to write more, but, God willing, I shall be in England next September, and perhaps may get an opportunity to tell you more. Do pray that instead of "Rám" the sweet name of Jesus may soon be sung by hundreds in this place.—Yours in his love,

Annie Hill,
Zenana Bible and Medical Mission.

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From Bulgaria.

A young lady missionary at Samokov says:—"Joyful fruit is borne in the efforts which have been made in Bulgaria, especially of late years, to reach the children, not only by the regular Sabbath ministrations and the Sabbath schools, but also by the weekly prayer meetings which have been organised in so many towns and villages especially for them. Not a few children have acknowledged the claims of God upon them, and have given their lives to Him. Our hearts were rejoiced by hearing, the other day, that three or four little girls about ten years of age had just been received to the membership of the Bansko Church. May God multiply manifold the number of child Christians in Bulgaria! I have found Rev. E. P. Hammond's book, 'The Conversion of Children' (published by *Morgan & Scott*), of great service in instructing the children, and encouraging them by the example of others to come to Jesus."

Mohammed.

You will remember that a few weeks ago Uncle Ted wrote you a letter about Mohammed. Some readers have thought he gave too favourable a view of him, but Uncle Ted explains that he was describing only one part of his life, intending to follow it up with another letter showing how grievously wrong Mohammed's teaching was. I am sure no one would think that Uncle Ted intended to say what was incorrect, still less to praise what was wrong. He has sent me his second letter, but I hardly know when I shall be able to insert it.

Bible Searcher (No. 76).

IN COLOSSIANS.

1. (Ch. i.) Who joined with St. Paul in writing this Epistle? What was his other name?
2. From what are we delivered? Into what are we translated?
3. (Ch. ii.) What gave Paul joy when he beheld it?
4. Learn and write *from memory* the shortest verse in this Epistle.
5. (Ch. iii.) Upon what are we to set our affections?
6. What are we to do if a quarrel arise? Why?
7. What is said of (*a*) the peace of God; (*b*) the word of Christ; (*c*) the name of the Lord Jesus?
8. What duty is expressly enjoined upon children? Why?
9. (Ch. iv.) Give the names of those who are mentioned as converts or helpers of the apostle.

[Children under ten do any three; those under thirteen any six.]

KEY TO LAST WEEK'S SEARCHER (No. 75).

(1) Eve. Gen. iii. 1-6. (2) Jesus. Matt. iv. 3.

(3) Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour (1 Pet. v. 8).

(4) The Lord knoweth how to deliver the godly out of temptations (2 Pet. ii. 9).

(5) Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man.

Foreign List.—Correct answers received from:—

No. 63. Christine*, Mary*, and Graham Pearson (Tasmania). **No. 64.** J. Garrett. **No. 66.** Helen Gartshore*. **No. 67.** J. Garrett*, Daisy McArthur, Helen and Winnie Gartshore. **No. 68.** Launcelot M. Knight (Texas), Daisy McArthur, Alice and Walter Henderson (Jamaica), Winnie and Helen Gartshore. **No. 69.** Alice and Walter Henderson. **No. 70.** Winnie Gartshore, D. H. Marshall, Henry and Annie Baillie, Jeanie Scott, Vera Sjostrom (N. America). **No. 71.** Vera and Frank Sjostrom. **No. 72.** Helen and Winnie Gartshore, Dorothy Grove (Rathlin). **No. 73.** Dorothy Grove.

No. 74.—Correct answers received from:—

Nellie*, Fanny*, and Frank Ames, W. T. Aldous, Arnold* and Owen* Akers, Gordon* and Olive* Andrews, Violet Ashworth*, E. Aldwinckle, Lizzie Athole, Ernest Allen, Wm. Aston*, Edith Badham, J. B. Baker, Arthur Baker, John Baring, Gracie Barnes, Nadine Beauchamp, Arabella Beale, Ethel Benger, D. A. Bennie, Louie Berthe, Gertrude Brookfield, Bert Brotchie, Ashley Bowker*, Geo. Brand, Leonard Bartlett*, Elizabeth* and Janet* Black, Arnold Baker*, Herbert Bradden*, Massy Baker, Dudley and Elsie* Bartlett, Emily Bridgewater*, Stanley Boxer, Robt. Browne*, Ralph Bourne, Nancy Brunton, Gordon, May*, and Daisy* Bligh, Mabel Birney, Maggie Carter*, Henry J. Cheney*, Harold* and Willie* Cheesman, Kathleen Code, Mary T. Colville, Arthur M. Cole, Jack and Rosalind Clarke, Dorothy J. Clarke, Eleanor Chance, Mabel, Annie*, and Edith M.* Cole, Gladys Calvert, Mary Carter, Cecily and M. M. Craven, Bessie Cheale, Marjorie Collins, H. R. Compton, Lily Coles*, Dorothy Cooper*, Edith and Dora* Corrie, Henry, Annie, Arthur* and Nellie Couch, Ruth Coupe, Emily Church, Susie Cumbers, Edith Daisley, Florrie and Bell Dance, Willie and Dorothy* Davies, Cecil and Ashley Dodd, Raymond and Ernest Dunn, Maud Davidge, Randolph Daintree, Vera Dickinson*, Kathleen* and Gracie* Dodington, Nellie* and Willie* Dowsett, Violet, Stitley Claud*, and Donaldson-Selby, Marjory and Dorothy Dyke, Lilian Ellacott, Willie, Ernest, and Henry* Edmonds, Eva Edmundson*, Arthur Farmer, James* and Marian* Freegard, Chris. Fidler* Willie*, Reginald, and Ernest* Findlay, Flossie*, Agnes, Janetta* Fullarton, E. Fullerton, Amy Foster, Kate, Mabel, and Bessie Fletcher, Aileen* and F. A.* Figgis, Eva Gray, Robert Grainger, Wm. Gardner, Edith and Margaret Gray, Lee Gardner, Daisy Groves*, Constance Gabbett, Mary Greenacre, Chrissie Green, Minnie Giddings, Rose Hamilton*, Margaret Hasse, Reg., Thos., and Jack Harris, Frances and Dorothy Harris, Ruth Harrison, Ada Heap, Nellie Horsford, Edith* and Chas.* Hunter, Harcourt, May*, and Tom* Hunter, Eva and Ethel Hutchings, Rex Hatchett, Winifred Harvey*, Dorothy and Mary Hancock, Edith and Emily Hearn, Dorothy and Evelyn Hewer, John* and Margaret* Hogg, Stitley*, Florance*, and Francis Hoyte, Fredda Hunton, Joshua and Dorothy Hughes-Games, Theodora Hill, Violet Holford, Lilian, Clarice, and Ernest Herivel, K. Ireland, Norman and K. G. Johns, Muriel Joscelyne, Lucy Jacob, Jane, T. A.*, Gertrude, and Hubert Kirkpatrick, Rebe King*, Ida, Agnes, and Alex. Kay, Gertrude Kingerlee*, Annie Lawrence, May and Sidney Law, May Lewis, Blanche Lindup, Ruth Lane, Guinefred Leigh, Grahame and Murray Lloyd, Evelyn and Arthur Lowndes-Moir*, Ella MacEacharn, Nellie, Bella, and Abraham Mack, Mary Maitland-Kirwan*, Bruce and Harry Malaher, Hilda Matheson. Gladys Mather*, Dora Marples, Laura Macaulay, Wm. Mitchell, Bessie Millar, Ethel Morgan, Margaret and Dorothy Morris, S. E. Mackintosh, Kathleen McClure, Margie and Gracie* Marston, George Macdonald*, Alan Marples, Margaret Macphee, John, Maggie*, and Agnes* Menzies, Dora Muir, Frances Munce, Francis E. Mann, Barbara Maconchy, Dorothy Morrisson, Ernest Nash, Maude and Amy Nottage, Eva and Maude Oakes, A. V. G. Onslow, Harriette* and Lottie* Orr, Horace H. Palmer, Alice M. Palmer*, Douglas Parkes*, Dorothy Patten, Kathleen* and Ethel* Pasley, Katie Peil, Myrtle Perry, Alfred* and Dolly* Penny, Isabel* and Gladys* Phipps, Wellesley Pigott, Lizzie Porter, Lilian, Jessie*, and Margaret Pook, Winnie Page*, Jessie*, Maggie*, and Ada* Palmer, Mary Palmer, Louie and Nelly Peachey, J. Ernest Pearce, Louie, W. M., and Mary Penny, Walter Perryman, Edwin Peters, F. S. Phillips, Mabel Redwood, Muriel Reeves-Palmer, Clara Riley, Sidney and Olive Robertson, Edward Rainey, M. L. Rickards, Nora Reed, Mary W. Ramsay, Jeanie Robertson, Hugh and W. Russell-Smith, D. D., T. M., and J. Stanier, Constance Schaeffer*, Margaret and Barbara Stabb, Margery Smart, Helen* and Frank* Stalker, Gwendoline Shaw, Ernest Stevens, Rosetta Sherwin, Kathleen Shepherd, Flora Simmons, Florrie Smith, May Spiganovicz*, Mildred, Gertrude, and Constance Scott, Nellie Stuart*, Ronald Studd, Ada M. Spencer*, Betty Stocks*, Lucy* and Kenneth* Soltau, Mary Symon. Bessie Symes, Flora Shadbolt, Muriel and Dorothy Shaw, E. H. Spencer*, Agnes Sterry, N. Smith, Frances Taggart*, Olive Tritton, Malcolm* and Winifred Thomson, Pevereil*, Herbert*, Lawrence*, and Arthur* Turnbull, Maude Tyson*, Gladys Trigey, Fred and Sarah Thomas, Frank Thomson, Janet Thompson, Frances Trotter, Gercrude Vellacott*, Dorothy and Jessie Vigers, Mary Vickers, Elsie Vigars, Cicely Washington, May Watson, Jessie West, Edith* and Willie* Wheeler, Cecile*, Noel*, and Phillis Wright, Frank Wilson*, Ibla* and Allan* Woodman, Ethel White*, Queenie and Henry Williams, Conrad Willcocks, Maggie Wight, Grace, Elsie, and Ida Wright, Edgar Yerbury*.

No. 75 (first) list).—Correct answers received from:—

Arnold and Owen* Akers, W. T. Aldous, Violet Ashworth*, Herbert Braddon*, May, Gordon, and Daisy* Bligh, Jack Clarke, Dorothy J. Clarke, Bessie Cheale, Harold* and Willie* Cheesman, Henry J. Cheney, Ida, Annie and Mabel Cole, H. R. Compton*, Annie Cooper, Willie* and Dorothy* Davies, Randolph and D. Daintree, Vera Dickinson, Kathleen and Gracie* Dodington, Violet and Kitty* Donaldson-Selby, Nellie and Willie Dowsett, Lilian Ellacott, Henry*, Willie and Ernest Edmonds, William Garden, Lee Gardner, Daisy, Alfred, and Mary* Greenacre, Daisy Groves*, Evelyn* and Dorothy* Hewer, Theodore Hill, Dorothy and Joshua Hughes-James, K. G. and Norman* Johns, Sidney and May Law, Blanche Lindup, Geo. McDonald, Hilda Matheson*, Gracie* and Margie Marston, Reginald Measor, Eva Monti, A. Onslow, Alice M. Palmer, Alfred and Dolly* Penny, Katie Peil*, Myrtle Perry, Wellesley Pigott, Wm.* and Lizzie* Porter, Mary E. Plumb, Ethel Reid, Mabel Redwood, Hilda and Constance* Schaeffer, Flora Shadbolt, Harold Stevenson, Florrie Smith*, Gertrude Scott, Kenneth and Lucy Soltau, Betty Stocks*, Ronald Studd*, Olive Tritton, Edith, Gilbert, Maude, and Harold Tyson, Willie and Edith Wheeler, Flora Wilson, Phillis*, Cecile* and Noel* Wright, Allan, Benson, and Ibla Woodman.

Personal.

Jessie N. Vigers.—It will be quite time if you post your answer on Wednesday.—G. and M. Lloyd.—Thank you for your letters; you are not the only twins belonging to the Searcher. M. A. Allen.—You made a mistake in the last question. Gordon Duncan.—I very much admired the piece of heather. Agnes Jones.—You will find it duly acknowledged in April 29. Theodora Hill.—About two guineas more is wanted for the Cripples' Bathing Machine. Louie Berthe.—I shall be pleased to receive your answers as soon as you can send them.

Scripture Union Portions for Next Week.

S.	1 *Sam.*	vii. 1-17.	Th.	1 *Sam.*	ix. 15-27.
M.	,,	viii. 1-9.	F.	,,	x. 1-13.
Tu.	,,	viii. 10-22.	Sat.	,,	x. 14-27.
W.	,,	ix. 1-14.			

Children's Special Service Mission.

Mr. Hutchinson, *Slough and Stoke Poges*, June 19-20; *Langton*, June 24; *St. Luke's, Redcliffe-gardens*, June 26. Mr. J. S. Tyler, *Birchington Bay*, from June 26 to July 7. Mr. E. Hughes, *Bisley*, June 19-20. Mr. J. H. P. Cutting (with caravan), at *Clifton*. Mr. Sydney Spiers, *Red Hill*, June 18.

A meeting for special prayer for seaside services will be held on Thursday, June 24, at six o'clock, in Leopold Rooms, St. Bride-street, Ludgate-circus, E.C.

Donation List.

Uncle Tom's Cabin (*Cripples' Bathing Machine*).—L. M. C. and In Remembrance of Winnie, 2s.; B. B., 1s.; Ida C., 3d.; W. N. P., 2s. 6d.; Stewart, 6d.; Willie, 3d.; Auntie, 3d.; B. C., 1s.; Vera and Mrs. D., 2s.; L. M. and W. S. P., 1s.; total, 10s. 9d.

Indian Famine Children (*Mrs. Bruere*).—Sympathy, Hastings, 2s. 6d.; E. J. P., £2; A. L. and S. S. Class, 2s. 6d.; total, £2 5s.

Indian Famine.—R. T. H., 1s.; M. J. E., 2s.; total, 3s.

Uncle Tom.

The Leys School, Cambridge.—At the Speech Day, last week, the Lord Chancellor presided, supported by several dignitaries and men of wide influence. Among the visitors who delivered brief addresses were Chief Justice Way (from Australia), Judge Waddy, the Provost of King's, and Sir George Chubb.

Young Christian Missionary Union.—A Rally was held on June 12, at Regent-square Presbyterian Church. Rev. F. B. Meyer presided, and addresses were delivered by Dr. A. T. Pierson, Rev. J. Smith (L.M.S.), from India, and Rev. Alexander Connell, concluding with a solemn time of consecration.

A Home for Girls of Weak Intellect has been opened near Halifax, Yorkshire, where girls are admitted on payment of 5s. per week. They must be of good character. The home is principally for Yorkshire cases, but others are taken as well. Ages of admittance from fourteen to twenty. The Home is managed by a general committee of guardians and prominent workers elected from the principal towns in Yorkshire. The chief occupation of the Home is laundry work, but other cheerful things are taught according to the ability of the girls. Applications may be addressed to the secretary, Mr. Ward Tamplin, 28, Heath-crescent, Halifax.

Essex Home for Destitute Boys.—For a good many years this Home has been carrying on the work of educating and training boys, especially orphans in danger of falling into crime. The institution is on a freehold site on the Rainsford-road, nine minutes' walk from Chelmsford Station, and is open to the inspection of visitors. Information about the work is obtainable from Mr. J. Brittain Pash, Chelmsford. There is no doubt that the influence exerted by the Sunday evening teachers and the kind interest they take in the boys, even after they have gone out into the world, is a great power for good. A very large percentage of boys who have left are doing well, and frequent encouragement is received from the visits of boys, once scholars, now in good situations.

The Mildmay Conference.

OPENING MEETING.

IN the most beautiful of summer weather this now ancient assembly of Christians met, on Tuesday forenoon, for the opening session of the Conference. There had been of course the customary prayer meeting earlier in the morning, to entreat the Divine blessing on the proceedings of the three days. This year, owing to the Diamond Jubilee festivities, the Conference was fixed for a week sooner than usual. Whether the great national festival of next week had brought to London any friends from distant parts who also attended the Conference, we cannot say. At any rate the attendance on the opening morning was not in excess of that which we have seen for years past; there were a good many empty seats near the front when Lord POLWARTH, the chairman, one minute before eleven, invited the company to bow for a brief space in silent petition to God. Then, on the strike of the clock, his Lordship called on all present to join in singing the well-known invocation:—

Holy, holy, holy, Lord God Almighty,
Early in the morning our song shall rise to Thee;
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity!

Prayer was thereafter offered by the Vicar of Islington, Rev. W. H. BARLOW, who made comprehensive petition for the multitudes all over the world yet unevangelised, mingled also with thanksgiving for all the mercies of the past. The prayer had specially appropriate reference to the subject of the three days' conference—"World-wide Evangelisation in our own generation." There was also tender and loyal allusion to the Queen and her sixty years' reign, with all its freight of advancing light and liberty throughout the Empire.

A portion of Isaiah vi. was read by the Chairman, after which was sung some verses of another hymn of praise.

CHAIRMAN'S WORDS.

The Chairman's brief opening address followed. We meet at this time, he said, in very special surroundings in this great metropolis. These surroundings and circumstances bearing on the long reign of our Queen may have a definite message for us. The throne is the centre of our nation's life, and God in his mercy has caused our Queen's reign to be the channel of many mercies to the nation. Looking at the matter from the Christian standpoint, we are called to note the wonderful expansion, not only of the Empire, but of the opportunities for spreading God's Gospel, He has over-ruled national events—even war, plague, famine, and the march of discovery to open up the world to the reception of the message of salvation.

Our subject this week is "The Evangelisation of the World in Our Own Generation." At first (continued the Chairman) my own thought was not quite in harmony with this way of putting it. Christ's redeeming work has reference to all generations—the most distantly future. But, of course, one sees that for us to-day this generation is the nearest and the most important so far as our personal testimony is concerned. The evangelisation of the world is not to be confounded with the conversion of the world, though every true believer must long for that. Next week we shall see in London many emblems of our nation's power extending to the limits of the empire. But our King Jesus has all power in heaven and on earth, and in this work of world-wide evangelisation we are to see the manifestation of his omnipotence stooping down to reach and to save the lowest sinner that lives. We go to the uttermost parts of the earth, not in our own strength, but in the might of Him who is King of kings and Lord of lords. Going in his great name and endued with his might we cannot fail. We are to hear this morning of the special qualifications needed for those who would undertake this work. If we are to be his witnesses in the world we must be much in communion with Him.

The company sang the stately ascription of praise in the hymn beginning—

Praise, praise ye the name of Jehovah our God;
Declare, oh declare ye his glories abroad;
Proclaim ye his mercy from nation to nation,
Till the uttermost islands have heard his salvation.

Rev. E. A. STUART

gave the first address on the "Qualifications" of those who would work for the evangelisation of the world. The atoning work and death of Jesus Christ (he said) was the great purpose for which He became incarnate—not simply as a higher example to mankind, or a fuller revelation of God's mind. We cannot conceive that any other being but the Son of God Himself could have made atonement for the sins of the world. Having completed this work Christ, we are told, *sat down*; and this may give rise to perplexity in some minds. But it is plain that God does not intend to do what others can do. He only could work out the redemption of the race, but He has sat still all these centuries because He has entrusted to his Church the mission of making known that redemption. We have not to do with past generations; our responsibility is that, so far as we can, none shall pass away into the unseen without having heard the message of a salvation that is accomplished. No previous generation has had such forces at command in fulfilling the task. During the decade between 1880 and 1890 we are told that 12,600,000 square miles of the earth's surface have passed out of the hands of heathen and Mohammedan powers into the hands of Christian powers. The doors of the world are marvellously open; are we able to enter into them? It is calculated that it would only need one out of each 1300 Protestant communicants to go to foreign fields in order to proclaim the Gospel to the whole world during this generation. The American estimate is somewhat higher. The Moravian Church sends abroad one out of every sixty of its communicants, and the young native church in Uganda devotes one out of ten. Shall the older Christian communities be less earnest and devoted in carrying out our Lord's command?

Coming to the specific point of special qualifications for the work, the speaker referred to our Lord's choice of his immediate followers. In this work of evangelising discipleship must come before apostleship; further, apostleship must be the outcome of discipleship. As to the marks of discipleship, one is the taking up of the cross (Luke xiv. 27)—crucifying our own selfish will, and yielding fully to the perfect, acceptable will of God. The cross must be willingly borne, not reluctantly or grudgingly. Another mark of a disciple is a teachable disposition; a third mark is faithfulness: abiding in Christ, and He abiding in us. Out of such disciples Christ will choose his apostles, though all the time they will remain disciples. The marks of apostleship are (1) the sinking of self, and the telling to the Master of everything that is done; (2) progress in faith, and a realisation of personal weakness; (3) a due sense of the power of the blood of Christ shed for the world. Christ sits at God's right hand, but He is there "expecting, till his enemies be made his footstool." Shall He expect in vain? As Christ said to John on the Cross, "Son, behold thy mother," so He says to us, "Behold the lost world." Can we really love Him and yet neglect his admonition?

When Mr. Stuart had ceased his earnest exhortation, all sang:—

Lord speak, to me that I may speak,
In living echoes of thy tone;
As Thou hast sought, so let me seek,
Thy erring children, lost and lone.

REV. G. H. C. MACGREGOR,

after prayer, followed with an address on the "Attitude" to be taken up by those who undertake mission work. The news of the Gospel has not yet been brought to two thirds of the human race. The nearer we come to the Second Advent of our Lord, the more urgent becomes the missionary question. The Church has, in a few short years, to make up for the apathy of the past. If the Lord is coming "quickly," shall not the Church be "ready" to do whatever He appoints? This word supplies the key to the proper attitude of the Church in this matter. What is implied in such readiness? In 2 Tim. ii. we find the Christian spoken of as a "good soldier of Jesus Christ." The end of all military arrangement is readiness for every emergency. On the soldier's part there must be full surrender of will to his commander. He must also be separate from all other avocations. So the Christian soldier is to be disentangled from the affairs of this life. Half-hearted consecration will not suffice. What could not God do if all the Church communicants were fully surrendered to Him, and were single in heart and aim in doing his will and work?

Again, in the same chapter, the Christian is described as a "servant." He also must be ready—full of attention to the Master's orders, waiting silently and patiently for the word of command. These things God expects of us, but He does not always get them. In some quarters there is an apathy as to this question almost amounting to apostasy. Some are so busy with plans of what is going to be done, and with reports of what has been done, that they have no time to wait on God for guidance and direction. Another characteristic of the true servant is an eagerness that will make him leap into the breach at the word of advance. The Christian, once again, is spoken of as a "vessel" in this chapter. The lessons to be derived from this last figure are perhaps deepest and most important of all. If we are to be vessels meet for the Master's use, we must be entirely at his disposal. We must be clean vessels. Behind all conduct is character. In the story of missions we find that it was personal character in the workers that enabled God to use them. We should also have the attitude of humility. Finally we must be "empty." Can anyone among us truthfully say, "None of self and all of thee"? It is not after all, the power of the missionary, but the power of God the Holy Ghost working through broken, emptied, and cleansed vessels that will bring about the evangelization of the world.

After some moments of silent waiting on God, Preb. Webb-Peploe led in prayer, and the solemn meeting came to a close.

The Bible in South America.

PASTOR GRAHAM, who resides at Las Flores, 120 miles south of Buenos Ayres, has sent to the La Plata Agency of the American Bible Society the following incidents from the journal of Colporteur Suarez, who works under his direction:—

"One of the most encouraging cases of blessing through the reading of the Bible I have ever seen is that of a Spanish family just outside Las Flores. About nine months ago Suarez called at the house and offered his books. The husband was absent at the time, but his wife purchased a Bible, which she showed him on his return. He began to read it, and soon became so interested that he hardly cared to do anything else. When Suarez called, about six months later, he found the man delighted with his Bible. Until then he had not heard of our meetings, but immediately began to attend, bringing with him the other members of his family. Now the father and mother, four grown-up sons, a daughter, and son-in-law are, through the reading of the Bible, earnestly seeking the salvation there is in Christ, of which they already have had a taste. The father and eldest son are carrying the Gospel message to places at a distance where their work calls them, and bravely bearing persecution from their former friends.

"Another case is that of a shoemaker and his wife, whom we had the joy of baptizing on December 20. This man found peace to his soul through reading the Epistle to the Romans. This also was the result of the sale of a Bible. The man had been far sunken in drunkenness. Now both husband and wife are faithful witnesses of Jesus Christ. We could tell of many more cases where great blessing has resulted from the work of our colporteur Suarez."

As we announced some weeks ago, Pastor Graham is now on a visit to this country.

The Guildford Convention.

[BY A CORRESPONDENT.]

THE annual Convention at Guildford was held last week under the most favourable weather conditions. There was quite an average attendance at the various meetings as a whole. The visitors, who this year subscribed their names in a book provided for the purpose, hailed principally from different parts of the Metropolis, but many other centres within easy reach of the place of meeting were also well represented.

As in previous years, the Convention was opened on the Monday evening and continued the whole of the week. The proceedings each day were appropriately initiated by a meeting in the early morning for prayer, at which also a short address was delivered by one or other of the different speakers. Then followed the Bible reading, taken exclusively each forenoon by Pastor Stockmayer in the Church Institute, adjoining the large tent. This was succeeded at half-past eleven by a general meeting under the spreading canvas, which this year proved a most acceptable shade from the burning rays of the sun outside. The afternoons were devoted to gatherings for men, conducted in the tent by Mr. George Clarke, whilst meetings for ladies were held in the Church Institute under the direction of Mrs. Hatt Noble and Mrs. Baxter. The gatherings in the evening were naturally most largely attended, business people in the town who could not at any other portion of the day conveniently be present, helping to swell the audiences.

At Monday evening's convention meeting Revs. J. B. FIGGIS and A. E. BARNES-LAWRENCE were the speakers. Following a few suitable words of welcome by the chairman (Rev. FRANCIS PAYNTER), they pointed out the necessity for a condition of preparedness of soul, with a view to a realisation of the presence and power of the Holy Spirit.

Those who availed themselves of the opportunity of attending the Bible-reading on Tuesday morning, as also the three succeeding ones, must doubtless have listened with profit as well as interest to the freshness and depth of thought which characterised Pastor STOCKMAYER'S deliverances regarding Jesus Christ as our righteousness, sanctification, and redemption. The speaker showed that there is no true righteousness outside of a knowledge of Christ; that practical sanctification means, first, a realisation of having come under the curse of sin and Christ having been made a curse for us; and, secondly, a devoting of our lives not to worldliness but to God's service, just as the vessels of gold and silver captured at the taking of Jericho were placed in the temple to be devoted there not to secular but for ever to Divine use. The third Bible reading was a further expounding of the subject of sanctification, and in the last the speaker dealt with redemption through Christ in a double aspect, that is, redemption at conversion and the fuller redemption that takes place in the subsequent life of every progressive Christian.

Besides the Bible reading in the morning of Tuesday an address was given by Mr. BARNES-LAWRENCE, which he based on the words, "As my Father hath sent Me, so send I you." He drew attention, for our imitation, to the fact that the mission on which Christ was sent into the world was one characterised by perfect obedience to and absolute dependence upon God. Mr. FIGGIS discoursed with regard to the potter's vessel, first as "a broken vessel," and then as "another vessel." He referred to the fact that we are all, so to speak, by nature marred vessels as the result of sin, and that only Christ, the great Potter, can fashion us again into vessels fit for his service.

Rev. J. J. LUCE, on the following day, emphasised the necessity of believers being humbled into the dust of death in order that they may be prepared for exaltation by God into a higher life of service for him. Mr. ROBERT ATKINS, who was also one of the speakers on the previous day, dwelt upon the fact that only to the sons of God, the true spiritual children of God, can the Holy Spirit be imparted for instruction and guidance. Mr. FIGGIS spoke of the waiting, prayerful attitude as an absolutely essential condition before the Spirit can take full possession of the Christian, and make his life one of power for God. The Lord's memorable words when He wept over Jerusalem were applied by Mr. GEORGE CLARKE as a warning to people who are not careful to know the time of their visitation; in other words, to give Christ admittance into their hearts and lives when He knocks for entrance, and allow Him to be sole ruler there.

Rev. HUBERT BROOKE, on Thursday, based an address on the forty-fourth and remaining verses of the last chapter of St. Luke. His chief object was to show that the Scriptures must of necessity be true, because they were confirmed and attested by Christ Himself, who told his disciples that "all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me." The speaker pointed out the great responsibility, so little realised comparatively speaking, that rests upon the Church of Christ to fulfil our Lord's words, "that repentance and remission of sins be preached in his name among all nations." Mr. ATKINS spoke of the journey of the Israelites from Egypt to Canaan as symbolising the dealings of God the Holy Ghost in bringing his children out of spiritual bondage into the land of promise and privilege and power.

Rev. J. HUDSON TAYLOR enlarged on the fact that God has called us to the wonderfully privileged position of being co-workers with Him—not in the energy of the flesh, but as simply working out what God is working in. Mr. Taylor also gave an address on Tuesday, of which the leading idea was faith in, and dependence upon, God. The closing address on Thursday was given by Mr. LUCE, who spoke of the exercise of faith in God as a command of our Divine Lord, "Be not faithless but believing."

On Friday Rev. E. W. MOORE founded an address upon Stephen's vision of the opened heavens, and pointed out that the Christ reveals Himself to his people only when, as in the case of Stephen, they are filled with the Holy Ghost. Bishop TAYLOR SMITH expatiated with regard to the precious treasures, centred in Christ Jesus, that are ever at the disposal of the Christian for meeting all his needs. Mr. MOORE enlarged on the fact of the Christian being sealed by the Holy Spirit. He described the nature of the sealing, and then spoke of the Author of the sealing and the duties of the sealed. Mr. HUBERT BROOKE gave the closing convention address, and specially emphasised the importance of being able to realise in their lives the truths that had been taught at the various meetings. For directions whereby that end might be attained, he referred his audience to a careful study of 2 Tim. ii.

In addition to the gatherings already mentioned, three missionary meetings were held, respectively on Wednesday, Friday, and Saturday. Inspiring accounts were given of the work in different parts of the world. The chief speakers were, as representing Western Equatorial Africa, Bishops Tugwell, Taylor Smith, Phillips, and Oluwole, and M. Coillard (Zambesi), Miss Strong (China), Mr. W. C. Morris (South America), Mr. Marcus Daniel (Persia), Miss Edith Mulvany (India), Miss Bailey (Syria), and Mrs. Baxter.

Liverpool Sheltering Home.

FIVE orphans left exposed to terrible risks by the death of father and mother within a month! These are numbered among children under the care of Mrs. Birt, the superintendent of the work carried on in Myrtle-street. One by one other cases arise, which force sorrowing little ones to live for a time at least in the poorest surroundings, and then to come to the Sheltering Home as a forlorn hope. Every day something is being done there to relieve distress, and lift into a better condition each case that comes, whether man, woman, or child. The orphans who are placed in the greater England over the sea, from the distributing home at Knowlton, in Canada, certainly get the fairest chance there is for them in this world; and the visitation last year of 278 boys and girls in the Canadian Homes revealed most encouraging results.

Sedgeley Temperance Home Mission.—Mr. F. A. Homer has seen thirty-seven years of earnest Christian effort on behalf of the many in his neighbourhood, who are living without God. This unsectarian effort finds in the condition of the people dire need for its existence. The little band of devoted men and women are prosecuting their labours of love with increased zeal, patiently sowing in hope. During the past year, the Sunday and Thursday evening services, also the Bible-classes and prayer meetings in the Mission Hall, have been blessed with increased attendances.

Helping Armenian Fugitives.

FROM Schumla, in Bulgaria, Pastor Abraham Amirchanjanz writes:—

"The Lord has directed my way from Finland, *viâ* Germany, to visit 25,000 Armenian fugitives in Bulgaria. Although aged and week in health, having had to undergo within seven years seven surgical operations, I have left Finland and come here to weep with my sorrowing fellow-countrymen, who have escaped the cruel sword of the Turks and taken refuge in Bulgaria. My commission from the Berlin Committee was:—(1) To examine the condition and the needs of the refugees; (2) to help the most needy ones amongst them with about £1000; (3) to take about 100 or 200 orphans to Germany.

"This last desire I found impracticable, but the two other objects I have been able to carry out. I found the needs of the poor emigrants were not in all cases the same. To Philippopolis had come only such men and families as had been able to save at least part of their property, and were not in any distress, their only complaint being the lack of suitable employment. But in other towns of Bulgaria, such as Burgas, Varna, Schumla, Rustchuk, Silistria, I met the very poorest, who had need of everything—food, clothing, lodging, wood, light, soap, bedding.

"With laudable energy have German and Swiss friends collected gifts, by which much distress has been alleviated, many tears dried, and many hundreds of human lives rescued from starvation. The distress has not been diminished; in many cases it has grown much worse. The Armenian cemeteries have been filled with graves, and those who are yet living are like skeletons—thin, withered, sick, with countenances expressive of hunger; without courage, strength, or hope, they walk the streets or stand at some corner leaning against a wall, pictures of utter despair. I have just come away from these sad sights and come to Schumla, in order to look out for a large building for an orphanage. In two days I return to my sad, distressing labours in Varna. Some idea of the great despair may be formed when one sees that many of the sufferers actually prefer returning to Turkey, where they may expect to be butchered by the cruel Turks, to a slow death from starvation in this hospitable country."

I need not say what demands there are for Christian benevolence and help. There is need of clothes, new and old, for men, women and children, to be sent to Pastor Abr. Amirchanjanz, Varna, Bulgaria. Previous to his residence in Finland Pastor Amirchanjanz was banished for four years to Orenburg as one of the Stundist exiles.

F. W. BAEDEKER.

Weston-super-Mare.

Armenian Refugees.

SIR,—We beg a small portion of your valuable space to explain to the Christian and philanthropic public our position and purposes.

(1) Our superintendent, Rev. G. H. Krikorian, has announced his intention of going to reside and work in the United States. For some time past this has been his desire.

(2) We find that the Armenians now coming to our homes are, in the majority of cases, not fugitives from persecution, but speculators and adventurers, who have heard of the kindness extended to their countrymen here and are attracted to our shores by the hope of making something out of it.

(3) Our funds are seriously falling off. The public interest, on which we have relied, has been turned by recent events from the Armenians to the Greeks and other unfortunate peoples.

(4) The tenure of the houses in Kingdon-road, Hampstead, expires in September.

Under these circumstances, our committee think it will be expedient to close up our work during this summer, helping into situations those who are now with us, and assisting temporarily any extreme cases that may yet come to us. We shall be glad to receive pecuniary help and offers of situations for these, but we would wish it known through the Press that our work is closing, so that immigrants from St. Petersburg, Paris, and New York may be deterred. We have done a good work, helping more than 300 cases of heartrending distress, and we have good accounts of many for whom we have obtained situations.—Yours faithfully,

F. B. MEYER, Chairman.
GEO. A. WILSON, Treasurer.

Finsbury House, Blomfield-street E.C.

"Endeavourers" in Force.

[BY OUR OWN COMMISSIONER.]

WHAT may fairly be called a "record" Convention was held last week in Liverpool, when the Young People's Society of Christian Endeavour assembled, literally in its thousands, to celebrate the seven years of its existence in these islands. The actual delegates numbered 2000, but these were few compared to the friends and sympathisers who, to the number of some 15,000, thronged meeting after meeting, morning, noon, and night, on Whit-Sunday, Monday, and Tuesday.

The largest halls in the city, with Hengler's Circus and several chapels, were retained, six meetings being held simultaneously three times a day. For anything like a full report we must refer our readers to the official organ of the Society, *Christian Endeavour*, and content ourselves with noticing the more salient features of the proceedings. Of these the splendid organisation calls for special notice, as well as the precision with which every item on the programme was carried through "to the tick." The bell-man, though occupying generally a back seat, is none the less a presence to be felt and a person to be feared. When the speaker's allotted time has only two minutes to run, "ding" goes the bell by way of warning; and when it sounds a second time he has no alternative but to retire. The effect occasionally is rather amusing. A speaker had just asked his audience, "How shall we best fulfil the purposes of our society?" when the crucial moment came, and amid laughter he answered the question himself in the only possible way—"*By sitting down!*"

The subjects selected were all such as bear upon the practical aims and features of the work, and were dealt with by speakers well qualified to stand forth as their exponents. The fact that the same topics had to be taken up by several speakers in the various gatherings simultaneously, minimised the temptation to pass from one meeting to another—even if it had been practicable. Indeed, nothing could be gained by so doing, for the addresses were uniformly good, and more than good. We wondered what it was which seemed to bring some of the ministerial speakers, as it were out of themselves; and of others we thought that if their sermons were always as useful, and bright withal, as their platform speeches, they need have

NO FEAR OF EMPTY PEWS.

But, after all, it was not man but God who was exalted from first to last. The phenomenal progress of the movement was attributed to Him alone, a suitable keynote to all that followed being found in the "God is able" of the founder, Rev. Dr. CLARK, of Boston, U.S.A., who was received whenever he spoke with rounds of hearty cheering. He repeatedly pressed home the futility of human effort, apart from Divine power. "We wish to evangelise the world," he said. "Let us hear God say—for I am certain He is thus speaking, in accordance with all providence and history, and his Holy Word—'I intend to evangelise the world, and I will do it in part through you, Christian Endeavourers, if you will walk by my side!'" One of his best addresses during the Conference, as he reviewed past successes, was from the striking assurance in 2 Chron. xxv. 9, "The Lord is able to give thee much more than this."

Another important topic was "Denominational Loyalty and Inter-denominational Fellowship." It is quite certain that pastors of churches need have no fear that the existence of the Society in their midst is intended to undermine their denominational instincts. The very essence of the movement is to work *within*, and not outside, church organisation. If the speakers erred at all it was in emphasizing the first element of the subject over the second; but in practical working the two are well balanced, the one treating of personal life and conviction, the other of active service. A timely illustration of this occurred (to quote Dr. Clark again) in Melbourne on a similar occasion to this. "The young people in the meeting determined to show their loyalty to their own denominations, and their fellowship with all others. There were in one gallery Presbyterians, in another Congregationalists, in another Baptists—behind were Episcopalians, in another range were Bible Christians, Free Methodists, and the New Connexion, while the Wesleyans were 1300 strong. The time came for responses. The Presbyterians sang an old Scottish version of Ps. xxiii. to an old Scottish tune, then sat down. The Baptists, Congregationalists, and Episcopalians sang the 'Te Deum.' The Bible Christians, the Methodists, and others followed. Then the 1300 Wesleyans stood together in solid phalanx, and sang the first hymn Charles Wesley wrote after conversion—

Oh for a thousand tongues to sing
My great Redeemer's praise!

They sang the first verse by themselves, then the second and third—no one joining, for it was their song of consecration and devotion. Then they began the fourth verse,

He breaks the power of reigning sin:

They could not get through that by themselves, for the Presbyterians joined.

He sets the captive free,

and the Episcopalians joined.

His blood can make the foulest clean,

the Baptists and Congregationalists joined in.

His blood availed for me,

then all were singing, because it told of their personal love and loyalty to the personal Saviour." One could only wish so striking an occurrence had been re-enacted here, but such scenes cannot be produced to order. They must arise spontaneously or not at all, and the spirit is with us, even though the letter be across the seas.

It was good to hear the Society giving no uncertain sound on the position that "Protestantism" is "Scriptural Christianity" and not less important was the insistence on "the Quiet Hour" as a necessity in the life of every Christian, young or old. "Self-sacrifice for Christ and the Church" as not only a duty but a privilege, was also forcibly set forth, and this drew from one speaker an utterance which may be quoted as a sample of much else that was good throughout the Convention. When a strong thing needed to be said, it was said fearlessly, cavil who might, and none could complain of any lack in either robustness of diction or commonsense of thought. Said he:—

"The Endeavour Movement has won its way and done its work by reason of the faith that was in it—faith that the young would respond to a strict call from duty, and conscience, and constraining Christ-love; and faith in the Gospel that it could do without sweetening. We have learned many things anew; one, that if a man be young or old, and he is a Christian, the Cross must be at the centre of his life, and the print of the nails at its extremities. It is not true that our young men and women are but a generation of self-pleasers, that they are given over wholly to sordid materialism and frivolous pleasure-seeking. Instead of watering down the claim of Christ to meet these tendencies half-way, let us meet them with their frank Christian opposite, and it will be found there is that in the heart of youth which responds to that deep word of the Master, 'He that loseth his life for my sake, the same shall find it. 'For my sake'—that is the guarding word. The sacrifice of self is first for Christ. Self-denial must not run to seed. It can become over-strained, self-righteous, affected. Self-sacrifice for Christ's sake is one thing; asceticism for one's own sake is about the opposite. There is a spurious self-denial to be shunned by every healthy soul. The test is 'for Christ's sake.'"

In this connection may also be mentioned a warning repeated more than once, against that "glibness" in speaking of spiritual things which goes to make

"YOUNG CHRISTIAN PRIGS,"

of which many ministers are afraid, and, on this account, hang back from introducing the movement with its pledge into their churches. Let it be clearly understood that the Society strives hard to fortify its young people against this. At the same time it recognises the danger of going to the other extreme, "the Church having almost lost its tongue," as another speaker put it.

No account of the Convention must overlook the part which music played in the proceedings. The rendering of an exceptionally strong programme was a feature at each meeting, but the selections at the afternoon services of praise were high above the average. Rev. Dr. Carey Bonner is an enthusiast—and a wise one—in this department, and threw all his energy into his work. For many a day Liverpool will carry in its memory the wonderful scene on Whit-Monday afternoon when the steps and immense forecourt of St. George's Hall were thronged at the "Open-air Demonstration" with thousands of singers, on a scale with which only a Handel or other great Festival can compare. It was a rare treat to the multitude who stopped to listen. They were not "passers-by"; they would not pass, nor could they if they would, to such effective purpose did heart and voice unite.

"Who are they?" asked a bystander.

"Why the Christian Endeavour lot," replied his neighbour; "the place *reeks with 'em!*"

"And a very good reek, too, I should think," rejoined the first. "We can do with a lot of it here, if this is a sample."

Let this notice now conclude with Dr. CLARK'S deliverance upon

THE ENDEAVOUR PLEDGE,

a delicate subject skilfully handled. "Its importance may be estimated by the names given to it in various parts. It has been called the Magna Charta of Christian Endeavour; the hub of the Endeavour wheel; the spinal column of the Christian Endeavour body; and in Scotland, our Solemn League and Covenant—a name so beautiful that I almost wish it had been chosen for it from the first. It has been the battle-ground of Endeavour; it is still the target of the enemies of Christian Endeavour, who would hardly know what to do without it. The only foolish thing I ever heard said in Australia was that the pledge was unscriptural, because it did not allow silence in the meetings, and the Scripture said, "There was silence in heaven for the space of half an hour." But that objector was answered according to his folly, for an Endeavourer at once told him that no doubt the angels had a reason for silence that they could offer to their Master. Sixteen years ago I would not have dared to say as much for the pledge as I can now, after a decade and a half of experience of its uses. It is *Scriptural*—the Bible is full of covenants; it is *reasonable*—the excuse you can offer to Jesus Christ will satisfy the society. Many people are willing to make vague promises in a general way, and it is reasonable to object to the Endeavour pledge, because it *grips*. It is a *necessity*—between man and man there must be pledges. Business, social, and family life are all built on pledges of one sort or another, and experience has proved that it is the only safe basis for Christian Endeavour, and it has succeeded in forty different languages. But

THERE MUST BE LIFE BEHIND IT,

or even the pledge will be useless. Dr. Clark then solemnly and earnestly urged his young hearers to secure the quiet hour with God which alone can make the hour spent with the society blessed: to study the books of Rev. Andrew Murray and Rev. F. B. Meyer; but, above all, to study the Book of books, to yield an open heart to the influences of the Holy Spirit, and so make the pledge a power, and realise in the meetings all that their souls are longing for.

Mr. Herbert R. Francis has been lecturing on the Tabernacle with interest and blessing to Christians in Scotland since his return from India. Old friends needing such help may write to him, care of James Nisbet, Esq., Lambden, Greenlaw, N.B.

Cape Colony.—We had very interesting services at Kyber out-station last Sabbath. About forty-five sat down at the table of the Lord in the afternoon. We baptized seven people. The Lord's work is prospering in this district. A. WELSH.

Emgwali, Dohne, May 13.

Dr. Barnardo's Homes.

A WEIGHTY TESTIMONY.

THE following is an extended note of Mr. A. J. Mundella's tribute to the excellence of the work of Dr. Barnardo's Homes, to which we made brief reference in our report last week:—

"My presence here is due to the fact that I presided for two years over a departmental inquiry which was established by the Local Government Board for investigating the condition of the Poor Law schools of the metropolis. In the course of that inquiry my committee felt it was their duty to investigate Dr. Barnardo's methods and to inquire into his success. I can only say to you, without in the least flattering Dr. Barnardo, that at the conclusion of our inquiry I came to the opinion, which was shared, I think, by all my colleagues, that we could wish in the Local Government Board there was a department for the Poor Law children of this country, or what are called the children of the State, and that we had a Dr. Barnardo to place at the head of them. Nothing astonished me more than the magnitude of Dr. Barnardo's undertaking and the faith—I may say the daily Christian faith—on which that undertaking seems to be resting. He has raised this institution till it may be regarded almost as a national institution. We found, as our committee went on, that Dr. Barnardo was often boarding out in his boarding-out department more children than the whole of the local authorities of this kingdom, and frequently he was emigrating more to the colonies than all our Poor Law boards taken together. It is a marvellous work that has been done in these homes during the last thirty years, and its growth is entirely due to wonderful energy, determination, and character.

"I think I may say, without the least reserve, that Dr. Barnardo is not only a born administrator, but he is a born master of method. When our committee came to report, we made what has been deemed by the local authorities a very strong report. I may say to you that most of the reforms that that committee have recommended Dr. Barnardo has anticipated and put in practice in the administrations of his institutions. We owe him much for what he has done. I think we owe him more for the example he has set us of how to do it. With respect to his boarding-out children, sometimes as many as 2000 children are boarded out in the course of a year. He had the advantage, and it was an advantage due to his own good sense, to select trained ladies who had become medical practitioners of eminence to be the inspectors of his boarded-out children, and as the result, not only do they report that those children are comfortably tended in their homes, often most affectionately tended, but also that the sanitary condition of all the children under Dr. Barnardo's care is something that is marvellous in contrast with those under our local and our State system. Now it is only fair to make this acknowledgment, and I do it all the more heartily because I confess that when I started on the inquiry I had grave doubts about Dr. Barnardo's methods. I am here to say publicly that I would to God the same methods were introduced into the system of administration of the whole of the Poor Law children of the country."

A party of 187 young emigrants (163 boys and twenty-four girls) from Dr. Barnardo's Homes, left St. Pancras for Liverpool on Thursday morning en route to Canada as emigrants by the steamer *Labrador*, Dominion line. Some of the older lads will be placed out on the industrial farm of 10,000 acres in Manitoba owned by the institutions, and now being developed under their auspices; the boys will go direct to situations in Ontario, or to the Distributing Home in Toronto; while the girls will go to the Distributing Home at Peterborough. All of these young people have been trained in the English Homes, and have thoroughly approved themselves healthy, respectable, and industrious before emigration. These 187 bring up the total emigrants for the current year to 318, and it is hoped that three more parties may sail in July, August, and September, bringing the total number up to 500. The Homes have now placed out a grand total of 9048 boys and girls since they began their work of emigration. Up to the present the good conduct record of all these emigrants includes over 98 per cent. of the whole. These young people throughout Canada are kept in touch with the Homes by systematic correspondence and visitation until they attain years of independence.

Paris Homes for Young Women.

THE annual meeting of these Homes in Paris for English-speaking Women and Children, was held last week in Paris, and was presided over by Dr. Faure Miller.

Reports of the work were read by Rev. Dr. Adams. These gave a full account of the efforts maintained in the four Homes during the past year. At the Mission Home, 77, Avenue Wagram, there have been 522 admissions; 370 situations have been found, whilst 2,496 visited the Home for classes, meals, etc. On Sunday afternoon there is a Bible-reading, and a short service in the evening. The Governesses' and Artists' Institute and Y.W.C.A., 18, Rue de Milan, has received 222 young women into the two homes (A. and B. departments), chiefly students and young women in business, exclusive of many visitors who come for advice and attend the Bible classes. Meetings in the Mission Hall, Band of Hope, mothers' meetings, and kindergarten, are all much appreciated. The outstanding liabilities for the year are £770.

Mr. J. T. B. SEWELL, one of the directors in Paris, who is brought into almost daily contact with the work and workers, spoke of the extreme need of the institutions, and of the many traps and pitfalls which abounded in Paris for young women. The results of such a work could scarcely be adequately appreciated. Professor AYERST said he was much struck with the completeness and detail of the work. He had watched it for many years, and knew how much it was needed. The strain upon the voluntary workers was often overwhelming, and he could not say enough in praise of their devotion.

The CHAIRMAN drew attention to the Orphanage, which has now rescued 360 children, many from a life of shame and cruelty. But for the goodwill of Baroness Rothschild it must have been closed for lack of funds. Out of the £1000 per annum required for its support, only £200 was raised in annual subscriptions. The stories of some of the children were pathetic in the extreme, and it was terrible to think what must be the future of these children had the doors of the Orphanage to be closed.

Mrs. Lewis, the founder of the Homes, was unfortunately detained in London through indisposition.

Things are Changed Indeed!

"IT has been lately said to me, 'This is enough to break your heart, Mrs. Butler, after your thirty years of bitter conflict, and now that you have no longer youth or strength to go forth as you did, through the whole country, pouring out vials of wrath on the false and wicked principles against which the populations of the North rose as one man at your call.'

"My reply is, 'No! it shall not break my heart. Not for one moment am I discouraged. I know in whom I have believed, and in whom I continue to believe.'

"But I do feel this, and this is my message to you to day, that we need a great electric battery to send a lightning shock throughout the country, so to arouse the latent spirit among the women and the electors (whom the women will stir) as will make it impossible for Lord Kimberley and his fellow lords to prate again about the change which has come over the country and public opinion. Never has there been a time when promptitude and activity were more wanted.

"Years and impaired powers make it impossible for me to act as I did in 1869 to 1880, but I believe that God will give me the means in some way of communicating to others the wrath and the pity, the undaunted courage and high hope with which He continues to fill my soul."

So wrote Mrs. Josephine Butler to the Conference recently held at St. Martin's Town Hall. Surely her pathetic appeal to the people of this country will not be heard in vain. It is essentially a woman's question, and should have all women's support.

Melksham, Wilts.—A convention for the promotion of Christian unity and personal holiness was held on Wednesday, last week, at Giffords, the residence of Mr. G. Stratton. Meetings were held, afternoon and evening, in a large tent in the orchard, and heart-searching addresses were given by Rev. F. B. Meyer. Over 400 attended the meetings.

Nyassa Industrial Mission.

THE annual meeting of this Mission was recently held at Christ Church, Westminster Bridge-road. Rev. C. RUDGE, hon. sec., gave a brief *résumé* of the five years of the Mission's work, telling the story of its early struggles and present prospects of prosperity. The first station, Likabula, is on the eve of being a self-supporting station, and has a nucleus of twenty baptized believers, forming the first native church of the Mission.

Mr. B. J. GREENWOOD, treasurer, as a business man, dealt with the policy of industrial missions, and satisfactorily answered the objection commonly brought against industrial mission work, viz., the danger that commercial interests will override the spiritual. Whilst aware of the danger, Mr. Greenwood pointed out how is had been minimised to its lowest degree. No worker in the Mission will be permitted to share in the profits. All profits are to be wholly applied to the furtherance of the work. The idea of taking loans to forward the work has been abandoned, but £511 are required in order to clear the Mission of obligations already incurred. Altogether, for implements for stations and stores, passage and outfit for Mr. and Mrs. Decath and Miss Jones, about £1000 are necessary.

The CHAIRMAN, Mr. E. Cayford, said he believed that this system of propagating the Gospel to heathen races would have many imitators.

Mr. DEEATH, the African superintendent of the Mission, told how impressed he had been on seeing the influence of industrial methods on the natives. He spoke of the need of employing converts in some way or other, if they wished to keep them under Christian influence. Dr. PIERSON said industrial missions had no need to offer apologies for their existence. He showed how, by linking industrial with missionary effort, an independent community could exist, which would be very favourable to converts surrounded by heathenism and godless influences. Idleness and ignorance are the handmaids of vice; industry and intelligence the handmaids of virtue. As soon as a heathen is converted, it is necessary he should separate himself from corrupting influences. The convert can come to the Industrial Mission to find a new means of subsistence. Rev. J. H. ANDERSON, who laboured in India for forty years as a missionary, also testified to the need of industrial missions, and quoted the example set by the Moravian missions.

Mr. and Mrs. HERBERT HALLIWELL, formerly of Brighton, have taken charge of the Mission institute for the training of native evangelists. Preparatory work has been going on since the arrival of the missionaries at Likabula, the base station of the Mission, with the result that they are now ready to begin the actual training of the natives, among whom they have a number of eligible candidates. The object of the college is not to detach native converts of ability from their industry, but to qualify them to become industrial evangelists on the various stations of the Mission as the work extends. To erect the necessary buildings about £200 is required. Communications may be addressed to Fredk. G. Halliwell, Sec. Institute Sub-Committee, 19, North-road, Brighton.

Alexandria, Egypt.

DEAR SIR,—Rev. T. R. Lawrence, superintendent of the Sailors' and Soldiers' Institute, Alexandria, being now in England, I embrace the opportunity of recommending his work to the sympathy and generosity of the Lord's stewards. During a residence of between four and five years in Alexandria as Wesleyan chaplain, I had every opportunity of observing the work of the Institute, and of learning its value and its absolute necessity. The Institute serves as a common centre, or rendezvous, for Evangelical Christians of all denominations and nationalities, whose gatherings there have been greatly blessed of God.

May I mention also the work in Egypt of the North Africa Mission, as well worthy of encouragement and support. Mr. W. Summers, the senior missionary in Alexandria, is shortly expected in England on a much needed furlough. I doubt not that many of your readers will avail themselves of opportunities of hearing him speak of the work among Moslems and others.—Yours truly,

MICHAEL JAS. ELLIOTT, Wesleyan Minister.
West Kirby.

Touring in Spain.

IN a recent "Letter from Spain" Pastor Lopez Rodriguez, describing an itinerary, writes: "When I arrived at B—— a fair was proceeding, so I had golden opportunities for conversation, and gave away over 200 Gospels. I held two meetings, attended by different persons from various parts of the province. I rested in a *posada*, the landlord of which, also his wife, made me welcome. As they sell wine, at mid-day the charcoal burners come in from the woods, and take their dinner there, which gave me the opportunity for reading and explaining the Scriptures.

"The next day I was trudging along the dusty road, hot, weary, and footsore, when I was overtaken by a cart. The owner stopped as I offered him a Gospel, and asked me if I were a Protestant. On replying in the affirmative, he at once offered me a seat, which I gladly accepted. He and his son were curious to know about my religion, and I spent a pleasant half-hour explaining to them the way of salvation. Soon after alighting I met two men, with whom I entered into conversation. They were unusually intelligent Freethinkers, and seemed really desirous of knowing the Truth. They had evidently lost all respect for the Romish Church and her priests, who have gone too far in enslaving the consciences of the people. Thank God, not a few are awakening from the sleep of centuries, casting away their chains, and helping on the grand work of spiritual and moral emancipation.

"My route now lay along bad rocky mountain roads. Towards evening I reached a farmhouse, where I was admitted on high payment, but with little good-will. My books and tracts were refused. The food was badly cooked, and the lack of welcome was so evident, that I thought it wiser to push on to J——, in quest of a lodging for the night. My position was not much improved. The landlady of the inn admitted me with reluctance, and gave me the worst accommodation she had, a wretched garret. Had it rained I should certainly have had to take refuge under the bed, for the roof was a veritable sieve!

"This afternoon I had a little Bible-reading in San J—— with seven young men; one of them is the son of my landlord. He is twenty-three years of age, and has just left home to start a business. Some time ago I gave him a Bible, which has wrought a wonderful change in his life. He is no longer the same man. Before he was a blasphemer and gambler; now he is never seen in bad company, and has struck up such a warm friendship with me that he is my constant companion, and follows me like my shadow. So far from being ashamed of the Gospel, he accompanies me to Olot (a most fanatical Carlist town) whenever I hold meetings there."

Rotherhithe Free Church.

THE Weavers Brothers have just concluded a fortnight's mission in the above place, which has been marked with great blessing all the way through. On Sundays the church has not been able to accommodate the crowds who pressed in to hear the Gospel, and the week-night congregations were well sustained, increasing night after night.

At every service numbers openly expressed a wish for pardon, and sought for peace in the inquiry-room. It has cheered our hearts beyond measure to hear from the lips of the young converts simple yet earnest testimonies of the Lord's saving power.

On the closing night of the Mission we were delighted to have Mr. F. N. Charrington with us, who came from the Great Assembly Hall, and presided over the meeting, giving the young converts counsel in their new life.

At the close of the meeting quite a number decided for Christ, and then everyone was eager to say "Good-bye" to our brethren, who, by their genial, earnest, and faithful work have endeared themselves to us all; so over a thousand of us, headed by our brass band, accompanied them to the station, and there an affectionate farewell took place.

Rotherhithe is all the richer for the visit of Messrs. Bewley and Frank Weaver, and the church here is full of praise and thankfulness for the rich outpourings of the Holy Spirit manifested and experienced THOS. RICHARDSON.

Rotherhithe Free Church.

Pontymoile Mission.

SINCE the introduction of the McKinley Tariff in America, the tinplate industry of South Wales has been well-nigh ruined, scores of large works being closed, thus rendering idle thousands of men and women who are willing to work if they had it to do. To cope in some measure with this state of things has been the lot of Mr. T. M. Wintle, of Pontymoile, with his large staff of devoted, whole-hearted, spirit-filled voluntary workers at his five mission centres. In this way upwards of £245 has been used during 1896.

Turning from the sad necessity for such ministration, it is interesting to learn that abiding fruit is still found from the work of grace seen some time ago among young girls just merging into womanhood. Regular meetings have been organised among them for prayer and the study of God's Word; and, says Mr. Wintle, "It is gratifying to see 'our girls' in the after-meetings, watching for the souls of those of their own age and sex, with that earnestness and love which would well become Christians of more mature years."

One of the first things that strikes a visitor to Pontymoile and other branches of the Mission is the great number of young men who attend the services. Meetings are held for social intercourse with the lads, when, in a kind, brotherly way, difficulties, temptations, and trials are talked over, and counsel and encouragement are given. The unvarying congregations attending the Mission services generally is a profit, the old Gospel has still power to attract as well as save the masses.

Police-court work is another merciful departure of this many-sided Mission. Mr. Bowen, one of the magistrates, stated on a certain occasion that of all the cases Mr. Wintle received from the court, not one had appeared a second time. There are always outlets for loving Christian sympathy either to the aged and those disabled in the mines, or to others partly or wholly dependent upon them. Several fallen girls, too, have been rescued during the past year, and placed in refuges, others have been restored to their friends, and a few, after a little loving watching and training, have gone to service and are doing well. The Lord has graciously blessed labours in connection with the Mission amongst discharged prisoners from the county prison at Usk; and numerous other beneficent agencies are in active operation.

The Veddahs of Ceylon.

SIR,—I trust you may be able to find a small space for an appeal on behalf of the Veddahs of Ceylon. These are descendants of the aboriginal race of the island. A few hundreds still remain in the heart of the forest about fifty miles west of Batticaloa, who receive no religious instruction of any sort and are living in squalor and indigence. Rev. J. West, of the Wesleyan Mission, has a small community of these people under his ministration at a place about fourteen miles north of Batticaloa (Kalaneukerin), on the coast, but the people in the interior are untouched, partly owing to their distance from mission centres and partly from the unhealthiness of the jungles in which they reside.

I write from personal observation; as an official of the Ceylon Government, my work takes me in the locality of some of the Veddahs. Some friends, with myself, have been in communication with Mr. West, in view to his extending his sphere of work, so as to include these unfortunate and destitute people about Kalludai, Ekirian-Kumburum, and Mahnoya. We should like to have a medical mission and children's schools, but at first we propose to send a native missioner subordinate to Mrs. West. The cost is estimated to be six hundred rupees (about £40) annually. We are reluctant to commence until the contributions are assured.

The case of these people is a piteous one. Deficient in almost an idea of a God, never having heard the name of Christ, dirty in habits, and often half starving, no one who has seen them can withhold his compassion.

Rev. J. West, at Batticaloa, Ceylon, would receive subscriptions. Reports of progress would be sent yearly to those interested.—Yours faithfully,

E. O. WALKER, C.I.E.,
Supt. of Telegraphs in Ceylon.

33, *Brook-green, W.*

Letter from Oxford.

[FROM OUR OWN CORRESPONDENT.]

OXFORD seems ripe for a special evangelistic movement by the churches. At the annual meeting in connection with the Oxford House in Bethnal Green, held on Sunday in the hall of New College, the Bishop of Stepney urged that "if Christianity could not grapple with the difficulties of Bethnal Green, Shoreditch, or Hoxton, it would not be the Divine power we believed it to be; but if, on the other hand, it can produce an ameliorating effect even in Bethnal Green, then there is no problem in the world which it is not abundantly sufficient to solve." There are problems waiting to be solved nearer to us than Bethnal Green. The Church, as the exponent of Christianity, must apply herself to them.

For instance, take college servants. There is no class for whom less is being done, yet they would respond, we are sure, to an earnest, loving effort to meet their spiritual needs. A meeting was arranged for them on Sunday evening, June 6, in St. Aldate's Rectory Room. Colonel Macgregor gave the address, and Rev. W. Warner, of Christ Church, presided. About twenty-five were present.

Friends of Rev. F. S. Webster, of Birmingham, were glad to welcome him last week, and were much helped by his earnest appeals. He preached twice at St. Peter-le-Bailey, and addressed a gathering of some 150 undergraduates in Hannington Hall at mid-day. A fixed evangelistic service for University men would be a great boon. Friends could then be invited, taken to the meeting, and their conversion prayed for. Here is another problem waiting to be solved.

Col. Van Someren pleaded the interest of the Army Scripture Readers' and Soldiers' Friend Society on Friday, at a meeting convened by Miss Hales, of Ascham School, Canon Christopher in the chair. It is a matter for great thankfulness that among the 125,000 soldiers stationed at home we have a body of men whose right to enter the mess-room is recognised, and who, as the Colonel strikingly remarked, are men to be *met*, seeing they go with the Bible in their hand and the love of God in their heart. They cannot be ignored.

The Cowley-road Congregational Church has, in measure, solved the problem of retaining elder scholars. At a meeting held on Wednesday to welcome their new pastor, the Rev. E. J. Hammond, it was noticed in the annual report that from a class held on Sunday evenings for senior boys, eleven had joined the church and were now engaged in Christian work.

Bishop Mitchinson, in a sermon preached at St. Edward's School Commemoration on Thursday, urged that if education was to be of any lasting value the foundation of it must be laid in rock. This rock he described as "the dry details, the unattractive formulæ, things which were exceedingly difficult to assimilate, and which it was necessary to have driven into our inner nature." He ridiculed the idea of making education easy, and of simply teaching boys or girls those things that would interest them.

By the death of Miss Prudence Jephson, of Norham-road, the city has lost a devoted worker and a warm friend. Her name is a household word in many a parish of Oxford. In the poorer districts she will be much missed where her personal influence was widely felt. The Crêche in the parish of St. Thomas ye Martyr, established by her and the present Miss Jephson, will serve as a perpetual reminder of one who lived for others. "The memory of the just is blessed."

The painful scenes in connection with the Socialists' meetings were continued on Sunday evening, and one undergraduate was arrested. While far from excusing members of the University for the violence used, it must be stated in all fairness that in the first place the speakers were the offenders. On the highest authority it must be said that many of their statements were personal affronts to the undergraduates. When will earnest men learn that nothing but evil can accrue from exaggerations?

Evangelical Society of Geneva.—For more than three score years this Society has been a useful instrument in God's hands for spreading the Gospel, not only on the European Continent, but in foreign lands. Its three main agencies are a theological college, colportage work, and evangelistic effort. About 500 faithful pastors and evangelists have been trained and sent out during its history; an average of 170 colporteurs are supported, and much has been done in evangelism. Of the £8000 yearly needed, Geneva contributes £2000, the rest being given by Christians of other lands. The latest report contains many encouraging facts as to the progress and fruitfulness of the work. Pasteur Charles Rimond, Geneva, is general secretary.

Letters to the Editor.

THE QUEEN'S DIAMOND JUBILEE.

Sir,—The anticipated gathering together, for the Diamond Jubilee of our gracious Queen, of thousands from all quarters of the globe, besides the millions of our own countrymen, women, and children, who will throng London, is an event which, with all its exceeding joy and thankfulness, has assuredly a solemn side. There has never been anything like it in all past history; nor, in all human probability, will there ever be anything like it again, until the King of kings comes to take his great power and reign on the earth, when all earthly splendours must pale before the glories of his triumphant return.

In all great throngs there must be untold dangers when the masses meet, and only the Arm of the Omnipotent can shield all from injury. Then, let us, who believe in that Almighty power, wielded by Him whose Name is "Love," entreat Him to put it forth to shield our revered and beloved Sovereign from all hurt or harm, and to extend that Divine protection also to the vast multitude.

When we think of the awful catastrophe at the time of the Czar's coronation, which made the civilised world stand aghast, and of the recent terrific calamity in Paris, which struck the nations with horror, surely the Lord's remembrancers will be fervent in prayer, that by his watchful care peace and prosperity may guard and crown our great Thanksgiving Day.

A PRAYER

to be used in connection with the great Thanksgiving:—

Almighty God, we beseech Thee to preserve our beloved and revered Queen and all the Royal Family from accident, or alarm, or any injury, on the day to which Her Majesty's whole Nation and Empire, and the civilised world, are looking forward with joy. Also we pray Thee to preserve from harm the millions of her people who will assemble from all parts of her dominions to greet their Queen and Empress, and to keep from hurt all the foreigners who have come to share in our national joy, and give to all thy blessing.

Pour down thy Holy Spirit in fresh abundance upon our Sovereign Lady, and upon all who meet to show their loyalty and love to her. May they all be led to look up to the King of kings as their own Saviour who loved them.

Thus may this day of thanks be the birthday of countless, who shall join in the triumphant song of heaven: "Made us kings and priests unto God even his Father; to Him be glory and dominion for ever and ever."

Hasten, we beseech Thee, the promised time when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and He shall reign for ever and ever.

All this we ask in his glorious Name. Amen.

Credo.

"THE HIGHER CRITICISM."

Dear Sir,—As I have given much attention to the Higher Criticism works of the continent, I feel able to say something about them. Dean Farrar and others are treating the main positions of the higher critics as to the Old Testament as established, and writing of the books affected on this assumption. Nothing could be more presumptuous. The Higher Criticism in its main features, as plainly acknowledged by Kuenen (its most able exponent and almost constructor), and by others, is simply an attempt to account for the Pentateuch and other books, their statements of miracles, etc., on the understanding that there is no miracle, no prophecy, not even a personal God. I speak advisedly.

On this understanding the whole of the narratives and laws must be explained, and it is no wonder that books and passages have to be turned topsy-turvy in order to their being so, since the books of the Old Testament from the beginning are instinct with miracle, prophecy, and special providence. They have adopted also as a basis the certainty of the evolution theory as to the origin of man, which, as is known to scientific men, is not in the least established. Men, they say, basing on this theory, knew nothing of God in Abraham's time, nor even in the time of the Psalms. They were then evolving upwards, and it was only Isaiah and the later prophets that invented a personal God—who, according to this view, is a mere idea. But that idea not having been invented so early, all that treats it as real, such as the Pentateuch, Psalms, etc., must be post-prophetic or even post-exilian. Then, of course, the prophecies that were fulfilled were all impostures, putting at a later age into the form of prophecy statements of events that had already happened, etc.

This is the sole ground of any importance for the attacks upon Daniel—one of the greatest of all the prophets—whose work could not by any possibility have been written at the late date assigned to it, most dogmatically, from mere second-hand information by Dean Farrar. "Daniel in the Critics' Den" has ably exposed this. It is perfectly amazing that many scholars in this country who believe in God and the supernatural, can adopt the main points of a criticism, founded avowedly upon an atheistic hypothesis, and which, apart from the asserted truth of such hypothesis, has nothing whatever to rest upon.

It is a time to say—"A thousand times, No!" to the constantly-reiterated assertion that the Higher Criticism has been established. It has not only not been established, but it has nothing whatever to rest upon apart from its atheistic basis, taken for granted. There is no doubt whatever that in a few years it will disappear altogether, made utterly impossible by the increased information from ancient records, which already, indeed, as shown by Professor Sayce, has shaken it to its foundation. The Higher Criticism in all its leading supposed discoveries is baseless, *utterly baseless*.—I am, yours truly, Investigator.

The Prisons of Italy.—2.

THERE has been recently a clerical reaction in this country, but it is evidently more apparent than real, and many who have voted for the priestly party have only done so from a political point against the socialism which was then so noticeable.

Having gone almost through the length and breadth of this beautiful land, and mixed with most of our ministerial brethren and some of the pastors and evangelists of the Evangelical Church of Italy, I am glad to be able to report good news of real work being done, and of great hopes entertained by those who stand by the Gospel of the grace of God.

The population of Italy is 30,000,000, and it is supposed two-thirds are sceptical, whilst the Protestants number 60,000. The Rev. Guiseppe Silva, of Milan, told me that, out of a population of half a million in Milan, only 20,000 communicated at Easter, and that the bulk of the people are throwing off the influence formerly exercised by the priests.

The late Lord Mayor of Venice, S. Selvalico, is a most outspoken man, much beloved by the people, and though hated by the intolerant party has recently been returned as M.P. for Venice. One of the leading papers illustrated him as standing with an open Bible saying, "I take my stand upon the Gospel of the Lord Jesus, and repudiate his badly-named Vicar at Rome."

The above was supplied me by Dr. Alexander Robertson, of the Scotch Church, Venice, who added, "The authorities of Italy favour the Protestant Churches, for they are aware of their loyalty to the King, who, I believe, is conscious that the very foundations and stability of his throne is strengthened by the Protestantism which is spreading through the land."

Certainly the King has gone out of his way to recognise many of the Lord's servants, who are labouring in the Evangelical movement, and every liberty is offered, and their efforts recognised. I can only pray that there may be soon seen as much effort to evangelise the 62,000 prisoners as there is liberty to preach the Gospel among the soldiers in this land.

Personally, I have to acknowledge the great kindnesses received from the authorities; whilst the King himself has written me two most gracious letters.

My credentials were renewed with pleasure, the Director-General remembering my former visit, and was pleased to permit me to go anywhere, and to supply me with all the information I required; and has even thanked me for calling attention to serious defects in the sanitary condition of some of the old prisons, and other complaints which I was bold to make on behalf of our fellow-men who are imprisoned for many years.

Let me here, however, tell of the good news to hand from places near Milan.

The pastor at Milan was rejoicing when telling me that lately there are several small towns which have left the Church of Rome *en masse* and embraced the Gospel of the New Testament; the churches of these places are forsaken, not a soul save the priests left, and to-day every one of them is closed.

Special priests have been sent to seek to draw them back, but the people have said, "We don't want you, we have heard and know the glorious Evangel."

These small towns are within some fifty miles Milan. Who can tell what labours and effort ma have been put forth here by brethren in the past and who can measure the vast amount of blessir which may ensue in the future?

In Naples I found four large prisons, and tw others, of which I spoke in my last article; but the are others, some distance out of Naples which desired to visit, and, accompanied by my friend, th Rev. R. Walker, I went to the Island of Nisid which is close to ancient Puteoli, where Pa landed.

This is one of the prisons which was visited b Mr. Gladstone when it was used for political pr soners, and, like all old gaols in most countries, it dirty and unhealthy.

It was formerly a lazaretto, and its constructio altogether unfits it for confining men for ar length of time. We found some hundreds of me here under long sentences, some twenty or mo sleeping in one room, and were surprised and paine to find the drinking water kept in a tub within thr feet of a similar vessel used as the latrine, and th marvel is that any sane governor could have pe mitted it. The Director-General at Rome, whe he was informed of it, corrected this infamous ne lect immediately.

Returning to Naples, and from thence to Rom my next point to reach was Civita Vecchia, son fifty miles from the capital. The Rev. James Wa went with me, and we were soon in the huge pr son, containing 1400 convicts, whose sentenc range from ten years to over thirty.

One large long room contained no less than 35 men, all of whom were under *life sentences*, all we wearing heavy chains, and all had been guilty one or many murders, and, what seemed dreadf to think of, they were all herded together, no wor to do, no books to read, and no humanisin influence and no moral power brought to bear upo them—a foul, festering mass of wickedness, and y 350 precious souls, who, had they known the gra of God in earlier days, would have been saved the present condition.

Yet did not our Lord die for such? and is n the command "to every creature"? And I glad sought an entrance among them; but, alas! I w not permitted, it was not deemed safe; and, sad say, I was unable to leave the Word with ther This is the only place where I have failed (and thi I hope, only for the time being), but priestly i tolerance prevailed; and the governor, being new one, appointed only a few days, cared n to assert his authority.

The 1400 prisoners here have only four lar rooms or corridors to sleep in, each one acting a dormitory for 350. There was plenty of disc pline here, but no kindness seen, and we did n wonder when we were told many committed suicid and many died of consumption.

Will not the Lord's people remember this laza house and its inhabitants before our God? "Wit out God and without hope in the world." "Let th sighing of the prisoner come before Thee." Haste ing northward to Florence and Venice, we fou plenty of scope for work.

The governors and officers of the gaols as a ru are always willing to help our work forward. asked at Milan whether the priest would be pe mitted to take the books away from the prisoner "Perhaps, secretly, by saying, 'It is a bad boo give it to me,' but he cannot do so openly. If yo put 100 large Testaments in the prison library the will be entered in the catalogue. Any man can as for one; then it is our property. The priest cann touch it." I need hardly say that prison contair that hundred volumes. In answer to my inquiry the governor, "Do you think it is a bad book? he said, "No, no; it is a good book."

Chas. Cook.

The Soldiers' Home, Hounslow, is sadly need of help. Unless sufficient funds are forthcomir it will have to be closed. The Home has been existence for nearly three years. It has been muc used by the men of the garrison, who appreciate th home life there. The work has been much blesse The Home is on undenominational lines, and for th reason it does not get the support of any particul church. Miss Meyers, the hon. superintenden devotes the whole of her time and income to its su port; her health has broken down, owing, in a gre measure, to the strain upon her strength. It therefore absolutely necessary that more suppo should be forthcoming.

Jno. Read, Lieutenant, Middlesex Regt.

The Y.M.C.A.

THE new association at Blythe already numbers eighty members, and a successful inaugural public meeting has been held.

The premises of the new Association at North Shields (51, Camden-street) have been publicly opened by Mr. E. W. de Rusett, of Tynemouth.

The membership "campaign" of the Nottingham Association has been the means of adding the names of some 800 young men to the roll as members and associates.

Mr. M. W. Ridley, the son of the Home Secretary, has consented to become the patron of the new Association at Blyth, Northumberland, which has already fifty members.

The annual meeting of the New Cross and Brockley Association was lately held in the Goldsmiths' Institute. Rev. W. Justin Evans, of Lewisham High-road Congregational Church, delivered an address, heartily endorsing the all-round work of the Association.

The annual meeting of the Clapham Y.M.C.A. was held on June 9, in Clapham Hall, Mr. Percy Thornton, M.P., chair. Addresses were delivered by Dr. A. T. Pierson, Dr. Eugene Cronin, and Mr. W. Hind Smith. The secretary, Mr. George Hoppen, presented an excellent report of work.

The annual festival of the Sydney Association has recently taken place. The report presented was throughout of an encouraging character. The chief difficulty of the committee is in connection with their building. On mortgages they have paid away £14,500 interest, and the debt is still £20,000.

A cyclists' village mission corps meets on Monday evenings in connection with the Leeds Association. Last summer was a most successful season in this unique branch of the religious, educational, and social activities, which centre in 13, Southparade. The meetings were large, and people showed hearty appreciation by attention and pressing invitations to come again; while spiritual results have not been wanting. It is cause for gratitude that the increased attractions of the Association are enabling the committee more largely to influence for good the young men of Leeds. A free ticket for one month is given to young men coming as strangers to Leeds, on application to the secretary, Mr. T. Moffett.

Hackney Association (275, Mare-street) has among its social functions a breakfast meeting on the first Sunday in each month. This, being followed by a young men's evangelistic meeting, has proved a source of blessing to many. Holiday parties were organised last summer, in connection with which mission services were conducted and collections made on behalf of the Children's Holiday Fund. The secretary of this Association, Mr. F. L. Porter, is also district travelling secretary for the N.E. Metropolitan District Union of Y.M.C.A.'s; and is an outcome of the Knott's Green Conference of the latter body, a special attempt to reach the men of East London has recently been made, by means of a six weeks' series of meetings.

The Y.W.C.A.

THE members of the Fulham branch have made a special effort to send a Diamond Jubilee gift to the missionary cause. They have sent to the Zenana Bible and Medical Mission and to the China Inland Mission 20 guineas as the result of their labours. This branch is growing rapidly, and doing an important work in a neighbourhood where it is much needed. There are about 200 members, and though in a poor and thickly-populated part, it has a good home at 1, Barclay-road, with very comfortable bedrooms, which are generally occupied. It has also a good number of warm friends and supporters, who appreciate the efforts made for the temporal and spiritual welfare of the young women of Fulham.

The Protestant Governesses' Home.—This Institution, with its headquarters at 22, Chatham-place, Brighton, helps struggling governesses and elderly gentlewomen in the decline of life with pecuniary aid and good clothing. The work, says the new report, is cramped for want of funds to obtain a small house. The Home at present has only accommodation for three ladies at the same time. It is not only a temporary resting place for boarders, but the lonely ones in the neighbourhood are welcome to come and enjoy a refreshing interlurse. Surely the heart of every women will be touched by the painful circumstances of our silent sisters nurtured in homes of comfort and refinement, and consequently intensely sensitive to the great adverse. Some have been received free for a period of ten weeks; others have had pecuniary help. Miss Clementina Kingdon is superintendent.

Christian Endeavour.

THERE are now 4,482 Christian Endeavour Societies in Great Britain.

In each of the two state prisons of Kentucky will be found a Christian Endeavour society, total membership, 225.

Two new societies have recently been formed in the province of Huelva. This means much more in Roman Catholic Spain, than it would in the United States.

A Baptist Christian Endeavour Society in Scotland has a committee whose duty it is to go from house to house and read sermons to the sick and aged prevented from attending public worship.

It is reported that by the time of the Convention in San Francisco, the Secretary's annual report will show fully 50,000 Christian Endeavour societies in the world, with a membership of nearly three millions.

Mexico now contains one hundred Christian Endeavour societies, with 2,047 members. Twenty-eight of these are Junior societies, with 469 members. Last year there were only seven junior societies in the country.

"Politics are very warm in the South African Republic, President Kruger's domain," writes President Clark, "and the outlook is warlike; but Dutch and English churches alike are forming Christian Endeavour societies, and perhaps this may be one of the ties that will bind in Christian love the hearts of these discordant races."

The programme for the San Francisco Convention has been published, and is the most attractive in many ways, ever prepared by the United Society. All railroads are making extensive preparations for handling an unusual amount of transcontinental business in July, on account of the very low railroad rates granted for the Convention.

Irish Notes.

THE late Lady Victoria Wellesley, of West Stoke House, Chichester, who recently died, bequeathed £6500 to the Sustentation Fund of the Episcopal Church of Ireland.

A Convention for the deepening of spiritual life has been held at Dublin. Among the speakers were Dr. A. T. Pierson, Rev. J. Hudson Taylor, Rev. Chas. Inwood, and Mr. Robt. Wilson. There was a good attendance.

Five Presbyterian churches have been built in Belfast during the past year, twenty six students have passed the theological examination, and nineteen have volunteered for colportage work during the summer months.

The Presbyterian General Assembly met in Belfast last week. Professor Leitch was elected Moderator for the current year. A large increase in funds and members was reported. An animated debate in reference to the adoption of a new Congregational Hymnal took place, and the proposal in favour of the Hymnal was adopted by an overwhelming majority.

Sailors in Antwerp.—A Strangers' Rest for Sailors has been established in Antwerp. Miss Mary A. Smith and Miss Bœtzmann have taken up their residence, and are already making a beginning. Several friends have rendered generous help, and it is hoped that others will be glad to share in sustaining the work. I have consented to act as treasurer, and shall be pleased to receive any contributions. W. C. PARKINSON, L.C.C.

18, *Carleton-road, Tufnell Park, N.*

Mothers' and Infants' Home.—The Mothers' and Infants' Home at Lancing-on-Sea, Sussex, in connection with the N.E. London Gospel Mission, was opened last year, and supplied a great need. Here a large number of poor and weakly mothers, who could not leave home without bringing one or sometimes two, or even three, little "bairns" of tender age, have found a happy and hospitable "Home," where the babies may exercise their "charms" without causing friction. But when some twelve mothers, with as many or more infants, have on wet days, and for some hours on other days, to be cramped into a low-ceiled room only some 15 ft. by 9ft., the air quickly becomes both foul and offensive. We have, therefore, undertaken to enlarge some and add another bedroom, as well as a new day-room. The entire cost would be met by about £400, in addition to the amount we have in hand. The Matron, Miss C. Durham, would gladly welcome visitors at any time, and show them the premises, or forward letters of application for the "Homes." Mrs. F. A. Bevan, the wife of our hon. treasurer, would also thankfully receive offerings, addressed to her at 59, Princes-gate, London, S.W.

WILLIAM CHORLEY, Director.

6, *Clephane-road, Canonbury, London, N.*

International S.S. Lessons.

June 27.

REVIEW OF QUARTER'S LESSONS.

GOLDEN TEXT.—Matt. xxiv. 14.

WHEN this quarter's lessons began, the Church had extended throughout Judea and Samaria, but had not begun to touch the Gentiles. This series marks a further advance in a very remarkable degree. Let the first object of the review be to show how widely the work has extended. The Golden Text begins to be fulfilled.

The incidents connected with this extension gather mainly around two apostles—Peter and Paul. Each name taken separately will suggest inquiries which may elicit the facts.

I. At least three of the lessons (I., II., and IV.) concern Peter. In the first he is at Lydda and Joppa, where the work was greatly helped through the miracles he performed. Can you recall what they were? In the second, he is the subject of a very remarkable vision. State what it was. Who else had a vision in the same chapter? What was the connection between the two? and what was the object of them both? In the fourth the apostle is in prison. Who put him there? and why? Yet God showed Himself strong to deliver. Point out the different work of the angel who liberated Peter, and of the Church who were praying for him. What does this story teach concerning all opposition to God?

II. In the remaining lessons Paul is the prominent figure. From what Church were the first foreign missionaries sent out? Tell the story of the origin of the Church as explaining why it became a missionary centre. Who accompanied Paul in his first journey? Trace on a map the course he pursued. Who was their first convert? and what striking and solemn incident took place in connection with it? Distinguish between the two Antiochs, and tell the theme of the Apostle's sermon at Antioch in Pisidia, and its result. Connect some incident with each place visited, and show how, though the Apostles were everywhere opposed, yet they were everywhere successful in winning men for Christ. "Greater is He that is for us than all that can be against us." Let this lesson be enforced.

Another lesson is—the fitness of the Gospel for all sorts and conditions of men. There are none to whom it does not speak, and none who do not need it.

Specially enforce the importance, not only of knowing the triumphs of the Gospel elsewhere, but of receiving the Gospel for ourselves.

Obituary.

REV. CLAUDE BOSANQUET, FOLKESTONE.

The death is announced of Rev. Claude Bosanquet, M.A., vicar of Christ Church, Folkestone. He was an able preacher of the Gospel, and served the public on the School Board. *The English Churchman* says of him:—"Mr. Bosanquet was blind, but his memory was prodigious. Sunday after Sunday, year after year, he would preach, and his sermons were always distinguished by eloquence and originality of thought. He had all parts of the Bible at his fingers' ends, and would quote and requote with marvellous facility. As late as Monday of last week, he officiated at the funeral of a local medical man, and his repetition of the 15th chapter of Corinthians astounded those who heard him on account of its wonderful accuracy."

Personalia.

Mr. A. W. Needham, son of Rev. and Mrs. George C. Needham, of Plainfield, N.J., is to be married to Miss Linda Maria Smith, of Harrisburg, Pa., on July 2.

Rev. Archibald G. Brown was married a few days ago at Winchmore-hill Congregational Church, to Miss Hannah Gearing, daughter of the late Mr. John Hillman Hetherington, of Slough, Bucks.

Rev. J. T. Webster, who has for some time been engaged in Jewish mission work on the Continent, was ordained last week in the Free South Church, Aberdeen. He returns to Buda-Pest as colleague of Dr. Andrew Moody.

Children's Free Holiday Home.—Another year's work has been accomplished by this agency, among the fatherless, the motherless, and the hungry little ones. The secretary, Mr. George H. Breton, has his headquarters in a neighbourhood which teems with needy little ones, namely, at 84, Great Dover-street, Southwark, S.E.; while the Home itself, which has been the source of so much joy as the scene of a weekly holiday for some 350 children each year, is in St. Ann's-road, Southend-on-Sea.

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THE BOOK WORLD.

JUBILEE LITERATURE.

Labour in the Longest Reign, by Sydney Webb (1s., *Grant Richards*), is a fair and candid summary of the present position of labour, written from the standpoint of "Collectivism."

The introductory volume just issued of *Messrs. Horace Marshall & Sons'* "Story of the Empire Series," is **The Rise of the Empire**, by Sir Walter Besant. As a compressed and lucid review of the founding of the British Empire, this little book is worthy of all praise, and the series promises to be at once popular and useful. The editor is Mr. H. A. Kennedy, and the price of each volume is only 1s. 6d.

The celebration of the Queen's record reign has been the occasion of not a few works dealing with the progress of the Empire during these sixty years. One of the most comprehensive of these is Mr. T. H. Escott's **Social Transformations of the Victorian Age.** (6s. *Seeley & Co.*) The author is an acute and trained observer as well as a literary artist. His present book is largely an adaptation of an earlier work, "England: Its People, Polity, and Pursuits," most of the chapters being brought closely up to date. We notice a few exceptions to this: *e.g.*, no mention of the Salvation Army is made in the chapter devoted to transformation of religious thought; and the greatest of all modern recreations, cycling, is ignored in the chapter on "Play." All departments of English social life are touched on, and the result is encyclopœdic in its marshalling of facts and developments. One need not approve of all Mr. Escott's views, politically, socially, or religiously, in order to appreciate the informative value of his remarkable survey.

TALES FOR THE YOUNG.

Cousin Mona, by Rosa Nouchette Carey (*R.T.S.*), is a very pretty tale of the influence exercised by one who lived for others and not for self.

Messrs. Partridge & Co. have lately added some interesting stories for children to their stock. **Sweet Kitty Clare**, by Jeannie Chappel (1s. 6d.), is a healthy and well-constructed tale, illustrating the outcome of wrongdoing and deceit, as well as the due reward of self-sacrificing devotion. **Honour**, by Elizabeth M. Alford (2s.), is a thoughtfully written narrative describing "a nineteenth-century heroine" and telling of life's disappointments, joys, and sorrows. **Jack** (1s. 6d.) has to do with a so-called "scapegrace," whose experiences may carry some wholesome lessons to boys.

Irish Methodism is a capital historical sketch by Rev. Randall C. Phillips. Though of special interest to Methodists, it is well worth the attention of all who work and pray for the progress of the Gospel in the Sister Isle. (9d. *C. H. Kelly.*)

The Times of Christ, by Rev. Lewis A. Muirhead, B.D., is an addition to the series of "Handbooks for Bible-classes." (2s. *T. & T. Clark.*) Although disposed, in deference to Criticism, to adopt positions by no means secure, the author has digested a large amount of useful information in this little work.

"When Ye Come Together," by Rev. Evan Thomas, of Ealing, is a volume of sixteen stirring sermons. (3s. 6d. *Simpkin, Marshall & Co.*) There is point and purpose in every discourse; the style is popular, and the pages will afford welcome reading to many who, through infirmity, are unable to "come together" for Divine worship.

The Ancient British Churches is a substantial pamphlet, containing the charge recently delivered by Archdeacon Sinclair. Much interest attaches to the story of the Celtic churches, which preceded the Roman mission of Augustine, and fought nobly against Papal aggression and assumption. Dr. Sinclair's pages present a useful outline of a great chapter of ecclesiastical history. (1s. *Elliot Stock.*)

"Before the Lost Arts." By Rev. Wilbur F. Crafts, Ph.D. (60 cents. *Reform Bureau*, 210, *Delaware-avenue, N.E., Washington, D.C.*) This little book is the first of a series which aim at presenting the kingship of Christ in nature, Scripture, history, and reforms. It deals with Christ in nature, in four lectures. The first, which gives the book its title, presents the argument from design in a novel form, and with many striking illustrations.

The Life of the King is a large pamphlet, giving a course of instruction on the life of our Lord, arranged in thirty-six lessons adapted for use in the Sunday-school. Another course of lessons (fifty-two in number) on the Acts of the Apostles, and designed for advanced scholars, is entitled, **The Founding of the Kingdom.** Both these are by Rev. W. Hawks Pott, Ph.D., and the lessons are in the form of question and answer. (1s. each. *Bagster & Sons.*)

The Mission of St. Augustine to England, according to the Original Documents. (5s. *Cambridge University Press.*) Edited by Canon Mason, Lady Margaret Professor of Divinity at Cambridge, this "Handbook for the Thirteenth Centenary" of the coming of Augustine will meet a distinct want in the study of early religious life in England. The book gives all that is known concerning the Gregorian mission, following, on the one hand, Gregory's letters, and, on the other hand, Bede's Ecclesiastical History. The original Latin of the documents translated is given at the foot of the page. Four dissertations on points of history and topography, and three maps, complete the volume, which will be useful so far as it goes, although the dissertations show a tendency to exalt Augustine and his mission by disparaging the ancient British churches and their work.

Some Lessons of the Revised Version of the New Testament. By Brooke Foss Westcott, D.D., D.C.L. (5s. *Hodder & Stoughton*). These "lessons" were in large part contributed to the *Expositor* ten years ago. The considerable lapse of time since the publication of the Revised Version of the New Testament in no way detracts from the great value of these studies in grammar and style, alterations of the "text," and points of special doctrinal importance. Bishop Westcott holds that the Revisers have no reason to complain of the reception accorded to their labours; so far as he has been able to ascertain, the Revised Version is more commonly used by preachers now than the Authorised Version was after a similar period of trial. The value of these pages lies in the explanations they give, in a carefully classified way, on the one hand of important renderings, etc., on the other hand of failure to express the true force of the original. The book represents a great deal of labour, and the student will use it to much profit, for the light thrown upon many portions of Scripture, and the attention drawn to vivid details in local and temporal colouring. A fair idea of the range and scope of the work may be gathered from the fact that the Scripture references, as given in the full index, exceed fifteen hundred.

A Study of St. Paul: His Character and Opinions. By S. Baring-Gould, M.A. (10s. 6d. *Isbister & Co.*) The title fairly represents this work. The author has no patience with lives written simply in amplification of the New Testament story; and the more heroic treatment of certain modern writers does not satisfy his mind. The line he has adopted is, to use his own words, "that of a man of the world, of a novelist with some experience of life, and some acquaintance with the springs of conduct that actuate mankind." In further explanation, in the course of a vivacious preface, the author says: "I treat the great Apostle as a man. I put aside detail unnecessary to my purpose, archæological, epigraphical, historical, geographical. My book is not, therefore, a life of St. Paul, if incidents and accidents make up a man's life, but a study of his mind, the formation of his opinions, their modification under new conditions, and the direction taken by his work, under pressure of various kinds, and from different sides." Obviously, this is a "line" in which we may expect boldness of treatment, and now and then an uncommon interpretation of familiar scenes in the Apostle's life. And these expectations are fully realised. The author is no ordinary biographer; he is not anxious to let St. Paul explain himself, nor does he care much about the Apostle's consistency in word or deed. Though this book is not calculated to help the ordinary student, it assuredly has matter for such as require to read wide for illustrative purposes. The pages are characterized by candid criticism and varied learning, and to a loyal Christian, following Paul as he followed Christ, they certainly emphasize the majesty of the great apostle. With all its deficiencies, the book will have peculiar attractions for some minds. From first to last, it is readable, and though not always in sympathy with his subject, Mr. Baring-Gould concludes by declaring St. Paul's position unique. "The only man of ability among the Apostles, who, though last called, laboured more abundantly than they all, striking out a line for himself and maintaining it, and sealing his testimony with his blood."

Breaking the Record; or, the Future Record Reign, is a booklet by H. B. Carron, on the claims of "Another King." (6d. per doz. *Stoneman.*)

A new weekly paper is Live Stock Hobbies, which appeals directly to amateurs as distinguished from breeders and fanciers. (*Office*, 12, *Paternoster-square, E.C.*)

A condensed but most readable sketch of the career of the famed Bishop Butler forms the latest issue of the *Religious Tract Society's* penny "Biographical Series."

The June issue of Footsteps of Truth opens with a group of "thumb-nail" portraits of leaders in the Irish Revival of 1859-63. The general contents of the magazine are good.

Temperance. A new edition of Hawes' "Useful Handbook of Temperance Hotels" is issued (*Hiffe & Sons*, 3, *St. Bride-street, E.C.* 6d.). It contains also a list of market days, places of interest to tourists, and nearly sixty cycling tours throughout England. "Octogenarian Teetotalers" (3s, *Paternoster-row*) is a very interesting collection of biographical notes of aged abstainers, with over a hundred finely-reproduced portraits.

Cassell's Guide to London (6d.) is an admirable handbook for visitors to the great metropolis, whose name just now is Legion. The stranger, with this guide in his pocket will not need to ask a policeman or anybody else in order to view the many "lions of the town.

William Tyndale: Reformer, Saint, and Martyr. This is the title of a capital lecture by Mr. Paul Askin, J.P., Dublin. High principles and great truths are interwoven with the biographical matter, which is admirably digested. (*Dublin: Carson Brothers, Grafton-street.*)

Russia's Destiny in the Light of Prophecy. By Alfred H. Burton. (6d. *Partridge.*) The author holds the parenthesis and rapture theories. He treats his main subject on the well-known lines, which shows Russia as a power steadily aiming at universal sovereignty.

The fourth booklet on Errors of Rome, by H. B., is devoted to an exposure of the doctrine of the Invocation of Saints and Angels. These small publications are worth the attention of those who would study Romanism in its latest phases. (3d. *Apel's Library, Robertson-street, Hastings.*)

Sunday Hours for June 19 is the boys' and girls' tribute to the Queen. Prize essays on various aspects of the Queen's life and reign are given from boys and girls in England, Ireland, Scotland and Wales. The essays are accompanied by portraits of their youthful authors. (*R. T. S.*)

Hymns for Use at Diamond Jubilee Thanksgiving Services, June, 1897. Here are twelve melodies, old and new. The selection will serve the purpose of many a gathering during the next few weeks. (1s. 6d. per 100. *Bristol: W. F. Mack & Co.*, 52, *Park-row; London: E. Nister*, 28, *Paternoster-row.*)

A series of Missionary Picture Cards have been prepared for the Woolwich and Plumstead C.M.S. Bands. Six make a set, and depict scenes in India, China, and Africa with descriptive letterpress. Many bands may like to use them, and help the "Three Years' Enterprise" Fund. (3d. a packet. *C. M. S. House.*)

Messrs. Bridel & Co., Lausanne, are bringing out a very important work by Professor Aloys Berthoud, of Geneva, entitled Apologie du Christianisme. It will cover a wide field of inquiry on religious history and the fundamental facts and mysteries of Christianity. The subscription price of the book is seven francs.

Evangelical Church of France.

Founded in 1849, the Union des Eglises Evangéliques Libres has been able to pursue its mission to a much greater extent than was anticipated. It now has nineteen mission stations and agents. The work is under the direction of M. Paul Guignard, Ste. Foy-la-Grande (Gironde); and the record of progress during 1896 is full of interesting details told in a very graphic manner. It is obtainable from the Editor, 30, Welbeck-street, London, W.

We quote from a letter of Pastor S. Delord, who has recently been sent to Madagascar by the Paris Missionary Society, after a visit to Rouillac (Charente):—"Fourteen years ago this locality was spiritually a desert. Half a dozen Protestant people, scattered about and disheartened, strove to make their poor light to shine in the thickest darkness produced by Roman Catholicism and cupidity. To-day God has, by his grace, produced true spiritual oases. For fourteen years the valiant servant of God, who is at the head of this work, has worked single-handed, surrounded by great difficulties, and now he has the joy of seeing grouped around him sixty Christians, mostly the fruit of his ministry. Those in the parish under the pastor's care number 210. The Gospel is preached regularly in the three chapels of Rouillac, Segonzac, and Sonneville, and in twenty-seven localities besides. Over 300 meetings have been held during the year within a radius of twenty-eight kilomètres. Our friends are literally unable to meet the demand made upon their activity. New doors open on every side, and they cannot enter them."

To These. . . To Me.

The sun had set, it was the evening hour,
In God's cathedral, e'en his beauteous earth;
From his own censers—bud, and bloom, and flower—
Sweet incense rose; hushed were the strains of mirth
The nightingale sang on; her plaintive lay
Melted to tranquil calm, then died away.
God's star-lamps shone in Heaven's blue arch above
Whilst on the stillness came the voice of Love.
'Twas He Himself, who made all things so fair,
Born for our sakes in Bethlehem's manger bare,
Infinite, yet finite, as none else was He,
God veiled in human nature, flesh-robed Deity.
How blessèd she who clasped Him to her breast,
And with a mother's love her Child caressed;
How blessèd she who bathed the Christ-King's feet,
And on them pressed her loving kisses sweet.
Would that I, too, might near my Lord have been,
To wait on Him who bore my load of sin.
He, answering, saith, "Weep not; thou, too, may see
My face by faith, and minister to Me.
Behold my suffering ones; I know their pain,
And with them suffer in the flesh again.
Say, wouldst thou tend Me, go to yon poor alley,
Where the young children fade;
Bid them rejoice in woodland, sea, and valley,
And greenwood's leafy shade,
Till ease shall come to limbs so sorely aching,
Dim eyes grow bright with glee,
Healing to hearts that once with grief were breaking
For 'Inasmuch—ye did it unto Me.'"

Harriet Julia Evans.

A Jubilee Bible Study.

THE REIGN OF GOD.

His Title and Insignia. "King of kings."—Rev. xix. 6. "On his head were many crowns."—Rev. xix. 12.

The Kingdom coming. "The Lord shall be King over all the earth."—Zech. xiv. 9.

God's possession. (*a*) *By Creation.* "All things were created by Him and for Him."—Col. i. 16. (*b*) *By Redemption.* "Unto Him that loveth us, and washed us from our sins in his own blood, and hath made us a Kingdom."—Rev. i. 5 (R.V.).

The King's Proclamation. "The soul that sinneth it shall die."—Ex. xviii. 4. "Repent, for the Kingdom of Heaven is at hand."—St. Matt. iv. 17.

The Subjects. "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God."—St. John iii. 5.

The Laws. "I will put my laws into their hearts."—Heb. x. 16.

The Call to Arms. "Fight the good fight of faith."—1 Tim. vi. 12.

Preparation for his coming. "Kiss the Son lest He be angry, and ye perish from the way."—Ps. ii. 12.

"Lord, what wilt Thou have me to do?"—Acts ix. 6.

"Watch therefore."—St. Matt. xxiv. 42.

Who will be present at this procession of the King of Kings? "Every eye shall see Him."—Rev. i. 7.

Who shall stand when He appeareth? Those in "The wedding garment." "The righteousness of God which is by faith of Jesus Christ...upon all them which believe."—Rom. iii. 22.

What anthems are being practised? "A new song."—Rev. xiv. 3.

They sang a new song, saying, Thou art worthy to take the book...for Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9.

"They sing the song of Moses...and the song of the Lamb," etc.—Rev. xv. 3.

"Alleluia; for the Lord God omnipotent reigneth."—Rev. xix. 6.

Who may join the choir? "No man could learn that song, but the hundred and forty-four thousand (perfect number) which were redeemed from the earth."—Rev. xiv. 3.

Whom will the King address personally? "The dead shall hear his voice."—St. John v. 25. "Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. Unto those on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil."—St. Matt. xxv. 34.

The Banquet which the King attends in person. "The King came in to see the guests. He saw there a man which had not on a wedding garment."

"Lord, is it I?"

The Kingdom come. "Now is come the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony."—Rev. xii. 10.

Its endurance. "He shall reign for ever."—Rev. xi. 15.

Albion Hill Home, Brighton.

THE good work for the benefit of friendless girls, which has been carried on in this institution for more than forty years, continues to be maintained. The Home now shelters and trains over sixty girls, while the direction of the several departments is entrusted to eight matrons. Rev. R. C. Macdonald, Home Villa, Queen's Park, Brighton, is chaplain and secretary. Letters continue to be received from ladies who have taken girls from the Home into their service, some of them bearing testimony to permanent reformation in character and conduct. Many of the letters of the poor girls are most affecting in expressions of warm and simple love and gratitude for benefit derived from their stay in the Home. The door of mercy has been widely opened, and of late years the proportion of inmates from other parts of England has been largely increased.

Requests for Prayer.—For blessing on services in connection with the Children's Special Service Mission at Langland Bay, S. Wales, from about Aug. 10 to about Sept. 10.—A teacher in a country school asks for blessing on her scholars, also on work in her village during the summer.—For blessing at the annual open service next Sunday afternoon, at St. Peter's Men's Service, Highgate Hill.—That during approaching festivities the powers of evil may be restrained, that no evil accidents may mar or disturb our thanksgivings, nor vices of drunkenness or impurity disgrace our rejoicings.—For meetings next week in Ramsgate by Mr. and Mrs. Alexander.

AMONG THE CHURCHES.

Church of England.

THE Bishop of London has issued a notice that he leaves adult baptism to the discretion of the clergy.

Prebendary Sir James Erasmus Philipps, Bart., has resigned the vicarage of Warminster, which he has held for thirty-eight years.

The one thousand three-hundredth anniversary of the death of St. Columba has been commemorated by a service in Durham Cathedral.

Dr. John Owen was installed and enthroned at St. David's Cathedral on Friday, in the presence of about 120 clergy and a large number of the laity of the diocese.

Canon Garry, who has been vicar of St. Mary's, Reading, for the past twenty-two years, has, in consequence of advanced age and impaired health, sent his resignation to the Bishop.

About 130 bishops have accepted the invitation of the Bishop of Bath and Wells to visit Glastonbury on August 3, when a service will be held in the abbey ruins, and an address given by the Bishop of Stepney.

The Association secretaryship for Lancashire and the North-western district of the Church Pastoral Aid Society, vacant by the removal of Rev. H. M. Sanders to London, has been filled by the appointment thereto of Rev. H. D. Lampen, curate of Redhill, Surrey.

The Archbishop has conferred the Lambeth degree on the Bishop of Sierra Leone. The Senate of Durham University also intends to confer the same degree upon the bishop. Dr. Taylor Smith is the only bishop who wears a decoration for service in the field, having the bronze star for the Ashantee expedition of last year.

A special service was held at Bristol Cathedral on Friday on the occasion of the Bishop of Gloucester's farewell. There was a large congregation. Subsequently, at a gathering of clergy in the chapter-house, Dr. Ellicott said he hoped they would find their new bishop sound in the faith, and in Church principles, and sympathising with each school of thought in the Church.

At St. Paul's Cathedral, on Saturday, there was an imposing celebration of the one thousand three-hundredth anniversary of the baptism of King Ethelbert, who endowed and enriched the first cathedral in London. There was a large congregation, and the Bishop of Stepney gave an interesting historical address, at the conclusion of which the clergy and choir sang a solemn "Te Deum."

Lord Halsbury and Lord Herschell announce that an Inns of Court Mission, supported by members of the four societies of the Inner and Middle Temple, Lincoln's Inn, and Gray's Inn, is on the point of being established, on the general lines of the Oxford House, in the poor district around St. Giles-in-the-Fields. Rev. H. G. D. Latham, the warden, will be assisted by lay members of the Inns of Court.

The annual synod of the Reformed Episcopal Church has been held at Christ Church, Liscard, a large number of clergy and delegates attending. The report of Bishop Eldridge on the state of the churches was exceedingly satisfactory and encouraging. After the business sessions, a largely-attended public meeting was held, at which addresses on the position and principles of the Reformed Episcopal Church were delivered. The Synod of 1898 will be held at Christ Church, Exmouth, S. Devon.

A return which has been prepared as to the state of Church work in Birmingham shows that five parishes, which have a total population of 144,000, there is only sitting accommodation in churches and mission-rooms for 8800, and an aggregate staff of twenty clergy. In six other parishes, where the aggregate population is 96,530, the sitting accommodation is only 7300, and the number of clergy fifteen. It would require seventy-six more clergymen to bring the number up to one for every 3000 of the population.

Congregational.

Rev. H. A. Davies, Cwmaman, in his speech as President of the Glamorganshire Association, a few days ago, emphasized the need of a religious revival.

Rev. J. A. Mitchell, of St. Helens, has decided to accept the invitation to succeed Dr. Paton as principal of the Nottingham Congregational Institute.

The John Robinson Memorial Congregational Church at Gainsborough, Lincolnshire, was opened on Wednesday, last week. The cost of the new church and site is £7000.

Dr. Berry, whose health is reported to be steadily improving, has definitely accepted the invitation to preach the "jubilee sermon" at Plymouth Church, Brooklyn, in the autumn.

At the annual meetings of the North Bucks Union, held at Buckingham, Rev. R. Westrope, of Westminster Chapel, London, preached an earnest and searching sermon on spiritual power, the present need of the individual and of the church.

Calls.—Rev. R. J. Worrall, of Cannock Chase, to Castlecroft, Bury; Rev. A. Hamilton, M.A., of Hampstead, to Leek, Staffs.

Baptist.

Rev. D. Thompson, of Bunyan Church, Norbiton, is, under medical advice, about to take a long sea voyage. It is expected that six months will elapse before he will resume ministerial duties.

Tuesday, June 8, being his sixtieth birthday, Dr. Spurgeon paid a visit to the Stockwell Orphanage, accompanied by Mrs. Spurgeon and Dr. and Mrs. A. T. Pierson. The children sang several pieces from the festival programme, and interesting addresses were delivered.

The anniversary of the pastor (Rev. G. A. Miller) at Rochester, has been celebrated with many tokens of blessing. Among those who took part were Revs. E. G. Gange (president of the Union), E. J. Edwards (Dover), J. Doubleday (Sittingbourne), G. Walker (Maidstone), and J. W. Davies (Lee).

A very successful opening service, after thorough renovation, has been held in the Baptist Free Church, Alcester (Rev. E. J. Crofts, pastor). Rev. J. H. Jowett, M.A., of Carr's Lane, Birmingham, preached the reopening sermon on "Christ died for our sins." The church here has lately undertaken a successful forward movement.

At the Yorkshire Association meetings at Farsley, Mr. Joseph Brooke, of Huddersfield, who presided, said the progress of the denomination throughout the county during the past year had been very encouraging. Twenty-six years had passed since the Yorkshire Association last met at Farsley. They then had a total membership of 10,157; now the total was 20,503.

A new church has been opened in Heaton-road, Newcastle. Colonel Angus presided at the luncheon, the first item in the day's proceedings, and congratulated Rev. B. Gawthrop, the pastor, on the success of his labours. Mr. William Angus performed the ceremony of opening the door of the new church. The pulpit was occupied by Rev. E. G. Gange, of London (President of the Baptist Union).

Calls.—Mr. D. F. Walters, of Cardiff College, to Caersalem, Bargoed; Rev. W. B. Griffiths (B.), Cefn Coed, to Tabor, Llantrisant.

Resignations.—Rev. F. G. Kemp, Scarisbrook-street, Wigan; Rev. W. Trotman, Stonehouse, Plymouth.

Methodist.

A new Wesleyan chapel has been opened at Harrogate.

The members of Nelson Wesleyan circuit have decided to erect two chapels in Nelson, at an estimated cost of £8000.

Rev. John Innocent, who is likely to be chosen president of the New Connexion Conference, has expressed his willingness to serve.

At the annual meeting of the Manchester and Salford Free Methodist Guild, Rev. Henry Hooks, of Openshaw, was unanimously elected president for the year 1897-8.

The Wesley Guild has 600 branches. A recommendation is to go to Conference that for one year an assistant be granted to Rev. W. B. Fitzgerald to enable him to devote more time to the Guild movement.

The increase in the membership of the Methodist Free Churches has been accompanied by a gratifying increase in the number of applicants for the ministry. With two exceptions, every district has one candidate or more.

The annual report of the Birmingham Wesleyan Mission for 1896 has just been issued. In the churches of the mission there are now over 1300 church members, and over 2000 scholars in the Sunday-schools, whilst the number of hearers on the Sunday-night is only limited by the size of the buildings. Some 500 workers are actively engaged in the various departments.

The London Wesleyan Mission Band Union has conducted a very successful series of meetings in the King's Cross Chapel. There was a good attendance at both afternoon and evening meetings. In the evening, when the invitation was given to those who desired to lead a new life, several held up their hands. These were dealt with personally, and some very touching cases of conversion resulted.

Negotiations for the organic union of the Primitive Methodist and Bible Christian Churches have been in progress for the past three years, and at last the joint committee has arrived at a possible basis of union. A brief report has been prepared and issued, to be submitted to the forthcoming Conference of each of the denominations referred to. It is proposed to give to the combined denominations the name of "The Primitive Methodist and Bible Christian Church."

Presbyterian.

St. John's Wood Church (Rev. Dr. Monro Gibson) has been supplied with the electric light, and was used for the first time on Sunday.

The churches, halls, and manses of the denomination are insured for £1,187,355, and are estimated to represent a capital of £1,781,032.

Arrangements are in progress for the due celebration of the 250th anniversary of the publication of the Shorter Catechism, at a meeting to be held in London on November 25.

London Presbytery North' recently held its monthly meeting at the College, Bloomsbury, Rev. James Macintosh moderator. It was agreed to sustain the trial discourse of Mr. W. Christie, of Aleppo, and to ordain him as a missionary to the Jews.

Rev. H. M. Mackenzie lately conducted a thanksgiving service at the close of his three years' labours at Clapham Junction. The congregation began by his personal invitation on a few handbills in 1894, and now numbers 130 communicants. A church, hall, etc., have been erected.

A copy of the booklet "Our Scholars for Christ" will be given to each Sunday-school teacher in the Presbyterian Church in England (about 3000), with commemorative presentation note, on June 20. A similar effort is contemplated for Ireland. Donations in aid will be received by the author, Rev. R. Ballantine, Peebles, N.B.

Resignation.—Rev. Robert Wylie, Canonbury.

Fallen Asleep.

At Batley, HENRY ACKROYD, a member of the Society of Friends.—At Dent, Rev. A. B. CARTER, Primitive Methodist minister, aged 52.—At Old Ford, E., Rev. PETER PRESCOTT for nearly forty years chaplain of the City of London Infirmary.—At Liverpool, Mr. C. H. STANLEY, for over thirty years superintendent of the Sunday-school attached to Stanley Congregational Church.—At Llanarmon, near Mold, Mr. JOHN PARRY, a well-known member of the Presbyterian Church.—At Kircubbin, co. Down, Canon LYLE, rector of parish.—At Damascus, Rev. ARCHIE STUART, Presbyterian missionary, of fever, after only five years' service.—At Drumgath, Rathfriland, Mr. ROBERT WRIGHT, for over sixty years a Presbyterian elder, aged ninety-seven years.—On May 15, aged ninety years, at 41, Great Coram street, Russell-square, Mr. RICHARD JAMES COPE, for some years an active and esteemed member of the Church worshipping at Bloomsbury Chapel.

Appeals.

SPANISH EVANGELISATION.—Rev. G. H. Giddins, Secretary of the Evangelical Continental Society (15, Memorial Hall, Farringdon-street, E.C.), appeals for help in enabling a Protestant congregation at Santander, Spain, to rid themselves of a debt of £200 on their church building. A good work is going on under the care of Pastor de Tienda, who is visiting England on behalf of the object stated.

ALDERSHOT.—We are camping out with our two militia battalions and staff from Hamilton, having a temporary Soldiers' Home under canvas. Our work comprises coffee-bar, reading-room, savings bank, and Gospel meetings whenever possible. Gifts of bright, interesting books, magazines, and tracts suitable for men, groceries for our coffee-bar, or donations towards the expenses of our tent, etc., will be gratefully received.

ELLA STARKEY, Lady Supt.
Hamilton Soldiers' Home Tent, Scrogg's Ground, S. Camp, Aldershot.

City Workwomen.—Ladies are much needed once a week or fortnight for half-hour services during the dinner hour in City workrooms. Any who can help should communicate with Mrs. Fisher, 186, Aldersgate-street, E.C.

Tracts and Books for the West Indies.—Please convey thanks for parcels received from unknown donors. If there were any sign or address, I would have sent a card direct. Some time ago I received some "Horner's Stories," and would be glad of more. All Christian literature, cards, illustrations are valuable in my large and increasing work.—Yours, A. P. FLEURY

Olgander Villa, St. Thomas, Danish West Indies.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, June 14, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

Thankoffering for Rev. J. D. Kilburn's Lessons.—5s. *sent last week by R.H.L.D. for Congo Balolo Mission.*

5s., *Miss P., sen., May 27, should have been for Bible and Colporiage Society, Ireland.*

	£	s.	d.
Christian Succour to India—Alpha, 5s.; G. H., 10s.; G. W. S., £5; Mrs. E. S., £1; H. H. C., £1; Major-General T., £20; F. W. B., £1; W. E. C., 10s.; Rorke's Drift, 5s.; C. L. D., 10s.; Isa. xl. 31, £15; Brussels, £2; F. D., 10s.; T. P., 10s.; L. H., 5s.; E. C., 5s.; S. W. D., £2; D. St. A., £2; G. N., 5s.; B. H. E., 10s.; (*Orphans*) P. J., £1; D. E., 10s.	54	15	0
Famine in India—H. H. H., 2s.; Q. X., £5; P. E. A., £1; Failsworth, £1; J. H., £2; M. F. S. and E. J. S., 10s.; A Missionary's Children, 3s. 11d.; For Jesus' Sake, 10s.; B. M., 5s.; R. W., £2; Miss D., £1; R. E., 5s.; J. H. S., 5s.; M. B. S., 12s.; G. S. S. G., £1; Widow H., 5s.; L. B. B., 2s. 6d.; Miss M. C. and Class, 5s.; M. G. G., £1 1s.	17	6	5
Indian Famine, Mungelli (*Rev. E. M. Gordon*)—Ex. iii. 7	0	4	6
Kur Ku Mission (*Famine*)—Santry	4	11	10
Palaghat Mission (*Famine*)—W. E. C.	0	5	0
Miss Bannister's Work, Poona (*Famine*)—M. D. A. and J. A.	9	0	0
Baptist Missionary Society (*Indian Famine*)—Suffolk Seamstress	1	0	0
Pundita Ramabai's (*Widows*) — H. H. C., £1; Instead of Mantle, £1; (*Famine*) A. J. S., 5s.; Alpha, 2s. 6d.; E. and K., 12s. 6d.; Silverdale, £1 1s.; "For as Much," 10s.; Stirling, £1; J. J. B., £2 2s.; W. E. C., 5s.; A. O., 1s.; Santry, £4 11s. 10d.; C. L. D., 10s.; Sympathy, Hastings, 2s, 6d.; E. H., £1; Mrs. A. C. P., 5s.; E. N. G., £1; Emma E. C., £2; M. A., 5s.	17	13	4
Bishop Thoburn's Indian Famine Fund—E. A., £1; F. F., £1	2	0	0
Indian Famine Children (*Mrs. Bruere*)—See page 18	2	5	0
Indian Famine—See page 18	0	3	0
Armenian Sufferers' Relief—Armenian Committee, Christiania, £4 2s. 9d.; J. H., £2; R. R., 15s.; B. M. A., 1s.	6	18	9
Armenian Refugees (*Rev. F. B. Meyer*)—A. J. S., 5s. 6d.; C. C., £5	5	5	6
Armenian Massacre Relief (*Bible Lands Mission*)—Isa. xl. 31	15	0	0
Armenian Refugees (*Dr. Baedeker*)—C. C.	5	0	0
Tarsus Evangelistic Society (*Rev. K. Behesnilian, Armenian Relief*)—Alpha	0	5	0
Mr. and Mrs. Innes-Wright's Work, Nepaul—Miss D.	0	10	0
Ceylon and Indian General Mission—C. C.	5	0	0
Suffering Nestorians—C. C.	5	0	0
Persecuted Stundists—C. C.	5	0	0
McAll Mission, Paris—C. C.	5	0	0
Dr. J. G. Paton's Mission, New Hebrides—C. C.	5	0	0
International Mission (*Countess Schimmelmann*)—Isa. xl. 31	25	0	0
South American Missionary Society — A. and H. M. G., £2 10s.; Isa. xl. 31, £15	17	10	0
Tibetan Pioneer Mission (*Miss Taylor*)—Miss C.	1	1	0
Work among Priests in France—R. P.	1	0	0
British and Foreign Bible Society—E. P. B.	0	5	0
Religious Tract Society—E. P. B.	0	3	0
Wounded Greeks ("*Daily Chronicle*" *Fund*)—J. H.	1	0	0
American Methodist Mission, Aligarh (*Two Teachers for one year*)—Ruth	10	0	0
Church Missionary Society—R. A. W.	0	5	0
North Africa Mission—Bristol, 4s. 6d.; C. C., £5	5	4	6
Dr. Comandi's Work, Florence—Inasmuch	50	0	0
London Missionary Society—J. H., Suffolk	0	10	0
Moravian Missions—Mrs. W.	0	5	0
Dr. Maxwell's Medical Missionary Society (*Medicines, Miss A. Taylor, Tibet*)—M.	2	0	0
Society Relief Persecuted Jews—L., 5s.; (*Jerusalem*) Newport, I.W., 5s.	0	10	0
Mildmay Mission to Jews—E. C., £1; C. C., £5	6	0	0
Day in Country Fund—A. M. M., £10; Miss M. B. G., £1; E. H. M., 10s.; W. P. I., £1; Mrs. M., £5; M. S., 2s. 6d.; A. S. G., 10s.; M. S., £10 10s.; E. N. G., £1; M. R. W., 3s.; J. H. L., 5s.	30	0	6
Dr. Barnardo's Homes — Anonymously, £2 10s.; E. P. B., 5s.; X. Y. Z., 10s; A. S. G., 10s.; (*Emigration*) E. L. S., 4s.; Isa. xl. 31, £50	53	19	0
Ragged School Union (*Holiday Homes*)—Anonymously, £3; S. L. R., £1 1s.; Uncle Tom's Cabin, see page 18, 10s. 9d.; W. P. I., £1	5	11	9
Home for Epileptics, Chalfont St. Peter's—Anonymously	1	0	0
Jewish Work, London City Mission (*Children's Day in Country*)—E. H.	1	0	0
Mr. Fegan's Homes—Alpha, 5s.; S. A. W., Wembley, 5s.	0	10	0
St Giles' Christian Mission—Alpha, 5s.; S. A. W., Wembley, 5s.; (*Holiday Fund*) E. A., £2	2	10	0
Shaftesbury Institute (*Miss Meredith Brown*)—Alpha, 5s.; Isa. xl. 31, £10	10	5	0
Medland Hall—Alpha	0	2	6
Union Hall Mission—Alpha	0	3	0
Tower Hamlets Mission—Alpha	0	5	0
London City Mission—E. P. B.	0	5	0
Costers' Mission—E. P. B.	0	2	0
Wanderers' Rest, Ratcliff Highway—W. P. I.	2	0	0
Sailors' Home' Society—Liverpool	0	5	0
Prizes for Ascot Races—Cleve	0	1	0
National Refuges (*Young England Fund*)—Cleve	0	1	0
Miss Macpherson's Home of Industry—Bristol	0	2	0
Home for the Fatherless (*Mr. Toye*)—Bristol	0	1	0
Wild Olive Graft Mission—Leamington Spa, £1; P. W. M., 10s. 6d.	1	10	6
Mrs. Fisher's Work—Inasmuch	10	0	0
Mildmay Institutions—M. S.	10	10	0
London Medical Mission—L.	0	5	0
Blackdown Hills Mission—Isa. xl. 31	10	0	0
Bridge of Hope (*Miss Steer*)—Isa. xl. 31	10	0	0
Friendless and Fallen—R. E.	0	5	0
Late Mrs. Ginever's Orphanage—C. C.	5	0	0
Christian Community (*Holiday Fund*)—E. A.	2	0	0
Total	£445	11	1

[ADVERTISEMENTS.]

The London Samaritan Society and Homerton Mission (*Beach Rocks Convalescent Home and Hospital, Sandgate, Kent*).—W. £1 1s.; A. M. F., £1 4s. 6d.; G., 10s.; D. E., 5s.; J. V., 5s.

Mr. Wintle's Work, Pontymoile.—E. B., 4s.; S. S., 5s.; parcel of clothing.

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IN EPPING FOREST,

JULY 2nd and 3rd.

MEETINGS at 11—2 30—5.30.

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For particulars, post card to A. Garstin, Queen-square, Aldersgate-street, E.C.

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URGENTLY NEEDS FUNDS FOR ITS GREAT SUMMER CAMPAIGN.

Every year, through its means, the simple Gospel is proclaimed to the multitudes at about

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Annual Distribution of Books and Tracts ... ... nearly 1,000,000
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An extended scheme of Village Evangelization is being arranged for the coming summer, when a large number of dark villages will be reached.

The Rev. Prebendary WEBB-PEPLOE writes:—"The committee earnestly plead for immediate and liberal help, and I would humbly add my own urgent entreaty that you will not refuse this appeal, in view of the splendid opportunities which the coming summer may present."

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Established 32 years, for Discharged Female Prisoners. Any woman coming direct from prison is found employment, and enabled to get a character and go out into the world again; and, in some cases, freed from the chains of sin.

£190 Immediately required.

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Established 26 years, for the rescue of little ones from the tenderest ages, children of criminals and other deserving cases.

£120 required extra to meet deficiency through scarlet fever.

£200 for an Isolation Hospital, a need greatly felt during the epidemic.

Donations solicited for the purchase of Playground in commemoration of Her Most Gracious Majesty's Diamond Jubilee.

Cheques and P.O.'s should be made payable to Mrs. Meredith, and crossed "Stockwell Branch," London and South Western Bank.

NEW CUT.

FUNDS URGENTLY NEEDED
ON BEHALF OF THE
WORKING MEN'S MISSION,
COLLINGWOOD STREET,
To Meet General Expenses, and to take
1200 POOR CHILDREN
For a Day in the Country and to Send Delicate Little Ones into the Country for a fortnight.

KINDLY HELP US, OUR FUNDS ARE EXHAUSTED.

Donations will be gratefully received by T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.; or may be sent to the Office of The Christian.

Wesleyan East-End Mission,
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Six Centres at Whitechapel, St. George's in the East, Wapping, Shadwell, Stepney, and Mile End, where Evangelistic, Social and Medical Relief Work is carried on among the poorest.

Funds are urgently needed for the maintenance of the work. PETER THOMPSON, Superintendent.

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(FOUNDED 1835).

Evangelical and Pioneering. 480 Missionaries Employed, 128 of whom visit special classes.

The City Missionary is a friend in the homes of the poor, where, when practicable, he reads and expounds Holy Scripture.

FUNDS URGENTLY NEEDED.

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HOLIDAY HOME FOR POOR AND SICK CHILDREN.

This home, situated in a most charming part of Epping Forest, which has for several years past been of incalculable benefit to many hundreds of poor little waifs and strays, many of them half famished and pent up in the narrow and stifling courts and alleys the whole year. To continue this much-needed work during this season, an earnest appeal is hereby made for help to the Christian public. Last year, over 500 were taken for one or two weeks, and over 3,000 for a day. Donations in any form will be gratefully received, and can be sent to the treasurer, at the Bank, 54, Lombard-street, E.C., to the Office of The Christian, or to the Secretary, 25, Brighton-road, Stoke Newington, N. JAMES ATKINSON, Secretary.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

IN consequence of the Diamond Jubilee holidays, this issue of THE CHRISTIAN is obliged to be sent to press earlier than usual. Many articles and communications are held over, so as to give space for our reports of the Mildmay Conference addresses.

A correspondent inquires if there is any institution into which there could be received and provided with suitable work a young woman who was born without hands. She can write, knit, and sew a little with the prongs which represent fingers. We should be glad of any information.

The suicide of Mr. Barnato is a striking reminder of the insufficiency of riches to satisfy the better parts of a man's nature. A millionaire takes his own life! Yet the great bulk of humanity go on seeking the same goal, and straining every nerve to become rich, as though the golden key were the one that opens the gate of Paradise. But the soul refuses to be fed on barns full of produce. There is no solution to the problem of man's need but the one revealed by the prophet: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." It is the only road to peace for millionaire and pauper; but how slow men are to learn the lesson!

Among the many great qualities which have endeared the Queen to her subjects, and established the throne on which she has sat "broad-based upon her people's will," one of the greatest has been her advocacy of the purity movement, not only in her own Court, but in its wider applications. In the "Life of Mrs. Booth" it is stated that Her Majesty expressed her full sympathy in the movement for defending young girls from the horrors of an openly evil life. A second communication to that lady informed her that the Queen had given careful consideration to the subject, and felt very deeply on it. During the early years of the reign it was almost unanimously felt that this vice was a necessary evil. A widening body of opinion has pronounced unhesitatingly against so shameful a doctrine; and though there seems to be a set-back just now in certain directions, the knowledge of the entire sympathy of the Throne with the cause of womanhood is one of the guarantees that the movement towards purifying our social life will finally triumph.

Professor Adeney, writing on "The Change in the Churches during the Queen's reign," admits that, whereas at the beginning of the reign the Gospel was explained in all evangelical churches as a distinct and well-articulated plan of salvation, now many preachers seem scarcely to know how to expound the doctrine of the Atonement. He thinks that if, as it may be feared is the case in some places, the Cross is no longer so prominent in the centre of the Gospel message, the change is to be deplored. Another critic of the times, however, is of opinion that there are teachers of every denomination who perceive more clearly than ever that Christianity is a supernatural religion, or nothing at all. The two views may not be incompatible. But if preaching is to have power the supernatural influence of the Cross must not be absent from it.

How little are the capacities of children often considered in public worship. We are surprised at the inappropriateness of the hymns sometimes selected even for Sunday-school anniversaries and the like. Beautiful and inspiring for adults, they are hardly sung, much less understood, by children. Not more happy are the tunes occasionally set to interpret them. Thus what might and should be a pleasant service is rendered wearisome by sheer lack of thought. They are most successful with the little ones who have the most vivid memory of their own childhood. How vividly John B. Gough used to describe his own reminiscences of such an occasion, when, after aching through an hour's sermon in a straight-backed pew, his legs dangling high above the ground, the service would conclude with the hymn:

> Where congregations ne'er break up,
> And Sabbaths never end!

In a recent conference, Rev. J. S. Tucker, principal of Trent College, Notts, read a paper on "Evangelical influence in the Universities and public and private schools," which detailed some lamentable facts regarding the religious teaching in middle-class schools. In many, only the most perfunctory attention, for about two hours a week, is given to the subject, while many of the masters are incapable of making the lesson a reality, and take refuge in history, antiquities, Oriental life, and illustrative matter, in all of which there is a conspicuous absence of spiritual force. It would appear, however, that there is a greatly improved tone prevailing among Oxford and Cambridge undergraduates. Those who take up a religious stand are genuine and earnest; they manifest a keen desire to help others, and a marked love of prayer; and they keep up a growing interest in missions.

That this good work may be successfully started earlier during the period of school life is proved by the uniform and startling success of the Universities' Camps movement during the last five years. Last year 604 boys were drawn from sixty of our large public schools; each tent being in charge of a "cadet," who is usually a University undergraduate. At the gatherings that close the exercises of the day, many boys have obtained the greatest help and blessing. The sight of young men fresh from school themselves, making a manly appeal to these boys to yield themselves to Christ, has a profound influence on them. This is the right way to reach their sympathies, and, wisely managed, this work must do untold good.

That the "centripetal" movement among the denominations is growing in range and intensity is being more and more clearly proved. The latest impulse towards reunion is among the Primitive Methodist and the Bible Christian Churches. The sad effects of the separatist tendencies of the past are matters of history, and now that the temporary causes of these divisions are being forgotten, it would be unnatural to perpetuate such of the differences as are based on no real principle. That there will ever be "diversities of administration" and distinct types of church government is in accordance with a law of human nature, but it need not involve any real loss of unity. But the "unity of the Spirit" demands that no needless diversities should be perpetuated, and it is in accordance with the truest genius of the Gospel that where union is possible it should be cherished to the utmost.

It is surprising how much men may be impressed and limited by the groove in which they work, to the exclusion of all that lies beyond. A prominent minister, and one who travels a good deal about the country, expressed his doubts, in a recent conversation, as to any results to be found from the missions conducted by Messrs. Moody and Sankey, nor did he know that any practical work was done outside "the denominations." There are few mission agencies engaged in caring for the souls and bodies of men through the land which do not number among their helpers some who trace their conversion, under God, to the labours of these and other evangelists. Our friend had not found them because he had been too busy to look for them.

"A Poor Lady" sends a touching plea on behalf of reduced gentlewomen. She says it is astonishing how little sympathy and help are afforded to these silent sufferers. How little they can get for their work, which is generally bought by those who are able to pay a fair price for it. The very fact of the work being done by "poor ladies" seems to make the purchaser consider she ought to get it for a lower price than she would, as a rule, have to pay for it at a shop.

We are in entire accord with Dr. Haughton in his letter on Vivisection (p. 25). We have frequently expressed our conviction that the notion that our dumb animals must be tortured with Satanic cruelty in order to benefit mankind, is a slander on God, a libel on their and our faithful Creator. Indeed, this contention is given up by Vivisectors themselves, as witness the following :—

IS VIVISECTION MAINLY FOR THE BENEFIT OF HUMANITY?

"*After* the furtherance of science that [the benefit of humanity] is the object we have in view."—PROF. VICTOR HORSLEY (*English*).

"If the positive utility to man of every experiment is to be maintained as a justification for its continuance, the practice must evidently stop! If its justification rests upon anything, it rests upon the broader conception—that investigation *for its own sake* is a worthy end."—*The Boston Medical and Surgical Journal*, April 25, 1895 (*American*).

"The advancement of our knowledge, and not utility to medicine, is the true and straightforward object of all vivisection. No true vivisector in his researches thinks of the practical utilisation. Science can afford to despise this justification with which vivisection has been defended in England."—PROF. LUDIMAR HERMANN, *in* "*The Vivisection Question Explained to the General Public*," *Leipsig*, 1877 (*German*).

A national hospital of which the medical

and surgical staff shall be thorough opponents of Vivisection, is proposed. Information may be obtained from Mr. A. L. Woodward, Hon. Sec. of the Society for United Prayer for the Prevention of Cruelty to Animals, 158, Lancaster-road, London, W.

It is impossible to worship God in a meeting-house (*i.e.*, Dissenting chapel), because, having no priest to offer up the sacrifice of the Mass, you have no actual or bodily Presence of our Blessed Lord.

The Bible could not possibly have been intended for universal reading. It is a text-book for the clergy, and not for the laity. The Catholic Church is the guardian and sole interpreter of Holy Writ.

I think it nothing short of blasphemy to place the Bible before the sacraments of Holy Church.

I cannot ask —— to read her Bible daily, but I will urge her to hear Mass daily, as this would do her much more good.

If the laity are allowed to read the Bible there is always a danger lest they should begin to think for themselves and exercise their own private judgment, which, of course, would often sow the seeds of Protestantism.

The above are a few quotations from a letter written by a High Churchman to a young member of a North London Nonconformist Church. Comment is needless.

While the doctrines of Roman Catholicism appear to us so absurd and childish, we are compelled to admire the "no compromise" spirit of those who profess to believe in them. Some time ago, at a Lord Lieutenant's banquet in Dublin, an English bishop sat opposite to Father Healey. The former, wishing to be agreeable, said, "Father Healey, I have never been able to see the difference between the beliefs of your Church and the one to which I belong, and I have been in this world sixty-five years." "My dear friend," said Father Healey, "you will not be sixty-five minutes in the next world before you find out the difference." Earl Carrington, who related this at Tottenham last week, emphasised the need for a tenacious grip of what we profess to believe. While he referred especially to political matters, we felt that the remarks were even more applicable to present-day religious conviction. The strongest men in every age are those who not only possess a belief, but are also possessed by it.

"They have ascribed unto David ten thousands, and to me they have ascribed but thousands. And *Saul eyed David* from that day forward." How often this bit of history repeats itself in our church life. Our Christian work is hampered, as was the progress of the host of God, by these petty jealousies. There is possibly more small but deadly strife of this kind in the churches than in most other places. The cure, of course, lies only in a clean heart and a Christ-like spirit. But the weakness of human nature is discounted to a large extent in some places by having every branch of work represented in the councils of the Church. The workers then feel that they have a voice at Court, and mutual sympathy and hearty co-operation are promoted.

Two notable books have just been published on that question of perennial interest—the character of Oliver Cromwell. The eminent historian of the Commonwealth, Prof. S. R. Gardiner, deals with "Cromwell's Place in History," and sums up his estimate of him as "the greatest because the most typical Englishman," and says:—

He stands there, not to be implicitly followed as a model, but to hold up a mirror to ourselves, wherein we may alike see our weakness and our strength.

What this strength consisted in is more vividly brought out in Dr. Horton's little book on "Oliver Cromwell: A Study in Personal Religion." He finds the secret of that massive personality in the fact that "he was not only a religious man, but a man to whom religion was everything"; one of those typical Puritans who "felt in the full tide of life what pious men now feel on their knees and on their deathbeds." It is a part of the purpose of the latter volume to rouse the young men of England to a true realisation of this great principle. A sympathetic and prayerful study of these two volumes should lead to a sense of the eternal meaning and opportunity of this life, the full bearings of which can only be realised in the light of eternity.

The Mildmay Conference.

THE forty-first Mildmay Conference has been of a definitely missionary character. All Christian conferences and conventions must, directly or indirectly, have the same tendency. For every Christian is a missionary, a sent one: "As Thou hast sent Me into the world, even so have I also sent them into the world...that the world may believe that Thou hast sent Me."

Conferences to study Scripture or promote Christian unity, conventions for the promotion of Christian holiness or the deepening of the spiritual life, have each and all for their ultimate object and purpose the fulfilment of the command, "Be ye clean that bear the vessels of the Lord."

The one work committed to the people of God, from Abel downward, is that of being his witnesses. The elders named in Hebrews xi. were representatives of that great cloud of witnesses who believed in God and whose faith made itself manifest in showing forth his glory.

God sanctified to Himself the seed of Abraham his friend, and separated them from the nations, for this specific purpose; as Isaiah testified, "Ye are my witnesses, that I am God." And when the Lord Jesus had fulfilled his mission, put away sin by the sacrifice of Himself, and so made it possible for the promised Spirit to be poured without measure upon men, his last act before He entered his glory was to constitute his believing people his witnesses of his death and resurrection to the uttermost parts of the earth, beginning at Jerusalem; and his last word was the promise, not many days hence, of the only Power by which they could accomplish this world-wide and age-long command.

Beyond question, therefore, the most worthy object on which they that fear the Lord can speak often one to another, is that which fills the Lord's mind still, the preaching of the Gospel to every creature. This is the one work of the Church on earth—the one legacy of her ascended Lord. The only adequate purpose for which Christians can be convened together, the chief subject on which (if their high calling be rightly understood) they will occupy themselves, is how they may defeat the god of this world in blinding the minds of them which believe not; how they may cause the light of the Gospel of Christ, who is the image of God, to shine unto them; for "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." "We are ambassadors for Christ, as though God did beseech by us; we pray in Christ's stead, Be ye reconciled to God."

The representatives of a government, entrusted with an important embassy, must never be off duty; they must continually confer together how they may maintain the honour of their Sovereign and their country. They must never be off their guard; their dress, their behaviour, their every thought and word and act must be worthy of the vocation wherewith they are called. None of these is an end of itself, but a means to an end. And all these conditions apply, with supreme significance, to God's ambassadors to his revolted subjects in this world of the usurper.

A very thoughtful and observant brother from over the Atlantic pronounced last week's Mildmay Conference the best he had ever attended. True, the numbers were not as in the ancient days; but this business of the King requires not quantity so much as quality. Should the same subject be definitely pursued in future years, and men and women who have had experience in actual evangelistic work at home and abroad be well represented among the speakers; and if methods and their results be unreservedly, Scripturally, and prayerfully discussed, the maturest and most fruitful days of Mildmay Conference may be yet to come. M.

Covetousness.

A BIBLE STUDY.

CALLED by many better-sounding names, this is one of the most conspicuous sins of the age, and is considered almost a virtue. God's opinion of it and warnings regarding it are ignored, and it is extolled as an evidence of prudence and praiseworthy ambition. Covetousness shows we want what God has thought fit to withhold from us. It is a practical denial of his love, bounty, and wisdom. It implies a want of faith in, and satisfaction with, his gifts and orderings.

Covetousness has been the cause of endless *national* and *individual* woes. History is a long record of its awful consequences.

Let us see what the Scripture saith about it:—

Man blesses it, yet God abhors it (Psa. x. 3); God places it in the catalogue of crimes (Rom. i. 29; 1 Cor. vi. 9, 10). It is branded as idolatry (Col. iii. 5) because it implies the worship of the creature rather than the Creator. It is against the spirit of the law (Rom. xiii. 9). Those who indulge in it cannot inherit the kingdom of God (Eph. v. 5). And there are reasons for this:

(*a*) It renders the conscience callous and indifferent to sin (2 Pet. 2, 3; Micah ii. 2; Eph. iv. 19—"greediness," R.V., "covetousness").

(*b*) It brings a curse (Hab. ii. 9; Josh. vii. 21; 1 Tim vi. 10; 2 Pet. ii. 14; R.V., "children of cursing" or "bit of a curse"). Throughout Scripture and the history of God's people, it stands prominent among the *vices*. It is branded in the Commandments (Ex. xx. 17) in all its many-sided developments. The Elders of Israel must be free from it (Ex. xviii. 21). It was the special sin of backsliding Israel (Jer. vi. 13, 17, 22).

When we come to the New Testament, we find no change of note, it is only accentuated. Christ warns against it (Luke xii. 15). He says its seat is in the unregenerate heart of man (Mark vii. 22). The rulers of the Christian Church are told to keep themselves free from it (1 Tim. iii. 3, cp. v. 8). Christians generally are exhorted not to countenance it amongst themselves (1 Cor. v. 11, cp. v. 10) as encouraging distrust and discontent. Covetousness is to be conspicuously absent from Christian conduct (Acts xx. 33; 1 Thess. ii. 5; Heb. xiii. 5) (lit., let your turn of mind be free from the love of money) and even the appearance of such a spirit in Christian work is to be condemned (2 Cor. ix. 5) because it is this spirit of loving the present world and what it affords that hinders the reception of the Gospel (Ezek. xxxiii. 31).

Covetousness viewed in its Bible light goes far beyond mere "love of money," and includes many kindred vices of impurity, selfishness, etc. But taking only the first thought, What lessons does it bring home to the Christian business men of the present day. The doctrine will never be acceptable to the professing church (Luke xvi. 14). But our prayers must be (Psa. cxix. 36), while at the same time "setting our affection on things above," we must covet spiritual gifts (1 Cor. xii. 31).

W. B. Russell-Caley.
The Vicarage, Watton, Norfolk.

It All Goes Together.

EARLY in the second half of the present century earnest Christian people used to say one to another, "We cannot speak too much of the work of Christ for us, but do we think or speak enough of the work of the Spirit in us?" One of those good men said that justification is as the vestibule, and sanctification is as the temple; and we must pass through the vestibule in order to enter the temple. During the last thirty years there has been an increasing tendency to make the work of the Holy Spirit in us the subject of testimony rather than the work of Christ for us. It is seldom that any generation preserves

THE BALANCE OF TRUTH,

the proportion of the faith. We do not generally hear in these days, even in the most evangelical circles, the same grand and powerful declarations of foundation truth as were the staple of Reformation preaching. Men of the older generation have come perhaps to regard justification by faith as taken for granted, and as underlying, in the taught as well as in the teachers, all exhortation to consistent and holy living. But while we exhort our hearers and readers to add to their faith the seven-fold graces of the seven-fold Spirit, are we making sure that we, like the apostle, are addressing those who "have obtained like precious faith with us in the righteousness of our God and of our Saviour Jesus Christ"?

"THE TESTIMONY OF JESUS"

(*i.e.*, concerning Jesus) "is the spirit of prophecy." The work of the Holy Spirit is to take of the things of Christ, and to show them unto us. "He shall testify of Me." It is this testimony which leads to the conversion of sinners. The prayer of the apostles and their company in Acts iv. 23-30 is very instructive as to this. It ended with these words: "And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy Holy Child Jesus."

The result of this prayer was that the place was shaken where they were assembled together; they were all filled with the Holy Ghost; with great power gave the apostles witness of the resurrection of the Lord Jesus; great grace was upon them all; neither was there any among them that lacked; evil in Ananias and Sapphira was terribly judged; many signs and wonders were wrought among the people; they were all with one accord in one place; of the rest durst no man join himself unto them; the people magnified them; and believers were the more added to the Lord,

MULTITUDES BOTH OF MEN AND WOMEN.

Nothing tends so much to the growth of the Church collectively, and of its members individually, in grace and in the knowledge of the Lord Jesus Christ, as the conversion of sinners, and the addition of believers to the Lord. They see with their eyes the fulfilment of his word, "I, if I be lifted up, will draw all unto Me." They live over again the experience of their own conversion; their love is drawn out to Christ, and to the children whom God has given them through the power of Jesus' name; they feed his lambs; they tend his sheep; they become nursing fathers and nursing mothers; they have no time for strifes of words, or disputations, or endless genealogies or their modern equivalents; they rejoice in one another's joy over those who are begotten again through the word of truth; they weep with them that weep over such as turn aside to vain jangling, or like Demas forsake them for love of this present world; they are sometimes caught up into Paradise and hear unspeakable words which it is not possible for a man to utter; they receive the white stone and the new name which no one knoweth but he that receiveth it; their hearts become established with grace, not with meats, which have not profited them who have been occupied therein; they reign already in the Kingdom of God, which is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

It all goes together. Justification leads to sanctification, as in Rom. v. 1-11. Testimony in the Holy Ghost to the work of Christ for us produces the work of the Spirit in us. In grace, as in nature,

NEW-BORN CHILDREN BRING THEIR LOVE

with them. The conversion of sinners is necessary to the graces of those who have fore-hoped in Christ. The love of God the Father, the incarnation, death, and resurrection of God the Son, the testimony of God the Holy Ghost—it all goes together, until the Son shall deliver up the Kingdom to God, even the Father, that God, the Triune, may be all in all. M.

Mr. Moody's Winter Work.

A VINDICATION.

IN a recent issue of the New York *Independent* there appeared an article by an American professor, in which Mr. Moody's last winter campaign in that country was animadverted upon, and its results said to have fallen short of expectation. Many readers in America must have been surprised at the attack, knowing that it has not been Mr. Moody's custom to prophesy as to results; he seeks to do his very best in any work he undertakes, but he rightly leaves results to a higher Power. In the latest number to hand of the *Independent* there is a reply to the strictures, by Dr. J. M. Gray, of Boston, Mass., which, it seems to us, sets the matter in the true light. The writer says:—

"I reply that the revival *has* come. Competent witnesses have testified that the work in New York last fall, while somewhat different in method from that of a score of years previously, was nevertheless as great as any which Mr. Moody has ever done in the same period of time. And it is still going on—four meetings a day in Greater New York at the present time, five months after Mr. Moody's departure from the city, is almost unparalleled even in the history of his own labours. Moreover, it is stated on good authority that at least two-thirds of the churches there were never more united in the support of his work than they now are, and that if the others would graciously substitute co-operation for criticism throughout these summer months the revival would be likely to continue for some years.

"As one of the Committee who invited Mr. Moody to come to Boston, I was in close touch with the movement throughout, and I know that many

PASTORS WERE QUICKENED SPIRITUALLY,

who left the meetings to return home and organise local meetings themselves; in response to Mr. Moody's appeals, union meetings of churches were arranged for in several places; evangelists of lesser note were set to work in a number of localities round about, and, better yet, some pastors who had never done the work before, and supposed that they were lacking the peculiar gift to do it, turned evangelists on their own account with blessed results. Are not the souls thus converted and gathered to the Lord to be credited as the fruit of the Moody meetings? Moreover, there is one church in Boston which has received about fifty additions on confession of faith since Mr. Moody's departure, and while perhaps few, if any, of that number can be traced directly to his work, yet the pastor in this case freely grants that the rise of the spiritual tide which was produced throughout the whole city very largely accounts for them. I suppose it is true in this instance, as it always has been, that the churches which have thrown themselves into the work have gathered a harvest, and

THOSE WHICH HAVE STOOD ALOOF

have pronounced the work a failure, because they have received no benefit from it.

"But Mr. Moody (it is said) has been preaching to the churches. Granted that such is the case. Which is likely to produce the greater and wider results, the preaching of Mr. Moody himself directly and continually to the unregenerate in one series of meetings, or the setting to work by him of a thousand others, on a smaller scale, in unnumbered meetings all over the land? During the past winter, instead of holding one great central gathering in the evening, resulting in the closing of all the churches round about, Mr. Moody spoke only in the daytime, giving up the evenings to the churches themselves to do their own work in their own way; and as far as I have been able to confer with pastors on the subject, the plan has met their hearty approval. It was something like this which they desired. They shrank from giving up their regular church work for so long a period as two months, and were glad of the rare opportunity to get some of the fire into their hearth without parting with any of their own coals. And

HOW DID THEY GET THIS FIRE?

Through the attendance of themselves and of their members at the day meetings of Mr. Moody, when they listened to the simple exposition and defence of the old Bible, and had their thoughts turned toward the Holy Spirit as the one source of spiritual power.

"Has Mr. Moody been preaching an impracticable doctrine? If so, he has been preaching it for twenty-five years at least. It is strange, too, that an impracticable belief can make so practical a man; for what Mr. Moody preaches is only the expression of his own inward experience. I have known Mr. Moody a long while. It is no 'Second Blessing,' or 'Higher Life,' or 'Keswick Movement,' or other 'scheme of sanctification' for which he stands, except as it is expressed in our Lord's words, 'Ye shall receive power after that the Holy Ghost is come upon you.' What he has received for himself he covets for all of us."

Summer.

Oh summer! beautiful summer!
Thy praise the nightingales sing,
And field and grove with the song of love
In echoing gladness ring.

Oh summer! beautiful summer!
Thy fingers have touched the sea,
And children play through the livelong day,
By its sun-kissed waves with glee.

Oh summer! beautiful summer!
Thy kisses have blessed the earth;
And children play in the fragrant hay,
With rollicking joyous mirth.

Oh summer! wearisome summer!
The tiny faces are pale;
And mothers weep as their watch they keep
At their darlings' weary wail.

For in stifling court and alley,
God's blossoms are fading fast;
O hands that hold the much-needed gold,
Your "mite" in the treasury cast.

God hath no *need* of your bounty,
His coffers are deep and wide;
He calleth now, O Christian, that thou
Mayest work with Him, side by side.

He knoweth the joy of service,
A servant to earth He came.
For you He trod the wearisome road
That led to the Cross and shame.

And now, from his risen glory,
He sayeth to you and me,
"What ye have done to each little one,
Ye have done it unto Me."

DEAR SIR,—I have longed to do something for the many little sufferers in our courts and alleys, but being only a poor girl, and having many calls, I have been unable. If you should think the above lines likely to influence those to whom God has given more of this world's prosperity it would give me great joy.—Yours obediently, A. D. D.

"Fourteen Years Ago."

2 Cor. xii. 2-5.

By Rev. F. B. MEYER, B.A.

IF we count back fourteen years from the writing of this epistle, we shall find ourselves amid the events narrated in the thirteenth and fourteenth chapters of the Book of the Acts; especially at that momentous hour in the history of Christianity when five men, representing five different countries, met together to fast and pray about the state of the world and their duty in respect to it. The Evangelist tells us in two chapters the results of that conference, in the separation and sending forth of the two missionaries, and of the hardships, difficulties, and sufferings through which they fulfilled their high calling. But Paul draws aside the veil from his heart and shows us what his inner experiences were during those wonderful months. He was a man in Christ, caught up into Paradise, the third heaven, to hear unspeakable words. Luke dwells on the outside, the covering of badger-skins; Paul on the inside, the hangings of blue. Luke speaks of the man; Paul of the man—in Christ. Luke depicts the sorrows and tears that beset him; Paul the elation and joy which bore him to the very bosom of Christ, so that many pains and sorrows were actually necessary as a make-weight, lest he should be exalted above measure on account of the abundance of revelations afforded him.

How little we know of one another's lives! Only the little circle around us, or some twin-soul, and sometimes not these, realise the visions and revelations, or hear the unspeakable words, which fall to the lot of the favoured soul. Perhaps even Barnabas, who shared the toils and perils of this man of God, had little or no conception of what his companion was experiencing. He beheld the scenes on which their outward gaze rested, but not the visions that were unfolded to the inner eye. He heard the voices that sounded in their ears, of blaspheming and reviling critics, with which so few notes of comfort and encouragement blended; but he was not aware of the still small voice of Christ, which bade Paul have no fear.

It would be a sorry thing if all our life could be summed up in our journeyings to and fro on life's thoroughfares, our business engagements, or our glad intercourse with the dear ones of the home circle, if there were nothing except what a Barnabas might share, and a Luke record.

A CHINESE PICTURE

that is lacking in light, and shade, and depth, is not art. We need to dwell deep, to have a life beyond a life, to have windows in our heart that look across the river into the unseen and eternal. The pictures that fascinate are those that suggest more than they reveal, in which the blue distance fades into the heavens, and the light mist veils mountain, moorland, and sea. Oh for the peace that passeth understanding, the joy that is unspeakable and full of glory, the deep things which eye hath not seen, nor ear heard, nor the heart of man conceived! We may be thankful, therefore, that we can supplement the narrative of Luke by the words of the apostle, as he recalls what happened to him fourteen years before he wrote.

I. The description the Apostle gives of himself—"A man in Christ." He was in Christ, but that did not make him less a man. There are three qualities in a truly manly character: *Resolution*, *Fortitude*, and *Courage*.

Resolution—that a man will take up one high ambition and aim, prosecuting it through good and evil report, through sun and storm. How evidently this characterised the apostle's character, who pursued his purpose of ministering to the Gentiles from Antioch to Iconium, and thence to Lystra, and Derbe. The hatred of the Jews did not dissuade; the fickleness of the crowds did not daunt; the hailstone storm of stones at Lystra did not turn him aside. It was his persistent ambition to preach the Gospel, where Christ had not been already named, so that they should see to whom no tidings of Him had come, and they who had not heard should understand.

Fortitude—that a man should be able to sustain sorrow, and heart-rending anguish. Every true man needs this; for there is no one without his hours of heart-rending grief, when it seems as though the heart-strings must break, and the life-blood be shed. Then to be strong, to steer straight onward, to dare to praise God, to sit alone and keep silence, because He hath laid it upon us, to put our mouths in the dust, if so be there may be hope—this demands fortitude indeed. But Paul manifested this also, when he bore with uncomplaining nobility the relentless hatred of his fellow-countrymen, and after his stoning at Lystra, aroused from what had seemed to be his death-swoon, struggled back into the city from which he had been dragged to all appearance a corpse, and having saluted the brethren, and specially the young Timothy, started on the following morning to continue his loved work in the neighbouring cities of Lycaonia.

Courage—that a man should have a heart, like John Knox, the inscription on whose tomb tells us that one lies beneath who

NEVER FEARED THE FACE OF CLAY.

Paul never lacked this courage. He never flinched from facing an amphitheatre full of raging fanatics, or braving consuls and procurators, or from withstanding an apostle who deserved to be blamed. And his heroic courage was conspicuously manifested in this very journey, that instead of taking an easier and directer route home by way of his native city and the Cilician gates, he dared to retrace his steps to each of the cities in which he had preached, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations they must enter into the kingdom of God. At great personal risk he stayed long enough in each place to appoint elders in the infant churches, and to pray with fasting, commending them to God, on whom they believed.

When we become Christian men we do not forfeit these characteristics. No, but they become purified of ingredients that might vitiate and corrupt them. Apart from Christ,

RESOLUTION MAY BECOME OBSTINACY,

fortitude stoicism, and courage fatalism, as in the case of the Turks. These are exaggerations, and therefore defects. Directly, however, a man is in Christ—not only in Christ for position, but in Christ for condition; not only in Christ for standing, but in Christ in his daily walk; not only in Christ as before God, but for the environing atmosphere of his daily life—then all danger of exaggeration is done away, and the native strength of manly character is invigorated from the Lion of the Tribe of Judah, and sweetened by the meekness and gentleness of the Lamb who was slain.

II. To such, bridal moments come.—Days of the bridal of heaven and earth—high days—hours of vision and ecstasy—when the tide runs high and fast, and the cup of life brims to overflow. "I knew such an one caught up even to the third heaven, to Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a man will I glory."

At first we might suppose that the apostle was really describing the experience of some one else. He appears to distinguish between that blessed man, whose experience he was describing, and himself. "On mine own behalf I will not glory, save in my weaknesses." But as his story proceeds and he tells us that by reason of the visions and revelations granted to him, there was danger of his being exalted overmuch, it becomes clear that he is describing some radiant experiences through which he passed during that first missionary tour—so marked, so blessed, so full of transfiguring glory, that their light had not entirely died from his heart, though a chasm of fourteen years lay between.

Such experiences may come in hours of great pain. The conjecture has been hazarded that this rapture into Paradise took place during the Apostle's stoning at Lystra. But be this as it may, he could find no words to tell what he saw and heard. The disciple whom Jesus loved had a similar experience; he too saw through heaven's open door, but with all his wealth of language he has failed to do more than ransack creation and revelation for imagery and symbols which simply leave the mind in a condition of bewilderment, like the masses of colour in Turner's later pictures. Paradise were indeed a poor place if words could describe it. The third heaven were not worthy of its Maker if its glories did not transcend our furthest imaginings. He hath set eternity in our heart, a capacity for the infinite, a yearning after the divine. In hours of reverie, when stirred by certain notes in music, especially of the violin or organ, when under the spell of a sunset on a summer's eve, when we wake up to love, we know that

WORDS ARE BUT THE COUNTERS

of thought, the signs and symbols of realities, and not the realities. Translate into words for me the sighings of the wind through the forest, and the withdrawal of the sea down a pebbly beach, and the spring sunlight playing on the hyacinth-strewn grass. You cannot! Then you know why the Apostle described his experiences in Paradise as unspeakable.

But these hours are as evanescent as they are unspeakable. *Lest* we should be exalted above measure, and become proud. If the Apostle feared this, much more should we. *Lest* we should come to trust in an experience, as an aim or object of life, instead of regarding it as God's seal and testimony, which He may withhold, if we make more of it than we ought.

WE MUST NOT LIVE IN AN EXPERIENCE,

but in Jesus, from whom, as from the sun, all lovely and helpful experiences emanate. *Lest* we should get out of touch with men and women around us, the majority of whom do not live on mountain-tops, but in valleys, where demons possess and worry the afflicted.

But, deeper than all, such radiant hours do not linger, because our strength is not fed from them. We shall not get much working strength out of whipped cream, however pleasant it taste to the palate; and if we only rely on the raptures of Paradise for our sources of spiritual power, we shall come lamentably short of our true reinforcements. So God, in his mercy, gives them once or twice, now and again; and at the time of sending them, accompanies them with a make-weight that we may be reminded of our utter weakness and helplessness and driven to avail ourselves of his grace, in which alone is our sufficiency.

Do not expect the vision of Paradise to linger; it would dazzle you, and make life unnatural and unreal. Do not regret the passage of the blessed, rapturous hours, light of step and fleet of pace. Do not think that you have fallen from grace when their flush and glow are over. Whether they fall to your constant lot or not, or even if they do not visit you, you are still in Christ, still joined to the Lord, still accepted in the Beloved; and neither height of rapture nor depth of depression shall ever separate you from the love of God, which is in Jesus Christ our Lord. Be content, then, to turn, as Jesus did, from the rapture of Paradise, presented on the Transfiguration Mount, to take the way of the cross, through which you will become able to open Paradise to souls in despair, as was the dying thief.

III. The Discipline of Pain.—We need not stay to discuss what was the nature of Paul's thorn in the flesh. It is not very material now and here. It suffices to know that God permitted the messenger of Satan to buffet his servant; and all

through that first missionary journey he had to face a long succession of buffetings. There were perils of robbers, of waters, of mountain-passes, and of violent crowds; but, besides all these, there was the lacerating thorn.

If he suffered from weak eyes, or some distressing form of ophthalmia, as might be gathered from the eagerness of his Galatian converts to give him their eyes, and from the clumsy letters with which he wrote his postscripts to his epistles, the pain would be greatly aggravated as he faced the keen blasts that swept the mountain plateau on which the Pisidian Antioch was situated.

Was it during this journey that he besought the Lord on three separate occasions for deliverance, and received the assurance that though the thorn were left, more than sufficient grace would be given? It may have been so. And if so, like a peal of bells, at Antioch, Iconium, Derbe, and Lystra, he must have heard the peal of those tender words: My grace is sufficient, *sufficient*, SUFFICIENT for thee. My strength is made perfect in weakness.

O men and women in Christ, be strong and brave, to do or suffer! Life is not long. It is more necessary to fulfil our course and to do a good day's work than to be happy. Remember that God is working with and beside you (Acts xiv. 27). Ask for the faith to behold and keep step with Him. It is for us to march straight onwards; it is for Him to open the doors of opportunity and success.

"The Lepers are Cleansed."

100 BAPTISMS AT PURULIA.

THE Mission to Lepers was able to report upwards of 1000 Christian lepers in connection with the various asylums at the end of 1896, and this number has been increased by 100 more just baptised at the Purulia Asylum at one time. This is probably a unique event—100 of these poor afflicted outcasts with one accord "putting on Christ," so far as outward profession is concerned. The history of this asylum has been one unbroken record of growth and blessing. Commenced just over nine years ago, it has been enlarged repeatedly to meet the urgent entreaties for admission from the lepers, till now it contains some 400 inmates, of whom about forty are leper children, and as many more are untainted children whose parents are lepers.

The Rev. H. Uffmann, the devoted superintendent, and his equally devoted wife and helper, were consecrated to this work in a specially solemn manner. About the time of its commencement their eldest daughter, then about fourteen years of age, was sent home to Germany, where she developed leprosy of a malignant type, and died after about a year's suffering.

This terrible sorrow was accepted as a dedication by the parents to work on behalf of lepers, and nobly have they carried it out. Something like 1000 inmates have passed through the asylum or are now in it, and of these by far the greater number have, there is every reason to believe, been savingly converted. On this point, and to show that this baptism of 100 is not the result of pressure or of indiscriminate encouragement, the testimony of Dr. Revie may be quoted. After a visit to the asylum, he writes:—

"Mr. Uffmann deserves all that has been said in his praise by others. The most noticeable feature of the asylum, and the one which first struck me, is the happy, contented expression on the faces of the inmates. They seem to be really happy in spite of the terrible disease which clings to them. I am satisfied now—I was in doubt before coming—that the conversion to Christianity of almost all the inmates is a real and not merely a nominal thing!"

When it is remembered that these, our leper brothers and sisters in Christ, can be supported, that is, fed, clothed, medically treated, and have the Gospel daily preached to them, for the sum of £6 per head per annum, it will be recognised that this is a most fruitful form of missionary effort. The extra pressure on the Society's funds, owing to the famine, has been (and is) very great, and extensions are urgently needed both at Purulia and elsewhere. Communications may be addressed, Mr. J. Jackson, hon. sec. for London and District, 186, Aldersgate-street, E.C.

On the Way Out.*

THERE was a little crowd to welcome us on our arrival at Tientsin—Mrs. Lees, Mrs. Bryan, Mr. King, Dr. and Mrs. Hart, Dr. Smith, and Mr. Grant (who has come up from Chi-Chou to escort me back there). I felt at home almost from the first minute. The first evening I was here they had their united monthly missionary prayer meeting, which is held in each of the two American and two English missions in turns, and sometimes in the C.I.M. quarters. There was a large room full at that gathering, and the new arrivals were expected to speak, so I asked for something to say, and it was given me. It is wonderful how God supplies the needs of every hour and situation if only we will obey and trust.

The next day I visited the Hospital with Dr. Smith, and enjoyed it all very much. Some of the students from the Government Medical School look in, and Dr. Smith teaches them a little. Some of them are earnest young Christians from Hong Kong, Foochow, etc. There is also a University at Tientsin, where young men are given an English education. Afterwards the Government expects their services, but pays them. Many of them come from our Mission schools in various parts. The house-surgeon (one of Dr. Mackenzie's old students) is a thorough Christian, and wants to influence the students for his Master. Things are looking very bright, and we have a splendid opportunity among these young fellows.

I saw a man-of-war sailor there who looked deeply interested. During the last few years much splendid work has been done, mostly by Miss Kerr and other ladies, amongst the men of the English gunboats and of the American ships. Any amount of work is being done here, and such a bright happy family of workers. It is quite an inspiration to be here, especially when one hears of baptisms and real heart-changes on all hands. I find Tientsin less dreary and desolate-looking than I had expected. The L.M.S. compound is quite a large piece of ground, and contains Mr. Lees's house, the Kings' and Bryans' houses, the ladies' houses, and Dr. Smith's house. The American Methodist Espiscopal compound joins ours.

When Miss Smith and I arrived here, we found the new man for Pekin (Mr. Howard Smith, of Australia) waiting to travel up with her. They set off the other day in two house-boats, Mr. Smith sharing his with a Mr. Stoppe, of the Norwegian Mission, and who is going to Mongolia. They are both very nice fellows, and the latter was a minister in America for years, before deciding on missionary work. I have been feeling lately how much I need my love for God strengthened if I am to be any use here.

NOTHING BUT LOVING TRUST IN HIM

and obedience will enable me to persevere and conquer I feel sure. The Chinese are repulsive often, the streets narrow and evil-smelling, the temptations to self-indulgence are many and strong, and it is not easy here, any more than elsewhere, to live the Christ-life. Love to Christ and personal experience of Him, and of the presence and influence of the Holy Spirit in us, alone can keep us true, faithful, and untiring. I feel sure that love and experience can make us love the Chinese too, and can enable us to overcome all natural shrinking and other difficulties. Please pray for all of us here, that we may love Him more and learn day by day to know Him better.

Mr. Grant and I left on Wednesday for Hsiao Chang, and last night I spoke to about sixteen or eighteen Chinese English-speaking students, many of them Christians, in Dr. Hart's drawing-room. He has them there every Saturday and on Sunday afternoons for a sort of Bible-class as well. They are such bright young fellows. At a communion service on Sunday I was surprised to see how many stayed. Dr. Tin and the hospital assistants were there, and I could not help thinking that but for missions those men would have been heathens still.

I do not find the Chinese language either so difficult or so dry as I had expected, the natives are surprised that we foreigners can learn their language so quickly. The Chinese are a very loveable set of people, when one begins to like them and they know that you do; and they are very lively and good natured. My teacher has had a hard time of it lately. His father, a fiery old heathen, who often used to beat him although he is forty years old now, died the other day. The uncles are heathen too, and it was a heathen funeral, of course. The teacher joined in the heathen rites, for which he will probably come under discipline in the church. None of the Christians went to the funeral. He is a B.A., and therefore a man of some little influence in his native village, and his failure to stand firm will make it harder for the other Christians there to do so in similar circumstances. Truly we Britishers know very little of what it means to endure hardness. I feel quite ashamed when I think of my position here, and of what the poorest coolies we employ have suffered

FOR CHRIST'S SAKE AND OVERCOME.

Mr. Rees is a splendid fellow, and so wise and patient in his dealings with the natives. His study is the heart of this extensive mission, and all the troubled ones come to him when they cannot get relief elsewhere. When you consider that we have twenty churches in twenty different villages, 537 members scattered in ninety-eight villages, over an area of fifty or sixty miles by seventy or eighty, with a population of 2,000,000, and then think how busy a minister at home is with only one church, you get an idea of how busy a missionary, who really goes in for his work heart and soul, may become.

The work here is prospering splendidly, and inquiries are numerous; new centres open up in marvellous ways. For instance, Bao Shien Shung, the pastor here, has just come back from a village, thirty miles from any other station, if I remember right, where he has been examining candidates for baptism. Some time ago a poor labourer, one of our Christians in a distant village, found himself obliged to go to the village mentioned in order to get work for the winter, to keep himself from starving. He took his books with him, however, and managed to tell others something about the "dowlee" (doctrine) while he supported himself by making mats. Bao now reports earnest and intelligent Christians in sixteen families, and they want a church and preacher of their own. We want preachers for places like that badly, but have not the money for them. Already the missionaries here are supporting a boys' school and girls' school and several preachers out of their salaries and what money they can get from a few friends at home. We have

MANY INTERESTING INSTANCES OF CONVERSION.

Mr. Lees was travelling in this district and came across a man with a very serious and severe disease. He could do nothing for him, but took him to Tientsin, where Dr. Fraser, the community doctor, saw him. He pronounced the case hopeless. The man came to Mr. Lees in distress, and Mr. Lees said, "Now you go home and pray, and we will pray for you too, and perhaps God will cure you." He said, "If God cures me, I will become a Christian and give up my house to be a church." In six months he was completely cured, and he kept his word, and now his place is one of our churches.

* Extracts from the private letters of a young missionary on his way to the foreign field.

Lady Overtoun, who has been lying seriously ill for some weeks at Overtoun House, Dumbarton, is now able to leave her couch for several hours daily.

OUR DAILY HOMILY.

SUNDAY, June 27.

"Let him take hold of my strength, that he may make peace with Me; yea, let him make peace with Me."—Isa. xxvii. 5. R.V.

THESE are the alternatives. You must either resist God, or yield to Him. If the former, it is as though thorns and briars should fight flame. There is no fury in God; He has no desire for the death of the ungodly, but that he should turn from his unrighteousness, and live; but if the blinded soul persists in flinging itself into collision with Him, it must suffer finally and irretrievably. But notice the double invitation, "Let him take hold of my strength, let him make peace."

Where shall I find his strength? the sinner asks. In the mighty mountains girded with strength, in the arch of the sky, in the break of the ocean wave? No, not in these; but where that dying man pours out his soul unto death, and is numbered with the transgressors. But surely *there* is the *weakness* of God, not the strength! Nay, but it is the strength. The weakness of God is stronger than men. "We preach Christ crucified, to the Jews a stumbling block, and to Greeks foolishness, but unto them which are called, Christ the power of God."

Come hither, soul of man, the strength of God is in that pierced, transfixed hand. Take hold of it, it will lift thee. In Him God is reconciled, there is nothing to do but take the offered mercy, accept his reconciliation, and be at peace. God is reconciled, be thou reconciled. God has made peace, be thou at peace. God reaches out his hand, take hold of it. God draws nigh, draw nigh to Him And in all time of thy weakness or fear, in the hour of death, and in the day of judgment, be sure and take hold of his strength.

MONDAY, June 28.

"In that day shall the Lord be for a crown of glory, and for a diadem of beauty, unto the residue of his people, for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle at the gate."—Isa. xxviii. 5-6.

What many seek in the exhilarating stimulus of wine, God's people seek and find in Himself. Notice the variety of his attributes. There is something for everyone. Are you eager for glory? There is no reputation or fame equal to having his smile, the consciousness of being well pleasing to Him. Do you recognise the deformity and unloveliness of your character, and desire beauty? Let the beauty of the Lord your God be upon you. Do you desire a right judgment in all things, so as to be able to direct large and important undertakings? Your Saviour is the wise and wonderful Counsellor. Submit your judgment to Him, that He may think through your mind, or direct you to a just conclusion. Are there days when the enemy threatens to carry your soul by assault, and is already at the gates? Then turn to Jesus, and He will be strength to you. Yes, and in great crises, when evil is predominant, and the citadel of faith and righteousness threatens to be submerged in a weltering chaos, when no other help is near, as you look to the captain of the Lord's Host, you will suddenly find yourself able to roll back the dark battalions, in the very hour of victory.

Let us live in closer fellowship with our glorious Lord. They who receive the abundance of his grace shall reign. Out and his fulness may all receive, and grace for grace. "In that day" on Christ's lips always meant the day of Pentecost, and it is only through the grace of the Holy Spirit that we can avail ourselves of the treasured resources of Christ.

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TUESDAY, June 29.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."—Isa. xxix. 19.

"Blessed are the meek," "Blessed are the poor in spirit," said the Lord. Why are meek and poor men so well-to-do, that the Lord blesses them, and that the prophet asserts their joy? Meekness is different from lowliness and humility. It is our attitude in the presence of our detractors and persecutors, not retaliating, or opposing force to force, but bowing in silence and submission before high-handed wrong. It was in such a spirit of meekness that Jesus suffered Himself to be led as a lamb to the slaughter; and instead of calling for legions of angels, suffered Caiaphas' armed band to bind Him.

This spirit is not natural to us. It is in our nature to retaliate and hold our own. But the Holy Spirit waits to reproduce in us the meekness of Jesus. Then, when you meet all injury and unkindness with this unfailing Christian courtesy, bending like a rush before the storm, to rise when it has passed over, you will have joy. Joy, because God will comfort you: because you have not lost yourself in the heat of passion, and have tried to turn others away from their evil purpose: because your hands could not have vindicated or extricated yourself, as God's have: and because you realise that the Kingdom lies in the direction of the patience of Jesus Christ.

Those who fret and fume and storm through life, always standing on their rights, and insisting on being respected and consulted, are in perpetual perturbation. But the meek inherit the earth. All the best comes to them at last. God makes them his special charge. And as they tread the path of Jesus, they too rejoice as He did (Matt. xi. 25).

WEDNESDAY, June 30.

"Therefore will the Lord wait that He may be gracious unto you."—Isa. xxx. 18.

As long as the people tried to help themselves, sending ambassadors to Egypt, and seeking an alliance against the invader, God could do nothing for them, He could only wait until they returned to simple reliance upon Himself. In returning to rest they would be saved, in quietness and confidence would be their strength. At first they said, No. They fought the idea of simple trust in God. It seemed impossible to believe that if they simply rested on Him He would do better for them than their most strenuous exertions. And all the while God was waiting till every expedient failed, and they were in such a condition that He could step in and save them.

How like this is to much in our lives! It is long before we learn the lesson of returning to rest, of quietness and confidence. We will trust in chariots and horses, and ride upon the swift. It is, of course, right to use the means, but our strong temptation is to put them in the place of God, and to trust them. You are trying to save yourself from the just penalty of your sin, from the pursuit of your foes, from perplexing combinations and complications of circumstances; you have been running backwards and forwards, flurried and excited. At how many doors you have knocked to find them closed, and all the while God has been waiting to be gracious to you, waiting till you came to the end of yourself; waiting, till like a spent struggler in the water, you cease from your mad efforts and cast yourself back upon his strong everlasting love. He is exalted to have mercy, but He is a God of method. He can only save in one way. Blessed are all they that wait for Him. The soul that waits for God will always find the God for whom it waits.

THURSDAY, July 1.

"As birds flying, so will the Lord of Hosts protect Jerusalem; He will protect and deliver it."—Isa. xxxi. 5.

It was a beautiful conception, for Jerusalem was perched on Mount Zion as some bird's nest in the cleft of the rocks. Lo! Sennacherib approaches as the hawk, hovering above the fledgelings of the nest. But just as the mother bird gathers her young under her wing and places herself between her treasures and threatening peril, so would the eternal God spread those wings, under which Ruth came to trust in the old time, over the entire city. To Isaiah there was no cause for fear when Sennacherib's legions were encamped on the mountains of Zion. He, at least, realised that the pinions of Almightiness were between the cowering citizens and the dreaded foe. Warm and safe was such abiding.

How wonderful that Jesus should have appropriated this metaphor, and spoken of Himself as willing to gather Jerusalem under his wing to save her from a more terrible fate. Does it not bespeak his consciousness of Deity that He should hide the people under the shadow of his care?

This may be our daily portion. The Lord of Hosts will be strong as the lion that growls over his prey undismayed by the multitude of shepherds that shout at him, and He will be sweet and soft and gentle as a mother bird. Always believe that Jesus stands between you and what you dread. Even now He is passing over you. Do you not hear Him saying, "If you seek Me, let these go their way"? Turn to Him though you may have greatly revolted. Let his pleading entreaty be met, better than Israel did, of whom He said sorrowfully, "I would and ye would not."

FRIDAY, July 2.

"The work of righteousness shall be peace, and the effect of righteousness quietness and confidence for ever."—Isa. xxxii. 17.

Righteousness must precede peace. The writer of the Epistle to the Hebrews clearly affirms that Melchizedek, the type of Christ, is first King of Righteousness and *then* King of Peace. In Rom. iii. the apostle shows clearly that the righteousness of God has been vindicated, and will be imparted to those that believe, and then says, "Being justified ...let us have peace with God."

Many seek for peace apart from righteousness. They refuse to adjust some wrong in their lives which calls aloud against them. They refuse to permit the light of God's Spirit to ransack their past, because they are conscious that to do so will expose themselves to the inevitable need of confession and restitution, and as they will not submit to the laying of the foundations of peace they miss the peace. How blessed that for evermore our peace is secured! We shall never need to leave our peaceful habitation, or to quit our sure dwellings. However it may hail to the downful of the forest trees, storms shall never drive us from our quiet resting-places, because they are founded upon the righteousness as well as the grace of God.

In your dealings with men be sure to go to the bottom of disputes and disagreements. There is always a right and a wrong in any question. It is for you to lay the foundations of justice at any cost, assured that peace will inevitably result sooner or later. Honeyed words will not abide, but just deeds are a permanent basis for a happy and useful career.

SATURDAY, July 3.

"O Lord, be gracious unto us; we have waited for Thee. Be Thou their arm every morning, our salvation also in the time of trouble."—Isa. xxxiii. 2.

This is a lovely morning prayer, and the beauty of it is that it is so sweetly unselfish. It begins by appealing for the grace of God, but goes on to ask that He would be the arm of loving support and deliverance to others before the suppliant turns back to ask for salvation for himself in time of trouble. "Be Thou *their* arm...*our* salvation also." If you want God's arm for yourself ask that it may be given to someone else. If you want salvation in the time of trouble, pray that God would give his arm for the help of your neighbour.

We all want that arm every morning. The gladdest, fairest day that ever broke for us, or will break, must have been marked, or will be marked, by pitfalls and snares. The path may begin with greensward, but before the evening it will have opened upon stones and steep ascents, and you will need the arm of your beloved on which to lean. But you will never ask for it in vain. It will be always at hand.

Is not this a comprehensive prayer for dear ones far away or near? Be their arm, Heavenly Father, to-day. If I may not be there to give the strength of my arm, let thine be their stay, and Thou wilt do better than had been possible for me. Then, when the hour of trouble comes, and you ask that He should be your salvation, you will find stability, abundance of salvation, wisdom, and knowledge, for the fear of the Lord will be your treasure (*v.* 6), and the glorious Lord will be a place of broad rivers and streams.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Mr. Crab and his Friend.

"Two are better than one."—Ecclesiastes iv. 9.

BY REV. G. HAY MORGAN.

WHEN you have been at the seaside in the summer you have often paddled in the little pools that have been left by the last tide. You have noticed in these pools small crabs creeping about among the seaweed at the bottom of the water. Perhaps you have been rather careless in taking hold of Mr. Crab, and to show you how insulted he feels at such liberties being taken with him, he gives your finger a very nasty pinch with his sharp claw. As soon as you have got over the fright you called him a cruel, vicious thing, because you never meant to hurt him.

Well, I'll tell you why Mr. Crab is so irritable. He is very poor, and finds it extremely hard to get a living. No sooner does he discover a nice little morsel than half-a-dozen others come round and want to share it with him. These envious crabs don't stand quietly round with wistful looks, they try to snatch it from him, and then there's a fight, and very often our friend finishes up with a leg less than when he started. Of course he can't have a wooden one, so he has to stump about as best he can. Now, some of these crabs have found that it does not pay to go on losing their legs at this rate, so they get another fish to do the fighting for them while they search for food.

When next you go to the Zoo, if you look in the fishes' house you will see in the centre some glass tanks, in which there is a number of little creatures of different colours, red, white, and green. These are called sea-anemones. They are like a large reel of cotton standing on end. The hole in the top is their mouth, and round the mouth there is a ring of long thread-like arms.

When Mr. Crab has done as much fighting as he can afford to do, he picks up several sea-anemones, and puts them on his back. They seem to know what it means, as well as if the crab were to say, "Look how those cruel people have knocked me about. They have snapped off two of my legs already." "I wish I could help you, my poor old fellow," says the sea-anemone. "Well, you can; you just stick on my back, and if you'll see that nobody hurts me, I'll find you plenty of food." Whether they talk like that or not, the anemone sticks on, and when the crab finds any food he begins to eat it, but in eating it twirls three-fourths of it into the water above him; the anemone puts out a couple of its many arms, catches it, and throws it into its own mouth. So Mr. Crab keeps his part of the agreement. Then, if an enemy comes near, the anemone does his part of the business. Those long arms of his are covered with poison darts, and he shoots hundreds of these at the foe until the poor creature is driven off in great fright.

You see how wisely God has ordered matters, that these two fishes shall live together and help each other. But the same God who made Mr. Crab and his friend the Anemone made you and me. We can't live happily by ourselves. It is impossible for us to be like Robinson Crusoe, living independently of everyone else. We were created to help one another.

In the family there are sometimes those who always want their own way, and to have the best of everything that's going. But they must learn to "give and take." In this case it is more blessed to give than to take, because we always like those people better to whom we do a kindness than those who do a kindness to us. This is the short cut to happiness. I think Christ must have been the happiest man who ever lived, for He always "went about doing good." That boy will have the softest pillow at night who has shared his treasures during the day. Sir Edwin Arnold said that the reason why so many people committed suicide was because they couldn't do any good to others. No doubt the reason why many people are so miserable is because their life is so useless. Don't wait until you can do great things.

Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over stiles.

And while you are thus working for others you will be happy, for you will follow Jesus and "enter into the joy of thy Lord."

A Child of God.

THERE was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take little Jane home with her.

Jane herself was bewildered with the thought. The kind matron led her down the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady, in her gentle tone. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane, timidly.

"But I am going to give you beautiful clothes, and a gold ring, and a box of candy, and books, and dolls, and blocks, and a swing. Now, do you want to go?"

"I don't know," said the child still frightened.

"You shall have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then the little one said anxiously, "But *what am I to do* for all this?"

The lady burst into tears. "Only to *love me* and be my child," she said, and she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin, and poor and naked and blind. He adopts us into his family, and gives us all that we need in this life, with care and protection, and his own name, and forgiveness, and the companionship of the Holy Spirit, and an inheritance in glory; and all that he asks in return is that we should love him and be his children.—*Children's Record.*

Loving Back.

LITTLE Alice was playing with her doll while her mother was writing. When her mother had finished the writing she told Alice that she might come and sit on her lap, and Alice said:

"I'm so glad! I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad that my little girl loves me so, but I fancy that you were not very lonely while I was writing; you and dolly seemed to be having a happy time together."

"Yes, mamma, we were; but after awhile I got tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And is that why you love me?"

"That is one why, mamma; but not the first one, nor the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

That was a very good reason, and even mamma herself could not have given a better one. That is one reason, also, why we should love the dear Lord: "Because He first loved us," and died to redeem us from sin.—*Our Little People.*

Bible Searcher (No. 77).

[The Searcher this week is a little different from the usual form. Say which *verse* in each chapter is alluded to. Children under TEN do any three; under FOURTEEN any six. As this involves very little writing, give the extra time to reading about the articles referred to, in which no doubt your parents will be pleased to help you.]

BOTTLES, BAGS, AND BASKETS.

Symbols of Truth, Signs of Blessing, and the Similes of Service are the spiritual lessons we can gather from this group of familiar objects. They are only common things, but when set apart by the Holy Spirit as illustrations of Divine truth, then they are treasures indeed. And we might arrange them this way, to secure the suggested truth: Bottles of water, bags of treasure, and baskets of blessing. Let us carefully open them and examine their contents, in order to enjoy the blessings.

1. *Bottles of Water.*
   - Bottles of water—the world's emptiness. Gen. xxi.—*Failure.*
   - Bottles of Heaven—Divine goodness. Job. xxxviii.—*Fulness.*
   - Bottles of water—real sympathy. Ps. lvi.—*Fondness.*
   - Spring tears, rain water, and eye water.
2. *Bags of Treasure.*
   - Bag sealed up—our sins. Job xiv.—*Shame.*
   - Bag with holes—our folly. Hag. i.—*Simplicity.*
   - Bag of the thief—our covetousness. John xii.—*Selfishness.*

   What treasure to be sealed up, and the seal will be broken soon.
3. *Baskets of Blessing.*
   - Basket of blessing promised. Deut. xxviii.—*Promise.*
   - Basket of fruit ripe. Amos viii.—*Picture.*
   - Basket of bread gathered. Mark vi.—*Provision.*

Providence is God's great basket by which He conveys his blessings to us, and God's measure is overflowing fulness.

Our hearts may be bottles to hold the water of life (John iv. 14), our lives, like bags, may gather up treasure for eternity (Matt vi. 20), and our service may be as baskets of blessing we minister to others in the Lord's name (Mark vi. 43).

C. EDWARDS.

Winchester.

KEY TO LAST WEEK'S SEARCHER (No. 76).

1. Timotheus. Timothy.
2. From the power of darkness. The kingdom of his dear Son.
3. The steadfastness of their faith in Christ.
4. Touch not, taste not, handle not.
5. On things above.
6. Forgive one another, because Christ has forgiven us.
7. (*a*) Let the peace of God rule in your hearts. (*b*) Let the wordof Christ dwell in you richly. (*c*) Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.
8. To obey their parents, because this is well pleasing unto the Lord.
6. Onesimus, Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas.

Foreign List.—Correct answers received from:—

No. 69. Launcelot Knight (Texas). **No. 71.** Henry Baillie, D. H Marshall, Jeanie Scott (Canada). **No. 74.** Dorothy Grove (Bathlin).

No. 75 (second list).—Correct answers received from:—

Olive and Gordon Andrews, Nellie*, Fanny and Frank Ames, Bertha and Maggie Arres-Mather, Arnold and Ernest* Allen, J.·H. Archer*, Minnie A. Allen, Lizzie Atholc, Wm. Aston*, Christine Arnold*, Dorothy Arbuthnot, Lavinia Barnes, Catherine Barber, May and Charlie Baker, Geo. Brand, Lilian, Teresa, and Katharine Blackie, Mary Ballingal, John Baring, Leonard Bartlett, Grace Bailey, Grace Barnes, Arnold Baker, Massy Baker, Elizabeth* and Janet* Black, Florence Bellerby, Robt. Browne, Nancy and Edward Brunton, Dorothy* and L. Berry, John and Ethel Benger, Willie Bellerby, Leonard Bentall, Nadine Beauchamp, Albert Bridges, Stanley Boxer, Ralph Bourne, Albert Botting, Charles Brown, Ashley H. Bowker*, Bertie and Harry Butler, Mary Carter, M. M. and C. M.* Craven, Eleanor Chance*, Walter, Maggie*, and Jessie* Carter, Dorothy Cooper, M. T. Colville*, Ruth Coupe*, B Cashford, Lily Clarke, Frank Charley, Gladys and L. Calvert, Arthur M. Cole, Marjorie Collins, Edith Corrick, Dora Corrie, Lily Coles, Susie Cumbers, Edith Daisley, Florrie Dance, Jennie* and Katie Dewar, Maud Davidge*, C. K.* and Ashley Dodd, Ernest and Raymond Dunn, Kenneth Dunbar, Gordon Duncan, Dorothy* and Marjory Dyke, Eva Edmundson, Arthur Farmer, Janetta, Flossie, and Maggie Fullarton, Jas.* and Marian* Froegard, Aileen and Frances Figgis, John P. Field, Ernest and Reginald Findlay, Amy Foster, Euphemia and Geo.* Graham, Stuart, Edith*, and Margaret* Gray, Chrissie Green*, Irene Gardiner*, Eva Gray, Minnie Giddings, Mabel Grey*, Margaret Hassé, Jack, Thos. and Reginald Harris, Rex Hatchett*, Winifred Harvey, Mary and Dorothy Hancock, Jas. D. Henderson, Fredda Hunton, May Handasyde, Ada Heap, Victor Henry, Elsie Hersey, Edith and Emily Hearn, Margaret and John Hogg, Violet Holford, Tom, May V., Harcourt, and Helen Hunter, Edith L. and Mena Hunter, V. and K. Ireland Lucy and Archie Jacob, Agnes Jones, J., A., A. D., W* and Isa Kay, Marion and Emily Kelk, Gertrude Kingerlee, Gertrude*, T. A.*, Jane*, and Hubert* Kirkpatrick, A. C. and Rebe* King, Annie and Teddie Lawrence, Guinesfred Leigh, Hannah Lovell, Bertha Lucking, Harry and Bruce Malaher, Barbara Maconchy*, Queenie and Louis Matthews, Florence Mackenzie, Mary and Valerie Maitland-Kerwan, Laura Macaulay, John and Agnes and Maggie Menzies, Keith and Jas. Yule Miller, Charlotte and Bessie Millar, Dorothy and Margaret Morris, Gertrude and Ethel Morgan, Margery Matthews, Dora Marples, Bella, Nellie, Abraham and Thos. Mack, Sabina Mackintosh, Nellie Meade, Hilda Medhill, Helen Mickelburgh, Evelyn and Arthur Moir, Octavia Morton, Dorothy Morrison, Frances Munce, Dora Muir, M. and Amy Nottage, Lottie and Harriette Orr, Eva and Maude Oakes, Florence Osmond, Dorothy Patten, Walter Perryman, Isabel and Gladys Phipps, F. S. Phillips, Muriel Reeves-Palmer, Ethel* and Kathleen* Passey, Douglas Parkes, Jessie C., Willie, Maggie, and Ada Palmer, Horace H. Palmer, Nellie and Louie Peachey, Edwin Peters, Vera, May, Norman, and Daisy Petrides, Hannah Pearman, Mary, Louie, and W. M. Penny, Daisy Phillips, Cyril Pomeroy, Edith* and Minnie Quick, Mary Wardlaw Ramsay*, Jeanie Robertson, Ed. H. Rainey, Gordon Remington, M. L. Rickards, Elmina and Isabel Roe, Sydney and Olive Robertson, Frank* and Dorothy* Stalker, Dorothy Sharp*, Edith Sanderson, Margaret and Barbara Stabb, Muriel and Dorothy Shaw, Bessie Scantlebury, B. H. Spencer*, E. Stevens, Kathleen Shepherd*, Bessie Symes, May Spiganoviez, Winnie Stangoe, Chas. Saunders*, Winnie Shaw*, Margery Smart*, J.. T. M. and D. D. Stanier, Bob and Dollie* Salt, Ernest and Frederic* Seymour, Rosetta Sherwin, Agnes Sterry, Hilda Skinner, Flora Simmons*, Herbert Strickland, Nellie Skinner, Mildred Scott, Frederick E. and Fred Short, Emily and Nellie Stuart, Gladys Tingey, Frank and Herbert Tomkins, John W Thomson, A. M. and Malcolm Thomson, Herbert, Laurence, and Arthur Turnbull, Lucie Tibbits*, Sarah and Fred Thomas, Teresa Toop, Gertrude Vellacott*, Jessie Vigers, Elsie Vigars, May* and Ronald Watson, Madge Wallace, Evelyn H. Wood, Frank Wilson, Pringle Wilson, Maggie Wight, Hetty Wodson*, Cicely Washington, Jessie West, F. White, Eva Winpenny, Grace, Ida, and Elsie Wright.

*** Owing to the Jubilee holidays, the list of names of Searcher 76 is being held over till next week.

Donation List.

Indian Famine, Children (Mrs. Bruce).—S. R. W., 5s.; E. H., 3s.; K. C., 10s.; Rob, 2s. 6d.

Indian Famine.—R and A. K., 7s. 6d.

Uncle Tom's Cabin (Cripples' Bathing Machine).—M. M. F., 6d.; L. T., 2s. 6d.; J. B., 1s. Total, 4s.

Day in the Country Fund.—K. G., 7s. 9d.

Scripture Union Portions for Next Week.

S.	1 *Sam.*	xi. 1-15.	Th.	1 *Sam.*	xiv. 1-17.
M.	„	xii. 1-12.	F.	„	xiv. 18-35.
Tu.	„	xii. 13-23.	Sat.	„	xiv. 36-46
W.	„	xii. 1-14.			

Children's Special Service Mission.

Mr. Hutchinson, *Langton*, June 24; *St. Luke's, Redcliffe-gardens*, June 26; *Trinity Church, West Hampstead*, July 3; *Herne Hill*, July 7; *Market Rasen*, July 9. Mr. J. S. Tyler, *Birchington Bay*, from June 26 to July 7. Mr. J. H. P. Cutting (with caravan), *Offton*. Mr. S. J. Hewlett (with caravan), *in neighbourhood of Crewkerne*. Messrs. Coffin (with caravan), *in neighbourhood of Bury St. Edmunds*. Mr. Tom Craig (with caravan), *in neighbourhood of Chipstead*. Mr. R. Callender, *St. Paul's, Onslow-square*, July 15.

A meeting for special prayer for seaside services will be held on Thursday, June 24, at six o'clock, in Leopold Rooms, St. Bride-street, Ludgate-circus, E.C.

UNCLE TOM.

The Boyer Mission to Cripple Children in East London is now merged in the Ragged School Union, who have undertaken all responsibility in connection with it. We are desired to say that Mr. C. L. Boyer, who, we understand, is now in America, is not authorised to collect funds for this work or to represent it in any way.

Rev. William H. Milburn arrived last week in London. He has arranged to preach in London and several places in England and Scotland during the next few weeks. Mr. Milburn is the "blind chaplain" of the United States Senate, and his prayers at the opening of sessions of that body have made him famous in two continents. The chaplain is a Congregationalist, and was President Cleveland's pastor. He is a venerable man of over seventy, of patriarchal appearance, with long white hair. A common sight in Washington is that of his daughter accompanying him every morning to the Capitol.

Lingfield Training Colony.

SOME of the ancient myths and legends were suggestive of much practical truth. The fabled Antœus, we are told, gained fresh life and strength every time he was brought into contact with mother earth. Nowadays, when the problems of our giant and ever-growing city populations press hardly upon us, we are coming to see that a return to the land, with its simpler life and more natural surroundings, is in many cases the way of deliverance. It is this idea that dominates the Duxhurst Colony for inebriate women; and the same experiment is being worked out at the Lingfield Training Colony for men who have been stranded on the shores of the ocean of life.

The Lingfield experiment has now been in operation for more than a year, and its promoters have reason for thanksgiving and hopefulness as to the present and probable future results. One of our representatives recently visited the scene of operations (a lovely location near the junction of Surrey, Sussex, and Kent) and found many things to gladden and encourage the Christian heart. Our reporter accompanied Rev. F. B. Meyer, who has taken a deep and active interest in the effort from the beginning, and who visited the place to note the progress made, as well as to have some helpful Christian intercourse with the residents on the farm. The house-father and house-mother were absent on holiday, but Rev. J. L. Brooks, of Hammersmith, the virtual superintendent kindly acted as guide to our representative in viewing the many departments of work. Mr. Brooks is undoubtedly the right man in the right place at Lingfield, having regard both to personal endowment and past experience; if he can be finally induced to devote his whole time and attention to this valuable experiment, there is reason to anticipate great and far-reaching results.

So much was seen and mentally noted during this visit that it is really difficult to know where to begin and where to end. The men in residence naturally claim the first words. There was a baker's dozen of them at the time of the visit; besides one "Christian brother," a young gentleman from a North of England family of good position, who is rendering splendid service at Lingfield, both in the way of scientific tuition in agriculture and in sympathetic comradeship.

ONE GREAT NEED OF THE COLONY

at this moment is a few more such men. Some of the life histories of the "stranded" men now at Lingfield are of pathetic and even tragic interest, but obviously one cannot particularise. All have been commended to the colony by various Christian workers interested in this movement for the uplifting of the unemployed. Every endeavour is made to find out a man's special gift or capacity, and it is remarkable how many of these brethren in this small community have fallen into niches on the farm for which they have peculiar qualifications. Others, of course, have to be taught and trained from the start. But all find something to do, and they have to do it; for here the wholesome apostolic law is in active operation—that if a man will not work, neither shall he eat. This law, of course, as well as all the other necessary regulations of the household, is interpreted and applied in the spirit of love and of Christian brotherliness. For that spirit is one of the foundation stones of the Colony.

As to the work done, it may be described as multifarious. The farm comprises 200 acres of land, and under Mr. Brooks's management the fields are being devoted to the growing of many different sorts of crops, so as to secure the best scope for the training of the residents, as well as a satisfactory financial outcome. Being as yet in its early stages, it must take some time before the experiment takes permanent shape. There are areas devoted to arable crops; grazing for stock is provided for; dairy work is a special feature; fruit cultivation is receiving ample attention; vegetables of all sorts are being grown; while the hatching and rearing of fowls are in process, according to the latest and most scientific methods. There is also a rabbit run, not to mention other subsidiary ventures in extracting the best results from the fertile bosom of "mother earth." It will thus be seen that monotony in work is avoided, and that variety, the spice of life, lends its added charm to the healthful surroundings of outdoor occupation, in a corner of Surrey which for sylvan beauty at this season of the year it would be hard indeed to beat. A town-tied worker, like the present writer, could not avoid feeling somewhat envious of the lot of these Lingfield brethren, who rise in the morning to the carol of the larks, and are lulled to sleep in these early summer nights by the glorious anthem of the

NIGHTINGALES IN THE ADJACENT COPSE.

After all, a man himself is more than his work or his environment; though the latter are not to be despised as aids, where character has degenerated through evil habit, and the will power has grown weak. This Lingfield colony was originally suggested and founded by Dr. J. B. Paton, of Nottingham, as an English imitation of Pastor Von Bodelschwingh's many-sided institution in Westphalia, described so vividly in Miss Julie Sutter's "Colony of Mercy." The mainspring of that marvellous work is love to Christ and to the souls of men—most of all to the broken down, the disabled, and the afflicted. So it is at Lingfield; with whatever differences of method may be necessitated by English ideas and social sanctions. The work has been undertaken primarily by the "Christian Union for Social Service," of which Mr. Brooks is the honorary director. In an admirable address which he lately delivered to the London Board of Congregational Ministers he gave the following outline of the part that Lingfield is designed to play in this comparatively new social endeavour, so far as Great Britain is concerned:—

At present there is but the farm and a few unemployed men. But our idea travels far beyond this. There are in London over 10,000 crippled children whose life is a sore affliction to themselves and a burden to others. Many of these could do certain kinds of work if they were instructed in it, and a few weeks in the country would certainly mean improvement of health. Now, our next endeavour will be to build a Training Home for cripples, and then prepare work for them in many pleasant ways, such as sorting seeds, bunching flowers, and making baskets for the packing of goods, thus employing little fingers that would otherwise be listlessly hanging down. The great suffering class of epileptics, too, is engaging our attention, and we hope to take a few of these in charge immediately, and ultimately to provide hope and homes for many of them, so that wholesome employment may help them to forget sorrow and facilitate the cure of the curable. Then we are desirous to erect Homes for inebriate men, as has been done for women at Duxhurst, so that sun and soil, aided by skilled hands and loving hearts, may exercise their healing influences on these deplorable cases, until some at least are delivered from the bondage of corruption. And, meanwhile, in the midst of this redemptive work, we are to be training devoted men and women to a manifold ministry, as the fathers and mothers, sisters and brothers, teachers and friends, of Homes like these in different parts of the country.

A kindred subject, in which, as a Social Service Union we have a deep and practical interest, is the relation of our rural churches to the land. The acquisition of small holdings by men able to make the most of them is in many cases rendered impossible. Here is an industrious man with some agricultural and horticultural knowledge, but to whom successful town life seems to be impossible. Two such we have at the Colony now. These have had half an acre of land allotted to each of them. The Colony will supply seeds at cost price. After their hours of labour for the Colony are fulfilled, they will work their own half-acre, the Colony holding their returns on their behalf. In the course of time, through an advance of money from the Agricultural Banks Association, they may acquire a small holding from our present farm, and soon become their own masters. Yet all the while they will be under advice, and have their needs supplied by a friendly hand. Men who have retained character and ability, and saved some money, can, through us, enter upon small holdings, and in this way bring strength to our villages, and at the same time the most healthy form of "Church aid," for town doles for the succour of our village ministry cannot be relied upon as either desirable, effective, or permanent. We cannot afford to let our villages be depopulated and our country churches die. Among the social and economic needs of to-day, which are also largely religious, none is more obvious or pressing than that of restoring the husbandman to the land. Unless something of this kind is done our village churches will disappear, and with them will be dried up the best life-sources of our town and city churches.

It will be seen that the prospective programme of this movement is sufficiently large and comprehensive to engage the interest and the co-operation of the Christian churches throughout the country. It is certainly to be hoped that that co-operation will be forthcoming in abundant measure. The present financial needs of the work—for proposed immediate extensions and requisite buildings—is put at £1000; truly a small sum when one considers the possibilities of the work. Another need already alluded to is that of true and capable helpers in the shape of "Christian brothers" to guide in different departments of work under the direction of the superintendent, and to exercise a good spiritual influence on those with whom they may be associated. An appeal for men of this stamp has been sent out by Rev. F. B. Meyer and Dr. J. B. Paton, of Nottingham, in which they say:—

We expect soon to receive thirty men at the colony. The most important and essential part of our training consists in the associating with the men who come to us from the workhouses, or who are rescued by the mission workers of our churches, of "Christian brothers," who are full of sympathy with these men who have fallen into great poverty, many of whom are broken in health and spirit, and some of whom have been degraded by their pauper life and workhouse companionship. Such men must breathe in the colony a new moral atmosphere, quick with the vital elements of pureness and truth, bracing them up to a sense of manly vigour and independence. This can only be given by the example and friendship of earnest fellow-workers who in the spirit of Christ will associate with them in the work of the field, and in the social pleasures of the evening.

We wish also to make our colony at Lingfield a Training School for men who may assume responsible direction as house father or as foreman in the new labour colonies that are likely to be established in different parts of the country in connection with Boards of Guardians or by Christian enterprise. And there are other kinds of service in asylums, hospitals, and prisons for which the training and experience of our Christian brothers will be very useful. We need now eight or ten men as Christian brothers a Lingfield to engage in this

PRACTICAL REDEMPTIVE SERVICE

which there awaits them. Those who wish for further information respecting the duties and prospects of these Christian brothers will please apply to our honorary director, Rev. J. L. Brooks, Training Colony, Lingfield, Surrey.

We have special pleasure in giving publicity to this weighty appeal, and trust it may be responded to by Divinely-qualified brethren, who will count it a privilege to devote life and energy to such a Christ-like work. It ought to be added that, as secretary to the Christian Union for Social Service, Rev. J. F. B. Tinling, of City-road Congregational Church, has done good and able service.

Earth's Coming Jubilee.

WE wait thy coming, gracious Lord,
As happy saints before,
The homage of our loyal hearts
At thy approach, to pour—
To chant once more the tale of love,
From sin and sorrow free,
Before the universal joy
Of earth's glad jubilee.

Yet if awhile, 'mid glory's scenes,
Thou dost thy joy delay—
The joy of having us with Thee
In heaven's unclouded ray—
Still, still we wait, for well we know
Our rest must be with Thee,
Before the universal joy
Of earth's glad jubilee.

Till then our waiting spirits join
In songs of faith and love,
Which from our happy hearts below
Shall reach to Thine above.
For Thou hast told us Thou wilt come
And set our spirits free,
Before the universal joy
Of earth's glad jubilee.

Thy church with holy ardour waits,
The nuptial song to swell;
Her heart of hearts, her joy of joys,
Her love of loves to tell.
Her portion Thou, and Thou her own,
In bliss above to be,
Before the universal joy
Of earth's glad jubilee!

ALBERT MIDLANE

From Rev. David Baron.

FROM Tarnov, Mr. Gordon and myself went to Przemysl, a busy town on the San, with a population of 37,000, more than half of whom are Jews. The Leipzig Society's missionary, Pastor Hohne, gladly attached himself to us during our stay, and joined in our testimony for Christ. Among others who visited us in Przemysl was a man who is famed throughout Galicia and beyond as a Jewish poet. He is one of the most gifted Jews I have ever met. Though living among the Jews, and unbaptized, he openly adores Christ as the Son of God. It filled our hearts with special hopefulness for the conversion of Israel to hear this man sing, in the presence of other Jews, some most touching pieces, composed by himself, about Christ as the Son of God and the only hope of Israel. A pamphlet of his poems in Yiddish has recently been published in Leipzig, and consists entirely of sacred pieces about Christ. Such an appearance in Galicia, which is still the centre of Jewish fanaticism against Christ, is indeed a sign of the times.

In Lemberg, the capital of Galicia, we spent four days of mission work, varied by happy fellowship with a few families of Christian workers who reside in this great spiritual desert. Here we met several Jewish brethren, who though living among their own people are true believers in Christ. It was touching to hear from one, a very intelligent and independent man, that he and another meet secretly three times a week, and, after locking themselves in a little room, "for fear of the Jews," read the New Testament, and pray together in the name of Christ. Their own families and relations are so fanatical, and the Jews here are in such numbers and have such power, that if they were discovered they would be in danger of their lives. In Stanislau we received a warm welcome from Pastor Zöckler, who is doing good work among the German Colonists, and Mr. Lucky. The latter is in some respects a very remarkable man. A Galician by birth, and a great Talmudist, he was finishing his studies in the Rabbinical College in Berlin, when, through the reading of the New Testament, the light of Christ broke into his soul. He sacrificed everything, and has now for years been living in fanatical Galicia, among his own people, in lack of all things (for his principle is to take nothing from missions or missionaries), but in his life and work bearing witness for Christ. He publishes a little paper in Hebrew called *Ha-Eduth* ("The Testimony") which many a Jew reads on account of the beauty of its language. Like some others of his brethren, he holds, what I believe to be a mistaken position, that Hebrew Christians ought to conform to the customs of their nation in the matter of the observance of the Sabbath, circumcision, etc., but whatever difference of view there may be on these subjects, it cannot be but a matter of thankfulness to everyone who longs for the salvation of the scattered people that men of this stamp are found in the very camp of Israel.

From Stanislau we went to Czernowitz, the capital of the Buckovina, where more than two-thirds of the entire population of 55,000 are Jews. Here, too, the Lord gave us access to a number of Jews, some of whom seemed greatly impressed with the truth.

On May 21 we arrived in Jassy (Roumania), and remained till the 26th. In this place especially we we conscious that our labours were not in vain in the Lord, for a few at least out of the many who heard the Word of Life from our lips expressed their determination to become followers of the crucified Messiah. Three-fourths of the entire population of Jassy (about 100,000) are Jews. It had for years been a mission "station," first of the Jewish committee of the Free Church of Scotland, and more recently of the Berlin Society, but now there is no one here, which is a great pity. During our stay in Jassy we had a twenty-four hours' visit from Mr. Joseph Rabinowitz, who travelled expressly from Kischeneff to see us, and the fellowship we had together will remain one of the pleasantest memories of the tour.

Rev. Thomas Grant, Tain.

THE subject of our sketch was born in Strathspey, near Grantown, N.B., in April, 1821. He comes from a race of typical Highlanders whose sons have distinguished themselves in all parts of the world in every walk of life. In boyhood he received a careful home training and such education as an indifferent school supplies; then he went to work with a tradesman with a view to learning his craft. But there were other thoughts than bricks and mortar struggling for expression within the young clansman's breast. These were at first inarticulate, but the weeks and the months gave them form, and such books as he could lay hands on stimulated thought. The youth must be something else and more than a master builder; he must help in the rearing of a temple not made with hands. As he worked he prayed, and the voices within spoke louder and louder, till at last he enrolled as a student at St. Andrew's University.

After a career in which hard work and diligent application stood him in good stead,

(From Photograph by Messrs. W. Smith and Co., Tain.)

he finished his literary course with credit and entered the Free Church Hall in Aberdeen as a student of divinity. In these days students were seldom employed as city missionaries, but the ardent Badenoch youth found work to do, and did it with that zeal which has followed him through all the years of his long ministry. Having finished his theological studies he was ordained at Tain in November 1859. This little Ross-shire town has since been the scene of his life's work. For nearly forty years he has been a striking figure and a strong personality in the religious life of the North.

To describe Mr. Grant's preaching is easy; to portray Mr. Grant is not; as a preacher he is always lucid, frequently forcible, and often quaint and original, with that lingering suspicion of genius which leaves one to infer more than is said. His sermons are of a distinctly evangelistic type, but with a strong vein of reasoning, based on sound theological learning, and an accurate study of Scripture running through them. The keynote of the message is God's love to man, and this is pressed home on the heart and conscience with an earnestness and pathos seldom met with in modern preachers.

As a good citizen Mr. Grant takes an active interest in whatever is for the well-being of the community. Schools and the young claim a large share of his love and labour. As an advocate of temperance he has done yeoman service, and like many another has suffered in it, but the children's children shall rise up and bless him. In fighting abuses and evils he is bold to hardihood; as a friend and counsellor gentle as a woman,

A prominent phase of Mr. Grant's work during the whole period of his ministry has been his marked sympathy with all revival moments. It is in connection with such work that he appears at his strongest and best. Those who have heard him pleading with men do not readily forget the man or his words, and many careless souls have called to mind the striking figure of the minister of Tain, and the words and the very tones in which he uttered them in days of darkness and stress after many years. At the great gatherings at highland communions his services are eagerly sought. For the last few years he has lived literally alone, the partner of his life and labours, and a truly kindred spirit, having been called to her rest and her reward some years ago. To such a man the loss was irreparable, and now the silvery-haired saint lives and labours, and waits till his Master called him to yet a higher service.

The Gospel in Mexico.

IN a recent circular letter, Mr. John Mercer, of Harburgh, Fallowfield, Manchester, says:—"The continued good accounts from Mr. Eglon Harris are cause for thankfulness, and we trust will lead to sympathy and prayer for the many-sided lonely labourer willing to work still more abundantly, if the necessary means are supplied."

In his reports Mr. Harris gives interesting glimpses of the work. He writes:—"Besides the remarkable increase in circulation (now 20,000) of *El Sembrador*, we have the testimony of hundreds of letters that our labour has not been in vain. Apart from the apparent blessing, the fact that by the periodical and its supplementary tracts we can, in a Roman Catholic land, present the Gospel to at least fifty thousand willing readers ought to stimulate us to much prayer and increased effort. Since writing last two more regiments of soldiers have been here. We have as usual been permitted to go in amongst them. Besides tracts and Gospels to all, I was able to give Testaments to 120, and Bibles to superior officers. The Lord is evidently working with some of the children. Let us pray that soon many may yield to the Lord."

Speaking of visits to other parts of the country, Mr. Harris says: "Oaxaca is a town of 33,000 inhabitants, but of the many to whom Brother Alamillo or I gave tracts, and spoke a word or two, not one knew anything of salvation by grace. There are twenty-one temples, and as we were there during 'Holy Week,' we were well able to see what kind of hold Rome has on the people. I judge that it is nothing but fear that binds them to their 'Holy Mother.' They do not love Romanism, and they know her doctrines are not tenable. It is a system which permits any sin to those who can pay for it in dollars. Thus the rich are well satisfied, and these, as employers, dominate over the poor, compelling them to be, at least nominally, Catholics. We gave over 8000 tracts, and in four barracks and a military prison added gifts of Scriptures. We could not enter the civil prison for the governor, who was an old Indian, had serious objections, much to the disappointment of the other officers."

Mrs. Oliphant, it is said, is lying seriously ill at her home at Wimbledon. She only recently returned from a visit to Italy, undertaken in connection with the writing of a new book.

THE MILDMAY CONFERENCE.

(Continued from last week.)

TUESDAY EVENING, JUNE 15.

WITH a somewhat reduced attendance the Conference resumed on Tuesday evening, Lord Polwarth presiding. After prayer and a song of praise the Chairman read from 1 Cor. i. 17 onwards, and shortly introduced the subject of the evening's programme. He quoted a saying of the late Mr. Pennefather, to the effect that Christians should not merely enjoy the spiritual refreshment provided at such gatherings, but go on to the practical work which ought to be the outcome of the Christian life. It is good for those present from a distance, as well as for the tried toiling labourers in our great cities to hear what the Master is doing by his servants in different fields of work.

The text given in the programme was, "Ye shall be witnesses unto Me both in Jerusalem and in all Judea." After prayer by Rev. Canon Christopher, of Oxford, in which special petition was made on behalf of the Queen,

Rev. DAVID BARON

spoke on Jewish Missions. Having read Isa. xliii. 10 and Rom. xi. 25, he said we may well ask how it is that instead of Israel bearing witness unto God they need to be witnessed to of God. The words of the Apostle in Rom. xi. supply the answer—that blindness in part has happened to Israel. Speaking generally, it is the boast of the modern Jews that they are not a missionary people. In that respect they are only boasting of their shame. They have no mission. The Kingdom of God has been taken from them and given to another people. Modern Israel has no message except the testimony which their history gives to the severity of God. Has God's purpose for Israel been fully carried out? No; the Jews have still a future, when as Isaiah tells us "the eyes of the blind shall be opened." Now they wait for light; but they see only obscurity. One day they will arise that their light may shine; the ears of the deaf shall be unstopped, the lame man shall leap as an hart, and the tongue of the dumb shall sing. There is a remnant according to the election of grace, whose eyes are opened, but so far as the nation as a whole is concerned, it is sitting like the lame man at the Beautiful Gate of the Temple, thinking only of the alms he could get from the passers-by. But the time will come when "out of the wilderness will rivers break out" for refreshment of the whole world. Now, in the interval, the Gentile Church is put into the position of Israel as witnesses for God.

It seems difficult to get Gentile Christians practically interested in the Jew of the present day; though they are greatly interested in the Jew of the past and the Jew of the prophetic future. Mr. Baron told how in Norway a great interest in Jewish missions was awakened through the prayer and effort of a Christian lady of the country, who, in the face of much indifference on the part of those about her, was the means of founding the first missionary society in Norway to the Jews on the Continent. She asked her pastor if they might not add to their petitions for nations prayer for God's ancient people. The pastor did not sympathise with the idea by any means. The Jews were under the curse of God, and we should not pray for them. The lady, a little while later, called on her pastor, wishing to interest him in a very sad case. A son had given his father a great deal of trouble, so that he had been obliged to be banished from his home. The father adopted another boy in his stead, who, however, treated all mention of the exiled son with contempt. At this recital the pastor was indignant. But the lady applied her parable, and said the exiled boy was the Jew and the adopted one the Gentile Church; and the pastor became an earnest lover of the Jews.

Mr. Baron went on to tell how he had just returned from his twelfth missionary tour among European Jews. He recommended our Lord's method of sending evangelists two and two to tell the sons of Abraham of the Messiah and his salvation. The details given by Mr. Baron of this tour were substantially those which have appeared from his own pen in recent letters in our columns. There is a wonderful spirit of hearing just now, he said, among Jews in different parts of the world. We must sow before we can reap; let us pray that fruit may soon appear in large measure. If the spirit of compassion to the Jew is poured out on Christians, a reflex blessing will surely come on the Church.

Rev. Dr. H. M. WILLIAMSON.

HOME MISSIONS.

It is clear to all who have opened eyes that there is something wrong about home missions as well as foreign missions. We give out much and gather very little. The numbers of the heathen are increasing year by year, and the churches are not reaching the multitudes who are without the Gospel. I have pretty much the same opinion with regard to home mission work. In later years the Lord has been gracious to us, and there are perhaps more living Christians now in Great Britain and Ireland than ever there were; at the same time our population is increasing vastly. Think of London, Glasgow, Manchester, Belfast, and all our great cities with their teeming multitudes, living without God and without hope in the world. It is time that we who live in our ceiled houses, should awake to a realization of the facts. They remind us of people partaking of a royal feast, while starving multitudes are looking in at the windows.

All converted men and women profess to be missionaries of Jesus Christ. There are three great principles to be remembered in connection with mission work. First, the forthgoing of power from Jesus Christ; there is no limit to that power. A second truth is that He is wont to put forth this power through what we call the Church: not through angels, but redeemed men. Therefore the members of the Church are responsible for the forthgoing of his power. He is Sovereign, but the law of our duty and responsibility as clearly comes in, and it is this—"Ask and it shall be given." There is a wonderful readiness on our part in shifting responsibility. As it is with limited liability companies, we think the responsibility is lessened because it is divided. But we are all alike responsible up to the measure of our power. How much there is in us that causes the holding back of this power. We are not straitened in God, but in ourselves. The time has come when we who enjoy such privileges should lay to heart what we ought to do for the cause of God.

We heard this morning from Mr. Macgregor about the need of being "ready." There is often much spiritual subtlety in our professions as to getting ready, and waiting till we are fully ready. Meanwhile the labourers do not go forth, and the harvest of souls is unreaped.

As to the work, what is required of us? In the natural sphere, life is shown by activity. So it is in spiritual things: the measure of our activity for Christ is the measure of the life we use for Him. We may deceive ourselves about this. If we would be active for the Master, we must begin at home. The first and truest index of a man's Christian life is that he should seek to communicate to those near him the life he has received. I would be very slow to believe in the actual conversion of any man or woman who has not within him or her

THE INSTINCT TO MAKE IT KNOWN TO OTHERS.

Sometimes people are anxious to do work anywhere except at home. We must begin as Peter's brother began. He ran and told Peter, "We have found the Messiah." So with the woman of Samaria and others in the New Testament. It is the hardest work a young convert can attempt, but it is the first duty of such to tell their kith and kin about the work of Christ in their own souls. Parents should tell children; children with all proper humility should tell parents; friends should tell friends. If we neglect those near to us, it is in vain for us to go farther afield and try to do the Lord's work.

Then we must go to those round about us. This is essential for the welfare of any church or congregation. Think of a town in which there are no children born. Think of a Christian congregation where the cry of the new-born soul is not heard. There is death in the dwelling. There may be much instruction, teaching, activity of a certain kind, but a church where there is not continually the cry of the new-born soul is in an unhealthy state. It is a universal complaint that the churches are so slow to engage heartily in foreign mission work. It is true, but why? A man cannot work beyond his strength, neither can a church. The measure of the spiritual life of a church is the measure of the activity she can put forth in mission work. You may galvanise a corpse, or make a hectic patient look full of life, but when the stimulant has worked out, the sick one will relapse into his former state. We talk and pray and appoint committees, but how feeble and miserable our efforts at mission work. We lack spiritual life in our churches. Someone spoke to-day about requiring one foreign missionary for every 1300 communicants to evangelise the world. That is a miserable account of it. I know a church not at all so spiritual as it ought to be—neither pastor nor people—and it has one missionary for every thirty-three communicants. How miserable must be the condition of churches where those who go forth are so few.

How is this home mission work to be done effectually, economically, and surely? That is the question for all of us in all the denominations. Somehow, there is a great waste in our efforts, and the increase is very small. We shall never make progress until every congregation and church will band together as a church or congregation, like soldiers in a regiment, to do the work that lies at their doors. Anyone who knows anything of my past history will know that I would be the last man here to say anything against our loved evangelists. I have worked with them for forty years, and bless God for them. Many souls have been rescued by them. Nevertheless, with increas-

ing years, I have the profound conviction that if the churches do not themselves

WAKE UP TO DO THIS WORK

it will never be done. Take your city of London. You might get a hundred or a thousand evangelists to work among the people, but they will evangelize, for the most part, your church-going people, and the vast mass of the people are never reached. But when the congregations, under their captains, or ministers, or whatever you call them, band themselves together and realise that they are called to be good soldiers of Jesus Christ, there is hope that the people will be evangelized, but never till then. The people make a mistake in expecting the minister to do all the work. The difference between a regiment and a rabble is this: A hundred men in a regiment properly drilled and led will put a rabble of five thousand to flight. When every member of the great host in our churches will be bound together and keep rank, there will be a thoroughness and efficiency in the work that can never otherwise be obtained. Then the ministry also make a mistake. We clergy are apt to think that it is our whole business to build up the saints, instruct the young, and to attend to certain ordinances. When it comes to the most important work of revival, we think it cannot be done unless we get some brother who has been much owned of God to come in and "get up" a revival. Meanwhile, we have no faith in the present power of the living God to convert men. Ministers and Christians go to church (I am speaking of places I know), but they do not go expecting conversions. So we go on week by week, even congregations advanced in spirituality, but we do not enter the gates with praise, expecting that God will revive his cause. Meanwhile, the unconverted are all round about us, and in their thousands are going down to darkness.

Of course there are individuals whom we call our "workers." I sometimes say they are "a little band and lowly"; they are only a few out of the vast bulk of communicants. With all our prayers and conventions and efforts we shall never do much until every congregation, with the captain at the head of his helpers, will organise and work together as some of you in this great city do. I have often seen the captain of one of these regiments, and all the rest of the soldiers round about, sitting as if they were paralysed in the face of the enemy, allowing some stripling David with sling and stone to fight the Lord's battle. All honour to the stripling, but what a shame to us who with paralysed faith are waiting for some one to do the work which the Lord expects us to do! There are many places in Ireland, England, and Scotland where we need these God-sent evangelists; the Lord add to their number everywhere. But if they were multiplied by hundreds, there would still remain work that belongs to us; we should do our own work and thank the Lord for them. I hold that the pastor who does not do his work, or try to do it, but is letting some one do it for him, is disloyal to his Master. Revival of the true kind begins at the pulpit; if we ministers realised our own responsibility the work would be done. Shall we attend meetings and conventions and then go home and allow the whole thing to evaporate? Let us all feel that we are called on to do the work of the Lord as we have never yet done it.

MR. C. R. HURDITCH.

This experienced well-known London evangelist followed on the same theme. Those, he said, who are most permeated with the Scriptures are the most permeated with the spirit of missions. It has been so in all ages. Addressing himself chiefly to the young workers present, the speaker proceeded to answer the questions—What is a mission? Who are the missionaries? What is the message? The mission of the Apostles was threefold—(1) to make disciples of all nations; (2) to turn men from darkness to light; (3) to gather out a people for God's name. Have we been disciplining men and seeking to turn them from darkness to light, and from Satan to God? We are sometimes told in these days that there is no such darkness but people can find their way out of it by the light of their own reason. Nay, men are under the power of Satan still, and the Apostles were sent to tell men of light and life and that the power that held them as slaves of the devil might be broken. Would to God that the multitudes in this land, rich as well as poor, knew it. Then they were to gather out a people for God—not simply to save men individually, but to gather them into that great company of the first-born whose names are written in heaven; into the one Church which is his body and of which He is the Head.

Who are to do this work? First, they must be themselves saved men. Men get up and talk as though they had some essay to deliver or some theme to discuss; but I fear many do not preach as those who have been delivered from the wrath to come. God forgive us that we can speak for Him with such bated breath and with such unmoved souls. The Apostles were men disciplined as well as saved. Some of them were proud and conceited, full of self-satisfaction. They had to be disciplined, as Peter was. They were full of weaknesses even after they were sent forth. Paul had to recall his words; Peter had to be rebuked by Paul, and so on. Thank God, He used them in spite of all their weakness. Our Master is not as we are. If any of us were caught swearing and cursing and denying the Master as Peter did, our brethren would not be very ready to forgive us. Not so with the Master. Let not any conscious weakness keep us back from Him. The disciples also were men who had companied with Jesus Christ. Are we such men? Have we had visions of God? Have we so lived in company with Jesus that others take knowledge of us that we have been with Him?

What is the message? It was a message of repentance that the Apostles preached. It seems to me we want more such witnesses to-day; one hears little of this calling men to repentance. There is no forgiveness to an unrepentant man. The Apostles also preached justification by faith; they preached righteousness through Christ, with no uncertain sound. What was the result? Thousands responded to the glad sound of the Gospel—three thousand converted under the first sermon. Nowadays it takes three thousand sermons before one soul is converted. I read to-day that three thousand churches in America had not reported a single conversion through a whole year. Such a fact ought to bring us into deep humiliation before God and lead us to take shame to ourselves; for it cannot be the case in America without our being affected by it. Is it not the case here too? I am quite sure Dr. Williamson was right in what he said as to the need of our home districts. There is a great dearth of converting power.

We also want more of the spirit of unity and less of the spirit of criticism; more deep, genuine, real sympathy one with another, so that we may stand for God amid the rising tide of worldliness and infidelity that surrounds us. The signs of the times indicate that we are in the very last days. The forces of evil are gathering with increasing fury; men are departing from the faith, and there is the form of godliness without the power. Do you not feel the iciness of it, and realise the dangers of it all? Oh, for tender sympathy one with another, and for the laying aside of our denominational differences. Oh, to wait at the Master's feet, realising that we are saved men, that we have companied with Jesus, and that we are being gathered home for the grand presentation day, the grand festival, when the voices of heaven's choir shall be heard, as the voices of many waters with the great wedding march, when the marriage of the Lamb has come.

WEDNESDAY MORNING.

Although the weather was not quite so favourable on Wednesday morning, there was nevertheless a large gathering. The subject of conference was "The Results of Undertaking this Work"—the evangelisation of our own generation. The proceedings opened as usual with prayer, first silent, then vocal, and then came the hymn, "O Lord, with one accord." After prayer led by Rev. Dr. Gritton, Lord Polwarth read Eph. ii. 14-22, iv. 7-16, and made a few remarks. He regarded the continual addition of believers to the Church as a most blessed fact. Every soul won to Christ by the power of the Holy Ghost is a stone in the Great Temple which gradually nears completion. The body of Christ has this glory, however, that it is a living body. Any want of harmony, any lack of love among the members, hinders the growth of the body. With the love of Christ shed abroad in our hearts, we should see Christ in our brethren and sisters, and always have great joy in meeting them.

After an address by Dr. Pierson, which we hope to give in a subsequent issue,

Lord Polwarth made some remarks on the Mildmay Institutions, with special reference to their financial need. The Deaconess House, the Convalescent Home, the Haven, with their allied activities, were committed to a prayerful interest and support of Christian people. Col. Morton followed with several special requests, which were embodied in an earnest petition by Mr. J. E. Mathieson. Miss Elliott's hymn, "God of our Fatherland," having been sung,

REV. E. W. HOPKINS

opened an address with the thought that the work of evangelisation is the work of the Church and of the Church only. Only those who are living members of Christ can properly touch this work and really engage in it. Others may be busy about it, but they have, in fact, neither part nor lot in the matter. God of course is the great Worker; but He graciously condescends to use instruments. God makes these instruments: "They are created in Christ Jesus unto good works," created unto this very work of edifying the body.

Our subject is twofold—the advancement of the work itself, and the result or the effect of the work upon those who are engaged in it. There is progress in the work of edification: that means the increase of the numbers added to the body or the Church. There is not only the building of the Temple by the addition of living stones to the structure, but there is also the advancement of the spiritual life of those who are already saved. The truth is—Christian character is not complete without that which comes from work for Christ. That is to say, for the development of the renewed soul, it is necessary that everyone should be engaged more or less in the work of evangelising the world. Otherwise Christian character will have a defective side.

In the first place, evangelisation brings us into fuller sympathy with Christ, and we get a better knowledge of his mind. The spiritual life is a life of faith, a life of believing and receiving. It is more—it is a life of giving; and "it is more blessed to give than to receive." Receiving is only the first stage of the Christian life; it must be followed by a perpetual giving out. In the second place, the work of evangelisation tends to strengthen our faith in the power of the Lord Jesus Christ to save. I sometimes meet people who say—We want evidences of Christianity. What kind? I inquire. Well, they say, our faith has been shaken by the assaults of modern infidelity. The work of evangelisation furnishes all that these minds require, for it shows that the Gospel is still the power of God unto salvation. While it encounters the same antagonism as in the days of the Apostles, it manifests the same victorious power, and is attended by the same marvels of grace, wrought by the same Spirit, by means of the same Word of the living God.

Moreover, the spiritual life is advanced by the fact that the work of evangelisation calls us to definite consecration to God and his service. If we would be strong, we must use all our powers. The unused faculty becomes useless. When we are brought face to face with God's work in bringing souls to Himself, we are led to consecrate ourselves to Him, and to exercise all our powers. But we must not make the mistake of regarding evangelisation as a source of spiritual strength; we must distinguish between the means of grace and the Lord of grace. We must get our encouragement from the Lord rather than from the work.

The special gifts bestowed, on the ascension of Christ, were for the equipment of the saints for the work of ministering, that each believer might be able to do something in building up the Church. To be saints, is not enough; we must be saints equipped for service. Work may keep the chisel from rusting, but it will not put an edge on it if blunt. When Canon Champneys was rector of Whitechapel he was visited by a Scripture reader, who was very anxious and cast down. "What is the matter?" inquired the Canon. The man replied that "it was better to wear out than to rust out." The Canon rejoined that there was something better still—"it is better to last out than to wear out." The secret of "lasting out" lies in knowing the secret of perpetual renewal, and in working without strain, in fact, in a restful spirit. We must look not to the work, but to the Lord of the work. Therein lies the secret of all effective service—in the deepening of the spiritual life.

In conclusion, Mr. Hopkins told the story, familiar

to our readers, of the awakening in Uganda consequent upon a realisation of the fact that Christian work must be done in the power of God, and in continual dependence upon the Holy Spirit. For fuller particulars of that revival, he referred his audience to the remarkable pamphlet by Uganda missionaries, published by the C.M.S., with the title "The Gospel in Uganda."

WEDNESDAY EVENING.

The subject in the evening was, in a word, missions to Mohammedans and corrupt Christendom. During the devotional service, prayer was offered by Rev. Dr. Williamson. The chair was occupied by

REV. H. E. FOX,

who read one of our Lord's last sayings—words spoken from heaven, Rev. ii. 18-29—in fact, the message to the angel of the church in Thyatira. In the course of an earnest address Mr. Fox referred to the controversial character of mission work among the classes specially affected by the subject of conference—Mohammedans and adherents of Roman and other corrupt churches. He said: I know few more dangerous occupations than the duty of controversy. I know no kind of Christian work about which a Christian ought to pray more, and upon which he should enter as from the very presence of the Lord than this, so that when he wields the sword it may be not for the sake of getting a controversial victory, but in order to witness for Christ.

In my younger days I had an old friend, a devoted Protestant minister, who gave a good deal of his life and talent to engaging a controversy. He felt this to be his duty, and he told me that he never undertook any great battle, never entered into a controversy, but he set apart beforehand a day for fasting and prayer that he might be in a spirit to do God's work in God's way. We may not be blind to the corrupt condition of Christendom and the abominable errors of Mohammedanism, but that does not mean that we are to deal with them in a spirit of bitterness. Rather, it is our duty, as well as our wisdom, to find out what is true in the false systems, and from those points to endeavour to win the people for Christ. Islam has for ages been a witness to the unity of God; and let us remember that it was the corruption of Christendom that produced the reaction of Mohammedanism. When it was seen that the Christians worshipped Jesus, Mary, and Joseph, and made figures of God the invisible and of the Holy Ghost as well as Jesus, people fell into thinking that Christians were idolaters and polytheists, and against that the teaching of Mohammed was, to a great, a reaction.

Also, it was the failure of the early Church to witness for Christ that made the existence of Mohammedanism possible. The churches of that day began to indulge in luxury; they sought their own pleasure, and degraded themselves; heresies sprang up, and quarrelling and fighting prevailed; and in the midst of that internecine strife God let fall upon them the Mohammedan scourge. God grant that no such judgment may come upon the Christendom of this age! Sometimes God purifies his Church by letting its sin become its own punishment. So, as the churches neglected to evangelise the world, and concentrated their forces within themselves, they became the prey and victim of the very people whom they had neglected. Here is an argument for missionary work. The more we do for the outside world, the purer we shall be as churches. If we do the duty God has laid upon us, we need not be anxious about the rest, for God will take care of it.

Passing on to speak of Christendom, Mr. Fox said: Many of us think that we have in the Bible a clear prophetic picture of the Church of Rome under the figure of Babylon. We believe that the future of that Church is also predicted; but God has some people there as well as in the Greek Church, true believers in the Lord Jesus Christ, who, in spite of their creed, will be found at the right hand of God in glory. The call to them is "Come out of her, my people." We must lovingly, tenderly, put before them the truth as in Jesus, not railing against them or holding up their superstitions to ridicule or contempt. With regard to the Greek Church, I believe that we stand in a very different position from that in relation to the Church of Rome. Though they are in error, I do not see their future so clearly predicted in Scripture. Wherever the Russian Church has power, the Bible may be freely circulated, and its reading is encouraged. We do not find that state of things in Roman Catholic countries. Let us meet these erring churches in a spirit of meekness, and ever distinguish between the church itself and those whom Satan has misled. I have known of not a few conversions from the Church of Rome, and in every case the change has come through a presenting of the sweet reasonableness of the Gospel of Christ. In Rome there are many empty, aching hearts, longing for something better than Romanism provides; and we should give them that something in a Christlike way, as Christ talked to the Samaritan woman, not in the language of rebuke, but holding up to her something so attractive that she dropped her waterpot and went and told her neighbours that she had found the Messiah.

Prayer followed, led by Rev. D. B. Hankin, who asked that those who labour among Roman Catholics may love them into the kingdom.

Rev. CHARLES MERLE-D'AUBIGNÉ,

son of the historian of the Reformation, and for several years past a pastor in the Belgian Missionary Church, delivered an address on work among Roman Catholics. By way of showing the need for mission work among Romanists, he spoke of the difference between Romanism dominant and Romanism when in a minority of the population. We must not judge the system as influenced by the spirit of the Gospel, as in England and Germany, but as found in Spain, Italy, and Belgium, where it has had all its own way for centuries. When we are asked not to disturb the people in their simple faith, we inquire what that faith is; we find that, although she says her prayers twenty times in the morning and as many times in the evening, the working woman has no idea whatever of the words she uses in the paternoster! Talk of their faith in God—what is God for many thousands? Not a Friend to be known or a Father to whom they lift up their hands, but a stranger, an enemy. One woman told him that she had never received anything good from God, and feared the thought of "the will of God," associating it with nothing but misfortune. Asked if they know Christ, the poor people bend before a crucifix on a road side; they know of the miraculous birth and the death, but nothing of Christ's words and deeds of mercy, nothing of his resurrection and his presence now at the right hand of God. Speak of Christ to a Belgian peasant, and he immediately thinks of the crucifix, which is Christ for him. Prayer is not addressed to the Lord, but to the Virgin only.

Proceeding to consider the moral state of Roman Catholic countries, the Pastor spoke of the prevalence of drunkenness in Belgium, also of juvenile crime in that country and in France. Continuing, he referred to the progress of Protestant testimony, telling of the springing up of congregations in all parts of the Continent. He was specially pleased to describe the work of the Belgian Missionary Church. There are thirty-two congregations composed of converts from Romanism; one church has 800 members, and many have five or six hundred.

DR. BAEDEKER

followed with an address on Russia, basing his words on Mark iv. 26, 27, in which is given the parable of the seed cast into the ground growing secretly, springing up we know not how. The Doctor's story covered the need of Eastern Europe in general—Russia, Austria, Hungary, Roumania, and Bulgaria. He has gone over the ground again and again, casting Gospel seed into the soil, much of it virgin soil, and he has witnessed marvellous results of his labours. Russia, he said, is a land of many nations. There are 141,000,000 of inhabitants, divided into 128 different languages. The ground is not run over with evangelists. I have twice been through Siberia from West to East, and have never met a man on the road; neither evangelists nor colporteurs run on each others' heels there. I have worked as a voluntary colporteur, and maybe shall continue to do so to the end of my life. There is a marked difference between the Greek Church and the Roman Catholic Church. The former welcomes the Book of God; the New Testament runs through the land. What there is of civilisation in Siberia has been taken there in connection with the Word of God.

The speaker went on to describe a deeply interesting outcome of the spirit of persecution in Russia during recent years. Evangelical Christians who have been exiled, have taken the Gospel with them. Again, those who have found Christ while serving as soldiers in Siberia, carry the truth to their homes in later years. On the river Yenesei he found one who regularly called together his friends and neighbours to read the Book of God. There is no need to tell converts to evangelise: they do it as a matter of course. Stundists in Russia, like Armenians in Turkey, have suffered nobly for the faith. Of the latter, some ask, "Are they Christians?" "Well," said the Doctor, "I cannot answer that definitely; I know that in many cases the poor people might have saved their lives, but they refused. Why? They would not deny the Lord Jesus Christ, however little they may have known of Him. They refused to deny Him and receive Islam. Not one of them is lost! We shall find them on the other side! Women saw their husbands butchered, and chose the same martyrdom rather than acknowledge the Mohammedan doctrine by holding up one finger." In conclusion, Dr. Baedeker spoke of the great opportunities in Russia to-day.

MR. E. H. GLENNY.

of the North Africa Mission, laid the Mohammedan world upon the hearts of Christian people. The Moslem peoples are like a wedge in the midst of the earth, a barrier between the Church of God at the north and the heathen world of the south. Numbering, probably, about two hundred millions, the Moslems demand our prayerful interest. Their system of doctrine is not only defective, but in many respects absolutely anti-Christian. No doubt at the first it arose in opposition to a corrupt Christianity, but it is also opposed to true Christianity. It denies the divinity of the Lord Jesus; it declares our Scriptures to be corrupted; in itself it is a religion of human nature, depending on ceremonial works.

Mr. Glenny proceeded to describe Mohammedanism from the moral standpoint, and expressed the conviction that the prophet was a conscious impostor from the first. If in their moral character Moslems answer to the description of Rom. i., then the Gospel set forth in subsequent chapters of the Epistle meets their deepest need. Only during recent years has the Church of God done much for the evangelisation of the Moslems, but in some parts of the field the harvest has been remarkable. In Java and Sumatra the converts are numbered by thousands, if not tens of thousands. A considerable number have been brought to Christ in India; and not long ago the C.M.S. published a list of persons of position who were standing firm in the faith. Where the Turkish power prevails, work is more difficult, yet God has permitted us to see some fruit in North Africa. Mr. Glenny believed that the time is coming, and that soon, when large numbers will acknowledge Christ Jesus as Lord.

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THURSDAY MORNING.

Silent waiting upon God occupied the first few moments of this session, and then Rev. J. Wilkinson led in audible prayer. Mr. James E. Mathieson, who presided, read Philippians iii., and announced the subject for the day as "Motives for Undertaking the Work of Evangelisation." The first address was delivered by

PASTOR W. FULLER GOOCH

whose topic was "The Lord's Speedy Return—a Motive to Steadfastness." One of the most striking features of the times in which we live is the prominence given to the truth of our Lord's return. So far as evangelists are concerned, there is scarcely an exception to the fact that they are preaching the Gospel of the coming Lord as well as the Gospel of the finished work in connection with his first coming. Literature on the subject abounds, not so much for the sake of theorising as of drawing attention to the Word of God in this connection. So the number of believers in the doctrine of the Lord's return is rapidly multiplying. There is danger in connection with this, lest the theory should outstrip the spirit of the truth. Speculation and curiosity are by no means the spirit in which this great truth should be approached. The practical and spiritual application of the return of the Lord, is that

which the Church and every individual believer most deeply needs. So you find, in the Bible statement of this truth, that the practical side of it is most dwelt upon. You will find such words in the first two passages given on the programme this morning, the word "therefore" frequently connected with assertions of the return of Christ. In the great resurrection chapter, 1 Cor. xv., the grand argument of the Apostle ends with "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Just before he has shown us the great mystery: "We shall not all die or sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump." In view of that sudden, glorious transition, he says, "Therefore, be ye steadfast, unmoveable," etc. So also in the chapter read by our chairman this morning, Philippians iii.

We who avow our faith in this great truth, need to be earnest in vindicating it by our action being accordant with it. Of all men, they who believe in the speedy return of the Lord should be holy men and holy women. They who are earnestly looking for Jesus should be the most diligent and the most consecrated in spirit, soul and body, to his service. Truth, and this truth amongst others, has suffered more, perhaps, from the wounds of its friends than from the attacks of its enemies. To-day it seems to me, that the Master is bringing this truth home to the heart of his Church, specially to bring that Church out of the world into holy separation unto Himself. Our special attention is called to

THE SPEEDY RETURN OF THE LORD.

There are varied views held concerning this matter, into which we need not enter. The great fact itself may well suffice to answer the purpose for which we are gathered together. Would that the differences that there are as to the precise bearing of the speediness of his coming—for the whole Church or a part, before the tribulation or after—were merged in unity upon the great main central fact, among those who are looking for Him, so that we might be tolerant in regard to differences of opinion. Patience needs to be exercised with reference to the causes which may harmonise more the differences of this kind which exist.

Taking the Book of Revelation, we find the word "quickly" applied seven times to the coming of the Lord. Three times it occurs in the opening of the Book, among the messages to the seven Churches, in each case bearing upon the judgment which at his coming must begin at the House of God. What does this speedy return of the Lord portend? It portends, first of all, the end of earthly opportunities for service. This seems to me one of the most solemn considerations for the Christian, growing out of contemplation of the truth. Now we have open doors on every side. Now every one of us has the seed to sow and the soil waiting to receive it. As soon as the Master comes we shall have sown our last bit of seed, covered the last bit of soil, finished our work on the earth. Another result portended by it, is the close of the door, now open, to those who have rejected Christ. Solemn thought, this! The Master of the house is about to rise up and shut to the door. The Gospel is rapidly running its course; but soon the last evangel to this dispensation will have been given. At his coming the last opportunity to enter into the number of those who should form the Body of Christ will be passed away. We are on the eve of a change of dispensation; on the eve of the handing over of the weapons of our warfare, because at last the dispensational fight is accomplished. We are about to quit the post of labour for the post of review before the Master. Our stewardship is nearly done. "Therefore, be ye steadfast and unmoveable, always abounding in the work of the Lord."

What is steadfastness? We may easily mistake as to the true answer to this question. If I understand it aright, it signifies altitude rather than activity. The steadfastness to which we are called, in view of the Lord's speedy return, is not a painful effort to keep a certain position against great odds. The word which is used in this last verse of 1 Cor. xv., and translated "steadfast," is a word which is derived from answer signifying a seat. It indicates rest rather than activity.

In 1 Corinthians iii., for instance, you read of the foundation, then you read of those who build upon it; and the work itself has to be done as built upon that foundation. The value of the superstructure depends upon its relation and harmony with the Divine plan given by which the building is to be carried on. To be steadfast, then, we must be firmly fixed upon Christ; we must know our standing in Him, we must see that every effort rests upon his power, not ours; we must see that our whole spirit, throughout the services of our life, is a spirit of dependence upon Him.

How much activity there is to-day which comes to nothing! How much labour at home and abroad, which is not followed by fruitfulness! Why? Because it is not the work of the Lord; it is the work of man. Dr. Mackay, of Hull, once said, in reference to labour involving the spread of the Gospel (which is the great point before us at this Conference), "We have failed because we have aimed at universal conversion instead of universal evangelisation." It contains an important principle applicable to all labour as well as to labour in the great mission-fields at home or abroad. If we aim at the wrong mark, we cannot but fail in the activity we put forth, however earnest it may be. It is not incessant work or incessant talk that is essential; it is continually following the guidance of the Spirit and being filled with his might in whatsoever we undertake.

We do well to ask another question, To what does this steadfastness bear relation? To the spirit within us. Why did Israel fail, in the Old Testament economy, to answer the great end of its calling? God did not choose Israel because He wished to leave the Gentile world in darkness. It was not a bit of partiality or favouritism which led Him so to love Israel as to care nothing for other parts of the world. He chose Israel that it might be a light to the Gentile nations; and had Israel been true to its calling it would have flooded the world with the knowledge of God, even as its Daniels and its Isaiahs sought to do. Why did Israel fail? Psa. lxxviii. 8 gives the reason. Their spirit was not steadfast with God. We cannot evangelize the world; we cannot carry the Gospel to our neighbours and to those far off, unless our spirit be right with God. Paul's great power, on the human side, was this—he could say, "God, whom I serve with my spirit in the Gospel." Bodily toil may be the soul and intellect materialised; but, after all, it is the inner spirit being in contact with God's Spirit that is the secret of all power in service. This steadfastness must enter into the inner life; it must be seen in the closet when the door is shut, and no eye, no ear is thought of but the eye and the ear of the Father. It must be seen in the little things of the daily walk which will not bring us the honour and applause of men, nothing but the testimony from above that we are pleasing God. It must be a steadfastness which will make the coming of our Lord to be our joy; so that we can sit down, and, abstracted, it may be, from all other hopes, joys, surroundings, feast on the thought, "My Lord is at hand." It is when the inner spirit is steadfast with God, that He can use us and

PUT HIS SEAL UPON OUR ENDEAVOURS.

It must relate to the faith—not *our* faith; but, as Peter says concerning the adversary, "Whom resist, steadfast in the faith." These are days of apostasy; when, on every side, the great sign of the speedy return of the Lord is being manifest—many departing from the faith. Pulpits, instead of sounding and echoing the glad tidings of salvation through the blood of Christ, are occupied with politics, social questions, ethics, and a hundred other things beside the mark. These are days when the Bible is being undermined, inspiration is questioned, prophecy is being relegated to dreamland, and the Word is being wrestled from all but those who, by grace, will hold it fast. The Master's "Well done" will never be spoken to us, if we depart consciously a hairbreadth from the teaching of the Holy Scripture. It is not to go forth and carry the Gospel of civilization, in order that we may prepare the way for Christ. It is not the Gospel of education, to prepare the way for Christ. It is the Gospel of Christ, to prepare the way for civilization and everything else that follows in its train. Oh! that the Church, as a whole, would come back to the Word of God, back to the Cross, back to the baptism of the Holy Ghost, then should we have Pentecost once more.

It relates to the labour done for Him. There is a distinction in that last verse of Corinthians, between the words "work" and "labour." The word for "labour" in that verse is one which means toil, difficult, hard labour, suffering; but the word "work" is a word which simply indicates power. It is the Lord's work, though sometimes we have to toil and suffer in the doing it. Thank God if we are allowed any share with Him in it. We are also to be steadfast in love one to another and to all men. Our love will be seen in our endeavours to bring men to Christ and help them heavenward.

Lastly, our steadfastness must bear relation to the expectation of our Lord's speedy coming. They looked steadfastly into heaven, as Christ went up; Stephen looked steadfastly into heaven after Christ had gone, and saw Him still at the right hand of the Father; and we have to be looking steadfastly up to heaven, expecting Him to come back again. Oh! the joy, to walk about the crowded streets, to do one's work feeling "Another moment and my Lord may be here; another moment and I may see Him as He is." We can suffer, if need be, while that expectation is steadfastly held; we can work while that motive is animating our hearts.

The CHAIRMAN announced that, in response to Christian greetings sent the day before from Mildmay to Bridge of Allan and Manchester Conventions, telegrams had been received reciprocating the sentiments expressed on behalf of this Conference. Requests for prayer, covering many fields of Christian labour and workers therein, were read by Colonel MORTON and were duly presented at the throne of grace.

REV. PREBENDARY WEBB-PEPLOE

spoke upon "The Lord's Tribunal—a motive to fruitfulness":—

Always abounding in the work of the Lord, thus making us ready for Him when He appears on the judgment-seat, and we have to stand before Him and give in our account—such is the branch of the subject entrusted to me. We have to face differences of opinion as to the power, the benefit, and the results of men's work; and we shall need the spirit of forbearance one towards another, as the speaker endeavours to elucidate from the Scriptures what it is that is done in work by the believer, which will enable him to face the Lord Jesus Christ on the day of his appearing, when He takes his seat on the throne of judgment, before which every one of us will have to appear, to face Him with holy confidence and not to be ashamed before Him at his appearing or coming.

There is no question whatever that it is intended we should weigh the value of works which are wrought by men, and understand that, notwithstanding God's love in Christ Jesus which alone provides the perfect gift of salvation, every man's work shall be sifted in that day: shall be so tried by the inscrutable justice of Almighty wisdom, that one act shall receive a reward and another shall receive a terrible sentence of punishment. To get that sentence and reward, our hearts should be stirred, in anticipation of the King coming. He goeth forth to judge the earth. "With righteousness shall He judge the people, and the nations with equity," as well as with mercy; and the people whom he hath chosen and blessed must expect, I believe, to be judged exactly according to their deeds.

In the sentence taken from 2 Cor. v. 9, 10, put before us in the syllabus, we are told "We labour that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ, that every man may receive the things done in the body, according to that he hath done, whether it be good or bad." This is not merely a solemn utterance in the days of past enlightenment, that God will bring every work of man into judgment. It is a Pauline Gospel as well as a word from Ecclesiastes. I humbly think that no writer bringing forth his words from God to man, ever more solemnly charged upon us the tremendous responsibility which attaches to the privilege of being a believer.

The man anointed with the Holy Ghost from heaven is meant to be holy because God is holy, is

meant to work because Christ Jesus worked, and because He could say, "My Father worketh hitherto, and I work," and "As my Father hath sent Me, even so send I you." Then He breathed upon them, and the Holy Ghost in his power came upon them. We believe they found it sufficient for all the need of that day and onward; and evermore in the history of the Church that Holy Ghost has been breathed upon believers, with a mighty flow that never pauses, that they may glorify God their Saviour in all things.

"We labour," says the Apostle. It is a remarkable word only found twice besides in his writing, and in each case it is translated in our Bible under a different expression. In Rom. xv. 20 he says, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." Here, in 2 Cor. v., he says, "We labour that, whether present or absent, we may be accepted of Him." In 1 Thess. iv. 11, Paul says, "That ye study to be quiet, and to do your own business, and to work with your own hands." Mark that, in each case, the remarkable expression Paul adopted, though translated by different words in our own Authorised Version—namely, 'strive," "labour," and "study"—has one great meaning and application. The word is properly translated, "I have set my heart with a determination upon an object; and that object, by the power of God, I will attain unto, cost what it may. I have made it my ambition." We may make it our ambition that, whether present or absent, we may be accepted of Him; so that, when the judgment seat is set, we may not be ashamed before Him at his appearing. Says Paul to the Thessalonians, writing as to children, "Take care, that ye have this holy ambition, to be quiet in soul, but also to do your own business."

The Holy Ghost has purposely, in certain passages, brought before us the motives and the principles connected with work. Rather than merely carrying out an operation which shall be judged according to its external merit, we are called to consider the motives and principles upon which men carry out their work. Therefore, it is the doing and not the deed which, in so many parts of God's Word, is tenderly and mercifully brought before us for consideration. There is an essential distinction in this matter, because we are apt, in speaking of the word "deed," to think merely, if not chiefly and entirely, of its external power and effect. Our Master, in Matt. xvi. 27, says He will judge every man according to his doing, and reward him according to his doing. When we look at the word "doing" we had better think of its meaning with regard to the purposes of the action, rather than to the action itself. There is unspeakable comfort in this for many of us. Brilliant deeds, with their results, are apt to dazzle and disturb the judgment of all men. If often happens in this world that some poor widow, with her little mite to give, draws back with modest fear that it

CANNOT BE ACCEPTABLE TO THE LORD.

Men do not rightly consider the mission field. Some weary worker, it may be, in the slums of London, lays his head upon the pillow with the sense of strain and nigh unto despair. The work has brought no result, and cannot, therefore, he thinks, be acceptable; while all the time the Master is teaching us by his Holy Spirit and by his Word that it is not the deed as weighed by man and judged by visible results, but the doing which is all important. It is the doing rather than the deed, the motive rather than the matter, in which God is always interested, and which God will judge by hereafter. It matters not what the sphere may be, nor how grand and noble in the eyes of man the special results attained may appear—it is not with this merely that God is concerned. He is concerned with the being much more than with the doing. "Thine eyes are open upon all the ways of the sons of men: to give everyone according to the fruit of his doings" (Isa. xxxiii.).

It may be well asked, and will be, what possible effect upon our eternal destiny, can doing have, under a Gospel of free grace in which it is the special glory of every human being that he is saved absolutely and for ever and perfectly, without works or deeds or doing of his own. "Not by works of righteousness which we have done, but according to his mercy He saved us," says Paul in Titus iii. "By grace are ye saved," he says to the Ephesians, "through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." The pride and glory of the evangelist is, that he can testify to the weakest, vilest, and most miserable of sinner that such a soul may pass from death to life by simple faith in the Son of God; and though it be the last breath which such a one is drawing upon earth, like the thief upon the cross, if he will but acknowledge that he is justly rewarded for his deeds in being brought to condemnation, and then turns an eye of hopeful trust upon the blessed Son of God who died for him, he may, in the very moment of his expiring, hear the words, "To-day shalt thou be with Me for ever in glory." That soul shall enter heaven exactly as surely as the most accomplished and advanced saint who ever trod this earth.

But, then, the moment we have passed, with this thief, from this existence into the presence of God, beyond in the home prepared for the people of the Lord, what do we see? There we are at once taught a great and wondrous distinction. We see principalities and powers in the heavenly places. We see those in command of ten cities or of five. We see those who are endowed with ten pounds, and then eleven are added to the ten which they already possess. Another has taken one pound and turned it into two, and he is allowed to take up the position of a rewarded one in the heavens above. These things we are taught in every part of God's Word. There are differences and distinctions in the presence of the Lord and in the home being prepared for the people of God. The moment we ask of the angel who conducts us, "What mean these things?" the answer is: "These are the rewards of men's lives upon earth. They are receiving now the recompense of the reward." A great reward and wondrous reward in some cases, for the deeds or doings which distinguished them when walking the earth, in a position of temptation and trial. Again and again, both our Lord Jesus Christ and all his apostles, we may add, seem to bring before us this doctrine, that every man's work is to be the cause of reward or the cause of judgment that should be pronounced for or against him. In most cases of defalcation, and therefore of condemnation, we find our blessed Master brings the judgment of eternal destruction upon men, not so much for active deeds as for omitting to do what God requires. Nearly every judgment of my Master upon men and women is for failing to do or failing to be what Almighty God had demanded. But, on the other hand, of those saved, redeemed by the blood, accepted in the Beloved, seated already in heavenly places in Christ Jesus by faith, the reward is according to a man's working here below.

WE HAVE TO FACE THIS SOLEMN FACT.

Strange to say, the methods by which we may bring forth our service, our doings for the glory of God, are described by the Lord Himself, and by his apostles, as being almost as various as the rewards themselves. It is this that I want to press upon you in the last few moments which are entrusted to me—that one finds the reward, according to Christ's own word, for having taken a little child and given it a cup of cold water; another, for having been a faithful steward over the household of God that was entrusted to his care; another, for having simply been watching and waiting, with the lamp lit and the loins girded, yearning for the midnight cry to be heard, "Behold the Bridegroom cometh"; another, for turning the five talents into ten or the one talent into two; another, as Paul so beautifully brings out, for having fought the good fight of faith and finished his course, and now the crown of righteousness is discovered for him, and for all like him, who love the appearing of the Lord; another, for having, as he says to the Thessalonians, brought souls to Christ, who should be his crown of rejoicing, his glory and his delight in the day of the Lord; another, for having, as St. Peter says in chapter v., Epistle 1, verse 4, acted as under-shepherds, faithful stewards of the grace of God—they shall have the crown of glory that fadeth not away; another, as the Master Himself says in Rev. ii. 10, simply endured the trial laid upon him—to him shall be given the crown of life. Yea, brethren, we read in various parts of God's Word of rewards of all kinds. Men upon earth are doing their deeds to be seen of their fellows, and with an eye to earthly advantage; but those who are doing service secretly, perhaps with no eye of human being ever contemplating the deed, shall have their reward hereafter from their Father who seeth in secret and who will reward them openly.

Rewards there are—crowns, thrones, habitations, governments, sharings with Christ in the glory of his reign. It is a mysterious problem—saved by grace, with nought to pay and no possible benefit from one single doing, yet rewarded exactly according to our doings, and no man ever to escape from that judgment, but every man to be brought up for it. Think of it, ye that sit still and let the Master's possibilities, with which you are so richly endowed, pass you at any moment, when a soul is hungering for the word of life, which ye have the opportunity of giving, and yet ye fail to be faithful. Think, that for such refusal to give blessing to another, the Master's condemnation may descend upon your head. Or, if constrained by the grace of God, the opportunity was seized, the stewardship faithfully used, and the blessed salvation of God bestowed upon a soul, ye are rewarded openly in the Master's word, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

This is what we are asked to reconcile, and it does seem difficult at first, the possibility of being so magnificently owned as is the worker for Jesus Christ, with a Gospel that says we cannot do but can only take. What reward shall I give unto the Lord for all the benefits which he has conferred upon me? "I will take the cup of salvation, and call upon the name of the Lord." And yet I am to be judged according to my works! How shall we explain it, my brethren? Simply by the great law which reigns throughout the whole of the revelation of God. There is but one law, if I may dare to say so, which seems to govern the omnipotence and omniscience of Divinity.

IT IS THE LAW OF LOVE.

God knows one law to which he has deigned to submit, that He may press it in upon all creation, and make his creatures here the most richly-endowed of creatures—enter into the mind, character, and beautiful possibilities of divinity. God's law is love, that law being brought to us by the blessed Saviour Jesus, and, entering into our hearts and beings, it takes possession of us the more we yield to Him, and apprehend by faith what He is as a perfect Saviour, who gives us nothing to do to obtain the blessing, but simply endows us with the unsearchable riches which are in Himself.

The moment that law permeates any part of our being, it seizes upon it for action, it quickens it with the vitality of the Godhead which is in the Holy Ghost; and as it quickens that faculty, power, or portion of our being, and takes possession of it for God, that part becomes instinct with the law of Divinity, which is love. As love permeates one's being, and works out through our faculties wherewith God has endowed us, what is the immediate action? It sets one thinking of the coming Lord of whom we have heard, and makes one long to see Him with an inexpressible longing. The heart of man yielded to the Holy Ghost, begins to be actuated by that Spirit towards the Christ of God in heaven, with the longing cry, of which we have already heard, "Come, Lord Jesus, come quickly; my soul yearns to see my Lord."

But that is not all. Because we begin to love, as He hath loved us, we begin to long that He should see of the travail of his soul and be satisfied. We yearn for the completion of the Church; and as we do that, we yearn truly for the utter defeat of the powers of evil, and the overthrow of all the machinations of the devil. As we yearn for that, we begin to yearn over our fellow-men, and out goes our heart of love towards all mankind, until, with width of grace, and grandeur of possibility which only Jesus Christ could give, man begins to reflect his Lord, and to love as Christ hath loved us. As our love goes out toward our fellow-men, we begin to work for the great end; and as we begin to work, we serve; and, as we serve, we give self-sacrifice; and, as we give self-sacrifice, we begin to save; and, as we save, we work backwards through the wondrous stages, and begin to win our fellow-men, begin to vanquish the devil and his power, begin to complete the Church of Jesus Christ, begin to draw the Lord from heaven, and to hasten on the coming of the Day of God.

This is the possibility entrusted to us—that this law of God should work through the Church as it works in the individual members. Observe what happens under its operations. Men are generally becoming conformed to the Master's image by yielding themselves to the laws that actuated his whole life; they are beginning to be like Him more

and more; they are passing from the earthly into the heavenly, not merely theoretically and judicially, but experimentally; beginning to be so permeated by the Godhead that though the body must always remain dead because of sin, yet the spirit is filled with life. The soul is touched by the Spirit; and as the soul (which embraces, remember, a man's affections of the heart, a man's power of the brain, a man's control of the will, his whole personality) begins to be affected by the Holy Ghost with the spirit of love, the whole man, except the body (though that becomes a drag-chained slave abased and kept from evil in actual performance) is becoming like the Lord Jesus.

Now we come to that wondrous moment when the Christ of God should appear in his glory, and we have to stand before Him and give an account of the things done in the body. Tell me, who will spring closest to the heart, the bosom of the great Head of the Church, the Bridegroom? Who will lie nearest, as it were, upon the great breast of love? The one who loves Him back again the most, the one who is most truly conformed to his character and image, the one who has most of the mind which is in Christ Jesus. As the man who has thus drawn nearer to Christ, meets his blessed Lord and Master, is it any wonder, if, being most entirely conformed to his character, image, will, and being, he is able more entirely to reflect his new power now given unto Christ by God the Father—to govern because He has learned to serve? He served as did Christ, he shall reign as does Christ. He served as a slave, which Jesus did; and though his servants shall serve Him and be slaves of love through eternity, yet they shall reign with Him over the nations. The nations are to be governed by someone; and Christ passes his deputed authority to the Church individually, exactly according to the measure in which each single soul belonging to the Church has become like the Master,

AND IS FITTED TO REFLECT HIM.

It is not thrones and principalities and powers after an earthly sort that we speak of, though they may be there for governmental purposes; but it is reflecting Christ to the nations around, and acting as his vicegerent over the world, and perhaps throughout many other worlds, each man exactly qualified to do this for his Redeemer according to the measure in which he became like Him here in character. If this be the principle—that love which serves, and service that is self-sacrifice, and self-sacrifice that wins the salvation of souls, is the one great law that actuates Christ Himself and then those who are given to Him—let me ask you, in conclusion, to face the second advent. Looking up, as our brother has said, suppose that, within one half-hour from this present moment, the cry should indeed go up, not only that the Judge standeth before the door, but that He is come!

Think of Tuesday next [Diamond Jubilee Day], and what it will be as the cry goes up from millions of throats, "The Queen! the Queen!! the Queen!!!" Let that go up from your hearts just now, "The King! the King!! the King!!!" And, as He comes, you stand to meet Him, changed, I know, from the poor grovelling, weary form of the present into likeness to Him, and ready to meet Him, to that extent; but each one now to be measured, to be judged, to be rewarded, according to the measure in which you are like your dear Lord. Say, is it no motive power to stir you up to work from love, to love as you have never loved before? Do you say it is a matter of mere measurement, then, and that you cannot bear the monetary principle? My dear Lord Himself was not above the working of this principle. "Who, for the joy that was set before Him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God." I am not bemeaning the Christian character, or Jesus would never have put such motives before us that we may long to be like Him now, that we may be like Him for ever. Though we do not work for the sake of reward, reward shall come as the consequence of working; but the working is the love of God in your soul, by the Holy Ghost reflecting Jesus Christ into your heart. Shall we yield ourselves to it?

Do you notice how the whole key thought of our Conference is, "The King's business requireth haste"? It is towards the world that our thoughts go this morning, with the possibility of evangelising this generation. I have often thought what it would be if I had to stand before Christ, in the judgment day, after years of opportunity. I speak not of the infants who die without the chance; I speak not of men like the thief upon the cross. I have thought what it would be if the Master came this morning, and I had to stand before Him without one soul to my account. You are not responsible to Him for the conversion of the world; but you are responsible for the evangelisation of the world in the measure to which God has put the world before you. Each man here—and I, this morning, am humbly, deeply conscious of that which God has entrusted to me—is responsible for those in this hall first, then out towards London, and away to the heathen. The younger members of this congregation may be saying, as never before, "Lord, here am I, send me," with both hands put into the Master's hands, to be taken possession of altogether as slaves, that He may deign to use you for his own future glory, but for the salvation of some souls that shall be to your account in the great day when He shall come, and when every one of us, standing before the judgment-seat, shall give account of the things done in the body.

It is a solemn trust, a tremendous trust, but it is the highest honour that God can put upon the creature, to be fellow-workers with Him unto that glorious day. If any man will build upon the foundation which God has given, we are told that his work must be tried; but if it be found to have been done faithfully and humbly, as unto the Lord, verily I say unto you, he shall receive a full reward.

AFTERNOON GATHERINGS.

IRISH CHURCH MISSIONS.

In Room No. 4, on Wednesday afternoon, a meeting of this Society was held. General Haig, who presided, said that Ireland had been the despair of statesmen, but such a view must be regarded as the result of general ignorance concerning the country. Emigration has told disastrously upon the fruits of the missions' operations in the West of Ireland, and upon the population of the whole country. But the material prosperity of the people has greatly improved of late years, and this fact tells very favourably upon the prospects of evangelising the people, for poverty crushes people down to an extent which prevents them giving attention to spiritual things. Education has also made rapid progress, so that many more are able to read the Word of God. Romish priests in the West have sought to counteract the good work of Mission schools by establishing National schools. Abatement of political agitation enables the people to turn their minds to higher subjects. In all these points we must admit that Ireland is in a far more favourable condition for the reception of the Gospel than at the commencement of Her Majesty's reign. The speaker gave details of growing influence on the part of the Missions in a constantly increasing ratio with respect to the number of towns worked and agents employed. Itinerary evangelisation, the circulation of Scripture portions, and lantern Gospel meetings are means for benefitting the people that have been greatly blessed of God.

Speaking of the scope and aims of the work, the secretary, Rev. N. F. Duncan, said these were founded upon the Person, Work, and Word of Christ, in contradistinction from directing the minds of the people to the Virgin, the mass, and the traditions of the Church of Rome. Bible burning is still practised to some extent in Ireland by Rome's emissaries, north, south, east, and west. The agents of the Missions are found standing up before crowds of people singing, preaching, and commending the Gospel by their wise presentation of the truth. Colporteurs are encouraged to give the Bible a first place in their efforts by way of sales. In Belfast the agents seek, while occupying neutral ground with regard to Orangism, to reach the Roman Catholics, who form a third of the population, while in Galway a large number of people have been converted from Romish errors. Similar good reports come from Limerick and Cork. All round the coast, in the large towns, the Missions are working efficiently. Their are now 240 agents employed, including about forty text teachers. Increased support with a view to extension is sorely needed.

Some facts calculated to remove prevalent apathy with regard to Christian work in Ireland, were presented by Mr. A. B. Stoney, LL.D. People are found in that land longing to read the Bible, but afraid of doing so because of priestly influence. The month of May has been given up to adoration of the Virgin Mary; and it is that error and similar ones that the Missions have to combat, recognising that it is very necessary to do so in the spirit of patient love. God has been working out a way for the entrance of the Gospel to an extent almost past belief. This is seen in many ways. Father Connellan's paper, *The Catholic*, has done much to open the people's eyes. The spirit of hearing among the people is a welcome and surprising change from the dangerous opposition with which open-air effort was received some few years back. Wise dealing secures willing listeners. Hundreds are now reading the Scriptures in their homes; and prayer may well be made for such. While there are undoubted difficulties, the country has distinctly opened to the Word of God. Dr. Stoney closed with a kindly word for the poor priests, some of whom are feeling their way towards the light. The Chairman added a few words about the good results of open-air preaching carried on in connection with the Missions. He trusted that the practical outcome of the meeting would be the provision of more men, which means more money.

OPEN-AIR MISSION IN IRELAND.

Immediately following the close of the meeting reported above, Rev. R. C. Hallowes, of Arklow, gave an interesting account of operations connected with the Open-Air mission in Ireland. For the past eight years three hours at least had been devoted each Sunday to open-air gospelling in the streets of Arklow, and the practice was eminently worthy of adoption in other places. The results have been most encouraging. Whether people will hear or forbear we must do our duty in open-air preaching, and God will strengthen and bless us and those who hear us. Mr. Hallowes's church has a lady missionary in Ceylon and other workers wholly engaged elsewhere at home, as the result of this particular work. Less is known among Christian people generally of Gospel work in Ireland than of missionary operations in China or in Africa. As to the necessity for such work, the very reason sometimes urged against it is a powerful motive for increased activity in this direction, for, while it is true that the people are "religious," yet, at the same time, they are sunk in Romish error, and therefore worse off than the heathen who have never heard the Gospel. There are plenty of facilities for all who have a heart for evangelising Ireland. One great advantage of the cause which Mr. Hallowes represented on this occasion is that there are no office or travelling expenses, though practical sympathy in means is most necessary and always welcome.

Mr. Hallowes recapitulated encouraging facts, from various points of view, connected with the aggressive presentation of God's truth to wayfarers and street throngs. If we each did "whatsoever He saith unto you," there would be no need for the urgent appeals, which are so abundant in our day. Let us saturate Ireland with the Gospel without regard to results, which are in God's hands. God's work is at a standstill in many places in that land because Christian folk look with some amount of fear upon the practice of which Mr. Hallowes is such a well-known representative. Others are happily finding a "better way," and setting apart sums of money to promote open-air work. The address was full of incident and practical suggestion, and strongly impressed its listeners with the conviction that the main points of Mr. Hallowes' success as an open-air preacher are found in his strong faith in God, combined with unbounded enthusiasm, ready tact, and unfailing patience under persecution. By request, he closed with an account of his imprisonment some time ago for maintaining his right to preach in the streets of Arklow.

MEDICAL MISSIONS.

An exceedingly interesting hour or more was spent in the tent on Wednesday afternoon, in hearing accounts of medical mission work in different parts of the world. It really seems, from the evidence of many witnesses, that this form of Gospel effort is the mission of the future. Dr. J. L. Maxwell, who presided, remarked on the wonderful progress made during our Queen's reign in medical mission work, and also in the work generally of Christian women. When the Queen ascended the throne there was no such thing in existence as a properly organised medical mission; to-day there are 500 such workers in the foreign field, men and women.

Dr. Edith Brown, of Ludhiana, gave a most interesting account of the starting and progress of a school of medicine for Christian women in that part of India. Its object is to raise up a band of

native sisters who shall be qualified to treat bodily disease, as well as to preach the Gospel message to the people. Purely educational work, said Miss Brown, is in danger of stopping short with head knowledge; medical mission work goes straight to the hearts of the people. She gave a graphic account of the early difficulties of this effort, but these are now largely overcome. As soon as the School of Medicine has eight lady doctors at work, and accommodation for a hundred beds, it will be qualified for affiliation with the Government University. Three more doctors are needed, and it is hoped soon to secure accommodation for the required number of beds. The work of the school needs £1500 a year to keep it going in its present stage.

Dr. Gauld, of the Mildmay Mission, furnished a most encouraging statement of the work done among the poor of London by the hospitals and medical mission centres at Mildmay, Bethnal Green, and other parts of London. He related some deeply touching cases of spiritual blessing and transformation met with in the course of the work.

Then followed Mrs. Innes Wright, who, with her husband, has been working on the borders of Nepaul. An account of this interesting and hopeful effort appeared in our columns in October last. These friends work at their own charges, but they appeal for £300 to enable them to build a house and dispensary.

A lady who has worked on the Niger in connection with the C.M.S. having told of the need of a medical missionary in that region, the meeting was concluded with a brief reference by Dr. Henry Soltau to medical mission work in St. Giles's, which is now the scene of his labours.

ZAMBESI MISSIONS.

To a little company in the tent on Thursday afternoon, Rev. F. Coillard, the veteran French missionary in South Africa, told the story of the Zambesi Mission. After some introductory details as to the peoples of South Africa, their cruelties and superstitions, the pastor told how, in 1885, the second mission to the Barotze people in the region of the Zambesi was established as an offshoot of the French Mission in Basutoland. The missionaries had to encounter great difficulties for a time, and were called on to take joyfully the spoiling of their goods with other trials and disappointments. One by one, however, the hindrances were removed; though it appeared sometimes as if the very existence of the work was at stake. The hearts of the workers often sank within them as they saw no definite fruit of their labours.

The king began to take a more friendly attitude. He not only gave up his beer, but prohibited the traffic in it among his people. Sad to say, the evil thing was introduced by Portuguese and English traders. The king, though in middle life, learned to read, and every day, after administering justice in the public place, he would retire to his own apartment and read the Word of God. An interesting functionary among the Barotze, as described by Pastor Coillard, is the "Minister of Mercy," whose prerogative it is to spare the lives of any accused of offences against the law. The missionaries were permitted to exercise the same power; and the speaker said that he had even refused to deliver up to the king those who had offended him.

By and by spiritual results began to appear, to the great encouragement of the workers. One and another made public confession of Christ, among them being the king's son and one of the king's wives; the latter obtained her freedom from the king and left his establishment, suffering much persecution and loss of social position, but willing to suffer for Jesu's sake. These firstfruits of the labours of twelve years are increasing, and the pastor, when he left the Zambesi fifteen months ago, broken down in health, was able thankfully to contrast the dark state of things as it was in 1885 with the improved condition of the country now. In his closing words he expressed great concern at the recent developments of "civilisation," so-called, in that region of Africa, which threatened to exterminate the native races. So great is their vitality, however, that he did not believe that result would ensue. How important to take to these peoples the message of the Gospel, which alone can lift them up and save them. A few sympathetic words having been spoken by Dr. Harry Guinness, the chairman, Mr. J. E. Matheson, stated that in the autumn Messrs. Hodder and Stoughton would publish an English edition of a book Pastor Coillard is preparing, entitled, "On the Threshold of Central Africa." The pastor also hopes to visit England in November, when Mr. Mathieson wishes to arrange drawing-room meetings for him.

THE McALL MISSION.

Immediately after the dispersal of the meeting on Medical Missions, the tent was given over to a company of friends gathered in the interest of the McAll Mission in France. Mr. Frank Deacon, who presided, said that happily the Mission is now out of debt, but lady helpers are wanted to maintain the efficiency of the work.

An exceedingly moving address followed from Rev. C. E. Greig, the director of the Mission, who had come over from Paris to tell the story of the work. A very pathetic and moving story it proved to be. He described the founding of a new branch in one of the suburban communes—how the people came in numbers to hear the preaching and the singing; how the first experimental series of meetings grew into a longer series, with many week-evening adjuncts, and with increasing interest, till now something like a permanent work is established there. The difficulties experienced in dealing with the civic authorities of the commune, who are strongly Socialistic and opposed to all Christian work, were vividly described. Such courage and zeal, however, as these Parisian friends show are not to be damped by difficulties, and the work goes on at this place. Many interesting particulars were given by Mr. Greig as to the work of the Mission in different parts of France, and specially as to the services held in the Salle in the Rue Royale, where the attendance in the Paris season is of a very remarkable type. Persons devoted to fashion and pleasure are present in goodly numbers, and the power of the Divine message in reaching the hearts of these careless ones was strikingly illustrated in some incidents related by the speaker. Much is made of good singing in the McAll meetings, and Mr. Greig remarked that the Mission hymn book had of itself proved a blessing to France that could not be estimated. He told of one young woman gifted with a very fine voice, who was destined for the high musical walks of Parisian opera, but who had cast aside all these prospects and is now devoting her gifts to singing the Gospel in the meetings. Altogether it was a recital to be most thankful for, as affording hope for blessed outcomes in the religious future of the neighbouring republic.

Warm testimony to the excellent and fruitful nature of the McAll Mission was afterwards given by Col. Morton and two French brethren present.

[The address of Thursday evening, the Bible Readings, and other afternoon gatherings will be reported in succeeding issues.]

Prophetic Conference, Clapham.

The fourteenth annual Prophetic Convention was held June 8, 9, and 10 in Conference Hall, 143, Clapham-road. The subjects taken by the speakers all bore testimony to the faithfulness of the prophetic parts of the Bible, while some of the speakers considered the time (not the exact date) of the Lord's second coming was revealed in the Holy Scriptures. Others held that it was not definitely fixed, but all were of one mind that it was near at hand. Some of the speakers also considered that only part of God's people would be taken when the Lord appeared in the air, while others believed that all the Church of God will be taken at that time. The interpretation of the "time, times and a half," mentioned in the Book of Daniel and in other parts of Scripture was very carefully explained by a diagram, and much evidence was adduced to show that this refers to the supremacy of the four kingdoms, Babylon, Medo-Persia, Greece, and Rome, lasting 1260 years; then follows another period of 1260 years in which Jerusalem shall be trodden down of the Gentiles. This also was shown to be near completion, and then will the Son of Man come. The conference was brought to a close by the administration of the Lord's Supper. During the meetings hymns were sweetly rendered by a choir from Stockwell Orphanage. S.

Keswick Convention, 1897.—Much blessing having in former years been received by missionaries attending the Keswick Convention, a fund has been started to aid those needing help in this way. Contributions will be gratefully received by Mrs. Dyce Alexander, Copsley Outwood, Red Hill, Surrey. Kindly respond early. Robert Wilson.

Broughton Grange, Cockermouth.

George Yard Mission.

For more than forty years Mr. Geo. Holland has carried on a blessed work for God in one of the most needy districts, socially and spiritually, of our great city. During that long period many happy changes have been witnessed in the condition of those brought under the influence of work in the Ragged School and Mission-room, which constitute the centre of multifarious agencies in operation almost every hour of the day, and all the week through. Some of the people once present at the meetings have been rescued from degradation and misery, and are now engaged in useful pursuits which are beneficial to themselves and to society. "Old boys" and girls once befriended by the Mission are now to be found all over the world, many having emigrated to distant colonies where they are doing well. A great many converts are engaged as Christian workers of various kinds. Where hearts have not been changed, such has been the influence of the Gospel that its restraining power has prevented many from entering upon a life of crime and vice.

Earl Compton presided over the forty-third annual meeting, held on Tuesday evening, 15th inst., in the large mission room, 87, High-street, Whitechapel, bright for the occasion with flowers, bunting, and happy faces. The report was read by the venerable and venerated superintendent, now fully restored from his serious illness of last year. It dealt with the details of more than thirty missionary agencies, having for their object the spiritual and temporal benefit of young and old, and constituted a record of continuous activities by Mr. Holland and his voluntary helpers to an extent which is really astonishing. The work has overflowed into Nonington Hall, Addiscombe, Surrey, where young girls, for the most part motherless, are trained and placed out in service. The need of extension is keenly felt, but it is difficult to obtain suitable premises for this purpose.

The improved condition of the poor through such agencies as this, as illustrated in the report just read, was occasion for an exhortation from the Chairman to hearty thanksgiving to God.

Rev. J. Draper (Rector of Whitechapel) had been able to work heart and soul, side by side with Mr. Geo. Holland, in Christ's vineyard. It was cheering to know that others were with us, waging the same war against ungodliness and indifference. Similar kindly testimony was borne by Rev. E. A. B. Sanders, a predecessor of Mr. Draper. Colonel MacGregor gratefully recognised God's benefits received in connection with this work, and took occasion to sound a Gospel note from that text.

Reminiscences of early work in connection with Mr. Holland, were given by Dr. Harry Guinness, to whom such experience had been a positive inspiration. Mr. T. A. Denny spoke very genially and with much appreciation concerning the work and the man who conducts it. Another note of praise came from Mr. W. H. Seagram, who also longed to see the west and east ends of our great city brought increasingly into loving Christian contact. Closing words of commendation followed from Mr. John Kirk and Rev. T. Hope Steen.

Ascot Races.—Mr. Sidford, of Bracknell, Berks again invited the Open-Air Mission workers to assist on the racecourse this year. The Gospel message has been scattered to the masses assembled, both by preaching and singing, and the distribution of booklets and gospels. Open-air meetings were also held in the village of Sunninghill.

Scripture Advertisements.—During recent weeks, the London daily and other papers have been giving currency to the Gospel message in the words of Holy Scripture. Striking in character, the announcements will, it is hoped, be blessed to many readers. In a collected form, the advertisements have been issued in a neat tract (9d. per hundred) by Mr. J. S. Dodington, 62, Upper-street, London, N. It is suggested that Christians in various parts of the country promote this method of testimony by having such advertisements inserted in provincial papers. Mr. Dodington writes to us: "The Roman Catholic and High Church papers have refused to accept the paragraphs; one manager imputed heresy; another, that the insertion would do harm; a third, that the Blessed Lady was ignored, also the saints, and works for the attainment of salvation. However, in about a dozen papers, from *The Times* downwards, the messages are running from day to day. Will you request the prayers of your readers on this special effort?"

Letters to the Editor.

"THE BIBLE IN THE TRAIN."

Dear Sir,—Mr. Moody thinks that if you carry a Bible under your arm through the street you are preaching a sermon. Would you not do the same if you let a Bible be seen in a train? I have seen on railway cars in America, metal racks with: "Bible: read and return," cast in the metal, and a Bible in the rack. Englishmen ought not to be ashamed of what the Queen truly said is "the secret of England's greatness."

George Brereton.

Los Angeles, California.

HOSPITAL VIVISECTION.

Dear Sir,—I should not have troubled you with any remarks with respect to the Prince of Wales's speech at Guy's Hospital if it were not for the recommendation to your readers to endorse the view put into the mouth of His Royal Highness as to the care taken by vivisectors to prevent suffering in the animals experimented on.

It is true that the Prince says he has made "careful inquiries," which, of course, we must respectfully accept. But of whom were those inquiries made? Admittedly of the authorities of the hospital in which he spoke, even of some of the gentlemen connected with the medical school of that otherwise benevolent institution. As well question Shylock about usury as ask a man holding licences to "dispense with anæsthetics," or to kill the animal when he has done torturing him, whether the ways of the vivisector are honourable and straightforward, and several of such I find to be on the staff of the said medical school. When the moral degradation of society is in question, it is not right to be half-hearted in dealing with such men.

It is only necessary to refer to a very recent Parliamentary Return dated June 1, 1897, in order to see the hollowness of the representations which they are accustomed to put forward. Amongst those who have aroused public indignation has been Dr. Klein (an official publicly employed by Government in making experiments on animals), because he plainly stated that he "had no regard at all to the sufferings of the animals." Was he, therefore, worse than the rest? By no means. The worst of all are those who pretend that animals have been efficiently anæsthetised, even when they know that the experiment itself would be vitiated and inconclusive if chloroform or ether was employed.

I forbear to send details of a shocking experiment recently performed in the medical school of Guy's Hospital, and published in *The Journal of Physiology*. But I will say that it amounted to the most dreadful torture; and that the report in that journal says not a word about anæsthetisation. If men take out, year after year, licences to dispense with anæsthetics, and then publish cases, without alluding to any means of annulling pain, I can only conclude that they are guilty of cruelty, and are condemned out of their own mouths.—Yours faithfully,

Edwd. Haughton, M.D.

Upper Norwood, S.E.

Sir,—I was surprised to read in your number of June 3, that you welcome the declaration of the Prince of Wales that animals are in a complete state of anæsthesia when operated on for experimental purposes, or, if they are not in this state, the experiment is then merely a hypodermic injection.

We would all welcome it, if it were true as regards the anæsthesia, which is not the case, for it is impossible to keep certain animals under complete anæsthesia for the whole length of a long experiment, and so curare is employed, which is not an anæsthetic.

This drug paralyses the nerve of motion, but does not lessen the power of feeling pain; rather it increases it. His Royal Highness has been misinformed.

In regard to the hypodermic injections, I cannot welcome the royal declarations. The pain caused by an injection may be very trivial in its inception, but consider the after-results and agony that follows when the wretched animal is inoculated with, let us say, cancer.

It seems to me that all these experiments on animals, leading as they do to experiments on hospital patients, are cruel, and therefore immoral, and that no plea that they are meant to benefit humanity (a matter on which grave doubt exists) can justify them.

One may not do evil that good may come, and vivisection is an evil of an advanced order. Lord Shaftesbury called it "an abominable sin."—Your faithful servant,

R. Somerville Wood, M.A.

Cromer Lodge, Elm Grove, Wimbledon.

["Sister Dora" and others write to the same effect. We are in entire agreement and sympathy with them.—Ed.]

The Indian Famine.

PATHETIC DETAILS.

In a communication received from a worker in connection with the Bethel Santhal Mission, some most touching cases are cited of the destitution and misery caused by the scarcity of food. The writer says:—

"It is really heartrending at times to see some of these people and hear their tale of misery. One poor boy, of about six years of age, brought me two fowls' eggs the other day for sale. I asked him what he would do with the pice (2 pice) I would give him for them, to which he said, 'I will purchase rice for my father, mother, two brothers, a sister, and myself. My father is very ill, and cannot work, or else he would come to you for work.' At first I disbelieved what this child told me, and thought he was saying this to get some more pice out of me. That two grown-up people and four children ranging from ten years to two years could subsist on two pice of rice (½ pound) was, I thought, impossible, so I gave the child the two pice and followed him to his house, and there I beheld a sight which I would never again like to see. The father was lying emaciated and in a state of exhaustion brought on by starvation; the mother in about the same condition, and one of the children I thought was in the last stage of starvation. Not a single pot or vessel in their house and hardly any clothes on their bodies. The man told me he had a number of brass pots in his house, but the great famine coming by had compelled him to part with them one by one, and now they had nothing else to do but lie down and die of starvation.

"I was told by some people that a woman and a child were very ill and dying under a tree about two and a-half miles from my station. I went off with my medicine chest to see what I could do. On my arrival at the tree the sight that met my eyes was enough to shake the stoutest heart. The child was dead in its mother's arms, and the poor woman was too far gone for any help on this earth to revive her. I did my utmost, both medically and physically, to revive the poor woman, but all to no purpose. She died about half an hour after my arrival, another of the many victims the famine has claimed in these parts. Every nook and corner on my station I have had to turn into a shelter for these famine-stricken people. I have had to go even as far as to give up my fowl house and hospital to shelter these poor people.

"To add to the misery existing here at present the rice merchants combined to close their shops and declined to sell rice to anyone till the prices went up, and the famine had become greater. I have been to those of the largest villages here and got the rice merchants together and gave them a talking to, telling them if they closed their shops God would send a great punishment on them. I have managed, through the grace of God, to get these men to keep their shops open up till now. One man tried to put every obstacle he could in my way to getting the others to keep their shops open; the other merchants got hold of him and told him if he did not open his shop within two hours they would out-caste him."

A. J. Meill.

Help can be sent to Pastor A. Haegert, Bethel Santhal Mission, *viâ* Jamtara, E.I.Ry., Santhal Pergunnahs, Bengal, India, who will send it on to me.

Our Christian College suffers in common with all other charitable institutions. Famine prices have sorely taxed our funds to provide for the boys we already had, and for many others we have been compelled to take into the boarding department. We are in great distress. On the one side are eighty odd boys to be provided for out of a depleted treasury; on the other are the frequent and earnest appeals of poor Christian people to take their children and care for them. Famine drives them in to seek for help from us. Almost daily we receive appeals from poor Christian people to take their children and provide for them. And it is not to be wondered at that there are so many. Most of this great ingathering into Church fellowship in Northern India the past eight or ten years, was from the poor downtrodden classes, and now that famine has come their children cry for bread.

Will you help us to care for these children whom the Lord has given us? We know, from an experience of seventeen years in mission service, most of which was spent in charge of boys' schools, that they will rise up some day in the spiritual strength your gifts and prayers brought them, and will go forth, a mighty host, to declare the Gospel of God in India.

C. L. Bare,

Principal Reid Christian College.

Lucknow, India.

Barbican Mission to the Jews

Among the well-established works for the evangelisation of Israel is the Barbican Mission, which, for several years past, has been under the direction of Prediger C. T. Lipshytz. For some time the work has been steadily expanding, and much spiritual fruit has been gathered through the labours of the missionary and his helpers. To know the work is to become interested in it, for it combines definite evangelical principles with methods that take shape and form from a thorough sympathy with the Jews in their prejudices and religious distress. While open discipleship is aimed at, great caution is exercised, so as not to tempt Jews to profess what they do not possess; and all the while efforts are put forth to befriend the Jews in the name of Christ, and show pity for them in their temporal need and spiritual hunger.

For the past six years the Mission has been domiciled at 33, Finsbury-square, E.C., a house that was kindly taken by a friend of the work for a period of seven years, rent and rates paid. This provision has gone a long way to promote the development of the work, and year by year the staff has grown and the number of supporters increased. The entire round of work, religious and social, has gone forward, and the director and his wife have experienced joys deeper and wider than all the anxieties incidental to maintaining the Mission.

In about a year's time the lease of the Mission House expires, and the committee under whose guidance the work proceeds has determined not to renew it, but that a home shall be sought in a district more distinctly Jewish and in a building more suited to the special requirements. This involves a great undertaking, but as the director has resolved to live and labour in the midst of his brethren in East London, it is felt that financial difficulties will be solved as the project takes shape. It is needful to build in order to secure such accommodation as is needed; and this will, it is felt, put the work on a more permanent basis, and provide conditions indispensable for future development. To purchase a site (there is one in view) and proceed with the building, at least £3000 is required. It is proposed to call the Mission House the "Gordon Calthrop Memorial," in remembrance of the good man who was for years president of the Mission, and helped it in many ways.

The director of the Mission has issued a booklet, in which he gives some account of the work and sets forth the present need. Copies may be had by addressing Herr Lipshytz, at 33, Finsbury-square, E.C.

Anti-Infidel Tract Enterprise.—Mr. W. R. Bradlaugh, of the Anti-Infidel Tract Enterprise, writes to say that, "At this season of the year, scarce a day passes but we receive a communication from some open-air worker or Christian working man, assailed by ungodly shop-mates, appealing for a free grant of our anti-infidel tracts to distribute, but we are now absolutely without funds. What are we to do? Will your kind readers therefore replenish the treasury of our 'Gratuitous Tract Distribution Fund,' which is considerably overdrawn, that we may be in a position to respond to the most pressing of these appeals? Every subscriber of 5s. will receive an assorted parcel of tracts, of the value of 10s." Any contributions will be thankfully received and acknowledged by Mr. Bradlaugh, 70, King's Cross Road, London.

THE EVANGELIST.

"Are we Born Again?"

AMONGST many interesting cases which came under my own observation whilst working in the inquiry meetings in connection with Mr. Moody's gatherings was that of two married couples, who in each case wished to be dealt with together rather than separately. One of the couples was a highly respectable mechanic and his wife, who were evidently deeply earnest inquirers, and just drank in the truth, seeming to keep step in their apprehension and grasp of Divine things, till at last they both expressed themselves as able fully to rejoice in the forgiveness of sins.

In their, as in every case in which I had the privilege of dealing with a soul, I took their address for my own private use, as well as on the card which each worker was required to fill in, and hand to the stewards. When the mission closed I began, wherever practicable, visiting the cases dealt with, and before long found my way to the home of this husband and wife. It was worth going some distance to get such a welcome as I received. The husband was at home and opened the door, and ushered me into a comfortable parlour where his wife was sitting, and exclaimed at once, "Oh! we are so glad to see you. We have been reading the third chapter of John's Gospel, and we do not know whether we were born again when we received the forgiveness of our sins, or whether it is something still more to be experienced."

How thankful I felt for the golden opportunity thus presented of opening the Word of God to these simple, honest souls, to whom it all comes as good news from a far country. An hour soon sped as we talked together, and our hearts did turn within us. Once or twice afterwards I heard from the good brother, telling me of the way in which God was continuing to bless and reach him, and then our different paths in life rendered it difficult to keep in touch, and we must wait for another meeting on the tideless, timeless shore of the better land.

In watering others we ourselves are watered, and whilst teaching others we are learning, and in nothing is this more true than in personal dealing with individuals; the sense of impotence casts one so entirely on God for the Holy Ghost's teaching, that that in itself is a blessing; and then the unveiling of the inner life of another soul, with all its sins and sorrows, is such a revelation of human nature; but more unspeakably precious than all is the insight into the wondrous application by the Holy Spirit of the Word of God, and the blood of Christ to each and every awakened soul, meeting the infinitely varied needs in as many varieties of ways.

"Not by might, nor by power, but by my Spirit, saith the Lord." L. T.

"When the Priest Fails."

ONCE in our wanderings in Oxfordshire villages we found a mother earnestly seeking the Lord, but so far in vain; the "priest," with his seven sacraments, etc., had failed her, and she had been praying for months for a message from the Lord to show her the way. As the simple story was told, the Spirit blessed the Word; she fell on her knees, and in simplest faith surrendered to the Lord. Later on we learned that one or more of her family were blessed by her testimony.

On another occasion a dying young woman was found almost in despair. The priest had come, but could give no help. Soon the story of the cross made her heart leap for joy, and in a few weeks she went home with "Thou art with me" for a parting testimony. Another remarkable case of the priest for years earnestly showing the sacraments as salvation to an earnest, anxious invalid, but, in her own words, "there was no peace in a dead Christ." "Jesus only" reached her ears one day, and long years of soul-winning service and victory have gladdened her heart.

Many years ago we were off our usual track in the Midlands, and were told that a great crowd had gathered in a village near to the consecration of a Roman Catholic church. It was the Lord's Day, and on reaching it we found a regular stream of people passing through the church to see the decorations, etc. We distributed Gospel papers and preached to the crowd, among whom we noticed nuns. On leaving it was remarked the outlook there was sad. Some seven years after we found ourselves again there. The priest had a nice house and most of the villages belonged to the Romish squire. Carefully visiting from house to house we found no Catholics except at the priest's, but instead some very earnest Christians. Apparently nearly every one read God's Word. No room for priests there.

After a hearty meeting we turned to leave, and in the last cottage found an old paralysed man. We were told he could not speak, but on repeating these favourite words loudly into his ear, "The precious blood of Christ," such a hearty "Yes" came.

Our Great High Priest never fails. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." T. S. Heley.

Wing.

"The Kingdom of God."

THE following collection of passages of Scripture on this, the great theme of evangelising both the converted and the unconverted, may be found helpful to an intelligent understanding of the scope of revelation on the above subject:—

Luke iv. 43.—The Kingdom of God was the subject of the proclamation by the Lord Jesus in his life, and also of his final instruction after his resurrection (Acts i. 3).

1 Cor. iv. 20.—This kingdom is not in word, but in power.

Rom. xiv. 17.—In its essential principles it consists in righteousness, and peace, and joy in the Holy Ghost.

Matt. v., vi., vii.—In these chapters, learners are comforted, encouraged, stimulated, warned. They are educated in mind, heart, and conscience. And the doctrine is brought to bear upon the daily life.

Ps. lxxii. and cxlv.—The Kingdom is set forth in these Psalms in its future glory and blessedness.

Matt. vi. 10.—The coming of the Kingdom is to be prayed for.

Matt. ix. 1-10.—A glimpse is afforded of the Kingdom as it will be in power through the coming Saviour-King.

Luke xxii. 16-18.—The Jews' Passover will yet be fulfilled in the Kingdom of God, and the fruit of the vine be partaken of.

Heb. xii. 28.—This Kingdom is permanent. Whatever there has been in past ages, there will be no further rebellion and fall.

John iii. 3-5.—To enter into it a birth from above is needed.

1 Cor. xv. 50.—Mere human nature cannot inherit it.

Matt. iii. 2.—Repentance in spirit and in conduct is the preliminary moral and practical preparation for it.

Matt. x. 24.—Trusting for happiness through possessing much, instead of trusting in God, is an obstacle of a most widespreading character to entering the Kingdom of God.

Matt. xxv. 34-40.—Here is a startling and awakening statement, not to be explained away, of the characteristics of the heirs of the Kingdom.

1 Cor. vi. 10.—The unrighteous, and the evil who remain unjustified, unsanctified, and uncleansed, shall not inherit it.

Acts xiv. 22.—Many tribulations are to be expected in the pathway by those that would live godly in Christ Jesus (2 Tim. iii. 12).

1 Cor. xv. 24, 25.—The Kingdom, when brought by the Son of God into a perfected condition, all other rule, authority, and power being abolished, all enemies subdued, and death itself destroyed, will be delivered up to God the Father.

2 Tim. iv. 18.—The above outline, to be from time to time filled up through the personal study of, perhaps, some readers, may be well closed by the quotation of the Apostle Paul's personal assurance and hope: "The Lord will deliver me from every evil work, and will save me unto his heavenly Kingdom. To whom be the glory unto the ages of the ages. James Van Sommer.

[We think these passages will become more intelligible as we discriminate between the present Kingdom or reign of God within, and the future manifestation of the Kingdom when the Lord Jesus comes in his glory.—Ed.

A Y.M.C.A. Reunion.

AN interesting gathering was held on Friday morning last at Exeter Hall, when Sir George Williams welcomed at breakfast a large company of foreign and colonial visitors, representing the Y.M.C.A. It was not a young men's gathering in point of years, for the company boasted more than a few veterans, some of whom were able to recall the founding of the Association and the meetings held in London during its earlier years.

Others—and to welcome these formed the *raison d'être* of the occasion—had come from India, Cape Colony, U.S.A., Canada, Australia, and elsewhere, each with a message of cordial greeting from brethren across the sea, which more than once during the proceedings gave voice to an expressed desire that a more intimate touch should be maintained between the home Association and those branches scattered over different parts of the world.

Needless to say, the genial host was Sir George himself, who characteristically expressed his gratification at the sight before him—men, old and young, met together in a bond of common sympathy and interest in this particular branch of the Lord's work. "The young men of the world for Christ!" he declared to be the standard under which they rallied; while Lord Kinnaird, sitting near by, would, he doubted not, adopt a similar watchword for young women. In happy vein Sir George called upon each delegate to rise as his name was called, putting now and then a pertinent question as to the sphere and outlook of the work represented by the one he was addressing.

Five-minute speeches followed from Lord Kinnaird, Sir John Kennaway, Canon Fleming, and Mr. Martin J. Sutton, followed by representatives of the Y.M.C.A.'s in the Australian, American, and African continents, the chief speaker being the Bishop of Newcastle (Australia). All the speeches were of the same description as he characterised his own — "of telegramic brevity"—but points were raised and testimonies borne which used to the best advantage the allotted time. As a father whose son had but recently travelled round the world, Mr. Sutton expressed his gratitude for the Y.M.C.A. through whose agency young men, strangers in a strange land, can meet with friends and advice which may prove of the highest service. It also came out that there is a good opening for a travelling secretary to organise new branches in S. Africa, Mr. Spriggs, of Cape Town, being mentioned as one whose experience eminently qualifies for the post, if funds can be raised to send him forth. There seemed good ground to hope that the suggestion will not fall on stony ground.

Another encouraging word was that from Prof. Armstrong, now of Montreal, who spoke warmly of the Students' Y.M.C.A. in that city as distinct from the general Y.M.C.A., although in perfect harmony with it.

There is little room to doubt that the interchange of thought and idea between these colonial brethren and our home-workers will prove of distinct benefit and instruction to both, as to the maintenance of efficient Christian service among the world's young men.

Obituary.

DR. BREMNER.

The death is announced of Dr. Bremner, whose name has of late been associated with a very promising mission work in South America. Dr. Bremner passed away on March 11, at Pasadena, Southern California, whither he had gone for a time out of the way of Canadian cold. Writing to a London friend, Mrs. Bremner says: "I think the work my husband undertook was too great for him. He did his best, and God will reward him. 'He doeth all things well.'"

MR. JOSEPH RUSTON.

By the departure of Mr. Joseph Ruston, J.P., D.L., of Monks Manor, Lincoln, the Free Church life of the city and county sustains a severe loss, and many religious and philanthropic efforts lose a sympathetic friend. By his connection with the great engineering firm of Ruston, Proctor, and Co., he exercised much commercial influence. He served the city in municipal affairs, and represented it in Parliament. His means and counsel were ever at disposal in helping the Newland Congregational Church, of which he was a member, with its well-directed mission agencies. He was a deacon of his church, and treasurer of the county association. Those Christians who knew him best loved him most, as a man of a deeply religious disposition, always ready to help such undertakings as his judgment approved.

International S.S. Lessons.

July 5.

THE PHILIPPIAN JAILER.—Acts xvi. 16-34.

THE path of life is not a monotonous plain, but hills and dales. After the sunshine comes the shower. After the Apostle's success in the conversion of Lydia, came stripes and imprisonment.

I. *The Cause of the Imprisonment* (16-21).—The girl was a slave, probably suffering from some brain affection. When wrought into a nervous condition she said things which were regarded as inspired, hence so valuable that she could only be owned by several masters as joint proprietors. She had probably heard something of the teaching of Paul, and this had impressed itself upon her. Hence her statement (17). Paul, annoyed at being followed daily by this semi-lunatic, commanded the spirit to come out of her. His strong personality calmed the girl and restored her deranged brain. The spirit was cast out. The masters brought Paul and Silas before the Court of Prætors. The charge was that they troubled the city by introducing a new religion (90, 21, customs), which was forbidden by Roman law.

When a man's pocket is touched, he easily hides himself behind religion. Supporters of the slave trade justified themselves from Scripture. Publicans charge temperance workers with interfering with the liberty of the individual. When Christ made the demons go from the man into the swine, and the swine, so possessed, ran into the sea, the owners "besought Him to depart out of their coast." Many cannot afford to have Christ, or the followers of Christ, in their midst, because it interferes with their trade or pleasures. It is sometimes very costly to be a Christian.

II. *The Imprisonment.*

Prætors' judgment was—Apostles tied to a post in the court (or market-place), and, being stripped, lashed with rods by the lictors—cruel men kept for that purpose. Then they were cast into the dungeon, lightless, foul, damp, and walls covered with fungi and insects (compare "Little Ease" in Tower of London, where many prisoners were driven mad with horror), feet in the stocks, and chains on wrists and neck. Surely enough to damp the ardour of any man. But

Stone walls do not a prison make,
For happiness dwells in the temple within,
And not in the outward estate.

They had a conscience void of offence. The Christian rises above his circumstances. "Your joy no man taketh away from you." They sang praises to God, and so set the keynote for all Christians. Years later the arena of the Roman amphitheatre resounded with the song of dying Christians. The roars of the wild beasts and the yells of the multitude were drowned by their praises. So Christ gives his followers triumph over all their troubles. We fret and fume over our small difficulties and disappointments. How much better to

Sing a hymn to Jesus.

The singing army conquers (witness the Puritan soldiers under Cromwell). Christians are not exempt from trouble, but though "Many are the afflictions of the righteous, yet the Lord delivereth him out of them all."

III. *The Results of the Imprisonment.*—It is difficult to believe that such suffering and ignominy could be ordained for good. Yet so it was. The jailer and his household would not have been converted, the proud officials humbled, and God glorified before the Philippians, had it not been for Paul's imprisonment. Cried the jailer, "Sirs, what must I do to be saved?" Not saved from the Prætors, for his prisoners were all safe; not saved from the earthquake, for that was past. He was thinking of the slave girl's cry, "These men are servants of the Most High God, which teach us the way of salvation." Paul's reply shows also the drift of the question (30). We all need to be saved from (*a*) *The burden of a guilty conscience.* All men feel this, and in every age people have tried to atone for their sins by sacrifice; this is the greatest grief of mankind. Christ lived and died to manifest the love of God. "Herein is love," and love "delighted to forgive." Christ proclaimed forgiveness to all who were repentant. (*b*) *The power of sin.* Evil habits bind us. We wish to be free to sin no more. Christ gives us his power. (*c*) *The punishment of sin.* "The wages of sin is death." Sin is poison, but by communion with Christ we grow strong in spirit resisting all evil. More, we shall, as we imbibe his spirit do his work, and "He that doeth the will of God abideth for ever."

After his conversion the jailer at once commenced to show Christian charity (33, 34). All around, in home and business, will see our Christianity in our conduct.

AMONG THE CHURCHES.

Church of England.

The Duchess of Somerset has laid the foundation-stone of a new church at Clapham Common.

Bishop Wilkinson has been inspecting sites for proposed new churches at Antwerp, Bonn, and Frankfort.

Canon Garry, for twenty-two years vicar of St. Mary's, Reading, has resigned owing to impaired health, and has accepted the vicarage of Moulsford, Berks.

A Russian Archbishop, Monsignor Anatalji, is on his way to England in order to further the idea of a *rapprochement* between the Anglican and Russian Churches.

Rev. G. Buchanan Ryley, formerly a Congregational minister, has been ordained by the Bishop of Rochester, and licensed to St. Mary's, Battersea, under Canon J. Erskine Clarke.

The Hon. and Rev. A. R. Parker, rector of Malpas, Cheshire, at the annual service attended by the village club, requested Rev. J. O. Morgans, Congregationalist minister, to read the lessons for the day, which he did.

Dr. Peacocke, Bishop of Meath, was recently enthroned as Archbishop of Dublin, in succession to the late Lord Plunket. Christ Church Cathedral, where the ceremony took place, was crowded by representatives of the various Protestant denominations.

A number of ministers of various denominations have accepted the invitation of the Council of the Home Reunion Society to a conversazione on July 14, to meet some of the American and colonial bishops who have come to England for the Lambeth Conference.

The Bishop of London, speaking at the annual meeting of the Lay Helpers' Association, said it would be a good thing if they could eliminate the clerical temper from the Church. The idea that the Church existed for the benefit of the clergy had not yet died out. The Church consisted of the laity, with the clergy as a guiding head.

The annual meetings in connection with the Church Missionary Society were held in Birmingham last week. At one of the gatherings Bishop Phillips told of the work in the Yoruba and Niger territories. At Lagos there is a self-supporting church, with eleven missionaries dependent on it. The evangelisation of the country is carried on mainly by the natives themselves, who, when they have been taught, go up the country and establish farms which become centres of Christian villages. They meet with persecution, not public but family, which is sometimes more than any official persecution could be. At another meeting Canon Sutton, who presided, read the report, which showed that £4537 3s. 4d. had been raised as compared with £2655 9s. 7d. in the preceding year.

Congregational.

A new Sunday-school room is being built for the church at Ramsbury, Wilts.

Rev. J. Ossian Davies, of Bournemouth, has commenced his ministry at Paddington Chapel.

At the Great Yarmouth Sunday-school anniversary, Rev. W. Heather, M.A., of Beccles, conducted the services, and the reports showed 700 scholars and a year of progressive work.

Alderman E. Spicer, J.P., one of the deacons of Emmanuel Church, Dulwich, is shortly leaving for Madagascar to join Rev. R. W. Thompson, to inquire into the state of things there.

For the past seventy years services at Corston have been held in a barn rented from Lord Radnor. His lordship has now given a site in the centre of the village, on which a new church is being built.

Rev. D. M. Jenkins has announced his intention of retiring from the pastorate of Craven-hill Church, Bayswater, where he has ministered for fourteen years. It is the only Congregational church that serves the large residential district lying between the Marylebone-road and Notting-hill.

Presiding on Thursday last at the 129th anniversary of Cheshunt College, Mr. Augustine Birrell, M.P., spoke of theologians as being in the very thick of the struggle of thought, and warned them they would have to take their part in the coming great controversy on sacerdotalism and the sacrifice of the mass.

The deacons and church members of Park Chapel, Crouch End, after congratulating their pastor, Rev. A. Rowland, on his recent election as chairman of the Congregational Union of England and Wales, gave their willing consent to such arrangements as would set him at liberty to fulfil the duties of the office.

The 250th anniversary of Walpole Church, Suffolk (Rev. D. L. Evans), has been celebrated. Walpole is one of the oldest Noncomformist churches in the county, an ancient record stating that "a confession of faith was made by the church at Walpole at their first settling down, 1647." The chapel is the oldest building of the kind in the county, and is a very quaint structure.

Rev. Dr. Simon, of the United College, Bradford, has concluded a very successful series of lectures in connection with the Bala-Bangor Independent College. The lectures have been followed with great interest by the students, neighbouring ministers, and laymen. Dr. Simon, in the course of his addresses, has dealt with the Israelites and their neighbours, with special reference to religious thought and life, criticism and the literature and history of Israel, the philosophy of inspiration and revelation, the traditions enshrined in the first two chapters of Genesis, evolution and the fall of man, how to approach the Bible, and the problem of the election of Israel.

Calls.—Rev. G. T. Coster, to Hessle Church, Hull; Rev. Rowland Mark, to Denton Church, Norfolk; Rev. J. Robinson, of Manchester, to Barry Dock.

Resignations.—Rev. Thos. Clifton, of Blyth; Rev. R. C. Hutchings, of Tonbridge; Rev. J. Johns, of Totnes.

Baptist.

The foundation-stones of a new Welsh chapel have been laid at Barry Dock.

Rev. Colin Chrystal, of Dunnington, has been elected president of Worcestershire Association.

Rev. W. A. Barker has preached farewell sermons at Brixham, where he has ministered for six years.

Rev. R. G. Fairbairn, B.A. (Salem Church, Cheltenham), has decided to decline the invitation to Downs Church, Clapton.

Pastor James L. Stanley has resigned the pastorate of Chatsworth-road Chapel, West Norwood, after five years' ministry.

Rev. John Thomas, M.A. (Liverpool) has received a cordial invitation to the pastorate of the church at St. Andrew's-street, Cambridge.

A new chapel has been opened at East Molesey. Rev. Wm Cuff (of Shoreditch Tabernacle) preached on the occasion. There is still a debt of about £460 on the building. The treasurer is Rev. Geo. Wright, 18, Gibbon-road, Kingston-on-Thames.

Mr. Herbert Williams, of Cardiff College, has been accepted for mission work at Agra, India, in association with Rev. Samuel Jones (B.M.S.).

The annual meetings of the Norfolk Association were held at Worstead. Rev. J. H. Shakespeare, of Norwich, spoke of the future of the Free Churches in a very hopeful manner.

Rev. E. Palgrave Davy (late Baptist missionary in Patna, North India) has accepted an invitation to become pastor at the Gorse-lane Church, Swansea, and will commence his ministry the first Sunday in July.

Mr. Horlick, M.A., of Edinburgh University, has been invited by the Missionary Society to take the temporary oversight of the work in Trinidad, Rev. R. E. Gammon being about to visit this country on furlough.

In his presidential address to Devon Association, Rev. A. G. Stock said it was the duty of Nonconformists to bring about a state of things by which children might be able to receive elementary education free from clerical and proselytising influence. The report showed 5973 members in the Sunday-schools are 10,788 children and 1103 teachers.

At the ninety-third annual meeting in connection with Rawdon College, Sir John Barran recalled the names of men who figured prominently in the denomination fifty years ago, and who did honour to the cause of Christ. Half a century ago the Baptist denomination in Yorkshire was not so strong as it is at present, but at that time there was an earnestness about its members which, he was afraid, had not been wholly sustained.

Highgate-road Church (Rev. James Stephens) reports a membership of 724, of whom eighty-five have been added during the past year, a net increase of thirty-one. Fifteen members are now engaged in missionary work in various parts of the world. The total contributions (exclusive of the pastor's fund) amounted to £1728, of which £897 was raised for incidental church expenses, £742 for foreign and continental missions, and £87 for home missions.

Resignation.—Rev. C. H. Watkins, Splott Church, Cardiff.

Methodist.

Foundation-stones have been laid of a new church at Ecclesfield.

Queen's-road Welsh Baptist Chapel, Llandudno, has been rented by the English Wesleyans.

A new church has been erected at West-end, Morecambe, at a cost of £6000. The building seats 914.

A handsome new Primitive Methodist Chapel, with class-rooms, is being erected at College Park, London, N.W.

It is decided to erect a new Primitive Methodist chapel and schoolroom in Crystal Palace-road, East Dulwich, at a cost of £2000.

The United Methodist mission work at Wenchow is enjoying substantial progress. During the past five years the church has quadrupled itself. At present there are seven circuits, containing in all sixty churches.

The new president of the Local Preachers' Mutual Aid Association is Mr. J. Wesley Walker, of Maidenhead. The association is in a prosperous condition, the benefit members now numbering 6293, an increase of 376 on last year.

At the London ministers' meeting last week Rev. Thomas Allen read a paper on "The Methodist Census for 1897." In 131 years, he said, Methodism had had no less than twenty-two decreases, and these had usually followed closely on periods of political strife.

The formation of the Methodist New Connexion at Leeds on August 9, 1797, is to be commemorated by representatives of the entire Church in that town on August 9 and 10 of this year. Each circuit will be asked to nominate representatives on the same basis as for the Conference, and hospitality will be provided.

At Portmadoc the North Wales Wesleyan Synod has discussed the proposal to unify the Principality under one synod. Mr. E. G. Jones, of Liverpool, proposed the adoption of the report made by the committee appointed by the British Conference. This was carried. It was decided that the assembly should be called "The Welsh Wesleyan Assembly of Wales," and should at first consist of twenty ministers and twenty laymen, elected by the North Wales synod, and ten ministers and ten laymen elected by the South Wales Synod, together with sundry specified officials.

Presbyterian.

The U.P. General Assembly of New South Wales have elected Rev. David Bruce, D.D., to the Moderator's Chair.

Rev. D. E. Jones, Bettws, will shortly start for the mission field in Lusha, India, for the Welsh Calvinistic Methodists.

The oldest Presbyterian minister in the United Kingdom is said to be Rev. J. L. Muirhead, of Wooler, Northumberland, who was ordained sixty-four years ago.

A great gathering, representative of the Church of Scotland, has been held in the island of Iona to celebrate the thirteenth centenary of the death of St. Columba.

Dr. Leitch, Moderator of the General Assembly in session at Belfast, has occupied the Chair of Biblical Criticism at Belfast since 1879. He is a Senator of the Royal University, from which he received the degree of Doctor of Literature.

Rev. Thomas Hughes, Welsh Calvinistic Methodist, Holyhead, is the oldest Nonconformist minister in Wales. He is ninety-five years of age, and has been preaching for seventy-three years, and is now preparing for a short preaching tour in South Wales.

Rev. G. Ellis, Rev. John Roberts, and Mr. R. Rowland are going out to South Africa, on behalf of the General Assembly of the Welsh Calvinistic Methodists, to consult the Welsh people in the various centres as to the best means of establishing three or four churches for the convenience of the Welsh residents there.

Calls.—Rev. Laurence M. Gibson, son of Dr. Monro Gibson, to St. Kilda's, Jarrow; Rev. David Eades, of Hastings, to Gateshead; Rev. W. Mackintosh, of Troon, to Elmswood, Belfast, U.P. church.

Fallen Asleep.

At Murston, Rev. ALEXANDER FREEMAN, for fifteen years rector of the parish, and rural dean of Sittingbourne, aged fifty-eight.—At Cranwell, near Sleaford, Rev. G. WHITE, vicar of the parish.—At Rhyl, Archdeacon HUGH JONES, the oldest clergyman in the diocese of St. Asaph.—Rev. DAVID MERSON, of Stamfordham.—Mr. JOHN HUDSON, the oldest Wesleyan local preacher in Castle Donnington circuit.—Mr. WM. GILBERT, a generous supporter of Ashbourne-road Wesleyan Church, Derby.—Mr. JAMES CLAYTON, of Chisworth, who had been connected with the Wesleyan Methodists for seventy-one years.—At the age of eighty-one, Mr. JOHN BUMSTEAD, of Cheadle, for more than thirty years superintendent of the Wesleyan Sunday-school.—Rev. E. C. K. BEARCROFT, vicar of Felmingham, Norfolk, formerly chaplain of the English Church, Boulogne.—At Hobart Town, Tasmania, Rev. S. IRONSIDE, for sixty years a minister among the Wesleyans.

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Famine in India—M., 10s.; J. G., £3 3s.; M. F. B. and E. A. W., £1 10s.; R. E. C., 10s.; M. F. M., 5s.; K. D., 6s.; Larard, £1; Reader of The Christian, £200; H. H., 1s.; Jeanie, 2s.; S. K. M., 5s.; Mrs. G., self-denial, 2s. 6d.; E. J. D., Bristol, 10s.; A. C., 3s.; Nurse, 10s.; Bessbrook Y.M.C.A., 10s.; J. F. W., 5s.; M. F. W., 2s. 6d.; A Sympathiser, 2s. 6d.; Kew, 10s.; G.W., £6 5s.; E. F., 10s.; For His Sake, 4s.; J. H., £3	220	6	6
Indian Famine (*Children, Mrs. Bruere*)—See page 15..	1	0	6
Indian Famine—See page 15..	0	7	6
Mission to Lepers, India, etc.—Of Thine Own	1	0	0
Veddahs of Ceylon (*Rev. J. West*)—Of Thine Own..	0	10	0
Indian Famine (*Zenana Bible and Medical Mission*)—M. D. C., £1; R. R., £1; A. B., £1; F. B. D., 2s. 6d.	3	2	6
Pundita Ramabai's Widows—E. W., £50; Ina, 10s.; Major W. T., £1; C. J. and E. B., £1; C. E. M., 10s.; M. G., 5s.; Of Thine Own, 10s.; (*Famine*) A. B., £1; E. T., 10s.; E. D., 10s.; A. L., 10s.; Part Collection, £5	61	5	0
Indian Famine, Mungelli (*Rev. E. M. Gordon*)—E. P..	0	5	0
Koi Mission Famine—A Nurse	1	0	0
Armenian Refugees (*Rev. F. B. Meyer*)—M. A.	0	2	0
Armenian Sufferers' Relief—For Jesus' Sake, £1; R. R., £1; E. J. B., 12s.	2	12	0
Moravian Missions—H. M. A. S.	1	0	0
American Methodist Mission, Aligarh—E. W., 10s.; (*Two Teachers for One Year*) Frances, £10	10	10	0
Dr. Griffith John's Work, China (*Native Helper*)—J. L. W.	10	0	0
Bishop Thoburn's Work, India (*Famine*)—C. K.	0	10	0
Baptist Missionary Society (*Famine*)—H. J. H.	0	2	0
North Africa Mission (*Mr. C.*)—M.	3	0	0
Christian Literature Society for China—A Sailor	1	0	0
Church Missionary Society—G. A. C., 10s.; (*Medical Missionary Work*) A. B., £1	1	10	0
Persecuted Stundists—A. B., £1; Of Thine Own, 10s.; (*Armenians*) Of Thine Own, 10s.	2	0	0
China Inland Mission—J. R..	2	0	0
Mr. and Mrs. Innes-Wright's Work, Nepaul—Miss S.	0	3	0
Boca Mission, Buenos Ayres—W. P. I..	1	0	0
St. Giles' Christian Mission—E. B., Lee, 5s.; (*Holiday Homes*) F. B. D., 2s. 6d.; (*Sick Poor*) Jubilee Thank-offering, £1 10s.	1	17	6
Royal National Mission Deep Sea Fishermen—Jubilee Thank-offering, £1; E. W., £10	11	0	0
Day in Country Fund—Woodbury, 5s.; Mrs. G. P., 10s.; E. T., 5s.; A. B. R. C., 10s.; J. R., £2; E. C., 2s. 6d.; D. A. and Son, 11s.; Mrs. C., 10s.; Eggs Sold, £1; F. A. V., 10s.; T. M., £1; Home, 2s.; (see page 15) 7s. 9d.	7	13	3
Dock Labourers' Mission (*Sick Children*)—C. S. S. P. P.	1	0	0
Mr. Fegan's Homes—S. T., 5s.; A. B. R. C., 10s.; J. R., £2	2	15	0
N.E. London Gospel Mission—M. S.	2	0	0
Liberator Sufferers' Relief—E. W.	10	0	0
Sermon-lane Mission—M. S.	3	3	0
Iron Room Mission, Shoreditch—M. S.	5	0	0
Scripture Gift Mission, Jubilee Distribution—D. E. O'C.	0	5	0
Friedenheim Home for Dying—E. W., £10; A. B., £1	11	0	0
Dr. Barnardo's Homes—A. B. R. C., 10s.; J. R., £2; T. M., £1; (*Emigration*) A. B., £1	4	10	0
Rev. J. W. Atkinson's Holiday Fund—M.	0	2	6
Marylebone Medical Mission—A. B.	1	0	0
London Medical Mission, Endell-street—A. B.	1	0	0
Ragged School Union (*Holiday Homes*)—A. B., £1; (*Uncle Tom's Cabin, Cripples' Bathing Machine*). See page 15, 4s.	1	4	0
Open Air Mission—A. B.	0	10	0
Working Men's Mission, New Cut—A. B.	0	10	0
Bristol Orphan Houses—J. R.	2	0	0
London Aged Christian Society—H. M. A. S.	1	1	0
Thames Church Mission—H. M. A. S.	0	10	0
Flower Girls' Mission—For Jesus' Sake	0	5	0
Soldiers' Institute, Portsmouth—For Jesus' Sake	0	2	6
Total	£432	2	3

[ADVERTISEMENTS.]

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Christian Succour to India (*Lord Radstock*).—S. D. H., £100.

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NOTES AND COMMENTS.

IMPORTANT information about the sad condition of the millions in the famine districts in India will be given by missionaries just returned from relief work, at the Conference Hall, Eccleston-street, London, S.W., on Tuesday, July 6, at 5 p.m.

Founder's Day, in connection with Dr. Barnardo's Homes, is fixed for July 10, and will be held at Stepney Causeway between 1 and 8 p.m., instead of at the Girls' Village, Ilford, as previously announced.

We are glad to hear that the British Chautauqua has the prospect of a large and representative gathering at Aberystwith this summer. Combining study with pleasure is apt to result in the study being entirely left out of account; but the educational side of this movement seems to be attracting a large number of Sunday-school teachers, who are keeping up their studies in Greek Testament and theology all through the year, and practically come to the summer school to compare notes. We have long felt that something of this kind has been needed to brighten the mental qualification of our teachers. May this be the genesis of other work in the same direction.

Now that flowers abound, the case of the poor in our great cities, who seldom get to the fields, and perhaps cannot contrive to cultivate a box of flowers or a single plant, should be remembered by us all. There should be a flower mission in every church, to which the congregation can send flowers every week. The influence of these beautiful works of God's hands upon sensitive natures is very great, and sensitive souls may be found as frequently among the poor as among the rich. Weary invalids, little children, tired fathers and worn-out mothers, all find a pleasure and a rest in the flowers. We cannot take the city into the country, but this is one of the ways in which we can bring into the city the garden and the field.

The thanksgivings so universally rendered on the Queen's Diamond Jubilee are doubly due for the extraordinary freedom from disaster and accident on the great day of rejoicing last week. It seems almost incredible that, in spite of the tremendous crowds lining the route, there were actually fewer admissions into the hospitals on that day than on an ordinary week day. The behaviour of the crowds was admirable; the spirit of brotherhood and courtesy prevailed everywhere. The charges at the police-courts were so few and trifling that even our magistrates could not refrain from gratified surprise. It is hard to say to whom more credit was due, the police or the public. Both behaved excellently well.

As the soldiery of the various conquered races passed in the Jubilee procession one was reminded of the ancient Roman triumphs, in which prisoners of war followed as witnesses to generals' prowess and power. But the striking difference was that these representative soldiers on Tuesday were cheered by the crowd as brothers and fellow-subjects. This is one mark of the Christian spirit which is acting as a leaven, and will one day make the whole world a broad, grand brotherhood, owning the Kingship of Jesus.

"One touch of nature makes the whole world kin." As the Queen drove along through the lines of cheering subjects there was a lump in many a throat that prevented effective voicing of its loyalty; but it was noticed that the aged Queen was experiencing the same emotion—the wistfulness of her tear-glistening eyes proclaimed eloquently her feelings. She is the same girl and woman these sixty years, and we thought of Mrs. Browning's pathetic poem, descriptive of the weeping girl when she was proclaimed Queen :—

> God bless thee, weeping Queen,
> With blessing more Divine;
> And fill with better love than earth's
> That tender heart of thine.
> That when the throne of earth shall be
> As low as graves brought down,
> A pierced hand may give to thee,
> The crown which angels shout to see,
> Thou wilt not weep
> To wear that heavenly crown.

There is one aspect of the occasion of which little notice has been taken by the newspapers, but it had not a little to do with the success and happiness of the great event. It was the absolute trust reposed in the people by the Royal House. The police and the volunteers who lined the streets on both sides were placed so widely apart that they obstructed no one's view of the Lady that all were so anxious to see; and little or no precaution for her personal safety seemed to have been taken. She trusted herself—as did her sons and daughters—to her people as to tried friends. Probably she is the only monarch who could dare to do so with absolute confidence. We are told that when she was a little girl she was always told to be trustful towards strangers. Our Queen has always been so with the British nation, and her reward on Tuesday week was to find herself surrounded with an affection and loyalty that would have been impossible otherwise. Trust breeds trust; faith and love are not far apart.

The daily papers spoke in very patronising tones of the loyalty manifested by Nonconformists on the Sunday before the Jubilee. The display at the Brompton Oratory was detailed in all its minute paraphernalia, but the hearty thanksgiving in the great mass of the Free Churches was passed over with a brief note, and in the later editions even that note was crowded out. Even the *Daily Chronicle*, which has been inconsolable on account of the non-representative character of the celebrations, could find but a very small space to record Free Church loyalty, and so left more than half Britain well-nigh unrepresented in its review of the day's thanksgiving.

Amid much fulsome and exaggerated rhetoric about our fleet that has been overcrowding the newspapers during the past few days, there was a wise and sobering word spoken by Mr. Joseph Cowen at Newcastle on Saturday last. In contrasting ancient and modern forms of civilisation, and asking whether our present empire would ever become a memory like that of Rome, he said that

> Modern civilisation consisted in the conquest of nature. It had enabled man to harness the elements to his use. We were girt by a zodiac of science which had confined space and lengthened life. But these magnificent achievements in the phenomenal universe were only valuable as they tended to moral amendment and mental elevation. Happiness was not in Board of Trade returns, nor in the returns of the steamboats we had launched, nor in the money we owned; but the test of civilisation was the men it produced.

This was Luther's touch-stone of national wealth—the number of good, wise, God-fearing citizens it contained.

We are so accustomed to abuse from foreign journalists, that it is refreshing to have a taste of the opposite in the Continental papers. The great object-lesson afforded by these celebrations, according to the Paris correspondent of *The Daily Telegraph*, is suggesting a multitude of reflections to foreigners generally. Never before was England's grandeur and union and power so completely realised abroad. A wonderful though peaceful victory has been gained over foreign prejudice, which will bear fruit in time to come. The Paris *Matin* bears a heartfelt tribute to the fact that

> The British nation has reached its present degree of prosperity by the exercise of the rarest qualities, the most practical and at the same time the most loyal intelligence, the most unremitting energy, and the most resourceful and at the same time the most deliberate activity of which history gives example.

And it concludes in these significant words :—

> The Imperial Jubilee is more the gratification of individual energy than the celebration of a date in British history, and it is a priceless lesson for the world.

So frank a tribute by a rival nation should make us humble rather than proud, and stimulate us to do all we can as a people to deserve this friendly meed of praise.

A Japanese journal reminds England of some things which should, at a time like the present, be prominently before her. The chief thing is that her greatness is not of her own making. She did not store for herself the coal and the iron that lie beneath her soil. She did not make her harbours, or bring to her shores the warm west wind. "She is the product of ages of human labour from Abraham and Homer downwards." Another salutary truth is that the "world demands from her a service which is her due." Privilege implies responsibility, and happily there is some sense of that fact, though not all that we could wish to see. The thanksgiving at the Jubilee was not unattended by confession of sin and prayer for grace to amend our lives. But we are glad to be called upon by an influential voice in the far East to attest our greatness by larger service to man.

While the Powers are laboriously working at the conditions of peace, the Sultan is at his old tricks in Thessaly. Trustworthy

witnesses state that it is being devastated from end to end, and that Larissa, except in the Turkish soldiers' quarters and the few houses of the native Mohammedans, is a city of the dead, all the household effects being confiscated by the officers and men towards their own private account. Those who profess a knowledge of the Sultan's real mind say he was never serious in making a demand for the re-cession of Thessaly, but had ulterior objects in view. What these are is now growing clear. He wished to lengthen out the negotiations till he had made that country unfit to be inhabited when the fugitive population returns. The only way to undo his work is to deduct from the war indemnity the value of the damage to crops and property that has been done; that may reach his susceptibilities. Will the Powers have the firmness to insist on this restitution to an innocent people?

We have long laboured under the impression that slavery was impossible in the British Empire. We have had beautiful stories told how that once a slave gets beneath the Union Jack, he is free. The flag is to him a veritable city of refuge. All this is shattered by the debate in the House of Commons on Thursday last, when the shocking charge was made against British officers of searching for fugitive slaves on a strip of the mainland opposite to Zanzibar, which is under "British influence," and returning them to their owners. The failure of the Government to deny it, however, establishes the indictment, and unless Mr. Balfour's promise to put an end to the practice is thoroughly and promptly kept, there will be a serious account to pay.

This is putting the hands of the clock back some sixty years. But we believe the sore has only been opened to be healed. It is not a question of political casuistry, but of simple human justice. We have long since settled what Mr. Curzon called the ethical part of the case, on which "he would not venture to say anything"—"the right of one man to possess another." Whatever foreign nations, Mohammedan or other, think and do, we will have nothing to say to such a claim except to denounce it; and that there should be men in our army to give it even a momentary support is a blot on our national fame.

Sir Alfred Milner, who was present in the Anglican Cathedral of Cape Town on the Sunday after his arrival, attended High Mass at the Roman Catholic Cathedral last Sunday. He will be present at the principal Dutch Reformed Church on Jubilee Day.

So says the *Times*; others of the dailies eulogise this "breadth of religious feeling." When a man spreads his religious feeling over too broad an area, it is generally but a very thin film at any given point. But probably it was his official interest rather than "religious feeling" that prompted Sir Alfred's movements, which therefore are robbed of any religious significance.

A new thing in parliamentary history has happened in Denmark. On the proposal of the Minister of Finance the Danish Parliament unanimously voted 2000 crowns for the use of the International Peace Bureau at Berne. The sum is not large, but it is in keeping with the income of a small state, and is altogether honourable to the motives which prompted the sending of it. Great states might copy this example, and be the better for it in every way. They have much to learn from their weaker and poorer neighbours, who are bending their energies to the solution of peaceful and useful problems, because they cannot command large means to be spent upon naval and military works. The last may be first and the first last, in such matters as these.

It is gratifying to find that the check to the Arbitration Movement from the American Senate is not likely to be very serious. There is a project for reviving the treaty at a near date. President McKinley is known to be enthusiastic in its favour, and in an interview with a newspaper correspondent a few days ago, Mr. Chauncey Depew, who is a leader of American opinion, has expressed his confident expectation that the present administration will not be satisfied till it is finally ratified.

Now is the time for every Christian who lives under the Stars and Stripes to do his uttermost to bind two of the mightiest nations in a bond that shall never be broken. On our side we trust that there will be no reluctance to enter into negotiations, and no coldness which will be daunted by a little difficulty. It was said with regard to the late unfortunate treaty, that we entered into it to oblige the United States; we believe that this country had even a higher motive than that, and on such a motive we must act again. To make the mother and daughter perpetual friends is a result which is worthy of great exertion and self-denial.

In a very strongly-worded pamphlet, entitled "Is not this the Blood of Men?" (*Kelly*), Rev. Mark Guy Pearse re-tells the oft-told story of our national degeneration caused by alcoholic drinks and of our black responsibility for the ruin, through drink, of other and weaker peoples. We think the statement that "the world would be better off to-day if there were no England" is extreme and unprovable; but we are heart and soul with Mr. Pearse in his appeal to Christians to have no parley with this giant wrong in all its forms. Our nation cannot live on the memory of its past progress. Unless we purge ourselves of the cancers that are sapping the national strength, our children's children may be heirs of a very different state of things at the end of another sixty years.

There are estimated to be in London to-day some 400,000 people—equal to the whole population of Leeds—who are "one room" tenants. Mr. Chas. Booth in his latest volume of statistics of "How the Poor Live" points out that this evil occasions "an appalling amount of discomfort," and he might have added, *of vice*. Lord Shaftesbury used to say that, so far as his observation went, the one-room system too frequently meant the one-bed system, and that neither philanthropy nor religion could avail for the people if their home-life were not improved. A determined and persistent attack on this evil is an imperative necessity. It will need courage and resource to remove it.

There is no colony like Natal for the success with which it is solving the "native" question. According to the Premier, Mr. Escombe, the number of natives has increased since the time when self-government was granted, from 90,000 to 500,000. This is the result of sanitation, cheap food, and attention to all that helps to lengthen life and increase comfort. The natives possess absolute security of life and property. The laws are administered impartially, and, last but not least, the sale of liquor to the natives is absolutely prohibited, and more, the prohibition is strictly enforced. The outcome of this wise and humane treatment is a contented people and a perfectly orderly colony, though there are in it but 80,000 whites to half-a-million blacks. Here is an example that might well be followed in other colonies and countries.

The Chinese translation for Amen is beautiful and expressive—"My heart wishes it to be exactly so." Oh, that the hearts of God's children might cry one continual "Amen" to all his glorious will! What friction, and restlessness, and wearying care we let into our lives because we fail in this. What abundance of peace we might have if we accepted everything as it comes from a loving Father's hand.

But how often we are unable to say "Amen" to God's daily leading and choosing for us. Our hearts do not wish it to be exactly so, but desire something very different. But He has the plan of life marked out for us, which can only be realised as we are willing to be "workers together with Him," and not hindering or frustrating by self-will, but rejoicing that "He knoweth the way that I take, and when He hath tried me I shall come forth as gold."

Amen! It is the song around the Throne (Rev. v. 14; xix. 4). All life's mysteries over, the lessons learnt, the children at home. No more with weary feet, no more tears, stumbling in the wilderness, nor pain; "the former things" will have "passed away."

Principal Fairbairn says that the fatal weakness of the Evangelical party has consisted in their running religion down to mere individualism. It is its weakness no doubt. To get each soul brought into a certain condition, and there leave it, has been the chief or only end. The great public work which could be achieved by the united efforts of Christian men has been deprecated as worldly by many who also discourage any utterance or action on the part of the Church in relation to great national sins; "feeling will be excited, politics will interfere." But all shades of politics in the Church should combine against a wrong. And they would, only that some of them are afraid of appearing disloyal to the government in power at the time, which may represent their views generally. But there are occasions when Christian men should be above governments, and governments ought to know that their Christian supporters will put conscience before party.

If Nelson's latest biographer could write truthfully of him in the following strain, as no doubt he could—"Duty, not ease; honour, not gain; the ideal, not the material; such, not indeed without frailty and blemish, were ever Nelson's motives"—much more ought this to be true of every Christian who serves the Lord Christ. Only he ought to go beyond these, and add love to his motives; indeed, it ought to be love prompting to duty, to honour, to the ideal. Love of country can do much, love of the Saviour can do infinitely more and better.

The Church of Christ is a fighting force, constituted for the purpose of attacking sin in all its strongholds. This is a Divine idea, all too faintly realised. The tendency of human nature is to settle down in contentment and comfort to enjoy what it has, rather than to contend against sin. Trouble, strain, and, above all, contention are disagreeable. Jeremiah complainingly inquired of God why He had made him "a man of strife." Only the constraining love of Christ can sweeten the bitter, and the supreme importance of saving a soul from death cause the difficulties to diminish. Only in proportion as the Church is active and aggressive can she live and grow.

Remarkable Awakening

Among the Zulus of Natal.

AT Mr. Spencer Walton's invitation I undertake to give a brief account of the remarkable work of grace which has been going on for some months past on the mission stations under my charge, and has since spread to other stations. I may say that at this time last year when I was making out my annual report to our home society, much as I wanted to put in something encouraging, I could hardly see a ray of light in the cloud that seemed to overshadow us. But this was only the darkest time, which is said always to precede the dawn. I think God had been preparing the people and missionary for it in various ways. For one thing the scourge of locusts, which had destroyed the food of the natives for two seasons, had been taken by many as a judgment of God for their sins.

Then there was the rinderpest threatening to come in at almost any day. The missionaries also had been quickened by the "Keswick" convention held at Durban last year, and subsequent contact with one of the speakers at that convention, viz., Rev. Walter Searle. So there were in many ways the signs of a shower. An early morning prayer meeting had been begun on this station, which was surprisingly well attended for the time of the day, and deep feeling was manifest. Now just at this time, God sent one of his prophets to us in the person of Elder George Weaver, from America. At the invitation of friends at Mapamulo he began holding meetings at that place, and although he at first attempted to preach without interpretation, and there were very few who understood him, yet it was evident that the Spirit of God was present from the start, and after a few days, as he began to have his sermons interpreted, the revival took hold of the people with great power. It was especially characterised by great grief for sin, confession and restitution, and the forsaking of sinful habits and customs. At one time the feeling reached such a pitch that the meeting was kept up all night long and all the following day. In this meeting

ONE GIRL FELL INTO A TRANCE,

and, when she came to herself, she not only confessed her own sins, which were many, but uncovered the sins of many in the church, which God had revealed, and which were for the most part subsequently confirmed by the confessions of the persons themselves. Many laid aside snuff, pipes, heathen medicines, and ornaments. Two heathen men cut off their head rings. Many would have about as soon have consented to have had their heads taken off, as it is a mark of rank and honour among the men. One man confessed to a murder.

All this was at Mapamulo. But a similar work had begun at Umvoti, another station under my charge. After a time, Brother Weaver came down and gave a renewed impetus to the work. Here again we saw the same manifestations of Divine power. The second morning a girl fell down speechless, and we laboured with her for about four hours, when she found her speech, and confessed a great and disgraceful crime. The following night we were awakened about two o'clock by crying and groaning, and soon we were called up. We went out and found a man under deep conviction, and we conversed with him about two hours till he apparently got peace.

We only stopped about a week in Zululand, but when we came back we brought back with us fifteen snuff boxes, one hemp horn, three pipes, three bottles of heathen medicines, and some money, all of which had been confessed and renounced in the meetings. One old woman claimed to have had her appetite for tobacco taken away from her in a remarkable manner. Another was healed of a serpent bite in answer to prayer. A witch doctor confessed his deeds, and promised to give up his evil practices.

In a short time after this, Elder Weaver was invited to Inanda, and here again there was the same marvellous manifestation of Divine power. It was not only among the natives, but, Brother Weaver staying on to our semi-annual meeting, nearly all of our missionaries received blessings, characterised by deep heart searching and confession of sin. As it has been said again and again no meeting in our mission was ever known like it, or could begin to compare with it.

From Inanda Brother Weaver went to Isidumbini, and thence he was called home again to America. But the revival did not stop, as so many do when the great revivalist has gone. It went on in many places with even greater power than before. From Inanda it went to Adams, where is the boys' school, and they, being aroused, carried it to Imfumi and to other out-stations.

Not only the boys but many girls and even children were used of God to spread this new salvation, as it was by many called. It was carried up to Table Mountain (Natal) where there was a wonderful work done, notwithstanding most violent opposition from the adversary and some of his minions.

As this account must be brief, I may not go any farther, but let me give here a

SUMMARY OF SOME OF THE RESULTS.

1. First great spiritual blessing to the missionaries. Many of us have come into deeper experience than we have ever known before, and have come to realise the truth of doctrines which we have held before more as theory than as actual experience.

2. Increased number of meetings. On some of the stations there have been as many as ten meetings a week, kept up now for over six months.

3. Increased attendance. Notwithstanding the greater number of meetings the attendance is much better, and the interest deeper than when there were fewer meetings, and at the present time there seems to be no flagging in interest.

4. Peace and harmony in the Church, long-standing feuds and quarrels having been made up. In many cases these were made up simply by gathering together and continuing in prayer till God gave them to see eye to eye.

5. Increased contributions, notwithstanding the almost total loss of crops. Many have gone away to Johannesburg and other towns to earn money that they might have something to give.

6. Large additions to the church and the restoration of backsliders.

With all this that is good, I do not overlook the fact that while the Spirit of God has been with us, the devil has been present also. Never in my life have I seen such exhibitions of his power both in violent opposition and even counterfeiting the experiences of some who have received the blessing. Nevertheless, we exclaim,

Oh that men would praise the Lord for his goodness,
For his wonderful works to the children of men.

W. C. Wilcox,
American Board of Missions.

Students' Summer Conference.—Rev. Dr. Bruce, vicar of St. Nicholas, Durham, appeals for help to enable Divinity students at Durham to attend the Students' Summer Conference at Curbar, Derbyshire, from July 21 to August 2. He will be glad to receive any contributions sent to him.

World-wide Evangelisation

IN MEMORIAM.—REGINALD RADCLIFFE.

ABOUT four months ago Christian friends were invited to join a Union to pray for the advancement of our Lord's kingdom throughout the whole world without restricting the members of the Union to time or place. The following friends, among others, signified their approval of the Union, and desired their names to be added to it:—Mr. George Müller, of Bristol; Mr. Peter Terry, of Hornsey, London, N.; Mr. James E. Mathieson, Ladbroke-grove, London, W.; Mr. Martin Hope Sutton, Reading; Rev. J. Hudson Taylor, of the China Inland Mission; and Mr. R. C. Morgan, Editor of The Christian.

From many far-away places come warm and loving acceptances of this invitation, and it might be interesting to the members to hear that the chain of prayer thus formed almost surrounds the globe. If the members of this Union will open the map of the world and put their finger on Matsaye Idyamo, Japan; Chefoo, China; Yatong, Tibet; Melbourne, Australia; Port Elizabeth, Cape Colony; W.C. Africa; Para, Brazils; Los Angeles, California; Morristown, New Jersey, U.S.A.; Manitoba, Buffalo Springs; and Toronto, Canada; Brighton, Mass., U.S.A.; New York City; then crossing the Atlantic to the continent of Europe—touch at Wasa far north in Finland, and turning southwards pause for a moment at Christiansand, Norway, Copenhagen, Berlin, Paris, Nyon, and Marseilles—they may realise that a cloud of prayer is ascending to heaven from all these places so scattered and yet brought so nigh by the precious blood of Jesus.

Our own country, too, is well represented in Cambridge by Trinity College, Girton College, Christ's College, and Clare College; in Oxford by the S.V.M.U.; also by Bala College, Wales; Queen Margaret's College, Glasgow; Trinity College, Dublin; Presbyterian College, Belfast; the University, Liverpool; and by many individual friends in Ireland. Such centres of work in London as the Church Missionary Society, the Home of Industry, the Welcome Home, the Bridge of Hope, the Mildmay Medical Mission have also furnished members. It would take too much space even to name the towns in England and Scotland that are represented. Scattered far and wide on earth our trysting place is at Jesus' feet. Let us be found often there not for ourselves only but for all nations and kindreds, peoples and tongues.

Miss Annie Taylor, in a letter from Yatong, Tibet, accepting membership in this Prayer Union, said:—

My Dear Mrs. Reginald Radcliffe,—Thank you very much for the "World-wide Evangelisation Prayer Union Card." I am very glad indeed to join the union. The evangelisation of the world is but the duty of the Church. It was your beloved husband who wrote to me advising me to take a band of women and to trade. I feared at the time, and so did the friends in England, that women would not stand the "roughing it," but God-sent women will do so. I praise Him that He is now sending women for the work. By trading we are able to live in peace in Thibet, and speak to those who come about us. Will you join us in prayer for the conversion of souls here? There is a spirit of inquiry among the people, and they gladly take the Gospels, etc., in Tibetan, which are given them. Their prejudices, too, are very much broken down, so that whereas when I came only a few would come near me, now the people come in and out of the house freely. The chiefs will sit by the hour telling me the news of what goes on in other parts of Tibet. We are believing for great things soon, and an entrance for the Gospel into the interior. We hear that the Chinese and Tibetan officials are on their way here to make further arrangements. But we are sorely in need of more workers to be ready to go in and evangelise this corner of the world. No day passes without our praying unitedly that the Gospel may be carried to every part of the world, and we shall be glad to think we are uniting with so many in this petition.

Those Christians whose hearts God has enlarged to pray for world-wide evangelisation would be welcomed to this Union if they would kindly send their addresses to Mrs. Reginald Radcliffe, Inglewood, Waterloo, Liverpool.

English Work in Calcutta.—The Union Church in Dharmtala is one of the brightest centres of evangelical activity in the Indian metropolis, under the direction of Mr. and Mrs. Brockway, of the L.M.S. But the growing demands of the English work upon Mrs. Brockway are withdrawing her from the Bengali work on which her heart is set, and she is very desirous of finding a lady who could return with her in October, after nearly a year of sickness in England as a deaconess, relieving her of much of the English work. Any lady with a small income of her own, who would share the home of Mrs. Brockway may communicate with her at Prospect House, Pitlochry, Scotland.

The Conflict of Paul's Life.

Acts xv. Gal. ii.

By Rev. F. B. MEYER, B.A.

IN the separation of Abraham from country, kindred, and father's house, the story of his people was foreshadowed. As Balaam under the inspiration of the Almighty, said, Lo, it is a people that dwell alone, and shall not be reckoned among the nations. Their dress, rites, customs, and religious habits were carefully and expressly determined to accentuate their separation, that, being withdrawn from the influence of surrounding nations, they might be fitted to receive, keep, and transmit the knowledge of God. In no other way could they have borne the precious deposit entrusted to them down the centuries, and maintained their unbroken witness to the unity, spirituality, and holiness of God. Not otherwise could they have become the religious poets, prophets, and teachers of mankind.

The laws of separation were so rigid that Peter did not scruple to remind Cornelius and his friends of the risk he ran in crossing the threshold of a Gentile's house, although his host was a man of high rank, of irreproachable character, and well reported of by all the nation of the Jews. And when Peter was come up to Jerusalem, even his fellow-believers, who were of the circumcision, found grievous fault with him: "They contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." The law of commandments, contained in ordinances, some of them ordained through Moses, and many superadded by successive generations of doctors and rabbis, stood like a middle wall of partition between Jew and Gentile.

All these barriers and restrictions were represented in the initial act of Judaism, the rite of circumcision, the importance of which had been magnified to a most preposterous extent. It was affirmed by one rabbi that, but for circumcision, heaven and earth could not exist; and by another, that it was equivalent to all the commandments of the law. It was counted more desirable for a Gentile to submit to this rite, than to obey all the affirmative precepts of Moses, or to love God and his neighbour. Rabbis taught that Adam, Noah, Jacob, Joseph, Moses, Balaam, had all been born circumcised; and that subsequently the rite was under the special and peculiar charge of the great prophet Elijah, who was always at hand to see to its due observance.

THE RIGOUR OF THESE OBSERVANCES

was heavy enough in Jerusalem. Peter did not scruple to call them a yoke, which neither their fathers nor they had been able to bear. But in foreign parts, amid great Gentile communities, with whom the Jews were constantly engaged in commerce, it became customary to relax the stringency of the bonds of Judaism, though always maintaining circumcision, the intermarriage of Jew with Jew, and that particular method of preparing animal flesh for food which is still in vogue amongst Jews. It was clear, therefore, that any innovation which Christianity might introduce into Judaism would be more likely to reveal itself at a distance from Jerusalem, where it would not be instantly repressed by the unbending conservative sentiment so strongly entrenched in the metropolis of the national faith. We are not surprised, therefore, that Antioch became the scene of that forward movement, led by Barnabas and Paul, which consisted in openly welcoming Gentile converts into the Christian community, without insisting on their previous conformity to the venerable rite of circumcision.

It was a great advance. Hitherto, especially in Judæa, the Christians were regarded by the people as a Jewish sect; and so long as they were prepared to attend the Temple services, conform to the regulations, and maintain the institutions of Judaism, their belief in Jesus, as the long-promised Messiah, was regarded as a peculiarity which might be condoned and winked at. It was permissible that they should meet in the Love-Feast, so long as they did not forsake the Temple; they might pray to Jesus as God, if they acted in all other respects as devout Jews. But if this rule had been universally maintained, Christianity, like a stream in a marshy land, would have speedily been lost to view. After a few brief years it would have been indistinguishable. And Judaism, with its intolerable burden and exaggerations, would have stood forth among men as the only representative of the purest faith which had ever visited our world. The world of the Gentiles would have been hopelessly alienated; the coming of the Kingdom of God would have been put back for centuries, even if it had ever emerged from the stifling conditions of its cradle.

All this, however, was prevented by the policy to which Barnabas and Saul were led, partly by the exigencies of the case, yet solely by the guidance of the Spirit of God, who had revealed to one of them at least the great truth that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel. In the Epistle to the Galatians (ii. 4, 12) we have a pleasant glimpse of the liberty which the converts in Antioch had in Christ Jesus.

CIRCUMCISED AND UNCIRCUMCISED JOINED

in the common exercises of Christian fellowship. They ate together without question, and even Peter, when on a visit to Antioch, was so charmed with the godly simplicity and beauty of their communion, that he joined freely with them, and partook of their love-feasts and common meals.

The strong conservative party at Jerusalem, however, on hearing these tidings, was ill at ease. They saw that if this principle were allowed to be universal, it would undermine their authority, and eventually rend the religious supremacy over the hearts of men from their grasp. They could not brook the thought that circumcision might fall into disuse, and that the deep spiritual teaching of Moses might become common coin for the handling of Gentile fingers. They therefore, as the first step, sent down false brethren, who were privily brought in, and came to spy out the liberty which the church at Antioch practised. Then, when they were assured of the facts, certain men came down from Judæa, and taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved."

It was a great crisis, and was the breaking out of a controversy which embittered many succeeding years in the Apostle's life. But it led to some of his his noblest Epistles, and to his exposition of the principles of the Gospel with unrivalled clearness and beauty. For a considerable time the conflict raged in the church at Antioch; but it was finally decided that Paul and Barnabas, and certain others with them, should go up to Jerusalem to consult the apostles and elders about this question.

They travelled slowly through Phœnicia and Samaria, declaring the conversion of the Gentiles in each of the little Christian communities on their route, until they reached Jerusalem, where, in

A GREAT MISSIONARY CONVOCATION,

they told all things that God had done with them, that is, in co-operation and fellowship with them, as though by blessing them the living Christ were Himself implicated in the methods they had adopted. But their statements were interrupted by the uprising of certain of the sect of the Pharisees that believed, and the heated interjection of the reiterated statement, "It is needful to circumcise them, and to keep the law of Moses."

Again a special meeting was summoned: in which there was much questioning. Then Peter arose, and said, "This matter was settled in my judgment by God Himself, when in the house of Cornelius the Holy Spirit descended on uncircumcised Gentiles, as on us at the beginning; and as He made no distinction, why should we?"

Then Barnabas and Paul repeated their wondrous story, this time laying emphasis on the fact that they were only the instruments through whom God wrought, and showed how greatly the Gentiles had been blessed, and were being blessed, altogether apart from circumcision. And

JAMES SUMMED UP THE WHOLE DEBATE

by enumerating some three or four minor points on which he thought it well to insist, for the right ordering of the young communities; but he did not mention circumcision among them, nor insist on obedience to the Mosaic and Levitical institutions. To him the apostles and elders agreed.

This unanimity between the leading Apostles, and the two Evangelists, who were the cause of the whole controversy, may have been due to the private interview which Paul had sought with them, and which many commentators allocate to this period (Gal. ii. 2, &c.) He tells us that he went up by revelation, as though there were strong spiritual pressure exerted on him; and when he reached Jerusalem he laid before them who were of repute the Gospel he was preaching among the Gentiles, lest he were running in vain. But to his great satisfaction, they did not comment adversely upon his statements, nor insist upon Titus, a young Greek, being circumcised; and they even went so far as to recognise that the Gospel of the uncircumcision had been entrusted to him, giving him and Barnabas the right hand of fellowship, that they should go unto the Gentiles, as themselves unto the circumcision.

THE POWER OF THE RISEN JESUS

was so mightily in his servants, that there was no gainsaying their vocation.

The Pharisee party was defeated, and a decree signed in the sense of James's address; but from that moment a relentless war broke out, which followed the Apostle for the next ten years of his life, and cost him many bitter tears. Every church he planted was visited by the emissaries of his virulent opponents, who were not content with insisting on the necessity of circumcision, but asserted that Paul was no Apostle, because he had only seen Christ in vision, and had never companied with Him during the days of his flesh. They traduced his personal character, misrepresented his reluctance to take the gifts of his converts, dwelt with cruel animosity upon his personal defects, and in many cases succeeded in alienating the love and loyalty of his converts.

By prayers and tears, by arguments and persuasions, by threatenings and expostulations, the heroic lion-heart fought the good fight to the end; and, if we may judge from the tone of his later Epistles, he was permitted to see the close of the controversy, in which it was determined once for all that the new wine of Christianity should not be poured into the

WORN-OUT BOTTLE-SKINS OF JUDAISM.

If the conditions of justification are now clearly defined as repentance towards God and faith in our Lord Jesus Christ; if salvation is as free as the flowers of spring in the air of heaven; if we are able to stand fast in the freedom with which Christ has made us free; if we may preach to all and any that those who believe are justified from all things—it is due to the unflinching courage with which the great Apostle of the Gentiles contended for the faith once delivered to the saints.

Sailors' Rest, Dunkerque.—We have now a Mission hall, two comfortable reading rooms, and a temperance coffee-bar Our staff consists of an English assistant, who visits the ships daily, and a young Swede who labours among the Scandinavians on Sunday afternoon. A Scandinavian service is held in the evening; there is a meeting for British seamen at which the help of any Christian officer who may be in port is gladly accepted. There are also meetings during the week. The work is supported by voluntary contributions. This year there is a serious deficit. Contributions will be thankfully received. (Mrs.) A. Stewart Mackenzie.

Sailors' Rest, Dunkerque, France.

Kairouan, the Holy City.

KAIROUAN the Holy, for twelve hundred years hermetically sealed to the polluting foot of Jew, Christian, or Pagan, has been opened by French troops; to remind the world of the ultimate triumph of the Cross over the Crescent, and the omnipotence of the arm of the lowly Nazarene. This beautiful Eastern city was built by the warrior Okbah 671 A.D., in the midst of a large inland plain about thirty-seven miles from our present station of Susa.

Popular tradition says that at the time when, flushed with his victories over the Christian armies, and laden with rich booty, he came to this heaven-directed spot, under the spurs of the Atlas range, it was covered with dense forest, and full of wild beasts and serpents; but, nothing daunted, he adjured them in the name of the omnipotent Allah to begone, upon which they fled in terror, leaving the believers in safety to build the city, which until recently was second in sanctity to Mecca, the birth-place of the False Prophet.

On entering the city one is impressed with the religious air about everything and everybody; on arches and doorways, on marble pillars or rude masonry, is written or carved some portion of the Koran, while around the exterior of many of the mosques appears in plaster relief the Mohammedan formula, "There is no God but God, and Mohammed is his prophet." Eighty-five mosques and ninety schools, some large and beautiful, other insignificant and dirty, are used for the training o students in the Koran, the Hadeeth (traditions o Mohammed) and the commentaries, which embrace n the judgment of "the faithful," about al one need to know in this world. Of the mos ques, the grand mosque is exceedingly handsome consisting of a large outer court, the interior of the mosque proper, and a lofty minaret.

The place is the depository of the remains of North African architecture, Christian and Pagan and as one gazes upon the five hundred massive pillars of marble supporting the colonnade of the outer court, and the interior of the mosque, many of them exquisite gems of art, the mind runs back to the time when the land was filled with beautiful Christian churches, echoing the burning words of Tertullian and Cyprian, producing such martyrs as Perpetua and Felicitas, but alas! having left their first love, their candlestick was removed out of its place. And what was the first step in this declension?

SPLITTING THEOLOGICAL HAIRS

while the surrounding millions of heathens were perishing, as Bishop Wilberforce truly says: "The North African Church was swept away because it was never a missionary church," and can we truly say that we are a missionary Church in proportion to our capabilities and responsibilities? In the light of the history of the North African Church it is not a question to be lightly put aside.

Walking through the hot and dusty streets of the city, and with many heartburnings in ruminating over the departed glory of Israel, I felt a strong compulsion to lift up my heart in prayer to the Lord of the harvest, that He would thrust forth more labourers into this portion of the harvest field, and to open to us that day some door of usefulness and blessing.

We were attracted to a shop by a man deftly plaiting silken braid in a very ingenious fashion for the busy tailors; and after passing salutations, he was glad for us to sit down and have a chat; which, after a few preliminaries about his handicraft, turned into the channel we desired; and forthwith we made known our intent in visiting the place, and produced a portion of the Gospel for him to read. Hearing a strange book being read which spoke of Jesus the Messiah, of God and his commands, about heaven and the hereafter, curiosity attracted a small group of friends, who were nearly all good readers, and our informal chat soon developed into an organised discussion, foll owing upon a statement that the Lord Jesus had died upon the Cross as a Redeemer for all mankind, and that there was no salvation for them in any other. "What proof of this have you?" they queried.

Well, (1) In the Pentateuch it was foretold.

(2) In the Prophets his redeeming work is more fully explained.

(3) In the New Testament we have the fact stated that He died "according to the Scriptures."

(4) The dispersion of the Jews following upon this crowning act of wickedness, added to their own confession of the fact.

(5) The testimony of the Koran.

What! this teaching in the Koran! Show it us if you speak the truth.

Certainly. Have you not read in the chapter of "The Family of Imran," "When God said, 'O Jesus, verily I will cause thee to die, and will take thee up unto Me'"? "Oh, yes. But do you know the words 'cause thee to die' do not really mean that He actually died, but that God ended his earthly existence by taking Him up unto Himself, and another upon whom God cast the likeness of the features of Jesus was crucified by the Jews in mistake?"

"THUS DID HE OUTWIT THE UNBELIEVERS."

To this interpretation of the word we objected, as the common meaning of the word which is in everyday use is understood by everyone to mean "to die" in the actual and plain sense of the word. Upon this our audience were strongly inclined to accede to our point, but asked, "Then what do you make of the passage in the chapter entitled 'women.' When the Jews said, 'Verily, we have slain Jesus, the Son of Mary, the apostle of God, yet they slew Him not, neither crucified Him, but He was represented by one in his likeness.' Is that not explicit enough for you? How say you that He died upon the Cross as a Redeemer of mankind?"

"Well, you see we have here two verses which flatly contradict each other, and we must weigh them carefully and abide by the balance of truth. Have you not read in the chapter entitled, 'Jonas,' when Mohammed was in doubt and trouble that these words were commanded him, 'If thou art in doubt concerning that which we have sent down unto thee, then ask those who read the book before thee.' So that the only persons qualified to settle your doubts upon these two passages are the Christians who read the law, the Prophets, and the Gospel, and the only source of explanation of these hard matters in the Koran is to be found in these books. Now what does the Gospel say upon the subject?" and, turning to the Gospel of Luke, we read together the whole account of the trial, crucifixion, and ascension of the Lord. After we had finished, the company were silent, and the features of all testified that the truth had deeply impressed them.

At this juncture a messenger brought a young scholar, clever, eloquent, and quibbling, who poured upon us volumes of Arabic in praise of Islam, and contested with a determination not to be convinced to the contrary for the supremacy of the "False Prophet." After a very long discussion with him we broke up, all the company glad of having found someone who had valiantly fought for their faith.

Upon this Dr. Churcher came into the city, and several of our audience suffering from sore eyes, etc., he kindly treated them free of charge, and by this beneficent ministry, and his own corroboration of the truth we had been preaching, soothed the ruffled tempers, calmed their prejudice, and by practically demonstrating the loving solicitude for their welfare resulting from believing the fact of the Crucifixion, made our argument practically unanswerable.

WHAT IS TO BE DONE FOR KAIROUAN?

It has not a single Christian missionary to preach the Gospel of our Lord and Master. Are we so indifferent as to fail to enter the door which has by the providence of God been opened to us after twelve hundred years of entombment? If any of God's children are led to move in this matter, two things will be necessary:

I. Money sufficient to open and maintain a branch medical mission and Scripture depôt.

II. Money sufficient to purchase and feed a mule to enable us to reach it from our station at Susa.

And then that we, being endued with the Omnipotent power, and taught by the unerring wisdom of the Holy Spirit, may be used to liberate some of the one hundred and seventy millions of enslaved Moslem souls, who "sit in darkness, and in the shadow of death."

Any communication upon this matter may be made to Mr. E. H. Glenny, hon. sec. North Africa Mission, 21, Linton-road, Barking, London.

JOSEPH J. COOKSEY.

North Africa Mission, Susa, Tunisia.

On the Pacific Coast.

WE arrived in San Francisco from Melbourne on Jan. 14, and after a brief stay went south, where at Los Angeles, Redlands, and San Barbara we were engaged in teaching and preaching the Word. Thousands came to hear the testimony of Christ in Los Angeles, and our hearts were filled with joy with the evidences of blessing received, especially among the Lord's people. The three days' conference at the close of our mission at Los Angeles was a time of Divine revival.

On return to San Francisco we had a memorable month's campaign in the Metropolitan Temple. It is no use in that centre to deal with anything less powerful than the Word of God. In truth we found here the effective weapon, and though the fine hall was seldom full, the meetings were "mighty through God to the pulling down of strongholds." What a defenced entrenchment sin and iniquity had in this city!

But we had some exorcisms worthy of apostolic days. The drifts and currents of wickedness remind of the Niagara River just above the Falls, and thousands are being hurried over the cliffs into the eternal depths below. It is hardly possible that the old Grecian or Roman cities exceeded in iniquity some of these modern Western centres. The Lord Jesus is to be "revealed from heaven with the angels of his might to yield vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ," and it would seem that nothing less than the supreme and supernatural intervention in great wrath could meet the case, and put down the wickedness.

And yet we were profoundly thankful to be there. The Lord has much people in that city. Many of them are out and out for Christ, and it has been a real joy to stand with them in the defence of the Gospel and the confirmation of their trust and joy in God. The churches show great weakness. How can it be wondered at? Worldliness, error, and formality have been welcomed, and lukewarmness holds them in its deathly and chilling power. Take one example, there is an honoured name which for a quarter of a century has been identified with a large Congregational church. In connection with the anniversary of this minister's pastorate two Unitarian preachers were invited to take part, in face of the fact that Unitarianism is not only lifeless itself, but has brought into coldness and extreme weakness other so-called churches beside. The servant of Christ cannot do less than speak out strongly against these associations, as also some of the false positions of "the Higher Criticism."

There is great cause for fervent prayer, and I would earnestly ask constant remembrance for our fellow-believers in Christ right along the Pacific coast.

A great difficulty in the work of the evangelist is, what to do with those brought to Christ. To teach them carefully and intelligently the truth of union with Christ, his indwelling presence by the energy and increasing power of the Holy Ghost, is the principal as it is the comforting truth in the work.

The work in Salt Lake City, Helena, Minneapolis, and now in St. Paul, has also been very encouraging.

HENRY VARLEY.

Martyrs in Madagascar.

THE French Protestant Church has received a terrible blow in the death of two of her devoted and efficient pasteurs, M. Escande and M. Minault, cruelly massacred on the road from Antananarivo to Fianarantsoa, the post which the latter was about to occupy as missionary in the disturbed district of Betsileo. M. Escande had already been established in the island as pasteur and missionary for nearly a year. When, on Pasteur Lauga's return to France from Madagascar, the French Société des Missions appealed for someone to take his place, M. Escande, although he had but just arrived from Senegal with his wife and children in order to recruit their health, without hesitation offered himself for the difficult and responsible post.

M. Escande left Marseilles on the 25th May, 1896. During the past year, what he suffered from anxiety, from physical fatigue, from distress of mind, what acts of heroic faith and Christian sympathy he accomplished on behalf of the poor bewildered natives, and the persecuted English and Norwegian missionaries, they and his letters, so simple in their humility, so fervent in their piety, so full of living interest in the great missionary work, can alone now give us an idea. There was no boastfulness about his work; no success ever seemed to elate, no difficulties ever utterly to discourage.

In what esteem he was held by General Gallieni may be gathered from the General's letter to him on his being appointed pasteur at the Palace, and his dispatch at this sad juncture to the Colonial Minister in Paris. He did much to influence General Gallieni in his decision, backed by the approval of the French Government, of restoring to the Protestants the churches which had been so unjustly and ferociously, even to the shedding of blood, wrested from them by the Jesuits. To the honour of General Gallieni be it said, he never dreamt of such infamy as was shown by the Jesuits, when he promulgated his first measures, which he has since so loyally and justly reversed.

Pasteur Minault was born in Paris, and formerly employed in the well-known Magasin du Bon Marché. He took his degree in later years, and, entering the Theological College of Montauban, decided on serving God according to his conscience. As a pasteur he was much beloved, and his loss was greatly felt by his people when he left Gensac in the south-west of France, in response to the appeal for missionaries for Madagascar.

He was a man of great energy and decision of character, united to an amiable disposition, one full of love to the brethren, and to humanity in general, a sincere Christian, and one of no mean talent. His life seemed necessary for the work to which he had devoted himself. His arrival at Madagascar was hailed with joy, and little more than a month had elapsed since he, with his fellow missionaries, five in all, landed at Tamatave.

M. Escande, writing to his brother, in Bordeaux, a letter in which he announces his return to France in July, says: "On Monday, May 17, we, M. Minault and self, intend setting out for Fianarantsoa, M. Minault in filanzane (sedan-chair), myself on horseback. Mr. Standing will accompany us part of the way, as we shall take advantage of being in his district to pay him a visit. On Saturday, the 22nd, we arrive at Betafo, and preach there the following day."

They never reached Betafo. On Friday, the 21st, they were cruelly assassinated. Their bodies were found three days afterwards in a small wood some distance from the main road. Nothing as yet has been said of the bearers of the chair in which M. Minault, whose health had been weakened by fever since his arrival, was carried, nor of M. Escande's horse. What further details may be given than the bare supposition that they were murdered by highwaymen we do not know; or must we wait the time when all mystery shall be revealed by Him whom they served, and for whose cause they died? M. Escande, who was only thirty-three, has left a widow, a Swiss lady, and two young children. M. Minault, not yet forty, was expecting his wife and four children shortly to join him in Madagascar.

Bergerac, June 21. M. A. P.

At Mr. Moody's Home.

SAID a farmer to me, in response to a question, "Where shall we find Mr. Moody?" "Oh! 'D. L.' you mean! Why, he is down that hill feeding his chickens!" And there we found in a little enclosure the beloved evangelist feeding a brood of some two hundred chicks with the same glad spirit as when breaking the Bread of Life to his seven hundred students.

The "Northfield services" commenced yesterday (June 12) in the auditorium with a sacred concert, the two schools rendering the classic music of Mendelssohn, Handel, as well as pieces by Sankey, Stebbins, and other modern hymnologists, with a precision and harmony that were surprising. It was a fitting close to the school year and a fine preparation for the Sabbath, when Mr. Moody was to preach the Baccalaureate sermon to the forty-five graduates, twenty-eight being from the Northfield Seminary.

There is a freshness and buoyancy about the service at the church, the home of Mr. Moody's boyhood, where the boys and girls from the farms and the busy workmen from the hayfields, meet with professors and students, and with them join in the songs which are an important element in the Sabbath service. "You know I have a great capacity for music," the farmer evangelist would remark as he gave out at frequent intervals a hymn. "Now, let the Seminary girls sing the verse, and the Hermon boys come in on the chorus." "Boys, you sing one verse, and the young ladies the other"; or "Let my favourite choir, the children, sing for us." To-day Major Whittle aided in the devotional service. The sermon was direct and helpful, not only to the graduating classes for whom it was designed, but for the large congregation present. Two words comprised the text, "Word, work," illustrated with Mr. Moody's usual force and power. The struggles of forty years ago, as he began to work in the slums of Chicago, in face of discouragements, were recounted in a simple manner, but with a pathos and tenderness that reached every heart. Here are

SOME OF HIS BITS OF ADVICE.

Take the Bible, study it; leave criticism to the theologians; feed on the Word, and then go out to work. Combine the two if you would be full-orbed Christians. The Bible is assailed as never before. Infidels cast it overboard, but it will always swim to the shore. The doctrines, the promises, the messages of love are as fresh to-day as when first spoken. Pass on the message; be obedient to the command. Waste no time in discussion; let speculation and theorising pass into the hands of those who like that kind of study. Be willing to do little things for the Master.

To meet Mr. Moody at his home is to see him at his best. While he sees with sorrow the Sunday newspaper, the bicycle, and the trolley breaking down as never before the sanctity of the Sabbath, while he laments the lack of grip and vitality in the Church, yet he recognises the advance made in spiritual things, and says he never had such sympathy from the churches as now. The schools were never more prosperous than in the year closing. Not one in five of the applicants for the night class can be received. Some twenty nationalities have been represented the last year.

The World Student Conference, which commences June 25 and closes July 4, is becoming more and more a spiritual power, and the colleges are receiving in many cases through their delegates a spiritual uplift. The whole summer is one full of blessed experiences for body and soul, and no one can spend a vacation to better advantage than at Northfield. S. E. B.

Northampton, Mass., June 13.

Moravian Missions and Vivisection.—The members of the Moravian Mission Board at Herrnhut, in a recent circular, regret the great increase of the practice of vivisection in the medical schools of Europe and America, which practice, they believe, tends to blunt the hearts of those who engage in it. They therefore resolve: That candidates for medical missionary service shall, in attending any such schools, keep clear from such practices as far as ever possible; that their medical missionaries shall be distinctly informed of their views on the subject, both before commencing their medical training and subsequently on entering on service in the fields; and that the teaching and practise of Vivisection shall be strictly prohibited in any hospital, college, or other medical institution connected with our mission.

A Message from India.

WHEN passing through London last November we had the privilege of attending a noon prayer-meeting, and asking prayer for Juneau, Alaska, the field we had left, and for Bombay, India, the field of work for Jesus to which we were going. I take this opportunity to send a note of praise. First—for Alaska, every letter from there has told good news. The work has steadily gone forward, and several hardened sinners turned to be bold followers of Jesus. Many of the thousands rushing into the goldfields have been obliged to hear yet of the God they are forgetting.

Then from India. We praise God that we are here in a time like this, and for the faithful preservation of health amid all the dangers of this season in Bombay. Our work is necessarily limited while studying the language. We rejoice that the ministry of prayer is still ours, and that as we wait at Jesus' feet we have had guidance at each step of our way, and assurance of blessing to many others.

We covet for the souls about us, and specially in the famine districts at this time, Spirit-born prayers, and travail of soul for the opening of hearts to the Word of God.

ANNA M. LEACH,
Bombay. R. A. RODABAUGH.

In a private letter to a friend in England Miss Leach, one of the signatories of the preceding note, writes:—

I think we have realised in the last month that the dark places of the earth are full of the habitations of cruelty. Some things that we have long heard of as happening oft in India have come to our notice and seem much more dreadful than when heard of in the home land. The strife about caste seems so senseless, but it is a horrible nightmare that has taken possession of the Hindoo mind in a mighty way. One servant has a spite against another, and one of the worst things they can say is "you belong to the sweeper caste." That means heaping upon them all sorts of abuse and scorn. In common terms, there are three castes of Hindoos, and still lower than the lowest caste comes the sweeper caste. So strong is the feeling that nothing but the perfect love that casts out all things unholy can uproot it, but how glad we are that we know it can.

A few weeks ago our cook came in with a woman and little girl (about seven years old) and said, "This is Kisin and Bagoo." The child was a very bright, impulsive, loving little creature, remarkably clever. We longed to take her then and hide her somewhere, for we had been told that she had been sold to her future husband. I thought it would surely be some time before they took her away, but this week, "Kisin," Bagoo's cousin, came again. I said, "Where is Bagoo?" The story in Hindustani and the manner in which she told it impressed it on me as I can never tell, much less write. "Bagoo is not ours any more. Her husband came and took her away. He has father and mother, brothers and sisters, and they will give her food and clothes and take care of Bagoo."

I was dazed, and declared that I wished we had stolen her. We never felt so like kidnapping as we do here in India. They tell me her relatives would have brought me into court if I had taken the child. I cannot think the English Government would have denied me the privilege of saving a child for a little bit longer in childhood, that I might give her a knowledge of our Saviour that she is not likely to get. Oh, the wrongs to the innocent! My heart bled, and I wept as for one dead. I could not help it, and my cry is, Lord, what can we do for India's girls?

Italian Military Church.—This year, under great difficulties, the Military Church observed the Whitsuntide Holy Communion. It occurred on the first Sunday in June, when the "Statuto Feast" is always held—a great review in the morning and a display of fireworks at night. But the soldiers came in as great numbers as they could, though there were extra guards on account of the visit of the King of Siam, and the Vatican ceremonies for the sanctification of two new saints, made extra work for the Italian army. The church was full, whilst those who could not come, attended the service on the following Sunday.

OUR DAILY HOMILY.

SUNDAY, July 4.

"It is the day of the Lord's vengeance, the year of recompense in the controversy of Zion."—Isa. xxxiv. 8.

THESE chapters remind us that there is a God that judgeth in the earth. The tendency of the present day is to reduce all things to the operation of natural law, and to crowd God out of his own world, as though He had no longer as much power as a judge or magistrate to inflict punishment. Here He comes out of the silence of eternity to avenge the wrongs of his people perpetrated upon them by Edom. The Jews could never forget that when they were in the extremity of their conflict with Babylon, Edom rejoiced and said, "Rase it, rase it, to the foundation thereof." Now, at length, God would vindicate his people, and punish the proud land whose sins cried to Heaven.

Let us remember that God works not only through natural law, but by sudden manifest interpositions of his providence, and when He arises on behalf of the meek the result is not only terrible but lasting. It seems as though God's judgment on Edom and other peoples which has left them desolate scars on the face of the earth, are instances of the permanence of God's decrees, and of their irreversibleness: "The smoke thereof shall go up for ever; from generation to generation it shall be waste; none shall pass through it for ever and ever." O rebellious soul, if God kept his word against Edom, is it not a mistake to dare to reject his Gospel?

MONDAY, July 5.

"The way of holiness."—Isa. xxxv. 8.

It is a way. Our holiness is progressive, is perfect up to the limit of our capacity, but that capacity is ever on the increase. We go along the path marked out by the footsteps of Jesus, climbing from strength to strength.

It is a highway. That is, it is for everyone that will. It is kept in repair under the King's own orders. There are no toll-gates on its straight line of route. It is like those Roman roads which traversed countries from end to end, and remain to-day imperishable monuments of the skill of their constructors.

It is closed against the unclean. The leper of old was forbidden to obstruct the thoroughfare. The unclean soul is equally forbidden to taint that holy way. God's first requirement of us is separation from uncleanness; if only that is granted, He can do anything with us.

This way is often trodden by Jesus. "He shall be with them" (R.V. marg.). The holy soul has a Divine companion. For the most part those who tread this way do so as part of a great host, but when the path seems lonely He goes beside who walked to Emmaus.

It is plainly defined. Wayfaring men, though fools, need make no mistake. Be true to the Bible, to the holy instincts of your soul, and, above all, to the Blessed Comforter who guides all.

TUESDAY, July 6.

"They held their peace, and answered him not a word; for the king's commandment was, saying, Answer him not."—Isa. xxxvi. 21.

It was very bitter for Hezekiah and Isaiah that these words of vituperation and abuse were spoken in the open-air, the voice travelling far enough to be heard by the whole population in Jerusalem. Rabshakeh argued aloud against any possible policy of resistance, and in doing so threw contempt upon Jehovah. First, he reminded them that Egypt was a broken reed; then, suggested that Hezekiah's recent raid against the idolatry which had grown up in his country must have alienated the God of Israel; then he suggested that God Himself had sent him to destroy the land; and lastly, he quoted the long list of conquests that had fallen to the share of his master. To all of which the king ordered that they should give no reply.

Silence is our best reply to the allegations and taunts of our foes. Be still, O persecuted soul. Hand over thy cause to God. It is useless to argue, even in many cases to give explanations. Be still, and commit thy cause to God. He has heard every word and will answer. He will surely deliver thee.

But, before going into this conflict, be sure that, like Hezekiah, thou hast put from thee all that is false and evil. The iconoclasm of the good king which Rabshakeh so curiously misinterpreted was, after all, his main security. It is necessary that there should be no controversy between God and the soul which He is to defend.

WEDNESDAY, July 7.

"And Hezekiah went up unto the house of the Lord, and spread it (the letter) before the Lord."—Isa. xxxvii. 14.

Probably he literally handed in the letter to God, opening it and laying it down before the Ark, as though the responsibility of dealing with its contents no longer devolved upon himself.

The post and telegraph are great factors in modern life. They are perpetually bringing to us documents of one kind and another, which involve anxious thought. Sometimes a heavy account for expenditure which has been necessarily and righteously incurred, or a story of wrong-doing on the part of some near relative, or some piteous appeal for help. Indeed, not unseldom, letters like this that Rabshakeh addressed to Hezekiah may fall into our lap. We read with beating hearts, and know not what to say, and finally go into the presence of God and spread it out. Answer it for us, great God, we entreat Thee!

The divine reply came first in the blessed assurance sent through Isaiah, and next when the angel of the Lord "spread his wings on the blast, and breathed on the face of the foe as he passed." Let us oftener hand over our anxieties and cares to God. "Doth God take care for oxen," and will He not care for his children? Hath He brought us so far on our journey to put us to shame? We must only be sure that we have given no just cause for the unkind tone of the letters, or brought ourselves into a false position with respect to those who hate God. Daily exercise yourself to have a conscience void of offence: then with God on your side, you can face a world in arms.

THURSDAY, July 8.

"In love to my soul."—Isa. xxxviii. 17.

The R.V. margin is very beautiful. "Thou has loved my soul from the pit." As though from the pit's mouth and onward, there had been one long succession of loving thoughts and words. Or it may be that the love of God has loved us out of the pit of corruption. Let that pit of corruption stand for the evil of our own hearts, the abysmal depths of our selfishness, the lustings and fightings of our flesh. What could have saved us from all these, but the love of God?

The Patience of God's love has been greatly magnified in us, that He has borne with us so tenderly. If God had been less than infinite, He must long ago have renounced us in despair. Oh, the riches of his long-suffering! He has lingered near the pit of our corruption, drawing us from it with untiring solicitude, even after we have repeatedly cast ourselves back into it, with ungrateful persistence.

The Sacrifices of God's love.—How much He has borne and suffered! The cross, with its shame and spitting, seems to be but a revelation, in terms that we can understand, of the pain that lies always on his heart, through the great cost our sin involves. It is this divine sorrow which purifies us, as we consider it.

The Purity of God's love.—What a contrast between some fetid pool and the over-arching blue of heaven! That is an emblem of God's love contrasted with our hate, his sweetness with our chidings, his holiness with our corruption. But his love conquers our sin, and draws us out of the pit.

FRIDAY, July 9.

"There is nothing among my treasures that I have not shewed them."—Isa. xxxix. 4.

In the Book of the Chronicles there is a suggestion which shows the hidden evil that lurked beneath Hezekiah's attitude to these Babylonish ambassadors. "Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him." Beyond all other sin, pride is abhorrent to God as the parent of other sins, and it was this accursed principle that prompted Hezekiah to that outburst of ostentation. He does not seem to have cared to remember that he had nothing which he had not first received. You will remember that by this sin fell the angels. It was when Nebuchadnezzar surveyed Babylon from the roof of his palace, that he was suddenly smitten with madness.

Be very careful to watch against ostentation and the pride from which it springs. The best antidote is the habit of looking from the gifts to the Giver, and to accustom yourself to the position of a steward of God's wonderful bestowments. Oh for more of the spirit of praise and thanksgiving, of adoring gratitude, of grateful love. Not unto us, not unto us, but unto Thy name be all the glory, O Lord God. All things come of Thee: wealth, and the power to get it; love, and the qualities that earn it; success, and the health of body and mind so needful to its acquisition. No doubt Hezekiah's sad lapse is intended as a warning to us all. It is so minutely recorded that we should be made wary of coquetting with the Babylon around us. It is impossible to do so without becoming ultimately carried into captivity to its corruption.

SATURDAY, July 10.

"Comfort ye, comfort ye my people, saith your God."—Is. xl. 1.

There is a considerable interval between the preceding chapter and this. The Jews are now nearing the term of their long and bitter sufferings, the fires of which have done their work; and God is prepared to extend comforts to them and to their mourners. "Her warfare is accomplished, her iniquity is pardoned."

Comfort because sin is forgiven. "Look to the wounds of Jesus, brother," said Staupitz to Luther. Thither we must all look, there we must all rest. At the foot of the cross alone can sinners be comforted, because there is no more guilt on the conscience or fear of the consequences of transgression.

Comfort because God is on his way to deliver. See the mountains become a way; the crooked is made straight and the rough places smooth. The glorious Lord comes to deliver the afflicted from his strong oppressor, and all flesh shall see it together.

Comfort, because the Strong Deliverer has a tender heart. He comes as a mighty one, but He feeds his flock like a shepherd. Strong, sweet, mighty and merciful. The Everlasting Father, but the Prince of Peace. Those arms sustain the universe, but they gather lambs.

Comfort, because He faints not, neither is weary. Others may tire after a while. Physical strength droops and declines. The current may sweep lovers and friends out of our reach; but Thou remainest! "The Creator of the ends of the earth fainteth not, neither is weary." F. B. M.

Conference in Epping Forest.—A two-days Christian Convention at this beautiful suburban retreat has again been arranged for, and will take place to-morrow and Saturday, July 2 and 3. Meetings will be held each day from 11 a.m. to 7.30 p.m., with intervals. There are frequent trains from Liverpool Street and Gospel Oak to Chingford Station. Tickets at special fares can be had through Mr. Garstin, Queen Square, Aldersgate-street, E.C.

The Edifying of the Church.

By Rev. Dr. PIERSON.

In an address on the second day of the recent Mildmay Conference, Dr. Pierson expounded at length and applied some of the most profound words in St. Paul's most profound Epistles to the Ephesians and the Colossians. The subject was "The Results of Undertaking this Work"—the Evangelization of our Generation—with special reference to "the Edifying of the Church by the 'Increase of the Body'" In some preliminary sentences he spoke generally of the unity of believers with each other and with Christ, referring to the seven forms in which this truth is set forth, in noticeable progress of doctrine. First, there is the figure of the sheep and the shepherd (John x.); second, of the vine and the branches (John xv.); third, the one body (Rom. xii., 1 Cor. xii.); fourth, the one spirit (1 Cor. vi. 17). Next, we have the one man—"make in himself of twain one new man" (Eph. ii.); sixth, the household or commonwealth; and lastly, the temple (likewise in Eph. ii.). In Eph. iv. the body is more completely presented—the one body and one spirit (verse 4). The progress of doctrine is thus very remarkable. In the Epistle to the Colossians the figure of the body and its relations to the head is still more fully brought out. Thus the group of passages in Ephesians and Colossians brings before us the increase of the body, as a result of the work both of evangelization and edification.

Notice, first of all, that this conception of the increase of the body is absolutely unique. There is an increase of the flock, by adding sheep; of the vine, by the outgrowth of branches; of the temple, by the bringing of new stones from the quarry; and of the household by the birth or adoption of new members. But in the increase of the body there is something peculiar, for, from birth, the body is complete in all its parts; it increases, not by accession from without, or even by the putting forth of new growths from within, like a vine, but

SIMPLY BY THE DEVELOPMENT

of the already existing members. How far any Biblical figure should be used as an analogy I am not sure, but it seems to me, that there is no figure in the Bible that comes nearer to an analogy than this of the Body. It has been thought that the other several figures are used because no one of them is adequate to express the full truth; that so, by a combination of them all, we may learn a complete truth, which we could not derive from any one of them singly. I have been much profited by combining the three passages about the body together in a consolidated form, thus: "The Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth" (Eph. iv. 15, 16); "by joints and bands, having nourishment ministered, and knit together, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love; and increaseth with the increase of God" (Col. ii. 19), who "gave Him to be the Head over all things to the Church, which is his body, the fulness of Him that filleth all in all" (Eph. i. 22, 23). That exhibits the relation which these three passages sustain to each other, and, taking them together, let us notice some marvellous things as to the laws of the increase of the body.

First, the body must have life. "One body" and "one spirit." In a corpse all the parts are present; it is only in a *corpus*, or body, that the spirit of life is found pervading the parts.

In the second place, this life must be maintained and sustained. How is this done? By a marvellous process, outside material is introduced and incorporated into the substance of the body. "Having nourishment ministered." Air and food must be received into the body; and is it not marvellous that these means of sustaining life—the atmosphere and food—are in Scripture symbols, the former of the Holy Spirit, and the latter of the Word of God? Take the idea of the atmosphere as our element. In Rom. viii. 9, we read, "Ye are in the Spirit, if so be that the Spirit of God dwells in you." This language is true only of what we call the element; the element is both in us and we are in the element. The bird is in the air, and the air in the bird; the fish is in the water, and the water is in the fish; the poker is in the fire, and the fire in the poker. Then consider the idea of food. The Word is milk for babes and meat for those who have grown in grace. Milk has undergone, in another, the process of digestion before being received by the babe; strong meat must be digested by the person who partakes of it.

Third, having seen that there must be life to constitute a *corpus*, and that this life must be sustained by the introduction of outside material, let us now notice that it is

FROM AND THROUGH THE HEAD

that the body receives nourishment. Both air and food enter the body through the head; the former by the nostrils, the latter by the mouth. So we can never appropriate Divine Truth or assimilate it, except as connected with the Head; nor shall we ever know anything about the Holy Spirit except as we know Him through the Head. Again, all the senses are located in the head—sight, hearing, smelling and taste, while the most delicate organ of touch is the lips, as many a blind man has shown by kissing the raised letters which his callous fingers could not distinguish. It is when connected with the Head that all these blessed spiritual senses get their exercise and development. Substances that are in themselves indigestible are changed in nature by the action of saliva and gastric juices, as when starch is turned into sugar. The Psalmist said of the words of God that they were sweet unto his taste. It is by a process corresponding to "chewing" that the Word becomes delicious, and is digested. "Thy words were found, and I did eat them."

Notice, fourth, that the increase of the body is dependent on the action of the members. This is clearly shown in Rom. xii. and 1 Cor. xii. For instance, the feet bear the body to the place of supplies, and the hands bear the supplies to the place of reception, the mouth. If we are in foul atmosphere, our feet must take us where there is pure air; and, if hungry, to the place where the banquet is, and so forth.

Fifth, observe that the increase depends on the action of every part, not only the great members being needful, but every minutest organ of the body. The air cells of the lungs are numbered by millions, and thither the blood is sent to be aërated. If there is one air cell that does not perform its duty, disease may result. In their own way also, the pores of the skin and the capillaries exercise functions of great importance for the preservation of bodily health and the increase of the body.

The sixth and concluding principle of increase is that the body becomes the fulness of Him that filleth all in all. Christ is the fulness of God, and we are the fulness of God in Him. A striking thought it is that

THE BODY IS THE FULNESS OF CHRIST.

Suppose a brain capable of projecting a great picture, how is it to be painted? The hand has to take the paint and brush, and thus the hand's work becomes the fulness of the brain. Suppose the mind projects a great oratorio, the hands have to perform it; a great piece of mechanism, the hand must construct it; an inspiring epistle, the hand must indite it. So the body becomes the fulness of Him that filleth all in all. How is it to be? You have to do your duty, and thus execute the purpose and plan of God.

What connection, you say, has this with missions? A great deal, for it is inseparable from the growth of the body and its edification. Let us look at three forms of dependence. All growth in the body is from the head, and, in a sense, unto the head. There is organic dependence on the head in all cases. Compare these passages:—(1) Acts ii. 47, "The Lord added those who were being saved," were in a saved state; the best MSS. omit the words, "to the church." The Lord does not care so much about additions to the church. Again (2), Acts v. 14, "And believers were the more added to the Lord." And then (3), if you want to see God's mathematics, look at Acts vi. 1, "And the number of disciples was multiplied." The Lord was not satisfied with additions, so He went on to multiplication.

In the second place, notice the mutual dependence of the members, expressed in 1 Cor. xii. in these words:—"If the foot shall say, Because I am not the hand I am not of the body; is it not therefore of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you." All the members depend on the head; from the head they come, into the head they grow, and there is a mutual dependence of all the members. Sometimes we have been dissatisfied with our spheres, but there is no one of us who is not dependent on all the rest. If I get a thorn in my foot, all my body bends to get it out; the entire body—eyes, hands, &c.—helps in the process.

In the third place, notice the organic dependence of the head on the members. "The head cannot say to the feet, I have no need of you." Yes, even the head is dependent on the members; and with reverence be it said, Christ cannot say to any of his members, "I have no need of thee." He might have said it, had He not *chosen* to be organically connected with the lowest disciple, but when He made that choice He chose organic dependence. I think that is most marvellous. If the eye cannot say to the hand, I have no need of thee, neither can the head say to the feet, I have no need of you. How does the head move from place to place except the feet carry it? The whole body must co-operate, otherwise there cannot be effectual activity. Here are some

PRIMARY TRUTHS ABOUT MISSIONS.

First, all true additions are to the Lord and from the Lord. We are to bear our witness and leave the results to Him. Noah preached a hundred years and never made a convert, but he was just as faithful a preacher of righteousness. Paul tells us that he was a sweet savour of Christ not only in those who are saved, but also in those who perish. The Gospel makes you better or worse, and in either case the preacher is a sweet savour unto God. It is a perilous thing to put faith in visible fruits instead of in the promise of the invisible God.

Secondly, inasmuch as all true members of the body, working in their own sphere, are necessary to the body and to one another, in God's sight it is not of so much importance what you are doing and where, as how you are doing your proper work. We carelessly ask God to bless us in our avocations; but an "avocation" is something that calls you away from your "vocation." While Livingstone was in Africa, a Scotch lady, Mrs. McRobert, requested him to get a body-servant, for whose support she paid. Livingstone used the money in the hire of his faithful servant, Mebalwe. When at Mabotsa, a lion seized the missionary, and would have killed him but for the prompt action of the servant, who at the risk of his own life diverted the lion's attention to himself. The missionary's life was spared for another term of years; and those years of service belong to Mrs. McRobert.

In a quiet town in one of the New England States of America there lived a poor seamstress, Sarah Hosmer, who, having heard that a young man might be educated in the Nestorian Mission Seminary for a certain amount, saved the money, contributed it, and sanctified it with her prayers. She did the same, again and again, for the education of native preachers in the East, and when at a mature age she was borne to her burial there were six missionaries at work whom she had helped to qualify. All true members are necessary to the head, and required in the spheres in which He places them. Of "the foal of an ass" it was said "the Lord hath need of him." God needs and wants all of us to help in the work of the world's evangelization.

I will conclude with three paradoxes:—(1) Man adds members to the organised church, but God adds members to the organic body; (2) all members are not equally important in the body's action, but all are necessary to the body's completeness; (3) Christ only can save the world, but he cannot save it alone.

The Late Dr. John Pulsford.

THE remark is often made, "Why do so many sons of ministers turn out badly?" The reply might be made, "How is it that so many men who fill front places in the ministry and among devoted laymen are ministers' sons?" The latter is a fact which can be traced among any religious society's officers, or in any handbook of the churches; the former, we believe, is an impression resting on few facts. JOHN PULSFORD, born at Torrington, in Devon, in 1817, was the son of a Baptist minister. Mr. Wm. Pulsford, a younger brother, also became a distinguished minister. William has been called Aristotle, and John Plato. They were as different from their father, himself a man of mark as a pastor and a revival preacher, as they were from each other. They were lively lads, and were scarcely expected to follow in their father's steps. They also had a good mother, who greatly influenced them. In that home there must have been revelations of heavenly things, or John Pulsford could not have become the Divine interpreter he was in later years.

His first step from home was into a draper's shop, but he soon left that for the Baptist College, Stepney, and from thence he went to his first charge at Southampton. This small church has been privileged to have the earliest services of two remarkable men, the subject of this sketch and Alexander Maclaren. The latter has recently said of this place:—

> I thank God that I was stuck down in a quiet little corner of the land to begin my ministry. Young students often get pitchforked into prominent positions all at once, and fritter themselves away in all manner of little engagements, which they call duties, instead of stopping at home with their Bibles and getting near to God.

There could not have been much except the work to attract a young man, for if the place could only give £70 a year to Dr. Maclaren, it could not have given much to his immediate predecessor, Dr. Pulsford. Pulsford was three years at Southampton, Maclaren twelve.

From Southampton the young preacher went to Hull, a place which was the last in the world he would have chosen, yet he lived and laboured there for twenty happy years. It was the place where he published the book by which he will probably be best known, "Quiet Hours," which is one of those books that can be taken up for five minutes and a section read and finished—finished as to the reading; when the thinking which it provokes will cease you cannot tell. Open the book at almost any page, and you will come upon something worth remembering. Thus of spiritual darkness he writes:—

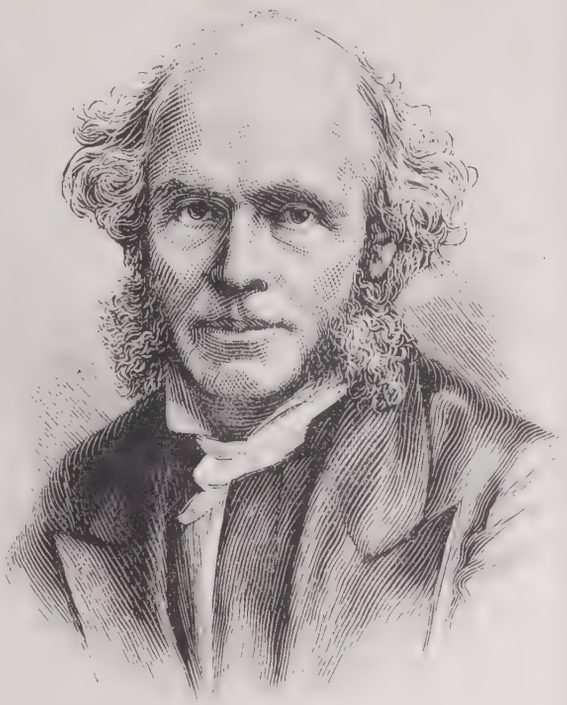
> The tree that waves its branches so freely in the great expanse, and spreads out its leafy surface towards heaven, so eager for light and for heat, struck its root in secret underground, in great darkness and bondage. Take heed that you do not undervalue your time of spiritual darkness and conflict. The joy of eternity often strikes its root in very bitterness of spirit. Meekly fulfil all your groaning, and patiently abide your time in darkness —"looking unto Jesus." Do you know that you would not so painfully feel your darkness if the Holy Sunlight did not underlie it? The Diviner the Sunlight at the centre, the painfuller is the encompassing night.

Dr. Pulsford was an interpreter who knew the deep and secret things. Experience had a meaning which he could unfold, and so turn the dark ways of God into light. He had the power to assure the tried and troubled that they were in the Father's hand, and to show them that salvation was at the heart of their distresses.

His earliest teaching evidenced the great power that eternity and eternal things had over him; indeed, the present was part of the Eternal, the life of to-day would run into the Unseen. So profoundly did he believe in inner light and guidance that you might suppose he attached small importance to the written word, and yet it was not so, for he says:—

> Only those who wait upon the Bible through a life-time of prayer, study, and patience can be rewarded with an intelligent and beautiful reverence for it as for the wisdom of God in a mystery. Think! it is not simply wisdom, but the wisdom of God, and not simply the wisdom of God, but the wisdom of God in a mystery.

The aloofness of the man strikes you at once, and yet his singular nearness is as the shadow of yourselves; he speaks often as if he were reading your heart like an open book. He may say much of which you cannot see the drift, but he says more that opens the heavens above and the depth beneath, and



(From Photograph by Messrs. Elliott and Fry, Baker-street, W.)

shows new worlds of the works and ways of God. So greatly is he impressed with the marvels of Nature in every phase of her operations, that he makes the world a temple and life a service, and you might think he was a kind of mystic naturalist; but you have not read far before the glories of the Son of God and Son of man flash upon you as if from the very throne. The drift of his teaching is so spiritual that he might be supposed to know little or nothing of this workaday world, when suddenly you come upon a passage which tells you that he has seen through all its hollowness.

> I read too much, I think too much, I do too much, I am too much. In this muchness the devil has his castle. God is for quality: the devil for show and quantity. God commends me to the "little child"; the devil commends me to the great man, the learned man, the talented man. God commends to me the "little flock"; the devil tempts me to join my soul to some great Babylon, reformed or unreformed, he cares not which, so that it be Babylon, and not the little flock.

It was with this kind of mystical, yet plain teaching, this lofty yet lowly message, Dr. Pulsford came to men. And men came to him, for they found truths about man and God which they longed to know. His prayers were marked by great openness, as of one who walked before God with "a naked heart." The whole influence of a service conducted by him was as a breath of the Spirit of God. Many walked long distances to hear him, and they would testify that "had the service closed before the sermon, the blessing of it was well worth any long walk."

At Hull Dr. Pulsford changed his views on baptism, and passed over from the ranks of the Baptists to the Congregationalists. From Hull he came to London in 1863, and was pastor for four years of a church at Offord-road, Camden Town; then in 1867 he went to Edinburgh to succeed his brother, Dr. William Pulsford, in the pastorate of the Congregational Church, Albany-street. Here he wielded a large influence over great numbers of very intelligent persons. He was, in Scotland, another illustration of the truth that all forms of teaching are wanted to make a complete ministry, his informal, poetical, intuitional method being a happy complement to the more methodical and logical style which has generally obtained in the North. No doubt his analogies were sometimes fanciful, and his speculations vague, as we remember a long-headed "Writer to the Signet" saying in the sixties, but there was also true nourishment for souls.

One of his most dearly cherished ideas was that in the nature of God was the truth of motherhood; man as composed in his full nature of the masculine and feminine qualities is made in "the image of God," therefore in God you find man and woman, father and mother. His remarkable book "Morgenröthe," is devoted to the unfolding of this conception. The speculations in it might repel some, but who that has ever felt the attraction and grace of God in Christ, what widow in her loneliness, what father in his grief for his dead first-born, what sobbing orphan, has not realised that God has in his nature the very element which corresponds to his needs? Is not Jesus, who is "touched with the feeling of our infirmities," touched with the inmost feeling of our being?

It had been a strong desire of Dr. Pulsford's to have some years of quiet repose and devout fellowship with God at the end of his life, and in order to enjoy this holy dream he lived in the most frugal manner all his life, and put his modest savings away. The failure of the City of Glasgow Bank robbed him of all; but friends came to his aid. In 1886, being then in his seventieth year, he left Edinburgh, and went to Hampstead to live with a daughter. He had a quiet eventide, and the end came at Huntly, near Teignmouth, South Devon, in May, 1897. At Teignmouth his body lies buried. His humble spirit appears in some words spoken about three weeks before his death, when a relative asked him if he ever preached now. "Oh, no; I wish I could. There was a time when I was unfit to preach—too carnal; but now there is absolutely nothing between me and Christ—but I cannot preach now." The crown of white and crimson blossoms which his children laid on his grave bore an inscription which well sums up all that can be said about him, "Promoted to the crown of his life. A tribute from his children. Gone from love to Love."

J. P. G.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

How Gerty became a "Sunbeam."

"OH, Gerty, don't do it, please don't," said a little sick child, who was lying on a couch, and a blue-eyed child of eight years was busily occupied in making paper boats out of a pretty picture magazine she had long since grown tired of. "Why not, Chrissy? I am sure I don't want this old magazine any more. I am tired of it." "Auntie told me," said Chrissy, "there are lots and lots of poor little girls and boys, some of them always lying down, ill as I am, who never have a picture magazine, or a toy, or a flower—and some of them live quite away in underground kitchens, so they never even see the bright sunshine; and then Auntie said there was a mission called The Sunbeam Mission, and if I wrote to the secretary she would send me the name and address of a little girl or boy to whom I could send my magazine every month. My little girl's name is Nellie King, and I write to her sometimes, and I have such nice letters from her. And what do you think she told me, Gerty? She had never in her life had anything by post before my first magazine reached her, and never had a doll in her hands till I sent her one. Then Auntie says there are hundreds of little children on the lists waiting for a friend, so dear Gerty, don't you think you could write to the secretary too, and have the name of some poor little child who would like to have your magazine?" Gerty looked thoughtful for a few minutes, then she ran to ask mother's leave, which was easily obtained, and that was how Gerty became a "Sunbeam" and tried to do her first real work for the Lord Jesus Christ, who gave his life for children. Will some of my young readers become "Sunbeams" too? If so they must write to the hon. secretary, Central Branch Sunbeam Mission, Eastwood, Weston-super-Mare, who will give them the name of some poor child.

S. S. M.

A Good Example.

Miss Thompson writes:—Little Pollie had come with her mother to live in a new town. Poor little Pollie felt very lonely, for she knew no one to speak to or play with, and when she thought of the little friends she had left behind she became very sad.

On Sunday afternoon she was looking out of the window and saw two bright happy-looking little girls come to the door, and heard them ask her mother if she might go out with them. Pollie ran out at once, saying, "How glad I am! I was wishing so much I knew someone." "Perhaps," said the little girls, "you would like to come to Sunday-school with us, we are going there soon." And Pollie went, and had a very happy time there, for the little girls made her feel quite at home, and introduced her to their little friends, so that Pollie never had to complain of feeling lonely again.

Was not this a nice way of showing kindness to a little stranger, and well pleasing to Him who said, "Suffer the little children to come unto Me"?

Scripture Union Portions for Next Week.

S.	1 *Sam.*	xv. 1-11.	Th.	1 *Sam.*	xvi. 14-23.
M.	„	xv. 12-23	F.	„	xvii. 1-16.
Tu.	„	xv. 24-35.	Sat.	„	xvii. 17-31.
W.	„	xvi. 1-13.			

Children's Special Service Mission.

Mr. Hutchinson, *Trinity Church, West Hampstead*, July 3; *Highgate*, July 5; *Herne Hill*, July 7; *Market Rasen*, July 9; *Swallow, near Caistor*, July 10-15. Mr. J. H. P. Cutting (with caravan), *Offton*. Mr. S. J. Hewlett, (with caravan), *in neighbourhood of Crewkerne*. Messrs. Coffin (with caravan), *in neighbourhood of Bury St. Edmunds*. Mr. Tom Craig (with caravan), *in neighbourhood of Chipstead*. Mr. R. Callender, *St. Paul's, Onslow-square*, July 15; Mr. E. Hughes, *Leyton*, July 2.

Seaside Services.—Mr. A. G. Dodderidge, with others, at *Portrush*, during July. Mr. J. S. Tyler, *Birchington Bay*, to July 7; *Herne Bay*, to July 24.

Children's Special Service Mission for Ireland.—Mr. J. Stuart Holden and others at Bundoran (co. Donegal), July 4-17; Newcastle (co. Down), July 18-31; Bangor (co. Down), during August.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—A. K. S., 2s. 6d.; M. W. and Scholars, 3s. 6d.; Children at Morton-road Mission, 2s.; total, 8s.

Uncle Tom's Cabin (*Cripples' Bathing Machine*).—C. M. S., 4s. 6d.; D. and H. B., 1s.; Mr. and Mrs. H., 10s. 6d.; Madeira, 1s.; total, 17s.

Indian Famine.—Two S.S. Classes, 4s.; R. H., 4s.; total, 8s.

Our Prize Competition

has come round again, and although the weather is hot, I hope a large number of papers will be sent in by those who are eligible. It will be no hotter for you to write them than it will be for me to correct them. Mind you observe carefully all the rules.

Will parents and teachers kindly see that each of the following Rules is strictly observed, especially No. 7? The only help permitted is to explain the *meaning* of the rules or questions if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into Four Divisions:—
   I. Those under ten years of age.
   II. Those over ten and under thirteen.
   III. Those over thirteen and under fifteen.
   IV. Those over fifteen.
3. Write *outside your envelope* in large letters the words "Prize Competition," and the Number of the Division to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your Division, your Full Name and Address, and your Age last birthday.
5. Number your answers exactly to correspond with the questions.
6. Every paper must be signed by a parent or teacher to testify that Rule 7 has been observed.
7. No Concordance and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. Answers must be posted not later than Monday, July 12. The results will be announced on July 22.
9. Marks will be given for accuracy, neatness, writing, spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

Every answer will be examined separately by three persons; and no papers can be re-examined after the lists appear.

Those who cannot do all the questions set for their division must do as many as they can, and will receive marks accordingly. Although the questions may take longer to do than the usual weekly ones, remember that you are working for a prize, and have more time than usual for doing them.

Division I.

In St. Mark's Gospel (xii. to xvi.):—

1. What was done with a penny?
2. What lessons were taught by it?
3. What lesson was taught from the cock crowing?
4. Who first came to the sepulchre?
5. To whom did Jesus first appear after He rose from the dead?

Division II.

Write an essay upon Temptation, giving from the Bible as many texts and incidents about it as you can.

Division III.

1. Give the best account you can of Nebuchadnezzar from what is recorded of him in the book of Daniel.
2. What great lesson was taught him?

Division IV.

1. What was Amos? In whose reign did he live?
2. Against what nations or peoples did he prophesy judgment? Give the reason in each case.
3. To whom is chapter iv. addressed? What effect had the prophecy upon them?
4. What worship or sacrifices were offered at Bethel, Dan, and Beersheba? (Answer from any book.)

The following are eligible for the competition:—

Arnold and Owen Akers, Gordon and Olive Andrews, Fanny, Frank, and Nellie Ames, Violet Ashworth, Wm. Aston, W. T. Aldous, John Baring, Gracie Barnes, Janet and Elizabeth B. Black, Elsie Bartlett, Herbert Braddon, Geo. Brand, Arnold Baker, Leonard Bartlett, Theresa and Lilian Blackie, Willie and Florence Bellerby, D. A. Bennie, Louie Berthé Ethel Benger, Mabel Birney, Emily Bridgwater, May, Gordon, and Daisy Bligh, Bert Brotchie, Robert Browne, Stanley Boxer, Ashley Bowker, Massy Baker, Wm. E. Clarke, Mary E. Clarke, Maggie Carter, Gladys Lionel Calvert, Dorothy J. Clarke, Jack Clarke, Eleanor Chance, Cicely Craven, Willie and Harold Cheesman, Bessie Cheale, Henry J. Cheney, Annie, Mabel, and Ida Cole, Arthur M. Cole, Herbert Compton, Dorothy Cooper, Arthur and Henry Couch, Mary T. Colville, Marjorie Collins, Lily Coles, Dora Corrie, Susie Cumbers, Ruth Coupe, Randolph, and Dorothy Daintree, Edith Daisley, Dorothy Davies, Vera Dickinson, Nellie and Willie Dowsett, Grace and Kathleen Dodington, Cecil and Ashley Dodd, Violet, Claude, and Ivy Donaldson-Selby, Kenneth Dunbar, Ernest Dunn, Gordon Duncan, Marjory Dyke, Lilian Ellacott, Ernest Edmonds, Eva Edmundson, Marion and James Freegard, Aileen and Frances Figgis, Willie, Reginald, and Ernest Findlay, Christopher Fidler, Amy Fosten, Lee Gardner, Constance Gabbett, Mary Greenacre, Minnie Giddings, Winifred Harvey, Frances E. Harris, Jack, Thomas and Reginald Harris, May Handasyde, Rose Hamilton, Evelyn and Dorothy Hewer, Lilian Herivel, Edith and Emily Hearn, Victor Henry, Ada Heap, Theodora Hill, Margaret Hogg, Violet Hotford, Joshua and Dorothy Hughes-Games, May V. Hunter, Charles and Edith L. Hunter, Mena Hunter, Ethel Hutchings, Freda Hunton, John Hogg, Harcourt Hunter, Norman and Kate Johns, Isa, Agnes, Alex. and Willie Kay, Hubert, T. A., Jane, and K. G. Kirkpatrick, Gertrude Kingerlee, Rebe King, Mary and Sidney Law, Guinefred Leigh, Hannah Lovell, Murray and Grahame Lloyd, Alan Marples, S. E. Mackintosh, Geo. Macdonald, Margie and Gracie Marston, Hilda Matheson, Laura Macaulay, Nellie, Abraham, T. and Bella Mack, Margery Matthews, Harry Malaher, John, Maggie, and Agnes Menzies, Bessie Millar, Ethel and Gerard Morgan, Margaret and Dorothy Morris, Evelyn and Arthur Moir, Eva Monti, Frances Munce, Dorothy Morrison, Amy and Maude Nottage, Maude and Eva Oakes, Harriette and Lottie Orr, Arabella Onslow, Alice M. Palmer, Jessie, Willie, and Maggie Palmer, Muriel Reeves Palmer, Ethel and Kathleen Pasley, Winnie Page, Douglas Parkes, Horace H. Palmer, J. Ernest Pearce, Myrtle Perry, Alfred and Louie Penny, Dorothy Penny, Walter Perryman, Edwin Peters, Katie Pell, Nellie and Louie Peachey, Isabel and Gladys Phipps, Jessie, Margaret, and Lillian Pook, Wm. and Lizzie Porter, Mary Plumb, Edward Rainey, Mabel Redwood, M. L. Rickards, Sydney and Olive Robertson, Hilda and Constance Schaeffer, Margery Smart, Dollie Salt, Dorothy and F. D. B. Stalker, Flora Shadbolt, Dorothy Shaw, Kathleen Shepherd, Rosetta Sherwin, Ada M. Spencer, Ernest and Eric F. Seymour, Ernest Stevens, Flora Simmons, Hilda Skinner, Florrie Smith, May E. Spiganovicz, Lucy and Kenneth Soltau, Betty Stocks, Emily and Nellie Stuart, Bessie Symes, Frances Taggart, Olive Tritton, Louie Tibbits, Gladys Tingey, John Walter and Janet Thomson, Frank Tuompson, Herbert, Arthur, and Lawrence Turnbull, Maude Tyson, Gertrude Vellacott, Cicely Washington, Madge Wallace, Willie and Edith Wheeler, Noel, Phillis, and Cecile Wright, Ida, Elsie, and Grace Wright, Frank Wilson, Pringle Wilson, Ethel M. White, Hetty Wodson, Ibla and Allan Woodman, Evelyn H. Wood.

KEY TO LAST WEEK'S SEARCHER (No. 77).

(1). Gen. xxi. 15; Job xxxviii. 37; Psa. lvi. 8. (2). Job xiv. 17; Hag. i. 6; John xii. 6. (3). Deut. xxviii. 5; Amos viii. 1; Mark vi. 43.

Foreign List.—Correct answers received from:—

No. 64.—T. A Field, Christine and Graham Pearson. **No. 66.**—Christine, Graham, and Mary Pearson. **No. 67.**—Una Whitehead, Anna Lombard, Bessie Whitehead (South Africa), T. A. Field. **No. 69.**—Maria Lister, Daisy McArthur. **No. 70.**—Launcelot M. Knight. **No. 72.**—Henry Baillie, D. H. Marshall*, Vera Sjöstrom (N. America). **No. 73.**—Edith Meuter (Malta), Vera* and Frank* Sjostrom, Helga Gartshore. **No. 74.**—Vera and Frank Sjöstrom, Edith Meuter. **No. 75.**—Dorothy Grove (Rathlin).

No. 76.—Correct answers received from:—

Owen and Arnold Akers, Minnie Allen*, Nellie Ames, Gordon and Olive Andrews, W. T. Aldous, Violet Ashworth*, Willie Aston*, Arnold, Hugh, and Ernest Allen, Elizabeth* and Janet* Black, Herbert Braddon*, Massy Baker, Arthur Barker, Lavinia Barnes, Gracie Barnes, John Baring, Dudley*, G. and Elsie Bartlett, Mabel Bailey*, Leonard Bartlett, Victor and Willie Bellerby, Louis Berthe, Ethel Benger, Mabel Birney*, E. Biddlecombe, Daisy*, May*, and Gordon* Bligh, Ralph Bourne, Phyllis Boyd, Ashley H. Bowker*, Stanley Boxer, Bert Brotchie, Robt. Browne, Aline Bazett, Teresa and Lilian Blackie, D. A. Bennie, Herbert*, Dorothy*, and L.* Berry, Albert Bridges, Albert Botting*, Ernest Bond, Sidney Brown, Bert Butler*, Lionel* and Gladys* Calvert, Jessie, Walter, and Maggie* Cartor, Mary Carter, Wm. E. Clarke*, Dorothy J. Clarke, Mary E. Clarke*, Millicent and Cicely Craven, Willie* and Harold* Cheesman, Elma Cheale, Bessie Cheale, Hy. Jas. Cheney*, Kathleen Code, Mabel, Edith*, Annie*, and Ida Cole, Herbert Compton*, Annie Cooper*, Dora and Edith Corrie, Ruth Coupe, Marjorie Collins, Amy Cox, Susie Cumbers, Emily Church, Lily Clarke*, B. Cashford, Eleanor Chance, Arthur M. Cole, Dorothy Cooper, Edith* and Wm.* Corrick, Edith Daisley, Florrie Dance, Dorothy*, Willie R.*, Lucy*, and J. P. Davies, Randolph and D. Daintree, Mary, Eva, and Bessie Dening, Jennie Dewar, Vera Dickinson*, Cecil and Ashley Dodd, Kitty, Ivy, and Violet Donaldson Selby, Willie, and Nellie Dowsett, Ernest Dunn*, Gordon S. Duncan*, Kenneth Dunbar*, Gracie Dodington, Lilian Ellacott*, Henry Edmonds, Eva Edmundson, Arthur Farmer, Marian* and James Freeyard, Mabel Fletcher*, Wm. and Fanny Field, Frances* and Aileen Figgis, Ernest and Reginald Findlay, Flossie*, Janetta, Agnes, and Maggie Fullarton, E. Fullerton, Amy Fosten, Edith. Margaret, and Stuart Gray, Geo. and E. E. Graham, Constance Gabbett*, Wm. Garden, Lee Gardner Mary and Daisy Greenacre, Minnie Giddings, Daisy Groves*, Mabel Grey*, Frances* and Dorothy Harris, Margaret Hasse, Winifred Harvey, May* and Janie Handasyde, Rose Hamilton*, Ruth Harrison*, Nellie Hatchett*, Thos.* Reginald, and Jack* Harris, Ada Heap*, Dorothy* and Evelyn Hewer, Theodora Hill, Margaret* and John Hogg, Violet Holford, Lila K. Hughes, Eva and Ethel Hutchings, Joshua and Dorothy Hughes-Games, Chas. and Mena Hunter, May V. Hunter, Victor Henry, Elsie Hersey, Emily and Edith Hearn, Florence, Francis*, and Stanley* Hoyte, Freda Hunton, Edith L. Hunter, Norman Johns, Dora, Grace, and Dudley Joyce, Agnes Jones, Muriel Josselyne, Edith Johnston, K. G. Johns, W.*, Alex*, A.*, and Isabella* Kay, Hubert, Jane E.*, and T. A.* Kirkpatrick, Gertrude Kingerlee*, Rebe King*, Ethel Larwill, Sidney and May Law, Blanche Lindup, Hannah Lovell, Guinefred Leigh, Nellie*, Thos.*, Bella*, and Abraham* Mack, Laura Macaulay*, Geo. Macdonald*, Frances Mann*, Hilda Matheson, Margie, Sydney*, and Gracie* Marston, Alan Marples, Margery Matthews, Reginald Menzor, Bessie and Charlotte Millar, Wm. M. Mitchell*, Margaret and Dorothy Morris, Lennie*, Maggie*, Monice, Valsie Maitland-Kirwan, S. E. Mackintosh*, Maggie*, Agnes*, and John* Menzies, Eva Monti, Arthur* and Evelyn* Moir, Ethel and Gerard Morgan, Frances Munce*, Amy and Maud Nottage, Eva and Maude Oakes, Arabella Onslow, Harriette*, Mina* and Lottie* Orr, Mabel Owen, Florence Osmond, Jessie, Willie*, Ada, and Maggie Palmer, Alice M. Palmer, Muriel Reeves Palmer, Ethel* and Kathleen* Pasley, Dorothy Patten, Douglas Parkes, Louie and Nelly* Peachey, Katie Pell, Alfred and Dolly Penny, Mary and Louie Penny, Myrtle Perry, Edwin Peters, Walter Perryman*, Maggie and Rachel* Pickering, Isabel* and Gladys* Phipps, Lizzie and William* Porter, Mary E. Plumb*, Winnie Page*, Vera, May, and Norman Petrides, Hannah Fearman, J. E. Pearce, Frances Phillips*, Daisy, Phillips, Lillian*, Margaret*, and Jessie* Pook, Cyril Pomeroy*, Edith and Minnie Quick, Edward Rainey, M. L. Rickards, Isabel Rose, Sydney and Olive Robertson, Jeanie Robertson, Hugh Russell-Smith, Mabel Redwood, Mary W. Ramsay*, Constance Schaeffer, Dorothy Sharp, Eric, Gladys E., Mervyn, and Gwendoline* Shaw, Winnie Shaw*, Margery Smart, K. Shepherd, Flora Shadbolt, Frank*, Helen, and Dorothy*, Stalker, J.*, D. D., and T. M. Stanier, Rosetta Sherwin, Ernest Stevens, Ada M. Spencer*, Betty Stocks*, May Spiganovicz*, Flora Simmons, Florrie Smith, Dora Smith, Lucy and Kennett Soltau, Nellie and Emily* Stuart, Dollie Salt*, Winnie Stangoe*, Bessie Scantlebury, Charles Saunders*, Hilda Skinner, Frederick E. and F. Short, Frances Taggart, Freddy and Frances H. Trotter, Louie Tibbits*, Olive Tritton, Teresa Toop, J. W.* and Janet* Thomson, Frank Thompson*, Herbert, Arthur, Peverll, and Laurence* Turnbull, Maude*, Gilbert, and Harold Tyson, Sarah Tyson, Gladys Tingey*, Elsie Vigars, May* and Dorothy Vickers, Madge Wallace*, Cicely Washington, Fanny and Alec Waring, Jessie West, Edith* and William* Wheeler, Evelyn H. Wood, Ibla*, Allan, and J. Benson Woodman, Pringle Wilson, Phillis*, Noel*, and Cecile, Wright, Ida, Grace*, and Elsie* Wright, Harry G., Herbert*, and Arthur* Wright, Ronald Watson, Flora Wilson, Eva Winpenny*, Florrie White, Frank Wilson*.

No. 77 (first list).—Correct answers received from:—

Minnie A. Allen*, Arnold and Owen Akers, W. T. Aldous, Violet Ashworth*, Leonard Bartlett, G. and Elsie* Bartlett, Herbert Braddon*, Florence*, Nellie, Willie, and Victor Bellerby, May* and Daisy* Bligh, Mabel Birney, Emily Bridgewater*, Bert Brotchie, Gertrude and Nellie Brookfield, Edward and Nancy Brunton, Dorothy J. Clarke, J. A. Chamberlain, Eleanor Chance, Wm. E. Clarke, Maud Clarke, Bessie Cheale, Harold Cheesman, H. R. Compton, Annie Cooper*, Mabel and Ida Cole, D. Daintree*, Vera Dickenson*, Claud*, Ivy, and Violet Donaldson-Selby, Kathleen Dodington, Nellie and Willie Dowsett, Lilian Ellacott, Willie*, Ernest*, and Henry* Edmonds, Jessie Gray, Daisy Groves*, Nellie Hatchett*, Jack, Thomas, and Reginald Harris, Dorothy* and Evelyn* Hewer, Joshua and Dorothy Hughes-Games, Dudley, Grace, and Dora Joyce, Agnes Jones, Emily Kelk, May and Sidney Law, Ted* and Annie* Lawrence, Blanche Lindup, Hilda Matheson, Sydney Marston, Geo. Macdonald*, Ethel and Gerald Morgan, Arabella Onslow*, Gladys Palmer, Alice M. Palmer*, Douglas Parkes*, Ethel* and Kathleen* Pasley, Nellie* and Louie* Peachey, Katie Pell*, Myrtle Perry, Lizzie and Wm. S. Porter, Mary E. Plumb*, Ethel Read, Barbara and Margaret Stabb, Margery Smart, Rosetta Sherwin, Frederic and Ernest Seymour, Ada M.* and B. H.* Spencer, Flora Simmons, Florrie Smith, Betty Stocks, Lucy* and Kenneth Soltau, Ronald Strald, Mary Symon, Gladys Tingey, Olive Tritton*, Maude Tyson, Madge Wallace*, Cicely Washington, Edith and Wm. Wheeler, Cecile, Noel, and Phillis Wright, J. Benson, Ibla and Allan Woodman.

Personal.

I must thank my young friends for their gifts of flowers, which have given much pleasure to many poor children in the poorer parts of London. Blanche Lindup.—You must have no blots, and you must take great care with your writing and spelling. Frank Stalker.—Very glad to hear of your success. Harold Tyson.—Try and do the right number of answers. Frederick Edward Short.—It would be better for you to sign your second name (Edward) next quarter, as there is another Fred. Short. Jessie Gray.—Glad you are joining the Searcher. Rex Hatchett.—It seems a pity to give up doing the Searcher; you have done it so regularly in the past.

Uncle Tom.

The Mildmay Conference.

THURSDAY EVENING, JUNE 17.

THE closing session of the Conference was to have been presided over by Rev. J. Hudson Taylor, but, to the regret of many, he was unable to be present. Lord POLWARTH filled the chair. The first address was by Dr. WILSON, of the China Inland Mission, who took the place, as a speaker, of Mr. Hudson Taylor. He described a great and gorgeously-appointed altar, erected outside the city of Pekin, where for thousands of years past sacrifices have been offered to heaven by the reigning Emperor, as the representative and official high priest of the whole nation. We Christians have a knowledge of Him who is the one High Priest and Mediator between God and men, yet we have not gone in any measure to tell the vast Chinese people of it. The speaker made an earnest appeal to young Christians in the audience to devote themselves to this great cause of missions, if the Lord should lead them in that path of service. The difficulties may be great, but if the enterprise is a Divine one, these difficulties will be overcome, and the needed strength provided. Dr. Wilson told also of wonderful triumphs of the Gospel in China in the past, and gave some illustrative cases from his own knowledge as a worker at Hang-Chung-fu.

BISHOP RIDLEY,

of British Columbia, had a deeply encouraging story to tell of the progress of the Gospel among the Indian peoples in the far-away North-western territory of Canada. Nothing, he said, is so likely to deepen the spiritual life of Christians as being in harmony with the purposes of God towards this lost world. Christian parents spend much money on their children at home; why not spend it in sending them abroad as workers for God? If we only look at the difficulties, we shall be discouraged and appalled; but these difficulties are intended to make the Church more Christ-like and to increase its power.

In former days, the intervening seas and mountains were barriers between the peoples of the earth; now they have been turned into channels of communication. To some the time of silence when they are learning the language is a terrible discipline; but it enables them to get an insight into the ways and needs of heathenism that they would not otherwise secure. The worker's life will speak to the people when he is unable to reach them by words. We must not make too much of the difficulties. In what part of the field have we retreated? God has been better to us than our expectations. Christians may learn many things in the mission-field that they cannot learn at home, where there are so much ease and comfort on every hand.

Going on to speak of his particular part of the great world-wide field — British Columbia — the bishop said that when he first knew it the people were almost entirely heathen of a very degraded type. They are a very fine race physically, and in their heathen state were fierce and brave. The only way to reach them in the villages of the interior by way of the great rivers that flow into the Pacific. For a time they stoutly resisted the Gospel, and the early workers had serious risks to run. Now, by the blessing of God on the labours of his servants, the whole of the Indian peoples of this great territory have virtually been turned from heathenism and savagery to the Christian faith. On one occasion, said the speaker, he baptized eighty-four and confirmed seventy-nine in one day; next day they had the Holy Communion with ninety-two communicants, and a very happy time it was. When the bishop first ascended these glorious rivers the villages were inhabited by a barbarous people; now there is not a village without its church and school, and the great majority of the people are Christians. They have been won to the Saviour one by one, and the converts are instrumental in reaching others with the Gospel message. Last October the bishop went up one of the rivers to open a new church at a place where they were all savages when he first knew them. The church seats 400 people. At the opening the offertory amounted to £250, all given by the Indians; they had been saving up their money for the occasion all the year. In closing his stirring narrative the bishop told how at one time he had been prayed back to life by these simple-minded people. They met in hundreds at three o'clock in the morning, in the midst of a storm of wind, to pray God to spare the life of their leader. The last thing he heard when he left at the end of January was the voice of one praying for him, and they have been praying for him ever since.

MRS. BISHOP,

the famous lady traveller, gave the closing address. She said:—Eighteen years have passed since I was at a Conference in this hall. It is impossible not to think of those who took a leading part in the meetings of that day, and of the hearts that have ceased to throb, and of the voices that are silent. But I can go back forty years to the first Conference held at Barnet, when a hundred and twenty met together, and when the subject of the Lord's coming was brought very prominently forward. There were present such men as Dr. Horatius Bonar and Mr. Pennefather, to whom the subject was of vital importance. I suppose the subject is of equal importance in the Mildmay Conference to-day, but possibly the aspect from which it is regarded may be a little different. In that day the coming of our Lord was put forward (as no doubt it would be to-day) as the strongest incentive to personal holiness—to the growth of the spiritual life in the individual. Aspects of truth vary at different times, while the fundamental truths themselves remain the same. It seems as if now those who hold strongly the view of the second coming of our Lord do it more with the view that the Gospel of the Kingdom must be preached throughout all nations before that event comes.

The subject of Foreign Missions has gained a much greater hold on the churches of this country than it had forty years ago, and I think that probably there are various reasons for this. It is impossible not to see and feel that there is a wider interest in the work. Statements by missionaries themselves are much more widely diffused by the Press than they were. Prejudice against missionaries is softened down to some extent outside the churches. Rapid communication has done much. I think certainly that the rise and progress of the China Inland Mission has given missionary interest in this country a great impetus and has linked missionary work with all classes of persons in this country. The Student Volunteer Movement, with its enthusiasm and the aim it puts forward as to the Evangelisation of the World in this Generation, has stirred up a much stronger feeling than before. Then there are Missionary Loan Exhibitions, in which actual idols discarded by the heathen are shown. And last, but certainly not least, there are the testimonies of great travellers; especially the testimony of the late Mr. Darwin, which is not so widely known as it deserves to be, as to the wonderful triumphs of the Gospel in the South Seas. The testimonies also of Mr. Stanley, of Miss Gordon Cumming, and others, have evidently reassured those who are interested in missions as Christians, and have also led the world to know that missions are not the chimerical enterprises they were formerly regarded as being; and that there is a substratum of fact at least in the accounts which missionaries send home of the work of God among the heathen.

All this has combined to assist the greater interest in missions which has arisen. Even now, on returning home from a three years' journey, I think I see that during those three years the interest

HAS BOTH RIPENED AND DEEPENED.

It is not from reaping in joy that I have come from earth's dark places in the East. Nothing is more delightful and encouraging than to hear such a story as Bishop Ridley has told us, and such as I have heard him tell before. Once only in three years of travel — I may say in seven-and-a-half years' Asiatic travel—did I see anything of the same kind. That was in Western Korea, where the American Presbyterians have a large Mission work. Here in one of the most wicked cities in Korea there was a living church which had erected a church edifice, had built a number of schools, and was at that moment paying a number of evangelists and catechists out of its own poverty. Many persons come in from villages at a great distance to receive instruction in Christianity, having learned something of the way to life from those scattered abroad at the time of the battle of Ping-Yang. At a meeting where I was present the room was crowded, and the feeling was something wonderful. One felt that there was a power present which was not of this world. As I looked on those faces in which the new light was shining, and heard the stories (interpreted by one of the missionaries) of the spread of the Gospel in the villages before any European teacher had been with them, I was convinced that the old Gospel, with its truths concerning the Son of Man, the judgment to come, the love and justice of God, the atonement of Christ, the work of the Holy Spirit, is still as powerful as in the first days—that the Gospel is still the power of God unto salvation to everyone that believeth, and that its transforming power is no less than of old. Some of these people, living in a wicked city, had been notorious for their wickedness, but they were washed and sanctified, and were walking in the faith of the Lord Jesus Christ, and doing honour to their Christian profession.

If one speaks of the darkness of the heathen world—and I have a most vivid realisation of it—we must also realise that in the hands of those who have gone forth to preach there is the old strength —not the power of man but of God—and that though the difficulties seem so enormous when looked at from the human point of view, they are not insurmountable by any means. It may be that when those who come home speak of the work, unconsciously an impression is produced that the results are larger than they really are. I have heard more than one person say, "The world is almost converted, isn't it? There is no need of many more missionaries, is there?" Well, my view of the matter is that there is but a glimmer of light here and there—a feeble glimmer, enhancing the darkness that surrounds us. While those to whom missions are dear may be very grateful to God for the success which has attended the efforts put forth, and for the souls led from darkness to light, the fact that the Gospel has been preached seems actually to make it more fearful that there should be

THIS VAST AREA OF DARKNESS

which extends everywhere around these small centres of light. It is possible that a traveller spending some years in those countries, and living there, might see more darkness than those who are engaged in the spread of the Gospel, but the fact remains that everywhere there is a darkness that can be felt, and of that element of the case it seems to me the people at home have little conception. The dayspring from on high has visited us and has guided our feet into the way of peace; and the very heritage of light and blessing which we have, may blind our eyes to that darkness which is the heritage of the larger part of the world.

When we put the thing into plain figures, and see that 1050 millions of our race are in practical ignorance of the Lord Jesus Christ, it is impossible to realise the enormous number of human souls who are without God in the world; and when we think that our Lord has ascended into his glory for nearly 1900 years, and the world for which He died is yet in a great measure ignorant of his Name, how great is the reproach to the Church, and, so far as we are not hearty in this matter, to ourselves. When one reflects what the want of knowledge of Jesus Christ really means, the consideration becomes more awful. Of the darkness of heathenism only those who have been there can know. When we think of the fact that thirty millions of the race are passing annually into Christless graves, with no light as to their future, surely it is for us to consider what is our part in removing this darkness, and in fulfilling our Lord's last command to go and teach all nations, and so prepare the way for the Lord's return. For we may be delaying his coming. It is a question for every one of us; perhaps not to be asked so much here in the Mildmay Conference as in other and more mixed gatherings of people; because I suppose all or most of those here are Christians, and are doing much to advance the cause of Christ. I think it was Bishop Ridley who used the phrase, "to the utmost of our ability." Should we not, each one of us, as it were reorganise our lives and see what is really the utmost of our ability, lest our light be found to be darkness?

I would like to say a few words on the kind of work which recommends itself as work to be done for the heathen, and pass on some of the thoughts that have suggested themselves to me on solitary journeys in heathen and Mohammedan countries. I should divide the work to be done into two classes. The first work, it seems to me, for Christians to do is to pray. Greater things are accomplished by prayer,

it has been said, than this world dreams of. The hands of those who are fighting the battle abroad need to be upheld by the prayers of those at home. One hears, perhaps, in prayers in our churches, a solitary allusion to foreign missions: "Lord, do Thou hasten thy work." Even in the Church of England service there is little enough mention made of those who lie in utter darkness outside the pale of Christianity. We need more agonising in prayer; more of the spirit of those who in old times kept vigils through the night, and prayed for those in the field. One reason for our lack of this zeal seems to be our callousness as to the actual state of the heathen world. We hear of it again and again till it seems to lose its power over us. Our imagination does not go out to realise what it is to be utterly without God in the world.

CALLOUSNESS AND EXTRAVAGANCE

are the two things that make most impression on me now on returning home after three years' absence. Our prayers are cold; we seem to have so little of the spirit of Jeremiah, who said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." We know how Paul wept when he wrote to the Philippians of those who were enemies of the Cross of Christ. May we not ask that the Giver of all good gifts would give us this tenderness and sympathy, this anguish of spirit, as we think of the heathen for whom Christ died. Prayer is work which lies within the reach of everybody. No one is too weak or too unlearned to pray that God would pour out his Spirit upon all flesh and bless every instrumentality used for spreading the knowledge of his Son.

Then the cry is for more men to go forth. Everywhere the complaint is that there are so few men. There are certainly many women going, but the paucity of men is one of the great distresses of those whose duty it is to select and send forth. There must be many young men who are strong, who have overcome the wicked one, and who should give themselves to this greatest of all works—to be fellow-workers with God in this field of service. I would not discourage any work at home. In the Church of Christ there are no home and foreign missions, properly speaking. The field is the world, whether at home or abroad. In the city of God there is no stranger, alien, or foreigner. But the call is imperative, surely, that those who are in dense darkness and who have never heard of Christ should have this blessed Gospel carried to them, and that they should be brought to know Jesus Christ. How shall they hear without a preacher? This call seems to be emphasised in the case of those who are free to go, who have not yet become entangled by the choice of a profession or business. Should they not sacrifice any possible prizes of a profession at home, to win the prize of the high calling of God in Christ Jesus, which is, as it were, dangling before the eyes of those who go to seek the lost sheep in a foreign land. Of course all, or the majority, cannot go.

I scarcely like to venture to speak in this assembly of the thing that seems pressed upon my thoughts very specially on returning home. It is the work of

SELF-DENIAL FOR THE SAKE OF JESUS CHRIST

in the first instance, and next for the sake of perishing souls. What are our self-denials compared with the self-denial that we read and hear of? I have heard of two paupers living without their one little luxury in life—sugar and tea—in order to be able to pay twopence a week for the spread of the Gospel. That seems to me true self-denial—not touching men's burdens lightly with the finger, but carrying them on our own shoulders till they eat into the shrinking flesh, and thus fulfilling the law of Christ.

Self-denial presents itself in so many different ways. What is self-denial to one is not so to another. But there are possible self-denials within the reach of all—even those of us who have given, as we say, "to the extent of our ability." Many things may, perhaps, occur to those who are here as things, which they may very likely practise themselves, but the denial of which they would urge upon others. Is not Christ urging us all to dissociate ourselves from the terrible extravagance of this day—extravagance in dress, in houses and equipages, in holidays, and in every possible way. The world seems to be growingly given to selfish extravagance, and in bondage to the despotism of fashion. Those who have received the higher revelation and who know for themselves the grace of the Lord Jesus Christ have surely much in their power in urging the claims of Christ on any who are given to this extravagance of life. For He claimed that self-denial and nothing else should be the rule of life, for the sake of our brethren and sisters. In that way we may surely all take up our cross and deny ourselves daily. It is quite possible for us to interest people in missions who have never been interested before; not by bringing them to missionary meetings, so much as by telling them of the wonderful things we have heard or seen, revealing a new world of interest to those who have never heard of it; interesting them to that extent that they will become contributors to the spread of the Gospel, and perhaps through this means receive it into their own hearts in the love of it. Too many of us are accustomed to think that the Gospel may have grown old, and may have lost its power in coming down through the centuries. Such missionary narratives of the fruits which the Gospel has brought forth may prove to men that it is still the power of God unto salvation, and has lost nothing in its progress through the ages.

Surely all of us may readjust our expenditure in the light of the example of Christ. There are so many things that we could give up if we would. When we look back and consider what our forefathers considered necessaries and comforts, and then look at what we deem necessary to our comfort, there are certainly things which could be dropped even at the risk of being called old-fashioned, giving up a week of our summer holiday, or taking a house in an unfashionable situation when it would be possible to take one in a fashionable situation, or in the sacrifice of the desire to fill our rooms with objects pleasing to the eye, or the lessening of the number of the periodicals we take, we must feel that there are numbers of things—if we review our expenditure in the light of the grace of Jesus Christ—that we can and must sacrifice for his sake and in order to be conformed to his image.

I cannot help remembering that during the time we have been together in this conference singing hymns and praying to God, at least 6000 human beings who have never heard of Christ have passed into the other world. Can we be indifferent to the fact that men are passing in a ceaseless procession from Christless lives to Christless graves? We speak of the world being evangelised within this generation. We seem to be almost content to let people pass away at the rate of eighty-four a minute without a knowledge of the Lord Jesus Christ, because we will not relinquish that which might interfere with the enjoyment of the good things which we owe to Christianity. Let us all seek to pay something of the debt which we owe to our Lord. Let us strive in every part of our expenditure to act so that we shall not forget the question, "How much owest thou unto thy Lord?" Many voices are calling us to increased self-sacrifice and increased effort to spread the Gospel of Christ. The shadows of earth are deepening for many of us as we journey to the sun-setting; our increased knowledge of the misery of the heathen world, increasing daily; these and other voices call to us; most of all the Master's voice as He asks "Lovest thou Me more than these"?

AFTERNOON GATHERINGS.

CHRISTIAN POLICE ASSOCIATION.

Room No. 5 was nearly filled on Tuesday afternoon, June 15, to hear particulars of work among the police. The chair was taken by Mr. J. H. Tritton. Miss C. Gurney told of the spread of the association in the Colonies, and of good news received from Japan and Ceylon, where three missionaries are labouring, supported by the policemen of Great Britain and Ireland. Miss Gurney also spoke of the Police Seaside Home, the Provincial Police Orphanage, and the Police Institute at Adelphi-terrace. The Lord has greatly blessed the work of the hon. secretaries, Mr. and Mrs. Small, and their helpers at Adelphi-terrace, in bringing many from darkness to light, and helping young policemen on their first start in the force to take a bold stand for Christ among their comrades. The institute is in a central situation, but it is subject to a very heavy rental, and the workers are devising the means for a new home, which shall be entirely free from encumbrance.

The Chairman appealed to all present to pray that the needed help might be supplied, and especially that guidance might be given at this time. After prayer by several policemen and others, Rev. E. W. Moore addressed the meeting on Paul's prayer for the Thessalonians, "The very God of peace sanctify you wholly," etc. (1 Thess. v.). This was followed by a number of testimonies from Christian policemen of various ranks, all bright, real, and full of joy; praising God for the blessings received at the seaside home, the institute, and the annual meetings at Exeter Hall. The sight of their beaming faces was in itself a witness to the power of God in the lives of these stalwart men. Miss Johnson (secretary of the Willing-Hearted Helpers' Band) invited all present to join this union for prayer, the members of which promise (1) to pray for the police, (2) to give at least a shilling a year towards the work, and (3) to interest others, as they are led, in the welfare of the police force. Any friends wishing to become members of the Willing-Hearted Helpers' Band, or to help in providing a permanent institute for our police, are invited to communicate with the hon. secretaries at 1A, Adelphi-terrace, Strand, W.C.

We are glad to know that since the meeting the Lord has inclined the heart of one of his servants to start the Police Institute Fund with a gift of £500. Will all our readers unite with them in prayer that the whole sum needed may be realised?

COLPORTAGE WORK.

A deeply interesting meeting on Colportage was held on Tuesday afternoon. Mr. W. H. Seagram, who presided, called attention to the terrible evils of pernicious literature, the circulation of which is on the increase. Determined efforts are also being made to increase the circulation of infidel literature.

A number of the colporteurs, connected with the Christian Colportage Society for England, were present, and gave brief incidents out of their actual experience, showing how greatly the Lord is blessing their efforts. In the limited space at our disposal, it is only possible to give one or two of these stirring experiences. Mr. Evans said that nineteen years ago when he began work at Harrow he felt that the whole town was closed against him. Now he had a welcome everywhere. In one household five souls had been saved through the reading of "Life in a look." To some servant-girls who had at first jeered at his offer of a tract he had ultimately been enabled to sell this book, and the reading of it had been blessed to their conversion. Two years ago he met a tramp on the wayside. He spoke to him of Christ, and prayed with him. Some time since he came across a dying man, and found him trusting in the Lord Jesus. It was the tramp he had met and prayed with two years before.

Mr. Kitcher, the colporteur at Hampstead, sold a book to a servant-girl, and at the same time spoke to her of her need of a Saviour. He had the joy of leading her into the light. At once she thought of her two sisters in service, and asked him to see them. He did so, and the Lord blessed his visit to their salvation.

Mr. W. R. Moore, a member of the committee, spoke very earnestly of the great need of the villagers. If it were not for some agency such as this, the Gospel would perhaps never be heard by many of these out-of-the-way people. He pointed out the power of a good book, and told a moving story of how a tract had been blessed to the conversion of a man who had fallen very low in sin. This work was specially adapted to the needs of the villages, and he trusted the result of this meeting would be that more colporteurs would be sent out into these dark corners of our land.

Mr. H. D. Brown, the secretary, remarked that if there was one thing more than another they must all have felt whilst listening to these testimonies, it was that this work was an intensely earnest one. It is no effort simply to purify the public taste by a healthier kind of literature. It is to reach the unconverted and bring them to Christ that these servants of God, and the books they carried from door to door, were sent forth. Since the formation of the Society, twenty-three years ago, 800,000 Bibles and Testaments had been sold, and 14,000,000 of books and magazines, while 10,000,000 of tracts had been distributed. Mention has been made of the need in the villages, but this agency was needed everywhere. The Society's great aim was to have the whole land so covered with a network of colporteurs that every house might be visited, and, if possible, every soul reached with the Gospel message at their own homes.

Rev. Dr. Williamson, of Belfast, Mr. Fowler, of Dublin, Mr. Hamilton, and Mr. Budd, representing the Irish Colportage Society, followed with earnest words as to the need of this work in Ireland, where

a great change has come over the people in recent years. The Irish peasantry are not now nearly so subservient to the priests as formerly, and are more open, therefore, both to read the Bible and to listen to the Gospel.

SOUTH AMERICAN MISSIONS.

On Wednesday afternoon a meeting was held in Room No. 5 on behalf of the Forward Evangelistic Movement of the South American Missionary Society. Mr. T. A. Denny, who presided, alluded to the dense darkness of the millions of South America, and urged upon the meeting the duty and the privilege of taking a great share in the work of their evangelisation.

Mr. William C. Morris described some of the prominent evils of the papal system in South America. It is the enemy of education; it undermines the independence of the human soul; it rejects and destroys the Bible; it teaches mariolatry; its spirit has always been selfish, mercenary, and despotic. He showed how wonderfully all the countries of South America have been opened of late years to the Gospel and dwelt upon the readiness of the people to hear the message of salvation. He told of the Forward Movement which the society is undertaking, and pleaded that much prayer and support might be given for this important enterprise. The broken-down barriers, the open countries, the spirit of religious inquiry among the people, these are a call from God to us at home.

A few words of sympathy from Mr. Ridings, who has lately returned from Chili, and from Mr. Maxwell Wright, late of Brazil, brought the meeting to a close.

NORTH AFRICA MISSION.

At a meeting on Wednesday under the Mulberry Tree, Mr. A. C. Coote presided. Mr. E. H. Glenny said it was a great joy to realise that God Himself was working in North Africa. He told of the origin and growth of the Mission. Now there are about 120 or 130 workers in Algeria, the greater part belonging to the Mission. Mr. Glenny briefly ran over the various countries in which the Mission is working, showing what God had done. At the majority of the stations there had been more or less blessing.

Rev. C. F. W. Flad, of the London Jews Society, labouring in Tunis, was introduced, and with him Salim, a young Tunisian Arab, now converted to Christ, who appeared in native costume. A sketch of the lad's early history and subsequent conversion when on the Niger with Mr. Robinson having been given, Salim was asked to say a few words, which he did in Arabic. This was translated by Mr. Marshall, of the N.A.M., who also rendered the funeral dirge chanted by Moslems on their way to the grave.

Miss Grissell, from Tunis, having spoken a few words, Mr. Wm. Summers, from Alexandria, said that the work in Egypt differs from that in the Barbary States of North Africa, in that the political, educational, and material conditions under which the Egyptians lived are more advanced; and also in the fact that Egypt is one of the principal religious centres of Islam. He then described the inception and growth of a series of weekly lantern services extending over a period of six months, which were largely attended by Moslems, including all classes of the community. This popular method of reaching the people has been followed up by nightly evangelistic meetings, which are attended by congregations ranging from ten to over one hundred Moslems. He told of the very interesting discussions which followed these meetings. Among the incidents of the work was a cheering case of a young school teacher converted under Medical Mission influences. A year ago he confessed the Lord Jesus, and is now leading a good Christian life in Alexandria, doing much service for his Master and rejoicing in the midst of daily persecution.

THE Y.M.C.A.

A large company of friends mustered under the Mulberry Tree on the last afternoon of the Conference for a combined meeting, in the interests of the Y.M.C.A. and the Y.W.C.A. Sir George Williams, who presided, said he had always considered that one of the great ends for which the Young Men's Christian Association had been called into being was the training of men for foreign missionary work. He also spoke happily of the co-operation that exists, and ought to exist, between the two Associations.

Lord Kinnaird having spoken some appreciative words, Miss Reynolds, secretary of the International Committee of the Y.W.C.A., told of the working of that organisation in different parts of the world, and how it was a bond of union among the branches everywhere. Miss Hill had many interesting things to say of the work in India, and the need for it. European young women, as well as Eurasians and natives are reached and helped. There is a loud call in India for consecrated women who will exhibit the Christian life among their native sisters, and seek to win them to the Saviour.

Mr. J. Stokes, of New York, and a great friend of Y.M.C.A. work in Paris, gave some interesting details of a recent tour round the world, and spoke of openings for effective work, especially in India, Japan, and China. Sister Lucy pleaded for more workers among the women of Ceylon. Dr. A. T. Pierson, in answer to interrogatives by the chairman, expatiated on the splendid services the Y.M.C.A. had done and was fitted to do throughout the world. In a few closing words Mrs. Herbert Tritton urged the need of continued earnest prayer, as well as organisation.

Johannesburg.

DEAR SIR,—Several advertisements have lately appeared in the public papers saying 200 young women were wanted in Johannesburg as barmaids. Fortunately, some of them, knowing that reliable information about women's emigration is to be found at the Office of Emigration at the Imperial Institute, South Kensington, have been prevented from starting. But our association cannot altogether prevent young women, both in situations in Cape Colony or out of situations in England, being attracted by dreams of high wages in the land of gold.

At the present moment there is no place in the whole world more unfitting for a single woman than Johannesburg. Hotels and lodgings are ruinously expensive, and the moral fibre of the population is terribly relaxed, as is indeed always the case in the first rush of gold discovery.

There is an old saying especially dear to the heart of a Christian, "Man's extremity is God's opportunity." Most providentially a lady of high Christian character (with some means of her own so that she requires no salary) has volunteered to start at once for Johannesburg to set up a boarding-house, where the terms would be moderate, and where only young women of good character will be admitted. There is no doubt that it will become self-supporting, but a sum of £300 is needed for the initial expenses. This lady will work in direct communication with the British Women's Emigration Association and with all societies both here and in South Africa who have at heart the welfare of women and girls.

Your readers have so often generously responded to my appeals for help to outfit women for the Colonies that I venture to ask you to let me speak to them through you, and to ask them to send through me some help to enable our Association to rescue young women from the perils of ignorance and misleading advertisements, and to give them the shelter of a Christian home. Nay, more, if we can safely recommend Johannesburg, who can estimate the value of a nucleus of God-fearing, virtuous women in the centre of Africa?—Yours faithfully,

ADELAIDE ROSS.

18, *Upper Westbourne-terrace, London, W.*

Mission Work at Barnes.

DEAR SIR,—I should like to call the attention of your readers to the spiritual needs of Westfield, a comparatively isolated district of Barnes. An undenominational mission has for years been conducted at the Welcome Mission Hall in Railway-street and has been largely blessed, holding Gospel services, mothers' meeting, Sunday-school, temperance club, band of hope, missionary working party, etc., etc. The London City Mission has one of its agents using the Hall as his centre, and his services are proving acceptable.

The difficulty of the situation is the lack of workers within easy reach of the district. The missionary's district comprises about 1200 families, mostly of the labouring class, but with some artisans, a district such as may best be reached by an undenominational hall and mission. If any readers are willing to co-operate, they would find me at the Hall, any Sunday evening or any Monday afternoon.—Yours faithfully,

E. WILKINSON,

The Welcome Mission, Westfield, Barnes, S.W.

Letter from Oxford.

[FROM OUR OWN CORRESPONDENT.]

THOSE who attended the meeting of the Oxford and District Christian Endeavour Union on Tuesday evening, must have been much impressed with the influence the movement is exercising upon the churches. The meeting was convened to receive the reports of the delegates who represented the Union at the recent Conference in Liverpool. Their testimonies were full of inspiration.

The Bishop of Calcutta, a former student of Wadham, addressed a meeting on Sunday week in the College Hall. As an undergraduate he exercised a powerful influence, and his earnest words on Sunday were listened to with deep interest. The particular work of the Mission, he said, was bringing religious truth to bear upon the intellects and hearts of the natives, and as the quality of the Christian was of the utmost importance, they confined their attention mainly to the native Christians.

Sermons on behalf of the Irish Church Missions were preached on Sunday week in four of the Evangelical Churches of Oxford. The annual meetings were held on Monday, in the afternoon at Wycliffe Hall, and in the evening at the Rectory Room, St. Aldate-street. Rev. G. C. Bowring presided over the latter gathering, and in introducing the speaker for the evening, Rev. N. F. Duncan, he made an earnest appeal on behalf of the Roman Catholics in Ireland. The objection that the Church of Ireland should do the work itself would be best met, he said, by the objectors spending a month in the middle or south of Ireland. Here in England we have no conception of what Roman Catholicism is when in the majority.

In connection with the work of the Mission, it is interesting to note that 2,000 children are being trained in Protestant schools, and that no opportunities of preaching the Gospel of God's grace are lost. There are no Roman Catholic hymns, and so the people flock to hear the singing. A branch of the Shamrock League has been formed in Oxford, having for its motto, "Sympathy," "Supplication," "Support."

At a time when Romanism is aggressive in Oxford, it is well the mask should be torn aside, and the system revealed in its true light. "If the corruption of good is the greatest evil," then Romanism is indeed the Devil's masterpiece.

Mansfield College held its eleventh annual meeting on Tuesday week, Dr. Mackennal presiding. The report stated that while no event of exceptional interest had to be noted, there had been in all the departments activity and progress. Dr. Berry, in moving its adoption, said they were expecting greater things than they had seen, but considering the youthfulness of the College in its present home, considering the great difficulties that had to be met and vanquished, it was to him a matter of the greatest marvel and a cause of the deepest thankfulness that so much had been done. The influence of Principal Fairbairn, through his books, sermons, and speeches, was ever telling on the life of the churches. The Principal, in reply, said there was in the College an active, generous, noble desire to bless England and the Free Churches. Mansfield had surely no need to be ashamed of the men to whom she had confided the teaching of her sons. It was pleasing to them to think that they had contributed something to the collective learning of a University so venerable and so famed.

The Jubilee celebrations passed off very happily. The friendly societies held a thanksgiving service in the Cathedral at half-past eleven, the preacher being Canon Ince. The children's treat in the Park was a delightful gathering, the arrangements having been carefully made and admirably carried out.

Tunis.—We have again got an excellent and finely situated hall for the work here. It became ours on June 20, and so we naturally call it "Jubilee Hall."

F. E. BERNARD.

25, *Rue de la Kasba, Tunis, N. Africa.*

The Walworth Creche.—"The Jubilee has made everybody happy, but some have been forgotten." So writes the hon. supt. of this institution, who earnestly pleads for her slum babies. In perusing the second year's report we are struck by the usefulness of this little work of the back streets, the only one of its kind for many miles round. We note a large increase in the number of children admitted. Mrs. Kinghorne, of 18, Wilson-road, Camberwell, will forward a report on application.

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Caledonian Christian Club.

THE tenth annual meeting of this useful Club was held in Stafford House on June 24. The Archdeacon of London presided. Although it was Jubilee week, the superb staircase hall was well filled with an audience that included a number of London ministers, and friends from Scotland.

Mr. Hugh M. Matheson spoke warmly of the necessary work that had been done by the Club these ten years, and said the chief object of the present gathering was to consider a project for increasing the existing accommodation for young men and women coming from Scotland, Wales, and the English provinces to London. About thirty persons at a time could be accommodated in the present house, but if they obtained £800 for fittings and furniture they could provide a second house for the overflow, where the inmates would lodge permanently, and where the income would cover the expenditure.

Archdeacon Sinclair said the work done by this Club was most practical. The difficulty of making their present club-house self-supporting was easily understood: so many of the inmates were beginning life in London, and had small salaries, that until the work was on a larger scale it must look for a measure of support from outside.

Mr. Arthur Robertson, secretary, gave a résumé of the past year's report, including a sketch of the origin of the Club in Jubilee year, 1887. Over 200 young men, mainly Scots, annually found here a temporary safe and helpful home, while over 100 others were guided to safe quarters on arrival.

Mr. H. L. Millar having submitted the financial report, Sir Robert Pullar, Perth, made a speech glowing with warm appreciation of the work, and was followed by Rev. A. Connell, of Regent-square Church. A resolution in favour of establishing a second house, and raising funds for the purpose, was adopted.

Mrs. Burnett Smith with great charm expressed her appreciation of the work, and conveyed to the Duchess of Sutherland the thanks of the committee for the use of Stafford House, and for her Grace's helpfulness to the club, especially in its recent time of trial.

The Duchess of Sutherland received quite a Highland ovation as she rose to reply. She spoke in cordial terms of the good work the club was doing. It was truly a pleasure to her husband and herself to lend their house for such a good purpose. All thinking people wished to break down class distinctions. Rank was but an extra tool in the hands of those who had it to be consecrated to God in the service of man. Her Grace's speech was marked by enthusiasm and earnestness, and was delivered with a charm which made a great impression.

The address of the Club is 52, Upper Bedford-place, Russell Square, W.C.

Princess Mary Village Homes.

Some months ago we had, with sorrow, to record an outbreak of scarlet fever among our family of 200 girls. We can now report, with great thankfulness, that after lingering amongst us for a considerable time, this disease has altogether left us. Although some of the cases were very severe, and caused us great anxiety and careful nursing, God in his great mercy has restored all our little ones to health again. This epidemic has been a great source of expense, and about £120 is still required to meet this extra strain on our funds. We have felt the benefit of our temporary seaside cottage, and we hope soon to be able to have one which we can call our own.

Two great needs have been specially brought before us at this time. Isolation wards must be added to our small infirmary, and more playground must also be provided. The former will cost at least £500, towards which we have £300, leaving £200 still to be raised. With regard to the playground, two acres of land have been acquired on advantageous terms, but a large sum is still required for this purpose. Both these needs we wish to supply this year, in commemoration of Her Most Gracious Majesty's Diamond Jubilee. We feel sure there are many who will help us to carry out these much-needed additions. (Mrs.) S. Merldith.

143, *Clapham-road, London, S.W.*

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Bible Training Institute, Glasgow.

THE closing meeting for the session was held in the Christian Institute, Glasgow, on the evening of Friday, June 18. There was a large and enthusiastic audience, composed in great part of young Christian workers, who seemed deeply interested. Mr. James S. Napier, chairman, said, as the years go by and experience is granted, the sessions increase in blessing, and the efficiency of the students grows accordingly. The more closely one looks at the state of our country the more we are impressed with the wisdom of giving such training. The Institute supplies a want felt by ministers of the Gospel, who have cordially given it their commendation.

Mr. John Anderson made a brief statement of the work of the session, showing that the resident students had numbered fifty-four (forty male and fourteen female), outside students fifteen, and members of evening classes 481. In the class work of the session more ground had been covered than before. The students had conducted 1395 meetings (in addition to at least a thousand in the open air), at which the aggregate attendance had been 146,000 persons, whilst 3076 inquirers had passed through their hands. Tidings has just been received of the death in China of the first former student (so far as is known), Mr. Otley.

Rev. John Smith, D.D., said his interest in such institutions had been first aroused during a visit to America some years ago. He came back with a strong desire that an institute similar to that at Chicago might be set up in Scotland. Its existence now is a symptom of progress, and an indication that the kingdom of Christ is going forward. There are men and women who would make splendid missionaries if they could only receive sufficient training in Christian truth; and just as this great need is emerging in the kingdom of God, there is rising among our young people a wonderful wave of interest in foreign missions. We are living in a day of wide opportunity, when God is opening the world to the kingdom of Jesus Christ, but where is the imperial intellect?

Rev. Donald Macleod, D.D., said that speaking as Convener of Home Missions in the Church of Scotland, he wished to get impressed upon them the problem of dealing with the degraded masses at our doors, who are almost the despair of the Christian Church.

After the diplomas had been presented to the students who had completed the curriculum, eight of their number expressed in a few words their feelings of gratitude to God for the opportunity of training for his work which had been afforded them, and for the spiritual and helpful character of the teaching.

A Flock Without a Shepherd.

Dear Sir,—Will you kindly allow me space in your paper for a short statement of facts which have just come to my knowledge?

"Olympia," under the management of Mr. Kiralfy, has just been opened in Brussels, and will remain open for about four months; part of the troupe consists of about 120 English girls, who are boarded out in twos and threes in the neighbourhood of the Gare du Midi, which, as anyone who knows Brussels can testify, is a quarter in which they are daily and nightly exposed to all kinds of temptations.

My object in writing is to make known through the medium of The Christian this neglected flock, and to ask if there is any lady, filled with love for such, who will come and work amongst them, and seek to win some to the Lord who otherwise must sink in this great city, where ungodliness and sin are so manifest. The facts given above are from Mr. Kiralfy himself, who is favourably disposed towards any movement which has for its object the safeguarding of these girls.

This is essentially women's work. I know of no one in Brussels to undertake it, though a certain amount of help could be reckoned upon if the general management and supervision were undertaken by some devoted Christian lady, who would be willing to live near and give her time to the work.

—Yours faithfully, W. G. Kemp, M.D.

47, *Rue de la Longue Haie, Brussels.*

A Foreigners' Fete.

BY the kindness of Mr. and Mrs. R. Barclay, about 150 foreigners were recently entertained in their beautiful grounds at High Leigh, Hoddesdon. They represented the following nationalities: Italians, Danes, Swedes, Norwegians, Germans, Dutch, Austrians, Roumanians, Hungarians, Poles, Russians, Indians, and Africans.

A very pleasant time having been spent in the grounds, a substantial dinner was served. Subsequently a meeting was held, so that the united friends present might hear something of the work of God among the foreigners in London, carried on by the London City Mission. It is estimated that there are over 150,000 foreigners from various parts of the world residing in the metropolis. These are visited, as far as practicable, by fifteen missionaries specially appointed to the work, and speaking more than twenty different languages. Mr. Barclay, the host, spoke some words of welcome. The rector of Whitechapel told of the great need for this work, and gave some stirring incidents of usefulness. Mr. Challis, missionary to Asiatics, gave an account of his work.

Tea was thereafter provided, and as the rain came on rather heavily, the foreigners were conducted into the large conservatory, where some time was spent in singing, speaking, and prayer before the return journey was made.

A Good Record—and a Sad One.

Dear Sir,—In a letter just received from my friend, Rev. J. S. Adams, of A.B.M.U., Hankow, the following passage may interest your readers:—

"In my last I referred to the death of Dr. Mackay. A marble slab has been put on his grave by a Chinese lady of high rank, to whom his skill brought healing, and his testimony brought blessing. The English reads:

Alex. M. Mackay.
Died September 21st, 1896.

"'This stone is erected by the wife of the Governor of Hupeh, in memory of one whose skill and gentleness endeared him both to the very high and the very lowly.'

"The Chinese inscription reads:—

"'Dr. Mackay, because of the love he had for Chinese people, day and night, hastened like a swift rider to help. Alas! This good and learned man has so early passed away! It is the will of God! Dr. Mackay healed my sickness, not begrudging pain and labour to relieve my suffering. Therefore I, the wife of the Governor of Hupeh, have erected this tablet. Matt. xxv. 40.'

"I am reminded of a Chinese fellow-student of Dr. Mackay at Edinburgh. The son of a wealthy idolater, he became a Christian, much to the parental anger. This was in China, where every possible coercion and temptation were used to induce the young man to forsake Jesus. In despair, the father consulted a friend, who advised: 'Send him to England for his education. He will soon lose his religion.' The son was sent to Edinburgh, after a time lost his earnestness, then his faith, despite all Mackay could do to help him. He came back, after thorough study, with many honours, but his life soon convinced his father that he had lost his religion. A sorrowful story, which suggests many thoughts."

Does not this word of encouragement and of warning sound a trumpet call to prayer alike for our seats of learning and for native converts?—Yours faithfully, G. D. Hooper.

Luton, Beds, June 19.

Tract Depot, Stirling.—In connection with the Queen's Jubilee, the Stirling Tract Enterprise furnished over half a million tracts and booklets for circulation in London. These were distributed by a large number of missionaries and Christian workers.

Soldiers' Christian Association.—A conference of members belonging to the Aldershot district was held on Friday evening last in the rooms of the Y.M.C.A., Aldershot. Between seventy and eighty were present, the chair being taken by Col. G. Philips. With the exception of a few words from the chairman at the commencement, the whole time was taken by the soldiers themselves in discussing the work of the association. Many suggestions were made and testimonies given to the value of meetings in barrack, and to the need of regimental organisation.

Sandgate Home and Hospital.

THERE is nothing in all the long tale of progress we have made, socially, during the Queen's reign, more calculated to awaken honest pride than the increased care bestowed on the sick and helpless members of the community. We have, at any rate, begun to realise the duty of the strong to bear the infirmities of the weak, if we would conscientiously fulfil the law of our Master, Christ. For nearly a quarter of a century the London Samaritan Society has had a share in this kind of good work, through its varied agencies, and chiefly through its fine convalescent home at Sandgate. Year after year relays of men and women, broken down in health and spirit, have sojourned for a time within its walls, and have been restored to health and to the daily occupations of life. If one could transfer to the printed page the emaciated and bloodless countenances of many patients on arrival, and contrast them with the same faces flushing with pulsating health on departure, the most powerful argument for such an institution would be furnished. As our readers have often been told, all the appointments of "Beach Rocks" are of a very superior kind, and the situation—on the very edge of the English Channel—is perfect.

Of late it has been found necessary to devote more attention and give greater accommodation to cases requiring hospital and surgical treatment. Convalescent Homes, as a rule, will not admit such cases, though they ought to command the readiest sympathy. In "Beach Rocks" a "sick ward" has for some time been in use in both the women's and the men's divisions of the house, and they have proved of untold benefit to those brethren and sisters who have been struck down and wounded in life's struggle. The best medical and nursing skill are at their disposal; and of course the fine fresh reviving sea air makes full recovery more rapid and sure than in the vitiated atmosphere of the town. The terrible scourge of consumption is responsible for many of the patients that are sent to Sandgate, and even in cases where ultimate recovery is hopeless, the treatment and the health-giving surroundings help to prolong lives that are so precious to those dependent on them. The feeding and all the arrangements are on a liberal scale, for which the payments asked are insufficient, so that the support of the public is a necessity for the adequate maintenance of the institution. Due provision is made by meetings on Sunday, as well as during the week, for the spiritual health and comfort of the patients.

Like most other charitable institutions, "Beach Rocks" has suffered considerably through the diversion of funds into special channels at Jubilee time. We trust now, however, that such steady-going works, with a constant outflow of expenditure, will be remembered by the giving public, and that means will be forthcoming for meeting the growing demands of institutions like this, which are a public boon of the most valuable kind. The offices of the Society are at 98, High-street, Homerton, London, N.E.

Christian Succour to India.

DEAR SIR,—To our Bombay Presidency Committee (of which Mr. Conder is chairman) we have already sent £11,000, besides what we have sent to a good many missionaries direct, and what we have sent to our Bengal committee and North-West Province committees. The secretary of the Bombay committee writes: "Would that the money were coming in much more quickly. The needs are terrible and the help is so small in comparison."

The worst three months are before us. The rains so sorely needed will bring no increase of grain till the end of September; while they bring an enormous increase of disease and death from fever, dysentery, small-pox, and cholera. At the same time, as many roads are impassable from the rains, the difficulties of transport are greatly increased, and the stocks of grain must go on diminishing. The missionaries more than ever need all the help they can get, and should be adequately sustained by effectual prayer and help.—Yours, for Christ's sake, RADSTOCK.

42, *Eccleston-place, S.W*

"Primitives" in Conference.

[BY ONE OF THE MINISTERS.]

THE seventy-eighth annual conference of the Primitive Methodist body has been held this year in Ardwick Church, Manchester. Rev. Jas. Jackson, of Barnard Castle, co. Durham, was elected president, and Alderman McNeill, Mayor of Crewe, vice-president. Rev. J. P. Langham, of Grimsby, acted as secretary.

There has been more than the usual amount of thinning out from the ranks of the ministers by the angel of death. Nineteen men have "gone home" during the year. Of these the most distinguished is Rev. C. C. McKechnie, for many years the editor of *The Quarterly Review*, of which periodical he was also the founder. The vacancies caused, however, are all filled up. Twenty-five men made application for the "approved list"; having served their probation and successfully passed their examinations, they were received. Seven new circuits were made, being practically the result of dividing existing circuits; and five mission stations were elevated into independent circuits, having become self-supporting.

The deputation from the Bible Christians had for its object the furtherance of the proposed union between the two denominations. Rev. F. W. Bourne and Mr. W. P. Luk, J.P., were accompanied by Right Hon. James Way, Chief Justice of New South Wales. The last-named won all hearts at once. There was so much heartiness in his speech, it was so brimming over with kindliness, that we feel the cause of union was considerably forwarded by it. The question has now gone a little further; the scheme of union as based upon a submitted constitution is to be laid before the lower courts, and then to each circuit. The findings of these are to be submitted to the Conference of 1898.

It was fitting that the Conference should meet in close proximity to the College; for perhaps the chief event of an eventful fortnight was the opening of the new wing which has been built at the cost of over £10,000 by Mr. W. P. Hartley, J.P., of Aintree. The College buildings are now complete, and with the clock tower form a handsome and prominent feature in the Alexandra Park district. In connection with the opening a magnificent meeting was held in the Free Trade Hall. This large hall was filled in every part with an enthusiastic audience, who listened with rapt attention to Dr. Fairbairn and other speakers. The culminating point was reached when an oil painting of Mr. W. P. Hartley was unveiled and presented to him. The portrait will hang in the library of the College.

The report of the missionary secretary (Rev. J. Smith) as to work in his department was of a most encouraging nature. Three men offer for Central Africa. Mr. S. O. Hatherly, M.R.C.S., Mr. Archie Kidwell, whose father is a settler in Aliwal North, and Mr. T. E. Smith, son of the missionary secretary, were accepted, and will proceed in due course to their work. Reference was made to the return of Mrs. Buckenham, whose husband has died at Kazangula, a martyr to his zeal for Africa.

The principle of a Sustentation Fund was unanimously accepted, and the necessary proceedings will of course be taken.

The Sunday-school and temperance work has been marked by considerable progress during the year. The senior department showed over 100,000 young people as being numbered in connection with the church. The Christian Endeavour movement is a growing concern, 587 societies having already been formed. The general secretary reported that "increase" was the order all round.

The first "Hartley lecture" was delivered by Dr. Ferguson, on "The Relation of the Holy Spirit to the Work of the Church." There was a large attendance. The Conference closed its sittings on Friday evening after having decided that the next session shall be held at Leeds, to commence on June 8th, 1898.

Tent Work in Argentina.—An experiment in tent Gospel work has lately been made at Quilmes, Buenos Ayres, with good results. Large crowds were present, and with the exception of some little disturbance at first, great attention was paid to the preaching. Mr. C. K. Torre and Mr. W. Payne, the evangelists, are greatly encouraged and they are hopeful that by this agency, novel to the people, the way may open for the proclamation of the Gospel in many neglected parts of the Argentine Republic.

West Holme, Hounslow.

MANY moving records of merciful endeavour, on which God smiles, are hidden away in annual reports that seldom get read. A quiet but beautiful work of uplifting women who have been pulled down in body, mind, and estate by the dreadful drink, has for years been going on at West Holme. It is only an ordinary-looking residence on the highway side, but within its precincts the miracles of transformation wrought by loving care and tender sympathy are constantly seen and experienced. The unpretending little report, which is issued to the friends of the work, says:—

In caring for a household such as we have at West Holme, one of our greatest encouragements is to feel that the very fact of its shelter being sought betokens a touch from Christ. For most of our inmates, someone is praying: some child of God, moved with compassion, has laboured to send the wanderer to us; and as each weary, wandering foot crosses the threshold, we feel that Jesus brings that one. When we think of all his unsearchable riches placed at our disposal, we humble ourselves in his sight for our many hours of discouragement and almost despair; and yet we believe that He who knows the terrible resisting power that his love meets here, will not think that it is all faithlessness on our part to recognise the heavy odds the enemy has gained against us *and Him* by the physical injury added to the moral wreck.

To outsiders, the story of each year's work must seem very much like the one before it, Our matron observed: "Ours is a very difficult report to write, because all that is most interesting (and it is intensely interesting work) is the very part that one cannot tell." During the year 1896 thirteen fresh patients were received, and eleven left.

Where the full time is taken, and friends are in sympathy, our cases of complete reform are most cheering. We can think joyfully of homes where the husband has become an abstainer for the wife's sake, and seeking the Lord together, they and their children are actually on a higher level than before her fall; but where husband or family continue to use alcoholic drinks, only a miracle of grace can save the rescued one from falling back. Nothing gives one so awful a sense of the hold that intoxicating drink has upon human nature, as this persistence of relatives, spite of all warnings, in doing what is all but certain to bring back the old scenes of horror and degradation.

Many interesting details are furnished in the report, and we hope the extracts we have given will induce some friends not only to read the whole, but to lend a hand in the maintenance of a very good and praiseworthy, if difficult, work. Copies may be had of Miss H. S. Pollock, Woodlawn, Hanworth, Middlesex, to whom all applications for admission ought also to be addressed.

Evangelistic Notes.

A TENT united mission has been held in the village of Hillmorton, conducted by Mr. Charles Noakes, of the Evangelization Society. The meetings have been well attended. The mission is being prolonged, as there are anxious ones.

Mr. Richard Spragg, widely known as "Happy Dick," has held encouraging tent missions at West Bromwich and Hill Top. Having formerly worked in the coal mines of South Staffordshire, Mr. Spragg has a local reputation, which has caused many to attend the meetings. The Word was preached with saving power, and steps are being taken to place halls at the evangelist's disposal in other towns of the district. R. A.

The unexpected visit of the well-known evangelist, "Tamil David," to the Straits (says *The Malaysia Message*) has been a means of great blessing to a number of persons. He was accompanied by Mr. Stanes, who assisted in all the English meetings. They remained four days at Penang, and worked there exclusively amongst the Tamils. Thence they proceed to America on a missionary tour, for which they ask earnest prayer.

Woman's Work Association.—This Society in Dublin sends Biblewomen who visit the poor in their homes. It also pays nurses for the poor. There are only five Biblewomen at present, as the Society cannot afford more unless immediate help is given. The secretary is Mrs. F. W. Leeper, 42, Pembroke-road, Dublin.

Riots in China.—The Shanghai correspondent of *The Daily Mail* telegraphs on June 19:—"A renewal of the anti-foreign riots is reported from the province of Kiang-Si. An English mission in the city of Wu-chen, on Po-Yang Lake, in that province, has been attacked and destroyed by a mob, led by a 'literate,' who ordered the miscreants to kill five English ladies who had taken refuge in a barn after flying from the house of Rev. E. J. Blandford, an English missionary. Mr. Blandford's house has been destroyed."

Letter to the Editor.

HOSPITAL VIVISECTION.

DearSir,—The above question, embracing as it does such widely varying practices, is one which cannot be settled by a single verdict either of "guilty" or "not guilty." The fiendish and wanton brutality of some "observers" differs widely from the almost insignificant researches of others.

I would briefly combat, from the standpoint of a Christian medical practitioner, some of the inferences of Mr. R. Somerville Wood, and, firstly, would express my doubts as to whether the "successful" inoculation of cancer by injection under the skin has yet been carried out, although it may be transplanted.

To illustrate the immense value of hypodermic injection of animals as an aid in diagnosis—nay, as an absolute settling of knotty and urgent points—let us briefly consider the following case: A patient is afflicted with a deep-seated disease, and it is of the utmost importance, if we are to save the patient's life—and that, perhaps, only by a serious operation—to know whether, say, the disease is tuberculous or not. Not uncommonly the process of injecting an animal hypodermically may alone decide the point. Are we, therefore, to throw away this invaluable test even though it may cause the animal some pain, and certainly will kill it? If any can prove that such a method is contrary to Scripture, I trust that I have a mind sufficiently open to conviction to submit.—Yours faithfully, M. B. (Cantab).

Remarkable Conversion of a Japanese.

THE American papers have reported the conversion of a Japanese gentleman through reading a Bible found in his room at Sturtevant House, in New York. The incident is a remarkable illustration of the good that results from the placing of Bibles in hotel bedrooms.

The gentleman in question, Mr. Akiyama, is the second secretary of the Japanese Legation in St. Petersburg. He had lately obtained a long leave of absence, which he devoted to travelling. On Jan. 14 of the present year he arrived in New York, and took up his abode in Sturtevant House with his suite. Finding a Bible, he was soon absorbed in its contents. Mr. Akiyama has received an excellent education, and speaks several languages with ease.

Something in the good book charmed the reader, and he never tired of the page. The more he read, the more convinced he was of the truths. Not caring to trust his thoughts to his compatriots, he sent to ask for Mr. Frank Bang, one of the proprietors of the house, and spoke to him of the great trouble of his mind. Mr. Bang soon gathered that his visitor desired to embrace the Christian religion, and he sent for a friend, Pastor L. Clark, of the Marble Collegiate Church. For three days the pastor spent much time with the Japanese, and gave him all desirable information on the Bible and the Christian religion.

Mr. Akiyama expressed a desire for baptism, but Mr. Clark advised him to take all needful time for serious thought. The Japanese remained firm in his intention, and said he wished to receive baptism before his return to Japan. Mr. Clark finally acquiesced, and baptized him. The ladies of the missionary committee presented the convert with a beautiful copy of the Bible, and at length he returned to Japan.

Torquay People's Mission.—Special evangelistic services were held in the Chelston Assembly Rooms, and on the beach, on Sunday, June 27. There were large congregations in the rooms, and quite a crowd on the beach. A London evangelist who is on a visit to Torquay gave an earnest address and sang several solos, and a decided impression was made on the audiences. Mr. Levi Powell is the missioner. He has been labouring hard for ten years among the working classes.

Rev. Dr. J. E. Clough, Ongole, India, writes us on June 7:—"I read The Christian, which comes to me week by week, with a great deal of interest. I also receive several copies, sent by kind friends in England: hence I am able to furnish good reading to all the English residents at my station. My health is very good, and you will be very glad to know that since January, I and my Telugu Christian assistants have baptized, upon profession of faith in Jesus, 634. To God be all the praise!"

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The Y.W.C.A.

A JUBILEE THANKSGIVING.

Dear Sir,—The present opportunity has been thought by the National Young Women's Christian Association a fitting one for a gathering of their members and associates to present an address to Queen Victoria in token of their loyalty and affection, and of their gratitude to God for so long sparing her to be Sovereign of Great Britain and its Dependencies. Her Majesty has graciously consented to receive the address personally at Windsor. It is during Her Majesty's reign that the Y.W.C.A. has come into existence, and during the past year the committee has secured freehold premises at a cost of £20,000, and an additional expenditure of £6000 for alterations. Towards this £20,000 has been contributed. This is not only a national centre, but the centre of the world's associations, and branches have been formed in all the principal cities of Her Majesty's dominions.

On Thursday, July 1, this thanksgiving meeting will be held in the Royal Albert Hall at 8 p.m., this hour being chosen to suit the business houses of our great city. One thousand of our members will form the choir, and six hundred will be formed into a procession, representing such departments of work as branches for teachers and juniors, hospital nurses, waitresses, and servants, foreigners in England, factory girls, and also the work of the emigration, foreign missions, and travellers' protective department. Our speakers also represent this world-wide work. The Bishop of Sierra Leone, Dr. A. T. Pierson, and Mr. James Stokes (America), Lord Overtoun (Scotland), the Dean of Norwich (England), Canon Fleming (London), and Dr. Harry Guinness (Foreign Lands). Tickets can be obtained, and all further information, from the hon. sec., 26, George-street, Hanover-square, W.—Yours faithfully,

Kinnaird.

BRIEF NOTES.

A new Holiday Home, in connection with the Association for lady workers, teachers, nurses, young women in business, etc., has been opened at Sowerby Crescent, Bridlington Quay, Yorkshire. Details as to terms can be had from the lady superintendent at the Home.

The Jubilee hymn by Miss Lucy Bennett, which appeared in our issue of June 17, was written expressly for the Y.W.C.A. thanksgiving service in the Albert Hall this evening, when it will be sung. Copies with music can be had, as a leaflet, from the headquarters of the Association, 26, George-street, Hanover-square, W., at 2s. per 100.

The Y.M.C.A.

A largely-attended summer conference of the Associations in the North Midland District was held at Wakefield on June 15. At the morning session a very interesting conversation on "Bible-class Work" was introduced by Mr. W. Jervis, of Sheffield. This was followed by an address from Mr. W. R. Lane, on "Methods of Spiritual Work." A successful gathering was brought to a close by a meeting addressed by Mr. Lane and Mr. W. Hind Smith.

Scandinavians in London.

When in London for the International Congress of Young Men's Christian Associations (when the jubilee of these associations in Europe was also held), Prince Oscar Bernadotte of Sweden expressed a hope that Scandinavians in London would soon be able to establish a branch for themselves, but it was not until January in this year that a commodious and suitable building could be obtained in the midst of their busy community. Such a building has now been sumptuously fitted up at 17, Percy-street, Tottenham Court-road, and last Sunday his Royal Highness Prince Eugen of Sweden and Norway, with the Swedish Minister and several members of his suite, paid it a formal visit. The society takes the name of the Scandinavian West-end Mission. It is estimated that nearly a thousand Scandinavians reside in the neighbourhood, mostly artisans of the better class, to whom the temptations of London involve many spiritual perils. The house includes a spacious mission room, club rooms, and kitchen, all of which have already become popular. Rooms on the first floor are set apart for the Young Men's Christian Association.

At a brief meeting in the hall Mr. T. A. Denny presided, and Mr. C. J. Ekman, president of the mission, the Rev. C. J. Engvall (missioner), and others spoke, the Prince himself expressing his satisfaction with the arrangements. There are hundreds, and possibly thousands, of Swedes in London to whom the mission will be useful. On Sundays and Wednesdays religious services are held; and once a week there is a social gathering for tea and music.

Temperance.

CELEBRATIONS come and go; commissions sit and disperse, but the great foul stream of wretchedness, vice, and premature death caused by strong drink seems to flow on for ever. As noticed in one of our leaderettes, Rev. M. Guy Pearse has written a pamphlet, calling on all who love Christ and their fellow-men to take rank among total abstainers, and help to fight this foe of the national life. Would that his stirring words might sink deeply and effectually into the hearts of all our readers.

It is gratifying when those in high places of social influence range themselves in the temperance ranks. We note that one member of the United States Cabinet is an abstainer, and all the others, it is said, "use liquor very sparingly." How easy, therefore, it would be for them to give up that little for the sake of a good example. One of the first acts of the President was to exclude liquor from the White House; though on one occasion since he provided it for some foreign guests. Col. Higginson, an American publicist, never uses alcohol, and expresses the cheering opinion that drinking is on the decline among literary men both in the States and in Great Britain.

The Paris correspondent of *The Leeds Mercury* gives an account of what is being done through Government action to promote temperance among the French people. A "Society Against the Use of Spirituous Liquors" has been set on foot. The drinking of wine and beer is almost universal, and at present they are not tabooed in the pledge, though their moderate use is inculcated.

The British Government are said to be proposing to France and Germany and the Liberian Republic a mutual conference to discuss what can further be done to restrict the liquor trade in West Africa.

A member of the Swedish Parliament declares that the Gothenburg system is a grim failure. The scandal growing out of its administration has compelled a reform. Out of 2488 communes in Sweden the system is said to be now in force in only eighty-nine.

The Liquor Commission continues to hear evidence on what has long been proved to all disinterested and unbiassed minds. If existing laws could only be strictly and impartially enforced, and temperance advocates would agree as to further reforms, there would be hope of some sensible improvement.

In a pamphlet written by Dr. A. Stoddard Kennedy on "The Medical Treatment of the Drink Habit" (*Simpkin, Marshall & Co.*), he gives particulars of a remedy he says he has successfully used in the case of dipsomaniacs.

On the occasion of the great United National Temperance Fête in the Crystal Palace on July 13 all the liquor bars in the Palace and grounds will be closed.

The cause of temperance sustained a heavy loss in the recent deaths of Mr. Raper and Dr. Lees. It is interesting to know that the stories of their useful lives are to be written—in the case of the former by Mr. J. Deane Hilton, and of the latter by his son, Dr. F. A. Lees.

A Gospel temperance mission is in progress this week in a tent at West Norwood.

Mr. Mountain's Jubilee Ode.—Rev. J. Mountain has received a letter from the Queen's private secretary, conveying Her Majesty's thanks for the Diamond Jubilee verses and music which appeared in our issue of June 17.

Purity Literature.—Two weighty additions to this class of literature have been made by Mr. A. S. Dyer, of *The Bombay Guardian*. One is a trenchant article on "British Soldiers in India in relation to morals and health." The other is an address given to young men in Bombay and is entitled "The Knight of the White Cross." Its faithful and much-needed testimony against all that would tarnish purity of heart and life ought to be studied and heeded by young people. Both pamphlets can be obtained from *Messrs. Dyer Bros., Paternoster-square, E.C.*

"Northfield Echoes."—We have received the first number of the present season's issues of this deeply interesting and attractive record of doings and utterances at Mr. Moody's Massachusetts home. It contains among other excellent material, a telling discourse by Pastor Archibald Brown; an account of the Chicago Bible Institute; a hitherto unpublished address by the late Professor H. Drummond, and an address by Mr. Moody. It is finely illustrated. The four succeeding monthly numbers will give reports of the various conferences held at Northfield this summer. The British subscription for the complete set, including postage, will be 5s., which may be sent by foreign money order on East Northfield, Mass., U.S.A., addressed to Mr. A. P. Fitt. Those who wish to keep in full touch with Mr. Moody's work should secure copies of this periodical.

International S.S. Lessons.

July 4*.

First Converts in Europe.—Acts xvi. 6-15.
Golden Text.—"The entrance of thy words giveth light."—Psalm cxix. 130.

THIS story teaches us that the "steps of a good man are ordered by the Lord," and blessed are they who walk according to God's orders.

I. *The Leadings of the Spirit.* Paul and Silas wanted to go to Asia, and afterwards to Bithynia, but they were "forbidden of the Holy Ghost." (6-7). In what way they were forbidden we are not told. It is not always possible to give a version at the time why we are led one way rather than another, but humanly speaking, in this case, if Paul had carried out his intentions he would not have met Luke, and so we should have been deprived of the Gospel of Luke, and the Acts of the Apostles. The reasons may lie in another direction, viz., that the people in Asia, etc., were not ready to receive the Gospel. The work of God in us and around us is often delayed by our infirmity. "I have yet many things to say unto you, but ye cannot bear them now."

II. *The Spirit's Call.*—Elijah had to be taken away to Horeb before he could hear the still small voice, and Paul had to be called far away from the direction in which his desires lay before he could hear the Spirit's call to his proper sphere of work. He is led down to Troas (8)—Troja or Troy—(the war in which the siege of Troy took place is the most famous in ancient history).

In the night, Paul thought he saw a man standing by his couch, who, from his speech and dress, appeared to be a Macedonian, and this man cried, "Come over and help us." We must not reject the guidance of the Spirit because it comes through men or circumstances. We may have no dream, no call like Samuel's, yet our call to work may be just as Divine coming through a sermon, or a book, or the advice of a friend.

We should always be on the look-out for the direction of the Spirit. There are three channels through which we may know the Spirit's will concerning us: (1) As revealed in the Bible. (2) Our own ability. (3) As revealed in our circumstances. When these three point in a straight line we may be sure that the Spirit is directing us.

It is not always easy to obey the Spirit's call even when we hear it, but the shores of time are strewn with the wrecks of those who persist in going to Asia when God is calling them to Troas and Macedonia. "Take heed that no man take my crown."

III. *The Blessing of the Spirit.*—Paul, Silas, Timothy, and Luke (note that the *They* is now changed to *We*, 10) at once set sail to Macedonia, and they do not stop until they arrive at the chief city—Philippi (so named after Philip, King of Macedonia, father of Alexander the Great). At this time Macedonia was a Roman colony—the city was agricultural rather than commercial, and so would contain but few Jews. The Apostles arrived in the middle of the week, but finding lodgings and employment, they did not begin their religious work until the Sabbath. On that day they went along the bank of the Gangites to look for the meeting-house (13). (The Jews usually chose a site near to a river for their synagogues, because of the need for water in cleansing their sacrificial animals: compare Psa. cxxxvii. 1); there they found certain women among whom was Lydia (a Lydian of Thyatira—she probably found the wealthy Romans good customers for her rich dyed fabrics). Was Paul disappointed? How cold was this welcome. Where was the man who had appeared in the vision? So must we all learn that the actual is often far less attractive and romantic than the ideal. Lydia was a convert to Judaism, or at any rate a worshipper of God, and so was prepared to hear what the Apostles taught. Hearing, she believed, and was converted. How small seems the triumph, and yet this was the rise of that stream which was to flood Europe with its life-giving influence.

How calmly was the change wrought in Lydia—quite a contrast to the conversion of the Philippian jailer. Yet it was none the less real. If you cross the Thames at its source, where you could stop the water with your hand, you will have no difficulty in doing so. You may step over it and not be aware you have done so. But if you try to cross the same river at London it means a great struggle. So there are children whose conversion is such an easy, quiet event that they cannot give any date when it occurred, but when men have lived without God for many years, perhaps been very sinful, then the struggle and the tumult is such that it forms an epoch in their career and a revolution in their conduct. We must not demand the same experience of all. It is best to step out of the innocence of childhood into the kingdom of God, for it is not needful to serve an apprenticeship in the work of the devil to do God's bidding well.

* By a regretted error, the lesson notes given last week were those for July 11 instead of those now given for July 4.

Obituary.

REV. J. S. COLLINS.

Much regret is felt in Ireland at the death of Rev. J. S. Collins, of the Dublin University Fuh-Kien Mission, who has lost his life in China. Deceased was travelling on the Min River in a native boat; this craft struck a rock and went to pieces, with the result that Mr. Collins, his servant, and some others, were drowned.

MESSRS. COX AND WOOD.

Tidings have come of the death, on June 12, of Rev. W. S. Cox, of the Church Missionary Society. The rev. gentleman, who was a resident of London, was brought on board the *Bathurst* at Sierra Leone, homeward bound, in a dying state. The body was buried at sea, by Archdeacon Crowther. The death was also reported from Lagos of Rev. J. B. Wood. Mr. Wood went out to Lagos as far back as 1857, and at the time of his death he was secretary and superintendent of the Yoruba Mission. He trained many African missionaries at Fourah Bay College, including Bishop Oluwole. Mr. Wood laboured chiefly at Abeokuta, where he died on the 26th ult.

REV. D. C. INGRAM.

On Saturday afternoon the death took place of Rev. David C. Ingram, of the Riverside Methodist Church, Blairgowrie. He had only been ill for three days, death being due to congestion of the brain. Mr. Ingram received his training at Didsbury College, entered the Methodist Church in 1860, and has been successively at Weston-super-Mare, Bristol, London, Cardiff, Manchester, Southport, Clifton, Birmingham, and Newcastle-on-Tyne, from which he came to Blairgowrie about three years ago. Mr. Ingram was of a most happy and lovable disposition, and was held in the highest respect by all. He was fifty-eight years of age, and leaves a widow and eleven children.

REV. G. RENNY, WICK.

Rev. George Renny, minister of Wick Free Church, died on Friday last at Strathpeffer, to which place he recently went for the benefit of his health. On Wednesday he had an apoplectic seizure, from which he did not rally. Mr. Renny was a native of Arbroath, where he was born sixty-seven years ago. In the early period of his ministry, he was for six years in charge of the Presbyterian Church at Port Elizabeth in South Africa. Returning to this country, he became pastor of the Free Church at Strathblane, and in 1871 he was called to Wick Free Church. Mr. Renny was an able preacher, a man of excellent business capacity, and a ready debater. He took an active interest in public questions, and was, for a number of years, Chairman of the Wick Landward School Board.

MRS. OLIPHANT.

By the death of Mrs. Oliphant, a notable author has passed from the present scene. She wrote many stories, but her literary activity did not end there. Her life of Edward Irving, and her biography of "Dr. Thomas Chalmers, Preacher, Philosopher, and Statesman," are notable contributions to religious biography; and another important work is her life of Laurence Oliphant and of Alice Oliphant his wife, which passed through many editions. Among her best known contributions to general literature were:—"A Memoir of Principal Tulloch," "Historical Sketches of the Reign of George the Second," "St. Francis of Assisi," "Jerusalem, its History and Hope," "Historical Sketches of the Reign of Queen Anne," and her beautifully-illustrated volume on "Royal Edinburgh, her Saints, Kings, Prophets, and Poets."

MR. LEWIS MUNRO, DINGWALL.

We deeply regret to announce the death of Mr. Lewis Munro, which took place at his residence in Dingwall, N.B., on Wednesday last week. The immediate cause of death was the rupture of a blood-vessel which occurred about three months ago, and though the deceased made several rallies, a complication of adverse symptoms set in about a fortnight ago, with the fatal result stated. Mr. Munro went to Dingwall about twenty-three years ago, and in 1875 started *The Ross-shire Journal*, which he conducted with spirit and enterprise. During last winter, however, with the view of pushing the sale of a folding machine which he had himself invented, he disposed of his business to a company. Mr. Munro had many friends, to whom his sterling qualities were well known. He took an active part in religious work; he was one of the Scottish delegates to the Y.M.C.A. jubilee in London some years ago. His death at the age of forty-six is greatly mourned, and much sympathy is felt for Mrs Munro and her young son in their sore bereavement.

Requests for Prayer.—For a rich blessing on the convention at Kingswood, Warwickshire, July 6 and 8.—That the Lord will "thrust forth" the workers so greatly needed by the Female Education Society for Singapore, and for Japan.

Personalia.

Rev. F. C. Spurr has left for North Africa, and will not return until September.

Rev. David Baron's address is altered (by the re-naming of the street) from 23, Grove-road to 23, Boscastle-road, Highgate-road, N.W.

Prediger C. T. Lipshytz, secretary of the Barbican Mission to the Jews, started on Monday for a two months' mission tour among the Jews of Poland, Roumania, Southern Russia, and Hungary.

Rev. T. B. Pandian, evangelist and Christian reformer of Southern India, is paying a second visit to Great Britian. He comes to excite interest in his people, the outcast Pariahs, among whom he has laboured seventeen years. He may be addressed at the House of Rest, 10, Finchley-road, N.W.

Mr. and Mrs. Innes-Wright sailed from London last week by the s.s. *Matiana* for Calcutta, and intend beginning work on the border of Nepaul on their arrival. They will value prayer for blessing during the voyage, and on their work among the hill people. Their address will be Ghoom Post Office, Darjeeling Railway, India.

Wu Ling Fang, the new Chinese Minister at Washington, is a Christian, and a member of the Church of England. He was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang became early impressed with his ability, and selected him as his legal adviser. Wu was aftewards made director of Chinese railroads, and was connected with the negotiations for peace with Japan.

Rev. K. Behesnilian, during his stay in Scotland, has had many opportunities to plead the cause of his Armenian fellow-countrymen. In Edinburgh and Glasgow, Mr. Behesnilian met with much encouragement; and he also spoke at the Convention at Bridge of Allan, where he was enabled to interest Christians in his evangelistic work, and the rescue of fatherless girls. The latest news from Mrs. Behesnilian respecting the orphanage at Marash is satisfactory.

Bishop Thoburn had an unfortunate accident, his right arm being broken at the wrist. On May 1, two marches (twenty miles) out from Naini Tal, on his way to Pithoragarh, he started in some haste to a village to secure an additional coolie needed by the party. His horse suddenly stopping, the Bishop was thrown over the animal's head. Fortunately, Mrs. Thoburn was near at hand to dress the wound as best she could in the jungle. Bishop Thoburn returned to Naini Tal, and his tour in Eastern Kumaon is therefore abandoned for this season. Mrs. Thoburn reports that her husband did not suffer as much as they expected, and is now doing as well as possible.

From Inland China.

Dear Sir,—Receipt of several numbers of the Christian, reminds me that I owe you a letter of thanks for so kindly and constantly sending me your paper. It is now eleven years since I commenced reading the Christian, and I am more interested in it than ever. Though there are many good religious periodicals published, I haven't yet seen one that is so welcome to me as this.

I last wrote to you in May 1896, when on the Yangtse in Sz-chuan. Since July 31st, I have been living in this city of Hsing-i, my colleague being Mr. C. G. Lewis, from U.S.A. Till latterly almost all his time has been given to study, so I have been confined to the city. But now, thank God, I am able to go out to country markets, and have been much encouraged by the willingness of the people to hear the message, and to buy books and tracts. Very many of the country know me because they have been over to our house for medicines. Here one sees the practical value of dispensing simple medicines. Apart from the physical benefit to the sick (sometimes very doubtful benefit, as they go round the place buying and eating all kinds of medicines after taking ours, on the principle that it is quantity and variety that works the cure), we make many friends in the city and country, and a way is made for the Gospel.

We have now two women inquirers accepted for baptism, but they have to wait till a baptistery is made, and so far we have not succeeded. Every Lord's Day we have good numbers of men at our public service (2 p.m.), who give good attention to the sermon, but so far no one is inquiring the way of life. On April 2nd, we open (D.V.) a school for boys. A number of people have at different times expressed a wish that we should do so, as they think we would be more firm and yet mild in controlling the lads. A generous offer by a well-known friend of the C.I.M. has enabled us to meet this wish. May God grant that it shall mean soul-blessing to many lads and their parents! Cecil Smith.

C.I.M., Hsing-i-fu, Mar. 29.

THE BOOK WORLD.

A RE-STATEMENT OF THE FAITH.

While there is often ground for fear that the Christian faith is ill-represented (if not misrepresented) by those who are set for its defence, every now and then there is reason for rejoicing that God does not leave his Church without servants who are able to counteract such evil, by putting the old truths in modern language, and expounding the primitive faith in terms of present-day thought and experience. A book that answers this description has been issued by *Messrs. T. & T. Clark* with the title, **The Ancient Faith in Modern Light.** (10s. 6d.) The work is a series of essays by well-known members of a society of London ministers accustomed to meet for free and brotherly conference. It supplies an obvious need of the times by reasserting fundamental verities of the Christian faith, and indicating some of their varied applications.

The preface rightly points out the importance of distinguishing between the permanent and the transient in religion, between that which is essential and that which is merely accidental. In every age there is a "removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain." In the eager desire for progress there is danger of the distinction being overlooked; and in the criticism of human theories and systems the underlying realities of Divine thought and eternal truth may unconsciously be left out of sight. To avoid this error (in the words of the préface) "has been the great aim of the essayists, whose long experience as Christian teachers, with much close observation of the thoughts and tendencies of the time, has led them to cling with ever-increasing confidence to the truths which are unchanging and essential."

The opening essay on "Christian Theism" is by Dr. T. Vincent Tymms, principal of Rawdon College. It is rich in thought, and will prove of great service to students. Dealing with anthropomorphic expressions as used of God in the Old Testament, he says: "Some may think it wiser to speak of the Eternal Being in abstract terms, and for safety may deal only in negations; but nothing impersonal can express personality, and thus anthropomorphic language is the only form of speech in which Theism can utter its thoughts." "The Permanent Significance of the Bible" is treated by Professor E. Medley, of Regent's Park College. It is concerned with facts rather than theories, and should prove helpful to those whose minds have been disturbed by extravagant critical statements. The third essay, "The Bible View of Sin," by Principal Cave, of Hackney College, is of great value. It is the work of one who is intimate with philosophic speculation, historical theology, and Scripture teaching. A study of Dr. Cave's pages should be pressed wherever there is a tendency to overlook the exceeding sinfulness of sin and its grave and manifold consequences, physical, moral, spiritual.

The two sections that follow are upon the deep themes of Christ and his work. Dr. Samuel G. Green, of London, writes on "The Deity and Humanity of Christ," touching reverently on points of sublime interest that have been the subject of dangerous theorising. Principal R. Vaughan Pryce, of New College, follows on "The Redemptive Work of the Lord Jesus Christ," and he is careful to show where revelation ends and interpretation begins in the competing theologies. He holds that the Christian doctrine of atonement cannot be rightly interpreted by any who obscure its moral purpose; its great aim is to produce holiness. The remaining essays are:—"New Testament Witness Concerning Christian Churches," by Dr. Samuel Newth, late Principal of New College, a wholesome plea for organisation on lines of Scripture simplicity; "The New Citizenship," by Dr. Joseph Parker, who presents eclectic definitions of Church and State, and asks many perplexing questions; "Christianity and the Child," by Rev. Wm. Brock, of Hampstead, a very useful paper on influencing the young; "The Pulpit and the Press," by Dr. Guinness Rogers, who is alike eloquent and instructive. An appendix gives a fragment, by the late Principal Reynolds, of Cheshunt, on "The Witness of the Spirit." The lamented writer was to have dealt with the subject at length. On his death Dr. Tymms embodied in his essay other aspects of the doctrine of the Holy Spirit.

The volume is not a complete survey of religious thought, nor is it an answer to the demands and challenges of conjectural and destructive criticism. It is a positive and constructive work. In addition to a statement of the faith in language which the most methodical must respect, it deals with Christianity in social, domestic, and public life. The syllabus of each lecture given in the table of contents is full and very valuable. To commend such a book does not imply agreement with all the opinions expressed. In our judgment, however, the essayists have a message for their time, and their pages deserve to be carefully read and digested.

The Coming of the King. By Richard Hayes McCartney. (*Fleming H. Revell Company, New York.*) In over 200 pages of vigorous verse the author of this volume sets before us the blessed hope of the Church, the coming of her absent Lord; and also deals with the important matters which, as he believes, will lead up to and usher in that supreme event. Whatever may be the reader's attitude with regard to questions of interpretation, everyone who truly loves Him can make his own the loyal language of the closing lines:—

Oh, happy, blessed, glorious day,
To all my best thoughts ever dear!
Ah! how I wish to-morrow's sun
Would bring the blessed Christ anear!
Ay, even now to hear the cry
That shall make heaven and earth to ring—
Just now to lift mine eyes and see
The glorious coming of the King.

Mr. McCartney's style is particularly robust and hearty throughout, and he gives no quarter to what is often euphoniously described as "advanced thought."

Table Mountain: Pictures from Pen and Camera. By Arthur Vine Hall. With illustrations. (*J. C. Juta & Co., Capetown, and* 36, *Basinghall-street, London.*)

This poem, modestly called "an attempt in verse," is far beyond average merit. Those who have ridden up and over Table Mountain, and still more those who, like the author, have climbed up and down it by night or by day, or both, will live their enjoyment over again, as they read these vivid descriptions. And they will enter into the enjoyment of one who has eyes to see more than many see of natural beauty, and who has a heart to perceive spiritual realities through earthly shadows. He thus describes the descent of the mountain:—

Oft did we pause to rest or to behold
Th' enchantments ever at our feet unrolled,
Or strain an upward glance, then downward still,
By help of branches, roots, rope-climbers, till
The lower slopes we gain, and from the leaves
Into the sunlight step. The sweetest thieves,
Half-bird, half-butterfly, sip nectar up
From many a great Protea's painted cup,
And all is gay and beautiful as bowers
Of Eden; when in cool of evening hours,
The Lord God walked therein. Alas! 'tis true,
This paradise has lurking serpents too:
The hooded death with dark and mottled skin,
And yellow cobra, horrible as sin,
And nigh as beautiful.

We know not whether to give the meed of praise to the verse or to the illustrations. The photographs are excellent, and the coloured pictures of mountain flowers are exquisite.

Midsummer Volumes.—The parts of **Home Words, The Day of Days,** and **Hand and Heart** for the first half of the current year, have been stitched in handy form, and will be widely welcome as holiday reading. (6d. each. "*Home Words*" *Office.*)

Castle Meadow. By Emma Marshall. (*Seeley & Co.*) This finely-flavoured "story of Norwich a hundred years ago" is in Mrs. Marshall's best style. There is plenty of local colour and of human interest in the tale, which enchains the reader's attention and sympathy to the very last page.

Chips from my Log. By John Burnham. (3s. 6d. *Baptist Tract and Book Society.*) In this volume Mr. Burnham has collected many incidents of his life, and of his career as an evangelist. He wields a facile pen, and his numerous friends will be interested in these reminiscences. Pastor Thos. Spurgeon contributes a preface.

The Book of Daniel in the Light of the Higher Criticism. By I. D. Steele, Nashville, Tenn. Edited, with additions, by H. L. Hastings, of Boston, Mass. (3d. *Marshall Bros.*) This issue of the Anti-Infidel Library should be read by all who have been regarding the Higher Criticism as just and its findings as reliable. Its facts, given in these pages, are sufficient to demolish any theory of a merely critical origin.

The Burden of Life. By J. Hain Friswell. (3s. 6d. *T. Fisher Unwin.*) These trenchant essays on social themes show a very reflective mind, and a wide range of knowledge. Mr. Friswell's pen may be called a scalpel, which makes mince-meat of human follies. Here and there we are unable to endorse his criticisms, but for the most part he treats his subjects with a wise as well as vigorous hand.

Creed and Conduct. Selected and arranged by Rev. George Coates. (3s. 6d. *C. H. Kelly.*) It was an admirable idea to prepare a compilation from the published utterances of Dr. McLaren, of Manchester, of a series of short weekly studies on great themes, and in this book the plan has been well carried out. Those who find or make an opportunity to be in the famous preacher's company for fifteen minutes each week will reap benefit far in excess of the time spent. A splendid portrait of Dr. McLaren forms a frontispiece.

The Story of a Busy Life. Edited by J. R. Miller, D.D. (3s. 6d. *Hodder & Stoughton.*) These recollections of one who was turned from life's vain ambitions to the service of Christ and her fellows, constitute an epistle that all aimless Christians ought to read. "Redeeming the time," was the fruitful motto of Mrs. Paull's consecrated though short career, and no one can surely scan this beautiful record without at least desiring to follow in her steps.

The Marvels of Metals. By F. M. Holmes. (1s. 6d. *S. W. Partridge & Co.*). "Marvels" is certainly the correct word to use in this connection, as anyone must admit after reading Mr. Holmes's description of how iron, silver, gold, copper, and other elemental substances are treated and manipulated so as to serve the purposes of commerce and daily life. Besides the fascination of the process, there is the wonder that comes from the thought of Divine provision for human use and need.

India; or, Bombay the Beautiful. By Rev. G. W. Clutterbuck. (19, *Memorial Hall, E.C.*) This is a very live book. Mr. Clutterbuck's immense enthusiasm is tempered, however, by fulness of knowledge, so that the readers get an unusually vivid and intelligent view of the many important Indian topics discussed. There is a not a dull page in the volume, and every chapter is brimful of present interest. We should like to quote freely, if we had space; as it is we warmly commend the work for careful perusal.

Norman MacLeod. By John Wellwood. (1s. 6d. *Oliphant, Anderson, & Ferrier.*) Few "Famous Scots" of modern times have had a career better worth embalming in the nation's memory than the Barony pastor and friend of the Queen, Norman MacLeod. In this singularly readable monograph, Mr. Wellwood has written with much freedom and fearlessness, quite in keeping with the character of the man whose life story he tells. The reader's religious convictions, or it may be his ecclesiastical prejudices, will sometimes protest, but in the interests of historical accuracy, the author will, on the whole, receive a meed of thanks.

The Prayer Book, Articles and Homilies: Some Forgotten Facts in their History which may decide their Interpretation. By J. T. Tomlinson. (5s. net. *Elliot Stock.*) A series of papers by an expert on liturgical topics and ritualistic practices. On several important points Mr. Tomlinson examines early editions of the Prayer Book, and official documents relating thereto. He is at home in matters of rubrical distinction, and familiar with the homilies and literature explanatory and corroborative of the definitely Protestant elements in Church of England principles and foundations. The pages will not only provide arrows for the controversial quiver, but also interest all students of ecclesiastical history, especially as regards the past three hundred years.

Alpha and Omega: or God in Human Life. By Rev. William Middleton. (2s. 6d. *Morgan & Scott*) Volumes of sermons are plentiful, and of studies and meditations there is no lack. But meditative discourses such as these of Mr. Middleton are of the kind that, as often we read them we pray God to increase their supply. Though intensely spiritual, these thoughtful chapters are never mystical. They are expository and illustrative, always clear and practical. Between "God the Alpha" and the concluding "Omega" there is, with other good things, a singularly helpful treatment of the words "The Holy Ghost this signifying" (Heb. ix. 8), and a study of the life of Stephen, who is regarded as a New Testament type of consecration. The book has its earnest word for young and old, and should have many readers.

Marie Hilton: Her Life and Work. By her son, J. Deane Hilton. (7s. 6d. *Isbister & Co.*) This memoir is a very fitting product of the Jubilee time; the beautiful work of which it tells relates to one of the happiest social features of the Queen's long reign. Mrs. Hilton herself was a woman of queenly bearing, and she had a right royal heart of sympathy. Needless to say, this biography, coming from a filial pen, shows its subject in the most favourable light, but no reader who personally knew Mrs. Hilton will say that the account is in the least marred by exaggeration. As the founder in this country of the now popular Créche system, Mrs. Hilton earned a good degree among our national philanthropists, and her life work deserves to be remembered by a grateful country. Besides graphically relating his mother's personal career and philanthropic work, Mr. Hilton gives very vivid glimpses into the social condition of the East of London, when the work of the Créche was begun. This part of the book is a bit of literary realism of the best kind, and gives scope for the author's ample powers of description. Even those who are most familiar with the splendid service Mrs. Hilton did in so many directions will greatly enjoy this ably-written and deeply-interesting memorial of her.

AMONG THE CHURCHES.

Church of England.

The Bishopric of Ossory is about to become vacant by the resignation of Dr. Walsh.

In Wales a lady has been chosen as one of the representatives at the diocesan conference.

The Bishop of London has laid the foundation stone of a new parish church for West Hampstead.

The Church Congress will be held at Nottingham this year, during the last week in September.

Canon Garry's successor at St. Mary's, Reading, will be Rev. Wm. Neville, until recently Vicar of St. Mary's, Monmouth.

Dean Farrar has assigned seats to leading Nonconformists for the Augustine Commemoration service in Canterbury Cathedral on July 3.

The Dean and Chapter of Durham have elected Rev. Samuel McKinnon Thompson, M.A., Vicar of Tudhoe, Durham County, as Vicar of Northallerton.

The Bishop of London has admonished the vicar of St. Columba's, Haggerston, for conducting a requiem mass in his church for the victims of the Paris fire.

Dr. Mojola Agleebi, of Lagos, West Africa, recently baptized thirty-three persons and ordained a deacon and deaconess for church work. A Young People's Society of Christian Endeavour in the period of one year has grown from five to 180.

The new church of St. Luke's, Maidstone, will be completed in about two months' time. It is in a needy working-class population, and assured of a sound Protestant ministry. Nearly £3000 is required to meet the cost. All particulars may be had from Colonel H. B. Urmston, Ardenlee, Maidstone.

An interesting ceremony recently took place at Weston-by-Runcorn, when twenty of the choir boys laid stones in the church which is being built there, and which the Dean of Chester at the foundation-stone laying some little time ago said would probably be known to posterity as the choir boys' church in consequence of the efforts of the lads.

The Bishop of Southwark, presiding at the annual meeting of the Curates' Augmentation Fund, said the society dealt with what was perhaps the most crying of all the Church's needs—namely, a bettering the condition of the old curates. The want of the Church was money to pay men rather than to build churches. It was a question of starvation.

The trustees of St. Martin's, Birmingham, have offered the living to Rev. A. J. Robinson, rector of Holy Trinity, Marylebone. Mr. Robinson was for six years vicar of St. John's, Waterloo-road, and for eleven years rector of Whitechapel. He has been rector of Holy Trinity since 1891. As a hard parish worker, a warm friend of all Evangelical organisations, a sincere believer in their principles, and a strenuous defender of the Protestant position, Mr. Robinson has long merited any distinction which Evangelical Churchmen can add to that he has already won. He has not yet, we believe, formally accepted St. Martin's, but will doubtless do so.—*The Record.*

Congregational.

The foundation-stone of a new manse at Ingatestone has been laid.

Rev. J. Sellicks, of Leamington, has declined the call to the English Congregational Church, Johannesburg.

Rev. H. H. Scullard, M.A., formerly pastor of York-street Church, Dublin, has commenced his ministry at Howard Church, Bedford.

During the three years' pastorate of Rev. H. J. Shirley at Fulham, 237 members have been admitted into fellowship; the roll now numbers 384.

Mr. Bernard G. Theobald, B.A., has been appointed by his fellow-students to the general secretaryship of the Lancashire College Settlement in Hulme for the session 1897-8.

The new church at Kirkham, with sitting accommodation for 500 persons, which was erected at a cost of about £5000, has been formally opened by the pastor, Rev. J. S. Langley.

After nearly seven years' ministry, Rev. A. Laishley has preached his farewell sermons at Brigstock. He has accepted a unanimous invitation to the vacant pastorate of Fritchley Church, Derbyshire.

Sir John Forrest, K.C.M.G., Premier of Western Australia, on the eve of his leaving for England, laid the memorial stone of the new Congregational Church at Bunbury, of which Rev. G. Harrington is pastor.

The first Protestant church in Gwelo, Rhodesia, has been formed by Rev. Arthur Giles, formerly of Hackney College. Gwelo is likely to be the centre of an important gold field, midway between Bulawayo and Fort Salisbury.

Rev. J. W. McEwan, M.A., B.Sc., late of Berkley-street Church, Liverpool, hopes to be in England again shortly. His health has been completely restored by his lengthened holiday, spent for the most part in Australia and New Zealand.

A new Sunday-school has been opened in Every-street, Nelson. The building, which is situated at the rear of Carr-road Chapel, and has cost £5000, provides accommodation for 800 scholars, and includes lecture-hall, classrooms, and vestries.

More than usual interest attached to the recent breaking up of Nottingham College. The event marked the close of Dr. Paton's principalship. In addition to this, the Rev. J. Bufton, F.L.S., F.R.G.S., of Tasmania, an old student, was ordained at the college.

A series of gatherings have been held to commemorate the centenary of the first Nonconformist church established in Battersea. Dr. Guinness Rogers, the principal speaker, said the vast increase in suburban London was a matter which required the deepest thought and prayerful consideration from all Christian people.

The cause of religious equality has received yeoman support during the last fifty years from Mr. Carvell Williams, and his friends propose, by means of a suitable testimonial, to recognise his marked services. Mr. Williams fought in the front rank for the abolition of Church rates and University tests, and has always raised his voice in protests against the fetters which gall Dissenters of all shades of opinion. The treasurer of the fund which it is desired to raise is Mr. H. J. Wilson, M.P.

Calls.—Mr. Robert Reid, of the Congregational College, Nottingham, to Eastwood, Notts; Rev. C Mason, as assistant to Rev. Wm. Gooby, Burgess Hill, Sussex; Joseph Williams, to English church, Maesteg, Glam.; Rev. David Evans, to Swan-hill, Shrewsbury; Rev. J. G. Evans, to Winslow and Great Horwood churches.

Resignations.—Rev. A. H. Sayers, of Frodsham Union Church; Rev. M. G. Astbury, of Clemens Church, Leamington.

Baptist.

Rev. T. Phillips, B.A., pastor of Fuller Chapel, Kettering, has declined the invitation to Bloomsbury Chapel.

Mrs. C. H. Spurgeon will lay the memorial-stone of the larger chapel which is to be erected at Bexhill on July 7.

At Major-road Chapel, Stratford, sixteen persons were recently baptized, for the most part fruit of the mission lately conducted by Rev. Dr. Usher.

The first anniversary of Rev. Fred. H. King has been celebrated at Bow-road, E. During the year forty-nine members have been added to the church.

The anniversary services of Union Church, Hanwell, have just been held, having been conducted by Revs. G. R. Lowden, Dr. Newman Hall, and E. G. Gange.

The fourth anniversary of St. Paul's Church, Skegness (Rev. G. Goodchild, pastor), has been celebrated with many tokens of blessing. The church has 122 members.

Memorial-stones of a chapel have been laid in Tump-road, Blackheath, by Rev. Rev. F. O. Yates and Mr. J. W. Tipstaff, of Birmingham. The chapel will accommodate 500 persons, and the cost will be about £1200.

The Western Association has 3100 members, an increase of forty-four during the year. At the annual meetings Councillor James Baker, of Ottery, the new president, gave an address on "The Influence of Religion in Everyday Life."

The annual meeting of the "Poor Ministers' Clothing Society," in connection with the Metropolitan Tabernacle, has been fixed for Monday, July 5, at which parcels of clothing are received from friends, for distribution among poor ministers who apply for assistance.

Pastor Owen Tidman, of Abersychan, South Wales, finding that a great of gambling is practised in the woods and other places, is visiting these resorts in company with other Christian workers, with a view of leading the gamblers to Christ. He would be grateful for any tracts on gambling.

At the Bristol Association, Mr. J. Swaish presented the report of the committee on civil and religious affairs. He spoke of the advance which Nonconformists had made during the Queen's reign in numbers, in social influence, and in general usefulness. Now they comprised the greater portion of the population of this country.

The reports of the county secretaries of the East Midland Association, held at Burton-on-Trent, were encouraging. Derbyshire has 4165 members, an increase of fifty-two. The membership in Leicestershire is 8285, an increase of 115. Lincolnshire has 2920 members, an increase of seventy-seven. Nottinghamshire reports 5500 members, a decrease of thirty-two.

Methodist.

At the conference of the Primitive Methodists at Manchester three young missionaries were accepted for the foreign field.

News has reached the Wesleyan Mission-house of the death from fever of the Rev. Samuel Gifford, who left England six months ago for service in South Africa.

A large proportion of the colonial troops who have come for the Diamond Jubilee celebrations are Wesleyan Methodists. This led to a unique and deeply interesting gathering at the Mission House, Bishopsgate-street, London.

The London Central Mission, of which Rev. J. E. Wakerley is in charge, is to have the advantage of the services of Mr. G. H. East, who has for four years been connected with the Blenheim-street Mission, Newcastle.

The programme for the forthcoming annual U.M. Assembly contains, amongst other special points of interest, a consecration service and roll-call of C.E. societies, a missionary conference, and a new college and endowment fund celebration meeting.

It is probable that Rev. Dr. Swallow, who has spent a quarter of a century in successful mission work in China, and is now home on furlough, will be nominated for the presidency of the United Methodist Free Churches at the forthcoming Annual Assembly.

A plot of land has been purchased at Wadebridge on which to erect new Sunday-schools and a lecture hall as a memorial to the late Mr. Samuel Willis, who had filled all the offices open to a layman, and was for twenty-eight years superintendent of the Sunday-school.

This year, for the first time at the annual meetings of the missions in North China, the English missionaries had the natives associated with them in discussing the conditions and prospects of the churches. Rev. John Hinds writes that the native delegates from the circuits exhibited considerable debating power, and that the meetings were a great success.

In connection with the meeting of the Hull, Grimsby, and Lincoln P.M. Ministers' Association, Rev. R. W. Keightley preached the official sermon, and the subjects discussed included Professor Caird's "Philosophy of Religion," "Progress of Primitive Methodism during the last Sixty Years," "George Fox and the Early Quakers," and "The Nurture of the Christian Life."

The Leeds Conference plan is printed. The two Conference Sundays are July 25 and August 1, and, as usual on those days, all the principal pulpits in the Leeds District will be occupied by distinguished connexional preachers. The Conference special services include the induction of the President and the Conference prayer-meeting, the latter to be held at the opening of the Pastoral Session on Tuesday, July 20.

The Irish Methodist Conference met last week in Cork under the presidency of Rev. Dr. Randles, and was largely attended. An increase of nearly 400 in church membership was reported; seven young men were ordained to the full work of the ministry. Open-air preaching in the south and west of Ireland occupied much attention, and a minister was specially set apart for this kind of work in the midland counties.

Presbyterian.

It has been decided to erect a new church in Victoria-road, New Swindon, in connection with Trinity Church (Rev. J. H. Gavin).

The Reformed Presbyterian Synod of America has decided to withhold aid from the benevolent fund to students who use tobacco or indulge in any other extravagant habits.

In the past year the Free Church Home Mission Fund had an income of £1,700. An effort is to be made to increase it to £3000, to employ licentiates and sixth-year students.

Rev. Dr. Lorimer, of Boston, U.S.A., who was in the habit of exchanging pulpits in the summer with Dr. Pentecost, will preach at Marylebone on July 13 and six following Sundays. In the meantime the pulpit will be occupied by Rev. Dr. Pierson.

Rev. W. Murray, of Brunswick-street Church, Manchester, has completed the twenty-fifth year of his pastorate. At the commencement of his ministry there were 140 members, now the number is 490 and in all departments of work there has been a gratifying success.

The Mayor of Middlesbrough has laid the memorial-stone of the new premises for Sunday-school and other work in connection with the Trinity Church.

An interesting service was held a few days ago at Regent-square Church, London, when Mr. W. M. Christie, formerly Free Church missionary teacher at Safed, and now of this church's Jewish Mission at Aleppo, was ordained by the Presbytery of London North, acting under the instructions of the Synod. Rev. James Mackintosh, Moderator of Presbytery, conducted the ordination service, whilst the Rev. Robert Taylor, convener of the Synod's Jewish Mission Committee, gave a touching and appropriate charge to the newly-ordained missionary. Dr. Piper, the church's medical missionary to the Jews, has begun work in Aleppo, and will be joined at once by Mr. Christie.

Calls.—Rev. R. Roberts to Rehoboth Church, Llandudno.

Society of Friends.

The Whitsuntide gatherings of Old Scholars at York were times of extreme interest and pleasure. The president, Dr. Robert Spence Watson, made happy reference to the "Diamond Jubilee;" 370 sat down to tea on Whit-Monday.

New York yearly meeting, which ended on the 1st inst., was a favoured time. New York Friends have become active as missionaries, and are now a growing body. Their programme is large and far-reaching, including evangelistic, temperance, peace, educational, and home and foreign mission work.

California Friends have just equipped and sent out three missionaries to the Esquimaux Indians of Alaska. A request had come for help to the Presbyterians, who were unable to respond, their hands being so full, and the request was passed on to Friends, with the result named. Such brotherly intercourse between Churches deserves to be copied far and wide. "It will be an inspiration to the whole of California yearly meeting."

The demand for tickets and room for the Scarborough summer schools, has far exceeded all expectation; 500 or more have already signified their intention to be present in August, at the whole or part of the gathering. Probably no previous "summer school" has reached this figure, and it is yet several weeks before it opens. A list of experts in knowledge and very able speakers has been published. "The Fragment of 'The Sayings of Jesus'" is to be lectured on by Richard S. Grenfell.

Alfred S. Dyer and wife, most devoted workers in Bombay, the former editor of *The Bombay Guardian*, lately celebrated their silver wedding. The Christian native helpers, who had stood at their posts during the plague scare, and English and American missionaries, joined in the rejoicing. The labours of Alfred S. Dyer and wife in every kind of work calculated to bless India have been incessant, and nobly unselfish. Friends at home will join their Indian compatriots in wishing our friends blessings manifold.

Salvation Army.

Mrs. Booth's recent meetings at the Steinway Hall have been productive of much benefit. Chief Justice Way, of South Australia, who presided at one of these meetings, gave testimony to the work of the Army in the colonies he represented.

The Army is celebrating its thirty-second anniversary by a field day at the Crystal Palace, on Tuesday, July 20. Great preparations are in hand to make it a fitting representation of the many branches of the Salvation Army work as a movement having its birth in the present reign.

Commissioner T. H. Howard, the Army's foreign secretary, was selected by the General to represent the Salvation Army at the Queen's Thanksgiving Service on the steps of St. Paul's, and a further detachment of representative officers, by invitation, occupied places upon the Cathedral stand.

The Salvation Army annual report, with balance sheets, has lately been issued. In view of the multiplicity of matter circulated by the various societies during this year of Jubilee, General Booth has confined himself to a comprehensive letter, which refers to the various points in the year's work, and sets forth very particular proposals that are under consideration for extension in the coming months. Copies can be had from International Headquarters, 101, Queen Victoria-street, London, E.C.

General Booth's representative has been accorded interviews at the Hotel Cecil with various of the Colonial Premiers. The Hon. C. C. Kingston, Premier of South Australia, expressed himself as gratified and pleased with the various phases of Salvation Army work that had come before his personal observation in South Australia, foremost among which stood its work on behalf of discharged prisoners. Sir Hugh Nelson, K.C.M.G., Premier of Queensland, contemplates paying a visit to the Salvation Army Farm Colony at Hadleigh, and also spoke of his own and his colleagues' recognition and esteem for the Salvation Army, and the work it is doing.

Fallen Asleep.

Mr. Chas. Pinnell, at eighty-five years, during over sixty years of which he held the office of deacon at the Congregational Church, Mortimer West, near Reading.—Rev. Roderick Morison, of Kintail, one of the best known and most widely honoured Highland ministers.—Rev. Thomas Wilkins, incumbent of St. Michael's, Neepsend, Sheffield.—Mr. J. P. Beel, formerly Baptist minister in Sunderland, who has been engaged in the work of the Sunderland Town Mission for the last twenty-one years.—Rev. R. H. Hutton, formerly Congregational pastor at Rothbury, Northumberland.—At Ballynure, co. Antrim, Mrs. Beatty, an earnest and devoted Christian, aged eighty-two years.—At Durrus, co. Cork, Mr. Alex. Jas. Cole, brother of Rev. R. Cole, of Armagh, in perfect peace, aged thirty years.—Rev. Jas. M'Askie, senior minister of the second Presbyterian church, Clontibret, aged seventy-five years.—Right Rev. John Sugden, D.D., Bishop of the Reformed Episcopal Church, aged seventy-seven.—Rev. T. S. King, for more than twenty years minister of the Congregational Church in Cemetery-road, Sheffield.—Rev. D. C. Ingram, Wesleyan minister, Blairgowrie, who had laboured successively in circuits in Bristol, London, Cardiff, Manchester, Southport, Clifford, Birmingham, and Newcastle-on-Tyne.

From Dingy Streets to Country Fields.—Our Seaside Holiday Home at Hastings is now in full working order. It has already been of immense benefit to hundreds of sickly children who needed a purer atmosphere, and a more liberal and nutritious diet than their own poor homes could provide. We have also been able to receive at Hastings a considerable number of hardworking but weakly men and women, who imperatively needed rest and a change of scene and air. We have many applicants and have suitable accommodation, but not adequate funds.—Wm. Wheatley, Superintendent, St. Giles' Christian Mission, 4, Ampton-street, Regent-square, London, W.C.

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DONATIONS
Received by Messrs. Morgan and Scott to Monday, June 28, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Of Thine Own—Please write, one amount is not clear.			
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Baptist Missionary Society (Indian Famine)—E. R.	1	1	0
Zenana Bible and Medical Mission (Indian Famine)—L. P., 5s. 6d.; H. I., £1; M. W., £3 ..	4	5	6
Indian Famine Children (Mrs. Bruere)—See page 18..	0	8	0
Indian Famine—See page 18	0	8	0
Armenian Sufferers' Relief—Mrs. T., 10s.; C. M. L., £1	1	10	0
Armenian Refugees (Rev. F. B. Meyer)—A. A. ..	0	5	0
Pundita Ramabai's Widows—L. C., 2s.; L. R., £2 10s.; E. B. B., 2s. 6d.; E. T. L., 2s. 6d.; *(Famine)* L. C., 2s.; The Lord's Own, £3 ..	5	10	0
Armenian Refugees (Dr. Baedeker)—L. R...	2	10	0
Dr. Comandi's Work, Florence—R. C.	10	0	0
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Mr. and Mrs. Innes-Wright's Work, Nepaul—J. H. E., £1; Collection, St. Mary's Free Church, Govan, 14s. 3d.	1	14	3
Tibetan Pioneer Mission (Miss Taylor)—M. J. T., £1; Bethany Fund, Bolton-on-Dearne, £5 ..	6	0	0
China Inland Mission—Reader of The Christian, Lennoxtown, 2s. 6d.; M. A. J., 4s. 6d.; G. S., £4	4	7	0
Southern Morocco Mission—Reader of The Christian, Lennoxtown	0	2	6
International Mission (Countess Schimmelmann)—Beta	2	0	0
Mrs. Lewis's Homes, Paris—Beta ..	3	0	0
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Soldiers' and Sailors' Institute, Alexandria—F. G. T.	0	2	6
Society Relief Persecuted Jews—L. C...	0	5	0
London Missionary Society—E. F. M...	0	2	6
American Methodist Mission, Aligarh (Rev. J. C. Lawson)—Rory	0	5	0
South American Missionary Society	0	5	0
Mission to Lepers of India—M. O. W., £1; *(Support of one Leper for one Year)*—Ruth, £6	7	0	0
Bethal Santhal Mission (Famine) (Mr. A. J. Meill)—Annie R., 5s.; Ruth, £1; M. G., 5s.	1	10	0
Christian College, Lucknow (Mr. C. L. Dare)—Ruth	3	0	0
Home for Insane in Bible Lands—Miss M. G... ..	1	1	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian)—Baptist Church, Edinburgh, £3 18s. 10½d.; Free Church, £2; Parish Church, £4 1s. 3½d.; Parish Church, £3 4s. 3d.; Rev. R. H., 10s.; Rev. R. J. D., 10s.; Miss S. S., 6s. ..	14	10	5
Day in Country Fund—M. F. S., 10s.; Beta, £25; S. L. A. T., £5; H. T., £1	31	10	0
Railway Mission—E. R.	1	1	0
Flower Girls' Mission—E. R...	0	5	6
St. Giles' Christian Mission—E. B. B., 5s.; M. J. T., £1; L. C., 2s.; M. T., £1; M. Y., £1; *(Seaside Home)* C. B., £2	5	7	0
Monthly Tract Society—M. J. T..	1	0	0
The Spurgeon Orphanage—M. J. T.	1	0	0
Bridge of Hope (Miss Steer)—E. J. A., Hastings ..	0	5	0
Sermon Lane Mission—Beta	2	0	0
Destitute Children's Dinner Society—Beta	2	0	0
George Yard Ragged Schools—Beta	5	0	0
Evangelisation Society—Beta	3	0	0
Miss Weston's Work, Royal Navy—Beta	3	0	0
Friendless and Fallen—Beta, £3; M. Y., £1	4	0	0
Miss Macpherson's Home of Industry—Beta, £10; *(Emigration)* H. R., £1	11	0	0
London City Mission—Beta	5	0	0
Bristol Orphan Houses—Beta, £5; G. S., £4	9	0	0
Children's Special Service Mission—Beta	5	0	0
Harley-street, Chapel, Bow (Mission Work)—Beta..	2	0	0
Evangelistic Village Mission (Mr. Shipley)—Beta, £3; C. B., £2	5	0	0
Rev. T. J. Hazzard's Work, Bow (Poor)—Beta ..	2	0	0
Evangelistic Mission (Mr. Hurditch)—Beta	3	0	0
Fox and Knot Schools and Mission—Beta	2	0	0
National Refuges for Homeless Children—Beta ..	3	0	0
N.E. London Gospel Mission—Beta	2	0	0
Dr. Barnardo's Homes—L. C., 5s.; G. S., £4; A Friend of Children for Christ's Sake, 5s.; M. W., £1..	5	10	0
Scripture Gift Mission (Jubilee Distribution)—L. C., 4s.; E. F. M., 2s. 6d.; Rory, 3s..	0	9	6
Mildmay Mission to Jews—S. C. H., £1; G. S., £4; M. O. W., £1	6	0	0
Gratuitous Circulation of "The Christian"—Miss E. W...	0	2	0
Rev. T. Connellan's Work, Ireland—Rory..	0	5	0
Spitalfields Poor (Rev. W. H. Davies)—C. B.	2	0	0
Mr. Fegan's Homes—C. B.	2	0	0
Bethnal Green Free Library—C. B.	1	0	0
National Society Prevention of Cruelty to Children—C. B.	2	0	0
Miss Sharman's Orphan Homes—C. B.	2	0	0
London Medical Mission, Endell-street—C. B. ..	3	0	0
Homes Little Boys, Farningham—C. B.	2	0	0
Children's Aid Society—C. B.	2	0	0
Midnight Meeting Movement—C. B.	2	0	0
London Fever Hospital—C. B.	2	0	0
Anchorage Mission—C. B.	2	0	0
Union Hall Mission—C. B.	2	0	0
Homes Crippled Boys, Kensington—C. B.	2	0	0
King Edward Ragged Schools (Holiday Homes)—C. B.	2	0	0
Distress in Monmouthshire (Mr. Wintle)—C. B. ..	2	0	0
Religious Tract Society—C. B.	2	0	0
Scripture Readers' Society, Ireland—C. B.	2	0	0
Royal National Mission to Deep Sea Fishermen—M. O. W., £1; *(North Sea)* G. S., £2; *(Labrador)* G. S., £2	5	0	0
Dock Labourers' Mission—Miss H.	1	0	0
Felstead School Mission—M. O. W.	0	10	0
Aged Pilgrims' Friend Society—M. O. W.	0	10	0
Bird's Nest Mission, Dublin—M. O. W.	0	10	0
Tower Hamlets Mission (Annual Excursion)—S. P..	0	2	6
Open-Air Mission—M. S...	2	2	0
Children's Fresh Air Mission—In Response to A. D. D.'s Summer Appeal, C. E. T., 10s.; A. M. F., £1	1	10	0
Cripples' Bathing Machine—See page 13	0	17	0
Total	£289	3	8

[ADVERTISEMENTS.]

Mr. Fegan's Homes.—A Boys' Friend, 10s.

St. Giles' Christian Mission.—Alpa Beata, portmanteau of clothing.

Mr. Wintle's Work, Pontymoile.—R. O., parcel of clothing; Dublin, 5s.

The London Samaritan Society and Homerton Mission (Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—J. G., £2 2s.; T., 2s. 6d.; O., £1 1s.; R., £1; B., 5s.; T., 3s.

Appeal.

Belgium.—M. Louis Valot, 3, Rue de Montigny, Charleroi, desires to go through the towns and villages of Belgium preaching the Gospel, with the aid of the magic lantern. He would be glad of an apparatus for the purpose, and will be glad to hear from friends able to help.

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This Society carries on Medical Mission Work amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.

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Patron:—
Admiral of the Fleet H.R.H. the Duke of Saxe-Coburg and Gotha, K.G.

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Foundation Stone of New Annexe to Infirmary to be laid by
THE RIGHT HON. LORD VISCOUNT MIDLETON, LORD-LIEUT. OF SURREY.

A JUBILEE PLAYGROUND
To be opened by
THE RIGHT HON. LORD ROOKWOOD.
Prizes to be Distributed by LADY MIDLETON.

£200 Required towards the Isolation Hospital Fund. Donations solicited towards the Playground Fund.

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The Christian.

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NOTES AND COMMENTS.

MANY homes will be darkened by the wreck of the *Aden*. Our deepest sympathies are peculiarly with the relatives of the lady missionaries whose labour for Christ was brought to so sudden a close. Miss Wells and Miss Lloyd were both connected with the C.M.S., and were on their way home for furlough. No news has yet been received of the boat which contained Mrs. Smythe and Mrs. Collins, and it is feared that it was overwhelmed by the rough sea. The case of Mrs. Collins is specially sad. Her husband (Rev. T. S. Collins) was drowned in a Chinese river only four months ago, and the widowed lady missionary was bringing her two children back to England.

The perils of the deep are thus rudely brought before us; but, as in almost all similar calamities, the shadows are lightened by the story of heroism on the part of the passengers and devotion to duty on the part of the crew. We are told by survivors that the officers who were drowned lost their lives by manfully sticking to their posts in the hour of danger. This lesson of discipline and self-sacrifice is almost a commonplace in the story of our mercantile marine, but each added instance fills the heart with grateful pride in the traditions of our people. It ought also to insure that all the institutions whose care it is to provide for the families of those who lose their lives in the performance of their duty at sea should be well supported.

The Jubilee programme for Sunday week was summarised in the official list in the significant word "Repose." It is well known that this was by the distinct injunction of the Queen, whose notions on the subject are delightfully Old English. There is probably not a Court in Europe, save our own, where the Lord's Day would have been permitted to interfere with royal festivities. But we have a Sovereign who still believes in the day of rest, and who acts on it as Queen as well as woman. It would be well for us as a nation if this word were written up so that everyone's eyes could see it on awaking every Sunday morning. "Repose"—that is what is wanted right through modern life; and those who are working to transform the day into one of ceaseless and feverish pleasure are fighting against one of the deepest instincts as well as one of the most crying needs of the times.

We were glad that the children played so important a part in the Queen's Jubilee programme, Her Majesty receiving large numbers of them both at Buckingham Palace and Windsor. They are just the ones to whom a sight of the Queen means most and will be remembered longest. But it also shows that Her Majesty appreciates the trend of present-day thought and feeling respecting the little ones. They are no longer commanded everywhere to be silent, but every effort is made to bring out their latent faculties. The growth of education, both in Sunday and day-schools, is a fact which will have more beneficial influence on the destiny of Britain than many of the matters so loudly praised of late.

It was a gracious and characteristic act of the Queen to remedy the lack of management of the Court officials at the recent reception to the Houses of Parliament, by inviting the Commoners and their wives to a special reception at Windsor last Saturday. She had heard of the fiasco, not from her Ministerial advisers, but from the newspapers, and she immediately sent a message to Parliament to that effect. The Queen has always preferred to act impersonally and behind the scenes, and this exception proves how deeply she felt the lack of courtesy shown to the people's representatives. Her action illustrates that fine tact and thoughtfulness which go so far to make the relationships of life work smoothly in little things as well as great. What is courtesy but *thought for others in little things?*

The annual meetings of the Welsh Congregational Union, which have been celebrated with much enthusiasm at Liverpool, betoken spiritual progress in many directions. The new communicants during the year number 3681. There are now 1040 Welsh churches in the Union, and 142,123 members, with an equal number of adherents. It is a noteworthy sign that only twenty removals took place in the ministry during the year, while twenty-seven new ministers were ordained. Sunday-schools are more flourishing than ever, and are remarkable for the number of adult scholars. There has also been a great increase in the missionary collections. It is forty years since there was such a high tide of interest in foreign missions in Wales.

When a tremendous storm of hail strips the blossom and the young fruit off the trees in the amateur's garden, as it did this spring, he might well have asked himself how he should bear such losses and disappointments every year? Amid the many who have a claim for public assistance on account of unavoidable calamity, the farmers and fruit-growers in Essex, who in a short quarter of an hour saw the labours of a year swept away, should have a place. Money help wisely given will cheer brave men, who have had more of the rough than the smooth for many years past. The distress in the parts of Essex affected by the storm is very acute. We are glad to see that a meeting has been held at Colchester, and £3000 subscribed for the sufferers by this sudden and terrible storm. We shall be pleased to remit any subscriptions entrusted to us for this fund. We regret to learn that a brother of Mr. George Clarke is among the sufferers.

Amid the present outburst of universal goodwill and brotherhood, there is rising in the industrial sky a cloud as small as a man's hand, which may, if not dissipated, cover the whole heaven. The engineering trade is starting on a struggle with the employers for an eight hours' day. So far there is little bad feeling. The masters simply say that such a movement will put the country out of the running with foreign competition, while the men make their demand in the belief that they are entitled to it. This being so, is it not clearly a case for arbitration *at the outset*, instead of waiting till both sides have exhausted their resources in a battle during which feelings are sure to be embittered, and which will cause widespread distress? The question at issue is one of ways and means, and the interests of masters and men are fundamentally identical. It seems lamentable that a vast and precarious struggle should be started without every effort being made to settle such a dispute amicably.

The riots in India seem in a fair way to be suppressed, but there is a good deal of anxiety still felt in high quarters. The lessons of the Mutiny need to be well kept in mind. Two great mistakes were then made by the Government—the "religious susceptibilities" of the people were ignored, and it was taken for granted till too late that the insurrection was too insignificant to be firmly and wisely dealt with. The same perils are in the air now. The root of the trouble appears to be the old inability of our rough, practical nature to understand the points on which the natives are sensitive and easily roused. The well-trained official learns in course of time what they are, and avoids them, but how can raw young soldiers know anything of them? It may be a good thing to have Western sanitation, but it is too great a price to pay if it cannot be introduced without entering houses and temples, and handling men and women in a way which humiliates and irritates them.

It will certainly need much wisdom and self-possession on the part of those responsible for good order to steer the Indian Ship of State through these troubled waters. Kindness and firmness are the weapons likely to be most effectual. We only hope that the native press will not be gagged, so that the real grievances will be known, and that tact, instead of force, will be used in dealing with the causes of trouble. At the same time, irresponsible journalists, native or not, should be brought under the rule, "He that speaketh lies shall be stopped."

There seems to be a remarkable consensus of disinterested public opinion that the South Africa Committee is making a great mistake in not resolutely probing to the bottom everything connected with the Raid. This is not caused by any desire to find a victim; it springs purely from the wish to know the truth, and to apportion the blame according to demerit. There is a healthy dislike in this country of hushing things up, especially when a special tribunal has been created for the very purpose of finding them out. Any want of thoroughness in the investigation will draw a cloud of suspicion over the persons spared, and over the things unexplained. There is still time for the Committee to do something bolder and more impartial than they have yet attempted, and men of all parties will be glad to see them making good use of it. Goaded by the Press they last week moved a little, but they must move a good deal more if their proceedings are to give satisfaction.

The picture drawn by Mr. E. J. Dillon of Greece preceding and during the recent war is melancholy reading, especially as it comes from a friend, and not a foe. Corruption, intrigue, and incompetency among the members of the Government are among the least significant of his charges. The war was incurred without any real thought of consequences, and the state of the army made the result a foregone conclusion. Since its conclusion the nation has been sunk into profound dejection. All this may, however, become the beginning of a new era for Greece, if she learns her lesson. Nations, as well as individuals, are sometimes brought to themselves by great shocks of calamity, and the lesson of self-governance is often learnt amid the fiery trial of defeat. The best friends of Greece have had a shock in discovering her condition. Her future will depend not on the "Concert of Europe," but on her power to profit by her misfortunes.

Mr. Macnamara contributes an interesting, though somewhat scrappy article to the *Daily Chronicle* Empire series, on Education. He tells of a schoolmaster in 1837, who, on being asked if he taught "Morals," replied, "No, that question does not belong to my school, it belongs to the girls' schools." The idea which underlies his reply is rapidly becoming a thing of the past, thanks to the women who have wrought for women. We are approaching the time when a common standard of morality will be set up for both men and women.

It seems incongruous that the Archbishop of Canterbury and the Bishops, while desirous of maintaining the continuity of the ancient Anglican Church, should take part in a service to commemorate the landing of St. Augustine. Through Augustine comes the attachment of Britain to the Papal see. Had it been the introduction of Christianity, we could understand the desire to commemorate so glorious an event, but there was a British church on the island long before Augustine came. The service and pilgrimage of last Friday can do nothing more than accentuate the tradition of Britain's fidelity to Rome. We cannot be too emphatically reminded that the monk Augustine who came on a Romish mission to England in 597, was not the great St. Augustine, Bishop of Hippo, and author of the celebrated "Confessions," who flourished 150 years earlier.

One of our popular preachers, a good and true minister, is said to have correctly gauged what "the man in the street" wants—something not too deep, and not too long. And is it not wise to think of that man, and to do something for him? Without bating anything of fidelity to the message to be delivered, the preacher should ever have regard to the capacities of his hearers. Said the Apostle:—

> I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal.

More attention may be given to the fashion in which the truth is presented than to the truth itself, but so long as this temptation is avoided, adaptation is a wise and even necessary thing, which no thoughtful preacher should neglect. It must be remembered, on the other hand, that "the man in the street" is not to be the gauge of everything done. Preachers must go deeper down and higher up than he can follow them, and must declare the whole counsel of God.

Dr. Barrett, of Norwich, who has great opportunities of seeing the true state of the Congregational churches, finds a growing desire on the part of ministers, and especially of the younger men, to be faithful to the Lord Jesus Christ. He does not find as much flirting with Unitarianism as was the fashion a few years ago, nor Unitarian language in Congregational pulpits. The younger men are giving themselves with whole-hearted devotion to the work of saving souls. Assuming this to be correct, the happy results will soon appear in an improved religious life in the churches. Believers will enjoy more peace and joy in their own souls, new vigour will come into service, more victory will attend missionary efforts. There is always the witness of the Spirit to the teaching which acknowledges Jesus the Son of God and the Saviour of the world.

The Roman Catholic hierarchy in Ireland have issued a kind of manifesto on the question of the proposed University—which is to be subsidised by Government. In this they make a large apparent concession in accepting a preponderance of laymen on the governing body of the institution. When we remember how much the Roman laity are under clerical control, we do not need a very far vision to estimate the value of this concession. Another takes the form of throwing the doors open to all comers, like Oxford and Cambridge. This again sounds generous, till we realise that it will be only an extended opportunity of proselytism. It is an interesting commentary on this new "catholicity" of the Catholic Church, to find that the very same bishops in another manifesto make a claim to regulate the politics of the people. Such men are not likely to respect the religious convictions of non-Roman undergraduates.

Those anxious to be posted up in Scriptural argument, which is destructive of the claims of Popery, should read Dr. Dawson Burns's newly published pamphlet. "A Dispassionate Review of the Encyclical of Pope Leo XIII." The various arguments in the encyclical are dealt with *seriatim*, and brought to the bar of Scripture and ecclesiastical history, and finally of the Christian consciousness and reason. Certain of the positions developed by Dr. Burns are freshly put, notably that dealing with the entire absence of any claims to exceptional authority among the Apostles, being made by Peter in the Gospel narratives, in the Acts, or in his Epistles. We commend this striking *brochure* to those who have an opportunity of educating the young in the principles of Protestantism.

"The truth will out." In 1869 the correspondence of Napoleon I. was published by command of Napoleon III., who gave instructions that the editors "must pass over in silence any letters that might be unfavourable to the character of the great Emperor." A great mass of 900 such damaging letters were parcelled and put away, only to be brought to light in 1897. The Paris correspondent of the *Daily News* says with great force that

> These letters, instead of appearing along with more creditable ones, rise up compactly in judgment against him. The cooked correspondence published in 1869 showed that Napoleon was a genius, but the letters that now come to light show he was also a monster.

It was not worth while concealing the truth; it could only be hid for a season, and now that it does appear its voice is all the more overwhelming.

"See that ye fall not out by the way." The wise advice of Joseph to his brethren needs continually to be repeated among brethren journeying homeward still. The adversary is ever seeking to sow discord among us, and appears to find a malignant satisfaction in making the Word of God the subject of controversy. One way to defeat his subtle schemes is to abide by sound principles of interpretation. There are various doctrines afloat which are incapable of *proof*, and no doctrine ought to be asserted which cannot be Scripturally proved. No doctrine can be so proved which is based upon allegory or parable or symbol, and not definitely affirmed in Scripture.

Evangelical men are righteously indignant when an attempt is made to show that we can be saved without an atonement, because there is nothing answering to atonement in the parable of the Prodigal Son. The answer to which is that no parable covers the whole subject to which it relates. It only illustrates that phase to which it applies. The Prodigal Son is one of five consecutive parables in one discourse, and none of them touches the question of atonement. They show the grace of God to the publicans and sinners—in the lost sheep, the lost coin, the younger son, and Lazarus; and the just dealing of God with the Pharisees—in the elder son, the unjust steward, the rich man who fared sumptuously every day. It is left to the later parable in Luke xviii. to express the atonement in the cry of the publican, at the time of sacrifice, "God be propitiated to me, the sinner."

We must be careful that we do not encourage a false method of interpretation by endeavouring to prove other views or fancies in the above way. The Church, *e.g.*, is called "the bride, the Lamb's wife." But the Church also stands in other relations to her Lord. We must not push the bride relation to the exclusion of others. It is possible to turn the edge of an exhortation or precept or command by showing that it does not apply to a bride. And thus prophetic symbols, instead of making us wise unto salvation, as they were intended to do, may, by our misuse of them, have an opposite effect.

A natural and legitimate interest attaches to all discoveries that throw light upon the early days of Christianity. The charm which devout souls find in the words of the Lord is in some measure detected by the more curious in sayings that are attributed to Him in patristic and other literature. Quite a stir on a small scale was excited a short time ago when it was reported that Messrs. B. P. Grenfell and A. S. Hunt, of Oxford, had found in Egypt a leaf of a book of great antiquity covered with *Logia* (or Sayings) of Christ. The collection is believed to date from the second or third century, and those who have been anxiously awaiting the text of the Sayings with descriptive information will learn with pleasure that these are about to appear in a volume announced by Mr. Henry Frowde, of the Oxford University Press. In addition to reproducing the leaf by collotype process, it has been decided to print an edition for a few pence, with the help of a tone block, so that this treasure may be brought within the reach of everyone.

The Court of Appeal has reversed the decision of the Criminal Court which affirmed a betting enclosure to be a "place" within the meaning of the Act of 1853. This re-establishes the bookmaker's position, and legalises one of the most objectionable incentives to gambling. The case must assuredly be carried further, for the House of Lords to pronounce upon it.

The Claims of Self and Christ.

By Rev. THEODORE L. CUYLER.

THE continual conflict with every Christian is between self and Jesus Christ. Self is the old owner who does not like to be dislodged, and disputes the right of Jesus to be enthroned in the heart. Self sets up its own will and tries to have its own way. Self has abundant uses for the purse, and "cannot afford" to give money away that might buy a fine equipage and rare pictures, and other creature-comforts that make life agreeable. It keeps a sharp eye on the cheque-book, to see that too much is not bestowed on objects of charity, and it whispers artfully, "Remember how our expenses are increasing, and charity begins at home." Self watches the weather on Sunday morning—the one day in all the week when *health* is of paramount importance—and hesitates about the risk of wet feet or sitting in damp clothing. Self comes home late and mutters, "I am too tired for prayer-meeting to-night"; although it is never too tired for a party, a concert, or the opera. And so smooth-tongued self has an oily plea always ready; and if Christ's sentinel, a living conscience, is not there to challenge and silence the cunning seducer, self carries the day.

But the slighted and defrauded Saviour seems to say—what meaneth all this? Did I not die to redeem thee? Did I not purchase thy salvation with my precious blood? "Thou art mine." All thy possessions are but loans for which thou must give account. Thou art not thine own; *thou art mine!* I will put thee where it seemeth best to Me, and where it is most for thy soul's good; it may be on a bed of sickness, or in straitened quarters, or under a cloud of disappointment, or in a house of mourning. Thou art my child, and I appoint the lessons; thou art my vine, and I may use the pruning-knife if it will make the clusters more abundant. Be thou faithful unto death, and I will give thee a crown of life!

What a different idea of life this gives us! Nothing else will put down and keep down the accursed spirit of selfishness but the constant sense of Christ's ownership of us. "Oh, honourable Jesus," exclaimed that king of Christians, John Bunyan, "Oh, thou loving Jesus! Thou hast wrested me from my old master, the devil. Thou deservest to have me, for Thou hast bought me with thy blood; Thou deservest to have all of me. Thou hast paid for me ten thousand times more than I am worth; for Thou wast slain, and hast redeemed me with thy blood. Thou hast saved me from death and hell."

When Jesus Christ says to you or me, "Thou art *mine*," that establishes a clear right to the whole of us. Our tongues must speak for Him, and our hands work for Him. If our brain forges a good thought, his image must be stamped on it. Our influence belongs to Jesus; how dare we surrender it to the demands of fashion? Christ redeemed us to be a "peculiar people"—peculiar in hating sin, peculiar in standing for the right, peculiar in doing business squarely, peculiar in giving generously of our substance, peculiar in obeying only one Master, peculiar in seeking to save souls, and peculiar in having well-springs of joy that never run dry. The more that we live as if Jesus Christ owned us the more people we will draw to Christ. A half-way Christian never makes any converts. Consecration to Jesus is the first step toward conversions to Jesus.

There is a very sweet and soul-cheering side to this truth of Christ's ownership of us. If we are Christ's, then He is pledged to take care of us. No one shall pluck us out of his hands. He will give us bread to eat that the world knoweth not of, and draughts from a well that never fails. If our income of money is small, then the incoming of our King into our souls makes us rich. A hard bed lies softer, when conscience smiles, and Jesus Christ makes his love to be our pillow. By-and-by when death comes, with spade and pall and the narrow house, then He who hath redeemed us will draw our deathless spirit closely to Himself and say, "Fear not! *Thou art mine!* Where I am, thou shalt be with Me, and for evermore!"

"Praying Always."

Philippians iv. 6, 7.

By Mr. GEORGE MÜLLER, Bristol.

I.—"WITHOUT CAREFULNESS."

THIS does not mean we are to live in a thoughtless, careless, unconcerned way. Far otherwise. It would be entirely improper if a man who has the prospect of being three months absent from home did not arrange his business affairs before he leaves home. But the meaning of the verse is "Be anxious about nothing" because it is the privilege of all God's children to cast our burdens on God and commit all our affairs into his hands.

First, then, it is his will that we should *not be anxious under any circumstances in life*, whether in great difficulty or need, in severe sickness, in heavy family, business, or spiritual trials. He has promised to carry all our burdens for us, to take on Himself all our difficulties, our cares, and our necessities. Our part is to bring in prayer all our affairs to God, and leave them in his hands.

Second, *our prayer is to ascend to God under all circumstances*—"in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." In everything, little as well as great.

We are naturally tempted to say, "Oh, this is such a trifling affair I must attend to it myself." But the little burdens very soon become heavy, if we carry them. God will make them so by way of chastisement, in order to teach us. Let us therefore in *everything* give ourselves to prayer.

A PERSONAL REMINISCENCE.

When it pleased God sixty-two years since to lay the orphan work on my heart, I asked God for money for helpers, for a suitable house, and even for guidance as to furnishing. In all these matters He helped me, until at last in answer to prayer everything was ready for the reception of orphans.

I then fixed a time to be in the vestry to receive applications for their admission. I sat there half an hour, an hour, an hour and a half, two hours, and not a single applicant appeared. On my way home I said to myself, "You have sinned. You have asked for money, for caretakers, for a house, for help to furnish, but you have not asked for orphans." It was not that I would not do it, but it had never come to my mind, as there were tens of thousands of poor destitute orphans in want of such a shelter.

But now I saw I had neglected this injunction, "In everything." I locked the door of my room, and casting myself down, confessed that I had sinned in not attending to this command of God, and that I deserved to be confounded in the whole business. I examined my heart, as I had done many times before, as to whether I really sought the glory of God in this matter, until in honesty of heart I could say, "I do seek not my own honour; if Thou couldst be more glorified by putting me to shame in bringing the whole to naught, I am content." After I had been on my face for a long time I rose up, assured that God would yet send the orphans for which I had now asked.

Next morning the first application came. Before a month had passed forty-two were received, and since then over 12,000 more. By the grace of God I learnt the lesson which I have never forgotten these sixty-two years, and I have been acting accordingly always since.

II.—"WITH THANKSGIVING."

However we may be situated, we have always abundant reason to give thanks. We have God left, our almighty Father; we have the Saviour, our heavenly Friend; we also have the Holy Spirit given to us, and abiding with the Church of God, notwithstanding her manifold failures and shortcomings and actual transgressions. Further, we have the Holy Scriptures, and the unspeakable privilege of our lot being cast with the children of God. What a great blessing is this! I know this from my own experience. I have been in positions and circumstances of great spiritual solitude, and I know the blessedness of living among the children of God.

Now, let this be laid to heart, that at all times and under all circumstances *we have cause for thanksgiving*. Mix praise with prayer. We must seek to ask for what is according to the mind of God. Invariably plead the merits of Christ; and never, never, never under any circumstances, refer to our own goodness, merit, or worthiness—because we have none. Further, we must have faith in the power and love of God. To question these is to lose the warrant to expect answers to prayer. God has shown his power not only in creation by the making of the world, but by the resurrection of Christ from the dead. He has given us the greatest proof of his love in the gift of his Son Jesus Christ. Again, "If I regard iniquity in my heart the Lord will not hear me."

III.—PERSEVERANCE.

In prayer we bring our matters before God; "supplication" implies a further degree of earnestness and perseverance. It may not be enough once or twice to bring matters before God; bring them again and again until the blessing comes. We lose much because we do not persevere in prayer. I would urge this upon Christian parents, who may have been for years praying for the conversion of their children. Because the answer does not come so soon as you expected, are you ready to give up, and thus lose the blessing? Go on waiting upon God till the answer comes. You are asking that which is according to the mind of God; therefore persevere. I have myself had to wait for a long time, when praying for persons who were laid on my heart, but in time the answer came.

Convalescent Home for City Workwomen.—The fifteenth annual report of the home at Woodford Wells is encouraging. During last year many visitors testified to the renewed health and strength the change had given them. The Home is especially for the use of girls and women who work at various trades in the city, and who number many thousands. Since it was opened, 3,400 visitors have stayed in it. Although not strictly speaking a free home, a great many of those who apply must enter free of charge, or not at all. It costs 8s. per week for each girl. Those who recommend cases pay that amount, and many of the girls themselves can pay 5s. per week. By helping this institution, philanthropists may do much to put some sweetness into lives that are often soured by the stress and storm of city lives. All communications, whether as to assisting the work, or sharing in its advantages, should be addressed to Miss Helen Reynolds, Epping New Road, Buckhurst Hill.

The Spirit of Jesus.

Acts xvi. 7, R.V.

By Rev. F. B. MEYER, B.A.

IF this verse be compared with ver. 6, it becomes clear that this is only another epithet for the Holy Spirit. It is He who is known as the Spirit of Jesus, and it is a significant and beautiful appellation. No words could better set forth certain aspects of his chosen work.

I. A Time of Testing.

After some days Paul proposed to Barnabas that they should return to visit the brethren in every city wherein they had proclaimed the word of the Lord, to see how they fared. Barnabas suggested that they should take Mark with them as before, a proposition which was directly negatived by his companion; as Mark had deserted them on the threshold of their previous missionary journey, there was grave fear that he might do so again. To these fears he gave urgent private expression; but Barnabas attempted to over-ride them, partly, perhaps, because he desired to assume his former position as leader, and partly because of the tie of personal relationship between himself and his sister's son. When private remonstrance failed, the contention seems to have reached an acute stage, of which the Church became necessarily cognizant. The Church, however, seems to have felt that Barnabas was blameworthy, for the evangelist significantly remarks that when Paul chose Silas and went forth, "he was commended by the brethren to the grace of the Lord."

Be sure that whenever God's Joshuas stand before the angel, Satan seeks to resist and disable them. He knows where their strength lies, and the object of his attack is always lest we may become united with the Spirit of Jesus. Anything like intemperate and unholy feeling may do this. Be angry, therefore, and sin not. If you are compelled to differ from your fellow-workers, let it be in a spirit of love, forgiveness, and single-heartedness for the interests of the truth. If Lot quarrels with you, it is best to give him his own terms, and send him away. God will give you much more than he can deprive you of. Carefully abide in a spirit of perfect love, for love is the only atmosphere in which the Spirit of God is at liberty.

II. A Time of Spirit-communication.

Through regions rich in flowers and natural beauty, Paul and Silas traversed Syria and Cilicia, confirming the infant churches, which probably owed their existence to Paul's earliest effort; and so through the Cilician Gates to Tarsus, his native city. But there was no welcome for him there. Probably the old home was either broken up or for ever shut against him; and the friends travelled onward through the great volcanic plain, to which the mountain pass behind Tarsus conducted them. At last they reached Lystra and Iconium, so tragically associated with the former journey.

What a welcome Paul would receive! How many inquiries would be made after Barnabas! How much to tell and hear! There was, however, a special burden on the Apostle's heart. On the occasion of his previous visit, his attention had been arrested by a mere lad, who had been strongly attracted to him, had watched with a lad's enthusiastic devotion his teaching, conduct, purpose, faith, longsuffering, love, and patience, and perhaps had mingled with the little group that stood around the Apostle when he sank beneath the stones of those who a few days before had attempted to worship him. He asked for Timothy, and was glad to learn that he had not been faithless to the teachings and training of the godly women who had watched over his opening character, and instructed him in the Holy Scriptures. It would seem that the whole family was more or less closely associated with the infant church-life; so much so that, though the mother was a Jewess, she had not urged his compliance with the initial Jewish rite, but was quite willing to leave it in abeyance, according to the broad and liberal views which Paul inculcated.

All the reports about Timothy were favourable. He was well reported of by the brethren that were at Lystra and Iconium. The more Paul knew of him the more he was attracted to him, and finally proposed that he should accompany him as his own son in the faith. He administered the rite of circumcision, not because he deemed it obligatory, but as a matter of convenience, that there might be no obstacle to the admission of his young assistant to Jewish synagogues.

A simple ordination service was also held, in which Timothy was solemnly set apart for his great work. The elders gathered round and laid their hands on his bowed head and prayed. In answer to their believing intercession, he received the gift of sacred speech; and Paul, in after years, reminds him to stir up the gift that was in him through the laying on of his own hands, and put it out to interest by prayer and study and use.

Thus the Spirit of Jesus led his servant to call new labourers into the harvest field and endow them with special qualifications for their work. It appears, indeed, that Paul had remarkable power in these directions; for when he laid his hands on the twelve disciples at Ephesus, the Holy Spirit came upon them, and they spake with tongues and prophesied. So, afterwards, he does not hesitate to speak of himself as ministering the Holy Spirit by faith, as though it is possible for the man of faith to receive from God, on the behalf of others, rare spiritual bestowments. But this is only possible to those who are richly furnished with the supply of the Spirit of Jesus.

III. The Presence of the Spirit of Jesus was further manifested in the mysterious intimations which Paul received about his route.

Leaving the highland cities, on the central plateau of Asia Minor, the little group of missionaries essayed to go into the mighty populous cities of Asia Minor. What could they do better than bear the light of the Gospel to the teeming multitudes who sat in darkness and the shadow of death? But it was not to be. "They were forbidden of the Holy Spirit to speak the Word in Asia." In after years Paul would do some of the greatest work of his life in that very region; but just now the door was closed against him by the Holy Spirit. The time was not yet ripe for the attack to be made on these apparently impregnable bastions of the kingdom of Satan. Other lands needed even more urgently the blessed Gospel. The workers themselves required still further training in their holy ministry. So they took the only course open to them, and went through the region of Phrygia and Galatia.

It was probably during his tour on this occasion that the Apostle was attacked by the painful malady to which he refers in his Epistle to the Galatians, and which detained the little party among that impulsive and ardent people. "Ye know," he says, "that because of an infirmity of the flesh, I preached the Gospel unto you the first time, and that which was a temptation in my flesh ye despised not, nor rejected...I bear you witness that, if possible, ye would have plucked out your own eyes and given them to me"—as though his malady were connected with his eyes, already weak, and liable to acute inflammation.

On his recovery, the missionaries prepared to go still further north, and carry the Gospel to Bithynia, on the shores of the Black Sea; but here again they met with the prohibition of the Holy Spirit, and had no alternative but to take the main thoroughfare to Troas, whence the vision of the man from Macedonia led them across the Ægean Sea to Europe.

The guidance of the blessed Spirit consisted largely in prohibitions to take other courses than the right. If they turned to the left, to the province of Asia, they were stayed. If they turned to the right to Bithynia, again they were stayed. So as all doors were shut, they could only travel forward, and gathered, from there being no prohibition, that they were treading the prepared path for which they had been created in Christ Jesus.

Whenever you are not sure of your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. Say, "Blessed Spirit, I cast on Thee the entire responsibility of closing against me any and every course which is not of God. Let me hear thy voice behind me, whenever I turn to the right hand or left, remonstrating, arresting, and not suffering."

The Spirit of Jesus waits to be to each pilgrim heavenward what He was to Paul. Let us only be careful not to be disobedient to his voice, to avoid what He prohibits with a quick sensitiveness, and to run in the way of his commandments with enlarged hearts. "Teach me to do thy will, for Thou art my God; thy Spirit is good; lead me into the land of uprightness." Be content to be disappointed of your way, if you are thereby forced to take the way God has chosen. Our disappointments are his appointments.

Light in a Dark Corner.

FIVE years ago the church at Blackthorn-street Chapel, Bow, E., determined to undertake a work which, humanly speaking, seemed impossible. This included the erection of a building for the preaching of the Gospel, on a new site in the main thoroughfare, and the reconstruction and renovation of the old chapel, providing class-rooms, infants' schoolroom, soup-kitchen, etc., so as to adapt it to Sunday-school and general mission purposes. The scheme has now become an accomplished fact, and on July 1 meetings were held in celebration of its completion, and specially to mark the opening of the schools, in which accommodation has been provided for considerably over 1000 children.

At noon Rev. W. Cuff preached, after which Mr. T. A. Denny presided at the luncheon, and many helpers and friends gathered round the pastor and his helpers. After praise and prayer the pastor (Rev. T. J. Hazzard) stated that the entire scheme, including the site, had cost £5500, of which £4550 had been raised, thus leaving £950 to be provided. The Baptist Building Fund had offered a loan of £500 free of interest for five years, so that the immediate need was to liquidate the remaining £450. The work was no visionary castle in the air, there being already over 800 scholars and seventy teachers in the school, and with the better accommodation existing agencies would be strengthened and new ones inaugurated.

The Chairman rejoiced in what had been done, and hoped the required amount would be raised. In order to make a start in that direction, he offered £50 in addition to the £100 he had already given, provided the £400 was raised in two months. To this Mr. Seagram added £25, and Mr. Clayton £5, both these gentlemen speaking very highly of the scheme, and the work already accomplished. The founder of the church, Pastor J. R. Cox, and the secretary of the East London Baptist Ministers' Fraternal, most of whom were present, spoke kindly and sympathetic words.

At four o'clock Rev. F. B. Meyer, B.A., preached, and at eight o'clock Rev. Dr. Monro Gibson. There was also a praise and thanksgiving meeting conducted by Rev. G. P. McKay. The entire series of meetings passed off most successfully, and since then additional gifts have been received, leaving £335 to be raised in order to claim Mr. Denny's generous gift. Friends wishing to have fellowship in this work of winning the young for Christ, and sustaining a clear evangelical witness for God, in the midst of a very dark neighbourhood, should communicate with the secretary of the Building Committee, Mr. G. J. Michell, B.A., 41, Osborne-road, Forest Gate, E., or with Pastor T. J. Hazzard, 52, Addington-road, Bow, E.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

VI.—The Apostolic Fathers (*concluded*).

LIKE Polycarp, Papias is not mentioned in the New Testament, but he knew many of the men and the friends of the men who are named in it. In St. Paul's Epistle to the Colossians you will find (iv. 13) that he mentions Hierapolis. This place, now in ruins, lay only a few miles from Laodicea, and was about 100 miles on the east of Ephesus. A Christian Church was early planted there, and the Apostle Philip is said to have settled at the place.

Papias was the Bishop of Hierapolis. He was the friend of Polycarp, from whom he received much instruction, and some have said that he was a disciple of the Apostle John. Papias wrote a work called, "*Interpretation of the Sayings of the Lord.*" The work seems to have been a large one; but, unfortunately, it is lost. Whether it has perished out of sight, or is hid away among the dust and lumber of some library or monastery, no one knows. The last trace of the book seems to be about 1218 A.D. Fortunately, quotations from the work are preserved in the writings of Irenæus and Eusebius, and though the portions thus preserved are not nearly so numerous as we would like, they are very valuable indeed. I have told you how the Sinaitic MS. was discovered when it had been thrown into a basket to be carried to the fire. It is not many years ago since other precious works of the greatest interest and antiquity have been discovered; and if some day the work of Papias should be found, it would add one more treasure to our ancient documents, and throw further light upon our New Testament.

Papias was well acquainted with the daughters of Philip, says Dr. Dale, and would, doubtless, often hear from their lips the story which their father had told them of the chief events in the life of our Lord. It is said that Andrew settled in Asia Minor with the Apostle John, and that Papias knew both these Apostles; and many of the intimate friends of the Apostles were known to him. It will be interesting to look at a few lines from his work, which Eusebius has preserved for us:—

"On any occasion when any person came [in my way] who had been a follower of the Elders, I would inquire about the discourses of the Elders—what was said by Andrew, or by Peter, or by Philip, or by Thomas or James, or by John or Matthew, or any other of the Lord's disciples, and what Aristian and the Elder John, the disciples of the Lord, say. For I did not think that I could get so much profit from the contents of books as from the utterances of a living and abiding voice."

If you will look at this passage you will see how important it is. It shows us at once in what a favoured position this man was in regard to ascertaining the facts of the history contained in our New Testament. Notice carefully the following which is known concerning Papias:—1. He knew two men who were disciples of the Lord. 2. He knew the daughters of the Apostle Philip. 3. He had met men who knew many of our Lord's disciples. 4. He had conversation with them respecting the teaching of the disciples. 5. He preserved "*books*" which contained these accounts. 6. He added to the teaching of the books all he could learn from living men.

It is very evident that any word which this man speaks on the question of the New Testament will possess the greatest value. His testimony will be second only in importance to the New Testament itself. A man placed as he was, and taking the trouble to get the true account of our Lord's work on earth, will be sure to say what is worth hearing.

He tells us that Mark was a companion of Peter, and that Mark wrote a Gospel. He also tells us that Matthew wrote a Gospel in the Hebrew language. He appears also to be acquainted with the Gospel of St. John, to have quoted the early Epistle of St. John, and the Epistle of Peter. He knew the Book of Revelation, and maintained that it was a divinely-inspired book.

His testimony is not so full as that of Polycarp and Clement, but this is only because we know less of him. If we had his whole work, I have no doubt it would give greater testimony than either of the other Apostolic Fathers we have classed with him. His testimony amply confirms what the others have said; and altogether they give such a testimony as should make us all feel that our New Testament came from the hands of the disciples and Apostles of Jesus Christ.

These articles, so far written, in my judgment, may well make any person who reads them feel sure that his New Testament is not an invention. However unlettered a person may be who reads and loves his New Testament, he may continue to treasure and reverence it as the Word of Life, the Lamp of God, which has come to us from the holy Apostles themselves. Such a person, before reading these articles, believed in the Scripture, and accepted the Word of God, spoken through Jesus and his followers. Now, however, he may add to his belief the confidence which this knowledge imparts. Surely he may say, "I now know of a truth that this blessed book has come down the ages, for I have seen that holy men in the Church of God have possessed it ever since the first century of the Christian era. I know for myself, and shall be able to tell to others 'Where our Bible came from.'" In a further series I hope to continue the subject in other stages and aspects.

Conflict.

Eph. vi. 13-19.

Who the victory shall claim,
Conquest making of thy heart?
He who death and hell o'ercame,
Will his saving grace impart;
He can bid the tempter flee,
Sinner, let Him rescue thee!

See the fiery darts that fly,
Swift and cruel in their flight;
None immunity can buy
From their soul-corrupting blight.
Christian, ere on thee they fall,
Faith's bright shield shall quench them all.

Take the Spirit's mighty sword,
Wield it in the Saviour's name;
He will daily strength afford,
Guiding its unerring aim.
Soldier in the conflict, pray!
God will be thy strength and stay.

On thy feet the sandals wear
That shall make thy journeying fleet,
Gospel truth abroad to bear,
E'en than honeycomb more sweet:
Pilgrim, ever faithful be
To each task assigned to thee!

Take the breastplate Christ bestows,
He thy trusting heart will bless,
With a sense of sweet repose
In his love and righteousness!
Grace triumphant guards his own—
Trust his saving arm alone!

Helmet of salvation bright
On thy head should ceaseless shine,
Flashing in the noonday light,
'Neath that radiant glow Divine;
Girt with truth, how shalt thou be
Strong for constant victory!

Let not fear thy heart oppress,
Flinch not in the conflict dire;
Thine own impotence confess,
Yet let hope thy zeal inspire:
Upward look with steadfast eye,
And thy Saviour glorify!

Walton Park, Clevedon. Wm. Kitching.

Sikhs of the Punjab.—The Khalsa Prayer Union has been formed in the spiritual interest of the Sikhs, and already numbers 800 members. It was founded in December last by Baba Makhan Singh Sodhi, and has adopted the watchword, "the Evangelisation of the Sikhs in this generation." Forms of application for membership may be obtained from the Central Hon. Secretary, Miss Garbutt, 37, Marlborough Hill, N.W.

Miss Weston's Work.

STEP by step, day by day for thirty years Miss Agnes Weston has been pushing forward the wheels of the work which is helping to make our British Navy temperate, pure, and Godfearing. Often the shoulder which was pressed to the wheel must have grown worn and bruised, but she has never shown it. Her courage has not worn thin with the years, and her indefatigable cheeriness infects all those who work with her.

The manner in which this work has grown is not the least remarkable thing about it. Once there was a Bible-class for boys of a single training ship held in a kitchen at Devonport on Sunday afternoons. Now, all the week long from Sunday afternoon to Saturday night, at Portsmouth and Devonport, there are meetings, Bible-readings, free-and-easy "Sociables and Temperance At-homes," thronged by men and boys from every ship in Her Majesty's Navy. There are regular temperance and Gospel meetings every week on board the training ships, where the boys, who will so soon be men, are being prepared for the work of their lives. Every ship of the line has its own temperance society, officered by seamen, who are pledged total abstainers, and all round the world there is a belt of Christian men, banded together, each on his ship, a witness for the faith that is in him.

Once, years ago, in fear and trembling at the responsibility it involved, backed up by the gifts and sympathy of friends known and unknown, Miss Weston and her life-long friend and helper, Miss Wintz, took a small house close to the Dockyard gates at Devonport, and opened it as a bright temperance public-house, where men and boys of the British Navy could get rest, refreshment, and recreation without alcohol. Now there are, at Devonport and Portsmouth, imposing, almost magnificent, blocks of buildings, which are in reality Royal Sailors' Rests. Little by little these buildings have grown. One house has been taken and then another adjoining. One block of cabins has been built, one set of bathrooms has been added. A hall has been needed and the liberality of friends of the work everywhere has provided it. The men have asked for more lockers where they can shut away their belongings while they are wandering on land or sea, and more have been forthcoming.

A work like this can never stand still. The Navy is increasing, and the men who man the Navy are growing in number. It follows that its very success makes it imperative for the work continually to go forward. The Portsmouth Rest has been enlarged quite recently, but the Devonport Rest is crowded out. On the last Queen's birthday it was a sight to be remembered. All day the bar was thronged, the boys from the training ship "Impregnable" filled their reading-rooms, men crowded every corner, and when night came four hundred sailors slept on the floors and tables, besides nearly six hundred who were accommodated in the proper sleeping places, the cabins and dormitories. And although such large numbers are not often without beds, yet, even with the forty new cabins which are in process of building, it is often a difficult task to stow away the imperious guests who will not be denied admittance.

More serious, perhaps, than the sleeping difficulty is the sitting difficulty. The hall at Devonport is quite inadequate. It seats barely three hundred, and on Tuesday evenings, on Sunday afternoons and evenings, at the Monday mothers' meeting, at the evening entertainment, or "free and easy," a large part of the audience has to sit outside the hall, and peep at the speaker from round a corner, or else not get in at all. This is a serious drawback to the work. A new building for services and meetings is wanted sadly. Miss Weston is therefore receiving, with much gratitude, gifts for a "Diamond Jubilee" block, consisting of Gospel Hall and Bible Class-room at the Royal Sailors' Rest, Devonport. S.

The Hants Village Mission.—The sound of the glorious Gospel has been heard in many a dark village in Dorset during the months of May and June. Good work in Hants and Sussex is now being happily carried on, and will be for several months to come, when the winter's work begins. We need a tent to hold 200, also a large number of Gospel books for distribution, and help to sustain this more than ever needed village mission.

J. Hasell Charlton.

The Depôt, Fareham.

Within Four Walls.

AN Indian catechism on moral subjects, written by a Hindu gentleman of high literary reputation, contains some points of interest. Of women it remarks:—

Q. What is the chief gate to hell?—*A.* A woman.
Q. What bewitches like wine?—*A.* Woman.
Q. Who is the wisest of the wise?—*A.* He who has not been deceived by women, who may be compared to malignant fiends.
Q. What are fetters to men?—*A.* Women.
Q. What is that which cannot be trusted?—*A.* A woman.
Q. What poison is that which appears like nectar?—*A.* Women.

Such are the views that heathenism has made possible.

"Woman," says an Indian proverb, "is a great whirlpool of suspicion, a dwelling-place of vices, full of deceits, a hindrance in the way of heaven, the gate of hell."

"Never put your trust in women," says another. "Women's counsel leads to destruction."

"Hear now the duties of woman," writes the Indian law-giver Manu. "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house...Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped by his wife."

This, indeed, is her religion, the sum and substance of which is, as an Indian woman writes:—

"To look upon her husband as a god, to hope for salvation only through him, to be obedient to him in all things, never to covet independence, never to do anything but that which is approved by law and custom."

With the exception of the poorest working woman, whose life is necessarily unsecluded, these views find their natural outcome in the zenana prison system. Never shall I forget the glimpse I got at Benares into the working of that system; never, I think, lose the memory of the wistful eyes that followed us as we went down the stairs and out of the last Hindu home I had the chance of seeing.

Miss Spence, who used to be at Doric Lodge, and is now working with the London Missionary Society at Benares, had taken me that morning to see some of her zenana pupils. We went to several houses, all alike in principle, though richer or poorer in contents—men's apartments in front, the women's place behind; the women, many or few as the case might be, living together on the courtyard, or in separate upstairs quarters, mother-in-law, young wives, daughters, and children shut up within four walls.

"Do you never go out?" "No."

"Would you not like to go?" "Yes."

"Surely you must have been sometimes?"

"Once I went down to the Ganges to bathe," a pretty young wife told us.

"She went in *purdah*," explained the elder woman; "went in a shut-up *palki-gari* early, very early in the morning, before it was light. She was back before the sun rose. No one saw her."

We looked round at the courtyard, at its mud floor and walls, its irregular doors leading into a few small rooms. The place seems quite a poor one, the rooms are low and dark, almost unfurnished—no rugs or carpets, chairs or tables, pictures, sofas, ornaments—nothing but rough unpapered walls, cooking utensils, and a bed or two. Here these half-dozen women spend their lives—the old mother, the blind girl, the two young daughters-in-law with their children. The neighbours who have called in to listen to the *mem sahib* live in just such another place next door, within four walls.

* * * *

We were waiting here for Ranee—waiting for her to dress—for her, at least, and her husband. It had been an unexpected triumph. We had called in to see her, had climbed the narrow stairs to her tiny bedroom (furnished with nothing but a bed) and had found pretty Ranee dressed in a simple half-transparent *sari*, and beaming with delight at our visit. She is the only woman in this Brahman house—a house as poor as it is proud—and spends her life in cooking and doing what small house-work is wanted in the narrow quarters she, her husband, her husband's two brothers, occupy. The father-in-law lives elsewhere usually, but is very fond of Ranee and had actually told Miss Spence one day that he would allow her to visit the Mission-house some time; but the promise was a dead letter, excuses being promptly made whenever fulfilment was proposed.

To-day, however, we pressed the husband, a slight, weak-looking creature, but devoted to his wife, whom he calls Ranee (queen) in compliment, to carry out the promise, and by dint of long persuasion had succeeded.

"She will not see a man?" he queried anxiously.

"No, no; there is no man at the zenana house."

"She must not be seen from the street!"

"You shall come with her, Kashi! You shall see her safely shut up in the carriage, and close all the windows yourself."

"Well," he conceded at last, after a long hesitation and discussion, "come back in fifteen minutes, and we will be prepared."

Fifty minutes or more had passed on other visits, and now we came back to the narrow alley, in through the short passage to the hot little back yard with its ruinous mud walls, through a breach in which a bit of the next-door yard is visible.

"Ranee!" A sound of shuffling upstairs. No one answers.

"Ranee!" A pause.

Presently the husband appears on the small balcony. "I am putting on my clothes," he remarks.

"We have waited more than fifteen minutes, Kashi!" "Ah, Miss Sahib, we possess no clocks."

Ranee's brilliant face looks smilingly over the light railing. They have both bathed and oiled themselves, and re-arranged their hair with special neatness. She is dressed in two or three delicate muslin *saris*, one over the other, each gayer than the one beneath.

After some more delay the husband comes downstairs.

"I have put on my best clothes," he remarks affably.

It is easy to smile approval, and rather difficult not to laugh, at the odd figure he presents, with his naked brown feet and legs surmounted by the usual bunch of white stuff—the *dhoti*—worn by the Hindu gentlemen, *plus* a sky blue shirt and European waistcoat, whose striped cloth front and cotton back are surmounted by yards of fine white muslin loosely twisted like a lady's scarf about his neck.

The anxious face of the young Brahman appears above the hole.

"You are sure, Miss Sahib, that she will not see a man?"

Not till we are seated in the *palki-gari* with every shutter closed, his younger brother inside with us and Ranee, and he himself upon the box, is Kashi satisfied—if then. The jolting roads jar the carriage shutters an inch or so apart as we drive, and Ranee glances shyly out, but the brother, a lad of twelve or fourteen, hastily shuts them up. Her momentary vision of the great world is over.

How that graceful Indian woman, in her jewellery and muslins, her lips dyed scarlet with the betel she was chewing, her brilliant dark eyes flashing with delight, enjoyed that dull drive in the hot darkness of the *palki-gari*, and the few minutes allowed her in the mission house!

The ladies dared not offer afternoon tea. To eat with us would have broken her caste; to suggest such a thing have been a *faux pas*. The husband was on tenterhooks lest some man should appear, and in about five minutes hurried her away back into the covered trap, and across town to the little sideway where she lives within four walls, cooking every morning in her tiny kitchen, waiting on her men folk, cleaning up the little house, looking forward daily to the missionary girl's visits, trying hard to learn to read, and praying for a son.

"I pray to all the gods, and now since you have come I pray to Jesus also," she would say.

"But the gods cannot hear you. You should pray to Jesus only."

Ranee looks up with her soft, wistful eyes—the message is so new.

* * * *

An elephant, almost life-size, was painted on the lower wall of the last house we went to, a large, commodious, rambling place, with half-a-dozen men lounging in one of the courtyards, in the midday *siesta*, and apparently no women anywhere. On a sort of lower roof, open to the hot sky, we found at last the two girls we had come to see, young, gentle-mannered creatures, who could not speak a word of English, and had not been visited much yet. We sat down on the baked-mud ruins of some old cooking places; Miss Spence brought out a primer, and the two girls pressed close to us with solemn, interested faces. Soon they were patiently attempting to spell out syllables and understand the pictures and meaning of the page—lost in a painful struggle with the mysteries of print.

The younger, a shrewd, thin child of perhaps thirteen, not married yet, strange to say, was the sharper of the two. Her companion, a placid-looking young wife, looked with hopeless eyes upon the primer, and seemed to take in little of what was said of Christ, though she evidently liked to have us there. Puzzling out the letters, her brown finger on the page, her dark young head bent earnestly over the task, she sat in front of me, her knees pressing unconsciously against mine, her little sister equally intent beside her, making a table of my lap. We could not stay long with them; the glaring heat of the afternoon sun warned us that time was passing.

It was so hard to go—so hard to look at those young faces, with their questioning, sad eyes, seeing them thus for the first and only time, unable to express to them the blessed truth of which one's heart was full, never to see them again until the great Day!

"I have hardly ever visited these girls," said Miss Spence in explanation of their evident ignorance and anxiety to learn. "There are so many houses! One can't get round them all."

They looked so sad and puzzled when we said that we must go.

"Come back soon," said the little one. Soon! Shall we ever go back?

We said good-bye and left them there in the women's quarters, finding our way downstairs through the rambling Hindu house till we came to the painted elephant at the entrance.

I looked back. They were standing, silhouetted against the hot Indian sky, wistfully looking over the parapet of the roof into the inner courtyard across which we had passed. I can never forget those faces—the dumb pleading of the eyes that followed us, the pathos of their ignorance and of their willingness to learn. Within those four walls we left them waiting—waiting for Christ—for you.

Lucy E. Guinness.

Soldiers' Christian Association.

Men belonging to the British Army spend so much time in barracks that witnessing for Christ by godly comrades in their midst is most important, and in that direction this Association is a means of usefulness, which strengthens rather than overlaps outside agencies, affording a bond of union among Christian soldiers all over the world, which is highly valued by members. As an auxiliary of the Y.M.C.A., very satisfactory growth has been seen, but an increased measure of support is necessary if the good work is to be maintained and extended at home and abroad. Many testimonies to the value of the Association have been received by the secretary, Mr. Arthur H. Wheeler, 3, Bellevue-terrace, Southsea.

Far away from the influence of chaplains and soldiers' homes, no less than at home, members find in this organisation a tie which binds their hearts together in Christian love, while they are encouraged to unite for aggressive Gospel work among their companions in the service. Visitation of troopships is undertaken, a Bible-reading union is in operation for the benefit of Association members, and stimulating monthly reports from branches are circulated through "News from the Front," a paper eagerly looked for and read by Christian men throughout the Army.

OUR DAILY HOMILY.

SUNDAY, July 11.

"Fear thou not, for I am with thee; look not around thee, for I am thy God."—Isa. xli. 10 (R.V. marg.)

We are all tempted *to look around* us, to see who is prepared to stand by and help us. We are apt, like the Apostle, to look at the winds and waves. Not so, says our God. Look not around, but look off to Me, look unto Me, and be ye saved, all the ends of the earth.

These exceeding great and precious promises quicken our desire to be able to establish our lineage as belonging to Abraham, and very gladly catch at the Apostle's assurance that those who have his faith may claim to be his children. It is good to know that we may be included in the Israel of God.

Now, troubled soul, look unto these words. They are spoken by one who cannot lie, and spoken for thee. They are as much meant for thee as though they had never been claimed by another, and God is prepared to fulfil them in thy life to the brim. He is with thee at this moment, whilst thou art pondering these words. He is thy God, and will never act unworthily of thy trust. Where thou art weakest and most easily overcome, He will strengthen thee. Where thou needest help, He will give his, so that thy difficult task shall be easily mastered. And when thou art too weary to walk, when no more strength remains in thee, when thou sinkest on the battlefield or the steep hill, He will uphold thee. Dost thou doubt? Behold at his right hand, Jesus sits, thy Lover and Saviour. It is a right hand of righteousness, that can never act unworthy of itself.

MONDAY, July 12.

"A bruised reed shall He not break, and the smoking flax shall He not quench."—Isa. xlii. 3.

This is characteristic of Jesus Christ. The devil destroys, Jesus constructs, but in constructing He always lays hold on any fragment of good in us, and builds from it. When there are 5000 to be fed He is sure to ask for as many loaves as can be got together, and the fact of their being barley is of no account.

Our great enemy argues so differently to our great Lover and Friend. He says, *that* is only a piece of smouldering tow, blow it out, it is not worth conserving. Jesus says, it *is* only smouldering, but there is the more reason why I should blow it into a flame. Satan says, *that* is only a bruised reed, trample it beneath thy feet; Jesus says, because it *is* so bruised, it needs very special tenderness, care, and skill to make anything of it, let me have it. Satan says, *that* is only a charred brand plucked out of the fire, cast it back again, it will never be of any use; Jesus answers, it cost me too much to pluck it out, and I am not going to cast it back again; besides if there is only a little left of solid wood, it needs the more solicitude to preserve it, and use what there is. Masterly skill put into a very tiny fragment may invest it with very great value. At home our mother was always sweet, but sweetest when we were ill or weary. It almost tempted us to sham, to be more coaxed. You need not sham with Christ, you are weak and broken enough. But those who are most worthless, get most manifestations of his love.

TUESDAY, July 13.

"Now thus saith the Lord."—Isa. xliii. 1-2.

Who is He that saith? He that *created* thee in the womb of time; that has moulded and *formed* thee in all the varying providences of life; that *redeemed* thee by his most precious blood; that knows and *calls* thee by thy name. When Prince Albert died the Queen cried, in the agony of her grief, "There will be no one now to call me Victoria." Ah, but there is always one who will call his own by name. Simon, Simon!

What doth He say? He fore-*tells* that there will be fire through which the ore of character must be passed, and waters which the pilgrim host must traverse. This is inevitable. He is too transparently truthful to engage us without telling the nature of his service. Through much tribulation we must enter the kingdom.

> The path of sorrow, and that path alone,
> Leads to the world where sorrow is unknown.

But in all our lot, God is willing to be our partner and companion. He has called us into fellowship with his Son, and He is faithful to see us through. The waters rise, the night is dark, the ford is hard to find, and footing is insecure, but He is at hand, steadying the feet, and keeping the head above the floods. The fiery furnace is heated sevenfold, so that the strongest soldiers in the armies of the world are consumed by its flame, but one like the Son of Man walks by his faithful witness, and makes the burning embers more delightful than the dewy sward of Paradise. The bonds will be burnt, and the captive limbs set free, but no hair of the head shall be burnt.

WEDNESDAY, July 14.

"O Israel, thou shalt not be forgotten of Me."—Isa. xliv. 21.

We think He has forgotten. We lie on our bed of pain, and He sends no chariot to fetch us home. We linger to extreme old age, and are lonely because all the companions of our youth have left our side, and it seems as though He had forgotten to send the ferry-boat across for his child. And the river-brink is cold. We toil all through the night against wind and wave, and it seems inexplicable that the Master tarries so long on the shore. We sit by our dead, and though we sent for Him four days ago, He has not come. We told Him that we had come to our last crust, but as yet no raven has brought us food.

When I was a very little boy, one stormy night, my father, who usually fetched me, when the weather was bad, forgot to call for me, and it grew later and later; all the other boys had been sent to bed, and I heard them proposing to send me, and I had never slept outside my father's house. I kept up as long as I could, and then my heart broke. It was only a momentary forgetting, however, for he came for me at last, through miles of storm, and love made amends. But not for a moment can God forget. He is never nearer than when He seems further. He has redeemed. His blood awaits its holy ministry of blotting out sin. He has tied up his heart with us. No: to thyself thou seemest forgotten, as a dead man, out of mind, but the Lord has graven thee on the palms of his hands, and thy need is ever before Him.

THURSDAY, July 15.

"Woe unto him that striveth with his Maker."—Isa. xlv. 9.

We may strive with God in two ways, saying, What makest Thou? or, He hath no hands; thus accusing Him of not having a definite purpose, or alleging that He is not taking the best method of accomplishing it. Have you ever questioned the love, or wisdom, or purpose of God in the moulding and education of your soul? Or have you questioned the benevolence of his methods? To do either of these is disastrous to peace of heart and growth in grace. We must believe that God is doing the very best for us, and doing it in the very best way.

God moulds us as a potter does his clay. In doing this, He comes to a point where our nature seems entrenched in all its might. We can yield everything but this. But not to yield this is to have yielded nothing. That is where the soul strives with God. It is the battlefield, the crisis, the crease-line of destiny. Is that thy case? I pray thee, yield as Jacob at Peniel, or one of two things will happen to thee. Either thou wilt be cast aside as a potsherd, to lie on the dust-heap with the potsherds of the earth, or thou wilt limp, halting on thy thigh to the end of thy pilgrimage.

FRIDAY, July 16.

"I have made, and I will bear."—Isa. xlvi. 4.

We must not press these words unduly, because we have doubtless warped our original constitution by habits of sin and selfishness, for which we are largely responsible. We may look to God for deliverance, but we cannot hold Him responsible.

But there are other attitudes of character and circumstances of life which are the direct result of God's appointment. He allowed us to be born with such a temperament, of such parents, and in such a home. He knew exactly what was to be the climate and colour of the land of our birth. He permitted us to begin our life-race with certain infirmities and disabilities, which have been apparently a great hindrance to our success. He has allowed us to enter a business, or become united in the marriage tie, which seems entirely hostile to our best interests. But all this should only cast us the more upon Him. "He *will* bear," as He *hath* borne, our griefs and our sorrows. It is when we touch the lowest depth of our trouble that we most clearly hear Him say, Child, my grace is sufficient for thee; thy weakness is that which the more calls forth my strength.

And not only so. By his grace He bears and upholds us in the circumstances in which He has placed us, but further He bears in patience and love much that our wilfulness puts upon Him. He bare our sins in his own body on the tree. How this should humble our pride and our self-will.

> Spirit of purity and grace,
> Our weakness pitying see!

O God, Thou hast made us, and not we ourselves; we are thy people and the sheep of thy pasture; bear with our wanderings and sins, till Thou hast made us what we would be and what Thou wouldst have us be.

SATURDAY, July 17.

"Come down and sit in the dust.—Isa. xlvii. 1.

To Israel the Divine summons is to arise from the dust, and sit on the throne; to Babylon to come down from the throne and sit in the dust. He that humbleth himself shall be exalted, he that exalteth himself shall be made low.

The sin charged on Babylon is her mercilessness. She was sent by God to execute judgment on the chosen people, but she performed her work very cruelly, and therefore she herself fell under the just judgment of the Almighty. The Jews were God's chosen instruments in consummating the death of Jesus, but because they did it with wicked hands, their city was left to them desolate.

God even now is judging nations, and we may well lift our prayers on behalf of our beloved country. She has been undoubtedly chosen of all the nations under heaven for great pioneering work. To colonise, to civilise heathen races, to make roadways across the ocean, to link the whole world by the nerves of telegraph wires, to carry the Gospel to every people—such has been her mission. But how much sin has mingled with its performance—the evil example of the soldiers, sailors, and civilians; lust, drink, fire-water, rapacity, land-grabbing. Let Great Britain be warned by the fate of Babylon.

F. B. M.

Missionaries for Tanganyika.—A solemn and impressive farewell service was held in connection with the departure of Mr. and Mrs. W. Govan Robertson for Lake Tanganyika, Central Africa, in Free St. George's Church, Glasgow, on Saturday evening, June 27. Rev. D. D. Robertson, M.A., father of the missionary, presided. The London Missionary Society, with whom the missionaries are connected, was represented by Rev. A. N. Johnson, home secretary; Rev. Dr. Davis, late of Samoa; Revs. George Gladstone and E. Wareham, and Mr. R. W. Henry. There was a large attendance, and the addresses of the various speakers, including that of Mr. Govan Robertson, were listened to with the deepest interest. At the close, most of those present bade farewell to the young missionaries.

"Behold, What Love!"*

By Rev. H. M. WILLIAMSON, D.D.

WHEN our Lord was on the earth, at the memorable scene of his glory, standing near to the buried Lazarus, we are told that Jesus wept. Thank God, He did weep; and it is recorded that He is bone of our bone and flesh of our flesh. When the Jews saw Him weep, they said concerning the dead Lazarus, "Behold how He loved him!" If we have eyes to see and hearts to understand what all this means, surely every heart should say to-day, "Behold how He loved us."

This table speaks of love; speaks, indeed, as nothing else can, of the awful holiness and unswerving justice of the great God of heaven. But it specially speaks to us of love, speaks to us of the love of the Father who gave his Son to die for us, speaks to us of the self-sacrificing love of the Son who gave Himself up to the death for us, and of the love of the Holy Ghost in revealing to us this wondrous love wherewith He hath loved even sinners such as we are. But it specially speaks to us of the love of the Son; and we may well say, "Behold how he loved us."

Love is a wonderful thing, the strongest thing in the human breast—the love of a man for his fellow-man, the love of a woman for her child, the love of a husband for his wife. What shall we say of Christ's matchless love? It has in it all the greatness and infinitude of the love of God; and all the tenderness, nearness and gentleness of the love of man. It is the infinite God, who is Love, holding out his love towards us through a human heart. It comes so near us, that we can understand it. Above all, when we look at this broken bread and this poured-out wine, we all may exclaim to-day, "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins."

May we realise, by the Holy Ghost, as we have not yet realised, the love of Christ. It is our sin, it is our misery, it is the weak thoughts we have of this love, that is incomprehensible. We ought to accuse ourselves daily of the beggarly thoughts we have of this love. Though it passeth knowledge, yet every one of us should feel how weak is our apprehension of it, how unworthy of Him who loved. God has so arranged

THIS WONDERFUL MEANS OF GRACE

as to call out and strengthen our love. May it be to-day a means of grace, so that we all may go away from this one table of the Lord with clearer views of the love of Jesus Christ. May we love Him henceforth till we go up yonder to the realm of love, with our own story, "Behold how He loved me."

Jesus Christ's love is expressed to us in various ways—in no way, perhaps, more than in this, when we understand it. But who understands it? Think of his love from eternity. We were alway in his purpose of love. "Before the foundations of the earth were laid, He loved me," the child of God may say. I was in the purpose of his heart, when He became incarnate. It was from love to such as I am that He became man. And when on earth how He loved us! Refresh yourself continually with the thought of that love.

The thoughts of Jesus are the thoughts of God, the words of Jesus are the words of God. His feeling towards men and sympathy towards the worst of sinners, his tenderness, long-suffering, and forbearance, all have a meaning when our eyes are opened to it. How longsuffering, forbearing, and tender He has been to me. We cannot fully realise here, but only yonder in eternity's story of each one of us, how "He loved me and gave Himself for me."

This ordinance, I apprehend, is intended for one thing especially beyond others. When the Gospel is preached, there is a sort of universality about it; but when the Master says to-day, "Take, eat," it is individualised, his love towards us, and is appropriated personally by each one of us. It is this which is the strength and marrow of our spirits, appropriating this wonderful love of Jesus Christ, as He gives not it but Himself over to us.

Who can talk or think of the love of the Master in his death and when He rose again, and not find Him as familiar as ever? During his forty days of resurrection life here his own were "children" still. As He was, so He is. He loves us just the same as when He was on earth. He is now the Risen One, but is still unchanged yonder. He loves us just as He did when He was on earth. His love is unchangeable.

Now may the Good Spirit, as we handle the memorials of his love to-day, cause each one to appropriate his love gift. "This is my body broken for you, my blood shed for you." Why, Lord, why? "Because I loved you and gave myself for you." He has loved, He loves now, He will love throughout the eternities; and so we may all say to-day, God helping us, "Behold how He loved us!"

After the company had partaken of the elements, Dr. Williamson continued his address as follows:—Whilst we have been sitting at this table of love, I trust that everyone of us has had much to say to the King, and much to ask of Him. None but the Heart Searcher can tell what are the requests which have been made to Him by each one of us. There is one request which, I think, will suit everyone of us—the reply of Esther to the question which King Ahasuerus put to her after the banquet, "What is thy petition, and it shall be granted unto thee." She asked her life and the life of her people. Doubtless, there has not been a communicant here who does not remember someone dear by ties of flesh and blood, but still condemned to death, because unforgiven. It is a grand opportunity when we get near the King and our hearts have gone out towards Him, to say, "O Master,

GRANT ME THE LIFE OF MY PEOPLE!"

It may be a son, a daughter, a brother or sister, or other kinsfolk. It is a favourable time, a grand and golden opportunity, as we are in fellowship with Him, to ask this; and if we ask it believingly, it shall certainly not be denied.

As we leave the table we may be feeling "Master, it is good to be here"; but that is not the way, and it is not good for us, though we may think otherwise. We must go down again to be witnesses for Jesus, and workers together with Him for the inbringing of that kingdom which is righteousness, peace and joy in the Holy Ghost. We are all going away, no doubt—I hope it is so—confessing what unfaithful witnesses we have been, while many an opportunity has been lost and is clean gone for ever. Many times have we been guilty of speaking for the Master in an unfortunate way, and we have to confess very much unfaithfulness. We have been asking forgiveness and, restoration. May we all go down to our different places and abodes

DISTRUSTING OUR OWN STRENGTH

because it has been as water spilled upon the ground; but warned by a thousand failures, may we cling to Christ, resolved, in his strength, to witness for Him and work together with Him until He comes, or we are caught up to meet Him yonder.

I covet for myself and for you, to be able to write under our poor names this saying of the Apostle's, "Whose I am, and Whom I serve." God help every one of us to write afresh in our memories, in letters of love, "Lord Jesus, my Lord, my King—whose I am, and Whom I serve." Think of it every morning, before you see flesh and blood, and say, "Lord, what wilt Thou have me to do?" Remember that Paul, the saved sinner, used to say what you and I ought to try and say to our Master, if we have not yet done so, concerning our daily life and our hearts day by day, "For me to live is Christ."

Christ, a living principle—how hard is the lesson, as I conceive it, to have life in another, to have power in another, to have grace and strength in another. How long, while life lasts, I fear we struggle to have some of it in ourselves. Oh to be able to say uprightly, more and more, "For me to live is Christ; He is my living principle, and my guiding rule."

And then Christ the constraining motive. "The love of Christ constraineth me"—no lower motive or love. Love to us in his heart, our love back to Him. As we come under this royal law of love, we are Christians—no further, not a hair's breadth; and so should we add, in consciousness, what the Church is saying, what my moral nature is saying, "O Lord, Thou art my Master, what wilt Thou have me to do?" Then Christ shall be our last aim; and we shall seek that, whether in life or in death, Christ may be magnified in us.

The Lord help you, sisters, brothers all, so to live, "for me to live is Christ," till we meet yonder around the throne; thinking perhaps of this little scene here, where we have helped one another, pledged one another in fellowship, and pledged ourselves afresh to the Master. May we make it our motto, "Whose I am, and Whom I serve"; all going from this table, resolved, in his strength, to live thus until He come or we go to meet Him yonder.

* Address at the Communion of the Lord's Supper at Mildmay Conference, on Thursday, June 17.

Zenana Bible and Medical Mission.

ON Tuesday last week the workers of the Z.B. and M.M. assembled from all parts of the country for conference and prayer at Princess House, Brompton-road, W. The value of the meeting was enhanced by the opportunity afforded the home workers of hearing the great needs of India from the lips of several ladies from the foreign field. The morning meeting was presided over by the Hon. Gertrude Kinnaird, who explained that the object of the conference was to arouse more enthusiasm in the various associations and to increase the number of those interested in the work.

Miss Davies, from Aligarh, spoke very hopefully of the future. There were discouragements, she said, but these were never mentioned, and each day on reaching home they told each other all that was interesting and encouraging. The great difficulty in missionary work was to break down prejudice and superstition, but "by hammering on the brass you beat out the pattern," and by constantly telling these people of the love of God they would soon learn to believe in Him. Miss Davies told some touching stories of the terrible sufferings from famine. Several mothers had sold their girls for two annas (threepence) to buy food. One mother had cooked the food, but when it was set before her a feeling of remorse came over her, and she went and drowned herself. Mrs. Nikambé (wife of a native pastor from Bombay); Miss Gregory, from Patna; and Miss Penny, from Benares, gave particulars of their work.

Mr. W. T. Paton presided at the afternoon meeting, which was specially devoted to considering how best the work of the society could be promoted, and how to solve the perplexing problem of a probable deficit of £2500 at the end of the current year.

The Hon. G. Kinnaird pleaded earnestly for increased support and increased effort to enable them to maintain the existing work. The closing of a single station would mean closing the only opportunity that the women had of hearing the Gospel. They could not withdraw any of the missionaries without making a very great effort to raise the necessary funds. The famine relief work meant greater opportunities and fresh openings, therefore instead of decreasing the staff more missionaries were needed at every station. Miss Barlow, Lord Radstock, and Rev. A. R. Cavalier also spoke. At a third meeting, specially devoted to prayer, Lord Radstock gave an address.

Miss Fanny J. Crosby.

OUR portrait this week is of a sweet singer in Israel, one whose hymns are sung wherever the English language is used. In church and mission hall, in sailors' rest and soldiers' barracks, this singer's tuneful words are employed in the praise of God.

Frances (or Fanny) Jane Crosby was born in South East, Putnam County, New York, in 1820. When only six weeks old an affection of the eyes demanded attention, and, whether from improper treatment or the operation of causes beyond the reach of medical skill, the little one's power of sight entirely disappeared. As she grew, Frances developed a singularly happy disposition, and childhood was to her a period of unalloyed delight. In course of time she discovered that there was a sight-world in which she had no part, but she declined to be commiserated on the matter of her blindness, and at the age of eight thus expressed her view of the situation :—

Oh, what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be;
How many blessings I enjoy
That other people don't!
To weep and sigh because I'm blind
I cannot, and I won't.

We know little of the useful life of the subject of our sketch beyond what is related in a deeply interesting little volume which has been published, entitled Bells at Evening (2s. *Morgan & Scott*), giving a selection of her poems, secular and religious, the latter including many of her choice hymns. A biographical sketch, by Rev. Robert Lowry, is prefixed, and we shall continue our story by making brief extracts therefrom :—

"When about nine years old, she was taken by her parents to Ridgefield, Conn., where the family remained four years. After the death of her father, her opportunities for mental improvement were in a degree interrupted. This would have been a serious thing to her, but for the one happy event which turned and fixed the course of her life. At the age of fifteen she entered the New York Institution for the Blind. Here she remained as a pupil for twelve years. In 1847 she became a teacher, in which position she continued till 1858. She taught English grammar, rhetoric, and Roman and American history. This was the developing period in her life. The darkness that was upon the face of the deep gave place to the form and symmetry of intellectual expansion.

"The Bible, studded with golden texts, became a never-failing treasury to this blind girl passing up into womanhood. So tenacious is her memory, that in her early years she committed the first four books of the Old Testament, and also the four Gospels. Her hymns abound with phrases of Scripture which readily adapt themselves to rhythmic expression. Her mind is stored with much that she has learned from various authors, Once in possession of a thought of value, she assimilates it, reproduces it, makes it her own by putting on it the stamp of her individuality.

"On January 24, 1844, seventeen pupils were taken to Washington to give a practical demonstration before the Senate and House of Representatives, of the good results attending a systematic instruction of the blind. In this august presence, stirred by eloquent speeches and regaled with sweet singing, our gifted poet poured her soul out in words that held all hearers captive. From a poem of thirteen stanzas we select the following :—

'What though these orbs in rayless darkness roll?
Instruction pours its radiance o'er the soul;
And fancy pictures to the mental eye
The glittering hosts that 'lume the midnight sky.
O ye who here from every State convene,
Illustrious Band! may we not hope the scene
You now behold will prove to every mind
Instruction hath a ray to cheer the blind.'

"Three volumes of her poems have been published. The first was issued in 1844, entitled, 'The Girl, and Other Poems'; a second volume followed in 1849, called 'Monterey, and Other Poems;' and a third, 'A Wreath of Columbia's Flowers,' was issued in 1858. While these productions are all creditable to the author, it is in no wise on them that her fame is based. It is as a writer of hymns, especially as popularized in Sunday-schools for the last thirty years, that she has made a name for herself wherever the English language is spoken. Nor is her celebrity confined to people of her native tongue; in almost all

quarters of the world her hymns have been translated, and are sung by Christian people everywhere.

"It was on February 5, 1864, that she wrote the first of that long series of hymns which has run up into the thousands. This hymn was written for W. B. Bradbury, who was then devoting himself to musical service among the young, and was followed by scores of others for use in various books which Mr. Bradbury edited. At Mr. Bradbury's funeral, this first hymn became invested with a kind of sacredness in being sung in connection with the musical exercises. Its opening lines read thus :—

'We are going, we are going
To a home beyond the skies.'

"As has already been intimated, Fanny Crosby does not mourn over the fact that she is blind. She is firmly of opinion that her blindness has proved a blessing. 'If I had not been deprived of sight,' she says, 'I should never have received so good an education, nor have cultivated so fine a memory, nor have been able to do good to so many people?' This is her consolation and her joy. She does not seem to need a special inspiration in order to write. She is very susceptible to a suggestion from without. One day, while meditating on the leadings of Providence, a friend came into her room and gave her ten dollars. The unexpected gift awakened a train of thought that formulated itself in one of her best hymns :—

'All the way my Saviour leads me.'

"At another time her attention was called to the sweet sense of security felt by the soul that puts its whole trust in Jesus. Instantly the thought began to take metrical form, and, almost as rapidly as the words could be put together, she had struck off, in the white heat of her own religious emotion, that hymn of faith and comfort,

'Safe in the arms of Jesus,'

which at once she adopted as her favourite. Under a similar impulse, she wrote,

'Rescue the perishing;'

a hymn of wonderful usefulness, and which, in diction and sentiment, is scarcely to be surpassed by anything she has ever produced."

But we must stay quotation, and refer our readers to the book for other particulars of the author of "I am thine, O Lord," "So near to the Kingdom," "'Tis the blessed hour of prayer," "Hold Thou my hand," "Pass me not, O gentle Saviour," "Blessed assurance," and other pieces that have cheered saints and arrested sinners, helped in evangelisation and given depth to true devotion in all parts of the globe. There are two portraits of the poet; those who know some of her hymns will like to see others, and also to read her more general poetical writings.

Rome in India.

In almost every station in India there is a charitable undenominational institution called the "Friend in Need Society." It doles out small monthly sums to necessitous Europeans and Eurasians; provides board and lodging; pays railway fares, and in fact acts the part of Poor Law Board. It is managed by a committee, the secretary of which is not unusually the Church of England chaplain.

One fact which appears prominently is this: the vast majority of those relieved—in Southern India—are Romanists. In each case the story is the same, "Have you been to the priests?" "Yes, sir, but he said they are too poor, and I must go to the 'Friend in Need Society'"! On reference to the books of the Society one is struck by the fact that the priests and Romish community do not subscribe to the funds. In this station one priest subscribes one rupee monthly, but no Romish contribution comes as a matter of course; whereas, Protestants almost all subscribe, and Protestant churches send offertories.

This plea of poverty comes well from a system which has the largest buildings in the place, convents, schools, cathedrals, huge priests' houses; and whose priests and bishops drive about in carriages. What becomes of all the money screwed out of the Romish congregations? It certainly is not spent on the poor; and no greater proof of this assertion can be afforded than the books of the "Friend in Need Society."—Yours faithfully

Alfred Porcelli.

Secunderabad, Deccan, India.

The Regulation of Vice.—The annual meeting of the Ladies' National Association for the Abolition of Government Regulation of Vice will be held on Friday evening, at 7.30, in St. Martin's Town Hall, Charing Cross. Mrs. Butler will (D.V.) preside, and several long-trusted leaders of the Abolitionist movement will speak on matters of extreme moment.

A Union of Peoples.

By ARTHUR BOOTH-CLIBBORN.

WE have recently been again reminded that God has made of one blood all the nations of men. But the surroundings of bayonets and cannon must also remind all Christians that fallen man has never been able to make nations but by blood *shedding*. Unions based upon carnal force are as deceptive as salvation by mere human morality. The fact that this union of races, and also the half-hour's union of religious denominations, took place between two lines of redcoats, arouses a feeling of the obligation under which our very spiritual existence places us to testify to the world that there is a uniting power as eternal as the other is transient—as real as the other is allusive. At Calvary we are given a *blood relationship* as far superior to all ties which bind fallen humanity as Christ is to Cain. Our King founded his Kingdom by shedding his own blood, not that of his enemies, and thus taught us that the way to save the unconverted, or to bring about union between Christians, is not carnal strife, but for each one to take up his cross, and "lay down his life for his brethren."

Loyalty to Christ can be as powerful a bond as loyalty to an earthly sovereign. Has He not made of one blood—the blood of Calvary—all the denominations of his saved people? One of the chief lessons of the union of peoples at the Jubilee must be that they each need each other in the exact ratio of their contrasts and differences. And do not Christians also generally need most those who are the least like them? Is not this so with widely contrasting members of our body, such as, for instance, the hand and the eye?

A glimpse into two united gatherings of Christains, which occurred just at Jubilee time, may not be unprofitable. At the

MANCHESTER CONVENTION,

Church of England, Society of Friends, Baptist, Independent, Congregationalist, Wesleyan, Salvation Army, were represented. The subject was ful salvation. The Spirit of God was powerfully present. There was much cordiality, simplicity, and naturalness, so that many remarked: "This is the most unconventional convention we have ever attended."

Though no particular method of working was sought, some 200 people rose at the end of the evening meetings and came forward to kneel at the front seats and seek the face of God—many in much brokenness. The cross and cross-bearing were dealt with in power. The chief chorus in the meetings was one come fresh from the Continent:—

> There alone in full salvation,
> Power and peace and consolation.
> Glory in humiliation,
> Come, my brother, to your cross.

The eminent Christian business man of Manchester who had organised the Convention, Mr. Frank Crossley, had been called home since the last gathering, but, with that sacrifice of personal feeling which all real Christian work calls for, his devoted wife and co-worker was on the platform at nearly every meeting, helping the leader, though taking little public part. To a Salvationist the Convention afforded a special privilege in public-house visitation with hard-working comrades of Cottonopolis. We met by arrangement at a specially godless corner of the city. There cannot be a much better lining to a convention coat than a couple of hours' salvation work in the public-houses before closing-time. God was with us in much power and love. Though we were put out of several, we were able to sing and speak and pray in many. I found the Manchester public-houses more tolerant than the average of Continental cafés, but the style of drinking is more grim, determined, and besotted. One poor man in a corner avowed to me sadly that he had that night returned to drink for the first time after two months' abstinence. After some quiet conversation, he agreed to give all up again and seek salvation; but we were interrupted by a shout, and turning round, I saw the publican, whom my comrades had "engaged" and thus kept away at the other end of the bar, come clambering over the counter. He put me out angrily with the words, "You are taking the bread out of our mouths." How true that the saving of a soul must always mean taking the "bread" of selfishness out of someone's mouth. All Christian worldliness, pride, love of money, and fear of man must die if dead souls are to live.

One of the two Manchester Salvationists who accompanied me, though only twenty-two years of age, knew most of the public-houses of the region by sad personal experience until rescued by the Salvation Army cohorts. There was a nice Jubilee-fellowship sound in hearing my brother "redcoat" give spontaneous testimony to the great good done in the region by the Crossley Mission Halls.

On the last evening my cousin, Rev. George Grubb, joined our party after the meeting, and we both agreed that we never felt God's presence more than in the short "services" we were able to conduct in several "parlours," though the landlady put us out of one with an oath in the name of her orthodoxy and church membership.

One hears on all sides, and from Christians of every denomination, that England is getting worse instead of better, and that religion has less and less hold upon the masses. Be that as it may, the Jubilee, seen through the thick atmosphere of the public-houses of England, looks as blood-red as the sun at sunset.

WITH THE C.I.M.

On Jubilee Tuesday—without any forethought or pre-arrangement having caused the coincidence of dates—a number of Christians of all denominations were gathered in the quiet hall of the China Inland Mission in the north of London. These united open meetings for waiting upon God and seeking a renewal of Divine life were led by Pastor Stockmayer. The Spirit of God was present in much power, and the united prayer which was offered for the Queen—just at that hour at St. Paul's—and for the nation and the people of God throughout the world, cannot have been ill-timed or unavailing.

The chief subject of the meetings was the fulness of Divine life for our entire being which comes when a whole sacrifice is laid upon the altar, and the subjection of the carnal life which ever operates for division and weakness among the people of God. Is it not just the pre-eminence of our noble Queen among the sovereigns of the earth and of Christian history that makes us see all the more clearly the humiliation behind the glory of the Jubilee, as we think of the real state of the most religious nation and colonies of the earth, and the moral condition of its armies in many places?

If the 120 seats could be brought into as complete a bankruptcy of all carnal force and carnal hope, and as complete a humiliation as that of the 120 disciples in the upper room, what might not follow? And why not? O for a Jubilee for our King!

At the Naval Review.

"HOW did you know you were off the British coast?" was a question once asked at an inquiry into the cause of a vessel which was wrecked.

"By the lifeboats which immediately put off to us," was the answer.

Surely the foreign seamen were equally aware they were in British waters when they saw their vessels boarded by Englishmen whose object was to offer them the written Gospels.

One is thankful to report the news that our brethren located at Portsmouth (including Mr Fison and Mr. Hogben) visited every foreign war vessel and distributed copies of the Gospels to the seamen, who received them thankfully. On board the huge *Lepanto*, the largest war vessel afloat, the Italian officers said, "You may go anywhere, and do what you like." The German commander wrote to Mr. Hogben, thanking him for his kindness and care of his men. Mr. Hogben was also able to invite a large number of the foreign seamen to tea on Sunday at the Welcome Mission. Only on board the Spanish man-of-war was any opposition seen, and then only by the chaplain, after nearly all the sailors had been supplied. May we not expect our God to bless and honour his own Word so largely distributed? Nor were the tens of thousands of excursionists who poured into Portsmouth forgotten by the Lord's servants.

The Sunday League alone brought down 24,000 people on Sunday, and workers were busy giving away suitable booklets, etc. Two or three brethren gave away 6000 in half an hour. Thinking there would be need of special open-air preaching on Southsea Common, Mr. F. Cockrem requested me to go down to represent the Open-Air Mission. The tremendous storms we experienced somewhat interfered with our plans, but we were able to combine our forces, and on the Sunday evening specially we had a protracted and large open-air service, at which definite cases of blessing were seen.

Mr. Fison, of the Bethesda Mission, and Mr. Denning, of the Southsea Tent Mission, being present with all their workers; bright singing, with solos and addresses by many brethren, kept the meeting going till nearly ten o'clock. The storm of Saturday drove some hundreds of people into the tent, where Mr. Elliott, the evangelist, welcomed them to the shelter afforded, and then for an hour preached and sang the Gospel to them.

Monday being Coronation Day and a public holiday, we had arranged to again amalgamate, and preach on the Common: but the weather being wet, the meeting was held in the tent instead, and, being weatherproof, a large company assembled, and united testimony was given to the dying, risen, and coming Lord. No doubt other workers were busy here during this wondrous week, and may have much to tell of the Lord's work of which I have not heard; I here recount what I saw, and what I thank God for, for putting it into the hearts of his people to do for his glory and the advancement of his Kingdom on earth.

CHAS. COOK.

Seamen's Christian Friend Society.—A most encouraging muster of the Christian Harbour Lights was held at this Society's headquarters in St. George's-street, E., on Thursday last. Rev. G. J. Hill gave an interesting account of the progress of the work at the Society's coast stations, and also stated that in commemoration of the Queen's Diamond Jubilee 150 seamen had been entertained to dinner, etc., at the Sailors' Home, Fowey. A service of thanksgiving and praise had been held on a large steamer at Maryport, at which nearly 1000 people, including most of the seamen in the port, were present, and various special efforts had been put forth at other stations. In London a good work had been accomplished, and he was glad to see among the seamen then present some who had been converted at the last New Year's Festival, and others more recently. Captain Nichols, Mr. Owens and many others took part in the meeting, and at the close several seamen signed the pledge.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

"Remember."

Luke xvi. 25.

"LOUIE," said mother, "I want you to do some shopping for me." "All right, mother, I'll be ready in a minute." Mother told Louie her wants. There were five things for her to get, and she said "Be sure you remember them all." But when Louie got back one thing was missing. It was some black thread, and mother had been waiting for it, and could not finish her work. "Oh, I am sorry, said Louie, "but I quite forgot." How often we forget! I want you to *remember* one thing especially, and that is "It is no *real* excuse to say 'I quite forgot.'"

Did you ever think what a wonderful thing memory is? A power God has given you to recollect the things you have heard or seen, and like most of God's gifts, too, it grows stronger the more you use it. The most wonderful thing about our memory is that it will go with us into the next world. We shall remember there the things we said and did here. Read the story which Jesus told in Luke xvi. beginning at verse 19.

All the misery and sin in this sad world began because Adam and Eve did not "*remember*" what God said to them. Turn to your Bibles again and read Genesis ii. 16, 17; iii. 2, 6.

God Remembers.—In Gen. viii. 1, we are told that "God remembered Noah" when he was shut up in the ark. It would have been a sad thing for poor Noah and all his family and the animals if God had forgotten him! God remembered Abraham and his promises to him, and Lot was saved, see Gen. xix. 29. David said, "He remembers that we are dust" (Ps. ciii. 14), that means so weak and foolish by nature; He remembered this when his own people rebelled against Him (Ps. lxxviii. 39). In Mal. iii. 16 we are told that God keeps a Book of remembrance, and the names of those who talked to one another about Him were written down.

Do you talk together about God?

There are some things God promises not to remember. What are they? Look in Isa. xliii. 25 and Heb. viii. 12. These promises are true for each one who confesses his sins and asks to be forgiven for Jesus' sake.

God says we are to Remember.—What?

"Remember now thy Creator."—Eccles. xii. 1.

"Remember the Sabbath-day, etc."—Exod. xx. 8.

"Remember what God has done for you."—Deut. viii. 2.

"Remember to do his commandments."—Num. xv. 39. And because He knew they would often forget He told his ancient people to put some blue cord or ribbon on their garments, and when they looked at the blue ribbon it would remind them. Some of you wear a little blue ribbon. Why? Jesus asks us to Remember his words (Jno. xv. 20; xvi. 4), and He has given us his Holy Spirit "to bring to our remembrance" his loving commands (John xiv. 26).

Before our Lord went back to heaven He said that where his children met to worship Him they were to take bread and wine in "remembrance" of his dying love. Oh, how strange it is that when Jesus Christ suffered so much for us we should need something to remind us of Him! But He knows all our temptations and trials, and wants so much to help us.

One more thing I want you to think about, *i.e.*, We may ask God to remember us. David often asked God to remember him. Turn to Ps. cxxxii. 1, Ps. xxv. 6, Ps. lxxxix. 47. So did the Prophets, Hab. iii. 2. Samson prayed "Remember me." When and what for? Judges xvi. 28. Hannah prayed "Remember me." 1 Sam. i. 11. Nehemiah also, chapter xiii. 14, 22, and 31; and Job, xiv. 13; and Jeremiah, xv. 15; and the dying thief, Luke xxiii. 42. And we find that every one of these prayers was answered. Dear children, if in your time of need you, too, will cry, "Lord remember me," the answer will be sure to come, for our God is always the same, and He never forgets his promises.

Please do not forget that there is such a thing as *remembering too late*. Peter remembered the words of Jesus too late, after he had denied Him three times, and "he went out and wept bitterly" (Matt. xxvi. 75). Judas remembered too late, and was in such despair that he killed himself (Matt. xxvii. 3-4). Try *now* to remember what the Lord would like you to do, where He would like you to go, how He would like you to speak, so that you may please Him all the day long, and then in heaven we shall never forget, but join in the everlasting song of praise to Him who remembered us (Rev. v. 9-12).

Keswick. E. J. Banks.

About Processions.

By William Luff.

SO much has been seen and heard and read about the Royal Procession, that I think a little talk about processions in general will be interesting. I expect you have all seen a procession of some sort, whether at a funeral, a wedding, or the Lord Mayor's Show. The Bible tells us of many, with some of which the "Searcher" this week deals. But I have others and the first is

A BLACK PROCESSION.

All our sins, from the first lie to the last, every bad word, thought, or deed, every bit of disobedience, wicked, temper, pride, envy, cruelty. What a black company! Add to them all the omissions of good, things left undone that ought to have been done, and the procession will be a long one.

Where is this procession going? Up to God's throne, there to wait for our coming and the day of judgment. And every day we add to that procession. Do we not wish these bad things could be got rid of like the host of Pharaoh's who followed the people of Israel? How the Red Sea swallowed up that awful procession! Armed to the teeth they were going to destroy God's procession, but God destroyed them. And He can destroy our sins, drowning them in the Red Sea of Christ's blood, so that we shall never see them any more.

A BRIGHT PROCESSION.

All our mercies, from the baby's rattle and all the toys of childhood, dolls, tops, horses, to the last love-token we received. With these might march all the clothes we have worn, boots of increasing sizes, hats, coats, frocks, etc. Then the books we have read, food for the mind, and side by side the food we have eaten for our bodies, loaves, vegetables, joints, puddings, pies, cakes. I expect this procession would frighten us. Behind these would come father and mother, brothers and sisters, aunts, uncles, cousins, and all the friends God has given us. These would include Sunday-school teachers, and Band of Hope helpers, with all our banners, etc. And I think we should have to include the angels who take care of us.

What a bright procession! Shall we not cheer them as they pass, and give thanks to God?

GOD'S PROCESSION.

This is the best procession of all.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in his train?

Yes, there are soldiers in this procession: true knights in armour.

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.—Eph. vi. 11-17.

Then there are light-bearers in God's procession. At the seaside the children sometimes have a lantern service, when every child carries a lantern. We may hold forth God's word which is a shining light. Standard-bearers are also in this happy procession. Singers, too, who "feel like singing all the time."

In one Lord's Mayor's procession a band of boys got the most praise. Who will be a musician in God's happy band?

Where is God's procession going? To join the

HEAVENLY PROCESSION.

Which John describes thus:—

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.—Rev. vii. 9-17.

Little children will be there,
Who have sought the Lord in prayer.

I once saw many thousands of soldiers, who had returned from war, march past the Queen. It was a procession of conquerors. That is what the heavenly procession will be.

But if we want to march through the pearly gates by-and-by we must be in God's procession now; for only those who thus come are admitted; all others will be thrust aside, according to the hymn which tells of those who will sweep through the gates:—

These, these are they who, in their youthful days,
Found Jesus early, and in wisdom's ways
Proved the fulness of his grace.
"Washed in the blood of the Lamb.'

Twopence Each All Round.

A friend writes:—"Dear Uncle Tom,—Enclosed are ten shillings for the Cripples' Bathing Machine from one 'In remembrance of the benefit received from sea-bathing thirty-five years ago.' I hope you will very soon get the amount required." So do I. Out of the £16 needed I have received £9 16s. 10d. Can we not complete the amount *this month?* Twopence each from my young Bible Searchers would do it. Now then!

How to Learn the Books of the Bible.

[I shall set a few lines each week till completed. Learn them and write them out from memory.]

In *Genesis* the world was made by God's creative hand;

In *Exodus* the Hebrews marched to gain the Promised Land;

Leviticus contains the Law, holy and just and good;

Numbers records the tribes enrolled—all sons of Abram's blood;

Moses, in *Deuteronomy*, recounts God's mighty deeds;

Brave *Joshua* into Canaan's land the host of Israel leads;

In *Judges* their rebellion oft provokes the Lord to smite;

But *Ruth* records the faith of one well-pleasing in his sight.

Bible Searcher (No. 79).

1. Describe in Bible language the procession spoken of in the following chapters:—Matt. xxi., Luke xxii. and xiii.

2. Give chapter and verse of any other processions you know of mentioned in the New Testament?

3. Of how many pieces is the armour of God composed? Name them. (Eph. vi.)

[Children under TEN need give only one. Those under THIRTEEN do Question 1.]

The following are eligible for prize competition, but must send their address:—

Leslie Berry, Raymond Dunn, and Edith Quick

Foreign List.—Correct answers received from:—

No. 67. Christine and Mary Pearson (Tasmania). **No. 63.** Eric and J. A. Field (Sydney). **No. 70.** Maria Lister (S. Africa). **Nos. 71 and 72.** Launcelot Knight* (Texas). **Nos. 73 and 74.** Jean Scott, D. H. Marshall. **No. 73.** Annie Baillie. **No. 73.** Winifred and Chas. Gartshore (America). **No. 76.** Dorothy Grove (Rathlin).

No. 77 (second list).—Correct answers received from:—

Mabel Adams, Fanny, Nellie, and Frank Ames, Olive and Gordon Andrews, Maggie and Bertha Aires-Mather, Jessie Alen*, Ernest Aldwinckle, Lizzie Athole*, Willie Aston*, Massy Baker, Lavinia Barnes, Lilian and Teresa Blackie, Catherine Barber*, Arthur Barker, Arnold Baker*, John Baring, Janet* and E. B.* Black, Grace Barnes, Jessie and C. B. Baker, Mabel Bailey, Leonard Bentall, D. A. Bennie, Dorothy* and Herbert* Berry, Louis Berthe*, Ethel and John Bengér, E. Biddlecombe, A. Bridges, Lily* and Stanley* Boxer, Ashley H. Bowker*, Sydney Brown, Albert Botting, Ernest Bond, Robert Browne, Harry and Bertie* Butler, W. S. Buchanan, Jack Clarke, Maggie, Jessie, and Walter Carter, Mary E. Clarke*, Lily Clarke*, B. Cashford, Rosalind Clarke, Gladys* and Lionel Calvert, Millicent Craven, Dorothy Cooper, Marjorie Collins, Amy Cox, Edith and Dora Corrie, Ruth Coupe, William* and Edith Corrick, Kathleen Code, Arthur M. Cole, Emily Church*, Susie Cumbers, Dorothy Davies, Florrie Dance, Lucy* and J. P.* Davies, Jennie and Katie Dewar, Ashley and Cecil* Dodd, Gracie Dodington*, Kenneth Dunbar*, Ernest and Raymond Dunn, Marjory* and Dorothy* Dyke, Gordon Duncan, Eva Edmundson, Arthur Farmer, Marion* and James Freegard, Reginald and Ernest Findlay, Christopher and Lilian Fidler, Frances* and Aileen* Figgis, Fanny and Wm. C. Field, Amy Fosten, Jannetta, Flossie*, and Agnes* Fullarton, Geo. and E. C. Graham, Lee Gardner, Stuart*, Edith* and Margaret* Gray, Constance* and Kenneth* Gabbett, Minnie Giddings, Edith Grieve, Geo. and John Gibson, Mabel Guy*, Margaret Hassé*, Rose Hamilton*, Winifred Harvey, May and Janie Handasyde, Ruth Harrison*, Ada Heap, James Henderson, Christine Hewetson, Edith and Emily Hearn, Elsie Hersey, Theodora Hill, Margaret and John Hogg, Violet Holford*, Ethel* and Eva* Hutchings, L. K. Hughes, Nellie Holsford, May and Helen Hunter, Edith L. Hunter, Fredda Hunton, Harcourt Hunter, Lucy and Archie Jacob, Norman* and K. G.* Johns, Edith Johnston, Elsie Johnson*, Gertrude Kingerlee*, Hubert, Jane, K. G., and T. A.* Kirkpatrick, Rebe King, Ethel Larwill, Guinefred Leigh, Hannah Lovell*, Alan and Dora* Marples, Bruce and Harry Malaher, Laura B. Macaulay, Margery Matthews*, Sabina Mackintosh, Abraham and Nellie Mack, Margaret Macphee, Nellie Meade, Reginald Measor, Maggie Menzies, Charlotte and Bessie Millar, Evelyn and Arthur L. Moir, Eva Monti*, Margaret and Dorothy Morris, Dorothy Morrison, Lewis F. Morice, Frances Munce, Ernest Nash, Amy and Maude Nottage, Florence Osmond, Eva and Maude Oakes, Lottie and Harriette Orr, Dorothy Patten, Ada, Jessie, Willie*, and Maggie* Palmer, Winnie Page*, J. E. Pearce, Edwin Peters, Mary Palmer, Vera, May, and Daisy Petrides, Louie Penny, Frederick Pearman, Walter Perryman, Mary and W. M. Penny, Hannah Pearman, Alfred and Dolly Penny, Gladys* and Isabel* Phipps, Francis S. Phillips, Margaret* Lillian*, and Jessie* Pook, Cyril Pomeroy*, Minnie* and Edith Quick Edward Rainey, Mary W. Ramsay*, M. L. Rickards, Jeannie Robertson Isabel and Elmina Roe, Sydney and Olive* Robertson, Bob and Dollie Salt, Muriel Shaw, Eric and Gladys Gwendoline Shaw, Hilda and Constance Schaeffer, Dorothy Shaw, Helen*, Frank, and M. Dorothy Stalker, J. and T. M. Stanier, Charles Saunders*, Winifred Stangoe Bessie Scantlebury, Flora Shadbolt, Agnes M. Sterry*, M. Sinclair, Nellie Skinner, Hilda Skinner, Herbert Strickland, May Spigarovicz* Constance and G. E. Scott, F. Edward and F. Short, Nellie and Emily Stuart, Bessie Symes, Kathleen Shepherd, Richard Taylor, Louie Tibbits, A. M. Thomson, Frank Thompson, Janet Thomson*, Teresa Toop, Fred, Lucy, and Georgina Trotter, Fred and Sarah Thomas, John W. Thomson*, Herbert, Laurence, Peverll, and Arthur Turnbull, Sarah Tyson, Elsie Vigars. Jessie and Dorothy Vigers, S. J. Wallace, May and Ronald Watson, Dorothy Warner, Jessie West, Elsie, Ida, and Grace Wright, Maggie Wight, Pringle Wilson*, Florrie White, Eva Winpenny Ethel White, Frank Wilson, Hetty Wodson, Edgar and Cecil Yerbury.

Personal.

G. and J. Gibson.—It is a pity to do the texts on a written sheet of paper, as they are useless; a card would be far better. Dorothy Phillips.—Ask your friend to commence the new quarter, July 8. F. A. Figgis.—Am sorry I cannot help you this time, although you are working for a splendid object.

Donation List.

Indian Famine.—Children's Sale, per E. C. G., £3 10s.; M., 2s. 6d.; Uncle Ted, £1. Total, £4 12s. 6d.

Indian Famine Children (*Mrs. Bruere*).—A. M. S., 10s.; J. B., 2s.; Dumbarton, 4s.; Burgh Heath Sunday-school, £1 8s. 6d.; R. W. and C. R., £1 10s. 9d. Total, £3 15s. 3d.

Uncle Tom's Cabin.—In Remembrance of Sea Bathing, 10s.; J. W. P. and G. M. P., 4s. Total, 14s.

Scripture Union Portions for Next Week

S.	1 *Sam.*	xvii. 32-44.	Th.	1 *Sam.*	xix. 12-24.
M.	"	xvii. 45-58.	F.	"	xx. 1-15.
Tu.	"	xviii. 1-16.	Sat.	"	xx. 16-26.
W.	"	xix. 1-11.			

Children's Special Service Mission.

Mr. Hutchinson, *Market Rasen*, July 9; *Swallow, near Cairstor*, July 10-15. Mr. Hankinson, *Waltham Cross*, July 23. Mr. J. H. P. Cutting, with caravan, *Hadleigh, Suffolk*, to July 14. Messrs. Coffin, with caravan, at *Lawshall, Suffolk*. Mr. Tom Craig, with caravan, at *Lower Kingswood, Surrey*. Mr. Reginald Callender, *St. Paul's, Onslow-square*, July 15.

Seaside Services.

Mr. A. G. Dodderidge, with others, at *Portrush*, during July. Mr. J. S. Tyler, *Herne Bay*, to July 24.

Uncle Tom.

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THE EVANGELIST.

A Friend Indeed.*

BY the late SIR ARTHUR BLACKWOOD.

HERE are two titles applied in scorn to our Lord by the Pharisees: "*A gluttonous man and a wine-bibber*"; "*A friend of publicans and sinners*" (Luke vii. 34). Of the first it is needless to speak; but the second, used by them in reproach and derision, is one of the most precious of his Names, most comforting to his children, and which, perhaps more than any other, has drawn souls to Him.

There are many different stages in Christian experience. The first is when the sinner can just grasp his Saviour, when he feels that without Him he should utterly perish. But he only holds on to Christ as his *Saviour;* he does not realise Him as his *Friend.* He goes on fearing, downcast, ever dreading lest he should fall away, and not leading the bright, happy, self-denying, God-glorifying life that the children of God should live. Yet still, if this be your case, if you do just know Christ, though it be only in this way, bless God for it! Though you have only a feeble hold, thank God you have that! Another stage of Christian experience is when you can *realise* Christ as your Saviour, when you know that He loves you, and you are lending a bright, happy life to Him. The third and the highest is to walk with Him as your *Friend*; as Enoch "*walked with God*"; or as Abraham, of whom God spoke as "*Abraham my friend.*"

Now let us try to find out something about this our Friend. The love of Christ is immeasurable. The friendship of Christ will be the friendship of Heaven. In heaven it will fill our hearts to overflowing. Even here what we do know fills our narrow hearts; and how little do even the best and most advanced know of this wondrous love! St. Paul's prayer for the Ephesian Church was that they might "*know the love of Christ, which* PASSETH KNOWLEDGE." He compared his love to the greatest earthly love, that of "a husband to his wife." "*Christ loved the Church, and gave Himself for it.*" As we can only find out things we do not know by measuring them by things we do know, let us measure this friendship by what we know of earthly friendship. We read in Prov. xvii., "*A friend loveth at all times, and a brother is borne for adversity,*" and again in Prov. xviii., "*There is a friend that sticketh closer than a brother.*" An earthly friend is of no use unless he remains the same. One who loves me to-day and does not care for me to-morrow is useless. But Christ loves *always*—yes, through all. How soon even our real

EARTHLY FRIENDS GET VEXED AND ANNOYED

with us and we with them! But here is One who always loves, is always the same. When we have sinned and disobeyed Him we think, "He cannot love me now, something must be done before He can love me again." I know I often think so. But it is not so. He loves always, through all...

Then a real friend is for *adversity.* We have many friends in gladness and sunny days, but when poverty or sickness or bereavement and sorrow come, they leave us. Here is One whose love is never so great as when all other joys fail, who is always so gentle and loving in our sorrows. Again, earthly friends, however loving and willing, are often *unable* to help. He is ever able. They may be far away and not know our need. He is ever present, ever near. What a Friend He is!

Again, between friends there must be perfect confidence, and that is seldom found.

FRIENDS ARE NOT ALWAYS TRUE.

It is not so with Jesus. He knew of all the coldness and forgetfulness, the hardness and blindness, and yet He revealed Himself to us, and He forgives all. He knew of all the sins we commit now, beforehand. He loved us, even to die for us, while we were enemies and hated Him.

And not only is He *our* Friend, but He says we are *his* friends. "*I have called you friends.*" He loves our friendship and delights in us, and He has given us this seal of his friendship: "*All things that I have received of my Father I have made known unto you.*" It is not only that we can tell Him everything about ourselves, but that He tells us "all things that He has received of his Father." He has in his Bible told us all things that can possibly be of service to us. If we do not know them the fault is not his, for He sends his Spirit to reveal the things of God to those who seek for Him. And we may lean on Him for everything, lean all our weight, and the heavier we lean the more He is pleased. Love begets love.

Oh! what a blessed thing it is to open our eyes in the morning and to have our first waking thoughts fly up to Him, our Friend; feeling his presence ever with us, and to be able to say, "I shall go through this day at the right hand of the love of God." I would I could think of this as my own experience, but it may be the experience of all his children. Perhaps some here may be saying, "But I don't feel at all; I am hard and cold and dead. Sometimes I am impressed by a sermon or a prayer, but the next day, even the next hour, I am as unthinking as ever." Many to whom I have spoken lately, very many, have said,

"OH, IF I COULD FEEL MORE."

I tell you, all this about "feeling" is just a device of the devil. He will let you go on talking about feeling for ever, and resolving for ever, and the way to hell is paved with good resolutions. You say you can't come to Christ now; you must feel more and better yourself a little first. I tell you, you cannot do it. God does not say, "*Feel* and be saved," but "*Believe,* and thou *shalt* be saved." That's the only thing you can do. Feeling will never save you; being impressed and weeping won't save you. Nothing but believing, *taking Christ just at his word that He died for you.* Don't let Satan persuade you that anything else will help you, for it will not.

Which wants help the most, the man lying in a snowdrift benumbed, insensible, or the man who has just strength enough to try and get out? Is it not the first? Who wants help most, the drowning man who can struggle with the waves, and may perchance save himself, or the man who has sunk for the third time and *cannot* feel? You cannot help yourself. Christ is the Saviour for you, for He comes to help the *helpless.*

Perhaps you are saying "I am so vile, so abominable that Christ can't love me." But these are reasons for his loving you, for He is the friend of *sinners.*

Not the righteous; sinners Jesus came to save.

Oh! if we who know a little of this love of Christ *realised* it more, what different lives we should live. We live so heartlessly because we don't believe his love.

And to you who are unsaved, who say He does not love you, what does his Word say? "*While we were yet sinners, Christ died for us.*" We never heard of anyone dying for his enemies. "*Greater love hath no man than this, that a man lay down his life for his* FRIENDS." But He did it for his *enemies.* It is one of the greatest proofs of how much He loves his *friends,* if He loved his *enemies* even unto death. And you can have Him for your friend for the asking, nay, even for the "*looking.*"

When you have believed on Him, then He will give you strength and grace to love Him and to feel as his child. "*As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name.*"

I wish I could speak to you more earnestly about this great love. Perhaps I may never speak to some here again till we both meet before the Judge. And when the great white throne is set, and the books are opened, what would you not give then to have the Judge for your Friend—to have *all* in those books blotted out?

And what will be your feelings then, when you think you might have had Him and you would not? There never will be such an easy time as *now* for you to have Him. Do not turn away. It will be harder for you to take Him to-morrow—not harder for Him, but harder for you. Oh! that none of you would go away now till you have found Him for your Friend.

* Notes of an address given at Wood Lodge, Streatham, une 4, 1860.

Evangelistic Notes.

Mr. Hugh C. Wallace (of the Evangelisation Society) has just closed a successful tent mission at Stebbing, Essex. As a result of the services, several were led to decision for Christ and his Church.

Mr. Thomas Payne, from Manchester, took all the services at St. Andrew's Hall, Plymouth, during the month of June. So great was the blessing received by many that he consented to stay on for another month. Truly the heavenly gales have been blowing during these hot days and mightily refreshing the souls of the people. Pray for Plymouth. E. R. H.

Mr. W. R. Bradlaugh has during the past month addressed large meetings in the open air, near the Round Pond, Clapham Common, also in the People's Hall, Boone-street, Lee. Last Sunday he delivered a lecture entitled "The Bible Triumphant" at the Y.M.C.A. Rooms, Clapham Junction. For some time past the atheistic party has been very active in South Wales, special lecturers visiting Pontypridd and the neighbourhood. In reference to an appeal from working-men of the district Mr. Bradlaugh purposes, D.V., in a fortnight's time starting on an open-air anti-infidel crusade. Prayer is requested for blessing on this special effort.

The annual temperance fête at the Crystal Palace will be held on Tuesday, July 13, and Mr. William Forbes, as in previous years, will be pleased to meet preachers and singers on that day at three o'clock, at the Bible Stand in the Palace. These services began twenty-six years ago.

Irish Evangelization Society.

THE simple instrumentality of this Society—earnest men telling of the love of Christ out of full hearts—continues to be used of God for a very gracious work in many parts of the sister Isle. During the last six months of 1896 an increased number of wooden halls (four) have been in use summer and winter; while during the former season the two tents have proved most efficient auxiliaries in the good work of evangelisation. Missions have also been held in various halls, barns, churches, and schoolhouses. The movable wooden halls involve a comparatively large expenditure for the number of meetings held, but have great advantages, and seem to be the most effective means of holding a mission in many places.

One remarkable feature of the past year's work has been the increased attendance at the meetings of Roman Catholics, to an extent which has exceeded all previous experience, and has covered a wider area of country. Though controversial preaching has been avoided as far as possible, the priests have generally made themselves conspicuous in opposition. Still, it is cause for thankfulness that many Roman Catholics have come and sat under the sound of the old Gospel night after night for weeks together. In the North of Ireland, in several places, the meetings have been large and crowded; and in all parts of the country the people have given freely of their small means to help on the work, £827 having been received as thank-offerings at the close of the missions.

The following extract from written testimony is interesting:—

"The seven weeks' mission which was held here by Messrs. Peat and Crozier was most encouraging in point of numbers, and much spiritual blessing has been experienced. The evangelists were enabled to reach the hearts of their hearers in a very remarkable manner, the spiritual tone of the entire neighbourhood has been raised, and your agents have been owned of God in a very peculiar way. Many here will thank God through eternity for your Society. The converts from this mission covered the district with a network of prayer-meetings, and when no speaker was available they read and prayed in turn, and several stood up to testify what God had done for them."

Mr. T. M. Carleton wrote concerning his meetings in the City of Limerick:—

"The hall is packed every night, and large crowds of Roman Catholics have been attending regularly. We could not leave before 11 p.m., as the Roman Catholics remained for conversation. This is very remarkable, for it is difficult to get them during the Lenten season."

While conducting a mission in Raphoe, co. Donegal, Mr. J. H. Crawford wrote:—"We had a very large meeting last night, the hall being packed with about 500. Over thirty gathered at 8 a.m. for prayer." Ten days later: "I met a bright young pupil of the Royal School here, reading Spurgeon's 'Safe Through the Blood.' He told me that last Sunday night, after the meeting, a brother of his and another young lad had a walk, and talked about spiritual things, with prayer by the roadside. God blessed this young fellow with a knowledge of sins forgiven then and there; while one of the others got into Gospel freedom on the following Tuesday night."

The hon. sec. of the Society is Mr. James Barton, Dundalk, who earnestly commends his evangelists and their cause to the prayers and efforts of Christian friends. This year began with a serious financial deficit.

The Outlook in Ireland.

I SPENT a recent Sunday in Arklow. This little town has long been before the public in connection with street preaching inaugurated by the rector, Mr. Hallowes, and his curate, Mr. Harrison. On the kind invitation of Mr. Hallowes, I preached twice in the parish church to very fine audiences, but I was specially anxious to witness the preaching in the streets, and see for myself the attitude and demeanour of the people. It will be well in the public recollection that for a considerable time the preachers had to be guarded by police, and that Mr. Hallowes and his curate spent a term in Wexford jail. Neither of the gentlemen just mentioned seem to have any appetite for dinner on the Lord's Day. Immediately after morning service they had some bovril in the vestry, after which they started for the services in the streets.

A small organ was carried to the church gate and a hymn sung. A considerable crowd lined the wall on the opposite side of the street, while heads were visible from two small streets running at right angles. Mr. Hallowes requested me to preach, as the people, he said, had come to hear me. For reasons perfectly satisfactory to myself I declined, one of them being my desire to be a spectator of proceedings of which so much has been spoken and written. Mr. Hallowes preached for about fifteen minutes. The people kept their position to the end, and a considerable number were walking up and down. Then the rector and his band, about twenty strong, moved into the street singing a hymn, and I walked down the footpath a little in the rear. There were considerable crowds at every corner, and whenever Mr. Hallowes saw a crowd the band halted, and he or Mr. Harrison preached.

I was thus present at four addresses in the heart of the town, and two more were delivered after my departure. There were certainly as many as 200 people within hearing distance at some of the addresses. I asked Mr. Hallowes if this was a typical Sunday, and he said it was not. He had placarded the town with notices of my advent, and large numbers, he said, had come out to see me, and probably to hear me. They certainly took steps to see me thoroughly. At one corner about thirty or forty women and girls had congregated. Seeing that I was walking on the opposite side of the street, they crossed over, so that during the whole of this service, they stood quite close to me. Crowds of school-children, principally little girls, formed a double line around me, staring with intense curiosity.

The most remarkable feature about the whole proceeding was that from the beginning to the end I heard not a single word of insult or disapprobation. After the evening service in the church a great crowd had congregated outside the church gate. As the rector and I passed out, I heard one of them say, "God help you," but nothing worse than that. A band was performing in front of the parish priest's house as we passed up the street. We walked right through the crowd, and were not interfered with in any way. Next morning I received a letter, written in convent caligraphy, begging of me to "repent before it was too late." I need not point any moral. I think it will be evident to the most superficial observer that Mr. Hallowes and his confrères have won a remarkable victory for free speech and familiarised the people with the preaching of the Gospel.

THOMAS CONNELLAN.

Dublin Medical Mission.—The work carried on by this mission continues to go forward with a steady increase, and many will be glad to hear of the numbers who attend now. Last Wednesday we had the largest crowd who have ever attended, 144 being present during the service, and 158 in all attending the dispensary that morning; we believe this large attendance was mainly due to the distribution of Australian Jubilee meat, which we were able to give out the previous day to 150 patients of whose need of help there was no doubt. We regret to say the Dublin Medical Mission never was so much in need of funds before. We were unable last month to pay our salaries fully, besides requiring money for medicine, rent, coal, and gas accounts, etc., and we have found it necessary to commence work at a new roof which will cost £70 extra. The Lord is using the work mightily in reaching Roman Catholics and others, and we ask for prayer that many may decide for Christ and not fear to take their stand boldly for Him. (Mrs.) E. EDITH FIGGIS, Hon. Sec.
6, Simmons' Court-villas, Dublin.

Missionary Farewell.

A QUARTER of a century has passed in missionary service connected with the East London Training Institute, Bow-road, where meetings were held last Friday for thanksgiving and for taking leave of Dr. Harry Guinness, who is shortly leaving for Peru. A large party of outgoing missionaries for various fields of service, were also commended to God.

The afternoon gathering took place in Harley-street Chapel, adjoining the grounds of the Institute, the chair being occupied by Mr. T. A. DENNY, supported by Mr. J. E. Mathieson, and others. In a few genial opening remarks the Chairman recognised a wonderful development of missionary enterprise in our own times.

Dr. HARRY GUINNESS mentioned points from the annual report of the Institute, showing that the work grows in solidity and momentum every year. The annual average of applications is 183 men and women, out of which number some fifty-seven are usually placed on personal probation. This year an aggregate of 115 students have been in residence in Harley House, Cliff College, and Doric Lodge. The element of differing nationalities has been very marked among the students. At the close of this session the total output of the Institute will reach 970. While in training the students do a great deal of evangelistic work in the East-end of London, and 137 different centres have also been supplied during the past twelvemonth. Berger Hall, the centre of activity, is developing a medical missionary department, necessitating extension of premises. Deaconess work is actively carried on at Bromley Hall, and has been very successful. The expenditure under all heads runs to some £24,000 annually; and while God has graciously supplied the need the close of the session leaves some little deficiency. Dr. Guinness explained that his journey to Peru is undertaken for efficient organisation of existing missionary forces in South America. A visit to Jamaica will follow with the view of ultimately bringing native influence to bear upon Africa. Training work in the Institute is gradually broadening out so as to provide workers for Servia, Bulgaria, and even for India, as well as for the Congo and other familiar fields.

The theological department of training was represented by Rev. G. D. HOOPER, who spoke highly of the diligence and piety which mark the students under his care. Their first study is the Word of God, which uniformly occupies the forefront of instruction. Christian evidence studies have furnished a large proportion of successful passes and prizes in examinations. This speaker bore strong witness to the sterling worth of the training and of the staff engaged in it. Similar testimony was borne by Rev. JAMES DOUGLAS, another theological lecturer, who was impressed by the extent to which the Divine blessing rests on the work, and by the spiritual strength which God has vouchsafed in this connection.

From Hulme Cliff College came Rev. J. F. T. HALLOWES, the principal, who disclaimed the power to "make" missionaries: for they are spiritually born such. The training of the Institute is founded upon the conviction that Bible cream is found at the bottom, and also that an educated missionary has enormous advantages in many ways. Much care is taken to guard against the danger of contracting the spirit while expanding the intellect. Methods after the pattern of those shown by our Lord Jesus Christ have been earnestly sought for the benefit of men believed to be workers chosen of Him.

Miss LUCY E. GUINNESS, who has recently returned from India, traced her travels upon a map hanging near the platform, her visitation comprising spheres wherein twenty millions of people are unreached by any representative of the Church of Christ. In the hope of awakening God's people to greater realisation of this vast need, the painful facts, pathetically sketched this afternoon, are to be presented in a book which Miss Guinness hopes to have ready very shortly. After a few moments of silent prayer,

Rev. Dr. PIERSON spoke in a very instructive, loving, and encouraging way upon the serious business of preaching the Gospel in connection with its two great qualifications of faith and obedience. Higher criticism should be left severely alone, while we give people positive truth. Scholars of this world may be fools in the school of God; and his utterances are to be fathomed only by those who are led by the Holy Spirit. Critical studies under such influence are decidedly valuable. It is impertinent irreverence to raise the question whether Missions "pay," in view of God's requirement of obedience to a distinct command. God counts his messengers equally faithful whatever may be the attitude of the hearer. Who should dare to compare the ministries of Jesus Christ and of a Spurgeon, though the apparent results were so divergent?

Tea was served in the grounds, followed by an open-air gathering, the day closing with the Lord's Supper administered by Rev. F. B. MEYER.

Simon Stone.

BY FATHER TAYLOR, CHAPLAIN TO SEAMEN, BOSTON

Simon Stone, he spied a boat,
"Oh, here is a boat!" cried Simon Stone,
"I've a mind to try if this boat will float,
I'll fish a spell, if I go alone."

"Oh no," said the rest, "we are going too."
"Then jump aboard," said Simon Stone.
They sprang in the boat a happy crew:
Wouldn't you like to have counted one?

They rowed and rowed, they sailed and sailed;
"Small luck, small luck," said Simon Stone.
They tried and tried, and they failed and failed,
Till they ached in every muscle and bone.

They dipped and dipped, and they hauled and hauled;
"Not a fin for our pains," said Simon Stone.
"Hark!" cried one, "for somebody called.
Who can be out on the shore alone?"

"Never mind who, pull away, pull away!"
"Let's give it up," said Simon Stone;
"We have fished all night, we may fish all day;
Let's quit; I'm going ashore, for one."

Then the strange voice called from the shore again.
"Listen! Listen!" said Simon Stone.
And now in the dawn they see Him plain,
Walking along the shore alone.

"Throw the net to the starboard, and then you'll find,"
Cried the voice. "Let's do it," said Simon Stone.
So they dropped the net with a willing mind;
"Heave ho! there's a haul," cried everyone.

They tugged and they hauled, but they hauled in vain.
"Let's drag it ashore," said Simon Stone;
So they dragged and dragged with might and main.
"It's the Lord," spoke softly Cousin John.

"What! what! what!" cried the rest in the boat,
"What's that you are saying?" quoth Simon Stone;
"The Lord? Why, here then give me my coat."
In a trice he had it, and put it on.

"Why what in the world are you going to do?"
"I am going ashore," said Simon Stone;
And he sprang without any more ado,
Overboard into the sea alone.

Then the rest they looked and said with a smile,
"What a man to be sure is Simon Stone!
He's up to some queer thing all the while."
"How he loves the Lord!" said Cousin John.

Oh, he swam for life and he swam for love,
Till he stood on the shore with the Lord alone.
Who knows, but he and the Lord above,
How the Lord spoke sweet to Simon Stone?

Now tell me, boys, both old and young,
Did you ever hear of Simon Stone?
And have you guessed the riddle I've sung?
And is it a story you've always known?

Now tell me if ever you loved like him?
If ever you felt, like Simon Stone,
Whether I run, or fly, or swim,
I must have a word with the Lord alone?

Convent Supervision Memorial.—A correspondent writes:—"Can any of your readers account for the fact that during the present century no less than 865 convents have been established in Great Britain and Ireland, while not one of them is open to Government inspection? Surely such a state of things should not be allowed in an enlightened Christian country. An appeal, to be signed by the women of Great Britain and Ireland, is now in circulation to present to our gracious Queen, during this Jubilee year. I am doing what I can, and have a good number of signatures. I trust our sisters will rise to the occasion and do their utmost in this matter." Further particulars regarding the Convent Supervision Memorial may be had from Mrs. Arbuthnot, 2, Tressillian Road, Brockley, S.E.

A Forest Conference.

THE third Forest Conference of evangelists and others took place in Epping Forest, near Chingford, on Friday and Saturday last. The weather was lovely, and the proceedings throughout were of a most enjoyable and profitable character.

On Friday morning Mr. John McCall presided, and read John i. 13, and other Scriptures introducing the subject of sonship. Mr. R. C. Morgan referred to John i. 13, and showed that as our connection with Adam is by blood, our connection with God is by faith. The sonship of believers is based upon the sonship of the Son of God. Sonship is not merely physical, it is moral and spiritual. In John viii. Jesus told the Pharisees that if they were Abraham's children they would act like Abraham. They were of their father the devil, and the works of their father they would do. "Like father, like son." Jesus proved Himself the Son of God by doing the works of God. Let us, yielding ourselves to the indwelling Spirit, be "imitators of God as dear children." Rev. David Baron followed with weighty thoughts upon Hannah's great prayer-prophecy in 1 Sam. ii. 10; and Mr. Carver, of Norwich, indicated symptoms of reaction from the downgrade teachings of recent years, of which the confusion between Fatherhood of God in Adam, and the Fatherhood of God in Christ, has been the chief support.

In the afternoon, Mr. Stuart Thorpe spoke of the Preventive work of the Rescue Society. Some 17,000 young women had passed through its several homes in London and its suburbs. Mr. J. H. Gordon evoked much interest by his account of work in the West Indies. He was followed by Mr. J. E. Taylor on evangelisation in Buckinghamshire villages, and by Mr. Newton Jones, who spoke of methods and results of work among children. Then Mr. Charles Inglis recounted his experiences in Salt Lake City, with its open doors for the Gospel. The truly evangelistic singing of Madame Ryall was a delightful feature of this meeting.

So many gathered in and about the large tent for the evening meeting that the sides were thrown open, so that friends sitting under the trees might hear the speakers. Mr. Garstin was in the chair, and Pastor Fuller Gooch spoke with much spiritual power and acceptance of the work of God in bringing many sons to glory (Heb. ii. 10). "Manifestation of the sons of God" was taken up in detail by Dr. Neatby from John i. 10-13. Mr. Charles Inglis then drew some very practical lessons from Rom. viii. 14-19, showing that God's children find their pedigree declared, their position defined, their privilege stated, and their responsibility enjoined.

On Saturday morning Mr. R. C. Morgan (in the absence of a brother editor, Dr. Moore, of the *Christian Commonwealth*) and Mr. W. R. Lane spoke on the Stewardship of Believers.

In the afternoon, Mr. H. S. Ridings, Civil Engineer, connected with the Christian Alliance Mission of New York, spoke warmly of that institution, and of its founder, Rev. A. B. Simpson. It has 300 missionaries working in nineteen parts of the globe. Mr. Ridings vividly presented the needs of the neglected Continent of South America, which has 400 missionaries among its 40,000,000 of inhabitants. England has far more trade with South America than the United States has, yet the latter does much more for its spiritual needs than we.

Then Mr. McCall pleaded the cause of the Strangers' Rest, and Mr. Thomas Jackson gave a touching account of the lepers in India, on whose behalf he made an earnest appeal.

Mr. Weber, a young man, deaf and dumb, spoke by signs, which were interpreted by Mr. Garstin, jun. He said he was happy, though deaf and dumb. His simple sentences were very affecting and effective, and the pathos, not only of his words but of his appearance, moved not a few to tears.

Mr. H. D. Brown told some illustrative anecdotes of the good done by the Christian Colportage Association, and was followed by two of his colporteurs, ready and racy and tactful men, as indeed are the whole body of these invaluable men.

The evening meeting was addressed by Dr. McKilliam and Ned Wright. The tent was crowded, and on this, as on the previous evening, the Gospel was pressed home, and some souls were brought to decision for Christ. The last was a very powerful Gospel meeting.

Mr. A. Garstin, to whom the excellent arrangements were mainly due, has also received many letters expressing grateful appreciation of help experienced. Conferences of this kind involve little expense, are easily arranged, and are quite as useful in proportion to their size as great conventions.

The Brazil Mission.

ON Monday evening a meeting was held in Exeter Hall to take leave of Miss Sutter, who is shortly leaving England for Gospel work in connection with this Society, founded by the late Dr. Kalley. Mr. T. A. Denny presided, and introduced Rev. J. Fanstone, of Pernambuco, who has seen seventeen years' service for God in South America, where missionary effort is making great strides to-day in contrast with past neglect. But the field is so vast that all existing agencies fall far short of supplying its requirements, and, for the same reason, Mr. Fanstone had to confine his remarks to one district. In Pasa Trés the converts were doubled in six months. Four families came thirty-six miles to enjoy Gospel privileges in that place. A cluster of families make up the membership in a church of 200. The towns and villages all around are open to the Gospel, but there are not sufficient workers to occupy the ground. Mr. Fanstone read a letter lately received, full of detail, showing the great spiritual needs of the country.

Miss Sutter very earnestly advocated the cause of her adopted field of labour, and besought prayer for a double measure of God's Spirit as equipment for her work. Souls there, unsatisfied with the husks of Romanism, are showing signs of hunger for Him who is the real and only Bread of Life. Fervent commendation to God of Miss Sutter and other workers already in the field was made by Dr. H. W. Soltau on behalf of the meeting.

A copy of the Gospel of Mark, in Portuguese, snatched from a Popish bonfire, by a convert, was exhibited by Mr. H. Maxwell Wright as an object-lesson. He then introduced Senhor Braga, of Rio de Janeiro, and interpreted his very interesting account of conversion from Romish error to Gospel light, and firm stand for God under many difficulties connected with his business and social standing. God, however, has blessed him very much in these respects, and enabled him to become a liberal supporter of God's work in Brazil. At the time of his conversion there was much persecution up and down the coast; but since the proclamation of the Republic, much liberty has been found for the Gospel. The church founded by the late Dr. Kalley, in Rio, has become not only self-supporting but sustains a mission of its own. Resuming his own address, Mr. Maxwell Wright said he feared that unless the open door in the Republic were utilised, God might see fit to close it.

Dr. Rocha asked prayer for revival in the Brazilian churches, that native Christians may fully use their opportunities in the Master's cause.

Stirring words concerning the necessity of responding to God's call for more labourers in Brazil were spoken by Mr. H. S. Ridings, especially in view of the greater need of that country as compared with our own favoured land. While doing engineering business in the country for fifteen years, he had heart-moving experience of the need for Gospel light in a dark continent, and the way in which some are trying to meet the pressing necessity.

Dr. Maxwell gave details of the mission's present standing in regard to workers and stations, and showed the pressing need for a large increase in both particulars. He closed by leading the meeting in prayer that the vast needs of South America may be laid upon the hearts of God's people.

The Letter Mission.—This work of corresponding with earnest seekers after Divine truth continues to be honoured by God as an instrumentality for bringing souls out of darkness into light. Miss Woodrow, of 25, Rozel-road, Clapham, S.W., testifies that her correspondents do not cease writing as soon as they are saved, but look upon her and her helpers as friends to whom they may write in every time of perplexity. It is cause of rejoicing that they are passing on the message and standing steadfast. The work might be very largely extended by advertising more freely, but the amount of support does not permit; indeed, last year closed with a deficit. Among the correspondents was one who, though young, had gone far on the downward road, and wrote from the very depths of despair. The Lord gave a message of peace, and for two years now the lad has been trusting Christ and following Him.

Christian Colportage Association.

THE desire for reading on the part of all classes is ever increasing, and the eagerness with which both young and old devour literature of every kind is an evidence of the vast power for good or evil wielded by the printing press, while it is notorious that for many years the seeds of infidelity, vice, and crime have been sown broadcast over the land. Not less to be deplored is the extensive use of the printing press for the spread of Romish doctrines and blighting Rationalistic teaching.

For twenty-three years a service full of difficulty but attended with untold blessing has been carried on by the Christian Colportage Association, 37, Farringdon-street, London, E.C., of which Mr. H. D. Brown is secretary. At the close of last year this society had a staff of 123 colporteurs; and during the period of its useful existence no less than fourteen and a half millions of Bibles, Testaments, books, and magazines have been sold. Besides these more than ten millions of Gospel tracts have been freely distributed.

The peculiar value of the work lies not only in its effectiveness as a means of counteracting evil, but still more in its use as a most powerful agency for carrying the Gospel message from house to house by the printed page and the living voice of a servant of the Lord Jesus Christ. A few incidents taken from the colporteur's journals may serve to illustrate the extent, variety, and blessed results of the work:—

"To-day, when I called at a house, a servant girl told me, her face beaming with joy, about the conversion of her father, an old man who has been ill with consumption for two years, always greatly opposed to the Gospel. 'I have talked to him and prayed for him,' she said, 'and I do thank God that some texts I bought and hung up in his room have been used in bringing the poor wanderer home to God, and he is now truly converted. He seems to be dying, but is rejoicing in Jesus as his Saviour."

By some it is thought that colportage is only useful in country places remote from the means of obtaining books. At the house of a Christian lady in the West-end of London a colporteur found a kitchenmaid who did not possess a Bible, and induced her to buy one. The lady afterwards saw him and said that her servants could purchase any good books required at the shop of a Christian bookseller near. He told her about his sale to the maid. "What!" she exclaimed, "do you mean to say that a servant in my house was without a Bible?" Finding it was true she became much interested in the colporteur's work, purchased a number of his books, and said he would always be welcome.

"I have just heard," says another, "an interesting account of the conversion of a man who came to my market-stall some time ago with his little girl. She asked her father to buy her one of our *Bible Stories*. For a time he refused, he did not wish her to have anything of the kind. However, the little girl would have no other book, and at last the father bought it. When they got home she begged him to read it to her. The father believed neither in God nor in his Word, but had to read this book to please his child. After he had read a little, he began to wonder whether the book were true. Strange to say, to test it he compared it with the Book he had despised; and as he read the latter God's Spirit dealt with him until he cried for mercy and yielded himself to the Saviour."

Barracks have been regularly visited by the colporteur in one district, while another occasionally looks in and is welcomed at a large racing stable where a number of lads are in training as jockeys. One book sold on the sands at Scarborough was the means, under God, of the conversion of an old man past seventy years of age. A girl who came to the door showed the colporteur a memorial card relating to her brother's death. She had bought two cards with texts upon them and sent them to her mother, who put them on the wall of the sick lad's room. God used them to his conversion, and he died with the name of Jesus on his lips.

Colporteurs' visits are not invariably successful. The work is arduous and difficult, and not infrequently the visitor is received with angry abuse, while sometimes tracts offered are torn and thrown away. Still, as a rule, he wins his way, and, with patience, prayer, and tact, overcomes hardest obstacles, with blessed results.

In Southern Morocco.

By BUDGETT MEAKIN.

MANY supporters of Christian missions are unaware either of the need of workers in this portion of North Africa, or of the existence here of a most worthy agency called "The Southern Morocco Mission." In addition to the North Africa Mission with its thirty-six workers in North Morocco, there are also this mission here with a score of agents, the Central Morocco Mission at Rabat, the Alliance Mission of New York at Mequinez and El Kasar, the London Jews Society at Mogador, and the Bible Society with colporteurs itinerating where they can. One important feature common to all but the first-named Jewish Mission, is that they are undenominational, and that in none are the workers questioned as to their sect, so long as all are strictly evangelical. The Mildmay Mission to the Jews has now abandoned its work in Morocco, just as its workers were getting in touch with the language and people and ready to move up country, where *practically nothing* is being done for the Jews. All workers here hope that the decision may be reversed, and the agents retained.

Southern Morocco may be said to extend to the river Oom R'beeâ, and, except on its northern plains, its inhabitants are mainly Slooh Berbers, to whom Arabic is still a foreign language. These occupy the whole of the Atlas and adjacent mountain ranges, the province of Sousse, and the districts bordering upon the Sáhara. In the common belief that their ancestors were of the Christian faith till Moslem missionaries came among them, backed by fire and sword, supplies the Gospel messenger with a powerful lever in dealing with them, especially as they still retain a large share of independence, and have always shown a

DEGREE OF GRIT AND CHARACTER

unknown to the plainsman. Thus there has always been more hope for work among them than among the Arabs and townsmen, but as yet they have hardly been touched, and only one or two have attempted even to learn their language.

Ten years ago a foreign sphere was being sought by Mr. John Anderson, of Ardrossan, for a number of young men and women trained to Gospel work in the Ayrshire and neighbouring county Evangelistic Unions, of which he was the leader, when a letter of mine to his organ, *The Reaper*, called his attention to the needs of Morocco. A breakdown in health demanding a change and rest, he came out to Tangier in 1888, and when Mr. E. F. Baldwin left the North Africa Mission to commence work in the untouched south, Mr. Anderson laid the matter before his friends, a party of whom were soon on their way to Mogador. The "Matthew x. lines" advocated by Mr. Baldwin not appealing to most of his fellow-workers, when he left for the East the work was reorganised as the Southern Morocco Mission.

For some time it continued to grow and spread, but since Mr. Anderson's call to direct the Bible Training Institute in Glasgow—a post for which he is pre-eminently fitted—it has been impossible for him to give it the attention it deserves. So for the last few years the extent of its operations has remained all but stationary, those engaged in the work, however, gaining invaluable experience for future extension under the able local direction of Mr. Cuthbert Nairn, who has made Marrákesh his headquarters. Two years ago Mr. Anderson's secretary, Mr. Hugh Paton, came out to Morocco for a period of practical acquaintance with the work, with a view to returning this autumn to take up the secretaryship at home, and to keep its claims before the Christian public. This, it is hoped, will bring about a forward and regular movement. The office of the Mission is the Bible Training Institute in Glasgow.

The stations already occupied are Marrákesh—the southern capital—and the ports of Mazagan and Saffi, in all of which medical work is carried on; and Mogador, Azammoor, on the Oom R'beeâ, Demnat, in the mountains above Marrákesh, and Tarudant in Sousse, are all needing workers, while several more are required for itinerating. In Marrákesh, where I write, the need is especially felt for a women's hospital, a small house being already in use for men. No centre like this exists on the coast, since from it may be reached the people of all the closed regions to south and east, for Europeans are not allowed in the mountains. And to none is Morocco so open as to medical women, for whom there is room for a dozen at once. Not only are the houses in the cities open to them, but they may often pass and be welcome in country districts

WHERE MEN COULD NOT GO.

A striking instance of this was the visit to Sousse last year of two of the North Africa Mission ladies, the only foreign women known to have been there, where men are forbidden.

For the proposed women's hospital in Marrákesh some funds are already in hand, though not yet enough; but if the scheme can take effect and a house be hired by this autumn, an English medical man has promised a winter's work there at his own expense, and to contribute to the support of some of the beds. The chief need of the moment is a qualified nurse to take charge as matron, and anyone interested in the scheme should communicate with Miss Perston Taylor, Marrákesh, viâ Mazagan, Morocco. Educational work is not at present possible, and in these lands public preaching is out of the question; but for personal dealing and Christian influence medicine and loving care for the sick open wide doors, whether in town or country.

The Famine in India.

IN our last issue, through an error, it was stated that the committee of Christian Succour to India had sent £11,000 to Bombay. Correcting this, Lord Radstock writes: "It is £1100 (eleven hundred pounds) that we have sent to our Bombay committee. Altogether, we have only been able to send over £7000. But that has been a life-saving of thousands. Many thanks for all your kindness in this and other matters."

Mrs. J. G. Potter, of the Baptist Mission, Agra, India, writes to us:—"The famine-stricken people—women especially—are sadly in need of clothing as well as food. Their requirements in this way are few, but, for two years and more, many hundreds of those round us can have had no money to expend on anything but their scant supply of food, hence the worse than tattered condition of their garments. It would give great pleasure to see several hundreds supplied with both skirt and chaddah (covering for the head and shoulders), but the latter is not a necessity—most of them are possessed of a rag that serves that purpose—and gifts cannot be bestowed lavishly during famine time.

"We have had some money sent us specially for *clothing*, but that is used up. With it over 250 skirts were made under my superintendence. This sewing provided eight days' food for ten hungry women, to whom I paid 5 pice (1½d.) a day for doing the work. These women, whom otherwise we should not and could not have helped, were chosen out of the scores of starving ones who crowded daily to our doors.

"Since providing clothing is a recognised form of relief work, and hungry women can earn their bread by making up the same, it seems to us far better to use material made by famine people than to purchase English-made stuffs. Unless money be sent specially for the purpose of providing clothing, we scarcely feel justified, much as clothing is needed, in spending money on such when so many are in need of food. Donations for this purpose may be sent direct to me or to Mr. W. Potter, 16, South-grove, Peckham, London, S.E."

Pastor Fliedner's great work in Madrid is meeting with opposition. Roman Catholic dignitaries have remonstrated with the Government of Spain, for they view the proposed Protestant college as an outrage upon the established religion. An ecclesiastical newspaper says:—"When Catholic Spain, that is to say the Spanish people, generously opens its veins in order to give all its blood, and opens its coffers to give its last coins upon the altars of patriotism, it ought not to be permitted that its religion should be struck in the face. An insult which will bring new conflicts to a nation already compromised with such serious and difficult enterprises, is an anti-patriotic task for which suitable anathemas cannot be found in history." Another organ of opinion in Spain says:—"It would be a crime of high treason such as can scarcely be conceived to propagate doctrines contrary to the religion of the State, to offend the Catholic sentiment of almost all Spaniards, to make public manifestations tending to augment the Protestant influence, and to introduce with religious division the torch of discord." These quotations indicate the importance of Pastor Fliedner's work.

French Priests in Revolt.

THE Evangelical movement among French priests is becoming disquieting to the dignitaries of the Church, and more and more encouraging to Professor Bertrand and the friends of the Mission to Converted Priests. In a recent letter, the Professor informs us that a priest had written him: "In a meeting lately a colleague called you a very dangerous heretic, and described your work as an anarchist bomb. So thoroughly am I convinced to the contrary, that I intend, as soon as possible, to leave my pagan church in order to follow Christ. My bishop knows that I preach the Gospel like a Protestant pastor, but he refuses to take notice of it, saying that so long as I wear the cassock I am not so dangerous as I should be if I were to throw it into the ditch—as I mean to do soon."

The action of Abbés Bourrier, Joye, Bonhomme, Corneloup, and other able men who have lately left the Roman Church, in face of threats and in spite of tempting allurements, has been much canvassed in the Press, especially in *L'Eclair*, one of the best-known political papers of the cheaper class. According to this paper, the spirit of revolt is spreading in the ranks of the younger clergy in favour of what is rightly called "a more simple and evangelical Christianity." There is a growing disposition to try to the utmost to use the Romish churches for evangelical purposes. Abbé Philippot, of Plomion (Aisne), having for some time done this, has at length been called upon by his bishop to retract his teachings. This he at once declined to do, and received sentence of excommunication. Writing since to a friend, the brave man says:—"At the present moment, being outside every church, I feel myself

MORE CATHOLIC THAN EVER—

more than ever in communion with all souls that are living the life of the Gospel, under the direction of the Holy Spirit."

In the course of a published profession of faith, the Abbé says: "When the martyrs of the early centuries were interrogated before the judges on their faith, they answered, 'I am a Christian.' Following their example, I make profession of my faith in this one statement, 'I am a Christian.' I am a Christian because I am united to Jesus Christ by faith, and in Him and by Him I have pardon of my sins, and immediate communion with my heavenly Father. I am a Christian because the teachings of Jesus Christ are the law of my understanding; because the morality of Jesus Christ is the ideal of my life; because I know of no religion so perfect as that of Jesus Christ. I put the Gospel of Jesus Christ above every human word, and I judge of everything by the Gospel. In religious matters, human doctrines and institutions are praiseworthy if they are inspired by the spirit of the Gospel; they are bad if they go against the Gospel."

The Abbé writes thoughtfully on many points of teaching, controversial and otherwise, and in view of his words, following so rapidly upon similar manifestoes by other converts, it is not surprising that *L'Eclair* should speak plainly of "this Evangelical revival of the Christian conscience," by which the Romish bishops are actually "baffled." In many cases the bishops have hesitated to issue ecclesiastical thunderbolts, but Abbé Philippot has not thus escaped. Will our readers pray for him, and take a renewed interest in the work which M. Bertrand carries on among enlightened and converted priests? M. Bertrand's address is, 86, Boulevard Bineau, Neuilly, Seine, France.

Bible Flower Mission. — Grateful to the senses of many among London's sick and poor are the floral gifts borne by loving hands from this Mission into scenes of misery and suffering. The sight of bright flowers opens hearts for the reception of the accompanying cards with healing and peaceful words of divine truth. Removal has been made to a higher floor in the building, 110, Cannon-street, E.C., where the work which has been in operation for more than twenty years continues under the direction of the Hon. Sec., Mrs. Turton. We fear that, financially, the Mission has suffered somewhat of late through the demands of this Jubilee year. One of the hospital visitors found a poor woman very ill, to whom was read Eph. ii. 13. She said, "Do you think I am dying? I am not sure that I am ready. Please read the verse again." Prayer was made with her, and she declared, "I can now trust myself to Christ."

[837]

Herman Warszawiak.

WITH the greatest regret we record the following. We have had communications from America for some months past, which more than prepared us for this result, but we have abstained from giving publicity to them until the inquiry was concluded. Our information agrees with the report of the *New York Tribune*, from which we quote:—

At the morning service in the Fifth Avenue Presbyterian Church, on Sunday, June 20, Herman Warszawiak, the Christian Hebrew who has been seeking admission into the ministry of the Presbyterian Church, was publicly denounced as guilty on charges of gambling, and was suspended from the communion of the church. He had, as stated, applied for admission into the Presbyterian ministry; this led to an investigation into his character, and serious charges were brought against him.

The session of the Fifth Avenue Presbyterian Church, at the request of the Presbytery, began an inquiry into the charges, and examined the evidence very carefully. After a long investigation the result was made public. Dr. Hall, pastor of the church, was chairman of the session, and Silas B. Brownell, secretary. Anthony Comstock and others testified before the session, and their investigation resulted in finding Warszawiak guilty on all the counts except one.

The charges specified that while Warszawiak was a member of the church, and was engaged in missionary work among the Jews, and receiving aid from the public, he engaged in the practice of gambling and frequented public gambling resorts. It was known that the decision of the session would be announced on June 20, and a large congregation was present. Dr. John Hall was called away to New Jersey on account of the illness of a grandchild. Dr. Pritchard, of Alexander Chapel, took his place..

Just before the sermon was to be given, Silas B. Brownell, secretary of the session, rose and read the finding of that body as follows:—

"The session having deliberately considered the testimony in the case of Herman Warszawiak, a member of this church, charged by the Presbyterian Church in the United States of America with immoral conduct, as set out in two charges, supported by sundry specifications, and having listened to the testimony, arguments, and explanations which have been offered, as well by the accused as by the Committee of Prosecution, does judge and decide that the charges have been proved, and that the said Herman Warszawiak is guilty of the immoral conduct charged upon him.

"And the session does further judge and determine that the said Herman Warszawiak ought to be and he hereby is suspended from the communion of the Fifth Avenue Presbyterian Church."

Convention at Coonoor.

MR. D. R. LOGAN, of the Ceylon and India General Mission, Coonoor, Nilgiris, South India, writes:—

"Our Second Annual Convention for the Deepening of Spiritual Life has come and gone, and our hearts are full of praise to God for the blessings bestowed. Thrice daily for the three days of the Convention an eager audience gathered to hear of 'The Double Inheritance: What Christ has in us, or rather seeks to have in us: What we have in Him: and how this realised will lead to a life of satisfaction and fruitfulness.'

"Comparisons on such occasions are, as a rule, not wise, but the feature of the gatherings was the Bible-readings in the afternoon on 'The Life of Fellowship with God.' The common missionary sin of letting work crowd out the needful communion with God was incisively dealt with, and the conviction wrought in the hearts of many was deep, and we believe resulted in definite confession and holy resolve to end that rule of things. As the provision for a life of fellowship was also plainly put no doubt that resolve will be displayed in action through the grace of the Spirit received.

"Quite a number of American and Canadian missionaries were present. As last year, we closed with a missionary meeting, at which stirring accounts of the difficulties and triumphs of work in the presidency were given. Oh, for a deeper enthusiasm at home in the evangelisation of India's millions, and for a more practical consecration on the part of all who are already interested in that Divine enterprise

Letters to the Editor.

GOVERNESSES IN FRANCE.

SIR,—Will you allow me space in your columns to make public a much-needed warning? It is not generally known in England that young governesses, teachers, and female servants who take posts in France can according to the law of the country be dismissed at any moment for no fault at all. Although they are entitled under these circumstances to eight days' salary, it is often stopped by their employers in repayment of their fare out, leaving them penniless.

From facts which have come before us we fear it is no unusual thing for girls to pay a heavy fee to an agency, and to go abroad to posts, believing that they are sure to stay for a month, and are sure of a month's salary in any case to pay their way back to England. Instead of this, in a few days they may be told that they "don't suit," and are literally turned into the street without friends.

Some cases of this kind have found their way to our Girls' Friendly Society Lodge in Paris (where respectable English girls of all creeds are welcomed as well as our own members), and we find by inquiry at our embassy that girls thus instantly dismissed can claim no legal redress at all in France. Girls cannot be too cautious in going to engagements abroad: they or their friends should make careful inquiries before starting; this can always be done through the consuls and embassies, and they should, when possible, take an introduction to the English chaplain.

We, in our office, undertake inquiries for our own members, and are quite willing to do so for any other girls on payment of a small fee to cover postages.—I remain, yours faithfully,

ELLEN E. BRADSHAW,
Head of Registry Department in Northern and Central Europe.

10, *Holbein-place, S.W.*

"IS VIVISECTION JUSTIFIABLE?"

SIR,—Does not your correspondent, "M. B.," beg the question at issue when he assumes that hypodermic injections possess diagnostic value capable of "an absolute settling of knotty and urgent points"? As most of such pretended diagnostics have been already abandoned, it is difficult to know to which he alludes.

I submit that, apart from the question of cruelty, the annals of medicine may be searched in vain for really useful discoveries due only to experiments on animals, whilst we now have an object-lesson in India, where profound irritation (falsely ascribed to religion and sanitation) has been at last caused by the long-continued outrages of officials, whose inspiration appears to be derived from the "science, falsely so-called," of a clique of over-confident bacteriologists. That they have received a check (culpable as have been the means employed) will at least prevent the reimportation of their noxious prophylactics amongst our unoffending fellow-citizens.—I am, sir, your obedient servant,

EDWD. HAUGHTON, M.D.

Upper Norwood, S.E.

[Another correspondent quotes Prov. xii. 10, and Psa. xviii. 25, and maintains that vivisection contravenes the teaching of Christ as to patience, self-denial, and gentleness. A third, while pointing out that the question raised by "M.B." is not mentioned in Holy Writ, refers to the Mosaic injunctions, Ex. xxiii. 19; Deut. xxii. 6, 7, xxv. 4 (with 1 Cor. ix. 9), as implying that it is not God's design that the lower animals should be tortured, even for the benefit of mankind. Moreover, on the scientific aspect of the subject, we are reminded of the weighty conclusions regarding vivisection reached by Dr. Lawson Tait, an unimpeachable authority, and formerly an advocate of that which now he condemns, as quoted from his works in *The Animals' Friend* for August, 1896: "That it has proved useless and misleading, and that in the interests of true science its employment should be stopped, so that the energy and skill of scientific investigatros should be directed into better and safer channels. I hail with satisfaction the rousing which is evident in the public mind upon this question, and I feel confident that before long the alteration of opinion which I have had to confess in my own case, will spread widely amongst the members of my useful profession."—ED.]

Perth Conference.—This gathering will be held Sept. 13 to 16. The general subject will be "The Christian's Relation to the World: how he is to come out from it and be separated, and yet live in it and for it" (John xvii. 15-18, 21.) The secretary is Rev. Dr. Bannerman, Free Church Manse. St. Leonards, Perth.

International S.S. Lessons.

July 18.

PAUL AT THESSALONICA AND BEREA.—Acts xvii. 1-12.

GOLDEN TEXT.—"They received the word with all readiness of mind, and searched the Scriptures daily."—Acts xvii. 11.

THERE was no synagogue in Amphipolis or Apollonia, so the Apostles made straight for Thessalonica, the capital of Macedonia. They left Luke at Philippi (hence the third person is used in the narrative). Note:—

I. *Paul's Heroism.*—With wounds still sore from the scourging at Philippi they yet start at once on a hundred miles journey. What physical agony they must have suffered! The Jews dogged their footsteps wherever they went, yet, faithful to his people, Paul always went first to the synagogue (1-10). He met with punishments and disappointments enough to damp the ardour of the strongest, yet surmounted them all. More grace is needed to live the martyr's life like this than to die the martyr's death. It is Christlike to do good to our enemies. We should pray and labour for the conversion of those who hate us. We must look to Christ for the example and the strength to do this.

II. *Paul's teaching at Thessalonica.*—During the week he was working night and day for his own living (1 Thess. ii. 10), but on three successive Sabbaths he spoke in the synagogue. There is no better place to spend the Sabbath than in God's House. He reasoned from the Old Testament, by making clear obscure passages (opening, 3) that the Messiah of Scripture should suffer, be crucified, and rise from the dead (Isa. liii.). This is the point which the Jews would not admit. Their Messiah was to be wealthy, wise, and powerful in a material sense; a crucified Messiah was not the one they expected or would acknowledge. Paul compared the description in the Old Testament with the life and character of Jesus, and showed that they were identical (3). Many Jews, Greeks (who were often found in the synagogue for the reason stated below), and some of the chief women were converted. Among the most devoted followers of Christ when he was on the earth, women are still the most numerous, sacrificing and faithful in the Christian Church. It is no mark of weakness or degeneracy that more women than men are found in our sanctuaries today; it is but a repetition of Apostolic experience.

III. *More Persecution.*—The Jews were jealous of the success which attended the Gospel of Jesus, so they hired the rabble to harass the Apostles and attack the house of Jason, with whom the Apostle lodged. Foiled in their purpose (for, having received timely warning, they were concealed), the mob leaders carried Jason and others before the magistrates. Charges made (6-7): The first showed that the fame of the Apostles had preceded them, and that they were doing the work which Christ foretold (Matt. x. 34). The second is an attempt to make hospitality a crime. The third, if treason were meant, the accusers were much more guilty than the accused, for their Messiah was to dethrone all Cæsars and kings. The magistrates, although troubled, were wiser than those at Philippi, only making Jason give security that he would keep the peace.

IV. *Berean Disciples.*—Paul and Silas departed in the night—not that they had any fear for themselves, but to remain even a day would compromise Jason and the brethren—to Berea, a small secluded town sixty miles further south. Arriving there, the apostles go at once into the lions' den, but the mouths of the lions are stopped. God had prepared the hearts of the people to receive them. The Bereans were not prejudiced (16), for they searched the Scriptures. No man can do that faithfully without finding Christ. The reason why so many do not find Him there is because they are always looking for something else—mostly faults. "They are they which testify of Me." Christ is the Alpha and Omega of the Old Testament and of the New.

If the disciple comes with an open, diligent mind (11), the result is certain. "*Therefore* many believed." More Greeks were converted than Jews, because the latter had a religion in which they profoundly believed, while the Greeks had proved the falsity of their gods. They were without a real religion. No rest for the soul. Hence, when Paul preached, they gladly accepted Christianity, which brought so much light and comfort both for this life and that which is to come. It is ever so. They who feel their need of Christ get most of his grace. He came to save sinners. He will help in every time of need. The proud, self-confident know little of Him, but those who have heard Him speak in the "valley of the shadow" know the comfort of his rod and staff.

Y.W.C.A. Thanksgiving.

NOT the least significant of the numerous Jubilee celebrations recently witnessed was the great thanksgiving gathering in the Royal Albert Hall last Thursday evening. For an hour and a half preceding the time fixed to open the meeting, the enormous audience were gradually growing in numbers; and half this interval was pleasantly filled with some grand singing by a choir composed of a thousand members of the Association, conducted by Mr. Livesey Carrott.

Upon Lord Kinnaird (President of the British National Y.W.C.A.) taking the chair, the whole assembly rose to the strains of "God save the Queen." Then Archdeacon Sinclair led in the Thanksgiving Prayer, which concluded with a petition that God may enable Her Majesty, through the years that remain still further to consolidate the peace of the world and the unity of the Empire, also to extend the blessed bounds of the Redeemer's Kingdom. The General Thanksgiving followed, in which all joined audibly, beseeching God that his people may show forth his praise not only with the lip but in the life.

A long procession, directed by Dr. Barnardo, and composed of members representing various departments of the Association's operations, crossed the arena to the triumphal strains of the organ, and presented reports to the Marchioness of Ailsa, Lady Kinnaird, Lady Henry Somerset, and others upon the platform. Among the banners carried by this long array of maidens, bearing also garlands, wreaths, and flags, were those of "Foreigners in London," "The Flower Mission," "Foreign Missions," India, Japan, China (with girls in native dress), and others too numerous to mention. Frequent bursts of applause marked the glad emotions of the spectators at this pleasing sight.

A loyal address to Her Majesty was read by the Chairman, and this the Queen has graciously consented to receive at the hands of H.R.H. Princess Christian, patroness of the Windsor Branch. The choir followed in a hymn expressly written for this occasion by Miss Lucy A. Bennett, having the refrain—

In the great thanksgiving,
We would bear a part;
Voice we now the praises
Of the nation's heart.

Then Canon Fleming gave an eloquent recital of an ode specially composed for this celebration by by Rev. Canon Rawnsley:

O Queen, in the pause of the triumph and gladness of heart,
While the sons in all lands that proclaim thee have honoured thy name,
Shall the daughters of Britain be silent and not bear a part,
To tell forth thy fame?

The ode is published in "Sketches of the Y.W.C.A.," a well-illustrated and tasteful shilling booklet obtainable at headquarters.

Through the medium of a resolution the great gathering expressed its desire to "magnify the Lord in deep thanksgiving for his grace and goodness shown to our country in the long reign of our gracious Queen, and for her lifelong example in every relation." Moved by the Chairman, this found a fervent seconder in the Dean of Norwich, who declared that the Queen's exemplary and loving character is the nation's greatest treasure. In sharing the blessings which God has bestowed upon our sovereign, it is our duty and privilege to disseminate them far and wide from the inexhaustible resources of the ascended Christ.

Another special hymn, "Victoria the Great," (words by Rev. E. C. Ince, music by Mr. Livesey Carrott), was sung by the choir; and a collection was taken towards completing the purchase fund of the national headquarters, 26, George-street, Hanover-square, London, W. A sum of £16,000 has been contributed towards this object, but £4000 is still needed.

The fruits of this unique reign in raising the status of womanhood was another note of thanksgiving to Him who is higher than the highest, voiced by Rev. Dr. A. T. Pierson. Would, said he, that the most illustrious woman of modern history might be present to witness such magnificent evidences as this bloodless Christian arena affords of the triumph of her own sex, reserved for these later years of her superb reign, in women who are devoting their lives to the service of Christ and of humanity. God be praised that the warm and loving heart and the sympathetic touch of womankind have been introduced with such glorious effect into work for Him. Lord Overtoun added some warmly appreciative utterances concerning woman's ministry and the desirability of its extension through individual effort and influence on the part of Association members.

The final note of glory to God was indicated by Mr. James Stokes, and it recognised the birth and advance of the Y.W.C.A. during this reign; so that founded in prayer by a group of eight women, it now numbers hundreds of thousands, and stretches out over the Empire, rooting and spreading in India, Canada, and the colonies, as well as at home. The Bishop of Sierra Leone rejoiced that the religion of Jesus Christ cares for women and children. Let our sisters, therefore, first lay hold of Christ's salvation for themselves, and then be earnest in spreading its blessing among all with whom they come in contact.

After the choir had sung "Our Association hymn" — "True-hearted, whole-hearted, faithful and loyal"—a limelight exhibition was given, illustrating the history of the Y.W.C.A. and its work in all parts of Her Majesty's empire. The pictures were ably described by Dr. Harry Guinness, and this brought the long and varied programme of a very memorable occasion to a close, the interest of the enormous audience being well maintained until a very late hour.

The writer of the article on "Johannesburg" in *The Christian* of July 1, is evidently not aware that there is at Johannesburg a Y. W. C. A. Home, the address of which is—Miss Mitchell, 42, Moor-street (between Bru and Jeppe-streets). Though small, this Home is in the hands of a true homemaker. We would not lessen but rather emphasize strongly your correspondent's statement that "at the present moment there is no place in the whole world more unfitting for a single woman than Johannesburg."—Very truly yours,

Annie M. Reynolds.

General Secretary World's Y.W.C.A., 26, George-street, Hanover-square.

The Y.M.C.A.

Mr. E. Davies, of Adelaide, has been appointed to the general secretaryship of the Association at Perth, West Australia, in succession to Mr. J. T. Kevern resigned.

The anniversary festival of the Adelaide Association, news of which is just to hand, was an unprecedented success. A thousand persons attended the tea, and at the subsequent meeting seventeen hundred were present.

The Northampton Association has purchased the Unitarian chapel, schools, and other property in King-street, with a view to adapting the same to its requirements. The premises are suitable and central, and will doubtless enable the forward movement to be well and efficiently sustained.

The Association at St. Helens, Lancashire, has made great advances in all departments since the advent to the secretaryship of Mr. George Holmes, late of the National Council staff. The great requirement at the present moment is a new building, as the old quarters in College-street are ill-adapted to the work.

Four members of the Bombay Association have died of the plague. A particularly encouraging work is now being carried on among soldiers and sailors. With the return of Mr. Henry Conder, president, the former are coming freely to the building, and a combined soldier and sailor meeting is being held on Sunday nights after church.

The quarterly council meeting of the North-Eastern District Union has been held at High Cross House, Benwell, Newcastle, when an "At Home" was kindly given by Councillor and Mrs. H. Crawford Smith to the members and friends of the District Union. There was a large gathering. The results of the Christian Evidence Society's examination showed that at Stockton, Middlesbrough, and West Hartlepool students had been awarded certificates. The council strongly recommended that the examinations be renewed next season.

For the first time the Christian students of France have met in convention with the double purpose of improving themselves spiritually and of considering what should be done to promote Christian influence and action among French University students. About 130 answered the call of the organisers of the convention — the French National Council of Y.M.C.A.'s and the Paris Protestant Students' Association— and came together in the grounds of Les Ombrages, at Versailles, kindly placed at their disposal by Madame Alfred André. The occasion was one of great stimulus and help to all those assembled, and will doubtless bear much fruit in the months to come, both in the Universities and in the various Associations represented.

Irish Notes.

No fewer than 15,000 children were examined last year in Holy Scripture in the Church of Ireland day schools in the united diocese of Down, Connor, and Dromore.

A tent for Gospel services has been presented to the "Irish Evangelical Society and Congregational Home Mission" by Mr. Josiah Goodman, of Clapton It is being used in gathering in the hitherto neglected in various places to hear the message of life.

At a largely-attended missionary conference held last week under the auspices of the Templepatrick Presbytery in Millrow Presbyterian Church, Antrim, a paper was read by Rev. Robt. Wallace on "Why so many children trained in our Sabbath-Schools do not enter into Church Communion." Rev. J. S. Crawford, of Damascus, delivered an address on "Mission Work in Syria," and Rev. W. G. Strahan, of Ahogill, spoke on the "Conspiracy behind the Public-house."

A conference of the Sunday-School Union for the Tullahogue Rural Deanery has been held at Cookstown, Rev. Dr. Jordan presiding, and amongst those present were Lady Lenox-Conyngham and Lady Ella Garnett. An illustrative lesson was given by Rev. T. J. McEndoo, and thoughtful papers were read by Revs. R. S. G. Hamilton and J. M. Young. The conference was the second of the kind that has been held at Cookstown, is likely to become an annual one, and promises to be a great benefit to the members of the Union. It was largely attended.

The French in London.

The thirty-fifth anniversary of the Mission to French-Speaking Foreigners in the Metropolis, held in the beautiful grounds of Grove House, Regent's Park, kindly placed at the disposal of the committee by Mr. and Mrs. Greer, drew between three and four hundred friends and supporters from all French-speaking countries, and many others besides.

The children of the French schools near Fitzroy-square, by their games, their songs, and their French "rondes," proved a great attraction. But the two features which gave the meeting a peculiar interest were, first, the presence of the superintendent of the Mission, Rev. J. Du Pontet-de La Harpe, marvellously restored to health after a long and serious illness; and, second, that of Pasteur F. Coillard, of the Zambesi French Mission. The young will remember to the end of their days how the latter gathered them round him on the grass, and told them in his own impressive way some of his startling adventures in Central Africa.

The report presented gave general satisfaction. The schools, near Fitzroy-square, have had 229 scholars, boys and girls, all foreign (the committee do not admit any others), 468 governesses have applied for situations, and 243 have availed themselves of the Bienvenue Home (North Kensington), exclusively intended for them; 447 young servant girls registered their names at the Société Protestante Française de Placement (Bayswater); 887 English families and schools applied for foreigners, and 71 poor children were sent last summer for a fortnight in the country.

The window gardening society is very popular, and brightens, no doubt, many a humble window round Fitzroy-square. At Christmas time 300 persons, children and parents, were gathered round the traditional tree; 200 copies of the Almanach des Bons Conseils, and 150 copies of the Almanach de la Jeunesse were given away, and twenty-three indigent families were enabled to eat a good meal and warm themselves on Christmas day.

In addition to a pastor and a curate, the French Reformed Evangelical Church in Bayswater, with which this mission is connected, keeps a colporteur who visits regularly about 100 foreign families around the schools, some of them anarchists, and gives away monthly among them, 100 copies of an excellent publication, "L'Appel." As to finance, the receipts for the year amounted to £2,465 9s. 7d., the expenditure leaving a deficit of £51 4s. 9d., in addition to liabilities of £427 3s. 5d. The chairman, and after him Rev Joseph Angus, D.D., Sir George Williams, Rev. J. J. Coxhead, and M. Coillard, addressed the meeting.

Olympia in Brussels.—We are trying to benefit the English girls, who, under Mr. Kiralfy, are taking part in the great show in Brussels. I am endeavouring, through Pastor Kennedy, to have the girls visited by English ladies, who would show them any little kindness in their power, and would, above all, try to win them by sympathetic and Christian help to a life of faith and love. I have offered to send a supply of Testaments and Gospels in French or English, as such may be needed, and should feel grateful for any help to purchase these.

Alfred B. Harding, Director, Theatrical Mission,
Macready House, Covent Garden.

THE BOOK WORLD.

Victoria the Good, Queen and Empress, is a bijou book especially designed for children. A bright little sketch is accompanied by high-class illustrations; contents and exterior alike render this an interesting memento of the present year. (1s. *Gardner, Darton, & Co.*)

Along the Medway. (6d. *R. E. Taylor & Son, 19, Old-street, E.C.*) This is another of the manuals for pedestrians which we owe to Mr. Walker Miles. All who have used his other books will want to get this and traverse the delightful field-paths which are to be found "along the Medway" and by many a picturesque Kentish town and village.

Modern Judaism and Modern Christianity, by Mrs. Baron, is a thoughtful examination of some recent utterances of a Jewish minister. Students of the Jewish question, and those who have been puzzled by "critical" views of the religion of Israel, will do well to read this useful pamphlet. (6d. *Hebrew Christian Testimony to Israel, 23, Boscastle-road, N.W.*)

"**Altogether Lovely,**" by H. D. Brown, is a volume of meditations on Him who is "the chiefest among ten thousand." It deals with the holiness and majesty, beauty and glory of the Son of Man. Here is food for the soul, which the spiritual palate must pronounce very good. Contemplative Christians will prize the book, and read it again and again. (1s. *Marshall Bros.*)

A Man of Plain Speech. By M. E. (2s. 6d. *Headley Brothers.*) A delightful narrative, partly historical, illustrating life among "the people called Quakers" in Scotland in the seventeenth century. Its old-world flavour and the simple modes of life and speech that pertained among the Friends in those days of narrower freedom, give a piquant interest to the pretty story.

Baptismal Regeneration in the Church of Scotland, an open letter to Dr. John Macleod, of Govan, and the Remanent Members of the Scottish Church Society. By Dr. Theophilus. (6d. *Oliphant, Anderson, & Ferrier.*) Reprinted from *The British Weekly*, this letter shows sacramentarian tendencies and teachings to prevail just where some of us would least expect to find them.

Unveiling the Papacy: Revelations of the Great Mystery: Union with Rome: A Solemn Message and Warning from Heaven to Every British Subject. By James L. Wood, author of "The Hidden Hand," "The World's last Crisis," etc. The title-page fully describes this composite pamphlet, which is in large measure a compilation from well-known works, and a collection of facts and statements from recent periodical literature. Taken as a whole, these pages deal with sorrowful apostasy and issues of the utmost gravity. (1s. *Marshall Bros.*)

William and Louisa Anderson. Compiled by Wm. Marwick. (5s. net. *Andrew Elliot, Edinburgh.*) This is a bulky book of some 660 pages, and it is over-loaded, we think, with too many details. But the sympathetic reader will find the memoir, which is largely autobiographical, a very readable one, both from its personal interest, and from the information that it gives of mission effort on the West Coast of Africa and in Jamaica. This worthy couple laboured long and faithfully in the foreign field, and we trust the story of their devoted service will prompt some to consecrate themselves to the same noble cause.

The Evangelist's Bible Digging, and some Treasures he has Found. By Henry Thorne. (1s. *Alfred Holness*). Those acquainted with Mr. Thorne's early expository works will know what to expect from this little volume, which deals in his lucid and reverent style with the Gospel of Matthew, a portion of exceeding interest and importance, and the leading characteristics of which are too little understood. There can be no question about the quality of these nuggets; and it is a real pleasure to be able so heartily to commend the book. Though full of suggestive hints, it is, after all, less critical than it is practical; it appeals, therefore, to the general reader, and not merely to the smaller circle of recognised Bible students.

Mitchell's Mechanical Diagrams. No. 1. (*G. Stoneman.* 3s. 6d.) In connection with his own evangelistic work, this diagram was constructed and used by Rev. John Mitchell, and has been published for the use of Sunday-school teachers, evangelists, and others. The subject is one of great interest and supreme importance, as it represents the Destroying Angel passing over the door protected by the redemption-sign, whilst he enters with unsheathed sword the second door, exactly similar in other respects, but death-doomed, because the conditions of deliverance and safety had not been fulfilled. It is an impressive object-lesson, and one which would not be easily forgotten. The size of the diagram and the clear bold type of the wording makes it suitable for platform use.

Obituary.

REV. WILLIAM SPILLER COX.

Of this devoted young missionary, whose departure we briefly announced last week, *The Church Missionary Intelligencer* for July says:—"Mr. Cox went out for the first time last January to Sierra Leone to meet the pressing need of assistance to the Rev. W. J. Humphrey (Principal of Fourah Bay College) in his duties as secretary of the Mission. Our deepest sympathy goes forth to the bereaved parents and other relatives and friends of our deceased brother."

Mr. Cox showed great promise from childhood. A resolute will, early sanctified, made him a valiant soldier of the cross at Westminster School, and afterwards at Oxford. Ordained in November, 1893, he did good service for two years at Peckham. Notwithstanding that he had thus learned the great needs of city populations at home, he heard and obeyed the call to the foreign mission field. Accepted by the C.M.S. in January, 1896, after a year's special preparation, he started for Sierra Leone. His last words, written from a bed of sickness, were: "He doeth all things well."

REV. DR. GOOLD.

The death is announced of Rev. William Henry Goold, D.D., of the Martyrs' Free Church, Edinburgh, which took place last week. Dr. Goold had been ailing for some time—in fact, for the past three or four years he had been suffering from a painful disease, the result of a chill caught while travelling on the Continent on business for the National Bible Society. But until about a year ago he was able to take part in the work of the congregation.

Born in 1815, Dr. Goold was the only son of Rev. William Goold, then minister of the Reformed Presbyterian congregation in Edinburgh. From the very outset of life, therefore, young Goold was brought up under pious training and noble example. He was sent at an early age to the Edinburgh High School, and both at school and college his career was exceptionally brilliant. After leaving college he proceeded to the study of divinity at the Reformed Presbyterian Hall, then placed at Paisley. Here he was trained by the well-known brothers, Drs. Andrew and William Symington, one of the daughters of the latter afterwards becoming his wife. In 1839 he was licensed, and shortly afterwards called to be the colleague and successor of his father.

From 1840 until the year of his death, Dr. Goold's whole energies were directed towards consolidating and building up the congregation to which he had been called. As a pulpit orator he had few rivals for noble, persuasive eloquence and massive grandeur of thought. About the year 1860 he was appointed eastern secretary to the National Bible Society of Scotland, and for thirty-six years he has been an unwearied labourer in this important field. In 1876 the negotiations for union between the Free and Reformed Presbyterian Churches were brought to a happy consummation, and in 1877 Dr. Goold, in compliment to the Reformed Presbyterian Church, then united with the Free Church, was elected moderator of the latter. Dr. Goold's edition of the works of John Owen, the great Puritan divine, amongst other products of his pen, is a masterpiece of solid learning and critical acumen.

PRINCIPAL BROWN, OF ABERDEEN.

Many will hear with sorrow of the departure of the venerable Dr. David Brown, Principal of the Free Church College, Aberdeen. Although he had attained the ninety-fourth year of his age, Principal Brown, until a comparatively recent date, displayed remarkable activity, but in the month of April last the weight of years began to manifest itself in very marked degree. On Monday of last week the aged divine had are lapse of extreme weakness, which indicated that he felt the end was approaching.

On Saturday morning, Miss Brown, in the course of her tender watchfulness, asked her father whether he did not feel so well, as he had not asked for the newspaper to be read, but had merely inquired who was to preach the next day. The reply was that he had had a good night, but he seemed extremely weak. At midday he repeated in a clear voice lines which he greatly liked—

> And when I'm to die, receive me, I'll cry;
> For Jesus He loved me, I cannot tell why.
> But this I do find, we two are so joined,
> He'll not be in glory, and leave me behind.

He asked to be left quietly to his own thoughts. After about an hour he said to his daughter, "Read me the hymn, 'Happy day, when Jesus washed my sins away.'" This was done, but he wished for none but the two lines, and repeated them,

> Happy day!
> When Jesus washed my sins away.

These were his last words. At 5.40 p.m. he fell asleep, quietly and sweetly without a cloud of care.

Dr. Brown was a native of the city in which the greater part of his long life was spent. He was the son of Provost Alexander Brown, and his mother was a Chalmers. He came of a family which for generations has been a strength and blessing to the north-east of Scotland; and shared with many of them a fine musical taste, a quick sense of literary style, great mental activity, and deep religious feelings. After passing through the usual courses of study at the Grammar School and at Marischal College, he graduated in 1821, and was licensed to preach in 1826. His first sphere of work was in London in the great congregation of Regent-square. Circumstances led him to the Metropolis after the completion of his theological studies, and brought him into contact with Edward Irving, whose assistant he became. For eighteen months he held this appointment, but was unable to work any longer in harmony with one whose views differed so widely from his own. He was then ordained to a charge in Banff, and shortly afterwards married Catherine Dyce, sister of Mr. William Dyce, R.A. In the Disruption movemen. he took a prominent part with the Evangelical party He made frequent contributions to theological literature, his works including commentaries on the Gospels, the Acts, and the Epistle to the Romans. In 1857 he was appointed to the chair of Apologetics in Aberdeen Free Church College, and in 1875 he succeeded to the principalship. He held degrees from Aberdeen University and Princeton College, Jersey, U.S.A. About three years ago he received the Royal Order of St. Sava from the King of Servia for editing his commentary on the Gospels for translation into the Servian tongue.

Among his most interesting writings may be named his "Life of John Duncan," and among his most valuable, his exposition of the Gospels in the well-known Commentary of Jamieson, Faussett, and Brown. He took a zealous part in the revival movement of 1859, and gave earnest support to the work of evangelists, whether visitors from America or of native development. One of his last literary efforts was to write a sketch of the work of grace in Aberdeen under Richard Weaver thirty years ago, for inclusion in the forthcoming memoir of that well-known evangelist.

Personalia.

Miss Annie R. Taylor is on her way to England. She will be accompanied as before by her Tibetan servant Puntso and his wife. Miss Taylor expects to be in England about three months, and to be able to attend the Keswick Conference, and address meetings on behalf of the mission. Her address will be 22, Cromwell-crescent, South Kensington, S.W.

Rev. Dr. T. L. Cuyler has received the distinction of Doctor of Law from his *alma mater*, Princeton University. The degree was conferred upon him and ex-President Cleveland at the same time. The event has been the fitting occasion of kind and gracious things being said of the good and venerable man, whom many institutions of learning have now delighted to honour.

Mr. F. Dixon-Jones was united in marriage to Miss Julia F. Stone, on June 26, at Dartford, Kent. Prayer is asked that through this union great blessing may result in the Lord's work in Spain. Mr. Jones has been a worker in Barcelona for some years, chiefly among lads and young men, and souls have been saved through the various classes and meetings held amongst them, as well as by individual work. Miss Stone's work has been partly in Grosvenor House Young Women's Institute, Greenwich, partly in holding missions in the English villages, and partly in missionary work in Spain. The Lord has given more than thirty faithful co-workers, by whose means the present work is being carried on both at home and in Spain. Their future address will be: Pasage de la Concepcion 10, Pasco de Gracia, Barcelona, Spain.

Zenana B. and M. Mission.—Those who would *see* something of what is accomplished by the Zenana Bible and Medical Mission, cannot do better than send for "Pictures of Our Work," which will be gladly forwarded from the offices, 2, Adelphi-terrace, W.C. These excellent illustrations, produced from photographs, tell their own story in a way which altogether eclipses the medium of mere words, and cannot be looked upon by any Christian eye without evoking sympathy. During the last three years the mission has largely increased its village work. Women in the villages are more easily reached with the Gospel than those in the towns; and a number of candidates who have offered for this important field are ready to go out when funds are available. One picture represents a scene near Lucknow, in which district the distress, caused by the famine, has been so acute, that Miss Wahl's whole time has been devoted to relieving the famine-stricken population.

AMONG THE CHURCHES.

Church of England.

REV. H. NEVILE SHERBROOKE has resigned the living of Clifton, in consequence of weak health.

The Bishop of London presided recently at the fortieth annual general meeting of the London Diocesan Home Mission. The report showed that twenty-six mission clergy were now working in connection with the Mission in twenty-four districts in various parts of the diocese.

The Bishop of Perth appeals for help for the Church in Western Australia. The diocese of Perth has an area of about one million square miles, with a population of 160,000. With such a population it is impossible for the Church to be self-supporting, especially as there are no leisured classes.

The Archbishop of Dublin presided at luncheon in the Convocation Hall of the Church House last Friday, when the Church's duty to and work among the outcast was considered. The Church Army system of dealing with the outcast, by which over fifty-two per cent. receive a fresh start in life, was briefly explained.

The Bishop of London has appointed Rev. J. E. Watts Ditchfield, curate of St. Peter's, Highgate, to the vicarage of St. James-the-Less, Bethnal Green, vacant by the resignation of Rev. C. Moon. Mr. Ditchfield has been for over five years curate of St. Peter's, Highgate, where he has largely helped to build up a very fine afternoon service for men.

A choral festival which has just been held at Wells Cathedral included a "choral Eucharist," when the whole of Merbecke's Mass was used, including the *Benedictus* and *Agnus Dei*, while after the consecration the *O Salutaris Hostia* was sung. The Protestants of Somersetshire should take note of these Romanising tendencies, and not fail to let Bishop Kennion know what they think about them.—*The Rock.*

The presence in England of the many colonial and missionary prelates for the Lambeth Conference has suggested a new series of Simultaneous Meetings very much upon the pattern of those of the C.M.S. The proposal comes from the Boards of Missions, who have chosen the first complete week in October (usually given over to the Church Congress) as the best date. There will be no endeavour to push the claims of specific societies; the one object will be to bring home to the conscience of the Church her duty towards the unevangelised world.

Congregational.

A tablet is to be erected in Eccleston-square Church to the memory of the late Dr. Hiles Hitchens.

Rev. W. T. Fernie, of Maitland, has been appointed minister of Courtenay Church, Wellington, New Zealand.

Rev. A. D. Philps, who has concluded a thirty-three years' pastorate at Coggeshall, is proceeding to Paris in connection with the McAll Mission.

Mr. W. E. Hawkins, of Strathfield, Sydney, in conjunction with Rev. James Buchan, has been appointed secretary of the Union for New South Wales.

A representative conference of ministers and members, convened by the West Midland Federation, has been held at Spencer-street Chapel, Leamington, to discuss a paper on "The Modern Dearth of Conversions."

At a meeting of the Colonial Missionary Society it was proposed to render special help to the churches of Napier, Newtown, and St. Clair (New Zealand), and to send out a deputation to visit the Australian colonies.

The committee of the Irish Evangelical Society and Congregational Home Mission has completed a plan for district councils (northern, middle, and southern) for more effective work in Ireland. All Congregational Churches in Ireland will assist in working the plan.

The executive committee of the Notts Congregational Union at their last meeting unanimously passed a resolution expressing their very high regard for Rev. J. Calvert, pastor of Addison-street Church, Nottingham, and earnestly hoped that he might be restored to health.

Rev. J. W. Atkinson's golden jubilee and also twenty-eighth anniversary of settlement as pastor were celebrated at Latimer Chapel, East London, on Sunday last, amid tokens of continued prosperity. Rev. A. Jeffrey preached in the morning, and Mr. Atkinson in the evening, to large and interested congregations.

At a meeting of the London Missionary Society, a sympathetic welcome has been accorded to Rev. D. D. Green, just returned from Madagascar after only three years' service, on account of the total breaking up of Christian work in the Antsihanaka district following on the French invasion. Mr. Green, who had been in danger from illness and from marauding bands, stated that the work in Antsihanaka had been entirely destroyed, there being nothing left to mark the former work in that province.

Rev. James Ervine having resigned the pastorate of the Congregational Church, Kingstown, a farewell meeting was held, presided over by Sir Robert W. Jackson, Bart., C.B., on Wednesday evening, at which he and Mrs. Ervine were presented with tokens of love and esteem. On the following evening, at a meeting in the hall of the Y.M.C.A., at which all denominations were represented, Mr. Ervine was presented with another illuminated address. Mr. Ervine's future address will be Newcastle, county Down.

Calls.—Rev. J. R. Hughes, Abergele, to Soar and Jerusalem, near Mold; Rev. Herbert G. Brown, of New College, to East Ham; Rev. J. D. Williams, Flint, to Penry Memorial, Chester; Mr. D. T. Thomas, of Hadleigh, to Clare Church.

Resignation.—Mr. Fred. Robinson, of Lidget Green.

Baptist.

Rev. J. Thomas, of Liverpool, has declined the call to St. Andrew's, Cambridge.

At Bow Church, Bow-road, forty-nine new members have been added during the past year.

College-street Church, Northampton, will celebrate in October its bicentenary. The church is to be repaired.

The completion of twenty-one years' pastorate by Rev. R. Bastable has been lately celebrated at Loughwood Church.

Miss Jessie Beckingsale, science mistress in the Girls' High School in Gateshead, has been accepted by the Zenana Society for the mission field.

Rev. M. Lister Gaunt, of Helston, Cornwall, has accepted the pastorate of the church at Sandown, Isle of Wight, and will commence his ministry on July 11.

Rev. H. and Mrs. White, of Yukusu station, Upper Congo, are now, under medical orders, on their way to England, accompanied by Rev. J. R. M. Stephens.

At the last annual meeting of the committee of the North Wales Baptist College, a resolution was passed in favour of amalgamating the three existing Welsh colleges, but the final settlement of the question is to be left for the decision of the various churches throughout the Principality.

Rev. W. C. Minifie's recognition services were held on Wednesday last week at Sion Baptist Chapel, Bradford. A sermon was preached by Rev. C. Spurgeon, of London, and a public meeting was presided over by Alderman Nicholson, of Wakefield, and addressed by Revs. J. H. Hollowell (Rochdale), T. G. Tarn (Harrogate), and Wm. C. Minifie.

Rev. Daniel Jones, of Agra (Baptist Missionary Society), reports that about 2000 famine sufferers are receiving help in his district from missionaries. Gratuitous relief is given, but where men and women are able and willing to work, employment is provided, such as spinning, weaving, grinding corn, and digging. Rev. Gogon Ghunder Dutt, writes that "The famine grows more and more fearful month by month; some of the villages in the Kally Gunge district have become totally depopulated."

A recognition service in connection with the settlement of Rev. Alfred A. Savage as rector of the Salters' Hall Baptist Church, Baxter-road, Islington, N., was held on Wednesday last week, and proved to be a most successful and encouraging meeting. The public meeting was presided over by Rev. W. Hardy Harwood, president of the Islington Free Church Council, and addresses were subsequently given by the pastor, Revs. J. H. Shakespeare, M.A. (Norwich), Alfred Bax, of Reading (the former pastor), G. P. McKay, and others.

The tenth anniversary of Cann Hall Church, Leytonstone, was celebrated last week, simultaneously with the first anniversary of the settlement of Pastor H. F. Gower. Progress was reported in every department. Ninety-nine new members had been received, most of them on profession of faith, and all the agencies of the church have made progress and been consolidated. At the public meeting on Thursday, addresses were delivered by Revs. J. E. Bennett (Hackney), J. Felmingham (Wandsworth), and the pastor, whose work, thorough and aggressive, continues to yield fruit among young and old.

On Tuesday, last week, the quarterly meetings of the London Baptist Association were held at East Hill Chapel, Wandsworth. At the morning meeting for ministers Rev. A. F. Riley read a paper on "The Application of the Gospel to the needs of to-day." In the afternoon Mr. B. J. Greenwood read a paper before ministers and delegates on "The difficulties which beset Christian men in business through the prevailing spirit of desire for wealth." A public meeting was held in the chapel in the evening, when addresses were delivered by Rev. F. A. Jones (of Islington), Sister Alice (of Hammersmith), and Rev. D. H. Moore (of King's Cross).

Change of address.—Rev. H. F. Gower, to 59, Carnarvon-road, Stratford, E.

Methodist.

Nearly twelve hundred ministers are expected to attend the Pastoral Session of the Wesleyan Conference at Leeds.

At the Auxiliary Fund Committee, which met recently, Rev. Walford Green presented a favourable report. The ordinary sources of income are flourishing.

A new mission church has been opened in Elm-street Whitefield, near Manchester, by Mr. J. Neill, jun., the founder of the mission, in memory of his mother.

Memorial-stones of a new church have been laid at Blowick, a rising district of Southport, by the Mayoress. Accommodation is being provided for 850 worshippers.

Mr. and Mrs. Clegg have resigned their positions as evangelists in Newcastle-on-Tyne P.M. First Circuit, and intend to devote themselves to special mission work.

Mr. R. W. Perks, M.P., has again placed his public hall at Littlestone-on-Sea at the disposal of a number of London ministers, who will each spend a fortnight at that watering-place.

Sites for a women's shelter, home, and coffee tavern have been secured by the Manchester Mission at Ancoats, and for a men's shelter and labour yard and office premises in Oxford-street.

A new missionary hall and Sunday-schools have been erected in Jennings-street, Groves (Hull Circuit). The hall seats 600, there being also an infants' school and twenty classrooms. The total cost is £3500.

The desirability of closing Lever-street, Manchester U.M. Mission, is being discussed. The Manchester and Salford Free Methodist Guild consider the work too important to be dropped. The difficulties are wholly financial.

Rev. D. E. Jones, Llandderfel, has left for India in order to open up a mission field, in connection with the Bible Christians, among the tribes inhabiting the district of Lushai, bordering on the Khassia and Jaintia Hills, Assam.

A reunion of old U.M. teachers has been held at Bellfield, Rochdale, to celebrate the diamond jubilee of the school. A former teacher, now ninety-four years of age, made a speech and sang. Among those present was one who had not missed a single anniversary for fifty-nine years.

Rev. Hugh Price Hughes's scheme for a provincial assembly, representative of the whole of Welsh Wesleyan Methodism, was discussed at a special conference at Chester. The British Conference will be asked to remit the proposition to the North and South Wales Synods.

A new mission is to be established, to be called the "Central Ireland Mission," having its headquarters at Athlone, and embracing the work of the Athlone Circuit. There will be a committee of management, and Rev. Wm. Harpur has been appointed superintendent, with Rev. J. H. Morton as his assistant.

The Foreign Missions Committee has made several alterations in its constitution for the ensuing year. Rev. Marshall Hartley will preside at the quinquennial General Synod of the Indian districts, to be held early in 1898. He leaves England almost immediately after the completion of his official duties at the Leeds Conference.

A draft constitution for the association, under the new Act, of the Wesleyan schools in South-Eastern England, including part of the metropolitan area, has been issued by the Education Committee. The governing body will be chosen by the managers, one member being allowed for every four schools, the number so elected co-opting additional members.

Presbyterian.

A new church and schools are to be erected in Harehill-avenue, Leeds.

Rev. Dr. Lorimer, of Boston, will preach at Marylebone Church on July 13 and the six following Sundays.

While Dr. Monro Gibson is absent during the month of August his pulpit will be occupied by Rev. Dr. Milligan, of Toronto.

Rev. L. M. Gibson has decided to decline the call to Jarrow, as his friends are anxious for him to continue his pioneer work at Southend-on-Sea.

Rev. Robert Wylie, who resigned his charge at Canonbury at the last meeting of the North London Presbytery, has sailed for New Zealand with his family.

Rev. J. C. Gibson, M.A., of Swatow, has been appointed Lecturer on Evangelistic Theology in the Free Church Colleges for two sessions (1898-1900). Rev. Andrew Scobie, M.A., of Rochdale, is the new Moderator of the Presbytery of Manchester.

Rev. R. J. Adamson, formerly English Presbyterian minister at Beddington, has returned to this country after some years' residence in Canada, and the Presbytery of Newcastle will recommend the English Synod to readmit him into the ministry.

The annual report of the Presbyterian Church of Penang (Straits Settlements) for the year ending March 31 last, shows that the congregation continues to make satisfactory progress under the faithful ministry of Rev. William Murray, M.A., formerly of Crook, County Durham.

Rev. J. Morgan Jones, of Cardiff, Moderator of the General Assembly, presided recently over a large meeting at the Trevecca Theological College. It was reported that eighteen candidates had presented themselves for the entrance examination, and that thirteen were successful. The work of the college has maintained a high level of excellence.

The diamond jubilee of Rev. Dr. Andrew Thomson has lately been celebrated at Broughton-place United Presbyterian Church, where he has laboured for fifty-five years with great success. Dr. Black, of Wellington Church, Glasgow, preached in the evening, and spoke of Dr. Thomson's fidelity and devotion to his duties, of his eminence as a preacher and religious writer, his wisdom as a councellor, and of his able advocacy of keeping the Sabbath Day. Dr. Thomson spent the first five years of his ministry at Lothian-road Church. He is retiring from active duty.

Fallen Asleep.

Rev. G. A. THEOBALD, at Bloemfontein, for some years a preacher in Wesley circuit, Halifax.—Rev. R. W. BRYANT, for thirteen years Wesleyan missionary in the Orange Free State.—Archdeacon DOBINSON, in West Africa.—Mr. W. C. PARTON, of *The Bury Times*, a devoted worker in the Bury Church and school.—Mr. J. SLIMMON, deacon of Spicer-street Congregational Church, St. Albans.—Mr. A. H. BRADLEY, deacon and Baptist local preacher of Shipston-on-Stour.—Mr. PETER JOLLY, an active member and office-holder of Westgate Baptist Church, Bradford.—Rev. S. P. EDWARDS, Baptist minister at Pwllheli.—The Very Rev. JAMES ALLEN, ex Dean of St. David's.—Rev. THOS. PRESTON, vicar of Swaffham Prior for forty-one years.—Rev. F. HOWE RINGWOOD, first Professor of Greek in Queen's College, Belfast, and afterwards head master of the Royal School, Dungannon.—At Ballinamallard, Mr. JNO. WM. CROZIER, an earnest worker in connection with the Methodist Church.—At Castlederg, co. Tyrone, Mr. SAMUEL KEATLEY, for over fifty years an earnest Methodist class leader, aged eighty-one years.—Early on Saturday morning last, at 27, Hill-street, Berkeley-square, W., after a short illness, the Earl of RODEN, aged seventy-four.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—L.B. W.M. T.H.R. H.J.E. H.B.M. E.G. S.A.B. E.R.H. E.W.C. G.H.M. C.L. F.W. E.G.L. C.A.S.D. H.T.N.U. H.S. A.R.C. A.S.B.C. J.W.R. T.H. W.F. J.F. A.B.H. W.H.G. A.K. T.A.H. J.G. R.W. E.H. W.R.F. W.C. G.B. C.S.P. J.P. F.W. T.J.H. N.M.D. J.T.H. J.R. C.V.M. G.E. M.C.C. S.S.M. J.E. E.R. W.S. A.P. G.E.S. A.M.R.

APPLICATIONS FOR TRACTS.—John Backhouse, Yeovil; Mary Bailey, Bracken Hill, Farnham, Surrey; J. H. Frudd, 283, Clarendon Park-road, Leicester; Rev. J. W. Atkinson, Claremont, Cawley-road, London, E.; L. Warrington, 23, Anglesea-place, Kingstown, Dublin; F. Godbold, care of Braling's Temperance Hotel, Southampton; C. G. Roberts, The Willows, Bethune Park, near Southampton; Wm. Dibben, jun., Whitworth House, Bethune Park, near Southampton; Albert Celestine, Portsmouth, Dominica, British West Indies; David Benning, Glenhurst Farm, Williamstown, Ontario, Canada; C. R. H. Starr, Willow Bank, Wolfville, Nova Scotia; John Johnston, 10, Middleton-road, Dalston, N.E.; Sidney T. Cooke, 19, Coptic-street Chambers, Bloomsbury, W.C.; Mrs. Mason, Short Wall, Three Mills, Bromley-by-Bow, London, E.; Mrs. Robinson, Woodside, Great Missenden, Bucks; Mr. H. Skene, 18, Ashvale-place, Aberdeen, Scotland; Mr. Benjamin Spencer, 7, St. Albans-road, Kensington-square, W.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be CAREFULLY READ before being given away.

Yarrow Home for Convalescent Children.

AT the south end of Broadstairs, closely approaching Ramsgate, is an institution of a very unique kind, fully endowed and quite independent of subscriptions for support. It was the experience of the founder and many friends that there are thousands whose means under ordinary conditions are barely sufficient for their wants, to whom in abnormal circumstances, such as the sickness of a child, with its attendant expenses, life is a bitter struggle—men and women often of gentle birth and education, but too self-reliant to make their necessities known outside their own households.

At the end of last year the institution had been open seventeen months, and letters had been frequently received from parents expressing gratitude for the care and attention bestowed on their children. A small weekly payment is required on behalf of each child, and the average stay is three weeks. The trustees are anxious for public co-operation by recommendation of deserving cases of the kind for which the house was erected, in order that the full complement of children may be secured throughout the year. Further information may be obtained from the secretary, Mr. T. Fredk. Myers, at the London Office, 73A, Farringdon-street.

Seaside Services.—We hope to resume Sand Services for young people at Aberystwith, in Wales, about the middle of July, for four or five weeks, and to go thence to Barmouth. We should esteem the fellowship of Christians in earnest prayer for much blessing; also the help of reliable workers for Christ.—G. BENNETT.

33, *The Mount, York.*

DONATIONS

Received by Messrs. Morgan and Scott to Monday, July 5, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

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Indian Famine Children (*Mrs. Bruere*)—See page 19	3	15	3
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McAll Mission, Paris—F. R.	0	10	0
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Miss de Broen's Work, Paris—F. R.	0	10	0
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London City Mission—Frances, £2; H., £3; L. G., £2; F. H. C., £10; (*Disabled Missionaries Fund*)—Frances, £2; (*Fresh-air Fund*)—C. M., 10s.	19	10	0
Domestic Servants' Benevolent Institution (*Pensions*)—Frances	1	0	0
National Blind Relief Society—Frances	2	0	0
Aged Pilgrims' Friend Society—Frances, £1; L. B. R., 10s.	1	10	0
Children's Fresh-air Mission (*in response to A. D. D.'s Summer Appeal*)—Anon	1	0	0
St. Giles' Christian Mission—L. G., £2; M. B. M., 5s.; L. B. R., 5s.; F. R., 10s.; H. B., £1; (*Holiday Fund*)—H., £5; F. H. H., 10s.	9	10	0
Christian Home for Dying—H., £1; Cs., £1	2	0	0
Medical Mission, Endell street—H.	1	0	0
Ragged School Union—L. G., £2; F. R., 10s. 6d.; Cripples, L. G., £2; (*Holiday Homes*) H., £1; (*Cripples' Bathing Machine*, see page 19), 14s.; (*Day in Country*) F. R., 2s. 6d.	6	7	0
Midday Institutions—H., £2; (*The Haven*) Cs., £1; (*Mrs. Pennefather's Memorial Home*) Cs., £1; (*Memorial Hospital*) Cs., £1	5	0	0
Tower Hamlets' Mission—H.	2	0	0
Scripture Readers' Society, Ireland—J. P. P.	1	0	0
London Jews' Society—J. P. P.	0	10	0
Girls' Orphan Girls' School and Home, Hampstead—M. S.	1	0	0
Ratcliff Highway—L. G., £2;	2	10	0
Aged Blind, Crouch Hill—L. G.	2	0	0
Friend Society—L. G.	2	0	0
Miss Macpherson's Home of Industry—L. G.	2	0	0
George Yard Mission—L. G., £2; (*Day in Country*) F. R., 2s. 6d.	2	2	6
Bridge of Hope (*Miss Steer*)—L. G., £2; Miss I. M., £1	3	0	0
West London Mission—L. G.	2	0	0
Christian Community—L. G.	2	0	0
Dr. Stephenson's Children's Homes—L. G., £2; (*Girls' Parlour*) Cs, 10s.	2	10	0
Mr. Fegan's Homes—L. G., £2; M. E. B., £1; F. R., £2; Jubilee Offering, £1; Miss I. M., £2	8	0	0
Hospital Sunday Fund—R. D., London	5	0	0
Victoria-street Society for Abolition of Vivisection—M. B., Cuckfield	2	0	0
N.E. London Gospel Mission—Miss F.	1	0	0
Day in Country Fund—P. S. N., £1; W. C. L., £1; Mrs. P., 10s.; F. C., 5s.; A. J. W., 2s. 6d.; S. M., 5s.	3	2	6
Primitive Methodist Chapel, Walsingham—M. S.	0	5	0
East London Tabernacle Mission Work—Beta	5	0	0
Evangelisation Society—W. C.	1	0	0
Railway Benevolent Institution—M. E. B., £1; F. R., £1	2	0	0
Theatrical Mission—M. E. B.	0	5	0
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Association Free Distribution Scriptures (*Foreign*)—M. E. B.	0	10	0
The Lord's Day Observance Society—M. E. B.	0	10	0
Y.W.C.A., Hanover-square—M. E. B.	0	5	0
National Society Prevention of Cruelty to Children—S. S.	0	5	0
Church Army—F. R.	0	10	6
St. John's Foundation School for Sons of Clergy—F. R.	0	10	6
Field-lane Ragged Schools (*Day in Country*)—F. R.	0	2	6
London Samaritan Society and Homerton Mission—F. R.	0	10	0
Flower Girls' Mission—F. R.	0	5	0
Bristol Orphan Houses—Dumbarton, 4s.; Miss I. M., £1	1	4	0
Royal National Mission Deep-sea Fishermen—Auntie, 2s. 6d.; Miss I. M., £1	1	2	6
Mrs. Selfe Leonard's Home, Southend—Cs.	1	0	0
Iron Room, Shoreditch—Cs., £1; (*Day in Country*) Cs., £1	2	0	0
Home for Blind Children, Clapton—Cs.	0	10	0
Children's Special Service Mission (*Mr. Spiers*)—Cs.	0	10	0
Miss Sharman's Orphan Homes—Rom. viii. 32	10	0	0
Miss Mason's House of Rest—Rom. viii. 32	10	0	0
Mr. C. R. Hurditch (*Personal*)—Rom. viii. 32	10	0	0
The Spurgeon Orphanage—M. S.	5	5	0
Rev. David Baron's Work—Rom. ix.-xi.	5	0	0
Total	£351	3	10

[ADVERTISEMENTS.]

Dock Labourers' Mission—Parcel of Clothing from Miss M. *The London Samaritan Society and Homerton Mission, Beach Rocks Convalescent Home and Hospital, Sandgate, Kent.*—G. R. L., £1 1s.; G. G., £1 1s.; W., 10s.; G. W., 5s.; O. W., 2s. 6d.; J. McP., 1s.

OUR READERS ARE

most earnestly appealed to for funds to extinguish the debt of **£1,100** on the Finsbury Park Working Lads' Institute, see notices in The Christian 1423, page 10, and 1424, page 18, **"A LITTLE HERO."**

Kindly send as much as you can, either to the Editor or to the Hon. Director, 44 and 46, Poole's Park, Finsbury Park, London, N.

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Contributions would be thankfully received by Mrs. F. A. Bevan, 59, Prince's-gate, Kensington, S.W.; the Director, Mr. Wm. Chorley, 6, Clephane-road, Canonbury, N.; or may be sent to the Office of The Christian.

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NOTICE TO INTENDING BENEFACTORS. — Our last Annual Report, containing a Legal Form of Request, will be gladly sent on application to the Secretary.

Scripture Readers' Society for Ireland

IS IN WANT OF FUNDS

Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, London; or may be sent to the Office of The Christian. John xiii. 35.

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CHURCH MISSIONARY SOCIETY.

A Farewell Meeting

to bid God-speed to the Missionaries about to proceed to their Stations in Africa, India, Mid-China and Japan, will be held (D.V.) in

EXETER HALL, STRAND,

ON

THURSDAY, JULY 15th, 1897.

The Chair will be taken by the President at 7 p.m.

A limited number of Seats, Reserved and numbered, tickets One Shilling each. Other tickets free. Apply to the Lay Secretary, C.M. House, Salisbury Square, E.C.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

BEFORE starting for the seaside, will our kind readers bear in mind the children of alley, court, and slum, who are waiting upon their generosity to afford them the joy of a "day in the country"? Our fund is not yet up to its usual water-mark; we therefore once more plead the cause of the little ones, and ask for a speedy response.

The Keswick Convention will be held a week earlier than usual this year, viz., from the 19th to the 24th inst. Particulars as to reduced fares may be obtained from J. T. Budd, Esq., 26, Lake-road, Keswick, in return for threepence in stamps.

Following Keswick comes the Students' Summer Conference of the British College Christian Union, which will be held this year, not at Keswick, but at Dr. Grattan Guinness' Missionary Training College at Curbar, Derbyshire. It is a beautiful spot, and any non-student visitors who are fortunate enough to be in the locality will be well repaid by attending the meetings, which will be addressed by Dr. Handley Moule, of Cambridge, and other well-known speakers. The session is from July 24 to August 2, and particulars may be had from the general secretary, at the offices of the Union, 93, Aldersgate-street, London, E.C.

After the calm, a storm. The universal burst of happiness and goodwill which signalised the Jubilee is already being put to the test. No sooner had the rejoicings begun to wane than a dark cloud rose over the Indian horizon, where it will be a hard task to allay the disaffection which has already caused the loss of hundreds of lives. Lord Salisbury last week gave utterance to some unusually pessimistic words regarding the slow progress of the negotiations between the Powers and Turkey. And the engineers' dispute with their masters threatens to assume calamitous dimensions at home. Here are problems to be faced and solved, and the afterglow of the Jubilee may well be used to temper and ennoble the spirit of those who have to deal with them.

A well-known Indian journalist, Mr. Wm. Digby, C.I.E., in reviewing the present situation in India, expresses the disquieting opinion that there is greater discontent in that country with British rule than at any previous time, not excepting even that of the Mutiny. Then it was the army that rebelled, the people for the most part being loyal at heart. Now it is the people that are alienated, and the feeling is not confined to the ignorant. He does not see any real danger of a rebellion, the people having no organisation. This, however, is slender ground for complacency; it is such widespread disaffection lying behind the recent outrages that constitutes the present danger. There seems to be needed a more sympathetic attitude on the part of the official class, and a greater allowance for the Indian point of view. The present crisis calls for wisdom and moderation quite as much as for firmness.

There is one bright spot in the dark and troubled sky: the famine has caused an extension of irrigation in the North-Western provinces, Punjab and Sind, with beneficial results. Thus the permanent and regular supply of water takes, in these districts, the place of an irregular and occasionally inadequate supply. Calamity has its lessons which no man and no nation can afford to ignore. The connection between hunger and discontent is always close; therefore, anything that our Government can do to increase the supply of the necessaries of life will help to maintain peace and order.

The latest move of the Sultan is to appeal over the heads of the Ambassadors to their respective sovereigns for their countenance to the retention of Thessaly. Replies were at once despatched which must have brought cold comfort to the Porte, as they were unanimous in "advising" the Sultan to accept the terms offered. If this will convince the military party in Turkey that their dream of reannexing Thessaly is vain and idle, well; but it is likely that this appeal is but another link in the policy of procrastination at which the Sultan is an adept. The extraordinary subtlety with which he baffles and defeats the combined diplomatic skill of Europe would be matter for admiration were it not exercised consistently on behalf of oppression and wrong-doing. If only these powers were exercised on behalf of liberty and progress, what influence for good might be not exercise!

Twenty-eight years ago the manufactured iron and steel trade of the North of England established a Board of conciliation and arbitration, which has done its work between masters and men with the happiest results. Men are put upon the Board who are prepared

To meet all the questions before them in a fair-minded manner, and to discuss them honestly and straightforwardly, not attempting to misrepresent or hide anything.

Its success is attributed to the spirit of mutual confidence, respect for each other's opinions, and the desire to be candid and "straight." The working-men representatives on it recently expressed a desire to honour Mr. Whitwell, who has been its president for twenty-two years, and their thought was carried into effect the other day, when a handsome presentation was made to him. He confessed that if he had at all leaned towards the side of the men, it was because that was the weaker of the two. This sight of employers and employed forming a common court of appeal for the settlement of differences is much more edifying than that of strikes and lockouts. We join cordially in Mr. Whitwell's hope that the principles of his Board may guide thousands of men whom the Board itself does not represent.

The decision of the Court of Appeal in the betting case brought before it has caused great rejoicing in betting circles. One influential journal which greatly favours "sport" calls it "common-sense at last," and believes that if the case is carried to the House of Lords, the supreme tribunal will declare the decision to be authoritative and binding. It is to be hoped that it will be carried forward, so that we may know where we are. If professional betting, which is one of the scourges of our times, is to be protected and encouraged by law, the sooner the law is reformed the better. The *Daily News* is of opinion that "to suppose the House of Commons, or the Government of Lord Aberdeen, meant to punish bookmaking under a roof and to allow it under the sky is preposterous and absurd." Six judges—five criminal judges and one of the Court of Appeal—as against five, are of the opinion of the *Daily News*. The *Times* desires fresh legislation. Until we get it, there will be at every gathering of men for sport a carnival of betting with which local magistrates and the police will now be practically powerless to interfere.

On the morning of the storm I was worth four hundred pounds; now I am worth nothing. I cannot think of the future, *but I keep on working*.

So writes an illstarred Essex farmer, after viewing the havoc wrought by the recent terrible storm—the right spirit, truly, in which to meet calamity. And there are many others like him, equally distressed, equally brave. At the best of times it is only by hard living and industrious habits that farming can now be made to pay. The Mansion House fund will have to be a generous one if these thrifty families are to be kept, as they deserve, from sinking.

Miss Foster, one of Miss Annie R. Taylor's helpers on the border of Tibet, writes on June 13 a graphic account of the earthquake there. She had herself a narrow escape: "One plank is held by one nail only; but for that the wall would have collapsed across the threshold and blocked me in yesterday." Again, she says: "The barrier on the right side (east) is only a heap of rubbish...Turning my glass on the monastery, I saw it is an utter wreck...only a low bit of wall remains. Those words kept ringing in my ears, 'That those things which cannot be shaken may remain.'...As I sat and looked at that shattered wall, the thought came to me, 'Does it not mean something, that in a few short minutes the hand of God has thrown down both the barrier walls (for they say Galihka is a more complete wreck than this one), and also the temple of heathenism that confronts the entrance to Tibet?' How easily He has broken these 'gates of brass!' Can He not as easily break the less material ones?"

It is a curious and suggestive fact that so many brewers and publicans bring up their children as teetotallers. Mr. Wakerly, the secretary of the Band of Hope Union, said recently in an interview with a representative of the *Daily News*:—

You will be surprised to hear that we have the children of many publicans. The trade as a body may be against us, but the individual publican is as fond of his children as any other parent; and none knowing the curse of drink so well as he, it is often the case that he is only too willing for his child to join us.

There could scarcely be a greater compliment

to the temperance cause than this, or a surer guarantee that it is worthy of the support of all who value the well-being of the community. If all parents did as these publicans do, we should not have many drunkards in the next generation.

Manfred speaks of an order—

> Of mortals on the earth, who do become
> Old in their youth, and die ere middle age,
> Some perishing of pleasure, some of study—
> Some worn with toil, some of mere weariness,
> And some of withered or of broken hearts.

It seems as if this order were rapidly increasing. Scarcely a week passes but we are horrified with some new tale of child suicide. What drives so many youths and girls into this insanity? Are their brains overtaxed by study or the worry of life? The seclusion of childhood is broken in upon all too soon by the rush of the battle. Lessons of repose and quietude, reliance upon God and meditation upon his Word, too seldom find a place in the curriculum alike of old and young. More time spent in communion with God would be the salvation of thousands of busy men and women. Those who even for a brief time daily walk in his green pastures find that it restores the soul.

The gravest question of the coming Methodist Conference at Leeds is the foreign missionary work, which is said to be "in a critical plight." It has quite recently been extricated from debt, but there is a want of elasticity in the regular income. Work grows quietly and constantly, but the income, if increased at all, is increased by means of extra exertions. Hence there will never be proportionate needs and means until they grow together. The same thing is true, to a large extent, of other great societies. The world is opened by Him who holds the keys, but the Churches are not ready to enter in to one door after another. Opportunity of service and readiness to serve are not co-ordinate. Such a spirit of consecration is needed as shall compel Christians to give both men and means as God has given to them.

In his striking address on the "Secret of of Christian Experience" to the students of Bala Theological College, Dr. Robertson Nicoll made some pungent remarks on the tendency of some theological thinkers to draw a sharp distinction between the authority of Jesus Christ and his Apostles in matters of doctrine. He pointed out that these Apostles used the intensest expressions to describe their relation to Him, such a relation of utter humility, obedience, trust, worship, intimacy as almost passed into complete identification, and as regards the subjects with which they dealt, he said:—

> No man may speak without the spirit of revelation. All human imaginings and suppositions are as idle as the chattering of sparrows. We have, therefore, to say either that we have no light, that the so-called revelation may be cancelled, that we must not concern ourselves with it, that we must content ourselves with the imitation of our Lord's earthly life, or else we must admit that the Holy Ghost glorified Christ by taking of his and showing it to the Apostles.

These words bring to a sharp issue one of the subtlest perils of modern Christian scholarship. There is something plausible in the idea that as Christ is alone *the Truth*, and the fountain-head of revelation, his own teachings must possess a higher authority than the derivative teachings of his nearest followers. This view loses its force when we remember that even our Lord's own words have been received through the medium of the Apostles, and that if their presentation of Christian doctrine is to be depreciated, then we have no guarantee that they have accurately transmitted the teaching of their Master in the Gospels. While, therefore, we must give due allowance for individual standpoint and personal peculiarities in the writers of the Epistles, the substance of their doctrinal teachings must be accepted as the "mind of Christ," which they so emphatically claimed to possess. "The Apostles must in the nature of the case be trusted all in all or not at all."

There are many signs in current literature of a deepening revulsion against the hard materialism of a few years ago. A softer spirit is abroad; the soul's yearnings are more widely acknowledged; there is a readier place found for the mystery of life. A thoughtful reviewer of Maurice Macterlinck's new book on "The Treasure of the Humble" puts it thus:—

> We are in the midst of a great revolution of thought, which is touching literature and speculation alike—an insurrection against everything which assumes that the external and material are the only fixed things, the only standards of reality.

This is a long way from Tyndall's attitude as president of the British Association, in which he credited matter with "the promise of potency of all life." And it is typical of a wide change that is coming over scientific thought. The soul has a way of reasserting its claims over all theories that exclude it from its central place. No solution of its problems abides save that based on the Gospel.

Has not the point almost been reached beyond which loudness in head-gear cannot farther go? The exaggerated hats, grotesque in shape, their floral erections and feathery elevations, their elongated bows and startling colours, are an astonishing exhibition of feminine submissiveness to the tyranny of the milliner.

Peter tells us that in the old time the holy women who hoped in God adorned themselves in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. And Paul desires in the Spirit that women adorn themselves in modest apparel, and (which becometh women professing godliness) with good works. Those qualities which Peter and Paul desiderated are not "up to date." Modest apparel, with shamefastness and sobriety, the incorruptible apparel of a meek and quiet spirit, are with many becoming things of the past. The rule of the Parisian theatres will be necessary in English places of worship, that ladies take off their hats during the performance. The last word is not used unwittingly, for with such worshippers such will the worship be.

Do mothers remember that in dressing their children in the height of fashion they are sowing seeds of pride in their young hearts, and preparing thorns for their own pillows by and by? Is this training up the child in the way she should go? Is it forgotten that modest apparel leads to modest behaviour and modesty of mind? That the reverse of this is also true? and that modesty means much more than "not immodest"? Remember the everlasting circles—action and reaction. Modest apparel tends to modesty of character, and modesty of character will clothe itself in modest apparel.

An esteemed correspondent writes from a Midland village:—

> Sometimes I think you take a pessimistic view as to the country villages. The place from which I write has had holy and devoted clergymen for at least a hundred years; now there is a very different ministry. But with the old people especially, the fruit of times gone by remains, and with scarcely any human help they cling to the Lord, and follow Him far more closely than many who have greater advantages.
>
> So it is in other villages that I know. There is often, also, earnest, quiet work carried on which is little known. In a village in Herefordshire, in which I reside, a heavenly-minded Christian squire does a clergyman's work among his tenants. He holds evangelistic meetings once a week in winter, and *there* the church is not dead either.

It is highly gratifying to hear of such villages. We so often receive reports of another kind; hence our particular pleasure to learn of devoted labour and its results among the rural population.

We are told that we should no longer preach "the wrath of the Lamb" and the inevitable punishment of sin, because people have outgrown the influence of fear, and are now amenable only to the attractions of love. The story which comes from Florida gives the lie to this theory: The negro preachers believed that the world was coming to an end, inferring it from the recurrence of spots on the sun, The people were so wrought upon by their fears of the coming judgment that some confessed to having committed murders, and for which in one case an innocent person had been punished. The preacher who gives his auditors credit for having outgrown the influence of fear labours under a delusion. He must declare the whole counsel of God.

The attempt of Father Gerard to prove that the Gunpowder Plot was a mare's nest, and that it was engineered by the Government of James I. in order to arouse anti-Catholic feeling in England, has been carefully investigated and refuted by Prof. Gardiner in a volume published last week. He proves that there is no shred of evidence for such an idea, while the traditional view is upheld by abundant documentary evidence. The attempt to reverse the verdicts of history may be made once too often. There is scarcely a great villain who has not found someone to whitewash him of recent years, and there are plenty of people who in their search for novelty accept these reversed estimates. Guy Fawkes and those who inspired him in his seditious purpose is not likely to be elevated to the peerage of the world's martyrs.

Apropos of this, there is nowadays a widespread and worthy desire to modify the sentiment of the second verse of our National Anthem. But it was very real when first used though it may degenerate into mere cant when the original occasion is forgotten. According to an old manuscript copy of the National Anthem preserved in the Antwerp Cathedral, the verses were composed on the discovery of the Gunpowder Plot, to which event the words "frustrate their knavish tricks" especially refer. Bearing this fact in mind, probably everyone would be prepared to sing the verse with deep sincerity.

A correspondent in India writes begging the friends of Hindu children to abstain from sending them dolls. He gives facts in support of his plea, and concludes:—

> It is clear that mission dolls given as prizes to Hindu children have been utilised by the heathen in their idolatrous worship.
>
> Taking this fact into consideration, would it not be politic to refrain from the practice until the people come to understand that "the worshipping of God by images" is expressly forbidden by the Divine Being?

Our friend does not doubt the kindly motives that have prompted the gifts. It is clearly a case in which there has been "evil done by want of thought" rather than "want of heart."

Richard Weaver's Life Story.*

WHEN a man has to tell of the travels of his own life he has often to use that little word "I." It is an unpleasant word to both speaker and hearer. I have therefore to ask you to bear with me patiently, and to pray for me. I have no wish to exalt myself. I have nothing to boast of. My only desire is to exalt Him who revealed Himself to Moses as the great and only "I AM." In consenting to tell the story of his grace to myself—one of the chief of sinners—I am moved by the hope that others who feel themselves sinners will be led to say: "If God's love and grace availed for Richard Weaver, then none need despair."

I was born in the little mining village of Asterley, in Shropshire. My father's name was George Weaver; he was a farm labourer. My mother's name was Mary. They lived in a thatched cottage. They had four sons: John, the eldest; then George; then Thomas; and, lastly, myself. I was born on June 25, 1827. I don't know that my father's wage, from year's end to year's end, ever averaged more than ten shillings per week. There were not many dainties to be had out of that.

But with all this absence of dainties we were happy. We would, however, have been happier far if the Lord had reigned in my father's heart. My mother had not obeyed the command, "Be not unequally yoked." I am sorry to say I was the son of a drunken father. I could tell some sad tales of sorrow that I witnessed when quite a child. Many a time have I clung to my mother, and cried to my drunken father: "Don't kill my mother!" I can remember my mother, with her arms around Thomas and myself, pleading in prayer, and my father standing over her with an axe uplifted, and swearing that he would cleave her in two if she did not give over praying. I can see her face now, tears rolling down her cheeks, as looking at the axe, she tightened her grip on us and said to my father, "Ah, George, you cannot let it fall without God permits."

In those days the collier's child had to go to the pit when very young. I began when I had just turned seven. I was up in the morning at half-past four, and off to the pit. In the winter months I saw the daylight only on the Sunday. I praise God for better days for colliers. They have shorter hours now, and more time to prepare for the Sabbath. It grieves me to see the poor use that so many make of this greater leisure. I was a child, not eight years old, when I used to be raised out of bed on the dark mornings, weeping. My poor mother would go along the lane with me to the pit, encouraging me as we went.

The seam of coal that I began to work on was only thirteen inches thick. I had a piece of rope, called a girdle, put round my waist. This girdle had a chain attached to it. The other end of the chain was hooked on to a sleigh, laden with coal, and I had to crawl on my hands and knees and draw the sleigh along. The roof was not high enough to prevent my back hitting against it, nor was I able to keep my sides clear of the bruising. My back and sides were often so sore that I could scarcely hold up, but we were obliged to keep at it till it was time to go home. Then my mother used to wash me with salt-and-water. Only those who have gone through them can conceive the hardships of collier boys of that time. We could not be sold; but otherwise we were not better off than slaves. Down in the coalpit from five in the morning till nine (and often till ten) at night, ours was a life of dreadful suffering.

In the coal-pit I got mixed up with boys who cursed and swore and told lies, and I became like them. At first I shuddered at the things they did; but by degrees that wore off. Thus one defence of the soul was broken down. By-and-by I began to think the other boys got on better than I did, simply because they cursed and swore so much; and thus was a breach made in a second defence of the soul. I remember the first time I uttered an oath. How often I wished I had not done it! When I went home at night and was going to bed, my mother saw that something was the matter with me, as I got into bed without praying. She only thought I was ill, and she said to me:—

"I can see, my dear child, that you are ill to-night; so I will pray for you."

With what fervour did that mother plead with the Lord to bless her boy!

But, alas! that oath was only the beginning of sin. It was like the letting out of water. I went on, adding one sin to another. Still the mother prayed for her erring child, and to prayer she added personal entreaty. I remember that I used to leave my work, and go into the fields; and she has followed me there for hours, entreating me, with tears, to be a good boy. It was all to no purpose. My heart was steeled against her counsel.

When I was thirteen years of age my brother John got married. On the occasion of his marriage drink had, of course, a prominent place. Indeed, the ceremony would not have been considered complete without it. Up till that time drink had been to me like wormwood or rue tea. I had already acquired the accomplishments of dancing and boxing, and now I was to learn drinking also. They gave me one glass, and that one glass made me drunk—yes, drunk—and I was put to bed drunk at thirteen! Thus I had got fairly launched on the stream of sin. After this my mother's voice had no power to stay me. Wicked youths were my companions; drinking and fighting were my delights; and old men encouraged me in sin. Even my godfathers themselves were amongst those who incited me to fight. In these circumstances it is scarcely to be wondered at that my progress in sin was exceedingly rapid.

One night, when I was between seventeen and eighteen, as I was drinking with some of my mates, a man who stood nearly six feet in height began challenging any one in the room to fight with him. No one accepted the challenge. At last the pride of my heart rose, and I said to him, "I'll fight thee."

They said he would kill me. I replied that I could die but once. When we stripped someone cried out, "David and Goliath." In the fight he knocked me down thirty-two times. My brother Thomas kept carrying water in his boot and throwing it over me to keep the swelling down. At last I crushed one of my opponent's eyes. Of course, after that the fight was in my own hands, and he gave in and acknowledged that he was beaten. I thought I was a great man when they thereupon christened me "Undaunted Dick"; but I still carry the marks of that battle and feel the effects of it, and shall feel them to my dying day.

And yet God has granted to me a gracious forgiveness of that hour of sin. Years after that fight I was preaching in a little Primitive chapel; the place was crowded. A tall man, with grey head, and blind of one eye, sat on the pulpit steps. I saw the tears running down his cheeks. When I came down from the pulpit he took me by the hand, and pointing to his sightless eye, said: "Do you see that? Do you know me?"

I had forgotten him; but he went on to say:

"You did that; but, praise God, I can now see Jesus as my Saviour, and I am on the way to heaven with thee, Richard!" We praised God together.

* Extracted from RICHARD WEAVER'S LIFE STORY. Edited by Rev. J. Paterson, B.D., of White Memorial Free Church, Glasgow, to be published in a few days by *Morgan and Scott*. (2s. 6d. and 3s. 6d.)

At the Naval Review.

LAST week we gave some particulars of Christian effort at the Naval Review, from the pen of Mr. Charles Cook. Several other correspondents write us on the same subject. "A Helper" in the work carried on by Mr. Hogben, at the Welcome Mission, Portsmouth, writes:—

"One evening a very interesting incident occurred. A young sergeant in the marines came in to see Mr. Hogben, to tell him that five years ago he heard him preach in the Empire Music-hall, and was converted that same night. Filled with joy and peace in believing, he wrote to his mother, who desired to know more of this great change in his life, and eventually found Christ. Now he had the joy of relating that, one by one, all his family (at one time engaged in the public-house trade) had come to Jesus, had given up beer-selling, and were at the present time working and living for Him who redeemed them, and that he traced the whole glad history back to that night five years ago."

Miss Ridout, of the Gosport Soldiers' Home, writes:—

"As we steamed along the lines, picking up the workers from the other ships, it was delightful to hear how in every case the books had been well received by the sailors. We sang 'All hail the power of Jesu's name' as we neared or left each ship's side. The verse 'Let every kindred, every tribe' seemed very real on this (as someone expressed, it 'Missionary journey, but with the hearers brought to us,' and Mr. Hogben prayed earnestly that the seed sown on the waters might find an entrance in many hearts. Later some of the German sailors found their way to our Soldiers' Home at Gosport, where they had a hearty welcome from our men."

Another friend writes: "The band of workers, understanding the different languages, numbered 45, males and females. The steam launch was provided by Captain Vicary, of Southsea, and each ship was boarded by the helpers told off for the purpose, and the reception on the whole was most encouraging. A substantial cheque from Mrs. Robertson, of the Free Distribution of the Scriptures, Hampstead, being received, a good supply of Illustrated Gospels in French, Italian, Spanish, and English was obtained from Mr. Walters, 84, St. Paul's Churchyard, and these were gladly received. A grant of Gospels in different languages had also been obtained from the British and Foreign Bible Society. All who took part in the work are thankful to have been thus enabled to confess the Master to whom they belong, and since the distribution a service of thanksgiving has been held to praise God for his goodness in helping in this interesting service."

It is noteworthy that on board each of H.M. ships assembled in the Solent for the great Review daily morning prayers were conducted for their officers and crews, whilst on Sundays the captains "caused the public worship of Almighty God to be solemnly, orderly, and reverently performed in their respective ships," whether chaplains were present or not. The Church pennant floating over nearly the whole 165 ships of war on Sunday morning was a sight to give rise to much reflection and thankfulness. It is greatly to be wished that this custom of the early navigators could be more generally revived in the mercantile marine. The captains of several of the merchant ships at Spithead held Divine service on board, but most of them were dependent on the Chaplain of the Missions to Seamen and his staff in the mission cutter "Eirene," who conducted religious services with the several crews. Her Majesty's happy reign has witnessed many ameliorations of life at sea, but these are specially noteworthy in vessels in which the regular worship of God brings kindliness and brotherhood on board.

More than a Conqueror.

Rom. viii. 36, 37.

By Rev. F. B. MEYER, B.A.

THESE are among the greatest words ever spoken by man, and are the more remarkable when we consider them as gathering up and recapitulating the experiences which immediately preceded their utterance.

It was towards the close of Paul's third missionary journey. About three years before, he had left the Syrian Antioch for the third time, after a sojourn of some duration (Acts xviii. 23). His eager spirit could not rest amid the comparative comfort and ease of the vigorous church-life which was establishing itself there, but yearned with tender solicitude over his converts throughout the region of Galatia and Phrygia. He therefore again passed the Cilician Gate, traversed the bleak volcanic tablelands of the upper or highland country, stablishing all the disciples, and working towards the Roman province of Asia. This lay to the S.W., on the seaboard. He had been previously forbidden to enter it (xvi. 6), but his steps were now as clearly led to it as they had formerly been restrained. Thus does our Sovereign Lord withhold his servants from the immediate fulfilment of their dreams, that they may return to them again when the time is ripe, and they, too, are more thoroughly equipped. The experiences of Paul in Greece were of the utmost possible service in fitting him for his ministry in that thickly populated and highly-civilised district; labours which resulted in a wide work of evangelisation, and in the ultimate formation of those seven churches, to which the risen Lord addressed his final messages.

It was to redeem a pledge he had solemnly made that the Apostle at last came down to Ephesus. He had spent one Sabbath-day there previously, on his way from Corinth to Jerusalem. On that occasion his ministrations had so deeply interested the Jews, that they had urged him to abide for a longer period; but this being impossible, on account of the necessity of hastening to Jerusalem to fulfil his vow, when taking his leave of them, he said, "I will return again unto you, if the Lord will." It was in pursuance of the intention that he formed then that the Apostle now visited the metropolis of Asia the Less.

A good deal had happened in the interval, in narrating which the Evangelist probably gives us the clue to the former prohibition of the Apostle's visit. Apollos, the eloquent Alexandrian, had visited the city, had met there Paul's friends, Aquila and Priscilla, who were awaiting their fellow-worker's return. By them he had been led into a clearer appreciation of the truth, in consequence of which his ministry had become more fruitful, both in helping them which had believed and in powerfully confuting the Jews. That strong ploughshare had

TURNED UP THE HEAVY CLODS,

and prepared the soil for Paul's further labours (xviii. 24-28).

But Apollos had now left for Corinth, and Paul arrived to take up and extend the work so auspiciously begun. He probably but dimly realised as he entered Ephesus how long he would remain, or the far-reaching results of his residence. It was enough for him to realise, as he afterwards wrote to the Ephesian converts, that there was a prepared path awaiting him; but whether it should be smooth or rough was known only to Him whose he was and whom he served.

As a matter of fact it was a conflict, from first to last. "I fought with beasts at Ephesus," was his comment after it was all over. And here, again, in enumerating his experiences, he compares them to a battlefield and himself to a combatant, crying —We are killed all the day long; we are accounted as sheep for the slaughter: but in all these things we are more than conquerors through Him that loved us. In these words, written to Rome from Corinth, after the close of his work at Ephesus, and whilst his experiences there were yet fresh to his thought, he gives his own conception of the entire situation.

I. The Battlefield. There were several difficulties to be encountered, which must be taken into account if we would estimate the greatness of the victory, achieved through the grace of the living Saviour.

In the first place there was the pressure of the strange eager mass of human beings, whose interests, aims, and methods of thought were so foreign to his own. No one has stood alone in the midst of Benares, surrounded by that vast heathen population, worshipping on the banks of the brown and muddy Ganges, or ascending the thousand stairs of the marble temples which extend along the river-side, without a sense of loneliness and isolation. In the proximity of the great river, among those mighty and ancient pyramids of stone, beneath those façades and colonnades in which swarms the infinite life of India, how insignificant the life of the individual onlooker appears! What is he in the presence of that teeming mass! How can he hope to affect its habits of thought and life—as well might he divert the course of the ancient stream. Did not Paul feel thus, as he spent his first weeks at Ephesus?

But, besides, there was the vast system of organised idolatry which centred in the temple of Diana. Her image was said to have fallen from Jupiter (possibly a meteorite), and it was enshrined in a temple, counted to be one of the wonders of the world. The magnificence of uncalculated wealth, the masterpieces of human art, the fame of splendid ceremonials, the lavish gifts of emperors and kings, the attendance and service of thousands of priests and priestesses, combined to give it an unrivalled eminence of influence and prestige. Sooner might some humble Protestant missionary working in a back street of Rome expect to dim the magnificence of St. Peter's, or diminish the attendance of its vast congregations, as to hope that Paul's residence in Ephesus could have any effect whatever on the worship of Diana. Moreover, all the world knew that the city of the Ephesians was temple-keeper of the great Diana, and of the image which fell down from Jupiter (xix. 35), and therefore

KEEN TO AVENGE THE SMALLEST SLIGHT.

In connection with the temple there throve a great trade in amulets and charms. Each individual in the vast crowds that came up to worship at the shrine was eager to carry back some memento of his visit, and the more so if the keepsake would serve as a preservative against evil omens and spirits, of which there was a great and constant dread. The trade in these articles must have been a large one, or the artificers in silver would not have been numerous enough to fill the city with confusion, and to necessitate the interference of the town clerk. What the trade in strong drink is among ourselves, that was the business in these miniature shrines manufactured by Demetrius and his fellow-craftsmen. How impossible it seemed that one man, in three years, employing only moral and spiritual weapons, could make any difference to this ancient and extensive craft!

But still further, like many of the cities of the time, filled with motley populations—part Oriental and part Greek, Ephesus was deeply infected with the black arts of the exorcist, the magician, and the professor of cabalistic mysteries. The renegade Jews were foremost adepts in such matters, calling mystic names over any who were possessed of evil spirits. Even the converts to Christianity found it hard to divest themselves of their former association with these practices, and treasured their books to the amount of at least 2000. It is no child's play to turn a nation of savages from their confidence in witchcraft and medicine-men to sane views of life and Divine Providence; but how much harder to neutralise the insidious poison as it wrought through a great city like Ephesus! The people fixed the days of marriage and journeying, the engagements they should make, and the business transactions on which they should enter, after an appeal to the soothsayers and magicians; and it was a formidable task to combat their rooted prejudices and habits.

But perhaps Paul's most inveterate foe was the Jewish synagogue, entrenched in ancient prejudices and persistent disbelief. They were hardened and disobedient, speaking evil of the Way before the multitude. He also recalls, in his farewell address to the Ephesian elders, the trials which befell him by the plots of the Jews. When the great riot broke out, they were only too glad to show their hatred o the Christians by putting forward Alexander to dis avow all connection with them.

Such were the giant obstacles that confronted the humble tent-maker, as he settled down to his trade in company with Aquila and Priscilla. But he looked far beyond the limits of his workshop to great victories for his Lord, much as Carey, who wrought at his cobbling with a map of the world in front of him. But greater was He that was for him than all that were against him; and in all these things he was destined to be more than a conqueror through Him that had loved him.

(To be concluded.)

Billingsgate Christian Mission.

The nineteenth annual meeting of this Mission was held in the Mission Hall facing the market, on Tuesday last week, the chair being taken by the president, Mr. F. A. Bevan, at four o'clock. After prayer and praise, the secretary, Mr. A. Walters, read the report, which was of a most encouraging character. The financial statement of the treasurer, Mr. W. H. Williamson, was to the effect that all liabilities incurred during the year had been met, that the balance owing to him at the close of the previous year, viz., £117 4s. 8d., had been reduced to £65 16s. 10d., and that a further sum of £200 had been paid off the debt remaining upon the building.

The amount now owing to the bankers is £3300, or just one-half the original cost. The treasurer made an urgent appeal to God's stewards to remove this as quickly as possible, as, to some extent at least, it retards the work. He pointed out that the money now paid annually for interest on the loan would cover the additional cost of introducing and maintaining important plans in view for improving the social and moral, as well as the spiritual, condition of the porters in the market, besides relieving the committee from the additional strain occasioned by the constant thought about, and the amount of time taken up with, the efforts to remove the aforesaid liability.

During the year a series of special Gospel services had been held by Dr. Harry Guinness. These were well attended, and there is reason to believe were productive of much good. The free meals to the unemployed who daily seek work at the wharves in the neighbourhood have been maintained during the winter months. These, which are invariably followed by an earnest Gospel address, have been well attended. Special reference was made in the report to the two coffee-stalls established and maintained by the mission at the eastern and western ends of the market in Lower Thames-street. These are proving centres of usefulness and blessing.

Addresses were given by Rev. J. Seaver, B.D., Mr. C. Russell Hurditch, Mr. Geo. Nokes, and Mr. J. H. Warlow, the latter being the missionary engaged in daily visitation amongst the men engaged in the Market.

Bible Motives for Evangelisation*.

I.—STEWARDSHIP.

By Rev. Dr. A. T. PIERSON.

I START with a most familiar passage in Matt. xxviii. 19, 20, "Go ye therefore, and teach all nations...and lo, I am with you alway, even unto the end of the world." There is a parallelism here which, even with the familiarity of the passage to our minds, some, perhaps, have never noticed. "Go *ye*...lo, *I;* all nations...all the days," as the word *alway* means; "to the ends of the earth...to the end of the age." Very noticeable are these parallels, in the light of Acts i. 8, where the same command is expounded; while, to the end of the age, Jesus is with us.

It requires but a cursory glance to see that this last command of our Lord suggests two great lines of thought. First, stewardship—"go ye"; second fellowship—"lo, I am with you all the days." I will confine all I have to say within these limits: first, the stewardship, and, secondly, the fellowship as the two great motives for a world's evangelisation. What is a motive? That which moves, or is calculated to move. When a motive actually moves, it becomes a motor. The great thing is, to have the possible motive turned into the actual motor.

Let us look at stewardship. A command is committed unto us, for obedience. One of the commonest words in the English tongue is the word *steward*. It means

A MAN WHO IS IN TRUST

with another's property or estate, and who is to conduct it in another's interest and not in his own. It is a fine word to express our exact position in connection with the evangelisation of the world. I shall start with the motives drawn from duty; for stewardship suggests duty. Then, I shall take the motives drawn from delight; for fellowship suggests delight. This is the natural order from duty up to delight. Loyalty to God and love to man are the two great comprehensive spheres of duty.

There are three points of stewardship to which I will call your attention. First, the stewardship of humanity; second, the stewardship of the Gospel; third, the stewardship of life. Then there are three forms of fellowship to which I would like to call attention. First, the fellowship of mystery; second, the fellowship of history; third, the fellowship of miracle.

First, *the stewardship of humanity;* that is to say, I *am* my brother's keeper. It is a significant fact that the first man who ever disputed this truth was his brother's murderer; and in a sublime and awful sense we are either our brother's keeper or his murderer. Rom. i. 14, "I am a debtor"; and 1 Thess. ii. 4, "As we were allowed of God to be put in trust with the Gospel." We are debtors to the world, and we are trustees of the Gospel; for we are trustees in order that we may discharge our debt, that is why we are

PUT IN TRUST WITH THE GOSPEL.

The Lord has given us the infinite riches of the Gospel with which to pay the debt; therefore let us be faithful in our stewardship.

Rom. xiii. 9, "Thou shalt love thy neighbour as thyself." How do we love ourselves? We give the first attention to ourselves; we protect, defend, enrich, enjoy ourselves. Love to our neighbour is to cover *his* protection, provision, and enjoyment. We must love our neighbour as ourselves. When love is put before us, in the New Testament, it is not an emotion, or even an affection, but a principle or law of life. Proverbs xi. 26, "He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." That is to say, if there is a famine, and you have corn laid up in the storehouse, the curse of God and of man shall be upon you if you withhold corn from the perishing when you are able to supply it.

Now, let us climb up a step to (2) *the stewardship of the Gospel.* (1 Cor. ix., 17, 18), "For if I do this thing willingly, I have a reward; but if against my will" a stewardship of the Gospel, "a dispensation of the Gospel is committed unto me." The two words represent the same idea. Whether you do this willingly or unwillingly, the fact still remains that the dispensation is committed to you, but the reward depends upon your doing it willingly. Woe unto me if I preach not the Gospel, but reward is mine if I preach the Gospel with a willing heart. You will lose your reward if you do the thing unwillingly; but still you have the dispensation. As I have already said, *trustee* is the counterpart of *debtor.* In Rom. x. 8 to 10 we have a marvellous passage: "If thou shalt confess with thy mouth the Lord Jesus" as Sovereign and Master, "and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Look further down the chapter. "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" How marvellously simple are God's means for the world's evangelisation—just three things, and that is all: a hearing ear, a believing heart, and a witnessing mouth. Take Acts viii. 4: "They that were scattered abroad went everywhere preaching the Word." Compare Acts xi. 19, 20. Those who were scattered abroad were ordinary disciples; men and women who simply went and told what they knew about Jesus. That is the stewardship of the Gospel.

I think we ought to impress upon our minds how that throughout the Bible we are taught that the final object of all reception is impartation. There are three little words which seem to express the whole thing—take, eat, give. What is the first sin? "She took and did eat, and gave also unto her husband." She took what she had no right to take, ate what was not intended to be eaten, and led somebody else to partake of that which was not intended for him. What is the sum and substance of the Gospel? "Take, eat: this is my body which is broken for you...show the Lord's death till He come." To take what God means I should take, to eat unto eternal life, then to show to a dying world the death and resurrection of my Lord, is the

WHOLE SUBSTANCE OF CHRISTIAN DUTY.

So that "take, eat, give" expresses the beginning of sin; and "take, eat, show" is the sum and substance of the redeemed life.

The first object of reception is impartation; and herein is the stewardship of the Gospel, that you should never know without telling, that the more you know the more you should tell, and that the more you know the more you should love to tell.

Thirdly, *the stewardship of life.* The signs of a perfect life are that birth should be succeeded by growth, and growth should find its perfection in fruit. All life is everywhere a gift in trust. What an awful sacredness this gives to parenthood! I may say two things about the stewardship of life. First, it is an inevitable necessity. John xii. 24, 25. How solemn these words are, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." If you want your seed of life to bring forth a crop, it must fall into the ground and die. If you want the seed of life to remain without a crop, you may keep it out of the ground, and let it live. In Matt. xiii. 38 there are two parables, the first relating properly to the soil. All the lessons of it turn upon the soil, and not upon the sower. When Christ comes to explain these parables, we notice that, in the first, He makes the seed to be the Word of God; but in the second, it is the children of the kingdom. God, in sowing this world, uses two kinds of seed—the seed of his Word and the seed of his children. He never brings nations to Himself by the Word alone, and He never brings peoples to Himself by his children alone. When his children go out and carry the Word with them, sowing the Word and themselves with it, then out of the double seed comes up the glorious harvest.

Jesus Christ teaches the same lesson in the memorable words of Matt. xvi. 25 (which need to be compared with John xii. 25), "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The cross is the sum of this parable of the lost life and the saved life. Jesus Christ lost his life on the cross, but how gloriously He saved it in resurrection. You lose your life on the cross, and you never know how gloriously you save it until the resurrection.

Secondly, it is an irrepressible necessity. Matt. xii. 34, "Out of the abundance of the heart the mouth speaketh." If your mouth does not speak, probably it is because there is so little in the heart. If you are not doing what you can to bring a lost world to your Master, it is because you have so little of your Master in your heart, that there is no irrepressible necessity for it. John iv. (the whole chapter), have you ever noticed the wonderful progression therein? "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." You come to Christ, drink and find satisfaction, experience eternal life, and find it to be a stream carrying blessing everywhere about you. It was illustrated in the woman who came to the well for her pitcher of water, found in Christ satisfaction for her thirsty soul, got new life, and then that eternal life at once ran out of her into the city of Sychar, and caused her even to lose sight of the barrier between the sexes, for she went and preached the Gospel to the men, not to the women. How audacious! But audacity is the creature of irrepressible life. A stream is very audacious; fire is very audacious, it burns up all obstacles. If you have a stream of fire in you, you are very

LIKELY TO BE AUDACIOUS.

Before leaving the lower level of duty for the train on the higher one of delight, I would simply mention two facts which prepare the way for our ascent. First, missions belong to the very nature and genius of Christianity. They are not an artificial addition, not something tacked on; but they belong to Christianity in its very temper, genius, spirit, and essence. Every form and figure is employed to teach us this truth. Suppose we take just four, reviewing the argument before we pass on—light, life, seed, springing. Light must shine, life must propagate life, seed must bring forth harvest, a spring must bring forth a stream. Christianity is light, is the life, is the seed, is the spring; missions are the life, the propagation, the harvest, the stream. The second remark I want to make is that just as sure as you begin with duty you will find your way to delight. There is a constant ascent on the part of the true child of God to a higher and higher level. In the old fable of the birds made without wings they were told to take up their wings and bear them. At first the pinions seemed heavy as lead, but as the birds folded them over their hearts their wings grew fast, and that which once they bore now bears them. Begin by doing your duty, and God ends by making it your delight. I am saved by Christ in order to save; I have been taught by Christ in order to teach; I have been enabled to get in order to give; and, in God's reckoning, all life is lost which does not communicate and propagate life.

(To be concluded.)

* Notes of a Bible Reading at Mildmay Conference.

Medical Mission Work in the Lebanon.

An early copy of the first year's report of the remarkable work at El Bourg, undertaken by Miss Helanie Baroody, a Syrian Christian lady, and Mrs. Lloyd, has just come to hand, and the results recorded are most gratifying. The report states:—"God has blessed the means used at the Medical Mission, and we have gained the confidence of the people in a wonderful way; they see that our God answers prayer, and are not nearly so much afraid of our religion as they used to be. Consequently, since our first three months' report was written, there have been many more open doors, and much more readiness to receive the truths of the Bible among the Motawelah."

Work among the children has been very successful, and about thirty are being taught both in the day and Sunday school. Visits are paid to the villages round, and the Gospel preached to them. Twice a week medical attendance is given, and 4538 cases have been treated during the year, the patients coming from the villages round, some of which are very far away. The Bible has been freely distributed, and in every way possible the work of Christ has been carried on, where no Protestant effort has before been begun.

It is proposed, as opportunity offers, to open new schools in the neighbouring villages, and this will involve much labour and considerable expense. A copy of the report can be obtained from (or contributions forwarded to) the hon. treasurer, Miss K. Smith, 60, Grosvenor-road, Rathgar, co. Dublin.

Wedding and Widowhood.

"SHALL we be in time for the wedding?"

"Well, as it lasts for several days we shall certainly be in time for something; but I should like you to see the procession."

The Doctor put his turbaned head out of the *ghari* window to urge our driver faster along the darkening street.

"Ah, it is all right," he added, suddenly facing round on me. "They have not started. See!"

I looked out and down the dusky road. The way was blocked ahead of us by a dense crowd of people—shouting, music, noise, stopped vehicles. My friend alighted and left me wondering and expectant. Somehow a special interest attaches to a wedding, be it where it may. I sat in the twilight waiting. Indian stars came out overhead in the deep blue. Was the bride's heart beating high on this her marriage night?

"It is all right, Miss Guinness; they have delayed for us. Let me introduce you to the bridegroom's father."

The doctor's cheery voice broke in upon my reverie. A Hindu gentleman outside the carriage door bowed courteously, helped me to alight, and swiftly piloted us down into the heart of the *tamasha*.

What an Eastern scene it is!—flaming lamps, candles, and scintillating lights in coloured bowls, hung high upon the bearers' heads, lining both sides of the procession; a central phalanx of brilliantly-dressed ladies, relatives of the family, on foot and packed into a solid square—their faces turned towards us as we pass, dozens of large dark eyes and shining polished *coiffures* of black hair, dozens of sleek brown arms and necks loaded with jewellery, and draped in delicate silk *saris*. It is a proud moment for the master of the ceremonies, who makes way for us through the festive throng.

The noise around is deafening. Beating of drums and blare of native music almost prevent our hearing his explanations of the next feature of the show—a tiny girl and boy covered with silks and jewellery, seated on two gaily-bedizened horses, led by attendants, at the very slow foot pace of the moving multitude. The noise grows louder as with a glance at the children's pretty faces, grave with the solemnity of so great an occasion, we are brought somehow to a densely crowded part of the procession, and find ourselves in the front ranks among the musicians who lead. Our advent is the signal for a brief pause in the march, and for the execution of specially startling music by an indescribable performer.

What words will represent the rattling noise, the antics, the contortions, the agony of music that succeeds? Under the eye of the father-in-law and of the white-faced stranger the players' enthusiasm reaches a climax. Higher and higher waxes the excitement, amid the admiring wonder of the crowd, until at last with a final deafening burst, he suddenly subsides and another musician steps forward.

Scent is showered on the crowd from costly ornamented vases. Someone behind brings a beautiful garland of flowers, which the courteous master of affairs places with much ceremony around my neck. The wreath is closely woven of lovely tropical bloom, heavy with scent, and falling below the waist. I express what thanks are possible amid the din of bagpipe music. We step into the carriage and are swiftly bowled away, leaving the *tamasha* creeping down the streets amid the flare of torchlight and prodigal showers of scent.

It is in progress from the bride's house to the bridegroom's, and will arrive in due course at the pleasant residence where in a few moments we alight, and mount the steps.

Oh, she is such a little bride! You stand hushed in her presence, scarcely able to believe that this is really she.

In the central room of a house she sits on a cushion by the bridegroom, both of them cross-legged on the floor. The women of the household, in gay gowns and solemn silence, are seated on the floor behind. Hindu musicians in front are performing soft weird music. Delicate refreshments are laid in a side room. The

LITTLE BRIDE IS EIGHT YEARS OLD,

a tiny shy slip of a child; the husband a tall, vigorous young man of about twenty. He speaks English well, and talks freely to me, but does not move from his place upon the floor. Her uncle picks up the little bride in his arms, as you might a child of two, and carries her off out of the crowd into the refreshment room, to try and get her to say a few words, but she is too shy to utter anything but her name, which comes out at last, after much persuasion. Someone carries a small boy past dressed in the brightest scarlet. The wee bride stretches out her hand to him. They are evidently playmates.

"She is more fit for that little five-year-old than for the bridegroom you are giving her," I remarked pitifully.

"Ah, *Mem Sahib*, no! Such age is not our custom."

The age that is the custom is painfully evident. Everything around you is pretty, shining, costly, gay with music, and lit by a glare of light, but oh, it is so sad! As you realise what this wedding represents, you feel that you have scarcely ever seen anything sadder than this wee bride in her green silk dress and costly ornaments—a mite encrusted in a load of jewels. In about two years she will be actually married to this full-grown man.

But this after all is little. It might have been far worse, since Indian custom demands that every decent family should secure husbands for its girls while they are young—in their cradles, five, eight, or eleven years of age—and the age of the husband doesn't matter.

It frequently happens that girls of eight or nine are given to men of sixty or seventy. The popular belief is that "a woman can have no salvation unless she be formally married." And the younger the better, "the greater is the merit, thereby the parents are entitled to rich rewards in heaven."

A sense of the suffering of India's 240 million women comes over you as you look at the tiny bride.

"Will that child be actually married when she is twelve years old?" I ask my native friend.

"Yes," he answers.

"But she is not fit; it is cruel; it will be injurious to her."

"They dare not resist. Their mothers instruct them that they must submit," he answered, and went on to tell me of pitiful cases of suffering among girls whom, as a medical man, he had been called to try and relieve.

One cannot write of these things, but they make one realise the cry of India's women. No wonder that the nation is weak, that it is "sinking," as Vivekananda said.

We are shown round the galleries of the decorated house and come to the women's quarters, where the ladies rise to meet us; the happy wife and mother, brilliantly dressed and bejewelled, shows us her ornaments and smiles most pleasantly. She cannot speak a word of English. Someone is standing behind in the shadow, a young and well-formed woman.

"Who is this?" you ask, turning to her after the rest are introduced.

"Ah, she is a widow!" comes the grave and sad response.

No more need be said. You see she wears no ornaments and stands in plain, dull clothing, distinct from all the rest. And the words of the Hindu catechism recur to you strangely:—

Q. What is cruel?
A. The heart of a viper.
Q. What is more cruel than that?
A. The heart of a woman.
Q. What is the cruellest of all?
A. The heart of a sonless, penniless widow.

Widowhood in India is not only a life-long sorrow, but a life-long curse. It is believed to be the effect of some horrible crime committed by the woman in a previous life, a crime for which her husband has been punished. He has died, but she must suffer. Of course! It is her fault.

The widow must wear a single coarse garment, white, red, or brown. She must eat only one meal during the twenty-four hours of a day. She must never take part in family feasts with others. She must not show herself on auspicious occasions. People think it unlucky to behold a widow's face before seeing any other object in the morning. A man will postpone his journey if his path happen to be crossed by a widow at the time of his departure. The relatives and neighbours of the young widow's husband are always ready to call her bad names, and to address her in abusive language at every opportunity. There is scarcely a day of her life on which she is not cursed by these people as the cause of their beloved friend's death.

Hindu women, whose heads are shaved on becoming widows, think it worse than death to lose their beautiful hair. Look at this little lassie, only fourteen years old, her eyes swollen with bitter tears, sitting with a sad face out of everybody's way. She hardly knows the reason why her hair has been cut off, or why she is so cruelly deprived of all she likes. She will grow up in this sadness—grow up, perhaps, to feel inarticulately what a Hindu widow wrote:—

O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire we have turned to all sides, hoping that someone would save us. No one has lifted up his eyelids to look upon us, nor inquire into our case. We have searched above and below, but Thou art the only One who wilt hear our complaint; Thou knowest our impotence, our degradation, our dishonour.

O great Lord! our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible we are not. Criminals confined in the jails for life are happier than we, for they know something of thy world. They were not born in prison, but we have not for one day—no, not even in our dreams—seen thy world. To us it is nothing but a name; and not having seen the world, we cannot know Thee, its Maker. Those who have seen thy works may learn to understand Thee, but for us, who are shut in, it is not possible to learn to know Thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, and are dying.

The Indian woman as a bride goes inside her husband's house and never or scarcely ever goes out again, till her remains are carried out to be buried. For the rest of her life she is hidden there in a living tomb. And if she be a widow that tomb becomes a prison-house of pain.

But we know all about it. We have heard so very often. Books have been written and thousands of speeches made about India's women.

And we know the figures—huge figures moving among millions—140,000,000 women; 25,000,000 widows, 77,000 of them little girls under ten years old; 40,000,000 shut up in zenanas, most of whom have never even heard the name of Christ.

Yes, we know the figures, and we have a general notion that plenty of good people are doing all that need be done for India's women. Thank God, good work is being done by thirty-four societies with over 700 agents all told—700 to reach 140,000,000, nearly 200,000 apiece. But at least 130,000,000 of India's women can never yet have heard of woman's Friend.

* * * *

HE sat once by the wayside, not thinking about millions—about one. He was very tired, but not too tired to care about her sorrows, her shame; to talk to her, to bring her home to God.

And we amid life's weariness, who say we follow Him, have we cared yet for "one of these" in India, as Jesus cared that day?

LUCY GUINNESS

"Some Fell Among Thorns."

If persecution should arise,
The Christ on whom my soul relies
From me it would not sever;
For to my Refuge I would flee,
And closer, Saviour, cling to Thee
Whose aid availeth ever.

Help me with Thee my cares to leave;
I have no riches to deceive;
But other things have entered;
And love of these has choked the word
Which else, unhindered, undeterred,
Mine inner life had centred.

Dear Lord Divine, Thou knowest well
(There is no need for me to tell)
What things my heart has treasured.
Do Thou control them by thy strength—
Subdue them; till my life at length
Shall bring forth fruit unmeasured.

A. GERTRUDE HUMPIDGE.

"The Lamp of China" is the title of a quarterly report of the Chinese Biblewoman's Mission. This agency works in co-operation with the C.M.S. and the Society for Promoting Female Welfare. It has been greatly used of God to the enlightenment of darkened souls in the Flowery Land. The promoters of the Mission would welcome the interest and prayers of Christians of all denominations. The hon. organiser is Mrs. Elborough Woodcock, 3, Buckingham Gate, S.W. The quarterly paper is published (1d.) by *Marshall Brothers, Paternoster-row.*

OUR DAILY HOMILY.

SUNDAY, July 18.

"For mine own sake, for mine own sake, will I do it."—Isa. xlviii. 11.

GOD finds his supreme motive in Himself. Mark how strongly He insists on it. "For my name's sake will I defer mine anger, and for my praise will I refrain from thee." And in this verse he twice repeats, "for mine own sake." Surely this is a matter for extreme comfort and congratulation.

If God had saved us because of some trait of natural beauty and attractiveness which He beheld in us, He might turn from us when it faded before the touch of years, or the change of our inward temper. The woman whose only claim on attention and homage is in her face, who has no other qualities to command and retain respect, must often dread the inevitable effect of time. It would be therefore a cause of perpetual unrest if God's motive were only one of pity or complacency.

But God's motive is his character, his name and nature the maintenance of his honour in the face of the universe. In the face of the universe of intelligent beings He is too deeply implicated in our salvation to show signs of variableness or the shadow of turning. He did not begin to save us because we were worthy or lovely, but because He would; and therefore He will not give up because we prove ourselves weak and worthless and difficult to save. There are times with us all when we can but cast ourselves on his infinite grace and say, "Save me for thine own name's sake." And when we have been overcome by sin, it is good to go to Him and say, "Father, I have nothing to plead but thy own nature and name declared in Jesus: for his sake, because Thou hast made promise to Him, and to me in Him, for thy glory's sake, defer thine anger, forgive my sins, and get to Thyself great glory in my salvation."

MONDAY, July 19.

"He hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me; and he hath made me a polished shaft; in his quiver hath he kept me close."—Isa. xlix. 2.

These words were addressed to Israel, and must be applied to Him who alone hath expressed the true genius and spirit of the Hebrew people, that Prince of the House of David whom we call Master and Lord. And in so far as we belong to and resemble Him we may claim that God should make these words true of us.

The mouth, like the sharp sword, recalls the portrait of the Son of Man out of whose mouth a sharp two-edged sword proceeded. We may well ask that our words should partake of the nature of the Word of God, which is quick and powerful, and sharper than a two-edged sword (Rev. i. 16).

"Hidden in the shadow of God's hand" is a safe and strong position for the Christian worker. We all need more of the shadow, and we need not fear it when it is cast by his hand. Our life must be hidden with Christ in God, if we shall come forth largely to influence men. Do not be afraid of the shadow, Christian worker.

The polished shaft is the one that is free from rust. Nothing removes rust like friction, whether by the file or sand-paper. We have often to submit to the chafe of tiny irritants in order to keep us polished.

"In his quiver hath He hid me." Always ready for use, within reach of God's hand, waiting to be adjusted to the bowstring, and launched through the air to some joint in the harness; such should be our attitude. But again it is impressed upon us that we must be hidden through long periods of cessation from active use, content with the darkness of the quiver until the moment of our mission has arrived. Then forward with the might of God's hand thrilling through our souls.

TUESDAY, July 20.

"The Lord God hath given me the tongue of the learned (or them that are taught), that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning."—Isa. l. 4.

This is a beautiful image. Morning by morning the Lord God draws near his chosen servant and awakens him, calling him by name, giving him some sweet message, and preparing him for the day's errands, duties, and sufferings.

The sense of the original is somewhat obscured by the use of the word "learned," which should be "disciple," one that learns through being taught. We must be disciples before we can be apostles, and be taught before we teach. We shall never do our best work for God until we accustom ourselves to receive and take his messages, and there is no such time as the early morning to assume the lowly posture of sitting at the Master's feet to hear his word.

Notice that God's messengers are sent to the weary. There are so many of these in the world that special provision must be made for their sustaining and comfort. God needs a great company of Barnabas's Sons of Consolation, who having been comforted shall know how to comfort others. No kind of ministry needs such careful preparation as that exercised towards the weary and heavy-laden. To learn how to do this involves some months of lonely suffering.

In softest whispers God draws nigh, uncovering the ear, putting back the locks that might intercept his gentlest accent. Only let us see to it that we are not rebellious, or turn away back. Let not the lowliness of the work, the weary mind, the worry about tiny questions, put us off from this sacred enterprise. Neither let us be dissuaded by those who would smite, and pluck out the hair. Neither pride nor fear must deter us from this sacred work.

WEDNESDAY, July 21.

"I, even I, am he, that comforteth you. Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass."—Is. li. 12.

It is related that in the great Indian Mutiny, when some hundreds of English ladies with their children were shut up in the Residency at Lucknow, and threatened by an immense crowd of rebels, a leaf of the Bible, stained with blood, and used as a common piece of wrapping, was brought in to them, and proved to contain these words. It reminded them of God their Maker, and bade them fear no more the fury of the oppressor, or the failure of bread, because the Lord God was at hand to neutralise the tumult and fury of their foes.

In the Lord our Maker we have the only antidote for alarm and sorrow. At this time the cross had not been erected with its precious revelation of the love of God, and the prophet quotes two of the greatest proofs of God's might—the miracle of Creation, with its over-arching heavens and deep-laid foundations of the earth; and that of the deliverance from Egypt.

Go out into nature, behold the might of God written on his glorious works, and then say to yourself, This God is my Father; and He would rather sacrifice worlds of matter, than forget or forsake his child. It were easier for Him to destroy all that He has made, and re-create it in a moment of time, than allow one of his weakest children that trusts in Him to be overwhelmed by trouble. Furious men are but the foam of the breaker which your Deliverer will put aside. The sea may roar, but it cannot overwhelm. He comforts who forgives. And his comfort is not in words only, but in mighty acts.

THURSDAY, July 22.

"Be ye clean, that bear the vessels of the Lord."—Isa. lii. 11.

The chosen people are at the end of the seventy years' captivity; the time of their deliverance has come. Their Almighty Deliverer, throwing back the loose sleeve of his robe, to leave his arm free, makes ready for an unusual exercise of power. There will be no need of haste as when the people fled at night from Egypt. They may not go out with haste, nor go by flight, for their Divine leader would precede them, and his escort would be their rearguard.

This is the summons to us all who may have been in captivity to Babylon in any form. We are to arise and depart, shaking loose the bonds of our captivity. Let us follow the cloudy pillar of God's presence guiding us continually, and let us not be always looking behind, as though dreading the recurrence of past sins and mistakes. They shall not pursue those whom God has delivered; or, if they do, they shall not overtake. It is an unspeakable comfort to those who have sinned to know that the old temptations and forms of bondage are intercepted by the presence of the Eternal God, just as his cloud intercepted Pharaoh's host.

The one matter about which we must be scrupulously careful is our cleanliness. Of old, Cyrus entrusted Ezra with the holy vessels which Nebuchadnezzar had taken from the temple. These must be borne on the shoulders of the priests across the desert back to Jerusalem. We, too, are custodians of sacred vessels—the character and name of God, the holy Gospel of the Lord Jesus, the integrity of the faith, the inspiration and authority of Scripture. These are committed to our care. The Apostle bids us keep, through the Holy Ghost, that deposit which was committed to our care. But so holy a commission from so holy a God demands holiness in those whom He entrusts. We must not touch the unclean thing, but come out, be separate, and He will receive us and be a Father unto us.

FRIDAY, July 23.

"The Lord hath laid on Him the iniquity of us all."—Isa. liii. 6.

The Lord did it, because He was the Lord, and He took on Himself the iniquity of us all. "Made to meet" is the marginal reading, as though many confluent streams poured their black substances into one foaming maelstrom which filled the heart of the dying Saviour. Well may the Apostle Peter recapitulate his work in the matchless, almost monosyllabic sentence, "Who his own self bare our sins in his body on the tree."

This verse begins and ends with *all*. We are all alike in having "gone astray." We have not all gone in the same direction, nor all to the same extent. We are not equally far from the fold. But we are all away from it. They say that if sheep can stray, they will; and there is no kind of animal more hopeless and helpless than sheep which have got out of the pen. The ox knoweth his owner, and the ass its master's crib. The dog and cat will make their way home, but the sheep wanders on in small and ever smaller companies, until it is entrapped in the rocks, or devoured by wolves, or harried to death by dogs. Such were we. Panting, driven, chased, weary; but Jesus sought us, and brought us back to the fold, and gave us a name and place among his own. We are returned unto the Shepherd and Bishop of our souls.

But ah, how can we forget the cost we have been to the Shepherd! See ye not the wounds in his hands and feet? Know ye not that his heart was lacerated and broken by the burden that our sins imposed on Him? Have ye not traced the blood-marks on the stones and sand along which He came to seek and save? Is it not enough to make your sin and mine infinitely distasteful and hateful? "Our own way," that has been the curse of our lives, and the agony of our Shepherd. Would that it might be for ever blocked against us, and that we might be led in his own way for his Name's sake.

SATURDAY, July 24.

"O thou afflicted, tossed with tempest, and not comforted."—Isa. liv. 11.

From his standpoint of vision on the hilltops of glory, He sees the tossings of thy craft. Every billow, every lurch, every rebuff, is discerned and felt by Him. He, too, has sailed through stormy seas, and is acquainted with grief. Not comforted by man, thou shalt be consoled by the Divine Comforter. Cast out by thy lovers, thou shalt be gathered to the bosom of God. When the man born blind was cast out of the synagogue, Jesus found him, and He will find thee.

Deep down in the tossing waves, He will lay thy foundations in fair colours, and will spare no stones, however precious, in the elaboration of thy character. Sapphires, rubies, and carbuncles are very resplendent and beautiful, but they are all the children of fire. You cannot have them unless prepared to pay the cost in blood and tears. These jewels are produced of very ordinary ingredients, which have been subjected to tremendous pressure and terrific heat. When next your heart misgives you amid your fiery trials, remember that God is at work making the rubies and carbuncles of your eternal array. You will be well compensated.

There are destructive agencies around us on all hands—the smith with his coals, the waster with his scythe, the destroyer with his weapon—but they are all beneath the mighty hand of God. They cannot overstep the limits He assigns. When a man's ways please the Lord He maketh even his enemies to be at peace with him. He restrains the wrath of his foes, and surrounds him with a munition of rocks.

The blessings of this chapter are not for the Jews only, but for all the servants of the Lord, for all who, abjuring their own righteousness, are arrayed in the righteousness of Jesus. Pure raiment, white and clean!

"The Secret of England's Greatness."

ONE of the most glorious events in the sixty years' reign of the Queen was the gift of a Bible to Sagbua, the African prince, in the year 1849.

Her Majesty authorized the late Rt. Hon. the Earl of Chichester, the president of the Church Missionary Society at that time, to write a letter to the Prince to be presented with the Bible. The letter contained a full and frank acknowledgment of Christianity as the element of England's greatness. It was this letter, with the gift of a Bible, that prompted some Englishman to formulate the familiar saying, "The Bible is the Secret of England's Greatness."

Although the exact form of words is not in the letter, yet the laconic and familiar sentence is a fair and natural summary thereof, as the Bible is the standard of Christianity, and the Royal letter fully admits that Christianity has made England great and happy.

The moral influence for good exercised by that familiar expression over the minds of millions of people is incalculable. Yet several correspondents in the secular and religious press are now describing the familiar story as a myth, a fable, a plausible yarn,

"A GOOD STORY GONE WRONG,"

and even quoting the late Sir Henry Ponsonby to prove that point!

In order to settle this question once for all, I ask you kindly to publish the letter of the Earl, and to allow me briefly to state the reasons for it. I had a personal knowledge of the two clergymen who were stationed in Abbeokuta as missionaries, and who had the honour of presenting the Bible and letter to the Prince in the name of the Queen.

The Rev. Isaac Smith and the Rev. Henry Townsend returned to England in 1849, bringing with them a piece of cloth and a letter from Prince Sagbua to the Queen of England. Her Majesty commanded Lord Chichester to write a reply, which I ask you to publish, in order that your readers might judge for themselves. I take the letter bodily from *The Church Missionary Intelligencer* of 1849. It reads thus:—

I have had the honour of presenting to the Queen the letter of Sagbua and other chiefs of Abbeokuta, and also their present of a piece of cloth.

The Queen has commanded me to convey her thanks to Sagbua and the chiefs, and her best wishes for their true and lasting happiness, and for the peace and prosperity of the Youriba nation.

The Queen hopes that arrangements may be made for affording to the Youriba nation the free use of the River Ossa, so as to give them opportunities for commerce with this and other countries.

The commerce between nations, in exchanging the fruits of the earth, and of each other's industry, is blessed by God.

Not so the commerce in slaves, which makes poor and miserable the nation which sells them, and brings neither wealth nor the blessing of God to the nation who buys them, but the contrary.

The Queen and the people of England are very glad to know that Sagbua and the chiefs think as they do upon this subject of commerce.

But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ.

The Queen is, therefore, very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it.

In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, the other the English.

The Church Missionary Society wish all happiness, and the blessing of eternal life, to Sagbua and all the people of Abbeokuta.

They are very thankful to the chiefs for the kindness and protection afforded to their missionaries, and they will not cease to pray for the spread of God's truths, and of all other blessings, in Abbeokuta and throughout Africa, in the name and for the sake of our only Lord and Saviour Jesus Christ.

(Signed) CHICHESTER.

When the missionaries went back to Africa they took with them this letter, a Bible from the Queen, and a present from Prince Albert to Prince Sagbua. A holiday was given to all the people in Abbeokuta on the day when the presents and Bible were given to the Prince.

In the year 1886, prior to Her Majesty's Golden Jubilee, the familiar proverb was declared to be a myth, and it was stated in hundreds of papers throughout England that Sir Henry Ponsonby, the Queen's Private Secretary, had said, in answer to a correspondent, that "there was no foundation for the story whatever." I felt sure that Sir Henry had never seen the Earl's letter, so I sent him a copy, and here is his reply:—

(Copy).

Windsor Castle, July 17, 1886.

DEAR SIR,—I have to thank you for your communication, and for the enclosed copy of the Earl of Chichester's letter, which, no doubt, explains the origin of the story.—Yours faithfully

Rev. W. Hillier. HENRY PONSONBY.

All your readers will conclude with Sir Henry that the Earl's letter was the origin of the story; and, moreover, that it supplies a good and solid ground for the essential truth of the familiar sentence, *Vincit omnia veritas*, though the tenour of the letter would be better expressed thus: "Christianity is the source of England's greatness."—I am, Sir, Yours faithfully, WILLIAM HILLIER.

St Luke's Vicarage, Sheffield, July 10, 1897.

India's Need—A Call to Prayer.

THE calamities which have overtaken India during the past year are surely a call for united prayer to God on behalf of that country.

Famine, plague and earthquake have visited that great land, bringing suffering and privation to many hundreds of thousands.

In view of these sorrows that have come upon India, and the great need for God's people to come together for united supplication, special meetings for prayer and conference will (D.V.) be held on JULY 28, 1897, as follows, viz.:—

12 to 1.—Young Men's Christian Association, 186, Aldersgate-street, E.C.

1 to 2.—Exeter Hall, Strand, W.C.

4.30 to 6.30.—Conference Hall, 6, Ecclestonstreet, Buckingham Palace-road (five minutes' walk from Victoria Railway Station).

The attendance of Christians is earnestly desired at these gatherings, and they are also requested to make known the great need at this time for prayer on behalf of India. It is also desired that friends in London and the provinces will endeavour to have prayer-meetings arranged in their districts for the 28th inst., or for any other date that may be more convenient.

The Missionary Societies have agreed to co-operate.

KINNAIRD,
RADSTOCK.
SAMUEL SMITH, M.P.
GEORGE WILLIAMS, Hon. Sec.
H. E. FOX, *Church Missionary Society.*
A. H. BAYNES, *Baptist Missionary Society.*
MARSHALL HARTLEY, *Wesleyan Missionary Society.*
R. COPE MORGAN.
GEORGE COUSINS, *London Missionary Society.*
GEORGE TONGE, *Church of England Zenana Mission.*
J. F. MORTON, *Mildmay Conference Hall.*

Please address, Mr. N. R. Hughman, 2 Pall Mall East, London, S.W.

"Founders' Day."

THE annual festival of Dr. Barnardo's Homes for Orphan Waifs was celebrated last Saturday at headquarters in Stepney Causeway, and from early in the afternoon a most attractive programme was in progress. Parties of visitors were taken round the workshops to see the rescued lads busily and skilfully employed at various useful trades. The domestic and general arrangements were also under inspection, and youthful patients welcomed their friends to Her Majesty's Hospital for Sick Waifs, where so many of thel ittle sufferers rescued from the perils of street life are being medically and surgically treated.

The centre of attraction, however, seemed to be the open space in the middle of the rectangular block of large buildings, three sides of which constitute the various departments of this great philanthropic and Christian organisation, so far as its London headquarters are concerned. Here a seemingly endless succession of interesting displays occupied the attention of a large company of spectators surrounding the extemporised arena, Military, naval, and musical drill, maypole dances, a tug-of-war for the boys, flag races for the girls, and sweet singing, afforded opportunity for seeing the children at play of a kind calculated to afford useful discipline; while the happy intelligent faces of the youngsters spoke volumes for the loving and kindly training which they must receive. Other attractions were found in a sale opened by Mrs. Frobisher for the benefit of the great family of 5,000 waif children now in the Homes; in swimming displays; and in the performances of the young Scotch bagpipers, the handbell ringers, and other instrumentalists.

Canon FLEMING was unavoidably prevented from taking the chair at the open-air public meeting, but there was a very widely representative platform and a crowd of listeners. Rev. W. J. WAGSTAFF offered prayer and thanksgiving for God's abundant blessing upon the good work during these many years. Dr. BARNARDO was glad to welcome so many supporters on this occasion in a year marked by signs of so much progress—among other things, in recognition of the right of children to kindly care and decent treatment. Friends had seen how well destitute children repay wise dealings with them for Christ's sake. Thanks to the growth of Christian philanthropy, there are many similar institutions to-day; but these homes are unique in not only receiving destitute children but in seeking them out, from the baby of a few days old to waifs of larger growth.

Pastor THOMAS SPURGEON felt he could not speak in any other than kindly fashion of such a labour of love as this. He had a fellow feeling for all Thomases; and it was quite evident that the beloved friend at the head of these institutions believed in justifying his faith by his works.

The Member for Stepney, Mr. F. WOOTTON ISAACSON, warmly commended the work in its wide and varied scope, and in its wise and kindly methods. Rev. PETER THOMPSON heartily expressed much esteem for Dr. Barnardo, not only on personal grounds, but from experience of the good effects of his work upon East-end life. The lives of these boys and girls are valuable to Christ, to his Church, and to the State. Poor children of the street evidently have a warm place in the heart of one who calls them "*My* boys, *my* girls." Mr. H. S. SAMUEL, M.P. for Limehouse, asked friends to go forth and tell others what they had seen here to-day.

Some of the boys and girls who are going out to Canada this month here marched round the outskirts of the gathering. These were representative of no less than 9150 neglected children emigrated to good homes, and of which only two per cent. have failed in the purpose of their life. It costs but £10 to give a boy or girl such a goodly start in life.

Special adaptability on the part of Dr. Barnardo for his great work was a prominent point of Rev. F. B. MEYER's speech. Let us, said he, find the work in the world for which God has fitted each one of us, and then let us stick to it. He had met at Mr. Moody's with one lifted by this institution from the slums of Stepney, who now occupies a useful position in the Christian ministry.

Dr. BARNARDO announced that the emigration scheme which has proved so beneficial is about to be extended to Western Australia, as the result of a movement originating in official circles there.

Miss Louisa Procter.

Mount Lebanon.

WE leave Beyrout by the pleasant carriage road, and follow the coast south, keeping a few miles inland. Climbing gradually, we have wondrous views of the higher ranges of the Lebanon. It is winter, and the mountain is half covered with snow; and yet the sun is hot, and the exquisite clearness of the air, and the blue tint of the sea, and the tropical vegetation around, make one think of summer. As we near Schwifat —which means "beautiful view"—the eye wanders over the vast olive grove which for eight or nine miles extends along the plain between the spurs of the mountain and the Mediterranean. The village is split into sections by deep and rugged gorges, which run into the mountain side, affording perfect shelter, and offering the most picturesque sites for houses.

The village "ain," or well, as we arrive, is crowded with a motley group of women and children in bright native dresses, and bearing all manner of water jars and vessels, for it is about sunset, and supplies must be got in. Leaving the carriage road—one of very few in the land—we climb up the steep mountain side by a rough path which wanders in and out amongst the houses, eventually leading us to the highest buildings, where we are welcomed with true Irish warmth and kindness by the venerable lady whose devotion and energy have originated and built up this mountain mission.

The history of the early days of the Schwifat Mission is one of personal guidance. A traveller through the land in 1879, Miss Procter's heart was touched, and she went home with a lively interest in the Syrian race, especially in the Druses, a people singularly in need of the Gospel light. Seeking and following the Divine leading, she soon returned to find a happy service amongst them, and after assisting in several missions, and learning by experience, her personal work opened clearly before her. After two years she was recalled to England by what proved to be the fatal illness of her brother, Rev. J. Procter, a clergyman of the Church of England.

In 1884 a petition reached Miss Procter from "the Druses of the Lebanon," praying earnestly for schools, on the ground that the English and the Druses "are one great family." In spreading this appeal before the Lord she sought the help of Geo. Müller in unitedly asking, as a definite petition, that an earnest Christian man might be sent to her aid, if work was to be undertaken. A few months later she met the faithful helper, Mr. Tanius Said, who also had been seeking guidance about his future service for the Lord, and together they began a school for twelve girls in a rented house. Miss Procter's own means were consecrated to the service, and she began, and has continued until now, without a committee, although she gratefully owns the welcome help of many Christians.

Schwifat was chosen as a centre of the work because its large population of about 7000 is mainly Druse, and it was among these people that her warmest call to service lay. In 1886 a house was offered for sale, and by a providential and unusual circumstance the whole of the five owners were in one mind to let her have it, although for Protestant work. The number of resident pupils was then increased to twenty.

The work grew slowly; about 1887 a few little boys were accepted and taught until they reached the age of ten or eleven years, when it was necessary to send them away, as there was no separate school for boys. The Moslem schools thus received them at the critical age, and they were generally lost to Protestant influence. Miss Procter had a growing and deep feeling of responsibility for these elder boys, and it was a continued subject of prayer that some way might open, and that funds might be provided for a new building and for the extension of the work amongst them.

In 1895 she visited England to press the claims of this part of her mission, and raised £350. Having then some hopes of assistance from a society, she proceeded to build on her own land, and near the Girls' Home, spending £650 on a plain, substantial block capable of accommodating thirty boarders and twenty day scholars. The two schools now contain thirty girls and twenty-eight boys,

(From Photograph by Mr. R. Forbes, 54, Grafton-street, Dublin.)

and the day scholars number fifteen girls and twenty boys. Thus nearly 100 children are under daily educational training and direct Christian influence of the most earnest kind. The children belong to families connected with the Greek Church, the Druses, and the Maronites, with the addition of a few Protestants.

Associated with Miss Procter in this work are Mualim Tanius Said, who has been her voluntary helper from the first, and Miss Appia, a Swiss lady, who has also given four years of willing service at her own cost and for the Lord's sake. The teachers and helpers are chiefly those who were educated in the school, and who rejoice to be associated with it. Miss Appia, with the assistance of a Bible-woman, visits five villages, holding cottage meetings and doing her utmost to bring the heavenly light into darkened homes. Mr. Said superintends the village schools, which have 110 children. Moreover, the Y.M.C.A. and the Y.W.C.A. have branches here, and there is a Band of Hope and a Scripture Union. The needs of the suffering are met by a dispensary, at which many attend, and where a native doctor and a lady doctor assist.

There are Sunday-schools for children and women, and adult services are held on Sundays, at which Mr. Tanius Said preaches. His personal history is interesting. He was born at Haddeth, a village near Schwifat, and the birthplace of the first Protestant martyr in that land. This witness for Christ was walled into a narrow chamber, too small to lie down in, and because he would not renounce his faith he was beaten slowly to death. Converted at the age of seventeen, Tanius early found service with the American Mission at Beyrout, where he was educated, passing through school and college. He has continued as their preacher on this part of the Lebanon to the present time, whilst for twelve years he has given much of his spare time to Miss Procter's Mission. He assists in the management, gives the Scripture teaching in both schools, and exercises a constant oversight and influence for good in the work.

One result of the schools is that thirty of the former girls are now teachers in village schools. The area of service will be seen when it is mentioned that they are stationed in Egypt, Damascus, Jerusalem, Nazareth, Bethlehem, Hebron, Tyre, Jaffa, Haifa, Tiberias, Laodicea, and other places. The present writer spent three days in the Schwifat Mission, mingling amongst the scholars and teachers, and holding meetings with them. He witnessed the admirable order and discipline, heard the bright, intelligent answers of the children, and had then, and during a later visit, the opportunity of judging of the good work done. Miss Procter is a lady of remarkable energy. She lives amongst the children, and spends *herself*, as well as her money, for them, and they love her in return.

The spiritual atmosphere of the place is bright, and the utmost simplicity prevails. Few, if any, missions of similar extent are worked for as small an outlay. Taking the last report, the general account shows an expenditure of £373. Towards this the children's money is £205. The new Boys' School and Home cost £650, of which about £300 is still required, and Pastor Said is in England hoping to raise this relatively small sum, and also to bring before the Lord's workers their need of lady helpers in both the boys' and the girls' schools. It would be a great help if such could be found, especially if they are able to provide their own maintenance. Friends at home who are prepared to assist by organising working parties or collecting subscriptions will be thankfully communicated with. The hon. treasurer in England for Miss Procter's work is Col. Williams, The Bank, 20, Birchin-lane, London, E.C. Pastor Said's present address is 153, Adelaide-road, Hampstead, London.

Of the need of such mission work everyone familiar with life in Syria can speak. To a large, a painful extent, the country is the home of religions that have lost their power in a dead formalism. The people live in the spirit of fear that depends on charms and contrivances to ward off evil, but know little of the revelation of love and grace in Jesus Christ, and of the possibilities of his full salvation. The missionary is a living message, and as a native said to the present writer, "We see that the religion of the Protestants is much deeper than ours, and we are watching to see if you live up to it."

Pastor Said is prepared to lecture on life

in Bible lands during his visit. He is the bearer of letters from H.M. Consul at Beyrout (Mr. R. Drummond Hay), who speaks highly of the work. The Bishop of Jerusalem says of Miss Procter, "You have worked hard, and with much self-denial, and deserve sympathy and support." Dr. Henry H. Jessup, of the American Mission in Beyrout and Syria, says: "M. Tanius has certainly been a very faithful labourer in Schwifat and vicinity," and he goes on to say that their mission is obliged to practise "such severe retrenchment as will sweep away some forty village schools." Others, including distinguished members of the Society of Friends, join in an unqualified endorsement of worker and work.

Our Party at Brooklands.

THOSE who dwell in the beautiful country can scarcely imagine our delight in the East End to receive a warm invitation from Dr. and Mrs. Kidd for our poor women to spend a day at their lovely residence at Blackheath. It would be difficult to decide who received most pleasure: those who gave the invitation or the invited guests.

About half of the two hundred were widows, and many of these bright Christians, who amid the masses shine for Jesus, expecting and watching for their soon coming Lord. The day was all that could be desired. First, the arrival in a number of "brakes," and then strolling around the woodland, rowing on the pretty little lake, and resting under the shady trees.

There was much kindly intercourse between Mrs. Kidd's visitors and our poor women, many of whom had long known the Lord, and had found his promises all yea and amen through Jesus Christ. One lady said afterwards, "You asked me to help these poor widows; *they have helped me instead, they have strengthened my faith in God.*"

It was lively to note the refining influence of the Gospel, seen in the kindness to each other, and more especially to the feeble and aged of seventy to eighty years, and the four who were quite blind. The testimony of one of these blind ones to the faithfulness of God was an encouragement to anyone weak in the faith.

We saw colour coming into pale cheeks with the nourishing food and the fresh air. Some of the very feeble ones said they were ever so much stronger for the day, and were returning invigorated for the labour of the morrow.

During the afternoon we had a joyful surprise in a visit from Miss Annie Taylor, who had only arrived a few hours from Tibet, as usual full of freshness and a burning zeal for these poor heathen Tibetans. She described their worship of the devil and drew lessons for the unsaved in our midst.

We give this little account, thinking that before the autumn passes friends may take the hint, and many of our London missions thus be refreshed. Words fail to tell the cheer by such kindness to those working for God in the pressure of the great city.

Annie Macpherson.

29, *Bethnal Green-road.*

"Come, see the place where the Lord Lay."

Come, see the place where Jesus lay,
The place of rest when work is done;
The place of peace when ends the day
Of battle fought and victory won.

Come, see the place where Jesus lay,
The place of triumph after strife;
No walls can keep, no force can stay
The Resurrection and the Life.

Come, see the place where Jesus lay,
The place of hope for ages all;
So shall our graves give up their prey,
So shall we rise at Jesus' call.

Come, see the place where Jesus lay,
As sacred yet as it was then;
A place to worship at, and pray
In hope, till Jesus come again.

R. B.

Open-Air Preaching.

The following exhortation (omitting the particular circumstances) to a little band of Christian Workers on recommencing their labours for the summer, may be seasonable to others: —

SEEK in all you do to spread a sense of God. Not merely that there is a God, but that He is living, loving, caring, listening. If then you pray in public, collect your minds; be calm and pray, really speaking to Him; or if you read his word, let it be with seriousness and reverence; or if you speak, let it be as God's messengers, representing Him.

As such, do not begin about *man*, what we are, but about God, what He is; what He has provided, what He has promised.

Lay well the old foundations—that God, in his great love and tender mercy, has provided for our forgiveness, our healing, our deliverance, for our holiness, our present peace and eternal happiness. Tender wisdom is needed to approach the soul of man. And all this through a righteous foundation—the obedience, and the sufferings of Christ. Make known "that God was in Christ reconciling the world unto Himself;" and now sends forth his servants to beseech men to be reconciled to God. Speak, being one who is himself thus reconciled, and at peace. "Oh! to grace, how great a debtor!"

Show that the first two gospel blessings promised are, the forgiveness of sins, and the gift of the Holy Spirit. Keep both these in mind.

And that these two blessings are given by God on our repentance towards Him, and on our faith in the Lord Jesus Christ—such being the irreversibly appointed way.

But, seeing that the soul of man is asleep as to divine things, it must be awakened; and the appointed startling awakening truth is, that it is appointed unto men once to die, and after this the judgment. This awakening is not effected by loud tones, but through the truth spoken with solemnity, intense seriousness, deep feeling, full belief. With such labour the Spirit of God works. And, in fact, unless He works, all our work will vanish away.

Point out definite personal sins, and trace them to the root of a fallen nature. Point out erroneous ideas in religion, and trace them to ignorance of God and his word. Paul told the Athenians that he who is created ought not to have wrong thoughts of Him who created him.

Also do not point out merely that an immoral action is wrong, but, further, that it is wrong in this way: that it is contrary to God—the holy God, the loving God, the righteous God, the Author of our being—our Judge.

If, while so speaking, some around look cold, or cloudy, or smile, or talk—be patient. The soul of man is a wonderful thing; also allowances must be made for the young or frivolous. Perhaps, after all, it may prove that such hearers only presented an incorrect external appearance to deceive their companions; and were inwardly in a groping, inquiring, seeking condition, who were after all taking in the truth spoken. This is often the case. Be encouraged.

Whilst warning has its place, see that you encourage. Make much of the daily life in business. The proper occupation of work, when blessed of God, affords good opportunities for honouring God, and for cultivating a trustful, faithful spirit. Deep, close fellowship with the Lord, is often nurtured by temporal difficulties.

Touch upon your own experience now and then, but not too often.

Let us be ready for the Master's use. Not forward to thrust ourselves into service, yet not slow to go forward when He opens the path. Many a Christian man has something to say in his Master's cause now and then. But to speak, and speak, and speak again, week after week, needs frequent meditation on the Bible, and prayer and thoughts incidental to our coming in contact with the mind and affairs of others. He who would call others to repentance, needs himself to be, not indeed miserable and sad, yet in a repentant spirit, contrite speech, not as a saint, but as a saved sinner.

An occasional reference to some topic of Christian, national, or parochial importance, which may have happened during the week, may enlist attention and be seasonable.

Eyes are upon all. And those who come a little or much to the front, these are especially marked. They, of all men, should so live as to be known in their neighbourhood to be right-minded persons—kindly, just, truthful, industrious; gentle, yet courageous, courteous, patient, temperate, something, much, of the Master, being seen in and illustrated by his servant.

Just a word as to tracts and books. I would advise these in moderation; and that, in general, before giving them away, they should be read and approved by the giver.

Septuagenarian.

The Russian Dukhobortsi.

THE Dukhobortsi of the Caucasus are a body of people whose origin appears to date from that great European movement of two or three hundred years ago, in which the English Quaker movement arose. They profess implicit belief in and obedience to those Gospel teachings which are summed up in the words, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," and "Love one another," "Love your enemies." Only those who have been able to follow such documentary evidence as Vladimir Tchertkoff has now collected and will shortly publish can form an idea of the way in which, contrary to official calumnies upon them, these Dukhobortsi have meekly and patiently stood against the extremity of persecution and injury with which the Russian rulers and soldiers have overwhelmed them.

Obedience to the command, "Love one another, love your enemies," has brought persecution upon the Dukhobortsi. Really believing and following the Prince of Peace, they found themselves unable to become soldiers, and, as they themselves phrase it, "learn the art of murder." In this they have not learned from the writings of Leo Tolstoy, as many suppose, but have simply followed the old tradition of their body, which has before been persecuted and exiled for the same cause, even at the end of last century. The Russian Government, enforcing the conscription, and believing it right (despite the commands of Christ) that men should fight in the interests of the State, necessarily finds in the Dukhobortsi an enemy whom it must subdue, or by whom it must be subdued. Hence these persecutions, which have taken the shape of wholesale beatings, confiscations, violations, imprisonments, and murders (for the deaths of many victims can be called by no other name).

During last winter over 4000 men, women, and children, driven from their prosperous homes and all but without resource, were left to live or die. If it had not been for the help of their brethren who were left behind, their case would have been still worse. They have been crowded together under the worst conditions, and have experienced the most extreme destitution. Roughly speaking, 1000 of these—one-fourth of them—have died of their misery; the rest are almost all of them sick and dying; only one in a hundred is really fit for work. Many of them are afflicted with an eye disease which destroys the sight.

The friends who are moving to help the Dukhobortsi see three courses:—(1) An appeal to the Russian Government to mitigate if not cease the persecution, and give permission to the Dukhobortsi to emigrate. (2) The gathering and forwarding of funds for immediate relief. The sufferers have to every twenty persons three horses (kept in case they should be exiled further away and have no means of transit), and each such group can be supported on £4 per month. Relief sent at once may save lives which would otherwise end. (3) The emigration of as many as possible of these people to other countries, England or elsewhere, where they may find either permanent or temporary settlement. Subscriptions to V. Tchertkoff, Broomfield, Duppas Hill, Croydon, will be forwarded through reliable channels.

J. C. Kenworthy

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Missionary Items.*

TWENTY years ago a traveller in Burma left a copy of the Psalms at a house where he stayed. A native read the book, resolved to cast away his idols, learnt Psalm li., and used it as a daily prayer. At last a missionary visited his village and gave him a New Testament. The story of salvation filled him with joy. "For twenty years," he said, "I have walked by starlight; now I see the sun."

A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, forty-eight other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received, while in the hospital, the better gift of spiritual healing.

There are about 1100 American missionaries in China representing the Protestant churches of the United States.

"How can I bring people in if I have to persuade them to walk twenty miles?" asked an elderly Chinese woman, a Christian, and fired with love for souls. She walked over ten miles herself every Sunday to come to church, but how could she persuade indifferent ones to come so far, or further, to seek what they had not yet learned to prize? The little mission centres need to be multiplied a thousandfold, for the white fields stretch away on every hand unreaped.

Some Japanese Christians in connection with the American Presbyterian Mission in Japan have hit upon a novel way of raising money to build a chapel by selling book-marks. They are poor, hard-working people, engaged in making chinaware, women as well as men being busy all day. But at night they set to work making book-marks, and devote the proceeds from the sale of these to the building fund.

The people of Uganda now spend hundreds of pounds yearly in the purchase of New Testaments, Gospels, and Christian literature.

A Chinese School.

SUPPOSE we take a peep at a Chinese school. As we go up the front steps, what is all this fearful racket? You need not feel afraid to go in. The boys are not tearing each other's hair, nor knocking each other down; not a bit of it. They are just doing what every good little scholar in China is expected to do; that is, every boy is studying his lesson over out loud. By "out loud" I mean in a perfect roar.

As they do this nearly all day long a good many of them quite ruin their voices. When you hear them trying to sing together it reminds you of a band of frogs.

The schoolboys in China go to school at the first streak of daylight, and schools keep open until dark. Most of the pupils have a fine memory, and are always cultivating it, and are proud of it. Even the wee ones can recite chapter after chapter and book after book, and one Peking scholar recited the whole of the New Testament in a single examination.

When a boy comes to school his teacher reads over a few words or lines of the lesson, and then the boy, taking the book, goes to his seat and repeats in a loud tone the words the teacher has read until he is able to remember them. Then he goes to the teacher to recite. Giving him the book, the little fellow turns his back to the teacher and repeats what he has studied. You see it gives no chance to take a look inside to see what the next word is.

The studies are unlike those of English schools, though the boys are taught to read, write, and sometimes to work a little in arithmetic. Most of the time is spent in committing to memory the writings of the former great men of China. As the boys become older and more advanced in study, they must write compositions. These are seldom if ever about skating or fishing; perhaps never about the cow or horse or dog; but with some sentence of a noted author as a text, the young student writes out a learned essay on a subject that interests few and profits none.

There are no Board schools in China, as we have in England. The Government does not attend to the education of the children, and those who go to school at all must pay for their own education, or their parents must pay for them. Either a teacher opens a select school, or three or four fathers unite together and hire a teacher for their boys. Thus poor boys must go through life without any education, many of them unable to read a word. It is not unusual to find men who cannot read at all; indeed, it is probable that by far the greater number of men in China are unable to read, while very few can take up any ordinary book and read it without difficulty.

There are no girls in this school, nor would you find any in one Chinese school in ten. In fact, the people do not think it worth while to teach their girls to read.—*The Silver Link.*

*From REGIONS BEYOND. Edited by Dr. H. Grattan Guinness. (8d. monthly. *Partridge & Co.*

Pretending to Cry.

APRIL is the Chinese third moon or month (for it is the same word), and I want to tell you what the poor heathen think of more than anything else at this time. Well, they call it the Feast of the Tombs; and what they are required to do is to go to the graves or coffins of their relations who have died within the last year or two, and weep and wail. The coffins are sealed very tight, so they often keep them in their houses a long while before being buried, and they think, poor things, that one of the spirits of the dead relation is still in the coffin! They think each person has three souls and seven spirits, and at death one soul goes into the coffin, one into the ancestral tablet, and the third roams about. So accordingly they offer food and incense to the soul in the tablet, especially on the 1st and 15th of every month, and all through this third month; and on the hillsides where the graves are you see a great deal of paper money pegged into the earth, and floating in the wind. This is for the people whose poor bodies lie below, and some is for the spirits of the earth to pay them to be kind to the spirits of the people who are dead and gone. Then this month, especially on certain days, you see women sitting by the graves or coffins and wailing in a very loud voice, crying and saying a great many words. You find on asking that they are crying because it is the right day, and that they will rest presently and then begin again, so that it is really made-up crying and not true sorrow at all in most cases. After this the people very often burn the bodies in the coffins, and only keep the bones, which they put into large jars and carry to the graves.

Is not this all very, very sad? Just to think that hundreds and thousands of people in this great Empire are thinking of all their departed relations and friends as still needing their help, and have no bright hope of meeting them again in a world where there is no sorrow! Also that those still living have no better hope beyond; they know not the Saviour, who is the Resurrection and the Life. Oh, may it make you pray and work more earnestly to help to bring the Gospel of Hope to them!

In the girls' school we have twenty-five girls, and I am thankful to say all of them keep well and happy. I had one trouble through a theft of some money, and would like you to pray for the girl who took it. I am sorry to say I do not think that she was really sorry for her sin; nor is her heart yet changed by God's Holy Spirit. If you will bring that one girl to God in prayer which shall "prevail," you will have done a great work this year. I thank you all for your prayers and work for me, and I know that God will bless you for it all just as far as you do it "for his sake." M. BOILEAU.

[In *The Children's World* (C.M.S.).]

How to Learn the Books of the Bible.

(*Continued.*)

In First and Second *Samuel* of Jesse's son we read,
Ten tribes, in First and Second *Kings*, revolted from his seed.
The First and Second *Chronicles* see Judah captive made;
But *Ezra* leads a remnant back by princely Cyrus' aid.
The city walls of Zion *Nehemiah* builds again,
Whilst *Esther* saves her people from plots of wicked men.
In *Job* we read how faith will live beneath affliction's rod;
And David's *Psalms* are precious songs to every child of God.

(*To be continued.*)

Sympathy for India.

The following letter is from three young readers in British Columbia:—

"Rachel, Wallace, and I have much pleasure in sending you seven dollars and a half that we have collected for the poor little *Indian Children*, who are suffering from the famine. We have been very interested in collecting the money, and have gone without sugar and also without a light at night that we might get more money. We all hope that it will reach you in time to be of use in helping the little children."

Donation List.

Indian Famine Children (*Mrs. Bruere*).—Heb. xi. 30, 15s.; J. H. M., £5; S. W., £5. Total, £10 15s.

Uncle Tom's Cabin (*Cripples' Bathing Machine*).—A. R., 6d.; V. D., 2d.; K. G., 2d.; H. H. B., 2d.; M. and S. E. L., 4d.; L. G. 6d.; Mother, Margie, and Dorothy M., 1s.; L. A. B., 2s.; S. C. M., 6d.; D. C. M., 3d.; A. G. W., 1s.; H. and J. E. P., 2s.; Mrs. P., 3s.; K. S., 2d.; O. T., 2d.; per E. E. N., 1s. Total, 12s. 11d.

Bible Searcher (No. 80).

1. To what tiny teacher did Solomon direct the sluggard for a lesson in wisdom?—Proverbs.
2. What did St. Paul recommend the Thessalonians to "study" in his first Epistle to them?
3. What did the same Apostle urge his son Timothy to "study" in his second Epistle to him?
4. What blessed Teacher said to his disciples, "Learn of Me?" And where?—Matt.

Find the following texts in Proverbs:—

5. "He that winneth souls is wise."
6. "Wisdom is the principal thing, therefore get wisdom."
7. What great leader of God's people was "learned in all the wisdom of the Egyptians?"—Acts vii.
8. What does the Psalmist say is "the beginning of wisdom?"—Psa. cxi.
9. What are those who "lack wisdom" told to do?—James.

[Children under ten any three; under thirteen any five.]

KEY TO BIBLE SEARCHER (No. 79).

1. "And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David."—Matt. xxi. 8-9.

"Then Jesus said unto the chief priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

"Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off."—Luke xxii. 52 and 54.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God.—Luke xiii. 29.

2. "When he was come down from the mountain, great multitudes followed him."—Matt. viii. 1.

"When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities."—Matt. xiv. 13.

"And great multitudes followed him; and he healed them there."—Matt. xix. 2.

"Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."

"There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."—Acts v. 15-16.

"Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."—Acts xx. 38.

"And as Paul was to be led in to the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?"—Acts xxi. 37.

"And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage.

"And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself with a soldier that kept him."—Acts xxviii. 15-16.

3. Six; girdle of truth, breastplate of righteousness, shod with the preparation of the gospel of peace, shield of faith, helmet of salvation, sword of the Spirit.

Foreign List.—Correct answers received from:—

No. 70.—Daisy McArthur, J. Garrett*, Alice and Walter Henderson. **No. 71** and **72.**—Walter and Alice Henderson. **No. 73.**—L. M. Knight, Walter and Alice Henderson. **No. 75.**—Willie Findlay, Jean Scott, Henry and Annie* Baillie, D. H. Marshall, Olive Van Millengen. **No. 76.**—Dorothy Grove, Olive Van Millengen.

No. 79 (first list).—Correct answers received from:—

Herbert Braddon, Emily Bridgewater, Phyllis Boyd, Dorothy J. Clarke, Willie* and Harold Cheesman, Edith* and Annie* Cole, Elien L. Drake, Vera Dickinson, Violet*, Kitty*, and Ivy* Donaldson-Selby, Gracie Dodington, May Fooks, Kenneth Gabbett*, Daisy Groves, Christine Hewetson*, Dorothy* and Evelyn* Hewer, Joshua and Dorothy Hughes-Games, Agnes Jones, May and Sidney E. Law, Blanche Lindup*, Hilda Matheson, Arabella Onslow*, Katie Pell, Lizzie and Wm. Porter, Mary E. Plumb*, Hilda Rawson, Olive* and Sydney Robertson*, Constance and Hilda Schaeffer, Kathleen Shepherd, Harold Stevenson, Betty Stocks*, Mildred, Constance, and Gertrude Scott, Ronald Studd, Mary Symon, Edith Tyson*, Pringle Wilson, Cecile*, Noel*, and Phillis Wright, Ibla* and Allan* Woodman.

Scripture Union Portions for Next Week.

S.	1 *Sam.*	xx. 27-42.	Th.	1 *Sam.*	xxvi. 1-12.
M.	,,	xxii. 1-18.	F.	,,	xxvi. 13-25.
Tu.	,,	xxiii. 1-15.	Sat.	,,	xxviii. 1-14.
W.	,,	xxiii. 16-29.			

Children's Special Service Mission.

Mr. Hutchinson, *Swallow, near Caistor*, to July 15; *Sheffield*, July 16; *Leeds*, July 17-18; *Southport*, July 19; *Cranleigh*, July 24-25. Mr. Hankinson, *Waltham Cross*, July 23. Messrs. Coffin, with caravan, at *Lawshall, Suffolk*; Mr. Tom Craig, with caravan, at *Lower Kingswood, Surrey*. Mr. Reginald Callender, *St. Paul's, Onslow-square*, July 15.

SEASIDE SERVICES.

Mr. A. G. Dodderidge, with others, at *Portrush*, during July. Mr. J. S. Tyler, *Herne Bay*, to July 24. During August: Rev. A. J. Barff, B.A., *Bexhill*; Rev. A. H. Ridsdale and Mr. Eliot Walton, *Boscombe*; Mr. H. Hutchinson, *Bridlington*; Mr. W. H. Wilson, *Colwyn Bay*; Mr. A. G. Dodderidge, B.A., *Eastbourne*; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*; Mr. G. Goodman and Mr. W. H. Stentiford, *Herne Bay*; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. Arthur Mercer, *Langland Bay*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Lowestoft*; Rev. E. E. Nickisson, *Margate*; Mr. C. J. Small, *Mablethorpe*; Mr. L. M. Miller, *Paignton*; Mr. H. Steward, *Port Erin*; Mr. E. Collier and Mr. F. W. Betteney, *St. Anne's-on-Sea*, August 15-31; Rev. W. W. Martin, B.A., *St. Leonard's*; Rev. A. H. C. Storrs, B.A., *Sandown*; Mr. Reginald Callender, B.A., *Scarborough*; Mr. J. Waters Coldicott, *Southend*; Rev. S. M. Warner, *Southsea*; Mr. C. J. Small, *Sutton-on-Sea*; Mr. G. J. S. Warner and Rev. F. E. Warner, *Swanage*; Mr. Josiah Spiers, *Teignmouth*; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*; Rev. G. C. Williamson, *Westward Ho*; Mr. E. T. M. Denner, *Whitby*; Rev. H. R. Alexander, *Worthing*.

UNCLE TOM.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

VII.

ANCIENT VERSIONS OF THE BIBLE.

THE books of the New Testament were originally written in the Greek language. At a very early date some of these books were translated and copied into other languages spoken by the men and women converted to Christianity who did not know Greek.

The early versions of the Scriptures grew out of the necessities of the case. After our Lord's ascension to heaven Christianity rapidly spread, and took root in many lands. Within thirty years of the day of Pentecost there existed Christian churches, with their regular services and officers, in places far removed from each other. They were to be found in Europe and in Asia: at Jerusalem, Cæsarea, Syria, Antioch, and in Rome. They existed in Asia Minor and in the cities along the coast. Churches were found in Philippi, Thessalonica, and at Corinth.

Had the people in all these places spoken the Greek language only, then their needs would have been met by multiplying copies of the original Greek books of the New Testament. But this was not so. It was necessary that the churches in these places should have records of the revelation which the Lord and his Apostles had made, in such language as they could understand. To meet their needs we know that versions were made. It is not easy to estimate the high value of these ancient versions of the Bible, bringing us back, as they do, to a date long before the oldest of our known manuscripts. They connect us with the Apostles, and form a most valuable chapter in the history of the Bible. If we can show that versions of the Scriptures were in existence in the second century, we shall, of course, by that fact also show *that the Scriptures themselves were in existence before that time, or they could not have been translated into those languages.*

Out of the multitude of ancient versions I select two for special examination. These two versions are called *the Peshito* and *Old Latin* versions. They were, so far as we know, the first versions of the Scriptures made. One was produced in the East, and the other in the West. It is thought by some that parts of these two versions were made *within the apostolic age*, and that shortly afterwards the translations of the separate parts were collected, and, after careful revision, were put together as completed books. I will now give you a short account of each.

I.—THE PESHITO, OR SYRIAC VERSION.

The Peshito, or Syrian Bible, is the oldest Christian version of the New Testament known to the world. The language in which it was written (the Syro-Chaldaic, or Aramean) was the common dialect spoken in Palestine at the time of our Lord, though Greek was much used in business.

It is quite impossible to fix the exact date of this ancient Syrian Bible. I venture to believe that *parts* of it were made in Apostolic times, and very likely under Apostolic direction. There is some evidence to show that messengers were sent from Edessa to Palestine to copy the sacred books, and that the Peshito version was made at a time before the last of the Apostles had passed away. We may take it as an admitted fact that the version *was completed in the second century*, and some time before the year 150 A.D.

This ancient Syrian Bible is a most important book. It was always regarded with respect, and in the earliest ages was received as an authoritative book. Indeed, we know that several other important versions were made from it into other languages —Arabic, Persian, and Armenian; and when the Syrian Church lost its unity, and split up into several opposing sects, all received this version as of authority, and all used it in their public worship.

These things all show it to have been of great importance. I venture the supposition that it may not only have been the most complete, but the most reliable collection of the sacred books then known to the world, except such as the church at Jerusalem may have possessed. The fact that it was probably a translation of many original manuscripts and careful copies of original manuscripts gave it an authority almost equal to the originals themselves.

It is important now that you should note the books which this version contains. It includes the four Gospels, and the Acts of the Apostles, *fourteen* Epistles of St. Paul, 1 John, 1 Peter, and James. You will see that this list very nearly corresponds with our own New Testament. It only omits the Second and Third Epistles of St. John, the Second Epistle of St. Peter, the Epistle of St. Jude, and the Book of Revelation. It is very important to notice that though this ancient version omits *five* books contained in our New Testament, it *does not include any book which is not in our New Testament.*

II.—THE OLD LATIN VERSION.

We have seen that the Peshito version was early made for the *Eastern* churches. We now turn to the Old Latin version, which was made for the Western churches, and which has exerted an influence upon them which can never be told by the pen of mortal man. It was from it that St. Jerome made his Latin Vulgate. That Vulgate became the Bible authority of the Roman Church, and remains so to this day. And for more than a thousand years it was the chief source of nearly every version of the Scriptures made in the West.

Though I have said that this version has become the New Testament of the Roman Church, we cannot look to Rome for its origin. It seems that Christianity rapidly spread in Africa in the early centuries, and it is an admitted fact that a Latin translation of some of the Books of the New Testament circulated among Christians there, and enjoyed considerable popularity in those regions.

But though we cannot fix the exact date of this old version, we are in possession of evidence which certainly carries us back to the second century. It was well known to Tertullian and men of his day. He freely uses it, and shows that it was not only known, but current at the time when he was in the midst of his literary activity.

Tertullian was born between 150 and 160 A.D. If we take 155 A.D. as the year of his birth, and remember that the Old Latin version was in use in the African churches when he was a man and at work, it will not be unreasonable to say that it was written before the last quarter of the second century began. It may have been written much earlier, but it could scarcely have been much later.

The question now comes as to what books this Old Latin version contained. It contained the four Gospels, the Acts of the Apostles, *thirteen* Epistles of St. Paul, three Epistles of St. John, the First Epistle of St. Peter, the Epistle of St. Jude, and the Book of Revelation. It omits the Epistle to the Hebrews, the Epistle of St. James, and the Second Epistle of St. Peter. It will thus be seen that it contains all the books which our own New Testament contains except three books, and *it does not contain any which our Book does not contain.*

If these two versions are put together we shall get a more striking and important fact. We shall find that, with the single exception of the Second Epistle of Peter, which they both omit, *they contain all the books which our New Testament contains. And it is to be observed that they do not contain any other books besides.* Respecting these two versions, several things should be noted. *They were probably in common use by great bodies of Christians in the first half of the second century. The churches which used them received them as the heritage of a previous age. They represented the New Testament which was known, received, and revered, throughout the Christian Church, including both East and West.*

[1675]

Christ Church, Westminster Bridge Road.

VERY pleasantly, as well as profitably, was the twenty-first anniversary of this work celebrated last Thursday. It was also the one-hundred and-fourteenth year since the establishment of the historic Surrey Chapel, of which the present church, under the happy pastorate of Rev. F. B. Meyer, is a perpetuation. Hawkstone Hall, adjoining the church, was seen in a very bright aspect, its tables and platform laden with choice flowers, and its space filled with beaming faces of evident welcome to the floral festival and strawberry tea, kindly provided by the ladies of the congregation, which preceded an evening meeting in the church itself.

After hearty praise and prayer, led by Rev. A. W. Evans, assistant pastor,

Mr. Farmer, elders' secretary, gave details of church work, showing a present membership of 1019, with 5000 children attending the Sunday-school, and touching upon the operations of twenty prosperous departments. He used warm words of appreciation concerning the pastor and his helper, and the blessings which have attended their labours. Much influence for good is exercised over the young people of the neighbourhood, and the missionary spirit is strong in the church.

The extensive amount of financial detail in connection with this large church organisation was represented by a comprehensive statement from Mr. Atley, trustees' secretary. He closed with the presentation of a congratulatory address to pastor and people from P.S.A. brethren.

Grateful words followed from the pastor for the valuable co-operation afforded him by Mr. J. R. Griffiths (organist), and by the choir. Very appropriately, Miss Edith Luke followed with the air, "Let the bright seraphim."

As Mr. Meyer remarked, "Newman Hall's Church" seems to be a lasting phrase; and the greeting accorded to the former pastor by this meeting showed the esteem and affection in which he continues to be held by the membership of Christ Church. His address expressed deep gratification at the pastoral and official advantages experienced and the Divine blessing enjoyed by the Church to-day. Referring to the recent Jubilee, he was glad to have good reason to greet our beloved sovereign as a Christian sister. This venerable servant of Jesus Christ also spoke words well calculated to stimulate personal devotion in those who remember his former labours so affectionately. He rejoices to still find, in the various scenes of his present ministry, multitudes willing to listen to the old Gospel, well knowing that they will get nothing else from him. Testimonies to blessing received in years long gone by continue to frequently reach Dr. Hall as he moves about in his loved work of com mending the Saviour.

Rev. C. de Carteret, who has recently become vicar of the neighbouring Episcopal Church of St. Paul, rejoiced to have a share in thanksgiving to God for the blessings which He has vouchsafed in connection with Christ Church and its ancient precursor. He gave a thoroughly Evangelical exposition and exhortation, from Rom. xii. 1, to surrender, sanctification, and service.

Impressive closing words were spoken by Rev. Dr. A. T. Pierson in the way of admonition and entreaty, pointing out that, as regards the Church, the ministry is its flower, the Holy Ghost its dower, and an unselfish life in its members is its power. Individual responsibility, especially in regard to the spiritual upholding of the ministry, is apt to be overlooked in a large Christian organisation such as this. Above all things should the Church value her dower of the Holy Spirit as the great Administrator of her affairs; and particularly is a Holy Ghost ministry essential. As to power, true love is always unselfish; and the usefulness of a church is measured by what it does outside itself for others, in view of the needs, wants, and woes of a suffering humanity.

THE EVANGELIST.

"As Dead as his Stick."

At the close of one of Mr. Moody's meetings held in the large temporary building at Addison-road I, an accredited worker, wended my way into the "Inquiry Room." Already the room was full, and Christians were busy dealing with anxious souls—souls eager to be helped into the light and liberty of the Gospel. I glanced around to see if there was one without an attendant, and my eyes fell upon a young man seated not far from the doorway in which I stood.

Quietly I stepped up to him, and placed myself by his side, taking swift note of the fact that his whole appearance indicated him to be of the respectable, steady, and, as far as one could judge, moral living order. He seemed to be about five or six-and-twenty, and there was a seriousness on his face which betokened real earnestness. As I sat by his side I asked him, "What is your difficulty?" "Oh, ma'am," was his immediate response, "I have been trying so hard to be good, and the more I try the worse I get."

This straightforward answer, with its revelation of effort, wrongly directed it is true, but honest, touched my heart and awakened a deep longing to be used to direct him into the way of salvation. One instant's swift petition for help and wisdom, and the next my attention was attracted to a stout walking-stick which he was holding, and the clue was given me as to how to deal with him.

"Suppose, I said, that you should carefully plant and nurture that stick which you have in your hand, watering and watching over it with the greatest care—how long do you think that it would be before it would break forth into leaf, and bud and blossom?"

With a look of questioning surprise, he replied "Never."

"Why not?" I asked. "Think, before you answer. Why would it not bear fruit or leaf according to its kind?"

"Because it is dead," was, of course, his reply.

"Yes!" I returned, "it is dead; and you are as dead as your stick; dead in trespasses and sin; yet you have been striving to bring forth the fruit of life. You need life, new life, and this you can only have by coming to Christ as a helpless lost sinner, and accepting eternal life as his gift."

I had not time to add another word ere his whole face shone with a light which only those who have seen it can understand; to me it has always seemed like the glory sometimes seen on the face of a dying saint, and truly it is the glory of the other world shining on the soul passing from death unto life.

He burst out, "Oh, I see, I see it; thank you, thank you."

For a moment we both kept silence, our hearts filled with thanksgiving, and then it was an easy and delightful task to expound to him "the way of God more perfectly."

Then we parted to meet again no more "till we meet at Jesu's feet," there to rejoice together and to praise Him who loved us and gave Himself for us.

How strange it seems that we are so slow to learn, and even when learnt at conversion, to retain practically the fact that this old nature cannot bring forth fruit unto God. How much failure we should be spared if we did but reckon ourselves dead—living only "by faith in the Son of God who loved" us "and gave Himself for" us. L. J.

Evangelistic Notes.

Mr. Noah Taylor, of the Evangelisation Society, has been at Old Portswood, Southampton, conducting a tent mission. God has given great blessing to his people, who have all united in this special effort; backsliders are being restored and sinners converted. J. H. Holloway.

The Brothers Weaver have been labouring in the Old Barnwell Theatre at Cambridge. The meetings have manifested many tokens of God's blessing resting upon the work.

Mrs. Baeyertz closed a most successful mission at Newbattle, Midlothian, on Monday, July 5. The meetings began on the Diamond Jubilee week, when the thoughts of many were set on showing loyalty to their earthly sovereign, yet there was deep interest manifest, and it deepened and grew as the meetings went on. It has been felt to be a most refreshing time in the district; saints and sinners have been blessed. A. Hardie, Minister.

The Famine in India.

Painfully interesting information about the terrible condition of millions in the famine districts in India was given by some missionaries, who had just come from relief work, on Tuesday, 6th inst., at the Conference Hall, Eccleston-street.

Rev. C. Hope Gill, C.M.S., from Jabalpur, where the famine is raging with the greatest severity, mentioned that it has continued for a very long time, but that the worst is still before us; not until the autumn harvest at the end of October can the end come, and even after that time there will be continued suffering. Whilst he stated that much had been done by the Government officials, scores and hundreds must die daily from famine in the Mundla district, as the roads become almost impassable at the beginning of the monsoon, and consequently the conveyance and distribution of grain is most difficult. The C.M.S. at Jabalpur have a poorhouse holding about 200, but in spite of all their care, as many as 143 have died, not from actual starvation, but most of them from the dreadful diseases caused by the endeavour to digest unsuitable food. The Government allows Mohammedans and Hindoos to adopt children, but what an opportunity now presents itself to Christians to care for the orphan children, and at the same time to tell them of the Lord Jesus Christ.

Miss Davis, of the Zenana Bible and Medical Mission, Aligurh, some 350 miles from Jabalpur, spoke as one not actually from a famine district, but from one in which only very great scarcity prevails. Their work is chiefly among respectable purdah women, who would sooner die at home than be seen in the street begging. Many men have deserted their wives, and there are many widows, amongst whom there is very great want. Women sell their girl-children in order to buy food for themselves. Miss Davis mentioned one who did so, but who was afterwards so overcome by remorse, as she thought of the future of her child, that she ran off and drowned herself. We who have never felt the gnawings of hunger can have no idea of the sufferings and temptations to which these poor people are exposed.

Rev. L. Parsons, Wesleyan missionary, very recently returned from Jabalpur, mentioned, as an instance of the starving condition of the people, that when Mr. Hicks shot a tiger lately, some ten or twelve hungry wretches immediately fell on the carcase and gorged themselves with it. In the streets of Jabalpur men are to be met crying out piteously "I am hungry, I am hungry," whilst others appeal with their quiet look of suffering. Would God the English Christians could see those agonised faces! The city is crowded with people, and they die in the streets, at the hospital doors, and in the mission compounds. Fighting the famine by the relief workers is no easy task, and it tries the strongest nerves. Many a one has been knocked up by it; may the Lord bless those now there, and may Christ's people in England be stirred to do what they can to alleviate the dreadful state of things.

After the missionaries had spoken,

Mr. Samuel Smith, M.P., expressed his wish to invite the missionaries to give the information to as many of the members of the House of Commons as he could gather together; and Lord Kinnaird proposed that a meeting for prayer and conference of all workers for famine relief should shortly be held.

Lord Radstock, who had called the meeting together, said by all means interest members of Parliament, and have a united meeting of all workers for famine relief, but do not let this hinder each one of us from doing his best. He invited all present to a meeting to be held on the 14th at the same place. The gathering, which had been a most interested and sympathetic one, then concluded with prayer.

Dr. Colin Valentine, of Agra (who is recruiting his health in Scotland), writes:—"On a recent Sabbath afternoon 5000 famine-stricken creatures rushed into our mission compound crying out for food. It was impossible to attend to such a great multitude at once, and my assistant and the friends who were helping him weeded out many of the terribly destitute, and gave them a few pice. I receive most harrowing accounts of the sufferings of the people. A gentleman who has spent the whole of his life in India, and has, on the whole, taken a hopeful view of the ultimate outlook, has entirely changed his tone, and his opinion is a most gloomy one. By the newspapers I see that the monsoon has commenced favourably in various parts of India. God grant that this may be the case!"

Our Oxford Letter.

[From Our Own Correspondent.]

Oxford is now very quiet. Vacation, however, would seem to have its temptations both to the citizens and to the Churches. There is a certain depression felt when the undergraduates have gone down. The tradespeople certainly feel it; many of the poorer classes are thrown out of work, and the churches themselves are liable to catch the apathy that, according to most people, is the special temptation of the "Long." Yet this is the time for that patient, quiet work which is so necessary to a steady growth. The stakes must be strengthened as well as the cords lengthened, and for this the comparatively quiet months we are just beginning afford a special opportunity. Personal intercourse with many is only possible during this time, and many a family who are too busy during term to receive a visit may now be cheered and helped by the pastor's call. Why should not something be also attempted for the College servants during these months? They are now comparatively free. A series of evangelistic services—in fact, a special mission by some tried worker, would, under God, be fruitful of much good.

Mutual pleasure is given by the visit of an old pastor, and the Primitive Methodists of Pembroke-street welcomed at their anniversary services on Sunday Rev. G. C. Crickmay, who, for eight years laboured at this chapel. The re-union was full of profit and pleasure. Bright and helpful services were held on the Sunday, and an interesting meeting on the Monday.

The members of the Methodist Free Church are to be congratulated on the report they were able to present last Monday at their annual meeting. It would seem that there has been a growing work among the young during the year, and a great impetus has been given to the spiritual work of the Church by the Christian Endeavour Society. Seven country churches are being fed from this Church. "There is that scattereth and yet increaseth."

Through the interest of local friends, and by the kind permission of Mrs. Shirley, of Wyaston House, New Inn Hall-street, a sale was held on Thursday for the Society for Promoting Christianity among the Jews. Notwithstanding the difficulties attending special efforts this year, we trust substantial help will be sent to the society.

Midnight Meeting Movement.—On Thursday last, Sir George Williams gave his annual strawberry feast to the fallen women of the Strand. A goodly company of voluntary workers assembled at 9 o'clock, when Rev. Dr. Newman Hall addressed them on the value of dealing with individuals. Illustrating this thought by our Lord's action in the case of Nicodemus, the woman at the well, the penitent thief, and the disciples on the road to Emmaus, he brought home the idea with great force. Then all the vantage points in the locality were missioned, but the attendance was disappointing, the effects of the recent Jubilee being still apparent among the women. Sir George treated the word "Friend" as an acrostic, and Mr. Dashwood gave an admirable address on the letters "V. R.," so much in evidence of late. One poor girl brought in her stock of unsold flowers, and gave them away to the lady workers; but a friend present saw that the full value of the fragrant buds found its way into the right pocket before she left for home. Several addresses were taken with a view to visitation.

Public Morality in India and England.

MRS. JOSEPHINE E. BUTLER occupied the chair at St. Martin's Town Hall, London, on Friday last, at the twenty-seventh anniversary meeting of the Ladies' National Association for Abolition of all forms of State Regulation of Vice. She was supported by Mrs. Tanner and Miss Priestman, of Bristol, Dr. Agnes McLaren, and a large number of branch secretaries from all over the kingdom, and by Sir James Stansfeld, Mr. H. J. Wilson, M.P., Mr. Stuart, M.P., Mr. J. P. Thomasson, ex M.P. for Bolton, and other well-known recusants in this movement.

It will be remembered that this question, after having been settled by the repeal of the C.D. Acts in England in 1886, and in India soon afterwards, has been revived by the concessions made by the present Government to the Government of India, and by the avowed intention (*vide* debate in the House of Lords) of reintroducing the regulation and tolerance of vice in India. By a coincidence, the *Times*, on the day of this meeting, printed an elaborate telegraphic report of the debate in the India Legislative Council, showing that the worst predictions of Mrs. Butler's party were coming true.

Mrs. Butler, reviewing the situation, spoke with pleasure of the thwarting of proposals for vice-regulation in South Australia, and also in New Zealand; while as regards the action of our Home Government, she declared that she never felt more hopeful of the ultimate victory of righteousness than at the present moment, notwithstanding the decay in England of moral faith, the sense of justice, and strong attachment to noble principles and lofty motives.

A most significant contribution to the meeting was made by Dr. Agnes McLaren, who explained that Miss Sarah Robinson, "The Soldiers' Friend," who welcomed the C.D. Acts when first enacted, had now entirely declared against them and their re-enactment, as follows:—"I remember telling you when the C.D. Acts first came into effect at Aldershot, that they were a boon. There was a Christian doctor and good helpers (ladies) to look after the girls; I was there and saw all this. *But* as time has gone on, I have come to see the evil of these Acts, moral evil, is worse than physical; and I see *great* harm has been done, which perhaps can never be undone, by regulating vice. All shame has been destroyed, in the minds of both men and women concerned in the matter. Soldiers are no longer ashamed to be seen frequenting dens. Teetotallers go to them, and even men who attend Bible classes, *because* the thing is (in a way) sanctioned.

"The women are not ashamed. When I have called on some, I have seen texts of Scripture pinned on the walls, and a nice decent-looking girl would ask if she might join the Helping Hand Temperance Society at the Institute. On my refusal, she would say, 'I don't see why not; you and the soldiers get your living one way and I another; I pay my way the same as you do,' and these girls would attend all our public meetings and services with no apparent sense of incongruity.

"The whole standpoint is altered, and it is felt that the trade is as much recognised as any other. This is *fearful moral evil*, and no supposed physical good can ever atone for it. It is of the unclean spirit throughout."

Sir JAMES STANSFELD, the former parliamentary leader of this cause, made an important and logical pronouncement, concluding with practical suggestions respecting the Indian troops, among which were these: That as the troops sent to India are mere boys, it was the duty of the Government to impart moral education and environment, and make vice difficult; and that the state of morality or immorality of any given regiment or company should be reckoned with in awarding good-conduct stripes and other rewards, and that the presence of diseases consequent on immorality should be considered a stigma on soldiers and officers alike.

Mr. STUART, M.P., in a short speech, showed that the very first act of the India Legislative Council (as reported in to-day's *Times*) was to repeal the Act of 1895, and by so doing prepare the way for such a system as Lord George Hamilton's despatch *prohibited*, and promised should *not* be reintroduced.

Other speakers were Mr. H. J. Wilson (M.P. for Holmfirth) and Mrs. Wilson, Miss Balgarnie, Mrs. Solly (of Cape Colony), Mrs. Richardson (York), etc. Resolutions consistent with the purpose of the meeting were carried unanimously, and with enthusiasm.

In Inland China.

A LETTER TO MR. S. TREVOR FRANCIS.

IT is a long time ago since we parted at Vancouver. We were much stirred up six weeks ago by reading a book on revivals, in which the author stated revivals were largely dependent on our own state of soul, our prayerfulness, and efforts for the salvation of men. The book further stated that churches had been known to die out (without revivals there will not ordinarily be as many persons converted as will die off in a year) where people supposed the work "*uniformly*" carried on, and souls gathered in *one by one*, without any special season of blessing, was the best way. And that, on the contrary, it was under "excitements" that sinners became willing to seek salvation.

We were much stirred to find out how much the blessing rested with ourselves, and that by unitedly gathering for prayer and crying to God we might bring about a revival in our midst. The spirit of prayer was given us. Our little company became expectant of coming showers, and we were permitted to see the workings of God's Spirit in our midst, as we had not in the past. I think personally our own blessing might be summed up under four words—faith, prayer, sowing, and harvest.

Faith. The Lord has shown us we may *exercise faith*. It is extraordinary how much we were in bondage as regards the will of God, not daring to ask and persevere lest it might not be God's will. The Lord has delivered us from this snare. We see ourselves now as *voluntary responsible agents*,

TRUSTED AND ENTRUSTED AMBASSADORS.

Second, *Prayer*. Prayer has become much more real. It has been most blessed to understand that the promises, and encouragements to pray are intended by God to lead us to bring all our *desires* to Him, and that we may expect answers to these very same petitions. You may smile, and pity us, but we had been afraid to exercise faith generally, not daring to believe our requests were the will of God, and that faith ought always to be exercised, and to a very large extent.

Third, *Sowing*. We had always believed in our call to sow, and that there was much preparatory work to de done before we could expect any results. We thought God would bring about these results more or less independently of us, and if souls were not saved it was because God's time had not come, and sinners would not believe the Gospel.

Fourth, *Harvest*. We had not understood that the "harvest" was as sure as the "seed time;" that God has made it impossible in the natural world to have one without the other (Gen. viii. 22). We thought the "due season" for reaping souls would probably be twenty or thirty years hence, though the farmer's "due season" was within a few months! We had fallen back on the Sovereignty of God to cover our own failure and unbelief. This was largely due to certain interpretations of such scriptures as Gal. 6, 9, and James 5, 7. Now we find much more rests with us than we have dared to think. It is not the purpose or will of God that his servants should be hindered and hampered by Satan at every turn by thoughts of his (God's) sovereign will. He leaves his servants free to pray and work up to the utmost of their capacities.

On January 28 we returned from a journey round the village schools, which had been marked by some remarkable instances of the Lord's power to lead heathen men to Himself. On Feb. 5, while at the Pilgrim's Rest, we were much drawn out in prayer for the little boys and girls, thirteen in all, under that roof. United prayer was made for the salvation of the eight boys *that night*. In a remarkable degree we feel sure the Lord was going to speak to them all that night, and the result was the boys and two of the girls came forward and confessed Christ, and the other three girls later the same evening, we believe, did the same.

This was Friday evening. We were full of expectancy, and the Lord gave us the spirit of prayer and supplication such as we had not known or enjoyed in our past history. The next Lord's Day, after breaking bread, I was moved to give a free invitation to any desiring baptism, and to express my willingness to receive any who were truly repentant, and desired to serve the Lord.

An afternoon meeting was specially arranged to receive any who might come for this purpose. The weather was *bitterly cold*, with rain and snow. Our guest hall has only a mud floor with bare tiles above, no fire, and strong currents of air blowing through the place. We went out and found it full of men, women, and children, desiring to be baptized. This was the "new thing" and the "marvellous thing" we had been led to ask the Lord to do. We had a blessed time that afternoon, followed by baptisms the next Lord's Day publicly in the river. This was a sight Wuch'en had not seen before. Men had not been publicly baptized, much less women, but we were able to carry this through before a large crowd without any difficulty.

The weather was still cold, and under no circumstances do the Chinese ever use cold water in winter. It was grand to see them willing to go into the cold river to obey the Lord! Indeed, our hearts are full of praise.

While the Chinese New Year's festivities were on we were led to hold special meetings, walking through the town and holding short meetings in the open air; in the evening the Jesus Hall was filled with those who were willing to listen to the Gospel, so that the Lord caused us to triumph over the weather, time of the year, and outside distractions, which those who live in China know so well. At 10 a.m. we met all the native Christians in the Jesus Hall for prayer, and one after another brought their "mountains," their blind, their maimed, and their halt, and laid them down at Jesus' feet in believing prayer.

There has been some opposition. The daughter of an old woman of sixty-nine forcibly held back her mother from coming to the hall to be baptized. We felt much concerned lest the old woman should go back. However, next Lord's Day she made her escape from her daughter on some pretext or other, and got round to us, hoping to be baptized that day. All her preparations were made, but no baptism took place. The opinion was expressed that it would be better to wait till her relations were willing for the old woman to be baptized. At that time things looked very dark. The daughter was filled with rage, and had come to one of the evening meetings after her mother, to try and get her away, and to inform us her (the mother's) family were unwilling for her to join the church. Prayer was offered for the daughter that she might repent. Ten days ago her mother told us her daughter had repented, and she wished to buy a Testament for her. A few days after the mother brought her daughter here to get the Testament, and to be *instructed* in the Gospel. The

LION WAS CHANGED INTO A LAMB!

The Lord's Day following the mother was baptized in the presence of her daughter, who was now willing to do a daughter's part, and has since attended our services, following with interest in her hymn-book and Testament, as she knows how to read. The Lord has encouraged us so much we are just waiting day by day for the answers to our prayers. Some answers have not come yet, but we do desire to persevere.

How are you getting along? We have heard little news of you since your visit to Tunbridge Wells. Are you better in health now? The party who came out to China in 1894 have all done well. Quite a few came out last year, and we are expecting more this autumn, the Lord willing. The *need* this way is *appalling*. Will you tell the Christians to get out of England, and not to die there, nor be found there when the Lord comes?

I dare not trust myself to write you about this matter. My heart is sad. Let us bow our heads in shame. Think of the eternal regrets "in that day"!

Now, with our love in the Lord, yours most sincerely in Him, EDWARD J. BLANDFORD.

Happy Land, Wuch'en, viâ Kinkiang, China.

City Missionaries at Leyton.

On Wednesday last week Mr. and Mrs. J. Gurney Barclay entertained the whole of the missionaries of the London City Mission at Knotts Green, Leyton. This was the fifth occasion of the kind, and the party numbered about 450, to which must be added about 100 personal friends of the host and hostess, who came in the afternoon. Everything possible was arranged for the enjoyment of the missionaries, each of whom was presented with a book as they were leaving. Vocal and instrumental harmony was introduced by the choir of missionaries, who seldom, if ever, have sung amid such beautiful natural surroundings.

The event of the day transpired after tea, when Mr. Robert Barclay presided over a short meeting. He reiterated the words of welcome that the aged and revered host had spoken earlier in the day, and confessed to feeling humbled before so many God-fearing men who had toiled so long for the Master in the London slums. Rev. W. S. H. Wilson (vicar of Leyton) offered prayer, and addresses were given by Revs. W. R. Mowll (Christ Church, Brixton), and G. H. C. Macgregor (Notting Hill).

At this juncture Mr. and Mrs. Gurney Barclay came forward, at the request of Sir George Williams, and a handsome illuminated address was disclosed to view. Sir George asked them to accept it as a small but affectionate token of sympathy and esteem for what they had done for the London City Mission. The address, which contained the portraits of the recipients, and was signed by the committee, officers, and a dozen of the oldest missionaries, set forth a grateful recognition of the long association of Mr. and Mrs. G. Barclay with the Mission, and their liberal support of its funds.

With considerable feeling Mr. and Mrs. Barclay acknowledged the gift. Hearty rounds of cheers were given, and Sir George next presented Messrs. Packer and Millman each with a handsomely-bound Bible, they being the two oldest missionaries, having served the London City Mission continuously since 1847.

"Truth Before Everything."*

Mrs. Josephine Butler, whose splendid service in the cause of morality has won for her a foremost place among the distinguished women of the Victorian era, has been constrained once more to take up her pen. She says:—"I feel that I have a word to say, and I must say it." And with an eloquence impossible to all but those whose souls are bowed down by the burden of their message, she has said it. It is a wonderful deliverance, such as perhaps scarcely any other woman could have written.

It is touching in its gentleness and tenderness towards some who have been, as she believes, betrayed into a false position, but in its exposure and condemnation of vicious principles and practices it is uncompromising and overwhelming; and yet all through its language is singularly measured and convincing, the words of one whose confidence in ultimate victory nothing can shake because she believes that "The battle is not ours, it is the Lord's."

The words of Wendell Phillips at the grave of Lloyd Garrison are quoted as a motto at the beginning: "Only by the most absolute assertion of the uttermost truth, without qualification or compromise, can a nation be waked to conscience of that truth or strengthened for duty." All that follows is worthy of the quotation, and is in strict accord with the words she has chosen for the title of the pamphlet—Truth Before Everything.

We do not know that we can render truer service to the cause of national morality than by commending Mrs. Butler's remarkable pamphlet to our readers.

New Hebrides.—The missionaries of the group have decided to have a new "Dayspring" in place of the mission vessel wrecked last year. It was agreed that the Victorian Church, in co-operation with the home committee of the John G. Paton Fund, be requested to obtain the ship as soon as possible, and that all the churches be urged to co-operate heartily in the maintenance thereof. There is a goodly sum in hand towards meeting the initial cost.

* Truth Before Everything. By Josephine Butler *Dyer Brothers.* One penny; 4s. per 100.)

Dunoon Training College.

The annual report says:—"During another year the hand of the Lord has been good upon us, and we have found no reason to depart from the familiar principles of the College. We seek to train for Gospel work in various forms young men who are capable, consecrated, and evangelical. The spiritual quality of holiness—enthusiasm for soul-winning, self-sacrifice, and the indwelling of the Holy Spirit are placed first. The Book of books is to us the Bible, and so we aim that all our students become familiar with it in Greek and Hebrew.

"The present year has been marvellous, for our Heavenly Father has sent us a noble building far above what we expected. By this means the College has a local habitation and a name, besides the possibility of wide influence. We are abundantly thankful to the kind friends who have enabled us to enter on the premises, and who wish to remain unknown. Steps will be taken at once to supply all the purchase money. The students have shown praiseworthy diligence in their work. Some of them have entered the ministry during the year, and send us cheering words of their work. The number of students during the winter was thirty-two. Our faith has often been sorely tried, but we have lived to see the faithfulness of God, and we have no hesitation in going forth to new trials in the assurance that God is with us.

"In addition to the regular college work, it is in our heart to make the extensive buildings and grounds of the New College a seaside rest for weary Gospel workers of all denominations. We trust means will be sent to build small cottages within the grounds. The accommodation and service will be free, and the workers can pay their own food. It need hardly be again said that the Principal has given his services freely."

The New Session opens September 6, 1897.

The College Buildings are at Dhalling Mhor, Kirn. Rev. Duncan Macgregor is Principal.

A Quiet Day.

The third annual quiet day took place at Jordans, Bucks, on Thursday of last week, the meetings being held in the Friends' Meeting-house, and refreshments served in a tent pitched on the adjoining ancient burying-ground, where William Penn and his five children, and many other forefathers of the hamlet, sleep. The conveners were Mr. Colin Taylor, of Rickmansworth, and Mr. J. E. Taylor, of Aylesbury. About 120 attended, perhaps a fourth of whom were from the immediate neighbourhood, the rest from towns and villages within a radius of twenty miles. The subject considered was a comprehensive one: "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost." The speakers were Rev. Barnes Lawrence, of Blackheath, and Mr. Walter B. Sloan in the morning; Rev. Mr. Pearson, from Uganda, Mr. Morgan, Mr. Lane, and Mr. Inglis in the afternoon. Such gatherings can be convened with small expense of time or money. They do much for the instruction of Christians in country places, and often afford a fruitful opportunity for Gospel preaching.

Sailors' Welcome Home.

Miss Child has done well in removing the Sailors' Welcome Home from Ratcliff Highway to Canning Town. The former locality is well supplied with mission agencies. We should not be surprised if some of these should also by-and-by endeavour to meet the sailors and the increasing population down the river.

Miss Child's new Welcome Home is admirably situated just below Canning Town Station. On Tuesday evening, 6th inst., the monthly meeting of the Life Boat Crew was held. Addresses were given by Colonel Macgregor, Mr. R. C. Morgan, and by Mrs. Watts, who kindly interests herself in the sailors of the fleet of merchant vessels owned by the firm of which her husband is the chief partner. A number of testimonies to the grace of God followed from men of the sea.

There is a piece of ground behind the Welcome Home on which Miss Child wants to put up an iron building for the double purpose of a dining-room and a meeting-hall. It is called for by the necessities of the work, and doubtless the God whom she serves will supply the means.

Scripture Readers at Work.

The annual report of the Church of England Scripture Readers' Association indicates a large amount of good, varied and earnest work at a very moderate cost.

The agents employed by the society are occupied not only in visiting the poor from house to house and from room to room, but also in factories and workshops, besides conducting or assisting in open-air and mission services, temperance societies, Sunday-schools, etc. In the year ending March 31 last, nearly 400,000 visits were made by the 130 Scripture readers employed, of which about 50,000 were to the sick, aged or afflicted, and 7500 to public-houses, common lodging-houses, etc., whilst 13,500 cases were reported to the clergy and others for relief.

The number of services and meetings of various kinds held in the same period reaches the large total of 21,000. We congratulate the Association upon these signs of vitality and upon the earnest spirit in which the work is being carried on.

Here are the estimates of the work, as given by some of the London clergy, in whose parishes the Readers labour:—

The vicar of a South London parish says:—

"Our Reader is an exceptionally useful man; he is most energetic, and has his heart in his work. His visiting is thorough, and the poor people speak very highly of him. His success amongst the young is most marked, and his Sunday afternoon class for lads is now a strong feature of our work."

"During the last year Mr. —— again proved, not only his benefit to the parish, but his necessity. His years and experience are constantly proving of great help in the parish work. During the winter three or four special cases of conversion and great blessing through his means have occurred."

"I think great benefit has resulted from their work in keeping in touch with the working people, and helping the clergy to go where their services are needed. The number of poor attending church has certainly increased, and this is in a measure due to the exertions of the Scripture Readers. Without some such agency the parish could not be worked. They do their work zealously and well."

"I think the Reader has been very helpful in stirring up slothful people to avail themselves of religious privileges, and thus bringing some to God's house. His visits to the sick have been valued and blessed. He is a most diligent, conscientious worker, and has found his way into houses where visitors have been refused admission. He is kind, painstaking, and judicious. I am deeply grateful for his services."

"I earnestly hope the committee will be able to continue their grant, for which I am most grateful. The Reader gives me great satisfaction. His help is invaluable to me, and his knowledge of the people very considerable."

The offices of the Society are at 56, Haymarket, London, S.W.

Heaven's Sweetest Note.

I trust Thee—not myself, but only Thee;
Thro' the dark night of sorrow guide Thou me
The way I know not, but I know thy love
Will bring me safely to my rest above.

Here is no resting, for our saddened hearts
Are filled with disappointment, and the smarts
Of human sorrow, moaned in every breath,
Along our tearful journey unto death.

The blight of sin is in the bitter strife:
The hung'ring, thirsting of this human life;
No hollow laughter on the lips can hide
The yearning bitter cry "unsatisfied."

Yet there is resting from the ceaseless flow
Of disappointments that on earth we know;
For though our faith is ofttimes feeble, dim,
We can leave all our care and grief with *Him.*

And far away where the sweet Homeland lies,
There will be resting. There, the broken ties
Reforged again by the blest hand that died,
We rest in his deep resting "satisfied."

Then shall no sigh of sorrow moan to Thee,
No blot of sin, no wail of misery,
No brimful eyes, no souls with sins opprest,
No lonely hearts aweary with unrest.

God's Morning Stars, who swept along the slopes
[illegible] shores; who once had thrilling hopes
Which broke in gladsome song when time began,
And stilled to silence at the fall of man;

For very joyance shall the marshalled throng,
Those shining hosts of God, shout, shout a song
So vast in volume that its mighty sea
Shall roll its billows through eternity.

Yet sweeter note, and more harmonious still,
Shall steal along the courts of Heaven and thrill
Its secret way into the heart of God,
The Song of those redeemed by Jesu's blood.

C. Trevor Francis.

Betting Men are for the moment having everything their own way. Consequent upon the recent decision in the Court of Appeal, no evidence was submitted on Monday in ten cases at Epsom and five cases at West Hartlepool.

Aggressive Work.—27.

ENTERING a large conservatory in one of our parks, where quite a number of people were moving about, I talked with a police officer who stood inside by the door. He said he had been away sick for some time. I asked where he would be now had the sickness terminated fatally. He replied he had been trying to believe in the Saviour; evidently he had thought seriously about the matter, as he spoke quite feelingly and was ready to talk about the great question. It was a pleasure to converse with him, as he was in a right frame of mind, and when I left him I felt some seed had been sown in good soil.

Close by an elderly man was standing. I handed him a booklet and asked if he were saved. He replied, "No one could tell that." I sat alongside him and showed him in a few sentences how it was our privilege to know, and how very simple it was. He answered rather sharply that he thought, at his age, he ought to know all about those things. "Yes," I said, "it is true; yet age is not always a passport to a knowledge of the way of life." He agreed with me.

After leaving the conservatory, I gave a booklet to a man standing by a lamp-post, and asked if he were saved. He answered, "You asked me that question not long ago, and I gave you an unkind reply, for which I am very sorry and I now wish to apologise."

About forty people were in an overhead railway carriage which I entered. I spoke up asking how many of us were saved and knew it. A young man looked at me intently, and I at once appealed to him as to whether he had the blessing. He replied, "Yes, for five years." Another man opposite to me said he had been saved six years, and the guard of the train who was inside said he was converted ten years ago. I asked them to tell us how the Lord brought them into the Kingdom. The first said he came into the Light under the preaching of the Word. The second said his case was at a revival meeting in Liverpool, and the guard explained how the Saviour met him at a meeting in Boston, U.S.A. I told how the Lord used affliction in bringing me in. All the other people listened most attentively and were evidently quite interested. It must have been rather a touching time to some present.

I met a well-dressed elderly man in the L. and Y. railway station last week, who said he met me on the L. and N.W. Railway twenty-five years ago, and I talked to him about his soul's salvation. He never forgot it, and had been a Christian man some years now.

I lately spoke to a railway official on the overhead railway, who said he was saved at one of my Hengler's Circus meetings eight years ago. I am at times asked why I ever discontinued these immense meetings, where we always had crowds, and which I was permitted to carry on for thirteen years. An answer is, that the Circus changed hands, and I could not get the building any longer. Instead of trying to obtain some other building, I feel that the meetings had done their work, and possibly the Lord wished me to labour on other lines for a time, which I have ever since felt to be correct.

Liverpool. D. M. Drysdale.

Among the Militia.

Mr. John Coates, known in connection with the Ross Bible Carriage, writes from 3, Cantilupe-road, Ross:—

"Our labours among the militia have been most encouraging. We have had large companies to listen to the Gospel, and up to the present date have distributed upwards of 15,000 Gospel booklets among them, which, we are glad to find, are read and appreciated. Militiamen are provided with neither Bible nor Testament, and we now have over 1000 men in camp without the Word of God. We get a fresh company each month, and I have been enabled to place a copy of the New Testament in each tent in the camp, but funds for this are now exhausted.

"Our tent work is also encouraging. We have had a good time with our large tent at Stroud, and commence another tent mission at Stonehouse on the 18th."

Antwerp.—We opened the Sailors' Rest on July 1 with a short prayer and praise meeting. Several residents, English and Scandinavian, were present, and some sailors during the evening. Christian friends here are welcoming the effort. We ask for prayer that this place may be a blessing to many.

(Mrs.) M. A. Smith.

37, *Canal des Vieux Lions, Antwerp.*

Letters to the Editor.

A MISSION APPEAL.

Dear Sir,—When we returned from China last November, we brought with us a young Chinese Christian who has been working with my brother-in-law, Dr. Edwards, at Tai-yuen, as medical assistant. He is very earnest, and has done a good deal of practical work, but was anxious for a more thorough training than he could get in China, as he hoped thus to become a more efficient worker. Dr. Edwards hoped some Christians in England would be found to take up his case and provide the necessary funds, but we have hitherto been disappointed in this, as we have only received promise of £15 a year for three years, whereas it will cost £100 a year.

We shall be very grateful if you can mention his case in The Christian, as if funds are not forthcoming he must return to China shortly. We have come here on my husband's account, as the doctors have forbidden him to speak, and ordered him to try the treatment here for his throat. It was a great disappointment to give up meetings already arranged, but we rest in the assurance that God's appointments are always best for his children.—Yours sincerely, E. Jessie Pigott.

Goldner Schlüssel, Bad Ems.

FANNY J. CROSBY.

Dear Sir,—In connection with the biographical notice of Fanny Crosby in The Christian of the 8th inst., it may interest your readers to know that our sweet English hymn-writer, the late Frances Ridley Havergal, being much struck with Miss Crosby's hymns, wrote to inquire who she was. The following beautiful reply was received: "She is a blind lady, whose heart can see splendidly in the sunshine of God's love." Miss Havergal then sent her the following greeting, of which I only copy a portion. The whole may be found in "Under the Surface," under the title of "A Seeing Heart."—I remain, sir, yours obediently,

One whose privilege it was to know F. R. H.

Sweet blind singer over the sea,
Tuneful and jubilant: How can it be
That the songs of gladness, which float so far
As if they fell from the evening star,
Are the notes of one who never may see
"Visible Music" of flower and tree,
Purple of mountain, or glitter of snow,
Ruby and gold of the sunset glow,
And never the light of a loving face!
Must not the world be a desolate place
For eyes that are sealed with the seal of years,
Eyes that are only open for tears?
How can she sing in the dark like this,
What is her fountain of light and bliss?

Oh, her heart can see, her heart can see!
And its sight is strong and swift and free.

. . . . . .

Her heart can see, her heart can see;
Well may she sing so joyously!
For the King Himself, in his tender grace,
Hath shown her the brightness of his face;
And who shall pine for the glow-worm light,
When the Sun goes forth in his radiant might?

. . . . . .

Her heart can see! her heart can see
Beyond the glooms and the mystery,
Glimpses of glory not far away,
Nearing and brightening day by day.

. . . . . .

Dear blind sister over the sea!
An English heart goes forth to thee.
We are linked by a cable of faith and song,
Flashing bright sympathy swift along;
One in the East, and one in the West,
Singing for Him whom our souls love best.

"Singing for Jesus," and telling his love
All the way to our home above,
Where the severing sea, with its restless tide,
Never shall hinder, and never divide.
Sister, what will our meeting be,
Where our hearts shall sing, and our eyes shall see?

A CALL FROM THE ARMY.

Dear Sir,—I observe that a great number of young men are disposed to offer themselves for evangelistic work. Civil life appears to be crowded out with Gospel preaching, while our Navy and Army are in a certain sense neglected. True, we have our chaplains, and soldiers' and sailors' institutes, but it seems to me that if any permanent and lasting work is to be done the men must be on the spot to do it, and not altogether by preaching, but by living out the life—and prepared to strengthen those who are weak.

What I would propose is that a number of men, well taught in the Scriptures, and of strong character (nothing else will do) be drafted into our Army and Navy, where they will find abundant scope for their energies. Many young men enlist into our Army and Navy who have had a Christian training. They try to stand against the scoffs and jeers for some time, but finally give up the struggle. Here is an important field where all that is wanted is the man; everything else is provided.—Yours truly,

William Ferguson (Gunner).

Garrison Office, Queenstown,
10 Company, Royal Artillery, July 1.

AN ITEM OF INTEREST.

Dear Sir,—For the encouragement of those of your readers who seek to serve the Lord Jesus by scattering Gospel papers, you may possibly like to make known a circumstance which has recently come to my knowledge. A person employed in the home of a worldly family, known to me only by name, relates that from time to time there have come to that house copies of The Christian, with certain pieces or paragraphs marked in pencil, and accompanied by letters urging upon the receivers the claims of Christ. It is pathetic to learn that the papers and the letters are sent by a younger member of that family, who, on account of mental affliction, has been for many years in one of our large asylums. In what way the papers are first obtained is not known to me, but that they awaken real interest there can be no question.

Will not your readers pray that the seed thus sown by feeble hands, in ground practically untilled, may bear much fruit? I think you will feel, too, that the incident—one fully authenticated—is a further justification of your practice of putting into each issue even of a paper primarily intended for believers, some statement of the Gospel so simple that it lets low the saving rope of truth, low enough to reach such as from the depths of a despair either physical or spiritual, or both, may yet scan your pages for comfort, and dare to lay hold of the Saviour who can meet and satisfy their uttermost need. A Constant Reader.

THE ESSEX DISASTER.

Dear Sir,—In referring to the sufferings and loss of the Essex farmers you kindly mentioned my name. I thought, perhaps, as an eye-witness of some of the results of this calamity, it was my duty to use any influence I may have with the Christians of our land, on behalf of these men, who through no fault of their own are many of them face to face with ruin.

As to our own farm (I say our, for though my brother does the work, with one of my sons, I have to face the financial side), we are not nearly so badly hit as many others, because ours is a dairy farm and our cows were not hurt. Our loss is about £200 to £250. But we shall recover. The sad thing is, there are very many who have not escaped so comparatively lightly. I have seen whole fields of wheat, peas, beans, barley, etc., so ruined that they are not even worth cutting or harvesting.

In sending me your very kindly gift to help meet our loss, you truly said, "In bearing one another's burdens, we do fulfil the law of Christ." Every shilling will be a real help, and every pound will enable someone to take heart and try again. Money sent to the Mansion House fund will be better than trying to find some one farmer to assist, as the Committee will doubtless give to those most needing it. Some of the owners of land are doing nobly; one landlord, for instance, who owns a great many farms, has postponed his rent audit until further notice, and is paying for all the glass broken. But where these men will buy seeds for another year, I do not know.—Yours truly, George Clarke.

Thrift Farm, Chelmsford, and 4, Gledstanes-road, West Kensington.

KESWICK HORSES.

Sir,—Will you find a corner for an appeal on behalf of the Keswick horses, who perhaps are not looking forward to the forthcoming convention with quite the same happy expectation of help and blessing that many of your readers are. Men and horses will be working very hard next week. The latter cannot speak for themselves. May I plead three requests on their behalf—that visitors will not enter a conveyance drawn by lame or tired animals, that they will dismount and walk up long steep hills, and that they will contribute (if only a penny) to the Society whose officers' work is to prevent cruelty.

"The merciful man is merciful to his beast."
"Be ye therefore merciful."
"Blessed are the merciful."—I am, Sir, faithfully yours,

P. H. Johnson,
Hon. Sec. to the Cumberland and Westmoreland Branch of the Royal Society for the Prevention of Cruelty to Animals.

The Gospel in Spain.—Mr. W. Greene writes from 3, Endsleigh-gardens, London, N.W.:—"Our friends the Matamoroses, mother and daughter, have had a catastrophe at their hall at Malaga. Being built on ground where the earthquake was, a wall has given way, and the drainage has got out of order. £30 is required, or the work must stop. There are overflowing congregations, all Roman Catholics. They have been nine months without rain in Andalusia, and to bring down rain the people are making processions with the Virgin and saints. Poor people, how much they want the Light!"

International S.S. Lessons.

July 25.

Paul Preaching at Athens.—Acts xvii. 22-34.

Golden Text.—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

PAUL is alone in Athens (14). To his sensitive disposition solitude was a great trial. To be alone in a crowd only intensifies the isolation. Athens with its 20,000 gods! where art, poetry, and philosophy had reached their climax. But the reality of its learning had vanished, and the people were now living on the husk of a former fruit. The glory which Paul saw was the glory of death. He turned away in disgust from the shame which was writ large on their temples.

He began preaching in the market-place, but so great was the noise that he could not be heard. They took him to the Areopagus—the court where all religious questions were judged. The people were jesting, but Paul was in earnest.

I. *Paul's Sermon.*—Though they had 20,000 altars, they were not satisfied. They had erected one to "the Unknown God" (23). They could not know this God, for "no man hath seen God at any time; the only begotten Son, He hath declared Him" (hath revealed Him). Paul makes God clear to them through Jesus Christ.

(*a*) *God as Creator* (24).—The sea, the land, etc., could not have made themselves. They must have been created by some power outside themselves, and greater than they all. That power we call God. In that mirror we can see the wisdom, power, gentleness, and justice of God. The wonderful structure of the minutest creature shows that its Maker was wise; the mighty sea, and wind, the thunder's roar tell that their Maker was powerful. The provision for the needs of every living thing shows the Creator's care and gentleness, and the inviolable law of punishment for wrong and reward for right shows that the Creator is just.

(*b*) *God a Spirit* (24, 25).—You, the created, cannot make a house for the Creator to dwell in. If you wish to worship God at all, it cannot be by altars and ceremonials but "in spirit and in truth."

(*c*) *Creator of Man* (26).—Paul proclaimed the unity of mankind. Since God has made all He should be worshipped by all. Aretas, a native of Tarsus, said, "we are his offspring." So, as children, we should love and reverence our Father. The Father is not a fate or chance, but a Person. We could not come into existence without Him, we cannot live without Him. All this Paul used to show, that if God's life is in us, it is absurd to think we can represent Him by gold or any material thing (29). Also that we are dependent upon Him, not He upon us, He gives, we receive (25).

(*d*) *Saviour of Man.*—All this done in order that we may seek after God and find Him; God is the home of man, there is a world-wide longing after Him.

> Far and wide though all unknowing,
> Pants for Thee each human breast;
> Human tears for Thee are flowing,
> Human hearts in Thee find rest.

The Father will not punish his children for their crude attempts to imitate Him by idols. He will overlook it—forgive it—wink at it (30). But now the order of events is changed. Instead of man seeking God, we have God seeking man. Though He wishes all to be saved, He will not compel any one. Man has a free will, and it is "Whosoever will."

(*e*) *The Judge of Man* (31).—God has shown in Jesus what we ought to be, and might be. It is our duty to repent. The light has come, and there is no excuse for stumbling. We ought to be sorry for our former falls; God will one day judge men by Christ. He is the standard, and all who have not *tried* to copy Him will be condemned. "This is the condemnation, that light has come into the world, and men love darkness rather than light."

The proof that there is an after-life, and therefore a judgment, is seen in Resurrection. Death is not a fullstop which ends the paragraph, only a comma—the sentence will be completed when the Judge gives his verdict.

II. *Result of Paul's Sermon.*—Some mocked at the idea of Resurrection—the fact is too terrible for wicked men to believe; their creed is, "Let us eat, drink, and be merry, for to-morrow we die." Some would like to hear more about the matter (32). They were serious, but delay is dangerous. Their "more convenient season" never came. The gulf that may now be passed by "one step to Jesus," widens until it becomes impassable—a "great gulf fixed." There were only a few who believed. Dionysius, a member of the council (who was martyred at Athens) and a few more. Paul went away feeling he had failed. No. There is no failure in faithful service. "My word shall not return unto Me void." Every good deed goes to form some part in the mosaic of God's vast temple.

The Y.M.C.A.

The Kennington Association is being reorganised, and gives promise of good work in the ensuing autumn and winter months.

At a meeting in connection with the newly-formed Association at Balham, it was resolved to take a well-situated suite of rooms in the High-street, nearly opposite the railway station.

The annual breakfast meeting of the Hastings Association, held in Shaftesbury Hall, was well attended. The Mayor of Rye presided the previous day over a meeting held under the auspices of the local Association. On each occasion an address was delivered by Mr. W. Hind Smith, representing the National Council.

Mr. D. A. Black, general secretary of the Belfast Association, had a very warm reception upon his return home after a tour in the United States. From the train he was carried shoulder high to a carriage in waiting to drive him to the new buildings of the institution, where an enthusiastic meeting was held under the presidency of Mr. Robert Anderson. Rev. Dr. Kane gave an address of welcome, to which Mr. Black made a suitable reply.

Foundation stones of a new Y.M.C.A. building at Buckfastleigh were laid on July 6 by Mr. John Furneaux, J.P., and Mr. C. King Smith. At the afternoon function Mr. Edw. Windeatt, C.C., of Totnes, presided and delivered an address. There was a large attendance. Dr. Hingston, of Plymouth, president of the district, wrote: "It is now fifteen years ago since I first became closely associated with the Y.M.C.A. movement, and every year I have become more and more convinced that there is no association which has the same power of attracting, protecting, and helping young men as a well-worked Y.M.C.A."

An appeal has been issued in behalf of the Young Men's Christian Association of Rio de Janeiro, Rua da Assembléa No. 96. This Brazilian city is declared to be "London and New York and Chicago at their worst, and with almost nothing to offset these terrible influences. Religion is at a discount: the Roman Catholic Church has many temples, but few worshippers; has many who term themselves adepts of its truths, but their lives belie the statement. Infidelity is the fashion, while positivism, materialism, and spiritualism are professed by multitudes. There are almost none of those restraining influences that are to be found in the United States and England." A Y.M.C.A. was founded in 1893; ever since its organisation it has been housed in rented quarters near the very heart of the city. A large, well-built, unfinished structure has been secured for the Association, and it is proposed to adapt it without delay for the purposes of the work. The Association will only occupy the upper floor until the debt thus incurred is paid off; but in the meantime assistance is sought from the friends of work among young men. Communications may be addressed to Mr. M. C. Leite Rosas, 23, Rood-lane, London, E.C.

The Y.W.C.A.

On Thursday, July 8, an interesting reception was held by Lord and Lady Kinnaird at the headquarters of the Y.W.C.A., 26, George-street, Hanover-square, for the workers connected with the World's Y.W.C.A. and colonial representatives and friends now in this country. The meeting which followed was presided over by Lady Fairfax, vice-president of the World's Association. The Hon. E. Kinnaird explained the nature of the gathering, and stated that representatives were present from Australia, Canada, South Africa, and India. Addresses followed by Miss Reynolds, general secretary of the World's Y.W.C.A.; Miss Gollock, who spoke of the great need of workers among Eurasians in India; Mrs. Cleghorn, president of the Capetown Branch; Sister Lucy, who specially pleaded for workers for Ceylon; Mr. James Stokes, of New York; and the Bishop of Lucknow, who warmly testified his appreciation of the work in Chunar, India. The meeting was brought to a close by Bishop Potter, of New York, who spoke of the work of the Y.W.C.A. in the United States.

Episcopal Appointments.—A petition signed by 38,743 persons, has been presented to Parliament by Col. Sandys, M.P. Promoted by the Church Association, the petition sets forth a protest against the existing policy of the advisers of Her Majesty in the exercise of patronage in the Church of England. It is pointed out, that out of a total of thirty-four bishops there are (or were when the petition was drafted) twenty High Churchmen, or Ritualists, and not more than five Evangelical Churchmen. The petitioners ask for an inquiry by the House of Commons, as to the exercise by the Prime Minister and bishops of their ecclesiastical patronage.

Irish Notes.

The annual conference of the Church Methodist Missionary Society has been held in Irvinestown, Rev. A. A. Watson, rector of Maguiresbridge, presiding. Delegates attended from various circuits and districts.

Rev. R. Cole, who is leaving Armagh for Banbridge at the close of his three years' term as Methodist minister in that city, has been presented by the congregation with a beautifully illuminated address, a purse of sovereigns, and several other tokens of esteem and love.

Sermons on behalf of the South American Missionary Society have been preached in several churches throughout Ireland. Mr. B. Grubb, who is now in Chaco, writes very hopefully of the work, and says he looks to Ireland for men and money to carry on the mission.

Mr. J. Townsend Trench, J.P., has made a donation of £50 to the Methodist funds. He has also handed over to the Methodist Conference 4000 fully paid up £1 shares in his tyre company, and has named Revs. G. R. Wedgwood and J. W. R. Campbell as trustees of the fund.

Rev. Chas. Inwood, who recently obtained permission from the Irish Methodist Conference to devote himself for some time to Keswick work, intends, after attending the Keswick Convention and the Students' Union in Derbyshire, to visit Canada, and address meetings in each of the principal cities of the Dominion.

The new Archbishop of Dublin, addressing a meeting of clergy at Enniscorthy a few days since, urged careful preparation for their work, and said an unprepared ministry meant an unprepared parish. Speaking on the care of children, he stated that the school should be visited every day, or at least once a week; and, as to preaching, he recommended careful exposition and fervid exhortation.

Personalia.

Mr. G. H. Lord, of Buckhurst Hill, who recently returned from Egypt and the Holy Land, is giving interesting and instructive lectures on his journeyings and Bible mission. He has a few dates open in September and December.

Rev. T. R. Lawrence, of the Sailors' and Soldiers Institute, Alexandria, has had to forego his intended visit to England. After announcing his purpose to come, he found that the work would not permit of an extended absence from Alexandria.

Rev. Thomas Evans, the aged Baptist missionary from India, has been going through the Welsh counties stirring up interest in world-wide evangelisation. He writes:—"I have now a fair view of securing ten thousand weekly pennies for the work. I hope my visit will prove profitable to the churches."

Mr. George Müller, preaching recently upon the Prodigal Son, prefaced his address by intimating that although he had preached tens of thousands of times within the last seventy-one years, he had never before selected this parable as his subject. But he believed it had been specially given to him on this occasion in answer to prayer.

Rev. William H. Sloan, Baptist missionary in the city of Mexico, is finishing a complete concordance to the Holy Scriptures in the Spanish language. Seven years' labour have been put upon it, a large number of missionary helpers co-operating. Mr. Sloan has not yet decided whether to publish the work in England or the United States.

Miss McLean writes to us:—"Will you allow me once more to advertise my address, and thus save inconvenience to friends in all parts, viz., Japanese Christian Institute, 62, Coolfin-road, Custom House, E.? This centre has been much resorted to already, and greatly appreciated. My visits to two Japanese war vessels at Newcastle and Tilbury Docks have met with hearty appreciation and tokens of blessing."

Rev. Oscar Michelsen, of Tongoa, New Hebrides, at latest advices, was on a visit to Sydney, New South Wales. This, we regret to learn, was owing to the serious illness of Mrs. Michelsen, who, however, since reaching the Australian continent, has experienced some improvement in health. In a recent letter, Mr. Michelsen informs us that the last mission synod was delightfully harmonious and happy, cheering reports of progress being presented from every station in the island district.

Dr. Baedeker.—We have recently had the pleasure of a short visit from Dr. Baedeker, and have been much refreshed, as he recounted something of the Lord's work in Russia. Our hearts were stirred as he told us of the Stundists and Armenians, and of the wonderful access he has had to the prisons in Russia, and the openings for the distribution of New Testaments. Meetings were held in the Christian Union Buildings, Lower Abbey-street; also in the Merrion Hall, Lower Merrion-street; and the Grosvenor Hall, Rathmines. T. O.

Obituary.

MRS. MARCHBANK, KEIGHLEY.

Many are mourning the loss of Mrs. Marchbank, who passed away recently at Cowling, Keighley, Yorks, aged 78. She was a most devoted and earnest Christian worker. For over fifty years she was, as strength and opportunity were given her, at the call of the sick and dying for many miles around, at all times of day or night, and very often regardless of the weather. She was untiring in ministering to the wants of the poor according to her means. Her intelligence was much above the average, and her piety was genial and not marred by sectarian narrowness. She was baptized as a believer over fifty years ago, but retained her membership of the Methodist Church. C. C.

MR. W. J. TAYLOR, EVANGELIST.

We regret to announce the death of Mr. W. J. Taylor, of the Evangelisation Society, which took place quite suddenly at Kingston-on-Thames, on the evening of July 6. He was the eldest son of the late William Taylor, the Navvy Evangelist, and had been connected with the Society for about twenty years.

For fifteen months Mr. Taylor had suffered severely from consumption, and went to South Africa in Sept., 1896, hoping the change of climate would benefit his health. While staying at Beaufort West, he unfortunately contracted typhoid fever, with results that hastened his decease. Under medical orders he sailed once more for England, arriving in February last. The highest medical skill was brought to bear on his case, but the disease made rapid progress. He bore his acute sufferings with the greatest patience and fortitude.

Beloved by all who knew him, his death is a great loss to the Evangelisation Society, and especially to the work in Scotland, where he laboured during the last six years of his career. His addresses were characterised by great force, and strict adherence to the truth as it is set forth in the Divine Word. His preaching was greatly owned of God in the conversion of sinners and the edifying of the saints.

Mr. Taylor, who was forty-one years of age, retained consciousness till the last. His final words, while dying, were spoken to check the fears and grief of his mother and wife, who were present. His oft-repeated prayer for some days had been, "Lord, give me peace and rest." That prayer is now abundantly answered.

Flushing Strangers' Rest.

About ten years ago an association was formed in Flushing by the Consistory of the English Presbyterian Church there, having as its aim the temporal and spiritual welfare of seamen. The project met with much sympathy also among those outside the congregation; and in order that the object of the association might be reached, a home was founded. For the past eight years this has been situated on the Beursplein, and has served as the Seamen's Home and Strangers' Rest. Many a home and foreign seaman has found it a comfortable resting-place and refuge from the countless temptations to which he is exposed on land. Owing, however, to the great expense of the hire and keeping up the house, and the insufficiency of the funds at their disposal, the committee have been obliged to terminate their tenancy of the premises; but the association is doing its utmost to collect a sufficient sum of money in order eventually to build a house suitable for their purpose. Further information may be had from Rev. A. W. Frater, minister of English Church, Middelburg and Flushing, Holland.

Sunday Cargo Work Abroad.

British merchant ships are notorious for working cargoes and coals on Sundays when in the harbours of our Crown Colonies and of foreign lands.

A Scripture Reader of the Missions to Seamen, stationed in a port abroad for the service of the shipping, reports: "One of the seven wonders appeared in this harbour on Sunday. There were four British ships in port, on board three of which the crews were not working cargoes or coals. The result was that the engineers of two ships attended Divine service ashore, some in the English church and others in the Wesleyan chapel, both morning and evening, whilst a number of seamen and firemen visited the Sailors' and Soldiers' Home in the evening. Meanwhile, words of Divine truth were read and quoted in each forecastle, and good books distributed and read. A captain remarked that 'it does one good to have a quiet day like this. Even if we do not take heed to all you advise, still, it affords us time to consider our position.'"

Sunday cargo work, it should be pointed out, is not permitted in the British home ports, nor in the self-governing colonies.

THE BOOK WORLD.

The Victoria Painting Book for Little Folks. (1s. *Cassell and Co.*) Hundreds of outline pictures, specially adapted for painting in water colours, make this a book which will rejoice the hearts of our boys and girls.

Sowing and Reaping. Letters from Dr. Griffith John. (6d. net. *John Snow & Co.*) These letters by the veteran missionary in China describe several inland journeys and the Gospel triumphs that were noted. They well deserve publication, and their perusal ought to stir up prayer and liberality.

Hooks and Eyes. By Rev. F. Langbridge. (1s. 6d. *Religious Tract Society.*) This writer is in his element when discoursing to juveniles; and these chapters, so full of "little helps to little folks," will increase his reputation. Humour and good advice are beautifully blended. The poems and pictures will not be overlooked—especially the poems.

Captain Allen Gardiner, Sailor and Saint. By Jesse Page. (1s. 6d. *Partridge.*) A capital book, describing Gardiner's remarkable travels in Zululand, as well as his well-known labours in South America. Good as biography, and forcible as a constructive missionary appeal, this work deserves a place in all village and Sunday-school libraries.

History of the Girls' Friendly Society. Compiled and edited by Agnes L. Money. (2s. 6d. *Gardner, Darton & Co.*) Many workers among young women will be glad to study the origin, constitution, and development of the G.F.S. This tastefully-produced book gives portraits of some of the principal workers, and as a frontispiece there is an excellent portrait of the Queen, who is the patron of the Society.

The Lord's Prayer: A Practical Meditation. By Newman Hall, D.D. (4s. 6d. *T. & T. Clark.*) We welcome a third edition, revised, of this work, useful as a theological treatise, excellent as a devotional study, on the prayer which the Lord taught his disciples. The wealth of information and thought digested in the compass of this handy volume, explains the fact that it has reached its third edition, in which it will, it is hoped, continue its instructive and edifying ministry.

The Life and Letters of Elizabeth Prentiss. By Rev. G. L. Prentiss, D.D. Tenth thousand. (5s. *Hodder & Stoughton.*) We welcome a new and cheaper edition of the memoirs of this famed American author. Such lives, in which daily influence and gifted labour alike prove a blessing to others, are the grandest and most convincing evidences of our Christianity. Her book "Stepping Heavenward" would alone qualify her for a place among the world's benefactors.

Discipline and Service. By Thomas Davies. (*S. W. Partridge.*) Some are called to glorify God in the stern battle of life; others in the school of suffering. Among the latter was Arthur Henry Davies, whose biography is given in this sympathetic record. For long years pain and weariness were his close and constant companions, but through all the suffering he showed such courage, patience, mental activity, and Christian cheerfulness as made his life a continued channel of blessing to those who surrounded him. May these memorials prolong the influence of his noble testimony.

Honey Gathered and Stored: Helps towards "Handling the Word of God." By the late Rev. John MacNeil, B.A. (2s. 6d. *Marshall Brothers.*) While this volume, compiled by Mrs. MacNeil from the papers of her husband, will be deeply interesting to all who knew the lamented Australian evangelist, its pages will be specially welcome to preachers and teachers for the useful skeletons and seed-thoughts with which they are filled. The "gathering" shows diligence and the "storing" tact. We cordially commend the book to busy workers who may be on the look-out for well-arranged schemes of Bible study.

The **Christian Doctrine of Sacerdotium**, as contained in the Scriptures and taught in our Formularies. By Rev. N. Dimock, M.A. This is a paper which the author read at the annual meeting of the South-Eastern Clerical and Lay Church Alliance, held at Dover, on June 2. The pages show convincingly that ministers of the Reformed Church can make no claim to any sacerdotium such as Rome arrogates, inasmuch as for centuries church orders have been conferred without any intention as regards sacrificial power or function. This essay is the result of much research, and deserves a high place in an important controversy. (1s. 6d. *Elliot Stock.*)

Preparing for the Better Land. By J. C. Smith. (*James P. Mathew & Co.*, Dundee. 6d., 1s., and 1s. 6d.) The numerous illustrations in this new and enlarged edition of Mr. Smith's work will give it additional interest and favour, and about the verses themselves there is a directness, as well as a simplicity, which wins us. "Thy name is as ointment poured forth," and the sweet savour of that Name pervades the volume from end to end. We may demur at some of the rhymes, and sometimes at the rhythm. Nor is there the least attempt at ornate style; but the earnest purpose of the author stands him in good stead, and is evident in all that he says. In many a cottage home, especially, the book would be hailed as a treasure.

A Missionary Family. By Rose Jay. (3s. 6d. *Marshall Brothers.*) This story, manifestly written with the purpose of awakening and deepening interest in missionary work—written too, avowedly "for Him" and "in his name"—has, for these reasons, a special claim upon our attention and sympathy. The tone is excellent, and some of the characters are very winningly drawn, whilst the sunny side of the intending missionary's outlook is the one kept before us. There is nothing depressing or martyr-like about the anticipations of this missionary family, and as for Master Bobbie (one of the leading spirits) he is a particularly enterprising young gentleman, whose "nice little plans," though they turned out well, must sometimes have been rather embarrassing. There is no lack of incident about the story, which possesses indeed, a full share of those elements which ordinary readers—including the "grown ups"—pronounce to be "nice."

Foster's Bijou Guide to Ilfracombe and Neighbourhood is a booklet that will prove of real service to visitors to the North Devon coast. (Free for 1d. stamp from *W. R. Foster, The Granville, Ilfracombe.*)

The Popedom Defined and Defended by the Pope: A Dispassionate Review of the Encyclical of Pope Leo XIII. upon the Unity of the Church. By Dawson Burns, D.D. A useful contribution to a great controversy. (6d. *Ideal Publishing Union*, 19, *Memorial Hall, E.C.*)

Miss Emily Headland is nearing the completion of her excellent series of "Brief Sketches of C.M.S. Workers." The latest issue is a sketch of the life of Rev. Wm. Augustine B. Johnson, missionary in West Africa 1816 to 1823. One more "Sketch" will complete the series of twenty-five. (2d. *Nisbet & Co.*)

Glimpses of Popular Preachers in North London. By G. F. Freemantle. This first part of a series contains biographical sketches of Rev. Alfred Rowland (Crouch End), Thomas Allen (Archway-road), and Charles Brown (Ferme Park). There are portraits and other illustrations. (2d. *McKinnon and Cook*, 33, *Park-road, Crouch End, N.*)

Students and Missions.—A book of unusual interest to Christian students will shortly be published by Messrs. Nisbet and Co., entitled, "Strategic Points in the World's Conquest; The Universities and Colleges as Related to the Progress of Christianity." Its author, Mr. John R. Mott, is probably the most widely known of the leaders of the national and international organisations among Christian students. Receiving invitations to attend student conventions in many parts of Europe and Asia in 1895 and 1896, he determined to make a thorough study of the organisations of this nature existing in every country, and "Strategic Points" is a record of his observations. The tour extended over twenty months, widening and deepening in its scope as it progressed.

BOOKS RECEIVED.

From *Mr. James Bowden.*—The Sorrow of God and other Sermons. By John Oates, North Finchley. (3s. 6d.)

From *Messrs. Marshall Brothers.*—Shall we continue in Sin? A Vital Question for Believers Answered from the Word of God. (2s.) Words on Work. By Rev. R. V. Faithfull Davies, M.A. (1s.) Christ and the World; Six Addresses by R. B. Girdlestone, M.A. (1s.)

Coalies at Hampstead.

An interesting gathering took place on Tuesday, last week, at Sunnyfield, West Heath, Hampstead, the residence of Mr. and Mrs. Wm. R. Rickett. The Christian coalies who form the working men's committees of the Mission to Coalies (London City Mission), with the merchants who manage its affairs, responded to the kind invitation of their president and his wife to spend the day in their beautiful grounds. Having been cordially welcomed by the host the men listened to cheery addresses by Messrs. F. Tite, T. G. Nevill, and C. Rickett (coal-merchants), and several coal-porters gave their testimony of blessing received through the efforts of the mission.

Thus ended a happy and profitable day, showing that merchants and men can and do sometimes forget class distinctions, and can play cricket together or praise and pray together. Through the generosity of one of the merchants, an additional agent (the fifth) has been appointed to this special work. Reports and particulars of the work will gladly be sent on application to the treasurer, Mr. Fred Tite, Bridge Wharf, Cambridge Heath, N.E.

Help for Impoverished Gentry.—On the invitation of General Gordon, a drawing-room meeting in aid of the Distressed Gentlefolks' Aid Association was held on Thursday last at his house in Earl's Court. Col. Knollys presided. The Association not only dispenses money help to poor members of educated and gentle-nurtured classes, but also assists in securing employment for those who are well enough to undertake the same. Col. Knollys emphasised the fact that many societies exist to help other classes, but few for poor gentlefolk, and also that the Association had no offices, all secretarial aid being voluntary, so that all sums subscribed go to the work. The hon. sec. of the Association is Mrs. Finn, 75, Brook Green, W.

AMONG THE CHURCHES.

Church of England.

REV. S. R. JAMES, of Eton College, has been appointed to the head-mastership of Malvern College, vacant by the resignation of the Rev. A. St. John Gray.

The living of St. Paul's, Dock-street, Whitechapel, lately vacant by the resignation of Rev. D. Greatorex, has been accepted by Rev. E. G. Parry, senior curate of Bromley-by-Bow.

The sixth annual council of the Church Lads' Brigade, held at Leeds, reports the work as most encouraging, 253 new companies and twenty battalions having been enrolled during the last year.

The venerable Bishop Clark, of Rhode Island, has asked for a Bishop-Coadjutor, on the ground of age and infirmity. He was born on July 4, 1812, and was consecrated bishop Dec. 6, 1854.

A notable item in the programme of the Church Congress, which is to open on September 28, will be the Bishop of Ripon's address on "The Progress of Life and Thought during the Victorian Era."

Mr. W. F. D. Smith, M.P., has given the site for a parish house in Clare Market, and laid the memorial-stone. The building will include a hall, working-men's club, recreation rooms for boys and girls, a soup kitchen, wash-houses and a crèche.

The twenty-first annual conference of the Evangelical Union has been held in York, Archdeacon Eyre, of Sheffield, presiding. Canon Faussett read a paper on "The Signs of the Times," which, he said, presage the coming of the Lord.

Mr. Alfred Holdsworth, widely known as a popular lecturer on Church history, has been appointed secretary of the Church Reform League, and the headquarters of the league have been transferred to the Church House, Dean's Yard, Westminster, S.W.

Mr. W. Nicholson, of Basing Park, Hampshire, intends to transfer £20,000 India three per cent. stock to the Clergy Sustentation Fund for the diocese of Winchester, the income to be applied to the augmentation of the stipends of the rural clergy in Hampshire.

A new parish is to be formed at Blackpool, to meet the requirements of the increasing population. The parish, which will be designated All Saints, will be carved out of the parishes of St. John's, Blackpool, and of St. Paul's, Marton, the former containing, at the census of 1891, a population of upwards of 12,000.

Congregational.

The church at Baldock is arranging for the purchase of a site for a new chapel.

Rev. Ossian Davies is gathering large congregations, chiefly of young men and women, at Paddington Chapel.

The new church has been opened in Station-road, Bexhill-on-Sea, with sitting accommodation for 555 persons.

Rev. Dr. Hodgson, Principal of the Edinburgh Theological Hall, has been elected an honorary director of the London Missionary Society.

Medland Hall, the philanthropic institution of the London Union, shows for the last six months an enormous amount of work for the benefit of homeless men.

Rev. Peter Price is resigning the pastorate of Great Mersey-street Church, Liverpool, in order to follow a course of study at Cambridge for the next four years.

Mr. Arthur Stanley Ramsey, M.A., son of Rev. A. Averell Ramsey, of Dulwich, has been elected a Fellow of Magdalen College, Cambridge, and has also been appointed lecturer in mathematics.

The Congregational churches of South Australia have celebrated their "diamond jubilee." The first church was founded by Rev. T. Quintonstow, of the Colonial Missionary Society, who landed at Adelaide in 1837.

The Wave Lodging House, which is worked in connection with the Mansfield House Settlement, continues in a very prosperous condition. There is accommodation for about 120 visitors, and generally every bed is filled.

The Young People's Union connected with the Congregational Union will hold the examination in Religious Knowledge early in March next. The subject for examination is "Church History of the First Three Centuries of the Christian Era."

Rev. D. Burford Hooke has sailed for Cape Town, accompanied by Alderman Evan Spicer, who is to meet Rev. R. Wardlaw Thompson in Madagascar. Mr. Hooke will represent the Congregational Union of England and Wales at the Annual Assembly of the Union of South Africa in September at Cape Town.

A brass tablet is to be placed in the new church at Niamkolo, near Lake Tanganyika, at the cost of surviving missionaries and their friends. It reads: "In loving memory of lives laid down for Central Africa. Rev. J. B. Thomson, died 1878; Rev. A. W. Dodgshun, 1879; Rev. J. Mullens, D.D., 1879; Rev. D. Williams, 1881; Dr. E. J. Southon, 1882; Rev. J. Penry, 1883; Rev. J. H. Dineen, 1883; Mr. J. Dunn, 1884; Mr. J. Roxburgh, 1885; Rev. J. Harris, 1885; Mr. A. Brooks, 1889; Mrs. Mather, 1892; Mr. A. Carson, B.S., 1896."

Calls.—Mr. M. Williams, B.A., to Oakengate, Shropshire; Mr. W. Stevens, of Wolverhampton, to Cannington, Bridgwater.

Resignations.—Rev. James Johns, B.A., Totnes; Rev. A. P. Sanders, of Crewton, Derby.

Baptist.

The chapel at Bourne has been considerably damaged by a fire which broke out in its neighbourhood.

Reopening services have recently been held at the chapel at Ringstead, North Hants, which has been entirely renovated.

Rev. James Clark will supply Hope Church, Bethnal Green, until the end of the year, with a view to the pastorate.

The members of the Women's Circle of the First Baptist Church, Indianapolis, have decided to remove their hats in church.

Rev. W. H. Holdsworth, M.A., who has resigned the pastorate of the church at Linley, Huddersfield, will shortly proceed to Australia.

Rev. M. Lister Gaunt, of Helston, Cornwall, has accepted the pastorate at Sandown, Isle of Wight, and commenced his ministry last Sunday.

Rev. Kirk Bryce, of Chatteris, Cambs., has accepted the pastorate of the Nottingham Tabernacle. Mr. Bryce, who is only twenty-eight, is a preacher of great promise.

A new York millionaire, Joseph Richardson, has left a gift of 50,000 dollars to his pastor, Rev. H. M. Warren, of the Central Park Baptist Church, and a further sum to pay off the mortgage on the church.

The Society for Assisting Aged and Infirm Dissenting Ministers has just issued its seventy-ninth report, from which it appears that £977 was disbursed among seventy-six pastors. This is the largest number of grants made during the existence of the fund.

The foundation-stone of a new chapel has been laid at Tenison-road, Cambridge, by Mr. J. Sturton. The church will be under the pastorate of Rev. J. P. Wiles, M.A., minister of Hope Chapel, Paradise-street.

Calls.—Rev. F. D. Tranter, of Driffield, to Barnsley; Mr. E. A. Phillips, of Pastors' College, to a newly-formed church at Wellingborough; Mr. S. S. Sarson, of Pastors' College, to Gorse-hill, Swindon.

Resignation.—Rev. Ernest H. Howard, West-green, Tottenham; Rev. J. S. Haggett, of Forton, Gosport; Rev. G. J. Cliff, of King-street Church, Wigan; Rev. C. L. Gordon, of Hatherleigh; Rev. F. J. Walkey, of Sherborne.

Methodist.

Rev. W. D. Judson terminates his superintendency of the Leeds fifth Primitive Methodist circuit in 1898.

Memorial-stones of a new schoolroom in connection with the chapel in the High-street circuit, Huddersfield, have been laid.

Rev. George W. Olver, B.A., the senior secretary of the Wesleyan Missionary Society, has broken down in health, and has been ordered complete rest.

A site has been secured for a new church at Walthamstow, at the foot of Church-hill and Hoe-street. The foundation-stones are to be laid early in September.

Rev. W. T. C. Hallam has celebrated his third anniversary at Stepney-green (P.M.) Tabernacle. During the year the entire trust debt of £800 has been cleared.

After four years' ministerial labours in the second circuit at Chesterfield, Rev. M. B. Stamp is removing to Sheffield to take up duties in the second circuit (Stanley-street).

The Mayor of Manchester has laid the foundation-stones of new premises in Queen-street, Hulme, which will include a hall to seat 1000 persons, a school for 1000 children, and nine class-rooms.

At the meetings of the South Wales district, recently held at the "Hope" Chapel, Neath, it was stated that there had been an increase of nine members during the year, making the total 2190.

One of the nominations to be made to the Conference is for the appointment of Rev. C. H. Kelly as ministerial secretary of the Committee of Privileges, in place of the late Rev. J. Ernest Clapham.

Dr. Stephenson estimates that there are about 1500 Methodist children and 500 other Nonconformist children in workhouse schools, the religious training in which, from a Nonconformist point of view, is not satisfactory.

The report of the Central Wesley Guild Council to the Conference will be of an encouraging character. The movement shows extraordinary progress. The Wesley Guilds throughout the country number 616, with a membership of 35,644.

Mr. James Duckworth, J.P., has lately laid the foundation-stone of the new wing of the Theological Institute, Manchester (P.M.). The College by this enlargement will be able to accommodate twenty-five students, instead of sixteen as at present.

News has been received that the Artizan Mission (P.M.) party have broken down on their way to the Zambezi, beyond Palapye, at the Nalia River. The oxen were killed by rinderpest. Every effort is being made to send food supplies and other necessaries.

The family of the late Rev. J. S. Jones, minister and chairman of the Exeter district, have founded a scholarship at Kingswood School, Bath, as a memorial of their father, where ministers' sons are educated, to be given for proficiency in mathematics. The school will commemorate its third jubilee next year.

Rev. Henry Haigh will shortly proceed to Bangalore, to work on the revision of the Bible under the auspices of the British and Foreign Bible Society. In addition to his platform advocacy of missions in all parts of the country, Mr. Haigh has been devoting a large amount of time and thought to a new translation of the Bible into Kanarese.

Presbyterian.

Rev. Dr. Ross has been elected to the Moderator's chair for the next year.

Rev. E. Humphreys, of Rochdale, has been elected secretary of the Presbytery for the ninth year in succession.

Mr. Roberts, of Oswestry, has presented Bala Theological College with an exhibition of the value of £10 a year.

Rev. H. L. Mackenzie, Moderator of Synod, has decided to return to China in November to resume his missionary work.

Rev. Dr. Lorimer, of Tremont Temple, Boston, will occupy the pulpit of Marylebone Church from July 18 to August 29.

A conference has been held in Edinburgh of the Union Committees of the Free and United Presbyterian Churches. Various sub-committees were appointed.

A site for a new church has been secured in the populous district of Tyne Dock, South Shields, in which locality there are already four flourishing congregations.

Rev. W. R. Murray has lately celebrated his semi-jubilee at Brunswick-street Church, Manchester. An interesting statement was given of the progress of the church during his ministry.

The Sabbath-School Society's Committee has forwarded a special prize to a youth who had not been absent on a single occasion from Clougherney Sunday-school for the past nine years.

At the London Presbytery South, Rev. W. B. Macleod, of Jersey, accepted a call from Hamilton Free Church, Port Glasgow, and the Presbytery agreed to his translation. Mr. Macleod's labours at Jersey during the past five and a-half years have been very successful.

Rev. Andrew Gillison, M.A., who has accepted the call to Northumberland-square Church, North Shields, is a Scottish Free Churchman who was for some years pastor of a church in the United States of America, and who, since his return to this country, has been occupying the pulpit of Free St. Cuthbert's, Edinburgh.

Fallen Asleep.

Mr. BEN. THOMAS, one of the most respected of the Liverpool City missionaries.—Rev. ELEAZER RICHARDS, Wesleyan pastor of Cross Inn, Carmarthenshire.—Rev. ALFRED KNIGHT, senior curate of St. Michael's, South Shields.—Rev. CHAS. LEE WINGFIELD, honorary canon of St. Albans, and formerly rector and rural dean of Welwyn.—Rev. THOS. EDWARDS, for twenty-six years vicar of Cwmdanddwr, Radnor.—Mr. H. MACKENNAL, M.B., Ch.B., eldest son of Rev. Dr. Mackennal, of Bowdon.—Rev. W. LLOYD, Congregational minister, Holyhead, one of the founders of the Liberation Society.—Rev. IVOR HARRIS, son of the ex-president of the Welsh Baptist Union.—Mr. JAMES BARLOW, J.P., a generous supporter of Cannon-street Baptist Church, Accrington.—Rev. DONALD CAMERON, for twenty-six years minister of Kilmonivaig, the largest parish in Scotland.—At Quernmore, Lancaster, aged eighty-four, Mr. JAMES BIBBY, one of the oldest and most generous supporters of Methodist undertakings.—At Belfast, Mr. WM. FRAZER, aged fifty-four years.—At Dublin, Mrs. McDOWELL, wife of Dr. Thos. McDowell, an earnest Christian worker.—At Bradford, Mrs. GEORGE HAZLEY, formerly of Dublin, a devoted Christian.

DONATIONS

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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	£	s.	d.
Famine in India—M. and M., 10s.; F. T., 10s.; E. M. F., £1; A. S. B., 10s.; J. H., 1s. 6d.; L. E., £1; C. P., 5s.; Crew of s.s. City of Liverpool, 13s.; Mrs. H. C. H., £5; C. P., £1; J. S., £2; F. M. G., £1 10s.; St. George's Presbyterian, C. E. S., Sunderland, 7s.; E. H. M., £1; E. F., [illegible]	17	19	0
Christian Succour to India—B. O. H., £2; E. A. M., 5s.; Mrs. C. B. N., £5; A. B., £1; Mrs. P., 5s., G. R. H., £1 10s.; H. H. H., 1s.; H. A. Y., 10s.; S. S., 5s.; G. K., £1; A. L., 2s. 6d.; S. W., £10; His Own, 3s.; M. C., 5s.; N. B., £1; Mrs. B., 10s.; A. M. (K.W.T.), £2; Of Thine Own, 10s.	26	6	6
Indian Famine, Children (Mrs. Bruere)—See page [illegible]	10	15	0
Bethel Santhal Mission, Famine (Mr. Meill)—For His Sake, 2s. 6d.; Miss G., £2; L. L. S., 10s.	2	12	6
Zenana Bible and Medical Mission (Famine)—P. N., 5s.; *(Village Missions)* M. P. A.*, 2s. 7d.	0	7	7
Indian Famine (General Booth)—A Wesleyan	0	10	0
Church Missionary Society—A. I. C., £10; *(Indian Famine)* A. J. R., 2s.; K. R., 5s.; *(Gonds)* Of Thine Own, 5s.; *(Sierra Leone)* M. P. A.*, 5s.	10	17	0
Pundita Ramabai's (Widows) — Elizabeth, 5s.; E. P. E., £1; *(Famine)* S. S., 2s. 6d.; Norma, £8 3s. 3d.; M. P. A.*, 11s. 5d.; C. H. P. W., Bedford, £1 1s. 6d.	11	3	8
Armenian Refugees (Rev. F. B. Meyer)—Of Thine Own	0	5	0
Armenian Refugees (Lady Henry Somerset)—J. T.	1	0	0
Armenian Refugees (Dr. Baedeker)—E. E. S., £1; A. E. B., £2	3	0	0
Armenian Massacre Relief (Bible Lands Mission)—S. W.	5	0	0
Armenian Sufferers' Relief—A Thankoffering	1	0	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian)—E. E. S.	1	0	0
China Inland Mission—S. N., £10; E. E., £15; E. M., £1; J. H. M., £2; M. P. A.*, £2 7s. 10d.	30	7	10
Archbishop Plunkett's Memorial Fund, Spain—E. P. E.	0	10	0
McAll Mission, Paris—M. K. D. G.	1	0	0
Late Pastor Bost's Asylums, La Force—M. K. D. G.	0	15	0
Work in Mexico—M. K. D. G.	0	5	0
Help for Brazil—M. K. D. G.	0	5	0
Christian Union for Suppression Opium Traffic—M. K. D. G.	0	5	0
Dr. J. G. Paton's Mission, New Hebrides—E. M., 10s.; Lyonsdown, 4s.; M. P. A.*, 7s. 8d.	1	1	8
Christian College, Lucknow (Mr. C. L. Bare)—For His Sake, 2s. 6d.; Miss G., £2; L. L. S., 10s.	2	12	6
Persecuted Stundists—P. N., 5s.; J. H. M., £2; M. P. A.*, 15s.	3	0	0
American Methodist Mission, Aligarh (Rev. J. C. Lawson)—Mrs. C. B. N.	5	0	0
Work Among Priests in France—A Wesleyan	0	10	0
Mr. D. C. Joseph's Work, Haifa—A Friend	0	10	6
Dr. McKinnon's Medical Mission, Damascus—J. W.	0	10	0
Miss De Broen's Work, Paris—W. H.	2	0	0
Dr. Comandi's Work, Florence—R. C.	50	0	0
British and Foreign Bible Society—W., 10s.; N. B., £1 1s.; F. M. G., £1 10s.	3	1	0
North Africa Mission—A. H. H., 5s.; K. R., 1s. 6d.; *(Convert Ahmed)* M. P. A.*, £1 3s. 1d.; *(Miss Jennings Tunnicliffe)* M. P. A.*, [illegible]	1	11	7
Mr. Rabinowitz's Work Among Jews—Mrs. B.	1	0	0
Congo Balolo Mission—M. P. A.*	1	1	8
Baptist Missionary Society—M. P. A.*, £1 1s.; (R[illegible] P. A.*, 1d.	1	2	1
Church of England Zenana Missionary Society—M. P. A.*	0	6	0
Southern Morocco Mission—M. P. A.*	0	7	1
Tibetan Pioneer Mission (Miss Taylor)—M.P.A.*	0	4	4
Waldensian Missions—M. P. A.*	0	5	7
S. African General Mission—M. P. A.*	0	8	0
Free Church of Scotland Foreign Missions (Lamba-Gooke-Jalna)—M. P. A.*	1	4	0
South American Missionary Society—K. R.	0	2	6
Society Suppression of the Opium Trade—C. T. E.	0	10	0
Spanish and Portuguese Church Aid—H. B.	2	2	0
Madeira and Ponto Santo Mission—Of Thine Own	0	5	0
St. Giles' Christian Mission—E. E., £15; J. W., 10s.; E. E. S., 10s.; H. B., £3; *(Seaside Homes)*—A. R. M. [illegible] A. E., [illegible]	20	10	0
London City Mission—E. E., £15; N. B., 5s. *(Disabled Missionaries, etc.)*—E. E., £10; B. H. B., £1 10s.	26	15	0
Mrs. Meredith's Institutions—J. H. M., £2; *(Prison Gate Mission)*—M. K. D. G., £1 10s.	3	10	0
Rev. T. Connellan's Work, Ireland—E. M., 10s.; H. B., £1	1	10	0
Mr. Fegan's Homes—E. M., 10s.; D. G. D., 1s. 6d.; J. H. M., £5; Of Thine Own, 2s. 6d.	5	14	6
Ragged School Union (Holiday Fund)—E. M., 10s.; *(Cripples)*—E. M., 10s.; Uncle Tom's Cabin, see page 19, 12s. 11d.	1	12	11
Royal National Mission to Deep Sea Fishermen—E.M., 10s.; *(Labrador)*—M.P.A.*, 8s. 4d.; *(Simeon and Ambrose, loss of houses by fire)*—Dowager Lady S., £10	10	18	4
Scripture Readers' Society, Ireland—P. N., 5s.; M., £5; H. M. A. S., £1; H. B., £2 2s.; *(Ladies' Branch)*—M., [illegible]	11	7	0

(Continued on page 28.)

DONATIONS—*Continued from page 27.*

	£	s.	d.
Dr. Barnardo's Homes—P. N., 5s.; J. H. M., £5; A Widow's Mite, 10s.; H. B., £3 3s.; Of Thine Own, 2s. 6d.	9	0	6
Day in Country Fund—A. K. M., £1; M. E. P., 2s. 6d.; J. W., 5s.; T. P., £1; A. F., 2s. 6d.; S. Y., 3s.; Mrs. B., £1; N. B., 4s.; H. B., £1	4	17	0
Latymer-road Mission (Day in Country)—M. A. T.	0	1	6
Children's Fresh Air Mission—E. M. F.	0	10	0
Miss Macpherson's Home of Industry—J. W., 10s.; B. H. B., £1 10s.; J. H. M., £2	4	0	0
Mildmay Mission to Jews—J. W., 15s.; E. E. S., 10s.; Of Thine Own, 2s. 6d.	1	7	6
Liberator Sufferers' Relief—A. B., 10s.; N. B., £1	1	10	0
Mr. Wintle's Work, Pontymoile—A. B.	0	10	0
Miss Sharman's Orphan Homes—H. M. A. S.	1	0	0
Dr. Stephenson's Children's Homes—H. M. A. S.	1	0	0
Emmanuel Church, Lower Holloway—E. E. S.	0	10	0
N.E. London Gospel Mission (Holiday Home)—E. E. S., 10s.; M. R., 10s.	1	0	0
London Jews' Society (New Hospital)—A. I. C.	5	0	0
Friendless and Fallen—W., 10s.; M. S., £5 5s.	5	15	0
George Yard Mission (Day in Country)—L. E.	0	5	0
Late Mrs. Hilton's Crèche—J. H. M.	2	0	0
Tower Hamlets Mission—J. H. M.	2	0	0
London Bible and Domestic Mission—J. H. M.	2	0	0
Mrs. Eardley's Homes, Globe-road—J. H. M.	1	0	0
Aged Pilgrims' Friend Society—M. S., £5; M. A. P., 5s.	5	7	0
Old Ford Mission—M. S.	1	0	0
Devastation Fund, Essex—N. B., £1; M. L., £2	3	0	0
Gratuitous Circulation of "The Christian"—N. B.	0	10	0
Homes Aged Blind, Crouch Hill—N. B.	0	5	0
Jewish Work, London City Mission (Children's Fortnight in Country)—E. C., Llangollen	1	0	0
Upton Park and East Ham Y.M.C.A.—M.	5	0	0
Walworth Crèche—B. S.	0	5	0
Bristol Orphan Houses—C. L. M. T.	1	0	0
London Medical Mission, Endell-street—H. B.	1	0	0
Aldershot Mission, late Miss Daniell's—H. B.	2	2	0
Miss Weston's Work, Royal Navy—H. B.	2	2	0
"The Christian" Tract Fund—H. B.	0	10	0
Village Missions (Mr. Heley)—H. B.	1	0	0
Dock Labourers' Mission—H. B.	1	0	0
Soldiers' Institute, Portsmouth—H. B.	2	2	0
Mr. Charles Cook's Work, Hyde Park—H. B.	1	0	0
Tram Car Scripture Text Association—H. B.	0	5	0
Open-Air Mission—H. B.	2	2	0
The Lord's Day Observance Society—H. B.	1	0	0
Winchester Soldiers' Home—H. B.	2	0	0
Church Army—H. B.	1	0	0
Barbican Mission to Jews—Of Thine Own	0	2	6
Total	£363	15	10

* Missionary Pence Association, 186, Aldersgate-street, E.C.

[ADVERTISEMENTS.]

Mr. Wintle's Work, Pontymoile—Veteran, £1; S. C., 5s.; Mrs. M., 1s.

The London Samaritan Society and Homerton Mission, Peach Rocks Convalescent Home and Hospital, Sandgate, Kent.—D., £1; Anon., 3s. 2d.; H., £2; F., 5s.; E. S., £1 1s.; B. R. and Co., £5 5s.; S., 10s.; B., £1 2s. 6d., C., 8s.

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Applicants for Tracts.—Miss Willcock, 55, Poplar-grove, Urmston, near Manchester; Rev. David Barrett, care of China Inland Mission, Shanghai, China (English and Chinese); Miss Beswick, 60, Chester-road, Manchester; A. E. Seward, Church Missionary Preparatory Institution, Clapham Common; Charles Windridge, 56, Flockton-street, Bermondsey, S.E.; Thos. Chase, 142, Cambridge-road, Mile End, E.; James Turner, 11, Howdon-road, North Shields; Miss May Stephenson, 50, Great Russell-street, Birmingham; Rev. J. W. Atkinson, Claremont, Cawley-road, London, E.; Peter Facey, Treforda Santoztos, Camelford; John Kent, Trewethem, St. Teath, Camelford; Ann Worth, St. Tudy, Bodmin; Mrs. Male. Helstone, Camelford; Mrs. Pengelly, Fore-street, Camelford; George E. Pearce, Free Lending Library, Camelford; Wm. Rosevear, St. Teath, Camelford; Mrs. Beveridge, 15, Chalgrove-terrace, Park-lane, Tottenham; Saml. Wright, 4, Heathfield-road, Bromley, Kent; Mr. Thomas Chase, 142, Cambridge-road, Mile End. Mrs. J. Kinder, 220, Lichfield-road, Aston, near Birmingham; Alfred Parton Walker, 13, Astey's-row, Essex-road, Islington, N.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Request for Prayer.—That a mission for sailors and soldiers in Alexandria may be attended by much blessing.—For a great revival in a mission in South India. —Thanks for answering prayer at the last month's meetings for the Deepening of the Spiritual Life at Ipswich.

Alexandria.—The Armenians of this city recently held a special service in commemoration of the Queen's Diamond Jubilee. It was very touching to see how the crowded congregation invoked the blessings of the Lord on the heads of Her Majesty and her subjects, for the help given to the distressed and oppressed Armenian refugees. Their prayers were offered up with great fervour, and with open arms, and many of them were seen shedding tears. H.B.M. Consul-General and Vice-Consul were present, as well as a number of notables, (not Armenians). I have had a good deal to do with the refugees, and I can certify to their gratitude for the great assistance they have received from England.

Peter Rudolph.

Alexandria, Egypt, June 2, 1897.

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YOUNG WOMEN AND GIRLS.

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NOTES AND COMMENTS.

THE Queen's final letter of thanks to her people for the extraordinary loyalty displayed during the Jubilee celebrations finally disposes of one uneasy but widespread rumour that had somehow gained currency—the rumour of her probable abdication owing to advancing age. The letter closes in these words :—

I shall ever pray God to bless them, and to enable me still to discharge my duties for their welfare as long as life lasts.

Her Majesty's personal messages to the nation are always full of interest, but she has probably never written anything that has given greater pleasure to her subjects than this sentence. The triumphant way in which her constitution has stood the strain of the past few weeks, and the admirable tact and wisdom she has shown in all her utterances, prove that age has not as yet touched either her physical vigour or her mental powers. "Long live our noble Queen" is the nation's answer to her warm and affectionate greeting.

The newly published programme of the forthcoming Church Congress at Nottingham in September contains many subjects of living interest, and is eminently practical in tone. The devotional meeting on the Friday is to be devoted to a consideration of "the Doctrine of the Incarnation as determining the character of (1) Individual Life and Prayer, (2) Church Corporate Life, and (3) The Ministry." A discussion, in which Rev. E. A. Stuart will take part, will also be carried on dealing with Practical Religion in Citizenship and in Commerce and Business relationships. The Church and Dissent will occupy one session, and Differences between different branches of the Anglican Communion, with special references to the Order of the Holy Communion, another ; while a third will deal with Industrial problems and the Duty of the Clergy in Trade Disputes. The outline of subjects contains a happy union of the theoretical and practical aspects of the religious life.

Mr. Diggle's manifesto in view of the approaching School Board Election in London contains the reassuring statement that the Moderate Party intend to take their stand on the Compromise of 1871, and are

pledged neither to raise an issue of religious controversy themselves, nor to permit its being raised by others.

This is the voice of wisdom—if it prevails ; but the tone of the *Church Times* in commenting on this matter is not altogether reassuring. Every effort should be made on both sides to fight the battle on other lines than those which marked the last election ; neither religion nor education is likely to be benefited by the resurrection of a controversy so full of bitterness and personalities. It is doubtful, however, if the leading spirits of the High Church Party will be governed by such counsels of moderation. The general public, however, have no desire for the renewal of ecclesiastical strife on this question.

In the course of the recent Augustinian Commemoration, needless and provoking confusion was caused by the use of ambiguous language. Possibly because, at the Council of Clovesho in 747, Augustine was assigned a festival for having "first brought to the English nation the understanding of the faith," the Collect used in public worship at St. Paul's Cathedral embodied precisely similar terms. Eleven hundred years ago "the English" meant the Angles as distinguished from other sections of the population ; now the word is of wider meaning, and it is misleading to employ it in the old and limited sense. Besides, the ecclesiastics who said such great things of "St. Augustine, Archbishop and Confessor," overlooked other important agencies in the Christianisation of the British Isles ; and it is not right that we should perpetuate their erroneous impressions and consequent misrepresentations.

While there are reasons to believe that even the Angles were not altogether unevangelised when Augustine landed, it is one of the brightest facts of our history that for generations devoted men from Ireland and Scotland had been itinerating Britain with the Gospel. What with efforts antecedent to and contemporaneous with those of Augustine, the Church of Christ became a great power in our land, independently of the Italian Mission which, though conducted with much vigour, was beyond question directed to ends ecclesiastical rather than evangelistic. Moreover, though Gregory who originated the Mission was the Pope who indignantly repudiated the title of "Universal Bishop," stigmatising it as anti-Christian, yet the fact remains that Augustine's work had for its consequence and remoter result the Papal conquest of our island.

Not so much to Augustine and his disciples as to Aidan and his followers must be attributed the work of "bringing the English race out of darkness and error into the clear light and true knowledge of God," to use the language of the Collect. An esteemed correspondent has summarised a few of the facts :—

Augustine is said to have landed at Ebbsfleet in A.D. 597. Was he the apostle to Britain? What are the historical facts? No positive date can be assigned as to the introduction of the Gospel into our land, but as early as A.D. 314, bishops of the British Church represented it at the Council of Arles ; again at Nicea, A.D. 325 ; at Sardica, A.D. 357; and at Ariminum, A.D. 359. When Augustine landed on the shores of Kent a Christian bishop was resident at the court of King Ethelbert, and later on he was met by seven bishops of the British Church at the famous "Synod of the Oak."

We do well to praise God for all that his servants departed this life have done in his fear and by his favour; but if this be our concern we shall have to go through a long list of British worthies before coming to Augustine. It would be well for all Christians to study the careers of Aidan and Columba, Patrick and Columbanus, Birinus and Chad, Finan and Cedd, who showed piety as well as activity, and were missionaries as well as devoted overseers of the flock of God.

Nothing but sympathy will be felt for Mr Courtney, M.P., on account of his failure of eyesight. He has been a courageous, high-minded public man, who has had a sincere desire to add to the well-being and contentment of the people. He is meeting his affliction with the same unflinching hopefulness and resolution as have marked the careers of not a few public men. Fawcett, Campbell, and Milburn have shown us how much may be done by the blind ; and thousands who live in obscurity would teach us as high a lesson were the facts of their brave life-battle told. More models, proportionately, for a worthy life might be found among the afflicted than among their more fortunate brethren.

Miss Sutherland, an earnest worker in Victoria for the Neglected Children's Aid Society, has been giving her impressions of London. There is no hope for the masses ; they herd in houses not fit for dogs ; our workhouses are a disgrace ; our churches are out of touch with the people ; all efforts at reform are confronted with vested interests ; our Sunday is a holiday, not a day of rest.

Nothing short of a consuming fire from heaven, which will wipe London off the face of the earth, will do any good.

This is a dark picture to have drawn for us ; but it is no use to wrap ourselves in a cloak of smug respectability and refuse to look at it. But things would be far worse if it were not for the existing Christian agencies, which is an encouragement to those who are at work, though it is cold comfort to those who are not.

How surprised we are sometimes to find that close to some rich and pleasant part of London slums of the dirtiest description abound. Westminster is as infamous for filth and crime as it is famous for its Houses of Parliament and its venerable Abbey. Camberwell, not so long ago suggestive of snug houses and quiet gardens, has a plague spot which makes a vestryman who knows its houses say that "it is impossible to paint them blacker than they are." One small house is, or was quite recently, inhabited by twenty-eight persons ; one room has a family of nine who live and sleep in it. And so the condition of things goes on. It is easier to report and describe and denounce than to hit upon the right remedy. Meantime the law should be constantly applied to prevent these rookeries becoming hotbeds of vice or crime.

A Christian gentleman remarked the other day that he would gladly help in any mission work among the poor in London on the Lord's Day, but "did not know where he was wanted." The harvest everywhere is plenteous, and a reply post-card to the secretary or superintendent of any mission would speedily bring an answer to such a query. Failing that, it may be taken as a rule that it is harder to find one in which helpers are *not* needed, and the addresses of such spheres of work are easy enough to find.

"Where are the men?" asks a correspondent, as he looks around and sees in the field so many valuable Christian workers of the other sex. He finds plenty of men in every place where they should not be, but pleads for more of them, manly, able-bodied, tender-hearted, to come forward to reclaim and evan-

gelise their fellows. Our friend perhaps hardly realises how many there really are at such work, but there is always room for hundreds more. The P.S.A., where its meetings are conducted on Gospel soul-saving lines, is doing much in this direction, but Jeremiah's cry (only multiplied a thousand fold!) is as urgent to-day as ever—

"See if ye can find a MAN."

In a room across the street opposite to my window lived a couple who did tailoring. They worked very hard. I usually rose at 6 o'clock, but before that time every morning they were on their board close to the window stitching away. When I went to bed at night I could see their shadows on the blind. They were still plying their needles.

So writes one of the nurses of a London hospital. Work is good; it regulates heart and mind, and imparts freshness and vigour to the whole being. But this is not work, it is slavery, which robs life of its light, and the body of its health. Yet so thousands toil by day and night to pile up the riches of others. But the day of reckoning will come. The tower of wealth, like Babel, may rear its head, but what when "the Lord comes down to see"?

Evangelical members of the Church of England are often perplexed in choosing a summer holiday resort on account of the prevalence of "High" services. A correspondent sends us a list of nearly eighty towns in England and Wales where he says:—

There is no place of worship for Protestant Churchmen to attend.

We sympathise with those who find themselves in this dilemma, but would not necessarily advise them, as our friend does, to "carefully avoid these places." In most, if not all of them, there are Nonconformist places of worship, and it would be a graceful act, and one not without profit to themselves, for such visitors to intermingle with their Nonconforming brethren. The latter would also reap an advantage. Interchange of fellowship is always good. Churchmen and Dissenters will unite in worship in heaven; why not here?

With every desire to be charitable, it is difficult to regard the findings of the South African Committee regarding the "Raid" and the administration of the South African Company as perfectly satisfactory. The one uncompromising note in it is the denunciation of Mr. Rhodes as the true instigator of what the minority report calls "one of the most disgraceful episodes in our nation's history." The South African Company's Board is exonerated from complicity, except Mr. Beit and Mr. Maguire; the Colonial Office is also freed from the charges brought against it. But no reason is given for the suppression of the famous telegrams, and while that mystery remains it is impossible to suppress painful doubts. The Committee has done no real good, because it has declined to go to the root of the matter. No wonder that foreign comments are such painful reading. An inquiry that refuses to be thorough invites something more than criticism—it provokes suspicion.

The course of affairs in Constantinople is as variable as the rise and fall of the thermometer in April weather. The subtlest alternation of feeling among the Powers are still taken advantage of by the Porte with a skill that is perfectly astonishing. Now we hear of an unconditional surrender, and again some new aspect of the question is opened up, requiring reference to the respective Governments, and renewed delay. The time has surely come for straight speaking on the deplorable helplessness of the Powers in spite of their boasted unanimity. *The Spectator* leads the way with these striking words:—

The position of the Christian Powers is disgraceful, but there is no use in blinking facts. All Europe has exerted itself for six months to control Turkey and Greece, and the only result of its exertion is that Turkey is rehabilitated and Greece destroyed. Civilisation was astounded by the massacres of the Armenians; it rose in horror and majesty to prohibit a repetition of them, and the total result of its rising is that it is ten times as easy for the Sultan to glut his hatred on the unhappy people as it was two years ago. He has succeeded, and everybody else, especially Great Britain, has deplorably failed.

Professor Patrick Geddes, who has spent much time abroad, tells a representative of *The British Weekly* that he has been specially interested in the association of the decline of ancient Rome and of modern Spain and Turkey with the gradual deterioration of their soil caused chiefly by the cutting down of trees, which has altered not only the soil, but even the climate of the countries bordering on the Mediterranean. The deeper question which the thoughtful Christian asks, is: How did the moral deterioration begin and develop? We believe for want of a religion that controlled the conscience and heart of the people. The inner condition of the soul comes at last to write itself upon the face of nature.

The Catholic Times, in a leader on "Nonconformists and the Catholic Church," affirms that if any great movement took place among the various Nonconforming bodies there are many signs that it would not be towards union with Anglicanism but toward union with the Roman Catholic Church. This hope of gathering in the men who have always been farthest away from Rome is based on "their personal love and devotion to our Lord."

Once let Nonconformists grasp the truth, which is the central fact of the Catholic religion, and round which all the Church's gorgeous ritual, her magnificent functions, all her religious life in monasteries and convents, all her zeal and devotion, all her missions centre, and the day when they will return to the True Fold is not far off. And when once they move towards Rome they will not travel via Russia.

What with the joy, which is afforded by the way in which High Churchism is feeding Romanism, and with the satisfaction felt at a supposed new movement among Nonconformists, Rome's cup is running over. But this is counting the chickens before they are hatched.

The special report on the growth of Roman Catholicism in England submitted by Mgr. Sambucetti to the Pope contains the "astonishing" conclusion that "the decrease" of Methodism is largely due to a transference of membership from that faith to the faith of Rome. This has roused *The Methodist Times*, in which it was stated last week that with exceptional sources of information at hand there was no record of one solitary Wesleyan minister or layman becoming a Roman Catholic. If isolated cases occurred they would be quite free from significance, for there is always a certain drift from one extreme of religious faith to another. The many conversions that continually take place from Romanism to Protestantism often find no record in the newspapers; but the Catholic papers never allow contrary events to pass without being blazoned abroad.

As a matter of fact, the boasted advance of Romanism in this country only needs to be put to the test of figures to be recognised as a fiction. Cardinal Manning stated at the close of his life that there were then only 200,000 English Roman Catholics, the rest being Irishmen. Edmund Burke estimated the numbers at the close of last century to be 30,000. This increase is insignificant in bulk, and does not even keep pace with the increase in population. Absolutely, the increase has been in the other direction. A century ago, there were about twice as many Romanists as Protestants in the world; now they are about equal, and at this rate the former will soon find themselves outnumbered. The impression to the contrary is due to two simple facts: First, Romanists with all their internal differences present an outwardly unbroken front to the rest of the world, while Protestants are only beginning to realise their unity. And, secondly, Romanists never lose an opportunity to use the public press to exaggerate their importance, and advertise the most insignificant of their gains.

The Bishop of Truro objects to evening communion on the ground that it is written: "They that seek me early [R.V. "diligently"] shall find me," and also because "manna was gathered in the early morning by the hungry folk who could not otherwise have breakfasted." The absurdity of such "reasons" is amusing enough, but the way in which they wrest the Scriptures is the reverse.

Englishmen do not always carry their Sunday habits with them when they go abroad. In the harbours of our Crown colonies and of foreign lands British merchant ships work their cargoes and coals on Sundays. It is a marvel, now and again seen, that the crews have a quiet day. And the men do not all waste the time. They may go to some English service, should such be held in the place, or they may pay a visit to the Sailors' and Soldiers' Home.

"It does one good to have a quiet day like this," said a captain. "Even if we do not attend to all that you advise, still it affords us time to consider our position."

If cargo work is not permitted in British home ports nor in self-governing colonies, it should also be dispensed with in Crown colonies. As for foreign ports, can the spirit of greed not allow our British crews a quiet Sunday even there?

There is something to reflect upon in the report of the visit to Germany, paid by Sir Philip Magnus, Gilbert R. Redgrave, Swire Smith, and William Woodall, M.P., to ascertain the recent progress of technical education in that country. Pupils, it seems, enter the evening classes with a better preparation for technical instruction than our own students, owing to their elementary education having been continued to the age of fourteen, and to "the system of instruction, which in many ways is more formative of sound habits of thought." It is an honour to Germany that "child-labour has practically disappeared in factories, as in no case at any works visited by us did we see any children employed." If child-life is not properly fostered and developed, the man cannot be at his best. If we destroy children we cannot have men.

From Sir Matthew White Ridley's statement on the recent Home Office vote, it would appear that there was considerable doubt about the appointment of a woman superintendent-inspector. We hope the Home Office is not thinking of abolishing a department which, during its brief existence, has done some really excellent work. Women-inspectors are essential to the proper oversight of women workers. There are points and grievances connected with their employment which men cannot know, or, knowing, cannot sympathise with. Sir Matthew is known to be among the most humane of men, and will, we hope, give effect to the views of the deputation which waited upon him last week.

Sayings of Jesus.

THE Sayings of Jesus are "true sayings of God." As many as hear his voice love its accents; they regard his utterances as Divine oracles. "Never man spake like this Man!" In the simplest speech of Jesus there was matchless charm; his every word of command was with authority. In word as well as in deed, He was "full of grace and truth." No wonder that children and women were drawn to Him, and men of all conditions followed Him with astonishment. "All bare Him witness, and wondered at the gracious words that proceeded out of his mouth."

At the beginning of his Gospel, St. Luke refers to the fact that many had taken in hand to narrate the story of Christ's life and work on earth; and Christian history of the first four centuries affords evidence of surprising literary activity. Not only were "Gospels" prepared for various communities, but the words of Jesus were collected and made the subject of discussion and comment.

As devout souls have read Acts xx. 35, James i. 12, and other allusions to Sayings of Jesus not found in the Holy Gospels, they have with legitimate longing thirsted for more of such "words of life and beauty." Moreover, expressions which have been with reason relegated to the margin in carefully prepared editions of the Greek text have competed with certain Sayings found in patristic literature for recognition as the Logia spoken of by Papias and Eusebius. Apart from any theory of a so-called Primitive Aramaic Gospel, this longing has been entertained by many, and in a large degree stimulated by the important discoveries of recent years. Among these may be specified "The Teaching of the Twelve Apostles," the earliest church manual; the "Apology of Aristides," the first work of its particular kind; and the "Diatessaron of Tatian," the earliest harmony of the Gospels.

At length some Logia, or Sayings, of Jesus, have been discovered in Egypt, the land of antiquarian treasure.* This interesting papyrus and its octave of Logia, two of them undecipherable, has been reproduced in booklet form. With manifold other ancient documents it was found last winter on the edge of the Libyan desert, 120 miles south of Cairo, and on various grounds it is held to date from 150 to 300 A.D. Some of the Sayings on the fragment are admittedly words of Jesus; they are familiar to all who have read the Gospels. Others may also be by Him "whose words all ears took captive;" but in some instances, where the drift is not obvious, the origin may well be questioned. The editors of the work show becoming caution, and evince no great readiness to declare such expressions as are new to be undoubtedly from the lips of Jesus.

Whereas in the New Testament Christ's sayings have graphic introductions, these Sayings merely begin, "Jesus saith." One of the most interesting Logia reads as follows: "Jesus saith, 'Wherever there are...and there is one...alone, I am with him. Raise the stone, and there thou wilt find Me, cleave the wood, and there am I.'" The first part of this Logion is generally parallel with Matt. xviii. 20: "Where two or three are gathered together," etc. The second part is mystical, like other Sayings that have been attributed to our Lord outside the canon of Holy Scripture. In another, Jesus is made to say, "Except ye keep the Sabbath ye shall not see the Father." The Sabbath phrase is Levitical (Levit. xxiii. 32). The line is crucial; possibly it indicates "tendency." Singularly enough, almost every expression in these Sayings that is wide of the Gospel vocabulary has a difficulty either inherent or suggested.

Of course, scholars everywhere will want to study these Sayings; somehow the fragrance of Christ's words invests with interest whatsoever is in any way associated with his Name. These Logia (utterances, sayings) appropriate as a designation the word which in the New Testament is rendered "oracles" (Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11.) That word occupies an impressive place in the Septuagint version of Psa. cxix.; standing many times for God's Word as command, sanction, or promise. "I rejoice at thy Word, as one that findeth great spoil."

*ΛΟΓΙΑ ΙΗΣΟΥ: Sayings of our Lord. From an early Greek Papyrus. Discovered and edited, with translation and commentary, by Bernard P. Grenfell, M.A., and Arthur S. Hunt, M.A. With two plates. Published for the Egypt. Exploration Fund by Henry Frowde, Amen Corner, London 2s. net. Also cheaper edition, 6d. net.

"The Heavens do Rule."

THOUGHTS ON DANIEL I. TO VI.

MUCH of the force of Scripture argument is lost to us through our habit of reading the different books of the Bible in a disjointed way, instead of prayerfully seeking that grasp of the object of the inspired writers which is best obtained by a connected study of the book or the epistle as a whole. We should not think of reading other books, nor even important letters, in the way in which too many Christians read their Bibles.

The Book of Daniel is no exception to the rule, as a careful consideration of the first and the last chapters will show. The testimony is emphatically one, although the book, in some respects, seems to fall naturally into two distinct parts, the second part beginning with chap. vii.

The lessons of the early part of the book would seem to be so plain and simple that even the cursory reader could hardly miss them. And yet, as a matter of fact, it is precisely the simple, practical, "every-day" lessons which we are in danger of overlooking, in the Book of Daniel as well as elsewhere.

Our object in these brief thoughts is to invite the consideration of nineteenth-century readers of the Bible to a few of these very lessons—lessons which in the earlier chapters of Daniel are so strikingly brought before us. Not less are they needed now than they were in the days of Nebuchadnezzar and Belshazzar.

The title given to Jehovah in this Book, and also in the Book of Revelation, is one which arrests our attention, and seems characteristic of the special teaching of the history detailed here. "The Most High God." Brought nigh to God through the Lord Jesus Christ, we know Him now by names and titles more near and more intimate, but we can never afford to forget, nor does the reverent worshipper wish to forget, that no title or attribute of God is a lost or an obsolete one.

It is good to keep in mind that the God and Father of our Lord Jesus Christ who permits us also to call Him "Our Father" is still The Most High God, and that in our approaches to Him we, his faith-begotten children, lose much and gain nothing if we in any wise forget the reverent homage which is his due. Of all persons his children must be the last to

MINIMISE HIS ROYALTY.

Strange, is it that such a caution should be needed, but is it not needed? Perhaps it is partly because of our want of due reverence that we seem sometimes also to lose sight of the fact so solemnly reiterated in the histories recorded here, a fact so elementary that it is in danger of being too much taken for granted without the practical recognition of it being found in the daily life and conversation.

Is there no apathetic acquiescence from which we need to be startled by a more vivid remembrance that "wisdom and might are his," and that it is He alone who gives "knowledge and skill in all learning and wisdom"? Just as directly and wholly is it the Lord's doing when we are, as Daniel was, "brought into favour and tender love" of those from whom our fidelity to God might be expected to estrange us; and the remembrance of this should teach us to hold such "favour" in trust for God, rather than using it as a reason for making compromising concessions.

"There is a God in heaven that revealeth secrets" is an assurance which should hush the uneasy consideration of many a difficult social and political problem, now as then.

Still more practical, perhaps, are the lessons of the third chapter, and full of encouragement for those who, even in these days, feel the need of standing for the truth of God. For one cleaves to the hope that, in spite of appearances to the contrary, there still *are* truths and principles so dear to us that we would die for them, if needs be; although these are times surely when the question of our Saviour takes on a new and startling significance: "When the Son of Man cometh, shall He find faith on the earth?" (Luke xviii. 8).

Perhaps persecution would teach us somewhat of the value to us of truths which, in these easy-going days, seem to be given away, as it were, by professed leaders of religious thought—truths not less important than those for their allegiance to which these Hebrew worthies braved the fiery furnace, as Daniel braved the unmuzzled lions, and in later times martyrs smiled at Smithfield fires.

Dan. iv. sets before us, in striking language, the patient dealings of God with Nebuchadnezzar, in order to teach that haughty monarch this one lesson, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Nebuchadnezzar failed to heed the warning word, his heart refused to acknowledge that the supreme Gentile power of which he was the embodiment was God-given (chap. i. 2); his pride still exalted itself, and then God taught him in the more terrible ways of judgment that which he declined otherwise to understand.

> Love threatens that it may not strike, and still
> Unheeded, strikes that so it may not kill.

The strangely solemn sentence passed upon him had one meaning, and one limit was set to its execution, "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Men are more slow, perhaps, to learn that the Lord is Supreme Ruler on earth than to acknowledge Him as Ruler in heaven; but God's lessons must be learnt sooner or later. They are often "turned" lessons, but his infinite grace and mercy are seen in his insistence that it shall be mastered, as well as in the assurance, "Thy kingdom shall be sure to thee, AFTER THAT THOU SHALT HAVE KNOWN THAT THE HEAVENS DO RULE," with the significant reiteration, "Seven times shall pass over thee, UNTIL THOU KNOW THAT THE MOST HIGH RULETH IN THE KINGDOM OF MEN, *and giveth it to whomsoever He will.*" It surely is not by accident, nor without solemn significance, that these words recur again and again—the very words of God!

LUCY A. BENNETT.

(To be concluded.)

[2191

The Keswick Convention.

[BY OUR OWN CORRESPONDENT.]

AFTER another year spent in the valleys of worldly activity and conflict, the tribes of our modern Israel have again come up to this mountain retreat for a week's holy convocation with God and one another. We have long since arrived at the period spoken of by the Saviour, when men shall worship the Father "neither in this mountain, nor yet at Jerusalem"; wherever the true and humble heart is, there the altar fires may burn, there the sacrifice may be consumed. Yet there seems a wondrous fitness in having a convention for the deepening and the strengthening of the spiritual life in such a beautiful and restful spot as Keswick. All the natural surroundings—and who is not affected by his environment?—are of such a sort as to help the soul in its quest for a fuller vision of God and a more real sense of life's highest possibilities. The encircling hills, mirrored in the depths of the lake, speak eloquently of the power of God to revolutionise the aspect of things seen and temporal. Will not the same mighty Worker mould and fashion the spirits of men so that they shall not only be fair to the view, but shall accomplish his benign purposes in holy living and in blessing to their fellow men?

Writing before the Convention actually begins, it is impossible to indicate its scope or character; but the prevalent impression appears to be that this year will register a lowered attendance. It is thought that the recent Diamond Jubilee, the multiplication of similar conventions throughout the country, the holding of a similar gathering in London some months ago, and other causes will combine to reduce the tale of visitors to Keswick. However that may be, it is certain that the conference will be large and representative. Several additional trains reached Keswick on Saturday, each bearing its precious freight of human souls that will be influenced by the proceedings of the week. Succeeding days will bring still larger contingents, and there will be no lack of material on which God may work through the words of his servants and the power of his Spirit. As an index of the widespread area from which the Convention draws its attenders, I may note that when waiting on Saturday afternoon at Carlisle station for a train, I saw two brethren bound for Keswick, one hailing from Aberdeen and the other from Brighton. I happen to know of some dwellers in South America who will be present, and probably most lands under the sun will be represented. Missionaries *in esse* or *in posse* will be in strong force as usual; the C.I.M. has a large detachment of workers here, to get a lift before returning to or going out to face the antiquated superstitions of the Chinese.

Judging from the printed programme, the platform will be more comprehensive than in any former year. It contains almost all the familiar names and others besides. One conspicuous exception is that of the Rev. Hubert Brooke, whose health, presumably, will not permit of his presence. Mrs. Baxter is added to the well-known four ladies who conduct the meetings of young women and girls. As last year, meetings are arranged to be held both in the large tent and in the pavilion, though the number of gatherings in the latter will be fewer.

Convention weather is always an item of much interest in these parts. Without venturing into the realm of prophecy, it may be said that there is every indication of a week of glorious summer days. As I write in the early morning, the mists are slowly lifting from the mountains, and the sun will soon pour down its wealth of sunshine from a blue and speckless sky. All the omens, therefore, bespeak an access of health both to body and soul. Before entering on any detailed notice of the meetings it may be of interest to give from the programme the following words of advice offered to those attending the Convention:—

(1) Come waiting on the Lord, desiring and expecting blessing to your own soul individually. (2) Be ready to learn whatever God may teach you by his Word, however opposed to human prejudices and traditions. (3) Heartily renounce all known evil and even doubtful things "not of faith." (4) Lay aside for the time all reading except the Bible. (5) Avoid conversation which has a tendency to divert your mind from the object of the meetings. Do not dispute with any, but rather pray with those who differ from you. (6) Eat moderately, dress simply, retire to rest early.

THE SATURDAY EVENING PRAYER MEETING

was not so large as I have frequently seen it, but there was a strong muster, a large proportion of those present being young women. Among the friends on the platform were Mr. Robert Wilson (chairman), Principal Moule, of Cambridge, Rev. Charles Inwood, Rev. G. C. Grubb, General Hatt-Noble, Capt. Tottenham, Mr. A. A. Head, Mr. W. R. Lane, and Mr. Henry Edwards, of Brighton. After a brief period of silent waiting upon God, all joined in a well-known hymn, in which occurs the aspiration that God would

> Make our hearts thy dwelling-place,
> And worthier Thee.

Prayer was offered by Mr. Inwood that God would come and shut us in with Himself. "Thou art waiting and willing to bless the whole world through this Convention; let us get low enough down to be used." "May the coming week be the most marvellous we have ever known for the revelation of God to our own souls." Such were some of Mr. Inwood's fervid utterances. Another hymn was sung, and the chairman remarked briefly on the solemnity of being once more assembled in the tent in the presence of the Master, and devoutly desired that the power of the Holy Ghost might overshadow the place. A part of our Lord's prayer for his disciples, recorded in John xvii., was read, and Mr. Grubb further led in earnest prayer for rich blessing on the Convention.

A short address followed from Rev. H. B. MACARTNEY, of Melbourne, based on 1 Samuel vii. 8, 9, relating to the prophet's prayer for Israel when hard pressed by the Philistines, and the setting up of the stone "Ebenezer." The life of prayer, he said, is the only life worth living; the only life which exactly resembles that of the Lord Jesus. Alluding to the narrative of Samuel's intercession, the speaker said that we shall never have power in prayer unless our idols are put away and broken, and until the heart has experienced the death of all idolatry. For it is possible to put away an idol and break it, and in an hour of temptation to set it up again and worship it. There are forms of idolatry very subtle indeed; it may be a clinging to some one little luxury that has become a necessity of life. Besides the putting away of idols there was with Samuel the pouring out of that which, I suppose, corresponds to the penitential tears for what is past and the confession of sin. A time of gathering is a time of danger. There are roots of bitterness in every heart—for I do not believe in eradication—which if they spring up will trouble a whole convention. There are elements of discord in all our minds, coming as we do from different cradles, and having been differently nourished. We want the light and power of God amongst us so that we may be of one heart and one mind. Who knows but that this Convention may be the Christian Parliament of the Diamond Jubilee year, that may retrieve the national honour and shape the national destiny, as well as be a power in Europe and the whole world? In the closing remarks of his address, Mr. Macartney mentioned as matter for thanksgiving a message he had just received from Mr. Eugene Stock, of the C.M.S., that the Society's deficit had been finally wiped off by one gift of £3000.

Another hymn and prayer by Dr. Moule closed the preliminary prayer meeting.

A goodly company gathered in the tent early on the Sabbath morning for another season of prayer. Mr. A. A. Head presided, and many petitions ascended to God that the coming Convention might be a time of the right-hand power of the Most High.

Sermon by Rev. C. INWOOD.

The "overflow" meeting in the tent on Sabbath forenoon was memorable for a powerful discourse by Rev. Charles Inwood on "Taking hold of God," his text being Isa. lxiv. 7, "There is none that stirreth up himself to take hold of Thee." He said:

The word here translated "taking hold," is a most expressive and suggestive one. It means really two things—to take fast hold, and to keep fast hold. It denotes not a temporary, not a wild or convulsive clutch, like that of a drowning man seizing a straw, but rather the stern grip of a strong man under the power of a resolute purpose—a purpose which will not relax its grip until the petition is obtained. In verse 9 of chap. xli. the same word is used to describe the tenacious hold which God has of his ancient people, a hold so tenacious that He will not relax it until their final and glorious restoration. Is it not singularly instructive that when God comes to speak to us about prayer He should use the same term; that it is our privilege to take fast hold and keep fast hold of Him? I cannot tell why, but it has been borne definitely in upon me that our message this morning must be on the subject of prayer, in order that we may secure for ourselves and others the largest possible blessing in the present Convention.

The first thought then suggested by the text is simply this, that all real prayer takes fast hold on God for a definite purpose, and with a persistence which is not released until its object is attained. Herein is the secret and the measure of the power of prayer. You may have much prayer which never grips God, which never touches God, which never rises above the ceiling of the room in which you offer it, yea, which is not intended or expected to grip God. Only on that ground can we interpret the powerlessness of the tremendous amount of praying that is continually going on in so many of our churches. Prayer which does not take hold of God is a waste of time, a mockery in God's sight. It accomplishes no more than the poor Tibetan accomplishes by swinging round his praying wheel. We may utter texts of Scripture, we may pour out numbers of sentences, we may kneel, we may groan; but if in our prayers we do not take hold of God, all our praying is absolutely valueless in the sight of Him whom we profess to believe.

All unknown to ourselves we have allowed the infidel attacks on prayer to paralyse our own simple belief in the almighty efficacy of prayer. We have come to think (I have met it constantly in the course of my ministry) that there are some realms, at all events, in which prayer is useless, and that answers to prayer, such as we read of in Scriptures, are a thing of the past. We imagine that there is something in nineteenth-century civilisation that paralyses the arm of God, and so our power to bring down blessing on the world has been paralysed by the infectious, nebulous scepticism which is found, unfortunately, in a good deal of our religious literature, as well as in infidel attacks upon prayer.

Only last Monday I was going over those most interesting carriage works at Wolverton Station, where the carriages are made for the London and North-Western Railway. Amongst other operations I was permitted to inspect, there was one in connection with the making and the completing of the wheel of a railway carriage. There is, first of all, a tremendous ring of steel, hardened and tempered to the very highest point. Inside that ring there is a sort of ring of wood, blocks of wood fitted in, and all leading to the centre, which is the axle of the wheel. If there be the slightest bit of pressure more on one side than on another, the wheel, we

were told, would break down in a very short time. But the operation which impressed me most deeply was the pressing into that ring of steel of this inner ring composed largely of wood. The gentleman who accompanied us said, "I will show you how we use compressed air. We once used hydraulic pressure (the power of water) but we have now learned to use the power of air." It looked a very easy thing to do, as, little by little, when the compressed air began to operate, the wood was pressed inside the ring of steel. Yet no merely human power could have done what we saw done in a few seconds. Man could never have done it, but God had locked up this marvellous power in the compressed air, so that what would be impossible by human hands can be accomplished in a short space of time. It was a lesson to me, and I want to pass it on to you. There is nothing in us, or in our knowledge, but the power is in God—in taking hold of Him and letting Him display Himself.

We read in the first verse of this chapter a cry which is the longing of many hearts here, "Oh that thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence." You have been looking at the mountains, and you are beginning to see mountains in your own life and your own work, which you feel powerless to deal with. What you need is to get God to deal with them. When Theresa was starting her marvellous Christian and philanthropic work, the building of a great hospital, she had only three-halfpence, you remember. She said, "Theresa and three-halfpence can accomplish nothing; but God and three-halfpence can do everything."

God has shown us within the last twelve months how quickly He can deal with obstacles. Ecuador was closed against all Christian work with as many bars as the devil could forge to hold it, and we had a sort of feeling that all the rest of South America might be opened, but Ecuador would be irrevocably closed. But God stepped in, in the most extraordinary fashion, and touched a secret spring, so that the place is now open to the preaching of the Gospel, as much as the rest of the continent. It is not we who are going to grapple with the evangelization of the world, with the lapsed masses, with the heresies and evils that are cursing and blighting us. God only wants a chance to get at them. "He toucheth the hills and they smoke." We are utterly helpless in ourselves. Our only power is in laying hold of God. When we take hold of Him we have gripped the supreme reality of almightiness; and almightiness can work almightily and only almightily—as it was in the beginning, is now, and, praise God, ever shall be.

But then there is the human side of it; and that is the grip of God. The first thought on that point is this: it is the grip of the whole hand; the grip of the whole soul. You cannot grip with your finger, or two fingers, or three or four fingers. To be a grip, the whole hand, the whole soul must be there; there must be the full strength and activity. Let no one go away with the idea that prayer is a listless, lazy, easy way of dealing with difficulties. If you have read Mr. Macgregor's address on "Labouring in prayer," you will remember his thought of agonising and striving. Some of us seem to think we have only to put out the finger in a lazy fashion, and that somehow God will work miracles. He has never done it along that line yet.

Then, also, it is the grip of an empty hand. Some of us will have to fling away a good deal at this Convention before we can understand experimentally what it is really to take hold of God in prayer; and not merely big things but little things. Have you noticed sometimes, when trying to grip a glass cork in a bottle, that the hand slipped and slipped. I have found it so, and I discovered that, perhaps unknown to myself, I had touched a little grease or oil before trying to move the stopper. That made it impossible to get a tight grip, and I had to wash my hand before I could grip it successfully. So there are little things that prevent the grip of the soul on God—a little flurry, a little self-indulgence, half an hour's reading of a novel, or a few words unkindly spoken of some Christian or some worker. Beware in this Convention of everything that would loosen the grip of God. And if God shows you, even through frail human lips, that there is something on the hand of the soul preventing a tight grip, do what I did with the stoppered bottle—go and wash your hands. The blood of Christ cleanses away the small as well as the great stains.

Another thought: it must be the grip, strange to say, of absolute weakness. I must mention that, because you might run away and say that it is only the strong Christians and those of deep experience that can grip God in prayer; that you are too weak. That is the way the devil is tripping up thousands of folk. It is not the masterful spirit, the self-conscious, the self-reliant Jacob that gets everything in prayer. Jacob at Peniel was for the first time brought face to face with a Man whom he could not master. He had mastered everybody since he was a lad by his skill, his subtlety, and his scheming; but now his struggle with this Man was the measure of the strength of his masterful self-will. He never could have conquered along that line. God loves us too much to let us overcome that way. When nothing short of that would do it, God Himself touched Jacob so that he could not wrestle, and with the want of power went the will, which was a bigger thing for Jacob. All he could do now was to cling; what he could not get by masterful wrestling he got gloriously by that clinging of utter weakness and helplessness. It is the same still. We are not weak enough. We think God can do some, and we can do some; or God can do much, and we can do a little. Christ says: "Without Me ye can do nothing"—*nothing*, NOTHING, NOTHING. The grasp of weakness accomplishes what the wrestling of strength utterly fails to win. "He giveth power to the faint, and to them that have no might He increaseth strength." Let us not forget that his strength is perfected in our weakness. While the weakness is all mine, praise God, there is a power other than mine that moves through the weak grip of the weak man—the power of the Spirit Himself. As Tauler puts it, "It is the same grace that moves the heart to pray that moves God at the other end to give you what you ask."

One other thought: God grips the man who grips Him. Do you know what it is to be gripped by God, to take hold of Him in prayer and to discover to your glad amazement that another power has gripped you? Though in one sense it is your grip of God, in another and much more wonderful sense it is God's grip of you. I can recall the day last February when God gave me the call to give spirit, soul, and body, up to Him for this special work; to let go of church, home, friends, and all else, if He called me, for his glory. In the quiet of my own study I learned as never before to know that grip of God. Oh, that is what we want, for God does grip the man who grips Him.

Then God grips other people through him. (At this point the speaker quoted an incident related in the "Recollections of Reginald Radcliffe,"* telling how the evangelist's preaching one day did not move the congregation, and all dispersed when an after-meeting was announced. Then Mr. Radcliffe called together the disappointed workers for prayer, and as he prayed the people gradually returned to the church in large numbers, and there was a time of great converting power. Mr. Inwood strongly commended all to read this book, as giving illustrations of the power of prayer.

* *Morgan and Scott.* 4s. 6d.

God's complaint is that there is none who stirs himself up to take hold of Him. What a pathetic thing is here. I would fain stir you up this morning by the thought of the promises of God, by past answers to prayer, by the stress of your need and that of others; but time does not allow. I must refer to one plea, because God uses it here—by the disappointment of God. In the first verse of chapter lxv. there is a sentence somewhat obscure, which will be much more clear if I read what seems to be one of the best translations one can get hold of. It relates to this very subject, and God says:—"I have been to be inquired of by those who ask not for Me; I have been to be found by those who sought Me not; all the day long I have been saying, 'Here I am, here I am,' to a nation that did not call upon Me." How intensely pathetic it is—God waiting, God longing, God pleading to be tested, and waiting, and longing, and pleading in vain! It is the sorrow of God that his own people make so little use of Him; give Him so little opportunity of showing forth his almighty power. I want you to pray as never before for this Convention. Oh, the responsibilities of standing here, speaking almost to the ends of the world; it is almost intolerable, unless God the Holy Ghost come down upon you to pray for those of us who are his messengers, while we are speaking. Saintly old John Vassar used to pray when he heard any striking message, "Lord, send it home!" I have seen a whole meeting lifted up twenty degrees in spiritual temperature by two or three praying souls, who held up my arms while I was preaching. You do not know what you can do. As far as I know how, I have taken hold on God for this Convention, and I would say:—

> Lord, I will not let Thee go,
> Till the blessing Thou bestow;
> Hear my Advocate Divine,
> Lord, to his my suit I join;
> Joined to his it cannot fail,
> Bless me, for I will prevail.

Principal HANDLEY MOULE

was the preacher at St. John's Church at the same hour, his appropriate theme being, "He shall glorify Me." We append in substance the closing portion of the thoughtful and impressive discourse:—

We have come here that we may grow in the life that is in Christ, and by Him and for Him. We want to go away not merely pleased by certain deliverances and utterances which may be framed in a dialect we have learned to love. Our desire is that we may find something which shall make us, in the countless varieties of our homes and lives, our ministries, our missions, our company, and our solitudes, ready for the Master's use, and therefore at everybody's service for whom He cares to use us, whether in things spiritual, or, as we are accustomed to call them, things temporal. If this is our desire, and it is; if our blessed ambition is that out of this place there may be diffused countless streams of blessing, then we need that the Holy Ghost should glorify Jesus Christ in us as never before.

Observe the special phrase that our Lord uses, "He shall *glorify* Me." Elsewhere He is spoken of as the witnessing Spirit and as the Comforter. He was to make articulate the facts and statements of revelation concerning the incarnation, the life and the death of the Son of God. But this does not exhaust the office of the Spirit with respect to Christ. It is one thing to be certain of a fact; it is another to get light upon it. It is one thing to accept, or, as we may say, to clasp a creed as that for which we, perhaps, feel we could die; it is another thing to know it, to enjoy it, to live in it and walk in it as our salvation, and with an inexhaustible desire to glorify God. It is this which the Lord said the Holy Ghost should do. "He shall *glorify* Me. He shall not only say that this is true about Me. He shall shed the light of

eternity and of eternal life upon it all. He shall not only make distinct the outlines of our Lord's life, as these glorious mountains may be distinct upon the dullest day against a leaden sky; He shall make them look as they look in the dawning hour of a summer morning, when the sun is preparing to rise and the clouds with their perspectives and their colours are like a fragment of heaven, dropped down upon the earth. God be thanked for any fragment of such manifestation. But the promise here is that the Holy Ghost shall glorify the Lord Christ in the heart of him that looks, and claims, and cries, and waits, and opens the windows of his being, so that Christ shall be manifested to the heart constantly and in all things. It was so of old with Peter at Cæsarea Philippi, with Paul on the road to Damascus, with Lydia by the riverside; and what was of old is true to-day. Many hearts in this church know what these things mean. We will begin, continue, and end our assemblies of this week by asking that it may be his blessed pleasure, as it shall be, to give us the experience of such a glorification of Christ.

Rev. J. B. Figgis was the preacher at the Congregational church; while Mr. Walter Sloan ministered to the Wesleyans, and some lady members of the Pentecostal League testified to the Primitive Methodists.

The usual service for children was held in the tent on Sabbath afternoon, when a large company of little folk gathered, besides older friends. Mr. W. Wilson presided, and gave a suggestive address suited to the capacities of his youthful hearers. Some further words were spoken to the children by Mr. R. Callender, assistant-secretary of the Children's Special Service Mission, and altogether an interesting time was experienced.

Gospel services were held in the tent afternoon and evening, conducted by Mr. W. R. Lane, who is in general charge of the evangelistic efforts made in connection with the Convention. The afternoon audience in the tent being mainly Convention people, Mr. Lane gave, instead of a purely Gospel address, an interesting exposition of the earlier portion of Romans v. He found in the passage "five looks"—a backward look, "justified by his blood"; an upward look, "saved by his life"; an inward look, "the love of God shed abroad in the heart"; an outward look, "tribulation worketh patience"; and an onward look, "rejoicing in the hope of the glory of God." The treatment of the subject was fresh and helpful. At the evening hour Mr. Lane delivered a very telling and convincing Gospel argument, founded on the later portion of the same chapter, showing how man is lost in Adam, and potentially saved in the atoning work of Christ. A deep impression seemed to be made on the large gathering, and there was some hopeful soul-dealing with individuals at the close. Gospel meetings are to be carried on in the market-place each evening on and after Tuesday, and some special efforts to reach the people of the town will be made on Sunday next.

The evening "overflow" in the tent was addressed by Rev. H. B. Macartney in a suggestive but rather discursive review of the incident of Philip and the Ethiopian eunuch. Many points were mentioned, and the interest of the discourse was fully maintained. The evening sermon in St. John's Church was by Rev. J. Harford Battersby, who dealt with the question in 2 Samuel xx. 9, "Art thou in health, my brother?"

PRAYER FOR IRELAND.

The friends of the sister isle always muster in strong force at Keswick, and for years past the evening meeting of Monday has been set apart for a consideration of the spiritual needs and claims of the distressful country. This year the gathering was wholly given up to prayer and praise, no addresses being on the programme. Captain Tottenham presided, and very fervent prayers were offered by Rev. Charles Inwood, Rev. G. C. Grubb, Professor Mackintosh, and A. A. Head.

Mr. Inwood uttered deep and hearty thanksgiving to God for the wondrous things He has wrought in recent times through the agency of the Open-air Mission, the Colportage societies, and the Evangelistic movements in the large centres of population. He praised God for marked conversions among policemen and soldiers, and for marvellous transformations effected in the case of degraded sinners in the city of Belfast. He prayed for a spirit of greater manifested unity among the Protestant churches in Ireland so as to remove stumbling-blocks from the minds of the Roman Catholic population. Mr. Grubb was intensely earnest in his petitions on behalf of the three millions of "Roman Catholic heathens," worshipping gods and goddesses of their own making; for the priests; for the work of Mr. Thomas Connellan, in danger of his life through the machinations of his Romish enemies; for the work of the Irish Church Missions; for Mrs. Smyly, Miss Sanders, and other well-known workers; and also for the political or fighting Protestants who need to be baptized more into a spirit of love. Mr. Mackintosh pleaded specially on behalf of the young students of the island, and Mr. Head bore up in his prayer the multitude of Irishmen abroad. Before the hour had gone many friends scattered through the tent presented the names of different cities, towns, and other places in Ireland for which they desired prayer, and the whole company silently joined in these desires for blessing. It was a very solemn and stimulating season of prayer, and we may look for abundant answers in the days and years to come. Mr. Grubb expressed the confident faith that Ireland would yet be a free and glorious land, because of the exaltation of Jesus Christ among the masses of the people. So far as the weather is concerned Monday has dawned splendidly, and there are all the signs of a settled barometer. Crowds will flock to the town to-day for the opening meeting this evening.

THE OPENING MEETING.

The tent was very crowded for the opening meeting on Monday evening, with numbers standing, but no meeting was held in the Pavilion.

At 7.45 Mr. Wilson, chairman, called for a season of silent prayer, after which was sung a hymn of invocation for the presence and power of the Holy Spirit.

Dr. Elder Cumming led in prayer, confession, and thanksgiving; and another hymn having been sung, Rev. Evan Hopkins continued the petitions at the throne of grace, pleading for a deeper work in human souls than ever before. The Chairman then read part of John xv., and made brief comment on Christ's love and the love of the brethren.

Dr. Handley Moule gave the opening address on 2 Corinthians iv. 10, the subject being life through dying. We have come, he said, once more to give ourselves to our King. We have no new Gospel or new truth to offer; it is eternally old and eternally new. We want to make this a week of prayer and waiting on God more than anything else. Our text gives the secret of Paul's life and work. His was a busy life, but Christ shone out through it to all around. All our intercourse or suffering ought to manifest Christ. We have to carry about in our body the presence given in our soul, not carelessly but trustfully. It is not a thing for Sunday best but for anywhere and everywhere, as God may guide. The expression used by Paul is not so much the supreme act of Christ's death on Calvary, as the process that led up to it. He could have avoided this dying by the exercise of his omnipotency, but he chose to be weak so that his enemies could do with Him as they liked.

How can we carry about in our body Christ's death process? By giving ourselves up to a crucifixion and death that will glorify Him.

OUR CRUCIFIXION

is not atoning or vicarious. Yet we all have to be nailed to whatever cross He assigns to us. This may sound unpractical in statement, but it becomes most practical in the details of daily life. There are many aspects of this experience. It comes out in our first great conviction of sin, when we must die to the dream of anything availing before God but the sacrifice of Christ. Further on in the Christian life there is a dying implied in the joyful welcoming of God's power in sanctifying and keeping. A hundred self-complacent thoughts are then pulled to pieces. Beware of an artificial humility, which may only be a secret pride in self. There must be death to the craving of being first in all its thousand applications at home or in the foreign field. While firm for principle on Christ's account, we must yield what we regard as our right. We need grace not to call pain pleasure, which is a delusion, but to love with a natural welcome every cross that comes by the will of God. Let each make application for himself. While this death has in it a bitterness of tonic power, there is yet an ineffable sweetness in submitting to this death to self. May Christ's glad contagious readiness for God's will be ours, in our special circles and special paths, so that other weary ones may be refreshed. Such is our immediate gaol. Life is great in that sense by its losses and crowned by its crosses.

The foregoing is but a bare outline of an address that struck a nobly Christlike keynote for the Convention that many are praying may be the most really fruitful Keswick has ever seen.

After prayer by Mr. Inwood, the audience quietly dispersed in the deepening twilight, it may be hoped to ponder over the deep, if simple, teachings of God's servant. Dr. Moule remarked, in the course of his address, that Rev. Charles Fox is absent through indisposition.

A refreshing rain fell on Tuesday morning, and the atmosphere was much cooler.

Great interest is focussed in the morning missionary prayer-meetings in the Pavilion. The room was filled on Tuesday morning, and a stream of brief pointed petitions went up to God for workers and work in many lands, not forgetting God's ancient people. General Hatt Noble presided, in the absence of Mr. Eugene Stock, and very profitably guided the proceedings. It was mentioned that Rev. J. Hudson Taylor is detained in London by weakness and suffering.

Openings in Greece.—Mrs. W. M. Green, of The Cottage, Boar's Hill, Oxford, sends us the following extract from a letter from an Athenian lady, Madame Kephala:—"We have on hand here in Athens and provinces near about 100,000 women and children, who dare not go back to their homes as long as the Turk is in Thessaly. Tired, almost worn out with work, tending the 14,000 to 15,000 Cretans daily, and 6000 to 7000 women and children of our reserve forces, to-day our brave band of ladies have been asked to open more soup-kitchens for the refugees from Thessaly in Athens, and all along the shore of Phthiotis. I wish we had four or five experienced English ladies who would be glad to come and help us. I cannot leave Athens myself, being the president, but I could send some of my ladies with those desirous of starting these kitchens in the provinces." Mrs. Green will be glad to hear from any lady willing to undertake such a work of mercy in Greece.

Ecuador.—A short while ago we called attention to the plans of the Kansas Gospel Union for aggressive work in Ecuador. Those who are following the remarkable movement in that South American Republic will read with interest a picture of things as they were nine years ago. It is from the pen of W. E. Curtis, U.S. Commissioner to South America: "One-fourth of all the property in Ecuador belongs to the bishop. There is a Catholic church for every 150 inhabitants. Ten per cent. of the population are priests, monks, or nuns, and 272 out of the 365 days of the year are observed as fast or feast days. The priests control the Government and rule the country as absolutely as if the Pope were its king. As a result 75 per cent. of the children born are illegitimate, and the social and political condition of Ecuador presents a picture of the dark ages." At length this land has been opened to the light of the Gospel, and some particulars of present efforts and prospects are given in the July issue of *Regions Beyond*.

OUR DAILY HOMILY.

SUNDAY, July 25.

"Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree."—Isa. lv. 13.

HERE are the substitutions of grace. It would have been much to root up the thorn, and to cut up the briar, so that the soil should be rid of weeds, but God does more. He substitutes fir trees for thorns and myrtles for briars, and he does this for his name's sake, and as a sign for evermore.

He will do this in your character. There are thorns and briars there, you must confess it to your cost. Now, do not be satisfied with their extermination, but seek that God should substitute their opposites, so that the site of some old evil may be commemorated by the growth of some fair grace. Where the thorn of cynicism and sarcasm grew, there the graceful and sprightly fir of forbearance; where the briar of malice and envy, there the sensitive delicate myrtle of charity. This is the triumph of grace in the believer's heart.

He will do this in your home. You have a thorn in that husband, or a briar in that child. Once you used to look for relief in death. You almost questioned whether you might not hasten yourself out of such terrible and perpetual suffering. It seemed as though you were being scourged with thorns. But God will do much better than this. He is able to transform those trying dispositions. That husband will become your evergreen fir-tree: that child your myrtle.

He will do this in your trials. There are briars besetting every path that call for earnest care. Many beside Paul have thorns in the flesh. But his grace is sufficient to change our biggest curse into our greatest blessing. Look for this. Ask God to transform the conditions of your life which have cost you excruciating anguish, into sources of benediction.

MONDAY, July 26.

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer."—Isa. lvi. 7.

Who are these favoured souls? Ah, it is a miracle of grace and comfort to find that they were once, like ourselves, Gentiles after the flesh, separate from Christ, alienated from the commonwealth of Israel and strangers from the covenants of promised, dug from the same hole of the pit to which we have belonged! And if they were lifted to such holy nearness to God, if this be indeed a true picture of God's dealings with Gentiles, then let us take heart, and ask that not one of these good things should fail in our own experience.

But mark the conditions, as detailed in verse 6. We must be joined to the Lord in an indissoluble covenant; we must minister to Him in daily holy service as his priests; we must love his name; we must diligently serve Him; we must abide in the Sabbath-keeping of the inner rest of the heart; and we must hold fast by his covenant. These are indispensable conditions to test the calibre and quality of the souls who are admitted to his inner presence. You must conform to them if you would be among those whom God brings in.

To what does God call such souls? To mountains of vision, whence they look out on eternal landscapes, and stand above the taint of this world, its smoke and dust. To joy: He makes them joyful in his house of prayer, for all true prayer has in it the seeds of everlasting joy. To that acceptance which fills the soul with calm and hallowed delight. Such things are within our reach, not too great or high for our feet to attain, because God will bring us in. He gathereth the outcasts, He collects his flock when straying, and leads them up to the dewy pastures of the mountain lawns.

TUESDAY, July 27.

"I create the fruit of the lips."—Isa. lvii. 19

Our words should be like fruit. Fruit is the final cause and reason of a tree's culture, and is it not to bear fruit that we have been redeemed and cultivated with infinite solicitude? Fruit reveals the nature of its parent tree, and is there anything that more quickly shows what we are than our talk? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Fruit is sweet to the taste when it is ripe, but beneath these luscious qualities there is always the ultimate design of securing the propagation of the tree through its seed; so beneath the wit, or laughter, or strong common-sense of our words, there should be the aim of sowing in others the life-germs of our own vitality and fruitfulness.

It seems impossible that our poor words should resemble fruit in these various respects, but God says, "*I create* the fruit of the lips." In other words, He makes Himself responsible for the creation of such a character in us as will result in words resembling fruit.

How often, when we get into conversation with comparative strangers or our friends, we are at a loss to turn it into the right channels. Then, let us lift our thoughts to God, and say, Create in me now the right word, which shall refresh and help those whom I address. The answer will always be one of peace. "Peace, peace to him that is far off and to him that is near." Let our lips ever ring with the silver notes of Peace, *Peace:* Peace, *Peace.*

WEDNESDAY, July 28.

"The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden."—Isa. lviii. 11.

These are only a handful of the cluster of promises with which this chapter abounds. Let us ponder them; they are full of comfort. To be guided continually, to be satisfied when all the world around is athirst, to be prosperous and fair to see, to be as a fountain of living water to those who come in contact with our life—are not such blessings good to seek and keep? But there are certain conditions that must be fulfilled. Before we break the seal and appropriate the money within, we must be sure that our name is on the envelope, and that we are intended by the designation.

First, we must undo. If we have injured others by word or act, or if we are still doing so, we must retrace our steps, and so far as possible undo the wrong (6).

Next, we must remember the Lord's words in Matt. xxv., and be willing to do deeds of love to the bodies and souls of men, as though we were doing them to Him (7).

Lastly, we must ever remember to maintain within our hearts the spirit of Sabbatic calm and peace. Not fussy, nor anxious, nor fretful and impetuous, but refraining our foot and refusing to do our own ways, find our own pleasure, and do our own works. It is only when we are fully resolved to act thus that we enter on our heritage of blessedness, or are brought into the enjoyment of the continual guidance and blessing of which we have spoken. *Then* thou shalt delight thyself in the Lord, and I will make thee to ride on the high places of the earth.

THURSDAY, July 29.

"This is my covenant, saith the Lord: my Spirit that is upon them and my words which I have put in thy mouth, shall not depart, etc."—Isa. lix. 21.

This is a very precious promise, especially to God's ministers and to all who are using their voice and lips in his holy service. These may claim its fulfilment up to the hilt; and it is no doubt due to some pious ancestor claiming these words that there is so often a godly succession of ministers in one family bearing the same honoured name.

But these words are often quoted promiscuously and carelessly. Notice there are two traits of character distinctly noted and specified.

We must receive the Holy Spirit, and we must utter the words which He puts into our lips. They are one, because when the Holy Spirit fills the soul the lips are touched as with a live coal from off the altar. "They were all filled with the Holy Spirit, and began to speak." Oh, bend your head low beneath the anointing of the Great High Priest. Let Him breathe on you, and say, Receive the Holy Spirit; and then go out to be a witness for Him. Thou shalt be taught in the same hour what and how.

It is a marvellous thing that God should enter into covenant with man to keep on blessing his seed for his Word's sake. Yet He does so. He keeps his blessings for thousands of them that love Him and keep his commandments, whilst He punishes only to the third and fourth generation of them that hate Him. Long after you have gone, if only you have earnestly done God's work in the world, He will be gracious to your children and to your children's children.

FRIDAY, July 30.

"Arise, shine; for thy light is come."—Isa. lx. 1.

For long the night had brooded on Mount Zion, and the beautiful city had sat desolate and afflicted; but at last the watchers see the sky brightening into the splendour of dawn, and the cry goes forth that the day is at hand, calling to new vigour, love, and holiness.

Whenever the glory of the Lord rises upon thee, be sure to reflect it. Arise, shine. Arise, to catch as much of it as possible. Shine, that others may catch as much as possible also.

Sometimes Christians seek release from their positions in business or social life, on the plea that they are so uncongenial and ungodly. Yet these are the very circumstances under which Zion is bidden to arise and shine. Because darkness covers the earth, and gross darkness the people, there is the more need for her towers to gleam with light. The Lord has given us the light of his countenance that we may flash it forward, just as bonfire signalled to bonfire on the Jubilee night, and from peak to peak the congratulations sped. The darker the landing the more need for the candle!

Would that the Lord might arise upon us, and that his glory might be seen upon us! Like a searchlight resting on a stone-white steeple, rising above the city, in the dark night. Beholding his glory we shall be transfigured into the same likeness.

SATURDAY, July 31.

"The Spirit of the Lord is upon Me."—Isa. lxi. 1.

We can never disassociate these words from that memorable scene at the Jordan, when, after the Lord's baptism, the heavens were opened, and the Spirit, like a dove, rested upon Him. Forty days of fierce temptation could not deprive Him of that holy anointing, and He came into Galilee, stood up in the synagogue at Nazareth, and announced the anointing He had received.

If the Master needed it, how much more do we. If He did not attempt to bind up the broken-hearted, proclaim liberty to the captives, or the opening of the prison to the bound; if He would not preach, or comfort, or communicate joy, until that memorable unction had been imparted, how absurd it is for *us* to attempt similar works till we, too, have received similar qualification.

What a marvellous forecast is here of the mission of Christ through his church to the world, during the present age. She is sent to take up and pass on this blessed ministry. What a true forecast also of the needs of mankind. It is as though the Holy Spirit desired to reveal the salient characteristics of the great sad world, that it would be full of the broken-hearted, of captives, prisoners, and mourners, needing Divine assistance and ministration. Man is so fallen and helpless that he needs the entire Trinity: *The Lord God,* the Father; *Me,* the Son; and *The Spirit,* the Holy Ghost.

When Jesus quoted these words He stopped at the comma in the second verse, which stood therefore for at least 1900 years which intervene between the proclamation of the year of mercy, and of the day of vengeance. The time for repentance is lengthened out, since God desires not the sinner's death, but that he should turn and live.

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More than a Conqueror.

Rom. viii. 36. 37.

By Rev. F. B. MEYER, B.A.

(*Continued.*)

WE have passed across Paul's battlefield at Ephesus, and come to the conclusion that it was no child's game. At every point his position there bristled with difficulties. There were enemies entrenched in the temple of Diana, in the workshop of Demetrius, and in the synagogue of the Jews, as well as in the heavenly places where wicked spirits had their seat. There was need, therefore, for strenuous fighting; hard knocks were given and exchanged; there were times when the Apostle had the sentence of death in himself; but as he reviewed the whole from the distance of the years he asserts that he was a conqueror, and more.

Let us Verify this Assertion. Let us turn to the Acts of the Apostles, and ask if Paul were indeed more than conqueror. The answer is unmistakable. After three months' conflict with the Jews in their synagogue, the Apostle was driven to the course he was wont to adopt under similar circumstances—he moved his disciples to the schoolhouse of one Tyrannus, and taught there daily, as soon as noon was past, and a pause put alike on the labours of the schoolmaster and the artisan. In consequence of these ministrations, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks"—a very strong statement, when we bear in mind the populousness of that crowded province. Even the silversmiths who caused the riot acknowledged that not only at Ephesus, but almost throughout all Asia, Paul had persuaded and turned away much people; and there was great danger that the temple would become depleted of its worshippers, and Diana be deposed from her magnificence.

With respect to the trade in amulets and charms, it fell off so seriously that the craftsmen realised that unless they bestirred themselves their gains would be at an end.

With respect to the strongly-entrenched position of the magicians and exorcists, they were utterly baffled and confounded by the much greater miracles which were wrought through Paul; so much so that the handkerchiefs he used to wipe the sweat from his brow and the aprons in which he wrought at his trade were made the medium of healing virtue as they were carried from his person to the sick and demon-possessed. So mighty was the impression that Christ had secrets superior to the best contained in their ancient books, that many of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised magical arts brought their books together in some great market-place and burned them in the sight of all. So mightily grew the word of the Lord, and prevailed.

With respect to the exorcist Jews, they, too, were silenced. It would appear that the name of Jesus, spoken even by those that did not believe in Him, had a potency over evil spirits such as no other name had, and it had even been blasphemously used by strolling Jews, who had taken upon themselves to call that sweet and holy name over some that were possessed. But in one notable instance the demon himself had remonstrated, crying, "Jesus I know, and Paul I know; but who are ye?" and he had leapt on them, and mastered them, so that they fled from the house naked and wounded.

Let us Consider the Talisman of Victory. If we turn from his outward life to study the diary of this wonderful man, who seemed single-handed in his conflicts and victories, we find a pathetic record of his sorrows and trials. Writing during these eventful months, he speaks of himself as a man doomed to death and made a spectacle to the world: for Christ's sake, a fool, weak, and dishonoured; suffering hunger and thirst, when work was scant and ill-paid; having no certain dwelling-place, because unable to hold a situation long together, through the plotting of his foes; hated, buffeted, reviled, persecuted, defamed; made as the filth of the world, and the offscouring of all things (1 Cor. iv. 9-13).

When he tells the story of the affliction which befell him during his residence in Asia, he says that he was weighed down exceedingly, beyond his power, insomuch that he despaired even of life; that he was pressed on every side, perplexed, pursued, smitten down, groaning in the tabernacle of his body, and always bearing about the dying of the Lord Jesus. In addition to all these things that were without, there pressed on him daily the care of all the churches. There was also his anxiety about individuals, as he ceased not to admonish every one of them night and day with tears (2 Cor i. 8; iv. 8; xi. 27, 28.)

There is nothing more pathetic in the records of human suffering and patience than the story of his Ephesian experiences, as he summed them up on the shores of Miletus, in his parting address to the elders of the church.

In this passage also he quotes the old words of the Psalmist, about being killed all the day long, and counted as fit for the slaughter; and enumerates tribulation, anguish, persecution, famine, nakedness, peril, sword, as ingredients in his cup. Added to this, there was the constant suffering caused by the stake in the flesh. As the result of it all we wonder how such a man, under such drawbacks and in face of such opposing forces, could be more than a conqueror. Evidently we are driven to seek the source of his victory outside himself. It was

THROUGH HIM THAT LOVED.

He not only overcame, but he was more than an overcomer; he overcame with ease; he brought off the spoils of victory — and this because he was in daily communication with One who had loved, did love, and would love him, world without end; and who was ever pouring reinforcements into his soul, as men will pour fresh oxygen air to their comrade who is groping for pearls in the depth of the sea.

The only matter about which the Apostle, therefore, felt any anxiety was whether anything could occur to cut him off from the living, loving Lord. "Can anything separate me from the love of Christ?"—that was the only question worth consideration.

Taking the extreme conditions of Being, he carefully investigates them, knowing that they include all between. First he interrogates the extremes of existence, "death and life;" but *death* is only the door into Christ's manifested love, and in *life* we have his promise never to leave nor forsake. Next, the extremes of created intelligences, "angels and principalities and powers;" but *angels* will only gladly help the maintenance of open channels of communication, and *devils* cannot cut the bond that was forged at Calvary. Next, the extremes of time, "things present and things to come;" but the love of Jesus is timeless and eternal. Next, the extremes of space, "height and depth;" but the love of Jesus partakes of his omniscience and omnipresence, and is always the love of the I AM. Lastly, the extremes of the created universe, "any other creature;" but the love of Jesus is that of the Creator.

Each of these extremes has thus passed in review, and he has eagerly peered into its depths. He is like a man proving every link of the chain on which he is going to swing out over the abyss. Carefully and fervently he has tested all, and is satisfied that none of them can cut him off from the love of God; and since that is so, he is sure that nothing can ever intercept those supplies of the life and strength of God that shall avail to make him more than a conqueror.

We strangely misjudge the love of God. We think that our distresses and sufferings, our sins and failures may make Him love us less, whereas they will draw Him nearer, and make his love exert itself more evidently and tenderly. In the home, it is not the troop of sturdy children that so engross the mother's care as the puny withered life that has lain in the cot for the last eleven years, unable to help itself and reciprocate her love. And in the world, death and pain, disease and sorrow, failure and sin, only draw God nearer, if that be possible. So far from separating from his love, they bind us closer.

Oh, blessed love that comes down to us from the heart of Jesus, the essence of the eternal love of God dwelling there and coming through Jesus to us—nothing can ever staunch, nothing exhaust, nothing intercept it! It will not let us go. It leaps the gulf of space unattenuated, it bridges time unexhausted. It does not depend on our reciprocation or response. It is not our love that holds God, but God's that holds us. Not our love to Him, but his to us. And since nothing can separate us from the love of God, He will go on loving us for ever, and pouring into us the entire fulness of his life and glory, so that whatever our difficulties, whatever our weakness and infirmity, whatever the barrels of water which drench the sacrifice and the wood on which it lies, we shall be kept steadfast, unmoveable, always abounding in the work of the Lord, gaining by our losses, succeeding by our failures, triumphing in our defeats, and ever more conquerors through Him that loved us.

A Plea for Orphanages.

MAY I be allowed a little space to plead for the orphans? Of late I have been visiting several of our orphanages within twenty-five miles of London, and holding services for the dear children, which I cannot doubt the Lord has blessed, and have been much impressed with all I have seen of the excellent arrangements, and the beautiful manner and spirit in which these noble institutions are carried on.

But in visiting one of them there was something that saddened me, and I felt sure that if the matter was brought before your readers it could be easily remedied. The National Orphan Home, Ham Common, Surrey, is a fine and spacious building, containing beds for 150 girls, but unfortunately not 100 of them are occupied!

How is this? Is it that there are no little orphans needing the loving care and Christian training of such a Home? Ah me! I wish such were the case! But the sad truth is that the children cannot be received, because *there is not money enough to pay for their food and clothing!* For, mark, the only expense is for food and clothing. The splendid airy buildings are there; the expenses of management and education are already met, and must be met for those now in the Home; but there are more than sixty empty beds, and they could be happily filled with needy applicants for the bare cost of food and clothing.

Merely a few hundred pounds a year would cover that, so that looking upon it from an economical point of view, it would be the best way of employing a little money in the most remunerative manner. It pains my heart at every remembrance of those empty beds, and I only wish that some abler pen would plead the cause of these children, but it will be a source of sincere thankfulness if through this simple statement of facts some of the Lord's people will send prompt help to the secretary, Mr. E. Evans Cronk, 12, Pall-mall, London, S.W., who will gladly send to intending subscribers two little books giving further information.

I have also been to the Royal Albert Orphanage, Camberley, Surrey, and find that they too are so short of funds that twenty beds are empty. The head master, Mr. Alfred Mitchell, B.A., told me that they are sadly in need of a playroom for the girls, and a very unpretentious one can be built for the small sum of £125, towards which he has collected £75, but the committee cannot allow it to to be commenced until the remaining £50 is in hand, as they are quite unable to spare anything for the purpose from the general fund. I trust the room will be started at once, and got ready for the coming autumn and winter.

Josiah Spiers.

13A, *Warwick-lane, E.C.*

Rev. William Spendlove.

MISSIONARY ON THE MACKENZIE RIVER.

THE Church Missionary Society has been peculiarly successful in securing various types of missionaries for its many fields of service. Men and women of different degrees of mental, physical, and spiritual endowment, of varied tastes and inclinations, have been attracted to the work, some exhibiting a large proportion of the many qualities and qualifications which combine to make a real and efficient missionary.

REV. WILLIAM SPENDLOVE, the missionary whose portrait we give this week, is well known to hundreds of the Lord's people who read these lines. He was born October 15, 1853, in a small Northamptonshire village. Very early in life he heard the story of William Carey, and resolved to go and do likewise. When only eight years old he sought and obtained employment as a keeper of sheep. Too delicate for school, too poor to obtain education, he set to work and mastered simple books by the wayside and night at home.

At the age of twelve he had mastered nearly every department of agricultural labour. His mother, however, decided that he should no longer follow the plough, and secured for him a year's schooling, after which he went to business. Several occupations were tried, but something trivial (evidently Providential) turned his course each year, until he said, "Mother, I shall one day become a preacher; I am off to London." He entered a large house of business in the West End, and in the rooms of the Y.M.C.A. he found the Saviour. With eyes full of tears, and a heart full of love to Christ, he sought and brought others to Him who alone can pardon and give eternal life.

Mental and spiritual faculties quickly developed, and at length he became active in many Christian operations. The Y.M.C.A. proved to be his college; he took part in ragged schools, mission hall work, and open-air preaching, visiting the haunts of vice in the great city, and finding ample scope for abounding energy.

In 1874 he became an active worker on the Y.M.C.A. Committee, Regent-street, and Aldersgate-street. Then came the great revival under Messrs. Moody and Sankey, in which this timid, unobtrusive worker took special interest. Many souls were led by Mr. Spendlove to trust in Jesus. The Bible became a new book to many a young man; and he was one of the most energetic in promoting its study among young men in business houses, and with others formed the Bible Class Union, of which, in 1877, he became secretary.

Rev. E. W. Moore found our friend a patient and useful worker, "sticking to it" when so many grew faint. It is difficult to include in a brief sketch all the various classes of voluntary work to which time, thought, and prayer were given. The Lord was training his servant for still more arduous duties. He called him to the foreign field.

The Church Missionary Society entertained doubts as to physical and mental fitness; but the candidate told them, and others, that no committee, no society, could stop him. After preparation he was sent to the Arctic regions of Northern Canada, to a region of almost perpetual ice and snow, an immense territory twenty times the size of England and Wales, a trackless desert which includes the barren lands on which roam the musk oxen, the huge inland seas, Great Slave Lake and Bear Lake, and the majestic Mackenzie River. There are almost interminable pine forests in this Greater Lone Land, which extends north of the Dominion of Canada proper to the Arctic Ocean. Here the Red Man still lives a nomadic life, under great difficulties, and in conditions of deep poverty and intense cold procures the fine furs which are so valuable in commerce.

Among these people Mr. Spendlove has lived and suffered—for life is constant suffering there—since 1879. He has acquired their languages, travelled long distances on snow-shoes and with dog trains, paddling birch-bark canoes in summer amid myriads of mosquitoes. Thus, "in dangers and perils, hunger and cold, weariness and poverty," the Gospel has been preached to many of the wandering Red Indians.

Mrs. Spendlove, too, is a brave missionary, a heroine and helpmeet. She has shared with her husband the loneliness and duties of a rough missionary career. It is no easy task to rear white children in such surroundings, living for many years between two and three thousand miles distant from civilised settlements. Her love for the Indians, and her good works among them, have abounded to the praise of God. She has attended their sick, and trained their young. Yet she has brought up seven children of her own!

(From Photograph by Mrs. S. Powell, High-street, Rushden, Higham Ferrers.)

The work of the mission is evangelistic, medical, scholastic, in addition to the multifarious duties of fishing, building, and even hunting for needful food. The well-known books of Rev. Egerton Young graphically describe the kind of missionary work in which Mr. and Mrs. Spendlove have been engaged. After a brief furlough these brave Christian missionaries set sail for their distant sphere in April last, leaving their dear children in England. While in this country Mr. Spendlove visited many large towns, bearing testimony to the success of missions to aboriginal tribes in North-West Canada. The Gospel of peace has caused goodwill among men to extend and abound between Chipewyan, Slavi, Loneheaux, Indians, and Esquimaux. We all honour the intrepid explorer who, from scientific motives, spends two or three years in polar regions making use of materials, comforts, and conveniences to insure success. Let us not forget such heroes as the subject of our sketch, who from higher motives, and without the explorer's means of comfort, spend their lives in Arctic regions which are really more frigid than extreme polar regions. The Church of Christ wants more men of such fibre, combining courage with piety, practical ability with devotion to the cause of Christ.

When "at home" Mr. Spendlove's address is Diocese of Mackenzie River, North-West Territories, Canada. His correspondent in this country, in connection with the Missionary Leaves Association, is Mrs. Godsell, 18, Ridgway-place, Wimbledon.

Through English Villages.

How few know of the darkness in our little villages and hamlets, where in so many cases there is no Gospel preached, and where house-to-house visitation is unknown. God has richly blessed the efforts of those who are endeavouring to take the Word of Life to some of our "home-heathen." Some go from place to place in a caravan when able, taking a tent large enough to seat 200 people. Every evening except Saturdays, which is the children's "tub night," a service (early) for children is held, followed by one for adults, to which many of the elder boys and girls remain. How thankful these people are! In some cases many come from three outlying villages to hear the words of life and salvation.

Many interesting striking cases of conversion might be cited. Here is a female who has been prayed for for ten years, and who has often turned the back. She comes to the adult service, and at that first meeting is broken down under the conviction of sin, gives herself to the Lord, and is now working in the village for Him, and gathering the girls round her. Another, a lad of seventeen, is convicted of sin at a second meeting. Some days afterwards he is seen sitting by the roadside reading the Bible, and rejoicing in the truth of Romans v. 1. An old shepherd cries out in the middle of service, "I can hold out no longer," and thus finds Jesus the Great Shepherd; and from that hour seeks to find like stray sheep. Conviction of sin is the work which we look to the Holy Spirit to perform in the hearts of the hearers.

Will not all who are interested in our villages ask God to lay upon their hearts their own responsibility, and if they are not able to go, to give themselves first in prayer; and then, as God enables them, to assist those who are able to give their time? Why should not each county have its own caravan and tent missionary?

Should any wish to know what is being done in Surrey, and how they may help, information will be given by either Col. Clarke, C.B., F.R.S., Boldrewood, Red Hill, or Mr. D. C. Apperley, Hethersett, Reigate, Surrey. T. C.

India's Need—A Call to Prayer.

THE special meetings for prayer and conference, to be held on July 28, 1897, are timed as follows:—

12 to 1.—Conference Hall, Mildmay-park, N. Chairman, Colonel J. F. Morton.

Arranged by Central Y.M.C.A.:

- 12 to 1.—Young Men's Christian Association, 186, Aldersgate-street, E.C (three minutes' walk from General Post Office). Chairman, Sir George Williams.
- 1 to 2.—Devonshire-house, 12, Bishopsgate-street Without (opposite Great Eastern Station). Chairman, R. C. Morgan, Esq.
- 1 to 2.—Central Y.M.C.A., Exeter Hall, Strand, W.C.

4.30 to 6.30.—Conference Hall, 6, Ecclestonstreet, Buckingham Palace-road (five minutes' walk from Victoria Station). Chairman, Rev. H. E. Fox.

The attendance of Christians is earnestly desired, and they are also requested to make known the need at this time for prayer on behalf of India. Communications regarding the meetings should be addressed to Mr. N. R. Hughman, 2 Pall Mall East, S.W.

Bible Motives for Evangelisation.*

II.—FELLOWSHIP.

By Rev. Dr. A. T. PIERSON.

NOW we come to the second great department of the subject. May the Lord help us to look into this wondrous thought of fellowship, "Lo, I am with you alway." This is a fellowship with God; and it is brought out in the New Testament as a fellowship with all the Persons of the Trinity. Note 2 Cor. vi. 1, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." Next, Colossians i. 24, the most marvellous verse in the New Testament, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church"—that is, co-operation with the Son in suffering. Once more, in John xv. 26, 27, "When the Comforter is come, He shall bear witness of Me: and ye also shall bear witness." Co-workers with God the Father, co-sufferers with God the Son, co-witnesses with God the Holy Ghost. Think of that, fellowship not only with one Person of the Trinity, but with all three!

First, *fellowship of the mystery*. For many years I read Eph. iii. 1-9, without seeing its meaning. "If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by revelation He made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." What is this mystery of Christ? "That the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."

Let us see what Paul thought of the privilege of this fellowship. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

ANGELS DESIRE TO LOOK

into this, and will never be able to do so until the Church makes it possible for them to understand the mystery of Christ. God had a great eternal purpose which He did not make known in ages past, not even in the days of the Lord Jesus Christ except by the faintest intimations, until Christ was risen from the dead. When the Holy Ghost came down and made the words of Christ pregnant with meaning, and illumined the minds of the disciples, then they began to know what was the eternal purpose of God. To the Apostle Paul, especially designated as the Apostle to the Gentiles, it was given to know this by special revelation.

God has expressly made known to us this eternal secret, that we may be sharers in the working out of this mystery. Missionary is Apostle spelt Latin-wise, and Apostle is Missionary spelt Greek-wise; and both men are sent forth from God to share this mystery. Do you know how God works it out? I wonder if others have been struck as I have been with two conspicuous passages from the Bible, in which we read of "the ends of the earth." One is in Psa. ii., and the other in Acts i. 8. God says He has given unto his Son the ends of the earth for his possession; and Christ says to his disciples, "Ye shall be witnesses to Me unto the ends of the earth." The way in which Christ is to have possession of the ends of the earth is by your witnessing; and He will never have them if you do not carry his witness there. Think of it—the fulfilment of God's promise to his Son is, providentially and in the grace of God, made dependent upon your witnessing for Him to the ends of the earth. He is not going to the ends of the earth, you have to go for Him; only that, when you go, He goes. You are called an ambassador. What is that? A man who goes from one Court to another, from one Government to another; and as long as he acts within the body of his instructions, it is the Government which he represents, it is the message of the Government which he delivers, and the Government is behind him. So long as you, an ambassador of Jesus Christ, confine yourself within the limits of your instructions, the whole authority of the Godhead is behind you.

I am grieved when I see ministers of Christ in these days descending from the lofty pedestal of an ambassador for Christ, to talk about what other men can deal with just as well, and sacrificing their dignity thereby. I take solid satisfaction to myself that during the thirty-five years in which I have been preaching the Gospel, I have never so descended. God has enabled me by his grace to stand firmly, never preaching anything to a congregation except his Word. Let me deal with that marvellous word *travail* in Gal. iv. 19. In Isa. liii. —the ruby chapter of the Old Testament, full of love—we read, "He shall see of the travail of his soul, the birth-pangs of his soul, and shall be satisfied." And Paul says, "My little children, of whom I travail in birth again

UNTIL CHRIST BE FORMED

in you," applying to himself the same language as is applied to his Lord. Your Lord is going to have children by pangs and travail, and He wants you to join in these things and to bring forth children unto Him.

FELLOWSHIP IN THE MYSTERY OF CHRIST.

We come now to *the fellowship of history*; for it is history in which the mystery is worked out. There is a Divine and supernatural history, and there is a human and natural history. The Divine and supernatural belongs to the realm of the unseen; and I was going to say that the seen and the unseen in history move side by side, the unseen within the circle of the seen. A great many never see this supernatural element in human history.

Remarking that we are called to be observant of history, Dr. Pierson illustrated this point by a rapid review of the rise of modern missions, from the last century to the inception of the Students' Volunteer Missionary Union. He continued by saying that not only have we been observers of such history, but actors in and makers of it, by the grace of God. We Christians are to write the new Acts of the Apostles, and these chapters are to be written by living pens dipped in the blood of Christ and in our own blood.

In Eph. ii. 15 we have Christ abolishing "in his flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." I have often wondered at the reference to the purple robe of royalty which the soldiers put upon Him. It was a compound colour, made of blue, which is the symbol of the promises of God, and of scarlet the symbol of atoning blood. My dear friends, God lets us mix the colours and make the purple; and if you will take the promises of God to a dying world, and hold up the scarlet blood which makes for their redemption, you will help to dye the garments of royalty with which God's King is going to be clothed. It is a precious privilege to be admitted to this fellowship of making history.

We are also permitted, under God, to experience *the fellowship of miracle*. This is the way by which the mystery is made known and incorporated into history. Isa. lv. 13, "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." God never says of any other sign, that it may not cease; but here is an everlasting one which is to be for

GOD'S ETERNAL REPUTATION

in this world. In the individual soul and in society, depraved, unholy and degraded, the plant of the Lord shall appear.

I venture to say, under this concluding point, that every miracle of the flesh has its counterpart in these days in miracles of the Spirit. What did Christ say to Paul, Acts xxvi. 17? "...unto whom now I send thee, to open their eyes, and to turn them from the power of Satan unto God." There is a modern opening of the eyes and a modern resurrection from the dead. Every missionary and Christian worker is a miracle worker—an earthen vessel, we confess; but in this dispensation the Spirit is poured out upon believers, not upon unbelievers. Vessels are needed for the conveyance of God's power, and He uses only disciples for this purpose. You never heard of a community being revived unless disciples were there, because the Holy Spirit is not poured out upon communities where no disciples are present. If you will be a vessel, He will convey his grace through you.

We sometimes say that Christ's death saves. Does it? How would men know about it if somebody did not tell them? How should they believe without a preacher? Here is the missing link. Until the disciple touches, as it were, the outstretched hands of Jesus on the cross, and becomes the link of connection between the Saviour and a dying world, the witness of Christ does not come to unsaved hearers. If we share Christ's travail here, we shall share his triumphs; and we know from our own histories, something of the actual results, how, through human instrumentality, God can open the blind eyes, and turn men from darkness unto light, from the power of Satan unto God.

* Notes of a Bible Reading at Mildmay Conference.

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National Morality.

MRS. JOSEPHINE E. BUTLER and the Federation for Public and Legislative Morality she helped to found have had their usual International Conference, held last week at Brussels, under the distinguished auspices of M. Beernaert, Ministre d'Etat and Président de la Chambre des Répresentants (House of Commons), who in his opening address attacked the system of *Police des Mœurs*, against which this Federation contends, as "a veritable legislative abomination." M. Begerem (the Minister of Justice for Belgium) and M. Le Jeune (ex-Minister of Justice) were sympathetic platform supporters. The English delegates included Mrs. Josephine Butler, Mr. H. J. Wilson, M.P., Mr. James Stuart, M.P., Mr. W. A. Coote (of the London National Vigilance Association), and several others. Dr. Fiaux and Dr. Lutard (of the famous Parisian Hospital, St. Lazare), and Dr. Roussel (Senator), and Dr. La Boarde (of Brussels) were also present. From the Continental point of view, papers condemnatory of the system of Governmental licensing, or regulating, or countenancing sexual vice were read by Dr. Lutard and Dr. Vinkhuysen (of The Hague), M. de Meuron (of Geneva), M. Pierson (of Zetten), and many others. Of the British delegates, Mrs. Josephine Butler addressed the Conference on points of detail in the crusade, and speeches on the English and Indian aspects of the subject were made by Mr. H. J. Wilson, M.P., and Mr. Stuart, M.P.

A feature of the Conference and the work of the Belgian Society for Public Morality, under whose local auspices it was called, was the question of impure pictures and literature. On this topic the great paper of the occasion was read by Mr. W. A. Coote, secretary of the National Vigilance Association, London, with the President of the Belgian House of Commons in the chair. The three main points made by Mr. Coote were these:—(1) That in regard to the traffic in immoral literature and photographs, the English judges were sound, were abreast of the public opinion, and their judgments were a reflex of that opinion; (2) that at least one English Act of Parliament defined "indecent" literature in terms, which fact was a great weapon against the traffic; and (3) that the English police had been found by his Association to co-operate with enthusiasm, having caught the public desire to obliterate this traffic in obscene books, etc., from our social life. The distinguished chairman and the Belgian Press and public were manifestly impressed with this very pronounced eulogy of the London police acting under Sir E. Bradford and Dr. Anderson. Some crowded public meetings were held under the auspices of the Conference.

Theatrical Women and Girls.—Mr. William Forbes took a second party to Enfield on Wednesday last week. Mr. and Mrs. George Spicer kindly provided tea at Wood's Retreat, and gave the guests beautiful bouquets of flowers. After tea a brief address was given by the Rev. H. S. Toms, of Christ Church.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Three Bundles.

I EXPECT that the readers of this page will this week be divided into three classes. There is a little girl, who represents the first, and she looks what a boy I know calls, "as pleased as Punch." Her face is as bright as the sunshine, and her step so light that she hardly seems to touch the ground. In her hand she is carrying a bundle. It is very light just now, but before Sunday, unless she is very careful, it will have become so heavy as to nearly weigh her down.

Do you know what it is called? Look at the name upon it—"SUCCESS!" There are some other girls and boys, walking a little way behind her, with bundles of the same material, though of different sizes, and all smaller than hers. But they will all have to be very cautious how they carry theirs. Have you ever tried to walk straight with your head screwed round? You would not find it very easy. What do you mean when you say of a person, "Oh, his head's turned"? You mean that he is doing some queer thing which a more careful, thoughtful person would not do. Success often makes persons do that; it "turns their heads," and makes them say and do things which in their calmer moments they would scorn to do.

Little bearers of this bundle called "Success," ask the Lord Jesus to help you carry it in such a way that you may go straight on in the right path, without straying into the side-ways of conceit and pride.

Now, here comes another party, also carrying bundles, which look black and heavy; and the blackness and heaviness seem to reflect themselves on to the faces of the boys and girls who are carrying them. And there are some tiny mites among them for whom I feel so sorry. One strange thing, though, is how that big boy got in among them. I expect he is not so old as he seems, or he would surely have been in the other group. But oh, how cross some of them look, and those who are not cross look very sad. I wonder if their mother ever does to them what mine used to do to me when I was "in a wax"—make them go and look at themselves in the glass. How I used to hate that. It generally made me so ashamed of my ugly face that I used to try hard to get the wrinkles out.

Dear little folks, whose names do not appear in the lists this week, dry your eyes and cheer up. Many of you have done your best, I'm sure, and your bundle, called "FAILURE," is very heavy I know. But

> If at first you don't succeed,
> Try, try, try again.

and remember that Jesus has seen your work during the quarter, and the things you have learned about Him in "The Bible Searcher" are a prize in themselves.

Ah! here is the third group with their bundles. They are marked "INDIFFERENCE," which means that these young people have not been in for the competition at all, and therefore don't care who get prizes and who do not. Just a word to these. Some of you think Bible-searching is "all very well for kids"! but that you are too big or too busy, or—shall I say too bumptious?—for it. I think these are mostly boys; but even boys have hearts, and can often show very great interest in letters from those they love when they are away from home (especially when the letter has an enclosure of something good!). The Bible is God's letter to us, and He is so pleased when, in return for his love to us, we show our love by reading it; and I shall hope to find a lot of you carrying No. 1 bundle at the next Competition in September.

How to Learn the Books of the Bible.

THE *Proverbs*, like a goodly string of choicest pearls appear;
Ecclesiastes teaches man how vain are all things here.
The mystic *Song of Solomon* exalts sweet Sharon's Rose,
Whilst Christ, the Saviour and the King, the "rapt *Isaiah*" shows.
The warning *Jeremiah* apostate Israel scorns,
His plaintive *Lamentations* their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries,
Whilst kings and empires yet to come *Daniel* in vision sees.

Scripture Union Portions for Next Week.

S.	1 *Sam.* xxviii. 15-25.	Th.	*Psalm* lxxxix. 1-18.
M.	,, xxx. 1-15.	F.	,, lxxxix. 19-37.
Tu.	,, xxx. 16-26.	Sat.	,, lxxxix. 38-52.
W.	,, xxxi. 1-13.		

Sixth Prize Competition.

BELOW I give the list of successful competitors, and the prizes, etc., awarded to them. The papers have for the most part shown considerable pains and careful reading of the Scriptures, which are the principal objects of the Bible Searcher, I should like to have seen more care in the writing and general get-up of the papers, in which there has been some falling off. I must give great praise, however, to MARY ELEANOR CLARKE, whose paper was so splendidly done, both in contents and appearance, that I have felt bound to award her a SPECIAL PRIZE, which stands higher than the first.

SPECIAL PRIZE, Mary E. Clarke. Age 14 (Div. III.)

FIRST PRIZES.

DIVISION I.—Gladys M. Phipps, Vera C. Dickinson, Gladys Calvert, Constance J. Gabbett.

DIVISION II.—Isabel W. Phipps, Ada E. Palmer, William Aston, Eleanor M. M. Wallace.

DIVISION III.—May Bligh, Margaret D. Hogg, C. Bessie Symes, Guinefred L. Leigh.

DIVISION IV.—Ashley H. Bowker, Norman Q. Johns.

SECOND PRIZES.

DIVISION I.—Charles N. Wright, Phillis M. K. Wright, William E. Clarke, Janet C. and Elizabeth B. Black, Louie W. H. Berthé.

DIVISION II.—Evelyn L. Moir, Frank R. Wilson, Francis B. D. Stalker, Annie K. Dodington.

DIVISION III.—Maggie F. Palmer, Lily Coles, Isabella Kay, Ethel M. White.

DIVISION IV.—Emily Stuart, Thomas A. Kirkpatrick, Lavinia E. S. Barnes, Gertrude W. Vellacott, Mary L. Tibbits.

FIRST CERTIFICATES.

DIVISION I.—Jessie C. Palmer, Myrtle Perry, John W. Wheeler, Mary A. S. Law, Victor Henry, Herbert H. Braddon, Hubert V. Kirkpatrick, Dorothy E. Harris, Stanley Boxer, Lilian Blackie, Herbert R. Compton, Jack Harris, Ernest E. Dunn, Dorothy G. Hewer, Dorothy N. Shaw, Sabina Mackintosh, Henry Couch, Edith J. Wheeler, Nellie M. Peachey, Evelyn E. Hewer, Cecil K. Dodd, Laurence Turnbull, Arnold Baker, Eva L. Edmundson.

DIVISION II.—Gertrude Kirkpatrick, Arabella V. G. Onslow, Mary E. Plumb, Gordon S. Duncan, Gracie Barnes, Maude F. Tyson, Edith L. Hunter, M. Dorothy Stalker, Alfred Penny, Violet G. Donaldson-Selby, Francie A. Figgis, Bessie M. Cheale, W. T. Aldous, Maggie Menzies.

DIVISION III.—Alice H. Skinner, George Brand, Randolph Daintree, Eva L. Oakes, Mary Palmer, Arthur P. Peveril, Jane E. Kirkpatrick, John Menzies, Gertrude Kingerlee, John Hogg, May V. Hunter, John W. Thomson, Kate G. Johns, Muriel Reeves-Palmer, Nellie Horsford, Kathleen E. V. Ashworth, Florence K. Bellerby, Winifred M. Page.

SECOND CERTIFICATES.

DIVISION 1.—Sydney B. Robertson, Geo. Macdonald, Jas. T. Freegard, Aileen E. Figgis, Murray T. Lloyd, Winnifred B. Harvey. Grahame V. Lloyd, Flora Simmons, Violet A. Holford, Margery Smart, Ida Wright, Betty Stocks, Cicely M. Craven, Rosa T. Hill, Gracie Marston, Pringle Wilson, Frank Thompson, Willie J. Cheesman, D. A. Bennie, John Ernest Pearce, Ethel Benger, Eleanor Chance, Francis S. Phillips, Arthur L. Moir, Norah A. M. Dyke, Henry J. Cheney, Arthur M. Cole, Abraham Mack.

DIVISION II.—Sidney E. Law, Edith E. Quick, Louie Peachey, Walter C. Perryman, Ada Heap, Margaret L. Rickards, Willie Palmer, Ernest G. Bligh, Rose Hamilton, Margaret L. Carter, May Handasyde, Elizabeth D. Morrison, Alex. Kay, Emily Bridgewater, Alice M. Palmer, Amy Nottage, Teresa Blackie, Elizabeth B. Woodman, Mary E. Greenacre, Elsie G. Wright, Isabella W. Mack, Ida C. Cole.

DIVISION III.—Agnes Menzies, Walter Carter, Lucy M. Soltau, Bessie H. Millar, Thomas Mack, Frances E. E. Harris, Jessie G. Pook, May C. Spiganovicz, Jessie G. R. West, Amy Fosten, Jeanie Robertson, Lizzie Athole.

DIVISION IV.—Eva Monti, Florrie Dance, Hannah Lovell, Frederica H. Hunton, Edith Daisley, Laura B. Macaulay, Minnie Giddings, Ethel Hutchings.

HONOURABLE MENTION.

DIVISION I.—Frances L. Munce, May Petrides, Flora A. Shadbolt, Arthur Couch, Dolly Penny, Allan L. Woodman, Margie Marston, Vera Petrides, Elsie Bartlett, Frederic Seymour, Ernest F. Edmonds, Edwin A. Dodd, Bruce Malaher, Joshua B. Hughes-Games, Marjorie Collins, Dorothy Cooper, Harold K. Cheesman, Ada M. Spencer, Kathleen A. Shepherd, Dorothy J. Clarke, Dorothy Morris, Dorothy T. Daintree, Alan Marples, Winifred M. Fullerton, Katie Pell, Isabel Marples, Lilian Fidler.

DIVISION II.—John L. Clarke, Lottie Orr, Kathleen A. Pasley, Maude Nottage, Nellie Dowsett, Lilian M. Ellacott, Nellie Dowsett, Kenneth H. V. Soltau, Mabel Cole, Grace E. Wright, Evelyn H. Wood, Olive Robertson, Gladys Tingey, Dorothy M. Davies, Leonard Bartlett, Kenneth J. D. Dunbar, Dora Corrie, Dorothy M. Dyke, Margaret A. Morris, Dorothy Hughes-Games, Harriette Orr, Isabel T. Salt.

Children's Special Service Mission.

Mr. Hutchinson, *Cranleigh*, July 24-25. Mr. Hankinson, *Waltham Cross*, July 23. Mr. E. Arrowsmith, *Stokenham*, July 23; *Newton Abbott*, July 24; *Tiverton*, July 25; *Curbar*, July 27. Messrs. Coffin, with caravan, at *Lawshall, Suffolk*, Mr. Tom Craig, with caravan, at *Walton-on-the-Hill, Surrey*.

SEASIDE SERVICES.

Mr. A. G. Dodderidge, with others, at *Portrush*, during July. Mr. J. S. Tyler, *Herne Bay*, to July 24. During August: Rev. A. J. Barff, B.A., *Bexhill*, Aug. 5-26. Rev. A. H. Ridsdale and Mr. Eliot Walton, *Boscombe*; Mr. H. Hutchinson, *Bridlington*, Aug. 2 to Sept. 2; Mr. W. H. Wilson, *Colwyn Bay*; Mr. A. G. Dodderidge, B.A., *Eastbourne*; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*; Mr. G. Goodman and Mr. W. H. Stentiford, *Herne Bay*, Aug. 1-31; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. Arthur Mercer, *Langland Bay*; Mr. J. S. Tyler, *Littlehampton*; Mr. E. Arrowsmith, *Lowestoft*; Rev. E. E. Nicksisson, *Margate*; Mr. C. J. Small, *Mablethorpe*; Mr. L. M. Miller, *Paignton*, Aug. 3-31; Mr. H. Steward, *Port Erin*; Mr. E. Collier and Mr. F. W. Betteney, *St. Anne's-on-Sea*, August 15-31; Rev. W. W. Martin, B.A., *St. Leonard's*; Rev. A. N. C. Storrs, B.A., *Sandown*; Mr. Reginald Callender, *Scarborough*; Mr. J. Waters Coldicott, *Southend*; Rev. S. M. Warner, *Southsea*, Aug. 4 to Sept. 1; Mr. C. J. Small, *Sutton-on-Sea*; Mr. G. J. S. Warner and Rev. F. E. Warner, *Swanage*; Mr. Josiah Spiers, *Teignmouth*, Aug. 5 to Sept. 2; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*; Rev. G. C. Williamson, *Westward Ho*, Aug. 4-30; Mr. E. T. M. Dennes, *Whitby*; Rev. H. R. Alexander, *Worthing*; Mr. H. M. Dale and Mr. E. J. Spafford at *Rhyl*.

Bible Searcher (No. 81).

In 1 Thessalonians—

1. Where did the influence of these Thessalonian converts reach to? (i.)
2. What was Paul's crown of rejoicing? (ii.)
3. Who was sent to establish them? What tidings did he bring back? (iii.)
4. What will become of those who sleep in Jesus?
5. Write out the two shortest verses in this Epistle.

[Children under TEN do 4 and 5; those under THIRTEEN, any three.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (No. 80).

1. To the ant (Prov. vi. 6).
2. To be quiet (1 Thess. iv. 11).
3. To show himself approved unto God (2 Tim. ii. 15).
4. The Lord Jesus (Matt. xi. 29).
5. Prov. xi. 30.
6. Prov. iv. 7.
7. Moses (Acts vii. 22).
8. The fear of the Lord (Ps. cxi. 10).
9. Ask of God (James i. 5).

Foreign List.—Correct answers received from:—

No. 68. Mary,* Graham*, and Christine* Pearson (Tasmania). **No. 69.** Mary,* Graham,* and Christine* Pearson, J. Aland E. A. Field (Sydney). **No. 70.** J. A. Field. **No. 71.** Maria H. Lister (S. Africa). **No. 72.** Maria H. Lister. **No. 73,** J. Garrett*. **No. 74,** L. M. Knight (Texas), Charlotte Cane* (S. Africa). **No. 76.** Willie Findlay*, D. H. Marshall,* Jean Scott (Canada).

No. 79 (second list).—Correct answers received from:—

Mabel Adams, Maggie and Bertha Arres-Mather, Daisy Annett,* Frank, Nellie*, and Fanny Ames, Daisy Allen, Minnie Allen*, Lizzie Athole, Willie Aston, Janet* and Elizabeth B.* Black, Elsie and Dudley Bartlett, Mabel Bailey, Katherine Blackie, George Brand, L. Bentall, Ethel and John Benger, Archibald Bearsby, Robt. Browne*, Lily Boxer, Ralph Bourne, Nellie and Gertrude Brookfield, Nancy Brunton, Grace Barnes, Massy Baker, Lavinia Barnes*, Mabel Birney, L. and Dorothy* Berry. Arthur Barker, Frances Bennett, E. Biddlecome, Victor and Florence Bellerby, H. J. Cheney, Edith Corrie, Dorothy Cooper, Susie Cumbers, Marjorie Collins, Arthur M. Cole*, Emily Church, Mary Carter, Edith Daisley*, Randolph and Dorothy Daintree, Jennie* and Katie* Dewar. Marjory* and Dorothy* Dyke, Ashley and Cecil* Dodd, Kathleen Dodington, Kenneth Dunbar*, Muriel Edwards*, Henry, Ernest, and Willie Edmonds, Eva Edmundson, Maud Eddy, Marian* and James Freegard, Wm. C. and Fanny Field, Amy Fosten, Maggie, Bessie, Kate* and Mabel* Fletcher, F. Fullerton. Stuart, Edith and Margaret Gray, Euphemia and Geo.* Graham, Irene Gardner*, Chrissie Green*, John* and Geo.* Gibson, Daisy, Alfred* and Mary E.* Greenacre, Eva Gray, Mabel Guy*, Frances and Dorothy Harris, Thomas Harris, Winifred Harvey*, Elsie and Daisy Hersey, Theodore Hill, Violet Holford, John* and Margaret* Hogg, L. K. Hughes, Florence and Francie Hoyte, Nellie Hatchett*, Ruth Harrison*, Margaret Hasse*, Etta Hall, Ada Heap*, Victor Henry*, May and Helen Hunter, Lucy and Archie Jacob, Muriel Joscelyne, Norman and Kate G.* Johns, Marian Kelk, Rebe* and A. C. King, Hubert Kirkpatrick, Gertrude Kingerlee*, Bertha Lucking, Ethel Larwill, Harry and Bruce Malaher, Ella MacEacharn, S. E. Mackintosh, Alan Marles. Bessie Millar*, Lewis F. Morice, Flora Muir, Arthur and Evelyn Moir, Abraham, Thomas, Bella, and Nellie Mack, Dora Marples*, Margery Matthews, Gracie*, Margie, Margaret Macphee, Barbara Macaulay, Edith and Mary Maitland-Kirwan, Frank Medcalf, Agnes*, John* and Maggie* Menzies, Hilda Medill*, Helen Mickelburgh, Ethel and Gerard Morgan, Frances L. Munce, Ernest* and Edie* Nash, Amy and Maud Nottage, Maude Oakes, Lottie and Harriette* Orr. Kathleen and Ethel M. Pasley, Katie* and Dolly* Penny, Louie and W M. and Mary Penny, Isabel* and Gladys* Pipps, Lilian*, Margaret*, and Jessie* Pork, Ada and Jessie* Palmer, Nellie* and Louie* Peachey, J. Ernest Pearce*, May and Vera Petrides, Alice Pillank*, Daisy Phillips, Walter Perryman, Minnie and Edith Quick, Mary W. Ramsay, M. L. Rickards, Theodore and E. Roberts, Nora Read*, Jeanie Robertson, Jinny Rule, J. T. M., and D. D. Stainer, Dorothy Sharp, Margaret Stabb, Flora Shadbolt, Gwendoline*, Eric, and Gladys Shaw, Rosetta Sherwin*, Gracie Seale*, Ernest Stevens, Agnes M. Sterry*, Bessie Symes*, Margery Smart, Ada M. Spencer*, Emily Stuart*. Flora Simmons*, Ernest and Frederic Seymour, Florrie Smith*, May Spiganovicz*, Richard Taylor, Frank Thompson*, Winnifred and A. M. Thomson, Laurence*, Peveril*, Arthur,* and Herbert* Turnbull, Sarah Tyson, Frank Tomkins, Gertrude Vellacott, Elsie Vigars, May Vickars*, Hetty Wodson*, Willie and Edith Wheeler, Jessie West*, Grace and Ida Wright, Arthur, Herbert, and Harry Wright, Frank Wilson*

No. 80 (first list).—Correct answers received from:—

Owen* and Arnold* Akers, Rose Anton*, W. T. Aldous, Elsie, Dudley*, and G. Bartlett, Herbert Braddon*, Gordon, Daisy*, and May Bligh. Emily Bridgewater, Phyllis Boyd, Edward and Nancy Brunton, W. Campbell, Eleanor Chance, Dorothy J. Clarke, Millicent Craven*, Jack and Rosalind Clarke, Edith*, Annie*, Mabel, and Ida Cole, Annie Cooper* Ellen Drake, Randolph and D. Daintree, Vera Dickinson* Kathleen and Gracie* Dodington, Ivy, Kitty, and Violet Donaldson Selby, Nellie Dowsett, William* and Mordaunt* Doll, Henry Edmonds Gertie Filtness*, May Fooks*, Constance* and Kenneth* Gabbett, Daisy Groves*, Rex and Nellie Hatchett, Christine Hewetson, Dorothy* and Evelyn* Hewer, Dorothy and Joshua Hughes-Games, Helen M. Jordan May* and Sidney* Law, Blanche Lindup*, Margie and Gracie Marston Hilda Matheson, Geo. Macdonald, Arabella Onslow, Alice M. Palmer Myrtle Perry*, Katie Pell*, Lizzie and Willie Porter, Mary E. Plumb* Harold Puttock, Hilda Rawson, Sydney and O. Robertson, Hilda and Constance Schaeffer, Margery Smart*, Margaret and Barbara Stubb, Harold Stevenson, B. H.* and Ada M. Spencer, Ernest Stevens, Florrie Smith*, Betty Stocks*, Lucy* and Kenneth Soltau, Ronald Studd, Mary Symon, Gertrude Vellacott*, May Vickers, William and Edith Wheeler, Pringle Wilson, Cecile*, Noel*, and Phillis* Wright.

Personal.

WILLIE FINDLAY.—Glad to hear you are having such a good time in Canada. BESSIE MILLAR.—Your answers are very well done, but your writing is not always good. FRANCES BENNETT.—By all means continue the Searcher. FRANK MEDCALF.—Next time I hope to be able to give you a star. Very glad you are joining again. WINIFRED THOMSON.—If you were to write your paper more neatly you might get a star; lined paper might help you. L. K. HUGHES.—You could enclose the stamps with your next week's Searcher, wrapping them in a separate sheet of paper on which you must sign your name. E. B. BLACK.—Many happy returns! ETHEL LAY.—Unfortunately you made a mistake this week. Do not give up, but try again. META TROTTER.—Thank you for your letter. I, too, am sorry you could not enter this time. MARGARET STABB.—I hope you will all have a very happy holiday.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—J. S. M., £1; Jubilee Offering, S. A. P., £1; Friends in Natal, 15s, 6d. Total, £2 15s. 6d.

Indian Famine—V. and M. D. M. K., 5s.

Uncle Tom's Cabin (*Cripples' Bathing Machine*).—M. and D. S., 4d.; K. A. P., 2d.; M. A. M., 4d.; G. B., 4d.; R. H., 2d.; L. F., 2d.; C. F., 2d.; A. S. Torquay, 1s. 6d.; T. A. K., ; F. S., 2d.; E. M. P., 2d.; E. E., 2d.; J. and G. G., 6d.; J. D., 2d.; K. D., 2d.; S. E. M., 2d.; H. and H. W., 4d.; V. H., 6d.; L. M. W. R., 2d.; W. E. G. and Sister, 6d.; M. S. J., 2d.; P. W., 2d.; E. M. C., 2d.; A. M. C., 2d.; T. and E. R., 4d.; G. S., 2d.; D. S., 7d.; E. and J. B., 4d.; R. and A., 4d.; A Niece, 1s.; A. T., 3d.; R. B., 2d.; W. H., 2d.; K. G. J., 2d.; N. D. J., 2d.; E. S., 2d.; D. P., 6d.; F. L. J. B., 2d.; G. K., 2d.; J. R., 2d.; M. C., 2d.; E. C., 2d.; E. E. Q., 2d.; E. F. B., 4s.; Faith, 12s. 6d.; E. B., 2d.; C. and B. H. M., 6d.; F. T., 6d.; G. V. M., 1s.; D. and J., 1s.; per G. D. S., 2s. 6d.; A few Friends, 14s. Total, £2 13s. 4d. (Total contributed up to date, £13 3s. 1d. This is all required. More particulars next week.)

UNCLE TOM.

The Voice of God in India.

THE great Ruler of nations often utters his voice of warning to the people and princes of this world when they, alas! heed Him not. His voice is always a voice of mercy. Like a kind loving Father He first speaks, He then warns, and if his erring creatures *will not* hear, at last He strikes a gentle blow. If that does not suffice, the blow is repeated, and each visitation becomes more and more severe, not only, nor chiefly, to punish, but to arouse to a sense of duty and danger those who are succumbing to the effects of the soporific draught of sin.

Again and again will God in mercy call, and knock harder and harder; but if all such calls of mercy take none effect, at last He is sure to visit the impenitent with such remedial judgments as will *compel* the heedless to hear. If the delinquent will then turn from his evil ways, well; but if he will, like Pharaoh, still harden the heart and resist God, then utter destruction will follow.

Have we not good reason to fear that India is fast approaching this terrible crisis, both as a nation and as a Government? I know it is the fashion in these days of worldly policy to decry such sentiments as these; but I make bold to ask, Is it wise to do so? Are we not warranted by the history of God's people in the Bible to come to such conclusions? The Book of God is full of the most striking instances of his judicial irritation on both his own stubborn people and on rebellious Gentiles, who would not hear the warning voice of the Most High.

To my own mind it seems most strange, yea and most sad, that it is so much the custom in these days of carnal security, that even so few of God's own people should recognise the hand of Him who takes cognisance of the actions of his creatures, and who will not pass by the guilt. Some people would fain tell us that with "the march of intellect" things have changed. But let such not forget that sin is as sinful and as hateful as ever in the sight of God, and that He knows no "change" nor "the shadow of turning." Despite all the boasted "march of intellect" among men, the great need of the day is the study of God's dealings, in the light of his own holy Word.

I ask, Is not the God of heaven in these days dealing in the most evident way with our Indian Empire—dealing, I say, with both its *people* and its *Government?* Here we have time after time a repetition of famine and of failure of the opium-producing poppy plant, and now the land is visited with plague and with earthquake. *Is there not a cause?*

In all this we see the sin of her people and the sin of the rulers evidently set forth in a lurid light. The people, after many years of the free offer of the Bread of Life, through the Gospel of the grace of God, refuse the choicest boon of Heaven. And now the God of heaven, whose glory is above the clouds, holds back the rains (read Jer. xiv.), and the millions who reject the Bread of Life die for want of the bread that perisheth. Can we not read the nature of the sin in the character of the visitation?

And what of the Christian (?) *Government?* It suffers in its most tender part — in its *financial* loss. The millions gained by its monopoly of opium and excise traffic, by which it has spread destruction wholesale in China and in India, in spite of all the warnings from men and from God—these millions of blood-money have now to be paid out of exhausted coffers to try and repair as far as possible the awful ruin caused by a fourfold visitation of famine, plague, earthquake, and riot. (See Amos iv.)

And, now, one is led to ask—What will the end be? This depends on the *practical use* which the people and the rulers of India will make of these evident judgments of heaven. If, like Nineveh of old, the people and the Government will hear, repent, and reform, God may—nay He will—in mercy spare the guilty; but if, like the Canaanites, and like the cities of the Plain, all remedial means should prove profitless and vain, what can we possibly expect but the awful vengeance of a retributive judgment that will deal the *crushing* blow—not only to India, but also to the mother-country, which, as the Imperial authority, is far more responsible than the local Government of its servants in India, for the political crimes in vogue in that land?

Should not all Christians of England lay all this to heart, and unite as one man, first of all in the deepest depths of penitent humiliation before God, and then in earnest prayer, that the present kind light of Divine visitation in India may open the eyes of both people and Government to see the need of obedience to the God of heaven before it is too late. God grant it, and God enable us all to see it.

THOMAS EVANS, Missionary.

Amlwch, North Wales.

The Famine in India.

REV. J. HAYTHORNTHWAITE, of St. John's College, Agra, has been very active in relief work. During March he relieved 1237 persons; during April, 12,701; and from May 1 to 25 the number rose to 13,629. The average daily number of persons relieved from May 22 to 25 reached 670. Mr. Haythornthwaite says: "During June and July when the distress will be most acute, the daily number relieved will average 10,000, and if further funds reach us, this number will be still more extended. The relief has gradually become so efficiently organised that imposture is practically impossible."

Miss Fallon, writing from Allahabad, N.W.P., says:—"We are most grateful for the liberal help given for the poor starving and unclothed people during this awful famine time. I now have regular days for visiting districts; and although it is holiday time, our teachers are willing to go every day, if I wish it, to relieve the poor. But the need is too great for even their devotion to overtake. We have over 200 children to relieve daily, and several babies have been saved by procuring milk of us regularly. We are finding it most difficult to make ends meet in the Converts' Home. Things are twice as dear, and we are getting no more money. We are much in need of another Converts' Home for a poorer class of women, where some industry may be taught. There is no doubt that, in God's mysterious providence, this famine helps to bring souls to Christ, and many hungry ones find the Bread of Life."

Mrs. E. C. Avetoun, of Calcutta, writes that the Jubilee year has proved an extremely sad one for India. Plague, famine, and earthquake have carried off uncounted numbers of the poor natives of this land. Betweeen five and six thousand people in Assam alone were swept away in a moment by the earthquake. It is impossible to give the number of those who have perished from plague and famine, and the latter is even now at its worst. Whilst everything is excitement and rejoicing at home, what a sad contrast is the state of things here! Everyone is sad and gloomy and the depression is general. Even the "Diamond Jubilee" must pass without even so much as a royal salute from the fort, for fear that the houses damaged last week may fall and that more lives may be lost.

Famine work in Aligarh is the burden of a long communication from Mrs. J. C. Lawson, of the American Methodist Mission, who, with her helpers, has been almost worn out by constant nursing of sick orphans. The rescued children are learning to work on farming and in other ways. Under date June 15, Mrs. Lawson says: "We now have 209 children. Before two months are over we want to have at least 300 in all—200 boys and 100 girls. This is all a work of faith. When no money was in sight we began this work, and God honoured our faith and has supplied our daily needs. A few months ago I, like many others, would not have had the courage to look further than the rupees in hand; but my Father has taught me the secret of asking Him for what I need. I am not afraid to trust Him. We have made our wants known, and He has opened hearts and purses. A Christian woman told me she had a strange dream. She thought the Lord was at her door, and went to meet Him. It seemed as if He had been in her drawing-room and had stripped it of all its pretty but useless decorations, piling them in a heap on one hand, while on the other were crowds of famine children clamouring for food. God would not deprive us of every pretty thing; but when the people on all hands were dying of hunger, the Lord's people certainly have a chance to practise self-denial."

As the result of a suggestion made by Mr. Samuel Smith, M.P., at the meeting in aid of Christian Succour to India, in the Conference Hall, Eccleston-street, S.W., reported in our columns last week, Lord KINNAIRD presided over a gathering of some fifty members of Parliament on the evening of the 12th inst. Miss DAVIS and the Revs. C. HOPE GILL and L. PARSONS addressed the meeting. While speaking in full appreciation of Governmental efforts to mitigate the calamitous effects of the famine, these missionaries said that the resources of India and the funds hitherto subscribed are still quite inadequate to meet such deep and widespread distress as exist amongst masses of the native population. Several Members of Parliament spoke in favour of an imperial grant for the relief of the sufferers, especially of the starving orphans and utterly destitute agriculturists.

Another meeting was held next day in Eccleston-street Conference Hall. Messrs. Gill and Parsons repeated and supplemented the testimony to which we referred last week. Emphasis was laid upon the necessity not only for largely increased pecuniary aid, but also for the exercise o practical *Christian* sympathy towards the starving and perishing sufferers, with care for their souls as well as for the poor bodies. Missionary societies afford most efficient machinery for really adequate relief as distinguished from the mere staving off of actual starvation. Widows and orphan girls are in imminent danger of moral ruin through privation, though much has been accomplished in the way of preventive succour by the devoted exertions of the Pundita Ramabai for the protection of her own sex.

Details were given of much alleviation of suffering secured by industrial facilities afforded through Rev. L. Parsons, particularly in connection with the fund administered by Lord Radstock. Schooling under Government inspection is also undertaken, with marked progress not only in education but in spiritual blessing. The care of orphans, so terribly numerous just now in India, has not only its philanthropic and moral side, but the evangelising opportunities afforded thereby are most valuable; for a large proportion of native converts and workers for God come from the ranks of Hindoo orphans and other children under Christian care.

The enormous extent of the suffering endured by the famished millions of India was indicated, to some extent, by Lord RADSTOCK in extracts from missionary letters, the testimony covering vast tracts of territory, and indirectly showing much Christian heroism on the part of Christian workers. His lordship declared that Christ's followers in our own favoured land are bound to take hold of the great need in a truly adequate measure, realising individual responsibility, particularly in the light of personal expenditure.

Savourless Salt.

TRODDEN beneath by the careless feet,
Mixed with the foul and lost to the sweet,
Are those who, wedded to earthly fame,
Have lost in life's journey their twofold aim.

It was not meant they should tread alone
The path so sweet they had claimed their own;
The Master wanted their love and care,
And He offered them some of his work to share.

But they heeded not his wisdom's plan.
Nor tarried awhile their ways to scan,
And they missed the joys He had meant to give,
And so by the highway they scarcely live.

And only because of the depth of love
That brought the Lord from his home above
Are they left in pity on earth to stay,
Mixed and crushed with the mire and clay.

And 'tis thus alone, 'mid blow and smart,
They can learn to bear and do their part;
And warned by their folly, the Lord will raise
The meek of the earth to proclaim his praise.

M. L. C.

Correction.—In our issue of the 8th inst., page 27, reference was made to the Yarrow Home for Convalescent Children (Broadstairs), a fully-endowed and independent institution intended to lighten the burdens of struggling but respectable parents. The London office is 73A, Queen Victoria-street, E.C. (not Farringdon-street).

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

OUR ENGLISH BIBLE.—VIII.

WE have now traced the Bible to its source. Step by step we have walked backward until we have reached the fountain from which came the water of life. Henceforth we shall always understand how to answer the question, "Where did the Bible come from?" We now know that the New Testament we have is the New Testament which the churches possessed in the closing years of the first century. The Gospels which are in our hands to-day were in the hands of the Christians *before the last of the Apostles had passed away.* The Epistles, which we possess as a sacred heritage and treasury of the highest Christian knowledge, were in the hands of the bishops and officers of the churches eighteen hundred years ago.

The same words of hope and love and light which inspire and quicken us, came to the Apostolic Fathers with all their force and power. The story of our Lord's life and death, resurrection and ascension to heaven, which our Gospels unfold, is the same story which the Apostles unfolded in the hearing of the men and the contemporaries of the men who put our Lord to death. It is the same story which two of the disciples and two of their friends and companions wrote in the fourfold picture of our Redeemer which the Gospels contain. All this should deepen our love for the New Testament.

And as to the Old Testament, we are equally confident. It is the Bible which our Lord and his Apostles possessed, and which was the sacred Scriptures of the Jewish nation and all converted to the faith of the Hebrew people. It is helpful to feel that when we teach our children the stories of the Patriarch, the sweet music of the Psalms, and the eloquent words of the Prophets, we are teaching them what Jewish parents taught their children

IN THE TIME OF OUR LORD.

Nay, our Lord Himself was taught these same things when He was a child, and we see how the Scriptures entered into his very life.

We have now another question to deal with, rather different from the one we have answered. The Old Testament was originally written in the Hebrew language, and the New Testament in the Greek language. To Englishmen these are strange and foreign tongues. They are languages which the masses of our people do not know. But we have the Bible in English. *When and how was it put into the language of the English people?*

This is a most interesting question, and I will answer it as well as I can. In answering the question where the Bible came from, I have taken you backward step by step. But in answering the question of the translation of the ancient Scriptures into the language spoken by the English people, I shall adopt a different method. I shall go back to the earliest information I can get, and then bring you forward step by step to our own times. A short history of our English Bible should not be without interest for us.

THE FIRST ENGLISH VERSIONS.

St. John, in his Gospel, tells us that Pilate placed on the cross of Jesus the words, "Jesus of Nazareth, the King of the Jews," and Luke says the same, and that the words were in Hebrew, Greek, and Latin. These three are the languages which have had much to do with the sacred Scriptures. The Old Testament was written in Hebrew, the New Testament in Greek, and by the middle of the second century both Old and New were translated into Latin. It was in Latin that England had the Scriptures at first, and so far as we know, for many centuries it had to get the story of the redemption from this language.

I do not think anyone can tell when the English people first had the Scriptures in their own tongue. It is quite certain that at a very early period the Latin Bible, known as the Latin Vulgate, was the Bible of the clergy and that used in public worship. It may have been that some portions of the Scriptures were translated into the language of the people at a very early date, but it is doubtful if many of them were able to read. Our English version is

THE GROWTH OF AGES,

and cannot be ascribed to any one man. The Old and New Testaments in the original languages were the work of many men, and not simply of one. God used a multitude of agencies, and sent us his revelation through a number of human channels. In like manner, the production of the English Bible in its latest form, the Revised Version, has been secured by many men, working in different ways, each doing his share, God guiding the whole, until we have now what many hold to be the best English Bible the world has ever seen.

I cannot take you through the history of all the translations; that would take too long; but I will tell you of a few. I propose, first, to tell you briefly of some of the early workers at our Bible. Then to tell you of the work of Wycliffe, and of Tyndale, and a few others.

ST. JEROME AND HIS VULGATE.

If ever you go to Bethlehem, and visit the church built over the spot where our Saviour is said to have been born, the guide will take you to the Chapel and Tomb of St. Jerome. This man, whose name was Eusebius Hieronymus, though best known as Jerome, lived for thirty years at Bethlehem, engaged in useful work, pious devotions, and learned studies. He was one of the most scholarly men of his times. About 383 A.D. Jerome went from Bethlehem to Rome. The Bishop of Rome at that time was named Damasus, and he at once asked Jerome to undertake the task of correcting and improving the Latin Bible then used in the Western churches. He consented, and in 385 A.D. he completed the revision of the New Testament; and when in the sixtieth year of his age began a new translation into Latin of the Old Testament from the Hebrew, a task which not many men in his time were competent to perform.

His work was known as the Vulgate, and was the only Bible which the English possessed for some centuries. For more than a thousand years it was the Bible from which every version in English was made. It is the Bible followed by the Roman Catholics in all their translation work; what is called the Douay Bible, with the Rhemish New Testament, was made from the Vulgate.

In my next article I will tell you a little about the venerable Bede and King Alfred, and their work in translating the Scriptures.

Open-Air Temperance Work at Kingstown.—The Dublin Total Abstinence Society having successfully carried out open-air work in Dublin, thought the experiment ought to be tried in Kingstown; and permission having been given by the Harbour Board, the meetings were commenced last week. A large number of people attended, and the best of order prevailed amongst a very mixed assembly. The interest excited on the first night increased each evening. On one occasion the crowd reached 2,000 persons of all classes.

The Damascus Railways as described by Dr. E. W. G. Masterman in the July *Quarterly Statement* of the Palestine Exploration Fund, seem to be well conducted. There is one line from Beirût to Damascus, another from Damascus to Mezerib in the Hauran. Dr. Masterman says:—"The management of these railways is, on the whole, good—the passenger service remarkably so. The trains run punctually, no severe accidents have occurred, and the officials are usually polite. Their smart uniform forms a striking contrast to the slender and ragged clothing of their neighbours, especially in the Hauran; though for the matter of that this contrast is nothing compared with that afforded by the modern red-tiled roofed station-houses standing in close proximity to the ruins of Hauran's ancient civilisations."

Open-Air Mission Holiday.

SOME two hundred of London's open-air preachers spent an enjoyable day on Tuesday, last week, at Trent Park, the residence of Mr. F. A. Bevan. On arriving, they were welcomed by their host and hostess in the name of their one Lord and Master, and right royally were they entertained. Cricketing in the fields, boating on the lake, bowls on the lawn, or croquet on the tennis ground were chosen by the various brethren according to their tastes—for these had all been provided by the thoughtfulness of Mr. Bevan—whilst several disciples of Izaak Walton were soon deeply engaged in the gentle art of fishing.

The beautiful park and grounds, consisting of 470 acres, were looking at their best, and it was a pleasant change for hard-worked labourers from busy centres to roam at their sweet will through such sylvan scenery, and rest within such shaded woods. After having dined in a marquee a short account of a trip to Palestine was given under the trees by Mr. Lord, and then the friends were again free to ramble "midst Nature's beauteous scenes," whilst some of the friends were glad to exchange notes and illustrations, and tell of what God had been doing through them since last they met.

At five o'clock tea was served, at the close of which Mr. Bevan gave a short talk full of pithy thoughts; in bidding them "God speed" in their work, in which they had the sanction and the example of their Divine Master, he exhorted them in words of sound doctrine to go forth and preach "as the Spirit gave them utterance." Mr. Bevan then introduced Rev. Marcus Rainsford, jun., who gave a short and racy address, in which there was little clericalism, but much apposite and sanctified witticism. The gist of his speech may be outlined.

He bade his brethren in Gospel ministry to set forth two promised truths to the people. One, that while God has made provision for the salvation of all, yet man has to give his consent *to be* saved, and to come over on the Lord's side. Jesus Christ stands helpless before any man until the man is *willing* to be saved. The second truth to be enforced is—when man has given his consent to be saved he must begin to bring forth fruit in his life, in order to show his acceptance of the Divine life. An old man, who was a notorious drinker, once went to the preacher and said, "I've been waiting these forty years for the still small voice to speak to me. The reply was, "You miserable old boozer, you can hardly hear my voice, let alone the voice of God. Get quit of your sin, cease to do evil, learn to do well; then you may have some hope of hearing God speak to you."

The meeting was over all too soon, and after another hour's wandering through the park we returned to our work, encouraged and inspired afresh by the loving liberality of our beloved host, and the brotherly words of Mr. Rainsford. As was only meet, Mr. F. Cockrem, the secretary of the Open-Air Mission, tendered the united thanks of all the members to Mr. F. A. Bevan for his kind invite extended to them. Carolus.

New Court Chapel.

REV. CAMPBELL MORGAN, of New Court Congregational Chapel, preached on Sunday evening his farewell sermon before leaving for the Convention at Northfield. His text was Matt. xxii. 37-40. He said, "Obey God, and love will follow. Seek first the kingdom of God and his righteousness, and all else will be added. First submit to his kingship, and in the King you will find the Father." It was a Scriptural, thoughtful, and eloquent discourse, a Gospel exposition and appeal of the Apostolic type, not read but preached.

A brief after-meeting filled the centre of the large building. After a hymn the preacher explained his purpose—to lead to immediate, absolute, and unconditional surrender. Brothers and sisters were asked to pray briefly to this end. An aged brother responded with definiteness and precision; others followed; and though the sisters were not heard by all, their prayer was felt, and it was heard in heaven. Those four petitions occupied less than five minutes. After two verses of a hymn were sung, and a few quiet, solemn words were spoken, enforcing the King's business in which we were engaged, then all heads were bowed in prayer, and those who had come to decision were asked to rise and then resume their seats. Several accepted the invitation, and after another hymn the meeting closed.

C.M.S. Farewell.

PLATFORM and auditorium were crowded last Thursday evening at Exeter Hall, when a meeting was held to take leave of many missionaries proceeding to various parts of the world for Gospel work in connection with the Church Missionary Society. The great gathering included some thirty Bishops of the Church of England, representing Exeter, Carlisle, Crediton, Derry, Ballarat, Waiapu, Colombo, Osaka, Huron, Madras, Caledonia, Jerusalem, Moosonee, and other places. There were also present the Archbishops of Dublin and Rupert's Land, and several American Bishops.

Among the prospective voyagers, the Bishop of Sierra Leone is returning to his diocese; Bishops Tugwell, Phillips, and Oluwole to Yoruba; Bishop Tucker to East Africa; while other spheres represented are the Niger, Uganda, N.W.P. India, the Punjab, Tinnevelly, South, Mid, and Western China, and Japan.

In the chair was the president of the society, Sir John Kennaway, and after the proceedings had been opened with praise and prayer, he apologised for calling friends together on a hot July evening, because it is desired to keep the first week in October clear for simultaneous missionary meetings, which it is hoped to hold then all over England. Very cheerily did he remind the outgoing workers that the hope of all God's people is in the coming King, to whom we owe more than human allegiance, but who is too often practically ignored. In Him is the secret of our hope, the power of our struggle, our stimulus to exertion, and the encouragement of our labours. Cheering prospects in the varied spheres represented were hopefully reviewed by the chairman. It was, he said, cause of rejoicing that the sorrowful news of two years ago regarding terrible events in China is outweighed by the hopeful outlook in that land at the present time.

Rev. H. E. Fox, hon. secretary, announced that this gathering at an abnormal time is to be supplemented by similar gatherings later in the year. Interesting particulars regarding the fifty-one labourers leaving England were given. Of these no less than nineteen are going out for the first time. As each name was read out by the secretary, with the brief addition of a few particulars, the worker designated rose from his or her seat in order to recognition by the meeting; and, as this was done, signs of kindly sympathy were not wanting in the great assembly.

Describing the occasion as more representative of Christ's Church generally than of a society, Bishop Tugwell earnestly besought the prayers of friends under the great responsibility laid upon him in connection with his sphere of labour for Christ. He expressed the firm conviction that God, who opens doors, will also provide the men for them, if we wait upon Him. Then he asked praise for the devotion which characterises workers now in the field of West Africa, some of whom he named, and which also marks the band of godly ladies now leaving England.

Bishop Phillips also asked prayer in view of the necessity laid upon him to open inland stations where the Gospel may radiate all around. The services of European missionaries have to be economised, and native agents must be largely used in the forefront of the work. How needful it is, therefore, that communities of native Christians shall be centres of spiritual light; and, in that connection, much prayer on their behalf is desirable.

Not as a matter of form, he declared, did Bishop Oluwole describe the field of Yoruba as white unto harvest while the labourers are few. Prayer for the maintenance and increase of spiritual power in native Christians is much needed. Training in the schools must be supplemented by efforts to spiritually benefit native children and youth. Open doors undoubtedly existing call for supplication that heathen hearts may also be opened.

The Bishop of Sierra Leone, finding the letters "V.R.I." everywhere just now, utilised them as a text for his remarks. Pray, said he, that we may be Visibly Victorious over self, the world, and the evil one. Incidents in the life of King David illustrated this point. In view of heavy trial in various mission fields, difficult to understand in their mystery, how needful that workers be Resigned and Rejoicing. It is also desirable that God's labours be Invoking God-ward and Inviting man-ward.

As representing returning missionaries, Rev. Edward F. E. Wigram dealt in a very suggestive way with the conditions and needs of the various lands to be served.

The universities and the new men going out were represented in words of gratitude and praise to God for his providential leading, from Rev. F. W. Rowlands. It is a special honour, said he, to serve God in foreign fields, because this involves special need, responsibility, and joy in pioneering where the Gospel had not previously penetrated. Mr. H. E. Maddox, who is going to Uganda, also spoke as a representative of business men from whose ranks he comes forth to serve his Lord. Rev. C. H. T. Ecob (Holloway College), also destined for Uganda, exhorted to the full Christian utilisation of commercial development in Africa.

Words of cheer and encouragement to workers constituted a closing address from the Archbishop of Dublin. The looking of God upon anything is connected with the putting forth of Divine power, Judges vi. 14. Gideon's strength was not in himself, but was derived from faith's gaze into God's eyes. As we blend our wills with God's, we become almost omnipotent. The promise to give Divine strength accompanies the command to go in that strength. Exodus xxxiii. 14 also contains a command and a promise. Never does God's presence fail his faithful servants. All down the ages that promise has been fulfilled, and it formed an Old Testament presage of the Master's words, "Lo, I am with you alway, even unto the end of the world."

The Bishop of Carlisle led in the closing prayer; and the Archbishop of Dublin then dismissed the great gathering.

Hyde Park in 1897.

BY CHAS. COOK.

WE are rejoicing in the results of a well-won victory. We are triumphing in the power of the glorious Gospel. We are glorying in the Cross of our Lord Jesus. For some years past a perfect Pandemonium existed, quite a Babel scene was enacted daily; but after much prayer and a good deal of work, including many appeals to the "powers that be," new rules have been issued forbidding anyone to collect money for any purpose. Now there is perfect order, and few speakers but those who have the courage of their convictions are found in this beautiful Park of the West End.

By reason of our having always abstained from mentioning money in the open air, and our plain speaking as to the abuses to which the Park was put, we have had to endure a good deal of scoffing and some annoyance in times past; but we have gone on without reviling again, believing that God would bring all things right. Now we rejoice that the Gospel is drawing very many to boldly confess Christ. Last evening, at the close of our meeting, seven men, besides several women, publicly declared themselves willing to become followers of our Lord. There has been no meeting held this summer but what at the close we have seen men and women deeply anxious about their souls.

On Monday evening this week a gentleman said, "I've a bad conscience." He had been attending the Park services for some time. He came into Hyde Park Hall, and during the meeting (which always succeeds the Park service) broke out in praise and thanksgiving, blessing the Lord for bringing him to decision. A few nights before one of our elder brethren brought his brother-in-law to the meetings; he was in great trouble and was out of work. We exhorted him to turn to the Lord, to trust his soul in his keeping, and promised to find him work if he would do it. He accepted Christ on the Sunday, and was engaged by a Christian Master on the Tuesday; and last night he stayed at home and took charge of three little children in order that his sister might attend the park meeting. Surely this was the spirit of the Gospel. A few weeks ago a friend who had been converted in the park sent £10 as a thankoffering for the salvation of his soul. Christianity is a practical thing.

Our Sunday evening meeting, which has been conducted on, or near, the same spot for the last twenty-six years, is large and interesting, and truly cosmopolitan. When journeying through America and Canada, on one occasion, in every city and town save one I met people who had received blessing there, whilst the converts during the past twenty-six years represent twenty-four nationalities. Only last evening there were two young Jews deeply interested, and two Germans, who came in to the after meeting, besides a Swede, a Dane, a Cingalese, and a negro who were present at the park service.

Among last Sunday evening's congregation was an ex-Cabinet Minister, who stayed to the close of the address, and left as we were singing a hymn.

I believe, however, that our weeknight meetings are more wonderful and more blessed than those of Sunday evening. Often do we see at least 1000 men standing till 9.30, listening intently, whilst the solemnities of eternity are brought to bear upon the careless and the thoughtless; and when the story of the Blessed Master, the Divine Son of God, stooping from Deity to dust, from the throne of the universe to the cross of Calvary, is told out, stout hearts are overcome, stubborn wills are subdued, and often do we see not only women but men, with tears in their eyes—evidence of the penitence of their souls.

Madame Annie Ryall, by her sanctified singing, has greatly added to the interest this year, and at the close of the Park meeting, when we adjourn to the hall close by, all the seats provided are full, and people have had to stand—this at a meeting which begins at 9.30. God is with us, and we praise his holy name. Our prayer-meeting on Saturday is full, our workers are in loving unity, and our gracious God is cheering his servants.

The outcome of these Hyde Park services has been the opening of Hyde Park Hall in 1874, and the large Metropolitan Hall in 1875, both of which we have rented. The first is used by us exclusively, and the latter only on the Sunday. A year or so ago we were offered a site in the Edgware-road, where we could have built a large Assembly Hall to hold 3000 people, but listening to the advice of friends I declined the responsibility of raising some £10,000, though part of it was promised. We have used the Metropolitan Hall for twenty-two years (which seats 2000), and invariably the place has been crowded.

But this building has just been pulled down, and is nearly rebuilt. It will, when completed, seat 3500 people, and if the way is made clear, I see nothing else to do but to take it for Sunday services. It will mean a greater output of strength, both physically and mentally, but as Hyde Park Hall only holds some three or four hundred, there seems nothing else to do but to "strengthen our cords" and "lengthen our stakes."

But it will also mean an increased rental and much heavier expense, and while we are still willing to give ourselves to the work, and lay out our strength to win the careless masses, I dare hardly incur this fresh responsibility, unless those who know the work that God has put into our hands are willing to encourage by furnishing the needful means.

Except when I have been visiting foreign prisons, I have given my life to this particular work, with results known to the readers of The Christian, and if it commends itself to them I shall be glad of their sympathy in the matter of taking the New Metropolitan Hall for the Gospel of our Lord Jesus Christ. I shall have to see the proprietor very shortly, and make arrangements. I commend this work to the prayers of God's people, that guidance and help may still be given for the winning of precious souls for the glory of our coming Lord.

6, Frithville-gardens, W., July 15.

The Convent Supervision Memorial movement should stir the hearts, not only of Christian people but of all lovers of civil and religious liberty. Friends of the cause are invited to secure memorial forms from the secretary, Mr. S. J. Abbott, 8, Gray's Inn-place, W.C., and to help in the circulation of a rousing tract, "Are Nuns Practically Prisoners?" to be had from the same address.

"The Bishop Hooper Protestant Van."—The evangelist in charge of this Church Association van (Mr. Samuel Bradfield) has just concluded a very successful mission at Abergavenny. The people came out in crowds night after night, and listened to addresses on the following subjects:—"The Doctrine of Confession," as taught in the Bible and Prayer-book; "The Ancient Way of Pardon or Absolution," by God, through the prophets and apostles; "Hymns Ancient and Modern;" "Altar, Sacrifice, and Priest." The Ritualistic teachers have been much disturbed. One of them preached a sermon against the evangelist and his work, but that only increased inquiry and interest.

THE EVANGELIST.

Plucked from the Burning.

By Rev. GEORGE COATES.

SAM O' SAM'S.

SAM was a young fellow who had given himself body and soul to the devil. He was a fitter in a machine shop, and in receipt of good wages, the greater part of which found its way into the publican's pocket. Being of a jovial disposition, he was the central figure of a band whose sole aim seemed to be the worship of Bacchus. Although not starving his wife and children, yet money that was needed at home went to swell the landlord's coffers.

Sam was a wonderful fellow for driving a bargain, and had he been reared under more favourable circumstances, and given the chance of a good education, he would soon have become a successful merchant. I have known him to keep steady for weeks and not go near a public-house. At such times he would buy a lot of smallware or anything that came handy, and go to the market of a neighbouring town and there sell the lot at a substantial profit. This would continue until he had a balance in hand of four or five pounds, and then, instead of making good use of the money thus obtained, he would be off on a grand "spree" for two or three weeks, until the money was all gone and his credit at stake.

I went to assist in some special services in the village in which Sam lived, and during the second week he was induced to come to the chapel. At length he signed the pledge, and, better still, gave himself to the Saviour. He at once became an out-and-out Christian. No half measures with him! He stood up bravely for the truth as it is in Jesus, and whether at home or abroad he was never tired of inviting others to taste and see that the Lord is good.

For a time he had a lot of persecution at his work, and his old companions and others tried all in their power to drag him down to his former level. For many weeks he bore all with meekness and Christian patience, until he was forced to stand up in self-defence. During a time of very hot persecution he was seen to drop suddenly on his knees and begin to pray; then, rising, he went to the middle of the shop, and, rolling up his sleeves, said:—"Three months ago there wasn't one of you that would dare to lift your little finger to Sam o' Sam's, but now because I'm a Christian you think that I've lost all my courage. Not so. I believe that I've stood this kind of thing as long as the Lord intends me to stand it, and now I'm going to fight. There was once a battle fought and a victory won, and the battle-cry was 'The sword of the Lord and of Gideon'; and now, if any of you want to prove what sort of a man I am to-day, come on and face the watchword—'the Lord Jesus Christ and Sam o' Sams.'"

From that day forth he was let alone, and soon won the respect and esteem of all who knew him.

NED O' PAUL'S.

In the town in which I lived for several years lived a once drunken sot called Edward Wood, or more commonly known as Ned o' Paul's. If a search had been made within a radius of ten miles, I do not think it would have produced a more degraded, forlorn, sin-disfigured specimen of humanity than he.

Shunned by respectable people, kicked out by the landlords, the name of Ned o' Paul's filled everyone with disgust. How his wife clung to him through the years of sorrow and misery was a mystery. At length matters were brought to a crisis. On entering the house one day, his wife was horrified to see him hanging at the stairs rail. After the momentary shock was over, she had the presence of mind to lift him, and thus take the weight from his neck. Her screams soon brought help, and prompt measures soon restored him to consciousness.

Such was the contempt in which Ned was held by the public, that the general expression of opinion was, that it was a great pity that she did not let him hang a little longer. During the following day, as he lay in bed ill from the effects of the shock to his system, he was visited by a grand and noble Christian named Hollingworth. At first Ned gruffly asked him what he wanted, and appeared to resent his presence. After a few kindly remarks, our friend left him.

Day after day the visitor called, and at last got his consent to pray with him. When he was brought up at the Police-court on a charge of attempting to take his life, Mr. Hollingworth was there, and pleaded so strongly for his release that the magistrates were glad to hand him over to his care.

By the mercy of God Ned was at last turned from the error of his way, and became as a little child. Work was obtained for him at one of the mills, his home was brightened, he was well fed and well dressed, and daily gave evidence of a thorough change of heart and life.

Never shall I forget the first lovefeast which he attended at our chapel. When he rose to speak, for some moments his feelings overcame him, and he was unable to utter a word. The tears streamed down his cheeks, and great sobs shook his frame. As he spoke of the loving kindness of God, and with beautiful pathos told his experience of the never-dying love of Jesus, the congregation was melted to tears, and surely the angels would weep for very joy.

OLD WILL JOHNSON.

When I first met Old Will he was in his seventy-second year—a hardened old reprobate. I went to conduct a mission near where he lived, and his wife got him to come to the chapel. His wife was a member of the church, his son a local preacher, and his eldest daughter married to a local preacher. The only remaining child, a young woman, was saved on the third night of the services, so that he was the only one out of the fold. The Spirit of God laid hold of him, and he could not keep away from the chapel.

One night I had been trying to induce him to go into the inquiry room, but, like a great many more, he hung back till a grand girl, who had been saved the night before, came to him, and, putting her arm round his neck, said, "Come, let me lead you to Jesus. He saved me last night, and I have been so happy all day. Don't wait any longer. I'm sure He will save you."

He was constrained to yield, and after a long struggle was enabled to receive the message, "Thy sins which were many are all forgiven thee." Passing his house an hour later the sounds of prayer and thanksgiving were heard; and while in heaven the angels were rejoicing, there was joy in that earthly home over the return of him who had so long wandered from God.

Evangelistic Notes.

Mr. William Hill, well known in South Africa as an evangelist whom God is using for the salvation of many souls and the edification of Christians, has concluded a fortnight's mission in a large tent at Durban, Natal. Much prayer had been made for blessing, and these prayers were not in vain. Mr. Hill's addresses drew large numbers of people, and the Spirit carried many an arrow of conviction home. It was a marked feature of the mission, and one for which there is much cause for thankfulness, that so large a proportion of those who received blessing were men, most of whom were not in the habit of attending any place of worship. As the mission proceeded, the interest and attendances increased. The closing meeting will long be remembered. Time failed to permit of all taking part who desired to give their word of testimony to blessing received. Quite a number, however, praised God for the mission, and the hope was earnestly expressed that Mr. Hill would soon find his way round to Durban again. A. C. P.

Mr. F. Glover has concluded a fortnight's mission in his Gospel Tent at Bishop's Hall, Taunton. We praise God for much blessing received by both children and adults as a result of the meetings. Prayer is asked for a similar series of meetings at Ruishton.

Mr. Henry Thorne has been holding meetings at Margate with much encouragement.

Mr. Charles Minor has been lending a hand in Gospel work at Cockington, Torquay, in connection with the People's Mission conducted by Mr. Levi Powell.

Mr. B. H. Angel has just concluded a six-weeks tent mission at Blindley Heath, South Godstone, Surrey. It proved a time of much blessing, some very remarkable cases of conversion being reported. One of the converts, aged ninety-three, had been brought to the tent in a bath chair, after having for over twenty years had no desire to hear the Gospel. Mr. Angel is now engaging in Bible carriage work in Sussex villages.

Mr. Brunton's Gospel tent is at Blindley Heath, following up the good impression made by the evangelist.

Temperance Review.

PROBABLY temptation to excessive drinking is nowhere so great for soldiers and volunteers as when under canvas. The canteen is the centre of life in the evening, and many a well-intentioned young fellow has succumbed to the temptation there. We are glad to hear, therefore, that an army order has been issued authorising the establishment of temperance canteens. (But what sorry stuff most temperance drinks are! Here is a field for inventive enterprise.) Considering the extent of drunkenness and social vice in the army, the only wonder is that so few counter-attractions are provided for the men. Why should not their better inclinations be officially catered for?

The gala day of temperance workers at the Crystal Palace on Tuesday last week was an unalloyed success. Some 30,000 people were present, and found it possible to have a thoroughly enjoyable day without the aid of intoxicating liquors—all the bars of course being closed. This fact in itself is an object-lesson worth noting, and an argument which should have some influence on the mass of British workmen. The possibility of working without alcohol has been fully demonstrated by ample evidence in the past; and these monster fêtes will go to show that it is equally possible without alcohol to spend a holiday which shall not only be fully enjoyed at the time, but which shall impress the mind with gratifying and helpful memories when the day is over.

At one of the meetings on the terrace Rev. J. Watkin struck a very hopeful note by reminding the workers of the change which had been produced in the churches, the medical profession, and in Parliament with regard to temperance principles during the last half-century. He did wisely, too, in the present state of affairs, to emphasise the fact that we are not merely economists and philanthropists; the question should be approached from these standpoints, but we must, above all, bear in mind that we are fighting God's battle against sin, and must go to the field believing that because God is in the van ultimate triumph is an absolute certainty.

Sir Wilfrid Lawson has done right to publish his letter to the Inland Revenue Department, calling attention to the sale of liquor in the House of Commons without a licence, and it is not satisfactory to read the reply that the Department does not propose to take any action. This is clearly a case of one law for the rich and another for the poor, and is not calculated to bring honour either to the law or law-makers. Nothing is so calculated to cause disgust and contempt among the people as action of this kind.

A temperance worker is much concerned lest he and his fellow labourers have been "living in a fool's paradise," as to the actual progress of temperance in this country in proportion to the increase of the population. It is certain that the facilities for drinking are more numerous than ever, in spite of an alleged increase of teetotallers in sixty years from 150,000 to eight millions. He doubts strongly that there are so many as that to-day, and thinks it a great mistake for temperance advocates to rest comfortably under such an impression. But accepting the figures as correct, he raises a still more important point when he reluctantly admits that if there are so many they must be doing very little practical advocacy of the cause that they profess to have at heart. Better face the truth on whichever side it lies.

The Band of Hope Union is making arrangements for enrolling a million new members. On a certain Saturday in the autumn, 32,000 visitors will knock at a million doors, and make a strenuous endeavour to make at least one child sign the pledge in each. This is the third time a general appeal has been made; the first being by Mr. Samuel Morley as president of the Union in 1886, who sent out a million appeals to parents; the second, by Sir George Williams, in 1891, urging the people to bring up their children abstainers. The idea of *canvassing* for recruits is even better than disseminating literature. There is nothing like personal influence, and if the work is well done, it is sure to result in good, and that not only to the children; through them many of the parents will be accessible.

Christian Union for Social Service.

THE first report was presented at a meeting of friends and supporters in the Chapter House of St. Paul's on Friday last, the Bishop of Hereford presiding.

A full account was given of the work and the Lingfield Colony. In conclusion, the report said:—

"The committee were prepared for a considerable loss on the agricultural operations of the year. Even in the best of recent conditions a surplus is hard to win. But the arable land at Lingfield was foul, the labour employed was of the poorest, and a summer of protracted drought was followed by a winter of equally protracted rain. Still, the first year's valuation showed that we had held our own, and the committee gratefully welcomed this fact as conclusive evidence of the special ability of their hon. director.

"Men, however, cannot be managed from a distance as effectively as land, and in view of the great and growing responsibilities of the position they have invited Mr. Brooks to fill, they are deeply impressed with the necessity of speedily building on the Colony a house for the director, and so securing his constant presence and undivided attention. And as an annexe to this house they would add a temporary home for crippled children, about whom they have been for some months in correspondence with the Ragged School Union, which has made this class of sufferers a special object of its care. They would seek thus not only to give the little cripples a refreshing holiday in the garden of England, but also to teach them such industries as they could prosecute at home, so bringing a fresh interest into their frequently aimless lives, and enabling them to add to the scanty resources of their parents. Another house most urgently needed is one for the reception of *inebriates*, a fearfully numerous and miserable class of men, of whom we can scarcely entertain any hope except under separate and special treatment.

"For these buildings we want £2,000. We should be thankful to go to work at once, making our own bricks out of the specially valuable clay we are proved by experts to possess, and, by laying up materials before the winter, effecting an important saving in both time and money."

The hon. sec. of the Union is Rev. J. F. B. Tinling, B.A., 4, Dalmeny-road, Tufnell-park, N.

A Converted Soldier's Influence.

J. G. H. W. (Col.) appeals for £80 per annum to support a Scripture reader, to be permanently attached to his regiment. Gifts may be sent to our care. He says:—

There is a splendid field for such a man to work. A soldier brought to a personal knowledge of Christ Jesus through his Word becomes a powerful witness for Him to his comrades. As an instance of what a soldier may do, an officer told me a short time ago that he was brought to Christ by reading a tract which a sergeant in his regiment had asked him to read.

A Caution.

Mr. John Kirk, of the Ragged School Union, 37, Norfolk-street, Strand, W.C., writes to warn the public against a lady who has been collecting money in East London in aid of "The Bowyer (*sic*) Crippled Children's Fresh Air Fund."

Mr. Kirk thinks it is important for the public to know—(1) That the "Boyer Drift and Crippled Children's Mission" is now amalgamated with the Ragged School Union; and (2) that Mr. C. L. Boyer has returned to America, and is not in any way connected with the mission formerly bearing his name.

Lavender Bag Mission.—Will friends kindly help us again this year by sending lavender to fill little muslin bags to send to our sick soldiers in hospital at home and abroad? These little gifts are greatly prized; a text-card is always attached to each bag, and God has often used these little messengers in his service. Army Scripture readers and missionaries have desired us to thank the kind friends who last year gave us lavender and texts, enabling us to send off nearly 2000 bags. Boxes or parcels of lavender will be gratefully received by Miss E. Alice Puckle, The Hollonds, Langton, Tunbridge Wells.

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Livingstone College.

IT may interest many to know that Dr. Harford-Battersby, who recently left for a short trip to his old mission field on the River Niger, West Africa, has so far been greatly prospered by God on his journey. He has left behind in England several important branches of work, in which he is actively engaged. For all of these, he has a deep heartfelt interest, but perhaps for none so much as Livingstone College and the East London Medical Mission.

Livingstone College, which provides a training in elementary medical and surgical knowledge for men proceeding to foreign spheres of mission work unprovided with qualified medical aid, has just closed its fourth year. Already seven students have entered for the new session in October, and it is desirable that others wishing to join should make application without delay.

The College bears to a considerable amount the expenses of the East London Medical Mission, and Dr. Barnardo, under whose auspices the Mission was started many years ago, still continues a grant towards its working expenditure. There remains, however, a sum of about £150 per annum necessary, which the Giver of all good gifts sends through his stewards. £80 is just now urgently needed to close the year free of a deficit, and I am sure it would greatly cheer Dr. Harford-Battersby's heart if I could write to him in a week or so to say the whole sum had been subscribed.

The Mission has increased considerably in the number of its patients and its usefulness during the past year, and the Council have under consideration alterations to the premises in order to meet the demands upon the space at our disposal. Contributions should be sent to Dr. Harford-Battersby, Livingstone College, Stratford, E.; or to the treasurer, R. L. Barclay, Esq., 54, Lombard-street, E.C.

W. McAdam Eccles.

The Lowly Place.

It is not mine to front the battle, Lord,
To bear aloft the Spirit's gleaming sword;
Not mine to face the danger, smoke, and din,
Or lead the fainting solders on to win.
But just to stand in weakness oft and pain,
And watch afar the deadly battle-train,
And sometimes to the stricken hold the cup,
Or stretch a trembling hand to lift them up.

Not mine a bold ambassador to be,
To other lands a message bear from Thee;
Not mine to speak in searching words of flame,
Of thy great love, and sacrifice, and shame.
But mine it is to bear as in thy sight,
Thy crown of suffering which is sweet and light.
I know Thou lovest one, and 'neath thy hand
I bow—although I do not understand.

Not mine to sing for Thee to waiting throng—
With thrilling tones to sway them with the song,
To weave thy name in golden harmonies,
To ring thy praise through all the echoing skies,
But mine it is, in earth's gigantic choir,
In one low note of prayer to string my lyre;
Unnoted—drowned in music grand and sweet,
It trembles upward to my Master's feet.

So when I see the warriors in the field,
And reapers gather in the harvest yield,
He lays his hand on my hot, restless heart,
And answers, "No, in these thou hast no part,"
And so, 'tis only mine, in pain or loss,
To keep my place close to the Master's cross,
Where I can gaze into his lovely face,
And gather there some portion of his grace.

E. M. B.

The Bible Flower Mission.—The Secretary, Mrs. Turton, in a circular letter from 110, Cannon-street, E.C., says:—"We earnestly ask all those who are able, to help as much as possible by sending flowers, writing texts, and visiting the sick, so that the work may not be hindered. June has not been a good month for flowers, and we have been often disappointed at the small supplies sent up. We trust, however, that July may be better. One of our hospital visitors relates how she met a woman last month who had been in the hospital on a former occasion, utterly indifferent to her spiritual state. The texts given her from time to time were the means of awakening her, but it was not until after she left the hospital that she was fully decided to accept God's gift of eternal life through Jesus Christ, and now she is leaving the hospital again, incurable, but with no fear for the future, having a bright hope of immortality."

Letters to the Editor.

"THE SECRET OF ENGLAND'S GREATNESS."

Dear Sir,—The interesting correspondence given in your issue of the 15th inst. should finally dispose of the question in dispute. That correspondents of the secular press should describe the familiar story as "a myth" is not to be wondered at, but that the religious press should join with them is not so easily understood. If any further evidence were needed it might be found in the following story:—

Some years ago I reprinted the Young Protestant's hymn, "We won't give up the Bible," written by the late Dr. Whittemore. I headed the slip with the motto, "This is the secret of England's greatness." I ascribed these words to the Queen, and forwarded several copies of the hymn to Her Majesty. (At that time I had never heard the authority doubted.)

In reply, I received the following letter from the late Sir Thomas M. Biddulph:—"Lieut.-General Sir Thomas M. Biddulph has received the Queen's commands to thank Mr. Lapworth for sending the copies of the hymn which accompanied his letter of the 20th inst. "Buckingham Palace, March 25, 1874."

I think, therefore, that we may fairly conclude that the Queen herself accepts "the laconic and familiar sentence as a fair and natural summary" of the letter which she directed the Earl of Chichester to write to the Prince Sagbua.—Yours faithfully,

Joshua Lapworth.

123, *King Edward-road, South Hackney, E.*

Sir,—I have a distinct recollection of the visit of the African chiefs to this country, in the reign of William the Fourth. They had an audience of the king, and, subsequently, of the good Queen Adelaide, when she presented them with a Bible, with the words "Here is the secret of England's greatness."

The incident was widely known at the time, and I can recall the appearance of a wood-cut representing the Queen presenting the Bible to the chiefs, which headed an account, in booklet form, of the interview. It would be easy to anyone who had access to a file of old newspapers to find out in which year of that short reign the African chiefs came over, and probably the incident would appear in the same paper.—Yours truly,

E. Ryland Trestrail.

GOSPEL ADVERTISEMENTS.

Dear Sir,—Doubtless many of your readers have been interested in the short Gospel paragraphs which have been appearing for some time on the front page of several of the London morning newspapers.

The chief object in inserting these paragraphs is to arrest the eyes (and hearts) of any who in no other way would read or listen to the Gospel. Much prayer is being made that many may, by this means, be led to Christ, and we feel sure that this effort will bear fruit to the glory of God.

It is also hoped that many Christians may be emboldened to draw the attention of companions to these paragraphs (good opportunities must often occur during the railway journey), and thus become helpers together in the Gospel. There are many hearts tired of sin which would be blessed by being brought face to face with these Gospel messages.

If any of your readers know of definite cases of conversion to God or blessing to Christians through these Gospel advertisements, perhaps they would kindly send particulars to the address below. I shall be glad to send, on application, all the paragraphs collected in a tract.

Asking a continuance in prayer for the Divine blessing on these world-wide messengers of mercy.—Yours faithfully,

J. S. Dodington.

Bible and Tract Depôt, 62, Upper-street, London, N.

"DOLLS FOR INDIAN CHILDREN."

Dear Sir,—I was much grieved on reading in the last Christian a statement made by "A Correspondent in India" that "dolls sent to Hindu children are utilised in idolatrous worship." I have been for the last twenty-five years in the habit of regularly sending a large box to an orphanage in India, which always contained dolls and other toys, as well as clothing, etc. Each year when acknowledging the box, the missionaries requested me to send more and more dolls, the special plea being that children who had been accustomed to play with dolls acquired a contempt for images, and would not worship them. I have read letters from missionaries all over India, and all ask for dolls. Of course if dolls are given to adults who are not under Christian influence, as presents, the case might be different.

R. S.

[Our correspondent complained that dolls somehow find their way to heathen altars, and replenish the stock of idols.—Ed.]

The Y.M.C.A.

MR. AND MRS. C. H. WOODFIN, of Trinity Villa, entertained a large party of members and friends of the Trowbridge Association, to a garden party and jubilee festival in their grounds.

Through the kindness of Colonel Luce, the Malmesbury Y.M.C.A. has received the use of the old Cottage Hospital at a nominal rent. It is hoped that the Association will now be enabled to increase its efficiency in every department of its work. The new premises will be entered in September.

In Dumfries there are several Church Fellowship Associations, as well as a Y.M.C.A., and there is some hope that these may be brought together in an United Y.M.C.A. Summing up his experience, Mr. Wright (travelling secretary) reports that "the real hindrance to the formation of a Y.M.C.A. in not a few places is the lack of earnest young men."

The Aberdeen Association reports much interest being taken in their summer reading class. The handbook in use this year is Professor Laidlaw's "Foundation Truths." The class is conversational, and two hours are very profitably spent at it by the members weekly. This Association's cycling club has had "a most favourable and successful season." "Last year," we learn, "three fellows were led to the Association through it, and also to Christ."

The City of Dublin Association opened their new building on Tuesday last. The building was formerly the head-quarters of the "Irish National Land League," and is in a fine situation on the great thoroughfare of Sackville-street. Mr. James Stokes, of New York (in the absence of the founder, Sir George Williams, who was not able to be present), declared the building open, and able speeches were delivered by Colonel Edward Saunderson, M.P., Mr. J. R. Wigham, president, Mr. W. A. Black, Belfast, Rev. Wesley Guard, M.A., Rev. Dr. Wm. J. Clarke, Pastor Hugh D. Brown, M.A., Rev. Samuel Prenter, M.A. The building cost £7000, of which £3000 has been promised or paid, It is hoped that before long the balance of debt will be wiped off. The general secretary, Mr. Wm. A. Boyd, is to be congratulated on his efforts on behalf of the noble work he has accomplished.

At the Cannon-street Hotel, last week a meeting was held under the presidency of Mr. R. L. Barclay, M.A., to consider the feasibility of organising during the forthcoming autumn and winter throughout the whole or a part of the metropolis, a series of great mass meetings for men, on the subjects of gambling, intemperance, and vice, similar to those so successfully arranged in East London in the early weeks of the present year. The proposal was warmly approved by Sir George Williams, Lord Kinnaird, Mr. T. F. Victor Buxton, Ald. Belsey, and others, as well as by many influential friends who were unable to attend; and resolutions were passed referring to a representative committee, the organising of a series of such demonstrations, for either the whole or part of London as may be found expedient; and appointing Mr. R. L. Barclay, chairman and treasurer, and Mr. Porter (gen. sec. Hackney Y.M.C.A.), honorary secretary *pro tem.* Several promises were received of substantial financial support for the undertaking.

The Y.W.C.A.

ON Wednesday last week, at Liverpool, about 150 members of Bromboro' and Sandon Houses enjoyed a Jubilee fête at Annesley, by the kind invitation of Mrs. W. Crosfield and the committee. The ramble through the lovely grounds of Otterspool, the tea under the shade of a tree, and the various amusements, the perfect weather, and the extreme kindness of Mrs. Crosfield and her friends, all united to make the fête an occasion long to be remembered.

Irish Notes.

THE committee of the Presbyterian Sabbath School Society of Ireland has forwarded a special prize to a youth who had not been absent on a single occasion from Clougherney Sunday-school for the past nine years.

A plot of ground worth £150 has been handed over anonymously to Rev. Henry Montgomery and two other gentlemen in Belfast, for the purpose of erecting a model lodging house for tramps and men out of work upon it. It is expected the building will cost about £500, and that it will accommodate each night seventy men.

Request for Prayer.—For continued blessing on tent meetings being held every night at High-street, Acton, and Church-road, Willesden (Evangelistic Mission). **Praise.**—That the Lord has graciously provided the worker so greatly needed for Singapore by the Society for Promoting Female Education in the East.

Obituary.

MRS. L. G. TURNER, MADRAS.

THE death is announced at Madras of Mrs. Lydia Gordon Turner, aged thirty-eight years. She was the youngest daughter of Mr. Ebenezer Gordon, for many years a deacon in the London Mission Church, Davidson-street, Madras. Her husband was also a deacon in the same church, and herself a devoted member, doing much to keep Gospel light burning in the midst of heathen darkness.

REV. JOSEPH ROWLANDS.

A large section of Welshmen in London will hear with regret of the death of the Rev. Joseph Rowlands, formerly of Chelsea, which has taken place at Llandudno, at the age of sixty-one. Mr. Rowlands entered the Congregational ministry in 1862, his first charge being at Beaumaris, where he continued for eighteen years. In 1880 he accepted a call to the Radnor-street Welsh Church, Chelsea, and remained for eleven years, when he returned to Talysarn, Carnarvonshire, the scene of his father's ministry.

MRS. ELIZABETH HEWSON.

The beloved wife of Arthur M. Hewson, many years a worker in the Y.M.C.A. at Stafford Rooms, Tichborne-street, W., and King's Cross, suddenly fell asleep in Jesus on the 13th inst. She "remained by the stuff," but encouraged her husband in the work among young men. Often when he has been unwell and wished he had not to take the Bible-class at King's Cross, she said: "Go, dear, you will come home well, and with your strength renewed like the eagle's." During the lesson hour she supported him in prayer, and her expectations of refreshment for the worker were thus realised. A quarter of an hour before she entered into the presence of the King, she took part in reading Revelation vii. at family worship.

SIR GEORGE BROOKE-PECHELL.

By the death of Sir George Samuel Brooke-Pechell, Bart., of Paglesham, Essex, and Alton House, Hants, the Presbyterian Church has lost a faithful member and office-bearer. Sir George was ordained elder of Broad-street Church, Birmingham, in 1854, and on removing with his family to Southampton was admitted elder of St. Andrew's there during the ministry of Dr. Wright in 1861. A year or two later he bought Alton House in the town of the same name where he resided until his recent decease. In 1864 a Gospel Hall was opened at Alton, wherein evangelistic services were kept up for several years. Sir George and Lady Pechell attended these services, and when, in 1880, the building and congregation were attached to the Presbyterian cause, Sir George was among the first elders. He was well known in Presbytery and Synod, and did much valuable work in connection with the United Kingdom Alliance. For the last five years his health has failed, and he has been too great a sufferer of late to take active part in God's work, though his interest therein continued to the end of a useful life.

Marseilles Sailors' Home.

ON Monday, July 12, we opened an extension of our premises, including a reading-room and a suite of bedrooms for officers, so that now we are able to provide for all grades of seamen. We had a goodly company to the opening, including the British and Swedish Consuls, the British chaplain, and most of the French Protestant pastors, including Pastors Monod, Mouline and Shackleton.

This extension was very much needed, as we have felt very cramped for room during the last six months. Over 3000 poor Armenian refugees have passed through here. Then we have had three shipwrecked crews at the Home, also a number of volunteers returning destitute from the Greek war, who were helped with food and money. We have been able to distribute over 5000 meals, mostly to destitute seamen, and during the last six months over 6000 men used our Institute for reading, writing, and recreation. During the same period 250 men have had board and lodging in the Home. Each morning and evening we have gathered a little company in our large general reading-room, and held a service of prayer and Bible-reading. Then on Sunday nights we have Gospel meetings, and on Friday nights a temperance or lantern lecture.

The ships have been visited daily, and the sick in hospital three times a week. Many are the letters that we have received from parents and friends, thanking us for the good some sailor-boy has received while under our care. We need sympathy in our work, for our responsibilities seem ever to be growing. We want more and more to make our dear seamen to feel that while we feed and clothe their bodies we wish to win their souls for God.

(Capt.) A. WALKER, Manager.

Personalia.

Mr. Charles Inglis has changed his address to 24, Greenhill-road, Harlesden, N.W.

Rev Prebendary Webb-Peploe is leaving England on July 27 for six weeks' quiet rest in Switzerland, and no letters but those marked "*Urgent*" will be forwarded to him during that time.

Colonel W. Ward, hon. treasurer in England of the Sailors' and Soldiers' Institute, Alexandria, Egypt, has recently removed from Rothsay Gardens, Bedford, to reside at 3, Quarry-bank, St. Leonards-on-Sea.

Miss Adelaide Spranger, who is engaged in evangelistic work in the South of France, desires to meet with another lady, having some means, who would undertake part of the work. Address, care of the Editor of THE CHRISTIAN.

Pundita Ramabai, as we have reported from time to time, is doing a good work among girls who have come under peculiar peril through the famine. Her work has, however, been attended with much difficulty, for only recently she was ordered by the Government to remove a hundred of them from Poona within two days!

Rev. T. B. Pandian, the native evangelist and philanthropist of Southern India, has given a series of lectures and addresses in the Y.M.C.A. Hall, Eastbourne. Having brought with him a large collection of garments, idols, sacred vessels, etc., Mr. Pandian illustrates his lectures by dressing as the village husbandman, the monk, the devotee, or the high caste gentleman. He has also told the story of his life and work—a story of thrilling interest, which will not soon be forgotten by those who heard it.

Pastor Frank H. White, of Talbot Tabernacle, Notting-hill, has been the recipient of a token of love from his church, in connection with his twenty-first anniversary. The occasion chosen was the ordinary week-night prayer-meeting, at which, the week before last, Sir Richard Thorne, K.C.B., on behalf of the church and congregation, and other friends, asked his acceptance of a handsomely-illuminated and framed address, together with a purse containing about £260. Dr. Robert Anderson and Mr. R. Cope Morgan also spoke, referring particularly to the loving and faithful services which had so long been rendered by the Pastor. The Pastor made a characteristically gracious reply, after which earnest prayers were offered that God would long spare him to continue his ministry amongst a loving and devoted people.

Pure Literature Society.

THIS society makes grants at half price to school and other libraries. It has carried on this good work for over forty years. The report for 1897 opens with a hearty introduction from the pen of Colonel Douglas Jones, R.A., who says:—

"How often does not the suggestive novel prove to be the first eye-opener to evil among the young of all classes; and is it not a well-known fact that a very large proportion of youthful criminals who find their way to the police-courts, prisons, and reformatories trace their decline to their minds having been contaminated by evil books or periodicals which they have devoured so eagerly?

"Shall we sit still and do nothing to stem the torrent of undesirable literature which is flooding the land, our homes, schools, libraries, working men's clubs, etc., entering into the souls of multitudes at the 'eye-gate,' there to germinate and finally destroy both soul and body, when we have at our doors this valuable Society which is only limited in its field of work by the amount of support it receives?"

The offices of the Society are at 11, Buckingham-street, Strand, W.C., Mr. Richard Turner, secretary.

Southern Morocco.—In Mr. Budgett Meakin's recent article on Southern Morocco, the American mission at work in Morocco should have been specified as the Gospel Union of Kansas, which in some parts has joint stations with the Alliance Mission. The province mentioned in the article as Sousse should have been Soos.

South London Police-court Mission.—During the last fourteen months we have housed, fed, and clothed no less than 295 boys in this Shelter Home, the object of which is to assist our police-court missionaries in preventive and rescue work among the young. We admit those whom few if any other Homes or charitable institutions will help, *e.g.*, friendless young and first offenders, wanderers, orphans, and many more to be pitied than orphans—lads with vicious parents. We are in great need of funds to carry on this work, but our most pressing want at the moment is new or left-off clothing. Nearly all who come to us are in so filthy and deplorable a condition that their clothes are fit only to be burned. EVAN GRIFFITHS, Secretary.

134, *Camberwell-road, S.E.*

International S.S. Lessons.

August 1.

Paul's Ministry in Corinth.—Acts xviii. 1-11.

Golden Text.—"Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11.

WE do not like the places where we have failed. A place may be so associated with our trouble that its very name makes us shudder. So Paul hurried away from Athens, and only once, in all his writings, does he hint at his experiences there. He sails to Corinth, forty miles away. It was the London and Paris of the first century, filled with money-making, pleasure-seeking people, the very place where a Paul was most needed. Note—

I. *He is in Good Company.*—Paul entered Corinth alone, but his need made him seek at once those of his own craft, and so he met a Jew, Aquila, and his wife Priscilla. They had been expelled from Rome by the edict of Claudius. He was not able to distinguish between Christian and non-Christian Jews, and certain disturbances being attributed to the Christians, he expelled all Jews. Paul and these people were mutually helpful. They became Christians, and were afterwards notable in the Church (Acts xviii. 26; Rom. xvi. 3; 1 Cor. xvi. 19). By these Paul was comforted and aided in his work, and through them his interest in Rome was first aroused. (Acts xix. 21.) It is needful to keep good company. We rise or fall with our friends. They influence us unconsciously. Make a Friend of Jesus. We shall be out of place in heaven unless we have learned to love the company of the righteous.

II. *The Dignity of Work.*—The great Apostle to the Gentiles was not too proud to work with his own hands. "He who does not teach his son a trade, teaches him to steal," was a wise saying of the Rabbis. Every Jewish boy of whatever rank was taught a trade. Paul a maker of tent coverings. No disgrace to do manual labour. Indolence is not the mark of a gentleman. Many a beggar is as lazy as though he had twenty thousand a year, and many a nobleman as busy as though he hadn't a penny. Labour is "the girdle of stalwart manliness; it preserves the body from effeminate languor and the soul from polluting thoughts." He who came to save the world was a common carpenter of Nazareth, and so dignified all toil.

III. *Teaching in Corinth.*—He preached in the synagogue every Sabbath without much result, but when Silas and Timothy came, bringing inspiration by their presence and monetary aid from Philippi, Paul took this as a sign from God (5) that he was to throw himself more ardently into preaching. He taught more boldly that Jesus is Christ. The effect was that the Jews violently opposed him, and ridiculed the idea of Jesus being the Messiah. It was useless thus to "cast pearls before swine," so he determined to leave the Jews to their own prejudices, and, so far as Corinth was concerned, preach to the Gentiles. May every young Christian be righteously indignant when his Master's name is ridiculed or blasphemed. Paul's teaching now consisted in the simple Gospel truth that Jesus lived and died to bring men back to the love and righteousness of God. He could no longer appeal to the Scripture as he had done before the Jews. But by illustration from his Corinthian surroundings, he tried to lead the Gentiles to Jesus as Saviour and King.

IV. *Results of the Teaching.*—Work in the synagogue was not altogether in vain, for Justus (a Roman) and Crispus (chief ruler of the synagogue) believed (8). But Paul saw that now the church must be separate from the synagogue, and so resorted to the house of Justus for preaching (7). To this house doubtless many Corinthians came, who would not have entered the synagogue, and believed and were baptized (8).

To have all this going on so near to them very likely irritated the Jews, and perhaps Paul feared another persecution, which would ruin all the work he was doing. This may account for the encouraging vision which God gave him (ix. 10). We need to be assured sometimes that God is with us, and that we are still doing the work He wishes. "I have much people in this city," was quite enough to make Paul go on with redoubled energy to win that "much people" for God. The man who does the Lord's work need have no fear. "If God be for us, who can be against us?" He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. When we are fainting in our service may the inspiring vision be given which says—

> Workman of God, oh, lose not heart,
> But learn what God is like;
> And in the darkest battlefield
> Thou shalt know where to strike.

AMONG THE CHURCHES.

Church of England.

Many dioceses have entirely ignored the Queen Victoria Clergy Sustentation Fund.

Canon Sutton has been elected president of the Birmingham Clerical Society for this year.

In connection with the Colonial and Continental Church Society, the Dean of Norwich will dedicate a new church at the Rhone Glacier on July 27.

It is reported that the Archbishop of Dublin has received an additional endowment of £50,000 from a friend of the Church. This will make Dublin the richest see in the Irish Church.

Rev. L. G. Pollard, who has been curate of Gorleston, Yarmouth, since 1894, has been appointed by the Dean and Chapter of Norwich as vicar of St. Peter's, Permountergate, Norwich.

The conference on Sunday Rest, held in Brussels the second week of this month, has been a complete success. The Belgian Government, through its Labour Minister, showed an active and friendly interest in the congress.

Rev. A. Grey Edwards, M.A., Incumbent of the Welsh Church, Chester, has been appointed Association Secretary for the Church Missionary Society for South Wales. Mr. Edwards is an able speaker and preacher in English and Welsh.

The Archbishop of Dublin, at a luncheon held at the Church House, said that the work of the Church Army was absolutely necessary in large towns, in order to raise the unfortunate from the degradation into which they had fallen.

For the concluding service of the Lambeth Conference at St. Paul's Cathedral, on August 2, at 10 a.m., two tickets for reserved seats will be forwarded to each member of the conference for his friends. No other tickets for reserved seats will be issued.

The Bishop of St. Andrews, who presided at a meeting in the Church House, on behalf of the English and American dioceses in Japan, spoke of the great need for more Mission-workers. There is a population of 17,000,000 in the missionary jurisdiction of Tokio.

The *Liverpool Post* says that the Bishop of Chester has withdrawn his patronage from the Free and Open Church Association for the dioceses of Liverpool and Chester, believing that by this course the Association will be freer to deal with Church matters in its own way.

The new report of the Church Missionary Society issued last week is very encouraging. The number of adult baptisms being very noticeable, and the list of missionaries shows a decided advance. The aggregate total of labourers—European, Eurasian, and native—now in the field is 6693.

It has been resolved to hold the forthcoming conference at Worcester, on October 12 and 13. The following subjects have been selected for discussion: (1) Betting and Gambling; (2) Church Reform; and (3) The Government proposals in regard to secondary education. The first subject will be introduced by the Dean of Worcester.

The efforts of the Church Missionary Society to promote self-government among native congregations in the Punjab have not been successful, and at a recent conference on the subject, where most of the speakers were natives, it was proposed that foreigners and natives in their various congregations should work together under the wing of the mother Church.

Congregational.

An eligible site for the permanent buildings at Tetherdown, Muswell Hill, has at length been secured.

Rev. D. Evans, who recently received a call to Swan Hill, Shrewsbury, has decided to remain at Audley Range Church, Blackburn.

The Cymanfa of Merionethshire Association has been held at Towyn. The meetings throughout were of the most successful character.

Centenary services have been held at Paul's meeting, Taunton. The meeting dates from 1662, and the first meeting house from 1672.

About September Rev. J. A. Mitchell will leave St. Helen's to take up his duties as Principal of the Theological Institute at Nottingham.

The new church in Jubilee-road, Barmouth, has been opened. The building will seat 400, and has provision for a gallery to hold 120. The cost has been £3000.

A new church, which is to take the place of one built over 100 years ago, is being erected at Queenborough. The old building will be utilised for Sunday-schools.

The Congregational Union has appointed a special committee to confer with the American Congregationalists at the International Council, to be held in Boston in 1899.

Rev. D. D. Green, late of Bangor College, has arrived at Corwen from Madagascar, being compelled to return on account of a serious illness and the continued unsettled state of the country.

Rev. A. D. Philps and Mrs. Philps have declined the invitation of the Paris Mission to visit the States, as they are unable to give such time to the work as is thought desirable by the American auxiliary.

Dr. Llewellyn Bevan, who has been on a visit to this country since May, has sailed for New York. Dr. Bevan intends paying a visit to Canada and to several cities in the United States before returning to Melbourne.

Mr. A. E. Hutton, M.P., the ex-chairman of the Young People's Union, has consented to act as examiner for the essays on "The Churches of Cromwell," in connection with the next examination for the young, to be held in March, 1898.

Baptist.

At Ipsley Green, Redditch, memorial-stones of a new church have been laid.

The 228th anniversary of the church at Tilehouse Chapel, Hitchin, has lately been held.

Rev. J. R. Cooper, of Portland, South Australia, has just returned to this country, where he proposes taking up a pastorate.

The eighty-third anniversary services in connection with the school of Bildeston Church (which is the oldest Baptist cause in the county) has recently been held.

Junction-street Church, Derby, which has been a branch of St. Mary's-gate Church for some forty years past, has been formed into a separate church. The newly-formed church has 250 members.

The Baptist congregation which has for some time worshipped in Regent Hall, Douglas, Isle of Man, under the ministry of Rev. R. A. Burrows, has just opened a new church. The building is of two storeys, the upper one being used as the church. It is capable of seating 340 people.

The property of the Baptist Missionary Society in India has suffered more from the earthquake than was at first thought. The chapels at Dacca and Monghyr have been destroyed; the famous college at Serampore has seriously suffered. No estimate can yet be formed of the monetary loss, but it is feared it will reach some thousands of pounds.

Calls.—Rev. W. Brampton Taylor, of the Broadway Chapel, Chesham, to Hamlet-road Tabernacle, Southend; Rev. J. Swainson Langley, of Newcastle, Staffordshire, to Burnley-road, Padiham.

Resignations.—Rev. W. F. C. Rose, of Oxford-road Church, Reading; Pastor J. Bryan Marshall, of Tenbury, Worcestershire.

Methodist.

Rev. F. B. Turner has been appointed financial secretary to the North China Methodist New Connexion Mission.

London District of Bible Christians has requested Conference to establish a "sisterhood" for social and evangelistic work.

The ninth report of the Manchester and Salford Mission is a remarkable one, showing an increase of 217 members and 740 on trial.

Rev. Dr. Watson, of the Primitive Methodist College, Manchester, has been appointed the Hartley lecturer at the Leeds Conference next year.

It is proposed shortly to begin the erection of a new chapel and schoolroom at Castleton. The trustees have secured a site on the Chapel-en-le-Frith-road.

Mr. G. Butcher, who is working at Willesden, in the Kilburn (P.M.) Circuit, has applied to the general committee to be recognised as a permanent lay evangelist.

Rev. Thomas Allen, superintendent of Highgate circuit, London, will probably be elected at the ensuing conference governor of the Theological College, Birmingham.

Rev. William G. Beardmore has been appointed to Wesley's Chapel, City-road, the retiring superintendent, Rev. W. J. Brown, taking his place at Hammersmith.

The Bible Christian denomination reports a net increase of 790 full members at home and 793 abroad. There is also an increase of 177 on trial, and of 301 juveniles.

Rev. W. Bowell, acting under medical advice, has relinquished the pastorate of (U.M.) Manor Chapel, London Fourth, and has accepted an invitation to Newquay, Cornwall.

The Synod of the Wesleyan Methodist Church in Germany has recently met for the last time. The Church will henceforth be merged with the Methodist Episcopal Church of America in its German branch.

The Wesleyan Missionary Society has been asked to supply fifteen additional men for various district Synods in India, Burma, and elsewhere. Every application has the full sympathy of the committee, and would be responded to at once but for the lack of means to support the extra men.

The United Methodist Free Church representatives have done well in electing Rev. Dr. Swallow to be their president. By thus following the lead of the Congregationalists in the appointment of a missionary to the chief office among them, they are doing much to assure the workers in foreign fields that they are not cut off from home friends. It places missionary work, too, where it ought to be—in the forefront of Church enterprise. Dr. Swallow's evangelistic and medical work in China, extending over half-a-century, will enable him to speak with authority on mission effort in this vast continent of the East.

Presbyterian.

Three meetings will be held in London on November 25, to celebrate the 250th anniversary of the Shorter Catechism.

Rev. Dr. Lorimer, of Boston, U.S.A., the well-known Baptist, is occupying the Marylebone pulpit till the last Sunday in August.

Great difficulty is found in obtaining missionaries for the foreign field. The English Presbyterian Mission in China are requiring two or three new missionaries.

At a meeting of the Birmingham Presbytery a site for a church and hall for the Central Hall congregation, Nottingham, was decided upon, and steps were taken for calling a minister.

The London Presbytery North reports the congregations within the Presbytery as giving very substantial help. The roll contains forty-seven ministers and forty-seven elders, and the state of the Sustentation Fund over the whole church was satisfactory.

Rev. Dr. Mathews, secretary of the Pan-Presbyterian Alliance, will visit the Reformed Churches of Russia, which are embraced in four or five Synods, in August. On leaving Russia he will proceed to Persia to attend the Synod of the native Syriac Church, which is to meet in Urumiah.

Fallen Asleep.

At Bristol, Miss Matilda Dickson, for ten years superintendent of the Protestant Orphanage, Nazareth, belonging to the Society for Promoting Female Education in the East.—At Ballynaleck, Poyntzpass, Ireland, Mr. Jas. Hanna, an earnest Christian worker, and for thirty-five years a ruling elder in the Cremore Presbyterian Church.—At Dublin, Wm. Potter, a devoted member of the Methodist Church.—At Bristol, Rev. John Philp, Wesleyan minister, who has held appointments at Demerara, Calais, Southampton, Swansea, Neath, and Bristol.—Rev. Geo. Prowde, thirty years vicar of Faceby-in-Cleveland.—Rev. J. H. Reibey, forty years rector of Denbury.—Mr. Jas. Mills, for thirty years organist of Albion Congregational Church, Ashton-under-Lyne.—Alderman E. W. Beard, of Colchester, a trustee and liberal supporter of Lion-walk Congregational Church.—Rev. Dr. Bryan Halliday, pastor of the Beecher Memorial Church at Brooklyn, and formerly the associate of Rev. Henry Ward Beecher.—Mr. George Lewis, an earnest supporter of Doddridge Congregational Memorial Church, St. James, Northampton.—At Sumba, Congo, Mrs. Pople, widow of Rev. George Pople.—Rev. Jas. Imrie, late of Gillespie Church, Glasgow.

Clothing for Poor Ministers.—The annual meeting of the Metropolitan Tabernacle Poor Ministers' Clothing Society was held recently, Pastor Thomas Spurgeon presiding. The report stated that forty-four parcels of clothing had been sent out, valued at £298 15s. 9d. The object of this society is to assist poor ministers in supplying them with clothing for themselves and their families. Many of the members in country places have only £50 or £60 a year, and a parcel containing new or partly-worn garments is a great boon to them. Parcels or donations addressed to the Society, at the Metropolitan Tabernacle, London, will be duly acknowledged.

CAMPING OUT.

THERE is a question which every year exercises many youthful minds (and a few older ones) with us—"Shall our camp this year be by the sea or in the country?" for I must confess that we have not yet found an available camping ground by the sea which embraced, with our other varied requirements, a typical rural environment, breezy commons, sheltered lanes, woodland paths, straggling hedgerows with all their interesting phases of animal life and wealth of form and tint in leaf, flower, and fruit.

It is always a big relief to me when a chorus of voices shout their vote for "The country, sir; the country, sir." For all the time we are camping out by the sea I cannot help feeling uneasy lest some inexperienced or foolhardy boy, indulging in a surreptitious bathe (the regulation bathe is amply safeguarded by two or three officers and myself being in the water armed with a clothes-prop or hop-pole, to drive back any daring rascal who would venture beyond the limit thus protected) should get out of his depth or be seized with cramp with a fatal result, in spite of earnest, cautious, and continual supervision.

Somehow cricket, football, fishing, hedgerow explorations, picnics in a forest, haymaking, helping to tend live stock or poultry—these are the pursuits that schoolboy tradition seems to have linked in our boys' hearts with camping out.

1896.

Last year I had an intuition that we should find an eligible site for our camp near some common or village-green in that lovely district which lies between Horsham and Petworth, and the moment in my first exploring drive I saw Wisborough Green I felt if only I could secure a private field for the camp proper and be sure of a good supply of water I had discovered an ideal camping ground.

The local arrangements and necessary preparations at headquarters were completed without a hitch till, the very day before we started, a telegram arrived announcing the sudden death of the kind miller who had let us have two of his fields for our camping ground; but his widow kindly wished that the sad occurrence should not interfere with our arrangements, so on Wednesday, August 5, we journeyed down to Billingshurst (L.B. and S. C. R.), and while some of our tiny fellows from our Greenwich branch rode in a big wagon, the rest of us tramped the three miles or so to Wisborough Green.

The village (pop. 1600) stands 100 feet above the sea-level and commands splendid views of the surrounding country. Nearly all the houses fringe the wide Green, which was large enough to afford ample space for our boys to play several games of cricket simultaneously (and in the evening some scrambling football) without encroaching on that part upon which the local cricket club had bestowed some care.

Through a gate and down a private road about thirty yards lay the field where, just inside, were pitched our Gospel Tent—behind that, five rows of bell tents which supplied sleeping accommodation—and at the end of the field the large tents used for meals, kitchenwork, and store-room purposes. Another field sloped down to the river, where the tents for washing, etc., were erected.

We were favoured with very fine weather. Through God's mercy we were preserved from any sickness or accident worth recording. The conduct of the boys was excellent, and the tone amongst them, throughout, was very encouraging to us all.

In many instances camping out gives us quite a new insight into their characters, and reveals traits that we had failed to discern in the daily routine of life at home. I do not say the traits are always pleasant surprises, but I know the discovery of them, good or bad, is most useful to us in giving us that knowledge of different dispositions so valuable in training the units by the study of whose individualities we can alone secure a harmonious family.

The people of the neighbourhood not only received us very amiably at first, but as they got to know the boys and see how groundless were the fears that some of them not unnaturally entertained as to the safety of their fruit and the peace of their live stock, they simply heaped kindnesses upon us.

The boys were asked out to tea, etc., in little (and big) batches, supplied with fruit, taken for drives, etc. The Lawn Tennis Club, with the *camaraderie* so happily characteristic of all English outdoor recreation, gave them the unrestricted use of their courts.

The climax, however, was reached when towards the close of our stay the boys were entertained by the inhabitants of the village to tea on the Green with sports and quite valuable, useful prizes, which were publicly presented with many very complimentary remarks upon their conduct—and a most hearty invitation to "come again next year" was carried amidst great cheering. "The Camp" entertained the village children on a subsequent afternoon and carried out a little programme of amusements with some simple gifts to successful competitors.

Both these functions passed off with great *éclat*, and were voted two of the happiest reunions in the annals of Wisborough Green.

Every evening the inhabitants of the village gathered in our Gospel Tent and the usual evening prayers for the boys assumed the form of an evangelistic service. On Sundays people flocked from the villages all round and the canvas walls had to be taken down so that the assembled hundreds might see and hear as one body. The interest manifested was most encouraging, and not only did *several at the time tell us of the definite blessing they received at these meetings and assure us that they were the happiest hours they had spent in Wisborough Green, but others have since written from different places sending gifts towards the work in the Homes as thankofferings for spiritual mercies vouchsafed to them at these gatherings.*

On Wednesday, 26th August, after a very happy three weeks under canvas, we struck our camp, and packed all our paraphernalia away in some dry storage, and with much affectionate leave-taking and hearty cheering our little army buckled on their knapsacks with as much apparent cheerfulness as they could muster for the occasion and tramped off to Billingshurst Station, and eventually found a hearty welcome home awaiting them from many kind neighbours in Southwark.

1897.

We are now preparing for this year's outing, and two items of outlay are giving us some exercise in faith and prayer.

(*I.*) *After many years' hard wear the "Camping Out" suits of strong gambroon (a cheap kind of khaki drill), which we serve out to the lads so that they may potter about and climb and scramble to their heart's content, need renewal. The 200 suits will cost about £80.*

(*II.*) *We want a much larger Gospel Tent. The novelty of "The Camp," the presence of such a number of boys in uniform and the hearty singing of new hymns, attract people from miles round (many of whom it would be very difficult to get to any ordinary service), and I feel we ought to have a tent big enough to protect them in case of rain.*

This is a magnificent opening to spread the Gospel message, especially in a county like Sussex, where under the influence of rank and wealth such determined efforts are being made to push the doctrines and practices of the Church of Rome. This tent and the extra seats will cost about £105.

There is no time to be lost if this splendid opportunity is to be used for the furtherance of the Gospel, and if any of my friends will entrust me with this tent I will make myself personally responsible for the utmost possible use being made of it.

Let me say that I regard this Camping Out as a work of mercy to our poor boys, and I believe *nothing in the course of the year is a greater benefit to them than this prolonged holiday* in healthy country environment under happy spiritual influences.

It gives them a peep (the first many of them have ever had) of English rural loveliness, it gives them a stock of vitality that will not be confined within the dwarfed frames of bygone days of want, but insists upon expansion of the body in chest and limb, it brings them into social contact with kindly industrious country people, and gives them an insight into cottage family life, it instils into them a wholesome love of outdoor recreation under the blue sky, it is a cherished memory when far away across the sea of "the Old Home on the Corner," and all the loving friends who helped to care for them when sheltered there, it links in all their hearts some of the brightest hours of their lives with the Gospel-story in speech and song in the quiet of a village evening after a day of ecstasy at cricket on the Green, tossing the fragrant hay, gathering blackberries in some shady lane or waterlilies in some still pool. What happy, healthful influences! What sweet, holy memories!

It is a unique opportunity of spreading the Gospel under circumstances which not only attract great numbers, but predispose them most favourably to listen with interest and earnestness to the Word of Life.

* * * *

The time for making necessary preparations is very short, as I have felt it was better not to mention our poor boys' holiday this year till the Jubilee celebrations were all over.

I believe I am the inventor of Camping Out, now so much in vogue as the means of a healthy, inexpensive holiday for boys of all classes; and I hope, amidst all the other appeals for seaside camps, etc., some will remember the claim that "Nobody's Boys" have on Christian sympathy, and *even send a little extra help this year so that our waifs and strays may have just a little share in the record year rejoicings.*

Will you kindly help us to make our Camping Out for 1897 *a comfortable, happy one for our waifs and strays, and under God a season of much blessing to those into whose midst He may lead us?*

J. W. C. Fegan.

The Boys' Home, 95, Southwark-street, S.E.

Cheques and postal orders may be crossed "London and County Bank (Southwark Branch)."

[ADVT.]

DONATIONS

Received by Messrs. Morgan and Scott to Monday, July 19, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed "City Bank"; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

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Christian Succour to India—L. W., 1s. 6d.; A. S. M., 5s.; D. S., £1; D. D., 10s.; E. C., Clifton, 10s.; M. R., 10s.; H. H. H., 1s.; W. B., 5s.; I. M., £5; M. A. H., £2; J. E. C., £2; G. N., 2s. 6d.; A. S., Torquay, 2s. 6d.; E. J. B., 5s.; J. G. R., £1	13	12	6
Famine in India—H. S., Chill, 2s. 6d.; E. E. G., 2s. 6d.; Mrs. P., £2; R. R. H., 5s.; For His Sake, M. J. L., 3s.; Miss S. W., £1; Miss L. M. S., 10s; An Irish Nurse, 5s.; E. C. D., £2 1s. 2d.; S. L., £1; Banked, £1; J. and E. W., 3s.; For His Sake, 4s.; A. M. C., £2; E. A. M., 5s.; Miss A. W., £1	12	1	2
Pundita Ramabai's Widows—J. S. M., £1; Bible Class, per E. B., 5s.; In lieu of Jubilee Seat, 10s.; G. N., 2s. 6d.; S. L. R., £1 1s.; R. B., 10s.; (*Famine*) Carrie, 10s.; Thankoffering, £1	4	18	6
Zenana Bible and Medical Mission (Famine)—Mrs. M. D., £1; Sympathy, 10s.; A. W. W., 5s.	1	15	0
Indian Famine, Agra (Mrs. J. G. Potter) (Clothing)—L. S. S.	1	0	0
Indian Famine—See page 19	0	5	0
Indian Famine Children (Mrs. Bruere)—See page 19	2	15	6
Armenian Refugees (Rev. F. B. Meyer)—J. S. M., £1; M. R., 10s.	1	10	0
Marash Orphanage (Rev. K. Behesnilian)—Miss H. H. S., Dundee	10	0	0
China Inland Mission—M. R, 10s.; A. S. G., 5s.; E. G. M., 10s.; Of Thine Own, 5s.; R. A. W., 2s. 6d.	1	12	6
North Africa Mission—C. S., St. B. B., 10s.; Wood Green, £12 7s. 2d.	12	17	2
South American Missionary Society—Y. Z., £1; (*Mr. Morris's Work*) Miss W., sen., 10s.	1	10	0
Society Relief Persecuted Jews—L. H.	0	10	0
Rev. J. G. Paton's Mission, New Hebrides—An Irish Nurse	0	5	0
Rabbi Lichtenstein's Fund—I. M.	5	0	0
Maloga Aboriginal Mission—Dividend, £1; Mrs. A. E. R., £1 1s.	2	1	0
American Methodist Mission, Aligarh (Teacher for one year)—L. S. S.	5	0	0
Poor Jews, Jerusalem—L. S. S.	2	0	0
The Gospel in Peru—Phil iv. 19	10	0	0
Church Missionary Society—Jubilee offering, S. A. P.	1	0	0
British and Foreign Bible Society—Jubilee offering, S. A. P.	1	0	0
Pasteur Fliedner's College, Madrid—A Lady	10	0	0
Church of England Zenana Missionary Society—R. A. W.	0	2	6
Evangelical Society of Geneva—M. S.	2	0	0
Madame Vesson's Work, Dunkirk—M. S.	2	0	0
Bristol Orphan Houses—Gainford, £5; Miss W., 10s.	5	10	0
Anti-Infidel Tract Enterprise—R. O.	0	10	0
Church Army (Labour Homes)—Miss W.	0	10	0
London City Mission (Disabled Missionaries' Fund)—Miss W.	0	10	0
St. Giles's Christian Mission—M. D., £1; (*Children's Seaside Homes*) Selbourne, £1; Y. Z., £1; E. C. D., £2 1s. 2d.; A. S. G., 5s.	5	6	2
Soldiers' Institute, Portsmouth—M. D.	1	0	0
Miss Weston's Work, Royal Navy—M. D., £1; (*Sailors' Rest, Devonport*) Reader of The Christian, Kilmalcolm, £1; (*Diamond Jubilee Block*) E. G. M., 10s.	2	10	0
Day in Country Fund—M. D., £1; X. Y. Z., 2s. 6d.; M. L., 2s. 6d.; E. H., 5s.; J. H. L., 5s.; L. S. S., £1; K. P., 1s. 6d.; A. S., Torquay, 2s. 6d.; A. and E. T., 2s. 6d.; L. St. A. H., 5s.; A. A., £1; M. H. S., 10s.; E. H. M., 10s.; S. L. R., £1 1s.; R. B., 10s.; One Who Sees Much Beauty, 4s.	7	1	6
Mission Work (Rev. J. De Pontet de la Harpe)—M. D.	1	0	0
Jewish Work, London City Mission (Children's Seaside Homes) Selbourne, £1; H. C., Rathlin, 14s.; L. H., £1; A. S. G., 5s.; E. J., £1	3	19	0
Essex Devastation Fund—Parkstone, 2s. 6d.; E. M. H., £5; E. C., £1; Dowager Lady S., £20	26	2	6
Friedenheim Home for the Dying—S.	10	0	0
Sandgate Home and Hospital—Y. Z.	1	0	0
Christian Community (Holiday Home)—Y. Z.	1	0	0
Flower Girls' Mission—Y. Z.	1	0	0
Mr. Chas. Cook's Work—M., £10; M. S., £5	15	0	0
Miss R. Benn's Rest College, Hailsham—M. S.	2	0	0
Railway Mission—L. H.	0	10	0
Bridge of Hope (Miss Steer)—Miss W., sen., 3s. 5d.; R. B., 10s.	0	13	5
Ragged School Union (Holiday Homes)—A. S. G., 5s.; (*Cripples' Bathing Machine*)—See page 19, £2 13s. 4d.	2	18	4
Children's Fresh Air Mission—Kate	1	0	0
Dr. Barnardo's Homes—S. M. G., 7s. 6d.; A. S., Torquay, 2s. 6d.	0	10	0
Mr. Fegan's Homes—L. S. S., £1; M. F. T., 10s.; R. B., 10s.	2	0	0
E. T. M. Christian Asso.—Phil. iv. 19	25	0	0
Asso. Free Distribution Scriptures—Phil. iv. 19, £10; Of Thine Own, 10s.	10	10	0
George Yard Mission—Phil. iv. 19	10	0	0
Mrs Birt's Emigration Work—Phil. iv. 19.	10	0	0
Dock Labourers' Mission (Day in Country)—E. H. T.	0	5	0
Total	£252	1	9

[ADVERTISEMENTS.]

London City Mission.—£1 from "A Debtor."

Christian Succour for India (Lord Radstock).—G.G.M.B.L., 10s.

Miss Weston's Royal Sailors' Rest.—From "One who owes much." £1.

Mr. Wintle's Work, Pontypool.—E. F., £1; M. G., 3s.; H. S. S., 10s.

Ragged School Union (Cripples' Department).—Galatians vi. 2, parcel of pictures.

The London Samaritan Society and Homerton Mission, Beach Rocks Convalescent Home and Hospital, Sandgate, Kent.—H., £2; W., £1; E. B., 5s.; J. L., £1 1s.; F. M. S., £1 3s.; B., 7s. 6d.; C. L. L., 1 10s.; W., 15s.; F. W. H., £5.

[G36]

THE NATIONAL REFUGES
FOR HOMELESS AND DESTITUTE CHILDREN,
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As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. 900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED. Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Office of The Christian.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

OUR READERS ARE

most earnestly appealed to for funds to extinguish the debt of £1,100 on the Finsbury Park Working Lads' Institute, see notices in The Christian 1423, page 10, and 1424, page 18, "A LITTLE HERO."

Kindly send as much as you can, either to the Editor or to the Hon. Director, 44 and 46, Poole's Park, Finsbury Park, London, N.

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All Moneys should be sent to the President, addressed to the care of the Secretary, Mr. F. G. Ladds, Stockwell Orphanage, Clapham-road, London, S.W.

NOTICE TO INTENDING BENEFACTORS. — Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

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This Society carries on Medical Mission Work amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1896 - - - - - - - 3,075
Patients Medically & Surgically treated in 1896 - 12,501

HELP URGENTLY NEEDED.

Requires £30,000 per annum.

Treasurer: Thomas B. Miller, Esq., Offices, 181, Queen Victoria-street, London, E.C., to whom contributions may be sent; or to the Office of The Christian.

"Salvation is of the Jews."—John iv. 22.

Evangelical Church Missions to Jews.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS

Employs 138 Agents, 77 of whom are Christian Israelites, at 42 Mission Stations. Its Medical Missions and Mission Schools at home and abroad have been much blessed. Contributions earnestly solicited. Address: The Secretaries, 16, Lincoln's Inn Fields, W.C.

Scripture Readers' Society for Ireland
IS IN WANT OF FUNDS

Contributions will be thankfully received at the Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, London; or may be sent to the Office of The Christian. John xiii. 35.

"Compel Them to Come In."—No 1 and 2, 1d. each, or 6s. per 100. Secretary, Capt. James Kearney White.

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Vice-President:
The Very Rev. The Dean of Norwich, D.D.

Archbishop Plunket Memorial Fund.

£5000

For the Completion of the Spanish Episcopal Endowment Fund to £10,000 (to yield £300 a year).

SECOND LIST OF CONTRIBUTIONS AND PROMISES.

	£	s.	d.
Amount previously acknowledged	912	14	6
Leet, The Rev. Canon A. W. (Amounts in hands of)	140	0	0
Bullen, The Rev. R. A. and Mrs.	25	0	0
Plunket, The Hon. Katherine	25	0	0
Plunket, The Hon. Gertrude	25	0	0
Peters, Mrs.	20	0	0
Mortlock-Brown, Miss M.	10	10	0
"A. M. F."	5	5	0
Arbuthnot, W. R., Esq.	5	0	0
Blakiston, Sir H. N., Bart.	5	0	0
Blakiston, Mrs.	5	0	0
Burn, Major H. Pelham	5	0	0
Cahill, Miss	5	0	0
Coote, Admiral	5	0	0
Newnham, Mrs. E. L.	5	0	0
Kelly, Colonel Edward	3	3	0
Pelly, Rev. R. Arnold	3	3	0
Cross, Miss M. E.	3	0	0
Baker, Miss	2	2	0
Miller, The Misses	2	2	0
Tennant, John, Esq.	2	2	0
Vaughan, The Very Rev. Dean	2	2	0
"F. B."	2	0	0
Maude, Miss (Collecting card)	2	0	0
Holmes, The Misses	1	1	0
Hutchinson, Rev. A. S.	1	1	0
Master of Pembroke College, Cambridge	1	1	0
Pierpoint, Rev. R. W.	1	1	0
Cassels, Mrs.	1	0	0
Consterdine, Rev. J. W.	1	0	0
Dace, A. W., Esq.	1	0	0
Gibson, Mrs. Charles	1	0	0
Godsal, Rev. F. W.	1	0	0
Gore, Mrs.	1	0	0
Greenwood, Mrs. W. J.	1	0	0
Isaacs, Rev. A. A.	1	0	0
J. H. T. (In memory of)	1	0	0
Landor, The Misses	1	0	0
Moon, Rev. C.	1	0	0
Nisbet, Miss J. P.	1	0	0
Puddicombe, Miss	1	0	0
Smith, The Rev. Preb. R. Snowdon	1	0	0
Turner, Geo. Edwd., Esq.	1	0	0
Turner, Mrs.	1	0	0
Amounts under £1	5	5	6
Total to date	£1945	13	0

Contributions or promises (payable this year, or in two equal annual instalments) will be thankfully received by the Very Rev. Dean Lefroy, D.D., The Deanery, Norwich; or the Rev. H. W. Webb-Peploe, M.A., Vicar of St. Paul's, Onslow-square, and Prebendary of St. Paul's Cathedral, at 25, Onslow-gardens, S.W.; or the Rev. H. E. Noyes, D.D., or the Rev. Edward C. Unmack, M.A., Secretaries of the Society, at the Church House, Dean's Yard, Westminster, S.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings. London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for THE CHRISTIAN should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

Punch sometimes treats its readers to a series of "Infelicitous quotations," and even Scripture is sometimes victimised into wrong use. As for example the following sentence from a letter just received from a reader abroad :—

I am glad to hear you are arrived at home from your "going to and fro in the earth, and from walking up and down in it"!

It is well, when making any quotation, to ascertain the relevancy of the context before making use of it.

There will be universal rejoicings at the authentic news that the Powers have at last convinced the Sultan of the necessity of surrendering to their award as regards the frontier-line of Thessaly. One great stumbling-block to peace has been removed; but when all is said and done, we are only where we were before the outbreak of the war. The condition of Crete is probably as bad, and her future almost as unsettled as ever; while Armenia is being in all likelihood slowly stifled. In addition to this we are told on good authority that from

Western Thessaly news comes of Turkish lawlessness more unbridled than ever, perhaps owing to the prospect of the approaching evacuation. Houses, churches, and monasteries are being sacked throughout the western districts, and plunder is being transported incessantly across the Macedonian frontier to Elassona, Diskata, and Grevena. Many women and girls are being carried off to adorn Turkish harems or are otherwise missing. One girl, the daughter of a citizen of Trikkala, succeeded in effecting a timely escape disguised in men's clothes.

Mohammed used to boast that where once his war-horse trod no grass ever grew. The present Sultan is an apt pupil of the Prophet.

The election of Rev. W. L. Watkinson to the post of President of the Wesleyan Conference will give satisfaction far beyond the boundaries of his own denomination. He is known as a powerful preacher of Evangelical truth, who has the gift of illuminating his teaching with striking illustrations gathered from the world of science. His views on sin much resemble those of Dr. Whyte, of Edinburgh, for their deep and searching nature. That he should ever have found his way into the ministry is a wonderful thing, when his early difficulties are considered. But he has stood in its ranks for thirty years, although "the only spell of higher education" he ever enjoyed was six weeks spent at Richmond College. We cordially wish him and the denomination he serves a year of great blessing.

The sudden death of Mr. Mundella removes from public life one of its most striking personalities. He was a self-made man, and rose into high political office by sheer force of character and singleness of purpose. His services in the cause of popular education are second only to those of Mr. Forster, and will never be forgotten. A consistent and convinced Churchman, he was always an enthusiastic upholder of religious liberty, and he stood out strenuously against every attempt to make elementary schools an arena for theological controversy. His career was the product of a stirring time in the social development of this country, and he lived to see many a principle which he championed as a forlorn hope written indelibly on the Statute-book of England. Before entering Parliament he had done much to obviate strikes and lock-outs; he was, indeed, one of the earliest workers in the good cause of industrial arbitration.

As one acknowledged leader after another is thus removed from public life, one looks anxiously around at the ranks of the younger men, and asks, Who are to step into their place? The last generation was remarkable for the number of statesmen who combined a high civic ideal with a strong religious motive. The present generation has plenty of men who have inherited the civic ideal. Can we with equal confidence affirm that they manifest the religious enthusiasm which can alone give that ideal practical force? One thing is clear from the history of the past—the expansion of English liberties and power has been mainly the work of religious statesmen, and it is only such men who can carry this development on to its fulfilment.

Mr. Rudyard Kipling has written a great many things we wish had never seen the light, but his poem in *The Times*—"Recessional"—is something to be thankful for. The solemn and searching refrain running through it all is a powerful sermon in itself. "Lest we forget—lest we forget!" His idea is that the Jubilee, with all its pomp and splendour, has receded—God remains; his truth remains; may He be with us, lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the Law—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The idea and inspiration have evidently been taken from Deuteronomy vi. 12. We trust that Mr. Kipling will give us more of such poetry suggested by the Inexhaustible Book.

Turning to another subject, we can well believe Mr. Kipling when he says that he never yet came across a man who holds the Victoria Cross for valour who had not

the strictest notions about washing and shaving, and keeping himself quiet and decent on his way through the civilised world.

It is the man who lives the well-regulated daily life who is fit to meet an emergency when it arises.

Little bits of pure inspiration very seldom come to, or are acted upon, by slovens, self-indulgent, or undisciplined people.

Similarly, the Christian who lives ordinarily at a low level of grace, whose Christian life is depressed and feeble, is unable to seize on great opportunities of usefulness when they occur. It has been said that "bright thoughts do not occur to ignorant people," neither can they, for there is nothing within to suggest them. The daily, ordinary level determines the height to which we can rise on rare occasions.

The introduction of Boys' Brigades into Sunday-schools and other religious institutions has naturally given rise to considerable difference of view. One party has asserted that such training as is given in the brigades would lead to a military life, and the other party has pooh-poohed the fear as a bogey. A good deal of light is thrown upon the ultimate result of the movement by the proposal of Lord Meath to form a National Boys' Brigade, and by the enthusiastic and persistent support which the proposal is receiving from the editor of *The Review of Reviews*, who remarks :—

Such rudimentary military training as is given to the Boys' Brigade is an education by no means without its uses, and quite as much deserving to be recognised as a subject for Government grants as many of the other studies that entitle the Evening Continuation Schools to appeal to the Education Department for a grant.

Mr. Stead hopes to make an announcement next month about a meeting of persons interested in forming a National Boys' Brigade.

Here, then, we have not a comparatively small number of boys voluntarily choosing a military life consequent upon the training they receive, but the great body of our eligible boys being straightway made a portion of the Army—wholesale enlistment, with Government grants, the army drill sergeant, and the provision of weapons of war. How long will the truly religious element survive under the system? We hope there will be a forcible protest from the teachers against such a perversion of the Brigade from its original purpose. If their protest is unheeded, there should be a wholesale withdrawal.

We congratulate the National Lifeboat Institution upon its vindication by the Select Committee appointed by the House of Commons to inquire into its administration and the adequacy of its organisation. The Committee considers that

the thanks of the whole community are due to the committee of the Institution for the energy and good management (often in very difficult circumstances) with which they have for so many years successfully carried out the national work of life-saving, and this without reward or payment of any sort.

It is quite right that "the fierce light" of publicity should beat on all public institutions, and that whatever receives public aid should be beyond suspicion. Should doubt and suspicion arise, then the sooner they are allayed the better. Such a deliverance ought to bring a fresh inflow of help. At the same time, criticism ought to be careful and fair, and founded only on trustworthy information.

While attacks on missionaries and their work are common enough, there are never wanting remarkable and disinterested testimonies to their value. The attacks may teach care and wisdom, the testimonies may serve to encourage workers abroad and impart satisfaction to supporters at home. In the *Dublin Review*, Mr. E. H. Parker, who has

served as a consul in China, Korea, Burma, etc., approves the method of medical missions as mitigating the contempt expressed for Europeans. Were he asked, "What shall we missionaries do to save the souls of the Chinese?" his reply would be, "Fill your pockets with quinine, stomach-pumps, and eye-ointments." One wonders whether this method would have suggested itself to him had he not seen it in successful operation.

The Roman Catholic press is paying a good deal of attention to Nonconformists just now. Years ago Dr. Dale promulgated in a manual of Congregational principles that the Lord's Supper is not a mere commemorative rite, but a veritable channel of Divine grace. Dr. Berry, Mr. Crosbie, Mr. Silvester Horne, and Dr. Whiton, of America, are instanced as disciples of the same tenets of sacramental grace, the real presence, and the Eucharistic sacrifice. These brethren have not yet taken the opportunity, so far as we have seen, of explaining themselves in any other sense than that which our contemporary attributes to them; and, indeed, we are bound to say that their language appeared to us to mean just what "the organ of the Catholic body" now says it does mean. It twits them with fearing that Nonconformists will be stamped out, and urges them to go all the length of the new idea, consistently urging that—

> A Christian altar and a Christian temple without a Christian priest are really too great anomalies to pass muster.

We shall look for some reply from the brethren referred to, with a good deal of interest; they do not mean to play into the hands of Rome, we are sure, but it is a large admission to say that "the full significance of the Lord's Supper has got to be recovered and adopted." *The Catholic Times* may well call this "High Congregationalism." The question is—Is sacerdotalism *true?* We say, "No; it is one of the greatest impositions of the age, and 'no lie is of the truth.'" Our work, as disciples of the New Testament, is to oppose it in every form. Otherwise, we have introduced to us sacrament, altar, miraculously changed bread and water, and the full-blown priest.

A "Bookmaker," writing in a contemporary, admits the existence of an appalling amount of gambling among working men and women. Most of them risk only a few pence on any given event, but they are as excited over the issue as moneyed men who have risked their thousands. Errand boys club together to make up a required sum, and some factory girls are quite adepts, and "show a surprising knowledge of the turf generally." One young married woman staked her wedding-ring on the Derby, and at the St. Leger of the same year she obtained a bill of sale on her furniture, and ruined herself and her husband on the event.

Another sad development of this passion among working-men is the "gambling-school" found in the North. Large numbers gather together in all weathers in a quiet place, usually on the Lord's Day, and devote themselves for the day to a complicated system of pitch-and-toss. The writer grows eloquent on the honourable way in which such "games" are carried on, and says there "is not the faintest suggestion of cheating permitted." But the whole system is one ferment of unhealthy excitement, and behind the love of sport lurks the pitiful passion for gain which has not been earned. It yields only a barren pleasure at the best; at the worst, and in the end, *ruin*. "They lose," naïvely says this bookmaker, "oftener than they win." Of course they do.

A pointed correspondence in *The Echo* last week drew attention to the lack in our day schools of real instruction in the conduct and duties of life. If conduct, as Matthew Arnold was never tired of repeating, is "three-parts of life," while knowledge and art only occupy the fourth place, it is the duty of those who have the daily training of the young to instil into their pupils the principles of industry, honour, obedience, prudence, etc., and these can be reinforced by religious motives without in any way touching on disputed theological points. It is to be feared that the raising of the "religious question" in Board schools has tended to check teachers in fulfilling this duty.

Mr. Kingston, Premier of South Australia, in an interview with a *Daily News* reporter, expressed his astonishment at the number of women, apparently respectable, who crowd our gin-palaces, and at the manner they openly consume alcoholic beverages. In the colony he represents, few decent women would dream of calling at a public-house or drinking at a public bar. They have a well-respected Sunday Closing Act in South Australia, as in other colonies. Even in the States there is a self-respect among the women which puts our national habits, in the matter of drink, to the blush. A saloon-keeper in New York who attempted to introduce barmaids into his establishment had to alter his plans in a week. It is quite time some stringent reforms were introduced here.

Miss E. P. Hughes made a suggestion at the recent annual meeting of the National Home Reading Union, presided over by the Marchioness of Lorne, which has failed to appear in most of the reports. It was that mothers should enter more into the mental life of their daughters by joining them in their course of reading and discussing the books they read together. There is no doubt that the frequent charge brought by parents against adolescent children that they can make nothing of them, nor gain their confidence, is by no means always the fault of the young people. Many of them are left utterly without guidance and help just when their natures are in a ferment of awakening thought and sentiment, and when they long to throw themselves on a sympathetic heart. Miss Hughes's wise advice is one way for fathers as well as mothers to win the trust of their children, and tide them safely over the "awkward age."

Another gold-fever is setting in—this time towards the bleak and inhospitable regions of Alaska and British Columbia, where an extraordinary find of nuggets and gold-dust has been made. Some fortunes have already been acquired, and men who started last year without a penny have brought home treasure to the value of hundreds of thousands of dollars. There will be a rush to the diggings; companies will be floated, and the usual frenzy for money-making will result. There is no passion so irresistible as this once it lays hold of human nature. Those who seek their fortunes in Alaska will have to undergo hard times in pursuance of their venture. The climate is arctic; the summer lasts only for three months; the winter is one long and desolate night; and all provisions have to be carried 500 miles over an almost untraversed and frozen country. And yet we may be sure there will be no lack of adventurers who will risk limb and life for the uncertain treasure.

Sir Richard Martin's charges against the Chartered Company's administration of Rhodesia will need to be carefully weighed, as soon as the Raid business is finally disposed of. He got his information from the Commissioners of the Company, and his dispatches to the Colonial Office show that the labour system forced upon the natives has been scarcely, if at all, distinguishable from slavery. One of the worst features of the system has been the employment of the police in recruiting labourers where the chiefs have failed to provide the requisite number. This matter cannot rest where it is. Our national honour is just as much implicated in our treatment of subject races as in our attitude towards border States.

The *Times* correspondent at Simla telegraphed on the 22nd inst.:—"The Bill which gives effect to the new policy of the Government in the matter of contagious diseases affecting the British garrison was passed to-day." It is a Bill which reinstitutes all the objectionable features against which the nation protested in the C.D. Acts at home, and the regulations in India. So the worst has come. There is nothing for it now but an uncompromising battle against this infatuated policy of Army men, soldiers, and politicians. India is the key of the situation—if we can recover that, we can preserve home; if not, we shall have the system at our own doors again.

The rapid concentration of wealth in the hands of a few millionaires in America is becoming a source of great uneasiness to thinking men in the States. More than half of the total wealth of the country is in the hands of some 45,000 people; and if the present rate of concentration is kept up, ere long the whole of the Western States will practically belong to a few men. The political remedy is to be found in a new method of taxation, for the present system, national and local, taxes the poor ten times as heavily as the rich. But that will not touch the real root of the matter, which is the consuming passion for wealth that pervades the whole community. Is the pulpit doing its part in dealing faithfully with this insatiable passion?

In dealing in *The Leisure Hour* with Mr Charles Booth's great work on the poor of London, Rev. F. W. Newland, whose honourable record of work in Canning Town is so well known, points out two salient features of the book. First, it is pervaded by a buoyant hopefulness of outlook. And, secondly, it proposes no heroic remedy. "The investigation is largely one of environment, the prescription is based very much on the regeneration of the individual." A few years ago many schemes were started, each professing to be a panacea for the evils of poverty—the Palace of Delight, Settlements, General Booth's "Darkest England Scheme," and so on. Most of those agencies are doing excellent social work, but no one would now propose any or all of them as "a solution of the Sphinx's riddle." That must come from the older forms of Christian effort patiently continued, of which these are the skirmishers that clear the ground.

Messrs. Weaver Brothers are holding a fourteen days' mission in Byrom Hall, Liverpool. The meetings have been well attended, and resulted in manifest blessing. F. G. W.

"The Heavens do Rule."—2.

THOUGHTS ON DANIEL I. TO VI.

THE question for us is whether the lesson we esteem as elementary is one which we have ourselves, individually and nationally, really learnt. Can we, at every crisis, hush our feverish hearts by the remembrance that, as one forcibly puts it, "God's ways are behind the scenes, but He moves all the scenes He is behind. We have to learn to let Him work, and not think too much of men's busy movements; they will but accomplish God's. The rest will perish and disappear."

The effect upon Nebuchadnezzar of the reception of the truth thus painfully learnt is briefly put, "At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High; and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation... all whose works are truth, and his ways judgment; and those that walk in pride He is able to abase." Simple words, but they tell us that the work of God in one rebellious heart had been fully accomplished, they tell out forcibly the tale of repentance and renewal.

"*I lifted up mine eyes.*" We look too much around us, and about us, and within us, but it is when our glance is directed upwards that we truly live and learn. "In the morning will I direct my prayer unto Thee, and will *look up*." (Ps. v. 3).

The first requirement our Saviour made of the restored sight of the blind man at Bethsaida is suggestive of the same lesson. "He made him look up" (Mark viii. 25).

Hastily passing on to the fifth chapter of Daniel, we find, amongst many other solemn teachings, this one pre-eminently, that Jehovah expects us to learn from his dealings with others.

The primary offence of Belshazzar was that he had disregarded all that he knew of God's dealings with his grandfather, "And thou his son, O Belshazzar, hast not humbled thine heart, *though thou knewest all this.*" The evil doings enumerated in the succeeding verse (23) gain their terrible significance in God's esteem, from the fact that they were sins against light and knowledge. He had had one unmistakable object-lesson before his eyes, and he had acted in defiance of it. Solemn consideration for those who, with a hundred-fold greater opportunities of knowing the mind of God, are still found disobedient to the voice heard alike in history and in revelation! It is no light thing, in God's esteem, to disregard the lessons He teaches by his dealings with others. "*Though thou knewest all this*," is an argument which may well awaken many a soul hitherto dormant to its awful responsibility.

We must only briefly glance at those other words in the charge against the wretched and insolent king. "The God in whose hand thy breath is, and whose are all thy ways hast thou not glorified." Here is an indictment which might have been brought against many a moral man, and even many a professor of religion in these days. Let us not seek to blunt the edge of this "sharp sword," which may, perhaps, reach to writer and reader, "to the dividing asunder of soul and spirit." God takes cognisance of negative sins, and even if we do not feel ourselves under the necessity of living for God's glory, He will not hold innocent those to whom He has to say: "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Perhaps we even forget sometimes that momentary dependence upon Him in whose hand our breath is; but what statement of the case could be more emphatic? A weak heart, diseased lungs, an accident, even mistaken treatment, all these factors are speedily recognised; but, after all, they are mere accessories of the true case of us all. The closing of that patient but often disregarded hand is the true close of life. Each added breath is drawn from the Divine fingers. If this were true of any *human* hand, how anxious men would be to please and conciliate the one on whom they were so dependent! Shall we seek less to make friends with Him in whose hand our breath actually is?

Nor should the child of God overlook the strong consolation found interwoven with the most solemn warning. Our very breath is in the hand of Him who loves us with an everlasting love. Whilst grateful for every human help and alleviation, they can afford to sit loosely to all earth-born helps who realise that they are immortal till their work is done, and that

> Not a single shaft can hit,
> Unless the God of love sees fit.

The sixth chapter of this wondrous Book of Daniel emphasises in a new way, and perhaps in a way even more clear and unmistakable, the teaching of those which precede it. We must not add to these fragmentary thoughts by comments upon it, but would earnestly commend it to the further study even of those most familiar with the sacred story, and may the Spirit of Truth guide us into all the truth hidden in it.

LUCY A. BENNETT.

Harvest-tide.

While the earth remaineth..harvest..shall not cease.—Gen. viii. 22.

(*Tune*: 507, "*Sacred Songs and Solos*".)

'Tis harvest-tide, the field is wide,
And swift the moments flee;
Thy grace we claim in Jesu's name,
On all who work for Thee.

(Refrain.)

Bless all who work for Thee,
Wherever they may be;
Each loving heart that takes a part
In harvest work for Thee.

It was thy power sent sun and shower,
The needed sun and rain;
And now indeed thy help we need,
Who gather in the grain.

To Thee belong the weak, the strong,
Of high and low degree;
Each willing mind a work may find
In winning souls for Thee.

And some through stress of weariness
Reap on with steadfast will;
While others glean, the sheaves between,
Thy purpose to fulfil.

When labour past, rest comes at last,
What gladness then will be,
The harvest done, each garnered one
An endless joy to Thee.

E. ELLEN TRUSTED.

The Connellan Mission.—Steadily and quietly the work of preaching the Gospel and testifying for the truth goes forward under Rev. Thomas Connellan, whose monthly paper, *The Catholic*, is now in the sixth year of its existence, and has been eminently useful in helping Irish mission work. A great change for the better appears not only in Dublin but all over Ireland in regard to public toleration of Protestant preaching. Mr. Connellan's work is essentially a pioneer movement of rapid growth, and workers have to be multiplied in proportion. The headquarters are at 51B, Dawson-street, Dublin. Letters are constantly being received, showing that side by side with priestly intolerance of Romanists reading even the Douay Bible, secret inquiry prevails to a great extent, and has frequently issued in spiritual enlightenment and salvation.

Niagara Bible Conference.

BY MRS. GEORGE C. NEEDHAM.

THE twenty-first annual meeting for Bible study has again convened at the familiar, lovely, and restful spot, Niagara-on-the-Lake, Ontario.

Truly, salvation beautifies the meek, and they who trust in the Lord renew their strength as the eagle, and even in old age are full of sap and green. Those who thus met again, after twelve months separation, had each bowed their hearts before a common sorrow in the loss of Dr. J. H. Brookes, the beloved President of the Conference. From the opening day it was manifest that the tokens of favour with which the Holy Spirit had stamped this gathering in former seasons were to be repeated and renewed.

In the first testimony from the platform, based on Philippians, Dr. H. M. PARSONS, of Toronto, gave the key-note. It was laid upon the conscience of each believer that they were to recognise the unity of the body of Christ, and in an especial manner personally to endeavour to preserve that unity. The important exhortation was manifestly sealed to many hearts, for from the commencement of the meeting a beautiful spirit of unity, tenderness, and yieldingness seemed all pervasive.

Clear and helpful expositions have been given, covering a wide range of topics drawn from the Prophecies, the Gospels, and the Epistles. Studies in the minor prophets were made the special feature of this year's programme, with daily studies on the Holy Spirit. All have been so profitable that it would be difficult to designate which should take precedence. It may be suitable, however, to say, that those who gather at Niagara Conference, are in a very pronounced sense "Lovers of Israel." Hence, the addresses of Prof. E. F. STROETER, missionary to the Jews, were received with particular pleasure by the listeners.

Dr. W. J. ERDMAN, the faithful secretary of so many years, has presided as usual, directing affairs with graciousness, modesty, and patience. What the Orient is to a pearl, what the brilliance is to a gem, is Dr. Erdman's Lord's Day morning Bible-class to the whole convention. It is a point of light that brightens all the other days. Around Dr. Erdman, on the public platform, or in the secluded grove, where business is wont to be transacted, have been seen the familiar faces of the teaching brethren, Messrs. Parsons, Moorhead, Stroeter, Munhall, Cameron, Needham, Wardrope, Stewart, Norton, Kyle, Congdon, Bates, and others whose fellowship is of more recent date. One session of the convention was devoted to a memorial service in memory of the late Dr. J. H. Brookes.

The brethren meeting at Niagara may not, and do not, see eye to eye in all points of truth, particularly propheoy; but as all are agreed on the facts of a literal and pre-millennial return of Jesus Christ and a restoration of the Jewish commonwealth, their harmony in the Spirit is unbroken and remarkable. They thoroughly apprehend their duty as saved ones to give the Gospel to the unsaved; hence missionary zeal and missionary benevolence are strong features of the Conference. But this principle, like the undertow of the sea, is so quietly exercised that the Day of Judgment alone will reveal how many foreign or home missionaries were born under the Niagara pavilion.

Plainfield, N.J.

The Gospel in Spain.—Looking back to 1868 when a revolution took place in Spain, which was in itself a protest against Romish tyranny, the feeling arises that early anticipations have not been fulfilled. The Committee of the Association for the Diffusion of the Gospel in Spain recognises that the Protestants, though more numerous, are still only a small minority; and yet during these thirty years a succession of men and women has been maintained, ready to suffer the loss of all things for Christ's sake. Mr. Armstrong, however, who has seen nearly thirty years' service in Spain, says that, in spite of enormous difficulties, the Gospel does make decided progress among Spaniards. In the south-east Mr. Simpson, another evangelist, has undertaken work in the provinces of Murcia and Jaen; and very encouraging is news from Mr. Nisbet of the extension and prosperity of the Valladolid work, and of the wide door which God has opened before him in the villages of old Castile. Mr. B. F. Babcock, of 9, Tithebarn-street, Liverpool, is one of the secretaries.

The Keswick Convention.

[FROM OUR SPECIAL CORRESPONDENTS.]

THE Convention of 1897 was eagerly anticipated by hundreds, and will be looked back upon by hundreds more in coming years as the beginning of a new experience of the blessedness and power of a life of full consecration. It has been characterised by the strength and depth of the teaching from the platform, and the all-pervasive sense of God's presence in the vast audiences. From the first there was much quiet power in the gatherings, so that the Convention seemed to begin at a point which in some former years it had only gained at the middle of the week.

The attendances reached the average of former years. An impression to the contrary had arisen from the fact that the pressure for apartments was not so great; this is accounted for by the number of new houses springing up in the growing town. Then the young men's camp has not been a feature of this Convention, because the Student Volunteers summoned their annual gathering this year at Cliff College. The absence of so many athletic young forms, in cricketing or boating attire, has detracted considerably from the picturesque element; to say nothing of the loss of their enthusiasm and fervour in the young men's and other meetings. We hope they will not be lacking in future gatherings.

There were not so many after-meetings held this year as in former Conventions; indeed, it was not until well on in the week that any definite attempt was made to bring matters to an issue. It can scarcely be doubted that the wise directions given on such occasions have been of the utmost value in directing souls to the attainment of rest and peace. The after-meeting often affords opportunities for dealing with special difficulties, and enabling the seeker to realise the simplicity of the appropriating act of faith.

Whilst listening to the addresses one felt that there was no small danger of an intellectual surfeit. The utterances were of a high order of Biblical teaching, in which the choicest stores of the Bible student were laid out with the acumen, force, and illustration of ripe culture. Another marked feature of the addresses, speaking generally, was their searching and practical character.

These Keswick gatherings are remarkable for the sacred hush which pervades them, for the sweet and plaintive singing, for the spirit of prayer and supplication in which every address begins and ends. But we sometimes wish there were less conversation and friendly greeting at the close of a meeting, in the enclosure and street. We have felt the impression of some powerful address vanish as, emerging from the tent, we have been assailed with the buzz of conversation. Probably this is, to a large extent, inevitable for those from the ends of the earth to whom Keswick is a convenient meeting-place; yet we think it is possible to imagine a time when God's presence and power shall have been so manifested that each soul shall pass out under the very awe of the Eternal.

On three successive evenings Rev. John McNeill addressed great crowds in the market place with his inimitable power. In his first address on John ix. there was, perhaps, rather an excess of native humour, which rather diminished the force of his fervid appeals; the second address on "the man with the withered hand" was altogether admirable, and a very manifest impression was made on the audience.

Altogether, the week has been a memorable and blessed season. The teaching, we think, is becoming every year more Scriptural, thoughtful, and helpful; more in harmony with the general consensus of the best teaching on holiness which has characterised the Church of every age. The teachers themselves, we are sure, would be far from saying that their utterances comprise the whole of God's truth. They would say, and we agree, that one week in the year is well spent in reiterating the great and imperative need for holy living, and its true method by faith in the power of the Holy Spirit.

In subsequent pages we have given four of the earlier addresses given at the Convention; others will follow in succeeding issues, as space may allow.

The Keswick Mission.

None of the meetings of the week are anticipated with greater pleasure and more genuinely enjoyed than the gathering on the Wednesday afternoon to hear accounts of work and progress connected with the Keswick Mission. The origin of this effort has often been told in past years, and there is no decrease of public interest in its operations. There are now fifteen workers in different parts of the world who are definitely attached to the Keswick Mission; Dr. G. W. Guinness and Dr. A. C. Hall having joined it during the past year. The fact was emphasised at last week's meeting that all of these, while receiving partial support from Keswick, are affiliated with some recognised missionary society by which they are also helped. The list of workers may here be given:—

Miss Amy Wilson-Carmichael, Tinnevelly, India.
Miss K. Barthorp, Batala, Punjab, India.
Miss Ethel Jacob, Batala, Punjab, India.
Miss Ruth Brooke, China.
Miss Mary Hodgson, China
Miss Fugill, Hamada, Japan.
Mr. and Mrs. Cyril Green, Nkanga, Pondoland, South Africa.
Miss Eva L. Carmichael, Swaziland, South Africa.
Miss Eileen White, Algeria.
Miss Barry, Dublin.
Dr. G. Whitfield Guinness, China.
Dr. A. C. Hall, Old Cairo.
Miss Townsend, Shefamer, Palestine (Hon.).
Miss Luce, Benares, India (Hon.).

Besides these permanent toilers in the foreign field there are, of course, casual missioners, to whom reference will be found in the following report.

The meeting of Wednesday afternoon was very largely attended, and Mr. R. Wilson presided. He read an extract of a letter received from his adopted niece, Miss Amy Wilson-Carmichael. Writing from Palamcottah, South India, on June 26 last, she told of a new effort in the Tinnevelly district, and asked that at the meeting special prayer should be made to God that He would stir up the native Christians to a deeper and more living life. The chairman led the assembly in prayer for this and other objects relating to the work. He then briefly submitted the figures of account relating to the Convention for the past year. These showed that £158 less than in the former year had been donated to the Keswick Mission, and £199 more to other missions. The total amount received was £1572 3s. 8d.

Some readers may recollect that a year ago the management of the affairs of the Keswick Mission, as distinct from the Convention itself, was handed over by Mr. Wilson to a missionary council, consisting of the six trustees, *ex officio*, and twenty other elected members (ladies and gentlemen). The report of this council (of which General Hatt-Noble is chairman) was submitted to the meeting by Rev. J. Harford-Battersby, and it contained many interesting statements. After referring to the encouraging labours of the friends whose names we have already given, mention was made of the visit of Rev. C. G. Moore to the Continent, of Rev. J. Gelson Gregson's tour in India and Burmah, of visits to India by Revs. Edgar Thwaites, W. S. Standen, and Bacheler Russell; of Rev. F. B. Meyer's meetings in New York and Boston last spring, and of Dr. Harford-Battersby's work on the Niger now in progress. Mrs. Constantine had also visited India under the auspices of the Mission, and hopes to return thither in the autumn. An important item of projected work is the visit to Canada next month of Rev. Charles Inwood, Rev. John Sloan, and Rev. F. S. Webster, who will address a series of conventions in the principal towns of the Dominion. Mr. Inwood has been led of God to relinquish pastoral work for the present, so as to give himself for a season to this special service; and he will be ready, after the Canadian visit, to answer calls from India and China, or wheresoever the Lord may direct.

As treasurer of the Keswick Mission, Mr. A. A. Head read the past year's balance-sheet, which showed the amount given at last Convention, and subsequently, to be £1041 1s. 8d. After payment of the allowances to missionaries and deputation missioners, about £315 remained in hand at the end of June. Mr. Head said it was reckoned that for the next year's operations £1100 would be needed for allowances, and £400 for deputation work; he appealed warmly for generous help from the attenders at the Convention. The statement as to the amounts subscribed during the week for the various missions will, no doubt, be duly published when the respective totals are ascertained.

Some deeply interesting addresses followed. Miss Bradshaw, a member of the council, told of encouraging communications received from all the young ladies working abroad in connection with the Keswick Mission; their great desire is the continued and unremitting prayer of fellow Christians at home. She laid it as a special burden on the Christian ladies at the Convention that they should both pray for, and help to support, these young sisters who have devoted their lives to the cause of God among the heathen. Mrs. Constantine had some interesting things to say about the unwearied devotion of the workers she had met in India, as well as about the overwhelming needs of the work. She sincerely thanked God for having sent her out, and rejoiced at the prospect of soon going back.

A statement followed by Rev. J. G. Gregson as to his recent visit to India, and specially as to some work he had been enabled to do among the Syrian Christians at Travancore. Conventions had been held in each Indian Presidency, and in many towns in India, Burmah, and Ceylon. The work in the last-named place has developed from one little village mission to three others. A friend who had visited and seen the work sent £100 to build a better house. He prayed that God might multiply critics of that sort. The invitation of Travancore came from twenty or thirty priests to the ancient Syrian Church there. He went, and afterwards paid a second, longer visit. Now they desire him to return for a period of three years. His passage is taken to sail in November. Mr. Gregson said there are half a million native Christians in the district connected with this church, and he spoke with enthusiasm of their readiness to hear and to receive thorough-going testimony on the life of holiness. There are also openings for work among the women there, by Christian sisters. As to India generally, the speaker said that many are longing for this teaching, and the need is for workers to go among them filled with the Holy Ghost. He told of a paper read at an ecclesiastical gathering there by one who had never been to Keswick, powerfully setting forth holiness teaching. It was the Keswick doctrine without the Keswick label.

Rev. F. B. Meyer followed with a succinct and much-enjoyed narrative of his memorable meetings last February in Boston, New York, and Philadelphia, particulars of which we published at the time. Mr. Meyer added that he hopes, if God wills, to spend next January and February in different parts of the United States, holding meetings of the same description, and he entreated the prayers of his fellow Christians for a great blessing on this effort.

On the motion of Prebendary Webb-Peploe, a message of hearty greeting and Christian sympathy was sent from the meeting to Mr. Moody, at Northfield, by Rev. G. H. C. Macgregor, who sailed from Liverpool for America on Saturday last, with Dr. A. T. Pierson.

A few closing earnest words came from Rev. F. S. Webster as to the forthcoming mission by himself and Messrs. Inwood and Sloan in Canada; for this also much prayer was asked.

The Missionary Meeting.

The teaching meetings of the week are very properly followed on the Saturday forenoon by a great missionary rally. For it must not be forgotten that the Christian is saved and sanctified that he may become a channel of the like blessing to others, both near and afar off. The practical missionary interest developed of recent years at Keswick has saved the Convention from the otherwise inevitable charge of Christian selfishness—if such a contradiction could be. The meeting of Saturday was quite as large as the limits of the tent, and it lasted, as usual, for three hours. Each minute was charged with real and ever varying interest, as the thought was directed from one point to another in the great world-field. The platform was filled with missionary brethren and sisters.

Mr. R. Wilson presided in the opening part of the proceedings, and, after a song of praise had been sung, led in prayer. He entreated a rich blessing, not only on the 200 missionary workers present, but on those now in the high places of the field—that some of the blessings experienced at Keswick might fall on them. Then the reins of the meeting were handed over to Mr. Eugene Stock, of the C.M.S. After the announcement by him of many gatherings to be held on the following days for the furtherance of different kinds of home and foreign mission work, some warm words were spoken by Mr. A. A. Head respecting the fifteen Keswick mission work and workers, for whom he asked earnest and continual prayer. Mr. Stock remarked on this point that there is a partnership between the Keswick mission and the organised societies, as each of these fifteen is attached to some society which is partly responsible for their due support.

At the call of Mr. Stock, a goodly company throughout the tent and on the platform rose of those who had been in the field and are going back. Another contingent stood up of those who are accepted candidates. They were mostly young of both sexes, but not all young. The two sets stood together while a suitable and pathetic hymn of cheer and encouragement was partly read by Mr. Stock and partly sung by the audience; Rev. E. H. Hopkins thereafter commended the missionary friends to the Lord in earnest prayer. The Jews were also remembered at God's throne of grace by Rev. J. J. Luce.

It was stated that requests had come for workers from many specific parts of the field, but the only of these mentioned were poor persecuted Armenia, and the great foreign ports, such as Alexandria, Cairo, Shanghai, Hong-Kong, Calcutta, which are deemed the hardest places because of the presence of so many nominal Christians. Mr. Stock referred to the vast unevangelised spaces of the world in different continents. Some of them he specified, and made brief prayer that these dark places might speedily be lighted up by the Gospel message.

The first speaker was Mr. O'Neill, of the Students' Volunteer Missionary Union, who pointed out the tokens of God's distinct working in connection with the operations of that movement. He said that Mr. Mott, who has recently been round the world in the interests of the Students' work, has been able to establish seventy Christian unions in different countries, binding the Christian youth of these lands together in one simple endeavour to carry the Gospel to the whole world in this generation. The speaker alluded to the way in which the movement is finding sympathy and co-operation in the Christian Churches on both sides of the Atlantic. There is just now a real crisis in the movement by reason of the lack of money to send out those who are offering themselves for the work. A leading society in America has recently declined to send out some picked men because of the want of means.

The fair island of Madagascar, five times as large as England, was represented by Mr. Shaw, of the L.M.S., who described the former persecution there by the reigning queen, and the present difficulties in connection with the French occupation of the island. At the close of the first-mentioned trouble, the Christians in Madagascar numbered twenty times as many as at the beginning, and we trust in God that He will bring a like good out of the existing situation. The native pastors and evangelists are the chief sufferers to-day through the machinations of the Romish priests. One of the most faithful native pastors in the island was falsely accused of disloyalty and ultimately executed.

Pastor Fanstone, of Brazil, spoke for South America, the whole of which, he said, is now open for the preaching of the Gospel. Here is a loud call to Christians. Peru is now open, so is Ecuador, and so is Brazil; though no one can say how long these opportunities may be ours. Many of the people are waiting and anxious for the truth, and there have been some notable Gospel triumphs. Mr. Fanstone was intensely earnest in his representation of the vast dark stretches of South America that need to be lighted up, and in his plea for more workers.

Much interest attended the appearance of coal-black Archdeacon Crowther (son of the late bishop) who is labouring in the delta of the Niger, in connection with Independent and self-supporting African churches. A case of fidelity for Christ's sake even to martyrdom was related by the Archdeacon, as a proof of the power of the Gospel in Africa. But, said the speaker, it is far easier to die for Christ than to live for Him; and there is much cause for gratitude in the faithful lives of the converts. The climate there is deadly for Europeans, and it is sad to hear of so many missionaries who have had to lay down their lives in the work. Who will fill the vacant places?

The singing of a missionary hymn was a welcome relief to the strain of listening to such engrossing recitals. After this, the missionary envelopes for the contributions of the audience were distributed.

Miss Hanbury, from China, told how at Keswick, ten years ago, she received a distinct call to foreign service. She told of much progress in the district in vast China in which she has laboured. She regarded that the secret of what success they had seen is the weekly united prayer meeting, at which all their cares and difficulties and needs are laid before the Lord, and left with Him.

Dr. Edith Brown, of the Women's School for Medicine in India, entered an earnest plea for medical missionary work as one of the most important agencies for reaching the women of that country. These native sisters will come in some cases sixty miles for medicine, and thus hear the Gospel. Others are in the hospital for a time, and there learn the saving truths of the Christian faith. The work must be largely done by native women trained as nurses, compounders, and doctors, and the school in the north of India does this work of training. Prayers and more workers are the great need.

Miss Davis, of the Zenana and Bible and Medical Mission, addressed a telling message to those of her sisters present who had not stood up as missionaries or intending missionaries. She laid on them the terrible responsibility of coming repeatedly to Keswick for individual blessing and still not taking the water of life to those living in dry and thirsty lands. She appealed to daughters to give their lives to this glorious work, and to parents that they should not hinder their children from going.

Mr. Bacheler Russell, who has been in India, briefly spoke. He exhorted older friends who longed to witness in heathen lands not to give up their desire to go; God may yet open the way and give them the wish of their heart. He told of a striking case of divine healing on board ship, which was greatly blessed to other passengers. Speaking of the spread of real consecration life in Ceylon and India, Mr. Russell threw out the suggestion that many English Christian friends, and even clergymen well on in life, should go out and settle down there, forming centres of blessing in these less favoured lands.

Mr. Darroch, of the C.I.M., in a short address, sought to lead his hearers on from consecration teaching to consecration living and light-giving in dark places. He pointed out some "small corners" in China where their light might shine.

The work in the great Congo region was commended to God in prayer by Mr. W. Sloan. Special mention was made also of Dr. Harry Guinness's missionary journey in Peru and other parts of South America.

Uganda, which has never before been represented at the Saturday missionary meeting, was this year represented by Mr. Roscoe. He told how it is the overflowing of the Great Victoria Nyanza in Central Africa, in the rainy season, that makes the Nile annually burst its banks and carry fertility to the land of Egypt. This is a speaking parable of what Keswick ought to be to the dry and parched world. It is also a parable of the spread of evangelisation in the region of Uganda. Mr. Roscoe went on to report of the triumphs of the Gospel and of the Holy Ghost work among that people. From the capital, Mengo, the work spreads through the land. There are more than 800 native missionaries being supported by the native church. They preach as much by the life as by the lip. The fruits among the people have been wonderful in the eyes of the Christians.

The short exhortation, by Rev. H. B. Macartney, which is reproduced elsewhere, was given, and then all sang two verses of the hymn—

> When I survey the wondrous cross,
> On which the Prince of Glory died;
> My richest gain I count but loss,
> And pour contempt on all my pride.

The leader of the meeting addressed himself in a few loving words to all parents present who desired to give their children to God in prayer. Some such stood up in token of this sacred purpose. Those in the tent whose hearts were moved to offer themselves in consecration for missionary work were also given an opportunity to indicate the same by rising. About a hundred responded, most of them being young women, and these were commended in prayer to God's teaching and guidance as to their future course.

The closing word of the meeting and of the Convention came from Mrs. Baxter, who gave as the foundation of her parting message 1 Thess. v. 24—"Faithful is He that calleth you, who also will do it." The first examination, she said, that young people may have to pass will be to show patience and obedience at home, so that the hearts of parents may be led to assent to their going abroad. But all who have surrendered themselves to God's leading and governance are, or ought to be, missionaries, wherever their lot is cast. Paul's Epistles written, and prayers offered, in prison, were as truly missionary work as when he planted churches all over Asia Minor. Paul's word comes to us, "Faithful is He that promised, and He also will do it." Let us add the "Amen" of faith. There is need for praying missionaries as well as working ones. We are weak, but linked to Christ we are his partners. We have seen signs in these days that the coming of the Lord draweth nigh, and we need much economy in our lives that our time may not be wasted. If we are faithless sometimes, let us not forget that God is faithful to impart the spirit of prayer and dependence upon Him.

Prayer followed by Rev. E. W. Moore, and after singing "All hail the power of Jesus' name," the deeply impressive proceedings of the three hours' "dedication service" came to a close.

The Earl of Jersey and Destitute Children.

By the kindness of the Earl and Countess of Jersey, the annual *fête* of the National Refuges for Homeless and Destitute Children was held in the beautiful grounds of Osterley Park to about 600 boys and girls, including the sailor lads from the *Arethusa* and *Chichester* training ships. Lord Jersey also gave a similar entertainment at Osterley Park to the working boys of Fordham House and the lads of the Technical Home (Queen Victoria's Jubilee Memorial), Shaftesbury-avenue, on Saturday last. These Homes also belong to the Society of which his lordship is president. The proceedings were greatly enlivened by the excellent brass bands from the Boys' Home, Twickenham, the Farm and Shaftesbury Schools, Bisley, and the Sailors' Band from the *Arethusa* and *Chichester*.

Communications relative to the work should be addressed to the secretary, Mr. W. Bristow Wallen, 164, Shaftesbury-avenue, W.C.

Florence Orphanage for Girls.—Since its establishment this orphanage has given shelter and education to a large number of children of Protestants from all parts of Italy, most of whom would otherwise have remained uneducated or have been subjected to Romish training. Many of these are the children of pastors or colporteurs who have given freely all they had to give—time, strength, and talents—to the service of Christ; and surely the children of such parents are in a peculiar manner entitled to the help and sympathy of all Protestant Christians. The Ladies' Committee of the Italian Aid Society in London testify that the school is going on well in its quiet way, under Madame Le Forestier, whose whole heart appears to be in this work for God. Communications may be addressed to the Secretary, Miss Alice Hall, 4, Via Nazionale, Florence.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Boys and Girls in Barbary.

I WISH some of you could have been with me this morning at the "breaking-up" of a school for Moorish girls. There were thirty of them, looking so clean and tidy, but dressed not at all as you would imagine, for to begin with they all wore some sort of kerchief on their heads, mostly white, but some coloured, tied on like hoods; their coloured tunics and their white pinafores being fastened down the front with a close row of knobs for buttons, and girded in with stiff silk sashes six inches wide. There were several chubby boys, too, who sat on the ground in front, one of whom, about three years old, sang "Jesus loves me," so prettily, in Arabic, of course, for that is the only language they know. Most of them were white like you, but one girl and one boy were black as black! One thing that struck me very much was that many of the biggest girls were in the "infant class," for as they teach girls nothing at home in this country, those who do not come young to school are a long way behind. One of the smallest and cleverest was the niece of a younger but bigger girl by her side, and some could tell tales of very unhappy and godless homes, if they deserve that name.

What will you think when I tell you that there are only one or two schools for girls in Morocco! The Moors say, "Teach not thy daughter letters; let her not live on the roof"—for they often have rooms on their flat roofs here. Yet the other day the father of one of these girls was so pleased at her learning to read that he actually came to ask Miss Jay, in whose hands the school is, to teach his daughter to write. Miss Jay has written to you sometimes in this page, and as she is going to England next week, some of you may be able to hear her and learn something more of this work and how you can help it.

First of all we had a pretty hymn, and then the children repeated the Lord's Prayer, the Ten Commandments, Psalm xxiii., John x., and fifteen selected texts right through each without a pause, all together in a sort of sing-song these Orientals love. Then one of these bigger girls told the story of Jonah in her own words so prettily, but we had all we could do to keep from smiling when she told us how Jonah, when he got to Jaffa, went on board a steamer! But she told the story as well as any of you could have done, I am sure. Besides this, we had reading and multiplication tables, though they learn these very differently from you, and do not promise great things at arithmetic. After that we had singing again, and then came the prizes—dolls sent by friends in England for needle-work and lessons, and pretty striped towels to wear on their heads for attendance. But one or two kept whispering something about an unexpected feast, and sure enough a native cake was put into each pair of hands as they put on their shoes and tied up their heads to go out, besides which a lady present gave them a silver coin apiece. Then you should have heard them clap and try to say "Thank you" in English, and finish up with a funny tremolo sound the women here make in their throats when rejoicing.

You may say, perhaps, that after all it was not a wonderful school when you think of your own, and all the advantages you have, but you will be thankful for what you have when you think of the millions of Mohammedan women who grow up like cattle without any exercise for their brains; till when the missionary ladies go amongst them very many have hardly the wits to understand the good news they bring. Thank God that there are at least thirty in this town who will grow up with a knowledge and an understanding of the truth. May they have your prayers that God may open their hearts, too, as well as their minds, and that they may all become his own children?

A few weeks ago, at Casablanca, another port of Morocco, I saw a number of orphan and neglected boys, whom Mr. Edwards, of the North Africa Mission, to which also Miss Jay belongs, is training in much the same way, but teaching them also to dig and plant, that they may earn an honest living. And so the seed is being sown, here a little, there a little, where the soil seems good and the weeds few, for there is no time to begin like childhood, whether to serve Christ ourselves or to teach others to serve Him. Uncle Ted.

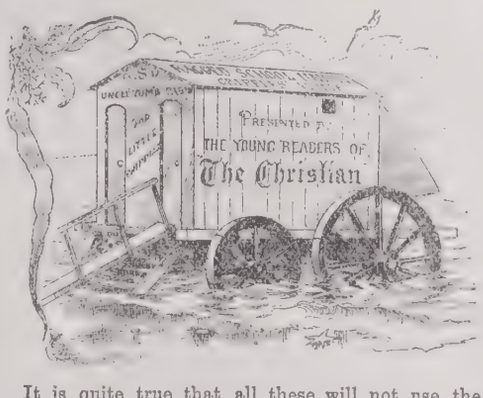
Tangier, Morocco.

Inquiries about these schools may be addressed to the North Africa Mission, 21, Linton-road, Barking.

The Cripples' Bathing Machine.

Dear Friends,—There was quite a commotion amongst the cripples as the machine hove in sight. What could it be? It was something like one of Wombwell's menageries, but it would not be big enough for the elephant. It did not look like the lion's den, for there were no bars. Yes! It *must* be the new bathing machine! And so, indeed, it was. When once it was pitched immediately in front of the home, and with its foremost wheels actually washed by the waves, the excitement increased. In a very short time the little ones were having their first dip from the steps of the machine.

The machine has two front doors, with a partition down the middle, with, of course, openings and steps for the water. The painter has yet to complete his work, but it is already proved from practical experience that the bathing machine is "just the thing," and that it has come just at the right time. It is true there is nothing wasted upon ornament, but one has only to think for a moment what dear children are using, and will use the machine, to realise that there is a lot of poetry about it. Why, in the course of the year we shall have some 500 different children from our London slums, all more or less maimed or suffering, staying for a holiday at the Home.



It is quite true that all these will not use the machine, but I do know that this latest addition to the Home will greatly increase the pleasure of the children and the benefits of the Institution.

I am so glad that "Uncle Tom's Cabin" has been given by children, and most heartily do I join with Uncle in tendering sincere thanks to all concerned. I trust every donor will have a very pleasant holiday. I am quite sure the enjoyment will not be lessened by the consciousness that joy has been given to others less favoured, both physically and socially, and so, in the name of the little cripples, we very heartily and gratefully say, "God bless you!"—Yours, on behalf of the cripples, John Kirk.

Ragged School Union and Shaftesbury Society, 37, Norfolk-street, Strand, London, W.C. July 26, 1897.

How to Learn the Books of the Bible.

Of judgment and of mercy *Hosea* loves to tell;
Joel describes the blessed days when God with man shall dwell.
Among Tekoa's herdsmen *Amos* received his call;
Whilst *Obadiah* prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ our risen Lord.
Micah pronounces Judah lost—lost, but again restored.
Nahum declares on Nineveh just judgment shall be poured.

Summer.

How lovely is summer! Her morning so bright,
Her noon's restful shade, and her soft balmy night!
Her glorious flowers, her meadows of hay;
Her fields where the children and cows love to stray.

There the butterfly plays through the long golden hours,
And the busy bee hums 'mongst the gay fragrant flowers;
And the happy birds sing in the cool leafy trees,
And the sweet country perfumes are borne on the breeze.

O summer, I love thee! Who made thee so fair?
Thy smile turns to plenty, earth, ocean, and air.
Who planned thy glad coming? Do, Summer, tell me,
For sure He must be even lovelier than thee.

My child—it is God who made me so sweet;
He spreads the soft green for my joy-bringing feet;
He decks me with sunshine and flowers—and then
My hands with rich plenty He filleth for men.

And wouldest thou know Him? Then study his ways;
His works are all round thee; consider and praise:
And study his Word, too, for *there* thou shalt see
How *this* God of greatness and beauty *loves thee.*

Valcura. Janette.

Quite an Imposing Procession

might have been seen the other Sunday evening wending its way to the North London Nursing Home, laden with tokens of love and consideration for the sick and needy in the shape of bunches and pots of flowers.

The inmates of the Home were at first alarmed at the sudden invasion of their quiet resting-place, but soon delight was depicted on all faces, when they learnt the object of the juvenile deputation, which was composed of members of the Finsbury Park Working Lads' Institute, whose annual flower service had just been held. The matron and nurses returned hearty thanks for the gifts of flowers and for the small sum collected at the service, adding that the behaviour of the lads reflected the greatest credit on themselves and on the Institute to which they belonged.

The Institute is situated at Clifton Hall, Poole's Park, N., and the hon. director is Mr. Arthur Willis.

The Darkey's Mule.

A Negro down South was riding along a road on an old mule, and beating it with a big stick at every step.

"What's the matter, Uncle?" a man asked him as he passed by. "Is your mule lazy?"

"No, sir," said the old darkey, "he ain't lazy. He's only got a *thick skin* and a *short recollection!*"

I think I know some boys who have got the same.

Little Curiosity Shops.

"Fill a room with children, and give them all the toys they want to play with; and tell them that they can have the toys, but they must not open the organ to see what is inside. Then go out of the room for a few moments, and you'll find when you come back that all the children have dropped their toys and are around the organ trying to see what is in it. This is not only *curiosity;* it is *disobedience.*"

I cut this from a newspaper the other day. I wonder if the description would apply to any of you.

"It is too hot!"

I think many of my young friends have found it a little trying to do much Bible Searching in the hot weather we have been having. Consequently there have been fewer papers sent in the last week or two. This is a pity, but I am helping them by setting easier questions, and now we are in a new quarter I shall be glad to find that *more* instead of *less* are competing. Would it not be a good opportunity while you are at the seaside to try and get some new readers? Will each of you try to get two or three fresh ones to join?

The Bible Searcher (No. 82.)

In 1 Sam. xv. to xx. To whom and by whom were the following words spoken? When?

1. (*a*) An evil spirit from God troubled him.
   (*b*) I know the naughtiness of thine heart.
   (*c*) I come in the name of the Lord of Hosts.
   (*d*) What if thy father shall answer thee roughly?
2. In 1 Sam. xxv. to xxx. Who was "such a son of Belial that a man cannot speak to him"? Who was his wife? How is she described?
3. What act of kindness did David do to Saul? What did Saul say in reply?
4. In Ps. lxxxv. to xc. complete the following sentences—
   (*a*) Mercy and truth..righteousness and peace..
   (*b*) Unite my heart..
5. What promise is made to the people that "know the joyful sound"?
6. To what is the life of man likened?

[Children under ten do 3 and 4; those under thirteen do 1, 5 and 6].

ANSWER TO LAST WEEK'S BIBLE SEARCHER (81)

1. Not only in Macedonia and Achaia, but in every place.—iii. 8.
2. The Thessalonians. Are not even ye in the presence of our Lord Jesus Christ?—i. 19.
3. Timotheus. Good tidings of their faith and charity.—6.
4. God will bring with Him.—iv. 14.
5. Rejoice evermore.—v. 16. Pray without ceasing.—v. 17.

Donation List.

Indian Famine.—Kingston-on-Thames, 1s.; N. D., 6d. Total, 1s. 6d.

Indian Famine Children (Mrs. Bruere).—Collected, G. B. B., 6s.; A. T., 10s.; B. F., 5s.; C. A. P., 4s.; Two Nephews and Two Nieces, 4s. 1d. Total, £1 9s. 1d.

Uncle Tom's Cabin (Cripples' Bathing Machine).—L. K. H., 2d.; Mrs. A. R., 2s.; F. L. M., 1s.; D. S., 2s.; B. D., 2s. 8d.; M. R., 2d.; D. D., T. M., and J. H., 1s.; Q. M., 1d.; L. M. 1d.; C. D., 1d.; W. P., 2d.; I., M., and M., 1s.; D. P., 2d.; N., O., and N., 8d.; Ardfern, 1s.; B. S., 1s.; E. E. D., 1d.; J., R., and M. H. C., 5s. Total, 18s. 4d.

Scripture Union Portions for Next Week.

S. Luke	i. 17.	Th. *Luke*	i. 67-80.
M. "	i. 18-33.	F. "	ii. 1-17.
Tu. "	i. 46-56.	Sat. "	ii. 18-35.
W. "	i. 57-66.		

*** *The names of those children who have correctly solved the Bible Searcher, and the Children's Special Service Mission notices will be found on page 25.*

Uncle Tom.

OUR DAILY HOMILY.

SUNDAY, August 1.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest...I have set watchmen upon thy walls, they shall never hold their peace day nor night... take ye no rest, and give Him no rest."—Isa. lxii. 1, 6, 7, R.V.

We have here the *unresting Christ*. Day and night He pleads for the city that crucified Him, and it is in answer to his supplications that he will one day arise from her ruins. Is it not also true that He ever lives to intercede for us, praying when we are silent, watching when we sleep? His prayer rises for his people night and day. Perhaps we should not pray for ourselves, if his intercessions did not incite. Certainly they would drift beyond hope, if He did not pray for his sifted Simons.

Next, we have the *unresting watchmen*. Christ's intercession must be supplemented by ours, whether for the restoration of the Jews, or the upbuilding of the Church, or the salvation of individuals. There must be oneness of prayer between the Intercessor before the Throne, and his remembrancers on earth; and there will be, if the Holy Ghost is allowed to exercise his chosen ministry of making intercession with us on behalf of the saints according to the will of God. Lastly, there is the *unresting God*. He, too, has no rest. The rest of God is crowded with thought and care for his own. The image of Buddha presents the conception of an impassive deity whose one aim is to rid himself of all that might trouble his repose. In our God, on the other hand, together with the perfect serenity and satisfaction of his nature, there are the eternal tides of desire and gracious help, which are ever sweeping out towards men to bless and save them. Amid and through this unresting activity He causes rest.

MONDAY, August 2.

"As the cattle that go down into the valley, the Spirit of the Lord caused them to rest."—Isa. lxiii. 14.

It is the noonday glare in Palestine. The sun's rays like spears of flame are striking down upon the parched sand wastes, and all the land burns like a furnace. Away yonder is a sequestered glen, where mosses line the margins of streamlets and pools, and rich pasture keeps green in the shadow of the hills. Thither the cattle descend at noon. As the shadows creep down the mountain sides they follow them, and presently the herd browses on the succulent herbage or reclines beneath the shadows of the spreading trees, while the brooks purl past clear and cool. Similarly Isaiah says God brought his people through the wilderness, leading them as a horse that might not stumble, and finally conducted them into the rest of Canaan.

But how fit an emblem is suggested of our Father's dealings with us. The scorching sun of temptation shines around us. The glare of publicity, the fever of money-making, the strife of tongues, torment the children of men. But for God's beloved ones there is a secret place by Him, a green and verdant nook, watered by the river of God. Over its portals these words are written: "Come unto Me, and I will give you rest." There remaineth a rest for the people of God.

When once we learn to trust our Father's unfailing love, we are *caused* to rest. Notice that forcible expression, the Spirit of the Lord *caused* them to rest. Here is a new thought of the omnipotence of love. It can also reveal itself that it almost compels rest. Cause us to lie down, O Lord, we pray Thee.

TUESDAY, August 3.

"Thou meetest him that rejoiceth and worketh righteousness—those that remember thee in thy ways."—Isa. lxiv. 5.

Even when visiting judgment upon the unrighteous, God remembers mercy for his people. He meets them as daily Helper and as eternal Saviour. Those who lovingly walk in his ways, remembering Him in continual praise and prayer—these he meets most graciously, and to them He dispenses abundance of Divine goodness and succour.

This meeting of his servants has ever been one of the ways of God. Like as Melchizedek of old met Abraham after a great conflict, so Christ comes upon his people after many a hard duty and severe contest with evil, and ministers heavenly refreshment. It is his joy to give, as it is theirs to receive, all the good that comes of his blessed appearances unto them in times of storm and stress. But we must remember Him "in his ways"; we must "abide in Christ," or we shall not prevail with God.

To be thus met by God is a glad Christian experience. At morning prayer it gives strength and joy for the entire day; at eventide it is an inestimable consolation and encouragement. If we walk in the ways of God—if we walk in the light—we shall enjoy this exalted fellowship, and realise marvellous help along the busy highway of life. Christ will come, "not to sojourn, but abide." Those whom He meets He will accompany in the way; those whom He accompanies He will succour and sustain. Lord, help us ever to remember Thee, to keep thy ways and do thy will; then shall we have thy strong and tender hand upon us, and be held in continual communion and holy joy.

WEDNESDAY, August 4.

"Behold, I create new heavens and a new earth, and the former things shall not be remembered nor come to mind."—Isa. lxv. 17.

The heavens and earth that are now were not produced in their present shape in a day, but through long periods, which are chronicled in the strata of the earth. God was at work building them up. So beneath the scaffolding of history and human affairs it may be that the Creator is already at work laying the foundations of the new era which shall soon be unveiled. But the creation of the new is much more difficult than of the old, because there is so much undoing to be done. Amid the crash of empire, the rock of revolutions, the blood and tears and anguish of the present, God is preparing the new heavens and earth in which dwelleth righteousness.

Just think of these exquisite words!—"Never remembered, nor come to mind!" Our bitter sorrows transmuted into such exquisite blessedness that for very joy of heart we shall have no room for remembering what seemed once intolerable. We shall not recall the nights of pain, the years of enforced inactivity, the failures, the partings, the bereavements. The betrothed will forget the long years of waiting. We turn to the Book of Revelation for further particulars, and there learn that the blessed future can only be explained in negatives. What heaven will really be is as yet hidden, that the surprise may be the greater; but it is certain that each of the elements of present distress will be eliminated. No more sorrow, pain, death, curse, tears, or separating sea. Christ will make, is making, all things new; and, best of all, He is making us new to enjoy them.

THURSDAY, August 5.

"As one whom his mother comforteth, so will I comfort you, and ye shall be comforted."—Isa. lxvi. 13.

There is the mother as well as the father in God. We are familiar with the thought of the Divine Fatherhood, let us not forget the Divine Motherhood. All the soft, gentle touches of mother's hand, unlike any other hands; all the tender pleading, yearning affection; all the utter selflessness that never recks what it expends for the objects of its solicitude, are equally in God. But as men get mad with drink and sin and refuse the sweet mother-love which would gather them, until worn-out and weary they come back to it wrecked and forlorn, so we have drifted from God's mother-heart, getting to ourselves pain and loss, and missing its exquisite solace. Fools that we are.

Come back to it, children. Like wayward runaway babes, at the end of the long summer's day, who, shamefaced and sorrowful, hardly dare present themselves to those tender eyes, with their torn clothes and grimy faces; yet have no alternative, and know they may count on the most tender reception. So come back to Him. He will receive, forgive, cleanse, comfort.

A mother's comfort! Estimate it at its full. Remember how your mother comforted you, as a little child, as a man at the death of your young wife, as a maiden when love had disappointed. How much more God! Look out for his gracious surprises, tendernesses, alleviations.

FRIDAY, August 6.

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child."—Jer. i. 6.

A sense of helplessness is of prime importance as a preparation for ministry. Those who count themselves able to speak will never become God's mouthpiece, those who have no words of their own will be surprised to find how forcible and perennial the stream of holy speech will become through their lips. Though you cannot He can. And your sense of inability is the condition that the Spirit of your Father should speak through you. Of you, too, it shall be true, "the words that I speak unto you I speak not of myself, but the Father that dwelleth in me doeth the works."

How many of the greatest men have been broken under a sense of their insufficiency! That passage in the life of John Livingstone comes back to me as I write. He had spoken at the yearly communion at Kirk o' Shotts on the Sabbath, with marvellous power, and had been requested to preach on the following morning, which he promised to do on condition that his friends should spend the night in prayer. But as he awoke in the morning he was so overwhelmed with the sense of his incompetence that he went three and a-half miles out of the town, to be brought back, however, and to preach so marvellously that 500 souls were converted. He who has had the pleasure of providing these daily homilies can never forget the comfort that this passage gave him in early boyhood, when he anxiously feared that he never would be able to exercise the ministry of the Gospel. He now testifies that God has been faithful.

SATURDAY, August 7.

"They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."—Jer. ii. 13.

In a fruitful valley a fountain rises, full of living, sparkling, delicious water. But all the able-bodied inhabitants have left their houses, climbing to the rugged rocks above their homes, and are engaged with incredible labour in hewing them out those rocky cisterns which travellers tell us abound in Eastern lands. The heights resound with the ringing notes of hammer and chisel, but when all is done the cisterns are apt to be broken by flaws, and to provide but brackish water at the best.

Such is the picture painted by Jeremiah from life, but how truly it represents the spirit of the world. Leaving God, in whom every thirsty spirit can find satisfaction and thirst-quenching, men with infinite labour hew out for themselves cisterns of gold and silver, cisterns of splendid houses and reputable characters and deeds of alms, cisterns of book-learning. From any of these the hewer thinks he will obtain sufficient supplies to last him for his life. At the best, however, the water is brackish, wanting the sparkle of oxygenated life; hot with the heat of the day; sometimes, also, the cistern is empty through a secret leakage.

Come ye to the fountain. Drink, beloved, abundantly. Whosoever will, let him take the water of life freely. The love of God is as rivers of water in a dry place.

Rev. H. B. Macartney, of Melbourne.

AMONG the many acceptable and experienced speakers at last week's Convention in Keswick was Rev. H. B. Macartney, of Melbourne, one of the two exhorters from foreign lands; the other being Dr. Pierson. Mr. Macartney not only bears an honoured name as the son of the late revered Dean of Melbourne, but is held in much esteem on his own account. He is a tower of strength in the ranks of the Evangelical clergy in Australia, and his frequent visits to the old country have brought him into touch with the forward religious movements of our generation, especially the modern movement for the promotion of a deepened spiritual life in the churches.

Instead of furnishing detailed biographical notes of Mr. Macartney's life, we reproduce here, as a sample of his helpful and stimulating utterances, the little address he gave towards the close of the great missionary meeting in the tent at Keswick on Saturday last.

FEEDING ON GOD.

I seem to hear a voice from heaven saying to-day, "Arise ye and depart, for this is not your rest—not the tent, not Keswick, not your own dear homes." I hear a voice from the Friend that sticketh closer than a brother saying, "Arise, let us go hence"; and I hear a voice from Him who is the Lover of our souls saying, "Arise, my love, my fair one, and come away; I am with you alway, even unto the end of the world." I hear, too, some sentences, coming one after another, from the lips of our Great Commander, "Arise, ye princes, sons of the King of kings, and anoint the shield." "Arise and cross this Jordan, and take possession of the land that I have given you."

But before we strike the first blow, I hear Him say again, "Arise and eat, for the journey is too great for thee." For all that lies before us, at home and abroad, we need strength; we need to accept the invitation, "Come and dine." We need to eat the Bread of Heaven, and feed on Christ Himself, that He may become part of us indeed, and we part of Him.

The Church of England Thirty-nine Articles commence with these words, "There is one Living and True God, without body, parts, or passions." God has no passions, in the English sense of the word; but, bless his Name, He has a Passion. The first great Passion of his soul is centred on his Son, the Son in whom his soul delighteth. And his next great Passion is round about the poor sinner, and especially the poor saint. Have we a passion like that? If we have not, we must feed on God. The moment we do that, God imparts Himself to us, and we begin to burn and to glow, and to love as God loves, because we have got Him in the veins and in the blood. Then we are able to say, "I place myself at God's disposal for poverty, or pain, or any form of service." When the soul feeds on God we drink in John iii. 16 as part of ourselves, and say, "I so love the world that I give my favourite child." When we feed on God the love of carnal and temporal things withers and dies, and we say:—

"Take my silver and my gold;
Not a mite would I withhold."

This time in which we live is the opportunity of the ages for perfecting holiness in the fear of God. There never was such a supply of Bibles, with their references and their appendices; never such a supply of Christian and holiness literature; never so many conventions; never so many living, moving, breathing human images of the Lord Jesus Christ up and down the world. We are surrounded with an atmosphere of help and teaching for perfecting holiness in the fear of God.

And I think that since I came to Keswick I have seen something that I never saw so perfectly before—

"And this I do find,
We too are so joined,"

that it is not possible to know which is which. In John's Gospel Christ speaks of two dwelling-places that He has: "At that day ye shall know that I am in the Father, and I am in you." Christ is to be in you, believer, as He is in the Father, if you let Him have his own way. A believer said not very long ago: "I am lost whenever I think of Christ and myself as two." The creed of Scripture is that we are one not only in Him, but one with Him; partakers of the same Spirit. And that settles the whole question of our devotion to God.

Let me say that this is also the opportunity of the ages for the people of the whole world. Bishop Thoburn was travelling in India, and came to a great wide plain, where he saw a mountain crowned with a temple. He went and talked with the anchorite who kept it. "How long has it lasted?" he asked. The man told him the number of centuries. "How long will it last?" "Not long; not long," said the aged man. "Why?" said the Bishop. The man sprang to his feet, and, waving his arm right round the horizon, he said "Jesus!"

Dr. Newman Hall on Sunday week preached twice on Hampstead Heath; in the afternoon, with the Salvation Army, on the top; in the evening, with Dr. Horton's Society, at the band-stand, to a very large and orderly concourse.

Chamberi Mission, Madrid.

Pastor C. E. Faithfull writes thanking the two unknown donors of £5 each who kindly responded to his letter of Feb. 11; their gifts were applied to the school purchase fund, which still shows a balance of £350 on the wrong side. Mr. Faithfull says: "On submitting the architect's plans to a reliable builder, I was agreeably surprised to find that a storey can be put above the two built for the small sum of £650, thus enabling me to provide suitable and airy class-rooms for both boys and girls and reduce current expenses by the sum of £40 per annum now paid for rental. Let me lay this matter of the daily Christian education of 400 children upon the heart of your readers, and urge a speedy response so that my time and energies may be wholly directed to the work of the ministry, increasingly responsible as the church's needs become greater with increasing numbers.

"In April, five more confessed their Lord by baptism, one a direct fruit of the boys' school, another a teacher for some years in the schools, and a third the young lady referred to in my last and who found peace on the first Lord's day of this year. In the same month there were three weeks' special services nightly, except Saturdays. I had sought to stir the brethren to seek out individuals rather than trust to bills distributed, thus giving a personal interest in some soul; the result surpassed my expectations, for the chapel was crowded nearly every night, and we know of several who received blessing. One, a fervent Roman Catholic, after attending every meeting and subsequently for several weeks, now testifies to enjoyment of peace with God. At my weekly inquirers' meeting lately two professed to have received blessing the previous Lord's day, and two others have since declared that the Lord has saved their souls.

"Last month the usual annual examinations were, despite intense heat, excellent opportunities for reaching many hundreds of souls, and it would have amply repaid kind donors had they been able to witness the intelligence shown by the large majority; the answers to Scripture questions clearly proved how carefully their Christian teachers had sought to instil the grand doctrines of grace."

Genoa Harbour Mission, begun in 1853, is now a well established institution. It is under the superintendence of the Rev. Donald Miller (4, Via Peschiera, Genoa), assisted by two missionaries, Capt. Clucas and Herr Farnes. Gospel meetings, social gatherings, and reading rooms are in full operation. A large proportion of British sailors visiting the port show their appreciation of the efforts made on their behalf. Of course there is a class who have not yet come under the power of spiritual religion, and who prefer the Friday evening social entertainments to any other gatherings, but it is sought to give a high tone to these latter meetings, and to make them profitable as well as pleasant. The work among Scandinavians, too, has been both interesting and encouraging.

The Red, White and Blue Christian Institute for Lads.—This work in Cumming and Collier streets, Pentonville, is growing a pace. The incursion of a very rough class has caused some anxiety; but the conclusion was soon arrived at that duty demanded effort to link even costers, street roughs, and professional thieves to a higher life. Real improvement has taken place in the behaviour of those who attend. Every night the Institute closes with prayer and a hymn, if possible; and these few minutes' are often utilised for urging the claims of a purer and nobler life. Occasionally, there is a ten minutes' address in the middle of the evening, generally on a Saturday, when the Institute is fullest. Mrs. Dresser and Miss Jay act as hon. secretaries

Keswick Addresses.

Stand Still and Consider.

BIBLE READING

By Prebendary WEBB PEPLOE.

AFTER reading verses 7, 13, 16, 24 and 25 of 1 Sam. xii. the speaker said:—At the commencement of our convention it seems to me an imperative duty that we should pause and consider; that we should stand, if possible, face to face with God in the humble attitude of self-examination, and hear what God the Lord will say concerning us. Then shall He speak to us concerning Himself. When we have heard the voice of the Lord as to our own position and condition in his sight, and as to his power and purposes, it may be we shall be better fitted as followers of the Master to go forth and help the world that lies in darkness and in the shadow of death.

We gather here, as men would say, to seek for a very special blessing from the Lord. Those who have never before attended such gatherings may imagine that from the outset their souls will be uplifted into the highest possible altitude of fellowship with God the Father and with his Son Jesus Christ. They will be painfully, perhaps bitterly, disappointed, for a little while. There can be no uplifting until there has been a descending. The Lord Jesus Christ, in order to be uplifted as man to the throne of God, had to come down to the lowest depths to which man had fallen, and take his place where the sinner should lie. And if the Master was willing to take the place of humility, his servants need take to themselves no sense of shame if they have to come where He once lay for their sins.

In the commencement of our search for blessing, I think the process that God will take will be to bring us very low. It may be we are not yet ready to go so low as He would take us. After some years of watching as to the persons who get to the highest point of blessing, I have no doubt that they are those who are willing to go down into the depths; then God can raise them up to his right hand in the heavenly places, not merely judicially, but experimentally, for power.

WE DO WANT POWER,

but not for its own sake. We do want blessing, but not simply in order to have it. We want power for God's service, and we want blessing in order that we may communicate it to others. We seem to have yet to learn what is God's thought concerning us, and what is our position really, for the most part, in the sight of God. Evil, sadly evil, I believe is the position in which God's people are found; and until they have learned the extent of the evil—what are its causes and its possibilities of removal—they cannot be used of the Lord as He would wish to use them. Therefore we must be very low at first, so as to take the mind of God concerning ourselves.

How shall this mind of God be discovered? It can only be by that which Samuel charges here on Israel—standing still as prisoners at the bar. For that is the exact force of the term used in verses 7 and 16 of this chapter. It is as a prisoner called before the bar to give account of himself. Again, we read that Samuel speaks to the people as one who would reason with them. The term used is that of a judge (as in so many lands other than our own), taking on himself the process of acting as prosecutor, who examines the character and conduct of the prisoner until he has searched him to his depths. So Samuel takes the attitude of the judge and says: "Stand still and look, prisoner at the bar, that I may search you, while I rehearse before you the righteous acts (or as it is in the margin 'the benefits') which the Lord hath done towards you." That is Samuel's first interruption.

The second interruption is in verse 13, where he calls them to pause again—"Now therefore"—I wish we could observe the "therefores" of God; they are amongst the most instructive of almost any portions of his Holy Word. God designs by his interruptions to teach men something, and they ought to be willing to hear what He will say. So here, taking Samuel as the voice of God to the people, we find three of these interruptions in this one short address. The third of these interruptions is in verse 16, "Now, therefore, stand and see."

As we look at these verses what are the thoughts they suggest? We cannot fail to see in the first case that Samuel is calling on Israel to realise

THEIR OWN POSITION IN REGARD TO SIN.

Remembering the works of God, he asks them to consider whether they have returned to the Lord anything like what He had a right to expect, by a process of gratitude and devotion corresponding to the righteous acts He had wrought on their behalf. In the second case the prophet is calling upon them to behold the consequences of their sin in the determination to take human guidance in place of Divine guidance. They had determined to have a human mediator, or leaning-post, as it were. God granted their desire, and now behold the effect of it. In the third case they were to stand and see what the Lord would do. I do not think it refers so much to the thunderings by which the Lord terrified and convicted them. It is a calling upon them to behold the whole of the future.

So these three great interruptions of Samuel's argument are, first, in reference to the past, second, in reference to the present, and third, in regard to the future. He sums it all up by saying, "Only fear the Lord and serve Him." It is the voice of God that speaks that one little beautiful word "Consider." That is what we are here specially for this morning, and I invite your humble attention to these voices of the Lord in order that we may hear what He would say to us. To consider is the last thing that men are prepared to do in any age; and in this peculiar age it is perhaps the utmostly last thing that men can be persuaded to do—to stand still. The rush of the age is so great that even the most faithful servant of God has to acknowledge, partly with shame and partly of necessity, that men do not stand still to hear God speaking. It is idle to say it cannot be done; it must be done. If our souls are to be blessed, and if we are to be vessels in any degree meet for the Master's use, it is an absolute necessity; just as much as air is a necessity for breathing and health. In the midst of the rush in which we live, no matter how great the strain, or how severe the distress, even the most hurried businesses claim from their masters and workers times for pause. Machinery demands it. Balance-sheets require it. Half-yearly audits are known, I suppose, even by the most over-pressed business men here. There is not one who would dare to expect that his earthly business could prosper if there were no times for striking a balance and seeing what the remainder is that is left.

So it is in regard to spiritual matters. Every one of us, not mad or foolish, must understand that necessity is laid upon us not merely, as Paul said, to preach the Gospel, but to pause before God, and let him speak to us. It is for that you have come to Keswick really, however unconsciously. It is the mercy of God that has brought you hither, not merely to crave a great blessing, with an emotional determination setting your face towards it. No; the Lord has brought us here, I believe (including the speaker) to pause for a time before Him, that we may hear Him speaking to us—first, it may be to ourselves most bitterly. For God can write bitter things against us without crushing us, as man would;

NOT STINGING AND HURTING UNKINDLY,

as man does. If you are prepared to hear you will sit still and think. Have we ever thought what the purpose of our life really is—that we are all simply placed at school for a while? It is a process of education carried out in our mortal life on earth, that we may be prepared at a certain time to pass from school to home, and so to work with our Father in his business through all eternity. Did you ever hear of a child who could learn his lesson without being still? Did you ever know a child who could take in the teaching it was meant to, from book or master's voice, without listening to the things to be taught? It is all summed up in Psalm xlvi. 10: "Be still and know that I am God. I will be exalted among the heathen. I will be exalted in the earth." You will not get a blessing till you come to the point where you are prepared for God to be exalted and to be known as the power unto salvation in every sense of that holy word.

When we look at the wonderful passage in 1 Sam., how beautifully there come before us the simple methods that God will take to bring about blessing to a large gathering of people. The nation is assembled in the presence of the preacher. Samuel is not here as a priest, remember. We need no priestly intercessor now; we have One above, and we want no other. It is very striking to observe in God's Book how some of the grandest reforms were not wrought through the priests. We are told in the present day that there is no other way by which men can draw near to God than the human agent, the priest. But God takes the boy Samuel as he ministers before the Lord, and makes him his blessed messenger to the people, because he had been faithful to the trust committed to him. Samuel is one of the few men in the pages of human history of whom no direct fault is told. He stands out faithful as a minister of God. And let me say (though it may put the speaker to shame this morning) that we shall never carry power towards our fellow-men further than the life we are living before the Lord. We must be real to our convictions if we would be a blessing to men round about us.

God gives his servant a definite message, and then he is to go and deliver to the people what God the Lord has said to him. It is striking that in these days this should come before us so prominently. Whence comes the power to impress the human heart? Not from the human agent. It has often been said that the speakers at these Conventions are by no means the most highly intellectual, or the greatest orators of the day, in any sense whatever. Yet the Divine message has come to the world with power. When some men are putting the priestly function before that of the prophet—the utterance of God's message—strange to say we find that exactly in proportion as the priestly office is exalted, people retire from the preaching of the word in our congregations. Where there is much of a priestly performance, half the congregation, I am told, leave before the sermon commences. I pray you to remember that it was by the message of God, through his humble servant, that a mighty change was wrought in the whole nation, as appears here. The means that God deigns to adopt are: first, the messenger fitted to deliver the message, then the message faithfully delivered,

COST WHAT IT MAY TO THE MAN.

And now as to the message itself. The message given by Samuel as it refers to the past was, "Now, therefore, stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord which He did to you and to your fathers." Will you tell me now what possible claim you can have upon God at this moment unsatisfied already in his mighty provision? You say, "I am his creature." True. But has He neglected his creature? Has He ever left you without full provision for every lawful need and requirement? "I am his helpless fallen creature." True. You were born in to the world in that condition. And the careless, thoughtless worldling of to-day sometimes says: "If He allowed me to be born into the

world with sin that is no fault on my part." Can you who are met here to-day as God's people say that He has made no provision for your spiritual need as a helpless ruined creature? The God of love is a God of omnipotence, and the God of omnipotence is a God of love. Has He not made provision in Christ Jesus for every spiritual need? You know that He has. Have you taken the Christ? So you cannot bring forward a single point in which your being has a claim on Him as the God of providence, or of grace, or of love, or of omnipotence, for which He has not made full provision.

What return have you given unto the Lord? Hear what Samuel says concerning Israel: "When they forgat the Lord their God, He sold them into the hand of Sisera, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them" (ver. 9). "And prevailed," we might add, with reverence. So it has been with us. How we have come under the power of the Canaanite, of the Philistines, and of Moab—the Canaanites meaning, I think, in their typical significance, the great forces of evil—principalities and powers in heavenly places; the evils of the world all around us being the Philistines, and the workings of the flesh signified by Moab. These are the things that have overcome God's people. Because they forgat the Lord their God, He must sell them into the hands of their enemies. He called you in youth. He pleaded with you in your young manhood and womanhood, yet He has had to sell you.

I WONDER WHAT IT COSTS GOD

to sell his children? It must fill Him with pain and sorrow inexpressible, I think. "The heart of the Eternal is most wonderfully kind." You could not sell your child to-day for nought, could you? You could not sell him for money, could you?

Yet see what we are told in the next verse: "They cried unto the Lord." That is the beginning of the Keswick Convention. "We have sinned because we have forsaken the Lord... but now deliver us out of the hand of our enemies, and we will serve Thee." You came to a convention; you got stirred up, and confessed and pleaded for blessing, and He gave deliverance. But then came a fall again. You said: "I see that others have human provision, human governors—something of the earth, in fact, which they have taken in place of the Divine. I, too, will put my trust in the things of earth."

Ye who have been with me for twenty years at Conventions here, have you never done what I have done—forgotten the real secret of the Divine life and looked again to some earthly power? That is taking a thing like the land of Ammon. Has it been the Higher Criticism, or science, or missionary work, with intellectuality as the power thereof? God knows; but I fear, if we are honest to-day, and look back upon the past, we shall have to say, as Israel had to say, that the heart was not content to rest in God alone. No wonder it has brought us into trouble.

God gave the Israelites the finest man in the whole nation as king; he was a head and shoulders taller than any other, and more beautiful perhaps than any other. We speak not now of the low carnal appetites that rule over the man, but of some beautiful earthly thing, some great Saul that is above all others. And I think that perhaps the "Higher Criticism" is the human Saul of to-day, upon which, more than any other, God's people are resting as a power for deliverance, instead of taking the Lord and his Word alone. 'Look to me," says God. Are you content to set up man's judgment, and say that because the environment of the second part of Isaiah betokens to your mind a Babylonish surrounding, therefore there must have been a second Isaiah? That is no reason whatever. God could throw his servant forward two hundred years into another environment by his Spirit in prophecy. Oh, to take God as our God alone. That is what He is demanding now. Are you satisfied? I speak in all humility, but I have never known a "higher critic" yet, calmly resting and

REJOICING IN THE LORD.

I trust I am not slandering my brethren. I do not say there are not such, but I say I have never known one who could testify of that joy he once knew of the blessed Jesus. If we take Christ alone, then the study of the Book will become, as God meant Saul to be, a blessing to us.

Now let us take the last passage. As you are convinced of sin and learn that Saul, however beautiful, cannot deliver, then God speaks and says: "Stand and see this great thing which the Lord will do before your eyes." He will cause the voice of the Lord to be heard. This phrase, "the voice of the Lord," is seven times spoken of in Psalm xxix. It speaks with the thunder; it is heard in the wilderness; it breaketh the mountains. I ask whether God's voice has not been heard in England lately. He allowed us to have grand, blessed rejoicings at our Jubilee festival. Now He has sent us this beautiful word from Rudyard Kipling, "Lest we forget." Did you read it in *The Times* under the Queen's letter on Saturday? "Lest we forget; lest we forget." Oh! brethren, God has not only been speaking to us with the voice of the poet. He has spoken to us with the voice of the thunder in India, by famine and pestilence and earthquake. Is there no voice all over the land like the thunder—not meaning to crush or destroy, but to warn us? God could restore the wheat broken down by thunder and the lightning and hail that came with it. He has spoken to make us think. Then he turns round and says in the opening of the Convention, "Fear not; ye have done all this wickedness; yet turn not aside from following the Lord, but serve God with all your heart. For the Lord will not forsake his people, for his great name's sake, because it hath pleased the Lord to make you his people." Thank Him this morning that it hath pleased Him to make you his people. Take Him at his word. Instead of turning aside again to anything however beautiful or attractive, or apparently powerful, in others, take the Lord and stand firm for him. You shall find that He will bless you and make even your king, though not one of his appointing originally, a blessing, so long as he does not come between you and your God.

Pride in the Christian.

By Rev. CHARLES INWOOD.

"All of you gird yourselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble" (1 Pet. v. 5, R.V.).

It is very humbling to remind ourselves that these words were spoken, not to rebels, but to Christians and Christian workers. They deal with an evil more subtle more persistent and more perilous, than any other in the life and service of the average Christian worker to-day. We are accustomed to speak very strongly of sins of the flesh, and by all possible means to warn our fellows against the deadly mischief which they bring to body and to soul. We ask others to pledge themselves against the sins of intemperance and impurity. We plead with them in the name of Jesus to take up and to maintain an attitude of stern and uncompromising hostility to these and all kindred evils. And may God keep us faithful in our protest against the sins of the flesh, especially the sins that mark our own luxurious and selfish civilisation. But if there be one sin more than another which may be truly called Satanic, it is not a sin of the flesh; it is the sin of pride. The sin which tore the crown of purity and bliss from the brow of Satan was not a sin of the flesh, like sensuality, or murder, or drunkenness; it was a sin of the spirit. It was the refusal to yield the homage that is always due from the creature to the Creator. It ought not, therefore, to surprise us that pride is perhaps the great sin and curse and weakness of our Christian life to-day. I know we are told that even holiness makes its possessors proud. Well, the holiness which makes a man proud is the holiness of the devil, and not the holiness of God the Holy Ghost. No man is entirely sanctified in whom there is the slightest welcome or the slightest place given to the smallest measure of pride. Do not let the devil deceive us. It is no wonder, therefore, that when Augustine was asked what were the three most important things in the Christian life, he said: "The first is humility; the second is humility; the third is humility!"

I want you to glance at some of the forms which pride assumes in the life and service of Christian people. I acknowledge at once that this means pain to the speaker and pain to the hearers; but we must not in this Convention shrink from the probing knife because of the pain it may give us. I am speaking in obedience to a very solemn call and command from God Himself. And He knows I desire to speak as much to my own weak, wayward heart, as to the heart of any brother or sister in this large congregation. Let us ask God to shine into our hearts, and show us where there is pride in us, and what its form may be.

It is not necesssry to stay even a moment to deal with what one must call

THE VULGAR FORMS OF PRIDE

that mark our Christian life and service—what one has felicitously called "the pride of race, or the pride of face, or the pride of place." There are other, and perhaps more subtle forms of pride, which, in God's name, I would desire to discover to you. Take the realm of character. Do we know what it is to hear a secret voice bringing before us our own intellectual and moral qualities in such a way as to be a temptation to pride; perhaps through the lips of those around us, or perhaps through the direct suggestion of the great enemy of souls. We are reminded of the strong points in our character. People will come to you and say: "You have force; you have strength of conviction; you have great courage; you are a born organiser; or an indefatigable worker." Or they point out the intellectual and moral qualities that make up your character, and you find, unknown to any but God, that there is a secret inflation of spirit, as these qualities which God has given you are thus brought up before your view.

How much more true, perhaps, this is of what one must call our spiritual character. How ready the tempter is to point out what he tells us is strong in us spiritually; how he will remind us that we have a deeper spiritual life than others who do not come to the Convention; more spiritual power in our service and in prayer than others in our congregation or sphere of work; that we have a deeper insight into the deep things of God. These things that make up our spiritual character may become subtle temptations to pride in the secret recesses of our hearts. Should there be one particle of pride of that kind in our hearts this morning, I pray that God the Holy Spirit, the one and only true Revealer, will discover it to us in all its peril and all its guilt.

But let me come a little closer, talking as I am to Christians and Christian workers. What about this prevalent lust for leadership and authority and prominence in Christian work? How many Christian people to-day are

CRAVING FOR THE FRONT PLACES;

and when we get them they breed a secret inner satisfaction. Then we begin to expect the deference and unchallenged submission of others. We expect our co-workers to consult us about everything; and sometimes open anger, or, at all events, secret chagrin, comes because we are not

immediately and sufficiently recognised by those round about us. Do you remember how slighted you felt, and how secretly in your spirit you chafed against it, when you were set aside for somebody else; when you were not put in the chair at a public meeting, or someone else was asked to fill the pulpit; when you were not asked to teach in the Sunday-school, but somebody else whom you thought intellectually and spiritually your inferior was entrusted with the task; when you were passed by, and someone else elected president or secretary of your local Christian Endeavour Society, your local Y.W.C.A., or some other department of work. I know of a flourishing Christian Endeavour Society that was utterly wrecked when the first election of officers came round. All this is a real peril, and it will play terrible havoc with our power in God's service if we do not listen to Him. When the House of Commons was being reconstructed, a painter sent in a request to the authorities to this effect: he asked permission to paint one of the large frescoes. He went on to say that if that could not be granted, he would like permission to paint one of the small frescoes; and he added that, if they could not grant that request, he would like permission to mix the paints for the man who did the painting. Oh, that a spirit like that might fall upon us—a willingness to let anybody else take the places that will attract attention; glad to be the least of those who serve others, as our dear adorable Master stooped to serve the lowest and weakest of his disciples.

Shall I say a word about the realm of success? How often pride comes in there, too. Here is someone who has been *successful in his business.* He began life as a poor man. By industry, indefatigable work, and attendance to business, and by the wise employment of the gifts God had given him, the man has wealth, position, and power. The Christian man I am thinking of stands to-day and surveys his position and contrasts it with that of twenty-five years ago; and in his heart, if not on his lips, there comes the word, "Is not this Great Babylon that I have built?" I have seen Christian men actually, in one's presence, swell with inflation and pride, "You know I am a self-made man." If the devil is tempting anyone in that fashion and in that direction this morning, let me ask: How much have you really contributed to the sum total of your present success? Who gave you the father and mother who trained you to love work and believe in God? Who gave you the brain-power and the physical strength to do the work that has contributed so largely to your success? If there is a Christian man here who has been prospered in temporal things, I plead with you, be on your guard. Thousands of men are going down,

LOSING GRACE AS THEY ARE GAINING MONEY,

because of this sort of temptation to pride.

Now, specially, a word about *success in Christian work.* It is a sad thing to suggest or even to think that that should minister to pride, but there is no blinking the fact. Here is a man who is an author. God has given him power to influence tens and hundreds of thousands of people whom he has never seen and never can see. He writes his book. It is criticised in the public press, and there is a secret resentment in his heart against the criticisms, either just or unjust, that appear. Or, perhaps, the book "takes," as we express it; then there is the temptation to think his book superior to one written by another man on the same subject. Or perhaps you are a teacher in the Sunday-school, and somehow your class is always a large one, and God blesses and uses you to keep hold of the scholars. Beware lest you begin to be proud that you have a large class and a growing one, while some other teacher has a dwindling one. It is sadly possible to be proud of success in a work like that. I am sure there are many here who publicly proclaim the Gospel and engage in evangelistic work. What shall I say of the possibility of pride in that realm of service? What of the insatiable desire among many such workers to tabulate the number of converts and to record their work in the religious press; of the efforts to get someone else to call public attention to one's work? I once heard an evangelist, in the presence of a large congregation, contrast his own work and success with the success of Mr. Moody. He told the large congregation that his converts stood far better than Mr. Moody's did. I felt as if I had been stabbed to the heart, and could not help asking what the Master must think.

I want to speak of another realm which perhaps more than any other ministers to pride—the *reputation that grows out of success.* Have you ever paused to remember that the very desire for a reputation is itself an indication of the presence of pride; and the desire for a reputation leads you to seek that which will create it, and foster and perpetuate and increase it. It will lead you to choose lines of action, and adopt methods of work, and put forth efforts which show that a reputation is the goal towards which you are moving. Then there is the reputation—it is dreadful almost to talk about it—of being

A SPECIALIST IN CHRISTIAN WORK.

You have made a special study of some doctrine, or of some particular method in Christian work. People begin to call you a specialist, and defer to you, and treat you as a sort of authority on the matter. You are asked to write essays and deliver addresses on this, that, or the other, to large congregations. There is a serious peril behind this name of being a specialist in any department of Christian work. I do not mean to say that a man must not be a specialist. The ground is so broad to-day that no man's energy can cover the whole; but if God has called you to the study and knowledge and advocacy of special truth, to the championship of a special cause, take care lest pride get into the hidden places of the heart, so that it will ultimately paralyse all that you would accomplish for God.

Or perhaps it is this: Do you know what it is to smart when people in your circle, or people in your church, call you "a faddist" because you believe in holiness, or in the inerrancy of Holy Scripture, or in Divine healing, or in the near approach of the advent of Jesus Christ to reign? A kind of twinge goes through you as though you had been hurt, because somebody called you by the opprobrious name of faddist. That twinge indicates that pride is living within you. Or perhaps you are proud of your loyalty to evangelical truth when others, who went to college with you have drifted away into error; or proud of being a loyal Churchman, or a staunch Nonconformist, of being true to this, that, or the other department of public life or service. You have got the public ear, and you draw a crowd when your name is advertised. Oh! there is peril behind it—the peril of the reputation you may acquire. You may perhaps be proud of being called "a safe man" in the teaching of holiness, or proud of being looked upon as a free lance in Christian work. One of the best things that could happen to us all to-day would be the utter destruction of all man-made reputations. Oh, that God would send down such a fire of the Holy Ghost upon us in this Convention as shall burn up utterly all the reputations of speakers and workers and people. We should then step out in a liberty to which some of us are now strangers.

I would like to have spoken of the pride that springs out of our sacrificing. There is such a thing. We can even get

PROUD OF OUR SACRIFICES

for God and truth, our support of foreign missions, and so on. We can be proud of "my gifts, my work, my experience, my view of things, my convictions." But the time is nearly gone. These are some of the things that rob our testimony of its power; these are the things that cause nine-tenths of the rivalries, the jealousies, the frictions, the differences, the divisions that mar and paralyse Christian work at home, aye, and abroad in the mission-field. I pray God that He may discover them to us. I do not think there is any other peril so subtle and so far-reaching in its deadly effect on Christian life and service as this pride. That being so, do you wonder that God resists it? He resists the proud worker, and it is well He does. He might destroy instead of resist. He did so with Nebuchadnezzar, when He said, "Is not this great Babylon that I have built?" One sentence; but God stretched out his finger, and in one moment that imperial brain had shrivelled into idiocy. It is love that leads God to resist us in our pride as we work for Him. He wants to discover the truth to us, and to limit the evil in us, to save us from our pride, to prick the bubble of our reputation, to burn up the dross. I do not care how humbling the process may be. Oh, that God, here and now, by the fire of the Holy Ghost would cleanse our hearts from all secret pride. May He bring us low enough down to be filled, low enough down to be used, low enough down to go anywhere, and do anything, and suffer anything for the glory of Him whose we are, and whom we serve.

Thoroughness.

By Rev. G. H. C. MACGREGOR.

I have been led very strongly to speak of something that for some of us may lie before full consecration, In Ephesians we are told that Christ loved the Church and gave Himself for it, that He might sanctify it to Himself. The rendering of the word "sanctify" there, is to set apart for God, and the rendering of the passage is that He sets it apart after having cleansed it with the washing of water by the Word. This cleansing is something that precedes consecration. I want to speak of the need of being thorough in dealing with God about this matter of cleansing.

In Jer. xlviii. 10 there is a very solemn, searching verse, "Cursed be he that doeth the work of the Lord deceitfully; that keepeth back his sword from blood." The Bible is an exceedingly thorough book. One reason why it is so disliked by many is that it is so thorough. It is altogether an extreme book. It does not advocate compromises. It says, without scruple, "The wicked shall be turned into hell"; "He that believeth not shall not see life, but the wrath of God abideth on him;" "Ye cannot serve God and mammon;" "If any man love the world, the love of the Father is not in him." It gives absolutely no sympathy to that which so many people desire to be—half-and-half. And I feel that this mark of thoroughness is a mark of its Divine origin. For surely God is absolutely thorough. He does not leave his work half finished.

This comes out very markedly in our text. You remember its historical application. It refers to the word of judgment against Moab. We read a good deal about Moab. He was a relation to Israel, but like other close relations in actual life, he was a most troublesome relation. All through their history he was a thorn in the side of Israel. In connection with Balaam he had a part in the seduction of the people from walking in the ways of God. Then when Moab pretended to be friendly to Israel, the friendliness was more dangerous than the enmity. After the reign of David, Moab is always represented as the irreconcilable foe of Israel; it was constantly harassing and troubling the nation. At last the word of God went out that Moab was to be destroyed, and the Chaldeans were appointed to this work of judgment. They were

COMMANDED TO SLAY AND SPARE NOT.

They were called to the work with this tremen-

dous warning: "Cursed be he that doeth the work of the Lord deceitfully (or, in the margin, 'negligently'), that keepeth back his sword from blood."

What Moab was to Israel, sin and self are to us—closely related, and working in our very innermost life. God says to us that we are to make no terms with sin or with the self life; and that we are to be absolutely thorough in our dealing with them. As long as sin exists within us we are not to be content. We are to fight to the very death against this evil thing. And He pronounces this solemn curse against those who will not do the work thoroughly.

This should come as a word of warning to many of us in these conventions. I fear that we deal with this matter of sin very negligently. I fear lest these conventions for the deepening of spiritual life should have the effect of shallowing it. It is of vast importance that we should ask God to teach us the need there is of deliverance, of cleansing, of salvation from the hidden sin that lies lurking within us.

There are three directions in which we need to be convinced of our negligence in this matter of dealing with sin. The first is our unwillingness to search for sin in our lives. Did you ever notice how severely God called for thorough searching on the part of his people? Read about idolatry in Deuteronomy xiii. 12, and you will find that Israel was commanded that no idol and no idolater should remain in the land. No doubt it was troublesome to search, but that was no excuse. They were to be so thorough in the extermination of idolatry that the very rumour that it existed was to be the signal for setting on foot an urgent inquiry. In connection with the cleansing of the houses in view of the Passover, God also commanded a most thorough search for leaven. The house was to be searched with a lighted candle, and every corner examined, so that no leaven should remain in the house.

He demands like thoroughness of us in the matter of sin, but our negligence often amounts to a refusal to engage in the search.

THERE IS SOMETHING TERRIBLY SAD

about the unwillingness of some people to set themselves to the work of self-examination. We will not listen to the Apostle, as he says, "Examine and prove your own selves."

There are ever so many motives that lead men to this negligence. Some will not honestly engage in the work because they are afraid if they do they will find that they are not Christians at all. You come up to the Convention, and you take it for granted that you are a Christian. You have at the same time an uncomfortable feeling that if you examined yourself in the presence of God you would discover you have never come to Christ at all. So you avoid the search. In these conventions there are lots of unconverted people; those who have not learned the first lesson, and who need to come humbly as sinners to the feet of Jesus Christ to receive pardon for sin.

There are others who avoid this thorough search because they know there are things in their lives they would have to remove. A cursory negligent self-examination they can get through, but if it were thorough it would mean immense change in their lives. There is perhaps a poor relative whom they have neglected; they do not want to be reminded of that relative, and so they will not enter honestly on the search. They would in that case have to care for the neglected one, or else give up a profession of Christ. Or there is something in the life that you do not want to be reminded of and that keeps you back from self-examination.

Others will not engage in this search, not because of anything that they are conscious of in their life. They shrink because they are afraid they would discover something that would humble them in their own eyes and the eyes of those round about. This is a thing that besets convention-goers with special force. Those who have at some former Convention received a great blessing from God may have wandered away since then, and they would need to go over the cleansing again. Others shrink because such a thorough search would drive them absolutely to give themselves over to God, and they are not ready for that.

But that is not all. Negligence is seen also in our

UNWILLINGNESS TO FACE THE SIN.

We search, and in some hidden corner we find a bit of leaven. Then we cover it up and say nothing about it. We do not drag it out into the light and confess it there and then. Some look into their lives and they say: "It is quite true that I have a very sharp temper, but then that is not a sin. It is a constitutional infirmity inherited from my great-grandfather"; or it is "the result of long bodily illness." They will not confess it. Some are given to the habit of worry, distrusting God as to his power to keep, or murmuring at the straitness of their lot or the hardness of their circumstances. "That is no sin," they say. "How can you expect a man in business like myself to avoid worry? If you were in my place you would worry too." In other lives there is some self-indulgence, which they do not regard as a sin—excess in eating or in dress, smoking, etc. So there is an unwillingness to confess and condemn in God's presence the things that we are conscious, down in our hearts, keep God's power and glory out of our lives. I am convinced that the reason why God does not seem able to lift some of us to an eminently higher knowledge of Himself is that we are not honest and thorough in this matter of condemning the sins that are revealed to us.

Our negligence appears still further in our unwillingness to slay. How many of us keep our swords back from blood. The thing is there staring us in the face. We know it to be wrong, to be sin; yet it is not put away. We delay and we dally. Some of my hearers are doing that at this very moment. God has laid on your heart that quarrel to be mended, but you say "Not yet; I will do it when I get home." Do not keep back your sword from blood. Or, you are convinced that you should make an apology to the man you have wronged. "I know I ought to do it, it is pride that is keeping me back; but I will do it the next chance he gives me." Keep not back your sword from blood. It may be some act or habit of self-indulgence; some worldly practice. You feel condemned about it, and you say: "I will give it up at the new year." You are keeping back your sword from blood. As you sit there before God, say: "O God, in thy strength the sword shall be put out and the evil thing shall be slain here and now." That is the thoroughness that God wants, in searching, in confessing, and in slaying the sin that He shall reveal.

Do you know what the curse is, spoken of in the text? The first element in it is

THE CURSE OF BLINDNESS.

God asks us to deal definitely with sin in our life, and to put it away. We say: "No; this is too severe; I cannot deal thoroughly with it." What will happen? After to-night you will become less capable of discovering the sin in your life. Perhaps you will go away thinking it is all well with you, though everyone round about you sees most fatal inconsistencies. If there is anything that I dread in my own experience it is that sort of blindness. God make us intensely sharpsighted to the evil in our lives. God has such a lot to do with us all yet. If we turn away from the dealing of his Holy Spirit the curse of blindness begins to fall. Every minister of Christ sees it. I have watched it in my own congregation. I see people come up to a point when God says: "Be thorough, and I will lead you into all blessing." The soul refuses, and from that hour goes back. The most appalling blindness falls on it.

A second element in the curse is that of callousness. This is an infinitely worse one than the other. You will come to say, "I do not care." I do not know anything more awful than for a soul to be brought to that. There are those who come to Conventions; they go through these holy days; God deals with them, and calls them to absolute thoroughness in consecration and search. But they do not obey the call. They go back to their homes and churches, and they find that the preaching that used to move them does not touch their hearts at all. Instead of their spiritual life being benefited by a visit to this holy and beautiful place, a spiritual blight comes over them. It all arises from negligence in responding to the call of God. That is why I feel that such gatherings are so solemn, and in their way so dangerous. It would be infinitely better never to hear the call to full consecration than, having heard it, to despise it. God wants absolute thoroughness and honesty. Let us get down before Him on our faces, and ask for grace to obey. Then do not be afraid of any revelation of the sin within you that God may give. Because "where sin abounded, grace did much more abound." You will hear, as the days go on, of the blood of Jesus Christ that cleanseth us from all sin.

Grieving the Holy Spirit.

By Rev. S. A. SELWYN.

"Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption." (Eph. iv. 30. R.V.)

To whom were these words written? Were they written to people outside the kingdom or to people inside; to members of the Church at Ephesus, or to those around it? Of course, to those who were members of the church. The text says they were people who were sealed by the Holy Spirit unto the day of redemption. Yet of course the words are applicable to those outside the boundaries of the kingdom, so they are applicable to us all this morning, whether we belong to the Lord Jesus Christ by real living union, or whether we are outside the boundary still.

Very deeply important words they are. There is a matter that has been puzzling the Christian Church a great deal during the past few months: How is it that with all the organisation and hard work going on in our country and beyond its boundaries, there are not more results to be seen? We are living in the dispensation of the Holy Spirit. People are asking for more of the Spirit. The windows of heaven are opened; we have not to ask God to open them; it is our hearts that are not fully open; some hearts indeed have been up till now closed to the Lord Jesus Christ.

Well, then, something is going on wrongly. There is much toil and even much prayer, and, so far as human eyes can see, little result. When we hear of two or three conversions in our church we are more than glad, but almost astonished. Ought this so to be? We thank God with all our hearts when even one soul is brought to love Jesus Christ by the power of the Holy Spirit; but what about all the others? Many have received the Lord, but what about the multitudes who are getting harder and harder? There is not a minister of the Gospel here who has not to bewail the fact that whilst there are some few joining the ranks of Christ, there are many who go regularly to church and give sometimes to the utmost of their power, but who have never yet given their hearts to Christ.

How is this? Does the text give the answer to the puzzle? Can it be that as individuals and as churches we are grieving the Holy Spirit in any way? I cannot help thinking that it is so, more or less. God forbid I should say a word against any other minister here or anywhere else; but let me put out a few lines of thought so that we may ask ourselves whether it is not possible that some here may, in their ministerial work, be grieving the Holy Spirit of God. Is He not grieved by the formality He sees in many churches? I am not speaking of one denomination more than another: here we are

'all one in Christ Jesus," thank God. Formality is working like

A DRY ROT IN ALL DENOMINATIONS.

It does not depend on Prayer-book prayers, or on "prayers from the heart," as they are called. We can be equally formal in one way or another. We have heard prayers spun off the reel—sometimes with the Book and sometimes without—that were sadly formal. We have heard chapters in the Bible read seemingly without any thought except one—a speedy getting to the end of it, and turning to the next thing. We need to remember as Christian workers that, however much the preacher may be in earnest about his message, the reading of God's Word is the part of the service from which one ought to expect most, for it is all God's Word, and the other is in great measure man's word. But, alas! how formal is the reading of the lesson oftentimes. Does not this grieve the Spirit of God and cause Him to remove his power? As we think of the formality of our service to-day it is a marvel that the Spirit has done what He has done among us.

Then in our singing, do we not grieve the Spirit by bringing unspiritual men and women into our choirs and placing them at our organs? How can we hope that God will use unclean vessels in his pure and glorious service? If these things be wrong, ought they not to be given up, at any cost, at once; not postponing it, but doing it in our hearts to-day?

Then does not worldliness grieve the Spirit? Alas, we see it inside as well as outside our churches. That most important principle, spiritual men for spiritual service, ought to be carried out all through the churches. There ought to be spiritual officers, spiritual churchwardens, spiritual deacons, as well as spiritual ministers, Sunday-school teachers, district visitors, temperance workers. Is this so? I remember going, not long ago, to a northern seaport town. Walking along the road, I saw the announcement, "Grand Bazaar." One feels inclined in such a case to walk on the other side of the road; but there was the name of the church in large red letters, and underneath Mdlle. So-and-so (I forget her name, thank God), a noted ballet-dancer, who was going to bring in the money to the church fund by her exercises! Is there not an awful lot of worldliness in the Church? What I have mentioned is only a type of what is going on—an exaggerated one, perhaps; but at all events, it is a fact for which I can vouch with my own eyes. This worldliness is

SAPPING AWAY THE VERY LIFE

from the churches of our land. How can the Holy Spirit be anything but grieved at such work? If a church is built on such foundations, how many souls can the Spirit save in it? I repeat, it is a marvel that we are allowed to see as much fruit as we see within our boundaries.

Once more, is not the Holy Spirit grieved by the disunion that He sees within our ranks? Yes, and even after a glorious mission you will find too frequently that the devil has been allowed to get a little wedge in between two workers who have been jealous of each other. Ministers and other officers have to be very careful not to allow Miss So-and-so to be put with someone else, lest they fall out. My experience is that after a mission the devil seems to be stronger—he is certainly more cunning—than ever, and more busy, because so many may have been taken from the ranks of his followers and have gone across the line. These are only some of the awful ways in which the Holy Spirit must be grieved. And again one says: Thank God, for his love and patience in allowing us to see any results at all when such things are going on.

The chapter tells us of another way in which the Holy Spirit is grieved, referring more to personal work and individual grieving of the Spirit. "Wherefore putting away lying, speak every man truth with his neighbour." Remember, these words were spoken to Christian people. The very statement of them causes wonder that such a verse should be written of Christians; and yet if we have walked along the highway of life for any length of time, we can see how necessary is the warning. Is it true that Christians need to be told not to lie? It was true then, and it is true now. There are social lies, political lies, and business lies, being told by professing Christians. There are men and women whom we have met, and of whom we are told, "Be very careful what you say to that person. It will be passed on and added to"; and the addition is the lie. There are social lies, as when you hear people using all sorts of insincere expressions one to the other. There is no feeling of real affection, for instance, between two ladies who may be heard saying to each other, "I am so glad to see you." It is a falsehood. You go and ring the door-bell at the house of some society lady, who professes to be a Christian, and there will perhaps be the reply that she is "not at home"; it is not true, and it ought never to have been said. Then when people get round the five o'clock tea-table, are the things they say about their neighbours always true? Let us hope not. Surely we need to be more truthful to each other. These are times when people seem to abandon themselves to forgetfulness that they are God's children, and therefore God's servants. These things must grieve the Holy Spirit infinitely. People go from the reading or repeating of some idle tale to do some bit of Christian work; can they be surprised if God does not bless them in it?

And there are political lies, in which both sides of politics are equally bad. There is no use turning from one to the other, thinking that there is truth to be found. Thank God there are many who speak the truth absolutely—socially and politically—but how the Spirit must be grieved by the political lies that are bandied about up and down the country

AND THERE ARE BUSINESS LIES.

Some will say, "What do parsons know about that?" We know more than some people think. We admit we are not business men as a body. But sometimes Christian young men or young women, assistants in shops, come to us—perhaps for guidance after they have received some real spiritual blessing—and they will say, "Sir, can you find us any other sort of position than that in which we are?" "Why? Cannot you be Christian men and women in your business where you are?" "At our business we have to lie or else step out." When such things are said time after time by different people who do not know each other, and in different towns, must there not be some truth in it? Yes, there are business lies and business liars. Need we be astonished, in view of these things, that God is grieved, and that He refuses to bless our work.

In verse 27 we find another warning: "Neither give place to the devil." In other words, we are not to yield for one moment to the evil one. Temptation [of itself is no sin. We must be tempted and tried right on to the very end, but we need not yield to it, even for one moment. He has made grand provision. We are told in his blessed Word that He will help us and give us the filling of the Spirit to counteract the powers of evil. The flesh is pulling one way; the Spirit is pulling in the other; and we get the victory through the love and power of the Lord Jesus. In this passage we find the ways in which, in little things, it may be, we find ourselves yielding to the power of the Evil one, so that the Spirit is grieved, and there is no blessing in life or service.

Take verse 28:—"Let him that stole steal no more." That is strong language, and we may be inclined to say: "Well, we have not got many thieves in our churches." We may not have; but is it not possible for people to stand up in church and say, "I believe in Jesus Christ our Lord"—we go right on through the life of Jesus, and we believe it all, but all the time we are stealing something from the very One in whom we say we trust. Is not that robbing? It is quite possible that we are taking what belongs to someone else; and yet we say we are believing people. Is not the Spirit grieved in this way?

WE ROB A MAN OF HIS REPUTATION,

perhaps, by a shrug of the shoulder—taking away the thing that he feels that he must have whatever else he loses, else how will he live with any credit? Let us not steal anything from that dear Saviour, who withheld nothing in order that He might become man and redeem us as man. Let us not take away from Him our time, or our gifts. Our bodies belong to Him. If you say: "I cannot go so far as you go. I want to be a Christian, but I do not want to give my will up even to the Lord Jesus Christ," then you are robbing Him. You may think you are going to enjoy life because you are to have a little more freedom than those wholly consecrated to the Lord. But there are only bitterness and sorrow and failure in front of you, and an awful curse at the end.

In verse 29 we read, "Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace unto the hearers." I believe the word "corrupt" here means worthless, flippant talk. Is not this one of the sins of the day, even among Christians? Probably there will be the temptation to yield to it before the day is over, so that the good which may be done in the tent will be driven away by the flippant talk outside. It is like the birds which follow the sower wherever he goes, and take up some of the seed he has so carefully and prayerfully sown. It is not only flippant conversation after the meeting is over which drives away the blessing, but that which goes on through the day among so many Christian people. We do need to ask God to take care of our lips and tongues.

We have in verse 31 another way in which individuals grieve the Holy Spirit of God. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." "Wrath"—that which boils over in a minute, and is soon over; "anger," that sulky sort of demeanour which some people show when their feelings have been touched to the quick. Instead of turning the whole heart towards Jesus Christ and saying to Him, "Lord, keep me now," or, still better, "Jesus saves me now," this sullen anger burns on, as if to say, "I will have my revenge one day." All these things are to be put away; and we are brought to this point, "Can we live such a life?" Nay, but

JESUS WITHIN YOU CAN AND WILL.

We shall share his victory over sin and self. Thanks be to God which giveth us the victory through our Lord Jesus Christ.

What is the result of this grieving of the Spirit? That constant ebb and flow, up and down, from which the Christian suffers so often. Other people watch us; they have got keen eyes, and they say, "Well, if that is the Christianity that is got at Keswick, or anywhere else, I do not think I should like it." So that, besides the sorrow and failure in our own hearts and lives, we are repelling other people. What shall we do? In Isa. xliii. we read of God's promise of pardon—past transgression all blotted out. And in the beginning of the next chapter we have the promise of water to be poured on him that is thirsty. That means the filling of the Spirit. We want these two great blessings, do we not—full pardon and full power? The two will go together. As we heard in the pavilion from Mr. Macgregor last night, we must be more thorough in our search for sin, and in our confession and slaying of it. Let us bring out all these hidden things before God, and confess them as sins by which we have been grieving the Holy Ghost. Then we may claim from God his pardon. And let us ask him now to pour out the fulness of his Spirit on our cleansed hearts, that we may never again, so far as we know, grieve the Spirit of God. Then we shall be clean vessels, ready and meet for the Master's use.

Dan Ryan.

A STORY FROM THE HOP-FIELDS.

IT was a happy thought on the part of Pastor J. J. Kendon that, more than thirty years ago, gave birth to an organised effort to meet the spiritual needs of the thousands from Slumdom that annually visit our Kentish hop-gardens. Most pleasing results have followed these efforts in renewed hearts and homes, and not the least interesting is the latest that has just come to light.

"Just a Bermondsey boy, and a rough one at that!" was the verdict of the City missionary as he told me the story of Dan Ryan.

The missionary knew him; for, in his work over the wide parish of Bermondsey, he had often met him and received a goodly share of banter and rough horseplay in return for his efforts to reclaim Dan and his companions from the paths of evil.

That he was an Irishman his name indicates; he avowed himself a Roman Catholic; his lip and life proclaimed him a veritable son of sin.

He eked out a precarious existence, picking up a casual job when and wherever he could; often at his wits' end to find sufficient food to keep body and soul together. Thus it happened that he found his way into Kent with many others of his class from the lanes and courts of Bermondsey.

In the neighbourhood of Goudhurst the Hop-pickers' Mission was in full swing, seeking to "lift up the fallen"; and among our workers was the good missionary from Bermondsey.

The season was exceedingly wet and trying. In the whole twenty years of our connection with the Mission we never remember another such terrible time for the poor "hoppers" as September of 1896. Many of them, instead of laying in a stock of health by their immigration to Kent, as in former years, found, alas! when too late, they had sown the seeds of disease and death. The incessant rains also seriously interfered with our ordinary mission-work; still, what we were able to do was "not in vain in the Lord."

Dan was not a little surprised one morning to see his Bermondsey missionary step up to the bin for a friendly chat; but, under the usually civilising influence of our Mission, he did not receive him unkindly nor attempt his usual banter. He even consented to come to a hoppers' tea and evening meeting in a neighbouring barn, provided by a godly farmer and his wife.

The missionary arrived early at the intended sanctum, with some misgivings as to whether Dan would keep his promise; but Dan was there before him, and ready to lend a hand wherever it was needed. That assistance *was* needed may be gathered from the fact that the barn was full of farming implements; a plough, chaff-cutter, harrow, wagon or two, and sundries. With a good will our two missionaries in charge of the tea and meeting faced the work involved; but Dan's help was very acceptable. In spreading the tables, in afterwards clearing for the meeting, in distributing tracts and hymn-sheets he was much in evidence as one who had determined to make the meeting "go."

It was noticeable how eagerly—yea, hungrily—he listened as the missionaries told the story "of Jesus and his love." And not in vain did he thus hang on the preacher's lips for the Word of Life, as we subsequently learnt.

Months rolled by, the season and its services were well-nigh forgotten by us in the ever-present and pressing claims of daily duty.

In his casual visits to the infirmary our Bermondsey missionary was startled one morning at hearing his name faintly called from a sick pillow. Stretched there was the wasted wreck of a once stalwart, strong young man, so pale and haggard that the missionary failed to recognise the poor fellow. But Ryan knew him, and with grateful tears he told his tale of Divine mercy. The terribly severe weather of September had been too much for him; he caught the chill which sealed his death warrant, but he *found Christ through the message of that meeting in the barn*, and was now ready for, and almost eagerly awaiting, his approaching end, able with the Psalmist to say, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

Though the Hop Mission work is emphatically a "work of faith," both the season and sphere of service being limited, and much of the seed sown by the wayside, to be gathered in "the great harvest day," yet it would not be difficult to multiply instances of this kind in proof of the usefulness of the Hop-pickers' Mission, as our sketches in these pages, in former years, bear witness.

Among the many pressing claims upon the generosity of God's stewards, there is a danger lest old-established, well-tried missions may be forgotten, and languish for want of funds; hence this "reminder."

The need is as great as ever; and help sent in promptly will be well and worthily bestowed. The season only lasts through September; it is therefore obvious that those who would have fellowship with us in this good work must send at once, and thus enable us to measure our means and place our men in the field without delay.

Parcels of tracts, books, clothing, etc., should be sent *only* to Pastor J. J. Kendon, Marden Station, S.E.R., carriage prepaid.

Contributions to Pastor J. J. Kendon, Goudhurst, Kent; Mrs. C. H. Spurgeon (naming the Mission), Westwood, Upper Norwood; or to the hon. assist. sec.,
Fernbank, Brentford. JOHN BURNHAM.

Students at Northfield.

THE Students' Conference at Northfield began on Friday, June 25. It has been marked by much enthusiasm kindled by the burning words which fell from the lips of Mr. Moody and from the numerous speakers he had gathered around him. Intervals between the meetings were fully utilised for excursions and varied forms of recreation in which students delight.

The "College Association Work" rally held by Mr. JOHN R. MOTT was one of the most interesting and useful gatherings of the second day. He emphasised the need of continual and systematic Bible study, which should include a devotional method for the building up of spiritual life; the practical method in which study is coupled with personal effort; and the scientific method, which covers critical study, care being taken that the latter is not so used as to minimise the other two. Discussion on the means of maintaining such study brought up delegates from a score of colleges, who briefly gave interesting reasons why their several Associations had experienced a decided increase of usefulness in the past year.

In the course of a stirring address upon "A View of the Bible with Christ out of It," Rev. HY. VAN DYKE said: "Blot out Christ, and there is no Captain of Salvation, no Conqueror of Satan. But Christ is God; we give thanks that He is a reality, and that, through Him, wonderful illumination shines out from the pages of a Book which without Him can bring no ultimate benefit to mankind."

In the evening 500 students gathered on Round Top, and were addressed by Rev. Mr. Conkling, Mr. J. R. Mott, and Mr. Beach. From night to night the meeting in this place has been devoted to a mental journey round the world, investigating the spiritual needs of the nations; and representatives of various lands have spoken.

On the first Sunday of the Conference Mr. MOODY was the morning speaker, and continued a powerful discourse upon the Ten Commandments which he had commenced the night before. In referring to the first, he showed that it is not necessary to go to heathen lands for false gods, seeing that so many are around us in the shape of gods of money, gods of family, and so forth. Satan is willing we should worship even the Bible, provided it is the Bible only, and not God in it. In connection with the command anent the Sabbath, the preacher denounced Sunday newspapers and cars and Sunday bicycling.

At the big hill-top meeting in the evening, a fine address was given by Mr. ROBERT P. GALLEY, Princeton's famous football player, who, while a powerful athlete, has also been a constant Christian worker. He leaves for mission work in China next March, meanwhile travelling amongst the colleges of his native land.

A very practical address was delivered on the evening of the fifth day (June 29) by Dr. MCKENZIE, of Cambridge, Mass., upon Paul's declaration that "We know in part." He remarked that a man never makes a mistake if he does what Christ tells him. Let us never be beguiled by doubts, imaginations, and theories of man. When we come to Christ, we learn from Him what God would have each one of us to know, in our individual capacity. When there comes to me the man who can tell me what life is, I will tell him what the Holy Trinity is. The grandest truth in the universe is the being of God, and yet it has been quarrelled over more than anything else. Oh, the folly of lending an ear to theories of foolish men! The knowledge which God has given us is all-sufficient for every useful purpose.

The fifth night of the Conference meetings was memorable for a rousing address from Mr. MOODY upon "Qualifications for Christian Service." Faith, courage, enthusiasm, perseverance, Christian love, and human sympathy were dwelt upon and illustrated in Mr. Moody's inimitably homely and powerful style.

One morning meeting was taken up with the answering by Mr. J. R. MOTT of questions previously collected; as a result, much practical and wise counsel was given. This also was characteristic of the evening hill-top meetings. After the addresses, Mr. Mott met delegates from foreign countries, and with them discussed methods of work. Time was devoted, in this way, on one occasion to the countries of the western hemisphere, and Delegate OSUNA, of Saltello, Mexico, gave an intensely interesting talk on the slow awakening of his country, its needs, and the terrible effects of Romish influence upon the people.

Dr. A. F. SCHAUFFLER, of New York, spoke and presided at a meeting of the Women's National Sabbath Alliance, which was attended by the many women delegates to the Conference. An address in the evening by Dr. MCCAUGHAN, of Toronto, was one of the strongest utterances of the Conference. It dealt with Christ's miracle of healing the palsied man, as an ideal picture of how to bring men to Christ, with the lessons to be derived from the helpless condition of the man and from the kindly qualities which marked the friends who bore him to the Saviour.

On Friday morning members of the International Committee took useful counsel together on the subject of extending the work of Christianising the Colleges of America. At night, Dr. SCHOFIELD, of Northfield, spoke upon faith, the sealing of the Spirit, and the filling with the Spirit. If we trust in what God says, we are sealed with the Spirit of promise; and through this, as we are told in the Epistle to the Ephesians, we have an access to God which is just as real as access to an earthly parent. Filling with the Spirit makes a singing heart, which gives thanks unto God always, not only when things are pleasant and serene, but even in the midst of reverses.

The Students' Conference, on Saturday morning, was again in the form of a question and answer gathering. In reply to one of the former, some useful suggestions were made on the important point of how to make organised efforts against impurity in colleges. Mr. HUGH BEAVER, of the International Committee, made a very strong appeal against the evil. At the great forenoon gathering, Mr. MOODY spoke upon "How to Study the Bible," starting with the necessity of being rooted in the firm conviction that not one jot nor tittle of the Word shall pass away before all the world has passed away. He knew of nothing more convincing to a sceptic than a fulfilled prophecy; and if a man spends a month in the study of the Atonement, he is bound to believe it all his life. If one lacks assurance and confidence, let him read up the subject of Atonement, and he cannot then have any doubt about his salvation. Other topics touched upon in this connection were repentance, the new birth, and separation from the world, in their Bible aspects as distinguished from popular misconceptions.

Oral Instruction of the Deaf and Dumb.—A very useful and benevolent work was founded about thirty years ago by the late Baroness Mayer de Rothschild. With the title of the Association for the Oral Instruction of the Deaf and Dumb, it continues to be carried on under influential patronage, and is controlled by an efficient board of management. The organisation, superintended by Mr. William Van Praagh, is dependent upon voluntary contributions for its support. A school for children and training college for teachers in connection with the Association, is in operation at 11, Fitzroy-square, W., and here public lessons are given on Wednesday at 3 p.m., to which those who desire acquaintance with the work are invited. Those who have been instructed on the new method are able to converse with strangers, though previously they could only communicate with persons who knew finger alphabet. The applications for qualified teachers far exceed the number which the Association can supply.

The Wesleyan Conference.

FROM A MINISTER.

THE twenty-fifth conference in Leeds opened on Tuesday of last week, in the Brunswick Chapel. Not far short of a thousand ministers assembled at the opening session. At the first Leeds Conference John Wesley presided over some forty brethren, which included several clergymen of the Church of England, amongst others the apostolic Grimshaw, of wild Haworth, and the humble men who under God founded Methodism in the busy Yorkshire centre; John Nelson, the heroic evangelist who combined hewing stone in the daytime with preaching at night; and William Shent, the barber in Briggate, in front of whose shop the first services were held in the open air by those consecrated men who faced the dangers of turbulent mobs and subdued the angry passions of men by the proclamation of the Gospel of Christ. From such humble beginnings have sprung the spacious sanctuaries, the living churches, and the multifarious activities of Leeds Methodism.

Rev. W. L. WATKINSON, whose name is widely known as a writer and preacher beyond the limits of his own Church, was by a large vote elected president. He is one of the most distinguished of the sons of Methodism. Of frail body and at times of feeble health, he nevertheless has done great service to the cause of God. His volumes of sermons, including "The Transfigured Sackcloth," "Mistaken Signs," "Noonday Addresses" in Manchester and Leeds, have been widely circulated, while his Fernley lecture on "The Influence of Scepticism on Character" was a masterly study of the relations of creed and conduct and a scathing exposure of the moral inconsistencies of some fine writers of modern times. Mr. Watkinson has read widely in science and philosophy, and a keen sarcasm and ready humour enable him to deal most effectively with the claims and positions of sceptical thought. In his preaching he is strongly Evangelical, and remarkably insistent upon the reality and the consequences of sin.

His inaugural address to two thousand ministers and people who crowded the Conference Chapel at the open session, which combines the President's induction to his high office with the Conference prayer-meeting, made a deep impression. Solemnly he urged the concentration of power and thought upon the great evangelical work God had given them to do. He bore emphatic testimony to the fact that there was no doctrinal unrest within their borders. Never were the great doctrines that created Methodism held more firmly, more loyally, more intelligently than to-day. There were two kinds of theologians—the systematic academic theologian, and the theologian who considered great doctrines in the light of experience and practical reason. They had theologians of both types, and there was a remarkable concurrence between them in those Evangelical doctrines on which their Church was based.

Amidst manifestations of approval, the President proceeded to urge that they must pay more heed to the dynamics rather than the mechanism of the Church. They would not fritter away time or power on mere machinery, but would to the utmost seek to make the complex organ of Methodism accomplish the great spiritual purpose for which it exists. The problem of civilisation was not political, nor intellectual, but spiritual. Righteousness was the fundamental and determining force of society, and if they brought men to God and built them up in sanctity of character they were really shaping, uplifting, and transforming all things. What was the inmost significance of the great procession of the Diamond Jubilee, with its perfect "milky way of princes." Was it not the triumphant procession of purity? The coronation of truth and justice and kindliness and peace—the splendid virtue of a distinguished Queen, and the splendid virtue of myriads of lowly men and women in the cities and villages of the land? Had not Methodism made a contribution to that?

In common with the other Evangelical Churches, they had made a large and real contribution to the wonderful improvement in the liberty, the wealth, the virtue, and the contentment of this great people. He desired, as one of the brethren had suggested to him, that his year of office might be marked with passionate spirituality. They were agreed as to the main questions. There was a grand future before their Church, if it was faithful to the dream of its youth. It would be the spiritual home of myriads of living men, and to myriads of dying men it would become "the gate of heaven." In the prayer-meeting which followed Dr. E. E. Jenkins, Mr. H. Price Hughes, and others led the petitions of the great assembly.

A memorable feature of the first week of the pastoral session was the visit of Rev. Dr. MILLBURN, the blind chaplain of the United States Senate, and a minister of the Methodist Episcopal Church of America. He was introduced to the President by Rev. Dr. Stephenson, who appropriately referred to the service rendered to the sacred cause of peace by his venerable friend in the prayer he offered in the Senate of America at a time when the air was filled with rumours of war. Dr. Millburn delivered an eloquent address, lit up with many happy touches of humour. It was pathetic to look upon the upturned face of the speaker as he spoke of the great men who sat on the platform of the conference forty years ago, when he visited the Conference as an American representative. "Even as you are all hidden from my earthly sight," said he, "it is almost as easy for me to see them there in the Church triumphant as it is to conceive of you in the Church militant. Speaking of the bonds of unity of the two nations he said, "The blood in our veins is the same as yours—the blood of history, valour and power. The ashes of our forebears are lying here in the churchyards of England, awaiting the trump of the resurrection side by side with your forefathers. He could not entertain the conception that ever a fratricidal war could take place between England and America. He declared that the influence of the Queen held fast ties between the mother and daughter. Remembering, too, the influence of Methodism and of the other vast religious bodies on their side of the water as earnestly engaged in advancing the kingdom of Christ as we are, he could not conceive for a moment that blood will ever flow between us, except in kindred veins.

The chief conversation of the week of a controversial character has been on the subject of the proposed reversion of the order of sessions of Conference. At present the pastors meet first, and in the second week ministers and laymen form the representative session, and during part of the third week again the pastoral session meets and concludes the business of the Conference. It is now proposed that the representative session meet first. Though apparently a slight change, it raises the far reaching questions of the relative place of the pastors and people in Church government, and the functions of a separated ministry. Several of the ex-presidents spoke against the proposals of the committee which has sat during the year, Dr. Rigg especially insisting upon the extreme gravity of the issues raised. The matter will be further considered when the laymen join the ministers in the second week.

Such matters as the retirement of aged ministers, the acceptance into the full work of probationary ministers who have already travelled four years, and the consideration of candidates for the ministry have occupied the attention of the Conference. Sixty-six candidates were accepted, and forty-five probationers at home and seventeen abroad received into full connexion. Amongst the brethren who retire was one ex-president, Rev. Dr. R. Newton Young, Governor of Handsworth College, an influential and cultured minister, whose health has seriously failed during the last year.

Working Lads' Institute, Whitechapel.—The quarterly meeting of the committee, held on Friday last, was presided over by Mr. Henry Hill, the founder of the Institute. The report submitted by Rev. Thomas Jackson, the present superintendent and hon. sec., stated that the number of lads who had joined the Institute during the past quarter, and paid the requisite subscriptions, was ninety-two. The gymnasium had been opened five nights each week, and an average of fifty members had attended the drill. The reading-room had been open every week evening, and the swimming bath had been visited by upwards of 6000 bathers, chiefly boys. A free dinner had been given to 520 adults, and a free tea to 620 of the poorest children in connection with the Jubilee festivities. The evangelistic services and weekly Bible classes were well attended; a Sunday-school of sixteen teachers and 166 scholars now meet at the Institute, and a weekly meeting for women had now fifty-two members. The chairman and also Mr. George Nokes expressed the pleasure it afforded them, as well as other friends of the Institute, to see the successful work being now accomplished under Mr. Jackson's superintendency.

British Students' Conference.

THE fifth Students' Conference opened on Saturday, July 24, at Curbar, Derbyshire. The women students are accommodated in Cliff College and in the neigbouring villages, while the men have a camping-ground by the river-side. By 8 p.m. on Saturday most of the 300 delegates had arrived, and we gathered in the tent for our opening meeting. The hush of the presence of God fell upon us as the chairman, Mr. J. RUTTER WILLIAMSON (Edin. Univ.), read from Mark's Gospel the account of our Lord's Transfiguration. As we listened, we asked that we might see no man in this Conference save Jesus only.

After a few opening words of advice as to how to make the best of the Conference, Mr. Williamson took as his subject "Reality": (1) in obedience to Christ's commands; (2) in thought; (3) in our attitude towards temptation; (4) in communion with God; dwelling especially on the imperatives of Christ and on the temptations which peculiarly assail the students of science and philosophy. His searching words seemed to bring us face to face with God.

Dr. HANDLEY MOULE closed the meeting with a short address on Gal. ii. 20—the paradox, "I live, yet not I," showing how this reality in mind and thought could only be attained through Him who came not to make vanish, but to transfigure, our minds into a shrine for Himself, Who lives not in a vacuum, but "in Me"—a being made, disciplined, and proved by Him.

At the Sunday morning prayer-meeting Mr. SALT, the Vicar of Curbar, in a word of welcome, referred to the hallowed missionary associations of our meeting-place. He then spoke on two words—"Another Comforter"—and on the unity which we had not to make but to keep in Him; a unity which the devil, who would be busier here than anywhere else around during this week, would be trying to disturb.

Dr. MOULE preached in the morning, in Curbar church, on Ps. xxxi. 19, and Rev. G. C. GRUBB in the evening on Eph. iii. 19. At 2.15 p.m. a meeting for Student Volunteers only was held, when Mr. W. R. MILLER (Trav. Sec. S.V.M.U.) spoke on the individual responsibility resting on Student Volunteers with regard to personal work.

At the Bible-reading at 4 p.m. Dr. MOULE, by means of three outline studies of passages in the Epistle to the Philippians, gave valuable suggestions as to principles of Bible study. He showed how great dogmatic passages in the Epistles were introduced by, and had their issue in, practical precepts. For example, the sublime passage in Phil. ii. 6-12 is occasioned by a necessary exhortation to the Philippians to greater unity of spirit, and is followed by a warning against "murmurings and disputings." He applied the same principle to iii. 20, 31, and iv. 13.

At 7.30 simultaneous meetings were held for men and women students, addressed by Mr. J. R. MOTT and Miss GOLLOCK respectively.

On Monday the regular sessions of the Conference began; a prayer-meeting is held at 9.15 a.m.; Bible-reading at 10 a.m.; general meetings at 11.30 a.m. and 7.30 p.m.; while the afternoons are devoted to walks, excursions, and recreation.

At the Monday Bible-reading Dr. MOULE, speaking on Heb. xii. 13 in connection with Gal. v. 22, showed that a consistent Christian walk is deeply important, not only as between our Lord and us, but also for the sake of our influence on those around us. This consistency has its source in the filling of the Spirit, and should appear in the minutest details of our daily life in such matters as punctuality, courtesy, and kindly speech.

At the general meeting Mr. J. R. MOTT spoke on the Bible study department of the College Christian Union, on its importance, and on its threefold purpose—(*a*) to bring the Bible to the earnest attention of every student; (*b*) to enlist as many as possible in some form of systematic Bible study, either associated or private; (*c*) to help students to form the habit of personal Bible study, which will remain after they leave college. Practical advice followed as to the means and methods of Christian Union Bible study, on the equipment of the Bible study secretary, and on the importance of using the opportunities afforded by this Conference for interviews with the Bible study secretaries of other unions.

L. S.

"My Queen."

ON Jubilee Day I sat with a few friends at a window and watched the never-to-be-forgotten scene about as enthusiastically as loyal subjects could. Our voices blended in the general cheering and song; our handkerchiefs formed a part of the white waving sheets which seemed to hide the houses for a moment; and in the lull which followed one of our number voiced the inmost feeling of us all in the quiet words of triumph, "Now I have seen my Queen." The secret was out. It was just that which we all meant, "My Queen."

How could one's thoughts help leaping onward in anticipation of another day—perhaps the only day which could be described as greater and grander than that Commemoration Day—when the King of Kings and Lord of Lords will return to this earth, in all his royal state; and "Every eye shall see *Him*"? The glory of that day will not depend upon the myriads of saints and angels who will compose his royal train. It is not the rent clouds and the archangel's trumpet which will form the attraction of that supreme scene; nay but "thine eyes shall see THE KING in his beauty."—(Isa. xxxiii. 17).

Reader, can you change the pronoun and express what would be the language of your heart at that moment in other Scriptural words: "This is *our* God; we have waited for Him" (Isa. xxv. 9). Could you claim a closer, nearer relationship still, and say, "This is MY Beloved, and this is MY Friend" (Canticles v. 16). So much depends upon the "*my*"—"The Lord is *my* Shepherd."

Even the outshining glory of the coming of the King will not awaken any real gladness in your heart as you think of it, unless you can say of Him, "He is MY King." Can you say it? There is a sense in which Christ is indeed King of us all; "for He must reign till He hath put all enemies under his feet" (1 Cor. xv. 25). God hath highly exalted the Son of his love, and exalted Him for the very reason that He stooped so low to drain the cup of wrath which was due to us for our sin. "He *must* reign." Yea, "He must reign," is God's unchangeable decree. "He must reign" is the glad echo of the angelic hosts. "He must reign," responds every heart which has been led by the Holy Spirit to see its own sin and to accept the all-sufficient Saviour.

But though "*He must reign*," there are, alas! traitor hearts which will not yet bow to the sweet compulsion. There are yet those base enough and blind enough to send a message after Him, "We will not have this man to reign over us" (Luke xix. 14). And those whose hearts cherish such a sentiment—expressed or unexpressed—have never yet *really* owned Jesus as Lord of all; have never yet, by word or deed, said to Him, "My King."

Amid the thousands upon thousands who lined the streets of London on Commemoration Day there may have been some whose dark inward mutterings may have quenched *for them* the gladness of the day. But our Queen did not know it. She could not read the secret thought of disloyalty, if such unhappily were there, undetected by us all. From the searching eyes of King Jesus no such secret can be hid. As the eyes of the king, in the parable, detected at once the one guest who lacked the wedding garment (a garment provided for all guests at Eastern weddings), so would the eyes of the Lord discern *one* amidst the throng whose heart had no welcome ready for Him, no love to lay at his pierced feet. I want you to anticipate that glorious day—we know not how near it may be—and to find out now, by his grace, the way in which you will wish, *when He comes*, to welcome the Lord Jesus.

We owe much, very much, to our Queen, but it is as nothing to what we owe to Him who died for us, who loved us and still loves us with a personal love impossible to earthly monarchs, and who is coming again to receive his people to Himself. Will you not now, by full and glad consent, crown Him King—your King? How you will wish you had when He comes again of whom the glad announcement is, as of old, couched in words so sweet and personal, "Thy King cometh unto thee."

The floods have lifted up their voice;
The King hath come to his own—his own.
The little hills and vales rejoice,
His right it is to take the crown.

Mercy and truth shall meet again,
Worthy the Lamb that once was slain.
We can suffer now—He will know us then—
What will it be when the King comes!

LUCY BENNETT.

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Distributing the Scriptures.

"IT is God's Word," said one, "not man's comment upon it, which saves souls; for the majority of conversions have been wrought by the agency of a single text of Scripture." There will be no disposition to quarrel with this witness on the part of true ministers of the Gospel; for all such will be quite ready to confess that their office consists in reading in the Book, in the law of God, distinctly, giving the sense, and causing the people to understand the reading (Neh. viii. 8).

This living power of God in his Word is strikingly exemplified by the records of that eminently useful organisation the Association for the Free Distribution of the Scriptures. In many a far-off land streams of living water from the wells of salvation are flowing through this blessed agency. Let us, in imagination, journey to a certain city in the distant Punjab. Here is Amritsar, or the so-called "wellspring of immortality," from the sacred Tank around which the city has grown. A devoted worker tells of "hundreds of unsatisfied, unhappy men and women, with no knowledge whatever of any way of escape from sin, who come one by one with wonderful perseverance in any weather, under any circumstances, to worship, only to go away as weary, as sin-burdened, and unsatisfied as they came. But it has made the heart sing for joy to spend an afternoon on the marble pavement at the edge of that boasted wellspring and give away to those deceived sinners the words of Him who said, 'If any man thirst, let him come unto Me and drink,' with a few quiet words about the real 'Water of Life' spoken to everyone who took a portion. Many who come there have an earnest though wrongly-directed religiousness; and there, if anywhere, the Word of God should be given without money and without price."

An experienced worker from England was upon tour through France, Austria, and Germany. Receiving a grant from the Association, he mentions some results of his efforts in free distribution. "It was," said he, "a most interesting and pleasant work to circulate the Word among Roman Catholics and Jews. My linguistic deficiency necessitated the assistance of some native Christian brother. In France my son-in-law went with me from house to house. His earnest words of warning and invitation accompanied each gift of a Testament. With rare exceptions gifts and words were most gratefully received. My experience, though limited, satisfies me that the principle of giving rather than selling is the right one. My relative was so impressed with the readiness of the people to have the Testaments, that he talked of obtaining copies and distributing them throughout the whole of the French district where he lives."

From Buenos Ayres one writes: "We have some earnest converts, and it would do you good to hear them say how precious is the Word of God to them. Last Sunday three hospitals were visited by our workers, carrying portions and tracts to the inmates. Here is the written testimony of one of these dear converts, a Spaniard. 'Through having accepted what the Bible teaches me of my Saviour, thanks be to God, I am saved, and by the same grace I desire that others may come to a knowledge of the truth.' I have been working for the Lord here seven years, and experience convinces me more than ever that there is need to give the Word in its purity. It can take care of itself and do its own work, and is becoming more and more precious as it is known out here."

Even shut-up Tibet is reached; for Miss A. R. Taylor says, "I gave a number of Gospels away in the different languages at the yearly méla at Kalimpong. People come from out-of-the-way villages scattered over the mountains, and the méla is certainly the best means to reach them. Gospels are taken into Tibet by the merchants and coolies, and I hear they are read in the large monasteries of Lhassa. The chiefs often fear to take a copy when offered, but invariably send for one after leaving. The Lord is gradually opening the door into the very heart of Tibet."

Similar glad tidings come from Mexico, Central America, Algeria, North Africa, Morocco, Turkey, Greece, and other lands. Doubtless much of the success which attends this good work may be traced to the prayer meeting on behalf of the Association for the Free Distribution of the Scriptures, held at Chesils, Christ Church-road, Hampstead, on the first Monday of every month, from 4 to 5 p.m., to which any friend interested in the work will be warmly welcomed by Mrs. A. E. Robertson, one of hon. secretaries.

Letter to the Editor.

PROTESTANT CHILDREN AND ROMISH SCHOOLS.

SIR,—You recently expressed wonder, and not for the first time, that Protestant parents should send their children to Romish schools on the Continent. The question was asked, Why is this done? I think I can supply the answer. There is a medical maxim that the knowledge of the cause of a disease is half the cure.

In the town from which I write there is a Roman Catholic doctor, whose attainments are not thought much of by other doctors in the locality; but the Roman Catholics, with their intensely sectarian spirit, talk of him as a paragon of skill, and Protestants, unsuspicious of the motive, swallow the puff. It is told of a Jesuit priest who was asked for advice by another as to how he should deal with an old English literary lady, a Protestant, whom he was trying to pervert, but who had scruples about going over to Rome. "Don't argue," said the Jesuit to the other, "but assert, assert, assert." It is a trick that has been tried in more spheres than one. When I read the paragraphs about the infatuation of professing Protestants sending their children to Romish schools, I said, "Doubtless the same trickery is being played in regard to education—the Jesuitical trick of quietly 'asserting' the superiority of such and such schools, of course not mentioning that they are R.C. When one comes to know human nature, one cannot but be struck with a foible of a good many people, that what they patronise is superior, and so some Protestant parents who send their children to a Romish school become a means of recommending others to do the same. Thus the evil spreads.

There is no hope of counteracting this and many other evils by pulpit teaching. There is no Protestant centre having eyes to see and a mind to organise, and a will to send its instructions to every part. The Church of Rome, however, has this organisation, and uses it with great effect. Perhaps in time the Free Church Councils may be able to supply the want among Protestants, at least to the extent of seeing and suggesting, if not to a certain extent of enjoining, what the people should be taught. I have not the least doubt that there are plenty of Protestant schools on the Continent equal, if not superior, to the corresponding Roman Catholic schools; the difficulty is for private persons to know about them.—I am, yours,

ENLIGHTENED.

Victory Through Christ.

MORE than conqueror! can it be
Palms of victory wait for me?
'Ere the race of life is run,
Foes defeated, Heaven begun!

More than conqueror! Joyful word,
Victory thro' our risen Lord.
Grace triumphant, strife shall cease,
Rest my soul! 'tis perfect peace.

More than conqueror! Love divine
Makes unfading glory mine!
Sweet salvation, here to know
Streams of bliss perennial flow!

More than conqueror! Conflict o'er,
Opes the everlasting door!
On this raptured heart of mine
Lo! the eternal sunbeams shine!

More than conqueror! Joyful trust,
Fears no mournful "dust to dust"!
Glorious visions rise to view,
Home beyond, and all things new!

More than conqueror! Hark, I hear
Angel voices, sweet and clear;
Farewell, darksome shades of night,
Welcome to the realms of light!

More than conqueror! Let me sing
Praises to our Saviour King!
Glorious are his gifts to me,
Life and constant victory!

More than conqueror! Joyful thought!
Christ hath full salvation wrought!
Sword and shield and helmet bright,
Yours no more to guard the right!

More than conqueror! Grandly free,
Henceforth shall my spirit be!
Satan vanquished, Jordan past,
Safe with Jesus, home at last!

Walton Park, Clevedon. WM. KITCHING.

The Bible Searcher.

Foreign List.—Correct answers received from:—
Nos. 70, 71, 73, 74. Una and Bessie Whitehead. **No. 70.** Anna Lombard. **Nos. 72 and 73.** Daisy McArthur. **No. 73.** Maria Lister (South Africa). **No. 74.** J. Garrett. **No. 75.** Launcelot Knight. Frank Sjöstrom. **No. 77.** Henry and Annie Baillie, Jeanie Scott (America), Olive van Millingen (Cyprus). Vera Sjöstrom, first certificate.

No. 80 (second list),—Correct answers received from:—
Mabel Adams, Bertha and Maggie Arres-Mather, J. H. Archer*, Minnie Allen*, Lizzie Athole*, Willie Aston, Lilian*, Teresa, and Katharine Blackie, Herbert* and Dorothy Berry, Frances Bennett, Mabel Birney, John Baring, Lavinia Barnes, Catherine Barber, Arnold Baker*, Janet* and E. B.* Black George Brand, Massy and Conyers Baker, Gracie Barnes*, L. Bentall, John and Ethel Benger, D. A. Bennie, Florence, Victor, and Willie Bellerby, Archibald Bearsby, Nadine Beauchamp, A. Bridges, Stanley Boxer*, Ashley H. Bowker*, Robert Browne, Gertrude Brookfield, Ralph Bourne, Bert Brotchie, Ernest Bond A. Botting, C. Brown, Bertie and Harry Butler, Louis Berthe, Gladys and Lionel Calvert, Lily Coles Lily Clarke, Willie and Mary* Charles, Jessie*, Maggie*, and Walter* Carter, Maud Clarke, Mary E. Clarke*, Beatrice Cashford, Harold and Willie Cheesman, Marjorie Collins, Amy Cox, Dorothy Cooper*, Edith and Dora Corrie, Arthur M. Cole*, Edith* and W. S. Corrick, Susie and Ethel Cumbers, Emily Church, Maud Davidge*, Edith Daisley*, Kate* and Jennie* Dewar, Kenneth Dunbar, Gordon Duncan*, Dorothy and Marjory Dyke, Constance Devenish-Meares, Charlotte Dix, Edwin and Cecil Dodd, Muriel Edwards*, Eva L. Edmundson, Willie and Ernest Edmonds, Marion* and James Freegard, Maggie and Kate Fletcher, Christopher* and Lilian* Fidler, Fannie Field, Aileen and F. A.* Figgis, Amy Foster* Janetta and Agnes Fullarton, Reginald and Ernest Findlay, Willie Gray Peggie Gray, Eva, Margaret, Stuart and Edith* Gray, Euphemia, Mary and Geo. Graham, Chrissie Green, Mabel Grey*, Mary*, Daisy*, and Alfred* Greenacre, John A. and G. G. Gibson, Minnie Giddings, Margaret Hussé, Frances and Dorothy Harris, Ruth Harrison*, Winifred Harvey, Victor Henry, Theodora Hill, Violet Holford*, Margaret* and John* Hogg, Mena and Edith L. Hunter, Helen, May, Tom and Harcourt Hunter, L. K. Hughes, Elsie Hersey, Ada Heap, Edith and Emily Hearn, Ethel* and Eva* Hutchings, Lucy Jacob, Muriel Joscelyne, Dora and Grace Joyce, Norman and Kate G*. Johns, Agnes Jones, Isa*, Tom*, Agnes*. Alex.*, and W.* Kay, Emily and Lucy Kelk, Rebe* and A. G. King, T. Ashley, and Hubert Kirkpatrick, Gertrude Kingerlee*, Annie and Edward Lawrence, Alfred, Arthur, Irene, and E. A. R. Llewellyn, Hannah Lovell, Murray and Graham Lloyd, Guinefred Leigh, Bertha Lucking, Margaret Macphee, S. E. Mackintosh*, Nellie, Thomas and Abraham Mack, Barbara Maconchy, Alan Marples, Edith and Mary Maitland-Kirwan, Bruce Malsher, Maggie*, John*, and Agnes Menzies, Reginald Measor, Bessie Millar, Eva Monti, Elsie Morgan*, Lewis F. Morice, Gerard and Ethel Morgan, Dora Muir, Queenie and Louis Mattar, Laura B. Macaulay, Frank Metcalf, Hilda M. Medill*, Helen Mickelburgh*, Evelyn* and Arthur* Moir, Margaret and Dorothy Morris, Henderson Nathan, Ernest and Edie Nash, Amy and Maude Nottage, Maude and Eva Oakes, Mina, Lottie* and Harriette* Orr, Florence Osmond*, Douglas Parkes, Willie, Jessie and Ada Palmer, Winnie Page*, Kathleen* and Ethel M.* Pasley, Edwin Peters, Mary Penny, Daisy and May Petrides, Mary Palmer*, J. Ernest Pearce*, Katie* and Dolly* Penny, Hannah Pearman, Walter Perryman, Grace* and Ruth* Pledger, Nelly and Louie Peachey, Alfred Penny, Isabel* and Gladys* Phipps, Francis S. Phillips, Daisy Phillips, Jessie* and Margaret L.* Pook, Minnie and Edith Quick, Mary W. Ramsay, Edward and Herbert Rainey, Muriel Reeves-Palmer, Norah Read, Isabel C. D. Roe, Theodore and Eileen Roberts, M. L. Rickards, Jenny Rule, Dollie* and Bob* Salt, Evelyn Shaw*, T. and D. Stanier, Dorothy Shaw, Frank, Helen, and Dorothy Stalker, Winnie Stangoe, Charles Saunders*, Flora Shadbolt, Dorothy Sharp, Eric, Gladys, and Gwendoline* Shaw, Ernest and Frederic Seymour, Muriel Sells, Gracie Seale, Kathleen Shepherd, Rosetta Sherwin, M. Sinclair, Sidney and Dora Smith, Irene Simms, May Spiganovicz*, Gertrude Scott, Bessie Symes, F. Edward* and Fred Short, Agnes Sterry, Emily* and Nellie Stuart, Nellie Skinner, Herbert Stickland, Flora Simmons, Mildred* and Constance* Scott, Richard Taylor, Olive Trench, Olive Tritton*, John W.* and Janet* Thomson, Frank Thompson, Winifred and A. M. Thomson, Herbert, Peveril, and Arthur Turnbull, Louie Tibbits*, Alice M, Thompson, Fred and Sarah Thomas, Margaret, Frances H., Freddy, and Georgina Trotter, Elsie Vigar, Dorothy Wood, May Watson, Florrie White, Frank Wilson*, Eva Winpenny*, Evelyn H. Word, J. Benson, Ibla and Allan Woodman, Hetty Wodson*, Jessie West, Lucy M. Westcott, Harry G.*, Arthur, and Colin Wright, Elsie, Ida, and Grace* Wright, Edgar* and Cecil Yerbury.

No. 81 (first list),—Correct answers received from:—
Owen and Arnold Akers, Rose Anton, Willie Aston*, W. T. Aldous, Geo. Brand, G., Elsie, and Dudley Bartlett, Herbert Braddon*, Florence, Willie, Victor, and Nellie Bellerby, L. Bentall, Nadine Beauchamp, Emily Bridgewater*, Bert Brotchie*, Gertrude and N. Brookfield, Phyllis Boyd, Millicent and Cicely M. Craven, Harold and W. Cheesman, Ida, Annie, and Mabel Cole, Annie Cooper, Stewart Cookson, Randolph and D.* Daintree, Willie*, Dorothy*, J. P., and Lucy* Davies, Ellen Drake, Vera Dickinson, Kathleen Dodington, Nellie and W. B. Dowsett, Violet, Kittie, and Ivy Donaldson-Selby, Willie, Henry, and Ernest* Edmonds, Kenneth* and Constance* Gabbett, Daisy Groves*, Nellie* and Rex* Hatchett, Frances and Dorothy Harris, Evelyn* and Dorothy* Hewer, Winifred, Florence, and Francie Hoyte, Dorothy and Joshua Hughes-Games, Dora Jay*, Helen Jordan, Grace and Dora Joyce, Sidney, May, and Edward* Law, Blanche Lindup*' Hilda Matheson, Alan Marples, Geo. McDonald, Helen Mickelburgh, Muriel and Hubert Newnham, Eleanor Noel, Alice M. Palmer*, Alfred, Katie, and Dolly Penny, Mary Penny, Katie Pell, Louie Penny, Francis S. Phillips, Wm. S. Porter, Mary E. Plumb, Hilda Rawson*, Jeanie Robertson*, Sydney and Olive Robertson, Margery Smart*, Violet* and Evelyn* Shaw, Rosetta Sherwin, Ada M.* and B. H.* Spencer, Harold Stevenson, Flora Simmons*, Florrie Smith, Kenneth Soltau, Gertrude, Constance, and Mildred Scott, Betty Stocks*, Lucy Soltau, Ronald Studd, Mary Symon, Gertrude Vellacott, Sydney Wallace, J. W. and Edith Wheeler, Cecile*, Noel* and Phillis* Wright, Pringle Wilson, Allan, J. Benson, and Ibla Woodman, Brenda Marie Young.

Children's Special Service Mission.

Messrs. Coffin, with caravan, at *Glemsford, Suffolk.* Mr. Tom Craig, with caravan, at *Walton-on-the-Hill, Surrey.*

SEASIDE SERVICES.

Mr. A. G. Dodderidge, with others, at *Portrush*, during July. During August: Rev. A. J. Barff, B.A., *Bexhill*, Aug. 5-26. Rev. A. H. Ridsdale and Mr. Eliot Walton, *Boscombe;* Mr. H. Hutchinson, *Bridlington Quay*, Aug. 2 to Sept. 2; Mr. Aubrey Bateman and Dr. E. Matthews, *Broadstairs;* Mr. W. H. Wilson, *Colwyn Bay;* Mr. A. G. Dodderidge, B.A., *Eastbourne;* Mr. Phillips Welch, *Exmouth*, Aug. 8-22; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe;* Mr. G. Goodman and Mr. W. H. Stentiford, *Herne Bay*, Aug. 1-31; Mr. W. R. Moore, B.A., *Ilfracombe;* Mr. Arthur Mercer, *Langland Bay, Swansea;* Mr. J. S. Tyler, *Littlehampton;* Mr. E. Arrowsmith, *Lowestoft;* Rev. E. E. Nickisson, *Margate;* Mr. C. J. Small, *Mablethorpe;* Rev L. C. Carr, *Overstrand, near Cromer*, Aug. 1 to Sept. 10; Mr. L. M. Miller, *Paignton*, Aug. 3-31; Mr. G. H. Hodgson and Mr. G. H. Casson, *Penmaenmawr;* Mr. H. Steward, *Port Erin;* Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl;* Mr. E. Collier and Mr. F. W. Betteney, *St. Anne's-on-Sea*, Aug. 15-31; Rev. W. W. Martin, B.A., *St. Leonard's;* Rev. A. N. C. Storrs, B.A., and Mr. J. H. Greene, *Sandown;* Mr. Reginald Callender, B.A., *Scarborough;* Mr. J. Waters Coldicott, *Southend;* Rev. S. M. Warner, *Southsea*, Aug. 4 to Sept. 1; Mr. C. J. Small, *Sutton-on-Sea;* Mr. G. J. S. Warner and Rev. F. E. Warner, *Swanage;* Mr. Josiah Spiers, *Teignmouth*, Aug. 5 to Sept. 2; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn;* Rev. G. C. Williamson, *Westward Ho*, Aug. 4-30; Mr. E. T. M. Dennes, *Whitby;* Rev. H. R. Alexander, *Worthing;* Mr. Livesey Carrott and Mr. H. G. D. Wood, *Clacton-on-Sea.*

Barry Dock Convention.—The annual gathering was held in Gospel Tent, Barry Dock, July 11 to 14. A blessed time was experienced, the meetings being well attended, and a deep spirituality pervading them. Mr. Gerald R. Coultas, resident evangelist, presided, and the speakers included Sergt. Barker (Brecon), Rev. C. H. Shave (Barry), Mr. and Mrs. Mitchell (C.P.A.), Mr. and Mrs. Trask, missionaries, Mrs. Small (London), Rev. W. T. Griffiths (Forward Movement, Cardiff).—G. D.

THE BOOK WORLD.

Old and New London. This week's part begins the fifth volume of this entertaining and instructive work. (6d. weekly. *Cassells.*)

Lucretia, by Katherine A. Richards, is a sequel to "Her Father's Honour." It is designed to illustrate the transforming power of the grace of God. (1s. *G. Stoneman.*)

How the Blessing Came. By a Town Vicar. (6d. nett. *Marshall Bros.*) These are practical pages. Ministers in general will find encouragement in the experiences set forth.

Words on Work. By Rev. R. V. Faithfull Davies, M.A. (1s. *Marshall Brothers.*) A suggestive little book on motives and characteristics, with searching and stimulating words for workers.

Christ and the World. Six addresses by R. B. Girdlestone, M.A. (1s. *Marshall Brothers.*) This little book deserves many readers. It is eminently calculated to give direction to young Christians.

The Aspirations of the Christian, by Rev. G. H. C. Macgregor, M.A., is an addition to the "Upward Life" series. A large amount of helpful teaching is supplied in the twelve chapters that make up the book. (1s. *Marshall Brothers.*)

The Village Carpenter and the Way of Salvation. By Ap Gwilym. (6d. *R. Banks & Son.*) A dialogue, so constructed as to point a strong personal appeal. The author is an effective evangelist, and shows great aptness in quoting hymns.

The Scattered Nation.—The July issue of this quarterly paper, edited by Rev. David Baron, has among other good things a portrait and sketch of Professor Gustav Dalman, the well-known Oriental scholar of Leipzig. (3d. *Morgan & Scott.*)

The Temple Reader is a very successful attempt to produce a literary reading book for school and home use. Nearly a hundred authors, ancient and modern, are represented in the selections. Professor Dowden contributes an introduction. (1s. 6d. *Horace Marshall & Son.*)

Over the Northern Heights. Many will welcome the second part of this series of "Rambles round London," by field, path, and hedgerow, by Alf. Holliday. This part (No. xvi.) comprises routes to Windsor, Uxbridge, Eton, Burnham Beeches, and other interesting spots. (6d. *R. E. Taylor & Son*, 19, *Old-street, E.C.*)

The Essence of Christianity: Three Sermons preached at Margate, by the late Rev. William Bellars. (*Swan Sonnenschein & Co.*) These discourses are directed against undenominationalism, and the Essence of Christianity is found in the Incarnation, with so-called "Sacramental Extensions"—a very dangerous form of teaching.

Among the Dark-haired Race in the Flowery Land. By Samuel B. Drake, of the Baptist Missionary Society. (2s. *Religious Tract Society.*) A capital picture of life in North China. Mr. Drake not only knows the people, but is quite at home in describing their ways. He also throws interesting light on the progress of the Gospel in China.

Nature-chat, by Edward A. Martin, F.G.S., is well described as a book "for hedgeside, seaside, and fireside." Its contents relate to all the seasons, and at the end there is a readable sketch of the life of Gilbert White. The book is just to the mind of Selbornians, and is the first of the "Rambler's Library" series. (1s. *Taylor & Son*, 19, *Old-street, E.C.*)

A Hero of the Dark Continent: Memoir of Rev. William Affleck Scott, M.A., M.B., C.M., Church of Scotland missionary at Blantyre, British Central Africa. By W. Henry Rankine, B.D. We welcome a cheap edition of this well-constructed and amply illustrated missionary biography—the story of a devoted worker all too soon carried off by African fever. (2s. *Blackwood & Sons.*)

Shaw's New Home Library is a series of excellent books at a low price. Complete stories by Miss Holt, Mrs. Meade, Mrs. Marshall, Mrs. Everett Green, and others, are included in the first twelve issues. The books are well printed, and provided with bright covers. Some are in every way suited for the colporteur's kit; the entire series deserves hearty commendation. (3d. nett. *Shaw & Co.*)

Dies Dominica: being hymns and metrical meditations for each Sunday in the natural year. By Margaret Evans and Isabel Southall. (4s. 6d. *Elliot Stock.*) The title poem, on the Lord's Day, is beautiful, as also are many others in the collection. The authors recognise the universal scope of redemption, as affecting the world of nature as well as man. In many of the pieces profound thought finds singularly happy and chaste expression.

The Family Circle is a collection of original and selected anecdotes, edited by H. L. Hastings, of Boston, Mass. The pages are instructive home reading, and will be suggestive to Christian workers for illustrative matter. Two hundred in number, the readings should be very welcome to those who conduct mothers' meetings, or other gatherings that may be brightened by short narratives, dialogues, or statements of Scripture truth. (Paper 1s. 6d.; cloth 4s. *Marshall Brothers.*)

Shall we Continue in Sin? A Vital Question for Believers answered in the Word of God. The substance of addresses delivered in Great Britain and Ireland in 1896. By Arthur T. Pierson, D.D. (2s. *Marshall Bros.*) In these pages the union of the disciple with Christ is considered in a seven-fold aspect, indicated by the words—judicial, vital, practical, actual, marital, spiritual, and eternal. The book is full of sound teaching, admirably arranged and vigorously expressed.

Chi-Nyanja Simplified. By R. Caldwell, F.R.G.S., secretary of the Zambesi Industrial Mission. (2s. 6d. *T. Williams*, 231, *Pentonville-road, N.*, and *Office of the Z.I.M.*, 1, *Gresham-street, E.C.*). For those who contemplate a visit to British Central Africa, this grammatical manual is "the very thing." The first edition was highly spoken of by competent authorities; this edition, revised and accompanied by a key, will be still more generally acceptable. The linguist, and especially the student of African dialects, will find much that is of interest in these pages. Intending missionaries in the Nyanja country will find the book singularly useful.

The Books of Joel and Amos have been edited in the Cambridge Bible for Schools and Colleges by Professor Driver. (3s. 6d. *Cambridge University Press.*) The result is a compact little volume, clear in arrangement and rich in information. Dr. Driver's sympathy with the "modern" school of criticism and interpretation is well known; and the positions maintained in this work are what might be expected. The introduction and notes, at once comprehensive and precise, will, however, be of service to all students, whatever their point of view or attitude in regard to critical controversies.

English Synonyms and Antonyms: with Notes on the Correct Use of Prepositions. By James C. Fernald. (6s. *Funk & Wagnalls Co.*) Designed as a companion for the study and a text-book for college use, this is a work of great interest and utility. The author was an expert member of the staff of the great "Standard" dictionary, and on the important subjects here dealt with he is clearly an enthusiast as well as an adept. This substantial book treats of 7500 synonyms, setting forth definitions and distinctions with great clearness; it also contains 3700 antonyms, a study of which will be of great service to writers and speakers. A complete index makes this a capital work of reference, calculated to render important assistance in the formation of a correct style of literary expression.

The Story of a Billiard Ball. By A. J. Mounteney Jephson. (*Saxon & Co.*) The author of this "Tale of Barbarism and Civilisation" is a well-known authority on African matters, and writes with the conviction born of experience. There is nothing deep in the book; its truths are too painfully near the surface, and are a solemn indictment which comes home to even an ordinary reader, who, innocently enough, prizes any article of ivory in his possession.

> Will these fine folk of civilisation ever realise (asks the writer) what lives of misery such trifles of luxury cost? Surely, if they did, they would never tire and never rest until the accursed ivory-hunting and slave-raiding had ceased, and until, in Livingstone's words, they had healed "that open sore that cankers the heart of Africa."

In a simple narrative the billiard-ball tells its own sad tale of wrong with a weird pathos which haunts the mind long after this prettily-illustrated volume has been laid down.

Mr. George Kelsey's booklet, THE GOSPEL, is out in a new edition. It is a good evangelistic word, and should be widely circulated. (1s. per dozen. *Drummond's Tract Depot Stirling.*)

THINGS PRECIOUS. By H. C. G. Moule, D.D. (1d. *Marshall Bros.*) A Bible study on passages in the Epistles of St. Peter. It is a precious booklet, and we wish it a large circulation.

GOD'S SOVEREIGNTY AND MAN'S RESPONSIBILITY. New edition. This booklet has been useful, and may this issue be still more so! The author knows his Bible, and quotes it largely. (6d. a dozen. *Partridge & Co.*)

THE NAVAL AND MILITARY MAGAZINE (1s.) and THE RAILWAY MAGAZINE (6d.) are two new periodical claimants for public favour. The latter contains a portrait and interesting account of the career of Mr. Richard Johnson, late chief engineer of the G.N. Ry., and an earnest supporter of the Railway Mission and kindred good works. Both are issued monthly. (*Office:* 16, *Serjeants' Inn, E.C.*)

The Graphic has published, as a special supplement to its issue of July 24, a large Chart, giving in a diagrammatic form an immense amount of useful information about the British Empire. The Chart is as educational as journalistic; and it might with great advantage, both to teachers and to taught, be framed and hung on the walls of class-rooms, both in elementary and in public schools. The information given comprises not merely such obvious facts as the growth in population and area of the Empire as a whole, but also a very full comparison between the population of different colonial and English or Scotch or Irish towns, both at the present day and at the beginning of the reign.

Wells-next-Sea.—Should any of our readers be visiting Wells-next-Sea, Norfolk, Mr. C. D. Judd, of Stirling House, would be glad of their aid in Gospel work.

The Y.W.C.A.

In the City of Cork, for nearly nine years past, girls without friends or away from home have found a welcome in the Y.W.C.A. Home. It has been determined to remove to a healthier part of the city; and a suitable house has been found. Of the cost (£1000), £400 has already been subscribed. The hon. sec. of the work is Miss J. Babington, 29, Wellington-road, Cork; the treasurer, Canon Daunt, The Rectory, Queenstown.

A Preparation Home for Y.W.C.A. work exists at 14, Finsbury-square, E.C. The next term of five months commences Sept. 20, and the prospectus, of which we have been favoured with a copy, seems to embrace a happy blending of Bible and other study, with practical training and actual experience of work for Christ. The curriculum is comprehensive, and much physical, mental, and spiritual benefit should be derived by those who are privileged to go through the course of instruction in the methods and work of the Association. Young women who are disposed to devote themselves to such work, will receive full particulars on application to the Lady Superintendent at the address given.

The Y.M.C.A.

The loyal address of British and Colonial Young Men's Christian Associations to Her Majesty the Queen was presented to the Prince of Wales, at St. James's Palace, on the 21st inst. The deputation consisted of Sir George Williams, Lord Kinnaird, Mr. F. A. Bevan, Mr. W. H. Seagram, Mr. W. H. Mills, secretary of the Council, and Mr. J. H. Putterill, secretary of the London Central Association. Sir George Williams having presented the address, which was in scroll form and tastefully illuminated, His Royal Highness handed him a cordial reply. Lord Kinnaird and Mr. Bevan were formally introduced to His Royal Highness.

Irish Notes.

In the Shankhill-road Tent Mission, Belfast, sixteen meetings are held weekly, and much useful work is being done, particularly among those addicted to drink, while the midnight mission is also a success.

The Dublin Total Abstinence Society have begun an open-air temperance crusade at Kingstown, and the meetings, which have been well attended, are being addressed by Messrs. J. J. Tierney and R. Welch.

The anniversary services in commemoration of the Great Revival of 1859, have been held in Drumbanagher Presbyterian Church. Rev. A. F. Mayne presided, and addresses were delivered by Rev. Robert Jameson, of Newry, and Rev. T. Cromie, of Bessbrook.

At the last meeting of the committee of the Hibernian Bible Society, held in Dublin, grants of 1402 Bibles and Testaments were made, and a letter was read from Dr. Peacocke, the newly-elected Archbishop of Dublin, consenting to become a patron of the society and expressing sympathy with its work.

The congregation of Belmont Presbyterian Church, near Belfast, of which Rev. Jno. McDermott is the minister, have decided gratefully to accept the gift of an organ for their church from the family of the late Mrs. Henderson, of Norwood Tower, one of the proprietors of the Belfast *News Letter*.

A successful convention of the Belfast District Union of Christian Endeavour has just been held in the Methodist Church, Portrush, Rev. Wm. Witherow presiding. Carefully prepared and interesting papers were read by Mrs. Dr. Cathcart, of Belfast, and Rev. Jas. Maconachie, L. H. Cullen, Henry Montgomery, J. C. Ferris, and several others took part in the proceedings. It was stated that the Christian Endeavour movement is making considerable progress in this country, and in proof it was pointed out that at the late San Francisco Convention, Ireland was declared the winner of badge banner for the largest proportionate increase in the number of societies during the year.

Christian Endeavour.—The Rally, usually held during Keswick Convention week, was convened for Thursday evening, July 22. A large number assembled in the Congregational Church, Lake-road, and a hearty and interesting meeting was held. Rev. W. T. Herd presided. After singing, prayer, and the reading of the topic, Rev. Mr. Brockway recounted the great benefits which had arisen in the districts in India in which he had worked from the C.E. branches started among them. Requests for prayer were read and voiced by members in the congregation. Questions and difficulties were then replied to by the gentlemen on the platform. Rev. F. B. Meyer gave a thrilling address on "The Faithfulness of our God."

Oxford Notes.

[From Our Own Correspondent.]

Through the kindness of the Messrs. Salter the wharf at Folly Bridge has been secured for open-air preaching, and on Sunday evenings, after the regular services, the St. Aldate's Mission Band gather round them a large number of non-church-goers. Judging by the earnest attention given to the Word, and by the willingness on the part of many to be spoken to after the meeting, a very fruitful summer's sowing is promised.

Upwards of 300 ladies engaged in the furtherance of the objects of the Girls' Friendly Society met on Tuesday in St. John's College for their annual meeting. That the Society is filling a much-needed want is verified by the firm root it has taken in England and in other parts of the world, and by the number of girls and of women who are annually brought under its influence with the most beneficial results, not only to themselves but to the community in general. The Society registers 150,000 members in England and Wales, and when it is remembered that its aim is the promotion of unity, thrift, and mutual help among these young people, and that its object, above all, is the salvation and sanctification of its members, the building up of a type of character at once pure and true, womanly and unselfish, it will be felt that the existence of the Society more than justifies itself.

The annual meeting of the St. Peter Le Bailey Temperance Society took place on Thursday at Trinity College. Mr. V. P. Sells was the speaker, and very earnestly did he plead the cause of total abstinence. Oxford, it is sad to relate, is not behind other towns in the number of its victims to the drinking customs of the day. It is cheering to know that a steady aggressive work along the lines of total abstinence is being done by the churches.

Cheer from the Highlands.

In a small Highland village, beautifully situated, with mountains and hills all round, and cosily sheltered in a very fertile valley through which meanders a pure sparkling river, a labour of love for the Lord has been going on for some years. There is a mission-hall in which undenominational work has been carried on with many tokens of blessing. The story of the mission is a Christian romance, and truly has the Divine promise been verified which was given at the opening of the hall by the sainted Dr. Andrew Bonar, "Mine eyes and my heart shall be there perpetually"! Here is an item of interest. Dr. Barnardo's representative, Mr. Wookey, recently came to Scotland with his musical boys, on a Scotch tour. The last place visited was this village, where they were received with open arms, every preparation having been made to excite interest in the community. The whole place was alive and expectant, and, above all, every detail of the arrangements was "steeped in prayer," as a well-known Christian remarked. Four meetings were held, every class of the population was reached, and in the result a clear sum of £27 5s. 8d. was forwarded to headquarters. This was actually the largest success Mr. Wookey had, for though he had been to big towns, none had done for him as well as this small village, with a population of only 1200 to 1400.

The above is written, Mr. Editor, to encourage many of the Lord's children, living in villages and country districts, who think, that if only their lot were cast in a big city, *then* they would find the opportunities of service and witnessing which their hearts long for. But "the land" they are "to possess" lies around them at their own doors, among their own neighbours, where "patient continuance in well-doing," in the place where He appoints, must bring blessing and his constant "Well-done."

Many Christians who know of the work have returned to their own homes stimulated to be his witnesses in a sense they never were before. If any reader desires further particulars, I am sure the Editor will put them in communication with the writer. R.

Woolwich Tabernacle.—The first anniversary was held on Thursday week (July 15th). Sir George Williams presided, and Lord Kinnaird, Mr. John Colville, M.P., and the Revs. A. E. Able, (Congregationalist), and John Seeley (Baptist) were the speakers. The pastor, Rev. John Wilson, gave the report of the year's work. The congregations had filled the Tabernacle to overflowing, and an evening service had been held in the schoolroom for the children. There are four missions worked by the members, and nearly 2000 children in the Sunday-schools. During the year 190 members had been received, and £3500 had been collected. Nearly £200 was raised by the anniversary. The total cost of the Tabernacle is £14,000, and towards that £6700 has been obtained.

Personalia.

Rev. M. E. Barakat, B.A., of Damascus, expects shortly to go to America. He has a few vacant dates for lectures on Oriental life and customs. Address, Y.M.C.A., 186, Aldersgate-street, E.C.

Mr. Hermann G. Harris, director of the Central Soudan Mission at Gabes, Tunisia, has been prosecuted for distributing Scripture. As he refused to pay the fine, some of his goods were seized and sold by auction.

Mr. Henry Toye, son and successor of the late venerable founder of the Orphan House, Lewisham, has been lying seriously ill since the 15th inst., at No. 53, Cavendish-place, Eastbourne. He had been in indifferent health for some months. Earnest prayer is desired on Mr. Toye's behalf.

Rev. F. B. Meyer, at a congregational meeting in Christ Church on Monday evening, gave a very interesting and graphic account of the Keswick Convention. Mr. Meyer leaves London this week for his annual holiday, spending a fortnight in North Wales, and afterwards visiting the region of the Black Forest.

Obituary.

PASTOR GOTTLIEB MATTES.

Persons interested in evangelistic work in Germany will hear with sorrow of the death of Pastor Gottlieb Mattes, of the First Baptist Church in Berlin, aged fifty-one. Appointed to evangelistic work in 1869 by the late Pastor Oncken, Herr Mattes laboured for several years in Rhenish Prussia, his work during the Franco-German war winning the admiration of all who saw it. In 1876 he accepted the pastorate of the church at Mülhausen, and six years later settled in Berlin, where his ministry was blessed to many. In the July issue of the *Quarterly Reporter* of the German Baptist Mission, Mr. W. Sears Oncken says:—"Our brother was endowed with great natural talents, and possessed a clearness of perception which rendered his advice most valuable; yet was he distinguished above all by a gentleness and humility which added lustre to his other excellent qualities."

MR. W. BULLEN, GIPSY MISSIONARY.

The death is announced of Mr. W. Bullen, of the New Forest Gipsy Mission. It is now nearly ten years since the condition of the gipsies in the New Forest led some of the residents to endeavour to bring these outcasts and their children to a better kind of life. This ended by the establishment of the New Forest Gipsy Mission, in connection with the Country Towns Mission, with Mr. and Mrs. Bullen as the missionaries. They from the first threw themselves into the work with great energy, and after speedily gaining the confidence of the gipsies, were able, as has been reported from time to time, to teach cleanliness and honesty, the alphabet and reading, and never forgetting the great teaching of all, took the Bible for their lesson book. The work was very hard. To follow the gipsies in their nomad life meant exposure to wet and discomfort of every sort, to which the gipsy is naturalized, but which is very trying to those accustomed to sheltered homes. Mr. Bullen, robust as he was, could not withstand this, and was seized with a bad form of ague. Every means were tried to enable him to shake this off, but without success; his vitality was completely sapped, and a fortnight ago he succumbed to the terrible weakness. Many will sympathise with his widow and for the two gipsy children whom they have adopted.

South Wales.—Mission services conducted at Barry Dock by Mr. J. Albinson have been a means of much blessing. The attendance was good. Some have professed conversion, and backsliders have returned. The arduous work carried on in this neighbourhood by Mr. and Mrs. Gerald Coultas has received an impetus which it is hoped will lead to lasting blessing.

Mission to Mediterranean Garrisons.—In connection with this work, of which Mrs. Todd Osborne (Rysland, Newton Mearns, N.B.) is hon. treasurer and secretary, many encouraging testimonies have been received from soldiers who have enjoyed the spiritual benefits of the home at Gibraltar. The sisters engaged in the Mission have exercised much care for women and children belonging to the soldiers' families. Among those who have come under the good influence of Mr. Cambridge and other workers, are merchant sailors, and Spanish navvies, of whom 7000 are working at the Government docks. Great interest has been seen among the Spaniards, while efforts has been made to reach their hearts through the distribution of Scripture portions. Gospel itineration is another department, and this has revealed room for more workers in both Gibraltar and Spain. In one town of the province of Estremadura, 63 men signed a petition for the establishment of a Protestant Mission.

International S.S. Lessons.

August 8.

WORKING AND WAITING FOR CHRIST.—1 Thess. iv. 9-18, v. 1, 2.

GOLDEN TEXT.—"If I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also" (John xiv. 3).

THE Second Coming of Christ was regarded by the early Church as the means whereby all wrongs were to be put right and all suffering compensated. Christians looked forward to it as an event which would surely happen during their lifetime. Indeed, all the Apostles speak in this strain, and lived in daily expectation of the grand appearance of their Lord. Some of the Thessalonians had so dwelt upon the thought that they could not attend to the duties of their ordinary life. Besides, during the short time that had intervened since Paul left them some had died, and the fact that these had not witnessed Christ's coming shook the faith of the Church in this and other beliefs, and made them anxious that their loved ones would be absent when He appeared.

In our lesson Paul sets himself to deal with these two classes—to rebuke the negligence of the first, and to soothe and reassure the second.

I. *Those who were becoming neglectful.* The Spirit of God had taught them love one to another, and they had shown that they had learnt the lesson by their charity to all in Macedonia. They had already become a missionary church (9, 10). But Paul urges a holy discontent upon them, which is the very nerve of progress. Whatever ye may be or may have done, there are heights of Christian sacrifice still unattained. The life of Christ in us must go on growing till we reach his perfect stature. If we rest on our oars we drift back with the stream. If we win no new laurels the old ones fade. He also urges, Do not allow yourselves to be carried away by an unhealthy excitement. Working is not incompatible with waiting for Christ. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

So said the angel (Acts i. 11). In the meantime there is much to be done. Instead of gazing while we wait, we must work. This is the best preparation for the coming of Christ. Said a lady to John Wesley, "What would you do if you knew your Lord was coming to-night?" "Precisely what I am going to do now, madam." Work hard at your daily duty. Give the enemy no occasion to blaspheme. Walk honestly. Blessed is that servant whom his Lord when He cometh shall find so doing. They who love well have no need to fear death.

II. *Those who were desponding of the Second Coming.*—The Gentiles had a very hazy hope of a future life, and even when they believed the teaching of Paul former doubts were easily revived. The Apostle starts with the foundation historic fact, "Jesus died and rose again" (14). All argument is useless unless you believe that. If that be false there is no certainty. As surely as Christ rose, so surely will God raise the dead in Christ (14). I assure you, on Divine authority, that we which are alive shall not in any way have precedence of those who are asleep. When the trumpet of God shall sound, the sleepers shall awake and rise first. Then we who are alive shall be caught up with them in the clouds to meet our Lord in the air. So shall we be for ever with the Lord (15-17). There is no explanation to this. We must believe it to enjoy it. Compare the promise of Christ (John xiv. 1-3). How many millions have been comforted with these words (18). Husband and wife, mother and child have been separated, but here is the hope and belief in a reunion. When death enters our home the promise of Christ is the only real consolation we have. This is God's answer to man's yearning after immortality. No man knows when this marvellous event will happen (2). It will come suddenly, unexpectedly, "as a thief in the night," or, as Christ says, "in such an hour as ye think *not*." The very time when we should say He would not be likely to appear, *then* the Son of Man cometh. One warning must be uttered, one duty enforced, "Be ready." Young and old alike, while trusting in Christ for forgiveness and striving to do his will, need have no tremor about his coming. They will "love his appearing," and will say, with Kingsley, "Come when Thou wilt and as Thou wilt, even so come, Lord Jesus."

Request for Prayer.—Prayer is earnestly requested that the Lord may provide the workers so urgently needed for Japan by the Society for Promoting Female Education in the East.

AMONG THE CHURCHES.

Church of England.

THE Dean of Durham has opened a new Anglican church at Balholm, Norway.

It is proposed to devote the week in the autumn following the Church Congress to a simultaneous missionary campaign throughout England.

The Bishop of Bangor, who is recovering but slowly, purposes to stay for three months at Llanerch, his native place, in Cardiganshire.

The appointment of Rev. E. Grose Hodge, vicar of St. James's, Holloway, to Holy Trinity, St. Marylebone, is giving general satisfaction.

An effort is being made to raise funds for the restoration of the ancient Parish Church of St. Mary Magdalene, Whitgift, a village in Marshland.

The election to the Bishopric of Kilmore will take place on September 2, and to that of Meath some time during the second week in September.

The arrangements for the Birmingham Missionary Mission are rapidly approaching completion. Some fifteen parishes will join in the movement.

The Cathedral of St. John the Divine, being built by the New York Episcopalians, will, it is thought, require twenty-five years to complete. The choir will probably be ready in three years.

The unexpected and anonymous gift of £3000 to the C.M.S. has wiped out the deficit of the Society. The annual report shows an increase in the number of missionaries and communicants.

The Bishop of London will consecrate the new Church of St. Peter, Lower Edmonton, on Thursday, August 5, at 4 p.m. This is to be the parish church of a new district as soon as an endowment is provided.

A new church is to be erected in St. Mark's parish, Newport. At present a Mission-church supplies a large and increasing district in this parish, and the need for a more commodious and substantial building has long been a pressing necessity.

A marble tablet to the memory of the late Archbishop Benson has been erected in the Garrison Church at Canterbury, the dedication of which building was one of the last public acts of the kind performed by the late Primate. Dean Farrar, in unveiling the memorial, stated that this was the first memorial ever erected by British soldiers to an Archbishop of Canterbury.

Congregational.

A new chapel has been opened at Alltwalis, Carmarthenshire.

The successor of Rev. Robert Berry, of Islington Chapel, will be Rev. J. G. Henderson, of Heckmondwike.

The foundation-stones of the new Westbourne Church, Bournemouth, have recently been laid.

Mrs. T. Harris, of Calne, Wilts, has been appointed a director of the London Missionary Society in place of the late Mr. Joseph Ruston, of Lincoln.

A new chapel has been opened in Sheffield-road, Barnsley, Yorks, providing accommodation for 450 persons. The old chapel is being used for school purposes.

Mr. George Parker, B.A., of Lancashire College, has been invited by his fellow-students to become Warden of the College Settlement in Hulme, Manchester.

During the two months' absence of Dr. Lawson Forster in the United States and Canada his pulpit at Queen's Park Congregational Church, W., will be occupied by Dr. Milburn, Chaplain of the Senate of the United States.

The Leicester Town Council have refused permission to the Congregational Lay Preachers' Association to hold services on Sundays in the parks during the time the band is playing. The bye-laws would allow no other course.

The committee of the Lancashire and Cheshire Chapel Building Society have voted a grant of £300 towards the erection of new schools at Shaw, near Oldham, to replace the old iron building that was destroyed by fire last May.

Rev. Dr. William Muirhead will complete his fifty years' residence in Shanghai in August as a missionary of the London Missionary Society. The board of directors have passed a resolution very heartily congratulating him on his long and honoured career on the foreign missionary field.

Calls.—Rev. Rhys Harries, of Narberth, to Ebenezer Church, Kingsbridge, South Devon; Rev. Augustus Julian, of Hexham, to Long Sutton; Mr. Ottwell Binns, to Portland.

Resignations.—Rev. Peter Price, of the Welsh Church at Great Mersey-street, Liverpool; Rev. Elias Davies, of Siloa Church, Llanelly.

Baptist.

The statements of progress made by the Devon Association are very encouraging.

The foundation-stones of a new church in Commercial-road, Guildford, have been laid.

Rev. James Blaikie, late of Auckland, has accepted an invitation to the pastorate of Hobart Tabernacle.

Rev. C. Hobbs has celebrated the second anniversary of his settlement at the Union Chapel, High Wycombe.

Next Sunday Mr. Evan Williams, of Cardiff College, will enter upon his duties as minister at Burton-on-Trent.

Newton Abbot Church has been celebrating its two hundredth anniversary. The church has recently been renovated.

An invitation to the pastorate at Bloomsbury Chapel, London, has been sent to Rev. B. J. Gibbon, of Southampton.

Pastor's Recognition Services have recently been held at Loose Chapel. Rev. E. Roberts, of Peckham, spoke at both services.

A new chapel has been opened at Nelson, New Zealand, for the ministry of Rev. R. S. Gray, whose pastorate is attended with great success.

Mr. Lipton has been appointed by the West Midland Baptist Association as colporteur and evangelist in charge of the church at Chadsmoor.

St. Mary's Gate Church, Derby, has been renovated, reseated, a new organ erected, the heating apparatus renewed, and the electric light introduced.

At the half-yearly meeting at Lancaster Church it was reported that £3000 had already been raised for the new church and schools in Nelson-street.

At Borough-road, Southwark, £200 was cleared by letting seats to view the Jubilee procession. The amount has been placed to the credit of the fund being raised to purchase the chapel freehold.

At the quarterly meeting of the Baptist Missionary Society farewell was taken of Rev. A. B. Wilkinson, who is returning to his work at Russell Kondah, Orissa, and of Revs. A. G. Adams and W. Millman, designated for the Congo.

On Sunday last Rev. W. Williams completed his twentieth year as pastor of Upton Chapel, Lambeth. Mr. Williams's work in South London is well known. He has been spared to survive most, if not all, of his brethren in South London contemporary with him at his assumption of the pastorate. He has not pandered to the craze of the hour, but his steady persistent Gospel ministry has built up a church whose influence is indirectly exercised in many parts of the world. A pleasing feature of the services is the presence of the boys and girls from the Southwark Boys' Home and Miss Sharman's Orphanage respectively, whose fresh young voices join heartily in the songs of the sanctuary.

Calls.—Rev. C. A. Ingram, of New Romney, to Brasted, near Sevenoaks; Rev. C. L. Gordon, of Sheepwash, to Wantage; Rev. M. E. Green, to Salem Chapel, Islington.

Resignations.—Mr. S. Willis, of Chelmsford.

Methodist.

A new church has been recently opened at Llandish, near Chorley.

The foundation-stone of a new church at Buluwayo has been laid by Mr. Cecil Rhodes.

The foundation-stones of a new chapel at West Bridgford, Nottingham, have been laid.

The Conference of Bible Christians will be composed of ninety ministers and eighty-one laymen; there are five probationers for ordination, and six candidates for the ministry.

Arrangements are being made for the Centenary Commemorative Methodist New Connexion meetings at Leeds on August 9 and 10. At the July quarterly meetings representatives were appointed to attend.

In view of the proposed union between the Primitive Methodists and Bible Christians, the Rev. W. Travis (P.M.), and the Rev. W. E. Gilbert (B.C.), of Barrow-in-Furness, have decided to make an exchange of pulpits once a quarter.

Presbyterian.

Rev. Geo. H. Morrison, of Thurso, has declined the call to Morningside Free Church, Edinburgh.

The Central Hall congregation, Nottingham, has addressed a call to the Rev. John Forbes, B.A., LL.D., of Newtownards.

Dr. Kennedy Moore has been appointed Presbyterian chaplain for the new cavalry camp which has been formed on Salisbury Plain.

Rev. Dr. Robertson has reported to the Assembly at Winnipeg that during his visit to England and Scotland he has collected £10,000 for the Mission in North-West Canada.

Dr. Salmond, one of the Professors in Dunedin University, Otago, New Zealand, and formerly minister of Northumberland-square Presbyterian Church, North Shields, is at present on a visit to this country.

Friends in Marylebone congregation have ordered between five and six hundred copies of the Diamond Jubilee edition of the Cambridge Bible, for presentation to children attending their Sunday-schools.

The Jewish committee has arranged for Rev. C. M. Christie's departure for Aleppo. Mr. H. M. Matheson reported that he has raised more than the £1000 which was aimed at in celebration of the Jubilee of the Foreign Mission.

A memorial tablet has been placed in the New-road Church, Woolwich:—"In affectionate remembrance of the Rev. William Martin Thompson, born at Ayton, Berwickshire, September 1, 1809, entered in rest July 11, 1895. He was for fifty years minister of this church, which, by the united efforts of himself and friends, was built in 1843, and for many years acting chaplain to the Presbyterian troops in this garrison. Also of Elizabeth, his wife, who entered into rest January 24, 1890, aged eighty-one. The path of the just is as the shining light, that shineth more and more unto the perfect day. Erected by their children and by members of this congregation, A.D. 1897."

Call.—Rev. A. H. Gray, M.A., Grosvenor-square Church Manchester.

Society of Friends.

The Scarborough Summer School numbers 630 members, and is expected to be a time of much interest and profit.

Frederick Sessions arrived home from the East on the 14th inst., but will probably soon start on an extensive tour of Gospel work, embracing wide portions of the field.

George Cadbury, of Birmingham, whose Christian work is so widely and well known, has just been "recorded" as a minister of the Gospel of Christ in the Society of Friends.

Wm. Hobson, of Willesden, London, was liberated on the 15th inst. to travel in Gospel work in Cumberland, Westmoreland, Durham, Yorkshire, Scotland, and in the quarterly meeting of Warwick, Leicester, and Stafford.

Ernest Robson has just returned on furlough from Madagascar. Friends' work in that island is prospering, but in some other districts Romish intolerance and injustice are unhappily still prevalent, General Gallieni's promises notwithstanding.

On the 15th inst. twenty Friends, in harmony with ancient right and custom, presented an address to the Queen on the occasion of her Diamond Jubilee. John E. Ellis, M.P., read it with much feeling, and the Queen seemed moved with its comprehensive review and recital. The deputation had a most courteous reception, and included quite a number of magistrates and other Friends holding important positions in society.

Fallen Asleep.

Rev. ALEXANDER KING, Congregational minister, of Chiswick, who has held pastorates at Cork, Dublin, Queen-square, Brighton, and at Greenwich, and was for many years connected with the Turkish Missions Aid Society.—At Evesham, Mr. J. W. MORRIS, for many years trustee and school superintendent of the Congregational Church.—Mrs. A. M. JEYES, an old and respected member of College-street Baptist Church, Northampton.—At Cambridge, Mr. J. J. ATKINSON, for many years secretary of the Priory branch of the Young Men's Christian Association.—At Stretton, Mrs. ELIZABETH HOUGH, for over ninety years a worshipper at Hill Cliffe Baptist Chapel, Warrington, where the present prosperity is mainly due to her devoted interest.—At Highbury, Mr. ADAM YOUNG, C.B., for many years deacon and elder at Regent-square Presbyterian Church.—Rev. GEORGE GRIMM, M.A., formerly editor of *The Sydney Presbyterian*, and afterwards minister of St. Paul's Church, Balmain.—At Leven, Fife, Rev. DONALD FERGUSSON, senior minister of the Free Church, in the sixtieth year of his ministry.—At Carrigans, near Londonderry, Mr. GEO. MCFARLAND, an earnest worker in the Presbyterian Church.—At St. Leonard's, Scarborough Rev. ROBERT WILSON, formerly colonial chaplain to the convict settlement in Van Dieman's Land, and subsequently Vicar of Green Ponds and Clarence Plains, in Tasmania.—At Ilfracombe, Rev. Prebendary HUXTABLE, formerly sub-dean of Wells Cathedral, and vice-principal of the Theological College.—Rev. G. A. CLARKSON, one of the oldest clergymen in the diocese of Chichester.—At Grindelwald, Rev. SAMUEL GREGORY, of Islington, for twenty-seven years a Wesleyan minister in London districts.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, July 26, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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	£	s.	d.
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St. Giles' Christian Mission—Mede, £2; E. H., 10s.; Z., £1; V., £1; Bert, 5s.; (*Children's Holiday Homes*) A. F. R., 5s.	5	0	0
Field-lane Mission—Mede	2	0	0
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Salvation Army (*Rescue Work*)—Mede	2	0	0
Dr. Barnardo's Homes—Mede, £2; E. H., 10s.; M. A. J., £2; Z., £1; N. S. A., 2s; (*Emigration*) C. S., Aberdeen, £5; A. C. G., £1	11	12	0
Medland Hall Work—Mede	2	0	0
Cripples' Bathing Machine—See page 14	0	18	4
Day in Country Fund—Mede, £2; E. R. C., 2s.; Two Sisters, 5s.; A. E., 10s.; J. W., £1; E. H., 10s.; T. R. E., £1 1s.; H. D., 10s; A. W., 5s.; A. T., 10s.; Mrs. M. N., 5s.; S. W., 2s.; E. J., £1; Ralphie, 5s.; Inasmuch, 2s. 6d.; C. H. S. W., £1; A. F. R., 5s.; C. A. P., 2s. 6d.	9	15	0
Children's Country Holiday Fund—F. P. W. M., 10s.; A. J. C., 10s.	1	0	0
Irish Church Missions—M. C.	0	2	6
Bristol Orphan Houses—H. B.	0	10	0
Union Tabernacle, Wandsworth-road—M. S.	1	1	0
Scripture Readers' Society, Ireland—E. H.	0	10	0
London Samaritan Society—E. H.	0	10	0
Royal National Mission to Deep Sea Fishermen—Z.	1	0	0
Mr. Fegan's Homes—Z., £1; (*Camping Out*) Ralphie, 3s.	1	3	0
Liberator Sufferers' Relief—Kappa	1	0	0
E. London Training Institute—V.	10	0	0
London City Mission—A. C. G., 10s.; (*Disabled Missionaries*) V., £2	2	10	0
Aged Pilgrims' Friend Society—V.	1	0	0
Mildmay Mission to Jews—V., £1; A. C. G., £1	2	0	0
Bethnal Green Hospital—V.	1	0	0
Tower Hamlets Mission—V.	2	0	0
N.E. London Gospel Mission (*Holiday Fund*)—A. H. R.	0	5	0
Jewish Work London City Mission (*Children's Fortnight in Country*)—A. H. R., 5s.; A. F. R., 5s.	0	10	0
Flower Girls' Mission—Bath	0	10	0
Railway Benevolent Institution—Bath	0	10	0
Mrs. Meredith's Prison Gate Mission—E. J.	2	0	0
Bible Flower Mission—Ralphie	0	2	0
Church Pastoral Aid Society—A. C. G.	0	10	0
Church of England Temperance Society—A. C. G.	0	10	0
Rev. David Baron's Work among Jews—S. A.	0	10	0
Christian Community (*Children's Holiday Fund*)—L. M. B.	1	0	0
Famine in India—L. B., £1; E. C. C., 5s.; Mrs. B. and Miss E. B., £1; E. H., 10s.; Collected by German Girl, £1 12s.; E. H., £10 10s.; R. L., £2; R. R. R., 5s.; J. G., 10s.; F. A. R., 4s. 6d.; Inasmuch, 2s. 6d.; E. E. W., £5	22	19	0
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Miss Bannister's Work, Poona (*Famine*)—E. H.	0	10	0
Indian Famine Children (*Mrs. Bruere*)—See page 14	1	9	1
Indian Famine—See page 14	0	1	6
Armenian Refugees (*Rev. F. B. Meyer*)—M. A. J., £2; E. S., 5s.	2	5	0
Armenian Sufferers' Relief—E. C. C., 5s.; God's Tenth, 10s.; For Jesus' Sake, 5s.	1	0	0
Armenian Refugees (*Dr. Baedeker*)—E. H.	0	10	0
Evangelistic and Rescue Work, Armenia—(*Rev. K. Behesnilian*) Sir W. M., £2 2s.; Rev. Dr. J. H., £2; Edinburgh:—Baptist Church, £4; U. P. Church, £3 13s.; Parish Church, £4; Parish Church, £2 10s.; Wesleyan Church, £4 1s.; Congregational Church, £8 4s. 2d.	30	10	2
Church Missionary Society (*Indian Famine*)—Winterfold, £2: A. C. G., 10s.	2	10	0
S. American Missionary Society—M. S.	5	5	0
Persecuted Dukhobortsi, Russia—S. S., £5; H. H. H., 1s.	5	1	0
McAll Mission, Paris—E. H., 10s.; C. S., Aberdeen, £5	5	10	0
Missionary Papers of India—E. H., 10s.; E. W., Edinburgh, 10s.	1	0	0
Zenana Bible and Medical Mission—E. H., 10s.; (*Famine*) J. J. B., £5; A. B., 2s. 6d.	5	12	6
London Jews' Society (*Hospital, Jerusalem*)—E. H.	0	10	0
China Inland Mission—M. A. J., £1; Bert, 5s.	1	5	0
Miss De Broen's Work, Paris—C. S., Aberdeen	5	0	0
London Missionary Society—Annie B. R.	0	3	0
Tibetan Pioneer Mission (*Miss Taylor*)—S. A.	0	10	0
Bethel Santhal Mission—Elmfield	0	3	0
Tillipally Training School (*Pupil for one year*)—A. E. W.	2	0	0
Persecuted Stundists—M. A.	0	2	6
Total	£[illegible]	12	1

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The Christian.

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NOTES AND COMMENTS.

At the Keswick Convention a lady supplied 2000 copies of a booklet, "The Poverty of Christ," by Andrew Murray, to be freely distributed at the tent-door. It is a remarkable manifesto of principles, which ought to receive the best consideration that the Church of this generation can give it; whether in all particulars it endorses it, or otherwise. It forms one of a series of six, which may be obtained of the Secretary of the S.A.G.M., 14A, Lingfield-road, Wimbledon, S.W.

The Gospel should be so fully and so plainly declared that in all its healing and liberating power it may be received upon the spot. After-meetings give the opportunity of answering the anxious inquiry of stricken souls, "Men and brethren, what shall we do?" But the answer of Peter in his Pentecostal sermon, "Repent and be baptized, every one of you, in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost," was not a further explanation of the Gospel, but a command to obey, and to confess that which they had already heard.

Often and often earnest and candid souls have been lifted into the light by personal explanation after they had listened to the Word preached. On the other hand, it has not seldom happened that questions asked are rather the fencing of a convicted but resisting spirit, and what is needed then is not further explanation, but such words as these—"The times of ignorance God winked at; but now He commandeth all men, everywhere, to repent." "Repent ye and believe the Gospel." "If any man willeth to do his will, he shall know of the doctrine." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Medical treatment and surgical operations require intimate and accurate knowledge, delicacy of touch, nerve, experience, and skill. No less are these qualifications necessary in dealing with the diseases of the soul. To be in communion with God is the first necessity. When some Greeks desired to see Jesus they came to Philip, knowing him to be one of the disciples. Philip told Andrew, because Andrew was a little more intimate with Jesus than Philip was; and then Andrew and Philip told Jesus (John xii.). Intimacy of spirit with Jesus is of first importance to a winner of souls. Then knowledge of the Word, and skill in applying it to the actual need of the inquirer; and above all, absolute yielding to the guidance of the Holy Spirit. "He that winneth souls is wise." To him Christ must be made wisdom.

There has been some unusually interesting speaking at the "breaking-up" of schools this midsummer. Dr. Butler, of Trinity College, Cambridge, spoke in a warning, though not morose, tone on the athletic craze, saying that it was a question whether the enthusiasm of schoolboys should not be given to more serious subjects than athletics. Admitting that there is as much honesty and *esprit de corps* in the schools as ever, and more kindness than there used to be, he still thought that Dr. Arnold, were he here again, would find it harder work to instil intellectual enthusiasm into boys now than he did fifty or sixty years ago. This craze for bat and ball, for oar and cycle, is another illustration of the difficulty of keeping things in their places. It used to be all book and no play, and now the danger is that it will be very much play and very little book. "The happy mean"—where shall we find it if not in fine schools and ancient colleges?

The girls had some equally good advice from Mrs. Colver-Ferguson, daughter of Professor Max Müller, who put in a plea for things to which our grandmothers paid attention, but which are now lightly esteemed.

To be affected is odious, to be self conscious irritating; but the slap-dash, happy-go-lucky, no-manner-at-all deportment of some learned young women is worse.

She put in "a small plea for grace and repose as well as muscle and movement." The connection between repose of manner and quietness of heart is very close; and graciousness of deportment towards all sorts and conditions of men (and women) is the effect of a spirit touched with grace. The permanent influences of the Gospel are better for the moulding of character than the changing systems of education, though some systems may have more of Gospel method and influence in them than others.

Mr. Harry Raymond's sketch of Mr. "Barney" Barnato in *The Contemporary Review* affords one of the saddest illustrations of the effect produced by selfishness in placing a man in a state of "appalling solitude and loneliness." It is said that the millionaire never met a man

without performing a mental analysis of his abilities as to how they might be utilised for the advancement of Barnato Brothers, and never forgot a face or anything he desired to remember.

The nemesis of such a mean way of regarding others was that to him it was inexplicable and incredible that anyone should desire his friendship or be interested in his personality as a man. He cast his own shadow on everyone. To have a loving heart that cares for others, and believes that others care for us, thus peopling life with friends, is infinitely to be preferred to a disposition which garnered millions of money and had no consciousness either of loving or of being loved.

Lady Henry Somerset is, we regret to see, still maintaining a position on the momentous question of State-regulation of vice which will neither increase her influence for good nor work for the furtherance of any of the causes she so conspicuously represents. In April she sent a letter to *The Times* containing proposals for the establishment of a system in Indian cantonments more objectionable than the new regulations of the Indian Government or the discarded C.D. Acts of 1864-1869. Three months later she wrote a "letter to a correspondent," to reconcile this scheme "with her known views of the C.D. Acts," a letter which shows that she never understood the said Acts, which displays the most careless reading of statistics as to the present health of the Army in India, and which reveals a strange ignorance of the problem to be solved and the principles by which Christian men and women should be guided in relation to it. Her action not having met with the approval of some of the Committee of the B.W.T.A., and, indeed, not being in harmony with the views of the vast majority of that Association, her ladyship resigned her position as president, but the Committee by a large majority have asked her to resume it.

With Lady Henry's position as president of the B.W.T.A. we do not here concern ourselves, but her public utterances are fairly open to criticism. We take only one statement as an example of inaccuracy; it is a fundamental one. Her ladyship asks:

What are the facts on which the case for State interference in this odious matter is based? They are that between fifty and sixty per cent. of our Indian Army are annually rendered unfit for duty, and thirteen per cent. annually invalided home hopelessly incurable for military purposes.

The *facts* are (1) that there are between fifty and sixty per cent. of *admissions* into the hospital for this disease, but the *same cases* are admitted several times over, a distinction which was pointed out months ago at meetings and in the Press; (2) there are *not* thirteen per cent. annually invalided home hopelessly incurable for military purposes on account of this disease, but on account of *all* diseases, and only ·02 per cent. from this disease. Her "case" is gone. Will her ladyship also give up her demand for State regulation?

Among the items in the newly published programme of the Congregational Union Autumnal Session, which is to be held in Birmingham, October 11-15, is a meeting devoted to addresses on "How to increase the spiritual power of our ministers and our churches," including "On Clearer Views as to Sin and its Remedy," by Rev. A. J. Palmer; "The Culture of the Devotional Life," by Rev. Chas. New; and "Directness and Evangelic Fervour in Preaching," by Rev. Stanley Rogers. Another sitting is to be devoted to "Christian Economies," in addition to the usual meetings on church aid, missionary work, and work amongst the young.

The Universities' Camps for Public Schools movement, recently referred to in these columns, encouraged by last year's success, proposes to hold seven holiday camps this summer during the present month. About twenty-five schools were represented at last year's gatherings, and the growing popularity of the movement will make it difficult to find room for the candidates this year. Each camp lasts for ten days, and is commanded by a military man; the numbers vary from forty to 100, and each tent of six boys is under the charge of a University man. The object is to win the schoolboys before the years of their greatest temptations to a manly Christian life at school, in the University, in the Army, and in business life.

All the friends of that greatly needed institution, the Society for the Prevention of Cruelty to Children, will rejoice in the complete vindication of its work and administration, furnished by the award of Lord Herschell. He finds that the expenditure of the Society is based on a reasonable scale, and that its management is worthy of all confidence.

Whether a Freethinker is the right person to bring a lawsuit in defence of Sunday observance may be a doubtful question, but the decision in the recent case against *The Times* for advertising a Sunday concert in which a charge was made for reserved seats suggests a perilous possibility. According to the judgment given, it would seem safe to carry on almost any form of amusement as a commercial enterprise on Sundays so long as there are a few free seats somewhere in the building. The onus of disproving "free admission" lies on the informant, though the Act speaks of an entertainment as being prohibited "to which persons shall be admitted by payment of money, or by tickets sold for money." The construction put upon the statute of 1781 by Justice Collins practically makes the Act a dead letter. That is a small matter. But if it means opening the floodgates to Sunday amusements it will be a sad day for England.

An extraordinary article, from the pen of the Hon. Auberon Herbert, on the condition of things in Turkey, with an analysis of the character of the Sultan, was published in Saturday's *Daily News*. What passes now in Constantinople (he says) is helping to decide whether a New Christendom may emerge out of the chaos of present affairs, or whether the nations may be dragged down in a gulf of universal war. The Turks as a race, with all their faults of fatalism and passive obedience and sensuality, are, he says, a splendid race—brave, patient, enduring, cheerful under troubles, and with a strong religious nature, and capable of any amount of improvement. Mr. Herbert's graphic account would imply that, once converted to Christianity, they would make one of the noblest nations in the world; but at present they are blighted by their creed.

The nerve-centre of the present deplorable condition of things, according to this writer, is the personal character of the Sultan. The keynote of his nature is an abnormal instinct of self-preservation, a boundless hatred of all Christian influence, and an astute wiliness and cruelty, whose resources seem endless. As a result, as much wickedness finds its home at Yildiz Kiosk, as in the palace of an old Roman emperor, and to make it "an advanced post of hell."

"I am at war with Christendom" is one of the sayings of Abdul Hamid, and it gives the key to all his policy. All the massacres have been carefully planned by him, at first tentatively, and then more boldly, as he saw his way clear, owing to the jealousies of the "United Powers."

The lurid picture which is so vividly sketched in this article is one that finds its Scriptural parallel in Rom iii. 12-18. If all this genius of iniquity were but turned to the service of God, what a result might ensue!

The Standard cannot be deemed an alarmist paper; therefore especial note may be taken of its Indian correspondent's account of the disaffection towards British rule that exists among the native population. While to the peasant the Queen-Empress is but a name, which in no way hinders him from being trodden down by native subordinates and usurers, in the towns there is almost always a rabble requiring only opportunity and a leader to take a willing hand in slaughtering every European within reach. Among the aristocracy, while some are distinctly loyal to us, others of them are only seemingly so, so that it is doubtful if we could count on the help of more than a quarter of the upper classes in case of a crisis. All this means that, whilst we are not loved by any considerable portion of the people, we are actively hated by a great many.

So much for his facts. The question is how to remedy this state of things. *The Standard* correspondent would advocate a system of benevolent despotism, which is the only thing, according to him, that Eastern peoples can understand; and he greatly objects to the growing centralisation of Government and to the constant interference of Parliament with Indian affairs. This means in effect that we should hand over the control of our Indian policy into the hands of officials on the spot. Experience of such a method in the past does not favour this solution of the problem. It leaves too much to the character and temper of individual officials, who are not always the best judges of right as between themselves and the natives. The suggestion that such customs as child-marriages, etc., should be left alone simply means that a final bar be put in the way of all social and religious progress in India. We have a national trust to fulfil, and no disaffection should be allowed to stand in the way of a wise pressure in this direction.

But Britain certainly has need to look carefully to her steps. The great calamities of famine, plague, and earthquake have given her work enough to do, but the restlessness of the people, which continues to express itself in deeds of violence, is perhaps the most disquieting thing of all. How far are all these connected with our national sins? Agnostics and men of the world may smile at the thought of associating such things, but they are connected in a very obvious way. We are anxious as to the kind of remedy that shall be applied, for unless we mind we shall make bad worse. It is not reassuring to read what Sir Lepel Griffin said the other day:—

The local irritation owing to the distasteful but imperative sanitary measures against the plague will soon be allayed, and frontier troubles will be adjusted in the usual manner by the arbitration of the sword. It must be remembered that frontier wars and expeditions are a wholesome and necessary exercise for our Indian army, and if they did not arise naturally we should have to create them in order to maintain our troops in full efficiency.

What will Indians think of the shamelessness with which a leading man avows that we must make wars for the sake of exercising our soldiers? Is not this enough to make a people burn with indignation and proceed to violence?

Probably everyone is glad that the South African inquiry is at last out of the way, but there was one aspect of Mr. Chamberlain's apology for Mr. Rhodes which should be mentioned as throwing the distinction between political and personal morality into unpleasant prominence. The findings of the Committee included distinct charges of deceit against that gentleman, and yet Mr. Chamberlain said during the Parliamentary debate of Monday week:—

As to one thing I am perfectly convinced, that while Mr. Rhodes committed as gross a fault as a statesman or politician could commit, there has been nothing proved, and there exists nothing, against his personal character as a man of honour. It has been said that he has deceived men, but that is part of his original offence. If a man goes into revolution, it follows as a matter of course that he must deceive people.

It follows from this doctrine that a man may retain his reputation as a spotless man of honour, and yet be guilty in his political life of the most outrageous deceit. This false distinction between private and public morality is one of the deadliest perils of modern politics. It is mere Machiavellianism.

The great Catholic doctrine relating to the forgiveness of sins has been curiously illustrated in the action of Abbé Mattier, the vicar of Boistoudan, a village near Rennes. A Sunday or two ago he announced from the pulpit that during the week he would for the time abandon his ministry and do penance for his sins. He then spent three days breaking stones on the highway, refreshing himself only with bread and water. He rose at four o'clock every morning in order to celebrate mass before starting his work. At the end of this time he found his conscience appeased, held a thanksgiving service in his church, and was entertained to a substantial repast by his parishioners! What a travesty of the Scriptural teaching on the forgiveness of sins! Yet the Catholic Church, with whose tenets all this sort of thing is quite consistent, professes to be *the* Christian Church, and some of the leaders of our own English Church confess themselves to be more in sympathy with it than with their Protestant fellow-believers in the efficacy of the Atonement of Jesus Christ for all sin.

Our contemporary *The Rock* is justified in calling attention to the fact, abundantly confirmed by evidence, that Rome is England's enemy. In America this attitude has expressed itself in wrecking the Arbitration Treaty, and is constantly fomenting ill-feeling towards our country. The Church of Rome tries to control political parties "by offering a united priest-directed vote to any party that will make most concessions to her and show most unfriendliness to England." All the more reason, therefore, why we should give no occasion that Rome can use. The same sinister influence can be traced in Madagascar. All the more reason, therefore, that we put the printed Gospel into the hands of every nation, for Rome never prevails against it.

In answering the question,—"How far can the Church be held responsible for the prevalent mammonism?" the *Homiletic Review* is correct in saying,

Exactly so far as it encourages this spirit of mammonism in its organisation, defers to it, gives to money a dominant influence, makes wealth the social test, and cultivates materialism.

It cannot in fairness be contended that the Church is responsible for any prevalent sin of the world unless she allows it a refuge within her own pale, and here is the danger. In the case of mammonism, the evil grows up imperceptibly in men's hearts day by day; covetousness and the love of money present few external signs until they are well rooted; and when they do appear in act, how seldom does the act come under the cognisance of another Christian! The market or the exchange, however, may be familiar with the grasping disposition which is causing the Gospel to be blasphemed. The great thing is for the Church to speak kindly and unflinchingly the whole counsel of God.

A Pastoral Experience.

By EDWARD N. PACKARD, D.D.,
of Syracuse, N.Y.

IN *The Independent* of August 27, 1896, and again in the issue of December 31 of the same year, Dr. James M. Gray gave an account of the "Keswick teachings," as they have been reproduced in the summer gatherings at Northfield, under the leadership of Prebendary Webb-Peploe, Rev. F. B. Meyer, and others. These articles arrested my attention, although the literature of the so-called Oxford Movement of 1874 had been familiar for years, and I was not without acquaintance with the admirable devotional books of Andrew Murray. It had not been possible for me to attend any of the various conventions for the deepening or heightening of the Christian life, and yet, through Dr. Gray's article and other material, I felt sufficiently at home with the subject to call the attention of our church to it, and to raise the question whether there might not be something worth knowing in it.

With the opening of the present year came Mr. Moody's request for the general observance of the whole month of January for self-examination, more pungent preaching, and united prayer on the part of the churches to learn what the will of the Lord is for us in these days. After two weeks' notice, to give everyone time to consider the matter, our church voted to hold special meetings through January, and I set about preparing to lead as best I might. It is perhaps fair to say, as I am recording simply an experience in pastoral work, that I had been preaching through the autumn of 1896 a series of sermons on Sunday mornings upon the structure and life of the Early Church, as set forth in the Book of Acts; and the contrast, established without effort on my part, between the simple, believing, self-sacrificing, praiseful churches of the morning time of the faith, and our present condition, was itself impressive. It had not been without a radical change in certain of my own views of doctrine and practice. I determined to make use of the Keswick teachings in our special meetings, and I honestly endeavoured to realise in myself what I was about to press upon the church. It was a case where the physician had to know the disease personally, and use the remedy on himself, before he could commend it to others with any show of success. I found nothing in the entire range of the teachings at Northfield which is not Scriptural, wholesome, rational, and delightful.

The meetings—five nights a week through January, and four a week through February—took this shape almost without our own planning: all were urged to bring their Bibles with them, and it was our practice to make large use of them by reading in unison extended or short passages in illustration of the doctrine before us. We read from the Old and New Testaments, as the case might be. The effect was remarkable. Many who felt unequal to taking any other part joined in these readings. New light fell upon the words as they were read with some one point in view. It came about that the same classic passages returned as we moved on, and became more familiar. The outline of doctrine was in substance as follows: The giving up definitely of every known sin and the abandonment of every recognised "weight" in the Christian life; the surrender of the self-centred life; the enthronement of Christ as Lord of the Will—Master as well as Saviour; the reception of the Holy Spirit as a recognised and abiding guide and sanctifier, and last and hardest to realise of all, the recognition of Christ dwelling within, the hope of glory. High themes, all of them; but we did not turn back from them! Perhaps three-quarters of an hour was given to the study of the doctrine and the readings, and then came a time for personal testimonies, questionings and replies, and prayers. Frequently the whole company of seventy-five or more knelt together while a few led; but one evening about twenty short prayers followed each other rapidly for definite objects. The form of the meetings encouraged great freedom, and women who had never before been heard in the chapel found their tongues loosed, and they were speaking without fear or thought of themselves. All formality vanished, and no two meetings were alike, save in their spirit.

Of course, the preaching of the Sabbath only focalised the teachings of the week, and preparation for it was made in a short time on Saturday. If one imagines that the preaching was upon the engaging and delightful themes of advanced Christian faith, he is much mistaken. Common and deadly sins among Christians were repeatedly held up with marked effect. The harbouring of old grudges between individuals and families, over-reaching in business, obtaining revenues from questionable investments and properties, desecrated Sabbaths, family contests over property, meanness in giving, and especially the unforgiving spirit which cuts off the effect of prayer: these were themes preached upon. Many found a wholly new and delightful release from bondage and were reconverted, if we can use the term without exactness. Reconciliations took place between prominent members of the church. Secret estrangements among families came to light. Some of those who came into the realisation of the Keswick teachings are not only active to-day in ordinary church work, but engaged nightly in mission work in the city. Many have found their Bibles to be new to them.

While few conversions took place, the church is better prepared to secure conversions at a later date. We retain the reading of the Bible in unison, and find it holds us down to definite teachings, and stimulates prayer and faith.

To call the churches back to the Word of God, to hold up high ideals of Christian privilege within Scriptural limits, to encourage one another to trust and obey: all this cannot fail to bring lasting gains to any church that sits down and counts the cost, and is willing to take the time and the trouble involved. I would not advise any brother minister to take up this line of things unless he is willing, if need be, to be torn to pieces spiritually and be made whole in the same way in which he wishes others to be transformed. The process is an expensive one, attended with large results which no one can foresee.—*New York Independent.*

North-Eastern Hospital for Children.—A very large number of ailing children of the poor have been treated at this institution during the past year. It is situated in the crowded and needy neighbourhood of Hackney-road, N.E. Special efforts were made to clear off a debt upon the hospital; and when this had been accomplished, it was found that the income of the present year must be drawn upon to pay the ordinary expenses of 1896. Moreover, the inadequate accommodation for the general staff, and the imperative necessity of demolishing rapidly-decaying adjacent houses once used for that purpose, compel long-delayed completion of the hospital according to the original scheme so as to cover the whole of the land at the corner of Hackney-road and Goldsmith-row. This will involve very heavy expenditure during the next year or two. The Children's Association in connection with this hospital seeks to promote kindly and practical interest among children of the upper classes in the welfare of the children of the poor.

The Evangelisation Society.

THE value attached to the labours of evangelists sent forth by this Society, now in its thirtieth year of usefulness, is evidenced by the demands for their services and by the expressions of gratitude which are being constantly received for the blessing that their simple and earnest preaching has brought to many hearts. Honoured workers among the heathen of our own land frequently seek the aid of the Society, and Mr. Geo. Holland, whose work in Whitechapel is well known and justly valued, wrote last summer: "I am so grateful for the evangelists so kindly sent during my long and serious illness. The Gospel was preached by them so faithfully and simply that the humblest and most ignorant could understand." Clergymen, ministers, and laymen who are working from year to year among the same people, often amid much discouragement, frequently write to say what a refreshment and blessing the visit of the evangelist has been, and how the same message delivered by another voice, and in a rather different manner, has reached hearts long inaccessible to their continuous and faithful preaching.

If the regular minister finds the evangelist a help, it is equally true that it is always an aid to evangelistic work if there be some pastor to gather into church fellowship those who are impressed or converted at a mission. Mr. J. Whiting held such missions in two neighbouring districts early last winter, one church receiving eighty-six and another church fifty new members as the result. The forcible preaching and application of the Gospel within the comprehension of the people, without any sensational methods, was the only means used of God to effect this change in so many hearts and homes.

There are many villages and agricultural districts which the evangelist has no opportunity of visiting, except in the summer with the tents of the Society. Whether in tent or in building, one of the happy results of mission services is that they frequently become a bond of union between Christian men of different denominations, who are able to labour happily together in the great work of leading the careless to Christ.

In regard to the financial support of the good work, it has sometimes seemed impossible, in the face of the death of many old supporters and increased claims upon the purses of new friends, that the income should be maintained. Some liberal and unexpected gifts have evoked thanksgiving to God, and made it comparatively easy to continue. One from whom nothing was expected sent £500, another sent £300, and a poor woman gave sixpence, which was all the money she had in the world. The extent of the work, and the consequent necessity for liberal support, may be judged from the fact that last year no less than 1124 places were supplied with preachers to the aggregate number of 249, while 20,468 meetings were held with an estimated total attendance of about two million souls.

Every summer some forty tents belonging to the Society are in use for Gospel services, and evangelists are also sent to preach in tents provided by friends who delight in the work of making the Saviour known among mankind. In some localities deep interest is excited by these tent missions, so that it is no uncommon thing for people to walk many miles, even on week days, to attend the services. Many precious proofs come to light of God's saving grace having been given to listeners within these canvas walls.

Communications concerning the work of the Society may be addressed to the hon. sec., 21, Surrey-street, Strand, W.C.

Royal Society for the Assistance of Discharged Prisoners.—The task of the agents of this Society, in obtaining employment for men willing to work, has been somewhat less difficult than in recent years. This particularly applies to finding berths for those willing to go to sea. The secretary is Lieut.-Col. H. B. Buchanan, 32, Charing-cross, S.W. Among other useful work during 1896, the society assisted 332 cases from Wormwood Scrubs, at a cost considerably exceeding the Government grant of £40; and it is to be hoped that H. M. Commissioners may see their way to afford, by increase of the grant, some relief of such a burden as this statement implies, and thus give an impetus to the doing of more work than at present is possible by this and kindred societies. The Society also assisted 199 prisoners discharged from local prisons, half the expense of dealing with these cases being borne by the organisation.

The Keswick Convention.

VISITORS' IMPRESSIONS.

THE meetings in the great tent have ceased, and we pause to reflect on this wonderful movement. We heard a German visitor last year remark, "Why, sir, this is heaven"; and this year a speaker who appeared at Keswick for the first time, remarked "These are days of heaven upon earth," whilst another Christian living on the other side of the Atlantic cast about to see where heaven would be nearest, fixed upon Keswick, and in ten days from that first thought was in the great Keswick tent.

The question arises, What makes Keswick such an attractive power? It is simply because Christians gather together to meet the Lord God and to hear what He will say. What are the great cardinal principles of Keswick? (1) Salvation through the blood of the Lord Jesus Christ (1 John i. 7, ii. 2); (2) abandonment of every known sin or hindrance to holy living; (3) the immediate and complete surrender of the will to the will of God—the practical carrying out of "Thy will be done"; (4) the filling, cleansing, keeping power of the Holy Ghost; (5) holiness, without which no man shall see the Lord; (6) the life of simple faith (Gal. ii. 20; and (7) separation from the world (Gal. vi. 14, 15).

The result of this teaching is that Keswick has become one of the great recruiting grounds for the Lord's work at home and abroad. If you were to inquire of the 4000 or 5000 who gather at the Convention what their special need was, a large number could not accurately formulate an answer. To reduce this want perhaps to its simplest form, they want more of the Lord Jesus. They have read that "sin shall not have dominion over you," and they want to learn about the overcoming life.

The attendance this year may not have been quite so numerous as at the largest one, but still it sufficed to fill to overflowing the great tent and to provide a goodly audience in the pavilion at the same time. Without any invidious distinction we might say that no speaker towered over the others, but through each the Holy Ghost provided food for one and another as they needed. We cannot help thinking that with the increasing number of conventions both at home and abroad, the work will become seriously crippled unless more speakers can be brought out for this particular line of teaching.

We inquired of one and another of the audience what they considered the special feature of this twenty-third Convention, and the invariable answer has been—the marvellous spirit of prayer at the meetings and in private, audibly and in silence; we feel inclined to think that this Convention will be remembered as the Diamond Convention of prayer. The key-note was struck by Rev. Charles Inwood on "Taking hold of God." You have already reported it, but that note and its "grip" seems never to have been out of mind during the rest of the Convention. The Chairman had requested the speakers to make it a point of attending their special daily morning prayer-meeting, and to their attention to this request we feel sure that the wonderful accord of the "platform," the spirit of loving union among them, and the admitted great blessing which so many received, are the answers the Lord gave to these prayers.

With regard to the meetings themselves, we think the arrangements for the early morning prayer meetings have been improved. These meetings partook more of the proper character of prayer meetings. The Bible-readings in the tent and pavilion left nothing to be desired, and it was wise to abandon the mid-day meeting in the pavilion when there were three other meetings in progress at the same hour.

It was pretty well known that on Friday afternoon some remarkable testimonies would be given to the power of the Holy Spirit, so the tent was very full, and as Rev. F. Paynter, Rev. J. Roscoe, and Rev. Dr. Pierson, of Philadelphia, addressed the audience—the first and last, men who had passed the emotional stage of life—everyone in the tent entered into the solemnity and emotion which those two servants of the Lord displayed as they recited what the Lord had done for them. We feel assured that those who heard them will never forget that afternoon.

The absence of the students was observable in the less enthusiasm which characterised the meetings, and in the quieter tone of the company outside. On the other hand, there is deeper and maturer teaching; those who are most responsible as teachers conform more and more to old evangelical statements of the truth. If there is less stir, there is, perhaps, more thought and meditation; and the results may be not less deep and lasting. But the absence of the three hundred splendid young fellows, full of Christian zeal and energy, enterprise and hope, is a decided miss.

As to the teaching, it may be said that while the object was "the deepening of the spiritual life," the method was "to bring us to God." That, indeed, is the sum and substance of all preaching and teaching of the Gospel. For the Apostle Peter declares that Jesus died the Just for the unjust, "that He might bring us to God." And his beloved brother Paul testifies that the experience of the justified reaches high-water mark when we not only glory in hope of the glory of God, but in tribulations also (because tribulation, through endurance and proof, leads to a hope that maketh not ashamed, because during the process the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us); and not only so, but we also glory in GOD through our Lord Jesus Christ.

From God man fell away under the temptation of the evil one, and to God he is brought in an infinitely higher degree by union in resurrection life with the crucified and risen Lord Jesus Christ. "The deepening of the spiritual life" is a means to this all-important end. And on the other hand, by the law of the everlasting circles, of action and reaction, the habit of glorying in God leads to the ever deepening of the spiritual life.

Medical Missionary Meeting.

THE Medical Missionary meeting, which it was proposed to hold in the Lecture Hall, was so well attended that before the commencement of the meeting those present adjourned to the tent. The chair was taken by Mr. ALBERT A. HEAD, who read Ps. ciii. 1-5.

Dr. HORDER, of South China, pleaded for the lepers of the whole world, that God might raise up some who would dedicate their lives to Him in this very blessed service of caring for the outcasts of society. He asked prayer for guidance as to the enlargement of present premises, so that other cases might be accepted and treated for the leprosy of the body, and also for the leprosy of sin.

Dr. EDITH BROWN, of Ludhiana, followed with an account of her work in connection with the medical school, the purpose of which is to train native girls as either doctors, dispensers, or nurses, so that in due time they may be sent forth to minister to the needs of their fellow countrymen. She concluded by pleading for a fully qualified lady as nurse for the hospital.

The superintendent of medical missions in London, Dr. HENRY SOLTAU, claimed that medical mission work was God's work done in God's way, in that it sought not only to win souls for Jesus, but the welfare of spirit, soul, and body; and how many in the East End of London would never be reached if it were not for the medical advice and help put at their disposal.

Prayer was offered for mission work in general, and Miss ANNIE R. TAYLOR, of the Tibetan Pioneer Mission, then addressed the meeting. She told of the way in which God had used medicine as a means of opening up Tibet and of inducing the Tibetans to visit the mission hut. Her servant Puntso, who accompanied her with his wife, was first led to the Mission for medical treatment. He was sent to Miss Taylor for advice, was kindly and successfully dealt with, and the love that was shown him ended in his following and serving Jesus, and ever since he has been her devoted servant. His wife, too, needed medical help, was sent to the hut, the treatment was given and proved successful; and she, too, gave her heart to Jesus, and is now happy in her new-found joy. Lhassa chiefs and others from all parts of Tibet visit the Mission hut for medicine, and so in all the work medicine has provided the channel for reaching the souls of the Tibetans.

Miss MAXWELL, of Onitsha, was struck by the appalling number of medical men in England and the few labouring in foreign fields. She asked for a fully qualified doctor to go out and relieve the sorrows and sufferings of the people on the Niger River.

A time of silent prayer followed, and a very successful and interesting meeting closed with the singing of the Doxology.

A meeting for the purpose of protesting against the reintroduction of the State regulation of vice in India was held on Monday, July 26, in the Pavilion. There was a good attendance, and a resolution of emphatic protest was passed.

DEAR SIR,—Will you kindly announce in the columns of THE CHRISTIAN that the deputation from the Keswick Convention to Canada, consisting of Rev. Charles Inwood, Belfast; Rev. John Sloan, of Glasgow; and Rev. Frank Webster, of Birmingham, propose sailing from Liverpool in s.s. *Servia*, on August 24 next, to hold, God willing, the following conventions:—

London, Ontario	Sep.	5	to 7
Brantford, Ontario	,,	8	,, 10
Hamilton, Ontario	,,	12	,, 15
Toronto, Ontario	,,	19	,, 22
Kingston, Ontario	,,	23	,, 24
Ottawa, Ontario	,,	26	,, 28
Montreal	Oct.	3	,, 6
St. John, New Brunswick	,,	8	
Halifax	,,	10	to 12

Prayer is earnestly requested for these servants of the Lord, that they may be greatly blessed at these places.—Yours faithfully, W. HATT NOBLE.

The Evangelisation of the World.

"I want—I want the Christians to go all over the world spreading the glad news."—*Reginald Radcliffe's last message.*

I want—I want the Christians
O'er all the world to go,
To spread the wondrous tidings
To all that dwell below.
I want each Gentile people,
And those from Jewish stem,
To know there is a Gospel,
And that it is for them.

Dark Africa for ages
Has been without the light;
Its tribes have worshipped stocks and stones
With every heathen rite.
Its witchcrafts and its wickedness
Have sunk them low in sin;
I want the Christian witnesses
To let the light stream in.

The long "Neglected Continent,"
So populous and vast,
Has groaned beneath Rome's tyranny
For generations past.
Peru, Brazil, and Ecuador
Are dark as dark can be;
O men and women, saved by grace,
Go forth and set them free.

The Arabs in North Africa,
Who roam her desert sand;
The Moslems in Arabia
And far-off India's land,
Believe a lie, and trust in one
Who cannot hear or save;
I want the Christian's lips to tell
Of Him who loved and gave.

Go everywhere, go everywhere,
Go all the world around;
To Persia, Tibet, China,
Wherever man is found.
This generation soon will pass,
Time speeds with rapid wing;
O loiterers in the harvest field,
How will you face your King?

W. T. FLOAT.

"Ye Philippians."

Phil. iv. 15.

By Rev. F. B. MEYER, B.A.

FOR a busy, footsore, heart-weary man, misunderstood and misrepresented, pursued by many anxieties and cares, there must be some place where the heated machinery can cool, and the soul unbend in the atmosphere of love and on the couch of tender sympathy. Even Jesus needed a Bethany. It is well when this is found within the precincts of Home; when the door which shuts out the rush and glare of life shuts us in to love and sympathy, and those tender ministries which are the peculiar province of a woman's life. How little does the great world realise the large share that woman's influence has had in nourishing the patience and courage of its noblest heroes! In the privacy of the domestic life there will be found those tender hands that wash the stripes, pour in the oil, and enable the soldier again to take the field.

To many, however, of the world's greatest benefactors, though they have stood in profound need of this tender sympathy, the home-life has been denied. Theirs has been a solitary and lonely lot; partly because of the exigencies of their position, and partly because it has been difficult to find, or reveal themselves to, a kindred soul. This was largely the case with Paul. A self-contained, strong, heroic soul, he resembles the lofty mountains of his native Tarsus, whose slopes are clad with rich verdure and vegetation, while their summits rear themselves in steep and solitary majesty. Few have been dowered with a tenderer, warmer disposition. The minute and particular greetings with which his Epistles close, the rain of hot tears in parting from his friends, his anguish of mind in having hurt those whom he was compelled to admonish and rebuke, his longing for companionship—are evidences of the genuineness and tenacity of his affection. But it was his appointed lot to have no settled dwelling-place—no spot he could call Home.

> Yes, without cheer of sister or of daughter;
> Yes, without stay of father or of son;
> Lone on the land and homeless on the water,
> Pass I in patience till the work be done.

Yet the Apostle had marvellous powers of attracting men and women to himself. We have seen how he threw the mantle of his magnetic influence over Silas and Timothy; the Galatians were ready to give him their eyes. But he was now to win a group of friends who would never cease to love him whilst life lasted; whoever else was alienated and weary, they would be true; whatever trouble threatened to engulf him, would only elicit their more profuse ministrations; and Philippi was to become to him the one bright sunny spot in all the earth, more than Tarsus which had disowned him, more than Jerusalem which would cast him out, and next to the "far better" of Paradise.

> Hearts I have won of sister or of brother,
> Quick on the earth or hidden in the sod.
> Lo, every heart awaiteth me, another
> Friend in the blameless family of God.

Lydia.—Probably a widow; a woman of considerable business capacity, with energy enough to leave her native city of Thyatira, and cross the sea to establish herself in Philippi as agent for the sale of the purple-dyed garments for which her native town was famous. The word indicates that she dealt in the finest class of wares, and she must have possessed a considerable amount of capital to be able to deal in such expensive articles. She was withal an eager seeker after God. The Jewish community at Philippi being too small and poor to have a synagogue of its own, was obliged to meet by the river-side in an enclosure or garden, screened from public observation. But thither she repaired as the Sabbath came round, with members of her household, listening to the Jewish Scriptures, and seeking after God, if haply they might find Him, not realising that He was not far from every one of them.

On one memorable Sabbath, when only women were present, four strangers, Jews, appeared in the little circle, "sat down, and spake unto the women that were come together." This was the first Gospel sermon in Europe. And it is somewhat remarkable that it was addressed to a handful of women in the open-air. Lydia was the first of a great succession of holy women, who have welcomed the Lord Jesus as their Sovereign and Spouse. And the open-air has been the scene of the greatest victories of the Cross.

The result of that morning service was Lydia's conversion; whether she received the Apostle's message of the crucified and living Lord at once or gradually, is not clear; most likely her heart opened as a flower to the sun; but the result was that she, with her entire household, came over to believe in Jesus, whom Paul preached, and she felt as sure about her own conversion as she was eager for Paul to come and abide in her house: "If ye have judged me to be faithful unto the Lord, come into my house and abide there." It was a blessed change, which led to far-reaching consequences in her own life, and in Paul's.

She must have been a woman of considerable determination and perseverance, to have overcome Paul's reluctance to be dependent on any of his converts. "What is my reward then?" he asks on one occasion. "That, when I preach the Gospel, I may make the Gospel without charge...It were good for me rather to die, than that any man should make my glorying void." He would bear anything rather than risk the imputation of the suspicion that he was making profit out of the Gospel. Rather than this he wrought day and night that he might be chargeable to none, and with his own hands ministered unto his own necessities and to those that were with him. But Lydia was able to override all his objections—"She constrained us," is Luke's reflection as he reviews the scene. So the four companions in travel found asylum and entertainment in her hospitable home.

How much this large-hearted and resolute woman did in after days, it is impossible now to decipher from the record of the past. We know of four separate occasions in which the Philippian church sent supplies to their beloved founder and teacher (2 Cor. xi. 9; Phil. iv. 10-18). And this was very probably due to Lydia's foresight and generosity. No other church performed this ministry, because no other church could perform it. As Paul intimates, they were for the most part in deep poverty. And it is probable that the Philippians would have been as paralysed as the rest had it not been for Lydia and her household, who throve on the proceeds of their trade. It has even been surmised that Paul owed much of the comfort of after days, when he spent two years in the Palace of Cesarea waiting for his trial, and two more years in his hired house at Rome, to the same source; and it may have been some inkling of the well-to-do friend who held Paul dear, that induced Felix to keep him in bonds.

A statement gained credence in the early church that Paul and Lydia were wed, but there is no foundation whatever for this in Scripture; and the probabilities against it are overwhelming. The whole argument of 1 Cor. vii. and ix. may be adduced to show that the stories of Lydia and Thekla are alike inadmissible. We are rather inclined, therefore, to think of Lydia as a noble, true-hearted, and devoted friend of the Apostle, who counted it her privilege as well as her joy, that he should reap temporal benefits in return for the spiritual blessings which he had so richly sown in her heart; and her reward will be one day to hear from the Master's lips that in making the burdens of his servant lighter she had been ministering to Himself, and that having received an Apostle in the name of an Apostle, she must have an Apostle's reward.

Minor Characters are cast on the canvas, drawn from life, and filling up the picture. The hysterical girl, demon-possessed, who marked and followed the evangelists, designating them slaves of the Most High God, who proclaimed the way of salvation. The syndicate of owners who fattened on the proceeds of her divination, as she showed miners where to find the gold, girls the day to wed, merchants the period to set forth their ventures; and who were correspondingly chagrined when Paul's challenge to the Spirit emancipated his wretched victim and ended their hopes of further gain. The Roman magistrates, who strangely forgot the high traditions of their office, were swept off their feet by the urgency of the rabble, and without going through even the formality of a trial, tore the clothes off the backs of the accused with their own hands, and laid "many stripes upon them," uncondemned, being Romans. Looking back on the way these petty officials treated him, Paul recalls how much he suffered and how shamefully he was entreated (1 Thess. ii. 2). There was also Silas, who well justified Paul's choice of him, for he showed himself well able to bear shame and suffering for Jesus. It was good that Mark was not there! How would he have stood it? But from these our thought turns to the third principal actor in this scene, the story of whose conversion has shed the light of unspeakable comfort into myriads of broken hearts.

The Gaoler.—A rough, coarse man, probably! What else could be expected from one who had spent his early days in the Roman army, and his later ones amid the hardening and brutalising experiences of a provincial Roman prison? When superiors did not scruple to act in defiance of law and decency, their subordinate could hardly be expected to be too particular. Barbarous usage would certainly be meted out by his hands to the two Jews, about whom he had received the significant hint that he was to keep them safely. The inner prison was a dark underground hole, beneath his house (ver. 34, R.V.); into this he thrust them; they would probably lie extended on the bare damp ground, their bleeding backs in contact with the soil, and their legs stretched to such an extent by the stocks as to almost dislocate their hips.

By midnight the two prisoners became so happy that they could no longer contain themselves, and began to sing, chanting the grand old Hebrew Psalms, and in the intervals praying. No doubt they were in the best of company, and found their souls overflowing with exuberant joy. "Bless the Lord, O my soul; and all that is within me, bless his holy name." It was an unwonted sound to the prisoners who stood or lay around in the pitch dark, their chains stapled to the walls—not one of them thought of sleep; the prisoners, we are told, were listening.

An earthquake broke in on the singing, the doors flew open, and the staples left their places. The gaoler being roused from sleep came into the prison yard, and found the doors open. As Paul and Silas caught sight of him standing against the glimmering star-light, to their horror they saw him draw his sword and prepare to kill himself rather than face an ignominious death for his infidelity to his charge. With a loud voice Paul arrested and reassured him; then the call for the light, the springing into the cell, the trembling limbs, the courtesy that led them out, the enquiry for salvation, the answer of peace, the motley midnight audience which gathered around the two servants of God, the loving tendance of their wounds, the baptism, the hastily-prepared food, the glad rejoicing of the transformed believer and of all his believing house. One event crowding on the heels of another, and making a swift glad series of golden links which bound the gaoler ever after to his Saviour and to Paul.

He doubtless became one of the members of the Philippian Church, a community of singular purity and loveliness, to whom the Apostle wrote his tenderest words without a syllable of rebuke. He could only thank God upon every remembrance of them, and in every supplication for them made request with joy. They were beloved and longed for, his joy and crown. He longed after them all in the tender mercies of Christ Jesus. They were his Bethany, his Zarephath, his Well of Bethlehem.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

He's Coming Soon.

"Who is coming?" I can hear some of you asking. The Lord Jesus. The same Jesus who blessed the little children, who healed those who were sick, who raised the dead to life, who went about doing good. Yes, dear children, this same Jesus is coming again soon, and I want my little readers to feel that He is coming for them if they belong to Jesus. I expect most of you have heard father or mother speak about his coming, or perhaps you have heard some grown-up friends talking about it, but you did not understand it, did you? You thought it was for big people, and too difficult for you to think about. But wait awhile, dear young readers, and I will try if I can explain to you a little bit how certain his coming is, and how He is coming not only for grown-up people, but for all the children who love and serve Him.

Why shouldn't little children look for the coming of Jesus as much as grown-up people? "Oh, because they can't understand all about it," someone replies. Not at all. If I illustrate this, perhaps, dear children, you will see how it is possible for you to be watching for his coming without understanding all that that coming means. A mother calls her little girl of seven years old, and says to her, "Gladys, dear, father has written me a letter to say he is coming home to-day. I don't know if it will be morning or afternoon, but we must get all ready for him, mustn't we?" And the wee child runs hither and thither, helping mother to get all nice and ready, and then she suddenly thinks of how father likes warm slippers, and running off in childish glee she carries them in triumph to the front of the fire: and now all is ready. But the child has gone, and after some search we find her kneeling on a chair at the dining-room window, gazing intently at each passer-by, and if we ask her what she is doing she will say, "Watching for father." Yet the little one does not know which way, or what time father is coming, what he is coming home for, or what will happen when he comes, but the fact that he *is* coming is sufficient, and the little face is pressed against the window-pane watching anxiously moment by moment, until at last the watching is rewarded, and, in an ecstasy of joy, the child jumps down, calling, "Here's father coming," and the mother and child go forth to welcome him.

So, dear children, it is the same with the coming of Jesus. He *is* coming, for He has said, "Surely I come quickly," and we know that He is coming to gather all who love Him, whether grown-up people or children; age does not matter at all—the Bible says, "all who love his appearing." No one knows what time He is coming, and so you see, dear little reader, all we can do is to be ready for Him when He does come, and to be expecting Him every moment, because, although He has waited so long, we know that "He that shall come will come, and will not tarry." Will you, dear little reader, be glad to see Jesus when He does come? You will, if you are loving and serving Him now, because it will be as your Friend He will come, the One who loved you so much that He gave his life for you. But I fancy I hear one little child say, "How can we watch for Jesus?" Do as the little one did who was watching for father, help to get everything ready for Him. By working for Him, by telling your little friends at school about Him, and by trying to win them for Jesus.

Don't be always thinking of how you can please yourself, but try and help someone else, try and cheer someone who is lonely. And if it is someone whom you don't like, when you do the kind act, or speak the kind word, say to yourself first, "Perhaps Jesus will come while I am doing it, and if so it will make Him glad."

You will find, dear children, it will make all seem so easy to do it for Jesus' sake and to please Him. Always try and remember all through the day that Jesus is soon coming, and that He is coming for you if you belong to Him, because in that day when He comes He will gather *all* the jewels, small and great, not one shall be missing:—

Soon He's coming for the children
Who have loved Him and are his,
And around Him they shall gather,
For of such the kingdom is.

Home of Industry, E. Maud A. Bussell.

How to Learn the Books of the Bible.

A view of Chaldee's coming down *Habakkuk's* visions give;
Next *Zephaniah* warns the Jews to turn, repent, and live.
Haggai wrote to those who saw the temple built again;
And *Zechariah* prophesied of Christ's triumphant reign.
Malachi was the last to touch the high prophetic chord;
Its final notes sublimely show the coming of the Lord.

Among the Bechuanas.

Rev. Edwin Lloyd, L.M.S. missionary at Kanye, *via* Mafikeng, writing on June 24, says:—

"Rinderpest has killed off the cattle of our people; drought and locusts have prevented any harvest during the last three years, until, just now, their distress is great. May to June is the usual harvest time, but there has been nothing for our poor people to reap this year.

"Your younger readers may be interested to learn that our Christian chief, Bathoen, has recently offered a tame giraffe to the Queen, as his Diamond Jubilee gift. Her Majesty has graciously accepted the offer, and the giraffe will shortly be sent to England.

"Some of your readers may be interested in the story of one of our converts. Let me give you an account of Tau e Tsile (the Lion has Come), in his own words, as he recently told me his simple story:—

"'At first I was a Mr. Fear, for I feared the wrath. Repentance and conversion had not come to me then. But even when I was a Mr. Fear I prayed regularly. This word entered my heart: "Thou fool, this night thy soul shall be required of thee"; and I found no peace until I gave my heart to Christ. I became an inquirer (in 1880), and Rev. James Good eventually received me into the church. When I was just a common black man, I learned to read. When I was a Mr. Fear, I heard a native preacher, and I thought I should like to learn to preach the Gospel. I am a lenchorwana of Christ (literally a little chicken; see Matt. xxiii. 37), and now I never leave the threshold of God's house to go anywhere, either to hunt or to visit distant friends.'"

A Short Sermon.

Children who read my lay,
This much I have to say:
Each day and every day
Do what is right!
Right things in great and small;
Then, though the sky should fall,
Sun, moon, and stars, and all,
You shall have light.

This further would I say:
Be you tempted as you may,
Each day and every day,
Speak what is true.
True things in great and small;
Then, though the stars should fall,
Sun, stars, and moon, and all,
Heaven would show through.

Figs, as you see and know,
Do not of thistles grow;
And, though the blossoms grow
White on the tree,
Grapes never, never yet
On the limbs of thorns were set,
So if you good would get,
Good you must be.

Life's journey through and through,
Speaking what is just and true,
Doing what is right to you
Unto one and all.
When you work and when you play,
Each day and every day,
Then peace shall gild your way,
Though the sky should fall.

—Selected.

Children's Special Service Mission.

Messrs. Coffin, with caravan, at *Glemsford, Suffolk.* Mr. Tom Craig, with caravan, at *Walton-on-the-Hill, Surrey.*

Seaside Services.

During August: Rev. A. J. Barff, B.A., *Bexhill*, Aug. 5-26. Rev. A. H. Ridsdale and Mr. Eliot Walton, *Boscombe;* Mr. W. H. Aldis, *Bournemouth;* Mr. H. Hutchinson, *Bridlington Quay*, Aug. 2 to Sept. 2; Mr. Aubrey Bateman and Dr. E Matthews, *Broadstairs;* Mr. Livesey Carrott and Mr. H. G. D. Wood, *Clacton-on-Sea*, from Aug. 8; Mr. W. H. Wilson, *Colwyn Bay;* Mr. A. G. Dodderidge, B.A., *Eastbourne;* Mr. Phillips Welch, *Exmouth*, Aug. 8-22; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*, from Aug. 1; Mr. G. Goodman and Mr. W. H. Stentiford, *Herne Bay*, Aug. 1-29; Mr. W. R. Moore, B.A., *Ilfracombe;* Mr. Arthur Mercer, *Langland Bay, Swansea;* Mr. J. S. Tyler, *Littlehampton*, Aug. 1-27; Mr. E. Arrowsmith, *Lowestoft*, from Aug. 4; Rev. E. E. Nickisson, *Margate;* Mr. C. J. Small, *Mablethorpe*, Aug. 1-15; Rev. L. C. Carr, *Overstrand, near Cromer*, Aug. 1 to Sept. 10; Mr. L. M. Miller, *Paignton*, Aug. 3-31; Mr. G. H. Hodgson and Mr. G. H. Casson, *Penmaenmawr;* Mr. H. Steward, *Port Erin;* Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*, Aug. 1-27; Mr. E. Collier and Mr. F. W. Betteney, *St. Anne's-on-Sea*, Aug. 15-31; Rev. W. W. Martin, B.A., *St. Leonards*, Aug. 8 to Sept. 7; Rev. A. N. C. Storrs, B.A., and Mr. J. H. Greene, *Sandown;* Mr. Reginald Callender, B.A., *Scarborough*, from Aug. 4; Mr. J. Waters Coldicott, *Southend;* Rev. S. M. Warner, *Southsea*, Aug. 4 to Sept. 1; Mr. C. J. Small, *Sutton-on-Sea*, Aug. 1-15; Mr. G. J. S. Warner and Rev. F. E. Warner, *Swanage;* Mr. Josiah Spiers, *Teignmouth*, Aug. 5 to Sept. 2; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*, from Aug. 1; Mr. F. O. Lasbrey, *West Kirby* and *Hoylake*, from Aug. 3; Mr. J. J. Sims, *Weston-super-Mare*, from Aug. 1; Rev. G. C. Williamson, *Westward Ho*, Aug. 4-30; Mr. E. T. M. Dennes, *Whitby;* Rev. H. R. Alexander, *Worthing*, from Aug. 6.

Bible Searcher (No. 83).

In St. Luke xvii., xviii.—

What do you know of the following:—
(*a*) "And he was a Samaritan."
(*b*) Lot's wife. (Give Old Testament reference.)
(*c*) The man who "prayed with himself."
(*d*) The man who "went away sorrowful."
(*e*) "He asked what it meant."

Give chapter and verse for each.

[Children under ten do (*a*) and (*c*); under thirteen do (*b*), (*c*), (*d*)].

ANSWER TO LAST WEEK'S BIBLE SEARCHER (82).

1. (*a*) To Saul, by his servants, when the spirit of the Lord had departed from the king (1 Sam. xvi. 15).
(*b*) To David, by Eliab, when David was visiting his brethren during the war with the Philistines (xvii. 28).
(*c*) To Goliath, by David, when the latter was preparing to fight the giant (xvii. 45)
(*d*) To Jonathan, by David, when arranging for David's safety (xx. 10).
2. Nabal. Abigail. "A woman of good understanding and of a beautiful countenance" (xxv. 3).
3. David saved Saul's life. "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly" (xxvi. 21).
4. (*a*) Mercy and truth are met together; righteousness and peace have kissed each other (Ps. lxxxv. 10).
(*b*) Unite my heart to fear thy name (lxxxvi. 11.)
5. They shall walk, O Lord, in the light of thy countenance (Ps. lxxxix. 15).
6. As grass (xc. 5).

Foreign List.—Correct answers received from:—

Nos. 67, 68, 69. Mildred Fryer (Sydney). **No. 70.** Christine* Mary*, and Graham* Pearson (Tasmania). **No. 71.** Eric and J. A.* Field (Sydney). **No. 72.** Eric Field. **Nos. 74 and 75.** Alice Henderson (Jamaica). **No. 76.** Launcelot M. Knight (Texas). **No. 77.** Willie Findlay.

No. 81 (second list).—Correct answers received from:—

Mabel Adams, Minnie Allen*, J. H. Archer*, Frank*, Fanny*, and Nellie* Ames, Lizzie Athole, Violet Ashworth*, Christine Arnold, Daisy Annett*, Lavinia Barnes*, Catherine Barber, Arthur Barker, Gracie Barnes, Ethel and John Benger, Dorothy*, Herbert*, and L.* Berry, D. A. Bennie, Archibald Bearsby, Louis Berthe*, A. Bridges*, Ernest Bond, Ashley H. Bowker*, Chas. Brown, Albert Betting*, Bertie* and Harry* Butler, Katharina and Teresa Blackie, Arnold Baker*, Jessie Baker, Charlotte and Mabel Bailey, Janet* and E. B.* Black, Conyers, and Massy Baker, Mabel Birney, Lily* and Stanley* Boxer, Ralph Bourne, Frances Bennett, Mary* and Willie Charles, B. Cashford, Lily Clarke, Maud Clarke*, Mary E., Clarke*, Dorothy Cooper*, Edith and W. S.* Carrick, Emily Church*, Dorothy J. Clarke*, Gladys Calvert, Jessie*, Walter, and Maggie* Carter, Henry Jas. Cheney, Nina E. Coote*, Amy Cox, Arthur M. Cole, Marjorie Collins, Susie and Ethel Cumbers, Edith Daisley*, Constance Devenish-Meares, Ashley and Cecil* Dodd, Kenneth Dunbar*, Dorothy and Marjory Dyke, Katie* and Jennie* Dewar, Gordon Duncan*, Eva Edmundson, Muriel Edwards*, Marian* and James* Freegard, Amy Foster, Flossie*, Agnes*, and Janetta Fullarton, Reginald and Ernest Findlay, Aileen* and F. A.* Figgis, Gertie Filtness, Irene Gardiner*, Edith*, Margaret*, and Stuart Gray, Eva Gray, William Gray, Euphemia*, Mary and Cecil Graham, Mary*, Daisy, and Alfred* Greenacre, Minnie Giddings, Chrissie Green, Edith Grieve, Mabel Guy*, Janie and May Handasyde, Margaret Hassé*, Rose Hamilton, Winifred Harvey, Jack and Thomas Harris, Ada Heap, Victor Henry, Elsie Hersey, Violet Holford*, Ethel* and Eva* Hutchings, May, Harcourt, and Helen Hunter, Edith L. Hunter*, Fredda Hunton, Lila Hughes, Edith and Emily Hearn, John* and Margaret* Hogg, Theodora Hill, Ernest and Lilian Herivel, Archie and L. Jacob, Sinclair Jackson*, Jim Johnston*, Muriel Joscelyne, Norman and K. G.* Johns, Elsie John on, Flora King*, Hubert and — Kirkpatrick Agnes*, Isa, T., Alex. and Willie Kay, Gertrude Kingerlee, Ethel A. Lay, Ethel Larwill, Guinefred Leigh, Nellie Lovegrove*, Hannah Lovell, Edith J., Harry M., and Norah* Lowe, Bertha Lucking*, Edward and Annie* Lawrence, Arthur Alfred*, and Irene* Llewellyn, Grahame and Murray Lloyd, Thos., Bella, Abraham, and Nellie Mack, Eila MacEacharn, Margaret J. Macphee, Laura B. Macaulay*, Louis and Queenie Matthews, Dora Marples*, Margie* and Gracie* Marston, Harry and Bruce Malaher, Hilda Medill*, Frank Medcalf*, Bessie* and Charlotte* Millar, Evelyn* and Arthur L.* Moir, Elsie Morgan*, Margaret and Dorothy Morris, Julia* and Frances* Munce, C. M. H. Madeley, S. E. Mackintosh*, Margery Matthews, Mary and Valerie Maitland-Kerwan, John and Agnes* Menzies, Reginald Measor, Owen Morice*, Gerard* and Ethel Morgan, Eva Monti* Henderson Nathan, Ernest and Edie* Nash, Maude and Amy Nottage, Florence Osmond, Lottie*, Mina*, and Harriette* Orr, Maude and Eva Oakes, Willie, Jessie C.*, and Ada Palmer, Ethel M.* and Kathleen A. Pasley, Winnie Pace, Horace Palmer*, Dorothy Paten*, Douglas Parkes, Mary Palmer*, Louie and Nelly* Peachey, Edwin Peters, May, Vera* and Norman Petrides, Walter Perryman, Hannah Pearman, Alice Pillault*, Daisy Phillips, Gladys* and Isabel* Phipps, Jessie*, Margaret*, and Lilian* Pook, Cyril Pomeroy, J. Ernest Pearce, Myrtle Perry*, Ruth and Grace Pledger, Edith and Minnie Quick, Mary W. Ramsay* Theodore Roberts, Martha* and John Rogers, Herbert* and Edward Rainey, Nora Read, Muriel, Cyril, and Theodore Reeves-Palmer, M. L. Rickards, Jessie D. Roe, Dollie* and Bob* Salt, Winnie Stangoe, Charles Saunders*, Muriel Shaw*, Agnes M. Sterry*, Frederic and Ernest Seymour, Ernest Stevens, Gracie Seale*, May Spiganovicz*, Herbert Stickland, Nellie Skinner, F. Edward* and Fred Short, Tennant* and Mora Sloan, Flora Shadbolt, Dorothy Sharp, Llewellyn, Gwendoline*, Undine, Mervyn, Eric and Wilfred Shaw, Francis*, Helen* and Dorothy Stalker, Dorothy Shaw, Hilda and Constance Schaeffer, J., T. and D. D. Stanier, Bessie Scantlebury, Muriel Sells*, Kathleen Shepherd, Mildred Sinclair*, Nellie and Emily Stuart, Bessie Symes*, Louie Tibbits*, Fred and Sarah Thomas, Teresa Toop, Alice M. and Frank* Thompson, Winifred*, and Malcolm M.* Thomson, Frank Tomkins, Herbert, Lawrence*, Peveril and Arthur Turnbull, Edith Tyson, Sarah Tyson, Olive Tritton, Janet* and J. W.* Thomson, Margaret, Frances, Georgina and Lucy Trotter, Dorothy* and May Vickers, Horace* and James Williams, Eva Winpenny, Harry, Arthur and Colin Wright, Evelyn H. Wood, Hetty Wodson, Dorothy Warner, May and Ronald Watson, Grace*, Ida and Elsie Wright, Ruby and Edith Wilkins, Frank Wilson*, Jessie West.

** Owing to the Bank Holiday, the list of names for Searcher No. 82 is being held over till next week.

Personal.

Eleanor Chance, Lilian Fidler.—Will you please each send your address. Mabel Adams.—See if you can write your answers more neatly. You would find it easier to write on lined paper. L. M. and W. S. Porter.—I traced the stamps which slipped out from your paper, and should have written, but could not find your address. They are acknowledged this week. Bruce Malaher.—Thank you for your good wishes. Charlotte Millar.—I was glad to hear from you, and hope you will have a happy holiday. Brenda Young.—Am always pleased to welcome a new member.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—S. A. C., £1; A. C., 2s.; J., Thankoffering, £2; K. H. and Schoolfellows, 1s.; total, £3 3s.

Indian Famine.—H. J. C., 2d.; M. G. F., 2s.; total, 2s. 2d.

Uncle Tom's Cabin (*Cripples' Bathing Machine*).—C. C. B., 2d.; E. G., 2d.; F. W., 2d.; J. and M. H., 1s.; R. B., 2d.; L. M. and W. S. P., 6d.; L. J., 2d.; total, 2s. 4d.

Towards Prizes and Certificates.—S. T., 2s. 6d.

Scripture Union Portions for Next Week.

S. Luke	ii. 36 32.	Th. *Luke*	iv. 16-?2.
M.	„ iii. 1-14.	F.	„ iv. 33-44.
Tu.	„ iii. 15-23.	Sat.	„ v. 1-15.
W.	„ iv. 1-15.		

Uncle Tom.

OUR DAILY HOMILY.

SUNDAY, August 8.

"It shall come to pass...they shall say no more, the ark of the covenant of the Lord, neither shall it come to mind."—Jer. iii. 16.

There was a time in Israel, when the Ark of the Covenant of the Lord was the symbol of the national hopes and deliverances. If Israel was smitten before her enemies, it was thither that the people turned for help. On one memorable occasion, they brought from Shiloh the Ark of the Covenant of the Lord of hosts, which dwelleth between the cherubim, and when it came into the camp, all Israel shouted with a great shout, so that the earth rang again; and even the Philistines were afraid. But Jeremiah says that this would never be done in the coming time. Why? Partly because the people would rely more on the spiritual presence than the material emblem, and partly because a new covenant would have been inaugurated, superseding the old.

In all true lives there is something of this. We outgrow our old experiences, and get as far beyond them, as they were once beyond anything we had attained. It seems to you, that you cannot look for higher heights, more heavenly experiences, or deeper insight than you have had. Beware lest you limit God. Your highest water-mark shall be overleapt, when the tide comes in again.

MONDAY, August 9.

"Break up your fallow ground, and sow not among thorns."—Jer. iv. 3.

God's sowing times are often neutralised by the hardness of the soil of our hearts. Caked over by the heavy tread of the passing years, neglected opportunities, and worldly society, even by the beautiful feet of his messengers; they need to be broken up. We often speak of the breaking *down* of a great convention, but such an experience ought to lead to a breaking *up* of fallow ground. If this does not accrue from the gracious working of the Holy Spirit, it must be effected by the ploughshare of pain. Tribulation is derived from the Latin word for a harrow (*tribulum*).

In the soil of every heart thorns abound, which must be uprooted; or, as the Lord said, they will choke the seed and it will become unfruitful. These thorns, the Lord said, are cares, and riches, pleasures, and the lusts of other things.

In Finney's Revival Sermons there is a great discourse on this text at the beginning of the book. It was his wont to open a mission by enumerating the ways by which his hearers' hearts could be laid open to receive the seed of the kingdom. When hearing the Gospel, it is specially necessary to guard against all hardness of heart and contempt of God's word and commandment.

TUESDAY, August 10.

"Which have placed the sand for the bound of the sea, by an everlasting ordinance, which it cannot pass."—Jer. v. 22.

What an insignificant atom is a grain of sand! But God has chosen to arrest the advance of the mighty billows by a barrier of sand-grains. Let the ocean chafe as it will, it cannot pass its defined limits. It may destroy the solid masonry of human construction, but it is foiled by a bank of soft sand.

So it has always been in the history of the Church. The pride of the persecutor has been arrested by the sufferings of men, women, and children, who have had no more strength in themselves than a bank of sand-grains, but have succeeded in exhausting the might of their foes by passive endurance. The persecutions of the Roman Empire were finally renounced because they actually promoted the cause they were intended to destroy. By the weak things of this world God brings to nought the things that are reckoned mighty.

The weakest things that God has made are invincible. What, then, may not those who are strong in his strength do! Who would not tremble at his presence, since He can do so much with what man despises? What a great God is this, whose weakness is stronger than men!

What cannot his power accomplish for me,
Who made of soft sand a strong bar to the sea!

WEDNESDAY, August 11.

"They have healed the hurt of my people lightly, saying, Peace, peace; when there is no peace."—Jer. vi. 14. (R.V.)

We spare ourselves, and we are willing to be spared by others. The knife must not cut to the quick, the wound must not be probed to the bottom. We are glad to attend a ministry which is not too searching, dealing with the soul rather than with the spirit, with the intellect rather than with the heart. We are quite prepared that the root and core of our trouble should not be dealt with, if only we may be made presentable to our fellow-creatures as soon as possible. The corrupt matter may still be in the wound, certain to break out again, but never mind if we regain with all speed a presentable appearance.

In our dealings with God let us reverse all this, and ask that He will not spare us, or give us anything less than the best. The process may be painful and protracted, but it will be sure. The pressing of the putrid matter from the wound may distress and horrify, but it will make sure work in the end.

God has his best things for the few
That dare to stand the test;
God has the second-best for those
Who will not have his best.

THURSDAY, August 12.

"The temple of the Lord, the temple of the Lord, the temple of the Lord, are these."—Jer. vii. 4.

When Jeremiah threatened Israel with the coming of the king of Assyria, the false prophets minimised the terror of his utterances by pointing to the temple and assuring the people that there was no reason to anticipate the overthrow of their city, since it was the custodian of the holy shrine of Jehovah. "Ye have the temple in your midst, surely then you are a religious people. You cannot be as bad as this pessimistic prophet alleges, and God cannot very well dispense with you."

But men may perform the most sacred rites, and yet perpetrate the grossest crimes. The presence of a temple with all its priests and rites does not necessarily denote holiness, but often the contrary. In Roman Catholic countries, brigands will seek the blessing of heaven on their plans of murder and plunder. Our safety lies, not in outward rites, but in amending our ways and doings, in executing judgment, and refusing to walk after other gods. Not in having sprung from godly parents, nor in engagedness in holy things, nor in the practice of religious rites, will help come, but in being genuinely right with God. Real religion consists not in temple-rites, but in humility, unselfishness, and godliness.

FRIDAY, August 13.

"Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered."—Jer. viii. 22.

O wounded, sorrowful soul, there is balm in Gilead, there is a Good Physician. No hurt He cannot heal, no bleeding He cannot staunch, no sickness He cannot cure! Why keep lamenting so bitterly, "My bad heart, my bad heart"? Why speak as though that temper, that predisposition to sin, that habit, were to be lost only in death? Why be uncomforted? Jesus can heal all sicknesses, all diseases, among the people. One touch of the King can heal the soul of whatsoever disease it has.

Why are you not in health? It is because you resort to quacks, and not to the Divine Physician; or because you do not bare your pain to its roots before Him; or because you refuse to abandon yourself wholly to his prescriptions and treatment? Search yourself to know the cause of ill-health; but be sure it is on your side, not Christ's. Bless the Lord, O my soul, "who healeth *all* thy diseases."

SATURDAY, August 14.

"Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."—Jer. ix. 24.

If you want to understand and know God, you must do what He does, exercising lovingkindness, and taking delight in judgment and righteousness. It is only as we walk in the ways of God that we meet Him and enjoy that fellowship with Him which reveals his deepest heart. Can you not begin this life now and here? You may think it impossible; and so to your unaided might it is. But ask Him to exercise his lovingkindness through your yielded nature, and to execute judgment and righteousness through your words and deeds. Common, ordinary things give us wonderful opportunities in these directions. Not on mountain-tops, nor in heart-moving addresses, nor in hallowed conventions, but in the self-denials and experiences of the home, we may come to understand and know God. And to do this is more blessed than to have wisdom, wealth, and might. It is wisdom: it is wealth: it is might.

F. B. M

Encouragement.*

Now let my heart and soul ascend
To Christ, my Treasure and my Friend,
Although the world a place deny,
There's room with Him above the sky.

Rise higher still to realms of light;
More rapidly urge on thy flight:
God is thy shield against the storms
Raised by thy powerless fellow-worms.

Cleave close to Jesu's faithfulness,
Thy God shall save thee from distress:
Though flesh oppose and foes assail,
His faithfulness shall never fail.

Above earth's sorrows soar on high
To Him, who for thy sins did die,
All that thou hast devote anew,
And still to Him continue true.

Seek, then, the things that are above,
And on them fix thy warmest love;
Bid earth, and sense, and sin depart,
And give thy Saviour all thy heart.

Schade.

Spitalfields Lodging House Band.—A variety of beneficent operations is maintained in connection with this work, connected with the London City Mission, and with headquarters at the Hebrew Conference Hall, 87, Old Montague-street, E. Services in the lodging-houses themselves retain their place as one of the best aids to permanently influencing the residents for their own good. Apart from personal visitation of the missionary, these services are in many instances the only witness to the truth, and by their systematic regularity compel attention to the claims of a higher life. In one particular house it is no uncommon occurrence to have breathless interest sustained throughout the address by an audience varying from 100 to 250 men.

Women's Total Abstinence Union.—Influential work in many directions is being done by this Union, now housed at 4, Ludgate-hill, E.C. (secretary, Miss Holland). Much progress has been seen during the past year, the number of directly federated societies being increased to 204, many of these reporting a growing membership. The president (Lady Elizabeth Biddulph) has done excellent service for the Union by addressing numerous meetings. Much deputation work has been accomplished by members of the executive and of the general committee. Mrs. Eynon, Miss E. L. Connell, and Miss L. Wright have been busy as organisers. *Wings*, the official organ of the Union, published monthly at one penny, steadily increases in circulation, and many words of appreciation and thanks have come from its readers. The varied operations of the Union have proved singularly fruitful for good in official and social relations, and in connection with public events.

* From an unpublished collection of translations from the German.

Prayer for India.

ON Wednesday, last week, prayer on behalf of India was offered in several centres of London and many provincial cities and towns. Famine, plague, and earthquake having visited the great Eastern dependency of our Empire, the time had undoubtedly come for the Lord's remembrancers to assemble for conference upon India's need and prayer on behalf of her great population. In London, meetings were held at Mildmay Park, Devonshire House, Exeter Hall, Aldersgate-street Y.M.C.A., and the Conference Hall, Ecclestonstreet. The provincial cities in which gatherings were held, included Manchester, Liverpool, and Bristol, also Aberdeen, Glasgow, Dundee, and Dublin.

Presiding over the Eccleston-street meeting, Rev. H. E. Fox, hon. sec. of the Church Missionary Society, read Dan. ix. 3-19. We have sinned, said he, our fathers and our rulers have sinned in regard to the suffering country, especially in neglecting adequately to carry the glorious Gospel to its people. Would that the condition of India were the burden that it ought to be upon Christian folk! The only remedy which will go to the root of the matter is the same Gospel of God's grace. Like Daniel, may we believe most confidently that God will answer our prayers in his own time and way!

Lord Radstock besought God to stir his people in our own favoured land to a full realisation of their responsibilities in regard to India. His lordship then read extracts from letters received by the last mail. Some of the painful facts mentioned have already been published; but the main features of the necessarily imperfect picture, built up from glimpses afforded by mere verbal descriptions, more than justify the appeal for earnest and continued supplication to Almighty God, side by side with a largely increased measure of practical sympathy for the great army of sufferers from famine, pestilence, and earthquake. Tidings were read out concerning mission property damaged by the recent upheaval, signs that Mohammedan fanaticism is only smouldering, rains bringing no immediate benefit, but rather fomenting disease, and a mortality of 628 per 1000 in one district. Then there are the unspeakable risks run by the

ENORMOUS NUMBER OF FEMALE ORPHANS,

many of whom die of starvation. Missionaries, beset by hungry crowds, are at their wits' end, while the price of grain is enormously increased; last, not least, extensive tracts of country are very inadequately, if at at all, served with the Gospel. Missionary letters reveal the fact that, owing to various causes, the people are deterred from going upon relief works. The number in actual need cannot be short of 10,000,000 at the present time. All missionary correspondents ask prayer, and one says "My brain almost reels in view of the people's needs." There is abundant opportunity for all Christians to show by their works that faith of which we have heard so much in the last few years.

Rev. A. R. Cavalier, secretary of the Zenana Bible and Medical Mission, offered prayer that, as a nation, we may learn from God's chastisements to be more true to Him in our relations to India. Supplication was also made for a speedy termination of these terrible calamities. Further earnest prayer was offered by Mr. J. E. Cook, who, at a later stage of the meeting, urged the great importance of bringing increased Christian influence to bear upon our army in India, as well as upon the native community generally. A missionary recently come from Travancore (Rev. I. H. Hacker) described how signs of trouble had long been apparent in his district. On the West coast of India the great trouble had been the plague. In Bombay alone the population had been diminished by 500,000 in six months; and, making allowance for removals to other places, this was a terrible indication of the ravages of the pestilence. Rulers in India need wisdom and grace to cope with the difficulties confronting them, and for this we may well pray earnestly and continually. God blesses far beyond our highest dream if we trust Him.

Lord Kinnaird disclaimed any idea of finding fault with ordinary relief agencies; but the Mansion House Fund being now closed, he was the more free to say that Christ's people should send their help through Christian channels. At the same time, he trusted that the ordinary income of religious societies would not be allowed to suffer on account of the special effort demanded by India's great need, particularly when workers connected with the various missionary societies are doing so nobly under the strain made upon their resources.

Rev. H. E. Fox closed the meeting with another petition that, in judgment, God would remember mercy, take away the threatening disaffection, and help those who, amid accumulated difficulties, are faithfully ministering to suffering bodies and souls in the stricken land.

The Famine in India.

URGENT NEED FOR HELP.

LORD RADSTOCK, writing on Christian succour to India, says:—

"A most important report has been made by Mr. James, vice-chairman of the Central Calcutta Committee of the Mansion House Fund, and who was deputed by the Governor of India to report on local committees for famine relief. Besides giving many details of suffering which he witnessed, he says: Forty lakhs (say £275,000) will be needed for seed in the north-west provinces alone! Of course bullocks are absolutely necessary if the ground is to be tilled; these would cost about as much more. Houses have to be repaired and utensils provided, so that probably the whole Mansion House Fund could be employed in the N.W.P. alone for that one purpose! But the central provinces and other distressed districts would together require twice as much for those objects alone, without touching the relief of tens of thousands of sick and many thousands of orphans who are still alive, though so many thousands have died already.

"'The fact is,' says Mr. James, 'the dearth has been so widespread that the contributions [to the Mansion House Fund] have been a mere drop in the ocean.' Again, he says that when prices are only 50 per cent. over usual there is no margin left for labourers; but prices are 300 per cent. and over, for thirty or more millions. Again, he says: 'The amount of relief that could be given, without including any but cases of real acute distress, is practically limitless.' Bishop Thoburn says that, after careful inquiries among his large organisation, "the famine is very severe' for about 150,000 square miles. In the Deccan, one writes to us, 'they are flocking to us by hundreds.' Another missionary, who had been to see for himself in a district 300 miles from the last writer, says: 'The condition of the people is far worse than I had any idea of. The missionaries are feeding hundreds every day, and are beset night and day by the hungry.'

"Pundita Ramabai says: 'I saw hundreds of living skeletons, hungry, cold, tired of the miserable life.' She speaks of the terrible abuses where heathens 'adopt' orphans and use them for slave or worse purposes. Another missionary writes: 'Our orphan children are increasing every day. Many people are dying of starvation.' Again: 'Cattle are dying in incredible numbers; corn is advancing in price day by day.'

"I regret to find that the Ladies' Association (of which Hon. G. Kinnaird, 2, Adelphi-terrace, is hon. sec.) has only received promises to adopt thirty-five orphans. If the Church of Christ in England had been awake, at least 3500 might have been adopted, and even then thousands would have been left without being adopted."

Rev. C. B. Ward, of Yellandu, writes:—"The rains have so far (July 6) failed, and the prospect is very dark. Many come in from the villages begging for work. The depth of suffering that has for some time past been common further north, seems to be settling down upon us.

"When distress began to be felt here some time last year, I went to a well-to-do native merchant and arranged with him to cut and supply for the military a large quantity of wild grass. In this way, by buying the grass from the villagers, I have been able to put in their hands about Rs. 4000. The people of some thirty villages, who had no food or work, by this means have passed the year above distress. This enterprise has cost me about Rs. 1000 out of my own funds. But I do thank God for the good done.

"On another side I began a tank on some land I held for the mission, and thus about Rs. 3000 of work at a very low rate was provided for nearly 1000 souls, old and young. This work is not yet finished. Nearly 200 adults worked on it. I borrowed from a friend to start this. The help of the Lord's people is pulling me through this. Then my appeal for help to rescue 500 boys and girls has awakened sympathy in some hearts, and I am moving on in that."

Rev. L. Lawson, of the American M.E. Mission, Meerut, N.W.P., writes: "By money sent from loving home friends, we have been enabled to take in fifty-three famine children. At least they have been kept from starving. We hope to keep them in our schools, where we have about 150 bright boys and girls whom we are trying to train for the Lord's work."

Great Assembly Hall.

THE last two months have been most oppressive, and not the time of year when choice would be made to hold a special evangelistic effort. Yet Mr. E. P. Telford has completed a most successful mission of eight weeks in Mr. Charrington's Great Assembly Hall, Mile End-road. From the very first Sunday the interest was marked by good audiences, and the Sunday-evening meetings were above the average for the season of the year.

One great feature in the preaching of Mr. Telford is his direct and earnest appeal at the close of every address for immediate decision for Christ, and his efforts in this direction have been manifestly blessed during the last two months. At the close of each service not a few have stood up boldly, or when invited to declare themselves willing to accept Christ as their Saviour have in the presence of the vast congregation of thousands of persons declared audibly "I will."

His addresses to Christians have been a great means of strengthening and building up of God's people. He did not confine his efforts entirely to within the Great Hall, but to get at the passers-by he held extra services of an informal character in the vestibule, and thus hundreds were gathered in who would not be reached by the ordinary services, and much good was done to these outsiders. During his stay Madame Marian Mackenzie sang on Sunday evenings during June, and the Park sisters, from New York, during part of July.

Some most interesting cases could be recorded. One showing the advantage of the Great Assembly Hall always having its doors open, was a man living at Poplar, who had been anxious for some time. While at work one day he was so miserable that he said to himself, "Where can I go? Oh! I know, the Assembly Hall is open every night." He came, and that night found peace. Another man, who had been to the Hall for sixteen years, and must have listened to Gospel addresses that had converted thousands, went into the inquiry-room one night and decided for Christ. A man was spoken to by one of the workers in the hall. He looked most anxious, and when asked if he would go into the inquiry-room, replied, "How long will it take?" When told as long or short as he liked, he went in, and the way of salvation was explained to him, when he said, "I never thought it was so simple; I am glad I came." He went home rejoicing. On the last Sunday night, after a most powerful address, Mr. Telford asked all those who had received blessing during his mission to stand, and hundreds rose to their feet. A large crowd gathered on his last night, and expressed a desire for Mr. Telford to prolong his visit, but that was impossible, as other preachers were booked to follow him. Mr. Telford has now gone to Northumberland for a well-earned rest, and the prayers of God's people follow him.

E. H. K.

Methodist Seamen's Mission, Rangoon.—Since October, 1895, this work, which centres in the Seamen's Rest, Frazer-street, has been under the superintendence of Mr. Elijah Harris. During the past year 579 visits to vessels, fifty-five to the gaol, and seventy to the hospital have been made. In the shipping season, with the permission of masters of vessels, services were held on board a large number of ships; and letters have been received from wives and mothers in other parts of the world, testifying to changed lives in those who have attended. Besides the Gospel meetings at the Rest, there were some social gatherings last year for the benefit of sailors in port; and these were a source of true enjoyment and profit, especially when the dreary monotony of the ship's deck is considered. Good results have been seen in rebellious and stubborn wills subdued, in tender memories awakened, and in grateful confidence taking the place of mistrust and unbelief.

Mr. Emilio Olsson,

MISSIONARY TO SOUTH AMERICA.

THE subject of this brief memoir is the superintendent of the South American branch of the International Christian Alliance Mission, whose headquarters are in New York. The Society is now in its tenth year, and from the beginning has been under the direction of Rev. A. B. Simpson, aided by a large staff of devoted men and women.

Mr. Olsson is a Swede, and left his native land about twenty years ago. Five years later, in the good providence of God, he was taken to the Falkland Islands, and there converted under the preaching of Mr. Ewen, whose missionary labours in South America are well known to many readers of THE CHRISTIAN.

Soon after his conversion he received a distinct call to circulate the Scriptures, and, declining other offers, set out on a series of long and difficult journeys through Argentina, Bolivia, and Chile, distributing twenty thousand copies of the Word of God, and also preaching in Spanish to a very large number of the inhabitants.

In the period under review Mr. Olsson's travels extended to fifty thousand miles. The Lord has used him in starting several mission stations in various parts of the vast continent, and his experience has been full of wonderful incidents, showing God's keeping and preserving care. In the desert his life has been endangered for want of water, many have been his escapes from the plots of the Roman Catholic priests and from bands of robbers. Thousands of people were met with who had never previously heard the Gospel or seen a copy of the Bible.

Travelling one day with an Indian, he asked the stranger if he had heard of the Lord Jesus Christ. "No," he answered, "Who is He? Where does He live?" At another time, speaking to a man of eighty-two years of age about the love of Jesus, the latter exclaimed, "Blessed be God for such good news; it is the first time in my long life I have heard it."

An apparently hard-hearted, cruel man, armed to the teeth with knives and pistols, shed tears when reading the New Testament, and said, "I cannot read this Book without crying; I never knew before what a bad, hard heart I have."

One day a young man said he had been wishing for three years to obtain a Bible, but did not know where to get one until he met Mr. Olsson. Another young man to whom he gave a tract in Spanish, entitled "The Just for the Unjust," came up to him a few days later and said, "I want to buy the book that tells of this Just One who died for the unjust;" and he bought a Bible. Such cases and many more show the great and pressing needs of South America.

Last year Mr. Olsson reached Iquique, in the northern part of Chile, and described it as the most remarkable place he had ever been in. The people were so intensely interested that after his preaching one sermon every man present who could read bought a copy of the Bible. After another wonderful meeting, thirty precious souls were convicted of sin and sought the Saviour. Several of them left the meeting praising the Lord. One dear old woman, after listening to another sermon in an inland village high up among the mountains, said she "had been praising God all night for sending Mr. Olsson there."

He believes that never in the history of South America has there been such an opportunity for preaching Christ to the natives as now. Revolutions may alter this in a few years, and some of these Republics may again be closed to the Gospel. "*Now* is the accepted time, now is the day of salvation."

The following incident proves the power of God's Word, and the importance of circulating the Holy Scriptures among these benighted peoples. Bibles having been sold to two men, one book was seized by a Roman Catholic priest and burned; the other was faithfully studied, and the owner of it converted. His wife was also converted after reading the same Bible. Two years later Mr. Olsson met this man at a religious service, and was reminded by him of the sale of the Bible. His face was beaming with the joy of heaven as he presented, one after another, six people who had become converted through reading the precious volume. Besides, twelve persons had been brought to the meetings held by the missionary, of whom nine are now converted, and one is an office-bearer in a church in Chile. The Bible in question, from constant use, appeared as if twenty years old, though only two years had elapsed since its sale.

Mr. Olsson is a firm believer in the speedy advent of our Lord, and says that one day during his solitary travels in the interior, he was struck, as by an illumination from heaven, with thoughts of the glorious possibility of preaching the Gospel all over the "Neglected Continent" in a few years. The idea presented to him was to start mission stations along all the great lines of communication, so as to reach both the Spanish and Portuguese-speaking people and the inland Indian tribes. The Indians of the great river Amazon and its tributaries can be reached from two different points. The Quichua Indians can be reached from Bolivia, Peru, and Chile. The Indians of Gran Chaco, Araucania, and Patagonia can be reached from various parts of the Argentine Republic. Each missionary will be assigned a definite district, and visit the people with the Word of God and testify of a personal Saviour.

We cannot do better than conclude this sketch with Mr. Olsson's own words:—

For years I have been connected with the American and Valparaiso Bible Societies and the American Presbyterian Mission. I am sorry the Presbyterian Board cannot extend its operations just now in South America, for want of funds, but the Lord has opened up another way quite unexpectedly.

The Christian and Missionary Alliance Board had been praying for a man to take the lead in the important work of evangelising South America. After prayer and consultation I was led to unite with this Society. Since I commenced visiting some of the principal seminaries, missionary institutes, and training colleges in the United States and Great Britain, the Lord has given me remarkable success. Already 100 volunteers, including lady missionaries, have given their names as anxious to work for the Lord in South America.

In Mr. Moody's Institute in Chicago forty-seven students volunteered for the work. At Northfield we had several volunteers, and in Princeton College, where there are over one thousand students, I hope we will get a number; also from Great Britain and Sweden.

The Christian and Missionary Alliance has undertaken in a very humble way to meet the awful need of South America, and it is quite remarkable how the Lord has been blessing this young Society in sending forth so many missionaries to the foreign field. It has about 300 foreign missionaries in the heathen world. They are labouring in eleven different countries, and have forty-seven stations and already many hundreds of precious converts in heathen lands.

"One thousand millions of our race are still without the Gospel and the knowledge of Jesus Christ. One hundred thousand human beings die every day without Christ or hope. What right have we to hear the precious Gospel, and leave a thousand million souls to die? These are great points for every Christian heart to ponder upon."

A small working committee has been formed in London to further the object aimed at by Mr. Olsson. It meets at the Y.M.C.A. Rooms, 186, Aldersgate-street, E.C. One of the honorary secretaries, Mr. H. S. Ridings, lately returned from South America, is a close personal friend of Mr. Olsson, and well acquainted with his work. He will be glad to call upon or write to anyone interested in the evangelisation of South America. His address is 31, Carson-road, West Dulwich, London, S.E.

Mr. Olsson is back again in South America, and sends most encouraging accounts of the openings the Lord is giving him, but is much hindered for want of sufficient means.

Bible Reading on the Word "Go."

THE different occasions on which Jesus used the word "*go*" are very instructive. His command to "*go*" is just as authoritative as his "*come*." Here are some of them:—

To the *rich* one	*Go* and *sell.*—Mark x. 21.
To those who have *seen* and *heard*	*Go* and *tell.*—Luke vii. 22.
To the *sinning* one	*Go* and *sin no more.*—John viii. 11.
To the *healed* one	*Go* in *peace.*—Mark v. 34.
To the *cleansed* one	*Go* and *show.*—Luke xvii. 14.
To the *prayer* of faith	*Go thy way.*—John iv. 50.
To *whom Christ appears*	*Go* and *say.*—John xx. 17.
To those amongst *wolves*	*Go, I send you.*—Luke x. 3.
To *wayside* workers	*Go* into *the village.*—Mark xi. 2.
To the *forgiven* one	*Go in peace.*—Luke vii. 50.
To the *disciple*	*Go* and *teach.*—Matt. xxviii. 19.
Christ to his servant	*Let us go.*—John xiv. 31.
To the *discouraged* one	Will *ye also go?*—John vi. 67.
To the *converted* one	*Go home* and tell.—Mark v. 19.

HENRY FAULDER.

The Student Movement.

SUMMER CONFERENCE.

[By Our Own Representative.]

SELDOM, perhaps, has Dr. Grattan Guinness' Missionary College, at Curbar, Derbyshire, been put to better use in vacation time, or presented a busier aspect, than last week, when some 350 young men and women students met for mutual fellowship and counsel in the things of God.

To begin with, it required no little management to accommodate them all. For the most part, the ladies occupied the college, while the robuster sex encamped in tents in a field not far away; while others of the visitors found lodgings in the neighbouring villages, and at the handsomely appointed "Hydro," at Baslow (one of the best situated establishments of its kind, by the way, in the Midlands, overlooking the Duke of Devonshire's historic park at Chatsworth).

The scenery viewed from the advantageous height of Hulme Cliff College, or "Cliff" as it is familiarly known, reminds one slightly of Mr. Moody's home at Northfield; and when that is said little need be added to emphasise the beauty of the situation, or suggest the graceful slopes and outlines of the adjacent hills. Derbyshire *is* Derbyshire, and "Cliff" is in the heart of it—that is enough to say.

This is the first year the summer Conference has been held away from Keswick, where it has hitherto either preceded or followed the great Convention. There are many reasons, mostly internal, for the change, not the least benefit being the increased privacy, and therefore greater freedom, thus secured.

This "Student Movement," as it is popularly called, bids fair to become one of the most remarkable developments of Christian life and work of our day. It aims at reaching the members of every kind of college, wherever found, and at the present congress some forty seats of learning—general, medical, theological, technical, etc.—were represented.

"How is it there are so few Christian men in our colleges?" "Are we doing what we ought in winning men for Jesus Christ?" These were questions asked by the students one of another, and to which they set themselves to reply. Day by day for nine days they met together to discuss matters of vital importance, some touching more particularly the technicalities of college life; others of wider scope, affecting, through the students, the world at large; and not only the world of Christendom, but the further, darker, needier kingdoms of heathenism, and habitations of cruelty as yet untouched.

For there is "a wheel within a wheel" in this movement—a dual organisation—first, the British College Christian Union, a mission of Christian students to their unconverted fellows; and the Student Volunteer Missionary Union, a movement of Christian students among themselves to consider and press the claims of the foreign field. Quietly, unostentatiously, though so large and far-reaching, the work goes on, unfelt at first by the world outside academic walls, until these young disciples exchange their college life for wider spheres beyond. Then its power will be felt.

Much might be written of the noteworthy ability with which the Executive plan, organise, and carry into effect this multifarious, not to say complex, mechanism for the evangelisation of the world. But they never lose sight of one truth, which is kept well to the fore—"Men are nothing; Executives are nothing; Unions and Federations are nothing, unless God is the beginning and the end of all." Another characteristic is the fearlessness with which facts are faced, whether they make for encouragement or disappointment, temptation or cheer. That there are perils may be taken for granted in an aggressive movement against the powers of evil, which they are not likely to treat with indifference or contempt. There is no spurious humility, breeding cant, nor undue elation, engendering pride of heart; but a bold and well-balanced recognition of privilege and responsibility.

The fact that students are the best judges of what students require will account for most of the speakers being students (men and women) themselves; but at the evening meetings addresses were given by Revs. Dr. Handley Moule, Dr. John Smith, G. Wright Hay, C. Inwood, G. C. Grubb, H. B. Fox, H. C. Macartney, and Dr. Grattan Guinness, sen., the last named having travelled 12,000 miles, by express stages, in order to be present. His impassioned speech in depicting the heathen customs of India, and that country's terrible needs, created an intense impression, which it is only reasonable to believe will have a large share, under the Spirit of God, in directing many a young hearer to his or her life-work.

An interesting sketch

was given by Miss Rouse of her recent visit to the Continent with a view of starting the work among the women students of Scandinavia and Finland. She had been led to expect some active opposition in Scandinavia, where women students are to be found in Copenhagen, Helsingfors, Stockholm, and other places. Her expectations had, however, been pleasantly falsified, for she found a respectful hearing everywhere, and in many cases there was evident preparedness for vital Christianity. Though there exists a great dread of organisation in those countries, centres of Christian reunion were formed, and much interest was awakened in missionary work. The idea of women missionaries was quite a new one among Scandinavians, but the way opened up wonderfully, and Miss Rouse was greatly cheered at the ready attention given to her addresses in spite of the disadvantages of interpretation. Once or twice the hand of God was very evident in her visit. At the outset a delay of eight days was caused, through the vessel in which she was travelling being caught in the ice in the Gulf of Riga. This disorganised all the arrangements, but she was told afterwards that the women students to whom she had come would never have been so prepared for her message if the original plan had been adhered to. Later on in the year Miss Rouse hopes to visit South Africa to initiate similar work among the colleges and senior schools of the colony, and she asked prayer that this effort might be greatly blessed.

Mr. Rutter Williamson, in the absence of Mr. Mott, who was indisposed, gave an impressive address on

The Federation Movement

throughout the world. This is to the whole world what the College Union is to the British colleges. Its aim is to consolidate all college movements everywhere into a great inclusive federation. This was the fruit of two years' work. A tour embracing 60,000 miles was made last year by Mr. Mott and his helpers; and the results had been marvellous. Mr. Mott had been in twenty-four countries, and in 144 universities and colleges; seventy-four new Student Christian Associations have been formed, and encouraging reports have been received with reference to all but seven of them. There are now ten national and international student movements in the federation. Corresponding members of the General Committee have been appointed for France, Italy, Switzerland, Austria, Bulgaria, Turkey in Europe, Greece, Syria, Egypt, and the Hawaian Islands. Considerable time was spent in gathering information concerning the religious life of students, and concerning organised Christian work among them. Answers to questions on the points have been received from thirty-two different countries: Germany, Great Britain, Russia, Norway, Sweden, Denmark, France, Holland, Switzerland, Austria Hungary, Italy, Spain, Bulgaria, Turkey in Europe, Egypt, South Africa, Asia Minor, Syria, India, Ceylon, Burmah, Japan, Tasmania, New Zealand, Australia, United States of America, Canada, Mexico, Guatemala, United States of Colombia, Brazil, Chili, Uruguay, Paraguay. Two years will be necessary to tabulate the results. During this tour twenty-one student gatherings have been held, attended by over 5500 delegates, of whom 3300 were students and teachers representing 308 institutions. Interviews have been held with the majority of the 1300 missionaries met with throughout the world. During the conferences, and in the course of more direct personal work, over 500 young men have professed to receive Christ as their personal Saviour, 300 have given themselves to Christian work, and over 2200 have covenanted to keep "the morning watch." The "Ten Years' Retrospect," read by Mr. Williamson from the general report of the work, afforded a striking proof of its magnitude and importance, and his frank statement of its perils showed that the committee is very anxious to avoid the mistakes and pitfalls that throng the pathway of an organisation so worldwide and so varied.

One of the most hopeful aspects of the movement has been the unexpected way it has taken root in China, where twenty-seven college unions have been federated. In that country the student class is specially important, as all the official positions under Government are held by those who have been students, of whom it is estimated that half a million are annually examined in Pekin. To capture these students for Christ would mean the speedy ending of the corruption and bribes that are the bane of that country, and prepare as nothing else could for the complete evangelisation of the whole land.

Almost the whole movement towards federation has been the work of one year. The most sanguine had no conception that it would reach these dimensions in this wonderful way, and in so short a time. Mr. Williamson also gave a telling account of a gathering of various national representatives in America round the monument erected at "Haystack Hill" to the men who initiated the movement, when they joined hands and repeated the three great

Missionary Watchwords,

"God wills it" (Peter the Hermit), "We can, and we will" (the five men who there pledged themselves to the cause of missions), and "Make Jesus King!" (the words of a memorable telegram sent to the Union by students of Japan). An important session was given to the consideration of the

WATCHWORD OF THE S.V.M.U.,

which is "The Evangelisation of the World in this Generation." A memorial has been drawn up for presentation to the Church of God at large, pleading for a universal adoption of this watchword, and for determined endeavour to bring about the fulfilment of its purpose. The five times repeated commission of our Lord and the love of God to the world were deemed to be sufficient warrant for an ever-increasing activity to redeem the dark places of the earth. Doubtless the watchword is reactionary, and will revolutionise the ideas, tastes—ay, the lives—of those who adopt it. But the souls of men must be regarded from God's point of view by his people, who must follow the resolve of the Apostle Paul—"As much as in me is...I am ready!"

Mr. D. M. Thornton (Cambridge), late educational secretary of the S.V.M.U., spoke more particularly with reference to Africa, which is the object of the missionary bands' study in the coming winter. He explained the plan of the text-book which he has prepared on that country, "Africa Waiting" (2s. 6d. *S.V.M.U. Office*, 93, *Aldersgate-street, London, E.C.*). First, he said, let us see how much we have to do, and then pray that we may do it. With regard to motives, we assume, shall we say, that the watchword is going to be carried out. If, as we believe, Christ wills that *all* should come to a knowledge of the truth, we must settle what time we can give to missionary study in relation to this, and *aim at being authorities* on every part of the missionary field.

Bible Circles.

What are they? What is their purpose? How may they be arranged? A session was devoted to a consideration of these, in which we were reminded of what many of us have long known from unprofitable experience—the tendency of an ordinary "Bible-reading" to become a "one-man" meeting, owing to an unwise choice of subject, a too large audience, uncertainty of purpose, or what not. The College Bible Circle aims at the encouragement of systematic Bible study by small groups of students, perhaps five to eight in number, of subjects appointed beforehand which the members may study beforehand and come to the "circle" prepared for exchange of thought. This encourages private devotional study by a systematic method, and gives a Scriptural grounding in the Christian faith. No more hopeful portent of the future of these young men and women could be desired than this, in days when the study of the Word of God itself so frequently is given a second place to the views of man, or no place at all. A four years' suggestive course has been drawn up by the Union, which we earnestly hope may find a large circulation beyond its primary limits.*

* Copies may be had at the B.C.C.U. Offices, 93, Aldersgate-street, London, E.C., ½d. each, 5d. per doz., 3s. per 100.

Systematic Giving was a subject introduced for consideration by Mr. W. H. T. Gairdner (Trin. Coll., Oxon), one of the travelling secretaries of the B.C.C.U. He dealt faithfully and explicitly with its difficulties as well as its claims, giving Scriptural reasons for it, and ably answering such objections as "Being *in statu pupillari*, our money is not our own"; the necessity of thrift and provision for the future; the claims of environment; of mental, intellectual, musical, artistic talent, etc. All these can be adjusted when the heart of the giver is consecrated to God. This view of the matter took effect a day or two later when the question of income for the ensuing year's work had to be considered. About £1200 would be required, and the raising of it was made a matter of solemn prayer and worship. One of the losses incident upon the removal of the conference from Keswick was the absence of many friends and sympathisers who had helped in former years. But this did not trouble the Executive, who determinedly look to God and themselves to do what is needful. In the result over £500 was guaranteed on the spot, after those present had been urged to weigh well their ability and to give their promises as only in the sight of God. That this was done was suggested by the uneven amounts of many of the gifts, such as 2s., 3s. 6d., 14s., 35s., as well as those of rounder numbers, which ranged from one to thirty-five guineas.

Some of the afternoons were devoted to conference among the presidents and secretaries of the College Unions as to Effective Methods of Reaching their Fellow-students, Intercollegiate Relations, the Daily Prayer-meeting, etc. Papers followed by discussion proved practical and helpful to men and women alike. It may be noted here, once for all, that the counsels of the lady students throughout the week were of a very high order in respect of conciseness, grip, and spiritual tone.

At the general meeting on Saturday morning a paper was read by Mr. Gairdner (Oxford) on "The Relation of Studies to Christian Work at College." This question presents difficulties often solved by ignoring one side. It is a student's duty to read steadily at College, not only because those who have sent him there expect him to do so, but also because by so doing he educates his mind, and becomes the better equipped for his life-work. A man who does not read faithfully also loses much of his influence.

But there is spiritual work to be done in college, which only students can do. Can it be done without the neglect of study? If it is necessary it is possible. God gives time for all that He intends to be done. Moreover, it is being done. In a Christian Union composed of ten per cent. of the men in the college, seventy-five per cent. of the honours of the year fell to its members. But in order to make time for both, guidance must be sought how to make the most of every moment, and not to waste odd minutes.

Mr. Williamson (Edinburgh) followed with some short notes from a paper on the "Relation of Work *out of* College to work *in* College," giving it as his opinion that students should give all their spare time to work in College, because their opportunities there are greatest, shortest, and nearest; and, since their fellow-students must be influenced by them, they should see that they are *powerfully* influenced for God.

At the evening meeting at 7.30, a telegram of greeting (Psa. cvi. 5) from the Scandinavian students assembled in conference at Herrlufsholm was read, also an appeal from Dr. T. Harford Battersby for more men for the Niger Mission. Miss Agnes Hill, Gen. Sec. Y.W.C.A. of India, followed with an appeal for India, and Miss Van Sommer pleaded for Egypt with its many villages and large Moslem university of Al Azhar. Rev. E. H. M. Waller and D. Sampson, student volunteers, shortly sailing for the mission-field, added a few words, and the Rev. Wright Hay spoke again of the needs of Africa and India.

Sunday was kept as a "quiet day." At the prayer meeting at 9.15, after an address by Rev. H. E. Fox (C.M.S.), the student volunteers who expect to sail within a year each spoke briefly; and the closing meeting of the Conference at 7.30 was addressed by Rev. Wright Hay and by Mr. T. H. Oldham. The latter, in summing up the lessons of the Conference, gave as a closing message 2 Cor. v. 9, and earnest prayer was made that henceforth the ambition of the great missionary Apostle might be realised.

On Monday morning at 7 a.m., the company gathered in the little church of Curbar for a united communion service, and went forth in the strength of Him whose presence with his people is *the* great reality to occupy "till He come."

No written report of these gatherings can represent the attention of upturned faces, the earnestness of purpose, or the inner yearnings of the soul which only the heart of God could know. Not only in the meetings, but at the close of the day many of them sought spiritual help and counsel from the speakers, as to the claims of the higher life, and how they might recognise the call of God to their life-work at home or abroad. It was, perhaps, a loss that there were not a few well-taught and experienced lady workers present to undertake personal work among the young women, such as that done by Messrs. Inwood and Grubb among the men, to meet their difficulties and give them the benefit of a matured insight into the spiritual life.

We hope to give next week an impressive address on "Personal Soul-winning," delivered by Mr. W. E. S. Holland (Magdalen Coll., Oxon), late travelling secretary of the B.C.C.U., and only regret that the demands upon our space forbid a fuller reproduction of the many good and helpful thoughts which came from the various speakers during the week.

The Wesleyan Conference.

BY A MINISTER.

GREAT public interest has attached to the Sessions of Conference, and the great gatherings held in connection therewith during the second or representative week of the Conference. The official sermon preached by the president of the Conference on the Sunday morning in the Brunswick Chapel made a deep impression. More than two thousand people listened with intense interest for an hour and seven minutes to a discourse dealing with the exalted standard and extended range of holiness. The text was, "This is the law of the house; upon the top of the mountain the whole limit thereof round about shall be most holy. Behold this is the law of the house" (Ezekiel xliii. 12).

Mr. Watkinson admirably illustrated the transfiguring touch of holiness. In an art gallery the other day he noticed that some of the greatest pictures had not a splendid touch in them. One was a railway cutting, another a ploughed field. But you could see the blossom in the dust, and the picture without a brilliant thing in it was bathed in imagination, poetry, and beauty. So they wanted to give everything in life the transfiguring touch of righteousness. The tools of the toiler might become as golden vessels of the altar. In conclusion, the President emphasized the truth that every revival of religion began with emphasis on holiness. So it was with the Evangelical revival under the Wesleys and Whitefield. Methodists might not be illustrious for learning or prestige or wealth, but they must take care to be illustrious in character.

In equally appropriate words, Mr. Watkinson addressed the assembled ministers and laymen at the opening of the Representative Session. Quoting Professor Jowett, who said in one of his letters, "I do wish that people would attend more than they do to the great and simple things of life," he made it a text for a homily on the importance of caring for the little things in their work. They must not neglect the little week-day congregations, nor the little class-meetings, nor the little cottage that called for pastoral care, nor the little people of Methodism. The first Methodists did not despise the day of little things. If they did, they were likely to be the last Methodists. He spoke of Rudyard Kipling's magnificent hymn on the Jubilee and closed with its words of warning:

> The Lord of Hosts be with us yet,
> Lest we forget! lest we forget!

The multifarious matters of this highly organised church have demanded close attention during the week. The chief controversial question—the order of the Sessions of Conference—gave rise to a long and animated debate, in which leading ministers and laymen took part. On the one side were such veterans as Dr. Rigg, Dr. Waller, and Dr. Randles, the ex-President, with Sir George Smith, one of the recently-created Jubilee knights; while the progressive views were forcibly presented by Rev. H. Price-Hughes, Rev. A. Clayton, one of the assistant-secretaries of the conference. Dr. Nicholas, an Irish representative, and Messrs. Percy W. Bunting, the editor of the *Contemporary Review*, John Cooper, a leading Manchester layman, and others. Opinion proved to be almost equally divided, and the subject is referred to a large committee for further consideration during the year.

Educational affairs, Sunday School work, the operations of the Children's Home, were among the subjects reviewed by Conference. There are more than a million teachers and scholars in the Sunday Schools of Methodism. Dr. Stephenson introduced his important proposals for the withdrawal of all children of Methodist parents from the workhouses of the country. He showed how, under the administration of the Local Government Board, Boards of Guardians were permitted to hand over their poor children to such institutions as the Children's Home, and to contribute largely to their maintenance and education. The Conference gave general approval to the scheme, which will require a large initial outlay for the further erection of buildings, and an increase of £7,000 per year to their income for its fulfilment. Doubtless, as funds are forthcoming, Dr. Stephenson's excellent idea will be translated into fact.

When educational affairs were under discussion, it was urged that wherever possible Wesleyan or British Schools should be established in rural districts where Nonconformist children were driven to attend High Church Anglican Schools. Mr. Hewitt, a day-school teacher from the Macclesfield district, testified that often a threat to build such a school brought the "village tyrants" to their knees.

Several important offices have been filled during the Conference. The vacancy in the Secretaryship of Home Missions caused by the lamented death of Rev. J. Ernest Clapham, one of the most gifted sons of Methodism, was filled by the election of Dr. Pope, who for many years has presided over the Chapel Building Committee in Manchester. Rev. John Hornabrook succeeds Dr. Pope, and Rev. Thomas Allen becomes Governor of Handsworth College, in place of Dr. Young, whose retirement has been necessary by reason of failure of health.

Foreign Missions received long and patient consideration. There are calls for fifteen additional men on the mission field, which cannot be responded to at present owing to the state of the funds. Again a Day of Intercession was appointed for the work abroad. Some criticism was directed against the missions conducted on the Continent. Rev. H. Price Hughes stoutly defended Methodist Missions in Italy, and declared the Papal attacks on the banks of the Thames should be met by Protestant attacks on the banks of the Tiber. Rev. H. J. Pigott, for many years engaged in the Italian work, gave illustrations of the success of their efforts in the villages among the mountains of Northern Italy.

A deeply interesting conversation took place on the state of the work of God. The President led the way and demanded a deepened spiritual life. They ought to have as much zeal in bringing men to the Cross as Nansen displayed in his search for the North Pole. Many laymen, quite in love-feast fashion, afterwards spoke of the spiritual aspects of Christian work.

Hop Pickers in Hampshire.—We are again making arrangements to meet these wanderers when they come into our midst. We hope by the first week in September to have five tents erected in which to preach the Gospel and to give magic lantern exhibitions and services of song. Tea is given each evening. We have heard of some who were led to decide for Christ last year, and are now attending mission halls; this gives us encouragement to go forward. We ask for help in this work of raising the fallen. Books and tracts will be gratefully received. Aurelia Chinn.

Lenten House, Alton, Hants.

Indian Troops.—A memorial, signed by 61,437 women of the United Kingdom, was presented at the India Office on Saturday last. It declares the unaltered and unalterable hostility of the signatories to every form of State regulation of immorality, whether embodied in the system which was known as the Contagious Diseases Acts or in any other form, including the slightly modified and more subtle garb of certain Indian cantonment rules. The memorialists, while deploring the existence of disease and favourable to moral methods of diminishing it, urge that no permanent diminution of disease will ever be attained by measures which do not strike primarily at the vice itself, and express the hope that the Government of our country will be withheld from the crime of ever again entering into any compact with evil by its attempted regulation.

Keswick Addresses.

Personal Nearness to God.

BIBLE READING

By Dr. HANDLEY MOULE.

IN Psalm lxxiii. 21 and following verses, it is thus written :—

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish was I, and ignorant: I was as a beast before thee.

23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

It is of the last verse of the psalm that I ask specially to speak by way of a Bible Reading. I have read the verses leading up to it; they are all so closely connected. I ask you also to remember what the whole psalm is, that we may better understand the message of the Lord for us.

You will recollect the conflict of doubt which the psalm discloses. The saint of God—whether Asaph, according to the old tradition of the heading, or whoever it was, it matters not now; it was a saint and servant of the Lord attacked with a terrible conflict of doubt. It was God's providence that he could not understand; it was the prosperity of the wicked he could not make out. And the special difficulty shook his whole faith to its foundations; and as the old heading of the psalm says, it was a fierce conflict of "diffidence." Let us thank God that it was recorded; for it tells us that this wonderful Bible—if I may personify it as it personifies itself—understands and has sympathy with the heart, tossed and tempested with doubt. It has no sympathy with artificial and vainglorious doubt. It has the deepest understanding of the doubts and the shocks that come of real mysteries that rock the heart and mind.

For this purpose Psalm lxxiii. was inspired by the Holy Ghost, and it might be God's own photograph of a man whom He is watching and is going to bless in and through such a storm. For this cause was the Book of Job inspired to be written for our learning; and many another Scripture carries on its face this very last thing which we should expect to find in the Book—the expression of doubt and misgiving about the ways of God, the works of God, the providence of God Himself.

Let us pray then that we may as little as possible, and for as short a time as possible, abide in agonies of doubt and misgiving. And let us remember—for this is the open door to the pathway of release—that the Lord knoweth all about it, and has put down in his Word the assurance that He is not impatient with the man thus troubled; only He would have us make haste and take

THE WAY OF ESCAPE OUT OF IT.

You recollect how the Psalmist got his escape; found his open door out into the air. He reasoned with himself, and got only deeper into the maze. It was too painful for him; it was getting all too dangerous for his soul. He was nearly speaking against the generation of God's children, and very nearly speaking against the God of Providence Himself. But then he went into the sanctuary of God, and there he saw the eternalness and solidity of the fact that God is eternally true, and is to be trusted even in the dark. He went where he could worship unhindered, and with all the guarantees of God around him that he was approaching the reality of things. There the solutions began to dawn upon his intellect; better still, a deep calm began to come back into his soul. and it resulted in this, that he was quite willing again to be led by God, though it were in the dark, as to what he could not understand, contented with his Guide, and so trusting about the way. "I cannot explain it all, but I know Thee, and I am at peace again."

It was a sort of solution that has come again and again to the people of God, both in and since Bible days. It was such a solution of an awful and racking mystery that came to Peter at Capernaum when people went back and walked no more with Jesus; and when Jesus asked if, because of this deep mystery and the hardness of his sayings, Peter and the apostles were going too. Peter had nothing to say about the solution of the riddles that Christ had propounded, but he said, "To whom else shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art the Christ." Again and again, to the end of the chapter, we shall have to say, "I do not understand it"; but we can be rightly and reasonably, as well as holily, at peace about it, if we are again

QUITE SURE OF HIM.

And now, at the close of this remarkable psalm, where Asaph found solutions enough, at least, to give his mind patience and joy and rest, and to give his soul strength, he thus speaks, summing up his experience of solitary humiliation and bitterness, "It is good for me to draw near to God. I have put my trust in the Lord God, that I may declare all thy works." Rendering the verse almost word for word, bringing out the emphasis at least that is in it, may I read it once more thus: "But nearness to God for me is good; I have lodged my reliance in the Lord God, that I may tell all thy works." The emphasis that I speak of is on the word "me"—literally, "it is good *for me* to be near to God." The Hebrew words bring that out. It is a man who is deliberately, by God's grace, taking a personal resolve as to a personal line of action; making a personal choice, and binding himself to a certainty, disregarding what others may do or think, or how others may be circumstanced. As for him, this is a fact—*for me* it is good to draw near to God.

What I desire to speak about this morning is upon personal and individual intercourse with God, and some lights thrown on it by his Word. Here we are in a vast meeting, but, as we know, we are by no means all the Christians who have gathered here; there is another gathering, and the Word of God is being unfolded there in the assembly [the Pavilion]. We are very many altogether. But may I press this upon every person, on my own heart and on yours, and just because the company is so large, the supreme and vital importance of the personal, individual, solitary, and single nearness of the Christian to his God. The temptation of vast assemblies of Christians is

TO EXAGGERATE THE IDEA

of our gregarious life in Christ. We rejoice with deep joy over our fellowship in Him, and we shall all go away immensely benefited by our just having been together as one in our Lord Jesus Christ. But if we would have our oneness all it should be, if we would have our meetings all they should be, if we would have all occasions of Christian gathering and fellowship what they should be—whether it be the contact of friends together, or the prayer and praise of the great company together—we must for our very lives remember Asaph's principle, "As for me, it is good for me to draw near to God." The great Christian assembly has no less of blessing, assuredly, to those who have each dealt with God alone, and who know what it is, not merely with nothing and no one between, but in company, to speak and to listen before Him.

This is a side of truth and of life that we know needs pressing more and more. In the ever-growing rush and hurry of the world we need to stand upon our guard more than ever about individual intercourse with God. We need to do it for our Master's glory and for the good of one another. For even in this no man liveth to himself. Our solitude is not ultimately, though primarily, for ourselves. And in order that we may give to others the best that we can give we must say with Asaph, "As for me, it is good to be near to God." May I claim your attention intensely to that fact as we go on; and may I humbly hope that, among other things, our Keswick week will send us away to feel more, and to act upon the feeling, that we must be individually and apart in contact with our Master? For we must cultivate as a very innermost circle and spiritual place of blessing the recollection of his presence; and in order to that we must with businesslike care and resolve protect what sacred times with Him we can get. He never expects what we really cannot get; but the question is what we can get, so that up to the limit of what He has made possible, in his providence for us, we may know what is meant by

FACE TO FACE NEARNESS WITH GOD.

A thought or two further upon the wording of the verse. We have drawn a line under "It is good for me," and we will remember what does not come out fully in the English version, that the verse begins with, "But as for me." And now we read, "It is good for me to draw near to God." That rendering is true, but perhaps not the whole truth—surely not the whole truth of the phrase as written by the Hebrew saint. It is not only *drawing* near, it is *being* near. It is "neighbourhood" that lies in the phrase as written. So I would ask you to take the thought of drawing near to God as it is surrounded with the yet greater thought for the Christian of being near to God.

Here may I plead with you, and lay it upon myself, to remember the blessed secret of finding the recollected life in the world where we have to live. As I have said before, I use on such occasions the words recollect and recollected, rather than the great words realise and realisation; because recollection is a thing which, so to speak, lies quite close to our need, while realisation is not quite so close, and is a thing we cannot always command. So let us recollect the Presence in which, whether we realise it or not, we are. This lies in one of the earlier verses of the psalm in a very striking form. In verse 23 we read in the English Bible, "Nevertheless I am continually with thee." Observe that the word "am" is printed in italics, and is therefore supplied by the translators. My suggestion is that the Psalmist is thinking not only that he is now in the presence of God when he has got back to realise it, but that always he was, as well as is, there; even while he was tortured with doubt and on the very point of bursting out in the fatal mistake of expressing it, to the hurt of other souls. "I was continually with Thee; I was indeed not realising Thee, but Thou wast realising me; I was not recollecting Thee, but Thou wast recollecting me. My hand was palsied for its grasp on Thee, but Thou hadst hold of my right hand even when all the nerve and pith was out of it towards Thee." I am continually with Thee in that sense, not only as to nearness, but as to the mercifulness and glory of the presence of God there for us, still patient, unwearying, persevering. There is no perseverance in the saints, but there is

BOUNDLESS PERSEVERANCE IN THEIR LORD.

But we will recollect, apart from that special aspect of the matter, the fact, to begin with, that God is here with me, and is my God in Christ. Then we will carry it on a step further, and remember that as to our blessed privileges and covenant standing we are profoundly near Him continually. You remember the passages in the New Testament about our access—Ephesians ii. 18, and then in Hebrews x. You remember the passages where we read of our boldness of access and our confidence through faith in Him. Let us recollect again the "haves" of these passages. "Through Him, by one Spirit, we have access to the Father." "Having, therefore, brethren, access into the holiest through the

blood of Jesus, let us draw near." Remember that we have it before we use it; remember the nearness to God, which means our acceptance in his very heart, because we are in his Son, our Sacrifice and our Life, who is eternally in the bosom of the Father. That is the underlying fact which is to be used continually. The passages that begin with "we have" and "having" are a glorious Bible study in themselves. And they include this among their treasures of God—the certainty of the presentness, the fact of our being absolutely free, sinners that we are, to enter into the holiest place. In the name of the blood shed for us we are meant, we are welcomed, we are commanded to go in, clinging to our glorious Aaron and fearing nothing because of Him, through the rent vail behind the golden altar, before the very ark and the shekinah. Because He is there, we have a right there; we are welcomed there every hour and every minute of the day.

But then you know it is a watchword of our blessed times here that we should "possess our possessions"—should remember what we have, and then put it into use. This is what the Psalmist was brought to by God's light upon his soul in his time of terrible conflict. He now realised the blessedness of bringing every doubt and fear to God; of spreading out the whole reality of his difficulty before God, and communing with Him about it just as it was. He finds out, and owns, and resolves upon it, that it is good to draw near to the Lord.

This is to be our resolve, our choice, our consent to our Master's command: that we will live a life, for the sake of Christ and of others, of individual communion with God, utilising his presence in definite approach to Him, definite listenings to his voice to us. I bring you the simplest and most practical message therefore this morning. I plead with you, and lay it on myself, to see that we are not merely Convention goers,

NOT MERELY SINGERS OF HYMNS

of the spiritual life, not merely those who have gained something of the meaning of certain neglected sides of Divine truth that can transfigure life when used; but that we set ourselves in the spirit of holy business, as far as God enables us in his providence, to draw near individually to Him, and therefore to esteem immensely highly, the duty, the privilege, the bliss and the glory of secret prayer; and ever to esteem immensely highly, and show that we do so by our own action before God, the blessed privilege and power and vital benefit of individual converse with God in his Word.

I come to say this word to you about such things as our solitary morning watch with God, before we meet others even in the assembly of prayer or praise. I beseech you to remember not the morning watch only, but the evening watch also, which is often neglected, I fear, where the other is somewhat remembered. The busy, overflowing day, or it may be the half occupied day—we let it drift, we know not how, to its dregs, and give hardly a thought to God before we are in our night's rest. I come to plead with you, so far as it is possible in the realities of life, and to lay it on myself as a neglected duty, to remember a definite time of communing with God, not long, but unhurried, which is another thing. Depend upon it these things are possible when we realise, with Asaph, that it is good. It is when we have got out of feeling that it is good, when we have lost taste of the sweetness of approach, of our word to Him, and his word to us—it is then that we think we have no time. But time will create itself

WITH ASTONISHING AND BLESSED FACILITY,

either in sufficient quantity or in such a way that the little shall become much, because of the peace of God that hems round the little space for communing with God, in the roar and the rush even of the largest life.

I speak of glorious possibilities, but I am sure you feel with me too terribly often neglected possibilities, in the most earnest Christian lives. We seem to be in a time when, as in everything else so in religion, there is great danger of losing depth in growing downward, of the depth of penetration into what the Lord really is and has for us, through the very blessedness of the frequency and fulness of opportunities of Christian public communion together. We need for the sake of our assemblies to forsake them sometimes; to go out and gather alone with Him—the Master and the servant—just the two.

The busiest lives prove the possibility of this. The late Lord Hatherley, Lord Chancellor of England, and long before that Vice-Chancellor, and long before that one of the busiest, because one of the most trusted, lawyers at the English bar, for more than thirty years and to the end of his days found time every year to read all the Bible through; marking, learning, digesting, comparing scripture with scripture with a judge's care and with the glorious summing up of evidence—for Lord Hatherley, as a legal friend of mine told me, was thought the greatest master of evidence of his time—with the glorious summing up, that there was irrefragable evidence of the Bible being, in both its parts, divine workmanship, and the collocation of the two parts divine arrangement. But he did not get that result without practically experiencing that it was intensely good to draw near to God for his Word. One of the busiest men in important public work in London at this moment, whom I have the privilege to know, has this knowledge through indefatigable application and method, that it is so good to be with God for his Word. One of the deepest Bible students I have known—and I go to the other extreme of society and education—I remember as a ploughman in my father's parish forty-five years ago. He knew his Bible well. How and where did he read it? He fixed the Book, somehow or other, upon the plough tail, and as he drove his furrow straight, he managed also to plough into the Word, and he knew it better than many an educated Christian does. And he had the power, which I think is a little bit going out perhaps, of quoting the Bible

ACCURATELY AND AS IT REALLY STANDS.

There is a great deal for us to search our hearts about—at least one of us—in this matter of remembering and feeling, that it is good to draw near to God. I was reading the other day some sharp criticisms by a German thinker of the last generation, upon the pietistic school in Germany; a school which, though it has produced some of the greatest of God's saints, yet had its weaknesses and aberrations. The criticism was that they seemed to be trying to hold communion with a Christ of their own inner consciousness, rather than with the Christ of the Gospels, who walked about the hills of Galilee and in the streets of Capernaum. The criticism was partial, because the Christ that we know is Christ as He was and is, not only on the hills of Galilee and down by the lake, but upon the Cross and in the Resurrection, and in the Ascension, and now upon the throne, there as the same Jesus who shall come again. But there is just this much for us in the critique of the thinker on the pietist, that we have no business to indulge in communion with a Christ merely of our own inner consciousnsss. It must be always limited at every step — and they will be gloriously large limits—by what the Holy Ghost in the Word has told us what the Lord is, what the Lord has done, what He is doing, and what He there tells us as to where Jesus is to be found—on the throne and in the heart. And it must be such that our word to God may be indeed directed straight to where it is meant to rise and to bring a blessing back. So, I beseech you, remember your intercourse on its side from you to Him. Let it be a deepening, tenderer, more reverent, more accurate, more painstaking acquaintance with his Word in his blessed Book to you.

And now I have done. May we at the close have the experience of the Psalmist—For it is good for me; it is my quiet resolve, though the whole world should go the other way, to draw near to God. "I have rested my trust in the Lord God." Where do we learn to do that? Not in the life of religious hurry, but in the secret place behind the busy life. "That I may declare all thy works." We do want to declare all his works, but we want to declare them by being what He would have us to be; by Christ formed in us; and we able to show his sacred shape in our lives because the soul is plastic to his Life. Christ formed in us—a life that shines with the holiness, the peace, the joy, the fidelity, the meekness of the Lord. We shall be able to do so, by the power of the Holy Spirit, in proportion as we seek Him thus, putting our trust in the Lord God—a trust learned and deepened and exercised always first in our own solitary nearness to Him. To holiness and power there is no royal road; the strength for holy service is intercourse with God.

Learning of Christ.

By Dr. ELDER CUMMING.

The message to which God has directed me is in very familiar words. Many of you know them all by heart. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; for I am meek and lowly, and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. xi. 28—30). Verse 28 I take to be spoken to those who are out of Christ; verses 29 and 30 I take to be spoken to those in Christ already. I dare not spend time in speaking of verse 28, except to say that we must not put it as a call to sinners to come to Christ; it is Christ's own call to the sinner. He wants everybody to stand aside and get face to face with the sinful soul: "Come to *Me*, and *I* will give you rest." Then I would also say that we made the discovery a few years ago that there were more unsaved people in the tent than we had any conception of. The explanation seems to be that where people are not sitting under a ministry where the need of being born again is presented to them, there are many who suppose they are Christians when they really are not. One of the first discoveries that many people make when they come to such a convention is the conviction that they never knew Jesus Christ at all.

And now, what is the Lord's word to Christians? "Take my yoke upon you, and learn of Me, and ye shall find rest unto your souls." There are three words in this verse that I want to emphasize—take, learn, find.

Take what? "My yoke." Please remember that in its original meaning a yoke is not anything for man; it is for a beast of burden. But from that it has been transferred, in a figure, to the yoke of a slave; it is constantly so found in ancient literature, and in the New Testament also. "Be not entangled again in the yoke of bondage." Hence, when our Lord says, "Take my yoke upon you, oh, ye child of God," what He means, I believe, is—become not merely my servant, but become as it were my slave. It is absolute mastership that Jesus is claiming, and on the part of his people it is absolute obedience he asks in these words—to be absolutely at his disposal, to have no voice or question as to anything we are told, but to wait until the Master tells us, and when we are told to yield unhesitating, entire obedience—that is taking up the yoke of Christ.

It is to be done by his people in a definite act, if they have not done it before; if they cannot date back to a conversion so entire as to have yielded everything in that sacred moment, then there is

no time to be lost. Every Christian man or woman is called on to yield and place himself or herself in the position that the Master calls for, to be from this moment the absolute servant of Jesus Christ. Take the step of faith at this moment and say, "My Lord, my Saviour, by whose blood my sins have been taken away, now, solemnly in thy sight, heard by Thee, seen by Thee, I will take up thy yoke and put it on my shoulder, to be thine absolute servant from this moment on."

A hard service, do you call it? Ah! you must be prepared for a service in one sense still harder. You must be what the apostles tell us, in epistle after epistle, they were. What do you read? "Paul, a slave"—for that is the meaning of the word—"of Jesus Christ"; "Jude, a slave of Christ"; "James, an apostle and a slave of Jesus Christ." Have you noticed that Peter, in his first epistle, speaks of himself as "Peter, an apostle," but in the second epistle it is "Simon Peter" (he remembers the old name, and that name brings with it the remembrance of his old life), "an apostle and a slave." And even John, at the opening of the Apocalypse, standing amidst the glories unveiled and revealed to him in Patmos, says, "John, a slave of Jesus Christ." Are you a slave of Christ? Are you willing to be his slave? Will you by faith take up that position to-day? Will you say to the Master, "I do take thy yoke upon me." That is the "take" of this verse.

"Learn of Me"—that is, "from Me"—"for I am meek and lowly in heart." What does it mean? It means that "I, your Lord and Master, am myself a servant." (He spoke it in the days of his flesh.) "I am the servant of servants. I am among you as one that serveth. I came not to do my own will, but the will of Him that sent Me." Jesus Christ accepted the position of being the absolute servant of God his Father during the whole time of his life on earth. And you remember in the agony of Gethsemane the words that escaped Him; they were the motto of his life and the solemn declaration that even in that hour he held fast to the position He had accepted, and the position He had chosen for Himself—"Not my will but thine be done." That was the spirit of the Incarnation. That had gone along with Christ during all his thirty years; and now when He was so sorely put to the test, amid the awful agonies of that hour, when He could say, "My soul is exceeding sorrowful even unto death"—even then He said, "Yet, Lord, I will be as I have been—thy servant still to the end. 'Not my will but thine be done' has been the motto of my life; it shall be my motto still."

"Learn of Me." There never was obedience like his. Learn, O Christian, that that is a type of the obedience which the Lord requires of thee, and that with nothing else can He be satisfied.

Then there is the third word, "find." Ye shall find what? That it is such a hard life; such an impossible life; a life with a cross every moment? "Ye shall find rest unto your souls." It is the only restful life. The Lord says about the life of the sinner that it is a life of labour—of being heavy laden. Is the life of the Christian, before he is fully surrendered, a life of rest? I take many a Christian here to witness that there is almost no rest in it. For the rest of the few moments when we get near to Christ is made all the worse when we think of what we come to afterwards when we turn our back upon the Lord. There is no rest, no satisfaction, no peace in the half life—half to the Lord and the better half to ourselves. It is when you give up everything and take Christ's yoke on the shoulder, and say, "Lord, I am thy slave, at thy feet," that you find rest to that weary soul of thine.

What reason does the Lord give for this? "For my yoke is easy; my burden is light." There are two possible meanings of this verse; you may take either. For my part, I take the harder one. You may take it as Jesus Christ's description of his own life as it was then—a life of absolute service, of the emptiness in which He had given up everything, and had taken on Himself the form—the nature or being—of a servant, dead to self. As if He said, "The burden that I am bearing from day to day is a light burden, for it is my Father's burden. It is borne in the light of his face, and in the light of his love."

But if that be too much, take the easier interpretation. "The yoke that I lay upon you as your absolute Master, the burden I call on you to carry in daily life, you will find light and easy, because there will be a hand sustaining you and bearing the weight in a way that you have not suspected." You will say: "It seemed a heavy burden, but Christ is bearing it for me; it seemed a grievous yoke, but I never knew or experienced any blessing so great, or any joy so deep as the joy of bearing the yoke of Christ." "It will be easy for you," the Master says, "because it will be the same as my yoke. Ye shall live a life like mine."

The Christian's Motive.

By Rev. J. B. FIGGIS.

"The love of Christ constraineth us."—2 Corinthians v. 14.

This may be called a secret of Paul's. When we trace the wonderful career of that wonderful man to its source, its source is the love of Christ. When we follow it in the midst of perils, of privations, and persecutions; when we follow it in the midst of hostility from open, and malice from concealed, enemies; when we follow it all through years of trial and endurance, the source and spring of all that career is this—the love of Christ. If we were to ask Paul: How did you break away from your old associates, and your old associations? he would answer: By the love of Christ. How did you tear yourself away from place, and from honour, from hope of preferment and distinction, and mingle with those who were as the scum of the world, the off-scouring of all things? He would answer: The love of Christ constrained me. If you were to ask how he was in labours more abundant, a night and a day in the deep, in perils of waters, of robbers, of strangers, of his own countrymen, he would answer: The love of Christ constrained me. If you were to ask how he became that man of men, so enduring, so patient, so meek, so pitiful, so gentle, so generous, he would answer: The whole source and spring of my action is the love of Christ; that love constraineth me.

Nor is it wonderful that it should, for love is a very wonderful thing, and the love of Christ is

AMONGST THE MOST WONDERFUL THINGS

in all the universe of God. What marvels hath love wrought! Who shall write the history of love, who shall sing the poetry of love, who shall tell the triumphs of love, who shall utter the martyrdoms of love? And the love of Christ exceeds all martyrdoms, and all mysteries, and all marvels of the love of mothers and brothers and lovers. There never was a love like it. It is love from heaven; it is love unto death; it is love actually Divine. From everlasting to everlasting He is God, and from everlasting to everlasting He is love. Many waters could not quench it, floods of iniquity could not drown it. The love of Jesus spoke in his words, it shone in his actions, it mirrored itself in his tears; and at last drop by drop it fell in blood from the Cross.

And it was the love of Jesus that met Paul, nay Saul of Tarsus, in all his guilt, in all his criminality. When that wondrous love streamed forth upon him, and touched him, it broke his heart, it broke his habits, it changed his career, it altered his character, it made a mighty marvellous abiding difference in his whole life.

And what the love of Christ did for Saul of Tarsus, if you will let it, it can do for you. It was the secret of a new life in him, it may be the secret of a new life in you. I find that I need *constraining*. What if in this same love I should find the constraining power that I need? Aye, and I need *restraining* too. And that is but the other side of the very same thing. I need restraining from many a fault to which I am prone, from many an evil to which I am inclined, from many a sin which, as Theodore Monod said once, I like. What am I but a bundle of bad habits? And Satan is wont to take out of that bundle now a staff, now a rod, with which to beat his slave. Oh! if there be a slave here beaten, driven about by Satan at his will, let him own his sin and acknowledge his wretchedness, that he may come unto the fount of cleansing, to the source of liberty, and that he may no longer be Satan's captive and caitiff, but

JESUS CHRIST'S FREE MAN.

I said that restraining and constraining are only the two sides of the same thing; for every fault has it corresponding excellence, and vice has its corresponding virtue. What you and I need to draw us from our faults is, that we should be drawn to virtue. Oh! that hope might draw us, and love might draw us, and faith might draw us. Oh! that we might be constrained to a life of prayerfulness and thanksgiving, that we might be constrained to a life of pitifulness, being very pitiful and full of compassion, suffering long and being kind, by love serving one another. Oh! that we might be constrained to a life of purity and of power in act, word, thought, and imagination! Oh! that we might be constrained to a life of truth, as true as Nathaniel, as true as the Lord Jesus Christ who was Himself the Truth; that we might put on Christ and reveal Christ and imitate Christ, and live Christ; that we might be nothing, that Christ might be all in all.

We need constraining also to duties of another kind. Here we are set in the midst of a world full of sin and suffering. I took up this morning a biography of one of the saints of God, and the saint's prayer was that she might have some of Christ's compassion for suffering souls. We need to be constrained to this; we need that rivers of water should run down our eyes because men keep not God's law; that we should be smitten to the heart because God is forgotten and Christ is crucified again, and the Holy Spirit is slighted. This needs to go so deeply into our heart that we can get no peace till we have done everything in our power, that men may be reconciled to God.

WE NEED TO SEE ANOTHER SIGHT.

We need to see the sight of the Church in its weakness, of Christians in their feebleness, of souls in their infirmity; and we need to bring these weak ones and sickly ones to the feet of Jesus that they may be healed. When the Good Samaritan had taken the man who was laid low, and brought him to an inn, he said to the good man of the house, "Take care of him." He was not content merely with saving him from the highwaymen, he entrusted him to the good man of the house; he was not content with mere deliverance, he wanted to give him health. And there ought to pass over the Church of God an earnest tremor of tender sympathy for members of that Church who need care, comforting, and helping, that they may be brought to soul-health, and may know the fulness of the blessing of the Gospel of Christ.

We need constraining in order that we may minister to men's sorrow; so that we cannot hear of famines in India and keep the bread of plenty upon our tables without giving to him that needeth; that we cannot hear of massacres in Armenia without remembering that "precious in the sight of the Lord is the death of his saints," and that their death ought to be precious to us; and that we should seek by all means in our power to bind up the wounds of poor bleeding humanity. We ought not to be able to come into contact with the

sufferings of men, either in soul or body, either of saint or of sinner, unmoved and undismayed.

And to these things we need constraining. We need constraining from our natural selfishness and apathy. Many of us, when we have seen the vision of God, are like Zacharias—we are struck dumb for a season. It may be well we should be. But surely the time has come when for many the dumbness should cease, and there should be an opening of the lips; when we should learn to speak for Jesus, to work for Jesus, to minister for Jesus, and to witness for Jesus; when to all, both great and small, in some way, spiritually or physically, we should be messengers of God, as angels of comfort, as the bearers of the holy evangel, and should go forth empowered by the Spirit to do God's work.

We need constraining power. Where shall we find it? There are many answers to the question. Where shall we find power to restrain sin, and to constrain to holy endeavour? There is the answer from the life of Christ. There is an answer from his death, in which we are to count that we too have died. There is an answer from his Spirit, that Spirit now given unto men. But here, too, is an answer

SO SIMPLE THAT HE THAT RUNS MAY READ,

that the little child learning the spiritual alphabet can understand it. This answer is love—the love of Christ. Here is something that may constrain, that may help forward in the work of the Lord Jesus.

Love is a very engrossing thing. It will give you something to do, something to think of, and something to care for. It will take up the heart and occupy and engage it. I remember once in a tram a little child was crying as if its heart would break, and its cries were disturbing all in the tram. I put my watch to the child's ear, and the child looked up in wonder and forgot to cry. I held it to its ear for some minutes, and all was still and calm. After a time I thought that the remedy was sufficient, and I put my watch back into my pocket, and the cries began again. I had to take out the remedy once more and apply it again; so long as the watch was held the cries ceased, the little heart was occupied and the child forgot to cry. If we were occupied with Christ, engrossed in his love, if we were enthralled with the loveliness of the Lord Jesus, we might well-nigh forget to sin. It is not merely the thought that will be engaged; the heart will be occupied. Love is a very exacting thing; it brings those that love one another to the same place, to the same pleasures and pursuits; and if it be the love of Christ that occupies your heart it will give you the pleasures of Christ and the pursuits of Christ; it will put you down in the very place where Christ is. Your heart will be so taken up with Him that you will delight in the things in which He delights, and loathe the things which He loathes. Love will so fill and thrill and charm you that the charm of evil will go. Love shall gain the victory, and drive the sin away.

The love of Christ, in order that it may be this mighty power and may win this mighty triumph, must be shed abroad in your heart by the Holy Ghost given unto you. I went yesterday to Lodore. We had the sunshine with us. It was beautiful. There was the verdure clothing all those crags; there was the outline of the hills, and everything stupendously grand. But

WHERE WAS THE WATER?

Where was the dashing, foaming stream? God forbid that it should be said of you that you have the doctrine, the knowledge, the outlines of Christianity, like the outlines of the hills; but where is the water of life, the water of love, the love of Christ that ought to be shed abroad in your heart by the Holy Ghost?

The Holy Ghost is come: now is Pentecost. He is here. Receive Him; and in receiving Him you receive love; the love of Jesus will fill you and constrain you, and drive the refuse out of your hearts, and the habits that have been your bane and your shame, your misery, and the mockery of your Christianity unto this day; the habits that mark converts, and mark even convention Christians with a dark black mark which shows that they have not done with Satan—that mark will be cleansed away in the stream from Calvary, and the heart that has delighted in these things will be ready to delight in the things of God, and to serve and please Him.

As it is with those sinful things, so with those glorious things that should occupy our hands; with the Christian endeavour for the salvation of souls, the sanctification of believers, the comfort of suffering men and women and children. All these will be right if the heart be right and filled with the love of Christ. This needs no proof; or if proof were needed it is with us on every side. Ask William Wilberforce what led him to contend for years, in season and out of season, for the breaking of the shackles of the negro, and he will answer, The love of Christ. Ask Patteson what took him away far into the southern hemisphere, there among the heathen to live and die, and he will answer, The love of Christ. Ask Elizabeth Fry what took her to Newgate to preach, or Sarah Martin what took her to Yarmouth Gaol to teach, and they will answer, The love of Christ. And so with many a work and worker. What took Bishop Hannington into the wilds of Africa to die but the love of Christ? What took Mr. Crossley into the slums of Manchester to live but the love of Christ? And if the love of Christ be in you, in anything like the same strength, it will constrain you; not to copy man, but to love Christ; not to imitate them in exactly the things they did for the Master, but to inspire you with an earnest zeal for that Master's cause, and a delight in carrying out that Master's will. The charm of the Master's life will lead you to follow the Master's steps. You, too, will speak and work and live for Jesus.

ONLY LET THE HEART BE RIGHT,

and the lips will be right, the hands will be clean, the life will be right.

I met the other day in Edinburgh some Americans who had just crossed the Atlantic. "As we were crossing," they said, "we came very near to some tremendous icebergs; they were piled up in giant mountains of ice. Some of them were like the cathedral at Florence, some of them were like the tower of that cathedral; but, beautiful as they were, they were dangerous." What did those floating islands of ice need? Sun, and sun, and still more sun. The sun had done something for them already: it had separated them from the great continent of ice in the Arctic seas, and sent them floating southward. Now its beams were needed to beat upon those towers till they fell. And that is what we are needing in our lives, to take away our coldness and to cleanse away our sinfulness. We are needing the Sun of Righteousness. He has done something for us; he has separated us from the ruin of a lost world; He has sent us floating sunward and heavenward. But we need his beams to shine more brightly, and kindly, and warmly, till in those beams we shall melt into love one toward another and towards all men; into love towards God our Father and his Christ and the Blessed Comforter; into love for all that is holy, all that is righteous, all that is lovely,

Till in the ocean of his love
We lose ourselves in heaven above.

A Tour in Palestine and Egypt.—In the spring of this year, Rev. J. W. Miller, of Leicester, organised a tour in the Holy Land and Egypt, for clergymen, ministers, and their friends, which was eminently successful. The magnificent steamer of the Prince Line, *Creole Prince*, was engaged, and the arrangements were as good as those of any private yacht. A similar party is being formed for the coming autumn. Applications for particulars should be made to Rev. J. W. Miller, De Montfort-square, Leicester.

Rescue and Reclamation.

THE committee of the Homes of Hope, Regent-square, have published their Annual Report, which, though brief and concise in its details, is full of interest to those who labour for the cause of God and the rescue of poor fallen womanhood.

It appears that the operations of these Homes are more especially carried on among what are commonly called the more respectable class of young women—namely, those who have to lament their first fall, or the birth of their first infant; or any who through circumstances of great peril and temptation are about to become mothers. We are glad to see, however, that the most sinful of those unhappy girls and young women who have fallen to the lowest depths are also helped, none being beyond the grace of God or past his saving power. While it may be said the former as a class are, to human understanding, more hopeful, by the mercy of God many marked instances of reclamation are given from out of those who have fallen to the lowest depths.

Perhaps the saddest part of the report tells of some girls, indeed mere children, who have been outraged and cast off in the most cruel and heartless manner; and others being hardly conscious of the heinous nature of the offence committed—one instance will suffice.

B— A— was the daughter of a small farmer in Gloucestershire of decidedly weak intellect. Her ruin was accomplished by a man engaged on her father's farm, who, taking advantage of his position, succeeded in enticing her to a secluded spot, and there, partly by persuasion and partly by force, succeeded in overcoming her sufficiently to bring her into her sad condition. It was entirely unknown to her father; and so unconscious did this weak-minded young woman remain of the consequences of what was done that up to the last she protested vehemently that her condition was not other than usual. The man who committed this outrage was a married man with a family, and earning about 8s. or 9s. per week, consequently no pecuniary support could have been obtained from him had the infant lived. And this, alas! is but one instance among many.

It is a great relief after reading such cases to turn to particulars given under the heading of the "Present and the Past," and there learn of the many rescued ones who are now doing well in the world, and who are able by the Divine support to maintain a good character in their respective spheres. Doubtless the most painful reading in the report is the record of "rejected cases"—rejected through want of funds—a long list of urgent suppliants asking for aid, but for whom there is no help to be found for the reason stated.

We are not greatly surprised to find there is a dearth of funds, a great demand having been made recently on the charity purse, while the public so readily responded to the numerous Jubilee appeals, happily so, no doubt; but the old faithful efforts of Christian rescue work among the fallen still calls for loyal support, and we trust our friends at the Homes of Hope, Regent-square, will soon find their treasury refilled by those who love the work for the Masters' sake.

Greece.—Miss Lierhammer, who has for nearly ten years been working at Piræus among sailors and in the hospitals and poorhouses, writes that the need of the Greeks is Christian education. In view of the special opportunity of the present time, she appeals for an evangelist or American lady teacher possessed of means of support, to establish a Christian boarding school for girls in Greece. Miss Lierhammer will be glad to answer questions regarding family and school life in Greece. Communications for her should be addressed Poste Restante, Pirœus.

Jews in Jerusalem.—The next two months will be a period of anxiety to all Christian missions. We plead for the poor Jews at Jerusalem, who must perish unless work be given them. We employ fifty-four at Abraham's Vineyard. Our manager finds it heartrending to see the misery of the many more who come day by day pinched and hungry to entreat that work may be given them also. There are, besides the aged, the sick, bedridden, insane, and blind, and little children for whom our lady visitor pleads: "It is so sad to see their misery, their patience and thankfulness for every little help." We have many widows with children on our list, and many blind. We ask that they be not forgotten, or left to perish in their unwholesome dwellings for lack of bread. E. A. Finn, Secretary.

41, *Parliament-street, S.W.*

Among North Sea Trawlers.

AFTER five years' absence on mission work among the fishermen of Labrador, I have been privileged once again to enjoy a missionary cruise on a Hull steam trawler, among the fishermen of the North Sea. In this year of jubilation for all the marvellous advance made during our beloved Queen's reign, the great changes that have come over the fisheries are apt to be forgotten. In organisation, in importance, in marvellous growth, in ingenuity of methods adopted, in the vastly increased areas over which they are conducted, in the enormous increase of fish caught and of men employed, our great fisheries can well compare with any other industrial growth in the country. Thank God, commensurate with their growth have been the efforts of Christian people to reach those engaged in them, and to-day the "glorious Gospel of the blessed God" is being preached from these North latitudes, all over the North Sea, and round England, Scotland, and Ireland. Yes, and on the coasts of Holland and Belgium, and wherever in our waters brave hearts and strong hands put out to tempt the perils of the mighty deep in quest of that fickle harvest of the sea, for which we Englishmen create such an insatiable demand.

Journeying from fleet to fleet, and finding waving to the breeze in each large fleet, as quietly and unostentatiously they pursued their calling, the large blue flag inscribed "Royal National Mission to Deep Sea Fishermen," a thrill of pride went through one's heart. And more especially that the Christian heart of England, beating in loyal sympathy with that of England's Queen, should have kept for years at sea that

SPLENDID FLEET OF VESSELS,

led by the *Queen Victoria* and her consort, the *Albert*, which are testimonies in this sceptical nineteenth century to the practical loving influence of a living Lord. A costly fleet it is—the wild waves are no respecters of persons—but those white sails tell to hundreds of foreigners, who come across to pass the fleets, the true secret of England's greatness.

They preached me an eloquent sermon, thank God; but the men themselves, as you get to know them, preach one still more eloquent. Living at sea eleven months out of twelve, scarcely a moment to call their own, cut off from nine-tenths of those privileges we on shore count necessary for the sustenance and growth of our spiritual lives, we might well expect but a small percentage of whole-hearted men with one seething mass of indifferentism. Anyone who lives much at sea and knows sailors' ways does not expect to find much formalism or half-heartedness. There is little room for that at sea. Thank God for that, for it hasn't much use anywhere. But when one comes to see and know these men, it is but a forerunner of loving and respecting them. The living Word has taken deep root in many lives, and many have truly committed everything to the Saviour, which is true conversion. Ashore, as well as afloat, the simple Gospel preached at sea has shown the fruit it bears, in a manner unmistakable, more plainly than is possible among the usual mixed communities ashore. The fisherfolk in the various towns keep very much to themselves and their own quarters of the town, and in these quarters is now legibly written the results of the Gospel on the sea.

But one could not help noticing a marked change even during these past five years coming over our great fisheries. Just as small inshore boats gave place to large cutters running in their own fish to market; just as these gave way to large sailing yawls, fishing in fleets, with admiral's and vice-admiral's, and a regular daily service of steamers, with fish for market, so these sailing yawls are rapidly giving place to

FISHING STEAMERS.

A steam fleet fishes out of Grimsby, another out of Hull; also out of Boston, Yarmouth, Sunderland, numbers of steam trawls go. Over one hundred and fifty are fishing out of Aberdeen, while from the other side, Holland and Belgium, already many steam trawlers are at work. They fish day and night, they carry larger crews, they cover more ground, they travel much quicker, and are much more scattered than the old sailing vessels.

All these circumstances make them almost out of reach of the sailing vessels of the mission, and the council are anxious to obtain a first steam mission hospital vessel. It has seemed to me a pity that this jubilee year should not be marked by this renewed effort to keep pace with the rapid transitions of this glorious reign. Living myself the whole voyage on a steam trawler, I had many opportunities denied the mission vessel. With the net down we could as well steam one way as another, and often one could reach some desired vessel, while the poor sailing vessel would be drifting out of sight. This imperious need of the Mission adapting the methods of carrying the Gospel to the needs of the community that they are seeking to reach so impressed itself on my mind and heart that I am anxious to let Christians know by every possible means, that unless the Mission can in some way obtain a steam Mission vessel, they must largely fail in the objects they seek to obtain, and which, under God's good hand, they have up to the present been so marvellously successful in achieving.

WILFRED GRENFELL.

Mission Smack "Sophia Whcatley," off Faroe Islands.

The Evangelisation of France.

THE churches of France are in deep mourning. Two of her most gifted and bravest sons have fallen in the battle, murdered treacherously in far-away Madagascar by the hand of the rebels. They had abandoned all—their beloved country, their church, and home—to fight the good fight against the intrigues and pernicious designs of the Jesuits, and to save the Protestant churches, founded by the London and Norwegian Missionary Societies, from an utter ruin.

This sad news arrived in Paris while all the friends of the spread of the Gospel in France were assembled in the large Church of the Oratoire to celebrate the fiftieth anniversary of the *Société Centrale Protestante d'Evangelisation*. Needless to say, these tidings caused much consternation and sent sadness to many hearts. And yet there was joy withal: joy because the churches of France have been deemed worthy of giving two more martyrs in this century to the cause of Christ after all those who have gone before; joy at the thought of the great revival of missionary zeal which has been caused by the recent events in Madagascar; and joy also on account of the great progress made during the last half-century by the largest and most influential of our Societies of Evangelisation.

In 1847, when the Société Centrale began its operations, the Reformed Church of France was in a low state. Many of the pulpits were empty through want of ministers to fill them. The spiritual life was in many congregations at a low ebb, and no provision was made for the great number of Protestants who lived in far-away districts, isolated from all spiritual help and Christian fellowship. An urgent need was felt of a society which should take in hand the interests of that vast population scattered all over France, and provide the ordinances of religion to all who were deprived of them. It was then that the Société Centrale was founded. How far she has succeeded the following figures will show.

During these fifty years, 147 churches and mission stations have been founded. The Society carries on work at present in 147 centres, and its agents celebrate divine service in 300 places, visit more than 1400 towns and villages, extending their influence on a population of over 35,000 persons. One of the greatest needs felt in the churches of France was for properly-qualified ministers of the Gospel to fill up the vacant charges. Accordingly, the Society founded, and has since sustained, a school for divinity students, which has rendered invaluable service by preparing for the ministry a large number of young men—240 since the foundation. Besides that preparatory school, which is located in Paris, the Society supports almost entirely two other most useful institutions: a preparatory school for the South of France, and a training home for lay evangelists, called Ecole Felix Neff, after the apostle of the Hautes Alpes.

The work of the Society has been threefold: First, to search out and look after the thousands of scattered Protestants, who in their complete isolation, living far away from all Christian fellowship, fall an easy prey to indifference or to the Roman clergy. How much that work is needed will be seen by the fact that when an agent began to work in Corbeil (a small town a few miles out of Paris) it was thought that there were not more than 150 Protestants in the place; he had not been many weeks there when he found that there were more than 600, some of whom had not seen a pastor for forty years, and others had been baptized again quite lately by the priest.

Secondly, but these scattered Protestants do not always remain in the rural districts; many of them settle in or near the large towns, where the temptations are great, and drink makes its usual havoc and immorality so rampant. There these simple country folk will suffer moral ruin, if no one comes to their rescue. That is the work of our agents, and there is no doubt that they succeed in grouping together those floating elements, and in forming them into congregations. The following figures will show the progress made in the last half century in the region known as the "North," which covers nine of the northernmost departments of the country:—Before the foundation of the Société Centrale there were only eight pastors in that region; now there are fifty-three. Then divine service was held in thirty-five places, halls, or rooms; now there are 125 chapels or churches. Then there were 10,000 Protestants in the district; now there are known to be 30,000. Thus it is seen that if Protestantism seems to be melting away in some parts, especially in the South, it is rapidly increasing in others.

Thirdly, another task has been imposed upon the Société Centrale, and has taken more and more importance in the last years, namely, that of ministering to the wants of those who, disgusted with the teaching and practice of the Church of Rome, seek a refuge and spiritual food in the folds of the Protestant community. The great dissemination of Protestants through France has also its advantages; it creates in many places centres of light and warmth from which the flame can burst out and make a great conflagration. Often has it been the case that Evangelical literature circulated, or a Bible lent to neighbours, or else the faithful testimony of a consistent Christian life, has given rise to a movement in favour of Protestantism which has led to the establishing of a congregation. Not only do the miners of the Pas de Calais open their hearts to the preaching of the Gospel, and leave the Roman Catholic church in numbers, but, far away in the South of France, among the wine tillers of the Gironde, and the peasants of the Dordogne, similar movements have taken place quite recently, which have brought whole or parts of villages out of the Church of Rome, and under the influence of the Gospel.

The times are ripe in France for a decided advance; never has the occasion been more propitious or the minds of the people better prepared. The recent fanatical campaign against Protestantism, which causes much anxiety for the future, has also opened the eyes of many, and has awakened a desire to know more of the faith of those Protestants of whom so much ill is said. The Société Centrale, while thanking God for the blessings vouchsafed to her during the past fifty years, is firmly decided to set to her work with new vigour and increased energy. She possesses the full confidence of the Reformed Church of France, which groups the great majority of French Protestants, and is assured of the help of all those who in this country pray for the coming of Christ's kingdom.

CH. MERLE-D'AUBIGNE.

Paris.

Chicago Bible Institute.

WE beg you to ask the earnest prayers of the readers of THE CHRISTIAN for Mr. Moody's Bible Institute in Chicago and the work connected with it. God has been richly blessing the Institute in the past months, and now an extension of work is being planned. Three great Bible classes are to be organised on the three sides of the city, to include Christians from all denominations, for the study of the Word of God. In this great city of nearly two millions of people there are thousands of Christians who are longing after a deeper and more thorough knowledge of the blessed Word.

We beseech Christian friends to remember in their supplications this work we are planning, that the Holy Ghost may be mightily poured out upon teacher and students, and that God may be glorified in a real Josiah revival of interest in the reading and study of the Bible. The classes are to be organised the last of September. We shall expect to write you further of the progress of the work after it opens.

WILLIAM R. NEWELL, Assist.-Supt.

Chicago.

Spanish Evangelisation Society.

MRS. MOORE, late of Puerto Sta. Maria, sends the following details of mission work in the South of Spain :—

Our preaching halls are not much to look at—plain, whitewashed buildings, with large texts printed on the walls to catch the eye. The children in our schools, however poor, pay from one "peseta" a month to half that sum. Often it has happened that whole families have been brought to the truth through the agency of the children. "He is always talking of Jesus," the grandmother of a sick child said; "the child's faith is wonderful!" Not very long ago a young man died, trusting in Christ. His first knowledge of the truth was derived from his little brothers who attended the Evangelical schools, and who used to read their verses over in his presence. This led to his seeking the truth as it is in Jesus. His last words were, "My whole trust is in God and his Son Christ."

In the recent Cuban war, two young men lying wounded on the battle-field were spoken to by a native Scripture-reader, who found that both had been instructed in Gospel truth in our Evangelical schools. Like water to the thirsty were the well-remembered words to the weary souls. They wrote to me later that it was in the hour of danger and need that the teaching of their childhood came back to them, and that their greatest wish now was to live a Christian life.

In a village where one of our evangelists goes to preach, tracts were distributed freely amongst the people. An abbess was lent one of these tracts by her brother. It was called, "The Bridge of Love," and made such an impression on her mind that she felt she must hear more of the Gospel. Pleading ill-health and need of change, she got away from her convent for a time. Whilst in her native village, she went to hear the preacher several times in disguise, and became convinced that she could never again return to her nunnery. As soon as her new views became known she was subjected to a fire of persecution; but when last we heard of her she was holding on bravely to the truth. This is a mere outline of some of the work done for the Master—a work, alas! sadly crippled through want of funds.

Communications regarding the work may be addressed to the secretary, Miss R. G. Peddie, 44, Viewforth-terrace, Edinburgh. Miss Peddie informs us that a friend has kindly offered to add £10 to each additional £100 raised for the Society this year.

Female Orphan Home.—In obedience to Christ's command "Feed my lambs," the Orphan Home now located at Tangley Park, Hampton, Middlesex, was commenced. There is a good committee of management, and the secretary is Mr. J. D. Cooper, 79, Finsbury-pavement, E.C. The object ever kept in view by both management and staff during forty-one years of work on behalf of necessitous orphans, has been the feeding of the children, physically, mentally, and spiritually. The average number of inmates during the past year was sixty, to whom the truths of the Divine Word have been taught daily by those who have experienced them in their own souls. Many a young life has here been saved from more or less of want, or moral danger, or of exposure and helplessness—summed up in that touching word "fatherless!" There has, however, been a falling off of general subscriptions and donations; and urgent necessity exists for maintaining and increasing the support of this most useful institution.

Gibraltar-walk Chapel.—This is one of the Missions branching out from Pastor W. Cuff's work in Shoreditch Tabernacle, and is the centre of a vigorous and many-sided Christian enterprise. It has been steadily carried on for fourteen years, and has done a vast amount of good among the poor of Bethnal Green. The chapel holds 500 people, and is regularly filled by all classes, but mostly the very poor. There is a strong and devoted staff of voluntary workers, which means that all financial help sent goes without deduction for the benefit of the poor. The spiritual and material demands of work in such a neighbourhood are considerable. The Mission is managed by Mr. E. Smith, one of the Tabernacle deacons, who almost always preaches and conducts the services; and many proofs have been afforded him that the word of God, the love of Christ, and the power of the Spirit are the only means to break down utter indifference and effectually fight the drink demon.

Letters to the Editor.

"DOLLS FOR INDIA."

DEAR SIR,—I am glad of the opportunity afforded me of making a statement on the subject of dolls for Hindu children, by your publishing in THE CHRISTIAN for July 15 part of a letter from an Indian correspondent.

As from this house, in connection with the Church of England Zenana Missionary Society, an average number of 11,000 dolls are annually sent to India, it seems to me imperative to make inquiries as to the validity of the objection raised, especially as several of our kind donors have been made unhappy.

One lady in answering queries told me she has visited all parts of India, and in *some* places dolls cannot be given for the reason now spoken of (none of these belong to C.E.Z.M.S.).

Several of our missionaries have told me that they have never heard of such a use being made of the dolls. There may be, they said, a few isolated instances here and there, and in fact I myself have heard of one such instance, but does this quite exceptional abuse of a thing militate against its use altogether? Instances can be given of the portrait of our Queen Empress being worshipped; should such portraits, therefore, never be given to our loyal Indian fellow-subjects? And it is a well-known fact that statues in public streets are from time to time worshipped—should there, therefore, be no statues erected?

We have about 200 English lady missionaries in connection with the C.E.Z.M.S., and not one has ever asked us not to send dolls; on the contrary, they mostly beg for more. Would they do this if the custom were to use them as your correspondent suggests?

The hope of gaining a doll at Christmas-time is a great incentive in bringing and keeping children under the Christian influence of mission schools, and thus a doll, a little thing in itself, becomes great in its power.

We do most earnestly beg our kind friends to continue to send us dolls, for we think them a very useful adjunct to missionary work.

Each missionary can judge for herself, and should the dolls be abused in her particular part of India, she can easily cease to ask for them, without depriving other places where no such abuse exists.—I am, yours sincerely, ELIZA G. BARDSLEY.

Manor House, Leigh-road, Highbury, N.

Requests for Prayer.—For blessing on the Gospel services at the Hall-by-the-Sea during August, and for services on the Sands, Margate.—For a mighty work of the Holy Spirit among the troops stationed in London. **Praise** for souls who have professed faith in Jesus Christ at the Hall-by-the-Sea, Margate, this season.

Palestine and Lebanon Nurses' Mission.—In connection with this work, of which Miss Lloyd (143, Clapham Road, S.W.) is Hon. Sec., some 5000 patients attended the dispensary at Baakleen during 1896, and these have heard the glad tidings of great joy, for it is there the invariable rule that the health of the soul should be proclaimed before the healing of the body is attempted. A wide area of house to house visitation is also done by the indefatigable ladies who thus commend the love of Christ, for whose sake they go to relieve the sick of Baakleen. During the past year the Druse doctor declared himself a Christian, and was openly baptized in the Mission Room. For this he was so persecuted by the Druses that, with his family, he had to fly to England for protection, but afterwards went back to preach Jesus to his own people and in his father's house.

National Society for the Employment of Epileptics.—In ordinary circumstances, epileptics of the poorer classes live under conditions so unsuitable that in many instances they sink into a state of insanity, and at last find refuge in asylums. The object of the colony which has been established at Chalfont St. Peter, Bucks, is to save them from this fate by taking them in hand at an early stage, and enabling them to live lives of usefulness and activity. Among the numerous candidates waiting for admission to the Colony, about one in ten drops out of the list every year through insanity or death; while at the Colony itself in three years only one death has occurred, and only one patient has had to be transferred to an asylum. Epileptics are received impartially from all parts of the kingdom; but even the extension which is being compassed will be small in comparison with the need. The Secretary is Mr. G. Penn Gaskell, 12, Buckingham-street, W.C.

The Y.M.C.A.

THE anniversary services in connection with the mission work of the Portrush Association were conducted on Sunday, July 25, by Mr. D. A. Black. There were very large attendances. A number of clergymen visiting the popular watering resort were present.

The varied work of the Y.M.C.A. at North End, Croydon, has been well sustained in its seventeenth year. A programme covering engagements to the end of September is now in operation, and is most attractive in its provision of spiritual, mental, moral, and physical needs. Monthly complimentary tickets have been frequently issued to young men newly arrived in Croydon, most of the recipients joining the association afterwards.

The Bayswater Association have made arrangements to spend the month of August at Pakefield, near Lowestoft, again this year. Pakefield is a most desirable and healthy part of the East Coast. The house is five minutes' walk from the beach. Young men needing a change of air and rest and a bracing climate will find this spot especially suitable. The special object in thus providing a holiday resort is that members and friends may have the advantage of being together in one house, to enjoy Christian fellowship, and unitedly to hold services on the sands or elsewhere. Young men desirous of joining this "ideal holiday" party any time during August should apply to the general secretary, Mr. Walter Wild, 172, Queen's-road, Bayswater, W.

The Y.W.C.A.

DUNDEE Y.W.C.A.

THE writer spent last week at Callender, where on his arrival he found the railway station astir with 143 members of the Dundee Y.W.C.A. and their friends. They had come for their annual "Weekly Holiday Home." They were met on the platform by Mrs. Robertson and Miss Trench, and everything was done to make their visit pleasant. They were accompanied by two excellent ladies, Miss Jessaman and Miss Doddrell, under whose influence, and that of Mr. Bisset (superintendent of the mission inaugurated by Mrs. Robertson), several of the young people, during the week, were brought to decision for Christ. It was, indeed, a sort of convention week on a small scale, most of the time being spent in rides and rambles in the lovely scenery of this charming key to the Highlands of Scotland.

At a farewell meeting in the mission hall on Friday night, Miss Jessaman and Miss Doddrell jointly presided. Words of counsel were spoken, and then for an hour and a-half testimonies of experience were given interspersed by verses spontaneously sung. It was an encouraging and refreshing time.

The young people were invited by some of the residents of the neighbourhood to their pleasure grounds. Kindness and courtesy of this kind do much to unite together the workers and those for whom they work.

The workers at Cloudesley Institute, Islington, meet with much encouragement. Miss S. T. Paton, hon. sec., writes:—"Many, during the past few months, have come out on the Lord's side, and we can never fully estimate the value of their influence amongst their fellow-workers. The latter are being constantly brought to our Bible-classes, and an interest is soon awakened in divine things. Our temperance, missionary, and other meetings are much enjoyed."

Irish Notes.

AN increase of over £800 has taken place during the year in the income of the Methodist Home Mission Fund.

At the recent Sizarship examinations in Trinity College, Dublin, Mr. W. G. M'Harland and Mr. W. S. Jennings, of the Methodist College, Belfast, obtained first and third places respectively in classics.

A site has been generously given by Lord Annesley for a new rectory at the important watering place of Newcastle, co. Down. The site, which overlooks the sea, is only a short distance from the church which was built at the cost of Lord Annesley's father.

An important conference on the introduction of hymns and instrumental music into the public worship of the Presbyterian Church was held in the City Hall, Londonderry, last week. Mr. Joseph Irwin, J.P., presided, and there was a large attendance of elders and several ministers. After lengthened consideration, a series of resolutions, moved by Mr. John Woods and seconded by Mr. Jas. Fallows, protesting against the action of the General Assembly in sanctioning a book of uninspired hymns and also the use of instrumental music in the public worship of the Irish Presbyterian Church, was carried.

Personalia.

Pastor W. R. Francis, from India, is preaching in Scotland, and lecturing on the Tabernacle worship of Israel of old.

The Late Mrs. Hilton.—Very appreciative letters have been received by Mr. J. Deane Hilton from Her Majesty the Queen and Princess Christian expressing thanks for a copy of his interesting memoir of his mother, the late Mrs. Marie Hilton, of Stepney.

Mr. Heli Chatelain, of New York, the well-known African traveller and philologist, is again on his way to the Dark Continent. Ever since he went, some years ago, in connection with Bishop Taylor's self-support, ing missions, Mr. Chatelain has been busy upon, plans for the opening of the country and the elevation of its people. He is accompanied by five companions in his present mission.

Mr. W. H. Stanes, of Springfield, Coonor, was accompanied by Mr. David, the well-known Tamil evangelist, on his recent journey to San Francisco to attend the Christian Endeavour Convention. At Penang and Singapore churches and other buildings were placed at the disposal of these brethren; and their addresses were at once arresting to sinners and helpful to many believers. Meetings were also held at Shanghai and Yokohama, and workers and others retain very pleasant memories of the visits, which, though brief, were of great spiritual interest and profit.

Obituary.

PASTOR JACOB OROOMIAH.

We have learned with sincere sorrow of the death of this Armenian pastor, who, with his late wife Moressa, was well-known and esteemed by many Christians in Great Britain. For some time past he has been in poor health, and he succumbed to the complaint from which he was suffering on July 3.

A Foreign Missionary Convention.

A Foreign Missionary Convention will be held in Exeter Hall, on October 13, 14, and 15, which it is expected will be one of the largest gatherings of this character held during recent years. All the principal missionary societies have given the proposal their hearty endorsement, and arranged for their representatives to take part in the proceedings. The work of organisation is being undertaken by the committee of the Central Young Men's Christian Association.

The draft programme shows that the proceedings each day will be as follows: 10 a.m., prayer and praise meeting; 11 a.m., public convention; 1 p.m., prayer meeting; 3 p.m., public convention; 7 p.m., public meeting. Selected portions of the mission-field will be dealt with at the morning and afternoon sessions. Papers and addresses will be given by missionaries representing the various societies. At the evening meetings addresses will be given by prominent clergymen and ministers, the closing meeting being exclusively for young men. All communications on the subject should be addressed to Mr. John H. Putterill, general secretary, Exeter Hall, Strand.

South-Eastern France.—Pastor Elie Vernier, of the Geneva Evangelisation Society, recently made an interesting tour among descendants of the old persecuted Huguenots in the mountains of Drôme, Isère, and the high Alps. He writes: "In one place called St. Laurent du Cross, visited seventy years ago by Felix Neff, we had meetings on four successive days, at which we felt powerfully the influence of the Holy Spirit. I had a mission in the same place seven years ago, when many were converted. It was a joy to meet these friends again. Our meetings were crowded, many Roman Catholics attending." Pastor Vernier's address is *Barcelonne par Chabeuil, Drôme, France.*

South London Association for Assisting the Blind.—Varied help is afforded to the indigent blind by the Association, of which Mr. J. T. Edmonds, 155, Brixton-road, S.W., is hon. sec. Classes are held, where the blind members are taught to read the Scriptures in embossed type; and portions of God's Word and of other books in the same raised character are lent for home reading. Devotional meetings afford other means of grace, while social needs are met in the recreative gatherings. Relief is afforded where necessary, and pensions are given in urgent cases. The granting of loans free of interest has been continued, the object being to enable borrowers to purchase material for work, to pay rent, or to provide clothing during winter months; and it is gratifying to find that, as a rule, repayments are regularly made. Classes for music, knitting, and needlework are held; and employment suited to the blind is also sought and provided, where possible.

THE BOOK WORLD.

A NEW BIBLE HELP.

The Emphasised Bible is an important undertaking by Joseph Bryant Rotherham. Many years ago Mr. Rotherham brought out a version of the New Testament critically emphasised, and some of us employed the book with interest and profit. The present work includes the entire Bible, and in many particulars it strikes us as following a better method than its predecessor. The New Testament is being issued first, in four monthly parts (2s. each. *H. R. Allenson*); and the first part is before us. The title-page fairly describes the plan of the work, as follows: "A New Translation, designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred originals; arranged to show at a glance narrative, speech, parallelism, and logical analysis, also to enable the student readily to distinguish the several Divine names; and emphasised throughout after the idioms of the Hebrew and Greek tongues." The work will be supplied with expository introduction, select references, and appendices of notes. In the Old Testament it will be adjusted to the newly revised "Massoretico-Critical" text (or assured emendations) of Dr. Ginsburg; in the New it follows the text ("formed exclusively on documentary evidence") of Drs. Westcott and Hort. A careful examination of the first part (Matt. i. to Luke vii.) impresses us very favourably. The typographical arrangement is very successful, emphasis being indicated by signs that are expressive without being cumbersome. The version is a great improvement upon Mr. Rotherham's former work in this line, and will be of great service to many. While thus commending the work generally, we would not be held to follow the translation in matters of detail. In fact, we have noted with regret that "correction" is given as the English of *kolasis* in Matt. xxv. 46.

Familiar Garden Flowers, one of *Messrs. Cassell's* choice publications, is now being reissued in a popular edition. The entire work, comprising 200 coloured plates and descriptive letterpress, will be completed in twenty-one sixpenny weekly parts.

Walks in Belgium is a useful handbook by Percy Lindley. It is issued in connection with the Great Eastern Railway Company's new accelerated service *viâ* Antwerp. The book is well written and fully illustrated. (6d. *Office*: 30, *Fleet-street, E.C.*)

The Anti-Infidel, edited by W. R. Bradlaugh, has completed its twelfth annual volume (1s. 6d. *Snow & Co.*). Workers and others who reason with unbelievers will find the pages of service. Important questions are discussed in popular style in this magazine, and the year's parts make up a budget of information on Christian truth, and against various forms of error and phases of unbelief.

The Bell Buoy; or, the Story of the Mysterious Key (1s. 6d.), by F. M. Holmes, tells of a girl who was falsely accused at school, and of the outcome of an adventurous voyage. **The Maid of the Storm** (1s. 6d.), by Nellie Cornwall, relates a shipwreck with a surprising sequel in after years. **Petrel Darcy**; or, In Honour Bound (2s.), by Theodora Corrie, drives home a timely lesson against the vice of gambling and the folly of setting the heart upon riches. (*Partridge & Co.*)

Five Hundred Bible Readings; or, Light from the Lamp of Truth. By Pastor F. E. Marsh. (6s. *Marshall Brothers.*) Here is quantity and quality—good things in great variety. For years Mr. Marsh has been giving Bible-readings, and printing his outlines for the assistance of Christian workers in general. In American as well as home organs of Evangelical thought and activity his name stands for diligence in Scripture study and facility in classifying and arranging its results. The 500 Readings here given, are in reality, many more than the round number implies. Some of the studies are worked out; others are series of outlines, any one of the series capable of suggesting a subject to the man of God "throughly furnished" unto the good work of teaching. The late Dr. James H. Brookes, of St. Louis, writes a hearty introduction to the volume.

Daily Salvation; or, My Ladder to Heaven. By George Clarke. (2s. *Marshall Bros.*) The rungs of the Ladder consist of seven words from Psa. cvii.—Redeemed, Gathered, Delivered, Led, Satisfied, Filled, Brought to Perfection. These are used to represent progressive stages in the divine life. The feature of the treatment which strikes us most is the directness of application to the reader or hearer. There is a great deal of statement of truth which has been likened to fishing with a straight pin. In these chapters or addresses the pin is indubitably turned so as to form a hook by which the fish may be not only wounded but caught. We found one unguarded statement, viz., that "Christ Jesus in one sense laid aside his Godhead upon the altar of love in heaven, as the first gift of his sacrifice for us." A more accurate interpretation of Phil. ii. 5-8 would seem to be that He emptied Himself of his royal prerogative, but Jesus was never less than God. He was God manifested in flesh. Taken, however, as a whole, these chapters are calculated to be very useful to souls, to bring sinners to God, and to build up saints in their most holy faith. We wish the book a large circulation.

The Mohammedan Controversy, and other Articles, by Sir William Muir, K.C.S.I., is a reprint of essays which originally appeared in periodical literature, but are in every way worthy of publication in more permanent book form. Missionaries and others who are brought into contact with Mohammedans will find the earlier part of the volume of great value. Though written as reviews forty years ago, more or less, these essays deal with topics of abiding interest, including the biographies of Mohammed and the sources and growth of Moslem tradition. "The Indian Liturgy" is the title of an essay which raises questions involving great principles in missionary practice. It is maintained that the Book of Common Prayer is inadequate for the needs of the Indian Church; among other things for which no provision is made, Sir William Muir specifies prayers for the early and latter rain, on which life and death hang in India; and supplications for the converts, who are continually in presence of evil influences and examples, and for the ingathering of the surrounding masses of heathen and Mohammedans. This essay, with its liturgical information, will appeal to a wider circle of readers than other sections of the book. The concluding essay advocates a fuller and more varied use of the Psalms in public worship. (7s. 6d. *T. & T. Clark.*)

The South American Missionary Society has issued five tracts, by Mr. W. C. Morris, in a "Forward Evangelistic" series. Some are reprints from newspapers and reviews; they all deal with South America from a missionary standpoint. (*Elliot Stock.*)

How to Learn to Swim, by Donald Morrison, is a captital booklet, plain in its instructions, and with helpful illustrations. It comes out at a time of year when many are prepared to give some attention to the subject. (2d. *Sunday School Union.*)

The Strangers' Rest.

On Monday last, Ratcliff Highway was all astir with excitement and flaring public-houses. As I reached the "Strangers' Rest," I heard singing, and to my delight found a large open-air service going on. The congregation consisted of sailors of all colours and nationalities, with a few women and children. A warm invitation "to come to tea" was accepted by all the seamen. After all were satisfied they again adjourned to the open air, when another short meeting was held. Then all the men returned to the Rest, and each went to the room where the Gospel was told out in the language they best understood.

As I listened in turn to the Swedish, German, French, Spanish, and English addresses, my thoughts went back to the beloved Reginald Radcliffe, who had originated this work for our foreign and home seamen, and I thanked God that He has raised up others who are so ably carrying on this much-needed Mission. "One who Loves the Sailors."

Dunkerque.—Madame Vesson, writing of the work in connection with the Reformed Church of Dunkerque, says: "Since my coming to France, three years ago, we have opened three mission halls. We have in all thirteen meetings of different kinds in the week, and propose adding to their number when the busy season is over. We have fitted up our coach-house as a hall; the building at present is very poor and badly situated. At Rosendal, a commune also in our parish, there is a great population of fisher-folk, many of whom come to us. A small hall there would be a great blessing. In these undertakings we look for the help of distant friends." Communications to Pasteur Vesson should be addressed *Villa Coligny, Rue Tancrède, Malo-les-Bains, Dunkerque.*

The Guards' Mission.—Four battalions of Guards are stationed in the West End for service in succession at Royal palaces and elsewhere. This duty takes the men away from barrack-rooms for twenty-four hours, and when "off sentry" they have nothing to do for four clear hours. At such times Sergeant George Pullinger (late Grenadier Guards), who for thirty-four years has had the spiritual interests of his late comrades at heart, finds them thankful for something to read, so that, during the past year, through the kind support of Christian friends, he has distributed among the guards over ten thousand tracts and Scriptures. At 58, Hugh-street, Ebury Bridge, S.W., four meetings are held every week. In bright and comfortable surroundings each meeting lasts one hour only; and light refreshment is given to soldiers attending. These homely and sociable hours are certainly appreciated. Barrack and guard-room visitation is also regularly maintained.

International S.S. Lessons.

August 15.

Abstaining for the Sake of Others.—1 Corinth. viii. 1—13.

Golden Text.—"For none of us liveth unto himself."—Romans xiv. 7.

BEFORE they became Christians the members of the Corinthian church worshipped idols and offered sacrifices to them of animals that were good for food. When the animal had been sacrificed it was divided into three parts. The first went to the priest, the second to the offerer, and the third was burnt on the altar. The priest, overladen with his many shares, would sell his to the butcher, and the Christians when buying their meat often received that which had been offered to the idol. Some there were who knew that there is only one God, and that the idol was nothing more than wood or stone, and they ate the meat as though it had never been used in an idolatrous ceremony (4). But others who had been worshipping idols all their life could not get rid of the idea that the god was something more than the material of which it was composed, and as they had renounced all idolatry they felt there was some compromise with wrong in eating this meat. Paul admits that the former class was right, but he points out their duty in face of present circumstances.

I. *They must abstain.* This is not put as a command (13), but the Apostle says what he would do. Where any thing or practice proves to be the ruin of many, it is the duty of all good people to totally abstain from it. There may be no harm in the thing itself, but abstinence is the only means whereby those who are injured can be brought to give it up altogether. This applies to the drink curse of England. Abstinence is the only possible cure for the drunkard, but Christians cannot recommend it, or if they can the drunkard will not accept it unless Christians themselves abstain.

II. *Paul gives reasons why they should abstain*—(*a*) *Force of example* (9, 10). The weak generally follow the example of the strong, the young of the old. If a strong man sets the example of walking on the edge of a cliff (he has a perfect right to walk there if he be steady-headed enough) and giddy people following him topple over and are killed, he is abusing his liberty (9) and making it a stumbling block. To this extent, at any rate, we are our brother's keeper. Children are emboldened (10) by the example of their parents and teachers to take intoxicants, and so thousands of weak ones have perished.

(*b*) *They were followers of Christ.* Christ *died* for these weak ones; surely, then, the strong could sacrifice *a little* on behalf of them (12). If a moth flies through the flame, we catch it and put it out into the fresh air. If men singe the wings with which they should fly heavenward, we should take some pity and make some sacrifice to save them.

We profess to live not for ourselves, but for others (as Jesus did). Why should the man with knowledge sacrifice for the ignorant? The strong for the weak? The good for the bad? Go to Calvary and see the just dying for the unjust. He suffers not for his own sins, but for ours. Count over the great heroes and martyrs of the Church. Why do they bear with such patience the hurling of the contumelious stone and the fire of the stake?—for the weakness of others. It is the condition of all salvation. "He saved others, Himself He cannot save." If we wish to help Christ in saving the world, we cannot save ourselves from the cross of sacrifice in such matters as these.

(*c*) *What we do for the weak we do for Christ.* Those who help a brother help Christ: "Inasmuch as ye did it," etc. Those who place a stumbling-block before a brother "sin against Christ" (12). "Inasmuch as ye did it *not*," etc. This leads Paul to say that "if meat make my brother to offend I will eat no flesh while the world standeth" (13). We can see what duty lies before every Christian with regard to intoxicants. If Paul had been in England to-day he would have been a temperance reformer.

III. *The motive for abstinence.* To take meat did some people no harm. To drink in moderation may do people no harm. Our abstinence in itself, prompted by desire for self-glorification, will not commend itself to God. But abstinence for the sake of others does commend us to God, and refusing to abstain for the sake of others brings us under his disapproval (8). So the motive must be love to God, and therefore love to our fellow-men. He who loves God will not vaunt his knowledge, but he will be humble and pitiful of the weaknesses and ignorance of others. The *argument* may lie on the side of those who ate meat, but *love* is better than knowledge. We know that much poverty is caused by sin, and the stingy man excuses himself from giving to the beggar on that account; but the man who loves God, while *he* knows also, is mastered by love and so helps the poor for Christ's sake.

We do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy.

AMONG THE CHURCHES.

Church of England.

The Bishop of Stepney (Dr. Browne) has been appointed to the new Bishopric of Bristol.

November 14 has been appointed by the Bishop of Rochester as Temperance Sunday in his diocese.

During August and September open-air services will be held on Douglas Head every Sunday afternoon.

Lord Dysart promises £1000 towards restoration of the parish church at Silk Willoughby, near Sleaford.

Scorton Church, Manchester, which dates back to 1143, is to be thoroughly restored on its old foundations.

Archdeacon Lindsay, of Boston, Mass., purposes to establish there an organisation similar to the Church Army.

A mission and colportage van, costing £100, has just been presented to the Church Army for work in the diocese of York.

Dean Lefroy officiates on August 11 at the opening of the new English church which he has built at the Rhone glacier.

The Bishop of Rochester will attend the International Convention of the Brotherhood of St. Andrew, at Buffalo, in October.

Christ Church, North Brixton (Rev. W. R. Mowll), is to be rebuilt, and meanwhile a temporary building will be erected for the services.

A cheque for £1200 has been received at the central office of the Queen Victoria Clergy Sustentation Fund, the donor desiring to remain anonymous.

Mr. Mandeville B. Phillips, private secretary to the late Archbishop Benson from 1884 until his death, has been appointed secretary to the Poor Clergy Relief Corporation.

The Dean of St. David's will preach in Llandaff Cathedral at a special service to be held in connection with the visit to Cardiff of the Institute of Journalists this month.

The Archbishop of Canterbury will address the workingmen's meeting at the Nottingham Congress on Tuesday evening, September 28. His Grace will preach the opening sermon at St. Mary's.

Two clergymen, one ex-magistrate, several "learned in the law," and one doctor, are amongst those who have been received into the Church Army Labour Homes for the Outcast during the last week or two.

The living of Christ Church, Folkestone, vacant by the death of Rev. Claude Bosanquet, has been filled by the appointment of Rev. H. L. R. Deck, vicar of St. Mark's, Wolverhampton, formerly of Hull and Sheffield.

The rectory of St. George's-in-the-East will become vacant in September, in consequence of the resignation of Rev. C. H. Turner, prebendary of St. Paul's and chaplain in ordinary to the Queen. Prebendary Turner has held the living since 1882.

Mrs. Westcott, wife of the Bishop of Durham, has laid the foundation-stone of the new building to be erected as an extension of St. Anne's Church Day-schools at Bishop Auckland. The new building will cost £2,400 and accommodate 400 children.

As a memorial of the sixtieth year of the reign of the Queen, it is proposed to build an English church in Lucerne, in connection with the Colonial and Continental Church Society, and an appeal for funds is being made. The cost of the site and the church will be £7000.

Congregational.

This month, except on the 8th, the preacher at Cravenhill Church, Bayswater, W., will be Dr. Noble, of Chicago.

A grant of £300 towards erection of new schools at Shaw, near Oldham, has been made by the Lancashire and Cheshire Chapel Building Society.

A new church is to be erected in the north-west ward at Scarborough, to accommodate 500 people, and until the mission becomes self-supporting it will be aided by the Bar Church trustees.

The Committee of the Birmingham Y.M.C.A. has agreed to throw open the doors of the Institute to the ministers attending the autumnal meetings of the Congregational Union during its session in October.

Eccleston-square Congregational Church Year Book, edited by Rev. E. Theodore Hitchens, reports the work of twenty-four societies and institutions, and shows that the church collected during the past year £1560.

Mr. and Mrs. Wintringham, of the Abbey, Great Grimsby, have given £400 to be applied, in equal shares, to the reduction of the debt on Spring Church, Grimsby, and the mission church in the Welhome suburb of the town.

The historical Charlesworth Independent Chapel last week celebrated its centenary. At the same time due recognition was made of the fact that this is the 235th anniversary of the establishment of independency at Charlesworth by the "Apostle of the Peak" (Rev. W. Bagshawe).

Calls.—Rev. L. T. Hughes, late of Cannington, Somersetshire, to the English Church at Algears, Vermont, New York; Rev. Cynon Davies, of Thaxted, to Bedford Chapel, Oakley-square; Mr. C. W. Sykes, of Southport, to Hornsea Church, Yorkshire.

Resignation.—Rev. S. C. Gordon of Newport Pagnell Church.

Baptist.

The Baptist Missionary Society has now completed its arrangements for the Autumnal Meetings, to be held in October at Plymouth.

Rev. Kirk Bryce, of Chatteris, Cambs, has accepted the pastorate of the Nottingham Tabernacle as successor to Rev. J. Clark, who recently left for New Zealand.

Revs. A. G. Adams and W. Millman sail from Antwerp this week for the Congo. Mr. Adams goes to San Salvador, and Mr. Millman will probably be stationed for a time at Stanley Pool.

Rev. B. J. Gibbon, of East-street Chapel, Southampton, has accepted an invitation to the pastorate of Bloomsbury Chapel, London, and will commence his ministry there on the first Sunday in October.

Rev. G. T. Edgley, of Plaistow, has accepted the pastorate of Emmanuel Baptist Church, Harringay, N. Mr. Edgley's career as an earnest and faithful minister encourages the hope of good times in store for Harringay.

During Pastor Thos. Spurgeon's holiday absence from his pulpit for four Sundays, from the 22nd inst., the preachers at the Metropolitan Tabernacle will be Revs. C. B. Sawday, Hugh D. Brown, Archibald G. Brown, and Chas. Spurgeon.

At last week's annual gathering of the Baptist Union of Wales some 400 delegates assembled at Neath, representing thirteen associations, 306 churches, 494 ministers, 136 assistant ministers, 399 lay preachers, 105,423 members, and 114,296 Sunday-school scholars.

At a conference representing the Bradford and Craven Baptist Churches, held the other day at Bingley, a discussion took place on the position of Yorkshire Baptists during the past ten years. It was stated that at present there were in the county 120 Baptist churches and 20,503 members, with seating accommodation for 68,000 persons

The services in the Oban church on Sabbath, July 25, were taken by Pastor H. R. Francis, lately returned from India. Mr. Francis was well known in Oban during the revival of twenty-five years ago, when meetings were held right into the morning hours. Many who then found the Saviour now warmly welcomed Mr. Francis, and prayed for similar blessing.

The eighth anniversary of the settlement of Pastor R. Boyd Morrison has been celebrated in the Tabernacle, Upper Parkstone. The many agencies of the church have not only been maintained, but steady progress has been made all the way round. During the past year fifteen persons were baptized, and eighteen added to the church. The Sunday-school numbers 240 and the Band of Hope 150.

Midsummer meetings have been held in connection with Hornsey-road Chapel, N. The preachers were Revs. James Neil (formerly of Jerusalem) and G. D. Hooper (of Luton), and the pastor (Rev. E. Smart). At a public gathering addresses were delivered by Revs. G. D. Hooper, G. Campbell Morgan (Tollington Park), and W. L. Tweedie (late of Cork). The reports read by the pastor were of an encouraging character.

Calls.—Mr. E. Williams, of Cardiff College, to Burton-on-Trent; Rev. A. Stock, B.D., of Honiton, to Waterham Church, Stacksteads, Lancs; Rev. T. W. Way, late of Edinburgh, to Fleet, Hants (all accepted).

Resignation.—Rev. W. E. Davis, Hail Weston, Hunts.

Methodist.

Hoylake, Cheshire, is to have a new chapel, to cost £2000.

The foundation-stones of a new church have been laid at Pokesdown, Bournemouth.

At Lymm a new church building is being erected and the old one adapted to school purposes.

Mrs. Scarth, of Langhow, has laid the foundation-stone of a new church at Lingdale, Yorkshire.

Rev. R. Woolfenden, of China, is on his way to England in consequence of a breakdown in health.

Sister Gertrude Nettleship, the first Wesley deaconess appointed to work amongst the heathen, is about to sail for Ceylon to work under the direction of Rev. G. J. Trimmer. It is hoped that a second deaconess may join Sister Gertrude in the course of the year.

Twenty-five village evangelists are employed in needy Primitive Methodist stations. They cost the Mission Fund from October to June, £372. The stations provide homes. It has been decided to continue the system, but in future the District Missionary Committees will select the men and choose their spheres of labour.

Rev. J. Harrison presented to the U.M. Free Church Assembly at Nottingham, the report of the Young People's Committee, which aims at the training and culture of young people mentally and spiritually. It takes oversight of the various young people's associations, conducts an annual examination, in which last year 1871 took part, and has instituted a Children's Sunday.

Presbyterian.

The Presbyterian Church of Canada have by their augmentation fund secured a minimum stipend of £155, with a manse, to all their ministers.

In connection with the Synod's total abstinence society, an effort is just now being made to secure increased support from the office-bearers of congregations.

Five Presbyterian churches have been built in Belfast during the past year, twenty-six students have passed the theological examination, and nineteen have volunteered for colportage work during the summer months.

Rev. James Melus, M.A., of Southport, has been appointed by the Intercourse Committee to represent the Church at the Waldensian Synod, in place of the Moderator (Rev. H. L. Mackenzie), who is returning to China.

Salvation Army.

Colonel Barker, Mrs. Bramwell Booth's representative, has had a very satisfactory interview with the Prison Commissioners, with a view to the extension of Salvation Army work among the criminal classes.

Mrs. Booth-Tucker, who is in this country for a short while, reports that the number of commissioned officers, local officers, and soldiers alike show a gratifying increase upon all previous records. Work has recently been commenced from 130 new centres.

In Australia, Mrs. Herbert Booth has secured the Old State School Building, Exhibition-street, Melbourne, from the Government of Victoria for seven years, at a mere nominal rental. This will be opened as a Women's Shelter—the first in the territory.

A party of thirty Salvationists, representing the work in France and Switzerland, were on Saturday conducted over St. Paul's by Archdeacon Sinclair, who fully explained the various points of interest in the cathedral. The party previously attended the usual choral service at the invitation of the archdeacon.

Fallen Asleep.

Mr. W. H. Bunt, C.C., for more than twenty years superintendent of Camborne Wesleyan Church Sunday-schools.—Mr. George Elder, of Knock Castle, Largs, a generous supporter of the Free Church.—Rev. S. Evans Rowe, president of the South African Wesleyan Conference seven years since.—Rev. Alexander Murray, "father" of the Presbytery of Peebles, who had reached his sixty-sixth year, and was ordained in 1856.—Rev. R. W. Pordige, a retired Indian missionary, having entered the Wesleyan ministry in 1854, and become a supernumerary in 1886.—Rev. Fred Evans (Ednyfed), D.D., at his old home in Llandebie, Carmarthenshire.—Rev. Evan Evans, of Shaw-street Circuit, Liverpool, since 1895.—Rev. Geo. Logan, who ministered to a large congregation in Arbroath.—Rev. Dr. Frank M. Ellis, pastor of the Washington Avenue Baptist Church, Brooklyn.—Mr. John Bagnall, of Langley, a prominent member of the Oldbury and Tipton Methodist Circuit for nearly half a century.—Mr. Thomas Smith, for many years deacon of Mill-street Baptist Church, Bedford, and for a quarter of a century colporteur for the Bedfordshire Colportage Society.—Mr. T. Lund, a generous supporter of the Methodist Church at Pudsey.—Mrs. Ann Bone, the oldest member of Roxton Congregational Church, Beds., at the age of eighty-three. She was a scholar and teacher in the Sunday-school, and for over fifty years a member of the church.—At Rathfriland, Mr. Jas. Morrow.—Mrs. C. Metcalfe, aged ninety-two, a member of Brunswick United Methodist Church, Halifax, since its formation in 1849.—Mr. Richard Benyon, of Englefield House, near Reading, a most liberal supporter of religious societies and charities.—Rev. M. Fitzgerald, of Achill, a fine Irish scholar, who devoted much time and energy to promoting the Scriptural education of the Irish-speaking population in the West of Ireland.—Dr. Watkin Roberts, of Carnarvon, the centre and strength of Church Evangelical movements in that town for many years, and a staunch friend of the Bible Society and the C.M.S.—Mrs. Neligan, wife of Canon Neligan, the popular incumbent of Christ Church, Leeson Park.—At Kettering, Rev. Abner Edmund Brown, M.A., a well-known clergyman in Northamptonshire, aged sixty-two

DONATIONS

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Famine in India—B. Y., 5s.; P. A. L., £1 10s.; S. G., 15s.; Sympathiser, £15; Halstead, 10s.; B. E. F., £1; M. B., 2s.; T. A. H., 10s.; Alpha Beta, £1; J., Thankoffering, £2; Braemar, £1; For Jesus' Sake, 10s.; Carperby, £1 1s.; J. and M. P., £3; G. H., 10s.; E. J. W., 5s.; H. L., 5s.; G. T., 5s.	29	8	0
Christian Succour to India (Lord Radstock)—Miss A. M. T., £5; J. C. T., 10s.; F. W., £5; Jas. ii. 15, £10; E. E. D., 2s. 6d.; Collected, per Rev. W. H. E., £2 4s. 5d.; S. C., 2s. 6d.; J. K., 7s. 6d.; W. J. H., 10s.; M. F. B. and E. A. W., £1 2s. 6d.; Bertha, 2s. 6d.; S. S., 5s.; A. M. M., £21; L. Y., 5s.; E. G., £1	47	11	11
Indian Famine, Allahabad (Miss Fallow)—Mrs. E. M. N.	3	0	0
Indian Famine—See p. 14	0	2	2
Indian Famine Children (Mrs. Bruere)—See p. 14	3	3	0
Pundita Ramabai's Widows—S. C. B., 10s.; W. O. L., 2s.; W. C., £1; Thankoffering, A. and M., £2; E. L. J., £1; H. W. J., £1; E. J. P., 10s.; A Thankoffering, 7s.	6	9	0
Church Missionary Society—22,770, £2; F. W., £30; (*Indian Children's Home, Athabasca*) E. J. P., 5s.; (*Famine*) 22,770, £1; (*Famine, Gonds*) B. J. W., 10s.	33	15	0
Zenana Bible and Medical Mission (Famine)—C. K., £2; I. M., £1; J. C. T., 5s.	3	5	0
American Methodist Mission, Aligarh (Mrs. Lawson) Famine—C. A.	4	0	0
Indian Famine Agra (Rev. J. Haythornthwaite)—Mrs. T.	1	0	0
Miss Bannister's Work, Poona—A. L., per E. J. C.	9	0	0
Armenian Sufferers' Relief Fund—M. H. R., Plymouth	2	10	0
Armenian Refugees (Lady Henry Somerset)—C. K...	1	0	0
Armenian Refugees (Rev. F. B. Meyer)—E. E. D., 2s. 6d.; J., Thankoffering, £2	2	2	6
China Inland Mission—J. B., £1; E. E. C., 2s.; S. A. S., £1; Dorothy S., £1	3	2	0
British and Foreign Bible Society—J. B.	1	0	0
Work among Priests in France—A Wesleyan	0	10	0
Count Campello's Work—B. C.	0	10	0
North Africa Mission—M. F. B.	1	0	0
Work on the Karoo, South Africa—E. J. P.	0	5	0
Keswick Mission Fund—F. W.	10	0	0
Dr. Barnardo's Homes—Marah, £2; Will, £10; M.A., 5s.; C. H., 3s.; Dorothy S., £1; (*Emigration*) J. C. T., 5s.; M. B., 2s. 6d.; For Jesus' Sake, 10s.; Madge, 10s.	14	15	6
Essex Devastation Fund—J. H. L., 5s.; M. J. P., Ilford, 10s.; H. R., £1; B. C., 10s.; A Friend, £1; D. G., £1; J. H., 10s.; L. Y., 5s.	5	0	0
Mr. Fegan's Homes—D. E. O'C., £1; J. B., £1; Dr. S., £1; (*Camping Out*) M. G. G., 5s.; Ada, 3s.; B. C., £1; M. G., £1; Madge, 10s.	5	18	0
Day in Country Fund—A. B. 1s.; J. S. G., 5s.; Home, 4s. 6d.; Artemis, £3; M. G. G., 5s.; Market Harborough, 1s; M. S., 3s.; Alpha Beta, £1; B., 4s.; E. C., 5s.; Zeno, 5s.; J. B. S., £2; J. H., £1; L. Y., 5s.; H. F. F., £1	9	18	6
Towards Uncle Tom's Prizes and Certificates—See page 14	0	2	6
Mr. Chas. Cook's Work, Hyde Park—D. E. O'C.	0	5	0
St. Giles' Christian Mission—D. E. O'C., 5s.; C. H., 3s.; E. G., £1 10s.; B., 10s.	2	3	0
Maldmay Mission to Jews—Dorothy S.	0	10	0
Scripture Reader (Col. J. G. H. W.)—Miss W.	1	0	0
London City Mission—J. B.	1	0	0
Miss Macpherson's Home of Industry—J. B., £1; Dr. S., £1	2	0	0
Bridge of Hope (Miss Steer)—Alpha Beta	1	0	0
Royal National Mission to Deep Sea Fishermen—J. B., £1; H. L., 10s.	1	10	0
Scripture Readers' Society, Ireland—J. B., £1; F. W., £5	6	0	0
George Yard Mission—J. B., £1; E. G., £1 10s.	2	10	0
Mrs. Birt's Sheltering Homes, Liverpool—J. B.	1	0	0
Friendless and Fallen—C. H., 2s.; Alpha Beta, £1	1	2	0
Maldmay Institutions—C. H.	0	2	0
Hervey Mission Fund—H. B.	0	10	0
Mrs. Kerwin's Forest Cottage Home—E. G.	1	10	0
Flower Girls' Mission—E. G.	1	10	0
Children's Country Holiday Fund—M. A. A., 3s.; Alpha Beta, £1	1	3	0
Finsbury Park Working Lads' Institute—B. C.	0	10	0
Christian Community (Day in Country)—K. E. A. P.	0	2	0
Jewish Work, London City Mission (Children's Holiday Fund)—J. P., 5s.; H. A. S., 10s.	0	15	0
Dock Labourers' Mission (Children's Treat)—E. H.	0	10	0
Bristol Orphan Houses—Thankoffering, 3s.; Dorothy S., £1	1	3	0
"Liberator" Sufferers' Relief—J. H., £1; Dorothy S., £2	3	0	0
Miss Weston's Work, Royal Navy—L. Y.	0	5	0
Royal National Lifeboat Institution—J. L. C.	2	2	0
London Jews' Society—Dorothy S.	0	10	0
Ragged School Union—Dorothy S., 10s.; (*Cripples*) Dorothy S., 10s.; (*Cripples' Bathing Machine*) See page 14, 2s. 4d.	1	2	4
Prince of Wales' Hospital Fund—Dorothy S.	1	0	0
Hospital Sick Children, Great Ormond-street—Dorothy S.	1	0	0
Protestant Alliance—Dorothy S.	0	10	0
Total	£235	17	5

[ADVERTISEMENTS.]

St. Giles' Christian Mission.—P. E. K., 5s.; E. T., £5.

Bethnal Green Free Library, E.—A.B., £2, towards special appeal for £250.

The London Samaritan Society and Homerton Mission, (Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—W. R., £1 1s.; J. G., 5s.; H. T. T., £1 1s.; G. E. T., £1 1s.; L. C., 8s. 10d.; J., £1; Rev. A. G., 5s.; De B., £1 1s.; J. C., £2 2s.; F., 10s.; E., 10s.

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THE MEDICAL TRAINING HOME FOR LADY MISSIONARIES, 32, Windsor Terrace, Glasgow, in co-operation with Grove Street Institute, is open to applicants from Mission Boards, and to those whose purpose it is to work in the foreign field, who are members of recognised evangelical churches.

Here there is given a sound theoretical and practical training (of 2½ years' duration) in the chief branches of Medical Science, viz.: Practice of Medicine, Surgery, and Midwifery. The Visitation of the Sick, &c., in connection with the Medical Mission affords opportunities for gaining experience in Practical Christian Work.

Fees for Board and Instruction, £42 per annum, payable in January, April, and September.

As the next Session begins in September, it is requested that all who desire admission make formal application at earliest convenience.

For full particulars of both Homes, applicants are desired to communicate with the Hon. Sec.,
Miss FORRESTER-PATON, Mars Hill House, Alloa.

THE
"LIBERATOR" RELIEF FUND.
The Fourth Annual Report
of the Executive Committee is now ready, and may be had of the Hon. Sec.

FUNDS URGENTLY NEEDED.
PITEOUS APPEALS FOR HELP

still coming to the Committee from the aged and afflicted victims of the great "LIBERATOR" FRAUD, who are suffering great privation and anxiety, through no fault of their own, and in spite of all their praiseworthy endeavours to make some provision for their old age.

There are **2,777 Cases** on the Books of the Fund, of whom

1,460 are **Widows or Lone Women.** | **664** are **70** years of age and over.
1,387 are **60** years of age and over. | **189** are **80** do. do.
Over **180 Deaths** through the disaster.

Cheques and Postal Orders should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Hon. Sec., Rev. J. STOCKWELL WATTS, 16, Farringdon-street, E.C.

OUR READERS ARE

most earnestly appealed to for funds to extinguish the debt of **£1,100** on the FINSBURY PARK WORKING LADS' INSTITUTE, see notices in THE CHRISTIAN 1423, page 10, and 1424, page 18, **"A LITTLE HERO."**

Kindly send as much as you can, either to the EDITOR or to the HON. DIRECTOR, 44 and 46, Poole's Park, Finsbury Park, London, N.

THE OUTCAST.
HELP URGENTLY REQUIRED
FOR THE CHURCH ARMY
LABOUR HOMES

58 INSTITUTIONS for giving a FRESH START IN LIFE to every suitable case Irrespective of Creed.

Cleanliness; Hard Work; Total Abstinence; Religious and Personal Influence. Over One Million Meals served yearly, with labour test.

Tickets for giving to beggars sent free to donors of 5s. and over. Contributions, crossed "Barclay's a/c Church Army," to Rev. W. CARLILE, Hon. Chief Sec., Headquarters, 130, Edgware-road, London, W.

THE SICK POOR,
Both Adults and CHILDREN, are aided by the
ST. GILES'
CHRISTIAN MISSION.

WILL YOU HELP EVEN **ONE** OF THE
HUNDREDS OF WEAKLY LITTLE CHILDREN
Who urgently need, and are waiting for, the benefits of a FORTNIGHT'S STAY AT
OUR CHILDREN'S HOLIDAY HOME?
OR OF THE NUMEROUS
SICK AND DESTITUTE MEN AND WOMEN
Who EQUALLY need a FORTNIGHT'S STAY at **OUR SEASIDE CONVALESCENT HOME?**
FUNDS ABSOLUTELY EXHAUSTED.

WILLIAM WHEATLEY, Superintendent,
4, Ampton-street, Regent-square, W.C.
Treasurer: F. A. BEVAN, Esq., D.L.,
54, Lombard-street, E.C.
Cheques and Postal Orders should be crossed "Messrs. Barclay and Co., Ltd., a/c of St. Giles' Christian Mission."

London City Mission
(FOUNDED 1835).
Evangelical and Pioneering. 480 Missionaries Employed, 128 of whom visit special classes.

The City Missionary is a friend in the homes of the poor, where, when practicable, he reads and expounds Holy Scripture.

FUNDS URGENTLY NEEDED.

Treasurer—F. A. BEVAN, Esq.; Secretaries—Rev T. S. HUTCHINSON, M.A., Rev. ROBERT DAWSON, B.A.; Office—3, Bridewell-place, London, E.C.

THE FREE CHURCH OF SCOTLAND'S
Training Institute for Women Missionaries

in 16, ATHOLL-CRESCENT, EDINBURGH, is established to train and test Candidates for Foreign Mission work, and also for Home Mission work when there is room.

The Ordinary Course extends over two years, but Candidates who have already had special training may be admitted for a shorter period. The Fee for Board and Instruction, payable quarterly in advance, is £50 a year, being for Winter Term £30, and Summer Term £20. Laundry is not included. The Institute is open to Ladies of any Evangelical denomination.

The Winter Term opens on 1st October. For all particulars, apply to Rev. WM. STEVENSON, Free Church Offices, Edinburgh.

MORAVIAN MISSIONS.
OLDEST TO HEATHEN. FIRST TO LEPERS.

THE LONDON ASSOCIATION
Earnestly Appeals for Increased Funds to meet Increasing Needs.

In addition to the increase in General Fund of **£8000**, the following are among specially pressing requirements:—

The Labrador Emergency Fund, to provide for the two new Stations and imperative Increased Ship Accommodation.

The Two New Missions in East Central Africa and North Queensland.

The fresh openings in Central America, Surinam, with its New Leper Asylum—Alaska and South Africa; and last, but not least—

The all-important Medical Missionary Training Fund; all of which needs prompt, constant, and generous help.

Contributions will be thankfully received by the Rev. W. Wetton Cox, Clerical Secretary, Office—2, Furnival's Inn, London, E.C.

N.B.—One in sixty members of this devoted little Church is a Missionary; and so richly is their work blessed, that the converts number over 93,000, or more than Three Times as many as the Parent Church. There are no fewer than 400 Missionaries in the field, and the whole expenditure, of which more than half is contributed by the Native Churches, is only £80,000.

Mr. Hermann Warszawiak.

MR. HERMANN WARSZAWIAK has issued a circular asserting his innocence of the charges of which he had been declared guilty, and containing a letter (which appeared in the *New York Times* of June 22, signed, "Charles F. Taylor, Presbyterian Minister"), who stigmatises the trial before the Church Court as "a travesty upon justice."

We have also received a long letter, signed "A New York Pastor," in which the case of Mr. Warszawiak is warmly advocated, and the procedure preliminary to and at the trial before the Kirk Session is severely reflected on. The letter thus concludes:—

These are but some of the circumstances connected with this trial which have induced Mr. Warszawiak to appeal his case for further hearing to the Presbytery of New York, and these are some of the reasons why those readers of THE CHRISTIAN who have known anything of the work of this devoted servant of the Master in the City of New York and elsewhere, may well encourage themselves in the hope that in due time the Lord will bring forth his righteousness as the light, and his judgment as the noonday.

On the other hand a statement, dated July 21, has reached us from the Advisory Committee, in Edinburgh, of Miss Douglas (who has taken a warm interest in Mr. Warszawiak) accepting "the decision of the Kirk Session as carrying the authority of a church court, unless and until that decision is recalled by a superior court." Its second and closing paragraph is as follows:—

In view of the appeal made by Mr. Warszawiak in the circular referred to, the committee have to state that on March 2 last Mr. Warszawiak was informed that no more money could be sent him until a banker's certificate was produced showing that the large sum sent from Scotland for the building of the proposed Christian Synagogue in New York was safe in the hands of four trustees. Mr. Warszawiak acknowledged receipt of this letter, and promised that it would be attended to without delay; but he has not yet done so. In these circumstances, the committee cannot at present recommend friends to respond to the appeal contained in the circular.

It will be seen that this question of money unaccounted for is independent of the charges brought before the Kirk Session. The attitude of friends of the Lord's work and workers must be one of waiting—on the one hand, waiting the issue of the appeal to the higher church court; and on the other, withholding contributions until the funds in hand have been accounted for.

Faversham.—Mr. Perry has been lifting up Christ in a tent for the last sixteen days at Faversham, whilst in the district around the Bible carriage has worked with the tent. The services have been well attended, and we have had tokens of the Lord's presence. Several very pleasing incidents could be recorded of conversions and of backsliders restored. The noon-day prayer meeting each day in the tent during the mission was a time of strengthening. The tent, which has been in use for ten years in the Gospel work, is often now in need of repair. F. B.

Young Emigrants for Canada.—On Thursday morning a party of 139 emigrants (forty-five boys and ninety-four girls) from Dr. Barnardo's homes left Euston Station for Liverpool *en route* to Canada. These young people constitute the third party of emigrants for the current year from the Homes, and they bring up the total number emigrated to Canada and the colonies by the Institutions to 9,187. The failures among this large total amount to less than two per cent., and very many of the lads have attained to positions of considerable responsibility in the land of their adoption. The party sailed in the Dominion liner *Vancouver*.

A Holiday Mission.—Messrs. Robert Ley-Wood and Colin Taylor concluded, on Sunday, Aug. 1, their fourth annual tent mission in the parishes of Sheepy and Ratcliffe Culey, near Atherstone. This is an almost purely agricultural district, and in great need of Gospel work. Open-air meetings at various points, and house-to-house visitation, in addition to the tent services, have enabled the preachers to reach a considerable number of people. They have to thank God for blessing, and especially for the joy of seeing the fruit of work in former years. The expenses of a mission such as that just concluded are not heavy, and many might pleasantly and profitably thus spend a holiday in the country districts.

The Scripture Readers' Society for Ireland.

DAY by day for seventy-five years the work of the Scripture Readers' Society for Ireland has gone steadily forward sustained by the almighty power of God. Famine, plague, war, political agitations, bank failures, etc., have not stopped the labours of the Society's faithful Scripture readers for a single day, nor has the aid of the police been called for at any time to protect them in their labours, as Lord Shaftesbury stated at Exeter Hall more than once; and its work to-day, though plain and simple, is vigorously and earnestly carried on. Scattered over Ireland, the men are visiting in every direction and without controversy, reading God's Word and showing his message of love to the people. The peculiar value of the work is its power of drawing attention by a living voice and in a friendly, kindly way to the Word of God; and who can tell the extent or variety of the blessings that have resulted?

Many testimonies are being received from those in a position to judge. The Primate of all Ireland writes:—The Scripture Readers' Society for Ireland has indeed done, and is doing, good work, of which I have the privilege of hearing from time to time.

The Most Rev. Dr. Peacocke, Archbishop of Dublin, writes:—The Society does an excellent work. I had in succession two Readers working under me; they were both godly, faithful men, who did their work diligently and with singleness of heart, so far as I could judge.

The Bishop of D—— writes:—For nearly twenty years I had the help of a discreet and devout Scripture Reader, and I can testify that such a man is of the utmost value.

The Bishop of C—— writes:—Your agents in this Diocese are very good and useful men.

The Bishop of D— writes:—The aid given by the Readers is of great value. They are able to carry out a more thorough system of house-to-house visitation than the clergy could possibly find time to accomplish; a special and personal application of Divine truth can thus be made to the individual conscience with the best effects. The clergy highly appreciate their help, and I only wish we could have a larger number.

The Bishop of Cashel, one of the oldest friends of the Society, and who has examined more Scripture Readers for this blessed work than any other clergyman in Ireland, writes:—The Society has been carrying on its work with the hearty commendation of all classes who know it.

A rector writes:—You have helped me now many years, and given me the aid of many of your readers, and I never found one of them who was not a thoroughly Christian man, a Bible student, and an earnest worker.

Another rector writes:—Your two Scripture Readers have won the respect and esteem of all. It is much in their favour to say that in this district, where there are ten Roman Catholics to one Protestant, there is not a house where they would not be sure of a welcome, *and yet neither of them disguised his mission.*

Another rector writes:—Your Scripture Reader has been very useful, and we have had a great deal of encouragement from God.

Another writes:—Your Reader has risen steadily in my estimation since we have been brought into connection.

Looking back over the history of the past seventy-five years, the pioneers and leaders of this blessed work stand out, such as the late Earl of Roden, whose predecessor, with Chief Justice Lefroy, was one of the chief founders of the Society. The Earl of Shaftesbury, Lord Cavan, Sir Arthur Blackwood, Sir Edward Synge Hutchinson, The Duchess of Manchester, Lord James Butler, Mr. T. B. Smithies, of the *British Workman*, the Dowager Countess of Enniskillen, Miss Jane Lefroy, Miss Gore, the Dowager Duchess of Abercorn, and many others.

The present position of the Society is very clearly set forth in one of the last letters of the beloved and revered late Lord Plunket, Archbishop of Dublin, written immediately before he was taken ill, as follows:—

Dear Captain Kearney White,—Many thanks for your kind letter and its enclosures. I am always glad to hear of the success vouchsafed by God to your noble Society, and only regret that death has snatched away from us so many of its liberal contributors during the past year. I earnestly hope and pray that you, its best earthly friend, may be spared for many years to your many attached friends, and to the cause which you have loved and served so long and so well.

Knowing that your Society is just now in great straits, I enclose a cheque for £5 extra, and only wish that the many claims demanding my attention from day to day permitted me to send you an hundredfold as much. I have read enclosed draft report with much interest, and have nothing to suggest by way of improvement. I have every confidence that the reduction of income, which has arisen from the loss of old friends, will be speedily repaired by the accession of new supporters. In any case, I feel sure that a cause which has been so evidently owned by God will not be allowed by Him to suffer any permanent injury. Hoping that your own health is on the mend, and trusting that God may restore you speedily to health and strength, I remain, yours very sincerely, PLUNKET, Dublin.

The following is one of the latest appeals for the Society's help from the South of Ireland, and which speaks for itself:—

The Rectory, June 25, 1897.

DEAR SIR,—I shall be most thankful if your Society can give me a Scripture reader for this parish.

The district is simply enormous, and quite beyond the working powers of a single clergyman. Need is pressing of cottage meetings, and above all of teaching children the Holy Scriptures. I have under my care four coast guards and light stations, with twenty Protestant seamen, their wives and families, in some cases remote from all spiritual influences. There is no Church school, and the children are attending R.C. schools, from which I am excluded, and the scattered nature of the parish prevents my undertaking more work.

At the visitation his Grace the Archbishop of Dublin recommended me to write to you and mention him as advising the procuring of a Scripture Reader for this parish, and he hoped the society would assist me. I trust your committee will give the matter their favourable consideration. I may mention that I do not receive one penny from the Government for looking after the coast guards.—Faithfully yours, ——— Rector.

Surely our Protestant people and their families ought to be supplied with spiritual food in the vast districts where, since the disestablishment of the Irish Church, four or five parishes have been thrown into one. The following letters show this:—

Rev. Mr. A—— writes:—"When I came to this parish, now nearly fifteen years ago, there were over nine hundred Church members in it; there are now a little over six hundred. Several parishes in this diocese have lately been amalgamated, and several will have to be on becoming vacant. This means fewer ministers of the Gospel to work amongst our poor scattered and discouraged brethren, and should call for an increased number of your quiet earnest "one book" men to go amongst them spreading the words of life. If our bishops, clergy, and people would see the efficient "Pastoral Aid Society" that they have ready to their hands in the Scripture Readers' Society for Ireland, the last two words in its title would become a reality; and there should be sermons and collections in every parish in our land to strengthen your hands and make the work a mighty wave of blessing to poor old Ireland in these last days."

The Rev. Mr. H. writes:—"Your Scripture Reader has more than realised my expectations in his earnest discharge of often laborious and always difficult duty, and in the acceptance he has met with from all classes and creeds. The value of such an agent's work must be manifest when I say that for fifteen years I have had under my sole charge three parishes, formerly ministered to by four clergymen, and that this is no uncommon case. Were your agent removed from our midst, much valued work must of necessity be left undone.

"I very sincerely trust that you may be able to leave your Scripture Reader with us. I have sacrificed a great deal to retain him. Wishing your work every blessing and yourself every reward, etc."

All who have not read the exciting nautical incidents embodied in the tract, "Compel Them to Come In," No. 1, by J. Townsend Trench, and "Compel" No. 3, by Rev. P. B. Power, M.A., author of "The Oiled Feather," which have been published for the benefit of the Scripture Readers' Society for Ireland and the Shipwrecked Mariners' Society, should write to the office of the Society, 27, Lower Pembroke-street, Dublin, for copies, and also for the Annual Report, which is full of interesting particulars.—[ADVT.]

ACKNOWLEDGMENT.—The Scripture Readers' Society for Ireland.—The Committee and Secretary gratefully acknowledge receipt of £25 Jubilee Thankoffering to be acknowledged from "A Friend from W—— ——."

FORTHCOMING MEETINGS.

[Communications respecting forthcoming meetings cannot be inserted unless received by Tuesday morning at the latest.]

The Evangelisation Society will send evangelists to any part of England, Scotland, or Wales, on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, London, W.C.; or The Sec., Evangelisation Society, Scottish Branch, The Grove-street Institute, Glasgow.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working men) to any clergyman on due notice, for short or long missions. Address, Hon. Sec., 128 and 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers to any Evangelical denomination within the London postal area. Apply, Hon. Sec., 64, Kennington-oval, S.E.

The Country Towns Mission supplies qualified missionaries for temporary or permanent work in our villages and country towns. Apply to Mr. G. H. Mawer, secretary, 18, New Bridge-street, E.C.

The Open-air Mission is prepared to send qualified open air evangelists to any part of Great Britain. Apply Secretary, 11, Adam-street, Strand, London, W.C.

Evangelistic Mission.—Kilburn Hall, Kilburn-gate, N.W., Sunday, at 7, Mr. A. C. Burley; Malden Hall, Queen's-crescent, Haverstock-hill, N.W., Sunday, at 7, Mr. H. Smith.

Conference Hall, Mildmay Park, London.—August 8, 3.30 and 7 p.m., Mr. Joseph Samme.

Special Religious Services in Theatres, Halls, etc.—Aug. 8, Agricultural Hall, Upper-street, Islington, at 3.30, Rev. C. E. Sampson, B.A.; at 7, Mr. Job. Williams. Ealing, Shaftesbury Hall, Broadway, at 7, Mr. Berry. Grand Hall of Varieties, Clapham Junction, at 3, Mr. Gann; at 7, Mr. Chalk. Homerton Hall, High-street, at 3, Mr. Mathieson; at 7, Mr. McMillan.

Great Assembly Hall, Mile End-road, E.—Sunday, 11 and 6.30, Rev. John T. Vine, of America.

Edinburgh Castle, Limehouse, E.—Sunday next, 11 a.m. and 7 p.m., Mr. H. Collins; 3 p.m., Pleasant Sunday Afternoon.

St. George's Hall, Langham-place.—Mr. T. B. Miller, on Sunday, at 11 and 7; and on Thursday, at Duke-street Hall, Manchester-square, at 8 p.m.

Talbot Tabernacle, Notting-hill, W.—Sunday, Aug. 8, morning, 11 and 7, Pastor Sydney Moore.

Coming Conventions.

Pakefield, near Lowestoft.—August 10 to 12.

Alliance House, Blankenburg, Thuringia, Germany.—Conference, Aug 30 to Sept. 3. Rev. F. B. Meyer and other speakers.

Perth Christian Conference, Sept. 13-16.—Secretary, Rev. Dr. Bannerman.

St. George's Cross Tabernacle, Glasgow.—Sept. 15 to 26.

Leamington.—Sept. 28 to 30.

Hastings.—Oct. 18 to 22 in the Brassey Institute.

Star Hall, Manchester.—Oct. 19 to 24.

Deepening of Spiritual Life.—Park Hall, Polmont, N.B., Sept. 15-17; Cork, Sept. 27 to Oct. 1; Wakefield, Oct. 4-7; Preston, Oct. 4-7; Ealing, Oct. 12-15; Bradford, Nov. 1-5; Croydon, Nov. 8-13; Edinburgh, Nov. 15-20; Glasgow Dec. 6-10.

Notices.

Communications Received with Thanks. — W.T.F. W.R.N. T.L.C. H.S. Lord R. E.A.F. J.H.P. T.F. R.B.M. M.P.H. W.H. E.A.H. C.B. G.C.G. E.R.G. W.S.D R. J.G.P. E.R.T. D.R. R.D.B.M. T.F.S. M.A.G. W.H. S.G.T. H.T.N.U. J.H.K. J.H.C. H.S.L. J.J. H.P. E.R.P. A.J.B. M.S. E.H.K. A.M. S.N. F.C. G.H.B. A.M. J.T.I. C.F.N. F.J.L. F.B. J.M.T. S.S.U. T.W. C.T. A.C. E.G. J.D.H. E.L. R.M.B.M. E.N.

Applicants for Tracts.—W. Bates, 28, Franklin-street, off Gibbet-street, Halifax; E. Berry, jun., No. 1, Sussex-villas, Walton-street, Woking; William Hadley, 35, Bexley-road, North Heath, Belvedere; Mrs. George Kenworthy, 175, Sheffield-road, Barnsley; J. W. Julier, 10, Pickard-street, City-road, E.C.; H. Pickering, 13, Miranda-road, Bootle, Liverpool; E. R. White, 48, Redwald-road, Clapton Park, N.E.; T. Chase, 142, Cambridge-road, Mile End, London, E.

West London Mission.—Allow me to ask your readers for help towards the country holiday fund of this Mission. Thousands of our poorer neighbours have no prospect of even a brief escape from the baking pavements and the one-roomed dwelling, insufferable in its stuffy closeness. We do all we can to send as many as possible of these weary toilers for a short stay in the country. May I beg those who are themselves looking forward to a delightful and refreshing holiday to send us something for these less fortunate ones. M. Katherine Price-Hughes.
8, Taviton-street, Gordon-square, W.C.

The Revealing of God.—Love is the only atmosphere in which God can reveal Himself. Love alone has eyes to see God and ears to hear Him. "He that loveth not, knoweth not God, for God is love." If the presence of God is not known to us, if God's power is not proved in our lives, if God's favour is not resting upon our work, let us be sure that somewhere there is a hindrance. And if we seek God simply and earnestly, He shall meet us and reveal Himself to us.—*Mark Guy Pearse.*

Italian Church Reform Association.—This Association supports Count Campello and the whole of his band of reformers in Italy, who receive allowances sufficient to enable them to live. In this way the funds maintain many workers, who get from £2 a month each upwards. Want of funds made it necessary last month to abandon a promising mission in one of the larger towns of north Italy. This is very regrettable. Those desiring to help the Association can communicate with Mrs. F. Petrie, 12, Gloucester-walk, W., the Kensington Branch hon. sec.

[6821

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The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

SPECIAL ANNOUNCEMENT.

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NOTES AND COMMENTS.

THE beautiful weather of the recent Bank Holiday made London look like a forsaken city, and the country around populous with pleasure-seekers. On the whole, the working-class population that thronged to Hampstead, Harrow, and a host of other resorts behaved with exemplary propriety. There is a great contrast between now and twenty years ago in this matter. We have become humanised through the influence of the Gospel, of education, of church and mission-hall work, and the wise use of liberty. This is a great and salutary change for all concerned.

Anyone travelling through the country districts at this bountiful season of the year must be struck at the prodigal provision made for man in the providence of God. We make much of storm and flood, drought and pestilence. But these are exceptional occurrences which make us realise our utter dependence on the faithful and steady growth which is the abiding law of nature. Were it not for this splendid pageant of fragrant hay, and mellowing corn, of green vegetable, and abundant fruit, that annually crowns the year with its plenty, we should soon find the earth uninhabitable. As it is, it all comes and goes so normally and regularly that few of us realise it with a thankful heart. We take it for granted. "God sends his rain on the just and the unjust." At this period of beauty and plenty, the first of our bounden duties is thankfulness; the next is kindness to such as are less blessed than ourselves.

What Christians do when they go away from home, and are among strange people who cannot compare their conduct with their professions, is as important as what they do at home where everyone knows and judges them; for their own sincerity and uprightness before God it is more important. If they honour the Lord's Day at home, let them do the same in London. If they keep away from every place of evil or doubtful reputation in their own town, let them not be drawn into such places in Paris. If they would not go to a prize-fight in England, let them not witness a bull-fight in Spain. If they regard the Pope as the head of a huge system of religious error and oppression of the souls of men, let them not go to pay their respects to him at Rome. We should not change with a change of latitude and longitude, and be like Kipling's soldier, who enjoys the country "where there are no ten commandments, and the sky is always blue."

"No Pope at Canterbury" is the sub-heading of a review of the Lambeth Conference published in the *Daily News*, and written by "one of the most distinguished members" of that Conference. That is to say, there was no welcome whatever shown to the suggestion to raise the Archbishopric of Canterbury into a Patriarchate. It was that process which long ago paved the way to the Popedom of Rome. The American and Colonial Episcopal Churches are to be entirely self-governing as heretofore, "even though this autonomy should sometimes lead to developments distasteful to other branches of the Church." There is, however, to be a "Board of Reference," to be nominated by the Archbishop, which is to be an entirely voluntary body, for counsel in disputes in or between the provinces, but its decisions are to be purely advisory, and not binding mandates. There is in future to be an Archbishop for Canada, and probably others in the South African provinces, the West Indies, and New South Wales. This will still further hinder over centralisation.

A specially attentive hearing was given to the three coloured bishops, who also took active part in the discussions. One, who distinguished himself to admiration during the deliberations of the Conference, was a negro, Dr. Oluwole, assistant bishop of Western Equatorial Africa. It is delightful to hear that this young divine, educated amid heathen surroundings, electrified the staid and cultured members of the Conference by his shrewdness and his fresh outlook on life. Though ready of speech, he lacks the fatal fluency which is the besetting peril of most coloured preachers, and he won his fellow bishops "more by the beauty and directness of what he said than by his skill in saying it." He is to preach next Sunday morning at Cromer, where he is certain of an overflowing congregation.

This charming watering-place, which grows year by year in popularity, is very fortunate in its new vicar, Rev. J. F. Sheldon, late of Exeter, who is a sturdy Evangelical, with powerful voice, robust physique, and fearless of hard work—"a rare business manager he be," so a local light informed us. Last Lord's Day, morning and evening, the beautiful church was crammed with over 2,000 persons to hear Canon Atherton (also of Exeter), who as a missioner possesses singular force. His sermons were direct and incisive, and his "instruction" at the evening after-meeting was blessed to many.

The former rector, Rev. F. Fitch, retired last year, after nearly fifty years of patient, faithful service. He laid the foundation of Evangelical truth deep and strong, which makes the work of his successor the more encouraging, a fact which the latter is not slow to recognise. Thus, one soweth, and another reapeth.

A good housewife who has frequently thrown open her house for the entertainment of ministers, evangelists, delegates and others engaged in Christian work, thinks that if the disciples of our Lord are enjoined to shake off the dust from their feet when they were denied admittance to a town, the least they can do when they are hospitably entertained is to use the doormat. She has had rather sorry experience in this and other directions, and appeals for more kindly consideration and forethought on the part of visitors to fall in as far as possible with the habits of the household and minimise additional domestic labour.

Fears have been freely expressed in many churches that the Free Church Council would soon degenerate into a mere political organisation; but the tendency of growth seems, happily, to lie in the direction of deepening the spiritual life and increasing the unity of the various denominations. A circular just issued by the National Council urges each branch to commence the winter's work with a "Quiet Day." If this suggestion can be carried out right through the country, we may expect a great outpouring of God's Spirit. It is ever true that "Without Me ye can do nothing," and to realise this is to take the first step towards obtaining power; but it is also true that "I can do all things through Christ." When prayer and labour go hand-in-hand, mighty works are certain to lie in the near future.

The Band of Hope Union is making arrangements for its jubilee celebration in the autumn, and the ministers of various churches are being asked to devote a Sunday service to the work and claims of the Union. There are now upwards of 21,000 Bands of Hope and other Juvenile Temperance Societies, with a membership of 3,000,000 young people. A specially prepared pamphlet, with contributions by the Rev. Canon Fleming and other well-known exponents, will shortly be issued, with a view of affording information and suggestions useful for sermons and addresses. We hope that ministers will fall in with the request of the Union. Many of the most prominent preachers have already done so.

The evidence of Mr. Riley, of Melbourne House, Leicester, who has for many years been connected with homes for female inebriates, is one of the heaviest indictments against grocers' licences for the sale of intoxicating drinks. According to his experience, ninety per cent. of female drunkenness springs from the practice of buying at the grocer's. The patients in his house all say that a lady who would not enter a public-house would obtain drink from a grocer. Yet grocers still avow, some of them at least, that their liquor trade is not demoralising. It is very obviously demoralising to those who hold the wine and spirit licence, or they would be able to see the truth.

The cultivation of thrift among workingmen ought to be a matter of keen interest to the Legislature; but there is one amendment put into the recent Workmen's Compensation Bill by the Lords which will be a direct blow to this social virtue. As passed, relatives who are only partially dependent upon the victim of a fatal accident will be denied all compensation for his death. As *The Speaker* says:—

> A very slight acquaintance with the lives of the industrial community is needed to discover that the wives and children of working-men usually contribute, from one source and another, to the earnings of the family.

The advantage of compensation in case of a fatal accident is, therefore, confined to such wives as have been doing nothing to help the family exchequer by occasional or regular work. Of course, the actual neediness of a bereaved family may be greatly reduced by

the labours of its members, and this must be duly considered; but the present Act will press hardly on many thrifty households.

It is satisfactory to know that the receipts of the Metropolitan Hospital Sunday Fund this year have shown only a small falling off from those of last year, in spite of the many Jubilee demands and of the Prince of Wales's Hospital Fund. Last year £41,829 was distributed, and this year about £40,000. Since its inception twenty-five years ago the vast sum of £913,482 has been given to various hospitals from this fund, and nearly a million surgical appliances have been bought. It has been the custom of the committee to distribute the current income each year as it was received, as having been intended for the relief of sickness and disease of that twelvemonth. This makes it needful year by year to keep up the income to the required amount.

An article on the future of the Red Man in the current *Forum* has a pathetic interest. It is from the pen of Simon Pokagon, the last chief of a band of North American Indians. His charge against the white man's treatment of his forefathers at the time of their first impact is one that is true of almost all the relations between white and coloured men. He says :—

> Having briefly reviewed some of our past history, the fact must be admitted that when the white man first visited our shores we were kind and confiding, standing before them *like a block of marble before the sculptor, ready to be shaped into noble manhood.* Instead of this, we were often hacked to pieces and destroyed.

What if the white man had risen to his opportunity and done his part in civilising his red brother? This chief believes that Nature had placed no impassable gulf between his countrymen and civilisation.

He thankfully confesses, however, that of late there has been a great and beneficent change of policy on the part of the U.S. Government towards the remnants of native tribes that still remain.

> Where hundreds of thousands of dollars were paid out annually to fight him, like sums are now being paid yearly to educate him in citizenship and self-support; that his children may not grow up a race of savages, to be again fought and again cared for at the expense of the nation. I rejoice in the policy now being pursued. If not perfect, it is certainly on the right trail to success.

As to the future of the race, Simon Pokagon thinks it certain that it will lose its identity by amalgamation with the dominant race. In this way possibly the final result will be enriched, as the English nation has been enriched in vitality and energy by the absorption of subject races; and the red man of the forest, while losing his separate identity, will contribute his share to the making of the man of the future on the American continent. This civilising policy, in so far as it applies, is an object-lesson for us in our South African dependencies.

An earthquake is an awful thing, even in its mildest form. We get our ideas of stability from the earth—it is, indeed, *terra firma* to us—and when that trembles everything is shaken; but, judging from the account given in this month's issue of the *Baptist Missionary Herald* the effects of the recent earthquake in India were much more serious than the public Press led us to suppose. Much of the Mission property has been completely ruined, and the total damage is estimated by the secretary to be somewhere between £8000 and £10,000. We trust that some liberal donors may be forthcoming to make good the damage, so that the beneficent work of the Society may not be retarded by the committee being compelled to repair it from the ordinary income.

History does not bear out the Bishop of St. Andrews in his belief that every worker, whether she be a Sister or a Deaconess (he was addressing a conference on Women's Ministries in the Church), should be brought into living touch with a Bishop of the Church of God; and that the life of the Great Head of the Church flows down to the members of the body through "the united episcopacy." As a Scotch bishop he ought to know that a great deal of the best work is done in Scotland by men and women who never came into contact with a Bishop either mediately or immediately. If life only comes down into the body through the channel of the bishops, we have to explain how parts of the body having no connection with bishops are often full of life, and how some parts of the body in connection with them are sometimes dead.

A correspondent writes that one urgent need of the time is a little book for widespread distribution, on Altar, Sacrifice, Priest. These words, so significant, require explanation in a simple manner, with brevity and correctness; and, doubtless, others would be as pleased as our correspondent to hear of a cheap publication on the subject. Of course a treatment of these words would simply imply a statement of Gospel truth on sin and its forgiveness and access to God through the atoning death and glorious ascension of the Lord Jesus Christ.

Mr. Hall Caine has told an interviewer that the purpose of his latest novel is to show "that it is impossible to live the life of Christ in Christian society as it is organised to-day." There is a confusion of thought involved in this contention. The Christian is not responsible for the whole organisation of society, but he has to face things as they are, and, in the spirit of the simplest loyalty to Christ, so to live under existing conditions, and so to try to make them more Christ-like, as to help on others to do the same. The only alternative to this is to eschew human society, and live as the ancient ascetics did, apart from the world. That plan has never succeeded. It neither produces robust Christians, nor makes it easier for those who have to carry on the world's work to live true lives.

More heroism is required to follow Christ in the whirl and temptation of social and business life than to wear hair shirts. What we want in place of the old martyrs is the spirit that can dare to apply the principles of our Lord's teachings to the actual conditions of the world, and take the risk of poverty and failure for his dear sake.

The stir recently made by the discovery of a leaf from a lost book containing "Sayings of Jesus Christ," gives interest to Professor Walsh's work on "Lost Treasures in Literature." The extant classics are but a beggarly remnant of a vast library. Out of 2000 dramas extant at the time of Aristophanes, only forty are now in existence. Some of the greatest writers of the ancient world are represented by only a few odes or even lines. This is also in a measure true of Christian literature. Extant writers of the early centuries contain abundant references to lost works of importance. The chief instrument of their destruction has been war Over 400,000 MSS. perished during the siege of Alexandria by Julius Cæsar. The Saracens in 640 A.D. burnt a second library of 700,000 volumes. But there are, doubtless, many treasures still lying among the ruins of ancient cities and among the Mohammedan monasteries of the East. We know not what light may yet be thrown on the past by patient research, especially in Christian literature.

Rev. J. M. Gibbon makes a good point by way of practical application in his published sermon on the new "Sayings" (1d., *Allenson*) when he says :—

> There is something especially solemn about the resurrection of these buried words of Jesus. The breaking of the long, long silence, what a parable it is! Alas! how many of the words of Christ are buried and silent. How many are buried in us all! How much that you committed to memory, or were once familiar with in the New Testament, has been buried long since! The sands have drifted like waves, and now the desert, like a frozen, silent sea, hides away the words of Jesus Christ in you. In you, men and women, even you young men and young maidens, are there not buried words of Jesus Christ? Egyptian exploration! Yes, but we need an English exploration. We want some power that shall come exploring through our hearts, ploughing up our consciences, searching for the buried words of Jesus Christ.

It is not only in New Testament antiquities that discoveries are now being made in Eastern lands. Archæologists are busy hunting up and examining the remains of Hebrew books and MSS. stored up in the "treasure-houses" associated with Jewish synagogues in the East. Dr. Schechter was able to secure about 40,000 fragments from a "genizah" at Cairo last winter, and these have been conveyed to Cambridge to be thoroughly examined. To these institutions faded or worn copies of the Scriptures were consigned, as they were too sacred to be burnt; and other books, once held in high esteem but afterwards degraded, were "hidden away" in them. It is interesting to know that our word *Apocrypha* (the "hidden books") is associated with this process of hiding dead or invalid books.

Dr. Schechter's results are as yet not formulated, for the work of examining these literary remains is very tedious and slow owing to the extraordinary confusion, and the way the separate sheets cling together. But already some interesting things have been discovered in this pile of rubbish. There are MSS. of the Bible of considerable interest, dating from the tenth century, a fragment of sixteen verses of the original text of Ecclesiasticus, portions of the two Talmuds, and some Midrashim (old Jewish homilies). These will be useful in throwing light on Jewish history, as well as furnishing a mine of information on social and religious customs. The discovery on July 26 of a "palimpsest" copy of Aquila's Greek translation of the Old Testament (a rival to the Septuagint) may be but the herald of still more important lost works.

Discovery is always the avenue to mystery rather than the way to knowledge. You discover something, and forthwith realms of inquiry are seen to exist of which no one had previously had a suspicion. The "X" rays were a wonderful discovery, which were to do wonderful things for us, and so they have, but our ignorance of them is still the remarkable thing.

> We have little reason (we are told) to believe that they are one and indivisible; and, in fact, the difficulty of inducing the same tube to give always the same results points strongly to the fact that they are many and various, and that there is a whole alphabet of other so-called rays about which we know absolutely nothing.

It is a good thing, in these self-confident times, to be reminded of our ignorance, and that "perhaps some time we shall understand why plums ripen through to the middle, and why the sunshine does us good." And when we do we shall only be started on the track of other mysteries. For the ways of God are past finding out.

We agree with the following sentence from the *Church Times* :—

People are so accustomed to rely upon societies that the bare mention of the duty of the Church as the one body to enterprise this or that work provokes an incredulous smile; and yet nothing is more true than that the creation and the multiplication of special societies and funds is positive proof of failure on the part of the Church to do her proper work.

By "the Church" we mean all the churches of our Lord and Saviour Jesus Christ. They have failed, or these societies would never have been required; and the worst of it is, that the hardest people often to convert to a belief in the objects for which the societies exist are some of the members of the churches. What latent unbelief in missionary work dwells in many Christian hearts! What antagonism to temperance and to peace! No proper progress can be made until the churches adopt all their Master's message.

Was not the old Huguenot counsel to church members sound and worthy of observation, viz., Let each one offer a short prayer on awaking; pray morning and evening; have family prayer; pray at meals; pray at the beginning and end of work? There was prayer at mid-day, and in the evening both family and personal worship. This may have been a somewhat severe form of the religious life, but it is undoubtedly more in harmony with the example of our Lord and Master, and more to be preferred than the present lax manner of living, in which prayer is conspicuous for its absence rather than for its presence. And we can well understand how the Huguenots, who walked so closely with God, and attached such supreme importance to spiritual things, should have been willing to brave persecution even unto death. Jonathan Edwards computed that nearly a million were martyred within thirty years of the massacre of St. Bartholomew. The truth is that the secret personal habits make their mark on all the outward conduct; prayerful Christians will suffer for Christ's sake, prayerless ones never.

"The Christian Ecclesia" of Dr. Hort gives a translation of 1 Timothy iii. 15 which sheds a beautiful light on that great passage :—

That thou mayest know how men ought to behave themselves in a household of God, which is an Ecclesia of a living God, a pillar and stay of the truth.

The idea thus set forth by the Apostle is "that each living society of Christian men is a pillar and stay of the truth, as an object of belief and a guide of life for mankind." This is intelligible enough, but the idea suggested by the old translation, which is preserved in the R.V., of "truth as a building standing in the air supported on a single column," was not satisfactory. There is always room for knowledge, intelligence, and faith to make the wonderful Book clearer.

The drowning man is not saved by his act of grasping, but by grasping the rope thrown out for his rescue. We are not saved by our act of faith, but by faith taking hold of Him whom God hath given to be our Saviour. It is useless to exhort people to believe unless the true object of faith is presented to them. The Fall consisted in transferring faith from God to the devil. Salvation consists in repentance (change of mind) toward God and faith in our Lord Jesus Christ.

The faith which justifies is faith "in Him who raised up Jesus our Lord from the dead, who was delivered for our offences and raised again for our justification," "who by Him do believe in God, who raised Him up from the dead that our faith, and gave Him glory that our hope, might be in God" (Rom. iv. 24, 25; 1 Pet. i. 21). The way to produce faith is not to exhort people to believe, but to set forth evidently before their eyes Jesus Christ, and Him as crucified; for He Himself said, "And I, if I be lifted up from the earth, will draw all unto Me" (Gal. iii. i.; 1 Cor. ii. 2; Jno. xii. 32).

It is God's Word that is a hammer to break hearts of rock, and a fire to burn up the stubble and the dross. Man lives not by bread alone, but by every word that proceedeth out of the mouth of God. Therefore "preach the Word." "Hold fast the form of sound words." Feed the flock of God with wilderness manna or with old corn of the land, as they are able to bear it. Two preachers were being spoken of recently. Of one it was said that he was sound and Evangelical, yet, though the present influence of the preaching was good, nothing definite remained in the memory. But the preaching of the other was Biblical. It was never forgotten. The memory of the exposition brought back the Scripture, and the memory of the Scripture brought back the exposition. That kind of preaching produces lasting results; and those results should be aimed at in every address, or sermon, or discourse.

Nothing interests and profits a congregation so much as an intelligent exposition and application of the Scriptures. There never has been nor ever will be a human experience which will not find comfort or encouragement, instruction or exhortation, correction or rebuke, adapted to its need, in the Old Testament and in the New. For in Moses, the Prophets, and the Psalms, in the Gospels, the Acts, the Epistles, and the Revelation are written the things concerning Jesus, the Son of God. He is the Great Physician, and the Scriptures are the Balm of Gilead. Let evangelists, pastors, and teachers be themselves well nourished by the Bread of God, and kept in health by the healing Name of Jesus Christ of Nazareth, and multitudes of lame souls lying at the Beautiful Gate will receive strength to enter into the Temple, leaping and walking and praising God.

But the Peters and Johns must be men of the one book. They dare not say to impotent folk, "Look on us," if when they look they are to see reflected in their eyes the spirits of of sceptical reviews, or sensational magazines, or sensuous poems, or sensual pictures, or sexual novels. Even wholesome literature, political, scientific, social, religious, must be kept in subjection to the Word of God. For we can only reveal to others that which is revealed to us; and the inspired revelation of God in his Word is usually the medium by which his Spirit reveals his Son to us, and in us, and through us. "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed Me unto thee, but my Father who is in heaven."

Webster's unabridged dictionary says that a "critic" is a "judge of literary merit." Do those who pose as critics in a church or congregation always realise this? How often does a minister receive a letter beginning, "May I offer a criticism on last Sunday's sermon?" accompanied by a list of its *demerits*, its merits being frequently passed by. The Church critic generally has a keen scent for faults (*plus* sometimes a vivid imagination). He serves his dish "piping hot" as a rule; but we imagine it would be much more palatable if seasoned with an occasional judgment on the *merits* of the work criticised.

There is a bit of sound advice in *The Hospital* on "A Good Cry," which is capable of wider application. Crying, it seems, is a good thing for women as well as for children—whether also for men we are not told. Byron says, "To them 'tis a relief, to us a torture." The whole process is set forth in medical language, and we are advised not too hastily to intervene to stop a woman from having out her cry.

If we can remove her trouble by all means let us do so; but if the trouble is to remain, let her cry herself to sleep. This is far better than soothing draughts.

Nature's way, rather than artificial devices, is ever the safest and shortest out of our troubles. Grace and nature work wonders for body and soul.

French sociologists are being growingly exercised by the condition of the young men of that country. Two little books, "In what Consists the Superiority of the Anglo-Saxon Race?" by Edmond Demolins, and "Our Sons: What shall they Become?" by Hugues de Roux, credit the rising generation with an entire lack of healthy ambition and enterprise. Their chief thought and purpose is to qualify for an office under Government. "The one date which a French youth utterly ignores is the day of his death." This last feature, and the utter lack of religious seriousness it implies, is probably at the root of the whole mischief.

Rev. G. Wainwright at Sea.

In a letter dated s.s. *Tongariro*, nearing the Cape, July 15, *en route* for Australia, Rev. G. Wainwright, of Bournemouth, writes :—

"Every unfavourable symptom has gone except the cough, and that is a continually diminishing quantity. I cannot sufficiently thank God for the difference He has wrought in me.

"We are having a most delightful voyage. To-day, for the first time, the log calls the sea 'rough,' and even yet, neither my daughter nor I have had any sickness. Nor was the heat any trouble to us even in the hottest part of the journey. We felt nothing so trying as the sultry heat in London during Jubilee week. We are expecting to reach the Cape by Monday.

"Then our company is very good. There are a few worldly folk, who do not seem in their element with the rest of the second saloon passengers. For the most part we are a happy Christian fellowship. We have on board some of the brightest and most intelligent and spiritual people I have met. We have a most profitable service on Sunday night, while a Sunday-school for the young folk is held in the afternoon."

Temperance workers who visit the Continent must be particularly struck with the fact that although there is so much drinking there is so little drunkenness. One might take a journey through the Rhine valley—the very place where large quantities of wine are produced—and yet never see a single inebriate. This is probably due to the lightness of the climate and the drinks. The former we cannot get in England, but the obtaining of the latter is a field of temperance activity which has been almost untouched. The horrible fiery poisons which are distributed in England would not sell on the Continent. Surely there might be a crusade by social workers against the impure drinks that are doled out by brewers and publicans at high prices. The marvel is that the consumers themselves do not protest.

The Joyful Sound.

Ps. lxxxix. 15, 16.

NOTES OF ADDRESS

By Sir ARTHUR BLACKWOOD,

At Crayford Village Hall, November 6, 1877.

THE passage divides itself into two parts: The Joyful Sound; the blessed Privilege of those who know the sound. We cannot mistake what the sound is. It is not the voice from Sinai, but the Gospel from Calvary. The words "mercy" and "faithfulness" are mentioned seven times in this psalm, and they represent the Gospel. The same thought is conveyed in Ps. lxxxv. 10, "Mercy and truth are met together. Righteousness and peace have kissed each other." Also in Isaiah xlv. 21, "A just God and a Saviour," and in Rom. iii. 26, "Just, and the justifier of him which believeth in Jesus." Here the Law and the Gospel meet, and thus "mercy and faithfulness" make up the "Joyful Sound." God says, "Blessed are they who know the sound." It is the "old, old story," and we can never draw upon it too much either from the Old or the New Testament.

Let us notice four notes of the chord sounded by the Jubilee trumpet in Leviticus xxv. And, oh! that we may understand these four notes.

We find in Lev. xxv. 9, 10, that the trumpet was to be sounded throughout all the land on the Day of Atonement. It was to be the "acceptable year" to all who were in trouble. The debtors were to go free, the exile was to return to his home. If we notice the exact words of these verses we shall see the four distinct blessings.

Atonement.
Liberty.
Restoration to inheritance.
Home.

What a joyful sound! The trumpet was only to be sounded on the Day of Atonement.

Let us see what happened on that day. Turn to Lev. xvi.; and without dwelling on all the details there given, we will look at two main features connected with it.

Aaron was to take two goats. One was to be slain; and with its blood, not without, he was, as high priest, to go within the veil, his hands filled with sweet incense. With the blood Aaron, though a sinner, could enter the presence of God, for himself and for the people.

So, when the trumpet began to sound it told of the atonement made, of the sacrifice offered. But not only of this, for the next act was that the other goat was brought forth, and the high priest, laying both his hands upon the head of the live goat, confessed over him, "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," which was then sent away into the wilderness. So that the goat bore upon him all their iniquities into "a land not inhabited," a "land of separation" (*margin*).

We can imagine how that trumpet note, which told of atonement made, and sin carried away as the result of that atonement, resounded from hill to hill. We can imagine a guilty sinner watching the innocent blood being shed, seeing the emblematic action of Aaron conveying his sins, as it were, to the goats, and then the living goat, bearing those sins, being led away into a land of separation, and we can realise what the sinner must have felt.

But all this was a type of "good things to come"—a blessed type of the atonement made by Christ Himself, our Great High Priest. His blood has been shed, and the fact that Jesus is now in glory is the proof of the believer's acceptance in Him. Atonement has been made to God for us, for *me*; and *my* sins have been removed "as far as the east is from the west"—"cast into the depths of the sea"—all my sins. This little word *all* is four times mentioned in Lev. xxv. 9-10.

What do we say to all this?

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

We can easily understand what the meaning of the joyful sound was in Israel. Everyone knew on that day what had taken place. That was the shadow; *now* we have the substance. My sins are put away, gone for ever. No more has to be done. My sins were left in the grave of Christ. This, and nothing short of this, may be the blessed assurance of everyone who believes in Him.

The next note of the chord is *Liberty*. In Lev. xxv. we find that liberty was to be proclaimed "throughout all the land unto all the inhabitants thereof." Those who were slaves, who had squandered their patrimony and become bondmen, at this sound were set free. As the morning light broke over the hills they knew that that day their chains were to be broken, and that they would be free men. So that there was not only atonement, but liberty—emancipation from every fetter.

What a glorious note! And we may rejoice in "the liberty wherewith Christ has made us free" (Gal. v. i.). Satan may try to assert his old claim, but we are his servants no longer. We are Christ's free men. If saved, we are free. The trumpet of the Gospel proclaims nothing less than this.

Jesus proclaimed "the joyful sound." He preached "the acceptable year of the Lord" (Luke iv. 18, 19). And we must do the same, and tell aloud the fact that atonement has been made, and liberty is proclaimed to all, whatever their previous character may have been.

Now we pass to the third note, *Restoration to inheritance*. On that day "every man was to return to his inheritance," and no one could keep him out. He could go back to his own possession. Not on account of his deserts; "without money and without price," he got back what he had lost.

And in the antitype it is the same. But what do we get back, if we may so speak? Not the Eden which Adam lost, but heaven which Jesus has purchased and gone to prepare for us. Peter describes it as "an inheritance incorruptible and undefiled, and that fadeth not away" (1 Pet. i. 4); and in Col. i. 12 it is spoken of as "the inheritance of the saints in light." As the notes of the chord rise higher and higher, must we not rejoice in the knowledge that this inheritance is ours, that to every believer it is a glorious certainty?

And when we know that we are treading the way to glory, and begin to realise our high calling, our lives surely must be changed. We may stumble, but henceforth our lives must be lives of "faith in the Son of God." For "it is not by works of righteousness which we have done, but according to his mercy He saved us." Oh! who would sell his inheritance for a mess of pottage?

But there is one note more—*Home*. Every man was to "return to his family." This seems to come last because, in one sense, it is best, for it speaks of home, and the happiest home that can be conceived. Many have known what it was, when thousands of miles away, to picture the return home and the welcome back—seeing faces again from which they have been long separated, and grasping of hands not clasped for years. But perhaps the return has been to find empty places and to miss loved faces. But there will be no such disappointments in this home. There will be "fulness of joy," everything happy, glorious, attractive; and He who has gone to prepare that home for us is coming to fetch us, and that very soon.

Let us now look at *the privileges of those who know the joyful sound*. They are threefold: The walk; the joy; the exaltation. When the captive is set free, the first thing he does is to walk. He does not stand still. And the Christian must not stand still. He is to be "always abounding in the work of the Lord." Oh! it is a glorious thing to serve our Master; let us not be standing still. If we are, it is because we have forgotten our "high calling." When we realise the coming of our Lord, and how near it may be, we can't stand still.

And how are we to "walk"? "In the light of his countenance," not in sparks of our own kindling. We may have the darkness of sorrow, of tribulation, of the shadow of death, but with all this there will be light all round the Christian's path. And this is a promise, not a command; although the promise implies the command, "they shall walk."

Then we shall not only "walk in the light," but we shall be happy as we go. "In thy name shall they rejoice all the day" (*v.* 16). Satan characterises religion as a gloomy thing. Some people go about dressed in black because they are religious. Surely Satan has a hand in this! Why should Christians be swathed in black, like grave-clothes, when they ought to be the happiest people in the world? We are to "rejoice all the day." Christ Jesus died to give us peace and joy in our hearts, and it is nothing short of a lie to say that pure religion is a gloomy thing. Men who are forgiven, who have got their title deeds to heaven and know that glory is their inheritance, must be happy; and the Bible which tells of our possession in Christ Jesus is full of deep joy.

But we are to "rejoice in the Lord," not in ourselves. Christ dwells in our hearts by faith, and why should we be mourning children of the King? Why should our souls be lean when we have such riches in Christ? What a marvel it must be to angels, who know what we have got, when they see Christians miserable and moping on the road!

Then "In thy righteousness shall they be exalted." Yes, in none of our own! It is "not by works of righteousness which we have done." What Jesus has done for me, is my claim to glory. It is "in thy righteousness" we shall be exalted. Some may say, "I don't like this—it's presumption," but remember, it is not a question of what we have done, but of what *He* has done *for* us.

What does the righteousness of Christ deserve? The throne of glory, and nothing short of that. And if I am his and I am united to Him, I share in his glory—his is mine! And this makes up the Christian's life from the beginning to the end, quiet, peaceful, joyous "till He come."

The Jubilee Year! the Jubilee Year!
The bondsman rejoices to hail thee near.
Sevenfold Sabbath and Year of Grace,
The burdened and weary and poor to bless.

* * * * *

The Atonement is made, and the trumpet's voice
Bids every sinner "Rejoice! Rejoice!"
The Gospel proclaims an eternal release,
And bids the debtor go home in peace.

But there is another trumpet coming, which all the earth shall hear; and we must answer *that*, if we refuse to answer *this*. "Blessed is the people that know the joyful sound." "Thanks be unto God for his unspeakable gift."

How to Meet Temptation.*

By Dr. A. T. PIERSON.

IT has been laid upon my heart to say something very simply upon the great crises of temptation that the child of God must meet, and the fear of which frequently prevents fulness of surrender to God and the incoming of Divine peace. The passage of Scripture which I desired to read has already been read by the chairman, without any suggestion or intimation from me — the closing verses of Eph. 1. The passage read concluded with the first verse of chapter ii., but you would have noticed that the last sentence was incomplete It reads: "You hath He quickened who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." The original of the phrase, "the course of this world," is a unique expression—"according to the age of this world," or "the æon of this cosmos." This passage is one of the three in the New Testament which contain in a short space distinct reference to these three great foes, the world, the flesh, and the devil. The other two are James iv. and opening verses, and 1 John ii. 14—16. These three foes are the chief sources from which come our great temptations. Therefore, if we can discover what is the source of their power, and how that power is to be nullified and counteracted by us as disciples, we will have answered from the Word of God some of the gravest questions that can be asked by us.

Note, again, the two great passages which treat of temptation. The first is James i. 12—15; the second is 1 Cor. x. 13—in my judgment the most important passage in the Bible on the subject of temptation: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." There are two great thoughts in common in these passages. First, the *community* of temptation. No temptation can assail us but such as is common to man. It has been met and resisted and overcome; therefore, it may be met and resisted and overcome in us. The second thought is *immunity* from falling. There is no need that we should fall; because the same God who permits the temptation provides a way of escape. He will never let a temptation overtake us that is irresistible; otherwise would He not become responsible for our yielding to it? When I was a boy, I used to hear that temptation comes like a great wave that sweeps us off our feet, or like a giant taking up a babe and carrying it away; I thank God that these are the devil's lies. Therefore, I feel bold in God's name in pointing out for a few minutes the Bible teaching as to these three snares, and as to

GOD'S WAY OF ESCAPE.

Take the first of these great foes—the world age What is it that constitutes the peril of the world to us? It is intimated in the very expression, "the age of this world." The word "age" suggests that it is temporal; the word "world" suggests that it is material and visible. Hence its power over us. What is visible always seems more real than what is invisible, because it comes to the eye, the ear, the touch. It appeals to the senses, and no man ever disputes the reality of what his senses perceive. Again, what is temporal engrosses and absorbs. It is a present thing, and represents a present attraction; hence its power over us.

* Notes of an address at Keswick Convention.

There is a remarkable expression, "The fashion of this world passeth away." It has been translated: "The stage scenery of this world passes away." We probably do not know much here about stage scenery, but we know enough about it to appreciate the figure. It is a structure of paint and pasteboard, something very hollow and very shallow, and only painted on one side. Its peculiarity is that it is perpetually shifting—not only for every new play, but for every new act, and every new scene in every new act. So the fashion of this world is so much stage scenery — gaudy, imposing, bewildering, dazzling, fearfully hollow and shallow, and only painted on one side. Yet how we are enamoured and fooled by it; how it attracts us!

What a wonderful word of the Apostle's is that in 2 Cor. iv. 3, 4?—"If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." I do not pretend to be a Greek scholar, but I believe the passage might be translated thus—"If our Gospel be hid, it is hid by those things which perish." And it is awfully true, that it is by those things that pass away and perish that the God of this world blinds the minds of them that believe not, lest they should believe. It is one of the devil's master ways of

DELUDING AND DECEIVING MEN.

What is our hope of escape from the power of the world? Paul says, in the passage read by the chairman, that we need to have our hearts enlightened to know the riches of the glory of God's inheritance in the saints, and what is the hope of our calling. Then in Eph. iii. we have another—the power of the love of God entering into us. The key-note of the Apostle's prayer in chap. i. is Knowledge; the key-note of the prayer in chap. iii. is Love. We can only meet the attractions of the world successfully by "the expulsive power of a new affection." You have heard the story told of Dr. Chalmers, who saw the stage-driver smartly whipping one of the leading horses at a certain part of the road. "What did you do that for?" he asked of the driver. "Round that corner the horse always shies, and I want to give him something to think about till he gets past." That incident suggested to Dr. Chalmers his famous sermon on the expulsive power of a new affection. That is the way to get past the crisis of temptation. It is by understanding, as Paul tells us in Phil. iii., that we are not of this world, that our citizenship is in heaven, that we find an antidote to the power of the world.

I pass on to say a word about the other two sources of temptation—the flesh and the devil. Note that there is a curious twofoldness about them. We are told of two perils and two ways of meeting them. In Rom. viii. we read that as to the flesh there are two perils—the mind of the flesh is death, and again the mind of the flesh is enmity against God. A man is body, soul, and spirit. The body lies between the spirit and the soul in this wonderful trinity of ours, and the soul is like a mirror, which always reflects that to which it is turned. Turn it down, and it reflects the earthly; turn it up, and it reflects the heavenly. If the soul turns toward the body, it reflects material interests; if towards the spirit, it becomes engrossed in spiritual things. You cannot turn the mirror both ways at once; if it is turned toward the flesh it cannot be turned toward God. Therefore, the carnal mind is enmity against God; it is not subject to his law—neither, indeed, can be.

The mind of the flesh, says Paul, is death. Death is departure from God; the loss of fellowship and communion with Him. It is the decay of spiritual sensibility. The child of God may, therefore, sin in the direction of death, just as the ungodly man may His sin will bring broken communion, loss of fellowship, decay of sympathy that paralyses spiritual sensibility. We must not entertain the idea that because we are children of God we can sin with impunity;

THAT IS AN AWFUL SNARE.

The carnal mind is toward death, and in the direction of enmity against God.

What is the corrective? It is very simple. In the first place, you must have the Spirit in you; secondly, you must dwell in the Spirit. How wonderful. We have it in the same Rom. viii., "Ye are in the Spirit, if so be that the Spirit of God dwell in you." I used to ask myself: How can the Spirit be in me, and I in the Spirit? Then I remembered such natural illustrations as, the bird is in the air and the air is in the bird; the ship is in the water and the water is in the ship; the fire is in the poker and the poker is in the fire. If the Spirit is not in you, you do not have the breath of eternal life in you; you cannot draw continually from the higher atmosphere that which is necessary to the sustenance of the spirit life; so that the corrective to the lust of the flesh the lust of the eyes, and the pride of life is to have the Spirit in you. But you must also dwell in the Spirit—living and moving and having your being in the Spirit, as the element in which you live. You are able to overcome because you have passed into the sphere of Christ Jesus, into the atmosphere of the Holy Ghost, charged with Divine energy and power.

Then a word or two about the third foe, the devil. I would to God we could all appreciate this awful fact that the devil is a person. There is no more subtle snare of the devil himself than to persuade people, as he may have done some of us, that the only devil is the evil inclinations of our own hearts. The devil is just as much treated as a person in Scripture as the Holy Spirit of God is, or the person of the Son of God is. And not only so. I pray you notice that in this very Epistle to the Ephesians we read of the hierarchy of evil spirits over which Satan is the head. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). Surely no such language could be used of evil tendencies. There seems to have been originally an organisation of holy angels which passed into a condition of revolt; so that there appear to be ranks and grades in the hierarchy of fallen spirits, as in the hierarchy of holy angels. The point is this—innumerable spirits of evil are all around us. They are in this very tent, while we are speaking; and remember this, that an evil spirit works in every child of disobedience.

What are the snares of the devil? There are two special snares—first, his lies; second, his wiles. The lies are wiles, and the wiles are lies. He is the wiliest liar in the universe. He does not tell an out-and-out lie; he makes a lie to have the appearance of truth. He covers over the bitter pill of error with the sugar of truth; but you still get the pill, though you taste the sugar. We have to try the spirits, for many false teachers have gone out into the world, and

JUST NOW THEIR NAME IS LEGION.

How shall we meet the devil? We have it in this same Epistle to the Ephesians, "Be strong in the Lord and in the power of his might; put on the whole armour of God." First, you want a fortress to stand in; second you want the armour or panoply. What is the fortress? I did so thank God that Mr. Hopkins, at St. James' Hall, said: "We do not need to dislodge the enemy, for he is dislodged; but only to avail ourselves of the stronghold from which he is dislodged." Take your stand on the Rock of Ages, stained with the atoning blood of Jesus Christ, and the devil will never climb

up there; he does not like the blood. In the first place, he could not stand there; in the second place, he could not get there if he could stand there. It is only when we get out of that position that he has power over us.

There is the panoply, which time will not permit me to dwell on. Notice, however, the breastplate, or the military jacket. Some people say the Christian soldier is not covered behind because he is not to retreat. I believe that is another lie. I believe there are some circumstances when the only safe course is to take to our legs and get away. This blessed armour of God encompasses both breast and back. Note also that the only offensive weapon is the sword of the Spirit, the Word of God. If you want to see what effective use can be made of it, follow your Lord into the desert of temptation. He simply said, "It is written." That is all you have got to do. Take your stand on the Rock of Ages, on the blood of the Cross, on the death and resurrection of Christ, and take for your weapon the sword of the Spirit. He cannot get at you from above; if he seeks to approach you from below, point the Word at him, and he will flee.

So I would say in conclusion: Do not be afraid to take your stand fully and wholly on the side of God. Do not be afraid of the world; its power is paralysed if you understand the hope of your calling. Do not be afraid of the flesh; its power is paralysed when the Spirit is in you and you are in the Spirit. Do not be afraid of the devil; his power is paralysed when you stand in your true position in Christ, and make use intelligently and faithfully of the Word of God.

"He Helped Us."

THIS is the renewed testimony of the venerable founder of the Ashley Down Orphan Houses, Mr. Geo. Müller, in his fifty-eighth report, just issued. Writing under date May 27, 1896, he says: "On this day, when the financial year of the institution was commenced, we had a balance of £276 5s. 10¼d. in hand—a balance so small that very frequently we have paid out two or three times as much in one day. We trusted, however, in God for help, and He helped us." The year closed in May last appears to have been a very trying one in regard to pecuniary supplies. "Yet," says Mr. Müller, "we have been continually sustained, so that without the least wavering we have been carried through the year."

The specimens of donations given in the report show the interesting variety of circumstance and method. From all parts of the world the gifts come.

The reality of the faith in God exercised by the directors of the institution is seen in the fact that the reception of orphans continued in spite of pecuniary trial, 212 having been received during the year. Out of the 1889 children in the houses during the year, it is interesting to note that only four died. Mr. Müller appeals, not for money, but for orphans to fill vacancies in the institution, particularly orphan girls, specially desires any who know of destitute orphan children to communicate with him.

In the balance-sheet there is an apparent deficit in the orphan account, but, as Mr. Müller explains on page 70, this is only apparent, as "there are several large legacies, amounting together to £6780, the payment of which is much overdue. The receipt of these legacies will far more than counterbalance the apparent deficiency." As readers of these reports are well aware, the record of facts is interspersed with various remarks of a practical and experimental character, making the pamphlet a valuable instructor on the life of faith. We trust it will have a wide circulation and careful perusal.

Sydney Rescue Work Society.—This mission has done a good work for many years. The wife of the director, Mrs. G. E. Ardill, is now on her way to this country, to plead the claims of the work. Her addresses will be illustrated by lantern slides. She will be glad to hear of openings in chapels or halls where she might tell what the Lord has done by them. She is accompanied by Miss Murcutt, organiser of the W.C.T.U. in Australia. Letters may be sent to Mrs. Ardill, care of her brother, Mr. Thomas Wales, South-road, Kendal.

From Philippi to Corinth.

By Rev. F. B. MEYER, B.A.

Acts xvii., xviii.

LEAVING Luke at Philippi, Paul and his companions travelled through Amphipolis and Apollonia to Thessalonica, a name which lives for ever in the inscriptions of his two earliest epistles. The modern town is known as Saloniki. It may be that Paul was specially attracted to this city because of the synagogue and a weekly Jewish service there, in which he could prosecute his favourite work of opening and alleging from the Hebrew Scriptures that the Messiah must suffer, and that He had appeared in the person of Jesus of Nazareth. He did this for three Sabbath days, maintaining himself and his friends by the work of his own hands, and lodging with one Jason, who afterwards became a devoted disciple and follower (Rom. xvi. 21).

At the end of that period the strong feeling raised among the Jews made it unwise to continue in the synagogue; he therefore removed his conferences to some neutral ground. How long he remained there we cannot tell; but it must have been long enough to give time for the formation of a healthy and vigorous church, towards which the Apostle bore himself with the gentleness of a nurse and the encouragement of a father. There was something about these Macedonian converts which was immensely attractive to him. In after days he speaks of them as his joy and crown, and says that he was so affectionately desirous for their growth in grace that he would gladly have sacrificed his own life to promote it. They were very poor, and he wrought day and night with his own hands, even to travail, that he might not be burdensome to them; but they were rich in faith, and love, and hope (1 Thess. ii. 6, 7, 11, 19).

More than in other cases, his teaching led them to anticipate the Advent of the Lord. The pressure of the anguish that lay sore upon them all may have made them peculiarly susceptible to those radiant visions of the Lord's return that filled the Apostle's thought. They even outran his teaching and fell into the error of supposing that that day had already come—an error which the Apostle by a second epistle hastened to correct. It was a great joy, however, to that harassed heart to realise that, amid the furious opposition of man, God was working with him, and accompanying his words with the demonstration of his Spirit. He recalls, with lively satisfaction, that the Gospel came to them in power and the Holy Ghost; so that they became ensamples to all that believed in Macedonia and Achaia, and the Word of God sounded forth from them in clarion notes (1 Thess. iv.; 2 Thess. ii.).

Some months must have been occupied in this blessed ministry; and the strain on the Apostle must have been greatly lessened by the gifts which came from Philippi, relieving him from the necessity of manual toil (Phil. iv. 16).

At last, however, Thessalonica was closed against them. Paul and Silas were compelled to flee by night before the anger of the populace, incited by the Jews. The accusation laid against them was a strange one, considering the quarter from which it emanated. It was suspicious that Jews should be so eager to maintain the integrity of the Roman Empire, in opposition to the claims of the other King, one Jesus. But "any stick will do to beat a dog with"; and the Jews were not scrupulous about the means they employed, if only they could rid themselves of their powerful rival, who was probably thinning the crowd of Gentile devotees that gathered in their synagogue.

Fifty miles of night-journey brought them to Berœa; and there for a brief space they had respite; as the Jews were less bigoted, and more willing to search the Scriptures, to discover for themselves the reasonableness or otherwise of Paul's views. But his heart yearned for the beloved brethren whom he had left to stem the strong tide of hatred which he had evoked; and more than once he would have returned had it not been for the fear of implicating Jason and others, who appear to have been bound over to prevent him from setting his foot again in Thessalonica. This was in his mind when he said Satan hindered him (1 Thess. ii. 18).

The project of Paul's return to Thessalonica was, however, rendered quite impossible by the rising of another storm, caused by Jewish emissaries from that city, who pursued his steps with relentless hate. There was at last no help for it but to leave Silas and Timothy in Berœa, to see what further could be done to keep the pathway to the rear open, and to hurry down to the harbour to take the first boat that was sailing. This happened to be for Athens. Those that conducted him hurried him on board, and we can imagine him standing on deck, and watching wistfully the receding heights of Mount Olympus slowly fading from view; *behind*, the dearest, truest friends he had ever known; *before*, what?

Athens. The messengers hastened back to Berœa, bearing the charge of the lonely lion-heart, that Silas and Timothy should come to him with all speed. Whilst he waited for them and hoped they would assure him that he might return to the infant communities he had founded, he passed through the streets of Athens, surveying the monuments of their religion. On every side were the achievements of human genius. Temples which a Phidias had designed; statues which a Praxiteles had wrought. But Greece was living Greece no more. Her political glory had passed away a century and a half before, when she had fallen before Rome's all-subduing might. She prided herself still on her heroic traditions, and her custodianship of the greatest monuments of that or any epoch of human history. But it was the afterglow of sunset.

It is not clear that the heart of the Apostle was stirred with classic memories or artistic appreciation. To him the city was simply full of idols; and the innumerable multitudes suggested the confused notions that prevailed of the unity and majesty of the Deity. He was greatly moved; and, not content with reasoning in the synagogue with the Jews and proselytes, he went forth every day into the market-place to reason with whomsoever he met, urging all and sundry to turn from these vanities to worship the only God. It was his constant aim to be all things to all men, and at Athens he gave a conspicuous exhibition of his marvellous versatility. No ordinary Jew could have entered so thoroughly into the spirit of the place as the great Apostle did, or have excited sufficient interest among its philosophers to justify them calling a special assembly of the council of the Areopagus to hear a full statement of the new teaching he brought to their ears. The Evangelist indicates that the opinions formed about Paul were diverse and not entirely complimentary. Some compared him to a bird picking up seeds, others to a seeker after novelty; and perhaps there was more of hostility than friendliness in their taking hold of him and bringing him before their greatest religious tribunal.

It was the greatest audience Paul had ever addressed. Before him philosophers, pedants, lecturers, and students, accustomed to discuss the loftiest themes within the horizon of human thought, and to make distinctions to which the delicate refinement of the Greek language lent itself with marvellous subtlety. Epicureans were there to taste the flow of words, and criticise the style, the choice of images, the harmony of balanced sentences. Stoics, to study the theory of life which this new theoriser, as he appeared, professed. For the whole crowd of Athenians and resident strangers were interested only in saying or hearing something new.

The address Paul gave on that occasion is quite unique. For its grace, intellectual sequence, grandeur of conception and range, stately march of eloquent words, it stands alone among the addresses recorded for us by the evangelist. It was probably the result of deep thought and prayer, or Paul had not so carefully passed it on to Luke, who was not then with him. It reveals the opulence of the Apostle's intellect and power of ready sympathy, which enabled him to adapt himself so easily to all sorts and conditions of men. We can only notice the contrasts between himself and his audience, that reveal themselves in almost every sentence. To them it was a new sensation, a shift in the kaleidoscope of religious thought; to him it was a matter of tremendous urgency, his spirit was pressed and provoked within him. They confessed their ignorance of the Unknown God, who lay behind the world and all things therein; Paul withdrew the veil and declared Him unto them. They supposed that the temples around were not unworthy of the Divine abode; he told them, as he remembered Stephen to have said years before, that nothing less than heaven's infinite dome could befit his supernal majesty, and that even this could not contain Him. They thought to propitiate the Deity with gifts; he insisted that He needed nothing at men's hands, and that their blessedness consisted in giving, not goats and calves, but broken hearts, contrite spirits, and empty, outstretched hands. They taught a dreary kind of Pantheism, as though God were no longer distinct from the matter of the world; he said that He was a Person, a Father to be sought after, as well as the atmosphere in which they lived, and moved, and had their being. It did not seem unbecoming for them to fashion the similitude of the Godhead, in gold, and silver, and stone, graven by art and man's device; but he insisted that He was a Spirit, to be worshipped in spirit and in truth. Some held the immortality of the soul, as Socrates had proclaimed it on that very spot, but they had no idea of the resurrection of the body; he, however, unhesitatingly affirmed that spirit would mate again with body, not only that there would be a literal resurrection, but that there had been one, and that a day was coming in which God would judge the world by the Man who died in mortal weakness, but whom He had raised from the dead.

The Harvest's Store.

The blade, the ear, the ear's full corn,
In sweet profusion grew,
All nurtured by the breath of heaven,
With sun, and shower, and dew;
And—as the gracious words declare—
Of Him who spake of old,
Our fields the "thirty," "sixty," bore,
And some the "hundred-fold."

We gazed upon the fruitful scene—
This miracle of power,
With which the rainbow-circled throne
Still earth delights to dower.
We gazed, and from our heart's uprose,
The joyous glad acclaim—
"Thy love, O Lord, is wonderful!
We bless, we praise Thy Name!"

Albert Midlane.

Jewish Evangelical Mission.—In Newcastle-on-Tyne (8, Swinburne-place) and in Glasgow (12, Abbotsford-place) Gospel-meetings, Bible-readings, and other efforts for commending Christ to Hebrew people continue to be earnestly made by Rev. Aaron Matthews. While dividing his own time between the two cities, he superintends the labours of other workers and voluntary helpers in this Mission, upon which the Divine blessing is evidently resting, though the financial year closed with a deficit of over £200. Mrs. and Miss Matthews are testifying for the Messiah among the Jewish women; and much merciful ministry of a social kind is exercised towards needy foreigners and refugees of Israel's race. Not the least important phase of the work is quiet conversation with individuals, when the opportunity is afforded of meeting objections, removing prejudices, and pointing inquirers to the law and to the testimony.

Work in India.

Dear Sir,—I am stirred up to write to you because I am so distressed at hearing that, at Raichür, parents are driven by the pressure of famine to take their children to Hyderabad and sell them to the Mohammedans. I want to send one, who has lately been to Raichür, to fetch his starving mother from there to his home near Bangalore, and who arrived just in time at Raichür to save some children related to him from being sold; he knows the neighbourhood well, as it is his native place. I wish to send him to Raichür to gather these children, and bring them under my care, but this must depend upon the provision the Lord makes for them.

Friends in England know more about the famine than I do. I feel its effects in the very high prices of grain, for I have between eighty and ninety destitute Eurasian children in my home at Bangalore. We have been obliged to give up giving our children bread at the early morning meal, as bread is too expensive. Re-arranging the hours of the meals, we commence school an hour earlier in order to give them their midday meal an hour earlier, and they all have curry and rice twice a day. Some of them feel the want of bread or solid food in the early morning.

We have lately removed the Home to a house in a much healthier locality. It was used as a mess-house, and the mess-room provides us with a splendid prayer-house. We greatly enjoy the change to our new residence. No one was more thankful for the change than myself, for during the last twelve hot seasons (and the last was very hot indeed) I have been away from the neighbourhood of Bangalore for one month, eight days only. My income is required to meet the expenses of the Home, so that I cannot be spared from the spot.

We hope shortly to tell a wonderful story of the Lord's bounty and graciousness. Faith has been severely tried in past days, and we again and again offered to disperse the children, but the Lord does not open the way to do so. Many of them have no homes, and others have homes we are most unwilling to send them to. Poor Eurasians suffer as much, if not more than natives, for even when there is no famine they have hard times. I send very sincere thanks to you and to the readers of The Christian for their kind remembrance of this Home from time to time.—Yours very truly,

L. H. Anstey.

Clarendon Hall, Ulsoor, Bangalore, July 20.

Miss Annie Taylor, of Tibet.

This lady is now in Scotland, conducting meetings and making arrangements for more extensive work. On Saturday last she took part in a crowded meeting held in Carrubbers Close Mission, in which missionaries and others from China, India, Australia and America also spoke. Mr. G. A. Barclay presided.

Miss Taylor gave a brief sketch of her former wanderings, and then dealt with more recent events. She showed the great obstacles that had been placed in her way, and then the remarkable favour which the Lord seemed to give her in the eyes of the people, chiefs and people alike looking upon the "frail little woman," as she styled herself, as the true friend of Tibet and the Tibetans. The recent earthquake had demolished the walls erected by the Chinese to prevent access to Tibet, and the Tibetans were determined to prevent their rebuilding. This remarkable circumstance, with numerous indications, made it clear that ere long the last closed land would be opened to the Gospel.

Puntso, Miss Taylor's faithful guide, made a touching appeal to send the Gospel into Tibet. He spoke in his own language, and was interpreted by Miss Taylor.

Mrs. Graham, of the Church of Scotland Mission at Kalimpong, which is the nearest mission to that portion of Tibet in which Miss Taylor labours, spoke in warm terms of Miss Taylor's work. She told how strong an impulse she and her husband had received from the resolute and determined work, amid loneliness and privation, which Miss Taylor carried on. People in civilised life had little idea of the privations which a cultured lady like Miss Taylor had to endure in living in such a wild country as Tibet. Rev. Mr. Wells, of Canton, Rev. Dr. Gordon, of Philadelphia, and others took part in a meeting which seemed to make a profound impression.

Miss Taylor will visit Dunoon, Rothesay, Rutherglen, and other places in Scotland.

Oxford Letter.

Oxford is enjoying ideal summer weather, and through the kindness of the presidents and fellows parochial gatherings are being held in the gardens and halls of some of the colleges. On Thursday, the annual festival in connection with the Holy Trinity branch of the Church of England Temperance Society was held at St. John's College. At the meeting which followed the gathering in the gardens, the vice-principal of Wycliffe Hall presided, and in his opening words remarked that "even if alcohol were one of God's good gifts, they as their brothers' keepers should abstain sometimes from that which was good, so as to bring greater good to somebody else. This was Christian self-denial, and was the true basis of the total abstinence side of the C.E.T.S., providing a reason why they should not stop half-way." In the course of an interesting address, Mr. V. P. Sells traced the progress of the Temperance Movement during the Queen's long reign. There was, however, much land to be possessed, for the Drink Bill was still going up, drunkenness among the poorer classes showed no signs of diminution, and among women was certainly on the increase. These facts called for increased effort for self-education regarding the work and for more persevering prayer.

Those who knew Rev. John Stone-Wigg at University College, will hear with pleasure of his appointment as the first bishop in New Guinea. For nine years he has worked in the diocese of Brisbane, Queensland, and has among other advantages that of being thoroughly acclimatised. May much blessing be with him in this new sphere.

The eighth summer meeting of university and other students commenced this week in Oxford. All parts of the United Kingdom are represented, and students, and professors have come in large numbers from the Colonies, the United States, Germany, Austria, and Norway. The inaugural meeting took place on Saturday. On Sunday morning, a crowded congregation assembled at St. Mary's to hear the Bishop of Ripon preach. The sermon, which was marked by much power, was based on Jeremiah xviii. It was a call to consider life in its meaning and its issues. We were called to be fellow-workers with God sharing in some measure his ideas, and helping to carry out his plans. On Monday, work commenced in earnest with the theological lectures by the Rev. T. B. Strong on "Alexandrianism," and "The Doctrine of the Logos," and a gathering of more than ordinary attractiveness and importance is anticipated.

Sir William Herschel, at a gathering of Foresters on Bank Holiday, spoke some weighty words on "Gambling." Referring to the charge that the principle on which benefit clubs were worked was of the nature of gambling, he said that when a man entered a benefit club he did so in the distant hope of losing. He had no desire to draw money out of the society, he did not wish to become ill or die prematurely. Moreover, the very principles of the Society bound them to support those who were less fortunate. The man, however, who gambled did so in the mean unworthy expectation of getting his brother's money and giving him nothing in return.

Protestant Institute, Edinburgh.—This Institute was founded in 1860 for the promotion of Protestant truth and the exposure of Romanism by means chiefly of courses of lectures to university students and others in Edinburgh and Glasgow during the winter months. The well-known Rev. Dr. Wylie was Professor in the Institute for about thirty years, and on his death the directors resolved to make it a lectureship, tenable for two or four years. Accordingly the chair has been occupied since that date by Rev. James Paton, Established Church, Glasgow, and Professor James Orr, United Presbyterian Church, Edinburgh. For the next two sessions the lectureship will be held by Rev. C. A. Salmond, Free Church, Morningside, Edinburgh. The classes are open free to all, and at the close of the session which lasts from November till March, valuable prizes in money and books are awarded to successful competitors in written examinations on the lectures delivered. Prizes are also occasionally offered for essays on subjects described. For information as to the classes, etc., application may be made to Rev. J. Sturrock, secretary and treasurer, 17, George IV. Bridge, Edinburgh.

The Lambeth Encyclical.

THE fourth Lambeth Conference, attended by nearly two hundred bishops in communion with the Church of England, closed with the consideration of an Encyclical Letter, which has since been published by the Society for Promoting Christian Knowledge. The Letter begins with questions affecting moral conduct—Temperance, Purity, and the Sanctity of Marriage. Passing on, it deals with Industrial Problems and commends International Arbitration. On all these subjects the pronouncement, though necessarily brief, is clear and to the point.

Ecclesiastical questions come next, and include a statement on the Critical Study of the Bible and the Encouragement of Theological Study, with special reference to the colonies and dependencies of Great Britain. As to the first, some judicious words are given. Premising that "the critical study of the Bible by competent scholars is essential to the maintenance in the Church of a healthy faith," it proceeds: "A faith which is always or often attended by a secret fear that we dare not inquire, lest inquiry should lead us to results inconsistent with what we believe, is already infected with a disease which may soon destroy it."

Then comes a note of timely warning: "But all inquiry is attended with a danger on the other side, unless it be protected by the guard of reverence, confidence, and patience. The central object of Christian faith must always be the Lord Jesus Christ Himself. The test which St. Paul gives of the possession of the Holy Spirit is the being able to say that Jesus is the Lord. If a man can say with his whole heart and soul that Jesus is the Lord, he stands on a rock which nothing can shake. Read in the light of this conviction, the Bible, beginning with man made in the image of God, and rising with ever-increasing clearness of revelation to God taking on Him the form of man, and throughout it all showing in every page the sense of the Divine presence inspiring what is said, will not fail to exert its power over the souls of men till the Lord comes again. This power will never really be affected by any critical study whatever."

On the subject of Theological Study, the Encyclical says:—"The great means provided by God for instructing the conscience of the human race is the Bible; and for interpreting the Bible, next after the Bible itself, the study of the writings and practices of the primitive Church is of paramount importance. We cannot use these instruments with effect unless we have a thorough knowledge of both. We, therefore, earnestly commend to all Christian people, and especially to those who are connected by commercial or other relations with the colonies, the duty of aiding and establishing colleges and scholarships for the instruction of colonial students in theology."

Coming to external relations, we read:—"The Archbishop of Canterbury has been requested to appoint committees to look into the position of the *Unitas Fratrum* and the Scandinavian Church, with both of which we desire to cultivate the most friendly possible relations. We recommend also that every opportunity be taken to emphasise the Divine purpose of visible unity amongst Christians as a fact of revelation."

The longest and most important section of the Letter comes last, and it refers to foreign missions. We make brief extracts:—"The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book, that the matter should be in the thoughts of everyone who calls himself a Christian, and that no ordinary service should be considered complete which did not plead, amongst other things, for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see his beckoning hand.

"In preaching the Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness, the Jews; with another which holds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetishism. In dealing with all these it is certainly right to recognise whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all."

Speaking of native churches, the Letter says:—"It is of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realise the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the due order of the catholic church, but they should be perpetually impressed with the necessity of holding the catholic faith in its integrity and maintaining their unity with the catholic body."

The resolutions adopted by the Conference, as given in last week's *Record*, cover a wide field, in many cases embodying sentiments expressed in the Letter.

Summer in the City.

Summer is here in the crowded slums and dwellings of the poor. The fierce glare beats pitilessly down into narrow courts and family rooms. Men and women pursue their daily toil for a living, and stifle the craving for a breath of God's pure air. The children swarm at the street corners, on the doorsteps, in every court and alley, making the hot air resonant with shrieks and cries as they indulge in their rough games and rougher quarrelling.

In her attic the invalid turns restlessly on her pallet, scarcely able to endure the torture of the long glaring day, till the summer night slowly folds its wings over the great city. Yet unrefreshing and intermittent is the sleep that visits the denizens of such dwellings.

Yes, summer is here. Gladly we welcome it. Fain would we stay its rapid progress, but alas for the thousands to whom it brings no relaxation from grinding care, no brief holiday from toil of the most unremunerative and exhausting kind! Our hearts are with them day by day, and if we had it in our power each should learn by experience the delight and refreshment to be found in some beautiful, unspoiled corner of God's world, so near at hand, and yet out of reach to the majority of our poor. Will our friends help us to send some of our sick poor for a few days into the country before the summer is past?

Annie Frances Perram.

90, *Darenth-road, Stamford Hill, London.*

Grace Before Meat.

O Lord, I feel how much I need
Thy precious grace my soul to feed.
Then help me, while I eat and drink,
Upon thy wondrous love to think.
And as I hunger for the bread
Which now upon the board is spread,
So may my spirit hungry be
To get the living bread from Thee.

Thomas M'Intyre.

Clifton Conference.—The thirty-fifth annual conference will be held at Victoria-rooms, Clifton, on Tuesday, Wednesday, and Thursday, Oct. 5 to 7. The subject will be "The Eternal Inheritance," and there will be two sessions each day. The first day's addresses will be on the inheritance *promised* (Heb. ix. 15); the second, on the heirs and their title to the inheritance *certified* (James ii. 5; Col. i. 12); and the third, on the inheritance *possessed* (Matt. xxv. 34). All communications regarding the conference should be addressed to the convener, Rev. James Ormiston, 3, Berkeley-square, Clifton, Bristol.

Young Women at Northfield.

A CORRESPONDENT of *The Central Presbyterian*, writing from Northfield on July 21, says:—

After ten days of privilege at Northfield, the Annual Y.W.C.A. Conference closed its sessions at the evening meeting held in the Auditorium night before last. Yesterday they were busy getting off, and to-day we have the first day of a week of comparative quiet. We reached here in time to get the benefit of the last four days of this Conference, and note a few of the speakers who impressed us.

Of course, the leading spirit was Mr. Moody himself. He will never grow too old to cease to be energetic. As long as he breathes he will "make things go," and he may be seen at almost any hour driving about in his buggy looking after this, that, and the other thing, and keeping things generally stirred up. Last Sabbath he gave his sermon on "Assurance" at the morning service in the Congregational church, and he gave a good talk to the young women on the "Baptism of the Spirit" in the Auditorium. One remarkable thing about him is that he uses the same sermons scores and hundreds of times, and always has big audiences to hear them; he never feels the necessity for reaching to the ends of the earth for something "taking," or that will entertain his audience merely. The secret of it is that it is simply the Word of God preached in simplicity and prayerfulness, and that will always draw men.

Another speaker is Mr. Charles T. Studd, of England. He gave his life-testimony one afternoon at a missionary meeting, and magnified the grace and power of God. The thing that made his words so powerful was the fact that he was not advocating a theory or dogmatising, but he was telling the simple story of what God has done in his life and through him by the indwelling of his Spirit, and exemplified what He is able and yearning to do for every soul completely yielded up to Him. He gave an excellent Bible talk one afternoon upon "Consecration," and used many Bible instances in it. The simplicity and directness and utter self-unconsciousness of the man made a deep impression upon his hearers, and the beauty of that wholly-yielded life will be a ceaseless inspiration to others far and wide.

While we have been reared to discountenance a woman's speaking in public, we have no hesitancy in saying that two or three of the finest efforts we have ever heard at Northfield were given by two women at this Conference. Two talks were given by Mrs. John R. Mott, who, in company with her husband, has recently completed a world tour in the interests of the World's Student Federation, visiting many lands. She spoke on "Glimpses into Woman's Work in Heathen Lands." From her opening sentence she captivated and held the attention, while with chaste and fluent words she vividly depicted what she had witnessed with her own eyes in Ceylon, India, China, and elsewhere. At one of the sunset meetings on Round Top she gave a very sweet Bible talk on Psalm xxiii. in connection with John x., illustrating from an interview she and her husband had had in Palestine, between Jerusalem and Jericho, with one of those Eastern shepherds. She suggested some beautiful thoughts.

The other woman was Miss Effie K. Price, who holds a very prominent position in work among young women. She is a woman of extraordinary qualifications, and has a gentle, persuasive, yet firm dignity, and impresses her personality upon those with whom she comes into touch. She is a young woman of mature character and clear discrimination, and gave us a very fine address on Round Top, using as her theme, "The Liberty of Law"—the liberty of the life perfectly conformed to the law of Jesus Christ. And she gave a very direct talk to the young women on the last afternoon of the Conference on "Home," telling that the most of them were doubtless called to the more quiet and unostentatious spheres of service, and that we all need to pray as a timid little boy did after hearing his mother tell the story of a great general: "O God, make me a great general, help me to conquer in little things, and give me the Holy Spirit."

The next Conference for Christian workers in general will begin just a week from to-day, and we are anticipating a time of great refreshing from the presence of the Lord.

OUR DAILY HOMILY.

SUNDAY, August 15.

"The shepherds are become brutish, and have not sought the Lord, therefore they have not prospered, and all their flocks are scattered."—Jer. x. 21.

THIS is a very solemn indictment, but the pity of it is that it is true of too many shepherds of flocks in our own land. We must avoid generalising too widely, but, on the whole, it is incontestable that a dwindling flock and waning cause point to prayerlessness perhaps on the part of all the members, but almost certainly on the part of the shepherd himself. And it becomes us to search our hearts to see how far our prayerlessness may not be hindering the work of God in our own church.

One of the most solemn sermons ever addressed to ministers is that of Dr. Binney's on this text, and he shows that the correlative must also be true, and that where we seek the Lord we shall prosper, our work shall become successful, and our flock increased. The old Latin motto said that to pray is to labour, and some of the best work in the world has been done by simple prayer. You may be labouring quite as effectively when you are shut within your closet doors as when going to and fro in the world in active Christian endeavour. Let us ponder and practise the five simple rules given by our venerable brother, George Müller:—(1) Not for our own worthiness. (2) Solely through Christ's merits, on the ground of his cross and resurrection. (3) For the glory of God. (4) No sin must be allowed, since this absolutely bars blessing. (5) Be patient: glorify God by waiting on Him.

MONDAY, August 16.

"Then answered I, and said, Amen, O Lord."—Jer. xi. 5.

When God recapitulated his promises in the heart of Jeremiah, even though they involved a curse on those who neutralised his words, there arose from it a deep response. He answered and said, Amen, O Lord. What a noble example for us all. By life and lip, by deed and word, when we can understand and when we can't, when the words are illuminated with blue and gold, when they are as black as the old black-lettered missals, always and everywhere, let us answer, and say, Amen, O Lord.

It is an awful thing to read this context, and to remark the sentence to which Jeremiah said Amen. "Cursed be the man that heareth not the words of this covenant." May we, should we, infer that the saints will one day acquiesce in God's verdict on the disobedient and ungodly? It may be that we shall be so fully convinced of the mercy of God, which sought the salvation of the lost, and shall see so clearly all the many efforts He made for their arrest, that we shall solemnly and sadly answer and say, Amen, O Lord, to their doom.

But if these words should be read by one who is resisting and disbelieving the love of God that would fain lead him into the land that floweth with milk and honey, let him beware. His sinful refusal to be saved, his strife against the mercy of God, will one day be so patent that his dearest friend will answer and say, Amen, O Lord.

TUESDAY, August 17.

"Righteous art Thou, O Lord, when I plead with Thee: yet would I reason with Thee; wherefore doth the way of the wicked prosper?"—Jer. xii. 1.

God gave us our reason, and means us to use it. He appeals to it when He says, Come and let us reason together. There are many things in the Bible which are above our reason, but nothing contrary to it. The things which are hard to be understood only point us to laws in the spiritual world of which we know but little. We are like the children in the infant class who are gathering facts about which to reason some day, but whose reasoning faculties are very immature. God likes us to reason out things with Him. Job, Moses, Asaph, and Jeremiah, did this. They were all puzzled over the same question of the prosperity of wicked men. The only thing that we must not doubt is the righteousness and faithfulness of God. These are foundation facts that lie at the foundation of his throne. They are the jewels of his character. His children cannot question them. They always say, as they begin their argument, Surely the Judge of all the earth must do right, righteous art Thou. But there is always reasonableness in asking God how certain things are consistent with his character.

WEDNESDAY, August 18.

"That they might be unto Me for a people, and for a name, and for a glory: but they would not hear."—Jer. xiii. 11.

Israel had the opportunity of becoming a people, a name, and a glory, but they would not. Then in their declension and refusal God has turned to the Church, largely chosen from among the Gentiles, and in which we of his grace have a part. To us their privileges are offered. Let us gladly avail ourselves of them, and become unto God the people of his inheritance, in whom He may find a welcome and a home. Oh to be a name to Him, so that men may understand and revere Him the better because of what we are! Oh to be a glory to Him, so that He may account us as his choice ornament and jewel! Oh to be as intimately united to Him as the girdle worn on the prophet's loins!

Our hearts misgive us as we write or read. How can such things be? Behold, like that same girdle we have become marred and profitless. Yet, there is one phrase here which is radiant with hope: "As the girdle cleaveth . . . so have I *caused to cleave*." "Caused to cleave," we are not able to cleave, but we are more than anxious, we are willing that God should cause us to cleave. Cause us to cleave, O God, cause us to walk in thy ways, cause us to do thy will, cause us to be a people, a name, and a glory unto thyself.

THURSDAY, August 19.

"Why shouldest Thou be as a man astonied, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by thy name: leave us not."—Jer. xiv. 9.

A strong man may be rendered powerless by a reel of cotton being wound around him. Each thread so brittle, but all together is irresistible. So a large number of inconsistencies and insincerities may make God powerless to help you, or others to you. He may be in the midst of you, and you may be called by his name, and great issues for his kingdom and glory may seem at stake, and yet He may be as a mighty man that cannot save.

There is might enough in God to save the weakest and sinfullest of his children, and He may have become at regeneration an inmate of the soul, and yet you may be unsaved because of the limitations you have placed upon Him. First, you are not absolutely willing to be delivered from your sins. But this He will give if you will have it. Secondly, you do not entirely believe in his power and will, you have not said, If thou wilt thou canst, and since thou canst thou wilt. Thirdly, you have not definitely handed the whole matter over to Him. Then like Samson breaking from the green withes, He would mightily succour and deliver you.

FRIDAY, August 20.

"Thus saith the Lord: If thou return, then will I bring thee again, that thou mayest stand before Me: and if thou take forth the precious from the vile, thou shalt be as my mouth."—Jer. xv. 19.

What a promise for backsliders is this! Here is a soul that had gone away from God's presence, and had ceased to be as his mouth. How long it had been in this castaway condition we need not inquire. It is enough to know that it had dipped beneath the horizon, and been permitted to know the bitter anguish of seeing others do its chosen work. Have you known this? Then these words were written for you, eat them, and let them be unto you the joy and rejoicing of your heart.

Will you return to God? Do you want it to be as in the old time? Tell Him so, and He will bring you again. It will not take Him a second's space to restore you to where you were wont to stand. Dare to believe that you are there again, forgiven, cleansed, sanctified. Live there. Go no more out for ever.

Will you leave what is vile, unworthy, and unholy, casting it away as so much dross, and take forth only the gold, silver, and precious stones of a holy character; then God will make you his mouth, through which He will speak to saint and sinner? Is not this worth any cost to you?

SATURDAY, August 21.

"O Lord, my strength, O my stronghold, O my refuge in the day of affliction."—Jer. xvi. 19.

One of the Puritans was accustomed to describe prayer as the flight of the lonely man to the only God. There is such prayer here. This man is very lonely. He is like a speckled bird, set on by all the birds of the flock. He looks right and left, but there is no man to care for his soul, then he addresses himself to God in these touching words.

My strength. The Psalmist spoke of God as the strength of his life. The Apostle of Love said that little children could overcome the world, because He that was in them was greater than he that was in the world. God is our strength, not only because He helps us from without, but because He is within.

My stronghold. A stronghold is what holds strongly. A keep is that which keeps. We keep God's deposit, which is his Gospel: God keeps our deposit, which is ourselves. And Satan can never steal us away.

My refuge in the day of affliction. The night darkening the sky drives the chicks to the hen's wings, so affliction drives us to God. Under his wings do we take refuge until calamities be overpast.

Weary soul, dare to say, *my*, and take God to be all this for thyself.

F. B. M.

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Rev. Daniel Bliss, D.D., of Beirut, Syria.

As Absalom did, but in widely different ways, Dr. Bliss has "in his lifetime taken and reared up for himself" a memorial pile in the remarkable theological institution with which his name must be inseparably connected. From the first he has been its president, and as such we have the pleasure of presenting his photograph to our readers.

Dr. Bliss was born in Vermont, U.S.A., in 1823. Whilst he was yet young, his parents removed to Ohio, and here it was that he received his early education. Entering Amherst College, Mass., in 1848, in 1864 the degree of Doctor of Divinity was conferred upon him by the same college. Having completed his course as a student, Dr. Bliss was ordained in 1855, and in November of the same year he and Mrs. Bliss sailed from Boston for Syria, as they had been appointed missionaries of the A.B.C.F.M. The voyage, accomplished in a small sailing vessel, proved a perilous one, but they landed safely in Beirût in February, 1856.

It was about this time that the need of facilities for higher education in connection with missionary work was beginning to be very strongly felt in Syria, and into this movement Dr. Bliss threw himself so earnestly that he was asked by his colleagues in 1862 to go to America with the object of raising funds for the establishment and support of an Evangelical college in connection with the Syrian Mission. This journey was undertaken, and although the tour was made at the darkest period of the American Civil War, it was a tour entirely successful. A charter was secured for the new institution under the laws of the State of New York, and an efficient board of trustees was organised. On his way back to Syria, Dr. Bliss visited Great Britain, and there, supported by the influence and recommendations of the Earl of Shaftesbury, Dr. Bonar, Dr. Dale, and others, an additional sum of about £4000 was raised for his scheme.

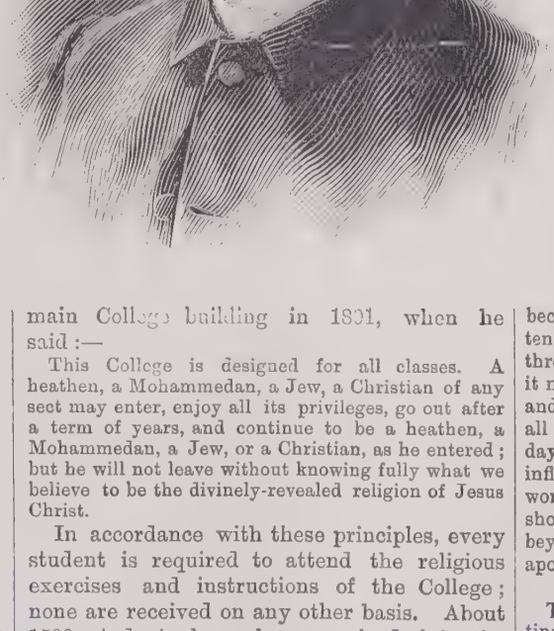
From the time of his return to Syria in 1866 the story of his life is essentially the history of the Syrian Protestant College. As its first and only president, his time and energies have been freely spent in its advancement and development. Every step has been taken under his guidance and leadership; nor must it be forgotten how many and varied are the problems which have had to be dealt with in connection with the carrying on of such an institution in mission lands. The College was opened in 1866, in hired premises, with an attendance of only sixteen; the medical department was added the following year, and opened with fourteen students. About thirty acres of land were secured and purchased, to the west of the city of Beirût, on a bluff overlooking the sea, and with a fine view of the summits and slopes of Mount Lebanon. The College buildings which now occupy this conspicuous and interesting site are no less than seven, and even these are insufficient; at the present time further extension is necessary, owing to the overcrowding of the dormitories.

From this it will be seen how steadily, if slowly, the work has grown; and a glance at the illustrated handbook is sufficient to indicate the magnitude and comprehensiveness of the enterprise. Here are photographs, not only of the main building, but of the Medical Hall, the Assembly Hall, the Ada Dodge Memorial Hall, the Observatory, Chemical Laboratory, Surgical Museum, Library, Herbarium, Archæological Museum, etc., in addition to the President's House and the Johanniter Hospital (which is under the medical and surgical care of the medical faculty of the college).

The number of students has now reached 308, as compared with sixty-six in 1872. Almost all the religions and sects of the Levant are represented amongst these students, who are indeed drawn from all parts of Asiatic Turkey, especially from Syria, and from Egypt, Cyprus, and the Greek Islands.

The course of study in the Preparatory Department alone covers four years, and there are three departments—the Preparatory, the Collegiate, and the Medical; the system is, therefore, very thorough.

Though entirely unsectarian, the College is distinctly Christian in tone and principle. Its attitude was well defined by Dr. Bliss himself in his address at the laying of the corner-stone of the



main College building in 1891, when he said:—

This College is designed for all classes. A heathen, a Mohammedan, a Jew, a Christian of any sect may enter, enjoy all its privileges, go out after a term of years, and continue to be a heathen, a Mohammedan, a Jew, or a Christian, as he entered; but he will not leave without knowing fully what we believe to be the divinely-revealed religion of Jesus Christ.

In accordance with these principles, every student is required to attend the religious exercises and instructions of the College; none are received on any other basis. About 1500 students have been received into the College altogether. Many of these, who have graduated in medicine, pharmacy, or the arts, are engaged, or have been engaged, in direct missionary work, under the supervision of the Church Missionary Society in Palestine, the Syria Mission of the American Presbyterian Church, the Free Church of Scotland Mission to the Jews, and other societies; whilst the other graduates, almost without exception, and ordinary students as well, occupy positions of honour and influence in the communities in which they live. The large number of graduates in the Medical Department strikes us as being particularly significant and encouraging. It may be noticed that the library of the College contains over 8000 volumes, and it is to be greatly increased.

Dr. and Mrs. Bliss are still actively engaged in this their life-work of spreading, through this institution, sound learning in science and philosophy, and, above all and by means of all, they are seeking to make known the surpassingly glorious truths of the Gospel of our Lord Jesus Christ. Their son, Mr. Frederick Jones Bliss, Ph.D., is well known in connection with his work in Jerusalem for the "Palestine Exploration Fund."

It will be of special interest, in connection with our current portrait and sketch, to quote from Mr. J. R. Mott's new book, "Strategic Points in the World's Conquest" (*Nisbet & Co.* 3s. 6d.), what he says respecting the work over which Dr. Bliss presides:—

"The Syrian Protestant College is one of the three most important institutions in Turkey. In fact, there is no college which has, within one generation, accomplished a greater work, and which to-day has a larger opportunity. It has practically created the medical profession in the Levant. It has been the most influential factor in promoting popular education in Syria and other parts of the East. It has been, and is, the centre for genuine Christian and scientific literature and learning in all that region. Fully one-fourth of the graduates of the collegiate department have entered Christian work, either as preachers or as teachers in Christian schools. Surely the men who by their foresight and generosity laid the foundations of this college and brought it to its present position have been divinely guided....

"The mission schools of the Levant, and more especially the Syrian Protestant College (and one other college in Egypt) are laying a great mine underneath the system of Mohammedanism. When that most formidable structure is completely shattered, it will be as a direct result of Christ's truth and power working through these educational institutions. Already the educated young men are beginning to break away from the traditions and superstitions of Islam, and of the corrupt Eastern churches. The commercial spirit is strong among the young men of the Levant, especially among the Syrians. Dr. Daniel Bliss says that within the last generation 60,000 young Syrians have emigrated to America, Africa, and Australia. If this spirit of commercial enterprise and daring can, by the power of vital Christianity, be transformed into the true missionary spirit, the Syrians will yet become most effective ambassadors of Christ to the tens of millions of Arabic-speaking peoples who throng the lands from China to Central Africa. Is it not a striking fact that the land to which America and Western Europe are indebted for the Bible and all its enlightening and civilising influences, is to-day looking to them for the Bible and those same influences? What more inspiring or important work can there be than that of rekindling along the shores of the Great Sea, and in the regions that lie beyond, the fires first lighted by Christ and his apostles?"

The Congress of Jews who wish to go to Palestine and form a Jewish state, in connection with what is called the Zionisten movement, is to meet on Aug 29-31 at Basel, not at Munich as first announced. Mr. Rudolf Reich, bookseller, Freiestrasse, Basel, will be able to furnish particulars to English travellers.

Miss Marsh's Convalescent Hospital, Blackrock, Brighton, is an institution for persons recovering from illness who require change of air and rest. The usual term of residence is three weeks. The medical certificate must be signed before any patient can be admitted, and no patient can be received without a good recommendation. Patients are not given special diet. Annual subscribers of two guineas are entitled to recommend two in-patients for three weeks at a charge of 3s. each per week. Non-subscribers can obtain a patient's admittance on payment of 10s. per week. No children can be admitted under fourteen years of age.

Syrian Protestant College Observatory (p. 16).

Personal Soul-Winning.*

TO-DAY has been set apart for the solemn consideration of a question which has been uppermost in the thoughts of many of us, and must have presented itself to the minds of all. Are we, as Christians and as individuals, at all doing what we should in the way of leading others to Christ? Why are there so few conversions? It is a question that has been borne in on me with increasing force as I have gone from college to college, finding everywhere Christian men, a Christian Union, meetings, organisation, Christian activity of all kinds. Over and over again I have asked myself, "What is the net result of all this life, activity, and organisation? the casting down in each college of the kingdom of Satan, and of this world, and the setting up of Christ as King; the leading of men out of darkness into light, from death to life?" And I have felt with conviction of unspeakable intensity that things are very far from what they ought to be in this matter—that we are verily guilty before God.

What are the facts? That whilst there are now Christian Unions in almost every university and college of importance in the three kingdoms, they are in almost every case but a mere handful of the whole, in many places one would say an inconsiderable and insignificant handful. They *might* be God's Gideons; but *are* they? The hastiest glance shows that nine-tenths of the student population of this country are quite outside our Christian Unions; in every college whole masses of men and women are utterly untouched by their influence. And yet our Union aims at being an aggressive spiritual force throughout the colleges, at

TOUCHING EVERY TYPE OF MAN.

Here is room, indeed, for humiliation before God. Let God Himself speak to us this morning and teach us the causes of our failure.

But we shall come lower still. I should be the last to depreciate the good our C.U.'s are doing—splendid work, for which to thank God, in deepening and strengthening the lives of Christian men. But what about our chief work, the leading of sinners to God? For is it not part—nay, the chief part—of our mission, to be winning men for Christ? Would we know what our true mission is? Let us come to our Master, our great example, and hear Him as He tells us of his mission. "Wist ye not that I must be about my Father's business?" (his first recorded words after He had come to earth). And wherefore did He come? "To seek and to save that which was lost"; "to call sinners to repentance"; "that they might have life, and that they might have it more abundantly"; "Other sheep I have which are not of this fold; them also must I bring"; "Let us go into the next towns that I may preach there also; for therefore am I sent." No more passive stopping where we are, and idly waiting for something to turn up; but an active going-forth to *preach*, to *bring*, to *save*, to *compel* them to come in. "My meat is to do the will of Him that sent Me and to finish his work." Thus by his action He showed that He intended that work to be the leading of a poor sinful woman to the knowledge of Himself, and that at a time when He might well have pleaded that He needed rest, for we read that He was wearied with his journey.

Would we have something more explicit still? Then how does He Himself describe his mission at the Galilean crisis, applying to Himself the great key passage of Messianic prophecy? "The Spirit of the Lord is upon me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Such was his mission. Over and over again He reiterated it—

"TO SEEK AND TO SAVE."

And what is ours? Listen. He is praying to his Father at the close of his life's ministry, "As Thou didst send me into the world, even so sent I them into the world." And again, when in the upper room, on the Resurrection evening, ere He leaves this world, He gives the Twelve their great commission, "As the Father hath sent Me, even so send I you." And yet again, on the mountain top, his parting words, "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my *witnesses*. Preach the Gospel to *every* creature." That includes the men in our own college. Have we done it? "As my Father has sent Me, *even so* I send you." Then if we would fulfil our mission we must, like Him, be ceaselessly, untiringly, seeking the salvation of those about us; always whenever we come in contact with another soul trying to lead that soul nearer Christ. We are saved to save. We shall

NEVER BE OFF DUTY.

As to results? We are to sow; God gives the increase. Are we sowing? It is not the problem of *unproductive labour* with which we are concerned, so much as the problem of *no labour at all*. How many men have you and I seriously and definitely endeavoured to lead to Christ during the past year? God works through human instruments. How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? Yet I know no Scripture that warrants us in supposing we are always to be fishing and never catching; always using the Word of God and never finding it the power of God unto salvation.

Does not one cause of our failure in soul-winning lie here, that we have never really tried what is the *efficacy of God's Word* with the unconverted men around us? Does someone quote the case of George Bowen and of many another pioneer missionary working for years and never seeing outward fruit? But if we read the record of their lives, what do we find? One long story of untiring devotion, of intense earnestness, ceaselessly praying and working for the conversion of the heathen around them. We read of David Brainerd sweating great drops as, in mid-winter, kneeling by his bedside, he agonised in prayer for the salvation of those about him. Have we known such intensity as that? I remember well how in Oxford, when talking to a friend of the apparent futility of all my efforts for the conversion of men in my own college, he remarked, thinking to comfort me, "Well, your prayers for them are heard, and shall surely have an answer." He could not have made a remark more crushing. I do not think at that time I had ever spent one half-hour in prayer with God for them; and yet I had been honestly persuading myself that I was in earnest in seeking their salvation. Do we know aught of the spirit of Paul when he wrote, "My little children, of whom I travail in birth till Christ be formed in you"; "I am *debtor* both to Greek and to barbarian"; "For necessity is laid upon me; yea, woe is me if I preach not the Gospel"? Or of Jeremiah, who could write, "If I say, I will not make mention of Him, nor speak any more in his name, then is mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing and I cannot contain"?

How is it that we can pass a week, or even a whole month, and never speak a word for Christ to a fellow-man, or make one real effort to lead a fellow-student to Christ? How is it that we can have in the circle of our intimate friends some who we *know* are on the wrong road, under the wrath of God, of whom we feel that were they taken now they would be without hope, because without Christ in the world—men with whom we can talk freely on every other subject, and yet never speak a word to save them; never open our

Syrian [illegible]

* An address given at the Students' Conference by Mr. W. E. S. Holland, B.A. (Magdalen College, Oxon.), late Travelling Secretary of the B.C.C.U.

lips to them of the interests we profess to have next our heart; of Him whom we profess to love above all else?

Perhaps the mouths of some of us are locked by fear or by *false shame*. "He that feareth is not made perfect in love. Perfect love casteth out fear." "Whosoever shall be ashamed of Me and of my words, of him shall the Son of Man be ashamed." I need not dwell more on this. Or it may be our tongues are tied by *inconsistency of life*. Our lives give the lie to our lips. We feel we are not a good advertisement of the religion we profess. We feel we shall not commend the Gospel that we preach. How often, when we would have spoken to another, have our lips been sealed by some flaw, some little inconsistency of which we have just been guilty. Of this, too, the cure is not far to seek: "Let him that nameth the name of the Lord depart from iniquity"; "Be ye clean, that bear the vessels of the Lord."

(To be concluded.)

The Keswick Convention.

Ladies' Meetings.

[By a special correspondent.]

Disappointments are veiled love's appointments;
Angels of rescue travelling in disguise.

It was with a thought like the above with which we received word that Mrs. Bannister would not be able to be present again this year. It was truly by God's appointment that she was unable to come; and had we not learned enough yet of the love which is perhaps working its deepest when it is "veiled," to rest fully assured that when He makes any gap, it is for a fresh unfolding of his resources? And He had provided very richly; for his beloved servant, Mrs. M. Baxter, was able to hear his call in the invitation which reached her to take part. Then there was also Mrs. Constantine, freshly returned from India, where for the previous eighteen months she had been enabled to cheer and quicken many by pointing to the untouched fulness in Christ.

The meetings were not only very full, but closely packed, and a hush of expectation was over them; for it has come to be generally understood that these meetings are not meant to be times for long addresses, but for a gathering together before God, and to take part together in being ready for his will. In the following sketch, the space given to what was said may seem to be larger than that given to prayer, but that is only because we can reproduce to some extent what was spoken, but we cannot what was prayed.

At the opening meeting of

TUESDAY,

Mrs. Tottenham and Mrs. Hatt Noble began with prayer, and Miss Nugent mentioned the absence of Mrs. Bannister. Instead of giving any words of her own, she gave an outline from another deeply missed messenger, the Rev. C. A. Fox, also kept away this year by God's appointment. It was from Psa. xli., and followed the brief particles of the Psalm thus:—

I. The urgency of soul thirst. "*As* the heart panteth" (v. 1). Did that describe ours? So urgent that it compelled the timid deer from its safety to dare any danger in order to find water.

II. The intensity of the need of keeping our appointment with God. "*When* shall I come?" (v. 2). He is sovereign: it is He who makes the appointments, but our attitude should be, "*When* shall I come?"

III. The challenge of the world. "*Where* is thy God?" (v. 3). Do our lives compel the world to ask this?

IV. The expostulation between faith and doubt. "*Why* art thou cast down?" (v. 5). It is a good thing to question your own soul, but there is a better thing better—to question God, as we dare to say unto God, 'Why?'" and to leave it all into his hands.

V. Praise. The *yet* of Praise (v. 9), and of Health (v. 11).

VI. Victory. "*Therefore* we will remember" (v. 6). Why are these particular words? Because they were the extremity of Jordan, the land; for, wherever you are, however far away you are, however much on the outskirts, you will find Him. "In his hand are all the corners of the earth." And where God is, you become ennobled by his presence, and enriched by the desert.

Mention had been made of our Keswick missionaries, now numbering fifteen, and prayer specially offered for them, our own representatives, in desert and darkness, while we enjoyed here the feast of fat things.

Mrs. M. Baxter then followed, speaking of the purpose of the meetings, quoting from a letter written to her, that they were meant for "*facing God*." She took up that expression, and showed the solemnity of it and what it meant, by what it meant to Isaiah, "I am undone"; to Job, "I abhor myself"; to Ezekiel, "I fell upon my face"; to Moses, "he hid his face"; to Daniel, "my comeliness was turned to corruption." Are we ready for such a result; for real "facing of God" does lead to this. This line was further followed by allusion to Dr. Moule's opening address in the tent the evening before, which had so deeply penetrated, "Always bearing about in the body the dying of the Lord Jesus." God had revealed it to us as a possibility—as a thing *which can be done*. Satan says, "No, it cannot be done"; and we think it cannot be done when we fail ourselves, or see others fail, in carrying it out.

But if we believe in the life of Jesus being received in us, it *can be done*. For there was never a moment in his earthly life in which He failed in letting his Father live out his life and his will in Him. "As my Father has taught Me, so I speak," etc., etc. He never thought of what was due to Him, either from men, from circumstances, or from angels. And it is possible for us, if we receive his life. But it is terrible if we say we are crucified with Him, and then resent being treated as He was. May He deliver us from the flimsy sentimentality of such, and teach us its reality. The reason of our failure in living this life is because we do not love the things which test us, and which He sends as a grindstone to sharpen us. When God has taken us in hand to conform us to the image of his Son, *He will carry it through. He* will not break down, although we do.

Very much prayer followed, not only for personal help, but for the conversion of beloved ones, as though it were felt that He were too near to be only pleaded with about oneself.

WEDNESDAY.

Mrs. Baxter opened with prayer, followed by Mrs. W. K. Campbell, and then Mrs. Constantine spoke. Her subject was, "The rooting of the life." She read John xv., remarking how intense our desire was for fruit that should "remain." Why was blessing, received surely and truly from the Lord, ever "lost"? It was because more attention was paid to the upper growth than to the lower. And yet no upper growth could last if the root were not nourished. God dwells on it again and again, linking the root with the fruit. "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." "My root was spread out by the waters, and the dew lay all night upon my branch." Isa. xxvii. 5, Job. xxix. 19, and Psa. xcii. 12-14, Jer. xvii. 8. The words used here, "spreadeth out," imply rest and time. Are we giving that care to our life?

The *deep* life is the only one that cannot be shaken. If we root deep in Him, we shall be like ships in an earthquake: the anchor chain may quiver, but the anchor holds firm.

Mrs. Constantine then led in prayer, and num- lowed in the brief swift petitions which reveal a point of *need* has been touched. It int of need which was much dwelt on Convention, both in tent and hall, and thering was like an outlet for the sense h had been quickened.

enham gave a parting word on the three s of God given in 1 Sam. xv. 29. He th of Israel, so how can He fail? He ty of Israel, so how can he pause? He ry of Israel, so how can He be defeated n to be all such to us, our part has to be and full agreement to any cross He lays when it comes through others.

THURSDAY

that we were more than half through l seemed to add to the hush that fell fter time, that we might miss nothing to say. Both in hymn and prayer the thought of Him as the "Holy, Holy, Holy, Lord God Almighty," was pressed. Mrs. A. Head and Miss Bradshaw led, and then Miss Nugent pointed out briefly the four times in Revelation where the words occur, "I was in the Spirit."

First, in ch. i. 10, "In the Spirit" John *heard* Jesus; he *saw* Him (as Stephen did, who "being full . . . looked up . . . and saw Jesus"); he *fell* at his feet—the true way to die! He *felt*—felt the touch of his hand, and then he was given a commission, "Write the things which thou hast heard."

Second, in Rev. iv. 2, "In the Spirit" John saw Him as King: he saw Him enthroned. And when we see Jesus enthroned we shall *know* that nothing is impossible to Him.

Third, Rev. xxvii. 3, the climax of sin. We see what sin can become, and therefore dread its seeds and beginnings, and cannot say, "It is of no consequence," of the smallest deviation from his holy law and will.

Fourth, Rev. xii. 10, "The great city, the Holy Jerusalem." "In the Spirit" we are shown what things God hath prepared for them that love Him.

After prayer by Lady Carbery, Mrs. Baxter followed with heart-stirring words on Isa. lxvi. 2 and lviii. 6, along with James i. 22. She spoke of the trembling at his Word, and the looking deeply into it. And then very searching and convicting words, such as "If the world is not seeing that his Word has power to transform us, to have it on our lips is only spreading an atmosphere of unreality and unbelief around us."

Again a wave of prayer flowed over our little gathering, with the holding sense that it was "a time when Thou mayest be found!"

FRIDAY

can hardly be described. As the closing day, the last day of the feast, it had been very specially committed to Him. After prayer, we sang the hymn which leaves nothing for ourselves, No. 444:—

My life is thine, Lord Jesus,
Bought with thy blood divine,
And given to Thee with gladness,
No longer mine, but Thine.

Many there could freshly say it, finding out now also that when we say, "My life is Thine," it includes "My body, my house—yea, everything is Thine!"

Two testimonies were then given as to the testing of God and the proving his faithful keeping, the first by Miss Orlebar, and the other by Mrs. Constantine. Much prayer followed, for when a true bit of life testimony is given under the direction of God the Holy Spirit, and in humility, it has an immense power to unlock other hearts. From this time on to the close of the meeting there was no more speaking, but Mrs. Baxter or Mrs. Tottenham linked the waiting time together with words of guidance, and a very deep hush and stillness held the whole gathering, whether in silence or in joining with the number who joined in audible prayer.

Praise texts were given then, and the meeting had to close before any were ready to leave. It was like the rising of the Nile from the showers in the far inland heights of Ruwenzori. God fed the upper streams, and the lower ones ran over. May they run over still into many thirsty places and many needy homes! For a vine life, rooted in the deep soil of grace, and a river life fed from springs which rise in heights out of sight, may be ours.

CONVENTION CONTRIBUTIONS.

Dear Sir,—The amount already contributed for the Keswick Convention Mission account, from July 1 to August 5, 1897, is £1306 9s. 4d., exclusive of gifts for "other missions," expenses of Convention, and many kind contributions to aid missionaries attending the Convention.—Yours very truly,

Robert Wilson.

Broughton Grange, Cockermouth.

Christian Lifeboat Crew.—The muster on Tuesday week at Miss Child's new Welcome Home in Canning Town was well attended, and was a most interesting gathering. After Miss Child had opened the meeting and given out the text for the month, "God is able to make all grace abound unto you" (2 Cor. ix. 8), short and practical addresses were given by Mr. W. Luff, Mr. Jones, the port missionary of Rotterdam, Rev. Mr. Becker, a converted Roman Catholic priest, and Hon. Van-Ort. The need for an iron room is much felt, and it is hoped that friends may be led to help in this matter.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Babes in the Wood

IS the title of an interesting little pamphlet by Mrs. E. H. Kerwin, which describes the "Forest Cottage Home" at Leytonstone connected with the Great Assembly Hall, Mile End. I will let the authoress have her own say:—

"It is the poorest children of East London that we seek to help—those who not only need good food and fresh air, but clothes and boots to enable them to enjoy such things; children to whom a clean, cosy bed is a novelty, a tidily set table a thing unknown, and a big warm bath something beyond their knowledge. One would think, in our days of School Boards and compulsory education, that every child in the land would learn how to behave; but I am sorry to say that many do not know how to eat decently, and not a few do not even know how to play. Give them toys, and when the first curiosity is satisfied they are thrown aside or destroyed. Teach them games; and unless you play with them they lose all interest, and infinitely prefer to lounge over the fire or run up and down the street.

"It is to give such children an idea of a happy, healthy life, and especially to seek to restore the sickly and starving, that our Home keeps open doors all the year round. Children who have recently left the hospital, or who have just recovered from some prostrating illness, are gladly welcomed to Leytonstone to enjoy the fresh air and lovely vicinity of our forest and park; and when sick ones fail, we take those who are pinched with want and abject poverty, and feed and care for them in every way. Their bodies have every attention that we can give, and we seek to raise their minds to better and purer things than the sad surroundings of their so-called homes in the back streets of London can ever give.

"And that the children fully enjoy and benefit by the change is fully proved by their happiness while with us, the change in their appearance, and their sorrow when the time comes for them to return to their miserable homes. Think what it means for a poor child shut up in one room with father, mother, and several children, eating, sleeping, and doing everything within the four walls; or running about the dirty or hot streets, hearing and seeing much that is degrading, to change all this for our little Home near the forest trees with plenty, cleanliness, and beauty all around.

"During the past year 211 children have passed through the Home, and all have benefited by the care and attention which all have alike received from our good matron, Miss Walter. Many of the children were in very delicate health, and many came from homes where they were almost starving. Some are children of hard-working widows, who daily struggle to keep their one-roomed home together; some whose fathers are too ill to work, or who cannot get employment, thus casting all the burdens of the family on the already weakened mother. Some have drunken parents, and oh! the sadness and misery that surround these unfortunate children's lives. Think what a rest our little Home must be to those. 'Not to have

THE POTS FLUNG AT YOUR HEAD,

and to be kicked about,' as one poor girl said to us. And oh! the delightful rest it is to those little toilers, whose every spare hour is spent in making matchboxes, or carrying about a fretful baby, while mother toils at the barely paid slop work."

It costs five shillings to keep each little child for a week. You have all been so generous to other objects of late that I feel I can hardly ask you to do much for this one. But any gift sent to me I shall, of course, be pleased to forward to Mrs. Kerwin; and will send in return a copy of the pamphlet, which is prettily illustrated with pictures of the home and its surroundings in Epping Forest.

How to Learn the Books of the Bible.

THE NEW TESTAMENT.

Matthew and *Mark* and *Luke* and *John* the Holy Gospels wrote,
Describing how the Saviour died—his life and all He taught.
Acts prove how God the Apostles owned by signs in every place,
St. Paul in *Romans* teaches us that man is saved by grace.
The Apostle in *Corinthians* instructs, exhorts, reproves.
Galatians shows that faith in Christ *alone* the Father loves.
Ephesians and *Philippians* tell what Christians ought to be,
Colossians bids us live to God and for eternity.

A True Story of a Stork.

A writer in *Our Animal Friends* relates a curious incident about a stork which made its nest upon the roof of a house in Northern Germany, and, having been petted by the children, became very tame and companionable:—

"At the first signs of approaching cold weather the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. The children, still uneasy at the idea of the stork not being cared for during the long winter, consulted together and evolved a brilliant idea, which they immediately proceeded to put into execution. They wrote a little note in their best German script, stating that the stork was very dear to them, and begging the good people in whose country it might spend the winter to be kind to their pet and send it back to them in the spring.

"They sealed the note, fastened it to a ribbon, tied it round the bird's neck, and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. The snow and ice came; Christmas time brought the children gifts and fresh amusements, but their summer pet was not forgotten. When the spring came round again their little feet used to climb to the roof day by day, looking and longing for the stork's return; and behold, one day there it was, tame and gentle as ever.

"Great was the children's delight, but what was their surprise to discover round its neck and under its wing another bright band with a note attached, addressed to 'the children who wrote the letter the stork brought'! The ribbon was quickly untied, and the missive opened. It was from a missionary in Africa, stating that he had read the children's note, and had cared for the stork, and thought that young people, whose good hearts had prompted them to provide for the comfort of a bird through the winter, would be willing to help clothe and feed the destitute boys and girls of his mission. A full name and address followed. The German children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post between them until by-and-bye the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork that had proved so trusty a messenger."

Personal.

Many thanks for flowers received, which have been sent to the Flower Mission.

Question 1 of No. 82 was unfortunately incorrectly quoted, but this has been allowed for in looking through the answers.

M. L. Rickards, Lilian Fidler.—Please send me your address. Dorothy Grove.—If you will send me your competition paper it shall be corrected. I never give a list of those eligible who belong to the Foreign List. Margaret Wallace.—The services have already commenced, and have been mentioned in the "Young People's Page." Nettie Bath.—Your age will enable you to belong to the Searcher for some years yet. G. and R. Pledger.—Send your papers at latest to reach me on Thursday morning. C. and H. Schreffer.—You omitted the last part of Question 1. Vida Anderson.—Am very glad you are joining our Bible Searcher. May Bligh.—I hope Gordon will soon recover. Lavinia Barnes.—Accept my sincere sympathy. Edith Wilkins.—You may write on both sides of the paper. Mabel Grey.—It was a printer's error and was intended for your name. I have noted it. Wm. H. Williamson.—Am glad your are joining. You have missed four weeks of the present quarter.

Children's Special Service Mission.

Messrs. Coffin, with caravan, at *Acton, Suffolk.* Mr. Tom Craig, with caravan, at *Walton-on-the-Hill, Surrey.*

Seaside Services.

During August: Rev. A. J. Barff, B.A., *Bexhill*, Aug. 5-26. Rev. A. H. Ridsdale and Mr. Eliot Walton, *Boscombe;* Mr. W. H. Aldis, *Bournemouth;* Mr. H. Hutchinson, *Bridlington Quay*, Aug. 2 to Sept. 2: Mr. Aubrey Bateman and Dr. E Matthews, *Broadstairs;* Mr. Livesey Carrott and Mr. H. G. D. Wood, *Clacton-on-Sea*, from Aug. 8; Mr. W. H. Wilson, *Colwyn Bay*, from Aug. 2; Rev. S. J. Hersee, *Cromer*, from Aug. 9; Mr. A. G. Dodderidge, B.A., *Eastbourne*, from Aug. 14; Mr. Phillips Welch, *Exmouth*, Aug. 3-22; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*, from Aug. 1; Dr. Barnes, *Folkestone;* Mr. G. Goodman and Mr. W. H. Stentiford, *Herne Bay*, Aug. 1-29; Mr. W. R. Moore, B.A., *Ilfracombe;* Mr. Arthur Mercer, *Langland Bay, Swansea;* Mr. J. S. Tyler, *Littlehampton*, Aug. 1-27; Mr. E. Arrowsmith, *Lowestoft*, from Aug. 4 to Sept. 8; Rev. E. E. Nickisson, *Margate;* Mr. C. J. Small, *Mablethorpe*, Aug. 1-15; Rev. L. C. Carr, *Overstrand, near Cromer*, Aug. 1 to Sept. 10; Mr. L. M. Miller, *Paignton*, Aug. 3-31; Mr. G. H. Hodgson and Mr. G. H. Casson, *Penmaenmawr*, from Aug. 8; Mr. H. Steward, *Port Erin*, from Aug. 4; Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*, Aug. 1-27; Mr. E. Collier and Mr. F. W. Bettency, *St. Anne's-on-Sea*, Aug. 15-31; Rev. W. W. Martin, B.A., *St. Leonards*, Aug. 8 to Sept. 7; Rev. A. N. C. Storrs, B.A., and Mr. J. H. Greene, *Sandown*, from Aug. 8; Mr. Reginald Callender, B.A., *Scarborough*, from Aug. 4; Mr. J. Waters Coldicott, *Southend;* Rev. S. M. Warner, *Southsea*, Aug. 4 to Sept. 1; Mr. C. J. Small, *Sutton-on-Sea*, Aug. 1-15; Mr. G. J. S. Warner and Rev. F. E. Warner, *Swanage;* Mr. Josiah Spiers, *Teignmouth*, Aug. 5 to Sept. 2; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*, from Aug. 1: Mr. F. O. Lasbrey, *West Kirby* and *Hoylake*, from Aug. 3; Mr. J. J. Sims, *Weston-super-Mare*, from Aug. 1; Rev. G. C. Williamson, *Westward Ho*, Aug. 4-30; Mr. E. T. M. Dennes, *Whitby*, Aug. 8 to Sept. 3; Rev. H. R. Alexander, M.A., *Worthing*, from Aug. 6.

Bible Searcher (No. 84).

1. What is "broader than the sea"? (Job. xi.)
2. Who or what "maketh the sea like a pot of ointment"? (Job xli.)
3. What lesson is learned by those who "go down to the sea in ships"? (Ps. cvii.)
4. Who are "like the troubled sea"? (Is. lvii.)
5. Who (*a*) was thrown, or (*b*) threw himself, into the sea (*a*, Old Test.; *b*, New Test.)? Why?
6. Whose "house was by the sea side"? (Acts.)
7. What cities are buried beneath a sea?

[Chapter and verse must be given *in every case.* Children under TEN do 5, 6; those under THIRTEEN do 1, 3, 5.]

ANSWERS TO LAST WEEK'S SEARCHER (83).

(*a*) The only one of the ten lepers who returned to give thanks to Jesus for being healed. St. Luke xvii. 16.

(*b*) Our Lord reminded his disciples of the fate of Lot's wife. St. Luke xvii. 32. When Lot was fleeing from Sodom with his wife and two daughters, the angels commanded them not to look behind them, but Lot's wife disobeyed and was turned into a pillar of salt. Gen. xix. 26.

(*c*) The Pharisee mentioned in our Lord's parable, who went to the Temple to pray, and thanked God he was not as other men. St. Luke xviii.

(*d*) A certain ruler who came to Jesus, asking "What shall I do to inherit eternal life?" Christ told him to keep the commandments, which the ruler said he had done from his youth. Christ then told him that he lacked but one thing, and that he should sell his goods and give to the poor and then follow Him. "And when he heard this he was very sorrowful, for he was very rich."—St. Luke xviii. 18-23.

(*e*) A certain blind man who sat by the wayside begging nigh to Jericho, hearing the multitude pass by, he asked what it meant, and when he knew that Jesus was passing, he cried, saying, "Jesus, thou son of David, have mercy on me." And Jesus commanded him to be brought to Him and said, "What wilt thou that I shall do unto thee?" And he said, "Lord, that I may receive my sight." And immediately he received his sight.—St. Luke xviii. 35-43.

Foreign List.—Correct answers received from:—

No. 72. Christine, Mary, and Graham Pearson (Tasmania). **No. 74.** Daisy McArthur* (South Africa). **No. 75.** Una and B. E. Whitehead, Daisy McArthur*, Maria H. Lister (South Africa), **No. 76.** J. Garrett*, B. E. and Una Whitehead, Daisy McArthur, M. H. Lister, Alice Henderson. **No. 77.** Alice Henderson (Jamaica), Launcelot M. Knight, Annie Baillie, Jean McNicoll, C. Scott (Canada), first certificate.

No. 83 (first list).—Correct answers received from:—

Jessie Alen, Owen* and Arnold* Akers, W. T. Aldous, Violet* Ashworth*, A. Rose Anton*, Nettie Bath, Herbert Braddon, Leonard Bartlett, Percy Berkeley, Daisy and May* Bligh, Gertrude Brookfield, Phyllis Boyd, Millicent and Cicely Craven, Eleanor and R. C. Chance, Maud Clarke, Harold* and Willie* Cheeseman, Ida and Annie Cole, Randolph and D. Daintree, Willie*, Lucy, Percy and Dorothy* M. Davies, Gracie* and Kathleen* Dodinston, Ernest, Willie, and Henry Edmonds, Alfred, Daisy, and Mary E. Greenacre, Mabel Guy*, Nellie Hatchett*, Winifred Harvey, Dora Jay, James Jones, May, Sidney and Edward* Law, Hilda Matheson, Edith Markham, Sydney, Gracie*, Mardie and Miriam Marston, Charlie* and Geo.* Macdonald, Helen Mickelburgh, Arthur, Lewis*, and Owen Morice, Eleanor Noel, Arabella Onslow*, Douglas Parkes, Mary Palmer, Alice M. Palmer, Robert G. F. Peill, Louie* and W. M. Penny, Hilda Rawson*, L. Mary W. Ramsay*, Dorothy and Janet Stratton, Violet and Evelyn* Shaw, B. H.* and Ada M*. Spencer, Flora Simmons, May Spizanovez*, Constance Scott*, Mary Symon, Gertrude Vellacott*, S. J. Wallace, Edith* and William Wheeler, Pringle Wilson*, Cecile*, Noel*, and Phillis* Wright, W. H. Williamson.*

No. 82.—Correct answers received from:—

Vida Anderson, Daisy Allen*, Bertha and Maggie Arres-Mather, Violet Ashworth*, Arnold* and Owen* Akers, Rose Anton, Christine Arnold*, Willie Aston, Nellie* and Fanny Ames, Lizzie Ardiolo, Mabel and Ethar, lotte Bailey, Geo. Brand, Lavinia Barnes, John Baring, Lillian, Teresa, and Katharine Backie, Janet* and Elizabeth* Black, Arnold Baker*, Leonard Bartlett, Herbert Braddon, Dudley*, Elsie, and G. Bartlett, Percy Berkeley*, Willie*, Nellie, Florence, and Victor Bellerby, D. A. Bennie*, Louis Berthe, Archibald Bearsby, Emily Bridgewater*, May Bligh, Phyllis Boyd, Gertrude and N. Brookfield, Ralph Bourne, Bert Brotchie, Stanley Boxer*, Arthur Barker, Massy Baker, Herbert*, Dorothy*, and Leslie Berry, Ashley Bowker, Mary* and Willie Charles, Jessie and Maggie Carter, D. J. Clarke*, Maud Clarke*, Eleanor, R. C. and F. S. Chance, Mary E. Clarke*, Harold* and Willie* Cheesman, Arthur M. Cole, Ida and Annie* Cole, Marjorie Collins*, Nina Coote, Susie Cumbers, Emily Church, Lionel and Gladys Calvert, Randolph and D. Daintree, Christabel and Vera* Dickinson, Nellie and Willie Dowsett, Violet and Ivy Donaldson-Selby, Gordon Duncan, Kenneth Dunbar*, Marjory Dyke*, Edith Daisley, Ashley and Cecil Dodd, Muriel Edwards*, Ernest*, Henry, and Willie* Edmonds, Eva Edmundson, F. A*. and Aileen* Figgis, John Field, Ernest* and Reginald Findlay, Flossie, Maggie, Janetta*, and Agnes Fullarton, Amy Fosten, Stuart, Margaret* and Edith Gray, Eva* and John* Gray, Constance* and Kenneth* Gabbett, Euphemia*, Mary and Geo.* Graham, Mabel Guy*, Minnie Giddings, Nellie Hatchett*, Margaret Hasse*, Juliet and Freda Haines, Winifred Harvey, Rex Hatchett*, Emily and Edith Hearn, Lilian and Ernest Herivel Theodora Hill*, Violet Holford, Margaret* and John* Hogg, Mona and Edith Hunter, May V., Helen and Harcourt Hunter, Joshua Hughes-Games, Ethel Hutchings, Fredda Hunten, Rose Hamilton*, Victor Henry, Lucy and Archie Jacob, Sinclair Jackson, Dora Jay, Dudley Joyce, Muriel Joscelyne, Norman and Kate Johns, Agnes Jones, Alex*, Isa*, Agnes*, T*. and W. Kay, T. A. and Hubert Kirkpatrick, Edward Lawrence, Edward*, May, and Sidney Law, Blanche Lindup, Nora Lowe, Nellie Lovegrove*, Guinefred Leigh Arthur, Alfred and Irene Llewellyn, Dorothy Little, Lilian, Murray and Grahame Lloyd, Lillie Mallory, Bruce and Harry Malaher, Dora* and Alan Marples, S.E. Mackintosh, Angus McQuillan, Margery Matthews, Mary* and Valerie Maitland-Kirwan, Margie* and Gracie* Marston, Hilda Matheson, Geo. Macdonald*, Bessie and Charlotte Miller, Helen Mickelburgh, Dorothy Morris, Lewis*, Arthur* and O. L. Morice, Eva Monti*, Dora Muir, Julia* and Frances* Munce, Ella MacEacham, Abraham, Nellie, and Bella Mack, Laura Macaulay, Hilda Medill, Evelyn* and Arthur Moir, Nellie Meade, Frank Medcalf, Dorrie Nathan, Eleanor, Noel, Maude and Amy Nottage, Maude and Eva Oakes, Mary Palmer*, Myrtle Perry, Walter Perryman, J. Ernest Pearce*, W. M. Penny, Doily* and Katie* Penny, Alice Pillault, Francis Phillips*, Daisy Phillips, Isabel* and Gladys* Phipps, Jessie* and Margaret* Pook, Mary E. Plumb*, Ada*, Jessie*, and Willie Palmer, Kathleen and Ethel* Pasley, Wm. S. Porter, Edwin Peters, Nellie and Louie Peachey, Edward and Herbert Rainey, Nora Read*, Sydney and Olive Robertson, Dollie* and Bob* Salt, Muriel Shaw, Helen Stalker, Eric, Gladys*, Mervyn, and Gwendoline* Shaw, Evelyn and Violet Shaw, Flora Shadbolt, Margery Smart, Muriel Sells*, Rosetta Sherwin, Ada M. Spencer*, Harold Stevenson, Kathleen Shepherd, Florrie Smith, Lucy Soltau, Mora, Lillias, and Tennant* Sloan, Betty Stocks*, Ronald Studd, Emily* and Nellie* Stuart, Bessie Symes, Gracie Seale*, Agnes M. Sterry*, Louie Tibbits*, Sarah and Fred Thomas, Francis H. and Margaret A. Trotter, John W. Thomson*, Winifred Thomson, Alice M. Thompson, Frank Thompson*, Laurence*, A. P., Peveril, and Herbert Turnbull, Gertrude Vellacott, May and Ronald Watson, Dorothy Warner, S. G. N. Wallace, William* and Edith* Wheeler, Pringle Wilson, Colin, Arthur, and Harry J.* Wright, Cecile, Noel*, and Phillis Wright, Edith Wilkins*, Frank R. Wilson*, Ida* and Allan* Woodman, Hetty Wodson* Ida Wright, Brenda Young*.

Donation List.

Indian Famine Fund.—Children's Class, 5s. 1d.; Mother and Theodora, £1; Mother and Gladys, 5s. Total, £1 10s. 1d.

Indian Famine Children (Mrs. Bruce).—C. M. C., 2s. 6d.; E. E. S., £1; Harry and Bruce, 1s. 6d. Total, £1 4s.

Scripture Union Portions for Next Week.

S. Luke	v. 16 26.	Th. *Luke*	vi. 35-49.
M. „	v. 27-39.	F. „	vii. 1-17.
Tu. „	vi. 1-16.	Sat. „	vii. 18-35.
W. „	vi. 17-34.		

Uncle Tom.

Scenes in India.*

CALCUTTA AND BENGAL.

A TWO-MILES drive up Garden Reach from the P. and O. landing stage brings us to the heart of Calcutta—the great thronged, busy city, with its one million people, the metropolis of India and of the Southern Asiatic world. Two hundred years ago a little Indian village stood on the spot where now the city stands—the village of Kalcutta, called after Kali, the fierce devouring goddess whose bloodstained shrine is here. To Kali Ghat, her temple by the Ganges, tens of thousands of worshippers still repair. The wide steps by the water are crowded with bathers at festival times, and sacrifice goes on continually, though not the sacrifice of other days.† Memories of ages of horrid Kali worship linger around this spot. And memories of bloodshed in the Mutiny are here.

They seem almost forgotten. Where the English were stifled in the Black Hole of Calcutta the magnificent buildings of the Post Office now stand. Nothing is left but history to tell the awful tale.

Calcutta to-day is modern. Government House and Town-hall, Courts and Treasury, the splendid open Maidan, the beautiful riverside drive, said to be the most beautiful city drive in the whole world, these and the crowded business streets with their handsome public buildings, impress one as belonging to a city that might be anywhere, built yesterday. But the crowded Dharmtolla, the Lal Bazaar and the teeming native quarters speak of a different world.

Amid the noise and hurrying of these narrow streets our *ghari* rattled past an open gateway. We caught a glimpse of a quiet garden, and a white-pillared building standing among the trees, old-fashioned, stately, and yet simple, a refreshing contrast to the noisy neighbourhood. The name above the door attracted our notice. "Lal Bazaar Baptist Chapel" has a missionary sound. We stopped the *ghari* driver and passed in among the trees, little thinking that William Carey had built that church, and that we should find his chair and pulpit in the vestry—a little spindly chair and narrow pulpit, only fit for a small light man. The present Baptist minister very kindly took us round, showing us the handsome silver communion service presented by the Government of those days to Carey in recognition of his public services; and, still more interesting to missionary hearts, the very baptistry in which Carey baptized Adoniram Judson, the apostle of Burma. It is a large oblong tank cut in the floor of the old meeting-house behind the present chapel, the very hall where Carey preached, with his and Judson's simple memorial tablets let into the wall behind the platform.

No sight in all Calcutta moved me more, except the sight of the people, which must always strike most deeply to a missionary heart. Carey baptizing Judson—what a scene! what a seed! From this simple baptistry and from that day's doing, sprang the great American Baptist Missionary Union with its million members, the evangelisation of the Karen nation, the 54,000 converts of the Telugu Lone Star Mission. The first baptizing in the latter, when 2222 former heathen were immersed in one day, nineteen years ago, and the winning of the Karens were hidden in this seed.

Thinking many thoughts we pass out into the sunshine and down the quiet path. Beyond us lies the crowded street. Pause here a moment with us.

* * * *

More than 100 years have passed since William Carey landed on Indian soil—the father of our century of missions, the first of modern Indian missionaries; more than a century of prayer and toiling, of missionary appeal, and of the Church's answer to the cry of the heathen world. Sixteen hundred workers treading in Carey's wake are scattered through this Empire of the sun, preaching Christ to India. Eight hundred thousand Christians gather to the table of the Lord in Protestant Churches in this land. And yet—

Walk down the little garden. It is not far away, the living stream that flows beside the lofty gates of the old church ground. Look at this sight a little—the men and women here, hundreds and thousands of them passing and passing by; peasants, farmers, tradesfolk, students, men of business, lawyers, merchants, doctors, all in their Indian dress. Thousands of dark eyes scan you. Dark faces, handsome faces, wicked faces, they look at you and pass. They are worshippers of Kali, the bloodthirsty destroyer; of Siva, the god of death, "master of human victims, ruler of evil spirits, ghouls, and vampires, armed with a terrible trident, wearing a necklace of skulls, waited on by skeletons." They are worshippers of Siva and of the rest of the 33,000,000 Hindu gods. Perhaps they may have heard the name of Christ. They may. But many others have not who are not far away.

Standing here by the iron gates, with Carey's Church behind you, watching this human river sweep ceaselessly by, extend your inner vision to the great plains of Bengal lying around you, from the Sunderbunds at the Ganges' mouth to the foot of the Himalayas, and from the Burman frontier to the N.W. Provinces, Bengal and Assam, with their 80,000,000, the most populous part of the world. In Bakhargang, at the Ganges' mouth, two great districts, with 800,000 people, are, as we stand here, without a missionary. Dacca district is unoccupied, though the town of Dacca has six workers among two and a-half millions. Close to Calcutta, S.W., lies the crowded section, Midnapur, practically untouched in the north and west, the best-worked centres scarcely occupied. Nadiyah, north of Calcutta, is the most thoroughly evangelised district in Bengal. "Preachers manage to visit its villages once in two years." That is all. But Nidiyah is well off. Fadipore, lying by it, has on an average only one man to 500,000 people; Berhampore, to the north again, six workers among one and a-quarter millions; Rampore Bolia, north of this, only two to reach the same vast multitude; Mymensing, north-east of this, among three and a-half millions, has two men and five women to make known Jesus Christ.

While you think of these things the human flood sweeps on—sad faces, weary faces, faces seamed and scarred by sin, faces on which the light of the world has never fallen. No—these here in Calcutta may have heard that God has loved us, that He is not a devourer, a god of ghouls and vampires, but Calcutta with its million men and women is so small. Behar, the vast opium-growing country south of the Ganges here in Bengal, has twenty-four million people, and—how can I write the words?—six Christian missionaries.

Six Christian preachers. *Six;* to twenty-four million people. As if in the whole of England there were six or seven Christians—no more.

* * * *

Once William Carey stood here—the first English missionary to India. Those he had left behind at home felt that he had disappeared for ever. He never returned to England. For forty years he laboured here and died.

"I never yet repented," he wrote, "of any sacrifice which I have made for the Gospel, but find that consolation which comes from God alone." "I have God...God's cause will triumph."

To that cause he gave his all.

"To be devoted like a sacrifice to holy uses," he wrote, "is the great business of a Christian." "A Christian minister in a peculiar sense is *not his own;* he is the servant of GOD, and ought to be wholly devoted to Him."..."I am not my own no would I choose for myself. Let GOD employ m where He thinks fit."

It was this spirit that brought William Carey here. It is this spirit that will bring you who read these words into the mission field, or that will stir you if you cannot come, to help these people somehow.

Behar is waiting for you—half of its twenty-four millions never yet have heard the name of Christ. Chota Nagpore is waiting in Southern Bengal—Palaman one of its districts with 750,000 people, and no witness for Jesus Christ. None of its tributary States are occupied. "More than a million heathen here are without the slightest touch of the Gospel."

Maldah is waiting with 815,000 and no missionary. Bogra, the next great district, between the Ganges and the Brahmapootra river, is waiting with 817,000 souls. If His people were as wax in the hands of the Master, can we suppose these vast spheres would be left uncared for still?

Pause for a moment and look them out on the map. Bogra has 30,000 more people than all Northumberland and Monmouth. Maldah could people Bedfordshire, Cornwall, Herefordshire, and Hertfordshire, and have 4000 over.

Beyond the teeming Ganges delta, malarious and low, lies the beautiful hill country of Assam, the Kashia hills, the Naga hills, Hill Tipperah, and the rest. In the plains among them there are only three mission centres among three million souls. The Cachar hills have as yet no workers. The valley of Manipur, in Lower Assam, with its 200,000 people, is still unoccupied.

* * * *

We are standing at the gateway. The human flood flows by; young faces, tired faces, anxious faces. Hard, worldly eyes look into ours curiously and pass. What plans are seething in these busy brains! What destinies are shaping for evil and for good here in a myriad lives and beyond, in the lives we have just thought of! Listen. Watch. The stream flows on. Not one soul among them that thinks of God aright.

No Bible, no Sabbaths, no house of God; no God but a log of wood, or a monkey; no Saviour but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities.... a corrupt torrent, poisoning the soul and carrying it down to perdition; no morality, for how should a people be moral whose gods are monsters of vice, whose priests are their ringleaders in crime, whose scriptures encourage pride, impurity, falsehood, revenge, and murder, whose worship is connected with indescribable abominations, and whose heaven is a —— *

We cannot print the words. You may read them for yourselves in any book on India's religions.

How shall these darkened millions be brought into the light? The power of God that took up William Carey, and through his simple life, to mention one result alone, put the Bible for the first time within reach of one-fourth of mankind, by translations accomplished in forty years into twenty-four languages; the power of God that from the church behind us sent Judson out to Burmah, and has since raised up, through that single Baptist effort, 500 churches and some 30,000 converts in that land, and across the water in Madras twenty-three mission stations and 54,000 converts in the Telugu country only, not to speak of other fields, that power is ours to-day. Why should not blessing like this come through your life to India? Why not? It did not come from Judson or from Carey. It came from Jesus Christ.

It is He who looks with pity upon this heathen world. It is He who stands beside you, facing these multitudes. As of old, He says, "I have compassion." As of old He bids you help them. You have put your hand in the hand of Christ, and you cannot take it back.† L. G.

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† "The only antiquity in Calcutta is the famous Kali Ghat, where the fearful wife of Siva has held her shrine and welcomed her horrid worshippers from time immemorial. The present temple is 300 years old, and has no architectural pretensions. It stands on the bank of Tolly's Nullah, with flights of steps going down to the water. Kali, 'the black one,' is a furious goddess, hideous in features, dripping with blood, gorgon-headed, with a necklace of human skulls. She sends pestilence and famine, and is only appeased with blood. In earlier days, human sacrifice was often her only propitiation, and as late as 1866, during the terrible famine, human heads, decked with flowers, were found before the altar of Kali. She is the goddess of the Thugs, who, sworn to her bloody rites, travelled through India disguised as merchants or pilgrims, strangling victims to her honour. The secret cult of Kali is too repulsive for description in these pages."—*Picturesque India.* pp. 336-7.

* Smith's *Life of Carey*, p. 64.

† From "*If*," a missionary study of the unoccupied fields of India, by Miss Guinness. Published this week by Dent and Co., Great Eastern Street, E.C. Price 4d., or 3s. a dozen.

The Wesleyan Conference.

THE Ordination Service is always one of the most popular features of the Conference; this year was no exception to the rule. The President of the Conference conducted the service. Fifty-one young men were set aside for the work of the ministry. The charge was delivered by the ex-President, Dr. Randles, who dealt with

THE DOCTRINE OF THE CHRISTIAN MINISTRY.

The earlier part of the deliverance was an able and exhaustive treatment of the ends and functions of the ministry as set forth in the New Testament. The chief end is to promote the cause of Christ by bringing men under its saving influence. Its two chief functions are to teach, *i.e.*, to proclaim, instruct, or persuade, and to rule, *i.e.*, to exercise faithful, loving oversight. Dr. Randles altogether repudiated the sacerdotal theory of the ministry and the dogma of apostolic succession on which it mainly rests. The latter is in point of origin a myth, and in point of tendency a poisonous error. It substitutes doubtful tradition for history, and the outcome of priestly assumption for a Divine ordinance. The ex-President closed by emphasising the qualities of "a good minister of Jesus Christ." Good doctrine is essential. Unless we are resolved to be diligent students of the Word, acquiring a robust intelligence therein, and so habitually thinking the thoughts of God, we may as well abandon the hope of being "good ministers." Persuasive skill and zeal must be joined to knowledge, and we must have personal subjective experience of the doctrine we teach. An earnest plea for self-denial followed. The young ministers were counselled to associate with Christians in their honest toil, their simple garb and manners, their humble dwellings and rude speech, their God-fearing habits and delight in the House of the Lord, rather than with the best society under the most luxurious conditions, but out of sympathy with Christ and holiness. A minister of Christ who never finds occasion of self-sacrifice for the salvation of his fellow men or the honour of his Lord would be an incongruity and a self-contradiction, not to say a monstrosity.

THE STATIONING OF MINISTERS

provides considerable interest and excitement to the brethren, especially to the six or seven hundred who on the average are annually "on the wing." The Stationing Committee, composed of representatives from each of the districts, transacts the preliminary business in three separate sessions, and then the stations are thrown upon the stormy sea of open Conference. Several cases of special difficulty were caused by the appointment of circuit ministers to departmental offices, notably Rev. Thos. Allen, who was taken from London (Highgate) to become Governor of Handsworth College, and Rev. John Hornabrook, whose transference from Leeds (Brunswick) to the Chapel Secretaryship left the Conference Chapel without a head. Both the circuits thus deprived of their superintendents fixed upon the same minister, Rev. Joseph Dixon, as the man of their choice, but this remarkable coincidence neutralised their claim, and Brighton, to which Mr. Dixon had been invited, benefited thereby. Highgate secured Mr. John Aldred, and Leeds Rev. Albert Bishop, late chairman of the Birmingham District. What a magnificent scorn for distance some of the "stationers" have! One brother was transferred in a moment from Shetland to the Scilly Isles; at a later stage he was as quickly restored, and at last was found at neither, but at Airdrie, in Scotland. Doubtless there will be disappointment in some few cases on the part of circuits and ministers, but the conditions must be strange indeed if ministers and people in any circuit in the Connexion cannot work heartily together for the next twelve months in the cause of God. Any circuit appointment may be reconsidered and revoked at the next Conference.

THE ROLL OF THE HONOURED DEAD.

One of the most solemn sessions of the Conference is that in which the roll of ministers who have died during the year is read. Amid deep feeling the president announced the hymn—

> Come, let us join our friends above
> That have obtained the prize.

The Secretary then read slowly the long list, pausing after each name, so that opportunity was given for one and another to bear testimony to the services and character of those who had passed away. Forty ministers had died since the last Conference in Great Britain, three in Ireland, and five on the mission field. A brief obituary notice of each of these was printed in the Conference agenda. In addition, several deaths had taken place during the sessions or immediately before the opening of Conference, including Rev. Samuel Gregory, whose life was cut short when on holiday in Switzerland; Rev. J. W. Henderson, of Bridlington Quay; Rev. S. Evans Rowe, while on a voyage to South Africa; and Rev. Evan Evans, a minister in the Welsh work. Thus death has been busy while ministers have been taking counsel as to future work.

No form was more missed than that of the cheery and apparently stalwart James Ernest Clapham, the late Home Missionary secretary. He was stricken in the midst of strength and capacity for service. Rev. F. W. Macdonald said this was one of their greatest losses in recent years. Mr. Clapham was a great official, but he was a standing refutation of the theory that official life must necessarily dry up the springs of intellectual and spiritual vitality. Rev. Walford Green spoke of the beauty of Mr. Clapham's home life, and Rev. H. Price Hughes mentioned that the deceased had acted as secretary of the London Mission at its most critical and formative period. He was not only

A PRESCIENT STATESMAN,

but a great evangelist. His earliest record was that of a fiery evangelist, and nothing rejoiced him more amid all his administrative duties than to hear of the salvation of souls. Dr. Rigg drew the veil aside when he referred to a conversation with Mr. Clapham, in which the latter said, "I have such a revelation of the most loving Fatherhood of God as relieves my mind from doubts and fears, and helps me to work in sunshine continually."

Another face sorely missed was that of John Samuel Jones, who had seen active service for the last fifty-six years. He was one of the fathers of the Conference, and a great authority on Methodist law and order. Rev. Charles Garrett bore an unstinted tribute to the worth of William T. Radcliffe, another veteran preacher whose service had covered more than half a century. Thomas Derry, who died in his seventy-fifth year, was converted through the labours of James Caughey, the American evangelist. Charles Crawshaw was a preacher whose wise and quaint sayings will be long remembered. On the evening before his death he was preparing a Christmas sermon on "The wise men from the East," and the last words he wrote were, "To seek a Saviour and a city out of sight."

One of the great losses of the year was that of David C. Ingram, the chairman of the Scotland district, who so quickly followed his loved son Romilly, who fell on the mission field. Mr. Ingram's preaching, especially in the early days, was a torrent of earnest, tender, and impassioned eloquence. Rev. Forster Crozier's work at Southwark, before the foundation of the London Mission, was lovingly mentioned. Rev. William Jackson traced his own conversion to the appeals of Joseph Sykes, who closed a long and blameless ministry at the advanced age of eighty-seven years. William Francis Somerville, in the fourth year of his ministry, fell a victim to fever on the deadly West Coast of Africa. Dr. Beet paid his tribute to the quiet heroism of a man who at a moment's notice went on his errand to the West African field, and Rev. Dennis Kemp told how when Somerville returning with the troops from the recent Ashanti Expedition, was stricken with fever he gave up his hammock to a soldier whose case was worse than his own. Rev. R. W. Allen, a chaplain in the Army, added that this incident had been talked about in many a barrack-room. Samuel Gifford had been looking forward for years with passionate longing to service in Western Africa. He died at Abeokuta within a few months of his landing. Rev. Sampson Weaver bore testimony that the young missionary's widowed mother did not regret placing such a great sacrifice on the altar of missions.

When Book-room affairs were under consideration, Rev. C. H. Kelly gave some interesting information in regard to the discovery of certain Wesley MSS. He now had fourteen volumes of Charles Wesley's hymns in the author's handwriting; and a little volume had come to light containing John Wesley's notes of "Preparations for the Readings of the Holy Club." Rev. F. W. Macdonald urged the issue of an annotated edition of Wesley's Journals; and Mr. Kelly referred to the lecture recently given by Mr. Birrell, M.P., in which high praise was given to the work in question as throwing light upon 18th century life and manners in England.

The pastoral address prepared by Rev. Joshua Haigh was read to the Conference; it contained excellent advice on a wide variety of topics, and will be speedily printed and issued as the address of the Conference to the Methodist Society. The stationing of ministers for the ensuing year was amongst the closing duties of the Conference, which concluded it sittings on Wednesday evening.

A High Churchman's Views.

WE recently gave some extracts from a letter written by a High Churchman, which have attracted some attention. We therefore append a few more, which are instructive reading.

"The visible Church, the Catholic and Apostolic Church, is the only divinely-instituted organisation. Every Protestant sect is an institution founded by men, has no priesthood, and consequently no sacraments. To be a Protestant is to be cut off from the covenanted channels of grace.

"The Protestant conception is that of 'human' God. Protestants *pray* to God, but never *worship* Him. It is for this reason that I refuse the title, 'Place of worship' to a dissenting meeting-house; the proper title being 'Place of preaching and prayer.'

"The principle of the private interpretation of the Bible is the source of schism, heresy, agnosticism, infidelity, and other kindred evils. There would have been no Protestants had not people read their Bibles.

"You, being a Protestant, cannot conceive of the realisation of God's infinite goodness which a penitent experiences on leaving the Confessional—I mean the knowledge that God, through the instrumentality of the priest, had forgiven every repented sin.

"We believe that at the moment the priest pronounces the words of consecration, the bread and wine become, by a miracle, changed into the flesh and blood of our Lord.

"The teaching of the Church cannot in any way be opposed to the teaching of the Bible, for how can the unwritten Word of God clash with the written Word of God? If there is anything in the teaching of the Church that is directly opposed to the teaching of the Bible, the Church is wrong and all her claims are worthless." [This sufficiently confutes all that the writer has said before. It is evident that he is unfamiliar with the one and only Book which can qualify a minister of Christ to teach his will.—Ed.]

"No good Catholic would 'scorn to enter a Nonconformist place of worship,' because it is always pleasing to see people trying to serve God, however misguided their efforts may be. But it is distinctly an act of 'schism' (not 'heresy') 'to worship with Dissenters.' How can — enter a Dissenting meeting-house when in the English Litany she prays, 'From all false doctrine, heresy, and schism, God deliver us'? Personally I am obliged, owing to private reasons, to sometimes attend such places, but the end justifies the means, or, as St. Ignatius Loyola himself expresses it, 'The means ought always to be subordinate to the end.'"

[Here we have Jesuitism pure and simple and candidly avowed, revealing the true character of men who are being admitted to the ministry of the Church of England.—Ed.]

South African General Mission.

Writing from Durban, Natal, on July 17, Mr. W. Spencer Walton says:—

My wife and I are hoping to leave for Swazieland next week. We expect to be in the thick of the fight when you get this letter, so pray much for us. The Lord is encouraging us in this branch very much. We feel full of joy at the prospect of extended work as well as the constant report of souls being saved.

You will be glad to hear we had a wonderful revival at Greytown, and that the visit of our beloved Rev. Andrew Murray at our Convention last week was blessed exceeding abundantly. All the ministers attended the meetings more or less. My wife and I and all the little ones are well.

Evangelical Alliance.—Among the speakers secured for the Conference at Cambridge next month are:—Revs. Dr. Handley C. G. Moule, Dr. W. F. Moulton, Dr. J. Oswald Dykes, Dr. J. H. Rigg, Archdeacon Richardson, Archdeacon Taylor; Mrs. Isabella Bird Bishop, Mrs. Lewis; Revs. Dr. Murray Mitchell, W. Roberts, Dr. David MacEwan, D. J. Stather Hunt, G. D. Hooper, and Dr. F. W. Baedeker.

Count Campello in London.

A GARDEN reception on Monday afternoon afforded opportunity for a company of Christian folk to meet Count Campello on the occasion of his fourth visit to this country. The gathering took place in the beautiful grounds of Aubrey House, Kensington, by kind permission of Mr. and Mrs. Alexander. Sir Geo. Stokes presided over a meeting in the hall attached to the grounds, and after Rev. Geo. Everard had offered prayer,

Count Campello, who spoke in a forcible and animated manner, delivered an address in Italian, which was interpreted by Signor E. Martinucci. Expressing great pleasure at meeting again friends interested in his Italian Reform work, the Count declared that the life-purpose of himself and his helpers is to labour for the full shining of the Sun of Righteousness in a land which, with many natural advantages, is yet oppressed with much spiritual darkness. The struggle against Romish error is maintained only in dependence upon the sword of the Spirit. Church Reform in Italy is imperatively needed in view of the fact that the Papacy is entirely antagonistic to the national conscience, anathematising all who will not swallow its accumulated errors. Since the temporal power of the Pope was overthrown, every Italian has had to choose between his faith and the Government of the country, because the latter maintains that a "good Catholic" cannot be a true patriot; and, unfortunately, the Italians do not discriminate between the claims of Christ and those of a priesthood which they hate. Hence the necessity of a reform which should quicken and vivify the faith of the people in Christ. Blind superstition or indifference are the alternative evils with which this work, at present in its infancy, has to contend. Indifference is the natural offspring of an unreasonable faith. The Italian Reformers have not only the hope but the certainty of success in the difficult work which they are undertaking, if they be faithful to the conditions of the Divine promises.

In briefly stating the present condition of his work, Count Campello said that there are now eleven centres of operations, six congregations regularly constituted, six ministers, three candidates for the ministry, 1,000 communicants, and several thousands of adherents. By communicants, he especially referred to those who attend the services every Sunday; and by adherents were meant the large number who, for reasons of their own, do not make an open profession of faith, but are in sympathy with the cause and attend the services as often as possible.

This Reform movement, said the Count, is no innovation, but is an attempt to realise the traditions which have come down from such men as Marcellas of Padua, Dante and Savonarola. It is an effort to arrive at an Episcopal form of religious life, and has therefore commended itself to the practical sympathies of British brethren of that communion, who have been generous in material as well as moral support. But the cause has lost influential helpers, and the Count had lost personal friends in the decease of Canon Thornton and of the Archbishop of Dublin, the recent removal of the latter creating quite a financial crisis in the work, particularly as regards supporters in this country. It is very necessary to repair such heavy losses by enlisting new friends; and it is cause of rejoicing that five Bishops have signified willingness to join the committee, and thus, with the president, carry forward British interest in the work. Count Campello closed with a strong appeal for a generous measure of support, because there could be no greater mission than that of extending the kingdom of God through the Gospel; and the reward would be sure, conferred by the blessed hands of Christ Himself.

Rev. Ugo Janni, of San Remo, followed with a speech emphasised by evident earnestness and strong conviction; and in his case also the services of the interpreter were requisitioned. He declared that the religious fight going on in Italy is of world-wide interest and significance. Civilisation, freedom of conscience, and knowledge constitute not merely an Italian but a universal patrimony; and the children of light, in every land, should unite to fight the foe of that beneficent triad. The Papacy is not more a religious than a political institution, for it is at war with England on the Irish question, and is wrestling with Germany, where there is no contention as to the temporal power. The Romish clerical party are assailing the French Republic, and the same evil fight is witnessed even in Apostolic Austria. 'Tis but a year ago since we admired the Hungarian Government holding its own against Romanism.

The bad influence of this Papal universal enemy had reduced Italian Christianity to a fetichism. Doubtless there are in the Romish communion truly Christian souls; but this is no argument in favour of the system, because these exceptions only prove the rule. The fact remains, that multitudes in Italy who are hungering and thirsting after righteousness, look in vain for those who shall break unto them the bread of life. Therefore this Reform work is an absolute and urgent necessity.

The individual who, about a year ago, was going to the Vatican to make terms with the Pope on the question of the Reunion of the Churches, was described by the speaker as worthy of respect for his ingenuity, but the envoy had not the remotest idea of the true nature of the Papacy, which would not be satisfied with anything short of total submission and entire surrender. Repudiating such claims, the Italian Reformers seek to enter into their rightful patrimony, and to form part of the great Universal Church of God. They could come to British Christians, and speak to them words of truth and of brotherhood, in the name not only of a great past, but of a great future, which they were warranted in expecting to realise through the means of Christian union in effort and in prayer.

After a suitable acknowledgment from Count Campello, reciprocated by the meeting, of the kindness shown by the host and hostess, the meeting terminated with another earnest petition for Divine blessing on the cause of the Gospel in Italy.

Open-Air Mission.

A HAPPY season of service has been spent by eight members of the Open-Air Mission in evangelising villages in Breconshire, Radnorshire, and Herefordshire, twenty-one such outlying places having thus received visitation from July 17 to 26. Arriving at Hay, their headquarters, on the first-named evening, they were warmly received by Mr. T. Cyrus Morgan, who had made all the local arrangements, and a good meeting was held under the Clock Tower. Various services on the following day, Sunday, culminated in a grand *finale* again under the Clock Tower, when all the churches of the town were represented by the Christian workers present, and several hundreds of people listened with deep interest to the Gospel message. Indeed, the drawing of Christians together has been a marked feature of the whole campaign.

Throughout the week the evangelists went forth to surrounding villages, including some most secluded places lying over the Black Mountains, the journeys sometimes involving hard walking or climbing for hours together. But everywhere they were touched and cheered by the remarkable attention of the people, who seem ripe for such work, and welcome the presence of the strangers in their midst. Their thanks were most hearty and sincere, and sometimes their tearful eyes testified to the depth of the impressions made.

It was marvellous where the people came from, considering the scattered nature of the district. Often the people walked long distances to the services, notwithstanding that hay harvest was in full swing. Usually every house in the village was visited before the evening service, personal conversation was held with large numbers, and prayer was offered in many homes.

Wales, the land of Howell Harris and Christmas Evans, and many other heroes of the past, cries aloud for the Gospel, which must be preached in the open air if its people are to be reached. In many parts of the Principality this form of Christian service is much neglected. O that everywhere the spirit of the past may be renewed, and many devoted sons of God and of the Principality be raised up to carry the Gospel throughout its length and breadth A different part of South Wales will have been under visitation by the Open-Air Mission when this appears, six members having been set apart to conduct an evangelistic campaign in and around Barry Dock, from July 31 to Aug. 9. Much prayer is asked for these and many similar efforts now in full operation. Funds are also greatly needed for their support.

Frank Cockrem,

Adelphi, W.C.

"The Lighthouse," at Bow Common.

Dear Sir,—We venture to lay before your readers the following facts in relation to the work carried on by Pastor T. J. Hazzard and his people in that densely-populated and poor district of East London, known as Bow Common.

A large building, named "The Lighthouse," has been erected on a prominent site in the main thoroughfare, for the preaching of the Gospel, the the accommodation in which is entirely free and unappropriated. The old chapel has been converted into school and class rooms for the religious instruction of over a thousand children. a large infants' room has been provided; and a soup kitchen, which will be of immense service in connection with the mission work during the winter months.

At the opening services on July 1, there remained £950 to raise on the entire scheme. Of this, £500 has been promised as a loan, free of interest for five years, by the Baptist Building Fund. In order to remove the burden of the remaining £450, the chairman, Mr. T. A. Denny, who had already contributed £100, promised another £50 provided the £400 was raised in two months; other friends, who had given largely before, have promised additional help on the same condition, and Mr. Edward Rawlings, who gave £250 to the first part of the scheme, has given another £100 towards its completion.

After making strenuous efforts to raise the £400, the building committee have only succeeded in raising just over £200, and the remaining half, or thereabouts, is quite beyond their power. The matter is *urgent*, as the time limit only extends to September 1, and the summer holidays make it extremely difficult to secure the needed help.

Knowing, as we do, that Pastor Hazzard's work is a *bonâ fide* evangelical work, in an exceptionally difficult sphere, we have every confidence in appealing to all lovers of the Lord Jesus Christ to help him and his friends to raise the amount needed *at once*.

Mr. Hazzard's address is 52, Addington-road, Bow, E.

(Signed) W. Cuff, *Shoreditch Tabernacle.*
Wm. Fuller Gooch, Norwood.
F. B. Meyer, *Christ Church, Westminster.*
W. H. Seagram, Exeter Hall.

Weaver Brothers in Liverpool.

Byron Hall, which was the field of many successful missions conducted by the late Richard Weaver, has recently been the scene of an equally fruitful campaign by his two sons. July is not a favourable month for mission services, but for fourteen nights the people gathered in large numbers to hear the old, old story. Mr. Frank Weaver sweetly and effectively set forth the Gospel in song, and Mr. Bewley Weaver preached it with great earnestness and directness, accompanied by the demonstration of the Holy Spirit.

Each meeting witnessed sinners seeking the Saviour, drunkards, those who made light of religion, and regular churchgoers yielding to the Lord. Among them were three men who were separated from their wives, through drink, etc. Two of these are already reunited. It was in one case touching to see man and wife in the meeting sitting together, and to hear the wife declare, before all the people, "I also will follow the Saviour.

A pleasing feature during the mission was to have the presence and help of Mr. Herbert Radcliffe (son of the late Mr. Reginald Radcliffe), and to see these servants of God uniting to tell out the same old story which their fathers so faithfully delivered. The closing meeting was a time of great thankfulness and rejoicing for God's presence and blessing, and we look forward with great expectations to another visit from our brethren next year.

F. G. West.

Limehouse Ragged School, which is held in Mitre Buildings, Church Row, is the centre of a variety of Christian operations. Some of the children are rough and intractable, the result of bad example in their homes and the education of the streets; but the efforts of patient self-denying teachers to lead them in the right way have not been in vain. The lads' club and gymnasium was carried on throughout the winter, and, besides providing healthful recreation, was a valuable means of bringing under Christian influence low, rough lads, whose daily surroundings tend to make them more vicious and degraded. The secretary of the school is Mr. W. E. Kirkness, 26, Gough-street, Poplar.

Letters to the Editor.

SHALL WE CLOSE OUR PULPITS?

Dear Sir,—On turning over the pages of an old book, written by one of the godliest preachers of his time, I came across a proclamation of Edward VI. to this effect:—

2 *Edw. VI. Sept.* 13.

"*By these presents, Wee inhibite generally all manner of Preachers whatsoever they be, to preach in this mean space, to the intent that the whole Clergy might apply themselves to prayer to Almighty God, for the better atchieving of the same most godlie intent, and purpose of Reformation.*"

This proclamation remained in operation for some time, but it is not recorded what effect it had upon the Church of Christ. Doubtless it deepened and strengthened the reality of the Reformation which it sought, and we are possibly the heritors of the blessings which God gave them then, for it is not to be thought that the eloquence of united and earnest prayer would do less than preaching. The martyr fires which followed those days have died out and the ashes have been swept away, but there is a question rising in the hearts of many whether it would not be better for the Church and kingdom of God if there were less preaching and more praying—that is to say, more praying by the Church of Christ assembled together, to ask for the blessing of God on some special effort for the redemption of the world.

One of the leaders of Christ's work in the north said to me the other day, "I think it would be well to close our pulpits for some time, and let us all meet together and face the responsibility of our position as servants of our Lord." There is no doubt that "facing our responsibility" is the duty of the hour, and how could we do it better than by holding closer and united communion with God? Like M'Cheyne we need to "look over the verge" and see the great realities of eternity, and the larger purposes of Jesus Christ. If by prayer we can see Him who is invisible, and understand more fully what is in the heart of God for us and the race, we shall move onward to more radiant victories of truth and righteousness. The work of preaching the everlasting Gospel need not cease, for we could go out into the highways and hedges, into the slums, down amongst the shipping, and into the mission field, and bring the evangel which has saved us into the hearts and homes of those who never hear its glad tidings of joy. "Preach the Word" would still remain in force, and the preaching be more forcible. Of course such a closure need not continue long, but it should be long enough to let us know and love each other better, and long enough, too, to show us that it is by the might of the Spirit that all true advance of the work of Christ is secured. The best preachers would benefit by the rest and the opportunity of finding out the secret of the Most High in their own life and work, and the worst preachers would in the silence given them have time to see the greatness of the preacher's task and their own lack of fitness for its sublime possibilities; and if they are true men they will seek the power from on high which they need.

Many a man who is in the forefront of the battle to-day is overwhelmed with the roar and the smoke of the fight, and cannot see what is the best service he can give to God, nor the best way of giving it. This time of quietness and retrospect and forecast would show him how to seize the opportunity God opens to him, and he would be ready to glorify his Saviour in ways he thinks beyond him now. The people in the pews would be gainers also, for they would feel they have a part in the establishing the Kingdom of God as well as the public preachers of the Word. They would feel the Divine demand for consecration, and hear the bitter cry which comes up from what is called the "submerged tenth" for help which only they can give. They would not sit at their windows and watch the wild and angry sea breaking over the wreck, but would be down on the shore, with the cold spray beating in their faces, helping the manning of the lifeboat and cheering those who go out to save the sinking voyager.

I know that many will think all this the dream of a Christian Quixote, but many things have come to pass in the Church of Christ which were never thought of by those who lived before they happened. God will fulfil Himself in his own way, and who shall say He will not do so in this? Already it has been tried, and although our divisions and diversities are greater than in the time of Edward VI., yet at the heart of all who truly love the Lord Jesus Christ there is the supreme desire that the Kingdom of God should come, and his will be done on earth as it is in heaven. In the event of the closing of all the pulpits for the united and continuous praying of the Church, being beyond the range of present possibility, then let it be tried by separate congregations for a month, or any such time as may seem best, always remembering that the pulpit is only closed that the fire of the Holy Spirit may be renewed in the heart of the preacher and in the life of the congregation. Let us think on these things.—Yours faithfully,

Musselburgh, N.B. Walter J. Mathams.

"HIGH CONGREGATIONALISM."

Dear Sir,—This phrase, which you quote from *The Catholic Times*, is, perhaps, not an unhappy one to describe the position occupied by a large, and I hope an increasing, number of ministers in relation to the ordinance of the Lord's Supper. The late Dr. R. W. Dale, among others, did, we believe, good service in recalling the fact that the Lord's Supper is "not merely a commemorative rite, but a veritable channel of Divine grace." As we read and understand the Scripture teaching, it is a commemoration, but it is also very much more. We do not celebrate the Lord's Supper in commemoration of a dead and absent Lord, but in communication with a living and present Saviour. We believe that according to the teaching of John vi., interpreted by the Lord's words, "This is my body, this is My blood," Jesus Christ in the sacrament of the Lord's Supper actually gives Himself in the symbols of his body and his blood to be the food, the means of life, to the soul.

What, however, I would earnestly point out is that this higher sacramentarian view has nothing whatever to do with sacerdotalism. Our brethren who depreciate the sacraments are largely influenced by the belief that priestly authority is necessarily connected with the recognition of anything approaching the Real Presence. Permit me to assert that this is not so. We believe in the priesthood of all believers, and utterly repudiate any exclusive sacerdotal claim.

It is the presence of the Saviour which constitutes and communicates the sacramental grace, and this presence is not dependent upon any priestly intervention. As Congregationalists we believe that the assembly of the disciples with the Lord amongst them is the Church; that the Church so constituted celebrates the Lord's Supper; and that this is a means of communicating sacramental grace. Let those who differ from us combat our views as earnestly as they please, but let them not impute to us beliefs which we repudiate as strenuously as they.—Yours truly, E. R. P.

July 31.

Sir,—I entirely agree with your correspondent, "E. R. P." [above]. There could be no better setting forth of the views on the Lord's Supper some of us hold.

These views we find in the Scriptures, and they are involved in the true doctrine of the Church; they answer to and are confirmed by the experience of the saintliest in all the ages; they were taught by the ablest, soundest, least sacerdotal theologian since the days of the Apostles, John Calvin; and when Protestant Nonconformity is SPIRITUALISED—its greatest necessity—they will become general. The Lord's Supper will then cease to be what it too often is, a formal barren thing, and be a real means of grace—sacramental—"*a communion of the blood of Christ*," and "*a communion of the body of Christ.*" (1 Cor. x. 16.) The Zwinglian view of the Lord's Supper, and it has prevailed in Congregationalism, is *rationalistic*, and, therefore, a poor thing; we have got to return to the *supernatural*.—I am, Sir, yours faithfully, William Crosbie.

"*Ecclefechan*," *Lenton Sands, Nottingham.*

Dear Sir,—In any discussion it is of first importance to define our terms. I remember that when I was a child Nonconformists rarely used the word "sacrament." One of my early recollections is that to my young mind the distinction between church people and chapel people was that the former called the Lord's Supper "the sacrament" and the latter called it "the ordinance." I shall be very glad to be informed what is the exact meaning now attached by my Nonconformist brethren to the words "sacrament" and "sacramentarian," and to the phrase "sacramental grace."—Yours, etc., An Old Disciple.

PROTESTANT CHILDREN AND POPISH SCHOOLS.

Sir,—Your correspondent "Enlightened" has struck a note which applies not only to Popish schools on the Continent, but also to those at home. We see the same thing in the case of High Church schools; so-called Evangelicals and Nonconformists send their children to Ritualistic schools, regardless of the teaching they receive, and regardless of the fact that when they should be in school they are made to attend high mass in the church, which very often adjoins the schools. Then the children are sent home ill (so several parents complained recently in a North London police-court) from the effects of the incense; and, what is worse, ill spiritually—for what must be the effect upon their young minds of the idolatry they are obliged to take part in by prostrating themselves before a wafer god? Should a child happen to raise his or her head during the consecration prayer, immediately the wrath of the Sisters (as they are called) descends on that child.—Yours obediently, F. E. Osland.

Bouldnor House, Heyford Avenue, S. Lambeth.

CONVENT SUPERVISION.

Dear Sir,—Seeing a notice of the "Convent Supervision Memorial" in a recent issue of The Christian, I write in earnest hope that the object may be attained. At the same time I fear the very title indicates that even the petitioners come short of appreciating the facts, and present a petition which will appear to many to be a demand for interference on grounds which may admit of argument and question. The facts, on the contrary, demand the abrogation, once for all, of the most astounding interference with personal freedom and national law that can be conceived.

That convents may call for supervision need not be called in question by those who are convinced that they do so owing to their character; but this is not the primary question. Hitherto they have shielded themselves under the plea of being "domestic institutions," and have attained an immunity tolerated in no other case through the English abhorrence of home being subject to police or inspectional supervision. To proceed upon the grounds that they are not, truly speaking, family establishments or homes, or that, being so, they are foully abused, is, as it seems to me, both to court needless difficulty and to come short of the chief blot of the intolerable wrong now perpetrated.

Convents are at present covered by an unlawful and even illegal set of Parliamentary provisions. No power in England is capable of making the action of the law of England illegal, and yet this is precisely the condition under which (1st) Popish ecclesiastical buildings are erected without approved plans and evidence of conformity with such plans, open to verification at all times; and (2ndly) the duly appointed officers of the country do not keep the registry of births and deaths, with all due facility for the discharge of their duties.

To me it seems obvious that no power whatever can make the law of England of none effect except it be a superior power, and that for the legislative assembly of the kingdom to run Acts against its own authority is by no possibility legal except under the compulsion and acknowledgment of a higher and superior authority. But again, that higher power, if it exist and be acknowledged, must of necessity possess the lawful right to dictate in whatsoever it will. And this is precisely the Papal, or, in modern phraseology, the Catholic claim, be it Roman or Anglican. Will the Parliament of England stand this? If it should, will the country? That I hold to be the vital question in this case.

Southsea. M. H. S.

Chesnut House, Sutton.—Last year you drew attention to the opening of our little Home. May we tell of the good hand of our God upon us since we opened a year ago? Although we only accommodate seven visitors one hundred had passed through on our first anniversary. Ten ladies, through the kindness of friends, have been invited without charge. Others have been blessed, and in their turn have gone forth to be a blessing. We could tell how wonderfully God has used the Home, bringing those who needed the outstretched hand of sympathy and help. Any ladies who would like to bring a few young people down from London for a day could be provided with tea. It would give us great pleasure to welcome such, and the cost would be trifling. We thankfully record that with never a balance in hand every need has been supplied.

E. Savage and L. Gibbings (founders).

Thicket-road, Sutton, Surrey.

On the Blackdown Hills.

Dear Friends and Fellow-helpers,—For over thirty-four years the Lord has been giving us to see much fruit in this corner of his vineyard, and we can indeed say "Not one good thing hath failed us." We can raise our "Ebenezer," saying "Hitherto the Lord hath helped us."

Since the death of my dear father, in 1888, the superintendence and responsibility of the mission have devolved upon myself, and it has been a great joy to us to have been enabled of the Lord in any measure to live for Him and his work. He has given continued blessing, and is still giving us encouragement in the various meetings held in our six mission rooms; and we have much cause for cheer in the prosperity of our day and Sunday schools. Mr. Glover, to whom I have lent our Gospel tent for village missions, writes of much blessing; souls have been saved in each village visited hitherto. The meetings for adults and children have been splendidly attended, and many willing helpers have succoured him and co-operated in the work.

For many years I have resided at Clayhidon; but the Lord has very manifestly led me to remove from the old spot as a residence and has called me to work for Him in Clevedon. At the same time we wish our friends to know that we have not given up our responsibility for the work on the Blackdown Hills, but we shall still hope to superintend it as before. Mr. Showell (my father-in-law), who has been labouring with us for six years, will remain at Clayhidon and take local control, and will continue his pastoral and evangelistic work among the people as before; I shall hope to have opportunity from time to time of visiting the Hills myself as the need arises.

The Mission will be carried on as before in all its branches, many kind helpers having come forward to sustain the meetings. We trust our friends will continue their sympathy and help as heretofore, for we are still cast upon God for all the needs of his work and are assured He will not fail or forsake us.

My house is empty, and I am very desirous of letting it to some godly family who would love country life and be in sympathy with the Lord's work there. If any servant of Christ requiring such a house (it is charmingly situated, and very convenient) would communicate with me, I should be most happy to give full particulars, and be glad to arrange the matter on very easy and advantageous terms. Our wish is that the Lord would send some family who would take an interest in the Lord's work and be some help to the people. Pray for us, that the Word of God may have free course and be glorified both there and here.

Letters addressed as before (Clayhidon, Wellington, Somerset) will be forwarded, or, if preferred, may be sent direct to my present address, 10, Albert-road, Clevedon, Somerset.—Yours very faithfully in the Lord, W. H. Brealey.

Blackdown Hills Mission,
Clayhidon, Wellington, Somerset.

Evangelistic Notes.

Four weeks' successful mission services have been held at Southern Cross, Portslade, by Alexander Clarke, of the Evangelisation Society. This is his third visit during the past two years. All the services have been well attended. On Sunday many friends, finding it impossible to gain admittance to the tent, were content to listen outside to the word preached. During the stay of the evangelist he has conducted services in several places of worship, and many testify to the good they have received.

A series of special services for children and young people was held during the last part of May in Masuri (N.W.P. India), by Mr. Bernard Herklots, of the Children's Special Service Mission. They were largely attended and much blessed. Mr. Herklots' addresses were clear, searching, and full of power through the Holy Spirit in convicting of sin and pointing out the way of salvation. Praise God, many young hearts have yielded to Him and received Jesus at these services, and are now rejoicing in Christ. We trusted for much blessing, and, glory be to God! He manifested his power in the salvation of precious souls.

The Y.M.C.A.

The fourteenth World's Conference of Y.M.C.A.'s will be held at Basle next year, from August 24 to 28.

A special crusade amongst men in London against the evils of gambling, intemperance, and vice will be commenced in the northern portion of the metropolis in the early autumn.

An effort is being made on behalf of the young men of Poona, India, by the local Y.M.C.A. From August 21 to 29 a special mission to men will be conducted by Mr. Frank Anderson. The temptations which beset young men in India are very strong. Prayer is desired for this mission.

The first of the "training courses" organised by the Central International Committee for travelling and general secretaries, which was held at Berlin, was attended by seventeen young men. The course was divided into two parts—theoretical in the morning, and practical in the afternoon or evening.

Central Branch, Philadelphia, has been fortunate in its facilities for effective work during the summer months. A large new tent has been placed at the disposal of the Association for its Sunday afternoon meetings. The results so far have been exceedingly gratifying, the meetings being largely attended, and a deep spiritual interest manifested.

Mr. J. H. Oldham, B.A., who has been appointed Y.M.C.A. foreign mission secretary at Lahore, as the representative of the Scottish Associations, was born in India of Scottish parents. He is singularly fitted by gifts and training for the work in India to which he has been called. He is a distinguished graduate of Oxford, and as general secretary of the British College Christian Union, and of the Student Volunteer Missionary Union, has had much experience of work among young men.

In addition to what the Scottish National Union as such is now doing for foreign missions, the Associations at Glasgow and Leith have for some years supported their own representative in China, and the Aberdeen Association has recently undertaken to do the same. Other Associations support native teachers in different parts of the mission field, while many others contribute towards various foreign mission schemes. In many Scottish Associations there are missionary bands and missionary parliaments, which have done much to stimulate the missionary spirit, and spread a knowledge of what is being done for the spread of the Gospel in heathen lands.

The eighth summer Conference of General and Travelling Secretaries of the Continent of Europe at Elberfeld was attended with great success. Sixty officers came together from different centres, and the discussions on various important Y.M.C.A. topics were of much practical value. Pastor Krummacher was president of the conference. The morning after the business had terminated, the delegates were taken by special train to Bielefeld, to hear a grand musical performance, offered to the Emperor and Empress of Germany by the Y.M.C.A.'s and Y.W.C.A.'s of the country, and given solely by members of these Associations. Places were reserved for the members of the Conference.

Some six hundred delegates will take part in the British Conference of Young Men's Christian Associations which opens at Glasgow on the 7th September. In addition to the representatives of the British Associations, there will be visiting delegates from all parts of the world, and it is expected that the gathering will be one of the most important in the history of the Conference. According to the provisional programme, the first important function connected with the Conference will be the opening of the Young Men's Christian Association Club premises, adjoining the Christian Institute, in Bothwell Street. This ceremony will take place during the afternoon of Tuesday, 7th September. In the evening the delegates will be entertained at a public reception by the Corporation. On the following day the first session of the Conference will begin at ten o' clock, under the chairmanship of Sir George Williams, president of the English National Council. The subject for discussion will be "The Future Work of the Y.M.C.A.," which will be treated under the three heads—(a) spiritual, (b) social, and (c) physical. Sectional meetings will be held in the afternoon, and in the evening a public demonstration will take place in St. Andrew's Hall, with Lord Overtoun in the chair, and Sir George Williams and Rev. John M'Neill as the principal speakers. The Conference will continue on Thursday and Friday, 9th and 10th September, when the subjects to be considered include—"How Associations may best train their members for distinctive work among young men," "The dangers of the Y.M.C.A., and how to remedy them," "How to influence classes of young men at present unreached by the Y.M.C.A." and "The relation of the Y.M.C.A. to foreign missionary work." The proceedings will be brought to a close with an excursion to the policies of Lord Overtoun. Since 1882, when the British Conference last visited Glasgow, it has greatly increased in membership.

Irish Notes.

The second of the splendid school buildings erected under the will of the late Mr. H. H. Boyd has been opened in Ravenhill-road, Belfast. The first is in Mayo-street, Belfast, and a third is yet to build. Each of these schools has cost £2,400, and is intended for educational and evangelistic work under the care of the Belfast City Mission.

The annual three days' Convention for the Deepening of Spiritual Life was held last week in Bangor, co. Down, and was largely attended. The speakers included Mr. Stuart Holden, of Cambridge; Rev. Jas. Entrican, of Cookstown; Rev. Wm. Gorman, of Belfast; and Professor Mackintosh, of Trinity College, Dublin, each of whom delivered impressive addresses.

The annual meeting of the deaf and dumb in Cork has been held in St. Mary's, Shandon. Rev. Dr. Gillandet, of New York, delivered an address, which was interpreted by Mr. McCormick, the missionary to the deaf and dumb in Cork. The deaf and dumb were afterwards entertained to dinner, and Mrs. Hungerford, of Shanakiel, opened her house and grounds to them and gave them tea.

West London Mission.

At the last public reception of new members in St. James's Hall, Mr. Price Hughes had the unspeakable happiness of giving the right hand of fellowship to more than sixty who have recently been converted. The majority of these were young men. The conversion and activity of young men become more and more marked features of the work at St. James's Hall. The only drawback just now is that the Men's Guild has such very limited accommodation. If someone, realising the inestimable importance of work amongst young men in West London, would place some suitable building at our disposal, this important feature of our work is capable of almost endless development and expansion. We are also greatly in want of men of culture, refinement, and experience, who would, at least, give a part of their time for various kinds of spiritual and social work that such men alone are qualified to do properly. We hope that the day is not distant when God will give us a settlement of men, who wil find in this neighbourhood the best sphere of mission work in all London.—*Advance.*

Unemployed in Calcutta.

Dear Sir,—The Industrial Home in Calcutta is an institution for European and Eurasian men out of employment. There are a large number of men who come to this country as seamen, or to take up employment promised, and for various reasons they find themselves adrift in a strange land, without friends, and without means of getting to the home country if they wish to go. In many instances men have come into the home, and after a few months or weeks, during which they have laboured at any work we can give them, they have found respectable employment and made a fresh start. Of course, one great part of the work is to try to bring these men under Christian influences. In this aim we have been blessed. During the year up to the present time we have been doing well in respect of outside help, and have had no difficulty in meeting current expenses and paying off several debts. We were encouraged to hope that before the end of the year the home would be clear of debt, and in a position to extend its work. Then comes the great catastrophe upon us. There is scarcely anyone in the city who has not sustained some loss or damage. Our manager has found it impossible to collect even the small amount required to make up the one month's expenses. Will the friends of India in England come to our help? England has been spared these troubles that have come upon India, and particularly Calcutta. For very thankfulness help us.

(Mrs.) A. F. Rempry, Honorary Secretary.
5, *Fancy Lane, Calcutta.*

Scottish Reformation Society.—The encouragement of distinctly Protestant teaching by grants of text-books and the awarding of prizes continues to occupy a leading place in the society's operations. Dissemination of Protestant literature is another important branch of work prosecuted year after year, in the hope and with the prayer that the good seed of Divine truth thus scattered may, under God's blessing, prove fruitful. By such means, by lecturing, by directing attention to political measures in favour of Popery, by opposing these, and in other ways, the society does its utmost in discharge of the trust committed to it. Information concerning the promotion of classes, the supplying of preachers and lecturers, and respecting the entire scope of the society's efforts, may be obtained from the secretary, Rev. J. Sturrock, 17, George IV. Bridge, Edinburgh.

Obituary.

THE BISHOP OF WAKEFIELD.

We much regret to learn, as we are preparing for press, of the death of Dr. Walsham How, Bishop of Wakefield, which took place on Tuesday morning in Ireland, where he was spending a holiday. We are at present without any details. The deceased prelate will live in the memory of the Christian Church, if for nothing else, by his rich contributions to the hymnology of our day. His Diamond Jubilee hymn will be favourably remembered.

REV. D. H. HARRIS.

Intelligence has been received by his relatives in Newport, N.B., of the death of Rev. D. H. Harris, Natal. It is only a short time ago since Mr. Harris was on a visit to Newport, when he preached in the Congregational Church. Mr. Harris was returning to his labours, and had reached his brother's home on the Lower Umkomaas. He had gone to the river to bathe. On his failing to return, search was made, when his body was found on the beach. The funeral took place at Imfuma Mission Station, Mr. Harris's first field of labour. A local journal describes deceased as having been a "faithful, hard-working, devoted missionary."

BISHOP BICKERSTETH, OF JAPAN.

Bishop Edward Bickersteth, of South Tokio, eldest son of the Bishop of Exeter, died on Thursday morning last at Chisledon, Wiltshire, where he had been staying with his father-in-law, Mr. W. Forsyth, Q.C. Bishop Bickersteth contracted dysentery while on a missionary tour in Japan last autumn, and had to return to England at the beginning of the present year. By July he had recovered sufficiently to be able to attend the early meetings of the Lambeth Conference, where he introduced, at the request of the late Archbishop of Canterbury, the subject of foreign missions, but he was compelled by increasing weakness to withdraw. His medical advisers held out hopes that further rest would lead to complete recovery, but his constitution had been undermined by Indian fever, the result of many years' work in Delhi as Cambridge missioner; and on Sunday week pneumonia set in, from which he had not strength to rally. Dr. Bickersteth was educated at Pembroke College, Cambridge. He was the author of "The Church in Japan," "The Anglican Communion," and "A Basis of Christian Union." He was forty-seven years of age.

MR. ALFRED SUTTON, READING.

The death is announced of Mr. Alfred Sutton, J.P., who died at his residence at Reading on Saturday morning, in his seventy-ninth year. He was the second partner in the firm of Sutton and Sons. The business was founded by his elder brother, Mr. Martin John Sutton, who took him into the firm some sixty years ago. He took principally what may be termed the home part of the work, and thus assisted largely in building up the great business of the firm. Of late years he had retired from active life, the business being conducted by the sons of the two senior partners. Naturally of a retiring disposition, Mr. Sutton took no prominent part in public life, but he was deeply interested in educational progress, and for a time served on the Reading School Board. The British School and other similar institutions had in him a warm supporter. He was also a liberal subscriber to philanthropic societies and institutions for the sick and poor. He was a devoted Churchman, and for some years a warden at St. John's Church. All religious movements, especially those established for the benefit of young men, were dear to him. Missions, too, had in him an excellent advocate and a practical supporter.

MISS EMILY STEELE ELLIOTT.

This gifted Christian authoress and worker passed away on Tuesday of last week under an operation which she herself well knew beforehand might prove to her the door of heaven. She had been a great sufferer, and for twenty years or more had rarely left her couch except to engage in some special Christian service, or to take a journey for change of air. Her great literary talent was doubtless inherited from her godly ancestors. Amongst the best known were her father, Rev. E. B. Elliott, author of the "Horæ Apocalypticæ," and her aunt, Charlotte Elliott, the writer of the universally favourite hymn, "Just as I am"; whilst her strong missionary interests were in her own mind always associated with the fact of her near kinship with the well-known Venn family, with which her own family were closely connected by marriage.

For some years she edited the "Little Green Book," when children's missionary magazines were much fewer than now. Amongst her books the "Copsley Annals" is perhaps the greatest favourite of its class, whilst her "All the Day Long" has brought comfort and blessing to unnumbered Christian souls. Another of her writings that has been of great practical service to many is the charming little poem, "Do the Next Thing." Many of her poems were published together under the title of "Chimes of Consecration," and the reader of these will have been struck with the combination of high Christian tone, choice language, and chaste expression of thought. Her style—cultured, racy, and at times quaint—had a charm peculiarly its own, exhibiting under cover of deep and refined thought a certain Irish sparkle, which she probably inherited through her mother, the daughter of the late Sir Richard Steele, an Irish judge.

Miss Elliott was a deep student of the Scriptures, and those who had the privilege of attending her Bible readings and classes held from time to time in her own house at Mildmay will remember the penetrating insight into its deeper lights and shades that they were thus privileged to obtain. But, perhaps, the widest influence she exercised was by the charming little stories and Gospel letters which she wrote and circulated under the name of the "Christmas Letter Mission," which sought to bring to every inmate of our hospitals a bright, cheerful letter on Christmas morning, and which effort was latterly extended so as to include many classes of persons not originally contemplated. Her bright, cheerful, happy disposition and high standard of righteousness, were an inspiration to all who came in contact with her, and many will they be who will miss their cheer thus obtained.

Personalia.

Rev. John M'Neill spoke on Monday week at an open-air temperance meeting in Portrush.

Dr. Joseph Cook is now at his place at Ticonderoga, and is so far convalescent as to be able to write with pleasure.

Rev. Oscar Michelsen, having taken his wife to New South Wales for rest and change, has left again for his sphere in the New Hebrides.

The Bishop of Liverpool (Dr. Ryle), who has passed his eightieth birthday, has preached every Sunday since the end of his holiday last summer, and has (it is reported) had engagements for every week-day besides.

Miss A. M. Reynolds, general secretary of the World's Y.W.C.A., left London last week for a vacation in the United States. She will afterwards visit various State Y.W.C.A. Conventions, and hopes to return to England in November.

Miss Jennie Stoddard Clark, youngest daughter of Rev. Wm. H. Clark, D.D., of Detroit, Mich., sailed from New York on July 24 for London on her way to South Africa. She is going to Wellington, Cape Colony, to teach in Huguenot College.

Pandita Ramabai now has 200 famine girls, of whom all but about twelve are widows. The exceptions are orphans. It is her intention to still further enlarge her family, or rather families, of famine widows, for many of them are located on her farm some miles from Poona.

Rev. R. Wardlaw Thompson and Mr. Crossfield have visited Suva, Fiji, in their tour of mission inspection for the L.M.S. Under the guidance of the Wesleyan chairman of the Fiji district, they paid a visit to one of the Wesleyan mission stations. They left for Samoa on Friday, June 11.

Rev. Charles Garrett has announced his retirement from the chairmanship of the Liverpool district of the Wesleyan Methodist Church. For a long period of years he has exercised a ministry of blessedness and power, and it is hoped that he will be spared many years to see the fruit of his unwearied labours.

Dr. James B. Angell, the new United States Minister to Turkey, has sailed for Constantinople. His mission is one of peculiar importance and delicacy (says an American contemporary), and he should have the prayers as well as the good wishes of all Christian people that he may have the wisdom required in his difficult position.

Rev. C. F. Nettleship, evangelist of the American Methodist Episcopal Church, is now on a visit to Great Britain, and will probably remain till next spring. Meantime he would be glad to assist any friends desiring his services in Gospel work. He comes with strong commendation from brethren on the other side; his address is 1, Corberry-terrace, Maxwelltown, Dumfries, N.B.

Mr. C. H. Dale, a wealthy miner of California, has left for Dawson city to establish a Salvation Army post in the mining camp. He was converted in San Francisco only three months ago, and since then has given much of his wealth to charity. He owns three mines. He may dig for gold at Klondike, but most of his time and attention will be devoted to Salvation Army work and to caring for the sick and needy.

Dr. Ramachandrayya, once a Hindu priest and now a Christian missionary, has lately been graduated from the Baltimore Medical College. He is a Brahman of the highest caste, a university man, and a learned Sanskrit scholar, a living refutation to the charge that the missionaries can reach only the lowest classes in India. He sounded Hinduism to its depths, studied Buddhism in its original sources, and after rejecting both as unable to answer the needs of his own spiritual life, he turned to Christianity, as taught in the missions, for light. He became convinced of the truth of Christianity, and declared himself a follower of Christ. He speaks perfect English and is a brilliant lecturer.

International S.S. Lessons.

August 22.

"The Excellence of Love."—1 Cor. xiii.

Golden Text.—"And now abideth faith, hope, love, these three; and the greatest of these is love."

PAUL has pointed out in the previous chapter that there is a work for each to do. All cannot be preachers, or prophets, or healers, but each may strive to possess the best gifts. There is, however, a better way still open to all. Each may possess the supreme spiritual gift, viz., *Love*.

I. *Love is Best of All.* It is better than:—

(i.) *Eloquence* (1). The teacher who loves his children has a larger influence than the one who talks well. Talk is hollow without love.

(ii.) *Wisdom* (2). Mother may not be so learned and shrewd as father, but she loves, therefore we love her.

(iii.) *Faith* (2). Faith is the coupling that joins the carriage to the engine, but love is the steam that makes the train travel. The coupling is useless without the steam.

(iv.) *Sacrifice* (3). That is where sacrifice is not produced by love: When the hand gives bread unprompted by the heart, it is "as cold as charity."

II. *The Manifestations of Love.*—We do not know what love is in itself. But we know when it exists in the heart by the deeds which it produces. "God loved the world." How do we know? "He gave his only begotten Son." "If any man say, I love God, and hateth his brother he is a liar." There must always be an outward and visible sign of the love that exists within us. Love shows itself by

(i.) *Endurance* (4). "Suffereth long." How a mother suffers for her child. Forgives him every wrong. So God loves us and suffered for us.

(ii.) *Kindness.* This is the common language of affection. We are kind to those we love—ready to act and think for them.

(iii.) *Not envious.* No father ever envied his son's success. Because he loves him. Brothers when they love each other rejoice in one another's prosperity.

(iv.) *Humility.* The lover is content to remain unknown if the loved one is glorified.

(v.) *Courtesy* (5)—*i.e.*, good manners. In what small mirrors we see love. Offering your chair to the person who has just come into the room, giving a word of sympathy to one who is sorrowful, saluting a passer-by, doing all things gently without roughness or rudeness.

(vi.) *Unselfishness* (5). "Seeketh not her own.' Sometimes love makes us give up things we have a right to for the sake of others. Jesus had a right to all riches, but for our sakes he became poor.

(vii.) *Patience.* When we love someone we can bear a great many annoyances from that one without losing our temper. We are not touchy, sulky, or revengeful with people we love.

(viii.) *Guileless* (5). "Thinketh no evil." Not looking at everybody's actions through green spectacles. Closing our eyes to their faults, trying to excuse their weaknesses. Hesitating to find fault, and not thinking of it when found. Love covers a multitude of (other people's) sins.

(ix.) *Pure* (6). Taking a delight in things that are pure and true. Not rejoicing over another's fall, over hypocrisy, impure stories, and slander.

In verse 7 we get a gathering up of the many threads on which love has beaded itself in the preceding verses.

III. *Love is Eternal* (8). Prophecy is done with when it is fulfilled. Eloquence fades from the memory as time goes by. Knowledge becomes old-fashioned as fresh facts are discovered (9, 10). The knowledge of the child, though partly right, is lost in the fuller knowledge of the man (11). Life is to us a riddle now, but when we get to heaven the riddle will be solved, and we shall understand all the mystery of pain and sin. No longer looking at the reflection of God in the mirror of his works and our circumstances, we shall see Him face to face without a veil between (12). We cannot imagine ourselves living without a God to have faith in, or without a future to hope for. So these two will abide for ever. But greater than these is love, for God is Love, and, "This is life eternal, that they might know thee the only true God." So love is eternal, and the deeds of love abide for evermore. "The world passeth away, but he that doeth the will of God (loveth God) abideth for ever."

THE BOOK WORLD.

Bubbles. Dr. Barnardo's coloured magazine for boys and girls begins a new volume with the August part. This magazine appears in weekly numbers at a penny, and in monthly parts, with supplement, at sixpence. (*Office*, 158, *Aldersgate-street, E.C.*)

The Report of the Christian Endeavour Convention, held at Liverpool last Whitsuntide, makes a goodly book, much thicker than any of its predecessors. Edited by Rev. W. Knight Chaplin, and amply illustrated, the book is a budget of Endeavour information and instruction. (1s. *Andrew Melrose.*)

The Englishman on the Continent is a useful series of conversational manuals on the "Polyglot Kuntze System." The German and Italian issues are before us. They present such forms of speech as travellers require, with help in pronunciation, and are in shape just the thing for the breast pocket. (1s. each. *Th. Wohlleben, 45, Great Russell-street, W.C.*)

A very interesting chapter from the early Christian career of Mr. D. L. Moody is well told in the August *Quiver*. Another fresh and readable article, "We Ca' Them Lives o' Men," is devoted to an illustrated description of the herring fishing on the British coasts. A short story by "David Lyall" has in it some of the pathos of that writer, but there are some things that need explanation. "Kirk Sessions" are only to be found, we believe, in the Presbyterian Church, and no session or congregation in that body has the power of dismissing its minister.

Life of Richard Weaver. Edited by Rev. J. Paterson, B.D. (3s. 6d. *Morgan & Scott.*) The most imperishable memorial of the doughty evangelist who last year went to his heavenly rest will be found in the changed lives of those whom he led to the Saviour. But this record of his truly remarkable career will be welcomed and prized by many friends in all parts of the world. No one could possibly have told the story of Richard Weaver's early life and conversion so effectively as he did himself, and the reader will be correspondingly grateful for the autobiographical form of the bulk of the book. It is a deeply thrilling story, and ought to be a channel of spiritual stimulus and blessing to all who can be induced to peruse it. Mr. Paterson's personal recollections are admirable, and fit in well with the main narrative. The glimpses afforded by the story of the work of the late Mr. Reginald Radcliffe and others increase the interest of a memoir that ought to have countless readers. There are numerous and excellent illustrations, including a frontispiece, which is a speaking likeness of the evangelist in his later days.

A striking tractate on Romish idolatry is The Papal Anti-Christ, by Rev. G. Bennett. (½d. each, post free. *Perkins, Bideford.*)

The Gift of the Holy Spirit. By Charlotte Fenn. (5d. *Marshall Bros.*) A useful pamphlet, largely expository of Scripture teaching.

A Brief Exposition of the Lord's Prayer, by M. J. Pillans, is a simple treatment which will be useful to many. (2d. *G. Stoneman.*)

Sacred Similitudes. By M. J. Pillans. (9d. *G. Stoneman.*) Gospel parables and pictures are here made the subject of simple exposition and reflection.

The Saved Children Series of "Priory Tracts," by William Thomson, jun., should be of special service in work among young people. (1s. per 100. *G. Stoneman.*)

The Time of the End. By Walter Riddall, M.A., D.D. These pages are an exercise in chronology, largely but not entirely according to Mr. Dimbleby. (6d. *Marshall Bros.*)

The Penny Chronology, by W. T. Lynn, B.A., F.R.A.S., presents a series of important dates in the history of the world from the reign of David to the present time. (*G. Stoneman.*)

Everlasting Life: Words on John iii. 16. By George Kelsey. (6d. per dozen. *Drummond's Tract Depôt, Stirling.*) This booklet sets forth Scripture teaching on the way of salvation. It deserves a wide-spread circulation.

A tract of special value is Halt! Attention!! Right About Turn!!! By W. R. Bradlaugh. It gives "facts that soldiers ought to know." It ought to be circulated largely in Army and Navy. (6d. per dozen. *J. Snow & Co.*)

Emily Headland's booklet on the Ven. Herbert Maundrell, Archdeacon of Nagasaki, C.M.S. missionary in Madagascar and Japan from 1863 to 1890, completes the useful series of "Brief Sketches of C.M.S. Workers." (2d. *Nisbet.*)

Facts Stranger than Fiction, by Henrietta S. Streatfeild, is a booklet filled with striking facts and figures on foreign missions. It is marvellous what a large amount of information has been digested into these pages. (1d. *Charles Caswell, Edmund-street, Birmingham.*)

BOOKS RECEIVED.

From *The Wesleyan Methodist Book Room.*—Bernard Gilpin: The Apostle of the North. By Rev. Henry Bunting. (1s.) Parables and Pictures. By Mark Guy Pearse. (2s. 6d.)

Requests for Prayer.—For a young man who, having in earlier years professed conversion, has now yielded to sceptical teaching.—Praise for blessing on meetings held in Mrs. Dunn's mission room at Kingswinford, Worcestershire, conducted by Mr. E. Bell, elder of the Metropolitan Tabernacle Church.

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AMONG THE CHURCHES.

Church of England.

The Corporation of London have voted fifty guineas to the Church Army in aid of the Society's work among the outcasts.

The oldest ecclesiastical building in Kilburn—known for many years as St. Paul's Chapel—has just been consecrated as a parish church by the Bishop of London.

The proposed missionary week throughout the country after the Church Congress has been abandoned, as the colonial bishops will mostly have left England.

Rev. Montague John Stone-Wigg, Canon and Sub-Dean of Brisbane Cathedral, has accepted the appointment of first bishop of the Anglican Mission in New Guinea.

The substitution of "Hymns Ancient and Modern" for "Church Hymns" in Canterbury Cathedral, which is made this month, is causing much regret among Evangelicals.

Preaching in Manchester Cathedral recently, the Bishop of Zanzibar urged upon all to assist in a generous spirit the spread of Christianity in foreign lands. One object of the Central African Mission, he said, was the raising up of a native ministry.

The Bishop of Hereford, speaking at a conference held in Oxford last week, said he did not remember a period in the course of his life when personal greed was so prominent, and had such a strong grip on private, political, commercial, and industrial life as it has now.

The Bishop of St. David's has opened the nave of Swansea parish church, which has been rebuilt at a cost of £14,000, from designs by Sir Arthur Blomfield. At a luncheon afterwards, the Mayor wished success to the movement now on foot for raising £12,000 for the immediate rebuilding of the chancel and tower.

The Earl of Carlisle's private chapel at Castle Howard has been reopened. It was closed a few years ago, the services being then conducted under the *régime* of the Church of England. They will now be undenominational, and will be continued once a month. Rev. John Holroyd, Congregational minister, will officiate.

Nearly 850 seven-day parochial missions have been held during the past six months, free of charge, by the van missioners of the Church Army, while £1200 worth of Bibles, Prayer Books, Gospel and temperance literature were sold to the villagers; thirty-three vans are constantly at work, and the committee hope to be enabled shortly to place several more in the field.

Deep regret is felt at the approaching retirement of Rev. J. G. Gregory, M.A., from the incumbency of Emmanuel Church, Brighton, which takes effect at Michaelmas next. During the nineteen years Mr. Gregory has resided in Brighton he has done a most useful and valuable work as a faithful and effectual ambassador for Christ, both by lip and pen. He will be greatly missed, but Brighton's loss will be Leamington's gain, for it is to the latter town that Mr. Gregory goes as incumbent of Christ Church.

Congregational.

Rev. George Hadfield has completed the twenty-third year of his pastorate of Wombwell Church.

The chapel at Wollaston, near Wellingborough, is to be reopened for services, after being closed for more than twenty years.

Rev. J. W. Atkinson's twenty-eighth anniversary of settlement as pastor has been celebrated at Latimer Chapel, East London.

The church in Friar-lane, Nottingham, which dates from 1827, is to be sold, and with the proceeds two churches are to be erected in the suburbs.

The Congregational Union will visit Birmingham to hold its autumnal session, under the presidency of Rev. Dr. C. A Berry (Wolverhampton), the meetings commencing Oct. 11.

Rev. J. Stephens, pastor, preached at the opening of Brynteg Chapel. The church dates from 1693, the old building, which is now being kept intact to be used as a vestry, having been built in 1846. The new chapel is lighted by acetylene, seats 650, and has cost about £1700.

Calls.—Rev. C. Mason, to be assistant minister at Burgess Hill (accepted); Mr. J. Osborne, of Mansfield College, to Runcorn; Rev. S. Knowles, Halifax, to Union Church, Winchcombe, Gloucestershire; Rev. J. Calvert, late of Nottingham, to Emmanuel Church, Margate.

Baptist.

East London Tabernacle Church is inviting Rev. W. Y. Fullerton, of Leicester, to the pastorate.

Rev. J. R. Cooper, of Portland Church, South Australia, has just returned to this country, where he hopes to enter upon a pastorate.

On a recent Sunday morning nine persons were baptized in the river at North Bradley, in presence of a large number of spectators, by Rev. C. Davis. A similar service was held at the waterside at St. Ives by Rev. S. Haynes.

Sunday-school teachers connected with the churches of South Lincolnshire recently held a conference at Skegness. Reports submitted were generally most encouraging. The number of scholars in the Union is 13,900, and there are 163 teachers.

The anniversary of the pastor at Clarence-road, Southend, (Rev. F. A. Hogbin) was celebrated on Sunday week, Mr. George Nokes being the preacher. At a public meeting on the following Wednesday it was stated that eighteen persons were baptized during the year, and twenty-nine added to the church.

Special meetings have been held in Bromley-road church Lee, in connection with the first anniversary of the new building. A sermon was preached by Rev. W. Fuller Gooch. Mr. William Olney presided over a public meeting at which Pastor J. W. Davies submitted a report which stated that a debt of £54 still remains on the new premises. At a subsequent stage of the meeting promises were invited towards this amount, with the result that it was more than cleared.

Calls.—Rev. W. B. Nicholson, Kirkintilloch, to the co-pastorate at Bristo-place, Edinburgh; Mr. David Stannard, formerly of the "Martyrs' Memorial" School, Beccles, to Pulham St. Mary, Norfolk; Rev. W. Carey Sage to Duffield; Rev. Wm. Lawrence Tweedie, of Cork, to Zion Baptist Church, Tenterden, Kent (all accepted).

Methodist.

Chapels in the Channel Islands are being well attended by visitors during the summer.

A "Dr. S. Antliff" Memorial Church (P.M.) is being erected at Draycott, Derby First Circuit.

Wesley Church, Padiham, has commemorated its jubilee. The church was opened on July 30, 1847, by Rev. George B. Macdonald.

London-street Church, Reading, has just celebrated its jubilee missionary anniversary. It has raised £1250 towards African missions.

Seventeen class-rooms, a reading-room, church parlour, and central hall are to be erected in connection with Centenary Church, Boston, at an estimated cost of £2000.

Epworth Leaguers from the United States, to the number of 20,000, went to Toronto for the annual convention. A prominent feature of the assembly was the repeated expression of cordial international amity.

Rev. Dr. Stephenson with Mrs. Stephenson are sailing for Canada to visit the Canadian Home, and especially to inquire into the probable result of the recent legislation in Ontario affecting juvenile emigration.

There are now 600 Wesley guilds, with 34,000 members. The movement has extended to India and other parts of the world. The activities of these institutions are numerous, and the object is the engagement of young people in earnest work.

"An Old Wesleyan" has offered £100, to be distributed as prizes for the three best essays on "The Leakage of Methodism." It is said that when they leave Methodism Wesleyans do not, as a rule, swell the ranks of non-church-goers; they join the Church of England.

Presbyterian.

Rev. A. Herbert Gray has been inducted as minister of Grosvenor-square Church, Manchester.

Dr. MacEwan's pulpit at Clapham-road Church is occupied during his holiday chiefly by ministers from Scotland.

The question of a successor to Dr. Pentecost at Marylebone Church has been postponed by the Selection Committee until October.

Extensive alterations are contemplated at St. James's Church, Wood Green. Accommodation will be provided for 240 additional sittings at a cost of about £1600.

Salvation Army.

General Booth is visiting Holland next week.

The work amongst the Chinese in San Francisco continues to progress. Numbers of converts are being made.

In Germany, where the work has signally increased of late, six new stations were opened on the 1st of the month.

Evangelistic work on the coasts of Newfoundland is being carried on with good results by the crew of *The Salvationist*, a vessel specially set apart for this purpose.

Arrangements are being completed for large extensions of the native work in South Africa. A corps is also to be opened at Buluwayo, and the commencement of operations in Matabeleland is an event of the near future.

Commander Booth-Tucker is in the West inspecting wild lands in Colorado and other places with a view of launching a colonisation scheme. His purpose is to establish training-farms near New York City. When they have become familiar with the business, he proposes to transport them to the lands selected in the West.

An enthusiastic farewell demonstration to bid godspeed to Mrs. Booth-Tucker, who is returning to her work in the United States, was held in Exeter Hall on Wednesday last week. She gave most interesting accounts of the all-round progress made by the Army in the States during the last twelve months, especially in connection with the Social operations.

Fallen Asleep.

At Padiham, aged sixty-three, Miss Margaret Oxley wife of Councillor Oxley, a deacon of Mount Zion Baptist Church.—At Bromyard, Mr. James Jinks, J.P., who founded the Congregational cause at Bromyard, and was prominent in every good work.—Rev. J. Morland Rice, for thirty-three years rector of Bramber, and vicar of St. Botolph's, Brighton.—Mr. John Skinner, formerly accountant in the National Bank, Aberdeen, for many years an office-bearer and leader in all movements connected with Blackfriars Congregational Church.—Rev. J. W. Henderson, at his residence, Dunelm, Bridlington Quay, who entered the Methodist ministry in 1862.—Mr. Edwin Lawton, for many years superintendent of the Sunday-school, and oldest member at Uppermill Congregational Church.—Rev. Wm. Whitelegge, hon. canon of Manchester, aged eighty-three.—Rev. John Evans, vicar of Landovery and rural dean, an earnest preacher and a sound Evangelical Churchman.—Mr. James Swallow, of Sunderland, father of the President of the United Methodist Annual Assembly, long and usefully associated with Dock-street Church.—At Cumlin, co. Antrim, Mrs. James Johnson, aged seventy-five years, an earnest and devoted Christian.—At Rathfriland, Mrs. Waterson, a liberal contributor to nearly every good cause.

Notices.

Communications Received with Thanks.—W.B. J.N.L. A.M.R. G.B. W.K. F.E.O. A.J.G. J.W.A. D.M. W.H.H. A.R. W.C.T. M.S.S. C.M.B. R.J.W. J.L.S. E.B. A.E.S. W.G.K. W.D. M.F. E.S. W.C. J.S. J.L. M.J.F. A.F.P. T.A.B. A.H.F. M.L.G. J.F.G. C.A.B. R.J.D. J.C.W. J.H.C. L.H.A. L.W.M. A.F.F. E.I. G.E.A. M.E.G. G.M.S. E.M.M. F.G.W. D.D. C.L. S.H.J. J.H. S.S.M. S.T.

Applicants for Tracts.—B. Hughes, Sailors' Fishermen's Bethel, Lowestoft (temperance); R. J. Wiley, 2, Mountain View-terrace, Armagh-road, Newry, Ireland; E. L. Wilson, 3, Norfolk-villas, Albion-road, Clapham, S.W.; Miss Chippingdale, 39, Powerscroft-road, Clapton, N.E.; W. Durrant, 47, Stoke-road, Gosport; Miss E. Smith, Highgate House, North Warnlow, Odiham, Hants; Ethel J. Hawgood, 9, Buccleugh-road, West Dulwich, S.E.; A. Rider, 15, Morton-road, New North-road, Islington, N.; Mrs. E. M. Bew, 38, St. Brannocks-road, Ilfracombe.

Bethnal Green Free Library.—The committee appeal for funds to enable them to clear off liabilities that have accumulated during the organisation of the lending department for the free use of the population (about 130,000). The new feature is highly appreciated by the many borrowers. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.

British Empire Cruise.—Arrangements are being made for a cruise around the British Empire, in commemoration of the sixtieth year of Her Majesty's reign. The proposal has already received the sympathetic support of some very eminent representatives of the colonies. It is intended that the cruise shall commence on Dec. 28, proceeding by Gibraltar, Malta, and Cyprus, to Egypt; thence, calling at Aden, to Bombay, where a section of the party will travel overland through the Punjaub and the North-West Provinces to Calcutta, the majority going round *vid* Colombo and Madras to that port. From India, the vessel will proceed eastwards to Burmah and Singapore, touching the Australian Continent first at Brisbane. The vessel will then proceed from Queensland to New Zealand, and from the Antipodes the journey home will be *vid* Sydney, Melbourne, Adelaide, and Perth, to Natal and Cape Colony. The cruise will occupy five months. Dr. Lunn (5, Endsleigh-gardens, N.W.) is arranging to charter the s.s. *Berlin*, a first-class Trans-Atlantic liner, 5641 tons, for the voyage.

The Christian.

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NOTES AND COMMENTS.

WILL any readers favour the publishers by sending their copies of The Christian for January 7 of this year?

Sir Isaac Holden, who died last week, was not an "eight hours" man. As a boy, after working fourteen hours in a cotton mill, he attended evening classes, and "acquired a considerable acquaintance with mathematics, physics, and classics." He was a man of dogged determination and perseverance, and having once made up his mind that it was not, as he was assured, "impracticable" to apply machinery to the process of wool-combing, he allowed no discouragements to divert his thoughts from the idea. "Again and again," we are told, "he got close to success with his main endeavours, only just to miss it; but at last he triumphed, and took out his patent," though it took "twenty years of continued application" to accomplish his purpose. Nor were his religious convictions less deeply rooted. He was as "fervent in spirit" as he was "diligent in business." Such men the world can ill afford to lose.

One of the resolutions passed at the Lambeth Conference related to the proper attitude of the Church of England towards the work of successful missionaries of other communions. It is as follows :—

That in the foreign mission field of the Church's work, where signal spiritual blessings have attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit," which should ever mark the Church of Christ.

Of course this may mean much or little, according to the interpretation given to the qualifying clause, "as far as possible without compromise of principle." In the mind of a narrow exponent of the Church's ecclesiastical principles it would mean nothing at all; in the mind of a broad-hearted Churchman it might lead to the friendliest relations with brother missionaries. On the whole, work in the foreign field has been done with a much greater willingness to work together in the best spirit than has been the case at home; and it is to be hoped that this resolution will help to make that co-operation more and more effective.

The death of the Bishop of Wakefield is raising again the question of fairness to parties in the appointment of bishops by the Government. Out of a total of thirty-four bishops, twenty are High Churchmen, of whom Lord Salisbury has appointed thirteen; there are five Evangelical bishops, of whom he has appointed three. Nearly half the Bench of Bishops is of his creating. We fail to remember any instance, unless we go back to old persecuting times, in which one man has had so much to do with making the English Church. *The News* asks :—

How could the Presbyterian or Nonconformist communions survive if their leaders were appointed, irrespective of the voice of their members, by patrons who held views opposed to their principles?

Of course, the party which is out in the cold is sure to complain; but the broad issue for men of all parties in the Church of England, and of others who do not belong to that communion, to face, is that we have the strongest and richest fellowship in this country half made by one man, and he a High Churchman. This is not after the manner of the Church at the beginning.

The English Churchman notices that while the Ritualistic party is actively preparing for the London School Board election in November, there is a great deal of reserve as to their ultimate objects, yet one thing is clear :

They are determined to use the Board school system for the purpose of teaching Ritualistic doctrines to as many of the children as they can secure.

Prebendary Montagu Villiers, Vicar of St. Paul's, Knightsbridge, is taking a leading part in the movement. It is not easy, with so many claims pressing daily upon busy Christians in London, to realise that a sleepless enemy is ever at work in the religious world, ready to seize every endowment, to officer every institution, to proselytise every man, woman and child. The safety of the School Board depends largely upon the active and united efforts of all who love religious liberty and evangelical truth.

The threatened strike of telegraphists, on the ground of various grievances from which they had suffered, has been fortunately averted; first, owing to the conciliatory offices of Sir Albert Rollit, who brought about a conference between the Post Office authorities and the representatives of the men, and, since the unpopular award of the Postmaster-General was published, through the moderate spirit of the men themselves, who have wisely determined to postpone further agitation till the meeting of Parliament in February. It has been a victory for "conciliation" and common-sense, and the telegraphists have been well advised to avoid extremes. To have struck would have thrown the whole business-world into chaos, and utterly alienated public sympathy. The moderation of the complainants will tell greatly in their favour when the matter comes up for discussion in the House of Commons.

It is good to see that the new Passmore-Edwards Settlement in St. Pancras is to have a department for the encouragement of Bible study. This has been placed on a permanent basis by the establishment of a "Jowett Lectureship," under the management of a special committee. This department, like the rest of the settlement, will be absolutely free from sectarian influence or control. Nowadays, when such a multiplicity of startling books is issued from the press, the Bible is neglected for something new; and while we are fully aware that the most helpful Bible study must be in isolation, yet to get young people to undertake a systematic study of the Truth will do much to fortify them against infidelity. It will lead, too, to that experimental meditation which inspires for duty and temptation.

In consequence of the falling off in the membership of the Young Men's Friendly Society, and the somewhat feeble condition of the Church of England Young Men's Society, these two institutions are likely to be amalgamated, and possibly started on a broader basis. It is a strange fact that while undenominational societies like the Y.M.C.A. and the Polytechnic are growing and widening in their influence, these two distinctively Church agencies are struggling for existence. The Archbishop of Canterbury is giving his attention to the matter, and he will probably nominate a strong committee to formulate a plan for putting the work of the Church among young men on a more satisfactory basis. We are not without our strong suspicion that the sacerdotal spirit which is endeavouring to annex all departments of life in the Church of England is responsible for its lack of interest to young men. The more intelligent among them do not relish the assumption of priestly authority among the High Church clergy, who are greatly mistaken if they think their pretensions are popular among the laity.

Mrs. Benham, of the Sunday School Union, made rather a good suggestion at the British Chautauqua last week. Probably all who are interested in the work feel that the relation between the Church and the Sunday School should be much closer than it is at present. Mrs. Benham advocated the ordination of the officers and teachers in a church meeting. We can quite conceive that if the church set apart certain members of its communion for special work among the children it would give the teachers a more vivid sense of their responsibility and at the same time link the school to the church by a bond which does not exist at present. There would be no undue interference in this, for new officers may be nominated and even elected by the body of existing teachers and then set apart by the voice and prayers of the whole Church.

It is somewhat of a shock to one's early ideas to hear that Robert Raikes was not the founder of the Sunday-school after all. The Rev. C. H. Kelly, states that Theophilus Lindsay, Vicar of Catterick, in 1763, and Miss Hannah Ball in 1769, gathered children around them on Sunday afternoon to receive religious teaching. A writer in *Longman's Magazine* also points out that when Robert Raikes was a boy, Catherine Bovey, who lived in a village about twelve miles from his native city, held a small school on her own account. If we wished to find the first pious, kind-hearted soul who gave religious instruction to children on Sunday, we should have to go much further back than the dates mentioned, but in 1780 Robert Raikes called a large number of children together, and paid other people to teach them. This was the birth of the great Sunday-school system as we know it to-day.

The wheel of life goes round. Those who are at the top of society to-day will be at the bottom to-morrow. But the converse of this is also true. We have recently had several remarkable instances of college honours won by men who were once Board-school boys. Many of our most popular authors of to-day

were born and bred in the homes of the poor. Not a few members of Parliament, including the gentleman just elected for Sheffield, are sons of the peasantry. How many of our present Sunday-school boys may, if influenced now for Christ, in years to come, when they, too, occupy lofty social positions, let their light shine brightly for their Master. One of the most important qualifications for a Sunday-school teacher is the ability to appreciate the dormant possibilities in every child who comes under his control.

A fortnight ago, writing on published statements regarding the inquiry into the management of the Society for the Prevention of Cruelty to Children, we spoke of Lord Herschell's report as a "complete vindication." The full text of the report having since been issued, we have observed with much regret that there are reasons for this first impression being qualified. It is a pity that such a good cause should suffer eclipse through mismanagement; but Lord Herschell's various recommendations show that in some respects the administration has needed reform.

England is again busy with her "little frontier wars." In Mashonaland the last embers of rebellion are being crushed out. In India another tribe is reported to be in revolt, and an important struggle is being waged in the Swat valley. And now we are once more at work in the Soudan, Abu Hamed has fallen, and we are told that this must involve a "general advance." How far these movements are the fruit of political necessity, and how far in the real interests of humanity, it is not easy for those outside the secret councils of the Government to determine. The one bright spot in the Egyptian struggle is, as the newspapers say, that "the inhabitants, as was the case during the advance of the Dongola expedition, have shown every sign of rejoicing at their delivery from the Dervish tyranny."

The horrible assassination of the Premier of Spain, Señor Canovas, has sent the usual thrill of horror throughout Europe. It was the fruit of anarchist counsels, and once more an Italian figured as the assassin. The crime is stated to be in retaliation "for the cruel persecution and torture which the dead statesman inflicted on Spaniards who held advanced opinions of any kind." This is from a resolution passed by the executive of the Council of the Social Democratic Federation, which, while holding this view, professes itself strongly opposed to the theories and tactics of the anarchists. That Spain is a country where liberty of opinion has yet to be born is known to all the world; but liberty will never be born of murder and crime. The assassin, of course, poses as a martyr.

Some writers in the continental Press accuse England of permitting anarchists to devise plots and manufacture weapons against other Governments without any checks on their actions. This charge is quite unjustified. The whole anarchist colony, which centres in Goodge-street, W., is closely and unceasingly watched by Scotland Yard, though with as little publicity as possible. Arrests are made from time to time, and the confederation has been again and again broken up by sudden raids. The anarchist movement has never been more than "a very sickly plant in this country," and this is mainly because no opportunity is given to its members to pose as the victims of persecution. Just now the leading organ of Anarchist-Communism in England has ceased publication owing to lack of funds. There is probably no country in Europe where Anarchism is so moribund, or its advocates so discredited and discouraged.

The Sultan is assuming a new *rôle*, and is figuring through the Turkish Press as the humanitarian champion of down-trodden Islamism in India. The pet organ of Yildiz Kiosk, the *Malumat*, is engaged in a strong polemic against British tyranny beyond the Himalayas, the aim, of course, being to foment discontent among the Mohammedan subjects of the Queen. It is well-known that the Sultan considers England to be his arch-enemy, and he is not likely to stop at anything which he thinks will disparage her authority. How far he hopes to succeed in his new idea it is not easy to say; that he will fail goes without saying. Islam in India is not a powerful factor, nor are Mohammedans greatly beloved of their fellow-subjects. The movement is really significant only through the light it throws on the utterly unscrupulous character of the Sultan himself.

The French authorities seem determined to defeat the work of the L.M.S. in Madagascar. Their latest move has been to force the retirement of Rev. J. Richardson, who has been a missionary in the island for twenty-eight years, and the head master of the Normal School at Antananarivo for twenty-three years, by taking his school from him and handing it over to the French Protestant missionaries, on the condition that "no Englishman was ever to be allowed to enter it." General Gallieni, who visited the school, was forced to allow the excellent quality of the work of the L.M.S. educationalists, but told the newly-arrived French missionaries that "their influence is so great that it is necessary to crush it." It is very melancholy and disheartening to these good men to realise that the very quality of their work is the chief reason why they are debarred from carrying it on. Behind this "political policy" the hand of the Jesuits is to be plainly discerned.

A policeman must do his duty, and we suppose it is his duty to awake sleepers on the seats of the Thames Embankment, and tell them to move on. One such sleeper, when a policeman aroused him at two o'clock on Thursday morning, and passed on his beat, threw his hat on the ground, and shouting to his companions on the seat, "Good-bye, brothers in misfortune!" jumped into the river and was drowned. It is said that there were at least 250 homeless men and women on the Embankment at the time, and that a number of the women witnessed the suicide. The whole story is painfully sad. To-night the poor homeless creatures might be helped, but to-morrow night there would be as many or more of them again, not a few of whom would be incorrigible vagabonds. A millionaire might soon get rid of a fortune, and make things worse rather than better. Love and wisdom may do something, but behind the poverty are certain great causes which require to be dealt with.

Those who carelessly affirm that crime, as a whole, has increased since the Education Act of 1871, would do well to consider the following facts drawn from official statistics. To begin with, the number of prisons has decreased from 113 in 1870 to sixty-two in 1896 (five convict and fifty-seven local prisons). The average daily number of prisoners in local prisons in England and Wales in 1871 was 18,465, out of a population of 22,704,000. In 1896 this number was reduced to 13,982, out of a population of 30,731,000—*i.e.*, it was proportionately far less than half. The contrast is still more striking in the case of convicts. These in 1870 amounted to 11,890; in 1896 they had fallen to 4159. These figures are conclusive evidence that, so far as social order and public morality are concerned, the non-sectarian teaching of the Board schools has been a vast boon to the country. As a matter of fact, very few children who stay long enough in school, to learn reading and writing, ever enter any prison.

But how is it, that in spite of these facts, the proportion of *habitual* offenders in the criminal population is steadily increasing? Mr. W. D. Morrison, in his book on "Juvenile Offenders," says that poverty is not the principal condition; "there is most crime where there is least pauperism." Nor is it drunkenness, for "only 15 or 20 per cent. of the boy criminals have parents addicted to drink." He finds the chief cause in the degrading effects of overcrowding in great cities, implying, as it does, early familiarity with the worst vices, and the absence of healthy public opinion. How to correct the evils of overcrowding is therefore one of the gravest and most pressing problems of the time. At present there is little public interest in the question, and until this has been aroused social reformers will find their work severely hampered.

The Rector of Spitalfields, Rev. W. H. Davies, in a recent interview, gives a touching account of Spitalfields, which has been called "the sink of London." He says that its squalor is largely the result of over-crowding. In an area of seventy acres, there are nearly 23,000 huddled together. The poverty that everywhere meets the eye is not altogether or chiefly due to drunkenness or vice. The people there are merely "inefficients." They come to us professing their willingness to do anything, and one knows as one looks at them that they can do practically nothing. Mr. Davies says a good word for many of the lodging-house keepers who abound in the neighbourhood, numbers of whom keep their places clean and respectable, and for the vestry, which is gradually improving the physical conditions, by widening the streets, sweeping away courts and alleys, and demolishing insanitary buildings. The churches are doing a good work, socially and religiously. So that there is hope even for Spitalfields.

The Fernley Lecture for 1897 by Rev. J. Scott Lidgett, M.A., is on "The Spiritual Principle of the Atonement, as a Satisfaction made to God for the Sins of the World." The choice of subject shows the unfailing hold that the Atonement has upon the mind and heart of every generation. The extent of the Atonement was the phase of the great theme which exercised the thoughts of men at the beginning of the century; and gradually the conclusion was reached that it was for the sins of the whole world; every man was remembered in it, and might at once receive Jesus Christ as his own propitiation. So common is this faith that in almost every church you may count on hearing it, if you hear anything of the Atonement at all. In later days, up to the present time, Christian thought in all churches has been directed to the nature of the Atonement, until it is now, we believe, a very generally accepted conclusion that the Atonement is "a satisfaction made to God." Dr. Simon, in his book "The Redemption of Man," points out how the personal relation between God and man is the

view of Atonement which always comes to the fore in times of revival, when the heart and conscience are deeply stirred.

In Professor Goldwin Smith's new volume on "Guesses at the Riddle of Existence"—which is devoted mainly to the statement of objections against the Christian conception of life—one of the arguments against the scheme of salvation revealed in the Gospel is the charge that it assumes the earth to be the centre of the universe and the grand scene of providential action, and that the new astronomy makes this incredible. It is almost beyond belief that intelligent men should raise such a crude objection as this, and yet it appears constantly in anti-Christian literature. Because the earth is proved to be an outlying planet in the solar system, which in itself is but one system of stars among countless others, are we to lose faith in the interest and love of the Creator for man? Whatever science may or may not have proved, it has thrown no shred of doubt that man is, so far as we know, the highest created being, and his moral uniqueness and supremacy are as firmly established as ever.

But even if it were proved to demonstration that man were but one among many orders of spiritual beings in the universe, and that he alone had fallen into sin and needed a Saviour, the revelation of God's grace in the Gospels would be entirely in keeping with the facts. Our Lord's mission was mainly to the lapsed and the lost; his parables reveal the love of the Father to those on the far circumference of life, as well as those at its centre; and as though to anticipate such an objection as this, the main emphasis is laid on the purpose of God as embracing the most unlikely and unworthy classes. From what He tells us, we know that if only the farthest star in the universe had wandered from its orbit, or the least exalted among his creatures had fallen, there would the Divine love be revealed, there would the Incarnation and the Cross be lifted up. This is the clear implication of such parables as are contained in the 14th and 15th chapters of Luke, which are idylls of perfect love seeking the insignificant and the lost.

Dr. C. Diener, of Vienna, an eminent scientist, after an inquiry into the geology of the region, has been led to the conclusion that the basin of the Dead Sea was caused by a violent earthquake after a series of smaller undulatory movements. Thereby great volumes of subterranean waters were forced up to the surface, with landslips and inundations. On the eastern margin of the sea the crater of a volcano was opened at the same time, and an eruption took place. He contends that past and present geological conditions agree with his theory. This is another evidence that we can afford to wait for light on the Scriptures. They are as yet our only authority upon a great many questions belonging to nature and to history, and it is neither just nor wise to repudiate them when we cannot confirm them. Confirmation comes with the enlargement of knowledge.

The publication of a book should be considered, not from the point of view of the author, wishing to see his writings in print, but from the point of view of the public, who will be pleased, benefited, edified, instructed, interested, amused, amazed, or astounded by it—just as a preacher's aim must be, not to get off his sermon, but to reprove, rebuke, exhort, evangelise his audience. His mission—*from* God *to* the people. A chain is no stronger than its weakest link. A small selection, or even a single poem, of marked character or power will ensure success, whereas it might be lost amongst a number of inferior merit. In this age of multiplied bookmaking, to which one would think Solomon must have looked forward when he said, "Of making many books there is no end," no one ought to publish anything but his best, and that ought to have some definite object, and that object of sufficient general interest, and of sufficient merit, to secure attention and do good.

The Indian Witness, while admitting that the chaplains of the troops in India mean well, and are interested in the welfare of the men, also believes that to a large extent

> They have not the spiritual power to grapple with wicked hearts, and are not fitted for close personal dealing with individual sinners.

This is a very serious statement to make, and perhaps not so easy to substantiate. It is well, however, that the responsibility of all officers and chaplains should be insisted upon, for, as the Chaplain-General to the Forces says:—

> Men follow their officers hence the influence of the officers is most potent, and has ever to be reckoned with.

The life and influence of an officer must be tested by a higher than military standard, even a moral, much as it has been the custom to sneer at morality and religion.

Weakness of Criticism.

By Rev. HENRY STURT.

In speaking of the Higher Criticism, I have no wish to disparage the most searching investigation of all the books of the Bible. Truth, like a torch, "the more it's shook it shines." "The future," as the late Professor Huxley said, "lies with the men who have regard to facts." Only we must have all the facts. The investigation must be complete, and it must proceed upon sound principles. Speculation and guesswork must not take the place of evidence. A witness must not be put out of court because his testimony is not convenient. Facts must not be made to bend to a theory, but the theory must be framed in harmony with the facts.

It is here that I find myself brought to a stand by the Higher Criticism. Canon Driver, one of its leaders, tells us frankly, "that the inductive method, which draws its conclusions from facts, is not the one adopted, because it is tedious. The method pursued has often been to *assume a conclusion* to be established, and then to point to salient facts which exemplify or presuppose its truth." This practice is utterly unscientific and vitiates the reasoning along the whole line. In this respect the child is worthy of its parent. For theory-making is the characteristic, indeed the bane of the school that gave birth to the Higher Criticism. "It springs," says Bishop Ellicott, "from that aversion to the supernatural which has ever characterised the Rationalists, and even the more moderate advocates of it seem anxious to reduce that element to a minimum." With foregone conclusions that the supernatural must be false, they proceed to deal with the history, and with the books of the Bible in which the history is contained. No language could better describe the process than the following by Professor Robertson, of Glasgow:—"A specialist with a theory is a very unsafe guide when questions of evidence have to be settled. He may see possible combinations, constructions, or emendations, that the ordinary reader would never dream of; he may combine, transpose, eliminate, and amend, and so, by a triumph of ingenuity, bring out an unexpected result, while all the time a plain and simple meaning stares him in the face, from which he gets away to one recondite and fanciful."

The modern theory makes history to be a mere nose of wax, which can be twisted into any shape that may be wanted. It is a veritable bed of Procrustes. If the evidence is too short, it must be stretched; if too long, it must be cut to fit. The book of Joshua, *e.g.*, is a fatal witness against the modern theory, proving the Mosaic origin of the laws of the Pentateuch. So it must be put out of court as a false witness. Words and phrases are found in the middle of verses, which do not suit the theory. So their authenticity must be questioned, and they must be assigned to some author who lived hundreds of years afterwards. The patriarchs, and Moses, and the early history of Israel, are said to be to a large extent mythical.

The Tabernacle in the wilderness is a monumental witness against the critics, and in favour of the Levitical legislation as the work of Moses. We are told that that is only "idealised history"; there was in reality no such thing! It was only the idea of Solomon's temple "made portable," and projected into the past by the writer of the fiction. But what about the Temple itself, with its swarming priests, and all its sacrifices, bearing witness to the words and works of Moses? "Oh," we are told, "that also is fabrication!" of the writer who wrote the book of Chronicles. Was there ever such a set of knaves, on the one hand, as these writers must have been, to palm such falsehoods upon an entire nation? And was there ever such a set of simpletons, on the other hand, as the rest of the people must have been to be so easily duped, that not a single witness ever rose to detect and expose the imposture? Surely, Professor Robertson is right when he says: "It is time we had criticism of a saner sort"; and the late Bishop Lightfoot spoke with truth when he declared it "an incredible inversion of history"; and Dean Chadwick had reason for the remark, "The modern theory is so heavily weighted with improbability and adverse evidences that it will break down with its own weight"!

That there are difficulties and peculiarities in the Old Testament, not easily explained, we all know. So there are in all ancient history and documents, which the great and competent historians of the world have dealt with in a very different way from that which the Higher Criticism has adopted in relation to the Bible. But difficulties do not disprove the broad facts which are written on the surface of the Biblical records, and were embodied in the actual belief and history of the Jews. They only show that we have not the full knowledge to explain them. Some of these difficulties are the mistakes of the critics themselves, or the creation of their inventive faculties, or the misreading of the Scriptures, which oftentimes not only fail to prove the point for which they are quoted, but frequently prove the very reverse. To attempt to explain the difficulties of the Bible by this strange theory, which makes them ten-fold greater in number and magnitude, is like the curious remedy of cutting off the head of a thing in order to save its life.

St James's Church, Bath.—The work at St. James's is the subject of a descriptive article in the August number of *Church and People*. The parish takes in the business part of the town. There are 4000 people, but quite 2000 of them live from hand to mouth. There is a large staff, viz., the vicar, two curates, two lay helpers, and two Bible-women. The Mission band renders excellent service, particularly in the open air.

Mountain-Top Experiences.

By Rev. THEODORE L. CUYLER, D.D.

AT this season of the year, when so many people are setting their faces toward the pure air and picturesque outlook of various "everlasting hills," it is a good time to say a word about the Christian's mountain-top experiences. Many of the greatest events mentioned in the Bible are linked with certain mountains; they are both nature's monuments, and the memorials of divine grace. Ararat, the patriarch of mountains, smoked with the first sacrifice in the restored world; Moriah reminds us of the victory of faith; and Nebo of the Christian's vision of the celestial Canaan. Sinai still towers as the sublime symbol of Divine law, and Olivet is redolent with Christ's loving interviews with his disciples. Carmel quickens our faith in the power of prayer; and Zion is the type of Christ's everlasting reign, and the saint's everlasting rest.

On a certain occasion Jesus took his three favourite disciples up into a high mountain apart; it was probably one of the southern spurs of Hermon, and it commanded a wide outlook. The Master is still doing the same thing with his followers. Worldliness has a tendency to dwarf us, and selfishness to cramp us into narrow quarters. We need to be called up where we can not only live higher but look more widely—where we will not think of our little selves, but of the wants and claims of other people. That is the way the Master deals with the men and women whom He wishes to make useful; He calls them up out of the lower atmosphere of selfishness, and teaches them that true religion does not consist in feeling happy, but in making others happy. That is the true "higher life," which lifts us into a closer fellowship with Jesus, and at the same time into a wider outlook. Then heavenly things come into our vision; for the things which selfishness sees are temporal, but the things which faith sees are eternal.

When Jesus took these three disciples up into that high mountain apart, he brought them into a close communion with Himself. They saw no man but Jesus only; and it was good to be there. The Master had times and places for quiet converse with his disciples; once on the peak of Hermon, but oftener on the sacred slopes of Olivet, and there He held his last interview before his ascension. Every Christian now should have his Olivet also. Most of us, especially in the cities and towns, live at high pressure. From early morning until bed-time we are exposed to the whirl. The world meets us at the breakfast-table in the columns of the morning newspaper; then we launch out into the crowded day. Care collars the tradesman, the lawyer, the mechanic—in fact, every man, as soon as he leaves his home. The day's furnace of exciting occupation is kindled in the morning, and glows at a white heat until the sunset. After such bustling days come the evening meal, the evening paper, the evening visitors, the social entertainments, and in some happy cases the evening prayer-meeting in the house of God. Amid all this maelstrom how little chance for quiet thought, for family worship, for God's Word, for prayer and heart-fellowship with the blessed Master!

Can no Olivet be found? Can Christian dwellers in the cities and the towns discover no times or places for meditation, for prayer, for spiritual reading, for their Bibles, or for heart-converse with their Saviour? Yes, they may if they will resolutely determine so. The leading Christian merchant of New York was in the habit of rising early and having a good half-hour over his Bible and on his knees before he met his family for household worship; and then he went to his place of business with his face shining. Another one walked home for his noon-day lunch with his family, and said that he thus caught time for good thought and secret prayer; Arthur Tappan had a private room for noon-day devotions up in his warehouse; and some catch a little refreshment in the noon prayer-meeting. Others keep conscientiously a quiet evening hour for bathing their souls. No Christian can keep his religion alive in the constant whirl of worldly excitements. Daniel needed to have an Olivet in his chamber amid Babylon's roar and idolatries. Peter found his on a housetop in Joppa, and Martin Luther found his in that "upper room" at Wittenberg, which is still held sacred. Let every child of Jesus resolve that he or she will have some place and season for meeting their beloved Master alone, and they will go forth from such interviews with their hearts lightened and their strength renewed. Our Olivets will prepare us for that mount of heavenly glory where we shall see Jesus as He is.

There is another kind of mountain top experiences to which every faithful Christian may aspire. John Bunyan, in his immortal allegory, brings his Pilgrims to certain "Delectable Mountains," which are clad with orchards and vineyards, with gardens and fountains of water. From these sunny heights they caught some glimpses of the Celestial City, and were regaled with pleasant fruits. Now there is no reason why any of us should be content to live down among the damps and the "dumps" of the low grounds, or in those marshy regions where the malaria of despondency prevails. Much of our unhappiness in this world is of our own making. We might have a great many more joyous days during our earthly pilgrimage. When we have had a conflict with some strong temptation, and by Christ's imparted help have conquered it, then we reach a delectable mount, and can sing our psalm of gratitude. Every good deed wrought for the Master or our fellow-men, every answer to prayer, every new discovery of Christ's love, every new attainment in the spiritual life, carries us up into a higher, purer atmosphere. We can read the eighth chapter of the Romans up there, and sing the one hundred and third Psalm. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles." In these best and holiest and happiest hours we rise above the petty vexations, the carking cares, and the wretched worries of life, and realise what it is to be the children of the King, and the heirs to a magnificent inheritance

Yet we must not expect to reach heaven before our time. Jesus Christ did not spend all his time on Hermon wearing a raiment as glittering as the sunlight. The impulsive Peter suggested that they should build tabernacles up there, and stay on that mountain summit. But the Master was needed down at the foot of Hermon, where a poor youth possessed of evil spirits was waiting to be healed. Duty forbids you and me to spend all our time in meditations, however profitable, or in devotions, however holy, or in psalm-singing, however sweet. There is too much work to be done, too many battles to be fought, too many crosses to be borne, too many trials to be endured. Spiritual frames should not unfit us for practical duties, but the hours on the mountain-tops should fit us all the more for the humbler valleys of every-day life. We can have the Master with us all the time, in our common rounds and our daily tasks. And the lowly valleys, in which we do our work and meet our friends and business associates, ought to be just as verdant and well watered as those mountain-tops where we see "no man, save Jesus only."

Brooklyn, N.Y.

Suggestive Readings.

SOLOMON'S SONG viii. 1.

THIS passage has generally been regarded by commentators as an advanced Christian experience. Is it really so? In the joy of her first love the Shulamite had said: "Let Him kiss me with the kisses of his mouth: thy love is better than wine. As the apple-tree among the trees of the wood, so is my Beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into the banqueting-house, and his banner over me was love."

Here is perfect content with her Beloved. But in ch. viii., after various experiences grievous to Him and to herself, she says; "Oh that Thou wert as my brother, that sucked the breasts of my mother!" What husband would like his wife to express such a wish? Contrast Ps. xlv. 10, 11:

Hearken, O daughter, and consider, and incline thine ear: *forget also thine own people* and thy father's house; so shall the King greatly desire thy beauty, for He is thy Lord, and worship thou Him.

And why does she desire that He may be as a brother unto her? For the same reason that Abraham twice and Isaac once represented their wives to be their sisters—lest they should suffer for their sakes (Gen. xii., xx., xxvi.). So the bride would avoid being despised by them that are without (1 Tim. iii. 7), when she should show her affection to Him, and kiss Him in their presence. She never thought of them that are without when she said, in utter self-abandonment of love, "Let Him kiss me with the kisses of his mouth."

"I would lead thee." The bride should not seek to lead the bridegroom; still less should the saint seek to lead the Saviour. It is astonishing that this should ever be regarded as an advance in Christian life. It is more self-confident than Peter's saying, "Why cannot I follow thee now? I will lay down my life for thy sake." Peter must learn that Jesus would take the lead in that path, and lay down his life for Peter's sake: "Thou shalt follow Me afterwards." Compare John xiii. 36-38, xxi. 18-19, and observe the result of the lesson in Peter's emphatic words, "Who his own self bare our sins in his own body on the tree." He laid down his life for my sake.

The Shulamite would bring her Lord into her mother's house, who would instruct her; and then she would cause Him to drink of spiced wine of the juice of her pomegranate. So sought Peter to bring the Lord into the house of mother Nature, and to cause Him to drink spiced wine of the juice of her pomegranate, when Jesus had said He must must be killed and rise again the third day. "And Peter took Him and began to rebuke Him, saying, Pity Thyself, Lord; this shall not be unto Thee." But He turned and said unto Peter, "Get thee behind me, Satan; thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men." Not the spiced wine of the juice of our pomegranate, but the pure blood of the grape of the True Vine, was shed for us. "This cup is the new covenant in my

blood, which was shed for many for the remission of sins; drink ye all of it."

The Shulamite recalls a lost experience when she says, "His left hand should be under my head, and his right hand should embrace me." This joy had once been hers (ii. 6), but it cannot be recovered under the instruction of mother Nature.

When her love had waned, and she had refused to open to Him; He reminded her of Himself: "Who is this that cometh up from the wilderness, like pillars of smoke" from the burnt-offering (the ascending offering), perfumed with the frankincense of the meal offering (iii. 1-6). Now He reminds her of her first love: "Who is this that cometh up out of the wilderness, leaning upon her Beloved?" As in later years, the word of Jehovah came to Jeremiah (ii. 2, 3): "Go and cry in the ears of Jerusalem, saying, Thus saith Jehovah, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown."

He reminds her of her nativity, and of her second birth: "I raised thee up under the apple-tree, there thy mother brought thee forth; there she brought thee forth that bare thee." Which Ezekiel (xvi.) explains: "Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite." The Jew and the Gentile are of the same Adamic stock; the flesh in the church and in the world is the same flesh.

"Set ME as a seal upon thy heart, as a seal upon thy arm." This cannot be the language of the bride, but of the Bridegroom. The less does not seal the greater, but the greater seals the less. The writer seals the letter; the prophet the prophecy; the king gives the seal of his authority to the minister; the government gives the seal of office to its ambassador; the Great King seals his faithful Servant, "Him hath God the Father sealed." The hymn is right, as hymns so often are—

Here's my heart, Lord, take and seal it,
Seal it from thy courts above.

So the Lord says to his disciple: "Set ME as a seal upon thy heart; let thy heart be true to Me. Set ME as a seal upon thine arm, for service: 'for ye are not your own; ye are bought with a price'; be not ye the servants of men."

"For love is strong as death." It brought Me to the cross, "that through death I might destroy the power of him that hath the power of death." "And jealousy is cruel as the grave." "Do ye think that the Scripture saith in vain that the Spirit that dwelleth in us jealously desireth us?" Waters of indifference cannot quench love; neither can floods of worldliness drown it. If a man would give all the substance of his house for love, it would utterly be contemned. Love must give itself. "He loved me, and gave Himself for me." M.

The Young Men's Evangelical Bible Class Federation bands together a number of classes, among whom it encourages systematic and devout Bible study, and promotes friendly association. The prospectus for 1897-8 has been issued, and copies may be had from the Secretary of the Federation, 24, Norfolk-road, Dalston, N.E.

The Nestorians.—A Constantinople correspondent writes:—"Among the Nestorian Christians inhabiting the frontier lands of Persia and Turkey came a number of Russian missionary priests last May, representing that the Archbishop of Canterbury's protection was useless, and that they had better join the Russian Orthodox Church, thus securing moral and material protection. In consequence, the whole church, numbering 300,000 in Persia and 100,000 in Turkey, including many Protestant converts, have joined the Russian Communion."

The Life-saving Day.

By MRS. MERRILL E. GATES.

JESUS solves the problem of the right use of God's seventh of time, and He evolves what is involved in "keeping the Sabbath," when He obliges us to answer his crucial question, "Is it lawful to *save life* or to kill, on the Sabbath Day?"

Whatever falls under the head of true life-saving must accord with the true keeping of the day. To act upon the alternative, which the Lord of the Sabbath at that time illustrated by his act of healing love, is the divinely spiritual law of the day.

It is an inspiring and transforming thought that in the Day of Rest we have a time especially set apart for life-saving. Christians should go down to the great sea and patrol its coasts on this day, if on no other; should stand ready with the life-lines; should sight afar vessels out of their right course; and, after lighting their beacons, they should be ready to plunge into the boiling surge, if need be, and rescue the wrecked and weary souls of men. Can we doubt, having the example and the words of Jesus before us, that this is the great business of the day?

Teaching, healing, saving, honouring God and serving men by precept, parable, and miracle—in this way Jesus illustrated the true keeping of the holy hours. Life restoration, life renewal, life impartation—these followed the Lord of Life.

He is the supremest Sabbath-keeper who does most to save life on that day. He who does most for the deepest, most important, most vital part of a man's nature, does the most for that man. He who ministers most to his brother's spiritual being, whether to awaken or to enlarge that which St. Paul calls our "spiritual understanding," ministers most toward life-saving. He who reaches that spiritual understanding by kind and loving offices to those who need first of all physical aid and comfort is also a life-saver, as was his tender Lord before him.

How Jesus rescued those cast up at his feet by the surging tides of life! How, rather, He went far out on the slippery, shelving sands, and brought in one and another whose faces were blanched with terror, whose hearts had well-nigh ceased to beat with the on-set of the world's merciless storms! Where seas ran high there Jesus, the Life-saver, was sure to be. To how many at his touch inevitable death is changed into

ECSTATIC JOY IN LIVING!

If there be one service that is more heroic than another in our day, it is that of our life-saving stations. Says one employed to locate the stations of this service: "It is doing the noblest, most perilous work. The sea is often so high on the terrible coast of Cape Cod that it throws spray over rocks seventy feet high. Yet these men do not hesitate to launch their lifeboats in these mountainous seas, and in that awful surf go out to a vessel that has run aground." Courage and sagacity mark these men, and the value of their work, he says, cannot be over estimated, while in reality it is miserably underpaid.

Such work seems symbolic of the heroic self-forgetful efforts Christians should put forth on the life-saving day. Then it is they may hear amid the world-roar the cries of the perishing. It is a day for the saving of men.

This day of which we speak is a day when, if ever, the unconverted *expect* Christians to do something for them—to speak to them, to invite them and to warn them, to help and to comfort them. To how many, afar from God, come the better thought, the haunting desire, for good things on Sunday! And the half-allowed wish visits those of whom we should least expect it, that they, too, might partake of that life in Jesus of which they sometimes hear. Although Sunday in our cities, and in the country as well, is often made a signal day of special sin by the thoughtless and the evil, yet not infrequently it is a day of softened emotions, of relief from the deafening roar of the six-day looms at least, and so of the possible hearing of more heavenly strains; and can we not believe that when the spirit of man comes into the hush and abeyance of more material sights and sounds, God Himself does sometimes lift the curtains of the heart and reveal, even to those who are for the most part immersed in the things of the senses, a glimpse of his surpassing glory?

This is a day above all others when the Spirit of God works upon men's nature. Christians labour alongside of a tremendous energy on the Lord's Day. God works his mighty works on his own day. His rest-day is not a day of inaction, but it is the mighty repose of

BRINGING RESTLESS HUMANITY TO REST

in Jesus. Let us believe that we do work for God with immense leverage on his own day. It is reasonable to think his work should be easily and well done in his own self-allotted time.

It is a day to do the *works* of Jesus, and also to rehearse his living *words*. The supreme work for us, like our Lord and Master, is to teach the wonderful words of life to men, to "minister to the hidden life of the brethren." This is the great compassionating of the wandering sheep. Is not this the kind lifting out of the unwary sheep who have fallen into the pit, which is lawful on the Sabbath Day? All kind and good actions are lawful on this day—in ministry to both the Divine and human element in man. The two go together, and are bound together in the true keeping of its hours.

May it not, then, be argued that whatever ministers to purely physical pleasure, to delight in life—in short, to recreation and amusement—properly falls under this idea of life-saving, as it enhances joy and builds up physical life? But between the lower and the higher forms of life we must discriminate. Jesus gives but the two alternatives. Whatever, either of labour or recreation, prevents men from knowing God, and deadens sensibility in the direction of life in Him, must fall under that other head of "killing," the diametrical opposite of "saving life." To save life, in its largest meaning, is to give men the knowledge of God, and this ought to constitute the supreme work of holy time. To rescue time, and to gain the attention of men for this urgent duty and highest privilege, Christians must join in resisting the desecration of the day, and secular encroachments on the heavenly import of its oft recurrence. Whatever kills or intends to kill the life, as when the bodily takes precedence of the soul life, is that *mortal killing* which is the breach of God's commandment by the tradition and custom of men.

Nyassaland.—On the west shore of Lake Nyassa and northwestward to the district where the waters of the Congo take their rise, the Scottish teachers, including several Dutch co-workers, have upwards of 80,000 children and youths in eighty schools under daily tuition in their native tongue—chiefly Nyanza—in English, and in useful handicrafts. Dr. Laws, the veteran and devoted missionary, has founded an excellent institution on Florence Bay, into which the most successful young men and women students are drafted. In it no less than 127 students, representing fifteen different tribes, are being trained as light-bearers to their fellow-Africans.

Paul in Corinth.

1 Cor. ii. 3.

By Rev. F. B. MEYER, B.A.

FIVE hours' sail across the Saronic Bay brought the Apostle to Cenchrea, the port of Corinth to the east, for this great and busy city commanded two water-ways. Through her western port, Lechæum, she was in communication with the Adriatic; and through her eastern port, Cenchrea, with the Ægean. The wares of the East thus passed through her to supply the omnivorous appetite of the metropolis; and vast crowds were attracted to her precincts for the purposes of trade. This commanding position thus gave her a quite unusual importance in the eye of the Apostle, ever eager to seize on any advantage which he could use for the Gospel of his Lord. To establish a strong Christian church there would be to cast seeds of Christian teaching on waters that would bear them east and west. Christian missionaries should be strategists, expending their strength where populations teem and rivers of world-wide influence have their rise.

But the Apostle entered the proud and beautiful city "in weakness, and fear, and much trembling." He could not forget the frigid contempt which he had encountered at Athens, and which was harder to bear than violent opposition. He may have been suffering from some aggravation of his habitual trouble, without Luke's presence to treat it; and he was profoundly conscious of being deficient in those gifts of learning and eloquence on which the Corinthians set such store. He knew that his speech and his preaching could never be in persuasive words of human wisdom, and it was his fixed determination to know nothing among them but Jesus Christ, and Him crucified.

There were many other difficulties to be encountered, which made his ministry in Corinth the more difficult; and his consequent success the more conspicuous.

I. The Necessity for continual Manual Toil.—In his first Epistle to Corinth, he lays great emphasis on this. Always maintaining the right of those who preached the Gospel to live by the Gospel, he did not use it; but suffered all things rather than hinder its progress or influence. No chance should be given to the merchants and traders that thronged the city from all parts, prepared to sacrifice everything for purposes of gain, to allege that he was actuated by mercenary motives. He, therefore, resumed his trade of tent-making, and was thankful to come across two Christian Jews who had been flung on this shore by the decree of the Emperor, which expelled all Jews from Rome. Suetonius, the historian, tells us that this decree was due to tumults caused by one Chrestus, evidently referring to violent disputes in the Jewish community concerning the claims of Jesus to be the long-expected Messiah. With them, therefore, he abode and wrought, for they were of the same craft; and a friendship sprang up between him and Aquila with his wife Priscilla, which was destined to have an important bearing on the spread of Christianity in the metropolis from which they had come, and in Ephesus, to which they would accompany their newly-made friend. Perhaps Paul was in their employ; but in any case work was short and wages scant, so that he was not unfrequently in actual want (2 Cor. xi. 9; 1 Cor. iv. 11, 12).

How strange that the movement which was to give Corinth a greater fame than her games, or architecture, or eloquence, emanated from a poor shop in the Jewish ghetto, where a handful of fugitive Jews wrought at their trade, speaking amid their toils of Jesus of Nazareth, who had been crucified in weakness, but was living through the power of God. They also were weak with Him, but they were destined to live and reign with Him, over the hearts of men through the power of God.

II. The virulent Hatred of the Jews.—According to his usual practice, Paul betook himself every Sabbath to the synagogue, and reasoned, persuading the Jews and Greek proselytes that the conception of the Hebrew Scriptures was precisely that of a suffering and crucified Messiah. This went on for some weeks; but the measure of his labours was somewhat curtailed by the heavy drain of his daily toil. It was not till Timothy and Silas arrived, the one from Thessalonica, and the other from Berœa, bringing cheering news of the steadfastness of his converts, their hands full of generous benefactions, that he was able to give himself with more leisure and intensity to the cherished object of his life. "He was pressed in the spirit, and testified to the Jews that Jesus was Christ." (Acts xviii. 5.)

This was more than the influential men of the synagogue could bear; they opposed, blasphemed, and drove him from the synagogue. Their attitude was more than usually virulent. They were unreasonable and wicked; they were animated by the spirit which had led their nation to kill the Lord Jesus and the prophets; they pleased not God, and were contrary to all men; they were filling up the measure of their sins. (1 Thess. ii. 14-16; 2 Thess. iii. 2.)

Their hatred culminated when the Apostle gladly accepted the offer of a God-fearing proselyte, Titus Justus, whose house was close to the synagogue, to hold meetings there. This new move was attended with instant and remarkable success. Among those that migrated with the Apostle from the synagogue was Crispus, its chief ruler, who believed in the Lord with all his house. Many of the people of Corinth also used to hear, believe, and receive baptism. As the new meeting-house became more crowded, and the movement increased in numbers and influence, the Jews became more and more exasperated, and at last rose in a body, seized Paul, and dragged him before the Roman Governor, who happened to be Gallio, brother to Seneca, the famous philosopher, and Nero's tutor. He was a man of unusual culture and refinement, sweetness, and loveableness. He represented the broad and liberal views of educated Romans, of the policy that Rome should exercise towards the various religions of the provinces; and when he discovered that the charge against Paul was of no imperial importance, and had to do, indeed, not with facts, or civil wrong or moral outrage, but with words, and names, and Jewish law, he would have nothing more to do with it or them, but bade his lictors drive them from the judgment-seat.

The Greeks were only too glad that contempt should be heaped on the hated Jews, and took the opportunity of seizing Sosthenes, the new chief ruler of the synagogue—who had succeeded to the post vacated by Crispus—and beating him in the very presence of the Proconsul. He regarded their horse-play, however, with perfect indifference. What did it matter if a Jew got a few stripes more or less? No doubt they were richly merited; and, so long as there was no public disturbance, the castigation might serve a useful purpose in cautioning the Jews against bringing their matters into public notice or trespassing on the public patience.

But the incident must have greatly aggravated the hatred of the Jews against the Apostle and his converts; the more so when, as it would appear, Sosthenes himself became a convert, and so intimately associated with the Apostle as to be coupled in after years with himself in the inscription of the first Epistle to the Corinthians—"Sosthenes our brother."

Japanese Scriptures.—By the foundering of the P. and O. steamer *Aden*, near Socotra, which caused so sad a loss of human life, the Bible Society has lost a consignment of Scriptures in Japanese, which had been eagerly awaited for a long time.

The Outlook in Japan.

ONE of the most interesting books of the present summer season is Mr. J. R. Mott's "Strategic Points in the World's Conquest." (3s. 6d. *Nisbet & Co.*) It contains notes of the author's tour round the student world in the interests of college and misssionary work. It gives the very latest impressions of an eye-witness as to the striking progress made in recent times among the educated young men of the civilised world, in the direction of accepting Christian teaching and of devoting life and energy to the service of Jesus Christ in the proclamation of his Gospel. The nineteen chapters of the work furnish glimpses of the spiritual condition of cultured young men in Europe, Egypt, India, Australia, China, and Japan, with many valuable and encouraging reflections as special characteristics of the different countries. Speaking broadly, the outlook is most cheering, and one feels that the near future must reveal many hopeful developments in this particular department of the world's progress from darkness to light and freedom. We very cordially commend Mr. Mott's book to the study of all thoughtful and purposeful young men.

The following extract from the chapter on Japan affords matter for prayerful and thankful interest:—

"The signs indicate that the cause of Christ in Japan is entering upon a new and remarkable era. The rationalistic wave which has done so much to chill the life and enthusiasm of the Japanese Church during the last few years is receding. The ultra-rationalistic feeling which has handicapped aggressive missionary effort is giving way. Since the war the signs of encouragement have greatly multiplied. The attitude of Government officials is becoming increasingly favourable to Christianity. Thoughtful people are beginning to realise the need of moral and religious culture and the insufficiency of Buddhism and Confucianism. Christianity has acquired a prestige altogether out of proportion to the length of its history and the number of its adherents. Although, on the one hand, there are but forty thousand Christians, and, on the other, millions of Buddhists, the two religions are spoken of as equals; and where any distinction is made among educated men, it is more frequently in favour of Christianity. In no non-Christian country are students and thinking men so accessible to the influence of Christianity. Wherever the worker goes he finds the people willing to hear the Gospel, and some who are drawn to it. The oldes workers say that not for many years have the people been so eager to hear earnest evangelical preaching.

"The impression seems to be general that the tide has at last turned, and that Japan is about to witness another great spiritual movement like that of the last decade, provided the Church seizes the opportunity and makes aggressive effort. The revised treaties between Japan and other countries which are now being made, and which will come into effect within two years, open the largest opportunity which has ever confronted the Church of Christ in Japan. By these treaties the whole country will be thrown open for the first time to missionary residence and work, thus affording a great highway for the Gospel. Of Japan it is pre-eminently true that what is done by the Church in the West must be done quickly. If Japan can be made a Christian nation, it will not only be a mighty fact in itself, but will have a vast influence throughout the entire East and the Pacific Islands world. We should be deeply impressed by God's dealings with this people. The providences which have opened Japan have been simply marvellous. What other nation has in one generation been so widely permeated with the spirit of Christianity? Dr. Verbeck told us that when he came to Japan there was not a single Christian, and that edicts against Christianity were nailed up all over the empire. About thirty years ago he baptized the first two Christians, and now there are over 40,000. God has always been in the life of this wonderful nation, but never so manifestly as to-day."

Personal Soul-Winning.*

(Concluded from our last.)

AGAIN, how much of real love for souls do we possess? We speak to a man, and he repels us; and we go away, happy that anyhow *we* have done our part. Perhaps some of us look back on a very different epoch in our lives—a time when, in the first flush of ardent zeal, the rush of a warm first love, we never tired of seeking to lead others to Him, when it was easy—nay, a positive delight—to speak of Him whom we so loved. "I have somewhat against thee, because thou hast left thy first love. Remember, therefore," is God's solemn voice to us, "from whence thou art fallen, and repent and do the first works, else——" I will not supply the blank.

But I feel that with many there is a reason deeper yet—*Unreality*. Can Christ, can his salvation, his love, his power, his joy, his perfect satisfaction, be very real to us, if we never think it worth while to pass on to another the good thing we, ourselves, have found? Can we truly realise what it means to have passed from death to life, to be rescued from the wrath of God and everlasting damnation and destruction, if we are so little anxious to rescue the *unsaved*? Or is it lurking, paralysing unbelief that is sapping our life-blood?—doubt and misgiving as to the reality of these eternal verities we profess to hold. *Do* we, do we believe that these men with whom we mix so carelessly, so easily, and lightheartedly, are without God and without hope, lost, for ever lost, except they turn to Christ and be saved? They know what we profess to believe, that he that hath the Son hath life, and that he that hath not the Son of God hath *not* life; but the wrath of God abideth on him; and they see what effect this faith produces on our life. Could we be surprised if, when we spoke to a man about his soul, he turned on us and said,

"My dear sir, what *is* the use of your speaking to me in this way? You don't believe one-half of what you say. You know I'm one of those you call unconverted; you know I'm going to hell, and yet you've known me all these years, and never said a thing to save me. You don't believe half you say, and I don't either."

My brothers, let us shake ourselves from this dull indifference. Perhaps we are unwilling to face this question, lest the thought of it should give us sleepless nights, give us no peace till, as far as in us lies, we have brought this question individually before the men in our own college.

LET US BE REAL AT ALL COSTS.

Let us see what we really *do* believe, or is there doubt as to the existence of God Himself? Do we wonder whether there be a God to know, or whether we can truly know Him?

Are we tempted to think the whole thing a matter of imagination or sentiment, of temperament, of early upbringing and environment? Some of us know what it is to pass through such a time as that,—times when we wonder what is left if we put on one side all we have heard or read of God, all others have told us of Him; all that we know is the orthodox thing to think or say about Him, and ask ourselves deep down below all this, What do I know of God? We need, then, to be much alone with Him, to wait on Him till He reveal Himself to us. What opportunity have we given Him of doing so? Is He going to manifest Himself in his awful holiness, when we are at our books, in the midst of our recreation, or our conversation with our friends? Surely He can only speak to us in the time of quiet, lonely communing with Him, when we get out of the busy world alone with our God.

Too often our times of prayer are one noisy, turmoiled rush of our own wants and petitions. We don't give ourselves time, or are not still enough before Him, to hear his voice. But those of us who have known what it is to get two, three, or four hours alone with Him, can we ever again doubt his reality? Yes, what the world wants is *reality*. Men want, first of all, to see consistency, to see our actions tallying with our words, to see us live out what we profess. Men want to see the Christian whose belief in the needs of a perishing world makes him have done with sloth, indifference, and easy-going luxury. And they long for one who will come and tell them of Christ with the simplicity, the reality, the straightforwardness of a deep, strong, settled belief. They want one who speaks with authority, the authority of Christ, who speaks what he knows and lives what he believes; one who will go to them with a "Thus saith the Lord." They don't want opinions; they want the certainty of the voice of God. And when a man speaks Christ's given words, he speaks with perfect ease, perfect naturalness, with no hindrance. Our religion should be one that compels the world to think. We cannot go to preach to others with a belief that is not part of ourselves, detachable, that has to be suddenly assumed, recollected, put on for the occasion. We cannot go and speak to others while our own beliefs are vague, unsettled, fluctuating. No, only conviction breeds conviction.

Need we go further for the reason of our failure to win souls for Christ? We do not get because we do not seek. Souls are not born again casually—that was a parting message at the Conference last year. Have we yet learned the lesson? All nature teaches us that birth means pain, and the more so the higher we rise in the scale of creation. Will it be less so, do you think, in the spiritual sphere? Death in order to fruit, that is the law of spiritual being also. Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. The salvation of the world meant death to Christ. It was not the shouts of acclaim as He rode in triumph into Jerusalem that won salvation for mankind.

He Himself that same day points out the true way. "I, if I be lifted up, will draw all men unto myself." It was alone, in the dark, on the hill-top of Calvary, while men hated and despised, that He poured out his soul an offering for sin. Who follows in his train? Soul-winning will not make us popular. It will make a death—a daily death—to self, and ease, and sloth, and pleasure, and the world's good esteem. But our death will mean life to others; our loss will be their gain. "So then death worketh in us, but life in them." The word μαρτυρος has a twofold significance. Christ's faithful witnesses have ever in a measure been martyrs, too.

"Ye shall be witnesses unto Me." Do we this morning reply, "Yes, Lord, but how?" He has Himself supplied the answer in the self-same verse—"When that the Holy Ghost hath come upon you"; "As the Father hath sent Me, even so send I you." Does this sound impossible? "After He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost." This is a fact of deep significance for us, that wherever Christ gave his disciples this high commission He conjoined with it the promise of his Spirit. With the command He gives the power to obey. God has cast us down this morning, but only that He may lift us up again. He has shown us this morning something of the immensity of our commission, and so He has opened to us, too, an infinite source of power on which to draw. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you, and when He is come He will convict the world of sin." And when He came to the Apostles their testimony was, "We cannot but speak the things that we have seen and heard." So shall it be with us. When He has found an abiding place in us—out of the abundance of the heart the mouth will speak. "He that believeth on Me, out of him shall flow rivers of living waters." This spake He of the Spirit, which they that believed on Him were to receive. Rivers, life-giving rivers to the dead souls about us—shall it be so?

Lord, we ask it, hardly knowing
What this mighty gift may be;
But fulfill to overflowing;
Thy great meaning let us see.

* An address given at the Students' Conference by Mr. W. E. S. Holland, B.A. (Magdalen College, Oxon.), late Travelling Secretary of the B.C.C.U.

Scriptures for Uganda.—The committee of the British and Foreign Bible Society made a grant of 11,376 books of Scripture, in the language of Uganda, to the Church Missionary Society. The consignment includes 450 or more Bibles; nearly 3,000 New Testaments, in various types, and with or without marginal references; and the remainder in copies of the Psalms, separate Gospels, or the four Gospels and Acts in one volume.

Johannesburg Compounds.

THE Master continues to entrust us with new openings, and sends the necessary workers to fill them. The New Heriot Mine, centrally situated, and equidistant from Johannesburg and our next centre, is our latest trust. The manager very cordially and warmly gave us a free choice of sites for our school and workers' rooms. The school, a very modest structure of wooden frame, covered with galvanised iron, and a floor of virgin soil, is 29ft. long by 11ft. broad. The roof is only a few inches above the head at its lowest point, but the Lord does not disdain to visit it, and to own the efforts put forth to glorify his name and extend his kingdom.

It is built right against one wall of the compound, or sleeping quarters of the natives, and none of them can go out or come in without having to pass the school door. Two very little rooms, 8ft. by 10ft., and lined with boards, are occupied by our Messrs. Wilson (of Sunderland) and Germond (son of a Swiss missionary in Basutoland). They are assisted by a native evangelist, who speaks English and Sesuto, and has a slight knowledge of Zulu.

Their circuit includes eight compounds, containing about 7000 natives. Their duties consist in daily visitation of these natives, going from room to room and conversing with them, and in conducting the school afternoon and evening.

At the New Primrose we have Mr. Agnew and wife (formerly at Inhambane) and Mr. Rivett (from Bristol). Their circuit embraces between ten and fifteen thousand souls. Here we have our own claims, with a cottage for our workers, rooms for the two native evangelists, and a hall forty feet by twenty in which services and school are held.

We propose soon to move Brother Rivett on to Boksburg district, to another group of miners, and are just waiting for the Lord to open the way. Not long ago we went out there to take a preliminary survey of the field and needs. In one compound we gathered four hundred natives round us, and there in the midst of them stood one of our first pupils at the City and Suburban Mine. He had been home, and had come back to work in the mines again. He declared that he had been true to his temperance pledge, and was still following Jesus. They laughed at him, he said, when he knelt to pray, but he did not mind it.

Further on still—at the Nigel—we have Mr. Allister, from Newark, and a good work is being done. Our headquarters are here in Johannesburg. Rev. H. E. Mabille (son of the venerable M. Mabille), lately translated from Basutoland, three native evangelists, and the writer have a circuit embracing ten compounds and a population of between ten and fifteen thousand natives. Here we have two schools and a very encouraging work. A number of the converts accompany us on our evangelistic rounds on the Lord's Day, gladly give their testimony, and make themselves generally useful.

There is scarcely a compound in which the Lord has not given us the joy of seeing fruit of our labours, whilst on the other hand there is not a single compound in which we have not proved the truth of the Bible description of the carnal mind and the fallen state of man—dead and insensible to all but fleshly appetite, and yet not more so than the great multitude of their white brethren in the town. There are bright, cheery episodes and dark, sombre shadows in the work, but over all "the Lord reigneth."

The law prohibiting the sale of liquor to natives continues to exercise a most salutary effect, and is being more rigidly enforced. A strong effort has been made to modify it. It has been before the Volksraad, and has been referred to a committee for revision, and will be brought up again for reconsideration before the end of the session. We have no fears for the result. We believe the Lord is deeply interested in this law and has the legislators' hearts in his control. In response to a request in my last article in The Christian, Messrs. Marshall and Russell sent a packet of Horner's little books, which are being distributed amongst the white miners.

A. W. B.

Relief Work at Van.

WHEN the last report was issued (April 1) we hoped soon to be able to cut off general free aid, but the late opening of the season delayed this step till about May 1. At that time the lists of those receiving work from the industrial department were carefully revised, throwing out members of families where there were able-bodied men, except in those cases where the number of souls to be supported was clearly disproportioned to the number of men. The lists thus thinned were quickly more than refilled from the helpless widows and girls, who during the winter had been receiving free aid, because unable to work on account of sickness in their persons or families. The general wail that ascended when this step was taken was pitiful to hear, and it was only the strong conviction that this course was demanded by the best interests of all concerned that enabled us to stand firm to our decision. Every sign indicated that the coming winter would bring prices very nearly to famine rates, and at any rate thousands of people would find themselves with no means of procuring bread. Hence it seemed inevitable that the need of help during the next winter would be greater than for the last two winters, while the hope of securing funds to the same extent as last year even is small. Hence prudence demanded that funds already in hand should be carefully husbanded for the greater needs of the winter.

The condition of the villagers is in some respects better, in some respects worse, than that of the people of the city. They live nearer to the soil, and can collect something from the fields and mountains even in dry times. They have been able to sow a small part of their usual acreage, in some places, by going into partnership with the Koords, the latter furnishing cattle and seed, and the Armenians the fields and work, the crop to be equally divided. Mr. Allen is administering some £T3000, sent to him and the English Consul for the purchase of cattle for the plundered villages, and this is heartening them up to some extent.

The funds now in hand not specifically designated for the Orphanage have been invested in cotton and wool for the industrial department, or in grain, which is stored for use next winter. I have even ventured to borrow £400 from the Orphanage fund, which is being kept for future use, for the purchase of grain, as it seems inevitable that the price of cereals will go up before winter sets in, and faith convinces me that some additional funds will surely come in and enable me to repay the loan. The Orphanage has sufficient grain stored on the premises to last till the harvest of 1898, if the number of inmates is not increased.

What to do for the great mass of orphans who are still unprovided for is a question ever pressing most heavily on our hearts. Accurate statistics of the orphans outside of the city have not yet been obtained. In the city we are now feeding about 300 children who are deprived of both parents, while as many more are fed by means of spinning issued to their mothers from the industrial department. Nor does this exhaust the list of needy orphans in the city alone. The number remaining in the villages must reach into the thousands. Arrangements seem practically completed by which we shall be able to care for from twenty-five to fifty in a near monastery, they being placed under such moral and religious training as will be entirely satisfactory to us and to the Armenians as well. This we do with the expectation that the funds of the monastery will enable it to assume half the expense after a year, and the whole after two years. But thousands are still uncared for.

Van, Asia Minor. G. C. Raynolds.

Jewish Colony in Essex.—The auctioneer at a land sale last week was surprised to find among the bidders quite a number of Russian and Polish Jews who, with their families, had just arrived in the expectation of purchasing sufficient land to form an industrial colony, nor were they disappointed, three hundred plots being sold. A site for a synagogue has already been fixed upon. Arrangements are being made for the erection of small farms and factories, and it is evident that the intention of the Jewish settlers is to become regular agriculturists. This probably means, observes the *Essex County Chronicle*, that before many years have elapsed North and South Benfleet will become a flourishing town with a considerable population, chiefly Jewish.

Work in Tangier and Spain.

IT was extremely cheering to find, on returning recently to Tangier, what steady progress has been made during the last few years in the Spanish work carried on here by the North Africa Mission. Already quite a promising church has been formed, with some five-and-twenty regular communicants, and a large number of more or less regular attendants at the services. In spite of the counter attractions of the pleasant Sunday evenings for out-of-door recreation after the heat of the summer day, I was surprised to see what a nice congregation assembles each week, notwithstanding the fact that the pastor, Mr. Patrick, has had to go to England just now. During his absence the services are conducted by Mr. Barnard, now of the British and Foreign Bible Society, and till they left much assistance was received from Dr. and Mrs. Rocha, of the Mildmay Mission to the Jews. One sees that there is confidence between the workers and the converts, and the spirit of union which speaks of the presence of Christ. The most necessary day-school, which a few years ago was a struggling handful in the home of the founder, Miss Brown, is now, under the able direction of Miss Vecchio, a flourishing institution of between fifty and sixty pupils, who pay a trifle there, while they might get an education free at the Franciscan schools.

But encouraging as all this is on this side of the Straits, within sight is a British possession where the last of the Protestant schools has been given up, and the education of the whole civil population handed over to the Romanists, who have worked hard and have succeeded in attracting most of the paying pupils to their well-appointed Loretto Convent and Rooke House Academy, the latter directed by Irish "Christian Brothers." Until recently the Wesleyan Mission maintained what was once an excellent school in Gibraltar, but that having fallen off considerably, it has been abandoned, and even the undenominational public school has been closed in face of the opposition. The regimental schools in the barracks are closed to civilians, so that Protestants in Gibraltar who cannot afford to send their children to England have no choice but to commit them to the care of the Romanist missionaries, who lose no opportunity of influencing their pupils. Archdeacon Govett is in favour of a petition to permit civilians to use the military schools, but even if this were granted, it would only affect a section of the English community, leaving the Spaniards and the majority of people in Gibraltar unprovided for. Is evangelical England willing thus to abandon what ought to be one of her most promising fields for reaching Spanish Romanists with its absolute religious liberty? Budgett Meakin.

Tangier, Morocco.

Eurasian Boys in India.

Dear Sir,—When Miss Anstey gave over the Kolar work to our mission she took up her residence in Bangalore, and after a while organised a home for poor Eurasian girls and boys. In September, 1893, not being able to give any industrial training to the boys, she sent a dozen or more of the older ones to us at Kolar, where we had an Industrial Mission. These boys became the nucleus of what is now an industrial school of thirty boarders. In June, 1895, buildings were bought at Bowringpet, eleven miles south of Kolar, and thither we removed the boys. Upon the buildings we have a debt of about £190.

The stratum of society from which many of the boys come is the very lowest; the people living in it are oppressed and depressed by poverty, sin, ignorance, and helplessness. An elementary education for them, combined with industrial tuition, is one way of solving what has become in India a very perplexing question—the Eurasian problem.

We have no mission funds upon which to rely for the maintenance of the work. The fact that our debt is increasing compels me to make known our needs. Several cases of application for admittance into the school have had to be refused this year. With a heart yearning over these lads, and longing to increase the usefulness of the school, I make this appeal, praying that God will glorify Himself in whatever He graciously sends or lovingly withholds. (Rev.) J. B. Buttrick.

Bowringpet, South India.

Libraries for the Blind.

IN June, 1847, when embossed reading for the blind was in its infancy, the late Dr. Moon, who was then a young man, invented his very simple type to meet the needs of those who were unable to read owing to the complicated systems then in use. The alphabet consists of nine very plain and easily-decipherable characters, most of which resemble the Roman letters, only portions being left out to make them clear and open to the touch. The necessary contractions are so few that you can count them on the fingers of your two hands, which is of the utmost importance to the blind, as at least 70 per cent. have lost their sight after they reach middle-age, often from causes which shatter the nerves so much that when learning to read they should have as few difficulties as possible put in their way.

Fifty years have passed, and this system still holds its place as one that can be easily used by the mass of the blind. It is a very common thing for a blind person of fair ability to learn the alphabet in the course of an hour; it only then needs practice to read any book published in the "Moon type."

In this type there is a daily increasing English and foreign literature, one of the last works published being the Fourth Standard Reader in Tamil, also the Acts of the Apostles in Hindi. The characters were adapted by the late Dr. Moon to 400 languages and dialects, portions being prepared when needed in either of these. In English, besides memoirs of Her Majesty the Queen, the late Prince Consort, President Lincoln, etc., large numbers of interesting works are being brought out for the pleasure of those who are desirous of reading good, reliable, and interesting literature.

It is greatly desired that gifts of books should be made to the different societies that have been formed (about seventy) throughout the kingdom to search out the blind, teach them to read, and then lend them books from free lending libraries. Many of these societies have not funds sufficient to purchase fresh books as they are published. Many individual cases are also to be found in the homes of the poor.

Large premises are needed to carry on this extensive work for the blind, and such have been erected in the Queen's-road, Brighton, where the embossing and binding of the books is carried on, as well as the preparing of the plates from which the books are printed. There are now more than 53,000 of these plates stored away for use when needed. Miss Moon, hon. secretary and treasurer, 104, Queen's-road, Brighton, will gratefully receive help towards the objects of the Society, and will gladly give all information.

Friendless and Fallen.

The Homes and Open-all-Night Refuge are maintained in full operation during the autumn months, although daily expenses far exceed daily income. No suitable case is ever refused help because of an exhausted treasury. The Author and Giver of every good and perfect gift has, through his servants, supplied all that has been needful during the last forty years, and we cannot doubt Him now. During the past few days there has been a larger number of applications for admission than is usual; but of them all the following is perhaps the most piteous:—A poor girl, writing on her own account, says she has heard of rescue homes, and that she is a servant girl, very poor, and without one person in the world whom she can call a friend. She asks, "Do they take such wretched creatures as myself in? I have sinned, and it is to hide my disgrace I am leaving my present situation. I wish as far as I can to do what is right, although God only knows how sweet death seems at the present time." She concludes by saying that if any place of shelter can be found for her it would remove a terrible burden which is now crushing her down. Everything possible will be done to render assistance in this painful case.

Over 500 applications for admission have been already received this year, irrespective of those who have applied direct to the Open-all-Night Refuge, and been received there. The funds at the disposal of the committee are exhausted, and they face the holiday season with considerable anxiety, although not without faith and hope. All information respecting the work can be obtained, post free, of Mr. W. J. Taylor, 200, Euston-road, London, N.W.

OUR DAILY HOMILY.

SUNDAY, August 22.

"*Take heed to yourselves, and bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem.*"—Jer. xvii. 21.

In R.V. *marg.*, "take heed to yourselves" is rendered "take heed for your life's sake," as if the matter dealt with in this paragraph closely pertained to the conditions of the best life. And is it not so? Is it not a matter of vital importance that we should keep the eternal Sabbath in our hearts, and suffer no burden to be brought through the gates of the soul. Even if we consider this matter from the lowest aspect, how certain it is that absence of worry and fret promotes length of days! But in the deepest sense we must, like Nehemiah, set a guard at the city portals, and insist that no anxiety should cross our threshold. Do you ask what sentry is strong enough to arrest the intrusion of burden-bearing thoughts? I reply, let the peace of God *keep* your mind and heart. Meet every anxiety with the one short, strong, sweet answer—God, God will see to it; God will provide.

In *v.* 24 we are bidden diligently to hearken to God in this matter. It must therefore be within our power. The will can direct the thoughts to what object it chooses. Do not look down, but up; not backward or forward, but God-ward. It is right to think calmly and deliberately about the issues of things, but to treat it as a positive sin against the love of God to allow anxious care.

The result is beautiful. Obey God in this, and the King Himself shall enter the gates of your city (*v.* 25). Your life will be filled with burnt-offerings and frankincense and thanksgiving (*v.* 26). And from the utter rest of your nature you will be able to look out with equanimity on the storm and change around.

MONDAY, August 23.

"*And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it.*"—Jer. xviii. 4.

God wants to make the very best He can of each of his children. He puts us on his wheel, and subjects us to the discipline which He deems most likely to secure our greatest blessedness and usefulness. But, alas! how often He finds a marred vessel left on his hands when He desired and sought perfect beauty and strength! This is through no failure on his part, but because some bubble of vanity or grit of self-will has hindered Him.

When, however, this is the case He does not cast us utterly away, but puts us afresh upon the wheel, and "makes us again." If He cannot do what He desired at the first, He will still make the best of us, and the weakness of God is stronger than men. Let God take a life which has proved a failure, He can make of what remains of it more than men could make with all earthly advantages on their side, and with nothing to hinder its regular development.

Yield yourself afresh to God. Confess that you have marred his work. Humbly ask that He should make you again, as He made again Jacob and Peter and John and Mark. Only be careful in all time to come, first, to give God sufficient opportunity by waiting before Him; and secondly, to be very prompt to obey all that He may impress upon you as being his holy will. There is simply no limit to the progress and development of the soul which is able to meet God with a never-faltering "Yes." Let the lifelike clay in the potter's hands be plastic to its Maker's touch!

TUESDAY, August 24.

"*A potter's vessel that cannot be made whole again.*"—Jer. xix. 11.

An earthen vessel is a true emblem of human life, so frail, so brittle. But there is something frailer yet in our resolutions and efforts after holiness. And when once these have failed us, we can never be again what we were. Always the crack, the rivets, the mark of the join.

In Gideon's days there was a light within the earthen vessels, and when these were broken it shone forth. There is, therefore, a breaking of the vessel which is salutary and desirable. And it is of this that Miss Taylor sings:—

> Oh to be nothing, nothing!
> Only to lie at his feet,
> A broken and emptied vessel,
> For the Master's use made meet.
>
> Broken, that so unhindered
> His life through me might flow.

It reminds me of a piece of pottery I saw in the mountain burn, which was in the water and the water in it. If there be in any one of us a proud and evil disposition, a masterful self-will, which frets for its own way and makes itself strong against God, then indeed we may ask to be so broken as never to be whole again. "Take me—break me—make me," is a very wholesome prayer for us all.

The Apostle speaks of the heavenly treasure in the earthen vessel. How wonderful it is that God should put so much of his spiritual ointment into such common and ordinary receptacles. No one detects what is in the saints till they are broken by sickness, pain, trouble; then the house is filled with the odour of the ointment.

WEDNESDAY, August 25.

"*There is in mine heart as it were a burning fire shut up in my bones, and I am weary with forbearing and cannot stay.*"—Jer. xx. 9.

The prophet had looked for marvellous results from his preaching. So great was his consciousness that God's word was on his lips, and his power with him, that he expected by his ministry to arrest the decay of his people. And when, instead of the success he sought, he found himself in the stocks, he was tempted to feel that God had excited hopes which were not destined to be realised. He did not give sufficient weight to man's awful power of resisting and neutralising God's best designs. We say this reverently, and using human methods of speech.

Yet, on the other hand, as he reviewed the steps by which he had come to act and speak as he did, he felt that he could not have done differently. And though he were suddenly to repress himself, the inward impulse would sweep away all his constraints, and assert itself in irresistible might. It was of no use placing the bushel over the light, for the light would burn the bushel; useless to shut in the fire, for the fire would burn through every obstacle to its flames.

What a glorious state of heart to be in! We have sometimes been weary in God's service; but, oh, it would be a greater weariness if we were dismissed from it. To speak is an awful responsibility and weight, but not to speak would be impossible. Have you the burning heart? Do you know what it is to feel unable to contain yourself, since the love of Jesus constrains? If not, daily pray that God may light a burning fire in your bones.

THURSDAY, August 26.

"*Peradventure the Lord will deal with us according to all his wondrous works.*"—Jer. xxi. 2.

It was the last extremity of the siege when Zedekiah sent this message to Jeremiah. His people and he had postponed their compliance with the warnings and invitations of God's love till the last possible hour, and now they were more eager for immunity from the consequences of their sins than to repent and return to God. The answer was immediate, that matters must now be allowed to take their course. It was, however, added that even now all who dared to act in faith and go out to the besiegers would save their lives.

What a test of faith was here! It seemed as though it were worth while to risk everything and stay in the city rather than venture out to those terrible hosts that were gathered around. But there no alternative. To stay in the city was certain was death, to go forth into what seemed certain death would secure life.

Men may reach a certain point in wrong-doing, when the disasters their sins have courted are inevitable. As they have sown, they must reap. As they have set the rocks rolling, they must see the devastation wrought on their homes. And yet even then there is a way of escape. Dare to trust God; do what seems most foolish, most likely to land in still greater disaster, because He bids it; be guided by his word.

FRIDAY, August 27.

"*Woe unto him that buildeth his house by unrighteousness and his chambers by injustice.*"—Jer. xxii. 13.

This denunciation was probably against the King himself. But it has a much fuller reference. He was the godless son of a godly father, whose character is sketched in three particulars. He judged the cause of the poor and needy; it was well with him; it was to know God. But the son had reversed all this. He built his palace of unrighteousness, his chambers of covetousness; but its width of space could not obliterate the memory of the forced and unpaid labour by which it had been reared. And God would plead and avenge the cause of those oppressed labourers.

When we see the splendid piles of business buildings reared by monopolists who thrive by making existence impossible to smaller but industrious tradesmen; when we hear of the vast fortunes made out of strong drink; or the manipulation of the market by millionaires, that make honest business impossible; we recur to these terrible words. God still arises to avenge the cause of the poor and needy. There is a God who judges in the earth.

In our vast cities it is not easy to trace the incidence of the Divine displeasure on a family of wrong-doers. Those who reside in our villages and country towns, and have long memories, could tell of many corroborations in their own knowledge. God's children can afford to be generous and open-handed to their employés, because their Master is rich. Let us maintain his honour, and the family name, by fair dealing. They who know God, judge the cause of the poor and needy; and to do this thoroughly is to know God.

SATURDAY, August 28.

"*If they had stood in my counsel, then had they caused my people to hear my words, and had turned them from their evil way.*"—Jer. xxiii. 22.

Here is the cause of so much failure in our Christian work—we do not stand in God's counsel. The previous words explain what is meant by not walking in God's counsel: "I sent not these prophets, yet they ran; I spake not unto them, yet they prophesied." Alas! these words write our own sentence. How often have we run without being sent, and prophesied because the hour had struck, rather than because the message of God had been given. We did not stand in God's counsel.

Then our text follows so sweetly with its *But*. "But if they had stood." . . . We gather, therefore, that the stream of prophetic teaching was not limited to Jeremiah alone. There was no necessary exclusiveness in the Divine arrangements. He was chosen, and used as God's agent and medium, because he stood in his counsels. And the others might have the same privilege if they would conform to the same conditions. Without doubt, this is true for us all. Let us restrain our fussy activities; let us refrain from the desire to be always to the front; let us wait on God for his thoughts and words and messages. And let us claim the absolute fulfilment of this most blessed promise. People *shall be caused* to hear God's words, and *shall be turned* from their evil way.

F. B. M.

Nature's Praise.

(Tune: "Toulon," 249, Bristol.)

Sweet are the lays the feathered songsters sing;
Loud is the praise they warble on the wing;
List as they lilt; for thus the notes ascend,—
"Glory to God on high, our faithful Friend."

Anthems arise from flowers and forest trees;
Anthems of joy awakened by the breeze;
And this the song in which their voices blend,—
"Glory to God on high, our faithful Friend."

From vale and hill; from ocean and from land;
From every rill that ripples o'er its strand,
Hymns rise to Heav'n the wise can comprehend,
"Glory to God on high, our faithful Friend."

We join the choir, for God is ever good,
Strike, strike the lyre, show forth your gratitude!
Praise ye the Lord: his mercies ne'er shall end!
Glory to God on high, our faithful Friend.

G. P. McKay.

The Hope Trust.—The past session has been one of the most successful in the history of this Protestant agency. The agents have delivered 292 lectures to children, and 324 to adults, in various towns and villages of Scotland. The lectures have been well attended, and Christian workers generally have supported and encouraged the lecturers. The following subject shave been dealt with:—"The Scottish Reformation," "The Covenanters," "The Revolution Settlement, 1688," "Martin Luther," "Ritualism," "William Tyndale," "Romish Intolerance," "John Knox," "The Early British Church," and "Lady Jane Grey." The roll of Aiders and Aiders' Associations has increased, and as a consequence the circulation of Protestant papers has been much extended.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

THE SCRIPTURES IN ANGLO-SAXON.—IX.

I WANT to take you for a moment or two to a monastery at Jarrow-on-Tyne, on a quiet evening in May, 735 A.D. There, looking out of the window of a cell, held up by his loving students, you see an old man quietly dying. He has been raised at his own request, and if you listen you will hear him saying, "Glory be to the Father, and to the Son, and to the Holy Ghost." His spirit takes its flight, and passes to the celestial city. That old man was the venerable and beloved Bede, the most famous scholar of his day.

Bede undertook to translate the Gospel of St. John into the Anglo-Saxon, the language of the people of England at that time. Before his work was done he fell sick and drew nigh unto death, but he would not relinquish his task. Calling his students to his side, he bade them write while he dictated to them. It must have been a pathetic and touching sight to see him, spending his last night on earth in putting the language of John the Holy Apostle into the common language of the people.

"Write quickly," said the dying man.

"There remains but one sentence, master!" said his pupil.

Soon the writer said, "It is finished, master."

"Finished," said the dying saint, and passed away to his rest.

There were others before Bede who had done a little in translating some portions of the Bible, especially the Psalms, into the Anglo-Saxon language, but we may pass on from him to notice the work of

KING ALFRED THE GREAT.

Of all the kings who ever bore the title of Great, the Saxon king perhaps deserved it most, for he was a most remarkable man—a Christian, a scholar, a soldier, a statesman, and a king all in one.

Alfred was born at Wantage, in Berkshire, in the year 849 A.D. This was a little more than a century after the venerable Bede had passed away. Alfred had the advantage of a loving and pious mother, who not only trained him in the practice of virtue, but created in him a spirit of patriotism, and the love of learning. When he was a child of six years, he was taken by his father to Rome, and though so young, received impressions which were permanent. Amid the studies of his youth he obeyed the call to arms, fought the battles of his country, and began to reign when he was about twenty-two years of age.

Many stories are told of Alfred which are interesting. Most of us have read or heard of his experiences as a baker in the cottage of one of his own people. Pressed by some necessity, he one day took refuge in the cottage of a labourer. The woman of the house did not know who he was, and bade him mind some cakes which were baking on the hearth. He was busy with his weapons, and forgot or neglected to turn the cakes as he should have done, and they were burnt. When the good dame of the house saw how he had

SPOILED HER CAKES,

she gave him a good scolding. It is said that he bore the reproof with the same grace with which he forgave the woman when she learnt who he was.

Alfred was a man who practised upon himself strict discipline and great regularity in all things. His day of twenty-four hours was divided into three equal portions of eight hours. He gave eight hours to business, eight hours to study and devotion, and eight hours to sleep and bodily exercise. In order to measure his time accurately, in those days when clocks and watches were not so common as now, he invented a plan of his own. He had candles of certain lengths and thickness made, which he consumed in lanterns, knowing how long each would burn.

He took part in no less than fifty-six battles, and is said to have founded the English monarchy. He built England's first fleet of ships; established a militia; rebuilt many ruined cities, among them London; saved his people in time of war; ruled them wisely and well in times of peace; gave them wise, just, and humane laws; greatly encouraged commerce and manufactures; devoted a seventh of his entire revenue to public works; and founded schools and seats of learning. He died in the year 901, when but fifty-two years of age, after having reigned for thirty years. He concerns us now as

A TRANSLATOR OF THE SCRIPTURES

into the common language of the people. He intensely loved his Bible, and was anxious that his people should be able to read it in their own language. Accordingly, he worked upon a translation of the Psalms, a portion of the Bible specially popular in all ages, and also upon the Gospels. His somewhat early death cut short his work. The Saxon Gospels which have reached our days may have been the outcome of his work.

After Alfred's days, the work of translating the Bible into the language spoken by the people went on but slowly. About one hundred years after his death the first seven books of the Old Testament were partly translated by Ælfric, Archbishop of Canterbury. Also, in the eleventh and twelfth centuries some little was done. But it does not appear that the whole Bible was ever known in the English language at an earlier date than the days of John Wycliffe, whose work we will notice in our next article.

The Basim Mission.

DEAR SIR,—In former years your readers used to take an active interest in the work of the Lord here. I appeal to them in this time of sore distress to enable us to feed the starving, clothe the destitute, and rescue from human vultures helpless girlhood.

For the last two months we have been doing all in our power to relieve distress. The famine has not been as severe here as in some parts of India, yet for the last eight months, in this district alone, there have been some 8000 or 10,000 on Government relief works. Some two months ago these relief works were closed in some places; camps of three and four thousands were for some reasons reduced to as many hundreds. Doubtless this decrease was in some cases owing to the farmers returning to their fields as soon as the first rain fell, about June 15.

Since that time the number flocking to us for relief has steadily increased. At first we noticed few who very much emaciated, but for the last few weeks the number of these have been steadily on the increase. It is a daily occurrence for these poor starved creatures to drag themselves to our door, from the outlying villages, with scarcely strength to beg for the food for lack of which they are dying. For the last few days mothers have brought their children to us, begging us to save them from starvation. We have already twenty girls and thirteen boys. Of these twenty are famine children. We are anxious to take in as many of these little ones as possible.

The servants of the Lord must be on the alert, if they would bring those "other sheep" into the Good Shepherd's fold. Well-to-do Mohammedans are trying to secure these famine girl-waifs, for slaves—ay, worse than slaves—in their harems. My soul was stirred to indignation by the audacity of the "Kaji Sahib," the Mohammedan magistrates and their religious leader, sending two men to me asking me to make over any girls we could spare to him! We most emphatically refused his request. The next day he sent a very polite but urgent note, begging us to procure ten or eleven girls for him. I believe that God will hold his Church responsible for these helpless souls. Will you ask your readers to provide us with the means to rescue all of these helpless girls from a slavery to which death would be far preferable?—Yours in his name, Laura Wheeler Moore.

Bassim, Berar, India.

Perils in China.

WRITING from K'üh Tsing Fu, in the province of Yunnan, Mr. J. R. Pledger, of the China Inland Mission, describes an attempt to enter Ling An Fu, in the south of the same province:—

Mr. O. Stevenson and myself met by arrangement in Ling An, and were both of us pleased with the friendliness and courtesy of the people generally. We had to take up our quarters in a temple, as the inns were, even for China, really vile in the city. Soon after our arrival a man came and offered to let us his house. Upon inspection we found that it was suitable, and an agreement was come to. Before the silver could be paid over, the people around intimidated the man, and he refused us his place, unless the district mandarin issued a proclamation stating that we had power to rent property. When a visit was made the mandarin refused to see us. Very shortly large anonymous proclamations were issued stating that we were French, come up from Annam, and that we had come to spy out the place, calling the man who wanted to rent us his house a rebel, and urging people to destroy the house if we went into it.

Next morning we determined to leave the city rather than be driven out. Before going, however, we went to the Prefect's yamen, and were received by him most kindly. He at once sent to the district mandarin, and ordered a proclamation to be issued at once. We then left for Meng Tsi, and were absent ten days. Upon our return, we saw the temper of the people had not improved. Next day, Sunday, people crowded our house, and for eight hours we preached. As we were taking our evening meal, our landlord came in to say that a large mass meeting had been held, at which the people decided that if we would not go out of the city they would burn us up in the building where we were.

Seeing how things were, we re-visited the Prefect. As soon as we got on the street we were the centre of a mob who seemed far from friendly. The Prefect, hearing the noise, came out, and demanded to have the yamen cleared of the people, but his own soldiers were not sufficient, and thirty others had to come from a military yamen to assist. Because of the mob the Prefect did not deem it wise for us to go again to our old quarters, but invited us to stay as his guests. He himself then issued a proclamation which he hoped would set all at rest. But his paper had not been up a day before a large anonymous one of 1500 characters was issued contradicting the official one. It was divided into four heads. (*a*) We were not to be allowed to rent or buy property. (*b*) We were not to be allowed to buy any article of food. (*c*) No one was to listen to us, or allow their children to come near us. (*d*) We were not to be permitted to leave the city by a main road.

The Prefect gave it as his opinion that this was the work of the Ko-lao-huei; as there was no chance of our being able to work, we determined to leave this town again for a few months. Next day the mandarin had to get us coolies, as none would work for us. Guarded by three mandarins and a strong force of soldiers, we rode out of the city by a main street, having been in the yamen four days. We have not given over Ling An; we dare not do that, but we now need discretion as to when and how to visit this city. Will the readers of The Christian join with us in prayer that this place may soon be taken possession of for our King?

Mr. W. C. Taylor, of Chong-king, writes that China is honeycombed with secret societies. He recalls the outrage of the "Vegetarians," and described the practices of the Ko-lao-huei, whose aim seems to be to harass and weaken the Manchu dynasty, in the hope of placing upon the throne an emperor of their own race. Mr. Taylor tells of a colony of these terrible people inhabiting the neighbourhood of the new rapid which has been formed at Yang-tze-Kiang by the sliding of a mountain. The head of the gang levies blackmail upon passing boats, and if he is not satisfied he pronounces wicked threats, and marks the boat for attack. Not only is the mandarin on the spot unable to put down the unruly party, but he often makes large presents in order to pacify them, or get them to pass on to other districts

Dr. Comandi,

ITALIAN PHILANTHROPIST.

OUR sketch this week outlines the story of a remarkable man, whose work deserves to rank among the great achievements of Christian faith and devotion.

Dr. Comandi is a native of Montakino, in the province of Siena. Coming of a Roman Catholic family, he was early put under priestly care, and after a prolonged course of study graduated as Doctor in Political and Economical Science at Pisa. In this town, while enjoying the vigour of early manhood, Dr. Comandi made the acquaintance of a distinguished family, the head of which, Commendatore Mayer, had consorted with Mazzini, Gino Capponi, and other promoters of the Italian Revolution. Here he learned something of the Bible and Protestant principles, as a result of which, in due course, there was an awakening of conscience.

With this experience, and further study of the Scriptures, there came spiritual enlightenment. But this was not without a severe conflict, during which long hours of the night were passed in prayer, and the struggling soul condemned itself to a life of asceticism and mortification. Simultaneously with a sense of God's will concerning him, and inquiry into evangelical truth, there was still a regard for Romish rites—such is the binding power of habits which have been formed in childhood and commended by consistent parental example. Having been trained in a Romish atmosphere, Dr. Comandi encountered many difficulties in realising the liberty into which God was evidently calling him. Among other drawbacks was his utter inability (to which others have called attention) to understand the terminology of definitely Protestant instructors. So, together with the Bible, he read Thomas à Kempis, Bossuet, Massillon, and the meditations of other such writers. These helped to convince him of the emptiness of ceremonies, and to show him the need of the sinner dealing directly with the Saviour.

At length the moment came when Dr. Comandi felt impelled to confess his faith in Christ before his family and friends. He desired to study theology at Geneva, which in those days was considered a stronghold of Protestantism, so he opened his heart to his father, frankly and without reserve. It is difficult for those who have been brought up in evangelical surroundings to realise what this meant to all concerned. Protestants were regarded in priestly circles in Italy as the very monsters of hell; henceforth the father must hear that his son was one of these—and withal a Protestant preacher and leader! The father was not given to weeping, but on hearing his son's declaration, so manifestly sincere, he burst into tears. He entreated the son to go to confession as before, but in vain; he arranged an interview with an eminent theologian, but although unable to answer some of the questions of the Papal champion, the son refused to stultify the dictates of conscience, or to do despite the Word of God as it had come to him in the New Testament.

The pain of the father was doubtless severe in this conflict, but that of the son was, if possible, still more keen, for the conflict which rent his heart took the form—Shall I obey God or my father? Though without the encouragement or support of sympathising friends, Dr. Comandi stood his ground manfully, not insisting, however, upon going to Geneva. Later on, he studied in the Waldensian College at Florence, and his father, seeing that there was no reason to expect his retraction, gave orders that he should never again be named in his presence. Thus did Dr. Comandi realise the Lord's benediction: "Blessed are ye when men shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of Man's sake" (Luke vi. 22). Then, moreover, he inherited the blessing promised to those who, for the sake of Christ, "leave brethren, or sisters, or father, or mother" (Matt. xix. 29). The "hundred-fold now in this time—with persecutions" (Mark x. 30), was secured to him, and has been his portion ever since. When all supplies from what once was home were stopped, the Lord taught him to walk by faith, and opened up to him a life of signal usefulness, and therein he has walked till this day.

Having finished his studies at Florence, Dr. Comandi was led to launch the Boys' Protestant Industrial Home in that city.

Founded on an independent basis, this institution helps Protestants regardless of denomination. With its many associated works it has exercised a beneficent influence in Italy for more than twenty years. In a recent letter to us describing the work, Signora Comandi says:—

We have generally from ninety-five to 105 boys in our Home, and in our day-school we have about 100 poor children, the greater part of whom receive a midday meal. All who have left the Home are earning their livelihood, some as teachers and evangelists, others as cabinet-makers, wood-carvers, gardeners, soldiers, shoemakers, etc. In order to protect them when they leave the Home, we have in our premises a little boarding-house, where for a moderate sum they may have food and lodgings.

We have great joy in our teacher-evangelists. Some of our boys who have secured the Government diploma as schoolmasters, are sent to St. Chrischona, near Basel, to be trained as evangelists, and these dear fellows have been much blessed in their preparation and subsequent work. Now, the mission amongst the Italians in the cantons of Ticino, Zurich, Basel, and Beuggen, has been placed in the hands of our young evangelists.

For the evangelisation of our country we need schoolmaster-evangelists rather than pastors. The greater part of Italians dislike everything clerical. A schoolmaster-evangelist has entrance everywhere, and while he is training the children in the love of Christ he continually has opportunity to evangelise their parents and friends. In our work among the poor, we have Sunday-schools for adults, also mothers' meetings. A large number of these neglected ones have learned the way of salvation. We are not an organised church; those whose hearts God has touched join one of the different churches of the country. Many others, who, owing to peculiar circumstances, have not been able to have their names in church books below, have died trusting in Jesus.

We have good news of our mission in Siena, a town that has sent forth such remarkable persons for good and evil, including St. Catherine, Socini, Ochino, and Paleario. Although the town is small and bigoted, still our day-school has about eighty children, and ninety in the Sunday-school. It is very cheering that the church is recruiting her members from the school. Some of the children have been instrumental in the conversion of their parents. The mothers' meetings at Siena have been attended by about 210.

Our agricultural school has become a new centre of evangelisation among the country people. It lies between the headquarters of the Jesuits at Fiesole and a place of pilgrimage called Madonna del Sasso. If we had been there thirty years ago, we should have been burned; but, in spite of the opposition of the priests, and many threatenings and calumnies, our meetings have been well attended. In the last meeting we had 200 people, and it is most touching to see how these poor neglected ones listen to the Gospel. The opposition of the priests has only succeeded in making the Gospel more known than ever all over this large district of Tuscany.

Our beautiful farm has been a real gift of God. Our orphans were kindly received on the estates of Count Resse, to learn gardening and agriculture. But when this gentleman failed, and all his property had to be sold, we were very much perplexed. We were ready to give up this branch of the work if it was the will of God; but after a few months of waiting and prayer, God provided in a remarkable way the necessary sum (£2000) to buy this desirable farm. There we shall be able to keep a good number of our orphans, and it will be a great benefit for our Home. But, in order to complete the repairs, and to put this farm in good working order, we require about £800, part of which will have to be paid shortly. Our heavenly Father has provided till now all that has been required for the Mission. Very often we encounter difficulties, because we are working in a wilderness and surrounded by enemies; but we realise that He who fed the multitudes with five loaves and three fishes remains the same for the future as He has been in the past.

From these paragraphs the all-round character of the work is obvious. We trust our friends will long be spared to direct the excellent institutions to which they have devoted their lives. Dr. Comandi's address is, 6, Via Aretina, Florence.

Red Men of British Columbia.

Writing from Bella Coola, B.C., Rev. Thomas Neville says:—

"In company with Bro. Brett and three Indians, I left Bella Bella for Namu, to preach among the Indians who flock annually to the canneries for employment. Sunday was spent at Namu, and services held in the cannery. At nearly midnight on Sunday I left Namu, with three Indians as a crew, and one sick man belonging to our village. We reached Bella Coola on Monday evening, tired and hungry. We paddled every foot of the way, and covered sixty-five miles in twenty-one hours. Some of the Christians are away hunting, but there will be quite a showing. I have made arrangements to buy a magic lantern, and would like to know if any of our old friends have slides that they have no use for. I want slides that are of a tone that I could teach lessons from, and more particularly Scripture ones. I would also like a few copies of 'Sacred Songs and Solos.' With these people at present you have to a great extent to appeal to their senses in teaching. If they could read, the task would be much easier, but at present we have to use that which will be productive of the most lasting good. In our evening Bible School the lantern will play a useful part."

Suitable slides, or money for cost of same, will be received by Mr. Gilbert R. Kirlew, of Taxal Mount, Higher Broughton, Manchester.

The Gospel in Peru.

AFTER a brief stay in Great Britain, Mr. Charles A. Bright has returned to his sphere of labour in Peru. In a letter circulated among friends of his work, he says :—

"There is no religious liberty allowed by law, but we have our meetings with closed doors and admission by ticket, and are seldom disturbed by anybody. We have now a small native church, and the very first really Christian baptism of natives which ever took place in Lima must have been those I have had the privilege of baptizing. So this small flock of Peruvian and Ecuatorian believers form the first Evangelical Church of native Christians established in the capital of Peru.

"Printing forms a very important branch of our work—perhaps the most important. We have sent thousands and thousands of copies of our Spanish Gospel paper (sixteen pages) not only through Peru and Mexico, but also to many parts of Ecuador, Colombia, and Bolivia. The power of the Press is shown by the fear the priests have of it. A young man from Chili, who formed my acquaintance in Lima, went up into the Andes to open a school. I sent him a box of Gospel papers and some Testaments, which he as promptly put in circulation. The *cura* was soon in his wake, and ordered the village constable to arrest him. Hearing of this, I went to the Prefect in Lima, and got him released. But at the same time they sent the order for his release they also directed that the circulation of those papers be suspended, and *I* was told, too, that I must not circulate any more books without getting a licence for each and every one of them. I have not thought it best to obey that order, but have gone on as usual, and have not been hindered."

For years past Mr. Bright has been making himself acquainted with the facts regarding the Indian tribes, and he is anxious to promote evangelisation among the great Quichua family on the Upper Amazons. His address is—Apartado, 293, Lima, Peru.

It has been our privilege to spend the last few weeks in Huacho, a seaport town 100 miles north of Callao, combining the circulation of the Scripture with the preaching of the Gospel. Like many other places in this great continent, Huacho is branded with all the known fruits of Romanism. Though much hindered by the priests, we realised again and again the guidance of God, so that precious seed was sown in hearts prepared by the Holy Spirit.

One Sunday, whilst distributing tracts, the Lord directed to me a man who had come to Huacho the previous day to consult a doctor. After a long conversation, the man told me that when a boy he had seen and read a copy of the Bible, and through it he had been influenced against the wicked example of the priests, and had never been to confession. How delighted he was when I gave him a New Testament!

Another man from Sayan, twelve leagues distant, had received one of the Gospels by John, circulated gratis, and came to buy a Bible. The story of the crucifixion of Christ had so touched his heart that he could not go back to his mountain home without the Bible. He promised to send me a horse, if I would go and visit his village. In Huarua, a village six miles distant, with about 300 inhabitants, there are four ruined churches. This was once a stronghold of the Jesuits. In the course of my visiting I had a prolonged discussion with a priest, to whom I sold a "Protestant" Bible.

It was unspeakably sad to witness the great processions during Easter. Men and women dressed in black, men with heads uncovered, gaudy decorations, images, altars, and candles, the whole throng being led on by wicked priests. But what strikes me above all is the superstitious devotion of the people, born of fear rather than love and faith; and the way they have been turned away from God's love and Christ's atoning death to Mary as the sinner's hope and refuge.

A. R. Stark.

Care of British Consul, Callao, Peru.

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Irrigation in India.

SOME months ago we noticed the publication of a volume of narratives of missionary work in India, by the veteran Dr. Jacob Chamberlain. The work is entitled "In the Tiger Jungle," and is published by Messrs. Oliphant, Anderson, and Ferrier (3s. 6d.). In one of the deeply-interesting chapters the following account of irrigation work in India is given as an illustration of the spiritual refreshing produced by Gospel effort. We quote it in order to draw attention to the importance of this irrigation movement as a preventive of famine :—

"We have in India a magnificent river, the sacred Godávery, which, rising on the western coast, only a few miles from the sea of Arabia, among the hills to the north of Bombay, flows diagonally across the entire country to the south-east, and discharges its waters into the Bay of Bengal, north of Madras.

"The monsoon, or rainy season, on the western coast is different from that on the eastern, so that the river comes freighted with its mighty life-giving current during our dry season, flowing with swollen stream through a region parched and verdureless. Some thirty years ago the government of India, incited thereto by an enthusiastic and dauntless English engineer,* who had on military duty traversed the country, constructed an annicut, or dam, over two miles in length, costing four millions of dollars, across this mighty river, thirty miles from the sea, raising the level of its current some 30ft., and digging channels great and small, poured out its vivifying waters over a million acres of what had been an arid plain.

"Behold the change! What had for centuries been worthless sand plains were converted into fruitful rice-fields; the squalid inhabitants have become thrifty farmers; the famine-stricken region is a garden of plenty. What has wrought this marvel in these now harvest-laden counties? It is but the flowing in of the waters of that historic river.

"British skill did not create the waters of the Godávery. For centuries it had flowed as now. Bubbling up from springs among the Maráthi Hills, it runs a tiny brook; other springs from hillside and dale feed it as it speeds along; affluents from Berár, Nagpore, Hyderabad, Bustár, increase its volume; it becomes a river. I have followed its banks or travelled on its bosom for hundreds of miles. It is here a rapid torrent; it is there a placid stream; it is yonder a leaping cataract; here it broadens into a lake; there it foams between the perpendicular walls of a mountain gorge, as it bursts through the Eastern Ghats, whence in a broad and even stream it flows through sixty miles of rolling country and of plain until it buries itself in the sea. It is ever flowing, pure, refreshing, life-giving.

"On its banks successive generations had been living for ages and had seen its everlasting flood; successive generations had eked out a squalid existence on the sand plains a hundred miles southward; but neither had they comprehended its possibilities for good, nor attempted to utilise its wasted waters. It was left for a Christian nation, educated by the Bible, brought by the Bible and the Bible's Author to their proud position among the nations of the earth—it was left for such a nation to discover the possibilities, to advance the capital, to furnish the skill, to turn the watercourses upon the desert, and, while reaping their portion of the gladsome harvest, to confer life, as it were, upon the inhabitants of the droughty plains."

* Sir Arthur Cotton, now of Dorking.

Some Village Heroes.

By NEWTON JONES.

THERE seems no theme that calls for more attention and sympathy than the villages of our land. From them the towns have received some of their best workers. Christ went about in the villages doing good—teaching and preaching. One can then scarcely conceive of a more Christlike work than to enter some of these hamlets and seek to encourage the lonely toilers. In these days of cycling it is made easy for many to get into deserted spots, hold meetings, conferences, conventions, and missions. The Sunday-School Union has, during the past five years, given some attention to village Sunday-schools, aiding them in many ways.

As evangelist for the S.S.U. I have already worked in over 120 villages in Herts, Bucks, Berks, Essex, Suffolk, Norfolk, Oxon, respectively. An excellent name to give some of these village toilers would be, "Hidden Heroes and Heroines."

Mrs. B——, my hostess, was seventy-seven years of age. She occupied the office of Sunday-school superintendent, chapel steward, society steward, and was a truly godly soul, full of Christian zeal and fervour. Her income, all told, 2s. 8d. per week from the parish, yet she was never absent from her post, and took it as a joy to entertain the preacher.

Bro. S—— was the shepherd; he was a Sunday-school teacher, and well he taught me to understand the 23rd Psalm, as I sat with him in the chimney corner and listened to his experiences of God's dealings with him.

Bro. B—— was a blacksmith and the village preacher. I sat with him in his study, which was the forge; between the strokes of the hammer on the anvil he would utter sayings that carried with them other fire. He would walk to all his appointments, preach twice, sometimes three times, weekly. He had paid to be taught Hebrew and Greek, and had some five or six young men then training in his spare moments.

Last year, in a Norfolk village, I heard of a youth who had just gone to London—the son of my host. He was doing good work in a suburban church. He had two years previously been a Sabbath-breaker, but was brought to Christ by hearing the old shepherd pray in the prayer-meeting for the conversion of souls. His grief was that there was no Sunday-school; he at once started one, and was greatly blessed, and a month previous to my arrival he preached farewell sermons to crowded congregations. Thus the villages are giving constantly to the towns fresh and noble workers.

"How do you get them in?" is a question often put to me. I would reply, By getting the children to a service—say at six p.m.—thoroughly interest them, give them the best you can; send them home with a message to give to their parents to come to the 7.30 meeting, and it will be strange if you have empty benches. There are many evangelical preachers in the villages who will welcome such aid.

There is no department of work that needs so much practical help as the village Sunday-schools and churches. It is indeed short-sighted policy to neglect them. For some of our wealthy Christians to reside in our villages would be the saving of many churches.

The S.A. in Holland.

Writing from Amsterdam, Mrs. Booth-Clibborn says :—

I am working in Marchiennes, a Roman Catholic town in Belgium, where we have crowds of anarchists, infidels, and Romanists in the open-air as well as in a hall. The attendance is admirable, and every day some stay to pray with us. Fourteen, all Romanists, rose to come forward on Sunday afternoon. One said, "I will trust and not reason"; another was a drunkard with bleeding head; another with a fearful past. Oh, the terrible confessions we hear—poor sheep with no shepherd! They are so glad to come and hear of the Saviour.

I am striving to put our work more than ever on simple Apostolic lines, sending two and two forth to visit, hold little meetings in kitchens, and so forth. It is beautiful to see how they win the hearts of the people, who send for them when in sorrow. I am so very poor, and need £300 at once

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Pomegranate.

THE Pomegranate is so often mentioned in the Bible that it must have special interest for all who read the sacred Book.

The Children of Israel complained in the desert that it was "no place of seed, or of figs, or of vines, or of pomegranates" (Numbers xx. 5). This implies that the Pomegranate trees were valued in Egypt. And when the spies were sent into Canaan and took of the grapes of Eshcol "they brought also of the pomegranates and the figs" (Numbers xiv. 23) to prove the goodness of the Promised Land. When Moses described the beauty and richness of the country, he said it was "a land of wheat and barley, and vines and fig trees, and pomegranates" (Deut. viii. 8).

This shows us that the Pomegranate was greatly esteemed by the people, and its presence was held to be a sign of God's favour, indicating the wealth of the land even without cultivation.

The name of the Pomegranate in Hebrew was Rimmon, from its "up-right" growth. It is a short shrub-like tree of the Myrtle family, with vivid dark green foliage and the flower conspicuous for its splendid crimson colour. It was a beautiful object alone or in groves, especially when in blossom or in fruit. The fruit is singularly rich in colour; as it ripens the rind becomes deep red, and when open is purple within containing a numerous supply of seed vessels. In fact, the whole fruit is a mass of seeds and juicy pulp from which a refreshing drink is made. Blood oranges are produced from an orange branch grafted on a pomegranate stem.

The pomegranate trees grow in Syria, Persia, and in North Africa. There commonness in Canaan is born witness to by the three or four towns that received the name of Rimmon, probably so called from the abundance of this fruit in their locality. One of the Syrian gods was called Rimmon, and its worship was probably connected with this tree. The three chief features of the pomegranate were (1) its beauty, (2) its usefulness, and (3) its suggestiveness.

1. *Its beauty.* It was one of the loveliest trees of the Holy Land, with its bright green leaf, its crimson blossom, and its purple-red fruit, it was worthy of cultivation simply because of its inherent beauty. It became an object fit for ornamentation in connection with sacred service, and was worthy to be reproduced or imitated by the skill of carver, painter, sculptor, or embroiderer. Almost all religious ornament and symbolism are taken from the most common, the most beautiful, and the most useful objects in nature, thereby making evident in perpetual memorial God's great goodness and man's gratitude and praise. The loveliness of common things was made radiant in the light of holiness and grace.

2. Besides the beauty of the pomegranate tree *its usefulness* made it conspicuous among fruit-bearing plants. The raw ripe fruit when plucked off the tree is still described by travellers as most delicious. The thick rind keeps the juice cool even in extreme heat. The healing properties of the pomegranate tree give it special interest. From the root and bark medicines were prepared, from the flower and the rind of the fruit a drug of great value was made, which became a remedy for fevers. These medicinal virtues would tend to give the tree a sacred importance. The bark was used for dyeing purposes, and is still employed for giving special colour to morocco leather. The fruit when gathered in abundance yields prolific quantities of juice from which a pleasant drink is made. Thus for many reasons the pomegranate was highly esteemed by the children of Israel.

3. Beyond the beauty and usefulness of the Pomegranate, *its suggestive symbolism* gives it a place in the Tabernacle and Temple service. The infinite multitude of seeds suggest an infinite power to reproduce itself that is unequalled in plant life. Each separate fruit holds the germs of forests containing in compact and concentrated mass some thousands of seed. It thus becomes the symbol of vitality. Its abundance of seed figures as in living parable a silent latent force. With an inherent principle of life it teems with power to perpetuate itself. This inner secret, mysterious, and multitudinous capacity to impart life is a picture in small of the Divine truth, the Word of God. Hence the natural fruit of the earth became the sign and symbol of God's promise. Here was a memorial of the covenant with Abraham in which God said, "I will make thy seed as the dust of the earth."

Therefore the pomegranate was embroidered upon the garment of the high priest (Ex. xxviii. 33) "and upon the hem of it thou shalt make pomegranates of blue, purple, and scarlet, and bells of gold between them round about a golden bell and a pomegranate." And for the same reason because the most real and vivid emblem and type of vitality, promise, and fruition, it found permanent place in the Temple of Solomon, upon the top of the pillars pomegranates were carved (1 Kings vii. 41), "and 400 pomegranates for the two networks, two rows of pomegranates for each network to cover the two bowls of the chapters that were upon the pillars." Thus the goodness, bounty, and beauty of God was set forth on the columns of the temple from generation to generation. This sculptured imagery reminded the worshipper that as the fruits are for man's enjoyment and use so they are to be dedicated and sanctified to God's service and for man's gratitude and praise continually. The recognition of all the produce of the land as belonging to God, both natural and cultivated, was enjoined on the Hebrew people as one of their chief duties. All the garden and wayside flowers and fruits are God's, and, therefore, it was the obligation and privilege of his children that they should yield to Him all He gave, the border of the high priest's robe and the top of the pillars of the temple should alike bear witness to this.

For the men, women, and children of old what could be a fitter symbol and more lovely foreshadowing of the fruits of the Spirit than these pomegranates from the watered plains of Canaan, embroidered on the hem of the priestly garment or wrought about the brazen columns which became a visible but unspoken prophecy of "the Word" of God, beautiful in lowliness and exaltation, that was to be the precious seed of eternal life sown in human hearts and taking root should spring up and bear much increase until the whole earth rejoiced and the desert blossomed as the rose, and "the Beloved" shall go down into the garden to see the fruits of the valley, to see whether the vine flourished and the pomegranate budded. J. Johnson.

Sale, Oct. 3.

How to Learn the Books of the Bible.

In *Thessalonians* we are taught the Lord will come from heaven;
In *Timothy* and *Titus* a bishop's rule is given;
Philemon marks a Christian's love, which only Christians know;
Hebrews describes the Gospels prefigured by the Law.
James teaches that faith without holiness is but vain and dead;
St. Peter points the narrow way in which the saints are led;
John, in his three epistles, on love delights to dwell;
St. Jude gives awful warning of judgment wrath, and hell;
The *Revelation* prophesies of that tremendous day
When Christ, and Christ *alone*, shall be the trembling sinner's stay.

Children's Special Service Mission.

Messrs. Coffin, with caravan, at *Acton, Suffolk.* Mr. Tom Craig, with caravan, at *Walton-on-the-Hill, Surrey.* Mr. Hankinson at *Gothenburg*, Aug. 15; *Orebro*, Aug. 17-18; *Strangnas*, Aug. 21-22; *Upsala*, Aug. 23-24; *Sundsvall and neighbourhood*, Aug. 26-29; *Stockholm*, Aug. 30 to Sept. 4; *Karlskrona*, Sept. 6-8; *Helsingbory*, Sept. 10-12; *Gothenburg*, Sept. 13-15.

Seaside Services.

During August: Rev. A. J. Barff, B.A., *Bexhill*, to Aug. 26. Rev. A. H. Ridsdale and Mr. Eliot Walton, *Boscombe*; Mr. W. H. Aldis, *Bournemouth*; Mr. H. Hutchinson, *Bridlington Quay*, to Sept. 2; Mr. Aubrey Bateman and Dr. E Matthews, *Broadstairs*; Mr. Livesey Carrott and Mr. H. G. D. Wood, *Clacton-on-Sea*, from Aug 8; Mr. W. H. Wilson, *Colwyn Bay*, from Aug. 2; Rev. S. J. Hersee, *Cromer*, from Aug. 9; Mr. A. G. Dodderidge, B.A., *Eastbourne*, from Aug. 14; Mr. W. H. Stileman, *East Runton, near Cromer*; Mr. Guy Middleton, *East Preston, near Littlehampton*, Aug. 17 to Sept. 14; Mr. Phillips Welch, *Exmouth*, to Aug. 22; Mr. S. J. Hewlett and Mr. J. H. P. Cutting, *Felixstowe*, from Aug. 1; Dr. Barnes, *Folkestone*; Mr. G. Goodman and Mr. W. H. Stentiford, *Herne Bay*, Aug. 1-29; Mr. W. R. Moore, B.A., *Ilfracombe*; Mr. Arthur Mercer, *Langland Bay, Swansea*; Mr. J. S. Tyler, *Littlehampton*, to Aug. 27; Mr. E. Arrowsmith, *Lowestoft*, from Aug. 4 to Sept. 8; Mr. C. Colman, *Llanfairfechan*, to Aug. 31; Rev. E. E. Nickisson, *Margate*; Rev. L. C. Carr, *Overstrand, near Cromer*, to Sept. 10; Mr. L. M. Miller, *Paignton*, to Aug. 31; Mr. G. H. Hodgson and Mr. G. H. Casson, *Penmaenmawr*, to Aug. 27; Mr. H. Steward, *Port Erin*, from Aug. 4; Mr. H. M. Dale and Mr. E. J. Spafford, *Rhyl*, to Aug. 27; Mr. E. Collier and Mr. F. W. Betteney, *St. Anne's-on-Sea*, to Aug. 31; Rev. W. W. Martin, B.A., *St. Leonards*, to Sept. 7; Rev. A. N. C. Storrs, B.A., and Mr. J. H. Greene, *Sandown*, from Aug. 8; Mr. Reginald Callender, B.A., *Scarborough*, from Aug. 4; Mr. J. Waters Coldicott, *Southend*; Rev. S. M. Warner, *Southsea*, to Sept. 1; Mr. G. J. S. Warner and Rev. F. E. Warner, *Swanage* to Aug. 30; Mr. Josiah Spiers, *Teignmouth*, to Sept. 2; Mr. E. Hughes and Mr. H. T. Sayer, *Towyn*, from Aug. 1; Mr. F. O. Lasbrey, *West Kirby* and *Hoylake*, from Aug. 3; Mr. J. J. Sims, *Weston-super-Mare*, from Aug. 1; Rev. G. C. Williamson, *Westward Ho*, to Aug. 30; Mr. E. T. M. Dennes, *Whitby*, to Sept. 3; Rev. H. R. Alexander, M.A., *Worthing*, from Aug. 6.

The Chinese New Year has opened very brightly at Vodoa, Hainan. The older boys are very earnest, and the new rule that each scholar should give something to meet his expense for boarding has been cordially welcomed, and more applications have been received on this basis than can be received.

Bible Searcher (No. 85).

ON NETS AND FISHES.

1. Whom did Jesus find (*a*) "mending their nets"? (*b*) who were "casting a net into the sea"? Where did these happen (Matt. iv.)?

2. Who (*a*) "girt his fisher's coat unto him"; (*b*) who laid fish on a fire of coals; (*c*) how many fish had been caught (John xxi.)?

3. "Their net brake." Whose? Why? (Luke v.).

4. What is "like a net cast into the sea" (Matt. xiii.)?

5. What miracles in the N. T. are connected with fishes?

6. To whom and by whom were the following said:— (*a*) "I will make you fishers of men." (Mark i.). (*b*) "At thy word I will let down the net" (Luke v.). (*c*) "The fear of you shall be on all the fishes of the sea" (Gen. ix.). (*d*) "Let the lads grow as fishes do increase" (Gen. xlviii. —*Marginal Reading*)?

7. Who "spake of creeping things and fishes" (1 Kings iv.)?

8. What idol had only "the fishy part left to him" (1 Sam. v.—*Marginal Reading*)?

[Children under TEN do 1 and 2; those under THIRTEEN do 1 to 5.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (84).

1. The wisdom of God (Job xi. 7, 9).
2. The Leviathan (Job xli. 31).
3. The works of the Lord and his wonders in the deep (Ps. cvii. 24).
4. The wicked (Is. lvii. 20).
5. (*a*) Jonah was thrown into the sea to calm it, as it was on account of his disobedience that God had caused the tempest. (Jonah i. 15).
(*b*) Simon Peter threw himself into the sea in order to swim to Jesus (John xxi. 7).
6. The house of Simon, a tanner (Acts x. 6).
7. Sodom and Gomorrah.

Foreign List.—Correct answers received from:—

No. 73. J. A. and Eric Field (Sydney). **Nos. 77, 79, 80.** D. H. Marshall (Canada). **No. 77.** Daisy McArthur and Maria Lister (S Africa). **No. 79.** Henry Baillie, Jean Scott (Canada).

No. 83 (second list).—Correct answers received from:—

Daisy Annett*, Daisy Allen, Christine Arnold*, Lizzie Athole*, Minnie Allen*, Willie Aston, Elsie*, G. and Dudley* Bartlett, Edith R. Ballard, Gracie Barnes, Lavinia Barnes*, Geo. Brand, Jessie and May Baker, John Baring, Charlotte Bailey, Elizabeth Black, Katharine and Teresa Blackie, D. A. Bennie, Archibald Bearsby, John Benger, L. Bentall, Emily Bridgewater, Nellie Brookfield, Ralph Bourne, Stanley Boxer, Bert Brotchie, Lilian* and Rowland Blackie, Katherine Barber, L. Dorothy* and Herbert Berry, Florence and Willie Bellerby, Louis Berthé, Mabel Birney*, Maggie Bogue, Ashley H. Bowker*, Frances Bennett, Dorothy J. Clarke*, Mary* and Willie Charles, Jessie, Maggie*, and Walter Carter, Jack and Daisy Rosalind Clarke, Mary E. Clarke*, Arthur M. Cole, Lily Coles, Marjorie Collins, Gladys* and Lionel* Calvert, Henry J. Cheney*, Amy Cox, Dorothy Cooper, Nina Coote*, Emily Church, Mary Carter, Vera Dickinson*, Violet and Kitty Donaldson-Selby, Gordon S. Duncan*, Dorothy* and Marjory* Dyke, Edith Daisley*, Cecil and Ashley Dodd, Maud Eddey, Kate*, Bessie and Mabel* Fletcher, Reginald and Ernest Findlay, Christopher and Lilian Fidler, Aileen* and F. A.* Figgis, Amy Foster* Maggie*, Janetta*, Agnes* and Flossie Fullarton, Margaret* and Edith* Gray, Euphemia, Mary, and Geo. Graham, Charlotte Glanvill, Hilda Godfrey, William* and Peggie* Gray, Eva and John Gray, Frances Harris, May and Janie Handasyde, Theodora Hill, Violet Holford, Margaret* and John* Hogg, Lila Hughes, Helen*, May*, and Harcourt Hunter, Fredda Hunton*, Margaret Hassé*, Rex Hatchett*, Rose Hamilton, Ina Hemmel, Edith and Emily Hearn, Ada Heap, Alice M.* and Margaret* Hogben, Francis* and Winifred Hoyte, Mena and Edith Hunter, Ernest and Lilian Herivel, Eva* and Ethel* Hutchings, Sinclair Jackson, Lucy Jacob, Norman and Kate Johns, T., Bella, Alex, Agnes*, and Willie* Kay, Hubert Kirkpatrick, Deb M. King*, Gertrude Kingerlee*, Blanche Lindup, Bertha Lucking*, Nellie Lovegrove, Arthur and Irene Llewellyn, Guinefred Leigh, Lilian, Grahame, and Murray Lloyd, Dora Marples*, Angus McQuilkan*, Bruce and Harry Malaher, Aubrey and Robert Marriott, Ezra, Louis, and Queenie Matthews, Margery and Trevor Matthews, S. E. Mackintosh, Nellie Meade, Bessie and Charlotte* Millar, Elsie* and Marjorie Morgan, Hubert and Leslie Morris, Julia* and Frances Munce, Laura Macaulay, Mary and Valerie Maitland-Kirwan, Barbara Maconchy, Margaret Macphee, Bella, Nellie, Thomas, and Abraham Mack, Hilda Medill*, Frank Medcalf, Eva, Monti*, Evelyn* and Arthur Moir, Dora Muir, Ernest* and Edgar Nash, Dorrie Nathan*, Maude and Amy Nottage, Gwen Ogilvy, L. Otto* and Harriette* Orr, Horace G. Palmer, Duncan Payne, Alfred Penny, J. Ernest Pearce*, Myrtle and Melbourne Perry, Isabel* and Gladys* Phipps, Jessie*, Lilian*, and Margaret* Pool, Jessie C.*, Ada, and Willie* Palmer, Dorothy Patten, Winnie Page, Kathleen* and Ethel M.* Pasley, Nelly Peachey, May and Vera Petrides, Ruth* and Grace Pledger, Wm. S. Porter, Alice Pillault*, Mary Plumb*, Walter Perryman, Minnie and Edith Quick, Edward and Herbert Rainey, Olive and Sydney Robertson, Constance Schaeffer, Wilfred, Gladys*, Mervyn, Gwendoline*, Eric, and Undine* Shaw, Margery Smart, Frank and Dorothy* Stalker, Kathleen Shepherd, Muriel Sells, Gracie Seale, Agnes M. Sterry*, Rosetta Snerwin, Florrie Smith*, Mildred Scott, Lillias*, Mora*, and Tennant Sloan, Lucy and Kenneth Soltau, Emily* and Nelly Stuart, Bessie Symes, Flora Shadbolt, Bob and Dollie* Salt, Muriel and Dorothy Shaw, Frederick and Ernest Seymour, Nellie Skinner, Violet Tritton*, Janet* and John W.* Thompson, Frank* and Alice M.* Thompson, Winifred, Malcolm* and A. M. Thomson, Sarah and Fred Thomas, Peveril, Arthur, Laurence* and Herbert* Turnbull, Jennie Twite, Olive Tritton, Louie Tibbits*, Teresa Toop, Frances, Lucy and Margaret Trotter, Sarah Tyson, Frank Wilson, Ruby and Edith Wilkins, J. Benson, Ibla and Allan Woodman, Maggie Wight, Colin and Arthur Wright, Jessie West.

No. 84 (first list).—Correct answers received from:—

W. J. Aldous, Nettie Bath, Leonard Bartlett, Herbert Braddon, Leonard Bentall, N. and Gertrude Brookfield, Bert Brotchie, Arthur Burnaby, Maud Clarke*, M. A. Clarke, Cicely and Millicent Craven, D. and Randolph Daintree, Willie and Dorothy Davies, Violet and Ivy Donaldson-Selby, Henry and Ernest Edmonds, Hilda Godfrey, Mabel Guy, Theodora Hill, Joshua and Dorothy Hughes-Games, Sidney, May, and Edward Law, Blanche Lindup, Geo. and Charlie Macdonald, Edith Marnham, Miriam, Sidney, Grace, and Margie Marston, Helen Micklethwaite, Lewis and Arthur Morice, Ernest Nash, Arabella Onslow, H. Haden Palmer, Robert Peill, F. S. Phillips, William Porter, Mary Plumb, Gordon Remington, Constance Schaeffer, Flora Simmons, Florrie Smith, Betty Stocks, Mary and Dudley Symon, S. J. N. Wallace, W. H. Williamson, Cecile*, Noel*, and Phillis Wright, Ibla and J. Benson Woodman.

Personal.

Edith Cole and Willie Porter.—I am very sorry to hear of your illness, and hope you will soon be well again. Percy Berkeley.—I should have counted your answers as correct, but you had made a mistake in No. 2. S. J. N. Wallace.—Do not crowd your writing so much, and then it will be clearer. Mary Plumb.—I am glad you were able to see the Cripples' Bathing Machine.

Donation List.

Indian Famine Children (*Mrs. [illegible]*.—C. B. T., 2s.; Collected per A. L. P., 3s. 6d. Total [illegible].
Indian Famine.—C. S., 12s; F. H. B., 1s. [illegible] 15s.
Mrs. Kerwin's Forest Cottage Home.—S. N. [illegible] W., 10s. Total, 15s.

Scripture Union Portions for Next Week.

S. Luke	vii. 36-50.	Th. *Luke*	viii. 41-56.
M. „	viii. 1-15.	F. „	ix. 1-11.
Tu. „	viii. 16-25.	Sat. „	ix. 12-22.
W. „	viii. 26-40.		

Uncle Tom.

Official Outrages.

SOME readers chide us for opening our columns to the consideration of questions affecting the moral well-being of our Indian soldiery, on the plea that we are introducing our young unsophisticated readers to the thought of matters of which they ought to know nothing. It is a choice of evils, of course, but it appears to us to be more according to the mind and example of Christ to inform our readers of the diabolical things that are going on, so that the area of protest may be widened, even at some risk of individual contamination. How, for instance, can any Christian journal keep silent about such doings as the following extract reveals? It is taken from *The Bombay Guardian*:—

"A Christian Englishman holding a responsible position under Government writes to corroborate the statements regarding the official traffic in virtuous young Indian girls for military misuse. Mentioning four military stations, he says:—

"'The C.O. gave orders to his Quartermaster to arrange with the regimental *Kutwal* to take two policemen (without uniform) and go into the villages and take from the homes of these poor people their daughters from fourteen years and upward, about twelve or fifteen girls at a time. They were to select all the best-looking. Next morning these were all put in front of the Colonel and Quartermaster. The former made his selection of the number required. They were then presented with a pass or licence, and then made over to the old woman in charge of this house of vice under the Government. The women already there, who were by the doctor examined and found diseased, had their passes taken away from them, and were then removed by the police out of the cantonment, and these fresh innocent girls put in their places. This is the fruit of the system some titled ladies in England have petitioned the Government to have reinstated. Surely, if they understood this matter thoroughly, they would all blush for shame at wishing to have pure, innocent girls by hundreds in India forced into such a cruel life as this.'"

The Bible in West Africa.

IN the Bible Society *Reporter* for August there is a very cheering contribution on the influence of the Bible in West Africa in the shape of extracts of letters from a delegate in that part to one of the secretaries. Speaking of an auxiliary meeting held at Bathurst, he says:—

"I wish it were possible for me to give you even a brief outline of Rev. F. H. Johnson's speech. It was inimitable, and raised the meeting to a state of great enthusiasm. Mr. Hughes had said that ministers ought to feel it part of their duty to support the Bible Society, and Mr. Johnson, referring to that, exclaimed, 'Yes, and we should remember that if there had been no Bible there would have been no ministers! Many years ago,' he said, 'there were landed in Sierra Leone from a British man-of-war a number of African men and women recaptured from a slave vessel. They stood in the barrack yard, poor miserable creatures, with no clothing on them save fetters fastened round their necks and feet. My father was one of them! My mother was one of them! They were idolaters, they worshipped images and bowed down to wood and stone. Why am I not like them? Why am I a Christian minister who yesterday from this pulpit set forth the unsearchable riches of Christ? Why am I standing on this platform to-night with men more highly favoured than myself, who honour me by calling me brother? It is because of what the Bible has done for me.'

"He then addressed the women, and pointed out what the Bible had done for them in raising them to be the companions and helpmeets of their husbands. He referred to a conversation he had had with a Muhammadan, and showed that the Koran had not done for Muhammadan women what the Bible had done for Christian women. 'When you walk through the streets,' he said, 'and the men raise their hats to you, or when you enter a room, and they offer you the chair they have been seated on, preferring rather to stand than see you without a seat, remember that it is the Bible that has brought you this respect, and if you give up the Bible you do it at your peril.'

"The following incident testifies in a very pleasing manner to the influence of the meetings. Towards evening a native—a Mandingo by his dress—came to the house and handed Mr. Williams a small parcel bearing the words, 'Subscription for British and Foreign Bible Society.' We tried to stop the man, but he muttered a few unintelligible words and hurried away, without stating from whom he came. On opening the parcel I found it contained £5 5s. in French dollars and English silver. No name was given, and who the generous donor is we have no idea, the handwriting on the parcel being evidently disguised."

Mr. Johnson's appointment and work have been so appreciated by missionaries and churches in West Africa, that the committee have extended his engagement for a period of three years.

A College for New Guinea.

SIR,—Some of your readers have in the past been my helpers, and in our College here at Vatorata we have benefited by their practical interest. We shall be glad if they can renew their kindness now, and still further help us in our college establishment. The cottages for students, of which I wrote at the same time, have been built, and we have now twenty-two good houses which will soon be all filled.

The time for the remaining work has, I think, fully come. When I was in Australia last year a gentleman offered to give £100 towards a memorial church if I could get other £200. The church is to be in memory of the South Sea Island teachers, who began Christian work in New Guinea. From our mission churches in the South Seas we have have had since 1872 an unbroken succession of missionaries. They have been the pioneers for Christ on this great dark island. More than a hundred have died at their posts. Some of these fell by the spear and the club, many more by New Guinea fever; but all were faithful unto death.

Heroes and martyrs they were, but their names will in a few years be entirely forgotten if not saved from oblivion by some such memorial as that now proposed. The church will cost, with erection, £300. Its windows will be coloured with a scroll down centre containing the names of all the Polynesian teachers who have died in New Guinea up to the end of 1896. It will not only perpetuate the names of the heroes of the past, but as successive generations of New Guinea students worship within its walls it will be an object lesson and an inspiration to them.

The directors of the L.M.S. approve of the scheme. The Lieut.-Governor of New Guinea and his officers are contributors, as also the few English residents who are here; but we still want more than £100 before we can realise our plan, and proceed with the building of the church. W. G. LAWES.

Vatorata, B. New Guinea, June 5.

Rest Houses in India.

Two years ago the readers of THE CHRISTIAN helped me to secure several rest-houses. You will be glad to hear these have not only been useful to us as missionaries among the hill tribes, but some hundreds of people have been saved from starvation through them. We are more convinced than ever of the usefulness of these houses, which we can move about, and by which we are enabled to live among the people simply and at small expense. In these hills carts can hardly travel, pack animals are difficult to hire, and porters are expensive, so a hundred and fifty rupees spent on a cheap house saves money in the end.

I am now among a tribe called Bheels, perhaps one of the wildest in India. Every man carries a bow and arrow. I am taking the place of a missionary who is on furlough after fifteen years' continuous service. He has established besides the headquarters at Kherwara seven outposts, each with its school and rest-house, and from ten to eighty Bheel boys are learning to read, and hearing of the Saviour. Other villages are crying out for teachers, and some of the Bheel boys are asking for scholarships to enable them to qualify to become masters. Already six young Bheels are teaching schools, and doing fairly well. We can get land for nothing, and the villagers will help with timber and bamboos, but we require help in the matter of rest-houses, whereby we may live amongst the people. The houses will cost £8 10s., and the scholarships £2 per annum. At the present time there are remarkable openings on all sides among these hill-men. EDWARD P. HERBERT.

C.M.S., Kherwara, Rajputana, India.

Northfield Conference.

THE fifteenth Conference at Northfield, Mass., under the direction of Mr. D. L. Moody, opened on July 29, on the beautiful hillside near his home. Mr. Moody was the preacher from Jeremiah xxxii. 17, his topic being "Nothing too hard for God." For the first week there were only two meetings a day at the Auditorium. Mr. Sankey leads the singing, and a vast audience greets the various leaders in the exercises of each day.

Rev. G. Campbell Morgan, of London, preached with great acceptance on the opening day from John vii. 37-39, his theme being the work of the Holy Spirit. The same day Rev. F. H. Marling gave a Bible reading, and the twilight meeting on Round Top, the picturesque knoll back of Mr. Moody's house, was led by H. M. Moore, of Boston. At the Auditorium during the day Rev. R. A. Torrey delivered a powerful sermon on "A Holy Ghost Revival," explaining in what the one described in the second chapter of Acts showed itself, and how the revival came.

Mr. Campbell Morgan spoke again on Saturday morning, and on Sunday preached in Boston. Sunday was a busy day, for in addition to Bishop Newman's sermon in the morning service from Acts iv. 12, he spoke again in the evening. Rev. Geo. H. C. Macgregor gave an address in the afternoon on the secret of failure in spiritual life and work. There were several prayer and praise services in the early morning and impromptu services of prayer in the woods and other shady retreats. The regular "Round Top" meeting was led at 6.30 p.m., by H. M. Moore, the speaker being Mr. David, the Tamil evangelist of India. Bishop Newman was the first speaker on the Monday morning, and Rev. George Macgregor followed him.

Northfield and Young Women.

THE Northfield Training School has completed its seventh year. It is one of the four educational institutions founded by Mr. Moody. It is not the Northfield Seminary, whose aim is the fitting of young women for college, but a separate and independent school, where Christian young women of twenty years of age and over, even if possessed of no more than a common school education, may be trained into skilful and effective workers in all forms of Christian service. Its origin is traced to the many applications which came to Mr. Moody from pastors and churches for female helpers in home mission work, and the appeals from young women willing and desirous to do that work, but lacking in preparation for it.

The chief feature in the training is the careful, earnest, and persistent study of the Bible, but in addition to that is included such special courses as blackboard drawing, music, and physical culture, and, more particularly, a practical knowledge of domestic science, dressmaking, cooking, and nursing, so that the graduates are "enabled to bring God's Word into the homes of the poor, the ignorant, the improvident, and the sick, and to enter with intelligent sympathy into the practical affairs of their daily life."

The Training School is supplied with students from almost every State in the Union, and from other countries, who leave it to go into foreign as well as home fields, to organise Sunday-schools, to become Y.W.C.A. secretaries, pastors' helpers, teachers of sewing and cooking in industrial schools, matrons of children's homes, nurses in dispensaries and hospitals, as well as in private families, and wherever they go carrying with them the knowledge of the pure Word of God and the power of his Spirit.

Free Church Council Movement.—Arrangements are being made by the executive of the National Council of the Evangelical Free Churches for united missions to be held in every county in England and Wales during the coming autumn and winter. In addition to the services of "Gipsy" Smith, leading missioners of all the Evangelical Free Churches are being engaged to take part. A new departure of the Federation movement will be the issue of a monthly organ, *The Free Churchman*, of which Rev. F. B. Meyer, of Christ Church, has been appointed editor. The new periodical will be widely circulated among the District Councils, and the contributors will include representative men of all the Free Church communions.

The British Chautauqua.

[By a special correspondent.]

TO the general reader the word "Chautauqua" carries no mental picture. It is an Indian word meaning "a bag tied in the middle." The name is applied to a lake in New York State, and is so applied because the lake is in the form of the figure 8. But the name "Chautauqua" has been given also to a summer school for Sunday-school workers, which is held on the shores of the lake, and the latter significance of the word has already obliterated the former. This great American institution, with its membership of some three hundred thousand people, is founded upon a religious basis, and, while intended primarily for Sunday-school teachers, offers a course of study of the widest possible description, embracing in its ample syllabus almost every subject that is taught in our modern universities.

The British Chautauqua was suggested by Rev. G. Short in his presidential address before the Baptist Union, 1894, and one of the delegates present, Mr. Percy Webb, determined to carry the suggestion into effect. This, at Aberystwith, is the third year of the Conference, and those who were present to see its inception at Pwllheli, two years ago, are able to mark the marvellous strides it has already made.

It must not be forgotten that for the majority of the teachers this is their annual summer holiday, and the "play" must not be forgotten in the "work." Enjoyable excursions and fraternal intercourse are still much in evidence, as they should be, but the number of classes has been largely increased, and they are now held in the morning when the mind is most vigorous and receptive.

The Conference was opened with a sermon on Sunday afternoon, August 8, delivered by Rev. C. H. Kelly. It was a racy, comprehensive address on the text, "I have chosen you and ordained you." The true teacher, he said, must be called of God. Sunday-school work was a labour of the highest honour, and without Christ it could not be done. The aim of the teacher should be to lead the scholar to the Saviour, and any achievement short of this would be a failure. Mr. Kelly has a vigorous delivery, a full voice, and with his telling illustrations the service was altogether most inspiring. Monday was spent in a most delightful drive to the village of Pontrhydygroes, and in the evening of that day we listened to another stirring speech from Mr. Kelly, the president for the year.

The classes proper did not begin until Tuesday morning, when at ten o'clock Dr. Agar Beet rose in the large hall of University College to give a lecture on the Epistle to the Romans. It was a thrilling sight. Every seat and desk in the hall were occupied. Before each member lay Bible, notebook, and pencil, and for more than an hour this representative body of the great army of the voluntary teachers were busy making notes on new facts and thoughts about an Epistle with which they had been familiar from childhood. The day of the Sunday-school, so far from being past, has by no means reached its meridian glory, if scenes like the one we witnessed that morning are reproduced yearly on an evergrowing scale.

Then the party divided, some to attend the elocution class conducted by Miss Hallie Q. Brown, a lady who can admirably illustrate precept by example; others to be introduced to the beauties of Greek Testament by Prof. T. Williams, of the Aberystwith Baptist College, whose patient sympathetic manner is just as helpful to the beginner as his profound knowledge of the subject. He is one who knows and is apt to teach what he knows. These classes were continued daily through the week, except Thursday, when we took a pilgrimage to see the ruined abbey at Strata Florida.

On Tuesday night Dr. Lorimer, of Boston, gave us his masterpiece lecture on "The French Revolution." We sat spell-bound for two hours, and thought it had been scarce half the time. Wednesday evening was occupied by a debate on the "Relation between the Church and the School"—opened with wise brevity and much skill by Mrs. Benham—which might have been much more helpful than it was if speakers could be kept to the subject. Alas! even notable men talked for fifteen minutes and never come in sight of it.

On Thursday Dr. Lorimer discoursed on the newly discovered papyrus and pointed out its value in supporting Christian faith.

Friday evening was occupied by a lantern lecture on "The Tower of London" by Rev. G. Hay Morgan. It was a series of historic stories, political and religious, associated with one of the most ancient structures on our island. When the Chautauquans returned to the hostel from the lecture, they were visited by Mr. T. E. Ellis, M.P., who spoke a few warm words of welcome. He said that the four years he had spent as a student of Aberystwith College were the happiest in his life.

On Friday and Saturday mornings Mr. James Bailey, of Southlands College, gave two very interesting lectures on "Sunday-school Discipline and Method of Teaching," both of which were much appreciated, as they bore so directly on the practical experience of those present.

The devotional meeting held at 7.50 every morning in the Presbyterian Church was much enjoyed by early risers (and this seems to be a common virtue among the Chautauquans). Some have said that they found these times of communion the most helpful part of the whole Conference. The unity of the party was greatly enhanced by the issue (three times per week) of *The British Chautauquan*, a publication recording all the doings of the assembly and announcing the events of the immediate future.

Great praise is due to Mr. Percy Webb for the excellent and economical arrangements he has made. The price to be paid for all the good things provided is within the reach of even poor teachers, and it is gratifying to note that the number who have taken advantage of the Summer School this year is larger than ever.

At the close of the first week we feel that the Chautauqua is growing up into the shape its originators hoped—viz., an educative institution, where Sunday-school teachers may receive a stimulating aid for the great Christian work into which they have been called. The movement has vitality in it, and under the blessing of God it will become a channel of immeasurable power to the Sunday-schools of our land.

The Bellenden-Ker Mission.

SIR,—In June, 1892, my father landed here; three months after, his health failed, necessitating his departure for Sydney, where he died on June 3, 1893. Six months after the mission was begun the natives first came to the settlement, and the work has been carried on ever since amid great difficulties and privations, but at the same time with most encouraging results.

Nearly 500 natives are in touch with the mission. Seventy young people are permanently settled on the mission settlement, and young people from distant tribes are continually arriving and remaining with us. We have young people from six different tribes. The work has been greatly blessed of God; numbers have been baptized.

Five years ago nothing but a wilderness was to be seen. Now there is a settlement of eighteen buildings, comprising mission house, school, dormitory for girls, natives' huts and stores. A large number of tropical fruit trees have been planted and fenced in with wire fencing. A short distance from the settlement is the plantation, where bananas, corn, rice, and sugar cane are growing luxuriously; the young men are now busy clearing fifteen additional acres for the cultivation of rice and coffee. There are pig runs, poultry runs, and stock yards. A church is being erected, and a party of young men are engaged each day splitting the necessary timber in the scrubs.

Although the work has thus prospered, our needs are many. First and foremost, another worker is needed. Mr. Reeves and myself, being the only white men on the place, are sorely taxed. We have in the week to be carpenters, blacksmiths, and storekeepers, as well as teach in school and preach the Gospel each evening. With another helper visits could be made regularly to distant camps of natives. For many years the Christian Churches sadly neglected these people; but now there is a door wide open for good and lasting work to be done.

In the course of another year or so the settlement could, if well supported now, be made self-supporting. The sum of £50 is required to meet pressing needs.—Yours,

Ernest R. Gribble.

Bellenden-Ker, N. Queensland

The Theatrical Mission.

MANY a sad and sorrowful heart beats under the gay trappings of the stage. Deep pathos is to be found in the lives of young girls whose earnings are the main support of widowed mothers and smaller children; while other girls in failing health are screwing themselves up nightly for parts for which they possess more talent than physical strength, driven thereto by the exigencies of the struggle for existence. The theatrical profession employs many who earn but a scanty and precarious living by work far more exacting than is generally imagined.

In many ways do those who constitute the staff of the Mission, which centres in Macready House (Henrietta-street, Covent Garden, W.C.), lay themselves out to compass the spiritual, moral, and physical benefit of stage employées. The work of this Institute, in its diversified forms, is under the direction of Mr. Alfred B. Harding, to whom all communications should be addressed. The weary young professional, after matinée or rehearsal, may rest and refresh both body and mind, free from the temptations of the streets, and surrounded by evidences of the thoughtful care which has anticipated need and entered into difficulties. Lodging accommodation at small cost for country visitors is an important feature; and intellectual and recreative aids are furnished gratuitously.

Friday reunions, held from October to March inclusive, with simple and earnest addresses by ministers of the Gospel and others, have been more than ever appreciated, as shown by the large attendance during 1896. On one such occasion a girl present announced her fixed intention of henceforth leading a Christian life, and asked the Lady Superintendent's prayers that she might be kept faithful. A Jewess and two Roman Catholics present one Friday were much impressed; and one of the latter, with three other girls, spontaneously asked permission on the following Sunday to accompany Miss Charlton to church.

Ladies interested in the work will find full scope for Christian service in writing letters with the view of maintaining the good influence of the Institute with regard to girls on tour; while strenuous efforts are made to induce friends in the provinces and on the Continent to show sympathy and kindness to such travellers. Invaluable work has also been accomplished in London visitation.

The institution has now attained its majority, having been founded early in 1876, from small beginnings; whether its "adult" life shall witness a great extension of its usefulness is largely in the hands of its supporters.

Tibetan Mission Band.

In a recent letter Mr. Wm. Sharp writes:—

"Letters arriving from time to time have told of Mr. Polhill-Turner having placed his wife and children at Chefoo (so that the children may attend the schools of the China Inland Mission there), and of his long journey westward by river; and finally of his meeting once again with the band of workers. On May 2 or 3 he had arrived as far west as Chungking, in the province of Sz-chuen, where he had the great pleasure of meeting his brother Arthur, with whom he originally went out to China, but whom he had not seen for many years.

"A letter, dated May 24, from Kiating, says of William Soutter and James Neave, from whom he had parted some fifteen months previously at Kalimpong: 'They are both looking well, though working hard, and are very keen for Tibet. They have both made very good progress with the language, and are able to make their way among the people by themselves. Both these brethren are anxious to work in the direction of Da-chien-loo. I had fairly settled in my own mind to make that our headquarters, with Sung-pan as a second station at the start.'

"As we have in the past taken our friends into our confidence in telling them how God has, through his people, graciously sent in the needed supplies, sometimes in abundance—so now we tell of funds at an end, so that those who can heartily do so may just now join us in prayer for the further supply of the needs of these labourers in the vineyard."

Mr. Sharp, who is treasurer of the Band, may be addressed—Woodfield, Beulah Hill, Norwood.

Evangelical Church of Italy.

THE twenty-sixth report of evangelistic and educational work connected with the Evangelical Church of Italy is as interesting as its predecessors. In a brief introductory note, Dr. MacDougall says:—"No fewer than 923 persons were brought, in 1896, into closest fellowship with the Church. Of these 302 entered into full communion, while the remaining 621 are being taught in the catechumen classes. The gifts of the churches for sustentation fund alone amounted to 9193fr., while a further sum of 25,620fr. was raised by them for all the other purposes of mission life and extension."

With very few exceptions, the Evangelical Church of Italy consists of converts from Romanism, who have entered upon spiritual liberty after escaping from hard bondage. The reports from the various centres are in many cases very striking, and in a large degree the following lines by Sig. Mazzetti on progress in Naples are typical:—

"Our meetings are always attended by 100 to 130 persons, nearly all members or catechumens, and some, though regular in their attendance, are as yet undecided. On extraordinary occasions, such as baptisms or festivals, we have from 250 and upwards. Among the newly admitted of last year there is a doctor of medicine, a student in law, and another in natural history, all of the University of Naples. The first, from an obstinate unbelief, has become an earnest defender of the faith, and has begun interesting apologetical conferences. And so has the student of natural history, as well as some old and new brethren, who do their utmost to scatter the good seed of the kingdom and to help the pastor in his preachings.

"One of these has been accepted as a student at our Theological College in Florence. There are also two distinguished teachers of music, two elementary teachers, several employés—that is to say, nearly all persons in an independent position, who, if they can only contribute in a small measure to the maintenance of the work, are at least no charge upon us, a thing which for those who know the actual state of the evangelistic work is worthy of note.

"A rich Israelite of Holland, who from his infancy has attended Evangelical churches, was last year in Naples with his relatives, who are also excellent friends of mine. He was desirous of having religious conversations with me, and in the end asked to be baptized. I read to him Acts viii., where the story of Candace the Ethiopian is mentioned, and I said to him: 'If thou believest with all thy heart thou mayest be baptized'; and he answered me: 'I believe that Jesus Christ is the Son of God.' The ceremony was a very solemn one, both on account of the great number of persons present as well as from the earnest testimony borne by the neophyte and the clear replies to the questions put to him before baptism. He left a considerable sum for the poor of the church, and gave a donation for the new church and school.

"Among the more zealous catechumens who, please God, will be admitted at Easter, we have a doctor of medicine, an engineer, a professor of mathematics, a distinguished painter with his wife, and others, so that the work is progressing from every point of view and in all its branches. Our only subject of lament is that our place of worship is far too small for the congregation and for the school. It is urgent, therefore, that we should have a larger place. The ground for this purpose has been purchased and presented by Mrs. S. E. Pinkett, and she and I have already collected a sum for the erection of church and school, but we are far from having reached the necessary amount, and know not to whom else to apply; only we have faith that the Lord will put it into the heads of our friends to come to our aid."

It is impossible to read the report of the Evangelical Church of Italy without being enlisted as its helper—at the throne of grace, if not in other ways. Dr. MacDougall, the hon. treasurer and foreign secretary, may be addressed at the Presbyterian Church, Florence.

A Case of Cholera, apparently only too well authenticated, was found in East London last week. The victim, a young girl, died. It appears, however, to be an isolated instance, and the prompt measures taken for disinfecting have allayed all fears of an epidemic

A Month in Norway.

WE sailed from Leith on Friday morning, June 18, and had a fair passage to Christiansand. Two young men from Ireland were on board, men of prayer; and the captain was also a Christian. We visited our praying friends, Mr. and Mrs. R., and on Sabbath went to their meeting, when about twenty persons were assembled. We also visited a great meeting convened against the drink traffic, and in the evening had the pleasure of addressing a number of soldiers and others at the camp, a mile or two out of the town. We had the joy of seeing a young soldier anxious about his soul, and numbers on their knees praying for him, when he hopefully gave his heart to Jesus.

During this happy holy Sabbath day, three of us sat amongst some trees, and sang the twenty-third Psalm, and our Norwegian friends prayed. Then in his house we had solemn dealing for eternity with a lady who was anxious, amid prayer and tears; she also most hopefully gave her heart to Jesus, and accompanied us to the soldiers' camp.

On Monday, we arrived at our destination in the Seatersdall Valley, and saw the peasants with their quaint dresses and stately walk. The lovely scenery of hill and dale, river and lake, was most delightful. We had already been on the west coast, and at another time somewhat more in central Norway; but during this third visit we enjoyed the quiet valley very much indeed. Distributing Scripture cards in Norsk was of somewhat daily occurrence, and visiting the cottages and speaking a little word of cheer to the people was enjoyed time after time.

After much prayer, I left the beautiful Seatersdall Valley for Christiansand on my way home. We again met our praying friends there, and sailed out with them to an island, where they have a summer residence. When we arrived, a number of friends had convened, coming out from the town in boats, and we had a nice prayer meeting. Then we sailed back to town in three boats, singing hymns as we moved along.

Next day, we looked round the town with its beautiful broad streets and shady trees; in the evening we visited the Salvation Army meeting, where there was a good attendance, a nice band of music, and some stirring testimonies given. Then the parting from friends and dear Norway, and I am off to sea.

A fog came on and detained us some hours in the North Sea, but it was not lost time, as I got an opportunity to be in prayer with a lady on our knees. We needed the help of the Lord for safety. An aged gentleman told me he was ill of heart-disease, but as a man of science he could only deal with God the Father about his case. I referred to the hymn which a lady in our party in Norway often sang, viz.:—

The thorns, they were placed on his beautiful brow
To save a poor sinner like me.

I also mentioned that a Christian physician often said to me "We have just to come again under the sprinkled blood." I broke into prayer, somewhat paraphrasing what I had said, and then asked him, "Can you say 'Amen' to that?" "Yes," he replied," "I can." Thus our aged man of science humbly was led of the Spirit to acknowledge Jesus Christ that day.

O, cruel thorns to bruise that brow,
Before whom the archangels bow.
'Twas for my sin Thou suffered there.
Amazing love beyond compare.

J. C. S.

Toilers.

"And He saw them distressed in rowing, for the wind was contrary."—Mark vi. 48 (R.V.)

O ye toilers on life's tempestuous main,
Why toiling and working so?
Your wearisome toiling is all in vain,
'Tis Jesus the heart must know.

In the Saviour's love there is perfect peace,
Tho' raging the storm may be;
The howl of the storm-blast will quickly cease,
If Jesus walks over the sea.

Yes, we need the sound of his loving voice,
Earth's tumults to stay and still,
With the touch of his tender pierced hand,
To quiet the restless will.

With a faith that can count, in all the way,
His giving must needs be best;
And knows in the tempest, or come what may,
With Jesus is sweetest rest.

S. Trevor Francis.

Work in Tunis.

DEAR SIR,—In the intense heat it is impossible to work as in more temperate weather; it is quite out of the question to think of visiting between the hours of ten and three. Even the people seem to be so overcome with the heat they have little inclination to talk. The *cafés* are empty until five or six o'clock; then rows of chairs or mats are placed outside, and one by one become occupied by Arabs, who sip their favourite beverage and engage in converse or a game of draughts. The evenings would afford splendid opportunities for distributing tracts and scriptures, but a special order has been issued by the Government prohibiting this. The Lord has again given us opportunities of witnessing for Him in the bazaars. A number of Jews have come to our shop; some have visited me at the house.

Much pleasure has been afforded me by acquaintance made with the people in the saddlers' bazaar. One of these kindly allowed me to photograph his shop, and this led to further conversation. I may be able to read the Scriptures to them while they work. After a conversation I had been holding with some Jews, a young Arab student said he knew all the Bible contained, for he had read the Koran. I asked him a few questions, and found he was ignorant of even the outlines of Scripture history.

Though not a very favourable time of the year, I have begun a class for big lads. They are of the poorer sort, and gain a livelihood as porters, etc. Please pray for this class of lads. We have been much encouraged by the lantern meetings held for the Arabs. The people have listened with deep interest as the various slides have been explained and the lesson impressed upon them. There is a very large Italian population in this town. We have begun the study of Italian, hoping by next winter to have made sufficient progress to allow us to help in their evangelisation.—Yours sincerely, in Christ's service, Arthur V. Liley.

15, *Rue de la Municipalité, Tunis.*

Miss Annie Taylor in Scotland.

DURING the past week Miss Annie Taylor has addressed large meetings in some of the leading summer resorts in the West and East of Scotland as well, as meetings in Edinburgh and Rutherglen. The meetings held in Dunoon and Rothesay were among the largest missionary meetings ever held in these places. The meeting in Dunoon took place in the Free Church, Rev. Professor Orr, of Edinburgh, presiding, Rev. Mr. Macmorran, minister of the church, very heartily co-operating.

The meeting in Rothesay was held in the large open space in front of the West Free Church, and drew a great audience. The novelty here of using lime-light illustrations in the open-air, arrangements for which were made by Mr. G. A. Barclay, of Edinburgh, who helped in all the meetings, had doubtless something to do with the great concourse of people which was drawn together; but Miss Taylor had as patient a hearing at this great open-air meeting as she had in any of the churches or halls where she has spoken. Rev. Messrs. Sutherland and Forgan co-operated very heartily.

On Sabbath last large meetings were held in North Berwick, Rev. Dr. Robertson and Rev. Mr. Davidson giving every help. The present visit of Miss Taylor to Scotland has awakened renewed interest in Tibet, and Miss Taylor and her Tibetan friends have been greatly cheered by the practical sympathy exhibited.

Witnessing in Germany.

For sixteen years it has been our privilege to witness for our Lord Jesus Christ at Berlin, Charlottenburg, and other places of Germany. The Lord has graciously blessed the testimony of His truth to the conversion of many. Some have become active fellow-labourers with us here and in other parts of Germany. Our halls are centres of spiritual life. Large numbers of young men regularly attend; our Bible classes prepare Christian workers for further service. During the past months we frequently addressed large numbers in some of our public woods at Berlin, and we know His word does not return void. Our home has been blessed to leading several young English friends to the Lord; they come to learn the language and find the Lord.

Of late faith and patience have been severely tried through lack of means, whilst heavy responsibilities rest on us. May I ask for sympathy and prayer?

Julius Rohrbach.

Evangelistic Notes.

Rev. E. P. Hammond has been conducting services at Hartford, Conn., with large attendance. On July 25, while in the midst of his address at the Union station in that city, a man, with tears in his eyes, came forward and said, "I wish to shake hands with you, my train is coming, and I must go." Mr. Hammond asked, "Are you a Christian?" "No, but I wish to be." Mr. Hammond added, "You can come to Christ now, and be saved at once. Will you do so?" He assented. In a moment all heads were bowed, a short prayer followed, and soon the man was out of sight. At another service in the open air, a fine-looking conductor on the train from Hartford to Boston came to Mr. Hammond, and, with tears in his eyes, said that his heart had been much moved, and he was determined to be a Christian.

A week's mission, in the hall at Glossop, has been conducted by Mr. S. Arumugam, a high caste Hindu, of Madras, at present at Cliff College. The meetings were well attended. Christian people were greatly blessed, and sinners were brought to the knowledge of God. Also much sympathy and keen interest in the foreign field resulted from the visit of our Hindu brother. At a public meeting in the mission hall, presided over by Alderman Barnes, the Mayor of the town, Councillor W. Holdgate congratulated Pastor Howton on the success achieved during the last twelve years.

An esteemed correspondent reports tent missions, under the auspices of the Evangelisation Society, at Upper Parkstone and other places near Bournemouth. They were attended with much blessing, and this leads him to make a suggestion to churches planted in the midst of needy villages and hamlets. He writes: "Great service could be rendered by arranging for, and undertaking financial responsibility of, tent missions during the summer months. The expense will not be great, and when the matter is carried out by faith and prayer, God raises up willing helpers. Frequently it is asked, 'How can we help the villages?' Here is a practical suggestion which is surely worthy of consideration. For ourselves, the experiment tried so successfully this summer we hope to repeat next. Of course, it is subscribers to the Evangelisation Society which make the above possible to us, and we are very grateful to God and to them."

Mr. W. R. Bradlaugh commenced last Sunday a twelve days' mission in a large tent in the Malvern-road, Kilburn. These services are in connection with Queen's Park Tabernacle. Mr. and Mrs. Wiggan, the well-known evangelists, are supporting the speaker, and much interest and sympathy is being enlisted in the work.

Mr. Richard Spragg has been labouring for some time past in the Midlands. He has concluded a fortnight's services at Walsall. His personal labours were very great, the whole of each day being occupied in the work. The Lord has given blessing; a goodly number professed to decide for Christ.

Fruits on Many Fields.

Gladdening news continues to come of revivals in foreign fields. The Zulu Mission, in particular, has been wonderfully blessed, and Mr. Bunker writes, in the August *Missionary Herald*, that the record of the experiences through which the 180 girls in the Inanda Seminary and the sixty girls in the school at Umzumbe have passed reads like the first chapter of Acts. The conviction of sin has led many to confess their wrong-doing, and so real has been the joy arising from the sense of forgiveness that the girls have been going out to the heathen kraals to tell the simple story of what Christ has done for them.

In eastern Turkey, also, there have been wonderful scenes. Mr. Browne has been conducting early morning meetings, beginning at 4.45 a.m. These were prolonged until he feared that the roofs on which they were held would give way. Nearly a score of those present would offer short prayers, and afterwards they pleaded with Mr. Browne to remain and gather in the fruits. "Think of it," writes Mr. Browne, "not a man to step in and gather this great white harvest."

Dr. Clark, of Bohemia, received in June twenty-three persons into his church.—*Congregationalist.*

Letters to the Editor.

"HIGH CONGREGATIONALISM."

Dear Sir,—I should not have supposed that anyone would have commented publicly on the position in regard to the Lord's Supper defended and advocated by Dr. Dale, and others who think with him, without at least taking pains to understand that position. A Christian teacher may well despair of ever making himself understood if it is possible to suggest in the public Press that there is any resemblance whatever between Dr. Dale's teaching and that of the Roman Church. I do not know what "the organ of the Catholic body" has said, as referred to in your paper; but misrepresentation has never been unknown in controversies conducted by Romanists; and, whatever they may choose to insinuate, I do not hesitate to say that they *know* that the doctrine as to the Lord's Supper held by Dr. Dale is the poles asunder from the gross and materialistic doctrine of transubstantiation.

Dr. Dale earned the gratitude of all Christian thinkers by the clearness with which he taught that Christ's "special presence" and special grace were promised to the *Christian people.* "Where two or three are gathered together in my name, there am I in the midst of them." That this revelation of Himself to believers was a reality, and may fitly be described as a *special* presence, is sufficiently indicated by the question of one of his disciples, "What is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?" This doctrine sweeps away absolutely the whole priestly system, and substitutes the authority and privilege of the Christian brotherhood; and it is simply ridiculous to suppose that a difference so radical and absolute is not recognised by the Romanists.

Moreover, it is well to add that such a doctrine shifts the onus laid by Romanists upon the so-called consecrated elements and the priestly act of consecration to the individual partaker. Unless he be an earnest, sincere, devout, and consistent disciple those qualities are lacking in him which make the communication of Christ's love and grace possible. The elements are nothing; the officiating minister is nothing—he might with equal propriety be a lay member of the Christian brotherhood; the one qualification is the prepared heart, the surrendered will, the expectant soul. Grant an assembly of such worshippers, met in his name, pledged to his cause and service, and we believe we are justified in expecting from Him special grace and special privilege, for we have undertaken special responsibility.

It occurs to me that an impartial critic might not unnaturally suppose that such a position had been assumed because it was in radical and vital antagonism to the teaching of Rome. It has not been assumed for any such reason, but because those who adopt it believe it to be the teaching of the New Testament. That being so, its antagonism to Romish doctrine is certainly significant.—Believe me, yours very sincerely,

C. Silvester Horne.

Dear Sir,—There are two questions involved in the correspondence which you have published. One is, how far it is advisable to use the term "sacrament," and "trinity," and such like, which do not occur in Scripture, but have found favour on account of the convenience of having a single word which expresses a complex idea, for which many words would otherwise need to be used. Some will prefer to restrict themselves to the Scriptural word "ordinance"; but then there are many ordinances, and it becomes necessary to make a departure from Scripture usage if we say "the ordinance" in the sense of "the Lord's Supper."

The vastly more important question relates to the meaning which is to be expressed. As a Presbyterian I heartily accept the teaching on the subject in the Westminster Shorter Catechism, a little summary of divinity which is widely known and honoured as a help in circles in which, nevertheless, no authority would be conceded to it. It teaches that "a sacrament is a holy ordinance, instituted by Christ, wherein by sensible signs Christ and the benefits of the new covenant are *represented, sealed, and applied to believers.*" There is here, and generally in the teaching of our divines, a guarded brevity and generality of expression, suitable to the infrequency with which Scripture refers to the subject. This infrequency seems to us to contrast strongly with the extraordinary prominence assigned to the sacraments in certain churches and by certain theological schools.

Yet we do teach that the sacraments are "sealing ordinances," as Christ holds forth the covenant and all its blessings to those who worthily (that is, in the exercise of faith, repentance, love, and resolution to live to Him) partake of the sacraments, and who in the use of them declare their acceptance of the covenant, and, indeed, of Himself, who is the substance of it. This expression, "sealing ordinances," no doubt has a special reference to Rom. iv. 11, where it is said that Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised."

We understand the language in 1 Cor. x., xi. to imply that there is a real feeding on the body and blood of Christ, though we decline to go beyond Scripture in defining or explaining the process. With our Catechism, we confine ourselves to saying that "the worthy partakers are, not after a corporal or carnal manner, but by faith, made partakers of his body and blood, to their spiritual nourishment and growth in grace." We also emphatically reject all idea of a priest other than Christ; saying again, with the Catechism, "The sacraments become effectual means of salvation, *not from any virtue in them, or in him that doth administer them,* but only by the blessing of Christ, and the working of his Spirit in them that do by faith receive them." I quite agree with those who see no reference to the Lord's Supper in our Lord's teaching as recorded in John vi.—Yours very faithfully,

George C. M. Douglas.

Free Church College, Glasgow, Aug. 16.

"WELCOME MISSION," PORTSMOUTH.

Dear Sir,—Will you allow me through your paper to inform my friends that there is no intention on my part of handing over this Mission to the Wesleyan Army and Navy Committee; that statement was made in the Conference without my knowledge or consent.

The only arrangement I have made or intend to make is that their chaplain holds a central "parade service" in the "Welcome" Hall on Sunday mornings, and a "voluntary service" on Wednesdays.

It was equally incorrect to assume that I referred in my reports to their visits to H.M. hospitals or warships. All cases given by me are visits made by one or more of my own helpers, two of whom are devoted exclusively to those branches of sailor-work.

The "Welcome Mission" is an interdenominational work, and does not favour one section of the Church more than another, but is the friend of all and the enemy of none.—Yours very faithfully,

Thomas Hogben.

NUNS AND THEIR FATE.

Dear Sir,—Again and again appeals have been made to Parliament to take the inmates of nunneries from under the jurisdiction of the agents of Rome, and to secure to them the rights and protection of British law. It almost baffles human comprehension how these appeals have hitherto been disregarded. Though, however, it is useless to look for redress to the High Court of Parliament, there is yet appeal to the God of heaven and earth. If the cause of the nuns—condemned to lifelong penal servitude through the error of their own choice in childhood or youth—were ordered before the Righteous Judge by earnest prayerful men, I am persuaded that a way would be made for their deliverance.

Could not a day be appointed whereon every week Christian brethren whose hearts are being led in this matter might meet at the same hour in various places, and unite in supplication for Almighty God to appear in this matter in such a way as will redound to his glory? In such a case controversy should be avoided, and the result should be patiently awaited.—Yours, etc.,

Edward Poulson.

135, *St. George-street, London, E.*

India.—As information comes in with regard to the great earthquake in India, we realise how serious it was. The work of the Welsh Calvinistic Methodists has suffered greatly in the loss of buildings and in the general distress among the congregations. It is estimated that the destruction in that section of Assam amounts to not less than 50,000 dollars.—*N. Y. Independent.*

The Y.M.C.A.

The British Conference, to be held in Glasgow, Sept. 7-10 next, promises to be the largest gathering of the kind ever held. Over 600 delegates have already been enrolled, and additions are being made to the list every day.

God has wonderfully provided the money—more than £11,000—for the aggressive evangelistic work among the 10,000 English-speaking native students of Calcutta. The new building was opened on July 16, with over 1200 people present at the two services held, and regular work is now in full progress, nine religious meetings each week already being held.

The opening of this well-equipped Association, says *The Indian Witness*, marks a new era, we firmly believe, in the history of missionary effort among the educated classes in Calcutta. Enjoying the fullest confidence and sympathy of the missionary colleges and schools, with which no doubt the Association will always feel it a privilege to co-operate to the largest extent possible, an unrivalled opportunity presents itself for helpfully influencing large numbers of the choice youth of Calcutta. The general secretary appreciates the situation, and is wisely planning to make the very most of the opportunity. On a recent evening we were pleased to see about 350 young men in Overtoun Hall listening most attentively to an address on a religious subject by Hon. Kali Charan Banurji. Goodly numbers attend the Bible classes, and the other privileges of the Association are freely patronised by students. Our confident expectation is that the Association will prove a most important factor in the evangelisation of the Bengali people.

An encouraging report of the past year's work of the Irish Union of Associations has been issued. Several new branches have been formed, and there has been an increase of nearly nine per cent. in the whole membership. Considerable attention has been given by Mr. R. McCann, travelling secretary, to the advocacy of Association work in the villages in the north.

The forty-fourth annual report of the New York Y.M.C.A. gives a remarkable record of work at the fifteen branches, supervised by Mr. R. R. McBurney. The following are a few of the particulars: Average daily attendance at reading and social rooms of 5262 young men; 4350 situations secured for young men; seventy-eight educational classes in thirty-three branches of study, and 2323 different young men enrolled as pupils; 4135 Bible-classes and other religious meetings, with a total attendance of 234,830, of whom 3713 personally sought and received Christian counsel.

The circular letter sent to the Association by Sir George Williams a few months ago, suggesting the holding by provincial and metropolitan Associations of demonstrations for men against the evils of gambling, intemperance, and impurity is meeting with very generous response; at many centres large mass meetings are being arranged for the coming autumn and winter sessions. This effort, and the special campaign that is being planned for parts of the metropolis, will doubtless do much to arouse public opinion on the importance of these subjects as they affect the young men of the community,

New Forest Gipsy Mission.

When I wrote the last report in the place of our greatly valued missionary, Mr. Bullen, who was then incapacitated through ill-health, I little thought it would so soon be my sad duty to inform you of his death. His cheery presence was a tower of strength to the Gipsies themselves, and he will be missed and long remembered. We have now to consider what is best for the future of the Mission, and we think, until the Gipsy families begin to return late in the autumn, Mrs. Bullen, who continues to live at the old address, Barley Mount, will be able to carry on the work herself. In the meantime, with the aid of the Country Towns Mission, we shall seek for a man adapted to such work, and filled with the same spirit as was our late missionary, and who, with Mrs. Bullen, will be able to carry out the work successfully. R. W. S. Griffith, Treasurer.

Eyeworth Lodge, Lyndhurst, Hants.

Hop-pickers in Worcestershire.—Last year an unknown donor sent special help for Tenbury district. The hop yards from Tenbury to Bromyard, and from Tenbury to Knightwick by all roads, and again and again across the Teme valley were visited. Other friends worked all the large central farms at Eardiston, also preached to large numbers of people. Any Gospel papers sent to myself, to Mr. Clissett, Stanley Hill, Ledbury, or Mr. Turner, Woodlands, Eardiston, Tenbury, will go to hop-pickers, etc., direct. T. S. Heley.

Wing, Leighton Buzzard.

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Obituary.

THE LATE MR. ALFRED SUTTON.

In our issue last week we stated that Mr. Alfred Sutton was taken as a partner in the Reading firm by his brother "Martin John Sutton." This should have been Martin *Hope* Sutton. The present head of the firm, Martin *John* Sutton, is the eldest son of Mr. Hope Sutton, and, of course, nephew to the late Mr. Alfred Sutton.

REV. JOSEPH PICK.

We regret to announce the death of Rev. Joseph Pick, for twenty years a missionary of the London Society for the Promoting Christianity among the Jews, having laboured first at Strasburg and later in Cracow, Galicia. Deceased died somewhat suddenly in Prague, Bohemia, on his way home from a visit to England, and the news of his death will no doubt come as a sad surprise to many English friends.

REV. S. B. CHARLESWORTH.

This well-known clergyman, who was rector of Limehouse from 1870 to 1882, died last week at his residence, 13, Devonshire-buildings, Bath, at the ripe age of eighty-one. Prior to taking up work in the East End, the rev. gentleman had been rector for fourteen years of Limpsfield, Surrey. Since leaving Limehouse he had lived in retirement. One of Mr. Charlesworth's daughters is the wife of Mr. Ballington Booth.

MISS PETRIE, KASHMIR.

The death is announced of Miss Irene Eleanora Verita Petrie, honorary missionary of the C.M.S. at Kashmir, Punjab. Miss Petrie entered upon her Indian sphere in 1894, and her Zenana-visiting covered a wide area, many ladies of position being among her regular pupils. She was third daughter of the late Colonel Martin Petrie, of Hanover Lodge, Kensington, and succumbed to enteric fever at the age of thirty-two.

THE BISHOP OF WAKEFIELD.

Dr. Walsham How, whose death we recorded last week, came of an old Shropshire family, and was educated at Shrewsbury, Oxford, and Durham. In 1851 he undertook the rectory of Whittington, in his native county, and held the charge for twenty-eight years. Almost at once he became diocesan inspector of schools, a position which he held for the eighteen years preceding the passing of Mr. Forster's Act. He was rural dean of Oswestry from 1853 till his elevation to the episcopate, and from 1859 to the time of his nomination to Wakefield he was a prebendary and the chancellor of St. Asaph Cathedral. Meanwhile he had become famous as a preacher and conductor of mission services, and his fertile pen had been busy in the production of a small library of devotional books, generally of a High Church tendency.

In 1879 Canon Walsham How became the first Bishop Suffragan of the diocese of London, with the title of Bishop of Bedford. He was an indefatigable worker, and greatly beloved by all classes. Accordingly, keen disappointment was felt in the Metropolis when, in 1888, he was appointed first Bishop of Wakefield. His labours were incessant, and though he never professed himself satisfied with the measure of progress realised in the diocese of Wakefield, the influence of his personal standard told strongly both upon clergy and laity. The late Bishop married in 1849 Frances Anne, daughter of Rev. Henry Douglas, Canon of Durham. Mrs. How, who with great devotion had seconded her husband's labours in East London, died in 1887. Among the most popular hymns written by the Bishop, a place must be given in the front rank to his funeral composition, "For all thy saints who from their labours rest."

Qua Iboe Mission.

Reports from the missionaries are very cheering. A hundred and forty persons sat down at the Lord's supper on a recent occasion. Mr. Bill's class for inquirers has now 107 names on the roll; he writes of their deep interest and attention, and earnest desire for instruction. Some from distant places have been led to come through the testimony of the native Christians, who have been in the habit of visiting their towns for the purposes of trade. The senior missionary (Mr. Bill) has been making a journey up the Qua Iboe river. He travelled about sixty miles, sometimes against a very strong current and had interviews with the chiefs and people of at least two tribes of considerable size who had never previously heard of the Gospel. J. H.

Requests for Prayer.—For a large outpouring of the Holy Spirit upon the meetings held at the Railway Mission, Dover, during the coming weeks.—For an eight days' mission for boys at the Jubilee Y.M.C.A. Hall, Broad-street, Bath, commencing Sept. 19.

Personalia.

Lady Henry Somerset has written withdrawing her resignation as President of the British Women's Temperance Association.

Mr. Henry Conder, president of the Y.M.C.A., Bombay, sails for England on September 8, and will be due in London about the end of that month.

Mr. George Palmer, the head of the firm of Huntley and Palmer, biscuit manufacturers, Reading, is lying seriously ill at his residence in that town. He has been in failing health for a long time.

Rev. E. P. Hammond's widely-circulated book, "The Conversion of Children," has recently been translated into the Japanese language. This book is published in England by Messrs. Morgan and Scott.

Mrs. Bishop has nearly finished the book in which she describes her travels in Korea and other parts of the Far East. The book is more than a personal record of travel. Mrs. Bishop discusses some of the political problems of the Far East.

The late C. H. Spurgeon.—The official Life of Mr. Spurgeon is to come from the hands of his widow. This work, on which she is now engaged, will, to a large extent, be autobiographical, Mr. Spurgeon having left a considerable number of manuscripts for this purpose.

Rev. Leonard M. Isitt, of Christchurch, New Zealand, is about to visit England with a view to conducting temperance missions during the later autumn and winter. Mr. Isitt is expected to arrive early in October. All applications for Mr. Isitt's services should be made to the secretary of the United Kingdom Alliance, Grosvenor Chambers, 16, Deansgate, Manchester.

Gathered Gold.

PLEASING GOD.

Having been regenerated, made one with Christ, and dwelt in by the Holy Spirit, we are both able to please God and responsible for doing so. We may not be able to honour Him by any great work or striking service, but we may give Him pleasure in our care to serve Him in the little works which He puts into our hands.—*John Dickie of Irvine.*

THE BLESSED LIFE.

If we live in the Spirit we shall be led by Him every day and every moment. What if you were to open your heart to-day to be filled with the Holy Spirit? Would He not be able to keep you every moment in the sweet rest of God? And would not his mighty arm give you a complete victory over sin and temptation of every kind, and make you able to live in perpetual fellowship with the Father and with his Son, Jesus Christ? Most certainly, this is the blessed life God has provided for us.—*Andrew Murray.*

CHRIST AS CAPTAIN.

The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds, till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them. The loving, longing, prayer, "Abide with us," is always from those who have previously been acquainted with Him.—*Dr. John Pulsford.*

South India.—Owing to a great financial difficulty in our mission, combined with the famine plague and the devastating earthquake, we had to stop working in two prominent and most promising villages. I have at present only two native Christian workers with me, and we preach the Gospel in five villages to the caste Hindus, Pariahs and Mahomedans. I require £2 a month for the support of two catechists to proclaim the Gospel among my countrymen. (Rev.) K. R. Gopaiah Aiyar.

Methodist Episcopal Mission, Kodambakam, Madras.

Persia and the Jews.—In a decree recently issued, the Shah makes known his will on the relation of the Jews to the general population. "In order that the different nations subjected to his Majesty's sceptre may live at peace with each other, the Mussulmans are directed to cease their persecutions of the Jews and not to impose on them any distinctive badge. Severe punishment will be meted out to all who ill treat our non-Mussulman subjects or who seek to establish distinctions between them and others. All Governors are directed to publish these decree emanating from the supreme authority, so that everyone may act within the limits of the law."

International S.S. Lessons.

August 29.

Paul Opposed at Ephesus.—Acts xix. 21-34.

Golden Text.—"Take heed, and beware of covetousness."—Luke xii. 15.

PAUL probably saw difficulties ahead for the Ephesian Church. Although he had planned to visit the Macedonian churches, and from there go to Jerusalem, and also wished to carry out a plan of long standing to see Rome, his plans were all upset by the trouble brewing in Ephesus (23).

The statue of Diana was made of ebony. It was supposed to have fallen from heaven. Her temple was the most magnificent ever built, even in Ephesus. The style was Corinthian, with 167 columns all round, each 60 feet high. This temple was the national treasury, filled with golden or silver statues of all the eminent men. The shrines of Diana (24) were medals stamped with the image of Diana and her temple.

The organiser of this attack on the apostles was a great employer of labour (24), having under him a number of skilled employés (craftsmen) and odd workers. Note some lessons from the conduct of Demetrius.

I. *He believed in that which paid him.* He was fearful for the welfare of Diana (27), and irritated by the preaching of Paul (26), because both in Ephesus and all other Asiatic cities his trade was being interfered with. His trade was his religion. Men excuse themselves for all kinds of wrongdoing if it pays. The publican pleads for a licence as though he were a benefactor to society; the owner of old cottages defends them on the ground that the poor could not afford better, and the Bible tells us to look after the poor; and the shopkeeper tells his assistant to practise small deceits, and justifies it on the ground that "others do it."

II. *He defended his religion, prompted thereto by self-interest.*—People are like him who are religious for what they can get by it. The beggar tries to touch devout hearts by singing hymns on the street. The tradesman attends all the churches in the district with the hope of getting customers from all. The fishmonger believes it is a very pious thing to eat fish on Friday; but he has to admit in the end that if it be good at all, it is only "good for trade."

III. *He put self-interest in the wrong place.*—He thought of his trade first (25); then his hatred of the apostles (26); last of all his religion (27). We ought to think of ourselves, but we shall take a short cut to this by thinking of our religion first. Christ said: "Seek ye first the kingdom of God, and all other things," etc. Thou shalt love thy neighbour as thyself. So there is a place for self-interest. To give no thought to our own welfare is suicidal. The right position of self may be seen in the following story. When Charles Kingsley was about thirty years of age, completely broken down in health, he went to his favourite place—Devon—for rest. While there thoughts were floating in his mind about writing the "Autobiography of a Cockney Poet." He said to his wife: "This has been revealed to me so rapidly that I feel it has come down from above," and I must write it if only to pay the doctor's bill. To bring a selfish motive to support a religious and unselfish one, is right.

IV. *He tried to incite others with his selfishness.*—Having mobbed Gaius and Aristarchus they thronged into the great amphitheatre (29). Once a great mass of ignorant people is worked up to an excited state there is no limit to their cruelties—no thought or moderation in their conduct. We can almost hear their chanting, "Great is Diana of the Ephesians." There is nothing like a taking phrase for the mob. So another crowd once shouted, "We have no king but Cæsar." What had become of Gaius and Aristarchus we do not know, but the heroic Paul wanted to share the fate of his companions if he could not deliver them (30). Wiser men saw how impossible it was to silence or calm this savage monster of a mob, and so dissuaded him from going in. Even some of importance in the city who were friendly (31) joined in the urgent request that he should not go into the theatre, but I think they must have held him back. We know the kind of answer he would have made to the defence of idolatry put forward by Demetrius. Now, the Jews were anxious to explain that, although they believed in the God of heaven, they had nothing to do with Paul (33). But the Ephesians knew no such fine distinctions, and hearing that Alexander was a Jew they refused to listen to him, and fell to their chant once more with fresh energy (34).

Though these men shouted themselves hoarse crying, "Great is Diana of the Ephesians," Diana and her religion are forgotten to-day. The test of a religion is its power to satisfy the needs of man, and to draw him up to a higher plane.

Temperance Notes.

Mr. Hall Caine is now preparing a work of fiction which will deal with the great drink question.

The second annual conference of the Women's Christian Temperance Union, Madras division, was held on July 2, in Madras city, when delegates from most of the unions were present. Those who were present and took part in the day's proceedings felt that it had been a happy day for India.

Temperance men in Canada are girding up their loins for the impending struggle. The Ontario Alliance met last month in Toronto to discuss ways and means in connection with the plebiscite shortly to be held throughout the Dominion. It was decided to oppose vigorously the tacking on of any other question to the simple issue of Prohibition v. Licence.

There are now five authorities in Lancashire and Cheshire which have taken up a decisive attitude on the question of supplying drink to children, the magistrates of Liverpool, Bootle, and Birkenhead, and the Standing Committee of the Cheshire County Council having already warned licensees under their jurisdiction that the practice will be regarded as a ground of complaint against the licence.

The jubilee of the Band of Hope movement is to be held in November. There is to be a Mansion House reception, a sermon by Archbishop Temple, whose temperance enthusiasm is well known, and services in all the cathedrals and the great majority of other places of worship, both Church and Nonconformist. The number of children at present enrolled in Bands of Hope is over 3,000,000.

It is proposed to commemorate the work of the late Mr. Raper and Dr. Lees, who worked for nearly sixty years together in the total abstinence cause, by the foundation of a scientific lectureship, in the interest of the movement. An influential committee has been formed, under the presidency of Sir Wilfrid Lawson, with Mr. W. S. Caine and Mr. W. J. Crossley (of Manchester) as treasurers. The hon. secretary is Mr. Samuel Pope, Q.C., to whom contributions should be forwarded at Broad Sanctuary-chambers, Westminster, S.W.

The British Medical Journal says that the development of abstaining temperance had assumed so organised a form by the year 1837, when the Princess Victoria succeeded to the throne, as to warrant the description of the great temperance movement as a distinguishing feature of the Victorian era. With little more than 100 abstinent ministers of religion and no ecclesiastical dignitary in 1837, we have now in Briton some thousands of the clergy of all denominations, including two archbishops, sixteen home and more colonial bishops, and lesser dignitaries by the score. From less than a dozen abstaining members of the medical profession sixty years ago, we have now over 1,000, including six university professors, (453 of whom have associated themselves in the British Medical Temperance Association for the promotion of abstinence). With no university abstinence society in 1837, there are now several, the first having been founded by a medical student at Glasgow in 1857 with a 100 members, of whom one-third were medical. In the legislature as elsewhere, abstainers are now seen by the dozen where none were known sixty years ago. Even in the navy and the army, in which services only a very few men abstained when the Queen ascended the throne, abstainers are to-day numbered by the thousand.

Soldiers in India.—Mr. R. J. Drummond, who carries on an unsectarian Gospel work among British soldiers at Deolali Camp, Bombay Presidency, reports to us on the efforts put forth, which consist chiefly of tract distribution and personal effort among the men in camp. He states that he has not been able to get permission for open air services in the camp. We would be glad of supplies of good tracts and literature.

For Deserving Tramps.—The Church Army Lodging House Union grapples with the whole question of vagrancy. A chain of lodging-houses is being established throughout the country, beginning in the south-eastern district, at distances of nine or ten miles from each other. Into these any poor traveller producing a duly signed work-ticket will be admitted, given a work test, fed, lodged, and passed on the following morning, with a stamped way-bill to the next lodging house on the route. Fourpenny work-tickets are issued at the nominal charge of a 1s. per dozen, based on the calculation that not more than one in four will be used, as the undeserving tramp has a strong dislike to work. If this system be thoroughly carried out, then the charity of the benevolent will be limited to those deserving it. "Tramping," as a profession, will, it is hoped, be abolished, and the genuine work-seeker will not be contaminated by mixing with criminals, and will be saved from the casual ward.

THE BOOK WORLD.

The Official Handbook of the Presbyterian Church of England is a useful denominational manual. The issue for 1897-8 is thoroughly up to date. (6d. *Publishing Office:* 14, *Paternoster-square.*)

His Name Immanuel, by Rev. Robert J. Patterson, LL.B., of Armagh, is a booklet containing four striking discourses, entitled "A Visit from Jesus Christ," "A Visit to Jesus Christ," "The Burdens of Life," and "The Law of Liberty." (*Armagh: R. P. M'Watters, English-street.*)

The Forgotten Truth: or, The Gospel of the Holy Ghost, with selected Hymns of the Spirit By Rev. Charles Bullock, B.D. (1s. "*Home Words*" *Office.*) It is a good sign that there is a sustained demand for this little book. The present is the fourth edition, produced in a compact form for the pocket.

Primeval Revelation: Studies in Genesis i-viii. By J. Cynddylan Jones, D.D. (6s. *Hodder & Stoughton.*) We welcome a second edition of this very readable and instructive work. Students will find these pages full of suggestion on the subjects which arise during an examination of the early chapters of the Bible. Modern theories and speculations are here reviewed with much insight and refreshing candour, and the book deserves hearty commendation, for it has a definite message for the present time.

More Words of Faith, Hope, and Love. Being Letters and Extracts from Letters written by the late John Dickie, of Irvine, Scotland, to his Friend and Brother in Christ, James Todd, Dublin. (3s. 6d. *Partridge & Co.*) Beyond giving the particulars set forth on the title-page, it is only needful to say that the writer of these letters was a man of rich religious experience and deeply taught in the Scriptures. Written by one who was for many years a confirmed invalid, these letters will be specially interesting and consoling to those who occupy the chamber of suffering and weary solitude.

Heroic Endeavour presents, in tasteful form, a word of hope to young men, written by Rev. W. Elsworth Lawson. (6d. *Allenson.*)

The Publication of The Kingdom of God, an instructive study by Mr. James Van Sommer, has been issued in a third edition by *Partridge & Co.* (2d.)

Pilgrim Songs, by George Morison, is a re-issue of pieces in varied metre, and some of them very beautiful. (*Geelong: Ebenezer Bible & Tract Repository* 203, *Corio-street*).

For the People had a Mind to Work is a sketch of a working church, from the pen of John Cocks, Ryton-on-Tyne. (1d. *Bible and Tract Depot*, 35, *Pilgrim-street, Newcastle.*)

The Dearth of Conversions, by Rev. Andrew Murray, is a reprint in convenient form of four searching chapters which originally appeared in *The Life of Faith.* (1d. *Marshall Bros.*)

Respect the Hedge, by Rev. W. L. Watkinson, is a timely word to young people on the sense of shame, the code of courtesy, and the rules of business. It deserves many readers. (1d. *C. H. Kelly.*)

Miss Symons's Monthly Missionary Letter to Sunday-schools, issued from the *Church Missionary House*, is a valuable little publication. The August issue tells the story of Robert Moffat. (3s. per 100 post free.)

The Literal Interpretation of Scripture, by Robert Anderson, C.B., LL.D., presents in pamphlet form an abbreviated report of an address delivered in October last year at the Prophetical Conference at Mildmay. (1d. *G. Stoneman.*)

Are You a Christian? The Confession of Evelyn Thornton. (6d. *Passmore & Alabaster.*) The title-question is answered by showing that a Christian is not made by a ceremony, but becomes such by faith in Christ shown by a life of loving discipleship.

The Second Coming of our Lord Jesus Christ is a booklet by Rev. Robert Middleton, vicar of St. Martin-at-Oak, Norwich. It is for the most part a classification of passages of Scripture, and is accompanied by an illuminated explanatory chart. (3d. *Jarrold & Sons*)

The fifth booklet of the Errors of Rome series, by H. B., deals with "Confession." As in previous publications, the author sets forth Romanism in the words of Romish writers. The entire series of booklets is useful. (3d. London: *J. Kensit*; Hastings: *Apel's Library*).

A Seeker after Rest: How he found it and used it. This very readable issue of the Monthly Tract Society (No. 374 of the new series) tells the story of the late John Stabb, for many years a devoted worker in the London City Mission. (1d. *Office of the Mission, Bridge House*, 181, *Queen Victoria-street, E.C.*)

"Out-of-the-way Boys."—The late Mrs. James Hunter, of St. Andrews, used to say of Dr. Chalmers: "The Toon's folk called him Daft Tam Chalmers', but there was naething daft about him; he was a wild, merry, reel-o-Bogie laddie, full of fun and mischief, but very clever. I aye thought he would turn out something uncommon, but I never thought he would turn out a saint." No; and no one would have thought that that wild, clever actor of a boy from the Blue Bell Inn, Gloucester, who would amuse himself by rushing into the Dissenting Chapel, and deriding the minister, Mr. Cole, by calling out "Old Cole, Old Cole," would become the saintly and consecrated George Whitefield. It is just these out-of-the-way boys who, once touched by the love of Christ, do become saints and apostles.

AMONG THE CHURCHES.

Church of England.

An anonymous donation of £1000 has been received for the Clergy Sustentation Fund.

The Queen has given £100 towards restoring the spire and tower of Canterbury Cathedral.

A Cape Colony Diocesan Mission to Seamen has at length been formed for the shipping frequenting its shores.

Hitherto it has been the custom to give up the evening services at Westminster Abbey during August and September. This year they are being continued.

Rev. Frank Smith, preacher and assistant at St. James's, Piccadilly, has been appointed to succeed Prebendary Harry Jones in the incumbency of St. Philip's, Regent-street.

The Bishop of London has licensed Rev. E. G. C. Parr, M.A., formerly chaplain of Northampton Prison, to the incumbency of the Church Army Church, Upper Berkeley-street, W.

The Bishop of Southwell has constituted Ambergate an entirely new Derbyshire parish, to serve the locality in the immediate neighbourhood of the Midland Railway junction in the village.

The Church Congress will open at Nottingham on Sept. 28. The subjects to be considered cover a wide range. Among the speakers will be Dr. Handley Moule, Rev. W. H. Aitken, and Rev. E. A. Stuart.

A diocesan mission to the Jews resident in or near Newcastle has been commenced by Rev. C. P. Sherman, rector of St. John's, Lee, near Hexham. Mr. Sherman was formerly a missionary to Israel, and will devote Saturdays to the work.

A lady has given £500, with a promise of another sum of like amount, for the establishment of a Home for Crippled Boys by the Waifs and Strays' Society, and a gentleman has given £500 to the general fund in lieu of leaving a legacy of that amount.

Rev. T. C. Collings, late of Spitalfields, has accepted work under Rev. Lucius G. Fry, as mission-curate at St. James's, Upper Edmonton. A spacious mission-hall, built a few years ago, will serve as the headquarters of this new "Church Forward Movement."

A lady has presented the Church Army with the £100 necessary for placing a second mission and colportage van in the Truro diocese. The gift is in memory of the donor's husband. "A Yorkshire Lady" has also sent £50 towards a van for the York diocese, while "A Rector" has sent £50 towards a "Peterborough" van. The Church Army has thirty-three of these vans at work, summer and winter, and through the generosity of friends more are being built.

The new report of the Young Men's Friendly Society shows a considerable falling off in the number of members. It is understood that proposals have been made for amalgamating the institution with the Church of England Young Men's Society, but the latter also is reported to be in a feeble way. The whole question is engaging the attention of the Archbishop of Canterbury, and it is understood that he will shortly appoint a strong committee to formulate a plan for putting the work of the Church amongst young men on a more satisfactory basis.

Congregational.

At the forthcoming meetings of the Congregational Union at Birmingham a scheme of church extension, involving an outlay of £100,000, is to be considered.

Rev. Chas. Garnett, pastor of the Ancoats Church, Manchester, has sailed for America to fulfil a number of preaching and lecturing engagements. He expects to return early in September.

Rev. Dr. Owen Evans is chairman, Mr. W. R. Evans (Brixton) treasurer, and Rev. J. Machreth Rees secretary of a committee appointed to make preparations for the visit of the Welsh Union to London in 1898.

Dr. C. A. Berry has arranged to leave England for America on October 27, to fulfil his engagement to preach in Plymouth Church on November 7. He will also preach for Dr. Amory H. Bradford at New Jersey on November 14, and probably in Chicago on November 21.

A religious conference has been held at the Carver Memorial Church, Windermere. Nearly all the Congregational ministers of the Preston district of the Lancashire Union were present, and also a number of ministers from Free Methodist and Baptist churches. Dr. Parker gave a spirited address on "Christian Churches and their Present Duties." He said there was a good deal of subsidence of the true theology, a great deal of absorption into the world, its fancies, fashions, and sophisms. Grace before meat would be the next thing given up, after the Sunday evening service; then followed old habits, old doctrines, old sympathies, old companionships. The conference also considered the subject of "Preaching; its methods and doctrine." Dr. Parker urged the ministers present to have their sermon in their blood and soul more than in their pockets. This, however, did not mean they were not to make careful preparation for the pulpit.

Calls.—Rev. T. Simson Ross, Newquay, Cornwall, to College Chapel, Bradford; Rev. Augustus Julian to Long Sutton; Rev. T. R Donaldson, to Chudleigh, South Devon; Rev. George Henry Sandwell, late of New Britain First Congregational Church, Conn., U.S.A., to Leytonstone; Mr. Wm. Moncrieff as assistant to Rev. Dr. Alexander Mackennal, of Bowden; Rev. E. J. H. Peach, of Nailsworth, Gloucester, to Wimborne (all accepted).

Resignation.—The Rev. Thomas Clifton, of Blyth Church, after celebrating his ministerial jubilee.

Baptist.

The report that Rev. W. Y. Fullerton, of Leicester, has been invited to the pastorate of the East London Tabernacle is contradicted.

Rev. W. B. Taylor has resigned the pastorate of the Broadway Church, Chesham, which he has held for fourteen years, and has accepted a hearty invitation to the pastorate of Zion Chapel, Cambridge.

In consequence of the ill-health of Pastor R. Baily, the church at Ealing-road, Brentford, has unanimously given to him a three months' rest, his place in the interim being taken by the Rev. W. Page, Captain Clark, R.N., and Mr. W. Grew.

A lecture was given in the Milton-street Church, Chester, on Thursday last, by Mr. Marcus G. Daniel, evangelist, a native of Kurdistan. Dressed in Kurdish costume, Mr. Daniel told the story of the Nestorians and their missionary zeal; also described their present social and spiritual condition. He also unfolded the plan of the mission to his countrymen which it is his intention to found in the near future.

Calls.—Rev. S. A. McCracken to Finchley Lane, Hendons N.W. (accepted); Rev. W. Hughes, of Crewe, to Worth, a co-pastor with Rev. J. Alderson, of Keighley; Rev. E. Francis, Exeter, to Hope-street Church, Devonport; Mr. G. W. Fairhurst, to Fressingfield Church (all accepted).

Resignations.—Rev. A. Copley, Stapleford Church; Rev. P. G. Scorey, Kingstanley, Gloucestershire.

Methodist.

Bible Christians now have 358 Bands of Hope, with a membership of 27,700, being an increase this past year of 1047.

At Crewe the Sunday-school has more than doubled its numbers during the past year. The congregation has also grown.

A great effort is to be made during the U.F.M. connexional year now commencing, to raise the missionary income to £15,000 a year.

The West London Sisterhood will be represented by Sister Lily at the World's Women's Christian Temperance Union meetings in Toronto, Canada.

Among Primitive Methodists, church membership has increased during the past twenty years by 16,829, but the ministerial staff has only increased by five, the number of preaching places having meanwhile actually decreased by 541.

Middlesbrough revival continues to spread. Although no extraordinary agencies or meetings have been employed, hundreds have professed conversion. It is said that the movement has mainly arisen out of the Christian Endeavour movement.

The U.F.M. Temperance League has now associated with it sixty-three adult societies, with 3766 members; 610 bands of hope, having a membership of 64,490 and 2620 officers; 88 joint societies with 8715 members; a total of 761 organisations with 76,971 members.

The missionary jubilee thanksgiving fund is to be closed in November with a week of self-denial and central meetings in the various districts of the connexion. The fund was commenced five years ago with the view of raising £50,000. Of this amount about £34,500 has already been received.

The prosperity which has marked the work of Lodge-lane Church in the south end of Liverpool has eventuated in the taking upon lease for a number of years of the commodious premises in Smithdown-road, known as the Friends' Meeting House. Crowded congregations attended the opening.

The important question of amalgamation between the Bible Christians and the Primitive Methodist communions has been considered at the conferences of both bodies. Resolutions have been adopted advocating the union, and a strong representative committee has been elected to deal further with the matter.

Presbyterian.

Rev. Dr. John Forbes, who has accepted the invitation to become minister of the Central Hall congregation at Nottingham, expects to begin his work towards the close of September.

Reports just issued contain statistics showing the strength of the English section of the denomination in Wales and some of the principal English towns. Churches, 229; chapels and preaching stations, 251; communicants, 16,499; listeners, 52,738; collections towards the ministry, £17,461, the total collections amounting to £44,218.

Calls.—Rev. R. Duff, of Belgravia, to Mount Pottinger, Belfast.

Salvation Army.

A new Home for soldiers and sailors is to be opened at Chatham.

Professor W. G. Blaikie has written an article in the *Scotsman* eulogising the work of the Social wing in this country.

Commander Booth-Tucker is pushing his colonisation scheme, by which he proposes to take hundreds and thousands of the poor of large American cities to the unoccupied lands of Arizona, New Mexico, Colorado, and South-western Kansas, and make farmers of them.

Society of Friends.

The general meeting of Scotland was held in Edinburgh on Monday, the 9th inst., and was attended by several English as well as Scotch Friends. Some public meetings were held in connection with it, and one of the English visitors spent the Sabbath (the 8th) in Glasgow. There seemed a hopefulness about the tone of the meeting that cheered the visitors, and there is undoubtedly plenty of room in Scotland for the promotion of spiritual truth as held by the Society of Friends. Two of the English Friends travelled north to hold meetings in Dundee and Aberdeen.

The great event during the last two weeks has been the "Scarborough Summer School," so largely attended and so ably conducted. Eminent professors and other well-qualified teachers—of both sexes—have imparted the most important truths to the 600 "scholars" assembled to hear them, and learning and recreation have been so blended as to make the "school" gatherings the pleasantest of memories. There must be an immense outcome, and probably there will be a large step upward and onward in the promotion of fundamental truth. The "school" has not sought official sanction, and is in the highest sense voluntary, yet its influence will be none the less real and lasting.

Fallen Asleep.

At Liverpool, Rev. Henry Pritchard, of Ystalyfera, for many years a useful minister among the Wesleyan Methodists of South Wales.—At Leicester, Mr. John Joshua Carryer, senior deacon of Charles-street Baptist Church, at the age of sixty-four, leaving behind him a testimony for Christ not soon to be forgotten by those who knew him.—At Toro, Uganda, Rev. J. S. Callis, one of the youngest missionaries of the C.M.S. in point of service.—Mrs. Sarah Arnold, widow of Rev. Thomas Arnold, of Northampton (Congregational), at the age of eighty.—Mr. George King, senior deacon of Commercial-road Baptist Church, Hereford, for sixty years a total abstainer.—Mrs. Frances Jane Humphrey, one of the oldest, if not the oldest, Methodist in Gosforth, in her eighty-seventh year.—Rev. Walter Guppy Abbott, rector of St. Luke's, Old-street, one of the best-known and most hard-working of the London clergy.—Mr. A. Somerville, who held office as an elder in the Presbyterian Church at Kirkintilloch for more than fifty years.—Rev. Edward Simms, M.A., a venerable clergyman and writer, Salterton, Devon.—Mrs. Heape, the wife of Rev. F. E. Heape, of Doncaster.—Mr. Henry Smith, Crewe, a member of forty years' standing in the Methodist body.—Mrs. Hough, aged ninety-five, for sixty years a member of Hill Cliffe Baptist Church, Warrington.—Rev. William David, for forty years rector of St. Fagan's, Glamorganshire.—The wife of Rev. R. Gwynfan Hughes, of St. Paul's Congregational Church, Newcastle.—Rev. S. Parkin, of Sheffield, a man of gentle spirit, a Methodist preacher of considerable intellectual power.—Rev. John Wilkinson, vicar of St. Paul's, Gateshead.—Mr. Benj. Serjeant, one of the oldest members of the staff of *The Sheffield Independent*, and an active Sunday-school worker in Carver-street Methodist Circuit.—At Belfast, Mrs. Nixon, wife of Mr. J. Nixon, circuit steward of Crumlin-road Methodist Church, and an earnest Christian worker.—At Beechhill Crossgar, Mr. David M'Mordie, for over fifty years an elder in the Presbyterian Church, a Sabbath-school superintendent, and an earnest temperance worker.

DONATIONS

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Indian Famine Children (Mrs. Bruere)—See page 19	0	5	6
Indian Famine—See page 19	0	13	0
Indian Famine Children (Rev. C. B. Ward)—G. M.	0	5	0
Pundita Ramabai's Widows—"The Lord Hath Need of it," 10s.; (*Famine*) B. C. H. T., £5; E. C., Jamaica, £1; Mrs. L. J. W., £4 1s. 8d.	10	11	8
Indian Famine, Agra (Rev. J. Haythornthwaite)—M. T., Gold Cross and Indian Bracelet; Inasmuch	1	0	0
Indian Famine, Agra (Mrs. Potter)—A. H.	1	0	0
Church Missionary Society (Indian Famine)—Carnoustie	0	2	6
Zenana Bible and Medical Mission (Famine)—E.	5	0	0
McAll Mission, Paris—Memorandum, £5; J. O., 10s.	5	10	0
British and Foreign Bible Society—J. W., £5; Beta, £5	10	0	0
China Inland Mission—J. W., £5; S. N., £15; Miss M., £1; E. L. E., £1	22	0	0
Mr. Emilio Olsson's Work, South America—Ora, £10; S. B., £1	11	0	0
Society for Relief of Persecuted Jews—J. O., 10s.; (*Jerusalem*) R. B. C., Bristol, 5s.; For Jesus' Sake, 10s.; Two Friends, £5 10s.	6	15	0
Moravian Foreign Missions—V., £30; (*Ship for Labrador*) V., £30	60	0	0
Tibetan Pioneer Mission (Miss Taylor)—V., £1; Eskdale, 5s.	1	5	0
Armenian Sufferers' Relief—For Jesus' Sake, 10s.; E. L. E., £1; G. A., 2s.	1	12	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian)—Dundee—Baptist Church, £3 3s.; Baptist Church, £3 2s. 4d.; Trinity Church, £1 6s.; Congregational Church, £1 5s. 6d.; Free Church, £1 1s.; Mid Wynd Hall, £1; A. J. B., £2; Mrs. G. C. K., £1; Mrs. F., £1; A. H. S., £1; G. C., £1; J. R., £1; D. A., £1; Rev. J. G. W., 10s.; Mrs. S., 10s.; Anon., 5s. 6d.; (*Marash Orphanage*) Collected Miss L. Y., 7s.	20	10	4
Société Centrale Protestante d'Evangelisation—Mrs. G. P.	2	0	0
Miss Taylor's Schools, Beyrout—Friends	5	0	0
Christian Literature Society for India—H. M. A. S.	1	0	0
London Missionary Society—W. R., £2 10s.; Beta, £5	7	10	0
Mission to Lepers of India (Rev. H. Uffman's Work)—Mrs. L. J. W.	4	1	8
Mr. and Mrs. Innes Wright's Work, Nepal—Collection, per Miss M., Y.W.C.A., Campbeltown	3	14	0
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South American Continental Mission—Beta	3	0	0
Pastor Chiniguy's Work—Beta	3	0	0
South Spanish Mission—Beta	3	0	0
South Africa General Mission—Beta	3	0	0
Missionary Bureau—Beta	5	0	0
Persecuted Stundists—Beta, £3; G. A., 3s.	3	3	0
Paris City Mission—Beta	3	0	0
Mr. Rabinowitz's Work—F. G.	2	0	0
Rabbi Lichtenstein's Work—F. G.	2	0	0
George Yard Mission—F.	0	5	0
London City Mission—Memorandum, £5; J. W., £5; V., £1	11	0	0
Tower Hamlets Mission—J. W., £5; V., £2 10s.	7	10	0
Seamen's Christian Friend Society—J. W.	5	0	0
Dr. Barnardo's Homes—J. W., £5; J. O., £1; E. L. E., £1; E. D. S., £20; I. N. B., £1; (*Emigration*) E. D. S., £30	58	0	0
Finsbury Park Working Lads' Institute—A. H. S.	0	2	6
Children's Country Holiday Fund—M. and E. G.	0	7	6
Mrs. Kerwin's Forest Cottage Home—See Page 19	0	15	0
St. Giles's Christian Mission—J. B. P., 2s. 6d.; Charlie, 10s.; J. O., 5s.; An Old Disciple, £10; Beta, £3; I. N. B., £1; (*Discharged Prisoners*) A. W., 5s.	15	2	6
Friendless and Fallen—A. W.	0	10	0
Homes Aged Blind, Crouch Hill—A. W., 10s.; Beta, £2	2	10	0
Day in Country Fund—A. W., 10s.; R. C. S., £10; A. J. V., £1; J. O., 5s.; J. A. F., 3s.; Sheffield, 5s.; I. O. U., 10s.	12	13	0
Destitute Children's Dinner Society—A. W.	0	5	0
London Samaritan Society—A. W.	0	10	0

(*Continued on page 28.*)

The Christian.

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NOTES AND COMMENTS.

WHEN Jesus saw "much people," and 'was moved with compassion toward them because they were as sheep not having a shepherd," "He began to TEACH them many things." Here it is plain that He looked beneath their bodily weariness, their physical unrest, their hunger and thirst even, for the time, and saw deep down into the unshepherded state of their spirits. It was to the starving worn *spirit's* apprehension that he conveyed at once, as the first compassionate, pastoral care, the eternal, God-desired, life-giving truth.

How small a portion of our truly Christian people ever get to any great gathering, to an assembly of their own denomination, where men familiar by name and held in high esteem may be seen and heard, or to a conference of representatives of many denominations. Such gatherings may be useful to those who attend them, and mediately to thousands who are compelled to stay at home. Indeed, their reason for existing is in this twofold ministry. Nevertheless, it is well to remember that the springs of the spiritual life are fed from the common means of grace, which are accessible to the poorest and humblest, from prayer and study of the Scriptures. The poor in spirit and such as hunger and thirst after righteousness are evermore satisfied as they wait upon God; and maybe they think all the more of what they receive directly from Him, because they receive so little through human channels.

A keen observer of congregations and their ways remarks that "many want a sensation rather than an opportunity to render service to Christ—not to do work for Him, but to be prominent in a demonstration, or at least partakers in it." It has been so since the days when one said, "I am of Paul"; and another, "and I of Epollos"; and another, "and I of Christ." A small congregation where useful work can be done, and fruitful meditation in the truth enjoyed, and undistracted worship offered to the Father, has no attractions for such as want a sensation. Large congregations are not composed of those who have "a passion for the titillations of mere pleasure," but they certainly draw such to them. Some weary souls who go the round of churches and get nothing would get much if they first of all considered what they might do and give.

The visit of the Duke and Duchess of York to Ireland has awakened a warm exhibition of loyal feeling in that country, where there has been not a little soreness at the unfrequent visits of Royalty. The suggestion that a Royal residence might with advantage be established in the island has been again made. If carried out it might do more than a little to lessen the antagonistic attitude of the Irish to British rule, and lead to a better understanding on both sides on matters where so much alienation exists. The nearer our future King and Queen come to the daily life and struggles of the people during their sojourn the better they will prepare themselves for their high duties in the future, and the closer the bonds of sympathy between rulers and subjects be woven.

After lasting for a full year the Penrhyn Quarry Strike is at an end. It has caused a vast amount of loss and suffering, and disorganised an important industry, so that full recovery will be a matter of years. The terms of settlement were signed on Saturday last. Briefly, they mean victory for Lord Penrhyn in the matter of terminology, and for the men in the matter of grievances. They are not allowed to have a "committee" to negotiate future differences, but they may elect a committee who shall appoint a deputation for the purpose. The "standard" wage of the best workmen is not to be fixed, but the "average" wage is to be at a certain rate. And so on. It is in effect just such a settlement as was asked for at the beginning of the dispute, and it is a thousand pities that Lord Penrhyn, who after all has been the largest sufferer, did not long ago discover the proper language into which to put his concessions while retaining his dignity. It is a matter of thankfulness, however, that he has done so at last.

The wisdom of permitting "free speech" was signally demonstrated by the character of the Anarchist meeting in Trafalgar-square last Sunday. That kind of Anarchism which inspires the assassination of presidents and statesmen was conspicuous by its absence, and the five thousand people who assembled contented themselves with passing a humanitarian vote of censure on the alleged cruelties of the Spanish Government towards political offenders. One young shop assistant who shouted, "I am an Anarchist! I am an Anarchist!" explained his position at once by adding that it was not by the explosion of bombs, but by the growth of self-government among the people, that the objects of true Anarchists would be attained. There is no other country in Europe where such a meeting would be possible, although toward the end some opposition was evinced by the crowd; and certainly in no other could it have been carried through in so temperate and harmless a spirit. An open volcano tends to exhaust itself.

Preparations are already in active progress, according to *The Boston Congregationalist*, for the International Congregational Council to be held in that city in 1899. The last was held in London in 1892, and did a great deal in promoting the sense of a world-wide brotherhood in that denomination. These world reunions of various religious bodies and organisations are full of promise, as tending to break down international prejudices, to quicken united effort, and to awaken a spirit of hopefulness and love among the people. They bear impressive witness to the fact that God "hath made of one blood all nations of men," and to the still more inspiring fact that believers of all races are "one in Christ Jesus," their common Lord and Saviour.

According to the new report of the Army Temperance Society, the temperance movement in India is laying a firm hold of the English troops in that country. Its success has been so gratifying, that a parallel but independent movement is to be started under the name of the Army Purity Society. Rev. J. H. Bateson, of Simla, is one of the leading spirits. The progress of temperance in the Army has been largely due to the hearty support of the military authorities, and it is gratifying to learn that they have already given some encouragement to the new effort to secure a better standard of social morality among the rank and file. This is exactly what has long been wanted. Mr. Bateson appeals for the prayers of English Christians in his arduous undertaking, and we feel sure they will be heartily given. It will be half the battle if the genuine support of the officers can be gained.

The great influence of officers upon the men under their charge is known to all, and must be counted upon by the nation as one of its possessions in the effort to keep young soldiers out of temptation. Regulations and orders are all very well in their way, but a good officer who knows and cares for his men is worth a ream of them. The nation commits the men to his keeping, and he can take means to maintain their health and efficiency for service. He can do a good deal for them off the parade ground. The general in command of a station may take such an interest in his men as men as shall stimulate every subordinate and touch every private. One such commander, it is said, has issued a private circular, in which, while appealing to the men as rational beings actuated by motives, and not simply swayed by passions, he has arranged that the state of each company shall be reported to him every month. The company is treated as a family. The credit of the officer is bound up with the health and efficiency of his men; thus right through all ranks a better tone is produced. The commander has been exalted into the man, and all are improved by the influence.

The astonishing progress of the Band of Hope movement, which is to hold its jubilee in the autumn, may be gauged from the following figures, contrasting the first and last reports of the Union. In the former, it was stated that "several" Bands of Hope were formed in London and the provinces; these have now become 22,302 societies, with 2,813,000 members. In lieu of the two or three special meetings and two conferences held during the first year, thirty lecturers and agents are now employed, 2554 meetings were last year addressed by deputations, big towns and cities visited by school lecturers, who addressed 3730 day lectures to 403,320 scholars, and 1,138,570 publications were sold. The annual financial receipts during this period have risen from £85 to £9796. This vast activity has had its fruits in a much more sober generation of men and women. There is, however, plenty of work yet to be done ere England is a really sober country, and we are glad to see that the Union is alive to its responsibilities.

We have heard complaints lately from many quarters of the difficulty of carrying on the weekly or bi-weekly temperance meeting. The general opinion seems to be that the meeting degenerates into a promiscuous entertainment, in which the total abstinence teaching is reduced to the most microscopical proportions. We would suggest that the money now spent in such effort should be devoted to a Week's Gospel Temperance Mission at the beginning of the winter. If there be special speakers and singing, and above all special prayer among the workers, we are quite sure that more aggresive temperance work will be done than by any number of the above forms of attraction.

A notable and suggestive article by Mr. W. E. Russell in the current *Contemporary* contains a valuable testimony to the value of sound early Evangelical training as a deterrent in after life from the captivating influence of Romanism. He tells us that in the sixties, when an undergraduate in Oxford, he came under the influence of the Ritualistic wave that swept so many into the Roman communion. Why he was kept from following their example he puts in these words: "It was all due to my Evangelical training; to the deep conviction at the very root of my consciousness that 'he that hath the Son hath the life,' and that union with Peter cannot be a vital necessity if union with the Lord of Peter has been secured." The same conviction has made Mr. Russell, though a Churchman, feel that neither is union with the Episcopal Church any more necessary, but that all men outside that communion who are true believers in Christ are brothren in Him.

Now and again the true aim of some clerical advocates of "denominational schools" breaks out through the platitudes in which it is usually veiled. A charge brought by *The Guardian* against the "Voluntary" schools of Lincolnshire on the ground that the denominational instruction in them was not "sufficiently distinctive," has brought forth the following utterance from Canon Pennington, of Lincoln (italics ours):—

> Our syllabus is so arranged as to give that distinctive denominational instruction. I always saw that it was given when I was a diocesan inspector, and always asked the children, *chiefly the children of Nonconformists*, questions bearing upon it. This is the case throughout Lincolnshire. *Thus, in fact, we are training the children of Nonconformists to be children of the Church.*

This bare-faced avowal of a desire to instil High Church ideas into the minds of Nonconformist children, under the pretence of giving them adequate religious instruction, throws a flood of light on the attitude of both parties in the educational controversy, and forces the friends of spiritual freedom into whole-hearted protest against the policy of the dominant party in the Church of England.

By way of a contrast to this kind of thing one reads with refreshment of heart the story of Dr. Arnold, of Rugby, and his method of solving the same difficulty in his day. In Principal Findlay's newly published volume on that great teacher, to whom we "owe almost all the bright features of public school-life today," there are suggestive extracts giving his views on how to deal with the children of Dissenting parents. He said:

> I would avoid dwelling on the differences between us, because I could teach all that I conceive to be essential in Christianity without at all touching on them.

If this method were followed by all teachers to-day, there would be but little heard of the controversy that is once more becoming so accentuated and bitter.

There are other features of Dr. Arnold's method of conducting a great school which are worthy of attention on the part of all who have the care of boys and girls. His principle was threefold. First, his own pure and lofty personality, with its hatred of all that was low and immoral, made a deep impression on his scholars. Secondly, he laid the utmost stress "on interposing between masters and school a strong body of older boys, in whom responsibility would tend to 'anticipate the period of manhood,'" and through whom he could act in keeping down the vices of school-life. Thirdly, in lieu of expulsion, he made a point of getting "such boys as were not getting good, or were exercising a bad influence on others, quietly removed." By this means he transformed Rugby into a centre of moral and spiritual influence which helped to produce some of the finest men of the last generation, and has been an encouragement through the whole educational world since.

A striking discourse by Dr. J. C. Rawlings, a Methodist local preacher and leading physician in Swansea, was recently delivered on "Recreation from a Christian Standpoint." Three or four cardinal principles were laid down which if followed would materially help seriously-inclined young people in their choice of amusements. These must be right in themselves, right in their relations to others, right in their associations, and right in their proportion. "Pleasure must not overlap duty." "Excess in innocent amusement is sin." These tests cover the whole ground, and if they were conscientiously applied in practical life, not only would the world be purer and healthier and happier, but many of the sad problems that arise out of the condition of our "recreative" institutions would be solved without further trouble.

Mr. Alfred Halstead writes to the *Theatre*, pointing out the changed attitude of Nonconformists towards the stage, and of the stage towards Nonconformists. The success of some modern stage ventures "is owing even to Nonconformist patronage." We are sorry to hear it, if it is true. On the other side, the stage is ceasing to lampoon and satirise its new friends, who, we are told,

> Still stick to the old morality, believe in the sacredness of the marriage-vow, and insist on a clean and wholesome play, in which the old-fashioned virtues are not ridiculed, and the lessons of love and self-renunciation are maintained.

We have our doubts about the whole representation here set forth. As to the purification of the theatre, Mr. Hall Caine in his last book is said to have painted it and the music-hall as "centres of corruption and foci of moral ugliness," yet he boasts of having taken infinite pains to be true to every phase of life he has portrayed. While the outside of theatres are deformed with such pictures as a passenger walking can see to be degraded, it is in vain to talk of a pure and elevating inside.

How does the respectable working-man, who neither drinks nor gambles, who goes in neither for politics nor Socialism, and who never goes to church, spend his Sundays? A working-man of this class gave a writer in the *Echo* the programme of his own day of rest as typical of thousands of others. He is fond of his home, and devotes the Sunday to his family. In the morning he helps the "missus" in various ways, after breakfast takes her and the little ones to the nearest park, where he smokes, reads his paper (perhaps), and enjoys doing nothing. Home in time to prepare and eat a good dinner; in the afternoon a "rest," or another walk with the family till the evening, getting out as much as possible and greatly enjoying the new facilities given by the "County Council" of seeing the blue sky and the green earth.

There is here nothing, as the writer says, which the strictest Puritan could say was wrong in itself. Negatively, the Lord's Day has been strictly kept, with no trace of vice and no suggestion of conscious irreverence. And yet one cannot read of such a method of spending Sunday without feeling a great gap in it. To quote "Nemo's" apt words—

> The physical rest is right, the social enjoyment is equally so; but man is something more than a splendid animal or a social being. He has brain, and unless the instinct of universal man be wrong he has more than brain. The utter neglect of mind, and of that which lies behind and within mind in this working-man's life, is sad indeed. Is he too busy with baby, with his Sunday meals and walk, to open a book, to think, and to look in the face of that which he knows does not live by bread alone?

It is this "newest and most powerful factor in London—Secularity"—which is the besetting sin of the respectable, irreligious working-man.

How to alter this state of things is a problem that ought to be resolutely faced by those who have the highest good of working-men at heart. Few of their own leaders—though this is not true of all—appear to be conscious of the spiritual void that exists. A good deal has been done by the great mission-hall movement. "Pleasant Sunday Afternoons," when conducted on right lines, have been a blessing to thousands; some of the churches are well attended by the class in question. No one, however, can claim that more than a fraction of the respectable working-men of London, or of our great towns, ever cross the threshold of a religious building. What is the root of the mischief? One reason is certainly widespread; rightly or wrongly, thousands of working-men are prejudiced against religion because of the unfavourable impression left on them by the conduct of professing Christians around them. More consistent lives on the part of those whose true mission is to "adorn the doctrine of God our Saviour" would do much to break down this alienation, and prepare the way for better things.

Rev. J. Shaw, of Ewell, was wisely guided when, as chairman of the Surrey Congregational Union, he took for the subject of his address "Some of the Characteristics, Tendencies, and Requirements of the Day." One thing he sees everywhere and in everything—secularism, which (speaking with modesty as a pastor of a village church) he considers is killing the spirit of all noble and self-sacrificing devotion to the kingdom of God, and adds: "This ascendency of the secular spirit is also a deep and a strong form of a common distrust of God." This tendency may not be a permanent condition. Man cannot be satisfied with the things of time. But it will not be remedied by any other power but the Gospel. Mr. Shaw's words on the inadequacy of any reforms short of the renewal of the heart are very trenchant. Our great evil is the evil of sin. Too faint a perception of this evil, he thinks, is the reason why the cross is not seen so clearly as it ought to be as the power that saves from sin's horrors and terrors.

There are reliable signs in the world of French thought that the crass materialism which has reigned since the days of Comte is beginning to give place to a more spiritual philosophy. The leader in this movement is F. Brunetière, a member of the French Academy and editor of the great French review. An article in the *Christliche Welt* on this subject (summarised in last week's *Methodist Recorder*) puts the burden of the new demand for a faith thus:—

Philosophy has failed to keep its promises. We threw away bread when we gave up the mysterious gifts which hover over us unreachable and inexplicable. We have overlooked the necessities of the heart, which now gradually assert themselves in their primitive strength, inspiring irresistible discontent with the existing. The unknowable is not abolished when it is declared unknowable; and the practical needs of the heart are not done away, even if they are banished from the field of strict philosophy.

This is a good beginning for a renewal of Christian faith in France. After a century of freethinking the old verities are insisting on being heard, the radical needs of the human heart clamour for the Bread of life.

Those who rely on conscience alone for their guide through the perplexities of the moral life, apart from the illumination of the Holy Spirit, give it a place it is incompetent to fill. It is scarcely the function of conscience to tell us infallibly what is right and wrong, but rather to enforce such ideas of right and wrong as we have otherwise learnt. It "accuses or else excuses" us according to its degree of enlightenment. In itself it simply reflects the standards of morality in which we have been trained. That is why conscience bears such diverse witness in different men. Its nobility consists simply in this, that it is eminently responsive to higher light, faithfully reflects such light as it gets, and is never finally at rest till it is the mirror of the holy will of God. To illuminate the moral sense is thus one of the functions of the Holy Ghost. Let us beware how we resist Him.

But the "Spirit taketh of the things of Christ, and showeth them unto us." It is in the light of the teaching of the Saviour that our conscience is truly sensitised, its range widened, its ideals purified. He transformed the moral sense, and changed the Jewish into the Christian conscience by putting universal principles in the place of temporary rules and regulations, subordinating acts to dispositions, establishing us in our true relations to God and men, bringing in a new standard of discrimination, and reinforcing our motives in the light of His cross. Thus morality is exalted into religion, and conscience made a true handmaid of the will of God. Without this permeation of the ethical sense by the religious, it remains impotent, and barren, and contradictory, and unloving; with it, we are "no longer servants, but friends" of the Lawgiver who is also the Bridegroom.

A lady correspondent writes:—

Repeated unsuccessful efforts to obtain employment for an intelligent Christian man of fifty-four has brought to my notice the apparently almost universal rule nowadays in business life of accepting no applicant for employment who is above the age of forty. In the majority of cases the limit seems to be set much below this.

Can men swayed by the spirit of the Master systematically turn from the pleadings of their middle-aged brethren who could competently serve them, because the energy and push, etc., of younger men would bring them in larger returns? And will this course bring them in the largest returns of all, that is truest and best even here? Still less on the day of reckoning.

I am writing not only on behalf of the multitude of middle-aged, would-be workers, driven well-nigh to despair by constant refusal, but quite as much for the sake of those who, in many cases, I am convinced through want of thought, are missing blessed opportunities within their reach of fulfilling "the law of Christ."

An evangelist, having some experience in village work, while lamenting the spiritual darkness of many outlying districts, says:—

We speak of the indifference of men and women to the Gospel and to the claims of Christ. But are not we, as Christians, largely responsible for this state of things, by our own lukewarmness, inconsistency, and worldliness? Jesus said, "Ye are the light of the world" (Matt. v. 14), and the reason why there is so much spiritual darkness is because there is so little light. If a dimly burning lamp began to complain about the darkness, should not we answer, "It is your fault; you shine brighter and there will be more light"? Thank God there are shining lights in our villages who are witnessing nobly for Christ, but we want more. Let the people see our earnestness in the means of grace and our deep concern about their souls.

"Oh, ye saints! arouse, be earnest!
Up and work while yet 'tis day.
Ere the night of death o'ertake you!
Strive for souls while yet you may."

A Parable of the Sea.

A very choice book, published by Mr. C. H. Kelly, is Rev. Mark Guy Pearse's "Pictures and Parables," (2s. 6d.). Teaching by parable has the sanction and example of the greatest of all expounders, and Mr. Pearse in this respect treads very closely in his Master's steps. His writings positively scintillate with gems of suggestive and beautiful imagery. Some of these have been culled by a sympathetic hand, and with Mr. Pearse's permission they appear in this charming volume. We cannot commend it better than by reproducing one of the "Parables of the Sea," which will be appreciated by many at this holiday time; it is entitled—

Aspirations.

FAR up against the deep blue sky, lightly passing on the summer breeze, was a pure, white, fleecy cloud—a thing so utterly unsoiled it seemed to belong to heaven much more than to earth. The great sea lay and looked at it, and whispered to itself, "They say that thing of beauty was once down here where I am," and the sea sighed within itself: "How fair a thing it is, how peaceful, right up there among the stars, in the very bosom of God."

And then the sea grew vexed. "It is nonsense. How could I ever get up there, heavy and clumsy as I am? And if I got there how could I stay there? Besides——" and the sea was silent. It thought of the fierce passions that slept within it—the cruel storms; it shuddered as it pondered of the dreadful things that dwelt in its depths; of the wrecked ships, and the dead men. Then it sighed again: "Not for me, indeed. I could never be like that."

And yet the sea could not rest. Still it looked, and wondered, and longed. Then it roused itself and said, "I will try." It gathered its strength, and it borrowed the force of the wind. I saw it as it rose up in the strength of its purpose, arched in its pride, dashing on in its desperate resoluteness, till it hurled itself against the rocks, and leapt high up, a quivering column of spray, and seemed to catch at the height. Then it fell, baffled and beaten; and as a hundred rivulets of foam it hastened to hide itself in the depths, as it hissed, "I knew it was not for me."

Reader, has my parable any meaning for you? Is it not the story of longings, and strugglings, and failure? Come, then, and it shall teach us the secret of success.

At last the great sea lay quite still in the silvery light of the morning, and it looked up at the sun. "Canst thou not help me?" it cried. "The moon draws me hither and thither across the earth, but it cannot uplift and transform me. Canst thou?"

"Yes," said the sun, "indeed I can, if thou wilt let me." And the sun sent down a noiseless ray that shone upon it, and warmed it, and loosened it, and uplifted it. And lo! the sea knew not how, nor cared to know, but it cried, "I am there." And there it was, a pure, white, fleecy cloud, against the heaven's blue.

"He that hath ears to hear, let him hear," with eye, and heart, and hope, and longing fixed upon Jesus Christ our Lord. He Himself bendeth over us; He shineth upon us; He looseneth; He uplifteth. How, it is not for us to know or care, but this we do know—we are transformed by beholding.

Sacred Song in the Sanctuary.

By Ira D. SANKEY.

I HAVE been asked to give my views on the general question of how the service of praise should be conducted in the churches so that the best spiritual results may be obtained. I know full well that my views on the subject will meet with strong opposition from certain quarters; nevertheless, with the hope that I may be able to make some suggestions that may be helpful to those who are troubled over the question, I will venture to say a few things.

In the first place, I do not think it is a question of whether the choir is a paid choir or not, but rather whether the singers are Christians or not, and whether they try to conduct the service of praise in accordance with the spirit of the world, or in accordance with the spirit of the New Testament, as indicated in Col. iii. 16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." I am sure there is nothing more trying to a spiritually-minded minister than having to contend with a worldly-minded choir and organist, who insist upon singing what they call "high-toned music," but which is too often simply operatic music, known and appreciated only by those in the church who frequent the theatre and opera.

The leader of the choir and the minister should, if possible, be in perfect accord, the latter having the right to select such hymns and tunes as he may wish the choir and people to sing. The anthem should be left to the selection of the choir. The organist is usually the person who kills the congregational singing or makes it eminently successful, and he should be looked after, far more than he is, by those in authority. He should not be allowed to ride rough-shod over the spiritual worship and sensitive nerves of the congregation by playing the organ with such thundering power and loudness as to drive half of the worshippers into a state bordering almost upon distraction. Such organists should be laboured with, and, if possible, toned down, so that they may lead with skill, moderation, and grace; for as they set the pace so the tune will go.

If I could not have a choir that would help in the spiritual work of the church, I would let them all go, and adopt the good old Scotch plan of having a precentor, a man with a good character and a good voice, and let him raise the tune and lead the song. In this case you may be sure the tune will not be of the latest, up-to-date, opera class, but one of the grand old songs of Zion, such as all the people can and will sing.

I think a great improvement might be made in the singing, in many churches, if the minister would speak about the hymn when giving it out, and read the hymn through in such a way as to interest the people in it; and then, like Mr. Spurgeon, who would have neither organist nor choir, join with the precentor and congregation in singing it through to the end.—*S.S Times.*

[733]

A Living Sacrifice.*

By Rev. JOHN BRASH.

MOST important is the question—how we may be brought into such happy relation towards God that our lives may continually move in sweet harmony with his will, bringing to us the testimony that we please God. Can you conceive anything on this earth more to be desired? I do not know a sentence in all the New Testament where this question is answered so concisely as in Romans xii. 1. Paul had been discussing Christian doctrine, and he proceeds in these words to enforce practical Christianity: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The service, then, which our God demands is represented here under the figure of sacrifice. It will help us to understand the word if we remind ourselves that Jewish sacrifices were of two kinds—sacrifices offered before reconciliation and in order to obtain it, and those offered after, in order to acknowledge and celebrate it. We all admit God's claim on such a service as is presented by the word "sacrifice." Some say: "Oh, yes, of course; we must make sacrifices." A few weeks ago I attended a meeting to consider the best means of promoting and strengthening the spiritual life of a church, and the burden of all the speeches was: "We must make greater sacrifices." True enough. But this passage is further reaching than such views contemplate. "Present your bodies a living sacrifice." What can it mean but your entire selves? It would be absurd to suppose that Paul means anything less than this. Does he mean mere outward service and morality? He does not depreciate that, but he means: All you have, all you are, and all you can do. What, all? Yes; nothing kept back. We are to call nothing our own? No!

How many sacrifices we are ready to make rather than the one which God requires of us. It is not a larger portion of our income, a greater amount of work, but ourselves. How slow we are to surrender self. You say: Was such a sacrifice ever made? Yes. You do not need to go beyond the man who spoke these words. What did Paul mean when he said, "I am crucified with Christ"? What could he mean but that all his purposes, all his designs, had become identified with those of his Master and Lord? He had renounced all low ambitions, all selfish schemes; the love of the Lord Jesus had taken possession of every faculty of his mind, every affection of his heart, and had become the ruling pattern of his life. "Present your bodies"—your life, with all its possibilities.

Paul guards this doctrine against a certain misapprehension which is very often the source of mistakes in the life. The sacrifice of the burnt-offering in the old dispensation was a dead sacrifice. Paul seems to have this thought in his mind when he said: "Present your bodies, a living sacrifice." Some have denied themselves the food necessary for vigorous life, and thus unfitted themselves for active work in the Master's service. A friend of mine in Manchester, a High Anglican clergyman, a man of intense devotion, so wore himself down by fastings and vigils that he sank and died. It was plain that he had committed self-murder—a dead sacrifice. Some deny themselves the recreation and change of occupation necessary in order to physical and mental vigour. I have a friend—the noblest man I have ever known—who to-day is in a lunatic asylum, in spiritual despair, because he never allowed himself rest and recreation.

Others have misunderstood the passage, and have separated themselves from all human society, spending all their leisure hours in reading, prayer, and other acts of devotion. They thus become examples of intense selfishness; living as though all they had to do was to save their own souls, never caring what becomes of the world outside. Others say a Christian ought not to increase his wealth, or to take honour and position from his fellow citizens, even when he can do it honestly. The Bible does not teach us to take these courses. We are to accept such benefits and consecrate them in the service of the Master. The sacrifice is to be active and living, not dead and passive.

When God requires us to yield ourselves to Him it is not to lie at his feet in ecstasy; it is to rise up in the strength of his grace and to do his will in our daily life. When He enjoins what we call religious duties, it is not for the sake of the duties; there is no merit in them. Services, meetings, and ordinances—these are not Christianity. They are, as we say, "means of grace," which we should use to the increase and strengthening of our spiritual life. Christianity is the life of Christ in the human soul, manifesting itself in Christian actions, words, tempers, and dispositions. Meetings and ordinances are worth just as much as they can do to make us more Christlike in daily life; to give us patience under provocation; grace to give a soft answer, and to imitate Him who, when He was reviled, reviled not again; calm resignation to the Divine will in the hour of darkness and sorrow; grace, in the time of bereavement and loss, to say trustfully, "The Lord gave and the Lord hath taken away." That is Christianity. Self-forgetting efforts to promote the comfort of others—to give the easy chair, or the best seat in the railway carriage, to comfort the sorrowful, to relieve the poor, to raise the fallen, to bring the wanderer home, to save the lost, to make earth more like heaven—that is Christianity.

But we have not reached the end of the Apostle's exhortation. "Holy, acceptable unto God." The sacrifice must be holy, or it cannot be acceptable to a holy God. How shall I present such a sacrifice to God? Angels present a holy service; with their pure spirits unstained by sin or evil, they serve Him day and night and do his perfect will. We have a depraved nature, which has been increased by actual sin. How can we bring a clean thing out of an unclean? We must go to the old Covenant for answer. A lamb is chosen for a burnt-offering. When it has died it ceases to be a common lamb and has become a holy lamb (Ex. xxix. 37).

The same truth is taught by Christ Himself. "Whether is greater, the gift or the altar that sanctifieth the gift?" (Matt. xxiii. 19.) But what meant that ceremony? It could not really change the nature of the gift. We see that the altar was a type of the Lord Jesus Christ. He is the great medium through whom sacrifices can be presented to God and which He can accept. When I acknowledge that I am not my own, and put myself into his hands, leaving my inmost self at his disposal, He willingly and gladly accepts the offering; sprinkling it with his own blood and stamping it with his own merit He presents it, in his own dear name, to his Father, thus securing its acceptance. Not only so (for we never seem to come to the end of what the Lord Jesus Christ is to his people), but He communicates his own life to me, fills me with his Spirit, and forms Himself in me, so that my life is in some degree a manifestation of the Lord Jesus to the world—his gentleness, patience, meekness, unselfishness, his unquenchable love to the sinful and vile. "A living sacrifice, holy and acceptable." How beautifully simple it is!

Just a few words on the grounds on which God claims this whole-hearted devotion to Him. "By the mercies of God." Not a word about judgment. Why is that? Because the Apostle is writing to Christians. Warnings and threatenings are for those who turn their backs on the Cross. In writing to Christians there is a principle in their hearts to which he could make much more powerful appeal than that which comes from mere judgment.

"By the mercies of God." Where shall we begin to recount them? Shall I spend a moment or two in reviewing them? Think of personal mercies, providential mercies, redeeming mercy. To all eternity we shall be learning how much we owe to it. Think of long-suffering mercies. Sad to say, there are some amongst us who have shirked God's claim for years. We have said: "He may wait." When every other desire is gratified, every other purpose accomplished, every other end gained, we may consider God's claim. Is not that the way we have sometimes treated Him? Oh, the mercy which waited and lingered for our returning! Think, too, of the forgiving mercy. Time after time it has been extended to us. Think, also, of covenant mercies.

All this is glad, reasonable service, but the unbeliever says, "It is not reasonable; it is well to have a little religion, but not too much." How men shrink from this utter renunciation of self, this entire submission to the will of God, this perfect separation from the world. It is true that He asks perfect consecration, but let us never forget that perfect consecration brings perfect love. It is no sacrifice to live for those we love. I have had all sorts of experiences, but I can only say—and I speak from my heart of hearts—let this whole living sacrifice be bound to the altar by the silken cords of love, and you will never want to take it back again.

Is it reasonable to live to yourself? No. Self is the greatest of all tyrants. There are no two things more inseparable than selfishness and misery; there is no service so reasonable as the service of God through Jesus Christ. If you want to know liberty, brightness, joy, and freedom in service, present a living sacrifice. Do not say "No" to God. Do not let your heart whisper "No"; you have thought about it a great deal too long.

* Notes of an address at Keswick.

The Three Rivers.

A STREAM shall become a river, and a river a great sea. Thus has the stream of prophecy broadened down the ages, bringing hope and faith and love, as with ever deepening voice it has made known the story of man's redemption.

The three great rivers of the Bible are typical of Christ in his threefold character as Prophet, Priest, and King. The river of Genesis, the river of Ezekiel, and the river of Revelation are each of them the river of life, but each of them discovers God in a new relation to man. The revelation of Ezekiel is fuller than the revelation of Moses, while that of John is more glorious than either.

In illustration let me point out that the river of Genesis flows *from* the tree of life, the river of Ezekiel *between* the tree of life, and the river of Revelation *beneath*—that is with the tree of life, "in the midst of the street of it, and on either side of the river."

The Prophetic river had its rise in the Garden, where was the Voice; the Priestly river flowed from the Sanctuary by way of the Altar; and the Kingly river flows from the Throne of God and of the Lamb. The river of Eden *bore* the promise of life, the river of the Sanctuary *made sure* the promise of life, the river of the City shall *fulfil* the promise of life.

Life is full of revelations; every day discovers something new; the glory of the future is more than the glory of the past. Christ has yet to manifest Himself as King—oh, the glory of that sight!

Wandsworth. Howard T. N. Ussher.

Caring for Prisoners.

By Mr. D. L. MOODY.

CHRISTIAN workers are apt to overlook one of the most hopeful fields of labour open to them. I refer to the gaols and penitentiaries of our land. There are seventy-seven hundred counties in the United States, and nearly every one has a county gaol; some, more than one. When men are arrested, they are confined in these until they come to trial, when they are passed on to the penitentiary, or some other penal institution, if convicted.

It often happens in the West and South that prisoners are kept waiting month after month for trial. In the course of my visits to the gaols in Texas I found one young man who had been awaiting trial for fourteen months, and his case was not unique. A recent editorial in a leading New York daily paper was headed "Delayed Trials," and censured the administration of the State because "it takes men, locks them up, two, three, and four in a cell, under conditions less healthful and more irksome than those surrounding convicted criminals serving sentence, and leaves them there for months untried."

In some States, after a man has been sent to the penitentiary, he is set to work, but while in the county gaol the prisoner is kept in more or less close confinement, with nothing to do. In other States, they are kept by law in enforced idleness all the time. By a provision of the new constitution in New York State, all work which competes with labour outside is prohibited in the penal institutions in the State.

Now, prisoners fear this idleness worse than anything else. A leading prison physician has given his opinion that ten per cent. are in such mental condition that enforced idleness will result eventually in their insanity. General Lathrop is reported to have said that no prison manager anywhere has had the fertility of resource to maintain a number of prisoners in idleness, and at the same time prevent the deterioration which culminates too often in insanity or death. Facts prove that prisoners prefer even self-murder to life under such conditions.

It is at this critical time that, in my opinion, the influences of the Gospel can be brought to bear upon the prisoner with good advantage. He is alone, except for the recollections of a wasted life. He is glad of something to read to occupy his mind, to take his thoughts off himself. A good book placed in his hands may have unending influence for good.

It is not right to think that all prisoners are hard-hearted criminals who are beyond hope of salvation for this life or the life to come. A friend has furnished me with figures showing the commitments to the New York penitentiary on Blackwell's Island from January 1 to July 1 1896. Nearly forty-five per cent. were under twenty-five years of age. At this time of life a young man or woman is not supposed to have become set in character. Many a young man has committed a crime in a moment of passion or weakness, or under the influence of liquor, and not because he is a hardened criminal.

The chaplain of the Hartford, Connecticut, county gaol recently told me of a sad experience. One Sunday morning, at the usual service, he saw a lady crying as if her heart would break. He stepped down and asked her what was the matter. She said that she was a stranger in the city, and had come to the service simply out of curiosity, but had seen her son among the prisoners. She had not known that he was in the city of Hartford.

What I now propose is that Christians shall be more active in bringing them the Gospel while they are behind the bars. If it were not for atheism and infidelity, there would be no need of prisons. It is sin that is at the root of the matter, and the only sure cure is regeneration—a new heart and a new life in Christ Jesus.

Since I became specially interested in this line of work two years ago, we have sent over one hundred and fifty thousand Bibles, Testaments, and books for distribution in gaols, etc., all over the country, by means of the prison fund connected with the Bible Institute Colportage Association, Chicago. Our method of work is to secure the co-operation of the chaplain or local committee that has charge of Christian work in the gaol. We have found numbers of cases where nothing whatever was being done for the spiritual welfare of the prisoners, but in such cases the sheriff or warden has usually been glad of books to distribute.

I do not know of anything in which I have engaged, outside of evangelistic work, that has brought such quick results. Hardly a day passes without our hearing of definite instances of conversion or blessing by means of books we have sent out. If a helping hand is reached out to these men in time, there is every hope of saving them before they sink lower and lower.

A young man applied to the Young Men's Christian Association secretary at Brockton, Massachusetts, for help. The secretary handed him a few colportage books, told him to go out and sell them, and keep the proceeds. The young man seemed greatly moved, and said that, if it had not been for one of these books, he would not be there applying for work. A copy had been given him in gaol, and had led him to see the error of his ways.

The chaplain of the penitentiary at Michigan City, Indiana, wrote: "The books which you sent to the prisoners have done a wonderful amount of good. They were sought for, and eagerly read by the men. . . We have no money, and are so anxious that they should have reading-matter that I am taking collections from the different churches. Forty of those converted in the prison have joined the church, and we hope many more souls will be saved."

Several months ago a student of the Bible Institute, Chicago, gave three books to a prisoner in the Cook county gaol at Chicago. Some time afterwards, this student was at Joliet, Illinois, and visited the penitentiary on Sunday morning. Here he discovered by accident the prisoner, who had meantime been convicted, and sentenced to serve a term of years. It transpired that he still had the three books, one being out on loan at the time. The paper cover of one—"The Way of God"—had been torn off in usage, and was stitched on again with thread. On the blank page inside were written the names of nineteen men. On being asked to explain, the prisoner said that these nineteen men had read the book through, and had afterwards signed their names by his request. Three names had crosses against them, thus: "X." Asked what these meant, he answered:

"Oh, those are brothers. They were converted by reading the book, and so I call them my brothers in Christ Jesus."

Inquiries of the prison authorities confirmed the truth of the above facts.

The friend who distributed books at a prison in Wheeling, West Virginia, wrote as follows:—

"I asked one of the prisoners to give me the book he had gotten from me, as I wanted to make some extracts for a sermon. He told me he would not give it up. He kept it in his inside pocket, and told me, with tears in his eyes, that he was glad someone had given him that kind of reading-matter, and that, if he had had it before, he would not then have been in the coils of the law, and in the bonds of sin and Satan."

Many other cases like these might be cited, showing what can be done by God's help; and it is my earnest desire to stir Christians to greater activity on behalf of those confined in their local gaols. We want their co-operation in the distribution of books. Letters addressed to my home address at East Northfield, Massachusetts, will always find me.

Famine and Foe: a Parable.

"THERE never can be such a famine in India as in past years," I heard an Indian official say; "railways make all the difference. There was grain in plenty in other parts of the country in those days of widespread starvation, but we had no means of transporting it to the scene of want."

In like manner, during the late China-Japan war, so numerous were the troops China could muster, that experienced Englishmen and others ridiculed the idea of her defeat at the beginning of the campaign; but "the Middle Kingdom," in her blind obstinacy, has resisted the laying of railways as a hateful "foreign" innovation, so in her time of need she had no means of massing her soldiery on the scene of conflict, and long ere their wearisome month-long marches on foot, their creeping canal journeyings, were ended, the brisk movements and splendid transport service of their apparently insignificant foe had won the day.

It seems to me that we have here some very suggestive illustrations with regard to the relation of churches at home and missions abroad, and the part we all can do in furthering the cause of Christ in heathen lands. Multitudes far away are spiritually starving, while with us is the Bread of Life in abundance; the enemy of the Cross is carrying all before him in the midst of populations for which Christ died, and many soldiers of the Cross are ready and waiting to go forth to the help of the Lord in the far-off fields of battle. But how about the transport service?

Many an instance have we known of chosen and well-equipped workers debarred, or, at least, delayed, from going forth to heathen mission fields by lack of funds for their journey and support. Well has it been said with regard to this matter that every true Christian in the homelands is bound "to go, or let go, or help go"; and even as each wheel of the railway van—aye, each spoke of each wheel—is an indispensable as the powerful engine to the train which carries bread to the starving or soldiers to the strife, so the humblest offering of time, talent, money has its practical part in the furtherance of the Saviour's cause—in the speeding of the Bread of Life to dying souls, of the warriors of the King of Kings to his warfare with the prince of darkness—and may have issues only to be fully known, surely to be richly recompensed, in the day of his appearing. Alice Jane Muirhead.

L.M.S., Shanghai.

O, send out thy Light and thy Truth!

Psa. xliii. 3.

THOU knowest all my need—
So will I rest;
No more I seek to plead
What I think best,
But leaving all my care within thy hands,
I wait expectant thy supreme commands,
My Saviour blest.

To Thee I yield the choice,
Master, all-wise;
Oh, let me hear thy voice
Bid me arise.
Show me thy path, all other paths are vain,
Only thy light can make the future plain;
Open mine eyes!

Speak, Lord! thy servant hears;
I will obey;
Resting in Thee, all fears
Have passed away.
Thou who dost Israel keep wilt shelter me;
Teach me thy way and I will follow Thee,
From day to day.

Geraldine M. Seymour.

Hop-Pickers in Kent.—I am arranging again for work amongst the hop-pickers, who will be congregating shortly in Mid-Kent, and would ask the prayers and fellowship of your readers on behalf of this work. We purpose distributing books, holding services, and where practicable giving free teas. Tracts, etc., will be thankfully received.

Chalford, Glos. G. Gillingham.

Suggestive Readings.

THE SONGS OF DEGREES.—I.

THE last mentioned of the wonders of Solomon, which left no more spirit in the Queen of Sheba, was the Ascent by which he went up to *the house of the Lord* (1 Kings x.). To the Degrees or stages of this Ascent allusion appears to be made in the fifteen Songs of Degrees or Songs of Ascents (R.V.) contained in Psa. cxx.-cxxxiv. They correspond to definite stages in the Christian's ascent to "*the house of the Lord.*" David says, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." The goal of the Songs of Degrees is to "stand by night in *the house of the Lord.*" The believer will recognise those degrees or stages as he reviews or anticipates his own experience, in meditating upon it in the Word of God. (With the one thing desired by David compare the one thing needful, the better part, which Mary chose and which she shall not lose; and with Paul's "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press along the mark for the prize of the high calling of God in Christ Jesus." Psa. xxvii. 4; Luke x. 42; Phil. iii. 13, 14).

Psa. cxx.—CONVICTION AND CONVERSION.

The soul longs for deliverance from the lying lips and the deceitful tongue of the old man, the flesh, the body of sin. "Woe is me that I sojourn in Meshech and dwell in the tents of Kedar"—forms of fleshly bondage; see meanings of the names. Kedar was son of Ishmael, born of the flesh, who persecutes him that is born of the Spirit (Gal. iv. 24-31). Compare Rom. vii. 24: "O wretched man that I am: who shall deliver me from this body of death?" He who seeks peace shall surely find it, though the desires of the flesh and of the mind war against it.

Psa. cxxi.—SEEKING AND FINDING.

It is useless to look to the hills, to any earthly or human source, for help. Only Jehovah the Creator, the covenant God who made heaven and earth, can help. He who made the machine knows all its parts and possibilities. He that keepeth thee will not slumber. Therefore commit the keeping of thy soul in well doing to thy faithful Creator (1 Pet. iv. 19).

Thou art of Israel, and He that keepeth Israel will neither slumber nor sleep. The safety of a part is assured in the safety of the whole. If the body is safe so is its every member. Tempted believer, foil the adversary, and strengthen your own soul in God, with this blessed assurance: "I am part of a whole, and I cannot be lost without damage to the whole. I am an integral part of Israel, the beloved of God's soul, and not the least grain shall fall (Jer. xii. 7; Amos ix. 9). I am one of 144,000, and the symbolic number cannot be made incomplete. I am a member of the Church of the living God, who hath put all things under Jesus' feet, and given Him to be Head over all things to the Church, which is his body, the fulness of Him who filleth all in all (Rev. vii., xiv.; Eph. i. 15-23). The body of the Christ can have nothing superfluous or lacking in its parts (Lev. xxi. 16-24)."

The proof of faith is its permanence; and if in your heart you believe in God, who raised your Surety from the dead, and gave Him glory, be assured that Jehovah is your Keeper; He will preserve your soul; Jehovah, the covenant-keeping God, will preserve your going out and your coming in for evermore. See John vi. 16-21.

This is in the largest sense the traveller's psalm: the psalm of the pilgrim from the city of destruction to the City which hath the foundations, whose Builder and Maker is God.

M.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

No. X.—JOHN WYCLIFFE.

AFTER the death of Alfred there came a long pause in Bible translation. Here and there, it is true, a little was done. Passing from King Alfred in the ninth century, we learn that at the close of the tenth, or early in the eleventh, the first seven books of the Old Testament were partly translated by an Archbishop of Canterbury named Aelfric. Towards the close of the twelfth century the Psalms were put into a poetical version, and about the middle of the thirteenth there was a poetic narration of the chief events recorded in Genesis and Exodus. In the early part of the fourteenth century there were two prose versions of the Psalms. The year 1382 is the earliest date at which it can with certainty be said that the entire Scriptures were known in the English language. This was chiefly the work of John Wycliffe, the "Morning Star of the Reformation," at whose life and work we must now rapidly glance. Wycliffe lived in

DARK AND TRYING TIMES.

The Church of God had sunk to a sad and desperate condition of spiritual decay. The lives of the clergy were a reproach to the name of religion. Men were promoted to high position in the Church who were not only intellectually unfit, but who were scandalously impure in their conduct. The upper classes, too, were impudently wicked and unchaste.

John Wycliffe was perhaps the first reformer in England who dared to stand alone and rebuke the leaders of the Church, and fearlessly assert the freedom of religious thought and teaching against the dogmas of the Popes—for before he died two rival Popes were in possession of the field!

It is with Wycliffe as a translator of the Bible that we have to deal. He laboured hard to put the Word of God into the common language of the people, and succeeded to an extent which none before him had done. About 1382 he was able to send forth the whole Bible in the English which the common people spoke.

It would seem that about the first half of the Old Testament was translated by Nicholas de Hereford, one of Wycliffe's friends at Oxford; the other half and the whole of the New Testament was the work of the Reformer himself. It was then that the English people became possessed of

THAT UNSPEAKABLE TREASURE

the Word of God. The Bible was no longer merely the property of the priests and the few scholarly men of the time. It was now to be had in the mother tongue of the people, and the dream of many to enable every ploughboy to read the Bible was in a fair way of being realised. Wycliffe's Bible had a large circulation. But we must remember that it was in MS., for printing was not yet invented.

It is impossible fully to measure the influence which Wycliffe's Bible had upon the English people and upon the world. It was eagerly sought after by the people. Though it was sold at a high price, its treasure came down to the very poorest. Wycliffe's preachers went about the country reading the pages of the Book, and telling of its contents in their sermons; and often parties were gathered together to hear someone read a page or two, or recite their contents.

This great work of Wycliffe laid all succeeding ages under deep obligations to him. As a translation it was not so perfect as the Bible which we now happily possess. We must recollect that it was but a translation of Jerome's Vulgate, that is,

A TRANSLATION OF A TRANSLATION.

Men in those days had not access to the original MSS. of which we have spoken.

Wycliffe's work was so well done that its influence remains upon our version to this day. Unfortunately, however, the men in office and power in the Church in Wycliffe's days did not appreciate his work. Indeed, he came into serious trouble for his pains, and had a narrow escape of his life. Not only did he publish the Bible in the language of the people, but he attacked the false and wicked position of the leaders in the Church. For all this he was called to account. He was summoned to appear before a great council at a monastery at Blackfriars, with Courtney, the Archbishop of Canterbury, presiding. There he stood alone—tall, pale, and thin. That brave man presented a great contrast to the dignitaries, clothed in their purple and satin and damask gowns, as he stood before his judge, surrounded by scowling abbots and monks, and bishops and priests.

You may ask, For what offence is this poor, pale, friendless clergyman brought here? Has he been guilty of some grave crime? Does some nameless immorality sit upon his head? Has he been impure, unchaste, and wicked? Had such been his offence, he might easily have escaped. He had been guilty of a *serious* offence. He had attacked the Church, and denounced the sinful practices of some of her priests and monks. As did Luther at a later date, he spoke boldly against the sale of indulgences, and against masses for the souls of the dead as systems of fraud and dishonesty.

And worse still, he had translated the Word of God into the English tongue, so that men and women were able to read it as well as the priests. Some consternation was caused during his trial by

AN EARTHQUAKE

which came at the moment, and made London tremble. Many of the men in that assembly grew pale, but the Archbishop declared that the trial must go on, and said that this earthquake was to purge away the evils which such men as Wycliffe brought upon the land.

The result of the trial was that, after some three days, the teaching of Wycliffe was condemned, and he was excommunicated. He returned to his home and his church at Lutterworth, and there amid his books and poor parishioners he continued his labours for a short time.

It was only for a short time. On the last Sunday of 1384 he was administering the Lord's Supper in his church. In that awful moment he fell to the floor, was seized with a fit of palsy and never recovered, lingering only to the last day of the year, when his soul passed on to that land where all is peace and love. But what a priceless legacy he left behind him!

Switzerland.—A popular vote was lately taken at Zurich, which pronounced against all *police des mœurs* and regulation by nearly three to one. There is now no place in Switzerland, except Geneva, which has not decided to abolish the system of State-regulated vice.

Mrs. Talbot's First Patient.

IT was a singular fancy, but a very fortunate one. Mrs. Talbot was eccentric enough to think that there was more real satisfaction to be extracted from money spent for the happiness of others, than from its outlay in expensive personal adornment. So when her husband proposed buying her a set of emeralds, she coaxed him to let her have the costly price instead. With it, and some other smaller sums similarly and unselfishly saved, she indulged herself in a long-cherished project, and was a very happy and exultant woman.

"You see, Tom," she said, when her husband grumbled a little, "it is such a delightful little place in the very heart of the country. There are two or three extra rooms which we can have fitted up for ourselves, and whenever you want a few days' fishing and I an entire rest, we can go there, and it will be quite Arcadian."

And so for the sake of this miniature Arcadia, so cunningly and skilfully drawn, Tom was induced to accept the whole scheme, which included a small hospital for sick children from London slums, with matron, nurse, and hitherto undreamed-of comforts for the little waifs. It was now no longer torture to Mrs. Talbot to go on her rounds of visiting, for she could open out avenues of untold delight to some of the poor little sufferers whom hitherto she had been so helpless to relieve. Many of them had listened, as to a fairy tale, when their healthier little neighbours came back again with wonderful stories of a day in the country, but to them it had seemed that their poor diseased lives must always be encompassed by the dreary sights and

SOUNDS AND ODOURS OF A LONDON COURT.

Now she could transport the very worst and most hopeless cases to her Arcadia, and watch the pinched faces brighten, and the shrunken limbs quiver with delight, when they first breathed real country air, and could watch living flowers grow, and hear uncaged birds sing, and be laid in clean little beds in a room whose simple homely comfort was untold luxury in their eyes.

One of the first subjects of this bewitching change was Mary Keenan, daughter of a besotted mother, who traded on her child's diseased condition, and made great gain amongst the charitable public by a well-timed display of the sores which were gradually draining away strength and life from the underfed frame. It was a matter of extreme difficulty to get freedom for so profitable a captive. "Moll" Keenan did not want her child to be better for obvious reasons, and it was only by skilful tactics, a little bribery, and an appeal to a spark of motherly feeling that gin had not yet extinguished, that the brave woman gained her end, and succeeded in obtaining permission, duly signed and attested, to keep the little girl for six months.

Mary's was one of those rare natures that nothing seems to sour or spoil. She had never ceased to love even her cruel mercenary mother, had never murmured at her sordid lot, and now her delight in the kindness and sweet wholesomeness of the Home at Farcham amounted to rapture, tempered with awe as at something too transcendental to last.

"I didn't think nothink could ever be so foine as this," she said in her weak, shrill voice, when Mrs. Talbot came from town and sat by her little cot, and the lady saw in the shining eyes and rapt expression something that compensated her for emeralds even had she ever regretted them. Into the eight years of Mary's life no teaching about God had ever come, the Name itself being only associated in her ear with words of violence and hate. But such children are ready subjects of the Kingdom, and she surprised all her new friends by the eager intelligence with which she listened and learned about the Saviour-Friend of little children. "The lydy says He's a-gettin' a mansun ready for me up in the sky somewheres, as nice as this 'ere room, she says, but I spose not quite. But isn't it awful kind of Him, nurse? and then I needn't never go back to Brook's Court."

The doctor was very pitiful when he examined the deep-seated ulcers, and told Mrs. Talbot that the case had gone altogether beyond human cure; but to Mary the care and gentle treatment far outweighed the increasing pain and weakness, and when other wee patients came into the ward she radiated brightness and pleasure on them all. Sometimes she was lifted into a lounge-chair near the window, or even wheeled outside into the fairyland of trees and flowers, and then her quaint sayings and overflowing gratitude were an education for her rougher companions. There was a wonderful native refinement and courtesy about her that made her appreciative of the most ordinary care, and the attendants could not help loving the little girl whose dark eyes always met theirs with such winsome gratitude. Her large heart in turn enclosed them all, but in the very centre of her being was enshrined the "beautiful lydy," and with a yet deeper sacredness of feeling the Saviour, who has always had such a magnetic power over "little children"; and often, when they thought she was sleeping, a murmur of glad words would be heard about "the mansun Lord Jesus was a-preparin'."

Moll Keenan never came to see her, so she was left in peace, but Mrs. Talbot's heart was often filled with foreboding as the months sped on towards the appointed limit, and she heard from the neighbours, when visiting Brook's Court, that Moll was bent on having her child back again, though she would so gladly have kept her. "I can only pray that she may be soon taken to the 'mansion' she talks so much about," she said to her husband, whose mutinous feelings towards his wife's "fad" were considerably modified, though, with true masculine dignity, he kept up a protest, through which the 'cute little woman saw with clearest vision.

They had been away for a Continental holiday, and immediately after their return Mrs. Talbot drove down to Farcham eager to know if Mary, of whose rapidly failing strength she had heard in letters, was still living. The matron had sad news to tell her of a visit from "Moll," who had kept careful record of the time, and had appeared on the scene to give notice of claiming her child on the following Thursday, upon which day the six months' agreement ended. "And did she see Mary?" Mrs. Talbot asked. "Only for a minute or two. I think she was a little softened when she saw her looking so sweet and spirit-like, but she kept to her word about taking her away, and Mary only smiled at her and said, 'But p'raps Jesus will come for me first, Mammy; I think He'll have

NEARLY FINISHED MY MANSUN.'"

Mrs. Talbot went into the ward, and there was a world of welcome in the little girl's face, but she was very weak, and could only murmur, "It ain't *quite* ready yet, lydy"; and then she was quite content to lie and watch the face which to her was as the face of an angel, and to listen to low sweet words about her "mansun," and the Saviour who was preparing it.

Wednesday came, and, almost to the disappointment of the friends who with such keen interest were watching the race between life and time, Mary seemed much brighter and stronger; and their hearts sank as they thought of the dreaded arrival on the morrow, and of the possibility of their little charge being snatched from them by a hand more cruel than the hand of death. But Mary had no fears; she lay smiling with a sweet content at her own thoughts, and when tea-time came she was able to be propped up in bed, and, surrounded by her little companions, it was made quite a festive occasion. And then her eyes rested on each one in turn, and lovingly and admiringly on each familiar object in the room, which for six months had been to her as the vestibule of heaven. Suddenly a quick flash of joyous surprise lighted up her face, and in eager tones, that faded as she spoke, the words came, "My mansun is ready! I'm going. Good-bye." Jesus had come to receive her unto Himself.

M. C. F.

Percy Park, Tynemouth.

Letter from Oxford.

[By Our Own Correspondent.]

THE Principal of Wycliffe Hall, Rev. F. Chavasse, is preaching a special course of sermons at St. Peter-le-Bailey during August. As so many pastors are absent from their churches during this month the effort is appreciated all the more. The large congregations and the growing interest indicate the profit and the pleasure Mr. Chavasse is giving not only to his own parishioners, but to many others, some of whom come from long distances. It is well that the central Evangelical church of the city should make special efforts during one of the quietest months of the year.

Oxford seems to be a busy centre for the work of the Girls' Friendly Society. It is only a few weeks since the annual meeting was held, and on Thursday there was a large and important gathering at Iffley. Mrs. T. H. Green gave a most helpful address on "Thrift." She remarked that thriftiness and saving are not attractive, and that enthusiasm goes with generosity and open-handedness. Yet often such open-handedness is only a form of selfishness, and leads to dependence on others. Provision for ourselves and others is a duty, and not selfishness. The importance of laying by small sums was urged, and "total abstinence" advocated as one of the best means of saving.

The Bishop of Colombo pleaded the cause of his diocese last Sunday at St. Philip and St. James. It is well that we should be reminded of the needs of the heathen millions at a time when unnecessary sums are often spent on recreation and holidays.

The Extension Students still continue to arrive, and the favourable weather has enabled them to carry out the more active features of their programme, as well as those items of a studious nature which demand a more or less close attention at the examination schools. It is pleasant to welcome so many strangers at a time when there is a certain lull in the life of the city. Their presence, too, is noted in the congregations on Sunday.

At the anniversary services of the Primitive Methodist Sunday-school in Pembroke-street much encouraging information was given regarding the work among the young. There was very much to stimulate and encourage in the reports of the various work. A growing church must have its nursery, and the friends in Pembroke-street appear to have a number of very devoted nurses co-operating with their pastor in the training of the young.

The Mormons are said to have sent nearly a hundred men among the poor whites who are struggling for a living among the mountains of North Carolina, Georgia, and Alabama. They carefully conceal the blasphemies they hold regarding the persons of the Trinity and their other monstrous and debasing doctrines. They urge upon the people their selling of all they have, and proceeding to the promised land of Utah.

Paul in Corinth.

1 Cor. ii. 3.

By Rev. F. B. MEYER, B.A.

(*Concluded from last week.*)

III. The Character of his Converts. Corinth has been compared to Paris for its vice; to Newmarket for the preponderance of the sporting interest; to Chicago for the mixture of its population; to Vanity Fair for its frivolity and lightness. Thither gathered the scum of the world. Soldiers and sailors, slaves and prostitutes, jockeys and chariot drivers, athletes and wrestlers; Romans with their imperial bearing; Greeks with their regular features; Jews with their unmistakable badge; Scythians from the shores of the Black Sea; men of Mesopotamia, Pontus, Egypt, and Asia Minor. All bent on business or amusement, and daubed to a greater or less extent with the exceeding evil of this grossly impure city. The Temple of Venus, with its thousand priestesses, legalised vice; the Isthmian Games, held once in three years, established betting and gambling; the motley character of the population encouraged a wild admixture of thought and opinion, for which there was no recognised standard or court of appeal.

To such a city Paul opened his message, encouraged by the assurance of the Lord that He had much people there. How often to his tried and persecuted servants does the Master come as He came to the Apostle! They may be conscious of weakness and much fear, may speak his word in trembling, may be derided as a spectacle and laughing-stock, may be encompassed with toil and pain and persecution; but He stands beside in a vision, and says: "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee. They may gather themselves against thee, but not by Me. Whosoever shall gather against thee shall fall for thy sake. No weapon that is formed against thee shall prosper; and every tongue that shall rise in judgment against thee thou shalt condemn."

With this encouragement in his heart, Paul laboured for a year and six months in this gay and sinful city with marvellous success. It is true that not many of the wise, or mighty, or noble of this world, were among the chosen ones; they who were accounted as weak, and base, and contemptible by the high-bred leaders of Corinthian society were selected as the foundation-stones of the newly gathered church. There might be a Crispus and Gaius, a Stephanas and his household, all of whom, contrary to his usual practice, the Apostle baptized before Timothy and Silas arrived; but these were exceptions to the general rule. Perhaps women preponderated in the young community, as the Apostle devotes so much space in his Epistle to regulating their behaviour. We know, at least, of Phœbe, the deaconess of the church at Cenchrea, who bore his epistle to Rome; and of Chloe, whose household slaves were the medium of intelligence when Paul was at Ephesus.

The majority of his converts, however, were of the lowest caste, and of those who had been deeply stained with the vices that made Corinth notorious. The city was the resort of fornicators, idolaters, adulterers, effeminates, thieves, covetous, drunkards, revilers, and extortioners, and such had they been; but under the preaching of the Cross, in the power of the Holy Ghost,

A marvellous change

had passed over them—they had become washed, sanctified, and justified, in the name of the Lord Jesus, and in the Spirit of our God. Jesus had become their wisdom, righteousness, sanctification, and redemption. Delivered from the power of darkness, they had become children of the light and of the day, heirs of God, and joint heirs with the Son of his love.

What a contrast between that little church and the great heathen world out of which it had been chosen! We may imagine one of its meetings towards the close of the Apostle's visit. It is a Sabbath evening. Outside, the streets are full of pleasure-seekers and revellers. Groups of idlers are discussing the last chariot race, or staking their money on an approaching boxing-match. The varied costumes, vivid gestures, handsome equipages, the mimes and plays, the processions and shows, compose a never palling picture of movement and colour. But within the little meeting-place all are hushed and still. Paul is speaking of things which eye hath not seen, nor ear heard, nor the heart of man conceived; or the men in turn are contributing to the edification of the rest, with a psalm, or a teaching, or a revelation, or the interpretation of an unknown tongue; while the women, modestly veiled, listen in silence. Now the love-feast is being partaken of, each bringing some contribution of victuals to the common store; and presently the Lord's Supper will conclude the evening engagements, partaken of according to the method delivered to the Apostle by the Lord Jesus Himself (1 Cor. x. and xi.).

This was a marvellous sequel to his timid and unadorned entrance among them. But it is evident that the Apostle was far from satisfied. He complained that he could not speak unto them as unto spiritual, but as unto carnal, as unto babes in Christ; that he was obliged to feed them with milk, and not with meat. He, doubtless, detected the first working of that unhallowed leaven which was afterwards to break out in such fearful ferment. Even before he left there were probably manifestations of party spirit, of the appraising of gift above grace, of the mistaking licence for liberty, of the undue prominence of women in public assemblies, of greed in the love-feasts, confusion in the ministrations, and heresy in the doctrine of the resurrection. It must have been, therefore, with no small misgiving that he tore himself away at the close of his protracted sojourn, leaving the infant community to the tendance of God with much of the same solicitude with which Jochebed launched the cradle ark on the tawny waters of the Nile.

Many reasons, however, prompted his departure from Corinth, and amongst them the desire to proceed to Jerusalem to ascertain the feeling of the mother Church. Still further to conciliate the conservative element there, he had bound himself in the vow of a Nazarite, and was anxious to perform the concluding ceremonial within the Temple. He was obliged to have his head shorn at Cenchrea, because the month had expired, but he carried the hair with him to be burnt on the great altar within the Temple court. Aquila and Priscilla probably thought that Ephesus would be a better mart for their wares than Corinth, so they sailed with him. And thus the first memorable missionary tour in Greece came to an end, and for the fourth time since his conversion the Apostle approached the city which was doubly dear to him—memories of his Lord being now entwined with the sacred associations of David, Solomon, Hezekiah, and Ezra.

A French Village.

Directly to the north of Havre stands the large and populous village of Sauvie. Before the terrible persecutions under Louis XIV. the place was one of the strongholds of Protestantism, but persecution has so completely done its work that the village has been for years and years abandoned to the mercy of Roman Catholicism.

A small mission-room, capable of seating about eighty persons, has been opened there, and we hope under God's blessing many real and lasting conversions will result from the three meetings we propose holding there every week. We need a harmonium to lead the singing. We have also to raise £14 per annum for the rent of the mission-room. If any friend of evangelistic work in France is disposed to help in this new and hopeful work, we will send further and interesting details.

(Rev.) P. H. Ellenberger.

Imp. Massieu Clerval, Havre.

A Naval Hero.

"Young man, may I speak to you?" The speaker was a helper in the "Welcome" Mission, Portsmouth, and was on her usual errand of mercy to the sick and dying in Haslar Hospital.

The attendant turned, and saw a kindly mother-face, and eyes beaming with solicitude beneath a crown of snowy hair.

"Will you accept this?" It was a pocket Testament, which he took with thanks.

"Have you given your heart to Jesus?"

"No," was the grave reply.

The heart of the faithful worker yearned over this son of some fond mother, and she pleaded tenderly with him, feeling that the Holy Spirit of God was very specially with her in power.

"I pleaded as I had never pleaded with a soul before," she said, as we spoke of him together; "and he listened attentively."

"I will pray for you," she said. "I will put your name in my '*One by One*' book, and ask God to save you and use you to win souls to Him."

She pointed out to him what great opportunities he would have to glorify God among the sick, if only he were Christ's.

He thanked her for her words, and said: "I will go down on my knees, and ask God to teach me how to read his Word, and to help me to understand it."

Then they parted—she to plead with God on his behalf, he to seek Jesus and to find Him.

A few days later she went to Haslar. Familiar faces passed her. Familiar voices greeted her. But where was he?

"*Died this morning*," someone said.

"He came into this ward one day," said one invalid, "and asked me if I had given my heart to Jesus. I told him, 'Yes; three years ago or more.'

"He said he was so glad to meet someone who loved Jesus, for it made him so happy to talk about Him, as he had only just given his heart into his keeping."

Then followed the good news that he had taken the name of Jesus to other sufferers as his Saviour and theirs.

Immediately after his conversion he had asked to change to the fever ward, where he was speedily stricken for death, and his loss had cast a deep gloom over all the hospital, "for," said one sick man, "everyone loved him."

And she who had led him to seek Jesus, and had interceded upon his behalf, listened with full heart and overflowing eyes, and thanked God who had honoured her prayers and glorified his own name.

O mighty power of prayer, which "moves the muscles of Omnipotence"! Vera.

By the Sea.

By Mrs. Merrill Gates.

A Sabbath by the sea,
There by Galilee,
In the old days, upon its shining beach,
Such waters blue were there,
Such crystal, sparkling air,
And there I might have heard the Master teach.

How sweet his words would fall,
Here by this old sea wall,
'Mid ancient rocks, and firs, and spruces hoar,
Sea-grass and mosses green!
As then, calm and serene,
His voice would sound on this far northern shore.

Surely the Christ is here,
Speaking in accents clear!
His flowing robe, his sandalled feet are yet,
As once, by Galilee,
By this lone voiceful sea,
Here teacheth He as by Gennesareth.

Surely I saw Him pass
Across the bending grass!
His blessing, like the sea air, breathes around.
His is this tide of light,—
His crystal ether bright,
His voice still speaks as flowing waters sound.

And what if by the sea,
The Kingdom's mystery,
As in those far-off days, should be made plain!
What joy if here the Lord
Should speak the living Word,
And break the living bread to men again!

OUR DAILY HOMILY.

SUNDAY, August 29.

"*And I will give them an heart to know Me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto Me with their whole heart.*"—Jer. xxiv. 7.

WE know God with our heart, the seat of our moral life, and specially of our affections. As the Apostle puts it, it is needful that the eyes of our heart should be opened that we should know. He that loveth not, knoweth not God, for God is love. He that loveth knoweth God, and is known of Him. If there is anything unloving in your nature, it will blur your knowledge of God, as condensed breath on a window-pane will shut out the fairest landscape.

But the heart which knows God is his dear gift. Be willing to have it; ask for it, and it shall be yours.

The special aspect in which we are led to know God is as Jehovah—that He is the I AM, the unchanging, ever-loving one; the God who comes down to deliver and save. This is the aspect that we need most. When overcome with failure and sin, when thoroughly discouraged with abortive efforts, when overtaken by some sudden gust of temptation, we need to know that our sin cannot surprise God, or staunch his love, or wear out his patience. We need to rest upon the revelation of his unaltering tenderness even to sinners; we need to know that He is willing to receive us graciously and be our God and take us for his own. This brings the wanderer back from the ends of the earth with his whole heart and soul. If God has given you a heart to know Him, be sure and give the whole of it back to Him.

MONDAY, August 30.

"*Lo, I begin to work evil at the city which is called by my name, and should ye be utterly unpunished?*"—Jer. xxv. 29 (R.V.).

This is a terrible chapter, in which the disasters that were to befall all the surrounding nations are described as a potion presented to each for drinking. If any refuse, the answer is to be given in the words before us, which suggest those of Peter: "The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" (1 Peter iv. 17).

God always begins with his own people, because their sins traduce his character and bring it into contempt, and because sinners might otherwise establish a just charge of favouritism against Him. Besides, He loves them so dearly that He is eager to see them rid, as soon as may be, from the blight and parasitism of evil. It is a terrible thing to be an inconsistent child of God; for just in proportion to his love for you will God put forth the most strenuous and unremitting efforts to bring you back to Himself.

But if the righteous be scarcely saved, where shall the ungodly and the sinner appear? Even though Babylon had done God service, as the instrument of his chastisement to his own people; yet, because in performing thus she had grossly sinned, she must drink the cup of his wrath. Oh disobedient and ungodly soul, thou mayest serve God's purpose, yet He will not let thee be unpunished. Your condemnation now for a long time lingereth not.

TUESDAY, August 31.

"*Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to prophesy... Therefore now amend your ways and your doings.*"—Jer. xxvi. 12, 13.

Naturally, Jeremiah was constituted with a very nervous and sensitive disposition. He compares himself to a child that cannot speak; he laments that he had been born into such troublous times. But at the moment of his call it was distinctly promised that he should be made from that day "a defenced city, an iron pillar, and brazen walls... against the kings, princes, priests, and people of the land." Though they should fight against him, they should not prevail (Jer. i. 18, 19).

What an admirable comment on that promise is presented by this chapter. Here is this timid man standing alone for God against this surging multitude, in which priest and people are merged. Though his life is in the balance, and it might seem necessary to purchase it by absolute silence, he refuses to hold his peace; he insists that God has sent him, and calls on the maddened crowd to amend their ways and return unto Jehovah. Had John the Baptist spoken thus, or John Knox, we had not been surprised. But for this sensitive, retiring man to speak thus is due to the transforming power of the grace of God.

There is hope here for those who are naturally reticent and backward, reserved and timid. Take your nature to God, and ask him to encrust it with iron and brass. Above all, seek a vivid realisation that God is with you. Then open your mouth and speak. Greater is He that is in and with you, than he that is in the world.

WEDNESDAY, September 1.

"*The nation...which will not serve the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord.*"—Jer. xxvii. 8.

It may be that, like the people of Israel, you have grossly sinned and violated the bonds of holy fellowship and relationship with God. The result of this not improbably has been some form of chastisement and disaster, which lies heavily on your life. This is what the invasion of the king of Babylon was to Israel and the surrounding nations. Now learn from these striking words that your best attitude is one of humble and reverent submission. Put your neck under the yoke of the king of Babylon. When Samuel told Eli the inevitable results of his negligence to correct and restrain his son, the old man said, "It is the Lord, let Him do what seemeth Him good." Through the infliction of his troubles he discerned the right-ordering and permissive providence of God.

So let it be with you. Accept the deserved chastisement. Humble yourself under the mighty hand of God. Look beyond the pride and cruelty of man to the permissive providence of your heavenly Father. Set yourself to learn and take well to heart the lessons of the present discipline. It is for a limited period. Do you feel that men meanwhile are going beyond their rights? Avenge not yourself; give place before their wrath; leave the matter with God; vengeance is his, He will recompense.

THURSDAY, September 2.

"*Amen: the Lord do so: the Lord perform thy words ...Nevertheless.*"—Jer. xxviii. 6, 7.

The prophecy of Hananiah of the speedy return of the exiles and the break-up of the power of the King of Babylon was evidently dictated by a desire to win popularity with the people. He spoke in the name of Jehovah, and may even have supposed that his message was divinely given, but his soul was filled with human voices and reasonings, which made him unable to distinguish the still small voice of inspiration. Jeremiah was quite as anxious as he was that his country should be spared further suffering. He uttered a fervent Amen to Hananiah's predictions. Nothing could have given him deeper pleasure than their realisation; but standing as he did in the counsels of God, he knew it could not be.

So is it still. Men who follow simply their own thoughts, or are deeply dyed with the spirit of society around, are apt to prophesy smooth things to such as live selfish and worldly lives. "There is no such place as the outer darkness, no such experience as the second death." So they speak. But we know it cannot be. Earnestly as we might wish for it, and say Amen, we know that it cannot be immaterial how men live, and that wickedness is destined to bring infinite anguish and pain. Ah, how terrible will their position be at last, who cried Peace, Peace, when there was none, and encouraged rebellion against the Lord. Let them be warned by the fate of this false prophet!

FRIDAY, September 3.

"*Seek the peace of the city, whither I have caused you to be carried away captives; and pray unto the Lord for it.*"—Jer. xxix. 7.

For seventy years the captives must make themselves at home and happy in Babylon. It was of no use to scheme and plot a speedier return: They must work out the predicted seventy years, and in the meanwhile let them seek the peace of the great heathen city to which they had been borne, and pray, not only for Jerusalem, but for it.

How many who read these lines are captives in positions against their will and choice. Servants and governesses in worldly homes; apprentices and clerks amid uncongenial associates; travellers in distant towns, and commercial hotels; people in all kinds of positions in which they would not choose to be.

The natural tendency of all such is to fret, and begin endeavouring to secure their emancipation and removal. "Let me get away from this as soon as possible." Or, at least, if unable to get free, they take as little interest as possible in their immediate associates, making themselves cold, and stiff, and inaccessible. This is not God's way. Wherever you find yourself, seek the peace and comfort of those about you. Jesus bade us salute those who do not salute us. Lift your voice in intercessory prayer for your oppressors and persecutors. As you go your way, when God shall open the door, leave behind the bright and genial impression of a holy, loving personality, so that men may miss you, and feel that they are better because you have come across their path.

Saturday, September 4.

"*I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee with judgment, and will in no wise leave thee unpunished.*"—Jer. xxx. 11 (R.V.).

There is a great difference between the punishment of the ungodly and the chastisement of God's children. In the former case there is destruction. The sirocco passes over the grass, and there is nought left but burnt and withered stubble. In the latter case there will be restoration and an aftermath.

Are you just now passing through a season of chastisement and pain? Take to heart these tender words: God will not make a full end of you. It may seem as though nothing will be left; the furnace is so hot, the stock is cut down so near to the ground. But God knows just how much you can bear, and will stay his hand.

Chastening also anticipates a blessed restoration. This chapter has many tender gleams of hope in it. "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." "I will turn again the captivity of Jacob's tents, and have compassion on his dwelling places." Look on, poor suffering one. Beyond the dark clouds light is shining on the hills. When the discipline is over the Lord will take you to his care, and wash your stripes, pouring in oil and wine, restoring comforts to you and to your mourners, and satisfying your soul with favour and joy. Read the closing verses of this chapter, and find in them suggestions of the harvests of joy that these sad days of sowing will yield.

F. B. M.

Soldiers' Home, Gosport.

The work of the Home in Avenue-road has been carried on by the Misses Ridout since 1888 with evident tokens of much blessing upon efforts to win soldier lads for Christ. We regret to find that 1896 closed with a considerable financial deficit to hamper operations. The Home is conveniently situated for barracks, forts, Browndown musketry camp, and the harbour, and is open daily to all soldiers, sailors, and marines, who are disposed to avail themselves of its advantages. On the premises, which have been twice enlarged, are coffee-room, temperance bar, comfortable rooms for reading, writing, and games, a large room for Bible-classes and Gospel meetings, a small prayer-room, bedrooms, baths, and a good lending library.

In addition to what is done in the Home itself, barracks, hospitals, and ships are visited regularly and papers distributed among the men. Interesting testimony concerning consistent Christian lives have been received with respect to men who once enjoyed the benefits of the Home.

Doncaster Races.—The secretary of the Open-air Mission intimates that a large staff of evangelists from that Society expect to labour at these races from Tuesday to Friday, September 7 to 10. They will be most thankful for the sympathy and prayers of the Lord's people, and any whole-hearted workers who can join them will be welcome at the Y.M.C.A. rooms, St. Sepulchre Gate, either morning at 10 a.m.

"This Gum Sticks."

From an excellent account in last week's *Baptist* of a students' reception by Mrs. C. H. Spurgeon at her residence, Westwood, Beulah Hill, Upper Norwood, we take the following notes of an address by Pastor Thomas Spurgeon:—

THE quietly humorous talk was based upon a "text" which, he said, he had taken from his study gum-pot—"This gum sticks." He said to himself at once that there should be no need to trumpet such a fact, and he recognised a tacit admission in it that all gum does *not* stick. Some Christians had but a name to live, and some students did everything but study. Good gum performed well its one duty. If we are students, let us study; if preachers, let us preach; if Christians, let us live up to our profession in our homes, classes, and churches. His father's sermons, preached years ago up and down the country, were well remembered by people who heard them, and these people need not be credited with remarkable memories, for he had the power of putting a lot of sticking stuff into his discourses. If as preachers they stuck to the truth, the truth would stick to them. The secret of his dear father's power lay in the fact that he stuck to the Word and to the Cross.

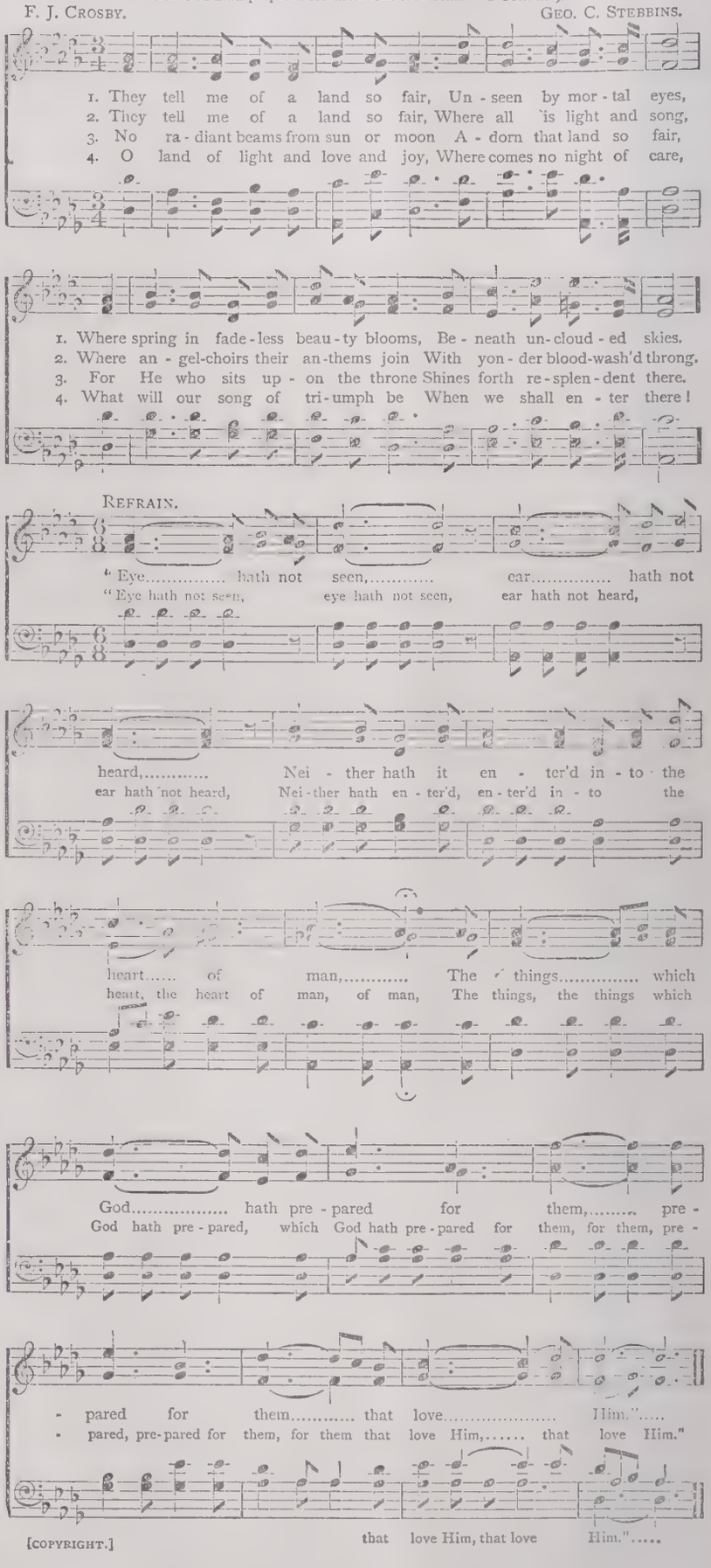
The other day he had read of a good man who wrote, saying he had acquired rights in the chapel burial ground, and he and his wife hoped to be buried there "if God spared their lives." The moral of that story was clear. Some students and preachers seemed intent on being buried in the chapel or church yard if God spared them, though what good they would ever be to church or chapel it was difficult to see. If they professed to be workers, let them be as busy bees in the hive. The gum was only made to stick. "This one thing I do." As students let them take the hint, so that their gathered knowledge might in due time tell effectually upon their preaching. A certain American orator had said that "the British lion, whether he was roaming in the deserts of India or climbing the forests of Canada, would not pull in his horns or retire into his shell." It was only an American who would blame the British lion for not doing that, for it was not in the nature of the lion so to do. And he begged to say it was not according to his or their second nature to lose any opportunity or miss any advantage in regard to their work.

He was not a great believer in boy preachers, though he once heard a "buoy" preach a sermon he should never forget. The buoy was situate in an intricate channel, up which the steamer in which he was sailing was making its passage. Anchored to a sand bank, the buoy was swinging to and fro. There was no bell upon it, though perhaps it was lighted at eventide; but just then, simply a buoy, it was sticking to its post, and performing the task of warning off the rock ships that otherwise might have come to grief. Just now they, as students, were anchored to their classes; let them labour with all zest and zeal, for the more they adhered to their studies the more they would like them, and make progress in them. He remembered an old proverb: "Good wine needs no bush"; and so, good gum needed no push. He looked suspiciously on people making big pretensions. He had been glad to find a modest tone prevailing with the new students, and he wished for them a successful, gracious, and glorious career. But let them not profess too much, then it would be easier to be what they did profess. Let them stick close to Jesus, who would ever stick close to them. Might He, as their Elder Brother, be the companion of all their days, and He would befriend them to the end.

"Eye hath not Seen."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. ii. 9.

F. J. Crosby. Geo. C. Stebbins.


1. They tell me of a land so fair, Un - seen by mor - tal eyes,
2. They tell me of a land so fair, Where all is light and song,
3. No ra - diant beams from sun or moon A - dorn that land so fair,
4. O land of light and love and joy, Where comes no night of care,
1. Where spring in fade - less beau - ty blooms, Be - neath un - cloud - ed skies.
2. Where an - gel-choirs their an-thems join With yon - der blood-wash'd throng.
3. For He who sits up - on the throne Shines forth re - splen - dent there.
4. What will our song of tri - umph be When we shall en - ter there!
Refrain.
"Eye..... hath not seen,..... ear..... hath not
"Eye hath not seen, eye hath not seen, ear hath not heard,
heard,..... Nei - ther hath it en - ter'd in - to the
ear hath not heard, Nei - ther hath en - ter'd, en - ter'd in - to the
heart..... of man,..... The things..... which
heart, the heart of man, of man, The things, the things which
God..... hath pre - pared for them,..... pre -
God hath pre - pared, which God hath pre - pared for them, for them, pre -
- pared for them..... that love..... Him."....
- pared, pre-pared for them, for them that love Him,..... that love Him."
that love Him, that love Him."....

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Beyrout Moslem Schools.—Miss Jessie Taylor, of the Beyrout schools for Moslem, Druse, and Jewish girls, completed her seventieth year on July 29th. The occasion was made one of thanksgiving for the goodness of God in so long sparing her for service there—just upon thirty years. To enable her to get about with more facility, her friends had purchased for her a handsome mare, which together with a purse of £70 was then presented to her. Among other appreciative testimonies was one from Dr. Post, of the American College, Beyrout, who spoke of the results of her work which he met with in his contact with the husbands of those who had been influenced thereby. The schools will reopen in October, and it is hoped that ample means will be provided for carrying them on. Mr. Wm. Ferguson, Kinmundy, Mintlaw, N.B., will gladly send reports to any friends who may apply.

Mr. James Stokes,

OF NEW YORK.

FOLLOWING the good example of its esteemed founder, many active and successful business men in different parts of the world, have thrown themselves heart and soul into the work of the Young Men's Christian Association. Those who occupy places of influence and observation in the commercial world, are better qualified, perhaps, than any others to see and to appreciate the priceless service that such an Association renders to the youth of our time. Among these practical friends of Association work the name of Mr. James Stokes, of New York, takes high rank. Both by lavish gifts and by personal effort he has furthered the best interests of young men in a way that calls for grateful recognition. Scarcely less has been the sympathetic help he has given to the sister institution, the Y.W.C.A.

Mr. Stokes comes of a goodly stock. On the maternal side, his grandfather was Anson G. Phelps, founder of the great commercial houses of Phelps, Dodge, and Co., New York, and Phelps, James, and Co., of London. These houses have been noted for their sympathy with all good and Christian work. Mr. Phelps was one of the leaders in the American Board of Commissioners for Foreign Missions, the American Bible Society, and other organisations. Mr. James Stokes' paternal grandfather was one of the founders of the London Missionary Society, and a worker with Robert Raikes. Mr. Stokes thus had the best hereditary surroundings, which were fully fostered by a godly father and a sainted mother.

Going himself through various grades of experience in church, Sunday-school, and mission work, he entered an enlarged sphere of usefulness in connection with the Y.M.C.A. Beginning as a boy in the New York Association, which was being reorganised in the years after the great civil war, he took an active share in its work. He was in due time appointed a member of the International Committee, and later the American member of the World's Committee, located at Geneva.

Mr. Stokes has been chiefly known as an organiser. As such he took a leading part in beginning the work among the railroad men in New York, also among the German young men, and later among the French-speaking young men of the same city. This last was in connection with a special call which he felt came to him to labour among the Latin races in Europe and America. As to this part of his life-work a well-informed friend writes :—

Mr. Stokes' interest in the work of the Y.M.C.A. has been manifested in an exceptional manner by his active co-operation in the development of the French Associations, and particularly in that of Paris. On several occasions, now many years ago, Mr. Stokes sent his representative, Mr. Cree, to study the means for the organisation of the Paris work on a larger scale. Its removal into more spacious premises was made possible by him, and the sympathies of the French Protestants enlisted and increased, especially that of Mr. Alfred André, who up to the time of his sudden decease was the firm friend of the Paris Association.

The Christian generosity of Mr. Stokes showed itself gr ndly when the erection of a large and handsome building at 14, Rue de Trevise, now exclusively devoted to the work, was resolved upon. He made a regal contribution to the cost, and his example led the French Protestants to contribute largely to the building fund. The French Government, wishing to acknowledge the great services rendered to the country by Mr. Stokes, made him knight of the Legion of Honour. He also by large annual donations contributed to the current expenses of the organisation.

Mr. Stokes did not confine himself to Paris. By his initiative, and with his open-handed co-operation, the Lyons Association was much enlarged. It is no exaggeration to say that Mr. Stokes may be counted as one of the most faithful and devoted friends of our French Associations. Not satisfied with financial contributions, he gives to the work his personal thought and effort, the benefit of his practical experience and advice, and carefully follows its results and progress.

Mr. Stokes has also purchased for the Young Men's Christian Association of Rome a building well situated at 64, Via Consulta.

Two years ago Mr. Stokes' home life was broken up by the death of his only child, followed a few months later by the death of his wife. He felt called to throw himself entirely into useful Christian work, and thus he entered on a wider sphere of action even than before. He has recently made a tour of the world, partly for recreation, but visiting Young Men and Young Women's Christian Associations in Japan, China, India, and Ceylon. He was a delegate from the American International Committee, the World's Committee for Young Men, and the World's Committee for Young Women, whose headquarters are in London, as well also from the American Young Women's Associations.

He is now visiting amongst the various Young Men's Christian Associations of Great Britain, having recently opened the new Dublin building; and is also attending various Christian and students' conferences. From Great Britain he is invited to Norway, Sweden, Denmark, and other parts of Europe; after returning to London his special work will be a tour amongst the Associations of France, and a revisit to the Rome Association, thence on to Africa and Syria.

Mr. Stokes was in business in America for some years, but has retired early in life. He retains a connection with various financial and commercial corporations, but gives a large share of his time to direct Christian work. He is a graduate of New York University. He is a member of the New York Bar, as also of the Historical, Geographical, and other societies.

London Missionary Society.

THE one-hundred-and-second report of this Society has been issued, and is worthy of close attention as a candid record of Christian evangelisation in many lands and in various forms. The Missions of the Society are found in Polynesia, South and Central Africa, India, North and South, China, New Guinea, and Madagascar. In the last it has met with remarkable success, having there, according to the report for 1895, 288,800 adherents, and 5,917 native preachers. Adverse influences arising out of French intervention have made statistical information unreliable, but the number of European missionaries is now thirty-three.

In the other wide fields occupied by the Society there are 161 male and 67 female missionaries 392 ordained and 832 unordained native preachers, 1061 male and female school-teachers, 226 Bible-women, 133,342 adherents, and 34,473 church members or communicants.

The large proportion of native agents to European missionaries is evidence of the wise policy of the Society and of its success; so is the fact that whilst its ordinary income for the year amounted to £136,200, no less than £21,000 was raised and appropriated at the mission stations.

Some of the Society's fields of labour exhibit signs of steady progress in numbers and consolidation, but these are not always the surest signs of Divine blessing. "The Kingdom of God cometh not with observation," and especially when there are vast populations, as in India and China, dominated by ancient and powerful superstitions. There may be, and indeed is, much good accomplished which cannot be tabulated, and only the experienced can understand.

The home affairs of the Society are not without their solicitudes. The income is but slowly advancing, with the result that the purpose formed three or four years ago to increase the missionary staff to three hundred has not been carried out; nor have the missions in India and China been adequately strengthened.

There is, indeed, before some, if not all, our foreign missionary societies, a time of serious stress and strain which will require great wisdom, courage, and faith in their leaders, and continued loyalty and prayerfulness on the part of their many friends.

St. John's College, Agra.

This college is connected with the Church Missionary Society, and was established in 1850 with certain aims which have been somewhat modified since then. While welcoming as before all Hindus and Mohamedans desirous of receiving a liberal education under Christian influences, the College has become recognised more especially as an institution where the education of Indian Christian youths is made a matter of primary importance.

The principal is Rev. J. P. Haythornthwaite, who has also found opportunity amid the many claims upon his time for effective administration of a famine relief fund. He refers with gratitude to fellow-Christians in England as well as in India, who have afforded the means of practically demonstrating to the famine-stricken people the great idea of Christian love. The various high schools of the C.M.S. in the North-Western province of India, Oudh, Central Provinces, and, to some extent, in Bengal, Punjaub, and Bombay, from time to time pass on their successful students to St. John's College, that they may continue their higher studies under the same religious influences to which they have been accustomed. A Students' Temperance Association is steadily flourishing, the number of members enrolled being 250; and the College Y.M.C.A. is an amalgamation of pre-existent organisations for such good works as bazaar and village preaching, Sunday-school work, and various other forms of Christian activity.

Concerning the United States.

By Mr. HENRY VARLEY.

WHEN some time ago I promised another letter the thought was not in mind that it would be fulfilled within sound of the great bell of St. Paul's. Such, however, is the fact. Certain business matters, need for rest, and preparation for a lengthened campaign in Canada and the United States have rendered this necessary. After almost incessant service in preaching and teaching Christ since I landed in San Francisco in January last, just "a wee bit" sense of weariness made a trip across the Atlantic refreshing and reviving.

What famous times for travel we are living in. On Aug. 10 I held two large meetings in Wilkes Barre, about 160 miles from New York, took passage on board the *St. Louis* for Southampton, and reached London at 11 a.m. on the 18th, just seven days, after paying five hours to the "forward movement" so as to keep time with Greenwich. What would our grandfathers say if they read this, and were in ignorance of the facts? "Guess" our reputation for veracity would be at a discount. But surely we have in this ability to travel a wonderful incentive to be abounding in the work of the Lord. Our American cousins say, "Be sure you're right, then go ahead." In the evangelisation of the world, and the fact that "the King's business requireth haste," and that this represents the King's will, this proverb should be ours.

You will be interested to have some news from the other side. First and foremost, Northfield has just had refreshing seasons, and our dear brother Mr. Moody has had abundant occasion to rejoice. I was not able to join them, being pledged to service in other spheres until the day we left. From some who were present, and especially from the graphic and well written reports given in the *Daily Tribune* of New York, I gather the facts. Next to the timely addresses of our brethren, McGregor, Pierson, Campbell Morgan, Torrey, and others, we rejoiced to note the part taken in the young men's meeting by the sons of the esteemed host of Northfield. May the enduement of the honoured and beloved father abide with them.

I had a pleasant change from the baleful influence of Mormonism and Salt Lake City on entering Minneapolis. Encouraging, indeed, was the campaign in this beautiful city, and a fairly good one in what is known as the twin city, St. Paul. In the latter place the heat was almost unbearable, and practically broke up the meetings. Nor this only. To my view these cities represent both a warning and a startling contrast. Romanism is an overshadowing power in St. Paul. It has an archbishop and a dominant ecclesiasticism which is as far removed from the great spiritual truths which make St. Paul's letters so glorious as it well can be.

St. Paul has a large population, much capital, many fine buildings, several great railway magnates; but it lacks the healthy freedom which the Word of God and real civil and religious liberty always bring. It is almost like a little piece of Spain, with priests and nuns in abundance, dropped down in Minnesota.

In striking contrast is the fair city of Minneapolis, only ten miles distant, but here you are in a new sphere. Free churches abound, and Protestant doctrine graces platform and pulpit. A sturdy, vigorous Lutheranism is another great Divine force in the vast grain, flour, and timber centre. With a population of 220,000, Minneapolis is truly "beautiful for situation"; her parks, gardens, avenues, terraces, and streets intertwine and mingle with a luxuriance of trees and foliage seldom met with. There are, it is said, 8000 lakes in the State of Minnesota, and several magnificent streets of water grace the extraordinary suburbs of this wonderful city. Its splendid houses and home life present a charming feature, and must strike every observant visitor.

The great Mississippi river pours her wondrous volume of water through the wide valley which winds around and bisects the city. On her energetic bosom huge floats of timber are borne downward from the upper waters which stretch away northward and westward for hundreds of miles. The enterprise and energy displayed are marvellous. One huge flourmill (Pilsbury's), probably the largest in the world, grinds sufficient grain to supply the whole of the cities of New York and Philadelphia. This is but one of many that are there.

Then the wonderful sawmills and timber yards. There you may stand in unabated wonder and surprise. The river runs immediately below you. From its eddying waters are being guided into an endless chain-cradle large lengths of trees. Up they come as though they were mere trifles destitute of weight. They weigh from 10 to 30 cwt. or 2 tons. The gripper handles them with astounding power and precision. Down they roll to the fixed spot where the huge saw, attached to what looks like a great railway luggage truck, works rapidly backward and forward.

In two minutes from leaving the water the planks are sawn, the tree ceases to exist, and the timber is being sorted, selected, and carried away on the ceaseless revolve of the chain rollers to all parts of the great "lumber" yard. Millions, literally, of these immense pieces of timber are dealt with from the flowing waters.

Such is the magnificent position of Minneapolis that a small part of the flow of the waters is now being diverted and builded within solid masonry, and turned aside so as to produce sufficient power for the whole of the electric lights and motor forces of the city. Built upon a series of undulating land rollers, the outlook and varieties of scenery are delightful and picturesque in the extreme.

I must not, however, unduly occupy space. The campaign in Minneapolis proved a marked success. Thousands attended the services. Many were brought to Christ, and large numbers told with joy of increased spiritual life. The Word of God has become to many a new book, "living and powerful."

In the main the work was amongst believers, which is a great need in the United States. In about a fortnight I return thither for protracted work. Church membership is one thing there, regeneration quite another. Excellent work is being done in the Lutheran, Baptist, and Presbyterian Churches in Minneapolis; while a valuable Christian mission work is carried on by Mr. W. A. Petran.

From Minneapolis I passed onward to Lake City, for a brief stay in Rest Island; thence to Bloomsberg, in Pennsylvania, where the State Conference of Y.M.C.A. was being held. It was refreshing to meet the large company of young men who had come together in the holiday season solely for the study of God's Word. Truly it was a time of power, and all were sorry when the ten days of meetings closed.

I next had a special mission in the City of Bloomsberg, from thence to Wilkes Barre and on to Pittston. In each of these centres I have seen many proofs of Divine blessing, as also of the exact adaptation of the Word of God and the Gospel of Christ to meet the deep needs which belong to all sorts and conditions of men, who, as fallen sinners, must have his salvation who said, "I am come to seek and to save them that are lost." I have visited sixteen cities in all.

In conclusion I may add that in the United States the "higher criticism" seems to be a spent force. The volumes which have represented it are lying in dishonoured heaps in the publisher's and booksellers' stores, a drug in the market.

I trust a new Berean era is at hand which a modern paraphase of a well-known passage might describe thus: "And many of them that fashioned curious notions, and presented them in cultured language and handsomely bound volumes, brought their books together and burned them before all, and they counted the price and it ran into 250,000 pieces of silver. So mightily grew the Word of God and prevailed."

It is currently reported that since an Egyptian woman dropped the Tel El Amarna Tablets on the feet of the higher critics their foundations have been sorely crushed; whilst certain others were so stricken by the Lachish Stone that "there remained no more breath in them." Indeed, it is more than probable that if the recent Egyptian and Assyrian discoveries had been made fifteen years earlier most of the exploded hypotheses of the last decade had never absorbed the printer's ink nor blinded the minds of thousands who received the cultured poison to their own undoing. The great business now is to work against the mischief wrought in the minds of many who have been led astray. The Gospel of Christ is the power of God unto this end.

Alpine Notes.

THE Riffel Alp, Sunday, Aug. 15.—About 200 people are collected in this capacious hotel, 7000 feet above sea-level and about 2000 above Zermatt, which lies immediately below us. We have had a melancholy occurrence in the death of Mr. E. F. Gedge. He came here three weeks ago in quest of rest and health, but partly from the heat, partly from continued climbing exertion, but chiefly because the condition of his heart was not suited to the rarified atmosphere, he became very ill. The local physician was convinced that to remain at this height would be certain death. To descend at once to Zermatt might save him. Last Thursday, laid on a litter, well covered up, attended by wife, daughter, and friends, and the doctor, he was carried down from the hotel. By request of his wife, a special prayer meeting had been held, when some personal and other friends earnestly committed him to the care of his heavenly Father. He bore the transit down the mountain to his bed, but suffered from great exhaustion. Next day he quietly passed away in the evening. Early this morning his body was interred in the English churchyard. He was a useful Christian, and only to-day a packet of Italian tracts reached the hotel, which he had ordered that he might distribute them among the large number of Italian workmen constructing the new mountain railway to the Gorner Grat.

Dean Lefroy preached two very appropriate sermons to-day, characterised by his accustomed eloquence, fervour, and evangelical usefulness. The little church was crowded. The prayers were simply and devotionally read; while the singing of favourite hymns was very hearty.

A few days ago the Dean went to the Rhone Glacier to open the new English church erected there under his auspices. The Dean holds a short service here every morning at 8 o'clock, in the place of "family worship," and after breakfast often delights a number of friends by conducting them on some excursion over the glaciers, he being a skilful ice-man, and a careful while brave climber. His genial bearing towards all the company, and these athletic feats, give additional interest and power to his earnest ministry. Newman Hall.

Thousand Island Park, on the river St. Lawrence, which was established a score of years ago by the Methodists, has become cosmopolitan with its homes for five thousand or more people. A tabernacle meets the needs of the Sunday audiences and the occasional lectures and entertainments, but there is no continuous and elaborate assembly, although there may be schools of oratory or pedagogy from year to year. The park is kept religiously—no bars, pool rooms, Sunday boats, and an unwritten law calling for early quiet o' nights. Along the river at commanding points large communities have gathered and taken to themselves suggestive names. The Baptists, Universalists, and Presbyterians have colonies.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Restored to the Rock.

PASSING along a hot, dusty road, a little distance from the sea, I noticed in a corner some limpets.

"This is not the place for you," I said; "you ought to be down in the cool sea, clinging to the rocks."

But they had been roughly torn and borne from their happy resting-place, and must perish if they remained in that far-off position.

Picking up a couple, I looked to see if there was any hope of restoration. There was hardly any response to my touch, yet I thought I would try what a sea bath would do.

As I carried them along I thought of boys and girls who ought to be clinging to the Rock of Ages; but sin has taken them away and cast them beside the highway of life, where they must perish if Jesus does not save.

One good thing, my limpets did not cling to the dusty road; they seemed to know it was not the proper place for them. Alas, we cleave to sin.

"Could they not get back to the sea themselves?" do you ask. No, they were without legs. Nor do boys and girls get back to God without aid, Divine aid. What I did for the lost limpets Jesus does for us.

I first bathed them, cleansing them from dust and dirt. Then I let them rest in a little rock-pool. As I took them out, I felt they were beginning to cling—yes, life was reviving. Putting them in again, I soon found my efforts to save them had not been in vain.

Jesus thus "raiseth up the poor out of the dust" (Psa. cxiii. 7); "Cleanseth us from all sin" (1 John i. 7); and as He gives us life by baptizing us in the sea of his love, we begin to cling to the Rock, and are able to say, "He restoreth my soul" (Psa. xxiii. 3).

Don't you think those two restored limpets would cling to the rock more firmly than ever? I expect they would.

And don't you think they were much happier when restored than when dying upon the dry, dusty road? They saw life, you think. Yes, but seeing life meant death. Their true life was where the sea-waves splashed and dashed. We are never truly happy away from God. In Him is life.

Day by day as I passed along that road, I saw the ruin of the limpets which were not restored. Upside down in the world, they were kicked about, run over, and perished. Only two were saved; the rest were destroyed. How few boys and girls are saved! How many we see ruined in the world's highway! Yet, "it is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. xviii. 14).

For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," (John iii. 16).

Now let us sit under these rocks by the sea, and sing about our Rock. Who will start the tune?

The Lord's our Rock, in Him we hide:
A shelter in the time of storm!
Secure whatever ill betide:
A shelter in the time of storm!

Oh, Jesus is a Rock in a weary land!
A weary land, a weary land;
Oh, Jesus is a Rock in a weary land—
A shelter in the time of storm!

A shade by day, defence by night:
A shelter in the time of storm!
No fears alarm, no foes affright:
A shelter in the time of storm!

The raging storms may round us beat;
A shelter in the time of storm!
We'll never leave our safe retreat,
A shelter in the time of storm!

O Rock divine, O Refuge dear:
A shelter in the time of storm!
Be Thou our helper ever near,
A shelter in the time of storm!

William Luff.

Boys who Work.—The missionaries at Elatte, West Africa, train their boys to do garden work to pay for their cloths, thread, needles and Bibles. It takes them fifty hours of work to get a whole cloth or a Bible, six hours for a spool of thread, and one for two needles.

A Brave Christian Doctor.

AT the seaside the other Sunday I heard a missionary relate the following incident:—

Away in China, where he lives, the poor people have no idea what to do if their children get burnt or hurt in any way, and so he began a medical mission for them, where they may bring their little ones to get cured if possible.

One day a man came in carrying his little girl, who could not walk because her leg had been burnt, and the part below the knee had grown into the thigh, and so the poor child could never unbend her leg.

Her father asked the missionary if he could do anything for her. "Yes," he said, "but it will take a long time, as I must cut down this flesh which has united, and then it will have to heal up again." The father was very glad to hear his little girl could be made well, and the operation was performed. After a few weeks, however, he came in again to see how she was getting on, and asked how much longer she would have to remain in the hospital. The doctor said it would take two months more before she could go home.

"Ah, then," said the father, "I cannot afford to let her remain; she is only a girl, if she had been a boy I might have found the money."

"But you only have to pay for her food," said the doctor; "all medicine and attention is free. Surely you will not take the poor child away."

"Is there no other way to get her well quicker?" asked the Chinaman.

"Yes, there is another way," replied our friend. "If you will let me take some pieces of skin off your arm, I can sew them over the wounds, and they will heal much sooner."

"Very well," said the man, and he bared his arm ready for the operation. But as soon as the doctor began to wash and scrape the arm to get it quite clean, and took his knife, the man drew back and said, "No, no; I cannot bear it." Then the doctor turned to the mother and said, "Let me take a piece from your arm for your little child's sake? Surely you will bear this for her?" But the mother drew back too, and said she could not have it done.

"Then," said the missionary, "I will have it cut out of my arm." And he called one of the assistants to do it for him; but he refused, as he could not bear to hurt the good missionary.

"Then I must do it myself," he said. And with a sharp instrument he cut a piece of skin out of his arm and divided it into five pieces, which he stitched on to the little Chinese girl's leg. In course of time she was able to go home and run about, but she will always carry with her the marks of the missionary's self-sacrifice, for in her leg are the five little pieces of white skin. When her friends ask her about it, and say the missionary healed her, she says, "No, it was the dear Lord Jesus who healed me, for he made the good missionary love me, and bear all that pain for me."

Was this not a very practical way of showing the Chinese that he was willing to give himself for their sakes? We are not called perhaps to bear so much as this good man, but we are all called to give up for others in our daily life. How often do we give up some pleasure that we may have been looking forward to that another may be able to enjoy it instead of us?

Every day brings some opportunity to bring comfort or joy to others at the cost of a little self-sacrifice on our part. I wonder if we try to seize them!

"Would You Dare Tell God That?"

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks first and thinks afterwards, and very often when too late he is sorry for, or ashamed of, what he has said.

One day he came home very angry with a schoolmate about something that had happened on the playground. He told Mary about it, and the more he thought and talked of it, the angrier he grew, and he began to say terribly harsh, bitter, and unreasonable things about his comrade. Some of the things he said Mary knew were not true, but he was too angry and excited to weigh his words. She listened for a moment, and then said, gently:—

"Would you dare tell God that, Ralph?"

Ralph paused as if someone had struck him. He felt the rebuke implied in her words, and he realised how wickedly and untruthfully he had spoken.

"No, I wouldn't tell God that," he said with a very red face.

"Then I wouldn't tell it to anybody," said Mary.

"Oh, that's all right for you to say," said Ralph, "but if you had such a temper as I've got——"

"I'd try to get control of it," said his sister, gently. "When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."—*Selected.*

Bible Searcher (No. 86).

1. What make their refuge in the rocks?—Ps. civ.
2. Who feared to fall upon rocks, and what became of them?—Acts xxvii.
3. Why did fire rise upon the rock?—Judges vi.
4. Who went by the rocks Bozez and Seneh, and why did he go?—1 Sam. xiv.
5. Who clave the rocks in the wilderness, and what did it make the Israelites remember?—Ps. lxxvii.
6. Why was Moses put in a clift of a rock?—Ex. xxxiii.
7. Who said "Thou puttest thy nest in a rock," and to whom was it said?—Num. xxiv.
8. What is the marginal rendering of "everlasting strength"?—Is. xxvi.
9. Give one verse of your favourite hymn about God as our Rock.

[Children under TEN do the first two; those under THIRTEEN the first five.]

ANSWERS TO LAST WEEK'S BIB LE SEARCHER (85)

1. (*a*) James and John, with Zebedee, their father (v. 21); (*b*) Peter and Andrew; the Sea of Galilee (v. 18).
2. (*a*) Simon Peter (v. 7); (*b*) Jesus; (*c*) 153 great fishes (v. 11).
3. The net belonged to Simon Peter and Andrew, and their partners, James and John. It broke because of the great quantity of fishes (v. 6).
4. The kingdom of heaven (v. 47).
5. Feeding the five thousand men (Matt. xiv.); feeding the four thousand men (Matt. xv.); draught of fishes (Luke v.); the piece of money in the fish's mouth (Matt. xvii.); draught of fishes (John xxi.).
6. (*a*) To Simon Peter and Andrew by Jesus (v. 17); (*b*) to Jesus by Peter (v. 5); (*c*) to Noah and his sons by God (v. 1); (*d*) to Ephraim and Manasseh by Israel (v. 16).
7. Solomon (v. 33).
8. Dagon (v. 4).

Foreign List.—Correct answers received from:—

Alice Henderson, Div. II., second prize. Walter Henderson, Div. 4., first certificate (Jamaica). Maria Lister, Div. II., first certificate (South Africa). David H. Marshall, Div. IV., first certificate (Canada). **No. 72.** Mildred Fryer. **Nos. 74 and 75.** J. A. and Eric Field (Sydney). **No. 77.** J. Garnett, Bessie, and Una Whytehead, Anna Lombard (South Africa). **No. 79.** Launcelot Knight. **No. 80.** Annie and Henry Baillie, Jean Scott (Canada). **Nos. 79 and 80.** Olive van Millingen (Cyprus). **No. 79.** Walter Henderson (Jamaica).

No. 84 (second list),—Correct answers received from:—

Mabel Adams, Daisy Allen, Fanny and Nellie Ames, A. R. Anton, Daisy Annett*, Christine Arnold*, Maggie and Bertha Arros-Mathers, Mabel and Charlotte Bailey, Chas and Jessie Baker, Elsie, G. and Dudley Bartlett, Eliz. and Janet Black, Lilian, Teresa, and Katharine Blackie, Arthur Barker, Lavinia Barnes, Archibald Bearsley, Louis Berthe, Dorothy and Herbert Berry, Florence Bellerby, Ashley Bowker, Phyllis Boyd, Lilian and Stanley Boxer, Robert Brown, Lionel and Gladys* Calvert, Maggie, Walter, and Jessie Carter, Willie* and Mary* Charles, Mary Clarke*, Dorothy Clarke*, Henry Cheney, Arthur Cole, Lily Coles, Marjorie Collins, Susie Cumbers, Emily Church, Jennie and Katie Dewar, Vera Dickinson, Kittie Donaldson-Selby, Cecil Dodd, Gordon Duncan, Marjory* and Dorothy* Dyke, Maud Eddy, Eva Edmundson, Kate Fletcher, James and Marian Freegard, Reg. and Ernest Findlay, Janetta, Agnes and Maggie Fullarton, Eva Gray, William and Peggy Gray, Euphemia, George, and Mary Graham, Kenneth and Constance Gabbett, Freda Haines, May and Janie Handasyde, Dorothy and Frances Harris, Ruth Harrison, Margaret Hasse, Ada Heap, Dorothy and Evelyn Hewer, Alice Hogben, Dollie Hodgson, Eva and Ethel Hutchings, L. K. Hughes, Edith and Mena Hunter, Helen, T. M., May and Harcourt Hunter, Fredda Hunton, Sinclair Jackson, Dora Jay, Norman* and Kate* Johns, Helen Jordan, Agnes, T., Alex., Willie, and Isa. Kay, Gertrude Kingerlee, Hubert Kirkpatrick, Dorothy Little, Nellie Lovegrove, Edith Lowe, Lilian and Grahame and Murray Lloyd, Abraham, Nellie, Thos., and Bella Mack, Sabina Mackintosh, E. Valerie Maitland-Kirwan, Harry Malaher, Lillie and Leslie Mallory, Angus McQuilkan*, Aubrey and Robert Marriott, Hilda Matheson, Reg. Meason, Charlotte Millar, Eva Monti, Elsie Morgan, Dorothy and Margaret, Morris, Julia Munce, Dora Muir, Henderson and — Nathan, Gerald Henry, and Joseph Neligan, H. E. Newnham, Eva and Maude Oakes, Ada Palmer, Willie Palmer, Douglas Parkes, Nellie and Louie Peachey, J. Ernest Pearce, Ruth and Grace Pledger, Walter Perryman, Isabel* and Gladys Phipps, Alice Pillault*, Margaret, Lillian, and Jessie Pook, Edward and Herbert Rainey, Olive and Sydney Robertson, Evelyn Shaw, Bob and Dollie Sail, Dorothy and Muriel Shaw, Unilne, Gwendoline*, Gladys, Llewellyn*, Eric*, Mervyn, and Wilfred Shaw, Frank Stalker, Gracie Seale, Barbara and Harold Stevenson, Kathleen Shepherd, Muriel Sells, Mora and Tennant Sloan, Constance* Scott, Kenneth and Lucy Soltau, Gertrude Scott, Nellie Stuart, C. Bessie Symes, Malcolm, Winifred, and A. M. Thomson, Fred and Sarah Thomas, Alice* and Frank* Thompson, Arthur, Herbert, Laurence, and Peveril Turnbull, May and Ronald Watson, Dorothy Warner, J. William and Edith Wheeler, Jessie West, Pringle Wilson, Frank Wilson, Edith Wilkins, George and Henry Wright, Evelyn Wood, Brenda Young.

No. 85 (first list).—Correct answers received from:—

Violet Ashworth*, W. T. Aldous, Massy Baker, Edith Ballard, Gracie Barnes, Leonard Bartlett, Nettie Bath, Howard Battye, Florence Victor, and Willie Bellerby, Nellie Bellerby, Percy Berkeley, May and Daisy Bligh, Emily Bridgewater*, Phyllis Boyd, Ralph Bourne, Gertrude Bysh, Winnie Chapman, R. C., Eleanor, E. S., Andrew, and F. S. Chance, M. J. Clarke, M. A. Clarke, Maud Clarke, Dorothy Davies*, Randolph and D. Daintree, Vera Dickinson, Kitty Donaldson-Selby, John Field, Gershom and P. W. Green, Mabel Guy*, Frances Harding, Winifred Harvey, Agnes Jones, Sidney, May, and Edward Law, Blanche Lindup, Geo. and Charlie Macdonald, Alan Marples, Edith Marnham, Gracie, Margie, Sydney, and Miriam Marston, Lewis and Arthur Morice, Julia* and Frances* Munce, Ernest and Edie Nash, Gerald Neligan, Eleanor Noel, Haden Palmer, Alice Palmer, Ethel* and Kathleen* Pasley, Mary, Louie, and W. M. Penny, J. Ernest Pearce*, Daisy Phillips, Jessie, Lillian, and Margaret Pook, Mary Plumb*, Harry, Daisy, and Charlie Pym, Gordon Remington, Evelyn Shaw, Maigery Smart, Kathleen Shepherd, Flora Simmons, Mary and Dudley Symon, May* and Dorothy Vickers, J. S. Wallace, Edith and J. Wheeler, Mabel Wheeler, Pringle Wilson, Cecile, Noel, and Philus Wright, "Wolverhampton."

Personal.

Many thanks for the flowers, which I sent to some sick children in the East-end. Several of my young friends have sent in their papers without putting either name or address. I hope they will be more careful in future. F. H. Hunton.—I hope you will have had a pleasant voyage. I will put your name on my foreign list. Dorothy Cooper.—I will let you know, if possible. I do not think that question was a difficult one. Massey Baker.—I am glad you are so much better. Kathleen Shepherd.—I hope your eye will soon be well. L. V. L. Anderson and Norah Lowe.—I have entered your names for No. 83, as it was impossible for you to send them in time. J. W. and Edith Wheeler.—You forgot to stamp your envelope.

Donation List.

Forest Cottage Home (*Mrs. Kerwin*).—M. A. S. L., 10s.; D. C., 5s.; Freshwater, £1; Mother, 10s.; Muriel and Vera R., 5s.; K. S., 5s. Total, £2 15s.

Indian Famine.—D. M., 4s. 6d.

Indian Famine Children (*Mrs. Brucre*).—C. S. and A. B., 3s.; Mother, 10s.; V. D., 3d. Total, 13s. 3d.

Scripture Union Portions for Next Week.

S. Aug. 29	Luke	23.56.			
M. 30	"	24.1-27.			
Tu. 31	"	24.28-53.			
W. Sep. 1	"	xi. 1-13.			

*** *For Special Service Mission Notices see page 30.*

Uncle Tom.

Current Events and Opinions.

THE METHODIST FORWARD MISSION.

THE indefatigable workers of the Wesleyan Mission at the Central Hall, Manchester, are not aware of the deep interest with which the Mission is viewed by Nonconformists throughout the country. The ninth annual report of the Mission (says *The Manchester Guardian*) deserves to be pondered over with gratitude by all who are interested in the social and religious work of the Free Churches. At a moderate estimate, between 7000 and 8000 people are gathered together each Sunday for worship, but the success of the philanthropic and labour sections is still more remarkable. Some 13,000 meals have been served and 6500 beds been occupied during the year. The sales of the firewood prepared in the labour yard have exceeded the sum of £500. And what is being done in Manchester is only a sample of the work carried on in other large cities with more or less success.

AN AFRICAN TOWN.

In a sketch of the growth of Buluwayo, South Africa, a writer in *The Daily News* says :—

"In the matter of religion the town is proceeding but slowly. The High Church branch of the Church of England is perhaps making the most headway, and daily services are held in a small brick-built church which, not being large enough for the Sunday congregations, is about to be substantially added to. The Dutch Protestant Church is well supported; Rev. Isaac Shimmin, who is in charge of the Wesleyan cause, has a large following, and his little chapel, which is immediately to be replaced by a substantial building, is crowded every Sunday morning to overflowing. The Baptists, Congregationalists, and Presbyterians do not, at present, seem to have made any way; but, on the other hand, the Jews, who are strongly represented in the town, have already begun building a synagogue, which will provide accommodation for a large congregation. It will thus be seen that Buluwayo is fairly on the way to be, if it is not already, a substantial, civilised, commercial city. In place of being the location of a tribe of savages, which it was only a few years ago, it is now a thriving and rapidly advancing town, and is fast becoming the commercial centre of a district whose material resources are believed by those who live in it to be almost limitless in extent, and of incalculable intrinsic value."

THE SULTAN'S CHRISTIAN SUBJECTS.

A correspondent of *The Dundee Advertiser*, in describing the Christian subjects of the Sultan and their many trials, remarks :—

"How is it that the Sultan can keep his Christian subjects in such subjugation? Because the Christians are scattered, have no unity in race, language, or church; are weakened by the oppression they had to endure for centuries; they have no training in organisation, and they are everywhere surrounded by well-armed, hostile Moslem tribes; because there is the Turkish army ready to act; and because of the fast-and-loose policy of Europe, whose interest in the Eastern Christians has been of a questionable character. It is sad, but it is a fact plainly seen in the whole course of their policy, that the interest of European Powers in the Sultan's Christian subjects has not been religious or philanthropic, but political. The Turks have known that too well, and they have taken every advantage of it. The Christians have been very slow to perceive it, still more slow and reluctant to believe it when they did see it, and they have suffered for it. The Europeans have made a show, when there were political reasons for it, of defending the suffering Christians either by treaties or by remonstrances; and then in critical moments they have abandoned them to a fate much worse than before."

THE CONDITION OF ARMENIA.

British Consuls in Armenia report a discouraging outlook in the condition of this distracted and oppressed people. The large sums distributed by the Relief Committee have barely sufficed to ward off starvation from the Armenians, and further help will be required this year, as the seed grain for the crops was seized by the Government in payment of taxes. "There can be no hope of a revival of trade (writes the Vice-Consul at Kharput) until personal and public security have been re-established. Such merchants as may have remained in a position to carry on business subsequent to the disturbances alluded to feared, for the most part, to do so owing to the unsettled state of the country and their want of confidence in the future. The persistent threats of the Moslems, and the consequent anxiety and discouragement of the Christians, in conjunction with the scarcity of capital now prevalent among the latter, render the commercial prospects of the vilayet for the present year far from encouraging."

THE BRITISH ASSOCIATION.

In commenting on the presidential address of the Association, delivered last week in Toronto, *The Leeds Mercury* says :—

"When he comes to ask, Where was the cradle of the human race? Sir John Evans admits that he is obliged to invoke imagination in aid of science; but he presents a very plausible hypothesis that the Palæolithic population originated in Eastern Asia, assumed a more nomad character, and was forced by circumstances to migrate gradually westward. At any rate, Sir John prefers this theory to the one that has of late grown in favour, and which professes to find the earliest traces of human life in North-Western Europe. Towards the close of his address Sir John Evans discussed the chronological relations of the Palæolithic and Neolithic periods. Sir John owns that there is no trustworthy evidence of any transition from one age to the other; but he says there may be traces of man's existence in the South of Europe during the transitional period. At the same time he does not think it would be 'in defiance of all probability' to suppose that owing to failure of food, climatal changes, or other causes, man's occupation of Western Europe ceased absolutely, and that after a long time the continent was repeopled by 'a race of men immigrating from some other part of the globe where the human race had survived, and in the course of ages had developed a higher stage of culture than Palæolithic man.' But here we are in the realm of speculation; and that is a region which science ought to eschew, although not a few of our scientists soar through it at times when they believe they are on the solid ground of fact."

A PAN-CONGREGATIONAL COUNCIL.

The most important event to Congregationalists the world over during the closing years of this century (says a writer in *The Manchester Guardian*) will be the International Congregational Council to be held in Boston in 1899. "Preparations are, I hear, already under way, and arrangements are being made to receive representatives probably numbering nearly double as many as attended the London Council, which was composed of 300 delegates—100 from America, 100 from England, and 100 from other lands. The topics, of course, cannot be definitely announced for some time yet, but the final outcome of the committee's labour will be a series of subjects dealing with the great and vital concerns of modern theology and sociology, with peculiar Congregational problems and opportunities, and with the wide realm of missionary activity at home and abroad. The Council will be in session for eight working days. The exact dates will be determined by the English Congregationalists, who in 1891, the year of the first International Council, accorded to the American representatives the choice of the season of the year most acceptable to them."

A GLOOMY OUTLOOK.

A leading article in *The Rock*, commenting on the international troubles in Europe and India, thus concludes :—

"Meanwhile, we have our own domestic troubles in labour disputes in this country, and a potato famine affecting a large part of Ireland. Is it not a time when we should especially humble ourselves for our many shortcomings, for our tolerance of evils both in Church and State, for our neglect of God? We may err in too arbitrarily linking cause and effect, but the sinful national, social, and individual selfishness of the times is too patent to be ignored, and calls for repentance and reformation. Is it presumptuous also to see in these grave events some of the signs of the last times? They are at least a call to renewed effort in spreading the knowledge of the Gospel of the Grace of God—the only panacea for human ills, the only source of individual peace, social contentment, and national rest."

THE GREAT SPECIFIC.

In the course of an able address at the opening of a bazaar in Forres, N.B., Lady Middleton, of Applecross, said :—

"I met not long ago a great doctor, a specialist on diseases of the nerves and brain. He talked in a most interesting, if alarming, manner on the great increase in such maladies induced by our present mode of living, the rush, the competition, in fact, the steam pressure of to-day. At last I fairly gasped, and said, 'But, doctor, this is horrible; you doom us all to asylums, if not worse; what is to save the world?" He gave me this answer—most notable as coming from a great scientist: 'Religion. It is the one soothing and calming influence we possess.' But, say some, have we time for contemplation, time for thought, time for prayer? The rush and whirl bear us along and sweep us round. Now, can we give the hour that is claimed from our necessary duties and enjoyments for retirement to our closet in quiet religious thought. We have two great aids: we have our blessed Sundays, the very law of the land helps us here; we have our churches, and that even therein our attention should not wander, and 'outward things be strong,' let us make our churches comfortable. I say it advisedly as well as reverently, that no chilling airs or cramped sensations may make our minds more errant than need be, but that our soul, being soothed and quieted by the surrounding influences, can give itself wholly to its Maker."

THE QUEEN AND THE BISHOPS.

The following reply to the bishops assembled at Lambeth Conference has been sent by the Queen to the Archbishop of Canterbury :—"I have received with much gratification the address from the Lambeth Conference, and I desire to sincerely thank you for your fervent expression of good wishes towards my Throne and person. I earnestly trust that these periodical gatherings of bishops from all parts of the world may tend to promote the cause of peace and good will and the increase of charity among men, in the furthering of which you may ever rely upon my hearty sympathy and co-operation. I pray that Almighty God may bless your work and grant a safe return to those whose sphere of labour is in foreign lands.—VICTORIA R.I."

THE LASH FOR SOLDIERS.

In a letter to *The Record* on this subject, Mr. Livingston Prescott (who has recently embodied his views in a work of fiction) says :—

"It is not the slight modification which has been languidly proposed, but the abolition of the lash as a penalty for prison offences which Britain should demand for those soldiers who, whatever their faults, freely lay down their lives in her service. There is yet a more solemn aspect of the matter. Human authority, especially to rudimentary minds, to a certain extent represents God. If cruel or unjust in its operation, it is not against his fellow-men only that the victim's soul revolts, but against his thus misrepresented and maligned Creator. Can any Christian, beholding for himself, or by the description of others, this writhing, suffering, degraded presentiment of God's image, sometimes—I quote an eye-witness—'groaning and crying,' sometimes heroically dumb, 'never saying a word"—can he, seeing a fellow-creature thus chastised for errors so slight, conscientiously consider such a travesty of justice pleasing to the great Judge of all? If not, in his name let his people—and especially his ministers—make their voices heard in firm but respectful protest. If they do, the general public will soon relinquish the extraordinary apathy of its present attitude, while the clause in our beautiful Litany in which we plead for all prisoners and captives shall take new force and meaning for ourselves by being translated into generous action."

JUDGE LYNCH'S HORRIBLE HARVEST.

Lynch law, says *The New York Observer*, appears to be gaining ground in parts of our country. The morning papers of one day last week recorded the lynching of one man in Georgia, one in Louisiana and one in Kentucky, besides the narrow escape from mob vengeance of a criminal in Florida. The offenders were for the most part negroes, and they were accused of "the usual crime" of assaulting white women. In the Kentucky instance the mob hanged a man of bad character "on general principles," and on the vague charge of murder and without proof of his guilt. Having put him to death, they proceeded to strip his wife to the waist and whipped her till she was covered with blood. These cases are but a part of the recent crop of such horrors. We have not published the horrible details of the revolting proceedings in the instances cited, but they were such as to make true patriots sad. The crimes for which most of the negroes so treated are made to suffer is atrocious enough, but the remedy is as

demoralising as the crime it seeks to cure. It is time that wise and thoughtful men should seek to stay the crime both of the negroes and their lawless avengers.

THE FAMINE IN INDIA.

Telegraphing from Simla, August 20, the correspondent of *The Times* says:—

"Good rains have fallen everywhere, save in Bombay and the Deccan districts, during the past week. The crops promise to be exceptionally large. The numbers on relief works are steadily declining, but some weeks must pass before the numbers of those gratuitously relieved show a marked decrease. There are now under 53,000 persons on works in the North-West Provinces and Oudh, but over 300,000 remain in the Central Provinces and Bombay respectively. Madras, on the 14th inst., was the worst with 478,000 on works and 218,000 in receipt of gratuitous relief, but rain fell in the affected area this week, which should materially change the outlook. The famine, in fact, is rapidly disappearing."

THE CONGO.

A Reuter telegram, dated Liverpool, August 22, says:—"The African Steamship Company's mail steamer *Niger* has arrived here from the west and south coasts of Africa, including the Congo, from which river she brought several missionary passengers. One missionary, Mr. White, of the English Baptist Mission, died two days after embarking. The body was landed and interred at Mayumba. Mr. White had been in the Upper Congo territory at a place called Yakuse. This is in the neighbourhood of Stanley Falls, where Mr. White, who was accompanied by his wife, established a mission. Mr. and Mrs. White had been over twelve months on the Congo, and started as far back as April 6 to return home. They descended the river in their mission steamer, and had one day's travelling on the Congo Railway. The Belgian officials were spoken of in the highest terms. Apart from the revolt of the Batetelas the whole territory, at any rate that part of it up to and about Stanley Falls, was in a very peaceful state. The natives were collecting rubber and other produce, and were working very harmoniously with the State people."

THE EARTHQUAKE IN INDIA.

The results of the earthquake have been most disastrous to many missions. Buildings that cost a large amount to erect have been seriously damaged or completely destroyed. The Welsh Mission in the Khasi Hills, Assam, has especially suffered. A correspondent of the *Indian Witness* says, "Every building belonging to the mission is in ruins, and all the churches built by the native Christians, many of which were large and built of stone with corrugated iron roofs, are in the same condition. The same is true of our station in Sylhet. The cost of erecting the buildings which have been levelled was not much if anything under two lakhs of rupees. Besides all this, scores of *pukkha* houses belonging to the native Christians have shared the same fate. There is hardly a stone left upon a stone in the whole of the Khasi and Naintia Hills District, every building, both private and public, being in ruins. It would be difficult to exaggerate the extent of the damage done. As far as buildings are concerned the mission is just where it was when it began operations fifty-six years ago. All the missionaries with their families escaped unhurt. Some of the native Christians have lost their lives, but it is not yet known how many. One of our native ministers lost wife, child and grandchild, all three being buried under the *debris*." In other parts of Assam the missionaries are without houses, and are living in temporary sheds. There were many narrow escapes, but as far as we know no missionary has been killed. The *Indian Churchman* publishes a very long list of churches and mission buildings injured by the earthquake. Some of the churches have been totally destroyed, while very many have been seriously damaged. The cost of making all the buildings safe will be enormous.—*The Harvest Field.*

Prophetic Conference in Chicago.—Writing from Oak Park, Ill., on August 7, Mr. W. E. Blackstone says:—"We look for a season of great profit and blessing in our coming Prophetic Conference, September 30—October 2. We earnestly beg the prayers of the friends of Israel on behalf of the conference and all who attend and participate."

Kensal Rise Tabernacle.

MRS. BAEYERTZ has concluded a sixteen days' mission at this church, and we have enjoyed a time of refreshing from the presence of the Lord. On the very first Sunday evening the building was crowded, and while God's servant was speaking the spirit of conviction seemed to fill the place. Both saints and sinners felt that a solemn, sin-revealing power was present. At the close of the meeting a large number went into the inquiry-room, and this has gone on more or less from night to night.

The Christians from the various churches in the district have entered more fully into the life of fellowship with the Son of God. Another evident result of the Mission is seen in the increased love for and delight in the Word, which is manifest throughout the entire assembly. No one can listen to Mrs. Baeyertz, without noting that she seems to have entered into the secret depths of the life of prayer, and to have caught the mantle of those glorious pleaders of ancient days, while she opens up the Scriptures with clearness and simplicity. In her preaching there is no straining after effect, but a quiet and sometimes an awful power. Her appeals to the conscience and the will seem at times almost irresistible. Mrs. Baeyertz is, I believe, a chosen instrument raised up for a special work.

THOS. MAYCOCK, Pastor.

Stirrings in Bohemia.

COMMUNICATIONS from Bohemia are of the greatest interest. Pastor A. Adlof—who ministers to a gathering of converts from Roman Catholicism in Prague, himself being a convert and a native Czech, and whose labours God has greatly owned in various parts of that interesting country Bohemia—tells me of a village in South Bohemia, named Strmechy, where a revival has begun. Twenty-one converts have gathered, and amongst them a teacher who, in consequence of his conversion, has lost his situation, and who cannot find any new appointment. Adlof visits this village once a month; the other Sundays this teacher ministers the Word to the people, but he has nothing. Pastor Adlof asks: "Do you not know anyone who would be willing to help to raise a salary to the amount of 400fl. (about £33) per annum? The work is of great importance; in less than a year's time the Lord has changed a desert, and made it a garden."

Are friends ambitious to claim an active part in this work of God?—Yours faithfully,

Blankenburg, Aug. 19. F. W. BAEDEKER.

Belgian Missionary Church.

ABUNDANT blessing has been granted to our Belgian Missionary Church during the last ten years. The number of our churches and stations has risen from twenty-six to fifty-four, and that of our pastors from seventeen to thirty. Nineteen new chapels or places of worship have been built or purchased. The receipts have also increased. The native churches have made great progress in liberality.

Our resources are unfortunately absolutely insufficient. The synod which met a few weeks ago was informed that the deficit, which, when the accounts were closed on March 31, amounted to 25,000frs., had increased to 41,000frs. This painful situation is made all the worse by the fact that several societies in Great Britain, which had accustomed us to count upon their assistance, have given us notice that they must in future reduce their grants, and several others that they can no longer continue them.

Our needs, however, are most urgent, and they increase every year. Our staff of pastors is altogether insufficient, and we ought to increase their number. Sunday after Sunday, notwithstanding the co-operation of devoted lay friends, we have the greatest difficulty to provide for all our services. Just when we ought to be extending our field of labour, we are in fear of being obliged to curtail it.

If immediate help be not given us we shall be under the necessity of making deductions from the stipends of our pastors at the end of next September, and yet these are, as it is, barely sufficient.

While expressing gratitude to our friends abroad for their generous assistance, we beg them to come to our aid in this our great need.

KENNEDY ANET, General Secretary.

129, *Chaussee d'Ixelles, Brussels.*

International S.S. Lessons.

September 5.

"GENTILES GIVING FOR JEWISH CHRISTIANS."—2 Cor. ix. 1-11.

GOLDEN TEXT—"*Ye know the grace of the Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich.*"—2 Cor. viii. 9.

THE monetary contributions referred to (1) were for the benefit of Jerusalem Christians who from several causes were poor. Pursued by the rancour of the Jewish Rabbis, they were deprived of their property and boycotted in employment. At this time there was so much general poverty that Agrippa II. found work for numbers in public improvements like paving the streets with marble. In addition to this a famine had cast its dark mantle over the world, and food could not be obtained even by those of ordinary means. So the contribution of the Gentile Christians was similar to those made by the English churches recently for the Armenians and the sufferers through the Indian famine. To get Gentiles to give money for poor Jews, and Jews living in another land, was a big link in the growing chain which Christianity is forging and which will some day bind all nations into one great brotherhood. Note

I. *A good example.* The Corinthians had already become an example in Christian liberality (2) by which others had been stimulated. Paul now sends Titus and another to remind them of the promise made a year before (2, 3). He had already praised them so loudly that both for their sakes and his own they should be ready with their contributions (4). He did not wish them to tarnish their good name either by tardiness or by giving with a stinting hand (covetousness) (5). The desire for the approval of others has been placed in us by God, and we should use it in urging ourselves to do the best we can in all good work. Every Christian should strive to be exemplary. Not asking themselves how little they can give without appearing mean, how few of God's commands it is essential they should obey, how near they can walk to the river of sin without falling in. On the contrary, we should give to the utmost limit of our capacity, "fulfil all righteousness," and "abstain from all appearance of evil." If we strive to do this we shall be raised above the average level, and so be an example to those around us. As surely as we are an example, so surely will our conduct be imitated by some.

II. *How we are to give* (7).—Not grudgingly, or as a matter of duty. For he who gives merely because he is bound to deprives himself of the blessing, and he who begrudges what he gives not only loses the blessing himself but also brings the recipient down to the level of a pauper. We should give *cheerfully*. Christian giving is a great privilege, and we should enter into the full enjoyment of it. There are Christians who delight in giving, and they are the ones whom God loves. The morose and melancholy can never do much good in the world. They turn all the milk of life sour. A small service rendered readily is of over more value in the sight of God than a great one performed with grumbling.

Paul does not mention the amount to be given; that must be left to the circumstances and conscience of the giver. God judges not by the amount of the gift, but by what is left after the gift is made. So the widow cast more into the treasury than they all, because she gave her sole possession (though but two mites), while the others had only cast in but a portion of their riches. We should also give regularly (7)—"purposeth in his heart" (after counting cost, etc.). One penny a week brings larger blessing than an occasional subscription, because the good cause is brought before us so frequently.

III. *The reward of the Giver* (6). What we sow we reap, both in kind and in amount. The blessing applies to both material and spiritual (compare Mal. iii. 8-10). God will not long remain in any man's debt. Even if we give so much that we impoverish ourselves God will see that we do not want (8). He who gives us seed to sow, and then gives the harvest (bread for food) will also see that the seed of charity bring forth good fruit (10); We need not trouble as to the future, God will see to that. "Day by day the manna fell."

Apply the lesson also as giving not only money but life, character, time, talents. What we give to God we cannot lose.

A Quaker Summer School.

SOME six or seven hundred members of the Society of Friends have been spending the fortnight Aug. 4-18 most profitably at the beautiful seaside resort of Scarborough. The arrangements for our physical well-being were kindly and efficiently supervised by the Friends of Scarborough, whilst Dr. J. Rendel Harris, assisted by a committee, provided for the mind.

The day began with a devotional meeting at 9 a.m., followed before lunch by three lectures; the afternoons were occupied by excursions on cycle, rail, or steamboat; in the evenings lectures of a more popular type had been arranged, to several of which the public were admitted.

The earliest lecture on each morning had the Old Testament for its subject. Prof. Rogers, of Madison, New Jersey, a great authority in Assyriology, showed that the great difference between the Jewish and Chaldean traditions of the Creation and the Flood was that the former *knew God;* the latter did not. He also interested his hearers much in the light shed by Assyriology on the list of nations in Gen. x. and the four kings with whom Abraham fought in Gen. xiv. The remainder of the lectures on the Old Testament were given by G. Buchanan Gray, Tutor at Mansfield College, Oxford, and were occupied by a fearless and reverent handling of the problems presented by the growth of the canon, the growth and structure of the several books, pre-prophetic religion, the prophets, the exile, and post-exilic life and thought.

The second lecture of the day was usually taken by Dr. Rendel Harris. The subjects he dealt with were "The Education of our Lord and his Apostles," "Books that had Influenced our Lord and his Apostles," "The Growth of the New Testament," "The Diatessaron of Tatian," which shows that the Gospel of John was placed on a level with the other Gospels, and had therefore been long known in 170 A.D., and some recently discovered early Christian documents, such as the Apocalypse of Peter. Bernard P. Grenfell, M.A., gave a very interesting lecture on "The Newly Discovered Logia of Jesus"; Dr. Harris subsequently giving it as his view that the Logia were authentic, and probably translated from sources very early indeed.

The third hour found us with somewhat exhausted powers of attention, but many enjoyed the lectures by Prof. T. R. Glover, of Kingston, Ontario, on "British Christianity in the Seventh Century"; whilst the papers by Dr. Thomas Hodgkin on "Sacerdotalism and Apostolic Succession," and those by John S. Rowntree on "The Place of Friends in the Religious Life of England," were felt to be appropriate and helpful.

The evening meetings were addressed by Prof. R. G. Moulton on "The Literary Study of the Bible"; Anne W. Richardson, of Westfield College, on "Socrates"; Dr. R. F. Horton, on "The Bible and the Spirit"; Prof. G. A. Smith, on "The Early National Poetry of Israel" and "The Book of Jonah"; Mrs. Lewis, of Cambridge, on "Mount Sinai and its Manuscripts." Difficult as it is to judge between these lectures, each in its way delightful and useful, many derived the greatest help from that on the "Book of Jonah," in which the author's lofty view of the universality of Jehovah's Kingdom was so clearly brought out.

The success of the School was largely contributed to by the kind permission to make use of the fine premises of the Westborough Wesleyan Church. The Primitive Methodists showed the same brotherly spirit by the loan of their St. John's-road Chapel on Sundays; and the Rev. T. Robertson (Congregationalist), of the large Bar Church, presided at two very well-attended meetings held therein on "Armenia" and on "Unity among Christians."

William White, George Cadbury, Samuel Price, and William Littleboy, of Birmingham; W. S. Lean, Henry S. Newman, Ellwood Brockbank, Frederick Andrews, and Wm. C. Braithwaite were amongst many Friends who were helpfully present.

We have been told that George Fox's power was derived from his first-hand knowledge; that he brought men immediately to Christ. We hope that many who have been at Scarborough can revive the frequent testimony of early Friends, that they were "brought into a more soul-satisfying knowledge of God than before." R. C. B.

FROM "THE TIMES."

This Summer School of Theology held at Scarborough, the first of its kind in the Society of Friends, has met with an unexpected amount of success, having been attended from August 4 to August 18 by 700 ladies and gentlemen accustomed to minister in meetings for worship or to teach in the Sunday-schools. It is one of several related movements, little known as yet to the outside public, which have been quietly revolutionising the Society and introducing into it fresh life and unwonted activities.

The opinion is often expressed that the Society of Friends is, in this country, a dwindling body. This was certainly the case from the beginning of the last century to a period somewhat later than the middle of the present century. But that this is no longer so is proved not merely by the small yet constant increase in membership for the last thirty-five years, but even more by the vigour of the new movements within the body, and by the throwing aside of trammels and restrictions whi ch cramped its work and diminished its numbers.

First in order of time comes the very valuable Adult School movement, which, commencing in Birmingham nearly fifty years ago, has by degrees extended over the whole kingdom, so that now every Sunday morning between the hours of eight and ten (and sometimes even earlier) the Society, with a membership of 16,000 men, women, and children, is bringing its influence to bear in an undenominational way on more than 40,000 adults, mostly artisans. These schools are not like ordinary schools. The opinion may be hazarded that they owe their form, unconsciously perhaps on the part of the promoters, to the Quaker method of worship. The skilful adult-school teacher gives little direct instruction; now and again with a light hand he guides and controls, all the while encouraging to the utmost, like Fröbel, the self-activity of his pupils. The class, indeed, almost seems to manage itself. To these Scripture classes are linked on weekdays and Sundays so many other varied agencies that the schools may well be called schools of brotherhood and beneficence. In 1860 came

THE RELAXATION OF RESTRICTIONS.

The late Right Hon. W. E. Forster used to say he had been excluded from the Society for the very best day's work in his life—his marriage with the daughter of Dr. Thomas Arnold. But after 1860 any exclusion for such a cause ceased, and, at the same time, any rigid insistence on distinctive dress or speech. In 1865 came a development in foreign mission work. Such work, conducted after the plan of the apostolic journeys, had always been a prominent feature in the Society's activity. For months or sometimes years together ministers under a sense of duty had devoted themselves to work abroad, often with the help of an interpreter. To this older form of mission work, still carefully cherished, was now added work similar in kind to that of the great missionary societies. The logic of circumstances had prevailed. If lands like Madagascar, India, and China were to be reached, it must be by workers who had mastered the languages and were giving more than intervals of their life to the work—whose wants, therefore, must, wherever necessary, be provided for out of a common fund. Of such stated, permanent missionaries there is now perhaps a greater percentage than in any other Christian body except the Moravians.

If, through the exertions of the celebrated physician, Dr. John Fothergill, in the last century, and of many who have followed him since, the standard of education amongst Quakers, both rich and poor, had not been unusually high, it is difficult to see how so much good work could have been accomplished by ministers and workers of an unprofessional character, who receive no remuneration and who have sought no special human training for their ministery. In no Church is the prophetic gift so highly valued, so widely distributed. It may fall on young or old, on rich or poor, on either sex, on the learned or the less learned. The disadvantages of a ministry potentially so free may *a priori* be held to outweigh the advantages. Of the advantages

THE RESULTS THEMSELVES MUST SPEAK.

With regard to the disadvantages, many characteristic criticisms have been uttered in public by leading Friends. It is regretted, for instance, that there are too many "slovenly preachers," and that the ministry loses so much of its power by want of meditation and forethought; and the late Mr. Spurgeon is quoted as expressing his surprise that the Society of Friends has been able to survive "the poverty of thought and doctrine" due to unprepared utterances. But there is one special disadvantage of a pressing nature which is hardly to be overcome by any means previously employed. The problems of Biblical criticism, more particularly with regard to the Old Testament, are not to be solved by spiritual earnestness alone. They need for their solution study more or less prolonged, in which the skilful guidance of a teacher is of the greatest help.

It was to provide such guidance that this summer school was set on foot. It owes its origin to no official sanction on the part of the Society of Friends, but is due to the initiative of thirty-three of its leading members acting as individuals. They occupy positions so influential, and their action has so evidently met a felt want, that there is no likelihood of its being in any way disclaimed. Their object, as set forth in their own words, has been to "stimulate thought, promote healthful reading and study, and awaken in the Society a fuller conception of the place in the service of Christ of the trained and consecrated intellect.' Great care was exercised in

THE CHOICE OF SUBJECTS AND SPEAKERS.

The promoters did not confine themselves to scholars within their own borders, but in each case sought the help of leading experts, whether in their own or other churches.

Every endeavour was made to get face to face with actual facts. Two "heckling" hours at intervals of a few days provided opportunities for clearing up difficulties that had arisen, the questions having been previously sent in on a slip of paper. A museum of facsimiles of the leading MSS. of the New Testament, of some Hebrew, Syriac, Armenian, and Greek MSS., and of early printed editions formed the subject of several informal lectures; and a carefully chosen library of the freshest and most important books dealing with the matters in hand was most useful in suggesting the best books to purchase. Opportunity was also given for commencing or continuing the study of Hebrew and New Testament Greek.

But what was said and done at this summer School is of less importance than that the School should have been taken in hand at all by such a body and in such a way. The Society of Friends has been, or at any rate has seemed to have been, a "garden walled around," even then influencing in some directions public life and thought in no small degree. Now that it is receiving so freely from other churches of their best, and giving as freely of its best in return, it is interesting to think what fresh fields of service it may win. At the death of George Fox, 206 years ago, it was computed

that it had a membership equal to that of all the other Nonconformists put together—a membership certainly larger than that of the Wesleyans at the death of John Wesley a hundred years later. Wistful glances are often cast backward at this time of growth and expansion, which was also one of bitterest persecution; and glances as wistful, yet not unhopeful, are often cast forward in anticipation of its return. That this is not mere sentiment, but has resolute purpose and steady conviction behind it, seems clear from recent developments. And at the present time a religious democracy like the Society of Friends, in which freedom and order are found side by side, must, as long as these developments are maintained, have in it the promise and the power of increased service to Church and State and to humanity at large.

A Notable Conversion.

The following case, related in the new report of the Religious Tract Society, ought to be an encouragement to all workers:—

The following is related by a colporteur at Hamburg:—"S—— was one of the worst drunkards in his town. When sober, at the latter part of every week, he was a thoroughly good and clever artisan, but during the first days he was always drunk. Many were afraid of him on account of his strength and roughness. When I first saw him he threatened even me with a thorough thrashing; but after some conversation allowed the *Messenger of Peace* to be left, and even to be brought regularly. By my constant invitations he at last consented to come to our services. But his heart remained untouched; and when he came home he beat his wife so unmercifully that he was imprisoned.

"There he had time to think over his past life, and when released he sent for me. Of course I went at once. Then he asked me, 'Is there still any hope for me?' I repeated to him as many suitable passages from the Scriptures as I knew by heart. He had torn his own Bible to pieces and used it for lighting his pipe. From that day I went regularly to fetch him to our services, and before long he rejoiced in the forgiveness of his sins. His wife and mother-in-law were also converted, after seeing the great change produced in this man by the Gospel message. Now the house resounds with Gospel hymns, where formerly nothing was heard but swearing and screaming."

St. Giles's Christian Mission.

In their thirty-seventh annual report, the conductors of the St. Giles's Christian Mission gratefully acknowledge that from insignificant beginnings, through many difficulties and discouragements, and often with very insufficient resources, their work has been carried on with a considerable amount of success. The operations of the mission may be classified under the headings of prison work amongst adults in prison and amongst adult ex-prisoners, work amongst children, work amongst the sickly, and mission work amongst adults.

The prison work is carried on by the superintendent, Mr. William Wheatley, who in one London prison saw during the course of last year a total of 611 adult prisoners at their own request. "Their applications for assistance were," he says, "as various in character as it is possible to imagine, and the assistance many of them seek is money, not work, which they abhor. Needless to say we do not waste our subscribers' money on this class." On their discharge from prison all short term ex-prisoners are invited to a breakfast provided in one of the halls near the grounds attached to the prisons. Last year 18,300 discharged prisoners accepted this invitation, of whom 5800 were permanently assisted in various ways. Each year the Mission receives about 500 boys, and gives them shelter in one of its five homes, whence, after the test of a short probation, they are placed in suitable situations. Last year the general expenses of the Mission amounted to a little over £11,000.

The Y.W.C.A. is briefly sketched in connection with its new and handsome headquarters at George-street, Hanover-square, in the September issue of *The Sunday at Home*. The writer says, "It is an inspiration kept alive by the Divine breath that kindled it—one more of God's modern miracles."

Letters to the Editor.

"HIGH CONGREGATIONALISM."

Dear Sir,—I am a little surprised, and still more anxious, about sentiments put forth under this heading. I know that Dr. Dale held a view which many of his brethren would have so designated. I yield to no one in reverence for Dr. Dale and in respect for his teaching; but I have never been able to grasp what he meant by his statements about the Lord's Supper being "not merely a commemorative rite, but a veritable channel of Divine grace."

Such words appear to me to say either too little or too much. Words of Scripture, the meeting together of Christians, utterances of prayer—all these are, or ought to be, "veritable channels of Divine grace." But, I suppose, what is contended for is, that the Lord's Supper is a channel in which grace flows more easily, more fully, and in some more direct manner than in reading or prayer or the meeting of Christians. If not, then I ask Why use such words? If so, then I say that we are on the road to error and superstition. We may not be far on the road, but I think we have entered it.

I do not say this without reason. Years ago there appeared a volume of exquisite expositions on the Book of Joshua. They were spiritual, they were evangelical; but the reader was startled by a mystical chapter which seemed to teach the doctrine of the Real Presence. Being introduced to the gifted writer, I ventured very humbly to remonstrate about the teaching of this chapter. I was told that I was mistaken, that I must be mistaken, for the writer had not unlearnt the lessons imparted in the Society of Friends—her early Christian home. Where is that writer now? Mr. Macartney and others have told me that they believe she has found a congenial home amongst extreme Ritualists.

My dear friend Mr. Crosbie, and E. R. P., assure us that their sacramentalism has nothing to do with sacerdotalism. But is sacerdotalism the only danger to Christianity? Is not all superstition a danger? Is it not contrary to the spirituality of all Christ's teaching to connect any special Presence with bread, or "the breaking of bread"? Besides, if the view be harmless while held by "High Congregationalists," it becomes most harmful when held by Episcopalians, tending greatly to accelerate the advance of Ritualism.

In saying all this, let me not be thought to be one to diminish our loving reverence for the Lord's Supper. I should like to see it observed oftener. I believe that it is a means of great good; but that it does its work, as any other service does, by the thoughts and desires it kindles, not by any special Presence.—Yours sincerely,

Brighton. J. B. Figgis.

Dear Sir,—Rev. Silvester Horne, whom I hold in very high esteem, says:—"The one qualification is the prepared heart, the surrendered will, the expectant soul. Grant an assembly of such worshippers, met in his name, pledged to his cause and service, and we believe we are justified in expecting from Him special grace and special privilege, for we have undertaken special responsibility."

But why did the Committee of the Congregational Union excise from "Congregational Principles" Dr. Dale's passage on the Lord's Supper if this was all it meant?

Where is the difference between a prayer-meeting or a church-meeting and the Communion, if Mr. Horne states Dr. Dale's view correctly? There is no "*special* grace" at the Communion if the *same* grace is in every gathering of believers.

But what is Mr. Horne's view, or, rather, the explanation of the view he gave in his article in the *Christian World* on Dr. Whiton's book? He spoke of something missing in the Nonconformist communion; but if he only meant what is referred to above, it never was missing. Ever since I was a boy have I been familiar with old men at prayer-meetings pleading the Saviour's promise to be present with them.—Faithfully yours,

A Perplexed Reader.

CRIME AND OVERCROWDING.

Dear Sir,—I would refer to your "Notes and Comments" of last week on crime and overcrowding, in which drunkenness as the main factor in producing these evils is minimised to some extent. It is generally admitted that nine-tenths of the crime arises from intemperance, and though the connection of overcrowding and drunkenness may not be so apparent, nevertheless, directly or *indirectly*, it will be found that nine-tenths of the overcrowding springs from the same cause. *The only* way of removing the overcrowding in Spitalfields and elsewhere is by stopping the sale of intoxicants in those districts. There is no other way of solving that which you say is "one of the gravest and most pressing problems of the time."

You may "demolish insanitary buildings, sweep away courts and alleys, and widen streets, the churches may work socially and religiously," but if we do not include death to the liquor traffic, the labour will be in vain.—Yours truly,

52, *Ferntower-road, London, N.*, Wm. Peters.
August 21.

Homes for Aged Christian Blind.

Quiet work has been done and steady progress made of late in these Homes, under the honorary superintendence of Rev. H. and Mrs. Bright, 77, Hanley-road, Crouch Hill, N. Founded in 1880, for the needy blind of all Protestant Evangelical sections of the Church of Christ, the latest development of the work is a seaside branch at Southend-on-Sea; and the report mentions a deficiency of £650 in the sum necessary to cover the cost of this much-needed addition. The need for these Homes is as great as ever, and no sooner is there a vacancy than there are several applicants to fill it. The inmates, of whom there are now eighty-two, come from twenty-eight counties, their ages varying from thirty to ninety-three years, the majority being over seventy years of age. Sunday and week-night services, conducted by ministers and others of various denominations, are marked by signs of Divine blessing. Visitors at any time are gladly welcomed.

In Lonely Places.

Writing from the Isle of Mull, a friend says:—"We went from Kelso to Rothesay, then to Campbeltown, Edinburgh, Oban, and now we have found our way here—an out-of-the-way place indeed. If we have done nothing else we have cheered the heart of the Baptist pastor, and perhaps others.

"Nobody knows what a minister's life is away in these islands and highlands. We could visit the little gatherings of the scattered flock to profit. None of the congregations are large, but many of the ministers glad of fellowship, though they have nothing else to give and cannot even take us in. We are in lodgings in a little hotel, so called, only seven rooms in it altogether, but are quite happy and well, through mercy. I am preaching in the Baptist church, a little whitewashed building on the beach."

The Pakefield Conference, under the presidency of Rev. L. Price, was recently held. Speaking at the opening of the Conference, Mr. Price referred to the abnormal amount of Sabbath desecration that took place in Lowestoft and Pakefield at the present time, more particularly in the usage of brakes and steamers, which he strongly condemned. He was sorry to say that many professing Christians were the greatest sinners in this respect. Rev. A. J. Begbie expressed the belief that persuasion and not coercion was the best line of argument to adduce in a question of that sort. Canon Garratt made a sympathetic reference to the tragic death of Rev. J. S. Callis, in Uganda. The Bishop of Liverpool addressed a crowded audience in the evening, and declared his conviction that the only real Christian unity was the unity through grace.

Women's Work in London Homes.—In a pamphlet, entitled "A Year's Record of Women's Work in London Homes, etc.," the committee of the Christian Instruction Society and Deaconesses' Mission have issued their annual report. At the present time they are employing a staff of thirty deaconesses, who visit the houses of the poor with the message of the Gospel and convey practical sympathy to many of the darkest homes in London. Through these agents they arrange for the relief of the destitute, the nursing of the sick, and the care of the dying. Casual wards, hospitals, infirmaries, and workhouses are systematically visited by these volunteer workers. A series of extracts from the reports sent in by the members of the working staff are given to show the character of the work done and the conditions under which it is carried on. In response to pressing applications of churches in poor and crowded localities, they have been compelled to increase the number of deaconesses, but the funds of the Society have not increased in proportion. The expenditure during the last year amounted to £1300; and if their work is to be maintained at its present level, they require an additional £300.

Evangelistic Notes.

Mr. William Nobbs has of late been moving in the Western and Southern Counties. He had the joy of attending a recent meeting at Barnstaple, where the beloved R. C. Chapman (now in his ninety-fifth year) opened by reading the first verse of each section of Psalm cxix. He has been engaged in Gospel service at Crediton, Tiverton, and Exeter, also at Wellington (Som.). Having visited, with several other places, Stroud and Malvern, he has now gone to Southsea, where he is helping Mr. John Denning in his tent work on the common. Mr. Nobbs has been privileged to see much fruit of his labours.

Mr. Richard Spragg held a fortnight's meetings in the Central Hall, Dudley, in July, and has been labouring in the Gospel there again for another week with some blessing, although the attendance was not large.

Mr. Henry Collins, of the Evangelization Society, has been at the "Edinburgh Castle," Limehouse, during August, and has preached the Gospel to ever-increasing congregations with marked faithfulness and acceptance. Not a few have been led to decide for Christ, several of Dr. Barnardo's Labour House lads among the number. Mr. Collins's straight Gospel talks to the men of the P.S.A. are models of their kind.

Mr. R. M'Lean, of the Evangelization Society, has conducted a Gospel tent mission at the west end of Dundee during this month. He is a clear, intelligent preacher of the Gospel, scriptural and intensely earnest. The interest has been deepening all through; many have waited for conversation and have professed faith in Christ. Through the Bible-readings Christians have received great blessing. One feature of the work has been the number of invitations to visit and speak with anxious ones in their homes; these have come from the sick, the poor, and in some cases from the wealthy and cultured. W. Ferguson.

Strangers' Friend Society.

This, the oldest institution in existence for relieving the sick poor throughout the metropolis at their own dwellings, is now in its 112th year. There is ample evidence that such discriminating service as it renders continues to be widely needed, and that, without its aid, many whose environment is in every way against them would sink in the struggle for bare existence. The 165 visitors of both sexes who bear the Society's wisely dispensed monetary aid to homes of wretchedness, carry with them the light of the Gospel, and these doers of good, who belong to various sections of the Christian Church, seek their only recompense in the glory of God and the welfare of mankind.

God blesses this quiet work, and the poor appreciate it. The operations of the Society are well organised, and have the commendation of many prominent Christians and philanthropists. Mr. B. H. Gerrans is secretary, and the offices are at 52, Finsbury-pavement, E.C.

Toronto Mission Union.

The Union was founded in 1884 to meet the spiritual and moral needs of the non church-going masses, the 200 voluntary workers, representing almost every denomination in the city. From its band over 20 have been promoted to foreign field work. The mission is supported by the free-will offerings of God's children, the treasurer being Mr. A. Sampson, 141, Beverley-street. Christian solicitude has covered all manner of need among the teeming masses of the city, and multifarious operations branch out from the halls, one central and the other in the east end of Toronto. Besides these there are day-nursery and dispensary, an old folks' Home, and a Bible-women's Home, which is a centre of missionary power and influence. Noon, factory, and other meetings among young women, efforts for the educational good of young men, varied work among the children, and Sunday and Tuesday evening gospelling, are some of the activities attended by most encouraging results.

Request for Prayer.—For blessing upon a Mission to be conducted by William Hill at East London, Cape Colony, commencing Sunday, September 5.

Irish Notes.

Open-air services have been held in many parts of Ireland during the past week, including the south and west. Rev. E. W. Daly addressed 1000 persons at Mountpottinger, and Rev. P. E. Donovan nearly the same number at Shankill-road, Belfast.

Mr. Geo. Horner, J.P., of The Lodge, Cliftonville, Belfast, has died, aged seventy-seven years. Deceased was a native of Yorkshire, but settled many years ago in Ireland. He was one of the largest contributors to the funds of the Methodist College, and he also took a deep interest in hospital work and in missions.

The Dublin University Fuch Kien Mission is about to send into the mission field the following four undergraduates of the Dublin University:—Rev. W. S. Walsh (son of the Bishop of Ossory), T. D. Studdert, M. MacKenzie, and Dr. Pakenham. With one exception no such number of Dublin University men ever sailed at one time for the foreign field before.

The Irish committee of the Society for Promoting Christianity among the Jews have resolved to reopen, under the charge of Rev. D. H. Dolman, the Enquirers' Home at Hamburg, which did such noble work in the past. Mr. Dolman is a Dutchman, and a graduate of Cambridge University.

Mount Hermon Orphanage.

The Girls' Orphan Homes carried on at No. 55 and two other houses in Cambridge Avenue, Kilburn, N.W., have for some years been under the superintendence of Mrs. Parry. Since the inauguration of the work in 1864 by the late Miss Mary Ann Cole, of honoured memory, some seven hundred children had been sheltered and trained in the Homes and passed on into good situations, fully equipped for the battle of life. The training is firstly Christian, the chief aim being that each child may be brought into the conscious knowledge of an individual and loving Saviour. During 1896 twelve additional children were received into the Homes, and ten left for service.

This work is entirely dependent upon voluntary contributions for support; and the records of the past year, with its trials and blessings, have afforded abundant instances of Divine faithfulness to those who seek to be instruments in God's hands for good to the little ones.

Orphan Working School.

This excellent charity, in its two branches at Maitland Park and Hornsey Rise, now provides accommodation for 600 children; and during the 139 years of its existence the Institution has been the means of maintaining, educating, and sending out into the world to earn an honourable livelihood 5400 orphan and destitute children. From the offices at 73, Cheapside, E.C., Mr. Algernon C. P. Coote, the secretary, issues an interesting detailed and illustrated statement, from which we learn that during the past year both the senior and junior schools have been placed under Government for educational purposes.

It is satisfactory to find that 1896 has been marked by a reduction of expenditure in every department, side by side with an increase in the average number of children maintained, as compared with the previous year. In connection with the organisation there is a useful convalescent home situated in Harold-road, Margate, with accommodation for twenty-five children.

Cruelty to Children.—The current issue of *The Child's Guardian* says:—Whilst we have been waiting for the verdict of Lord Herschell's inquiry, it has cost the Society in loss of income from £10,000 to £15,000. The Society's Jubilee appeal, just when it was full of promise, had to be withdrawn, and its ordinary income, since the inquiry began, has diminished 50 per cent. This is a calamity which needs only to remain unredressed a little longer to end in disaster. In order to meet the immediate necessities of carrying on its work throughout the nation £5,000 has had to be drawn from the reserve fund. As the weekly expenditure over the whole land is about £1,000, this sum cannot be made to last out very long. It is a vast, mute cry of children in pain which we voice when we plead, as we do most earnestly, with those who can save us from a disaster which would be ten times harder to bear than all the criticisms, just and unjust, into which the inquiry has been made.

THE BOOK WORLD.

Wells Cathedral, by Canon Church (1s. net, *Isbister & Co.*), is the latest addition to the beautifully got-up series being issued by this house of brief descriptions of our national fanes. The exquisite illustrations, by Mr. H. Railton, delightfully illuminate the text.

Micky Magee's Menagerie, by S. H. Hamer (1s. 6d. *Cassell & Co.*), will afford much diversion to the little nursery folks, with its amusing rhymes and stories about strange animals and their doings, profusely illustrated by exceedingly clever and droll pictures from the pencil of Harry Neilson.

The Chairman's Manual. (1s. *Elliot Stock.*) This concise handbook of the qualities, duties, and responsibilities of a chairman will be found most valuable by all who have to preside at public assemblies. The rules laid down and the illustrations given are drawn from the procedure in the House of Commons.

The Federation of the Powers. By C. D. Farquharson. (1s. *F. Warne & Co.*) This thoughtful and earnest pamphlet is a plea for a real, mutual, working federation of the great European Powers. It is a thing most devoutly to be wished for, and we trust these essays may be used to bring the desired end a step nearer the possibility of attainment.

Modern Thoughts on Ancient Stories. By Rev. Joseph Rush. (*C. H. Kelly.*) Here we have some well-known Bible narratives retold in modern phrase, with many sententious practical comments and applications. The discourses sparkle with good counsels tersely and epigrammatically expressed. The discourses must have been very good to hear, for they bear reproduction in cold print marvellously well.

The Separated Nation is the title of an interesting and instructive essay by Mr. H. L. Hastings, editor of the "Anti-Infidel Library," of Boston, U.S.A. (9d. *Marshall Bros.*) It sketches the character and training of the Jewish people. Their persecutions, their longevity, their morality, the reasons for their dispersion, and their hope of the Messiah, are all discussed in an able and interesting manner.

Unsearchable Riches, and other Sermons.—By Rev. G. E. Grubb. (15s. *Marlborough and Co.*) These discourses from a well-known missioner make very stirring and stimulating reading. Their purpose is to exalt Christ as a Divine Redeemer and Deliverer. They have all the directness and fervour of diction and the exultant faith that mark Mr. Grubb's utterances. A rich blessing must accompany their circulation.

Temperance in the Victorian Age. By Dawson Burns, D.D. (*Ideal Publishing Co., Memorial Hall.*) Among all the movements of progress during our Queen's reign few are more marked than the advances in temperance sentiment and practice. In this interesting handbook Dr. Dawson Burns traces the growth of the reform in its varied ramifications and brings together a large array of encouraging facts that ought to nerve temperance workers to still further efforts in the same direction.

The Smedleys of Matlock Bank.—By Henry Steer. (3s. 6d. *Elliot Stock.*) The name of Smedley will ever be associated with the annals of the hydropathic system of bodily cure. In this well-illustrated volume we have a deeply interesting and well-written account of Mr. and Mrs. Smedley, their personal characteristics, and, chiefly, the wonderful work they accomplished in promoting the health and spiritual well-being of the people. The book is a worthy chapter in the history of the service of mankind, and its publication will help to popularise an undoubtedly valuable specific for the cure and prevention of disease.

A parcel of attractive story books for young readers comes from the *Wesleyan Methodist S.S. Union, Ludgate Circus.* **Jackalent** (1s. 6d.), by Mrs. J. A. Smith, is a touching "epic of the streets" and waif life. **Isabelle's Story** (1s.), by Alice Briggs, takes the reader back to the times of Wm. Tyndale and his priceless services in making known the truths of Holy Writ. **Marjorie's Stranger,** by Isabel Robson; **Little Parables for Little Folks,** by Edith Rhodes; **Golden Deeds Told Anew**, by Annie Craig (9d. each); **The White Mouse**, and other stories, by W. J. Foster (8d.); and **Ladyboy's Story**, by Helen Bristow (6d.) are all excellent in their way. Four "Infant Class Reading Books" (2d. each) contain extracts from Scripture story, and are in large type.

The sermons lately preached before the University of Oxford by Canon McCormick will be issued in a volume by *Messrs. James Nisbet & Co., Limited*, under the title "What is Sin?"

Messrs. Cassell & Co. are about to issue a very cheap edition of their well-known publication "Our Own Country," describing the various localities to which natural beauty, ancient remains, historical events, or great industrial achievements have given renown in each of the three kingdoms. This edition will be completed in twenty-two weekly parts, and will cost less than one-third of the amount at which the work has hitherto been procurable.

Obituary.

MR. WILLIAM J. RIDGE.

The death of this brother, formerly of Wolverhampton and latterly of Pasadena, Cal., occurred on August 2, at Cazadero, soon after the close of the great camp meeting held there. He had intended visiting his old home in England, and having started was doing work *en route*. Owing to weakness, he had only been able to give one address during the meetings, and was obliged to take to bed the day following the close of the convention. From this he never rose, and after a week's suffering he passed peacefully away.

REV. MARCUS RAINSFORD, SEN.

Our readers will hear with regret of the death at Cromarty, in Scotland, on Sunday week, of Rev. Marcus Rainsford, for over thirty years minister of Belgrave Chapel, Pimlico. Mr. Rainsford died after only three days' illness. He had for some time been in failing health, and recently had a slight stroke of paralysis, from which, however, he partially recovered. The early years of his ministry were passed in Ireland, where he was for ten years curate of Holy Trinity, Dromore, and from 1854 to 1866 Vicar of Dundalk, the seat of the Earl of Roden. In the latter year he received the appointment to the incumbency of Belgrave Chapel, and his ministry there has been distinctly successful. Last year we gave a sketch of Mr. Rainsford's ministerial life. Many London friends will recollect with pleasure the prominent part he took in the Gospel mission held by Messrs. Moody and Sankey at Wandsworth.

REV. DR. J. H. WILSON.

The death is announced, at the residence of his son at Blackheath, of Rev. James H. Wilson, D.D., aged eighty-six. He was for many years associated in an official capacity with the Congregational denomination, and for some years, up to the time of his death, was honorary secretary of the Congregational Memorial Hall and Library in Farringdon-street. He was educated for the ministry at Aberdeen University, and became minister of the Congregational church in that city in 1853. During his ministerial life in Scotland he was closely identified with Dr. Guthrie in the work of the Ragged Church Missions, and was one of the earliest pioneers in the temperance movement in Scotland. He was for over twenty years secretary of the Home Missionary Society. In this work he was brought into close contact with the late Mr. Samuel Morley, with whom he visited all parts of the country on behalf of the Society. On his retirement from this position he accepted the charge of the New Kent-road Congregational Church, which he held for a few years. He was an intimate friend of John Bright and Joseph Sturge, and took part in many campaigns with the latter philanthropist.

MR. GEORGE PALMER.

Mr. George Palmer, founder of the firm of Huntley and Palmer, biscuit manufacturers, died at Reading, last week, after a long illness. He was born in 1818, and was the head—as he was practically the founder—of the great house of Huntley and Palmer, "biscuit bakers to the Queen." Coming from Somersetshire when quite a young man, he joined his cousin, the late Thomas Huntley, in a small baker and confectioner's business at Reading; and in 1850, his tastes lying in that direction, he invented a machine for cutting and stamping biscuits, which proved to be entirely revolutionary of the ancient trade of biscuit making. Mr. George Palmer, like his brother William, was a consistent member of the Society of Friends and a staunch teetotaler. Almost his last public act was, in conjunction with his brother, Mr. Samuel Palmer, to present to the town a valuable site for the erection of an art gallery as a memorial of their brother, Mr. William Isaac Palmer, who died, generally lamented, in the year 1893. This gallery is now in course of construction. Mr. Palmer was a somewhat extensive landowner in Berkshire and the adjoining counties, and was an excellent and considerate landlord. He was most liberal in the judicious distribution of his great wealth. He leaves a family of four sons and three daughters. The funeral took place on Monday, at the Friends' Burial-ground, Reading.

REV. J. S. CALLIS, UGANDA.

The death is reported of Rev. J. S. Callis, at Toro, Uganda. The *Woolwich Herald* gives particulars of his life and work. Mr. Callis was born at Ipswich in 1870, and received his early education at Norwich Grammar School. After taking his B.A. degree he became a lay worker, under the direction of Prebendary Webb-Peploe, at St. Paul's, Onslow-square, where he developed an intensity of spirit in his work which ever after characterised him. In 1892 Mr. Callis went to Wycliffe Hall, and was ordained to the diaconate at Rochester Cathedral. His only curacy was that of All Saints', Shooter's Hill, of which the Rev. the Hon. Talbot Rice was then vicar. Into the various good works connected with the parish he threw himself with all his characteristic energy and devotedness. On reaching Uganda he received orders to proceed to Toro, about 200 miles farther into the heart of the Dark Continent. The heartiness of Mr. Callis's reception and welcome by the Christian King David and his people filled him with joy and gratitude for the call to such a post of service. Mr. Callis was the first ordained missionary appointed to that most distant and outlying station, and his first duty was to journey from centre to centre in which the Buganda teachers had been, gathering converts. But the work no sooner began than the labourer was called from the field. Two brief months, and he rested from his labours.

Personalia.

Mr. S. Woods, M.P., has, it is stated, accepted the editorship of *The British Workman*.

The late Rev. J. MacNeil.—A memoir of this Australian evangelist is being edited for the press by Rev. H. B. Macartney, of Melbourne.

Dr. Moulton and a Sunday at the Leys School, Cambridge, are described and fully illustrated in the September issue of *Sunday Hours* (R.T.S.).

Miss Cusack has had a very severe illness, which her medical advisers expected would prove fatal. She is now recovering, unexpectedly, and is at present at Weymouth.

Dr. Newman Hall.—We deeply regret to hear of the serious illness of Dr. Newman Hall, in Switzerland. Some Alpine notes from his pen appear in our present issue.

Pastor A. G. Brown has been presented by his friends at the East London Tabernacle with a testimonial consisting of an illuminated address, accompanied by a sum of £300.

Rev. Thomas Lydiatt of the Liverpool Evangelisation Society has received from friends and fellow labourers a token of their personal esteem in the shape of a gold watch, on attaining his sixtieth birthday.

Mr. Thomas Lund, a well-known member of the United Methodist Free Church, bequeathed to the Pudsey Church the sum of £1500. He also bequeathed large amounts to various charities in Bradford.

Mr. Henry Varley, whose letter on American matters is given on a preceding page, will preach at West London Tabernacle, Notting Hill, on Sunday next, at eleven and seven. He is returning to New York in a few days.

Ex-Bailie Lewis, J.P., a noted temperance reformer of Edinburgh, is sketched in the *Dundee Advertiser* of Friday last. He has been prominently associated with the temperance movement in Scotland since its origin.

Pastor Thomas Spurgeon left London on Monday week, intending to spend the next month on a holiday tour. During his absence, Mr. Charles Spurgeon will, in addition to occupying the Tabernacle pulpit, also undertake the presidential duties of the College.

Mrs. G. E. Ardill, of Sydney, has arrived in this country, accompanied by Miss Murcutt, of the W.C.T.U. They will be glad of opportunities to give Gospel temperance addresses or lantern lectures on life in the Australian colonies. Communications may be addressed to the care of our publishers.

The late Jean Ingelow, the poet, is the subject of an appreciative tribute by Mrs. Fyvie Mayo in the *Sunday at Home* for September. She was, says Mrs. Mayo, "a living proof that high literary effort need not bate one tittle of womanly domesticity, nor blemish the most delicately dignified reserve."

Rev. Dr. Dallinger, the famed Wesleyan preacher and scientist, is the subject of a sketch, with portrait, in the forthcoming number of *The Leisure Hour*. "By sermon and lecture he finds his joy in keeping in touch with his fellow men, learned and unlearned alike, and sharing with them the treasure trove of his arduous life."

Rev. Alexander Kersey, a representative of the African Methodist Episcopal Church, is paying a second visit to this country. He is open to engagements to preach and lecture, his rule being to give his Sunday services without charge and make a collection on some week-evening for the work he represents. His present address is 2, Charmouth-place, Beeston Hill, Leeds.

Mr. Andrew Spence, a native of Canada, but for thirteen years resident in California, is a bicycle missionary. His cycle is fitted up with various appliances. He has rigged it with a sail, which is a great help with a favourable wind. The Ten Commandments are printed on the sail, and on the mast and yardarms he displays religious charts. He has already covered large distances on his wheel.

Mr. Nestorius Marcus, of Urumiah, Persia, who is pursuing a course of study in Edinburgh, and has the endorsement of college professors and others, will be glad of opportunities to address meetings on life in the East, or tell the story of his own remarkable career. Mr. Marcus speaks English well, and has a warm evangelistic spirit. Further information may be had from Mr. Grant Jackson, 44, Dick-place, Edinburgh.

Mr. Moody.—The American daily Press has circulated a report calculated to cause surprise among the friends of Mr. Moody. It was said that he was to cease from active work, and that Rev. Wm. Patterson, of Montreal, was to be his "successor." But from Northfield comes the assurance (says an American contemporary) that the famous evangelist is in the best of health, and that he has no intention of giving up his work.

Mr. Budgett Meakin writes from Tangier (where he has been at work on his forthcoming book on Moorish life) that he hopes to return to England in September, to fulfil his lecturing engagements. He is open also to deliver addresses descriptive of Christian work abroad, and to take evangelistic or other services free of charge. Address, El Manor, Parliament Hill, Hampstead, N.W. Mr. Meakin will have the sympathy of many of our readers in the loss of his father, who recently passed away after a prolonged and painful illness.

Rev. Robert Mackay has for more than three years been the efficient secretary of the Christian Instruction Society and Deaconess' Mission. Believing that the regular income of the society did not warrant the payment of his salary, he resigned the position, and his resignation has been regretfully accepted by the committee. Next month Mr. Mackay intends to take a holiday and business trip to Canada. His friends think it a favourable moment to join in asking his acceptance of some useful present as a token of personal regard. Mr. E. Wilson Gates, Memorial Hall, Farringdon-street, is hon. treasurer of the fund.

The Lambeth Conference.

"Abide in Me!" this was the last great note
That thrilled the minister, where, two hundred strong,
Bishops of Britain's world-wide Church and tongue
Knelt at the mother shrine from lands remote.

Thence to the world's last bound, O fishers ye
Of Galilean line, God's net cast forth
Meshed with wide mercy; so get heaven new mirth,
Dare for such deathless spoils life's stormiest sea!

Abide in Me—the Everlasting Now!
Abide in Me—the one Eternal Whence!
Abide, and crucify the question How!
Abide, and triumphing o'er time and sense,
Wield with faith's meek audacity the sword,
Of truth's grand child-words left by Calvary's Lord.

Rev. Charles A. Fox *in the Record*.

Palestine Flowers.—Mrs. Howie, of Shweir, Mount Lebanon, Syria, has collected, pressed, and beautifully mounted on cards, flowers of Palestine. For a P.O. of 5s. on Beyrout, Syria, an assortment of twenty of these cards will be posted to any address.

A Link with the Past.—By the death of Mr. Donald Maclean, over whose remains the grave has closed at Kilpatrick, Mull, another link with the past has been snapped. Born a short distance from Fort William and in close proximity to the Caledonian Canal, at which he wrought, under the supervision of his father, in his youth, in 1795, he completed 102 years in June last. The large concourse of people who attended his funeral at Kilpatrick, seven miles from Phionphort, testified to the esteem in which he was held in the district. He was an ardent member of the Free Church, in whose affairs, until incapacitated by age, he took a deep and active interest.

The Orchard Mission is an unsectarian Christian work carried on in Blue Anchor Lane, Peckham, by a number of honorary workers who have been "at it" now for some ten years. The result is that efforts originally confined to open-air services among the poor children of the neighbourhood have extended to the conversion of an old house into a Mission Room. Here the story of Jesus and his love has been faithfully told and much fruit gathered to the praise of God. Much of the success is due to the fact that each home around the Mission is visited for Bible reading, a kindly word, and prayer. The workers engaged in this branch of service receive a very cordial welcome from the poor folk. In cases of temporary sickness relief has been given. It is impossible to enumerate all the departments of work which sanctified ingenuity has devised. Mr. G. T. Binstead, 95, High Street, Peckham, S.E., is one of the hon. secretaries, and the regular sources of income stand in much need of augmentation.

AMONG THE CHURCHES.

Church of England.

Mr. James Wrigley, a missionary in China, has succumbed to an attack of typhus fever.

The Bishop of Pretoria has accepted the office of a vice-president of the Church Missionary Society.

Dean Farrar is spending a few weeks in the North of Ireland, accompanied by the Bishop of Tasmania and Mrs. Montgomery.

Fifty guineas have been sent by the Corporation of London to the Church Army in aid of the Society's work among the outcast.

The health of the Bishop of Bedford, who has been a complete invalid for the past few years, is occasioning some anxiety to his friends.

It is announced that the division of the diocese of Western Equatorial Africa has been decided on, and that Bishop Tucker will become Bishop of Uganda.

The Archbishop of York recently opened a new Seamen's Institute at Sandside, Scarborough, in connection with a mission which was started some six years ago by the Bishop of Hull.

By the death of the Bishop of Wakefield, the Bishop of Norwich is entitled to take his seat in the House of Lords. Dr. Sheepshanks was appointed to the see of Norwich in 1893 by Mr. Gladstone.

The appointment of Rev. J. A. Dodd, rector of Lower Heyford, Oxfordshire, to the living of South Hackney will bring back to London one who was formerly amongst the most popular of the East-end clergy.

Rev. W. Carlile, hon. chief secretary of the Church Army, has received the following letter:—"The Queen deeply appreciates and sympathises with the excellent work in which the Church Army is engaged."

The Bishop of Rochester and the Hon. Mrs. Talbot, accompanied by Canon Gore, propose to spend the months of September and October in the United States, the diocese being left in charge of the Bishop Suffragan of Southwark.

The Archbishop of York has addressed an appeal to his clergy on behalf of the Pastoral Letter Fund, upon the collections for which the Diocesan Church Extension Society and Board of Education depend largely for their annual incomes.

Goodwood Races were the scene of vigorous evangelistic work carried on by the Chichester Diocesan Church Army van missioners, in conjunction with the C.E.T.S. A number of meetings were held on the course, and it is believed much good has been done.

The open-air services held on Douglas Head, Isle of Man, are being attended by great crowds of attentive listeners. Canon Denton Thompson, of Southport, in the opening service said it reminded him of the great open-air congregations of the Gospels.

It is announced that Rev. A. F. Winnington Ingram is to be the new Canon of St. Paul's, in place of the Bishop Designate of Bristol. Mr. Winnington Ingram has worked hard in the squalid neighbourhood of Bethnal Green for many years, and has done much to improve the condition of the poor people there.

The report of the Church Pastoral Aid Society shows considerable progress made during the past year. Upwards of £66,000 has been voted for clerical and lay assistance in the poorer parishes of the kingdom. The society seeks to throw its strength into the great centres of population, and the chief towns of Lancashire are well supplied with Church Pastoral Aid Society workers.

Two South London clergymen have found it necessary, on account of ill-health, to resign their incumbencies—Rev. T. G. Gardiner, vicar of St. George the Martyr's, Southwark, and Rev. F. G. Sanders, vicar of St. Saviour's, Brixton Hill. Mr. Gardiner ceased to officiate last week, but the resignation of Mr. Sanders, who has held the living for eighteen years, will not take effect until October.

The vicarage of Clifton, one of the most important benefices in the gift of the Simeon Trustees, has been offered to the Rev. G. S. Streatfield, honorary canon of Rochester, who for the last fourteen years has been vicar of Emmanuel Church, Streatham. The Rev. H. Nevile Sherbrooke, the present incumbent, is resigning the living on account of ill-health, but will continue to live in Clifton.

It is stated that the general subscriptions to the Archbishop Benson Memorial Fund amount to £2000, and that in addition to this the Governors of Wellington College, of which Dr. Benson was the first head master, will contribute £500 in order to make up the amount required to build a new aisle to the school chapel, which is the work intended to be carried out in commemoration of the labours of the late Archbishop.

Congregational.

A large assembly hall in connection with the Social Settlement at Ipswich is being built to meet an urgent requirement.

The unveiling of the memorial statue of Dr. R. W. Dale in the Art Gallery, Birmingham, will probably take place in the middle of October.

Over £3000 has been subscribed towards the Murphy Memorial Hall in Lambeth. The building will seat 1000 persons, and vestries and class-rooms will be provided.

Dr. Isaac C. Meserve, who was pastor of Davenport Church, New Haven, U.S.A., for twenty-three years, has resigned his charge, and is now on a visit to this country.

Rev. G. Y. Jeffreys, who in 1857 became pastor of the first Congregational church in Natal, after forty years' work in South Africa, is now staying at Glastonbury for twelve months.

Mr. Albert Spicer, M.P., and Mr. Mark Oldroyd, M.P., have each promised a contribution of £1000 to the national fund of £100,000 which it is proposed to raise for church extension in large towns in connection with the Congregational Union.

Mr. Alderman Evan Spicer and Rev. D. B. Hooke have been warmly welcomed at Cape Town, and are now visiting Johannesburg and other stations *en route*. Mr. Hooke hopes to be in England in time for the autumnal meetings at Birmingham.

Rev. T. Lee Hutson has been invited to remain at St. Andrew's-road Church, Birmingham, at the termination of his present engagement. It has been decided to erect a new church at a cost of £2500, towards which £400 has been promised.

Rev. W. H. Richards at the annual meeting of the church at Kimberley reports progress in every direction. There have been ninety-two members added to the church during the year, and the number now on the roll is 393. During the present pastorate (five years) 376 new members have been admitted to fellowship. A Bible-class for lads has been successfully carried on.

Calls.—Rev. J. B. Rudall, of Plymouth, to Rowland Hill's Tabernacle, Wotton-under-Edge; Rev. J. A. Hamilton, to Penzance; Rev. D. Wynne Evans, Llanelly, to Queen-street Welsh Church, Chester; Rev. W. Butterworth, of Tutbury, to Bedworth; Rev. D. G. Evans, of Llanelly, to Gelli Church, Rhondda Valley.

Resignations.—Rev. W. Tucker, of Princes-street Church, Gravesend.

Baptist.

A revision of the Bengali Bible has just been completed by Dr. Rouse, of the Baptist mission.

A new church, to seat 350 persons, erected at a cost of £750, has been opened at Pokesdown, Hants.

Rev. F. G. Kemp has been appointed chaplain to the Baptist troops stationed at Aldershot.

Rev. T. Atkins, of Canada, is on a visit to Chard, where he was formerly engaged as a colporteur.

Rev. F. J. Walkey has resigned the pastorate at Sherborne for the purpose of continuing his college training.

The managers of the Baptist congregation have purchased the ground at the corner of Shore-street, Gourock, with the intention of erecting a church on the site.

More trouble is apparently brewing for Baptists in Russia, the Holy Synod having convened a conference at Kasan to discuss the best means of checking the progress of "heterodox" bodies.

The local battalions of Volunteers at Abersychan attended service at the English Baptist church. At the close of the service the men's officers expressed the desire that the invitation may be repeated.

The work started by Pastor Thomas Wheatley at West Green Hall, London, nearly two years ago, is increasing, and friends are negotiating for a piece of ground on which to erect an iron building suitable for the work.

The report of the Cambuslang Baptist Church Flower and Sick Aid Mission states that during the past year nearly 2000 bouquets of flowers have been taken to the sick in the district, besides jellies, beef-tea, grapes oranges, etc. Over 500 fresh eggs have also been distributed throughout the district, and also several carts of coals.

Call.—Mr. Bosworth, of Rawdon College, to King-street Church, Wigan.

Resignation. — Rev. H. S. Boulton, of Heaton-road Church, Peckham.

Methodist.

There are ninety national schools in Ireland under Methodist management, with 9562 scholars on the rolls.

The General P.M. missionary secretary, Rev. J. Smith, has been lecturing on his African experiences in St. Heliers.

A new church to seat 120 is being erected at Swymbridge, Barnstaple circuit, on a site given by the Duke of Bedford.

Rev. J. Headley, of South-street Methodist New Connexion Chapel, has gone to China to take up missionary work there.

At Barrack Hill Bible Christian Chapel, Newport (Mon.), a Society of Christians has been started with very satisfactory results.

Rev. W. E. Daly, of Ballymacarrett, Belfast, will succeed Rev. R. Jamison as superintendent of Newry circuit at next Conference.

The Methodist Times of last week has the first of a series of articles by Rev. H. Burton on the rise and growth of American Methodism.

It is to be hoped that the Primitive Methodist missionaries at Jamestown, West Africa, will enjoy better health in the new mission house now almost completed.

A donation of £100 has been given by the Methodist Trust Assurance Company, of Manchester, to the Irish Methodist Ministers' Superannuation Fund.

Rev. R. Woolfenden (United Methodist F.C.), of Ningpo, has had to return home on account of ill-health, but hopes to be able to go back to China early in 1898.

It is arranged that a great united rally of the Primitive Methodist London First District Christian Endeavour Committee should be held at Stoke Newington in October.

Rev. George Lowndes, of Bridlington Quay United Methodist Church, has accepted an invitation to Brunswick Church, Burnley, for next year, in succession to Rev. Jos. Hocking.

It is desirable that parcels of saleable articles should be sent as soon as possible to the Mission House for the Wesleyan Missionary Exhibition and Sale of Work, which is to be held in London next October.

The United Methodist F.C. propose to increase, as soon as possible, the minimum salary of ministers in full connexion from £100 to £110 per year. Every minister is also entitled to a furnished house with rent and taxes paid.

The twenty-third annual report of the Primitive Methodist Sunday School Union, recently published, shows that since the formation of the Connexional Christian Endeavour movement a year ago the number of the societies has rapidly increased, until now 587 societies are registered, and every week additions are being made to that number.

The South-east London Primitive Methodist Mission has raised £2000 towards the new hall and schools to be built in the Old Kent-road. This is supplemented by a promise of £2000 from the General Missionary Committee. It is intended to devote all the money raised at the stone-laying and opening services to a fund for the purchasing of the freehold.

The South-east London Mission connected with the Primitive Methodists, superintended by Rev. James Flanagan, reports that during the last twelve months over £2000 has been raised towards the hall and schools proposed to be erected in the Old Kent-road. The Missionary Committee has engaged to provide another £2000. Mr. Flanagan reports that he is now commencing to raise a further £1000, which he purposes to obtain by next May, after which the building operations are to be commenced.

Presbyterian.

Principal Prys has sent £150 worth of standard works to the Treveca College Library.

The Moderator of the Synod, Rev. H. L. Mackenzie, returns to his work in China on November 5.

Miss Legate, the Assembly's missionary at Damascus, has resigned, owing to ill-health; and Miss Gill, daughter of the late Rev. Dr. S. M. Gill, has been appointed in her stead.

The annual Conference of the English Churches is to be held in Swansea September 21, 22, and 23. Revs. Dr. Denny and Ellis Edwards, Bala College, are to preach the Conference sermons.

Revs. Principal Dykes, Dr. J. Murray Mitchell, Dr. David MacEwan, A. Halliday Douglas, and Mrs. Lewis will take part in the forthcoming annual conference of the Evangelical Alliance at Cambridge.

Next March the Otago Presbyterian Church will celebrate its jubilee, and the Colonial Committee of the Free Church will send out a deputy to be present. Founded by Dr. Burns, it began with one minister and one congregation. It has now eighty-eight charges and ministers, and is in a flourishing condition.

The English Presbyterian Women's Missionary Association supports nineteen lady missionaries in China, as well as native teachers, Bible-women, and school matrons. There are also three agents in India. The Association's agents have 500 girls under instruction, and country visiting is engaged in at 140 out-stations.

Calls. — Rev. Alexander M'Innes, assistant Free St. David's, Kirkintilloch, to Mackinch; Rev. Jas. White, M.A., B.D., assistant Cuninghame Free Church, Glasgow, to Deerness Free Church; Rev. John Irving, M.A., Innella Free Church, to the Continental Church, Nice; Rev. Robt. Montgomery, Portrush, to Bangor; Rev. David Eades to Durham-road Church, Gateshead; Rev. W. Phillips, of Swansea, to Stockton-on-Tees.

Resignation.—Rev. Mr. Rogers, of Ballywalter.

Salvation Army.

Another Fishermen's Home has been opened on the north coast of Norway.

The Melbourne City Councillors have apportioned a share of the annual charitable vote to the assistance of the Salvation Army social operations in the colony of Victoria.

The Cape Town municipal authorities have let to the Army a commodious building, erected by themselves, for the purpose of a men's shelter. The building will accommodate 400 men.

The League of Mercy is being established in the larger Australian cities for the purpose of the regular visitation of police courts, gaols, asylums, and slums. It is composed entirely of women.

Lord Lamington, the Governor of Queensland, presided at the Army's annual social meeting, held in the Brisbane Exhibition Buildings, and expressed his warmest sympathy with the work.

Fallen Asleep.

At The Abbey, Great Grimsby, Mr. JOHN WINTRINGHAM, one of the most prominent citizens of the town, and connected for many years with most of the philanthropic reforms of the district.—Rev. R. SNOWDOWN, of the Congregational Church, Leyton, who has held pastorates at Bellehill, Arbroath, Sheffield, and Fetter-lane, London.—Mr. F. SHREWSBURY, for fifty years a member of College-street Baptist Church, Northampton.—Rev. M. G. ASTBURY, late of Clemens-street Church, Leamington. — Rev. S. B. CHARLESWORTH, formerly rector of Limehouse.—Rev. JAS. HARRISON, Anglican chaplain at Spa.—Rev. G. P. HARRIS, vicar of Hawes.—Rev. T. F. WILLIAMS, rector of Cold Norton, and formerly mathematical master of the Charterhouse.—Rev. JOHN POWELL, the oldest preacher of the Primitive Methodist Hadwell Circuit.—At York, Mr. JOHN PEARSON, connected for many years with the New-street Wesleyan Circuit, York.—Rev. THOMAS WALKER, for nearly half a century vicar of Sleights-with-Ugglebarnby, near Whitby.—At Lagos, Mrs. ROSA ALBERTA SUTCLIFFE, a Methodist missionary, the wife of Rev. J. D. Sutcliffe, chairman and general superintendent of the Yoruba and Popo Methodist district.—Dr. BOWEN, Dean of Raphoe.—Rev. MICHAEL BELL COX, Archdeacon of Raphoe.—At Castlederg, co. Tyrone, WM. J. SPEER, aged forty years.

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Indian Famine—See page 19	0	4	6
Indian Famine Children (*Mrs. Bruere*)—See page 19	0	13	3
Pundita Ramabai's Widows—For Christ's Sake, £1 10s.; Mrs. C., Millport, £5; M. A. S. L., 10s.; "He Careth," £4; L. B., 8s.; W., 2s.; Mrs. C. A. C., £5; E. M. S., £2 10s.; (*Famine*) S. S. S., £4; K. S., 10s.; E. M. S., £2 10s.	25	0	0
Church Missionary Society—G. M., 10s.; (*Indian Famine*) M. A. S. L., £1; Gleaner, 10s.	2	0	0
Zenana Bible and Medical Mission (*Indian Famine*)—O. A., 5s.; J. C. T., 5s.; M. H. B., 2s.	0	12	0
Armenian Relief (*Dr. Rendel Harris*)—Of Thine Own	0	10	0
Count Campello's Work—E. A. R.	1	0	0
China Inland Mission—Dr. S., R.N., 5s.; G. M. C., £1; E. H., £1; J. C. M., £1	3	5	0
Tibetan Pioneer Mission (*Miss Taylor*)—H. P., New York, £5 2s. 5d.; K. and Co., £2 10s.	7	12	5
South American Missionary Society—J. H. L., 2s. 6d.; (*Special fund, Rev. W. C. Morris*) M. P. A.,* 5s. 6d.	0	8	0
Salvation Army (*Finland*)—M. P. A.,* 10s. 6d.; (*Indian Famine*) M. P. A.* 10s. 6d.	1	1	0
Southern Morocco Mission—M. P. A.*	0	11	4
Missionary Bureau—M. P. A.,* 16s. 2d.; (*Mr. Schindler*) M.P.A.,* £1; (*India*) M. P. A.,* £2 7s. 4d.; (*China*) M. P. A.,* 10s.; (*S. America*) M. P. A.,* £2 0s. 3d.; (*Million Farthing Fund*) M. P. A.,* 10s. 6d.	7	4	8
U.P. Ch. of Scotland Missionary Society—(*Old Calabar*) M. P. A.,* 6s. 6d.; (*Manchuria*) M.P.A.,* 6s. 6d.	0	13	0

(*Continued on page 28.*)

The Christian.

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NOTES AND COMMENTS.

THE Bishop of London, in his *Diocesan Magazine*, has written an important letter on the School Board controversy. On the whole, it is a model of wisdom and moderation. He asks that the operations of the Board should be conducted with entire fairness towards the other (voluntary) class of schools, and that the Christianity of the Board's own schools should be, so far as the Board can obtain this, a real Christianity. This, he says, is no question between Church and Dissent, but the broad question whether the teaching should be the teaching of a Gospel and a Saviour, and not merely that of "a Christianity with an *ad libitum* dilution, or of morality with a Christian tinge." While every consideration should be shown in pressing this matter home—and it would be probably unwise to apply tests to the teachers, or what they would deem to be such—there should be, at least, no obscurity about the Board's intention and desire in this matter.

As to the suggestion of putting the Apostle's Creed upon the syllabus, the Bishop favours this with his warmest sympathy, but thinks it would be wiser to authorise and recommend rather than to compel its use.

Let us remember that in a compromise system like the School Board it is impossible to put things too logically, and unjust not to secure a real freedom of career for the teachers.

Finally, he recommends "the Church's special duty of quiet and continuing prayer to God, who can guide all things according to the counsel of his will." The letter breathes throughout a spirit of conviction tempered with charity. Those who disagree with the Bishop, equally with those who are of his mind, would do well to enter the contest in this mood. Controversies often do more harm by the temper in which they are carried on than through the issues involved.

The Church Times repudiates the right of the "Wesleyans" to call themselves by that name, and claims John and Charles Wesley as Anglicans of the High order, who believed in the sacrifice offered in the Communion and in a sacred priesthood. The true Wesleyans are the High Churchmen. To all which *The Methodist Recorder* replies with good-natured contempt :—

If the readers of *The Church Times* find any satisfaction in calling themselves the "true Wesleyans," by all means let them do so, and at the same time imbibe somewhat more of John Wesley's type of "Catholicism." The Church and the world will be the better for it.

The same claim is made by this High Church organ to the Puritan party. Thus history is being rewritten in a manner which is certainly novel and amusing, if not altogether illuminating.

Archbishop Leighton drew a true distinction when he said that Christian unity is not caused by a disdainful indifference, by thinking one religion as good as another; that is not union, but confusion, not a knitting together, but a freezing together. Heat first makes a separation of things that differ, and then unites those that are of the same nature. Hence all our efforts at union can only be successful as the heat of the love of Christ and the fire of the Spirit have cleared away our sins and made it possible for us to be of one heart and one soul.

By the death of Sir George Osborne Morgan the cause of religious freedom and liberty of conscience loses a champion who, while holding his own opinion with tenacious grip, yet was untainted by that rabid bigotry which sees no good in an opponent and no truth in an opponent's beliefs. If it be true that "virtue is a mean between two extremes," then Sir George was virtuous, for he had a level head and a charitable heart that enabled him to look at social questions from many points of view, and yet "make no compromise with sin." His career has been a remarkable instance, not so much of genius or great natural ability, but of unswerving devotion to duty and unflagging perseverance in the work to which he put his hand. The House of Commons could do with a few more of the same type to-day.

What would be the condition of England to-day but for its unpaid workers? Think of the gratuitous labour and self-denial represented by Sunday-school teaching alone. A large proportion of the spiritual influences of the country are thus maintained; and this goes on from generation to generation. Surely we have here an indication of the Divine origin and motive power of true religion. What uninspired tenets or secular purposes could command so noble an army of active volunteers?

The number of young people engaged as Sunday-school teachers is always a noticeable and cheering sign, and we would not in the least discourage it. But there is also something to be said for the enrolment of elder men and women, not to displace, but to augment them. There are, we believe, many competent persons of mature age and experience who would be glad of opportunities to occupy and improve their present, instead of being left in leisure to contemplate, and perhaps mourn, their past. And many a Sunday-school would be the better of a few such helpers.

Apropos of this, an esteemed correspondent thinks that while

Women will be found the best teachers for infants and for boys up to ten or twelve, none but men should take lads between twelve and eighteen. Control over the budding male mind is not safe in other hands between these ages, all open as it is to levity and bad influence.

Mere abstract Bible reading is of little effect unless applied with the personal experience of mature life to illustrate it. Women and youth can hardly do this for restless boys just entering life, choosing their calling and studying their immediate future. It is rather the duty of men who can teach, from their own experience, the lesson of the battle of life, and point out by personal knowledge the dangers and pitfalls of early years.

The reports published in the American papers concerning the rush to the Klondyke gold fields form mixed reading. The prevailing tone is one of continued warning and discouragement owing to the terrible hardships of the climate. The rose-coloured accounts of the fortunes made unfortunately came first, and many thousands in a boundless thirst for wealth have gone out to make a carnival of death during the winter. Already there are countless victims. One miner who has escaped with a fortune—and a ruined constitution—says that four years ago he was a sturdy, healthy fellow, 6ft. tall; now he is a cripple for life and badly broken in health. He says that all the gold brought out of the country does not represent the findings of individual miners, a large proportion being the confiscated effects of miners who have died from exposure. "What doth it profit a man to gain the whole world if he lose his own life," is a text these gold-seekers would do well to remember.

The popular imagination is struck by the spectacle presented to Europe just now—the autocrat of all the Russias hobnobbing with the erstwhile tanner who represents the people of France. There would be nothing remarkable in these two meeting as *men*, for human nature is a given quantity in all grades of society, but they meet as *rulers*, and as such the spectacle is significant. Republicanism and autocracy do not often join hands, but this unequally yoking together of two rulers may rouse the Russian peasantry to see the superior position of their brothers in France, and it may also do something to humanise the Russian Government in its treatment of the serfs who form the peasantry of its vast acres.

Two independent and reliable authorities have published their views of the future of Turkey, and are in complete accord. Prof. W. M. Ramsay, whose twelve years' sojourn in Asia Minor has resulted in such light on the journeys of St. Paul, and on the authenticity of the Book of Acts, has published a book called "Impressions of Asia Minor" (*Hodder and Stoughton*); and M. C. Werl, a Swiss, who has studied the same ground, has written a series of letters to a Zurich paper. They agree that it is hopeless to expect anything like progress under Turkish rule, and that the hope of the Near East is to be found in an extension of Grecian influence—an idea that has lately been discounted owing to the results of the late war. M. Werl quotes a remarkable opinion of Von Moltke, who also spent years in Turkey, and which leans in the same direction. That eminent strategist and keen observer said :—

I have come to believe that there is only one possible solution of the Eastern problem which can be said to be a natural solution, and that is the creation of a Christian-Byzantine kingdom, with Constantinople as its capital, independent alike of Russia and Austria; and I do not see how such a kingdom can be formed except through Hellas.

Prof. Ramsay utters the melancholy prophecy that in one direction the policy of the Sultan has been completely successful, and that the Armenians are likely to be exterminated, "except the remnant that escapes to other lands." The rush of events in the East has of late quite overshadowed the original trouble which gave rise to these

complications. The terrible massacres of the last two years, have given place to a steady, persistent persecution on a small scale. For eight centuries these poor people have survived all attacks on their faith and their nationality. It would seem to be reserved for the reign of the "Concert of Europe" to see their utter extinction. A more shameful spectacle of the callous subordination of the interests of humanity to political expediency and intrigue has never been witnessed in history, and it is bound to bring some terrible judgment in its train.

When we consider that for half a century we have been the political allies and supporters of the Turkish empire, which would long ago have come to its natural end but for our help and countenance, and then read the following indictment of the course of Byzantine rule, is it not enough to brand us with inconsistency and hypocrisy? Professor Ramsay says:—

> The action of the Turks in every department of life has simply been to ruin, never to rebuild. It is not merely the cities, the buildings, and the governments of old Rome that they destroyed. Their work was far more thorough and far more dangerous. They destroyed the intellectual and moral institutions of a nation; they broke up and dissolved almost the entire social fabric; they annihilated every educative and humanising influence in the land; and they brought back great parts of the country to the primitive simplicity of nomadic life.

These facts ought to make it impossible for England ever again to link herself to an alliance that is the enemy alike of God and humanity. The national conscience ought to rise against the slightest attempt to buttress up Turkey in future.

Mr. Baring-Gould has, in an evil hour been induced to write "A Study of St. Paul," for he has done it as "a man of the world, a novelist with some experience of life, and some acquaintance of the springs of conduct that actuate mankind." His opinion of Stephen shows that he is unable to understand some of the purest and strongest motives that have actuated the best of men, for he says:

> To certain tempers, where there is no breeding, the opportunity of saying offensive things gives positive satisfaction, rendered acute if those addressed be superiors in position and in educational endowment...The Deacon gathered together what he could out of the history of the nation wherewith to affront his hearers.

If this was Stephen's purpose, to gratify his bad breeding, the same thing may be alleged against many of the psalmists, against the prophets, and against our Lord Himself. But bad breeding has not been confounded by Jews and Christians for thousands of years with righteous faithfulness. Paul, according to his latest biographer, "could not bear to have his will crossed." Timothy followed him with blind docility. This, and much more of the same kind, shows that novel writing is not necessarily a qualification for writing about an apostle.

A striking article in *The Spectator* on "Two Types of Self-made Men" emphasises a distinction which has recently been illustrated in such men as Barney Barnato on the one side, and Isaac Holden and George Palmer on the other. The former represents the men who think only of themselves, who exploit the labour and the energies of others with a single eye to increasing their own wealth, and who have none of the great elements of character which make the possession of wealth a blessing to the world. The two other men stand for honest inventive power, organising faculty, steady industry, and earnest religious faith. Barnato believed all men to be as selfish as himself, and acted accordingly, squandering his constitution as lavishly as he heaped up his gains, and dying miserably by his own hand at forty-five, his life was "played out." Sir Isaac Holden and Mr. George Palmer died at almost twice his age, honoured, lamented, and in sure hope of a blessed immortality. The contrast is as dramatic as it is vital. The Psalmist was envious at the prosperity of the wicked, "till he considered their end." The apostle with clearer vision, pointed out that "Godliness is profitable for all things, having promise of this life, and of that which is to come."

The late war between China and Japan seems likely to work as much good, if not more, to the defeated as to the victors. Rev. T. B. Richard, a Baptist missionary in China, and a keen observer, bears emphatic testimony to the contrast in the attitude of the educated classes in that country before and since the war. It is difficult, he says, to make Western people realise the contempt with which foreign teachers were regarded before the war. Now the leading people in the various provinces are seeking the white teachers, asking their advice about the best methods of education, and schools on Western principles are being started in all directions. What the result of this movement will be no one can tell. It will at least remove that contemptuous quality of the Chinese mind, which has so far been the greatest barrier to the progress of Christianity.

Objection is often made to Christian converts in India, and especially to the native Christian servant. To which Mr. Lefroy, in a paper on "Work in the Delhi Mission," replies by pointing out that the number of native Christians who are servants is very small, not ten out of a congregation of 470, and that even admitting these ten to be bad, there still remain the 460 to be accounted for. These servants also generally drift to the cantonments, and are no fair representation of the converts of native congregations, which comprise men engaged in all manner of callings. A South India missionary testifies that in his congregation of 250 to 400 persons there are only four who are servants. Mr. Lefroy is justified in begging all military men, civilians, and tourists alike "to remember the very serious responsibility they incur by giving utterance to such light and ill-considered judgments." He appeals chiefly to military men who have served in India, and who seldom know the language or the peculiarities of native life.

According to the annual report of the Board of Trade, the loss to creditors through bankruptcies last year was less than that of any previous period whose statistics are available, being about a third less than the year before. But there was a great increase in the number of failures through extravagance and gambling. In one case extravagance led two persons to incur a debt of £335,000, while their united assets are scarcely £1800. "Financial and speculative enterprise" account for a large proportion of loss, and reckless dealings on the part of trustees and solicitors. Another fruitful cause of loss is the iniquitous conduct of money-lenders who make an unprincipled use of the power they gain over their clients. If these items be deducted from the total, the result will show that an unusual wave of commercial prosperity has passed over the country. "To whom much is given, from them shall much be required."

Professor Witherspoon, of Louisville, Kentucky, in discussing the question of how the non-church-going masses are to be reached, deals with the always obvious and always difficult point that they must be made to feel that they are welcome in our churches. He thinks that the people do feel themselves to be welcome in the Roman Catholic Church, and that because nothing is done to weld any Roman Catholic congregation into a social unit. The Roman Catholic Church "is a place of worship, not of social recognition. Rich and poor are willing to meet there, because they are not expected to know each other outside the door." The same thing, we believe, may be said of a great many Protestant churches, but the isolation and exclusiveness are not supposed to be an attraction. Dr. Witherspoon has, however, a good deal on his side when he says of our social endeavours to bring all classes together, we "only advertise and make more apparent the social lines that, right or wrong, we cannot obliterate." An ordinary social meeting often practically means half a dozen small meetings in the larger ones.

Dr. Witherspoon carries us with him when he declares that if in any church of five hundred members every member could be induced to see privately and invite cordially to the church services every non-church-goer of his acquaintance, the church would soon be filled. Mr. Moody knows how to use this personal element. Sunday afternoons would be fruitful of good Sunday nights if spent by Christians in calling upon persons in the neighbourhood of their churches, and inviting them to come. But it needs patience and faith, for one call is not enough. The work needs constant attention, doing over and over again, especially where the population is changeable.

At the Newcastle-on-Tyne Licensing Sessions the Chief Constable presented a report which contained several recommendations that are good for other places besides the busy coal capital. He has so reformed the abuses of the bottle and jug departments that "surreptitious drinking by females has received a wholesome check." He would like the magistrates to prohibit the use of back doors by customers, "such doors being for the most part used by females and habitual tipplers." Then, again, he and his officers are of opinion that "a great deal of domestic unhappiness and juvenile depravity are, to a great extent due to the habit of lazy and intemperate parents sending young children to public-houses for drink at all hours and in all seasons, thereby exposing them to bad examples and most mischievous influences." It is an excellent thing for a city to have a good Chief Constable. We have known one or two where he is much too friendly with the publicans.

An interesting educational experiment has recently been carried out with great success at the Battersea Polytechnic. Hitherto it has been taken for granted by educationists that it is advisable to separate boys and girls into different schools or departments. Mr. S. H. Wells, principal of the institution, has just published the results of an attempt to bring up boys and girls under a system by which they mix more or less freely in work and play. Both intellectually and morally the results are pronounced excellent. He says that this joint education softens the manners and habits of the boys, and that the girls are made more dignified, self-reliant, serious, and zealous. These results are worth pondering by all interested in education.

Hindering the Gospel.

By Rev. F. C. SPURR.

ST. PAUL had many hopes, all of which were surely grounded, and to which our attention is being frequently directed in the sacred writings. But he had also at least one great fear which is expressed most succinctly in his Epistle to the Corinthians, "Lest we should hinder the Gospel of Christ." In the context he is speaking of his undoubted "rights"—the right to marry, the right to refrain from manual labour, the right to live well. Then, having vindicated these, he speaks with great humility of his voluntary renunciation of them all, adding as his reason for so doing, "Lest we should hinder the Gospel of Christ." Earlier in the same Epistle he expresses, in other words, the same fear. This university man, who has at his command the wealth of the world's literature and its wisdom, elects to leave unused these riches, in so far as their employment in preaching is concerned, again giving as his reason, "Lest the Cross of Christ should be made of none effect." So that he makes a double renunciation—the one of personal preferences, the other of official privileges, and these are made in order to give an unimpeded course to the Gospel. The

WORK IS GREATER THAN ANY WORKER;

hence the worker's views and preferences must be severely subservient to the chief thing. Whatever else happens the work must not be hindered.

The presence of such a fear in the heart of any Christian worker must be in his life an element of great strength, for it is at once a restraint placed upon forces which easily take a false bias, and a liberation, through restraint, of these forces for God.

There are morbid fears which derange the lives of those in whom they hold sway, and there are wholesome fears which help to steady us. Every true life has its wholesome fear—the fear of failure, of disgrace, or of collapse; and many a man is more indebted to his fear than he is aware of.

The Apostle's fear was lest the Gospel should be hindered. We must first bring before ourselves the fact that *it is within our power to hinder the Gospel.* The recollection of this opens a great and a grave question as to the relations between the Divine purpose and man's free will. Yet, without entering into the theology of the case, it is an undoubted fact that men have hindered and do hinder the Gospel of Christ. On one occasion the hands of Jesus were locked, and "He could do no mighty work because of their unbelief." The sin of man does in some mysterious way check the operations of God—at least for a time. Sadder than this is the thought that men who are ostensibly devoted to Christ, and whose interests seem identical with his, may yet hinder the Gospel. And the hindrance from within is always more cruel and deadly than the hindrance from without, although it may not be meant.

"Hinder" is a much milder word than "resist." Resistance of the Gospel comes from persons who hate its message and its claims, and who are determined to prevent it getting further foothold. Hindrance of the Gospel may be the work of people who are under solemn pledges to further its interests, but who nevertheless are determined to further their own interests also. St. Paul mentions two things which hinder the Gospel. First, the preaching of spiritual things in an unspiritual dialect, and, second, the tenacious clinging to one's personal "rights." Let us look at these two things in turn.

"Christ sent me to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made of none effect" (1 Cor. i. 17). A preacher of the Cross is not free to choose his own vocabulary; his dialect must be consistent with his message. If his message be spiritual his language must agree therewith. It is

TONE WHICH GIVES VALUE TO LANGUAGE,

and there is a *tone* in true preaching which is never learned at the schools: One only can teach it, and He is the Holy Spirit. The cleverest and most graceful language will fail to convey the true inner message of the Gospel to human hearts if it lacks that indescribable *tone.* This is, I take it, what St. Paul meant when he spoke about "words which the Holy Ghost teacheth." We expect no miracle of words newly coined and newly taught, but we have a right to expect that the Holy Spirit shall import into old and familiar words such meanings as will most quickly convey to men the mind of God.

The temptation of many servants of God is to use "wisdom of words"—making the wisdom to consist in the use of the most elegant words. Where this temptation is yielded to, men run the risk of neutralising the Gospel. Human words, whether they be rough or elegant, may become a vehicle of communication between God and men, provided they possess the supernatural tone which alone gives them weight and success; but, lacking this, the elegant words simply shine without burning, while the rough speech becomes offensive. To say this is not the expression of a theory; numberless facts witness to the truth of the principle. Known to all of us are men of culture, some of whom preach elegantly but without spiritual effect, others of whom preach elegantly yet with marvellous spiritual power and result.

On the other hand, there are men who pride themselves upon their uncouthness of speech and their unconventionality, whose speech *grates,* and nothing more; while others of rough manner and words are used of God to the conversion of multitudes. It is this spiritual *tone* that makes the difference. We may all have it if we will, upon the condition that we become the disciples of the Holy Spirit. God deliver us on this line from hindering the Gospel.

The other thing mentioned by St. Paul as likely to hinder the Gospel is the too rigid insistence upon our personal rights. "Suffer all things lest we should hinder the Gospel of Christ" (1 Cor. ix. 12). Here we are in another sphere altogether. The Apostle makes out an indisputable claim to do certain things, and then he declares that he deliberately renounces it for the larger good of the Gospel. There is no coercion brought to bear upon him—it is purely voluntary. His is the action of a man who has

ONE GREAT OVERWHELMING PASSION

in life to which everything must yield. On the one hand there are certain comforts to which he is entitled by virtue of his office; on the other hand there are vast numbers of people who are not yet "gained" or "saved." He does not hesitate a moment—every impediment shall be removed out of the way—the Gospel must not be hindered.

Here again we are face to face with a great principle, viz., that even the "rights" of the personal worker must be renounced if there is any likelihood of them coming into competition with the great work. We must not begin with ourselves, asking whether this or that shall be done; we must begin with the Gospel—and take care that it has an uninterrupted course. If we do this we shall be surprised how many vexed and puzzling questions will answer themselves. Get the proper standpoint, and everything will fall into place. One reason why so many lives are unhappy and tormented with conflicting forces is that the wrong standpoint has been adopted. These people have been examining themselves and planning for themselves and trying to deny themselves, until their lives are more negative than positive. If, on the other hand, they had surrendered themselves unreservedly to Christ and his Gospel these personal and tormenting questions would not have arisen.

This principle of the supremacy of the Gospel once grasped, the life is free to serve God without interruption, and there will be no doubt about its issue. "Lest we should hinder the Gospel." How often we *do* hinder it by selfish love of luxury, by snappish temper, by questionable example, by libellous speech, by sourness, by laziness. The good Lord forgive us for all the stones of stumbling we have placed before the feet of his little ones. In our best moments we are ready to vow that we would die rather than hinder the Gospel. And God knows we really mean what we say. We fail because often we only say it (with good intent) in reliance upon ourselves. We shall not fail if we place ourselves utterly in the hands of God and remain there.

Lewisham, S.E.

"His Sisters."

Matt. xiii. 56.

ALL women who know anything of the Lord Jesus Christ are glad to be included in this relationship. "He is my Elder Brother" is surely a thought full of comfort, giving a sense of rest and dependence—a shadow of a great rock ofttimes in a weary land. We think of the whole family in heaven and earth, of the hundreds who here are known and read of all men as his Sisters, not because of uniform or creed, but because they have the spirit of Christ; and our hearts go out in praise to God for his mighty working that in this year 1897 women are such a power for good in the world.

This verse has been specially in my mind with regard to the class of women commonly called "lost," but let us call them more pitifully "not found yet." Do we ever realise as we ought that they are his Sisters equally with other women? Do we half realise what a tremendous responsibility rests with us to help them to recognise their Elder Brother? What must the Lord Jesus Christ think to see his Sister walking the streets? Surely we whom God has blessed in home and family should do our part in helping some of these girls to honesty and purity of life. It is so easy to walk through the London streets and feel a horror as you meet them, wondering perhaps, if your interest is so far roused, what made them enter the life? But it is no use wondering from your own pedestal of purity; you must love these women, shoulder to shoulder, for only by love can you ever reach them, and it must be the Christ-love which endures to the end.

Let us at least be pitiful; let us at least pray. But if you want to be practical as well, come down to the Borough, and there in a side street you will find a "haven," and truly such it is to some of "His Sisters." A steep, ladder-like staircase leads to this home, for it is but a poor place, and like the Lord's first resting-place in that it is over a stable. There you will hear from the deaconess in charge of work done and doing, and if you want to help you will hear of many possible ways—clothes, new or old, are in great request, food, vegetables, and money. There is always one girl ready to be lifted up by you on to a new plane of living—you may not be called personally to these women, but you can nevertheless help to save.

Address: The Deaconess-in-charge, The Haven, 6a, Trinity-street, Southwark, S.E.

F. M. HAWES.

British and Foreign Sailors' Society.—A Sailors' Rest has been opened at St. Petersburg by the committee of this Society, under the presidency of the Consul-General. The building is conveniently situated just outside the Custom-house gates of the new port of St. Petersburg. The Duke of Fife, vice-patron of the Society, secured the help of the late Emperor of Russia, and his Majesty gave the land on which the Rest has been erected at a cost of some £1,200.

Suggestive Readings.

THE SONGS OF DEGREES.—II.

Psa. cxxii.—One with all Saints.

THE first instinct of the new-born soul is to worship the Giver and Lord of his life: "Lord, I believe: and he worshipped Him" (John ix. 35-38).

Then he recognises his oneness as a member of the body with other members, and joyfully acts upon it: "I was glad when they said unto me, Let us go into the house of the Lord." Precisely this was manifest at Pentecost: "And they, continuing daily with one accord, did eat their food with gladness and singleness of heart, praising God, and having favour with all the people" (Acts ii. 41-47).

"Our feet shall stand within thy gates, O Jerusalem...a city...compact together." The Jerusalem above is *our* mother; her children, when Jesus is glorified and the Spirit outpoured, are of one accord, of one mind, in one place—builded as a city that is compact together (Acts ii., Phil iii., Eph. ii. 20-22). "Thither the tribes of Jehovah go up unto the testimony of Israel, to give thanks unto the name of Jehovah." Still the parallel with the early church holds good: "Parthians and Medes... Cretes and Arabians...we do hear these Galileans speak...the wonderful works of God." "The testimony of Israel" was the Ark of the Covenant. And that Ark, containing the Covenant, was the type of Him who said, "Thy law is within my heart." In the vision of John (our brother and companion in the tribulation and Kingdom and endurance in Jesus) concerning the mystery of the seven churches, God's temple of the tabernacle of witness was opened in heaven, and in it was seen the Ark of his Covenant. For as the pattern of things in the heavens was given to Moses in the Mount, and to David by the hand of God upon him, now that Jesus, in whom it was fulfilled, has gone out of this world unto the Father, the Ark of the New Covenant is seen in heaven. Therefore the present testimony of the Israel of God is to the risen Saviour. With great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all" (Ps. xi. 8; Rev. i. 9, 19, 20; xi. 19; xv. 5; Heb. viii. 5; 1 Chron. xxviii. 11, 12; Acts iv. 23).

The Psalmist exhorts, "Pray for the peace of Jerusalem...For my brethren and companions I will now say, Peace be within thee." And the Apostle, of one accord with the Psalmist, beseeches us to "walk worthy of our calling...endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 1-3).

"Because of the house of the Lord our God I will seek thy good." As this psalm begins, so it ends with "the house of the Lord." If we think of the holy city New Jerusalem, that great city the holy Jerusalem descending out of heaven from God, of which the Lord God Almighty and the Lamb are the temple, we see a new and deeper significance in this utterance of the Psalmist, and in the record concerning the Queen of Sheba that there was no more spirit left in her (Rev. xxi. 2, 10, 23; 1 Ki. x. 5).

Psa. cxxiii.—The Afflictions of the Israel of God.

As he began by looking to Him who made heaven and earth, so now he lifts up his eyes to Him that *dwelleth* in the heavens. Similarly the Apostles, after having been straitly threatened, and let go after having been further threatened, lifted up their voice to God with one accord as the Maker of heaven and earth and sea (Acts iv. 13-33).

The Psalmist prays very little for himself in these Songs of Ascent to the house of Jehovah; it is all for Israel exceedingly filled with the contempt of the proud. So also the Apostle rejoices in his sufferings, and fills up that which is behind of the afflictions of Christ in his flesh for his body's sake, which is the Church (Col. i. 24).

Psa. cxxiv.—And the Deliverance.

The sweet singer gives voice to Israel's joy and praise, acknowledging that had not their covenant-keeping God been on their side men would have swallowed them up quick, and the proud waters of contempt and scorn (of the previous Psalm) would have overwhelmed their soul—their very life. And again he traces their help to the Creator of heaven and earth (cxxi. 2). So the Apostle says, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. We were pressed out of measure, above strength, so that we despaired even of life." But in harmony with the New Covenant he does not speak of his trust in the Creator of heaven and earth, "but in God who raiseth the dead." This is well worthy of meditation, for the act of God in raising from the dead is the deliverance of his believing people out of the region where he that has the power of death can operate, into a region of resurrection life to which he has no access (Heb. ii. 14; Rom. vi. 1-11). M.

Time and Man.

Time is an island in the azure sea
Of old Eternity.
White granite marge, or burnished beaches,
Hoar woods of old, green meadow-reaches;
One wind for ever blows o'er these,
One soft, supreme, far-travelled breeze,
Breath of Antiquity!

Eternal waves wash Time's grey shores with grace
Of cadenced music low.
Recurrent rote of mystic oceans,
Reiterant throb of rhythmic motions,
Inrolling from far ancient space,
From vortices no eye can trace,
In ceaseless silver flow.

Man is an island in the seas benign
Of God's great deity.
How sweeps the holy, fragrant swelling
Of gales from God around his dwelling!
How blow the sovereign breezes fine
Upon him from the deeps Divine
Of Love and Mystery!

Waves of new life, as morn superbly bright,
Wash all his spirit's shore.
From God's glad bosom crystal, boundless,
Surges a tide serene and soundless;
Warm seas of melody and light
Breaking in splendours infinite
Enwrap man evermore!

Amherst, Mass. Mrs. Merrill E. Gates.

Peshawar Medical Mission.—Last winter Dr. A. Lankester and Dr. H. A. Browne were sent to the Peshawar Valley to do medical missionary itinerant work, and then, after some months' experience, they were instructed to report as to the best centres for the permanent medical mission. Events now taking place on that frontier show us very clearly what wild, turbulent people the inhabitants are, and we are asking for special supplication that all concerned may be guided to right decisions in this very important matter of commencing a new medical mission in the Peshawar district.—*Mercy and Truth.*

Tibetan Pioneer Mission.—Miss A. R. Taylor, having become aware that some letters sent to her during her tour in Scotland did not reach her, requests friends who may not have received replies to any letters to write again, care of Messrs. Morgan and Scott, 12, Paternoster-buildings, E.C., London. Postal orders and cheques for the Tibetan Pioneer Mission, enclosed in letters to Miss Taylor during her visit home, should be crossed to the "London and South Western Bank, Earl's Court Branch." Miss Taylor, with fresh workers for Tibet, hopes to leave London for Calcutta, on November 5th by the P. and O. s.s. *Coromandel.*

The Bethany Home.

By Rev. G. CAMPBELL MORGAN.*

MANY of us have been interested during the last week very much about the subject of correct attitude before God, and of the progress that will be made in Christian life if we are in that correct attitude. In the time we have this morning I want to endeavour to illustrate progress, because of condition and attitude being right, by three pictures taken from the New Testament. To begin with, let us look at Luke x. verses 38-42. That is the first picture we will look at. We will take the others in order. I look upon them as dissolving views, one of them melting into the second, and the second into the third. Though they are entirely three distinct pictures, you will see a close connection between the deep underlying truths in each of them. They are closely knit to each other by the philosophy of love that underlies them, the attitude taken before the Master and the results produced in the circumstances of every day.

This first picture is a beautiful one. It is one of the brightest spots in the life of the beloved Master. He never had a home of his own, but He had a home of friendship, one of those places into which He could go and fling off for the time being all the restraint which is proper and necessary to one who is engaged in such public ministry as He was engaged in. I suppose every one here has some home in addition to his own home, where he can be quite at home and feel there is no need for keeping up appearances; for the eyes that look on us and the hearts that welcome us are the eyes and hearts of love. In the home at Bethany Jesus had such a place as that first picture. On one of those occasions when He went there in the midst of his public ministry, and stayed just a little while for fellowship and rest among those that loved Him so perfectly, I am interested in looking at the two women presented to our view.

We must be right in seeing this picture, or we shall miss the points of those that are to succeed it. What sort of a woman is Martha? A keen, biting north-east sort of woman; just the woman to keep the house perfectly straight in every detail; one of those women, if you cross the threshold of her dwelling, you would have been afraid to sit down lest you would get one of those things on the back of the chair out of straight; a great, bustling woman, always eager to do for everybody, excepting for herself; forgetful of her own personality in her desire to do something for someone else. Martha is just that kind of women; and when Jesus came she ran out into that place at the back of the house to get the supper. Not a single thing must be left undone; everything must be there, and she is so eager about it, coming in and out of the little guest-chamber, where the Master is sitting, hurrying here and there with this one thought in her heart, that the Lord must have her best; nothing must be left unturned to give Him comfort. Grand woman! But what is Mary doing?

ONLY HALF THE TRUTH.

Well, now, some people say Mary sat at his feet and learned there. Now, that is half the truth and only half. You must not miss a little word out of your Bible story or you will miss the point. Look at verse No. 39: "She had a sister called Mary, which also sat at Jesus's feet and heard his word." Martha owned the house. Lazarus is around somewhere, and Mary is introduced as Martha's sister. Mary does not seem to have a separate individuality at first. "She had a sister called Mary," but see what Mary's position is. She also sat. "Also." What does that mean? She, too, had apparently taken her share in the service of the house before she sat at the Master's feet. There is no other explanation of it. Why say "also," if she had not done something else. I am going to defend

* Notes of an address at Northfield.

Mary from the ordinary attack that she went straight in and sat down and did nothing. It was the other part of her life. She loved her Lord, she had taken some part in the ministry of the house, and then sat at Jesus's feet and heard His word.

Now look at Martha. You would have done just what she did if you had not learned Mary's secret. Do not be angry with her. She is cumbered, growing fretful, and her service is getting too much for her; she cannot get things done as well as she would like them done; she cannot get through as much as she hoped to get through; there are so many things to be put just right. And, being fretful and tired, she goes wrong herself. If at first she is cumbered, the next thing, she feels cross with Mary. "Mary is sitting there, and I am so busy getting the supper. What right has she down there when I am so busy?" The third thing, she gets cross with Jesus, and she goes right in and says: "Dost not Thou care that my sister has left me to serve?" Cumbered in her own spirit, angry with her sister, reflecting upon her Master, and putting the blame on Him of her weariness. Dear soul, how she loved and wanted that supper to be all that it ought to be, but she had forgotten that service was only acceptable as it is filled with communion with the Lord! Oh, the multitudes of people in Martha's condition to-day! They love Christ with passionate devotion: they are willing to serve from morning to night, from day to day and from year to year; and yet they get so tired in it. We cannot overtake our work, we cannot do all we want to do, and then we begin to grumble at people who sit at Jesus's feet, and even to say: "Master, do not you care?"

That is the first picture of sunshine in the home. Lazarus, Martha, Mary, and Jesus loving them all. Martha is busy; Mary has been busy, too, and is sitting at his feet; Martha, getting upset and worried, is getting a twist in her disposition because there is so much to do.

THE SECOND PICTURE.

The next is in the eleventh chapter of John. The scene is all changed in that little home, and the sunshine has gone and the darkness has settled upon it. Prosperity has given way to the bitterest adversity in their hearts and experiences; the brightness and gladness are banished, and they are right down under the deepest, darkest cloud of sorrow that ever settled on their home. We have left the sunshine, and here we are in the thick sorrow, and what sorrow this was! I have no need to read this chapter, you know it so well, but think what had happened. Lazarus is ill, and Jesus is not there. He was there, but He is now away, and they send after Him and tell Him their brother is ill. The news reached Him away, and He did not hurry; He stayed just where He was. "Now, Jesus loved Martha and her sister and Lazarus. When He had heard, therefore, that he was sick He abode two days still in the same place where He was." To me those verses are the most wonderful in the story. Oh, how often the Lord does so with you! Even when we cry after Him in some sorrow He does not come, but always right in front of it when He does not come, we have "Jesus loved," but stayed where He was. But how it added to their sorrow! Lazarus dying; Christ not coming; and at last Lazarus is dead and in the tomb, and yet the Master has not come. Darkness and sorrow have come over the home but a little while ago so full of sunshine and beauty.

What about these two women? "Then Martha, as soon as she heard that Jesus was coming, went and met Him, but Mary sat still in the house." What a contrast! How do you account for it? Let me ask you the question, Which would you have done—sit still or go out to meet Him? Christ is coming at last. Lazarus is dead, but He is coming, coming, coming. What will you do? Run out to meet Him? I am inclined to think that the vast majority of us would say, "Let us go and meet Him." But see how it works out. There is Martha running to meet Him and saying: "Lord, if Thou hadst been here, my brother had not died." He understood that. In that word there was almost the accent of rebuke and reproach. "If Thou hadst been here, my brother had not died." But how graciously He deals with her. He comes to her in her argumentative state, and with his own argument teaches her He is the Resurrection and the Life. He is the master of the thing that fills her heart with dread and patiently He deals with her. Was not that beautiful? Where is Mary? In the house. What happened? "She went her way, and called Mary, her sister, secretly, saying: "The Master is come, and calleth for thee." Of course He had called for her. There is no doubt it was a commission, although it is not chronicled. Christ had said to her, "Fetch Mary," and she went and quietly said: "The Master wants you, Mary."

"As soon as she heard that she arose quickly, and came unto Him. Now, Jesus was not yet come into the town, but was in that place where Martha met Him. Then when Mary was come where Jesus was, and saw Him, she fell down at his feet, saying unto Him: Lord, if Thou hadst been here, my brother had not died." That's what Martha said. Yes, but what effect did it produce upon Him when Mary said it? "When Jesus, therefore, saw her weeping, and the Jews also weeping, which came with her, He groaned in the spirit and was troubled," and then we have in verse 35 two words, "Jesus wept." Choicest gem in all the book so far as the revelation of Christ is concerned. Martha gets his teaching. Mary gets his tears. Martha said exactly what Mary said. When Mary said it what a difference!

Which do you think, beloved, was the better thing—to run after Him and get his teaching, or wait till sent for and get his tears? I think I know which you would rather have when sorrow is on the home. You would rather have his tears than his teaching, bright and luminous as it is with resurrection glory; and I think Mary got to deeper depths in the heart of God when she came than Martha, because she drew his tears of deepest sympathy with her sorrow. Why did Jesus weep? Because Lazarus died? No, He is going to call him back for a definite purpose. He knows that bereavement has broken the heart of those two sisters, and, though He is going to heal it, He sympathises with their pain, and his heart goes out in their sorrow. Every wounded heart in this auditorium that belongs to a child of God, the Master is going to heal by-and-by, yet He suffers with you in the wounding and enters by tears with you in the sacrament of your sorrow. And so He wept when those women wept. Which was the better thing—to sit still in the house till sent for, or, like Martha, run out of it and meet Him?

The teaching of this second picture is this: Instead of trying to get out of my circumstances of trial, the better thing is to sit still till God calls me out. Here is the lesson we should learn, but perhaps cannot until we have been through some baptism of sorrow like this. I want you to see there is something better than trying to be delivered from pain and sorrow, and that is to abide in it because it is the will of God, until He shall call us out. That is the second picture.

THE LAST PICTURE.

Now, the last picture is in the twelfth chapter of John. It seems as though we must come into the presence of this picture with muffled voice. I cannot do justice to it, but the Holy Ghost will. It is in the first seven verses. That is my third picture. It is the same home, the same people in it, but, my! what a change there is here! Let us get the humanness as well as the divinity out of it. Look at those people. What are they doing? Sitting at the table. A lovely place for us men to sit at. But Martha served. Do not miss that. She is doing what she did before—getting supper ready. She is bustling about with such things in her earnestness, but she has lost her grumbling. Mary is at the old business again, only with deeper depths than before. Martha gets all through the business with smiles all the time. I remember in the early days of the Salvation Army movement in England, when they were training the cadets, they had this motto, "Stick to it and keep smiling." Martha is no less busy than she used to be, but she is busy, and at rest and peace. She is not cumbered with her business nor angry with Mary, nor is she reflecting on Jesus Christ. She had learned something in the day of sorrow and darkness. It has not altered her power to serve, but the matter and the manner of her service.

What about Mary? I tell you this is lovely, this picture of Mary. If you have carefully studied the last few days of our Lord's life upon the earth you have noticed how He was a lonely man, and how no single one of his disciples—I say it deliberately—ever entered for a single moment into sympathy with his passion and his suffering as it overshadowed his own life. Take the story of these last six days and our Lord's journey to Jerusalem, and you will find that it is an awful picture. Oh, lonely Son of God, without a single heart to come into sympathy with thy passion for human souls! A handful of disciples were wrangling as to who was the biggest man. But there was one soul that saw the Cross—Mary. Never forget it, you men, it was a woman that saw the Cross and went into the shadow of it with Christ, as it was a woman who became the first preacher of the Resurrection when He came back again. Do not forget these things.

But what happened? Christ has come and is on his way to Jerusalem, and there He sits. Judas is there, the financial secretary, looking after himself. He looks on his Master—what does He see? Nothing, nothing. He never saw Christ. Peter is there, and James and John, and I would like you not to miss this; at that first supper where Martha got so very much upset she had Christ as the guest, but I think it is most likely this last time she had the twelve with Him, and she gets through managing the thirteen now, but only one before. When Christ comes in and sits at that board Mary looks at Him, and with that deep intuition that is only born of the highest and the holiest love she sees what no one else sees, that on his heart is the shadow of a great sorrow. Now, put yourself in Mary's place. What is she thinking about? "What can I do? Can I do anything that will let Him see that I know something of his pain? Can I go into the darkness with Him and share in that sorrow?" And when love does this kind of thing it is always extravagant. She went and got a pound of spikenard ointment and brought it, and in her heart she said: "I will give Him this; it is the choicest thing I can get hold of, and I want to pour it out on Him and show Him there is nothing I keep back from Him"; and she goes and anoints his feet with this ointment and wipes his feet with her hair.

I can fancy the woman saying: "He knows I can see his sorrow and pain." But what about Judas? Jesus said: "Let her alone, for my burying she hath done this." Nobody else understood this. Judas said: "What an awful waste!" The Master said that "nothing can be wasted that love pours upon Me, because love enters into my suffering sorrow," and that is what it meant. This woman has got beyond past experience as she has borne his sorrow and anointed Him, as He said, to his burying.

That is the third picture. What a wonderful picture it is! You have had the picture of sunshine, of sorrow, and of that which stretches beyond it. The golden link that makes these three pictures one is found in three words in each Scripture passage describing them "at his feet." There is the key of the situation.

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"More abundantly than they all."

1 Cor. xv. 10.

By REV. F. B. MEYER, B.A.

"GOD," says the eloquent Adolphe Monod, "left to the Jews the first twelve Apostles, and gave to the Gentiles one only, whom He prepared expressly for them." Like a spiritual Atlas, Paul carries the whole heathen world upon his shoulders. That Roman empire, the most powerful on the face of the earth, which required seven ages to be established, he took only a quarter of an age to regenerate. The greatest among men was Jesus Christ; the greatest among apostles was St. Paul.

Even in these days of easy and universal communication the Apostle's record as a traveller would have been a remarkable one, but how much more remarkable it appears when we recall the banditti that infested the mountain passes of Asia Minor; the impetuous torrents that crossed the track; the vast distances that had to be traversed on foot; the hardships of the wayside inns and caravanserais; the suspicion and dislike of which Jews must have always been the objects.

But what a record he has left! In his *first* missionary journey he establishes churches as Christian garrisons, along the central highway of Asia Minor, and attracts the enthusiastic Gauls with the tenderest affection—"preaching both to Jews and Gentiles, converting a proconsul and silencing a false prophet; at one time adored as a god, at another stoned by the same people in their fury." In his *second*, he proclaims the Gospel to Europe, and founds churches in some of the most famous and influential cities—Philippi, Thessalonica, Berea, Athens, Corinth, flame out as successive beacon-fires in the darkness. In the *third*, like a Colossus, he strides the Ægean, planting one foot in Asia Minor and the other in Greece, where he preaches even to Illyricum. In the *fourth*, after pleading his cause before at least three different tribunals, he traverses the Mediterranean, saves the crew and passengers of the storm-driven corn-ship by his prayers and heroism, compels the respect and affection of an island of barbarians, and reaches Rome in the guise of a prisoner, but really as a conqueror, to unfurl the banner of his Master in the palace of the Cæsars. *After his release* he again sets forth on journeys that carried him, perhaps, to Spain, but certainly to familiar scenes in Asia Minor and Greece. So he fulfils his course till Rome and martyrdom again come in sight.

When he began his work the world was being borne to her grave, in spite of what philosophy, literature, and legislation could do to arrest its moral decay; but when he closed it, some thirty years afterwards, germs of life and salvation had been sown, and even nurtured into sturdy growth, which were destined, after three centuries, to displace the fetid remnants of heathenism with the fresh young undergrowth of Christian civilisation.

We may well inquire into the secret of this marvellous work, to which, after that of our Lord, the position of Christianity in the world at this moment is to be ascribed. And if we do we shall discover it not in his intellectual talent and eloquent speech, for these were more than neutralised by his physical weaknesses, his "thorn," and his "contemptible" utterance (2 Cor. xi. 6), but in sources of power which are within the reach of us all, however greatly we may come short of that commanding equipment, which, in the words of the great Neander, would have made him, had he sought it, shine in the highest rank amongst the wise and the orators of all ages, so that he would not have been second to any of those masters of thought or language of whom ancient Greece boasted.

In the forefront we must place the Apostle's *vivid remembrance of the mercy that had been shown him.* "I obtained mercy," he says on one occasion, when attempting to explain the sources of his indomitable perseverance through obloquy, smiting down, and daily dying. It was as though he never could forget how deeply he had sinned, and how strenuously he had resisted that very grace which he now proclaimed. He was constantly returning to this precious thought. How could he ever despair of men, since such an one as he had found mercy? How should he faint, when the same grace that had laid hold of him waited to enable him? How could he ever repay the long-suffering, which had brooded over his storm-driven nature, and had abounded over his rebellion, until it made him a trophy of its power? Like a silver refrain, it came back on him in all times of anguish, distress, and virulent opposition, "I obtained mercy, therefore I dare not, must not, faint."

From the commencement to the close of his career Paul was impelled by the one master-thought that he had been redeemed to serve; saved that he might save others. The memory of what he had been saved from and saved to was the constant incentive of his arduous and exhausting toils. And so it is well for us, if we can get away for a time from the bustle and rush of life, to stand beneath the Cross, where Jesus died, realising that every drop from his every wound appeals to our every pulse-throb to spend or be spent for the cause that cost Him so dear.

Closely connected with this, we must mention *the great and simple purpose for which the Apostle lived.* He bent his strength to save men, and for this he was prepared to make any sacrifice. He was equally careful to the very last to institute and organise little Christian communities, which were absolutely necessary to conserve and develop the life that had been implanted. But all such purposes were subordinated to that which he announced in his earliest epistle, "not as pleasing men, but God, which trieth the hearts" (1 Thess. ii. 4). It mattered comparatively little what were the outward results of his endeavours, or what men might say or do, so long as he had the testimony shed through his heart that it pleased God.

This motive is viewed under another light, when, in the next epistle, he yearns, "that the name of our Lord Jesus be glorified" (2 Thess. i. 12). We cannot forget that the passion of Christ's heart, during his earthly ministry was to glorify his Father, and there was a similar passion in the heart of Paul to glorify the Son. To the end of his ministry that purpose grew even stronger. It was always his earnest expectation and hope that in nothing he should be ashamed, but that as always, so then, Christ should be magnified in his body, whether by life or death.

Would that this also were our single aim. It would greatly simplify our lives. We are apt to set ourselves on the accomplishment of purposes which, though good in themselves, fail of the best; and when we do not succeed in them, when the revival does not ensue, or hosts of souls are not converted, or the Church does not heed, we are apt to write hard things against ourselves and God; whereas, if we simply sought the good pleasure and glory of our Master, we should discover that we succeed amid apparent failure, and are more than conquerors when fleeing for our lives.

Happy is the man who can appeal from the verdict of obvious results, of his fellows, of the inner circle of dearest friends, and even of his own heart, and say, "With me, it is a very small thing that I should be judged of you, or of man's judgment. Yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified; but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (1 Cor. iv., 3-5).

To each of us a stewardship is committed, of wealth, or time, or influence, or talent in thought and speech. With Paul, each of us can say, "I have a stewardship entrusted to me" (1 Cor. ix. 17). Now surely it is required in stewards, not that they should realise all the dreams that suggest themselves to their imagination, but that they be found faithful to him that appointed them. Judge your lives not by results, but by their motives, and by the smile of his good pleasure who appointed you.

His plan of living also greatly ministered to his success. In point of fact, he had no plan at all. For him the way had been prepared in the counsels of God before the worlds were made, and he had only to discover its track. The scheme of the temple of his life had been conceived by the Divine Architect; he had only to get it by communion with Him on the Mount. He need do nothing from himself, in the sense of self-origination, but what he saw his Saviour doing. His one aim was to repeat in the time sphere what *He* was doing in the unseen and eternal.

This made the Apostle so cautious in referring to his future programme. Whatever should betide, he must keep in the current of the will of God. To purpose according to the flesh, that there should be the yea, yea, nay, nay of human forecast, was foreign to the habit of his mind. He was ever living in such dependence on the Holy Spirit for guidance, and for the unfolding of the Divine purpose, that from some apparently trivial circumstance he would "gather" the movements of the pillar of cloud by day and of fire by night. And interval there was none between his apprehension of the Divine purpose and his endeavour to strike his tent and follow wherever it might lead (Acts xvi. 6, 7).

(To be concluded.)

Connemara Orphans' Nursery.

This institution was the outcome of a desire to mitigate some of the painful effects of the famine of 1847, in Galway and Mayo; and the benefits of the organisation were subsequently thrown open to the whole of Ireland. Miss Butcher, in the last report, gives a good account of the girls under her care at Glenowen; while Mr. Harris and his daughter temper their reference to financial anxieties with some encouraging facts about the boys' department at Ballyconree, for which they are responsible. It has pleased God to preserve the children in health and strength during the past year. House and farm work has been diligently performed, reports of the inspector and of visitors have been quite satisfactory, while letters received from former inmates constitute additional testimony concerning blessings afforded to many by the homes.

Mr. Wm. Pasley, 11, Buckingham-street, London, W.C., is hon. accountant of this institution, which has produced good fruit in training so many destitute children for godly, useful, and happy lives.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

No. XI.—WILLIAM TYNDALE.

FROM Wycliffe to Tyndale we take a stride of one hundred years. It is a long step to take, and it is a most important one. For in those years a great discovery was made, which was destined to play a great part, not only in the history of the Bible, but in the spread of knowledge all over the world. I mean the invention of printing. Wycliffe's Bible, and all books up to his time and after, were in writing. Monks in their cells, and learned men in their studies toiled at the work of copying out the Bible with the pen. But when Tyndale was ready to issue his New Testament in English, he had the printing press to help him to multiply copies and spread them throughout England thick as autumn leaves.

THE PRINTING PRESS.

The printing press had at least a twofold effect upon the translation and spread of the Bible. Instead of men having to work for weary months at copying the Bible with the pen, its sheets could be struck off at a rapid rate. If the reader will sit down and *write* one page of the Bible and mark how long it takes him, and then multiply the number of minutes which it occupies with the whole number of pages of the Bible, he will get some idea of the length of time taken to produce one copy of the Bible, without allowing any time at all for the initial letters and flourishes with which most of the Bibles were illustrated and adorned in the Middle Ages and afterwards. Let the same reader stand in a printing office and see with what rapidity the press throws off the sheets of the Bible.

Then, too, the printing press enables the Bible to be produced at a greatly reduced cost. In John Wycliffe's time Bibles were very costly indeed. There is a great difference in the purchasing power of money now and then. But it is estimated that in the fourteenth century a copy of the English Bible, as translated by Wycliffe, was worth a sum quite equal to £40 of our money. In our days a complete Bible can be had for a few coppers. This great invention of printing has been used to the full in the production and spread of the Scriptures. Every year millions of copies of the Scriptures, in whole or in part, are circulated in over three hundred languages and dialects.

It is almost impossible for us to understand and appreciate the effect produced upon the life of England by the rapid circulation and reading of Tyndale's Bible, and those which immediately followed it. It was the one great Book which England read. It did not take many years to make it the Bible of the people; and it, more than any other work, made England the people of the Bible. It was read in all sorts of places, under all kinds of circumstances, and by all sorts of people. It rapidly found its way to the Universities. It was read by the merchants, the workers, and the ploughboys. At the seat of learning, in the churches, and in the homes of the people, the music of that Book fell upon listening ears, and produced marvellous results. It kindled a remarkable enthusiasm among the people, quickened the moral sense of the country, and deepened the religious life of the nation. "The people who sat in darkness saw a great light."

TYNDALE AND HIS WORK.

But we must tell the story of Tyndale and his work. When William Tyndale was born, about the year 1483, John Wycliffe had been dead one hundred years, and the great reformer, Martin Luther, was about one year old. The times were full of action and hope. The fifteenth century, in which he was born, and the sixteenth, in which he did his work, were centuries crowded with influences and forces which produced the great and powerful England of to-day. Wycliffe and his Lollards had sown the seed of the Reformation, which took root and was to bear fruit during these centuries. It was the age of the revival of learning—of patriots, of discoveries, martyrs, saints, and heroes. It was the era of great men in many departments of life, and England saw a great outburst of enthusiasm, which quickened its social, intellectual, and religious life.

Not the least in importance stood William Tyndale, the Gloucestershire boy. In early life he was sent to Oxford, where he won distinction whilst quite young. Afterwards he went to Cambridge, and came in contact with those influences which pushed him on in the great work of his life. Here he met with Erasmus, the foremost Greek scholar of the day. He, too, became a Greek scholar, and was enabled to read and translate in the original the New Testament, which he determined to publish in English.

He does not seem to have possessed much of this world's wealth; so he sought the help and shelter of the Bishop of London (Dr. Tunstall). He was anxious to carry on his work of putting the Scriptures into English, under the roof of the episcopal palace, and with the patronage of the Bishop. One would think that here he would be sure to find aid. But, unfortunately, he failed, so he betook himself elsewhere. Though he failed with the Bishop, he succeeded with a London merchant of the name of Monmouth, in whose house he worked for a considerable time.

DEPARTURE FROM ENGLAND.

He soon began to feel that he could not hope to be secure in London, nor even in England. He saw many a man led off to prison, and some to death, for offences which would not be considered so serious as the work on which he was engaged. So in the year 1524 he left England (never to return to it) to take up his quarters for a time at Hamburg. Here and at Cologne he toiled on bravely, amid poverty, disgrace, and danger, ever upborne by a brave heart and a hopeful spirit. At length his work was so far forward that the sheets of his New Testament were in the hands of the printer. But now, when success seemed within reach, a new and bewildering difficulty came upon him. An unprincipled and bigoted priest made some of the printers drunk, and got from them the secret of the printing of this book. He at once urged the magistrates to order Tyndale's arrest, and also send him across to England. Hearing of this through some friend Tyndale rushed to the printers, seized the precious sheets of his book, and fled with all speed from Cologne to Worms.

Worms was then the stronghold of the Reformers, and was enthusiastic for Luther and his cause. Here, therefore, Tyndale found refuge. In 1526 he completed his book, and had copies ready for despatch to England. But a new difficulty now faced him. How was he to get his book into the country? Though he had escaped from the mischief of the priest at Cologne, he knew that information had been sent to England about his work, and he was quite sure that a strict watch would be kept for it at the port of entrance. In order to escape the vigilance of the watchers, the book was packed up in bales of cloth, in sacks of flour, in cases of merchandise of all kinds. In spite of all the care of the enemies of the Word of God, thousands of copies were thus introduced into England, and circulated far and wide among the people.

BURNING THE BIBLE.

Whilst the lovers of the Book greatly rejoiced, its enemies were put into a commotion and panic. Finding it impossible to stop its entry into the country, the Bishop of London hit upon the idea of buying up all the copies that could be found. This was done, and the bishop had them piled in heaps and burned at Paul's Cross. The books blazed. But that did not stop the good work. The bishop could no more hinder the progress of God's truth than could the Nazarenes with their puny hands destroy Jesus Christ when they thrust him out of their synagogue. Said Tyndale: "I am glad, for these two benefits shall come thereof: I shall get money to bring myself out of debt, and the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain with me shall make me more studious to correct the said New Testament, and so newly to imprint the same once again; and I trust the second will be much better than ever was the first."

The work this man did produced lasting fruit; but alas! the worker had only ill-treatment in return. He toiled on in exile, in poverty, and sickness for a few years. He worked away at translations of the Old Testament, but his career was cut short by the malice of his enemies and the treachery of false friends. Enticed some distance from his home one day, he was seized and hurried off to prison. Here, in a cold dungeon, he suffered much, until at last, in 1536, he was strangled at the stake and then burnt to ashes. He died with the prayer upon his lips, "Lord, open the King of England's eyes." In his last hours his thoughts were of and for his enemies. How like Him who, when dying on the cross, said, "Father, forgive them, they know not what they do."

Countess Schimmelman's Mission.

In the north of Denmark, God has been manifestly working in a marked manner. At many sparsely populated places in North Jutland the people gathered in thousands from great distances to the Countess's meetings, and the lips of many of the peasantry, unaccustomed to speak in public, were used in testimony for Christ. At one of these meetings a number of avowed Freethinkers with their leaders were broken down and in tears.

On the Baltic coast of Mecklenburg and Pomerania there are signs of an awakening of spiritual life and an unmistakable hunger for the Gospel of Christ. Every meeting is crowded. At the last meeting at Stettin thousands had to go away, after one of the largest halls in the town had been packed to overflowing.

The anxiety to obtain good Gospel literature is very great, and beyond the power of the mission to satisfy. At Swinemünde last evening the Countess addressed a large meeting composed of all classes, including a good sprinkling of military. Clear evidences of blessing were manifest. She is to speak again at the same place this evening; on the two days following at Ahlbeck and Hovingsdorf (fashionable watering-places).

Next Monday the Countess returns to her Fishermen's Homes in the Island of Rügen, where she looks for much blessing, as she finds many of the Christians among these toilers of the deep much grown in grace. At Sassnitz, by the permission of the Commander, she addressed the officers and crew of a German war-ship, and was listened to with the greatest attention. J. McC.

Stettin, August 26.

Shwifat Mission, Lebanon.—A lady has promised £20 towards this work conducted by Miss Procter, if the remaining £280 which are required to free the mission from debt are contributed.

OUR DAILY HOMILY.

SUNDAY, September 5.

"*The Lord appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore have I continued lovingkindness unto thee.*"—Jer. xxxi. 3 (R.V. marg.).

WE who by faith are the children of Abraham may claim and muse upon these sweet and tender words.

God's love to us is not of to-day or yesterday. It did not originate in any movement of our heart towards Himself, or even on that day of days when Jesus died. You must go back beyond your birth, beyond Calvary and Bethlehem, beyond the fall of man and the Garden of Eden, and as you stand looking out into the immensity of eternity, dare to believe that you were loved and chosen in Christ, the object of God's most tender solicitude and pity.

Does the thought overpower you? Notice the Divine asseveration. Yea, there can be no doubt about it. Beyond this Divine asseveration it is impossible for us to go. By word and oath God, who cannot lie, has given us strong assurance that it is even so.

But now see what comes out of this long, long love. God must have known the worst about us before He set his love on us; then He cannot be surprised as, in the work of education, He comes across evils that horrify and dismay us. He knew all this and worse. Only let that love have its way. It is a universal and invincible solvent. It will yet rid you bit by bit of these hard and evil elements. The very rocks shall flow down at his presence.

The version quoted above gives a further thought. The fountains of God's love rise in eternity, and therefore cannot be exhausted by the demands of time. They will continue. Resisted, disappointed, neutralised, disregarded, they will continue until they have overcome and expelled our virulent selfishness, and made us love with the love of God.

MONDAY, September 6.

"*I bought the field.*"—Jer. xxxii. 9.

What could better manifest the heroic audacity of faith? The Chaldeans infested the land, and Jeremiah knew by the word of the Lord that they were destined to hold both it and the city. And yet at the Divine command he bought a piece of land which was in possession of the foe, with as much formality as though he were at once to enter upon its possession.

He obeyed the Divine command, and then poured out his soul in prayer, nourishing his faith by the contemplation of the might of God in creation, for which nothing was too hard. Surely if God could make the heavens and the earth by his great power and by his stretched out arm, He could easily bring it to pass that the Chaldeans should recede from the land, Israel again inhabit it, and the purchase and tenure of property be unhindered. Faith made the unseen visible, and the distant near, so that the prophet took them into his calculations, and regulated his action in view of them. Herein the man of faith differs from others. They base their calculations and actions upon certain facts and considerations which are within view of their senses; while he takes into his estimate a number of other facts and considerations of which they have no knowledge, and which can only be recognised through the revelation of God's Spirit.

As that land was purchased, though still in the enemy's possession, so Israel is God's possession, though under the bondage of unbelief; so the bodies of God's saints shall be raised, though now under the reign of corruption; so shall this world be emancipated from the curse of sin and the serpent's trail. Oh, man of faith, count on these things as facts, and already begin to lay up possessions that wax not old, and investments that bankruptcy cannot touch.

TUESDAY, September 7.

"*Call unto Me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not.*"—Jer. xxxiii. 3 (R.V.).

We must learn the sacred art of prayer. God says, "Call unto Me." He likes us to address Him in prayer. We may surely believe that He will do the best, but this may degenerate into a subtle excuse for lethargy; and therefore we must be stirred by the invitation to call upon Him. There is no assurance that He will show us these great and difficult things, unless we obey the injunction of our text to call on Him. But be sure and wait before Him until He teaches you what to pray for. The prayer which is born of God rises to God from whom it came with the certainty of an answer. Let your prayers be unselfish. We are safest when we are praying for one another, or for messages and help to pass on to others.

But what a promise is here. We long to see great things done for God in our churches and mission halls, in the hearts and lives of our friends. We long to see the difficult things unknotted, so that the crooked may be made straight, and the rough smooth. All these things shall be. The impossibilities of your life are possible to God. The mysteries of your life can yield their secrets at the summons of God. The iron gates shall open, the sea divide, the sepulchres yield their dead. Only get right with God, only let God have unhindered way through your life, only yield to his least prompting and monition.

WEDNESDAY, September 8.

"*I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they made before Me...into the hand of their enemies.*"—Jer. xxxiv. 18, 20.

The people, in their dire distress, entered into a covenant to emancipate their slaves, but when there seemed respite, and the Chaldeans withdrew, they went back from the covenant into which they had entered under the most solemn pledges, such as passing between the pieces of a sundered calf. How differently they dealt with their bondserfs to the way in which God had dealt with them when He brought them up out of Egypt. He did not excite hopes to dash them ruthlessly to the ground.

This trifling with their covenant to their helpless serfs was terribly avenged; first, because God ever constitutes Himself the judge and avenger of the poor; and, chiefly, because a covenant is so sacred a matter in the esteem of the Most High. All through the Bible great stress is laid on covenant making and maintaining. The Gibeonites were spared because the princes had entered into covenant with them; Mephibosheth was carefully sought out, because David had entered into covenant with Jonathan. What comfort this gives us who shelter in the provisions of the New Covenant, ordered in all things and sure. Was God so jealous of the covenant that Israel made with their poor slaves, and will He not be mindful of the New Covenant, which has been ratified with the blood of his Son? Jesus said, "This is the Blood of the New Covenant," and therefore, if we had a thousand souls, we might fearlessly and gladly venture them there.

THURSDAY, September 9.

"*Thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever.*"—Jer. xxxv. 19.

The point here is the contrast between the obedience of the Rechabites to the directions of their ancestors, and the disobedience of Israel to Jehovah. How often is this contrast repeated still! We find men so eager and devoted to the customs and traditions of their families, and so regardless of the yet higher claims of God. It is very wonderful! We should have thought that the temper of mind which bound men to their family traditions would have secured their allegiance to the Almighty. But it is not so, as daily experience proves.

Let us also notice the obvious inference from this chapter. If, because of their obedience to the regulations of Jonadab, the Rechabites should never want a man to stand before God, how much more will obedience to the promptings of God's Spirit secure, through his mercy, a perpetual standing before his face, not only of ourselves, but of our children. Christian parents, you have a perfect right to go to God with this fair deduction from his own words, and say: Give us grace to obey Thy commandments, and keep all Thy precepts, and do according to all that Thou commandest; and then grant to us to stand before Thee for evermore in Thy Presence-chamber; and not us only, but our children and children's children. Let them be a godly seed on earth, ever maintaining sweet recollections of our character and life; and let us be a united family in the presence of Thy glory with exceeding joy.

FRIDAY, September 10.

"*It came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brazier, until all the roll was consumed in the fire that was in the brazier.*"—Jer. xxxvi. 23 (R.V.).

It was an audacious and foolish act. Only a fool or a madman could have trifled thus. He did not relish the prophet's words, and so he cut them to pieces; but though he destroyed them, he could not in this way arrest the penalties which they foretold. Indeed, he increased them: "There were added besides unto them many like words." The criminal may tear up the warrant for his arrest, but it will not help his case. The captain may destroy the map which indicates the rocks in his course, but that will not rob them of the cruel fangs with which they will pierce the timbers of his ship. Men may deride and destroy the Bible, but this will not empty the future of hell, or hell of its bitter remorse.

We are all tempted to use the penknife to God's Book. There are passages in it which we do not like, those that cross our favourite notions, our cherished sins. Practically we eliminate them. We never read them, or we explain them away, or profess to doubt their inspiration. How much wiser to read the Scriptures with an open and unbiased mind, not bringing our preconceptions, like penknives, to cut out what we do not agree with, but meekly inquiring what it may please the Lord our God to speak. Blessed are they that tremble before the words of God, and take them in their entire weight of meaning.

SATURDAY, September 11.

"*They gave him daily a loaf of bread out of the baker's street.*"—Jer. xxxvii. 21 (R.V.).

This was God's way of caring for his child. His life was secured to him from the hatred of his foes, and his daily bread as long as there was any to be had. If you do God's work, you may freely count on Him. He will not fail. In the most unlikely ways, your bread shall be given you, and your water shall be sure.

But it may be objected that it is not always so, and that many of God's children are at this very hour suffering the need of many things which are absolutely necessary. But, first, we should have to decide which is really necessary. We might all be deprived of many of the comforts and luxuries of life without detriment. Indeed, it might be better for us to undergo something of the weaning and detaching process. Let us come down to the food and raiment of Matt. vi., which our Father knows we have need of before we ask Him; and for such other things as are essential to the accomplishing of the main purpose of our life. Will it be said that God has failed to give these?

We have God's promises, but we fail to plead them. We know that we can only receive the benefits of Christ's Redemption by faith, but we do not see that the same faith is requisite to bring into our hands those other boons which are included in God's guarantees to his children. You have not, child of God, either because you ask not, or because you are asking for things that would minister simply to appetite and sense. Ask and receive, that your joy may be full.

F. B. M.

Current Events and Opinions.

RELIGION AND DAILY LIFE.

In a sermon on Sunday week at Paddington Chapel, Dr. Wright, of Buffalo, said:—"Beware of any religious exercises which make you feel that the common occupations of life are beneath the dignity of the devoutest man. It is never a consciousness of his immortality that makes a man feel he has no time for the lowly tasks and duties of life; only the consciousness of his mortality can do that. The Man who felt as no other man has done that He must be about his Father's business, the Man who carried the sins, cares, pains of the whole world, while He was walking towards the slopes of Calvary, bearing his own cross, had abundant leisure to watch the lilies and read what God had written in their sweet striving; to listen to the chatter of the sparrows, and tell us what they were meant to say. The disciples often thought they were mounting up on wings as eagles when they were simply drifting among clouds as balloons. Sundays which do not make us better fathers and mothers, merchants, lawyers, are worse than wastings of time, they are wastings of eternity. God, who made us to commune with Himself as the chief end of our creation, put us into this world to do its work with fervour, with enthusiasm. A religion that cheapens life is a delusion."

THE RIGHTS OF THE PEOPLE.

We do not know that the full significance of the decision in the Dover case has yet been realised by either the "trade" or the temperance party. The "trade" are momentarily in consternation at finding that citizens have a right to object to the continuance of a licence without being made to pay for thus seeking to forward the cause of good order and sobriety. And the temperance party are momentarily pleased to find that rights long disputed, and long practically denied, are pronounced by the highest authority to be secured to them by law. But a full consideration of the judgment shows that the laws which give rights to licence-holders are framed so as to safeguard the rights of the public, to whose convenience licence-holders are supposed to minister; and that the mere fact of a population congregating in a district where no licensed house exists does not give the "trade" a right to plant a public-house in that district. Some "trade" witnesses before the Royal Commission have spoken as if the mere fact of a man being willing to take the risk of creating a demand for intoxicating liquor in a district which has grown up without intoxicating liquor shows that a need exists for a licensed house. But such a contention is not in harmony with the licensing laws as interpreted by the House of Lords in the Dover case.—*Temperance Record.*

CONTACT WITH THE SINNER.

In an article in the current *Quiver* on "Problems of the Mission Field," Rev. J. Greenhough says:—

"The most successful missions, without exception, have been those in which the labourer has lived among the people, in constant intercourse with them, finding all his interests in his work, finding nearly his only society there, taking part in all the concerns and sharing as far as possible in the daily lot of those around him. The signal triumphs of the Gospel among the negroes of the West Indies and the aborigines of the Pacific Islands are in a large measure attributable to this fact. There the missionary has been father, brother, friend, adviser, and almost everything to the people of his charge. Without this, in some measure, the work is always disappointing. When, as is the custom in some parts of India and China, the missionary has his residence in the European quarter, forming part of that superior society which is separated by a wide gulf from the heathen population, and only coming into contact with the people on his preaching excursions, the results are not and never can be satisfactory."

MISSIONARIES FOR TURKEY.

A party of four missionaries, under the American Board of Foreign Missions, sailed lately from New York *en route* for Turkey. A young woman travels with the missionaries, who, upon reaching that country, will become the bride of the American consul at Civas. Rev. Dr. and Mrs. M. P. Parmelee, the senior members of the party, have lived in Trebizond since 1880, where they have established kindergarten and high and intermediate schools for Armenian girls and boys. Dr. Parmelee first went to Turkey in 1863, his first station being at Erzeroum. Miss A. P. Jones is returning to work in Constantinople, where she has been employed in city mission work, with two other American women, for six years. Rev. C. K. Tracy, the other member of the party, was graduated from Oberlin College this summer, and returns to Marsovan, his birthplace, to join his father and mother, who are missionaries in that place.—*New York Observer.*

MADAGASCAR.

Things are a little quieter in Madagascar (says *The Rock*), but the situation remains a dangerous one. The restoration of the churches to the Protestants from whom they were taken has been effected in some districts, but not in others, and the Jesuits are still persecuting both pastors and people, attempting to force them into the Church of Rome, by threats of denouncing them as rebels. It may be small comfort to the persecuted Protestants of Madagascar to know that the state of affairs in that island is affording a useful and unhappily much-needed object lesson to the people of England, whose rulers, blind to its real character, are never weary of showing the most tender consideration for the Romish Church.

THE PLAGUE AT POONA.

Reuter's agency, in a message dated Bombay, August 27, says:—"The plague at Poona is seriously increasing, and the Kirkee bazaar is entirely closed. Professor Haffkine is performing inoculation at Kirkee, and a house-to-house visitation is being carried on. The city segregation camp is full and the cantonment camp is being re-opened."

MISSIONARIES IN CHINA.

Mr. Denby, the United States Minister at Peking, has achieved another victory for the cause of missions in China. The Chinese Government has hitherto maintained that, however willing, it was unable to protect fully those foreigners who go far into the interior of the country. Mr. Denby has persistently claimed that it was able to do so, and was bound to do so; that missionaries, or any other foreigners, have a right to go where they please in the Empire, and to expect full support of the Chinese Government wherever they may be. According to recent despatches to Washington, he has carried his point, and they are now free to go where they like. Almost more important than this is the privilege he has secured for them of purchasing land. Hitherto this has been denied, and foreign property has been held in the names of Chinese. Now they are free to buy and hold property in their own names. Another scarcely less important concession is the promise that governors who prove themselves careless about the enforcement of law shall be adequately punished, not merely removed from office and made to pay a fine often little more than nominal. It is true that these are promises, the decree not having yet been published; but as promises they show a great advance, and the authorities at Washington express their belief that they will be kept.—*N.Y. Independent.*

DOINGS OF DRINK.

A writer in the N.B. *Daily Mail* says:—

The appalling frequency with which "drink" figures in newspaper columns has alarmed me as to where the country is being driven to, and when there is to be a reversal of the opinions of our people in reference to its continuance. Murders, manslaughters, poisonings, suicides, fatal accidents, drownings, shipwrecks, bribing of magistrates, family quarrels, desertion of wives and children, drunken wives, drunken husbands, starving waifs necessitating Quarrier's Homes, and almost a thousand more evils, each and all brought about by this drink traffic, are surely enough to cause deep searching of heart, in answering the question—"Why should this traffic continue longer?" Why should any community allow itself to be debased and debauched, merely because the drink is bewitching, and its sale profitable to the publican—profitable, though terribly dangerous? Are not our people of more value than any traffic?" I know decent women who have to toil outside of their own families that their children may not starve, whilst the husbands (some of them make 40s. per week) spend all in drink. Is it not time that the nation got roused to its condition?

YOUNG CRIMINALS.

The Hon. Robert White, while imprisoned in Holloway Gaol in consequence of his share in the Jameson Raid, was grieved at the treatment accorded to young prisoners. It seemed that even while they were unconvicted they were subjected to much the same treatment as older and proved criminals; shut up in cells in solitude and allowed out only for a brief space of formal exercise daily. On regaining his freedom Mr. White took occasion to inquire how children accused of crime are treated in Paris. He finds that every consideration is shown for their possible innocence, and that they are carefully guarded from contact with criminals of maturer years. Boy prisoners are kept in a prison by themselves; girls in a wing entirely apart from their seniors, in the women's prison. Up to the age of twelve they occupy cells with doors open, that the terror which solitude causes in young children may not afflict them, though a warder patrols the corridor to prevent communication. Even when they are of an age which makes the authorities consider it advisable to lock them in, the cells are cheerful and airy, and, besides receiving visits and instruction from a schoolmaster, they are given work to do of a simple yet interesting kind. It certainly seems as if, in the case of children not yet convicted of crime, it is cruel to treat them as if they were proved guilty, as Mr. White seems to think is the case; and education and the interest of learning some kind of work will do much to counteract the evil effects of solitude. But perhaps these effects are less serious than Mr. White imagines. The children who get into gaol are largely recruited from the criminal class itself, and, while one would gladly show any kindness that would induce these children to adopt an honourable life, we are not prepared to say that the present system directly tends to make the innocent take to crime.—*The Hospital.*

DISCHARGED PRISONERS.

In a leading article *The Times* says: "What is at present done to help discharged prisoners to resume a respectable life is done by voluntary societies in each county or district, the aid of discharged convicts being mainly the work of two well-known London societies, the Royal and St. Giles's Christian Mission. A scheme for the organisation of such societies under a system of Government grants is in contemplation; but no organisation can remove the standing difficulty that nine employers out of ten will hesitate to employ any one who has been in prison. The work, however, is a good work, and necessary, if these unfortunate men and women are to be saved from slipping back into criminal courses in consequence of inability to find honest employment. Assistance towards emigration and a fresh start in a new country would seem to be the most hopeful and fruitful kind of help. With respect to discharged female convicts, the Commissioners report favourably of a suggestion made by Adeline, Duchess of Bedford, of whose work as lady visitor to a female convict prison they speak as "invaluable," that special homes should be provided for the reception of young women who have been led astray but have not been living an outcast life. Such young women, it appears, show an increasing disinclination to enter the ordinary "refuges," at which, for nine months prior to their discharge, the Government offers them maintenance; and the Duchess thinks that this objection might be overcome by offering them a different class of "home." Of the appointment of such lady visitors to female convict prisons the Commissioners speak with warm approval; and it is only surprising that, since Mrs. Fry showed, in 1817, what could be done by sympathetic ladies among the female prisoners at Newgate, such work has not hitherto received official recognition. It may be hoped that the Duchess is inaugurating a new era in the treatment of a class of criminals who have always been found peculiarly difficult to deal with, but also responsive to skilful and well-directed sympathy from their own sex.

Zanzibar.—A correspondent writes:—I notice from time to time in THE CHRISTIAN paragraphs about the "Strangers' Rest," Zanzibar; Mr. and Mrs. Knapman are untiring in their labours for the Lord's glory. I have myself, during the past nine months on the East African coast, had some refreshing times at the rest. There is a good field for earnest Christian work among the natives, and it is very much needed

Fallacious Critical Principles.

By Rev. HENRY STURT.

THE Higher Criticism not only starts with a theory and then bends the facts to suit it, but it also proceeds on three principles which are equally untrustworthy: (1) the psychological construction of history; (2) the literary arrangement of the Bible; and (3) the evolution of religion. The first of these opens the way to great uncertainty and endless caprice. Psychology, in this matter, must follow history and not precede it. We can know what was the psychological or mental condition of an age, only by its history. In opposition to all such theories, an individual may arise who may be as far above his age as Shakespeare, Milton, and Newton were above their generation. A man who was inspired by the Holy Ghost, whether an architect like Bezaleel, or a psalmist like David, or a prophet like Moses or Isaiah, would not only give expression to thoughts above his age, but even above our own age, and which will endure for ever. How can we fix the place of such men in history by any psychological theory? What a chaos of confusion we should have if the history of England were arranged upon this principle! All the great men and the great utterances of early history would have to be assigned a later date, when it would be supposed that the psychological condition of the times was in harmony with them.

Again, in the literary arrangement of the Bible, the natural order is reversed, and a foregone conclusion leads the way. We must know what an age was from its history, before we can say what were its literary conditions. Special men also, who may wield the pen of the ready writer, may appear and stand head and shoulders above their generation. Canon Driver's reviewer, in the *Church Quarterly*, charges him with employing canons of evidence and probability never used in historical and literary investigation, and says that his methods were invented to support a foregone conclusion. He also says: "Not a single instance can be given of the reconstruction of documents on purely critical grounds. In other fields of investigation such methods are discredited and exploded, and in the case of the New Testament have been a conspicuous failure." A recent writer has shown that the Epistle to the Romans is capable of similar treatment, and, although admittedly the work of one writer, it might with great plausibility be assigned to different authors at different times.

As for the third principle, the evolution of religion, it crumbles to pieces in the grip of history. As applied to religion by the Higher Criticism the term Evolution is used in the Darwinian sense, *i.e.*, the gradual development of all the forms of life from one or more primordial germs, by the process of natural selection, or the influence of environment upon an organism. Some kind of religious sense, it is supposed, was begotten by dreams and by the immensity and mystery of nature. Then, through the lowest kind of fetishism and serpent-worship, men rose to a higher nature-worship, with a host of presiding deities—over favourite places and forces of nature. At length they reached a loftier conception of God in Judaism, which grew into Christianity, the last and highest product of the system. Of course, those who believe in Theistic evolution maintain that in all this there was the presiding influence of God.

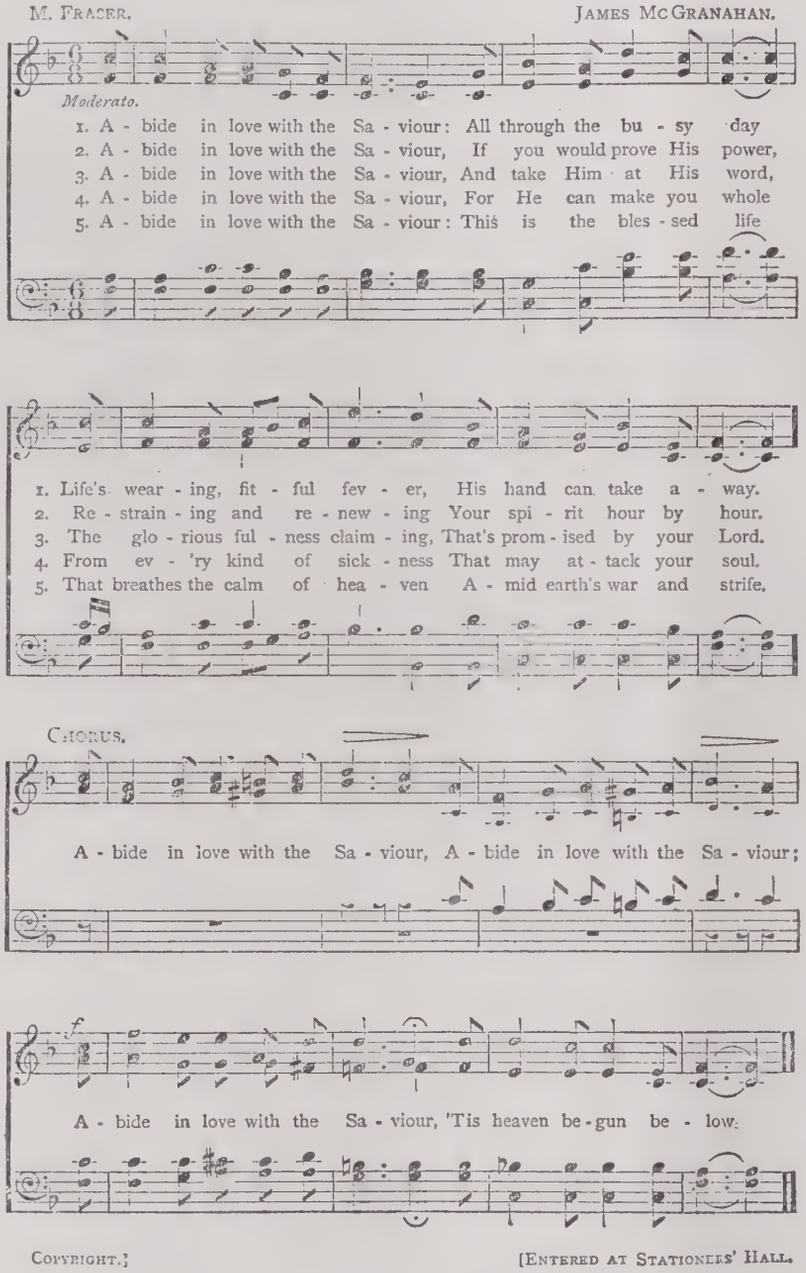
This theory may seem very inviting, but it has one fault. It is not true to history. Not a single instance of it can be given, either in the civilised or uncivilised heathenisms of the world. So far as we can trace their history, the evidence points in the very opposite direction. They have all gone down from a higher to a lower stage, and not one of them has arisen from the lower to the higher, by purging out error and corruption from its centre. The description which the Apostle Paul gives of the heathen world, in the first chapter of Romans, cannot be disproved by a single case which can be adduced to the contrary in the whole history of mankind. And yet this principle, so utterly discredited by history, is one of the pillars of the Higher Criticism.

We do not deny the growth of religious knowledge in Israel. But it was not by evolution, but by revelation, as God spoke to the Fathers by the Prophets. Indeed, at the outset, there was the loftiest conception of God in the religion of Israel in the Pentateuch, which they neither derived from the nations around them nor evolved from their own consciousness. It was given to them by God Himself, in the revelation He made by Moses. How far the people of Israel comprehended it is another question. They may have thought of Jehovah as simply a national God like the other gods of the nations. That they rebelled against the Truth and fell from it, and had bitterly to pay the penalty, their history abundantly shows. It was only by a painful process of suffering and teaching, that they came slowly to understand the revelation which had been in their midst from the first, in the manifestations of Sinai, and in the words of their great teacher and law-giver, Moses.

There is nothing whatever peculiar in all this. We have had the same thing repeated in the history of Christendom. How soon Christianity became corrupted; and how tenaciously the great corrupt churches have clung to their corruptions. How slow men have been to learn the Gospel, and how difficult it is to bring our churches up to the level of it, even in this late period of the world's history. We cannot allow the Bible to be cut to pieces and rearranged according to this theory of evolution. We must take it according to the historical evidence of what God said by Moses, and those holy men of God who spoke as they were moved by the Holy Ghost.

Abide in Love with the Saviour.

"Keep yourselves in the love of God."—Jude 21.

M. Fraser. James McGranahan.

Moderato.
1. A - bide in love with the Sa - viour: All through the bu - sy day
2. A - bide in love with the Sa - viour, If you would prove His power,
3. A - bide in love with the Sa - viour, And take Him at His word,
4. A - bide in love with the Sa - viour, For He can make you whole
5. A - bide in love with the Sa - viour: This is the bles - sed life
1. Life's wear - ing, fit - ful fev - er, His hand can take a - way.
2. Re - strain - ing and re - new - ing Your spi - rit hour by hour.
3. The glo - rious ful - ness claim - ing, That's prom - ised by your Lord.
4. From ev - 'ry kind of sick - ness That may at - tack your soul.
5. That breathes the calm of hea - ven A - mid earth's war and strife.
Chorus.
A - bide in love with the Sa - viour, A - bide in love with the Sa - viour;
A - bide in love with the Sa - viour, 'Tis heaven be - gun be - low.

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Conference at Hamburg.—The ninth General Conference of the German Moral Reform Unions and purity societies will, as we mentioned in a preliminary notice in our last issue, be held this year at Hamburg, from the 20th to the 22nd of September. The subjects for deliberation include the evil influences of the theatre and music hall; the moral dangers of a seaman's life, and the moral condition of the army. Addresses will be given by representatives of civil authorities and corporations, and special meetings for men and women respectively will be arranged during the Conference. It is hoped that there will be a good attendance, and friends of the cause from England will be cordially welcome.—*Sentinel.*

Rev. J. R. McDougall, D.D., OF FLORENCE.

WHEREVER the English traveller goes to-day in Italy he finds religious services provided for him in his own tongue, and evangelical work going on amongst the Italians. It is interesting to find that we have still living and working in Italy, amongst Italians and English alike, with unabated vigour and success, one who has not only witnessed all the marvellous religious changes of the past generation, but who has been largely instrumental in bringing them about —Rev. J. R. McDougall, D.D., of Florence.

Mr. McDougall, when a young man of twenty-six (he was born in Glasgow in 1831) went to Florence in the autumn of 1857, just forty years ago. He had already found his vocation. After a successful university course in Glasgow, he was ordained in Brighton in 1855. Although gifted with a Highlander's strength of constitution, overwork in that fashionable health resort had temporarily impaired his health. His intention was to recruit in Florence for six weeks, and at the same time assist Rev. J. Hanna, a retired Scottish minister, who had begun work there some few years before. This aged minister died before young McDougall touched the soil of Italy, and so, though little dreaming of such a thing, he found there his life's work.

Dr. McDougall is the minister in Florence in connection with the Free Church of Scotland; but his services are not designed exclusively for Free Church people, nor even for Presbyterians, but for all who desire, in a land where the Papal Church seeks to meet the needs of the soul by mutilating intellect and stupefying conscience, to render to God a reasonable service, worshipping Him in spirit and in truth, with the minimum of outward form and show. He has ever been eminently successful in drawing to his church in the Lung' Arno, Quicciardini, Sunday after Sunday, during these past forty years, large congregations of men and women, irrespective of Church and country.

He never seems to forget in his preaching the varied condition of those whom he addresses. There is a word of cheer for the invalid who has gone to Italy in search of health; a word of sympathy for those travelling with such, whose hearts are often full of anxiety and sorrow; a word for the aged who have gone South to escape the rigours of a northern climate; for the minister, or physician, or merchant, ordered abroad to rest from overwork; as well as the rousing appeal to those simply seeking change or pleasure, upon whom travel and hotel life are apt to exercise a deadening influence.

Dr. McDougall believes in following up his public preaching by private intercourse, and is indefatigable in his preaching. But in a thousand ways the Continental minister is called upon to render service to his countrymen and to others, and no one is more able and prompt than he to avail himself of such opportunities.

The Italian side of his work is so well known through the reports of the Evangelical Church of Italy, of which he is the soul and centre, that it is not needful to go into it in detail. When he arrived in Florence, in 1857, he found that evangelical work was being vigorously carried on in secret (in spite of the Grand Ducal threats and Papal bulls) by Dr. Stewart, of Leghorn, assisted by the Scottish merchants who had settled at that seaport. Dr. Stewart had brought down from the Waldensian valleys some pastors and teachers to help on the work. Mr. McDougall at once threw himself into the enterprise, taking charge of the secret circulation of the Scriptures in the Grand Duke's time. Then when that tool of the Jesuits fled to the Austrian camp in 1859 and Tuscany became part of the kingdom of Italy under Victor Emmanuel, Mr. McDougall founded Waldensian churches in many places, opened Waldensian schools, and gave them the use of his own place of worship.

Circumstances led him to take up, in 1869, with Gavazzi, the cause of the Italian Evangelicals, and in June 1870, when they met in synod in Milan and the Free Italian Church was formed, he became their treasurer, and generously undertook to find material support for this friendless Church. But it must not be thought that he took no further interest in the Waldenses. He carefully avoided rivalry, and aided them in every way in his power.

From photograph by Mr. John Fergus, Largs, N.B.

From 1886 to the present time the labours of Dr. McDougall for the evangelisation of Italy have never ceased, and the blessing of God has ever rested upon them. Nor were labours and blessings ever more abundant than in the present year, when nearly a thousand persons were brought out of Papal paganism and indifference to the knowledge of the Truth, and into fellowship with the Evangelical Church of the land.

Though Dr. McDougall has to raise a large sum of money every year to pay the expenses of both the English and Italian sides of the work, some £7,000 in all, yet, owing to his excellent business talents, all the work is systematically managed without waste or extravagance.

In conclusion, it is to be hoped that his friends will more and more support and encourage him in his manifold labours, and that he will be long spared to be a blessing to English-speaking travellers in Florence, and to Italians throughout the length and breadth of his adopted land.

The "Friends" and "Higher Criticism."

THE following letter with respect to the recent Summer School convened by members of the Society of Friends at Scarborough appears in last week's *Friend* :—

To the Editor of The Friend.

Dear Friend,—Those who, like myself, were unable to hear the lectures and addresses at the Scarborough gathering may be glad, through thy columns, to get some idea of the nature and tendency of the teaching given. So far as appears from these reports, the utterances of our own members seem to have been cautious and well balanced; and although, probably, going further in the acceptance of modern critical opinion than some of us could go, still, in the main, conforming to the admirable advice of this year's Epistle, to be careful as to the words used in reference to Scripture truth, lest we inadvertently sow the seeds of unbelief in young hearts, and thereby cause some of them to stumble. But I doubt whether the same can be said of some of the other lectures reported or summarised in *The Friend*. Already some Friends have been made very uncomfortable by what they have gleaned from the brief notices supplied day by day to the *Yorkshire Herald*—an uneasiness which I have endeavoured to allay by the assurance that the Friends mainly responsible for the arrangements, so far from wishing to unsettle the faith of their fellow-members, were honestly desirous of enabling them to meet the cavils and objections which in the present day are so widely circulated in current literature.

But while I still fully believe that this was their intention, I must, after reading what has already appeared, express my great regret that some of the lecturers assumed that much of the Bible history, as we have been taught to believe it, is allegory, or myth, or even pious fiction. I may acknowledge that the modern teaching about the books of Daniel and Jonah leave me not only unconvinced, but absolutely indignant, and send me back for comfort to the books themselves; and, as a counterblast to the learned theories of Drs. Farrar and G. A. Smith to the scholarly commentaries of Pusey. What is supposed to be gained by destroying our belief in the historical character of Jonah and Daniel? Surely the real objection to it lies in the facts being miraculous, and it is one of the most disquieting characteristics of the present time that good, earnest Christian people are so ready to accept theories and statements which in earlier ages were the recognised mark of avowed opponents of Christianity. From denying or doubting the Old Testament miracles to calling in question those recorded by the Evangelists as wrought by our blessed Lord, and even to explaining away his own bodily resurrection, is a fatally easy transition, as may be seen from the painfully interesting life of the late Master of Balliol.

As many of the outside public have been following with interest—some of them with surprise and pain—the published notices, it seems only right that we who strongly dissent from some of the views propounded should be allowed to make known that dissent, and to explain that the Society of Friends is not committed to the views put forth by some of the Scarborough teachers and lecturers.—Thy friend sincerely, Fielden Thorp.

York, August 20, 1897.

The Desecration of the Sabbath west of the Rocky Mountains is very great and trying to the faithful Christians. The holy day has become a holiday for excursions and pleasure parties, for balloon ascensions and shooting matches. Hunting and fishing and sparring matches are very common on the Lord's day, and a great multitude do not remember to keep the Sabbath holy. Many places of business are open, and the saloons are always running, and enticing people in the way of death.—*The Pacific.*

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

The Caterpillar's Experience.

THERE was once a caterpillar, which could feel and think, and speak almost like a human being. As it was crawling about on a cabbage leaf one autumn day, something very peculiar overcame it; it got what we should call a higher revelation. It was as if a crown of higher light shone around it. It was as if a foreign power, descended to the very inmost part of its being, would tear it away from the ground and raise it into the air. It was as if an angel on white wings descended and whispered something like music, a sweet prophecy, a promise, a mysterious promise, a promise of butterfly life and butterfly glory. It lasted but a moment. Then the whole revelation was entirely passed. Everything went on as usual.

But the marvellous revelation had made a deep impression on the little caterpillar, which it could not possibly shake off. It felt itself another creature—a creature with a future. And, with all the little strength of its frail caterpillar existence, it kept hold on what the angel had whispered of butterfly life and butterfly glory. What it was exactly it knew not. It yearned so to understand, so earnestly it desired clearly to comprehend. But succeed it did not; the more it exerted itself, the more mysterious it became. And, ah! this brought on doubt and perplexity, and caused the sigh: "It is all fancy, all fancy."

It told it to other caterpillars; these, of course, comprehended it as little. What was worse, the most of them began to mock and say that the poor little fanatic was doting, and would return to its senses if it would only make proper use of its caterpillar's understanding again. With all sorts of questions they began to trouble it. They asked, "What is a butterfly?" and it was obliged to answer, "I do not know." They asked, "What does glory mean?" and it was obliged to answer, "I do not know." They asked how the transition to such a higher position could take place, and it was obliged to answer, "I do not know." Thus they kept on asking for a whole hour. It was entirely shut up, and so tired from continually answering, "I do not know," that it remained silent; and they merrily crawled away, and began to gnaw at the half rotten cabbages, whispering, "This is our glory."

Thus the revelation was a source of pain to our caterpillar; but although the promised glory was not realised, still she continued steadfast; and when it began to freeze at nights, and she began to stiffen, and to weave her own shroud, she became distinctly conscious that every thing seemed to point to a foolish mistake. But then also she continued steadfast, waiting for butterfly life and butterfly glory.

And she was not put to shame. She was withered, shrivelled, buried under snowflakes, lost for good; so it seemed. But at last spring came, and suddenly from the thorn hedge there appeared a beautifully-fledged creature, and it hovered from flower to flower where the cabbages had stood; its crawling had been changed into flying. Everyone who saw it was delighted over the splendid glittering of its wings, and then it needed no longer to stammer, "I know not!" Then it understood what butterfly life and butterfly glory meant.

"We know that when He shall appear, we shall be like Him" (I. John iii. 2). The end of our earthly existence is rapidly drawing near, and then—what then!

There are people who say that we must not thus ask, but rather eat and drink, labour and enjoy ourselves than occupy ourselves with such fruitless questions. Foolish people! As if we could avoid it, only because we wished to do so. As if the question were not powerful enough, even whilst we are eating and drinking, labouring and enjoying ourselves, to force itself upon us. As if God had not laid eternity in the heart. As if they, who would not take the question on their lips, do not feel it burning within them, burning as a question of conscience. As long as we have breath to be able to ask so long do we continue to ask, "And then—what then?"

To which the Psalmist replies, "I shall be satisfied when I awake with thy likeness" (Psl. xvii. 5). And the Apostle, "Now we see through a glass darkly, but then face to face" (I. Cor. xiii. 12).

A. J. Th. Jonker, D.D.
Minister Dutch Reformed Church.
Dordrecht, Netherlands.

Scripture Union Portions for Next Week.

S. Sep. 5	*Luke* xi. 14-28.		Th. 9	*Luke* xii. 16-34.
M. 6	„ xi. 29-44.		F. 10	„ xii. 35-48.
Tu. 7	„ xi. 45-54.		Sat. 11	„ xii. 49-59.
W. 8	„ xii. 1-15.			

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Notice Boards.

YOU all know what a notice board is. It is generally put into a very prominent position, so that all who pass by may read. We find one in a public park stating that it is open during certain hours, and also telling us what rules we have to obey if we are to be allowed to enjoy it. We must behave ourselves in a seemly manner (Prov. xx. 11: Even a child is known by his doings), and we are told not to damage the flowers and the fences, etc.

Now, God has given us this world as his great park, which He wishes us to enjoy, and you young people are some of his flowers, for he has a special notice board to the grown-up not to damage you. He says (Matt. xviii. 6): "Whoso shall offend (cause to sin) one of these little ones which believe in Me it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." You see how jealously God guards you.

Many of you either live in the country or spend a portion of each year there during your holidays, and you have frequently seen notice boards there, especially on the outskirts of woods to prevent the disturbing of pheasants and other game. But you have also seen this—"NOTICE! No Footpath!" and if you go there you are trespassing. So, too, when we go with bad companions, tell a lie, neglect our work, despise father or mother, and many other things which make us feel a little uncomfortable and get a little red with shame, we are then trespassing, and had better get back to the King's highway as quickly as we can. The Holy Spirit says to our hearts, "No footpath." "My son walk not thou in the way with them" (Prov. i. 15). You know trespassers are prosecuted if they are caught, and we are all certain to be caught some day by that thing called Death, and if we are out of the highway then there is no getting back.

We have been talking of the notices telling us where *not* to go. Now turn to the others such as this, "This way to the Railway Station!" or "Bridle-path to So-and-so!" God, too, has notices very plainly pointing us to that far country and our eternal home. Here is one:—"Behold" (that is only another word for NOTICE), "the fear of the Lord that is wisdom, and to depart from evil is understanding."—Job xxviii. 28.

Now we count men wise when they construct engineering schemes, lead armies successfully, and conduct large businesses with great skill; but God calls the most insignificant creature wise who fears Him and departs from evil. This is quite possible for each of us.

Pray to God to give you this wisdom which is eternal, and is good for the life that now is as well as that which is to come.

The word Behold, or Take Notice, occurs over sixty times in God's Book. Try and look them up, and see how much is taught us by his Notice Boards,

Alfred Young.

Personal.

Frank Tupper.—You may always write in pencil if you prefer it. Your answers were very clearly written, and I hope you are better now. Meta Trotter.—You may send me your answers, but please have them signed first. Lavinia Barnes.—Certainly, if you gain either first or second. Olive Tritton.—Thank you for your interesting letter. I am glad your little sister is going to join the "Searcher," and I will put your names together. I think you must be a very happy little girl with so many pets. Gracie and Louie Finch.—You must send in your answers each week before the next Christian reaches you, having them signed to certify you do so. There is no fixed time for the Foreign List. Mrs. Gibbs.—I am pleased to welcome the two new "nieces," and will insert their names when correct. Mrs. Robertson.—Your cheque has duly reached us, and will be acknowledged in next week's Christian. Barbara Maconchy and Elsie Preston.—It is necessary for you each to write out the answers.

Donation List.

Indian Famine Children (*Mrs. Bruere*).—K. W., £1; Mrs. A. B., 8s. 4d. Total, £1 8s. 4d.

Mrs. Kerwin's Forest Cottage Home.—E. Y. P., 5s.; A. M., E., and H. C., 1s.; Mrs. K., 10s.; Children's Service, Shiloh Hall, Ardrishaig, 14s. 4d.; S. E. P., 7s. Total, £1 17s. 4d.

Bible Searcher (No. 87).

1. Who was sent to look toward the sea, and what did he see? 1 Kings xviii.
2. What has God placed as a bound to the sea? Jer v.
3. What will God cast into the sea? Micah vii.
4. Why was the sea to roar? Ps. xcvi.
5. What is the sea said to show forth? Ps. civ.
6. What shall the earth be full of, and to what is it likened? Isaiah xi.
7. Who shall have dominion from sea to sea, and how shall He come? Give reference in New Testament. Zech. ix.
8. What parable did our Lord speak by the seaside?

[Children under ten do first two, under thirteen any four.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (86)

1. The conies.
2. The sailors of the ship in which Paul was being taken to Italy. They all escaped safe to land.
3. As a sign to Gideon that the Lord was with him.
4. Jonathan to take the garrison of the Philistines.
5. God. That he was their rock. Ps. lxxviii. 10, 15, 35.*
6. So that he might not see God's face as He passed by.
7. Balaam said it of the Kenites to Balak.
8. The Rock of Ages.
9. Rock of Ages, cleft for me,
   Let me hide myself in Thee;
   Let the water and the blood,
   From thy riven side which flow'd,
   Be of sin the double cure,
   Cleanse me from its guilt and power.

* None of the answers to this question sent in have been counted wrong.

Foreign List.—Correct answers received from:—

No. 79. Maria Lister. **Nos. 80 and 82.** Winifred Gartshore. **No. 80.** Charlotte Cane (S. Africa). **No. 81.** Henry and Annie Baillie, D. H. Marshall. **No. 80.** Launcelot Knight (America), Theodora Hill (Italy).

No. 85 (second list),—Correct answers received from:—

Mabel Adams, Owen and Arnold Akers, Vida Anderson, A. R. Anton-Christine Arnold, Willie Aston, Daisy Annett, Maggie and Bertha Arres, Mather, Daisy Allen*, Elizabeth and Janet Black, Lavinia Barnes Catherine Barber, Teresa, Katherine, and Lilian Blackie, Charlotte and Mabel Bailey, George Brand, Herbert Braddon, Louis Berthe, L. Bentall, John and Ethel Benger, L., Dorothy, and Herbert Berry, Archibald Bearsley, Frances Bennett, D. A. Bennie, Mabel Birney*, Stanley Boxer, Ashley Bowker, Robert Browne, Mary Clarke*, Beryl, Lionel, and Gladys Calvert, Lottie Carmichael*, Millicent Craven, Mary* and Willie Charles, Maggie, Jessie, and Walter Carter, Elma Cheal, Lily Coles, Dorothy Cooper, Nina Coote, Arthur Cole, Marjorie Collins, Ida and Mabel Cole, R. H. and Dorothy Courtenay, Emily Church, Edith Daisley, Lucy Davis, Katie and Jennie Dewar, B. P. Denham, Gracie and Kathleen Dodington, Cecil and Ashley Dodd, Gordon Duncan, Kenneth Dunbar*, Marjory Dyke, Muriel Edwards, Eva Edmundson, Willie and Ernest Edmonds, Marian and James Freegard, Lilian and Christopher Fidler, F. A. and Aileen Figgis, Ernest and Reginald Findlay, Amy Fosten, Janetta, Agnes, Flossie, and Maggie Fullarton, Peggie and Willie Gray, Margaret*, Stuart, and Edith Gray, Euphemia, Mary, and George Graham, John and Eva Gray, Alfred, Daisy, and Mary Greenacre, Hilda Goufrey, Margaret Hasse, Ruth Harrison, Juliet and Freda Haines, Frances and Dorothy Harris, Rose Hamilton, Ina Hemmel, Elsie Hersey, Ada Heap, Dorothy and Evelyn Hewer, Margaret* and Alice Hogben, Winifred, Stanley and Francie Hoyte, Violet Holford*, May, Helen, S. M., and Harcourt Hunter, L. R. Hughes, Mena and Edith Hunter, Joshua and Dorothy Hughes-Games, Ethel Hutchings, Kate Ireland, Archie and Lucy Jacob, Sinclair Jackson, Muriel Joscelyne, Helen Jordan, Jenny Johnson, Norman and Kate Johns, Agnes, Tam, Alex., Bella, and W. Kay, A. C. King, Hubert Kirkpatrick, Gertrude Kingerlee, Edward and Annie Lawrence, Guinefred Leigh, Nellie Lovegrove, Grahame, Lilian, and Murray Lloyd, Edith and Norah Lowe, Arthur and Evelyn Lowndes Moir, Dora Marples, Laura Macaulay, Margaret Macphee, Angus McQuilkan, Robert Marriott, Harry and Bruce Malaher, Abraham, Thomas, Bella, and Nellie Mack, Margery* and Trevor Matthews, S. E. Mackintosh, Hilda Mathieson, Frank Medcalf, Hilda Medill, Helen Mickelburgh, Charlotte Millar, Elsie Morgan, Gerard and Ethel Morgan, Eva Monti, Edward Moore, Dora Muir, Dorrie Nathan, Hubert and Muriel Newnham, Eva* and Maude* Oakes, Arabella Onslow, Harriette and Lottie Orr, Willie, Jessie and Ada Palmer, Douglas Parkes, Dorothy Patten, Winnie Page*, Mary Palmer, Nelly and Louie Peachey, Walter Perryman, Dolly and Katie Penny, May, Vera, and Noman Petrides, Ruth and G. Pledger, Alice Pillault*, Susabel Pim, Isabel* and Gladys* Phipps, Edith Quick, Edward Rainey, Hilda Rawson, Muriel Reeves-Palmer, Muriel and Dorothy Shaw, Helen Stalker, Hilda and Constance Schaeffer, Eric, Wilfred, Gwendoline, Llewellyn, Undine, Gladys, and Mervyn Shaw, Edith Saunderson, Bessie Scantlebury, Emmeline Stagg, Dollie and Bob Salt, Ernest Stevens, Rosetta Sherwin, B. H.* and Ada* Spencer, Muriel Sells, Agnes Sterry, Florrie Smith, William Smith, May Spiganovics, Herbert Stickland, Tennant and Nora Sloan, Betty Stocks, Mildred and Constance* Scott, Emily* and Nellie Stuart, C. Bessie Symes, Gertie and Jennie Twite, Louie Tibbits, Olive and Violet* Tritton, Fred and Sarah Thomas, Teresa Toop, Alice and Frank Thompson, John and Winifred Thomson, Frances, Georgina, Lucy, Margaret, and Fred Trotter, Frank Tupper, Herbert*, Peveril*, Arthur*, and Laurence Turnbull, Gertrude Vellacott, May Watson, Frank Wilson, Edith and — Wilkins, W. H. Williamson, Herbert and Arthur Wright.

No. 86 (first list).—Correct answers received from:—

Violet Ashworth*, Howard Battye, Herbert Braddon, Edith Ballard*, Willie Victor, Florrie Bellerby, Nellie Bellerby, Daisy* and May* Bligh, Phyllis Boyd, Gertrude Bysh, M. J. and M. A. Clarke, Eleanor, F. S., R. C. A. F., and E. S. Chance, Harold and Willie Cheesman, Mabel Cole, Willie and Dorothy Davies, Vera Dickinson, Gracie and Kathleen Dodington Ivy, Kitty, and Violet Donaldson-Selby, John Field, Alfred, Daisy, and Mary Greenacre, Mabel Guy, Winifred Harvey, Frances Harding, Evelyn* and Dorothy* Hewer, Archie and Lucy Jacob, Norman and Kate Johns, E. Lawrence, Sidney, Edward, and May Law Blanche Lindup, Bertha Lucking, Geo. and Charlie Macdonald, Miriam and Sydney Marston, Alan Marples, Edith Marnham, Helen Mickelburgh, Arthur and Lewis Morice, Henry Joseph and Gerald Neligan, Maude and Amy Nottage, Arabella Onslow, Kathleen and Ethel Pasley, Haden Palmer, Alice Palmer, Louie, Mary, and W. M. Penny, Dolly Penny, J. Ernest Pearce*, F. S. Phillips, Mary Plumb, Harry, Daisy, and Charlie Pyne, L. Mary Ramsay, Hilda Rawson, H. and Constance Schaeffer, Francis Sealy, B. H.* and Ada* Spencer, Florrie Smith, Flora Simmons, Gertrude*, Mildred, and Constance Scott, Ronald Studd, Arthur Peveril, Herbert and Laurence Turnbull, May Vickers, Edith Wheeler, Pringle Wilson, Cecile, Noel, and Phillis Wright.

Children's Special Service Mission.

Mr. Spiers, *St. Andrew's Presbyterian Church, Torquay*, Sept. 10-20. Mr. Tyler, *Brighton*, Sept. 4-11; *Worthing*, Sept. 12; *Brighton*, Sept. 13. Mr. S. J. Hewlett, *Bath*, Sept. 19-26; Messrs. Coffin, with caravan, at *Newman's Green, Acton, Suffolk*. Mr. Tom Craig, with caravan, in *Surrey*. Mr. Hankinson, *Stockholm*, to Sept. 4; *Karlskrona*, Sept. 6-8; *Helsingborg*, Sept. 10-12; *Gothenburg*, Sept. 13-15.

Seaside Services.

Mr. W. H. Wilson, *Colwyn Bay;* Rev. S. J. Hersee, *Cromer*, to Sept. 15; Mr. A. G. Dodderidge, B.A., *Eastbourne*, to Sept. 16; Mr. Guy Middleton, *East Preston, near Littlehampton*, to Sept. 14; Dr. Barnes, *Folkestone;* Mr. W. R. Moore, B.A., *Ilfracombe;* Mr. E. Arrowsmith, *Lowestoft*, to Sept. 8; Rev. L. C. Carr, *Overstrand, near Cromer*, to Sept. 10; Rev. W. W. Martin, B.A., *St. Leonards*, to Sept. 7; Mr. Reginald Callender, B.A., *Scarborough;* Mr. E. T. M. Dennes, *Whitby*, to Sept. 3; Mr. R. H. Keable, *Whitstable*; Rev. H. R. Alexander, M.A., *Worthing*.

Annual Meetings for Reports of Sea-side Services will be held at St. Martin's Town Hall, Charing Cross, September 30, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at three o'clock.

Uncle Tom.

Bible Study at Northfield.

FROM THE N.Y. "INDEPENDENT."

IT is said that one New York saloon has never been locked since it was opened, many years ago. When the first licence was secured the proprietor took the key which the carpenter had provided, and threw it into the sewer, this act implying that his place should be run "wide open." His intention has been realised.

It may seem unfair to compare a New York saloon with Northfield, and the proprietor of a New York bar-room with Dwight L. Moody, whose name is a household word in nearly every home in Christendom; but there is a similarity after all. Northfield was begun twenty years ago, and from that time till the present, in winter and summer alike, streams of blessing have been pouring forth from this hillside, in the northernmost town of Massachusetts, within walking distance of Vermont and New Hampshire. Now it is a school for girls, who otherwise would not have the educational advantages within the reach of their more fortunate sisters; now it is a school for boys, likewise unable to secure scholastic training; again it is a training-school where thorough Bible study is combined with practical lessons in sewing and cooking; still again it is the output of thousands of volumes of good literature, published cheaply but attractively, to supplant, so far as possible, the trashy literature of the day; and once more it is a summer resort, where one may take his family without fear of contamination and without needing a bank account with four or five figures.

The Bible conferences in the summer occupy the greater part of July and August. Two of them are for young men and young women respectively, while the third, which began July 29 and continued until August 16, is more general in its character and more intense in its application of spiritual truths. In the meetings held for the young people, and often in charge of them, there are special evangelistic services; but in the Bible Conference, as the one now in session is called, it is taken for granted that the people are all Christians; and the aim of Mr. Moody and the principal speakers is to deepen their spiritual life rather than to create the new life; in a word, to make Christians all that it is possible for them to become, rather than to have people begin the Christian life.

Mr. Moody illustrates this idea in various ways. He says that he often sees buildings advertised in New York to let "with power" or "without power." He thinks that many Christians unite with the Church and begin the Christian life "without power." One time in London when he wished to go to the Crystal Palace, he was asked whether he would take a ticket by the "high level" or "low level" road. Not being used to the London transportation system, he took a "low level" ticket, with the result that he was landed some distance from the Palace. "No more 'low levels' for me," says the evangelist, "either in railway trains or in religion. I will take the 'high level' every time in both."

The speakers at the Bible Conference are also "high level" men, but they have a pretty difficult task to get some of the travellers to stop using "low level" tickets. Oftentimes they seem to be on one line, and many of their audiences on the other. But after the first two or three addresses of the intensive style so characteristic of the Keswick School it is easy to see that an impression is settling upon the audience. The conversation changes and the meetings and the topics discussed are on everyone's tongue; little interest is taken in current events; newspapers are purchased not for what they contain about Klondike or Thessaly, golf or yachting, but for the reports of the Conference; and after they are read they are sent broadcast over the country and to local papers, that the seed sown at Northfield may be scattered as widely as possible. Mr. Moody believes in the printing-press, and he urges his friends to use it wherever it is possible to do so. The prayers in the hotels and seminary buildings, in tents and in the public meetings, grow more and more spiritual in matter and more intense in manner as the meetings proceed.

Another characteristic of the impression which the meetings produce is seen in the desire of the people to be alone as much as possible. The guests at the Conference are obliged to sleep two or three or more in a room, so great is the crowd at times; but Mr. Moody urges them to try to get a part of every day when they can be alone for prayer and meditation. He does not press his friends to attend all or many even of the meetings, believing that they will receive greater good from less spiritual "cramming." For instance, last Sunday there were sixteen stated services and many not appointed, and Mr. Moody said that it would make a person crazy to attend them all. The reason for crowding so many into a single day is that some of the people cannot attend the meetings many days, and they wish to receive all that they can while they are here.

The leading speakers at the present Conference are two young London pastors, one an Englishman by birth and the other a product of the Highlands of Scotland. Each of them is thirty-three years old, and, while they hold different views regarding the distinctive tenets of the Keswick school, both are extremely direct in their message to the churches, or rather to church members. They preach in the main to those only who are professed followers of Christ, and endeavour to have them make a full surrender of themselves to Him, renouncing every known sin that they may forsake it and become channels of blessing to the world. So strict are they in their ideas that they would not advise, or scarcely allow, a person to engage in Sunday-schoool teaching or any other form of Christian activity unless his spiritual life was vigorous. They would not let a person undertake Christian work in order to raise the tone of his religious experience. It is simply appalling to sit day after day and listen to the recital of the sins of Christians, general and specific; the profane man, according to a recent sermon in this series, is not the working man, using the name of the Lord in frightful oaths and curses, but the professed follower of Jesus Christ, who is in a lapsed condition and is unconscious of that fact. Jeremiah and Malachi are their favourite prophecies, although frequent references are made to other parts of the Bible for texts and illustrations.

The Englishman, Rev. George Campbell Morgan, is not dependent upon the reputation of university or theological hall for what he knows, as he has never had a collegiate education. But his scholastic training was sufficient to make him a successful teacher of mathematics and the classics for a number of years. For eleven years he has been a regular preacher, but he began his efforts in that direction when he was thirteen years old. He was ordained in 1889, and has held important pastorates, the one previous to the present having been in Birmingham. There and in London large congregations and large accessions to church membership have resulted from his ministry. Like Rev. F. B. Meyer, both Mr. Morgan and his companion speak with great solemnity, as though they felt the importance of the message which they have come so far to bring. Mr. Moody has arranged the meetings so that these two preachers come every morning; one day Mr. Morgan will speak first, and the next day he will be the second speaker.

Rev. George H. C. Macgregor, the Scotchman, is more strict, if one may so speak, regarding the life of the Christian in matters not recognised as sinful. His strictures upon those who smoke or indulge in excessive eating or sleeping, while not unkind in their tone, are uncomfortably frank. He thinks that men and women lose a great deal by sleeping too much and eating too much. Both of the British speakers look as though they ate sparingly and slept only a few hours a day; but there are speakers and singers connected with the Moody and Sankey meetings here and elsewhere who do not show any signs of undue fasting or sleeplessness. Mr. Macgregor is also disturbed by the general conversation which he overhears in Northfield; it is too general to please him. Perhaps, if one heard him preach every Sunday, he would hear different phases of the Christian life presented; but the picture presented here the first week made the Christian life a terribly severe one. One longed for the preaching that taught that

> Religion never was designed
> To make our pleasures less.

Dr. Arthur T. Pierson, of Indianapolis, Detroit, Philadelphia, and London, has given two impressive sermons, one on "The Holy Spirit," and one entitled "In Christ." Dr. Pierson has a summer home not far from the Northfield grounds; and as soon as he returned from England he was invited to speak here. There are few preachers who can find as much in a passage of Scripture or get so much out of a text as Dr. Pierson does. He has been studying the Bible recently to find out the meaning of the various references to the Holy Spirit, and he began his address with announcing the result of his study. He finds some eighteen or twenty references to the Spirit of God which have distinct and symbolic meanings; there are about as many references to Satan, or the evil spirit, also with distinct and symbolic meanings. Is the former the Spirit of Truth? The latter is the spirit of deceit. The Spirit of Holiness, or the Holy Spirit, is met with the spirit of wickedness, or the evil spirit, etc.; and every person is under the power of either the Spirit of God or the spirit of Satan.

Bishop John P. Newman delivered four addresses, which were termed "wonderful productions" by those who heard them. It was the Bishop's first visit to Northfield, and doubtless when he comes again he will bring something equally interesting and about half as long and twice as simple. The people learned more of ancient history and modern travel in the five hours which his four addresses occupied than they would hear from Mr. Moody in a lifetime. The last address of Dr. Newman's, on the Bible, was liked very much. Any man can score a success here who will say a good word for the old Book; but woe to the speaker who suggests the word fable or hints at possible errors. Mr. Moody was asked to speak on this subject one day, and he came out as clear and strong on the authorised lines as if Lyman Abbott had not settled all of the vexed problems the other way within a few months. Jonah does not receive the same treatment at Northfield that he does in Plymouth Church; the Northfield audiences would not tolerate the methods of the critics. The Bible as we have it is to the people who come here the very Word of God, and a penknife preacher never gets two chances to air his views; it is very seldom that he gets one.

Rev. R. A. Torrey, Mr. Moody's representative in Chicago, is giving an interesting series of addresses. In one of them he made a slight reference to the fact that the Salvation Army does not observe the Lord's Supper as the several branches of the Christian Church do; this statement appeared in a report of his address, and the next day he received a savage attack from a man representing the Salvation Army, asking him to read the thirteenth chapter of First Corinthians before attacking the Army again; the fact that he had carefully refrained from saying anything which the Army does not admit did not appear to the critic, who had

apparently not read the chapter to which he referred.

Dr. A. C. Dixon, of Brooklyn, pastor-evangelist, has given one rousing sermon to Christians. He is to speak here for a week after the regular meetings close. Rev. Teunis A. Hamlin, of Washington, was heard last Sunday. His Bible expositions are always instructive and interesting. Prof. J. M. English, the acting President of Newton Theological Seminary, has spoken with great acceptance.

Mr. Ira D. Sankey, Mr. and Mrs. George C. Stebbins, Mrs. Frank T. Pierson and other singers, help in this branch of the meetings. A large voluntary chorus and a student male quartet also assist. Meetings under the leadership of Dr. W. J. Erdman, of Philadelphia, H. M. Moore, of Boston, and others, are held on Round Top, not far from the Auditorium.

An interesting feature of the services last Sunday was the fact that two of them were conducted by Mr. Moody's sons, and a third by the father. An evangelist from India, "Tamil David," speaks frequently at Camp Northfield and at Round Top. Dr. H. Grattan Guinness, of London, and other missionaries have spoken at several of the meetings. Mr. Moody considers his list of speakers this year the strongest that he has ever had. It is a helpful Conference, is largely attended, and has been a source of blessing to thousands of individuals; its power will be felt in scores of missions and chapels and churches and schools during the coming year.

FROM THE "N. Y. OBSERVER."

Northfield on an August Sunday is an ideal place. The valley of the Connecticut stretches out to its bulwarks of low but picturesque mountains, and the peaceful river broadly flows in graceful curves through the green meadows. On the plateau above the stream, the old town and the new extend for two miles on either side of a long avenue, which is shaded with majestic maples and branching elms. The sunshine is brilliant, but a cool breeze draws through the valley. All is serene and still. From the early hour of six people can be seen moving to the places of prayer. From six to seven, from seven to eight, and from eight to nine, these meetings were held in the Auditorium, each meeting being conducted by a different leader and varying in its constituency. From nine to ten a young men's meeting was held in the Congregational church, whose pastor is now absent in Europe seeking refreshment after a winter of exhausting labour. The only man who never seems to grow old or to need to recruit is Mr. Moody. He is stouter and greyer than when he began his campaign years ago in the Madison-square Garden in New York, but he verifies the promise, "They that wait upon the Lord shall renew their strength." While the young men's meeting was in progress at the church, a young women's meeting was held on "Round Top," a wooded knoll near the seminary buildings.

At ten o'clock the Auditorium was half full, and Mr. Sankey began to sing, leading a chorus choir and the congregation. By half-past ten the building was full. It seats twenty-five hundred, and every seat was taken. People had come from all the hotels and cottages, from the neighbouring towns, from the hillsides and the far-extending valley. Hundreds of wagons, brakes, and phaetons were ranged under trees and in farmyards, and their owners were in the meeting. Mr. Moody came in with several clergymen, and after Mr. and Mrs. Stebbins had sung a beautiful duet he took control of the meeting with his calm and executive hand. He directed some hymns and prayers, and then called upon the pastor of a great church in Washington, D.C., to expound the Scriptures.

The fifth chapter of John was the passage, and the divinity of Christ the leading thought. Power to cure gave authority to teach. If we accept the miracles of Christ we must receive his teachings. Christ claimed to be divine. This was the controversy which ended his life. He claimed power over death and resurrection, the right to judge men, and absolute union with the Father. He did not act of his own distinct motion, but in identical union and will with the Father. He gave legal testimony to his divinity by furnishing witnesses; John Baptist and the Father, and the Scriptures testified of him. Yet the Jews believed not, and Christ said of them, "Ye will not come to Me." The application was terse, but pithy; there must be a consenting heart before there can be a changed heart.

After the exposition of Scripture came singing and a collection, and then Mr. Moody introduced Rev. G. Campbell Morgan, of London. He is a thin, wiry, earnest-faced man with piercing eye and earnest utterance, and a sincerity of speech and manner which at once secures attention. He has no mannerisms, no catchwords, and none of the devices of the platform orator. He began at the beginning, by saying that he should speak of the attitude towards Christ and its results, and should present three pictures which would illustrate the subject—pictures alike, yet different—a kind of series of dissolving views. These pictures were drawn from Luke x. 38; John xi., and John xii. [For notes of this address see p. 10.] The service closed with a prayer and the crowd dispersed, some to a children's meeting on Round Top.

Every hour from one to five in the afternoon was occupied with meetings held at Round Top, in the auditorium, on Mr. Moody's lawn, or at some other consecrated place. Two missionaries who had seen the Armenian massacres told their story in thrilling words, and gave instances of God's answer to prayer and his great deliverances, at one place; Mr. Stanes and Miss Wood addressed the Junior Endeavourers on the lawn; Mrs. Scudder led the mothers' meeting at Marquand; while in the auditorium Mr. Morgan conducted a praise and Bible reading service for a thousand people. The evening saw the auditorium packed with people who came to a regular evangelistic meeting, where the endeavour was to bring sinners to accept Christ as their Saviour and to become his disciples. There was singing by Mr. Sankey and by Mr. and Mrs. Stebbins, earnest appeals and a hopeful result.

Besides these public meetings, the voice of prayer and praise could be heard from many houses by the passers-by, and the atmosphere seemed to be pervaded by a spirit of devotion and religious feeling. The many meetings were designed to give all an opportunity. No one was expected to attend the whole or even a majority of them, but they gave expression to a variety of Christian work and experience, and were intended to provide religious culture and enjoyment for all who had gathered at the Convention. Mr. Moody was the organiser and active manager of everything, and yet there was no anxious cloud upon his brow, nor any appearance of worry or undue excitement in his manner or movements.

When I said to him that there seemed to be a note of discouragement in some of his later utterances, he said that he thought that Christians were backsliding and worldly, but their Master was never more earnest in his calls and admonitions to them; next day at his Bible talk he referred to the conversation, and added: "No, I can't be a pessimist, I believe in the triumph of the Gospel, in the glory of the Redeemer, in every knee bowing to Him, and every tongue confessing to Him, but I say that it is a mistake for the Church to get hand and glove with the world." This Bible talk was one of the characteristic and most useful of the exercises of the Convention. Other speakers may be more moving in their eloquence, and more finished in their rhetoric, and more subtle in their dialectics, but for sense, pungency, mother wit, and a thorough knowledge of the Bible, in happy combination, none are his superiors, and very few are his equals. This work has been tried by fire; where "Ingersoll on Hell" has one reader, "Moody on Heaven" has a hundred; and the number of those who have found the way to heaven through the instrumentalities which he has invented and used under the guidance and power of the Holy Spirit will only be known when the multitudes gather from the east and the west and from the north and the south and sit down with Abraham and Isaac and Jacob in the kingdom of heaven.

FROM THE BOSTON "CONGREGATIONALIST."

The Northfield conferences have never yet taken a backward step; and in the numbers attending, in definiteness of aim and breadth of influence, this year shows a distinct advance. One of Mr. Moody's difficulties now has come from the ever-increasing appetite for meetings and addresses. After beginning with three meetings a day, and bluntly asserting that he thought there was danger of spiritual dyspepsia in hearing too much, he has extended the programme, in answer to the popular demand, until one may be listening nearly all day long if he so wishes.

Those who have watched the conferences from year to year from the inside note the growth in attendance. It begins to fill the galleries in the great auditorium. It taxes the accommodations of the hotel, of the seminary buildings, which are all used as temporary hotels, and of the village houses. More campers come and set up their white tents, which add so much to the pilgrimage aspect of the wide campus. The number of country teams hitched along the roadside in the shade, and of bicycles lining the outer wall and the corridors of the auditorium, tell of the influx from the neighbouring towns. From 1,200 to 1,500 people gather twice a day, and more on Sunday, in this little inland town, with its imperfect means of communication with the outside world, to hear plain, pungent, and exceedingly personal Gospel teaching; and the demand is so insatiable that it is proposed this year to extend the work by a series of post-convention addresses continued six times a week well into September.

Watching the quiet inner working of the Conference, it is hard to see whence the rumour of Mr. Moody's impending abdication could have come. There is no change in his beneficent dictatorship, and no abatement of the vigour with which he speaks upon his favourite themes. He still arranges the programme, keeping expectation at its height by never making announcements more than a day in advance. In answer to the question what the subjects for the following day would be, one of the most prominent of the foreign speakers said: "Ah! but we never know. Mr. Moody never tells us beforehand who is to speak. I know that I am not to preach to-night, but I don't know about to-morrow." It must be a trying experience for the speakers, who must be always ready and are never sure when they may be called upon, but it answers the double purpose of keeping expectation on the stretch and allowing the leader to shape the course of thought and study according to the changing need of the moment. A mistake may be rectified, an extreme utterance modified or offset, a false start headed off or withdrawn.

An interesting proof at once of the latent enthusiasm of the audiences and of Mr. Moody's cool good sense came almost at the close of the Conference. After the evening sermon Dr. A. T. Pierson, in one of his most intense and eloquent moods, spoke of the embarrassment of the Mission Boards and the number of young men and women who are ready, but who cannot be sent to foreign fields for lack of money, and then impulsively proposed that there should be a Northfield supplementary fund to be used in spreading information and in sending out workers whom the Boards had no means to

send. The audience responded instantly; large sums of money were offered, and larger sums pledged. The whole new movement was apparently launched, but through it all Mr. Moody sat quietly and said never a word, except to tell people who came to him to give him their names but not their money. After the meeting was over he pointed out in private conference that the plan involved the setting up of a new Mission Board in Northfield, where there was no provision for it, and that it was likely to be misinterpreted and taken to imply lack of confidence in the Boards. In the morning the whole plan was withdrawn by a rising vote proposed by the mover of it, and Mr. Moody was cheered when he proclaimed his entire confidence founded on personal knowledge in the agents of the American Board and the other Boards, and urged people to send the money they had offered, and yet more, to these recognised and honoured agencies.

It is the devotional life which is the crown of the Northfield year. There is intellectual stimulus; abundant opportunities for social enjoyment and out-of-door life are provided, but a stranger must yield to the devotional spirit or feel himself out of place. For spiritual help and sympathy, for opportunities of devotional—not critical—Bible study and meditation the opportunity is unique in America, if not in the world. It already attracts visitors from the ends of the earth. Those who have tasted its feast return again and again. It ought to become a retreat and an inspiration for many more.

Things Pertaining to the Spirit.*

By Rev. Dr. A. T. PIERSON.

IN 1 Cor. xii. 1 the Apostle Paul is, without doubt, referring to the entire range of matters which pertain to the Holy Ghost—his Person, character, office, administration, and indwelling in the human soul. What, then, is our individual attitude towards the Holy Spirit, in whose dispensation we now live? Much of the power of his inworking and outworking may depend upon our intelligent apprehension, worshipful disposition, and obedient frame in this connection. God's latest gift embraces former ones, for the Spirit illumines the Word and shows us Christ.

The Spirit of God is presented in the Word under eighteen aspects, with associated symbols; and a brief review of these may serve as an introduction to certain vital truths which I desire to emphasise this morning.

We have, then, the Divine Spirit, the eternal Spirit, the Spirit of truth, of witness to Christ, of conviction, holiness, life, adoption, help, witness in the believer, liberty, wisdom or revelation, promise, love, a sound mind, grace, glory, and prophecy.

Now, for every character which the Holy Spirit sustains to the believer, the devil has an opposite relation to the unbeliever. He is the spirit of lies in contrast to the Spirit of truth; he is also the spirit of denial, delusion, evil, death, apostasy, hindrance, doubt and fear, bondage, blindness, remorse, hatred, perversity, despite, blasphemy, false divination.

Let us not shrink from the truth that every one of us is inhabited by one of these two spirits. There is no middle ground. One of the most awful forms of present-day heresy is denial of the express teaching of the Word of God concerning the personality of the devil. We might just as well deny the existence of the Holy Spirit. Surely "our own evil inclinations" would not be called by the name of "the prince of the power of the air" (Eph. ii. 2); and this is only one of many testimonies on the subject in the Epistle.

The evil one being our adversary, we are to stand and resist him, and not to give place by an inch (Eph. iv. 27), but, standing on the finished work of Christ, we are to defy Satan. If, while I am speaking, you resist the truth, if you are indulging a frivolous mood, and if in any wise you are absorbed in the things that perish, you are giving place to the devil. In Eph. vi. 10-12 we have the most remarkable of all passages about Satan. "Principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places." Is that the "evil inclinations of our own hearts"?

"I beheld Satan as lightning fall from heaven." He has ever been the accuser of the brethren in that High Court. They cannot be vindicated on the ground of innocence; but One like unto the Son of Man rises and says, "This child of God is linked with Me, and the accusation is therefore against Me." When Jesus Christ ascended as the accepted atonement for human sin Satan fell from heaven; for Christ then became the vindicator in that great Court of Equity. Hence Satan, who cannot stand before the pierced hand of the Great Advocate, and who cannot deny the beauty of his life, the grandeur of his obedience, and the all-sufficiency of his suffering, turns all his malice, hatred, and bitterness against the believer on earth, seeking to lead him astray by false doctrine and ungodly practice, by appeals to fleshly lusts, and by temptations to apostasy.

We may justly say that the ascension of Jesus Christ was the scene of the greatest conflict ever known between the forces of darkness and the powers of light; for therein Satan saw a ransomed humanity ascend in the person of the Son of God, to take its place on the throne of the universe. But Christ prevailed as a mighty Conqueror over the principalities and powers of the air, leading death itself captive in his train, and the blessed fruits of that triumph are ours.

There is a terrible reverse to the picture as regards "the children of disobedience," who are indwelt and controlled by the evil one, though the fact may not be patent in flagrant forms of awful iniquity. Nevertheless, they who are disobedient in not receiving the Gospel prove themselves under the influence of him who pollutes the very atmosphere we breathe with his diabolical suggestions.

But let us consider some few relations of the Holy Spirit to the children of God. First, He is the breath of the believer; and if He be absent from our religious life it is a thing abhorrent to God. Creeds, orthodoxy, elaborate ritual, are poor substitutes for a heart full of spiritual worship. God is not to be deceived by a beautifully engraven censer without spiritual incense.

There is a strange expression in Hebrews about purging the conscience from dead works. What are they? Works of apparent charity, mercy, and self-sacrifice, with no real love of God or man behind them—giving because others give, and because it would not do for you to be out of such company; asking men to social functions, that you may be asked of them in return. Churches and individuals really dominated by the Holy Ghost will bear sound if simple fruit of a godly kind.

When we are alive unto God the Spirit brings knowledge; for we only have clear perceptions of and growing acquaintance with Divine things as the Holy Ghost opens our inner eyes. Then the Spirit witnesses with our spirit that we are the sons of God, and becomes the earnest of full redemption. When much so-called work of God is done under constraint, how blessed is the influence of the Spirit of liberty! A great many Christians are dry pumps out of which you get nothing unless it has first been put in; but the progression of Psa. i. from cleanness to ripeness, holiness, and liberty, is a blessed picture of the operations of God's free Spirit. Again, as John says, he that is born of God feels that he cannot go on sinning; and this is the effect of being indwelt by the Spirit of holiness which conforms us to the image of Christ.

Holiness is succeeded by love as a fruit of the indwelling Spirit; and then comes his manifestation as the Spirit of power. If we come into conflict with the forces of nature, we suffer injury. Light then blinds, heat burns, electricity kills, gravitation crushes us to atoms. But suppose we obey the law of these elements, what then? They become our obedient servants, light becomes our artist, heat melts our metals for manufacture; electricity becomes our illuminator, motor, and messenger over the earth; magnetism guides our vessels over the trackless waters of the deep. Obedience taking the place of resistance, these forces become the genii of the universe to do our bidding. So, if we do despite to the Spirit, we seal our own condemnation; but if we obey the laws of the Holy Ghost, we may reverently say He becomes our servant, for God says, "Concerning the work of my hands, command ye Me."

The solemn question, then, presses for immediate settlement, whether we are to yield to Satan's control, or whether we should acknowledge the beneficent sway of our Lord and Saviour Jesus Christ, through the Spirit.

* The substance of an address delivered in Marylebone Presbyterian Church.

A Warning Cry.

Many will recognise a once well-known and much-blessed witness of Jesus Christ in the writer of the following letter:—

Spiritually things are in a dull, low state. The complaint is, the Lord's people live at such a "poor, dying rate," and that there are so few conversions. So far as I can see numbers of professing Christians really do not know what they are saved *from* or what they are saved *for*. I have tried again and again, in conversation, to show our standing in the *first* Adam and our glorious standing in our Lord, the *second* Adam. How wide it is.

There seems to me, too, a great, a vital need for setting forth the truth—very plainly showing clearly the dividing line between those who are really Christ's and those who are unsaved. For instance, I read the clear statement in Rom viii. 9, "Now, if any man have not the spirit of Christ he is none of his." I ask myself the question, "If not his, whose is he?" I see but two—the Lord Jesus and Satan. Passages which make me tremble come to mind: John xii. 31 and xiv. 30, Ephes. ii. 2, 2 Cor. iv. 4, 1 John v. 19, Heb. ii. 14, Acts xxiv. 18, 1 John iii. 10, John viii. 44; Matt. xiii. 38, etc., etc.

I praise the Lord more and more for the grand assurance, Isa. liii. 12, "He shall divide the spoil with the strong." The Lord Jesus is the alone mighty Deliverer, God's free, full, perfect Remedy. May we rejoice and glorify Him for his great salvation.

W. J. Lewis.

54, *Swanmore-road, Ryde, I.W.*

"Northfield Echoes."—The second number of this admirable and attractive summer serial contains full reports of addresses given at the recent Students' Conference at Mr. Moody's American home, and other valuable material. We would again urge our readers to possess and to peruse the complete set of five monthly issues, which furnish a full record of the sayings and doings at Northfield this summer. A money order for five shillings sent to Mr. A. P. Fitt, East Northfield, Mass., will secure the whole, postage free.

"Deal Gently."

"Deal gently, for my sake, with the young man, even with Absalom."

HERE is a hint to the worker to deal gently with the sinner for the Lord's sake. The Christian worker is the messenger of the Lord of Hosts, entrusted with the word that can waken the dead, with the most stupendous message that man ever heard, and life or death eternal depending on his faithfulness. The Holy Spirit is ready to give accent and emphasis and power to the Word. To speak the Word of God is to put a force in motion that will never stop, and to tell the love of God is to put an infinite force in action.

How can we be humble enough in the service of Him who is so "meek and lowly in heart"? "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Faith can see without a light, and there are insights that can turn the worker's prayers into tears.

There is a sympathy that no sinner can despise; emotions that are stronger than words; there is such a thing as the ministry of tears. It is the heart that wins the heart. Man cannot get rid of his humanity; as long as he has it he is vulnerable and accessible to the Word of the Spirit; and "love never fails."

If we follow the lead of the "Man of sorrows," we shall have to drink of the cup of his sorrows too. If we carry the burden of the Lord, we shall find that there is the weight of eternity in the burden of even one single soul; but the strain will be adjusted to the strength of the worker. How often the heart of the Lord Jesus was melted to tears, and truly they were the saddest tears that love ever shed!

How often that heart was bleeding afresh with sorrow, like a wound that would not heal! If we could hear the rush of time, as we can hear the rush of the wind, how earnest and tender we should wish to be! We should look on with pensive eye and a sad heart at the wrecks of men. We often stand by, with power unused and grace running to waste, whilst blinded men drift on to eternal death, with its locked door, its everlasting chains, and its endless woe. How few of us can say, "Rivers of waters run down mine eyes, because they keep not thy law."

As the worker grows in grace he may get into deeper waters, into deeper depths, more solemn exercises of soul, for in much wisdom is much sorrow; but though he have deeper sorrows he will have sweeter joys too. If the worker knew what is the harvest that he is sowing, he could hardly weep at any sorrow at all. Dr. Bonar mentions the remark of someone that "very few men and very few ministers keep up to the end the edge that was on the spirit at the first."

Mr. Hewitson, a missionary at the Azores, said on his dying bed, "Oh! the sins of my ministry, how appalling do they seem to me now; for when I have preached with what I thought a measure of tenderness then, I see that I did not know what the tenderness of the Lord Jesus was." Can we ever be earnest enough? B.

Blackheath.—A most happy conference on the Lord's Coming, full of interest and profit, was held on Wednesday, Thursday, and Friday of last week, in the Alexandra Hall. There were afternoon and evening meetings on all those days, and the attendance was large. Many friends came from long distances, and on the last day, which was devoted to the consideration of Jewish subjects, the hall was very full. The speakers were Messrs. Henry Varley, Jas. Sprunt, Samuel Wilkinson, W. Hunter, Bergmann, Aschkenazi, Isaac Levinsohn, Hillman, Goldstein, Kitchin (from Melbourne), and Mrs. Osborne-Howe. Dr. McKilliam presided over the meetings. From six to seven, open-air meetings of a conversational character were held, which were most enjoyable and helpful.

The Earthquake in Assam.

THE following graphic description of the recent alarming and destructive earthquake in Assam is from the pen of Mr. A. J. Parker, a worker at Nowgong in connection with the Arthington Aboriginal Mission:—

Saturday, June 12.—The afternoon was hot and fine; the sky blue; the air still. Men were living and cattle browsing and trees growing as on a thousand previous days. There seemed no likelihood of anything unusual or terrible. The earth looked green, and stable and serene, as though indeed it "could not be moved." At 5.15 p.m. I was preparing a dose for a patient. I became conscious of a trembling agitation possessing all things. This increased, and a low rumbling sound accompanied it. Soon the rattle of window and door-frames and the increased shaking of the ground warned us that it was time to get out of the house. Mr. Johnson and I rushed to an open space, some forty yards from the house (as the other two brethren did on the opposite side), and the

FRIGHTENED SERVANTS FOLLOWED WITH SPEED.

Then followed an experience that my senses yet will hardly credit. We turned to watch the fate of our home. Suddenly a groaning rumble rose from the earth, and the surface, as far as the eye could see, assumed the motions of a troubled sea, heaving and sinking in thorough liquid fashion. I glanced at Mr. Johnson, and involuntarily broke into laughter to watch him vainly spreading his legs and poising his arms in the effort to keep his feet. He says I did the same. The trees waved, creaked, and rustled frantically. The whole air was full of dread mysterious sounds. I saw banks, roads, and tracts of ground sink mysteriously down, and houses rend asunder and subside; and still the billowy motion increased.

Then all eyes were on the bungalow. Ominous rending, crashing noises came from the reeling structure. The house seemed bent on twisting and wrenching itself free from the threatening earth. It has survived many a hurricane, being low and broad—but what a mighty force is tossing it now! We have made our prayer, and now we look on with more or less composure of mind. Still, we

WONDER HOW LONG THIS WILL LAST.

Our Mussulman cook and bearer are on their knees, prostrating their foreheads often to the ground They tell us this is the wrath of Allah against their sins. Above the low rumbling and groaning of the travailing earth ascend cries of terror and of prayer! I see the station is alive with natives, hurrying they know not where. But now the quaking earth is quietening, and we are thinking the terror nearly past. But what is that strong sound of rushing water? And what means this crowd of terrified natives, flying and swarming towards the European centre? There is the answer! A black column of water, three feet high and broad, is bursting from the broken earth, and the natives fear a fatal flood. Away roars the flood to a neighbouring hollow, where a muddy lake is formed in a few minutes. Excited natives rush by with news of disasters in the station, and as soon as our servants are a little reassured, we leave them in charge and go to see how friends have fared.

What desolations, what miracles of power meet our eyes. Imagine the damage to the land of our station alone! Imagine a flat, smooth tract of green grassland, intersected with straight parallel grassy roads, and all this bounded at length by the beautifully kept Strand-road, which lies along the river bank. We begin to find long, deep rents in the earth, and confused piling and pitting of the ground. How can I describe the scene as we approached the river? Here we go down the familiar flat, well-ditched road between the verdant trees. We come to a great yawning gap, many feet deep, and some two feet wide, running athwart the road, and stretching far to the right and left.

This is only a hint of what follows. As we get near the river bank, where hard-pressed earth would find room to spread itself, these vast cracks became numerous, line by line parallel with the river. The beautiful "Strand-road" is a chaos. There is no road now. There are gaps you could almost bury a church in. There are huge ridges of earth from the tops of which you gaze into dark, unknown depths below. Some gaps are several yards wide. This is a common account of many other parts; and where a rent has occurred under a building the result has been utter ruin. In very many parts, from the gaps, and sometimes from the surface, great volumes of black, muddy water have boiled up, in some places rising several feet into the air. By this means great surfaces have been pasted over with unsightly grey-black mud. The holes from which the water came are now an interesting sight—perfectly circular, some very large and deep, and formed in the grey mud, which makes a beautifully smooth tube and graceful top piece. Looking from

THE MARRED FACE OF NATURE

to the buildings, our excitement further increased. The plain about the Court-house is very badly broken and water-worn, and what a sight is that fine building—its massive pillars bulged and broken; its walls in parts thrown down; in other parts denuded of plaster; windows and doors shattered, and at strange angles. What a ruin! The floor upheaved and down-sunk, tons of masonry covering furniture and floors; huge bookcases face down on the ground. The great deserted halls are silent in ruin and desolation. The interior of the Dep. Commissioner's beautiful brick house is also hopelessly wrecked, and presents an impressive sight. Other bungalows are badly damaged. The doctor's son is staying with us; their house will not be habitable till October. Other missionaries' bungalows are damaged to the extent of 1,000 rupees each.

Perhaps the following days brought, on the whole, more terror and discomfort than the great shock itself occasioned. It is, as I write, just six complete days since the first calamity; and a minute ago my chair was quaking, the house was rattling and shaking. Through that awful night succeeding the earthquake, through the Sabbath, and all Monday, the earth kept quaking, generally every fifteen minutes. So violent were many of these after-shocks that we had to run several times at dead of night from the shivering building.

The calamity has fallen with much more serious results in other parts of Assam and India. Many lives are lost; whole towns wrecked; railways and great bridges destroyed. Calcutta itself was visited with desolating destruction.

I have seen that even the educated Hindus have no hiding-place of safety in danger. They have shown, and have confessed to me, abject terror in these recurring shocks. They cannot turn to Him who is "a hiding-place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." It is glorious to realise that "man is immortal till his work is done."

Saturday, June 19.—A week has gone, and still the earth is troubled and we are having shocks every hour, night and day.

Request for Prayer.—For blessing in connection with a Gospel mission to be held by Mr. John Climie, at Callander, N.B., from Sept. 5.

Evangelical and Protestant Literature.—Chas. J. Thynne, Evangelical Protestant Publisher, Great Queen-street, W.C., has purchased the whole of the estate of Messrs. W. Hunt and Co., publishers of the works of Bishop Ryle, the Revs. Gordon Calthrop, Canon Garratt, F. A. C. Lillingston, Brownlow North, and other eminent evangelical writers. He proposes to issue these works at popular prices, so as to place them within the reach of all.

Letters to the Editor.

CARING FOR PRISONERS.

Dear Sir,—For many years now the writer has longed that some far-reaching tongue or pen would take up the case of the most needy and most neglected class of our fellow sinners, for whom so few seem to care, and whose case is so beset with difficulties of a special kind that it seems as if nothing could be done for them. It is cheering and encouraging to read Mr. Moody's appeal, and I earnestly hope that some definite aggressive effort will be made, but many will be surprised at the serious obstacles in the way.

None of the cases mentioned by Mr. Moody could have occurred in England, as no effort for the salvation of the prisoners can be made except through the chaplains, who in not a few cases are men having little sympathy with evangelistic work. Tracts and books are not allowed to be given to the prisoners, nor can one kind or sympathetic word be spoken to them except once in twelve weeks, when their friends may visit them, and see them at a distance with a warder and two partitions between them. Routine, uniformity, discipline—so dear to the official mind—are almost the only consideration, and it will be no easy task to get any change made.

Surely there must be some way of showing pity and sympathy for the offender without palliating the offence, and I trust the matter may engage the prayerful consideration of some whose hearts are stirred and who desire with Mr. Moody "that Christians shall be more active in bringing to men the Gospel while they are behind the bars."

Valuable beyond degree as work like that of the various prison-gate missions certainly is, it cannot use for good the solemn and important period when the man has brought home to him his guilt, his need of mercy, his solitariness, and when he is obliged to think. Many at such times are very amenable to kindly Christian influence, and it might be so exerted as not to lessen but deepen their sense of what sin has brought in its train and what it will eventually lead to if still persisted in. And I believe that no circumstances on earth are more calculated to prepare the ground for the good seed, and to enable a poor sinner to see and admire that wondrous plan of redemption whereby justice is fully vindicated, and yet mercy can flow to the guilty because of the obedience and sufferings of a God-appointed and God-provided surety substitute. Earnestly praying that some may be led to move in this important matter, and that the Lord Himself will clear the way.

Yours in the best bonds, Grace Truster.

OFFICIAL OUTRAGES IN INDIA.

Sir,—Owing to absence from England I only yesterday saw your article of August 19, headed "Official Outrages." A very few words of autobiography are necessary to explain and justify this letter.

I am the son of a missionary, and remained till the age of nearly fourteen in India, learning several of the native languages, and sharing in all my father's interests. I afterwards was for more than thirty years in the Bengal Civil Service, and during two years of this time I was magistrate of the district containing the largest military cantonment in India, namely, Rawal Pindi. During the last four years of my service, that, and three other military cantonments were under my official cognisance, namely, Jhelum, Sealkote, and Attock. I then left the Civil Service, and became for seven and a-half years a missionary of the Church Missionary Society, and am now a member of the committee of that Society in London.

I think you will allow, therefore, that I have had exceptional opportunities of knowing every side of matters affecting Indian life, and am not likely to shield oppressors. In all this most varied life I never heard a whisper of one single case such as is described in the extract from the *Bombay Guardian*, which I believe to be absolutely untrue.

I will not deny that a certain proportion of the poor child-widows in the cities of India do voluntarily join the ranks of unfortunates. There are very few of this class in villages certainly in North India. Again, there are, sad to say, girls belonging to the prostitute tribe, whose mothers have brought them up to nothing better. There are also in every community in all countries of the world unfaithful and runaway wives, who in India gravitate to the same depths. From these and such like sources the melancholy demand is no doubt supplied, and some Government officers have far more to do with it than is right. Never would I palliate the sin of any concerned in this loathsome traffic.

But the statements of the *Bombay Guardian* say that commissioned officers in Her Majesty's Army systematically practise the most ferocious brutality. Do you believe that if this were true they could retain their commissions for a week? Do you believe that the native press, searching out every manner of insult to hurl at Government, would not take up each single case of such wickedness?

I will conclude by one more argument, which will clinch the matter in the minds of any person who knows aught of Indian society; namely that young and innocent girls over fourteen years of age scarcely exist in India, save amongst the Parsees, some of the Mohammedan pastoral tribes in the north, and a few of the higher classes in cities, whose fathers are wise enough to keep their daughters unmarried till they have completed a good education. The immense majority of Indian girls, whether Hindu or Mohammedans, are married before they are eleven years old; probably 99 per cent. are married before they are fourteen. Every such marriage means a large expenditure. Is it possible that any people would tamely submit to the loss of the whole of this money, to say nothing of all the other most obvious considerations? No one can shoot a peacock in a village without being mobbed. How could he steal two or three girls? I cannot but feel deeply grieved that you should have cast such a slur upon your fellow-countrymen as to publish without the fullest inquiry the palpable misrepresentations of the *Bombay Guardian*.—Yours truly,

H. E. Perkins, M.A.
Curate of St. John's, Penge.

Summerfield, Sydenham, August 23.

[We should be only too delighted to think that the "outrages" mentioned in the *Bombay Guardian* do not exist; the account in our contemporary, however, was most specific and circumstantial.—Ed.]

A Church in the Alps.

Sir,—My observation and experience of the congregations which have assembled from year to year at the Riffel Alp have at length led me to the conviction that the church must be enlarged. For many years, in the month of August, I have seen many standing on the steps outside the church all through the service, and I know of many having turned away. The railway will be in full work next year. More hotel accommodation is certain to be provided. With this the church will be still more inadequate. On a pouring wet day last week I called a meeting here to consider the advisability and necessity of enlarging the church, and to open a subscription to effect it. The proposals were unanimously agreed to, and £45 was then and there subscribed. The work will cost about £250.

I hope that such of your numerous readers as have visited this place, or, not having visited it, yet believe in the message which is here delivered, will help me to complete a work which is urgent, necessary, and which, I gratefully add, God has owned and blessed, especially to men, who crowd the church. Our services are hearty, popular, helpful, and frequent. We have daily prayer at 8 a.m. It is keenly appreciated. It was but yesterday a gentleman assured me of the joy and blessing the services were to him.

I shall be thankful if subscriptions are sent to me to the Deanery, Norwich.—Most truly yours,

William Lefroy, D.D.

Riffel Alp, Zermatt, August 23.

Moravian Missions.—The barque Harmony has been temporarily superseded by a small steamer, chartered for the purpose, until sufficient funds have been collected for a new mission ship. For thirty-six years the Harmony (the fourth vessel of that name that has been owned by the Society) has annually accomplished the voyage to and from Labrador, carrying safely her precious freight of missionary agents, their children, and the supplies for the six stations on that bleak, inhospitable coast, braving many a storm and many a danger arising from fogs, ice floes, icebergs, rocks, and shoals; experiencing, too, like all her nine predecessors, marvellous Divine protection on her many journeys.

International S.S. Lessons.

September 12.

Christian Living.—Romans xii. 9-21.

Golden Text.—"*Be not overcome of evil, but overcome evil with good.*"

THE Church at Rome was not founded by an apostle, but probably by the "strangers" (Acts ii. 10) who were in Jerusalem on the Day of Pentecost. The tradition that it was founded by Peter was not originated until the fifth century, and all the evidence is against the theory. The Church, therefore, needed the instruction of one who knew the inner meaning, and the wide application of the Gospel as well as its historical facts. So this Epistle is a mixture of doctrinal and practical teaching. The latter commences with chapter xii. The portion of this chapter which forms the lesson deals with Christian duty to others, and the motive power which will enable us to do that duty.

I. *The inner spirit.* All our relationship with others should not be a mere veneer put on for show, but something which springs out of our very life and soul. We are to love without hypocrisy, and that because we hate all evil and are inseparably bound to that which is good (9). Our love for Christians should be such as exists in a family, and without waiting for our brother to do honour to us we should do honour to him (10). Not possessing a sluggish zeal which makes us render the honour and all other good tardily and unwillingly, but a spirit boiling over in the service of God (11). The Christian is to be full of life and love in all his work, whether in the church or out of it. Tameness, insipidity, "icy regularity," "chill respectability" are the vices which Paul rebukes, and calls for a fervent devotion to all that is good. Being always in communion with God, we shall rejoice in the hope of immortality, and this will give us patience to bear the "light affliction which is but for a moment" (12). Such is the inner mood which Paul inculcates. Out of the heart are the issues of life, and no man can *do* good for long unless he *is* good. He may make a Christmas tree of himself and hang all sorts of beautiful fruit on his branches, but he cannot continually grow the fruit unless he has the peculiar life of the tree in him.

II. *Practical sympathy.* The inward spirit will manifest itself in our conduct towards others. Relieving the wants of the poorer brethren: Hospitality in its literal sense is one of the first of Christian duties. Most of our hospitals are named after saints, showing that they are the product of the Christ Spirit (13). Although it is most difficult to sympathise with those who criticise and persecute us we must pray for them as Christ did (14). We must try to put ourselves so actually and really in the position of others that we shall think their thoughts and feel their experiences, and so be able to rejoice with the glad and weep with the sorrowful. This is true sympathy (feeling with). Probably it is more difficult to rejoice at the successes of others than to pity their failures (15). We are to strive after unity, magnifying the points where we agree and minimising those where we differ; accommodating ourselves to those beneath us in rank and learning and manifesting that humility about our knowledge and wealth so that all may feel that the Church is a home and its members a family (16). If a brother of higher rank should slight us or be rude to us, we are not to answer his rudeness with insult, for that would be neither dignified nor honourable, and every Christian gentleman should see to it that his conduct is honourable (17). This is the relationship that should exist between the members of a church. Differences of opinion, of social position etc., there must be, but in the home we are brothers and sisters, children of our Heavenly Father.

III. *Treatment of enemies outside the Church.* Paul now speaks of their duty to men generally (all men), and with these they were to strive after peace, but not peace at any price. No compromising the truth in thought or conduct. Still, the spirit must be so subdued in its selfishness that there shall be no attempt to use the devil's weapon of revenge for wrong done. They professed to follow Christ. Seeing that "God is angry with the wicked every day," and "Vengeance is mine, saith the Lord," we can afford to stand on one side as mere spectators witnessing his wrath, exerted upon all unrighteousness

Revolt in Uganda.

A REVOLT broke out recently in the Uganda Protectorate, but was successfully suppressed. On July 6 King Mwanga left Uganda secretly to organise a rising in the Buddu district against the Government. Mwanga's forces were defeated. The king escaped to German territory and surrendered himself to the Germans, by whom he is detained. Order was restored throughout Uganda, the whole of which, except the Buddu district, remained loyal. It is intended to proclaim the infant son of Mwanga as King, with a regency.

The London correspondent of *The Manchester Guardian* says:—"The news of the revolt of Mwanga, King of Uganda, will cause no surprise to those who have followed the history of that monarch. He has never been trusted by those in authority in the country. During the civil war of 1888 and 1889 Mwanga was extremely fickle. At one time he sided with the English, or Protestant, faction; while at another he declared that the French, or Roman Catholic, section of the population were his friends. He threw in his lot with the party which seemed to be the stronger. If in later years he has seemed to have English sympathies (the presence of a British Resident with a considerable military force no doubt contributed to this result), his 'loyalty' has been of the feeblest possible character. The Buddu district, whither Mwanga resorted to organise his rebellion, has always been more or less disaffected. It was one of the provinces assigned to the Roman Catholics by the agreement or treaty arrived at between the rival chiefs drafted by the late Sir Gerald Portal. More recently the number of Protestant natives there has increased, but the real power and influence of the province has been anti-English. The infant son and heir of Mwanga, who is to be proclaimed King, with a regency, was born about twelve months ago. The Queen-mother was a Protestant catechumen, and the King consented to the child being brought up as a Protestant. Both mother and child have since been baptized by the English missionaries. The infant prince was in the first instance named Cua, after a former King of Uganda, but his baptismal name is David. In accordance with the custom of the country, the child was committed to the care of the Katikiro, or Prime Minister. Mwanga has for some time been making a profession of Christianity, but many of the natives insist that he has been keeping up his old habits, and his 'conversion' has never been believed in."

New Barnet.—An interesting fraternal experiment has been repeated for the third or fourth time in New Barnet, the Presbyterian Church and the Congregational Church there uniting for six Sundays. Several years ago the two churches joined together in a ten days' Evangelistic Mission, conducted by Rev. Robert Balgarnie—a mission which brought to decision a good many of the young people of both churches. The combination of forces then was so pleasant and helpful that in several ways it has been continued, and the united services just held alternately in the two places of worship have again drawn the two peoples together in kindly bands, giving the preachers, besides, a large congregation even in the height of the holiday season. On Sunday week the last of these services were conducted with much acceptance by Mr. Maclagan, of Swatow.—*The Presbyterian.*

Working Men's Mission.—In Collingwood-street, New Cut, is the spot where this mission was commenced some twenty years ago, and the borders of the work have wonderfully extended. Continual reminders are on every hand of the dire need for faithful preaching of the Cross of Christ; for the neighbourhoods where the many-sided operations of the mission are diligently prosecuted week in and week out are teeming with the works of darkness. Much poverty, too, abounds, even among steady, respectable folk, and the help given through the mission's supporters (none too many) frequently carries the sufferers over times of temporary need and saves them from despair. The halls are so situated and the members are of such a class, that the poorest and most wretched are made to feel "at home." Moreover, it is a pleasing fact that the members and workers themselves contribute no inconsiderable share of the expenses. The work is superintended by the brothers T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E.

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Scandinavian Students.

THE fourth conference of the Scandinavian University Christian Movement was held recently at Herlufsholm, Denmark. Two hundred and thirty-five students from Denmark, Norway, Sweden, and Finland were present, and had as their chairman Pastor Steinthal, who expects to sail as a missionary for India next October. The following subjects were discussed: "Personal Truth," "Faith and Unbelief," "Christianity and Culture," "Christ our Life and Light," "Light and Shade in Student Life." During the discussion of the last subject selfishness and personal impurity were fearlessly handled. One session was given to Bible study. A Norwegian, a Swedish, and a Finnish student spoke upon the theme "It is Written."

An open-air testimony meeting proved helpful. At another session "The Relation of Students to Home and Foreign Missions" was considered. Several took part in the discussion, among whom were three or four volunteers. Much joy was expressed because of the missionary interest among British and American students. The united communion service was a time of great blessing.

The last session of the Conference was opened by three short addresses upon "The Sacrifice of Self." The first speaker was a Danish student, who expects to go soon to Greenland, where self-denial can be put into practice. He was followed by a Swede. The third speaker was a Norwegian student volunteer, who expects to give his life to the evangelisation of Madagascar. In the praise meeting which followed there were abundant evidences of a deep work of the Spirit during the Conference.

One result is a forward movement to reach the students of Iceland, which belongs to Denmark. There is a college for medical and theological students in Reykjavik. It was suggested that the Conference raise 500 kroners to send two representatives to organise a student movement in Reykjavik, and to start a Young Men's Christian Association movement in Iceland. Within three minutes 619 kroners were collected. The two representatives are an Icelandic student in Copenhagen and a Norwegian student.

The next Conference is to be held in Norway. Finland would like to entertain it, but the Russian Government will not allow any Scandinavian assemblage in Finland. The Finns are one in religion with the other three Scandinavian lands, and their enthusiasm for this student movement can be judged by the fact that twenty-one delegates came from Helsingfors to Herlufsholm.—*Men.*

Chinese in London.

VISITING the Chinese Mission in West India Dock-road, one gradually recognises that though the institution is small it is intensely interesting. Founded by the Rev. George Piercy on his return from work as a Methodist missionary in the province of Canton fourteen years ago, and still conducted, not to say entirely worked, by him, it is the only institution in the kingdom intended for the sole benefit of Chinamen who come hither. The need of it among the London docks is great, for between 5000 and 6000 "Celestials," few of whom speak English, land there every twelve months, the number having doubled in the last five years. They are mostly young men of good conduct, though a few smoke opium. The ships which go to and from China are rapidly increasing the number of Chinese they employ. Formerly Chinese were only shipped as cooks and stokers. Now they are taken as sailors. The other day Mr. Piercy, on boarding a British vessel, found that among the crew of fifty-nine there were forty-two Chinamen.

The missionary's work is largely practical. Should one of his protégés be haled before a magistrate Mr. Piercy interprets and explains, for these children of the East oftener get into trouble through ignorance than through wickedness. He does them the same service at hospitals, arbitrates among them when necessary, and saves them from unscrupulous money-changers.—*Manchester Guardian.*

The Indian Famine.

SIR,—The telegram in *The Times* quoted by you needs a word of explanation. "The famine is over" in the sense that the coming crop is generally safe in most districts, though not in all. But it must be remembered that no crop will come in till September, and then only a small proportion. Other crops may be expected in October, some in November, some in December, and some not till January.

Meanwhile, the existing stores being diminished day by day, prices are so high that multitudes can scarcely purchase anything. By last mail several correspondents describe the suffering as being worse than ever. Those who have gone off relief works to till their own land naturally get less help than they did before.

Besides, large numbers, we fear, will not have had seed to sow. There are large numbers of sick and aged who must be helped, and, above all, many thousands of orphans ought to be taken in; and missionaries have been very inadequately supplied with means for these objects. From different reports of Mr. James—the Government official deputed to visit provincial committees—it appears that half the Mansion House Fund would be needed in North-West Provinces for seed alone; in other provinces the lack of fodder has caused the death of large numbers of cattle—in one division about three-fourths have died. Therefore thousands of poor cultivators need not only seed but cattle, if they are not to starve. Some of my correspondents, who are feeding 300 to 400 a day, say they have to turn away some bad cases.

I therefore think that, while the great pressure of famine will be over in two or three months, there will be many hundreds of thousands who will be destitute for some time longer, and for orphans there will be needed many thousands a year for some years to come. In Madras Presidency there is a great increase of distress, which will call for help for some time, as there were some 700,000 on relief. 600,000 are still on relief in Bombay and Central Provinces.—Yours truly,

42, *Eccleston-place, S.W.* RADSTOCK.

The Lovedale Mission.

I LEARN from South Africa (writes a correspondent) that the Lovedale Missionary and Industrial Institution, in Kafraria, has arranged for the founding of a medical department for the Kafirs. It is surprising that the Government of Cape Colony, which has provided a university as well as a primary system of schools, has hitherto neglected the instruction of the natives in questions of health and materia medica. Dr. James Stewart, himself a medical graduate of Edinburgh, has never ceased to urge the creation of a medical faculty, and now it is about to be instituted. A hospital is being built at Lovedale, to which the Government of Sir Gordon Sprigg has granted £1000. Honorary nurses have gone out to prepare for their duties on the spot. Mr. D. A. Hunter, who has received medical training, lately volunteered to organise the new movement, and now Dr. James M'Cash, a Glasgow graduate, has been appointed by the Free Church of Scotland to take charge of the hospital, and to conduct medical classes of Kafirs in the institution. Dr. M'Cash, after special training during the winter session, will go out early next year, at his own charge, to co-operate with Dr. James Stewart and Mr. Hunter.

Only Kafirs trained in European medicine will effectually destroy the all-powerful influence of the witch doctor over their countrymen. It is a pity South Africa has not at an earlier period followed the wise example of the Government of India, which began sixty years ago to give the natives a medical education and then to admit them to its Covenanted Medical Service, with the best results. In their bush and kraal life the Kafirs violate all the laws of health, so that consumption and fever result in a startling death-rate. The native herb doctors of South Africa have made valuable contributions to its materia medica, and the new college should utilise their experience.

Russian Reform.—*The Daily Chronicle* states that the Russian Government has resolved partially to abolish the system of Siberian exile for political and other prisoners. The change will come into force a year hence.

Temperance Jottings.

Here is the latest description of Toronto, taken from *The Christian Advocate*:—The law disqualifies a saloon-keeper for membership in the City Council. The saloons (and, curiously enough, there are just as many saloons as churches—200) are under rigid oversight, and are closed every night at eleven o'clock and all day Sunday. There are no Sunday newspapers, and the Press generally is strongly on the side of law, order, and decency. There is an utter absence of drunkenness and of aimless loafing.

In *The Westminster Gazette* there was a striking article entitled "A West End Avernus" resulting from investigations in Notting Dale. The conditions disclosed were dreadful and discouraging; but the cause was pretty clearly indicated by both policeman and priest who were interviewed. "It's drink at the bottom of it," said the former, and said the latter: "I can give you the reason for this fearful death-rate in a word—the dreadful habits of the people. It is drink and the consequences of drink." The article vividly describes these consequences. We are glad to know that there is some good reformation work going on in Notting Dale.

One of the leaders of the temperance party in Australia has passed away at the age of fifty-four in the person of the Hon. Ninian Melville, for many years Chairman of Committees in the Legislative Assembly of New South Wales. A cabinet-maker by trade, he personally constructed the chair in which he presided over the deliberations when the House went into Committee. He entered public life at the very early age of nineteen as a "Domain orator," which is Colonial English for what we would call a "Hyde Park Sunday lecturer." Mr. Melville was repeatedly returned by the miners of Northumberland as their representative mainly on the strength of his powerful advocacy of protection and temperance. His end was sudden. On the evening before his death he addressed a large tee-total gathering.

Evangelistic Notes.

Mr. James Sprunt has returned from six weeks evangelistic tour in Norway. He visited Christiania, Drammond, Vikesund, Kongsberg, Skien, Porsgrund, Kragero, and Moss, preaching and teaching in chapels, halls, rooms, and in the open-air. There were many signs of blessing. Mr. G. Hübert, of the Evangelical Colportage Mission for Norway, accompanied the evangelist, and did good service as interpreter.

Mr. Ernest Bailey, of the Evangelisation Society, has been holding a Gospel tent mission of nearly eight weeks' duration at Stotfold Baldock. The attendance at the services increased week by week. The practical help and sympathy of Christians of several denominations helped much to its success. Many have been influenced with great good to their souls. Some of the hearers have scarcely been absent from a single service; occasionally men have come straight from the fields in their shirt-sleeves. The mission has been a refreshment and blessing to the village at large, and it was with great reluctance that the work was closed.

J. A.

Special Tent Services are being held under the auspices of the Belfast Central Mission. The meetings are bright, and already a good many conversions are reported.

Rev. Thomas Waugh has lately concluded a ten days' tent mission at Bolton-fell-End, in connection with the North Cumberland Mission. The meetings increased in power and numbers from the first, and although the weather was broken and unsettled, the tent, seating over 400, was filled. The people came in all directions, from a radius of twelve miles. The evangelist, says a correspondent, soon won the sympathy of the people in his native district. Some nights reminded one of a county election, the traps coming from all quarters. During the first week Mr. Waugh held no after-meetings, preferring to leave his message with the people, and give time for thought. On the last nights of the mission many came out openly for decision.

Gospel Missions will (D.V.) be preached by F. C. Spurr, as follow;—Sept. 4-13, South Shields; Sept. 18-26, Loughborough; Sept. 27-Oct. 3, Louth; Oct. 9-17, Swansea; Oct. 18-25, St. Anne's-on-Sea: Oct. 30-Nov. 7, Halifax; Nov. 8-12, Nottingham; Nov. 13-21, Newark; Nov. 27-Dec. 13, Bradford, Yorks.

Scottish Notes.

Dr. J. Guinness Rogers officiated at the re-opening last Sunday of Russell Chapel, Dundee. Dr. Rogers has been enjoying a holiday at Oban, of which he writes in *The Independent* in glowing terms.

Mr. J. M. Hall, of Killean, Argyllshire, is presenting to the town of Campbeltown a free library and museum. The Duke of Argyll, in laying the memorial stone last week, after a high tribute to the memory of the late Sir William Mackinnon, an intimate friend of Mr. Hall's, gave an interesting address on the influence of good reading.

Roman Catholics are apparently straining every nerve to recover popular prestige in Scotland. We learn that the negotiations which have been proceeding for some time between the Marquis of Bute and the Duke of Fife for the purchase of Pluscarden Priory, near Elgin, have been concluded. The Priory becomes the property of the Marquis, who is to restore it. The work of re-building will be on an extensive scale, involving, it is said, close on £100,000, and may occupy some years.

Personalia.

Rev. J. D. Kilburn is to contribute a further series of Memory Lessons to *China's Millions*, commencing with the October number.

Pastor Theodore Monod, of Paris, has promised to be present and speak at the coming conference on the spiritual life in Glasgow, October 25-29.

Mr. Henry E. Toye, of the Home for Fatherless, Lewisham-road, Lewisham, has sufficiently recovered his health to return to his work at the Orphanage.

Mr. Henry Varley is to preach at the Public Hall, Blackheath, next Sunday, and sails with his daughter on Tuesday, the 7th inst., for New York.

Mrs. Kirk, an active temperance worker in Australia, now on a visit to England, her native country, is sketched, with portrait, in the September *Wings*.

Sir Gordon Sprigg, Cape Premier, is a teetotaler and a thoroughgoing one. He made a capital speech lately, and poured unbounded contempt on the idea that the nerves benefited in any way by the use of alcohol.

Sister Lily, of the West London Mission, is about to cross the Atlantic, and will address meetings in some of the great cities in the Eastern States before attending the Toronto Convention of the W.C.T.U. She hopes also to visit some of the Canadian towns.

Mr. W. J. Williams, who has worked so hard to secure the victory of the Penrhyn quarrymen, is a man who has learned by personal experience the dangers and hardships of the quarryman's life. He is a great force in the religious life of the district and is the auditor of the Congregational Union of Wales.

Rev. Krikor Behesnilian has spent five months in Glasgow, Edinburgh, Dundee, and Aberdeen, at which places he has interested many churches in his life-work. Among others, Lord Polwarth, Lord Overtoun, Sir William Muir, and Professor Ramsay have expressed deep sympathy in his evangelistic and rescue work in Armenia. Mr. Behesnilian is in London at present, but he will very shortly visit some other parts of Britain.

The late W. J. Neethling.—The story of a brief but joyous lifetime is recorded in a booklet bearing the title Made Exceeding Glad. William James Neethling was born at Stellenbosch, near Cape Town, in 1866, and while at school formed a resolution to become a missionary. After having finished his course of preparation for the ministry he came to Britain for nine months of medical training at Livingstone College. It was at first decided that his sphere of labour should be in Banyailand, near Zimbabye, but this had to be abandoned in favour of Mochuli. Just within a year of his ordination he was killed by the fall of a gable of the church which was being repaired and enlarged. The sketch is all too brief of a beautiful and inspiriting life. (6d. *James Nisbet & Co.*)

Dr. Newman Hall, who was reported to be lying dangerously ill in Switzerland, has returned to London in the best of health, after an enjoyable holiday in the Riffel Alps. It appears he was prevailed upon to ascend the Gornergrat on a mule, and the consequence was he got baked by the sun. When he dismounted he felt something was wrong, and he had to lie flat on his back. But he dismissed the mule and his master, and after taking a sketch of the Breithorn he walked down 3000 feet to the Riffel Hotel. He had an attack of intestinal catarrh, but within a week he walked down to Zermatt. Messrs. Cassell and Company are negotiating with Dr. Newman Hall for the publication of his autobiography, on which he is now hard at work.

Obituary.

MRS. T. B. MILLER.

Mr. T. B. Miller, of Barnet, known in connection with the Mission to Deep Sea Fishermen, has, we regret to hear, sustained the loss of his partner in life. She fell asleep on August 23, and was buried at Abney Park Cemetery on August 27.

MRS. MEEK.

We learn from a letter by Mr. J. J. Meek, of the Othello Mission Station, Rorke's Drift, Natal, dated August 5, that he has been called on to mourn the loss by death of his wife and fellow labourer. Many friends will remember her as accompanying her husband on their journey to this country. Mr. Meek states that his wife never fully recovered from her visit to Ireland, where she contracted jaundice. She died peacefully and happily after a few days' illness.

REV. CHARLES ADAMA V. SCHELTEMA.

We regret (says *The Temperance Record*) to announce the death at Arnhem, Holland, at the age of eighty-two, of the Rev. C. S. Adama v. Scheltema, the most earnest and devoted adherent of teetotalism we have ever known on the Continent of Europe. On Aug. 11, he corrected the proofs of his paper, *De Wereld Strijd*, and looked over a circular he had just received from the press, when he suddenly became unconscious and remained so until his death, during the night between the 12th and 13th. It was characteristic of so strenuous a worker that he should die in harness. It was through Mrs. Wightman's "Haste to the Rescue," that he became an abstainer in 1861. He translated an immense number of English publications into Dutch including Sir B.W. Richardson's "Temperance Lesson Book," and may be regarded as the father of all modern efforts to promote temperance reform in Holland.

SIR G. O. MORGAN.

By the death of Sir George Osborne Morgan (says the *Manchester Guardian*) the country has lost a high-minded public man. For nearly thirty years he has been an active member of Parliament, and has been particularly active in promoting religious liberty and equality before the law. He was one of the most energetic of those whose efforts procured the admission of Nonconformists to the Universities, and to him more than to any other man was due the legislative recognition of the right of interment in parish burial grounds with services other than that of the Established Church. He carried through Parliament the Married Women's Property Act and the Act for abolishing corporal punishment in the army. He took a deep interest in education in all its grades, and the last speech he delivered in Manchester was made in defence of the School Board system when it was attacked in the first Education Bill of the present Government.

MRS. J. WILKINSON.

We have to record with much regret the death last week, at the age of seventy-one, of Mrs. Wilkinson, wife of the well-known director of the Mildmay Mission to the Jews. She was for many years a true helpmeet to her husband in every way. Early brought to know the Lord, she was zealous for the conversion of others. Even before marriage she took a deep interest in work for the Jews. Though a great and constant sufferer for years she conducted a large correspondence and carried cheer to a large circle of friends and helpers in the work of the Mildmay Mission to Jews.

She spent her usual holiday last month at Brentwood, and it was hoped that the rest had benefited her. A sudden change for the worse however came, and she was removed to London, where, after some days of restlessness and pain, she passed away last Saturday morning in the presence of her husband and family. They will have the sincere sympathy of many friends in the time of their deep sorrow and bereavement.

Basle Missionary Society.—The Basle Missionary Society, says the *Evangelisches Missions Magazin*, will shortly celebrate the jubilee of its fifty years' work in China. The founder of its Chinese Mission, Missionary Lechler, in spite of his seventy-three years of age, is still in the mission field and comparatively vigorous. In Cameroon the Society is beginning a forward movement. The long planned sanitorium on the Cameroon mountains, in a splendid situation, has at last become an accomplished fact. The mission spends its strength on four great fields: (1) The Gold Coast and its Hinterland to Coomassie, etc.; (2) the Cameroons; (3) the Hakka country in the Canton province South China, and (4) Malabar and Kanara land in, South India. At the close of 1896 its church membership in these four fields amounted to 33,840 whilst in its schools it had over fifteen thousand children. Last year its missionaries baptized 2,242 persons, leaving 2,158 on the candidates' list.

The Y.M.C.A.

Rev. John McNeill preached last week in the Dublin Y.M.C.A.

The Whitehaven Association will have a course of Gilchrist lectures for the winter season.

The growing demands of the Associations in Southampton and Exeter necessitate enlarged buildings.

A conference in connection with the North of Ireland District Union has been held in Bessbrook, extending over two days.

A second conference in connection with the Soldiers' Christian Association will be held at Exeter Hall early in December.

The latest statistics regarding the College Department of the Young Men's Christian Association of America, show that there are 475 College Associations in America, exclusive of those in the Coloured and Indian departments, and that 415 of these report a total membership of 25,284, of which number 19,696 are active members.

The Hyderabad Association now numbers seventy-seven members. A new building is being erected, the total cost of which when completed is estimated to be about Rs.15,000. The amount thus far raised is Rs.5,600. The site cost Rs.2,800, and the association is proceeding with the erection of the building as far as the balance in hand will permit.

The Bombay *Young Men's Monthly* has the following:—"Most of our members have doubtless learned ere now that the homeward mail of Friday, September 3, will bear away from India the president of this Association. This time it will be a final farewell. The high hopes we cherished on Mr. Henry Conder's return six months ago of such a complete restoration to vigorous health as would have permitted him to preside over our work for a year or two more, have been shattered, and the decree is as stated above. There will be but few earnest men in this city who will not contemplate Mr. Conder's removal with deep and unfeigned regret. There cannot be a single well-wisher of our Association who will not view it as, humanly speaking, an irretrievable loss."

Aphorisms on Man.

The more independent of accidents, the more self-subsistent, the more fraught with internal resources, the greater the character.

Who is open without levity, generous without waste, secret without craft, humble without meanness, bold without insolence, cautious without anxiety, regular yet not formal, mild yet not timid, firm yet not tyrannical, is made to pass the ordeal of honour, friendship, virtue.

He can feel no little wants who is in pursuit of grandeur.

Call him wise whose actions, words, and steps are all a clear "because" to a clear "why."

Lavater.

The Philosopher's Farewell.

Professor Tyndall, in his last interview with Carlyle, while he rested his aged head on his shoulder, asked for one final word of counsel. Carlyle replied slowly, "Give yourself royally."

"Give thyself royally"—the sage profound
Thus saying, leaned his rugged storm-bent head
Weary on his disciple's breast, and stayed—
While the death weakness visibly gained ground.

"Give thyself royally!"—no other sound
Broke the pathetic silence. Thus Heaven bled,
And thus each kingly soul that would be fed
With Heaven's last utmost vision shall be crowned.

O, give thyself right royally; outpour
Thy being's whole sublime oblation free
For the world's welfare! So shall God give thee
No stinted recompense; each day shall store
Eternity with time; faith's mute embrace
Shall miss no revelation of his face!

Charles A. Fox.

Zionist Congress.—The Zionist Congress has been opened at Basle to discuss the movement started by Dr. Theodor Herzl, of Vienna, to acquire Palestine by purchase from Turkey, with a view to establishing the Jews in the Holy Land. About 200 delegates were present, including representatives from Great Britain, France, Austria, Russia, and the Balkan States. Dr. Herzl warmly welcomed the assembled delegates, and Herr Nordau made an exhaustive report on the present position of the Jews, which was loudly applauded. Both addresses were ordered to be printed, and Herren Birnbaum and Farbstein then delivered speeches on the foundation and development of the Zionist programme, which evidently made a deep impression on the congress.—*Reuter.*

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Forest Cottage Home (Mrs. Kerwin)—See page 19.	1	17	4
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Bridge of Hope, Miss Steer—Mede, £2; M. W., £1	3	0	0
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Miss Weston's Work in Royal Navy—M. W.	1	0	0
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The Christian *Tract Fund*—M. W.	0	5	0
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Notices.

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☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Magdalen Mission, Aldershot.—The first year of this effort to succour the betrayed and abandoned closed on June 30, and though the beginning has been small it has yielded much encouragement. Rev. Ellis Hewitt (The Manse, Aldershot) employs a lady worker in merciful work of a threefold nature. First, it is sought to prevent the unwary from entering the path that leads to shame and ruin; also to open a door of welcome to any imperilled ones till they can be restored to parents or friends; further, to take the Gospel to the homes of the neglected and fallen, to teach principles of purity, and to lead the abandoned to the fountain opened for sin and uncleanness. The work embraces outdoor services in the slums, and has been attended by many good results which have evoked profound thankfulness to God and to Christian friends who have supported an effort capable of considerable extension.

The Gospel Tent Mission.—Under this name Mr. Gerald R. Coultas continues to carry on the evangelisation of needy Welsh districts. The headquarters of the work are in the Mission House, Barry Dock, South Wales, and other centres of operation are Brynmawr, Nantyglo, and various places where short missions are held among some of our home heathen and the vast number of sailors who visit the docks. Steady advance has been made, amongst other departments, in work for the spiritual benefit of the young. The Gospel services held on Sunday mornings and Thursday evenings have been helpful in leading the children to understand some of the grand saving truths of the Bible, and the impression has deepened that, in some cases, the parents will only be reached by gathering in their children. It has been noticed, in the work of visitation, that the last soft place left in the hearts of the poor drunken parents is the love of their offspring.

Soldiers' and Sailors' Home, Colombo.—Christian friends visiting Ceylon will afford much cheer by looking in upon those who are carrying on this useful work. The popularity of the Home has been well maintained during the past year, amongst soldiers, sailors, and civilians; and very frequently the resident manager, Mr. W. Harding, has been able to co-operate with the charitable in housing and relieving stranded and distressed Europeans. The Soldiers' Christian Association has held occasional meetings in the Mission Hall upstairs, which have been well attended. Every seasonable opportunity is used to influence for God those visiting the Home, and the good done in furnishing counter-attractions against evil associations is very considerable. The annual rent charge upon the premises, in the shape of interest upon the debt and part repayment of principal, is a heavy item of expenditure which it is very desirable to remove. The chaplain and general manager is Rev. J. S. Corlett.

The Christian.

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NOTES AND COMMENTS.

"PEACE hath her victories no less renowned than war." This is the thought which rises to our mind when we read of President Faure's triumphal reception at Paris. The Franco-Russian Alliance is one more pledge and an important one of the continued peace of Europe. The peace of the world can never be assured while every nation is an Ishmael with its hand against every other nation. England can look on with gratitude at the approximation of Russia and France, if for no other reason than that it keeps an impulsive people in check and saves them from a course of action which might very possibly involve disaster to other European States. If the soldier who has slain his thousands be received with honour, more should he who returns home from a mission of peace which will probably save thousands of lives. It is good that the French nation recognises "glory" under the garb of peace.

The German Emperor has come in for a good deal of criticism in the Press for his recent speech asserting the "Divine right of kings." However much we may dissent from the doctrine in the absolute form in which he enunciates it, there is an important truth, too often ignored, in his estimate of

kinghood with its weighty duties, its never-ending perpetual toil and labour, its fearful responsibility to the Creator alone, responsibility from which no man, no Minister, no House of Deputies, no nation, can release the Prince.

The tendency of governments is too much to ignore responsibility to God, and to put mere expediency in its place.

Men are often heard to say that they "have nothing to do with the morality" of the subject when discussing trade, politics, art, literature, or what not. Mr. John Morley's deliverance on Machiavelli has elicited from Mr. F. Greenwood in *Cosmopolis* the view that statesmen have to do, firstly, with forces as forces, and little, if anything, with their morality. The exigencies of State-life may become like the exigencies of war, in which morality is suspended. That men have too commonly acted upon this view is only too palpable, but neither the exigencies of statecraft nor of war can abrogate or annul the law of God. The Almighty neither slumbers nor sleeps, never descends from his throne, never throws the reins of government over to any one. The morality of every question is *the* question, its very essence and life.

The Engineers' Strike and Lock-out, which has hitherto attracted but little public notice, is beginning to assume grave proportions, for it is throwing allied and dependent trades out of work and will soon be causing widespread suffering. All occupations are so interwoven in these days of ever-increasing social complexity, that it is impossible for any considerable group of men to act in isolation, and attempts at independent action speedily affect widespread interests. This struggle seems to be rather a trial of strength between masters and men than the outcome of any serious grievance on either side. The present development is, therefore, a strong plea for a conciliatory spirit on both sides, if it is not a call on the Board of Trade to act on the powers recently given to it by Parliament and intervene for a settlement. The claims of humanity are above and beyond all sectional interests.

We learn much from failure. Will the men who think to redeem and save society by means of altering the framework of it, its outer conditions, learn from their manifest failure that the true regeneration begins with the individual and in the condition of his heart? Mrs. Besant seems to know that the thing tried has failed, but not what the better thing is that should be adopted. She has been telling the American people that Socialism, which she regards as the ideal state, can never be achieved while man is so selfish. "Our London experiment has degenerated into a mere stock-jobbing scheme. All other socialistic colonies have failed, and for the same reason —the grasping selfishness of man." Is it not therefore, self-evident that the great work to be done for humanity is to teach it to be unselfish, *i.e.*, loving? And how can this be done but by preaching the love of God as seen in Christ Jesus?

Among many facts of an interesting and encouraging nature in the Report of the Commissioners of Prisons for 1896-7, there is a strong plea for the separate treatment of first offenders as distinguished from hardened criminals. Under the old-fashioned system there was no segregation, and the result of contact between those undergoing their first imprisonment and confirmed offenders was practically most disastrous. By keeping them apart, there is often every chance of reclaiming those who have only begun a career of vice before it has become a habit. The chaplain of Wormwood Scrubbs says :—

Frequent personal intercourse with this class as a whole shows that they are not thieves, neither are they criminals as this term is generally understood. They are of a better stamp, both socially, morally, and intellectually, than the ordinary prisoners, consequently one has better material to work upon. I find among them managers, bankers' clerks, insurance agents, clerks to solicitors, in mercantile and other offices, drapers' assistants, men employed in Her Majesty's Post Office, and similar posts of trust, most of whom have had a fairly liberal education. Now, to most of these imprisonment is a crushing blow, and, were it not for the fact that one is able to offer them some helping hand on discharge, would almost overwhelm them. I find them well behaved, free from serious reports, very ready to listen to and receive advice.

Nothing should be omitted that would tend to make punishment remedial in these sad cases.

Anti-vivisectionists have sometimes been charged by their opponents with exaggeration and undue pessimism, especially when they foretold, as a probable outcome of vivisection, the practice of experiments on human subjects. They were not so far wrong, however, if credence can be given (as there is no reason to doubt) to the official "bulletin" of the Johns Hopkins Hospital, Baltimore, U.S.A. In it Dr. H. Berkley describes some horrible experiments performed upon eight patients in the Asylum of that city, who were tortured in their last hours by continuous poisoning that its effect might be duly watched and recorded. The fact that seven of them

had either passed or were about to pass (!) the limit of time in which recovery could be confidently expected

will not make the matter more justifiable in the eyes of a right-thinking public, especially when it is noted that two became "frenzied," and of these "one died before the excitement had subsided." And this was deliberately done to

point out conclusively that the administration of even the very best and purest of the commercial desiccated thyroid tablets is not unattended by danger to the health and life of the patient.

Most people would have taken that for granted. Shorn of medical euphemism it simply reads, "Scientific murder."

What is true heroism? Certainly not the cheap bid for notoriety which prompted a few "old Etonians" to essay to row across the Straits of Dover, and nearly cost them their lives. Some papers commend this paltry act as "showing what stuff Englishmen are made of." Far more heroic was the Eastbourne guard who in last week's accident refused to have his bleeding wounds dressed until he had succoured the injured passengers and placed all the luggage on a truck. Prosaic enough this last act, but indicative of a strong fidelity to duty. Or witness the heroism of three young Irish ladies, aged respectively thirteen, fifteen, and twenty-four, who recently received the Royal Humane Society's practical recognition for gallantry in saving life from drowning. Fearlessness with a purpose is one thing, recklessness is another.

The Westminster Gazette, in calling attention to the value of public-house property, points out how the London County Council acquired certain public-houses between 1889 and 1896 for the purposes of metropolitan improvements. "Thirty of these houses were acquired, and the licences allowed to lapse, and the total cost to the ratepayers of such abandonment is £30,900." That is to say, the publicans were so much richer than anyone else would have been simply because they held a licence to sell drink. Our contemporary pertinently remarks that it raises the question—

Why the community should, in return for comparatively small licence fees, bestow this gratuitous money gift upon a particular class of trade?

And how great the gift is may be seen in the prices paid for some houses, and in the marvellous development of others. In one London thoroughfare, in a distance of less than four miles, no less than seven public-houses have been enlarged or rebuilt within a few years, and made to look like palaces. It is a scandal that the public should have to pay for them.

According to Dr. Dawson Burns, in his little volume on "Temperance in the Victorian Era," the English stock comes from a mixture of temperate and imtemperate races, the Britons being a sober people, the Anglo-Saxon a nation of heavy drinkers. The Normans after their settlement took to the habits of carousal, so rife among the conquered, and even the religious orders, despite their vows of abstinence and fasting, pursued a rule of luxury fatally inconsistent with the old rule. This long-continued infusion of alcoholism into the blood is a strong argument for the crusade that has made so great a difference in the drinking

customs of society, and helps to explain the stubborn difficulties that still bar the way to a sober England.

But that a great and salutary change has taken place within the last sixty years is unquestionable. The Queen's coronation was followed by what might almost be styled a drunken national revel lasting for days; at her Jubilee there was less apparent drinking than at an ordinary Bank holiday. When Victoria was a young girl the total abstainers of the United Kingdom did not probably exceed 150,000, including juveniles; now they number millions, without counting the multitudes who never indulge in strong drink except on festive occasions. Then it was at the peril of ridicule, abuse, and social ostracism that a man professed himself a teetotaler; now even "moderates" will commend abstinence in other people. Then there were few Christian ministers who abstained; now the vast majority do, and nine-tenths of the theological students preparing for the ministry. These are great facts, showing nothing less than a revolution in public opinion. Yet with the increase of population there is a terrible increase in the consumption of drink, especi ally by young people and women.

The Russian Government has gone in for the nationalisation of the drink traffic, "with a view of securing the sale of pure spirits, and under conditions least calculated to promote drunkenness." There will be no consumption "on the premises," and all intoxicants are to be sold under seal, the bottles bearing a ticket with particulars of cost, quantity, and quality. The Russian nation has been the victim of adulterated spirits, and drunkenness has been a crying evil there. It remains to be seen how far a "paternal Government" can cure the evil by taking it under its control. There are two ways of abating this vice: first, by making drink less accessible, and, secondly, by disseminating the true principles of temperance. It is only when both methods are pursued together that there is much hope of success.

We have more than once drawn attention to the way that publicans bribe children to frequent their beershops. We are glad to see that the Birmingham magistrates have passed a strong resolution not only condemning the practice, but intimating to the publicans that such corruption will in future be punished by forfeiture of their licence. The Liverpool authorities have done a similar thing, and, according to a pamphlet by Mr. A. T. Davies, it is now no unusual thing to see in the windows of publichouses of the city a large printed placard bearing the words, "Children under thirteen years of age are not served here." We wait to see London acting with equal zeal on behalf of its coming citizens. Meantime all the moral suasion possible must be used with parents not to send their children to fetch beer.

The Church of England in Wales has lost an excellent supporter by the death of Archdeacon Griffiths, of Neath. No man could move a popular assembly of Welsh people better than he could. When all others had failed to get a hearing at National Eisteddfodau the Archdeacon, with his manly, rugged personality, soon obtained silence and a sympathetic attention. He was no bigot, but was brotherly and generous to Nonconformist and Churchman alike. May God raise more men of the same stamp.

The *English Churchman* complains that the attitude of the Government towards genuine Protestantism raises one of the most urgent questions of the day. Since the election of 1895, no less than nine bishops have been appointed, and only two can be described as in any genuine sense Evangelical. "In imperial politics Roman Catholics are considered and consulted. In the ecclesiastical sphere Ritualists are sought and patronised." In many subtle but unmistakable ways it is shown that none but High Churchmen need seek countenance or promotion in the National Church. The recent appointment of a Ritualist to the See of Bristol—a stronghold of Evangelicalism in days gone by—is only the last of many acts that form an indictment against the present Prime Minister as well as Mr. Gladstone in this matter.

"Canon Streatfeild's withdrawal from accepting the vicarage of Clifton, and the reasons he has given for his action, have revealed a disgraceful state of affairs." So says a Church organ which is indignant at the action of an "inner body of trustees possessed of control over a portion of the vicar's income" which they proposed to exercise if the vicar abandoned the use of the black gown. Protestant Churchmen have had one painful experience in Bristol of the disappointing (not to use a stronger word) conduct of a cleric of their choice; and there are many moderate Church folk who do not attach importance to the black gown, but who feel a sympathy for evangelical trustees in finding it necessary in self-defence to act up to their strictest rights. The High Church party has only itself to thank for this.

A writer in the *Standard* has been advocating the granting of the courtesy titles of "honourable" to the children of bishops. As it is, neither the wife nor children of a bishop are recognised by any distinctive title, and we heartily agree with the *Church Times* that

> a priestly "caste" is the last thing to be desired. The "caste" system of the Close destroyed the life and usefulness of our cathedrals in the past. A score or so of Mrs. Proudies with their "honourable" sons and daughters would reduce the Church to the close preserve of a few select ecclesiastical families. Even as things are there is a vast deal too much of this already.

Nor, unhappily, are cliques and "close preserves" confined to strictly ecclesiastical families. They are a hindrance to Christian fellowship in any community.

As an instance of the usefulness and adaptability of the Christian Endeavour movement may be mentioned its rapid spread through the great Empire of India. Among the rice-fields of East Bengal there are more than sixty active and efficient societies in as many villages of Bengali Christians. These, according to *The Missionary Review*, have gone far to solve many serious problems of mission work, and to show how a small band of earnest native Christians, under adverse circumstances, can maintain the holy fire of zeal and Christ-like devotion among themselves without the aid of a resident missionary, or even a native pastor. Anything that aids the independent development of Christian life among aboriginal converts prepares for the future when outside aid will no longer be required, which should be the aim of all missionary effort.

Rev. R. Wardlaw Thompson, who has been on a visit to the Mission of the L.M.S. in New Guinea, writes home a very encouraging letter on the state of affairs. He is surprised that outside influences have done so little as yet in the island, but he fears that in the near future all this may be very roughly changed. Reports of a gold-bearing stratum and the expectation that more discoveries of gold will be made have already brought over from Australia a considerable number of miners. If these are satisfied, thousands will follow. Thus we may have a repetition of Australia and of South Africa. It will make missionary effort both more necessary and more difficult. From the beginning of the Gospel, all the world over, the missionaries of the Cross have no sooner begun to succeed than new difficulties arise, but only to be conquered, for "He shall not be discouraged till He hath sat judgment in the earth."

Colonel Gildea, chairman of the Soldiers and Sailors' Families' Association, has given to a representative of *Cassell's Saturday Journal* an account of the hard lot of a soldier's wife, which ought to make Englishmen feel very uncomfortable. Only six per cent. of the men in each regiment are permitted to marry, and then only if they possess the requisite qualifications, *i.e.*, they must have served at least seven years, have £5 in the savings bank, and have earned two good-conduct badges. The wives of these men have their quarters in the barracks and go abroad and return with their husbands at the Government's expense. A soldier is not punished for marrying without leave, but his wife, in that case, gains nothing, but has to try and live on her husband's wages and what she can earn. One sentence of Colonel Gildea's is of sad significance:—

> There are thousands of men and women trying to live on the soldier's allowance of a shilling a day, and I don't suppose I am far wrong in saying that at least a third of them are half starved.

Here is a fine sphere for the patriotism of men who are always ready to clamour for war.

The Friends' Quarterly Examiner has a suggestive article on "An Ideal Meeting, etc.," in which the writer speaks of "some fifteen or twenty minutes' impressive and comforting silence." To thousands of church-goers twenty minutes' silence, or five minutes, would be an intolerable bore; irksomeness they would find in it, but comfort none, which is not a good sign. The Quaker lady who asked busy Mr. Southey when he did his thinking might also ask when a great many so-called Christians do their meditating. All religion would be more impressive and more comforting if it had time and opportunity "to sink down into our hearts," as Jesus desired his words should do.

The Rand Commission which recently made its report to the Transvaal Raad gave one recommendation which is suggestive of a very serious condition of things in the Republic.

> Evidence has been given before your Commission that the sweepstakes and other forms of betting held in the betting circles in this Republic have a very injurious effect upon trade, and are especially injurious to the youth of this Republic. Your Commission is aware that this question is already before the Raad for consideration, and can therefore only give expression to the hope that that body will proceed to alter the law in such a manner that the holding of all sweepstakes and other forms of betting will be prohibited.

No evidence is given as to whether this gambling mania has attacked the Boer youths, or is the peculiar amusement of the Uitlanders, nor how far the rage for speculating on the Johannesburg Stock Exchange among the older folk is answerable for this outbreak among the young. It is useless dealing with results if causes are not removed.

The present Czar, according to a writer in *The Quiver*, has the gift of administering rebukes in an effective way. There is a great deal of luxury and extravagance among the upper grades of the Russian Army, and a young officer who had been guilty of riding in a tramcar for the sake of economy had been asked to send in his resignation by his colleagues. Hearing of this, the Czar one morning rode down to the barracks in a tramcar, and presented himself before his officers with the startling question if they desired him to send in his papers in consequence. The result may be imagined.

A Christless Bible.*

BY REV. HENRY VAN DYKE, D.D., NEW YORK.

THE thing that I want to try to do this morning will seem very strange to you; I want to take Christ out of the Bible. Of course, that is impossible. You cannot take Christ out of the Bible without destroying it, any more than you can take the mortar out of a building without having it fall down. But there are a great many men in the world who think that they can do the impossible; and there are some men in the world who think that they have done this very thing. They think that they have taken the Divine Christ, the Son of God, the Redeemer, out of the Bible, and yet left us a book which is worth reading and studying. I want to let these men speak out clearly and distinctly, with no prejudice. I want you to understand what it means to take the Divine Christ out of the Bible. I want you to get some idea of what the Bible and religion would be worth to us without Him; what inspiration, hope, instruction, or comfort we could get from this book without Christ.

Let us begin with the Old Testament. Go back to that picture of human origins which is given in the book of Genesis. It is a picture of human sin and suffering, Divine wrath and retribution, which corresponds to what we know about human nature and life from other sources.

Was there a Fall? I believe that there was. Unruly appetite, lustful passion, envy, discord, guilt, and terror are written in every history of the human tribes as well as in the book of Genesis. Towards such a race a pure, wise, and holy God must feel righteous anger and repulsion. They spoil his world. They mock the Divine image, just as a loathsome ape in his cage seems to be jeering at you, with every filthy gesture and every ugly grimace. This is the picture of humanity given in the Bible. Take away out of that picture the one ray of light that comes in the promise, "The seed of the woman shall bruise the serpent's head." Take away out of the history of the patriarchs the one golden thread that runs along in the promise that the Star, the Sceptre, should come out of Israel, and that Shiloh should come—take that golden thread away, blot that out, the one ray of light, and what is left? Sin, shame, struggle, lying, deceit, adultery, drunkenness, blasphemy below; and scorn, silence, condemnation above; expulsion from Eden, the mark of guilt on the brow of Cain, the destruction of Babel, the sweeping flood, the fire on Sodom and Gomorrah, wars, and famines, and captivities.

MAN A REBELLIOUS CREATURE;

and God so angry that He will not speak to him. A sin-cursed world; a silent, stainless heaven: and no way between.

Let us pass by Moses and the Ten Commandments, with the "Thou shalt not" rolling and thundering from Sinai. We can get little comfort there without Christ in the Bible. Every "Thou shalt not" in those Ten Commandments is written opposite an "I would like to" in the heart of man. The law given from Sinai is simply God's negative to what men are prone to do, and would do if they dared. The whole history of the people of Israel is just a commentary on the way to break the Ten Commandments. Have you ever heard of the "Wicked Bible"? It was a Bible in which the printer happened to leave out the "not" in one of the commandments. It seems to me as if the history of the people of Israel was almost like that "Wicked Bible"; and for every commandment they would blot out the "not" and retain "Thou shalt": "Thou *shalt* kill; thou *shalt* commit adultery; thou *shalt* steal; thou *shalt* bear false witness." There is little comfort and little help for you and me in the books of Moses if there is no Christ in the Bible.

Pass on to David in the Psalms. Here we seem to listen to a gentler and more beautiful voice. The thunders of Sinai have been softened and set to music. The Ten Commandments have been translated into experience and transformed into song. But what is their song? It is the song of the unattainable. What is their experience? It is the experience of failure, and shame, and penitence. Ah, those broken-hearted Psalms! How they ring the changes on human frailty, suffering, and remorse! David could sing divinely, but he could not live as he sang. Literature glowing with light and beauty! Life full of shadows and deformities! A book written with simplicity, and purity, and noble sentiment! A writer touched with vanity, and insincerity, and selfishness, and avarice! Have you never made that discovery in your studies of literature? David knew his own weakness, and guilt, and sinfulness, and disgrace, and he clung to the promise of the Divine mercy in the Messiah, and to the hope of the coming of that King who should reign in righteousness for ever. Take away that beautiful hope that God would bring help by One mighty to save, and what is left in the Psalms? A passion of love for inaccessible holiness:

> The desire of the moth for the star
> Of the night for the morrow;
> The devotion to something afar
> From the sphere of our sorrow.

Without Christ, the Psalms are simply a musical confession of the impossibility of escaping from God, and the hopelessness of keeping his commandments.

Turn to Solomon, and the books written in his name and spirit. Here we find the bare commandments of Almighty God transformed into an elaborate moral philosophy. Each commandment is cut and polished until it sparkles like a diamond. That is what makes them valuable; they are so small and compact that they ought to be easy to remember and keep. A hundred epigrams flash from the books like rays of light. The wisdom, beauty, and reasonableness of the law are exhibited from every side. We see how advisable, how profitable, how prudent, how admirable it is to be good—and how impossible; for the king who made these commandments trampled every one of them into the dust; the king who uttered these epigrams went straight against them, every one. Read 1 Kings xi. if you want to know what moral philosophy by itself amounts to. The lover of wisdom lay down with folly. The sage whose wise sayings rise like an airy ladder to heaven treads the path to hell. The wisest man in theory becomes in practice an adulterer, a sensualist, a slave to his own vices, a prisoner to his own despair. The Book of Ecclesiastes sums it up: "Vanity of vanities, all is vanity." It is the text-book of suicides. Close that book and write upon it this sentence: "The world by wisdom—even Solomon's wisdom—knew not God."

Follow on through all the history until you come to Isaiah. The loftiest and greatest man in the Old Testament is Isaiah. Here he stands amid the shames, and fears, and desolations, and disasters, and wrecked hopes, and on-rushing calamities of the chosen people. He looks around him, and what does he see? He says, "I saw no man, and wondered that there was no intercessor." There we must stop. All that follows must be blotted out. We must leave only the vision of darkness, iniquity, disgrace, resting like a black cloud over the doomed world. "A seed of evil-doers; children that are corrupters. They have forsaken the Lord. They have provoked the Holy One of Israel to anger. They have gone away." Burden after burden! Babylon, Moab, Damascus, Egypt—doom after doom! Doom of Israel! Doom of Judah! "The whole head is sick, and the whole heart faint; from the sole of the foot even unto the crown of the head there is no soundness in it, but wounds and bruises and putrifying sores."

Never man lived on earth who saw so clearly and felt so deeply the world's bitter need of a Christ and Saviour as Isaiah did. Man can never save himself. Humanity is helpless, hopeless, unless God comes to the rescue. He who gave the law must come and keep it. He who cursed sin must come and take it away. A divine Redeemer, divinely holy, loving and saving, must appear, or this world is lost for ever. Isaiah saw Him coming afar off. Lifted high in heart and hope, he saw afar off the advent of the Human God, the Kinsman-Redeemer, who should "bear our griefs and carry our sorrows"; "the everlasting Father, the Prince of Peace," who should be "wounded for our transgressions and bruised for our iniquities." Beautiful exceedingly is that singing hope as it marches through Isaiah's soul. "He shall feed his flock like a shepherd. He shall gather the lambs in his arms and carry them in his bosom, and gently lead those that are with young."

Blot it out! It is unreasonable! It is impossible! The incarnation is a dream. God could not become man—that is a delusion; that is a vain, foolish vision. There is no Christ. There never was to be a Christ. God never thought of it. Man only imagined it. The "high and lofty One who inhabiteth eternity" never meant to come down to this world and live here. He could not. He would not share our pains and sorrows as a brother. He is too great. He is too infinite. He could not, He would not, die to take away our sins. Such a thing is incredible. There was no holy birth at Bethlehem. There was no redeeming death of the Son of God on Calvary. Man dreamed it all. It never happened. It never will happen. God is going to leave us to work out our own salvation; to redeem our own souls if we can; to live our life and

"DREE OUR WEIRD."

He will write his laws on tables of stone, and in the pitiless stars, and on our trembling hearts. He will reveal his judgments. He will make his way known upon earth, but not his saving health to all nations. He will never come to us. He will not help us. He will leave us without a Saviour.

Go back to Isaiah. Hear what he has to say to you. You have taken away his Christ, and you have broken his heart. No more does he sing: "Comfort ye, comfort ye, my people." He has no comfort to give. His cry is woe and desolation. "They shall look unto the earth; and behold trouble and darkness; dimness of anguish; and they shall be driven to darkness." "Your iniquities have separated between you and your God, and your sins have hid his face from you, and He will not hear." That is the last word that lawgiver and psalmist and philosopher and prophet have to say to us without Christ. Sinful man; a hidden God; a silent heaven; and on earth trouble, and darkness, and dimness of anguish.

(To be concluded.)

* An address at the Students' Conference, Northfield. Published in "Northfield Echoes," No. 2.

The National Protestant Congress will this year meet at Blackburn from October 18 to 21 inclusive. There will be one meeting on the first day, three on each of the others. The subjects deal with the Church of Christ in its doctrine and character, passing on to consider the Bible and the Church, Protestantism and Romish propaganda, modern unbelief and religious indifference. Two of the meetings on the concluding day will be under the auspices of the Women's Protestant Union, and consider Romanism as it affects our educational system.

Suggestive Readings.

THE SONGS OF DEGREES.—III.

Psa. cxxv.—The Growth of Faith.

THE soul trusting in the Lord is conscious of security. The believer is steadfast and immovable, like Mount Zion, and Jehovah is round about him as the perpetual mountains are round Jerusalem. "Peace upon Israel." These words, which close this psalm and cxxviii., are evidently referred to by the Apostle in Gal. vi. 16: "As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

Psa. cxxvi.—Witness and Service.

Out of the abundance of the heart the mouth speaketh. "Jehovah hath done great things for us whereof we are glad." Then follows service. "They that sow in tears shall reap in joy."

"He that goeth forth and weepeth bearing precious seed"—even though he be sold, like Joseph, into Egypt; or taken, like Daniel, among the captivity to Babylon; or deported, like our faithful Stundist brethren, to Trans-Caucasian desolations; or, like the massacred Armenians, have not loved his life even unto death, for the testimony of Jesus—"shall doubtless come again with rejoicing, bringing his sheaves with him"—"redeemed from the hand of the enemy." Perhaps the largest sheaves will be brought by sufferers and martyrs.

Psa. cxxvii.—Power Cometh from God.

There may be much witness and service before we learn that the Lord doeth all our works in us and for us. The fruit also is all from him. See Isa. xxvi. 12; Zec. iv. 6; Hos. i. 7; Mic. iii. 8; John xv. 5.

Psa. cxxviii.—Promises.

In the previous psalm every blessing comes from Jehovah, their covenant God. In the present one, blessing and power come to him who fears Jehovah and walks in his ways. He shall eat the labour of his hands, and every individual and family blessing shall be his. He contributes to, and he shall see, the good of Jerusalem and peace upon Israel.

For fulness of blessing is not attained by the individual, nor even by the tribe, apart from Jerusalem, whither the tribes go up, and are one united Israel. *Only* "with all saints can we comprehend the love of Christ which passeth knowledge" (Eph. iii. 18). When Jonathan went with his armour-bearer against the Philistines' garrison, he said, "The Lord hath delivered them [not, into the hand of Jonathan and his armour-bearer, nor of the family of Saul, nor of the tribe of Benjamin, but] into the hand of Israel" (1 Sam. xiv.). When Elijah had made intercession against Israel, Elisha said, as he saw him taken up, "The chariot of Israel and the horsemen thereof." "God hath not cast away his people" (1 Kings xix.; 2 Kings ii.; Rom. xi.). So also all Christian service must be rendered, not as a single individual, but as a member of the body of Christ (1 Cor. xii.).

Under the Old Covenant, as in this psalm, blessing temporal and earthly is promised to him who fears the Lord and walks in his ways. But finding fault with that legal covenant, He made his Son the Mediator of a New Covenant established upon better promises. Under it "no condemnation," "death unto sin and life unto God," and "all spiritual blessings in heavenly places" and heavenly things are ours "*in Christ*" (Heb. viii.; Rom. vi., viii.; Eph. i.). The Epistle to the Ephesians has been called the Epistle of in-ness. This may be carried further: the Old Covenant was one of outwardness—the law written on stones; divers washings, carnal ordinances. The New Covenant is one of inwardness: the law written in fleshy tables of the heart; *Christ in you* the hope of glory; raised up together and made to sit together in the heavenlies *in Christ Jesus* (2 Cor. iii.; Heb. ix.; Col. i.; Eph. ii.).

M.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

No. XII.—AUTHORISED VERSIONS.

"THE blood of the martyrs is the seed of the Church." In the case of Tyndale this was truly so, and the seed sown took root and produced a golden harvest. Though every effort was made to wipe out the work of the old Reformer who gave his life to translating the Bible into English, and printing and circulating it among the people, the work he did lived on after he was dead. In three years after he was killed, an authorised edition of the Bible in English was printed and circulated far and wide!

There was a law which said that all who read the Scriptures in their native tongue should forfeit land, cattle, life, goods, they and their heirs for ever! They burned the books of William Tyndale, then they burned his bones, and many another brave man lost his life in housing and circulating the Bible. But in spite of it all, Tyndale's work took root. It is not in the power of man to hinder the work of God. "Potentates have proclaimed their edicts, tyrants have lighted up their pyres, and mercenary legions have shed rivers of human blood to destroy the Bible and its believers." But in spite of them all, it lives on. The more men have tried to eradicate the Bible, the more deeply it has struck its roots; and the more they have tried to blot out the name of Christ, the more legible and glorious it has become.

William Tyndale was put to death in the year 1536. His offence was circulating the Word of God in the English tongue. Strange as it may sound, it is true that in the year 1539 an edition of the Scriptures, called the "Great Bible," was published under royal authority, and thus became the first authorised copy of the English Bible. From the year 1535, one year before Tyndale's death, to 1539 several other editions of the English Bible had appeared, which bore the names of Coverdale, Matthews, and Taverner. These were for the most part based on the work of Tyndale, and the Authorised Bible itself was very little more than a revision of his work. Among the men who read the first national authorised edition of the English Scriptures at the king's command was Cuthbert Tunstall, Bishop of Durham ——— the very man who had refused to shelter and help Tyndale, and who had found the money to buy copies of the Bible for burning at Paul's Cross!

One almost wishes that the sturdy reformer had been spared for a few years longer to witness the triumph of his work. It was his lot to labour whilst others enjoyed, to scatter what others should gather, and to sow what others should reap. In it all, however, God's Word was honoured, the salvation of men furthered, and the glory of God secured.

After the publication of the first authorised Bible, in 1539, the work of revision still went on. It did not, it could not, stop. Hitherto nearly all those who had worked at Bible translation had been compelled to carry on their work under great difficulties — sometimes in hiding, often in exile, occasionally in prison. No doubt the men who worked under these conditions loved their work, but the circumstances did not allow them to produce such results as they would have done if they could have had free access to libraries and other sources of information—if they had been allowed that leisure and freedom which the best work requires. After the year at which we have arrived it was altogether different. Men could work at the Bible in open day.

It was only a little more than twenty years after Tyndale's death when Queen Elizabeth ascended the throne of England amid the universal rejoicings of the people. In her grand entry to the City of London she was presented with a copy of the English Bible, which she pressed to her lips and to her heart as a precious treasure. Among the first acts of this Queen we, may note that she set at liberty all persons imprisoned for religion, and the exiles were allowed to return home to England.

In less than fifty years from the accession of Elizabeth we find the King of England arranging for and directing the great company of scholars who prepared the splendid edition of the Bible which we now know, possess, and prize as the Authorised Version, than which no book ever had a larger circulation, a wider influence, or a more glorious history.

Of the many editions of the Bible which appeared between the year 1539 and the year 1604 we need only name two. The Geneva Bible was published in 1560. It bore this name because it was the work of many scholarly men who passed much time in exile at Geneva, which they devoted to this work. It was the most popular of all versions for more than half a century.

This was the first English Bible which laid aside the old black letter and appeared in Roman type, which divided the whole into verses, and entirely omitted the Apocrypha. The Bishops' Bible appeared in 1568. This work was undertaken by Archbishop Parker, who obtained the assistance of a number of bishops. It was not a success, and perhaps had less popularity than any other English version.

KING JAMES'S BIBLE.

The version of the Bible which was destined to eclipse all others, and exist down to our day, is the one honoured and treasured by Englishmen as the Authorised Version.

In the middle of the year 1603 James the Sixth of Scotland came to the throne of England as James the First. He was a man of many indiscretions, but was undoubtedly possessed of considerable scholarly attainments. When he ascended the throne of England three versions of the Bible were in use. Six months after his accession there was a conference on religious questions at Hampton Court Palace, at which the King presided. Here the question of a new revision was mooted, and warmly taken up by the King. He undertook the direction of the matter, and seems really to have shown great skill and judgment in the arrangements which he made and caused to be made.

A company of fifty-four learned men were selected to carry out the work. They were chosen from many parties and schools of Englishmen, and included some of the best-known scholars of the day. Instructions as to procedure were given to them, and rules formed for their guidance. After much labour and prayer their work was completed, and given to the world in 1611. That they did their work well we may see in the fact that for more than two and a-half centuries this version has remained in possession of the field. It is dear alike to the hearts of rich and poor. It has found its way into the palace and the cottage. Its sweet and simple message is welcomed in the home of the prince and peasant, and has been the light of life to countless thousands of souls.

"Striving According to His Working."

1 Cor. xv. 10.

By REV. F. B. MEYER, B.A.

IN early life Paul was one of Gamaliel's most promising pupils — strong, self-reliant, vehement, clear in thought, incisive in speech, swift in action. Among the men of his age few could outmatch Saul of Tarsus, who earlier than was customary became a member of the Jewish Sanhedrim. Would you recognise him in the weakness, the fear, and the much trembling of this broken man? Or, if you did, might you not be tempted to regret that he had opposed Christ in his strength, and had brought only his weakness into his service? But such regrets would be wholly unnecessary. Because he was weak he was strong; because he bore chains he was the great emancipator from chains; because he was poor he succeeded in making so many rich.

After this, let no one complain. The only thing of which we need to be sure is whether we have been called of God to certain work for Him. Then, if limitations and hindrances suggest the impossibility of ever accomplishing it, let us dare to glory in them, and discover in their presence the ground for believing that we have been selected for the work to which they might threaten to become a fatal barrier. In other words, let us do by faith the work which others do by human might.

Another element in the success of the Apostle's work must be found in *his self-abnegation.* He had large and liberal views of truth and life, and could probably have permitted to himself many things which he carefully eschewed, lest his influence for Christ should be impaired. In 1 Cor. viii. 13 he tells us that if meat should make his brother to offend, he will eat no flesh while the world lasts. In 1 Cor. viii. he explains that, though as far as his own conscience was concerned he could eat in an idol's house without condemnation,

YET HE DARED NOT DO IT

lest he should cast a stumbling-block before the undecided, halting feet of some weak disciple. In 1 Cor. ix. he alleges his determination to forego the delights of wife and child, though his was a very tender nature; to forego the support which his converts might voluntarily offer, though he had as much right to take it as oxen their corn, or priests their share of temple-offerings; and at the close of that chapter he explains how carefully he kept his body under, bringing it into subjection, *all* lest he should fail to do the utmost possible for the souls of men, and compel the Lord to substitute an instrument more suited for his purpose. Again in 2 Cor. vi. 3, he speaks of giving no offence in anything, that the ministry might not be blamed.

This, too, is a path in which we may follow the steps of this great servant of Jesus. All Christian workers, zealous for the coming of God's Kingdom, must at once forego indulgences and practices which are not in themselves unlawful, that the ministry may not be blamed, nor souls hindered. Consideration of the effect which may be produced upon others is a very real and urgent factor in determining our action with regard to matters that lie in the great twilight borderland, between what is clearly defined as right and clearly defined as wrong. The more widespread our influence over souls, the more absolute the necessity of considering the effect on others of methods and actions in which we are left with large liberty of self-determination and choice.

In this enumeration let us not forget *the eloquence of his tears.* "Remember," he said to the elders of the Ephesian Church, "that by the space of three years I ceased not to warn every one night and day with tears" (Acts xx. 31). Each word is significant! Not content with appealing to them by day, he must needs invade his nights, when, worn by emotion, labour, and teaching, his tired body might surely claim repose. Nor was this a spasmodic devotion to be followed by spells of indolence and lethargy. He did not cease this ministry for three long years; but pursued it without relaxation, without interruption, without pause. Nor was this work prosecuted with the persistence of a zealot or the eagerness of a partisan, but with the tears of a soul lover.

Why is it that this fount of tears seems denied to us? We have tears for all things else than the infinite loss of those who have rejected the Gospel. For this, alas! no single drop trickles along the dry watercourses. We are smitten by a terrible drought: our heart a very Sahara, its water-springs frozen by remorseless cold or scorched by relentless heat. In losing the power of tears we have lost one great power of causing them.

IT IS BY BROKEN HEARTS

that hearts are broken; by wet eyes that eyes are made to brim over with the waters of repentant sorrow.

Lastly, let us not forget *the Apostle's individual interest in his converts.* "Warning *every one of you* night and day with tears," is one evidence of this; and for another we turn instinctively to Col. i. 28: "Whom we preach, warning *every man*, and teaching *every man*, in all wisdom; that we may present *every man* perfect in Christ Jesus." How he dwells on that phrase "every man." He had no sympathy with the reckless haste that shakes the boughs of the fruit-trees to obtain their precious harvest. He knew too well the peril of injuring the delicate bloom. All the fruit he gathered for God was hand-picked. He was more fond of the hand-net than the *seine.* Like his Master, he would go far out of his way if he might cast the demon out of one possessed spirit, or persuade an Agrippa to become a Christian. One soul, for whom Christ died, was in his sight of unspeakable worth.

But, underlying all these, there was *the fundamental conception that it was not he, but the grace of God that was with him, and the power of God which wrought through him.* He energised according to the energy of a mightier than himself, who energised in him mightily. He wrought, yet not he, but Christ wrought in him. Anything save what Christ wrought in him was wood, hay, and stubble, of which he dared not take account. He did not work for Christ, but offered himself to Him without reserve, that Christ might penetrate and irradiate the inmost recesses of his being, and then go forth to illuminate the hearts of men. All his care was to purify himself, that he might at all times be meet for the Master's use. His one desire was to yield himself to God, and that his members might be used as weapons in the great conflict against the powers of hell.

This is, after all, the first and last lesson for the Christian worker. Be clean, pure of heart, and simple in motive. See to it, that there be no friction between your will and Christ's. Be adjusted, in gear, well set and jointed. Subdue your own activities as much as your own natural lethargy. Stand still till God impels you. Wait till He works in you to will and to do of his good pleasure. Exercise faith that God should accomplish in you the greatest results possible to the capacity of your nature. Let there be no thought of what you can do for God, but all thought of what God can do through you. Nothing will make you so intense and ceaseless in your activity as this.

There will be an end of cowardice and of pride. Of cowardice, because you will find yourself borne along by an irresistible impulse. Of pride, because you will have no occasion to boast. As soon might Milton's pen have been proud of writing the "Paradise Lost" as you of what Christ may have done through you. "Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?"

These words apply to us all, not least to those to whom God has given the ministry of suffering and pain, the care of little children, the daily round of familiar duty. In these we minister to Him, who judges not by the character but by the spirit of our work, not by its extent but by its depth, not by results but by the spirit that animates and inspires.

In all such there is the certainty of the gracious co-operation of the Holy Spirit. Whenever they stand up to speak, the Spirit of God bears witness to their words, so that they come with his demonstration to prepared hearts. Wherever they bear witness, whether by lip or life, the results that accrue testify to the presence and power of a mightier than they. And whenever they cross the threshold of some new soul, or home, or land, men become aware that the Gospel has come unto them, not in word only, but also in power, and in the Holy Ghost, and in much assurance. Be it ours so to live, testify, and minister, that we may be workmen not needing to be ashamed, good stewards of the manifold grace of God.

A Prayer for Rest.

"Oh that I had wings like a dove, then would I fly away and be at rest."

Give me thy rest, O Lord!
Breathe on my restless heart and weary brain
With gentle soothing power.
Oh, touch the jarring springs of life,
Which burn with fevered longing's impotence,
And that Almighty touch
Shall bring me peace, and power, and rest,
Like tender childhood's sweet untroubled calm.

Oh rest! soft rest! sweet rest!
Why as a fleeting phantom flittest thou,
And lightest but an hour
Upon a toilworn heart that groans
And frets beneath the burden of unquiet days
And tossing feverish nights,
When slumber like a will-o'-th'-wisp
Eludes my passionate imploring grasp.

Oh, for thy perfect rest,
The rest that triumphs over human woe,
By Faith's clear vision
Of unending rest from pain;
Allied with powers to work and think;
And in that holy atmosphere
To find the goal we hoped to reach
In God's Divine hereafter.

Mary E. Kendrew.

Leytonstone.—Messrs. Borton Brothers are now holding services at the Leytonstone Assembly Rooms, and each Sunday evening the rooms fill up with a typical people's congregation. The work originated in a mission in 1894, and except for a short break in the summer, has gone steadily on since. In order to somewhat test the work, written testimonies were invited to be sent in by any who had been blessed, and a number of these were read out at last Sunday's service, showing in what a variety of ways the Holy Spirit has worked.

OUR DAILY HOMILY.

SUNDAY, September 12.

Obey, I beseech thee, the voice of the Lord, in that which I speak unto thee: so it shall be well with thee, and thy soul shall live."—Jer. xxxviii. 20. (R.V.).

OF many Christians it can hardly be said that their soul *lives*; it exists, but does not thrive. The food of the soul is in part the Word of God: but in part it is obedience. As we obey we are fed. Thus our Master said, "My meat is to do the will of Him that sent Me, and to finish his work" (John iv. 34). The same truth is suggested here; if we obey the voice of the Lord, it is well with us, and our soul thrives.

The voice of God speaks from the page of his Word. Let us not accept that to be his voice which does not come to us through Scripture, or is not corroborated by Scripture. But let us be very careful to obey God's Word, so far as we know it, even when, as in Zedekiah's case, it seems to contradict all the suggestions of prudence and common-sense. Better be with God in a minority of one, than have the plaudits of an immense host of godless men.

How well I remember, years ago now, entering the bed-chamber of an eminent saint, whose diminishing candles told how long he had been feeding on the Word of God. I asked him what had been the subject of his study. He said he had been engaged in discovering all the Lord's positive commandments, that he might be sure that he was not wittingly neglecting any one of them. Have all the readers of this homily been equally conscientious? It is very sad to find how many in the present day are neglecting to observe to do the Lord's precepts concerning his ordinances, concerning the laying up of money, the evangelisation of the world, and the manifestation of perfect love. They know the Lord's will, and do it not. They appear to think that they are absolved from that "observing to do," which was so characteristic of Deuteronomy. As though Love were not more inexorable than Law!

MONDAY, September 13.

"*Because thou hast put thy trust in Me.*"—Jer. xxxix. 18.

What will not trust do? It will draw out of God for us the most wonderful exhibitions of his tender and mighty provision on our behalf. Who can put a limit on what God will do for the man who trusts him? Here was the whole city given up to bloodshed and fire. The utmost confusion prevailed. No quarter was shown to the hapless Jews, pursued from house to house, from street to street by the brutal soldiery. Yet because Ebedmelech trusted in God, and because he evidenced his faith by his loving care for the prophet, he was not given into the hand of the men of whom he was afraid.

Some who read these words may be greatly afraid. They dwell among lions, among men whose words are a sharp sword. But let them trust in the living Saviour; and, in the meanwhile, go on each day ministering as well as they can to God's Jeremiahs. It is not enough to let down ropes to help them; it is a great sign of the love of God to put some rags to keep the ropes from chafing. Too many are thoughtless in neglecting the use of the old clouts. 'Tis the hour of peril, God will surely save you, and He helps very tenderly.

Let us trust Him more. Too many resemble the stone-breaker who came into a vast estate, but was content to live in the lodge. When an old friend came to congratulate him he said: "There! It is all in those parchments, but I have never been to see for myself what there is." Let us possess our possessions, and learn how much God will do for those who trust Him.

TUESDAY, September 14.

"*The captain of the guard gave him victuals, and a present, and let him go.*"—Jer. xl. 5 (R.V.).

This captain seems to have had a remarkable insight into God's dealings with Israel. In verse 3 he speaks quite prophetically, and in this treatment of the prophet he gives every sign of having been admitted into the secret councils of the Most High. Like the centurion of the New Testament, he may have had some further knowledge of God than those around him possessed.

But the interesting matter is the care exercised by God over his servant. During the siege his bread had been given him and his water had been sure. And now, in spite of all the plottings and devisings against his life, he was the one man of Israel who was treated with respect and provided with an honourable maintenance.

God is able to supply the need of his servants in very remarkable ways; now through ravens, or a widow, and again through a captain of Nebuchadnezzar's guard. If we will be all for God, God will be all for us. In the present instance the men who were so eager to save themselves perished in the capture of the city; whilst the one man who sought to do God's will, with a single purpose, not only saved his life, but found all things else added to him.

God would have us live free from care. He made the spirit, and will see that it gets its allowance of sustenance. He made the soul, and knows how much love and culture it requires. He made the body, and will provide for its food and clothing. Do not fear the rough servants whom He employs as the distributors of his gifts. Under the mailed armour a warm heart is beating.

WEDNESDAY, September 15.

"*Then arose Ishmael...and smote Gedaliah... with the sword.*"—Jer. xli. 2.

This chapter is full of horrible atrocities. Blow on blow befell the already decimated remnant of Jews. Had it not been for Ishmael's ruthless vandalism, the vine of Israel might yet have struck her roots downwards and borne fruit upwards.

We must ask for more of that profound faith which, through all blinding mystery, sees the Divine purpose, weaving events and men into its plans, and compelling all to work together for the discipline or aid of his children. "Praise the Lord from the earth, ye dragons, and all deeps; fire and hail; snow and vapour; stormy wind fulfilling his word." "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." (Psalms cxlviii. 7, 8; lxxvi. 10.)

What a comfort it is to know that all things in heaven, earth, and hell, all demons and men, all Nebuchadnezzars and Ishmaels, are under the control of our heavenly Father! They may hate us with all the power of their evil natures, but they cannot hurt us beyond his permission; and as soon as they have fulfilled what He deemed necessary they will be withdrawn. There are no second causes for us. We are always dealing first-hand with God, though He may employ many strange servants to bring us his messages. This does not make God the author of evil, but it enables us to believe in Him as supreme over what appears evil. "Wherefore in everything give thanks, for this is the will of God in Christ Jesus concerning you."

THURSDAY, September 16.

"*We will obey the voice of the Lord our God, to whom we send thee.*"—Jer. xlii. 6.

Whilst they said this with their lips, they had already set their faces to go into the land of Egypt (15, 17). It is useless to profess our desire to know God's will, whilst in our secret heart we are determined to follow a certain course, come what may. Indeed it is worse than useless; it is blasphemous. How often do believers ask for prayer that their course may be made clear, when in point of fact they have already decided on it, and are secretly hoping to turn God to their own side! How often in our private prayer we profess to wait wholly on God, whilst the back-door is open to sin, or the iron sinew of the will is set on following its own path!

But what a solemn responsibility devolves on those who are sent to and fro between God and man, as Jeremiah was. He realised that he was sent by the people unto the Lord, and that he was sent back again by the Lord unto the people (*v.* 21). He knew, too, that their faces were set on having their own evil way, but he never flinched from declaring the will of God, nor turned to the right or left, to curry favour with man. By nature very timid and sensitive, see how God made him a defenced city, an iron pillar, and brazen walls. He stood in God's council, and caused the people to hear his words. What a contrast to the false prophets of ch. xxiii.

FRIDAY, September 17.

"*Baruch the son of Neriah setteth thee on against us.*"—Jer. xliii. 3.

When men do not like the Word of God, they imagine that someone has set the speaker on against them. A poor woman came to us a few weeks ago, in a terrible condition. She had induced her husband to come to a service, and the address seemed so exactly adapted to him, dealing with his sins in the plainest terms, that nothing could convince him that she had not given the preacher a full and detailed account of his life. When they got home he ill-treated her awfully. But that service and her patient suffering have been overruled to work a great change in him. He believed that his wife had set the speaker on against him.

How strange it is that ungodly men always think the Word of God is against them, whereas they are set against it. The wind would not be so keen in their teeth, if they were not steaming so quickly against it!

But there is a solemn lesson here for us all. Whenever the Word of God makes us wince, or God's messenger presses sorely on us, we are apt to turn aside the point by some superficial and unreasonable excuse. We catch up the first foil we can lay hands on, in order to ward off the missile. We find some excuse to blunt the edge of the sword. It is easy to impute a bad and personal motive. There is always a Baruch the son of Neriah in the question. It is not we who are wrong, but the prophet who is prejudiced against us. As Ahab said of Micaiah, "I hate him, for he doth not prophesy good concerning me, but evil." We can only grow in the Divine life, by exposing ourselves to the reproofs and searchings of the Divine Word.

SATURDAY, September 18.

"*Oh, do not this abominable thing that I hate.*'—Jer. xliv. 4.

There is a personal element in sin. It is not simply a violation of law, the law of the moral universe. It is against our own soul (v. 7), and, above all, it hurts the holy, loving nature of God, so that his Spirit cries out as in agony, "Oh, do it not!" There is something very pathetic in this cry, extorted by the sin of man from the heart of God. It reminds one of that cry of Jesus, "O faithless and perverse generation, how long shall I be with you, and suffer you?"

If anyone suffers very keenly from nervous exhaustion, it seems sometimes almost impossible for him to bear the noise of a child who persists in running heavily overhead. He will adopt a pleading rather than an angry tone: "My child, do not do this again, I cannot bear it." Let us think of God's holy nature as more sensitive to sin than the most highly-strung nerves to noise, and hear Him saying, whenever we are on the point of committing sin, "Oh, do not this abominable thing that I hate."

How greatly God hates sin is taught us in the Cross. In order to put it away He spared not his only begotten Son, but yielded Him to the bitterness of Calvary.

And how greatly the blessed Son hates it is evident from the bloody sweat of Gethsemane, when the shadow of the great burden of a world's guilt lay upon Him.

And how greatly must the Holy Spirit, whose temple is our body, hate any sin that defiles it. Thus the Holy Trinity, with one voice, pleads with thee, who meditatest evil. Beware of bringing pain into the heart of Infinite Love; and ask that some of God's hate for sin may be yours.

F. B. M.

A Methodist Message.

The President of the Wesleyan Conference, Rev. W. L. Watkinson, has addressed an open letter to his ministerial brethren throughout the country; in the course of it he says:—

WHATEVER may be the ecclesiastical authority with which a Christian ministry is invested for the purposes of administration and discipline, its essential authority is derived from its larger measure of Scripture knowledge, of spiritual intelligence, of faith, enthusiasm, and sacrifice. Where these are wanting, the congregation mocks at all assumptions of pastoral right. Where these are indisputably in evidence questions of status will hardly arise. For a hundred and fifty years it has pleased God to give to our Church a goodly band of evangelists and pastors, powerful in word and doctrine. Many of the first Methodist preachers were remarkable for their large knowledge, deep experience of the things of God, vivid utterance, flaming zeal, and around the specially eloquent men was grouped a great company of effective messengers, and to this day God's graciousness to us in this particular has not ceased. The pulpit has continued to be our cathedral throne, hierarchy, and orders all in one, and the awakening sound-throb has gone forth into all the world. Let us take care of the secret of our strength, for with the pulpit everything rises, with the pulpit everything falls.

Let our ministry be intensely Evangelical. The preacher must keep his hold on the doctrines of sin, guilt, and retribution. He must keep his eyes upon the abounding proofs of the fact of human depravity and peril, taking care also that the eyes of his hearers are fixed upon the same melancholy signs.

We must be equally clear on the unique salvation of the Gospel. The world has still but one Saviour, and the sympathy, merit, and grace of our Master are everlastingly fresh and precious to sinful, striving, sorrowful men and women. Let no charms beguile us out of these doctrines which alone justify our office and calling. Our ministry must be spiritual, commending ourselves to every man's conscience in the sight of God, keeping the people face to face with the unseen and the eternal. Scepticism has long assured us that if we only looked around we should find little need to look above, and we fear that the pulpit has somewhat yielded to this advice, insisting less than it used to do upon the vision of eternal things afar off. It is a fatal mistake. It is a feature of God's government that he usually works by indirection. We do not improve things by attempting a direct and immediate change in human institutions, conditions, and relations, but by bringing the spiritual element into the lives of men we ultimately secure all secular ameliorations and enrichments.

If we speak out of the fulness of our heart in love to God and man, we are bound to deeply influence our hearers. No real preacher long lacks a congregation. So far from preaching having lost its attractiveness, there is an intense and almost pathetic demand for men who can set forth the truth with lucidity and feeling. People care little for heartless recitations, for academical discussions, for polished rhetoric; but he who speaks the words that the Holy Ghost teaches, accompanied by the commentary of his own fresh thought and experience, will be followed and loved anywhere and everywhere. It is never so much a question of ability as of frank, vital, loving conversation. Men possessed by love of the truth and of the people will soon discover the ingenuities by which they can make their meaning clear.

Blankenburg Conference.

WE live our childhood over again in our children and grandchildren. We repeat the joy of our first love in seeing others enter into peace with God, and grow into the peace of God, which passeth all understanding. With something of a similar interest we see in another country the beginning and the growth of a conference or convention like those of Barnet-Mildmay and Keswick.

Twelve years ago, among the wooded hills of central Germany, Fräulein v. Weling invited a few Christian friends to confer together on the Word and work, the doctrines and doings, with which they were connected. Each year this has been repeated with increasing attendance, which last week numbered about 300.

The significance and influence of this gathering are far beyond its magnitude. Christians are the salt of the earth and the light of the world, and it cannot be said too often that the children of God who are scattered abroad through a country or the world should meet to strengthen one another's hands in God. The spirit of caste is strong in Germany, and is not absent from even spiritual people. It is a means of grace, therefore, to sit at the same table without respect of persons. In the state of feeling, also, between that country and our own, interchange of personal courtesy and exercise of sympathy in each other's work are important factors that make for peace. Wise and thoughtful men in Germany as in England greatly desire a good understanding between the two nations, and in this, as in every other case, it is the Christians who are the bond of peace.

Rev. F. B. Meyer and Captain and Mrs. Tottenham were present as a deputation from the Keswick Convention; Colonel and Mrs. Macgregor, whom we met here five years ago, were here again; Rev. R. Graves Walker also, who has attended several of the previous Conferences.

The subject for consideration was 1 Cor. i. 30, "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The meetings for prayer each morning from eight to nine, conducted by Dr. Baedeker, were seasons of real waiting upon God, and gave tone to those which followed. Many subjects of public interest were laid before God, especially the persecuted Stundists and Armenians; India, with its many needs and sorrows; missions and missionaries throughout the world; the Press, that its influence may be controlled and directed by the Spirit of God; and as the days passed, many personal thanksgivings and petitions. The Germans showed that they understand praying briefly and to the point; they almost invariably began with adoration, praise, and thanksgiving.

On Wednesday evening the whole company met at the table of the Lord. Dr. Baedeker presided, and the pastors present graciously and lovingly recognised the wisdom of this arrangement. It was a very hallowed and unformal season of communion with God and one another.

Not the least charm and value of the Conference here as everywhere is the opportunity of meeting old friends, and of making new ones, and of interchanging experiences both of the inner life and of the varied forms of service represented.

Colonel von Knobelsdorff, who ably and wisely conducted many of the meetings, is the leader of the Blue Cross Total Abstinence movement, to which he received the impulse to devote himself at the second of these Conferences. In the teaching, to which Pastors Jellinghaus, Stockmayer, and other German pastors made valuable contributions, different schools of thought found expression, but all meant the same thing—a full-orbed Gospel—Christ the Saviour from the penalty and power, and ultimately from the presence, of sin. For the redemption of 1 Cor. i. 30 was taken to mean the redemption of the body for which we wait (Rom. viii.; Eph. iv. 30; Phil. iii. 21).

The afternoon of Friday was given to accounts of work, chiefly in Germany. This was as cheerful and cheering and useful as any part of the Conference; it was a long meeting, but it ended all too soon. Among others, Miss von Blücher told of the unique work at Berlin which God has given her to do. Captain Tottenham described the rise and progress of the Keswick Convention, and Colonel Macgregor gave a graphic account of three open-air meetings in Ireland, where a great victory has been gained by indomitable courage and perseverance of a few men full of zeal for the Gospel.

There were also special meetings for the Christian Endeavour, White Cross, and other special movements.

Most of the prayers and addresses were in German, and the singing of the old spiritual hymns of Tersteegen, Gerhardt, and others were very striking. A good many of Mr. Sankey's hymns have also been translated, and are sung to their familiar tunes. A goodly number of those present could understand and speak English, but for those who could not the English addresses were interpreted, Fräulein v. Weling performing this service admirably.

At the Lord's Supper £13 was contributed for Armenia, and at the missionary meeting £15. Extreme kindness was shown to the English visitors, and much blessing was realised. We believe that this Convention is destined to be a mighty power in the future throughout that great country.

R. C. M.

An Indian Hospital.

WHILST my husband and I are at home on furlough from India, we are trying to raise £1000 by which we may be able to build a hospital for women in the city of Jabalpur, India. In Jabalpur there are 90,000 inhabitants, and there is absolutely no medical aid for the women and girls, who form at least half of the population.

The condition of Indian women is very very sad; confined closely in their badly-ventilated and dreary homes, they are never permitted to see any man outside of the family circle. Husbands and brothers would rather their wives and sisters died than that they should be seen by a male medical practitioner, even though he might alleviate their sufferings and save their lives. Caste customs are very strong in India, and hold the women in a merciless grip.

We hope to build a small hospital-dispensary in which women of all castes may be treated. The Hospital would be under the management of a lady doctor or a trained nurse, who would be welcomed by the women as a true friend. Towards the amount required a little over £600 have been received. Accompanying this work of benevolence would be evangelistic effort. Thus we should be doing what we could to obey our Master's command, "Heal the sick, preach the Gospel."

I write this in the hope that someone may see it who may be able to go out as an honorary medical worker. I shall be happy to give further information to anyone who will communicate with me.

27, *St. Mary's, York.* INA FRATER.

The Congregational School. — This old-established institution in the Caterham Valley, Surrey, records another year of prosperity in the work of educating the sons of ministers. In the list of successful candidates at the Cambridge Local Examination (1896) the names of twenty-three of the boys appear; and never, perhaps, has the School been in a more satisfactory condition—physically, morally, and spiritually. Many of the scholars have decided for Christ, and have united in Church fellowship. The School is dependent upon voluntary contributions, and is eminently worthy of support. While the buildings provide accommodation for 150 scholars, lack of funds prevents it being used for more than 128. This organisation has been a power for good in the past; many old pupils are to-day occupying positions of importance and usefulness, and not a few have been led to consecrate their lives to the work of the ministry. The secretary is Rev. H. Y. Grainger, Memorial Hall, Farringdon-street, E.C.

Chinese Evangelisation.

PAINTING SCRIPTURE CARTOONS.

By WILLIAM WILSON, M.B., C.M.,
Of the China Inland Mission.

MANY who take a practical interest in missionary work are already to some extent familiar with the main outline of this enterprise, but in the prospect of very soon returning to China I am thankful for the opportunity here afforded of bringing the subject clearly and fully before the attention of readers of The Christian.

Each succeeding year, while adding to the number of missionaries in China, only reveals more fully the tremendous extent of the work which lies before the Church of Christ, as she seeks to carry out her Master's command to "preach the Gospel to every creature." If the extent of the work which faces us leads us to cry, "Who is sufficient for these things?" we may well reassure our hearts by a backward glance at the wondrous things the Lord hath wrought.

As the century draws to its close it is a mighty stimulus to faith and effort to contrast the present condition of missionary work in China with that which obtained when the century began. At that time there was not a single Protestant missionary in the whole empire with its 300 million human beings. So great were the difficulties, so formidable the opposition, and so few the labourers, that when half the century had passed away, the combined membership of all the Protestant churches did not amount to more than a few hundred. Now, with the close of the century upon us, we may well rejoice in having over 2000 missionaries, more than 3000 Chinese pastors, evangelists, and helpers, and a church roll of close upon 100,000 members.

Such facts forcibly suggest two lines of thought:—

(1) *Pastoral Effort.*—The pastoral care and oversight of this rapidly-increasing number of Christians, and the Scriptural training of an efficient native ministry, afford ample scope for the life-work of a large number of workers in China.

(2) *Evangelising Effort.*—The vast area of the country still in the darkness of heathenism, is a perpetual call to evangelising effort for the "regions beyond;" whilst the encouragement the Lord has given is surely a sufficient incentive to make us press forward with redoubled energy and a God-inspired confidence in this ministry of proclaiming "the good tidings of great joy."

If (as is true) five-sixths of the walled cities, and a far larger proportion of unwalled towns, villages, and hamlets, are still without a witness for Christ, it is self-evident that a widespread systematic evangelising work must inevitably bulk largely in our future efforts for China, and we are right in seriously asking ourselves, "How can these efforts be made increasingly efficient toward the accomplishment of the Divine purpose—the clear and intelligible proclamation of the 'unsearchable riches of Christ' to those who still sit in the region and shadow of death."

The present enterprise which I desire to bring before the attention of Christians at home is for the development on an extended scale of plans which, as far as they have been already tried, have met with very marked encouragement. The enterprise consists of three items:—

(1) The publication of a large edition of Scripture cartoons for the use of preachers and evangelists, whether foreign or native, men or women.

These cartoons represent Scripture subjects which have been found by experience most suited for illustrating such fundamental themes as the evangelist must ever deal with in addressing those utterly ignorant of the truth.

They have been designed by a Chinese artist, and being thus free from all foreign elements in style and treatment, possess a very great advantage over English pictures, which from their very nature too often distract the attention from, instead of concentrating it on, the theme of the preacher.

(2) The preparation of a far larger edition of small colour prints, which are fac-simile reproductions of the preaching cartoons, and will thus be available for sale to any of the hearers who have had their interest aroused by the preacher's words as illustrated by the cartoons.

(3) The printing of a series of Chinese Gospel tracts based upon and explanatory of the subjects represented in the cartoons and colour prints.

It is the common testimony of those who have employed these pictures that the preacher thereby secures a far more quiet and attentive audience than is otherwise possible, whilst the *eye* assists the *ear* in leading the *mind* to an intelligible grasp of the truth.

This whole scheme is now in a very forward condition.

(1) *The Colour Prints.*—Of these, 130,000 have been printed and delivered in Shanghai, and only wait the arrival of the large preaching cartoons. The cost of the entire series of wood blocks necessary for the production of these prints having been defrayed by one interested in China, it is possible to sell the prints at such a price as to place them within the easy reach of even the poorest in that land.

(2) *The Chinese Tracts.*—The preparation of these has been entrusted to one specially qualified for such work, and will soon be accomplished, and the tracts printed in China.

(3) *The Preaching Cartoons.*—Of these several thousand have just been printed in lithographic outline, and are now ready for the hand colouring; and when this is completed, they will be forwarded to China. The colouring of a large number has already been promised.

It is not needful for me to make any appeal for financial help. Most of the money needed to start the enterprise has been freely subscribed, and as the cartoons and prints will be sold at a price sufficient to cover the cost of production, the scheme will be subsequently self-sustaining, and further editions will be independent of outside help. *The present appeal is not for money, but for the loving consecration of the time and talents of Christians at home, who by undertaking the colouring of these outline cartoons will complete the scheme which is eagerly looked forward to by many workers among the millions of China.*

SUMMARY.

(1) The Chinese mind is peculiarly fitted for receiving instruction through the eye.

(2) Hence the value of Scripture pictures in missionary work in China.

(3) Among Chinese Christians such pictures as are obtainable in England are in the main suitable.

(4) But among the heathen (and consequently in evangelising work) English pictures are worse than useless (for reasons see "Eye-Gate," chap. iv.).

(5) A plan has recently been tried of employing a Chinese artist to design and execute Scripture pictures in complete accordance with native art and in keeping with Chinese habits and customs.

(6) These have been employed with very great encouragement by an increasing number of missionaries.

(7) But being laboriously drawn and painted by a single artist the supply cannot possibly meet the demand.

(8) 9000 such pictures (preaching cartoons) are now being prepared in England as fac-simile reproductions of three of the originals.

(9) These, on delivery at Shanghai, will be obtainable at a low price by any missionary, European or native, of any of the Protestant missionary societies.

(10) These cartoons measure 5ft. by 3ft., and each cartoon comprises six separate scenes.

(11) They are being printed on calico in lithographic outline *to be subsequently coloured by hand* (*water colour*).

(12) They thus combine strength, lightness, and portability, while they remain entirely Chinese in appearance, essentials for open-air and itinerating work, unattainable if *printed* in colour.

(13) This hand colouring is very easy to do, in consequence of the smooth surface specially imparted to the calico.

(14) A guide as to the colouring is to be found in the corresponding small colour prints as they appear in "Eye-Gate."

(15) This arrangement of colours should be *faithfully adhered to*, or the cartoons will lose in value in the eyes of the Chinese from what appear to them to be incongruities.

(16) The average time required for colouring one complete cartoon is from three to four hours.

(17) It is needless to remind our friends that the Chinese, being an artistic people, we ought not to send to their land anything suggestive of *want of carefulness* in execution.

Up to the present date promises have been received for the colouring of over 2000 cartoons. These offers have come from such organisations as "Time and Talents," "Missionary Helpers Unions," "Painting Bands," etc., where each member has kindly offered to paint one, two, five, and up to twenty cartoons.

Ladies sympathising with the effort could volunteer to initiate this movement in their own neighbourhoods, acting as local secretaries. Each such local secretary should seek to interest ten or more of her friends to unite together as a "Painting Band." Each member, according to her leisure, could undertake to colour a variable number of these cartoons (say, two, five, ten, or more). In this way the entire edition would soon be ready for use in China, and the whole be accomplished with ease and pleasure by the friends at home, whilst their value to workers abroad it would be difficult to exaggerate.

Anyone desiring further information as to the scheme generally will find it in a book recently published, entitled "Eye-Gate: or Native Art in the Evangelisation of China," which can be obtained (post free, 2s.) from Messrs. S. W. Partridge and Co., Paternoster-row, London, or through any bookseller. Any wishing special information with a view to possibly helping in this painting scheme can obtain a printed circular from Dr. Wilson (of China), 22, Greenside, Kendal. The word 'cartoon" written on the envelope will ensure correspondence being immediately attended to, should Dr. Wilson be absent from home.

The late Miss E. S. Elliott.

THE esteemed lady whose portrait we give to-day, Emily Steele Elliott, was born at Brighton in 1836. She was the first child of her father, Rev. Edward Bishop Elliott, by his second marriage. Her venerable mother, daughter of Sir Richard Steele, Bart., still survives. Growing up in an intellectual atmosphere, and accustomed to lean upon her father (the learned author of the "Horæ Apocalypticæ") for guidance and mental culture, Emily Elliott early developed great literary ability. She was still in the schoolroom when her father became incumbent of St. Mark's, Brighton. A little later she was entering, with all the zest and enthusiasm of her girlhood's nature, into the varied work which opened to her. Sunday-school and Bible-classes, district and sick visiting, as well as Christian social intercourse, filled her life with varied interests, and whatever she undertook always succeeded.

Perhaps one of the most observable features of her work was the steadfastness with which any plan once undertaken was persistently carried out; no friendship or spiritual link was ever allowed to drop. Her talents were consecrated; her whole life was for eternity. Each fresh friend or acquaintance must be influenced for Christ. Opportunities of doing good were investments courted, not shirked. Thus, amid the favourable circumstances of her position as a clergyman's daughter, her bright, energetic nature found abundant scope for usefulness.

Simultaneously with the outward life at Brighton, her work as a writer grew into importance. She early found out how to use her pen, and became, while quite young, an influential author. Health difficulties after a time prevented many activities in which she once rejoiced, but such was her power of mind and energy of character, that she exercised a wider influence and achieved greater results from her sofa than the vast majority who have no such limitation. Her keen sense of humour and Irish sparkle combined very happily with deeply spiritual earnestness; and, whether amongst the rich or the poor, formed a large and ever-growing circle of those who became dear to her, and to whom she was dear.

The chapter of her life at Brighton closed with the death of her beloved father in 1875. Early in 1876, finding that sea air disagreed with her, she removed to Mildmay Park, leaving behind her a record of work bravely done, and already yielding blessed harvest results. At Mildmay she lived next door to the saintly Mrs. Pennefather, and held loving and intimate intercourse with her until death severed the bond.

Fresh work in the vineyard opened to her. From small beginnings there grew what is now well known as "The Christmas Letter Mission," with its hundred thousands of annual letters distributed in every quarter of the globe. She was not only secretary; she was the living centre and soul of the whole great organisation, writing all the letters herself, and arranging with marvellous power its every detail.

Her deep Bible study fed her own soul, and was the inspiration of all that she wrote. Day by day the special copy of the sacred volume which she used became filled and interleaved with notes and illustrations culled from many sources—for she was a great reader—and fresh thoughts, as well as old ones freshly dressed, seemed to crowd upon her as she drank deeply from the heavenly fountain of all true knowledge. A few years ago she added to her other works a mission district and mothers' meeting in the parish of St. Jude's, at the request of Rev. D. B. Hankin. She rapidly endeared herself to the poor women who crowded to hear her and who rested on her loving words and sympathy.

One beautiful day last June she arranged for a large party of "mothers" to go down to Brighton for a long day at the seaside. Every detail of the arrangement was perfectly planned, and by the kind co-operation of friends at Brighton, the expedition was a perfect success. In the evening the "mothers" gathered for tea in the St. Mary's Hall gardens, and were met by members of the old Bible-class Miss Elliott had taught in her girlhood, together with sister-workers who had been associated with her early days, and new friends who surrounded her with tokens of kindly sympathy, as she passed from one to another in her garden chair. It was a day never to be forgotten. But perhaps it was too much for her; she seemed to flag afterwards, and a short stay at Cromer appeared to do harm rather than good.

She returned hastily to town, determined to undergo an operation, which one of her doctors had advised, and which it was hoped would restore her to health and strength. She had no fear. "Think 'what it will be to be there' if I am taken; and if, as I expect, I recover, to be able to go in and out like others and see the poor and the sick!" Her youngest sister, Mrs. Monro, was with her during the last weeks and found her sanguine expectations infectious. Never was there a more cloudless outlook, or more firm grasp of the "strength of our salvation" than on the morning of August 3, her last day here upon earth. Her sister's arms were around her as she stepped firmly to the room where the doctors were waiting for her. "Why should I fear?" she said, as she paused on the threshold and the last kisses were exchanged, "I am more than conqueror through Christ." Half a minute later she was sleeping, and she awoke in the presence of the King.

Her earthly remains were laid to rest in the family vault at Hove Churchyard, Brighton; exquisite flowers and wreaths hid the coffin from view and spoke the Resurrection Message, while loving friends and relations gathered round, and left her sleeping there with dear ones gone before, "till the morning break and the shadows flee away."

From photograph by Mr. F. P. Peaks, 90, Warrington Green-road, N.

Union in Christian Work.

A UNITED demonstration of Christian workers, held at Peckham on Sunday last, proved an abundant success. Although the weather was cold and inclined to rain, the united prayer-meeting in the open air at seven o'clock in the morning was very largely attended. There was much earnest waiting upon God for his blessing to rest upon the day's proceedings; very many brethren took part, and all felt impressed by the sense of God's presence.

At three p.m. different large contingents of Christian missions and workers assembled at the appointed places, but as the weather, although finer, appeared to be likely to be unpropitious, it was decided to hold the meeting in the Peckham Public Hall. This was crowded to its utmost capacity with an earnest and deeply-interested audience.

Representatives of all or nearly all the Christian churches and missions in the neighbourhood were present, and the singing and speaking touched the hearts of many. It was impossible to repress the enthusiasm evoked by every reference to the objects of the movement, viz., to promote the united effort of all Christian men and women to reach the dense masses of men and women who seldom hear the Gospel in our churches.

The addresses delivered by the chairman (Mr. A. Holness), and by Messrs. Argent, Clarkson, Middleton, Kingsbury, Martin, Cook, Floyd, and others, were listened to with the deepest interest. Few who were present will ever forget the tender and deeply pathetic story told by one who has but very recently been marvellously called from a life of sin to serve the Lord.

The friends who have arranged this assembly of Christians feel grateful to God for the earnest expressions of sympathy received from Rev. John W. Ewing, Pastors Frank Smith and W. James, and from many other Christian ministers and workers in the neighbourhood. It is to be hoped that the movement towards union and co-operation thus auspiciously begun in the South of London will grow and extend to other parts of the Metropolis. The first real step to the effectual reaching of the neglected masses will be a closer coming together of the different sections of the one Church of Christ.

Christian Table Talk.

IT fell to my lot to spend a week this summer in a kind of *pension* in the heart of Germany—Luther's country—where that beloved servant of God, Dr. Baedeker, and a few other devoted Christians were staying. We took our meals together, and I fear were rather blameworthy in plying our friend with questions, the answering of which interfered considerably with his use of knife and fork.

I have a little répertoire of incidents and reminiscences which I let off with judicious care, when it was altogether too bad to keep him longer fasting; but as I review those meals, I am truly penitent, and can only make amends by passing on a few of the good things that so charmed us. They will at least show how interesting Christian Table Talk may be made.

As everyone knows, Dr. Baedeker is an enthusiast in Bible distribution, and to hear him speak made one feel that hardly any work in Russia, Siberia, or Armenia is comparable to this. There is great respect for the Bible in Russia, and the Government transports his copies of the Scriptures free of charge. On one occasion, when a Siberian merchant knew that the huge packages on board his river steamers contained Bibles for prisoners, he refused to take any freightage money, and on Dr. Baedeker kissing him, according to German custom, said, "This is a new country, and we want it governed by this Book."

In the Caucasus the Doctor was staying at a Tartar village, taking some of the native soup, and a boy came up and squeezed a piece of a pomegranate into it, refusing payment because two years before Dr. Baedeker had given him a Scripture portion, which had been a priceless treasure. Our friend has visited, with the permission of the Russian Government, more than once, all the prisons of Siberia, distributing New Testaments to the inmates, which have been eagerly welcomed, and then taken by them at the expiry of their sentence to all parts of the country. What may not be the harvest of this scattered seed!

On one occasion he travelled four days to the extreme limits of the Caucasus, to visit a single individual, who had, with his family, been banished thither for his religious convictions. Though travelling amid wild Tartars, the Doctor was unmolested, and when his guide lost his way was marvellously guided to his destination. Then a brief two hours with his friend, before hurrying away, lest the police should get on his track and interfere with him. On this occasion, he came to the foot of Mount Ararat, where he says fifty nationalities are gathered, living in the most primitive way. He glowed as he told us of the music of the camel bells and the archaic customs of the people. It was news to hear that the camel is a very musical creature fond of his harmonious bells.

Once, in the midst of a Siberian forest, his carriage broke down in the middle of the night, but he was kept in perfect peace, knowing that as he was on his Father's business, God would surely deliver him; and as he lifted up his heart in simple trust, the tinkle of bells announced the coming of unexpected help. Though he has travelled thousands of miles in Siberia, he has never heard the howl of wolves on his track. He looks to the Lord to supply all his need, keep his body in health, and help him in special emergencies. Once when his permit to visit prisons, together with 1000 roubles, were stolen from his pocket amid a crowd in a railway station, all his losses were made good within twenty-four hours through the gracious interposition of God.

The Russian peasants have immense respect for their priests, but they nicely distinguish between the priest and the man. If they find a priest drunk on the roadside, they have been known carefully to remove the dress of the *priest* and give the *man* a sound thrashing.

A peasant, having murdered another, was asked by the judge why he did it. "He had bread and meat, and I was hungry," was the reply. "What did you do with the meat, did you eat it?" The man drew himself up to his full height, and said: "Do you take me for a *heathen?* It was Lent. Of course I didn't eat the meat, I ate the bread only."

It is wonderful how eager the Stundists are to spread the simple Gospel. They will travel from village to village, their only luggage a wooden spoon to help themselves from the common family dish, and a comb! They will sit to a meal with a family, and at the close, say, "Have you seen this Book? Do you know that the God of Heaven loves sinners?" Then the simple-hearted evangelist will open the Scriptures, and begin to read. Sometimes he will read for hours.

Dr. Baedeker gave some graphic descriptions of the Asiatic villages, to which the Stundists and others are banished; and which are generally situated in the wildest and most inaccessible places. Once he met a young man on a steamer, on the way to his assigned place of banishment; he was a student, and suspected, politically or socially—and arrested; but the girl to whom he was engaged had married him, that she might share his lot. It was, indeed, a terrible one, so hard the struggle to extract bread from that thankless soil; and all the harder because he was of gentle birth. But neither of them flinched, because of their love to the Word of God.

One day we were speaking of the necessity of claiming our privileges in Christ; and Dr. Baedeker told a story of a stonebreaker he had known in Australia, who suddenly came into a great estate in England. He had to borrow money to come over to it. The lawyer handed him a bundle of parchments, saying, "It's all there." He took them, and started for his property: but was so pleased with the lodge at the entrance to the park, that he went no further. And when an old friend came to see him, contented himself with showing the bundle of parchments, saying, "It's all there, but I have not been to see it."

It was pleasant to hear our brother speak of the godly men he has met, and known intimately: the venerable Robert Chapman, sparkling with proverbs and questions from Scripture; George Müller, whose name it is enough to mention; Dr. Nevius, with whom he spent the last day of his life, talking with him of his forty years' life and work in China; the beloved Reginald Radcliffe, with whom he was wont to hold evangelistic meetings in Germany and Russia; Grant, of Arndilly; and Brownlow North—giants of the past generation.

One day we had a round of Bible conundrums, such as these, which I pass on. Nuts to crack! "Why did the Woman of Sychar leave her water-pot?" "How many rods did Moses make use of?" "Why did Abner die as a fool?" "Why did the ark rest on the seventeenth day of the sixth month?" "Why does God call Himself the God of Abraham, Isaac, and Jacob, and say 'This is my name for ever'?" Questions which had already puzzled me when put to me, were equally perplexing to the tableful.

Dr. Baedeker has great faith in the power of prayer, and often speaks of the comfort it has given him in hours of danger or crisis to realise that many were praying for him. A bedridden saint wrote to him once, on his return from a long journey in Siberia, and said, "I have only one hand, but I carried you in that hand right through Siberia," referring to the perseverance and tenacity of her faithful intercessions on his behalf.

Visiting another in Stockholm, he greatly encouraged her by quoting the words of the Apostle, "Much rather those members of the body which seem to be more feeble are necessary;" and led her to enter into a ministry of prayer on his behalf. Shortly after his visit she was raised to perfect health.

Nothing but this could account for the marvellous interpositions of God on his behalf. The Minister of State who gave him his permission to visit the prisons was first interested in a Bible-reading he was holding in a drawing-room in St. Petersburg; he met another, who was able to continue that permission, on a steamer, and, entering into conversation with him, they became close friends, just a month before he was suddenly summoned to hold office. He has become a warm friend of the superintendent of the great prison at Moscow, with its 7000 inmates, and speaks very highly of the tender and firm administration of the present governor. The Doctor says, "Governors of prisons should be fathers."

Our friend believes that the anti-Christian power is to arise in the East of Europe, and thinks that there are already many symptoms that it will be found in the Turkish Empire.

A sceptic till he was forty-three, Dr. Baedeker has made marvellous use of the thirty-one years of Christian service, crowding into them several lives, and is still hale and hearty, the life and soul of any party he enters, and wearing everywhere his Master's livery, so that from his look and speech you cannot doubt to whom he belongs.

It is so beautiful, also, to notice how his beloved wife completes him; has always ready any explanation that is needed to bring into relief the points of the narratives, or to say for him what he modestly keeps in the background.

These are very incomplete jottings. It would have been well worth while to have been more particular. But it only occurred to me to note these items down when most of our happy days had fled. These are recorded, however, to show what a charm we may throw into our conversation, if we pay more attention to it, and in this way also strive to eat and drink for the glory of God.

F. B. M.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A Talk by the Sea-side.

NO doubt many of the fortunate young people who are reading these lines have been or are still at the sea-side. For the time being lessons have been put away and forgotten, while bathing, boating, fishing, etc., have occupied their place. Some of the most important lessons of life, however, are not learnt from school-books, but from the wonderful book of nature and scenes of daily life ever before us. In the midst of our holiday-time, God, the Great Teacher, may be teaching us many lessons if our eyes are open to read them and our hearts to receive them.

Many of us this past month have been gazing across the sea and watching with pleasure the many different kinds of boats and vessels journeying on pleasure, duty, or business over the boundless sea! Let us listen to the lessons they teach and see in what manner we resemble them.

1. *We, like them, have embarked on the ocean of life.*—We sing sometimes, "We are out on the ocean sailing," and it is quite true, we have each started from the shore of time and are speeding onwards.

2. *We are bound for somewhere.*—What should we think of a boatman or sailor who did not know to what place his boat was bound, or an ocean-liner drifting on the wide ocean with no journey's end in view? Where is *your* bark bound for? There are only two ports to sail to in the journey of life. Are you "bound for the land of the pure and the holy"? Remember your bark is steering for somewhere. Where? Just stop and answer this question.

3. *We shall encounter storm and sunshine, strong currents and dangerous rocks.*—It is not all fair sailing. Never has a ship yet sailed without dangers to encounter; never has the journey on the ocean of life been taken without its temptations and trials: unfortunate the boat which has no haven to flee to, and the life which has no refuge in the time of storm. Every boy or girl has his or her temptations, trials, and daily difficulties to deal with, in school or in the home. Remember, "the Lord hath his way in the storm" (*Nahum*), and that we have only, like the storm-tossed mariner, to put up the cry of distress, and the storm will be made a calm and the waves stilled, or the Lord will bring us into a haven of rest (*Psalm cvii.*).

How many young lives that started fair and beautiful in the sunshine have become shipwrecked, and lost everything in this world and the next too, because they have tried to weather the storms alone, and steer their own bark unmindful of the dangerous rocks that lay hidden around them (1 *Timothy*). Let us remember, "This is the victory that overcometh the world, even our faith (1 *John*), faith in our Redeemer, Jesus, the Son of God, who "was in all points tempted like as we are, yet without sin" (*Heb. iv.*).

Now, there are a great many different sorts of boats, and yet they might be divided into three classes:—

1. *Rowing boats.*—These depend upon exertion for their progress; drop the oars and the boat merely drifts. There are some people, little as well as big, who make up their minds to start for heaven, but they mean to get there by their own good works. They make resolutions, perhaps on New Year's Day or on birthdays, or after having a good time at the sea-side, to give up bad habits and be obedient, industrious, unselfish, etc., and it answers very well until they get tired of trying, which I am afraid is very soon, for they are not strong enough to row against the current of temptation. Do not forget that faith in Jesus comes before good works, and that we are saved from sin by grace, through faith, not of works (*Eph. ii.*); the works follow after (*James ii.*).

2. *Sailing-boats.*—These boats make beautiful progress so long as there is plenty of wind, and it is blowing in the right direction, but sometimes the wind blows in the wrong direction, or else blows very little at all. We get an example of it in the narration of Paul's journey to Rome (*Acts xxvii.*), which verses speak of the wind. Do you know any boy or girl who is carried along by a wind called influence? When they are amongst those who seek to follow Christ they try to do the same, when they get perhaps with companions who find the greatest pleasure and attraction in things of this world they follow them; when there is a great crowd around the children's service on the beach at the seaside they join in it, but when their companions flock in greater numbers round the niggers, clowns, etc., they follow them there. Let such remember that "A double-minded man is unstable in all his ways" (*James*).

3. *Steamboats.*—Swiftly they glide along, independent of wind or tide. What is the secret? We see neither oars nor sails. There is a power within that impels them forward. Dear boys and girls, unless we have the power within us, are born again of God's Holy Spirit, and have *Christ dwelling in us* through his holy Spirit, we shall never reach the desired haven or stem the world's tide. Will you let God's Spirit work in you and through you to-day, and trust your bark on the ocean of life to the great Pilot and Captain of your salvation, Jesus Christ?

Neta.

The Smallest Share the Best Share.

Some young girls were out in the fields gathering the early wild strawberries that grew abundantly there.

Each had her own little basket or bucket, and all were soon picking busily, now and again throwing a gay word across to each other, or stopping to eat a sweet red berry to see how good and ripe it was.

But Mary Fielding, it was soon noticed, stopped filling her own basket every now and then, and stepped to the side of a younger girl to help her. Whenever one of these smaller ones got discouraged, it seemed as if she looked up at Mary, and always found her ready to notice her.

"Mary," said one of her own particular friends, "if you stop to find the nicest places for all the younger ones, you won't get your share of berries. They'll get the best ones, and the most."

"My share will be what is left," said Mary. "I'll get enough, never fear. Sometimes the smallest share is the best share. I can't bear to see the little girls troubled and not help them."

Was not this a sweet spirit? A great deal is heard in common talk about one's share, and few perhaps are willing to "take what is left," as Mary was. But while her share of the berries may have been smaller than that of the rest, whose share of real happiness was largest, think you? Would not Mary's share last after the berries were eaten?

"The Flower of Good Temper."

"There is a flower in the house which I wish my little girl would go a-Maying for," said a father once to his daughter, who was cross and vexed because she could not go out on account of the rain. "But we've *no* house-flowers," she replied; "that is the reason I want to go out." "Yes," said the father, "there is one. It has the brightest colours and the sweetest smell. It is a favourite flower of mine, for it is not only beautiful in itself, but it makes those who have it beautiful, too."

"Then, do tell me; what is it, father?" asked the child. "It is the flower of Good Temper," said her father. "I am sure it grows in this house."

Ashamed of herself, little Annie asked God to forgive her for her crossness; and when her father came home that night she put a great bunch of Good Temper into his arms.—*Home Words.*

Morning or Evening.

Jesus, bless Thy little child,
Make me gentle, pure, and mild;
Let angels guard me day and night,
Teach me to know and love the right;
Let my sins be all forgiven,
And fit me for a home in heaven. Amen.

Children's Special Service Mission.

Mr. Hutchinson, *Highgate*, Sept. 25. Mr. Spiers, *St. Andrew's Presbyterian Church, Torquay*, Sept. 10-20. Mr. Tyler, *Brighton*, to Sept. 11; *Worthing*, Sept. 12; *Brighton*, Sept. 13. Mr. S. J. Hewlett, *Bath*, Sept. 19-26; Messrs. Coffin, with caravan, at *Newman's Green, Acton, Suffolk.* Mr. Tom Craig, with caravan, *Horne, Surrey.* Mr. Hankinson, *Helsingborg*, Sept. 10-12; *Gothenburg*, Sept. 13-15. Mr. Goodman, *West Ham-lane, Stratford*, Sept. 19-26. Mr. Callender, *High Barnet*, Sept. 13.

Seaside Services.

Rev. S. J. Hersee, *Cromer*, to Sept. 15; Mr. A. G. Dodderidge, B.A., *Eastbourne*, to Sept. 16; Mr. Guy Middleton, *East Preston, near Littlehampton*, to Sept. 14; Dr. Barnes, *Folkestone.*

Annual Meetings for Reports of Sea-side Services will be held at St. Martin's Town Hall, Charing Cross, September 30, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at three o'clock.

Scripture Union Portions for Next Week.

S. Sep. 12	*Luke* xiii. 1-17.		Th. Sep. 16	*Luke* xiv. 25-35.
M. 13	„ xiii. 18-35.		F. „ 17	„ xv. 1-10.
Tu. 14	„ xiv. 1-14.		Sat. „ 18	„ xv. 11-32.
W. 15	„ xiv. 15-24.			

Donation List.

Indian Famine Children (Mrs. Bruere)—Eight "Pauvres," 1s. 4d.; Mrs. R., £1; A. F. R., £1; S. R. J., 10s.; total, £2 11s. 4d.

Indian Famine.—M. and R. W., 7s. 6d.; W. H. W., 1s.; M. T., 6½d.; R. and A. K., 8s.; total, 17s. 0½d.

Uncle Tom's Cabin (Cripples' Bathing Machine).—Leslie and Kingsley, 2s. 6d.; Mrs. R. Campbell, Rachel, and Wallace, 10s.; total, 12s. 6d.

Bible Searcher (No. 88).

Read Neta's "Talk by the Seaside." Write out in full the verses quoted or referred to, where the names of the books are given in italics. Give chapter and verse to each.

[Children under ten do those in *Nahum, Timothy*, and *John*; those under thirteen do six.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (87).

1. The servant of Elijah. Six times he went, and there was nothing to be seen, but the seventh he saw a little cloud like a man's hand. (1 Kings xviii. 43, 44.)
2. The Sand. (Jer. v. 22.)
3. Our sins. (Micah vii. 19.)
4. Because the Lord cometh to judge the earth with righteousness. (Ps. xcvi. 11-13.)
5. The riches of God. (Ps. civ. 24-25.)
6. The knowledge of the Lord, as the waters cover the sea. (Isaiah xi. 9.)
7. The Lord Jesus. Bringing salvation lowly and riding upon an ass. (Zech. ix. 9, 10; Matthew xxi. 5.)
8. The parable of the sower. (Matthew xiii.)

Foreign List.—Correct answers received from:—

No. 76. Mary Graham and Christine Pearson (Tasmania). **Nos. 76 and 77.** J. A. and E. A. Field (Sydney). **Nos. 79, 80 and 8 .** Alice Henderson. **Nos. 80 and 81.** Walter Henderson (Jamaica). **No. 80.** J. Garrett. **Nos. 79 and 80.** Daisy McArthur (S. Africa). **Nos. 79 and 80.** Vera and Frank Sjostrom. **No. 81.** Vera Sjostrom, Launcelot Knight. **No. 82.** Annie and Henry Baillie, D. H. Marshall, Jean Scott (America).

No. 86 (second list).—Correct answers received from:—

Mabel Adams, Daisy Annett*, Bertha and Maggie Arres-Mather, J. H. Archer, Arnold and Owen Akers, Ernest, Arnold, and Daisy Alle , Minnie Allen R. Aldom, W. T. Aldous, Willie Aston*, Christine Arnold, Lizzie Athole, Lavinia Barnes, Lilian, Katharine, Rowland, and Theresa Blackie, Dudley, Gordon, and Elsie Bartlett, Clara Barnes, George Brand, Gracie Barnes*, Matty and Conyers Baker, John Baring, Leonard Bartlett, Janet and Elizabeth Black, Louis Berthe, L., Herbert, and Dorothy Berry, John and Ethel Benger, Archibald Bearsby, L. Bentall, D. A. Bennie, Frances Bennett, Nadine Beauchamp, Robert Bennett, Mabel Birney, Robert Browne, William and Albert Botting, Ashley Bowker*, Stanley Boxer, Ralph Bourne, Gertrude and N. Brookfield, Bert Brotchie, Cicely and Millicent Craven, Lionel*, Beryl*, and Gladys* Calvert, Maud Clarke, B. Cashford, Mary and Willie Charles, Jessie, Maggie, and Walter Carter, Lottie* and Daisy* Carmichael, Dorothy Clarke, May Clarke*, Henry Cheney, Lily Coles, Dorothy Cooper, Marjorie Collins, Nina Coote, Arthur Cole, John Coote, Susie Cumbers, Emily Church, Randolph and D. Daintree, Edith Daisley, B. F. Denham, Katie and Jennie Dewar, Ashley and Cecil Dodd, Kenneth and Gordon Dunbar, Marjory, George, and Dorothy Dyke, Muriel Edwards, Maud Eddey, Willie and Ernest Edmonds, Eva Edmondson, Mabel*, Bessie and Kate and Maggie Fletcher, Ernest*, Willie*. and Reginald Findlay, Gwen Firth, Lilian and Christopher Fidler, Aileen and F. A. Figgis, Amy Fosten, Janetta*, Flossie*, and Agnes* and Maggie* Fullarton, Kenneth* and Constance* Gabbett, Euphemia, George, and Mary Graham, Eva and John Gray, Willie and Peggie Gray, Stuart and Edith Gray, Reggie Greenleaf, Hilda Godfrey, May and Janie Handasyde, Margaret Hasse, Dorothy and Frances Harris, Freda Haines, Rose Hamilton, Margaret and Alice Hogben, Elsie Hersey, Ada Heap, Ina Hemmel, Emily and Edith Hearn, Theodora Hill, Margaret and John Hogg, Violet Holford, Dollie Hodgson, Harcourt, May, and Helen Hunter, Eva and Ethel* Hutchins, Edith and Mena Hunter, Dorothy and Joshua Hughes Games, L. K. Hughes, Dora Jay, Sinclair Jackson, Helen Jordan, Muriel Josselyne, Agnes Jones, Dora, Grace, and Dudley Joyce, Jane Johnson, A. D. W., A., B. and T. Kay, Gertrude Kingerlee, Hubert Kirkpatrick, A. C. King, Guinefred Leigh, Norah Lowe, Arthur, Llewellyn, Lilian, Murray, and Graham Lloyd, Nellie Lovegrove, Arthur and Evelyn* Lowndes, Moir, Hannah Lovell, Margaret Macphee, Lillie and Leslie Mallory, Aubrey Marriott, H. Madeley, Margie and Gracie Marston, Angus McQuilkan, Barbara Maconchy, Trevor and Margery Matthews, S. E. Mackintosh, Hilda Matheson, Laura Macaulay, Kathleen McClure, Harry and Bruce Malaher, Abraham, Thomas, Nellie, and Bella Mack, Nellie Meade, Bessie and Charlotte Millar, Elsie and Marjorie Morgan, Eva Morris, Owen Morice, Gerard and Ethel Morgan, Dora Minn, Frances and Julia* Munce, Dorrie and Henderson Nathan, Edie and Ernest Nash, Maude and Eva Oakes, Winnie Page*, Dorothy Patten, Douglas Parkes, Jessie, Willie, and Ada Palmer, Louie and Nelly Peachey, Daisy, Vera, Norman, and May Petrides, Grace and Ruth Pledger, Walter Perryman, Elsie Preston, Isabel* and Gladys* Phipps, Sucabel Pim, Daisy Phillips, Alice Pillault, Margaret, Lilian, and Jessie Pook, Edith Quick, Herbert and Edward Rainey, Nora Reade, M. L. Rickards, Sydney and Olive Robertson, Violet and Evelyn Shaw, Flora Shadbolt, Edith Saunderson, Bessie Scantlebury, Dollie and Bob Sait, Margery Smart, Muriel and Dorothy Shaw, Mervyn, Gladys, Wilfred, Undine, Gwendoline*, Eric, and Llewellyn Shaw, Agnes Sterry*, Hazel and Barbara Stevenson, Kathleen Shepherd, Rosetta Sherwin, Muriel Seles, Gracie Seale, "Sidcot School," Mary Spiganovicz*, Mora and Tennant Sloan, Lucy and Kenneth Soltau, Betty Stocks, May, Frederick, and Fred Short, Nelly and Emily Stuart, C. B. Symes, Dudley and Mary Symon,* Louie Tibbits*, Olive and Violet* Tritton, Gertrude* Twite, W. E., Angus, and — Thomson, John Thomson, Alice and Frank Thomson, Sarah and Fred Thomas, Fred, Georgina, and Margaret Trotter, Gertrude Vellacott, Sydney Wallace, Dorothy Warner. May and Ronald Watson, Mabel Wheeler, Charlie and Jessie West, J. W. Wheeler, W. H. Williamson, Ruby and Edith Wilkins, Kathleen White*, Maggie Wight, F. Wilson*, Ida*, Elsie*, and Grace* Wright, Evelyn Wood, Allan, Ibla, and J. B. Woodman, Brenda Young.

No. 87 (first list).—Correct answers received from:—

Arnold Akers, Jessie Alen, W. T. Aldous, Daisy Annett, Augusta Anton*, Violet Ashworth, Herbert Braddon, Howard Battye, Elizabeth and Janet Black, Edith Ballard, Leonard Bartlett, Ethel Benger, Emily Bridgewater*, May Bligh*, Phyllis Boyd, Gertrude Brookfield, Gertrude Bysh, F. S., Eleanor and R. C. Chance, E. R. Carpenter, M. Joan Clark, Maud Clarke, Cicely Craven, Henry Cheney, W. J. and Harold Cheesman, Edith and Mabel Cole, D. and Randolph Daintree, Willie and Dorothy Davies, Kathleen and Gracie Dodington, Kitty Donaldson, — Selby, John Field, Mabel Guy*, Winifred Harvey, Freda Haines, Nellie Hatchett, Frances Harding, Dorothy and Evelyn Hewer, Ina Hemmel, Florence, Francie and Stanley Hoyte, L. and Archie Jacob, A. Jones, Annie May, Edward and Sidney Law, Blanche Lindup, Evelyn Lowndes-Moir, Hilda Matheson, George and Charlie Macdonald, Edith Marnham, Audrey and Robert Marriott, Margie and Gracie Marston, Arthur and O. Morice, Ernest* and Edie* Nash, Henry, Joseph, and G. F. Neligan, Ethel* and Kathleen* Pasley, Douglas Parkes, Haden Palmer, Grace and Ruth Pledger, Dolly, Katie and Alfred Penny, Mary Plumb, L. Mary Ramsay, Nora Reid, Gordon Remington, Phillis Riddle, C. and Hilda Schaeffer, Margery Smart, Barbara and Harold Stevenson, Ada Spencer*, Madeline Smith, Florrie Smith, Betty Stocks*, Gertrude Scott, Ronald Studd, Dudley and Mary Symon, Violet Toynbee, Frank Tupper, May Watson, Mabel Wheeler, Cecile, Noel and Phillis Wright, W. H. Williamson, Pringle Wilson, Alan Woodman.

Personal.

Many thanks for the box of shells. Edith Cole.—Let me know how many times you have missed this quarter, and the reason each time. Christine Pearson.—I do not think your answers can have reached me. Muriel Taylor.—Thank you for your letter. To the money you sent you will see a halfpenny has been added. Rosie Hamilton.—I am glad you found two new "nieces" for me. You will see they were sending their answers regularly. Bruce Malaber.—I hope you will have a very nice time in Bath. Nellie Hatchett.—I am glad you enjoyed the children's services. "Mother."—Your address has unfortunately been mislaid. Please send it, as I should like to forward you a "Babes in the Wood" pamphlet. Madeline Smith.—I am pleased to count you as one of my "nieces." Bessie Millar.—I am sorry you did not get The Christian. Thank you for your letter. Frances Munce.—Are you sure you put your name on the answers? Dorothy Clarke.—You did not finish the answer to the first question.

Uncle Tom.

An Appeal from Turkey.

The following letter has been addressed by the writer, who is president of the American College at Harpoot, to Mrs. Rendel Harris. We hope it will evoke a ready and hearty response.

THERE are left in Egin about 700 families of Christians. They have no fields or gardens from which they can get a living, but are wholly dependent upon business or trades. All business has been at a standstill since the massacre, and the people are no longer allowed to go to Constantinople and work there as formerly.

From these causes their need is likely to be as great this winter as it was last, and they are now calling for £1000 to buy wheat while it is cheap, so that they may lay in a store to feed the people during the coming winter. Unless they can get started in some business they will be in need of alms continually, for the city is destitute of resources.

They call for £3000 to purchase looms (made by carpenters there), thread from Manchester, and pay their weavers for the work of weaving until the cloth can be sold. This capital would be turned over and over again, and our experience in Arabkir shows that such an industry is of the greatest value in building up a ruined city. It is possible that Manchester firms might be induced to donate the thread, Nos. 16 and 20 white, and No. 20 red-unbleached.

I am fully persuaded that Egin needs to have some such industry started there. I think they could start it with less money—say, £2000. But I do not feel equal to the care of another such business responsibility. I have carried all sorts of enterprises scattered over this wide field for the last two years because the necessity was upon me; but I do not think I ought to continue to do so.

My school duties are more exacting, owing to the loss of many teachers. I cannot visit these enterprises frequently, and without doing so it is very difficult to carry them on well. I believe such an undertaking requires some one on the ground to watch it. I will gladly do all I can to help, but I shrink from assuming further responsibilities.

I have a pathetic appeal from the pastor. In it he says: "I called our people together after service on Sunday and said to them, 'Many of these poor people have not eaten butter or meat for a year. Their food has been only bread, morning, noon, and night. Now let us give them meat.' They collected enough there to give meat to a hundred families, 'the poorest of the poor.' 'So,' he says, 'we try to help ourselves according to our ability.'"

In regard to the Malatia orphans, it is true that no adequate provision has yet been made for them. There are 1883 orphans and half-orphans there. If we take out the half-orphans there are still many hundreds of fatherless and motherless ones to be cared for. I believe we now care for less than one hundred. There is really need of a good man to reside in Malatia, superintend the care of orphans, and set in motion operations which will help the people to earn their own living, especially the widows. I believe the most practicable industries there are weaving native cloth (white, not the striped cloth of Arabkir and Egin, which is more costly), carpet-making, and embroideries.

Harpoot, Turkey. (Dr.) C. F. Gates.

"His Sisters."—In the little article with this heading in our last issue a wrong address was given for the "Haven" in Southwark to which the writer referred. The correct address is 60, Trinity-square, Southwark, S.E. The work is in charge of one of the Mildmay deaconesses.

The Jews and Palestine.

ENCOURAGED by the words of the prophets, echoed in many venerable prayers in the synagogue service, religious Jews throughout the world have from time to time come under the spell of a strong desire to return to the land of their fathers, and to assist in the rebuilding of Zion. Now and again these aspirations have acquired a widespread influence; but there have always been among the ancient people many who have preferred the lands of the Dispersion to the difficulties and troubles that may be expected to attend anything like the founding of a Jewish State. The latest national movement in Jewry is known as Zionism, and during the closing days of August a congress under its auspices was held in the city of Basle, Switzerland.

Writing on the subject in *The Times*, in answer to a series of criticisms by Mr. Oswald John Simon, Dr. Gaster, a London rabbi, says: "The number of Zionists with a definite aim before their eyes has grown rapidly. They are recruited from among the young; the enthusiasts on the Continent, university professors and students, scholars and workmen, are joining hand. They belong almost exclusively to the orthodox, and embrace the vast majority of Jews. The Bible and the old Prayer-book are the text, and this agitation is merely the practical commentary." Dr. Gaster further says: "The whole orthodox and realistic Jewry, which does not volatilise the words of the prophets, and does not look upon Divine promises as so many spiritual symbols to be interpreted away according to each one's fancy, is now assembled in spirit at the congress, and watches its deliberations with sympathy and elevated hope."

The congress was convened by Dr. Herzl, of Vienna, who proposes that a limited liability company, with a huge capital, shall be formed, to buy Palestine from the Turks and generally develop his scheme. Besides acquiring the new country and opening up its resources, the company would take over abandoned properties and vested interests that the immigrants would leave behind them in the old countries, and negotiate their sale to others. In the event of wealthy Jewish capitalists being unwilling to find the funds for such a scheme, the money would have to be raised without their help. It is suggested that public subscriptions should be invited from Jews and others, who would receive, in return, interest-bearing shares in the undertaking.

It by no means follows that all Jews who entertain nationalist hopes and ambitions are friendly to Dr. Herzl's scheme. In fact, many such present unqualified opposition, holding that it will be by miraculous measures on the part of God, rather than by political negotiations on the part of the Jews, that the long-expected restoration will be effected. In the language of *The Daily Chronicle* special correspondent, they "fail to see how the Messianic prophecies of the Bible are going to be fulfilled by the launching of a joint-stock enterprise. They mistrust the scheme because it is so material, and the men who are undertaking it because they, too, are materialists. They say that whenever the time does come for the fulfilment of prophecy God will choose more suitable agents than a Herzl and a Nordau to carry out his plans, and there will be no necessity to call in the assistance of the Stock Exchange."

Though this movement lacks the patronage of influential British Jews, who enjoy civil and religious liberties, it has assuredly secured a warm place in the hearts of persecuted Hebrews in Continental lands. With these, whose life is one of suffering and disability, Palestine is still the Land of Promise, in a sense beyond that of ancient history; the promise not only lives in the past, but it looks to the future. Many Christians share the same hope that God will again give Israel her old place; in fact, that He will yet comfort Zion and all her waste places, making her wilderness like Eden, and her desert like the Garden of the Lord.

Present Needs in Armenia.

LETTERS received from Asia Minor, from the devoted band of American missionaries now working there, all tell much the same story; the late awful events have in every way added to their work. They are compelled to leave the primary duties of spiritual help in order to institute industrial work, to gather in and care for the orphans, and to tend the sick. Already terribly overstrained by years of horror and anxiety, they have now to face fresh exhausting branches of work. Yet these things cannot be neglected.

A missionary from Oorfa writes:—"If I had no care of the industrial department, I should yet be overburdened with my own lines of missionary work. I long to be teaching. I am pained that I cannot call on the sick and dying widows—some from my own embroidery department, slowly passing away from us in consumption. They send pleading for us, and it seems so cruel not to go. Yet I must not do less in oversight of this work, on which literally the food of thousands depends."

There comes this message from Sivas:—"Can you send me a thoroughly consecrated and trained young woman, willing to labour amongst the sick and wretched, where there is no hospital, no Christian doctor, no knowledge of the laws of health among the people? We need to have some of our widows instructed, so that they can be sent into destitute homes to help in caring for the sick. We shall require a nurse to look after the sick in our orphanages. We have no nice work among the rich in comfortable homes to offer. It is practical work among the miserable. If you have such a worker she will find a warm welcome amongst us.'

From Marash a missionary writes:—"We need first of all a lady to assist in our orphanage work. This work has developed and is growing beyond my strength. I have other duties which prevent me from giving my whole attention to the orphans, and now that we have over 200 orphans in five different orphanages I am quite unable to do all that should be done for them. We should indeed be very glad of two assistants, one of whom, besides giving some aid in the orphanage work, could devote a part of her time to working up an embroidery department among the women. There is a kind of embroidery peculiar to Marash."

From Broussa we hear:—"The one department that lags is the industrial department. We feel that it is highly important to be able to teach the girls a variety of trades, such as weaving, machine-knitting, sewing, etc.; but a competent woman to instruct, and the means to purchase the necessary machines and materials, are not forthcoming."

We believe there are many men and women amongst us who are consecrated to the service of the Lord and to that of his Church, and are open to the call of a life of devotion to his suffering ones in Armenia. We do not claim that all who have suffered have been martyrs; yet there have been a large number of well-attested instances in which men, women, and children have borne death and torture rather than deny their Lord. Surely, no nation has a stronger claim upon the sympathies of the Church, and no work is more honourable in its truest sense than this of ministering to those who have lost everything for His sake. Any whose hearts God shall touch are invited to apply to this office, where each offer will be carefully considered. Funds are needed; and where there is not the ability to help in person it is earnestly hoped that something may be sent towards helping those who can.

G. Crosfield,
Hon. Sec. of "Friends of Armenia."
47, *Victoria-street, Westminster, S.W.*

Simla.—Mr. Bernard Herklots, who is labouring in India as a children's missioner in connection with the Children's Special Service Mission, is to hold a series of meetings for young people in Simla, commencing about September 10 or 15. He asks for much prayer that an effectual door may be opened, and that in that gay and worldly place many may be won for Christ. Mr. Herklots has been greatly blessed in his work amongst the young in Darjeeling, Mussoorie, and other places.

The Livingstonia Mission.

By Rev. DONALD FRASER.

I HAVE lately concluded a six weeks' tour which is unique in the history of the Mission. For six successive Sundays I administered baptism and dispensed the communion at the stations of Ngoniland and Bandawé. Some two hundred and thirty-nine were baptized, of whom one hundred and fifty-nine were adults. These figures are significant. They tell of a great triumph of Christ's gospel. The Livingstonia Mission is not twenty-two years old; but in these six weeks more souls were baptized than in the first twenty years of the work. And this is but the beginning of greater things to come. These are signal tokens of God's presence among us.

The ingathering has come largely through God's blessing on the native teachers. They are the evangelists of their own people. They are ignorant, perhaps; a simple sum in arithmetic would puzzle them. They know but one Book. But they have met God, and know where to find Him.

This seems to be the chief work that lies before us missionaries—to raise up a large company of God-like men, full of the Holy Ghost, skilled evangelists to gather in the people for Christ.

That the awakening which has now begun in Ngoniland is genuine is proved by the men whom it has affected. At Ekwendeni the young chief was baptized. For the sake of Christ he has put away six wives, thereby risking his authority and position before they were yet established. And with him came his old mother and his little daughter. At Elangeni the chief's eldest son—a man once with a violent and murderous temper, now quiet and gentle—was received into the church. He, too, has put away six wives, and kept his first, though she was only a slave-girl. But even more notable have been some of the converts from among the slaves. In the church they sit down on equal footing with their masters—all bond-slaves of the Lord Jesus.

Ten years ago Dr. Elmslie was burying his medicines under the floor of a Njuyu house, preparing for sudden flight, while the warriors camped in the valley below. To-day we sit on the verandah of the same house, talking from morning till night with those who are seeking Christ. Ten years ago three boys were secretly coming in the darkness to be taught. Last month five hundred spoke with us, asking, many of them ignorantly enough, to be openly received as believers. Eight years ago there were only three catechumens; to-day there are four hundred.

As is usual in times of religious awakening, feelings are finding expression in song. The Ngoni are not a very musical people. But now a new music and a new poetry are being born among them. Hymns are being composed and translated by the teachers themselves, and set to new native airs. Even the village chants and rounds are being sung to precepts of the white man's teaching. I have watched the carriers on my long tour, and never once saw them begin a meal till they had asked a blessing aloud. Yet only two of the twenty-four are baptized Christians. In the evening, when we were tired with a long day's march, and sat down to wait for the stragglers, I have seen one take out his Testament, and while the others gathered round, read over to them some story from the Gospels. Every night I went to sleep to the sound of hymn-singing and Bible-reading round the camp fires.

The church is now becoming a corporate body, with an organism and a power of its own. Last month seven elders were elected and ordained. Their choice was manifestly guided by God, for better men could scarcely have been selected. Already, in their care for the church, they have begun to show that they feel the responsibility of their office. At all the stations the Christians have of their own accord met and pronounced against the drinking of beer. They see that drunkenness has been followed by killing, uncleanness, and foolish talking, and that to raise the beer crop the whole country is being devastated. So they have agreed together and said, "We will neither make beer nor drink it."

But you must not think that the Ngoni are now a Christian people. Far otherwise. All this has scarcely reached more than one-sixth of the northern Ngoni. Some of the chiefs still send out their raiding parties. There are great stretches of country into which we have not once entered. There are large groups of villages where no school has ever been, and where perhaps the sound of the Gospel has never once been heard. To bring these in, the Church at home and we out here have given our lives, that the Lord's coming may be hastened.—*F. C. Monthly.*

Oxford Letter.

[By Our Own Correspondent.]

THE Oxford and District Christian Endeavour Union held its summer convention on Thursday at Witney, and in spite of threatening weather there were a large number of representatives present. Rev. W. Downing presided at the afternoon session, and reminded the gathering that while the English people had given to the world the Young Men's Christian Association, the Americans who had taken up that work among the young men very enthusiastically had amply repaid us by giving us the Young People's Society of Christian Endeavour. He rejoiced that by it the difficulty of dealing with their young people, of cementing them to the Church, and of finding them spheres of service had been happily solved. What they wanted was a Society of Christian Endeavour for adults, so many of whom seemed to be taking their ease. Rev. E. J. Hammond read an instructive paper on "Some Points of Strength and Weakness in Christian Endeavour." After tea an open-air meeting was held, and addressed by Rev. J. Dann. The evening meeting was held in the Primitive Methodist Chapel, which was crowded in every part. The president of the Union gave an address on "Whole-hearted Consecration." The other subjects discussed were "Bible Study," "Character Building," and "Evangelistic Work in the Villages." It was felt that very helpful and inspiriting meetings had been held, and the members separated full of hope and encouragement for their new year's work.

Death has been busy in Oxford during the week. Rev. George Marshall, Hon. Canon of Christchurch, much beloved for his kindly disposition, will be missed by a large circle of friends; and the removal of the Rev. Washbourne West leaves a gap at Lincoln College, where he was the Senior Fellow. It was with real grief also that Oxford friends of Mr. Ernest Roxburgh Balfour heard of his death in Scotland on Friday last. It is only a few weeks since he was among us in the full vigour of life; his tall figure and bright genial manners will be much missed. In the case of the Fellow of Lincoln it was the gathering of a ripe sheaf; in the case of young Balfour it was the cutting down of a stalwart tree.

The Oxford Diocesan Church Army Mission van is doing excellent work in the surrounding districts. Rev. H. J. Light, writing of the visit paid to his parish, says: "The mission has been wonderfully attended with success. Crowds have assembled night after night in the open air, and the schoolroom has been filled with attentive listeners. They seem exactly to fill the place in the Church which John Wesley intended to fill with his lay preachers, viz., a ministry of evangelisation addressed to the lapsed masses of England." Such testimony is full of encouragement when we remember that it comes from a clergyman of the Church which did so much to stamp out and crush the enthusiasm of those very preachers. Wisdom has been found in past lessons.

Sailors at Barbados.

ADMIRAL GRANT MEMORIAL.

THE urgency of the need for a sailors' home in this island was thus set forth by the late Admiral Grant, C.B., R.N.:—

"The main work amongst seamen is conducted by the Barbados Seamen's and Fishermen's Mission at Fontabelle, a pretty little suburb of Bridgetown frequented by fishermen. It is conducted by Mr. Hamlet Weekes and a devoted band of voluntary workers. Mr. Weekes is a clerk in Messrs. Whitfield and Co.'s stores, and has now for some six years or more conducted the Mission at his own risk and responsibility. On each occasion I visited, I found just the class the Mission is intended to reach, and amongst the labourers who were sent to the *Atlantis* to work cargo I had the pleasure of finding a negro who gave me the history of his conversion at this Mission; and I had abundant proof of the reality of his life, his employers speaking well of his work and reliability. The work of the Mission consists of prayer meeting on Tuesday nights and Gospel service Thursday evenings. On Sabbath mornings Mr. Weekes, with one or more of his co-workers, goes afloat in the *Grace Darling*, visiting the ships in port, distributing tracts, and inviting officers and men to his house; then, having got the consent of the captain of a suitable ship, the B. and F. Sailors' Society's flag is hoisted, and service conducted on board. In the afternoon they go to the careenage amongst the coasting vessels, and the Bethel flag is run up, and a bright cheery open-air service is conducted, reaching a large, neglected class, who listen attentively and take part in the singing. A Sunday-school for the fishermen's children is conducted in the afternoon, and in the evening at seven o'clock an evangelistic service is conducted by various workers, clergymen of different denominations.

"Valuable as all this undoubtedly is, it does not meet the *urgent need of seamen* in Barbados; that need is a proper Home. Mr. Weekes has this in view, and is now collecting by degrees the furniture for one, but it is clear that he is not financially in the position to open one without substantial aid. It is beyond question that a Sailors' Home is imperatively required. There are ships condemned, sailors left behind sick or drifted to Barbados, and some of the boarding-houses, from all I heard, do not appear to be over reputable. All those merchants with whom I spoke were in accord as to requirements, but laid stress on the preponderance of foreign seamen, and did not feel called on to do anything for them, so I took the opportunity of impressing them that our society recognised no nationality or creed. The claim on the Society is being a sailor."

It is the imperative necessity for a Sailors' Home that has acted as an inspiration to Mr. Weekes to press forward, even though at first there seemed so little chance of success. Seized with the apprehension that it must be done, however impossible it might appear to other people, he has been wedded to his idea until his perseverance has secured the scheme a certain amount of public patronage, so that of the £600 required to purchase the Home the amount on hand at present is £148 15s 10d.

The Hon. G. R. Le Hunte, M.A., Colonial Secretary of Barbados (now acting Governor) has taken a most lively interest in the scheme, consenting to become president of the committee, and has issued a circular, dated from Government House, calling upon the merchants of Bridgetown for their practical support. He has done much since the death of Admiral Grant to push forward this work in the interest of seafaring men, and the committee are not only deeply grateful for his valuable assistance, but feel proud of it. It is their great regret that his appointment to another part of the world will sever his connection with the committee as president, although they know his interest in the work will not cease.

Further information can be had from Miss Agnes E. Weston, of the Royal Sailors' Rests, Portsmouth and Devonport; or Rev. E. W. Matthews, B. and F. Sailors' Society, Mercer-street, Shadwell, London, E.

W. Stevens, Thomas Wm. Halliday,
Fox Anton, Wm. Parker.

Tibetan Pioneer Mission.

AT a special meeting in the Strangers' Rest, 163, St. George's-street, E., last Friday evening, Miss A. E. Taylor gave details of her efforts to carry the Gospel to the spiritually-benighted denizens of far-off shut-up Tibet. Mr. Geo. Spicer presided. After Mr. John McCall had opened with prayer, the proceedings were prefaced by a few words from Mr. J. T. Isaac concerning the need of reinforcements for the band of workers seeking to reach the sailors of various nationalities so numerous in the neighbourhood.

Interest in the meeting was increased by the presence on the platform of Puntso, the faithful Tibetan servant of Miss Taylor, with his wife Siggue. That the land is slowly but surely opening to the glad tidings of God's grace, was the first thankful note of Miss Taylor's review of travels since 1894, when she went to Darjeeling with a band of helpers. It may be said, perhaps, without wounding official susceptibilities, that the travellers did not find much favour or assistance in such quarters, whether British or Chinese, because of the very natural fear that some little measure of political friction might arise from the presence of the workers on the border. However, it was constantly found that the hearts of all men are amenable to the sovereign will of the Great Ruler of the universe, especially where the paramount interests of his Kingdom are concerned. At Nartong, from causes just hinted at, much difficulty was experienced in obtaining shelter, though the natives were most friendly. Most of the party did not approve of the place where they stayed, and ultimately Miss Taylor was left alone with Puntso. Signs of Divine blessing were evident in the visit to this place. Then permission was obtained from the authorities for Miss Taylor to open a shop at Yatong, in Tibet, eight miles over the Indian frontier, where she was well received by the chiefs of the people. Opportunity was found to circulate no less than 1500 copies of Gospels in Tibetan. These were printed from a translation by Moravian missionaries. There were two Buddhist monasteries near, up the mountain side, and lamas, or priests, therefrom evinced much interest in Miss Taylor's mission. She testifies that the Tibetans are a religious people as far as their light goes; one-third of them are lamas or Buddhist priests, while the remaining two-thirds do their utmost to support the others.

This fact gave Miss Taylor, who certainly appears to have found much favour with the Tibetans, a text for an eloquent appeal on behalf of this heathen race, among whom she intends to resume her labours very shortly, hoping to leave London early in November with some fresh workers. It was strange, she said, to come home to a land like this and hear that God's work needs reinforcements, where it is so easy to come and help. What are we Christians doing to prepare the way for our Lord's return? Do we think so much of personal adornment, or holiness, as it is called, that we have no time to work, and are afraid of defiling our garments among the lost ones in the East-end of London and in heathen lands? When poor Tibetan women count it nothing to endure all manner of privations in journeying to the shrines of their idols, what should not *we* do for the Lord who has saved us? The principle of "home-work first" must not be abused, otherwise we should find ourselves in heathen darkness in England to-day.

Mr. Edward Hunt, formerly a worker at the "Rest," and shortly returning to Gang-King, drew a vivid verbal picture of vast tracts of country and immense populations in China, very poorly furnished with Christian missionaries, although the Flowery Land is now so freely open to Europeans. Putting aside the sins of our forefathers against the Chinese, what is our own position in this connection? Are we doing all we can to spread the Gospel among them? Some of us really cannot go as God's messengers; but the questions press as to whether we are hindering others, say sons or daughters, from going, and why the missionary societies are in such straits for men and means.

A few words from Puntso were interpreted by Miss Taylor, and described how, drawn by what he heard concerning the missionaries, he literally left all to cast in his lot with them. Then came some account of travels and trials, imprisonment, and interposition of the King of Tibet in favour of Puntso. He finished with a pathetic appeal for prayer that the Chinese might permit him to carry the Gospel to his own people at Lassa. It was pleasing to hear Puntso join his wife in singing a Gospel song, the tune of which was familiar; but the sentiments were, of course, concealed by the language.

Mrs. Hunt spoke briefly about the hopeless social condition of Chinese women, and besought prayer for increased blessing upon her future work among them.

The meeting terminated with fervent supplication to God, on behalf of this work, offered by several friends.

Convention at Old Orchard.

THE annual Old Orchard (Maine) Convention of the Christian and Missionary Alliance, which has its headquarters in New York, lately closed after a week of services of deepest interest. Among those who took part as foreign missionaries were Rev. Mark Fuller, of India, and Mrs. Fuller, who spoke with great earnestness as to the importance of the present crisis in India, where God is speaking to the people by famine, pestilence, and earthquake, where the lines of caste are being broken down and where an unequalled opportunity is now presented for Christian liberality to work wonders. In China and in Africa, needy as they were, the situation, Mrs. Fuller thinks, is not nearly so critical as in India at this moment, and too much prayer and effort cannot be concentrated upon it. The missionaries from China, however, showed the great importance and success of the work there, where many new fields were being opened up and influential people reached. Among others, the wife of the governor of the great province of Hupeh had been baptized. A number of young missionaries from the Congo and the Soudan raised the enthusiasm of the Convention to the highest pitch with regard to the needs of Africa. Mr. Forder, of Moab, spoke of the new work to be undertaken by the Alliance in Bible lands. Mr. Gaebelein, of New York, and Mr. McCarter, of Montreal, spoke of work among Jews in America and elsewhere.

A marked feature of the Convention this year was the presence of Dr. Harry Guinness, of the East London Training Institute for Missionaries, who told of thrilling adventures in Africa, where he once had a very narrow escape from being eaten by cannibals. He also told of his Keswick experiences, and urged the importance to Christian workers of definitely "receiving" the Holy Spirit for their own heart and life and for the work God had given them to do. Dr. Guinness was on his way to South America to establish mission stations at various points.

Mr. S. H. Hadley, of the Water-street Mission, New York, was another of the speakers of this Convention. His evening evangelistic addresses were very powerful and drew vast audiences, many of whom were convicted of sin under his plain speaking.

Many of the workers spoke of this as the best Alliance Convention ever held. A rumour went abroad that it might be the last to be held at Old Orchard, as Convention grounds had been purchased near the new Training Institute at Nyack, New York. This rumour, however, Mr. Simpson emphatically denied, saying that the Nyack Convention was to be for New Yorkers who could not come as far as Old Orchard. A word about this training school for missionaries may be in place here. This institute has been for years affording to young missionaries the special training required for their work, and has now been removed from New York city to a more economical and retired situation on the Hudson. The new building is intended to accommodate two hundred and fifty persons. The Alliance is doing a good deal of missionary and rescue work in the United States, and has about three hundred missionaries among the heathen. New parties are being sent out all the time. One young lady from Montreal, Miss Claussen, receives directions to sail in a fortnight for India. She is to visit Denmark on the way to say farewell to her parents.

Missionary collections on the Sunday amounted to over sixty-five thousand dollars.

A Lutheran Conference.

I HAVE pleasure in sending you a few notes of the fifth Northern Lutheran Missionary Conference, held at Stockholm, August 26-29. The Swedish missions represented were the mission of the Swedish State Church in Natal and Zululand, the mission of the "Evangelisku Fosterlands Stiftelse" among the Coptics, Mohammedans, and heathen people of Abyssinia, and among the Gonds of India. The field of the Dondah Mission is principally in India. The State Church of Norway has a small mission in Natal, and a considerable and interesting mission in Madagascar. The Lutheran Church of Finland has a mission in East Africa. The "Augustana Synod" of the American Lutheran Church was represented by its president, Dr. Sward, and several other Scandinavian Americans. It has no distinctive heathen mission of its own, though taking an active part in several, both Scandinavian and American foreign missions. It has, however, at present the charge of the very difficult mission to the Mormons, which is almost the same as a mission to heathen. Lastly, there was represented the very interesting mission to the Santals of India, which is supported by all the three Scandinavian countries, besides friends in America and Britain.

Bishop Von Schule was chosen to preside, and his ability, sympathy, and activity contributed much to the success of the meeting. The meeting was largely composed of clergymen, and was very distinctly Lutheran, no other denomination being represented; even those holding in the main Lutheran views, but dissenting from the State Church, were not represented. Still the fact that 600 to 700 or more people could be brought together in the interest of God's work among the heathen was a fact to be deeply grateful for. Through the entire conference a spirit of earnestness and unity prevailed; even the stiffest and least emotional men seemed to be melted and softened as the conference went on.

The excursion to the Mission Training Institution of Johannelund on Lake Melaren was most pleasant; and the pointed, short, and natural speeches on missionary experience were most interesting and stimulating to faith.

During the meeting the "Students' Volunteer Missionary Movement" came in for some comment. There was afterwards a meeting of the "Students' Volunteer Missionary Movement" in the rooms of the Y.M.C.A. A good many missionaries and ministers took part. It might appear that the Danish and Norwegian speakers were more thoroughly in sympathy with the movement than the Swedish, some of whom seemed afraid that in some way or other the members of the Union would turn out to be not quite orthodox Lutherans, or to bring about something which might in future be disastrous to the State Church; or at least that their way of procedure would be different from the time-honoured methods of Lutheran Christendom. Those of experience in the movement did their best to allay all such unnecessary fears.

Mr. R. Wilder and a German member spoke—through Dr. Fris, as an interpreter—and the general impression of all I met was that they were deeply grateful to God for what they had received, and hoped for more blessing in future.

The industrial population of Sweden is increasing very rapidly. The towns and places situated around the large waterfalls are receiving a sudden increase of people, who are leaving farm work and seeking industrial employment. The possible social conditions which may be caused by this are matters of great concern. There was a good meeting held to consider this point, and the duty of the Church in regard to it. We must pray and hope that when the attention of the Lutheran Church has been roused on this point God will give it power to rise to the emergency; and thus the very emergency will become a blessing to the Church.

John Edw. Nonnen.

Annelund, Ekedalen, Sweden.

"The Cry of the Children" is the title of a short paper by Frank Hird in the current *Ludgate Magazine*, 6d., 63, Fleet Street, the first of a series dealing with the evils of child labour in our large cities. It reveals a condition of things as to the strain on young and tender lives that is discreditable to our advanced civilisation, and that ought to be met by legal restraint.

The British Chautauqua.

THE two hundred and fifty Sunday-school teachers and Christian workers who have gathered under such delightful circumstances at Aberystwyth for the past three weeks have scattered to their homes, and the third annual Summer School of the British Chautauqua has come to an end. Its influence, however, has by no means ceased. Classes and scholars, friends and students in all parts of the country will have reason to thank God for renewed strength, for increased courage, for quickened hope, and for greater consecration as the result of the communion that has been obtained there.

Some of the most delightful of the excursions and some of the most interesting of the lectures had been saved for the last week of the gathering, consequently there was no diminution in the enthusiasm that had been so marked a feature of the proceedings.

Two exceedingly helpful lectures were delivered by Professor ADENEY on New Testament Teaching; he first dealt with the teaching of Christ and the second with that of his apostles. The Professor pointed out that in the phrase "The Kingdom of God," the Greek word translated "Kingdom" is used in two senses—*i.e.*, "a rule" and "a realm." When we read of the Kingdom entering us, it is the rule. When we read of our entering the Kingdom it is the realm. But as the realm is wholly spiritual the two ideas are not so far removed from one another.

Rev. Dr. JOHN GORDON, of Philadelphia, lectured on "Sign Seeking," in which he referred to the desire that existed so universally for some visible manifestation from the unseen world. He described the importance which was attached by Romans, Greeks, and Egyptians to the study of the stars, the flight of birds, and to dreams, afterwards dealing with some of the popular superstitions of our own day. He pointed out that the demand is not a legitimate one, and that Christian workers in particular should beware of such a spirit.

Probably the most interesting personality of all those who have taken part in the meeting of the Summer School is that of Dr. MILBURN, the famous chaplain of the United States Senate, who is known throughout America as "The Blind Man Eloquent." His lectures were delivered to crowded audiences. The first in particular was listened to with rapt attention. Taking for his subject, "What a blind man saw in England," the venerable visitor formed a striking picture, as in his opening words he referred with deep feeling to his own affliction. "What a blind man saw in England," said he. "And why not? Shall none see but those that have eyes, none enjoy the beauties of the outer world save those who chance to have the empyreal faculty planted beneath the brow? Is there not a sunshine of the human heart? As I have travelled up and down our broad continent, among white men, red men, and black men, I have discovered that so soon as my fellow-men found that I was one of the little band whom God had rendered almost sacred by casting the shadow of his wing, all their faculties were at once placed at my disposal; so that, instead of being blind, I am Argus-eyed—a thousand eyes are ever ready to do me service." A most delightful personality is the Doctor. He is cared for and attended by his two daughters, who are eyes, hands, and feet to him.

So the days sped on, filled with engagements, social, physical, mental, and spiritual, to the last, and culminating in the united communion service. It was a hallowed hour. A deep peace reigned in the little chapel, and the presence of the Master of the feast was manifestly realised. The service was conducted with deep feeling by Rev. W. J. Avery. Mr. T. S. Penny, of Taunton, gave a devotional address, helpful alike in its thoughtfulness and in its deep spirituality.

It may interest many to know that the arrangements made for next year by Dr. Lorimer, of Boston, are already sufficiently advanced to enable us to announce definitely that he will be one of the lecturers at the Summer School of 1898. There is no section of the community in which the Doctor takes a deeper and more affectionate interest than in young ministers, who, on leaving college, find themselves in a sphere at once so difficult and so inspiring. Dr. Lorimer therefore proposes next year to conduct a course of lectures similar to those that are delivered at Yale and other universities, having special reference to the dangers, the duties, and the joys of a minister's life. The course will be entitled "Pastoral Theology in Theory and Practice," and will include the following five lectures—The Pastor in the Study, the Pastor in the Pulpit, The Pastor in the Sunday-school, The Pastor in the Inquiry-room, and the Pastor in the Parish; the last lecture will deal with work in the sick-room and in the homes of the people.

In addition to these lectures, Dr. Lorimer will deliver a popular evening discourse on "The Romance of a Preacher's Life." Such a course will appeal not only to the ministerial element in the ever-growing Chautauqua constituency, but will be of great value to all.

Current Events and Opinions.

THE KESWICK LABEL.

IN an article in the Boston *Congregationalist* on the truths specially taught at the Keswick Conference, Rev. G. Campbell Morgan says:—"I protest against the phrase 'Keswick teaching.' It may be a convenient label, but I am convinced it is ill advised. There are thousands of persons who are deeply moved in the matter of true spiritual living, and are claiming and entering into the fulness of blessing which is their birthright in Christ, who are not connected with Keswick and have never made a pilgrimage thither; and this labelling of truth with a local name has in it an element of danger, in that it may degenerate into the worship of 'Nehushtan'; it also alienates the sympathy of many who are deeply anxious concerning these great matters."

PERSECUTION OF ARMENIANS.

News from Constantinople (says a *Daily News* telegram) describes the situation of the Armenians as really desperate. Persecutions and outrage among them do not take place with the publicity of last year, but being less noisy are none the less ferocious. Armenians are arrested by hundreds, not only in Constantinople, and are tortured and executed. Commendatore Pansa, the Italian Ambassador, has energetically claimed the release of a young girl, arrested while bringing Armenian letters to the Italian Embassy, but so far unsuccessfully.

MISSIONARY PLEDGES.

In some remarks at a missionary meeting at Northfield, Mr. Moody said: "I want to say a word about pledging one's self to become a missionary. God does not want everybody to go to China or India. There are several thousand people waiting to go, not a quarter of whom, I think, are fit to go. No man is fit to go to India if he can go anywhere else. When he feels, 'Woe is me if I do not preach the Gospel in India,' then it is time for him to go. People come to a missionary meeting and get stirred up and pledge themselves to go to a foreign field under the influence of flaming speeches. I have a son eighteen years old, and I do not want him to get all stirred up and then say, 'I am going to India or Africa.' I want God to call him, and not a convention. When he gets further along in his studies and sees what he can do if the Lord calls him to India, or China, or Africa, or anywhere else, I will say with all my heart, 'Go, and God bless you.'"

CARING FOR PRISONERS.

The following extract from an interview with an ex-prison-warder will be read with interest in connection with our recent communications on the subject:—

"What do you consider to be the great weakness of the present system of prison punishment?" "The absence of Christianity—the heart religion of Christ." "But has not every prison a chaplain and religious services?" "Yes, as a matter of form, certainly. That is part of the prison machinery. The ears of the law-breaker are reached, but not his heart." "Whose fault is that—the law-breaker's or the chaplain's?" "Neither one nor the other. It is the system of punishment that is wrong and wholly un-Christ-like. It is punitive only. It is non-reformative. It hardens and brutalises and debases the character. There is no human love in a prison. There are no softening influences. Men are reduced to human automata. The warders and officials come under the same stereotyped, inflexible system of discipline. Many prison chaplains are sincere Christian men, but they are not allowed to deal with prisoners according to the dictates of the heart, but according to the laws and rules of the prison. If Christ were the governor of a prison, I think the salvation of the law-breakers would be his first aim. The prisoner would still have to perform his task to satisfy human justice, but Christ would seek to reach the human heart and change it by his conquering love."

THE PASTOR AS EVANGELIST.

One of the most fatal delusions that ever took possession of some ministers is the delusion that they are called to edify the Church, and not to bring sinners to Christ! That notion is absolutely unscriptural, and is fatal to the highest usefulness. Some men are undoubtedly called to be evangelists, and have a special aptitude for bringing men to decision. While some sow, others reap; but that truth must not be perverted into the idea that some are to do nothing but sow, or that God intends any minister to be without the unspeakable and Divine joy of winning souls. No man has any right to be appointed to a Methodist circuit unless he is definitely called of God to the office and work of the Christian ministry. But if he is called to the office and work of the Christian ministry, he is called instrumentally to save sinners. The man who brings no sinners to Christ has either sinned against Divine grace or missed his calling.—*Methodist Times.*

EXCESSIVE ATHLETICISM.

In a leading article on the present-day devotion to athletic sports, *The Times* says:—"The genie of athleticism has grown to an inordinate size, and it is now difficult to reduce him within reasonable proportions in the higher regions of education. The benefits to be derived from healthy outdoor games are undeniable, and in the country at large, despite the unprecedented homage now accorded to athletic sports, it is probable that those benefits outweigh the evils of excessive absorption in games. But there is reason to fear that, in the training of those who ought hereafter to be the leaders of the community and to set the example of sound judgment as to the true aims of life, the border line between usefulness and exaggeration is in danger of being, if it has not already been, overstepped."

"Gone Before!"

"It is sown in corruption; it is raised in incorruption."

SWEET is the scent of the meadows,
Golden the gleam of the corn,
Softly and lightly the shadows
Fall from the wings of the morn.
Calm is the sleep thou art sleeping,
Dust, in the dust of the sod;
Peaceful the watch thou art keeping,
Soul, in the presence of God.
Soon will the flowers be dying,
Soon will the swallows have flown,
Winter snows fall on thee, lying
Here in God's Acre alone,
Peacefully rest in earth's keeping,
Seed in the dust of the sod,
Patiently wait for the reaping,
Soul, in the presence of God.

C. MAUD BATTERSBY.

The Militia.—Mr. A. Draper, of Newcastle-on-Tyne, reports an excellent work at the Militia Camp, near York, during the period of training. Daily visits were made to the tents, and much pure Gospel literature scattered. Evangelistic services were held nightly among the men, some of whom professed to yield themselves to God.

Perth Conference.—This ancient annual assemblage will be held in the City Hall, September 13-16. Many helpful speakers are expected, including Rev. John Smith, of Edinburgh, Prof. W. G. Blaikie, Bishop Taylor Smith, Rev. Sholto Douglas, Lords Kinnaird, Overtoun, and Polwarth, Rev. D. M. Macintyre, Mr. C. E. Greig of the McAll Mission, etc. Particulars may be had from Rev. Dr. Bannerman, of Perth.

Hackney.—On Sunday afternoon a special service was held in the Cambridge Heath Congregational Church on behalf of the Hackney Y.M.C.A. Rev. J. R. Richards (pastor of the church) presided. An addresss on the work of the Y.M.C.A. was delivered by the secretary (Mr. F. L. Porter). The "Fisk Jubilee Singers," under the leadership of Mr. F. J. Loudin, sang several of their quaint melodies during the service, including "Steal Away to Jesus," "The Lord's Prayer," etc. Requests for the services of the choir may be addressed: Care of Messrs. Hodder and Stoughton, 27, Paternoster-row E.C.

Letters to the Editor.

"THINGS PERTAINING TO THE SPIRIT."

Dear Sir,—I have been reading, in The Christian for September 2, the article on the important subject of "Things pertaining to the Spirit," which draws a kind of parallel between the characteristics of God the Holy Ghost and those of the spirit of evil.

It seems to me that we must be very careful to realise the immeasurable inferiority of Satan to the Divine Spirit, great though his power towards us may be. It is true that he has legions of evil agents who are called his angels, and who appear to obey him. He has help from our evil nature and corrupt inclinations. He works in and by the children of disobedience and the lust of the flesh, and the lust of the eyes and the pride of life are on his side. He is perfectly cruel and unscrupulous.

But he is not *omnipresent*. He is not *omniscient*, for he showed in our Saviour's life on earth that he was ignorant of God's intentions. He is not *omnipotent*. The Holy Ghost is all these.

If this is so, are we right if we say that "every one of us is inhabited by one of these two spirits?" When Satan "entered into Judas" on two occasions, it implies that this was for a very special purpose. The evil spirit that "went out of a man" could not have been Satan, for "he brought back with him seven other spirits more wicked than himself," and the house must have been empty when he returned. These thoughts may well strengthen our faith and quicken our zeal and courage.—Yours sincerely, An Aged Disciple.

Brighton.

THE DAILY HOMILY.

Dear Sir,—I would like to do three things in reference to the little sermonettes, or Daily Homilies, which you are publishing in The Christian.

1. To thank you for them. Through them you are sending messages of help and encouragement into hundreds of scattered and lonely homes where such messages could hardly otherwise be sent. Eternity only can show the good these brief, but strikingly suggestive and helpful, little homilies are doing. Being in the form they are, they are adapted to the members of *every* Bible Union and of those who belong to no Bible Union.

2. To suggest to *every* reader of The Christian to make a point of reading one of these Homilies daily. No one who does this will ever regret it. They are so brief that they can be read in a few minutes, and so rich that they give thought for meditating on for the whole day. Each one is a condensed sermon of a high order.

3. To suggest to all who can to get these Homilies, with the publishers' permission, translated and reprinted in foreign periodicals. They would be welcomed by thousands, and be likely to prove of untold blessing in almost every land. I speak as one who has had a somewhat large experience in helping to spread Christian truth in different lands, and I say unhesitatingly that I know of nothing I would so gladly help in spreading as these Daily Homilies. Were it in my power to do it, there are at least four lands in which I would have them translated and issued as a monthly periodical.

If the readers of The Christian in highly-favoured England would send their copies, after reading, to a lonely missionary or Continental worker, and call their attention to these Homilies, they might do immense good.

Trusting that these lines may be the means of calling still more attention to papers which have been so helpful to myself and to many,—I am, very truly yours, J. D. Kilburn.

Zarskoe Celo, St. Petersburg.

ENGLAND AND INDIA.

Sir,—I do not by any means hold a brief for the Government in India, but a residence of nearly twenty-five years in that country has convinced me that it is only a small section that is now complaining of injustice. The great mass of the people appreciate fully the benefits of British rule, and would look with dismay at the discontented grumblers obtaining greater power to oppress than they have at present. It is a great mistake to talk of "the people of India"; there are so many races and castes that there is no unity.

An English officer has to be strictly impartial, and this often compels him to appear out of touch with the people, and unsympathetic. At the time of the Mutiny, the men who appeared to be most in touch with the people were the officers of the regiments which mutinied, and not John Lawrence and his subordinates, who by God's grace saved India. The middle and lower classes in India do not write to the newspapers, and they cannot make known their wants, but we who come in contact with them and hear their histories could tell story after story of the oppression of their own countrymen and how their great desire is to be able to tell their grievances to the English officer, "who," they say, "is sure to do them justice; but as for their own people, they rob them now, and if they were invested with more authority would render their lives unbearable." Are the native States of Travancore and the Nizam's dominions models for the English officials to copy?

The only remedy for India is the deliverance from the tyranny of Hinduism by the Gospel as expounded by our Lord in the synagogue at Nazareth (Luke iv. 18, 19).—Yours faithfully,

A Missionary.

YOUNG WOMEN IN JOHANNESBURG.

Dear Sir,—I have just read a letter in The Christian, dated July 1, and signed by "Adelaide Ross," stating that a lady is willing to come out to Johannesburg to start a home for young women.

I do not wish to discourage the lady; there is much need of such a home, but I should like her and other Christian friends at home to know that there are many "God-fearing, virtuous women," nay, more, many willing and active Christian workers even in this wicked Johannesburg. And I think it might be well to tell them some of the difficulties we have to contend with in this special branch of Christian work, the seeking to help and shield young women.

Three years ago a branch of the Y.W.C.A. was formed here, and a small home opened under the loving care of our secretary, an earnest Christian lady. Several gentlemen kindly subscribed to furnish the home, and assisted in paying the rent for about a year. We were enabled to carry it on for six months longer, and it was just beginning to be self-supporting when we were obliged to close on account of the troubles connected with the reform movement. We were only able to accommodate twelve young women, and those we charged £5 per month, but were obliged to raise it to six guineas. Even that was cheap for Johannesburg, where £9 and £10 are the usual charges (even a bare, unfurnished room costs £3 per month), and the Home was always full, and Miss Mitchell had many tokens that her labour was not in vain. Though not a lady of private means, Miss Mitchell undertook the work as a labour of love, and was content to receive the small salary of £3 per month, while the Kaffir boy had £4.

Unfortunately times have been so bad that we, the committee of the Y.W.C.A., did not see our way clear to re-open the Home; but last January Miss Mitchell took a small house on her own responsibility (rent £16, house containing small dining-room and four bedrooms), and we gladly bade her make use of the furniture which had been stored meanwhile. But although she only charges £7 and £8 per month her small house is not full. It is sad, but true, that young women and girls even, coming straight from homes where they have been well watched over and cared for, no sooner arrive in Johannesburg than they throw off all restraint and prefer living in a small single room, and living, many of them, on tea and tinned meats, so that they can go and come as they like, and even entertain their young men friends in their one room.

Another Home was opened some months ago on similar lines, but is not full either.

Quite lately an enterprising gentleman built a large set of chambers to be let to "women only." I believe there are about eighty rooms in one large building. It is not known how this will succeed. It will be neither a Home nor any protection, but will prove a convenience as, until lately, few respectable boarding-houses would receive women.

Then again, the wife of the acting American consul, who took a great interest in young women, tried to get up a young women's club, but after collecting a good deal of money towards putting up a building for that purpose, gave up the idea, owing to the indifference of those whom she wished to help.

It is all very sad, for it is only too true that "the moral fibre of the population is terribly relaxed," but I am sure that all here who are interested in young women and girls will gladly welcome another worker to their midst. Probably she will be more successful as she will be in direct communication with the British Women's Emigration Association and will, therefore, have the girls sent out to her from home. May I just add that £300 will not go *very* far in Johannesburg.

Should this lady or the British Women's Association wish for any information that I can give, I shall be very pleased to give it.—Faithfully yours,

P.O. Box 655, (Mrs.) E. Bowins.

Johannesburg, July 28.

In reference to the above, Miss Adelaide Ross writes as follows:—

Dear Sir,—You were good enough to insert for me in your issue of July 1 a short letter upon Johannesburg. It brought in only a very small amount in subscriptions, but much interesting correspondence of great value to our emigration work. Amongst other letters was one from the London secretary of the Y.W.C.A., who told us of their home there. We heard of its temporary suspension and of its being started again this year on quite a small scale.

When the subject came finally before our Council, several of our members, who are also members of the Y.W.C.A., thought it would be wiser to direct attention to the enlargement of the Home. But a still more important consideration was the apparent inconsistency of discouraging young women from going to Johannesburg, and at the same time announcing that they had opened a special Home for their reception under the auspices of the British Women's Emigration Association. But the work needs doing, and the lady whom I referred to is at the present moment in Johannesburg working on her own foundation, but in amicable relations with our Association.

It is quite true that when young women find themselves in perfectly new surroundings they do not always retain that discretion which has been imposed upon them by home customs. They need leading, gently but firmly, for we cannot make the girls of the nineteenth century into girls of a former generation, though we believe that "the law abideth."

But it is also true that the rules of societies, however good, do not suit the conditions of a less conventional life, and that many young people object to classify themselves as members of these bodies. My friend was much encouraged by influential persons in England, and has started with a very large number of valuable introductions. Her boarding-house will be regulated only by her own singularly clear judgment as to what is fitting conduct in Christian women; she will gather experience as she goes, and I have no doubt if life and health are spared her, she will "hold the fort."

She became fully aware before she started of the high prices which prevail in Johannesburg, but did not shrink from the venture. Where large sums are earned by women, large sums can be paid for board and residence.

Thanking you again for your ever invaluable help, I am, yours faithfully, Adelaide Ross.

18, *Upper Westbourne-terrace.*

A Prisoner for Jesus' Sake.

Readers of The Christian may remember an account given of the baptism of a Brahmin on September 5 last year at Hombakonnin. He was violently assaulted on his way back from the river, and Miss Reade and those attending were obliged to apply for police protection. He was prevailed on to return with his relations, and no news was heard of him till July 20. A Brahmin relative then told Miss Reade that he was an outcast, but kept under lock and key, as it was known that if any liberty was given him he would return to the mission. Prayer is earnestly entreated for this poor prisoner. Miss Reade writes: "Who can tell what he may be suffering?" His imprisonment shows that he is keeping truth to his faith.

Clara M. S. Lowe.

8, *Childebert-road, Upper Tooting, S.W.*

Paris.—The Anglo-American Y.M.C.A., 160, Rue Montmartre, have done good work amongst visiting young men this summer. The great drawback of non-prominent premises is felt very much, otherwise much better work could be done. In the Association a real earnest spirit is pervading, and the winter prospect is bright.

International S.S. Lessons.

September 19.

"Paul's Address to the Ephesian Elders."
Acts xx. 22-35.

Golden Text:—"*None of these things move me.*"—Acts xx. 24.

PAUL is bidding farewell to his fellow-workers in the Gospel. There will be a great void in their hearts when he has gone; it will be as if the sun had gone down, for in a very real sense he had been an angel of light to them. So Paul sends to Ephesus for the Elders of the Church that he may give them a few parting words of counsel and reminder.

I. *Paul's Heroism.* He dips into the future, and by the Spirit's aid sees that bonds and afflictions will be his constant portion (23). He was going to Jerusalem, but the shadow of his cross lay like a heavy burden upon him, and robbed his spirits of the freedom, lightness, and vigour which was their usual state (22). But these things shall not prevent him from doing his duty. His very life shall be sacrificed for that if needs be (24). This is ever the spirit of those swift, high-souled men and women who belie the devil's words, "All that a man hath will he give for his life." To such people conscience and religion are dearer even than life itself. They said once to Luther, "Do not go to the city of Worms, for the soldiers are lying in wait for your life," but the Reformer replied, "Though there were as many devils in Worms as there are tiles upon the housetops, yet would I go to vindicate the power of my God." It is the same heroism that has animated all those who have lived, and fought, and suffered, and died for God and humanity in every age. We may not be called upon to prove our steadfastness by so great a sacrifice, but if the world is to be won for Christ, it must be felt in our hearts, and in our lives it must be seen.

II. *A Clear Conscience.* Paul reviews his work, and bids these elders bear testimony that he is free "from the blood of all men." This does not mean that he was perfect, but that he had done his best to warn people and teach them of the Christ. Paul had not shunned his duty (27), even when that duty was unpleasant. We are all tempted to shirk our duty when it does not please us or is hard. It was hard for Paul, for it brought him pain, scourgings, and imprisonment; but he had satisfied his conscience, and then he could wash his hands of the fate of all to whom he had preached. If we apply this test to any part of our own life we shall see how remarkable was Paul's verdict. Mr. J. M. Barrie says in the biography of his mother that in looking back over his life he cannot see *one* little thing he has left undone that would give her pleasure. Oh that scholars, and all of us, could say that about those we love, and especially about Christ and Christ's people. "Pure from the blood of all men."

III. *Warnings.* There were new converts to the faith who were likely to be corrupted, and it was the duty of the elders to look after these. The strong, spiritually, must protect the weak. In every home and school there are those who can easily withstand the temptations before which less favoured ones fall. The former must help the latter to resist.

Paul foresaw that enemies would come into the Church from the outside, and that even some of those who were now elders would become traitors. Therefore "Watch." The best man needs to "take heed lest he fall." Evil springs up in the purest mind. We are attacked and the fortress of our heart is taken at the very point we thought impregnable. Our duty is to watch and pray. Too often we do not pray for strength until the sin has been committed. The soldier on guard gives the alarm, and so calls up reinforcements, on the first sign of the enemy's approach. So should we watch, and call for Divine help in spiritual things.

IV. *A Pastoral Commendation.* It is a fond fallacy of ours that our dear ones are only safe when near to us. But God is everywhere, and we cannot do better than commit them to his safe keeping (32). He is able to satisfy all the needs of our pilgrimage, and bring us home at last. As Paul had lived by his own labours, so these elders were not to become paupers on their converts, but were to work for their own livelihood, devoting what time they could to tending the flock of God. For this gratuitous service they will be rewarded by that Master who said, "It is more blessed to give than to receive," and said it when He had given Himself for the salvation of the world.

Obituary.

REV. R. E. ABERCROMBIE.

A telegram has been received announcing the death of Rev. R. E. Abercrombie, superintendent of the missions in connection with the United Methodist Free Churches in the island of Jamaica. Before his appointment as superintendent, the rev. gentleman was stationed at Chorley.

MRS. COL. URMSTON.

We regret to record the death on September 4, after a short illness, of the wife of Colonel H. Brabazon Urmston (Retired Bengal Staff Corps) of Ardenlee, Maidstone, aged sixty-nine. She had been a great worker, first in India, at Rawal Pindi, amongst the soldiers and their wives; then, when invalided home in 1874, at Portsmouth, amongst soldiers, sailors, and especially the dockyard men. She was also a regular visitor to the women in prison. At Maidstone she worked amongst both rich and poor. She addressed many hundreds of meetings on behalf of zenana and temperance work, in both of which she took the deepest interest.

DR. ANNIE GILLESPIE.

Deep sorrow is felt by a large circle of friends at the death of Dr. Annie Gillespie, at Kwanchentzu, North China. Dr. Gillespie was a native of Newry, and after a brilliant collegiate course went out last year to China under the auspices of the Irish Presbyterian Mission for the purpose of founding a, hospital for women. However, she took ill in July and after a few days' sickness passed away at the residence of her brother, who is also a missionary in China. Dr. Gillespie is the second Newry lady that has died within a short period in connection with missions, Dr. Mary McGeorge having been drowned two or three years ago on her way to China.

MR. ROBERT MICHAEL, POONA.

The *Bombay Guardian* notices the death of Mr. Robert Michael, of Poona, at Muttra, the obituary styling him an evangelist, and stating that he had been for many years an independent preacher of the Gospel. The *Indian Witness* says: "We remember that this deceased brother started out on his career more than twenty years ago, claiming to have received a definite call to go from place to place all over India, telling the people, as he went, of the power and willingness of Christ to save. From the first he avowed the determination to live on whatever the people might be pleased to give him wherever he went. We have not heard much of Robert Michael of late years, and have no reliable information as to whether he was favoured with success in his work. We cannot say that we approve in detail of the plan he pursued. Yet it would appear that our brother was actuated by pure, unselfish motives. And it certainly is to the credit of the Indian people to whom he conveyed his Gospel message that he travelled among them so many years without harm having come to him and that they so generally supplied his immediate personal wants."

ARCHDEACON GRIFFITHS.

The Church in Wales has lost a strong support by the death in his seventy-eighth year of the Venerable John Griffiths, Archdeacon of Llandaff, which occurred on Wednesday week, at his residence at Neath. The cause of death was *angina pectoris*. The Archdeacon had for half a century occupied a prominent position in the public life of Wales as an educationalist, a devoted patriot, and a preacher of great power and popularity. While he was one of the chief ornaments of the Established Church in Wales, he was also held in high esteem in the country generally. Recognising Nonconformists as fellow-workers, he heartily co-operated with them in all social and religious work. During his long tenure of the living of Neath, he erected several day-schools at the cost of many thousands of pounds, which were supported by voluntary effort. Nor did he utilise these schools for Church purposes only, for the Nonconformists of the parish were satisfied with them and resolved not to form a School Board during his lifetime. So great was their faith in the Rector that many years ago a Nonconformist church, the members of which were at variance, agreed to seek his arbitration.

MR. JAMES ANDERSON.

In a lengthy obituary notice of Mr. James Anderson, Hampstead, of the London shipping firm of Anderson, Anderson, and Co., the Aberdeen *Free Press* says:—

"Mr. Anderson's business life covered a period of sixty-one years, and his death removes one of the last links with a past generation of shipowners. In business he was shrewd and sagacious, and to those who knew him intimately his characteristic was that of warm-hearted, kindly friendship. Mr. Anderson never forgot his native place, and many young men hailing from Peterhead, and who now occupy good positions in life, owe not a little of their worldly success to the generous assistance which they received in their youth from Mr. Anderson. In shipping circles in London the deceased was held in the highest regard, alike for his conspicuous business capacity and his estimable personal qualities. He was a consistently straightforward, upright man of affairs, who abhorred the shady and the mean—indeed, his character was moulded and his whole life influenced by his early Scottish religious training. After his removal to London, Mr. Anderson continued in connection with the Presbyterian Church, and at the time of his death and for many years previously he had been an elder in the Hampstead Presbyterian Church. When in Aberdeen, Mr. Anderson had a great liking for the ministrations of Rev. Dr. John Duncan, and was a frequent worshipper in Trinity Congregational Church. He was an unostentatious and liberal supporter of all benevolent objects, having in view the temporal and spiritual welfare of those around him. Mr. Anderson had reached the advanced age of 87 years."

Evangelical Alliance Conference.

Cambridge, Sept. 27—29.

The published programme of this gathering reveals many items of deep interest. At the opening prayer-meeting on the Monday afternoon, Dr. Moulton, of Cambridge, will preside. At the public meeting in the evening, Dr. Handley Moule will give the address of welcome, while Mrs. Isabella Bishop will be one of the speakers. The "annual address" on the Tuesday forenoon will be given by Dr. J. H. Rigg, and Mrs. Lewis, of Cambridge, the Syrian traveller, will give an address. In the afternoon Dr. Baedeker, Rev. David Baron, and others will speak on missions. In the evening there will be addresses or papers by Archdeacon Richardson, Dr. Oswald Dykes, and Mrs. Bishop.

Many interesting topics will be dealt with on Wednesday, the closing day. Among others Dr. Murray Mitchell will speak in the morning on "The Progress of Christianity during the Victorian Era." In the afternoon there will be a garden party in the grounds of Leys School.

Saving with a Purpose.—A Scotch woman used to lay aside a penny a day for missions. A visitor incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said: "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said: "I have never denied myself so much as a chop for God." A large sum was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Saviour?

Dolls for Hindu Children.—As many of our readers were exercised about the letters recently inserted on this subject, they will do well to note the following from the originator of the correspondence. He says:—"It was to dolls given as prizes to *Hindu* children, not to children in mission orphanages, that reference was made. The latter could not use dolls in idolatrous worship, as such form of worship does not exist in these institutions. But it is a fact, for it has been proved, that dolls given as prizes to Hindu children have been afterwards used by them in their idolatrous rites. For this reason I consider it wrong to give dolls as prizes to *heathen* children. By all means let friends continue to send dolls to the orphanages, but let them make sure they are given to Christian children only."

India.—The events of the year have greatly interfered with mission work. Hungry people do not care to listen to the Gospel, they want bread. A crowd of fanatics are not good listeners. Still the work has gone on quietly. The poor people have been convinced more than ever of the love which Christians bear to them as shown by the help given them in their distress; and this seed must bring forth fruit. We have gone from village to village, from door to door, distributing help sent us by friends in England and America, and in this way have been able to get very near the people in their trouble. Hundreds of orphans have been rescued, and these will grow up intelligent Christians in mission schools. For months to come the help of our friends in England and America will be needed to aid the people until better times come. Our special need at present is scholarships for our famine orphans at £4 a year each, which may be sent to us direct, by foreign post office order or bank draft. Rockwall Clancy.

Allahabad, India, August 19.

Scottish Notes.

Pastor John Robinson, of the City Temple, Glasgow, is now paying a third visit to America.

In the course of his holiday travels in Scotland Pastor Thomas Spurgeon recently attended afternoon service at the Free Church, Dingwall, which it may be remembered was opened by his father, Mr. C. H. Spurgeon.

In connection with a mission which Mr. George Clarke has arranged to hold in Stirling in October, the Christian workers of the town and neighbourhood are waiting much and earnestly upon the Lord, that it may be a time of special blessing. The Railway Mission, the Y.M.C.A., the Y.W.C.A., and the various Christian Endeavour Societies are holding joint prayer-meetings, and intend to combine their forces with a view to bringing the careless classes of the community into contact with the meetings.

In carrying out the arrangement under which the Evangelistic Lectureship of the Free Church is now undertaken by a succession of lecturers, the Assembly gave students the advantage of listening to Dr. Hood Wilson, Mr. Alexander of Dundee, and Dr. Walter Smith. The appointment made last May promises to be equally acceptable. Mr. Gibson, of Swatow, one of the English Presbyterian missionaries, has been invited home for the next two sessions, and the invitation, it is understood, has been accepted.

The summer work of the Glasgow United Evangelistic Association has been brought to a close, and from every branch there come tidings of blessing vouchsafed on the efforts put forth. The students of the Bible Training Institute have undertaken a large share of the meetings. The seaside services for young people have been carried on on a larger scale than formerly. Usually three meetings a day are conducted, and as the parents as well as the children gradually come within range the work opens out in every direction.

Lord Overtoun made a noteworthy speech at the opening, last Thursday, of the sixth session of the Glasgow Bible Training Institute. He traced the progress of the movement back to the original proposal by Mr. Moody, and showed with what care the foundations of the work have been laid under the superintendence of Mr. John Anderson. The work has commended itself to all who come into contact with it. The services of the students are much in demand during their training, and the testimony received to the value of their work after they go forth is of the most satisfactory character. The directors of the Evangelistic Association announced that in the course of the coming winter they expect to welcome the students to the premises now being specially erected for their accommodation.

The five native pastors from Manchuria, Kaffraria, Rajputana, Old Calabar, and Jamaica, who have been on a visit to this country in connection with the celebration of the jubilee of the United Presbyterian Church, brought to a close at Edinburgh on Sabbath evening their visitation of congregations. Perhaps never before has the visit of a deputation aroused so much enthusiasm over the whole country, or the blessed fruit of missionary labour been so clearly set before the people. The new interest thus aroused is finding expression in prayer and gift, and the funds of the Mission Board are likely to be larger than at any former time. A pleasing feature in the Glasgow service was the presence of a deputation from the National Bible Society of Scotland for the purpose of presenting each of the brethren from afar with a copy of the Word of God.

Armenian Orphans.—Would any friends help in clothing a number of Armenian orphans, now in England? They are from ten to fifteen years of age, mostly children of the victims of the Turkish massacres, and all very badly in need of underclothing, suits, head-gear, socks, shoes, etc. Bedding and other furniture for their use would be thankfully received by Mme. L. Thoumaïan. It should be sent care of Miss Grace Mentall, Oakhurst, Chigwell, Essex.

Whitton.—For some time a quiet work has been carried on at Whitton Gospel Hall, situated in the centre of the market garden and fruit growing districts of Middlesex, midway between Twickenham and Hounslow. Owing to residential changes, deaths, etc., the Mission had lapsed until last autumn, when by self-denying efforts the building debt was cleared off. Through the gratuitous services of Mr. A. H. Carter, God has again blessed the work. The little church has been revived, and an encouraging increase has taken place in the attendances. With one or two exceptions the villagers are unable to help towards current expenses, and friends are needed to inaugurate the winter's work. Particulars will be given by Mr. A. H. Carter, Bible League Office, 186, Aldersgate-street, E.C.

Personalia.

Rev. Mark Guy Pearse has been spending his summer holidays in co. Derry. He preached and lectured in Grosvenor Hall, Belfast, to large and greatly delighted congregations.

Pastor Archibald G. Brown conducted the services at the Metropolitan Tabernacle on Sunday last. He is announced to preach at the Baptist Church, Chatsworth-road, West Norwood, on the next two Sundays.

Rev. F. B. Meyer has returned from his holiday visit to the Continent, and has entered on the work of another winter season. Next Thursday, September 16, he hopes to recommence the Thursday noon service at Christ Church.

Bishop Tucker's health is such as to give cause for anxiety. The African fever still clings to him, and he finds it difficult to throw it off. It is believed, says *The Record*, that one of the Canadian bishops has asked him to spend the winter in Canada, in the hope that the dry, bracing air may set him up.

Mrs. Sarah Finn, well known as the superintendent of the Artillery-lane Mission, is, we regret to learn, almost laid aside from work by reason of bodily weakness. She is now over eighty years of age, and, although physically feeble, enjoys the use of all her faculties. Her address is 29, St. Ann's-road, South Tottenham.

The Brothers Weaver began a mission in the White Memorial Free Church, Glasgow, on Sunday. Many anxious souls went into the inquiry-room. Messrs. Weaver will be working for a month in Glasgow, Aberdeen, and Edinburgh in connection with the Free Church, and they crave the prayers of Christian people for much fruit upon their labours.

Lady Brassey recently met with a serious accident, of which details are to hand by last week's Australian mail. Her ladyship is much interested in philanthropic work, and after she had presided at a meeting in connection with the Melbourne Wesleyan Central Mission Shelter her carriage was crashed into by a baker's cart without a moment's warning. Her ladyship was pinned down by a portion of the smashed carriage, and sustained the fracture of two ribs.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, September 6, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

G. A.—Please send us address of Secretary of Mission, San Paulo, Brazil.

"For Jesus' Sake.—Please say which Mission to Jews.

	£	s.	d.
Christian Succour to India—A.M.M., £50; H. H., 1s.; E. G., £1; J. C., £1; E. K. N. M. B., 10s. 6d.; Cs., £6; J. F. C., £1 1s.; A. A., £1 10s.; "Business Returns," 10s.; F. P., £6; Thankoffering, £1 2s.	67	14	6
Indian Famine—See p. 19	0	17	1
Famine in India—K. T., £4; Miss N., £2; J. C., £1; E. W. W., 10s.; S. G., 10s.; Spezia Mission Church, £1 0s. 6d.; A. E. E., 2s.; A. P. W., 3s.; A. S., 7s. 6d.	9	13	0
Zenana Bible and Medical Mission (Famine)—Mrs. R., £1; *(Village Missions)* M. P. A.,* 3s.	1	3	0
Pundita Ramabai's Widows—J. F. C., £2 2s.; Mrs. B., £1	3	2	0
Indian Famine Children (Mrs. Bruere)—See p. 9	2	11	4
Mrs. Potter's Work, Agra (Clothing)—M. C. W.	0	10	0
Dr. Valentine's Medical Training Institute, Agra—M. P. A.*	0	16	9
Bassim Mission, Berar, India—G. H., 5s.; Mrs. R., £1	1	5	0
Eurasian Home, Bangalore (Miss Anstey)—T. H. B.	0	10	0
China Inland Mission—M. C. B., 5s.; "How much owest thou unto my Lord?" 10s.; S. N., £10; A. Z., £2; D. D. N., £1; M.P.A.,* 16s. 3d.	14	11	3
Church Missionary Society—M. C. B., 5s.; D. D. N., £1	1	5	0
Relief Work at Van (Mr. G. C. Raynolds)—G. H., 5s.; Mrs. R., £1	1	5	0
Evangelistic and Rescue Work, Armenia (Rev. K. Behesnilian)—Aberdeen: Baptist Church, £4 4s. 8d.; Free Church, £3 12s.; Baptist Church, £1 14s. 10d.; U. P. Church, £3 1s. 6d.; Free East Church, £6 5s. 6d.	18	18	6
Armenian Sufferers' Relief—E. K. N. M. B., 10s. 6d.; S. G., 10s.	1	0	6
Rescued Armenians (Rev. F. B. Meyer)—M.P.A.*	0	12	10
Armenian Massacres Relief (Bible Lands Mission)—Cs., £1; M.P.A.* 4s. 4d.	1	4	4
Dr. Comandi's Work, Florence (Purchase of Farm)—Mrs. R.	1	0	0
Teacher at Stremchy, Bohemia—W. G., 5s.; Ruth, £1	1	5	0
Persecuted Stundists—W. G., 5s.; J. C., £1	1	5	0
Persecuted Dukhobortsi in Russia—F., L., F., Three Friends	2	10	0
Greek Refugees—W. B.	0	4	8
British and Foreign Bible Society—M. B., £2; E. Will, £10	12	0	0
Tibetan Pioneer Mission (Miss A. Taylor)—Bolton Foreign Christian Mission, 5s.; T. H. B., 10s.; Collection at Drawing-room Meeting, Woodlands, £7 14s. 6d.; M. P. A.,* 18s. 4d.	9	7	10
Ceylon and Indian General Mission—Bolton Foreign Christian Mission	0	5	0
Mission to Lepers of India—J. C., £1; E. W. W., 10s.; *(Europeans and Eurasians)* Cs, £1	2	10	0
North Africa Mission—"How much owest thou unto my Lord?" 10s.; *(Mr. H. Webb)* M. P. A.,* 15s.; *(Miss Jennings)* M. P. A.,* 2s.	1	7	0
Mr. Moody's Bible Institute for Training Missionaries—"How much owest thou unto my Lord?" 10s.; *(Books to Prisoners)* Helper, £1	1	10	0
Pastor Chiniguy's Work—J. C., £5; *(Canada)* M. P. A.,* 6s. 2d.	5	6	2
McAll Mission, Paris—J. C.	1	0	0
Society for Relief of Persecuted Jews—J. C., £1; F. S., £2 7s. 6d.; J. F. C., £1 1s.	4	8	6
M. Emilio Olssen's Work, S. America—F. S.	2	0	0
Dr. J. G. Paton's Mission, New Hebrides—S. G., £1; Cs., £1; T. S., £5	7	0	0
Rev. Andrew Murray's Work, S. Africa—T. H. B., 10s.; *(Huguenot Seminary, New College)* A Friend, 2s. 6d.; A Friend, 5s.; Another Friend, 5s.	1	2	6
South Africa General Mission—M. P. A.*	0	7	7
London Missionary Society—D. D. N., £1; *(Central College, British New Guinea)* Cs., £1	2	0	0
Miss Proctor's Lebanon Schools—Cs.	1	0	0
Baptist Congo Mission—J. F. C.	1	1	0
Girls' Orphanage, Florence (Miss Hall)—Cs.	1	0	0
Salvation Army (Mrs. Booth-Clibborn's Work)—Cs.	1	0	0
Wesleyan Missionary Society—M. P. A.*	0	1	1
Congo Balolo Mission—M. P. A.*	0	18	6
British Syrian Mission (Miss Stowell, Baalbec)—M. P. A.*	0	4	0
Garenganze (Mr. Schindler)—M. P. A.*	1	0	0
Figueras Mission, Spain—M. P. A.*	0	1	0
Presbyterian Church of England (Foreign Missions)—M. P. A.*	1	0	0
Pastor Rohrbach, Berlin—M. P. A.*	0	7	9
Missionary Bureau—M. P. A.,* £1 15s. 10d.; *(Ecuador)* M. P. A.,* £1 11s. 5d.; *(Peru)* M. P. A.,* £1 10s. 11d.; *(Prayer Union)* M. P. A.,* 12s. 1d.; *(Matabeleland)* M. P. A.,* £1 19s. 5d.; *(Egypt)* M. P. A.,* 4s. 4d.	7	14	0
Spezia Mission, Italy—M. P. A.*	0	5	3
Free Church of Scotland Foreign Missions (Lumba Gooke)—M. P. A.*	0	10	4
Peruvian Mission (Mr. F. I. Peters)—M. P. A.*	1	10	0
Livingstonia Mission—M.P.A.*	0	4	3
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Dr. Barnardo's Homes—M. M. B., £2; R. H. S., 10s.; T. H. B., £1; J. F. C., £1 1s.; "Eggs Sold," £1; Psa. xv. 4, 7s. 9d.; E. W. W., 10s.	6	8	9
Mr. Fegan's Homes—T. H. B., £1; E. W. W., 10s.	1	10	0
Day in the Country Fund—G. W. W., 5s.; F. S., 10s.; S. A. S., 10s.	1	5	0
St. Giles' Christian Mission—M. M. B., £1; T. H. B., £1; For Jesus' Sake, 2s. 6d.; E. W. W., 10s.	2	12	6
Soldiers' Home, Brecon—Friends	0	10	0
Thames Church Mission—M. C. B.	0	5	0
Essex Devastation Fund—Thank-offering, 10s.; S. E. L., £1; J. E. C., 10s.; E. K. N. M. B., 10s. 6d.	2	10	6
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Friendless and Fallen—W. B., 5s.; G. H., 5s.; M. M. B., £1; F. S., £1	2	10	0
Jewish Work, London City Mission (Children's Holidays)—G. H., 5s.; "Inasmuch," 5s.	0	10	0
Mildmay Mission to Jews—W. G., 5s.; I. O. U., 5s.; T. H. B., 10s.	1	0	0
Liberator Sufferers' Relief—W. G.	0	5	0
Church Pastoral Aid Society—M. M. B.	2	0	0
London City Mission—M. M. B., £2; *(Disabled Missionaries' Fund)* E. D., 10s.	2	10	0
Children's Country Holiday Fund—Fife Manse Children, 4s.; R. H. S., 10s.; F. S., 10s.	1	4	0
Dock Labourers' Mission—A Merchant	1	0	0
Homes of Hope, Regent Square—F. S.	0	12	6
Relief of Hop-pickers, Hants, Kent, and Herefordshire—A Thankoffering	10	0	0
Mission to Hop-pickers (Mr. G. Heath)—Cs.	0	10	0
Rev. J. W. Atkinson's E. London Work (Country Holidays)—K.	0	2	0
Evangelisation Society—A. Z.	0	10	0
Bristol Orphan Houses—T. H. B., £1; E. W. W., 10s.	1	10	0
Miss Weston's Work, Royal Navy—T. H. B., 10s.; E. W. W., 10s.	1	0	0
Soldiers' Institute, Portsmouth—T. H. B.	0	10	0
Army Scripture Readers' Society—For Jesus' Sake	0	2	6
Missions to Seamen—For Jesus' Sake, 2s. 6d.; E. W. W., 10s.	0	12	6
Jubilee Celebration of Band of Hope and Juvenile Societies (per Young Abstainers' Union)—A Reader	2	2	0
Discharged Prisoners' Aid Society—E. K. N. M. B.	0	10	6
The Spurgeon Orphanage—E. W. W.	0	10	0
Friedenheim Home for Dying—E. W. W.	0	10	0
North East London Gospel Mission (Children's Seaside Homes)—S. G.	0	10	0
Strangers' Friend Society—R. C. S.	2	0	0
Mount Hermon Orphanage—R. C. S.	3	0	0
R. N. Mission to Deep Sea Fishermen (Labrador: Clothing, Women and Children) Cs.	1	0	0
Total	£254	6	9

* Missionary Pence Association, 186, Aldersgate-street.

[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—Mrs. B., 5s.

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The London Samaritan Society and Homerton Mission (Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—E. S., 2s. 6d.; J. W., £2 2s.; R. S. T., £1 1s.; T., 11s. 6d.; F. M. H., 1s.; A. B., £1.

Pemba.—Satisfactory accounts (says *The British Friend*) are received from Theodore Burtt of the progress of his pioneer work at Pemba. Herbert Armitage has joined him in this work, and both are comfortably located in their temporary homes. The latter has had a sharp attack of fever, and, though weak, he is progressing favourably. The sad oppression of the negroes by their Arab masters appears to be diminishing. A large estate at Banani, a short distance from Chaki-Chaki, has been purchased for the Pemba Mission.

The Christian.

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NOTES AND COMMENTS.

OUR readers, who, we are sure, have followed with much profit Mr. Meyer's expositions of the life of Paul, will be interested to know that a volume will be issued in due course, entitled PAUL, A SERVANT OF JESUS CHRIST *(Morgan and Scott)*, containing these and further chapters on the pregnant lessons of the great Apostle's life.

Things seem somewhat brighter in the East, both near and far. The long-drawn-out diplomatic contest over the settlement of Greece appears to have reached a point where the Powers almost, if not quite, agree. Thessaly is not to be given over again to Turkey, and the debts of Greece are guaranteed by the control of a portion of the revenue by the Powers. Crete is being settled quietly. In India the clouds are not so black as they were, though they are black enough to make us anxious One thing seems to be certain, that there will be an overhauling of the policy which is blamed as the cause of an expenditure, from first to last, of some seventy millions of money, and of the present restless condition of the country. The politics of the question we may leave, but England ought in common humanity to avoid any steps which, being provocative of war, throw upon the Indian people, poor and harassed with famine, an additional burden of taxation.

Mr. Howard Evans has done religion a real service by exposing in the *Contemporary* the untrustworthiness of *Whitaker's Almanac* as a guide to the religious denominations of the country. The list, as it stands, gives a total of 293 denominations or "sects," but of these, *e.g.*, forty-four are of foreign origin. Jews are entered in nine different ways, the Greek Church in three ; even Welsh Wesleyans and Scotch Baptists figure separately from their English brethren. The London City Mission, the Y.M.C.A. and Y.W.C.A. have a place as denominations ; there are fifteen such denominations. Even non-Christian bodies, twenty-two of them, are in the list. Thirty-two denominations at least are described under different names, *i. e.*, are reckoned twice over. Evangelistic agencies are classed as denominations, such as the Portsmouth Mission ; there are sixty of these. The Brethren are described in 39 different ways. Mr. Evans reduced the 293 to twenty. He says :—

As far as I can understand, there are really not more than a score of Christian denominations of English or Welsh origin outside the pale of the Anglican and Roman Catholic Churches, and of these all but two are nearly allied in faith, much more nearly than are the different modes of religion in the Church of England.

Among these twenty denominations there is a good deal of unity of faith and practice ; it is idle to call them signs of division in the Church of Christ, although, for uniformity's sake, one might wish to see them united openly. The union of several of them in the Free Church Council is evidence enough that they are of one heart and one soul, and on the great verities of the Gospel think the same thing. So much has been made of the divisions of the Church that in common justice they ought to be correctly given, and Mr. Evans has done his great share towards that consummation. At the same time, it must be confessed that the causes which in many cases keep churches or denominations apart are rather traditions, or family or friendly associations, or vested interests, than conviction as to doctrinal truth or even as to church government. The dead hand, acting by trust-deeds, and in other ways, is not a little accountable.

At the Trades' Union Congress, when a strong resolution on child labour was presented, a singular divergence of view presented itself, some speakers being as warmly in favour of the half-time system as others were against it. The question, on the surface, seems simple enough ; humanity would say that children under fifteen should be spared regular manual labour in mills and factories, and that night-labour under the age of eighteen should be abolished. Other countries can spare their children the toil and bondage of the factory for a longer period than Britain does, and there seems to be no valid reason why we should not follow their example. Although the resolution was opposed at the Congress by "a card vote" of 274,000, it was carried by 595,000 for it. Last year the numbers were 394,000 for a similar resolution, and 353,000 against. There is a great change manifest in this comparison, and when the working-men themselves shall be all of one mind their children will be placed on a better footing.

If childhood is not so dear to the British people as it ought to be, so neither is motherhood. The death-rate of little children in districts where mothers go to work is alarmingly high ; in North Stafford twice as high as in South Stafford. In Lancashire the death-rate among infants is 178 per 1000 ; in Dorset 83 per 1000. During the cotton famine, when the Lancashire mothers had to be at home, the mortality among little children greatly declined ; the same thing was seen at Coventry in the strike in the silk weaving days, and in the siege of Paris. War and famine are even kinder to the born or unborn infant than prosperous times, which tempt mothers away from the home to the workshop. The Trade Union Congress has done a public service by bringing the subject forward, and by also protesting against Sunday labour in paper mills, which is said to be a growing evil.

Some few years ago Lord Randolph Churchill spoke of the traffic in intoxicating drinks as devilish, and more recently Lord Rosebery warned the nation that the trade was rapidly becoming its tyrant. The recent licensing sessions have shown how fast the whole trade is passing into the hands of the brewers. Already eighty per cent. of the licensed houses are tied, and the process still goes on. In Scotland and Ireland the magistrates have successfully opposed the tied system, but somehow in England the trade gets its own way in this respect. We are passing into the hands of a tremendous monopoly of our own making, and our emancipation will be a difficult thing. Could we but get the young to abstain, the work would be easy enough ; breweries and public-houses would not be worth investing a sovereign in.

Conflicting standards of daily conduct account for much incoherency and contradiction in present-day religion, and not a little unhappiness in the lives of Christians. The following passage from a recent letter from the Bishop of Durham to the clergy and laity of his diocese puts the remedy in a vivid form :—

The main principle which I desire to commend to your consideration is that every act of a Christian is to be judged by a Christian standard, and that it is our common duty to contribute to the formation of a quiet, resolute, effective public opinion, which definitely aims at the attainment of the Christian ideal.

If this principle were faithfully followed it would effectually put an end to worldliness in the Church, introduce a new spirit into politics, and purify business and social life from many crying abuses. To have one standard of conduct—the will of God as revealed in his Son—and to subject our whole life to judgment according to that standard,—this is the secret of joy, and peace, and good influence.

We may rule our lives according to one of three laws. The first law of nature is self-preservation—here we are one with the brutes. The second is self-realisation—here we are merely human. The third is self-surrender—here we link ourselves with the divine. The first two are not only selfish, but impossible apart from the third. "He that loveth his life shall lose it, but he that loseth his life for my sake shall find it." We do not truly live spiritually till we cease to live for ourselves. Then we first taste of the deep well of salvation ; then only do we "come to ourselves." By making God first in our aims and thoughts we learn the secret of peace and life. "He that hath the Son hath life."

Behind the outward uniformity and obedience of the Roman Church there are restive movements and chasms of discord, which now and then reveal themselves openly. From various sources it is well known that American Catholics are just now almost in a state of rebellion against the authority of bishops and cardinals, and that signs of open revolt are beginning to show. The Anglo-Saxon race does not submit tamely to tyranny of any kind, and religious tyranny is specially distasteful to it. Severe discipline has recently been meted out to distinguished priests in New York and elsewhere for speaking their minds on ecclesiastical matters ; but this is only making matters worse. As Rome never reforms, but only changes her front, it would be well for American Roman Catholics to recognise that only by breaking away from her galling yoke altogether can they ever be spiritually free.

A contemporary calls attention to the remarkable fact that the higher education in France, that of the children of the upper classes, remains largely in the hands of the religious orders, and that the most eloquent preachers of those orders are willing to surrender public life and all its attractions in order to give themselves to the daily drudgery, as some would esteem it, of teaching boys. Lacordaire and Didon are cited as examples. No doubt there is great wisdom in this Romish policy. Evangelicals have perhaps hardly realised how much they would regain by retaining a hold upon the education of children ; but, *per*

contra, they have not had in their ranks the bulk of the rich who can send their sons to expensive boarding-schools. English boys of the middle and upper classes have to take their chance in the public schools. This, however, might be and would be a gain, if a custom arose for able young Christians, both men and women, to consecrate themselves to the work of teaching for Christ's sake. Under any system their devotion and consistency would make converts.

The hon. sec. of the Evangelical Lay Preachers' Association, who ought to know something about the subject, gives it as his opinion that "lay" preaching is not a decreasing power in the land. This is valuable and gratifying testimony, though we cannot help thinking that with the decline of our rural population and the increase of the large towns, there is not quite so much lay preaching as there used to be. The continuance and efficiency of it are of the greatest importance to the churches.

"It's done a power of good," said a Yarmouth sailor to a representative of the *Daily News*, when he asked him what he thought of the Mission to Deep-Sea Fishermen. "It ain't the same life as it used to be, owing to what the Mission have done." The copers, or floating grog shops, are done away with. The men are not "drownded" uncared for, as of old. Their wants are looked after in every way. It is something achieved to have done so much, and to have it honestly commended by an old salt to a newspaper man. One is just a trifle suspicious as to how much colouring is put into these "Seaside Studies" by a skilful pen, but even when a good deal has been allowed for, it is gratifying to have work which we know to be good well spoken of.

"No one ever landed on English soil with more hatred in his heart for a race than I had for the English, but the more I lived among them, saw the English national life, mixed with them, found where the heart-beat of the nation was, the more I loved them." This is the utterance of Swami Vivekananda in a book just published. He was chosen to represent the Hindoos at the Parliament of Religions in Chicago, and the reception given on his return by his fellow-countrymen proved in what high esteem he is held by them. Comparing the above statement with the present Indian troubles, the reflections inevitably suggest themselves, "Are we fairly represented in India? What are the traits in our countrymen there which thus embitter even the most intelligent natives against us?" Of course, cognisance must be taken of our necessary interference with some of the crude and cruel customs of heathenism, but while we have professed to show them a better way, there is not infrequently a conflict of influence between the missionaries and the other European residents.

When Paul wrote his letters to the Churches he kept in mind the objections and difficulties of some to whom his words would be read. He did not content himself with a formal and positive statement of truth. When setting forth the doctrine of salvation by faith, in his letter to the Romans, he remembers how some uphold the law as a means of salvation, and how others will object that salvation by grace means liberty to sin. To these he replies as he passes along, and his main theme receives thereby no injury or loss. In the rush of his great chapter on the resurrection, he suddenly remembers that some man will say: "How are the dead raised up, and with what body do they come?" To him he gives an answer which contains some of the grandest suggestions as to the nature of the spiritual life beyond. Now could not this method be followed with great advantage by some preachers? Before preaching might they not remember how one has one difficulty and another another, and just think how to meet them intelligently and kindly? The mere acknowledgment that a hearer has a real difficulty is sometimes a help to him to overcome it.

Will our young friends consider the wisdom and propriety, or otherwise, of an exaggerated and stilted style of expression now prevalent? The English language is not so poverty-stricken as to have only one adjective or adverb or verb, like a general servant or maid-of-all-work. One of the most overworked and abused words in this generation is "awful." Everything is awful, and if an adverb is required to intensify an adjective we are assured, by juveniles of all ages, that they are awfully sorry, awfully glad, awfully busy, awfully tired, awfully happy, awfully jolly. Other people are awfully generous, awfully mean, awfully kind, awfully sharp, awfully good, awfully bad, awfully indifferent, and so on, awfully *ad nauseam*, until, as Hood said of the poor flower-girl, "she hates the smell of roses": so we are sick of "awfully."

Another word prostituted by this stupid trick of exaggeration is "loathe." It is a valuable and expressive verb, but if used to do duty for dislike, and if our feminine and effeminate friends persist in assuring us that they loathe porridge, loathe sugar in their tea, loathe tea without sugar, loathe a dress or a hat or a ribbon of which they are tired, this word also will have to be cast aside as one that has lost its meaning. The abuse of words not only degrades language, but deteriorates the perceptive faculty, the balance of mind, and the power to distinguish between things that differ. It is not without sufficient reason that we plead for truthfulness in ordinary speech. Christ dwelling in our hearts by faith will save us from speaking unadvisedly with our lips.

The "Progressive programme" for the School Board contest that is just about to open in London has been put forward. Its central feature is a determination to keep to the "compromise" of 1891 on the religious question to resist all attempts to introduce dogmatic formulas for the children, or tests for the teachers, and to refuse to substitute the definitions of the Churches for the words of the Bible as the basis of instruction." The Trades' Unions Council last week passed a resolution advocating "secular teaching," but the discussion proved that this was done not from any real objection to non-sectarian religious instruction, but out of protest against the High Church party's attempt to capture elementary schools in the interests of Sacerdotalism. It is thus growing clearer day by day that those who would force on the religious controversy are simply playing into the hands of Secularism.

It is evident the Free Churches will need to stand firm at the coming election, not only in London, but in the provinces, too, for the maintenance of Bible teaching in the schools. In some boards no subject is regarded with so much supercilious contempt as this one. Such feeling is doubtless largely due to the petty acrimonious spirit which has been manifested in its discussion. All Christians should demand the morning reading of the Scripture, on the ground that no book is so capable of fitting the children for the duty and temptation of future years as is the Word of God.

The Pope is alarmed at the Zionist movement for the purchase of Palestine, with a view to Jewish re-settlement in the land; and he has instructed his representative at Constantinople to do all in his power to frustrate the proposal. Of course the Pope himself has certain schemes for obtaining the Holy Land from the infidel. Christian expectation, however, looks forward to Israel being once more in possession of the land of patriarchal peace, of prophetic fire, and Christian love. The long line of promises gives the land to Israel, but faith in the God of their fathers is needful if those promises are to be fulfilled with heavenly blessing. Should the people go back in unbelief, as many interpreters of prophecy hold, then it will be for further controversy with God. We know how that controversy will end; "every tongue shall confess that Jesus Christ is Lord."

The Bishop of Durham (Dr. Westcott) has just published an interesting little book on "Some Lessons of the Revised Version of the New Testament," with a view of showing the duty of readers of the Bible and preachers generally to adopt it in preference to the Authorised Version. It has been a matter of surprise to Biblical scholars that the latter still holds the field so generally in public ministrations. Dr. Westcott says that it is quite as much used as the A.V. was when it had only been sixteen years before the public, and that it is steadily winning its way. One of the objections felt by most readers is the disturbance caused to the memory by the substitution of new for familiar phrases, but this is not a valid argument in view of the importance of knowing the exact meaning of Holy Writ, and it will pass with growing familiarity. The aim of the reviser has been to make the English Bible representative of the spirit as well as the letter of the original, and to get back as nearly as possible to the actual words of the inspired writers.

The French Protestant Churches are coming to the rescue of the L.M.S. in its Madagascar troubles, and accepting the reversion of Protestant missionary work in that island. Unfortunately, their strength is scarcely equal to the task, which will tax their utmost resources. The L.M.S. is trying its utmost to preserve Protestantism, by waiving its claims on condition that the work will be taken up by Frenchmen. The future is, humanly speaking, very dark; for the French Protestants are not only weak in numbers and wealth, but they will have to fight the bitter hostility of the Jesuits, who have made English missionary work impossible. But the worst trials of faith are often converted by God into a means of unexpected success; and Christianity may yet come out of the ordeal purified, and strengthened—as it has once before.

The Physical Necessity of the Sabbath.

Rev. Alfred Rowland, in a recent sermon, entitled, "Is Sunday Observance Worth Maintaining," said:—"Apart from its religious uses, the public observance of the Sabbath is for the advantage of the nation, and it is on this ground only that it should be legally enforced. When Wilberforce was in the midst of overwhelming anxiety and labour on behalf of the slaves, he declared that he owed the continuance of his mental powers to the periodical return of the Sunday; in writing to a friend he gave him this warning: 'If you don't observe the Sabbath you will kill either yourself or your mind.' Many a man has broken down under the strain of uninterrupted toil, because he refused to welcome and use aright the God-appointed rest-day. Depend upon it, the man who keeps holy the Sabbath is best able also to obey the other half of the command, 'Six days shalt thou labour.'"

A Christless Bible.*

By Rev. HENRY VAN DYKE, D.D., New York.

(*Concluded.*)

LET us turn to the New Testament and see what it is that the Apostles, and the Evangelists, and Christ Himself, have to say. What is the message of Jesus, and John, and Peter, and Paul, after you have blotted out the Gospel of a Divine Redeemer? What is the New Testament worth without our Lord and Saviour Jesus Christ? What does it mean? Let us consider the question honestly and fairly and candidly.

There are three things which characterise the New Testament. They distinguish it from all other literature in the world, so far as I know. First, it throws a new and intensely searching light upon human sin; second, it has the deepest and most piercing sense of human sorrow; and third, it is written as no other book ever was written—in the very presence of death.

First.—The New Testament is filled with *a profound and burning sense of moral evil in the world.* It reveals, as no other book in the world does, the inmost nature of that evil in the heart of man, and its outward manifestation as going through his whole life, even a life which in the world's view is respectable and decent. It emphasizes the essential guilt of sin in the fact that there are no possible excuses for it, because the essence of sin lies in the choice of the individual himself. It discloses the destiny of sin, which is inevitable wrath and destruction. Nowhere else in all literature will you find such a realistic picture as the photograph which the New Testament gives of sin. And it was Jesus of Nazareth who gave the light in which this photograph was taken. It was He who illumined the secret sources of sin in the heart of man and its sure and relentless consequences, its disgrace, its terror, and its might.

Jesus of Nazareth said that there was, in this world, a force, an influence, a spirit, desiring, seeking, and working evil continually, for the sake of evil; an unclean spirit; a father of lies, ready to thrust falsehood into every man; an enemy of souls, desiring to possess souls, and sift them, and torture them, and destroy them. Now, I am inclined to take that teaching of Jesus literally, and to believe that evil is embodied in a personal devil. One thing is sure, Jesus reveals evil as a positive, organised, malignant, active power. There is a kingdom of Satan lying all around us, fighting against the good. This conflict between duty and passion, between temptation and principle, is going on in the world, not as a game, not as a trifling affair; it is a continual warfare between good and evil, and you and I are thrown into the midst of it, naked, helpless, and defenceless.

We are cast at birth into the midst of this conflict. Unseen, mighty, skilful enemies are against us on every side, but there is no one to fight with us, or for us. There is no Divine deliverer. There is no captain of salvation. There is no conqueror of Satan. Christ has not come to rescue our souls. There was simply a man, Jesus, who lived in Palestine, who said these things.

WE HAVE LOST THE BATTLE ALREADY.

We have sinned, but Christ does not say, "I have power on earth to forgive sins"—or if He said it He was mistaken. We are astray and wandering, but Christ does not come to seek and to save us. He says, "Find your own way." We are guilty and condemned, but Christ does not say, "I am the Good Shepherd that giveth his life for the sheep." He does not say, "I am come to lay down my life as a ransom." Nor does He say that "God so loved the world that He gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." There was no atoning sacrifice on Calvary. There was no redeeming blood shed on the cross. There was only a martyr's death—oh, the pity of it! There was only a new exhibition of the horror and the power of human sin.

THAT IS CHRISTIANITY WITHOUT CHRIST.

Read on through the New Testament, if you dare. Read on, and see what becomes of the experience of the Apostles and the early Christians when Christ is annulled. Something or somebody had incredibly deepened or intensified their sense of sin. And it was just this sense of sin that separated them from the easy, reckless, wicked pagan world. But the cause which produced that sense of sin was not the appearance of the Son of God to redeem the world. That was a dream. That was a delusion. That was a foolish dogma of superstition. We must leave all that out of their testimony.

Now listen to Paul: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; even so there was *no* grace of God, and the gift of grace by the one Man, Jesus Christ, did *not* abound unto many." "Sin reigned unto death, but grace did *not* reign through righteousness unto eternal life, through Jesus Christ our Lord." "I see a different law in my members warring against the law of my mind, and bringing me into captivity under the law of sin, which is in my members. Oh, wretched man that I am! who shall deliver me from the body of this death? I thank God through *nobody!*" "God commendeth his love towards us, in that while we were yet sinners *nobody* died for us." "God is *not* in Christ reconciling the world unto Himself." "There is *no* mediator between God and man." "The life that I now live in the flesh I live by faith in *myself*, for the Son of God did *not* love me, *nor* give Himself for me."

Read the Epistle to the Hebrews: "Having then *no* high priest who hath passed into the heavens, let us *not* draw near with boldness unto the throne of grace, for we shall receive *no* mercy nor grace to help in time of need." "For we are *not* come unto Jesus, the Mediator of the New Covenant, but unto Mount Sinai, that burns with fire."

Hearken to St. Peter: "We know we were *not* redeemed with corruptible things, as with silver and gold, from your vain conversation received by tradition from your fathers; *nor* with the precious blood of Christ, as of a lamb without blemish and without spot, because Christ *never* suffered for sin, the righteous for the unrighteous, that He might bring us to God." "Wherefore, *not* having seen Him, we love Him *not*, neither do we rejoice in Him, since we receive *not* the end of our faith, even the salvation of our souls."

Hearken to St. John: "If any man sin, we have *no* advocate with the Father; *neither* is there any propitiation for our sins, *nor* for the sins of the whole world." "Herein is love, not that we loved God, but that He did *not* love us, and did *not* send his Son to be the propitiation for our sin."

THAT IS YOUR NEW TESTAMENT WITHOUT JESUS CHRIST.

Take it and make what you can of it; but for my part I do not see how any man can want to keep it in his house, or even turn the leaves of such a book as that. I do not see how any man can find peace or comfort in it.

The second thing that strikes us in the New Testament is, that it has *a very deep and piercing sense of the pains and sorrows and troubles common to human life.* It is full of poor people, and sick people, and persecuted people. Surely there was never anyone who lived who knew as much of the dark side of life as Jesus did. We may know something of it. But He was born in poverty, surrounded by want. He knew what it meant to be hungry, thirsty, and homeless. He walked among cripples, and lepers, and blind men, and demoniacs; there was no kind of deformity or anguish in the world that did not come crawling through the dust of those Palestine roads to his feet to draw help from Him. His disciples saw the same side of life; they were in contact with the miseries of humanity all the time. They knew very well that life was not a pleasant pastime in a garden of roses. They felt in their own persons the rough side of it. They had thorns in the flesh, the pangs of physical anguish, the fatigue of exhausting toil, the confinement of prison, the cruelty of torture, and all the nameless ills that flesh is heir to. Read the New Testament, and it must leave the impression upon you that this is a hard life and a world full of trouble.

THERE ARE TWO CONSOLATIONS

that we find in this Book, as the Church has read it; but they both disappear when we take away the Divine Christ. First is the promise of future reward and peace to those who suffer patiently in Christ's name, and for his sake. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." What is left of that promise when you take away the Divine Christ? The dream of an enthusiast; no substance in it; no authority to fulfil it. Paul says: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." What nonsense, Paul! Have you not heard that the Lord in whom you trust was only a man like yourself? He had no Divine power. You have given your life for nought, and your suffering for a vain vision of recompense.

But there is another thing in the New Testament that consoles us for the hardships of life, and that is the sense of Christ's sympathy in our sorrows, "the fellowship of the sufferings of Christ." Paul says, "I now rejoice in my sufferings for you, and fill up that which remains of the afflictions of Christ." Peter says, "Inasmuch as ye are partakers of Christ's sufferings, rejoice." This thought that Christ is with us in our pains and sorrows; that all our afflictions really bind us closer in mystical union with Him; that we are crucified with Christ—this is the thing that makes it possible to bear the sorrows of life that we could not bear in any other way. When death comes into our household; when sickness and suffering and loss come and lay their hands upon us, we could not bear it if we did not know that Christ is with us. A dream! Christ did not bear our sins in his body on the tree. Christ does not stand by every sufferer. There is no Christ, and Jesus, who might have sympathised with you if He had been alive now,—

> Jesus is dead; far hence He lies,
> In some lone Syrian town;
> And on his grave, with shining eyes,
> The Syrian stars look down.

"Ah!" you say, "but God sympathises with me in my sorrows." Does He? Does the God who made this bright, beautiful heaven, and set the sky with stars—does this God know anything about the pains that rack our human hearts? How do you know? How can you know

IF CHRIST HAS NEVER COME TO TELL US?

I tell you, a man or woman with a breaking heart might go out into this beautiful world today, and walk up and down, and look up to the blue sky, and the heart might break again

* An address at the Students' Conference, Northfield Published in "Northfield Echoes," No. 2. The number also contains stirring addresses by Dr. A. Mackenzie, Mr. D. L. Moody, Dr. Schauffler, Dr. Mabie, Revs. R. P. Wilder, R. A. Torrey, and C. I. Scofield, besides reports and illustrations. The whole series of four issues of "Northfield Echoes" can be had by sending a postal order for 5s. to Mr. A. P. Fitt, East Northfield, Mass., U.S.A.

with the thought that there is no word of sympathy; that the Divine being has no share in the suffering and the pain and anguish and tears and grief which rend and rack us here below, if there were no Christ, who as God wept at the grave of Lazarus and in the garden, and who as God died upon the cross, in order that He might know, with us, what it is to suffer.

Then this New Testament is the book which brings us most closely face to face with the fact of *death in the midst of human life.* It is written from beginning to end in the presence of the plain and awful truth: "It is appointed unto all men once to die, and after death the judgment." The heathen, for the most part, covered up this fact of death, and hid it in flowers as far as they could. And that is the tendency of the world without the Word of God—to hide death, keep it out of the way. But the Christians recognised it, looked it in the eyes, and prepared to meet it, and conquered all its terrors, and transformed it into a joy. By their faith in what? Their faith in the atonement and the resurrection of Jesus Christ their Divine Lord; nothing else. "Through death He overcame him who had the power of death," and opened the gates of heaven to all believers. He lives in glory, interceding for us; He lives, and will answer for every soul that trusts in Him, at the judgment seat, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." "I have a desire to depart, and be with Christ, which is far better." "Now is Christ risen from the dead, and become the firstfruits of them who are asleep." "When Christ, who is our life, shall appear, then shall we also appear with Him in glory." Beautiful,

WONDERFUL, CELESTIAL DELUSION!

Christ is gone; we know not where He is. Jesus descended into the tomb, which He did not conquer; it conquered Him. The stone was not rolled away. He has not ascended unto his Father, and our Father; unto his God, and our God. He has vanished. That is all. Christ is not risen. Yes, "it is appointed to all men once to die"—that is certain—"and after death the judgment"—that is possible. How awful it would be if it were true; for "even as Christ has *never* been offered to bear the sins of many, so shall He *never again* appear without sin unto salvation to them that look for Him."

That is Christianity without Christ. That is the only kind of religion that can be preached by those who have ceased to believe in the only begotten Son of God, who was "conceived by the Holy Ghost, and born of the Virgin Mary, and suffered under Pontius Pilate," and rose from the dead to bring us unto God. This is the best kind of religion that any man here can have until he personally accepts the Lord Jesus Christ as his Divine Saviour. A religion which condemns our sins, but is indifferent to our sorrows and leaves us to die alone.

Is that the Gospel which rose like a new sunrise on the ancient world? Ah! no; it was something utterly different which the Apostles proclaimed with trumpet voice around the world. It was something utterly different which came like a new current of life and existence into the heart of man, filling it again with warmth, and hope, and joy, and courage. It was the Gospel that "God was in Christ, reconciling the world unto Himself." It is something utterly different today that is ringing and echoing in the teaching of the men whose voice is heard around the world, and who, in whatever language they speak, however simply, however plainly, have power to move the hearts of men. It is the Gospel of Jesus Christ, the Son of God, the personal Saviour of sinners.

That is the Gospel we need to believe. That is the Gospel we need to understand, and get into our own hearts, that we may be able to preach it. We need to come so close to Christ that we shall touch Him as a person; feel the throb of his heart and the pulse of his life in our lives; feel that He, the real, living, imperishable Jesus, a personal being, an individual, a man, a God, the Son of God, the Son of Man, the Saviour, the Redeemer, the crucified One, the Rescuer of our souls—He is Christianity; He is the Gospel. Then, when we get our feet planted on that rock, the Divinity of our Saviour Jesus Christ, then the storms of criticism and debate may rise around us in the world, but they cannot move us.

Suggestive Readings.

THE SONGS OF DEGREES.—IV.

Psa. cxxix.—THROUGH MUCH TRIBULATION.

THE path of the servant and witness—whether under the Old Covenant he witnessed that God is God (Isa. xliii. 10—12); or under the New, that Jesus is the Christ, and that He is risen (Acts i. 8; ii. 31, 32; xvii. 3)—is a path of suffering. "Many a time have they afflicted me from my youth, may Israel now say...but they have not prevailed against me." So "they that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Hear a true servant of the Israel of God in Col. i. 24; 2 Cor. vi. 1—10, xi. 23—33. "As dying, and behold we live"; no, "they have not prevailed, though the plowers plowed upon his back and made long their furrows."

The Psalmist, according to the Old Covenant, curses his persecutors; but the Mediator of the New and Better Covenant pleads, "Father, forgive them."

Abel's blood for vengeance
Calleth to the skies;
But the blood of Jesus
For our pardon cries.

Psa. cxxx.—OVERTAKEN IN A FAULT.

The writer has fallen into sin, cries for forgiveness, waits on Jehovah, and hopes in his word. He watches for his Lord, for his Adonai, more than for the morning. As in Psa. li. David will teach transgressors God's ways of grace; so here the Psalmist's painful experience shall strengthen Israel to hope in Jehovah. If for me there is plenteous redemption, so also for Israel. If He has not been strict to mark my iniquities, for the Redeemer's sake, He will redeem Israel from all his iniquities. What He is to the member He is to the whole body. If there is a laver of regeneration for the individual believer, so also "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word," etc. (Titus iii. 5; Eph. v. 23-27).

Psa. cxxxi.—BLESSED ARE THE POOR IN SPIRIT.

Nothing humbles us like sin forgiven. David is the writer. Now, humbled and contrite, he knows the first beatitude—the foundation of all the rest. Perhaps he had before exercised himself in things too wonderful for him, and been in danger of presumptuous sin (see Psa. xix. 13, 1 Tim. iii. 6), but now he has quieted himself, and his soul is as a child weaned from his mother (Nature) (Psa. xlv. 10; S. Song viii. 1, 2, 5).

Psa. cxxxii.—"LOOKING OFF UNTO JESUS."

The weaned soul ceases from man, from self, and turns his thoughts to God and to his covenant; to David, God's beloved, the man after his own heart; to all the afflictions of David; to the sure mercies of David; to the exceeding great and precious promises of God.

In *vv.* 1-10 the Psalmist spreads before Jehovah the sufferings of David and his faithful and devoted service, seeking only the glory of God. In 11-18 Jehovah replies that he has sworn to David: it is truth: He will not turn from it. David had found in Zion a place for the ark of the covenant, where Jehovah should dwell between the cherubim. And now Jehovah says that He has chosen Zion; he hath desired it for his habitation. "This is my rest for ever, for I have desired it." The Psalmist looks onward to the crowning day of the true David, great David's greater Son. "His enemies will I clothe with shame, but upon himself shall his crown flourish."

So under the New Covenant, souls weaned from nature and from self look off unto Jesus, "who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. They meditate on the sufferings of Christ and the glories that shall follow, and present them before God (Heb. xii.).

And spread before thy glorious eyes.

They look back upon these Psalms, knowing that

The New is in the Old concealed;
The Old is by the New revealed.

And as the twelfth of Exodus speaks to them of the Lamb of God, of Christ our Passover, so into these Songs of Ascent they read the New Covenant revelation and sing "Unto Him that loved us, and washed us from our sins in his own blood; and made us a kingdom of priests (Exod. xix. 6) unto his God and Father, unto Him be glory and dominion unto the ages of the ages. Amen." M.

The Christian's Birthright.

BY REV. G. CAMPBELL MORGAN.

THOSE who are dedicating their lives to teaching the truths of the deeper Christian life do not claim to be expounding a new system of theology, or revealing some freshly-discovered secret. We are simply calling our fellow-Christians to a recognition of the infinite possibilities and glories of their birthright—a birthright which, alas! some of us sold all too long for much less than a mess of pottage.

The collective application of this to church life would mean the return of our churches from worldly methods and unsanctified effort, to the guidance and power of the Holy Spirit, and absolute reliance on Him alone; and this would solve our problems clean along the line, whether of finance, members, or character.

Surely all the signs of the times point to a great opportunity at the doors. In the heathen lands old systems are dying and men are groping for our God, and the habitations of cruelty are a perpetual sob for the love of the Father. At home—both sides of the water—men by thousands are conscious of heart hunger, whether they name it "*ennui*" or "despair" matters not, and in that very sense of need is the opportunity of Jesus Christ. Let his church be true to Him and sweep out the whole herd of carnal peril tricks to gain a crowd and "run a concern"; and by individual appropriation of the fulness of blessing create a collective force on divine lines, and what a reaping there will be far and near.—*Congregationalist.*

Aldershot.—A correspondent states that a small soldiers' home has been opened at 141, Victoria-road, Aldershot, by Ensign Askew, of the Salvation Army, and a good work is being done in reaching and saving soldiers in the camp. Mr. Askew will be glad of help in the maintenance of the work.

"Righteous Compromise."

LADY HENRY SOMERSET was seated under the shade of the elm-tree one summer afternoon, thinking once more of the old insoluble enigma, 'Was He? Was He not? If He was not, from whence came I? If He is, what am I, and what am I doing with my life?' Lady Henry had a party of friends at the Priory. She had strolled out into the garden in a somewhat listless fashion before afternoon tea, not dreaming that anything would happen. But as she sat at the foot of the elm-tree, meditating, she heard a voice, not with her bodily ear, but in the inner depths of the soul, which has no need of such material mechanism. And the voice said, 'Act as if I were, and thou shalt know I Am!'" She betook herself to meditation and prayer; after dismissing her guests with the announcement that "she was leaving Society for solitude, if haply she might in privacy find joy and peace," she went and lived in retirement. "For the most part of the years she spent here her Bible was her chief counsellor. Occasionally she endeavoured to ascertain what kind of counsel or of guidance others had to offer." Lord Radstock, Dr. Pusey, and Mrs. Pearsall Smith were of the number. "Mrs. Josephine Butler, who had always been among her heroines, and whom she met later on, was sympathetic and full of affectionate tenderness." So, according to the writer of a "sketch" of her, who evidently had information at first hand, "she lived alone, educating her boy, adored by her domestics, but seeing few visitors; working out for herself, step by step, the duty to which she was called." It might be called, so far as man can see, an ideal conversion, if we were free to distinguish between one conversion and another—peaceful, silent, apart from any instrumentality save that of the Scriptures, well assured, a work of the Spirit of God.

And its first fruits were in harmony with its quiet origin. Bible readings in the kitchens of her farmers, mothers' meetings in Eastnor Castle, and village temperance meetings, engaged her attention. Evangelistic work was encouraged on certain portions of her estate which were without spiritual ministrations.

Next her thoughts were drawn to the Labour cause and the cause of woman; the unity of the whole moral movement of our time impressed itself upon her. Whether she has adequately realised that the well-being of mankind is best promoted by maintaining the spiritual forces in purity and vigour may be questioned. The machine seems to have occupied more thought and care than the living power which alone can put it into motion. There is no doubt something captivating in the idea that woman "the Life-giver should also be the Law-giver," but spiritual paralysis in some measure will fall upon the man or the woman who makes a political object too prominent in his or her life, or who does not seek it in a spirit of absolute justice. We do not question the value of this object, or imply that it assumed the place of spiritual things, yet from this point there seems to come a change.

A visit to America carried in it very powerful formative influences. At Chicago a friendship of the most enthusiastic description was formed with Miss Willard. The friendly "sketch" of her says; "Both were enthusiastic total abstainers, putting Temperance in this age only second to the Gospel. Both also were profoundly convinced that, while beginning with the Gospel, the work of social regeneration must be as comprehensive and many-sided as are the evils which they sought to combat; and both saw—what, indeed, it does not need a very profound perception to discover—that the approaching advent of woman in the political sphere affords the chief ground for hoping that the future times will be better than these." These two ardent souls, Miss Willard and Lady Henry, thought that women must henceforth be banded together in America and Britain as the leaders of the great progressive forces of the world.

In 1893 these thoughts were presented in a practical shape to the British Women's Temperance Association for its adoption; instead of Temperance alone being its work, the Association was to take "the oversight of all branches of moral, social, and political reform, which are radically connected with the cause of Temperance." Chief among these related subjects was that of Purity. Feeling ran very high against this omnibus form of association. Not, perhaps, that there was much, if any, difference of opinion on the necessity of work being done for the various objects named. No doubt most of the members were engaged, either directly or indirectly, in doing the things proposed to be undertaken unitedly. But many thought that Temperance should stand by itself, and that the other branches of reform should be dealt with on their own merits. The plan of the leader, however, was adopted by a large majority, and an influential section withdrew to form another Union of women for Temperance work alone.

A period of flowing popularity now set in. The great gifts of the victorious leader, her distinguished rank, her liberality, her activity, gave her a commanding position. The newspapers, as if moved by one hand, chronicled her doings; huge meetings assembled to hear her addresses. It was a time of serious peril both to work and worker. The atmosphere of praise and the possession of power are dangerous to the purest hearts. With no taint of jealousy in their minds, not a few regarded these days as fraught with elements of evil. The B.W.T.A., with its confident captain, looked like a good ship rushing along with all sails set and a blue sky overhead; but so fine a day was not unlikely to bring thunder and rain.

It might have been thought that with such a body of able, intelligent, and zealous women as were now openly banded together to oppose the giant evils of our times, no action could have been taken that would strengthen any of these evils, without a prompt and vehement protest being made against it by the new champions of purity of living. This persuasion could hardly fail to have been strengthened by the hospitality which Lady Henry showed to the American ladies, Mrs. Andrew and Dr. Kate Bushnell, who had so bravely laid bare the whole iniquitous system of regulated immorality in India in the supposed interests of our army. The women of the B.W.T.A. had good ground for believing that at least their President, who had led them into their new position, would not falter.

But in April last, on her "sole responsibility," though the majority of the B.W.T.A. were strongly opposed to all forms of State regulation of immorality, Lady Henry published in the *Times* a letter she sent to Lord George Hamilton, highly commending his plan for seeking to improve the health of the Army, but objecting that it did not go far enough in the direction of regulation. Her own views were stated in six of the most repulsive proposals ever published. It is hard to believe that any woman could have penned them—and it is impossible to think that she ever would appear before an audience of either men or women to uphold them. They have been accurately described as the condensed version of Reslif de la Bretonne, who formulated the French system of regulation. That the motive was right, and the object aimed at good, may be conceded. But there is an air of conscious superiority in the letter, as of one who has made a great discovery, reconciling the moral and scientific aspects of the question. There is a boast of applying "sound and ruthless logic." Yet had the author known more of the subject she would have known that she had proposed nothing new.

A doubt seems also to have crept into Lady Henry's mind as to the moral soundness of the six proposals. In a subsequent declaration she speaks of "something to be said for a *righteous* COMPROMISE"; again, she says: "All sin, or rather sense of sin, is *relative*, that is to say, the code of ethics is moulded by the stage of evolution which the individual or the community has reached." That is to say, her proposals are a compromise, and the code of ethics is to be decided by the current feeling of any time. Such a position cannot be maintained; it is immoral. No vehement disavowal can alter the fact. The warmth with which Lady Henry denies occupying an unsound moral position is partly an evidence that its unsoundness is at least suspected by her. Calm thought must show her that on the subject of purity there can be no "righteous compromise"; it is as impossible as an honest theft or a truthful lie.

The members of the B.W.T.A. have been brought by their President into a false position, and unless they set themselves right, they and their great cause must suffer. There yet is time to save the situation; but only by putting "truth before everything," and by being absolutely loyal to Christ, can it be done.

Evelina Hospital for Sick Children.

THIS institution for the benefit of sick children of the poor derives its support entirely from voluntary contributions. It is situated in Southwark Bridge Road, S.E., and has for Secretary, Mr. T. S. Chapman. During the past year considerable alterations and improvements have been made, and a much needed extension of the building has been commenced, including provision for adequately dealing with the out-patient department. Of the 627 patients in the Hospital last year, sixty-four were sent to Convalescent Homes in the country and at the sea-side, about a third of these entirely at the expense of the Institution. Letters for Convalescent Homes and contributions in aid of the convalescent fund are urgently needed; and all expenses incurred in giving children recovering from sickness necessary change of air are defrayed out of this fund.

Sonnet.

No man can come to Me, except the Father which hath sent me draw him.—John vi. 44.
I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. xxxi. 3.

How came it that I did in discontent
With life as I had known it, seek the seat
Of our Redeemer, there before his feet
To bow in sudden lowliness? Who lent
My soul such yearning that I knelt intent
On having that I sought—a new, complete
And never-ending life—a life replete
With blessing? Ah! I since have learned who sent—
Who *drew* me, rather, though I knew it not,
Because He loved me with so great a love
And longed to have my love back in return.
It was my Father—God! Though I forgot
And utterly unheeded Him above,
He loved and drew—a secret sweet to learn!

A. GERTRUDE HUMPIDGE.

China Inland Mission.

ST. MARTIN'S TOWN HALL, Charing Cross, was filled on the evening of Tuesday, 7th inst., with a large muster of Christian people assembled to bid prayerful farewell to a number of missionaries, connected with this actively useful organisation, who are sailing this autumn to work for God in China—some for the first time, others returning to former spheres of spiritual labour. Five of those thus departing are ladies, and the whole band numbers over forty, in addition to the seventeen workers already sent out by the Mission this year. Mrs. Stott had sailed for New York, *en route* for China, that very morning.

The chairman on this occasion was Capt. the Hon. R. Moreton, in place of Mr. Victor Buxton, who was unavoidably detained in Switzerland. Lord Radstock opened the proceedings with prayer, and the chairman read Psalm cxlv. Speaking was almost entirely confined to the prospective voyagers, whose utterances were marked by much holy enthusiasm; and they must have derived much encouragement from the sympathy manifested in the gathering together of so large a company to bid them God-speed. General features of the speeches were earnest requests addressed to the hearers, first for praise to God respecting what He has already done through some of his servants; and then for prayer that wisdom and grace may be divinely vouchsafed to the new and old workers, with abundant blessing upon those among whom the missionaries are to live and labour.

Mr. Edward Hunt, who, with his wife, is returning to Gan-k'ing, where he commenced to labour in the Gospel some eight years ago, spoke in joyful strain of the great privilege conferred upon all who are called to evangelise the heathen. Mr. Hunt takes charge of a band of young men going out to China for the first time. Rev. G. F. Easton bore testimony concerning many answers to prayer in connection with his past work in a district touching the north-western provinces of Kan-suh and Shen-si. He pointed out the need for men able to train native helpers, also for more labourers to enter opening spheres of itinerant work.

From Scotland comes Miss J. R. Gold, who spoke quietly but impressively of God's gracious leadings through several years, issuing in the present step on her part. Then Mr. W. H. Aldis gave a stimulating address, showing how, in his case, difficulties had been removed; and he closed by setting over against some supposed objections to missionary work the glories of the Saviour and of his Gospel.

The next speaker, Mr. W. W. Robertson, is a Scotsman, and described how he and a friend on the platform (Mr. A. B. Wilson) had devoted all their spare time after each day's hard work to study with a view to college training for gospelling in Africa. But, in a remarkable manner, the Lord had entirely changed their purpose, sending them to China. In preparation for this, they had enjoyed the privilege of some measure of training in the Bible Institute at Glasgow. Several of the other workers going out have also had preparation in that institution.

At this point in the meeting Rev. D. B. Hankin, of St. Jude's, Mildmay, very fervently presented before the throne of grace the subjects of thanksgiving and prayer which had been mentioned.

Mr. J. B. Sloan, secretary of the Mission, had good news to tell concerning Rev. J. Hudson Taylor's improved health, as the result of six weeks' stay in Switzerland. It was a remarkable fact that most of the young men going out had looked forward to Africa as their field of labour, but the finger of God, in his providential leadings, seemed to point them to China, in spite of their own predilections. While there are signs throughout God's Church of a higher life of consecration and sacrifice as regards personal service, yet the Church, as a whole, has not to the same extent risen to a higher level in respect of prayer for missions and giving for their support.

Other speakers were Miss E. Culverwell, who is returning to a land which she first entered in 1887; and Rev. F. W. Baller. The latter spoke of the wonderful way in which God has been opening up China to European and missionary influence during the past quarter of a century, and how faith in God and in his Word is confirmed by missionary experience in that land.

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From the New Hebrides.

THE official report of the New Hebrides Mission Synod, which met at Aneityum in May last, contains deeply interesting records of religious effort and progress in that far-off field. A vote was carried in favour of a new *Dayspring* steamer. The Synod was cheered to realise that among the converts of the Mission there are now men qualified for pastoral work amongst the natives. Rules were adopted for the guidance of all that may be concerned in the ordination of native pastors, and during the session of the Synod a well-tried convert from Aneityum was solemnly set apart for pastoral work.

The reports from the various stations showed abundant cause for thankfulness to the Great Head of the Church. We make extracts from the minutes:—

"From almost every station some progress is reported and from most a very substantial progress. True, in some places the Evil One seems still to be permitted to delude and enslave the people, but even from these there are indications of better things in the future. As regards the Christian islands, it is encouraging to note the

GROWING LIBERALITY

of many. Aneityum reports £155 worth of arrowroot contributed, equivalent to five shillings per head of men, women, and children; Erromanga reports £150 worth of arrowroot and £34 in cash, total £184; Mr. Milne (Nguna) reports £213 in cash and £342 10s. worth of arrowroot, total £555 10s; Mr. Michelsen (Tongoa), £124 in cash and £120 worth of arrowroot, total £244; giving a total of £1,138 10s. from these four stations.

"Aneityum, the mother island of the Mission, is evidently passing through one of those reactions which often occur amongst the children of those who have successfully passed out of heathenism, and the Synod commends the missionary and his teachers in an especial manner to the prayers of the Mission and its friends everywhere, that God's Spirit may be poured out, and the people of Aneityum lifted up and their goings established in the ways of the Lord. Fourteen new schools were established last year on Epi, and 101 persons were baptized. A large number are now seeking baptism, and a beginning has been made in sending out teachers to heathen islands. On the other hand, Mr. Smaill's attempts to get a footing on Paama and Lopevi have so far quite failed.

"Reports from the islands to the north of these, which, with Tanna in the south, are still mainly heathen, are almost all hopeful, and mostly bright.

THE HOSPITAL

on Ambrym has proved itself a great vehicle of blessing to many, both black and white, and is a very important adjunct to the work of the Mission. What is practically a new departure has been begun and carried out with a good measure of success, viz., the opening of day schools conducted in English for the children. A lady assistant was obtained for this purpose on Tongoa, and her success has been very considerable.

"Similar schools have also been carried on at Nguna and Nikaura, with like gratifying results. The reports from Tanna mentioned with special approbation the work of Mr. Forlong, the Christian trader, whose labours for the evangelisation of the people of North Tanna are being much blessed. It is cause for much thankfulness that two traders like Mr. Forlong and Mr. Bates (Aniwa), should have been moved to devote themselves to direct Christian work amongst the natives."

Some Interesting Conclusions are drawn by Lady Glenesk, in *The Nineteenth Century*. She gives some tables, compiled from the obituary columns of a contemporary, showing that between 1887 and 1896 thirty-two people had died at ages from 100 to 105 and upwards, and 10,806 who were over eighty. These figures, taken from one newspaper, might be considerably extended by analogous testimony; and statistics from foreign sources show that in the same period there were a dozen persons who had lived to 110. Moreover, Lady Glenesk vouches for a case, backed by credible evidence, of a French peasant woman who was born in 1760 and died in 1885, five years beyond the span accorded in Genesis to Moses.

Christian Succour to India.

MANY thousands of poor sufferers in India are made happy by the loving help of Christians in England. Many missionaries write so gratefully, and say how the natives are impressed with Christian kindness. Still it is evident that few people in England realise that, on August 20, according to a Bombay paper, there were 3,146,000 on Government relief, and that besides this there were at least as many more in great destitution who were not reached by Government relief. By the last two mails I have had forty letters from missionaries and others, and I append extracts from these, which reveal an awful amount of misery spread over thousands of square miles. The prices of grain are as high as ever, while multitudes have not an anna to purchase anything, and are dependent on our relief. Thousands are fading away, one competent observer thinks at the rate of 15,000 a week, and thousands of orphans ought to be taken in.

Radstock.

42, *Eccleston-place, S.W.*

EXTRACTS FROM LETTERS.

"The distress around me is terrible. Yesterday we fed 572 people and took in ninety-eight orphans. Every one of these people are simply starving."

"We have recently taken in fifty more orphans, and expect to have to take a much larger number soon. The distress shows no sign of abatement."

"The women are almost destitute of clothing. We have to refuse large numbers daily who come begging to be admitted for work. It is very sad to have to turn away starving people."

"There are 1000 orphans here, if we dare take them in. The Roman Catholics are taking many." "There are more wanderers than have been seen for some time past." "I am opening another centre of famine relief where the distress is very acute. The famine distress grows in keenness every day."

"The numbers receiving relief in our city is 2000; 150 were added yesterday. Government is doing its duty nobly, but there are multitudes that Government relief cannot reach." "All efforts come lamentably short of what is needed. The mortality among cultivators' cattle is appalling. I am told that this collectorate has lost three-quarters of its cattle. This, of course, means ruin for thousands of people."

"There are many Christians whose livelihood is gone. Their condition is most pitiable." "Nearly all the missionaries are much worn by the incessant and perplexing demands made on them." "Money gone, grain gone, no cattle, no seed; the people have not enough to sustain life; starvation, or cholera, or dysentery follow." "My numbers on famine relief have increased, and I am pressed for assistance every day and every hour of the day." The hon. sec. of the Bombay Committee says: "Oh, that the money were coming in more quickly; the needs are terrible."

Hebron Medical Mission.

Threatening clouds on the political horizon, with other difficulties and dangers, marked the close of the past year; but this good work in connection with the Conference Hall, Mildmay Park, N. (superintendent, Col. J. F. Morton), has, through God's mercy, gone on unhindered. Dr. Paterson gains increasing confidence and affection among the Jews and Moslems who come under his treatment; while there is decided attention and interest during the addresses. From time to time the Book is asked for, and passages are read after the discourse is over.

Mrs. Bowie, Miss Marriott, and Miss Macpherson are busily and happily engaged for the Master among the women and girls. The village work around Hebron is undergoing encouraging development. Christian workers now seem to have earned their right to dwell among the people, their position being well defined and respected; and their presence is sought for, instead of being shunned and despised. Some friends have withheld support because of uncertainty respecting political events; but if there be possibility of curtailed opportunities, it may well be said that the time which remains should be used to the very utmost for Jew and Gentile, so that these villages once delivered into the hands of Joshua may be claimed again for the Lord Jesus Christ.

OUR DAILY HOMILY.

SUNDAY, September 19.

"*Thou didst say, Woe is me now! ... but thy life will I give thee.*"—Jer. xlv. 3, 5.

TROUBLE is an inevitable part of human experience. "Man that is born of a woman," we are told, "is of few days and full of trouble." In addition to their share in the common heritage of man, it often falls to the lot of God's saints to suffer specially in connection with his kingdom and glory. The very association of Baruch with Jeremiah extorted the groan, "Woe is me now! for the Lord hath added sorrow to my pain."

But out of our sorrow and pain, when borne patiently and trustfully, comes the more abundant life. "Behold, I will bring evil upon all flesh, but thy life will I give unto thee." Pain casts a veil on all our pleasant earthly things, so that we take no further interest in them, and turn our thoughts to the unseen and eternal. Sorrow drives us to the God of all comfort. In the fire our dross is consumed. In travail of soul the characteristics of godliness are born. The fairest pearls are the result of wounds. The outbursting life of spring would be impossible but for winter's frost and biting winds. And therefore we can reconcile, without difficulty, our afflictions with God's tender love. "Whom He loveth He chasteneth, and scourgeth every son whom He receiveth." Are you enduring chastening at this moment? Do not lose heart. "Whom the Lord loveth He chasteneth"; when Jesus heard that Lazarus was dead He abode still in the same place where He was, because he loved Martha and her sister and Lazarus.

MONDAY, September 20.

"*Fear not thou, O Jacob my servant, saith the Lord; for I am with thee: for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.*"—Jer. xlvi. 28.

This chapter is full of the clash and crash of war. In the most graphic and stirring words, the prophet describes the tide of Egyptian invasion, as its waters toss themselves upon the iron phalanxes of Babylon, like a rock-bound coast; to recoil, defeated and broken into myriads of foam-drops. The result to the great empire of Egypt is disastrous; her gods and kings are not able to save her from her justly-deserved punishment; she drinks the cup of indignation and wrath to her destruction.

But, amid it all, God remembers his people. They, too, are suffering from the results of their sins. And as they hear of all that has befallen greater nations than themselves they may well fear that their own fate will no less be irremediable and final. If the great kingdom of Egypt has received its death wound, from which it must slowly bleed to death, what hope can there be for Israel, captive in Babylon, while Canaan lies waste. To such fears God speaks words of tender comfort and reassurance. "Fear not thou, neither be dismayed; I will make a full end of all the nations, but I will not make a full end of thee; I will not leave thee unpunished, but will correct thee in measure; I will save thee from afar."

Oh, blessed words! If we have become the children of God by faith in Jesus, if God has ever entered into covenant with our souls, if He has taken us to be his and to give us his best—then, though we suffer chastisement, we shall not be overwhelmed by it: though we are corrected, diminished, and brought low, God will not make a full end of us: though we are pruned, we shall not be cut down to the ground. We may look out on the irretrievable disasters which overtake the ungodly with a quiet mind, for God will keep whispering in our hearts, "Fear not, I will save thee from the land of thy captivity."

TUESDAY, September 21.

"*O thou sword of the Lord, how long will it be ere thou be quiet?...rest and be still. How canst thou be quiet?*"—Jer. xlvii. 6-7.

O sword of the Lord; thou hast wounded us sore! Like a two-edged sword, the Word of God has pierced to the dividing asunder of soul and spirit, of the joints and marrow. How deeply it has penetrated; how sharply it has cut. And even now it cannot rest. The work of discrimination and separation is still going on within us. We are constantly seeing new depths of our own utter worthlessness and evil. Possibilities of our own bad hearts, of which we had not dreamt, arise to confront us. And immediately the Divine sword sets itself to hack and hew and cut away the evil growth of selfishness, of which we have caught a glimpse.

There are times in our lives when we cry, "O thou sword of the Lord, how long ere thou be quiet: rest and be still." Will the process of purification and deliverance never be complete? Will not the destructive work of God soon end? The operation has lasted months and years; when will the Divine Surgeon lay down the knife. O knife of God, rest thee!

But how can it be quiet, seeing that the work is not done? We are not yet rid of the last remains of sin. The wound is not yet probed to the bottom. The roots of the cancerous growth of selfishness have not yet been entirely removed, and if any one of them remains all the work will have to be done again. How can it be quiet, seeing that God loves us too well to allow us to bear with us into eternity aught that will hinder our perfect fruition of bliss? How can it be quiet, seeing that this is the only world where pain can reach his saints, and He must do his work quickly, ere we reach the land where the sword of the Lord shall be placed in its scabbard, and shall be still for ever.

WEDNESDAY, September 22.

"*Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel...therefore his taste remaineth in him.*"—Jer. xlviii. 11.

This beautiful and appropriate imagery, borrowed from the vineyard, speaks for itself. It would be readily appreciated by the peasant populations that toiled amid the terraced hills of Moab. To prevent scum and sediment, the newly-made wine was emptied from one vessel to another until it reached the condition of perfect fluidity. In Moab's case there had been nothing comparable to this, and therefore the rank, coarse taste remained in him, and he had settled on his lees.

What an insight this affords of God's method with the souls of men! Why these constant removals from town to town, from church to church, from situation to situation? Why this perpetual change and revolution in our plans? Why this incessant going into captivity to irksome and trying circumstances? All this is part of God's manufacture of the wine of life. We must be emptied from vessel to vessel, else we should settle on our lees, and become thick and raw and unpalatable.

When the next change comes in your life, do not fear it. You will gain, not lose, by it. The blessed God will see to it that no drop of the precious fluid shall be spilt on the ground. With the tenderest care He conducts the whole operation. You will understand it all one day. In the meanwhile trust Him utterly, and look on that new house, situation, or locality as one of his vessels, which He has chosen, and which is to serve some specific and Divine purpose.

THURSDAY, September 23.

"*Dwell deep.*"—Jer. xlix. 8.

As originally spoken, these words summoned the people of Edom to seek the shadows of impenetrable forests, and retire into the secrecy of the caves and dens of the rocks. The deeper their hiding place, the better it would be when the storm of invasion swept across the land.

Dwell deep in the peace of God.—"God's peace is so deep and blessed that it cannot be fathomed or explained; the fugitive into its sacred secrets cannot be followed or dragged forth to perish by the merciless pack of the wolves of care. Men of the world cannot understand that mystery of Peace, but the believer knows the way into it, and makes it his hiding-place and pavilion. He sleeps like his Master in the stern, while storms sweep the waters.

Dwell deep in communion with God.—Hide in God. Get away from the rush and strife around, and go alone into the clear still depths of his nature. The Rhone loses all its silt in the deep, clear waters of Geneva's lake. A few hasty words of prayer will not avail for this. A day's climb is often necessary before one can reach the heart of the mountains, the sublime glory of the Alpine summits.

Dwell deep in stillness of soul.—Do not live on the outside of life, in the outer courts of the temple of the soul. Get within. God awaits thee there. Centre thyself. When the world is full of alarm and harassments, study to be quiet. Dwell deep.

FRIDAY, September 24.

"*They have forgotten their resting-place*" (*their place to lie down in*).—Jer. l. 6.

These words may often be said of us. A time of emergency arises, the necessity for instant and vigorous action seems overpowering, we fail to see what course to adopt. Then we get flurried and excited, we run from one to another, we lose our sleep. All our earnest resolutions to abide in Christ and live in his fellowship are forgotten. We have forgotten our resting-place.

Or we are in the midst of a great campaign of work. From morning to night we are plunged in a mass of calculations and activities. There is no time to take our meals, much less to obtain opportunities for prayer and fellowship with God. Our rooms without, our souls *within*, are littered with the symptoms of the many absorbing interests which are monopolising our attention. We have forgotten our resting-place.

Or, perhaps, it is a time of great temptation. Hour after hour the foe returns to the attack. We have done our best to withstand him, but have hit out without precision, have fired at random. Again, we have forgotten our resting-place. The place where we lie down is under the shadow of the Cross. Whilst we remain, there we are perfectly safe and blessed, though the mountains be removed into the heart of the seas, as was the case when these words were written. Return unto your rest, O straying sheep. Back to the arms of Jesus, where only such frail ones as you are safe. Faith is the key to rest. Trust and Rest.

SATURDAY, September 25.

"*Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, though their land was filled with sin against the Holy One of Israel.*"—Jer. li. 5.

Yes, indeed, our life has been filled with sin against the Holy One of Israel. We see it now. As we look back upon the past with the light of the present reflected upon it, we see how every day has added its quota of transgression. How bitterly we must have grieved the Holy Ghost! How terribly have made the Holy One suffer! Do you wonder that Jesus still appears in Heaven as a lamb as it had been slain!

But He has not forsaken! As again we review our life, how abundant is the evidence that we have not been forsaken. Forsaken! Then God's right hand would lose its cunning. Forsaken! Then the tides that flow through the heart of God would have to leap backward. Forsaken! Then the eternal purposes would have to be frustrated. Forsaken! Then the Divine word would be forfeited, and the Divine Son would go without his meed. Sin is mighty, but there is one thing it cannot do, it cannot make God forsake those whom He has adopted into his family. Sin dragged the Archangel to the pit, but it can never wrench the believer out of the hand of God. Sin brought Christ from the throne to the Cross, but it can never cause God to leave, or cease to care for, his own.

Does this lead you to presumption? Do you say, Then I may do as I like? Ah! beware. Those that talk thus have not the mark of his children. The child loves with the love that fears to grieve God, more than to be forsaken of Him.

Madagascar and Romanism.

THE last report of the London Missionary Society reveals a deplorable reverse in the once flourishing missions of this Society in Madagascar. Two years ago it had more than a thousand congregations, and nearly 300,000 converts, 6,900 native preachers, and 74,700 scholars in its schools. The French invasion let loose all the elements of disorder latent in native society, and opportunity for Jesuit intolerance to wreck, if possible, the fair promise of the Protestant missions. The following extracts show the malignity, intolerance, and terrorism to which the missionaries and native converts are exposed, and which the French Government hardly cares to repress. The Friends, the Society for the Propagation of the Gospel, and the Norwegians have also missions in Madagascar. Our extracts refer only to the London Missionary Society. One missionary writes:—

I have only fifteen village churches left out of seventy, and I have not been able to visit ten of these for months past; only I hope now to be able to visit the others, and also to do something toward resuscitating some of the ruined congregations. The fourteen mission stations in our mission district of Anativola have been broken up for the second time, and the village churches burned (p. 156-7).

Of another head station we read:—

The ravages of the rebels, in the early months of the year, plunged the Christians into misery and panic, and inflicted grievous hurt and loss upon the country churches. In forty-four out of the seventy-four congregations, the marauders plundered the evangelists and made them flee for their lives, then burnt the chapels, scattered the people, and, to all appearance, annihilated the work (p. 152).

The Jesuits are aggravating our difficulties by circulating alarming rumours, in order to cajole or terrify the Protestants into joining the Roman Church. In some places the priests are seeking, sometimes insidiously, sometimes openly, to appropriate the Protestant chapels. I heard from our catechist that a Jesuit priest had been visiting the people, and had been telling them that if they desired to be free from suspicion of disloyalty to France they should become Catholics, and start a Catholic school for their children (p. 160).

Of Ampamarinana the same monotonous tale of suffering and loss has to be told, with circumstances of even greater severity:—

Hardly any of the sixty-five churches in the district escaped. No fewer than seventeen chapels have been totally destroyed or seriously damaged by fire during the raids of the rebels. If reports are to be credited, the Jesuit priest and his representatives are responsible for this. I hope it may not be so. But whether this be true or not, I must say that the Jesuits have been very active lately in this district, and the results of their proceedings are far worse, and much more serious than the proceedings of the so-called fahavalo (robbers). Many of our people—members of our churches—have been threatened and imprisoned by the Jesuits, but on a professed change of faith and promise to become Roman Catholics have at once been released. Many good Christian people are kept in constant fear by the devilish proceedings of the Jesuits (p. 161).

The present condition of religious work and liberty in the Tsiafahy district is sad in the extreme. The further churches have been broken up by rebels. The villages connected with some twenty of the distant churches are still too disturbed to reopen religious work, and out of the twenty-four nearer churches in which it is possible to work only three churches dare assemble, and those in very small numbers. Our church at Tsiafahy is entirely in the hands of the Catholics, and not a single Protestant dares to worship openly, and nearly every scholar has been frightened into joining the Catholics.

Religious liberty is a thing talked of, but yet unknown in the churches near to and south of Tsiafahy. Malagasy Protestants treat very lightly the tactics of their heathen opponents; but what reply can they make to the representation of a great European nation with full powers of life and death in his hands, when reports of which he has full information, to say the least, are being circulated to the effect that we missionaries are the enemies of that nation, and that any native visiting us or worshipping with us will be treated as a rebel. The only course open to them is to keep silence and to worship in their homes (p. 163-4).

In the Betsileo Province it is said that the Jesuit opposition is also very powerful. Priests go about to bribe, threaten, or terrorise the converts, hinting darkly that it is a dangerous thing for the people to remain in connection with the London Missionary Society. They set afloat silly rumours, and frighten many out of their wits.

A considerable number of natives hitherto included among our adherents have forsaken us. The majority have been driven to do so from the cruel terrorism to which they have been subjected. After a most careful inquiry I do not know of a single individual in Fianarantsoa, or in the district of Isandra, who has joined the Roman Catholics from any intelligent conviction that the Romish is the truer faith, or the purer Church, or that to follow the Jesuit priest, rather than the London Missionary Society's missionary, is the safer and surer road to heaven. Every man, woman, and child who has gone forth from us and joined their ranks has been influenced by fear, or by some other even more unworthy motive.

Thus Roman Catholicism is as malignant and intolerant as of old, and French statesmen as subservient to Jesuit despotism. The future will show, as the past has done, that there is a God that judgeth in the earth. Our hope is in Him.

BLANKENBURG.

Destitute Children in Manchester.

THE numerous and diversified agencies of the boys' and girls' refuges and homes, Strangeways, Manchester, have received an important addition this year in a home for neglected motherless children which, when fully furnished, will house thirty of these little human waifs. Mr. Leonard K. Shaw, the hon. secretary, and his wife sailed for Ontario at the end of July, and arrangements were being made for them to meet at the Belleville Home a goodly number of the children emigrated in recent years, and also to visit as many as possible of the boys and girls in the homes of their adoption or employment. The good work has grown to extensive and comprehensive dimensions, and entails a large expenditure. Interesting and touching details are given in *The Children's Haven* for August, a little paper obtainable on application, which may still be addressed to Mr. Leonard K. Shaw, Central Refuge Strangeways, Manchester.

Fräulein von Weling
and the Blankenburg Convention.

IMAGINE yourself in the heart of Germany, not far from Erfurt, Eisenach, and the Wartburg—historic names, that still make the blood flow faster. The special spot on which you must concentrate your attention is the little town of Blankenburg. Not that it is famous for anything in particular. There are the picturesque ruins of an old castle (Greifenstein, where one of the German Emperors was born), and it is within a drive of Schwartzburg and the Tripstein, one of the lovely places of the world. But there is no obvious feature to distinguish Blankenburg from hundreds of other German towns. There are the same fair-haired children, toiling women, and rather solid-looking men, engaged on their fields and farms. Yet there is reason to believe that a tender sapling has been planted there which is destined to become a mighty tree—a movement inaugurated which, by God's blessing, shall make it as famous for Germany as the Convention has made Keswick for Great Britain.

On the lower slopes of the hill on which the castle stands is a terrace facing the south-west. On this stand three houses, of which one, newly built, is a little removed from the other two, but connected by a pretty garden. The houses are within easy reach, by steep stone steps, of the town that lies immediately below the terrace. The windows look over its market-place and two main streets to the glorious pine-covered hills beyond, where deer and wild boars wander, and hundreds of firs are felled every year. Here lives Fräulein von Weling, of whom you should know something.

Her mother was a Scotch lady, attached at one time to the present Queen of Sweden. Her father was a German baron. Through this connection with Great Britain, the young German girl came over to visit relatives, at the time when Reginald Radcliffe, Grant of Arndilly, and Brownlow North were holding their meetings; and beneath the burning words of the first of these she was brought to the Saviour. He did not know of it till years after, when attending a conference at Siegen, near the Rhine, presided over by the late Professor Christlieb. His standing solitarily gave her an opportunity of telling him of her great indebtedness. Those of us who knew this dear servant of the Lord can imagine how his face brightened.

During the Franco-German war, Fräulein von Weling nursed the wounded, and amongst them a young soldier from the Prussian province of Saxony, whose life she saved by her skilful and assiduous care. Out of gratitude his parents invited her to visit them year by year, and in one of those visits she became interested in a boy, whom she adopted, and who is now with her, nearly grown to young manhood. That incident decided her after-life. She became interested in orphans, though she waited still further for divine guidance on her path.

In the meanwhile, an aged homœopathic physician was living in the middle one of the three houses I have described, those on either side not having then been built. In the sitting-room he had often poured out his heart in prayer for Thüringia, asking specially that some servant of God might be sent to work in it for the good of souls. Fräulein von Weling heard of this godly man, and was ultimately brought into contact with him. She felt that the Lord was directing her to purchase the house with her little patrimony, and settle down to do what she could for the town and district. She sank all she had in the purchase, and has since then lived a life of entire dependence on the care of God, making her wants known to Him who cannot fail his children, though He may sometimes test them, as He has tested her.

Her orphan family increased, and she has now twelve dependent on her for everything—ten boys and two girls. The boys are of all nationalities—Irish, English, German, Parsee; and noble boys they are. Some of them have lately given themselves to God, and of these some are already turning their thoughts to the mission field, medical or otherwise. God bless them, and speed their way. But it is a great handful for the dear mother.

In addition to the orphans, an evangelist is supported, who preaches through the mountain villages, where the well-known German dolls are made in large quantities; a weekly Gospel paper, *Für Dich* ("For Thee"), and a fortnightly paper, the *Allianzblatt*, are issued. The latter, written on the lines of The Christian, is the only one of the kind in Germany. The former has a weekly circulation of over 12,000. All kinds of meetings are maintained for the townsfolk and their children.

But the most wonderful thing of all is the Conference which this earnest Christian lady summons year by year. Twelve years ago twenty-eight persons responded to her invitation; this year more than 300 came from all parts of Germany, from Russia, Holland, and England; among whom were many pastors. The method of the earlier conventions is followed still. All are treated as guests. Their beds are engaged in the town and paid for by the hostess of the Convention, and all meals are provided at her cost in the houses and the adjoining hall. How it is done, so far as the cooking and serving are concerned, is a mystery. But it is very delightful to become one of a large party of God's children, to find baronesses, countesses, generals, pastors, and very ordinary people sitting at the same tables, and partaking of the nicely and simply prepared food. A box hangs in the hall, where gifts are placed, which, she says, are always sufficient. But what a glorious method this is of revealing the greatness of God's bounty. It is literally like sitting at his table, eating and drinking of what He has prepared. It is very provocative of one's conscientious self-questioning! Have I put my quota into that box for myself, and for those who have not been able to give very much?

From the first, Dr. Baedeker has stood nobly beside the subject of our sketch, and in the earlier days, Dr. Ziemann, now with God. Two years ago Mr. Arnold, of the Evangelical Alliance, and last year Revs. J. Hudson Taylor and C. G. Moore, were at the Conference. This year Colonel von Knobelsdorf, Pastors Jellinghaus and Stockmayer, Rev. R. Graves Walker, Colonel and Mrs. Macgregor, Captain and Mrs. Tottenham, Mr. R. C. Morgan, the writer of this article, and many more pastors and Christian workers. And the Spirit of God moved mightily on the closely-crowded gatherings during the addresses, the prayers, and especially the singing. It is worth a journey to Germany to hear the noble chorales sung by these trained voices. There is a special appropriateness, too, that the hymns of Tersteegen and others should be sung in meetings so full of that holy consecration and fervent love which were the breath of their life.

The Convention is held in the name of the Evangelical Alliance, which also gives the name of Allianzhaus to this little settlement; and there is much of that holy fervour, as the various hearts and voices join in one, amid which the Evangelical Alliance was cradled more than fifty years ago.

The sketch on the opposite page is reproduced from a photograph of the little German town where this interesting Conference is held; though it scarcely does justice to the charm of the place and its surroundings.

Germany needs a movement like this. Religion is too much a matter of the State Church. Infant Baptism and Confirmation are essential to social, civic, and political standing. There are few Free Churches to express the unrestrained and spontaneous religious life of the people. Rationalism has intruded into too many pulpits, whilst the religious and moral life of many of the villages and towns is at a low ebb. There is a needs-be for some centre from which the healing waters should flow to fertilise the salt and barren places of this great country; and it seems as though our Father for that purpose had made choice of Fräulein von Weling, Allianzhaus, Blankenburg, Thüringia, Germany.

F. B. Meyer.

Orphans in a Stable.

THE following letter was sent by the writer to Lady Henry Somerset, who asks us to give it publicity. This we gladly do:—

"Nine months ago I came out here for medical missionary work, and as the dispensary was not built my brother and I have seen patients (2100 of them) in the verandah or in our own bedrooms. But my heart went out most to the little Christian girls whose work was so unutterably sad and wrong. There has been no harvest, and there is hardly a chance for next year's crops; so that whole families are dying of hunger. Even the people who have forsaken their idols and who truly love and serve our God are only too glad to get any kind of work for their children.

"From morning until evening these little ones are employed in the palm groves gathering toddy from the trees into large earthen jars. In the evening when all is collected these little girls get no money, merely a certain amount of this awful drink, which they either take themselves or sell in the village street when they get home. It is for these I must plead, that before their early marriages some joy and privilege may be put into their lives.

"Feeling I dare not live longer without doing something for them, I have opened a boarding school; but my accommodation is one little white-washed stable, which has to act as dining-room, school-room, play-room, and bedroom for six little girls. As it was only built to hold a country pony we dare not crowd any more children inside. If we could only take five from each village, then they might teach the others on their return; but six little girls in a stable!

"I know how overwhelmed you would be with pity if you saw trooping from an English distillery any number of bright-eyed little maidens, each carrying their measure of whisky. How much more if you had specially gone to that town to help the people and to win them and their children for Christ! Their fate is breaking my heart, and I must save them. Can you help me?

"EMILIE POSNETT.

"*Wesleyan Mission House, Medak, Nizam Dominions, India, August* 12."

Ikwezi Lamaci Mission.

WRITING on the work in Alfred County, Natal, Mrs. Aitchison says:—

"The visit of Mr. Gilkes, followed by that of Miss Bilbrough, resulted in most important arrangements for the good of the Mission. While temporal matters have been advancing, spiritual progress is not lacking. Many have embraced Christianity, and never before have we had such a number under moral training. Not long since we opened the eighth school. Some of the people are constantly coming out on the Lord's side.

"Within the last few weeks we have been much discouraged by the announcement from Government that the Education Board does not intend to aid any but large schools in future. Now we are asking ourselves whether some of our schools, just struggling into existence, must be closed, or whether we can keep on the teachers without the grant. We feel it to be a most serious question. To close them means returning the scholars to their old customs and ways.

"While we have been cheered and blessed, we have had dark times, too, in common with all South Africa. At one time our corner of the land was thrown into panic through the defiant attitude of some chiefs on the border. Our house and buildings suffered much damage through the unusually wet season, and it was very saddening to be constantly hearing of deaths by drowning in crossing swollen rivers. The rinderpest also appears to be slowly making its way down to Natal, but every precaution that our Government can take is now in force."

Guernsey.—Mr. P. M. Vaudin, the superintendent of the Vale Mission Hall, reports good attendances on Sunday during the summer, and not a little blessing on the Word preached.

[810]

At Doncaster Races.

IN connection with the Open Air Mission, a campaign of wonderful interest has been held at Doncaster Races. The oldest worker among us can scarcely recall a time in which the blessing of God was granted in so remarkable a manner, leading to scenes and incidents which will be memorable to us for the remainder of our lives.

On Monday evening, September 6, soon after our arrival, we held an open-air service in St. Sepulchre Gate, and there the blessing began. Each morning thereafter we preached the Gospel in the crowded Market Place, surrounded by tipsters and others, noisily seeking—and only too successfully—to gain the people's attention. Later in the forenoon we proceeded to the racecourse, and poured forth a stream of Gospel song and testimony to hundreds of hearers within the entrance, where the crowds could not fail to see us as they swept by. The afternoons were occupied by the distribution of choice books and tracts among the multitudes as they proceeded homeward from the racecourse. So wonderfully ready is the reception of these silent messengers that a thousand can easily be distributed by one man in an hour. In the evening the open-air services in St. Sepulchre Gate were resumed.

Such is a brief summary of four days' toil. Now for a few incidents of outstanding interest.

AT INTERRUPTER CONVERTED.

On the night of St. Leger day (Wednesday), a man loudly objected to the preaching, declaring there was no hell, and defying any proof of the existence of such a place. No notice was taken of his disturbing remarks until after the address was concluded, when the speaker, Mr. B. Barry Wake, stepped to him, and led him gently away. Loving words were spoken to him, the Word of God was quoted, and presently the hard heart was broken, and the face became bathed with tears. He openly confessed Christ as his Saviour, and admitted he had frequently disturbed similar services. Said he, "I must go, for I have to catch a train, and to miss it will mean a walk of seven miles. But here is my name and address" (hurriedly writing it on a scrap of paper), "take it to the meeting, read it out, and tell them I have accepted Jesus as my Saviour." This man has since been written to by the immediate instrument of his conversion.

A CHRISTIAN WIFE'S JOY.

On Thursday night in a Wesleyan class-meeting, at a village not far from Doncaster, a Christian woman, who had long been praying for an ungodly husband, entered and said: "Praise God for the work He is doing at Doncaster this week. My husband went to the races yesterday, and I prayed that he might be met by the evangelists. So he was. He came home with a tract, and gave our little girl threepence to read it to him. I have faith to believe it will result in his conversion."

DRUNKARDS IN THE RING.

On Thursday night, in St. Sepulchre Gate, the power of God in the service was such that three poor degraded fellows who had been drinking, and one of whom seemed on the verge of delirium tremens, were impelled to come into the centre of the ring, and before all the spectators kneel and pray. Amid all their incoherent utterance gleams of memory and desire after better things were manifested, and they were earnestly commended to God in prayer.

THE ENEMY SURPRISED.

On the afternoon of St. Leger day the crowds, as they left the racecourse for the railway stations, were immense. Soon our stock of 30,000 tracts had wholly given out (40,000 were given altogether during our stay), and we gathered under an obelisk on a spot where the broad pathway mounts a slope, and the roadway runs in a cutting beneath. Far as the eye could reach the crowd came surging towards us in unnumbered thousands. Suddenly, one of our number mounted our open-air platform, the interior of which had contained tracts. In quick succession he poured forth a succession of Gospel texts. Another and another took his place, and presently the texts were exchanged for snatches of hymns, sung by us all. A crowd gathered, including in its number some aristocratic betting-men. Instantly Mr. Wake mounted the platform, and with burning utterance told the Gospel story. Thus, in the space of a few moments thousands heard the message of love and warning.

On Friday evening we returned home in strong confidence that God had been mightily at work, and that the full result will only be known in eternity. Dr. Christy Wilson's local arrangements were most kind and helpful. On one morning the Open-Air Mission and the Racecourse Mission held a united service on the course.

FRANK COCKREM, Secretary.

11, *Adam-street, W.C.*

The Indian Earthquake.

SIR,—May I appeal to the Christian public at home for help for the missionaries and native converts of the Welsh Missionary Society in the Khasia Hills of Assam, in the dire distress which has befallen them through the earthquake of June last? I can testify from personal knowledge to the excellent work which this missionary society has accomplished in that little-known corner of India; and to the beneficial results, not alone from the religious point of view, but in the lines of education, medical aid, and social improvement, of the earnest and continuous labours of the successive agents, both men and women.

I have received a letter from one of the senior missionaries there, detailing the sad occurrences, in which he says:—

"The Christians (native) have suffered in common with the others, but I am thankful to say they suffer their losses with fortitude, and a great deal of cheerfulness. The loss to the mission has been very great, no less than Rs.240,000 (about £15,000). As you know, all our chapels, school-rooms, houses, and hospitals were built of stone; in the chief stations, viz., Shella, Shillong, Chevra Poonjee, Jowai, etc. Now, all these without an exception have been utterly demolished. The sight is pitiful and heartrending. Here, at Chevra Poonjee, we had two mission houses, two school-rooms, a theological institution, dispensary, and hospital—the best in Assam, according to the official medical report; and all are levelled to the ground.

"We, missionaries, have lost most of what we had, and what remains of books, clothing, etc., have been spoiled by the rain. I am thankful to say that all our missionaries in the hills and in the plains escaped uninjured."

The appeal which I am now making is for contributions towards relieving, in some measure, the personal necessities of the European missionaries and their families, and of the native Christians, who are mostly extremely poor. I shall be glad to receive any donations, and to forward the money to the proper quarter. They can either be sent to me direct, to care of Messrs. King, King and Co., Agents, Bombay; or to Dr. P. Kirkpatrick-Picard, 59, Abbey-road, St. John's Wood, London, who will pass them on to me.—I am, etc.,

J. B. BRADDON,
Deputy-Accountant General,
Simla. Public Works Department, India.

Belfast.—It has been resolved to proceed with the building of great and minor halls, with the necessary offices, in connection with the Shankill-road Mission, Belfast, of which Rev. Henry Montgomery is the superintendent, at a cost of £10,000. The residential and recreative portions of the premises will be afterwards added as funds become available. The remarkable success which so far has attended the work of this mission more than justifies the step referred to.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

At the Seaside: Boats.

CONTINUING the talk we had last week about boats in general, I want to call your attention now to some of the different kinds of boats we meet with.

Pleasure boats.—Always going backwards and forwards on pleasure-trips. I wonder if we in any way resemble these by being bent always on pleasure? God gives us richly all things to enjoy (1 Tim. vi. 17). But which are we seeking first, our own selfish pleasure, or the kingdom of God? Do we find pleasure in things not pleasing to God? Which would you choose, "the pleasures of sin for a season" (Heb. xi. 25), or pleasures for evermore (Ps. xvi. 11).

Fishing boats.—How pretty they look coming in, with their brown sails set to catch the wind! What an exciting rush is made towards the shore to learn what success they have met with! An old boatman, once a coastguardsman, wrote to me one day something like this:—"My work out fishing is nearly over now; but I am about my Master's business, fishing for souls." Fishing boats are of many different sizes, small as well as big. Do you know anything yet of fishing for the Master? Listen to Jesus' voice, "Follow Me, and I will make you fishers of men" (Matt. iv. 19). The fishing boats are out early and late; let us be constant, in season and out of season (2. Tim. iv. 2). They use all sorts of tackle, and may go short distances or long ones, like the "trawlers" in the North Sea. Let us use any method to lead someone to Jesus, and remember God can use us in the home or out of it as He shall please. Talking about this leads us to think of the

Mission boats.—Many a sailor can thank God for the floating missions that have carried to him, on the seas or in the ports, the Gospel of Jesus. I remember one Sunday while in the North Sea, a cry was raised on board, "Do you see that boat yonder with a flag? That is one of the Deep Sea Mission boats," and possibly at that time a service was being held on board to which the sailors in the fishing-boats around were invited. If God should call you to be a missionary and carry the blessed news of the Gospel to the heathen, either at home or abroad, will you gladly answer, "Here am I, send me" (Isa. vi. 8)? Do not forget though that Isaiah was cleansed and purged before he could say that.

Ferry-boats (2 Sam. xix. 18).—Have you ever watched them, often at the mouth of a river, where the current is strong, taking people over to the other side? Perhaps you have experienced, too, what a great help they are to carry one across the stream and save a long journey round. There is a little word in 1 Cor. xii. 28 that tells us what we all may be—"helps." Be on the look-out for companions who have come to the bank of the stream called Difficulty, and see if you cannot be a help—a ferry-boat—to take them over.

Tug-boats.—A ship has got into difficulties, become disabled, it cannot get on alone. It is all right, however, its condition has been noticed. The tug-boat comes to give the needed assistance. There are many around us weak in character, needing a little encouragement, a loving word to help them forward. Cannot you, who know what is to be strengthened by Jesus, copy the example of the tug-boats and help support the weak (1 Thess. v. 14), and conduct them onwards?

Pilot-boats.—Their office is something like the tug-boats, for they take others in tow, but it is chiefly to guide past the dangerous places and lead into the harbour. The pilot-boats have a pilot on board to take control. Are you a pilot-boat yet leading into the harbour of safety? Have you said, "Jesus, Saviour, pilot me over life's tempestuous sea," so that you may be able to pilot others? Jesus came "to guide our feet into the way of peace" (Luke i. 79).

Training-ships.—What great vessels they are! What important work is done in them! Our most skilful mariners and officers of the Navy have had their training on board these floating navy schools. I think we are all on board the training-ship of life, but are we taking heed to the lessons we learn? We think much of training when we are competing for the prizes and positions of this world, let us also remember to exercise ourselves unto godliness or godlikeness for "bodily exercise profiteth little, but godliness is profitable unto all things" (1 Tim. iv. 7, 8).

Trading-ships.—Intent on merchandise (Prov. xxxi. 14). Their one business to carry cargoes from port to port. It is very necessary for us to labour and be industrious, for "the idle soul suffers hunger" (Prov. xix. 15), but let us not make earthly things our chief business in life, may we the rather "labour not for that meat which perisheth, but for that which endureth unto everlasting life" (John vi. 27), remembering the young man who went *away* sorrowful from Jesus for he had great possessions (Matt. xix. 22).

Man-of-war boats.—Perhaps some of you have seen them during a review at Portsmouth, not fighting, but ready for the enemy when he comes. How needful that we should be equipped ready to meet our foe (Eph. vi. 11). Yet we must not forget our fight is one of faith (1 Tim. vi. 12), and the enemy will be resisted when we are "stedfast in the faith" (1 Pet. v. 8, 9).

Torpedo boats.—Ugly, dark things these are, bent on destruction. I am sure none of us want to resemble them; but we must remember our influence may be for the salvation or destruction of those around us. Give heed to the Apostle's words, "Destroy not him for whom Christ died."

Hospital boats.—Where the sick and the dying are carefully cared for. A Christ-like mission. When Jesus sent the seventy disciples forth in his service He bade them "Heal the sick" (Luke x. 9). Wherever Jesus went there was healing and life. Let us, too, have compassion on the sick ones, and remember as we minister to them we do it unto Jesus (Matt. xxv. 35-40).

The Lifeboat.—What a glorious work is that of the lifeboat, to go out to the rescue of the shipwrecked ones and save them. Jesus alone is the Lifeboat; He came "to seek and to save that which was lost" (Luke xix. 10).

Are you safe in the lifeboat? Outside of it you *must* perish, there is no help, for you must sink on the "poor old stranded wreck" of self, and your sins will be the weight that will drag you down, but "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."—John iii. 16. Be quite sure, ere it be too late and the storm take you unawares, that you are quite safe now. Neta.

Talking Flowers.

By Rev. John Mitchell.

"I WONDER how I came here!" said Miss Buttercup to herself one fine morning in May.

"Why, don't you know? You grew, like the rest of us," answered Miss Daisy.

"But what made me grow? I have no power of myself to do anything."

As Miss Daisy scarcely knew how to reply, Mr. Dandelion, who was getting interested, began, "Have you never heard of One Who is loving, kind and good, who made us all? You see his smile in the sunshine, his purity in the dew, and his benevolence in the rain. Men call Him 'God,' which means *good*."

"Did you ever see Him?" inquired Miss Buttercup.

"Never."

"Then how do you know of Him?" questioned Miss Daisy.

"I smell a sweet fragrance, but I do not see the fragrance; I cannot keep my head still a moment just now for the wind, yet I do not see the wind. I believe both exist, the one because my sense of smell tells me, the other because I feel its effects. So do I know of God. The fragrance of his presence fills the world and the effects of his presence are seen in his many wonderful works. For instance, I see a boy looking at us now. He wears a hat; and I know it must have been made by someone, though I never saw the hatter. He wears a suit of clothes; and I know there must be a tailor about somewhere. He is playing a concertina, and I am sure the concertina did not make itself."

"If I had a heart," lisped little Daisy, "how I should love so kind and good a God. I should count it a great honour if I could serve Him."

"And I," chimed in Miss Buttercup, "should like to hear his gentle voice and see his loving face. Girls and boys, I suppose, have hearts and are able to love and serve Him. How happy they must be."

Wise Mr. Dandelion held down his head and then shook it mournfully: "Yes," he replied, "they are able, but, alas! not many of them do it. They seldom or never seem to think of God and his love. And do you know, God once did something which caused the angels astonishment. He gave his only Son to die for girls and boys that they might be saved from sin here and its consequences hereafter."

"What is sin?" asked Daisy and Buttercup together.

"Why it is that, instead of loving God, men and women, boys and girls, often dislike Him and do not care to hear about Him, nor to do his will. They prefer to do what grieves Him, and to bring upon themselves grief and misery. They forget that He alone can give them true happiness, so they try to find it elsewhere by wrongdoing, and only bring themselves into pain and sorrow. They are foolish creatures, to be sure! If they would just give their hearts to Jesus they would be cleansed from sin and made good and happy."

"We have not sinned, and we wonder if God is pleased with us?" earnestly inquired Miss Daisy.

"Strange to say, we flowers have never done anything to grieve the loving God, but we have done his will. We cannot love Him because He did not give us hearts, like girls and boys, but we praise and glorify Him by doing nothing against his will. We serve the purpose for which we were created."

"Thank you, Mr. Dandelion, for all your information. We are pleased to know that without hearts we can glorify God. He knows what is best for each one of us."

Bible Searcher (No. 89).

1. What king sent ships to Solomon? What were they for? What else did the king send, and why?—2 Chron. viii.
2. To what does Job compare his day?—Job ix.
3. What does James say about ships?
4. How often did Paul suffer shipwreck, and where did it occur on one occasion?—2 Cor. xi
5. Whom did Paul say had made shipwreck, and what caused it?—1 Tim i.
6. Which is the first boat mentioned in the Bible, and for what was it used?

[Children under TEN any two questions; under THIRTEEN any four.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (88).

Nahum i. 3; Psa. cvii. 28, 29, 30; 1 Tim. i. 19; 1 John v. 4; Heb. iv. 15; Eph. ii. 8, 9; Jas. ii. 14, 17, 22; Acts xxvii. 4, 7, 13, 14, 15, 40; Jas. i. 8.

The references only are given on account of want of space.

Foreign List.—Correct answers received from:—

No. 77.—Christine and Graham Pearson, Kathleen Carruthers (Tasmania). **No. 82.**—Launcelot M. Knight (Texas). **No. 87.**—Nellie Sery (France).

No. 87 (second list).—Correct answers received from:—

Mabel Adams, Daisy Allen, Lizzie Athole, Willie Aston*, Conyers and Massy Baker, G., Ada, and Elsie Bartlett, Chappie and Aline Bazett, John Baring, G. E. A. Bath, Charles Badham, Arthur Barker, Gracie Barnes*, Rowland and Lilian Blackie, Lavinia Barnes*, Catherine Barber, Mabel Bailey, George Brand, Archibald Bearsby, Louis Berthe D. A. Bennie, Leslie, Herbert, and Dorothy Berry, Nadine Beauchamp, Leonard Bentall, E. Biddlecombe, Robert Browne, Stanley Boxer, Ralph Bourne, Ashley Bowker*, Bert Brotchie, Mary Bungey*, Daisy, Vernon, and Jack Clarke, Lottie* and Daisy* Carmichael, Gladys, Beryl, and Lionel Calvert, Mary* and Willie Charles, Mary Clarke*, Walter and Maggie Carter, Lily Clarke, Dorothy Clarke, B. Cashford, Edith Corrick, Arthur Cole, Dorothy Cooper, Mary Colville, Marjorie Collins, Ida Cole, Nina Coote, Emily Church, Susie Cumbers, Henry Curr, Edith Daisley, Jennie Dewar, Vera Dickinson, Ashley and Cecil Dodd, Kenneth Dunbar, Marjory*, Tom, Norman, Dorothy*, and George* Dyke, Muriel Edwards, Maud Eddey, Eva Edmundson, Arthur Farmer, James and Marian Freegard, A. E. and F. A. Figgis, Reginald, Ernest*, and Willie* Findlay, Amy Fosten, Maggie, Agnes, Janetta, and Flossie Fullarton, E. and F. Fullerton, Stuart, Edith, and Margaret Gray, Mary, Euphemia, and George* Gray, Eva Gray, Daisy* and Mary* Greenacre, Jimmie Grieve, Hilda Godfrey, Margaret Hasse, Dorothy and Frances Harris, Rose Hamilton, Bernard Halsey, May and Janie Handasyde, Ada Heap, Theodora Hill, John and Margaret Hogg, Violet Holford, Alice Hogben, Helen, Harcourt, and May Hunter, Edith Hunter, Eva and Ethel Hutchings, Joshua and Dorothy Hughes-Games, Norman and Kate Johns, Helen Jordan, Grace Joyce, Jenny Johnson, Muriel Joscelyne, W., Bella, A., Agnes, and T. Kay, Gertrude Kingerlee, Hubert Kirkpatrick, R. M. and A. C. King, Ethel Larwell, Guinefred Leigh, Arthur Llewellyn, Dorothy Linney, Hannah Loveli, Harry, Edith, and Norah Lowe, Nellie Lovegrove, Lillian, Murray, and Grahame Lloyd, Bertha Lucking, Margaret Macphee*, Trevor and Margery Matthews, Angus McQuilkan, Bruce and Harry Malaher, S. E. Mackintosh, Alan Marples, Laura Macaulay, Bella, Abraham, Nellie, and Thomas Mack, Kathleen McClure, Nellie Meade, Frank Medcalf, Bessie and Charlotte Millar, Lewis Morice, Eva Monti, Gerard Morgan, Dora Muir, Frances* and Julia* Munce, Hubert and Muriel Newnham, Cissy and P. G. Nicholson, Amy and M. Nottage, Blanche Norcock, Eva and Maude Oakes, Lottie and Harriette Orr, Florence Osmond, Winnie Page*, Dorothy Patten Willie, Jessie, and Ada Palmer, Alice Palmer, Herbert Parr, Nellie and Louie Peachey, J. Ernest Pearce, Mary and W. M. Penny, Joanna Pearman, Walter Perryman, Melbourne and Myrtle Perry, Daisy, May, and Vera Petrides, Isabel* and Gladys* Phipps, Daisy Phillips, Francis Phillips, Lillian, Margaret, and Jessie* Plook, Ethel Potter, Harry and Charlie Pym, Edith Quick, Edward and Herbert Rainey, M. L. Rickards*, Matilda Robinson, Isabel Roe, Olive and Sydney Robinson, Violet and Evelyn Shaw, Dorothy and Muriel Shaw, Bob and Dollie Salt, Helen, M. D., and Frank Stalker, Mervyn*, Gladys, Eric, and Gwendoline* Shaw, Flora Shadbolt, Winnie Stangoe, Bessie Scantlebury, Gracie Seale, Kathleen Shepherd, Rosetta Sherwin, Muriel Sells, Agnes Sterry*, Herbert Stickland, Flora Simmons, May Spignovicz*, Lucy Soltau, Tennant Sloan*, Edgar Stocker, Nellie Stuart, C. Bessie Symes, Olive Tritton, Louie Tibbits*, Jennie and Gertie Twite, A. M. and M. Thomson, Fred Thomas, John Thomson*, Frank Thompson, Peveril and Lawrence Turnbull, May Tryer, May Vickers*, Dorothy Warner, R. Watson, Jessie and Charlie West, J. W. and Edith Wheeler, Eva Wippenny, Ruby and Edith Wilkins, F. Wilson*, Elsie Wright, Evelyn Wood.

No. 88 (first list).—Correct answers received from:—

Jessie Alen, Owen and Arnold* Akers, Violet Ashworth, Rose Anton, W. T. Aldous, Herbert Bradbon, Leonard Bartlett,* Victor, Willie, and Florence Bellerby, May* and Daisy* Bligh, Emily Bridgwater, Gertrude* and Nellie Brookfield, Gertrude Catford, Daisy R. Clarke, F. S., H. V., Eleanor and R. C. Chance, Maud Clarke, Harold and Willie Cheesman, Annie Cooper*, Ida, Mabel and Edith Cole, Randolph and D. Daintree, Dorothy and Willie Davies, Vera Dickinson*, Ivy, Violet, and Kittie* Donaldson Selby, Nellie and Willie Dowsett, Mabel Guy*, Frances Harding, Dorothy* and Evelyn* Hewer, Dorothy and Joshua Hughes-Games, Lucy and Archie Jacob, Dora Jay, Agnes Jones, Winifred Kerwin, Edward and Annie Lawrence, Sidney, May, and Edward Law, Hilda Matheson, Charlie* and Geo.* Macdonald, Margie and Gracie Marston, Reginald Measor, Lewis Morice, Eleanor Noel, Arabella Onslow, Douglas Parkes*, Daisy Phillips, Mary E. Plumb*, Hilda Rawson, Mary W. Ramsay, Gordon Remington, Margery Smart, Flossie Smith, Betty Stocks*, Mary and D. J. Symon, Peveril, Laurence, Herbert, and Arthur Turnbull, Edith* and Wm.* Wheelen, Pringle Wilson, Cecile*, Noel*, and Phillis* Wright.

Personal.

Ardrishaig.—Thank you very much for the flowers; they were sent to the Flower Mission. Joe Lister.—Thank you for your letter and the beautiful text. Matilda Robinson.—I am glad you are able to do the "Searcher" again. You must be quite a busy bee. Margaret Gray.—Am pleased you are better, and that you enjoy doing the questions. Nellie Sery.—Am very glad you are joining. If you wish to belong to the Scripture Union, write for particulars to Mr. Bishop, 13a, Warwick-lane, London, E.C. R. C. Chance.—Will you and your brother please write your papers more neatly, leaving a space between each answer?

Donation List.

Indian Famine Children (*Mrs. Bruere*).—E., 5s.; Margaret, 10s. Total, 15s.

Indian Famine.—V. D., 3d.; Mrs. A. R., 10s.; J. L., 6d. Total, 10s. 9d.

Cripples' Bathing Machine.—Inasmuch, 1s.

*** *The notices of Children's Special Mission Services will be found on page* 25.

Uncle Tom.

[811]

The Advance of the Y.M.C.A.

[By Our Own Representative.]

A SENTIMENT has often been expressed that, compared with our American and Colonial brethren, the British Y.M.C.A. does not "do the thing well enough" (in regard to buildings and some other features) to command the respect which it deserves and ought to inspire. Glasgow, at any rate, now bids fair to equal the best of her rivals in the handsome premises in which her branch of the Association finds its home. Of course, much of this enterprise is directly due to the keen and generous interest of Lord Overtoun, whose energies have for many years been thrown unsparingly into it.

Last week over eight hundred delegates met in conference and mutual counsel as to the present and future of this movement in Great Britain, not overlooking its responsibilities to the wider world beyond. The first business in hand was the formal opening of the "Y.M.C.A. Club, Limited," the purpose of which is to provide "a comfortable boarding-house for young men living away from home and engaged in business in Glasgow." There are 200 bed-rooms, sitting-rooms, music and writing rooms, bathrooms, lavatories, large dining-rooms, and even a store-room for the bicycles of members. These additional premises are immediately adjacent to the main Y.M.C.A. building (or Christian Institute), and, with the Bible Training Institute in course of erection on the other side, form one imposing block, centrally situated, and in every way adapted admirably for the various departments of service to which they are set apart.

GLASGOW Y.M.C.A. CLUB; CHRISTIAN INSTITUTE AND ROOMS; AND BIBLE TRAINING INSTITUTE.

But men are more than buildings, and even they, apart from the Spirit of God, are powerless to lead their young brethren in the paths of righteousness. Much has been done, however, by his grace, and this was gracefully recognised by the Corporation of the City on Tuesday evening, when, by invitation of the Lord Provost, magistrates, and Town Council, the delegates were accorded a public reception in the City Chambers. Then followed two full days of business meetings and conferences, in which developments and possible dangers were freely discussed.

WEDNESDAY.

The motto of the Y.M.C.A. is

"YOUNG MEN FOR CHRIST

and Christ for Young Men," and it was the evident desire of all the speakers, who, in their turn, with equal clearness voiced the feeling of the large majority (to judge from the applause given), to allow nothing whatever to interfere with this primary object. Of course, the educational and athletic needs of young men were duly considered, one forenoon being devoted to the spiritual, the social, and the physical aspects of the work. The papers read on these subjects were thoughtful, terse, and convincing, but from first to last they struck a deeply spiritual tone, which disarmed all reasonable criticism. This was a thoroughly representative gathering, and its opinions were so clearly defined, that friends who have any fear of the spiritual work being crowded out by the gymnastics, and kindred diversions, may rest in perfect security that nothing is further from the intention of the Executive; nay, more, that the most strenuous efforts will be put forth to keep the social and physical elements in their right and subordinate place.

The tone of this session may be gauged from a summary of the three papers referred to:—

(*a*) *Spiritual work* (Mr. J. D. Mackie, Aberdeen). The Y.M.C.A. is definitely and primarily Christian in conception, in constitution, and distinction. The condition of its spiritual life is the determining element of its prosperity; anything less is shadow without substance, body without spirit. Of course, the Christian young man should be the very best embodiment of manhood, but we need to insist that the spiritual life must ever hold the primary place. The life in Christ and Christ in the life—these are essential features of all our work; thus we may find that less and less time is taken up by sport and recreation in proportion as more and more is given to prayer and consecration.

(*b*) *Social* (Mr. R. W. Ralston, Birkenhead). The influences of social life are very strong for either good or evil, and must be rightly directed if the Y.M.C.A. is really to be what it professes to be—"a home away from home" for its members, seeing that young men go wrong more in the social side of their being than in any other. It is, therefore, most important to create a healthy social influence throughout the building. There are many ways, both on and off the institution premises, in which a high social tone may be fostered, by at homes, musical evenings (under adequate supervision), club socials, and occasions created by local friends in inviting a few of the members at a time to their houses for an evening or a week end. These and other practical questions are worthy of earnest consideration.

(*c*) *Physical* (Mr. Samuel Millar, Belfast). Three main reasons for this department are:—(1) That clubs for physical exercises form a good recruiting-ground for members; (2) that recreation is a necessity for the thousands of members in the "rank and file" who lead sedentary lives; and (3) exercise is a powerful aid to purity of life, by occupying the mind, and diverting the thoughts into healthy channels. It should be insisted on, however, that none but Christian men be employed as instructors—men whose aim it is to win their classes for Christ. As to "moving with the times," let our anchor be firm in the rock of the eternal verities, and though we swing with the tide our real position cannot be moved. Let us, therefore, do what we can to improve the physique of our pale-faced youths and narrow-shouldered men.

Following these three deliverances came discussion, regulated by the chairman's bell. Here are some of the points:—First, and not unexpectedly, came the usual protest against anything but definitely spiritual work being undertaken by the Association. This was followed by a reasonable and timely caution against over-much athleticism. "We do not want to make *athletes*, but only to encourage sufficient physical exercise to promote a healthy body." More than one speaker deprecated the subdividing of the work into these heads at all, urging that whatsoever had for its primary and only object the accepted motto before referred to was legitimately spiritual work. Most important of all was the contention that a *revival* was the "way to get up our numbers"; and no one was disposed to differ, for it was the evident desire of all to promote spiritual life by whatever means. Yet another useful suggestion was that Christian men should endeavour to get control of local sports so as to permeate the athletic ground with a healthy influence, particularly to the exclusion of gambling.

Lord Kinnaird followed briefly with the advice, "Do not start any agencies that your branch is not really strong enough to support. Keep within the limits of what you can do well, rather than extend your operations just because a neighbouring association is able to do so. Have soundly converted men, and only such, as vice-presidents, trainers, teachers, etc.," and to those whose thoughts turned to work abroad he said very sensibly, "No man can do in Greater Britain what he has failed to do at home." Mr. Hind Smith advocated "more knee-work," and Sir George Williams thanked God for what had been done in the past; for all the "machinery" that had been created, and pleaded for heart-consecration in its use.

DR. STALKER ON LEADERS AND FOLLOWERS.

Captain R. Wade Thompson (Dublin) occupied the chair at the noon gathering, when an address was given by Rev. Dr. Stalker (Glasgow). Reading Judges v. 1, 2 (R.V.), he called attention to the two reasons given for the success of the Israelites—(1) That the leaders took the lead, and (2) that the mass of the people willingly followed. The leaders were not engaged elsewhere, nor malingering, nor excessively modest, but were in the forefront—foremost in enthusiasm, resource, and execution. In ancient society, leaders were always provided naturally, and there is still a great deal of loyalty to natural leaders. Our aristocracy have immense advantages, if only they had the heart to give themselves to public work. We are just as dependent on the leaders taking the lead as they were. In politics, home, church, municipality, we should get quit of those awful wrongs and abuses which disfigure our life if only the leaders would take the lead. Unfortunately they will not do it. We do not get the people with the ten talents, and have to struggle on with those who have the one talent, *and who use it.* It may be that the leaders are occupied with their own affairs, or it may be due to timidity and over caution.

When a reform is matter of history all men praise it, but while it is being accomplished few praise and many oppose. All classes took part in the celebration of the jubilee of the abolition of slavery, but in his own day Wilberforce had few friends. How many dukes, princes, and editors were helping? Just as many as are helping the temperance reform at present. Any diminution—say a reduction by one-half—of the drunkenness in the country would be a reform infinitely greater than any of those by which our statesmen are winning their laurels; but if one of the first mark were to take the lead he would simply be shrieked at. Office-bearers in Y.M.C.A.'s are in the position of leaders, and they will ensure the confidence reposed in them by opening their eyes and ears to everything that is for the advantage of the members, and by having the courage to dare what they believe.

The other reason given is that the people willingly followed. But sometimes the people wish

themselves to take the lead. We hear of the great need of leaders, but I often think that a greater need is men willing to take the second, or the third, or the fourth place—and who will work as heartily there as in the first. The first man attracts the eyes of all, but the man who works well in an obscure position only receives the reward of the cause. Some are criticising instead of following. The Y.M.C.A. comes in for a good deal of this, and there is no harm in it. Like all things human, the Association has its defects, but those who on this account stay outside are standing in their own light. Let them come inside, and let their ideas be heard there. There is more chance of reforming an institution from the inside than from the outside.

On Wednesday afternoon the English delegates held a separate session, under the presidency of Mr. W. H. SEAGRAM, in connection with the foreign work of the National Council. Two representatives of the Council are already at work in India—Mr. R. D. Pringle, as general secretary of the Bombay City Association, and Mr. Frank Anderson, B.A., as Y.M.C.A. student secretary for the Bombay Presidency—and it was desired to develop in the Association renewed and increased interest in this important field of service, and to enlist the further help of members throughout the country, in China, in Egypt and Palestine, and in the various colonies and dependencies of the Empire, for which help is greatly needed. Mr. Reierson Arbuthnot, president of the Madras Association, spoke of the splendid opportunity afforded by the present condition of young men in India, and earnestly appealed for additional workers in that country; and addresses were also delivered by Mr. W. H. Gairdner, B.A. (Oxford), Mr. J. H. Oldham, B.A. (who is shortly leaving to take up work in Lahore, at the instance of the Scottish Executive), Mr. James Hughes (general secretary Lyons Y.M.C.A.), Chevalier Piovanelli (President of the Italian Y.M.C.A. National Council, and of the Rome Association), M. Ernest Favre (representing the Central International Committee at Geneva), etc.

PUBLIC DEMONSTRATION.

A great public demonstration took place in the evening under the presidency of Lord OVERTOUN. He compared the gathering to the mobilisation of the British Fleet at Spithead in June; but while looking round and taking courage it must be remembered that God is the great worker, and men only his instruments. "In 1859 the young manhood of Great Britain rose together to protect their homes, and the Volunteers throughout the country were gathered into companies, battalions, regiments, and brigades. So, while the Y.M.C.A.'s are scattered over the land, an occasion like the present gives heart and courage to those who are working in solitude and loneliness. It has been said that we should be anchored upon the truth of God, and I trust we shall make sure that we stand on this immutable ground. The object of the Y.M.C.A. is to turn out men in the best sense, but the Associations get their members at a critical time. The social instinct is strong, and this may be abused instead of made a blessing. The Association is a great nursery for character, self-control, and perseverance. These will give the necessary backbone, and by God's grace will turn out men. The highest aim in life is to live for others. Your neighbour is the man who works or lives next you, or who sits beside you in the church; but remember it is not always the most lovely who are the most lovable."

Sir GEORGE WILLIAMS quoted and emphasised the reply of a young man who had been asked, "What would you like that your life should represent and should be?" "Five things," he said, "I should like to have—(1) a saved soul, (2) a healthy body, (3) a cultured mind, (4) a loving heart, (5) a happy home."

M. FAVRE presented the greetings of the International Committee at Geneva. He described the difficulties met in dealing with young men of different languages, races, and religions in the countries of the Continent; but added that there were many encouragements, and the work must go forward. M. PAVIONELLI told of gratifying progress already made in Italy, and especially in Rome.

Lord KINNAIRD thanked the citizens for the warm welcome extended to the delegates, and stated that this was the largest national conference yet held. He said that many who knew how to increase their businesses, when they come to deal with this tremendous work of winning young men for Christ feel that they are dealing with a kingdom and with forces against which they can do nothing, and it is only through Him from whom all power comes that we can go forward.

After a humorous yet earnest speech from Mr. D. A. BLACK (Belfast), Rev. JOHN MCNEILL, referring to 1 Chron. xii. 22, said: "This time has come. Men all over the earth are coming to David's greater Son, until they have become a host like the host of God. With all our drawbacks and discouragements, men are coming as they never came before, simply because they never had the chance. I believe there is no poor humdrum day which does not bring three thousand and a great many more to the standard of the Lord Jesus Christ. There may not be many in your little corner or mine, but listen to the 'whirr' of the reapers in other harvest fields. I wish we could get that idea of helping stamped on every face. There are a great many hinderers. Ministers and secretaries are anxious to know if you have come to help or to criticise."

THURSDAY.

Thursday forenoon was occupied with the subjects of "How to Train Members for Distinctive Work among Young Men," and "Dangers, and How to Remedy Them." Upon these papers were read respectively by Messrs. J. E. WAKEFIELD (Taunton) and D. M. WEST (Glasgow), both of which, as also the succeeding discussions, gave no uncertain sound as to the determination of the executive to keep to spiritual methods.

The first paper advocated systematic Bible study and the inclusion of kindred and doctrinal subjects, as well as those relating to Christian evidence. All these would be needed for the equipment of a successful soul-winner. As to practical work, it pleaded for a certain amount of endeavour outside the actual limits of the Y.M.C.A., and deprecated a too strict definition of what is "Y.M.C.A. work" and what "church work." These should be

CO-ORDINATE SPHERES OF CHRISTIAN EFFORT.

As to difficulties, two were named—the migratory circumstances of many young men, and the fact that most could only be reached during evening hours. The way to meet these was, first to adapt all effort to local conditions rather than to follow a hard and fast rule; second, to make it as attractive as possible so as to use the time to the best advantage. Training classes, both for speaking and singing, were suggested (in discussion), also the encouragement of the younger members to try and win others, even if at times they made mistakes from inexperience; if they began by putting their thoughts on paper in definite shape, they would find it easier to express themselves in public speech. Indeed, a youth's section was a great advantage and had proved a most encouraging feature of some branches. The subject was fairly summed up by one speaker in the words, "Love will always find some way to bring the dark world together with Christ the Light of the world."

Speaking on the "Dangers," Mr. WEST's paper lamented that hundreds of "associates" pass through the Association without being touched by its spiritual influence; and that its religious meetings are attended by only a small percentage of its "members." Speaking of one branch with 900 associates and 300 members, he asked, "If the former cannot be evangelised by the latter, is the primary object of the Association being carried out there? Is the spiritual state of these young men being kept to the front?" He suggested, therefore, the issuing of a written appeal, ably and prayerfully compiled, to be given to associates who attend the evening classes, setting before them definitely the claims of Christ upon them, and inviting personal conversation. Let members, too, be encouraged to prepare papers on specific Biblical subjects, systematically arranged, and to meet periodically for interchange of thought. A Travelling Lectureship to promote Bible study would also be very useful as a means of interesting young men in the contents of the Bible.

Mr. PUTTERILL (Exeter Hall), in leading the discussion, felt that too much stress must not be laid on attendance at the meetings as the only means of estimating what members were doing; first, because many were at work in connection with the places of worship to which they belong; and, second, because a large number were continually witnessing for Christ, in speech and life and work, in their daily avocations—a sphere by no means to be despised, and often far from easy. The four dangers which impressed him most were (1) a loss of the feeling of the missionary character of membership (therefore be careful and strict in admitting to membership, and find definite work for each man enrolled); (2) a growth of officialism—the general secretaries often doing much that might with advantage be deputed to others; (3) limiting our work to one class of the community—young men—thus creating a possibility that in the same town three or four separate agencies might spring up, each to reach men of a certain age, and thus dividing up the workers. (4). An undue development of the club and commercial advantages such as would induce an accession of young men for these privileges and nothing else. These points led to profitable debate, at the close of which Mr. W. OATTS (to whose arduous work as secretary of the Glasgow Association was largely due the ease with which the wheels of the conference ran) gave some facts about the

BIBLE TRAINING INSTITUTE.

This will form an important section of the block of buildings indicated above, and will provide accommodation for one hundred men and fifty women. At present there are fifty of both sexes in training in three houses, and the committee hope the churches will send some of their brightest members to be trained in study and preparation for practical work. The marvellous boon that Mr. Moody's Institute at Chicago has proved to church and mission work points to the need there is for a multiplication of such facilities. The term of study is two years; in some cases a course of medical instruction occupies a third.

THE GUIDANCE OF THE SPIRIT.

Mr. C. J. Procter (Birkenhead) presided at the noon meeting, and Rev. HENRY MONTGOMERY gave an address on Acts i. 8, "Ye shall receive power, after that the Holy Ghost is come upon you." He said:—"The apostolic Church ought to be the model for the Church of to-day. The first thing that was made clear to them was that the Holy Spirit was a real personality. He was not to be merely with them, but was to dwell in them. When He came upon them they appointed all their committees and office-bearers under his guidance. He was the One who really arranged all the affairs of the work of God, down to the smallest detail. The power came on men who had no educational advantages, although physical and mental power were then at their zenith. The mind of man had reached its climax in Greece, but God came down into a handful of fishermen, and shook the mighty power of Rome. I was greatly disappointed and discouraged when I was told that in connection with this movement you have only sixty-five paid workers in the United Kingdom. You are too small without the Holy Ghost, but with Him you may go forward. I want that God may make everyone of us willing to be filled with his Spirit, for He wants to get his own out of everyone whom Jesus Christ bought on the tree. Peter and John went up *together*. May the Lord deliver us from our divisions, and from an unprogressive Christian life. Get the best God can give you."

On the same afternoon Mr. David Dreghorn, J.P., chairman of the Scottish Executive, in the presence of a very large gathering, formally declared open the new branch association building at Eglinton Toll, South Glasgow, which has been erected at a cost exceeding £8000, and is a very handsome and commodious structure. Mr. Hugh Smith, chairman of the southern section, presided over the meeting, and addresses were given by Lord Overtoun, Mr. Cameron Corbett, M.P., Mr. James Stokes (New York), and others. The Lord Provost, who had promised to be present, was unavoidably detained on important Corporation business. A collection taken during the proceedings in aid of the building fund amounted to over £270.

UNREACHED CLASSES.

The subject on Thursday evening was "How to influence classes of young men at present unreached by the Y.M.C.A." Mr. F. W. Lawrence (London) took the chair, and called attention to two suggestions already made: (1) that there should be an impetus given to work among youths, and (2) a closer alliance formed with associations for work among special classes, such as soldiers and students.

The discussion was opened by Mr. C. J. PROCTER (Birkenhead), who stated his conviction that the largest section of young men yet unreached is composed of better class mercantile clerks. To amend this he made three suggestions—(1) We must start with our juniors, and get into touch with

teachers to do so effectively; (2) we must get the best Christian men in each district on our committees; and (3) we must study the outwardness of our associations. It is not given to all to have handsome buildings, but all may make their rooms homely and attractive. "Study a little more the grace of life. Look into the details of furnishing."

Miss Sandes (Cork) gave a stirring account of the work at present being done among the soldiers, and of the success and encouragement with which the labourers are meeting. For two reasons this is more important now than ever: (1) because of the opportunity peace gives of reaching them, and which may not last long, as a very little misunderstanding may break up the concert of Europe; (2) because our Army is so young. Every year 40,000 lads take their places in the ranks. There are two means available for reaching them; (1) the soldiers' homes; (2) the soldiers' Christian associations. The homes are the nurseries for the associations, and ladies can do the pioneer work best; but a great work which Y.M.C.A.'s can do is to look after the men when they leave the ranks and come home to their own towns and villages.

Mr. J. H. Oldham recounted the history of the British College Christian Union. Of the forty thousand students in Great Britain the great majority are beyond the reach of outside effort, but they cannot get away from the faithful witness in the class-room and on the athletic field. The work must not rest till there is in every college an organisation witnessing for Christ.

In the discussion which followed, one Glasgow speaker told of a particularly successful effort in open-air mission-work. A visitor from Weston-super-Mare testified to excellent results achieved by keeping careful records of all young men in the town, dividing them into classes for convenience and inviting by letter all the members of a particular trade each week. A Dunfermline delegate pressed the importance of the Boys' Brigade as a means of gaining the confidence of those who are soon to be young men. Colonel Phillips (Middlesex) closed the discussion by giving a most interesting account of the success which had followed his efforts among the men of his own regiment.

FRIDAY.

"The Relation of the Y.M.C.A. to Foreign Missionary Work" gave a favourable opportunity on this forenoon for reports from various places far and near. The encouraging progress of open-air work in Ireland, the needs of France, South America, and India were all set forth. Mr. Fanstope, from Brazil, said that the Y.M.C.A. there was a distinctly missionary agency, and urged, further, that Christian men should be more forward in going out to fill commercial positions, instead of leaving them to applicants who have no interest in the souls of men. At the Liverpool branch there are five or six men in training for the South American field.

Mr. Samuel Montgomery (Bangor) explained "How Y.M.C.A.'s at Home may help Foreign Missions" by means of regular weekly gifts of perhaps only a few pence. The objection sometimes urged that this would "lessen the usual missionary collections in the churches" he met with instances within his own knowledge where the very opposite had been the case, because a greater general interest had been excited than before.

Then a solemn appeal from Mr. J. H. Oldham (formerly secretary of the Student Volunteer Missionary Union), who is about to proceed to India, brought the Conference to a close, the remainder of the day being spent in a most enjoyable outing at Lord Overtoun's beautiful seat near Dumbarton.

Huntly.—Rev. John M'Neill, says the *Aberdeen Free Press*, arrived in Huntly on Saturday. The rev. gentleman, who is conducting a week's mission work there, occupied the pulpit of the Free Church at both diets on Sunday. At both services the church was crowded.

Christian Lifeboat Crew.—The interest shown in the work of the Crew is being well sustained, as was seen at the monthly muster held in its new "Welcome Home," Iron Bridge, Canning Town. Christian seamen of various nationalities, as well as workers among them in London and other ports even as far as San Francisco and Rosario, mingled in praise, prayer, and testimony. Incidentally it was mentioned that several helpers in the work had been called home, and earnest request was made for others to fill their places. Miss Child will gladly receive any communications at the Welcome Home, Iron Bridge, Canning Town, E.

Strangers' Rest, Zanzibar.

THE following letter, sent privately to a friend, will be read with interest. Mr. Theodore Isaac, of the Strangers' Rest, Ratcliff, E., will be pleased to correspond with any sympathisers with this work:—

"Many thanks for the parcel of periodicals which arrived by the *Majestic*. It was good of you to remember us in this way, as we get through such a quantity. The sailors are always so glad to have something to read.

"We have now been in Zanzibar eighteen months, and are very happy in our work, at times having great joy in seeing souls being 'born again.'

"The temptations for our sailors are very great. The captains of the merchant vessels do not even allow their men on shore, except just for one day when the cargo is out. This being the case, we seem to get a double welcome when we go on these ships; the men are always so hearty. As opportunity permits we have a service, our magic-lantern being much appreciated. Last Sunday the captain of the *Majestic* allowed the boys ashore. We had a delightful time with them, they are such fine fellows.

"The blue-jackets are allowed on shore, and some of them appreciate the "Rest" very much; so much so, when the time comes to leave Zanzibar and they come to say good-bye, one often sees tears in their eyes, and that tells a tale when you look what big strong fellows they are. Beyond the rough exterior they have such tender hearts. After the bombardment it was most touching; the first time they were allowed on shore some of them came straight here 'to see how the missus was.' I was greatly amused, but also touched by their thoughtfulness.

"We are just now beginning to make ourselves understood in the language. We have splendid native meetings; the trouble is to get the people to go away, they just crowd in to hear the "habari njema"—good news—the Gospel is all so new to them. There are hundreds in Zanzibar who have never heard of Jesus, hundreds for whom Jesus died, and yet they don't know it. I often wish I could picture the great need, as it appeals to us who live in the midst of heathenism, 'How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?' We are longing for another worker to be sent out, so that we may have more time for native work.

"Mary I. Knapman."

Work in Armenia.

At home and abroad the cause of my native land has always been dear to my heart. The need of evangelistic work among my countrymen has urged me to encounter many difficulties. The work of God in Armenia has continually been hindered by those in authority.

Since I arrived in Britain in September, 1895, my efforts on behalf of evangelistic and rescue work in Armenia have met with considerable success. In addition to supporting the Armenian fatherless girls under my wife's care at Marash, some widowed mothers have been helped to look after their children in their own impoverished homes. The sufferings among the Armenian villagers at Marash have more or less been alleviated. Some of the Armenian refugees in London and elsewhere have been assisted pecuniarily and by advice. The native Protestant Evangelical churches at Marash and in the neighbouring villages have been helped to resume their work and comfort the bereaved by the Word of God.

The hearty thanks of my countrymen and myself are gratefully accorded to the churches throughout Great Britain for their kind co-operation.

(Rev.) Krikor Behesnilian.

Exeter Hall, Strand, London, W.C.

Clonmel Soldiers' Home. — The eighth annual report mentions the formation of a branch of the S.C.A., and says: "Our meetings for the most part have been well attended, but owing to men being removed to other stations we have lost several members, including our regt. secretary. In April Miss Sullivan came to assist in the work of the Home; her help has been very acceptable in the musical arrangements, in visiting the barracks, and in every part of the work. As usual, we have been visited by Christian men from Tipperary and Cahir." The hon. superintendent and treasurer of the Home is Mr. Edward Beale, The Island, Clonmel.

Prison Officials.

I have been glad to see so often of late references in The Christian and other papers to the necessity of work amongst our prisoners. From my childhood I had a great desire to visit prisons, but as the years went by I found that certainly in Ireland there would be no facilities given for such a work. Three or four years ago, however, the way was made clear for reaching prison officials. It was very difficult at first to get in touch with these servants of the Crown. I was told it would be a fruitless effort, and at the beginning it seemed that it was to be so, but God in his goodness opened the door in January, 1894, when we started our weekly meeting for them. We have indeed great reason to praise the Lord for all He has done amongst these officials since then.

We feel convinced that as long as the present strict prison system remains the only way almost to reach the poor prisoners will be through converted prison "warders" and "matrons," for they are the only people who have free access to their cells. No doubt they have their difficulties, also, as it is contrary to prison regulations for an official to speak to a prisoner save on matters of business, but there is a higher law than any human law. Our Master's last command was to "preach the Gospel to every creature." No child of God will allow his lips to be closed from fulfilling this command. There are some earnest Christian prison officials in our land who do seek an opportunity often to win some of these poor lost ones to Jesus. God has blessed and is blessing their efforts.

I believe as yet in the English gaols no work has started amongst prison warders and matrons. Who will come forward to do something for them? The life they lead is most hardening and deteriorating. The long hours in close contact with the most depraved classes has a very sad effect on both men women. They see nothing but the darker sides of life, and if ever any one needed spiritual help they do.

I shall be very glad to give information as to our work in Ireland to any one who may be touched and led to do something for the prison officials in England. The Editor has my address. P. O.

"Come Over and Help Us."

Writing from Thiruvithi, *viâ* Panruti, Aug. 17, Miss Reade says:—"It seems the Lord's leading to open a station at a place called Vaithaur, about ten miles from Pondicherry. On Sunday three men came in at the end of morning service and asked very earnestly about the Gospel. We spoke long with them. They told us they had come here particularly to see the Thiruvithi temple, but that *en route* from the station, they had heard something going on in our chapel which attracted them to come in, and that the words they had heard were sufficient, they did not need to go on to the temple. They said their town was a very large one, with plenty of villages around; that no one was preaching there, and that we could hire a house. They begged us to let them know when we were coming, and they would have everything ready for us. This seems a very distinct call. If it is the Lord's leading He will surely supply the means, though it is not a little trying to our weak faith, no new friends being raised up."

Any help for Miss Reade thankfully received by Miss Lowe, 8, Childebert-road, Upper Tooting, S.W

Smyrna Rest.

Miss Turnby, who left for home last April, bravely held "the fort" here during last year; and in answer to prayer, Miss Tilby who now in turn needs a helper, came to assist, in the autumn. They visited the foreign ships in the bay regularly, with tracts, papers and Gospels, the latter especially being readily received. The "Rest" is certainly a witness for Christ, on the quay, where Satan seems to be ever luring men to destruction by various forms of evil; and the Gospel meetings in the house have been very well attended. Among other places visited in the course of itinerary work, a mission has been held in the Island of Cyprus, where in four towns and five villages meetings were held for both English-speaking people and Greeks. Communications respecting the "Rest" may be sent to Col. Morton, Conference Hall, Mildmay Park, N.

Insane in the East.

IT will be in the memory of many of our readers that in April last Mr. Theophilus Waldmeier left England for the United States to lay before the Christian public his plans for the amelioration of the lot of the insane in the East. Arrived on the other side of the Atlantic, accompanied by his devoted wife, he had many difficulties to face, by reason of financial depression and other circumstances. However, beginning at Philadelphia, he visited many important centres; a strong committee was formed and about £700 raised and placed in the hands of the treasurer.

In a recent communication to us Mr. Waldmeier says: "We left New York on August 7, and reached Queenstown on the 13th inst. In looking back to our visit to America, we have cause for great thankfulness, because Friends and others were exceedingly kind to us, and manifested deep interest in our Mission; and our great satisfaction is that we left the work in the hands of a trustworthy committee, who will not forget it after our departure, but will do what they can to promote the Mission to our demented sufferers in the East.

"We have visited and examined many asylums, in Europe, the United States, and Canada, with great interest and care, and had interviews with the best authorities on mental diseases and with the superintendents of hospitals for the insane. We have learned also how to build a good asylum according to the best methods, and to provide an efficient administration for the best treatment of the patients. In these respects there remains no hindrance to our return to Syria to begin at once this most-needed hospital for those poor, helpless sufferers from mental diseases. Christian friends in Europe and America advised us not to wait until the whole amount of the money is collected, but to go back to Syria as soon as possible to begin the work at once.

"Funds may be sent to Sir Richard Tangye, Treasurer, 35, Queen Victoria-street, E.C."

Hangchow Medical Mission.

IN connection with the C.M.S., a good work is being maintained by Drs. D. Duncan Main and A. T. Kember. During 1896 they passed through their hands 14,000 new and as many old patients who attended the dispensary. Hospital labours have been exacting; and the work of healing to be done is so great that the medical class becomes all important in view of the need for native medical missionaries. Spiritually, the work among lepers is most encouraging, and several persons have been awakened through the testimony borne by one of these poor sufferers. The cure of disease is found to be a powerful introduction to the Gospels and pleads most effectually with those whose hearts are dark and hard, but who are sufficiently intelligent to appreciate the value of bodily healing. Future needs of the work will be greater than past ones, but the promise of God to supply all stands as sure as ever.

From the German.

Almighty Lord, unveil thy face,
And from the fulness of thy grace
Thy richest influence impart,
And chase the world from every heart.

Oh that, from every burden free,
Our souls might seek repose in Thee,
And though from far, with joy descry
Th' eternal day-spring from on high!

Behold the radiant crowns that wait
The warrior in that heavenly state,
And listen to the white-robed throng,
Who sweetly chaunt the conqueror's song.

Each of them bears the victor's palm,
Whilst loud resounds the joyful psalm,
Their triumphs, Saviour, let me share,
And for their rest my soul prepare.—*Klopstock.*

Dublin Christian Convention.—The annual Convention will be held in the Metropolitan Hall, Dublin, from September 27 to October 1. Among those who will be present to take part in the Convention will be Canon Bell, late of Cheltenham, Rev. F. B. Meyer, Dr. John Smith (Edinburgh), Dr. R. Crawford Johnson, Canon Gayer (Newcastle), and Rev. Henry Montgomery, Pastor Hugh D. Brown, Dublin, etc. Further particulars may be had on application to the secretary, Christian Union Buildings, Dublin.

Persecution in Russia.

THE Berlin correspondent of the *Daily Chronicle* says: News received here from Russia states that at a recent conference of the Russian clergy held at Kazan, resolutions were passed calling on the Government to adopt more energetic measures dealing with "sectaries," whose continued growth begins seriously to alarm the Church.

Numbers of new sects have recently arisen hostile to the Orthodox Church. The means at the disposal of the clergy are considered insufficient for repressing them. The followers of Count Tolstoy, it was recommended, should be proceeded against with utmost severity, their tenets being alleged to be particularly dangerous to the well-being of Church and State. The opening of schools for "sectaries," it was urged, should be forbidden; those at present in use to be closed or assigned to other management. Orthodox persons are recommended not to employ "heretical" servants.

Numbers of the clergy in Congress stated that the Stundist movement has again begun to show signs of activity. It was recommended that Stundist children should be taken from their parents to be placed under orthodox tutelage and evangelical clergymen. Lutherans in Stundist districts, it was suggested, should be forbidden to preach in the Russian language. It is evident that whatever liberal influences may be present in the councils of the Czar's secular advisers, the clergy remain as intolerant as ever.

Ladysmith, Natal.

ON July 18, Mr. William Hill, the Scottish Evangelist so well and widely known in the Cape Colony, commenced a series of services here. Meetings were held each evening during the week, some of the meetings being characterised by remarkable power and feeling. The crowning service was on Sunday evening, July 25, when a great united service was held in the Town Hall. Every seat available was occupied and many had to stand. A number in the after-meeting signified their desire for prayer, and ere the service closed many were rejoicing in God as their Saviour. Besides the nightly services Mr. Hill had two afternoon Bible-readings and two or three services for the young people, which were very helpful.

On the second Sunday afternoon and the following Monday, Tuesday, and Wednesday evenings, Mr. Hill conducted services in the Native Church, which were greatly blessed and resulted in the quickening of believers, the conversion of sinners, and the restoration of several backsliders. To God be all the praise. It is now nearly a week since Mr. Hill left, but we are thankful to say the good work still goes on; in the weekly prayer meeting on Friday evening a young man professed to find peace. W. CLIFF (Wesleyan Minister).

New Mission to West Africa.

MR. HELI CHATELAIN, lately resident in New York, is again on his way to West Africa, at the head of the first expedition sent out by the Phil-African League. The party is six strong, four men, two of them with wives. In a note to us Mr. Chatelain says:—

"From Benguella, in Angola, we shall proceed to the country of the Ba-Chibokwe, some five hundred miles inland, and there establish our first colony. Our field has never been touched by any missionary agency. It lies between the missions of the American Board and the Garenganze and Methodist Episcopal Missions. Our task is greater than our strength, but God is with us."

The "Connellan Mission."

THIS is the title of an evangelistic effort on the part of Rev. T. Connellan, his brother, Mr. Joseph Connellan, and other converted Roman Catholics, to bring the blessings of a free salvation home to every Roman Catholic in Ireland. During more than five years Father Connellan and his brother have been engaged in this difficult, not to say dangerous, undertaking. Their efforts have already been signally owned of God, and their influence for good seems to be steadily growing among their countrymen. The work is fast assuming national proportions, and a committee has been formed in Dublin for the purpose of affording Mr. Connellan sympathy and assistance.

Letter to the Editor.

THE "FRIENDS" and "HIGHER CRITICISM."

DEAR SIR,—Under the above heading in THE CHRISTIAN for September 2, you publish a letter from Fielden Thorp to the Editor of *The Friend*, in which he states certain anxieties which he and other valued Friends share on account of things taught, and, apparently, other things which he (not being present) had imagined were taught at the Scarborough Summer School. Concurrently with this letter, published in *The Friend* of August 27, was also an editorial which practically answers some of these anxieties; therefore I shall be glad if you will allow me, in fairness to your readers and to the Summer School, to give some extracts from it.

Calling attention to this "valuable letter," "expressive of the needed caution and reserve which becomes us all in listening to able exponents of views that may run counter to commonly-received opinions of beloved fathers in the Church," the article continues:—

"We need the caution to consider in our utterances the tender consciences of others as well as our own. The devotional meetings held every morning at Scarborough were times of marked favour and blessing, and it is not easy for those who were absent to realise the reverent attitude which prevailed. In listening attentively to the lectures, we confess that theories were suggested to us which appeared to us far from proven....For ourselves, we fully believe that Jonah and Daniel were genuine historical persons; in fact, any doubt respecting Daniel was only incidentally alluded to at the Summer School, and was not elaborated.

"But with great deference to our honoured friend Fielden Thorp, we question whether it is wise to import into the discussion the very serious suggestion that the real objection to the belief in the historical character of Jonah and Daniel lies in the facts being miraculous. We think that even men like Prof. G. A. Smith should be judged by what they state and by their own arguments, and not by the suppositions of those who differ from them. We listened attentively to the lectures at Scarborough, and cannot remember a single suggestion, from first to last, impugning the existence of the miraculous. No lecturer could have spoken more strongly than G. A. Smith on the high moral teaching of the Book of Jonah, and on its manifest inspiration. The effect on the minds of those who listened to him was an increased admiration for the beautiful and inspired teaching it reveals....Our faith does not rest on the question as to whether the Book of Jonah is actual history or whether it is an inspired parable. On this literary question Christians differ in judgment, but in loyalty to God and to conscience we trust we are cordially united and prepared to allow liberty of intellectual thought, as well as liberty in modes of action, when combined with reverent loyalty to the convictions and restraints of the Holy Spirit."—Yours sincerely,

Lincoln. MARY SPENCER.

Baptist Ministers in Conference.—On Tuesday and Wednesday last week a series of meetings were held at Romsey, in Hampshire, under the auspices of the Baptist Ministers and Missionaries' Prayer Union. A paper on "The Preaching Used in the Conversion of Souls" was read by Rev. R. B. Morrison, of Upper Parkstone; and another on "Ought a Preacher to be Satisfied without Conversions?" by Rev. Charles Joseph, of Portsmouth. Conference followed each paper. On the first day of Conference Rev. F. B. Meyer, of London, took part in the Conference, and preached a sermon, which proved very helpful. A devotional spirit pervaded the proceedings, and on the afternoon and evening of the second day addresses in promotion of personal holiness were delivered.

Barnet Fair.—As in former years the male choir of the London City Mission visited Barnet during the four days of the fair. Taking their stand in the centre of the town, amid all the gaiety, scream, whirling excitement, and sin, they "held forth" by speech and song, pleading with and persuading sinners to believe, embrace, and obey the blessed Gospel of God's dear Son. Altogether eleven meetings were conducted, and fifty-three addresses delivered. Things ran smoothly and well from first to finish, tact, arrangement, wisdom, and past experience being alike conducive to this end. Many thousands of tracts and booklets were distributed in and about the fair by the friends of the Open-Air Mission, who were present day by day, speaking with the people individually as opportunity afforded.

Homerton. JOSEPH N. GOAD.

Temperance Jottings.

The guardians of the Royston Union have decided to allow the workhouse officials one pint of milk per day instead of the beer formerly provided.

A document signed by the Archbishops and the Bishop of Lichfield has been sent to every incumbent in the diocese of Lichfield, suggesting the formation of a branch of the C.E.T.S. in every parish where one does not already exist.

Dr. Eden, the Bishop-designate of Wakefield, is an ardent Temperance worker, and is always to be found on platforms whenever any important work is to be done in connection with the movement. Mrs. Eden is a daughter of Canon Ellison, the founder of the C.E.T.S.

Sweden and Norway are now among the soberest countries in Europe. In the beginning of the present century they were the most drunken countries in the world. Their present comparative sobriety, says Mr. Jungte, of Manchester, is the result almost exclusively of stringent liquor legislation.

Of the 1955 ministers belonging to the Baptist Denomination in Great Britain and Ireland, no fewer than 1556 are, according to the annual report of the Baptist Total Abstinence Association, pledged total abstainers from all intoxicating drink. A large percentage of the missionaries labouring on the foreign field are also included in the total abstinence list.

The Archbishop of Canterbury has promised to preside over the important National Temperance Convention which will be held in the Royal Albert Hall on October 5, 6, and 7. Amongst the subjects announced for discussion are the Irish Sunday Closing, an English Sunday Closing Bill, and a National Temperance Sunday. Lord Kinnaird and Mr. A. F. Hills are taking active parts in the Convention, of which Mr. C. Pinhorn is secretary, at 33, Memorial Hall, E.C.

At the International Temperance Congress held at Brussels one of the leading discussions had relation to the merits of prohibition and local option. Another debate dealt with temperance societies for children, the principal paper being read by Mr. Wakely. The temperance catering movement in England was expounded by Mr. Leonard, of London. Dealing with the rôle of alcohol in paralytic madness, Dr. Peters, director of the colony of lunatics at Gheel, said that statistics would incontestably prove that alcohol was the most frequent cause of paralytic madness. Dr. La Dame (Geneva) held heredity to be the most grave question raised by inebriety.

The temperance work of the season at Mildmay Conference Hall was inaugurated last week by a Gospel temperance mission, in connection with the National Temperance League's "Twentieth Century Crusade." The mission was conducted by Mr. J. Louis Fenn, who preached on two Sundays, the 5th and 12th inst., and spoke each week evening; and was assisted by Messrs. Robert Rae, William Noble, Frederick Sherlock, J. Ogram Webb, and W. P. Goulding. Two special afternoon meetings for women were addressed by Mrs. Vause and Mrs. Durrant. The meetings were well attended, and pledges were taken every day, some of which gave special joy to the workers. The whole mission was of a helpful character, and has given a great impetus to the temperance work at the Conference Hall.

Important action has been taken by the Liverpool magistrates in the matter of serving young children with drink in public-houses. On Sept. 30, 1896, the justices passed a resolution requesting the police to report to the justices, at the annual licensing meeting in 1897, any cases in which, after written warning, a licensee served children apparently under thirteen years of age with liquor for consumption off the premises. On March 24, 1897, the justices passed a further resolution, requesting the police to serve notice upon the licensee and registered owner of the premises of the specific charge alleged in every case recorded by the police against a licensee for infringement of the previous resolution. The Head Constable reports to the Bench at the present Licensing Sessions that out of 2291 licensed houses 672 were found to be in the practice of serving young children, but after having received copy of the resolution passed by the justices only 104 have reports recorded against them. When these were called up it was found that they had not received the police notice in time, and at once agreed to accept the rule now laid down.

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Scottish Notes.

Rev. W. M. Mackay, Troon, is regarded as a likely successor to Rev. W. M. Clow, Free South Church, Aberdeen, who was recently appointed colleague pastor of Barclay Church, Edinburgh.

A new work has been commenced at Maryhill under the leadership of Mr. Albert W. Bean, from the Pastors' College, and already the stamp of the Divine approval is visible in the movement from the numerous testimonies to saving grace experienced at the meetings.

The Free Church has now six evangelists in its Home Mission staff. Much of their work during this year has been in villages and country districts. All speak heartily of the co-operation they have received wherever they have gone, and the tone of their committee's report is one of great hopefulness.

Mr. Alexander Mitchell is about to leave Glasgow, in order to take charge of the mission printing press of the National Bible Society of Scotland at Hankow, China. At a farewell missionary meeting, held in St. George's Cross Tabernacle, testimony was borne to Mr. Mitchell's zeal and usefulness as a Christian worker in Glasgow, and earnest prayer offered that he may be used to promote and extend the usefulness of the Press at Hankow.

A fine new hall, in connection with the Railway Mission, has been opened in the Abbeyhill district, Edinburgh. This is a growing district, largely composed of the working class, a large proportion of whom are connected with the railway. The opening of such a hall is a matter for great thanksgiving. In connection with the opening Mr. W. D. Dunn conducted a series of meetings. The Word has been preached in great power and clearness, and much blessing has been the result.

Last week "Colonel" Ruthwell and staff, from Glasgow, finished a three days' campaign on the occasion of the opening of a new Salvation Army barrack at Clydebank. The new building is very attractive in appearance, and contains ample accommodation for the rapidly-growing work of the local corps. Clydebank has grown more rapidly than any other town in Scotland during recent years, and the efforts of Christian workers have been strained to the utmost in trying to cope with the great need.

Evangelistic Notes.

Mrs. Baeyertz is holding her fourth mission at Hull, the meetings on this occasion being in Newington Presbyterian Church (Rev. Andrew Allan's).

The Weaver Brothers are having an encouraging mission at White Memorial F.C., Glasgow. The pastor, Rev. James Paterson, being in hearty sympathy, is cheered by accessions to his fellowship.

Mr. James Eyres, Liverpool, commences a fourteen days' mission on Sunday next, at Crowle, Doncaster; to be followed (D.V.) by missions in Kent, and other places during October and November.

Requests for Prayer.—For Gospel services by Rev. A. T. Jones, of Newport, Mon., from Sept. 20 to 24, at Frogmore-street Baptist Chapel, Abergavenny.—For blessing upon the Convention, to be held in the Christian Union-buildings, Dublin, Sept. 27 to Oct. 1.—That God will bring glory to his name in the salvation of souls at the evangelistic services to be held (D.V.) at Lorresmoor Mission Hall, Worcester, from Sept. 19 to 26, by Pastor Herbert R. Francis, from India.

Week of Prayer, 1898.—The Council of the Evangelical Alliance have issued their annual call to united prayer at the commencement of the New Year. They say: "We have need to pray. We need the spirit of unity and of love in order to overcome the influences that would draw us apart. We need the spirit of enlightenment that we may have understanding of the times and know what Israel ought to do. We need the spirit of quickening and of power that we may fulfil the office committed to us of witnessing to the world of our Divine Saviour and Lord. We feel this need to be all the more urgent because many around us are teaching that the world is to be saved by human agencies of government or of science, whilst others are teaching that it is to be saved by submission to ecclesiastical authority. Let those who hold that salvation is of the Lord, and that of grace through faith, prove themselves to be of the true Church by their united efforts to spread the Gospel and by their one cry to Heaven for the continued and enlarged outpouring of the Spirit of God."

Personalia.

Rev. Lancelot Holland recommenced his meetings last Sunday at Addison Hall, Addison-road, W.

Rev. W. Hay M. Aitken will preach at St. Peter's, Islington, on Sunday, September 19, at 11 and 3.15.

Canon Keene, rector of Navan, has been chosen Bishop of Meath in place of Dr. Peacocke, who was appointed Archbishop of Dublin.

Mr. Chas. Cook, until the repairs at the Metropolitan Music Hall are completed, will hold his Sunday evening services at the West London Theatre, where he commences his winter's work on Sunday, Oct. 3.

The Earl Compton, president of the Ragged School Union, and a warm sympathiser in Christian and philanthropic work, has succeeded, through the death of his father, to the estate and title of the Marquis of Northampton.

Pastor Fliedner, of Madrid, has been on a lecture tour through Germany. The new school building at Madrid is making good progress, and will soon be ready for occupation. Many parents have announced their intention to send their children, for whom there is no accommodation in the old quarters.

Miss L. E. Cooke (May), daughter of the Rev. J. Surman Cooke, has sailed for the Cape, where, at the request of the Student Volunteer Missionary Union Committee, she will visit the girls' schools and colleges for missionary and evangelistic meetings. She takes this deputation work *en route* for Bombay, where she hopes early in the year to join the University Missionary Settlement for work among the Parsees.

Dr. Daniells, of Chicago (writes Dr. Barnardo), who has been labouring with great success in India for the past five years, and is now on his way back to India, is stopping for a short time at the Edinburgh Castle, Limehouse, where he addressed large audiences with great acceptance last Sunday. Dr. Daniells is open to engagements for a few weeks, and his testimony will be found most refreshing and encouraging. I strongly recommend him to congregations and missions needing temporary pulpit supplies. Address him at the Edinburgh Castle, Limehouse, London, E.

The Stundists.

The law of Russia against her citizens dissenting from the Greek Church is still in full force, and persecution and banishment may be expected by any who refuse to comply with Orthodox teaching. Many faithful men are still in banishment, having been taken from their homes and families, sent to prison, and transported to some remote part of the empire, where they are compelled to spend several years amongst Tartars, Armenians, and Grusinians, whose languages they do not know, and where they are left without the means of earning their living.

The sufferings of these brethren have called out the sympathy of the Church of God in various lands, and many prayers, as well as gifts of money, have been offered on their behalf. The Evangelical Alliance have done good service by receiving and distributing these to the sufferers; they continue to do so still, and hitherto they have found trustworthy channels of communication for supplying the needs of the banished brethren.

I would strongly advise any further gifts on their behalf to be sent to Mr. A. J. Arnold, 7, Adam-street, Strand, or to the editor of The Christian, 12, Paternoster-buildings, and that sympathisers should refrain from bestowing their gifts through unaccredited travelling applicants.

F. W. Baedeker.

The Congregational Church Aid Society's report is distinctly encouraging as compared with former years. The working expenses have been diminished by almost one-half, and its grants have amounted to £1,162 more than in the previous year. The minimum salary of ministers in English-aided churches has been raised to £80, and in Wales to £70. The goal of the society is to raise this minimum in time to £100, and under the present able leadership, and the turn in the agricultural tide, this does not seem so distant as it did a few years ago.

The Sultan and the Armenians.—According to a Reuter's telegram, the Sultan has ordered the formation of a travelling Commission, consisting of two Mohammedans, two Gregorian Armenians, one Catholic Armenian, and one Greek, charged to visit the Armenian vilayets which were the chief sufferers in the late troubles. The Commission is to raise subscriptions for rebuilding the Armenian schools, churches, and monasteries destroyed during the disturbances, and also to establish orphanages. It is to start immediately, and begin its labours before winter sets in.

Obituary.

REV. E. A. LITTON.

A well-known Evangelical clergyman has passed away in the person of Rev. E. A. Litton, rector of Naunton, Andoversford, Cheltenham. Mr. Litton, who had attained an advanced age, was the author of several very useful works. He was Bampton Lecturer in 1856, taking as his subject, "The Connection of the Church of the Old and New Testaments," and the volume which was afterwards published with this title is highly esteemed. He also wrote a "Guide to the Study of the Scriptures," but his principal work was entitled, "Introduction to Dogmatic Theology on the Basis of the Thirty-nine Articles of the Church of England," in two volumes (1882, 1892). Mr. Litton, who accepted the rectory of Naunton in 1860, had been Examining Chaplain to Bishops Longley, Villiers, and Baring, of Durham.

MRS. OSCAR MICHELSEN.

The death is announced of Sophia Jane, wife of Rev. Oscar Michelsen, of Tongoa, New Hebrides. This is a great blow to the devoted missionary, also to the force of Christian workers in the island group. At the beginning of the year Mrs. Michelsen's health caused much anxiety, and in the spring she was taken to New South Wales for rest and change. Strength did not return, however, and the much-loved worker fell asleep at Wollongong. Mrs. Michelsen was the youngest daughter of the late Rev. Henry Hare, chaplain to the forces, and before her marriage was for several years a worker under Dr. Barnardo at the Boys' Home, Stepney Causeway. Those who know Mr. Michelsen and his remarkable work on Tongoa, will remember him at the throne of grace in this time of deep affliction.

REV. F. FITCH, CROMER.

First as curate, then as vicar, Mr. Fitch, who died a few days ago, laboured in Cromer for fifty-three years, only retiring from active work about twelve months ago, when incapacitated through advancing years. Untiring in pastoral diligence, and active in every good work, he was a familiar figure in Cromer and the district round. Indeed, it has been said that before Cromer had attained its present large proportions, the vicarage family knew all the parisioners by their Christian names. None were sick or in sorrow but the vicar visited them. Mr. Fitch's devotion to the cause of foreign missions was indicated by the ungrudging gift of a son and daughter to that noble service, in connection with the C.M.S. Miss Caroline Fitch died at her post, near Mombasa, and the son, Rev. Edmund Fitch, shortly after his return, for health's sake, to England. Mr. Fitch was a sturdy Evangelical, a life governor of the C.M.S., and for many years attended the Islington meetings.

REV. T. J. CLARKE, YORK.

Many are mourning the death of Rev. T. J. Clarke, vicar of St. Paul's, Holgate, York, at the age of sixty-one. Having for fourteen years laboured in Southport, Mr. Clarke began work in York in 1874. Canon Fausset, the oldest incumbent in York, in a tribute given in last week's *Record*, says:—"From 1874 to the present time, twenty-three years, I have been in intimate Christian fellowship with him in this city. Abundant in labours in cottage and mansion, school and Church, he gave himself little or no rest until his bodily frame gave way at a comparatively early age. The Mission church at the railway foundry, with its large schools, is due to his energy. Earnest in his preaching, and sound in the faith, he always pressed on his hearers the cardinal truths of Scripture emphasised at the Reformation, justification by faith only issuing in practical holiness. Loyal to the Church and Prayer-book, he was kind and courteous to all, his motto being 'Grace be to all those who love our Lord Jesus in sincerity.' Secretary for many years to the York Church Missionary Association, he consecrated two of his sons to the Mission-field. All the leading Evangelical societies had his sympathy and help."

REV. DR. ROBERTS, WREXHAM.

Many will hear with sorrow of the death of Rev. David Roberts, D.D., of Wrexham, who passed away a few days ago at Liverpool, aged seventy-nine. Dr. Roberts had occupied for nearly sixty years a prominent place in the religious life of Wales as a popular pulpit orator. He was a native of Bangor, and was descended from a very pronounced Calvinistic Methodist stock, both his parents belonging to that body. Coming, however, under the influence of Dr. Arthur Jones, the young man transferred his membership to the Congregational body. His first pastorate was in Anglesey, where he was ordained in 1839. He subsequently laboured at Pendref, Carnarvon; and in 1871 removed to Wrexham, assuming charge of the Queen-street church, which he held until his death. Some years ago Dr. Roberts paid a visit to America, preaching to the Welsh wherever he found them, and vast crowds followed him from place to place. He stood in the front rank of Welsh poets, being known in bardic circles as Dewi Ogwen. In 1880 he was elected chairman of the Welsh Congregational Union, and the subject of his presidential address was "The Christian Ministry." For some time he edited a Welsh monthly, *Yr Ardd* (The Garden), the pages of which he enriched with his own contributions. He brought out also two volumes of sermons, the last of which, under the title of "A Letter from Heaven," was dedicated, by permission, to Her Majesty the Queen.

THE BOOK WORLD.

THE RELIGIOUS TRACT SOCIETY.

This house has just published some interesting works. **The Growth of the Kingdom of God**, by Sidney L. Gulick, missionary A.B.C.F.M., in Japan (6s.) sets itself to answer the question whether the Kingdom of God is growing in the world. It was originally written for Japanese young men. It has now been expanded into an argument for Christianity based upon the facts that Christianity is steadily growing in number of adherents, in wealth, and power for aggressive work, in its influence over the dominant and progressive nations, and in adaptability to the manifold needs of the age. A valuable feature of the book is the way in which this growth in various departments is made evident to the eye by means of twenty-four charts. **Sundays Round the World**, by Rev. F. Hastings. (5s.) Mr. Hastings has visited most accessible and some not easily accessible parts of the world. He has given the reader twenty-six sketches of how Sunday is observed in different regions and nations. The old book on the Society's list, "Sundays in Many Lands," found a large number of readers. This account, a generation later, of how Sunday is observed to-day "round the world" should be equally fortunate in benefiting and pleasing those who read it. **The House We Live In**, by W. J. Gordon, forms No. 7 of the "Working World Library." It is full of interesting and curious information about the houses used by different peoples, and is well illustrated. **The Rise and Spread of Christianity in Europe**, by W. H. Summers. (1s.) A little book dealing with a very large subject. In a clear and comprehensive way it traces the conquest in Europe of heathenism by Christianity. It is No. 14 of "Present Day Primers." **Masters of To-Morrow**, by the late William J. Lacey (2s. 6d.) brings together a remarkable collection of incidents and sayings to show how by a wise and right use of our powers and opportunity each one of us may make the best use of life, and in this way become master of our own to-morrow. **Elisha, the Man of Abel-Meholah**, by Mrs. O. F. Walton. (2s. 6d.) Mrs. Walton is known to tens of thousands of readers through her delightful stories. To a narrower circle she is known through her helpful study of the life of Nehemiah. This new book has been prepared for use at mothers' meetings, missionary working parties, and all gatherings of a religious or social kind, where short, pointed, and instructive readings are required.

Bo-Peep. The new volume of this "Treasury for the Little Ones" will furnish them with a boundless store of entertainment these lengthening autumn and winter evenings. (2s. 6d. *Cassell & Co.*)

The Queen's London, *Messrs. Cassell's* well-known publication, is being reissued in popular form. The whole work will be completed in fifteen weekly parts (6d. each). The first part is filled with views of the Diamond Jubilee procession.

Songs of Living Things. By Alfred H. Vine. (*R. Culley, Ludgate-circus.*) If the young folks for whom these diverting verses are meant will not be too critical about the irregularity of the rhyme, they may find much to excite their interest.

The Address recently delivered by Dr. Robertson Nicoll to students at the Theological College, Bala, on "The Secret of Christian Experience," is now published in neat form by *Messrs. Hodder & Stoughton* (1d.). It will be found well worthy of studious perusal.

Practical Hints on Writing for the Press. By Joseph B. Lamb. (1s. net. *Bradbury, Agnew & Co., Bouverie-street, E.C.*) This little handbook for would-be authors is evidently the outcome of experimental knowledge, and we can heartily commend it to the great and growing army of writers.

The Homiletic Review ably sustains the many improvements recently introduced. The departments of seed thoughts, sermonic suggestion, and illustrations are especially rich. The sermons are well selected, and Dr. Gregory's "School of Bible Study" is a section of great and permanent value. (1s. monthly. *Funk and Wagnalls.*)

The Practice of the Presence of God: Being Conversations and Letters of Nicholas Herman of Lorraine. (1s. *Nisbet.*) Somewhat mystical in character, this little work will doubtless prove of service to earnest and thoughtful Christians. It has been translated from the French, and is supplied with an introduction by Mrs. Pearsall Smith.

Books for the Nursery.—*Messrs. Partridge* have issued several very attractive books for the young, including **Happy and Gay** and **Pleasures and Joys** (1s. 6d. each); also **Merry Playmates** and **Frolic and Fun** (1s. each). Here are stories and pictures (many of them coloured) that will assuredly promote gladness in the nursery.

Wee Willie Winkie. A final and "souvenir number" of this entertaining serial for the youngsters is sent out by its editors, Lady Aberdeen and her daughter, Lady Marjorie Gordon, who have been obliged to relinquish their loved work. This number contains an amusing story for children written by the late Prof. Drummond. (6d. *Partridge & Co.*)

Steps to the Higher Life. (2s. 6d. net. *Swan Sonnenschein and Co.*). This is a compilation of short daily readings from the writings of Rev. H. B. Chapman, of St. Luke's, Camberwell. They contain very many high and ennobling thoughts. The keynote of the whole may be said to be Christian self-sacrifice for the good of others. Now and then we meet a paragraph that grates on our spiritual sensibility, and seems out of keeping with the rest.

Inspiration of the Bible: Considerations addressed to the Deist and the Agnostic, and a Manual for the Young Believer. By Pastor Gordon Forlong. (1s. 6d. *C. J. Thynne.*) Though a little out of date in some of its statements and references, this is a book that fully deserves the attention of the classes specially addressed. The dicta of scientists and the dying testimonies of great men are features of particular value. The pages abundantly illustrate the veracity of Holy Scripture.

The English Church, the Priest, and the Altar. By Francis Peek. (*Lawrence & Bullen.*) These pages describe and review some of the manuals of the Sacerdotal party in the Church of England. It is important that the doctrines and practices of that party should be brought under the attention of Christians generally, in order that their Romish character and unspiritual tendencies may be adequately realised. Mr. Peek's book is a very useful contribution to the great controversy.

The Greater Gospel. By John M. Bamford. (1s. 6d. *Hodder & Stoughton.*) According to the view of the author, the Gospel of the life is greater than that of the lip. The kernel of his powerfully conceived and ably written little work may be expressed in this sentence from one of the closing pages: "When the Church so nearly approximates to the Divine nature that it may be written 'The Church is love'—in that day the last argument will be taken out of the mouth of infidelity."

'TWEEN THE GLOAMIN' AND THE MIRK. By Jos. Wright. A penny popular edition of the author's "Scenes of Scottish Life," in homely prose and verse. Copies may be had from Mr. Wright, 219, Argyle-street, Glasgow.

THE FEAST OF HARVEST. By Frank Adlam. (3d. *Hart & Co.*) An easy and effective anthem, with solo, quartet, and chorus, which will doubtless be much used in the coming season. Mr. Adlam's high standard is here fully maintained.

GOSPEL CHRONOLOGY: A lecture delivered at Banbury, Easter, 1897, on the precise date of the ministry and death of Jesus Christ. By Amherst D. Tyssen, D.C.L. (1s. *Williams & Norgate.*) A thoughtful study, concluding with the suggestion of March 26, A.D. 34, as the probable date of the crucifixion.

Messrs. James Nisbet & Co., Limited, will issue, among their theological publications in the autumn, a volume under the editorship of Rev. W. E. Bowen, to be entitled "The Faith of Centuries," containing a re-statement by eminent writers of the cardinal points of the Christian faith. Well-known writers will contribute to the volume.

Children's Special Service Mission.

Mr. Hutchinson, *Highgate*, Sept. 25; *Salisbury Conference*, Sept. 27-30. Mr. Spiers, *St. Andrew's Presbyterian Church, Torquay*, to Sept. 20. Mr. S. J. Hewlett, *East Coker*, Sept. 11-18; *Bath*, Sept. 19-26. Messrs. Coffin, with caravan, at *Newman's Green, Acton, Suffolk*. Mr. Tom Craig, with caravan, *Horne, Surrey*. Mr. Goodman, *West Ham-lane, Stratford*, Sept. 19-26. Dr. Barnes, *Folkestone* (Seaside Services), during September.

Annual Meetings for Reports of Seaside Services will be held at St. Martin's Town Hall, Charing Cross, September 30, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at three o'clock.

Scripture Union Portions for Next Week.

S.	Sep. 19	*Luke* xvi. 1-18.	Th.	Sep. 23	*Luke* xvii. 26-37.
M.	20	,, xvi. 19-31.	F.	,, 24	,, xviii. 1-17.
Tu.	21	,, xvii. 1-10.	Sat.	,, 25	,, xviii. 18-30
W.	22	,, xvii. 11-25.			

Dinner Hour in the City.—Mr. W. Forbes, of 71, Tollington-road, N., is endeavouring to arraneg for the holding of religious services in the City during the dinner hour. Any friends willing to assist in such an effort are asked to communicate with Mr. Forbes.

International S.S. Lessons.

September 26.

OPTIONAL LESSON.

"The Sower and the Seed."—Matt. xiii. 24-30; 36-43.

Golden Text: "*Whatsoever a man soweth that shall he also reap.*"—Gal. vi. 7.

THE lessons of the quarter have shown us how Paul sowed the good seed of the Kingdom, and in some cases the results of his sowing; so it will be in harmony with the past subjects to speak to-day of the Master's parable on the same question.

The day on which this sermon was preached was one of great excitement. The crowd so great that Jesus had to put out in a boat a little way from land. Note Christ's method of teaching by means of illustration drawn from things around Him. Truth is never so effective as when put in a concrete form, especially in a life. A holy life is an unanswerable argument. Think first of the *Sowing* (24-37). The sower is the Son of Man. There must be a sower. The seed does not spring up naturally from the soil. For

> Every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are his alone.

The seed comes from God. Who is the Son of Man? Jesus first and then it means every good man through whom Jesus works. All Christians should be sowers of the seed which they possess. In every Christian there should be seen the fruit of the Spirit, which is "love, joy, peace," etc. (Gal. v. 22, 23); and this fruit is not to be merely enjoyed by its possessor, but it is to be scattered abroad in the hearts of all around. For fruit is seed. If the Son of Man and his followers do not sow good seed, the devil will sow tares (25, 39). If the enemy can do this only while men sleep, what an immense number of slumbrous Christians there must be. Draw attention to the fact that Christ believed in the existence of an evil spirit. If we do not believe in this, we shall have to account for the presence of evil in the world by some other means.

The field in which we are to sow is the world—home, school, business. It is a large area; but impress on class that if every boy and girl kept his own little garden in which to sow the good seed the whole field would soon be covered.

II. *The Growing.*—We need to remember that when the good seed is sown it is only seed. Young Christians are disappointed because they cannot bear fruit more quickly. The seed must grow and put forth blade and stalk, and then after long preparatory work the fruit is borne. When a boy becomes a Christian he must not expect to be a perfect saint the next day—he must grow. The old habits take a long time to eradicate, and the good seed must be tended with patient care. The beginning is the most difficult time. The young shoot has a struggle to make its way through the soil in springtime. For a moment there is bright sunshine, then comes a cold north-easter with a hailstorm, and the young plant moans, "Oh, I shall never be perfect with this cruel hail." But the sun comes out, and says, "Look up at me, little flower. I am perfect, and I have a peculiar power in me which shall draw out all your faculties and make you perfect too." Like that flower, we have to struggle through many discouragements, and it is a very slow process this growth in holiness, but the Sun of Righteousness shines in all his brightness to aid us, and He says, "My grace is sufficient for thee."

Impress on elder scholars that as there are weeds in the most fertile field so there will be wicked people in every church, and they must not allow themselves to be driven from church membership because of the bad example set by the few. We might uproot the weeds—turn the wicked out of the church—but we should make mistakes, and turn out good men too. "Let both grow together till the harvest."

III. *The Reaping.*—People sometimes speak of God as cruel in punishing the sinner, but God is not vindictive, He is just; and so the law holds good in spiritual as well as material matters, "What we sow we reap." Our harvest will simply be the hundredfold of what we have sown. No one can evade God's law. If a lad will sow "wild oats," sooner or later he has to reap them. May we sow such seed that when the angel reapers descend they may be able to gather our golden sheaves into the garner of God.

AMONG THE CHURCHES.

Church of England.

Bishop Browne will be enthroned in Bristol Cathedral about the end of October.

Rev. C. H. Simpkinson, rector of Farnham, Surrey, has accepted the important rectory of Stoke-on-Trent.

The Bishop of Durham has selected Rev. J. V. Kemp, curate of Hendon, Sunderland, for the living of Escomoe, near Bishop Auckland.

We stated last week that Mr. F. A. Bevan had given £100 to the English Chapel Fund, Marienbad. It should have been Mr. Alfred Bevan.

Rev. F. W. Edmondes, Rector of Coity, Bridgend, has been appointed Archdeacon of Llandaff, in succession to the late Archdeacon Griffiths.

An anonymous donation of £100 has just been received by the Church Army for the purpose of placing another of the society's mission and colportage vans—to be known as the "Alcock Memorial Van"—in the Ripon diocese. The Church Army has now thirty-eight of these vans.

A new church is being erected at Horwich, in Lancashire. It is much needed owing to the increase in the population brought about by the Lancashire and Yorkshire Railway Works. The building will cost over £7000, and will accommodate, when finished, 780 worshippers.

At Witham, Essex, the vicar has absolved a penitent who had renounced his error in joining the Church of Rome. Six persons only were present. In answer to the vicar's questions, the penitent renounced the Church of Rome, and intimated his intention of embracing the Anglican Church as "the true and only Church in the land."

The necessity for extensive restoration at Chichester Cathedral has become urgent. It is proposed, in the first place, to rebuild the north-west tower. Then, as funds are supplied, the Executive Committee will undertake the repair of the south transept, the renewing and repairing of the dilapidated pavement of the nave and aisles, and other work.

Special services have been held in connection with the 800th anniversary of Chollerton Parish Church, near Newcastle. The church contains architectural relics of great antiquarian interest; the oldest remains are the carefully-preserved Saxon stones to be seen in the north and south walls, as well as over the inner doorway of the church. A church stood upon the site of the existing building in Saxon times, and Wilfrid, whose name is so closely associated with Hexham Abbey and Ripon Cathedral, is believed to have been the builder.

Congregational.

Mr. George Barker, B.A., has notified his willingness to become the Warden of the Lancashire College settlement in Hulme, Manchester.

Under the auspices of the Hull and East Riding Union a site has been purchased at Hessle, near Hull, and an iron church erected thereon. Rev. G. T. Coster, late of Stroud, has accepted the pastorate.

Dr. John Brown, of Bedford, author of the "Life of Bunyan," and of the well-known work on the Pilgrim Fathers, is preparing a new "Congregational Union Lecture," dealing with the vexed question of Apostolic Succession.

Rev. A. J. Palmer, of Folkestone, was seized with sudden illness at the close of his sermon on Sunday evening week at Tontine-street Church, and had to retire to the vestry. While there he swooned. On regaining consciousness, Mr. Palmer was taken home and has since been resting.

In connection with the meetings of the Congregational Union, to be held in Birmingham shortly, many offers of hospitality have been received from ministers and members of other denominations. The Bishop of Coventry has offered to entertain three guests at St. Philip's Rectory.

The opening services of the Robinson Memorial Church at Gainsborough culminated a fortnight ago in the long-expected visit of Dr. Charles Ray Palmer, of Yale, New Haven. Great interest was evinced in the proceedings, and on his return to the United States, Dr. Palmer hopes to appeal successfully for a substantial sum towards the liquidation of the debt, which now stands at about £3000.

The fifty-eighth annual assembly of the Congregational Union of England and Wales will be held at Birmingham, under the presidency of Rev. Dr. Berry. At one of the meetings Dr. Guinness Rogers and Rev. R. Baldwin Brindley will speak on the national mission of Congregationalism. Other subjects to be considered are "Opportunities of Work for Nonconformist Girls," "How to Increase the Class of Small Farmers with a view to Reviving our Rural Churches," and "Movements Affecting the Religious Life of our Boys."

Resignations.—Rev. J. R. Walker, Brent; Rev. W. Clayton Fuidge, Park Church, Kidderminster.

Calls.—Mr. D. Russell Scott, of Mansfield College, Oxford, to Wick; Rev. Ernest G. Lovell, Blockley, to Chipping Norton; Mr. W. Macfadyen Scott to Upperton, Eastbourne; Mr. Frank Doddridge Humphreys, to St. John's Church, Ipswich (all accepted).

Baptist.

The church at the East London Tabernacle has addressed a cordial invitation to Rev. W. Y. Fullerton, of Leicester, to undertake the pastorate.

Preparations for the autumnal assembly of the Baptist Union of Great Britain and Ireland at Plymouth, on Oct 4, are all but complete. It is twenty-two years since the Union met in this town, and between 600 and 800 delegates are expected.

In connection with Highgate-road chapel, N.W., a society has been formed to visit the London Temperance Hospital, Hampstead-road, and hold services in the wards on Sunday evenings. The members have also undertaken to visit the St. Pancras Parochial Infirmary, Dartmouth-park-hill, each week.

The congregation in the Walkley district of Sheffield have decided to make important extensions. The chapel, when extended, will seat about 500 persons, and the school-room, which is to be on the same level, a similar number. Since the settlement of the present minister, Rev. A. G. Haste, the cause has made steady and satisfactory progress.

The memorial-stone of the new church in Victoria-place, Glasgow, was laid a few days ago in presence of a large number of spectators. The building has accommodation for 620 persons, with halls to hold 340, and the total cost is £3300. Bailie M'Cutcheon, who presided, said that the pastor (Rev. John McLean) had for years been exercising his ministry on the South Side, and had carried on evangelistic work with great success. Rev. F. H. Roberts laid the stone.

The scheme for purchasing the freehold of the Borough-road Baptist Chapel, Southwark—so as to perpetuate the good work of the late Rev. G. W. McCree, Rev. James Harcourt, Rev. John Stevenson, and the many godly workers who preceded them—has so far advanced that the amount agreed upon by the Corporation of the City of London (£1750) for the purchase price of the freehold is to be paid this month. The deacons still need about £600 to complete the amount. Mr. Norman, 179, Manor-place, Walworth, is one of the treasurers.

Calls.—Mr. Edwin Smith, of Regent's Park College, to Carey Chapel, Moulton, Northampton; Rev. Walter Walsh, of Rye-hill, Newcastle-on-Tyne, to the Gilfillan Memorial Church, Dundee; Rev. W. Chambers, Shoreham, to the united churches of New Romney and Lydd (all accepted).

Methodist.

Rev. John Fletcher Porter, Primitive Methodist, has accepted the invitation of the Hackney-road Circuit as superintendent for a fifth year, 1898-9.

A Methodist new church has been opened at Ballymena at a cost of £3200. Rev. Wesley Guard, of Dublin, preached on the occasion to a large congregation, his theme being "Christian Churches, National Blessings."

The foundation stones of a new Wesleyan chapel have been laid at Sacriston. It will provide sitting accommodation for about 400 worshippers, and the whole scheme will include day and Sunday schools, and involves an expenditure of upwards of £5000.

The fifty-fourth report of the Primitive Methodist Missionary Society shows that there are in the United Kingdom forty-three missions with fifty-six ministers and 443 lay preachers. In Africa, eight principal with twenty-four out-stations, nine European ministers, five native ministers, forty-five native lay preachers.

The new session of Headingley College opened last week with an address by Professor Banks on Cyprian of Carthage, of whom he said: "His writings did much to spread the pernicious doctrine of sacerdotalism, though that sprang mainly from heathenism. Cyprian and Augustine had fatally misled the Church, and their narrow and unworthy conceptions would have to be abandoned."

The pastoral issued by direction of the Wesleyan Conference states that last year 43,994 new members were received, but as many as 22,655 were reported as having "ceased to meet in class," a large proportion of this loss resulting from removals. Wesleyan Methodists are reminded of their responsibility to look after such, and at the same time to make their church fellowship more real, intense, and spiritual.

The Wesleyan Year-book for 1897-8 gives the following figures as to the position of the denomination. The number of members is 607,090. Of these 438,969 belong to Great Britain, 27,164 to Ireland and Irish missions, 44,573 to foreign missions, 1766 to the French Conference, 47,872 to the South African Conference, and 46,746 to the West Indian Conference. The number of members on trial is 67,304, ministers 2326, on probation 362, supernumaries 384. The total number of declared Wesleyans in the army and navy is stated to be 23,467.

Presbyterian.

Rev. Z. B. Woffendale is holding a special mission in Somers Town Church, Ossulton-street, N.W.

A converted Jewess was recently baptized by Rev. G. A. Johnston Ross, at Westbourne-grove Church.

A friend of the congregation at Leeds has presented a site for the proposed church and halls. Building operations will commence at once.

The church at Stratford, E., of which Rev. A. Jeffrey is pastor, has undergone thorough renovation. During the past nine years the sum of £3615 has been expended on the buildings, including the extinction of a debt of £1500.

The ministers' Widows and Orphans' Fund of the English Presbyterian Church has at present a membership of 401. There are seventy-one widows and sixty-one orphans annuitants on the fund, the capital of which has now reached the sum of £59,558.

Rev. Dr. John Roberts, moderator-elect of the Calvinistic Methodist General Assembly, who is at present in this country on furlough, is arranging to return to Khasia, India, next month. If he should not be able to return in time for next year's Assembly, it is probable that Rev. Thomas Roberts, of Bethesda, will be requested to accept the presidency.

There is some probability of the establishment of a Presbyterian church house in London. The fine old Bloomsbury mansion now occupied by the Presbyterian Theological College is to be vacated early next year, the college being transferred to Cambridge. A section of Presbyterian authorities in England are in favour of retaining the building as a church house.

In connection with the 250th anniversary of the completion of the Shorter Catechism, Mr. W. Carruthers, F.R.S., is about to issue (through Mr. T. F. Downie) a facsimile reproduction of the original printed copy ordered by the House of Commons on November 25, 1647. Six hundred copies were ordered to be printed on that occasion, and one of these is preserved in the British Museum.

Rev. David Eades, late of St. Leonards, has been inducted as minister of Durham-road Church, Gateshead. The pastorate was rendered vacant by the transference of Rev. Robert Stewart to Benwell. Rev. Joseph Rorke, who addressed the pastor and congregation, said that Mr. Eades had already won his spurs in Christian service. Further, he succeeded a member of the Presbytery who had done magnificent and abiding work during many years.

Society of Friends.

Arnold Wigham, of Dublin, is soon going out to join the Friends' Industrial Mission in Pemba. An estate has been purchased there for the great experiment, and several young Friends are already on the spot.

Several more missionaries, some near and others returning, are either now on the way, or will soon be, to India and China, and on the 2nd proximo, Sarah Anne Naish, a lady minister of Bristol, starts for America, to join another English lady minister in visiting the American yearly meetings.

As one result of the famine in India and the splendid efforts of Friends in raising their Famine Fund of £5800, considerable accession to their numbers has taken place, and now at Hoshungabad they have four Sunday evening gatherings in as many places for preaching the Gospel of Christ. Hindoos and Mohammedans are joining their ranks. The missionaries have had arduous and anxious times, as in addition to all their toil they have had the cholera to contend with and several natives have died. This seems now passing away.

Salvation Army.

A friend at Port Elizabeth has given a piece of land for the erection of a Rescue Home there.

The General is engaged in preparing Rules and Regulations for the direction of the Social work at home and abroad.

Suitable premises for a Prison Gate Home and Women's Shelter have been secured in Copenhagen. Both buildings will be ready for opening in October.

Since the establishment of Rescue work in Christchurch, N.Z., four years ago, only one of the many women that have passed through the home has turned out unsatisfactorily.

(*For "Fallen Asleep" see page 28.*)

The Christian.

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NOTES AND COMMENTS.

THE time of year is now at hand when long indoor evenings afford opportunities for reading. That the reading should be of a profitable nature, and likely to induce good and useful habits, is of the utmost importance. Those who have the means of influencing their fellows, and especially the young, are playing into the hands of the enemy unless they give attention to this matter, and see to the kind of reading which is indulged in.

We regret to say that a calamity has befallen the Strangers' Rest, 163, Ratcliff-highway. The front wall has bulged, and the County Council has denounced it as dangerous. It is being rebuilt. Friends of the work are asked kindly to consider this sudden need.

The death of Mr. R. H. Hutton, the chief editor of *The Spectator*, is a great and vital loss to religious journalism. Though we cannot sympathise with his position as a High Anglican, his vast influence as a religious teacher is beyond question. Beginning as a Unitarian, he passed through many phases of thought from Broad Churchism to Ritualism; but, in an age when the secular spirit gradually dominated the periodical press, his work told consistently on the side of faith. His limitations were great and final, and to his death he never attempted to understand the "inwardness" of genuine Nonconformity, and he said strange things about Evangelicalism At the same time his advocacy of moral and religious truth was fearless, whole-hearted, and trenchant. Probably he was more responsible than any single individual for the disrepute into which Unitarianism has sunk among men of intellect and culture. His departure leaves a gap that will be difficult to fill.

The terms of peace now settled between Greece and Turkey are a grievous blow to the aspirations of the Hellenic power. It only remains for us to hope that in the hour of elation the Sultan with not presume further, in his own peculiar way, upon the forbearance of the Christian world.

One shudders to think of all the perils which will be endured at Klondyke during the coming winter. What deprivations men will undergo in the race for gold! and yet to what ultimate profit? Compare this stampede over snowclad mountains in search of gold dust with the Christian heroism of a missionary like Miss Annie Taylor, who has made similar journeys, not for wealth or fame but simply to tell the story of Christ and his love to the dwellers in Tibet. But the contrast will be still more vivid when

> God bends from out the deep and says,
> I gave thee of my seed to sow,
> Bringest thou Me an hundredfold?
> Can I look up with face aglow,
> And say, "Father, here is gold."

It is a significant fact that nearly all the successful books of the past few years have dealt with some aspect of religious life or thought. There has never been a period when the problems of faith have exercised more fascination over the human mind, when the weight of the world's sorrow and evil have been more felt, or when any honest attempt to deal with them has been so eagerly considered and discussed. So far this is a hopeful sign, for it shows that the old widespread attitude of indifference to the solemn mysteries of life is beginning to melt away, and a better mood to take its place.

Many who are not vegetarians will sympathise, from a Christian point of view, with most of the aims of the Vegetarian Society, which held its annual congress last week in the Memorial Hall, so far as they call to a simpler and more frugal habit of life. There is no doubt whatever that as a race we tend too much to subordinate the interests of the soul to those of the body. Men cannot eat and drink "to the glory of God" if their higher faculties are clogged and hampered in their action by undue indulgence in either meat or drink. The true Christian, like the true athlete, keeps the physical appetites in subjection to the higher nature. This was the principle at the root of the old custom of "fasting," and even though we may decline to revive that practice in its rigour, the principle it originally embodied is of permanent and widespread importance.

The education of the young has always been a great feature in the policy of Romanism, and a wise policy it is. The Jesuits are, perhaps, pre-eminent for their devotion in this work, and it is the chief secret of their continued influence. Some of the most gifted members of this and other Orders have given up splendid public careers in order to devote themselves to religious education. Lacordaire did so; Newman gave the last ten years of his life to teaching boys in the Birmingham Oratory; and Père Didon, author of the celebrated Life of Christ, who was one of the most eloquent Dominican preachers of France, has for the last five years concentrated his energy upon the Dominican School at Arcueil, near Paris. The young are thus inoculated with the principles of Romanism from their earliest youth. Do Protestants and Evangelicals devote the same attention to their young people? We fear that it has always been one of their weaknesses to take for granted that their children will grow up staunch Protestants without any special care, with the result that many simply grow up indifferent, and others ignorantly drift into sacerdotalism through the mere charms of its externals. Evangelical principles can only be triumphant as they are taught as well as practised.

The necessities and perils of elementary education, the absolute need there is to keep it out of the power of priestcraft, may do a good deal towards binding Evangelical Christians, of whatever church, into one body in our country towns and districts. At Dursley, on the Cotswolds, the Congregationalists abandoned their education scheme, and united with other denominations in aiding the building of new Wesleyan day-schools. When the wolf appears the sheep keep close together; the undisguised attempt to train all English children into sacerdotalism has roused not only a new vigilance, but a spirit of resolute opposition. Nothing would be such a salutary warning and effectual check to the new "Catholic Revival" among children, as schools accessible to parents who wish to preserve their children from deadly error.

Whatever may be Mr. Diggle's ultimate object in doing so, he has made it abundantly clear that he is at present opposed to any reopening of the religious controversy over the London School Board. He has informed the secretary of the Voluntary Schools Defence Union, of which he himself is a vice-president, that he will be no party to it, and, if need be, he is quite willing to resign his position. He says :—

> When the Christian character of the compromise as to religious teaching was called in question three years ago, I did what I could to amend the wording of the rule so as to place that matter beyond cavil or doubt. At the election of 1894 the action was sustained by a narrow majority of the elected members. I pledged myself then that I would resist any further reopening of the controversy. The Moderate party concurred in that pledge. By that pledge I stand. I believe that the attempt in these circumstances to reopen the controversy, by insisting upon the teaching of the Apostles' Creed in Board Schools, will put such a weapon into the hands of the Secularists as will place in grave jeopardy the Bible instruction now given in London Board Schools. I believe, further, that no policy could aim a more fatal blow at the existence of Church and other Voluntary Schools than the attempt to assimilate the religious teaching in Board Schools to the standard of that in Voluntary Schools.

It behoves electors to send men to the Board who will preserve its schools from becoming scenes and nurseries of sectarian bigotry.

It was only to be expected that the Roman Catholic party should get up a counter demonstration against the Anglican Church in celebration of the landing of St. Augustine on the shores of Kent just thirteen centuries ago. Cardinal Vaughan's address on the subject, last week at Ramsgate, had, however, a wider interest, in virtue of certain words he uttered on the past and present of his Church in this country. The Protestant Reformation he attributed to the action of "a tyrant who arose in his lust to overthrow it"—in which he confounded the mere historical incident that gave the Protestant movement its opportunity with the deep passion for spiritual freedom that was its true cause. But he was nearer the mark when he described the present condition of things thus :—

> England at present was not indeed Catholic—far from it—but multitudes had so far swung round that they were more than half Catholic.

It is this unofficial and to some extent unconscious Catholicism that constitutes the chief danger of modern Anglicanism. The wolf is now in sheep's clothing; but it is still a wolf.

A number of "surrendered Bechuanaland rebels," who are now in the power of Cape Colony, are in danger of becoming, practically, slaves, though under a guise of freedom. The Acting Superintendent of Native Affairs has issued a notice to farmers and others that a number of these men "will be available as farm servants, etc., on and after August 28." There is to be a "period of indenture" for five years at a certain rate of wages. We may fairly ask—What have the men had to do with settling the terms? What power will they have over their own lives for the five years of the indenture? Who will see that the farmers treat them properly? If this is a punishment for rebellion, should they not be tried first?

And they don't seem to have been. It is said they were forced into rebellion; are they now to be forced into five years' work at the mercy of others?

There is much truth in Dr. Marsden's view that the glaring sensational theatrical placards are bad for the moral health of the people because they "generate imitative actions." Pictures are displayed which stick to the memory, and are revived with vivid intensity when the moment of temptation comes. The result is that the person is less strong to resist temptation because of the picture he has seen. People are apt to imitate what attracts them. If it be needful to submit written plays to a censor, why not these pictures which appeal to a much larger constituency, and are remembered much longer than spoken words?

The problem of the drink traffic presents many intricate windings. One of the latest evolutions of the trade is the spread of the tied-house system. The newly-formed limited liability brewing companies are buying up public-houses in all directions, and using every effort to increase business, regardless of the inevitable result in ruined homes and shattered health. In one case we hear of £3000 spent on beautifying a bar, with the evident purpose of attracting custom. The serious point for temperance reformers is this—that the transformation of private firms into companies and the extension of the tied-house system very greatly increases the number of those who are interested in making public-houses pay. Thus the obstacles in the way of dealing with the evils of intemperance are likely to be seriously augmented.

The Inspector of Retreats under the Inebriates Act gives a very discouraging report of the spread of liquor-drinking. He says that

"Among women of all classes drunkenness is on the increase." "There is ground for believing that immoderate drinking, though fearfully common among the industrial classes, is yet more prevalent in the classes usually contrasted with them."

If the inspector, who ought to know what he is writing about, is right, this hits hard the popular idea that the drinking habits of the upper classes have decreased during the last quarter of a century. Excessive drinking has certainly vanished from the dinner-table, but the craving is now satisfied in a more clandestine manner. The desire for intoxicants is a matter of passion, and not of fashion. There is no salvation from this curse but in a change of heart and a reliance on the strength which Jesus alone can give.

That there is a "set-back" just now in all the movements that make for social reform in England, is very clear when we contrast the present apathy with the vigorous progress of a few years ago. The endeavours made in the direction of Liquor Law Reform, the purification of amusements, etc., received a check that has acted in a sudden and disheartening way on those engaged in them. But it is easy to be too disheartened. All tidal movements have their back-flows and pauses, even when setting towards the flood. What looks like apathy may be partly reaction against a too feverish and unripe policy. The present duty of those who have a hand in moulding public opinion is to speak hopefully of the future, to deepen the hold of vital religion on the social conscience, and to disseminate a knowledge of real facts. This will be a preparation for a grand forward movement in days to come.

According to an article in *Pearson's Magazine* there is more lunacy in Ireland than Scotland, and more in Scotland than England. The difference is only two per 10,000 between England and Scotland, but nine per 10,000 between England and Ireland. As to the causes of insanity, drink is responsible for twice as much as any other cause, for more than old age and adverse circumstances, and for as much as domestic troubles, mental anxiety, and love affairs combined. We suspect that the real cause of the excess of lunacy in Ireland and Scotland is that drink of which the people are so fond—whisky. It is a "night-cap" in more senses than one, covering the eyes of reason and shutting out God's light of truth. In London the excess of lunacy and its alarming increase appears to be in part due to overstrain, but there again we are struck with a difference which seems to be accounted for by drink. We mean this, that there are forty or more lunatics per 10,000 in Middlesex, but only twenty to twenty-four per 10,000 in Surrey. Is it again the spirit-drinking in the elaborate saloons which crowd the city? London has seven huge lunatic asylums, is building an eighth, and will soon need a ninth. Verily, we are demented to permit the continuance of the cause among us.

It is time the authorities turned their attention to the widespread revival of clandestine prize-fighting in certain parts of the country. This is specially the case in the mining districts, where several contests have recently occurred, resulting in the death of one of the combatants. There is an epidemic quality about these revivals of brutality which calls for firm and summary treatment; but so far magistrates and juries seem strangely unwilling to pass exemplary sentences on those who have taken part in or abetted such "sport." Unless the mischief is recognised in its seriousness, and dealt with accordingly, it may ere long become a gigantic evil most difficult to deal with. The fighting instinct is one of the most stubborn in the natural man, and one of the most destructive to society. There should be no truce with such exhibitions of it as we have recently seen, but a sharp and determined suppression.

We often hear sermons and appeals to "business men," and these are often delivered as though business were the function exclusively of the male sex. We are apt to forget that there is an ever-increasing number of women who are engaged in various forms of business. A few figures will show this. According to the census of 1891 there were then 382,000 women engaged in professional work, 87,000 in shop-keeping and commercial employment, and 3,500,000 in manual and domestic callings. Since then these figures, especially the last-mentioned, have largely increased. It is important that these should be made to feel that they are an integral part of the great business community, and that it devolves largely on them to raise the tone and standard of public life. If these women as a whole were to use their influence definitely on the side of righteousness and purity, as many of them do individually, it would have a marked effect on public morality. Ought not their opportunity to be pressed home to them?

The importance of maintaining mission-work in the central districts of our cities is beyond question. But do we hear enough about the establishment of mission-centres in our working-class suburbs? As a matter of fact, the working men of London and other large cities are showing as determined a tendency to live out in the "outer circle" as do the more comfortable classes, and no adequate endeavour is made to meet their religious wants. The cheapening of workmen's tickets of late years has greatly accelerated this centrifugal drift of population, and in some of the suburbs there are many thousands of working families who are utterly neglected, or for whom the existing means of evangelisation are utterly insufficient. One of the great difficulties of the situation is the fact of "class suburbs," which result in the separation of Christian workers from their true spheres of labour. There is a call for self-sacrifice here which is too often unheeded.

Quite a hush, so we are told, came over a large congregation as Rev. W. J. Dawson, of Highbury, pointed out with solemn emphasis that nowadays

We are quite happy without the old theological dogmas of adoption, regeneration, justification, and so forth, and we are a little astonished, perhaps a little scornful, to discover that many men seem to make so much of them still. On that softly flowing river many a great ministry has been extinguished.

He went on to express his persuasion that there will be no revival of true religion till there is a revived belief in the doctrines of grace. No; for the very means by which men are to be impressed and converted, is the setting forth of the grace of God.

Dr. Parker thinks the world has lost a good deal by "superseding the ministry of denunciation by a ministry of tea and muffins, over which we assure one another that whoever is going to ruin, we ourselves are bound for the hills of frankincense and the mountains of myrrh"; and he hopes that "some of our young men will blow an alarm in Zion, and clothe themselves mightily in the hard armour of the Lord." This is surely a word in season. The great controversy about future retribution seems to have taken all heart out of the preaching of the doctrine of judgment, whose flaming face looks at us from so many pages of the New Testament. That any teaching which neglects this principle will suffice to awaken hardened sinners is a delusion many preachers are slow to part with. No one who reads the discourses of Jesus Christ with open mind, and takes Him as his model, can afford to neglect denunciation of sin and sinners as a means of conversion.

A college tutor once described a student's sermon as "a splendid introduction to nothing," in that resembling a certain paltry little chapel that had a magnificent porch and front. An experienced minister has detected, during his holidays, a tendency in certain places to this same fault of making the introduction so long that there was hardly any time left for dealing with the great theme to which it should have led up. Perhaps it is the young man's fault. A plunge *in medias res* is rather trying to young nerves. It has no terrors for the President of the Wesleyan Conference, who, when preaching the other Sunday at the City Temple, gave only four short sentences of introduction to a fairly long sermon. It is best to go straight for the central truth of the text, and get as quickly as possible into touch with the hearers' hearts and consciences.

Rev. Ambrose S. Spong, of Brighton, publishes in the columns of the *Independent* an excellent scheme for increased pastoral visitation. It is meant to assist those ministers who cannot, through lack of time, undertake to call from house to house in a neighbourhood. A resident in each district is appointed to make known to his pastor the fact of all new families coming to live in the neighbourhood, serious cases of illness or bereavement, occasional attendants at public worship, and such as are probably accessible to a friendly visit with a view to spiritual influence. This information enables the minister to reach many waverers, and be a comfort to such as are in special need. Visits of this kind, being purposeful, are likely to be of untold benefit. The plan could be adapted and modified according to circumstances, and many a man be brought within the circle of Christian influence, who might otherwise say, "No man careth for my soul."

Manifested Unity.

By Rev. CHARLES INWOOD.*

"THAT they all may be one" (John xvii.). In that longing we learn how the Master prizes the manifested unity of his people. Clearly this cannot refer to the living, substantial unity which exists amongst all believers, whether we recognise it or no. All who are united by a living faith to Jesus Christ in all lands form the Body of Christ in this our world. It cannot mean that the Lord prayed for that, because that is implied in the very existence of his Body in his Church. It must mean that they may manifest in their outer life and spirit and conduct the underlying, secret unity which is there, if they are truly one in Jesus Christ.

And if that unity be ours I will venture to say that denominational differences, however sharply they may be drawn in the parishes and centres where we live, will have no appreciable influence whatsoever upon our estimate of the spirit and work of our brothers who are close beside us. It is the easiest thing in the world to manifest unity at Keswick, but the unity manifested here is only superficial if down in our own churches and in our own spheres, and toward brethren in other churches alongside of us, we neglect the manifestation of the same.

My heart was much pained recently in conversation with a Christian brother who told me (what I know is true) that the sphere where he laboured lay close alongside the church and sphere of two other brethren. One of them, a man of evangelical views and evangelical ministry, was friendly and brotherly and truly catholic in all his dealings with my friend; the other intensely holds and publicly teaches this doctrine of holiness, but his attitude was about as narrow and ecclesiastical as the other is generous and free. Now, that ought not so to be. There is no use whatever in our standing on these platforms and preaching these truths if, when we come alongside brothers and sisters in other churches, we allow the spirit of denominational difference to lead to jealousy and suspicion, if not to open rivalry. Unity, as the Master interprets it, means the unity manifested in our life and in our service: a fire that melts all into one mould; the unity not of a creed, not of a movement, but a real, living, pulsating heart—

THROBBING UNITY OF LIFE.

I praise God we know that, and we have that, and one of the richest possessions I have in my memory in connection with this great movement is that we have brethren and sisters here of all other churches and denominations, and as we meet, mingle, and work we do not know and do not realise any of these denominational differences. These servants of God come as close to my heart as any brother or sister inside the denomination to which I belong. We want to carry that spirit of unity out amid the strain and stress of our work at home. I pray you lay this on your heart; the Master looks and longs for it. Will you make this one fixed aim and purpose when you go back? Do not imagine that it is enough to pray, "Lord, give us more of the spirit of unity." That may not come from an inch behind your lips. Let the manifested unity of all who love the Lord Jesus be so real to you that you will pray and long and intercede with God for it, as a dying man would intercede with God for his child.

Let me also plead with you to set yourselves in the power of the Spirit against accentuating and lashing into greater fury differences in modes of expression on this great cardinal question of experimental holiness. Any men or women who set themselves to accentuate these differences are playing into the hands of him who hates all true holiness, thereby grieving Him who longs and prays and yearns for unity of his people.

* Part of an address at Keswick Convention.

Suggestive Readings.

THE SONGS OF DEGREES.—V.

Last week by an error only one line of the following verse was inserted. Will the reader kindly refer to the place.

With solemn faith we offer up,
And spread before thy glorious eyes,
That only ground of all our hope,
That precious bleeding sacrifice,
Which brings thy grace on sinners down,
And perfects all our souls in one.

Psa. cxxxiii.—"THAT THEY ALL MAY BE ONE."

THE effect of the work of Christ—the root and the offspring of David—is to unite the Israel of God together in one. This was why Jehovah desired and loved Zion, because there the twelve tribes were one Israel. They might, however, be outwardly one, without unity of heart. But when God's men of war, who can keep rank, come with a perfect heart to make the true David King over all Israel, then the brethren dwell together in unity. Nothing is so good and pleasant to God as this; it is like the fragrance of the oil of holy ointment, which upon man's flesh should not be poured, nor any other be made like it (Ex. xxx. 25-38). It is like the dew of Hermon, "that goodly mountain," which stands alone at the head of the land, white and glistering, above the mountains of Lebanon, which Moses longed to reach but was refused; the mount whose dew descended upon the hills of Zion, when, as in Gideon's sign, it was dry upon the fleece only, and there was dew on all the ground (Judges vi. 36-40). For surely Jesus, the Lamb of God, is the key to that sign of Gideon's as to all other signs.

All this we read in the light of the New Testament, and in God's light we see light. Here is Pentecost—seven Sabbaths complete, counted from the Resurrection day (Lev. xxiii. 15-21): Jesus is glorified in heaven by the Father, and on earth by his waiting people. They are all of one accord in one place. The prayer of the Lord is answered "that they all may be one in the Father and the Son, as the Father and the Son are one; for Jew and Gentile are united in the Church which is his body, the fulness of Him which filleth all in all. The savour of the good ointment goes up to God from the head and garments of the risen Great High Priest—"Thou art my Son, this day have I begotten thee" (Acts xiii. 33; Heb. i. 5, v. 5. 6). Moses' prayer is answered, for he has reached the "goodly mountain," white and glistering, and seen the white and glistering garments of the Son of God; has seen in vision, with Elijah and the three disciples, the Son of Man coming in his Kingdom; seen the Kingdom of God come with power (Matt. xvi. 21-xvii. 9; Mark ix. 1); they have spoken with Him there of the exodus which He should accomplish at Jerusalem, and open the Kingdom of heaven to all believers. And we see more deeply than the psalmist-prophet into the meaning of those pregnant words, "For there Jehovah commanded the blessing, even life for evermore."

Psa. cxxxiv.—"HAVING DONE ALL, TO STAND: STAND THEREFORE" (Eph. vi. 13, 14).

"Behold, bless ye Jehovah, all ye servants of Jehovah, who by night stand in the house of Jehovah." Now we reach the highest point of possible experience. We are saved to worship and to serve. The obedience of faith, in God's Elect Servant, reached its consummation on the night of Gethsemane: "Not as I will, but as Thou wilt"; and in the preternatural darkness of the day of Calvary: "He rolled Himself upon Jehovah ...In the midst of the congregation will I praise Thee" (Matt. xxvi. 39; Psa. xxii.). The acme of worship and service and praise was when, with his dying breath, He whispered into the ear of God, "Father, into thy hands I commend my spirit."

Abraham believed God in the dark, and "went out not knowing whither He went"; and laid upon the altar, in Isaac, all the promises of God; calculating on his resurrection power. So all the elders who obtained a good report through faith (Heb. xi.). The proof of faith is that it trusts God in the dark It is "the evidence of things NOT SEEN." They who trust God only till the reins break, show that their faith is in the reins, and no in God.

Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, "It shall be done."

Those elders lived before their time. They "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." Let us beware that we do not live behind our time, and doubt or slight the promises of God, which are "all yea and amen in Christ Jesus to the glory of God by us" (2 Cor. i. 20). We can stand and bless the Lord in the house of the Lord, if we hold to our hearts Rom. viii. 28; 2 Cor. iv. 15-18.

The view of suffering taken by the Old Testament saints was, "We are killed all the day long, we are accounted as sheep for the slaughter." But the New Testament saints respond, "Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii.).

Observe the repetitions from the previous psalms of this series. In cxxi. he looks, from the first, to Jehovah, "who made heaven and earth." In a time of distress (cxxiv. 8) his help is in the same. And he closes with—

Jehovah bless thee out of Zion;
Even He that made heaven and earth. (R.V.)

In cxxii. he is glad when they said to him, "Let us go into the house of the Lord," and because of the house of the Lord he will seek the good of Jerusalem; here he blesses those who stand by night in the house of the Lord.

Zion, the place of unity and of worship, occurs seven times in these Songs, and thirty-eight times in the book of Psalms. M.

Mr. Moody and the Apples.

An interesting incident occurred at Northfield on August 25, when Rev. Dr. A. C. Dixon, preaching on "Biblical Holiness," had a good deal to say about offerings—sin offerings, peace offerings, meat offerings, trespass offerings, and whole burnt offerings. After he had pronounced the benediction and the people rose to leave the church, Mr. Moody left his seat and said: "I want your help in a matter needing immediate attention. Last year our seminary girls picked up a lot of apples and sent them to Boston. They won't be back for two or three weeks yet, and I want you to send some apples to New York this week. We have the apples, the railroads will carry them very cheaply, and I want to have some of these fine apples sent to the people of New York who cannot afford to buy them. There are a good many young people in the town, a number of young ladies from New York among them. If they will all come to my house at three o'clock, we will have an apple bee. You pick up the apples, I will give them and haul them to the station free, and we must raise money enough to pay the freight."

Mr. Moody appointed a committee of young men to collect the money and take charge of the matter here, and asked Rev. John B. Devins, of New York, to look after the distribution of the apples after they reached the city. Mr. Moody and his little granddaughter, Emma Fitt, not yet two years old, were on hand to welcome the fifty young people who responded to his call for helpers, and soon between fifty and sixty bushels were ready to be shipped. About forty barrels were sent to New York.

Is My Bible Really True?

WHERE DID WE GET IT?

By Rev. CHARLES LEACH, D.D., Manchester.

NO. XIII.—THE REVISED VERSION.

THE Revised Version of the Scriptures is the last and most correct English Bible the world has known. This will be easily understood by all if it is remembered how learning has progressed and what discoveries of valuable manuscripts have been made since King James's version was published in the early part of the seventeenth century.

It is no reflection upon the scholarly men who produced the Authorised Version of 1611 to say that they were not so well able to give the sense of the ancient Scriptures as were the great company of modern scholars who produced the Revised Version. During the last 250 years large numbers of men have devoted much time and attention to the study and comparison of the ancient manuscripts of the Bible. And to-day we are richer in the number of scholars who possess great knowledge of the Hebrew and Greek languages than our fathers were. The Sinaitic MS. discovered by Tischendorf, as we have described in an earlier chapter, lay buried among the dust and rubbish of a monastery. The Alexandrian MS., now in the British Museum, was unknown to the translators of 1611. Of the Vatican MS., which lay in the Library of Rome, the same may be said.

These three ancient MSS. are among the most valuable in the world, but they were not accessible to the men who worked to produce the Bible which has held sway in England for so long. But all these, and many precious documents besides, were at the disposal of the men who have given us the Revised Version. It is thus seen that greatly improved knowledge of ancient languages as well as the possession of more correct texts of the original Scriptures have aided the men of these days in their great and important work.

Some have wondered why it was that any Revised Version was undertaken. The old book, they say, has served well for many generations; why could it not be left to go on its way? We can quite understand this way of putting it. But if we think of the many and great changes which have gone on in our English language during the last 250 years, we shall see that it was desirable to change many forms of expression in our version of the Scriptures, forms which do not, in some cases, convey correct meanings to the readers. And, besides, we know that in many places we did not get so near to the meaning of the inspired Word as it is now possible to get; research in the languages used by the men who were inspired of God has yielded much information which was not within the reach of our fathers. All these things, and some others, not only rendered it desirable to have a fresh version, but enabled us to produce one better than that we had, good and excellent though it was.

It may be interesting to show in a few sentences how the revision was brought about, and how the revisers went to work. It was in the year 1870 that the decision was taken to get together a large and representative body of scholars, who should be charged with the grave and solemn duty of revising the Bible. A company of able men, numbering some sixty-five, was appointed. It is worthy of note that this company included scholars of all denominations. There were forty-one who belonged to the Church of England, and twenty-four belonging to other bodies, including the Church of Ireland, the Church of Scotland, the Baptists, Congregationalists, Presbyterians, Methodists.

To addition to this assembly, a committee of scholars was formed in America, who should co-operate with the committee in England. This committee also included men of various denominations, and numbered thirty-four. Putting both committees together, we get the large number of ninety-nine who took part in this holy and useful work. The great company was divided into two committees, one charged with the work of the Old Testament, and the other with the work of the New. General principles for the guidance of all were agreed upon. On June 22, 1870, the New Testament Company held its first meeting, and on June 30 the Old Testament Company first assembled.

We cannot follow these good men through all their labours, but that they were diligent and faithful is seen in the fact that the New Testament Company alone held 407 meetings in the years over which their work extended, and the total number of attendances is reported as 6426. It was on Nov. 11, 1880, that the New Testament Company finished its work, and assembled in the Church of St. Martin's-in-the-Fields, there together to take part in a service of thanksgiving and prayer to God for his goodness. The Old Testament Company did not reach the consummation of its toils until five years later, May, 1885, thus having been at work for fifteen years.

As the time drew near for the completion of the work, the people eagerly looked for the revised book. For a long time printers and binders were hard at work upon the sacred volume, many thousands being employed. At the two chief places of publication, in London, the warehouses were bursting with the weight of Bibles, and stout timber props had to be put in the buildings to prevent collapse. It is said that on the first day of issue a million copies of the Revised Version were given out to the public. Not only was the Bible circulated in all parts of the world, but nearly all the newspapers called attention to it by the criticisms which they made upon it.

Though the Revised Version is so good a book, it has not yet succeeded in securing general acceptation. In the case of the Authorised Version, when it was first published a considerable period elapsed before people took to it generally; so it will be with the New Version. But that it will ultimately come into general use in England, there can be little doubt. And may the life-giving truths it reveals become the possession of all men everywhere!

[For ourselves, however, we must add our hope that it will never, as it is, *supplant* the A.V. We would not on any account exchange "We have peace with God" for "Let us have peace with God."—Ed.]

Mission Work at Plymouth.

For three months Mr. Thomas Payne has conducted services in St. Andrew's Hall, Plymouth. This was the season of light evenings, and for a considerable portion of the time the weather was very hot. Notwithstanding, the congregations have been large, and increased as the time went on. The expositions of Scripture and the addresses delivered by Mr. Payne have been fresh and fervent, and full of spiritual power. Christians have realised that God has spoken to them in a very special way, and that the various needs of their spiritual life have been abundantly met. Unconverted people have been convinced of sin, and have been led to seek the Saviour with all their hearts. The attention of all seemed fixed upon the Divine message, which was delivered in entire freedom from mere animal excitement.

Mr. Payne's address is 23, Hyde-grove, Manchester.

J. M. Laycock, M.A.

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"The Light of the World."

By G. HAY MORGAN, B.Sc.

MANY of our Lord's sayings must have seemed strange, if not incomprehensible, to those who first heard them. None more so, perhaps, than his statement in Matt. v. 14, "Ye are the light of the world." Had these words been spoken of the rabbis in Jerusalem, who studied and explained the minutiae of the law, or of the Greek philosophers, whose names were familiar throughout the East, and whose writings are highly esteemed to-day—there would have been at least a tinge of probability in the sentence. But to tell a few poor illiterate fishermen, whose names were not known beyond the bounds of their native village—"Ye are the light of the world"—seemed on the surface of it to be ridiculous.

Christ, however, pierced the veil of sense, and looking beyond the limits of the present saw what these men could and would become.

Take a friend who is ignorant of the powers of electricity into one of our London thoroughfares to-day, and as he is looking into one of those tall arc lamps, and noting the two carbon cylinders which almost meet in the centre of the lamp, tell him, "These will be the light of London to-night"; he naturally replies, in his ignorance, "Nonsense! It is impossible the two pieces of black carbon can ever emit light." Well, wait until the city is mantled in darkness; then the electricity flows through the wires, and the dirty carbons become red-hot, white-hot, until they are lost sight of, and a dazzling luminosity is shed all along the street. The statement now has lost its haze of ridicule, and appears as a solid fact.

So Christ looked ahead to the time when He should have passed to the Father's side. He saw how the Spirit whom He should send would flow into those illiterate men on the Day of Pentecost. He saw that this would obliterate the darkness of their ignorance, dispel their nervousness, and make them speak with an eloquence that Cicero or Demosthenes could never boast. He saw how that Spirit would guide them into fields of truth, where man had never penetrated, and how their influence would gradually be extended over the world until millions of the best men of our race should ponder over their sayings and be inspired by their thoughts; and millions more of sorrow-stricken souls should find a balm in their utterances. He saw how ever after, when men were passing through the valley of the shadow, the words recorded by these disciples should shed a radiance to guide them safely through its perils. It is true now that "Ye are the light of the world." Christ may truly say the same of us if we be but receptive of the Spirit which He waits to impart to all the humble and the meek. We, too, may be "sons of light."

One of the Least.

Matt. xxv. 45.

Only a wild-rose blossom,
Faded and scentless it lay;
Just in the path of the Master
As He walked in the cool of the day.

Unloved by the careless worldling,
Scorned by the passer-by;
Buried in dust and forgotten,
Fainting and ready to die.

But the Master loved the blossom,
And smoothed the dust away:
"Thou art as one of my children
In my garden far away.

Is it thus I find my children—
Fainting and ready to die?"
And the Master bent o'er the blossom
With a tear and a heavy sigh.

E. V. K.

Northfield and its Founder.

By H. L. WAYLAND, D.D.

REALLY, there is a sort of series of Divine contradictions here, such a mingling of diversities as makes the most delightful thing in life. Mr. Moody is the embodiment of enthusiasm, and yet he has as much common-sense as though he were the dullest and most insensible of human beings. He has a faith that would move whole ranges of mountains; and yet everything is as carefully provided for as though there were no Providence and no call for faith. He is very fixed and rigid in his religious ideas, and yet he allows large liberty. There is no Northfield "school of theology." Mr. Moody is as reverent as any person I ever saw; yet he is informal to the last degree. When they have sung, he says: "Now, I think that was good. Let us sing that again. When I like anything, I like a good deal of it. Dr. ——, don't you call that good singing?" And again: "Now, you over there, sing a little faster, or else you here slack up a little, and let us try to keep together."

A plain man, an unlettered man, who is not always up to the mark in his grammar and his tenses, he commands the services of the greatest scholars from all the world over, and is listened to by the students as perhaps no one else is. This fact may teach not a few lessons. Many persons of good common-sense but of modest literary ability feel that, when they are to speak to students, they must bring in a great deal of philosophy and philology and palæontology and biology; and as a result they are derided. When a plain man speaks to students, and speaks with directness and plainness to their hearts and consciences and common-sense, he is heard with attention and reverence, where he would be despised if he indulged in soaring flights and highfalutin'.

His common-sense is illustrated in his attitude toward the Press. While a good many religious teachers are calling the Press names, Mr. Moody makes it an ally, and urges every one to buy copies of the papers which report the meetings, and to send them to their friends and to local newspapers.

There is great propriety in the common designation, "Mr. Moody's meetings." Never was the possessive case more fitly used. He created the meetings, he sustains them, he conducts them, he rules them. This is very wise; it would never do to throw the platform open to Thomas, Richard, and Henry, for there would be plenty of people to make themselves nuisances, and to make the meetings a weariness; so no one speaks or prays unless Mr. Moody asks him to, and the success attained justifies the method. In seeing the absolute control which he exercises, one is led to ask: "What will be in the day (I hope very far distant) when he shall have ceased from among us?" Humanly speaking, it is not very easy to see how there can be any one who can secure the same loyal and unquestioning allegiance. But I have ceased being anxious as to what the Lord will do about his own cause; I cannot doubt that He cares more about it than we do.

As to the annual deficit (for it costs 200 dols. to educate each pupil, while the sum charged is but 100 dols., and there are 800 pupils), it is quite likely that Mr. Moody thinks it better to let each generation do its own benevolence. There have got to be buildings, and the buildings have got to be paid for; but may we not hope that the impulse and the inspiration will survive any one man and all men?

Every now and then some frugally-endowed person indulges in a diatribe about the Puritans. One of our popular clergymen is reported to have said, "The Puritans are dead. Thank God!" To which I should observe, first, I deny the fact; second, I deny the inference. The Puritans are not dead. The Northfield meetings are the very embodiment of Puritanism. They express the application of God's law to human affairs. Righteousness is the essential word at Northfield. A writer in *The Atlantic Monthly* on "The Future of Rural New England" says that at one time there was a prospect of a large market in Great Britain for apples from New England; thereupon some of the farmers took the opportunity to work off their poor apples. The result was that the market was killed. It would be greatly for the benefit of New England if there were a thousand just such institutions as Northfield, just such convocations as the Northfield meetings. Puritanism adds to the value of real estate.

Northfield during the meetings is the centre of the highest civilisation. Everyone exhibits courtesy and forbearance. While smoking is not forbidden, yet one may go for days and not be made aware of the presence of the vile weed, either by sight or smell; and the hideous habit of expectoration is conspicuously absent. And there is an elevation of tone, an absence of gossip (the raw material of slander). People are not talking about each other. If two young people, or even if two people who are no longer young, are a good deal in each other's society, they do not become the object of remark. Everyone minds his own business, except when there is an opportunity to help another, or rather, when there is an opportunity to help another, each one reckons *that* his business. It is not impossible that the fineness of the scenery, the beauty of the landscape, has something to do with this refinement of feeling; and yet, if I recollect rightly, Goldsmith has told us of the sordidness of the people who live among the Alps, and Mr. Emerson has spoken of the pigmy men who in olden times, when New Hampshire was the Gibraltar of slavery, lived among the White Hills. The grandest scenery cannot create lofty emotions and fine feelings; but I think it cherishes them where they already exist.

As I was sitting on the piazza of the Northfield Hotel, a young man was talking in an animated tone to several young ladies; and what do you suppose was the subject? He was telling them the names of the best books on the life of the Apostle Paul.

During the days that I was at Northfield (the last five days of the Students' Conference) I was struck with observing the character of the subjects presented. There was little appealing to sentiment and fancy. The mind was occupied with the foundation truths. Special attention was paid to the Holy Spirit in two discourses by Dr. Scofield, the Northfield pastor, and Dr. Torrey, pastor of Mr. Moody's church in Chicago. I have never heard the doctrine presented with more clearness and impressiveness.

The meetings were for the students and for the young; the older people would have their innings in the General Conference; but the mature were by no means excluded; and I am sure there must have been a great deal of prayer that these young men may be kept, amid the snares of college life, from the impurity which one speaker said is the great sin of the colleges; and that each one of the 600 may exert a Christian influence through all the summer, and may return to college in the fall to be a centre and source of light, to be a fountain of blessing, to illustrate those divine words: "He who believeth on me, out of him shall flow rivers of living water," words which have had amazing fulfilment in the life of Mr. Moody himself, as also in the life of his fellow-worker and fellow-hero, Mr. Spurgeon.—*N.Y. Independent.*

The College, Dunoon.

ALL the world over the Clyde is famous for its ship-building. Steamers of all kinds slowly rise on their huge stocks, and glide forth on the ocean pathway. No one can visit that busy river without becoming cognisant of this; but a good many who pass close by the spot, bent on pleasure or health, are unaware of the great attempt at minister-building which is being made, almost single-handed, by a born teacher.

Some years ago, on his return from the United States, Rev. D. Macgregor was called to the pastorate of a rather struggling church at Dunoon, and he was used, from the first, to do a good work there, and one which has told greatly on the town and vicinity. This is the town, remember, which is fighting so nobly against the Sunday excursion steamers, and keeping its piers shut against them!

One or two young men were specially attracted to the newly-settled pastor, and he began to help them in their studies with the view of entering the ministry. This little handful grew year after year, till first his house, and then his vestry, and finally two or three rooms were filled by them. He gave them a Bible-theology, a thorough knowledge of Hebrew and Greek (he has been known to talk Greek to them in the country lanes), lectures in moral philosophy, practice in sermon-making, and other useful items.

When it became a serious question what to do next, a palatial residence, overlooking the Clyde, with exquisite grounds, gardens, and all conveniences came into the market. Its price being greatly reduced, owing to some valuable fields connected with it being sold for building, through the kindness of various friends it came into Mr. Macgregor's hands.

Nothing could have been more opportune. There is not only room to accommodate the thirty students beneath the same roof as his family, but Mr. Macgregor has an opportunity of giving them lessons in rearing fruit-trees, plants, and vegetables, and many other practical matters; besides which, the grounds give ample scope for healthy exercise.

There must, however, be considerable and heavy outlay constantly accruing. The young men are under no obligation to pay. As a matter of fact, some of them pay absolutely nothing for all they get, and very few do more than pay for their keep. The salaries of the two tutors, the cost of maintenance, and all other expenses have to be met—but there is no list of contributors, no appeals for money. When money is short they turn to prayer.

It seems to us that their friends, or the churches from which the students come, should be urged to relieve Mr. Macgregor of the burden; but he says that he cannot begin bargain-making as to support, when he is assured of likely men. Certainly he has every reason to be proud of several of his students, who are doing well in pastorates. You may be always sure of the old-fashioned Gospel from any of them. In this College there is neither denominational nor sectarian teaching. When apportioning their gifts, Christian stewards desiring the preaching of an unadulterated Gospel should not forget the labours of Rev. D. Macgregor, The College, Dunoon. F. B. M.

The Rosemary Mission.—The report shows steady work in a poor corner of Islington, with 1008 scholars and well-attended Bible-classes. Mission services and house-to-house work are also carried on effectively. Unhappily the committee have had to face a serious loss through the defalcations of the lay missionary, who misappropriated the Mission and Penny Bank Funds and otherwise robbed the institution. The hon. superintendent is Mr. F. Warman, 1, Elwyne-road, N.

Kissing the Baby.

IT was Sister Marian's first day of work as a deaconess, and perhaps never in her life had she felt more out of harmony with her surroundings. She had come from the fragrant freshness and simple cleanly ways of a village home, and now she was being led through one of the filthiest of London courts by the Sister who was appointed to introduce her to her new duties. This Sister had not come from the country, and she was also by this time somewhat inured to the surroundings of mission work in a great city, so she could not realise the physical repugnance that almost overcame Sister Marian as she picked her way through the foul refuse of the slum.

She had not yet faced the worst, as she found to her cost when, after turning into a house and climbing to the topmost flat, her guide came to the door of a room and told her, before opening it, that she must begin her work there. "The mother is ill, and will need washing and attending to; it is a wretched place, but you must do your best." Poor Sister Marian! it was a test of her bravery to bring her into contact with work in its most unfavourable aspect at the very outset, and many a time during the next hour her private conviction uttered to herself was, "I can never stand this, I must go home again."

The room—not a large one—contained eight children, and on the only bed lay the poor mother helpless from rheumatic fever. Of the condition of the atmosphere within those four walls it is needless to speak. Sister Marian's first act was to open the window and prop it up as best she could. Then she began her ministration, ignoring her own sickening sensations, and speaking kindly and cheerfully to her patient. She had in her bag a towel and sponge, and, most fortunately, a piece of soap; but the water for which she asked with which to use them was brought to her by one of the children in a pie-dish! Happily a pailful stood near, of which she made free use, and in a little while the sick woman smiled gratefully at the unusual sensation of coolness and refreshment.

The bed was smoothed, and the sick woman laid carefully back on pillows which no amount of shaking could soften. Then she glanced wistfully towards a little morsel of a child lying on the knee of an elder sister. "Thank you kindly, nurse, you've made me beautiful; now will you wash the baby?" Sister Marian glanced at it in its indescribable loathsomeness, poor little neglected mite! and again her whole nature rose in revolt. "I cannot touch it," was her first thought. "What would the Master wish?" was her next and better one. With an unspoken prayer for help she conquered her repugnance and attended to it with as much care as though it had been a well-conditioned little cherub out of a dainty cot. Alas! there were no fresh garments to replace the unwholesome ones, but at least its skin was clean when she took it to its mother, and before laying it by her side she yielded to a sudden impulse which she could not explain to herself, and kissed the child.

With a hurried good-bye she came away, and in the reaction of feeling that set in when she once more breathed comparatively pure air, she said again and again to herself, "I never can go on with this work, it is too dreadful; I must leave." The Sister in charge was quick to detect the signs of discouragement and distaste, and with wise tact took care that the work of the next few days should not bring Sister Marian so painfully in contact with the seamy side of life.

On the fourth day she was told that the Superintendent wished to see her in the committee room. "What have you been doing, Sister Marian?" was the laughing challenge of some of her younger companions; "a summons to Mr. C——'s room generally means mischief—a lecture or something." So she proceeded thither in trembling apprehension, and found Mr. C—— sitting at a desk covered with folios and documents. He was a good man, but grave almost to sternness, and it needed long and close acquaintance to find out the sterling excellence and true kindness of heart that were thus concealed.

Sister Marian had no such acquaintance, and she felt very depressed as she took the seat which he indicated. But his tone was quiet and gentle, as he began to speak. "Will you give me an account of your first morning's work, Sister?" It was photographed too vividly on her brain not to be easily reproduced, and she told him simply the order of her procedure in the crowded room in Mason's-court. "And after attending to the mother, what else did you do?" "Then I washed the baby; it was very unsatisfactory, for I had no clean clothes for it, and it sadly needed a change, but I did my best." "And then?" "Then I laid it in the bed beside the poor mother." "Nothing else?" "No, sir, I think not. I came away after that."

Sister Marian was beginning to be puzzled by the persistent questioning, and wondered what neglected duty was about to be brought to light. "Did you not kiss the baby?" was the next inquiry. Tears started in the Sister's eyes as she remembered the struggle with her fastidious self, and the overwhelming impulse that gave her the victory. "Yes, I kissed the baby," she said in a low tone. "I do not know how it was, but I could not help it."

Then the tones of the Superintendent became almost tremulous. "Yes, you kissed that poor neglected baby. Knowing of your discouragement in that first morning's work, I have sent for you to tell you the result of that action, which, under the circumstances, seems to me so Christlike. After you left her the poor woman called her eldest child and asked her to open a box, and, from under a heap of articles where it had long laid uncared for and neglected, to bring her the Bible given to her when a girl at the Sunday-school. She took it in her thin hands, and as the tears ran down her face, she eagerly turned its pages, saying as she did so, 'We've had nurses come in before, but they didn't do the work tender like, as if they cared, but when the Sister this morning spoke so soft and then kissed the baby, I felt that if that was Christianity I was bound to have it, and I'll look for it in the Bible my mother loved.' This morning one of the Sisters found the woman softened and teachable, and heard the story; I thought it would do you good to hear it too."

The incident was told to me by Sister Marian herself, now no longer in her novitiate, hopeless and discouraged, but "satisfied with favour and full with the blessing of the Lord," on years of successful work. I tell it again here in the hope that it may prove an impulse and inspiration to some other worker in unattractive portions of the great harvest field. M. C. F.

Percy Park, Tynemouth.

Fifteen Years' Work for the Lord in Berlin, and Charlottenburg, Germany, is the title of a pamphlet unfolding the life-story of Pastor Julius Rohrbach, with whose mission labours our readers have from time to time been made acquainted. In connection with his work, Herr Rohrbach has opened a home for boarders, to whom he offers the advantages of Christian society with facilities for studying the German language. Communications to the pastor should be addressed—28, Krumme-str., Charlottenburg, Berlin.

The Cure for Anarchy.

THE following letter to Senora Canovas appeared in the Spanish and French Press. We have been asked to give this English translation:—

"My heart has been one of the many which have been deeply moved at the news of your terrible bereavement. Words cannot express the sympathy I feel for you. But deeper still was the effect produced upon me by your expression at the funeral of him for whom you weep; 'I wish all those who are here to know that I forgive the assassin of my husband.'

"In reading these words, I feel, Madame, that you have a much clearer view than many others of the true remedy to be applied to this evil anarchy which assassinates. Repression, brute force, the guillotine will never arrest it. In this duel between society and some of its erring ones, blows will always be answered by blows; the sword will call for the sword; violence will engender violence. For man is powerless to arrest the action of the great natural law that each seed sown can only produce a crop of its own nature.

"Seeing that the instinct of your heart dictated to you the true line to follow, a personal forgiveness, why not carry this feeling to its logical and natural conclusion, and let it result in an official and legal pardon? That would be a blow to anarchy far more powerful than such a weak and ordinary one as to shoot or guillotine a man one holds in his power! Your position as the mourning widow of the deceased, and as a high dignitary of the country, gives to you, and to you alone, the possibility of obtaining from the Queen the pardon of the assassin; and thus affords you an opportunity, perhaps unique in the midst of our modern society, to demonstrate that at Calvary we have the only principle which has any efficacy to destroy evil—love, and unbounded forgiveness.

"Has not the experience of fifty centuries shown conclusively that brute force has miserably failed as a means of reforming humanity? Is it not time to try the Divine weapon of Him whose dying word was one of forgiveness? The Curé of Ars, that simple and powerful Apostle, described the supreme remedy in these words: 'The world is conquered by Him who loves it the most.'—Your humble servant,

"Catherine Booth Clibborn.
"Maréchale in the Salvation Army,
"21, *Rue de l'Evèque, Bruxelles.*"

Cape Town.—The annual meeting of the Cape Town Y.W.C.A. was held on August 10, Rev. Andrew Murray presiding. The report shows that the work is growing, and the need of larger premises has become urgent. "It is very grievous to have to refuse a bed to young women fresh from England, and without friends or home in the colony. The proposed new building will cost £8000, of which about £1100 is already in hand."

The Tramps' Mission has for its object the spiritual enlightenment of the many homeless men and women in the country. These people are largely met in the casual wards of workhouses. We make a brief extract from the latest report:—"During 1896 forty fresh unions were supplied with Bibles, Gospels, and Christian literature for the exclusive use of casuals, and eight unions received additions to their libraries Four hundred and thirty-three unions have now been supplied with libraries, etc., and there remain 214 unions unsupplied. Gospel services are now held by voluntary workers in 180 unions, and in some the chaplains invite the casuals to attend Divine service on Sundays with the inmates." In cases where they evince a strong desire to reform they are received into the Labour Homes of the Church Army. The hon. sec. of the Mission is Miss Susan E. Barnett, 2, Eldon-villas, Battledown, Cheltenham.

OUR DAILY HOMILY.

SUNDAY, September 26.

"*Every day a portion, until the day of his death, all the days of his life.*"—Jer. lii. 34.

IF the King of Babylon did thus for a captive king, his prisoner, will your Heavenly Father do less for you? He created you to need the daily portion, and cannot be oblivious of his own constitution of your nature. You wind up your watch each day, because you know that otherwise it would stop; and God will not be less thoughtful of your constant need of reinforcement. "He knoweth that ye have need of all these things." His faithfulness guarantees that there always will be the portion of good for the body, always the portion of love and light for the soul, always the portion of Holy Spirit quickening for the spirit.

It is easier to die once than to live always. It is not easy to meet the continual demand of recurrent duty; not easy to live a full and strong life, that never dips below the horizon, or sinks in the fountain-basin. But it is possible, when the soul has learnt to leave all care with God, waiting on Him for the supply of all its needs, and esteeming that He is the only really satisfactory portion we need. "The Lord is my portion, saith my soul."

Those who can trust God in these directions are not only abundantly satisfied of his great goodness, but are able to send portions to others. Like the disciples, they share out their slender supplies and get twelve baskets full in return. "Freely ye have received, freely give."

MONDAY, September 27.

"*The Lord is righteous; for I have rebelled against his commandment.*"—Lam. i. 18.

In these plaintive elegiacs, Jerusalem, by the mouth of the prophet, laments her fate. But the story of her desolation is mingled with confessions of her sin. She asks boldly if any sorrow could be compared to her sorrow, and then confesses that not one pang or stroke had been in excess of her sin. This is what sorrow does for us all.

Sorrow has been fitly called the mother of all joy. She alone creates the darkness, in which we can distinguish the real meaning of God's dealings, and understand the true nature of our wild wanderings. Her neutral tints subdue the soul's pride, and turn it away from the glare of human ambition. Beneath her teaching we learn to view aright the evanescence of all things human, and to see that the eternal is alone real amid a world of illusions.

Sweet sorrow, who the earth hast ever trod,
Dreaded and shunned, till, by thy burning kiss,
The heart was fired and flamed serene to God;
O kind stern friend, we leave Thee on Time's shore,
The only friend of earth whom we shall see no more.

Perhaps your sorrow will be allowed to press on you more and more sorely till you have been led to self-examination, confession of sin, and acknowledgment of the rightness of God's dealings with you. There is an alloy of pride in your nature that must be destroyed. If the fire is not hot enough, its heat must be raised till it suffices. Let your present pain lead you to the feet of Jesus, accepting the lesson and discipline you need so sorely. He does not afflict willingly, and when his end is gained your pain will cease.

TUESDAY, September 28.

"*The prophets have seen visions for thee of vanity and foolishness, and they have not discovered thine iniquity, to bring again captivity.*"—Lam. ii. 14.

The prophet is addressing Jerusalem, ruined, desolate, and afflicted—the city waste, her children in Babylon. Of course the main question was as to their return from captivity, and deliverance from their yoke. The false prophets were perpetually seeing visions of deliverance that were never fulfilled. Now this kingdom would come to their rescue, now that. But they were empty dreams. The captivity would never be turned, until the iniquity which had led to it had been discovered and put away. But the prophets had no desire or ability to do this. Now this is true of yourself as an individual and as a Christian worker.

As an Individual: You are suffering in one way or another: in body, or relative, or circumstance. Your one thought is to obtain deliverance, and your mind is filled with vain dreams of how it is to come. It would be better far to ask God to discover to you any reason for the chastisement. If He says nothing, then believe that there is still some wise end in it for yourself or others. But He may indicate some reason for His strokes.

As a Christian Worker: Your earnest endeavours have failed. You suppose that some new method will bring success. There may be some reason in yourself which will account for all. Ask God to discover it. Oh, for faithful prophets to discover our iniquity!

WEDNESDAY, September 29.

"*Thou drewest near in the day that I called upon thee: thou saidst, Fear not.*—Lam. iii. 57.

Jeremiah is referring to his own experiences of the dungeon, into which the malice of his foes had plunged him. As he reached its lowest depths, he began to call upon God, and continued to call. His reliance was on the name (*i.e.* the nature) of God. This is the most potent argument that any soul can employ. Not our faith, but his faithfulness: not our trust, but his trustworthiness. "Act worthily of that great name, which Thou hast taken for Thyself, O God, we beseech Thee."

No sooner was that appeal made than it was heard. "Thou heardest my voice." Yea, the very breathing of the persecuted soul was heard by the Most High. A mother listens for the breathing of her babe in the dark. It will tell her so much. The soft measured breath, or the labouring gasping breath. God never hides his ear from our breathing; or from those inarticulate cries, which express as words could not do the deep anguish and yearning of the heart. If you cannot speak, cry, sob, groan, be still. God can interpret all.

Then He draws nigh. Of course, He is ever nigh. "Nearer than breathing." But He gives a sweet consciousness of his presence. The dark dungeon of bereavement, or sorrow, suddenly becomes luminous with the radiance of the Shekinah, the stillness is broken by the approaching footfall of the Almighty Friend, who is never so near as when lover and friend are unable to help. Oh, how tenderly He draws nigh! Solitude indeed hath charms, for it is our Saviour's opportunity, and the dungeon becomes desirable, for it is the ante-room to the presence-chamber of our King. Happy they who have learned the secret of the Lord, and know how to discern his re-assurances. He that hath ears, let him hear. How re-assuringly and tenderly Jesus can say, "Fear not."

THURSDAY, September 30.

"*Of whom we said, Under his shadow we shall live among the nations.*"—Lam. iv. 20.

The people tell the sad tale of the pursuit of their foes. Swifter than the eagles, they chased them on the mountains, and laid wait for them in the wilderness. Then they tell how their king fell into the hands of them who sought his life. He was dear to them as the breath of their nostrils; his person was sacred as the Anointed of the Lord; they had thought that even though they were carried into captivity they would find some alleviation to their hardships in dwelling under his protection; they said, "Under his shadow we shall live among the nations." But even he was taken in their pits.

What a likeness and a contrast to our blessed Lord! There is *likeness.* He is as the *breath* of our life. As we inhale the air around us, so we expand our souls to drink in of his most blessed nature. We open our mouths, and draw in our breath, his Spirit for our spirit, his blood for our souls, his resurrection strength for our bodies. He is the *Anointed* of the Father, who anoints us. Because He is the Christ (Anointed), we are Christians (anointed ones). His *shadow* is a most grateful and widespreading one, beneath which we may dwell in safety.

But how great the *contrast.* Though He was once taken in the pit of Satanic malice and the shadow of death, yet now He liveth to be the shield and protector of his people wherever they are scattered among the nations. These words will be read in all parts of the world by lonely Christian workers and sojourners. Let them be of good cheer. He that sitteth on the throne shall spread his tabernacle over them. They shall hunger and thirst no more, neither shall the sun strike them. However far our bodies are from one another, we all dwell beneath the shadow of the Lord, which is as a great rock in a weary land.

FRIDAY, October 1.

"*Turn thou us unto thee, O Lord, and we shall be turned. Renew our days as of old.*"—Lam. v. 21

Weary of chastening, and longing to have again all the blessed enjoyments and privileges of the past, the backslider desires to be right with God, as he used to be. But he is often met with great initial difficulties. He would pray, but cannot; he would feel broken and penitent, but his heart is as hard as the nether millstone; he would take the old pleasure in the service and worship of the Most High, but it evades his grasp. This perplexes and daunts him.

What should be our attitude under such circumstances? There is nothing better than to adopt the cry of the prophet, and ask God to turn the soul, and renew its blessed and holy experiences. There will be no doubt of our being turned, if He turns us.

It is not difficult to resume the attitude, emotions, and work of past days, when we have yielded ourselves absolutely to God, and have cast on Him the responsibility of making us all that He has taught us to desire. Let Him assign what standard He chooses, there will be no difficulty in our attaining it, if He fulfils in us all the good pleasure of his will, and the work of faith with power.

The happy life is that which does not need to ask for the olden days to be renewed, because it is ever anticipating that it will be better further on, and that the dawn will grow into the perfect day; but where the past was better than the present is, let us ask that God would restore the years that the caterpillar and cankerworm have eaten. Just because God abides for ever, and his throne is from generation to generation, He is able to renew the soul with new pulses of energy and life: as each spring He makes the world as fair as on the morning of creation. "Renew our days as of old."

SATURDAY, October 2.

"*When the living creatures went, the wheels went beside them.*"—Ezek. i. 19.

There was perfect harmony between these ideal beings, which the prophet recognises as the cherubim (x. 20) and the wheels, which must represent the circles of nature.

"A living creature, fourfold and yet one, a partaker of the divine nature of the living God, with the forces and qualities of the lower creation—the lion's majesty and power, the ox's patient strength and labour, the eagle's keen perception and aspiring flight—added to the intelligence of man: such was Ezekiel shown that redeemed humanity should be."

All things are in perfect unity and obey the Divine will. Our lives are not the sport of chance, but are divinely ordered; and when we live consciously and voluntarily in the will of God, we find that all things serve us. All things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are ours, and we are Christ's, and Christ is God's.

What a blessing it would be if our life were as obedient to the Divine impulse, as these wheels to the spirit of the living creature. Too often when the Spirit moves we lag behind; and when He would lift us up to heaven, we cling to the earth. We need that the Spirit of Life, which is in Christ Jesus, should enter into us, and inspire us with his own purpose. Oh that there might be between Jesus and us something of that immediate and almost automatic response which subsists between the will and the members of our body. Ponder and pray over verses 20 and 21. F. B. M.

The Perth Conference.

[From a Correspondent.]

THIS old-established Christian assembly was again held in the "Fair City," from Sept. 13 to 16. The Conference was favoured with beautiful harvest weather; this doubtless prevented not a few in the agricultural districts from being present. Many of the founders of the Conference thirty-five years ago have passed to their rest and reward, and similar gatherings are now held yearly in many other parts of Scotland, yet the numbers attending were large, and considerable interest was awakened. There was an enjoyable quiet and freedom from the rush of excitement attending such assemblies when greater crowds are present.

The general subject chosen for consideration was an all-important one—"The Christian's Relation to the World." No subject could be more practical in its bearing on common life and duty; none could have a more direct bearing on the work of missions at home and abroad.

MONDAY, SEPT. 13.

A reception-meeting was held on Monday evening. Refreshments were provided, and opportunities afforded for the introduction of visitors from a distance, and then a hearty welcome was given in a few warm words by Mr. W. E. Malcolm, of Burnfoot. A prayer-meeting in the Free Middle Church followed; prayer was offered by Professor Blaikie, Rev. James Smith, and Dr. Fergusson. Rev. T. C. Udall gave an address from John xvii. 18.

At the same hour a Women's Evangelistic Service was held in the City Hall, largely attended, when a Gospel address was given by Mrs. Webster, of the Tent Mission, Dundee.

TUESDAY.

A morning prayer-meeting for one hour was held in the Hall, Tay-street, presided over by Dr. Fergusson, and proved a refreshing season. Reports were given of various evangelistic efforts in rural districts among miners, and in London.

At eleven o'clock, the opening meeting was held in the City Hall, Lord Kinnaird presiding. The Bishop of Sierra Leone (Dr. Taylor-Smith) spoke on the Christian's relation to the world, founding his remarks on John xvii. 11-23. Nothing impressed him more, he said, on returning to this country than the increasing worldliness and unbelief of the Church. The returned missionary is chilled and hindered by those from whom he might expect help. If Christians are filled by the Spirit and kept by the power of God, they will be more than conquerors; they will not only conquer but gather the spoil from the enemies of the Cross. Our Christian life should be as a flowing river—a resistless force increasing in width, in depth, and power until it reaches the sea.

Christians should realise that they are sent into the world—all the world—because of the world's need. The Continent of Africa is still one of the darkest places of the earth, and the habitation of cruelty. In the town of Coomassie there are the remains of hundreds of slaves to be seen. At the September Festival a great feast was held, and each one sacrificed a slave. Six hundred slaves were killed. He had counted thirty human heads under one tree. This was done 150 miles from the coast line where British ships pass. In closing the Bishop solemnly urged preachers, teachers of the young, workers, Christians in all spheres to sanctify themselves for the sake of others.

Dr. John Smith, of Edinburgh, followed, referring to the remarks by the Bishop of Sierra Leone on the worldliness of professing Christians. He said the Christian is one who is reckoned dead to the world and yielded to Christ. He often found that the old nature is not dead but very much alive. The Christian is in that world that came from the hand of God. Through the sin of man creation groans, but Christ died in and for the world. There are two aspects of the Christian's relation to the world:—(1) The negative. We must count our old nature dead. It is impossible to lay down rules for others in this respect. Asceticism is of no real value in and for itself. (2) The positive. The Christian should yield Himself to God, by becoming a working Christian, and submitting every power of mind and body to the control and direction of the Holy Spirit.

At 2 p.m., the subject for conference in the City Hall was the practical application of the subject. Dr. Blaikie introduced the subject in a paper. Accounts were given of work among the non-churchgoing by preaching the Gospel in theatres, halls, and mission-rooms in London, by Rev. T. C. Udall, of London; among navvies in Scotland, by Mr. M'Rae, and of other work in various places by several speakers.

At 3 p.m. a meeting was held for ministers, Dr. Blaikie, Dr. John Smith, with others, taking part. The subjects were "The kind of preaching needed" and "Power from on high essential." A prayer-meeting for children was held at 3.30, presided over by Mr. Malcolm, of Burnfoot. An evangelistic service closed the day's proceedings in the City Hall. Powerful addresses were given by Rev. J. Smith and J. R. Hewison, from India.

WEDNESDAY.

At the forenoon meeting in the City Hall, the Earl of Moray presided. The subject was, "How a Christian can live in the world and for it." Rev. T. Currie (Edinburgh) spoke on the Christian's relation to the world. Rev. A. T. Donald (Mertoun St. Boswells) spoke from the words, "Ye shall receive power when the Holy Ghost has come upon you." Christians do not get this power to be bottled up and kept to themselves, but to be used for the conversion and edification of others. Rev. Sholto Douglas said that Christians should shine—not covering over the light by the bushel of worldliness, or placing it under a bed (which was a type of the sleepy Christian). Like Enoch they should walk with God every day.

In the afternoon a Foreign Missionary Conference was held, Lord Overtoun presiding. Short reports were given by missionaries from India, Africa, China, and Formosa.

The evening meeting in the City Hall was crowded to hear missionary addresses. Mr. Samuel Smith, M.P., who presided, said the British nation had under its government one-fourth of the human race, numbering 350,000,000 of human beings. Of these 300,000,000 were heathen or Mohammedan. How great is the responsibility of British Christians to spread the knowledge of Christ among their fellow subjects.

Rev J. R. Hewison, of India, spoke of the work of the Anglo-Indian Evangelization Society among lonely Englishmen in India. He gave striking instances of conversion through the personal visitation of agents of the Society.

Rev. T. Currie, Edinburgh, spoke of work in Bombay as seen during a recent visit. There is a great day coming for India, when the caste system will crumble to pieces.

Lord Overtoun spoke of the work of the Livingstonia Mission. Not only are adults taught, but there are Sunday-schools, medical mission, instruction given in various trades, agriculture, with an elementary knowledge of ambulance work. The mission had lately received from Mr. Rhodes a large tract of land, nearly 100 square miles, at Kondowi, near Mount Walla, in a healthy upland region, and they had established a training institute for young men and women. In Nyassaland they had never fired a single gun and the Gospel had turned the district upside down. During the last six months 285 men and women had confessed faith in baptism.

Revs. Dr. Christie (Manchuria), D. Fergusson (Formosa), and others, also addressed the meeting.

THURSDAY.

At the morning meeting Rev. Sholto Douglas gave an address on "The Red Heifer"—the need of constant purification by the blood of Christ and purifying influences of the Holy Spirit. Rev. D. M. McIntyre said the world was not an institution but a temper, and it must be met by another temper. Paul asserted his liberty, but laid down his liberty at Christ's feet.

A communion service was held in the afternoon in the Free Middle Church, the floor of which was filled by those partaking. Rev. Geo. Milligan presided. Rev. Sholto Douglas, Professor Blaikie, and Dr. Robson also took part. An evangelistic meeting was held in the City Hall at 7, when stirring addresses were given by Revs. J. Smith and G. L. Carstairs.

A closing meeting for praise and prayer was held in the hall, Tay-street, on Friday. The Conference has been both stimulating and refreshing, especially for the manifestation of an enthusiastic spirit of missionary zeal.

WOMEN'S MEETINGS.

Women's meetings were held in the Hall, 6, North Tay-street, on September 14 and 15. On Tuesday afternoon Dr. Beatrice Garvie, an outgoing medical missionary, spoke of the station at Rajputana, and appealed for more volunteers to carry on the work there. Miss Sutherland, Perth, gave a brief description of her work of visiting the women in the Perth Prison and trying to help them when they are liberated; and also of the mission to fisher-girls during the summer months. Miss Lorimer, Edinburgh University, described the work of the British College Christian Union. Miss Brown Douglas gave a very interesting review of the progress of the Y.W.C.A. during the last twenty years, and spoke both of its spiritual and outward growth, mentioning some of the more newly formed departments of work. Mrs. Tait, St. Madoc's, said a few words about the Scotch Girls' Friendly Society, and its co-operation with the Y.W.C.A. Mrs. Blaikie, Edinburgh, gave a short address on temperance, especially in connection with the British Women's Temperance Association. She appealed for new workers among the younger generation.

On Wednesday afternoon the meeting was addressed by Mrs. Christie, Manchuria, who gave an interesting account of work among the Chinese women and girls, and spoke encouragingly of their increase of interest and willingness to learn. Mrs. Campbell Lorimer, Edinburgh, told the interesting story of the origin and growth of the Gordon Memorial Mission in South Africa. Mrs. von Fischer, Bavaria, gave a touching account of the destitute Armenian widows and orphans whom she had visited in Constantinople, and of the attempts that are being made to give them employment.

Mill Hill School.—Owing to the increase in the numbers at Mill Hill School, it has been found necessary to provide further accommodation for the boys. The additiona premises are in process of preparation, and will be available for use next term. The Governors are also erecting a number of new studies for senior boys, and extensive chemical and physical laboratories with a large lecture-room. A large schoolroom, to accommodate 250 boys, and the new Chapel will be ready early next year.

A Chinese Witness.—Dr. Waples, of Kalgan, North China, reports the case of an intelligent Chinaman, who, by a surgical operation, was relieved from a most distressing difficulty in his throat, which had rendered his speech almost unintelligible. Accompanying his cure was a glad reception of the Gospel, and with great joy the man returned to his own village, praising the doctrine which healed both body and soul. On Dr. Waples visiting, some time later, this village, he was warmly received by the villagers, and found that already three families had accepted the Christian faith through the healed man's testimony.

Rev. William Ready,
OF DUNEDIN, N.Z.

IT was suggested some time ago that six months' service in the Police Force should be an essential part of the training of every minister. The subject of this sketch has not passed through that discipline, but he has had an equal opportunity of acquainting himself with the sufferings and needs of the "submerged tenth," for he was himself a slum child. Thrown on the London streets at the age of six by his drunken father, he earned his living, until he was double that age, by picking up scraps of food and tumbling for coppers, with no more comfortable shelter at night than a railway arch or an ash-box. Heredity and early training count for much, but, thank God, there are more powerful influences than even these, or we should never have heard of William Ready, except, perhaps, from the columns of police news.

The hand that pulled him out of "Darkest England" was that of a City missionary, who seized him one day by main force, and, in spite of struggles, conveyed him to Mr. George Müller's Orphanage at Bristol. He spent about a year in this institution, where his audacity and rebellion against restraint got him into many scrapes. Here he obtained the rudiments of education, having previously been ignorant even of the alphabet, and for the first time saw a Bible and learnt something of its meaning.

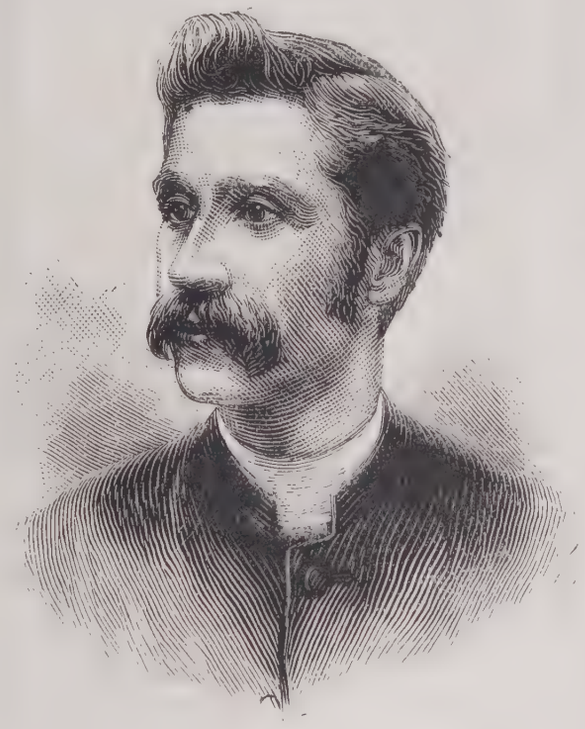
He left the Orphanage to be apprenticed to Mr. William Perryman, of Yeo Mills, Chagford, Devonshire. Mr. Perryman was, and still is, a zealous worker in connection with the Bible Christians, and was for several years a member of the most important committees of that denomination. It was through the influence of his master, who not only preached the Gospel from the pulpit, but lived it in the home and in the mill, that young Ready became converted.

He remained for some time at the Chagford Mills, and was then engaged for a while in the same occupation at Lambeth and Southampton. During his residence at the latter place he became a candidate for the ministry. His trial sermon, preached at a little chapel at Selsey from the text, "I am ready to preach the Gospel to you that are at Rome also," was a characteristic deliverance, for the evangelistic spirit was so hot in him that he addressed the members of the district meeting as though they were hardened sinners. His application was successful, and, after a short stay at the Connexional College at Shebbear, he was appointed in 1885 to be second minister in the Hatherleigh circuit.

Early in 1887 he left his native country for New Zealand, from which colony an urgent appeal had come for more pioneer workers. He was first sent to the Banks Peninsula, where several times he rang the bell for worship without inducing a single person to attend. At last he went to an open space near some houses and preached to the bare walls as earnestly as though a large congregation were in sight. This unexpected perseverance broke down the stony indifference of the inhabitants, and by the time Mr. Ready left the neighbourhood a flourishing work was in progress.

But the great task of his life was undertaken in April, 1890, when, with no friend at his side but his young wife, and with only a few pounds in his pocket, he entered the beautiful city of Dunedin. This city already possessed so many churches, and had such a character for decorum and respectability, that many of its leading men thought it an insult to suggest that another effort at evangelisation could be needed in so religious a locality. Mr. Ready was told very plainly, by ministers among others, that he was not wanted. His judgment of the needs of the city proved, however, to be sounder than that of its own residents, for an analysis of the composition of his present congregation shows that there were many hundreds in the population quite outside all places of worship, who were only waiting for such a voice as his. In spite of all opposition and criticism, to use his own words, he "hardened his heart, stiffened his neck, and went at it."

On his first Sunday night in Dunedin, when the church services were over, he took his stand, accompanied by his wife, in the Octagon, and began singing "Where is my wandering boy to-night?" When the crowd had collected, he called attention to a notice



on the other side of the square announcing a lecture to be given by an infidel, admission one shilling, subject "Is the Bible true?" Mr. Ready offered to answer that question without charging his hearers anything. This unusual choice of a text was characteristic. No one ever had a more appropriate name than Mr. Ready, for promptness in turning every opportunity to good account is one of the outstanding features in his career.

The work which began outdoors has continued outdoors until the present day. But before the young evangelist had been in the town a week, it was supplemented by regular work within a hall. The first building which he hired accommodated 350 people. At his first service there were 330 seats to spare, but within a few weeks it was necessary to come early in order to get a seat at all. After eighteen months Mr. Ready migrated to a much larger building, the Lyceum, which had already had a history before he came to it. It had been built in 1882 by the Free Thought Society of Dunedin, and was constructed to accommodate comfortably 1000 persons. But there was no principle of life in this organisation, and its audiences gradually dwindled away, until the proprietors were glad to let it, even for the purpose of a Gospel-preaching place. It is worth noting that the leaders of that society, some of whom were men of great influence in the colony, have long since abandoned their propaganda. The treasurer has joined the Anglican Church. The secretary has become an evangelist in Victoria. Others among the speakers have been attendants at Mr. Ready's own services in the same place. To remove from a hall holding 350 to one that needed 1000 to fill it was a bold step. But the Lyceum, with Mr. Ready on its platform, was soon crowded to overflowing. A well-known Australian journalist, who called himself "the Vagabond," was surprised to find hundreds of young men in the audience. Sunday after Sunday scores were turned away.

Another migration occurred in August, 1893, when Mr. Ready left the Lyceum for the Garrison Hall, a building of twice the size in the same street. This also was quickly filled on Sunday evenings, and the regular congregation is estimated to be the largest in the Southern world. Recently, by the union of various Methodist churches in New Zealand, Mr. Ready's work has acquired the name of the Methodist Central Mission, Dunedin. He is still its pastor, but his place is being supplied at present by a young minister during his own visit to England.

It is needless to say that Mr. Ready's doctrines are evangelical, and his spirit evangelistic. He has not captured the multitudes by whittling down the sermon, for his discourses often last an hour, and are heard without any complaint of undue length. At the Bible Christian Conference at Exeter, the other day, he held the attention of a packed congregation for three-quarters of an hour on a hot summer afternoon by his vivid exposition of the character of Nehemiah. He has no brogue, but his Irish descent betrays itself in the sprightliness of his humour and the quaintness of many of his turns of expression.

He has always made open-air services an important side of his work. He has established a Christian Endeavour Society, which supports a Sister of the People, as well as many other appurtenances of a flourishing church. One of the most interesting of his agencies is a Chinamen's class with twenty-five regular attendants. From the first the mission has been self-supporting, and occasionally very large sums have been raised by special efforts, the minister's account of his own life, in his lecture entitled "From the London Streets to the Pulpit," having sometimes brought in as much as £50. While industrious as a pastor, Mr. Ready has found time to throw himself heartily into the temperance movement and other good causes, and in recognition of his labours was presented, on leaving Dunedin, with a eulogistic address by the executive of the Otago Prohibition Council.

This is but an outline of one of the most remarkable and encouraging careers in the recent history of evangelistic work. Pages might be filled with accounts of striking conversions and other features of interest, showing the stability and depth of the work. At the farewell meeting it was noted that both the circuit steward, the society steward, and the poor steward were among the converts of the mission. Evidently the Gospel has not yet lost its power to raise men from horrible pits, and set their feet upon the rock.

Lake Mweru, Central Africa.

THE Bukongolo range of mountains, which gird the west and interior side of this lake, is the Eastern border of the Garenganze country, where Msidi for more than a quarter of a century lorded it in a despotic manner. Since his death five and a half years ago, the whole country has been open to us, and long distances have been covered with the Gospel.

But look at that vast parish lying between the two Lualabas—a huge triangle with apex far down in cannibal Lubaland, and conjecture the feeble attempts of the old-time two missionaries. This probably because we had ventured in too far for a field of labour, Msidi's kingdom lying just halfway across the continent. Owing to a hopeless block for many a day on our road out to the Atlantic Ocean we were virtually cut off from our base of supplies in far-away Bihé; only letters got through, and these sometimes at intervals of more than a year. We were thus compelled to bore our way east, and have now got a good footing on Mweru, which is a truly strategic base; the caravan road out to Lakes Tanganyika and Nyassa begins here.

To this day around the lake there is a song, "Ingeresa wa lala pa mava"—"Livingstone who slept on the waves." Three years ago the otherwise conservative chief Kazembe at once gave us canoes to cross over into his territory on hearing that I was "Ingeresa's brother"; the word being used all over Central Africa to denote a common nationality and mode of life. At last we have a nice steel boat, and can most gladly abandon the native dug-out, which compelled us to hug the shore, thus necessitating long detours.

There are now five brethren and a lady on the field. Two have gone into our old field in the Lufira valley, where the Belgians have a post and the successor of Msidi I. has a good-sized town.

The Msidi *régime*, in many other respects so merciless, beneficently brought tribesmen of many dialects to speak a common lingo, and this mongrel *lingua franca* opens up the land to us as far south as the feeders of the Zambesi. Last month we baptized our first disciple after all these years; tremblingly but believingly we are resolved to go on. The young man before his baptism addressed the company of men gathered around.

Our mission village here, which began two and a-half years ago, with a nucleus of a dozen houses or so, has now streets of houses of three and two rooms alone running in line for a mile and a quarter. This year's end, we hope, will see the second mile finished. Nkuva, the landlord of all these parts, is with us, and almost all the tribe of Vashila fishermen—poor souls all of them, who were harassed by Arabs formerly, and latterly by Soldats who loot the country. But as we had a footing in the Garenganze country long before these Belgians had, we do not propose to abandon our old parishioners whether far or near. As for any moral power we have over this people, we will never relinquish that. After a long spell of preaching in and around our base here, we are off, my wife and myself, for the far south destination—none other than Ilala, where Livingstone's heart lies buried. Why should the old man's voice be allowed to die away in the silence? The testimony was to be in the mouth of "two or three." D. Crawford.

Eastern Border of Garenganze Country.

Jews in Paris.—The work among Jews in this city is steadily going on. The various services, meetings, and Sabbath-school have continued without flagging. The Jews become more and more interested in the Gospel, and in the reading of the New Testament. Through the kindness of some friends, we were able to send about fifty children to the country, some for three, and others for four weeks. Both children and parents were delighted, and could hardly realise that Christians should take such practical interest in them.—119, *Rue de Rome, Paris.* L. C. Mamlock.

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Work in Angola.

I CAME to Africa about eleven years ago as a member of Bishop Taylor's self-supporting mission, and have been here since, doing what little I can to spread abroad a savour of his name by telling among the heathen that the Lord is King. We were the only missionaries in this province until the Jesuits came here in 1890 and established a large centre in Malange. We are still the only Protestant mission in the province.

This is a very inviting field for missionary labour. It is a garden of Eden for its healthfulness, compared to the Congo and the coast. We have begun a regular line of missionary work among the native villages, and are kindly received by the natives, who agree to build halls or native houses of meagre dimensions, made of sticks and grass, to conduct our meetings in. These will serve for schoolhouses. It is good to get these people interested enough in themselves and children to do anything for their own enlightenment. I think nearly everyone is convinced that in order to help this people effectively we must go among them and get acquainted with them, that they may see our unselfish design in seeking to do them good. They can read us in a short time, and we hear them say among themselves, "This is another people," "These are men of love"; meaning, that we are different from the traders and white people generally. If we have done nothing else for the past eleven years, we have gained their confidence, and this is no small thing.

Now the time seems to have come for a forward movement on the line of teaching and preaching in their villages. At the same time we must walk carefully, and give no unnecessary offence to the Portuguese Government, who look on all missionaries as ambassadors of some earthly king or queen, sent to take the country. They think that in all countries, as in their own, Church and State must be joined together, and missionaries of whatever nationality are therefore seeking to annex this province to their own respective country. Nevertheless, we have all the toleration that can be expected in a Roman Catholic country, and the King of kings leads his army forth in every land, conquering and to conquer. Our need now, as in all ages of the Church, is to be filled with the Holy Spirit; for against a Pentecostal Church the gates of hell cannot prevail.

We have seen a few here pass triumphantly to heaven, but the great mass seems still untouched, and they are dying around us daily with no one to tell them of Jesus, the sinner's only hope.

We are in the midst of darkness that can be felt. Yea, where Satan's seat is, and where he rules by superstition and witchcraft. When Bishop William Taylor placed his first pioneers in this field, his counsel to them was, "Go to work and get this people saved." We have been at it, and are at it still. But what are a dozen missionaries among so many thousands? Robert Shields.

Missão Americana, Pungo Adongo, Angola, Africa.

Home of Industry and China.

A GOODLY company gathered round Miss Macpherson, on Wednesday week, to pray for the winter's work, and hear parting words from several C.I.M. missionaries. Much thankfulness was felt that the beloved leader in the Home of Industry was able, in fairly good health, to be present and speak, and that she is enabled still to take full oversight of her beloved work.

Miss Macpherson, in the course of a few sentences, expressed praise to God. The past year has been one of great peace and calm; seldom a week passes but we hear of some at home or in Canada, turning to the Lord, and this is the joy of all joys.

Mr. C. T. Studd gave an exposition of the revivifying of the dry bones (Ezek. xxxvii.) The prophet found himself face to face with a very awkward congregation. Called to prophesy to heaps of bones—what good could it do? Well, it was his to obey. He did not stop to ask questions—the ruin of many—but did as he was told. Here is our first great lesson. A valley of dry bones is a forcible emblem of China. What good can we do? Let us obey. If the hand of the Lord be upon us, if we are in touch with the Lord Jesus Christ, there must be power. See, as the prophet speaks, there is a stir among the dry bones, the Spirit of God comes upon them, "they lived and stood up upon their feet, an exceeding great army." So shall it be with workers who go in the power of the Lord, where He wil have them go, and ready to do simply and only his gracious will.

Brief words—spoken with much simplicity and fervour—followed by Misses Guthrie, Gold, and Churcher, about to start for China, and Miss E Culverwell, now returning after a furlough at home. The latter, whose lot it had been to be again and again a pioneer of the Gospel in new cities, showed how wonderfully the Lord, in the midst of the most severe difficulties, had sustained them and opened the way. In one of these cities one of the first converts was the chief gaoler—a cruel man, an evil liver, and a slave to opium. He came to the Mission ladies—the two Misses Culverwell—wanting help to off break the habit. He was told, "You cannot, save in the strength of God." "I don't know Him—who is He?" Opium medicine was given, and while taking it he suffered awful pangs in the crave for the drug. Friends said, "Take just a little.' "No, no, I'll die first." So the fight went on, until at length he was led to the Saviour, and found rest. Since then he has been blessed to many. He has left the gaol, opened a shop, and is constantly preaching the Gospel to his own people.

A farewell meeting for Miss Annie Taylor and her party for Tibet will be held at the Home of Industry on November 3.

The National Refuges.—During the past week the Admission Committee of the National Refuges for Homeless and Destitute Children have received into the Society's Homes at Bisley, Twickenham, Sudbury, and Ealing, over twenty poor boys and girls who had been left destitute under very distressing circumstances. The children went first to the London Home, 164, Shaftesbury Avenue, whence they were drafted to the country branches.

Operative Jewish Converts' Institution.—The annual report opens with a very instructive sermon by Rev. W. Wynne Willson, rector of Hanborough, Oxford. During the year twenty-three persons enjoyed the benefits of the institution, and eleven remained in residence at the end of the period. In addition to the twenty-three resident converts, nine former inmates and two Christian Jewesses were employed, thus making a total of thirty-four Hebrew beneficiaries. The report says:—"The institution aims to train the converts in obedience, diligence, faithfulness, truth, and every Christian grace, in order that they may accomplish the life-work of every believer, preaching Christ by adorning and illustrating his teaching. The Holy Scriptures are the basis of their training, and the study of them is facilitated and promoted." The work of the institution is printing and binding; the address is Palestine House, Hackney Downs, N.E.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A Coloured Diary.

"WAYWARD TOM"—that was his mother's name for him; other people called him "that disagreeable lad." He was indeed a sad scapegrace, twelve years old in age and quite fifteen in mischief. Not that he was really bad at heart. He liked good people, and he liked to be good himself when it cost him no trouble. But self was always first with Tom. It mattered nothing to him that he vexed his father and grieved his mother, and made himself a nuisance to his friends, so long as he could get his own way and please himself. So never a day passed but Tom was in trouble. No lad got the cane more frequently at school, or was oftener in disgrace at home. Tom's mother mourned in secret, and asked the Lord what would become of her boy if all the days of his youth passed thus. But secret sighs and tears would never cure Tom. That his mother knew well, and being a wise woman she devised a plan to shame the lad out of his waywardness.

It was New Year's Day, and Tom expected a present. His mother produced a small parcel. "It is nothing much, Tom," she said; "you know you were to have no New Year's gift unless your conduct improved greatly, and since Christmas I think you have been really worse than ever. Still I thought that perhaps this would be useful to you."

Tom tore off the paper eagerly, and found a small pocket diary. "Well," he said, after a pause, "it isn't much of a present, but I daresay it will come in handy." He thrust it carelessly into his already bulging pocket.

"Stay!" cried his mother, "give it back to me, please. I am going to keep that diary for you."

Tom stared.

"Now," said his mother, "I am going to make this diary a coloured record of your life. You see there is a space for each day's entry. In these spaces I shall paint in marks with my colours. Every day when you have been naughty, bad-tempered, and self-willed all the day through, I shall paint in a black mark; on days when you have been naughty for the most part, but still trying to be good, I shall paint in a red mark; when you have been more good than naughty, I shall put in a blue mark; and on days when you have been bright and helpful and obedient all the day through, I shall fill the space in with gold. I am doing this because I want to make you think about the days of your youth. Go now, my boy, and try if you can't fill the year with golden days."

What Tom replied is best left unsaid. He felt ashamed afterwards, and made a sort of resolve that the diary should be coloured throughout in blue and gold. But the resolve was soon forgotten.

On the last day of the year Tom's mother handed over the pocket-book to him. "Look it through carefully," she said, "then come with it to me."

Tom carried the book off to his own room, and turned page after page with eager haste. Soon his cheeks flushed, the flush deepened, and tears, real tears, stood in his eyes, and almost overflowed. Every page had its black day, some had two and three, very many days were marked red, a few only blue, and from beginning to end there was not one golden day! Tom knelt down. "O Lord," he prayed, "I'm going to have another shot at it. Help me to get some golden days." Then he looked through the diary again. There were four days together left blank. What did that mean? Tom puzzled for a minute. Suddenly a gleam crossed his face. He ran down quickly, opened his mother's box, dipped a brush in liquid gold, and filled in each blank space with a shining dab. Then he went to his mother.

"Well?" she said.

Tom placed the book silently in her hands.

"My poor boy," she exclaimed; "so there was not one——" She stopped in surprise. "Why, what is this? Four days marked with gold?"

Tom hung his head. "I did it, mother," he said. "I was so ashamed not to have one golden day, and then I saw those blank spaces, and I remembered I had influenza then. You know how bad I was, and in bed. I thought I couldn't have been naughty those days, I was too ill; so I got your box and marked them with gold."

There was a long pause. Then Tom's mother said, "So my dear lad was only really good all last year on the four days he was too ill to be naughty."

"I'm going to try again, mother. I've told the Lord so." Another long pause. "But, mother, I did try last year; a little, anyway. Why didn't I succeed?"

"Perhaps, Tom, because you didn't ask God to help you."

"But I said my prayers every day, mother."

Tom's mother smiled. "Ah, my lad, saying your prayers is one thing; praying is quite another."

"How, mother?"

"You said just now you told the Lord you were going to try again. What did you tell Him?"

"Why," said Tom, "I told Him I was going to have another shot at these golden days, and asked Him to help me."

Tom's mother smiled again. "It sounds rather a strange way of putting it, Tom, but that was praying."

Tom did try again. His mother coloured another diary for him. At the end of the year there was not a week without its golden day. A third year he tried. In this year there was not a single black day. A few were marked with red, but the greater number were coloured in blue or gold. After that a coloured diary was no longer needed. All Tom's days were blue or gold. His mother never called him "Wayward Tom" now. When she spoke of him to others there was a glad, proud look in her eyes, and she said, "My noble lad."

My dear young friends, will *you* try, by God's help, to make the days of your youth all golden days?

From "The Little Lump of Clay" and other Addresses to Young People. By Rev. H. W. Shrewsbury. (*Oliphant, Anderson & Ferrier.* 1s. 6d.)

Amy's Dream.

COULD it be true, or was she only dreaming that she would never walk again, never run and skip along like her brothers and sisters, but always have to lie, unable even to get off her couch unless others came to her assistance?

What wonder the hot tears fell in a shower down the poor little pale face as the sad, sad truth forced itself upon Amy Danvers' mind.

Only a month ago she had been the brightest and merriest of Captain Danvers' merry band of children. Ah, how well she remembered the morning upon which all her trouble began! Bright, and clear, and frosty, with the sun sparkling upon the frost diamonds and all the puddles frozen into delicious little slides. The Danvers children set out for their walk in the highest spirits, and soon the road echoed with their merry voices and happy clear-toned laughter,

Exactly how the accident happened no one seemed to know; but as Amy and her brother Cecil were sliding they came into collision, and Amy fell heavily to the ground. She was soon up again, though, and laughing as merrily as ever; but, alas! the mischief was done. In a few hours the little laughing face was white and drawn with pain; and the good old doctor, who had known her from a baby, shook his head and talked of possible injury to the spine, of exactly what nature he could not yet decide.

And to-day, a great physician from London had been called in, and his verdict most reluctantly given was that poor Amy would never walk again.

The sad news had been broken to her unintentionally; for Mrs. Danvers worn out with grief and anxiety, had intended putting off the evil day when Amy must be told until the child was stronger; but a conversation held just outside her door, between her nurse, who supposed her charge to be sleeping, and one of the servants, had revealed the bitter truth, and brought poor Amy a perfect anguish of suffering.

She had hidden her feelings successfully, though, and had even tried to smile when her mother had come to give her her "Good-night" kiss; and now night had come. The pretty room, lit up with the ruddy glow of the fire, was quiet and still, save for the gentle breathing of the nurse, asleep in her bed in the corner, and the ticking of the clock on the mantelpiece.

Never to walk again! "Oh, if I could but die!" the poor child moaned. "Oh, what will Dollie and Cecil and Margery and Bob say when they know that I shall never go hunting violets or primroses again, never run races with Cecil?" But here a storm of sobs stopped her words, which, with characteristic unselfishness, she tried to smother under the bedclothes until she found rest in sleep.

She dreamed that her room was filled with a soft silvery light, while close beside her stood two figures more beautiful than anybody she had ever seen in her whole life.

The bright visitants appeared to the eyes of the wondering child to be twin sisters, so exactly alike were they, except that while one had a most joyous and sunny expression, her sister's face was touched with a sweet gravity, and had a somewhat more serious look.

"Little loved one of the King," the more joyous of the angel-sisters exclaimed, kneeling beside the child's bed, and with soft tender arms drawing the poor tear-stained little face to rest against her breast. "We, his messengers, are sent to you to comfort you in your sore trouble. I am Hope, and this, my twin-sister, is Faith; and the King's command is, that we are never to leave you until we bring you safe to his dear home, where all your pain will be forgotten.

"It is not often," the other radiant spirit, whom her sister had called Faith, explained "that we are permitted to reveal ourselves to those whom we are sent to guard, but dear little one, our King has entrusted to thee a difficult piece of work to do for Him. There is no higher work on earth than to glorify our Lord in the patient endurance of suffering; and therefore, because He knew of thy anguish, when first the blow fell upon thee, He bade us come and strengthen thee."

Amy listened with wide-open blue eyes, from which the tears had vanished, entranced by the sweet tones of the angel-sisters, as Hope whispered that in the darkest hours, although Amy would not be able to see them, she and her sister would ever be watching over her, waiting for the "little while" of earth-life to pass, to welcome her to the never-ending joys of Heaven—their Home; while Faith spoke tenderly of the love of the King who had died for her, and painted in glowing words, his beauty, his beauty, his tenderness, his never-failing pity and compassion.

"Faith, Hope, and ——," Amy exclaimed dreamily, while the angel-sisters with one accord uttered in tones of unsurpassed sweetness the word "Love."

"Ah, little one, and the greatest of these is 'Love.' That is our King's tenderest name; and even as they spoke the word, the silver light in the room grew clearer, brighter, and there stepped from out of it a Figure, at whose coming the radiant spirits fell back and bowed their heads in worship, while He, the King of Love, bent over the wondering child, and laid his hands in blessing on her head.

What He said to her was for Amy's ears alone; but no mortal words ever caused such wondrous transformation. When the glorious voice ceased, a faint reflection of the light irradiating that lovely countenance was upon Amy's face, a happy smile curved the rosy lips which had been drawn with pain and anguish; while the blue eyes shone with a joy that none could ever take away from her again.

Once more the tender hands rested upon her head in loving benediction, and a voice sweet and musical as the sound of "many waters" whispered:

"Lo, I am with you alway, even unto the end of the world."

Then the silvery light seemed to enfold the glorious Figure by the bed, and the angel sisters, who still stood with bowed heads behind Him, and then gradually faded, and as Amy looked up again her little room was just as it had been the night before, except that the golden sunshine was pouring through the window, and nurse was just coming in at the door with her breakfast-tray.

* * * *

Later on in the day, Amy whispered the wonderful dream of the night before to her mother, and she added bravely:

"Mother, darling, I am not going to fret, even though I shall never be able to run about any more. Oh, the King is so lovely, so lovely, and if He wants me just to lie still for Him, why, I can do it; for I know He is with me all the time, though I cannot see Him."

The mother's eyes filled with tears, but she only whispered, "God bless you, my darling."

And Amy kept her word. In spite of pain, in spite of weariness, she was so bright, so sweet, so unselfish and sympathising, that Amy's room was the spot round which all the sunshine of the house seemed to centre; while Amy herself waits ever for the "little while" to have passed when those angel-sisters, Faith and Hope, who watch beside her, shall come to her again with the glad message that the King wants her in his home above. E. B. W.

Scripture Union Portions for Next Week.

S.	Sep. 26	*Luke* xviii.	31-43.	Th.	Sep. 30	*Luke* xix.	39-48.
M.	27	,, xix.	1-10.	F.	Oct. 1	,, xx.	1-18.
Tu.	28	,, xix.	11-27.	Sat.	2	,, xx.	19-36.
W.	29	,, xix.	28-38.				

Children's Special Service Mission.

Mr. Hutchinson, *Highgate*. Sept. 25; *Salisbury Conference*, Sept. 27-30; *Woking*, Oct. 1-2; *Winchester*, Oct. 3. Mr. Spiers, *Brixham*, to Oct. 1; *Newton Abbot*, Oct. 2-15. Mr. S. J. Hewlett, *Bath*, Sept. 19-26. Messrs. Coffin, with caravan, in *Suffolk*. Mr. Goodman, *West Ham-lane, Stratford*, Sept. 19-26. Mr. Callender, *Chenies, Rickmansworth*, Oct. 2-18.

Annual Meetings for Reports of Seaside Services will be held at St. Martin's Town Hall, Charing Cross, September 30, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at three o'clock, and Colonel Wellesley Robinson, C.B., at 6.30; and at *Bradford*, Oct. 13; *Strangeways Hall, Manchester* (3 and 6.30), Oct. 14; *Gordon Hall, Liverpool* (3 and 7), Oct. 15; *Southport*, Oct. 17 and 18; *Central Hall, Bolton* (7.30), Oct. 19; *Church Institute, Bradford*, Oct. 20; *Y.M.C.A., Leeds* (7.30), Oct. 21.

Donation List.

Indian Famine Children (Mrs Bruere).—G. J. B. and Friends, Glencairn, Turakina, £16 10s.

Bible Searcher (No. 90).

(*a*) Set a watch before my mouth (Ps.).
(*b*) See that ye fall not out by the way (Gen.).
(*c*) Now, therefore, stand and see this great thing (1 Sam.).
(*d*) We will bind thee fast (Judges).
(*e*) In my Father's house there are many mansions (John).
(*f*) There shall be joy in the presence of the angels (Luke).
(*g*) And I have kept the faith (Tim.).

I. To whom and by whom were these sentences spoken?
II. Give chapter and verse for each.
III. Correct any that may be wrongly quoted.
IV. Take one word from each and make a text in 1 Corinthians.
V. Give chapter and verse for it.

[Children under TEN do I., *a*, *b*, *c*. Those under THIRTEEN do I., II., *a* to *e*.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (89).

1. Huram, King of Tyre. To fetch gold from Ophir. He also sent servants who had knowledge of the sea. (2 Chron. viii. 18.)

2. Swifter than a post . . . as the swift ships; as the eagle. (Job ix. 25, 26.)

3. "Though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth." (Jas. iii. 4.)

4. Thrice. On one occasion near Melita. (Acts xxvii. 41; xxviii. 1.)

5. Hymenæus and Alexander. The loss of faith and a good conscience. (1 Tim. i. 19, 20.)

6. The ark. God commanded Noah to build it to save Noah and his family and two of every living creature from being destroyed by the flood. (Gen. vi. 14-22.)

Foreign List.—Correct answers received from:—

No. 79. Anna Lombard, Bessie and Una Whitehead. **No. 80.** Maria H. Lister*, Bessie and Una Whitehead, Anna Lombard. **No. 87.** Janet Garrett, Charlotte Cane, Daisy McArthur, Bessie Whitehead (S. Africa). **No. 82.** Charlotte Cane*, Brooks* and Alice* Henderson (Jamaica). **No. 83.** Brooks and Alice Henderson, Launcelot M. Knight (Texas). Jean Scott, Henry and Annie Baillie, D. H. Marshall (Canada). **No. 84.** Henry and Annie Baillie, Dora Ellen Wallace. **No. 85.** Henry and Annie Baillie, Jean Scott, Dora E. Wallace, D. H. Marshall (Canada). **No. 86.** Nellie Sery* (France).

No. 88 (second list).—Correct answers received from:—

Mabel Adams, Daisy Allen, Willie Aston, Bertha and Maggie Arrestmather, J. H. Archer, Minnie Allen*, Lizzie Athole, Lavinia Barnes, Geo. Brand, Conyers Baker, Frances Bennett, Dorothy Berry*, A. Bridges, Charlotte Bailey, Massy Baker, Edith Ballard, John Baring, Gracie Barnes, Nellie Bellerby, Ethel and John Benger, D. A. Bennie, L. Bentall, E. Biddlecombe, Janet and E. B.* Black, Katherine and Teresa Blackie, Ralph Bourne, Stanley Boxer, Phyllis Boyd, Robert Browne, Ashley H. Bowker*, Charles Brown, Ernest Bond, Albert Botting, Bertie and Harry Butler, D. J. Clarke, Beryl*, Gladys*, and Lionel* Calvert, L. Carmichael, E. Ruby Carpenter, Jessie*, Maggie*, and Walter* Carter, Mary* and Willie* Charles, Henry J. Cheney*, Emily Church, Mary E. Clarke, Willa Clarke, Arthur M. Cole, Marjorie Collins, Arthur G. Cox, Susie Cumbers, Thomas and H. S. Curr, Dorothy Cooper, Wm. S. Corrick, Lily Coles, Edith Daisley, Renee and Warren Deacon, B. P. Denham, Jennie and Katie Dewar, Ashley and Cecil K. Dodd, Kathleen Doddington, Kenneth Dunbar, Dorothy*, Geo., B.*, Marjory*, and Norman Dyke, Maud Eddy, Muriel Edwards, Eva L. Edmundson, Christopher* and Lilian* Fidler, John Field, Aileen and F. Figuis, Ernest. Reginald, Jan, and Willie Findlay, Bessie, Kate, Mabel, and Maggie Fletcher, Amy Fysten, Jas. and Marian Freegard, May Fryer, Maggie and Agnes Fullarton, Minnie Giddings, Hilda Godfrey, Edith and Margaret Gray, Eva Gray, MaryL., Euphemia and Geo. Graham, Peggie Gray, Mary and Alfred Greenacre, Rose Hamilton, Janie Handasyde, Dorothy and Frances Harris, Margaret Hassé, Winifred Harvey, Nellie Hatchett*, Ada Heap, Theodore Hill, Edith and Emily Hearn, Alice M. and Margaret Horden, Helen* and Margaret* Hogg, Violet Holford*, L. K. Hughes, Edith L. and Mena Hunter, Helen and May Hunter, Ethel and Eva* Hutchings, Sinclair Jackson. Kate G.* and Norman Johns, Helen Jordan, Dora, Dudley and Grace Joyce, Muriel Joscelyne, Henry Johnson, B. Kay*, A. S. King, Gertrude Kingerlee, Hubert Kirkpatrick, Guinefred Leigh, Blanche Lindup, Grahame, Lilian, and Murray Lloyd, Nellie Lovegrove, Hannah Lovell, Leslie and Lillie Mallory, Laura B. Macaulay, Kathleen Maclure, Abraham, Bella, Nellie, and Thomas Mack, S. E. Mackintosh, Angus McQuilkan, A. G. Macnair, Margaret Macphee, Gordon and S. Duncan Main, Harry Malaher, Edith Marnham, Alan and Dora Marples, Margery and Trevor Matthews, Hilda Medill, Nellie Meade, Bessie and Charlotte* Millar, Elsie Mitchell, Elsie and Marjorie Morgan, Owen Morice, Dora Morris, Helen Mickelburgh, Gerard and Ethel Morgan, Ernest and Edie Nash, G. F., Henry, and Joseph Neligan, Cissy, John, and Peter Nicholson, Maude and Amy Nottage, Eva and Maude Oakes, Harriette and Lottie Orr, Winnie Page, Ada, Jessie, and Willie Palmer, Kathleen and Ethel M. Pasley, Dorothy Patten, J. Ernest Pearce*, Mary, Louie, and W. M. Penny, Walter Perryman, Daisy Petrides, Francis S. Phillips, Gladys* and Isabel* Phipps, Ruth Pledger*, Jessie* Lonsdale, and Margaret* Pook, Charlie and Daisy Pym, Ethel Potter, Cyril Pomeroy, Nellie and Louie Peachey, Edith Quick, Herbert Rabney, Nora Reed, M. L. Rickards, Percy and Matilda Robinson, Sydney and Olive Robertson, Charles Saunders, Dollie* and Bob* Salt, Edith Saunderson, Bessie Scantlebury, Constance and Hilda Schaeffer, Gertrude and Mildred Scott, Gracie Seale, Flora Shadbolt, Evelyn Shaw*, Eric, Gladys, Gwendoline, Llewellyn, Mervyn, Undine, and Wilfred Shaw, Rosetta Sherwin*, Muriel Sells, Muriel and Dorothy Shaw, Mora and Tennant Sloan, Lucy and Kenneth Soltan, Ada* and B. H. Spencer, Edgar Stocker, Emily Stuart*, Ronald Studd, Bessie Symes, Agnes M. Sterry*, Flora Simmons, Mary Spiganovicg, F., Edward, and Fred Short, Constance Scott, Louie Tibbits, Fred and Sarah Thomas, Alice M. Thompson, John W. Thomson, Olive and Violet, Turton, Fred and Lucy Trotter, Frank Tupper, Gertrude Vellacott, May Vickers*, Dorothy Warner, May Watson, Jessie West, Mabel Wheeler, Edith and Ruby Wilkins, W. H. Williamson, F. Wilson, Allan Woodman, Arthur, George*, and Herbert* Wright, Elsie and Grace Wright, Evelyn H. Wood.

No. 89 (first list).—Correct answers received from:—

Jessie Alen, John* and Arnold* Akers, William and Ernst Aldwinckle, Violet Ashworth, Rose Anton, W. T. Aldous, Herbert Braddon, Elsie Bartlett, Edith Ballard, Nellie and Florence K. Bellerby, Mabel Birney, W. Scot* and James Buchanan, M. Joan and M. A. Clarke, Maud Clarke, Eleanor Chance, Harold* and W.* Cheesman, Annie Cooper*, Ida and M. Cole, Dorothy* and Willie* Davies, Randolph and D.* Daintree, Vera Dickinson, Kitty, Violet, and Ivy Donaldson-Selby, Willie Dowsett, Kenneth Dunbar*, John Field, Daisy Groves*, Mabel Guy*, Rex Hatchett, Dorothy* and Evelyn* Hewer, Stanley, Florence, and Francies* Heyte, Norman and Kate K. G.* Johns, Henry*, Edward*, May*, and Sidney Law, Blanche Lindup*, Edith Lockhart, Hilda Matheson, Geo. and Charlie Macdonald, Alan Marples, Margie and Gracie Marston, Aubrey and Robert Marriott, Reginald Measor, Hubert Newnham, Arabella Onslow, Douglas Parkes, Katie Pell*, Mary E. Plumb, Hilda Rawson*, Mary W. Ramsay*, Gordon Remington*, Olive and Sydney Robertson, Constance and Hilda Schaeffer, B. H.* and Ada* Spencer, Madeline Smith, Florrie Smith*, Flora Simmons*, Betty Sowels*, Mary L. Symon, Dorothy and May Vickers, J. Wm. and Edith Wheeler, Cecile*, Noel*, and Phillis Wright, Fringle Wilson*, Allan Woodman.

Personal.

Several papers this week have been sent in unsigned. We all belonging to the "Searcher" be very careful to give their full name at the top of the page. IBLA WOODMAN.—I quite understand why you are giving up. Perhaps you will join again at some future time. HILDA RANSON.—Am glad you are so interested in the "Searcher." Could you not persuade some of your friends to join it? VIOLET DONALDSON-SELBY.—You may continue the weekly "Searcher" in the same division, but if eligible for the Prize Competition must enter for your actual age. NORA READ.—Your writing was so faint I could scarcely read it this week. PEGGIE GRAY.—I hope your little brother will soon be well again. FRANK MEDCALF.—I was unable to correct your paper, as it was so blotted. MARY CLARKE.—It was a misprint, but your name shall be indexed.

UNCLE TOM.

Rabbi Lichtenstein's Work.

THE fourth annual statement of the London Council for Rabbi Lichtenstein opens with a characteristic letter from the venerable Rabbi. We make brief extracts:—

"For ten years past I have unweariedly striven, both by voice and pen, to exclaim, 'Come ye, O house of Jacob, let us walk in the light of the Lord.' This is the continual fire which burns, but not consumes, which enlightens without blinding. 'The light is sweet, a pleasant thing it is to behold the sun.' From America, India, Australia, from far and near, I receive appreciative letters, which give me opportunity by request to send large numbers of Scriptures and helpful writings for distribution.

"In Budapest there is scarcely a house of my acquaintance where the New Testament is not a treasured book, and scarcely a week passes without one or more baptisms taking place. The rabbis certainly object to the frequent public notices of withdrawal from synagogue, which the law requires of candidates for baptism; and when prominent members of the community notify their separation a storm breaks out. This was the case recently when a wealthy landowner, with his children and grandchildren, received baptism; and again immediately after, when a newly-elected Jewish peer, in his seventy-third year, with his numerous family, was baptized.

"But especially a great sensation was created when a rich, educated lady, the granddaughter of a former rabbi, and the daughter of a former president of the synagogue here, declared herself a Christian. There was thunder from the Jewish pulpits and abuse hurled at 'traitors' and 'seducers.' 'Away with them—unclean!' they cried to one another—but the voice of God speaks, 'What God has cleansed that call not thou common or unclean.'"

The hon. sec. of Rabbi Lichtenstein's London Council is Rev. David Baron, 23, Boscastle-road, Highgate-road, N.W.

The Care of Foundling Children.

REPORTING on last year's work on behalf of foundling children, Mrs. Ransome Wallis says:—"We have at the present time twenty-seven children in Vine House, Walthamstow, and about twenty boarded out in cottages. That some change will shortly be necessary in the housing of our large family of babies is evident. Considerations of health necessitated our own removal from Walthamstow to live on the Surrey Hills last year, and though we have managed to carry on the work by spending one day a week at Walthamstow, it obviously would be better in every way to have the children nearer to us in Surrey, where we could give more constant, personal supervision, both to the children and to their mothers when they pay their visits.

"We feel that our past experience would lead us, rather than seeking a large house for the Home, to adopt the village system. Several cottages in an enclosed piece of ground would house our present fifty children and form a nucleus for a larger work. Some twelve or fourteen children would occupy each cottage—the elder ones attending a central school in the day, the tiny ones remaining in the cottage or out in the air. This would break up the number of children under one roof, and would, it is thought, not only improve the general health, but enable us to receive infants much younger than we are able to do at present.

"We have made out plans for such a scheme. We are encouraged to persevere when we think of the hundreds of little lives who, in such a village home, might be sheltered and trained for God, and of the hundreds of poor young mothers who might by this means be led to the Saviour of sinners—all this, too, at small cost, as the mother's payments cover more than half of the annual expense of the child, which we estimate at £16 a year."

There are many ways in which the benevolent may help this good work, particulars of which are given in the report, which may be had from Mrs. Ransome Wallis, Copthill, Burgh Heath, Epsom.

China.—News comes from Melbourne that Mrs. Saunders (mother of the sister martyrs of Kucheng) is on her way to China. Her passage has been taken in the s.s. *Australasian*, which was to leave Sydney for Hong Kong on or about Sept. 8. Mrs. Saunders goes out under the auspices of the Ladies' Auxiliary of the Dublin University Fuh-kien Missionary Society.

Mission to Theatres.

THE London City Mission has now several missionaries labouring amongst actors, actresses, and others employed in theatres. An interesting account of this work is given in the *L.C.M. Magazine* for the month. The first missionary to the Strand theatres gives a review of his fourteen years' work, showing how access has been gained, how confidence has been won and a hearing obtained for the Gospel. Many instances are given of "men, women and children who have been helped, cheered, comforted, and in many cases blessed and brought to know the way of righteousness."

The missionary to theatres and music-halls in north-east and south-east London, who visits thirty places of amusement, cites some telling cases, and adds:—

"There are many difficulties, and the work is of a most trying nature; but these impediments are only the natural outcome of attempting spiritual ministration under circumstances which are particularly incongruous, they do not arise from any opposition on the part of those concerned. Every opportunity has been sought, so far as means would allow, to show by kindly act and tender word that the religion of our Lord Jesus Christ is built upon a foundation of love; that our Saviour is an embodiment and living manifestation of that holy passion; that God Himself is love, and that he that loveth not knoweth not God."

This Mission to Theatres and Music-halls is an effective and much-needed Gospel effort, and well received by managers, artists, and employés. The committee, therefore, desire entry to every temple of amusement in London, that the Gospel may have free course with its conquering and subduing power. In this good work they ask the generous and devoted aid of Christians of every name, as results already show that the blessing of God is resting upon this effort to spread more widely a knowledge of salvation.

North Midland Evangelistic Mission.

A GOOD report comes to us concerning the fourth year of Gospel labours by Mr. James Neech, of 20, Colegrave Street, Lincoln, the evangelist of this Mission, which has as president Mr. Alfred Haley, of Holmfield, Wakefield, with various references to clergymen and others. Last summer the tent was pitched in and around Bradford, meetings continuing for a month in each of five places. Altogether, the season's work, although somewhat interfered with by inclement weather, resulted in much encouragement. Children's services held weekly were largely attended. Winter missions were held with the co-operation of Christians representing various denominations; and among the testimonies received was one from Rev. W. Carpenter, Guyhirn Vicarage, Wisbech, who speaks in very favourable terms of the services held by Mr. Neech in that neighbourhood.

A Devotional Day for the promotion of the spiritual life is being arranged for the third year in succession, to be held in St. James's Hall, Regent-street, on Friday, October 22. There will be meetings at 11, 3, and 7, with addresses by Dr. Monro Gibson, Prebendary Webb Peploe, Rev. H. P. Hughes, Rev. M. Guy Pearse, Rev. F. B. Meyer, Rev. C. G. Moore, and others. It is desired to make the day a time of spiritual reviving and strengthening for London workers of every denomination in view of the coming winter's work.

Brazil Mission.—On the evening of Wednesday, Sept. 8, the lecture-hall of the Y.M.C.A., Mount Pleasant, Liverpool, was filled by friends assembled to take leave of Mr. MacCarthy, a missionary, who, on the following day, embarked, with Mrs. MacCarthy and their infant child, for Rio de Janeiro. Mr. J. B. Nevin, M.D., presided, and, with kind and sympathetic words, introduced the speakers. Mr. Fanstone, the valued representative of the society in Brazil; Mr. Braga, a Brazilian gentleman, deeply interested in Christian work in that land; Mr. Maxwell Wright, whose name is associated with evangelistic effort in many Portuguese-speaking countries; as well as Mr. MacCarthy himself, already known as a worker in Ireland and on the Continent, addressed the meeting; and limelight views were shown. Brazil being so generally unknown, and the season unfavourable, it was very gratifying to find a crowded hall; and we trust that interest may have been aroused in many, who will henceforth, by prayer and effort, remember the vast and comparatively uncared-for land which may truly be called "Half a Continent."

Colportage in France.

IN many of the departments of France there is a good work going on in a quiet way by means of colporteurs, who attend the various fairs and markets, and there get the opportunity to dispose of a good number of Testaments and Bibles. This is especially the case in the Charente and Charente Inférieure, where one enterprising colporteur—a thorough Frenchman in every way—travels long distances every week on his bicycle heavily laden with Testaments. On arriving at a fair, he pays the small fee required for a stall, and by an ingenious arrangement converts his bicycle into a stand, where he displays his books.

Open-air preaching of the Gospel is not allowed by the law in France, but every vendor of merchandise is allowed to explain the nature of his wares. Our friend takes advantage of this permission, and openly announces the wonders that are to be found in the Book that he offers to all the world at the low price of 2d. His earnest tones and pleasant manner soon attract a large crowd, and a brisk sale goes on. He then varies the proceedings by singing a hymn out of the well-known McAll "Cantiques Populaires," to the accompaniment of his violin; and again, as a new crowd gathers, proceeds to set forth some more of the wonders of the Gospel; and so on for three or four hours, occasionally pausing to enter into conversation with some bystander who wants to ask questions.

In this manner my friend manages to dispose of forty or fifty Testaments at each fair or market that he attends. Both English and Continental Bible Societies are extremely generous in placing Bibles and Testaments for sale at low prices, and thus by steady, hard work the colporteur manages to support himself; and all will admit that the net gain of 1d. on each Testament, or, say, 4s. a day, is thoroughly deserved, when one considers that refreshment and many incidental expenses have to be met out of it.

The great success the colporteur has met with has given him the idea of endeavouring to obtain a tent capable of holding about 100 people and a small cart on which to transport it from place to place; but this will require money, which is not an easy thing to raise in France. In addition to this colportage work, he has also a regular mission hall in the place where he resides, and gathers a good congregation there every Sunday, to whom he preaches the Gospel with much power.

It is interesting to meet quiet, unpretending workers of this sort, who are doing a good work in France.

Anyone who may feel inclined to enter into correspondence with the colporteur whose work is here described can have his address from Monsieur Hathaway, Lapéruse, Chabanais, Charente, France.

A FRENCH COLPORTEUR AT WORK.

Scripture Gift Mission.

THE work of this Mission is well known to our readers. The Gospel portions which have been so widely disseminated in several languages, are now being followed by booklets giving the Epistles, all of them illustrated in the same handsome manner. From all quarters reports are received of these portions being readily received and read by the people. Recent additions are—the issue of the Epistle to the Romans in English in a bright lithographed cover; also the Epistles of James, Peter, John, and Jude (in one cover). Both these portions are specially suited for distribution in Roman Catholic countries.

The Mission has just been strengthened by the appointment of Mr. F. C. Brading as deputation and organising secretary; he hopes to conduct meetings on behalf of the Mission in any centres where he may be invited. In some cases the original pictures used in illustration of the portions will be available for inspection; in other cases a series of lantern slides will be shown. The hon. sec. of the Mission is Mr. W. Walters, 84, St. Paul's-churchyard, E.C.

The Racecourse Mission.

THE Racecourse Mission, led by Mr. Josiah Nix, visited Doncaster during the race-week, and held large and enthusiastic meetings. On the previous Sunday Mr. Nix preached in Priory-place Wesleyan Chapel in the morning. In the afternoon he led a large open-air meeting in the Market-place, and a very enthusiastic meeting was held in the Corn Exchange at night. Mr. O. L. Heatley also held services during the day.

The work on the Course and in the Market-place and at the chapels has been owned of God to the conversion of some. One important feature of the effort was the hearty co-operation of several ministers of the town, who not only showed prayerful sympathy, but gave practical personal help. The workers were much encouraged as they saw ministers and others standing together, shoulder to shoulder, fighting the devil on his own ground.

The work on the Course is very different from that at Epsom. Mr. Nix remarked in his address on Friday night that 90 per cent. of the people at Epsom had probably never been through the Sunday-school, but on Doncaster Racecourse he thought 90 per cent. had been. This was manifest by the great thirst for the Word of Life. Owing to the liberal terms of the British and Foreign Bible Society about 5000 gospels were distributed. The workers could have used 50,000, so great was the demand.

In one case it is stated that some forty or fifty men met after the races one day, and every man had secured a gospel. Instead of discussing horses, races, jockeys, and bets, they talked about the Word of Life and compared the Gospels. About 100,000 tracts were also given, and very many persons were spoken to personally about salvation.

There is no Gospel tent at Doncaster, as on Epsom Downs, but the local friends are praying and hoping for a tent next year. Meetings were held every day on or near the Course, and there were not a few interesting cases of pledge-signing and conversion; it was real work, and a hand-to-hand struggle with the devil. During the evenings large and enthusiastic meetings were held in the Market-place, led by Mr. Nix, who was assisted by various brethren. On Thursday evening a pledge-signing campaign meeting was held in Spring-gardens Chapel, and thirty-five signed the pledge. This was turned into a consecration meeting, and many gave themselves fully to Christ. The week closed with a thanksgiving meeting at Spring-gardens Chapel.

Spezia Evangelical Schools.

IN a recent letter, Rev. Edward Clarke tells the story of a determined attack upon his Bible schools, but with the goodness of God the attack was repulsed with triumphant effect. The circumstances called for great firmness and promptness of action on Mr. Clarke's part; and it is gratifying to note that the course he took vindicated his mission work and saved his beneficent institutions from destruction.

In few words the story is as follows:—In the spring, while Mr. Clarke was detained in Scotland recovering from the effects of an omnibus accident, he was informed that unless he presented himself in Spezia without delay the mission schools would be closed. At great inconvenience, he left for his sphere of labour, and readily presented himself to answer charges of having broken the law in carrying on his work. The charges were not true, but suspecting a plot, and finding difficulty in making any impression on the Government official, he explained the object and procedure of his schools to a superior officer, who in due course inspected the schools, and spoke of the work in terms of warm approval.

Mr. Clarke was not willing, however, to leave matters there. He went to Rome, and had an interview with the Minister of Education, who gave assurances of sympathetic support to the utmost of his power. As a result of these measures, the evil designs of the enemy have been frustrated, and the work goes forward with renewed vigour.

City Workrooms.—The need is very great for more ladies to take short services in the dinner or tea hour in City workrooms. Helpers will be welcomed who can take these services weekly, or even once a fortnight. Apply to Mrs. Fisher, Hon. Sec., 186, Aldersgate-street, E.C.

Sailors in the South Pacific.

FOR several years past our resident missionary in Apia (Samoa) has carried on a coffee-house and free reading-room in the interests of sailors and others calling at or making a stay in port. The effort has been greatly appreciated by our British sailors from the warships which from time to time visit this port, as also the sailors from German warships, and from the regular trading and mail steamers. The place also fills a gap for the shore people, and offers to them a temperance house of rest and refreshment for body and mind. The reading-room is well-supplied with newspapers, magazines, books, table games, etc., and our sailors have indeed found the place to be a great comfort and refuge when on shore.

On Sunday evenings after regular service—a delightful hour is often spent in the singing of hymns from Mr. Sankey's collection. Recently such an evening was spent with many from two of H. M. ships, whilst Mr. William Crosfield, of Liverpool, was visiting, and this gentleman was so delighted with what he saw, and so persuaded of the beneficial influence exerted, that he gave a handsome donation towards the up-keep of the place.

Such a place and such a work is somewhat beyond the intentions of our Society (the London Missionary), and we cannot expect direct financial help from that quarter, but the directors are in sympathy with what is being done. We are sure that Mr. William Crosfield, J.P., of Liverpool, and Rev. R. Wardlaw Thompson, our Society's foreign secretary, will be pleased to commend our work in this direction to any friends who may wish to help an effort of this kind.

In recognition of the good being done amongst the sailors of our Navy, Miss Weston has kindly taken upon herself the responsibility of a year's rental. It is hoped that in time the enterprise may become self-supporting, but until then it is always a matter of anxiety to the resident missionary as to how the expenses are to be met. Rev. W. E. Goward and Mrs. Goward are alone responsible for this work, and upon them falls the anxiety and work of management, but both are most cheerfully borne by them. We should be glad of help from anyone, either in the way of subscription or donation, or newspapers, illustrated periodicals, or books.

I am sure we shall all feel grateful for the help of The Christian in making this effort more widely known, and in making an appeal for needed help.

Ebenezer V. Cooper.

L.M.S., Apia, Samoa, South Pacific.

The Veddahs of Ceylon.

Dear Sir,—May I supplement Mr. E. Walker's recent letter in The Christian with a few more words about the Veddahs. Their case indeed is most urgent; help to do any good must come soon. They are a dying race, spiritually and bodily. The terrible disease paraugi is slowly but surely exterminating the race. It is a horrible skin disease most infectious, and caused in some cases probably by insufficient and bad food.

Some years ago Rev. W. Perry, Principal of Trinity College, Kandy, lost his life through accident, in an attempt to find out more about these wild men of the woods. A gentleman in the Ceylon Civil Service, lately deceased, who had been stationed near some of the Veddahs in the Beritenne country, and who took much kindly interest in them, described them as being isolated beings and most improvident, a feast one day and nothing the next. The men have no knowledge of cultivation, and live by what they kill, or on roots of trees. They are perfectly ignorant and untamed, and have no knowledge of God. Several attempts have been made to civilise them, but without much success. What they greatly need (the rock Veddahs especially) is a medical missionary. To reach the soul the body must first be cared for. Will no one help to subscribe annually £40 a year for this work? That amount, with subscriptions already promised, would go far in relieving present distress, preventing disease, and above all spreading the good tidings of the Gospel.—Yours, (Mrs.) E. B. Mackwood.

The Eyds, Cinnamon Gardens, Colombo, Ceylon.

[836]

Among Roman Poor.

THE annual report, by Mrs. Wall, of Gospel and medical work among the poor in Rome is as interesting as its many predecessors. The pages give the life-stories of men and women who through reverses of worldly fortune have come to great spiritual riches. We make brief extracts:—

"Lucia is persecuted because she has believed in the Lord, yet perfect peace fills her heart, and no complaint comes from her lips. Her poverty obliges her to live in a large room on the ground floor where fourteen or fifteen other families are crowded together. These poor ignorant people think they are doing right in treating Lucia roughly; is she not 'the excommunicated one'? But dear Lucia, instead of inveighing against them, treats them with all kindness and forbearance, and often joins her little girl in singing hymns of joy to the Lord. She is always ready to testify to all around of her faith in Jesus and of his great goodness to her.

"Often the poor woman goes to work in the country, and walks many hours of the night to be on the fields at dawn. At times while walking in the dark, vague fears of what might happen assail her and make her troubled, but she turns her thoughts to the Lord, and becomes once more calm and strong, and goes on her way singing, 'Safe in the arms of Jesus!' 'Oh! if you knew, Signorina,' she said to me a few days ago, 'how beautiful it is to sing to the Lord in the silence of the night when the moon and stars are in the sky! I assure you that in those moments I feel nearer to our good Father in Heaven.' Lucia has given her whole heart to Jesus, and is a sincere and faithful believer, ready to speak of her Saviour to the people whom she meets, and not hindered by the scoffs of the greater number of her listeners.

"Antonio D. is eighty years old. He lives in a kind of dormitory, a great hall on the ground floor, with several other families. He is ill, and lies on a miserable straw mattress covered with an old sheet and a bundle of rags for a pillow. The dirty walls are hung with images of saints, virgins and crucifixes. The first time I went to see him he was lying on his mattress with his hat on and dressed. I spoke to him of the Saviour, and he listened with attention; I taught him some verses, and prayed with him. Each time I have been to see him since he has asked me to sing and pray with him."

Suffering and superstition go hand-in-hand in the stories told by Mrs. Wall, but it is a real pleasure to read of the suffering assuaged and the superstition overcome by the power of Gospel light and truth. Copies of the report may be had from Mrs. Wall, 35, Piazza in Lucina, Rome.

Moslems in Tunis.

We have been much encouraged by the number of Mohammedans who have been attending our lantern meetings in this town. These were held in an open court, but an agreement has been signed which has permitted us to turn a low-class canteen into a Gospel Hall. Encouraged by the success attending the lantern meetings held during the early part of the summer, Mr. Michell and myself purpose holding two lantern meetings in different parts of the town every week for Arabs, one being in the hall just acquired. Six months' rent has been paid, table, seats, etc., are ready to furnish the place.

We invite those friends who are interested in North Africa to give thanks with us. From time to time strangers from inland tribes come to Tunis, and may be attracted to such a place as that now taken, afterwards returning to their homes with at least a portion of truth from God's precious Word. Unfortunately our little stock of slides has been repeatedly shown, and it is desirable to increase their number. If any friend is led to help in this service we should be very thankful. Slides can be sent to me, c.o., Mr. E. H. Glenny, Hon. Sec., North Africa Mission, Barking.

Arthur V. Liley.

15, *Rue de la Municipalité, Tunis.*

West London Mission.—This Mission has sustained an active and successful open-air campaign in Hyde Park during the past summer, under the leadership of Mr. Piper. The chief missioners have now returned after the holiday change, and Revs. M. G. Pearse and H. Price Hughes preached in St. James's Hall on Sunday last to large congregations; that of the evening was an overflowing one.

Official Testimony to Missions.

IT is not often (says the London correspondene of *The Scotsman*) that missionary enterprist receives a more handsome testimonial from an official quarter than that contained in the latest report of Sir William MacGregor, Lieutenant-Governor of British New Guinea. Owing to the roundabout method in which Sir William is obliged to communicate with the Imperial authorities—British New Guinea is administratively attached to the Colony of Queensland—his reports appear in Brisbane some time before they make their official appearance in this country; and from a copy of the report to Lord Lamington which has reached me I see that early this year Sir William MacGregor paid an official visit to the western districts of the territory under his administrative control. At Saguana, on the Fly estuary, he carefully examined the work being carried on by Rev. James Chalmers, attended service—when nearly a hundred persons were present—and visited the schools while the pupils were being taught their ordinary lessons. It was this branch of the missionary work that naturally appealed most to Sir William MacGregor as an administrator. Nearly thirty boys and girls live about the mission establishment and attend school with tolerable regularity.

How thoroughly Sir William MacGregor appreciates the civilising efforts of the missionaries as an aid to his administration is demonstrated by the steps he took in settling the new district of the Morehead river. Having induced the people to build a large and strong village, he agreed to establish there a force of six constabulary, and at the same time requested Mr. Chalmers to establish a new mission station on the river—a request to which Mr. Chalmers promptly acceded by promising to send two teachers to the new station.

The Gospel in Mexico.

In a circular letter on his work, Mr. Eglon Harris, of Orizaba, writes: "At Fortin, last week, one of the colporteurs met a man who told him how I gave him a Bible and tracts in Tehuacan. He produced the Bible, which he had evidently read, and said it was the best gift he had ever received. Thus, after nearly six years, we see how the Lord keeps the seed from perishing.

"This month we sent 'El Sembrador' to 3454 in Spanish-speaking lands outside of Mexico. By working day and night, we have the pleasure of now seeing a huge pile of 28,000 papers ready for the next mail. To-morrow our labour will be lost to our view, carried by train, diligence and mules, at a merely nominal cost to every part of this Republic, and by steamer to all the other Republics of Spanish America. The list includes members of congress, priests, doctors, lawyers, schoolmasters, etc., but it is our joy to think of the thousands of the poor and unlearned of this world to whom we are permitted to send God's message of salvation. Oh, that Christians would realise what a subject for prayer lies in this! The seed is scattered. A shower of earnest prayer would carry it into hearts, and a continuance of prayer would be our assurance of a common harvest."

Mr. Harris has for some time been praying for a fellow-labourer. On this point, as well as in regard to the work in general, communications should be addressed to Mr. John Mercer, Harburg, Fallowfield, Manchester.

Chelsea Preventive and Rescue Homes.—The report states that the past year has been one of trial and difficulty, the Homes being almost constantly full, and, as usual, there have been troublesome cases, which have been a great trial of faith. Still there has been the joy of seeing a few turn to the Lord and continue in well-doing. Many a poor young girl has come into the Preventive Home quite friendless, and having received just the help she needed is now doing well in service. In the Rescue Home there has been more anxiety and care. Twenty-five mothers and seventeen babies, besides all the other rescue cases, have passed through the Home during the past year. Nearly all these, while they are waiting for returning strength or watching over the little lives given into their keeping, begin to look up to God. It is urged that were the needed funds forthcoming much more might be done. The secretary is Mrs. S. E. Moor, croft, 3, Norman-street, Chelsea, S.W.

Mission in Perth.

Under the auspices of the Perth Evangelistic Association, a most successful mission has been conducted by Mr. T. W. Canning, of the Evangelisation Society (Scottish branch). Prior to the mission, notices had been sent to the leading Christian workers, and a spirit of expectation was engendered thereby, and when the evangelist came the ground was prepared for the sowing of the seed.

On Sabbath morning, August 29, Mr. Canning gave a Bible-reading to Christian workers. In the evening the tent was packed to its utmost capacity, and many could not gain admittance. In the after-meeting some twenty anxious souls were dealt with. On Monday evening the tent was again full, and continued to be so throughout the mission. The Word was with power; every night souls were seeking the truth in a quiet, subdued after-meeting, where those who had felt the power of the truth and who wished to yield to the claims of Christ were met by experienced workers who dealt with the hindrances in their way. On the second Sabbath still greater crowds came, and it was at once felt that a more commodious place of meeting must be secured. Again the Word was with power, and the large after-meeting testified to the deep conviction of many by the Holy Spirit. The second week was much as the first; every night the evangelist brought out a fresh aspect of truth, and with a like result. Old-established believers were refreshed by the clear presentation of truth, backsliders were reclaimed, and sinners saved. On the last day of the mission some 2000 people gathered in the City Hall to hear the evangelist's closing address.

Another special feature of the mission was the addresses to the children—fourteen of these were given—all of which were full of Gospel truth. Quite an interest was created among the young people, and although there were in the same vicinity a circus and a show, the tent was fairly filled with young people night by night before the ordinary evangelistic meeting. Altogether the workers are rejoicing in the good work which has been accomplished.

Thos. Ballantine,
Secretary to the Perth Evangelistic Association.
1, *Hospital-street, Perth.*

Open-Air Work in Edinburgh.

A worker writes from Edinburgh: "The open-air work here this summer has been well to the front. Such work is pretty much a 'sowing in faith,' but we have been cheered to hear of blessing to souls, not only after many days, but in some cases at the time of the meetings going on. The Mormons have been very active in this respect; but I do not think they have had much support or sympathy—that is, when they have been known. They have been careful, however, not to let their hearers know too much all at once.

A farmer was once asked why as a rule he had such good crops. He replied, "Because I steep my seed." Why do we not see greater results from our preaching to-day? Certainly the Gospel has not lost its power, but we fear many of those who preach it have. May one cause not be that we do not steep our seed enough, or, in other words, there is a lack of prayer—so much to do, and so little time to wait before the doing? It may be common-place, but it remains true that we can never have any real blessing without earnest and continuous prayer. We want in Scotland a revival of the spirit of real prayer. We hear of some who are meeting for this one object, to wait upon God in united supplication. Oh, for many more who shall band themselves together to importune for blessing on our beloved land. We need, not less effort, but more definite believing of prayer.

The race of God's anointed priests shall never pass away;
Before his glorious face they stand, and serve Him night and day.
Tho' reason raves and unbelief flows on, a mighty flood
There are and shall be, till the end, the hidden priests of God.

Helping Workers Abroad.—A correspondent writes on the subject of Christians helping workers abroad by sending to them letters, copies of papers, and other literature. He says: "There are many in England who, though unable to send money, would willingly encourage workers, and contribute home newspapers. Missionaries in isolated districts would be only too glad to be in more frequent communication with home and friends, and I have seen how they store up religious newspapers, from which they doubtless get useful hints." Any missionary list would furnish intending helpers in this line with the names and addresses of lonely workers in distant lands.

Scottish Notes.

A conference in connection with the Church of Scotland Young Men's Guild was held at Uddingston last week, when the neighbouring towns and villages were well represented by delegates. A number of ministers gave addresses. All collections, after defraying expenses, were allocated to the Guild's Mission at Kalimpong, on the borders of Tibet.

Three quiet days for waiting upon God were observed last week at Hillhead, Glasgow.

In addition to the work of the Weaver Brothers at White Memorial Free Church, Glasgow, Mr. J. W. Moodie is at work at Trinity Free Church, while Mr. James Macfarlane is being much used of God at St. George's Cross Tabernacle. Mr. John Climie is about to hold a mission at Free St. Enoch's Church.

Every year is bringing further developments in the use of the optical lantern in connection with evangelistic work among the young. The Glasgow Sabbath School Union has made arrangements for missions on such lines in a number of its schools, and Mr. Thomas Pratt is vigorously prosecuting the same work in the towns and villages of the west, under the direction of the Home Mission Committee of the Free Church of Scotland.

Much interest was excited among the Christian workers of Langholm by a visit of Mr. Robinson Souttar, M.P., last week, when he addressed the Sabbath evening meeting of the Town Mission.

The Border Union of Sabbath Morning Fellowship Association has held its half-yearly meeting at Hawick. New organisations at Jedburgh and Stow were received into the Union. In addition to visitors from these towns, Galashiels, Innerleithen, Selkirk, Walkerburn, St. Boswells, and Kelso were well represented.

Conferences were held last week at Dunfermline and Kilmarnock in connection with the Congregational Union, when the subject of "The Person of Christ" was opened up by helpful addresses. At Dunfermline advantage was taken of the presence of visitors to hold special evangelistic gatherings.

The Annual Convention for the Deepening of Spiritual Life was held on Wednesday, Thursday and Friday of last week at Parkhall, near Polmont, the residence of Mr. T. Livingstone Learmonth.

Weaver Brothers in Glasgow.

On the evening of Friday last the Weaver Brothers concluded a most successful fortnight of evangelistic services in White Memorial Free Church, Glasgow. The honoured name they bear of itself creates an interest in the brothers and secures for them a large audience from the very beginning of their missions. The solo singing of Frank Weaver is an undoubted attraction, while the earnest, faithful, and affectionate pleadings of Bewley Weaver secure that never an evening passes without decisions for eternity being solemnly ratified in the inquiry room.

It is the second series of meetings they have held in our church. At the close there was general regret that arrangements had not been made for a month instead of a fortnight. The deacons did what they could to remedy that by presenting an appeal to the brothers to arrange another mission with us in September, 1898.

At the close of the service on Friday evening a member of the congregation made intimation, through the minister, that he would present each of the converts with a copy of "Richard Weaver's Life Story," on condition that they come for it to the prayer meeting on Wednesday evening. As the number of names taken is upwards of seventy, this offer proved the breaking of a box of spikenard whose fragrance filled the whole house. J. P.

A Convert from Romanism, named Bunkofer, has made some stir in Southern Germany. Being a professor in the High School of Wertheim, Father Bunkofer occupied an influential position. Having adopted the reforming views of the Old Catholics, he recently wrote a vigorous letter to the Archbishop of Freiburg, announcing his retirement from the Roman Catholic Church, and setting forth in detail the errors and corruptions which he could no longer recognise or condone. The Ultramontane organs have attacked the pervert with great violence, and, as usual, insinuated that Dr. Bunkofer leaves the Papacy in order to be free from his vow of celibacy. This latter insinuation is indignantly repudiated by Dr. Bunkofer.

Oxford Letter.

[From Our Own Correspondent.]

Oxford's annual fair has once more come and gone. Much interest gathers round the old institution, thousands of people visit it during the two days. Preparations had been made for a special evangelistic effort by the members of the Y.M.C.A., and on both evenings of the fair a united open-air gathering was held. The meetings were conducted by the Curate of St. Aldate's, and he was assisted by workers from the various churches and chapels in the city. The addresses were short, practical, and full of unction. Hearts and consciences were undoubtedly touched by the fervent appeals. One woman in the crowd cried out, "I am not happy," as one brother spoke of the abiding joy to be found in Christ.

Mr. Holland, of Magdalen, whose paper on "Soul-Winning" was published in The Christian some few weeks ago, is probably going as curate to Rev. D. J. S. Hunt at Tunbridge Wells. He hopes to leave England in about two years for the mission field.

Oxford has several of its own missionaries at work in the regions beyond, and in this fact lies the secret of much of the prayerful interest shown in the work by the various churches.

The Principal of Wycliffe Hall preached the last sermon in his course on Naaman at St. Peter-le-Bailey on Sunday evening. His subject was "Gratitude" and "Decision." We cannot be too thankful that amid his many duties Principal Chavasse finds time for pastoral work. His words are greatly valued, and few will forget his soul-stirring appeals during the last few Sunday evenings.

Temperance Jottings.

Mr. Richard Coad has concluded a very successful six days' mission, held under the auspices of the Hitchin Total Abstinence Society. The Town Hall was crowded each night, and about 100 pledges have been taken.

The Gospel Temperance Mission at Accrington has held a most successful series of open-air meetings during the summer months, terminating with the present month. Large, interesting, and useful meetings have been held on all the Sunday afternoons and evenings upon the Market Ground.

Rev. Charles Garrett has initiated a new and comprehensive pledge—"That, considering the sin and sorrow caused by drunkenness, we think it inexpedient that Christians should use intoxicating liquor as a beverage; and promise to abstain from its use; and believing its common sale to be offensive to God, and most injurious to the country, will do all in our power to bring it to an end."

The North of England Temperance League reports a year of great success in every branch of its work. Over 8000 new pledges have been taken during the year, and never in the history of the League has so much literature been distributed in the four Northern counties. A series of conventions, culminating in the National Prohibition Convention in Newcastle, have been held, all of which were remarkably successful.

The Buxton Herald remarks that "There are not many gentlemen in their eightieth year who can boast, as can Mr. Thomas Wyles, of the Buxton College, of being able to carry a knapsack through a three weeks' walking tour, extending over a distance of nearly 300 miles, on three occasions ascending to an altitude of nearly 10,000 feet, and many times up to 7000 feet above sea level. But, then, he pays due regard to his three doctors, water, diet, exercise, and is a total abstainer."

The report of the Army Temperance Association confirms the previous year's records of improved physical and moral health from the abstaining habits of one-third of our army in India. Court-martial convictions per 1000 among the abstainers were, in 1896, only 5·21, as against 38·88 among the non-abstainers. In 1895 the corresponding figures were 4·70 as against 42·27. The chief advantage from this propaganda of temperance falls to the 14,000 young soldiers, whose untried constitutions used to be so undermined by alcoholic indulgence while yet unaccustomed to the somewhat trying climatic environment.—*British Medical Journal.*

Letters to the Editor.

THE JEWS AND PALESTINE.

Sir,—It cannot any longer be doubted that a great and singular movement is in progress among the exiled and oppressed people of the Israelites towards their ancient inheritance in Palestine. This movement cannot fail to attract the direct attention of every reader of your paper, fraught as it is with momentous consequences, not only to the Jews themselves, but through them to all the world. For when God leads his people back to Zion, we shall know that the hour is at hand for one of the closing scenes of human history. The destiny of the spiritual Israel is bound up with that of Israel after the flesh, and it is not too much to say that an expectant world hangs on the issue of these events. I speak thus of the final restoration of the Jews; and the steps, the smaller events, which appear to lead us on to that great climax cannot, therefore, be without interest to me, nor in any case fail to excite my sympathy—Yours very sincerely,

Peter Rudolph,

Alexandria, Egypt. Missionary to the Jews.

MOHAMMEDANISM IN INDIA.

Dear Sir,—The following facts cannot be too widely known. It would be a good thing if some member of Parliament brought the matter before the notice of the Government.

Within one hundred miles of Hyderabad, the capital of the Mohammedan state called the Deccan, the following occurrences quite recently took place. They can be proved by witnesses and substantiated by certain missionaries from whom I received the information. An old woman turned up at a village, inquiring if there were any poor natives who were in great pecuniary distress and would be glad to get rid of their children. One family was found, nominally Christian, who were willing, for a consideration, to sell two little girls, aged five years and eight years, to this old woman. One little girl was traced by my friends to the house of a wealthy Mohammedan who had bought her for thirty rupees. They induced the father to buy his child back from this Mohammedan.

This Mohammedan only released the child under fear of the law. He said to these missionaries, "I know it is against the law; but everyone does it," and he named no less than three Nizam's officials who were guilty of the same crime.

From information received by the missionaries in these territories it is manifest that a wholesale trade in boys and girls goes on. These are smuggled into harems in the city of Hyderabad, and are brought up as Mussulmans for immoral purposes. I refrain from comment, and subscribe myself, Indignant British Subject in India.

THE PROTECTION OF BIRDS.

Dear Sir,—The slaughter of birds goes on at such a pace that a voice of strong protest must again be raised on behalf of the myriads of animals that are being slain to satisfy the demands of a cruel and barbarous fashion in women's dress. When will women learn that birds were not designed as ornaments for the person? When will the greed of hunters, traders, dealers, and shopkeepers cease to impoverish the natural resources of the earth by making capital out of the killing of defenceless creatures?

Ladies' journals and fashion papers abound in descriptions of hats and bonnets trimmed with feathers or wings of birds, and these monstrosities are to be seen in almost every milliner's shop window. A correspondent writes to us of a hat he has seen with a stuffed swallow in it. Another sends us an advertisement beginning, "Sea swallows, kittywakes; wanted, some thousands of these birds." The comments made by both correspondents are in language too strong for us to quote.

From princess to peasant the evil is rampant. On Jubilee day the hearts of many bird lovers were made sad at seeing head after head in the Queen's procession decorated by plumes obtainable only at the breeding season, meaning a cruel destruction of parent birds and a miserable death by slow starvation to helpless nestlings.

We would implore the leading women of all civilised countries to give this matter thought and consideration. We would also beg women of every station in life not to allow themselves to follow indly such a cruel fashion.—Yours faithfully,

Hill Crest, Redhill, Surrey. M. L. Lemon.

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PRISON OFFICIALS.

Dear Sir,—I should like to reply to the article on "Prison Officials," where it is stated that the writer believes there is no work in the English gaols amongst prison warders and matrons. In 1887 I had the privilege of staying with the deputy governor of Dartmoor, and of being present at one of the weekly Bible-classes for the warders of the prison. Much good was done among all the families as well. I have not seen Colonel Plummer for some time (he is now governor of Borstal, near Rochester), but I should think he is carrying on the work still, for he is a most earnest Christian and has a daughter who also visits the families. I wish there were more governors like him.—Yours truly,

S. Field.

5, Framfield-road, Highbury, N., Sept. 16.

Another correspondent writes, giving details of work carried on among prison officials by the Home Mission Committee of the Society of Friends at various Government prisons with good results. Mr. W. Liddell, of Newport, I.W., is about to take up residence at 78, Kingston-road, Oxford, and will devote his time almost entirely to that important work. He will be glad to hear from any interested in it.

Klondyke.

They rush for gold 'mid waste of snow—
Thro' ice-bound rock and river;
And never rest they as they go
With hearts that leap and quiver;
Unheeding in the fevered strife
The dangers which surround their life.

They rush for gold beneath the glare
Of scorching suns thereover:
Lone mountain height the seekers dare,
Where clouds eternal hover.
And, as they die in want and pain,
With latent breath lament their gain.

Let there be but a slender hope—
However small its measure,
With tempest and with flood they cope
To seize th' expected treasure,
And those who live to reach the mine
Fall down and hug its yellow shrine.

They rush for gold, and what do *we*
Whose souls by grace are lighted,
To preach the Christ of Calvary
To those in sin benighted?
In that high reach of noblest strife,
How tremble we about our life!

How fear we all the storm and flood—
How dread the foaming river;
How little trust the power of God
From all things to deliver.
When richer far than earthly gold
His message is of love untold.

Take from us, Lord, we humbly pray,
These hearts so unbelieving;
And thrust Thy labourers forth to-day
The Spirit's power receiving.
For until we, Thy servants, go,
The world Thy truth shall never know.

John Wilfrid McClure.

Mission Work in Nottingham.—For some years past work for God on undenominational lines has been carried on in Nottingham, by the United Gospel Mission, in the Albert and Circus street halls. God has owned his word through this instrumentality, and numbers have been won for Christ. Several well-known evangelists have laboured in connection, such as Messrs. H. Varley, C. Inglis, W. R. Lane, and others. Since February of the present year Mr. Walter Notman, late of the Evangelisation Society, has taken up the work of pastor and superintendent. God has given many gracious tokens of blessing. Three halls, The Albert, Circus Street, and Redoubt Street, are at present used for the work on each Lord's day and nearly every night in the week. The seating accommodation provided by these halls is for more than 3000 people. The congregations are composed of the working class, and hence outside help is needed to enable the work to be carried on. During this year extra expenses have been incurred, the result being that the committee are nearly £100 behind. Many Christians throughout the country who know Mr. Notman personally would be glad to send him and those who labour with him gifts of fancy and useful articles for a sale of work, or money. Address Pastor Walter Notman, Circus Street Hall, Nottingham.

International S.S. Lessons.

October 3.

"Last Journey to Jerusalem."—Acts xxi. 1-15.

Golden Text.—"*I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*"—Acts xxi. 13.

While Paul's definite teaching roused many enemies it also procured for him some fast friends. It was only with difficulty they could get away from the Ephesian elders, "tore ourselves away" (1). Point out that, although the Gospel does not speak much of the sanctity of friendship, the New Testament is full of examples of true friendship which the teaching of Christ inspired. Setting sail they passed Cos and came to Rhodes (the island of Roses). On this island was erected the huge image of brass, by Chares of Lyndus, in honour of his empire of the sea. It stood at the entrance to the harbour, and vessels could pass between its legs. It was hurled down by an earthquake, and only the two legs were standing when the Apostle passed by. Doubtless Paul would think, "Thus shall it be with all the idols that men erect, and only Christ shall continue as the Sun of Righteousness."

At Patara they had to change vessels, perhaps because the one they had used so far was going no further toward Jerusalem. But it seemed as though the Spirit which was driving Paul to Jerusalem also prepared the way, for they soon found a ship going over to Phœnicia (2) (a strip of land bordering the sea in the northern part of Palestine). As they sailed they could just see the hilltops of Cyprus, which would recall to Paul's mind his experiences there some fifteen years before (see Acts xiii. 4-12). At Tyre the ship had to unload some of her cargo, and as this would take some days the Apostle went ashore (3). There were very few places in Palestine now where there was no band of converts to the new faith. Paul sought out the Christians of Tyre, and stayed with them during his visit.

It must have been a pathetic scene to see that little band of Christians kneeling on the seashore praying that God would watch over the travellers, give command to the winds and the waves concerning them, and that those who remained behind in Tyre might be kept faithful to their Master. Emphasise the fact that sincere prayer should be offered everywhere. Wherever the heart is contrite—in the street, on the mountains, or in the home, as well as in the church—there God is willing to hear and answer prayer.

They next landed at Ptolemais. It was of the tribe of Asher and was called Accho, and is now called Acre. They only saluted the Christians here, and then travelled down the coast by land some thirty-six miles to Cæsarea. Here they found Philip. Philip had been one of the seven chosen as deacons in the original church at Jerusalem. It is very probable that he had been present when the stoners of his brother deacon Stephen laid their clothes at the feet of Saul. It was due to the persecutions of this same Saul that the Church had been scattered, and Philip went out as a missionary to the Samaritans.

Note that there was a great deal of similarity between these two. Philip had gone to preach to the hated Samaritans, and in the way he had actually baptized the Ethiopian minister. He believed with Paul that the Gospel of Jesus was to be for the world, and not for any small section of it. The four daughters of Philip had determined to devote their lives to the service of Christ. They also preached the Gospel (9). They determined to remain untrammelled by the duties of a home of their own in order that they might have more time to give to this great work. Agabus (see also Acts xi. 28) the Prophet, by a striking illustration, told Paul of the imprisonment which awaited him (11) His friends tried to dissuade him from going to Jerusalem, but notwithstanding their tears and entreaties, that iron will was not to be moved from a purpose that seemed right. The fact was,

He saw a hand they could not see,
Which beckoned him away.
He heard a voice they could not hear,
Which would not let him stay.

Point out how we too often see that hand and hear that voice, but we do not obey them because a coward fear seizes our hearts. Let us pray for Paul's faith to do always what is right.

Evangelistic Notes.

The Workington Free Church Council has been greatly cheered by the results of a mission recently closed. Gipsy Smith was the preacher, and his appeals were so forceful and spiritual that large numbers professed conversion.

Mr. Wm. Sampson, the Cornish evangelist, lately paid a flying visit to "Hannah Memorial," Lincoln. On Sunday night the spacious chapel was crowded, and at the close, when the appeal was made for decision for Christ, several responded, and there was joy both on earth and in heaven over returning prodigals.

For many months and years there have been open-air services on the Custom House steps, Belfast, and in the Square. The main entrance is up a long flight of stairs—very wide—and it is here that the Wesleyan Methodists have their famous meeting every Sabbath. In the past these meetings have often been the scene of much strong and noisy opposition, but a correspondent of *Joyful News*, having visited the gatherings, writes a glowing account of the services, the intense interest, and evident results.

Mr. Josiah Spiers has been holding a mission at Torwood Gardens, Torquay, and is now labouring at Brixham, whence he goes to Newton Abbot and Plympton.

We have closed a month's mission at the Y.M.C.A., Aberdeen, led by Mr. Rowland Edwards, evangelist. Grave doubts were expressed, owing to the season, with regard to the attendances, but even the expectations of the most sanguine were more than fulfilled. Our average attendance on the Sunday evenings in the Music Hall was about fifteen hundred, with correspondingly good audiences in our own hall during the week. The addresses were clear and pointed, and brimming over with Gospel truth, put in a most striking form. Numbers were dealt with each night in the second meeting, and occasionally the message was so clear and convincing that we found several professed to see and accept salvation during the preaching.—W. Henderson, Secretary Y.M.C.A.

The month's special services in the mission tent at Star Corner, Bermondsey, in connection with the Working Men's Mission, has already been greatly blessed. On Sunday the tent was full to overflowing, and numbers who could not get in heard the word without. Many will have cause to praise God for these tent services. The evangelist has been Mr. Bennett Anderson, who is conducting a special mission at the three halls connected with this mission. His word has been acceptable to Christians, and many have professed faith in Christ through the preaching of the Word.

During the past fortnight Mr. Charles Inglis has been visiting Dublin, where God has wondrously used him in years past in blessing to his people and in the conversion of many of the unsaved. The mission now concluded has been held in a large marquee in connection with the Baptist church. Not only has the place been filled nightly, but often many who were unable to gain admission have stood outside to listen to the truth from the evangelist. Not a night has passed without blessing to souls, and amongst those who have professed conversion have been quite a number of young men. One cheering feature has been to see those who were blessed in former missions working heartily to ead anxious souls into peace and joy. E.

During the summer—May, June, July, and August—Mr. Newton Jones has been labouring in the villages, and on the sands at Lowestoft and Bognor, where much blessing has been granted. After a rest he hopes to begin work at Carlisle. He would be glad of prayer for his winter's missions.

Mr. Chas. Galletly, of the Evangelisation Society, has closed a three weeks' mission at Dumfries. The meetings all through have been well attended, and much good has been done. Souls have been saved, and there has been widespread quickening among God's people. (Pastor) A. Bremner.

Mr. Northcote Willy, of the Bible Carriage Mission, Leeds, and Mr. J. T. Smyth, of Glasgow, have conducted a fortnight's mission in a large tent in Belfast. The services were held under the auspices of the Belfast Central Mission, of which Rev. R. Crawford Johnson is superintendent. The Word was preached with power, and many were led to Christ.

Requests for Prayer.

The committee of the Society for Irish Church Missions have set apart the week commencing Sunday, October 10, as a week of united prayer throughout the mission, for blessing in larger measure on the Society's work, and for Ireland and the Irish people.

That the churches may be stirred up in regard to the grave subject of the appointment of "unfit men" for the ministry of the Gospel.

For blessing on a mission by Mr. William Forbes at Springburn, Glasgow, to begin on Sunday next.

Pastor Fliedner, of Madrid, writes: "I entreat our friends not to forget us in their Christian sympathy and prayers. Our beautiful building for a missionary college is nearly finished, and we have already asked licence to enter it, but for weeks we have waited in vain for this licence. The death of the Prime Minister Canovas, who, though at the head of the Ultramontane party, was just enough to understand that Protestants, once being tolerated, must possess their own schools, has been without doubt a new hindrance for our work. We ask the prayers of God's children."

For a mission in Worcester by Mr. Herbert R. Francis, from Sept. 19 to 26.

For blessing on three quiet days in preparation for service, to be conducted by Mrs. Penn Lewis, at 100, Corporation-street, Birmingham, Sept. 29 to Oct. 1.

For blessing on a series of meetings for the deepening of the spiritual life being held this week at the Assembly Hall, 6a, Junction-road, Holloway, conducted by Mr. Thos. Payne and various friends.

Personalia.

Lord Kinnaird, who has so long taken a deep interest in the spiritual state of India, intends on Oct. 1 to leave England on a visit to our Eastern Empire.

Mr. Robert P. Wilder has arranged to spend a year addressing theological students in the United States and Canada, after which he hopes to return to his work in India.

Miss Burgess, late Association Secretary of the Foreign Aid Society, has been appointed to assist in deputation work in Great Britain for the McAll Mission in France.

Pastor A. G. Brown preached to large congregations at the Baptist Church, Chatsworth-road, West Norwood, on the last two Lord's Days, many going from considerable distances to hear his vigorous utterances. Before these lines are read it is expected that Mr. Brown will have formally accepted a call to the pastorate of Chatsworth-road Church.

Mr. J. C. Lanphier, the founder of the Fulton-street Noon Prayer-meeting, New York, recently observed his eighty-ninth birthday, when he was able to be present at the meeting and give a brief address. The Fulton-street meeting reaches its fortieth anniversary this day, Sept. 23, when a portrait of Mr. Lanphier is to be hung on the walls.

Mr. A. F. Hills.—It is proposed that a testimonial should be presented to this devoted leader in the cause of Temperance and Food Reform. There is no wish to raise any large sum, hence the donations are limited to one shilling. Particulars may be had of the secretary, Miss Florence C. Nicholson, Vegetarian Association, Memorial Hall, Farringdon-street, E.C.

Rev. Thomas Spurgeon, who resumed his ministry at the Metropolitan Tabernacle on Sunday, after a season of rest and holiday, attained his forty-first birthday on Monday. During the morning, afternoon, and evening he sat in his vestry to receive the freewill offerings of the people on behalf of Christian work. The sum thus received amounted to £436 7s. 11d.

Miss Millington, of the Showmen's Gospel Temperance Mission, writes to us: "As there are a large number of fairs at this time of the year, may we ask Christian workers to include the van people in their kind efforts, by personal visitation, and by holding Sabbath meetings in-door and out? Many are realising that the Gospel is the power of God unto salvation." Miss Millington, Layerthorpe-grove, York, will be glad to forward a report of her work, and a copy of "The Caravan," free to any part of the world.

The Y.M.C.A.

The first Association in Rhodesia has been formally launched at Buluwayo.

Mr. E. P. Garrett, of the Gloucester Y.M.C.A., has been appointed general secretary at Eastbourne.

The Brooklyn Association is to receive from a benevolent friend the gift of a summer home near Bellport, which the Association has freely occupied with eighty guests this summer by that friend's kindness.

The English Year-Book of Y.M.C.A.'s (just issued, 1s.) gives particulars of work among young men at home and abroad, with lists of Associations and secretaries; forming in fact a useful synopsis of the world's Y.M.C.A.'s and their operations.

At the annual meeting of the Gloucester Association, held last week, Mr. J. W. Probyn, C.C., presided and delivered a stirring address. The report showed good work for the past year. Messrs. Hannam-Clark, E. P. Garrett, W. R. Lane, and F. Sessions were amongst the speakers.

The Foreign Missionary section of the Camden Town branch are starting an "Our Own Missionary Fund" in connection with the Agra Medical College, India; at which institution the members intend to support at least one student. As time goes on they hope to extend this fund to the support of Native Missionaries in Africa, China, and other mission-fields.

Mr. F. W. Barclay, secretary of the Sailors' Home, Dock-street, E., who was for some years prominently identified with the work at the Aldersgate-street centre, has accepted office as chairman of committee of the New Cross and Brockley Association. The neighbouring Association at Lewisham is inaugurating its work under very favourable auspices.

The report of the Bayswater Association states that God has blessed the work to very many young men. The membership has been steadily increasing, though many changes have occurred. Many young men are continually leaving the neighbourhood, but their places get filled up by others coming into the district. Seventy members and associates were enrolled last year. Deeply interesting instances are given of the way in which men have been saved from sin and helped in many ways.

A former Association secretary at Seattle is one of the fortunate miners who have made large fortunes in the Klondyke gold-mining country. In *Men* it is stated that Mr. Lippy not only brought back some of the gold from Alaska (for which he and his wife endured the rigours of the Arctic winter and the privations of a pioneer camp), but he has returned with the same deep consecration to our Lord and Master which characterised his life while officially connected with the Association work.

The eight days' anti-infidel campaign conducted by Mr. Isaac Selby (of Melbourne) on behalf of the Islington and Highbury Association had a favourable commencement on Sunday afternoon in Barnsbury Hall, Barnsbury-street, Islington. The body of the hall was comfortably filled, the majority of those present being men. The greatest attention was given to the missioner. At the evening meeting the address was on "Footsteps to Calvary," and was closed by an earnest appeal for surrender to God. On Monday evening there commenced a series of addresses of a more controversial character. At the close of each address an opportunity is afforded for asking questions.

Considerable interest was developed at the recent British Conference in the foreign work which is being undertaken by the English National Council. In addition to maintaining two efficient secretaries for young men's work in India—one for Bombay city, the other for Bombay Presidency—the Council desires to prosecute much-needed work in Palestine and Egypt, and to help forward the appointment of travelling secretaries for South Africa and Australia, as well as to send out an officer whose duty it shall be to organise Christian work for young men in the treaty ports of China. The chairman of this department is Mr. W. H. Seagram, and the treasurer Mr. T. F. Victor Buxton.

The London Central Association have been laying plans for the winter, and some important items appear in their programme. On Monday next a ten days' special mission to young men, at Exeter Hall, by Pastor W. Y. Fullerton, opens with a Bible-reading from the missioner at 1 p.m., and a reception to young men in the evening by Sir George Williams. From Oct. 13-15 there will be, at Exeter Hall, a great Missionary Convention, when experts will unfold the work of the various societies at work in the chief mission centres of the world. A more detailed notice will appear later on. On Nov. 3, 4, and 5, at Exeter Hall, there will be demonstrations against the prevalent social vices of the day. From Nov. 8-11 Mr. W. R. Lane will hold a Gospel Mission for young men at Portman Rooms.

Obituary.

MR. J. T. MORTON.

This noble and generous giver passed away, at his residence, at Falmouth, on Saturday, 11th inst. He had been in failing health for some time, by reason of a severe internal complaint. He took a deep interest in Christian work, especially in maintenance of the sanctity of the Lord's day. We hope to give his portrait and a sketch of his life in an early issue.

MR. JAMES HOULDSWORTH.

The death is announced, at Coltness, Wishaw, N.B., of Mr. James Houldsworth, who was a warm friend of the Protestant cause. He had been for many years a member of the committee of the Church Association, and when his health permitted he regularly attended its meetings. Mr. Houldsworth was a liberal supporter of the Association, and was one of the Manchester guarantors of the £50,000 Fund with which it was started in 1865. He was the father-in-law of Sir Christopher R. Lighton, Bart., and when he left Manchester in 1868 his loss was keenly felt. We can ill afford to lose such excellent men as Mr. Houldsworth. One who knew him intimately writes:—"He will be terribly missed by Evangelical friends. He was one of the very few who stick to the old flag. He always supported Protestant appeals and objects."

MISS EDITH CHERRY.

This young friend, resident in Plymouth, whose sweet, simple, and spiritual poems have frequently adorned our columns, recently passed away to her eternal rest, at the age of twenty-five. Physically her life was one of much weakness and suffering, but the frail vessel was tenanted by a bright, happy, devout spirit, which rejoiced in the Father's will, even when it meant trial and sorrow to the flesh. She was gifted in various ways, and it was a joy to her to use her talents for the comfort and soul-strengthening of other weary ones.

We hope in an early issue to give her portrait and a memorial sketch of her short but useful life from the pen of her friend, Mrs. M. A. Paull-Ripley. We append some touching verses written by herself at he age of thirteen:—

DO NOT SAY I AM DEAD.

When my years on this earth are ended,
And my days are numbered and fled,
Oh, say I am gone to Jesus—
Do not say I am dead.

Say not that I am lying
Cold underneath the sod;
Oh, do not speak of my dying,
But speak of my life with God.

Say not that I am hidden
Out in the churchyard dim.
Say "Jesus had need of her spirit,
And called it away to Him."

For that which we think is dying
Is only a glorious tryst,
Where, apart from this earth and its sorrows,
We meet with our Saviour Christ.

Seed Thoughts.

Experience: *Precept:* "Taste and see that the Lord is good" (Psa. xxxiv. 8). *Prayer:* "Open mine eyes, that I may behold wondrous things out of thy law" (Psa. cxix. 18). *Promise:* "The Lord shall open to thee his good treasure" (Deut. xxviii. 12).

Kept faithful: *Precept:* "Be thou faithful unto death" (Rev. ii. 10). *Prayer:* "Uphold me according to thy Word" (Psa. cxix. 116). *Promise:* "He will keep the feet of his saints" (1 Sam. ii. 9). "He will be our guide, even unto death" (Ps. xlviii. 14).

Seeing the King: *Precept:* "Seek ye my face" (Psa. xxvii. 8). *Prayer:* "Let me see thy countenance" (Song of Sol. ii. 14). *Promise:* "Thine eyes shall see the King in his beauty" (Isa. xxxiii. 17).

Rev. William Lee.

Bible Flower Mission.—Mrs. Turton (hon. superintendent) gives, in her monthly paper, a cheering account of progress, illustrated by cases of conversion. She adds:—"We must now plead for more workers, two having left to be trained as missionaries. Another who has been an indefatigable visitor to hospitals and infirmaries for many years, is reluctantly obliged to give up her loved work through leaving London; and there are others who from unavoidable circumstances are kept away. Surely there are some who would rejoice to fill the places now vacant, and carry the glad tidings of a Saviour's love to those who are without God and without hope. Any who are inclined to help us with the work at the Depôt, 110, Cannon-street, E.C., will also be welcome."

AMONG THE CHURCHES.

Church of England.

The bicentenary of the reopening of St. Paul's Cathedral falls on December 2.

Dean Lefroy has been enabled to return to his work at Norwich in renewed vigour and health.

Sir H. H. Bemrose, M.P. for Derby, laid last week the foundation-stone of a new Sunday-school for Belper.

Rev. A. F. Winnington-Ingram, the newly appointed Canon of St. Paul's, intends to resign the Rectory of St. Matthew's, Bethnal Green.

The treasurers have received from "A Friend of the Dean" a donation of £500 towards the restoration of the west front of Peterborough Cathedral.

Bishop Tugwell left England for the Niger on Saturday last. During his visit to this country he has received over £2000 towards an "Advance" fund in connection with the work in his diocese.

The course of lectures to be delivered by Mr. Eugene Stock at the request of the Committee of the C.M.S. Lay Workers' Union for London, will be given on Tuesdays, November 9, 16, 23, and 30, at six p.m.

The work at St. James's, Holloway, under the present vicar, Rev. E. Grose Hodge, is reported as flourishing in all its many branches. The congregations are large, and the various mission and other agencies full of activity.

Bishop Barry, acting for the Bishop of London, held a special service in the Church Army Training Home Chapel, Edgware-road, on Thursday, when seventeen students of the Training Home were admitted by his lordship to the position of evangelist in the Church.

Canon Stone-Wigg, of Brisbane, who has been appointed Bishop of New Guinea, is the youngest bishop in Australasia, being some months (the *Southern Cross* says) under the age of Bishop Wilson, of Melanesia. He will be accompanied to the mission-field by Rev. W. H. Abbott.

The Archbishop of York, speaking in Middlesbrough Town-hall on foreign missions on Monday week, said there was no work in all the world more interesting than that of Christian missions. He urged every man, woman, and child to take some part in the work of promoting Christian missions. The Bishop of Saskatchewan, Mr. H. Pike Pease, and the Archdeacon of Natal, expressed the belief that missionary effort was the great fundamental duty of the Church.

A cheque for £100 has just been sent, as "A Widow's Offering," to the hon. chief sec. of the Church Army (Rev. W. Carlile) for the purpose of placing one of the society's mission and colportage vans in the Diocese of Bath and Wells. The Church Army has now thirty-nine of these vans. Many archdeaconries are still pressing for a van to be sent, but the committee are only able to do this where the initial cost has been provided. At the close of the van mission at Barnsley last week, a lady sought out the van captain and, saying she "felt she must do something for Jesus," gave him her valuable gold gem-studded brooch to be sold for the benefit of the society's van work.

Congregational.

Rev. Charles W. Sykes has been recognised as pastor at Hornsea.

Rev. W. Houghton has resumed his ministry at Upper Norwood, after some weeks' illness.

A new chapel is being erected at Whittington on a site given by Mrs. Thomas Minshall, of Oswestry.

Rev. Thomas Simon, late of Balham, has been publicly recognised as pastor of the church at Stowmarket.

Canning-town Chapel was reopened on Sunday, when sermons were preached by Principal Vaughan Pryce.

Rev. J. H. Jowett has been suffering from an attack of rheumatism, but has recovered so far as to be able to resume his ministerial duties at Carr's-lane Chapel, Birmingham.

The foundation-stone of the new chapel being built in Manor-road, Scarborough, to provide for the needs of the residents of the north-west part of the town, was laid on Friday by Mr. J. Compton Rickett, M.P.

A meeting to celebrate the first anniversary of the settlement of Rev. Charles Wickham as pastor was held in the Girls' School on Thursday, September 9. During the past year sixty new members have joined the church.

Fulham Church was re-opened on September 19, after renovation. The services were conducted by Rev. Dr. Davies in the absence of the Pastor, (Rev. H. J. Shirley), through temporary indisposition.

Calls.—Rev. J. Rees, chairman of the Monmouth Union, to Newport, Mon.; Rev. Joseph Booth, of Swaledale, to Gawthorpe, Ossett; Rev. W. Roberts, of Golborne, to Spring View, Wigan; Mr. C. E. Redshaw, to New Eltham; Mr. H. C. Wallace, to Westgate, Colne; Rev. C. H. Davis, of Grays, to Newport, I. of W. (all accepted).

Resignations.—Rev. G. F. Williams, of Great Berkhamsted; Rev. G. Luckett, of Rothbury; Rev. J. R. Walker, of South Brent; Rev. W. Tucker, of Princes-street, Gravesend; Rev. T. Green, M.A., of Ashton-under-Lyne (by reason of failing health).

Baptist.

Mr. H. Collard has been recognised as pastor at Belper.

A new chapel has been opened in East-street, Horsham.

Rev. J. Gardner has been recognised at Enon Chapel, Chatham.

Mr. W. Way, late of Edinburgh, has entered on his new charge at Fleet, Hants.

Dr. W. Usher has been recognised as minister of the Tabernacle, Tunbridge Wells.

President Harper, of Chicago University, is now on a visit to Europe, and will shortly visit England.

Mr. Jas. L. Stanley has left West Norwood. His address in future will be 11, Woodstock-avenue, Redland, Bristol.

At Wellington Street, Stockton-on-Tees, on September 8, the pastor, Frederick J. Feltham, baptized four of his own children.

At last week's meetings of the Halifax district of the Yorkshire Association, a suggestive presidential address was given on "Our Prayer Meetings, and how to make the most of them."

Rev. Silas Mead, for thirty-five years pastor of the first Baptist church in Adelaide, South Australia, and the pioneer Baptist of that colony, is now on his way from San Francisco to England.

Under the will of the late Mrs. Bathsheba A. Benedict, founder of Benedict College, Columbia, the Missionary Union and the Home Mission Society will each receive £2000. After the payment of other bequests, the residue of the estate is to go to the Home Missionary Society, to be added to the endowment fund of Benedict College.

The new chapel in Dumbarton was opened on Sunday, Sept. 5. The same day began the seventh year of the ministry of Rev. Peter McLeod in connection with the church. Special inaugurating services were conducted by Rev. J. McLean, of Glasgow, a former pastor of the congregation, and these were attended by large and enthusiastic audiences.

Calls.—Rev. D. Collier, to the Welsh Church, Ferryside; Mr. H. S. Hollingshead, to Carr-road, Nelson.

Resignations.—Rev. A. J. Margerum, of Forest Gate; Rev. O. M. Pritchard, of Graig, Newcastle Emlyn.

Methodist.

Rev. J. W. Hayward, of New Zealand, offers himself for African work.

Rev. N. Bocock, of Fernando Po, is expected in England during the next few days.

After next Conference Rev. N. Haigh will remove from Wolverhampton to Blackheath and Quinton, Birmingham.

Rev. J. G. Hopkins, who, after an unusually lengthened pastorate at Birmingham, has undertaken the charge of Leeds (Lady-lane) Mission, has begun his work with every sign of success.

The Methodist N.C. Evangelistic Union held last week a convention in Oldham on spiritual life. Evangelistic services, outdoor and in, were held in connection, and greatly blessed.

Bishop Hartzell, of the American M.E. Church, addressed last week the first London Synod, giving a cheering account of progress in the work among the coloured freedmen of the South.

Rev. G. W. Olver, senior Wesleyan Missionary Secretary, dealing with the crisis in missionary affairs, warns the friends of missions that unless there is augmentation in the yearly income they will have to face the question of retirement from parts of the mission field.

On Lord's Day both Mr. Pearse and Mr. Price Hughes resumed their ministry at St. James's Hall, Mr. Pearse taking the morning service, and Mr. Price Hughes the evening. The St. James's Hall congregations and collections during the holiday period have been larger than in any previous year. The new minister, Mr. Lax, has made a most encouraging start, and his preaching has already been followed by conversions.

The famous Wesley Chapel in Church-street, Spitalfields, one of the largest and oldest places belonging to the Methodist body in London, has (says the *Westminster Gazette*) just been sold to the Jews for a synagogue. Less than twenty years ago the most famous preachers of Methodism drew crowded congregations there, and Wesley preached often in the early days. Only a few months ago Artillery-lane Chapel was turned into a synagogue, and an effort is being made to secure another large chapel in Whitechapel.

Presbyterian.

Rev. Robert Duff, of Belgrave, has accepted the call to Belfast.

Three West-end congregations are now vacant—Marylebone, Kensington, and Belgravia.

Serious steps are being taken in Kaffraria to further the union of the South African Presbyterian Churches.

Rev. A. A. Cooper, late of India, has been appointed to take charge of the work at Ilford for three months.

Rev. Robert Strachan, of Aberdeen University, has been appointed professor in the Wilson College of the Free Church, Bombay.

Rev. W. Harris, of Victoria Docks, has returned to his pulpit, after a change rendered necessary by the state of his health and the serious illness of Mrs. Harris.

Rev. David Gregg, D.D., the successor of Dr. Cuyler, who has maintained the prosperity of the church of that great preacher, has visited London on his way back to New York, after a six months' holiday on this side of the Atlantic, a considerable portion of which was spent in Palestine.

Salvation Army.

General Booth will conduct meetings in Denmark and Germany next month.

One hundred and fifty cadets for officership have entered the Clapton Training Home.

The officer in charge of the corps in British Guiana has been sentenced to a month's imprisonment for the offence of beating a drum in his barracks.

It is stated that 34,059 people sought salvation at the meetings conducted by Salvation Army officers in the United States from January to July in this year.

Sir James Sivewright, the Commissioner of Crown Lands, presided at the annual meeting of the South African Social Work held at Cape Town. The Right Hon. Cecil Rhodes sent a donation of £25, and expressed the opinion that the Army was doing "a noble work."

The five Salvationists sent to prison for speaking in the open-air at Great Marlow have been released. The streets of the town were lined with spectators, who gave them an enthusiastic welcome. Two old men, aged sixty-seven and fifty-seven respectively, were among the prisoners.

Fallen Asleep.

At Brighton, Mr. G. D. Sawyer, an earnest Christian worker and director of the L.M.S.—At Blackburn, Mr. Jas. Tomlinson, a valued S.S. superintendent.—At King's Cliffe, Miss Annie Edgson, a devoted young worker.—At Hunstanton, Mrs. Wherry, of Bourne, through a bicycle accident.—At Lymington, Mr. John Light, aged sixty-three, a faithful worker.—Rev. George Morgan, of Haywards Heath, a hard-working Methodist minister for forty years, and much beloved in his circuits.—At Pitsligo, Aberdeenshire, Rev. Robert Taylor, minister of the Free Church.—Rev. D. S. Ferguson, senior minister of Strachan Free Church, aged ninety.—In Bayswater, on 12th inst., Mr. William Rayner, aged fifty-two, for years editor of the *Court Journal*, a devoted helper among the Methodists at Denbigh-road chapel.—At Hull, Mr. W. Bilton, of York, aged sixty-eight, president of the Prayer Leaders' Union for thirty-six years, and a valued class leader.—At Silverdale, Mr. Thomas Greenhalgh, a large and sympathetic giver.—At Byers-green, Rev. John Crennell, rector of the parish, who for twenty-six years did a remarkable work among pitmen at Tanfield.—At Belfast, Mr. Jas. Johnston, an active member of Carlisle Memorial Church, aged 72 years.—At Downpatrick, Mr. Wm. Martin, J.P., for fourteen years member of the Session, Downpatrick Presbyterian Church.

Appeal.

Books Wanted.—Being interested in young girls, I am trying to start a branch of the Young Women's Christian Association in this district, where I am working as mission sister. I am greatly in need of some story and useful books to form a library in connection with it. I know in many homes old books are stowed away and allowed to get musty, when they might be educating the minds of young girls who are too poor even to buy a book, but can easily obtain a penny novelette, which only poisons the heart and mind. —Address, (Sister) Laura A. Ellis, 1, Viewland-road, Plumstead, Kent.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

WITH a view of still further extending the circulation of The Christian, Messrs. Morgan and Scott are prepared to send, carriage free, to any reader resident in the United Kingdom, on receipt of Postal Order for 6s., thirty-six copies of the current issue of The Christian and a handsome 12s. 6d. Paragraph Bible (with references) printed in large type, and bound in Persian morocco, with gilt edges. Readers in foreign countries included in the Postal Union can secure the same advantage on forwarding a Postal Order for 9s. 6d. The publishers expect that the thirty-six copies of The Christian sent with the Bible will be given to friends not already acquainted with the paper, but likely in consequence to become regular subscribers. Further particulars of this offer are given in an advertisement on page 8 of the present issue.

We believe that the reading of a weekly journal such as The Christian does much to stimulate missionary and evangelistic zeal both for the home and the foreign fields, and we ask the co-operation of all our friends in extending its influence. In order to assist such efforts, our publishers will be pleased to forward parcels of specimen numbers of the paper to anyone applying for same who can distribute them *to advantage*. We shall be specially glad if ministers, evangelists, Sunday-school teachers, mission superintendents, and other Christian workers will avail themselves of this offer ; and we are convinced that fresh workers and new donors will be secured by these means for the support of the many Christian enterprises which are chronicled in our pages from time to time.

We learn that Young Men's Christian Associations, while much used of God in preparing workers for other fields of service, are themselves often placed in difficulty in the endeavour to find labourers who possess the special gifts required for carrying on their own distinctive work. The sphere of a Y.M.C.A. secretary, owing to the many-sided character of the duties he is called upon to render, is doubtless more than ordinarily exacting, and is scarcely likely to prove permanently attractive to any but those who consciously devote themselves to it in obedience to the Divine Will. The Associations represent a world-wide missionary movement among an important section of the population of this and other lands, and the results of their efforts bear a direct relation to the advancement of all forms of missionary enterprise. This aspect of their work should, we feel, appeal with increasing force to young men who possess the necessary endowments for rendering such service as is urgently in demand at many centres.

One of the secondary results of the Greek indemnity problem, as now settled, will be the inability of the Greek Government to give any further effective assistance to the Thessalian refugees. These number at least 150,000, and are for the most part homeless, without food, and with only such clothing as they brought from their homesteads. Hitherto the Greek Government has done its best to keep them alive ; but its crippled finances and the exhaustion of the generous gifts of Greek merchants in foreign lands, make it essential that a wider effort be made to save them from starvation. The Greek Refugees Committee is therefore making a strenuous effort to appeal to the people of the British Empire and to continental nations for liberal supplies in the form of money, blankets, and clothing. The plea is all the more forcible when we consider that these poor people were in no sense the cause, but purely the victims, of this disastrous war, and that the winter will greatly accentuate their sufferings.

News from India is a mixture of good and bad. The good is that there has been a copious fall of rain in certain parts of the country and that there is no longer any need to keep the Mansion House Fund open, although a large number of persons are still on the relief works. The bad news is that unrest and fighting still continue on the frontier, but the worst is contained in telegrams by Reuter saying that the plague has crept over a wide area and invaded scattered villages, spreading itself gradually and unobserved from hamlet to hamlet. The *Bombay Gazette* fears that the Government of India may be subordinating the medical service to frontier work, and that it does not realise the peril that would threaten India through the weakening of the machinery necessary to combat the plague. It says that "consequences would thereby be entailed infinitely more disastrous than anything which is happening on the frontier." So think those on the spot, but, we fear, Britain's main attention will be given to the fortunes of the army in the field. The moral meaning of the Indian question has yet to be evolved.

One of the practical evils of our ecclesiastical divisions is the inevitable tendency to overlap in work. In spiritual affairs it does not matter so much, for it will do folks no harm to find two persons of widely divergent views seeking to bring men nearer to God. But the evil is most manifest in the distribution of charity in poor districts. A recent case, for instance, showed that a family, pleading poverty, was being assisted by three churches—Anglican, Baptist, and Wesleyan—and many were the queer tricks practised to keep each church in ignorance of the fact. If churches cannot unite in their creeds, they might, by a little more co-operation in charitable work, save themselves the chagrin of discoveries like the above, and save the poor from much degradation.

The people of Bradford-on-Avon have made themselves exemplary by their unusual licensing appeal. They asked the magistrates that the public-houses of the town may be closed at ten instead of eleven o'clock p.m. Of course the magistrates had no power to act. They may lengthen the hours, but cannot shorten them. But the question has been raised, and temperance workers will not be slow to press it on the attention of Parliament, so that those who have the power to grant licences shall also have it within their province to shorten the hours of any particular house or all the houses under their jurisdiction. Few would dispute the fact that it would be better for the morals and health of the frequenters of public-houses if their temptations were abbreviated by even one hour per day.

It is a good sign that there is so much sensitiveness with regard to children and drink. Many parents who think it quite right for their children to abstain, and encourage them to do so, are nevertheless "moderate drinkers" themselves. Better this than the consistency which would urge the children to do as they do. Now there is also a strong feeling against children being served at public-houses ; the only pity is that that feeling does not extend to the persons who send them there. However, it is a contagious thing, and will spread more and more. At many of the Brewster Sessions the justices cautioned publicans against serving children under thirteen years of age. But the publicans resent this as illegal. It may be, but for all that it is eminently moral, and the justices will go on doing it until law and morals are harmonised in this particular. Meanwhile, let it be observed that in France, Russia, Hungary, and Belgium, there are stringent laws against serving children.

Appearances at present are in favour of a School Board for London which shall not be, as *The Standard* calls the present one, "a synod of wrangling theologians," and which shall not allow the priest to be supreme. The wrangling will be over before the election, and the priest will have got the worst of it—some hope and think. His own side is getting tired of him. The people can, of course, decide the whole dispute, and in their hands it will soon rest. Let them restore the policy which at the beginning made the London Board so mighty a power for good among the poor children of this vast City.

A correspondent in India, an officer in the Army, sends us "with shame and confusion of face, with sorrow of heart and indignation of spirit," a description of provision made for the protection of British soldiers in India from the results of immoral indulgence. It is sufficient to say that the facts are attested by four persons beside the Christian officer who pens them, and constitute, as he says, "an abominable connivance at immorality evidently done by authority and obviously done at the suggestion of some army doctor." Our esteemed correspondent deplores the fact that army doctors are not compelled by regulation to lecture young soldiers on immorality, showing what it is and what it begets.

It has often been pointed out in these columns that the health of our Indian Army might be greatly improved by the care of the officers, and by punishing men who, through wilful misconduct, unfit themselves for duty. The Commander-in-Chief in India is of the same opinion. He says :

> Such men are fitting subjects for all the restrictions of discipline that can be imposed upon them, as they habitually render themselves unfit to fulfil the engagement they have entered into with the State, and throw upon their most self-respecting comrades the burden of their duty.

Only let the same measure be meted out to offending officers as well as offending men, and let it be to the praise and advantage of both when they keep themselves equal to their duty.

According to reports and warnings from across the Atlantic, the bicycle craze is having a disastrous effect on church attendance in America. One prominent minister says that not only non-churchgoers, but thousands of people who had hitherto been faithful to Sunday observance, now regularly spend their fine Sundays wheeling in the country. It is the greatest crisis, in his opinion, that has befallen the Church since the Reformation. We hope this is an exaggerated statement, but the serious growth of the habit on this side of the Atlantic during the past summer is suggestive of a grave danger. Would it not be well if during the coming winter the leaders of our Bible classes, etc., were to deal wisely and fairly with the Sunday question? With many young people lack of guidance, rather than any vicious tendency, accounts for their growing slackness on this question.

The Headmaster of Dulwich College, in a temperate and important article in the current *National Review*, utters a needed word of caution on the abuse of athletics in public schools. He asserts that there is a perilous tendency on the part of schoolmasters to encourage games with a view to making their schools popular. The result is that "the intense interest taken in athletics by boys at school destroys the interest which they take in their lessons." Naturally, he says, two boys out of three really like their lessons; but, owing to this absorption in sports, the present proportion is often reversed. This is a state of things fraught with danger, both educationally and morally; and Mr. Gilkes appeals both to schoolmasters, who should resolutely restrain athletics within proper limits, and to parents, who should train their children into a correct judgment as to the value and limitations of these sports and exercises in a schoolboy's life. This last suggestion is a most important one. The time will come when every schoolboy will have the governance of his own leisure at college or in business, and the sooner he begins to use a sober judgment on his own account the better his prospects of surviving later temptations.

The average missionary has fared but poorly at the hands of the contemporary novelist, but, as the *Independent* points out, there is a welcome change taking place, and some of the finest of more recent tributes to the value of missionary work have come from writers of fiction. Robert Louis Stevenson's warm words on the labours and character of Rev. James Chalmers, of New Guinea, will be fresh in our readers' minds; and now we find Mr. Louis Becke, another South Sea novelist, bearing eloquent testimony to the work done by Rev. F. Lawes in the Coral Islands. This tardy change of attitude is due to a better knowledge of the real facts. It is the ignorant and the prejudiced only who rail at the results of missionary work, and when ignorance and prejudice have had their day the patient and uncomplaining service of the devoted men and women who are engaged in extending the influence of the Gospel will win the admiring homage of the world.

Later advices from South Africa make it clear that an utterly illegal treatment has been meted out to the Bechuana prisoners of war, referred to in these notes last week. The apology offered by the officials is that these people had the choice given to them of being tried for high treason or the acceptance of a compulsory apprenticeship at nominal wages—a condition indistinguishable from slavery. It is to be hoped that the authorities will thoroughly investigate this shameful matter. There seems to be a periodical outburst of savagery in the treatment of natives on the part of a certain section of the white population. Information has been coming in of barbarous and heartless cruelty towards some bushmen during the campaign. These charges are made by responsible people who do not shirk giving their names, and should be inquired into without delay for the honour of the British name.

Rev. Thomas Green, an ex-chairman of the Congregational Union, writes to *The Independent* expressing his regret that in the programme of its forthcoming meetings at Birmingham, "a very marked prominence is not given to the Romish controversy." He does not think that silent contempt is the right method to adopt in dealing with "the unblushing audacity, the distortion of history, the perversion of fact, the artfulness of insinuation, and the impudence of assumption" on the part of the Romish Church, which are more rampant than ever. Mr. Green would have every opportunity seized for warning men of the wiles of the deceiver. The worst of it is, that the danger to young Nonconformists does not come from the Romish Church direct, but from Anglicans, who entangle them in many snares. They begin to talk about "the Catholic Church" without apparently knowing that the Romanist denies the right of the Anglican to such a title, and the Anglican to the Romanist. With great swelling words they are beguiled and led astray.

According to the Roman correspondent of *The Pall Mall Gazette*, there are not less than three Popes, and not one, as the outside world imagines. The first is called the White Pope, who is titular head of the whole Church; the second is the Black Pope, who is chief of the Order of Jesuits; the third is the Red Pope, whose jurisdiction is over all the bishops of the world, and who is so called because he always wears the red robes of a cardinal. These supreme officials are supposed to act in complete unison, but frequently they are in conflict instead. A knowledge of these facts, so seldom made known to the public, throws a suggestive light on the alleged supremacy and infallibility of the titular Pope, and on the supposed "unity" of the Catholic Church. This "unity," like charity, "covers a multitude of sins."

For the third time the Oswestry Guardians have appointed Mrs. Price as relieving officer for their Union. Opinions will differ as to whether a woman may always be an advisable person in this capacity, but that a *Christian* person is needed for such work few will deny. Hard, unsympathetic men distributing the doles of the parish have given cause for the old phrase, "as cold as charity," and the word which in Christian England should have been the standard of warm Christian sympathy has degenerated into a synonym of all that is harsh and unfeeling. The lot of the aged poor might be made much more bearable if the funds of the ratepayers were dispersed by Christian hands.

Mr. Charles Booth is busy making inquiry for his next volume on the influences (chiefly religious) which are being brought to bear on the people of London for their general improvement. We hope that those who give information will emphasize the fact that however needful the better housing of the poor may be—and it is a crying need in some districts—this alone will not be of much service. External reforms do not form even the chief part of the true panacea for London's woes. We have frequently seen drunken idle people put into a neat cottage by charitable friends, and the cottage has very soon been transformed into a pigstye. The occupants need regeneration as well as the houses they occupy. Without the former the latter is but a short-lived blessing.

There is much need of greater preparation on the part of preachers for the public reading of the Scriptures. It is indisputable that many a lesson is made as futile as a soulless and mechanical method of reading it can cause it to be. The passages chosen should be carefully studied beforehand, and every shade of meaning have its corresponding emphasis and change of tone. The Bible is a very human book in the best sense, and it must be read in a human way. It is also a Divine book, and the preacher's reverence for the truth it reveals should be conspicuous in his manner to make its meaning clear, and give due force to that meaning—these are the essentials of good reading. When Ezra and his companions "read in the book of the law of God," we are told that it was done "distinctly," and that they caused the people "to understand the reading," and when Baruch read the words of Jeremiah in the ears of the people "they were afraid, and the conscience of the king was troubled." If this were always done by modern preachers we should hear of more conversions of sinners and more edification of the saints through the lesson of the day.

It was a saying of Professor Finney's that "to lead souls to Christ you must lead them away from themselves." And to lead them away from themselves you must not be always turning their eyes inward in self-introspection. Self-examination and self-knowledge are both necessary, but the old saying that "for one look at self there should be many looks at Christ" is a true one. "Faith cometh by hearing, and hearing by the Word of God." If the soul is to believe, the word of faith must be preached, the object of faith must be lifted up. To lead souls to Christ you must let them see Christ.

The readiness of some preachers to attend to every study except theology, "the queen of the sciences," may be traced to the over-confident sayings of men who know nothing of theology at all that it is a dry and profitless thing, and that if a preacher would be interesting he must be acquainted with the newest book. The old soul-saving ministers aimed at an object a good deal higher than being interesting; they aimed at awakening the conscience and subduing the sinner to Christ; and for this end preachers must know and love their message, as well as fear and honour their Master.

"Old Age" is becoming quite popular in the press. This will appear very foolish to the pessimistic youth who at twenty-five thinks he has drained the cup of life's experiences, and who wants only determination to dash it to the earth. One has often thought that the portraits of our notable men show them to be much more haggard and worried at forty than at seventy or eighty. In mid-life the battle is sternest; after that comes well-won peace. The fact is, old age is noble or ignoble in proportion to the purity and goodness that preceded it. A man who has spent his days badly will say, as Byron did at thirty:—

> My days are in the yellow leaf,
> The flowers, the fruits of life are gone,
> The worm, the canker and the grief
> Are mine alone.

But he who has cherished an unselfish purpose and wrought with faith in God can, when his work is done, settle down with reposeful spirit in the eventide of his life. It is a very ancient contrast, these two verdicts on life. Solomon, from a palace, cries, "Vanity of vanities, all is vanity." Paul, in a dungeon, says, "I have fought the good fight; I have finished my course'

The Seven Miracles
In St. John's Gospel.

By GEO. F. TRENCH.

THE works of God in Nature are remarkable in the contrast presented by the order, the strict regularity of form, the proportion and symmetry of their construction in some departments of the physical creation, and the apparent absence of these qualities in others.

As illustrations of the latter, take the map of the heavenly bodies as seen on the sky at night and the map of the world, or any of the continents of it, on a schoolroom globe. No systematic arrangement can be discovered; the distribution of the stars in their constellations is without visible design, the outlines of the earth's surface without form or proportion.

But when we turn to the animal and vegetable creation this seeming confusion disappears, and harmony, proportion, and elegance of form come to view; not here and there, as it were, accidentally, but always and everywhere, in infinite variety and perfection. Whether it be the branch of the palm tree, the leaf of the fern, the ear of wheat, the scales of the fish, the plumage of the bird, or the wings and antennæ of the insect; everywhere and always Nature has been adorned by the hand of the Creator with all the glory and beauty of His divine art.

To those who habitually see in Nature one of the volumes of the book of Revelation, it will be a matter of no surprise to find in Scripture, which is another volume of the same book, a like display of this grace of form, and the elegance and harmony of arrangement.

Take the Psalms for example. There it will be seen that the exigencies of Truth, History, Prophecy, Benediction, Denunciation, are consistent with poetic forms of construction and the rhythm of repetition.

Psalm cxxxvi repeats at every one of its twenty-six stanzas the same exquisite refrain. The verses of each section of Psalm cxix. open with the alphabetical title at its head. Each successive verse of Psalm cxlv. begins with a letter of the Hebrew alphabet, all in their exact order, with one exception, due probably to error of transcription.

Careful examination of the structure of the Psalms discloses, besides the ordinary poetic arrangement, an interior order or balance of thoughts, by which, when discovered, much light is thrown upon many otherwise difficult passages, and the principal theme of each psalm is emphasised by its repetition. This may be fully studied in Dr. Bullinger's book, "A Key to the Psalms."

Once the principle is recognised as proper to Scripture, opportunity will not be wanting for its discovery in many unsuspected places, and not only in the poetic portions, but even in the historical and doctrinal books. Our present object concerns the structure of the Gospel of John in so far as regards the selection given therein of our Lord's miracles of blessing and mercy to men, of which there are seven. They are as follows:—

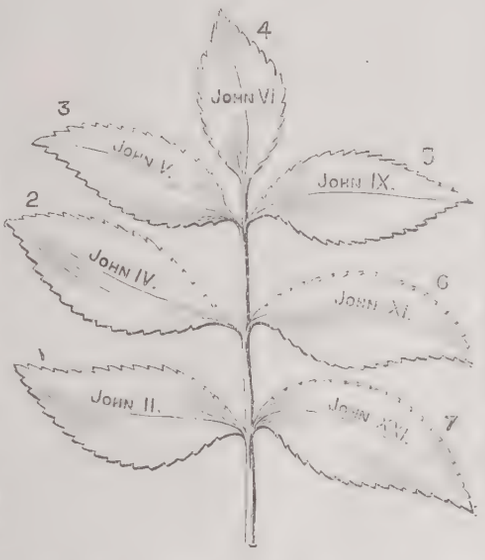
(1) The conversion of water into wine.—Chap. ii.
(2) The recovery of the nobleman's son.—Chap. iv.
(3) The healing of the impotent man.—Chap. v.
(4) The feeding of the multitude.—Chap. vi.
(5) The giving of sight to the blind man.—Chap. ix.
(6) The raising of Lazarus.—Chap. xi.
(7) The draught of 153 great fishes.—Chap. xxi.

It will be observed that the personal miracles of the Incarnation, the walking on the sea, and the Resurrection, are not included in the above, as belonging to another category.

The question now arises, How may these miracles be connected with one another; in what grouping may they best be studied so as to extract the Divine instruction of each in its relation to the others?

In ch. xx. 30, 31, we read—"And many other signs truly did Jesus in the presence of his disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." That is, the Apostle does not profess to give a complete consecutive narration of the Lord's miracles, but has been inspired to make a selection of those recorded as being germane to his purpose here set forth. If there has thus been disclosed a Divine design in the selection of this particular group of "signs," it will become us to seek for the method or system that underlies that selection, and the reader will perceive, when the proper grouping is made, how rich a field of truth, and what otherwise undiscovered beauties, lie stored in these simple narratives of our Lord's gracious deeds.

If anyone in his country walk will pick at haphazard a leafy twig from half-a-dozen different kinds of trees, he will see how varied in their *order* are the arrangements of the leaves upon the stalk. Probably no two of them will be found exactly alike in this respect. For the purpose of this illustration, take an ash stalk or twig with seven leaves, and the arrangement will be found to be as shown below:—



The seven leaves on the stalk form three pairs with a central single top one. The first and seventh, the second and sixth, the third and fifth are the pairs; the fourth stands alone in the centre at the summit.

It will be seen at once that, if this is the Divine order selected for the miracle narratives of John, we shall not have to seek the connection between the first and the second, but between the first and the seventh; not between the second and third, but between the second and the sixth, and so on. If this is done, the parallelism will be found to be complete and beautiful, while, if a comparison which might at first sight appear more simple or natural is made, it will be a very forced or laboured process to show any symmetry or connection whatever.

Let us now proceed with the examination under the light of this parable from Nature, and see if the key fits the lock.

The first pair of miracles to be compared are those of chap. ii. and chap. xxi. The miraculous conversion of water into wine and the miraculous capture of fishes. Are there any points of contact here? Yes. What are they? Let us see.

(1) In both cases the company is gathered for a meal.

(2) In neither case was it a case of urgent demand or extreme need; in the one case there had been already a supply of wine, in the other the breakfast had been already prepared (xxi. 9).

(3) The supply when given is in both cases far and away beyond the need of the cases. In the one, six great waterpots of purification are filled with water by the Lord's command, to be turned into good wine. In the other, 153 great fishes are provided for twelve persons. That is, both exemplify the Kingly liberality of Him who giveth us richly all things to enjoy; the generous super-abundance of the gifts of God, whose promise is for the life that now is, as well as of that which is to come.

(4) Both miracles are wrought at the Lord's command by the hand of others.

(5) Both are followed by the declaration that the disciples discovered his glory. In the one (ii. 11) "He manifested forth his glory and the disciples believed in Him." In the other, "None of the disciples durst ask Him, "Who art Thou?" knowing that it was the Lord. "This is now the third time that Jesus showed Himself to his disciples after that He was risen from the dead."

I will not pause to enlarge on the doctrinal lessons to be learned from these comparisons, but point to the significance of the two miracles as illustrations of salvation. The first was *a great conversion.* Natural water is converted into supernatural wine. It is the great truth that man must be regenerated if he is to see the kingdom of God. Water of purification will do no good to him whose nature in its essence is corrupt. The change must be internal.

The second is *a great capture.* Out of the sea of this world's sin and selfishness souls must be captured for God. Not only converted, changed as to nature, but yielded up for *possession* by Christ. He spreads His fisher's net to catch men, to draw them in to God, to Himself and to Heaven. They are henceforth, even though regenerate, not their own. No longer free, but willing captives, and the treasured property of Christ. "For all thine are mine, and I am glorified in Thee."

(To be concluded.)

The Love of God.

Tune: 18, Bristol Tune Book.

COME heart of mine, and soul, and strength,
With all your energies combine,
Fitly to sing the breadth and length,
The depth and height of Love Divine!

Its breadth embraceth all the race,
Both Jew and Gentile, bond and free:
Where sin aboundeth, there doth grace
Much more abound, a boundless sea.

Its length! Ah, Lord, no reckoning made
Can show how far it doth extend;
Where can the measuring line be laid?
Where the beginning? Where the end?

So deep this love, so far beyond
All fathoming of puny men,
That souls in lowest depths are found,
And raised to life and light again.

And who can e'er declare the height
Of love that meets all human need
And which to thrones of heavenly light
The fallen sons of men doth lead?

Forgive me, Lord! No tongue can tell
Thy matchless love, so freely given;
In breadth and length unsearchable,
Deep as the grave, and high as heaven!

G. P. McKAY.

Commemoration.

"Let us keep the feast" (1 Cor. v. 8).

TO the Children of Israel the Feast of the Passover was pre-eminently THE Feast. The redemption of which it was the memorial was, in God's estimation and in theirs too, so great that it had changed even the order of time itself. From the mouth of the Lord Jehovah had come the words, "This month shall be unto you the beginning of months; it shall be the first month of the year unto you" (Ex. xii. 2).

But it was not as a memorial that it obtained its greatest significance. The true glory of the Passover Feast was found in the fact that it prefigured a surpassingly great Redemption—it manifestly was the type of the death of the Lord Jesus Christ.

There can be no possible doubt about the connection of the two things in the Divine mind and purpose, for the words are entirely conclusive: "Christ our Passover is sacrificed for us" (1 Cor. v. 7).

From a more cruel bondage than that of Egypt the Lord hath brought his people forth, the precious blood of the Lamb of God being the redemption price, and the redemption token. "Therefore let us keep the feast," urges the Apostle.

Other feasts had passed away, with the sacrifices and ceremonials which belonged to the dispensation of types and shadows, but of so surpassing an excellence was the fact of which the Passover was the type that it pleased the Lord to perpetuate the memory of it, and to give us, in the Lord's Supper, a memorial which should surely appeal to every redeemed heart "till He come." The sacred lips, so soon to pale in death, were those to assign to the symbol its true place in the estimation of the believer. "This do...in remembrance of Me."

Few words of Christ have been so pressed and tortured in order to bring out of them that which never was in them, as have the words which refer to this ordinance; and the undue prominence which has been given to the simple rite as a sacerdotal act, and one essential to salvation, has led many of us, perhaps, to say, and some to think, less of it than we otherwise should do.

But the grievous error which leads some to teach that the Lord's Supper is a mass, or a sacrifice, must not rob us of the due and rightful significance of an institution so solemnly appointed, and so calculated to awaken and deepen the most tender and spiritual feelings. Nor should we, in our eagerness to disallow the unscriptural claims made for the rite, yield one iota of its real importance and helpfulness.

The devout Israelite so esteemed the privilege of participation in the Passover feast that—in the case of those who were positively unable to avail themselves of it—special provision was made by the Lord's own appointment (Numbers ix.). Whereas, if through mere negligence or indifference the opportunity were let slip, the result would have been a cutting off from the privileges and communion of the congregation.

Can we truly say that the majority of Christians in our day are as unwilling to absent themselves from the Lord's Supper? Is not a very little thing too often permitted to interfere with the sacred engagement binding upon us to "show forth his death"?

We say not a word with regard to real and actual hindrances; but must it not be confessed that very unimportant "other engagements," the pressure of merely trivial duties, or even an attractive service elsewhere, is sometimes enough to account for empty places at the Lord's Table? Has it not been repeatedly found that young inquirers and non-professors are stumbled by these absences?

Briefly, is there no reason why we should remember ourselves, and pass on to others of those who love Christ the rallying word, "Let us keep the feast"?

Is our greater freedom a reason for disregarding the summons? Surely not. We are "made free" in order that we may serve, with the service of love instead of the constrain of fear. We are set at liberty in order that we may bind ourselves voluntarily to do the will of Him who loved us and gave Himself for us. "Therefore let us keep the feast"; and keep it in reverent and holy gladness, as the answer of our hearts to his own heart's love, ever seeking our blessedness, and seeking too to promote our communion with Himself. It is, indeed, the feast of love, the acknowledgment of what we owe to Him whose broken body and freely-shed blood are the only hope and only sustenance of our souls.

"Let us keep the feast," too, as the expression of the life's true bent and purpose, which must surely be a continual showing forth of the Lord's claim upon us. Let us keep it in lowliness of heart, remembering that it was *our* sins which were borne upon the tree; but also with assured and joyous confidence in that all-sufficient atonement which has, once for all, dealt with sin and put it away for ever.

Here, O my Lord, I see Thee face to face;
Here would I touch and handle things unseen;
Here grasp with firmer hand the eternal grace,
And all my helplessness upon Thee lean.

Here would I feed upon the bread of God;
Here drink with Thee the royal wine of heaven:
Here would I lay aside each heavy load;
Here taste afresh the calm of sin forgiven.

This is the hour of banquet and of song,
This is the heavenly table spread for me.
Here let me feast, and feasting, still prolong
The brief bright hour of fellowship with Thee.
(*Bonar.*)

LUCY A. BENNETT.

[Let it be emphatically added that in the Lord's Supper we show forth his death until He come; that we show forth to God and to the holy angels, to Satan, to demons and to men, that we live by OUR Lord's death, that we have life because we eat his flesh and drink his blood, not in a material but in a far more vital, even a spiritual sense. That as baptism is our testimony, that we are born again, so the Lord's Supper is our testimony that our new life is sustained by continually feeding upon Him by faith. If "High Congregationalism" means more than has been here expressed, will our brethren kindly make it clear? And will they define what is meant when they speak of sacramental grace?—ED.]

Popular Services in Yonkers.

THE pastor of the First Church, Yonkers, Rev. George F. Pentecost, D.D., coming from the Marylebone Church of London for that purpose, has his second service each Sabbath at four o'clock in the afternoon. He has recently spent the early evening hour passing through the main streets to discover the habits of the people, and finding such numbers out of doors and evidently not on their way to or from worship, he has conceived the plan of inaugurating a series of popular Sunday-night services in the largest and most central audience-room of the city—namely, Music Hall. These will begin on the evening of Sunday, October 3, and are expected to continue each Sunday evening until the close of the year. While none will be excluded from these popular gatherings, Dr. Pentecost does not expect the presence of regular churchgoers.

Dr. Pentecost is admirably equipped for the conduct of such a campaign, and is greatly strengthened in his purpose by the hearty approval and co-operation of his session and congregation.—*N. Y. Evangelist.*

Study of the Scripture.

BY D. L. MOODY.

I THINK the time has come when the Christian Church should be thoroughly aroused to the lamentable neglect of the study of the Word of God among its members, and to its great importance. As I go from church to church all over this great country, I am brought everywhere in contact with those who are reckoned, indeed, in the membership of some church; but they have no assurance of salvation, have never known what it is to lead a soul to Christ, would find it impossible to lead in prayer, and are content to live day after day surrounded by the unsaved without bringing to them the knowledge of the only Saviour. I am simply appalled by the great waste of life-energy in the Church of Christ—by the number of those who must waken some day from their spiritual lethargy to find that all opportunity for service for the Master is gone for ever, and they themselves, if saved, yet so as by fire.

I am meeting, too, with earnest souls who would gladly be up and doing in the Master's service, but feel that through neglect of the Word of God and lack of training they are sadly unfitted for effective work. My soul is often deeply stirred by coming across the many workers toiling in their own strength, weary and discouraged over the lack of result. How gladly would I be the means of bringing to them the message and living experience of our Saviour's words: "Tarry... until ye be endued with power from on high." "Ye shall receive power after that the Holy Ghost is come upon you and" (note the order) "ye shall be witnesses unto Me." Oh, that all might know the ease and joy of service when "the sword of the Spirit which is the Word of God" is wielded in the hand of the Holy Spirit.

We need trained workers on all lines of Christian usefulness, those who have been brought face to face with eternal verities, who have had the living experience of salvation, sanctification, and the infilling of the Holy Spirit, and have become wise to win souls. To meet this need, I believe, there ought to be centres where many might come aside for contact with and regular instruction from those who have had long experience in dealing with souls and the upbuilding of Christian character. Such a centre exists in Northfield, Mass., where a few years ago a training school for Christian women was opened. The course extends over a part of two years. Already numbers have come to us, and are now doing effective service all over the world. While Bible study and methods of work hold the place of pre-eminent importance in the school, certain other branches are taught if desired.—*Boston Congregationalist.*

Pastor Stearns at Mildmay.

ON Sunday evening, September 19, Pastor D. M. Stearns, of Germantown, Philadelphia, preached in the Conference Hall, and on Wednesday, Thursday, and Friday evenings, and on the afternoons of Thursday and Friday in Room No. 6, gave missionary talks and Bible readings on the Book of the Revelation. He related some of his experiences in his late visits to the missionary fields of Ceylon, India, China, and Japan; these were refreshing and encouraging, and calculated to stimulate interest and co-operation in the great work of Foreign Missions.

The Bible readings were intensely helpful and admonitory, evidencing a devout and profound acquaintance with this wonderful portion of Scripture, which it is to be feared has been sadly neglected by many Christians. All the meetings were times of spiritual encouragement and profit.

"Truth Before Everything."

WHY is it, how is it, that over some spirits comes, long before they are called into active service and conflict, a feeling of restlessness and a sense of hope and fear concerning the future? They seem to be moved by a moral impulse toward an unknown fate, which they would fain embrace, but from which they shrink, like birds of passage which "know their appointed time" for departing from one land to another, and, fluttering to be gone, yet remain a few days longer in the old home. Was it a spirit of prophecy or an uncomprehended sense of duty to be done that caused Mrs. Josephine E. Butler, who wrote the Life of her father, John Grey, of Dilston, in 1869, to consecrate the last pages of that book to the subject of purity of character? John Grey was a country gentleman whose days were spent far from cities, who was honoured by men of the highest standing, and loved and revered by humble neighbours in quiet villages, and who chiefly saw depravity and crime as they came before him as a magistrate. Yet Mrs. Butler's heart urged her, before she finished her memoir, "to say a word in regard to the purity of his character." She felt bound, as one who had been nurtured in a truly Christian home by a noble, upright, magnanimous father and a wise, tender mother, "to testify to the existence in our English homes, not among women only, but among men also, of purity of heart, of innocency of life, of constancy in love." Not one man alone was in her mind, but of one only was she free to speak. And "such was the gentle purity of his nature, that when anyone alluded in his presence to any particular example of the vileness of the times, or of fashionable vice or villainy, the pained and puzzled expression of his face would cause the speaker to hesitate, to cease, for it was evident that some allusions were not even understood by him, and that the approach to such subjects was painful only." When a daughter can thus write of her father, it is not surprising that she should retain an unshaken faith in the purity of some men, and that she should be as ready to champion the cause of men as of women, that in ethics she should know nothing of sex.

Mrs. Butler believed, as all but hopelessly bad men do believe, that there are pure men and pure women, and thus it was easy to believe that *all* men and *all* women could be and ought to be pure. Without such a faith underlying all her work and character, as the bed-rock upholds a fortress or a cathedral, she could have done nothing in the great cause which has consumed her days.

But that home of her girlhood, first under the shadow of the Cheviots, and next among the pleasant woods of Dilston near the Tyne, was also a place where the doctrines of grace were held fast, in a simple, humble faith, and where the effects of grace were manifest in kindness, gentleness, peaceableness, love, and unswerving justice. It fell to Mr. Grey's lot often to have to act as mediator, arbitrator, and judge, and as this was done with the fearlessness of love, it was necessarily done with absolute justice. A keen, almost painful, sense of justice has always marked the spirit of his daughter. Love of fair-play is a passion with her. Hence the firmness with which she meets and resists all oppression of the poor and down-trodden.

The atmosphere of her home was fitted to create and foster truthfulness of thought, and word, and act. which is justice within and without. Parents and children were interested in all sorts and conditions of men, and the worth of all was appreciated. Kind words were the language of the home, but flattering words, the subtle praises which intoxicate pride and pervert conscience, were not heard; compliments did not abound, though there was no lack of appreciation. The way in which one of the servants described Mrs. Grey's death expressed much of the character of her late mistress, and also of the family: "It was just like the mistress: she made not a bit of fuss about dying." Neither has it been the way of her daughter, Mrs. Butler, to make a fuss. To do her work, to do it justly, to be fair to the worst of people, to stand up for the most abject, to make no trouble except on a question of righteousness, and then to be ready to go on agitating until the wrong is removed and the right is done, to avoid all shows and mere popular "demonstrations," these things have distinguished her through all the years—now twenty-eight years this month of September—that she has stood before the British people.

If it was a high privilege to know a pure father, it was an even greater privilege to have a pure husband, and not only pure, but also tender, firm, self-sacrificing, ready to honour the work to which his wife felt herself called. Such a husband Josephine Grey found in George Butler. The number of husbands who would allow their wives to bring a fallen, friendless girl into their house, to be nursed until she died, who would go and speak to her and read to her, who would be the Good Samaritan and the Good Shepherd, is, we fear, not very great. He was one of the few.

It is in serving people that we get to know them and sympathise with them; their wrongs become ours; and we finally identify ourselves with them. Fallen girls are frequently the most wronged of our population; treachery, lust, cowardice, pride, selfishness, hardness of heart, having combined for their overthrow. But that they should be set aside in their misery and poverty by a legal enactment for a life of shame is the last and greatest wrong they can suffer; and this wrong was inflicted in 1864 by the British Parliament, and again in 1869 by a stronger measure. Our Governments have sometimes wrought wickedness of a very black hue, but none ever wrought folly and shame like this, to make the life of an "unfortunate" a recognised legal trade, and herself a chattel, a thing for the use of libertines. Such a deed, when its nature was known, could not but wound the soul of anyone who cared for the outcast as Mrs. Butler did.

Now came to a crisis that faith in purity, that keen love of justice, that hatred of oppression, that pity for the sinful and sinning, which God had been cherishing in her heart since her girlhood's days. Appeals were made to her to act on behalf of this class now, but, like some others who have been called, she "fled from the face of the Lord." She worked hard at other things, hoping God would accept this service and excuse her from the other. In an old manuscript book she wrote: "September, 1869.—'Now is your hour, and the power of darkness.' O Christ, if thy spirit fainted in that hour, how can mine sustain it? It is now many weeks since I knew that Parliament had sanctioned this great wickedness, and I have not yet put on my armour, nor am I yet ready. Nothing so wears me out, body and soul, as anger, fruitless anger; and this thing fills me with such an anger, and even hatred, that I fear to face it. The thought of this atrocity kills charity and hinders my prayers. But there is surely a way of being angry without sin. I pray Thee, O God, to give me a deep, well-governed, and lifelong hatred of all such tyranny, injustice, and cruelty; and, at the same time, give me that divine compassion which is willing to live and suffer long for love to souls, or to fling itself into the breach and die at once....This is perhaps, after all, the very work, the very mission, I longed for years ago, and saw coming afar off, like a bright star. But seen near, as it approaches, it is so dreadful, so difficult, so disgusting, that I tremble to look at it; and it is hard to see and know whether or not God is indeed calling me concerning it. If doubt were gone, and I felt sure He means me to rise in revolt or rebellion (for that it must be) against men, even against our rulers, then I would do it with zeal, however repulsive to others may seem the task."

The call had come; but what would her husband think and say? She could not act alone, as she had thought and prayed and suffered alone. When she told him he might well be pale and silent for some days. Then they could speak freely, and he said, "Go! and the Lord be with you."

The fire of Mrs. Butler's wrath has never died down; and what smoke of human passion hung above its bright, consuming flame has long since been dispersed. Her hatred of injustice, her pity and love for women, have borne her into and safely through scenes of danger; she has faced officials, high and low, who had the dreadful work of administering the horrible system of regulating vice; elections have felt her presence; and again and again her evidence has been taken by Parliamentary Commissions and Committees. Her pen and tongue have pleaded incessantly for justice. While rescue and preventive work has had much of her attention, it has been the *legal* and *constitutional* aspect of the social question which has had her chief thought. She has made herself thoroughly familiar with the schemes, deceits, and subterfuges, of regulationists in every land. Nevertheless, her name has not become a synonym for "a political woman"; the pure motive, high aim, and Christian spirit of her crusade have made that impossible.

Two years ago it seemed as if Mrs Butler's great life-work, so far as England and India were concerned, was finished; but the present Government, encouraged by the promise of support by Lady Henry Somerset, has undone the toil of years. Mrs. Butler writes: "My own countrywomen have been the first in the world to set their seal to the infernal doctrine of the necessity of vice, and to proffer to our Imperial Government, before the whole world, what Lady Frederick Cavendish rightly calls their 'counsels of despair.'" But she does not despair for the principles that have guided her public and private life from the first. Wounded with a sense of shame, recognising the sad fact that womanhood is no longer *solidaire*, but is literally cut in two, on this vital question, she returns to the conflict with the inspiring battle-cry, "Truth before Everything." No compromise, no waiting for backsliders to return, no silence as to the action of some misguided friends, but "Truth before Everything."

Rothesay.—A well-attended conference has been held here in connection with the Faith Mission, extending over several days, on the spiritual life and the work of foreign missions.

The Dents in Bertie's Cot.

A TRUE INCIDENT FOR YOUNG MEN.

WHAT was the matter with Bertie H——? His mother wondered; his father wondered. The usually bright face was clouded over. The young fellow went about with a troubled look—had done so for many months. Ah! God the Holy Ghost was dealing with his heart in a wonderful way. He was suffering from a conviction of sin. Would that our hospitals were full of such patients!

For many years his invalid mother had prayed for him, and the answer was coming. One night at supper, when the plate, scarcely tasted, had been pushed away, she could bear it no longer, but quietly asked, "Is anything the matter with my boy?" and then again, "Is it about your soul, Bertie?" "Yes, mother, I have been sore troubled for many months and cannot get peace."

How lovingly she took him to the throne of grace, and pleaded with God to lead him from conviction to conversion.

Not long after that he set out for his usual Sunday afternoon Bible-class which he had attended regularly for a long time, little thinking what a memorable Sunday afternoon it was to be to him; for it was there he passed "from death unto life." He stepped from uncertainty into assurance—out of self into Christ. He went home a rejoicing child of God.

My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry.

Perhaps he could not have explained how the change came about; but who can explain conversion? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit" (John iii. 8).

He only knew that the joy was in proportion to the long distress of soul under which he had laboured. But how often a glorious spring full of promise and beauty succeeds a long and bitter winter; and so it is in the Kingdom of Grace.

Bertie's bright face told everyone that his winter was over and gone, and that the spring flowers had appeared upon the earth. Best of all, he early learned the sweet secret of keeping those flowers always in bloom, for Bertie laid hold on prayer and made it a power in his life.

He came home every day at twelve to his lunch, and his mother noticed how quiet he was in his room upstairs. One day she toiled up the stairs after he had gone, and pushed open the door of her boy's room. There, on the edge of the cot, were two dents where his elbows had rested, and she read his secret at once. The young man spent the middle of the day on his knees, pleading for grace to be kept from temptation. Like Daniel of old, he knelt three times a day; and always, after that day, the loving mother crept upstairs to look for the dents in Bertie's cot, knowing full well that he snatched those few moments from his dinner-hour to wait on God in prayer.

She measured her boy's spiritual life by those dents in his cot. She knew that as long as prayer was a power in his life so would he grow rapidly in grace. Now and again she missed the dents, and grieved in secret over it, but as a rule the little signs were there to comfort her anxious heart.

Are there any dents in your cot, young reader? Does some loving eye, on earth or in glory, mark them day by day? Do you know what it is to spend a certain time each day on your knees? Then you know the secret of a rejoicing Christian life. Make prayer the habit of your life. Let the "dents in your cot" be always there—figuratively or in reality.

Restraining prayer, we cease to fight,
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

How to Reach the Prisoners.

SHE was a "shut-in" herself—shut in year after year by double hip disease to a bed of suffering. But unhappy? Oh, dear no; that I am sure of. Though I never saw her, I know her very well. Our introduction was through the medium of that American association called the "Shut-In" Society, which by means of the Post Office brings the well and active to the bedside of the invalid, and conveys back again such lessons in cheerful patience and trustful courage as help us who are in the world not to become of it.

Naturally, I began our correspondence by offering sympathy for the wearisomeness and monotony of her life. I received in return a disclaimer so replete with bright cheeriness that I realised my sympathy had knocked at the wrong door. Her life wearisome and monotonous! Not at all. She is one of the busiest and most uniformly happy persons I know. She invents and makes exquisitely dainty decorations from the silky coating of the milkweed seeds and the downy thistle balls. The proceeds from the sale of these she devotes to defraying the cost of postage, cards, booklets, etc., for her crowning work of the year—the Christmas letters she sends annually to the criminals in the prison of the American State in which she lives. Besides the letters that she writes, she enlists friends and correspondents in the work, with this understanding—that each letter must be exclusively religious, and must contain neither the name nor address of the writer. When she finds among the letters contributed certain that she considers especially adapted to do good, she (friends perhaps aiding) makes several copies of them. Thus, steadily working throughout the year, by Christmas time she has hundreds of letters prepared, each one containing a pretty card or booklet; and then they are forwarded to the chaplain of the prison, who distributes them on Christmas morning among the inmates.

Who can say what it may mean to these other "shut-ins," hardened though they be, to receive from without on that day of days a personal message of the glad tidings of great joy, penned by a living hand from a loving heart? The chaplain testifies that there are prisoners who have carried their letters about with them, reading and re-reading them until the paper is worn through, and that he has found the whole scheme an assistance to his own work.

Is it not possible that, under proper surveillance, this sort of personal contact with the prisoners, at least at Christmas time, might be allowed in English prisons, even if visits and conversations are interdicted?

L. H. C.

The Royal Naval Scripture Readers' Society reports twelve readers now at work. Considering the vast increase in the Navy, it is felt that the present number of readers is wholly inadequate. Those who are at work are highly appreciated, and have been of the utmost service to many of our gallant tars. The secretary is Col. M. H. Farquharson, 112, St. Martin's-lane, W.C.

To the Antipodes.

By Pastor GEORGE WAINWRIGHT.

BY the good hand of God upon us we have accomplished, without accident and without a single day's sea-sickness, our voyage of over twelve thousand miles. We have come through greatest extremes of climate; have had experience of severe storms—especially after leaving the Cape. Yet the voyage has been not only safe, but enjoyable and profitable.

Of the ship (the *Tongariro*) and of Captain Mayoss and his officers we have nothing but good to tell. The captain's kindness and attention we shall not soon forget. Among the passengers, too, we found several bright, devoted Christians, and experienced "the fellowship of kindred minds." Besides the Sunday morning service in the first saloon, we had children's meetings in the afternoon, and evening services in the second saloon. Rawei, the Maori evangelist, was invited by the captain to conduct service one Sunday night, and another day to lecture on New Zealand and the Maoris in the first saloon. Even if my daughter had not been with me, it would hardly have been possible to feel lonely.

Capetown we saw under unfavourable physical conditions. A warm welcome was given us at the Y.M.C.A. Mr. Watts, the acting secretary; Mr. Drake, a member of the Association, and once a scholar in my Stockton Sunday-school; and Rev. E. Baker, the Baptist minister, gave us a season of happy fellowship. We were delighted to hear of spiritual awakening in the churches, and of united open-air services in connection with the Y.M.C.A., which were making a decided impression upon the people of Capetown.

At Hobart we attended a memorable prayer meeting on Monday night, August 9, at the Baptist Chapel. I was supposed to lead the meeting, but such a meeting needed no leading. It was a thanksgiving meeting; and among the causes for gratitude special mention was made of the coming of their new pastor (Rev. James Blaikie, an all-alive spiritual man) and of the conversion of many young people. But before we could begin our thanks, a sister rose and mentioned the conversion of a young man in the hospital for whom prayer had been offered the previous week. Then the utterances of thanksgiving followed in quick succession one after another. When the hearts are full the prayer-meeting never "drags."

We found, too, that the missionary spirit lives among the Tasmanian Baptists. They have a society of their own and agents at work in parts of Bengal. They have a Missionary Prayer Union also, but do not pledge themselves to any definite amount for their missionaries' support, who consent to take only what the churches can raise.

It is too early yet to speak of Christian work in Sydney. Christian activity is taking many and varied forms. The movement for securing "life abundantly" among Christians was represented in an important convention at Petersham held last week. What could have been better than the topic for consideration, "Christ's claim—Master and Lord"? Summer schools, after the pattern of Mr. Moody's at Northfield, are soon to be introduced here by Mr. Sallmon, the new travelling secretary of the Australasian Student Union.

Young Emigrants for Canada.—From Euston last Thursday morning the fourth party of emigrants for the current year from Dr. Barnardo's homes started for Liverpool on their way to Canada. The party consisted of 101 boys and 106 girls, who have sailed in the Dominion Liner *Labrador*. Including these the trained children sent out from the homes to Canada and the colonies now number 9,394. Some of the older lads in this party will be placed out at the industrial farm in the North-west, where ten thousand acres are being developed under the auspices of the Homes.

Southampton. — The Soldiers' and Sailors' Institute is doing good work. It is much appreciated by those who use it, among whom have been widows and motherless children sent home from India. It was opened early this year and over 1700 beds have already been made up for soldiers and families and naval sailors. At Portsmouth all departments of work for the benefit of the Service are maintained. We accompanied the Portsmouth brigade on the Sussex manœuvres with Gospel tent and coffee-bar, and had a crowded tent and much encouragement.

Sidney Smith.

OUR DAILY HOMILY.

SUNDAY, October 3.

"*Be not afraid of them, neither be afraid of their words.*"—Ezek. ii. 6.

EZEKIEL'S lot was cast in difficult times. His people, to whom he was sent, whether by the Chebar in captivity or still lingering around their doomed mother-city, were as briers, thorns, and scorpions. Embittered with their many sorrows, convicted by conscience of their guilt before God, compelled to trace a close connection between their sins and their punishment, it was inevitable that they would turn with peculiar dislike on any one who dared, like Ezekiel, to be an incarnate conscience to them, reminding them of their evil ways, remonstrating, exhorting, pleading.

Many readers of these words are in similar circumstances. Missionaries who are obliged to rebuke, not only the sins of the ungodly, but the inconsistencies of their own converts; ministers at home on whom the burden rests of protesting against popular and fashionable iniquity, or addressing stern words of rebuke to influential but worldly members of their churches; even young clerks or working-men whose life is thrown among the godless and profane, and who seem called upon to lodge their solemn warning against words and ways that are not good. Providing these enter their protest lovingly and tenderly, with no thought of their superiority, with no mere desire to wound and annoy, but to warn the sinner and to uphold the claims of Christ—their mission is a very salutary and necessary one. But it is sure to bring on them a storm of dislike.

At such times there is nothing for us but to abide in the presence of our Master Christ, weeping for the sins we rebuke, interceding for those who revile. Not fearful nor afraid, not flinching from our duty, but hearing his sweet reassuring voice, saying, "In the world ye shall have tribulation, be of good cheer, I have overcome the world. Be not afraid."

MONDAY, October 4.

"*Eat this roll, and go speak.*"—Ezek. iii. 1.

To each of us a hand is put forth, and therein is the roll of the Book. We must feed on it for ourselves. We must find God's words and eat them; they must be the joy and rejoicing of our hearts. It is specially incumbent on those who have to go forth and speak, to open their mouths and eat the roll.

Sometimes our message must be written within and without with lamentations, and mourning, and woe. It can hardly be otherwise, when we are called to speak to people who are of a hard forehead and a stiff heart. It is very sweet to receive God's messages, but it is bitter to have to deliver them when they proclaim, as they must, the inevitable and disastrous results of sin. Oh, that we might not shrink to declare the whole counsel of God, whether rebellious men will bear or forbear. Perhaps there has not been enough of this element in our preaching. All sunshine, the Arabs say, makes the desert. The harvest will fail unless the frost of winter has thoroughly broken up the clods. But whenever we dwell on the sterner aspects of God's truth it must be with bitter tears. "I tell you, even *weeping*," the Apostle said, "that they are enemies of the Cross of Christ."

They who will eat the roll and deliver its message are privileged to be lifted up by the Spirit (12), to behold the holy ministry of Heaven (13), to receive the sacred confidences of the Most High (22), to have the mouth opened by God Himself (27). Let all other books be covered by the dust of neglect, but eat the roll of Scripture.

TUESDAY, October 5.

"*Then said I, Ah, Lord God!*"—Ezek. iv. 14.

The prophet was bidden, in a series of striking and significant actions, to show the people the impending fate of their nation and city. Amongst other injunctions there was one so abhorrent to his soul that he craved its mitigation. "Ah, Lord God!" he said, "spare me from this." And God was entreated, and reduced the pressure of the burden proposed to be laid on his servant.

May not the counterpart of this happen in our own experience? We may be feeling that certain trials are insupportable, or certain demands beyond our power to meet. At such hours of bitter anguish it is quite permissible for us to go into the secret place of the Most High and gasp out our complaint, saying, "Ah, Lord God!" God likes us to speak freely with Him in this way, and sends gracious mitigations of our griefs. "Ah, Lord God," we say, "let this cup pass from me"; and, lo! an angel is sent to strengthen us. "Ah, Lord God," we cry, "this cross is too heavy, this thorn in the flesh too sharp, this diet too nauseous"; and immediately there is some response of greater grace or lightened burden.

Oh, suffering child of God, get alone with Him, and talk freely. Do not hesitate to tell Him all that is in thine heart. Perhaps the injunction that costs thee so much has been laid on thee for no other reason than to force thee to a degree of childlike familiarity and importunity, which had never otherwise been attained. It is a sublime moment when the human soul dares to plead its cause with God, saying, "Ah, Lord God!"

WEDNESDAY, October 6.

"*I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.*"—Ezek. v. 9.

It is an awful thing when those who have sinned against conspicuous privilege and opportunity come under the rod. Their punishment is infinitely heavier than that of such as have never known. The servant that knows his Lord's will, and does it not, is condemned to be beaten with many stripes. It was because Capernaum had been exalted to heaven that she was cast down to Hades. If an archangel falls, it must be to hell.

The child of God, like Israel, is set in the midst of the nations to testify to pure and undefiled religion; but if he rebels against God's judgments and statutes in doing wickedly, his chastisement is necessarily in proportion to the eminence of his former privileges. God cannot afford to deal lightly with the sin of his own people. Were He to do so, He might be accused of partiality, and they might presume. Well may the author of the "Imitation" say, "Esteem not thyself better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they."

It becomes us to search our hearts to see if we are rejecting any of God's judgments, and refusing to walk in his will, or defiling his sanctuary with detestable things. A small black spot on a white ground is more noticeable than a larger one on a dark ground. A slight inconsistency in his child may lead to very heavy chastisements on the part of the Father in heaven. The nearer a pupil reaches towards perfection the sterner is his master's discipline. God is taking great pains to make saints of us!

THURSDAY, October 7.

"*They that escape of you shall remember Me among the nations whither they shall be carried captives, how that I have been broken with their whorish heart...and they shall loathe themselves.*"—Ezek. vi. 9.

We never realise what sin is till its passion is over, and we have time quietly to remember. Oh, the terror of those hours of remembrance and remorse. Sitting in the captivity of the prison, or serving in the heavy bondage of fetters, the soul has time to review the bitter path by which it has come to such a pass. And the most terrible element in remorse is the personal one: "Shall remember Me."

One of our great writers depicts a heartless, thoughtless husband standing beside the newly covered-in grave of his wife, and saying: "Ah, Milly, Milly; dost thou hear me? I was not tender enough to thee, but it is too late to alter it now." The wife who has broken away from her husband, bringing desolation on a once happy home, and heart-break on the one she really loved, will have her time of remorse when she remembers him, and how he was broken by her sin. And she will loathe herself. Similarly, as we review our past life, and see how we must have grieved the tender spirit of God, we fall at the feet of Jesus and cover them with tears and kisses.

What a marvellous word is this! "I have been broken." Our sin can give God the heart-break, because He loves us so. Indeed, on the cross the Lord died of a broken heart; of this the issuing stream of blood and water was the sign. What spectacle is more calculated to break hearts than this. Oh, heart of stone thou too must break, when thy Lord is broken by thy sin! And we loathe ourselves, lying in the dust before Him.

FRIDAY, October 8.

"*Their silver and their gold...shall not satisfy their souls.*"—Ezek. vii. 19.

This chapter is full of alarms! An end: The end is come! (2). An evil, an only evil, behold it cometh. An end is come, the end is come (5, 6). The time is come, the day is near (7). Behold the day, behold it cometh, thy doom is gone forth (10). The time is come (12). At such a crisis, what can silver and gold do? Let not the buyer rejoice, nor the seller mourn. None shall return. The sword is without, pestilence and famine within.

Generally silver and gold stand for much among the children of men, they are the keys to the unlocking of the treasures of life. But when the supreme crises come; when all hands are feeble, and all knees weak as water; when the day of the wrath of the Lord breaks, there is no help in silver and gold, they cannot satisfy or save.

We forget that we are destined for immortality; and that God hath set Eternity in our hearts. How utterly impotent gold and silver, the things of earth, the abundance of goods which a man may store in his barn, to appease the conscience, or arrest the remorseless hunger of the soul for peace and purity and satisfaction. He is the happiest who is largely independent of these things, who lives a pilgrim life reckoning that his enduring city is with God, whose treasures are heavenly and incorruptible. Only when the universe is crashing to its doom, shall we learn to estimate aright the preciousness of those unsearchable riches with which Christ hath made us rich.

SATURDAY, October 9.

"*Chambers of imagery.*"—Ezek. viii. 12.

What disclosures were these! In the entry to the Temple court stood the great idol, here described as an image of jealousy; because, speaking after the manner of men, it greatly provoked the Eternal Spouse of Israel! The seventy elders engaged in worshipping every form of creeping things and abominable beasts, portrayed on the walls of the secret chambers! The women weeping for Tammuz, whose yearly death and resurrection were celebrated with licentious orgies! The five-and-twenty men with their backs toward the Temple! Is it to be wondered at that God could not spare, nor have pity?

But are there no chambers of imagery in our natures, which were meant to be the sanctuary of the eternal? Is it quite certain that evil thoughts and imaginations have not imprinted themselves on the walls of the heart? Ah, it may be so. What seems fair and beautiful in the eye of man may be concealing terrible secrets, open only to that of God. In the secret of our hearts, we permit unclean birds to brood; in the darkness of our soul, wild thoughts wander at will. What need there is to adopt the venerable and touching words: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee."

There is deliverance from all this, by the grace and through the blood of the Lord Jesus. He can save and keep. He can so fill the soul with his presence that sin shall be utterly abhorrent. We may become so sensitive to the least approach of evil as to shelter ourselves in Him, before the first symptom of temptation shall have gained force and volume for its attack. Holy Spirit, keep thine own temple, we pray thee.

Amongst London Missions.

THE WORKING MEN'S MISSION.

WHILE many have to ask, Why do we see so few conversions? there are humble workers who, labouring amidst the most hopeless and reckless classes, have to rejoice in tokens of harvest. Their efforts are direct and purposeful; they seek to win sinners to the Saviour; and by God's grace they do win them. Evidence of this is forthcoming in the formation of a band of converted people saved from the depths of sin, and fervid in their desire to become the means of saving others. This lesson we have learned afresh in visiting a South London Mission, just as it is to be learned at many another centre—wherever Christ crucified is plainly set forth, there souls are to be found seeking salvation.

The headquarters of this Mission are situate in a back street running off the notorious New Cut, and in the heart of what Mr. Charles Booth, in his "Life and Labour of the People," declares to be one of the poorest and most densely crowded districts in London. Here some twenty-one years ago the Brothers Young, with the enthusiasm of young converts, began open-air services. These led to the opening of a little room, with empty boxes as improvised seats. By-and-by this was closed, and after a time of waiting on God a footing was gained in a warehouse in Collingwood-street, which has now been developed into a humble but commodious Mission Hall, of which, until his death, the late Mr. C. H. Spurgeon was president. The seven founders of this Mission — four brothers Young, the father (now seventy-nine), and two helpers—are still, it may be noted, active in Christian work. Situated as it is in a district where the struggling poor are herded together, and where sin and sorrow go hand in hand, the Mission is really a bright and burning light in

A DARK AND DESOLATE SPOT.

The open-air services are the most characteristic feature of the whole circle of operations. Summer and winter testimony is borne at the street corner. Good singing and straightforward words attract the people around, and large numbers are found willing to stand an hour listening quietly. The services in the hall are also well attended, and many, touched in the open air, come in seeking the way of life. A large and well-conducted Sunday-school, with 500 scholars, forms another hopeful feature of the work, and many of the young people give evidence of a real change of heart. A sewing-class has been the means of winning many girls from the terrible temptations of the streets, so forcibly illustrated in a paragraph which appeared in the newspapers recently on street ruffianism in the Blackfriars-road. Other useful agencies include mothers' meetings, Gospel temperance services, Bible-classes, Bands of Hope, and house-to-house visitation.

In the winter special work is carried on amongst the destitute poor, who here abound. The soup kitchen is open to the starving, who may obtain a large basin of soup and two slices of bread for one penny, or a small basin with one slice of bread for a halfpenny. Moreover, thoughtful provision is made for destitute children and the penniless poor. Last year over a hundred thousand shivering hungry mortals were thus fed. But all this involves cost, and demands sympathetic aid.

OUTLYING BRANCHES.

One of the best evidences of life is growth, and so this vigorous Mission has hived out into other poor districts. A mission hall has been opened in York-street, a crowded corner in the Walworth-road. Here, under the care of two voluntary workers, a good work is being done. The Gospel services, experience meetings, open-air testimony, and Gospel temperance effort have been vigorously maintained and followed—as the mission roll attests—by tokens of blessing.

A second branch of the Mission is in full operation in Decima-street, Bermondsey. Here the open-air services at Star Corner form an important feature. Crowds of the labouring classes are found each Lord's Day morning and evening ready to listen to the simple but earnest setting forth of the Gospel. Consequently the indoor services are well attended by the same class, and many who have been living far from God, knowing practically nothing of Him, have been led to rejoice in his salvation. The operations here include a good Sunday-school, vigorous Gospel temperance effort, largely in the open air, and other familiar mission agencies.

A SPECIAL GOSPEL EFFORT

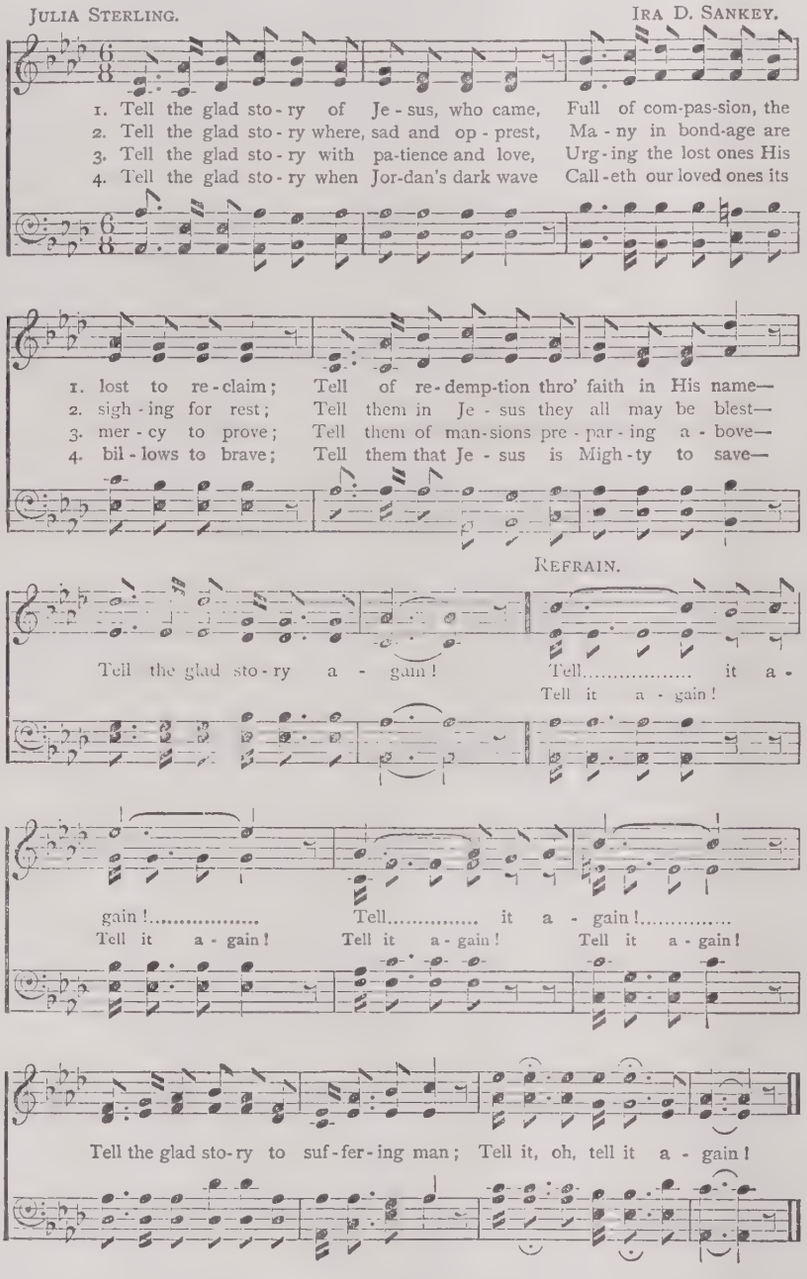
is now in progress in connection with this Mission. Rev. J. Bennett Anderson, "the singing evangelist," has been holding a series of Gospel meetings at each of the three branches. The tent services in Bermondsey New-road attracted crowds of the poorest classes. The Gospel appeared to be in great power, and some ninety men and women professed acceptance of Christ. One very remarkable feature of these meetings is the number of persons attending under the influence of strong drink who were completely sobered, and we have reason to believe converted by the Spirit of God on the same night. These services are being continued by the helpers, and each night some souls are found seeking salvation. Meanwhile the evangelist himself is at Collingwood-street, where he will conclude his last four weeks' services on Friday, October 1. His opening services on Sunday, September 19, were crowded. Some seventy of Mr. Fegan's boys were present to help in the singing. Large outdoor meetings were held, and thus many careless passers-by were induced to enter the hall. A very hopeful children's service was held in the afternoon, when Mr. Anderson proved himself very happy in addressing the young folk. These services have gone on during the past week, and, so far as man may judge, many, both young and old, have been led to decision for Christ. Doubtless, in days to come, the results will be manifested yet more clearly in the addition of many zealous workers to the earnest bands now labouring in the New Cut, Walworth-road, and Bermondsey.

One regrets to find that this Mission, which God is so evidently using, is hampered considerably by lack of funds. The superintendents are the brothers T. and J. Young, 33, Nelson-square, Blackfriars-road, S.E., who will be glad to communicate with any willing to aid the work.

PEARL FISHER.

Tell it Again!

"Tell them how great things the Lord hath done for thee."—MARK v. 19.

JULIA STERLING. IRA D. SANKEY.

1. Tell the glad sto-ry of Je-sus, who came, Full of com-pas-sion, the
2. Tell the glad sto-ry where, sad and op-prest, Ma-ny in bond-age are
3. Tell the glad sto-ry with pa-tience and love, Urg-ing the lost ones His
4. Tell the glad sto-ry when Jor-dan's dark wave Call-eth our loved ones its
1. lost to re-claim; Tell of re-demp-tion thro' faith in His name—
2. sigh-ing for rest; Tell them in Je-sus they all may be blest—
3. mer-cy to prove; Tell them of man-sions pre-par-ing a-bove—
4. bil-lows to brave; Tell them that Je-sus is Migh-ty to save—
REFRAIN.
Tell the glad sto-ry a-gain! Tell..... it a-
Tell it a-gain!
gain!..... Tell..... it a-gain!.....
Tell it a-gain! Tell it a-gain! Tell it a-gain!
Tell the glad sto-ry to suf-fer-ing man; Tell it, oh, tell it a-gain!

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Cheshunt College. — The new session at Cheshunt College was inaugurated on Thursday by an address by Dr. Robertson Nicoll on, "The Idea of the Church from the Nonconformist Standpoint." The speaker pointed out that while Nonconformists have been accustomed to lay great stress on the invisible Church, which consists of true believers, they must not too much neglect the idea of the visible Church. Speaking as a Nonconformist he asserted his belief in the unity of the Church, and that its ultimate goal was both internal and external unity. The miserable taunt that there were two hundred sects in Britain had been exploded; speaking broadly, there were, in fact, but three, viz., (1) Congregationalists and Baptists, which might be counted as one; (2) Presbyterians; and (3) the various Methodist bodies. These last, he thought, would soon unite; the Congregationalists and Baptists would surely not always keep apart on that one question; and Presbyterians had strong affinities with both, and with the Methodists.

THE LATE

Mr. J. Barnabas Bain.

NOT quite a year ago we reported the death of one who had for many years been known to our readers as a devoted Gospel preacher and worker for the public good. Not yet is the beloved labourer forgotten, and we now give a few biographical details from a little book, In Memory of John Barnabas Bain, by James Gunn. (Paper 6d., cloth 1s. From the Author, 29, *Arkles-road, Liverpool.*)

A native of Stirling, in Scotland, Mr. Bain was born in 1848. When very young he lost his parents, and was brought up by a pious grandmother. After leaving school, he went to Glasgow, where he was apprenticed to the trade of boiler-making, and entered upon life with much promise. Before this time he had been exercised regarding eternal things, but it was not until now that he was convicted of sin and assured of Christ's willingness to save him. This change was wrought in him while standing at a street corner in Glasgow listening to an address by the late Richard Weaver. Shortly afterwards he surrendered himself to the service of God, and entered upon the enjoyment of true liberty in Christ Jesus.

Thus, early in his teens, was the young man led into the ways of wisdom and peace. Endowed with courage, and equipped with Bible knowledge and an experience of grace, he at once began to speak for Christ. His efforts in the open air and slum kitchens led to opportunities to preach in various centres; and, though taunted and scoffed at in the workshop, young Bain had the joy of knowing that God was owning his endeavours.

At the age of twenty-three, after much prayer, and in spite of business inducements, Mr. Bain resolved to relinquish his trade and devote his life to mission work. His first field was at Carlisle, where he was associated with the late Mr. Carr, an earnest Christian, with whom he had much in common. After a period of hard and successful work his health became impaired, and on medical advice he made a trip up the Mediterranean. One result of this journey was a feeling of pity for benighted Spain, where Gospel effort was by no means commensurate with the greatness of opportunity. He made up his mind to serve Christ in the Peninsula. It was with reluctance that Mr. Carr and other friends in Cumberland released him from his home sphere, but at length he entered upon pioneer work in the south of Spain, making Huelva his headquarters.

Having acquired the language, Mr. Bain launched out into work, circulating the Scriptures and preaching the Gospel. Religious toleration is a very nominal thing in Spain to-day; it was still less worthy the name twenty-five years ago. More than once Mr. Bain was thrown into prison for selling the Scriptures, and on many occasions for no greater offence he was stoned, "knifed," and shot at by Romish devotees. After a time the Rio Tinto Mining Company decided to open primary schools in their populous villages, and Mr. Bain was appointed to superintend them. He started this work with two children, but within a few years large premises were provided to meet the needs of over 700 boys and girls who sought admission.

In 1873 Mr. Bain married Miss Isabella Wood, of Carlisle, who proved a true helpmeet, doing much to make the work in Spain a lasting success. In 1877 he was laid low with fever, and a return to England was prescribed as the one condition of recovery. Health having been restored by this means, Mr. Bain returned to Spain, but only to say farewell to his many friends. It is gratifying to know that the work at Rio Tinto has developed greatly during recent years. There is now a church and minister, with five schools well officered, also five missionary teachers, one native preacher, and many voluntary workers.

Having returned to England, Mr. Bain joined the staff of the Evangelisation Society, under whose auspices he laboured in various parts of England and Scotland. During 1879 and following years, he preached with stirring effect in and around Aberdeen, in the island of Stornoway, and elsewhere in the North; coming down to England, he laboured with marked success in the Midlands and in Southern counties. At length, in 1888, he accepted the post of superintendent of the Liverpool Town Mission, with which he was connected until the day of his death. The post was one of great responsibility; but, combining good organising ability with true missionary devotion, Mr. Bain was undoubtedly the right man for the place and the hour.

(*From photograph by Mr. W. H. Glassey, 139, Hall Lane, Liverpool.*)

The hour found the Mission in a condition that cannot be described as flourishing. A forward movement was at once resolved on, and the resolution was prayerfully pursued, and in due course largely realised. When Mr. Bain entered office the active strength of the Mission staff was twenty-three men, by whom excellent work was being done. During the eight years of his direction nine missionaries were added, two of them ladies. The mission halls used increased from fourteen to twenty-six. Moreover, districts were rearranged, outside areas included, and other important measures adopted for the consolidation of the work, and bringing the population more generally and definitely under the sound and power of the Gospel of Christ.

The varied operations of the Mission went forward with much encouragement, and the means required for their support came in with increased regularity. Among Mr. Bain's many efforts for the good of Liverpool must be mentioned his investigations on moral and social questions, which did much to help on measures for the suppression of vice and dealing with evil men and traps of sin.

In the midst of his earnest endeavours, in 1894, Mr. Bain's health gave way, and a second trip up the Mediterranean was recommended. Again recovering strength, he resumed active work on the same Evangelical and aggressive lines, eager as ever to promote the temporal welfare as well as the spiritual enlightenment of the working classes of Liverpool. One of the many schemes of his later years aimed at the stopping of Sunday shopping, which is a notorious evil among the lower classes of the city. The gigantic character of the evil may be judged from the fact that a census taken in 1894 showed that 3741 shops were open for business on a Sunday between the hours of ten and one o'clock.

At the beginning of last year it was evident that Mr. Bain's health was altogether undermined, and rest and change were sought in the West of England, in Scotland, and elsewhere. At length, it was clear to him that his days on earth were numbered, and he waited the time of the Father of spirits. In a moment of pain he prayed, "Come, Lord Jesus, come quickly," and the answer came. That was on November 18th last. Thus, at the age of forty eight, "the labourer's task was o'er.; The devout men who carried him to his burial prayed that God would raise up many more of the same spirit and those who knew the much-loved and lamented worker—like Barnabas of old, "a son of consolation"—and realise the pressing needs of our great towns and cities, cannot but pray the same. Simple-minded, earnest, and loving witnesses for Christ, and workers for his cause, are a blessing wherever found. The Lord increase their number!

The Bishop of Sierra Leone, speaking at Norwich last week, gave an account of his experiences with the Ashantee and Benin expeditions, declaring that, toilsome as these were, he had encountered "many more discomforts in his ordinary missionary travels than he did when marching with the British troops to Kumassie." He gave a pitiful account of the waste of human life, and the way in which thousands of slaves were murdered. These things were going on every day in Africa. In spite of all this, the Gospel is making headway in the Dark Continent—only many more missionaries are needed.

Red Hill Farm School.—It must have been pleasing and encouraging to supporters of this philanthropic institution to see their 300 protégés enjoying on Thursday the harvest home. The lads sent there by magistrates, from all parts of the country, range from twelve to nineteen years of age. They are taught agricultural and domestic work, and after the period of service are drafted off, mostly to Canada. They are taught trades also, and not unfrequently enter upon useful occupations in their native land. The material is rough, but half a century's record of useful work has gained public confidence. The gymnasium was the great arena for display. There a picked lot of these once outcasts, now lithe and strong, did many feats. At the prize-giving for success in competition, physical and mental, Sir Trevor Lawrence, M.P., who presided, noted with gratification that the jubilee year had been a record, or almost a record, of merit in the school's history. Lady Henry Somerset, before handing over the awards, said she was delighted to think the boys had had a happy day, and she hoped they had many more happy days before them.

The Struggle after Humility.—If we watch against pride; if we struggle and watch against it; if we are pained at its inward workings—then that which we feel to be only a struggle after humility, God accounts humility true and deep. He accepts us in his dear Son; He accepts our offerings also; and the sighs of the contrite He calls incense.—*Robert C. Chapman.*

A Hospital at Cesarea.

THERE have been numbers of sermons preached on the example set by the Good Samaritan, and on the results of his deeds for the unfortunate one who needed his aid; there have been many homilies, too, on the conduct of the Priest and Levite, and hints as to the need of missionary work to be done for them; but how often has anything been said about the necessity of seeking to save those robbers who did so much damage? Would not an agency that sought to bring good to the robbers as well as to their victims be carrying out the supreme idea of Christianity?

Medical missionary work in Turkey has exactly this aim in view. "Policing the road from Jerusalem to Jericho," under the care of six European Priests and Levites, has not yet proved a success. Will it not be a more radical and permanent, though a slower, method of dealing with the question to bring the hearts of enemies together, and remove their enmity by the manifestation of the love of Christ to both?

After the massacre of two years ago, in one corner of the dispensary at Cesarea lay a Circassian, a Mohammedan Hodja, a leader of the mob in the attack of that dreadful day. He had been

WOUNDED IN THE FOOT,

and required an operation under anæsthesia. His next neighbour in the dispensary was a young Armenian, a victim of the massacre, who had escaped death almost by a miracle, for he had six fractures of the skull from sword slash and bayonet thrust. It was an opportunity to answer and silence the muttered curses of Armenian friends, who said, "Would that the Circassian might never wake from the chloroform"; and as well to prove to the fanatical Moslem that his suspicion of my poisoning him by means of my medicine was utterly ungrounded, and that it was so because I was a Christian.

It is at Cesarea, in the heart of Asia Minor, that this medical missionary work has been established, and an effort is there being made to render one small section of the "Jericho Road" safer by this method. It is with the purpose of increasing the effectiveness of this agency that the means are sought for developing the dispensary into a hospital. The lack of hospital facilities for surgical work is one of the serious obstacles to be contended with in treating a large number of patients. Amputating the leg of an old woman in a mud hovel, the patient lying on a mud floor, with no light but what comes through the door, and not a single trained assistant, male or female, to assist in the anæsthesia or in the operation, is surgery that has proved successful, but cannot be depended on to prove successful every time.

During the past year we treated 7800 patients. Those who came in need of

SURGICAL OPERATIONS

beg the privilege of spreading their beds in unoccupied corners of the dispensary, so that operations may be done and they may remain with me until healed. During the four years since the dispensary was built, shelter had been given to over four hundred such patients.

For the establishment of a hospital in this needy region funds amounting to £800 have already been supplied by friends in America, towards the outfit and furnishing, and the running expenses for two years. In addition to this, over £200 have been given toward a building fund; £1200 more is needed for building. This will provide also for an enlargement of the dispensary, which is too small for the numbers who come to be treated. Temporary relief work for Armenians has largely ceased. Our interest should be turned now to the permanen means of ameliorating their condition, of bringing about better relations between all classes of the population, of uplifting, physically and morally, Turks, Greeks, and Armenians. The missionary hospital stands unrivalled as an agency for reaching all kinds of people. Who will help to establish this agency in Cesarea of Cappadocia?

WILLIAM S. DODD, M.D.

Cesarea, Asia Minor, Turkey,
viâ Constantinople.

The medical work at Cesarea is a part of the work carried on by the American Board, and the proposal to establish a hospital there has the hearty approval and endorsement of that Society. One of the secretaries of the Board, Rev. Dr. Creegan, writes: "Dr. Dodd has been for the last twelve years a faithful and successful medical missionary under our Board, stationed at Cesarea, Turkey. He is making an effort to establish a much-needed hospital, and it is the desire of the Board that he may be successful in raising funds for this purpose. Friends of the Armenians, and others to whom Dr. Dodd is giving the benefit of his medical skill in Central Turkey, cannot contribute to a more worthy object, or one more needed at the present time." Dr. Judson Smith, of Boston, writes: "Had Dr. Dodd a suitable equipment in hospital and dispensary, he might easily double the service rendered, and proportionally enhance the value of the missionary work in that line."

Dundee Christian Conference.

THE annual gatherings of this Convention took place last week. In spite of somewhat unfavourable weather they were largely attended and much enjoyed. The general subject of conference was the classic passage in Titus ii. 11-14, "The grace of God bringing salvation," etc.

Lord KINNAIRD presided on Tuesday. In the course of an introductory address he dwelt on the importance of the subject, and urged his hearers not to attend the meetings in a spirit of conventionality and custom. As they had met to confer on the greatest need of the world, let them seek to realise its value for themselves and for others.

The first Convention address was given by Rev. GEORGE WILSON, Edinburgh, who took as his theme, "Salvation by the Grace of God." Grace is a word which had been baptized by Christianity as equivalent to the mind of God towards fallen humanity. Nothing is more easy than to caricature the grace of God. He is a righteous Father. There is a hemisphere of difference between the love of compassion and the love of complacency. The one is for the world, but the other is for his own. The age that ignores sin will soon become flabby in its moral fibre. God is righteous, and if we detract from his righteousness we destroy his love. This grace has appeared in Jesus Christ, and the result is salvation. We can dictate to our hands, our feet, and even to our minds, but we cannot dictate to our hearts. Salvation changes the heart, and makes it hate sin as the most loathsome thing in the universe.

Rev. D. F. MCKENZIE spoke on "Grace as Made Known to all Men." This does not mean that it is made known in nature. Some imagine that amid the lovely sights and sounds of the outer world they can "rise from nature to nature's God." Not so. The romanticism of modern religiosity is not fellowship with heaven. The words "God is love" are not to be spelled in nature's hieroglyphics. Nor can Providence tell us fully of grace. In the history of God's dealings with the world, the record is of Nemesis following sin, rather than of grace. In the life and death of Jesus, grace is seen cutting out for itself a channel flowing to the world. This is adapted to the needs of all, and with the eye-salve of the Holy Ghost the soul is able to appropriate the blessings thus provided. The hour when there flashes into the soul the illuminating power of the Holy Ghost is also the hour when grace is best seen and felt.

In the afternoon a conversational meeting took place on "The Training of the Young" in the family, the Sunday-school, and the Christian Endeavour Society. Prof. PEARSON, of Minneapolis, gave an interesting account of recent methods of training the young in America. Rev. D. F. MCKENZIE addressed the audience on the "Christian Endeavour Movement." Since the inception of the movement sixteen years ago there has been a steady increase, till it now encircles the globe, and has three million adherents.

On Wednesday, Rev. THOMAS CREBAR, Leith, spoke on "Living soberly, righteously, and godly in this present world." These are three aspects or relations of life. "Soberly" touches life as it affects the Christian himself; "righteously" refers to the Christian in his dealing with his neighbours; and "godly" bears on our relations to God.

In the afternoon a conversation took place on "How to keep the young from excessive amusements and win them for Christ." Rev. W. Y. FULLERTON, of Leicester, contended that it is the duty of Christians, but not as a church, to see that lawful amusements are provided.

The Conference was concluded on Thursday. In the forenoon Rev. D. M. MCINTYRE (Glasgow) spoke on Christ's purpose in giving Himself for us to redeem us from all iniquity. Jesus never referred to his own sufferings except under the influence of strong emotion. The holy mystery of his atoning sacrifice pressed even on his own heart. He gave Himself that He might redeem and that He might purify his church. The word "redeem" has its roots in the Old Testament Scriptures, and we can trace it back along three broad lines of teaching. But in each of them there is the suggestion of a price paid down. The ransom is the precious blood. "Purify" is an altar term. It also suggests blood. It is the ceremonial act whereby the appointed priest brings the polluted sinner back to fellowship with God. There ought to be something commensurate with the death of Christ in the life which his death has won for us. The shadow of the cross rests on all our life.

Rev. A. J. DONALD, Merton, spoke on the attitude of the redeemed as looking for the glorious appearing of the Lord Jesus.

In the afternoon missionary addresses were delivered by Rev. A. G. MACALPINE, South Africa, and Rev. J. A. MACLEAN, India. These dealt chiefly with the work carried on in their respective fields. Each evening of the Conference evangelistic addresses were delivered to large and deeply interested audiences.

Workers for India.—The Zenana Bible and Medical Mission send us particulars of their annual valedictory meeting, when the returning and new missionaries of the society receive a public farewell. This meeting is to be held at Exeter Lower Hall at 3 p.m. on Tuesday, October 5, Lord Kinnaird in the chair. Rev. J. G. Train gives the valedictory address, and some of the ten outgoing ladies will address the meeting. It will be remembered that this Society started a famine fund last year, and has received upwards of £8,000 for famine relief, support of widows and orphans, etc.; but unfortunately the general funds are in a crippled condition, and the committee are specially appealing for contributions to meet the deficit so that none of the stations may have to be closed.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Eyes that Cannot See.

By Rev. JOSEPH WOODHOUSE.

"Eyes have they, but they see not."—Psa. cxv. 5.

I WISH the boys and girls who read this could pay a visit to the Museum of the London Missionary Society in the City. There you would see numbers of idols from almost every heathen country exactly like those spoken of in this psalm. They are shut up in glass cases. They have never moved an inch by themselves from where they were first placed, never heard a sound, nor spoken a word, nor lifted a finger, though they have feet, ears, lips, hands. Eyes have they, too, but they see not. They have never seen the happy groups of young people who have looked at them with wondering eyes over and over again—never.

Have you ever heard of girls and boys having eyes and seeing not? I have. Girls and boys just like you. "Oh, yes," you say, "I know children born blind." No, I don't mean that at all.

Some boys—and girls as well—of my acquaintance have their eyes wide open to fairy tales, to books of adventure and travel, wide open to cricket or tennis, wide open to the pet rabbit or kitten, to the new cricket bat or racquet. But they have never *seen* GOD yet.

Let me tell you. There are some very magnificent caves in Kentucky in America—mammoth caves. Great lakes are in the caves. Most curious creatures live in their waters. It is all dark there, yet these creatures seem to have eyes, very beautiful eyes, but they can't see. How is that? Because there is nothing behind the eyes to tell the creatures what they are looking at.

When you go to the seaside you look *through* the telescope at the huge steamers far out at sea. The telescope cannot see anything. *You* see *through* the telescope.

Well! It's the same with those creatures in the caves. Their eyes are like the telescope, but what is called the nerve—the thing that looks through the eye and tells the mind what the eye sees, is gone from everyone of them. How did it happen? Simply by not using it. They had good eyes once; but when they went into those dark caverns the little nerve had nothing to do, and so it withered and withered away; and the creatures became stone blind.

It is something like that with boys and girls. In every child's soul there is the nerve of faith—the nerve by which we see God, and if it has nothing to do *it* will wither away. You can see God by making use of that faith-nerve. It looks *through* your eyes. God is everywhere. Faith sees Him, hears Him, talks to Him, obeys Him. He paints the rose. His fingers pack the grain in the corn-ears. He perfumes the violet; gives the apple its round, red cheek, and the grape its dusky bloom.

Take care to use the nerve of faith. Open your eyes wide; let faith look through them and you will see God. And whenever you want to see Him very clearly open your New Testament and read this, "He that hath seen Me hath seen the Father," and your faith will at once see God.

Oh, I should be so very sorry if your nerve of faith were to wither, and wither, and wither, till at last *you* could not see God anywhere. So, it must never be said of my young friends who read this, "Eyes have they but they see not." Never.

Personal.

Many thanks for the flowers.

LUCY DAVIES.—Your letter interested me very much. Your answers can be posted to reach us not later than the following Thursday morning, and if correct your name would appear in the second list. EUPHEMIA GRAHAM.—It was intended for you, and was a misprint. JENNY TWITE.—Please sign your paper on the top of the page, and also give your age. MILDRED FRYER.—Do you order THE CHRISTIAN of a local bookseller? If so, let me know the name, so that I can make enquiries. MARY SPIGANOVICZ.—It is not necessary to write the questions. You unfortunately made a mistake in answer 5. BESSIE UNSWORTH.—Very glad you are joining. Write your name and address on the top of the first page. JESSIE DEANE ROE.—Would it not be possible for you to write your paper better, leaving a margin, and a space between your answers? JOHN R. MACDONALD.—Please write out the answers. References only are not sufficient.

A Little Girl's Victory.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger crept up softly behind her and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here, Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper, and —Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to."

The lady took her in her arms and kissed her.

"My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."

A Big Blot.

ONE day, when Aunt Clara was out of the room, Charlie and Frank tipped over a bottle of ink which stood on her desk.

"Don't tell her!" whispered Charlie. "We'll shut the door and run away, and she'll never know who did it."

"Oh! we ought to tell her," urged Frank, "and say that we are sorry."

"No, don't tell; it's ever so much easier not to," whispered Charlie, and ran away.

"I'm going to tell her this very minute, before it gets any harder," said brave little Frank.

When he had found auntie and told her, she hastened to her room and wiped up the ink, and put some salts of lemon on the ugly spot that it had made on the carpet.

"I'm so glad that you told me at once," she said; "for if the ink had dried in, it would have ruined my carpet and desk. Now I don't think that it will show at all."

"It is just like God's forgiving us, isn't it, auntie?" said Frank, thoughtfully. "If we tell Him about our sins straight away, and say that we are sorry, and ask Him to forgive us, He does; and then our hearts are clean again."

Scripture Union Portions for Next Week.

S.	Oct. 3	*Luke*	xx. 37-47.	Th.	Oct. 7	*Luke*	xxii. 1-13.
M.	4	,,	xxi. 1-13.	F.	8	,,	xxii. 14-23.
Tu.	5	,,	xxi. 14-24.	Sat.	9	,,	xxii. 24-38.
W.	6	,,	xxi. 25-38.				

Children's Special Service Mission.

Mr. Hutchinson, *Salisbury Conference*, to Sept. 30; *Woking*, Oct. 1-2; *Winchester*, Oct. 3; *Blind Home, Hilldrop-road*, Oct. 7; *Croydon*, Oct. 8, 3.30; *Lansdowne-place Ragged School*, Oct. 10-12. Mr. Spiers, *Brixham*, to Oct. 1; *Newton Abbot*, Oct. 2-15. Messrs. Coffin, with caravan, *Bulmer, near Sudbury, Suffolk*. Mr. Callender, *Chenies, Rickmansworth*, Oct. 2-18. Mr. Tyler, *Handcross, near Crawley*, Oct. 4-6. Mr. Pewtress, *Congregational School, Kentish Town-road*, Oct. 13.

Annual Meetings for Reports of Seaside Services will be held at St. Martin's Town Hall, Charing Cross, September 30, at 3 and 6.30 p.m. Rev. E. A. Stuart, M.A., will preside at three o'clock, and Colonel Wellesley Robinson, C.B., at 6.30; and at *Church Institute, Bradford*, 7.30, Oct. 13; *Strangeways Hall, Manchester* (3 and 6.30), Oct. 14; *Gordon Hall, Liverpool* (3 and 7), Oct. 15; *Southport*, Oct. 17 and 18; *Central Hall, Bolton* (7.30), Oct. 19; *Y.M.C.A., Leeds* (7.30), Oct. 21.

The Annual Report and Praise Meeting of the Caravan work amongst the village children will be held on Saturday, October 9, at 3 o'clock, at *The Centenary Hall, Bishopsgate-street Within, E.C.*

Donation List.

Indian Famine Children (Mrs. Bruere).—Irene, 5s.
Indian Famine—Girls' Training Home, Walkley, 12s.

Our Prize Competition.

AUGUST TO OCTOBER.

Will parents and teachers kindly see that each of the following Rules is STRICTLY OBSERVED, especially No. 7? The only help permitted is to explain the *meaning* of the rules or questions if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN.
   IV. Those over FIFTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, you FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. Answers must be posted not later than Monday, Oct. 11. The results will be announced on Oct. 21.
9. Marks will be given for accuracy, neatness, writing, spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly. Although the questions may take longer to do than the usual weekly ones, remember that you are working for a prize, and have more time than usual or doing them.

DIVISION I.

1. (*a*) How many times did Naaman dip in the river? (*b*) What river was it? (*c*) Why did he do so?" (2 Kings.)
2. What were the names of Saul's daughters? (2 Sam.)
3. (*a*) How often did the children of Israel walk round Jericho? (*b*) Who was their leader? (*c*) What did they do to the city? (Joshua.)
4. How many times do the words "Verily, verily" occur in the Gospel of John?
5. What made the people say, "God hath visited his people"? (Luke v. to x.)
6. Write from memory the first eight books of the New Testament.

DIVISION II.

1. (*a*) Who was Gehazi? What sin did he commit? (*b*) How was he punished? (2 Kings.)
2. (*a*) What did Isaiah say about the ox? (*b*) What did Jeremiah say about the stork and other birds? (*c*) What lessons did they teach?
3. (*a*) Why must we not be "weary in well-doing"? (Gal.) (*b*) By what are we "made nigh" unto God? (Eph.)
4. On what occasions were Peter, James, and John alone with Jesus?
5. What miracles and parables are recorded in St. Luke viii to xii.
6. Write out from memory the books of the New Testament.

DIVISION III.

1. (*a*) How many Manassehs are mentioned in the Old Testament? (*b*) Say what you know about them.
2. (*a*) In St. John's Gospel, of whom was it said, "Lord, if he sleep he shall do well"? (*b*) "He is of age, ask him"? (*c*) "He was a burning and a shining light"?
3. What parables of our Lord are related in St. Luke?
4. What does James teach us from horses' "bits" and a ship's "helm"?
5. How did our Lord illustrate the need of watchfulness (St. Mark.)
6. Write from memory as many as you can of the books of the Old Testament.

DIVISION IV.

1. What do you know of (*a*) Adullam, Hannah, Barzillai, in the Old Testament, and (*b*) Appii Forum, Blastus, Laodicea in the New?
2. What is said of "The fear of the Lord" in the Book of Proverbs?
3. In Acts xxvii. enumerate the different dangers of the ship's voyage.
4. In Hebrews iii. against what two dangers are the Hebrew Christians warned?
5. How many miracles did Elisha perform? Name them briefly.
6. Write from memory as many as you can of the books of the Old and New Testaments.

The following, having been correct nine times, are eligible to take part in this competition:—

Daisy Allen, Owen and Arnold Akers, Willie Aston, A. Rose Anton, W. T. Aldous, Violet Ashworth, Maggie and Bertha Arres-Mather, Daisy Annett, Herbert Braddon, Janet and Elizabeth B. Black, Elsie Bartlett, Teresa and Catherine Blackie, Geo. Brand, Gracie Barnes, Lavinia Barnes, Massy Baker, L. Bentall, Archibald Bearsby, Dorothy Berry, John and Ethel Benger, Florence Bellerby, May Bligh, Emily Bridgewater, Phyllis Boyd, Stanley Boxer, Ralph Bourne, Gertrude Brookfield, Ashley H. Bowker, Dorothy J. Clarke, Gladys and Lionel Calvert, Maud Clarke, Willie and Mary Charles, Jessie, Walter, and Maggie Carter, Mary E. Clarke, Harold and Willie Cheesman, Ida Cole, Dorothy Cooper, Marjorie Collins, Arthur M. Cole, Susie Cumbers, Emily Church, Edith Daisley, Randolph and Dorothy Daintree, Dorothy Davies, Jennie Dewar, Vera Dickinson, Violet and Kitty Donaldson-Selby, Cecil and E. Ashley Dodd, Kenneth Dunbar, Marjory and Dorothy Dyke, Muriel Edwards, Eva Edmundson, Aileen and Francis Figgis, Ernest and Reginald Findlay, Amy Foster, Agnes and Janetta Fullarton, Edith and Margaret Gray, Eva Gray, Mary, Geo., and Euphemia Graham, Mary E. Greenacre, Mabel Guy, Frances Harris, Winifred Harvey, Margaret Hasse, Dorothy and Evelyn Hewer, Ada Heap, Theodora Hill, Violet Holford, John Hogg, Dorothy and Joshua Hughes-Games, Edith L. Hunter, May, Harcourt, and Helen Hunter, Ethel Hutchings, Lucie Jacob, Muriel Joscelyne, Norman and Kate G. Johns, Agnes Jones, Isabella, Agnes, Alexander, Thos., and Willie Kay, Hubert Kirkpatrick, Gertrude Kingerlee, Edward, May, and Sydney Law, Guinefred Leigh, Blanche Lindup, Murray and Grahame Lloyd, Nellie Lovegrove, Hilda Matheson, Harry and Bruce Malaher, Allan Marples, Margery Matthews, Margie and Gracie Marston, S. E. Mackintosh, Bella, Nellie, Abraham, and Thos. Mack, Margaret Macphee, Geo. Macdonald, Laura Macaulay, Helen Mickelburgh, Charlotte and Bessie Millar, Lewis Morice, Evelyn and Arthur Moir, Eva Monti, Dora Mair, Ernest and Edie Nash, Maude and Amy Nottage, Maude and Eva Oakes, Arabella Onslow, Winnie Page, Ethel and Kathleen Pasley, Jessie, Ada, and Willie Palmer, Douglas Parkes, Louie and Nellie Peachey, J. Ernest Pearce, Walter Perryman, Ruth Pledger, Gladys and Isabel Phipps, Daisy Phillips, Lillian, Margaret, and Jessie Pook, Mary E. Plumb, Edith Quick, Hilda Rawson, Bernard and Herbert Rainey, Olive and Sydney Robertson, Constance Schaeffer, Flora Shadbolt, Gwendoline, Eric', Gladys, Evelyn, Dorothy, Muriel, and Mervyn Shaw, Margery Smart, Dolly and Bob Salt, Kathleen Shepherd, Rosetta Sherwin, Gracie Seale, Agnes M. Sterry, Ada M. Spencer, Muriel Sells, Flora Simmons, Florrie Smith, Betty Stocks, Constance Scott, Tennant Sloan, Emily and Nellie Stuart, Ronald Studd, Mary Symon, Bessie Symes, Louie Tibbits, Frank Thompson, Winifred Thomson, John Thomson, Alice M. Thompson, Fred Thomas, Lawrence, Peverell, Arthur, and Herbert Turnbull, Gertrude Vellacott, May Vickers, Mary Watson, Edith and Willie Wheeler, Pringle Wilson, Frank Wilson, Cecile, Noel, and Phillis Wright, Edith Wilkins, Allan Woodman.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (90).

a. "Set a watch before my mouth."
God, by David.
Psalm cxli. 3.
"Set a watch, *O Lord*, before my mouth."

b. "See that ye fall not out by the way."
Joseph's brethren, by Joseph.
Gen. xlv. 24.

c. "Now, therefore, stand and see this great thing."
Israelites, by Samuel.
1 Sam. xii. 16.

d. "We will bind thee fast."
Samson, by the men of Judah.
Judges xv. 13.

e. "In my Father's house there are many mansions."
The disciples, by Christ.
St. John xiv. 2.
"In my Father's *house are* many mansions."

f. "There shall be joy in the presence of the angels."
The publicans, by Christ.
St. Luke xv. 10.
"There *is* joy in the presence of the angels."

g. "And I have kept the faith."
Timothy, by St. Paul.
2 Tim. iv. 7.
"I have kept the faith."

IV. "Watch ye, stand fast in the faith" (1 Cor. xvi. 13).

Foreign List.—Correct answers received from:—

Nos. 79 and **80.** J. A. and Eric Field (Sydney). **No. 82** Janet Garrett, Maria Lister. **Nos. 82** and **83.** Daisy McArthur. **No. 83.** Charlotte Cane (South Africa. **No. 86.** Dora Wallace (Canada).

No. 89 (second list).—Correct answers received from:—

Daisy Allen, Daisy Annett, Maggie and Bertha Arres-Mather, J. H. Archer*, Willie Aston, Bertie Baker, Leonard Bartlett, John Baring, Elizabeth* and Janet C*. Black, Gracie Barnes, Aline and Chappie Bazett, May and Charlie Baker, Lavinia Barnes*, Massy Baker, Howard Battye, Ethel and John Benger, Dorothy Berry, Frances Bennett, E. Biddlecombe, Albert Bridges, May and Daisy Bligh, Bert Brotchie, C. Brown, Albert Botting, A. H. Bowker*, Robt. Browne, Ralph Bourne, Bertie and Harry Butler, Lily Clarke, B. Cashford, Lottie* and Daisy* Carmichael, Willie* and Mary* Charles, Mary E. Clarke*, Gladys, Lionel, and Beryl Calvert, Maggie*, Walter*, and Jessie* Carter, Daisy Clarke, Dorothy J. Clarke*, Ruby Carpenter, H. J. Cheney, Arthur M. Cole, Edith Corrick, Edith and Dora Corrie, Marjorie Collins, Edith M. Cole*, Dorothy Cooper, Lily Coles, Henry S. Curr, Susie Cumbers, Emily Church, Lucy Davies, Maud Davidge*, Edith Daisley, B. P. Denham, Wm. Doll*, Cecil and Ashley Dodd, Kathleen Dodington, Gordan Duncan*, Marjory and Dorothy Dyke, Muriel Edwards*, Maud Eddey, Eva Edmundson, Janet Fawkes, Marian* and James* Freegard, Bessie, Kate, Maggie, and Mabel Fletcher, Willie* and Ernest Findlay, Aileen and Frances Figgis, Amy Foster*, Agnes, Janetta*, Maggie*, and Flossie* Fullarton, Eva Gray*, Chas., Euphemia, Mary, and Geo. Graham, Peggie Gray, Margaret and Edith Gray, Constance Gabbett*, Chrissie Green, Alfred*, Mary*, and Daisy* Greenacre, Hilda Godfrey, Winifred Harvey*, Janie and May Handasyde, Margaret Hassé, Edith and Emily Hearn, Ada Heap, Theodora Hill, John Hogg, Violet Holford, May V. Hunter, Ethel* and Eva* Hutchings, Margaret and Alice M.* Heather, Dorothy and Joshua Hughes-Games, Sinclair Jackson, Dudley and Dora Joyce, Muriel Joscelyne, Elsie Johnson*, A., W., Agnes, and T. Kay, R. M. King, Hubert Kirkpatrick, Gertrude Kingerlee*, Annie and E. Lawrence, Guinefred Leigh, Dorothy Linney, Nellie Lovegrove, Norah Lowe, Margery Matthews, Margaret J. Macphee, Duncan* and Gordon* Main, Louis Matthews, S. E. Mackintosh, Kathleen McClure, Dora Maples*, Edith Marnham, Harry and Bruce Malaher, Angus McQuillan, Nellie, Abraham, Thos., and Bella Mack, A. G. Macnair*, Laura B. Macaulay, Frank Medcalf*, Nellie Meade, Charlotte Millar, Ethel Morgan, Eva Monti, Evelyn* and Arthur* Moir, Owen Morice, Dora Muir, Edie Nash, Peter, John, and Cissy Nicholson, Arthur B. Neate, Annie Nicol, Florence Osmond, Eva and Maude Oakes, Ethel* and Kathleen* Pasley, Dorothy Patten, Herbert Pair, Winnie Page*, Ada and Jessie* Palmer, J. Ernest Pearce*, Joanna Pearman, Walter Perryman, Myrtle Perry*, W. M., Mary, and Louie Penny, Daisy, Vera, and May Petrides, Susabel Pim, Daisy Phillips, F. S. Phillips, Louie and Nelly Peachey, Ruth Pledger, Gladys* and Isabel* Phipps, Cyril Pomeroy, Margaret*, Lillian*, and Jessie* Pook, Harry, Charlie, and Daisy Pym, Edith Quick, Edward and Herbert Rainey, Nora Read, M. L. Rickards, Jessie Deane Roe, Dorothy and Muriel Shaw, Evelyn Shaw, Winnie Stangoe, Charles W. Saunders, McLeod Staight, Margery Smart*, Gwendoline, Gladys, Undine, Wilfred, Mervyn, Llewellyn, and Eric Shaw, Flora Shadbolt, Dollie* and Bob Salt, Kathleen Shepherd, Gracie Seale, Rosetta Sherwin, Muriel and Clement Sells, Agnes M. Sterry*, Herbert Strickland, Edgar and Florrie Stocker, Fred and F. Edward* Short, Tennant Sloan, Ronald Studd, Emily and Nellie Suart, Bessie Symes, Frank Tupper*, Alice M. Thompson, Teresa Toop, Olive and Violet Tritton, Margaret, Georgina, and Frances Trotter, Winifred and A. M. Thomson, John W. Thomson, Gertrude and Jennie Twite, Louie Tibbits*, Bessie Unsworth, Gertrude Vellacott*, Elsie Vigars, May and Ronald Watson, Mabel Wheeler, Edith Wilkins, Eva Winpenny, Florrie White, F. Wilson, Maggie Wight, Evelyn H. Wood, Brenda Young.

No. 90 (first list).—Correct answers received from:—

Owen and Arnold Akers, Rose Anton, Violet Ashworth*, Herbert Braddon*, Florence, Willie, and Victor Bellerby, May and Daisy Bligh, Phyllis Boyd, Gertrude and N. Brookfield, Gertrude Bysh, Maud Clarke, Jack and Daisy R. Clarke, Harold* and W. Cheesman, Annie Cooper*, Ida and M. Cole, Dorothy Daintree, Dorothy* and Willie* Davies, Vera Dickinson, Wm.*, Mordaunt, and Philip Doll, Ivy, Violet, and Kittie Donaldson-Selby, Daisy Groves*, Mabel Guy, Frances Harding, Nellie Hatchett, Evelyn and Dorothy* Hewer, Dorothy and Joshua Hughes-Games, Sidney, Edward*, May*, and Henry* Law, Edith Lockhart, Gracie and Margie Marston, Charlie and George* Macdonald, Hilda Matheson, Eva Monti*, Evelyn Moir*, G. F., Joseph, and Henry Neligan, Eleanor Noel, Arabella Onslow, Douglas Parkes, Louie Penny*, Katie Pell, Myrtle Perry, Fannie Price*, Mary E. Plumb. Hilda Rawson, Margery Smart*, Nellie Sery, Flora Simmons*, Madeline Smith, Florrie Smith*, Edgar and Florrie Stocker, Mary Symon, Betty Stocks*, Gertrude, Constance*, and Mildred* Scott, Lawrence and Herbert Turnbull. Gertrude Vellacott*, Dorothy* and May* Vickers, Edith and Willie Wheeler, Colin*, Arthur, Herbert*, and Harry Wright, Pringle Wilson, Cecile*, Noel*, and Phillis Wright,

Uncle Tom.

First Things First.—If God were to write the epitaph for the successful rich man of our day who has rejected Christ, it would be, "Thou fool." Man says, "I must attend to business first." God says, "Seek first the kingdom of God." I don't care what your business may be; it may be honourable, legitimate, and all that, and you think you must attend to it first. Bear in mind ttha God tells every man to seek his kingdom first.—*D. L. Moody.*

Solemnities of Judgment.—Soon these ears and eyes will be closed for ever against earthly sounds and sights; but they will open again for other entrants. The trumpet shall sound, and every ear shall hear it. "All that are in their graves shall hear the voice of the Son of Man, and shall come forth." Nor shall the world's destiny be pronounced by an invisible judge. He shall come as the lightning comes, and every eye shall see Him; they also who pierced Him. The voice of judgment will penetrate the ear that was deaf to the message of mercy. The outcast will have an ear to hear, but no word of hope will ever reach it; an eye to see, but no light will ever dawn to meet its straining.—*Dr. William Arnot.*

The Evangelical Alliance.

ANNUAL CONFERENCE AT CAMBRIDGE

THE fifty-first annual Conference of the Evangelical Alliance is being held at Cambridge this week. The proceedings were opened on Monday with a prayer meeting conducted by Dr. W. F. Moulton, who, referring to the past fifty years' history of the Alliance, said that in spite of the enmity, wars, disagreements, and estrangements which they saw around them, Christians were being drawn more closely together.

In the evening there was a conversazione, followed by a public meeting at the Guildhall, when Dr. Handley C. G. Moule presided, and gave an address of welcome on behalf of the Cambridge Committee. There were, he said, some things in connection with the Alliance which were eminently important to be held up before the whole of the Christian Church. It was impossible to be a convinced member of the Evangelical Alliance without taking a view of the great truth of the Church of Christ, and what it meant, which absolutely refused to be narrowed to any one kind of organisation or denomination. It was one of the deepest of all controversies in the past and in the present. What was the Church Catholic? Attempts had been made to narrow that definition to certain forms of organisation, which, when they attempted to square them with the indications of the Holy Scriptures, must inevitably, if they were honest, give way to definitions so impossible that even Rome itself had been forced to speak with a happy inconsistency of the possibility of union with the soul of the Church, though not with its body. At the same time the Alliance embodied the affirmation that it was not possible to do effectually the work of God in the world without definite belief. The Alliance had its basis, its temperate confession of Evangelical belief, which had been accepted ever since the Reformation by men of all Christian bodies.

Mr. John Paton acknowledged the welcome on behalf of the council. Mrs. Isabella Bird Bishop, who also responded to the welcome, recalled the days when her father, as rector of St. Thomas's Church, Birmingham, Mr. John Angell James, and Mr. Orlando Forrester, afterwards Lord Forrester, met together and discussed the formation of the Alliance. She had travelled for seven years and a-half in Asia, and visited 170 mission stations, and wherever she had met with missionaries she had found them imbued with the Evangelical Alliance spirit. Fräulein von Weling, of Thüringia, Germany, also spoke a few words in response, and thanked the Alliance in England for their interest in the land of Luther. Baron Nicolaij, speaking on behalf of Finland and Russia, testified to the good work of the Alliance there.

PERSECUTION OF CHRISTIANS IN TURKEY.

The secretary, Mr. A. J. Arnold, addressed the meeting on "Christian union applied to the defence of persecuted Christians in Turkey, Russia, etc." He pointed out that throughout its history the Alliance had been seeking to defend the persecuted and the oppressed, yet some said that the Alliance had not done enough. It had taken up the cause of the oppressed and those who were persecuted on grounds of religion in Turkey and Russia, and during the past forty years there had not been a year when there was not a cry from Asia Minor Christians for succour. Again and again the Alliance had used its influence. Its appeal had been heard even by the Sultan of Turkey. In regard to the terrible massacres that had taken place the Alliance had been helping in every possible way unobserved by the world, in seeking to ameliorate the condition of the Armenians and other Christians in Turkey. The first body to help the Armenians had been the Evangelical Alliance. They had informed the British Government, even before the Consuls, of what was going on, and the Government had been able to act upon their information. One point which the massacres had brought out was the heroism of some of the Armenian Christians, a number of whom had suffered death rather than deny Jesus Christ. With regard to Russia they had done their best to ameliorate the condition of the Stundists. They had made appeals to exalted personages, who had listened with interest to them, and it was hoped there were better times in store for the persecuted Christians in Russia.

"Friends" and the "Higher Criticism."

DEAR SIR,—I should be glad if you would kindly give me space to say that I and, I believe, many other "Friends" in Ireland cordially unite with the views expressed by Mr. Fielden Thorp in his letter recently published in your columns concerning the critical things put forward at the Scarborough Summer School. Our friends the Higher Critics give us to understand that it is "love of historic truth" which leads them to eviscerate and emasculate so many books of the Bible, and yet to ordinary minds it seems somewhat strange that they should give us so little historic evidence or external evidence (sometimes none at all) in support of their views, and should rely so largely upon the internal evidence contained in the books themselves. Some of us have not yet forgotten how some years ago learned literary critics, pursuing somewhat similar methods, came to the conclusion that the works of Shakespeare were produced by Lord Bacon, and not by William Shakespeare—a conclusion which has since been followed into oblivion by the theories of many Higher Critics of the Bible too numerous to mention.

I think it possible that many "Friends" might read with profit the article on page 16 of The Christian for September 2, entitled "Fallacious Critical Principles," in which the writer refers to three principles of the Higher Criticism which are equally untrustworthy: — 1. The psychological construction of history. 2. The literary arrangement of the Bible. 3. The evolution of religion. Also it might alter the sense of historic proportion and historic perspective in some of our minds were we to include love of recent historic truth with love of ancient historic truth. By doing this we should be able, for example, to satisfy ourselves that since about the year 1850 nearly 750 different critical theories have been put forward as to the date, composition, and authorship of the different books of the Bible, that more than 600 of these are practically dead and buried, and many of the others in the last stage of decrepitude and decay.

That veteran and admirable exponent of scientific principles, Prof. Virchow, of Berlin, many years since entered a vigorous protest against accepting hypotheses, however plausible, as proved principles or facts; and, considering the fate of the critical theories of Strauss, Bauer, Renan, and more recently of Kuenen and many others, those of average intelligence and knowledge may well pause before they accept as proved the plausible hypothesis or the dictum of the critical savant, however learned and positive he may be. Also they may well be inclined to doubt whether He who, on the authority of his well-beloved Son, the Incarnate Word, has "hid these things from the wise and prudent, and has revealed them unto babes," ever intended that the truths of his written revelation could only be decided and declared by the literary critic.

In conclusion, the words of the devout and Spirit-taught Thomas a' Kempis may contain a lesson for us all. "Be not captivated, my son, by the subtilty and elegance of human compositions, for 'the Kingdom of God is not in word but in power.' Read the Word not for the reputation of critical skill and controversial wisdom, but to learn how to mortify thy evil passions, a knowledge of infinitely more importance than the solution of all the abstruse questions that have perplexed men's minds and divided their opinions."—Yours sincerely,

C. G. Clark, M.D.

Bessbrook, Ireland.

Holding up Christ.—While on a visit to an admirer of C. H. Spurgeon, a Christian gentleman admitted that he had never heard the great preacher, but promised to go on the following Sunday, in order to be able to judge for himself whether the praise which was so generally bestowed upon the preacher was deserved. Returning in due course from service at the Tabernacle, the gentleman was met by his host, with the eager question, "Well what do you think of him?" "Nothing." was the reply. Then, seeing a look of astonishment and sorrow on his friend's face, he said again, "No, nothing," and his eyes filling with tears of joy he added, "All I can think of is the dear preacher's Saviour." No greater eulogy could be passed upon any man's preaching.

Rev. J. McNeill in Huntly.

In a special sketch of Mr. McNeill's mission in Huntly, concluded last Sunday, which appears in the local *Express* of Saturday last, the writer says:—

Rev. John McNeill has been in the capital of Strathbogie for a fortnight, and he is not away yet. He has got a "grup" of the people; he is holding them tightly, and we are not sure but the folks, too, have got a good hold of him. One almost marvels at Mr. McNeill's capacity for work. Take last Sabbath as an example. In the morning he preached to a crowded congregation in the Free Church, and gave a searching and eloquent discourse on "Thomas, the Doubter." At 3 o'clock a remarkable gathering met to hear the preacher in Stewart's Hall. It was composed wholly of men—old and young, from town and from country—and although the meeting was called on very short notice, the building—and as readers know, it is not a small one—was nearly full to the door. It was almost half-past four ere this meeting—one that will not be readily forgotten—terminated, and Mr. McNeill was announced to preach in the Established Church at six o'clock. Whenever it became known that Mr. McNeill was to be in the "muckle kirk" it was believed that the gathering would be a "record" one. And so it was. Anticipating early comers, the doors were thrown open much sooner than is customary, but not too soon for the waiting crowds. Before the bells had begun to ring the people in there was a large congregation alike upstairs and down. Ere they had ceased pealing every pew was filled to crushing point, and seats were taken from the vestry and placed along the aisles. These were speedily taken possession of, and not a few had to be content with standing room. At five minutes to 6 o'clock streams of people were still trying to get into the church, and some who were in were trying to get out, seeing that it was impossible to get room of any kind. Thus, big as the church is, it was not large enough for all who wanted to hear the Gospel messenger last Sabbath evening, and many had to turn away disappointed.

Readers will remember—especially older readers—notable and memorable gatherings which have been held in the same building. There were the momentous days which followed on the Castle Park meetings—days in which there were "showers of blessing" and of which our fathers and mothers never wearied of talking. Later came the visits of Messrs. Moody and Sankey, and on more than one occasion they had vast audiences in the same church, but no preacher ever brought such a congregation together in the building as did Mr. McNeill last Sabbath evening. The work of the week previous had told. The "sough" of the Gospel had swept over the community. And in face of such a company of listeners, one could only take up the old cry and say, "We never saw it on this fashion."

If the crowd was great and unusual, the preacher had a powerful message with which to stir them. Those who heard the address—its subject was the night before the Passover in Egypt—may forget much, but they will not forgot it. The narrative as related in Exodus was worked out for present day needs with matchless incisiveness—not a single point was left untouched, no shaft was left unused in the messenger's quiver.

On Thursday evening the Free Church was well filled in every part, and while we would not be guilty of making or inviting comparison between one address and another, let it be said that it was as powerful, as unsparing, as far-reaching, and withal as tender an appeal to all classes of men and women as one need ever hope to have the privilege of listening to. To hear such an appeal carried with it a great, a sacred, responsibility. Perhaps those who most need to bear this in mind are just those who might be the first to think that they had got past the appeal stage, and that it was meant for some other person. "We never saw it on this fashion!" That was said long ago, and very likely people hereabout are saying the same thing to-day, and perhaps saying it not so politely either. Some critics would exact the utmost politeness *from* the preacher, but they forget to exercise some of it when they begin to find fault *with* the preacher. And perhaps just because it is true "we never saw it on this fashion" the messages which Mr. McNeill brings will do us all the more good. An evangelist entrusted with such a commission, and gifted with so much power and grace to execute it as this preacher has, is as much needed by the "unco guid" as by the "unco bad." And some day, may be, the former will be put to shame by many of the latter class. Mr. McNeill with all love exhorts and warns, entreats and invites the wanderer to return, but he has no less solemn a message for all who think they have turned. With God's measuring line he can in a couple of minutes compel the stoutest and most self-righteous heart to stand still and think. This is needed quite as much as is the bringing in of the lost ones to the fold. This is Mr. McNeill's work, and in the strength of the Almighty he is doing it fearlessly. May he be long spared for such service, and may he have many souls for his hire!

Friends' Foreign Missions.

At the beginning of the present reign organised efforts of the Society of Friends, beyond the British Isles and the North American continent, were confined to journeys in foreign parts undertaken in the service of truth, and to practical sympathy with such efforts as the Anti-Slavery movement. London Yearly Meeting in 1833 issued a minute earnestly recommending the benighted condition of the heathen to the Christian sympathy and frequent remembrance of all members; but this was qualified by the statement that "no way appears to open for the Society to adopt any specific measures in order to communicate to them the knowledge of the truths of the Gospel."

Another generation, however, saw the way opened through effort and prayer; and the Friends' Foreign Mission Association was organised in 1868, eight of the original members still surviving upon the present committee. The fortieth report, issued by the secretary, Mr. Watson Grace, from 15, Devonshire-street, Bishopsgate-street Without, E.C., presents a varied picture. Individual reports from some of the missionaries give evidence of much faithful service, perseveringly and hopefully maintained in the face of persecution and trial.

The outlook in Madagascar has been exceedingly dark at times. Last year anti-European disturbances, marked also by hostility to Christianity, were renewed. Chapels were burned and schools scattered. In many cases native pastors and teachers bore the brunt of this fierce outburst of heathenism. The quelling of the rebellion was succeeded by the abolition of slavery. Under the new regulation that the French language must be taught in all schools, missionaries are careful that the primary purpose of imparting religious truth is fulfilled. Governmental proclamations guaranteeing complete religious liberty of worship have been widely circulated; but the Jesuits have unscrupulously endeavoured to secure the adhesion of the people by active persecution and by representations that Romanism is a sure road to preferment and honour. It is cause of thankfulness that so many natives have faithfully withstood such methods. Mary E. Hinchliffe writes: "Not one of our eighteen churches (the Near District) have been left without some faithful witnesses to Christ. Not one whom I really knew to be a true child of God has apostatized. Among the secessionists were men of doubtful, if not immoral character, whose actions will tend rather to purify than to injure the Church." The present aspect of public affairs in Madagascar is regarded as affording a more hopeful prospect of missionary work.

In India all the Friends' missionaries are, like other Christian workers, engaged in efforts to mitigate the ravages of famine. They find that the supplementing of Governmental provision for bare necessities affords ample scope for the largest expression of Christian charity. When the report was issued, not less than 2000 persons were being sustained by the Friends' agency, of whom about 400 were native Christians and inquirers; and over 200 destitute children were being succoured in the temporary refuges at Sohagpur and Seoni Malwa. These missionaries have further co-operated with the municipality of Hoshangabad in providing work for some 900 persons, in improving the roadway between the Mission premises and the town. They have made grants to the district superintendent of police and the medical officer, for clothing for the inmates of the poor-houses and for specially deserving cases of destitution. Distress is making itself felt upon all departments of mission work. Care and right training of the increasing number of children, and of the offspring of native Christians who are taught with the others in the orphanages at Hoshangabad, is a work of growing responsibility; and there is urgent need for a young woman Friend to assist Katherine Dixon in the girls' orphanage. Industrial works appear to be now firmly established. Statistics afford conclusive evidence of development and increase in missionary operations at all the stations; but the workers do not deem it wise to encourage the profession of faith in Christ among those who are receiving famine relief.

Patient and continued sowing of spiritual seed has been prayerfully made in China; and an ever-widening circle of influence is being secured for the Gospel through the mission at Chung-King. Boys' and girls' schools, attendance at medical dispensaries, the Sunday-school, the number of visits paid to the people in their own homes, preaching to passers-by in the street chapel—all show that increasing work is going forward, and that the true foundation is being laid in these efforts for future success in the name of Jesus Christ. Work outside the city named has received a fresh stimulus in the establishment of a new station at She Hung Hsien, an important market town of several thousand inhabitants. The youngest of Friends missions is in Ceylon, where Joseph Malcolmson and family entered upon their labours last autumn, and are finding the openings for service around Matale many and varied.

The Company Who Try.

Yes, I love the little winner,
With the medal and the mark;
He has gained the prize he sought for,
He is joyous as a lark.
Everyone will haste to praise him,
He is on the honour list;
I've a tender thought, my darlings,
For the one who tried and missed.

One? Ah me! They count by thousands,
Those who have not gained the race,
Though they did their best and fairest,
Striving for the winner's pace.
Only few can reach the laurel,
Many see their chance flit by;
I've a tender thought, my darlings,
For the earnest band who try.

'Tis the trying that is noble,
If you're made of sterner stuff
Than the laggards who are daunted
When the bit of road is rough.
All will praise the happy winners,
But when they have hurried by,
I've a song to cheer, my darlings,
The great company who try.

—*Harper's Young People.*

A New Hebrew Bible.

FOR many years Dr. C. D. Ginsburg has been in the front rank of Hebrew scholarship; and for about forty years he has been employed in researches affecting the original text of the Old Testament. After prodigious labour, undertaken single-handed and pursued in many lands of the East and West, he has recently issued The Massoretico-Critical Hebrew Bible, also an Introduction, in which are described, in minute detail, all the phenomena met with in a study of MSS. or the printed text. The entire work has been brought out by the Trinitarian Bible Society, 25, New Oxford-street, E.C. (Bible, in one volume or two, 21s. Introduction, 18s.)

There have, of course, been many editions of the Hebrew Bible, but two have been the foundation of all the rest, viz., that of Soncino in 1488, and that of Venice in 1524-5; the former is the *editio princeps* of the entire Bible, the latter is that edition of Daniel Bomberg's Rabbinic Bible which was prepared by Jacob ben Chayim, and has been deservedly esteemed for its accuracy and beauty, not to mention its vast accumulation of textual material gathered from manuscripts and sources generally described as "traditional." Now, at length, another great edition is given to the world, embodying the results of long-continued toil, pursued with enthusiastic devotion and untiring energy. In the course of his work Dr. Ginsburg has had to collate numberless manuscripts, also several printed editions of the original, as well as ancient versions in various tongues; and this has involved the making of concordances and word-lists numerous beyond conception. His monumental work on the Massorah, volumes of which have been in course of publication during the past twenty years, preserves for posterity a vast amount of textual information. This Bible presents the most valuable of this information in concrete form, and shows it as applied to the settlement of the many questions relating to the text of the Old Testament Scriptures.

AS TO TEXT AND MARGINALIA.

Ordinary Hebrew Bibles follow, with more or less correctness, the Venice edition already mentioned. Dr. Ginsburg practically reproduces that text, in strict conformity with the Massorah, or marginal directory as to how letters, words, forms, and phrases are to be written. In the margin of his Bible he gives variations, whether they affect accent, point, letter, or word. The student who has confined himself to the common editions of the original will have little idea of the interesting character of some of the variants gathered in this edition. They include what are known as the *Keri* and *Kethiv*, readings from standard codices (long since perished) preserved in the Massorah, readings of the Eastern and Western Talmudic schools, the readings known as *Sevirin*, and those found in the great printed editions or indicated by the ancient versions. The modern divisions of chapter and verse are noted for the sake of convenience, but the text is arranged according to the old-time divisions of the Massorah and model manuscripts.

This Hebrew Bible will, therefore, be indispensable in college libraries, and should be consulted by all exact and thorough students of the Hebrew Scriptures. The Introduction, also, is a valuable work of reference as well as a volume to be carefully read for the information it gives regarding the formation of the Massoretic text and its history during the past thousand years. Not the least important part of the work is that which describes the rise and development of the Massorah. Here many will learn with interest the real part played by the Massorites in perpetuating the text.

SCRIBES, MASSORITES, ANNOTATORS.

Dr. Ginsburg writes: "The registration of anomalous forms began during the period of the Second Temple. The words of the text, especially of the Pentateuch, were now finally settled, and passed over from the Sopherim, or the redactors, to the safe keeping of the Massorites. Their province was to safeguard the text delivered to them, by 'building a hedge around it,' to protect it against alterations, or the adoption of any readings which still survived in MSS., or were exhibited in the ancient versions. For this reason they marked in the margin of every page in the codices every unique form, every peculiarity in the orthography, every variation in ordinary phraseologies, every deviation in dittographs, etc.

"A most important part of this stupendous corpus is the graphic system of accents and vowel signs, which the Massorites invented, and with which they have furnished every expression in the Hebrew Scriptures. With the vowel signs they most minutely fixed the pronunciation and meaning of each separate word in accordance with the tradition handed down to them from time immemorial, whilst with the accents they indicated the logical and syntactical relation of the words to one another and to the whole clause and verse....That the graphic signs are not coeval with the consonants is now generally admitted, though the precise date of their introduction cannot be ascertained. It is certain that they did not exist in the fifth century. This is attested by St. Jerome, both in his commentaries on the Hebrew Scriptures and in his numerous other writings...

"With the introduction of the graphic signs and their incorporation with the Massoretic apparatus, the work of the Massorites ceased—*circa* A.D. 700. From this guild of anonymous, patient, laborious, self-denying, and godly toilers at 'the hedge,' which was designed henceforth to 'enclose' and preserve the sacred consonantal text delivered into their keeping by their predecessors the Sopherim, the now pointed and accented text, with the stupendous corpus, passed over into the hands of another guild called the Nakdanim—the punctuators, or more properly the Massoretic annotators....The functions of the Nakdanim were not to create, but strictly to conserve the Massoretic labours." In a word, they procured authorised consonantal texts, and furnished them with the vowel points and accents and the various Massoretic annotations. They also wrote treatises and compiled manuals on the Massorah, the MSS. they left being venerated as standards of authority, and used and copied from generation to generation. Already the reader unacquainted with Hebrew studies has gathered that the Massorah is a body of tradition regarding the text of the Old Testament, and the Massoretic text is one constructed in conformity with the Massorah.

IMPORTANT FACTS AND INFERENCES.

In the chapter on the rise and development of the Massorah, Dr. Ginsburg exhibits the principles that actuated the several guilds through whose hands the Old Testament Scriptures passed. He shows, and this should not be surprising, that the Massorah is sometimes in error as to fact, sometimes conflicting through the influence of different schools and methods of procedure. The text as we have received it has generally been regarded as representing what is known as the Western or Ben Asher recension; but Dr. Ginsburg shows most clearly that the greater number of our MSS. and the early editions follow the Eastern or Ben Naphtali recension. In safeguarding the Divine Name of Jehovah, and dealing with impious expressions, the scribes relieved their own consciences, but at the same time adopted measures which promoted inevitable confusion and have been fruitful of misconceptions to this very day. For particulars on this head we refer our readers to the Introduction.

The passages of the Old Testament upon which light is thrown are innumerable, although in many cases the help affects the language rather than the sense. Opening at the Psalms, we note a few readings, some fully authenticated, others rather suggested than established: Ps. li. 8, "Satisfy me with (not 'make me to hear') joy and gladness"; lxviii. 17, "The Lord came from Sinai into the Holy Place"; lxxi. 3, "Be thou unto me a rock of habitation (or, a strong rock), a place of munitions" (not 'whereunto I may continually resort'); lxxvi. 6, "The horsemen (not 'chariot and horse') were cast into a dead sleep"; lxxxv. 8, "He shall speak peace unto his people, and to his saints, and to those that turn their heart toward Him" (not "Let them not turn again to folly" as in A.V.).

The material used in these great works is a decreasing quantity, for the hand of decay is upon Bible manuscripts as well as upon other writings. Those who know how little of reliable and precise information on the subject of the Hebrew text has so far been available, will rightly put a high estimate upon this great Bible. The Introduction is furnished with full indices, prepared by Dr. Bullinger, secretary of the Trinitarian Bible Society. These will enhance its value as a work of reference.

Revival in Belfast.

[From a Correspondent.]

Many readers will be interested to hear of the time of spiritual awakening and revival we are passing through in the City of Belfast. In June last Mr. David Rea pitched a large circular tent in the Show Grounds in the centre of the city. The tent itself is quite an attraction, as nothing like it has been seen in connection with Gospel work in this country. It is beautifully seated in amphitheatre form, accommodating with comfort over 2000 people.

Though many thought it was far too large and the undertaking too great, they are now fully convinced that there has been no effort made yet better calculated to reach the masses. Since the first meeting, more than twelve weeks ago, the interest has been deepening and spreading throughout the city and has extended far out into country districts. Christians on all hands are being stirred up to prayer and speaking to their friends and relations of eternal things, and full of hope and large expectations for still greater blessing. It was truly a solemn sight to see on a recent Sunday about 2500 people packed inside, while hundreds had to turn away unable to get admission.

A very blessed feature of the work is the midday meetings from 1.30 to 2.30, specially held for the young women of the various warehouses and establishments in the neighbourhood to which hundreds come and listen attentively. These have been seasons of rich blessing, and so far as can be judged numbers have turned to the Lord.

The numbers on week nights have reached from 1000 to 1800 people, and many professing to have passed from death unto life. As the season for the canvas tent is drawing to a close, and the interest continues so great, Mr. Rea is contemplating having a portable tent of the same dimensions of corrugated iron, etc., to continue through the winter months. This tent will be available for Gospel work in other centres. Let all the Lord's people pray for much blessing and guidance on this special undertaking. "The Lord is at hand."

A Word to Parents.

The girl who has no form, the "awkward" girl, should have her thoughts drawn away from physical defects, which are generally immaturities. She may be judiciously praised for success in her studies, for helpfulness at home, for any strong point that she may possess. She may be taught to feel that she is "mother's right hand," and have a healthful pride awakened in qualities that have nothing to do with her physique. Secure in the love and approbation and admiration of her home friends, the daughter feels only natural proper care for what others may think of her. The awkward girl, knowing that she is prized at home, becomes unconsciously graceful through happiness and self-respect.

The nest is for brooding, the home is for loving, teaching, training. Most unfortunate is the child whose heart is starved at home. Seeking food among strangers, he may receive poison instead. The girl in whose heart nestles the thought, "Mother thinks I am pretty," has no further care about the matter. The girl whose father is also "admirer" will not surrender her heart for a few tender phrases.

Do parents forget how callow are the young hearts about them; how they shiver in a chill atmosphere till they are fain to find warmth at any cost? Ah, if only the love sure to be in the mother heart, the father heart, were told! Sometimes the "children," grown to manhood and womanhood, hear at second-hand the story of love. Said one to a middle-aged woman, whose aged father had lately died, "Your father has told me many a time how proud and happy he was when you, as a baby girl, used to put your arms around his neck and kiss him." The daughter was astonished. She remembered those caresses, and her childish impression at the time was that her father was bored by such gushing affection.—*Boston Congregationalist.*

Theatrical Employes.—On Thursday evening, Sept. 23, a meeting was held in the Mission Hall of the Congregational Church, Leicester-square. The young girls from the various theatres of the district were invited to tea by Mr. William Forbes. The tables were well filled, and addresses were given by Mr. Meard and Rev. William Harrison, the pastor of the church.

Puntso and Sigju.

SOME critical, not to say unkind, remarks have lately been made to the effect that Miss Annie R. Taylor, of the Tibetan Pioneer Mission, had herself performed the ceremony of marriage between her attendant Puntso and his wife Sigju. We have asked Miss Taylor to relate the facts connected with the marriage, and the following is her reply:—

According to request I herewith give the particulars of the marriage of Puntso and Sigju. They were engaged for some months previous to their marriage, and the ceremony was first gone through according to Tibetan custom. The Tibetans living in Yatong and down the valley came to the mission-house, bringing with them scarves of blessing. First the guests presented me with one, and then they each placed scarves around the necks of Puntso and Sigju, proclaiming them husband and wife. The Tibetan chief of Yatong also brought scarves, having previously given his sanction to the marriage. Most of the people also brought wedding presents.

In the evening of the same day, after the guests had gone, we assembled in the little sitting-room of our mission house, and after reading a chapter from the Bible on marriage, I explained to them the solemnity of Christian marrying, showing them that they were taking each other for life, and that they could not separate (as it is the Tibetan custom to do when they get tired or have a quarrel with each other, for the marriage tie is not binding for life with them). And then, kneeling as in prayer, Puntso promised to love and care for his wife until death parted them, and she likewise promised to love and obey him. Then in prayer to God, we asked his blessing as they in God's sight now took each other as husband and wife, much in the same way as I believe a man took a woman to be his wife according to Bible records.

As Puntso and his wife are both Tibetans, and Yatong is in Tibet, registration, which legalises marriage in our country, was out of the question; but the consent of the chief, and the public proclamation that they were husband and wife according to Tibetan custom, answer the same purpose.

ANNIE R. TAYLOR.

Tibetan Pioneer Mission, Sept. 24, 1897.

Our Duty to the Heathen.

ON resuming his ministry at Union Chapel, Manchester, on Sunday morning, Dr. McLaren preached to a large congregation from the words, "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise" (Rom. i. 14). Sunday being the day on which the Baptist Missionary Society made its annual appeal, the sermon had reference to foreign missionary work, and Dr. McLaren took occasion to touch upon the indebtedness of England to heathen lands in reference both to the benefits received from and the injuries inflicted upon them. He was speaking, he said, to many who earned their living, and to some who amassed their wealth, by trade with lands that needed the Gospel. It was from the people of these lands that we had won the Empire of which we were so fond of crowing, and won it, alas, too often by deeds that would not bear investigation in the light of Christian principles. Manchester! Its commerce, its prosperity! Did God put us where we are as a nation only in order that we might carry the gifts of our literature, great as that was; of our science, great as that was; of our law, blessed as that was; and of our manufactures, to those dependent lands? The best thing we could give was the thing that all could help to give—the Gospel of Christ.

Those subject races seemed destined to fade away by contact with European races, and if we thought of the nameless cruelties and the myriad woes that England's possession of its great colonial empire had had accompanying it, we might well feel that the harm in many aspects outweighed the good, and that it had been better that these men should have been left suckled in creeds outgrown and ignorant of our so-called civilisation than to receive from us the gifts they had received. He did not want to exaggerate, but if the facts of the case were taken, as brought out by people who had no Christian prejudices to serve, he thought they would acknowledge that the English people did owe a debt of reparation to those subject nations. What about killing African tribes by the thousand with that vile stuff called rum, which was sent to them in exchange for their poor commodities. What about introducing new diseases, the offsprings of vice, into the South Sea Islands, decimating and all but destroying the population?

They could almost hear the rattle of the guns on the North-West frontier of India. There they had another specimen of the injuries inflicted by England. That was not the place to talk politics; but he felt it was the place to ask this question: "Are Christian principles to have nothing to do with determining national action?" Was it Christian to impose our yoke upon unwilling tribes, who were as fond of their independence as the proudest Englishman, and had as good a right to it? Were punitive expeditions and Maxim guns to be the first instalment of our debt to these men? What, he wondered, would Christ say about these things? Let us do our best to influence national actions in accordance with that brotherhood which had been revealed by the Elder Brother of us all.

Evangelistic Notes.

DURING the past months Mr. T. M. CARLETON has been having very successful meetings in West Cork. At Clonakilty meetings, held nightly for seven weeks, were much owned of God in the spiritual quickening of the Lord's people and awakening the careless to seek Christ. The children's services were most interesting. At Palace Anne the people came together for six weeks in large crowds, which packed the hall, notwithstanding the busy harvest season and that they had to come long distances. Some young people walked twelve miles to be present. Whole families have shared in the blessing, and a Divine quickening is being felt over the entire neighbourhood.

A SERIES of Bible-readings and addresses have been given in Frogmore-street Baptist Chapel, Abergavenny, by Rev. A. T. JONES, of Newport, Mon., when much blessing attended. Each night there were anxious souls, and the attendance excellent.

A SERIES of evangelistic services has been completed in the mission hall of Claremont United Presbyterian Church, Glasgow.

A GOSPEL mission was brought to a close last week in the Christian Institute, Biggar.

MR. R. D. EDWARDS has closed a mission at Aberdeen, and begun one at Peterhead.

MR. HENRY COLLINS, of the Evangelisation Society, London, has concluded a series of mission services at Cox Green Mills, near Bolton. Numbers have professed conversion, and believers have been strengthened. The attendances were so large that the big mission-room was not always sufficient to supply accommodation to those who pressed to hear the evangelist. His stirring addresses were practical, telling, and effective. Many have found reason to thank the Lord for the blessing Mr. Collins has been instrumental in conveying to them. J. N.

New Periodicals.

THERE have appeared simultaneously two new monthlies, respectively representing the Church of England and the Free Churches. *The Anglican* (1s. 37, *Norfolk-street, Strand*) describes itself as "an illustrated Church review." The opening article by Dean Farrar on "Augustine and the Conversion of England" is very appreciative and impartial in tone, and of much general interest. In an article on "Paul and Justification" Rev. S. Baring Gould is very free in his critical handling of the apostolic argument, which he thinks an adaptation of Rabbinic teaching. The fine illustrations are a notable feature of *The Anglican*, and the large type is grateful to the eye.

The Free Churchman (1d. *Memorial Hall, Farringdon-street, E.C.*) is edited by Rev. F. B. Meyer, and is of more varied interest. It also calls in the aid of illustration. All the articles are short and readable, the most lengthy being a story by Miss Wilkins. The intention of the promoters is to foster the spiritual rather than the ecclesiastical element in the associated churches, and they have our heartiest good wishes.

Letters to the Editor.

"OFFICIAL OUTRAGES."

SIR,—There is a story of a man accused of discreditable conduct, who, being told that there were three credible witnesses who saw him do the deed, cheerfully replied that he could easily be contradicted by a hundred persons who did not see it. I am reminded of this by the letter of Rev. H. E. Perkins in your issue of Sept. 2. Because the horrors described in *The Bombay Guardian*, and quoted in THE CHRISTIAN of August 19, did not come under his own observation he asks us at once to discredit the editor, and his informant, who is stated to be "a Christian Englishman holding a responsible position under Government." Mr. Perkins himself admits that there are sources from which "the melancholy demand (for women for the military cantonments) is no doubt supplied, and some Government officers have far more to do with it than is right." Perhaps he forgets that we know something of the celebrated circular issued on June 17, 1886, by Major-General Chapman, Quartermaster-General, at the direction of Lord Roberts, then Commander-in-Chief in India. Perhaps he thinks we have forgotten also the military circular issued on May 8, 1876, pointing out that there were not enough of these unfortunate women, and that the conditions under which they "ply their trade" should be improved. Can he think we have also forgotten the military circular of July 12, 1884, as to "the desirability, when constructing free quarters for the registered women, of providing houses that will meet the wishes of the women"?

Further, what is the use of telling us that "young innocent girls over fourteen years of age scarcely exist in India"? It is a mere play upon the word "girls." Mr. Perkins knows of the existence of the large numbers of child-widows in India. Some have and some have not lived with their husbands. Some of them are a burden to their families. And what difficulty is there in believing that with such orders from the highest quarters as I have quoted, some officers who "have far more to do with it than is right" should go to great lengths to make up the "sufficient number" which Lord Roberts and Major-General Chapman declared to be "necessary"?

Is Mr. Perkins aware that Mrs. Andrew and Dr. Kate Bushnell gave evidence before Mr. Russell's Departmental Committee in 1893 that they had been informed by the agent concerned that she frequently received money from the cantonment magistrate, Colonel Plowden, for the purpose of getting women or girls? They quoted the procuress as saying: "He gave her five, ten, or twenty rupees as the case needed to get girls. For a very young attractive girl she was furnished with fifty rupees. There is always plenty money to get them with." This statement, with others, was sent out for the answer of the Indian Government, but there is no evidence to show that Colonel Plowden has ever thought it worth while to deny it. Why should he, when he is told by his official superiors that there must be a "sufficient number" of these women?

Mr. Perkins assumes that the girls were stolen. There is nothing in the original statement to indicate that. For anything that appears, the procurers, like the procuress above referred to, were well supplied with money. Why should the statement of "a Christian Englishman holding a responsible position," who knows of a grievous scandal being perpetrated, be contradicted by Mr. Perkins merely because he has not heard of it himself?—Yours truly,

HENRY J. WILSON.

Osgathorpe Hills, Sheffield, September 21.

[Out of consideration for our young readers, we have omitted some of the extracts cited by our correspondent from the official circulars referred to. We must now await the contradiction or confirmation of the original statement by those fully qualified to enlighten us.—ED.]

The Northfield Schools.—At East Northfield Mass., on Sept. 8, Mr. Moody greeted the boys of Mount Hermon School at chapel exercises in the morning, and preached a sermon on "Hope" to the Seminary girls in the Auditorium in the evening. The school opens with three hundred and twenty-five boys, the full limit. When Mr. Moody stepped on the platform to address the boys a hearty outburst of applause greeted him. Professor Cutler, the principal, said a few pleasant words, after which Mr. Moody spoke in his usual forceful manner on Repentance.

International S.S. Lessons.

October 10.

"Paul a Prisoner at Jerusalem."—Acts xxii. 17-30. Golden Text: "*If any man suffer as a Christian, let him not be ashamed.*"—1 Peter iv. 16.

Paul is now in Jerusalem. Two purposes had brought him there. (1) To convince the Jews that he was doing a real work among the Gentiles. This could be seen by the large collection he brought for Jewish needs, and the Gentile converts who accompanied him. (2) To convert the Jews to Christianity. (The teacher should tell the story recorded in Acts xxi. 17—40 and xxii. 1—16, so as to explain the speech which this lesson breaks in upon.) The rabid Jews are listening with all their faculties to Paul's address, for who can tell but that these visions may mean a new revelation from God? They knew him of old as a persecutor of the Christians, and although report said he had been speaking against the Law of Moses as a dead letter, he may after all have a message from the Most High.

The Address on the Stairs.—At the point where our lesson begins Paul is telling his mob audience how he came to be an Apostle to the Gentiles. He is speaking in the Hebrew tongue, and is using every precaution to retain the hearing which he has won. After his conversion, Paul had gone into Arabia, where by communion with God he had learned what Gospel was his. Note that God has always prepared his workers for their task by taking them aside from the rush of life. Compare Moses, David, Elijah, John the Baptist, and Christ Himself—"When I was come again" (17). After the three years he could not start on his missionary work without consecrating himself in the temple of his fathers. He was so wrapt in thought that the body was incapable of movement (a trance). Jesus whom he had seen on the way to Damascus came to him and warned him that the Jews would not receive his testimony. Surely Jesus of Nazareth had seen enough of the prejudice, blindness, and hardness of the rulers at Jerusalem (18). Note that Paul was never so stupid as to forget that past experience should be used in the work of the present—he thought that even his past wrongdoing might open a door for him in the hearts of former Pharisaic compatriots which would be closed to any other apostle. He urges this before the Lord as a reason why he should begin his work at Jerusalem (19-20). Without denying the force of his argument the Lord bids him rise and go *far hence* to the new ground which must be broken up "unto the Gentiles" (21).

Emphasize *The Courage of Paul* in asking permission to speak to the mob from whose violence the soldiers had only just snatched his life. He was always on the alert to grasp every opportunity of glorifying his master. *The Fury of the Mob:* They were all attention until that hated word "Gentile" was uttered. Paul had evaded it very skilfully, but when he said that his visions and prayers had only led him to become a prophet of God to the "uncircumcised dogs" their anger knew no bounds. They would have stoned this vile betrayer if they only dared to do so, but there was a thin belt of Roman swords between them and the fulfilment of such cowardly purpose (compare 2 Samuel xvi. 13). The chief captain, Claudius Lysias (see Acts xxiii. 26), thought there must be some ground for the intense hatred of the prisoner. He determined to make Paul confess what crimes he had done by scourging him.

How Paul escaped from the scourging.—Thrice before Paul had been beaten by the Roman lictors. Five times had he received the nine and thirty strokes of the Jewish thongs, but this was a new form of agony. The bare body was to receive stripes inflicted with leather thongs weighted with jagged edge of bone or leads. Paul is an old man, and there is nothing to be gained for his Master by undergoing this torture. He asks the simple question, "Is it lawful for you to scourge a Roman who has not been tried?" No Roman could be punished without being condemned, and even then he could not be scourged. Lysias himself had gone to great expense to purchase citizenship, and he asks Paul once more dubiously whether he is a Roman (27, 28). But Paul's father had been a citizen of the empire, therefore Paul was a Roman born, so there could be no scourging. We are not to run heedlessly into danger or punishment. To do so at the call of duty is quite another matter, and Paul had proved before this that he was no coward when his Master bade him suffer.

Obituary.

MISS F. PATCHING, KERAK.

News has been received by the Church Missionary Society of the death of Miss Frances Patching, a trained medical and surgical nurse, a missionary of the C.M.S., at Kerak, in the ancient land of Moab. For three months a virulent type of typhoid fever had been raging in Kerak, about 70 per cent. of the cases being fatal, and it was from this that Miss Patching died on August 23. At the same station Dr. Johnson was, on last advices, dangerously ill.

MR. H. R. WILLIAMS, HIGHGATE.

One of the old school of workers has passed away in Mr. Williams, for many years a member of the Council of the Ragged School Union. He was one of the founders of the King Edward Mission, which has now attained a large and important place in Spitalfields, and retained his close personal interest and activity in the work right to the end. He died on Monday, at his residence, at the Priory, Highgate, at the age of seventy-five. He was for many years closely associated with the late Earl of Shaftesbury, and made the chief object of his lifetime the furthering of the work of Ragged Schools. He was the first chairman of the Hornsey School Board, and was for many years chairman of the Hornsey Local Board.

REV. THOMAS MARTIN.

One of the oldest missionaries of the Baptist Missionary Society has passed away in Mr. Martin, who forty-three years ago was designated for mission work in the well-known Bloomsbury Chapel, and from that date laboured in East Bengal until 1865, when he undertook tutorial work at the Baptist College, Serampore. He was noted for faithfulness in discharging his duties and for kindliness of disposition, the younger band of missionaries endearingly calling him "Father Martin." Special deputation work was afterwards entrusted to him by the committee of the Society, and at their request he visited Trinidad and Jamaica on important missions. Since his retirement from active missionary service, he resided in Northampton. His son is the pastor of Adelaide-place Church, Glasgow.

REV. W. TURNER, LATE OF CRAIGDAM.

Rev. William Turner, whose death occurred in Edinburgh on Tuesday week, had long ceased to be connected with the Aberdeenshire district, but his name recalls to many people reminiscences of a notable man and a strenuous ministry in the classic church of Craigdam. Mr. Turner was a native of Dunbar, and when twenty-six years of age, in 1851, after a very successful academic course, he was ordained to the pastorate of the United Presbyterian Church of Craigdam—the mother of the U.P. Churches in those parts. He was its fourth minister, and in his way was about as remarkable a personality as some others who have ministered there and in one way or another become familiar to the world in a kindly fame. He was in Craigdam for fully twenty years. He was a man of splendid presence. Gifted with a great voice, scorning to use a "paper," and, moreover, addicted to vigorous and incessant action in the pulpit, he enjoyed quite a notable celebrity in the district as a power in the pulpit. In 1867 he received a call to Charlotte-street U.P. Church, Aberdeen, and declined it; but a few years later he accepted the post of superintendent of a large and important mission in Edinburgh—retaining his status as a minister of the United Presbyterian Church—and had since laboured in toilsome duty for the betterment of the neglected in the Scottish capital. Mr. Turner was a writer of ability as well as a preacher and pastor.

MR. EDWARD MEACHAM, MANCHESTER.

Many will hear with regret of the death, at his residence, in Red Bank, of Mr. Edward Meacham, M.R.C.S. After many years' service in the poorest and most squalid districts of Manchester as a domestic visitor and a missionary, Mr. Meacham resolved to study medicine, with a view to augmenting his means of usefulness towards the poor. He became medical officer, and afterwards medical superintendent, of the Manchester Medical Dispensary. He was an ardent philanthropist, and, though by no means robust, his devotion and energy overcame many difficulties. Angel Meadow long had the benefit of his labours. Superintending ragged schools, teaching and preaching, striving to secure some attention to cleanliness and the laws of health, inculcating the lessons of thrift and the duty of temperance, he laboured in a self-sacrificing spirit in a vocation which made exceptional demands on the resources alike of mind and body. With few personal requirements, a very moderate income sufficed him, and he sought no publicity for his reward. The encouragement of a rescued lad, or a reformed drunkard, or a family restored to harmony, and a house rendered fit for healthful and decent habitation, supported him under frequent disappointments and inspired fresh hopes. He was widely recognised as a personal friend, an earnest and devout preacher, and as one who was equally ready and competent to minister to the needs of body and of mind. He was a zealous advocate of total abstinence from intoxicating liquors, having been an abstainer for thirty-seven years.

REV. ALEXANDER FORBES, DRUMBLADE.

The minister of the Free Church of Drumblade, Rev. A. Forbes, died at the manse there on Monday week. He had been seriously ill for some time, and his medical adviser latterly held out no hope of recovery. The deceased, says the *Aberdeen Free Press*, was born in 1821. He was educated at the Grammar School, Aberdeen, and passed to Marischal College and University. In 1843 Mr. Forbes, along with other divinity students, threw in his lot with the Free Church, and for the next two years he studied divinity under Dr. Chalmers at the New College in Edinburgh. For three years he moved about as a probationer, but in March, 1848, he was ordained minister of the Free Church congregation of Drumblade, succeeding Mr. Mackay, who had been called to Fordyce, and who is still alive, and who, it may be noted, is an uncle of the late Mackay of Uganda fame. It is also worthy of note that Drumblade had had a series of rather famous ministers. Among them may be mentioned Dr. Robert Brown, who was Moderator of the Free Church Assembly in 1846; Dr. Davidson, of Lady Glenorchy's Church, Edinburgh; and Dr. William Garden Blaikie, Moderator of the Free Church Assembly in 1892.

Perhaps the most remarkable events in Mr. Forbes's life took place in connection with the two great "revivals" which occurred round Huntly, Drumblade, and the adjoining parishes, but which were only part of a great revival movement in the country. The first of these revivals occurred in the years 1860 to 1864, the Huntly meetings being under the auspices of the late Duchess of Gordon. The second took place in 1874, when Messrs. Moody and Sankey were in Edinburgh. It is no breach of confidence now to say that the description of the revival movement given in the report on "Religion and Morals," presented to the Free Church Assembly in 1874, was written by Mr. Forbes, and referred to Drumblade. Mr. Forbes was a most earnest Evangelical preacher, warmly devoted to the spiritual interests of his congregation and all with whom he came in contact, ever taking a leading part in all religious movements in the district. There is scarcely a parish in Aberdeenshire in which Mr. Forbes had not preached. He was very greatly in request at Communion seasons and when any special services were being held. Though often weakly, he was seldom laid aside till recently, and even during his last illness he continued to manifest his usual deep interest in the welfare of his people. Mr. Forbes was 76 years of age, and had he survived till March next he would have celebrated with his congregation his jubilee at Drumblade.

Adoration of Relics in a Parish Church.—A correspondent of *The Times* writes to say that he recently attended an extraordinary service at the parish church of Folkestone, which was announced in public print as follows: "The Reliquary of St. Eanswythe will be exposed after evensong." He gives the following account of what he saw: Evensong concluded, and a collection having been taken, the relics were on view. They were exposed within the 'altar' rails, placed in a case 2 ft. or 3 ft. long, with glass sides, having a white pall over it, and surrounded with five lighted candles. The vicar of the church took his stand on one side of the relics (which, he avers, are the bones of St. Eanswythe, the patron saint of the church), the congregation going by in single file, very many of them bowing low to the earth before these mortal remains, unrebuked by their pastor." The correspondent challenges the vicar of St. Mary's to give actual incontrovertible proof that these are the bones of St. Eanswythe, and asks, in conclusion, whether this adoration of relics is a novelty in the Established Church, or if there is any other church where it is practised.

Temperance Jottings.

THE Liverpool Brewster Sessions resulted in the extinguishing of seventeen licences.

The National Temperance League is forming a London Young Men's Auxiliary to carry on work in all parts of the Metropolis.

The memorial in the form of a Rees-Raper Lectureship is being warmly taken up, the contributions already amounting to about £1300.

The London County Council report that the London ratepayers are paying annually over £130,000 for the support of drink-produced insanity.

At many Brewster Sessions the justices cautioned publicans against serving children under thirteen years of age. The liquor retailers, as represented in their organs, are up in arms against this step, and the warning is declared to be illegal.

The inspector's report shows that there are twelve licensed retreats for inebriates, accommodation being provided for 200 patients. The work is shown to be carried on under great disadvantages, inasmuch as patients may leave when they please, whether cured or not.

At the West Hartlepool Brewster Sessions on Monday, remarkable offers were made to induce the bench to grant new licences. One applicant offered £500 in relief of local rates or the surrender of another licence, and another offered £1000. Alderman Furness thought that this was an attempt to bribe the bench, and neither of the applications was granted. At Heywood, however, the magistrates granted a licence to an applicant on his promise of paying £100 as a *quid pro quo*. Surely this is not legal?

The liquor traffic has long formed a serious obstacle in the way of those who desire to raise the South African native. But a new and more terrible curse is descending upon the raw Kaffir in the shape of opium. In Johannesburg many Chinamen do a thriving business by supplying Kaffirs with the deadly drug prepared for smoking. Chinamen, however, are not the only or even the chief sinners in this respect. The nefarious traffic is carried on more or less openly by large numbers of Europeans, who keep dens where Kaffirs and coloured women pay sixpence for each smoke.

It is commonly said that excessive drinking has ceased among the "upper classes," and that in course of time it will die out among the "lower orders" also. In the opinion of the authorities of the Grove Retreat at Fallowfield, near Manchester, "there is painful reason to believe this statement to be fallacious." Immoderate drinking, though frightfully common among the industrial classes, it is to be feared "is yet more prevalent in the classes usually contrasted with them." The Fallowfield authorities have no hesitation in saying that drunkenness is on the increase among women of all classes—an opinion that is fully borne out by the evidence recently given before the Licensing Commission.

Requests for Prayer.

FOR a two-weeks' mission at Eastmeon, Hants, September 26 to October 10, by Mr. Stephen Bryant.

For much blessing on a mission, from October 3 to 17, at Croxley Gospel Hall, Rickmansworth, by B. H. Angel.

For blessing on a Gospel Mission at the Free Methodist Chapel, Marazion, Cornwall, conducted by G. W. Clegg.

For blessing on a mission at Christ Church, Lunesfield, Birmingham, by Rev. Dr. Morris, from October 3 to 19.

For an eight-days' mission, to be held in St. Andrew's, Edinburgh, by Rev. J. Worthington Atkin, from Oct. 3 to 10.

For blessing on Gospel services by Rev. A. Wooley, Cromer, during the coming winter, at Wisbech, King's Lynn, and other Norfolk towns and villages.

Northcote Willy's Bible Carriage Mission.—The report of last year's work shows that a wide field was covered. For sixteen years Mr. Willy has been labouring in various parts of the United Kingdom, preaching the Gospel and scattering sound literature. During the coming winter Mr. Willy will be free to conduct missions in chapels and halls. He may be addressed: 123, Victoria Road, Headingley, Leeds.

The Y.M.C.A.

MR. C. L. CLARKE has resigned the assistant secretaryship at Tunbridge Wells.

Mr. W. C. East, general secretary of the Shoreditch Association, has been appointed to a similar office in connection with the Y.M.C.A. at Bournemouth

Meetings for the advancement of the spiritual life will be held in the Lecture Hall, Y.M.C.A., 172, Queen's-road, Bayswater, each Friday evening in October, 1897, from 8.30 to 9.30. They will be open to all.

The Adelaide Association has held special services, largely attended, in the Theatre Royal and the Bijou Theatre. The series completed ten years' consecutive Sunday evening Gospel services in the first-named theatre.

A very large gathering was held on Sunday afternoon last at the Sheffield Y.M.C.A., when Mr. A. J. Kemp, an active worker in the Association, bade farewell to the members on his entrance into Dr. Guinness's college for training for foreign mission work.

Mr. W. H. Sallmon, M.A., late general secretary of the Yale Association and a successful Y.M.C.A. officer of considerable experience, has recently arrived in Sydney to take up the work of travelling secretary for Australasia of the Students' Christian Union. Mr. Sallmon has done most valuable work in America as a Bible teacher.

A letter just to hand from Mr. John T. Swift, American secretary for Japan, states that the past year has witnessed the most remarkable progress of Association work in that land. Mr. Mott's tour, says Mr. Swift, "was one mighty demonstration of spiritual power. The Y.M.C.A. college work has quite tripled, and the work in Tokyo has come on to a stronger and more effective evangelistic basis than ever."

The Leicester Association continues to do an excellent work. It was one of the first Associations to respond to the appeal of the National Council for the holding of mass meetings for men on the subjects of gambling, intemperance, infidelity, etc., and arranged a large gathering for the 21st inst., enlisting for this the services of Revs. F. B. Meyer and J. K. Nuttall and Mr. J. Stuart Holden. The Bishop of the diocese has promised to take part in the annual public meeting on November 15.

On Thursday evening, September 23, a large number of young men met in the Barnsbury Hall in response to an invitation by Sir George Williams. The reception was announced to be held at the Priory, but the response was so hearty that it was felt that the rooms there would be inadequate to receive those who came. The meeting which followed the President's reception was of the character of a family gathering, in which several took part. An interesting and profitable evening was spent.

Several of the smaller Associations in South India are now engaged in the laudable undertaking of raising funds with a view to securing permanent local habitations. At Cottayam, where the Malayalam secretary makes his headquarters, about Rs. 450 have already been subscribed and the canvas is being pressed on with the view of raising Rs. 1000, or if possible, Rs. 1500. A similar effort is being made at Attoor and Nagercoil, in South Travancore and Dindigal, in the Madura district.

On September 26, Mr. Isaac Selby (of Melbourne) brought to a close an eight-days' Mission, in the form of an Anti-Infidel crusade, in Barnsbury Hall, Islington, under the auspices of the Islington and Highbury Association. Many testimonies were given at the closing and other meetings of the blessing received in the way of removing doubts and clearing difficult passages of Scripture, as well as strengthening the faith of God's people; other testimonies have been received orally and by letter, thanking God for the Mission.

Lichfield Soldiers' Home.

THERE are now over 2000 troops stationed in Whittington Barracks on the borders of Whittington Racecourse, and sometimes that number is increased. Nine years ago Lieutenant-Colonel Seton-Churchill conceived the idea of transforming the Grand Stand into a Soldiers' Home He accomplished this in the most satisfactory manner; the races were abolished, and the work of the home has so far increased that we require larger premises, especially now that we have secured the services of the missioner, Mr. Milton Brown, and his daughter, under whose ministrations we trust that a rich harvest of souls will be gathered in for Christ. We ask any who have experienced blessing to remember those who are still in need of salvation, and to send us all the help of which we are so much in need.

MARGARET L. ALLEN, Lady Supt.

The Close, Lichfield.

The Y.W.C.A., Cape Town.

THE president of this Association, who is now in England, writes:—The following words, descriptive of the foundation of the Capetown Y.W.C.A., are quoted from the local Presbyterian Church Magazine:—

"The history of the Institution is not so well known as it ought to be. More than a decade ago some earnest Christian ladies, feeling the need of a special work in the interest of young women who had either no home or few Christian privileges in such homes as they had, began to pray to God for a room in which a work might be begun in a small way. Suffice to say they soon experienced to the full the truth of God's grand old promise to give exceeding abundantly above what his people can ask or think, and the present building was presented as a gift by Mr. J. A. Bam, in memory of his daughters, Minnie and Maria, who died within a fortnight of each other of typhoid fever, while at school in Germany, thus proving again, if proof were needed, that the death of God's children is always gain to his kingdom."

The work of the Association has steadily progressed, and the need for enlargement and greater accommodation has been increasingly pressed upon the executive, insomuch that it was resolved to obtain plans for a new building on the present site, and to come before the public for the means to carry them out. The plan which has been approved will, it is estimated, require the sum of eight thousand pounds. A preliminary canvass has been made which resulted in £1100 being raised. At the eleventh annual meeting, held on August 11, under the presidency of Rev. Andrew Murray, an excellent report of the year's work was read, and the project of the new building discussed. Mr. Bam, the munificent donor of the present building, thereupon promises to give £1000 towards it, provided the needful amount were subscribed and the work commenced within a year from that date, Situate as Capetown is at "the gateway to the Dark Continent," with bi-weekly steamers continually landing numbers of young women upon our shores, the urgent need for a place and home where they can obtain temporary shelter and advice is more and more emphasised, As England sends so many of her daughters to the colony, we come to the Christian public of the home country and ask that our hands may be strengthened to build. The local secular Press has most strongly advocated the claims of the Association, and we feel that with Mr. Bam's further generous gift in view no effort should be spared to secure the accomplishment of our object. Communications may be sent, care of The Editor of THE CHRISTIAN, 12, Paternoster-buildings, London, E.C. C. F. CLEGHORN.

2, *Garway-road, Bayswater, W.*

Irish Notes.

REV. R. H. FAWCETT has been delivering a series of sermons and addresses in the south of Ireland in the interests of the Church of Ireland Jews' Society.

A well-attended convention for the deepening of spiritual life has been held in Kingstown. Professor MacIntosh, of Trinity College, Dublin, presided, and several well-known ministers took part in the proceedings.

Rev. C. D. Snell, who is at present in Dublin in connection with the Church Missionary Mission about to be held next month in that city, has been holding meetings for children in various centres with encouraging success.

Sunday Concerts and Sunday Labour.—The "Land Committee" at Plymouth has given its sanction for the performance of Sunday concerts for money payments in the Guildhall. A friendly letter pointing out objections has been sent to the manager by Mr. Charles Hill, secretary of the Working Men's Lord's Day Rest Association, which states that "such a proceeding will be distinctly illegal; the Legislature, both in a Select Committee and by a decisive vote on an attempt to alter the Lord's Day Act, has confirmed the law which protects the amusement industry against Sunday labour."

Marin, Spain.—Mrs. Brooke de Wirtz writes to say her husband was most successful in obtaining from Señor Canovas, only a few days before his assassination, a Royal decree for permission to build a new Gospel hall on the identical site purchased by Mr. Thomas Blamire five years ago. The original piece of land has been added to considerably by recent purchases of Mr. J. Cecil Hoyle, so that its present dimensions allow of a commodious chapel being erected worthy of the goodly number of Spanish believers who from week to week worship in a low-roofed "bodega," whose stifling atmosphere on a Sunday night makes one feel ready to faint. The foundations of the new hall are about to be laid.

Christian Endeavour.

The Bath and District Union reports the addition of six new societies during the year.

The Christian Endeavour movement seems to be remarkably healthy and vigorous around Torquay.

The West Cliff Tabernacle Christian Endeavour Society, Bournemouth, held last week a missionary farewell, commending to God three members devoting themselves to missionary service in China.

Earnest consideration is being given by prominent Endeavourers to the question, "How are the multitudes who never enter a place of worship to be reached?" or, "How are Endeavourers to help in reaching them?" It is evident that many are fully bent on making the Christian Endeavour movement yet more and more intensely evangelistic.

The sixth annual convention of the Manchester District Christian Endeavour Union was held on Saturday. Both in the afternoon and at night there was a large attendance, and the proceedings were in other respects successful. Papers on questions relating to the movement were read by Messrs. E. Payne, C. F. L. Pierrepont, and H. Brimelow, and in each case a discussion followed. At the night meeting Mr. D. Morris presided, and delivered an address in which he combated the idea sometimes put forward that the movement made nothing but prigs, and that there was nothing but sentiment in it. The movement, he remarked, was certainly a spiritual one, but it did not make its members too good for this world; it impelled them to take an active Christian interest in all the affairs of life, including, for example, the doings of the Manchester Watch Committee and questions relating to the granting of licences. The secretary of the Union, (Mr. W. H. Woods), gave a brief account of the progress of the movement. Addresses were afterwards delivered by the Lady Mayoress (Miss Roberts), who spoke on foreign mission work, and by Rev. J. D. Lamont, who discussed "the mutual relation between the Church and the Christian Endeavour Society," and contended that the relationship, however much it might have been misunderstood, was one of affinity and kinship, the interests of the two being identical.

Personalia.

Mr. Hugh O. Pentecost, younger brother of Dr. George F. Pentecost, now of Yonkers, laid aside the Congregational pastorate five years ago, and went into business as a lawyer. He now returns to the pulpit (says an American contemporary), preaching in Carnegie Hall, trusting to voluntary offerings until a congregation shall be organised. He intimates that, "while he may never be an orthodox Christian clergyman again, he may ally himself with some liberal branch of the Church." Even this is an advance on the position he has held sometimes since his departure; and there are true friends, who knew his early experience and work and loved him for it, who will trustfully pray that he may again see the old truths as he then saw them, may know their sustaining joy, and may preach them again with the old fervour, to the saving of many souls.

Pastor Thomas Spurgeon.—A correspondent of the Chicago *Standard*, in describing a recent visit to the Metropolitan Tabernacle, says:—"It was Mr. Spurgeon's last sermon before his vacation, and his appeal to the unconverted was tender and eloquent. The audience had been very quiet, but they were even more so now, as if eager for every word. How many hearts surrendered to the Holy Spirit that evening God only knows, but I never saw a congregation more deeply moved. After the service I was talking with some of the deacons. They said that the church was becoming strongly united in its pastor. At first there was some division, but his sermons were so fine and he was so consecrated and earnest that he was winning the hearts of all the people. It is generally conceded among London Baptists that Thomas Spurgeon can better fill his father's place than any other clergyman."

The Ministry of Helpfulness.—It is better kindness to put a new hope into a discouraged man's heart than to put coin into his pocket. Money is good in its way, but compared with the divine gifts of hope, courage, sympathy, and affection, it is paltry and poor. Ofttimes money aid hinders more than it helps. It may make a man's life a little easier for a day, but it is almost sure to leave the recipient less courageous and independent. The best way to help people, as a rule, is not to lighten the burden for them, but to put new strength into their heart, that they may be able to carry their own load. That is the Divine way. We are told to cast our burden upon the Lord, but the promise is, not that the Lord will carry the burden for us, but that He will strengthen our hearts that we may bear it ourselves. —*Dr. J. R. Miller.*

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THE BOOK WORLD.

OCTOBER MAGAZINES.

The Sunday-School Teacher, edited by Rev. Alex. Smellie, will prove of service to many earnest workers among the young. (2d. *Sunday School Union.*)

Our Boys' Magazine, edited by University men, is in its eleventh year. Members of the Scripture Union read it, and other lads of good training prize it greatly. (1d. *Office:* 13A, *Warwick-lane, E.C.*)

The Boy's Own Paper. The last number of a volume. If you are a boy, this is your very *own.* Fun with taste, and entertainment with instruction, are in useful combination. (6d. *Religious Tract Society.*)

Young England with its running stories and sketches appeals strongly to the boy mind. It is not all entertainment, however; some of the articles are of a decidedly instructive character. (3d. *Sunday School Union.*)

The Sunday at Home (6d. *Religious Tract Society*) concludes a volume. Colonel A. W. Thompson describes a trip to Madagascar, and Dr. Monro Gibson concludes his very suggestive series of articles on "Facts of Experience and Truths of Life."

The Quiver (6d. *Cassell & Co.*) closes the volume, and announces for next year various new features, including "Life-Stories from the Slums," "The Churches in the Colonies," "Child-Life amongst Heathen Races," and other contributions of family interest.

The Temple Magazine (6d. *Horace Marshall & Son*) is striking in variety of contents. Rev. J. Reid Howatt opens a series of articles on "Great Preachers and their Working Ways" with a deeply interesting appreciation of Dr. Joseph Parker, of whom two excellent portraits are given.

Charlie is my Darling. By Annie Beale. (*Religious Tract Society.* 3s. 6d.) Here we have a pleasing reprint of one of Miss Beale's best stories. It is charmingly written and full of living interest for the girls.

Picture Books for the Young. *Messrs. Partridge* have issued three bright books at 6d. each, entitled **After School, Doggie's Doings and Pussy's Wooings, and Sweet Stories Retold,** the last being devoted to Scripture story.

Lectures on the Gospel in the Pentateuch. By C. H. Waterhouse, B.A., M.D. (2s. *Isbister & Co.*) These lectures were delivered at the Queen Victoria Jubilee Home for British Governesses in Vienna. They are loyal to the Holy Scriptures as our fathers were taught to regard them, and show reverential study with very fruitful results.

The Bright Blue Sky Hymn Book. By Albert Midlane. (*Wheeler.*) An enlarged edition of a collection of hymns suitable for Sunday-schools and other young people's meetings, from the pen of our esteemed contributor, Mr. Midlane. Many of them are old favourites, others are new and full of Gospel fervour. The price varies from 1d. upwards, according to binding.

From the *Sunday School Union* we have the following books: **Your Health and How to Keep It,** for boys (and others), by Riccardo Stephens, M.B., C.M. (1s. 6d.) is a little book that should be placed in the hands of thoughtful boys. It deals very wisely with bodily exercise, and presents a wholesome caution on the habit of smoking. **The Mystery of Hoyle's Mouth** (1s. 6d.). The adventures of a foolish boy who gets into bad company, runs from home, falls among a dangerous band of smugglers, and after many perils and temptations to wrongdoing, finally escapes and returns home penitent. It is admirably written. **Success to You.** By E. C. Dawson, M.A. (1s. 6d.) Plain, pointed, straightforward, and sensible talks to boys, by one who understands them, and knows how to hold their attention. **Making Allowances** (9d.) by Edith M. Edwards, is a good story for little girls. **Velvet and Rags,** by G. E. M. Vaughan (9d.), is, as its title hints, a story of a rich and poor girl, who prove eventually to be sisters, and are happily reunited.

A small volume of addresses by the late Dr. A. J. Gordon, of Boston, under the title of "Yet Speaking" is now in the press, and will be published very shortly by *Messrs. J. Nisbet & Co., Ltd.*, at a popular price.

"Signs of the Times" is the title of a pamphlet by the Ven. J. Hughes Games, D.C.L., vicar of Holy Trinity, Hull. It contains a paper which the author read in July last at a meeting of the Yorkshire Evangelical Union. Signs political, ecclesiastical, Mohammedan, Jewish, moral and social, and chronological, are set forth with clearness and brevity. (3d. *Marshall Bros.*)

The Verdict of History on the Gregory-Augustine Mission (6d.) aims to set forth the historic continuity of the Church of God from the beginning in the Chosen Race and Nation of Israel, and it is dedicated to the members of the Pan-Anglican Synod, by a Clergyman. A British Ephraim Catechism (2d.) by Rev. Robert Douglas, M.A., deals more exclusively with the "identification" theory. (*Nisbet & Co.*)

DONATIONS

Received by Messrs. Morgan and Scott to Monday, September 27, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Indian Famine Children (*Mrs. Bruere*)—See page 19	0	5	0
Famine in India—F. C. B., £1; B. W. R., £1; Miss B., £1; R. R. R., 5s.; A Poor Widow, 2s. 6d.; J. J., 5s.; "Give ye them to eat," 5s.	3	17	6
Indian Famine—See page 19	0	12	0
Pundita Ramabai's Widows—F.C.B., £1; M. G., £1; An American, £5	7	0	0
Earthquake in India—An American	2	0	0
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Present Needs of Armenia (*Mr. Croasfield*)—C., £3; Alpha, 2s. 6d.	3	2	6
Armenian Sufferers' Relief—Collected in Norway, £13; L. B., £1.	14	0	0
Rev. M. E. Barakat—M. S.	5	0	0
Baptist Missionary Society—F. J.	0	5	0
Dr. Comandi's Work—E. C. S.	0	10	0
Central African Mission—H. M. A. S.	0	10	0
Dr. C. F. Gates' Relief Work, Harpoot, Turkey—C., £3; Alpha, 5s.	3	5	0
Tibetan Pioneer Mission (*Miss A. Taylor*)—Mrs. G. and Friends, £5; F. C. B., £1	6	0	0
Zenana Bible and Medical Mission—J. T. and E. P., 8s.; L. B., £1	1	8	0
Dr. Baedeker's Work (*Prisons*)—C., £2; (*Persecuted Stundists*) J. G., £2; Of Thine Own, £1; M. T., £2; An American, £1; L. B., £1; L. B. R., 2s. 6d.; One Who Loves the Lord Jesus, 10s.	9	12	6
Proposed Sailors' Home, Barbadoes—Alpha, 5s.; C., £1	1	5	0
Proposed Hospital, Jabalpur (*Mrs. Ina Frater*)—C., £1; Alpha, 2s. 6d.	1	2	6
Work Among Children, Medak, India (*Miss E. Posnett*)—E. T., 5s.: C. A. P., 4s.; Miss B., £1	1	9	0
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Late Miss Carruther's School, Pisa—E. W. C., 5s.; Miss L. E. C., 5s.; Miss S., 5s.	0	15	0
Mr. Emilio Olssen's Work—A Poor Widow	0	2	6
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Church Missionary Society—(*Uganda*) L. B. R., 10s.; (*North Pacific*) L. B. R., 5s.	0	15	0
Bible Lands Mission—L. B. R.	0	2	6
Spezia Mission—L. B. R.	0	2	6
Homes Aged Poor, Notting Hill, &c.—Bath	0	10	0
London City Mission—Bath	0	10	0
St. Giles' Christian Mission—M. S. R., 1s. (*Children's Holiday Fund*)—Charlie, 2s.	0	3	0
Dr. Barnardo's Homes—J. C. T., 10s.; A., 2s.; J. G. G., £1; L. B. R., 5s.; H. M. A. S., £1	2	17	0
Liberator Sufferers' Relief—Inasmuch	0	2	0
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Country Towns Mission (*Chepstow*)—Miss L. S.	10	0	0
Jewish Work, London City Mission] (*Children's fortnight in country*)—Anonymous	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—Reader, £5; Friends, £5	10	0	0
Evangelical Tract Society—H. H.	0	3	0
Royal National Mission to Deep Sea Fishermen—M. S. R.	0	2	0
Parmiter-street Mission—Friends	1	1	0
Essex Devastation Fund—S. A. S.	1	0	0
Barbican Mission to Jews—L. B.	1	0	0
Mr. Fegan's Homes—L. B. R.	0	2	6
Christian Police Association—L. B. R.	0	2	6
Bridge of Hope (*Miss Steer*)—L. B. R.	0	2	6
Evangelisation Society—L. B. R.	0	2	6
Miss Sharman's Orphans' Homes—L. B. R.	0	2	6
Working Men's Lord's Day Rest Association—H. M. A. S.	1	0	0
London Medical Mission, Endell-street—H. M. A. S.	0	10	0
Lord's Day Observance Society—H. M. A. S.	1	0	0
Open-air Mission—H. M. A. S.	1	0	0
Leysian Medical Mission—H. M. A. S.	0	10	0
Destitute Children's Dinner Society—H. M. A. S.	0	10	0
Marylebone Medical Mission—H. M. A. S.	0	10	0
London Female Guardian Society—H. M. A. S.	0	10	0
Strangers' Rest, Ratcliff Highway—Alpha	0	5	0
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Mr. Wintle's Work, Pontymoile.—H., 2s. 6d.; Mrs. M., 5s; H. H. E., 5s.

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Wesleyan East End Mission.

The Thirteenth Anniversary Meetings
WILL BE HELD AT
STEPNEY TEMPLE,
ON
WEDNESDAY, OCTOBER 6, 1897.

12 noon. Devotional Meeting.
Address by Rev. W. D. WALTERS.

1.30 p.m. Luncheon (Tickets 2s. 6d. each).
Rev. WALFORD GREEN will preside.

3 p.m. Public Meeting.
Addresses on the Medical and Social Departments of the Mission by Dr. MAXWELL and some of the workers. Mrs. JEFFERSON, of Sharesbrook, will preside.

5 to 7 p.m. Tea (Tickets 6d. each).

6 p.m. Meeting of the Children's Mission at St. George's Chapel.

7.30 p.m. Great Public Meeting.
T. MORGAN HARVEY, Esq., J.P., will preside. Revs. WALFORD GREEN, H. PRICE HUGHES, M.A., W. D. WALTERS, J. H. HOPKINS, J. M. LOBB, J. E. WAKERLEY, Messrs. J. G. WIDDICOMBE, J.P., THOS. JEFFERSON, G. W. MUNT, G. W. KILNER, the Missioners, and others are expected to take part during the day. The Brass and String Bands of the Mission will assist in the Evening.

Stepney Temple (between Nos. 581 and 583, Commercial-road, E.) can be reached by Brown Tram from Bloomsbury, Yellow Tram from Aldgate, and Blackwall 'Bus from the Bank, all of which run past the door. Trains from Fenchurch-street to Stepney Station (G.E.R.), which is close by.

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Trams from Piccadilly every few minutes.
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Are most earnestly appealed to for funds to extinguish the debt of £1,100 on the FINSBURY PARK WORKING LADS' INSTITUTE, see notices in THE CHRISTIAN 1423, page 10, and 1424, page 18, **"A LITTLE HERO."**

Kindly send as much as you can, either to the Office of THE CHRISTIAN or to the HON. DIRECTOR, 44 and 46, Poole's Park, Finsbury Park, London, N.

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NOTICE TO INTENDING BENEFACTORS. — Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

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"The notes and outlines are very brief, yet they are full of suggestion: the book, in fact, teems with *seed* thoughts. We have not turned a page without receiving some helpful suggestion."—*The Friend.*

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AMONG THE CHURCHES.

Church of England.

Rev. James George Easton has been instituted to the rectory of Murston.

Canon Elwyn, Master of the Charterhouse, is, as we go to press, very seriously ill.

The jubilee of St. Paul's Church, Leigh, will be celebrated on Monday, Oct. 4.

Rev. W. T. McCormick, of St. Matthew's, Brighton, having again broken down in health, has been ordered a voyage to Australia.

The rectory of Laindon-with-Basildon, Essex, vacant by the death of Rev. B. S. Clarke, has been accepted by Rev. Herbert Carpenter, curate of the parish.

Rev. E. H. Rogers, one of the oldest beneficed clergymen in Surrey, has resigned the charge of Thames Ditton, which he has held for over thirty-seven years.

It is rumoured that the Bishopric of Stepney, vacant by the translation of Dr. Forrest Browne to Bristol, is likely to be conferred upon Rev. the Hon. A. T. Lyttelton, the vicar of Eccles.

The *Westminster Gazette* observes: "The Simeon Trustees, who have been favoured with a wonderful run of patronage during the last two years, are Archdeacon Richardson, Canon Girdlestone, Prebendary Tate, Prebendary Eardley-Wilmot, and the Rev. Handley Moule, Principal of Ridley Hall, Cambridge."

At the Diocesan conference of Preston, the Rural Dean (Canon Hamer Rawdon), president, delivered an address, touching upon various questions affecting the interests of the Church. Subsequently papers bearing upon the Church's duty to discharged prisoners and persons apprehended were read by the new prison chaplain, an interesting discussion following.

A new C.A. Labour Home for the Outcast has been opened in Fisher-street, Swansea. Nearly fifty young men and women have just entered the Training Home at headquarters to be trained as evangelists, mission nurses, and rescue workers. The candidates' secretary at headquarters would be very grateful if clergymen and church workers will recommend to him at any time suitable young men and women for free training. The secretary will undertake all responsibility in the matter.

The Church Congress Evangelical Committee has arranged an excellent programme for those who are going to Nottingham this week. Every morning devotional meetings will be held, at which addresses will be given by some of the leading evangelicals—viz., the Bishop of Sierra Leone, Dr. Handley Moule, Prebendary Webb-Peploe, and Prebendary Eardley-Wilmot. During the week the C.M.S. will also hold a special gathering, at which the principal speaker will be the Bishop of Newcastle. The Church Pastoral Aid Society is arranging for an exhibition of industrial workers, as well as a public meeting.

Congregational.

A new chapel is being built at Otley.

Dr. John Hall has sailed with Mrs. Hall for New York.

A new chapel has been opened at Chorley Old-road, Bolton.

Rev. W. H. Picken has been recognised at Kingsteignton.

Mr. Joseph Osborne has been recognised as minister at Bethesda, Runcorn.

Rev. F. Doddridge Humphreys has been recognised as pastor of St. John's, Ipswich.

Rev. H. Cubbon has been welcomed to the pastorate of Gallowtree Gate, at Leicester.

Dr. Reuen Thomas has been warmly welcomed on his return to his own pulpit in Brookline.

The Chapel Building Society has received a legacy of £1000 under the will of the late Mr. Handel Cossham.

By the will of the late Mr. Joseph Ruston, formerly M.P. for Lincoln, £1000 has been bequeathed to the London Missionary Society.

Farewell meetings have been held at St. Austell's in connection with the departure of Mr. N. C. Daniell, of Lostwithiel, recently appointed by the L.M.S. to Cuddapah, South India.

The winter session of Hackney College, West Hampstead, was opened on Tuesday week. Dr. Cave, the principal, occupied the chair, and the inaugural address was delivered by Dr. Mackennal, of Bowdon on "ministerial leadership."

At Little Waltham, the second anniversary of the pastor (Rev. J. J. Beck) was held last week. In the afternoon a special sermon was preached by Rev. J. Burgess, of Chelmsford, followed by a public tea, to which a large number assembled. In the evening a public meeting was held under the presidency of Mr. F. Wells, when addresses were given by the pastor and Revs. T. McD. Mundle and J. Burgess. An encouraging report was rendered for the past year.

A meeting of Congregationalists in London was held at the Memorial Hall on Wednesday week in connection with the proposed Church Extension Fund to be launched at the Assembly at Birmingham, on Thursday, October 14. Revs. Andrew Mearns and W. J. Woods reported preliminary promises to the extent of £12,462, of which £6436 had been promised in London. The promises include five gifts of £1000 each, and it is hoped that at least £100,000 will be raised.

Calls.—Rev. A. E. Killon, of Nelson, to Dowther-street, Carlisle; Rev. P. Cooper, of Tetbury, to Leominster; Rev. C. H. Cook, to Stalbridge; Rev. Felix Williams, to Stourbridge; Mr. G. C. Smith, of Hastings, to Rhynie, N.B.; Rev. J. W. Houchin, of Ingatestone, to Stambourne.

Resignations.—Rev. James Irving, of Old Gravel Pit, Hackney; Rev. John Cooper Houchin, of Stambourne, after forty-seven years' pastorate.

Baptist.

Mr. T. Iles, of Manchester, has been ordained at Pole Moor, Scammonden.

Rev. A. E. Phillips has been recognised as the first pastor of the new church at Wellingborough.

Rev. R. J. Williamson, of Teddington, will, under medical orders, spend the winter in Switzerland.

Active preparations are in progress at Plymouth for next week's meetings of the Baptist Union.

Rev. G. C. Lorimer, D.D., has had a warm welcome at Tremont Temple, on his return from this side.

A new church has been formed at Kelvinside Avenue, Glasgow, under the pastorate of Rev. A. W. Bean.

At Kensington, Liverpool, the twenty-fifth anniversary of the settlement of Rev. E. E. Waller has been celebrated.

A new chapel is to be erected at Rushden, also at Tunbridge Wells for the congregation gathered by Rev. J. Mountain.

The pulpit at South Parade, Leeds, which has been some time vacant, has now been filled by Rev. R. C. Lemin, who has received a hearty welcome.

The Chatsworth-road Church, West Norwood, is rejoicing in the prospect of a bright future, the pastorate having been accepted by Rev. Archibald G. Brown.

Foundation-stones have been laid by the Lady Mayoress of a new chapel—the third on the present site—for the congregation at King's Heath, Birmingham.

The Jubilee of Sunnyside Church, Rawtenstall (Rev. A. Tildsley), has been celebrated. Rev. W. F. Nichols, of Stockport, grandson of the founder of the church, conducted a special service.

A meeting was held at West-end Chapel, Hammersmith, to take leave of Miss Lynn (granddaughter of the late Alfred Saker), who is about to proceed to India under the auspices of the Baptist Zenana Missionary Society. Miss Isabel Angus, from India, took part in the meeting.

Calls.—Rev. T. R. Lewis, of Golcar, to Elland; Mr. J. Booth, to Zion, Ossett; Mr. Skinner, of New Brompton, to South Molton; Rev. D. G. Hughes, of Nantmel, to Treorky.

Resignations.—Rev. A. D. Brown, of Herne Bay; Rev. P. G. Scorey, of King's Stanley; Rev. F. Cunliffe, of Walgrave.

Methodist.

A convention on work among young people has been held at Stalybridge.

A mission car is to start from Bromley on Oct. 3 to work the Kentish villages.

New chapels have opened in Ashton, West Cornforth and Tokington (Bristol).

A good work has been doing for some time among the Bible Christians in Cardiff.

New chapels are being built at Pelton Fell, Morecambe, Hopetown, Dunston-on-Tyne, Horwich, and Cardiff (Machen-place).

A lady evangelist is conducting missions in connection with the Primitive Methodists in the villages of Shropshire and North Wales.

The Third London Synod (Wesleyan) has resolved to hold a quiet day, on Friday, October 15, for devotion, and particular preparation for the work of the coming winter. It is not intended that the gatherings shall be for discussion so much as for waiting upon God. The meetings will be held at Tamworth-road Chapel, Croydon.

The report of the London Mission gives the membership of the East London Mission at 1149; Central London, 1044; West London, 1403; South London, 1022; Grove Mission, 189. The fifty-five pages recounting the work done give a compendious account of the life of the London poor, victims, many of them, of the metropolis, that "stony-hearted step-mother."

With a view to utilising and developing the evangelistic resources of the Primitive Methodist Connexion, a movement has been set on foot in the Bradford and Halifax District to secure the appointment by the Conference each year of two or more ministers, who shall be relieved of all pastoral charge, and be set apart exclusively to undertake the work of Connexional missioners.

A gathering in connection with the London Central Mission was held at St. John's-square Chapel last week to welcome back the superintendent (Rev. John E. Wakerley), and also to welcome Mr. G. H. East, the new agent appointed to the Camden-street Church of the Mission. Mr. Crowle-Smith expressed the thankfulness of the church at retaining Mr. Wakerley as their superintendent for another year. He said it would have been a disaster had he been removed, and added that they quite hoped for some years to come to keep Mr. Wakerley as their pastor and leader. Mr. Barnett, the senior agent, and Mr. Robert Carter, representing the Holborn Town Hall work, also spoke, all referring most hopefully to the work. Mr. Wakerley replying, said that his heart was in the London Central Mission.

Presbyterian.

Principal Roberts and Mrs. Roberts will start for Khassia Hills, India, on October 19.

Rev. A. H. Gray was welcomed last week to the pastorate at Grosvenor-square, Manchester.

Rev. John Owen, Mold, has decided to spend the winter at Johannesburg on account of ill-health.

Rev. J. A. F. Gracie, Professor of Hebrew at Bala Theological College, has sent in his resignation.

Rev. R. Robert Roberts will enter upon his duties as minister at Llandudno on the first Sunday in October.

The Elmslie Memorial Scholarship, designed to stimulate more advanced study of Semitic languages in the Free Churches, will shortly be open.

Rev. G. H. C. Macgregor resumes his duties on Sunday next at Trinity, Notting Hill, after his return from America. Special meetings are being held next week at Trinity Church in connection with his return.

It is stated that Mr. William Carruthers will contribute an introduction and a bibliography to a volume which will contain, by a photographic process, a facsimile of the original copy of the Shorter Catechism.

Calls.—Mr. James Forbes, of Belfast, to Central Hall Church, Nottingham; Rev. Robert Mitchell, to Low Waters, Hamilton; Rev. James Crichton, of Elgin, to Kelvinside, Glasgow.

Salvation Army.

General Booth will visit the United States and Canada in January next.

Another Home for fishermen has been opened on the far north coast of Norway. Refreshment and reading rooms are included, and evangelistic meetings held nightly.

The Harvest Festival meetings which have been held at each of the 1200 corps in this country have proved more successful than ever; £100 was collected at a Sunday's meetings at the Congress Hall, Clapton.

An inmate of the Home for Discharged Prisoners found, while sorting the waste paper which had been collected by the men of the Home, a cheque value £15 6s., belonging to one of the large wholesale houses in Cannon-street. The firm in question sent a donation of 5s. to the funds of the Army and 5s. to the finder.

The Army (says *The Chronicle* St. Petersburg Correspondent) is making good headway in Finland. In that country it now numbers 20,000 soldiers and 1000 officers. There is little doubt that the followers of General Booth are doing a vast amount of good among the Finns, and that, wherever they are in evidence, drunkenness and other evils are diminishing.

Fallen Asleep.

At Garforth, Mr. Jabez Woolley, aged seventy-four, one of the leading Methodists in Leeds, and a princely giver.—At Corfe Castle, Mr. Stephen Paine, aged sixty-three, a local preacher and well-known temperance lecturer.—At Woodstock, Mr. Timothy Hunt, aged eighty-three, a devoted leader in Christian work.—In Ceylon, Mrs. Wilkinson, widow of a devoted Baptist missionary for India; it is sixty years since she sailed for mission work in that land.—At Old Goole, Mr. W. Aaron, a promising young Methodist minister.—At Sheffield, suddenly, through an accident, Mr. Albert Taylor, a devoted young worker.—At Winton, Mr. J. McWilliam, aged seventy-three, one of the earliest and most valuable leaders at Richmond Hill, Bournemouth.—At Rivington (Horwich), Mr. Richard Shaw, a liberal contributor to Christian, missionary, and philanthropic institutions.—At Ludlow, Mr. James Meredith, a preacher of the Gospel for over sixty years.—At Wykeham, Mr. J. Smith, a local preacher.—At Rotherhithe, Mr. S. Stotesbury, well known as a worker and S.S. superintent at Albion-street Chapel.—In Edinburgh, Mr Andrew Hamilton, a valued worker in connection with Brighton-street Church.—At Wadhurst, Mr. T. Couchman, for fifty years class-leader and preacher.—At Brisbane, Rev. Richard Harding, aged eighty-three, a Methodist minister who had done good service in Australia.—At Belfast, suddenly, Mr. Alderman W. J. Johnston, an active member of St. Thomas's Church, aged seventy-six years.—At Dublin, Dr. Maxwell MacIntosh, late head master of Wesley College, Dublin, aged seventy-six years.—At Dublin, Mr. Wm. Kerr, an earnest Christian worker, aged twenty-four years.

Returned Hop-Pickers.

Mr. John A. Groom, of the Flower Girls' Christian Mission (8, Sekforde-street, Clerkenwell, E.C.) is appealing for funds for relieving the exceptional distress among those who have returned disappointed from the hop-gardens. The abject condition of these poor people is described as being so unprecedented as to be quite appalling, that despair which is inspired by utter ruin apparently being the lot of one and all.

In connection with the Flower Girls' and Women's Christian Association, there are over 1200 members, most of whom are mothers, having families dependent upon them. During the season these migrate to the hop-gardens of Kent, taking their children with them, hoping to return in improved health and with a few pounds in the way of extra earnings wherewith to pay overdue rent and other debts.

The present year has been one of the most disastrous ever known; and while the growers suffer, their poor pickers have returned to their bare homes with all their hopes blighted and starvation staring them in the face. In a general way the winter is a dreadful time of privation to them, and they are not able to bear this additional calamity. Mr. Groom invites help for these distressed ones.

Notices.

Communications Received with Thanks.—J.J.B. J.F.W. J.F.F. E.H. G.T.B. W.H.C.P. H.J.W. J.B.M. E.C.I. C.M.P. M.L.A. K.Y.W. L.H.C. A.S. B.M. J.W.C. A.B. A.I.J. S.S.B. M.C. W.L.R. R.B. F.P. R.M. A.J.A. J.R.H. J.C. A.M.G. M.H.S. P.M. W.C. A.W. S.P. H.R.F. C.B. J.S.W. U.S.M. W.T. T.B. D.M.L. J.N.R. J.M. A.E. J.P. A.B. C.E. J.N. C.L. H.U. H.W.C. A.G.H. H.A.B. S.M. S.P. L.H.C. S.H.K. A.F.P.

Applicants for Tracts.—T. W. Stidolph, Parkstone. Dartford; C. R. Freeman, 7, Shirley-terrace, Granleigh-road, Leytonstone; C. Hunt, 94A, Spread Eagle-yard, Whitechapel. E.; J. J. Beck, The Manse, Little Waltham, Chelmsford, Essex; A. W. Howey, 12, Lower Charles-street, Clerkenwell, E.C.; Miss E. Barrett, 15, Nailour-street, Caledonian-road, N.; William Swindells, 14, James-street, Chester-road, Manchester; H. Hickmott, 50, Manor-road, West Hill, Hastings; Miss A. M. Scantlebury, 27, New Plassey-street, Penarth, S. Wales; A. E. Mann, 17, Stevens'-avenue, Retreat-place, Hackney, N.E.; Mrs. Taylor, 224, Glyn-road, Clapton Park, N.E.; Y. Powell, 37, Mill-street, Leominster, Herefordshire; H. Williams, 33, Moat-road, Leicester; R. J. Drummond, Deolali Camp, India; Mrs. Isaac Male, Helston, Camelford; Mrs. Pengelly, Fore-street, Camelford; Warwick Bishop, Port Isaac, Wadebridge; Z. Spare, St. Breward, Bodmin; Wm. Rosevear, St. Teath, Camelford; Wm. Pode, Rope Maker, Launceston; Wm. Reast, St. Stephens-by-Launceston; George Bickle, Delabole; John Reat, Trewethen-street, Teath; George E. Pearce, Free Lending Library, Camelford; E. R. Carver (for young people), 66, Rosslyn-hill, Hampstead, N. W.; Gunner James J Bell, 35th Field Battery, Royal Artillery, Deesa, Bombay Presidency, India; C. Mattson, Bethel and Reading Room, West Ferry-road, Millwall Docks, E.; Rev. O. W. E. Grant, Wesleyan Manse, Umballa, Punjab, India; Gunner James J. Bell, 35th Field Battery, Royal Artillery, Camp Deesa, Bombay, East India; C. Ellis, 3, Turner-road, Lee, S.E.; Mr. J. A. Roxburgh, Y.M.C.A., Darlington-street, Wolverhampton.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

The Christian Missionary Alliance has held its first convention at its new grounds on Nyack Heights. There was a large attendance and great interest in the services; at the missionary meeting on Sunday 12,000 dols. was given, which will be used for the general purposes of the association. Among the speakers was Rev. John Robertson, of Glasgow. Next year there is to be a Bible school there from early in June till late in September, and Dr. Simpson anticipates that people will flock there, as they do now to Northfield.

Commercial Travellers' Christian Association.—A social meeting of the members of this Association was held on Saturday at the City Temple, Holborn Viaduct. The secretary (Mr. Courtney) gave a very encouraging account of the work of the nine months that have elapsed since the annual meeting. There had been enrolled more new members than during the whole of the previous year, and there were 1700 new subscribers to their magazine, *New Lines*. The benevolent fund had been of very great service in a number of special cases. Mr. Poulter, who presided, expressed his satisfaction at the progress the Association had made. At the same time there was room for further extension, and he hoped every member would use his influence to gain recruits. Short addresses, replete with interesting incidents of their commercial life, were afterwards given by members.

The Christian.

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NOTES AND COMMENTS.

WE remind our readers of the important Missionary Convention to be held in Exeter Hall, on Wednesday, Thursday, and Friday of next week. On another page we give the leading foreign fields to be considered by experienced speakers. We anticipate an increased interest in this great cause as an outcome of the meetings.

The softening and uniting influence of common work and fellowship between Churchmen and Nonconformists was well illustrated at the Church Congress in the discussion on Church and Dissent. Canon Hammond, in his unsympathetic paper on the subject, went so far as to say that while many Dissenters had done great good in the world, "Dissent had done no direct good: not a scrap." Rev. W. Hay Aitken and Preb. Webb-Peploe, however, who have mingled so freely with members of all churches in their evangelistic and other work, showed a very different spirit. Contact with the life of the Free Churches, with their strenuous insistence on the simplicity and spirituality of the Christian life, had taught them the valued service wrought in behalf of essential Christianity by these agencies. Mr. Aitken pointed out that theories that hold a predominant place in the Church of England have, more than anything else, constituted the point of difference between the Church and Nonconformity.

The sad outbreak of typhoid at Maidstone illustrates the peril of waiting till a suspected source of social danger has caused an actual outbreak of disease. The danger had been notified long since, but no movement had been made to forestall it. The result is a great epidemic, in which hundreds have become involved in illness and a large proportion of the victims have died. Business has become paralysed, engagements are cancelled, harvest festivals postponed, and the town thrown into mourning. Everything is being done to isolate the disease and prevent its spread to other places, though this has only been partially successful. As usual, the trouble is calling forth generous deeds of helpfulness and self-sacrifice, and voluntary service of all kinds has been offered. It is hoped that the worst is past. The calamity presses home the great responsibility of public bodies in their social work, in which, as in all else, "prevention is better than cure."

How far the vacillation and internal dissensions of the Concert of Europe have tended to restore the prestige of the Sultan in the Mohammedan world generally, and his independence of spirit in matters of foreign policy, is now seen in his altered attitude on the Cretan question. He has almost peremptorily pressed on the Ambassadors the necessity of a speedy settlement, at the same time insisting on the Turkish troops remaining in the island. This means that the Greek war has done nothing to solve the problems that brought it to pass; and that we are once more face to face with a vexatious situation to which the Sultan holds the key.

The clearing away of the peace preliminaries at Constantinople once more opens up the sad condition of the Armenian problem. There is a bitter dissatisfaction among the Armenian community at the non-fulfilment of the reforms promised by the Sultan, and the refusal of the Ottoman Government to accede to the request of the Patriarch for authority to open a public subscription for relieving the necessitous population, providing for the thousands of orphans, and rebuilding the churches, schools, and asylums destroyed during the recent troubles. It is reported that the Sultan's own promised subscriptions to this purpose have not been paid. This, in the face of approaching winter, means threatened starvation for multitudes. Meanwhile, dismay has been created by the report that the Powers in future will maintain a neutral attitude with regard to the Armenians. The Patriarch has lately ordered an Encyclical to be read in the Armenian churches advocating loyalty, and warning them against the pernicious influences of revolutionary committees, so that no excuse may be given for a fresh outbreak of atrocities. The situation is pathetic and tragic in the extreme.

There is an extraordinary and salutary change in the attitude of Continental statesmen and journalists towards this country since the conclusion of the Russo-French alliance. The "splendid isolation" of Britain from European alliances is once more shown to be a wise policy. We are powerful in direct proportion to our determination to act on our own standard of right and wrong, and to defend the interests of the defenceless, without being hampered by restraining diplomatic conditions. Britain has a great international mission to fulfil, and she can fulfil it best in friendship with all the world.

In the "Private Papers of William Wilberforce," just published (*T. Fisher Unwin*), there is a suggestive letter from William Pitt to the "great emancipator," written soon after Wilberforce's conversion, when he was meditating retirement from the affairs of the world, in which the statesman wrote :—

> I cannot help expressing my fear that you are ... deluding yourself into principles which have but too much tendency to counteract your own object, and to render your virtues and your talents useless, both to yourself and mankind... For you confess that the character of religion is not a gloomy one, and that it is not that of an enthusiast. But why then this preparation of solitude, which can hardly avoid tincturing the mind either with melancholy or superstition? If a Christian may act in the several relations of life, must he seclude himself from them all to become so? Surely the principles, as well as the practice, of Christianity are simple, and lead not to meditation only but to action.

A few years later the recipient of this letter began that crusade against slavery which in the end cleared the empire from this foul evil. This was the first application on a large scale of the principles of Christian truth to the social and political problems of the world, which has led to so many great and worthy developments in other directions, and which has before it still so many pressing problems.

How inevitably any failure in public righteousness is set down to the reproach of the Church of Christ. It may not be fair, for the churches are not consulted on matters of public policy, neither is it desirable they should be. Nor do they in all cases influence the men who determine such policy, because many of the latter do not come near them. Yet Mr. John Morley could say, when he was pleading the cause of the black man, that if we do not administer with justice and with humanity the territories in which we rule over him, we ought to shut up our churches and silence our pulpit admonitions. A great compliment, though in the shape of a great rebuke.

A notable utterance against the policy of the Cape Government in relation to the Bechuanas is that of Dr. Moffat, son of the famous missionary, who, now that he is "no longer muzzled as an official," feels free to say that Englishmen who are under the millionaire spell are not guided by a high ideal, and that the Dutch are, "as of old, and on principle, down on the black man." The stolid papers at Cape Town have been moved, at least *The Argus* has, to something like energy

> by the discovery that the body of Laka Jantjo—one of the rebel chiefs, who died as brave a death as any man could do—has actually been mutilated by our men, the head cut off and brought away. There is to be a military inquiry; but we have had experience of these military inquiries before, and know what they amount to.

Let us hope that these vigorous protests may lead to better and juster treatment being meted out to the black man, who, Dr. Moffat believes,

> has grit in him, he is growing in education and intelligence, he is three times as numerous, and he is not fading away like the Maori or the Red Indian, and he will make himself felt yet. But meanwhile things are bad.

We are not unaccustomed in this country to the practice of designating wrong-doing by respectable names. The new title for slavery is *indentures*. The Baptist Union, meeting at Plymouth this week, proposes a resolution condemning the permission of slavery in the Sultanate of Zanzibar and other territories under the protection of the British Crown. But our officials raise pious hands of horror at the very name "*slavery*"; they only use a system of "*indentures*." But we must not be hoodwinked by a specious re-christening of a custom which is obnoxious to the very spirit of the British Empire.

The liquor traffic in West Africa is increasing at an alarming rate, and has again called forth a strenuous protest in *The Times* from Bishop Tugwell, who has so often made himself the champion of the natives in that region. More than half of the revenues which we draw from our English colonies in West Africa is obtained from a duty on spirits. This means the steady demoralisation of the races under our rule, and the total unfitting of their spiritual nature for receiving the blessings of the Gospel. Bishop Tugwell appeals to Englishmen to do their part in restricting this infamous traffic, which threatens to become still more devastating in its influence through the opening of the railway into the Hinterland. Strenuous appeals should be made without delay to the Government to abate this monstrous wrong.

King Oscar of Sweden expressed himself very wisely to his army when it congratulated him on his jubilee. The army is not to carry its banners into foreign lands. Sweden, united with Norway, has enjoyed the blessings of peace for more than eighty years, "a boon which was formerly regarded as hardly possible." The Emperors also express pacific sentiments; but, unfortunately, at the same time persist in maintaining armies that keep Europe in constant dread of war. The professions of peace would have far greater weight if the soldiers were diminished in number.

General Booth has made some pertinent observations in *The Quiver* on the relation between work at home and work on the Continent; they are not new, as the work of British Christians on the Continent for at least two generations proves, but they state a fact which only too few realise.

In these days of continual intercourse between continent and continent, no Christian nation can afford to regard the condition of another with indifference. The irreligion of Chicago and St. Louis must be fought in Hamburg and in Munich.

Of course the General knows that there are enormous difficulties in some parts of the continent in the way of this policy. Even Germans themselves in the land of Luther can hardly get a hearing for the Gospel unless they are members of the Lutheran Church, while in France the priest makes evangelical work as difficult as he can. Such opposition would almost point to the wisdom of going after the people who leave these lands of persecution, and dealing with them in the free countries to which so many of them go. Nevertheless we believe that it is also wise to maintain European missions. For one thing, it is a bond of love.

In a contemporary we find the following:—

When we read of a Saunders Peden or a Jonathan Edwards wrestling with their hearers by day and with God in agonies of prayer by night, we recognise a noble devotion lost in a fog. At the bottom of it all lay the thought of saving the people they loved from the fiery hatred overhead.

All our modern religious movements have been born in anxiety and tears; the new souls whom the Church has received have been given through wrestling prayer to God and tender pleading with men. The proof of the power and worth of "the travail of soul" is seen in the results. For example, in early Methodist days a humble preacher, bent on evangelistic work, approached a Yorkshire fishing village, notorious for the wickedness of its people. He dismounted some distance from the place, tied his pony to a gate, and behind the hedge pleaded long in prayer for the souls to whom he was going. His preaching was with power, and the people turned to God. From that day to this the place has been noted for the godliness of its inhabitants. Be where he may, no Filey fisherman sails his boat and plies his net on the Lord's day; and the little place is very free from the vice which too often abounds among fishermen and sailors. Cases of this kind might be multiplied; but we have yet to hear of any place being converted through men who have no sorrow in their heart for sinners, no grief because God is not honoured, no fear for the sinner's future.

The study of history made M. Taine express himself in words which ought to be a support to faith and a rebuke to those who are always telling us of the natural upward tendency of humanity. He says:—

We can now reckon the value of what Christianity has brought into modern society; how much modesty, sweetness, and kindliness; what it there maintains of honesty, good faith, and justice.

This is to give us the best social view of the effects of the Gospel. Further, M. Taine believes that

there is nothing except Christianity which can hold us back on our native incline, to prevent the gradual slipping downward by which, incessantly and with all its weight, our race goes back into the depths; and to-day the ancient Gospel is still the best auxiliary that social instinct can call to its aid.

The Quarterly Review may well say that such words from a professed Positivist are "surely a homage to the truth." Science talks of induction, and in the tributes of Taine, Littré, and John Stuart Mill, to the glory of Christ, this induction is most manifest.

By extracts from Count Tolstoi's Diary, the daily papers are popularising an ancient error in talking about Christian Brotherhood. The Count evidently goes on the plea that we are all brothers because we were created by the same God. But it was a spiritual brotherhood that Jesus taught; those who are "born again," "born of the Spirit," and have the spirit of Jesus, are brothers of his and sons of God. Christ said to the hypocrite, "Ye are of your Father—the Devil." A brotherhood based upon spiritual similarity of origin and nature is a reality; any other is obviously a mere name.

Sydney Smith once complained of some men who could not be made to see that character has an effect on clover, by which he meant that honesty has an effect upon our material welfare. The fact is still too much overlooked in the world; in the Church it is almost too well remembered. We are getting into a way of demonstrating the worth of the Protestant form of the Christian faith by pointing to the substantial farms and enormous warehouses of the countries which hold it. The truth is, character has an effect on clover, and the Gospel, where it is rightly understood and honestly practised, has such an effect on character as to teach us to give as it has been given to us. Some Christian graces produce fortunes, others teach us to use them. The line of right living is in the balance between the two.

The last report of the Commissioners in Lunacy largely allays the prevalent impression of the increase of insanity, though it does not altogether remove it. To a considerable extent the growth in the figures is accounted for by the greater care taken in detecting cases of mental trouble, and in dealing with them. The most important feature of the report, as usual, is the evidence it furnishes of the prevalent causes leading to insanity. The most important of these are drink, and the great and growing strain of modern life. The first of these is entirely removable, if once the conscience of the community were thoroughly roused; the second is at least partly so. For the "strain of modern life" is largely the result of the feverish temper in which men live, and which is largely under the control of the will. If we were to put into practice the Apostolic injunction, "*Study to be quiet*," it would not only save many from mental collapse altogether, but prevent an immense amount of needless wear and tear in business life.

Apropos of this last question, an American paper has been dealing with the question, How worry affects the brain, and points out that it has a physical effect on the brain cells, of a peculiarly mischievous nature, injuring them at last beyond repair. It defines worry as the tyranny of a single, constant, never-lost idea of a painful kind, whose recurrence exhausts the cells with which it is associated, just as the perpetual dropping of water on the same spot wears a groove in a stone. If this be so with the physical constitution, it is still more so with the mental and emotional nature. Worry is one of the greatest enemies we have to peace of mind, and if allowed full sway utterly destroys the temper and poisons the judgment. It is, however, unquestionably under the control of a wise and firm will. The best remedy is a change of interest mentally, and a deep faith in God spiritually. When we realise the primary importance of things eternal, the constant annoyance of things temporal cannot touch the springs of life.

The Westminster Gazette points out that at least eight assurance offices will not assure the life of a publican at all. The great bulk of the offices grant policies upon the publican paying £1 per cent. additional upon the sum assured. Two of the companies make an addition for licensed grocers of ten shillings per cent. There are other offices whose charge to the publican for assurance is much more than £1, some as high as £2 per cent. These figures are the business man's estimate of the effect of drink—it is a life destroyer; and of the value of a drink-seller's life—it is not equal by far to an average one.

The increasing number of suburban theatres that are being licensed and opened suggests the need of increased vigilance on the part of those interested in social purity to prevent the spread of the immorality that hovers on the outskirts of these places of amusement. By carefully watching and taking action against the first symptoms of this evil, it is possible to defeat it at the beginning, whereas it is most difficult to do so when it has firmly rooted itself in any neighbourhood. Here is a useful field of activity for the Free Church Councils that are being organised in the suburbs of so many large towns and cities. The inhabitants of each district where a theatre is planted should be kept ever on the alert, and a healthy public opinion be stimulated in defence of morality and cleanness of life. In this way untold good may be done, and sad mischief prevented, in a quiet and unobtrusive way.

Day of Prayer for Israel.

Four meetings for prayer were held at the Central Hall, Philpot-street, E., on Thursday last under the auspices of the Mildmay Mission to the Jews. The topic of the first meeting, at which Colonel Morton presided, was "Confession and Thanksgiving." Brief addresses were given by the chairman and Rev. J. Wilkinson, and heartfelt prayers and thanksgiving offered. Mr. J. E. Mathieson presided at the second session, the subject of which was "Prayer that God may awaken in the Church of Christ an interest in the Jew warranted by the Word of God." Mr. Mathieson spoke on 2 Cor. i. 4-7, and Rev. Dr. Gritton also spoke.

Rev. J. Wilkinson presided in the afternoon, when prayer was offered for an outpouring of the Holy Spirit on the Jews throughout the world. This meeting was rendered peculiarly interesting by the baptism of a Jewish convert. Rev. Samuel Wilkinson was the chairman at the meeting in the evening, when the topic was "Prayer for all Missions to the Jews, that men and women engaged in this work may be filled with the Holy Spirit, and that modes of work may be such as are approved by the Word and Spirit of God." Mr. Frederick Blum and Rev. Henry Goodman, of the Mildmay Mission, who were on the eve of a tour of New Testament distribution in Austria and Hungary, both spoke, asking for prayer. The chairman alluded to his intended trip to Russia, to visit the mission stations, and to preach to the Jews. All Missions and the workers in connection with them were remembered at the throne of grace.

The Seven Miracles
In St. John's Gospel.

By Mr. Geo. F. TRENCH.

(*Concluded.*)

WITH these brief suggestions let us pass on to the second pair of miracles, those of chaps. iv. and xi.—the raising up of the nobleman's son and the resurrection of Lazarus.

(1) In both cases the need arises in the absence of the Lord, and in both the news of it reaches Him by a message from the sick bed through the nearest relatives.

(2) In neither case did the Lord immediately respond by a visit to the sufferer, as his custom was. In the first He never went at all; in the case of Lazarus not for several days.

(3) In each case the sufferer is probably a young man, the disease is acute and dangerous, and the issue is a matter of life or death—the quickening of the dying into higher life and the resurrection of the dead.

(4) Contrast the implicit child-like faith of the nobleman, when he heard the words "Thy son liveth," with the doubts of Martha when she heard, "Thy brother shall rise again," and her further protest against the opening of the grave (xi. 24, 39).

(5) The result in both cases is the conversion of many.

The moral, so to speak, of this comparison or connection is suggested by the Lord's words to Martha (xi. 25, 26). "He that liveth (or is alive at My coming) and believeth in Me shall never die," is exemplified in the recovery of the nobleman's son; "He that believeth in Me, though he should die, yet shall he live;" is shown forth in Lazarus' resurrection. The two men are representative. They are the quick and the dead. The living sufferer changed in a moment. The dead resurrected. In them the Lord reveals Himself as the giver of life: "Thy son liveth"; "Thy brother shall rise again." They have, therefore, a special character of suitability to the Gospel of John as the Gospel of life.

Another and even more significant connection is found in the two men as types of the state of the godless soul. In one sense the natural man is a dying man, his life is but living death; he has intelligence, conscience, will, but for God and eternity these are perverted or inoperative. Doom is before him. To him Christ brings life through the operation of faith.

In the other sense the natural man is dead, "dead in trespasses and sins." He can neither see nor hear nor know anything. To him Christ comes in his sovereign life-giving almightiness, and quickens him instantly. Sometimes, therefore, we have to throw upon man the responsibility of believing. At others we see the miracle of conversion wrought apart from all visible human means. Both are true aspects of the Divine operation. This connection teaches that to discern the one is not to exclude the other.

We come now to the third, the last, and in some respects the most remarkable, of the pairs or couples of miracles recorded in John's Gospel.

They are those of the fifth and ninth chapters—the impotent man and the blind. Let us trace the links which unite these.

(1) Both events took place on the Sabbath (v. 9, 10, and ix. 14, 16), and in both the Jews find fault on this ground, and are met by our Lord's declarations that the works of God must still be wrought, that since sin has destroyed his Sabbath, redemption *work* has taken the place of creative *rest* (see v. 17 and ix. 4).

(2) In both the Lord's action was spontaneous—that is, neither of the sufferers sought his help. Contrast this fact with the previous earnest entreaties.

(3) In both the ill was of long standing. Unlike the previous cases, it was not an acute but a chronic and permanent malady—life-long in the one case, of thirty-eight years' standing in the other.

(4) In neither case was the Lord fully known to the healed one at first, and in both cases He seeks, finds, and reveals himself afterwards (ch. v. 14, ix. 35-38).

(5) In both cases, unlike the previous miracles, the connection of sin with suffering is raised. "Neither hath this man sinned," etc. (chap. ix. 3), tells us that some afflictions are traceable rather to the common lot of the fallen race than to any immediate offence of the sufferers. "Go and sin no more, lest a worse thing come upon thee," tells us that sometimes our diseases are the direct effect of our own sins, and that even to believers they are sent in chastisement for sanctification.

(6) The principal lesson of this connection seems to be that the power of Christ alone can overcome the impotence in walk and the blindness in the soul which afflict the human race. It is especially applicable, therefore, to believers, who realise their defects, and justly connect their failures in conduct with the want of the vision of God in the habitual life of their souls.

(7) An interesting link remains. The one, the cripple, lay by the *Pool of Bethesda*. The other, the blind man, is sent to the *Pool of Siloam*. These Pools are never mentioned elsewhere in Scripture.

I shall not attempt to elaborate the lessons of the above points of contact, for to the student no doubt these will suggest themselves, but merely remind the reader that without making the investigation under the guidance of the true key, these lessons would probably be overlooked, or, if noticed, lightly passed. The artistic balance of circumstance and doctrine reveal the mind of the Divine Author.

The last of the miracles—that is, the central one, according to the plan, remains to be considered.

It is the feeding of 5000 men. The place of honour given to this miracle is accounted for by its magnitude. With majestic bounty the King spreads a table in the wilderness for 5000 men—for all comers, that is to say. For as to means or adequacy of previous provision, if they had numbered 50,000 or 500,000 the case would have been the same.

Both in the action and the doctrine which follows it, the Lord reveals Himself as the same who had fed the armies of Israel in the wilderness with angels' food.

It is the Saviour *of the world* who is here presented (see *vv.* 33, 51, and chap. iv. 42) by contrast with the blessing of individuals and the supply of food and wine to smaller groups in the miracles already considered.

The bread of God was Himself (*v.* 33). It was free to every comer, to every believer. And the life that He gave was life everlasting.

For dimensions of benefit given, and importance of the doctrine to which it led up, the miracle stands out the chief.

In this case alone of all the selected signs in John is a doctrinal use made, at so much length and fulness, of the miracle that had taken place.

The Saviour of the World (no Jewish limitation now) is presented thus in the centre of the exquisite framework of the surrounding revelations in which, as in a setting of perfect fitness, He is revealed.

The Saviour of the World is He who first discovered Himself as the bountiful giver of every joy on earth, in sympathy with human needs and relationships.

It is He who quickens the living and raises the dead.

It is He who strengthens the weak and enlightens the blind.

Thus, by the art of the design of this Gospel the revelation of the Son of God is brought out in all its perfections of harmony, symmetry, balance and beauty: features, as those who seek them will find, that are common to many, perhaps to all parts of the Scriptures of God.

A Bible Crusade.

A GREAT campaign designed to interest Chicago people in the study of the Bible and to create a revival of religious thought has been planned by Mr. D. L. Moody, and will be carried out this winter under the supervision of Mr. W. R. Newell, assistant superintendent of the Moody Bible Institute.

This movement is said to be the largest ever planned to interest the people of any city in Bible study, and is to be inaugurated by a series of mass-meetings in October, to be held in prominent churches in different parts of the city. At these mass-meetings it is expected to gather all persons interested in Bible study who live in that vicinity, and from these to draw recruits for the classes which are to be formed on all sides of Chicago, Dr. James M. Gray, of Boston, will deliver his lecture on "How to Master the English Bible," and explain his system of Bible study. Rev. R. A. Torrey, superintendent of the Bible Institute, will also speak on "The Importance of Bible Study." Prof. D. B. Towner will have charge of the music.

At the close of each mass-meeting the persons who wish to take a course of Bible study will be asked to join one of the four great classes, which will be formed on the south, north, and west sides of the city. Those who have studied the matter say that at a low estimate there are 500,000 professing Christians in Chicago, and that if only one in fifty of these becomes interested in Bible study it will make a school of 5000 students.

Each of the classes will meet once a week from October until May, and it is designed to have a course covering two years—the first season to be devoted to the study of the Old Testament, and the second to the New. Mr. Newell says that the plan of study will be so arranged that anyone desiring to join the classes can do so at any time during the winter. He will teach the classes, but expects to have the assistance of many able Bible students.

Mr. Moody himself will come to Chicago later in the season to encourage this work. This plan of Bible study has long been contemplated by Mr. Moody. The promoters of the plan expect that many of the young people's church societies will become interested in the study of the Bible, and will introduce the methods employed here in their meetings. The course of study is to interest the students in reading and rereading the various books of the Bible as preparation for the meeting of the class, and when they come together the teacher is to bring out the key thought of the book and to explain the great spiritual lessons to be derived from it.

Islam Awakening.

A CALL TO UNITED PRAYER.

MONTHS are passing into years; and yet the Sultan of Turkey reigns and continues his intolerable career. The "Concert of Europe" up to the present moment has failed to compel the acceptance of the common principles of humanity in the administration of his Government. Neither can one see any hope for the "reform" of the Turkish Government. Those of us, at least, whose work has compelled us to deal with Mohammedans, and to become acquainted with the principles of their religion, know that such hope is a vain dream. The Mohammedan Government which should allow to Christians the common rights of humanity, would by that very fact have become apostate from Islam. The one hope for Turkey, under God, as also for other lands under Mohammedan rule, is the total abolition of Mohammedan political power.

I write, therefore, to suggest that all Christians under whose eyes these words may fall, unite in daily concert of importunate prayer that God would be pleased in his great mercy to bring about *swiftly* the total and final downfall of Mohammedan political power in Turkey, as also in Persia, Morocco, and wherever else such power exists.

Ministers and ambassadors, even with the best intentions, may fail in relieving the present situation. But God is almighty. To the Lord Jesus Christ has been given "all authority in heaven and on earth." He has promised to do whatever even two or three in united prayer may ask of Him. He has often done this, even in such political matters, where the interest of his Church was at stake.

I remember to have heard a striking illustration of this in connection with Turkish affairs, from the lips of that veteran missionary, the Rev. Dr. Hamlin, long of Constantinople. It was many years ago, under an earlier Sultan, that an edict went forth from the Porte to close all Mission Schools in the Empire. Some one came and told one of our missionaries, then labouring in Turkey, this sad and alarming news. But instead of expressing concern and alarm, he simply answered: "The great Sultan of the Universe can change all that very quickly." Within a few weeks, the Sultan who issued this firman, designed to end Mission work in Turkey, was dead; and the edict was never carried into effect!

Things look dark enough not only within the Turkish Empire, but wherever Mohammedans are found. In North Africa, as here in North India and Afghanistan, and also in the Mohammedan populations of the Straits Settlements, Moslems are waking up, since the bloodthirsty triumph of the Sultan over the Armenians and the Greeks, like the tiger when it catches the scent of blood; and are pouring out fanatical threatenings against Christians in such a manner as the present generation has not seen. Our hope in this alarming situation is not in the Concert of Europe, but in the Living God. Let all Christians, therefore, not once or twice, but constantly day after day, even till the answer is given, pray the Lord that He would be pleased, right speedily, to destroy off the face of the earth the political power of Islam in Turkey and elsewhere. For some 1260 years now, it has maintained its terrible rule. But "the great Sultan of the Universe can change all this very quickly." God grant that not a twelvemonth may roll round before Mohammedan government, in Turkey at least, shall have ended, and that for ever. (Luke xviii. 7, 8.)

S. H. Kellogg.

Landour, N. India, Aug. 29.

A Life to Live.

REJOICE, says Paul; and what hinders many from rejoicing? The concision; *i.e.*, having religion without having Christ—a confidence in the flesh, and a legal righteousness!

Paul had that as his birthright and acquired privileges; it made something of him. But he had seen a glorified Christ—had seen his form, had heard his voice speaking, out of a glory brighter than the mid-day sun, in tenderest love to his heart. His legal gains were loss to him now. His eyes were blinded to the glory of the world by the vision of Christ in his glory; his love constrained him, *i.e.*, bore him away with itself like a mighty torrent.

All that was in the flesh to Saul a gain, was now to Paul a loss; the glorious brightness of this personal love of Jesus to him won his affections and cast into the shade all else besides; believing in Him the world was overcome. Has it thus won your heart, reader? Satan is hoodwinking men, lest the light of the Gospel of the glory of Christ should shine into them and be to them what it was to Paul, engrossing, gladdening, satisfying. Paul had not, like Peter, been a witness of the sufferings (1 Pet. v. 1); he began with the glory, though he never overlooked the cross (1 Cor. ii. 2).

Now he rejects all that made something of himself in order to find his all in the adorable person of his Lord. He counted, and ever counted, all as loss, as refuse; he renounces and leaves behind not only his sins, but his own righteousness and his attainments, and presses forward to apprehend more of Christ; as the stars as well as the darkness of the night disappears before the shining of the sun.

He ceases to be himself the centre of his existence, another becomes that to him now. In the Divine, the perfect Man, who had glorified God on the earth by becoming the Saviour of lost man in his cross, the glory of God had shone out; and risen from the dead and glorified in heaven He becomes the believer's delight, his advocate, his righteousness.

Christ was thus not something, but everything to him, his all in all; in Him he was saved; in Him he was satisfied. Christ was to Paul a priceless treasure, the pearl of great price, his bank which could never break. All became loss when he knew Him, and he desired to go on to know Him by an all-prevailing power working in him—the power of his resurrection, a Divine regenerating and quickening operation, a Divine magnetic drawing. His purpose was evident; his eye was single; his body was full of light.

If you want to know real happiness be a whole-hearted Christian; nothing is so wretched as half-and-half believers, grubs of earth.

For great actions there must be great motives. He found it at the sight of Jesus, his Lord, at the hearing of his voice; the impulse was there; Christ had apprehended him, seized hold of him, carried away his heart, and made it captive by his love, and he reached forward to apprehend Him in response; it was truly the expulsive power of a new affection. His motto for life was, "This one thing I do;" he went ahead, not on a table-land, but scaled mountain heights on his way to glory, and the constant view of Christ there conformed him to it. The Holy Spirit can make this true in us all.

G. P.

A Glasgow Conference.

THE eighteenth annual conference at St. George's Cross Tabernacle has been held in Glasgow with large attendances. Mr. D. J. Findlay expressed his thankfulness for the blessed spirit of unity prevailing among those who were gathered together, amid great diversity of views and methods of work.

Rev. John Urquhart, speaking on the story of Gideon, called attention to the widespread ungodliness, infidelity, and worldliness which are eating into the ranks of professing Christians. Pastor James Fanstone (Pernambuco) said the very degradation of our own and other lands seemed to bring with it a gleam of hope, on account of the strong appeal it makes to God's faithful people. Mr. John Archibald (National Bible Society of Scotland, Hankow) gave an inspiring account of the present position of missionary work in China.

After an address by Mr. Bewley Weaver on Phil. i. 9, 10, 11, Miss Bessie Leggatt (China Inland Mission) recounted some touching instances of the power of the Gospel among the women of Central China. Mr. James Macfarlane closed the first gathering with an expository address.

After an interval, Mr. Summers (North Africa Mission), speaking from his own experience in Alexandria, gave an emphatic contradiction to the common statement of the hopelessness of Christian work among Mohammedan peoples. There are between twenty and thirty thousand such converts now living in Egypt, India, and other Eastern lands. His own mission had met with much success in securing audiences at Gospel meetings, and much precious fruit had been gathered in.

Miss Annie Taylor told with graphic power the story of how she and her colleagues had been led of God in the establishment of their stations in Sikkim and Tibet; the audience was greatly touched by instance after instance of the overcoming of obstacles through simple faith in his promises. Mr. William Thomson, jun., spoke a closing word of exhortation for the Saturday evening.

On Sunday the Conference was continued all day, beginning with a gathering for prayer at 7 a.m. and closing with the observance of the Lord's Supper between 9 and 10 p.m. Much time was given to prayer at all the gatherings. An outstanding feature of the Conference was the time spent in thanksgiving and supplication for a greater outpouring of the Spirit. Testimonies were heard on all sides to blessing received during the gathering. The foreign missionary sympathy becomes more apparent year by year, as well as the great importance of being up and doing in these last days.

The Other Side.

I fain would throw a bridge of light
Across the dark dividing way,
Where those we love are lost to sight,
Beyond the portals of the night,
The silence of the grave.

Like ships they sink beneath the brim,
The waters close above the mast;
But, landsman-like, our faith is dim,
We know not life's horizon rim,
Which they have safely past.

We see the wreck upon the strand—
So like the ship that sailed away;
We scoop a hollow in the sand,
And there we lay with loving hand
The broken mast and stay.

But from another land we hear,
A ship, with ensign gaily flown,
Has just arrived in perfect gear,
And by her papers would appear
None other than our own.

And oft I sit beside that grave
To watch the ships that leave the bay;
They seem to sink beneath the wave,
But One whose hand is strong to save
Steers through the blinding spray.

The wind is hushed, the waves are still,
The peace of God has filled her soul;
She strives no longer to fulfil
Commands beyond the strength of will,
But rests in his control.

Wandsworth. Howard T. N. Ussher.

The Church Congress.

THE Church Congress held its meetings last week in Nottingham. It was well attended, and the discussions were characterised by an excellent tone. On the morning of the opening day the Mayor of the town welcomed the Congress to Nottingham, some complimentary words being acknowledged by the Bishop of Southwell and the Archbishop of Canterbury.

The presidential address by the Bishop of Southwell was a model of historical allusion and preliminary statement. Speaking on union in diversity, he said: "History shows me no instance of a country or church elevated by Rome, since her revolution, to form a centre of universal jurisdiction. Destruction of liberty became her policy, and destruction of liberty killed her services. Administrative unity of coercion was Rome's instrument; its failure is beyond revival, however men may dream. For an Anglican communion in the twentieth century mediæval church rule is an impossible anachronism. For our race, at any rate, England and America are our sufficient witness, for Church as well as State, to the colonial premiers' principle that bonds of affection are not strengthened by tightening, but tightened by strengthening."

At a sectional meeting Bishop Barry opened the subject of "The Organisation of the Anglican Communion," holding that it should be not an empire, after the Roman idea, but a free federation of churches—mother, daughter, sister churches, with a primacy which was in no sense a supremacy. Hard though it might be to realise this organisation, he could not doubt that the destiny of the future lay with some such ideal. The Bishop of Salisbury dealt with the question of the constitution of a consultative body, such as was desiderated at the recent Lambeth Conference. At another meeting,

METHODS AS APPLIED TO THEOLOGY

were discussed. Sir G. G. Stokes spoke on the inductive method, and Archdeacon Wilson followed in advocacy of the same. The historical method was treated by Rev. A. C. Headlam and Rev. Dr. Sanday. In some explanatory words the latter described the method as seeking to place the facts which it discovered in relation to their surroundings. It took the prophet as primarily the preacher, teacher, and guide of his own day and generation. But did it therefore refuse to him the gift of prediction? Did it confine the range of his message to the particular society to which it was given? It could not do so, if it was true to itself. Concluding his address, Dr. Sanday declared his belief that at this moment the conditions of Biblical study were more favourable than ever they had been, and that just because it was being conducted more and more upon the lines of the historical method. The historical method itself was being better understood, and perverse applications of it were being discarded.

At a working-men's meeting the Archbishop of Canterbury gave some interesting

AUTOBIOGRAPHICAL PARTICULARS.

He said that from early childhood he had felt most sympathy with men who worked with their bodies, rather than with their brains. His father was a working man—a soldier, who at his death was Governor of a colony; but at his father's death he was thirteen, and he had had to make his living since he was seventeen. He had known what it was to do without a fire because he could not afford it, and to wear patched clothes and boots. He had learnt to plough as straight a furrow as any man in the parish, and he could thresh as well as any other. His life had since been of a different character, but he had never been able, for all those sixty years, to be idle. Certainly, as Archbishop he had enough to do, and he had fifty-seven applications to go to places to speak or preach in the month of October, and sixty-three for November. Could he not say that he was a working man? His very soul, therefore, was with them, and as a minister of the Gospel it was his privilege and joy to deliver to them the message which God and the Church had to give to the working people of this country.

Lord Hugh Cecil, M.P., addressing himself to the widespread prejudice that exists against the clergy, said there was a dislike of the idea of the clergyman "bossing" the church, and perhaps the "superior virtue of the clergy roused lay jealousy." There was a dread and suspicion of sacerdotalism and priestly assumption, and possibly some clergy took too much of the management of the church on themselves. He deplored the lack of interest in missions, and called upon his hearers to have a part in combating the spiritual destitution and wickedness of our time.

On Wednesday the Congress considered a great variety of subjects of internal and external interest. The Dean of Lincoln treated of the Prayer-book as the rule of the Church of England. After an historical statement, he outlined the revision work that had been done by sister churches, singling out for special mention the Episcopal Churches of America and Ireland. Dr. Hale, an American bishop, told the story of the Prayer-book used in the United States, which has undergone frequent revision. Among others who spoke were Lord Halifax, who advocated "the alternative use of the Communion Office of the first Prayer-book of Edward VI."; Chancellor Espin, who protested against any interference with the *Quicunque Vult*, in which he declared "there are no damnatory clauses, but there are warning clauses"; and Prebendary Webb-Peploe, who observed that, while the hand that advanced the proposals for change was covered

DR. HANDLEY MOULE.

with the sheep's wool of the Church of England, the voice that spoke was the voice of one who would take away his brother's heritage. Mr. Webb-Peploe added that the Reformers made it clear that the Church of England knew of no sacrifice to God other than the one of Jesus Christ.

The Bishop of Ripon delivered an address on the progress of life and thought in the Church during the Victorian era. Among other indications he mentioned the missionary spirit, as seen in special efforts to reach the masses, and in the greater earnestness of the clergy and the changed character of their sermons. The political sermon and the bitter controversial sermon had, thank God, almost disappeared. Though thankful for what was good, we must be cautious respecting evil. He was afraid there was a lessened sense of truthfulness. The enormous increase of unreal trading companies, the adroit falsehoods of prospectuses, the facile falsification of accounts, the readiness to lend an honoured name on the directorate of a company, without realising the responsibility to the public, were illustrations supplied by business life. Was there no tendency to looseness of morals? Was the literature which received the praise of the Press always free from corruption? Did not our bustling activity kill thought, make meditation and study difficult, and produce a Christian character

MORE SHOWY THAN SUBSTANTIAL?

Did not religion live too much on excitement and on self-advertisement? For the rest, we must not be so interested in the individual as to forget the Church, nor so absorbed by the Church as to ignore the individual; nor so interested in philanthropy as to forget the soul, nor so interested in the people as to forget their profit, nor so interested in their profit as to forget their nature, nor so interested in the outward as to forget the inward; for the Lord whom we serve is Lord of all, and we must not narrow his domain, but so labour that the whole heart and soul and bodies of men be preserved blameless until his coming.

Rev. Dr. Moule read a paper on the contribution of the Evangelical movement to the life and thought of the Church. He defined the Evangelical movement as a series of events and influences beginning about 1740; widely felt from the middle of last century and onwards; carried on in much of its first form, say to the death of Simeon, in 1836; a strong influence since that time, in some respects never stronger than now, but under conditions much modified by other, and in some respects opponent, tendencies. The note of the movement lay in its peculiar name, Evangelical. The word was no invention of its first leaders, as if they would label a party. Methodist was the older sobriquet, not limited as now to the Wesleyans; it was long before foe or friend talked much of Evangelicals. But no doubt the master passion of the men was Evangelisation, the preaching of what they held to be the *Evangelium*.

After a sketch of the history of the movement, Principal Moule said it was a noble phenomenon, this sporadic appearance of men various in character, remote in locality, out of communication, but all mysteriously awaking to conviction of sin, salvation of the like type, a type then almost forgotten, yet shining large in the New Testament all the while. The Evangelical movement had contributed all along, he believed,

ONE GREAT DOCTRINAL BENEFIT.

It had been a witness for the Church's duty to give the first place to the first truths. He was not so blind as to say that nothing was true which was not distinctive of Evangelicalism. But he humbly confessed before God and his brethren that he believed what was distinctive of Evangelicalism to be distinctive of the Gospel. He believed that the Evangelicals had done the Church service in another way. They, though not they only, had kept alive the tradition of the friendship of their Church with what Bishop Hall called "her sisters of the Reformation." The maintenance of that and kindred tradition, far from being a disloyalty to the Anglican Church, was a precious contribution to progress. Lastly, the Evangelicals had been permitted to set an example, imperfect yet faithful, in the work of the evangelisation of the world.

At a meeting on Foreign Missions, Bishop Kestell-Cornish enlarged upon the growing interest of this subject, and the Bishop of Newcastle on the Comity of Missions, which he illustrated under two heads: First when in the presence of heathenism, two missionaries belonging to different Christian bodies agreed in heartily and thankfully saying, "We love Him because He first loved us." There was an agreement of faith which no outward differences, however important, could frustrate. Secondly, baptism in the name of the Father, Son, and Holy Ghost, by whomsoever administered, implied incorporation into the one Church of our Lord Jesus Christ; so that no question whether any particular body of Christians did or did not constitute a valid branch of the Church, could so unchurch the baptized Christian as to represent him as outside the Church of Christ. The holding the one faith in the Father, Son, and the Holy Ghost seemed to him the doctrinal basis of missionary "comity."

Miss Clifford described Woman's Work for Women in India, and Dr. H. Lankester advocated Medical Missions. With regard to China, the latter mentioned that, whereas the people put all sickness down to evil spirits, their dreaded "gods," they commonly assigned the healing power of medical missionaries to our Lord and Master; and frequently the mission hospital was called "Jesus Healing Institution."

Several addresses on Church and Dissent were delivered in the afternoon. Canon Hammond was unable to trace any good to Dissent. Rev. J. Andrewes Reeve, in a paper on the recognition of common truth and common work, saw room for much fruitful co-operation between

THE CHURCH AND NONCONFORMITY.

Earl Nelson instanced State patronage and control and other obstacles in the way of home reunion. Rev. W. Hay Aitken, discussing the points of difference between Church and Dissent, said he feared that it must be admitted that the differences

of religious conviction that existed between parties in the Church were distinctly graver and of far greater spiritual moment than those which obtained between Dissenters and those representatives of their own Church with whom they had most sympathy. It simply was not true to say that their views on the sacraments constituted a necessary point of difference. It was not about baptism, but about infant baptism, that difficulties arose between Churchmen and some Dissenters, and, if he excluded the Baptists from view, he might add that it was not about infant baptism, but about certain views of infant baptism—views which so good a Churchman as Professor Mozley could not admit to be a true interpretation of the teaching of their own formularies, and which were repudiated entirely by one great party in the Church of England. Their own church had already been disestablished in certain parts of the British dominions, and this had not tended to bring about reunion, but it had brought about a conviction on the part of hundreds of church people that little, if anything, had been lost, while a good deal had been gained by the process of disestablishment. Those who had been led by experience to this conclusion could not reasonably quarrel with Dissenters for having arrived at it on theoretical grounds. Only the other day a brother clergyman exclaimed with much vehemence in his hearing, "I pray for disestablishment every day of my life." On the subject of episcopacy, the speaker remarked that Dissenters as a rule did not so much object to episcopacy as to a certain

THEORY ABOUT EPISCOPACY,

which they could not accept without admitting that, with all their piety, they and their fathers before them had been up till now indebted only to God's uncovenanted mercies for any action of Divine grace that might have reached their hearts or blessed their lives. Was it surprising that they should resent any such theory with unconcealed indignation? These views to which they exhibited so strong a repugnance were equally distasteful to a large majority of Church people. It could not be said, then, that their repudiation of these theories constituted a necessary point of difference between Dissenters and themselves. He believed that to the idea of an order of overseers or bishops a large number of Nonconformists had no objection at all. To him it seemed little short of a scandal to their common Christianity that mutual charity should be unequal to the task of dealing with this obstacle.

On Thursday Rev. Dr. Fry read a paper on "Freedom of Legislation for the Church," urging that the Queen should be advised to grant letters of business to the Houses of Convocation, for the purpose of (1) establishing Houses of Laymen on a representative basis, and (2) for formulating a scheme whereby Convocation might be empowered, in consultation with the said Houses of Laymen, to draft bills on Church matters and lay them on the table of the Houses of Parliament, such bills, failing an address to the Crown within a given time, to receive by Royal sanction the force of law. Other addresses were also strongly in favour of administrative responsibility being laid upon Churchmen in general. The Archdeacon of London dealt with methods of preferment and patronage, making suggestions for important reforms, especially the prohibition of sales of next presentations, and restriction of the sale of advowsons. Other speakers having urged this latter reform, the Bishop of Ballarat described the procedure in his colonial diocese, in which it had been decided to leave all patronage in the hands of the Bishop, subject to the appointment being accepted by an absolute majority of the parochial council. The Bishop declared the sale of advowsons and next presentations to be "abominable."

The Bishop of Hereford opened the subject of national education. Coming to the question of religious instruction, he said that in our great public and other secondary schools his experience had led him to the conclusion that it would be unwise to make any attempt to give to different schools a specially

DENOMINATIONAL OR SECTARIAN

character, and his belief was that any such attempt would be deeply resented by the teaching profession, whose sentiments and convictions were too frequently ignored in the discussion of educational questions. For his own part he held, having seen it exemplified again and again in the course of many years' experience, that it was best for the nation and best for the Church that the boys and girls of all denominations should, as far as possible, be educated together, and not in separate schools. Consequently he deprecated any retrogade movement towards a differentiation of schools in a sectarian spirit.

Industrial problems were discussed in the afternoon, and in the evening public meetings were held. On Friday, at a devotional meeting, addresses were delivered by the Bishop of Lincoln, on "Prayer," and Rev. J. H Skrine and the Dean of Norwich on "The Incarnation." At another gathering "Practical Religion" was treated as it affects citizenship, commerce, and other relations, the speakers including the Bishop of Hereford, Rev. E. A. Stuart, and the Dean of Ely, by whom high ground was consistently maintained. In the afternoon the training of candidates for the ministry was discussed. An "extra" meeting was concerned with the health of the Army in India, and after addresses by the Bishop of Hereford, the Archdeacon of Manchester, Dr. Bell Taylor, and Mr. James Stuart, M.P., a resolution was carried, on the motion of Dr. Paton, seconded by Mr. H. J. Wilson, M.P., disapproving of Lord George Hamilton's recent action in the matter. Next year the Congress will meet at Bradford.

Dublin Convention.

[From a Correspondent.]

JUDGED by the numbers attending and the earnest attention with which the various addresses were received, it is evident that this Annual Convention is not declining in interest. The commanding figure and genial speech of the late Archbishop of Dublin, Lord Plunket, were for the first time missing from the platform.

Dr. John Smith, of Edinburgh, was a new speaker, but one whom a Dublin audience will be glad to hear again. Some striking remarks of this speaker on "Faith as the Spring of a New Life," may prove interesting and suggestive:—"The primary consideration with you and me is not life, but righteousness. Faith is the whole man going out to God, claiming his promises, yielding himself up to God. It is by faith that man gains that greatest blessing of all, deliverance from himself. It is only by going out of ourselves that we live." The speaker said he believed that about the best thing at a convention would be to have an oral examination on the sixth chapter of Romans. Paul says three things about faith in this chapter:—(1) That in all faith there is renunciation of sin; (2) that through our identification with Christ faith allows us to enter into a new life with Christ, viewing Christ solely as a great teacher and social reformer still leaves a great gulf between Him and man the sinner; (3) that if united together we are planted together (literally we become one plant) with Christ. It is as though our Lord said to the believer, 'My resurrection power is yours, my resurrection glory is yours.' This will enable us to keep the flesh in the place of death."

Rev. R. Crawford Johnson, of Belfast, emphasised the duty of "Chistian joy," a quotation from the late Dr. Dale providing an effective introduction to a bright, breezy, and exhilarating address on what was evidently a congenial subject.

Dr. Smith gave another thoughtful address on "How to make the most of life." He deplored the fact that so many young men of the present day wished to get rid of their obligations to God. Yet the obligation of obedience was not the obligation of contract but the obligation of creation. The first idea was one of concentration upon a person, "for to me to live is Christ!" The great forces which move men have never arisen with devotion to a theory, but devotion to a person. In nature, the power of contraction is greater than that of expansion. The great Armstrong guns were not cast in one piece, but in many, which were brought together red hot, and so great is the power of contraction that the various pieces become firmly welded together. The Cross is the great power. Get rid of it, and you get rid of the dynamics of Christianity. Let us give of our best to Christ, and so make the best of life. The gift of the East was meditation—the gift of the West practical energy. Let that energy go out after Christ.

Rev. F. B. Meyer delivered three of his helpful addresses, one to young men being specially impressive. Rev. R. Crawford Johnson spoke again on "Minor Pentecosts." Engaged in mission work in the city of Belfast, the speaker had witnessed some wonderful conquests of grace, and referred specially to a converted pugilist, of whom he said he believed it would not be exaggeration to state that he had been the means of bringing thousands to Christ. Dr. Smith spoke again with much earnestness, urging upon Christians the duty of realizing that they are "a purchased people."

Canon Bell, formerly of Cheltenham, read a perfect gem of a paper breathing the spirit of unity, concord, and Christian charity, entitled, "Our Lord's prayer for the Unity of His People." The speaker did not believe that the visible unity of the church would be manifested until Christ comes again to be glorified in his saints. For the following reasons he did not believe that our Lord was praying for a visible unity:—(1) It would represent our Lord asking for each generation of the Church what had never been granted to any. (2) The oneness which it contemplates is not the visible oneness of believers in a certain time and place, but for all the world and for all time. (3) It represents our Lord as praying for the world, while he says distinctly, "I pray not for the world." (4) It asserts that the unity of the Church would secure the conversion of the world, whilst it would only embitter and exasperate the world. He cherished a strong desire for a true vital union. This address made a profound impression. The canon also spoke on "The Fulness of the Spirit"; Canon Gayer, of Newcastle, on "The Indwelling of Christ"; Rev. A. N. Johnston, on "Enthusiasm not Excitement"; and Rev. J. A. Cullen, of North India, on "Following Christ," the two last-named also delivering missionary addresses.

Rev. Henry Montgomery, of Belfast, gave three thrilling addresses, the large hall and the minor hall being filled almost to overcrowding by an attentive and earnest audience at the evangelistic services in the evening. With faithfulness and tenderness combined this earnest evangelist pressed home the claims of the Redeemer upon all the souls of men. Very many at his request signified their determination to forsake sin and begin a new life.

The Convention concluded with a noon-day prayer-meeting for Ireland, in which various persons representing the different societies at work in the land took part. The attendance at this meeting was unprecedented, which augurs well for the future of unhappy Ireland. Altogether, the Convention was considered one of the most spiritual and blessed ever held in Dublin.

Counting the Cost.—The monthly paper of the Ceylon and Indian Mission tells of a man at Hindupur who never did a bit of work in his life. He was a lord in his caste, and got grain given him by the people of many villages as a token of their allegiance to him. He knew he would lose all this if he became a Christian, but he counted the cost, and chose Christ. Now no one will give him anything, but he is very happy in the Lord, and is daily doing coolie work at house-building.

Limehouse Ragged School.—The workers here are making an effort on behalf of biggish lads who, leaving school, usually complete their education on the streets. The effort has succeeded beyond expectation, and for three winters they have had an average of fifteen to the Bible class on Thursdays, and nearly fifty to the Tuesday athletics. The prime object is their conversion to God, but after an hour with hymns and Bible they can have relaxation, and for this the workers would be glad of illustrated papers (after having been used), such as the *Graphic* and *Illustrated London News*, *Navy and Army*, or any illustrated magazines. A lady who knows her Bible is also needed to visit Limehouse for an hour one evening a week to give the bigger girls a lesson. There is a splendid field here for workers.—Superintendent, D. R. Smith, Three Colt-street, Limehouse, E.

OUR DAILY HOMILY.

SUNDAY, October 10.

"*Come not near any man upon whom is the mark; and begin at my sanctuary.*"—Ez. ix. 6.

JUDGMENT begins with the house of God; with those of us who are called to teach and preach, and who bear office in the Church. The six men who had the slaughter-weapons began at the elders, described in the previous chapter, who were before the house. If any such are living in sin, God's judgment must fall first and more heavily on them, because they know better and profess more than others. But let it be remembered always that repentance and the putting away of sin will always avert the sword. "If thou wilt put away thine abominations, then thou shalt not remove."

Amid scenes of judgment, whether in the church or the world, there is always a remnant, upon whom is the mark; on Lot in Sodom, on Israel amid the plagues of Egypt, on Rahab in the fall of Jericho, on the 144,000 at the Great Tribulation. They are safe amid the fiery indignation which devours the adversaries. Have we been touched by the Blood, sealed by the Spirit, and branded with the mark of the brand of Jesus? Doubtless we have, if we know what it is to sigh and cry for the abominations that are wrought around us, and that our own nature is capable of, except for the grace of God. These signs indicate the humbling, sanctifying work of the Holy Spirit in our hearts. To know the great sinfulness of sin is a sign that we know God, and to know either is to have been born again.

MONDAY, October 11.

"*The glory of the Lord went forth from over the threshold, and stood over the cherubim.*"—Ez. x. 18.

The gradual withdrawal of God from his house is described in vivid and awful minuteness. In ix. 3, it had gone to the threshold; x. 4, it had mounted up; 15, the cherubim mounted up; xi. 23, it passes from the city. It is well worth our while to ponder this deep and searching lesson. The light of other days fades but slowly: the year sinks by almost insensible gradations to the fall of the leaf; grey hairs besprinkle our heads without our knowing it; before ever we are aware of it the train has borne us miles off the main line to the wrong station. So gradually our hearts may backslide. Satan is too knowing to lead us at a single leap into the precipice, but conducts us by a gradual incline. A little less Bible reading, a slight slackening in watchfulness and prayer, an imperceptible drift towards the world, less horror at sin, more self-indulgence. Beware! It is thus we leave our first love, and prepare for heart-rending falls.

But turn to xliii. 2-4. The glory of the Lord returned to the renovated temple. Like the dawn of a new day, like the sound of many waters, it came, it came. "This," God said, "is the place of My throne...and the house of Israel shall no more defile." Ah, backslider, God will come back to thee again. Thy repentance may be most inadequate, but if it be genuine, if thou dost truly turn to Him from thy sin, thy heart shall again become irradiate with his most blessed of holy light.

TUESDAY, October 12.

"*Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they are come.*"—Ez. xi. 16.

Away from the outward ordinances and the material edifice, the exiles would find more than the equivalent in God Himself. He would give them the reality, of which there had been the outward and visible emblems. Amid all their justly-deserved sufferings they would find a deep fountain of spiritual blessing and comfort in the presence and sheltering care of Jehovah. The thought is capable of endless applications.

To those who are deprived of the means of grace. Sufferers in sick rooms, travellers in lonely and distant places, missionaries amongst the heathen. How often to such comes the vision of the country church, when the summer air stole into the open window, bringing the breath of flowers, or of the great City church, with the well-known voice of its minister. They long for these again. But God will be all and more.

To those who cannot derive benefit from the services they attend. The clergyman is Ritualistic, or the Nonconformist minister is broad in his views, and unsympathetic with the deeper moods of the spirit. Still, it may be your duty to attend for example's sake; but whilst waiting before the Lord, He will draw near and become your sanctuary.

To those who are exposed to danger and persecution.—In the olden time the sanctuary was the place of refuge. All who fled thither were in safeguard. There is still the sanctuary at Westminster and elsewhere. So, let the driven soul haste to the folds of the Tabernacle of God's Presence. None can pursue it into that secret place. No weapon shall smite, and even envying voices shall die into subdued murmurs.

WEDNESDAY, October 13.

"*I am the Lord; I will speak, and the word that I shall speak shall be performed: it shall be no more deferred.*"—Ez. xii. 25.

In various ways the people of Israel were endeavouring to minimise the effects of Ezekiel's denunciations of judgment. They did not deny that he spoke the word of God, but comforted themselves with the reflection that it was not likely to be fulfilled for some time yet. "The vision that he seeth is for many days to come." God, on the other hand, said, "It shall be no more deferred."

We are all disposed to remove the wonder-working of God to the remote past or the distant future: either that He did miracles or will do them. Heaven touches the earth at this horizon or that, but it is remote from the place where we stand. This is the tendency of our mind, and for this reason we miss the manifestations of God's grace and power, which wait to enrich our lives. Now is the accepted time, now the day of salvation. As Christ is, so are we. There is as much of Divine power and love-throbbing around, and within our easy reach, as ever filled the upper room at Pentecost, or shall break on the world in the millennial days. Let us not postpone our appropriation of it. Let us not indulge the thought that God is not prepared to fulfil his promises here and now. Let us not predict to our children greater days than those which are now passing over us. Whatever God has spoken He will perform. Whether it be of wrath to the sinner, or salvation to the saint, it shall no more be deferred.

THURSDAY, October 14.

"*Prophesy against the prophets of Israel... that prophesy out of their own heart.*—Ez. xiii. 2.

It is a great temptation to those of us, who are often called to speak for God, to prophesy out of our own heart, to follow our own spirit, and to profess to see what we have not seen. We are apt to say, the Lord saith, and the Lord hath not sent us. These words of ours always tend towards soothing and pacifying guilty consciences with assurances of peace, peace. You may always tell when a man is speaking from the vanity of his own heart. He glozes over sin; speaks with bated breath of its consequences; and reduces sinners into supposing that there will be Peace, Peace, when in reality there is none.

This is what the Word of God describes as daubing a slight wall with untempered mortar, and sewing pillows on elbows for handfuls of barley and pieces of bread. The daubing makes the wall look as strong as possible, but it cannot save it from collapsing before the overflowing shower of God's judgment and the great hailstones of his wrath. The pillows may save the flesh from chafing, but cannot avert the blows of a broken law. Oh, take care, lest ye give men licence to sin, by the slight views ye circulate of its nature or penalty. Are not these lying divinations? Do they not grieve the heart of the righteous, and strengthen the hands of the wicked? Take care lest the fate of the daubing be the fate also of the false prophets: "The wall is no more, neither they that daubed it."

FRIDAY, October 15.

"*Ye shall be comforted concerning the evil that I have brought upon Jerusalem.*"—Ez. xiv. 22.

The sin of Jerusalem was so heinous that God was constrained to send on her his four sore judgments all at once and together. Each alone was so terrible that Noah, Daniel, and Job, had they been living, would only have succeeded in saving their own souls; but how much more when they befell the land unitedly? But, Jehovah says, ye shall come to know, when you review my work from the vantage-ground of the years, that I have not done without cause (or in vain, *marg.*) all that I have done (23). Ye shall be comforted, when a remnant of sons and daughters escapes, who see and acknowledge their sinful ways and deeds.

Yes, some day we shall be comforted! Comforted as to God's meaning in our sorrows and trials! Comforted as to his dealings with our dear ones! Comforted about his government of the whole universe, of which the world is part! We shall see that there was a cause or reason for all God's stern discipline. We shall admit that it was wisely adapted to its end, and achieved it. We shall be able to join in the song of Heaven, "Great and marvellous are thy works, righteous and true are thy ways, O Lord God the Almighty." We are too prone to judge God hastily and superficially, instead of waiting to see "the end of the Lord," when all his reasons and purposes will be explained from the great white throne.

SATURDAY, October 16.

"*What is the vine tree more than any tree?*—Ez. xv. 2.

What is the vine good for? Will it bear comparison with the trees of the forest? Do men make chairs, tables, house-roofs out of it? No, they will not make even a pin for hanging vessels on, out of the vine-wood. There is only one use for the vine—to bear fruit. If it fails to do that, it may as well be cast at once to the flames. Then it is still more useless, and as we gather the charred pieces together, we realise that they are hardly worth our care.

So with believers. Like Israel, they are God's vine, created in Christ Jesus unto fruit-bearing. The one purpose and end of their redemption and salvation is that they should bring forth fruit unto God; and if they fail in this, after having been pruned and enriched in every way, they are cast forth as worthless and unprofitable, and men gather them and cast them into the fire, and they are burned. Savourless salt is good for nothing: fruitless vines are utterly useless: professors who bear no fruit are worse than useless, they cumber the ground. Let us abide in Christ that He may bear fruit through us. Let us be willing for all the pruning and discipline which God is pleased to send us, that we may bring forth more fruit; but let it ever be borne in mind that fruitfulness does not always mean activity, but the bearing of the sweet fruits of the Spirit, which consist largely in temper and disposition.

The Evangelical Alliance:

CONFERENCE AT CAMBRIDGE.

WE continue the report begun in our last issue. The meetings extended over Tuesday and Wednesday, each day's proceedings beginning with a devotional gathering in the Henry Martyn Hall, immediately followed by a morning session of the Conference.

On Tuesday Mr. M. H. Hodder took the chair at the larger gathering. He remarked that there seems to be among thoroughly earnest Christians a greater spirit of union than there has ever been before, and the Evangelical Alliance is doing all it can to foster that spirit.

THE ANNUAL ADDRESS.

"The True Unity of the Church in Christ: Church Union and Church Reunion," formed the subject of what is known as the "Annual Address," delivered on this occasion by Rev. Dr. J. H. Rigg, who said the Alliance needed only to repeat the principles adopted in 1846 and maintained ever since. When Christians speak of unity their conceptions are often very different. With some the thought is entirely spiritual, while others have no idea of unity except that which is necessarily connected with organic union. Any attempt to force external union often produces discord. If Christians are to avoid dissension they must, within a certain range, agree to differ, and must rely upon the inner and essential truth as to Christian unity which is taught in the New Testament. Much of what is said about reunion is extremely mystical. To talk of reunion to men whose ancestors have from generation to generation held their own distinctive church character is out of place. Christian unity is a much finer thing, and a better preparation for some final mutual recognition, not on the lines talked about to-day, but perhaps some federation of Christian Churches and forces. The idea of spiritual unity which this Alliance cherishes is a much grander thing than can possibly be realised in connection with any material, artificial combination that can be imagined.

Rev. John Callis, of Norwich, enforced the "practical resolutions" of the Alliance. These were adopted at its formation, are brought forward at each of its annual conferences, and have relation to the personal conduct of members in regard to prayer, the correction of mutual faults, and the avoidance of rash and groundless insinuations affecting differences of opinion.*

The sitting closed with an address by Mrs. Lewis on "Palestinian Syriac Lectionaries of the Bible."

"MISSIONARY ENTERPRISE"

occupied the attention of friends assembled at Tuesday afternoon's meeting in the Guildhall. Mr. C. Finch Foster presided, and spoke briefly. A stirring address followed from Rev. D. J. Stather Hunt, who treated the topic in an eloquent and animated manner, declaring that the work of missions deserved increased attention for the sake of the welfare of our Christian churches, for the sake of the heathen, and for Christ's sake. He would rather be a man with a poor intellect but a great gospel, than a present-day *savant* with a dwarfed and emasculated gospel. Dr. F. W. Baedeker, described the simple evangelising methods which obtain among the persecuted Stundists. They do not talk about sacrifices, but make them, giving out to others what they have received of Divine truth. In England evangelists almost tread upon one another, but in many places abroad the Gospel has never been heard. He mentioned the encouraging fact that the Bible distribution among peasants and prisoners had met with no hindrance from the civil authorities. Finally, he pleaded for an increase of Christian effort on behalf of Sweden, Denmark, Hungary, and other lands wherein he has travelled, which are not only open to the Gospel, but are in great need of it.

Mr. W. B. Sloan showed that the work of the China Inland Mission, among other organisations,

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is carried out on Evangelical Alliance principles, inasmuch as its workers are of all nationalities as well as of all denominations. Baron Nicolaij spoke of the impetus given to religious liberty in Finland by the labours of Lord Radstock and the late Mr. Reginald Radcliffe. There is now an Alliance House at Helsingfors, and he trusted that the facilities for travel might induce increased practical interest on the part of British Christians in the spiritual needs of Finland.

There was a large attendance at the meeting in the Guildhall on Tuesday evening, when Lord Kinnaird was in the chair, supported on the platform by numerous delegates and representatives of

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branches at home and abroad. If we are to go forward, said the Chairman, and win the position we desire for the Church of God, it will not be by fighting as a disunited force. We must seek points upon which, as Evangelical Christians, we can unite.

CHRIST'S HEADSHIP.

Archdeacon Richardson spoke upon "The Headship of Christ." There is a modern form of doubt which, if it does not despise, yet practically would dethrone Christ. There is the sacerdotal assumption which, if it does not deny, yet practically ignores the glorious High Priest, who alone can lay his hand on the Creator and the creature and bring about harmony between them. The truth of Christ's headship is an antidote to another danger in the revival of old superstitions, which would place the Virgin Mary between the sinner and the Saviour, and favour the fearful error of sacramentalism. A Christless Church can have no spiritual influence over individuals or communities. The great fact of Christ's Headship must be specially remembered at a time when the Moslem movement indicates a systematic endeavour to fight against truth, which is undermining the influence of the false prophet.

Rev. Dr. Oswald Dykes followed, on the same subject, as a vast, all-embracing conception which lifts men above petty and local divisions and the transient fluctuations of the age. Eph. v. 15 is a fruitful verse which yields the main ideas of the action of Christ as head of his Church—(1) the articulation and compacting of the various members into a whole, just as the human body is held together for effective action by joints and ligatures; (2) the proportionate supply of nutriment to each member, according to its needs; (3) and, as a consequence of these, the increase of the organism. In this passage, and in the parallel one of Col. ii. 19, we have a most fruitful and cheering truth of which in these days of ecclesiastical division and a sundered Christendom, there is sore need. Have we faith sufficient to discover in this truth an unseen overseer, who has controlled the past history of his Church, and who puts into Christian hands the key of catholic charity towards all the denominations of the Church, as well as the key of a hopeful outlook as regards its future?

With untiring fervour, Mrs. Isabella Bird Bishop pleaded for a large increase of missionaries among the peoples whom she has visited during ten years of travel in heathen and Moslem lands, mostly in Asia. Thankfulness for what God has done through his workers, should be mingled with self-abasement for the work left undone. The unutterable horrors practised during sickness proves the great need of medical missions; and it was pitiable to find motherly influence so largely used for the maintenance of demon worship in heathen families. Where is the spirit of Christlike self denial, when there is in our land so much extravagance in dress, rare editions of books, holidays, and other things?

WEDNESDAY.

Sir William Willis presiding over the forenoon meeting in the Henry Martyn Hall, Rev. W Roberts (late of Notting Hill) dealt with the subject of "The Holy Spirit: His witness to Jesus Christ." The apostles were qualified to bear witness to the superhuman works, the holy character, the death, resurrection, and ascension of Jesus Christ our Lord, so far as those works and deeds had come under their observation, but they needed the Divine Spirit to teach them the meaning of those facts. We may rejoice in the growing desire which is evident in our day for the teaching of the Gospel, and undoubtedly there are more abundant fruits of Christian effort than we have yet seen, which remain to be gathered in. Let us realise by faith that the same mighty power as of old is available to energise our work for God.

"The Holy Spirit: His power needed in the Church to-day," was the important opic allotted to Rev. T. M. Morris. It is only by the presence of the Holy Spirit in the Church and his power working in it and through it that the Church can ever become what God means it to be, and accomplish what God would have it do. We are living in a materialistic age, and social questions are continually coming to the front, in the face of which we are

* Owing to an ambiguity of expression, a critical reference to a contemporary was understood by many as relating to The Christian. We are authorised by Mr. Challis to refute this.

urged to keep the spiritual and supernatural claims of Christianity in the background. To do this would be to court failure. Let us ever bear in mind that the glory of the Church is the Divine Presence in her midst, and that the power of the Church is the power of God working in and through her. The presence and power of the Holy Ghost in the Church are indispensable to the maintenance of her life, to the success of her work, and to the manifestation of her essential unity. While truth must not be sacrificed on the altar of charity, Christians may all do something to promote a spiritual and brotherly union; for, after all, the things upon which we agree are far greater and more important than those upon which we differ.

SIXTY YEARS OF PROGRESS.

Dr. J. Murray Mitchell reviewed "The Progress of Christianity." He showed that of the hundred million heathen once computed to be unreached by the Gospel, it is calculated that between four and five millions of converts have been added to the Christian Church during the present century. The greater number of these have been so added in the Queen's reign by means of Protestant missionary agencies. If we add the results of efforts made by the Roman and Greek Churches, we may calculate that the professing Christian Church has been increased during the period referred to by about six millions of souls. Christianity is undoubtedly making progress in India, China, Madagascar, Japan, Manchuria, Uganda, and Nyassaland; and this advance has also been very marked in the Eastern Churches, particularly the Coptic and the Armenian Churches. In the field of missionary enterprise, the only active competitor with Christianity is Mohammedanism, which is checking Christian effort in many places, especially since the triumph in warfare of Turkey over Greece. While at home there is much to deplore, including the prevalent tone of unbelief in a section of the Press, yet the signs of Christian progress are abundant and cheering, so that the godly have every encouragement to be steadfast, immovable, always abounding in the work of the Lord.

In the afternoon, the garden party in connection with this Conference, for which Rev. Dr. and Mrs. Moulton, of the Leys School, had kindly issued invitations, was interfered with to some extent by the unsettled state of the weather. A meeting was held in the hall within the grounds; and over this large gathering Dr. Moulton presided, extending a warm welcome to his guests. Fräulein von Welling gave an interesting account of the way in which her varied work at Blankenburg, in Thüringia, has been helped by the Evangelical Alliance. Mr. J. Prokhanoff described Stundist sufferings under the unrelenting persecution of the Greek Church in Russia; but he brightened the shadows of this picture with details of the godly but quiet zeal and simple ways in which these Russian Christians carry the Gospel wherever they go, even into imprisonment and exile. Baron Nicolaij narrated happy results from steady persevering Christian effort in Finland.

Mr. W. E. Malcolm presided at the evening meeting.

Rev. Dr. MacEwan expounded "the obligation of British Christians to maintain the principles of the Reformation." Within the last fifty years there has been a growing disposition among some people to favour the errors and corruptions against which the principles of the Reformation have been such a long-standing protest. Whatever may be the cause, there is a determination among misguided men to return to Romish priestism and superstition. It is time to ask where we are going. Unless we are to be dragged back to the darkness and superstition of mediæval times, we must arouse throughout the land a revived and abiding sense of the obligation of British Christians to maintain intact the glorious principles of the Reformation.

"The Reformation's mightiest weapon — the Word of God," was the principle ably advocated by Rev. G. D. Hooper. We have the statement of the Reformers themselves as to the means by which they were instrumental in delivering men from the superstition and tyranny of their own times. Though by men, the Reformation was of God, and their weapon was the Word of truth. Only with the same sword of the Spirit can we prevail against the numerous spiritual foes of our day. If the future of the Gospel rested upon human effort alone, we might well despair of any progress against the powers of heathenism and Islam. Seeing that we are already in the thick of a fight for Reformation principles, we must, while maintaining a Christlike spirit, not be content with a mere defensive policy, for Protestantism when it ceases to be aggressive in a godly sense seals its own doom.

The closing utterance was a comprehensive view, by Archdeacon Taylor, of Liverpool, of Scripture-teaching on "the one offering, once offered." He remarked that nearly all Christian churches hold the death of our blessed Lord as sacrificial and

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propitiatory in respect of sin; but the second part of the subject involves a parting of the ways. Reformed churches maintain that the great offering was made once for all; while the Roman and Eastern churches say it is not repeated but is renewed. Not only does the error find no warrant in the New Testament, but it is directly contrary to various passages in the Epistle to the Hebrews. Eleven times do we read that our Lord, so far from ministering before an altar, is at the right hand of God, reigning, ruling, interceding, and blessing. Let us, by the help of God, hold fast to the teaching of Scripture, that, "being justified by faith, we have peace with God through our Lord Jesus Christ," and there is, therefore, no more offering for sin.

Nonconformity in Russia.—The Odessa correspondent of the *Daily News* writes:—The labours of the Orthodox Missionary Congress, which, under the ægis of the Holy Synod, has for some weeks past been sitting at Kazan, have now terminated. The scheme for the suppression of Nonconformity, drawn up for adoption by the Imperial Government, has already been sketched. The schools of the Raskolniki are to be immediately and permanently closed. Membership of any of the extreme sects is to be treated as a criminal offence, and the authorities of the commune in which such sectarians are domiciled are to have the power of banishing them to Siberia. The ecclesiastical authorities are to be empowered to take away Raskolnik children from their parents and place them in Orthodox educational establishments. It is impossible to believe that the enlightened young monarch would ever consent to adopt this programme. It is a hopeful sign, at all events, to find so influential an organ as the *Viestnik Europa* strongly deprecating the Kazan scheme *in toto*.

Y.W.C.A. in India.

DEAR SIR,—We are anxious to bring before your readers the spiritual needs of two classes of English-speaking women, who form an increasing portion of the population of India. As yet their needs seem scarcely to have been realised by the Church of Christ in Great Britain, no doubt because information about them has been scant. We refer not to the native Christian women who through the labours of the missionaries have been brought into the kingdom of God, but to the English women whose circumstances oblige them to live in India, and to the Eurasian women whose home is there.

Besides the Englishwomen who find employment in the great cities, numbers are gathered together in the railway centres where their husbands or other relatives work. The Eurasian women are all professed Christians in religion, and use English as their language. Both bodies of women are quite outside the sphere of the missionaries' work. Except in certain circumstances they have no spiritual instruction, and few seek after their souls. The Roman Catholics, recognising the importance of the Eurasian element in India, are making much progress amongst them. Must we be less earnest and less awake to crises than they?

The Young Women's Christian Association of India, which forms part of what is now known as the World's Y.W.C.A., is placed in a position to render help to these English-speaking women of India. To enable them to render that help promptly and efficiently, the prayer, the understanding, and the support of the Church at home are needed. The Indian Y.W.C.A. has addressed a letter to British Christians, entitled "A Fresh Call from India." In the letter Miss Agnes Hill, national secretary, says: "The missionaries who go, and the famine funds which are being constantly sent to India, do not relieve the wants, spiritual and temporal, of many hundreds and thousands who have a strong claim on us English people. Many of those are called Christians even when they have neither head nor heart knowledge of a Saviour." Miss Hill concludes by saying: "The field is large, and calls for immediate help. Who will go? The need of support of workers already in India is great. Who will give? The call to prayer is importunate. Who will prevail?"

There are Y.W.C.A. institutes in Calcutta, Madras, and Bombay, while Bible classes and personal work are carried on in about 100 centres through the country. Demands for more workers reach us constantly. At present in one railway centre the use of the Railway Institute has been promised for women's Bible classes if we can send out some one to take up this work in the name of Christ. There is no one on the spot free to do so.

We commend with deep earnestness this "Fresh Call from India" to all who desire the spread of Christ's kingdom in India, and pray that the spirit of God may press it home on many a conscience.—Yours very faithfully,

(Mrs.) L. J. Tritton,
President World's Y.W.C.A.
(Miss) M. C. Gollock,
Hon. Sec. World's Y.W.C.A.

26, *George-street, Hanover-square, W.*

Shaftesbury Memorial Hall, Borough.—Services were held on Sunday and Monday last, on the occasion of the second anniversary of the advent of the missionary, Mr. Coles, to the locality. On the Sunday evening there was a splendid attendance, when Mr. Fegan, of the Boys' Home, Southwark, preached an evangelistic sermon, which the workers have great reason to believe has already begun a real revival in the neighbourhood. On the Monday evening the public meeting was presided over by the president of the hall, Mr. H. J. Milner, and short addresses were delivered by various workers.

Women's Protestant Union.—The annual "All day of prayer" was held on Thursday, Sept. 30, in the Drawing-room of Exeter Hall. The opening address at 11 a.m. was given by Madame Leite Rozas on Isa. xl. 31. Miss M. C. Rouse, hon. deputation secretary, opened the afternoon session by giving a few extracts from Mons. Bertrand's letters, containing encouraging details regarding the work amongst the priests of the Roman Catholic Church. At the concluding evening meeting the president read extracts from many letters dealing with the main object of the gatherings, viz., that we should be the Lord's remembrancers for women and girls enclosed within convent walls.

Mr. McNeill at Huntly, N.B.

With reference to this Mission, which was described in our last issue, an esteemed correspondent writes:—

Notable religious awakenings have happened in Huntly's history, and once more the people have been deeply stirred. Religion has taken the "crown of the causeway." The Gospel is the topic which dominates the popular mind and determines conversation. Although harvest operations were at their height, the rural districts were well represented at the meetings, many hearers coming long distances.

On two Sunday evenings Mr. McNeill preached in the parish church to crowded audiences numbering almost, if not quite, 2000. Very many were turned away from the door. Perhaps, however, the most remarkable gatherings were meetings for men held at an unusual hour and in an unusual place. At 3 p.m. the Public Hall was filled with men. Old and young were present, and it was observed that the farm-servant class was strongly represented.

Fruit soon began to appear. A meeting for thanksgiving and testimony is still to be held. But already there have been gratifying cases of open confession of faith in Christ. Besides, the good done in freshening the religious life of the community is incalculable. Throughout the mission Mr. McNeill preached the Gospel with extraordinary force. A woman remarked that she did not know anybody "could speak like yon man." His addresses, which usually exceeded an hour in length, fell on tireless ears. Mr. McNeill possesses a grand voice; now terrible as a lion's roar, and again winning with tenderness and genial humour. The sum total effect of his preaching is overpowering. The characteristic which leaves the deepest impression is an energy and earnestness truly tremendous.

The prayers of many in Huntly and neighbourhood will follow Mr. McNeill in his work this season.

Mr. George Clarke in Stranraer.

This evangelist has concluded a ten days' United Mission in Stranraer. He came at the invitation of five of the seven ministers in the town, who heartily united with him in carrying on the mission. The preparatory arrangements were carried out most energetically by a well-selected committee, composed of the ministers and members of the various congregations who were in sympathy with the work, and much united and private prayer for the success of the Mission had gone up to God for several weeks before Mr. Clarke's arrival. The largest hall in the town, capable of accommodating 1000 persons, had been secured, and was crowded night after night.

The Mission was commenced on Sabbath, September 19, with a characteristic address to about 700 or 800 children, gathered from the several Sabbath schools in the town, as to how to become Christians. It was illustrated by a bundle of rags, which Mr. Clarke held up one by one, showing the process of paper manufacture, transforming the black, dirty rags into pure white writing paper. This simple but effective illustration was evidently understood and appreciated by the little ones, and doubtless paved the way for the success of Mr. Clarke's subsequent meetings with the hundreds of elder people who flocked in increasing numbers to hear him day after day and night after night during the continuance of the Mission.

It is too early yet to speak of the extent of blessing received from this Mission by hundreds in the town and from the surrounding district who flocked in to the meetings. Many of these came from considerable distances. The tide of blessing, which began to rise on the first evening, continued to flow on night after night, until the last evening of the Mission when it literally swept the people, old and young, including grey-headed elders, into the inquiry-room, where they decided for the Saviour. Hundreds will thank God through all eternity for having sent his servant to Stranraer to speak to them about their souls' well being. M. Jeffray.

Cripple Children.—A meeting on behalf of the work of the Ragged School Union among cripples was held last week at the Foresters' Hall, Margate. The claims of the Cripples' Home in that town and of the work generally were warmly advocated by various friends.

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Children's Special Services.

The autumnal meetings in connection with the summer seaside services were held on Thursday last, in St. Martin's Town-hall. Rev. E. A. Stuart, who presided in the afternoon, read the portion for the day and briefly commented thereupon.

The Secretary, Mr. T. B. Bishop (who, it transpired, is to be married at Bournemouth on Oct. 27), gave some outline of Mr. Herklots' labours in India, and proceeded to review rapidly the experiences of the season in many parts, showing that God is constantly blessing the work among the children at the seaside. Not only have many young people been won to the Saviour, but these beach services have been remarkably used of God in bringing the Gospel under the notice of people to whom it is really a new and strange story. After passing reference to the great importance of the work of the C.S.S.M. in providing Gospel literature for children, the secretary concluded with an earnest plea for additional workers, especially in connection with the Children's Scripture Union.

The Chairman congratulated the Mission on having been the means of stirring many others, not connected with the Society, to start services on the seashore. After a passing reference to what he himself had seen at Cromer, Mr. Stuart went on to give an address to workers, based on the references of the Apostle John in his first epistle to "Little Children."

Mr. R. Callender spoke of work at Scarborough, and showed how certain serious difficulties were removed in answer to prayer. The boys' meetings had proved most successful; as also the young ladies' meetings, and not a few had been definitely won to Christ.

Details were next given of eleven weeks' service at Portrush, Eastbourne, and in the Universities' camp for public schoolboys, by Mr. A. G. Doddridge, who looked on these services as a real training for workers and as a seed-sowing work. He believed that about a thousand University men had learned within the last few years the joy of service, and had gained valuable experience therein. His recital showed that God is wonderfully using these services and the efforts connected therewith in the salvation of young people.

Mr. H. Hutchinson followed with a racy account of work at Bridlington Quay.

A very crowded company in the evening listened to stirring accounts from a number of those who had helped in the seaside services during the past season. The places represented were Whitby, Rhyl, Penmaenmawr, Langland Bay, Felixstowe, Bournemouth, and Colwyn Bay. The reports given were of the deepest interest, telling of happy times on the sands, on the cricket-field, and at the various evening meetings for elder people. Much real fruit was seen in definite conversions, and it was proved once again that the C.S.S.M. is doing grand service for the rising generation.

The Bible Learners' Union provides a simple yet effectual plan for daily Bible study, which those who are anxious to obtain a fuller knowledge of the Word can scarcely fail to find really helpful. Members agree to commit to memory one verse each day, a different subject being taken up for united study every month, and the verses chosen from various parts of the book, in order to gather, as far as possible, the teaching of the whole. The Secretary, Miss Brine, Claremont, High Barnet, will gladly supply cards of membership (post free) on receiving fourpence in stamps as annual subscription.

Mr. Josiah Nix in London.

Almost delightful and fruitful eight days' mission, conducted by Mr. Josiah Nix, has been concluded at Victoria Chapel, St. John's Wood. The services grew in interest and increased in numbers. It was soon apparent that all "the people had a mind to work." The chapel is situated in the midst of a poor population, with three and four families in one house, while within ten or fifteen minutes' walk there is a rich population composed chiefly of Jews. The new railway coming through the neighbourhood and sweeping away sixty acres of houses has increased the difficulties of the work by the removal of fifty of the church-members and many of the congregation.

The second night the brass band paraded the streets a person followed the music, found the chapel, and in the chapel found salvation. The mission resulted in forty adults going into the inquiry-room. On the two Sunday afternoons, instead of the regular school, the children assembled in the chapel, and Mr. Nix was as much at home in winning the children for Christ as the adults. Some fifty children, mostly from the senior classes, went into the inquiry-room. On the Saturday night a great temperance meeting was held, and during the mission over 100 pledges were taken. H. J.

Last season Mr. Nix had many successful missions in different parts of the country. The new Home Missionary Secretary at the Wesleyan Mission House, Rev. Dr. Pope, has had to deal with over a hundred applications for Mr. Nix's services during this winter. Arrangements have been made that will occupy the evangelist's time till the end of May, 1898. At all the missions one evening is given to the temperance question. Last year more than 900 persons signed the pledge at the meetings. If some large building could be secured in the West of London, where Mr. Nix could have a continuous mission with the lantern, such as was given to thousands of people Sunday after Sunday at the Princess's Theatre, it would be an untold blessing to the metropolis. We hope Dr. Pope will not overlook this question of seeking to reach the working classes in London.

Walthamstow Babies' Home.

Since the publication of the report which we recently noticed, the excellent work carried on at Walthamstow, under the superintendence of Mrs. Ransome Wallis, has made considerable progress. The Home now includes seventy little ones, ranging in age from ten years or so down to infants of a few weeks. Of these, forty are for the present cared for in Vine House, Wood-street, Walthamstow, and thirty are boarded out. A friend of the work has promised land on which to build cottages, the nucleus of a Village Home; some cottages have also been promised. The site of the Village Home will probably be on the Surrey Hills, which will offer conditions very different from the squalor of the slums in which many of the little ones first saw the light.

The mothers of the children, deserted and penitent, are encouraged in their endeavours to earn an honourable livelihood; and as their offspring are being trained in the ways of God, so efforts are made to win them to lives of godliness and virtue. Mrs. Wallis writes:—

"The struggles that some of them have gone through before they heard of this Home fill one with respect for those who fight so bravely. It is not unusual to find a mother receiving £14 or £15 a year, pay £13 regularly, *i.e.*, 5s. a week, as well as clothing, to have the child kept in some dark cellar, or perhaps with some drinking woman. This means that the poor mother's stock of clothes diminishes so much that she loses her situation, and must inevitably sink to ruin but for some such help as we can give her. Then the £13 which is paid at such cost is not really spent on the child, but often in drink by the wretched woman who has it in her care."

This good work requires more friends. Parcels of clothing are always welcome, and Mrs. Wallis (Copthill, Burgh Heath, Epsom) will be glad to send patterns of the articles most needed, and also to give further information.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Ravens and Doves.

A CONTRAST.

WHEN I was a child one of my favourite stories was called "The Raven and the Dove." It told of a little brother and sister, who having seen a beautiful dove in a cage longed to have it for their own, and begged their parents to buy it for them. Now, this brother and sister were guilty of very often quarrelling, and their kind father thought of a plan which might help to cure them of this sin. He said he would buy them the dove, but if they quarrelled the dove would be changed for a raven. For a long time they delighted in their dove and were good, but one unfortunate day they became angry over something and quarrelled. The next morning when they rushed into the nursery to uncover their pretty favourite and say good morning, lo, in its place was a great black ugly raven that croaked at them hoarsely and from which they fled away in fright. The story went on to tell of their sorrow and repentance, and how to their great joy, after a time, the dove was restored to them.

Now, dear children, I want you to take a little Bible lesson from ravens and doves.

A raven is a large black bird, bigger than a crow; it eats raw flesh and is very fierce; it has an ugly voice and keen eyes, and is very observant. The raven likes to live alone, and is somehow connected in men's minds with that which is evil. In the Jewish law God gave a list of birds that the people were to consider unclean, and never to use for food, and were to hold in dislike because of their evil ways, and among them was the raven.

I am sure you can tell me where we first read in the Bible of a raven and a dove. Yes, Noah sent them out of the ark to try if the waters had abated, and how did they both behave? (Gen. viii. 7-11.)

We read of one good thing which the ravens did. What was that? Fed Elijah. You see, God can make even evil things do his bidding. God once asked Job a question (Job. xxxviii. 41), and you will find the answer in Ps. cxlvii. 9. Our Lord Jesus, too, taught us a sweet lesson from the ravens find Luke xii.; 24. Our God is good to all. You all know how God desires all children to be obedient, and good and kind to their father and mother. Well, next time you are inclined to disobey, just read Prov. xxx. 17.

It is time to turn to the dove, such a different bird from the raven—so gentle, and timid, of pretty light colour, with feathers round its neck which show all the colours of the rainbow; and then its voice, we love to hear its soft sweet "coo-oo." The dove was the only bird allowed to be offered in sacrifice; the tame pigeon and turtle dove of the same species are often mentioned in the Scriptures. David was very fond of writing about doves in his Psalms.

Doves are very loving to one another, and if they ever quarrel they always make it up, and kiss and fondle one another. It is so pretty to watch them. In the Song of Solomon the dove is used as a term of affection. Doves are very fond of their home and friends, and mourn if they are separated. They will fly many miles back if carried away from home. Isaiah and other prophets talk about mourning like doves. Doves are very innocent and unsuspecting Hosea calls them silly because they are easily caught in a net, and he says that some people are just as silly (ch. vii. 11). They easily tremble and are frightened. Our dear Saviour tells us that we are to be like doves, harmless, gentle, loving. What is *my* characteristic? Stop and think. The Holy Spirit took the form of a dove when He descended on the Lord Jesus at his baptism, showing us by symbol that our Saviour was meek and lowly, and that He came to bring peace on earth. The dove with an olive branch in his mouth is the emblem of peace. The Lord Jesus Christ is called our peace, because He bore our punishment and reconciled us to God, and his Holy Spirit in our hearts will make us dove-like and Christ-like, and we shall love one another and be at peace. Now, dear children, which would you like to resemble, *the raven or the dove?* Which do you mean to be like?

Keswick. E. J. Banks.

"Well?"

"LOOK, mother, what Uncle George has sent me!" cried Charley in great excitement.

He was holding up a pair of steel skates, and his bright eyes and glowing cheeks showed how acceptable the gift was.

"How kind of him!" exclaimed mother. "Be sure and write at once to thank him."

"Of course. As if I should forget. But isn't he a brick?"

Mother smiled in sympathy with her boy's happiness.

"It's really awfully jolly of him. Just when the frost has come, too. I'm sure they must have cost half-a-sov."

"Perhaps you'd better sit down and write at once," suggested mother.

"Oh! mother, I can't. I must go and try them. Besides, here is Tom. I say, Tom, look what uncle has sent me. Isn't it jolly of him?"

"Awfully," said Tom with envious eyes.

The boys found the ice so smooth and the first day's skating so delightful that it was tea-time before they returned. The unaccustomed kind of exercise had tired Charley out, but he was full of praises of his new skates, of their sharpness, strength, and quality, and he spent the evening polishing and re-polishing them.

"Hadn't you better write and thank your uncle?" suggested mother after tea.

"Oh! I'm too tired. I'll write to-morrow," replied Charley, airily.

To-morrow proved a glorious day. Charley vanished directly breakfast was finished and spent the whole day on the ice. The following day was similarly employed, and though he occasionally remembered with a little uneasiness the kind giver of the skates, and always meant to write and thank him as soon as he returned home, he was either too engrossed in his skates, or too tired, or too lazy, to do more than put off the duty till the following day.

On the fourth day a postcard awaited Charley at breakfast.

"Hullo!" he cried, with a blush, "uncle's handwriting!"

Mother only watched him.

"Why, there's nothing on the other side. Look! mother. What does it mean?"

He held up the blank side with a puzzled face.

"Isn't there anything?" asked mother. "Look again."

"Oh! yes, there is. Right in the centre. And in the tiniest writing."

"What is it?" asked mother, looking in the teapot.

"It's almost too small to be seen. Oh! I know. What does it mean? 'Well?'"

"It's almost as if your uncle were in the room and we heard his voice," said mother, seriously. "You've never thanked him, or replied to his kind gift. So he writes 'Well?' 'Well, what have you to say in reply to my present.'"

"I see," said Charley, thoughtfully. "I'll write to-day."

And he did.

God has given us a grand and wonderful present—his own Son. What reply have you made? He has given you salvation. You have not replied. So He sends to you that little word "Well?" 'Well, what answer dost thou make for my great gift? And what letter of thankfulness dost thou send Me for all my gifts during thy whole life of health, food, clothes, money, friends, and a beautiful world? Well? Well?"

H. D. Lampen.

Mean Little Girls.

"Here comes mamma," said Janie. "O mamma, must I save some of my sweets for Grace?"

"I think a good little sister would."

"But Grace did not give me any of hers yesterday."

"Did she not? How did you like that?"

"I did not like it at all. And I want to make her not like it, too. Because I think she was mean."

"Dear, dear, and is mamma going to have two mean little girls, then?"

Janie looked at her mother, and then was quiet a minute. Then she ran and threw her arms around her neck, and said, "No, no, mamma dear! You shall not have any mean little girls at all. I expect Grace forgot; and I will go and give her some of my sweets now, so that she will not ever forget again."

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad that I am to have two kind little girls."—*Exchange.*

Donation List.

Indian Famine Children (Mrs. Bruere).—J. M., £1; Miss M. G. H., £2. Total, £3.

Cripples' Bathing Machine,—Mab. K., 10s.

Bible Searcher (No. 92).

GOD'S PEOPLE ARE TO BE *BUILDERS.*

1. Build wisely.—1 Cor. iii.
2. Dig deep.—Luke vi.
3. On good foundation.—Isa. xxviii.
4. No other foundation.—1 Cor. iii.
5. After God's design.—Ex. xxv.
6. Pattern of Christ.—Heb. viii.
7. Show house of Israel the pattern.—Ezek. xliii.
8. Pattern of good works.—Titus ii.
9. Good materials, gold, silver, precious stones.—1 Cor. iii
10. Work tried by fire.—1 Cor. iii.
11. Solid frame work.—Eph. ii.
12. Built up in Him.—Col. ii.
13. On most holy faith.—Jude.
14. Workers together with God.—1 Cor. iii.
15. Count the cost.—Luke xiv.
16. We must not offer what costs us nothing.—2 Sam. xxiv.
17. Men see our good works and glorify our Father which is in heaven.—1 Pet. ii., Matt. v.

[Children under TEN fill in the verses to the first six, writing out verse referred to in No. 4; those under THIRTEEN the first twelve, writing out the verses of 8, 9, and 10; those over thirteen the whole, writing out the verses of 10 to 14.]

Foreign List.—Correct answers received from:—

No. 80.—Graham and Mary Pearson (Tasmania). **No. 81.**—J. H and Eric Field (Sydney). **No. 83.**—Maria Lister. **No. 84.**—Daisy McArthur. **No. 84.**—Charlotte Cane (South Africa). **No. 85.**—Launcelot Knight. **No. 87.**—Dora Wallace, Jean Scott, Henry and Annie Baillie, D. H. Marshall (America).

No. 90 (second list).—Correct answers received from:—

Mabel Adams, Daisy Annett, Jessie Alen, J. H. Archer*, Wm. Aston* Bertha and Maggie Arres-Mather, Lizzie Athole, Gracie Barnes, Massy Baker, John Baring, Katharine Blackie, Lavinia Barnes*, Arnold Baker*, Leonard Bartlett, Theresa Black, Ethel and John Benger, Herbert Berry, Frances Bennett, Nellie Bellerby, Millicent Bentley, L. and Dorothy Berry, Mabel Birney, A. Bridges, Emily Bridgwater, Robt. Browne, Stanley Boxer, Ashley H. Bowker*, Chas. Brown, Albert Botting, W. Scot Buchanan, Bertie and Harry Butler, Gladys*, Beryl, and Lionel Calvert, Jessie*, Walter, and Maggie* Carter, Daisy* and L.* Carmichael, Mary Charles*, E. Ruby Carpenter, Lily Clarke, B. Cashford, Dorothy J. Clarke, H. J. Cheney*, Lily Coles*, Arthur M. Cole, Marjorie Collins, Edith Corrie, Edith and Wm. Corrick, Dorothy Cooper, Arthur G. Cox, Susie Cumbers, Henry S. Curr, Emily Church, Maud Davidge*, Edith Daisley, ? Daubeny, Katie Dewar*, Jennie Dewar, Ashley and Cecil Dodd, Gordon Duncan, Kenneth Dunbar*, Dorothy* and Marjory* Dyke, Maud Eddey, Eva Edmundson, Kate, Mabel, Bessie, and Maggie Fletcher, John Field, Alleen* and F. A.* Figgis, Willie*, Ernest, and Reginald Findlay, Christopher and Lillian Fidler, Amy Foster, Janetta, Flossie, Maggie, and Agnes Fullarton, Euphemia, George, and Mary Graham, Eva Gray, Irene Gardiner*, Alfred and Daisy Greenacre, Chrissie Green, Mary Greenacre*, Minnie Giddings, Hilda Godfrey, Winifred Harvey, Janie and May Handasyde, Rosie Hamilton, Frances and Dorothy Harris, Margaret Hassé, Elsie Hersey, Edith and Emily Hearn, Theodora Hill, Florence, Stanley and Francie Hoyte, Violet Holford*, Alice M. Hogben, John and Margaret Hogg, Edith and Mena Hunter, May Hunter, Lila Hughes, Harcourt Hunter, Dora Jay, Muriel Joscelyne, Dora and Dudley Joyce, Norman* and K. G.* Johns, Agnes Jones, Thos.* B.,* A.* and A. D.* Kay, Hubert Kirkpatrick, Gertrude Kingerlee, Guinefred Leigh, Dorothy Linney, Norah Lowe, Nellie Lovegrove, Lilian, Murray, and Graham Lloyd, Hannah Lovell, Kathleen McClure, Charlotte Millar, S. E. Mackintosh, Harry and Bruce Malaher, Abraham Mack, Barbara Maconchy*, Nellie, Thos., and Bella Mack, Margaret Macphee, Hilda M. Medlit*, Helen Mickelburgh, Bessie Millar, Lewis Morice, Ethel and Marjorie Morgan, Arthur L. Moir, Ernest Nash, John*, Cissy, and Peter Nicholson, Amy and Maude Nottage, Maude and Eva Oakes, Lottie and Harriette Orr, Florence Osmond, Dorothy Patten*, Duncan Payne, Jessie, Ada, and Willie* Palmer, Kathleen and Ethel* Pasley, Winnie Page, Walter Perryman, Frederick and Joanna Pearman, Nelly Peachey, May, Vera, and Daisy Petrides, Mary Penny, Isabel* and Gladys* Phipps, Daisy Phillips, Francis Phillips, Jessie*, Margaret*, and Lillian* Pook, Cyril Pomeroy, Charlie and Daisy Pym, Ethel Quick, Edward and Herbert Rainey, Mary L. Ramsay, Norah Read, Sydney and Olive Robertson, Percy Robinson, Jinny Rule, Bessie Scantlebury*, Chas. Saunders, Frank, Helen, and M. Dorothy Stalker, Evelyn Shaw*, Nellie Sery, Constance and Hilda Schaeffer, Gwendoline, Undine, Wilfrid, Gladys, Llewellyn, and Mervyn Shaw, Flora Shadbolt, Muriel and Dorothy* Shaw, Herbert Stickland, May Spiganovicz, Ronald Studd, Rosetta Sherwin, Ada* and B. H.* Spencer, Agnes M. Sterry, Muriel Sells, Kathleen Shepherd, Gracie Seale Mora and Tennant Sloan, Fred and F. Edward* Short, Nellie Stuart, Louie Tibbits*, Olive Tritton, Fred* and Sarah Thomas, John W. Thomson*, Frank Tupper, Elsie Vigars, May Watson, Dorothy Warner*, Mabel Wheeler, Florrie White, Eva Wimpenny, F. Wilson, Lucy Wright, Allan Woodman.

☞ Prize Competition: Note!

The reference to Question 2 in Division I. was printed "II. Samuel"; it should have been "1 *Samuel.*"

Personal.

Henry J. Cheney and Herbert Berry.—You are both eligible to enter for the Prize Competition. Having no address I could not send you postcards. Violet Daubeny.—Very glad you are joining, but you should have sent answers to No. 90. Laura B. Macaulay.—Your paper was incorrect this week. Self-bestowed stars would be scarcely worth having! Bruce Malaher.—You must not write me a letter if you send with a halfpenny stamp.

Uncle Tom.

Children's Special Service Mission.

Mr. Hutchinson, *Blind Home, Hilldrop-road, N.*, Oct. 7; *Lansdowne-place Ragged School*, Oct. 10-12; *Bradford*, Oct. 13; *Manchester*, Oct. 14; *Liverpool*, Oct. 15; *Southport*, Oct. 17-18; *Bolton*, Oct. 19; *Alierton, Bradford*, Oct. 20; *Leeds*, Oct. 21; *Liverpool*, Oct. 24-31. Mr. Callender, *Chenies, near Rickmansworth*, to Oct. 10; *Bradford*, Oct. 13; *Manchester*, Oct. 14; *Liverpool*, Oct. 15; *Southport*, Oct. 17-18; *Bolton*, Oct. 19; *Leeds*, Oct. 21; *Forest Gate*, Oct. 25; *King's College*, Oct. 28; *Cheltenham*, Oct. 31. Mr. Spiers, *Newton Abbot*, to Oct. 15; *Plympton*, Oct. 16-29. Mr. Tyler, *Storrington*, Oct. 8; *Felpham*, Oct. 14; *Steyning*, Oct. 18. Mr. Goodman, *Barking*, to Oct. 11; *Harrow Green*, Oct. 16-24. Mr. Pewtress, *Congregational School, Kentish Town-road* Oct. 13. Mr. E. Collier, *Surrey Memorial Hall, Walworth*, to Oct. 8. Messrs. Coffin, with caravan, *Bulmer, near Sudbury. Annual Meetings* will be held at *Church Institute, Bradford*, 7.30, Oct. 13; *Strangeways Hall, Manchester* (3 and 6.30), Oct. 14; *Gordon Hall, Liverpool* (3 and 7), Oct. 15; *Southport*, Oct. 17-18; *Central Hall, Bolton* (7.30), Oct. 19; *Y.M.C.A., Leeds* (7.30), Oct. 21. Mr. Arrowsmith, *Aberystwith*, Oct. 7; *Hereford*, Oct. 9-10.

The Annual Report and Praise Meeting of the Caravan work amongst the village children will be held on Saturday, October 9, at 3 o'clock, at *The Centenary Hall, Bishopsgate-street Within, E.C.*

Scripture Union Portions for Next Week

S.	Oct. 10	*Luke*	xxii. 39-53.	Th.	Oct. 14	*Luke*	xxiii. 27-13
M.	11	,,	xxii. 54-71.	F.	15	,,	xxiii. 44-56
Tu.	12	,,	xxiii. 1-12.	Sat.	16	,,	xxiv. 1-12
W.	13	,,	xxiii.13-26.				

The Salisbury Conference.

THE annual Conference, which may be said to have extended over the whole of last week, proved as bright as any which it has been the privilege of the writer to attend. Rev. E. N. THWAITES, the convener, was in excellent health, and, as usual, he and Mrs. Thwaites had left nothing uncared for which would promote the comfort of their guests, as visitors from afar are always regarded. There was an excellent attendance at Fisherton Church, where the Conference sermon was preached by Rev. H. Graham Thwaites.

On Tuesday morning Rev. E. N. THWAITES presided, as he did throughout the week at all the morning and evening meetings. Daily there were two gatherings for prayer, the first at 7 and the second at 10. At the latter Mr. Thwaites never failed to give a Bible reading or an address. On opening the Conference on Tuesday he said that they met with two objects in view—that they might know more of God, and learn how to glorify Him better.

Mr. R. C. MORGAN found suggestive lessons in the New Testament narrative of the family at Bethany. The rector of Pakefield, Rev. L. PRICE, had for his subject "Living Sacrifices." He remarked upon the wonderful contrast between Paul's blamelessness in his own eyes, and what he thought of this after his conversion, when he could only describe himself as "the chief of sinners." Rev. GRAVES WALKER took the Book of Job and the character of the man of Uz. The lesson which Job had to learn from the awful discipline to which he was subjected was the absolute right of God over him. Rev. J. A. BEVAN also spoke.

In the Luther Hall, after dinner, an opportunity was afforded to the friends of several societies to bring their claims before the Conference. Mrs. THWAITES pleaded for prayer and fellowship for the deep needs of West Africa, and asked for definite prayer for pioneer missionary work in Sinbrunia, in the Hinterland of Sierra Leone, where Mr. Alvarez and his fellow labourers from Fourah Bay College are the first heralds of the cross. Mr. R. C. MORGAN briefly but earnestly appealed on behalf of the Scripture Readers' Society for Ireland. He described the workfield of the Readers, and how eminently the men under Capt. Kearney White's command were fitted to do good service.

In the evening an earnest evangelistic meeting was held, which it is hoped will bear fruit in days to come.

On Wednesday, after the address of Mr. Thwaites from the chair, Rev. F. BALDEY, of Southsea, dwelt on the Apostle's prayer for the Thessalonian Church—"the very God of peace sanctify you wholly." The chief lesson impressed was that God Himself is the author of sanctification, and to know Him in this regard He must first be known as the God of peace. Rev. J. GREGORY MANTLE spoke most effectively upon the burden of the Apostle's prayer for the Ephesians, "that ye may stand perfect and complete in the will of God." Rev. H. GRAHAM THWAITES spoke of the importance of carrying to others any blessing which had been received during these days of conference.

At the evening meeting Rev. J. G. MANTLE and Rev. J. A. BEVAN were the speakers, the latter urging upon all readiness for the return of the Lord from Heaven.

On Thursday the speakers at the morning conference were Dr. BAEDEKER and Rev. A. C. N. STORRS from India.

At a missionary meeting in the afternoon all appeared to be profoundly touched by the addresses of Mr. Thwaites, Miss Radd, who has been some years in China, Rev. A. C. N. Storrs, of Tinnevelly, Sister Lucy, and Rev. A. W. Charlton.

At the close of the evening meeting there was an after meeting conducted by Rev. J. A. BEVAN.

The praise meeting on Friday morning was a most hearty one; testimony was borne again and again to the impressions produced. As usual there was a call to all who would be ready to enter the mission field to hold up their hands, and several expressed willingness should the way be made open.

Bangalore.—Miss Trail, who has removed here from Coimbatore, has a large unworked field of labour among the Tamil police and Sepoys. There are about 1,600 police in Bangalore, many of whom are Tamils. The Lord is giving her open doors, and a welcome from both these classes. She has a Biblewoman to assist her in the work.

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The Masses and the Gospel.

THAT the masses are not so adverse as is sometimes supposed to attending a Gospel meeting was amply demonstrated on Sunday night at the West London Theatre. Given an assurance that the service will be of a bright and hearty character, and a crowded audience is not far to seek. This is the more encouraging in view of the extending endeavours of certain societies to substitute secular entertainments for religious gatherings on the Lord's Day.

For twenty-six years Mr. Charles Cook has laboured in the vicinity of Hyde Park—in the park during the summer months, in the Metropolitan Music Hall in winter, his own mission-hall, Hyde Park Hall, being the permanent spiritual home of the work.

This winter, during the rebuilding of the Metropolitan, the West London Theatre is being brought into requisition, the first meeting being held on Sunday evening last. At an early hour the capacious building was beset with an anxious but orderly throng, determined to find admission up to its utmost capacity, and when 2000 persons were seated there were still more who had to be disappointed.

The stage was occupied by the large and well-trained choir, whose singing has always been such a valuable feature of this mission, many of its members having themselves been converted through its agency. Solos were rendered very sympathetically by Miss Lottie Harvey.

The text, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" made the groundwork of an earnest and telling address, and the after meeting testified to the force with which the Holy Spirit had directed the message.

Mr. Cook, 6, Frithville-gardens, Shepherd's Bush, W., will welcome at the meetings any of the Lord's people who may be willing to assist. It goes without saying, too, that great expense is necessarily incurred, but none who know the neighbourhood would deny that the money is well spent in thus bringing the Gospel of Christ to bear upon the hundreds of young people who would otherwise be certainly in the streets, and probably in mischief. After its twenty-six years' testing, it is a work in which friends at a distance may fitly interest themselves and contribute to its maintenance.

The Armenians in Persia.

SIR,—The following is an extract from our last Persian letter; it shows the great necessity that exists for the further support of our work there. In these mountainous regions the winter sets in at the beginning of October, and then there must of necessity be much bitter suffering, which only outside help can radically alleviate.—Faithfully yours,

MARY HICKSON, Hon. Sec.

32, *Fopstone-road, Earl's Court, S.W.*

"Ooroomiah, August 13.—Last mail brought me your welcome letter with the enclosed bill of exchange for £200. This is very acceptable indeed, for we are just out of relief funds. The outlook is very dark, and we fear that we shall be very much pressed for help. Every day there are new arrivals, nearly all so far from the district of Cawer; but we hear now that many from the countries beyond will be over this fall, as they are driven to starvation by their unfortunate circumstances, by enmity with the Kurds, which enables them to go only in some directions to get their grain, and, on the other hand, by the absence of any grain in the district this side which is desolated and depopulated. At present the most urgent calls are from the old, the infirm, cripples, and the blind, of whom there are many among the refugees. There is a good deal of work now, and so all who are able can support themselves for the present; but the winter is coming, when they cannot find work, and very few will be able to lay up enough for the winter's food, as bread-stuffs are at famine prices almost, notwithstanding a good crop."

Young Christians' Missionary Union.—A meeting was held at Rye-lane Chapel on Saturday last, the Rev. F. B. Meyer presiding. Addresses were delivered by Rev. G. F. Easton (China Inland Mission), Rev. J. W. Ewing, M.A., Miss Weatherley, who is leaving this month for India, and Rev. T. Watt Leggatt, Malekula, New Hebrides. Miss Ada Rose sang. An earnest missionary spirit prevailed. Y.C.M.A. pledges and information can be obtained of the Hon. Sec., E. J. Wigney, College Buildings, Temple-street, Newington, S.E.

Oxford Letter.

[FROM OUR OWN CORRESPONDENT.]

On Thursday the annual conference of the Oxford Branch of the Sunday School Union was held in the hall of New College. Mr. Snell, of the C.M.S. opened the conference, the subject chosen by the committee being being "How to interest Children in Foreign Missions." His address was fervid and incisive. He urged teachers and parents to get the subject of Foreign Missions on the hearts of the children. The Oxford Branch has done much to bring Sunday-school teachers together, and the meeting this week will be long remembered as one of the most helpful and stimulating.

Some disappointment has been felt at the results of the Licensing Sessions. Notwithstanding an earnest appeal made in person by the Rector of St. Clement's and other Christian workers in that district the justices have decided to increase the already large number of fully licensed houses. It is strange that the mere signatures of petitioners should have more weight than the disinterested appeals of those who go personally to the court. "Is the beauty of Oxford to be only sought for in her buildings, and are her poorer citizens to have no help in saving their children from the superabundant temptations put down at their doors by the magistrates in the ratio of one licensed house to every 128 people?"

The members of the Baptist Free Church have succeeded in building a new chapel in the north of the city, and this was opened on Thursday. Rev. J. H. Moore has been mainly instrumental in accomplishing the task, and he must be cheered by the hearty support given him. Rev. E. G. Gange, President of the Baptist Union, preached, and after tea a public meeting of special interest was held in the chapel. Capt. Easton, of the Church Army, has had a busy week. Special services have been held each evening in St. Ebbe's. There is much need for an aggressive work in the district, and Capt. Easton is full of enthusiasm. He is supported by a number of helpers.

Special services in connection with the Railway Mission were held at the G.W.R. waiting-room from the 19th to the 26th. Mr. H. Eliot-Walton was the speaker. It is hoped that a suitable building will soon be erected for such gatherings, and it is gratifying to know that they have been the means of bestowing great spiritual blessing upon the members, who are increasing weekly under the able and devoted new superintendent, Miss Marsden.

Barcelona Protestant Hospital.

ABOUT a year ago I appealed to the readers of THE CHRISTIAN for help to reopen this hospital, which had been closed for want of funds. Only a few sent help, but a large donation from a generous friend enabled the directors to reopen the hospital in December. This year, owing doubtless to the many appeals in England, the donations have fallen off so much that I am obliged to make another appeal for help.

It is sad enough that some of our aged poor, for whom we can make no provision, have been obliged to enter the Roman Catholic almshouses, where they were forced to forsake their faith. Help us, at least, to keep open this only refuge in time of sickness for the poor Protestants at Barcelona, Spanish and foreign alike. The cruel tyranny of Rome in a country like Spain is scarcely realised in England, where the interest in Christian work carried on in Roman Catholic countries is fast disappearing.

ANNA VON MIELECKA.

Ridgemead, Englefield Green, Surrey.

Church Parochial Mission Society.—The coming autumn and winter bid fair to be as fully occupied with Missions as any of their predecessors. Important general missions are to be held at Norwich, Walsall, Gloucester, Stalybridge, Rochester, and Chatham. It is earnestly hoped that great blessing may rest upon these and all other efforts planned for the extension of Christ's kingdom, and that readers will remember them in their prayers. This winter will again see English Missioners working in India. Rev. E. B. Russell sails at the end of September to work in the South, and Rev. S. A. Selwyn, of Boscombe, on October 5, to conduct Missions in Sindh, the Punjab, and Bengal. The address of the society is now Church House, Dean's Yard, Westminster, S.W.

Great Assembly Hall.

During the months of August and September Rev. John T. Vine has been holding a most successful mission. Mr. Vine has for the last twenty years been evangelising in the United States with marked success, and for some years he has crossed the Atlantic once a year on purpose to give a month's mission in Mr. Charrington's Great Assembly Hall, Mile End-road. The results of these visits have been so great that last year and this he was invited for two months. The mission that has now closed is one long to be remembered. There has not been a night in which men and women have not been broken down under a sense of sin; and the inquiry-room has never been without someone desiring to be spoken to about their souls. Mr. Vine does not believe in keeping back the thunders of the law, at the same time he declares the whole counsel of God. His loving, winning way of appealing to sinners to decide for Christ is most effective. It is no uncommon thing to see his audience bathed in tears.

Sunday, September 19, was our Harvest Festival Sunday, and the sight the great hall presented will not soon be forgotten. Every available spot was covered. It required a force of police outside to keep the thousands back that were clamouring for admission. A large crowd waited on in hope of getting in. Mr. Vine gave a most powerful address on "He shall separate the sheep from the goats," and at the close the inquiry room was filled with anxious ones. On his last night, amid the raging rain storm, the incessant brilliant lightning, and the rolling of the heavy thunder, those who had been blessed under his preaching wended their way to the hall to listen and get another blessing from the evangelist's lips. The body of the hall was full, and many lingered behind to shake Mr. Vine by the hand, and bid him God-speed in his future work for the Master. K.

Among Hop-pickers.

Dear Sir,—Mr. Luff and I have made another visit to the hop-pickers of Herefordshire and Worcestershire. We visited 170 lots on different farms, embracing over 13,000 grown-up pickers, and quite that number of younger folk. To reach them all we had to walk over 300 miles in the twenty-three days, carry a heavy load, give tracts, books, and papers, to read on evenings and Sundays, sing hymns, and preach the Gospel.

After the addresses there were many gratifying responses and expressions of thanks.

The weather was the best for our work of our fifteen years' experience, yet the sickness and deaths exceeded anything before witnessed by us.

Our last meeting, on Sunday night, September 26, at Eardiston, was the largest ever seen there. The picture while Mr. Luff gave his address was striking. The intense interest paid, the grateful-looking faces, and the kindly tones of the "God bless you" cannot be put on paper.

Mr. Stanniford, of Hawridge, Berkhamsted, came and walked with us one week, when we were doing the hardest of our work, and he was a great help to us. Christian gentlemen from Hereford go out many miles on the Sundays, and hold meetings amongst the pickers; and have done some real good work.

We had much kindness shown us both by the poor people and the hop-growers; and we are impressed that this is the best year we have ever had. John Jones.

64, *Godolphin Road, Shepherd's Bush, W.*

Christian Evidences.—Mr. John Adley has been lecturing in various parts on The Catacombs, Bible Inspiration, and similar subjects intended to strengthen the faith of Christians. The magic-lantern is used to illustrate these lectures, which have been much appreciated in Y.M.C.A.'s and mission rooms. Mr. Adley may be addressed 90, Queen-street, Cheapside, E.C.

Bethnal Green.—A very encouraging meeting to inaugurate the winter's work of the Parmiter-street Mission was held last Friday evening. An interesting feature of the proceedings was the formal opening of a new class-room, built almost entirely by voluntary labour. By means of a large Sunday-school and other agencies this mission is doing much useful work on Protestant and evangelistic lines, but more helpers are needed. Communications may be addressed to the Hon. Sec., Mr. G. W. L. Barraclough, at the mission.

South African General Mission.

Writing on his recent journey up country from Durban, Mr. W. Spencer Walton says:—We left on July 24 *viâ* Delagoa Bay, joined our wagon about thirty miles out, and crossed over the beautiful Lobombo mountains, through bush country full of game and with many kraals, arriving at our station ten days after we left Durban. We had a remarkable escape from the awful rinderpest. A wagon left with us brought the pest into the east of Swazieland, and lost fourteen oxen. Another left three or four days after ours, and lost all, being over three weeks on the road. None of our oxen died. The road now is rotten with the pest; transport wagons stand by the roadside with their eighteen oxen dead. We also passed hundreds of dead and dying sheep, the result of the drought, which has just broken up. Altogether, the scene in Swazieland is too awful to picture.

Of course, our plans were all upset, but, praise God, not our peace and rest. Like the switching on of the electric light, the pest broke out over Swazieland, and our only way of getting out was by the expensive post-cart, which we had to do. When we left the pest was all round us, but God had preserved the mission cattle. It was a time of much exercise and prayer. I visited all of our stations, and my wife visited two, and we were much encouraged. I had the joy of baptizing five Swazie women, and more Swazies are coming on. There seems to be such a solid work going on.

We are arranging to build and open another station in a beautiful valley with native kraals all round. With it all, I fear dark days for Swazieland and Zululand. Rinderpest is raging, and the locusts are coming in their billions. The king and queen with their fighting men all say that the white men have brought these plagues, and they seem very cross. Inoculation does answer in many cases, and our missionaries learnt to inoculate so as to help the natives when needed. We have heard of a very needy spot in Swazieland and the prospect of a grant of land. It is to be pioneered as soon as possible with a view to opening there in time.

One of our dear natives named Waka, one of our Zulu evangelists, writes, begging us to build him a mud-and-wattle church, which would cost about £15. He has fifty-eight waiting to attend and more to follow. Our funds are very low, but we feel this is very urgent, and he is doing a grand work.

Midnight Meeting Movement.

The other night, during the storm of rain, thunder, and lightning, a goodly number of the Lord's people were gathering in the fallen of Portsmouth to a midnight meeting. The whole district was lit up with a pale blue light, which gave a touch, at once solemn and pathetic, to the errand of the individual worker.

A large number of the class accepted the invitation, and were welcomed at the place of meeting by Christians of many branches of Christ's Church. One young girl promised to return to her parents in Hull the next day, it being arranged that a lady should see her right home to her mother's door. The Salvation Army sisters rendered great help. Mr. Denning delivered a memorable address to the company. Mr. and Mrs. G. H. Fison sang duets, and made all the arrangements for the week's mission. Mr. McCree, the secretary of the London society, 8A, Red Lion-square, attended as a deputation.

Chinese Slave-Girls.—*The North American Review* gives an account of a sad state of things among the Chinese of San Francisco, against which the Presbyterian and Methodist Mission are waging a brave but difficult fight. It alleges that no less than 3000 criminals—Chinese—live upon the profits of female slave Chinese girls, who are stolen from China and conveyed into America under false pretences. As many as 1500 Chinese girls are kidnapped and sold to Chinese houses of shame.

A Special Prayer Day for Sunday-schools and young people has been arranged for October 17 by the Sunday-school Union, which asks superintendents, officers, and teachers of Sunday-schools to make on that day special efforts for the children in view of the fact that thousands of teachers are striving every week to lead their unconverted scholars to the Saviour's feet. All preachers are asked to make their sermons special, aiming to bring about immediate decision for God on the part of our scholars and the young people in our congregations.

Movement Among French Priests.

Gospel work among French priests is developing in a promising manner; and not the least interesting sign is the growing sympathy with reform inside the Church of Rome. The Abbé Bourrier, of Marseilles, who some time ago broke with the Papal system, has started a paper, *Le Chrétien Français*, which for the present will appear every other month, and chronicle the progress of Evangelical reform in the bosom of Catholicism. The first issue contains remarkable letters to Church dignitaries by the editor and Abbé Phillipot, late vicar of Plomion.

In an introduction, Mr. Bourrier says: "We are all priests—seculars, monks, or religious. Some of us have already come out of the Roman Church, others are still in the pale and beneath the hierarchy. All of us are wishful for religious reform, a Catholicism made young again, a Christianity such as was established by the Apostles, the sole authentic interpreters of the preaching of Jesus. For us the Papacy is but a human institution; venerable if willing to renounce a past characterised by errors and dogmatic inventions; condemnable if obstinate in the haughtiness of its anti-Christian pretensions."

Proceeding, Abbé Bourrier says:—"We appeal to Catholics and to Protestants, to all who aspire to a religious *rapprochement* on an Apostolic basis, to all who are willing to work for the salvation of France by the Gospel. We do not say, 'Be Catholics, become Protestants.' We say, 'Let us be Christians!' Forms are of little value and prove nothing; conversion is everything. It is the heart that God demands. We reckon on adherents in nearly all the dioceses of the Church of France, in all the ranks of the clergy, in several monasteries and communities. We have even received a sympathetic testimony from a personage occupying a high position in the hierarchy."

Gathered Gold.

SPEAKING TO GOD.

Our thoughts and speeches in most things run to waste; yea, as water spilt on the ground is both lost, cannot be gathered up again, and is polluted, mingled with dust. But no word spoken to God is lost: He receives it, and returns it unto our bosom with advantage. A soul that delights to speak to Him will find that he also delights to speak to it.—*Archbishop Leighton.*

GOD IN GOVERNMENT.

God is his own Nemesis. He guards the ways of his own will. Men may refuse to walk in them, but God curses the man who counts him out. He blasts the democracy that is a democracy plus the devil, and overthrows a regime that repudiates human brotherhood. Democracy plus God equals theocracy. Democracy plus dollar equals plutocracy. Democracy plus devil equals anarchy.—*Anon.*

THE GREATNESS OF GOD.

It is because God is so very great that He can and does attend to each one's smallest care and sorrow. Each one soul is to Him as much as a world, and He can bend down with the same love and loftiness of sympathy on that one as if that one were all. The very greatness of the ocean enables it to fill to the full every creek and bay. It is thus that my littleness helps to set forth God's exceeding greatness; and his sympathy in my sorrow, and his marking every tear, all sets forth the immensity of his grace and compassion.—*Dr. Andrew Bonar.*

Day in the Country.—We have more than exhausted our fund for this object, and there are still some applicants for help. We shall be glad if any friends who desire to send a contribution will do so as early as possible.

Aldenham Institute.—The inaugural meeting of the nineteenth winter session of the Aldenham Institute was held on Saturday evening, at the Institute, Goldington-crescent, Pancras-road, Mr. James Robertson, the president, in the chair. The proceedings commenced with tea, after which the meeting was held and the prizes and certificates distributed. Mr. Robertson, in addressing the meeting, spoke of the necessity for all young men to make the best use of their evenings and to try to improve themselves and their positions. They should read good books, and avoid those novels which inflamed the imagination. He was glad that the most Christian-like fellows in the Institute were those who excelled at athletics. In addition to the Chairman's speech, the meeting was also addressed by Mr. F. Purchese and Rev. Alexander Connell, of Regent-square Presbyterian Church, and the proceedings were varied by several part songs by the Choral Society.

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International S.S. Lessons.

October 17.

Paul before Felix.—Acts xxiv. 10-25.

Golden Text.—"*Fear thou not, for I am with thee.*"—Isaiah xli. 10.

WHEN Paul was being judged by the Sanhedrim he saw that there were both Pharisees and Sadducees present, and he very skilfully divides his accusers by raising the question of the Resurrection. The Pharisees believed in it, the Sadducees did not. In the tumult which ensued Paul would have been torn to pieces but for the timely interference of the Roman guard, who carried him back to the castle. Foiled in this trial, some forty Jews vowed that they would neither eat nor drink until they had killed Paul. Paul's nephew, hearing of this conspiracy, bore the news to Lysias, who, in the dead of night, despatched Paul off to Cæsarea to be tried before the governor, Felix. When the accusers came down from Jerusalem they brought with them Tertullus, a skilled orator, acquainted with Latin and the forms of Roman law. In his address to Felix the lawyer charged Paul with being (1) a pestilent fellow; (2) a mover to sedition, an agitator all over the world; (3) A Nazarene; (4) a profaner of the Temple. As soon as these charges had been made, the Governor nodded to Paul that he should answer them (10).

I. *Paul's Defence.*—Emphasise the difference between Paul's introduction and that of Tertullus. No fulsome flattery here, but he puts himself on a good footing with his judge by referring to the many years' rule of Felix in Palestine, and inferring therefrom that the judge would know the kind of people he had to deal with (10). Note that Christians should always practise truthful courtesy. A cause is damaged by rude coarseness. Honesty need not be clothed in rough expressions. Christ was a gentleman. The men who raised the tumult were Asiatic Jews, who had probably heard Paul in some part of Asia Minor, and recognised him in the Temple. They were not present now to bear witness against him (18, 19). Paul is so conscious of his own innocence that he asks them to tell forth any evil thing he had done when before the Sanhedrim in Jerusalem (20). What a grand thing it is so to live that we have no fear of anything that can be said against us.

II. *Paul's Confession.*—Paul admitted charge 3 to the full. He worshipped the God of his fathers in "*the way*" which they called heresy (14). This expression—*the way*—had become common as a description of the Gospel of Christ. According to Paul, the Way was but a fulfilment of all that Moses and the Prophets wrote, and if the Jews had read their Old Testament with an unprejudiced mind *they* would have seen it to be so too. As Christ said, "They are they which testify of Me." We only read the Scriptures aright when we seek for Christ in them. If we use the Bible as a text-book of science or a handbook of history we may be disappointed with it, but those who read it to find Jesus, who is "the Way, the Truth, and the Life," never turn away without discovering the object of their search.

Paul also hoped for a Resurrection, but as the Pharisees had the same hope they could not charge that upon him as a crime (15). Paul points out that the *hope* had an important bearing on his every-day life. And "herein" (for this purpose) do I strive "to have a conscience void of offence."

Note that if we believe in the future life both for just and unjust we ought to live as though we expected to be judged for our conduct. "And every-one that hath this hope in him purifieth himself even as He is pure."

> Keep the great judgment-seat always in view.
> Look at your work as you'll look at it then,
> Scanned by Jehovah, and angels, and men.

III. *Its Effect on Felix.*—Felix knew something about "The Way," perhaps from Cornelius, and he determined to delay the verdict until he had more information. We learn from the latter part of this chapter, too, that he hoped for a bribe. Paul had brought alms to Jerusalem, his friends might also bring in a ransom (23). He sent for Paul several times to hint the subject, and on one such occasion, when Drusilla, the wrongful wife of Felix, was present, Paul spoke very strongly about purity (temperance), so much so that Felix was pricked in his conscience, and trembled (25). A "more convenient" time for listening to an unpleasant message, or doing an unpleasant duty, never comes to any of us. It never came to Felix.

Obituary.

MR. SAMUEL DICKIE, KELSO, N.B.

This highly respected Christian brother died at his residence on Friday week, after a brief illness. He was a man of sterling character, and eminently distinguished for his devoutness. He was always ready to help the poor and needy, the mourner, the sick, and the dying, and was ever willing to assist in every good cause. He gave liberally of his substance towards the advancement of Christ's kingdom. His remains were laid to rest in the presence of a large gathering of mourning friends.

REV. HENRY CHRISTIAN REICHARDT.

On September 29 this veteran missionary among God's ancient people passed to his rest. He had been connected with the London Society for Promoting Christianity among the Jews since 1848. After first labouring in London, he served Jerusalem, Cairo, Corfu, Ancona, Alexandria, Damascus, and Tunis. In 1888 he retired from work in the mission field, and became curate of Winterbourne St. Martin, in Dorset. He preached his last sermon on behalf of the society and the work he loved so well in May last, and after a gradual decline of health died in his seventy-third year. As becomes a pupil of Dr. McCaul, matters rabbinic and rabbinic methods of controversy were at all times a favourite study. He never tired of contrasting the semi-Christian forms and ideals of ancient Judaism with its modern rationalistic equivalents and developments. In the interests of his perpetual controversy with the Jews, he accumulated ancient editions of Jewish books, in which much is found that has been expunged in later editions. Many will mourn his loss, not only as a brave champion of Christ, but as a bright and genial example of Christian piety.

GENERAL NEAL DOW.

The death is announced from Portland (Maine), at the age of ninety-three, of Mr. Neal Dow, the author of the Maine Liquor Law. Deceased was a descendant of an old Quaker family, settled at Portland. At Portland he was born, in Portland he passed his long life, and in Portland he has died. It was in 1851, while acting as mayor of that town, that he obtained the passage of his Bill, now known throughout the world as the Maine Liquor Law, which prohibits the manufacture, sale, and use of intoxicating drinks, with certain exceptions, within the State of Maine. In 1872, after twenty years' practice of prohibition, the law was officially reported to have greatly decreased drunkenness and rendered the trade disreputable, and in 1884 prohibition was, by a large majority, inserted as an article in the Constitution of the State. As ardent an abolitionist as he was a prohibitionist, he threw his whole energy, talents, and fortune into the cause of the North during the disastrous Civil War. He was twice wounded and once taken prisoner, remaining in confinement eight months before an exchange of prisoners obtained for him liberty. Neal Dow was twice Mayor of Portland, and twice a member of the Legislature of his State. Some few years since he was personally well known in this country from his appearance on the platforms of the United Kingdom Alliance, by whose invitation he made three visits to England in advocacy of the cause of "local option," spending nearly four years here and on the Continent, speaking eloquently and earnestly in the cause of temperance.

Requests for Prayer.

For blessing on a mission at Longwell's Green, near Bristol, by Mr. F. A. Glover, Oct. 17 to 31.

For a blessing on a mission at Heybridge now proceeding, being held by Mr. George Pell, of the Evangelisation Society.

For blessing on the People's Mission, Townsend-street, Old Kent-road, and for special meetings on Wednesday evening, Oct. 13.

For blessing on special services in the Mission Rooms, Hazelbury, Pencknett, October 10 to 17, by Mr. Roberts, Evangelisation Society.

Work on the River.—The missionaries of the Thames Church Mission visit every vessel that floats on the river, from the grand ten thousand ton liner to the smallest barges, sure of a welcome from all. If funds admit, the committee are most anxious to establish a mission room at Erith, and before long at Thames Haven. Two hundred pounds will pay for two mission rooms, and £150 a year for two missionaries to take charge. The secretary is Mr. F. Penfold, 31, New Bridge-street, E.C.

Evangelistic Notes.

A tent mission has recently been held in Peebles by Mr. M. Ferguson, assisted by two women workers of the Lanarkshire Christian Union. Much interest was awakened, and the labours of the evangelists were not without result.

For several weeks Mr. F. A. Glover, of Weston-super-Mare, has been holding services at Stoke St. Gregory, in a tent, in the open-air, and in the Baptist Chapel. Very gratifying numbers have been brought under the sound of the Gospel. A considerable number of children and adults have professed faith in Christ and believers have been greatly blessed. Mr. Glover has been assisted by various friends.

Mr. Wm. Forbes has completed an eight days' mission in the U.P. Church, Springburn, Glasgow. His Bible readings in the afternoon were much appreciated, and his evening meetings kept increasing to the close.

Mr. Thos. Payne has concluded a week's special mission at Highgate Assembly Hall for the promotion of the spiritual life, in which Rev. J. Gregory Mantle, Mr. H. W. Fry, Mr. Martin, and others took part. Much blessing has been received.

Mr. W. R. Bradlaugh has concluded a ten days' mission in the West Hendon Baptist Church. All the meetings were well attended. Believers were refreshed and strengthened, and sinners converted. A special feature of the work were the meetings for men on the Sunday afternoons and those for women on the Wednesday afternoons.

Mr. J. W. Moodie opened the winter campaign at Trinity Free Church, Edinburgh, on Sabbath, September 12. His labours were much used of God. Night after night there were anxious seekers after God, and many professed to have found Him. Mr. Moodie was followed on September 19 by the Brothers Weaver, who laboured with us a fortnight. Their visit was doubly interesting this season, because of the widespread interest in the results of their former visit, and also because of the recent publication of the Life of their father the late Richard Weaver. The addresses of Mr. B. F. Weaver were Scriptural and searching, and were delivered with burning earnestness. The solos of Mr. Frank Weaver, rendered with exquisite taste, left on the meeting the impression of blended power and pathos. The good work continued and deepened every night; many waited till the after-meeting to seek salvation.

N. M.

Rev. R. Balgarnie has been conducting an eight days' mission at Linden-grove Church, Peckham Rye (Rev. J. C. Postans, pastor), which was concluded last Sunday.

The Evangelical Free Church Council for Marylebone district have completed arrangements for a week of special evangelistic effort. The whole district is being visited. Five centres are chosen where a missioner will preach every evening. At Marlborough-place Presbyterian Church Rev. Darlow Sarjeant preaches, and Rev. Mr. Tindall gives the afternoon Bible readings. The churches allied with the centre are Abbey-road (Baptist), Greville-place (Congregational), St. John's Wood-terrace (Congregational). At Hinde-street (Wesleyan) Dr. Monro Gibson preaches every evening, and Rev. H. E. Stone gives the afternoon Bible readings. Trinity Chapel, John-street, Edgware-road; Victoria (Wesleyan), High-street, St. John's Wood; Church-street, Lisson-grove, are the other centres. The Mission begins October 10 by united communion services, at 3.30, in Hinde-street Chapel and Marlborough-place. Preliminary united prayer meetings will be held, and much prayer is being offered for the display of God's saving power.

A Jewish Gambler.—In the "London City Mission Magazine" for October an account is given of the Society's work among Jews in London. In illustration a very interesting case is given of the conversion of a Polish Jew, a barber and an inveterate gambler. The first seed seems to have been sown by a Christian employer who spoke to him of Christ. Then Mr. Bergmann, of the London City Mission, got hold of him and after much effort was the means of leading him and his wife to a full acceptance of Christ.

The Children and Invalids' Dinner Table, 60, Paddington-street, High-street, Marylebone, W., reports that from November last to end of April 2912 dinners, 568 pints of beef-tea, 1625 pints of rice milk, and 6929 gallons of soup were served, of which 1922 tickets for free admission to the benefits of the dinner and soup kitchen were sent to the dispensaries and schools in the neighbourhood, to be distributed amongst the sickly and destitute. The kitchen will shortly open for the season. The secretary is Lady Thompson, 35, Wimpole-street, W.

Letters to the Editor.

THE B.W.T.A. AND LADY HENRY SOMERSET.

Sir,—In reply to the criticism in your issue of September 16 of the action of the B.W.T.A. with regard to the revival of the C.D. Acts in India, will you allow me space for an explanation of the present position—as I understand it—of that Association.

At our annual council in June last the following resolution was passed by an overwhelming majority:—

"That this Council declares its continued opposition to the re-establishment of the C.D. Acts in India, and strongly urges the bringing forward prominently of proposals for dealing by moral methods with the causes of immorality and disease. It further protests against the sanction of the Government being given to any regulations dealing with the examination and registration of women, previous to such regulations being laid before Parliament for discussion by the House of Commons."

And subsequently the resolution adopted by the British Committee for the Abolition of State Regulation was passed by many of our branches, and sent to Lord Geo. Hamilton, Lord Salisbury, and others; a petition to Parliament being also numerously signed.

When our departmental system of work was adopted in 1893 it was with the distinct understanding that "no department should be binding upon any branch, each being at liberty to choose their own work, while all remained true to the total abstinence pledge, which is the foundation-stone of the Association." When, therefore, Lady Henry Somerset tendered her resignation in July, a special meeting of the National Executive was held in London, and, after hearing the President's statement, the following resolution was passed, very few votes being against it:—

"That the National Executive adheres to the principles re-affirmed by the Council at its last meeting, namely, that of uncompromising hostility to the whole system of State regulation of vice, by whomsoever suggested; but inasmuch as temperance reform is the primary question affecting the constitution and membership of the Association, this executive expresses its continued confidence in Lady Henry Somerset as President of the National British Women's Temperance Association, and earnestly hopes that she will continue to hold that office."

Lady Henry then withdrew her resignation, and therefore continues to be our leader for temperance reform.

Your article says: "It might have been thought that with such a body of able, intelligent, and zealous women ... no action could have been taken that would strengthen any of these evils, without a prompt and vehement protest being made against it by these new champions of purity of living." Many of our members are anything but *new* to this work, and what *do* the above resolutions mean, if they are not a "prompt and vehement protest"?

As to the statement that we have been brought into a false position by our President, your article acknowledges that Lady Henry's utterance was "on her sole responsibility." How then could it compromise the 100,000 women of the B.W.T.A.? That there should be any difference of opinion amongst us is, I am sure, an unspeakable sorrow to all; but if we are to wait until that multitude of women see eye to eye on about twenty-eight departments of work, we may as well sit down and idly wait for the Millennium.

Your article suggests that we can only "save the situation" by being "absolutely loyal to Christ." It is in that spirit alone that we endeavour to carry on our work. Our Association stands to-day where it always has stood—"in uncompromising hostility to the principles of State regulation"; but having agreed not to make any department binding on any *branch*, could we consistently make one binding on any *individual*, from the President downward? Acknowledging gratefully the magnificent services Lady Henry Somerset has rendered to the temperance cause, we give her our continued confidence, believing that her motives and desires for the right are beyond question, however impossible we find it to look at this matter from her standpoint. Your question as to "whether she has adequately realised that the well-being of mankind is best promoted by maintaining the spiritual forces in purity and vigour" would have been impossible had the writer *known* the woman to whom he was referring.

We are banded together to work in the spirit of the Gospel for total abstinence, and, that pledge being faithfully kept, the acceptance or otherwise of *any department*, however important, by any *branch* or *individual* cannot constitutionally be deemed a sufficient reason for withdrawal or resignation. The vast importance of this subject must be my excuse for the length of this letter. Thanking you in advance for its insertion, faithfully yours,

Sarah Milne, Hon. Sec.
Highbury Branch, B.W.T.A.

"THE SECRET OF THE LORD."

Dear Sir,—Reading one day Anna Shipton's inspiring little book, "The Secret of the Lord,"* I looked up the various Scriptures which allude to or describe this precious and wonderful treasure.

The earliest passage, in point of date, is in Job xv. 8, "Hast thou heard the secret (R.V. secret counsel) of God?" asks Eliphaz of the patient sufferer. In ch. xxix. Job exclaims, "Oh, that I were in the months of old, as in the days when God watched over me, and by his light I walked through darkness...When the secret of God was upon my tent" (R.V.). Job's trying experience is often the lot of saints of this day, whose characters are "perfected through suffering."

With reverent awe, Moses, at the age of 120 years, ready to be gathered into the garner of Paradise, sums up two vast truths in a few words in Deut. xxix. v. 29, when he tells the Israelites, "The secret things belong unto the Lord our God; but the things that are revealed belong to us, and to our children for ever." The title-text of this paper is David's testimony of a lifetime, and is echoed by Amos, the herdsman of Tekoa, chap. iii. 7, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets;" and by the eight passages in the book of Daniel, which testify of secrets revealed unto that most faithful, courageous, and truthful servant of God in exile. The Prince of Tyre is warned of God through Ezekiel, "Because thine heart is lifted up, and thou hast said, "I am God, I sit in the seat of God...Yet thou art man, and not God...behold thou art wiser than Daniel; there is no secret they can hide from thee...Thou shalt die the deaths of the uncircumcised by the hand of strangers." Here is the punishment of presumption, and the forewarning to the Antichrist of the future.

Our precious Saviour revealed to his chosen circle of faithful ones (Matt xiii. 35) "things kept secret from the foundation of the world," and many, many spiritual secrets were revealed by the Paraclete from and after the day of Pentecost. The Holy Spirit still works and reveals to the believer who hides in the shadow of the Almighty, in the closet where Jesus alone enters, secret things.

It would be helpful if some of your readers who know experimentally the secrets of the Lord, would communicate their deliverances from peril, accident, serious illness, moral and spiritual danger, from privation, and so forth, for the encouragement of weaker fellow-believers.

Liverpool. An Old Subscriber.

SCRIPTURE CARTOONS FOR CHINA.

Dear Sir,—Many readers have evinced an interest in the Scripture Cartoon scheme for China, an account of which appeared in a recent issue. A very large number have written offering help in the hand-colouring of these 9000 preaching cartoons. These offers, coming from all parts of the kingdom, and even from the Continent, have already guaranteed the painting of between 3000 and 4000 cartoons. Most of these have been already distributed, and are now in the hands of the volunteer painters.

As I am leaving for China this week, all communications should in future be addressed to the China Inland Mission, Newington Green, London, N., who have kindly agreed to forward this enterprise, which, it will be remembered, is of equal value to all missionaries among the Chinese, irrespective of church or society. In all such communications the word "Cartoon" should be written in the corner of the envelope.

For the guidance of those interested in the scheme, two circulars have been printed. Circular one deals with the scheme generally; circular two consists of important hints and suggestions in the matter of colouring. Anyone desiring either or both of these circulars should write to the China Inland Mission, enclosing a stamped addressed envelope.

I take this opportunity of warmly thanking all those who have so readily responded to my appeal, and dedicated time and talents to the furtherance of this special effort for the evangelization of China.—Yours in the Master's service,

William Wilson, M.B., C.M.
7, *The Avenue, Blackheath.*

* Price 1s. 6d. *Morgan & Scott.*

Drawn to Jesus.

(*From the German.*)

How sweet the peace, how great the bliss,
How undisturbed the rest—
What perfect happiness is his
Who lies on Jesu's breast!

Thou lover of my soul, I feel
That Thou art all to me;
No words sufficiently reveal
What bliss is found in Thee!

My heart expands when it perceives
That Thou, my Lord, art near;
With rapturous joy my bosom heaves
If Thou to me appear.

Oh, come, my Jesus, nearer still,
For Thee I love alone;
My heart with thy blest presence fill,
And make our spirits one.

My whole desire is towards thy name;
My true felicity,
I find in love's ecstatic flame,
Which draws my heart to Thee.

Still higher let that flame arise,
Until life's course is run;
Then shall it shine above the skies
More brilliant than the sun.

Literature for Soldiers in India.—The daily requests from our British soldiers at the frontier for papers and books are so numerous, that the expense and the difficulty in obtaining suitable papers in India have induced me to ask, through The Christian, if friends will not kindly post some papers weekly. They need not essentially be all new, but magazines and picture papers, or others, of healthy Christian tone, which the soldiers so keenly appreciate, but can so seldom secure. As I am working among soldiers in India, I shall be most grateful to receive such, and am certain if the great need were known, many would kindly send.—(Miss) C. A. Lowdell, Robin's Nest, Murree, Punjab, India.

The Niger C.M.S. Mission.—The call for a medical man to take service on the Niger is yet unanswered. The door is wide open; the people are prepared to accept such help with gladness; there are those already on the field who would give willing assistance and the need is very great. If the associations of the Niger are those of considerable peril by reason of climatic conditions, so much the stronger is the appeal for the help of the men who are best fitted to guide under such conditions, and whose wisdom and experience might lead to a diminution of the risks attendant on mission service in that region. Above all, the opportunity for direct mission work among multitudes of the sick and suffering is a very large one, and should commend the appeal to brethren who are seeking a post of honourable service. Fuller information may be obtained from Miss Maxwell, Culgruff, Crossmichael, N.B.

People's Mission Hall, Old Kent Road.—I am visiting in my spare time the very poor and neglected people living in the blocks of dwellings in the crowded district at the bottom of Townsend-street, Old Kent-road, and invite them to the Gospel services. The prevailing ignorance and indifference is heart-rending, the great majority being bound by force of habit, family cares, and neglect of the Lord's day. Sunday is the hardest day of the week for the poor mothers, and their faces, most of them, full of care and anxiety, manifest the sad truth of their struggle for existence. When I invite them they often plead they would, but cannot. As to the men, absolute indifference is their prevailing sin, some pronounced infidels, others with wild ideas about Socialism. To them also it is our privilege to warn and speak the truth in love, and I believe the Lord blesses the Word to some of them. We need greatly the help of some Christian sister to come and visit (voluntarily) the poor women in the district, and also to undertake a mothers' meeting one afternoon in the week at the Mission.

John Verrall. Hon. Sec.
4, *Gipsy-hill, Upper Norwood, S.E.*

[2021]

The Y.M.C.A.

Mr. R. C. Mills has been appointed secretary o the Gloucester Association.

The Blackburn Association, which has now 125 members, has issued a full and attractive programme for the coming winter session.

The newly-acquired central Association premises at 43, Upper Sackville-street, Dublin, have been completely and handsomely furnished.

Efforts which were being made in Lesmahagow by a number of friends for the formation of a Y.M.C.A. have now been crowned with success.

Pastor D. N. Stearns, of Philadelphia, U.S.A., appears (according to "The Young Men of India") to have had remarkable meetings in Calcutta.

A meeting was held at Warrington on Wednesday afternoon, at the invitation of Mr. J. Charlton Parr, J.P., for the purpose of developing Y.M.C.A. work in Lancashire.

A new Association has been started at Llandrindod Wells. In the Welsh districts Associations are also in course of formation at Mountain Ash, Ystrad, and Ffynnongroew.

Rev. F. B. Meyer recommences his Saturday afternoon Bible classes for young men at the Aldersgate-street Y.M.C.A., at three o'clock, on the 9th inst. The average attendance at the class in past sessions has been from 250 to 300.

The Cardiff Y.M.C.A. on Wednesday evening signalised the opening of a new winter session by a very successful *soirée* and meeting, held at the Cory Memorial Hall. Since the appointment of Mr. Walter Price as general secretary a year ago the membership has increased by 255, so that the privileges of the Association are now enjoyed by 480 members.

The sittings of the National Council following the recess were resumed on Friday under the presidency of Sir George Williams. Representatives were present from London and the provinces, and meetings were held throughout the day in furtherance of various departments of the work. The reports of the travelling secretaries of efforts in different parts of the country contained much that afforded interest and encouragement in relation to the work of the forthcoming winter.

On Thursday afternoon the Colonial and Foreign Committee of the National Council held a meeting, at which it was provisionally arranged to send a worker to Egypt and Palestine in the early months of 1898, to promote work in behalf of young men in various important cities in those countries. Subsequently a conference was held between members of the Y.M.C.A. National Council and the Committee of the British College Christian Union, with the object of rendering possible the fuller co-operation of the two organisations.

The annual meeting of the Dundee Association was held on Friday. The report read by Mr. W. Stewart set forth that during the past year the work of the institution had been carried on with genuine heartiness, although it might not be possible to speak so confidently of definite results as the directors should like to do. The educational classes, which were quite a feature of the work for the young men of the city, showed a large increase of students—to such an extent, indeed, that it became necessary to stop enrolment in some of the classes.

The mission to men conducted throughout this week at Exeter Hall, and to be continued until October 8, by Pastor W. Y. Fullerton, of Leicester, has drawn large gatherings from night to night, while very many have assembled also for the meetings held between 1 and 2 o'clock each day. The addresses of the missioner, and the impressions that have apparently been created, have been such as to greatly encourage the workers, and to give cause for the deepest thankfulness. The mission inaugurates the winter's work, for which a full programme has been arranged.

Stores Prayer Union.—The fifth annual meeting was held on Tuesday week in the Lecture-hall of the Sunday-school Union, Old Bailey. The attendance was larger than usual. The report told of blessing received, of increased facilities for the weekly meetings, and of plans for increasing the influence of the Union.

Missionary Training.—The story of the Melbourne Missionary Training Home for Women is told in a little paper (with an introduction by Rev. H. B. Macartney). From this we learn that since the opening of the Home in 1892, 61 candidates have been received, representing seven denominations. Eighteen are now in training, but before the year closes it is hoped twelve of these will have "left for the front." The students obtain practical experience in the Collingwood Medical Mission. The directors are Dr. and Mrs. Warren, 90, Gore-street, Melbourne.

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Christian Endeavour.

It is proposed to hold the World C.E. Convention for 1900 in London.

The National Council has held, in connection with the local Union, an important convention in Hull. The District Union reported 1536 members.

The Bradford and District Union has decided to approach the licensing authorities of Bradford with a view to the prohibition of the sale of intoxicants to children under thirteen years of age.

The *Shut-in Friend* is a little monthly published by Charles T. Zepp, of Melrose, Md., for the help of the sick. An Endeavour department has been established, with the intention of founding a Shut-in Endeavour band. The Christian Endeavour pledge is provided for the signature of these Endeavourers, omitting the portions to which an invalid could not subscribe—those, that is, that relate to church-going and taking part in services.

The third annual meeting of the Birkenhead and District Union was held in the Town Hall on Friday week. The retiring president (Rev. E. Peake) took the chair. Mrs. Hinchliffe gave an address to the Juniors on "The Watchwords of Three Nations." England—Duty; America—Progress; France—Glory. Her address was illustrated by a flag display. Rev. Dr. Brook, of Bristol, in the course of an address on "A Disciplined Christian," said, "The object of the Christian Endeavour movement is to make men."

Personalia.

Mr. J. Ball (recently of Wood Green) has entered upon his work as evangelist at Union Hall, Carlisle-street, off Edgware-road. Home address, 155, Carlton-vale, Kilburn, N.W.

Dr. Baedeker proposes leaving England once again to visit several places in Germany, and thence to proceed to Finnland and Russia. He will be grateful for the prayerful remembrance of the servants of God.

Rev. Thomas Evans, from India, with a view to the consolidation of the "penny-a-week" system in Wales, prolongs his stay at home, and will officiate *pro tem.* as pastor of a church in his native town, Newport, Pembroke.

Shoreditch Christian Mission.

The report of the work at the Mission House, Hoxton, N., tells of earnest and loving work amongst poor women, many deeply interesting incidents being given. Much distress has been relieved, and many have been won to Christ. The evening classes have been regularly held, the sewing class being specially liked by the girls. The open-air meetings have again been held during the summer. "We hesitate to speak positively of conversions, but know that God's Spirit has touched some hearts. Several have come into the Mission House after the meetings, for prayer and personal dealing. The children in the Sunday School always occupy a warm place in our hearts. Though as years pass on they go to work, or move into another neighbourhood, younger ones taking their places, the link with former scholars in many instances is not broken. They know we still love them, and are interested in their best welfare."

The secretary is Miss A. S. Catlin, 24, Charles Square, Hoxton, N.

A Unique Service was held at the "Art Journal" office, 294, City-road, on Sept. 30, in connection with weekly Bible-classes held for the young men and young women of the firm. The service was in the form of a harvest thanksgiving. The members took up the idea with enthusiasm, and the result was a display of fruit and flowers, which afterwards was passed on to gladden the hearts of the inmates of the Fistula Hospital, next door. The president, Mr. Thompson, gave a thoroughly practical address; and the Misses Bristow still further enlivened the meeting by their beautiful singing. The workers in the above work are generously supported by their esteemed employers in their labour of love.

Sailors' Rest, Rotherhithe, S.E.—The second annual report has been issued. The Rest has been a refuge and shelter to tired and tried workers on the mighty deep. During the year forty-seven meetings were held on shipboard, with an attendance of 492 seamen; 247 meeting were held on shore with an attendance of 1409 seamen and 6175 landspeople; 109 temperance pledges were signed, and 3180 visits were paid to ships. Bibles, Testaments, and Scripture portions were circulated to the number of 2734, and many thousands of tracts. Situated near to the dock entrance from the river, and in the poorest district of Rotherhithe, there is a great need for this work.

Scottish Notes.

It is proposed to erect a Livingstone Institute at Blantyre, where the great missionary traveller was born, as a memorial of his life work.

A special Gospel Mission is about to be held simultaneously in all the Free Churches of Dundee. Similar efforts are to be made at Free East Church, Aberdeen; St. Enoch's, Glasgow; and Renfrew.

Seven young men have left Edinburgh, one going to Mr. Moody's Bible Institute, Chicago, and six to Rev. A. B. Simpson's Institute, New York. It is their intention to go abroad to the heathen after some training. Mr. B. McCall Barbour has been much used among young lads in the city.

Dr. McKilliam, of Blackheath, has given a series of fifteen lectures on the Lord's Second Coming in the Railway Mission Hall, Abbey Hill, Edinburgh. The hall was crowded night after night; great interest was awakened. The addresses were characterised by much simplicity and clearness. At nearly every meeting souls were awakened and led to trust the Saviour.

At a temperance conference in Glasgow last week some of the speakers urged that the existing laws should be administered with much greater justice and rigour. One speaker unfavourably compared the state of things in this country with that of some parts of the continent. During the whole of a recent tour in Germany, Russia, Sweden, Norway, and Denmark he had not seen half a dozen drunken men.

The Bible booth of the Religious Tract and Book Society of Scotland has during the past season been erected at Glasgow Fair, Kilmarnock Fair, Paisley Races, Dumbarton Show, Ayr Races, and Lanark Races. There were sold 430 Bibles, 1660 New Testaments, and among other religious books, 605 "Grace Abounding to the Chief of Sinners," 724 "Pilgrim's Progress," while 45,500 tracts were distributed.

Interesting meetings have been held in Edinburgh during the past week in connection with the departure of a number of missionaries to the regions beyond. Three ladies go to Ceylon in connection with the Ceylon and Indian General Mission. Three ladies go to India in connection with the Church of Scotland Women's Association for Foreign Missions, and seven go out under the auspices of the Free Church Society.

Irish Notes.

Rev. John Hall, of New York, has sailed for America after paying his annual visit to Ireland.

A vigorous evangelistic mission has been held in Ballymacarett Methodist church by Revs. Henry Ball and W. E. Daly.

Rev. W. B. Collins, of North India, has been giving a series of interesting addresses on behalf of the Church Missionary Society in the Midland counties.

The missionary to the deaf and dumb in the South of Ireland has succeeded by dint of effort in obtaining funds to open a mission room, in which he holds a service every Sunday afternoon for the deaf and dumb in Cork.

The annual meetings in connection with the Young People's Guild of the Presbyterian Church in Ireland have been held in Belfast, and have been largely attended by delegates of both sexes. The object of the guild is to supply a missing link between the Sabbath-school and the Church, and to get young people to connect themselves with the Church and engage in Christian work at the most critical period of their lives. During the proceedings two able addresses were delivered by Dr. John Smith, of Edinburgh.

Missionary Conference, Exeter Hall.

The conference on missions, arranged for by the Y.M.C.A., will be held at Exeter Hall next week. We append an outline of the programme of subjects:—

Wednesday, Oct. 13, 11 a.m., Central Africa; 1 p.m., work amongst Women in India; 3 p.m., zenana and students' work in India; 7.30 p.m. public meeting, Mrs. Bishop and others.

Thursday, October 14, 11 a.m., China and Japan; 1 p.m., the Guarani and kindred people; 3 p.m., North and South America, Persia, work among Jews, etc.; 7.30 p.m., public meeting, Revs. H. E. Fox, H. Grattan Guinness, and H. Haigh.

Friday, October 15, 11 a.m., Polynesia, Madagascar, Malaysia, etc.; 1 p.m., medical missions; 3 p.m., West, North, and South Africa; 7.30 p.m., mass meeting of young men.

Meetings for praise and prayer each morning at 10 a.m.

THE BOOK WORLD.

OCTOBER MAGAZINES.

Bubbles. (6d. 158, *Aldersgate-street.*) Highly-coloured pictures are the great feature of Dr. Barnardo's attractive monthly for boys and girls.

The Fireside, among its varied contents, has a useful article against auricular confession, entitled "Private Consultation: Its Dangers and Advantages." (6d. "*Home Words*" *Office.*)

The Preacher's Magazine. (4d. *C. H. Kelly.*) Rev. J. T. L. Maggs contributes a deeply-interesting Bible word-study on "Blasphemy," and Rev. J. D. Clapperton continues his suggestive articles on "Pitfalls in Bible English."

Sunday Hours (6d. *R.T.S.*) keeps well up to the mark in variety of attractive reading and in illustration. The **Boy's Sunday Monthly** (1d.) has a very readable account of "A Sunday at Rugby" and "A Mystery of the Goodwin Sands."

The **Sunday Magazine** has *inter alia* an excellent and well-illustrated article on Miss Weston's work in the Royal Navy, and an appreciative sketch of the Methodist Forward Mission in Edinburgh, under the leadership of Rev. George Jackson.

In **The King's Own**, Rev. W. Profeit answers the question, "Was Matter Created?" and Rev. D. Gath Whitley writes on "The Oldest Human Settlement in Europe"—Solutré, in the valley of the Saone, in Eastern France. This number completes the eighth volume. (6d. *Marshall Bros.*)

In **The Church Missionary Intelligencer** there is an instructive article by Archdeacon Warren on the evangelisation of Japan; and a correspondence on the alleged sinlessness of Mohammed, which will be of service to many missionaries, as showing that this dogma is opposed to the plain teaching of the Koran itself. (6d. *C.M.S. House.*)

Evangelical Christendom, the organ of the Evangelical Alliance, in addition to thoughtful notes on current topics, and news from different countries, gives an instructive sermon by Canon Bell, on "Union with Christ," and another by the late Rev. Thomas Jones (Swansea) on "Ye are Complete in Him." (6d. *J, S. Phillips*, 121, *Fleet-street.*)

The Missionary Review of the World for this month (1s. *Funk & Wagnalls*) is specially rich in information regarding Persia and Arabia, with accounts of mission work in those countries. Dr. Pierson sketches the life of the late Ion Keith Falconer, and Vladimir Solovief writes on Church and State in Russia. Taken as a whole, the number is very instructive.

In **The Clergyman's Magazine** Principal Moule continues his luminous studies on the Epistle to the Colossians. Besides several sermons, there is a "prophetic study" of the Lambeth Conference, by Rev. Gordon Proctor, who thinks that in course of time the Anglican Communion will supplant the Papal power in the supremacy of Christendom, and exercise a dominion as universal as any Pope has done, and wiser, more reasonable, and more Scriptural. (6d. *Hodder & Stoughton.*)

The Young Man (3d. *Horace Marshall & Co.*) has a medical symposium on the injuriousness or otherwise of smoking; the weight of the argument, to our mind, decidedly goes against the use of tobacco. The same number has a thoroughgoing and common sense "Letter to a Young Preacher," by Dr. Parker. The current issue of **The Young Woman** (3d.) begins a new volume with a very full table of contents. One article is devoted to an account of East-end match-box makers, and there is a very diverting interview with Louis Wain, the artist in cats. Mrs. Fenwick Miller contributes a character sketch of the Duchess of Sutherland. In the **Home Messenger** (1d.) Mr. Meyer has a sermon on amusements, and there is a short sketch, with portrait, of Mr. George Müller.

ANNUAL VOLUMES.

The Young Crusader, vol. VI.; this is the C.E.T.S. organ for Bands of Hope. The bound volume, illuminated (1s.), will make a pleasing reward book.

Bright Eyes, a charming annual for the little folks, whom its bright pictures and pleasing stories will delight, instruct, and amuse. "My Journey to Capetown" will, however, interest bigger boys as well. (*G. Stoneman.* 2s. 6d. and 4s.)

Home Words is an old favourite, and the new volume is as bright and wholesome as any of its predecessors. The editor, Rev. Charles Bullock, is the author of some instructive papers, amply illustrated, on the early days of Christianity in our islands. (2s. "*Home Words*" *Office.*)

Chums, the well-known illustrated paper for boys, makes an annual volume of gigantic size. Stories, serial and otherwise, are numerous, and the other features will have equally strong attractions for buoyant lads. The words and deeds of famous men are presented, and there are interviews on scores of subjects relating to work and play. There are also many "True Fire Brigade Yarns," and articles on pets and their treatment. (8s. *Cassell & Co.*)

Messrs. Partridge's Annuals.—These monthlies for young and old are veritable institutions in many homes. The annual volumes, good within and attractive without, cannot be surpassed for presentation purposes, in the nursery and the Christian home. For the little ones there is **The Infants' Magazine**, and for their growing brothers and sisters, **The Children's Friend** (each 1s. 6d., 2s., and 2s. 6d. according to binding). **The Friendly Visitor**, in bold type, and **The Family Friend** (incorporating "The Mother's Companion") with fuller pages, will be welcome in homes of all grades (1s., 2s., and 2s. 6d.) Then, there is **The British Workman** (1s. 6d. and 2s. 6d.), and **The Band of Hope Review** (1s. and 2s.), both of them well on the way to their golden jubilee.

RUSSIAN HORRORS.

Two books are before us which make us feel exceedingly thankful that we were not born subjects of the Czar. **Christian Martyrdom in Russia** (1s. nett. *Brotherhood Publishing Co.*) is an account from reliable sources of the persecution of the "Spirit Wrestlers in the Caucasus," of whose trials the newspapers have recently informed us. This worthy, if somewhat obscure, sect in Russia endeavours to carry out in daily life the precepts of the Christian Gospel as they understand them. They refuse to serve in the army, and the autocratic government of the empire think to suppress this deadly civil heresy by extreme measures of persecution and repression. It is a pitiful narrative, and it shocks one to think it possible in this age of advanced knowledge and toleration. We hope the little work (which includes a contribution from Tolstoy) will find many readers. All profits of publication go to a fund for relieving the deep needs of these simple-hearted and patient people.

We are more familiar with the sorrows of the Stundists, but most readers will learn much from the other volume, by Hesba Stretton, **In the Hollow of His Hand** (*R.T.S.*), which graphically describes the ruthless oppression of these Russian Christians and the horrors they undergo in banishment to Siberia. It makes one's blood boil with indignation that such heartless cruelties should be practised in the name of a so-called Christian Church. Doubtless it will prove true, as ever, that "the blood of the martyrs is the seed of the Church," but that does not relieve us as Christians from our plain duty towards these persecuted fellow-disciples of Jesus Christ.

Part six of **The Queen's Empire** (6d. *Cassell & Co.*) gives representative specimens of the homes of the Queen and her people, from a room in Windsor Castle to the huts in a Kaffir kraal.

Under the title of **Sacred Art**, Part 1 (6d.), *Messrs. Cassell & Co.* have begun the serial issue of pictures reproduced from the works of modern painters, representing the chief scenes in Bible story.

A South African Boy, or Schoolboy Life in Natal, by "Natalian" (2s. 6d. *Marshall, Russell & Co.*), introduces the reader to various phases of life in South Africa, many of which will prove especially interesting to the young folk.

The Keswick Week (2s. nett. *Marshall Brothers*). Into this goodly volume are gathered most of the addresses given at and in connection with the last Keswick Conference. It forms a very substantial memorial of a blessed week.

Ramji. (1s. *T. Fisher Unwin.*) A "tragedy of the Indian famine," which makes very painful reading, must surely move many hearts to pity and help. Those who would know what famine actually means should not miss this bit of terrible realism.

The Pilgrim's Progress, by John Bunyan, with appendixes on the various editions and on antecedent and subsequent allegories, has been added to the red cover series of *Messrs. Bliss, Sands, & Co.* (2s.) There are numerous illustrations, also a brief biographical introduction.

His Majesty's Beggars.—By M. E. Ropes. A simple well-conceived story of Russian life, illustrating the hardships of peasants and the winning power of the Gospel. **Farm by the Wood.**—By Scarlet Potter. A pleasing story of rural life and of a little runaway girl. (1s. each. *Partridge & Co.*)

Mona St. Claire.—By Annie B. Armstrong. (3s. 6d. *F. Warne and Co.*) A story of girl life. Motherless girls, who, after many vicissitudes, reach high position and wealth. The escapades of one of them, who is a somnambulist, lend mystery and variety to the tale. The book will be a welcome gift to most girls.

Brief Sketches of C.M.S. Workers. We welcome Miss Emily Headland's excellent papers as collected in this goodly volume. (3s. 6d. *Nisbet & Co.*) Here are the stories of twenty-five of the right honourables of the C.M.S., representing every part of the great field, and in almost every case a portrait accompanies the biographical sketch. Rev. H. E. Fox, hon. sec. of the Society, contributes a hearty preface.

The Preachers of To-day. (*Nisbet & Co.* 1s. 6d.) Here we have the first of a projected series to include sermons by Archdeacon Sinclair, Rev. F. B. Meyer, Rev. E. A. Stuart, etc. No. 1, now published, contains "The Glory of the Lord" and other sermons, by Canon Eyton, whose faithful and fluent utterances will charm and instruct many readers.

Sandy Scott's Bible Class. (*Bliss, Sands & Co.* 1s.) Rugged and rough these talks may seem, in their dialectic address—"Braid Scots"—but there is real grit in them. Moreover, they are fair specimens of the homely but trenchant teaching in many a Scottish village Bible class where the ploughman leader knows his Bible if he knows little else.

The Church of England Temperance Society send **Juvenile Reciters and Dialogues** (1s.) containing 100 poems, original and selected, for well suited use at Band of Hope and similar meetings. **Defeat and Victory** (4d.), by Marie Robinson, and **The Quest**, by Miss O'Connor Morris, form part of a new service of temperance song. **Band of Hope Outline Addresses** (4d.) will prove most useful to young speakers.

Inspired through Suffering. By Rev. David O. Mears, D.D. (2s. 6d. *Nisbet & Co.*) These chapters on the value of life's discipline constitute a singularly bracing study. Every page breathes courage and hope and the faith that realises the unseen. Such utterances are a capital antidote to all timorous or pessimistic tendencies. No one can rise from the perusal of the book without feeling stronger for the work and warfare of life.

Bringing in Sheaves, by Rev. A. B. Earle, is a volume which should be read by all earnest workers for Christ, and many will rejoice that it has been reissued in a convenient form. The first chapter answers the question, "How can I best Promote a Revival?" and the last enlarges upon "The Rest of Faith." The twelve intervening chapters, rich in teaching and illustrative incident, tell the story of earnest sowing and reaping, not overlooking the sorrows and joys. This is an eminently practical and purposeful book, calculated to give useful direction to the lives of learners in the school of Christ. (1s. and 1s. 6d. *Morgan & Scott.*)

The Emphasized Bible. By Joseph Bryant Rotherham. With commendable promptness the second, third, and fourth parts, completing the New Testament, have been issued by *Mr. H. R. Allenson* (2s. each part). We recently described the work in some detail, so it will suffice now to say that it is throughout characterised by scrupulous care and general excellence. The translation is the result of conscientious labour extended over many years and in view of the latest research; and the means adopted to indicate emphasis, both idiomatic and logical, are remarkably successful and delicately applied. The appendix considers in a thoughtful manner several important questions, some of them much controverted; and though we would not be held to agree with every position assumed, we are glad to believe that this section, as well as the work in its entirety, will be of great service to students. It is to be hoped that the translator will be encouraged to carry through his version of the Old Testament, adjusted to the newly-revised Massoretico-Critical Hebrew text of Dr. Ginsburg.

How can You be Saved? By W. W. Fereday. (*T. Weston.* 1d.) A plain word, commending and enforcing the Gospel of salvation to everybody.

The Fireside and Home Words Almanacks are useful wall-sheets. The former is coloured, and costs three halfpence; the latter is also very attractive, and costs a penny. ("*Home Words*" *publishing Office.*)

Scripture Characters Roll. By Albert Midlane. (*Wheeler.*) Hymns set in large type and arranged for hanging on the wall—say of the nursery or schoolroom—so that the young people may see before them, read, learn, and remember simple lessons from Bible characters.

BOOKS RECEIVED.

From *Mr. Andrew Melrose.*—The Kingdom of Manhood. By H. G. Groser. (3s. 6d.) The Boys of Huntingley. By K. M. Eady. (3s. 6d.)

From *Messrs. Service & Paton.*—The Last Days of Pompeii. By Lord Lytton. (1s. 6d.) The Herods. By F. W. Farrar, D.D., F.R.S. (3s. 6d.)

From *Mr. George Redway.* — The Perfect Law of Liberty: A Plea for Freedom of Thought in the Service of Faith. By Vindex. (3s. 6d.)

From *Messrs. Hutchinson & Co.*—At the Cross Roads. By F. F. Montrésor. 6s. Dr. Luttrell's First Patient. By Rosa Nouchette Carey. 5s.

From *J. Nisbet & Co.*—Conditional Immortality: A Help to Sceptics. A series of letters by Professor Sir G. G. Stokes, Bart., to James Marchant, Evidential Lecturer (1s.)

From the *Clarendon Press.*—Ecclesiasticus xxxix. 15 to xlix. 2, Translated from the Original Hebrew, by A. E. Cowley, M.A., and Ad. Neubauer, M.A. (2s. 6d.)

From *Messrs. Bliss, Sands & Co.*—A Treatise on Sanctification. By Rev. James Fraser, of Alness. New and Revised edition, with biographical and critical introduction by Rev. John Macpherson, M.A. (7s. 6d.)

Mr. Dimbleby's "New Era at Hand." Examined and Exposed by H. Grattan Guinness, D.D., Fellow of the Royal Astronomical Society. A letter to Rev. J. W. Stevenson, of Shanghai, has been issued in tract form. It deals fearlessly and succinctly with a few of the questions raised by Mr. Dimbleby in his various books and pamphlets. (1½d. post free. *Alfred Holness*, 14, *Paternoster-row, E.C.*

AMONG THE CHURCHES.

Church of England.

The Bishop of Liverpool returns to his diocese this week.

Bishop Tucker left for Uganda on Friday, in the s.s. *Caledonia*.

A Palestine Exhibition will be held in the Vestry Hall, Haverstock Hill, Oct. 11 to 16.

The Bishop of Newfoundland and Mrs. Jones left for St. John's on Tuesday week by the ss. *Assyrian*.

Rev. Samuel Bickersteth, vicar of Lewisham, has undertaken to write a memoir of his brother, the late Bishop of South Tokyo.

The eleventh anniversary of the Gleaners' Union in connection with the C.M.S. will be held this year at Sheffield, on Monday and Tuesday, November 1 and 2.

The Persia Mission is about to be strengthened by Rev. J. L. Garland, who will be stationed at Isfahen. He hopes to leave England this week. Mr. Norollah is working now at Teheran.

Rev. Marcus Rainsford, curate of St. Matthew's, Brixton, is to be vicar of St. James's, Holloway, in succession to Rev. E. G. Hodge, recently nominated to Holy Trinity, Marylebone.

A large block of buildings has been acquired by the Church Army in Shepherd's Bush, where it is proposed to carry on a considerable part of the Society's work in London amongst women and girls.

Rev. J. B. Riddlesden, vicar of Stony Middleton, Sheffield, writes;—"The number of communicants has largely increased as a result of the Van Mission in this parish, and there has been a great awakening of spiritual life."

On October 19, at 7.30 p.m., the Archbishop of York will preach at St. Paul's Cathedral to the members of the medical profession. At the corresponding service last year upwards of 1100 medical men were present, and the space under the dome of the cathedral was half filled with those in academical dress. Admission to this space will be by tickets only.

Congregational.

Centenary celebrations have been held at Fowey.

Principal Fairbairn has returned to Oxford from Scotland.

Rev. G. H. Sandwell has been welcomed to the pastorate at Leytonstone.

Revs. J. Richardson and P. G. Peake have returned home from Madagascar.

A Cottage Mission, held at Charey Heath, has resulted in the formation of a new church.

Dr. Mackennal has been preaching at High-street, Burton-on-Trent, the scene of his first pastorate.

Mr. S. D. Wills, of Bristol, is about to sail for India to visit his son and daughter in the mission-field.

Rev. H. H. Carlisle, of Maldon, has been ordered a complete rest for a time owing to the state of his health.

Mr. Eric Macfadyen (son of the late Dr. Macfadyen), has been elected to the David Thomas scholarship at Mansfield.

The Young Men's Association at Union Chapel, Islington, opens its winter session with a full and attractive programme.

A new and useful form of fellowship meeting has been tried at Finsbury Park Chapel, a paper being read on some practical theme, followed by a discussion.

Mr. Alderman Evan Spicer and Rev. Burford Hooke, who have recently visited South Africa, report that excellent sites have been secured for the erection of English churches at Gwelo, Buluwayo, and other centres in Rhodesia. At Pretoria the deputation had an interview with President Kruger. During the visit to Johannesburg large meetings were held to welcome the deputation from England.

Rev. Dr. Leach has finished the first eight months of his ministry at Cavendish Chapel, Manchester. During these eight months the aspect of the whole place has been completely changed, and many hundreds of people have been added to the congregation. On the Sunday evenings in September the large building has been comfortably filled, and seats are letting almost every week. With the support of the deacons and officers he has been able to start many new movements, and he is now considering and preparing rules for a number of provident thrift societies for the benefit of the people who crowd the populous district in which the chapel stands. Public-houses are more numerous in the "D" district, in which Cavendish Chapel is located, than in any other in Manchester. It was recently reported by the police department that in this district there are 426 liquor-sellers who offer sweets and toys to children who buy beer at their houses. Dr. Leach is anxious to employ a number of agents to work among the people as soon as he can see his way to the necessary funds. He could find work for half-a-dozen sisters, for a good ministerial assistant, and one or two good lay missionaries.

Calls.—Rev. T. Gasquoine, of Bedford, to Lymm; Rev. J. A. Balshaw, to Cerne Abbas, Dorset.

Resignations.—Rev. J. Stevens, D.D., of Union Church, Shanghai; Rev. G. J. Adeney, of Reigate (after forty-two years' service); Rev. J. A. Messon, of Harrogate.

Baptist.

A new mission-hall has been opened at Hale End.

Mr. R. Rowntree Clifford has been ordained pastor of the Barking-road Tabernacle, Plaistow.

The Bristol Baptist Itinerant Society has held its twenty-first annual conference at Chew Magna.

At Gorse Hill Chapel, Swindon, special services were held on Sunday week by Pastor Sidney Scott Sarson.

Rev. R. E. and Mrs. Gammon have arrived from Trinidad; and Rev. Y. El Karey, from Nablous, Palestine.

The third anniversary of the work at Carey Hall, Leicester, has been held. The new chapel will be opened in a few weeks.

Rev. A. B. Wilkinson, after a short furlough in England, has returned to Calcutta, to resume work at Russell Khonda, Orissa.

Rev. Timothy Richard sailed for New York by the ss. *Paris, en route* to China, to again take up his special work at Shanghai in connection with the Chinese Christian Literature Diffusion Society.

Mrs. White and Rev. R. M. J. Stephens have arrived home from Yakusu Station, on the Upper Congo. Both these devoted workers greatly need a season of rest and quiet after the sad strain of the last few months.

A meeting under the auspices of the Zenana Society was held on Friday evening at the Mission-house, to take leave of several lady missionaries who are about to sail for India. Those who are returning after furlough are Miss Isabel Angus, Miss Farrer, M.B., B.S., Miss Finch, Miss Gange, and Miss Thatcher; new missionaries are Miss Beatrice Finch, Miss Bunn, Miss Murphy, Miss Morgan and Miss Lynne.

At Avenue Hall, Bush-hill-park, Enfield, special services were held on Sunday, September 26, when the new minister, Pastor B. Farringdon, preached both morning and evening. The attention was most marked, and much blessing followed. On Monday a public meeting was held to welcome the new pastor, Mr. R. L. Wates. An old friend of the hall occupied the chair, while Revs. G. W. White and J. T. Peace gave addresses.

Services in connection with the fifth anniversary of the settlement of Rev. John Felmingham at Northcote-road, Wandsworth Common, were held last week. On Wednesday a service was held in the afternoon, conducted by Rev. C. B. Sawday. Subsequently a large gathering took place in the chapel, at which Mr. George Joy presided, and which was addressed by Revs. David Llewellyn, of Brighton, and John Wilson, of Woolwich.

Since 1891, a good work has been doing under the care of Rev. F. B. Monti on the north side of Shepherd's Bush. The services have been held in an iron hall, but the growth of the congregation and of the Sunday-school, as well as the terms of the lease, compelled the erection of a permanent structure. The work now in hand is merely the lower lecture hall, to cost £2000, leaving the chapel until funds are provided. Four memorial stones were laid on Saturday afternoon in presence of a large gathering. Amongst those who took part were the secretary (Mr. T. Paul), the treasurer (Mr. Carlile), the pastor, and Messrs. John Neal and A. Hewitt, Mrs. Hopkins, and Revs. E. W. Stenlake and A. G. Egerton.

In connexion with the autumnal meeting of the Baptist Union of England and Wales, which is being held at Plymouth this week, a meeting was held at the Plymouth Guildhall on Monday evening to celebrate the centenary of the home missions connected with the denomination. Rev. Dr. Booth, secretary, said there was greater need than ever for village work, because they had to battle with the great enemy of sacerdotalism. Rev. A. Rowland, chairman-elect of the Congregational Union of England and Wales, said that if they suffered the village churches to decay, the free churches throughout the country would become weaker and almost extinct. If the Church of England did not alter her tendencies the free churches would alone stand as the bulwark of Protestantism in the villages.

Calls.—Rev. F. D. Robbins, of Manor Park, to George-lane, Woodford; Mr. A. Horlock, to Coleford, Glos.; Rev. C. H. Watkins, of Cardiff, to Coupland-street, Manchester; Rev. J. Jackson, to Meltham, Huddersfield.

Resignations.—Rev. A. Priter, of Pole-street, Preston; Rev. Joseph Gumblet, of Blaina; Rev. O. Jenkins, of Pontnewynydd.

Methodist.

A Gospel Mission car is doing good service in Whitby and Darlington district.

Rev. R. Pyke (of Barnstaple), who has been suffering from typhoid fever, is recovering.

Mr. W. Terrett (of Bristol) is conducting evangelistic services at King-street, Devonport.

Rev. N. Boocock, who has arrived from West Africa, gives an encouraging report of missions there.

New chapels are being built at Prudhoe, Castleton (Bradford), Walthamstow, Lymington, and Bridge-street, Morley.

Tidings have been received of the death of Mrs. Pickering, wife of the superintendent of the Primitive Methodist Mission on the Zambesi.

Rev. John Williams, of Newbury, was thrown from a trap and rendered unconscious near East Woodhay. He has since been confined to his room.

A "Quiet Day" has been held by the ministers of the Bolton district, at the "Joyful News" Home, Rochdale. Rev. T. Champness gave a Bible reading on "The Needs of the Preacher: Experience, Conversation, and Usefulness."

The Manchester and Salford Wesleyan Mission opened on Thursday a new hall at Ancoats, where the teeming thousands of Manchester's most dreary district may feel at home with beautiful homeliness; and where, we trust, they will learn to feel at home with the Lord of the place.

The Autumnal Convention of the Independent Methodist Connexion was held at Westhoughton (Wingates), on Saturday week, when a goodly number assembled. The President, Mr. Richard Lee, occupied the chair in the afternoon, and a most profitable paper was read by Mr. E. Ralphs on "Our Churches: their strength and weakness." At a public meeting in the evening capital addresses were delivered by Mr. Ellis Barker on "Self-Culture," and Mr. R. Atherton on "A True Soldier of Christ."

Presbyterian.

A new church has been opened at Byker.

Dr. Thoburn McGaw, who has been suffering from a throat affection, is now gradually recovering.

Rev. R. E. Welsh has completed ten years' labour at Broudesbury, where the work seems full of interest and promise.

Rev. Evan Jones, a missionary from Brittany, who has been on a visit to his old home at New Quay, Cardiganshire, has just returned to his field of labour.

The annual meeting of the English churches (Welsh Presbyterian) in Wales has been held at Swansea. The reports showed steady growth and real progress.

Revs. John Owen and E. Rees have sailed in the ss. *Raglan Castle* for South Africa, with the view of establishing Welsh mission centres in the most populous districts.

Rev. P. J. Maclagan, who sails this week for Swatow on the conclusion of his furlough, was married last week in Highbury Church to Miss Gould, daughter of Dr. Gould, an elder at Highbury and formerly the church's pioneer medical missionary in Swatow.

Calls.—Rev. P. Campbell, of Birmingham, to Durham; Rev. J. Forbes, of Belfast, to Burton; Rev. A. S. Campbell, to Free St. Enoch's, Glasgow (assistant); Rev. W. F. Bell, of Edinburgh, to Selkirk; Rev. A. Matheson, of Blair Athole, to Saltcoats.

Resignations.—Dr. Gray, of Liberton; Rev. G. Davidson, of Allars Church, Hawick.

Salvation Army.

General Booth is appealing for additional officers for missionary work in India.

Three Norwegian officers have been drowned while crossing a lake to hold meetings at a neighbouring village.

The Cape Town Government has placed the feeding and care of some hundreds of Bechuana rebel prisoners in the hands of the officers of the social work there.

At Kotka, in Finland, the magistrates have unanimously agreed to withdraw all taxes from the Army's buildings in consideration of the good work being accomplished there.

Further extensions of the work in Germany are reported. A publican's wife has got converted, and as she has no power to close her husband's business, she preaches salvation to the customers and places *War Crys* on the tables for their perusal.

Fallen Asleep.

At Child's Hill, on 24th ult., Mrs. Thomas, widow of the late Mr. Hugh Thomas, and a generous helper in Christian work.—At Laurel-grove, Penge, on 25th ult., Rev. Samuel Smith, aged ninety-three, for fifty-three years vicar of St. George's, Camberwell.—At Woodlands, Haworth, on 29th ult., Mr. John Ramsden Redman, J.P., a prominent Methodist, and closely associated with the late Sir Isaac Holden in the promotion of Wesleyan movements.—At Duxford, Rev. T. B. Sainsbury, aged seventy-five, who two years ago celebrated his ministerial jubilee.—At Windhill, Bradford, on 25th ult., Mr. T. Oddy, an earnest helper in Sunday-school and other Christian effort.—At Dewsbury, aged sixty, Mr. T. A. Bradley, an active worker and willing giver.—At Edgbaston, on 25th ult., suddenly, Mr. J. B. Hargreave, a prominent leader at Carr's-lane. His daughter is now a missionary in Khama's country.—At Melbourne, Rev. George Onions, aged eighty-six, who formerly did good service as Congregational minister at Bradford.—At Liskeard, Mrs. Andrew Hingston, aged seventy-two, who for thirty years worked in the Sunday-school, and a warm supporter of foreign missions.—At Leeds, on 24th ult., Mr. John Cooke, aged seventy-nine, a devoted labourer and willing giver.—At Barton Hill, on 26th ult., Rev. J. S. Thomas, of Marlborough College.—At the Charterhouse, E.C., on 28th ult., Canon Elwyn, aged seventy, Master of the Charterhouse.—At Sligo, Mr. Robert Hunter, J.P., an earnest Christian worker, aged eighty-one years.—At Donegal, John D. Hunter, for several years principal of Donegal National School, aged eighty years.—At Carrickfergus, Miss Lunn, a devoted Christian, aged seventy-eight.—At Belfast, Mr. Wm. John Smith, an earnest worker in connection with St. Enoch's Church.

Notices.

A correspondent wishes to know of a Christian lady, speaking Italian, who would undertake to visit a dying Italian at Hammersmith with the message of the Gospel. Address, Mr. T. H. Engalls, 37, Mansel-road, Acton, W.

Communications Received with Thanks.—D.L.M. S.S.S. J.C. H.S.E. A.S.L. B.C.T. H.J. A.M.B. C.E.L. A.E.H. G.W.H. M.H. C.M. G.C. P.A.C. E.H.K. A.M. C.P. J.S. B.S. T.C.M. P.P. C.B.W. J.M.M. S.G.A. R.S. F.S. E.T.R. M.J. J.K. S.R.R. E.A.C. G.M.S. D.G. J.C.T. W.S.W. L.R. W.C. W.O.B. W.G.S. M.M.B. P.M.N. P.A.A. G.H.J. H.B. M.G.G. J.B.N. A.C. S.S.M. J.K. C.J.S. M.H.A. A.G. J.J.W. W.B.B. A.S. W.W. T.P. R.D.H. R.W. H.E.P.

Applicants for Tracts.—E. C. Howard, 17, Hale-street, Linton-street, London, N.; Miss H. Stacey, Dawley Bank, Dawley, Salop; Mrs. Taylor, 10, High-street, Bampton, Oxon; W. Jordan, 117, Albion-hill, Brighton; E. Cook, Union Hall Mission, Carlisle-street, Edgware-road, W. (Gospel papers, such as *Herald of Mercy*); Mrs. Lane, 87, Bow Common-lane, Bromley, E.; James Derby, 10, Kingstreet, Rock Ferry; J. H. Hayward, 22, Wellington-street, Gloucester; Miss Matthews, 2, Brierley-road, Leyton, E.; Rev. F. Smith, 89, Bishopthorpe-road, York; Mr. E. Peters, C.M.S. Institute, Clapham Common, S.W. (for children or young people); George Jordan, 20, Kinmel-street, Birkenhead, Cheshire; J. Bent, Prestelgn, R.S.O., Radnorshire.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Peace Society.—The autumnal meetings of the society will be held in Newcastle-on-Tyne on Tuesday, October 12. There will be a morning and afternoon conference and a public meeting in the evening. This will be presided over by Sir Joseph W. Pease, the afternoon conference by the Dean of Durham, and that of the morning by Dr. Robert Spence Watson. All the meetings will be held in the hall of the Church Institute, Newcastle-on-Tyne.

Travelling in Egypt.—Messrs. Cook and Son have issued their new programme of arrangements for travelling in Egypt, by which it appears their fleet of tourist steamers will commence to run between Cairo and the First Cataract on November 16, and continue until the middle of March. The mail steamers will run from Cairo once a week commencing from Saturday, November 13, and twice a week commencing from December 11, and from Nagh Hamadi twice a week throughout the season to the First Cataract and back. The facilities now afforded to the travelling public for reaching the First Cataract, and inspecting the wonderful remains of ancient civilisation which adorn the banks of the Nile, are now greater than ever, and with luxurious hotels, not only at Cairo, but at Karnak, Luxor, and Assouan, there is every probability that Egypt during the coming winter will receive a larger share than ever of the health and pleasure-seeking public.

The Santa Claus Society.—During last year a hundred poor convalescents were sent away to homes and hospitals to gather health and renewed strength. The first aim, as the title indicates, is the bestowing of Christmas gifts to poor, sick, weary children and adults. For the little ones, dolls, toys, and scrap-books are the special favourites. Preparations are already going on for next Christmas, and help is sought for the patients in hospitals and infirmaries. Toys, games, books, clothes, writing-paper and envelopes, and wool for knitting are very acceptable. The gifts are exhibited before distribution in hospitals; the distributors are generally friends interested in the Society. Further particulars can be obtained from Miss Janie F. Charles, Stormont, Highgate.

The Prison Mission.—A difficulty often experienced in rescue and prison work is to find and supply the most suitable employment for the lapsed ones whom it is desired to reclaim. Mrs. Meredith has, in connection with her Mission to Discharged Female Prisoners, many women whom it is imperative to keep employed. Amongst other things they are taught to make felt slippers, which are manufactured in various colours and in all sizes of the best felt, every care being taken to send out a good and useful article. This is only one of the ways in which the women are employed. Church kneelers, dusting brushes, and other goods are manufactured at a reasonable price. This summer has been a very trying one in every branch of Mrs. Meredith's good work, and the funds have been at the lowest ebb, hence there is now great need of help either by contributions or orders. Particulars can be obtained of the Secretary, Slipper Department, 143, Clapham-road, London, S.W.

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

All Advertisements for The Christian should be sent to Messrs. John Haddon and Co., Central Advertising Offices, Bouverie House, Salisbury-square, London, E.C., accompanied by remittance. (For Terms, see Page 1 of cover.)

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NOTES AND COMMENTS.

THE announcement made a fortnight ago that our publishers would send a handsome Paragraph Bible (with references) under certain conditions (specified on page 8 of the current issue) has brought a large number of applications, so that the demand has been in excess of the supply. But our friends may rest assured that their communications are duly noted, and will be attended to with the least possible delay. Messrs. Morgan and Scott have received many encouraging letters, some extracts from which are given below :—

A Worcestershire vicar writes :—Thank you very much for beautiful Paragraph Bible which came this morning. I will do my best to distribute the copies of The Christian. This is a very poor parish, but I will send some to friends at a distance. I value the paper very much.

Dr. Baedeker says :—I hope to send The Christian to various friends in England and abroad, and I trust the result will be to your benefit as well as to theirs. *The Bible is a very valuable and very cheap book, in excellent print, and nicely got up.*

From a lady worker among soldiers :—I will circulate The Christian over England and Scotland. I have sent my own one to the Orkneys, and others when read will be sent to Portsmouth and Plymouth.

We have received several replies to the letter inserted last week from Mrs. Milne, defending the position of the B.W.T.A. in retaining Lady Henry Somerset as its president for the present year. Most of the communications are too diffuse, and some raise side-issues. One writer, however, makes a point worth noting when she says :—

"We know very well that departments are not binding on branches, but it is binding on a president not to work contrary to the spirit of any department.

The distress resultant on the epidemic of typhoid at Maidstone is likely to be so great that the Lord Mayor has decided to open a relief fund for the sufferers. Many of those who have died have left families behind who will need substantial help during the coming winter, and the disease is such that those who are recovering must spend long periods of weariness and weakness before they are able to resume their occupations and earn their livelihood. It is an added call on public generosity that the outlook in regard to the epidemic is again far from reassuring. The total number of cases on Tuesday had reached 1590, and this number has since been increased. The relief fund already started amounts to £6000, but this is an insignificant sum compared to the needs of the case. Every effort is being taken to prevent the spread of the disease in other towns.

In spite of the *Church Times*' assertion that the "circumstances which seemed to concur to give the Church Congress a Protestant tone were providentially over-ruled," the prevailing tendency right through was, as our report last week showed, to give the Evangelical wing a tardy recognition and opportunity, and they took an excellent advantage of their opening. How differently the same thing affects minds who look at it from diverse standpoints may be seen in the contradictory impressions recorded in the *Church Times* and the *Methodist Times*. The former says :—

Perhaps the great lesson of the Nottingham Congress is that it is not an empty piece of claptrap, but a very well-founded truth, that our points of agreement [*i.e.*, between the Ritualist and Evangelical parties of the Anglican Church] are, in fact, of greater importance than our points of difference.

The latter devotes its leading article to an exposition of the real unity of mind and purpose between the Evangelical party *in* the Church of England, and the Evangelical Churches outside it. It is a matter for thankfulness, at any rate, that the dominant note in the Congress was refreshingly free from the blatant Ritualism that has had all its own way of recent years.

There was a great deal of strong anti-Popery sentiment at the meeting of the Baptist Union, where the question was discussed. But it was very pleasing to note the tone of the speeches. There was an utter absence of bitterness, even against Roman Catholics. The utterance of the speakers was to the effect that the Reformation gave us a religious freedom which Rome denied its adherents; that the Romish Church was the same to-day as ever so far as its latent persecution of those who refused to accept its creed is concerned; therefore, let us stick to the Reformation freedom, and do all in our power to adhere to the Protestantism which alone allows liberty of conscience and opinion. We commend this as the right way to go to work. Mere attacks on the Church of Rome make martyrs of Catholics, and win for them the sympathy of the unthinking. Better far to teach the blessedness of a Gospel free from the trammels of a priestly intervention.

Mr. Aubrey de Vere, in his "Recollections," says, that when Cardinal Manning was on the threshold of the Roman Catholic Church, Carlyle went to see him, and said, "I have ridden over here to tell you not to do that thing. You were born free. Do not go into that hole." Evidently the sturdy old prophet of Chelsea had grasped the situation far better than many professing Protestants do. The Romish Church, so called, is a government—a hierarchy—and the disciples have no voice in its affairs; their sole duty is absolute obedience to the government. No Roman Catholic is free—he gives himself into the hands of a great system, mind, conscience, and body. We believe that the spirit of the British people is too much attached to freedom to accept the doctrines of Rome when they know what such acceptance entails.

The movement for an English Sunday Closing Bill was splendidly initiated, under the presidency of the Archbishop of Canterbury, last week. Convincing testimony was borne from the three countries where the law has been already in force, of the boon conferred on the community by the various Acts. Mr. Arnold J. Hills, who has done so much to bring the matter to its present ripeness, suggested a scheme whereby 20,000 meetings would be held in the next six months, for the proper organisation of which £50,000 would be needed. The present lull in party politics seems an excellent opportunity for the ventilation and furtherance of the scheme.

Unfortunately, the daily press is almost entirely hostile to the movement, as the comments prove. The *Daily Telegraph* speaks of the "ethical delusion of compulsory sobriety, with all that it involves of pedantic restriction and Puritanical hypocrisy"; the *Standard* denies the validity of the testimony borne to the success of the Sunday Closing Act in the large Welsh and Scotch towns; the *Morning* boldly affirms that while the purpose of the movement is to diminish Sunday drunkenness, "experience shows us that the exact opposite is the result"; while the *Pall Mall* is openly contemptuous. The *Echo* stands almost alone in its advocacy, and puts the case trenchantly thus :—

The seller of drink and drinkers alike enjoy freedom which is denied to those who would enjoy higher resources of recreation and instruction. Why should not the spirit-seller be put on the same level with the ordinary shopkeeper, and particularly if England thereby would reap similar blessings as those reaped in Scotland, Ireland, and Wales? The time will come, and may come soon, when the Sunday closing of public-houses will be effected, and when the organs of old-fogeyism will receive another blow.

It is clear that no time should be lost of educating public opinion on this matter.

The attempt of Mr. Ritchie on behalf of the Board of Trade to mediate between the disputants in the great engineering conflict has deplorably failed, and both sides are girding themselves for a lengthened and terrible contest. Without knowing all the facts, the most important of which have not been published, it is impossible to apportion the blame of this failure. But we are all concerned in this matter, which threatens to develop into a huge disaster, and there is a call upon all who have any public influence to use it in the direction of peace. The strike and lock-out has already cost in wages alone, according to the *Daily Telegraph*, about three-quarters of a million sterling, and in loss of profits to the employers about £100,000. If the battle goes on till Christmas on the scale threatened, this total will rise to something like two millions. The amount of privation, loss of trade, and loss of prestige among foreign customers entailed by this time will be incalculable. In view of all this, every effort should be made to bring the parties to a friendly conference, and to end the dispute by some wise compromise.

A feeling of dismay fills one's heart on reading that tens of thousands of men are likely to be added to those now locked out and on strike. Haughty and hard words have been spoken, which will not ease the friction or lessen the strain. They make one feel that the question is not so entirely one of mere percentages as some would have us think. There is feeling kindled—so much the worse for a settlement. Temper and method have much to do with most things, both with the unhappy and the happy working of them. We trust that this present mood may soon give place to a better.

The Archbishop of Canterbury has advised his clergy to burn their sermons when they have preached them three times. This is a poor compliment to the sermons and to the men who compose them. Christmas Evans

never felt satisfied with a sermon until he had preached it at least twenty times. There are some sermons that ought to be burned before they are preached once; but if a good sermon has benefited a congregation, why not repeat it as we do our beautiful hymns?

In a letter to a correspondent the Bishop of Salisbury says, referring to a sermon he had preached on our Lord's ministry in the Temple and the Synagogue:—

That He took part in the service of both seemed to me to be a justification for having two kinds of service in the Christian Church, one with more of ritual and sacrament, the other simpler and unsacerdotal. This may be a hint for a basis of reunion in God's good time. The difficulty of accepting Nonconformist ministers without episcopal ordination touches chiefly the ministration of the Lord's Supper, which ever since the first century has (for reasons which we can well understand) been restricted to persons specially set apart as Presbyters. As far as we can judge, these Presbyters were ordained either by Apostles or men in an episcopal relation to the Church—*i.e.*, not simple Presbyters. Supposing, however, other difficulties to be arranged, I can conceive of Nonconformist ministers (if they did not desire such ordination), to be admitted into the United Church to administer baptism, and to teach and preach in our churches, and to take a large part in its services. I hope I have made my meaning clear. The matter is one I have deeply at heart, and I trust, with God's help, to do something to promote a better understanding.

How does the Bishop manage to find in "our Lord's ministry in the Temple" anything different from his ministry in the synagogue? and how can he say that "He took part in the *services* of the temple," and connect that with sacerdotalism? Surely the Bishop cannot hold that our Lord ever *officiated as a priest* in the temple? And yet such a distinction is the whole ostensible ground of the Bishop's plea for the admission of Nonconformist ministers to preach in churches of the Church of England.

The Life of Tennyson will prove not only a delight to the lovers of his poetry and a book full of interest to those who take pleasure in the lives of intellectual men, but a clear and great gain to the religious forces of our time. The courage with which he faced poverty rather than be untrue to himself and his ideal, will be a stimulus to every noble soul among us. The fidelity of his future wife to him and of him to her, through long years of waiting for each other, will be some antidote to the passion and licence too often glorified in our novels. Above all, his steady faith in God through Christ, his grasp of the life invisible, will help to turn men again to the purest and best. It is like emerging on a high table-land where the atmosphere is clear and the prospect extensive to read words like these:—

He dreaded the dogmatism of sects and rash definitions of God. "But take away belief in the self-conscious personality of God," he said, "and you take away the backbone of the world." A week before his death I was sitting by him, and he talked long of the personality and of the love of God. "I should," he said, "infinitely rather feel myself the most miserable wretch on the face of the earth with a God above than the highest type of man standing alone.

The Academy notices that

every step we take from infancy brings us nearer to prosaic commonplaceness...The child is not the father of the man intellectually, or the world would be filled with poetry and humour.

What then becomes of the power which we all seem to have in infancy to be original, to be ourselves? Is some of it buried from fear of being noticed, and perhaps laughed at? Children are very sensitive, and often feel the special attention they draw when they say something remarkable; once they have suffered from the look of many eyes and the talk of many tongues, many of them shrink from encountering the same ordeal again. It might be as well, therefore, to let their sayings pass unnoticed outwardly; keep them and ponder them in the heart. Another explanation of the commonplaceness to which we nearly all sink is the fact that life comes with such peremptory commands that we have no time to let the soul dwell on things beyond the common sphere. The greatest loss we suffer in the battle of life is from the absorption of heart and soul in the things of the day.

In the day-schools of the United States the Bible used to be read and some recognition made of religion. This was altered out of deference to an agitation carried on by the Roman Catholics, one State after another suppressing everything that savoured of religion. So serious are the effects which are believed to have come from it that a movement has now begun in favour of returning to the former order of things. In 1890 Archbishop Ireland grieved that in their jealousies they had given over to materialists the teaching of the school, "the nursery of thought."

"Religious indifference will be the people's creed. His manhood will be, like his childhood in the school, estranged from God."

A few things are worth observing here. 1. How certainly the power of Rome leads on to irreligion. 2. How easy it is to carry out a system of religious training when men are all of one mind; how difficult when divisions appear. 3. How much more necessary it is to have religious men than a religious system; for the spirit of a teacher is all-pervading. We are persuaded that one of the finest spheres for Christian work is the day-school.

Fortunately there is less and less likelihood that the religious difficulty will be raised at the forthcoming School Board election. Those who would do so are hopelessly at variance among themselves. The issue, therefore, will really be fought out on other lines, and the question of religious teaching be settled on the basis of the compromise that has for twenty-seven years worked so well on the whole. With the example of some of our colonies and of America to warn us against the results of secular education, and with the certainty that the High Church party would interpret the privilege of teaching Christian truth in a "Catholic" sense, we have abundant warnings against extreme policies in either direction. The *via media* here is the *via vitæ*.

The New Orthodoxy.

WE have received the first number of a new magazine, entitled *The New Orthodoxy*, edited by Rev. Robert Tuck, B.A. (*Elliot Stock*. 6d. monthly.) In the first article, "Our Scope and Intent," occur the following passages:—

The title of this magazine is open to criticism, but we hope to disarm it with the assurance that by a New Orthodoxy we do not mean a "New Gospel." By a "New Orthodoxy" we mean that setting or presentation of the Gospel which precisely adapts it to a new age.

The New Orthodoxy will advocate the following setting of the revealed truth, and so endeavour to aid in forming the theology of the new age:—The redemption of moral and spiritual beings from moral and spiritual evils must be a moral and spiritual enterprise, accomplished by moral and spiritual forces, however these spiritual things may gain pictorial illustration in historical incidents and transactional scenes.

Whether this is a new Gospel or not, it certainly is another Gospel than that which the apostles preached. For they attributed redemption, not to moral and spiritual forces, but to the blood of Christ. "In whom we have redemption through his blood," says Paul. "Ye were...redeemed...with the precious blood of Christ, as of a lamb without blemish and without spot," echoes Peter.

But this new orthodoxy lays it down as in the nature and necessity of things that redemption is by moral and spiritual forces, pictorially illustrated in historical incidents and transactional scenes. What does this mean? Do the historical incidents and transactional scenes include not only the Passover lamb of Exod. xii., but also Christ our Passover sacrificed for us? Not only the five offerings of Leviticus i.-vii., but Christ, who through the eternal Spirit offered Himself without spot to God? Not only the brazen serpent in the wilderness, but the Son of Man, who, as the antitype of that serpent, must be lifted up? Not only the declaration of the curse of the law on Mount Ebal, but Christ Himself, who redeemed us from the curse of the law, being made a curse for us? This appears to us to be the honest meaning of the phrase used to define the position taken up by the *New Orthodoxy*; and if it be, is it honest or true to say that by a New Orthodoxy we do not mean a New Gospel? Is this only a different setting to adapt the old Gospel to the new age?

Another paragraph in the same article represents F. D. Maurice as the apostle who is the foundation of the new orthodoxy:—

There are hundreds of clergymen and ministers, and thousands of Christian people, who were brought up in the atmosphere of the Evangelical Revival, which provided for the nineteenth century a setting of the primary truths of the Christian revelation. These devout men and women find themselves seriously affected by the recent developments of Science, Philosophy, Literature, and Biblical Criticism. The entire range of Evangelical thought has been toned, in a very remarkable way, by that movement towards a spiritual and mystical apprehension of the Evangelical verities, and which for England F. D. Maurice may be regarded the leader.

It is interesting to read the following in the opening article of *The British Weekly* of September 30, published almost simultaneously with the first number of *The New Orthodoxy*.

Macleod Campbell, who was very partial to Maurice, said once of his system, "There is nothing real in the nature of things answering to this sense of guilt. The sense of guilt becomes a mistake which further knowledge reverses." All sin is thus reduced to ignorance. Even the late Mr. Hutton, that ardent Maurician, recognises an element of truth in this saying: "If the only difference between sin and righteousness is that men living in sin do not recognise their accomplished redemption, while men living in faith do, the sin would appear to be a sin of ignorance rather than of will." In exact agreement with this view Maurice says in a remarkable letter, which will be found in his Life, that he wishes to treat evil "as though it were not, for in very truth it is a falsehood. It has no reality, and why should not we treat it as having none?" Mr. Hutton admits that there are many partially analogous statements to be found here and there in Maurice's writings, and confesses that he has never been able to reconcile Maurice's profound and deep sense of the awful reality of sin with his language as to the absolute completeness of redemption, even as regards those who have been rescued from a life of sin; nor with his language here and there as as to purely negative and unreal character of sin. If there is no such reality as sin, and if the sense of guilt is an illusion, then the Propitiation is an illusion also, and the value of the New Testament has ceased, for it is threaded through and through by a theory altogether different—a theory to which guilty consciences in all ages have moaned their Amen.

We leave our readers to judge of the assertion in the opening article that the Christian thinkers and preachers who represent the New Orthodoxy "resent every accusation of disloyalty to the faith of their fathers...They think it cruel, and wholly unworthy of the common Lord, the 'Master of Love,' to call them names—Down-Grade or other."

The Root and Fruit of Holiness.

Col. iii. 1-7.

By Rev. H. C. G. MOULE, D.D.

THIS is one of the golden paragraphs of the whole Bible. To countless hearts it is one of their peculiar treasures. There is a celestial music for them in its very phrase and rhythm. It lifts the soul as with wings, till we get a glimpse of that exalted One sitting throned after death at the Right Hand of power, and in some sense realise that where He is we his people are, as to the true heart and basis of our regenerate being, and *know* that that basis is nothing less nor lower than Himself, and stand upon that fact, and look out from it towards the coming glory, and turn to a renewed and joyful walk here, "in this present world," by faith in the Son of God.

It is a passage memorable for its messages to servants of God. Stevenson Arthur Blackwood, of ever bright and blessed memory, soon after his conversion, entering William Pennefather's church at Barnet, caught sight casually of those words printed on a paper in the pew, "*Your life is hid with Christ in God.*" The recent discovery of his Saviour had been joy unspeakable; but who does not know that fear often lies near great joy, and that a treasure may seem far too precious to be safe? But here, he felt, was a safety equal to the treasure; "with Christ in God," a double rampart, all Divine.

A beloved and honoured friend of my own, now doing a great work for God (and may it be continued into distant years, if our Master tarry yet), has told me how in early life those five words, "*Christ, who is our life,*" were made new life to him. As he walked back to his home over a Scottish moor from a mission-service he had been conducting, those simple, those familiar words passed through his soul in one of those moments of insight which God alone can explain. "Within ten paces as I walked, life was transformed to me," he said; "so wonderful was the discovery that the Lord Christ is not merely Rescuer, Friend, King, but Life itself, Life central, inexhaustible, springing up within my heart, rising to eternity."

For us, too, writer and reader, may the paragraph bring its moments of insight into the full glory of grace and the full assurance of the hope of glory.

Meantime, let us not forget that the whole paragraph is written with a certain purpose. It comes to us in organic connection with the close of the previous chapter; and we remember in what direction that passage ran. It was altogether upon the problem, how to be holy, how to deal with "the gratification of the flesh," and to live a life pure and victorious, worthy of the child of God. This is full in view here. And accordingly we remember that all St. Paul says here of mysteries and glories, all his presentation of our death and our resurrection with Christ, and of our eternal life hidden with Him, and our coming manifestation in the endless bliss, is matter as practical as possible. It all means an answer to the question, "How shall I deal with the gratification of the flesh?"

So viewed, the passage loses nothing of its exaltation and charm of thought. But it becomes as different as possible from a mere golden reverie, in which the man attempts to escape from realities into the evening clouds, or tries to take a sort of opiate against earth's trials and temptations, compounded of imaginations of heaven. The verses are a chain of God's indissoluble facts, for the Christian's use amidst the formidable facts of the devil, the world, and the flesh. It is in order to his walking at liberty, in holy purity, in holy love, that he is (not to imagine but) to recollect that because Christ died, *he* died, and is in that sense dead; dead to sin's doom, and to sin's dominion, in his crucified Lord. It is for practical holiness, for the life of open eyes and conquering hands in the way of righteousness, that he is (not to imagine, or "feel," but) to recollect (for it is fact) that because Christ rose, *he* is risen, and has within him the very "power of the resurrection" of his Head. He is to "seek the things above" with the most practical intentions. He is to "seek" them—as the needle "seeks" the pole—with the "search" of earnest thought and expectant faith, not as things only whose hope may cheer his faint steps onward, but whose present power is to make his steps sure and strong.

For what are those things above? The throne of all love and power; the Saviour seated on it, triumphant for his follower, and faithful to him; and the life hid there with Him in God; yea, He who is Himself the Life. Sure of his own death with Christ, and his new life with Christ, in a union with which heights and depths of distance have absolutely nothing to do, he is to be always, at the back of everything, *there*—where Christ, his Life, is seated; where his true life is "hid," so hid as to be always, however, as truly in the Limb on earth as in the Head in heaven. And as he looks forward to "the glory that shall be revealed in us," it is to be with the same object, sure and certain, even a present holiness. He is to use the power he has in having the crucified and glorified Christ for his Life, all the more confidently and promptly because of its foretold development—"with Him in glory."

Here is St. Paul's programme, his prescription, for the blessed life, the transfigured life, at Colossæ. Live in heaven, that you may really live on earth. Live in heaven, not in the sense of the poet but in that of the believer. Live in recollecting and conscious union with Him who is there, but who is at the same time in you, your Life. Live in the continual confession to your own souls that you died in his death, and live in his life, and are with Him—by the law of union—on his throne; and then bring *this* to bear upon the temptations of your path. *Use* these things. Take them as facts into life, exactly as life is for you to-day. You shall find that in them, that is to say, in Him, you can be holy. You can walk at perfect liberty, and you can walk (with the same steps) in perpetual and delightful service.

Let our programme be that of St. Paul, for his is that of the Holy Ghost. Our aim, our longing, our hunger and thirst, is for a holiness which shall indeed be real, real before God in its root, and real before man in its fruit; a holiness which shall win the world to own that Christ can make a poor human life blessed and fruitful, loving, cheering, useful, humble, tender, while yet strangely strong, with a power not its own, to rebuke the evil which it meets. We want to be holy in a way which shall never glorify ourselves, but always our Master. We want to have "a heart" that does "not condemn us" (1 John iii. 21), not in the delusions of a supposed sinlessness, but in the happy, honest certainty that the central and steadfast desire is to please Him, to do his dear will. Then let us *go up*, to fetch our secret down. Believer, your talisman for that life, the only "life worth living," is in the heaven of heavens. It is seated on the right hand of God. It is—"Christ which is your Life." It is He, as He died for you, as He lives for you, as He lives in you, as you live in Him, as He is coming for you, as you are going to be glorified with Him. "Seek Him," with the seeking which is also a perpetual finding; and use Him as He is so found; and you shall have your desire. — *The Clergyman's Magazine.*

The Awakening Kiss.

THE recent article in The Christian, entitled, "Kissing the Baby," brought to my mind an incident in the experience of the friend who related it to me.

A new scholar had been placed in her Sunday School class, a girl so hopelessly unattractive and stolidly stupid that my friend Miss K. with difficulty subdued the instinctive repulsion she felt toward her. The new scholar proved a very discouraging subject, and her teacher's most conscientious efforts failed to rouse a spark of intelligence, or make any impression, spiritual or otherwise, upon her.

She had not been long in the class before she called to bid Miss K. good-bye, as the relatives with whom she lived were about removing to another city. After a painfully unsuccessful attempt at conversation, my friend accompanied her to the door, where, just as she was leaving, a sense that no one could ever feel any affection toward such a forlornly repellent creature swept, with a wave of pity over Miss K.'s heart, and she impulsively stooped and kissed her. The only response was a stare of stupid bewilderment, and the girl walked away.

Years passed: Miss K. had long since left her old home, when she received a letter from her quondam scholar—a letter well-written, well expressed, such indeed as only an intelligent, educated person could have penned. The writer said, that for a number of years she had vainly endeavoured to obtain Miss K.'s address, in order to thank her for the kiss, which had proved her salvation. She gave a sketch of her history, which was briefly as follows:—

In all her childhood years she had never received a word of tenderness, nor a caress. An orphan, she lived with relatives who had over-worked and under-fed her, and otherwise abused her, until when placed in Miss K.'s class, she was rapidly becoming mentally incapacitated.

Then came the startling new experience, her teacher's kiss. At first, simply dazed by the surprise of it, it reached and woke her heart and mind. In some instinctive way, she connected it with the fact that Miss K. was a Christian. What a Christian was she had no idea—so little had she been able to grasp the Sunday lessons—but all her longing went out to discover, and to become one herself. Outwardly, her life became more wretched than ever; but living on the memory of that kiss her mind became awake and eager. Finally she escaped from her miserable surroundings, began to earn her own living, found the Christ for whom she was seeking, worked hard to obtain an education, and, at the time of writing, was happily and well married, her life crowned with every blessing; and all because her teacher, moved by a heaven-sent impulse, had kissed her.

So the kiss, which Miss K., even after reading the letter, could but dimly recall having bestowed, so slightly had the incident impressed her, had been made the signal for the awakening of the sleeping princess to her birthright as daughter of the King of kings.

L. H. C.

Manchester Boys' and Girls' Refuges.—Mr. Leonard Shaw gives in his latest occasional paper a cheering account of his recent visit with his wife to Canada, and of the well-being of boys and girls planted out in the Dominion. The result of his investigations has been to confirm his opinion, "that for children who are up to the high standard of character and health required, but who have degrading relatives or surroundings, no conditions are more suitable than those on a good Canadian farm home under proper supervision."

Some of the Bushels.

By Rev. J. R. MILLER, D.D.

THE illustration was homely, but very suggestive. In the evening, when it began to grow dark and the housekeeper lighted her rude lamp, she did not set it on the floor and turn a bushel over it, but set it on the lamp-stand, that its light might fill the apartment. Jesus told his disciples that they were his lamps, and that He wanted the light to shine out clearly. Yet there are many ways in which Christian people hide or obscure the light that is in them.

For example, there is the covering of *shyness.* There are persons who love Christ, but shrink from a public confession of Him. The very depth and intensity of their love seem to make it impossible for them to express the love. Their feelings are too sacred to be revealed. There must always be an inner chamber of faith and love in a Christian's heart where only God may hold tryst with the soul. There are feelings which can be uttered to no human friend. There is a love of which we cannot speak. We are not required to talk about our heart religion with many people. It is a proper reserve which shrinks from laying bare one's inner spiritual experiences. We say it is scarcely less than desecration when a man prates in public of the sacred things of even a tender human affection. Is the heart's friendship with Christ less sacred, less holy? Surely no one should be expected to expose to public gaze all that belongs to the holy of holies of his communion with Christ.

Still, there is danger that shyness may become a covering which shall hide the light of Christian confession. Even so good a man as Timothy seems to have needed the exhortation from Paul, "Stir up the gift of God which is in thee." Timothy was not making the most of his Christian life. He was not using all the power he had. Only a comparatively feeble light was shining out from his life, when there ought to have been burning brightness. Paul said this to him: "God gave us not a spirit of fearfulness, but of power and love and discipline." Timothy seems to have been covering his light under a spirit of fearfulness, timidity, shyness, almost cowardice.*

It becomes all of us to look to ourselves whether the gift that is in us does not need stirring up like

A FIRE THAT IS SMOULDERING,

whether we do not need to get more courage, whether our shyness may not be a serious fault in us, and whether it may not be hindering our usefulness as Christians. We should get the lamp out from under the covering of timid reserve and set it on the candlestick of sincere and courageous confession.

There is also the covering of *natural feeling.* The very heart of all Christian life is love. God is love, and we are commanded to be perfect as our Father is perfect. The sum of the commandments is, "Thou shalt love." We are taught to be long-suffering in the enduring of injury and wrong; to be patient unto all men; to love our enemies; to forgive those who have done aught against us; that the servant of the Lord must not strive, but be gentle unto all men; that when reviled we should not revile again; that we should not avenge ourselves, but rather give place unto wrath; that we should put away malice, anger, and clamour, and be sweet-spirited always. Love is the light that should shine continually from the Christ life in us.

But some people hide this blessed light of love under the old natural feelings of resentfulness, unforgiveness, bitterness. They are quick to take offence. They hold grudges. They are not thoughtful. They do not forgive. They are quick-tempered, hasty in their speech, lacking affectionateness and sympathy. They may have a heart of love; but it seems as if there were a hard crust surrounding it and covering it, which prevents the outflow of the love.

There are many good people who do not reveal their best selves. They are like frowning fortresses; outside, cold, stern, forbidding walls, but within, a beautiful garden spot, with home, love, and refuge. These men are outwardly brusque, severe, unapproachable; but, when you find the way to their hearts, there is warmth there, with faithful constancy and shelter of strong love. But how much better it would be if there were not

THIS GRIM OUTSIDE;

if the love found its way into the manners, the speech, all the expression! We should not hide the warm light of love in our heart beneath a covering of external unloveliness, but should set the lamp where its shining will reach every life that touches ours or comes under our influence.

Then there is a covering of *egotism and self-conceit.* The Christian religion teaches us to be modest and humble in our demeanour, to give rather than to receive, to seek to minister rather than to be ministered unto, in honour to prefer one another. We are not to insist upon always having our own way, nor to think that none but ourselves know anything well or can do anything rightly.

But sometimes we find a man, a Christian man, who is so full of vanity that he considers no other one's opinion as of any account. He is upright, truthful, honourable, firm in his principles, inflexible in his integrity; but the lamp of his good life is hidden under the bushel of his egotism. He treats other people and their suggestions almost with contempt. He is dictatorial and despotic, incapable of co-operation in work with others. Such a man by the grave fault in his character defeats the very purpose of his own aim. He wants to be a leader, but he seeks position as a right, claiming it, demanding it, rather than winning it by force of character and fitness, and by readiness to serve. Some splendid men with magnificent powers are rendered almost useless to their fellows by this unhappy spirit. The true leaders are those who pay no heed to the mere outward forms of position, precedence, and rank, but devote themselves in love and self-denying service to the good of others.

By demanding place one may become like the figure-head, which vaunts itself in vanity upon the ship's prow; but the true man of influence is rather like the propeller, which, hidden out of sight, drives the vessel through seas and storms. Jesus said they are chief, not who claim to be first and to have highest rank, but who serve the most deeply and unselfishly. We must not hide the light of our life under the

COVERING OF OFFENSIVE EGOTISM,

but should set the lamp on the candlestick of self-forgetting devotion to the good of others.

Another of the bushels which some Christians put over their lamps is *the fretful, complaining habit.* Light is clear and white. Christian life in its divine beauty is all brightness. Two words, "peace" and "joy," express its true spirit. Peace is quietness, calmness, restfulness, contentment in any circumstances. The light of peace should shine in every Christian life. Then joy is distinctive of the Christian; not the joy of this world, which depends on worldly conditions, and ebbs and flows with the tides of circumstance, but the joy of Christ, which the world cannot give and cannot take away.

Peace and joy are essential characteristics of the light that should shine from every Christian's lamp. But how many people cover this white, pure light with the habit of discontent and complaining! How many of us have allowed the spirit of worry to creep into our lives! How many of us permit ourselves to murmur and find fault with almost everything in our lot! How many of us live in a perpetual fever of discontent. Such habits dim the shining of the light that should ray out of our life. Fretfulness spoils spiritual beauty. A habit of anxiety hides the light of peace and joy. If only we would strip off these unfit coverings and let the light of Christ in us shine out, it would add tenfold to our influence and power as Christians.

* It does not appear to us that the Apostle's exhortation necessarily implied quite so much as this.—Ed.

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A Soldier's Wild Life.

JOSEPH SMITH was born and brought up in the Army. He enlisted at the age of seventeen in the 71st Highlanders. In two months he was sent on board the transport *Bolton* to Bombay. During the voyage he took part in every evil thing, and whilst in India indulged in a reckless, dissipated life with ungodly companions. This brought in its train illness and disease, which compelled his being invalided home. On the voyage the ship encountered a terrible storm of three days' duration, which placed those on board in a critical position. All the masts were carried away, and it seemed impossible the passengers could be saved. Yet in all this terrible danger he, with others, was cursing and swearing, hoping the ship would go down. The ship put into the Cape of Good Hope for repairs, and during this time the soldiers were in the Castle Barracks. There again all his evil nature was given up to Satan. On reaching home, and after his recovery, he entered again for active service in the Crimea in 1854. Thousands of his comrades fell around him, but he was still spared; yet this led him to no thoughts of God, and he continued in sin.

After this the regiment was ordered to India for service during the Mutiny. He was brought into contact with scenes of horror and bloodshed, besides seeing many stricken down with sunstroke, fever, and cholera. He escaped with but two slight wounds and was again spared to leave the battlefield for barrack life until his regiment returned to England. He continued to give himself up to sin of all kinds, until he was ordered to Aldershot, and there took up his discharge.

Having served over twenty-one years, he received a pension of eightpence a day and not a good record as to character. He made his way to Portsmouth, and was employed as a navvy. Notwithstanding vows and promises to God to lead a better life, he continued in his old courses.

One evening he was led into the Seamen's Bethel, Gosport, and during an address given by a lady was deeply convinced of sin. From that time he shunned the companionship of the ungodly and found a delight in attending the means of grace. His eyes were opened more fully to see all his past folly, and very soon he found peace in receiving Christ as his Saviour. His spiritual life was strengthened by a visit of the late Henry Cook in the mission ship *Annie* to Plymouth, where there was a revival among the fishermen on board. Evening after evening souls were brought out of darkness into light, and here he learned to testify to the great change God had wrought in him.

His testimony has frequently been heard in the Bethel, the open air, and other places where he has gone, even before his old companions, and told what the Lord had done for him. He never ceased to warn the young of the dangers besetting their path, and to beseech them to turn to the Saviour before their lives were wrecked and wasted by sin. His own life after his conversion spoke loudly to all who knew him by its whole-hearted consistency and love. He suffered intensely during his illness, which was borne with wonderful patience. We praise God for his trophy of redeeming grace, and that now he is at rest with Christ. A. M. G.

Seamen's Mission, 47, Stoke-road, Gosport.

The Hindi Bible.—The re-translation of this important edition of the Holy Scriptures, under the auspices of the British and Foreign Bible Society, is approaching completion under the care of Drs. Kellogg and Hooper and Rev. J. A. Lambert. It is hoped that, health and life being spared, it will be completed in two years' time.

THE EVANGELIST.

"A Great Cheat."

By Rev. GEORGE EVERARD.*

A FEW months ago I met by the wayside a poor, wretched-looking woman. Her house was sadly neglected, and all about it gave evidence that those who dwelt there were living without the least regard to God, or even common morality. No prayer, no keeping holy God's day, no training up the little ones in the nurture of the Lord, was known in that house. It was a mission season, and many were inquiring the way to Heaven. So I put a plain question to this woman. I asked her whether she was seeking Christ. I met with the old answer: "I'm doing my best," said this careless, ungodly woman. Thus she tried to quiet her conscience and stifle the appeal that was made to her.

"Doing my best" is a great cheat and deceiver. I constantly meet with him in some shape or other. But I should like to unmask him if I could, for he has ruined many souls already, and is likely, I fear, to ruin many more.

You say, "I am doing my best," but is this true? Has any one ever done their best? Did this woman do her best? Have you done your best? For example, when some one inflicted upon you a trifling annoyance, and you gave way to angry feelings, and uttered many hasty words, were you doing your best? Or when you wasted an hour or two in bed, and arose too late, and duties were neglected, and perhaps you hurried to your work without a word of prayer or of thanksgiving to Him who had watched over you through the night, were you doing your best? Do you mean to say that every day and every hour of the day you have been striving to please God? Is there a day in your life in which you might not have done more for God's glory and the good of others? And if this be so, is it true when you say, "I am doing my best?"

Nay, I would go further and say, have you not again and again done your worst? Have you not many a time yielded to temptation, doing that which you knew was contrary to God's plain command and the warning of your own conscience? And what could you have done worse than this?

"Doing my best!" After all, what is the value of this hope of yours on which you are risking your salvation? What is it but "a sinner's best"? and a sinner's best can be but sinful. Who can bring a clean thing out of an unclean? Who can bring a drop of sweet water out of a bitter fountain? Who can bring good fruit from a bad tree?

I remember hearing of a lad that had such a disposition to steal that he could not overcome it. "I can't help taking it," he said, "unless it is too hot or too heavy." Here was an honest confession of his own character, so that whilst such a disposition lasted he would be sure to act dishonestly.

Now, what is the nature of man? He is prone to sin and evil. It may not be to theft or murder or any open crime, but in some shape or other the heart follows the evil and not the good; it may be pride or covetousness or selfishness; it may be self-will, worldliness, and utter indifference to a God of love; but in some form sin lives and works within. And whilst this remains unchanged the fruit of such a disposition cannot but be sinful thoughts and words and deeds. Every action, either in itself or its motive and principle, must be defiled and impure when tried by the standard of God's holy law. Therefore, until your heart is changed by Divine grace, whatever you may call "doing your best," you are only adding day by day to the long catalogue of your sins and transgressions.

"Doing my best." This is the law and not the Gospel, and none can save themselves by "doing." As many as are under the law are under its condemnation. Till you give up trusting in any works or doings of any sort you stand guilty and condemned. Never, since the world began, has there been a man saved by doing. Till you are saved and forgiven through Christ, "doing your best" is only like a man in a condemned cell sweeping or cleaning the floor, or putting a few pictures on the wall, or falling in with the rules of the prison; it cannot the least remove the sentence of death. Ah, think of this! The sentence has gone against you: "Sinner, thou must die!" and all these self-efforts are utterly in vain to blot it out.

"Doing my best." If this were sufficient, why has God given us such warnings of danger and such promises of pardon to the penitent? Why did Christ come down from Heaven and die for sinners on the cross? Surely, all this were needless if you or I could ever be saved by doing our best.

The truth is, you cannot be saved by any doings of your own. You can only be saved by that which Jesus has done for you. He gave Himself to fulfil the law, to work out a perfect righteousness, and then to suffer death as the penalty of our transgressions. He finished the work of man's salvation, and by his death He made it a righteous thing for God to forgive the sinner. And you have to believe and accept this salvation thus provided for us.

Instead of pleading that you are "doing your best," acknowledge that you have left undone the things you ought to have done, and have done the things you ought not to have done. Acknowledge that you are guilty, and then plead the death of Christ on your behalf: "O God, I am guilty, and deserve to die, but Jesus died instead of me. For his sake pardon my sins, and receive me as thy dear child."

When you come in this spirit, you stand on solid ground. You are no longer on the sand, but on the Rock. God will welcome you, and bestow upon you all the blessings of his grace. "He that believeth on the Son hath everlasting life." "All the promises of God in Him are yea, and in Him, Amen."

* From "The Wrong Train; or, Common Mistakes in Religion." New Edition (*J. Nisbet and Co.*). A useful collection of plain Gospel appeals, printed in large type.

Missionary Day has become an institution at the Strangeways Conference Hall, Manchester, and is looked forward to with special interest by a large number of the friends of the Refuge work. This year it is fixed for Friday, October 22nd. Among the speakers, will be Rev. H. E. Fox, Mrs. Bishop, Miss Annie Taylor, Rev. J. Hudson Taylor, Mr. Walter R. Miller, and Rev. David Baron.

Hebrew Christian Prayer Union.—On Tuesday evening, last week, being the eve of the Day of Atonement, a large number of Hebrew Christians assembled at the church room adjoining Whitechapel Church, to offer prayer to God on behalf of their unbelieving Jewish brethren. Rev. S. T. Bachert presided, and a short address was given by the Rector of Whitechapel, who expressed great interest in the work among the Jews. After singing and prayer, Rev. M. M. Ben-Oliel delivered an edifying address, dwelling on the efficacy of the great Atonement made on the cross. He also exhorted the Jewish brethren not to be discouraged in times of trial, but patiently to endure persecution and suffering. The meeting having been thrown open for prayer, it was deeply impressive to hear Jews pray for parents, brothers, sisters, friends and relatives who are still in unbelief. A spirit of prayer and earnestness pervaded the meeting.—Israel Sunlight, Hon. Secretary.

Wesleyan East End Mission.

THE thirteenth anniversary of the Wesleyan East End Mission was celebrated on Wednesday last, at Stepney Temple, by a series of meetings Though all the gatherings were interesting, that of the evening was the largest and most enthusiastic. A devotional spirit pervaded the proceedings, and in that spirit the work enters upon what it is hoped will prove a year of signal blessing.

After a brief financial statement by Mr. J. G. Widdicombe (treasurer), showing that, although heroic endeavours had been made on the spot and generous assistance contributed by distant friends, there was yet a balance on the wrong side, Rev. Peter Thompson enlarged upon the work in its spiritual and social aspects. The Mission was started twelve years ago, and it has ever since been growing steadily. Only in a limited degree is it the joy of the Mission to witness its converts growing up under the shadow of its enlightening, educating, and nourishing institutions. Another joy is experienced, however, for as the converts become settled in principles and launched upon a new life, they choose purer and happier social conditions, and make for suburban districts. During the past twelve years some 4000 people who have received blessing at the Mission have removed, and in many cases taken up work and membership of outside churches. Yet there remain about 1800, young and old, on the class-books of the Mission.

The present staff of the Mission is: four ministers, four evangelists, one medical man, and twenty ladies who care for the poor in their rooms and houses. The voluntary workers, officers, stewards, and teachers, have for the most part grown up with the Mission, and they are rendering valued service on week days as well as Sundays. The Sunday-schools have considerably over two thousand scholars, and all the work, whether among young or old, is associated most vitally with prayer and trust in God. And the Mission has made its influence felt to such an extent that the bad characters of the district know of it and the converting work which goes on through its instrumentality.

Mr. Thompson's one grief was that friends of aggressive work do not visit the various centres of the Mission and make themselves acquainted with what goes on. From time to time the work undergoes rearrangement, in order that things may not run in ruts and interest flag; and quite recently changes have been made for deepening and widening the work. Alluding to the prosecution of himself and Mr. Howard for the stand they took against the drink interest, Mr. Thompson said that he was so convinced of the great importance of the course he took that if the costs had fallen upon himself, and involved living on bread-and-water for ten years, he would not have hesitated to accept the consequences.

After some encouraging words by the chairman, Mr. T. Morgan Harvey, a hearty address was delivered by Rev. Hugh Price Hughes, who declared his belief that well-to-do Christians will never enjoy the greatest privilege of wealth until they give on a larger scale in support of the work of God. Dr. Barnardo followed, and for the good of those who had not taken up Christian work, told the story of a young lady, who, after witnessing the operations of a great institution in East London, said she was surprised to observe how pleasant it is to be engaged in doing good.

Among Indian Lepers.

The famine has played sad havoc among this unfortunate class, and has sent many of them to the asylums of the Mission to Lepers. This has meant more mouths to fill at famine prices. Many of these outcasts, driven to our doors by stress of starvation and suffering, have become permanent inmates. Moreover, the needs for work in new centres are urgent. We are very anxious to have homes in Swatow and in Korea, as well as in more places in India. But as our work includes the maintenance, as well as the evangelisation, of the lepers, these proposed extensions mean large additional expenditure.

Work on behalf of outcast lepers is being carried on by the Mission in some fifty centres in India, Burma, China, and Japan.

John Jackson,
Hon. Sec. London and District.
186, *Aldersgate-street E.C.*

Protestant Bordeaux.

SUNDAY brings with it a dreary feeling, and a sad one, in the lands which know no Sabbath, and especially is this the case in so-called Christian lands where godlessness prevails on that day more than ever. So finding myself alone, and knowing no one, on a recent Sunday in Bordeaux, I set out to see what I could learn about its Protestants.

The directory gave, besides foreign chapels or churches, three French Protestant "temples," two belonging to the State-subventioned "Reformed Church," and the other to the "Free Church," known as the "Evangelical Chapel" only. To these I learned must be added four small chapels of the Reformed Church, and the Salvation Army. First I visited the principal "temple"—dating from 1855—the most mausoleum-like structure I ever saw put to other than funereal uses. Most of the congregation came late. No one showed the way to the seats or provided hymn-books, and one wondered what could induce a second visit if the heart were not touched by the sermon. Afterwards, talking with the presiding minister, he endorsed my views about the building, but supposed it would have to remain as it was, since the people did not care enough about it to raise fresh funds.

The Reformed Church in Bordeaux—a city containing eight to nine thousand Protestants—numbers six pastors, and has perhaps about a thousand communicants, though it makes no distinction between members and adherents. A body of electors having certain qualifications choose the fourteen members of a consistory controlling local affairs. In their Sunday schools they have about 800 children, who are further provided for by two boys' and several girls' schools, with fifteen teachers among them. There are also homes for the young and the aged, and a Protestant hospital.

The Evangelical Chapel has a regular membership of about a hundred, under one pastor; and from what I heard outside I should think that there was more fervour among them. All the Bordeaux Protestants call themselves Evangelical, and all the pastors work in harmony.

The only other French work is carried on by the Salvation Army on much the same lines as in England, though the ladies in charge find it there extremely hard, on account of the utter unconcern of the people. A small local corps of some thirty-five have been gathered in, but they have no relations with the other Protestants.

Besides these French services there is a flourishing Anglican church, for Bordeaux has a good-sized Anglo-American colony, connected for the most part with the wine trade. At the service there we had a good Gospel sermon, though unfortunately read in a dry style. In connection with this, and under the direction of the genial and active Chaplain, Mr. Burke, is also a Sailors' Rest on the quay. There is a Swedish Church, too, the pastor of which looks specially after Scandinavian sailors; and there is a German Church.

Thus Bordeaux, with its Protestant colony, is not neglected, but one cannot help feeling how great, in common with the whole of Protestant France, is the need of

A BRIGHTER AND DEEPER SPIRITUAL LIFE.

Bordeaux has its noble army of martyrs, dating from the early decades of the sixteenth century, if not before, when worship was all in secret. In October, 1572, the year of St. Bartholomew, two hundred and sixty-four Protestants gave their lives for the faith in Bordeaux, and even after the Edict of Nantes in 1598, the survivors could only worship outside the walls. Their temple there was destroyed by the king nearly a century later, three weeks before the revocation of that edict, and thenceforth they worshipped at terrible risks in private dwellings, till, in 1754, under the influence of the heroic Antoine Court and Paul Rabaut, an organisation was ventured upon, though singing was not till 1789. The prisons still held fifteen condemned for assembling or assisting others to assemble for worship, while in 1762 one of their pastors was put to death. Children unchristened by Romish priests were still considered illegitimate, and their inheritance passed to others, a sad temptation to many. But the spirit of the times was also at work, for in the words of one of their then pastors, "They would rather have the discourses philosophical than Christian, desiring spirit rather than unction, preferring antitheses and plays on words, to solid, simple, and Christian thoughts." Such, one fears, is the general state of Protestant France to-day, notwithstanding bright exceptions; and the laws of 1802 and 1852, which accorded the Protestants State aid and State recognition, do not seem to have greatly improved things, for with liberty too often is involved indifference, and there is nought like persecution for the deepening of spiritual life.

BUDGETT MEAKIN.

Christmas Letter Mission.

WE have year by year called attention to the work of the Christmas Letter Mission, an organisation peculiarly adapted to meet the needs of Christian workers who aim at making the season not only one of festivity and happiness, but of Gospel seed-sowing on a wide scale. Many who have read with heartfelt sorrow of the death of Miss E. Steele Elliott, for many years secretary of the Mission, will be glad to learn that all this year's letters were written and in the printer's hands before the sudden call came, and that the activity of the Mission is as great as ever.

Letters suitable for distribution among all classes—sick and well, young and old—are ready to hand, bright with illustrations, and conveying in happy, anecdotal form the Gospel message of life and peace, as well as seasonable good wishes. The new report gives interesting details of the world-wide distributions carried on through the secretaries of the Mission at home and abroad. Clergymen, visitors, and Bible-class teachers may secure a complete catalogue from Messrs. Hazell, Watson and Viney, 1, Creed-lane, E.C.; and three stamps sent to the same will procure a specimen packet. The Mission has always applications for grants of letters. Offers of co-operation will, therefore, be thankfully received by Miss E. Thornton (Hon. Sec.), Eastfield House, Broxbourne; and subscriptions by Miss Dupre, Beaumaris House, Surbiton.

Medland Hall.—A pamphlet issued by the London Congregational Union on its East End work states that Medland Hall, within a stone's-throw of Stepney Station, Commercial-road, E., is the only home in London to which friendless men are admitted every night in the year and supplied with food, bed and bedding, washing and other requisites, without charge. Over 100,000 admissions, including sleeping accommodation and food, are recorded every year. In addition, about 18,000 supplies of food are given to men for whom sleeping berths cannot at present be provided. None are sent empty away. The Sunday evening congregations show a total each year of over 20,000 homeless men. To many Medland Hall has been a means of escape from the prison house of despair, a life-raft which has kept them from sinking among the submerged. Some 300 of these men have had new homes and health-giving work provided for them in Canada, and and this daughter-land of England is a gainer by the transfer.

The Book of Jonah.

THE Book of Jonah has more marvels than one. While the story of the great fish seems puzzling to some, the story of the repentance of the Ninevites is equally marvellous to minds of a more reflective order. Recently, at a meeting of the Liverpool Literary and Philosophical Society, Dr. J. Birkbeck Nevins, a gentleman whose scientific reputation is neither confined to the medical world nor limited to the city in which he resides, read a paper entitled "On some little-known historical events in the life of the prophet Jonah; and an inquiry—as a naturalist—into the credibility of some of the incidents of his career, alleged to be impossible and incredible." The lecture has not been published for sale, but we have been favoured with a private reprint from the Society's Proceedings. The first part of the paper is a study of Dr. Burgess's English version of a metrical sermon in Syriac by Ephraem Syrus (fourth century), entitled "The Repentance of Nineveh." From this it appears that as Jonah entered Nineveh there was an earthquake, which continued throughout the forty days of his preaching. Naturally this was associated with the prophet's mission, and it so alarmed the people that they believed the preacher's word as to impending judgment. Moreover, the general fear saved Jonah from the violence of the populace, and led to their repentance. Dr. Nevins identifies this earthquake with the one mentioned in Amos i. 1 and Zech. xiv. 5, and gives many interesting traditions regarding the prophet and his work. He also writes helpfully on other points in Jonah's career; and shows sound learning as well as loyalty to the Sacred Scriptures.

Another work on the same subject is "The Story of Jonah: in the Light of Higher Criticism." By Luther Tracy Townsend, D.D. (2s. *Funk & Wagnalls Co.*) The writer is well known as a sturdy defender of the faith, and he never fought more manfully or more triumphantly than here. Higher Criticism claims to bring a subject under the light of all the facts that relate to it, and on these lines our author conducts an orderly study of the Book of Jonah, his style being uniformly pointed and succinct. After discussing incidents in the early part of the narrative, Dr. Townsend gives facts concerning sea monsters and their capacity to swallow men, a footnote telling the story of a sailor who was missed by his companions while a whale was being secured, but was found, a day and a night later, alive in the cetacean's belly! As to the repentance of the people, it is not surprising (1) in view of the common knowledge of Jonah's experiences, (2) of the earnestness of the preaching of a prophet who opened his mouth for God after such a deliverance as was wrought in Jonah's case, and (3) of the well-known fact that the fears of Oriental people have many a time been excited to the pitch of terror by an announcement of coming doom in plague or earthquake. Dr. Townsend does not naturalise the story: God "prepared," or appointed, the fish, and at length miraculously interposed to save the disobedient prophet. This places the narrative of Jonah alongside many others in the Old and New Testaments, in which God interposed to carry out his own purposes. God delivered Jonah that "the more faithfully he might declare the Divine message, in order that the people of Nineveh might listen the more attentively to what he had to say, in order that Jonah's deliverance might be a prophetic sign of Christ's resurrection, and in order that His deliverance might also be a prophetic sign extending through the ages, that God will keep his children in safety, though dead, until the morning of the resurrection."

Wolverhampton.—The report of the Protestant Association in this busy town shows earnest work and faithful testimony in Sunday-schools, Bible-classes, open-air and cottage services, and in other directions. The work is full of interest, and may well prove rich in suggestion of Christian effort to earnest men and women in other places where sacerdotalism holds fell sway.

OUR DAILY HOMILY.

SUNDAY, October 17.

"*It was perfect through my comeliness, which I had put upon thee, saith the Lord God.*"—Ezek. xvi. 14.

HOW rich this chapter is in spiritual significance for ourselves! We, too, were born in the land of the Canaanite—our father the first Adam, our mother Eve. There was no beauty in us by nature, but everything to cause abhorrence to the Holy God. And if we are washed and clothed, decked with gold and silver, arrayed in fine linen, silk, and embroidered work, eating fine flour, and honey, and oil, exceedingly beautiful and arrayed in royal estate, it is all of grace, of the exceeding and eternal grace of God. There is nothing of it at all in which we can boast ourselves. Of Him are we in Christ Jesus, through whom we are what we are. We are perfect only through his comeliness which He has put upon us.

First, let us dare to believe that it is so. Accept and value your position. In Christ, we are more than tolerated, we are loved. We are more than forgiven; we are arrayed in fair garments. The King greatly delights in us In his eyes, and because his beauty is upon us, we are all fair. The joy that the Father has in Jesus, He has in us who are in Him. We may be deeply conscious of our sinnership, but He doth not behold iniquity in Jacob, nor see perverseness in Israel. We need not shrink to take our place even among the holy ones of the Presence chamber, because we are accepted in the Beloved, and clad in his comeliness.

But, next, let us not presume. We have nought of our own. When the temptation tries us to pride ourselves on our goodness; to arrogate to ourselves a special position because of our superiority to others; to assume that we can be independent of our immortal Lover, then let us remember what we were.

MONDAY, October 18.

"*All fowl of every wing.*"—Ezek. xvii. 23.

The text suggests that Christ is the cedar, and all kinds of people come to roost in Him, as birds of every wing. Young and old, rich and poor, men high-soaring as the eagle, fierce as the raven, gentle as the dove. The young, just learning to try their wings; the old, weary, and lonely; those who have kept all the commandments from their youth, and those who have broken them all.

It does not matter with what wing we come to Jesus so long as we come. The practised eye can easily recognise the birds by their flight; each bird has its own wing; so every soul has its own disposition and temperament—one feverish, the other languid and lethargic; one impetuous, the other dilatory; one affectionate and warm, the other cool and shy. But the Lord Jesus knows our frame, and understands us afar off. He does not chide the dove because it cannot breast the storm and face the sun like the eagle. He does not expect the sustained flight of the seagull from the sparrow, or the song of the nightingale from the chaffinch. Each has its distinct beauty and use; each is dear to Him, but each must be content to pursue its own nature.

Do not imitate another; be yourself. Do not go about the world counting that you are useless and a failure, because you cannot do what is done by others. Be satisfied to be Mary, and do not always be longing to be Martha. Be content to be a humming bird. Learn how to be abased, and how to abound. Only rest in Christ. Out of the windy storm and tempest, make for the shelter of his dear love. There thou shalt roost, quiet from the fear of evil, until the day break and the shadows flee away.

TUESDAY, October 19.

"*Behold, all souls are mine.*"—Ezek. xviii. 4.

This is bed-rock. Let us ever get down to the beginnings of things, when we state God's claims on men. Instead of only pleading with them, let us boldly assert God's claims upon them. All souls are his: of the African as of the European; of the heathen as well as of the Christian born; of the toiling, sorrowing, sinning, as of those that stand in the sunlit circle.

His by right of *creation.* "He made us, and we are his." Has not a man a claim on all that his hands have made? and has God less? His by right of *redemption.* To any man we have the privilege of saying, "You have been purchased by the precious blood of Christ." His by the right of *his own holy and glorious Nature.* Not to own Him and love Him supremely is a gross violation of the eternal fitness of things. The parent has a claim on his child.

Need you fear anything, fellow-Christian, since thou art his? Though thou goest forth alone into the wilderness, where there seems no spring, no food; though thou hast no visible means of sustenance through no fault of thine. Though thou shalt be called to pass to-day out of this world into the unseen. Since thou art God's, is He not responsible for thee? Will an owner allow his house to fall out of repair, or his beasts to lack food and tendance? Will God not tend, maintain, nurture, and cherish thee? Would it not be to his discredit if He were careless of thee, his own? The fact of thy bearing his mark and stamp upon thee is guarantee enough of his obligation to be a God to thee. Let Him do with us as He please, and we can perfectly trust Him; He is within his rights. Let Him send us whither He may, and entrust us with what commission He choose, it must be well. Let us look up into his face with a smile of satisfaction that we are his; but let us be sure that we voluntarily yield Him all that is his own, that He may do all his will.

WEDNESDAY, October 20.

"*Take thou up a lamentation. This is a lamentation, and shall be for a lamentation.*"—Ezek. xix. 1 and 14.

This chapter is a dirge, first over two kings of the House of David, Jehcahaz and Jehoiachim, who, like wild beasts, had been carried off, the former to Egypt, the second by the Chaldeans; and then over the whole royal family, described under the figure of a wasted vine, humbled and almost destroyed.

We, too, may lament for the sufferings and sorrows of our King. The Holy Spirit would not have us forget them, because our sin-laden and wounded hearts can only become healed by pressing against the wounds of Him who was pierced by the nails and the spear. "Consider Him that endured such contradiction of sinners against Himself"—the agony and bloody sweat, the cross and passion, the scorn and reviling, the contradiction of sinners, and the malice of Satan. And as the full measure of his sufferings is unfolded to us we shall weep and lament, not for Him, but for ourselves and for our children.

But it is strange that the remembrance of all this brings strength, and solace, and peace. As Bunyan says, "He hath given us rest by his sorrow." The bitterness of his sorrows alternately makes us sad and blessed. Sad that we brought Him such a heritage of woe: happy that since He has borne us, we are for ever emancipated from a lot which must have crushed us. Our lamentations are turned to songs. The cup of his blood brims with the wine of joy.

THURSDAY, October 21.

"*That which cometh into your mind shall not be at all; in that ye say, We will be as the nations, as the families of the countries, to serve wood and stone.*"—Ezek. xx. 32.

There was a tendency among the chosen people to reason thus: Why should we be perpetually reminded of the claims of Jehovah? Why should we not do as we please? Why not do as other nations around, who select their own deities, and do not seem to suffer as we do? Nay, said the Most High, this cannot be. When once I have entered into covenant relations with any, they cannot lightly cast off those sacred bonds. My name and character are too deeply implicated. I must work for my holy Name's sake, that it may not be polluted (ix. 14, 22).

It is a very solemn thing to have become God's children. Sin is not the same in us as in others. In those, it may be slightly passed over, but in us it will be visited with many stripes. We cannot sin with impunity, nor do as we list.

But the thought cuts in two directions; if we are bound to God, He is also bound to us. We may not leave him, but He cannot leave us. He will always be mindful of his covenant. There is one plea with God that never fails; "Do it for thy great name's sake." He cannot deny Himself, or allow his honour to be trampled in the mud. We cannot be as though we had never taken God; nor God, as though He had never taken us.

FRIDAY, October 22.

"*I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.*"—Ez. xxi. 27.

This prophecy was directed against Zedekiah and Jerusalem, and predicts the coming of Nebuchadnezzar, who is represented as considering an expedition against them and Ammon. Whatever the king of Judah thought to establish by his wit and power, God would overthrow. Nothing should stand, however carefully constructed, till the Messiah came to take up the kingdom and rule with meekness and righteousness.

That fortune which you had built up with so much care was overturned, that you might acquire the true riches. That reputation which you had established for integrity and self-restraint was overturned, that you might despair of yourself and avail yourself of the provision made for sinners in Jesus. That friendship was overturned, that you might come to the love of God. And God will go on with this overturning work until every high thing that exalts itself against the Lord Jesus is thrown down, and until He be admitted to the empire of your heart, who alone has the right over it.

SATURDAY, October 23.

"*I will scatter thee among the nations, and disperse thee through the countries; and I will consume thy filthiness out of thee.*"—Ezek. xxii. 15.

The idea here and in the following paragraph is of the smelting furnace. *We are refined by fire.* Fire is pain. It is the symbol of all that our nature shrinks from. But affliction is all this. It may be anxiety about money-matters or the chronic ill-temper of some member of your family, or a random word, or a telegraphic message, or a whispered secret, or anxiety about your health, but your soul is filled with fire—keen, strong, alive, devouring. Do not wonder at this, for only so can you be delivered from your dross and filth.

But God appoints it. As much as the process of refining implies the presence of the refiner, the afflictions of the believer imply the presence and purpose of the Lord. The process could not be carried on without Him. So that in every sick chamber, where his servant lies, besides the attendant wife or nurse, sits the Great Refiner of silver, closer than close, nearer than near, tenderer than the tenderest. You may not see Him now, but some day when you look back on your present sufferings, you will understand, and say: "I could not have lived through it, had not the Master been with me."

The trial is a sign of preciousness. You do not cast a stone into the crucible, or winnow chaff, or prune a bramble, or put a cinder in the lap-dog's meal. Now, when Jesus subjects us to trial, it is only because, amid all our dross, His keen eye detects the precious gold which cost him Calvary, and is capable of becoming his ornament of beauty for ever. And in the heat of fire while the dross is passing off, the metal is being wrought into some fair shape.

But, courage, the crucible will soon break; the long process will be over; the soul will break the egg-shell and soar.

Through the test of sharp distresses,
Those whom Heaven most richly blesses,
For its joys are purified.

Spiritual Joy.*

By Mr. GEORGE MÜLLER, Bristol.

WHEN we are exhorted to "Rejoice evermore" (1 Thess. v. 16) the joy spoken of is not of a worldly character, nor joy which arises from temporal success, nor joy even which arises from a goodly measure of health and strength of body and mind; but spiritual joy. This evidently is what is referred to by the whole connection in which the verse stands before us.

Now this spiritual joy we have not naturally, we cannot have naturally, because by nature we are far from God; we have a guilty conscience, we love to go our own way and to please ourselves instead of pleasing God, living for God, and glorifying God; on account of all this it is impossible to have joy in the Lord. There is no love in our hearts to God by nature. In order to get to this state, to love God, we must first be convinced that we are sinners, that we are far from God, and that we need a Saviour, and must seek for salvation in God's appointed way, which is through the Substitute whom He has provided. When the heart enters into it: "Jesus wrought out a righteousness for me, Jesus bore the punishment for me because I trust in Him for salvation," then begins, it may be in a little way, joy in God.

This joy is to be habitual—"rejoice *evermore*," at all times—rejoice when you are sick, when you have heavy losses in business, when you are greatly tried in the family, in your position and circumstances. It is not said we should rejoice in these things, but in the Lord. Thus it is possible, even while tried in great afflictions, in great difficulty, in great poverty and straits as to the affairs of this life, to be happy in God. How can this be?

The first thing is, the whole heart has to be surrendered to God on the part of those who are believers in the Lord Jesus Christ. By this I mean that not only this great sin and another great sin in which we were living in our unconverted days should be put aside, but that everything which is contrary to the mind of God has to be surrendered, to be hated; and only that which is according to the mind of God has to be loved. This is what we have to understand by the surrender of heart to God. There remains but one single object for your whole life; not five, or ten, or twenty, but there remains only *one* single object for your whole life, and that is to *live for God*.

I was converted on November 1, 1825. I walked, in a little measure, in the fear of God and according to the mind of God; but my heart, my whole heart, was only surrendered to God in July, 1829. I cannot tell you the blessedness of the result. One result of it was this, that now the love of money was gone; the love of rank and power; the love of the pleasures of this world; the love of dress, and every little thing that had yet remained, was put aside. Since then, though I have not been a perfect man—for weakness, infirmity, shortcoming, failure, still have been clinging and cleaving to me—my whole life became different from July, 1829. The blessedness of the result cannot be described, so vast and so great is it. Earnest prayer, daily prayer in the consciousness of our weakness, is needed in order to be kept in this state of heart into which we are brought by surrender to God.

We have not to suppose that we can go on spiritually well and neglect the Word of God. This is one of the greatest mistakes. And let me affectionately beseech all believers on no account to neglect the habitual reading of the Word of God, with prayer and with meditation. I cannot lay too much stress on this, because I know from my own experience how even this very thing has been the great instrumentality whereby peace and joy in the Holy Ghost have continued and abounded in me now for sixty-eight years, ever since the heart was surrendered to God.

That is, I have not merely read the Word of God, but have sought to think about it, to apply it to my own heart and circumstances. I read the Word of God in this way: How does this suit me? How does it comfort me? How does it instruct me? How does it warn me? How does it reprove me? That is what I mean by meditation on the Word of God.

I especially urge my young brethren in Christ to read the Scriptures consecutively. For the first three years and a-half I picked out here and there a chapter, and here and there a psalm. I read a little in the New Testament at one time and a little in the Old Testament another time, but I never read consecutively through the Scriptures. But when the whole heart was surrendered to God I began with Genesis and read the Old Testament through to Malachi, and I began with Matthew and read the whole New Testament to the end of the Book of Revelation; and this I have continued all these sixty-eight years now, and I never get tired of reading the Scriptures. For many years I have read the whole Bible through four times, and when I begin it again it is like a new precious book to me.

Then it is not simply prayer over the Word of God, and consecutive reading and meditation, but especially this—to seek to practise what we find in the Word of God, and to carry it out; and on no account to suppose that we may reason about it, and only practise what we think suits us. To me there is this one thing only: It is written, it is written in the Word of God. God has made a revelation of Himself, and this revelation has been recorded in the Word of God by the inspired men of God; and my business is in childlike simplicity to read it, and in childlike simplicity and obedience to act according to it; and the result of it is this—increased peace and joy in the Holy Ghost, increased deadness to the world, increased heavenly-mindedness, and increasing glory.

* Notes of a recent sermon at Bethesda Chapel, Bristol.

Work in North China.

May I ask an interest in the prayers of your readers for three young missionaries, who are now well on their way to join the Sheoyang Mission? Dr. and Mrs. Lovitt, with Miss Coombs, sailed for China in August. Dr. Lovitt has gained very useful experience in medical mission work at the Bethnal Green Hospital in connection with Mildmay. He goes out to study Chinese with a view of helping Dr. Edwards at the Schofield Memorial Hospital in Tai yuen Fu. There is a large medical work there, and the need of fresh help has long been felt. The district is a hard and dark one, much under the bondage of opium.

We do not know how soon there may be new and vast movements in China, and we greatly desire to see such forestalled by a wider, deeper Gospel work. Our latest letters give some particulars that may interest your readers. Not long since Mr. Chu confessed Christ; now we hear that he seems truly converted, and that his wife and children are learning the Gospel too. This man is a Chinese scholar, and a most enterprising and active man. From his natural character and wide circle of acquaintance, he is a man likely to be used.

The city of Ping ting Chow has lately been opened, and Mr. Sung, the evangelist, has found a ready hearing and friendly reception. This is a cause for thankfulness, as it is a reading centre, and we were expected to meet with much opposition there.

T. W. Pigott.

14, *Christchurch-road, Hampstead, N.W.*

Field Lane Open-air Mission.—This department of the Field-lane Institutions held a thanksgiving service last week to close the summer session. A most encouraging account of the summer campaign was given. The superintendent reported that meetings had been held every Wednesday evening at Mount Pleasant, Clerkenwell. God has greatly blessed the efforts put forth.

Winchester Soldiers' Home.

A MEETING of friends interested in the work of God among redcoats, and especially in connection with Miss Perks' Soldiers' Home at Winchester, was held at Exeter Hall, on Thursday last. Sir George Williams, who presided, said that no one could read the book, "On Active Service" without feeling it is a book of living miracles, a marvellous testimony to the fact tha God is willing to bless true work among soldiers.

Col. Phillips spoke of his early military experiences when there were no Soldiers' Homes. Yet how much they are needed becomes apparent when we consider that from thirty to forty thousand lads leave their homes every year for the Army, where they are exposed to peculiar temptation. Something is now being done, but after all how little it is compared with the vast need, and the evil which ungodly discharged men may work in the land. The Winchester Soldiers' Home was to his mind a model home. The work done by the earnest ladies who have given themselves to Christian effort in this direction is beyond description. If the godly people of England only understood what is being done, and how much more might be accomplished did funds permit, there would surely be no lack of means to support genuine effort for the salvation of our soldiers.

A drummer testified in a few simple words to the blessing which the Home at Winchester had been to him personally, and to many of his comrades. He added a brief description of the operations at Winchester among the soldiers and their wives. The Chairman questioned the speaker on the work of the Soldiers' Christian Association and its results in the Army.

Miss Perks told once more the story of her work. Having now spent twenty-five years in labour among soldiers, she loves it more than ever, and her faith in its results deepens with fuller experience. The short-service system is filling the country with men who have passed through the army; hence the importance of winning them to Christ, and sending them out as witnesses for Him. A Christian soldier can do in India and elsewhere grand service for God. As to the general mission work associated with the Home, it is going on actively and with much blessing. Amongst "wants" she mentioned bags for books, chest protectors, text cards, lavender bags, and other little things which are used to comfort sick men, touch hard hearts, and win a hearing for the Gospel. Letters from converted men, as well as from thankful wives and mothers, afforded cheering evidence of the way God is blessing these efforts, "Troopship visiting" is also opening out wonderfully, and giving delightful opportunities for telling of God's great gift. This new development caused by the troopships having been removed from Portsmouth to Southampton, has formed into a very important branch, and added considerably to both labour and outlay. Special mention followed of "The Bugle Call," which has been greatly used amongst men in the ranks. Personal workers are much needed, also funds for the maintenance of various important branches of the work.

Sympathetic addresses followed by Messrs. J. Kitchin, H. Hutchinson, M'Call, and others.

The Northfield School.—At a meeting of the trustees of the Mount Hermon School, East Northfield, Mass., Professor Cutler, the principal, presented a report showing that a hundred and twenty-six new students had been received in addition to the nearly two hundred who had returned. This report was followed by one explaining that for every new student who had been accepted, four had been rejected, owing to lack of dormitory room. Mr. Moody and the other trustees were so deeply impressed by this report that they decided that a new dormitory accommodating one hundred students was absolutely necessary. The one hundred additional students can be taught by the present faculty with scarcely any additional expense. The estimated cost of the new building is from 25,000 to 30,000 dols. The new chapel at Mount Hermon is well under way, and will be ready for the commencement next spring.

Mission Work in Callander.

THERE is a lovely village in Perthshire called Callander. It is most beautifully situated, nestling in a valley through which meanders the river Teith. It is almost surrounded by mountains—the chief one named Ben Ledi, which means "the Hill of God." All the surrounding district is exquisite, Loch Katrine and the Trossachs being within walking distance. The whole place, in fact, is fragrant with the name of Sir Walter Scott, for in this neighbourhood lived many of his heroes and heroines. Here were witnessed those stirring scenes which are the national inspiration of the Scottish people.

The village is so far-famed for its beauty that artists come from all parts to depict on canvas as they best can the loveliness of running water, mountain peak, and verdant valley, glowing in the sunset tints, for which the place is so celebrated. Here, too, come numbers annually, seeking health in the pure bracing air, returning to their homes loud in the praises of Callander's climate, which has been of such physical benefit to them.

In the midst of all this beauty of nature men and women live needing salvation. About twenty years ago a lady living there, Mrs. Robertson, the wife of Colonel Robertson, having been truly converted through a serious illness, made a promise to the Lord that if He would raise her up again she would consecrate herself and all she had to his service. So fearful was she of dishonouring God by not keeping her word that this resolve was told to no one. Before she was fully restored to health, however, she felt impelled to begin at once, seeking to be used of God in blessing to others. Never having spoken on such matters to a human being, the reader can understand the dreadful nervousness that possessed her at first.

She started a noon prayer-meeting in her own house, and on her going outside to walk, knocked at the first door with a beating heart, wondering, with much fear, what reception she was to get. The Lord marvellously helped her; intense was the surprise and wonderment all over the place, as never before had a lady in her position lived after this fashion. The local newspapers expressed their indignation, and cartoons ridiculing her and her work were put forth. The enemy raged, but God triumphed; a glorious revival took place, people walking for miles to attend the evangelistic meetings which were begun in the Free Church. Ladies' Bible readings, cottage and kitchen meetings were all started, with many "signs following" the Word preached.

After a little, the work so increased on all sides that she built a mission hall, which was opened by the sainted Dr. Andrew Bonar in 1880. This proved a great success, for now could be focussed all the various meetings under one roof. Another blessed wave of revival was experienced. Soon it was manifest that help was needed from others, who could give their whole lives to the work. This urgent want was spread before the Lord, and in a very striking and unexpected way, He inclined the heart of a lady (Miss Chenevix Trench) living in England, to give up her beautiful home there, and her life, to working for God in Callander. For eighteen years these two ladies have laboured together and witnessed for the Lord "amid good report and ill," amongst all classes, and knowing no other name but "the name of Jesus" in their testimony. Scores of people have testified to being truly converted to God; many have left the place so blessed that they have started similar work in their own homes. The great day only will make manifest all the blessed work that is continually going on in Callander, for the workers prayerfully aim at an unbroken manifestation of the Holy Spirit's power, and they look for, and expect, to see sinners saved and believers helped and strengthened all the year through.

Miss Trench

Mrs. Col. Robertson.

From Photographs by Messrs. Byrne and Co., Richmond.

A missionary, Mr. Bisset, is permanently working, and the Lord is graciously using him in blessing to many. Much could be said about his scriptural addresses and the great favour he has found with the people. Many striking incidents could be given of conversion and blessing through the instrumentality of these three happy workers together, but our limited space forbids more. Will the readers of this short story of the Lord's blessed doings in the Highlands pray for the place and the workers, and, as opportunity arises, will they bend their steps, as many already do, to this highly-favoured village, blessed of God in nature and in grace?

Howard Street Gospel Mission.—We have again commenced our Sunday evening services for girls and lads of the neighbourhood. A short Gospel address is given, and plenty of bright singing. The service lasts about an hour. We get very fair order considering the rough class we have to deal with, as they are some of the roughest in the South of London. There is also a sewing class for the elder girls on Tuesday evening, and the elder lads on Friday evening meet for drawing, painting, and making of various useful articles. We need useful articles and literature for reading in their dinner-hour. A number of them are employed in factories near the Mission.—J. Soames, *Howard-street Gospel Mission, Wandsworth-road, S.W.*

Miss Leigh's Paris Homes.

THE beneficent work of the British and American Mission Homes in Paris, with which the name of Miss Ada Leigh (Mrs. Travers Lewis) is so honourably associated, has frequently been described in our pages. Having for their primary object the befriending of English-speaking young people in the French capital, the Homes deserve generous support; while the fact that around the original institution there has grown a cluster of works, educational and religious, social and philanthropic, for the benefit of young and old, should lay the Homes as a real charge upon the hearts of Christians in the home-lands. On Monday afternoon the cause of the Homes was earnestly pleaded at the Mansion House, in the drawing-room of which the Lord Mayor and Lady Mayoress convened a public meeting. It is hoped that more friends will come to the help of the work as a result of the statements then made regarding the Homes and their needs.

The report for last year, submitted at the meeting, showed that the admissions to the Mission Home, 77, Avenue de Wagram, numbered 525, making a total of 9274 from the commencement. This large number was chiefly composed of governesses and nurses who had gone to Paris in search of employment. By the agency of the Free Registry 370 situations were found, in connection with which thousands of visits were made by servants and governesses, and persons requiring such helpers in their families. The income for the year amounted to £2199, leaving a deficiency which, added to one on the accounts of the previous years, meant that the institution was now in debt to the extent of £1134.

The Lord Mayor opened the meeting with some hearty words on the worthy character of the work. The Archbishop of Ontario followed, telling the story of the Homes from the beginning. He pleaded for sympathy with the many poor girls who, finding themselves thrown into the battle of life, seek a livelihood in Paris, away from friends and kindred. Although all possible is done to persuade English girls not to go to Paris, yet the stream cannot be stopped; therefore the Homes and their workers follow the stream, to benefit the young people temporally and spiritually. In order to show that the Homes are needed, the speaker remarked that, though much generosity has been exhibited by the British public, the greatest benefactors have been M. Galignani and Baroness Alphonse de Rothschild, both residents in France. Mr. F. A. Bevan emphasized the value of the Homes on the testimony of those who use them, as shown by the considerable extent to which the work has become self-supporting.

Mrs. Travers Lewis outlined the story of the work. Girls of the professional classes, who live at home while home holds together, strike out for themselves as orphans, and Paris attracts them. They are inexperienced, but think that they will make their way somehow. Having regard to the resourceless situation of many of the young women, it is out of the question to think of the Mission Homes being entirely self-supporting. To make a prohibitive charge would be to exclude the very classes whom it is intended to benefit. The Washington Home, for students and those who have means of their own, is much valued by young people and their friends. The Orphanage has been the refuge of hundreds of children, protecting them from lives of misery and shame. To sustain the various institutions, with their 185 beds, at least ten guineas a day is required.

Baptists and their Work.

THE autumnal gatherings of the Baptist Union of Great Britain and Ireland were held last week at Plymouth. Many helpful words were spoken, and various questions were discussed and causes advocated. As usual, the preliminary meeting, held on Monday evening, was devoted to the claims of the Home Mission, which celebrates its centenary this year. The evangelistic zeal and untiring devotion of the fathers were pleasantly recalled, and aggressive effort resolved upon.

Among the speakers was Rev. Charles Brown (Ferme Park, N.), who alluded to the generosity of the churches at the beginning of the century, when pastors were temporarily set at liberty to go through the villages with the Gospel. He said: No one ever heard in my time of a large church setting its minister free for three months or six, unless for a sea voyage or a visit to the churches of China and Jamaica. No one ever heard of such a thing being done by a church, in order that its gifted minister might be quite free to visit his brethren in his own country. Yet how they would welcome him! And, physically, it might do him as much good as a sea voyage; spiritually, too, it would broaden his sympathies and augment his zeal, and get him out of ruts—for it is written in the records of this society 100 years ago, concerning Rev. Daniel Sprague, bosom friend of Dr. Rippon, and pastor of Tiverton, that "Engaging in this delightful work, and preaching fourteen or fifteen sermons a week, strengthened his body and invigorated his mind, so that when he resumed his pastoral work at Tiverton he encouraged new meetings for prayer and exhortation at the extreme ends of the town, and began to preach in villages where he had never laboured before." Mr. Brown urged the duty of

RURAL EVANGELISATION

upon ministers and people, if only to save the children from the priest and his influence. Rev. Alfred Rowland showed that the noblest characters are often reared in village churches. He urged united effort on the part of Baptists and Congregationalists, for one thing to put an end to waste of power and unwholesome competition.

The early morning sermon on Tuesday, in George-street Chapel, was preached by Rev. J. H. Shakespeare, of Norwich, who took for his text Isaiah xix. 24—"In that day shall Israel be the third with Egypt and with Assyria." It was shown that the prophetic vision was of a new world, arising out of the confusion and struggle of the old; the now extinct peoples symbolise a redeemed humanity united by the benediction of God. "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Describing heathen darkness and hunger, the preacher said: Heathenism is the seeking religion which cries, "Who will show us any good?" Christianity is the finding religion which cries, "Thou hast the words of eternal life." Heathenism is man seeking God, the Gospel is God coming down to seek man. Heathenism is a speculation; the Gospel is the message from the heart of God. Therefore, we are not ashamed of the Gospel of Christ. We are not ashamed of the one cross,

THE ONE EMPTY SEPULCHRE,

the one glorified and ascended Lord. We are not ashamed to range ourselves with the fishermen of Galilee. "Neither is there salvation in any other, for there is none other name given under heaven whereby we must be saved."

On Tuesday morning Mr. W. R. Rickett, treasurer of the Missionary Society, presided over a designation and valedictory service. Missionaries returning on furlough, and others going out for the first time, had an opportunity of stating in brief the way the Lord had led them. In the course of a hearty address, the Chairman remarked, that while proud of its missionaries, the Society was increasingly looking to the native Christians to preach the Word of Life to their brethren. The valedictory address was delivered by Rev. W. Brock, whose words were warm and stimulating. He assured the outgoing workers that their endeavours in the name of Christ would assuredly survive them, and alluding to those labourers whose task is o'er he said: There are no dead missionaries; there are no dead Christians. Our God is the God, not of the dead, but of the living. Whatever comes between the beginning and the end is everlasting life. When the end comes, then comes death, but not failure! Then we attain, we overcome, we enter into the joy of our Lord. Now you go from us, but you do not think we shall forget you. You are our comrades, our brethren, our sisters. No distance breaks the tie of blood. You are one with us in the gift and grace of Jesus Christ. You are more, you are our ambassadors, the angels of the churches to the heathen world. As you go forth, think of us as bearing you upon our hearts, pleading for you before the Throne. We will not forget you. We will cherish your names, we will follow your fortunes, we will rejoice in your successes.

On Tuesday afternoon Rev. W. L. Watkinson, president of the Wesleyan Conference, preached a powerful missionary sermon. In the evening a public meeting was held, Dr. Hingston presiding. Rev. E. C. Smith, of Chouping, Shantung, spoke of the work of God in China. Rev. Dr. Maclaren followed with an address rich in thought and strong in purpose. He dwelt upon the universality of sin, the sufficiency of the work of Christ, and the imperative obligation of Christian people to evangelise the world His concluding words were: "Keep close to Jesus Christ, and get more of his spirit. That will fire, and nothing else will fire missionary zeal. If you want to get down to the deep underlying reservoirs from which all treasures of self-sacrifice can be drawn—then you must get closer to Jesus Christ. The ground work of all Christian vitality and of all missionary enterprise must be that. Only if we keep near to Him shall we

SHARE HIS PITY

for the suffering and the lost. Only if we keep near to Him will our spirits be dwelt in by that Spirit which they that believe on Him should receive. Only if we keep near to Him shall we, filled with the Holy Spirit, become fountains from which shall flow rivers of living water. Wherefore, dear friends, as my last word, let us all listen to the tender commission and the last command of our dear Lord, 'Abide in Me. He that abideth in Me, and I in him, the same shall bring forth much fruit: for, severed from Me, ye can do nothing.'" Rev. J. R. M. Stephens, of Yukusu, Central Africa, described the conditions of work in the Dark Continent; and Rev. R. Wright Hay spoke on effort in Eastern Bengal.

At the first session of the Union on Wednesday morning Rev. E. G. Gange, president, delivered an address on "The Kingly Christ." It was a timely utterance with many striking arguments admirably sustained by Scripture quotation and pointed with illustrative allusion. Later on, deputations from the Free Church Council and the Society of Friends were received. Words were spoken in praise of Puritan principles, and a determination expressed to resist the sacerdotal invasion. Resolutions were unanimously carried on the following subjects: Primary Education, International Arbitration, State Regulation of Vice, Slavery in Zanzibar, and Sunday Closing. In the afternoon, Mrs. Rickett presided over a Zenana Missionary meeting, at which several lady workers from India and China delivered addresses.

On Thursday morning Rev. George Hawker read a paper on "The Attitude of Baptists Towards Romanism." He said that their temper towards Romanism had grown milder; if they were as good Protestants as their fathers, they were not so fierce. If this temper was due to

A LAXITY ABOUT ROMANISM,

it was open to the gravest criticism. They ought to maintain the right of the Protestant succession, but, at the same time, they would allow Roman Catholics civil rights. They might be taunted with a want of logic, but there was a logic of events as well as a logic of the schools; and they believed that Providence had ruled that it was for ever unlawful for a Roman Catholic to sway the sceptre of the British empire. Disclaiming any ill-feeling towards Romanists individually, Mr. Hawker dealt with the system. The chief error of the Papacy is sacerdotalism, the blasphemous assumption that raised the priest to equality with God; and as the priest replaced Christ on earth, so the Romish Church had made Mary replace Christ in heaven. Auricular confession provoked the sin which it professed to forgive. The Irish, although a Romanist people, had a proverb which ran, "as foul as a priest's ear." Statistics show the vast influnce which the Romanist revival has exercised in this country since the beginning of the Queen's reign, and it becomes Baptists to be vigilant in instruction and unceasing and uncompromising in their opposition.

Rev. Dr. Glover, moving a resolution deploring the advance of priestly pretensions and sacramentarian superstitions, and urging all Christians to uphold the sole mediatorship and sovereignty of Christ, recalled the fact that they had fought Rome when more truculent than now. The prosperity of their Protestantism was one of the greatest answers that could be given to the assumptions of Popery. Other speakers were Revs. C. Joseph (Portsmouth), N. H. Shaw (from Italy), W. A. Bloomfield, and E. C. Pike. It was decided that the speeches of Dr. Glover and Mr. Hawker should be printed and circulated among the Sunday-schools and young people generally.

On Friday morning the missionary breakfast was held, followed by a conference on how to deepen and increase

MISSIONARY ENTHUSIASM AMONG THE YOUNG.

In the course of discussion numerous hints were given, including the provision of well-stored libraries of missionary books and volumes of travel, missionary lantern lectures, etc. One delegate would have halfpenny a week collections, and the missionary boxes opened more frequently and the amounts announced. Mr. A. H. Baynes, closing the discussion, showed that during the last thirty years seventy-seven per cent. of their missionaries had been in the Sunday schools, and nearly all had also been teachers. Roughly speaking, one-third of their income was contributed by Sunday schools and young people's auxiliaries.

At the final meeting on Friday evening, presided over by Sir Hugh Gilzean Reid, much enthusiasm was aroused by the remark of Rev. D. J. Hiley, of Bristol, that the distinctive tenet of the Baptists enabled them to be the most efficient opponents of the Roman Church. Rev. J. Thomas, of Liverpool, dwelt on the expansion of the denomination, not by compromise of principle, but by loyalty to their fundamental truths.

The Mildmay Annual Sale is to be held on Wednesday, the 2nd, and Thursday, the 3rd of December. Contributions of clothing for the poor, or those in better circumstances, pretty or useful articles, either English or foreign, are sure to sell. Friends will perhaps remember the needs of the Mildmay Hospitals, which are very great. Among the things likely to sell best are women's stuff petticoats, men's comforters and socks, flannelette nightgowns, children's socks and stockings, children's stuff frocks, pinafores and overalls, fancy pinafores, white aprons of linen or nainsook, flannel dressing jackets, night-gown cases, shoe bags, Bradshaw covers, writing boards, slippers, cushions, pincushions, footstools, dolls of all sorts and sizes. Parcels should be addressed to Mrs. A. R. Pennefather, Deaconess House, Mildmay Park, N.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Good Roads, and How to Make Them.

By Grace Winter.

Let no man put a stumbling-block, or an occasion to fall, in his brother's way.

I WAS walking along a beautiful country road with some friends the other day, and as we walked we remarked to one another what a good road it was, how broad and well made, and how easy to walk upon.

I could not help thinking of all the people who had gone that way before us, and who had helped to make it a good road. There was the man who planned the road first of all, and the many workmen who carried out his directions in levelling and raising it. There were the men who built the bridges over the rivers, and those who put up the sign-posts and the milestones for the convenience of travellers. There were others who planted the hedges, or built stone walls to enclose the road, and the men who set the trees in avenues to make it shady. All these had been upon the road before us, and though they knew nothing about us, and had never heard our names, yet they had all helped to make our afternoon walk more pleasant for us.

What a very different matter it would have been if we had been travelling in a newly-discovered country, where there were no bridges, no roads, and no sign-posts! Pioneers—as those men are called who set themselves to open a way into a new country—have a hard time of it. They need to be very brave and very strong to do their work well, and to make an easy path for those who come after them.

Life is a road which all must travel. How many people have gone before us, and how much they have smoothed the path of life for us! The heroes of history, of whom you learn in school, who fought that we might live in peace—the martyrs who suffered and died that we might worship God in the way that we think right—all the inventors who have made work so much simpler than it used to be, the clever men who wrote your school-books, and other works of art and science, so that you, who come after them, might learn easily what they found out with so much difficulty—all these have been pioneers, making the road of life easy to travel. Ought we not to feel grateful for all that they have done for us?

Suppose that a gang of men should go out some night, and break down all the bridges, cut down the trees, put great blocks of stone in the way, dig holes for travellers to fall into, deface the milestones, and alter the directions on the sign-posts! what would you think of such men? Yet I am afraid we meet with some such people sometimes in the journey of Life.

There are Helpers and Hinderers—the people who make life easier for those about them, and the people who make life harder. You know those two kinds of people, don't you? The Helpers are always willing to lend you a hand in whatever you are doing, and to say an encouraging word to you when they cannot do anything else. Often they will go out of their way to put things straight and smooth for you. It means a pleasant day for us when we come across one of the Helpers.

But what of the Hinderers? They give you the cold shoulder when you most need their help; they discourage and wet-blanket you in whatever you undertake; they go around with cross faces and cross words, and they wouldn't go one step out of their way to help you, were it ever so little.

To which of these do you belong, to the Hinderers or to the Helpers? You may think that you are so young and so unnoticed that what you do makes no difference to anyone else, but it is not so. That is a great mistake to make. Every duty, no matter how small it is, whether it is the keeping tidy of a room or the learning of a lesson, every duty faithfully done makes the world better, and makes it easier, too, for others to do their duty. There is always someone at hand to be helped and encouraged. You can at least have a pleasant word ready, and that makes all the difference in the world sometimes to one who is tired or discouraged. Pleasant words go far towards smoothing life's pathway. And when I think of all those workmen who made and mended the road on which we walked that day, I do not suppose that they thought about the future; they simply did the work they were given to do, and yet it was a help to us years after. So with every little duty of yours, if you do it faithfully and well, you are helping to smooth the pathway of life for others. Even girls and boys can do this. You can make life easy, or you can make it hard, for your mothers, and your nurses, and your teachers.

The Best of Fathers.

By Rev. Joseph Woodhouse.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.—Psalm ciii. 13.

Only when we try to understand this passage, we have to think of the very best Father that ever lived. A father like that laughing-faced little maiden had who said the other day, "Ah! my father is the very goodest good father of all." She thought there was no one in all the world equal to him.

It will not do to think of any but the very noblest earthly father when we look at this beautiful verse and think of God. Like as a father pitieth his children, so the Lord pitieth them that fear Him.

So then, God is our Father—our very own Father. How rich He is! The cattle upon a thousand hills are his. The gold, the silver, the iron, the precious stones—rare, costly, flashing gems everywhere—are his. The stars are his—his shining lamps to light the angels on their way in the night-time as they speed on his messages of love to his children. The glorious sun is his with its golden sheen. The rain, the winds, the frost and snow, the flowers, the rocks, and the sea—all, all are his, your heavenly Father's.

How easy it ought to be to love Him. How natural! Don't you think so? Just as natural as it is for the lark to sing and the lily to bloom. You are not afraid of Him I hope? It is a big mistake for any girls and boys to be afraid of God. Why, He is infinitely better than my little friend's father who said, "My father is the very goodest good father of all."

This reminds me of a destitute little lad, who was once lying in the ward of a hospital. There was no mother's soft hand to smooth his pillow, no mother's lips to kiss his pale forehead; and above all he was dying. The nurse tried to tell him of heaven and God. She told him, also, of the love of Jesus for children, no matter how small and poor they might be. The boy listened with a quiet smile on his face for a long time. Presently he asked, "Will God take *me* to heaven when I die?" "Yes," nurse said, "if you love Him; for God is your Father, you know."

But as soon as she said that, to her great astonishment, the poor little fellow looked frightened and began to cry. So she asked him what was the matter. "Oh!" he said, "I don't want to go where there is any father." She was startled. She could not understand it, and then he said, with tears running down his pale cheeks: "Fathers always knock you about so. I don't want to go where there is any father. He'll beat me. I am sure he'll beat me." And then it turned out that he had a bad, drunken father, who was very cruel to him, and the only thought he had was that of a father who would, as he termed it, "knock you about so." Not like that brutal father, but like the very best father you can think of is God, only a thousand, thousand times better. I don't think you can help loving Him if He is like that, do you? He is "the very goodest good Father of all," who showed his great love in giving his only Son to die for us. Shall we not love Him, because He first loved us?

Bible Searcher (No. 93).

1. What great leader of God's people said, "Not one thing hath failed of all his good promises"? (Josh. xxiii.)
2. What "one thing" had David desired of God? (Ps. xxvii.)
3. What "one thing" befalleth all? (Ecclesiastes.)
4. To whom did Jesus say, "One thing thou lackest"? (Mark.)
5. To whom did Jesus say, "One thing is needful"? (Luke viii.-xi.)
6. Who said, "One thing I know, whereas I was blind, now I see"? (John.)
7. Who said, "One thing I do"? (Philippians.)
8. There is one thing of which St. James says that no man can tame it. What is it?

[Children under ten may do any three; children under thirteen any five.

References must be given, but the verses need not this week be written out.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (92).

1. 1 Cor. iii. 10.
2. St. Luke vi. 48.
3. Is. xxviii. 16.
4. 1 Cor. iii. 11. For other foundation can no man lay than that is laid, which is Jesus Christ.
5. Ex. xxv. 9, 40.
6. Heb. viii. 2, 5.
7. Ezek. xliii. 10.
8. Titus ii. 7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, etc.
9. 1 Cor. iii. 12. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble.
10. 1 Cor. iii. 13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
11. Eph. ii. 21, 22. In whom all the building fitly framed together groweth unto an holy temple in the Lord.

In whom ye also are builded together for an habitation of God through the Spirit.

12. Col. ii. 7. Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.
13. Jude ver. 20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.
14. 1 Cor. iii. 9. For we are labourers together with God: ye are God's husbandry, ye are God's building.
15. St. Luke xiv. 28.
16. 2 Sam. xxiv. 24.
17. 1 Pet. ii. 12; St. Matt. v. 16.

Foreign List.—Correct answers received from:—

No. 82. Bessie and Una Whitehead (South Africa). **No. 83.** Anna Lombard, Bessie and Una Whitehead. **No. 84.** Bessie Whitehead, J. Garrett, Maria H. Lister.* **No. 86.** Launcelot M. Knight. **No. 88.** Dora E. Wallace (Canada).

No. 92 (first list).—Correct answers received from:—

Arnold and Owen* Akers, H. Battye, Herbert Braddon, Florence, Victor, and Willie Bellerby, Edith Benstead*, Gordon and May Bligh, Phyllis Boyd, W. Scot Buchanan, Daisy, M. A*. and M. Joan* Clarke, Eleanor Chance, Bessie Cheale, Annie Cooper*, M. Cole, Florrie and Bell Dance, Nellie* and W. B. Dowsett, Philip, Mordaunt*, and Wm*. Doll, Violet, Kitty, and Ivy Donaldson-Selby, Daisy Groves*, Mary, Freda, and Juliet Haines, Nellie Hatchett*, Joshua Hughes-Games, Theodora Isaac, Dudley Joyce, May, Henry*, Sidney* and Edward* Law, Blanche Lindup*, Nellie and Edith Lockhart, Alan Marples, Hilda Matheson, Robert and Aubrey Marriott, Arabella Onslow*, Gladys and Ethel Grace Palmer, Haden Palmer*, Alice Mary Palmer, Katie Pell*, Myrtle Perry*, Mary E. Plumb*, Marion Brock Richards*, Margery Smart, Ada M. Spencer*, Rosetta Sherwin, Florrie Smith, Edgar and Florrie Stocker, Emily* and Nellie Stuart, Frances Taygart*, Arthur Turnbull, Edith S. Tyson, Dorothy* and May* Vickers W. H. Williamson*, Cecile* ,Noel* ,and Phillis* Wright.

Personal.

Again some papers have been sent in without any signatures. Will everyone be very careful to put name, address, and age? Gordon Bligh.—Am very glad to hear of your recovery. Hope you will have a happy time at school. Edgar Stocker's Mother.—It is only in the Competition that your signature is a necessity. Rose Auton and Helen Morgan.—It was a pity you omitted No. 7 this week. Janet Dorothy Fawkes.—By all means start this quarter, and try for the next Competition. Always give your full name, address, and age. Mabel Craig.—I am so pleased to hear you are joining.

Uncle Tom.

Scripture Union Portions for Next Week.

S.	Oct. 17	*Luke* xxiv. 13-24.	Th.	Oct. 21	*Haggai* ii. 1-9
M.	18	„ xxiv. 25-35.	F.	22	„ ii. 10-23
Tu.	19	„ xxiv. 36-53.	Sat.	23	*Zech.* i. 1-16
W.	20	*Haggai* i. 1-15.			

Children's Special Service Mission.

Mr. Hutchinson, *Manchester*, Oct. 14; *Liverpool*, Oct. 15 *Southport*, Oct. 17-18; *Bolton*, Oct. 19; *Allerton*, *Bradford*, Oct. 20; *Leeds*, Oct. 21; *Liverpool*, Oct. 24-31. Mr. Callender, *Manchester*, Oct. 14; *Liverpool*, Oct. 15; *Southport*, Oct. 17-18; *Bolton*, Oct. 19; *Leeds*, Oct. 21; *Forest Gate*, Oct. 25; *King's College*, Oct. 28; *Cheltenham*, Oct. 31. Mr. Spiers, *Newton Abbot*, to Oct. 15; *Plympton*, Oct. 16-29. Mr. Tyler, *Felpham*, Oct. 14; *Steyning*, Oct. 18; *Worthing*, Oct. 24-29. Mr. E. Collier, *Spurgeon's Tabernacle School*, *Newington*, Oct. 17-21. Mr. J. H. Greene, *Broompark*, *Sheffield*, Oct. 13-15; *Headingley*, *Leeds*, Oct. 17-20. Mr. Goodman, *Harrow Green*, Oct. 16-24. Messrs. Coffin, with caravan, *Bulmer*, *near Sudbury*. *Annual Meetings* will be held at *Strangeways Hall*, *Manchester* (3 and 6.30), Oct. 14; *Gordon Hall*, *Liverpool* (3 and 7), Oct. 15; *Southport*, Oct. 17-18; *Central Hall*, *Bolton* (7.30), Oct. 19; *Y.M.C.A.*, *Leeds* (7.30), Oct. 21. Mr. Arrowsmith, *Aberystwyth*, Oct. 7; *Hereford*, Oct. 9-10. Mr. Hewlett, *Iron Hall*, *Croydon*, Oct. 23-Nov. 2. Mr. E. Hughes, *Mansfield-street*, *Borough*, Oct. 20; *Bedford Hall*, *Clapham*, Oct. 24; *Reeve Mission Hall*, *Marylebone*, Oct. 25; *Windsor*, Oct. 27.

Children of the Villages.

THE annual report and praise meeting of the Caravan Mission to Village Children was held on Saturday last at the Centenary Hall, Bishopsgate-street, Mr. D. C. Apperly presiding.

Mr. J. H. P. Cutting, who has been working in the villages of Suffolk, with van No. 4, told how the blessing of God had rested upon the work. He related several instances showing how not only the children, but adults, had been led to decision for Christ through the work of the Mission. At the first village visited this summer, a schoolmaster was converted, who afterwards testified that for thirty years he had been a member of a church choir, and for over twenty years, a daily reader of his Bible, but until the van visited his village he was unsaved. In another village, one of the most ungodly men in the place, a shepherd, cried aloud to God for mercy at one of the meetings in the tent, and was led to the Lord. He has since started a fortnightly prayer-meeting in his own cottage.

Mr. Coffin who, with his brother, has been working with van No. 1, spoke of the work in another part of Suffolk, and accounts of the work in Surrey and Somerset were given by Messrs. Fairclough and Glover.

Mr. Stentiford spoke of the work of correspondence with the children. Nearly 1000 children are being written to by about 500 Christian friends in London and elsewhere. Each month the children are written a letter of loving counsel and sympathy, and a small magazine is sent to them.

Mr. Geo. Goodman related many instances showing the depth and reality of the work among the children. Many of those who have been led to the Lord in past years through the work of this Mission are now bearing bright testimony for Him. He read a letter from a village in Cambridge showing how one young man, who was brought to the Lord in 1894, was holding a weekly meeting, and how God was blessing the work.

Mr. S. J. Hewlett spoke of the work in Somerset, and also stated that unless funds were forthcoming quickly the financial year would close with a balance on the wrong side.

Amongst London Missions.

A ROTHERHITHE "MEN'S OWN."

WORKING MEN are proverbially "shy fish." In most of the churches the problem of the day is: How are we to get hold of the men, who are conspicuous by their absence? Many a true servant of Christ is ready to confess that his hardest task is to win them—yet there are labourers notably successful amongst men. Whether it be due to personality, or special methods, it is not easy to decide; probably a happy combination of both goes far to account for success in winning the attention of working men.

A good example of this may be found in Rotherhithe Free Church, where the most interesting part of the operations is the Men's Own Meeting on Sunday afternoon. No baits are held out, political and social matters are debarred, the theme is the Gospel (and Gospel temperance) plainly and personally set forth, in language men can understand; yet already the membership is 668, while the actual average attendance is seven or eight hundred. Many of these are lightermen, dock labourers, factory hands. Many are of the roughest types. Numbers were wont to spend the Lord's Day in the public-house. But here they are ready and willing to listen to the Gospel, while few speakers are so welcome as those who deal with Christian Evidences; for however careless and indifferent working men may be, they are

NEITHER ATHEISTS NOR SECULARISTS.

Membership in this Men's Own does not simply imply a formal attendance at a popular service. From all sides comes testimony to the effect that "My husband is a changed man since he took to going to your meeting." "My brother comes now on Sundays, and you've no idea how different his life is." Nor is this surface work merely. Many are radically changed. One worker—a notorious drunkard, brought in from the public-house—was led to accept Christ, and is now a devoted, thorough Christian, and one of the best workers in the "Public-house Brigade." Being asked, "Don't you get 'chipped' a bit by the men on the river?" he replied, "Well, I do; it's hard—but they

AIN'T SPIT IN MY FACE YET,

as they did to my Master." This is a man who not long ago would have knocked down anyone who made fun of him. The "Brigade" just mentioned is formed of members who undertake to scour the public-houses, and endeavour to bring in their old companions and others found loafing about. This Men's Own has been, indeed, a remarkable success, as all know who have had the privilege of addressing the Sunday afternoon gatherings.

While, however, this is the most salient feature in the work at Rotherhithe Free Church, it is far from exhaustive. It is in addition to, and not in place of, the large and important operations at this undenominational and evangelistic centre. The mission sprang, over twenty years ago, out of Gospel services in the Star Music Hall. It was carried on for twenty years by Mr. S. Golding. On his decease, three and a-half years ago, Mr. Thomas Richardson—a convert in Mr. Moody's services in the Bow-road Hall, and a fruitful worker at the Great Assembly Hall—was called to the oversight. Although a city man and fully engaged in business, he has carried on the operations with vigour and growing power.

The Sunday services are crowded to excess, many being unable to find room. On a recent occasion the fine Town Hall was taken for an overflow, when that too was packed, and hundreds turned away. The Sunday-school also—with 809 scholars—is overflowing. The Women's Bible-class fills two large rooms, while women, unable to gain admittance, crowd the passage and stairs. To enumerate all the varied agencies, reaching every class and condition, would be a vain task. Suffice that the present buildings are in full and constant use, that old and young are attracted, and that in every department the earnest workers are hampered and perplexed by want of space.

One unique feature to be noted is that the whole organisation is self-supported. The people are

TAUGHT THE JOY OF GIVING,

and they do give. For example, the recent harvest thanksgiving produced £30, mainly in small coins and coppers. On coming into the work, Mr. Richardson found a debt of £300. "This," he said, "we must clear." A day was appointed when those who had received blessing might bring thank-offerings. On reaching Rotherhithe Station at 7 a.m., he found some already waiting to be the first to give. Ere the close of the day the debt was cleared, and a balance was in hand. This past year they have given, out of their poverty, some £1600.

This willing-heartedness is typical of the whole spirit of the workers and members; and hence no appeal for ordinary funds has been made. Now, however, a special need has arisen. A larger hall is imperative. A freehold site has been purchased, and on it, as soon as funds are forthcoming, it is proposed to build a hall to hold 2000, while later on a lecture-hall and schoolroom will, it is hoped, be added.

The Pastor (Mr. Thomas Richardson, 48, Lower-road, Rotherhithe, S.E.) in his last report says:—

In December, 1898, our lease expires, and steps will have to be taken immediately to raise a permanent structure. To do this locally would, of course, be a sheer impossibility, for Rotherhithe is beyond doubt one of the poorest districts in London. We are very anxious to erect a plain, substantial building to accommodate 2000 or more people. We will do our part to the best of our ability, but we now appeal most earnestly to the Lord's rich stewards to come forward and help us. This is a real need, and it is to be hoped that those who have the means will come to our assistance at once.

This effort ought to commend itself to all who know the value of such a live Gospel centre, and appreciate the self-denying efforts of the people themselves to maintain the work so dear to them and so full of blessing to young and old.

PEARL FISHER.

The Maidstone Epidemic.

A PRIVATE letter received by a Manchester minister gives a vivid picture of the state of things prevailing in Maidstone. The writer says:—

"Our Wesleyan schoolroom, adjoining the chapel, has been open as a hospital since Monday, and is now, I believe, full. Men had to work all day on Sunday in enlarging the drainage system. It was a strange day to us—no bells ringing, a very small congregation, and a most terrible air of trouble and sorrow everywhere. We had the "Dead March" at both services, as three belonging to the congregation had died. And through the whole service there was the sound of the workmen. All communication between the chapel and the school has been cut off by a thick brick wall, so we shall have service as usual. A mission church, belonging to St. Michael's, and a Congregational schoolroom have also been turned into hospitals. We are now beginning to realise what destitution will be caused by this outbreak. Its effects are far-reaching. The trade of the town is practically at a standstill. People will not have a single thing sent from the town to adjoining places.

"It is almost incredible how foolish people are about the imagined infection. A Maidstone tradesman went to a London warehouse, and had the greatest difficulty in getting anyone to serve him. This kind of thing is repeated everywhere, and it will be long before trade is restored to its balance. I do not know what we should have done if it had been really an infectious illness—that is too terrible to think about. No one need ever say that the nursing profession is over full after our experience here. The supply is not in excess of the demand, and we have now nearly 500 nurses in the town. Many households are in great straits for want of servants, owing to their being down with typhoid, or having left through fear. No servant will come into the town from outside, so we shall be short-handed for a long time to come."

Zenana Missionary Farewells.

ZENANA BIBLE AND MEDICAL MISSION.

A VALEDICTORY meeting was held at Exeter Hall on Tuesday week, when farewell was said to ten ladies about to start for work in India in connection with the above society. Special interest was added by the fact that the noble chairman is about himself to start on a visit to Indian mission stations.

Lord KINNAIRD, in welcoming the outgoing missionaries, said they were proceeding to India at a time of remarkable interest and sadness. In one year there had come upon India famine, pestilence, and earthquake, and now a large frontier war, but he believed there was some Divine purpose in all this affliction. Referring to the work of the Society, his Lordship said that the famine had seriously affected the general funds, and the result was a debt of nearly £5000. The famine, although *officially* declared to be at an end, was by no means over, and there were numbers of widows and orphans to be provided for. In conclusion, the chairman made a touching reference to the loss sustained by the Society through the death of Miss Barrett.

Mr. J. E. COOKE, who has spent forty years in India, bore unhesitating testimony to the good work of the Zenana ladies in Allahabad, Lahore, Poona, and Bombay.

Touching words followed by Miss Cameron, who is returning to Bulandshuhr; Miss Gregory, who has long laboured at Patna, but is now going to Benares; Miss Harris, returning to the North-West Provinces, and Miss M. Hill to Jaunpur.

Amongst the new missionaries who spoke were Miss Weatherley, an experienced and well-known Christian worker now going to Lahore; Miss Cheshire going to Jaunpur, and Miss Fulcher to Malegaon.

Rev. J. G. Train gave the address to the missionaries, speaking from the text "But David encouraged himself in the Lord his God" (1 Sam xxx. 6).

CHURCH ZENANA MISSIONARY SOCIETY.

A well-attended meeting of this Society was held at Queen's Hall, Langham-place, on Thursday, to take leave of a number of the Society's missionaries about to leave for various stations in India, China, and Ceylon.

Col. ROBERT WILLIAMS, M.P., presided, and those present included the Bishop of Tinnevelly, Revs. J. Ireland Jones, H. E. Fox, J. A. Faithfull, and J. W. Marshall. The chairman in the course of a brief address, alluded to the need which existed for more missionaries in India, Ceylon, and China, and congratulated the Society on the fact that it was helping in some measure to supply that need.

Rev. G. TONGE, clerical secretary, stated that a special effort had been made during the year to commemorate the Queen's Diamond Jubilee by sending sixty additional missionaries to the countries where the Society was now working; but, notwithstanding that effort the reinforcements were below the average of the past few years. There were, however, many tokens of encouragement; in some parishes and neighbourhoods, special efforts had been made with cheering results. Nineteen new missionaries were now being sent out, while a number of others were returning. This number did not, however, represent all the volunteers, for of nineteen candidates now in residence at the training homes, by far the greater number had offered and been accepted during the present year. About one-fourth of the sixty additional missionaries asked for had been obtained, and of the £10,000 required for the sixty new missionaries, some £2500 had been subscribed. He then read the committee's formal instructions to the departing missionaries, who, including those returning from furlough, numbered thirty-four, ten of whom go to North India, thirteen to the Punjab and Sindh, five to South India, one to Ceylon, and five to China.

An address to the departing missionaries was afterwards delivered by Rev. Evan H. Hopkins.

A Temperance Convention.

UNDER the auspices of the National United Temperance Council a three days' conference was held last week, beginning with meetings on Tuesday in the Royal Albert Hall.

The Archbishop of Canterbury, who presided in the afternoon, spoke on

SUNDAY CLOSING

as a matter which had been before the public some time, and had given rise to considerable debate. They had already succeeded in closing public-houses in Ireland, Scotland, and Wales. If it were true that Sunday closing was good for those parts of her Majesty's dominions it was very improbable that it would not be good for England also. They had so far succeeded in convincing the body of the English people themselves. A very large number would heartily welcome such an Act of Parliament as they proposed. We have got to the point when people are beginning seriously to consider how terrible is the evil of discrediting the Lord's Day in the way in which it is discredited at present.

Revs. F. B. Meyer, Dr. Newman Hall, Sir Thomas Lea, Canon Howell, Lady E. Biddulph, Prebendary Webb-Peploe, and others, spoke with like fervour on the evils of the Sunday traffic and the importance of energetic efforts to secure Sunday closing throughout the Empire.

Lord Kinnaird presided in the evening at a great public demonstration in the Albert Hall. In the course of his opening address he expressed the opinion that the convention would mark an important era in the history of the temperance campaign. All attending it were asked to join in a united effort during the coming winter to bring about Sunday closing for England. The campaign which was to be undertaken would bring to the front, in a way which had never been done before, the united position which temperance reformers took on this question.

Mr. A. Pease, M.P., moved a resolution recording satisfaction at the fact that the afternoon conference had unanimously resolved upon a united and energetic campaign in support of Imperial Sunday Closing. This was ably supported by Canon Murnane, Mrs. Pearsall Smith, Mr. A. C. Corbett, M.P., Rev. A. T. Guttery, and Mr. A. F. Hills.

Wednesday morning was devoted to the consideration of the advantages of a National Temperance Week. Mr. A. F. Hills dwelt upon the importance of

COMMON ACTION IN A COMMON CAUSE.

He suggested that the first week in July would be suitable for the purpose. The first Sunday might be devoted to temperance services in St. Paul's and Westminster Abbey. On successive days it was suggested that there should be various gatherings, including a great national fête at the Crystal Palace, and affording a significant demonstration of temperance strength. Mr. W. J. Hicks cordially approved this programme. He deplored evidences of jealousy among leaders of the different sections of the Temperance party, and pointed out that the annual assembly would be for the purpose, not of discussing differences, but of emphasising points on which there was agreement.

At the afternoon meeting Mr. T. Vesey Strong opened a discussion on "The London Temperance Hospital." During the past twenty-five years 13,000 in-patients had been treated in the hospital. Its expenditure was £10,000 per annum, but annual subscriptions yielded only £1800. At present, owing to want of funds, two of the wards are closed.

In the course of the subsequent discussion, Mr. W. S. Caine said that if there was one institution more than another with a claim upon temperance societies for an annual collection or contribution it was the London Temperance Hospital.

The closing day was given to the consideration of

QUESTIONS CONNECTED WITH LICENSING

and how best to influence the magistrates and Quarter Sessions. Strong emphasis was laid on the duty of temperance reformers and of citizens, acting through corporations, watch committees, and other bodies, to bring pressure to bear on the police to do their duty, the whole duty in Brewster Sessions action being to get the facts properly before the magisterial bench. Local magisterial discretion was, it must be remembered, exercised under the serious disadvantage of being blocked and rendered nugatory in the event of appeal to Quarter Sessions. The Dover case, the most important decision since the equally remarkable case of "Sharp v. Wakefield," had affirmed the right of any member of the public to oppose the granting of a licence without incurring the risk of being compelled to pay costs on appeal.

At the afternoon sitting, in a discussion on "How to Secure a Better Enforcement of the Licensing Laws—the Influence of Watch Committees, etc.," Mr. R. Foulkes Griffiths pointed out that originally the licensing laws were suppressing laws, but that by legal interpretation and by other means the suppressing power of the licensing justices had been curtailed, and the appeal to Quarter Sessions acted as a complete block on the suppressing force of the licensing laws. Other speeches followed, and the need for further action was emphasised by representatives of temperance organisations in various parts of the country.

In addition to the Albert Hall Demonstration on Tuesday evening, meetings were held—on Wednesday, in the Presbyterian Church, Ossulton-street, N.W.; on Thursday, in the Great Assembly Hall, Mile End; and on Friday in the Victoria Hall, New Cut, where Rev. J. Tolefree Parr presided, and said that on great moral issues, such as the temperance question, all Christians were absolutely united. One of the great schemes they had to consider was that of Sunday closing in England. Scotland, Ireland, and Wales had long ago enjoyed this blessing. He felt certain that Londoners wanted it. He hoped that one result of the week's work would be a closer union of the various temperance societies, so that in their attack on the stronghold of drink they might present a bold front and all be in line. Dr. C. T. Porter, of Southport, regretted that London had not set a good example to the provincial towns. He wanted to see a reduction in the number of public-houses. At present there were 116,000. One house for every 1000 people in towns and one for every 600 in the country was quite enough. If this were adopted there would then be 36,000 houses. He strongly favoured Sunday closing. Surely the man who most stood in need of it was he who frequented public-houses the rest of the week.

JOTTINGS.

At the Manchester licensing sessions the police reported twenty publicans for alleged misconduct, but all save seven licences were renewed.

The Yarmouth magistrates have refused to renew any of the existing dancing licences held by licensed houses, granting only those for halls where no intoxicants are sold.

At the fifty-fifth annual conference of the Evangelical Union of Scotland, Rev. John Kirk gave notice of the following motion:—"That all churches recognising the liquor trade in their membership be excluded from the Union."

Bishop Tugwell, on the eve of his departure for Lagos, made another appeal to the nation to face is responsibility for the liquor traffic in West Africa. Africa asks for Prohibition, and Europe refuses because it would "too seriously affect her commercial interests."

The National Temperance League has just published (1d.) a pamphlet containing letters by Archdeacon Perowne and Rev. Henry Brandreth, on the questions, "Did Jesus Christ make and drink intoxicating wine?" and "Does God's Word sanction the use of intoxicating drink?"

The executive of the Scottish Christian Union, B.W.T.A., have passed a resolution to the effect that they view with alarm the revival of the Cantonments Acts in India; they declare uncompromising hostility to the system of the State regulation of vice, and express determination to oppose the system by every means in their power.

Mildmay Consumptive Home, Torquay.—The annual report of the Home, "Smyrna," Bronshill-road, Torquay, says:—"The Home has been fully appreciated by the class for whom it is designed, being full up to the end of May, and through the summer six or seven patients gratefully accepting its care. Many of those received derived decided benefit, and only three deaths have occurred in the Home; two other patients, having relatives near, left the Home after nine weeks' care to die amongst their own people. Some have spent the year with us, the others periods ranging from ten to three months. These are all cases *ineligible for hospitals or convalescent homes*, and yet absolutely needing both care and nursing." The institution is entirely dependent on voluntary contributions. The hon. secretary is Miss Gumbleton, "Connemara," Torquay.

Wrongs of Native Races.

AN address on this subject was recently given at Westbourne-park Chapel, London, by Mr. H. R. Fox Bourne, Secretary of the Aborigines' Protection Society. It cannot be contended, he said, that one man or a small group of men should have a monopoly in land, of which better use can be made by far greater numbers with advantage to the original possessors as well as to the new comers. The prime condition is that the original proprietors shall not be injured in any way, but shall be benefited as far as possible by any and all who have legitimate grounds for intrusion upon them. The incontrovertible rights of native races may be said to comprise (1) a right to all the land they require and all the produce they can get out of it, (2) a right to hold any opinions and observe any customs they favour, however ignorant or barbarous, unless and until they can be brought voluntarily, by fair argument and good example, to adopt better ways and views; (3) a right to personal liberty and exemption from all such forced labour and compulsory service as are now approved by people who pretend that slavery under the British flag has been for ever abolished; (4) a right to all the genuine civilisation and real enlightenment—religious, social, or political—that we can give them in honest return for the commercial and other gains we derive from our dealings with them.

Too often, Mr. Fox Bourne contended, we ignore and violate those rights. What are the stages of our dealings with native races, especially in Africa? We covet their land and its produce. Frequently we take possession of their lands without pretence of an excuse. If we pretend to be fair or generous we make treaties with chiefs, who generally do not understand what they are signing or putting their marks to, and if they did would have no power to barter away the rights of their people for bottles of gin or other paltry gifts. If the treaties are broken, or if we say they are broken, we bring our Maxim guns and other "resources of civilisation" into play, and, having slaughtered hundreds or thousands, and having cowed the survivors, we cowhide them into toiling for us in any way we appoint, and to such work as we appoint, if any. This is slavery, however styled, and the culminating wrong of all the wrongs imposed by us on the native races that we propose to civilise and Christianise.

Having thus stated his case in general terms, Mr. Fox Bourne proceeded to illustrate his argument by some particulars. The modern "scramble for Africa," organised and developed by the Berlin Conference of 1885, was first touched upon, with brief reference to the proceedings of the Congo Free State, to the German, French, and Italian operations in Central Africa, and to our own action in Uganda and British East Africa, the Soudan, and West Africa, where the Niger Company and the Colonial Office appear to be on the eve of fresh developments. Fuller consideration was then given to British South Africa, to the increase of oppression in Cape Colony, as shown by the pass law, the compound system, the Glen Grey Act, and other infringements of native rights, and especially to the progress of affairs in Matabeleland and British Bechuanaland. The conditions under which the Chartered Company obtained a footing in Matabeleland, the overthrow of Lobengula in 1893, the subsequent appropriation of the natives' lands and cattle, the compulsory labour enacted from them, the origin and sequel of the rebellion of last year, and the unsatisfactory arrangements now in force or attempted were concisely reviewed.

The address concluded with an account of the methods by which the Crown colony of British Bechuanaland was established in 1884, of the betrayal of its people by their being transferred to the rule of the Cape Colony in 1895, of the trumped-up "rebellion" of last December, of the "nigger-hunting" that ensued, and of the present indenturing of "surrendered Bechuana rebels" to Cape farmers in want of cheap and compulsory labour. There are a few thousands captured and enslaved men, women, and children involved in this Bechuana affair, Mr. Fox Bourne pointed out; but their case is, or may be, and is likely to be unless the evil is stopped, the case of some fifty millions of Africans whom the British Government and British colonists have taken under their control, and nominally under their protection, and it is quite time for the British public to protest loudly and effectively against the wrongs that are being done to native races, and the violation of their rights.

THE LATE

Professor F. W. Newman.

AT the very ripe age of ninety-two this eminent thinker, professor, and publicist, passed away from earth, peacefully, in his sleep, at the beginning of last week. His name, with that of his still more famous (but not more illustrious) brother, Cardinal Newman, will ever be associated with the intellectual history of the nineteenth century. Both were trained in early life in the doctrines of strict Calvinism, and were taught to study and reverence the Bible. All lovers of the New Testament evangel must deeply mourn that both brothers were robbed of the simplicity of their youthful belief, though in widely different ways. The future Cardinal, accepting the baseless doctrine of a supreme human "authority" in matters of faith, found his natural resting-place in the Romish Communion. Francis, his brother, went astray on the side of intellectual doubts and questionings that carried him far beyond a trustful confidence in Jesus Christ, as revealed through the Gospel. No one, however, has ever questioned the perfect honesty and sincerity of both brothers, though they wandered so far and towards such opposite poles.

In a lengthy obituary notice of the deceased professor, a writer in *The Times* says:—"All Protestant Christians must have regretted that the two brothers could not find some middle course that would have enabled them to champion the cause of English Christianity. But long before his death, Mr. Newman had ceased to call himself a Christian, even." How far this last statement is strictly accurate we cannot say; but the interesting and remarkable letter from his pen which we give below scarcely warrants the assertion. This letter as will be seen, was written nearly eight years ago, and was addressed to the editor of The Christian in connection with a discussion that was at that time proceeding in our columns. We omit one or two sentences that were only of temporary application; otherwise we reproduce the letter in its entirety, as showing the mental and spiritual workings of a keen and devout, if sometimes mistaken, intellect:—

PROFESSOR NEWMAN'S LETTER.

Sir,—My wife takes in The Christian, and I see it pretty regularly. I rejoice in the moral and spiritual awakening of England and Scotland, especially in the last twenty years, which has more than fulfilled my most ardent hopes. The Protestant Churches are more and more manifestly to me "the salt of the earth." I rejoice also in the moral movement of Roman Catholics against intoxicants, impurity, and (I begin to hope) against slavery under Cardinals Manning and Lavigerie. But (alas for my brother, Cardinal Newman!) Catholics must always be false lights and real foes to the outstanding Churches. I have a word to say as to the cause of weakness to these last in a world-wide view.

Forgive an egotistic word, to explain faithfully my own position. I am not able to communicate with any Christian Church; but my difference is not moral or spiritual, but historical. My age is past eighty-four. At the childish age of eleven my earnest religion began. I account Doddridge my spiritual father before I was fourteen; and in early youth

MY DESIRE WAS TO BE A MISSIONARY

to the heathen. That was not to be; but my deep interest in missionary work has never abated.

Naturally, the question has often come up in my mind, which of late has been made prominent—Why is conversion to the Christian faith so slow? One reason every pious heart feels deeply. It is the manifest Paganism in our public policy and in our own people, which foreign nations see as a glaring fact. This dreadful fact the churches at home seem almost powerless to affect; but they do not need me to suggest it. A second cause they seem scarcely to see, and it is to this I beg your impartial thought.

An American negro missionary, Mr. Blyden (if I have the name right), attests that in Africa the Mussulman lay preachers convert whole tribes quicker than English preachers can convert individuals. He gives reasons for this, which may have weight; but he omits the greatest reason of all, viz., Islam has a short clear creed, quite undisputed: "There is but one God, and Mohammed is his prophet." But the creed of Christians is very complex and very uncertain, because sect differs from sect, and the dispute is inveterate and endless.

In the Church of England the matter goes so far that, after pronouncing a convert "a child of God and inheritor of the Kingdom of Heaven," because he believes the Apostles' Creed, she proceeds to tell him, perhaps three months later, that there is no doubt of his damnation, if he does not also believe the creed that passes as that of Athanasius.

Dissenting Churches do not reach this height of absurd treachery. But I beg to ask the question: In seeking to maintain "the faith once delivered to the saints," do you not unawares come down to the age of Athanasius? Surely, you must know that the Apostles' Creed was so-called because all antiquity believed that the Apostles claimed no more of a convert. In the Acts it is manifest that the words, "I believe that Jesus was the Son of God," was thought enough to constitute a Christian, so far as creed was concerned.

Yes, dear Sir, I need not tell you that "with the heart man believeth unto righteousness." Intellectual belief in the moral qualities of God is of primary importance; yet higher than the mere intellect is right sentiment and conduct. These make "religious character," which no mere intellectual creed can make. The shortest, scantiest creed which saves the pure character of God, if crowned with heart emotion and sound conduct, fulfils Peter's phrase: "one that feareth God and worketh righteousness." Evidently in those days the Christian creed was as short and clear as is the creed of Islam now. If Protestants claim against the Papacy to revert to the primitive doctrine, they must honestly

GO TO THE FOUNTAIN-HEAD.

Till they do so, they are heavily in disadvantage, and drink the foul stream of the fourth century.

Being myself, outside of Baptists, Swedenborgians, Unitarians, and Papists, I yet profoundly pity the man who in fervent youth became minister of a creed-bound Church, and in fifteen or twenty years discovers that he can no longer hold to some parts of the creed, though he approves and loves it as a whole, and above all, loves the fellowship of its saints.

I value clear expression; I condemn ambiguity, when I see insincerity disguised. But surely you must know, that Holiness, and Love, and Trust, and Self-devotion never can be defined by a creed; and where these qualities exist, the man is accepted with God. Therefore, if a professed Christian has enough of creed to pass with James, Peter, and John (to say nothing of Paul's doctrine, "Who art thou to judge another man's servant?" etc.), the union to be sought is that of Christian character, or in Paul's language, "the mind of Christ." Unless this principle is made not only prominent but paramount, Christianity can never regain its primitive simplicity of fundamental creed.

I write as an outsider, but hearty well wisher, to all that is true in Christianity.

FRANCIS WILLIAM NEWMAN.

Weston-super-Mare, Nov. 5, 1889.

P.S.—British Churches are helpless against our Pagan ambition and Pagan avarice; but does not God claim of them vehement zeal to remove every stone of stumbling, in the way of spiritual conversion, to the outside world? Surely to recover the primitive simplicity of your creed is your very first task.

The funeral of Mr. Newman took place at Weston-super-Mare on Saturday afternoon. The ceremony was of a simple character. A short service was conducted at the Congregational Chapel by Rev. Temperley Grey, who also officiated at the cemetery, where about a dozen friends assembled.

Conference at Northampton.

THE third annual Convention for Deepening Spiritual Life has just been held amid many tokens of Divine favour. It had been anticipated with much desire and prayer for definite results. The cloud not bigger than a man's hand, indicating a coming blessing, was clearly seen in the first morning prayer meeting, when the excellent attendance and earnestness of tone marked much preparation in the hearts of God's people.

Rev. Francis Paynter presided at the gatherings, and gave a series of expositions on the Comforter from John xiv.-xvi., bringing forth things new and old, instructive and profitable. His first words, with which the Convention was opened, were significant, and realised throughout "The Holy Ghost is here," the gatherings increasing in numbers and deepening in interest and earnestness unto the end.

The speakers were Revs. E. L. Hamilton, J. J. Cooper, W. Houghton, A. G. Whaley, W. Darlow Sargeant, J. J. Luce, and P. Stott. It was evident each one came endued with power, and we felt the Holy Spirit was speaking to our hearts, so that at the close a bond of love united speaker and hearer, which made it hard to say farewell.

There were many testimonies during the meetings of the definite blessing which had been received, some of special interest. There were also evidences of Divine blessing in conversion. One was the case of a young woman formerly an attendant at an advanced Ritualistic church, who dropped in at the last convention, and heard words which sent her to her Bible, and led her to the Saviour for salvation. It has been a feature of these conventions that while the special teaching has led believers to a fuller consecration, the elementary truths of the Gospel have always led sinners to Christ.

The hon. sec., Rev. Henry Bradford, announced a one-day convention, with Rev. F. B. Meyer speaker, for December 1.

H. B.

Requests for Prayer.

For blessing on a mission at Bicester, Oct. 25 to 31.

For a special mission, by the pastor, at Ramsay-road Congregational Chapel, Leytonstone, Oct. 17-27.

For special mission, October 17 to 31, conducted by Mrs. Evison in Doncaster.

Personalia.

Pastor W. Y. Fullerton has declined the call to the East London Tabernacle.

Mr. T. B. Bishop, the honorary secretary of the Children's Special Services Mission, is to be married at Llandudno on the 27th inst.—not at Bournemouth, as stated by error in our last issue.

Rev. W. Nicholson, for twenty-seven years chief agent in Russia of the British and Foreign Bible Society, has retired from his post, and will reside in Edinburgh. A large meeting of the British residents in St Petersburg lately met to bid him farewell.

Prevention of Cruelty to Animals.—The seventy-third report of the Royal Society for this object shows active effort in all parts of the land in the dissemination of kindly feelings, and the suppression of barbarity, towards dumb animals. In this good work surely all will rejoice; hence regret will be felt that the state of the funds threatens to compel the abridgement of operations unless help be forthcoming. New members are most specially needed. The secretary is Mr. John Colam, 105, Jermyn-street, St. James's, S.W.

The Charity Organisation Society has been able to organise pensions for over 1100 men and women in London, fulfilling the conditions as to character and thrift; but there comes a time when a certain proportion of them, unable from growing infirmity to live alone, must either be received into nursing homes, or placed in the workhouse, or parish infirmary. A member of the Society having generously offered a house for the purpose, a committee of management, largely composed of its workers, has been formed to establish a home where such infirm pensioners may end their days in rest and peace. An annual income of about £250 will be required in addition to the amounts contributed by the Society for the inmates

International S.S. Lessons.

October 24.

"Paul Before Agrippa."—Acts xxvi. 19-32.

Golden Text.—"*Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven.*"—Matt. x. 32.

FOR two long tedious years Paul was kept in prison by Felix. Then came Festus, a strong man whose fears the Jews could not rouse, though they tried to do so in order to get Paul back to Jerusalem. They failed in their design, and Paul was tried once more at Cæsarea. During this trial it became evident that the governor would not be averse to another attempted judgment by the Sanhedrin, and Paul at once cried that he appealed to Cæsar. There remained nothing for Festus to do but to send him to Rome. Before this could be done, however, King Agrippa and his sister Bernice paid a visit of state to the new governor. Agrippa was well up in the Jewish theology, for he was guardian of the temple and nominator of the high priest. When Agrippa said he would like to hear Paul, Festus readily acceded to his request, hoping that by the interview Agrippa would be able to assist him in forming some definite charge against Paul to send with him to Rome. (See Acts xxv.) Our lesson to-day deals with the interview and its result. Note:

I. *Obedience to the Heavenly Vision*:—(9) This obedience is the secret of Paul's career. The memory that he was called of Christ to do his work sustained him in times of despair. It is the key-note of his boldness before the court assembly. Julius Cæsar once crossing the Ægean Sea when a storm arose, the sailors were frightened and called upon their gods. Cæsar was calm, saying, "There is no force can overwhelm Cæsar until his work is accomplished." Paul's heroism was inspired by his faith, not in fate, but in the God who had given him his work to do. Point out that we also have visions—times when duty is made very clear to us—and we should use them by resolving to do that duty well. We cannot command these times—God sends them to us in order that we may realise his will concerning us.

> We cannot kindle when we will
> The spark that in our breast resides,
> The spirit bloweth, and is still,
> In mystery our soul abides.
> But tasks in hours of insight willed,
> May be through hours of gloom fulfilled.

II. *Paul's Testimony*.—The message he had delivered in Europe was "Repentance and Faith in God" (20). Emphasize that we can never make a good start in the Christian life until we are sorry for past wrongs. If we are truly sorry we shall bring forth fruit meet for repentance, *i.e.*, we shall do better in the future. Faith in God's power to forgive is useless if we go on sinning without trying to do and be better. Paul also preached the suffering of Christ as a means of man's salvation, and that Christ had been raised from the dead. These things were foretold in the O. T. (22), and Agrippa knew it too well to contradict Paul (26, 27). The king was not likely to enter into any argument, but we may be sure that he would have contradicted Paul's facts if he knew them to be untrue.

III. *The Fear of Festus*.—The Governor was a Roman and a man of business. His life had been spent in making a good position for himself. As he listened to Paul's story of visions, salvation through suffering, and the resurrection of the dead, we can almost see his face lengthening in astonishment. He had never heard of such things before. But, like Pilate, Felix, Nero, and all men of material nature, he was extremely superstitious, and when Paul spoke of the resurrection of the dead he was so startled that he cried out, "Paul, thou art beside thyself" (24). Most wicked men are afraid of resurrection and judgment, and they have need to be afraid. To those who are followers of the Christ there is no terror in death, and the messenger of resurrection will not be hooted at as a madman, but will be regarded as the bearer of glad tidings.

IV. *Effect of the speech on Agrippa*. It drew from him the cynical remark: "You want with very little effort to make me a Christian" (28). How the gay company would laugh at the very thought of Agrippa being a Christian! We pity the man who can sneer at enthusiasm, for it shows that the altar fires have gone out in his own heart. But Paul did not care whether it were with much effort or little, providing Agrippa and all the company were like himself—except his bonds. Agrippa could bear no more, and so rose to indicate that the audience was at an end. Paul might have been set at liberty if he had not appealed to Cæsar.

Scottish Notes.

Rev. Mr. Walker, Aberdeen, has been elected minister of the Free Church, Drumblade, in succession to the late Rev. Alexander Forbes.

As an outcome of Mr. McNeill's recent mission in Huntly, an Evangelistic Association has been formed for carrying on Gospel work by cottage meetings, work among farm servants, etc.

Miss Annie Taylor addressed a number of large gatherings in Edinburgh at the beginning of last week. On Saturday she was in Dundee holding meetings under the auspices of the Y.W.C.A.

The Lanarkshire Christian Endeavour Union is finding a wide sphere of usefulness. Ten new societies have been added to the thirty reported last year. The Dundee Union also reports progress in every department of its work.

Rev. John McNeill was at work last week at Clydebank and Dumbarton. The largest building available in the former town was crowded night after night. The audiences are mainly drawn from the great shipbuilding yards in the neighbourhood.

At the annual social meeting of the Glasgow Sabbath School Union, held last week, addresses were given by Rev. Dr. George Matheson, Edinburgh, on "The Teacher's Manual"; by Rev. Dr. John Smith, Edinburgh, on "The Necessity of Studying the Child Nature"; and by Rev. Dr. Stalker, Glasgow, on "The Teacher as Artist."

Special evangelistic meetings are being held twice each Lord's Day in the Pavilion Theatre, Edinburgh. This place of amusement is situated in the West End in the midst of a thickly-populated district. There are manifest signs of blessing, and much interest on the part of the large audiences. Dr. Wolston, a well-known Edinburgh physician, and others are the speakers. Prayer is asked for these gatherings.

The gatherings of the Congregational Union in Glasgow last week were largely attended. Opening with a reception on Monday evening, much time was given on Tuesday and Wednesday to devotional exercises and to the discussion of papers on "Our Outlook as a Union," "The New Testament Ideal of Church Life," "Non-efficient Church Membership," and "Fellowship with God." It is felt that these meetings have done much to cement the union accomplished between the Evangelical and Congregational Unions in January last.

The various organisations in Edinburgh for the training of Christian workers have resumed their classes for the session. Under the auspices of the Missionary Council, Rev. Thomas Miller (St. Paul's, Leith) is giving a course of lectures on "The Bible—a New Book: or, Light from Eastern Lands." Pastor James Smith (Coalsnaughton) is providing Scripture expositions; Dr. Simla Paterson is to deal with elementary medical advice. Among the other helpers in the work are to be Mr. Wellesley C. Bailey and Dr. George Smith. In connection with the Christian Workers' Institute of the U.P. Presbytery three courses of training are intended to commence this week.

Irish Notes.

A new Presbyterian church, to accommodate about 800 persons, has been opened in Londonderry.

Owing to age and infirmities Dr. Wm. Pakenham Walsh has resigned his position as Bishop of Ossory. He was a most earnest and devoted minister of the Gospel.

By the death of Judge Warren the Irish Church has sustained a serious loss. Deceased was a decided Evangelical, and took a prominent part in the General Synod and other Church Courts. He also contributed most liberally to missions and other good causes.

A valedictory service has been held in the Gregg Hall, Dublin, to bid farewell to five graduates of Trinity College who are going out as missionaries. Four others are going out under Dublin University Fuh-Kien Mission, and one under Dublin University Chota Nagpore Mission. Two of the five are fully qualified medical men.

Miss Procter's Homes in the Lebanon.—Pastor Tanius Said, who is staying at 153, Adelaide-road, Hampstead, writes:—"Miss Procter's Mission is in debt £300. I have raised about £150. A kind friend has promised to give £50 if the remainder of the money is raised in three weeks. I pray that friends will help us out of debt." The treasurer is Colonel Williams, the Bank, Birchin-lane, E.C.

Evangelistic Notes.

The Sheffield Free Church Council is giving much evidence of life and activity. Gipsy Smith's mission proved to be very successful. Immense crowds gathered in the Albert Hall and in Norfolk-street Chapel. As many as 250 names of inquirers were taken, whom the several churches for which they expressed a preference are being asked to shepherd. In December a general interchange of pulpits will take place among the Free Churches.

A fortnight's evangelistic meetings have been brought to a close in Peterhead, conducted by Mr. Roland Edwards, who was invited by a committee representing various churches. The meetings were held in the Free South Church on week evenings, and in the Music Hall on Sundays. Large audiences gathered nightly to hear the Word. Christians have been stirred up, helped, and drawn closer to one another. A considerable number of young men and women have been brought to yield themselves to the Saviour. A direct result of the mission is that a United Evangelistic Association for the town has been formed, composed of young men and women from various churches, who are stirred up to seek the salvation of their fellows. G. W. A.

Evangelist J. H. Allen (says a correspondent) has been holding evangelistic services at Tacoma the last month with marked success. The subjects he has presented have been principally in connection with prophecy.

Mr. Charles Minor, since his return from visiting the prisons in the United States, has been working in the West of England. The week before last he conducted a mission at Epsom. The Town Mission Room was crowded night after night, and by a letter from Miss Alexander we learn that the Gospel services were very solemn and decidedly fruitful. Mr. Minor's lecture on "Billy Bray" and the story of his own eventful life were listened to with much interest, and some navvies in the locality heard the Gospel very forcibly presented. During several evenings last week Mr. Minor sang the Gospel at meetings conducted by Pastor W. Y. Fullerton in Exeter Hall. He is now working at the Soldiers' Institute, Portsmouth. Friends may write him to the care of Mr. Wrench, 10, Manor-place, Paddington.

Mr. Moody is to conduct Gospel meetings in Philadelphia during the coming winter.

Major D. W. Whittle has returned to his home in Northfield for a short rest after a very hard summer's work in Boston. During the mid-summer weeks Major Whittle conducted the daily noon prayer-meetings in Boston, which have been greatly blessed by his visit and were largely attended, an unusual thing at that season of the year. He has become greatly interested in the welfare of prisoners, and his addresses on their behalf have awakened deep sympathy among those who were able to hear him. Major Whittle will engage in evangelistic work in America during the coming winter.

Mr. S. Arumugam, a high-caste Hindoo from Madras, who is studying for a while at Harley College, E., has held a fortnight's mission in Olive Hall, West Derby, Liverpool. Remarkable interest was awakened in the neighbourhood, and the Lord used the foreign voice to reach the hearts of many. Mr. Arumugam's whole-hearted devotion to God and zeal for the salvation of souls are very impressive, and make him an instrument of blessing to Christians as well as to the unsaved. B. F. B.

Mr. Wm. Thomson, Jun., has concluded a three weeks' lime-light Gospel mission in the Seamen's Bethel, Glasgow. Meetings for school-children were held, and they came in such numbers that many were turned away for want of room. The adult services were also largely attended, and a considerable number professed to trust the Saviour. Four Bible-readings for Christians were given weekly, and proved very helpful. P. S.

The Women's Total Abstinence Union opened on Monday a temperance conference at Bristol. Special sermons were preached on Sunday in thirty-eight churches and chapels in the city. Lady E. Biddulph, in her Presidential Address, made a brief and stirring claim for temperance, urging that a great amount of work remains to be done, despite all that has been accomplished.

Obituary.

MISS R. G. GREEN.

Miss Rebecca Goodwin Green, the foundress of the Homes for the Aged Poor, passed away on Thursday last to the grief of many friends. For the last twenty-nine years of her life all her influence was used to strengthen the cause she had so much at heart, and sweet it was to see this aged saint comforted in her own hours of distressing weakness with the thought that many a dying pillow had been cheered by her care for poor people advanced in years. It was a cause of rejoicing to her to know that the parent society was just filling the fourteenth Home, while twenty-eight other Homes are at work in different parts.

Elisabeth G. Harrison.

5, Grandacre-terrace, Anerley, S.E.

REV. SAMUEL WESLEY.

The Wesleyan ministry has been deprived of an interesting and unique personality in the removal, at the advanced age of eighty-one, of Rev. Samuel Wesley—the only Wesley in modern days in the British Methodist ministry. He was a descendant of John Wesley, A.M., not the founder of Methodism, who had no family, but one of the notable 2,000 clergymen expelled from church and home in 1662. He had some of the natural characteristics of the Epworth Wesley, and bore a facial resemblance to John Wesley. Until declining years prevented, he rendered valuable service in circuit work, and latterly as chaplain to the Wesleyan soldiers at Hounslow Barracks. His daughter, Miss E. A. Wesley, did for some years—until she fell asleep—a grand work among soldiers. He died after a painful illness at Raunds, Northamptonshire. Mr. Wesley was peculiarly happy in his family life. He married in early days Miss Ann Knighton, who was a great blessing to him and his circuits. Those two godly people, with their saintly daughter, were a benediction wherever they were stationed, and their memory will be cherished by troops of friends. For the last year Mr. Wesley's health had failed, but the final illness was not very long, although it was painful and severe. He was surrounded by relatives who greatly respected him, and who rendered him loving and diligent attention. He had times of depression, but his experience in face of death was blessed.

MR. J. MATTHIAS WEYLLAND.

On Monday, Oct. 4, there passed to his rest, in his seventy-fifth year, Mr. J. M. Weylland, one of the widest known, as well as one of the most faithful and successful of Christian workers amongst the poor of our metropolis. Joining the London City Mission in the year 1849, he laboured earnestly as a missionary for upwards of fifteen years in the neighbourhood of Lisson-grove, Marylebone, his efforts being accompanied with many tokens of God's favour and blessing. Here it was that he commenced the work of visitation in public-houses, an undertaking for which he possessed remarkable qualifications, and one so fruitful in good results that the committee decided to extend this branch of their work to other portions of the metropolis. In 1864 he was appointed to assist the Society's country secretary in raising funds for the Mission, and in 1871 he became a district secretary in London, a post which he held until 1890, when, his health failing, he resigned, and devoted the remainder of his days to watching over and raising funds for the Society's "Disabled Missionaries, Widows, and Orphans' Fund." Brilliant in conception and bold in action, he attempted great things in the name and strength of God, and, apart from his mission work, he was useful in a variety of ways to the public at large. Whether it was the better housing of the poor, the right observance of the Lord's Day, the establishment of ragged schools, or the procuring of drinking-fountains for horses and cattle in the streets, he co-operated actively in the good work, supplying gentlemen in position with the information they needed for the promotion of their philanthropic enterprises. Bright and cheerful in disposition during his life, even in the days of trial, Mr. Weylland adorned the doctrine of Christ his Saviour, and his closing moments were full of blessed anticipation of the glory which awaited him.

Among his last utterances were the words, "Come, Lord Jesus, come quickly," and other expressions to the same effect. Thus has passed away a Christian worker, who was beloved by many. The Church Militant has lost a warrior, the London City Mission a much valued officer, whose place it will be difficult to fill, and his bereaved children a wise and affectionate father.

T. S. H.

The Congregational Union.

For the fourth time the Congregational Union is visiting Birmingham. Altogether 1350 accredited delegates are attending the meetings. On Monday evening a preliminary service was held in Carr's-lane Chapel, when Dr. Horton preached from 1 John iv. 17: "As He [*i.e.*, Christ] is, even so are we in this world." The Christian's task, he declared, was to hold fast divinity and yet not lose their humanity, to be human and yet hold continual intercourse with God, to keep in unimpeded contact with God and yet keep in unimpeded contact with men. They must keep in touch with men if they were to be in the world as Christ was; they must be mystics and yet men of the world. The sermon, which occupied about an hour in delivery, commanded the profound attention of a crowded audience.

At the Total Abstinence meeting, which was subsequently held, Rev. W. Mottram contrasted the position of the movement in the Congregational ministry with what it was in 1880, when the Union last visited Birmingham. Then only 703 Congregational ministers were abstainers, while now 2364 out of 2843 could be relied upon as such. A resolution was passed expressing profound conviction that the Sunday closing of public-houses in England as in Scotland, Ireland, Wales, and many of the British colonies would be highly conducive to the material, social, and spiritual welfare of the people generally, and therefore earnestly called upon the Government and members of Parliament, irrespective of party, to unite in securing such a measure as speedily as possible.

Christian Endeavour.

The Cleveland and South Durham Union reports 113 societies and 3,457 members.

A mass meeting of Belfast Endeavourers was held on Friday, when Rev. J. D. Lamont gave his farewell address as president.

The Central South London Union held its annual meeting at Surrey Chapel. Mr. R. H. Parsons, a former secretary of this Union, was present from New South Wales and gave a cheering account of C. E. Work in the Colonies.

At Praa, in Burmah, the Christian Endeavour Society, which is in charge of a native, is in the habit of holding services on Sabbath afternoons in the adjacent villages, leaving the missionaries at liberty for other greatly needed work.

The first annual convention of the Devon County Union, held at Newton Abbot, September 29 and 30, proved to be of a helpful nature to the hundreds of young people who were gathered together. Rev. James Mursell, of Derby, was one of the chief speakers, being assisted by Revs. Franklin Owen, of Torrington, C. Stedeford, of Exeter, and Mr. A. Tuckwell, of Exeter, the president of the union.

The Y.W.C.A.

The Teachers' Branch of the Glasgow Y.W.C.A. resumed its monthly meetings on Oct. 5. Mrs. Mirrlees presided, and introduced Mrs. Armitstead, head of the Home Study Department of the Scotch Division, who gave an able address on "The Sermon on the Mount." Mrs. W. M. Oatts, hon. sec., reported that the branch now numbered sixty-seven certificated lady teachers, representing twenty-eight schools.

The annual meeting of the Highgate-road Y.W.C.A. was held on Thursday evening in the Upper Lecture-room of Highgate-road Chapel, Pastor James Stephens presiding. There was a large attendance. The secretary reported 230 members, seven of whom were in the foreign field. The members had on their missionary evening, by the presentation of willing offerings, given £125 2s. 10d. to foreign missions, £60 for support of one of their number in North Africa, and £62 10s. to Mr. and Mrs. Patient, in Malvalli, India, toward their home-coming on furlough. It was also reported that Grove End Lodge (through the kindness of the deacons and of Mr. Cositer, whose gift it was to the church) was to be opened by them in a few weeks as a home and institute for young women. The meeting was addressed by several ladies, and by the chairman, who encouraged the members to work as they were doing on simple and Scriptural lines, and congratulated them on the blessing they were evidently receiving.

The Y.M.C.A.

WORK IN KIMBERLEY.

Two-and-a-half years ago the Y.M.C.A. was started in Kimberley. Little interest was, however, taken in the spiritual welfare of our young men. At that time several attempts to form a Bible-class failed, but about twelve months ago a better spirit manifested itself and has been felt ever since. Nearly every church now in the place has its weekly meeting for the young people. The Y.M.C.A. "Young Men's Own" is in a healthy condition. Rev. David Russell, of Capetown, recently conducted a five days' mission in the Town-hall. The interest manifested in the mission was testified to by crowded audiences, and at the last service hundreds had to be turned away who could not gain admittance. The mission was the means, in God's hands, of bringing home conviction to many hearts. God's Spirit was present in great power, and many sincerely resolved on a new course of life. Never was the Council Chamber of Kimberley devoted to a better purpose than when the ministers at the after-meetings counselled the inquirers to close with the offer of salvation.

This is the first time the Town-hall on the Diamond Fields has been let for religious services, and we rejoice in the possession this year of a mayor who is an out-and-out Christian man. Mammon was the god of Kimberley ten or fifteen years ago; to-day the spirit of religion largely permeates the people. This improved state of things is not directly traceable to any one church or organisation, but is the outcome of the power of God's Spirit on the hearts of his people. Now that the native war so close to us in Bechuanaland is at an end, we are hoping for a quieter and more sober spirit amongst our young men than is naturally to be expected in a volunteering centre like this, when wars and rumours of war is at our door.

I would ask for the prayers of all Christians interested in South Africa to pray for the advancement of Christ's kingdom on the Diamond Fields.

John Kent, Gen. Sec.

BRIEF NOTES.

Sir E. T. Gourley, M.P., presided on the occasion of the annual presentation of prizes at the Sunderland Y.M.C.A.

Rev. Dr. Parker will be the principal speaker at the Croydon annual meeting on the 18th inst. Mr. J. Compton Rickett, M.P., has promised to preside.

The annual meeting of the Aberdeen Association was held last week, Mr. G. C. Fraser presiding. The report showed 293 members, and a large amount of evangelistic and educational effort. Mr. W. J. Middleton, Rev. T. B. Kilpatrick, and others spoke of the good work being done by the Association.

A district conference, in connection with the Gloucester Association, was held last week. Addresses were given on the spiritual, physical, and intellectual work of the Y.M.C.A. Rev. Henry Dening gave a stirring word to Christian workers on the secret of good success. In the evening an enthusiastic meeting was held.

The visit of Mr. W. R. Lane, Evangelist, to St. Helens, has been attended by much success. Large audiences filled the gymnasium night after night, and the promoters believe the results of the mission will be permanent and far reaching. Under the guidance of Mr. George Holmes, secretary, the Association is being greatly improved in all its departments.

The ten days' mission at Exeter Hall by Pastor W. Fullerton, of Leicester, has been a time of much interest, and the results have been of a highly encouraging kind. The mid-day Bible readings were channels of refreshing to the goodly numbers that attended day by day. The evening meetings for young men were largely attended, and the evangelist's earnest utterances deeply impressed his young brethren. There were special meetings for members of the Civil Service Prayer Union and Bankers' Prayer Union, when good work was done.

Fulton-street Prayer Meeting.—Special services were held at 113, Fulton-street, New York, to commemorate the fortieth anniversary of the Fulton-street Daily Noon Prayer Meeting. The chief feature of the services was the presentation of a portrait in oil of Jeremiah Calvin Lanphier, the founder of the meeting, who is now in the eighty-ninth year of his age. The work is the gift of attendants at the meeting and other friends interested. Mr. R. R. McBurney, general secretary of the Young Men's Christian Association, sketched in outline the history of the prayer meetings, and told of their importance and the widespread good done by them. Mr. Lanphier was unable to be present.

THE BOOK WORLD.

ANNUAL VOLUMES.

The Christian Pictorial, Vol. IX. (*Alexander & Shepheard.*) This illustrated weekly has gained for itself a recognised place in the journalism of the day. In its bound form it affords to some extent a pictorial record of the passing events of the day in religious circles.

The Boy's Own Annual for 1897, with its numerous stories, long and short, and its many articles on occupations and pastimes, is equal to its many excellent predecessors. The contributors include Dr. Gordon Stables, David Ker, G. A. Henty, Ascott R. Hope, and Rev. Theodore Wood, all of them well-known friends of youth; while the subjects, treated with a profusion of illustrations, cover a wide field in the world of travel and adventure, and in the department of hobbies useful and amusing. (8s., *Religious Tract Society.*)

The Girl's Own Annual is the counterpart of the "Boy's," and in every way an attractive volume. The writers include Eglanton Thorne, Frederick Langbridge, Sarah Doudney, and Rose Nouchette Carey, and while the stories are numerous, they have no monopoly of attention. There is new music—Princess Beatrice among the contributors; also there are many papers on household and useful topics, by Mrs. Brightwen, Sarah Tytler, Lady Bloomfield, Mrs. Mayo, and other well-known authors. (8s. *Religious Tract Society.*)

Young England (5s.) has completed its eighteeneth volume, and the result is a full budget of wholesome and amusing reading, amply illustrated. There are stories and sketches in abundance, and the book is in every sense admirably produced. **Home Blessing** (2s.) appears in its first annual volume, and it is well described as an illustrated magazine for the family. Among the series of articles are "Glimpses of Notable Preachers," and "Secrets of Home Happiness." **The Child's Own Magazine** (1s.) is a capital volume for the little ones. (*Sunday-School Union.*)

Queen of the Isles. By Jessie M. E. Saxby. (*Partridge & Co.* 1s. 6d.) A girl's story of Shetland life—of sore trial, patient endurance, and sunshine after all. It is well written and full of interest.

Dr. Luttrell's First Patient. (*Hutchinson & Co.*) A story by Rosa Nouchette Carey is always sure of a welcome from a large class of readers. This, her latest book, is a pleasant tale of the "domestic" order. It has already appeared as a serial.

The Boys of Huntingley. By K. M. and R. Eady. (*A. Melrose.*) Spirited boys will be attracted by this "public school story," in which justice eventually overtakes the wrongdoer. But the "rowdy" element is too prominent in the narrative in our opinion.

Jubilee of Rev. Peter Mearns. By C. H. Dick. (*Religious Tract and Book Society*, Edinburgh.) These memorials of a long, hallowed, and useful ministry at Coldstream should deeply interest, not only local friends, but the wide circle who value earnestness and fidelity.

How We Learnt It. By Lady Coote. (*Nisbet & Co.* 1s. 6d.) A mother's simple and loving talks with her children on the fulness and sweetness of the several petitions in the prayer our Lord taught his disciples. Many mothers and teachers will find it a real help in instructing the young minds.

Evolution and Revelation. By G. M. Macdermott. (2s. *Jarrold & Sons.*) The aim of the author is to show that evolution, as a method of God's working, is not inconsistent with the Bible account of the Creation. Different readers will have different opinions as to the success of the well-meant attempt.

The Construction of the Bible. By Prof. W. F. Adeney. (1s. *S.S. Union.*) A popularly-expressed statement, based on the latest results of study and research, of the way in which our English Bible has been built up. The author gives us the comforting assurance that modern historical criticism in no real sense affects the vital question of the Divine inspiration of the Scriptures.

Errors of Rome. By H. B. (2s. Hastings: *Burfield & Pennells;* London: *Kensit.*) A series of trenchant papers, exposing clearly the unscriptural and dangerous character of Rome's dogmas concerning the Virgin Mary, Purgatory, The Mass, Saints and Angels, Confession, Indulgences, and Relics. We wish it were wisely pondered by many whose eyes are dazzled by the allurements of Rome.

The Incarnate Saviour. By Dr. W. R. Nicoll. New Edition. (3s. 6d. *T. & T. Clark.*) Many will welcome this cheap edition of a work which has already met with wide acceptance, from the devout and reverent spirit in which it is conceived, and its practical suggestiveness of treatment. The blending of narration and exposition give it a valuable place among the many Lives of Christ which our generation has produced.

Pre-Reformation Worthies. By Rev. W. Cowan. (*Elliot Stock.*) In every age—even the darkest—God has had true witnesses who held aloft the lamp of truth and the banner of righteousness amid prevailing corruption and gloom. Such were the "worthies" whose lives are sympathetically sketched in this most interesting volume. It leads us into paths not familiar to the average student of modern history, and we join in the Bishop of Derry's prefatory words of commendation.

Tiyo Soga. By Rev. H. T. Cousins, Ph.D. (*Partridge & Co.* 1s. 6d.) Well do we remember (forty years ago) clasping the hand and listening to the earnest words of this devoted Kaffir servant of Christ. Hence we welcome heartily this admirable popular biography of a humble and consecrated life. May we suggest care in revision of any future edition? There are uncorrected errors.—"Rev. Henry Muller, of Hammersmith," is an unknown divine, but with the first vowel corrected a well-known minister stands revealed.

Christian Service. By the late Sir Arthur Blackwood. (*Marshall Bros.*) Welcome memorials of a precious and fruitful teaching. Many who have benefited by Sir Arthur's keen and fervid expositions of the Word will find in these notes of addresses, delivered at the meetings of the Civil Service Prayer Union—albeit they are epigrammatic and even, in some cases, fragmentary—a wealth of suggestive thought and practical exposition. They are specially addressed to young men, but none the less they have a ringing message to all.

Memory Training. By Rev. J. D. Kilburn. (2s. 6d. *Marshall Bros.*) This is a re-issue in book form of the articles on memory which lately appeared in *The Life of Faith*. Doubtless they will afford valuable assistance in the training of the memory in the useful art of grasping and retaining facts and figures of the most diverse kind. True, as the author fully concedes, the law of association is no new discovery, but its application to students and Christian workers will be largely aided by the manner in which the author develops its principles, and illustrates these by cogent examples.

The Life Story of a Village Pastor. By his son, Rev. J. J. Pool. (3s. 6d. *Jas. Clarke & Co.*) The author thinks that nearly all biographies are too long, and we are of opinion that he might judiciously have put his own dictum into practice in this story of his father's career. But we are bound to say that the narrative is an extremely interesting and helpful one. Though there is a certain amount of "padding" that could have been spared, we get side glimpses into the lives of the famous people with whom Mr. Pool was in some way associated or connected. The story itself is well worth telling, and it is admirably told.

Methodist Idylls. By Harry Lindsay. (6s. *James Bowden.*) These Gloucestershire "idylls" are certainly worthy to take rank beside anything that Barrie, or Ian Maclaren, or David Lyell has written. Many readers enjoyed them when they appeared singly in *The Methodist Times*, but their power and pathos are more sustained and cumulative in book form. They mainly deal, it is true, with Methodist traditions and surroundings, but we should imagine that "the humble annals of the poor" in any Christian denomination could furnish material for sketches as for emotion, if the gifted annalist were forthcoming. We trust Mr. Harry Lindsay will continue to keep his pen busy.

The Herods, by Dean Farrar. (*Service & Paton.* 3s. 6d.) The first of a projected series of popular Biblical handbooks. To many the history of the Maccabean and Herodian periods is practically unknown, yet these epochs are of intense interest as revealing how "the way of the Lord was prepared," and illustrating the political and national conditions prevailing during our Saviour's earthly ministry. The author traces the development of Judaism from the days of Ezra, shows how the Idumean Herods rose to power, how relentless their cruel rule, how unspeakably wretched their own family life, and how the formalism of the Pharisees and the fierce contention of factions culminated in the murder of the Messiah, and at length in the miserable ruin of the city and people. It is alike an instructive and entrancing book.

The Rip's Redemption. By E. Livingston Prescott. (6s. *Nisbet & Co.*) This powerfully-written tale, which bears the unmistakable stamp of reality, well illustrates the aphorism that "one-half of the world little knows how the other half lives." The author in his "Scarlet and Steel" has done a national service in exposing the cruelties of the lash in military prisons. In this story he adds to our indebtedness by showing us the interior of barrack life, and the ordeal which there awaits either the physical weakling or the timid Christian. The main purpose of the narrative, however, is to set forth the redemptive power of a good woman's influence even on the most hardened and apparently hopeless. No doubt the history of our Soldiers' Homes could furnish not a few similar examples, but few writers have the skill and the special knowledge of Mr. Prescott. In "The Rip's Redemption" he has given us a truly notable book.

Synonyms of the Old Testament; their Bearing on Christian Doctrine. By Rev. Robert Baker Girdlestone, M.A., hon. canon of Christ Church, and late principal of Wycliffe Hall, Oxford. (12s. *Nisbet & Co.*) A second edition of this very useful work will be heartily welcomed by theological students and thoughtful Bible readers. It is a quarter of a century since the book was first published. It is to be hoped that it will now resume its useful ministry of assisting those who would profit by the differences and distinctions of Scripture language. The work covers a wide field, dealing with about three hundred subjects, and as many typical words from the Old Testament, and again an equal number from the New. The author tells us that he has kept in view "first, the needs of busy people who have not time to learn Hebrew, and secondly, the requirements of beginners in Hebrew who need more encouragement than they sometimes get." In a word, Canon Girdlestone helps us to study Christian doctrine in the light of Old Testament terminology. The full indexes will make the work of great service for reference; one of these sets forth thousands of texts from the Old and New Testaments, many of them quoted repeatedly under various categories in the book.

The Church of England before the Reformation. By Rev. Dyson Hague, M.A. (7s. 6d. *Hodder & Stoughton*). This volume raises a question, the answer to which fundamentally affects one's conception of the Church of England as at present constituted. The theory of "continuity" has led many to shut their eyes to historical facts, and to affirm that the Church of England before the Reformation was distinct from Rome alike in doctrine and practice. This position regards the Reformation as little more than a repudiation of papal claims, and the freeing of the Church from Roman control. Mr. Hague shows the baselessness of the "continuity" theory, by contrasting the Romanised National Church of the pre-Reformation age with the National Church as at length reformed in ritual and purified in doctrine. Rev. Dr. Moule, who contributes an Introduction, welcomes this able effort towards placing the facts of history before the public; and we heartily echo his words, feeling assured that if the positions which are so powerfully presented by Mr. Hague were adequately realised by communicants and adherents of the Church of England, a new era would dawn in earnest Protestant witness, and the Evangelical controversy with Romanism.

Will it Last? By Mrs. W. E. Legg. (1d. *Partridge & Co.*) A letter booklet, with a strong appeal to faithfulness and holiness of life. With force and point (illustrated from experience) Mrs. Legg presents teaching of great and pressing value.

Helps Heavenward. (3d. and 6d. packets. *Christian Literature Co.*, Edinburgh.) Four-paged leaflets, containing earnest words for Christians seeking to grow in grace and serve more fully. These printed messages may well be used in correspondence.

Romish Inroads. By Rev. E. H. F. Cosens, vicar of Holy Trinity, Tewkesbury. (*Andrews*, 31, Museum-street, W.C. 6d.). A vigorous counterblast by a sturdy Evangelical against the innovations, borrowed from Rome, so sadly apparent in many of the Established Churches. It is refreshing to find that the appeal of the author is ever to the written Word. Such protests as this ought to be circulated far and near.

We understand that Rev. Dr. Bullinger has in the press a pamphlet entitled "The Massorah," containing a large amount of hitherto unpublished information regarding the original text of the Old Testament. This publication will enable students and the general reader to follow up many of the points outlined in our recent article on the New Hebrew Bible prepared by Dr. Ginsburg, and issued by the Trinitarian Bible Society.

Christian Ethics. By C. F. D. (*Thynne*, 6, *Great Queen-street.* 1d.) A selection of texts from the Revised Version of the Scriptures, collated from the teachings of Jesus Christ and his apostles, in the hope that sceptics and others who do not read the Bible may be induced to reflect upon them. They set forth the Scriptural teachings on faith and morals in such a way that even opponents of the Word must be compelled to admit that it speaks as no other book speaks.

BOOKS RECEIVED.

From *T. Fisher Unwin.*—Hugh Wynne: Free Quaker. By S. Weir Mitchell. (6s.)

From *Drummond's Tract Depôt, Stirling.*—Four Knockings. By E. S. Elliott. New Edition. (Tinted covers, 6d., cloth, 9d.)

From *Messrs. Partridge & Co.*—Mistress of the Situation. By Jennie Chappell. (1s. 6d.)

From *Messrs. Hodder & Stoughton.*—The Story of John E. Paton: Told for Young Folks. Edited by Rev. James Paton, B.A. Fourth Edition. (1s. 6d.)

From *Charles Murray, 7, Paternoster-square, E.C.*—English Church Teaching, on Faith, Life, and Order. By R. B. Girdlestone, H. C. G. Moule, & T. D. Drury. (1s.)

From *The Christian Commonwealth Publishing Company.*—The Victor's Crowns. By Rev. Dr. McLaren. (5s.) The Wrestler of Philippi. By Fannie E. Newberry. (2s. 6d.)

From *Home Words* Office.—The Queen's Resolve: I will be Good; and the Doubly Royal Reign, with the story of the Diamond Jubilee. By Rev. Charles Bullock, B.D. (1s. 6d.).

From *Messrs. Gardner, Darton, & Co.*—Ad Lucem; or, The Ascent of Man through Christ. By Rev. Algernon Barrington Simeon, M.A. (6s.) Young Chris. By L. E. Tiddeman. (1s.) Stories for Children, in illustration of the Lord's Prayer. By Mrs. Molesworth. (3s. 6d.) The Union Jacks. Illustrated by J. L. Petheridge. (1s.)

Open-Air Developments.

CERTAIN recent developments in open-air work were described on Monday at the Central Noon Prayer Meeting, Aldersgate-street. Mr. Barry Wake, who was the first speaker, began by calling attention to the carefully-organised "plan" prepared by the secretary of the Open-Air Mission, whereby thirty important stations in the metropolis are supplied with preachers; thus an effective testimony is regularly maintained at points largely frequented by the multitude.

Turning to the race-course work, the speaker gave details of experiences at Doncaster, amid scenes which could only be described as of a terrible character. Some of the men were of the most forbidding and dangerous type—for example, one man of gigantic stature, turbulent and violent demeanour, and possessed by a hatred of religion; yet a hook seemed put in his nose, a bridle in his jaws. During the preaching of the Gospel he stood noisy, clamorous, appalling in his threatenings, yet curbed, he knew not how, so that he could do nothing. Amongst the enormous hosts, gathered from the great cities of the north, at Doncaster, the Gospel was steadily told forth by a sturdy band, while immense quantities of Gospel literature were distributed. True, some tracts were thrown away, but vast numbers were retained and doubtless read. The speaker said he would never forget "the Battle of the Obelisk," a service, near the Obelisk in Doncaster, maintained in the face of considerable opposition. Notwithstanding all difficulties, the work is worth doing, for God has blessed it to some of the roughest characters.

Similarly encouraging facts were given of work, last week, at Peterborough Fair, where, amid immense crowds, God used the word spoken in the open-air to the conversion of souls.

Mr. Frank Cockrem, secretary of the Open-Air Mission, followed with particulars of visits paid to villages lying in spiritual languor. A party of open-air preachers, eight or ten strong, would settle for a week in one village—making it their headquarters—and visit the whole circle of villages lying within reach. In this way the Gospel has been carried into remote and dark corners; while the villagers have proved remarkably willing to listen to the message of salvation. The need of the villages is very great; would that many more were stirred up to their aid.

Mr. C. Cook spoke of the midday services carried on by the Open-air Mission outside the Small Arms Factory, Enfield. Very large numbers of the skilled artisans were found willing to listen, great crowds were attracted, and not a few have been saved this summer.

Notices.

A correspondent desires to know where she can procure a copy of "The Sermon in the Hospital," by Mrs. King.

Communications Received with Thanks. — G.W.S. J.E.P. T.S.H. J.S.G. G.W.A. G.H.C. M.A. F.H. R.McL. F.L.P. H.G. M.C.F. W.F.L.E. C.L.P. D.M.C.L. J.O. F.S. J.M. S.H.C. W.S. J.B. F.C.S. E.A.G. S.McK. A.G.M. F.G.H. J.J.N. E.P. E.G. A.W. J.K.W. G.S. T.C.M. J.W.C. W.S. W.P.O. W.L.W. C.H. B.S.B. A.C. R.F.G. F.G.B. R.H.R. A.M. W.T.G. T.H.C. H.V.N. G.G. J.S. A.W. P.P. C.T.L. W.H.S. H.J.G. C.E.C. J.S. F.C. H.C.M. J.C.A. R.C. M.B.M. L.B.W. P.S. R.L. W.W. A.H. D.H. J.C.S. R.G. J.R. A.B.A. M.L.H. S.F. McB. C.S.

Applicants for Tracts.—Rev. C. L Perry, Almora, Gold Tops, Newport, Mon.; Miss Mills, The Villa, Dawley Bank, Dawley, Salop; Mrs. Smith, 6, Birbeck-road, Acton, W.; A. Wilson, 54, Clydesdale-terrace, Lincoln-road, Peterborough; W. Buckland, South View, Holt, near Trowbridge, Wilts; Miss Maggie Clark, 226, High-street, Linlithgow, N.B.; Miss Mary Stephenson, 50, Great Russell-street, Birmingham; Miss Heath, 127, Jubilee-street, Mile End, E.; Geo. Rice, 90, Isledon-road, Holloway, N.; Alex. Sinton, 69, Blackstock-road, Finsbury Park, N.; John Johnston, 10, Middleton-road, Dalston, N.E.; J. W. Julier, 10, Pickard-street, City-road, E.C.; R. H. Roberts, 10, Alverton-buildings, Penzance; J. Down, Lyne Cottage, Chase-road, Southgate, London, N.; Mr. Wm. McCulloch, secretary Y.M.C.A., Johannesburg (may be addressed c.o. Messrs. Wood and Parker, 2, East India-avenue, Leadenhall-street, London).

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Appeals.

Walworth Creche.—Gifts of old clothing are urgently needed for Richmond-street Mission Mothers' Meeting, East-street, S.E., and the Walworth Crèche (slum babies), South-street, where parcels may be sent to Hon. Superintendent.

Hove Reading Room.—The managers make an appeal for illustrated stories for the coming winter session, which will be begun in a few days. Books like *Home Words* and *The Boys' Own Paper* are mostly enjoyed. The secretary is W. A. Carden, The Forge, Hove, Brighton.

AMONG THE CHURCHES.

Church of England.

The Bishop of Ossory has resigned the see, which he has held for nineteen years.

Canon Bulstrode, of Ipswich, has undergone an operation, and is progressing favourably.

A missionary mission is to be held in the Rural Deanery of Islington from Nov. 17-26.

Rev. W. Horne, of St. Philip's, Kennington, has accepted the vicarage of St. Saviour's, Brixton-hill.

A lady in Newcastle has given to the C.M.S., in lieu of personal service, a sum to produce £100 a year.

Rev. E. S. Savage, the devoted vicar of Jesmond, Newcastle, is resigning through illness in his family.

The vicarage of Clifton has been offered to Rev. G. F. Head, Vicar of Christ Church, Hampstead, who has, however, declined it.

Rev. Vivian Rodwell Lennard, till lately rector of South Hackney, has been instituted to the rectory of Lower Heyford, Oxfordshire.

Rev. J. A. Dodd has been appointed to the rectory of South Hackney, and Rev. H. L. James to the rectory of St. Dunstan-in-the-West.

Rev. F. Trevelyan Snow will conduct a series of meetings for Christians in St. George's Church, Tufnell-park, N., from October 19 to 22, at 3.30 and 8 p.m.

Bishop Tucker was unable to accompany, as arranged, the missionaries who left for Uganda on Friday week, but expects to return to his post towards the end of the present month.

"A Friend" has just sent a cheque for £100 to the Church Army for the purpose of placing another of the Society's Mission and colportage vans in the Exeter diocese. The Society has now forty vans, and many archdeaconries are still pressing for one to be sent.

At the Canterbury Diocesan Conference a discussion took place on the means of strengthening the hold of the Church on the masses, and a resolution was carried declaring the most hopeful means to this end to be the exercise of personal influence on individuals.

The Bishop of Bloemfontein (Dr. Hicks), as distinguished as a medical man as a divine, having carried off honours and prizes in chemistry, biology, anatomy, and animal physiology in the University of London and at Cambridge, and having published a "Standard Text Book of Inorganic Chemistry," left on Saturday on his return to his diocese.

On Sunday week, at Christ Church, Mitcham, the first of a series of P.S.A. services was held, some thirty men and lads coming in. A deputation from Christ Church, Westminster (Rev. F. B. Meyer), came down to assist. Three of the members addressed the assembly while another sang the solo "Come unto Me," all present joining in the refrain. It was a novel sight. The vicar (in his ordinary attire), the secretary, and the four members of the deputation gave their experiences. Several of the men gave testimony. One spoke of the afternoon he first attended a P.S.A. at Christ Church, Westminster. The clothes he was then wearing at the time not being worth fourpence, so low had he become. Another had been employed since a lad in a factory until he reached a position, but which he lost through drink. A third related how he had completed his three score years before he began to think seriously, and there they stood living witnesses of the power of God unto salvation.

Congregational.

Rev. T. R. Donaldson has been recognised as pastor at Chudleigh.

The 32nd anniversary of Rev. R. Allen Davies, of Ventnor has been observed.

Rev. Herbert Dewey has preached his farewell sermon as pastor at Newnham.

A memorial statue is being unveiled this week, in Birmingham, of the late Dr. Dale.

Mr. J. W. Nairn, of Lancashire College, has been ordained to the pastorate at Haslingden.

Rev. E. A. Lawrence, for fourteen years pastor of Square Church, Halifax, preached his thousandth sermon there on Sunday week.

Rev. T. J. Worrall has been welcomed to the pastorate at Castlecroft Church, the sixtieth anniversary of which has been celebrated.

Interesting services have been held at Reigate in connection with the farewell of Rev. G. J. Adeney, who has been pastor since 1842.

Rev. J. Ross Shannon, D.D., of Denver, U.S.A., will conduct the Sunday services at Craven Hill Church, Lancaster-gate, Oct. 10, 17, 24, and 31.

At the autumnal meeting of Liverpool District of Lancashire Union a paper was read by Rev. H. T. Spencer upon 'Church Fellowship,' which was followed by a discussion.

The "Old Gravel Pit" Chapel at Hackney closed its doors on Sunday, the farewell sermons being preached by Rev. James Irving. It is one of the most ancient meeting-houses in London, and has had a chequered history.

Rev. Dr. Berry, chairman of the Congregational Union, will leave for America on the 27th inst., expecting to return shortly before Christmas. Dr. Berry will, during his stay in the States, preach in Brooklyn, Mont Clair, Chicago, and Boston, and he has been asked by the National Free Church Council to address representative meetings of Evangelical ministers and Church officers in the leading cities.

Calls.—Rev. Thomas Hooper, of Cambetwell, to Southernhay, Exeter; Rev. J. T. Cynon Davies, of Thaxted, to Spa Fields, Clerkenwell; Rev. H. W. Watson, to Bambridge, Wensleydale; Rev. W. Blair, of Stirling, to Helensburgh.

Resignations.—Rev. W. Farries, of Alston; Rev. James Johns, of Totnes.

Baptist.

A new chapel has been opened in Woodstock, Oxford.

Mr. D. F. Walters has been ordained to the pastorate of Caersalem, Bargoed.

Mr. C. I. Goodson, of the Pastors' College, has been ordained at Wantage.

Rev. R. Maclean, Glasgow, has conducted a series of meetings at Tobermory.

Rev. J. Jackson, of Worstead, has entered on his new charge at Meltham, Leeds.

Rev. W. E. Winks has completed his twenty-first year of ministry at Bethany, Cardiff.

Rev. W. Willis, of New London-road, Chelmsford, has undertaken the temporary oversight of the mission work at Colnbrook.

Memorial-stones have been laid of a new chapel at Evanstown, Gilfach Goch, by Alderman Cory and Dr. Gomer Lewis.

An interesting farewell service has been held in Unity Chapel, Bristol, in connection with the departure of Miss Emmeline Mary Morgan, daughter of Rev. W. J. Morgan who is going forth under the auspices of the Baptist Missionary Society, to assist in the medical work conducted by Miss Farrer at Bhiwani, in the Punjaub, North India.

Much regret is felt at Westcliff Tabernacle, Bournemouth, by the resignation of Rev. G. Wainwright, after a useful pastorate of nine years. He has been unable to preach during the greater part of the year, and has taken a voyage to Australia. Though the voyage has been beneficial, the doctor states that if he returned to England "there would be no prospect of his remaining permanently at work."

Rev. R. Maurice Shelgrove, having completed his first year as pastor of Queen's-road Church, Dalston, special sermons were preached on Sunday, September 26, to large congregations, while meetings were held on Thursday, September 30. In the afternoon Professor McCaig preached to a large congregation. In the evening a public meeting was held, over which Dr. Dowen, of Brixton, presided. The report showed that during the past year 157 members had been added to the church rolls, whilst the attendance at the services was marvellous.

Calls.—Rev. T. B. Field, of Bacup, to Crewe; Rev. T. S. Burros, of Sussex-street, Brighton, to Driffield; Rev. Samuel Jones, to Twickenham.

Resignations.—Rev. J. D. Howtell, of Bungay; Rev. J. Tyrrell, of Thrapston; Rev. C. J. Jackman, of Lerwick.

Methodist.

A Local Preachers' Convention has been held at Clapham.

New chapels have been opened at Brookwood, Gringley-on-the-Hill, and Broadheath.

Bethesda Chapel, Hanley, has celebrated its centenary—so also has Bethel Chapel, Hull.

Alderman Duckworth's condition shows as yet no material improvement, and he is still confined to his bed.

Miss Lydia How is holding a series of evangelistic services around Chagford. A similar mission is shortly to be held at Tavistock.

Miss Smith, previously known as Sister Elsie, of Bowren House, has conducted a successful mission at Pinxton. She is now holding an eight weeks' mission in Sheffield.

Rev. W. G. Howe, writing from East Africa, tells of steady progress. At Ribe the Sunday congregations are increasing, and forty candidates will shortly be baptized. There are also at Ganjoni twenty-two accepted candidates.

A tablet to the memory of Rev. F. W. Somerville, who died at Kumasi, Ashanti, in August, 1895, was unveiled on Friday at Richmond College, by Rev. Dennis Kemp, who spoke of Mr. Somerville's devoted work in West Africa, and his untimely end.

Last winter the experiment of holding midday services for business men, similar to those held at the Central Hall, Manchester, was attempted in Bradford with such success that it has been decided to hold a similar series of services during the ensuing winter months.

A valedictory service in connection with the Wesleyan Women's Auxiliary was held in Wesley's Chapel on Friday. Mrs. Parson, of Jabalpur, and Revs. Marshall Hartley and Henry Haigh took part in the service. Farewell was said to the Misses Cornaby, Greenwood, Myers, and Roseveare, who are leaving for India, and Miss Sallie Wilson for China. Mrs. Parson spoke on her famine experiences. Two of the ladies are going at their own expense.

Presbyterian.

Rev. R. Morris, of Llanarmon, has been welcomed a Dolgelly.

A new church has been opened in Guernsey by Dr. Monro Gibson.

Rev. R. Roberts has been welcomed as minister of Rehoboth, Llandudno.

Rev. E. J. Williams, late of Llandrillo, has entered upon his new duties at Ruthin, Denbighshire.

Owing to the continued illness of Rev. W. D. Wright, of Kingston, an assistant is to be appointed.

In connection with the Presbyterian Church of Wales, a Gospel carriage has been started in the valleys of Monmouth and Glamorgan.

The annual 'Rally' of all Mission Bands, Juvenile Associations and Christian Endeavour Societies, is to be held in Regent-square on Saturday (16th), at 3 p.m.

In the course of a fortnight, Mr. John and Mrs. Roberts are about to return to the mission field on Khassia Hills. They will be accompanied by Rev. T. W. Rees, Ruthin, who goes out for mission work on the plains of Assam.

Calls.—Rev. A. Ross to St. George's, Stockton; Rev. D. Macgillivray, to Kilbrandon; Rev. James Wallace, of Dundee, Ballater.

Resignations.—Rev. W. Haig, of Norham; Rev. W. S. Caie, Enzie; Rev. R. Lawson, of Maybole.

Salvation Army.

A large estate about six miles from Adelaide is being purchased for the work in connection with the Prison Gate Homes in South Australia.

Nearly thirty Salvationists have been stricken down with typhoid fever at Maidstone, where the Army barracks is being used as a temporary hospital.

Commissioner Oliphant, the leader of the Army work in Sweden, is arranging to open an additional shelter, to accommodate 200 men, with a new woodyard and workshops.

Mary Ann Brady, who has been charged before the magistrates fifty-four times, has been handed over to the care of the officers at Burnley, who visited her in prison previous to her last release. She is now happy in the home provided for her.

Fallen Asleep.

At Newcastle, Mr. George Simpson, aged eighty-nine, who began preaching the Gospel at the age of eighteen, and continued for seventy years preaching as he had opportunity.—At Milverton, Rev. W. H. Hines, for forty years a useful Congregational minister.—At Helsby, Mr. Abraham White, for thirty years an earnest preacher of the Gospel.—At Plymouth, Rev. George Meadows, who in 1847 went to West Africa as a missionary.—At Nottingham, on 3rd inst., Rev. S. Chester, aged seventy-three, a devoted Methodist Minister and an earnest evangelist.—At Cley, Norfolk, Mr. W. Bastard, a local preacher for over forty years.—At Lymington, Miss Hopkins, aged sixty-one, a beloved helper in the Lord's work.—At Christchurch, Hants, Mr. Albert Gray, Head Master of the Congregational Day School.—At Whalley, Mr. Richard Harrison, J.P., an able and successful preacher of the Gospel.—At New Brompton, Chatham, on 7th inst., very suddenly Mr. Robert Hill, an earnest believer and faithful preacher—At Haydon, on 3rd inst., Rev. John Stone, aged seventy-eight, vicar of the parish.—At Worthing, aged thirty-seven, Mr. A. L. Saphin, an earnest Christian Endeavourer, who represented the West London Auxiliary Sunday-school Union on the West London C.E. Union until illness, a few months back, compelled him to resign.—At Dublin, Jane Phelan, an earnest worker in connection with Clontarf Methodist Church.—On October 6, at Gloucester, William Edward Mann, for many years hon. secretary of the East End Emigration Society.

The Christian.

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NOTES AND COMMENTS.

IN this number we commence a series of papers from the pen of Dr. J. Culross, on "The Testimony of Jesus Christ Concerning Himself." All who know the spiritual insight and experimental knowledge of this veteran writer, will eagerly welcome these studies, and we doubt not he will gain many new friends.

The following encouraging letter is of interest as indicating what can be done by one ardent helper. We shall be glad to hear of many others following suit. "Where there's a will there's a way." For particulars concerning the Paragraph Bible see page 8.

I am exceedingly pleased with the Paragraph Bible, and will value it very highly. I at once began to distribute a few of the copies of THE CHRISTIAN amongst the staff of this firm, as well as to a few others who came to Mr. C——'s office to-day, and you will be pleased to learn that already four gentlemen have decided to take your paper regularly. One is a superintendent of a Wesleyan Sunday-school, and another one of our town missionaries, and two of our staff. The manager of one of our departments would like to have a copy of the Paragraph Bible, and will be pleased to distribute the three dozen CHRISTIANS to advantage, he also himself becoming a regular subscriber. I may say that he is the secretary of one of our local churches and is a very earnest Christian worker. I think the foregoing will show that I have done some good work to-day with the parcel you sent me. I hope to have the pleasure of doing much more, as I believe THE CHRISTIAN is calculated to prove a blessing in every family where it is read. I have found it very helpful to me in many ways, and wish you every success in your efforts to enlarge the circulation of your valuable paper. I often read the "Daily Homily" at our morning family altar.

We give up a large portion of our space to-day to a report of the Missionary Conference at Exeter Hall last week. We do so all the more readily as we understand that no official record of the proceedings will be published. The attendances during the three days were by no means so large as the importance of the subject and the worth of the addresses would have warranted. We ask our readers, therefore, to assist us in introducing this issue into circles where missionary interest might be increased. Many foreign fields were represented, and the addresses as a whole afford a comprehensive glance at the spiritual condition of the heathen world.

At the Congregational Union meeting last week a pleasing incident took place, illustrating the spread of brotherly relationships between Christians of various denominations. On hearing the report of progress, and of the further needs of the work, made by the Church Aid Treasurer during the past year, Mr. W. P. Hartley, a Primitive Methodist and a great friend of the Free Church Federation movement, challenged the assembly to contribute an additional £1000, with an offer of £100 of his own. The response was immediate and complete, the whole sum being subscribed by the end of the week. There were other symptoms at these gatherings of the same widely-extending brotherhood among evangelical bodies. The Bishop of Worcester telegraphed a kindly message of greeting from the Diocesan Conference, over which he was presiding.

It is often and truly said that the gifts o the poor exceed those of the rich. Proof of tha was given in a letter read by Dr. Berry, President of the Union. The writer, a working man, who has never had more than fifty shillings a week wages, has given away over £700 in thirty years for Christian purposes, mainly Church extension. He now offers to give two shillings and sixpence a week for two years to a church extension scheme for the whole country, and the same sum to any local effort. "That is all I can do when wife and chicks are cared for." Some will be loud in saying that such an outlay for beneficent objects robs "wife and chicks," but let such objectors remember that there are still forty-five shillings a week left for the expenses of a working-man's home How delighted would thousands of wives be if they had such a sum at their disposal! And the good management of *this* wife has, we fancy, a good deal to do with the ability of her husband to give five shillings a week for two years out of his wages.

Amongst the noticeable utterances at the Assembly was a fine address from Rev. Stanley Rogers on "Directness and Evangelic Fervour in Preaching." Some searching words were spoken on the pointlessness of many pulpit discourses.

"I do not think he would win anybody by that sermon," was the remark made by a friend to me concerning a preacher to whom we had been listening. "No," I said; it seems to me he never thought to win anybody by it..."

"If ministers," said the great Daniel Webster, "in our day would return to the simplicity of Gospel truth, and preach more to individuals and less to the crowd," there would not be so much complaint of the decline of true religion."

This directness, weighted with fervour of a truly evangelic kind, is, beyond most other conditions, the vital thing in preaching. Without it, there can be no fruitful ministry.

The offering of universal prayer for Sunday-schools, to which last Sunday was devoted, will, we hope, bring home to all engaged in the work the imperative need for aiming at the conversion and decision of the older scholars. The influences abroad in the world make it increasingly difficult for young people to come out openly and publicly as disciples. A false modesty is at the root of much of the reticence that increasingly marks the life of those already Christian at heart, and this reacts on the younger folk and disheartens them from a personal and public confession of the name of Christ. If teachers and parents, as well as those who have friends younger than themselves, were to break down the wall of reserve, and get at the troubled heart which lies behind many a seemingly careless face, they would often be rewarded with an unexpected response. "A word spoken in season" by a loved and trusted friend or teacher, "how good it is!" It is often all that is needful to carry home the message of a stirring sermon or address, and lead to immediate decision.

One of the frequent sources of religious difficulty and doubt is the assumption that life has happiness—*i.e.*, as great a freedom from pain, and as large a share of outward comfort as possible—for its end and aim. If that were so, then the course of God's Providence would be truly perplexing. If men have a *right to happiness* as they understand it, it is impossible to square the facts of life with the faith that God is good, for it is given to few mortals to be happy. But this assumption is foreign to all Bible teaching. *Blessedness* is the goal of life according to the Gospel, and blessedness can never be gained save by the victory over trial, and temptation, and the multiform sorrows of life. If we grasp this fact in all its bearings we shall be saved from many heart-breaking fears and uncertainties in the religious life, and face its conflicts with a new strength and confidence.

"The peace of God came into my life when I married her," is the testimony borne by Lord Tennyson to the influence of his wife. No finer or more beautiful tribute could ever be paid to the place of a good woman in the house. The late Laureate's biography, which is being so eagerly read just now, is more striking in the revelation it makes of the saintly character of this beautiful woman than even for the light it sheds on the strong and earnest personality of her husband. However nebulous in certain directions his creed may have been, there can be no doubt that Tennyson's writings have exercised a strong religious influence on the last two generations. This book proves that much of the finer and more spiritual qualities in these writings were due to his wife's extraordinary influence over him. Modest, retiring full of the peace that comes from an unswerving faith, she fed his nature, and steadied his character to a due performance of his great mission. Such women are the salt of the earth.

We published last week a remarkable letter from the late Professor Newman. On the same day *The Daily News* published a significant one from Mr. G. J. Holyoake on the Professor's "belief," in which it is said :—

No instance is known of a scholar or philosopher of so great an age being so intrepid in the love, the search, the acceptance, and publicity of truth, as anyone will see who reads his "Mature Thoughts on Christianity." Yet amid all his changes onward he had, like Theodore Parker and Mazzini, a passion for God, and never wavered in his belief, devotion, and trust.

There is something in the ring of these sentences which makes us wonder where the writer himself may be in his old age; not, apparently, where he was when we heard him discuss the Christian evidences with Thomas Cooper some forty years ago. It is noticeable that Mr. T. H. Gill, the writer of so many excellent hymns, also sent an interesting account of his late friend, Professor Newman, to the papers. Many seem to drift far in thought and theory from the Gospel who, nevertheless, never get free, from it. It holds the soul with a long cable.

Dr. Spence Watson pointed out at the meeting of the Peace Society in Newcastle-on-Tyne three signs of the times which cannot be called good. (1) The immense number of persons connected with the trades for manufacturing war materials; in Newcastle he reckoned that one-half of the population is dependent on Lord Armstrong's works; too many persons are dependent on the will of a few,

and these few engaged in trades one would like to see obsolete; (2) the number of persons who are shareholders in breweries and places such as Lord Armstrong's, and who have a direct influence in pushing their businesses; (3) the spread of the jingo as distinguished from the patriotic spirit. A resolution was passed in favour of simultaneous and proportionate reduction of armaments, which could be done if there was a sincere desire for peace. At present the increase grows at a rate indicative of moral infatuation and mental blindness.

Our treatment of the native races in Africa seems to be as unsatisfactory as possible. Whilst we are hearing of the Bechuanas being condemned to slavery, sold at the close of a war, just as unchristianised nations have always treated the vanquished, there is made in the *National Review*, by Mr. J. Y. F. Blake, a charge concerning British conduct in Rhodesia which, whether true or untrue, fills one with a sense of shame. It is incredible that any man should put his name to such an article, and that any responsible journal should publish it, unless there be good grounds for believing it. Not to dwell on the offensive particulars, we may quote only one sentence, which is sufficiently specific and suggestive :—

The enslaving of Sjambo, king, and his men; the debauching of the women and young girls; the appropriation of their cattle and then their mealies, were the real causes which gradually ripened and forced the natives into rebellion; and be it said they rebelled none too soon.

Rhodesia is not so far away that there need be any difficulty in proving or disproving these statements. An honest inquiry, with no hushing up, would be a satisfaction to the nation.

The Century Magazine attempts this month to deal with some evils of American life by contending that it is a patriotic and common-sense thing to admit the existence of the evils. Its method is not unworthy of imitation at home. *Our* evils can only be met and remedied by "full and frank recognition of them in all their seriousness, without qualification or attempt at extenuation." If we substitute Britain for America, we might say, touching international questions, "Conduct these in such a way as to preserve our own self-respect, to prevent a disturbance of our own trade and industry by causing unnecessary alarm, and to hold us before the world as a civilised, Christian nation desiring to be just and honourable in all its relations." This seems to be a very simple method of procedure, and one that is patriotic as well, unless it be true that there is a conflict between common sense and true Americanism. Spurious patriotism is responsible for the continuance in every land of some of the worst evils that afflict the peoples.

Dr. Josiah Strong, who writes in *The North American Review*, expresses the opinion that great cities are in the line of our normal development, because of the application of machinery to agriculture, which enables four men to do as much as fourteen used to do; because the rise of manufactures in the cities attracts the men released from farms; because the railway makes it possible to feed a massed population. We are very reluctant to accept the conclusion, for (1) hand labour and small farms can undoubtedly fill a place in our social system, and a far larger place than they at present have; (2) the massing of people in huge cities reduces them to their original atoms, and makes fellowship and neighbourliness next to impossible, a state of things so far from the social and religious ideal, that one cannot help regarding it with anxiety. True, we may see our way out of the difficulty by great cities becoming congeries of small towns, each with its own civic, social, and religious life, but we are a long way from that goal. We wish God-speed to all who are trying to keep the people out of great cities.

Mr. Peek, who cannot be classed as an opponent of voluntary schools, is of opinion that the religious teaching in the London Board Schools commends itself to the parents of the scholars. He, therefore, would have it continued on the lines on which it was so long given. The battle, he says, is now not between Churchmen and Nonconformists.

It is between moderate men, who desire to continue the Biblical instruction as it has been for twenty years so successfully taught, and the sacerdotalists who under the evasive pretence of giving more definite religious teaching would explain the Bible as they do the words of the Prayer Book, to support their own pretensions.

The signs at present are that common-sense and charity will, in November, gain a victory over folly and bigotry.

The high estimate put by Mr. Spurgeon upon his work as a preacher is known to all; to preach the Saviour was the joy of his heart and the labour of his life. How often and how strongly he may have been tempted to give his splendid powers to other things none can tell; but a story comes from the United States which well illustrates his firmness of resolve not to depart from his purpose, and also his humour in expressing himself. The following words are said to have come as a parenthesis in a sermon :—

I have been urged to address the Reform meeting in Exeter Hall next Thursday, and I have declined: not because I am out of sympathy with the Reform cause—God forbid!—but any blind fiddler can attend to that. I am a preacher of the glorious Gospel of the blessed God.

A good deal less than a Reform meeting in Exeter Hall has been known to draw some preachers aside; but the concentrated men who can say, "This one thing I do," always make their mark.

It seems to us that the ethics of advertising need to be more closely attended to in these days of feverish commercial competition. Some months ago we reviewed a book by a popular author, and our estimate of the work as a whole was distinctly hostile, though we incidentally gave the author due credit for what appeared to us praiseworthy. The publishers of the book, in advertising it, quote our single commendatory sentence, but entirely ignore our lengthy adverse criticism. That is not what we consider fair and honest advertising.

In these days of change all manner of counsel is given to believers. We are told by the *New Orthodoxy* that the great fact in the Church which has now to be faced is that

the centre of the Evangelical system of truth has become changed. It was a *work*; it is a *person*. It was a work of redemption; it is a living Saviour...We urge men to believe in a competent Saviour, who has been made competent to save through his work.

No doubt some teachers lay stress upon the work of Christ rather than point to the Saviour Himself; but even in their case they believe that this work had put into our Saviour's hands a power; work and person went together, and were inseparably connected. One great indication of a people's faith is the hymns they sing, and in the grand evangelical hymns, which are the favourites but those that exalt the Saviour of sinners? "Rock of Ages," "Jesu, Lover of my soul," "When I survey the wondrous cross"—this last especially is a perfect illustration of the manner in which the work and person of Jesus were associated in the minds of most believers. The centre of the Evangelical system of truth is just where it always was—in Christ and Him crucified.

The case of London clerks, who number over seventy thousand, is one which ought to appeal strongly to the sympathies of Christian men and women—perhaps more to women than men. Nineteen-twentieths of this number, says Mr. Robert White in *The Nineteenth Century*, receive salaries of two guineas weekly and under. The typical clerk is the young man who receives thirty shillings per week, and is without a home, or other resources, in London. The question is whether some one will build a "House" for such men, and put it upon a paying basis, as Lord Rowton makes his "Houses" pay. Considering the part that many of these men play in building up the fortunes of City merchants, and that not a few merchants have themselves served in the ranks of the great army, surely there ought to be some one with the means and the will to undertake the task of building one sufficiently large paying "House." More would be sure to follow.

How to make the best of life's trials is a maxim well illustrated in an instructive article in *Cassell's Saturday Journal*. Some interesting instances are given. A Somerset House clerk, finding his income insufficient for the needs of his increasing family, got over the difficulty by starting a coffee-stall in West Smithfield in the early morning, proceeding afterwards to his day's work. A rising author who found it particularly hard to find acceptance with the publishers, tided over the worst period by acting as a broker's man, therein afterwards finding material for his best work. And a Nonconformist minister in the South of London doubles his inadequate salary by carrying on an excellent photography business. These cases are parables of still higher things. The art of transforming the disadvantages and sorrows of life into spiritual capital is one of the last that many learn, but if we would grow rich toward God, it is needful to master it.

A United Mission in London.

A MOVEMENT has been set on foot to secure the services of Rev. John McNeill for a united and extended Gospel mission in London. A cordial invitation from a representative body of clergy, ministers, and Christian workers of all evangelical denominations is being largely signed for transmission to Mr. McNeill in Scotland, where he is now busy at work. It is proposed that the mission shall commence early in January next, continuing for several months, if God will.

It is felt that the time is fully ripe for such a special effort, and that the conditions are unusually favourable for its successful accomplishment. This conviction found expression in a gathering of interested friends at breakfast, in Exeter Hall, on Wednesday morning last week, at the kind invitation of Mr. T. A. Denny. The opinion was generally expressed that such a mission in the metropolis is very desirable, and that Mr. McNeill is a man eminently fitted to lead the campaign, with the hearty fellowship and help of those who are interested in the evangelization of this great city. A central committee has been formed, with Mr. Denny as chairman, and Messrs. W. T. Paton and J. H. Putterill (of Exeter Hall) as hon. secretaries.

Fuller particulars will be given in an early issue. Meantime we invite earnest Christian friends all over London to be much in prayer, and to hold themselves in readiness to co-operate at the fitting time.

The Testimony of Jesus
Concerning Himself.

BY DR. JAMES CULROSS.

Introductory.

I WISH to investigate the testimony of Jesus of Nazareth concerning Himself. It is of the most extraordinary kind. It is not cast in a scientific or dogmatic mould, nor put before us in a series of consecutive propositions or articles, but is scattered up and down the Gospel record just as occasion called it forth.

To outward appearance, Jesus was merely a Galilean peasant. His lineage, indeed, was illustrious. He belonged to the royal house of David, but his family had sunk into obscurity and poverty. Joseph, the husband of Mary, was a working carpenter in a town of no good repute among the Galilean hills. Men asked, till it became a proverbial saying: "Can there any good thing come out of Nazareth?" In this unfamous town, with its humble associations, He lived and worked as an artisan till He was about thirty years of age. Then He stepped out of obscurity, and speedily attracted the attention, while He excited the perplexity, of his nation. To the common eye He was only a Galilean rabbi, with a few humble followers, mostly fishermen.

What education He had received can only be conjectured, but that it was quite limited—probably not above the ordinary level—may be inferred from the question of the Jews: "How knoweth this man letters, having never learned?" Starting with the return from the Captivity, great attention had been devoted to their school system by the Jews. In every district there was a School Board, and the attendance of every child more than six years old was compulsory, except in those cases in which a satisfactory education was otherwise provided. The school-book was the Old Testament Scriptures, and hence every Hebrew boy was instructed in the law and the history of his people.

Out of the materials which have come down to us it is impossible to construct a chronological "Life of Jesus." We have simply a picture of Him in four memoirs, each with its own plan, and the heart-thought which rules it; but as these memoirs are studied it becomes evident to the student that they bear internal marks of truth, and form a unity. It is not merely that they are bound together within the same boards and have the same general title-page, but there is one Spirit inspiring them, and they combine to set forth the one unique Jesus. The attempts that have been made to assign these memoirs to a late date, it may now be asserted, have completely broken down, and leave us four trustworthy documents, exhibiting, not indeed a history, but a vivid portrait of the Christ as He lived and acted and spoke. These documents justify the posthumous testimony of John Stuart Mill:—

Whatever else may be taken from us by rational criticism, Christ is still left, a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the Gospel, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers...But who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or imagining the life and character revealed in the Gospels?

Certainly we cannot account for Him as the product of his age and country, which were likelier to produce a Barabbas, or a Judas of Galilee, or the leader of an insane rising against the might of Rome, than the Christ of the four Gospels.

The battle of faith and unbelief, retreating from other points, has been gathering for years more and more round the person of Jesus of Nazareth. He is Himself the embodiment of Christian doctrine, and the basis and ground of Gospel preaching. One noteworthy feature of the closing years of the present century is the multitude of "Lives of Christ" that have been produced, though in some of the most popular of them a thoughtful reader feels that a large portion of the information in which they are so rich affords little more help to an understanding of Jesus Himself than if a historian of the Peninsular War were to illustrate the career of Wellington by telling us the geology and botany of his various battlefields.

There are men who, overlooking the insight of loving and lowly souls without number in past generations, talk about the "rediscovery of Christ" as a recent achievement, and whose watchword is "Back to Jesus." Some of them are men of devout and reverent spirit, who have become weary of the doctrinal disputes of the age and the ingenious speculations of scholarship, and who long, like the Apostle Paul, "that I may know Him." For these men creeds and systems are growing less in value, while Christ is growing more and more. To gaze into his face and to hear his voice, is becoming the absorbing passion of their souls.

Others who use the same watchword make no secret that they wish to discredit apostolic teaching as we have it in the Epistles; and individuals among them think they see their way to get rid of that awful tragedy, the Fall, and to substitute for it a doctrine of the "ascent of man." Christ says that He came "not to call the righteous, but sinners to repentance." If, says one, you simply strike out that poetic legend contained in the earlier chapters of Genesis, and a certain section of Paul's Epistle to the Romans, there is no mention in the Bible of such an event as the Fall, nor is there any foundation for that heathenish doctrine of the Atonement, which represents the good and merciful God as an angry Moloch who must be appeased and placated with blood. It is clear that when Jesus was in the world He found not only "sinners" whom He called to repentance, but also "righteous" men, who "needed no repentance."

"If I must choose between Paul and Christ," he adds, "I follow Christ." The pure and perfect light, culminating in Jesus (who was probably sinless), shades off into the gloaming of Apostolic Christianity, represented in the writings of James, Peter, John, and Paul. The nearest and likest to the Master is James, whose epistle resembles a continuation of the Sermon on the Mount. Paul, we are told, is the real inventor of Christianity as it is generally received to-day, and he has obscured and distorted the beautiful and winsome teaching of Jesus. Again and again he introduces "notions," which he afterwards "contradicts" or "corrects." His "reasoning" requires to be closely watched. It is frequently "illogical"; he argues in the fashion of the Rabbis; he undoubtedly falls into "Calvinism," owing to the necessities of a bad mode of enforcing his theme. And almost every chapter in some of his epistles "reeks with the blood-theology."

This eagerness to go "back to Jesus" and to ascertain what He actually says is very commendable, though not for such reasons as some of those frequently adduced. I am satisfied it will turn out that apostolic teaching is in full harmony, when fairly interpreted, with that of Christ. Christ gives warning beforehand that revelations were to be made through the Holy Spirit to the Apostles which He did not make in his earthly ministry. "I have yet many things to say unto you," He told them just before his crucifixion; "but ye cannot bear them now." The telling of them was reserved for the coming of "the Spirit of Truth," when the full disclosure should be made—"When He is come, He will guide you into all the truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak; and He will shew you things to come."

The Evangelization Society.

LARGE numbers of our readers will hear with deep regret of the resignation of the hon. secretary of the Evangelization Society, Captain W. E. Smith, who for nearly thirty years has presided with marked faithfulness, ability and encouragement over this valuable and important organisation. Some account of the life and work of Captain Smith appeared in our columns in the year 1889, and it now remains for us to say that he retires into private life not only with the deep regard and loving affection of the committee and the evangelists, but also of many friends and correspondents of the Society throughout the country; indeed, many who have never seen his face have keenly appreciated his life-work.

A successor has been appointed to fill the vacancy in the person of Mr. John Wood, who has been associated for many years with Captain Smith in the work, and who has also been a member of the committee for a long time past. We trust he will have the ready sympathy and needed support in helping to further the work so much required in the present day.

The Society preaches the Gospel in a large number of tents throughout the summer months, and in many undenominational places of assembly throughout the year. It also responds as far as possible to the invitations of all clergymen, ministers, and others who seek its help; and the new honorary secretary would be very glad to answer any inquiries, and to do anything in his power to promote evangelistic work wherever suitable openings present themselves.

Without the ready help afforded by the Society many mission halls, soldiers' homes, and other institutions would indeed be at a loss to know where to look for assistance in time of need.

Many who live near to the Lord witness that there is increasing departure from the truth in many directions, and that sin and worldliness appear to increase and abound. To those who believe that the message of the Gospel is God's great remedy for Satan's work, we would say, Do not hesitate to apply to the Society in question for help in needy districts. It is privileged to send the message of salvation to hundreds of thousands year by year, and we understand that it greatly needs new friends and increased financial support. All communications should be addressed to the Honorary Secretary, 21, Surrey-street, Strand, London, W.C.

Harvest Thanksgiving.

COME, brethren in the common faith,
With heart to heart most dear,
To thank our Father for the gifts
Which bless the passing year.

We praise Him for the budding spring
With flowers on hill and plain;
We praise Him for the summer suns
With fields of ripening grain.

We praise Him for the autumn rich
With rustling golden sheaves,
And useful root, and luscious fruit
Showered with the falling leaves.

We praise Him for the strong right hand
That tilled the stubborn soil—
For life and health again to reap
The harvest of our toil.

But over all, for boundless grace
That tracked our devious ways,
Forgiving and restoring us—
O Lord, we give Thee praise.

Donegal. J. E

Fishing for Souls.

By Rev. THEODORE L. CUYLER.

JESUS CHRIST commissions his servants to be "fishers of men." As ministers and Christian people are now at home again, and commencing another year's labours, a good motto for them is in Christ's command to Peter on the shore of Galilee—"Launch out into the deep." Peter's reply to his Master was that they had been toiling all night and had caught no fish. "Nevertheless, Lord," he says, "at thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack towards the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed that two boats are required to bring the abundant haul to land!

Here is a lesson for pastors, Sunday-school teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardour and new attempts to retrieve the losses of the past. Spiritual failures commonly have a good reason for them; for God does not work blindly with his people. A scanty crop of spiritual results is apt to mean poor ploughing, stingy sowing, and careless cultivation. No crop at all may mean indolence or unbelief, or both combined. Failure has a reason for it; and it ought to stir every honest heart to the solemn inquiry—whose fault was it? God does not break his promises; his injunction is—be not weary in your good work, for in due season ye shall reap, if ye faint not.

At the beginning of a new year's work the first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary origin; but that word "*deep*" has a great spiritual significance. There must be a deep-down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labour. God grants to a fervent desire what He denies to a faint and feeble desire. "I will not let Thee go unless Thou bless me"; that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is labouring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you—and in love to the sinner's soul.

Fishing for souls is a personal work; it is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But commonly conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday-school teacher can reach his or her scholars most effectually by a private visit and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with *love*. No one is scolded to Christ. Yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit, and unmistakably prompted by affection. The real aim must be persuasion—that is to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that *winneth* souls.

Pastors, teachers, and church members are too often reluctant to take hold of the "hard cases." Sometimes they are dismissed as past saving. The fish that bite readily are easily caught. But that inveterate Sabbath-breaker, or that hard drinker, or that open scoffer are too often passed by as hopeless. That was not the fashion of Peter and his fellow-fishermen, nor should it be ours. The Almighty Spirit which subdued Saul of Tarsus will attend us if with strong faith we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest—far sooner than some decorous church-goers who have become hardened under a thousand sermons, and through many seasons of revival. And when a conspicuously irreligious person is converted, the effect upon the community is all the more powerful. One thing is certain, and that is that those Christians who in their daily conduct live nearest to Christ will win the most converts to Him. Let us launch out into the deep, good friends, this year; and let us remember that the secret of success on Galilee was that *Jesus was on board of the vessel.*

The M'All Mission.

We are gathering to begin our winter's work. There are many tokens of encouragement. During the summer the work has gone on well, though the workers were few in number. Now the meetings are in a prosperous state, and with good attendances; there is also an excellent spirit manifested.

We have had with us Lord Radstock, who is speaking in both English and French, and Mr. Joseph Alexander, who is giving lectures with the magic-lantern on his journey round the world. Lady Congleton has also spent a few days in Paris, and at our prayer-meeting on a recent afternoon gave us an interesting account of her visits to three of our stations in the provinces. At St. Etienne she found Mr. and Mrs. Burroughs much encouraged in their work. At Limoges the work is being carried on steadily and with blessing, also at Nantes, where M. Leuba is very active. Lady Congleton was specially interested in visiting a village a few miles from Nantes, where there is a little colony of Welsh people, working in the tinware works. They have been ministered to by one of the French pastors of Nantes, Pastor Fargues, but he is now too unwell to continue, so they meet together and read the Bible and sing and pray; they would greatly value the visit of any Christian friends who would go there and cheer them for a time. M. Leuba knows English and can hold meetings in that language, but at present he is fully occupied with the French work, and has not time nor strength to undertake any fresh tasks.

We have good news from many parts of the field, and trust that this winter will be a fruitful one.

Paris, Oct. 9. W. Soltau.

Invalid Children.

A QUIET work has for the last nine years and more been carried on in London for the benefit of the weak and weary little children, whose wants and interests are often crowded out of sight when more attractive schemes or more self-asserting charities are pressed upon our attention. There are many thousands of these little ones in our streets, chronic invalids almost from their birth, sufferers from hip and spine disease or kindred maladies, brought on, it may be, by a fall in childhood, or by the rough-and-tumble rearing which is in general their fate. They may perhaps—if their parents care sufficiently about them to give themselves the trouble—drift into one of our hospitals for a time, and something may be done for them, but such an oasis in their lives is but of limited extent. To make room for others, they soon drift out again into the lanes and slums whence they came. They have no chance to compete with their healthier brethren—no after care. There is no one whose business it is to befriend them, and give them the chance of something better than sitting weary hours on a doorstep, wishing they could play about as others do.

It is to bring help to this class especially that the Invalid Children's Aid Association has worked industriously and carefully. The books at its offices, 18, Buckingham-street, Strand, show over 5000 cases, to each of which some measure of help has, where possible, been dispensed. Last year 646 fresh cases were received and attended to; this year will show a similar record. The wants of these children are never ending, and the report of the Association reveals their manifold nature. Surgical instruments and jackets, supports for spine and legs, crutches, boots, the loan of a perambulator or wheelcouch (at least ninety-eight of these were lent out last year alone), cots and mattrasses, water pillows, and similar comforts, clothing, fresh-air in the summer months by the seaside or in the country, medical and surgical advice and attendance, nursing in their own homes, and especially a friend who will visit from time to time and report to the headquarters of the Association.

Sometimes admission to a nursing home is the most pressing want of all. The society has at the present time 117 cases under its care in various nursing and training institutions, both in London itself and in the provinces.

There is so much to do for each child, so much unavoidable correspondence belonging to each case, so much thought and arrangement needed, that the Association is obliged to maintain a certain number of officials, besides accepting the volunteer help which it enjoys in a large measure. With the ever-increasing work the ever-increasing need of funds presses heavily on the workers. It is hard to make the bricks and gather the straw also. Will no one provide the straw, that the tale of bricks may be complete?

But, after all, the distinguishing feature of this Association is its attempt to find a friend for every crippled child among the London poor, a friend from a class above its own, who will see to its wants, fight its battles, and be to it—without in any way encroaching on its parent's province—an ever-caring Providence.

In this endeavour the Invalid Children's Aid Association follows closely in the footsteps of the Divine Master, who cares so much for these "least" among his brethren, and who in the same breath with which He had commanded his followers to take up the Cross, left it also on record for the encouragement of those that follow that even a cup of cold water, given in his name, should claim its full reward. The strain is great, the thirst is greater. We plead in the name of that Son of David who took the children up in his arms, put his hands on them, and blessed them. M. F. E. H.

Mr. Moody Interviewed.

IN a Chicago daily paper for October 2 there appears an interview with Mr. Moody, portions of which we subjoin:—

Mr. D. L. Moody left his home yesterday to begin his winter's work. Before leaving he talked freely of the condition of the churches throughout the country, and the need which he sees, from his correspondence and interviews, of more direct preaching on all doctrinal lines.

When asked about his plans for the winter, Mr. Moody said:—

"My desire this year is to go into the leading cities of the United States and Canada, to which I have been invited, and rouse the churches on the old lines."

"What do you mean by the old lines?" suggested the correspondent.

"The great fundamental truths of Christianity, from which in many places the churches seem to be departing, with the result that the audiences are depleted and the power of the pulpit lessened in this country."

"Do the people like these doctrinal subjects?"

"The masses do. They are sick and tired of speculative theology in the pulpit. That is why our churches are half empty and also why millions never darken a church door. People are not fed. They are hungering and thirsting for the pure Gospel, and they get pulpit essays and discussions of questions. They go away empty and disgusted, and then they stay away."

"Is this your opinion, or do you know it to be a fact?"

"The half-filled churches speak for themselves, and many of the people who stay away tell me that this is their reason for doing so."

"But the pastors say that their people demand that they shall keep abreast of the times?"

"And they are abreast of the times if they preach the old doctrines faithfully. If the 60,000 ministers preached a course of sermons every year on the Ten Commandments, do you think we should have so many defaulters among our bank officers? If the ministers in the leading pulpits in this country should preach a rousing sermon occasionally on the Fourth Commandment I think that some of the stockholders of corporations that are now desecrating the Lord's Day would either change the action of the corporations or get out of them. The ministry should do its duty to the community instead of discussing topics which are treated far abler in the newspapers and magazines of the day."

"It is said that the pew looks to the pulpit for information upon the topics of the day; that the people wish to know what their minister thinks about the subjects which interest them."

"He has other days besides Sunday and other opportunities than his half-hour in the pulpit to tell them. Few people comparatively among regular church attendants go to church more than once on Sunday.

"When a man goes to church he wants to know what God says, and it is the business of the pulpit to tell him. For two or three cents a man may buy a newspaper in which he gets all the news and also an estimate of the great questions of the day prepared by specialists. An editor knows a great deal more about the situation in Europe to-day than a minister can possibly know, because it is the editor's business to keep thoroughly informed on such matters."

"Do you never preach on the so-called questions of the day?"

"No, and I will tell you why. I haven't the time to study them up. Nor has the average pastor time for these things and the proper study of the Bible. Imagine my preaching on the 'Gold of Alaska!' What do I know about it? Or, take the great questions that threaten the peace of Europe. In order to discuss them intelligently one needs to be a diplomatist at least, and then he needs to know a good many State secrets. What business has the pulpit with such problems? Do they help to make men better? Even if understood, are they a proper subject for a Sunday sermon? I think not, and the leading men in the pulpit for the next twenty years will be the men who keep the Bible to the front. They are the men whom the crowds will follow."

"If you are hoping to reach the church people in your work this winter, why do you not hold your meetings in church buildings?"

"Because the services there only reach a single congregation, or, at best, the people of one denomination, while I want to speak to people of all denominations.

"The suggestion has been made that your meetings in New York last winter would have been more effective if they had been held in a church or in different churches."

"In Cooper Union and in Carnegie Hall I was able to meet on equal ground people representing every branch of the Christian Church, and thousands who belonged to no church, and the majority of whom would not have gone to any church. That was a great advantage, and another was this: It is just as easy to speak to 3000 or 5000 people as it is to address 500 or 1000."

"You have been preaching for thirty years now. Have you made any change in your sermons?"

"None, except to make them more doctrinal. The conviction deepens that the old truths must be stated and restated in the plainest possible language. The people must be made to understand what it means to break the law of God."

"But people think of you as preaching a gospel of love."

"So I do, but the Ten Commandments came from the great heart of love. We do not want a gospel of mere sentiment. The Decalogue was not superseded by the Sermon on the Mount. Jesus Christ magnified the law. He fulfilled it. After He came, men were to keep it in the spirit as well as the letter."

"Where do you begin your work this fall?"

"I begin a series of services in Montreal next week, and then make a tour through Canada, holding services in Quebec, Ottawa, and other cities, going as far west as Winnipeg."

"Have you invitations from American cities?"

"Far more than I can accept. I never had so many demands for my services as I have this fall. I have promised to go to Philadelphia, and I am holding invitations from other places under advisement."

"How long do you expect to stay in Philadelphia?"

"Long enough to restate the old doctrines."

"And these are—?"

"Repentance, the Atonement, regeneration, the law, love, faith, hope, assurance, justification, grace, the Resurrection, etc."

"Some people express surprise that so many college students attend your Bible conferences at Northfield."

"Why should they not come? It seems to me natural that an educated man should be anxious to inform himself upon a subject so important as the Bible. It is a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can secure a hundred men who can teach Latin and Greek well where I can find one that can teach the Bible at all. The coming man, in my opinion, is the one who knows his English Bible thoroughly, and keeps it at the front, whether he is in the pulpit or pew. That is why we make the Bible so prominent in all of our schools. It is not the only book taught there, but it is thoroughly studied."

"Do the parents of your scholars object to the prominence given to Bible study?"

"When I tell you that we took one hundred new students at Mount Hermon this month, and were obliged to turn away five hundred who desired to enter there, I think you will need no other answer."

A C.M.S. Farewell.

WHILE last week's Missionary Conference spoke of deepened interest in missions, the great dismissal of Tuesday evening showed the outcome of that interest in the thrusting forth of earnest souls to carry the Gospel among the heathen. The list of missionaries, new and returning, numbered ninety-seven names, of whom twelve had already started for their fields of labour. Hence the interest was great, the large hall was crowded, and the enthusiasm manifested was very encouraging. The President of the Church Missionary Society, Sir John H. Kennaway, occupied the chair.

Rev. H. E. Fox submitted a comprehensive numerical statement as to the composition of the company of outgoing missionaries. Already this year fifty had been sent out, and now ninety-seven were being commended to God. Fifty-five of these were going out for the first time, and thirty returning to fields in which they had already laboured. Of the thirty veteran missionaries, nine were clergymen, one a medical missionary, four laymen, six unmarried ladies, and ten wives of missionaries. Of the fifty-five new missionaries, sixteen were clergymen, nine medical missionaries, three were laymen, six the wives of new missionaries, two the wives of returning missionaries, and six ladies engaged to missionaries in the field. It is to be observed that the C.M.S. has never before sent so many medical missionaries at one time. Last year all the new missionaries were already provided for before they went out. This time they had nearly as good a record. Of the seventy-six already located, six were honorary, one partly so, fifty-six were supported by friends, or groups of friends, without charge upon the general funds of the Society; ten were applied for, to be supported in like manner, and only three unallotted.

An address followed by the Chairman, after which three returning missionaries spoke—Rev. T. R. Wade of work in the Punjaub, Rev. J. N. Carpenter of educational work at Allahabad, and Mr. J. A. Wray of experiences in Taveta, Eastern Africa.

Next came three new missionaries—Rev. E. H. M. Waller, representing Cambridge and specially St. John's Hall, and going to N.-W. India; Rev. W. S. Walsh (son of the Bishop of Ossory), going to South China; and Rev. C. A. Manley, going to work in Palestine.

Addresses followed by Rev. P. Webber, Dr. Sturrock, of Persia, and Bishop Ingham, who closed with a rousing call to self-surrender and devotion to the great work of foreign missions.

A Missionary Congress is announced to be held in London in connection with the Young Christians' Missionary Union, from November 13 to 17 inclusive. The meetings will take place at Devonshire-square Chapel, Christ Church, Westminster Bridge-road, the City Temple, and the Metropolitan Tabernacle.

South Africa Mission.—Two meetings are to be held at Exeter Hall on Friday, at 3.30 and 6.30, in connection with this mission. At the afternoon meeting, over which Mr. Albert A. Head will preside, Mrs. Penn-Lewis will speak. In the evening the speakers include Rev. E. W. Moore, Mr. Eugene Stock, Miss Constance Maynard (principal of Westfield College, Hampstead, who has lately returned from a trip to the S.A.G.M. Station in Pondoland), and Rev. C. E. Sampson. The six outgoing workers will also address the meeting.

The House of Rest —The first meeting of the session was held in the Pillar Room on Friday week. In the afternoon Rev. W. Fuller Gooch addressed a large audience on the subject of "God's Anointing." In the evening Rev. J. B. Figgis gave a searching and solemn address on the rebukes administered to the five churches of Asia as recorded in the opening chapters of Revelation. He pointed out that the besetting sin of individual Christians did much to hinder and mar their work, and insisted that these things ought not to be, need not be, and should not be, quoting promises from the Old and New Testaments to prove that sin should not have dominion over the Christian.

The Congregational Union.

THE Autumnal Assembly of the Congregational Union of England and Wales was held last week at Birmingham, being attended by 1350 accredited delegates and ministers. We gave brief particulars of the opening meetings in our last issue. On Tuesday morning, Rev. Dr. Berry delivered his presidential address on "The Churches of Christ and the Kingdom of God." He touched many questions, social, ecclesiastical, spiritual. In conclusion, he maintained that the Gospel of the grace of God must be preached with more simplicity, directness, and fulness than ever. The Christian disciple must be charged with a sense of obligation to express his piety in works, and to expend his work upon the problems of life. The Churches must be directed to face the social conditions of men, and the mutual relations of life—not as questions lying outside the Gospel, but close to the very heart of the Kingdom of God. The Churches exist to create the Kingdom.

The Union adopted without discussion a statement on sacerdotalism, prepared by Rev. W. J. Woods, secretary of the Union. The Union, while seeing no reason to suppose that the Roman Catholic communion was becoming more formidable, observed with profound sorrow that within the pale of the Church of England, which was constitutionally a Protestant body, and once regarded as the bulwark of Protestantism, there had grown up a considerable party who did not inculcate, but sought to subvert, the spiritual

DOCTRINES OF THE REFORMATION.

The Assembly sternly disapproved of the adoption of Romish ritual in the Church of England, the wearing of vestments, the use of the mixed chalice, and the adoption of the eastward position, and reaffirmed its loyalty to the Protestant faith, and called upon all Christians to combat and repudiate sacerdotalism.

Mr. Gerard N. Ford (Manchester) made a statement on behalf of the Church Aid Society; and Rev. W. F. Clarkson (Southampton) ably advocated the claims of that home mission agency. Thereupon Mr. W. S. Hartley, of Liverpool, the well-known Primitive Methodist, promised a donation of £100, provided nine others would give a like amount. The challenge was taken up, and several promises made forthwith. Rev. D. B. Hooke (London) followed with a report upon the South African delegacy. During his visit to Cape Town he had the opportunity of meeting with the Chief Khama, who authorised him to give those at Birmingham the following greeting, "Say good day to them, tell them some day I hope to see them again. The water journey is so long, but now we have the railway I hope to see them again some day."

A delegation representing the Free Churches of Birmingham was introduced by Mr. George Cadbury, and an address of welcome was read by Rev. J. Jenkyn Brown (Baptist); Rev. F. L. Wiseman (Wesleyan), and Rev. W. Ewing (Presbyterian) also spoke. The Chairman announced a telegram of brotherly greeting from

THE BISHOP OF WORCESTER,

the Bishop of Coventry, and the clergy of the diocese in conference assembled. Delegates were also welcomed from the Congregational Unions of Scotland, Ireland, Victoria, and New Zealand. In acknowledging the deputations, the Chairman remarked upon the greeting from the Bishop of Worcester. A more gracious Christian man was not to be found in the diocese over which he presided, a true spiritual brother and a good friend to those outside as well as inside his communion. On the motion of Rev. Dr. Horton (Hampstead), seconded by Rev. A. N. Johnson, a resolution recording deep interest in the Student Volunteer Missionary Union was adopted. In the evening a public meeting discussed the National Mission of Congregationalism.

On Wednesday morning addresses were delivered as follows: "Clearer Views of Sin and its Remedy," by Rev. A. J. Palmer, of Folkestone; "Culture of the Devotional Life," by Rev. Charles New, of Hastings; and "Directness and Evangelistic Fervour in Preaching," by Rev. Stanley Rogers, of Liverpool. In the afternoon, at a conference on "Christian Economics," the agricultural problem was discussed. After addresses by Mr. W. Hazell, M.P., and Rev. Dr. Paton, a resolution was adopted recognising the great importance to the State and to the churches of the establishment of small farmers of the yeoman type on the land, and requesting the committees of the Union and of the Church Aid Society at once to consider the matter with the view of taking immediate and united action.

At the Thursday morning session the Secretary announced that he had received promises of £17,118 towards the £100,000 fund for helping forward Church Extension. A resolution was passed on the subject of labour disputes, and hoping that the President of the Board of Trade would succeed in bringing about a peaceable settlement of the dispute in the engineering trade.

On Friday, the closing day, among numerous gatherings was one in support of the University and Social Settlements and to promote the extension of the movement. Mr. Percy Alden, the warden of Mansfield House at Canning Town, declared that the old system of charity was no solution of the social problem. They must find a basis of justice upon which to build a peaceful and healthy community, and to do that it was necessary to be sympathetic and to know the real facts of the case. If, said he, they could only get a hundred earnest young men of ability and power to live in East London, they could revolutionise the place. Rev. Herbert Stead gave some particulars of the Browning Hall Settlement, Walworth. He appealed strongly for the sympathy of the rich on behalf of their less fortunate brethren, and contended that the best method of working out an improvement was for the classes to mix more closely with the masses and make their interests common. Dr. Fairbairn declared that there were spots in large cities quite as benighted as heathen countries—in fact, the poverty of London was even more miraculous than its wealth.

Winchester Conference.

A God-favoured Conference of three days' continuance has been held at the Soldiers' Home, Winchester. Among the speakers were Revs. G. and E. Thwaites, Rev. A. W. Evans, Messrs. J. Kitchin, J. M'Call, F. W. Pitt, Dep.-Surg.-Gen. W. P. Partridge, Lieut.-Col. Pringle, Mr. Russell Hurditch, Countess Schimmelmann, and other honoured servants of Christ. The subject was, "Christ as the Loving One, Living One, and Coming One."

It seemed appropriate that the first prayer was offered by a soldier. One of the many striking thoughts was from the love of Christ, shown in comparing his people, whom He calls "his love," to a company of horses in Pharaoh's chariot. As such they are:—(1) Bought regardless of cost; (2) Are well fed; (3) To be in the king's chariot; (4) To carry the king; (5) Not to be borrowed; (6) To go in company. Another speaker spoke of Christ's love as shown in the Revelation of John:—Ransoming Love: It died for us. Resurrection Love: It continues after his death. Returning Love: It cannot rest while absent. Revealing Love: It opens its secrets. Reciprocal Love: It desires a return of love.

Many other blessed truths were brought forward by God's servants. Several works of faith were represented, among them the Soldiers' Christian Association, represented by Mr. A. Wheeler; the British Syrian Schools, represented by Miss Bailey; work in Italy, conducted by Miss Carruthers; and the work among Baltic fishermen, carried on by Countess Schimmelmann.

Open-air meetings were held in the centre of the town, addressed by friends attending the Conference, and led by the Band of the Soldiers' Home.

A praise meeting was held on the Friday morning. Among appropriate words were some by Mr. Edwards, superintendent of the mission, on salvation and song, suffering and song, separation and song, sacrifice and song, service and song, satisfaction and song.

William Luff.

Mr. Herrmann Warszawiak. — It will be remembered that Mr. Warszawiak appealed to the Presbytery of New York against the decision of the Kirk Session of his church, in which he was deprived of church-membership, for frequenting gambling-houses while he was applying for ordination by the Church. At its meeting at the beginning of October, the Presbytery appointed a commission of its most prominent members to hear the appeal. A cablegram from America on Saturday states, "Session unanimously sustained by Commission."

Oxford Letter.

[From Our Own Correspondent.]

SIGNS of the approach of Term have been accumulating during the past few weeks; the inactivity of the "Long" has been shaken off, and due preparation has been made to welcome the return of the 'Varsity to its normal condition. Among other arrangements made for the undergraduates, Canon Christopher's Bible-readings on Saturday evening and Principal Chavasse's Greek Testament class on Sunday evening have commenced. This being the Freshman's Term, special interest gathers round these and other efforts made on the behalf of University members.

The winter session of the Y.M.C.A. will be opened on Friday, when Mr. and Mrs. Rankin Wilson hold a reception in the Association Building.

The Preachers' Preparation class held its first meeting of the session on Thursday, when Rev. Jas. Dann presided. The subjects to be treated week by week suggest much valuable help to those busy workers who have little time for private study.

Following the special effort of the Church Army at St. Ebbe's, Captain Warbridge, of the Labour Home, held special services in his chapel during last week. Principal Chavasse was the preacher on Sunday, and in urging prayer and work among the poor, said that while prayer taught us much, work would probably teach us more.

A special gathering was held on Thursday by the Oxford Band of Hope Union, and arrangements were made for visiting every house in the city and by a personal appeal seek new members. Much permanent good might accrue from the effort if the members thus gained are gathered into classes and thus strengthen the existing organisation.

A Frenchman lately attended the service at Cowley St. John Church, and was much astonished when told he had been to a Church of England, as he verily believed he was in his own church, *i.e.*, the Roman Catholic. It is a cause for shame that nothing effectual can be done to stop this aping of Rome. Surely the call for plain speaking is a loud one, and the demand for careful and painstaking instruction urgent, especially in respect to the young. A gentleman relates how two boys of fourteen were recently persuaded to attend confession, and this when away from home. This would seem to savour of an undue advantage being taken.

The Growth of Religious Freedom.

The services rendered by Mr. Carvell Williams in the cause of religious freedom were acknowledged by his many friends at a meeting in the Memorial Hall on Monday evening. The hon. gentleman was presented with a cheque for £1000, and an address to the following effect:—

"During the last fifty years, one of the most remarkable features of our unprecedented national progress has been the great advance of public opinion on ecclesiastical questions, an advance due, not only to the rapid growth of Nonconformity and the increased freedom of religious thought, but also to the continuous teaching and systematic action of the Society for the Liberation of Religion from State Patronage and Control.

"The work accomplished within this period affords much ground for encouragement to yourself and your coadjutors. The more conspicuous disabilities of Dissenters have been removed, and the principle of Disestablishment, not only in our colonies, but also within part of the United Kingdom itself, has been adopted by the Imperial Parliament.

"This remarkable development of opinion has been brought about by free and pacific discussion, without passion or bitterness, and solely by appeals to reason, justice, and religious conviction."

A Trinity of Evils.—Following up the efforts made in London by the Y.M.C.A. some time ago to bear public witness against the evils of gambling, intemperance, and impurity, three meetings have been arranged by a special committee to be held in Queen's Hall, Langham-place, on December 14-16, when addresses will be given to men on these subjects. It is hoped that other meetings may be arranged for in different parts of London. Those who can help in the conduct of the meetings as singers, canvassers, or stewards are asked to communicate with the organising secretary, Mr. F. L. Porter, 275, Mare-street, London, N.E.

OUR DAILY HOMILY.

SUNDAY, October 24.

"*Thus saith the Lord God: Behold, I will raise up thy lovers against thee, and I will bring them against thee on every side.*"—Ez. xxiii. 22.

IT is one sign of the revolution that the teaching of Jesus has made, that the imagery of this chapter is foreign to our modes of thought.

Spiritual unfaithfulness is constantly described under metaphors borrowed from the marriage relationship. If the soul wanders from God, He is depicted as the husband in whose heart the fire of jealousy burns, while the soul is compared to a truant wife. In the text quoted above, the analogy is followed still further, and the prophet asserts that it is impossible for us to be always satisfied with the lovers that we have chosen, and our chastisement for wandering will probably come through their agency.

There is no lack of practical illustration of this. If a Christian choose worldly prosperity, or his own reputation, or any earthly object apart from God, it is through this that he will suffer. The things that he has loved will be raised up against him, just as Israel, that had dallied with Babylon, was carried into captivity to Babylon. Of sinful and forbidden pleasure, God will make whips of scorpions by which to drive us back to Himself.

MONDAY, October 25.

"*So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.*"—Ez. xxiv. 18.

It was a sudden stroke which befel the prophet's home. In the morning the desire of his eyes was present to care for him, and in the even she had passed away. It is the practice of the Eastern mourner to give vent to heart-rending cries; in his case these were forbidden. He might sigh, but not aloud (R.V.). There was to be no mourning for the dead, neither tears, nor fasting, because his work was to engross him; the needs of the people preponderated over personal anguish; and he was called to set forth in his own reticence the solemn, tearless anguish with which Israel would go into captivity.

We are reminded of the words of the Apostle in 1 Cor. vii., that those who had wives should be as though they had none, those that wept as though they wept not, because the time was short, and the fashion of the world was passing away.

In every human experience there are times when the personal must be subordinated to the national and universal. We must choke back our sobs, crush down our almost uncontrollable emotion, preserve a calm and tranquil exterior, that we may devote ourselves more earnestly and continuously to the crying need of others. There is nothing nobler than the self-restraint which anoints the head and washes the face, that it may have leisure from itself to do its life-work, and to press to its bosom those who are suffering around. There was an illustration of this in a recent railway accident, when a little girl, badly hurt, insisted on the helpers caring for others first.

TUESDAY, October 26.

"*Thus saith the Lord God: Because that Moab and Seir do say, Behold, the house of Judah is like unto all the nations, therefore behold.*"—Ez. xxv. 8, 9.

As their enemies behold the children of God, they are apt to suppose that there is no difference between them and others. They cannot see the Divine environment within which they live, and they suppose that they can easily work their will. They say, Behold these people are like other people, we have but to stretch out our hand, and can spoil them as a boy the nests of spring. Then they discover that they have another to reckon with, and that God will arise to plead the cause of his people and to execute judgment upon their oppressors. Not in vain did He say to Abraham and through him to all that believe: "I will bless him that blesseth thee, and curse him that curseth thee:" "no weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn."

We must not presume on this. Strong as God is on our behalf towards our enemies, He is equally so within the circle of his household. He will not let others hurt us, but He will not spare his children. He may use others as his rod, just as at certain epochs of their national history, He used Moab or Edom. But when the work of refining is done, He will lay the instruments aside, and even punish, if there has been an excess of malice. O child of God, thy privilege and responsibility are immeasurable. Thou art not as others.

WEDNESDAY, October 27.

"*Though thou be sought for, yet thou shalt never be found again, saith the Lord God.*"—Ez. xxvi. 21.

Tyre, to the world of her age, was what Venice was in the Middle Ages, and London to-day. She was strong in the sea; the carrying trade of the world was in her hands. Carthage, which was able to conflict with Rome, was her daughter, and the coasts of Cornwall were visited by her merchant vessels. In the days of Ezekiel she was a proud and populous city. But the prophet predicted her approaching fall. Her songs would cease, her walls would be overwhelmed in the floods of armed men, and the rocks on which she stood would be as bare as before a fisherman's hut was built on them. And as the prophet anticipates the future, he says that her site would be sought in vain, a prediction so literally fulfilled that it is only of late years that careful research has been able to pronounce where Tyre stood.

What a contrast to this are the words of Jeremiah (l. 20): "In those days the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah and they shall not be found." Refuse the love of God, and you are doomed; you will leave no enduring record. Trust in Him, and your sins will be blotted out as if they had never been, whilst you will be had in everlasting remembrance, and your name shall be engraven for evermore on the palms of God's hands.

THURSDAY, October 28.

"*Thy rowers have brought thee into great waters: the east wind has broken thee in the heart of the seas.*"—Ez. xxvii. 26.

In this splendid chapter the prophet describes Tyre under the image of one of her own merchant vessels. We can almost hear the noise of her construction in the earlier verses, and see fine linen hoisted as her sail, whilst she is manned and piloted by her statesmen. Heavily laden with the choice merchandise of the East she sails the seas, independent of the winds of heaven, because the galley slaves toil at treble banks of oars on either side. But their rowing brings her into great waters, she encounters the east wind, which breaks her in the heart of the sea, and in one day pilots, rowers, men of war, and merchandise are lost, all brought to silence in the midst of the sea. What a powerful conception of the great ship sinking in silence with all on board! One cry, the waves meet over her, and only a floating spar tells where she sank.

So is it with many a life. The whole world is laid under contribution for its outfit. Bashan, Chittim, Egypt, bring their quota, and to all appearance, as it glides from its stocks upon the sea of life, a fair voyage awaits it, and large exchange of the wares of human industry and thought. But where Christ is not the Pilot, and his Word not the chart, the rowers bring it into great waters, and it is broken by the east wind. O mariner! see to it that Christ is on board, for He only can still the tempest and speak peace, and guide thee out of the great waters.

FRIDAY, October 29.

"*Thou sealest up the sum, full of wisdom, and perfect in beauty.*"—Ez. xxviii. 12.

The magnificent words of this chapter cannot be applicable merely to Tyre. Behind that mighty city the prophet beheld its Prince, the anointed cherub that covereth (Ez. xxviii. 14); and on further investigation this can only be the prince of the power of the air, who, our Lord says, is also the prince of this world. When he was created he was perfect in his ways, till unrighteousness was found in him (15). But he was cast out of heaven, when his heart was lifted up (17). He said, I am God, but as he met in conflict the Son of Man, he learnt his absolute inferiority.

All through this chapter runs the contrast between the fallen cherub, the patron saint of Zidon, and Jehovah the God of Israel. In the collision between these two, the might of the devil was shown to be a shadow, and his votaries were ashamed and astonished at his impotence to defend them. For us there is blessed significance in this subject. Greater is He that is for us, than he that is against us. The second Adam hath stood in the conflict in which the first Adam fell. The accuser of the brethren is cast out, and we, standing in the risen Christ, can possess our souls in peace; he can never snatch us from our Shepherd's hand.

SATURDAY, October 30.

"*I have given him the land of Egypt as his recompense for which he served, because they wrought for Me, said the Lord God.*"—Ez. xxix. 20 (R.V.).

The king of Babylon was sent against Tyre. The siege lasted long, and his army suffered great privations. Scorching heat above, and the heavy burdens on their shoulders, made every head bald and every shoulder peeled. For this great service he was to be recompensed with the gift of the land of Egypt, because he had wrought God's purpose. This suggests to us the thought, that though we do not merit anything of God by our service, yet He does not forget our work of faith and labour of love when it is wrought for Him. If He gave Egypt to a heathen king for his service in respect to Tyre, we may also expect Him to bestow a reward on those who have built gold, silver, and precious stones into his holy temple. The servant who has made his five talents into ten shall be rewarded with ten cities. Those who have watched and waited through the long night shall be rewarded with special honour in the bridal feast. God will give to us some guerdon for our toils, some prize for our conflict, some token of his favour, which will be all of grace and yet proportionate to the work wrought for Him.

Armenia.—A correspondent writes: "The ladies of the Armenian Work Party in Great Yarmouth have been stimulated to further effort on behalf of this oppressed country by a visit for the second time from Rev. Krikor Behesnilian. The hopeful view he takes of Armenia is most exhilarating to those who have still a yearning desire to do something towards the relief of hundreds of widows and orphans."

A Missionary Conference.

EXETER HALL, OCTOBER 13-15.

THE foreign missionary interest shown by the Y.M.C.A. of late years has been very marked. The Association has given an additional proof of its zeal in this direction by arranging the three days' Missionary Convention held at Exeter Hall last week. A comprehensive programme was prepared, embracing the best known mission centres throughout "the regions beyond"; an attender at the whole series of meetings had brought under review the complete field of worldwide operation, broadly speaking. The Conference and its conveners are to be congratulated, on the whole, upon the array of speakers provided; their utterances were the outcome of experience, greater or less, and their accounts of work, of progress achieved, and of existing needs were impressive in the extreme. Everybody must have felt the truth of the words of one missionary brother from India, who said, "It is a glorious thing to think that men and women can be gathered in this great city to study God's work in the world. It is one of the most beautiful things in English life that people so readily come to listen to the story of the Gospel spreading throughout the world."

The programme for each day was full enough to satisfy the most omnivorous appetite. There were two prayer meetings, two conference meetings, and a more public gathering in the evening; the last of the evening assemblies was specially for young men, whom it is desired to interest personally and influentially in the great cause of modern missions.

WEDNESDAY, OCTOBER 13.

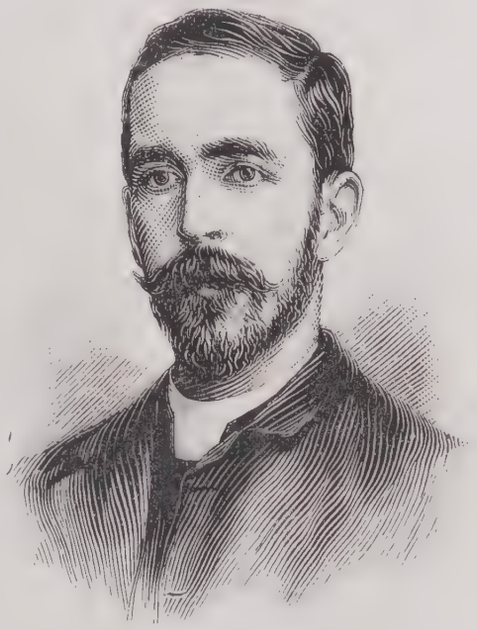
The opening meeting of the Convention at 10 this morning was presided over by Mr. J. E. Mathieson, and was mainly devoted to praise and prayer. A number of friends gave expression to the spirit of thankfulness to God for the wonders He has wrought, through the proclamation of his Gospel, during the past century. Prayer was also made for those now in the forefront of the missionary enterprise, and for the masses of heathen among whom they live and labour. A brief address on the growth of missionary interest in India and the solidarity of the work in that great empire was given by a veteran in the service, Rev. Isaac Allen, of the Baptist Missionary Society.

CENTRAL AFRICA

was the section of the field considered at the first conference meeting, at 11, under the chairmanship of Mr. T. A. Denny. Perhaps the latest born of the notable fields of missionary effort, the centre of the once "Dark Continent," has already furnished a history of Christian toil and triumph not surpassed in tragic and thrilling interest by any spot on the surface of the globe.

"THE MARVEL OF MODERN MISSIONS"

was the phrase applied to the work in Uganda by the first speaker, Rev. E. Millar, of the C.M.S., who has been at work in Mwanga's land for five years. The contrast he drew between ten years ago and now was wonderful. He attributed the change, in the first place, to the inherent power of the Bible. The French Roman Catholic missionaries were compelled to give their people portions of the Scriptures; if they had not done so the natives would have got them from the Protestants. But what they have given is a great mixture of truth and error. The devotion of the converts to Bible study in season and out of season is very remarkable. One great and encouraging feature of the Uganda work is the eagerness of the native Christians to evangelise their own people. The speaker described the recent movement in Uganda for the deepening of spiritual life, which is resulting in great extensions of the work. There are some 400 native pastors and evangelists supported by the churches in Uganda, and not by European funds. One of the most ardent helpers is the Prime Minister of the country. The devotion of



Rev. E. Millar, C.M.S.

the native Christians, altogether, is enough to put us English Christians to shame. Mr. Millar heartily acknowledged the great help that the C.M.S. had received from the gifts of the British and Foreign Bible Society. Notwithstanding all that has been done, ninety per cent. of the people are still heathen, and there is great need for more workers in this promising field.

Rev. Henry Haigh, W.M.S.

LIVINGSTONE'S LAND,

or the Tanganyika region, was represented by the next speaker, Rev. W. D. Purvis, of the L.M.S. He, too, had to tell of much progress in different directions, and of some gratifying results, though his story had not the overwhelming interest of the preceding speaker's. For the first ten years the work at Tanganyika did not show much fruit, but the patient labours of the missionaries at the south end of the lake, especially in the department of industrial training, are being rewarded. As yet, however, it is the day of small things in transformed lives. Caution is used in admitting professed converts to church fellowship till good proof is shown of actual conversion. Mr. Purvis made the excellent suggestion that the best memorial to Dr. Livingstone would be the planting of a new missionary station at the great explorer's last resting-place before his remains were removed to England.

The Chairman at this point read some touching extracts from the pen of Miss Lucy Guinness with respect to the death of Livingstone. He also referred to a publication by the C.M.S., "Central Africa for Christ," which gives some striking statistics of the progress of Gospel work in Uganda.

THE MIGHTY CONGO.

Since the programme of the Convention was prepared, death has removed at least one of the proposed speakers. Some ten days before the meeting, Mr. T. W. Randall, who was to have represented the Congo-Balolo Mission, was taken away. His place was taken by Mr. Hayes, of the same mission, and a powerfully interesting story he had to tell. He excited some amused surprise by relating instances of the deep ignorance of the great Congo region that still lingers in this enlightened England. One clergyman inquired if the Congo, the second largest river in the world, was "a strip of land"! Mr. Hayes traced the rise and growth of missionary effort along the Lower Congo, past Stanley Pool, and on to the Upper since the time of Stanley's first African expedition.

In the region that he described there are some sixty millions of people, who up to that time had been in utter ignorance of Jesus Christ and his salvation. On the Lower Congo there are a number of mission stations with a membership of over 1700 converts. Many have been trained by the missionaries and sent forth as workers at the charges of the native churches. Some of them have met martyrdom, and others are willing to lay down their lives for Christ. The printing press is at work, and also the typewriter, and these are utilised by trained and capable natives. Mr. Hayes described some very saddening scenes which had occurred at Stanley Pool resulting from the importation of liquor. Through the action of the King of the Belgians, restrictions are now placed on this evil traffic. He had also some very interesting things to relate concerning the work on the Upper Congo, where the Congo-Balolo Mission operates. There have been many difficulties, but the work is being consolidated. Though an undenominational mission the Congo-Balolo work is helped by friends attached to other societies; all sectarian differences are sunk in the face of the opposing heathenism. The speaker was personally able to confirm, to some extent, the reports of official atrocities on the Congo which have been published of late. He told of cases of cruel mutilation and murder, by soldiers, of natives who were accused of not meeting the views of the traders. The people are not always able to discriminate as to the guilty parties, and so hindrances are sometimes placed in the way of the missionaries. On the Upper Congo there are some ten millions of people living in grossest cannibalism. Many are weary of the evils that obtain there, and long to know of the power that will enable them to overcome sin. Four stations on the Upper Congo have each a flourishing native church. Mr. Hayes gave some particulars as to the trials of a missionary life, in that unhealthy region, from recurring fevers, and closed a deeply impressive address by entreating prayer and help on behalf of the work o

scattering Gospel light in the centre of the Dark Continent.

BIBLE DISTRIBUTION.

The closing address of the forenoon was by Rev. J. G. Watt, one of the secretaries of the Bible Society. He gave many encouraging statistics as to the growth of Bible distribution in African languages, and of the immense value of this work as an indispensable auxiliary to missionary enterprise and effort. Other societies, having a share in this good work, were mentioned. It is a portentous fact that at the present time, including the Dutch, English, and Arabic versions, there are a grand total of 101 different tongues spoken in the continent of Africa, in which the Scriptures can be read and studied, in whole or in part. The story of Bible triumphs is only beginning; who can say what it will grow to in the years to come?

THE WOMEN OF INDIA.

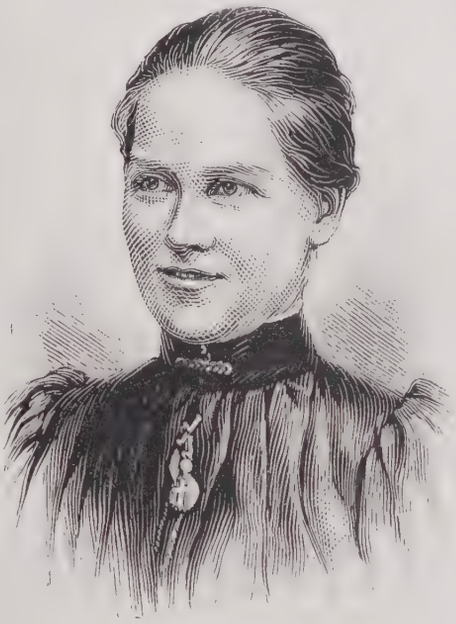
The usual midday prayer meeting from 1 to 2 was, for the Conference days, invested with a missionary interest. On Wednesday the condition of the women of India was the main theme for prayer and address. Mr. Henry Conder, late of Bombay, who presided, was able to testify from personal knowledge to the fidelity of missionaries in India, who faithfully and arduously toil on in a most trying climate. Among the teeming millions of India there are great numbers who are Christian believers at heart, who may not have openly confessed Him in baptism. Zenana missions in India are accomplishing blessed results among the women of the country.

A short statement followed from Hon. Gertrude Kinnaird, who recently visited India. Every society, she said, that is doing zenana work in India is taxed to the utmost. We ought, as English Christians, to strain every nerve to bring our Indian fellow-subjects under the influence of the Gospel. Open doors are increasing in all directions for the extension of educational, medical, visitation, and school work. It is of primary importance to get hold of the women in the homes; many of them are realising their power, and they are desiring a share of Western education. The benefits of medical work in the dispensaries and hospitals are unspeakable; it is a reproduction of the work on earth of Christ Himself. Miss Kinnaird referred to the special opportunity that now exists for getting Christian influence over the people by caring for the vast number of famine orphans and other sufferers through the calamities that have fallen on the country. Almost unlimited funds could be well used in these directions. The distress during the next winter will be great and widespread, so that fresh helpers and increased resources will be needed.

THE NEEDS OF INDIA

were considered more in detail at the afternoon conference, when Mr. Gurney Sheppard presided. The first to claim the sympathies of the audience was Rev. T. R. Wade, a C.M.S. missionary in the Punjaub of thirty-four years' standing. He was very emphatic on the special duty we owe to India. The earlier rulers of that country, as represented by British power, were not favourable to the spread of Christianity; but neither Companies nor Government officials can stop the flow of the Gospel of Jesus Christ. Speaking particularly of the work done by the C.M.S., and the progress made, Mr. Wade said that last year's report showed 192 mission stations, 168 English missionaries, over 3000 native workers, more than 127,000 converts, and some more 54,000 scholars in the schools. Last year, on an average, there were six adults baptized every day in the year in connection with the C.M.S. missions. Despite all that has been done it is a solemn fact that the natural increase each year of heathen and Mohammedans is more than all the Christians in the land put together. God has been speaking loudly to us about India this year through famine, plague, earthquake, and war.

As to the Punjaub, Mr. Wade observed that it is a country quite unique with respect to its position, its history, and the character of its inhabitants. It is the borderland, and therefore the great battle-ground of India. Happily the governing men of the Punjaub have been enlightened Christian men, and who have liberally favoured and supported Missions. There are twenty-two large C.M.S. stations in the country, each of them a centre of



Miss A. Brockway, L.M.S.

active work. In the years between 1881 and 1890 in connection with all the societies at work the increase in the number of professed Christians was more than fourfold. The Punjaub is the finest field of work among Mohammedans in the whole world. There have been many baptisms, some of the cases being truly remarkable. There is an open door also for work among the Sikhs. There

Rev. E. C. Smyth, B.M.S.

are the promise and pledge of a rich harvest in the future. How is it that there are so few volunteers in the army of Jesus Christ?

MEDICAL MISSIONS.

An excellent report of medical mission work was given by Miss Penny, of the Zenana Bible and Medical Mission, working in the sacred city of Benares, the headquarters of Hinduism. Whoever dies within a ten miles radius of the city is supposed to be certain of eternal salvation, whatever their life may have been. The city is wholly given to idolatry, having 1400 Hindu temples. The work of the Zenana Mission is threefold—the school for girls, the zenana work, and the medical work. Of these varied operations Miss Penny gave interesting and encouraging details. She quoted the saying of a patient, "Whoever comes to this hospital goes away laughing." The hospital accommodation was recently much enlarged to meet the demands on it. Some pathetic instances were recorded of the way in which the people's hearts are reached through the medical relief given.

EDUCATIONAL WORK

among Indian students was very ably represented by Rev. Isaac Allen, of the Baptist Missionary Society. Surely there could be no more important sphere of Christian effort in a land like India than getting into touch with the educated youth and impressing them with the sanctions of the Gospel. As boys they are under the influence of the zenana, but when they enter college they can be surrounded with higher and better influences, where their inmost convictions can have full scope. There are among them many modern Nicodemuses, who desire to have a quiet talk about soul matters. The great goal before these educated youths is a Government appointment, and if they fail in this they too often settle down into sedition-mongers through the native press. How vastly important that they should be influenced in right directions. They imitate Western methods and imbibe Western ideas; the only way to preserve them from the contaminations of scepticism is to lead them to the feet of Jesus.

WORK IN TRAVANCORE.

One of the most attractive and telling addresses of the first day's conference was that by Rev. I. H. Hacker, of the L.M.S., who has worked for twenty years in Travancore, the native State in Southern India. Mission work was begun there in 1809, and nine years afterwards the first missionary left, reporting the existence of a few Christians whom he described as "a ragged lot." Now, two-thirds of the whole State as embraced in the operations of large stations with 324 churches, 60,000 native Christians, besides many schools and colleges medical mission, zenana mission, etc. The little "ragged lot" has become a great power in the land. Some convincing proofs were given by the speaker on the influence of the Christians on the population around. The poorer classes have been elevated and brought to know that in Christ they are as important as the wealthier members of society. Mr. Hacker told of a low caste boy of much ability who passed with distinction through a college career and was appointed a sub-judge. As a magistrate he had the power of sentencing any high-caste Brahmin who broke the law. The growing influence of Christian sentiment brought about a change in the social arrangements which closed the courts on the Sabbath and so released many from work on the Day of Rest. As to the power of the Gospel in individual cases, some delightful examples were given by the speaker, whose recital on the whole was deeply encouraging.

INDIAN LEPERS.

The cause of these afflicted outcasts, of whom there are many in India, was ably pleaded by Mr. John Jackson. He spoke of the wide extent of the field, of the greatness of the need, of the help rendered by the Mission to Lepers both physically and spiritually. No class needs more the consolations of the Gospel message, and they receive it readily. There have been many baptisms—there were over 140 in one day in July of this year. Mr. Jackson earnestly appealed for larger support for this work, which is carried on in connection with different societies, as well as by the mission independently.

The remaining addresses of the afternoon were by Rev. S. W. Organe, working in India on behalf of the British and Foreign Bible Society, and Mr.

W. R. Arbuthnot, of Madras, on the Student Volunteer Movement. The former had a most gratifying account to give of the increase of the Bible work in India, and the priceless service thus rendered to all the Missions. The latter went over what is now somewhat familiar ground, in describing the remarkable results of Mr. Mott's visit to India in the beginning of last year, and the conferences held among students in the larger cities. The work has gone on during the present year, and there is now a college department in connection with the work of the Y.M.C.A.

EVENING MEETING.

The attendances during the day and in the evening were not so large as might reasonably have been expected from the importance of the subject. This may be accounted for partly by the absence of many friends from town at this season, and partly from the fact that autumn conferences with a missionary bearing are now numerous throughout the country. On Tuesday evening Col. R. Williams, M.P., presided, and briefly urged that it was the bounden duty of every Christian to be a missionary either at home or abroad.

GOSPEL TRIUMPHS.

An address by Dr. T. Bowman Stephenson gave some vivid glimpses of missionary work as he had seen it when visiting different parts of the world. He warmly combated the surmises and suspicions sometimes expressed, even in Christian circles, as to the character of missionary work. He regarded these views as entirely groundless, and contended that in the matter of ability, devotion and zeal, missionaries, as a whole, are quite equal to brethren at home; in many cases they are men of even greater devotion, because in the nature of the case they have to make larger sacrifices and to wage a fiercer war than we have in professedly Christian lands. As one instance of the power of the Gospel, Dr. Stephenson told of a good work he had witnessed going on among South Africans in a native congregation at Port Elizabeth, to whom he spoke by interpretation. Some of those attending the church come from far distant inland parts, and these are ever and anon returning to their own homes to communicate the blessing they have received. Another instance of the power of the Gospel to uplift and to redeem was drawn from the history of an Indian tribe in North America. At one time the whole of the people had been Roman Catholic. In an evil hour for them, however, they sent a son of the chief to Montreal to be educated. There he learned to know and study the New Testament in the Greek. This opened his eyes to the nature of the Roman Catholic teaching. He went back to his tribe not to be a Romish priest, as was intended, but to preach the simple Gospel to his countrymen, which he did with great success. Thus the Gospel of Jesus Christ wins its way where it has free course, and triumphs over all kinds of error, superstition, and heathenism.

A TRAVELLER'S PLEA.

The second and closing address of the evening was by the illustrious traveller, Mrs. Bishop. She was allotted some forty minutes, and not a moment of it was wasted. Her powerful presentation of the facts drawn from her own experience in different parts of the heathen world was, of course, largely a repetition of what she has said on former occasions during the present year. To those who heard it for the first time nothing could have been more impressive and thrilling. For seven and a-half years, she said, she had travelled in Asia, and for the last three years and a-half in far Eastern Asia, including China, Korea, Siberia, and Japan. In all these lands she had seen false religions holding sway over men and women, but the good things she started to look for she never found. Everywhere the people were living in a darkness that might be felt, with one or two here and there groping their way towards the light. Like the preceding speaker, Mrs. Bishop paid an earnest tribute to the great and noble work that missionary workers are doing in these dark lands. She drew special attention to the wholesome and uplifting influences that come from the Christian home life of these workers, an aspect of things not often referred to in missionary reports. The marvellous contrast between the missionary's treatment of the natives and that which is shown by their own people greatly impresses them. The gloom and misery of these Christless heathen communities, as sketched by the speaker, formed a very sad and depressing picture. The terrible degradation and suffering of women was one specially black element in it. There is no ray of hope for the world except through the reception of Christ's Gospel. When we look on the awful area of the dense darkness, we get some perception of the vastness of the need for missionary work. It is estimated that eight hundred millions of the human race are still sunk in the deepest darkness and degradation. The spiritual condition of the great Mohammedan world was referred to as showing the tremendous responsibilities for their evangelisation that rest on the Church of Christ. The contrast between the light in which we live and the darkness that surrounds them is an unanswerable plea for missionary effort.

Mrs. Bishop addressed to the young men of the Y.M.C.A. some pathetic messages as to the privilege of devoting their lives to this grand work of world-wide evangelisation. She maintained that those who would hope to be successful as missionaries must be moved not merely by love to Christ, but with enthusiasm for poor, blighted, suffering humanity. The blessed work of the medical missionary in physical healing as well as in ministering special consolation was impressively descanted upon. It is most needful that fresh workers should go forth, not merely in ones and twos, but in groups. Surely the heroic ages of the Christian faith have not passed away. In her closing words Mrs. Bishop repeated her solemn protest against the increased luxury and self-pleasing which, in her view, have been pervading the lives even of Christian people since she went on her last extended tour. She pathetically pleaded for a revision and readjustment of individual, family, and social expenditure in the face of the overwhelming spiritual and physical necessities of the perishing heathen world.

THURSDAY, OCTOBER 14.

The early meeting, presided over by Colonel MacGregor, C.B., was devoted to praise and prayer for the committees and officers of missionary societies, those engaged in the training of students for the mission field, also for candidates in training, missionaries on furlough, and the families of missionaries. The attendance was small, but a spirit of earnest petition was given. The latter part of the meeting was devoted to an address by Rev. F. B. Meyer on the positive force which prayer exercises in the world. Taking James v. 14 as a text, he remarked that we are apt to look too much upon prayer as being a request from God, without realising sufficiently

THE POTENT FORCE

that prayer exercises upon the nature of God, and, through God, upon the whole world. Evil spirits are behind the darkness and wickedness of earth; and nothing but spiritual forces can cope with them. Consequently, quite as much may be done by spiritual men prevailing with God in prayer as could be done by an exposure of the sophistry of evil, or holding controversy by reason with the powers of darkness. Spiritual force will win the world for God; hence missionaries must be spiritual men, and those who train and send them forth must be the same. There is, therefore, a deep necessity to stir up the spirit of prayer everywhere, so that the equipoise between good and evil may be broken by the great exercise of power by God. By the earnest prayer of a bedridden soul, the scale may be turned, the battle turned at the gate, and missionaries may be cheered to see great results of their endeavours. "The effectual fervent prayer of a righteous man availeth much in its working." The force generated in one holy soul in communion with God may be transmuted through God into great success attending the preaching of the Gospel in distant parts of the earth.

CHINA AND JAPAN.

The morning session was concerned with the progress of the Gospel in China and Japan. The chair was occupied by Mr. Robert Scott, who read a portion of Isa. xlix., emphasising the expressions used in prophetic description of Christ. The first speaker was Archdeacon Warren, of the Church Missionary Society, who spoke with much vigour and interest of work in Japan. He held that the present condition of things in the Island Empire of the East is a distinct answer to prayer, and looked forward with much hopefulness to future developments. He had no doubt that in the course of two years Japan will be on the same footing as Britain in the matter of freedom, so that we shall have the same liberty there as the Japanese may use in this country. Outlining the story of the mission from Mr. Ensor's landing at Nagasaki in 1869, when edicts against Christianity were still displayed on the notice boards, the speaker alluded to early efforts, of necessity confined to the treaty ports, and dwelt upon the great advance made during the episcopate of Dr. Bickersteth, whose death, quite recently, is still being mourned. When the Bishop entered upon the work there were twenty-five European workers, twelve of them women; now there are ninety workers, fifty-nine of them women, including the wives of missionaries. The extension that has attended the increase of labourers has led to the occupation of twenty stations in the place of four, the new stations being in the interior.

Though indisposed to overlook the work of other societies in the empire, the Archdeacon confined himself to the expansion of the C.M.S., mentioning among the distinctive efforts of the Society that among the Ainus of Hokkaido. Another feature of the Society's work is the employment on a considerable scale of lady missionaries. Passing on to consider the importance of native agency, the Archdeacon remarked that the

foreign missionary can only be expected to begin the work, leaving its continuance to Christ-loving hearts gathered out from among the people. Eleven years ago the Mission in Japan had about sixteen native workers—fourteen men and two women; to-day there are about 150, of whom ten have been ordained to ministerial work. Though in many cases the first impulse towards Christianity was intellectual, these men have found the personal Christ, and of Him they talk at their conferences, and for Him they work day by day, in private as well as in public, among young and old of all classes of society. With abounding opportunities, however, there are many adversaries, who meet the work at many points and in various forms. In conclusion, the speaker referred to the recent testing-time, resulting from the introduction of false teaching followed by the war fever. The churches have been sifted, but God is doing a great work in the Empire.

PREACHING IN HANKOW.

Rev. Arnold Foster, of Hankow, the well-known worker in connection with the London Missionary Society, followed with a forcible and deeply interesting account of Christian methods and Gospel successes in Mid-China. After depicting life in populous centres of the Flowery Land, he dwelt upon the work in which he is personally engaged, in conjunction with Dr. Griffith John, and in fellowship with the agents of other societies in Hankow. First of all, he endeavoured to realise the meaning of the words "mission work," showing them to imply a great round of endeavour—evangelistic and educational, medical and social. Proceeding, he confined himself to the work of preaching, which can take no second place in relation to any effort, but may be regarded as in front of them all, with the exception, perhaps, of the work of translating the Sacred Scriptures.

Speaking first of "How we preach," Mr. Arnold Foster explained that it is in a simple manner, sometimes in the open air or market place, but daily in a chapel, which is thronged throughout the day. One set of hearers constantly succeeds another from among the thousands who, from all parts, visit the city for the purposes of trade, as well as from residents as they pass to and from their work. For hours together the preaching goes on and the people listen. Hankow has a population of about 800,000; it is in the centre of the empire, and 600 miles from Shanghai. The preaching is in a dialect which is understood by about four-fifths of the Chinese people. The native evangelists who engage in the work are some of them the finest men he had ever met. One of them, after rendering good service while engaged in his ordinary business, was made a colporteur, and afterwards a preacher. About a year-and-a-half ago he had the offer of a censorship in Pekin, a post which would assure him a lawful income ten or twelve times as large as he was receiving as a preacher, to say nothing of the possibility of doubling the same by unlawful means. He declined the offer, and in explanation said; "I read that Matthew left the customs to follow Jesus; I am not going to leave Jesus to follow the customs."

Proceeding, Mr. Arnold Foster answered the question, "What do we preach?" The Apostle reminded the Thessalonians that they turned from dead idols to serve the living and true God, and to wait for his Son. So the missionary in China preaches a living God and a judgment to come—salvation by Jesus Christ, our Saviour and our Judge. This preaching has to be presented in many forms, and the worker rejoices in its power to awaken the consciences of men. Speaking of the many moral and religious questions that have to be dealt with, the speaker said that among the Chinese one expression characterises all vices. If they want to say that a man has gone utterly to the bad, they say, "licentiousness, gambling, and opium." If they would imply that he has "gone to the devil," it is that the man has become an opium-smoker. On the experience of many years, he declared opium to be one of the greatest curses that China has to deal with. Concluding with some words on "The Results of Preaching," the speaker ranged them under two heads—gathering converts into church life and work, and educating the people in the highest things.

THE RULING CLASSES OF CHINA.

Rev. W. T. A. Barber, of the Wesleyan Missionary Society, spoke of the place and influence of the Chinese ruling classes. For ages the men who can write the best essays on the doctrines of Confucius have had ruling power and influence in China. The mandarins are the men who know most of the sacred books. These books constitute a moral system, and set forth the duty of man to man, subject to emperor, husband to wife, etc. The men who know the books are convinced that they know everything that is worth knowing in the world. The mandarin is a perfect type of the Pharisee; and as Confucius takes no account of a future life, the Chinese literary man also represents the spirit of the Sadducee in the days of Christ. The "barbarian" foreigner can neither supplement nor correct the Confucian system, and the mandarin looks upon him with scorn. It is the rule for

These two super-imposed discs contrast, by their respective areas, the total of the Opium Revenue during the years 1838-1895 [*shaded disc*], with the total of the National Debt of this country at March 31, 1896 [*white disc*].

such men to make dishonest gain; hence it is impossible for them to become Christians, not to mention that acts incompatible with a Christian profession are imposed upon him. The speaker mentioned the revolt of the literary men of China against the introduction of Western progress; also their wicked caricatures of Christ, and travesty of the Gospel. Yet there are movements for reform among these men, and as Western ideas are entertained a great change may be looked for. Individually cases have been known of mandarins giving up position and rank for the sake of Christ. There never was a time when Chinese missionaries were so full of hope regarding work at the inmost citadel of the Chinese system.

PROGRESS IN CHINA.

Rev. E. C. Smyth, of the Baptist Missionary Society, who for nine years has laboured in North China, with Choup'ing as a centre, was able to report encouraging progress, after much prayer and toil, and many tears. At the present time there are 180 stations, and nearly 2000 baptized converts. The people are taught orally and by books; a catechism being used to instil the elements of Christian truth into their minds. Not all who can repeat Scripture texts are received; character is required on the part of those who are accepted as Christian disciples. The speaker described a visit to a neighbouring village to inquire regarding a candidate for baptism. As is the way in China, all manner of topics are discussed, and then in the most informal way "just one other little matter" is mentioned. "Yes," is the reply, "he is reading the Jesus doctrine; he hums something as he goes about his business (singing); he falls on his knees sometimes, and with his eyes closed, mutters something (praying); we think he is not quite right in his head." "Does he smoke opium?" "No." "He used to beat his wife; how does he behave at home now?" "Oh, he is kind to his wife, and his children are fond of him." Further inquiries disclose that the man's friends "lead him a bad time"; but he is meek and gentle. Such men are baptized, and they stand fire and water in the way of persecution.

In illustrating this, Mr. Smyth told the story of a man who, because he would not subscribe his pence towards the maintenance of heathen worship, was lashed to a tree and beaten until the blood flowed; of another man, whose house was set on fire and his goods destroyed, his name being then removed from the ancestral tablets, and himself boycotted by his relatives and friends. If we had more persecution at home, we should have more character. The poor Buddhists in China would not recognise their system in "The Light of Asia." Buddhism is extinction, annihilation, loss of personal consciousness. Confucianism is morality, ancestral worship—a message for this world, but not for the world to come. Mohammedanism, like both of them, lacks a Saviour. Confucianism is the worship of a code of morals; Buddhism is a philosophy; Christianity is belief in a personal Saviour. Him the missionaries preach, and with the help of God the Chinese will receive Him.

MR. C. T. STUDD,

of the China Inland Mission, told of a Chinese convert who "being reviled, reviled not again." Thereupon he overheard his mother tell his wife that it was they (not the man) who were bad, for all the bad words came from their mouths! Both women were so impressed that they placed themselves under instruction and became true Christians. Having emphasised the urgency of Christian workers fighting the devil and not each other, the speaker dwelt on the need of the power of the Spirit in work for Christ. Only by thus laying ourselves out shall we succeed. In illustration, Mr. Studd told the story of a soldier who inquired of a general the secret of promotion. The answer was—"Try and get yourself killed on every possible occasion, and then you will be promoted one way or the other."

MR. B. BROOMHALL

followed with two facts on the opium evil* in China. (1) During every hour of the sixty years of the Queen's reign, reckoning day and night, an average of half a ton of opium has been exported from India, most of it going to China. What that means of sorrow and desolation no living man can describe. (2) The money derived from that export during fifty-eight years (the returns of the last two are not yet made up) amounted to £254,000,000—more than one-third of the National Debt. That money is the price of blood. China does not need an ounce of India's opium; sad fact, she grows too much herself. It is time for the Christian people of England to speak out that the export shall stop, so that we shall no longer promote the demoralisation of the millions of China.

At the afternoon prayer-meeting, Miss Mary Bailey, hon. sec. of the British Syrian Mission gave an account of work in the Lebanon region, During recent years the Mission has expanded greatly, especially in the villages, the population of which are in great spiritual darkness.

NORTH AMERICAN INDIANS.

In the afternoon the chair was occupied by Mr. Henry Morris, who, in the course of a thoughtful address, justified controversy in dealing with Roman Catholics and others, but maintained that it should be carried on, not to score a victory, but in a

* For a comprehensive statement on this subject, with diagrams, our readers are referred to the current issue of *National Righteousness*. (id. *Morgan & Scott.*)

spirit of love and gentleness. The first missionary speaker was Rev. F. Swainson, who has been labouring for eight years among the Red Indians of North-west America. It was a painful tale. The red men in their millions have fallen victims of scrofula, small-pox, whisky, and the gun, introduced by the white man. Whereas 250 years ago the land teemed with a red population, now there are less than a million of these interesting people left. Having fallen before the curses of civilisation, they have a strong claim upon us for its blessings along with the Gospel of Christ.

Rev. J. H. Edwards, of the Moravian Missions, alluded to interesting work in Greenland, Labrador, and Alaska, and dwelt in some detail upon the work on

THE MOSQUITO COAST.

As this region of Central America has lately passed under the rule of the Roman Catholic Republic of Nicaragua, there is considerable difficulty attending operations at the present time.

THE "NEGLECTED CONTINENT."

Mr. W. Case Morris, of the South American Missionary Society, spoke of the forward movement in which he hopes soon to engage among Roman Catholics of "the Neglected Continent." The way is open as never before for Gospel preaching, pursued with tact and judgment. More than that, in some of the republics facilities are given for the distribution of the Scriptures, and there is an inquiring spirit abroad among the people. Whereas Rome has taught that God hates his creatures, the Mission will preach the Gospel of God's love in Christ. As the Jesuitical power is being broken, the opportunity is very great.

INDIANS OF SOUTH AMERICA.

Mr. Andrew Pride, who for eight years has laboured in the Paraguayan Chaco, under the auspices of the South American Missionary Society, described pioneer work among the Indians of that region. They number about two millions, and live a nomadic life of great simplicity, having so far been quite untouched by civilising influences. The Gospel is steadily making an impression upon the people.

JEWS AND THE GOSPEL.

Rev. S. T. Bachert, of the London Jews Society, in the course of an earnest address, deplored the religious ignorance of the bulk of the Jewish people, particularly the women, who have been sadly neglected. Replying to the insinuation that Jews are not really converted to Christianity, the speaker did not confine himself to the statement that Christianity arose in the bosom of Judaism, and that the Apostles, who were of the same race, witnessed unto blood. He told the story of a high-born youth of Hamburg, who confessed Christ at the terrible cost of being abandoned by his parents and driven to an early grave.

Mr. Henry Riddings, who for many years has lived in Chili, and travelled in all parts of South Africa, related in few words the story of Emilio Olsson and his Christian Alliance enterprise in the "Neglected Continent."

The evening meeting was presided over by Mr. F. W. Lawrence. Three addresses, all of them instructive and stimulating, were delivered. The first was by Rev. H. E. Fox, hon. sec. of the C.M.S., whose points,

AXIOMATIC TRUTHS OF THE CHRISTIAN RELIGION,

were: (1) The stupendous possibilities of a single human soul; (2) the power of the Gospel; (3) the demand of the love of Christ, "If ye love Me, keep My commandments." Here emphasis was laid on the injunction to "preach the Gospel to every creature."

The second speaker was Rev. Henry Haigh, of the Wesleyan Mission, Mysore, who presented India's appeal to Christians by outlining the threefold tyranny under which the millions groan. There is the tyranny of creed, a pantheism in which men are the helpless victims of inexorable Fate. Then, there is the tyranny of caste, which so binds the people that freedom of act and movement, and even life itself, is sacrificed so long as the regulations of the hoary system are not infringed. Thirdly, there is the tyranny of custom, which perpetuates the child-marriage and other tragic practices.

The concluding address was by Dr. Grattan Guinness, who has recently come off a missionary

VOYAGE ROUND THE WORLD.

Having outlined his course through Europe, and in India, Burmah, China, Japan, and North America, he gave some of his impressions of India. A visit to Benares was strikingly described, and the washing of the multitude in the waters of the Ganges was viewed as a great evidence of a sense of sin. A scene or two in Burmah gave variety to the story, the power of the Gospel among the Karens being mentioned with peculiar pleasure. In conclusion, Dr. Guinness spoke of the wide open doors: India is open from end to end; China also is practically open; Burmah is our own; and Japan is pretty much as civilised as England; all are open to the Gospel. In several of these lands Dr. Guinness was privileged to preach and deliver addresses to students and other congregations.

FRIDAY, OCTOBER 15.

The closing day was devoted to Africa, Polynesia, and other isles of the sea. At the morning prayer meeting Mr. W. H. Seagram presided. After a season of earnest petition,

Rev. R. C. Joynt, of Christ Church, Gipsy Hill, read the story of the four lepers, as recorded in 2 Kings vii., and showed how closely it bears on the whole question of missions, going to the very root of the subject. There is a famine, and a grievous famine, in the besieged city; two words sum up the condition of things—famine and bondage, and these two words picture the state of the heathen. There is no famine like the heart famine of those who can find no satisfaction for the intense yearning after something real and abiding. Think of the hunger for pardon, for peace, for certainty as to the future, for satisfaction as to how we can stand before a holy God. Think again of the bondage of sin, the awful cruel bondage of the heart enslaved by the devil. But while all this is so—notice there is abundance just at hand to satisfy the need of the perishing people. They are dying, and there is plenty outside the gate—only they know it not.

WHAT A PICTURE

of the present state of things among the heathen. They die of soul hunger, yet there is fulness in Christ for all, and they know it not. Yet there are sufficient Christians in this favoured isle to spread the news to all people within a year. It is not a question of means, but of obedience. Talk of income, why the income of the greatest of the missionary societies is only some quarter of a million, while the nation saves 200 millions per annum and spends 140 millions on strong drink.

At the morning meeting, Mr. H. M. Matheson, who presided, spoke as one who for fifty years had had some share in the management of missions. While thankfulness must be felt for the good things heard in these days of Conference, it must be confessed that the churches are not yet really awake to the realities of their responsibilities as regards missions. True we cannot bring the world to Christ, but we can bring Christ to the world; and to that evangelisation we are called. We believe in the power of the Gospel to save, and when the Spirit works there are conversions. Thus in the story of missions in Polynesia, Madagascar, and Malaysia, we see marvellous testimony to the mighty power of God in blessing his word, even among the most sunken races.

TROUBLES IN MADAGASCAR.

Miss Amy Brockway, who, as the daughter of devoted missionaries, has given her whole life, from four years of age, for Madagascar, told of God's work, and of the present disorganised and unhappy state of affairs. Absorbed in her love for the people amongst whom she has spent her life, it is not to be marvelled at that at times she seemed well-nigh swept away by indignation against the treacherous and vindictive practices of the Jesuits. Her work had lain among the Betsileo tribes who, thirty years ago, were a rude, superstitious, ignorant people, oppressed and downtrodden by the Hovas. When the missionaries at first began to talk of the Gospel, of sin and salvation, these people did not know what they were talking about—the words conveyed absolutely no idea to them. Idols, as is generally known, had been forbidden by the Hova Government, but the Betsileo had great faith in charms which very much became as idols to them. One now in our sister's possession is merely two sticks with a little bag full of ashes and grease, and this miserable object was given up by a man who confessed he had long worshipped it. Their customs in sickness were also most barbarous, and in short the early missionaries had to encounter the most serious difficulties by reason of dense ignorance and gross superstitions.

Now, in the midst of such a people, they had to depend largely on individual dealing from house to house, talking and explaining the way of life. Under such circumstances the education of the children became most important. Hence schools were opened, and while difficulties arose at first, these have gained ground, and have done a marvellous work. Thus suppose one now stands up to speak in a Betsileo village, about the half of his audience will probably have been trained in the missionary schools, and have Bibles of their own. Thus we have come to the reaping time, and in many places we have reaped wonderfully among the bigger boys and girls who have passed through the schools. But, strange to say, as the reaping time came,

A HEAVY BLOW HAS FALLEN

on the whole work. The French have come in; the Jesuits have established their disastrous rule; our chapels have been taken from us—nominally restored, it is true, by orders in Paris, but by no means really restored in Madagascar. Faithful pastors are remorselessly sent from their posts, or flung into prison to endure the utmost horrors of these dungeons. Thus the reaping time has brought the winnowing time; but thank God many of these people have stood firm, and not a few have proved ready to die rather than abandon their Saviour. Much of the chaff has been winnowed, some of the light wheat has been blown off, but the good grain abides, and is standing the test.

THE GOSPEL IN SAMOA.

Rev. J. W. Hills, L.M.S., spoke of the wonderful triumphs of the Gospel in the Southern Seas. More than a hundred years ago the Gospel was carried to Tahiti, whence it has spread to Raratonga, and by-and-by to Samoa, and through the scattered isles of the Pacific. The aim of the missionaries has been to build up a self-supporting native Church; and now (speaking of Samoa) we have in every village an earnest native pastor supported by the villagers. The Samoans cannot be said to be all true believers, but it can be said they are evangelised, that all have heard the Gospel. Of course, there are drawbacks—the very fertility of the land induces laxity and selfish ease. Then communism—while it is good to see the people helping one another—produces a class of men who are quite content to live on others without any pretence of labour. Troubles of one kind and another have crept in; but in a wonderful way a cure has been found in missions. The best way to

revive the Samoan churches, as the churches at home, has proved to be to stir them with regard to the heathen in adjacent isles. The response has been cheering, and very many Samoans have laid down their lives for the sake of the Gospel. They have been pioneers in New Guinea, New Hebrides, the Loyalty group, and many other islands in Polynesia.

MALAGASY MISSIONS.

Mr. H. E. Clark, of the Friends' Foreign Missions, led the thoughts of his hearers right back to Madagascar, beginning twenty-six years ago, when Miss Brockway, who had spoken so well, went, a child of four, with the missionary party to Madagascar. Passing on to the recent crisis in the island, he said that during the bombardment of Antananarivo, on September 30, 1895, the missionaries felt that while they were servants of Christ and men of peace their place was by the side of the poor native Christians. Hence they shared the dangers and difficulties of the Malagasy. The speaker described the sad results of the capture of the capital by the French, and the destruction of the native Government ere yet a fresh authority had been established. The natural consequence was an immediate outburst of rowdyism and violence, which cost the lives of many faithful men, and culminated in the barbarous murder of the devoted Mr. and Mrs. Johnson and their child. In passing, the speaker referred in the warmest terms to the high Christian character of the Queen of Madagascar—now imprisoned in the Isle of Bourbon. He also added delightful testimony to the genuine spirit of unity which animates the representatives of the L.M.S. and of the Friends in Madagascar. In this cordial fellowship and amity may be discerned one secret of their success.

MORAVIAN MISSIONS.

Mr. C. J. Klesel, representing the Moravians, narrated the sending out of a party in June, 1891, to Batavia River, North Queensland, the Federated Church of Australia finding the means and the Moravians the men. The leader was the devoted James Ward. The aborigines were cruel, treacherous cannibals; but Mr. Ward proved the right man to deal with them. His early difficulties, by reason of the rude barbarities and superstitious customs of these wanderers, were of the most formidable character. Yet he soon began to win their confidence and respect in a remarkable way. At length his strength failed; he was laid on his death-bed, and dark clouds rested on his soul. He seemed almost to despair of the results of his labour among these people. On the last evening of his life his spirit rallied, his full consciousness was restored; the blacks were called in, and they came in troops. He spoke to them with intense yearning of sin and salvation; then fell back exhausted and passed to be with Christ. Was his life in vain? No; the seed sown has sprung up, and a harvest is now being reaped by the Moravian labourers who are to carry on his work. Not long ago the Ward Memorial Church was opened with deep interest and amidst a great concourse of blacks, numbers of whom are now ready to accept Christ.

Capt. Carey-Brenton spoke of the West Coast of Mexico, a coast extending 3000 miles, without a single European or American missionary, with no Gospel, no Bible, no knowledge of God, and yet with perfect freedom for missionaries. Since he spent five years on that coast on naval business, he has had the country laid on his heart, and now he hopes to start in January with a small party of devoted men and women, who go forth in faith to witness for Christ in a land where his name is unknown.

MEDICAL MISSIONS.

The prayer meeting from one to two o'clock was devoted to medical missions. Mr. Eugene Stock, who presided, read 2 Cor. x., and briefly introduced the subject by showing the importance attached to medical missions by the C.M.S.

Dr. J. L. Maxwell urged the Scriptural character of Medical Missions, and dwelt with thankfulness on the recent growth of this form of missionary effort, and of the many ladies who have entered on this service. Now medical missions are effective in evangelistic effort among Jews, Mohammedans, and heathen, yet one of the most successful of medical missions is among Roman Catholics. The need for medical missions is pretty generally admitted. Undoubtedly the appalling lack of skilled treatment in sickness among natives of India, China, Africa, and other lands calls for medical help; but the need for medical missions is not merely physical—this agency is needful by reason of the dense darkness of the people. The healing art, exercised by a Christian physician, sets forth the intense compassion of the Gospel, and illustrates its mighty power. Hence among the bigoted Mohammedans of North India, and the intensely self-righteous literati and upper classes of China, medical missionaries have proved singularly effective. The results have been marvellous. Men and women coming to some central city from distant villages for healing, hear the strange story of God's love, and carry it back to their own homes, and thence in remote corners, unvisited by missionary or catechist, little companies of untaught but true believers may be found as the fruit of medical missions. This form of effort is therefore not merely a handmaid and pioneer of the Gospel, but is itself a very effective Gospel agency.

THE DARK CONTINENT.

The afternoon meeting was largely devoted to Africa—North, South, West, and East. Mr. M. H. Hodder presided, and the first speaker was Rev. D. Burford Hooke, secretary of the Colonial Missionary Society, who gave an account of his recent tour in South Africa, showing the state of the vast wide lands and teeming populations without the Gospel. During his travels he had visited Betheldorp, near Algoa Bay, where over a hundred years ago the consecrated Van der Kemp first began his labours among the Hottentots, obtaining with the greatest difficulty from the Governor a place at which he might "train his monkeys," as the natives were at that time contemptuously regarded. Particulars followed of the work of the Congregational churches in the South African colonies, and it was stated that some 70,000 natives are now consistent members of churches which owe their existence more or less directly to Van der Kemp's primitive efforts at Betheldorp.

Rev. F. Hastings followed, with special reference to work among the aborigines of Australia—a wandering and despised people, nota few of whom have, nevertheless, been won to the Saviour.

WEST AFRICAN MISSIONS.

Rev. Dennis Kemp came next with a very animated account of Wesleyan Missions on the Gold Coast. Recent statistics on which he had been engaged had shown a very remarkable numerical growth, and indeed the progress has been beyond all expectation. Referring to a remark made by Mr. Hooke, that Roman Catholics are making little headway in the South, the speaker stated that his own experience on the West Coast was exactly similar. The natives who have accepted the Gospel are slow to abandon it for the ceremonials of Rome. But, while great blessing had been granted, it must not be presumed that all is rosy. Far from it, the heart of man is at enmity with God there as elsewhere, and many difficulties have arisen. Yet there is no part of the world he would rather work in, for he had learned to love the people. Some time ago he was speaking at an anniversary of the Lutheran Mission on the Gold Coast. As he saw the great congregations, heard the vigorous singing, beheld forty young men whose hearts God had touched on behalf of their heathen fellows, he recalled what he had read of the appalling cruelties in Coomassie, and realised as he had never done before what the Apostle Paul meant when, referring to the state of the sinner, he added "and such were some of you." The earnest men who were giving their lives for the Gospel were not so long ago such as these blinded natives of Coomassie. This, said the speaker, will help Christians at home to realise more fully what the Gospel has done on the Gold Coast.

SOUTH AFRICAN MISSIONS.

Mr. H. W. Maynard had to tell of the Lord's dealing in connection with the South African General Mission. His own visits to South Africa, and his business connections therewith, had given him a deep interest in these lands. His sister, Miss Constance Maynard, had just returned from Pondoland, where she had been greatly impressed with the state of the people and the appalling need of the Gospel. True, they are by no means like the natives of Uganda, who from the accounts we have heard, seem eager for the light of the truth. The people of the South are, on the other hand, largely indifferent to any such thing, and appear to have little or no conception of sin. Hence we have to begin by appeals to their conscience and to aim at arousing some sense of the need of pardon. With reference to candidates it is one of the most responsible tasks to consider the fitness of those who apply. We need workers, but we can only send those who seem called to the work by God, filled with burning zeal, and ready to go forward by faith and in simple reliance on God.

AMONGST MOHAMMEDANS.

Mr. W. Summers, of the North Africa Mission, spoke of work among Mohammedans, and particularly in the Barbary States on the northern coast of Africa. Having laboured in Morocco and Egypt, as well as preached the Gospel in Palestine and Syria, he had seen much of the arduous conditions under which missionary work in such lands is carried on. The intense hatred of the Mohammedans to the recognition of Christ as the Son of God and Saviour of men raises a barrier to the Gospel which is peculiarly hard to overcome. The N.A.M. had its origin in the burden laid on the heart of Mr. George Pearse for the Kabyles. Then there were no missionaries in these lands (save three to Jews); now there are some 150 belonging to different missions—though many of these cannot yet speak freely to the natives in their own tongue. Already there are about a hundred converts—not including those who are lately said to have come out in a great work of grace at the foot of the Atlas Mountains.

Turning to Egypt, where he had lately been labouring, Mr. Summers spoke of the beneficent results of the English occupation, and told of his experiences in Alexandria, where medical missions and mission schools have proved among the most effective agencies. Large numbers of the self-satisfied, self-righteous Moslems may be found listening to the Gospel, and many have really, it is believed, accepted the Saviour.

IN YORUBA COUNTRY.

Rev. T. Jays, C.M.S., spoke of God's work in the Yoruba country, that is, the hinterland of the Lagos country. There Mr. Townsend began work some fifty years ago, but a revolution broke out and the missionaries were scattered. However they resumed further on, and now in Abeokuta and many towns and villages there have grown up numerous and well-nigh self-supporting churches, that is among a people who fifty years ago had never heard the name of Christ. Moreover, they were spreading out, starting in fresh places, and seeking to evangelise other tribes. The Yoruba Christians have themselves undertaken the work in Lagos, while the missionaries have pushed further on. Illustrations followed of difficulties and of the unhealthy character of the region. The speaker made an urgent plea for more missionaries. Alas, many are afraid to go out because of the dangerous character of the climate. Those who are on the spot are

overburdened. Places formerly occupied are now empty for lack of workers, while beyond there extends the great populous Central Soudan—without the Gospel: millions on millions who know not Christ, and have never had a chance of hearing of his salvation. We need men, yet in spite of the lack of men and of means God is blessing wonderfully the feeble efforts of those who are witnessing to his name in the Lagos hinterland.

THE YOUNG MEN'S MEETING.

In the evening a considerable number of young men were amongst the audience. Sir George Williams presided, and opened the proceedings with a few enthusiastic words on the importance of missions, expressing his ardent hope that many members of the Y.M.C.A. may be called of God to witness for Him among the heathen, even as many have already been sent forth.

Rev. E. A. Stuart gave a practical exposition of the story of Micah the Ephraimite, in Judges xvii. The story may seem very slight, but it has its deep lessons. Strange, doubtless, it appears that men should thus bow down to what their own hands have made: yet it is what the Hindu, the Chinaman, the African does to-day. Surely it is the despair of a world which is forced to confess it cannot of itself find God. And mistaken as we know these idolaters to be, their very intensity and eagerness are often a sore rebuke to the easy-going indifference of many so-called Christians. Now in our educational efforts in India and our civilisation in Africa, we are, however unwittingly, shaking the faith of the people in their idols; and may they not say to us, as did Micah of old, "Ye have taken away my gods, and what have I more?" Hence our overwhelming responsibility to give them the true living God in place of the miserable refuges in which they have hitherto found shelter. Moreover, the tremendous changes taking place in the world are opening before us opportunities such as never existed at any previous period; but while doors lie open everywhere we have to ask what we are doing to enter in with the Gospel.

WHO WILL FILL THE GAP?

Rev. F. B. Meyer opened with pathetic reference to the sudden calling home of Mr. T. W. Randall—a devoted young Congo missionary, who was to have spoken at the Conference, and went on to appeal in telling terms for some one to fill the gap, or in the primitive phrase to be "baptized for the dead." Proceeding, he sought to press three considerations on the attention of his hearers. First, the possibility of their lives influencing the entire world for good or ill. Second, let them consider the opportunity of influencing men as a missionary. Third, let each regard the present position as probably a preparation for foreign missionary work. On these lines Mr. Meyer spoke with great power and with intense feeling, moving, it was evident, very deeply the hearts of the young men before him.

Mr. D. M. Thornton, of the Student Volunteer Missionary Union, said that we had heard of the need for workers that every creature might hear the Gospel, and of the qualifications of the men wanted; but now he wanted to raise the question, How soon is this to be done? Does the Lord Jesus Christ expect that the Gospel should be preached to every creature of every generation until He come? His words seem to indicate that this responsibility rests upon us. Is it to be done? Surely each one ought to ask the Master the exact meaning of his command and the precise part He expects us to perform. Now the aim of the S.V.M.U. is the evangelisation of the world in this generation, and its motto is "Make Jesus King." The Union wants to make every Christian young man in this land understand that this must be done—the world must be evangelised, and we must do it. The same note of missionary responsibility was sounded last week by Dr. Horton when he called on the Missionary Board to retract the decision they had come to, to call a halt in the forward movement in missionary work. Surely in all these respects we see cheering tokens that God is working, that the time is ripe, and that He is specially calling the young men of this age to a grand world-wide evangelisation.

THE CALLS OF CHRIST.

Rev. G. H. C. Macgregor said that we had been reminded of the great importance of having a definite aim. Now for his own part he had a definite aim, for he was very definitely in search for some one to go out as a missionary. When he offered himself as a missionary and was refused on medical grounds, he resolved that he would never speak without seeking to stir someone to go, as it were, as his substitute. Already he believed many had thus been constrained to go, and many will yet, he trusted, be called out in this way. Men ask constantly, Why should I go? Is there any definite call to me? Should the question not rather be, Why should I stay at home? Now consider that Christianity is the great humanity of the world. One thinks of the hideous cruelty and awful suffering of the heathen, and feels that even from this point of view the call to young men to carry the humanity of the Gospel to these people is imperative. Think of the dense ignorance, of the insecurity of life, of the daily terror in which the people live, and you will feel that even apart from the question of spiritual enlightenment mere philanthropy demands we should go to these heathen. Thus we have the call of humanity, and then we have the call of ambition. We want to make the most of our lives, and how can we do so in any nobler and grander enterprise than the publication of the Gospel? There is no enterprise on the face of the earth so astonishingly successful and so glorious as that of the Gospel. Then consider the marvellous and providential openings of doors in all lands. Is not this the call of Providence to go forward? Yet again, there is the call of conscience. We are servants, our Master's command is clear. "Go . . . to every creature." Are we not verily guilty if we do not go? It is the simple duty of those to whom the Gospel has been given to make it known to the ends of the earth.

But beyond all this there is a deeper call still, in the personal call of Jesus Christ to our hearts. We need Christ, if we are to be saved, but, on the other hand, Christ needs us in order that the world should be saved. He does this by instruments, He has chosen the instrumentality of his people, and He calls to us—"Will you not go and do this thing which is so near my heart?" Moreover, Christ constrains us to this work by the hope of his glorious appearing. He pleads by his Cross, his passion, and his coming again, and yet more by his life lived out in us. It is the irresistible overflowing of the life within. The true missionary is one who cannot help it. He is constrained, compelled by the love of Christ. Who then will calmly, prayerfully settle the question with his Master, "Lord, wilt Thou have me to go?"

The speaker concluded with earnest prayer, in which he sought to bring every hearer to personal decision, as in the presence of God, as to whether or not he were called of God. He asked those who were ready to hold their lives at the will of God in the matter of missionary service to rise. In response a large number of young men stood up to signify that they were willing, if God should open the way, to devote their lives to missions. Thus closed, in much solemnity, this latest of Missionary Conferences.

A Palestine Exhibition is being held in the Oriental Gallery, Brighton, under the direction of Rev. James Neil, who has already done so much in this way to illustrate Bible references to Eastern life and character.

International S.S. Lessons.

October 31.

"Paul's voyage and shipwreck."—Acts xxvii., 13-26.

Golden Text:—"*Be of good cheer: for I believe God, that it shall be even as was told me.*"

WHEN a band of prisoners was ready to go to Rome, Paul was sent with it. Many of their number were probably malefactors who had been condemned for some crime in Palestine, and were being sent to take part in the brutal shows of the arena in the amphitheatre. Paul was a Roman and uncondemned, and it is evident that the centurion in charge paid him more attention. He was permitted to visit his friends when the vessel touched at Sidon, and the fact that his advice was asked (21) shows that he was regarded with respect. Luke and Aristarchus were with him. The wind which was favourable in bringing Paul to Palestine would be contrary in going back to Rome. Starting from Cæsarea they kept along the coast to Sidon, from thence round the North of Cyprus to Myra—then, still near to the coast, North of Rhodes and down to Fair Havens in Crete. Paul advised them not to leave Crete (Fair Havens), but the majority wished to push on, and so they started. When the south wind blew softly (13) no doubt they had a good natured laugh at Paul's apparent mistake, but they had not gone far when a storm arose. The teacher should follow the journey on the map.

Note I. *The Storm.*—Euroclydon means a N.E. wind. Point out that storms come alike to good and bad. Some think that after conversion they ought to be exempt from trouble, but "many are the afflictions of the righteous." There is a sense in which good men escape trouble. "The way of transgressors is hard." That hard way the righteous man avoids. But trouble comes to all. The disciples on the sea of Galilee actually obeying their Master's command were whelmed in a boisterous gale. The difference between the Christian and the sinner is to be seen in the way they go through the storm. The latter rebellious and desponding, the former hopeful and patient, believing that "all things work together for good." Christ had burdens to bear as all men have, but He bore them easily because He used the yoke of meekness and lowliness of heart. God delivers his people *out of* not *from* the storms. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

II. *Means of saving the vessel.*—They hauled round the boat which was towed after the ship (16). They "undergirded"—passed ropes round under the ship and made them fast across the deck to keep the straining timbers together (17). They hauled down the sail (17). They lightened the ship by throwing overboard useless furniture (tackling) and some of the cargo of wheat (18, 19).

Emphasise the truth that we are always to try and extricate *ourselves* from the storm. God blesses the means we use, not our indolence and neglect. God helps those who help themselves. We must pass round our hearts in times of trouble and temptation the ropes of God's promises. We must throw overboard all pet schemes, all luxuries, all friends, if these endanger our eternal welfare. Better to lose all our cargo and get safe to heaven than go to the bottom with all the cargo on board. "What shall it profit a man if he gain the whole world and lose his own soul?"

III. *Paul's encouragement.*—They had all been so busy helping that there had been no time to eat (21). Paul reminds them of his wise advice which they had refused to act upon, in order to give weight to what he now had to say (22). Paul's dream brought hope to him and to all the crew. He believed in his mission. He must go before Cæsar. It was part of God's plan for him, and no waves could overwhelm him until that plan had been completely carried out. Paul was not at all ashamed to confess his God, "Whose I am and whom I serve," though few there cared anything about God. Point out that through Paul 276 lives were saved (24), so that while the good suffer with the bad, the bad enjoy the blessings of the good. A firm faith in God sees through the clouds of the storm and knows that beyond the tempest there is a calm only to be won by passing through that tempest.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

A Little Chinese Girl.

TOTSI (the Chinese word for beans) is the name of a little girl in Central China. She is thirteen years old and her mother is dead, and her father lives near the Home, where all who go to that part of the empire stay for some months while beginning to study the language.

A school for Chinese girls had been opened near Totsi's home, and the teacher asked Totsi to come, but at first she would not go. The teacher of the school was kept busy, that she could not study much at the language, so she wanted someone to come and help her and learn to read in the school. Totsi, hearing of it, came and asked if she might not come and work for her. It did not seem as if she were large enough to help much; but she was told that she might try if she would obey and come to school every day.

The Chinese houses of the poorer people have mud walls with a floor of earth, and only a few benches and boards for a bed, as furniture, and the little girl had to learn how to sweep and dust and keep a room clean and tidy. She soon knew how to do many things very nicely, and would look after the smaller girls.

After she had been in school a few weeks she came and told her teacher that she believed in Jesus. And when their New Year came, when everybody worships idols, she said they did not have any in their home now, and her father told those who came to see them that it was because they believed in the true God.

She did not like to study, but when told that she would not know how to serve God unless she could read her Bible, she did much better.

One morning she asked her teacher to go to her home with her that afternoon and tell some of the women the "doctrine," as they call the teaching about God, and said she would tell them anything they could not understand. Several women and children were gathered in one of the homes, and she explained what was said until they learned the speaker's words and way of telling things. At another time she went with her to see the sick mother of one of the other scholars, and while there someone prayed earnestly that God would heal her. The next day the teacher was saying that she had not heard how she was, when Totsi said she was better, and when asked who told her, they found that no one had, but because they had prayed she felt sure that God had made her well again.

Will not the boys and girls who have been taught so much about Jesus pray that the Gospel may soon be preached to all the children of heathen lands?

Part of the Concern.

A CLERGYMAN on his way to a missionary meeting overtook a boy, and asked him about the road, and where he was going.

"Oh!" he said, "I am going to the meeting to hear about the missionaries."

"Missionaries," said the minister. "What do you know about missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting."

Every child should feel that he is part of the "concern," and that his work is just as important as that of anyone else. Linchpins are little things; but if they drop out, the wagon is very likely to come to a standstill. Every pin and screw should be able to say, "I always go to missionary meetings. Why, I am part of the concern!"

Children Who Worship Idols.

ONCE again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word.
Little lips that Thou hast made,
'Neath the far-off temple's shade,
Give to gods of wood and stone
Praise that should be all thine own.
Little hands whose wondrous skill
Thou hast given to do thy will,
Offerings bring and serve with fear
Gods that cannot see nor hear.
Teach them, O, thou heavenly King,
All their gifts and praise to bring
To thy Son, who died to prove
Thy forgiving, saving love! *Selected.*

Scripture Union Portions for Next Week.

S.	Oct. 24	*Zech.* iii. 1-10.	Th.	Oct.	28	*Zech.* ix. 9-17.
M.	25	„ iv. 1-14.	F.		29	„ xii. 1-10.
Tu.	26	„ viii. 1-12.	Sat.		30	„ xiii. 1-9.
W.	27	„ viii. 13-23.	*S.*		31	„ xiv. 1-11.

Seventh Prize Competition.

THE Competition Papers this time have on the whole been *the best sent in as yet!* I wish you could all get prizes, and am sorry for those who do not.

Each quarter has shown improvement upon the last, and it is very encouraging to me as well as to my helpers to find that the interest in the "Young People's Page" increases.

Now that long evenings are settled in, I shall hope to enrol a lot of new members. Will each of you help me to do this?

PERSONAL REMARKS.

Many who belong to the Foreign List ask if they are eligible for the Prize Competitions. Certainly, if their names have appeared in the lists nine times during the quarter. They must keep count of this, which will be compared with my own record. But the papers must be done very much more fully than an ordinary "Searcher," and great pains must be taken with writing and general appearance.

Some do their weekly Searcher very neatly, but to others who are not so successful I would give them a hint or two. (1) Always remember to put on the top of the first page the No. of the Bible Searcher, your NAME, AGE, and ADDRESS. (2) Rule a margin on the left-hand of the paper, in which you put the number of the answer, and leave a space between each answer.

FIRST PRIZES.

DIVISION I.—Gladys M. Phipps, Edith J. Wheeler, John W. Wheeler, Flora Simmons.

DIVISION II.—Walter C. Perryman, Daisy Annett, William Aston, Evelyn M. Shaw, Isabel W. Phipps.

DIVISION III.—Agnes M. Sterry, Helen M. Hunter, Muriel Shaw, Mary C. Spiganovicz.

DIVISION IV.—May V. Hunter, Alice M. Thompson, Kathleen E. V. Ashworth.

SECOND PRIZES.

DIVISION I.—Nelly M. Peachey, Margery Smart, Geo. McDonald, Gracie Marston, Henry J. Cheney, Margie Marston, Sydney B. Robertson.

DIVISION II.—Douglas Parkes, Blanche Lindup, Emily Bridgewater, Mary E. Plumb, Sidney E. Law.

DIVISION III.—Mary E. Clarke, Walter Carter, Nellie Lovegrove, Helen Mickelburgh.

DIVISION IV.—Gertrude B. Brookfield, John W. Thomson, Margery Matthews, Lavinia Barnes, Ashley H. Bowker, Winifred M Page.

FIRST CERTIFICATES.

DIVISION I.—Evelyn Hewer, Gladys Calvert, Dorothy Cooper, Ada Spencer, J. Ernest Pearce, Dorothy Shaw, Dorothy Hewer, Pringle Wilson, Jessie Palmer, Marjorie Collins, Frank Thompson, Mary Law, Edward Law, Mary Symon, Dorothy Harris.

DIVISION II.—Ada Vickers, Evelyn Lowndes Moir, Ada E. Palmer, Willie Palmer, Ada Heap, Mary Charles, Arabella Onslow, Hubert Kirkpatrick, Isabella Mack, Agnes Kay, Alex. Kay, Frank Reid Wilson, Dorothy Davies, Olive Robertson, Kenneth Dunbar, Wilfred Aldous, Edith Quick, Margaret Pook, Lillian Pook, Maggie Fullarton.

DIVISION III.—Ernest Nash, Guinefred Leigh, Margaret Hogg, Eva Oakes, Ruth Pledger, Isabella Kay, Edith Hunter.

DIVISION IV.—Ada K. Blackie, Muriel Josselyne, Florence Bellerby, Kate Johns, Ethel Hutchings, Mary Tibbits, Edith Wilkins, Mabel Guy, Gertrude Vellacott, Laura Macaulay, Hilda Rawson, Edith Daisley, Rosetta M. Sherwin.

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DIVISION II.—Louie Peachey, Jennie Dewar, Muriel Sells, Louisa Ramsay, Kathleen Pasley, Margaret Hasse, Ida Cole, Lewis Morice, Mervyn Shaw, Eva Gray, Harry Malaher, Sabina Mackintosh, Amy Nottage, Charlotte Millar, Kathleen Shepherd, Isabel Salt, Constance Schaeffer, Dorothy Dyke, Mary Graham, Gracie Barnes, Mary Greenacre, Francis Phillips, Emily Church, Frederick Thomas, Hilda Schaeffer, Augusta Anton, Edith Nash, Gladys Shaw, Harcourt Hunter, Herbert Braddon, Margaret Gray, Edward Rainey, Leonard Bartlett, Maude Nottage, Maude Oakes.

DIVISION III.—Jessie Pook, Arthur Turnbull, May Bligh, Bessie Millar, Margaret Macphee, Daisy Allen, Bertha Arres-Mather, Robert Browne, Winifred Thomson, C. Bessie Symes, Elizabeth Athole, Ethel Pasley, Violet Donaldson-Selby, Ralph Daintree, Sarah Thomas.

DIVISION IV.—John Hogg, Emily Stuart, May Watson, Archibald Bearsby, Frances Jackson-Bennett, Gwendoline Shaw.

HONOURABLE MENTION.

DIVISION I.—Daisy Greenacre, Gracie Seale, May Petrides, Allan Woodman, Ronald Studd, Dorothy Berry, Harold Cheesman, Massy Baker, Agnes Fullarton, Cecil Dodd, Dorothy Daintree, Ashley Dodd, Robert Salt, Peveril Turnbull.

DIVISION II.—Stanley Boxer, John Benger, Owen Akers, Kitty Donaldson-Selby, Flora Shadbolt, Susie Cumbers, Florrie Smith, Margaret Carter, Tennant Sloan, L. Bentall, Teresa Blackie, Agnes Jones, Phillis Wright, Frances Figgis, Helen Stuart, Nora Read, Jessie Carter, Lionel Calvert, Dorothy Hughes-Games, Dorothy Clarke, Rosa Hill, Mabel Adams, Herbert Turnbull, Daisy Phillips.

Children's Special Service Mission.

Mr. Hutchinson, *Leeds*, Oct. 21; *Liverpool*, Oct. 24-31. Mr. Callender, *Leeds*, Oct. 21; *Boston*, Oct. 22; *Forest Gate*, Oct. 25; *King's College*, Oct. 28; *Cheltenham*, Oct. 30 to Nov. 1. Mr. Spiers, *Plympton*, to Oct. 29. Mr. Tyler, *Bognor*, Oct. 21; *Tunbridge Wells*, Oct. 24; *Worthing*, Oct. 31 to Nov. 5. Mr. Goodman, *Harrow Green*, to Oct. 24; *Talbot Tabernacle*, Oct 30 to Nov. 8. Mr. Cutting, *Leeds*, Oct. 22-31. Mr. E. Collier, *Spurgeon's Tabernacle School, Newington*, to Oct. 21. Mr. Hewlett. *Iron Hall, Croydon*, Oct. 23 to Nov. 2. Mr. E. Hughes, *Bedford Hall, Clapham*, Oct. 24: *Reere Mission Hall, Marylebone*, Oct. 25; *Windsor*, Oct. 27. Mr. J. H. Greene, *York*, Oct. 22; *Waterhouses, co. Durham*, Oct. 23-26; *Durham*, Oct. 27-29; *Rushbury, Salop*, Oct. 30 to Nov. 1.

Bible Searcher (No. 94).

1. (*a*) Whose eyes led her into evil? How? (*b*) Whose eyes did God open? What did she see? (Gen.)
2. (*a*) Whom did Moses ask to "be to us instead of eyes?" What were the circumstances? (*b*) Who was "the man whose eyes are open"? (Num.)
3. Who prayed "that I may be avenged for my two eyes"? How was his prayer fulfilled? (Judges.)
4. What did the Pharisees do to the man who was born blind? Why? (John ix.)
5. What lesson did Christ teach about the eye? (Matt. v.)
6. "Open thou mine eyes that I may.." Finish this prayer. Where is it? (Ps. cx.-cxx.)

Children under ten do 1 and 6; under thirteen 1, 2, and 3.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (93).

1. Joshua. Joshua xxiii. 14.
2. That he might dwell in the house of the Lord. Ps. xxviii. 4.
3. Death. Eccles. iii. 19.
4. To the young Ruler. Mark x. 21.
5. To Martha. Luke x. 42.
6. The man who was born blind. John ix. 2.
7. Paul. Phil. iii. 13.
8. The tongue. Jas. iii. 8.

Foreign List.—Correct answers received from:—

No. 81. Christine*, Graham and Mary* Pearson. **No. 82.** Graham, Christine, and Mary Pearson, J. A. and Eric Field. **No. 83.** J. A. and Eric Field. **No. 85.** Charlotte Cane. **No. 86.** W. B. Henderson, Charlotte Cane, Janet Garrett, Alice Henderson*, Daisy McArthur. **No. 87.** Alice Henderson. **No. 88.** Henry and Annie Baillie, D. H. Marshall. **No. 89.** Dora E. Wallace.

No. 92 (second list).—Correct answers received from:—

Mabel Adams, Maggie Arres-Mather, Jessie Alen, Mary Allen, J. H. Archer*, Minnie A. Allen*, Willie Aston*, Lizzie Athole, John Baring*, Massey and Conyers Baker, Elizabeth B.* and Janet Black, Geo. Brand*, Edith Bellard*, Herbert and Dorothy* Berry, D. A. Bennie, Millicent Bentley*, John and Ethel Benger, L. Bentall, Nellie Bellerby, Albert Bridges*, Mabel Birney, Emily Bridgewater*, B. Brotchie, Gertrude Brookfield, Charles Brown*, Albert Bott ng, Robert Browne*, Ashley H. Bowker, Harry Butler*, Mary E. Clarke, Gertrude M. Catford*, Lottie* and Daisy* Carmichael, Mary* and Willie* Charles, John Clarke, W. Campbell, Walter and Jessie* Carter, Mabel Craig*, Lily Clarke*, B. Cashford, Gladys and Beryl Calvert, Henry J. Cheney*, Elma Cheal*, Dorothy Cooper*, Edith Corte, Marjorie Collins, Edith* and Dora* Corrie, Arthur George Cox, Amy Cox, Edith Corrick*, Lily Coles, Arthur M. Cole, Kathleen Code, Emily Church, Blossom Davis*, Maud Davidge*, Willie R. Davies, D. Daintree, Edith Daisley*, B. P. Denham, Katie* and Jennie Dewar, Sarah Driscoll, Vera Dickinson, Gracie Dodington*, Cecil* and Ashley Dodd, Jessie Dunlop, Gordon S. Duncan*, Kenneth Dunbar*, Annie*, Marjory*, and Dorothy* Dyke, Amelia Frazer, Janet Fawkes*, Arthur Farmer, James Freegard, Kate, Bessie, and Mabel Fletcher, Jos. G. Findlay, Reginald, Willie*, and Ernest Findlay, Amy Foster*, Maggie*, Janetta*, Flossie*, and Agnes* Fullarton, Margaret Gray, Peggie Gray, Chrissie Green, Mary* and Daisy* Greenacre, Louisa Gretton, Minnie Giddings, Hilda Godfrey, Dorothy I. Grove, May* and Janie Handsayde, Winifred Halfrey, Frances and Dorothy Harris, Rose Hamilton*, Agnes and Violet Head, Edith and Emily Hearn, Lilian and Ernest Herivel, Theodora Hill, Margaret Hogg*, Alice M. Hogben*, Violet A. Holford*, Helen Hunter, Edith L. and Mona Hunter, Lucy Jacob, Dora Jay, Agnes Jones*, Annie and E. Lawrence, Guinefred Leigh*, Nellie Lovegrove*, Harriet J. Lynham, Margaret Macphee, S.E. Mackintosh, Edith Marnham, Dora Marples*, Trevor J. Matthews, Harry and Bruce Malaher, Laura B. Macaulay*, Barbara Maconchy*, Nellie*, Bella*, Abraham*, and Thomas Mack, Ivy Maunsell, Annie G. Macnair, Reginald Measor, Hilda Medill*, Olive Newburn*, Nellie Meade*, Helen Mickelburgh, M. Milner*, Charlotte* and Bessie* Millar, Evelyn*, Jack*, and Arthur L. Moir, Marjorie* and Elsie* Morgan, Dorothy and Margaret Morris, Lewis Morice*, Ethel Morgan, Dora Muir, Frances Munce, Mary, Joseph, and G. F.* Neligan, P.G.*, John and Cissy Nicholson, Maude Oakes*, Harriette* and Lottie* Orr, Florence Osmond*, Dorothy Patten, Winnie Page*, Kathleen* and Ethel M.* Pasley, Willie, Winnie, Maggie*, and Jessie* Palmer, Douglas Parkes*, W. M.*, Mary, and Louie Penny, Laura Percy, Edith and Grace Pledger, Joanna Pearman*, May and Vera Petrides, J. Ernest Pearce*, Louie and Nelly* Peachey, Alfred Penny, Susabel Pim, Isabel* and Gladys* Phipps, Frances S. Phillips, Fannie Price, Margaret* and Lillian* Pook, Cyril Pomeroy*, Nora Read*, M. L. Rickards, Sydney Robertson, Matilda* and Percy* Robinson, J., D. D. and T.* Stamer, Kathleen Strangman, Margaret* and Barbara* Stabb, Gladys*, Gwendoline*, Undine*, Llewellyn, Eric, Mervyn, and Wilfrid Shaw, Willie Stanger, Charles Saunders*, Hilda and Constance* Schaeffer, Muriel and Dorothy Shaw, B. H. Spencer, Gracie Seale, Nellie Sery, Hilda* and Reggie Skinner, Mary Spiganovicz*, Edwin C. Smith, Herbert Stickland, Mabel Springall, Flora Simmons*, Mildred* and Gertrude E.* Scott, Mora and Tennant Sloan, Betty Stocks, Edward and Fred Short, Daisy Summerscales, Bessie Symes*, Olive* and Violet Tritton, Teresa Toop, Sarah and Fred Thomas, Frank Thompson*, Frank Tupper*, Bessie* and Philip Unsworth, Elsie Vigars*, Sydney J. Wallace, Stewart Watson, Ronald Watson, J. Wm. and Edith Wheeler, Mabel Wheeler, H. Alexander*, Colin*, Arthur, and Harry Geo.* Wright, Frank Wilson*, Kathleen White, Grace* and Ida* Wright, Pringle Wilson, Eva Winpenny*, Florrie White*, Frank* and Annie C. Wood.

No. 93 (first list).—Correct answers received from:—

Jessie Alen, Owen* and Arnold Akers, Daisy Annett, Ralph, Ernest, and D. Aldwinckle, W. T. Aldous, A. Rose Anton, Herbert Braddon*, Leonard Bartlett, Aline and Chappie Bazett, Edith Bensted, Victor, Florence, and Willie Bellerby, Daisy*, Gordon, and May Bligh, Emily Bridgewater, Phyllis Boyd, Nellie, Beatrice*, and Gertrude Brookfield, Gertrude Bysh, M. Joan Clarke, J. A. Chamberlain, William E.* and John* Clarke, Eleanor Chance, Dorothy J.* and Jack J.* Clarke, Daisy M. A. Clarke, Harold and Willie Cheesman, Henry J. Cheney*, Annie Cooper*, Ida, Mabel, and Annie* Cole, G. Berreston* and Kathleen* Code, Florrie and Bell Dance, Nellie Dowsett, Ivy, Kitty, and Violet Donaldson-Selby, Annie, Marjory*, and Dorothy* Dyke, Muriel Edwards, Daisy and Mary E. Greenacre, Daisy Groves*, Dorothea Reader Harris, Rex Hatchett*, Frances Harding, Evelyn* and Dorothy* Hewer, Ada Heap, Dorothy and Joshua Hughes-Games, Theodora Isaac, Dora J. Jay, Helen M. Jordan, Agnes Jones, Kate G. Johns*, Dora Joyce, Edward and Annie Laurence, Henry, Edward, Sidney, and May Law, Blanche Lindup, Nellie and Edith Lockhart, Charlie and Geo. Macdonald, Margie and Gracie Marston, Hannah P. Martin, Hilda Matheson*, Robert* and Aubrey Marriott, Kathleen I. McClure, Alan Marples, Reginald Measor, Jack*, Evelyn, and Arthur Moir, Helen Morrison, Owen and Lewis Morice, Valerie Neal, Annie M. Orr, Douglas Parkes, Alec M. Palmer*, J. Barnes Peake, Kate Pell, Mary E. Plumb*, Marion B. Richards*, Olive and Sydney Robertson, Ada* and B. H. Spencer*, Flora Simmons*, Betty Stocks, Mary Symon, Edith Saunderson, Frances Taggart*, Arthur, Herbert*, Laurence*, and Peveril Turnbull, Edith* and Maude* Tyson, May* and Dorothy* Vickers, Cecile*, Noel*, and Phillis Wright, W. H. Williamson*, Alan Woodman.

Personal.

I thank those parents who have written me regarding some Bible Searcher questions which they consider too difficult. Perhaps they are sometimes, but will friends please remember it is always permissible for them to *explain the meaning* of questions, though, of course, not to suggest the answer. This will generally meet the case.

GRACIE AND LOUIE FINCH.—Your papers were too late for correction. No. 92 was the Searcher to answer this last week. ALICE COOKSEY, RUBY CARPENTER, and EVELYN PRIMROSE PECHEY.—Your papers arrived too late. They must reach me Thursday morning at latest. DOROTHEA READER HARRIS.—Am glad you are starting to do the Searcher. It is only those who have been correct nine times during the previous quarter that can try for the Prize Competition. CISSY NICHOLSON.—An asterisk is given for extra care and neatness. REGINALD FINDLAY.—Don't you think you could send in your paper rather better written? I don't fancy you put your best writing last week. EDITH PLEDGER.—Glad you are interested in the Searcher. DOROTHY GROVE.—Accept my sincerest sympathy.

UNCLE TOM.

Scottish Notes.

Last Friday, at the annual meeting of the Dundee Children's Free Breakfast Mission, Dr. Patrick earnestly called attention to the fact that juvenile crime is on the increase.

Rev. John McNeill is working this week in Dunfermline. This visit was the subject of much prayer beforehand, and the Christian workers of the town have banded themselves together for a great united effort.

The Free Presbytery of Dundee has received a most satisfactory report from the committee which took charge of the open-air services held during the summer months, on Sabbath evenings, at Magdalen Green and Barrack Park. The attendances were large, and the outcome encouraging to the workers.

Mr. W. Quarrier, of the Orphan Homes of Scotland, Bridge of Weir, writes to the Glasgow *Daily Mail* making an earnest appeal for the means to build a dispensary, and also a second consumptive hospital for male sufferers. The need for both these remedial agencies he declares to be very pressing.

An interesting service was held last Sunday evening in Warrender Park Free Church, Edinburgh, when four young Germans, who have been connected with the congregation for some time, gave farewell addresses previous to proceeding to India and China as missionaries. The congregation is one that has already sent forth not a few from its midst into the mission field.

The same evening, in the Morningside Congregational Church, Dr. Willis was recognised as medical missionary to China in connection with the L.M.S. This church is one of the youngest in Scotland, but it has over a dozen representatives in the mission field.

The E.T.M.C.A. "Helpers' Together Band" is in connection with the Edinburgh Telegraph Messengers' Christian Association, a Bible-class for lads and young men. God has blessed the class since its commencement, so that nearly all its members know Jesus as Saviour. In a few weeks seven of the lads will leave for the training institute of the International Missionary Alliance, New York, and one will go to Mr. Moody's Institute, Chicago, for a few months' necessary training, eventually going to the fields God has called them to labour in.

The Bishop of Glasgow opened last week, at the Representative Council of the Scottish Episcopal Church meeting in Glasgow, an important discussion on the call to mission work in great cities. The proposal had come originally from the Dean of Edinburgh, and Rev. Dr. Ridgeway (St. Peter's, Cranley-gardens, London) was among the earnest advocates of a forward movement. A special effort is to be made to retain a hold of the large number of persons, belonging to the Episcopalian communion, who flock into the cities, many of whom lapse from church connection.

The village of Stewartfield, in the parish of Old Deer, Aberdeenshire, has been the scene of a harmonious union of two congregations belonging to different denominations. The population of the parish has declined greatly, and it has been felt for some years that the district was over-churched. The resignation of Rev. Hugh Glen, minister of the United Presbyterian congregation, presented an opportunity for action of which advantage was at once taken, and negotiations have been completed by which his former flock have joined the Free Church congregation—of which Rev. John M. Skinner is minister.

At Inverness and Kilmarnock respectively the Young Men's Guilds of the Church of Scotland and the Free Church have been in session. At the first-named gathering much interest centred round the discussion of a paper by Rev. Dr. Robertson (convener of the Church's Committee on Life and Work) on "The testimony of experience as to the varied methods of working Guild branches so as to suit the requirements of different parishes." The membership was reported to be 26,269, an increase of 500 over last year. The contributions for the support of the Guild's mission at Kalimpong, on the borders of Tibet, have amounted to £1100. It was intimated that the Hon. Robert Scott, of St. Boswells, had volunteered to act as the home organiser of the Guild.

The report of the Free Church Guild showed a total of 500 branches. Among the subjects dealt with were: "A Word to the Heirs of a Great Century, or Problems and Possibilities for Scottish Youth," introduced by Mrs. Robertson, Portobello; "Home Mission Work for Young Men," by Mr. B. L. Nairn, Dundee; "Loyalty to Christ," by Principal Rainy; "Loyalty to One's Church," by Mr. R. L. Orr, Edinburgh; "The Claims of Missions," by Mr. A. H. L. Fraser, C.S.I.; and "Self-Education of Youth, or the Use of Literature," by Professor Salmond.

Irish Notes.

Last Sunday was observed as a day of special intercession in most of the Irish churches on behalf of children and young people.

Evangelistic services have been held in Wellington-street Church, Ballymena, by Mr. Jno. Anderson, Assembly's evanglist, whose impressive addresses were listened to with profit by large audiences.

The Irish Presbyterian Church has now forty-four colporteurs in the field. Dr. Greig, Irish Presbyterian missionary, whose life was attempted to be taken a few years ago by fanatical Chinese, is home on furlough at present. Addressing the Missionary Board in Dublin a few days ago, he said matters are now looking brighter in Kirin than ever before, and opposition to missionaries is gradually dying out.

Evangelistic Notes.

Mr. J. J. Sims has concluded a very successful three weeks' mission at the Philharmonic Hall, Southampton. The result has been great blessing to God's children, as well as to the unsaved. Many came in for miles from the outlying districts to the meetings. The afternoon addresses were principally to Christians; at the evening meetings many gave decision for Christ, while backsliders found the restoring grace of God. The hall, which holds 1000 persons, was completely packed at the closing services. One marked feature of the mission was that Christians from the various churches and chapels in the district displayed hearty and sympathetic feeling in the work. G. S. Bush.

Mr. Richard Coad has been conducting a nine days' mission in the Temperance Hall, Croydon, with very encouraging results. The meetings have been well attended and enthusiastic, and over seventy pledges have been taken. As a temperance speaker, Mr. Coad's quaint sayings and pointed home-thrusts will not soon be forgotten, while his earnestness and fervency of spirit deeply impressed all who heard him, filling many with an ardent desire for fuller consecration of heart and life to the service of Christ. R. E. K.

The street preaching which began in Galway in August, 1894, has been carried on uninterruptedly almost every week since. It is most encouraging to see the large numbers of quiet, attentive people who gather together every Lord's Day to hear the singing and the reading of the Scriptures and the preaching. In Sligo, where so much opposition was given to the preaching in the streets, the work continues to be carried on by the Open-Air Mission for Ireland; meetings are held at intervals on week-days in George-street. The meetings here are quiet now. Meetings are also held regularly every Lord's Day in Athlone, also on fair days, when large numbers listen to the proclamation of the Gospel. The work in Cork still goes on, not without blessing. New work has been opened in Enniscorthy, Waterford, and Maryboro'. R. M.

Mr. W. R. Lane has concluded a week's mission in Manchester at the Y.M.C.A. At the daily prayer meeting beforehand much prayer was offered, and every day during the mission the addresses were most solemn and heart-searching, so that each night some young men decided for Christ. Mr. Downham, the Irish singer, helped the mission with his sweet voice, and the Y.M.C.A. Evangelistic Choir rendered valuable aid. We now have Mr. Isaac Selby, formerly a celebrated Freethought lecturer, but now a minister of the Gospel, to follow with an anti-infidel crusade in our hall, and much prayer is asked for the same. W. H. N.

Mr. William Hill has conducted a ten days' mission in the Baptist Church, East London, South Africa. The attendance all through the mission, both at the evangelistic meetings and the Bible readings, was very good. Opportunities were given for testimony towards the close of the mission, and it was found that sinners had been converted and God's people had been more fully blessed. We are full of praise to God for his goodness to us. Mr. Hill left East London for special meetings at the Railway Mission at Capetown. A. C.

Mr. Charles Inglis is devoting the whole of the present month to evangelistic work in the City of Liverpool. He has visited our city before, but perhaps has never been so used of God in the salvation of the lost as in the mission just concluded on the south side. Last Sunday evening's meetings will hardly ever be effaced from the memories of those who were present. The large building was packed to the doors before the time to begin. Many were under deep conviction, and when the opportunity was offered to those who wished to be saved to stand, scores of people rose to their feet, many of whom found their way to the inquiry room, and decided for the Lord Jesus. One remarkable feature was the number who were saved during the preaching. The Lord seems to have signally owned the Bible-readings which have been given. Many of God's people who have attended are testifying to the deepening of their spiritual life. Mr. Inglis is now conducting his second mission, which is on the north side of the city, and is in connection with the Methodist forward movement in Wesley Hall, where they are doing a noble work in the very heart of Popery and poverty in Liverpool. J. Bennett Anderson.

Ballinasloe is noted for its large annual fair, believed to be the largest in the world. It begins on the first Monday of October, not unfrequently Sundays, and continues all the week. For many years the spiritual need of the fair-goers has been laid on the hearts of Mr. and Mrs. Talbot-Crosbie, of Roscommon. This is the third season the Lord has enabled them to carry out their hearts' desire in having the glad tidings of grace told out to the people. Every night during the fair the large hall was comfortably filled with men, young and old, who listened to the story of redeeming love. The hearts of the workers were greatly cheered by the spontaneous testimonies that came from some of them. Mr. Lloyd, from Dalkey, spoke at each meeting and was manifestly helped in holding the people's attention. T. M. Carleton.

Major Cole has held an eighty days' mission in Minden, Neb. All manner of meetings were devised to reach various classes, such as street meetings and prayer meetings in homes, stores, hotels, blacksmith shops, until gradually the meetings began to get hold of the solid, thinking people of the town. Meetings were also held every week in the country school houses and churches in different parts of the county. Conversions have been made among children, young people, tramps, drunkards, gamblers, farmers, merchants, mechanics, lawyers, doctors, and politicians. The meetings have gradually grown in interest until they possess the town, and for the past few weeks they have been held in the Opera House, as no church was large enough to accommodate the audiences.

The Brothers Weaver, having concluded a good mission at Ayr, have now started work in Aberdeen.

Mr. W. R. Bradlaugh has conducted an eight days' mission in Porth, Glamorganshire. The Town Hall has been full every night. Infidelity has been thoroughly exposed during this mission, more especially in a debate on the morality of the Bible and secularism between Mr. Bradlaugh and Mr. J. W. Cox, of the Pontypridd branch of the National Secular Society. The churches have been quickened and drawn more closely together, as the result of the missioner's earnest and faithful service.

A six days' mission has been conducted by Mr. Newton Jones at Ebenezer Baptist Chapel, New Cross-street, Margate, which has been attended with blessing to both old and young. The children's services were altogether unique. The Bible readings and Gospel services for adults, with illustrative diagrams, were no less effective and fruitful. The workers have to thank God for this impetus to their winter's work.

A five days' mission was conducted at the Y.W.C.A., Brentwood, by Miss H. M. E. Hull, of Eastbourne, assisted by local friends. There were several open meetings. The attendances throughout were most encouraging, increasing steadily in interest and power to the end. Gracious influences were manifest, and the Association has been strengthened by the addition of several members.

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N.B.—As the number of copies is limited, it is desirable to make early application. A certain portion of the issue will be reserved for Foreign and Colonial readers of "THE CHRISTIAN."

Obituary.

REV. W. CROOK, D.D., GALWAY.

A wide circle of friends in Ireland are mourning the death of Rev. Wm. Crook, D.D., of Galway, Methodist minister, who passed away suddenly on October 13. He was in his fiftieth year in the ministry, and was in his usual good health until a few days previously. He was a scholarly man, an earnest student of the Bible, and an able preacher, expositor, and lecturer. For several years he acted as editor of the *Irish Evangelist*, and he was the author of several pamphlets and books, all of which have had a wide circulation.

DEAN VAUGHAN.

The Master of the Temple, who for some two years has been laid aside, passed away on Friday afternoon at the Deanery, Llandaff. Charles John Vaughan was born in 1815, his father being the vicar of St. Martin's, Leicester. Educated at Trinity College, Cambridge, the son entered on the charge his father had held. In 1844 he was appointed Head Master of Harrow. In 1860 he was appointed to the vicarage of Doncaster. He at once addressed himself to every department of pastoral duty, and his influence was felt far beyond the limits of his parochial charge. At Doncaster he began the practice of supervising the preparation of young men for ordination, and some of the most efficient of the English clergy are able to look back with gratitude to the counsel and example of Dr. Vaughan at a critical period of their lives.

In 1861, when preaching before the University of Cambridge, he took for his subject "The Choice of Professions," and in the course of his remarks said: "Where is the experienced pastor who would not gladly take under his general direction from time to time three or four candidates for holy orders? Great joy would it carry to the heart of one parochial clergyman—for him I can answer—to receive applications of such a nature, to find that there were men of blameless character, of steady purpose, of open mind, and of true devotion, who were willing to take up their abode in his parish before ordination to see what he could show them, and to render him such services in his schools and amongst his poor as Church order may permit and mutual convenience allow." To this beautiful appeal there was an immediate response.

A small band of earnest graduates came to Dr. Vaughan that very year; and the good work went on continuously—first at Doncaster, then at the Temple, and latterly at Llandaff. It was in the fullest sense a labour of love with Dr. Vaughan—"the joy of his life," to quote a letter from a vicar who has participated in it. Triennial gatherings were held of the men who thus passed under the care of the Dean. Since the invitation he gave in 1861, from four to five hundred men passed through his hands before ordination, and all of them felt drawn to "the Master," as they lovingly called him, by ties of personal affection. He married in 1850 Catherine Maria, daughter of Bishop Stanley of Norwich, and sister of his life-long friend the late Dean of Westminster.

In 1869 Dr. Vaughan was appointed, by Mr. Gladstone, Master of the Temple, and in his opening sermon struck a high keynote for his ministerial attitude. As a member of the New Testament Revision Committee, and as an expositor of the Epistles, he made valuable contributions to Biblical scholarship, but the whole bent of his mind was towards the spiritual side of his calling. His attitude precluded him from taking any noteworthy share in the organic life and development of the Church. He seldom appeared on a public platform, and he had no concern with the strife and vicissitudes of parties. He was a minister of the Gospel, not an ecclesiastic. Nobody knows how often he was asked to accept a bishopric, but it is a matter of common information that he was twice offered a mitre by Lord Palmerston between 1855 and 1865.

Dr. Vaughan's works include "Memorials of Harrow Sundays," "Temple Sermons," "University Sermons," "Lectures on the Revelation of St. John," "Lectures on the Epistle to the Philippians," "Epistle to the Romans," "Heroes of Faith," "The Church of the First Days," "Epistle to the Philippians," "Epistle to the Hebrews," "Christ Satisfying the Instincts of Humanity," and a long series of other works.

THE BOOK WORLD.

A CHRISTIAN EPIC.

Some few years ago Dr. William Cleaver Wilkinson, of Chicago University, published his "Epic of Saul," which met with universal approval. That poem dealt with the life of Saul of Tarsus up to the time of his conversion. At the close of it the author promised a further work, in the following lines:—

Saul heard, and in his heart of hearts obeyed;
And his whole life thenceforth obedience was—
Whereof the greater song remains to sing,
If so be God vouchsafe such grace to me.

This ambition has now found fruition, and we have **The Epic of Paul**, which continues the story up to the death of the great Christian missionary. Having been so absorbed in the writings of Paul, we have not yet drawn the inspiration we might from the splendid heroism of the man himself. This book does much to aid us in catching the nobility of character, the sacrificing spirit, and the whole-hearted devotion to Christ, which enabled the Apostle to write and live as he did.

Written in ten-syllable blank verse, this poem realises a great aim and purpose. It comprises over 15,000 lines, and is remarkably suggestive and stimulating as a delineation of a great man and his work. With a lofty ideal, Dr. Wilkinson combines a sanctified imagination and a peculiar facility of picturesque expression. Some of the passages are of great power and beauty. In the closing chapter, Luke, as enjoined by Paul, gives to his kindred and friends in Palestine an account of the martyr's death, of which he was an eye-witness:—

With such a gentle cadence to his tale,
Luke ended; and those satin silence long,
Remembering with sweet heartache what had been;
Then, having knelt together first in prayer,
And having lifted a pathetical
High hymn of triumph over death, they rose
Calm and addressed themselves anew to life:
A little patience and the Lord would come.

Richly produced, this stately volume is eminently suited for purposes of presentation. (8s. *Funk & Wagnalls Co.*)

MISSIONARY LITERATURE.

The Story of John G. Paton: Told for Young Folks; or, Thirty Years among South Sea Cannibals. Rearranged and edited by Rev. James Paton, B.A. (1s. 6d. *Hodder & Stoughton.*) This singularly interesting record has reached its twenty-third thousand, and the present issue, though remarkably cheap, has a good portrait of the veteran missionary and other excellent illustrations. We trust the book will be increasingly influential in promoting missionary enthusiasm, and advancing the work of God among the population of the New Hebrides.

Pioneering in Tibet. By Miss A. R. Taylor. (1s. 6d. *Morgan & Scott.*) This is not a bulky volume, but as a record of brave pioneering Christian effort, sustained in very trying circumstances, it has a deep and genuine interest to all friends of missions. One cannot but admire and thank God for the heroic persistence and endurance that have characterised Miss Taylor's attempts to unlock Tibet to the Gospel. Many readers will wish and pray that life and strength may be spared for the successful achievement of her purpose. Reproduced photographs of Miss Taylor, her attendants, and various Tibetan scenes, enliven the pages.

The Gist of Japan. By R. B. Peery. (5s. *Oliphant, Anderson, & Ferrier.*) This well-printed and well-illustrated book about Japan, its people, and its missions, is a valuable addition to the missionary literature of the time. Dr. Peery writes from intimate knowledge of his subject, and he treats it with much wisdom and breadth of view. No one who masters this book can fail to have a full and intelligent acquaintance with this remarkable people, the conditions of their modern progress, and the need of carrying to them the benefits of Gospel teaching. The chapter on the private life of the missionary is specially interesting and suggestive.

Africa Waiting. By D. M. Thornton. (2s. 6d. *S.V.M.U.*, 93, *Aldersgate-street, E.C.*) This handbook of the African continent, compiled from the missionary standpoint, cannot be too highly commended to the notice of all friends of African evangelisation, and especially all intending missionaries. The information, drawn from many and reliable sources, seems to be encyclopædic in its variety and completeness. A bird's-eye view is afforded of the continent, its geography, its races, its spiritual necessities, the missionary efforts up to date; and there is much other valuable material, including a bibliography of works on Africa, several excellent appendices, and a splendid map.

Poppy. By Mrs. Isla Sitwell. (3s. 6d. *Nelson.*) A well-written girls' story of strange misunderstandings and patient endurance. It is sure to interest and please the young people, though the *dénouement* is scarcely what might be expected.

Young Chris. By L. E. Tiddeman. (1s. *Gardner, Darton, & Co.*) The story of a brave young boy, which blossoms into a noble life through the sorrows of early days. An admirable book to put in the hands of young boys.

The Queen's Resolve and Doubly Royal Reign. By Rev. Charles Bullock. (1s. 6d. *Home Words Office.*) This is a new edition of a popular work, with additional chapters describing the memorable events of the Diamond Jubilee. The illustrations are many, and good for the most part.

Sister: A Chronicle of Fair Haven. By E. Everett Green. (5s. *Nelson.*) This gifted writer has penned many admirable stories, but few of them have excelled her latest effort. It is a finely conceived and beautifully written narrative of girl-life, sweet patience, and a great wrong righted at last. The tone and spirit command attention. We warmly commend the book, which is handsomely illustrated, as a most acceptable gift-book.

The Message of Reconciliation. By Cheyne Brady. (1s. and 1s. 6d. *Drummond's Tract Depôt, Stirling.*) This volume presents the great Message in many forms, its incidents and conversations being grouped under four headings: the Necessity for Reconciliation; the Message; How the Message is Carried; and the Acceptance of the Message. The points and illustrative stories will be of service to preachers. All who have read the author's many useful writings will welcome the excellent portrait that appears as a frontispiece to this book.

Requests for Prayer.

For a mission in Norwich, October 17-27.

For special addresses to young women at Clifton by Mrs. Rawlence, of Salisbury, October 26-29.

For blessing on a mission in the People's Hall, Boone-street, Lee, S.E., from October 24 to November 7, to be conducted by Mr. J. Haynes.

For a week's mission, from October 24 to 31, in the Gospel Hall, Woolwich, conducted by Mr. H. B. Thompson.

For the young men who decided for Christ each night last week at the mission held at the Manchester Y.M.C.A., by Mr. W. R. Lane, and for the Anti-Infidel Mission being held there this week by Mr. Isaac Selby.

For a three weeks' railwaymen's mission at Crewe (where 10,000 railway men work), conducted by Mr. J. Bennett Anderson, from Sunday, November 7, till Friday, November 26; also a mission to thousands of railway men in Derby, from November 28 till December 17.

For blessing on the following missions, amongst others, to be taken by evangelists of the Evangelisation Society next week:—

Hull, T. W. Canning; Paddock Wood, J. H. Cooke; Gamlingay, K. Lambert; Oakley, Harry Young; Handsworth, H. Collins; Liversedge, F. Holmes; Coleorton, C. B. Jolliffe; Hinton, James Clark; Govan, R. Lapsley; Cambuslang, J. W. Moodie; Haslemere, J. Stanger; Lee, J. H. Haynes; Camelon, D. M. Bayne; Southminster, S. Bryant; Watton, J. Simmonds; Withybrook, A. E. Knight; Witnesham, J. Harris; Bramford, J. Brown; Bingham, G. Pell; Holloway, E. Bailey; Shrewsbury, J. B. Rochfort; Gwersyllt, John Johnson; Birkenhead, Henry Bray; Whittington, S. Vivian; Lound, C. Lazenby; Glasgow, M. Peden.

What to Preach.—A *full* Gospel, Christ and nothing less; a *plain* Gospel, Christ and nothing more; and a *pure* Gospel, Christ and nothing else. —*Dr. R. Balgarnie.*

Catacombs of Rome.—Mr. J. Adley is willing during the month of November to give free lectures on this subject. Applications should be addressed to 166, High-road, South Tottenham.

Cambridge.—Dr. and Mrs. Handley Moule held a reception at Ridley Hall on Saturday last of members of the Cambridge Inter-Collegiate Christian Union and others interested in its work. Dr. Moule and Rev. E. J. Kennedy gave very suitable addresses.

Falmouth.—A very encouraging work of grace is being experienced at the British and Foreign Sailors' Society Bethel. The large building is crowded every Sunday evening, and a number have openly confessed the Lord Jesus. The missionary pastor, Mr. J. C. Badger, has been greatly cheered by this manifestation of God's approval on the beginning of his eleventh year in connection with mission work amongst various nationalities ashore and afloat.

A Missionary Good-bye.—On Monday evening last a large and impressive meeting was held at Christ Church, Westminster-road, to take leave of four members of the church going into missionary work—Mr. Fairclough and Miss Kane (C.I.M.), Mr. Geller (L.M.S.), to China; and Miss Weatherley to Lahore, India. The charge was given by Rev. F. B. Meyer, and the designation prayer offered by Rev. A. W. Evans.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, October 18, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of THE CHRISTIAN.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

	£	s.	d.
Famine in India—L. A. S., 11s.; Winchmore, £1	1	11	0
Christian Succour to India—Royal Sailors' Rest, Devonport, £7 17s. 8d.; Of Thine Own, 5s.; M. Y. L., £1	9	2	8
Indian Famine Children (Mrs. Bruere)—Thanksgiving	1	0	0
Pundita Ramabai's Widows—H. V. N.	0	10	0
Armenian Sufferers' Relief—Bush, £1; J. H. P., £1	2	0	0
Women's Armenian Relief Fund (Persia)—Alpha	0	5	0
Bible Lands Mission (Armenian Relief)—M. Y. L.	1	0	0
Greek Refugees—J. H. P., £1; (*Thessaly*) H. H. H., 1s.	1	1	0
British and Foreign Bible Society—M. Y.	0	10	0
Persecuted Stundists—L. N. B., £2 2s.; M. P., £5; Of Thine Own, 5s.; (*Armenian Relief*) M. P., £5; Nurse W., £1	13	7	0
Society Relief Persecuted Jews—Of Thine Own	0	10	0
Tibetan Pioneer Mission (Miss Taylor)—Contents Missionary Box, J. F., 7s. 6d.; Saltcoats Fellowship Meeting, £8; Of Thine Own, 5s.	8	12	6
Missionary Bureau (Mr. E. Thomas, Venezuela)—Missionary Pence Association	1	0	0
Church Missionary Society (Indian Famine)—A Bluejacket	0	15	0
Missionary Pence Association (Farthing Fund for Lepers)—Of Thine Own	0	5	0
Miss Proctor's Schools, Schwifat—Of Thine Own	0	5	0
Congo Baiolo Mission—M. Y. L.	1	0	0
China Inland Mission—Kappa, 10s.; S. N., £10	10	10	0
Barcelona Protestant Hospital—C. F. C., 4s.; Alpha 10s.	0	14	0
Mission to Lepers of India—Alpha	0	5	0
Rev. David Baron's Work Among Jews—M. Y., 10s.; S. A., 10s.	1	0	0
Joshua Poole—J. C.	2	2	0
Dr. Barnardo's Homes—M. P., £5; Will, £13; A. S. G., 5s.; Of Thine Own, 5s.; M. Y. L. £1; Bukbukiah, £1	20	10	0
St. Giles's Christian Mission—M. P., £5; M. Y. L., £1; Bukbukiah, £1	7	0	0
Salvation Army (Military and Naval League)—Sergeant, 7s.; (*Mrs. Bramwell Booth's Work*) M. G., £2 2s.; (*Maidstone Sufferers' Relief*) Of Thine Own, 5s.	2	14	0
Mr. Fegan's Homes—A. S. G., 5s.; Of Thine Own, 5s.; M. Y. L., £1; (*Ramsgate Home*) E. B., £5; R. C. S., £5	11	10	0
Liberator Sufferers' Relief—A. S. G., 5s.	0	5	0
Royal National Mission to Deep Sea Fishermen—A. S. G.	0	5	0
George Yard Mission—L. E., 5s.; M. Y. L., £1	1	5	0
Home of Rest, Walton-on-Naze.—M.	1	1	0
Working Men's Mission, New Cut—Y. R.	1	0	0
Strangers' Rest, Ratcliff Highway—Hamish	5	0	0
Billingsgate Christian Mission—M. T., 2s. 6d.; Alpha, 2s. 6d.	0	5	0
Miss Macpherson's Home of Industry—H. M. L.	0	2	6
Barbican Mission to Jews—Of Thine Own	0	5	0
Newcastle Mission to Jews—Of Thine Own	0	5	0
Home for the Fatherless (Mr. Toye)—Thankoffering A. J. G.	1	0	0
Jewish Work, London City Mission (Poor Jews)—M. Y. L.	1	0	0
Friendless and Fallen—M. Y. L., 10s.; Bukbukiah, £1	1	10	0
Walworth Creche (Mrs. Kinghorne)—M. Y. L.	0	10	0
Mildmay Mission to Jews—Kappa	0	10	0
British Society Propagation Gospel among the Jews—Collected, Nurse W.	2	0	0
Maidstone Sufferers' Relief—J. H. P., £1; G. C. F., £1	2	0	0
Mrs. Ransome Wallis' Babies' Home, Walthamstow—Alpha	0	2	6
Day in Country Fund—Alpha	0	5	0
Railway Mission—Thankoffering for Safe Journeys	0	10	0
Flower Girls' Mission—Bukbukiah	1	0	0
Bridge of Hope (Miss Steer)—Bukbukiah	1	0	0
Total	£120	0	2

[ADVERTISEMENTS.]

Dock Labourers' Mission.—Miss W., 2s. 6d. and parcel of clothing.

The London Samaritan Society and Homerton Mission (Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—E. W., £1 1s.; J. E. W., £4 8s. 8d.; M. M. S., 2s. 6d.; G. T., 5s.

Hop-Pickers in Kent.—Some encouraging reports are given by different workers as to efforts recently made among hop-pickers in Kent. The Gospel was preached, relief was distributed to the needy, and the endeavours made to influence the people, it is believed, were not in vain.

Sailors' Rest, Dunkerque.—After five years of successful labour among British and foreign seamen in this port we are about to open a branch of the work in Calais. Through the kindness of the Swedish pastor we have the use of the Scandinavian Church, with reading-room attached, situated close to the principal dock, and convenient for the sailors. We require £60 for initial expenses. Donations will be gratefully received by Mrs. Stewart Mackenzie, Sailors' Rest, Dunkerque, France.

THE NATIONAL REFUGES
FOR HOMELESS AND DESTITUTE CHILDREN,
"ARETHUSA" AND "CHICHESTER" TRAINING SHIPS,
164, SHAFTESBURY AVENUE, LONDON, W.C.
PRESIDENT - - THE EARL OF JERSEY, G.C.M.G.

As this Society is a National one, not simply Metropolitan, admission is ensured to a destitute child from whatever part of the kingdom it may come. **900 CHILDREN MAINTAINED. NO VOTES ARE REQUIRED. FUNDS URGENTLY NEEDED.** Donations will be thankfully received by the Secretary or Finance Secretary, or may be sent to the Office of THE CHRISTIAN.

H. BRISTOW WALLEN, Secretary. HENRY G. COPELAND, Finance and Deputation Secretary.

The "BRIDGE OF HOPE," 28, Betts Street, St. George's, E.
ON THURSDAY, NOVEMBER 4, 1897,
THE ANNUAL SALE OF WORK
Will be Opened by MRS. WATTS-HUGHES at 2 o'clock.
At 3.30 THE ANNUAL MEETING will be held.
CHAIR TO BE TAKEN BY MR. WALTER HAZELL, M.P.
Supported by the Rev. A. B. BOYD-CARPENTER, the Rev. J. MORGAN GIBBON, the Rev. PETER THOMPSON, Mr. PERCY ALDEN Mr. JOHN COBY, Mr. JOSEPH HOWARD, M.P., Mr. SAMUEL LITHGOW, and other Friends.
Tea and Coffee at 5 o'clock.

SOUTH AFRICA GENERAL MISSION.
President - - - Rev. ANDREW MURRAY.
TWO MEETINGS
Will (D.V.) be held in
The Lower Exeter Hall, on Friday, Oct. 22nd, 1897,
TO BID GOD SPEED TO
MISS PORTER (late Sec. Y.W.C.A., Swansea), **MISS JACKSON**, of London; **NURSE GOSSAGE, NURSE PERTWEE, MR. WALTER MATHER**, Trinity College, Oxford, **MR. DOUGLAS WOOD, B.A.**, All Souls College, Oxford,
Who are shortly Sailing for South Africa.
Afternoon Meeting, 3.30—Chairman: Mr. ALBERT A. HEAD. Speaker: Mrs. PENN-LEWIS.
Evening Meeting, 6.30—Chairman: Mr. THOS. B. MILLER, Speakers: Rev. E. W. MOORE, M.A., of Wimbledon; Mr. EUGENE STOCK (Lay Sec. C.M.S.); Miss CONSTANCE L. MAYNARD, of Westfield College; Rev. C. E. SAMPSON, of St. Peter's, Islington; and the Out-going Party.
ARTHUR MERCER, Secretary, 14A, Lingfield-road, Wimbledon.

THE INDUSTRIAL MISSIONS AID SOCIETY.
INVESTMENTS
FOR VARIOUS SUMS
FOR MISSIONARY AND OTHER CHRISTIAN PURPOSES
Are now offered at interest varying from four to five per cent.
For further information apply at the Offices of the Society, 10, Paternoster-row, E.C.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN
Patron: HER MAJESTY THE QUEEN.
This Society carries on Medical Mission Work amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.
Number of Services held in 1896 - - - - - - - 3,075
Patients Medically & Surgically treated in 1896 - 12,591
HELP URGENTLY NEEDED.
Requires £20,000 per annum.
Treasurer: THOMAS B. MILLER, Esq., Offices, 181, Queen Victoria-street, London, E.C., to whom contributions may be sent; or to the Office of THE CHRISTIAN.

STOCKWELL ORPHANAGE,
CLAPHAM ROAD, LONDON, S.W.
PRESIDENT AND TREASURER: REV. J. A. SPURGEON, D.D.
A HOME AND SCHOOL
FOR
500 FATHERLESS CHILDREN,
AND
A MEMORIAL OF THE BELOVED FOUNDER, C. H. SPURGEON.
No Votes required. The most needy and deserving cases are selected by the Committee of Management.
The Managers require TEN THOUSAND POUNDS A YEAR in Voluntary Contributions.
All Moneys should be sent to the President, addressed to the care of the Secretary, Mr. F. G. LADDS, Stockwell Orphanage, Clapham-road, London, S.W.
NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

HOMES FOR LITTLE BOYS,
Farningham and Swanley.
The ANNUAL MUSICAL FESTIVAL will be held in Exeter Hall on Saturday, October 23rd. Organ Recital, 2.15, by Mr. Fountain Meen. Violin Solos by Mr. Percy V. Sharman. Concert by the Boys. Sceptre and other Musical Drills.
SIR GEORGE WILLIAMS will take the chair at 3 o'clock.
Rev. Canon McCormick, Rev. H. Russell Wakefield, and Rev. John E. Wakerley will speak.
Admission free by tickets, which may be had at Exeter Hall, Strand, W.C.; and at the Offices of the Homes, 25, Holborn Viaduct, E.C. Numbered Seats, One Shilling. Unreserved, Sixpence.
A Collection will be made on behalf of the Homes.
WILLIAM ROBSON, Secretary.

THE MISSIONS TO SEAMEN.
Patron:—
Admiral of the Fleet H.R.H. the Duke of Saxe-Coburg and Gotha, K.G.
THE MISSIONS TO SEAMEN is unable to respond to several urgent appeals received from important ports abroad, where numerous British crews greatly need spiritual and physical help. The rejoicings of the Diamond Jubilee of our beloved Queen's glorious reign have, unhappily, diverted necessary funds from the maintenance of the existing work of the Missions to Seamen at home and abroad, afloat and ashore.
The Society has to maintain one hundred and sixty-eight Chaplains, Readers, Boatmen, &c., working amongst the shipping and fishing vessels in sixty-seven seaports in every part of the world.
Sixty-nine Mission Vessels and Boats and Eighty-seven Seamen's Churches and Institutes, are in daily use, winter and summer.
INCOME in 1896, £38,291.
Increased Contributions, Offertories, Drawing-room Meetings, Collections, &c., are urgently needed to maintain the existing work and to extend it to other Ports. They should be sent to COMMANDER W. DAWSON, R.N., The Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

AMONG THE CHURCHES.

Church of England.

The Bishop of Marlborough (Dr. Earle) has accepted the post of chaplain to the new Lord Mayor of London.

Rev. Sholto D. C. Douglas will preach at his old church, All Souls', Langham-place, W., on Sunday next at 11 and 7.

The nineteenth annual conference of the members of the Evangelical Protestant Union was held last week at Manchester.

Rev. Hugh S. Hamilton, who was appointed to Manston in 1847, will on November 4 celebrate both his own jubilee and that of the church.

It is rumoured that the mastership of the Charterhouse, vacant by the death of Canon Elwyn, will be offered to Canon Haig Brown, the present head master of the Charterhouse School.

Rev. A. H. Ford, of Staindrop, who has been appointed to the important charge of Middleton, Teesdale, is the son of a well-known clergyman, and was a student under the late Bishop Lightfoot.

The Bishop of London has appointed May 1, 1898, to be observed as Temperance Sunday in the diocese, on which day sermons will be preached and collections made on behalf of the Church of England Temperance Society.

A conference of Home Missioners has been held in the parish-room, Kensington, the Bishop of Lichfield presiding. About seventy clergymen attended. Missions in country parishes and the supply and training of missioners were the special subjects considered.

Portman Chapel will be reopened on Sunday next, Oct. 24, having been closed for a year for renovation after fire. The reopening services will be continued during the week, with special preachers each evening, and a Bible-reading on Tuesday afternoon, Oct. 26, by Preb. Webb-Peploe.

Principal Chavasse, of Wycliffe Hall, preached the Harvest Festival sermon in the chapel of the Church Army Labour Home for the Outcast, at Oxford, on Sunday last. An anonymous donation of £500 has been sent to the hon. chief sec. in aid of the society's labour homes for the outcast.

Sir Redvers Buller laid the foundation-stone of a new church near Exeter, on Tuesday. Sir Redvers gave the site for the church, which will meet the needs of a growing district. The General said that in this world a Christian life was what all must aim at. They might think that a soldier did not know much about that, but nevertheless those in the Army saw a good deal of the character and the training of the youths of England, and what they had learnt was this, that the best men were those who were actuated by the best motives.

Congregational.

Rev. A. Hamilton has been recognised as pastor at Leek.

A new mission-hall has been started in Toker's Green, Caversham.

Rev. H. Coley has been recognised as pastor at Ryde Church, Isle of Wight.

Rev. A. Foster has completed thirty years' pastorate at Park-road Church, Blackburn.

Mr. A. T. James has been ordained to the pastorate at Mold-green, Huddersfield.

Mr. Stephen Massey, of Manchester, is about to start on a visit to L.M.S. stations in India.

Mr. Sydney Nicholson, of Hackney College, has been ordained to missionary work in Gooty, South India.

Rev. H. Beamish has completed twenty-five years of Christian work in and around the village of Wolvey.

The Sheffield Young Men's and Young Women's Missionary Bands have held some good united meetings.

Rev. T. Eynon Davies has celebrated his first anniversary at Beckenham. During the year the roll of membership has nearly doubled.

Rev. J. Wesley Houchin has been welcomed to the pastorate at Stambourne, from which his father has retired after thirty-three years' ministry.

Mr. P. Harrison, of Mansfield College, with two fellow-students, held during the vacation interesting missions in villages of North Staffordshire.

Calls.—Rev. A. Cowe, of Hillhead, Glasgow, to Guildford; Rev. W. Tucker to Nailsworth; Rev. D. D. Jones, to Red Lion-street, Boston, Lincs.

Resignations—Rev. James Robertson, of Bar Church, Southampton; Rev. G. F. Boucher, of Layer Breton.

Baptist.

A new chapel has been opened at Denmead, Hants.

Mr. B. G. Collins has been recognised at Bluntisham.

Mr. Stannard has been ordained to the pastorate of Pulham St. Mary.

Rev. J. Crook, late of Lewisham, has been recognised as pastor at Succoth, Rushden.

Rev. H. T. Stonelake, of Monsembi, has reached this country on his first furlough.

Rev. J. H. French, pastor of Woodgrange Church, Forest Gate, has recovered from a serious illness.

Rev. G. Freeman, of New Southgate, who has been evangelising in Africa, is now on his way home.

A new chapel is being built at Fairhaven, near Lytham, where for many years services have been held in a mission-room.

Rev. John Whitehead has arrived from the Upper Congo River, where he has been labouring for the last three years and a-half.

Rev. R. A. Good, of Exmouth, has met with an accident, sustaining damage to the knee and ankle. He had been looking forward to marriage within a fortnight.

Rev. C. H. Ryall, who formerly held the pastorate at Pole-street, Preston, has sailed with his family for the Cape.

The pastor and people at Abbey-street, Bermondsey, have started a P.S.A. service, in order to reach working men. The Perseverance Evangelistic Brass Band, which is willing to help in Gospel service, lent effective aid. Prayer is desired that this special effort may be much blessed among the riverside workers of the district.

The church at Brockley (Rev. John Lewis, pastor), may well not forget the late Mr. J. B. Mead, who was interested in all good work, and a princely benefactor of many important undertakings. A tablet to commemorate his name and worth has recently been placed in the church, where he served in many capacities for a long period of years.

In connection with the chapel anniversary at Wellington-street, Stockton-on-Tees, Rev. T. L. Edwards (of Southport) preached to overflowing congregations on Sunday, Oct. 10, and on the 12th a public meeting was held under the presidency of the treasurer of the church, Mr. Reay, at which addresses were given by Revs. F. J. Feltham (pastor), T. L. Edwards, and W. M. Hudson.

Rev. L. Ton Evans, of Cadoxton, Barry, South Wales, has for some years been labouring in this rising port with great success, attracting outsiders and building up a vigorous church. The population, however, is so rapidly growing that thousands are out of touch with the means of grace. To go after these, this earnest minister wishes to engage a Bible-woman, provided some friends will help towards her support. He is also making strenuous efforts to put up a new mission chapel in a new district outside Cadoxton.

Calls.—Rev. R. A. Burrows, of Douglas, to Burslem; Rev. James Clark, to Norton-street, Bethnal Green; Rev. R. M. Julian, to Ebenezer, Burnley.

Resignations.—Rev. H. Myerson, of the Oval, Hackney; Rev. J. Copeland, of Derby-road, Croydon; Rev. J. E. Flegg, of Park Ridings, Wood Green.

Methodist.

Special evangelistic services are being arranged at Hucknall and Lindley.

The jubilee of the Wesleyan Church at Uxbridge has been celebrated.

New chapels have been opened at Spotland, North Pickenham, and Conway-road, Cardiff.

The late Mr. Wm. Waites, of Thirsk, has bequeathed £5000 to the Wesleyan Missionary Society.

Rev. R. Woolfenden, who was invalided home from Ningpo, is making satisfactory progress towards recovery.

New chapels are being built at Preston, Brighton; South Kirkby; St. Alban's-road, Watford; Albany-road, Cardiff; and Bradfield.

Mr. J. Weedon has held a series of missions in connection with the Free Church Federation. He is now labouring in Durham.

Centenary celebrations are being held by the "New Connexionists" in Staffordshire, Manchester, and other places.

The Gospel Mission Church, Radford, has united with the Wesleyan Reform Union.

The President of the Wesleyan Conference, preaching last week, in Leeds, on David's storing up for the building of the Temple, made a ringing appeal for more intense personal service and more consecrated giving.

Another death is reported among foreign missionaries. Rev. Thomas Halliwell, of Bocas-del-Toro, has died of yellow fever. He entered the ministry in 1890, and only left England for Central America in January of last year.

The annual report of the Young People's Committee of the United Methodist Free Churches contains the following statistics:—Number of Sunday-schools, 1213; teachers, 24,474; scholars, 192,122; Christian Endeavour Societies, 363, with a membership of 9884; junior society classes 122, with a membership of 3266; Christian bands 42, with a membership of 1892.

Presbyterian.

Sites have been secured for new churches at West Hampstead and Muswell Hill.

Additional ministers for China are being sought for by the missionary committee.

Mrs. Elias has left £2000 to the societies connected with the Welsh Presbyterian Church.

Revs. Principal Dykes and J. G. Train have been taking part in anniversary services at Lewes.

The last week of November is to be observed in the Presbyterian churches as missionary week.

Rev. Penywern Jones, who has been labouring in India for nine years, is coming home for a year's rest.

We hear that Rev. John Conway, the new minister at Hammersmith, is meeting with much success, and there is already some talk of enlarging the church in consequence of the rapid growth of the congregation.

A meeting was held in Clapham Church on Tuesday afternoon to take leave of several ladies who sail for the mission field. The ladies are Miss Noltemius, of Sefton-park; Miss Ross, of Jesmond; Miss Laidler, of Laygate; Miss Barnett; Miss Falconer; and Miss Lecky. The first three are going out for the first time. Miss Laidler hopes to sail with Rev. H. L. Mackenzie, Moderator of Synod, a fortnight later. Dr. Howie is returning to China, having benefited by a sojourn in San Francisco.

The English Presbyterian Church has set about carrying out the decision of the last Synod that an effort should be made to secure more rapid church extension than has been accomplished in recent years. The claims of the scheme have been brought before a number of the London congregations. They are based on the fact that in eighty towns in England, with a population of 20,000 and upwards, there is no Presbyterian church. The new scheme requires the raising of a fund of £50,000 within the next five years. In its administration special provision is to be made for the erection of churches in working-class districts.

Calls.—Rev. J. M. Jones, of Cambridge, to Hope Church, Merthyr; Rev. J. S. Roberts, to Farnworth; Rev. A. Mitchel Hunter, of North Leith, to Cardross (assistant).

Resignations.—Dr. Robert Small, of Gilmore-place, Edinburgh; Rev. D. Mackay, of Rothesay.

Society of Friends.

New class-rooms have just been opened at Doncaster to accommodate the increasing adult schools there. Several Friends from a distance rendered excellent help at the opening services.

The Annual Conference at Brookfield, near Moira, co. Antrim, held there on the 2nd inst., was a time of special favour and blessing. At the interregnum, about 200, mostly Friends, dined together. The addresses in the afternoon were searching and weighty.

At the London and Middlesex Quarterly Meeting held on the 4th and 5th inst., M. A. Marriage Allen and Walter Morice returned certificates granted them several months ago for service abroad, and both gave encouraging reports and spoke of Divine help graciously vouchsafed. Wm. Thompson, of New England, gave a powerful Gospel address.

By the death last week of Wm. A. Loveless, of Diss, Norfolk, the Society has lost one of its most loyal and devoted home missionaries, whose pure life and persistent toil made him beloved by all who knew him. An attack of influenza, last winter, left him prostrated not a little, and another attack a few days ago of the same complaint carried him off suddenly, but not unprepared. He leaves a widow and young family as well as many friends to mourn their great loss.

Salvation Army.

A hospital for the Chinese population of San Francisco has been opened in connection with the Chinese Corps there.

The corps in Honolulu takes up street collections in order to support the lepers on the island of Molokai with *War Crys*.

Five hundred and seventy-five tons of grain have been distributed to the famine-stricken natives of India, through the Army relief works.

Fallen Asleep.

At Forest Hill, on 10th inst., Dr. Erskine, senior elder and session clerk at Forest Hill Presbyterian Church.—At Gilderson, Mr. William Ellis, a generous giver.—At Streatham, Rev. John Stent, aged seventy-eight, one of the first ministers of the cause which afterwards developed into Dr. Spurgeon's church.—At West Lutford, Mrs. Blight, aged seventy-two, widow of a valued preacher of the Gospel.—At Colwyn Bay, Mrs. Williams, wife of Rev. John Williams, Welsh Presbyterian minister.—At Wootton Bassett, Rev. T. Kench, aged sixty-four, a Methodist minister, who for thirty-eight years did good service in the Blinkworth district.—At Scunthorpe, Lincs., Mr. C. T. Bray, a preacher for forty years.—At Christchurch, Mr. Albert Gray, aged fifty-seven, a valuable helper and office-bearer among the Congregationalists.—At Bournemouth, Mr. Benjamin Jones, of Malnery, a true helper; his son is now a C.M.S. missionary in Africa.—At Dukinfield, Mr. Robert Lees, an earnest worker at Furnace Hill.—At Holywood, county Down, Mr. Wm. Hunter, an earnest member of the Presbyterian Church.—At Lockeridge, Wilts, Rev. G. H. Rumboll, for thirty-five years vicar of Thorpe-le-Soken, Essex.—At Liverpool, on 16th inst., Rev. Henry Postance, aged seventy-five, formerly vicar of Holy Trinity, Toxteth Park, and well known for his activity in philanthropic work.

Notices.

Communications Received with Thanks.—W.C.T. M.S. A.P. A.W.G. H.J.D. T.W.C. C.F.W. J.H. G.C.M.D. J.W. M.J.H. G.S.B. J.K. McF. R.B. L.T.E. A.E.T. R.E.K. A.C. J.N. N.H. R.C. W.A.E. J.S. E.S. C.E.L. T.F.S. R.M. D.O. J.N.F. H.E. J.R.B. W.W.C. T.P. J.D.M. C.J.S. J.Q. A.H.R. B.N. D.H.H. A.M. E.W.M. H.K.S. C.M.B. G.P.S. A.J.M. T.F. G.S. J.A. J.E.M. C.M. E.H.L. G.J. M.H.B. C.P.C. C.D.S. C.E.H. H.B.U. G.D. Lady T. J.B. S.H. W.C. J.B. W.H.F. W.T. J.B. W.T.F. F.G.B. L.J. J.W. W.H. H.R.F. D.D.B. B.B. E.Q. G.S.J. G.W. R.W.D. J.Y.

Applicants for Tracts. — Harry Barraclough, 52, Segrams-terrace, Archibald-street, Bradford; E. A. Ogburn, 63, Albion-hill, Brighton; E. C. Howard, 17, Hale-street, Linton-street, London, N.; Mr. Shimwell, 6A, Todd-street, Manchester; Miss Edith Riley, 4, Kirkham-street, Weaste, Salford; Miss Wilkinson, 191, Princess-street, Manchester; Rev. M. B. Hogg, The Rectory, Keady, co. Armagh; Mrs. B. S. Rosenthal, c/o Mr. Saunders, 13, Victoria Cottages, Archway-road, Highgate (for Jews); Mrs. Spearing, Town Mill, Fordingbridge, Hants R. W. Lamb, Whitchurch, Hants; E. H. Rowley, 117, Farringdon-road Buildings, Farringdon-road, E.C.; S. Pearson, Rosslyn Cottage, Castle-street, Broughty Ferry, Forfar; S. Howard, 72, Wellington-road, Bow, E.; J. R. Drawbridge, The Hollies, Green-street, Stourbridge.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Temperance Women at Bristol.

The autumn meetings of the Women's Total Abstinence Union, which were held in Bristol October 10 to 14, were among the happiest and most successful ever held by that society. The conference papers were of a high order, the subjects being, "The Progress of Temperance among Women on the Continent and in India" (contributed by Mrs. W. S. Caine and Mrs. Finlay); "A Glimpse at Women's Temperance Work during the Victorian Era" (by Miss M. E. Docwra), and "How shall we Double our Membership?" (by Mrs. Atkinson); the Hon. Mrs. Eliot Yorke presiding over the morning session, and Mrs. Lionel Mundy in the afternoon. Mr. W. S. Caine rendered invaluable service by his powerful speech at the public meeting, chiefly addressed to moderate drinkers, which carried conviction to many minds. Lady E. Biddulph ably presided throughout.

The crown of completeness to the whole was given at the praise meeting held on the last evening, when one after another briefly, but with full hearts, testified to God's goodness and laid at his feet the tribute of thanksgiving.

Personalia.

Rev. Silas Mead, who lately returned from South Adelaide, has accepted the post of principal of the East London Institute. The present appointment is till July next, but it is hoped it may be permanent.

Mr. W. Summers, of the North Africa Mission, is now in England for a short time. Few missionaries have passed through more thrilling adventures, and few have a more interesting story to relate of personal contact with the leaders of Islam. Application for his services for addresses on Morocco should be made to the deputation secretary, North Africa Mission, Barking,

American Missionaries in Turkey.—The Constantinople correspondent of the *Daily Chronicle* says:—"The Sultan, I hear, is making strenuous efforts to obtain the withdrawal of American missionaries from the interior of Asia Minor. If these efforts should be successful, then the Sultan's policy of the extermination of the Armenians could be accomplished without European witnesses. Miss Pastor, who is organising Armenian orphanages in the interior, has been prevented from travelling in Asia Minor, and, owing to the French influence against her, has been ordered home."

The Christian.

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NOTES AND COMMENTS.

A SPECIAL crusade against gambling, intemperance, and impurity is to be carried on in various parts of the Metropolis during the coming winter, which will begin on December 14, 15, and 16, in the Queen's Hall, Langham-place. The council and executive committee include some of the most prominent men in various walks in life, including Viscount Wolseley, Lord Kinnaird, Sir George Williams, Messrs. J. Compton Rickett, J. E. K. Studd, and many of the most influential ministers of all denominations. It is time some effort were made on a big scale to deal with these crying evils. The period of political lassitude on which we have fallen provides a good opportunity for rousing the public mind to something like moral earnestness, and if the movement is as thorough as it promises to be, it cannot fail to bring lasting results in its train.

The first prosecution under the recent Betting Act, by some unaccountable reasoning on the part of the jury, whose counsels were divided, resulted in an acquittal. But the case revealed the far-spreading network of temptation which envelopes our public schools in the direction of betting and gambling, and the need of extra care being taken by the authorities to prevent the mischief taking root among the rising generation. It is one of the perils of the gambling habit that anyone can now indulge in it without ever appearing on the racecourse, or visiting a betting establishment. Nothing will meet such a state of things but the strengthening of inward principle by perpetual warning against the evil effects of the vice. This is the function of teachers and parents. Is the duty being adequately performed? The constant extension of the habit among schoolboys suggests a strongly negative answer.

"We as a nation are not now playing wisely," said a recent speaker. The great mass of young people know much about popular sport and read newspaper accounts of the subject with tremendous avidity, to the unfortunate neglect of more important matters. The pulpit will have to speak out on this waste of life and being. There is no necessity to denounce games as an unholy thing. But the devotion of whole interest to them is one of the sins of the time, and the prophets must warn the youths for their own sake, for the nation's sake, and for God's sake.

How is it the Oxford Music Hall is allowed to run Sunday concerts with paid admissions? Is it not licensed on the understanding that it is not to be open on the Lord's Day? The matter should be looked into before the coming licensing session, or there is no knowing where it will lead to.

When it is pleaded on behalf of Sunday cycling that it carries numbers of persons out of city surroundings into country air and freshness, it should not be forgotten that it also creates a great deal of labour in country places, a great deal of drinking, and a great deal of exhaustion and unfitness for work on Monday morning. It is sometimes very hard, unusual work on the Day of Rest. We commend to young Christians Dr. F. E. Clark's pronouncement upon this subject, given on p. 16.

The Bishop of Durham, whose age and ability and undoubted devotion to his work entitle his words to a respectful hearing, said at his Diocesan Conference that the Church itself must obtain the power of self-government and the laity be admitted to a greater share of power. This, he confessed, involved many difficulties. It is a sign, however, of a desire to move in the right direction.

The Bishop of Ripon spoke worthily of the Gospel when he said that as long as he held the position he did, and remembering the vast amount of sin, wickedness, and misery around him, he should never allow differences of church order and government to prevent him from recognising that Nonconformists and he were engaged in the same effort to extend the kingdom of their common Lord and Saviour. Were this language and its corresponding courtesy of action more general, things would move far more smoothly in England and Wales than they do at present, and much more good would be done.

A correspondent of the *Times* gives the following strange extract from a circular issued in connection with the opening of the new schoolroom of St. Oswald's College, Ellesmere, last week :—

> Owing to circumstances which were unavoidable the date of the opening of the schoolroom was fixed for Oct. 22, a fast day. The visitor, the Bishop of Lichfield, who was consulted by the Provost, has given his dispensation from the obligation of the day to those who may desire it.

This is carrying High Church practices to a ridiculous extreme, reminding one suggestively of the Papal custom of "indulgences" to those wishful of release from the fasts of the Church. Surely the simple common-sense of Englishmen within the Church must soon revolt against such childish manifestations of the sacerdotal spirit, and refuse any longer to be led blindly along the path that ends in the extravagances and tyranny of the Vatican.

All do not come to an experience of grace in the same way. But it is the duty of each church to create within itself and around about it an atmosphere favourable to the visible confession of Christ. Spiritual truths to have efficiency must have atmosphere. When the south wind of the Spirit blows softly along the valleys, and a power not of man is in the hushed air, this condition is supplied, yet spiritual power, like electricity, must work through the conditions that conduct it. Thus has it been in every modern Pentecost. Said one, "Had it not been for that revival I would never have been here." The spirit and power of such seasons of spiritual enlargement no written record on earth can ever exhibit.—*Dr. Hill, in N.Y. Independent.*

We are glad to see in *The Methodist Recorder* an appreciative and brotherly leading article on "The Congregational Union." There was no commotion at the meetings of the latter at Birmingham; nothing outside the ordinary themes has occupied attention. The interest of a journal belonging to another denomination in its proceedings, is an indication of the *rapprochement* of the Free Churches; they are beginning to look on the things of others with a kindly regard. This is how the Methodist observer was impressed with the evangelical nature of the utterances :—

> The feature of the assembly which would perhaps most have gratified Dr. Dale, had he been present, was the prevalence of a markedly spiritual element. The early morning services form, we believe, a new item in the programme; in any case, a most admirable one. The devotional hour thus gained seems to have influenced every day. The addresses on "How to Increase the Spiritual Power of our Ministry and our Churches" were full of evangelical fervour. These were followed by an interval for prayer and the Communion Service, conducted by Dr. Berry. The influence of such a morning will not be soon lost. It was noticeable, moreover, that any allusion to "down-grade" teaching or to the spread of Unitarianism among Independent ministers was greeted in a fashion which showed how sound was the heart of the assembly upon the great central verities of evangelical religion.

We rejoice at the increase of fraternal feeling between the Free Churches, but great as are the results we believe will flow from it, we doubt the utility of proclaiming that the Free Church Federation is going to do for Evangelical Christianity what the Oxford Movement has done for the Anglican Church, and that it is the most important movement which Europe has seen since the sixteenth century. The men in a movement never know what it will become and do, though their grandchildren may, in some measure. Let the Federation proceed quietly with its work, and leave the self-laudation for another day.

The report of the Metropolitan Free Church Council read at its annual meeting showed that a large amount of real spiritual work is being done. Fears were expressed at its inception some few years ago that the council would become a mere political party machine. But the political work does not appear to have occupied much of its attention so far. The report told of missions and quiet days of prayer and communion. It is indeed a happy thing to see so many regiments of the great Christian army coming together and presenting a united phalanx in its attacks upon evil. If the spirit of loyalty to Christ whom they all call Master and Lord be preserved, this federation of the Free churches will make good progress in the work of winning men for Christ.

Is it a chance, or a coincidence full of significance, that so much stress is again being laid on the doctrine of sin? Dr. Maclaren dealt with it in his powerful address to the Baptist Union at Plymouth; it was brought before the Congregational Union at Birmingham; and last week it was discussed by the London Baptist Association. It is to come before the latter body again in January. Surely this points to a new sense of need, a feeling that scientific ways of regarding sin do not meet the verdict of conscience or of the Word of God. If men are to be brought to prize the sacrifice of Christ they must know the purpose for which it was made. Indefinite conceptions of sin lead to incorrect estimates of the Cross of Christ.

"The Sense of Sin" is an important topic which individual ministers would do well to discuss in the privacy of their own studies. Mr. Gladstone once said, "The age needs preachers who will speak to the conscience." The pulpit too often deals with "subjects" rather than persons. Uplifting the perfect character of Christ is good, but it is insufficient unless we point out the exceeding sinfulness of sin. Men are not appalled with their distance from Christ's holiness until we measure that distance for them yard by yard, and point out the wrong-doing that goes to make up that long measurement. The mirror of the Gospel must be held up to men so that they shall see and recognise themselves reflected in it.

We are glad to see signs in the utterances of our younger ministers that the kingship of Christ—a doctrine that has recently been left far too much in the background—is once more regaining its central place in their preaching. There is a healthy reaction against the wave of German rationalism which but recently threatened to emasculate much of the preaching of the pulpit. The "Crown Rights of the Redeemer" must be held up without compromise if his saving power is to have its rightful chance. Only as He is made supreme, Lord of lords, and King of kings, can his teaching be understood and his redemptive work completed in the world.

The Westminster Gazette called attention the other day to the words of Lord Derby on the subject of peace, spoken by him in 1878. They well deserve consideration, for they are wise and true words, and have only too much force in our present circumstances as a nation. We give a couple of sentences :—

> We all profess to wish for peace, and I hope most of us do so sincerely ; but do not let us forget that in a country like this there are interests which tend steadily and constantly in an opposite direction. I am not referring to politics or to parties, but to social tendencies, which will operate equally whatever party or ministry is in power.

His lordship then referred to the professional eagerness of soldiers for an opportunity to win distinction, and of the use they make of the Press for their own purposes. He, further, recalled the fact that there is scarcely a family in the upper classes that has not some connection with the army ; hence an enormous social influence is on the side of war, and to these influences is to be added the desire of a large number of speculators to fish in troubled waters. It is a mere delusion to say that everybody is against war, if it can be honourably avoided.

Another instance of the besetting form of insanity that sometimes afflicts millionaires is related in a Paris newspaper. A viscount of enormous fortune has been consigned to an asylum because he tried to commit suicide, under the delusion that he is not worth a penny, and must die of starvation. We speak of this as a form of mania. Is it not too often true of men spiritually that they will not realise their riches? It is the delusion of the world at large that it is poverty-stricken in the things of God, and will not believe in the inheritance that is given freely in Christ Jesus. He has brought heaven and God within our reach. And yet it is the few, and not the many, that believe Him, and so have life in his name. The rest voluntarily shut their eyes to the spiritual wealth revealed in Him, and choose poverty, and weakness, and final despair for their lot ; and all the while the kingdom of God, with all its resources, lies at their door. Truly the world is slow in coming into a realisation of its privileges. "My people doth not consider, saith the Lord"

Strange news comes to us from the Japan mission-field. Bishop M'kin, the American Episcopal delegate at Tokio, reports that of the 150,000 converts in Japan, 50,000 belong to the Roman Catholics (who have been at work there for two centuries), 23,000 to the Greek Catholics, and 10,000 to the Episcopalians. The remarkable fact is this—that in the matter of Church government, *ritual*, and *theology*, the Episcopal and Greek Churches in Japan are said to be closer than any other religious bodies, and Bishop M'kin intimates that the two bodies *may soon be united*. This is surely an extraordinary state of things, and must argue a curious forgetfulness of fundamental principles on the one side or the other. When we realise that in many directions the Greek Church is more heathenish in its worship of pictures and relics than the Roman, and is even less progressive, the Episcopalians must find themselves in strange company in view of this projected union. Judging by the trend of the dominant section in this country, they are the side most likely to be most "adaptive." This kind of adaptation looks like surrender.

The following advertisement appears in the (Allahabad) *Pioneer* :—

> Wanted, an experienced Butler for a bachelor. Must understand the care of uniform and accoutrements. Must be clean and active, and if possible, honest. Must be equal to camp life. No native or Belgaum need apply. *No Christian need apply.* Wages Rs. 15. Address Captain Tyler, Royal Artillery, Belgaum.

And yet our officers in India are supposed to represent a Christian country! No wonder our missionary progress is slow, but the fault does not lie with the missionaries nor with the Gospel they preach.

According to the *Cape Times*, the "slave market" appears to be definitely established in Capetown. These slaves, it is needless to say, are the Bechuana prisoners, who seem to be treated "like mere bales of goods and cattle." Careful supervision is kept over them while under the control of the Government, and the writer says, "It is not easy to pass the strict guard at the gate, unless you are a farmer come to pick your 'labour.'" These farmers go round the market, scanning the men as they would bullocks, and "sorting out those of the biggest size," who are then bound to them for a term of years on a system of "apprenticeship." This does not seem to be different in principle from slavery in its absolute form. The labourers will be at the mercy of their employers, over whom no adequate supervision can possibly be kept in a scattered country. The whole matter is a deep disgrace to our civilisation, and calls for immediate interference from the Government.

German Protestants have been so much incensed by the Pope's recent offensive remarks against Luther, the Reformation, and the Evangelical Confession, that they are endeavouring to influence the Government to recall the German ambassador from the Vatican. Even the Kaiser has expressed displeasure at the Pope's Bulls. Catholicism, however, is said to be more influential in Germany than at any time since the banishment of the Jesuits, who are making strenuous efforts to return to that country. It will need strenuous watchfulness on the part of Evangelical Protestants to hold the lamp of the pure Gospel alight amid the darkness of Romanism, on the one side, and the night of Atheism on the other. Their real strength, there as here, lies not in the arm of flesh, but in the Sword of the Spirit and the preaching of the Book and the Cross.

The last decade of the nineteenth century will be remembered for the new spirit which is being felt in the world of philosophy in its bearings on religion. Old systems are being broken up ; the hard "sensationalism" of such thinkers as Mill and Bain, the materialism towards which the writings of Spencer and Darwin tend, the omniscient attitude of W. K. Clifford and his school, so influential among men of science during the "eighties," are giving way to a more open attitude, a readier acceptance of the spiritual aspects of material things. The change has been very silent, but it is universal in its influence, and revolutionary in its effects on human thought—predisposing the next generation of thinkers to listen to the long-forgotten voices of the Spirit.

How wide this movement is may be seen in the growing popularity in France of books expounding a spiritual philosophy, as opposed to the works of writers like Taine, and Littré and Comte. In the preface to his "Outline of a Philosophy of Religion," by M. Sabatier, just translated, the author says :—

> To a generation that believed it could repose in positivism in philosophy, utilitarianism in morals, and naturalism in art and poetry has succeeded a generation that torments itself more than ever with the mystery of things, that is attracted by the ideal, that dreams of social fraternity, of self-renunciation, of devotion to the little, to the miserable, to the oppressed—devotion like the heroism of Christian love. Hence what has been called the Renaissance of Idealism, the return, *i.e.*, to general ideas, to faith in the invisible...and to those longings, as confused as they are ardent, to discover a religion or to return to the religion their fathers have disdained.

It is the object of the author, in this eloquent and stirring book, to prove that this discarded and disdained religion of Christ is the religion which can alone satisfy and redeem. That the youth of France—and of all countries—may make this discovery for themselves is an object worth the writing of many books and the offering of many prayers.

Sabatier has expressed in a brief sentence a truth which needs to be constantly remembered both in daily life and in great international events. "The secret of the future of a race is hid in its religion." The little prayer meetings in cottages, the classes of children gathered in Sunday-schools, the visits of Christians to the poor and needy, the worship of God at the family altar, the acknowledgment of God in the congregations of worshippers, guarantee the well-being of a nation, rather than the legislative chambers whose proceedings are chronicled with care and commented upon by some of the brightest minds. We do not depreciate the public action which is seen of all, but stress needs to be laid upon the fact that it is in the religion of a people that its life or death is found.

The views of an octogenarian actor ("Memoirs of a Mistaken Life") on the effect of the dramatic profession on those who follow it are not encouraging. Avowing himself as in some sense a Christian all his adult life, he complains of the excessive egotism engendered by the art, of the tendency it breeds to excessive self-indulgence

> often quite at variance with the abstinence, even the asceticism of which the followers of other arts are capable, while the frequent observance of lax principles and conduct in those around brings about a complaisant tolerance on the part of those who would not for a moment think of doing the same themselves.

He concludes this summary by saying :—

> I have seen in the humblest walks [of the profession] principles in many of its members that no bad examples could undermine ; while among the more cultivated and refined the pernicious influence did far more injury.

From this one would infer that even subtler perils than those of social impurity have to be faced Some stand ; how many fall!

England and India.

THE vast panorama of human history slowly unrolls itself before the eyes of successive generations. No reflecting man—at any rate no true Christian—can for a moment suppose that this complex and unending picture is the offspring of blind chance. It must be the outcome of a great scheme, conceived and set in motion by the Divine Spirit; working through sentient minds, and responsible, though imperfect and faulty, instruments.

Among the races of mankind, as they now exist, we Britons are accustomed to think that we hold a chief, if not the chief, place in the scale of the world's benefactors. Originally one of the smallest of the nations, measured by numbers and superficial area, we have grown to be one of the largest from the point of mere size as well as of beneficent action. This we have done, surely, by virtue of the clearer light of divine revelation received and welcomed, and by the purer Christianity that has possessed and inspired us. We plume ourselves on being the foremost colonisers of the century, and the most unselfish; and the boast may in the main be justified.

When we descend from the general to the particular, however, there must come the confession that our shortcomings as a nation are no less conspicuous than our achievements. Take the case of that mighty continent of varied peoples—India—which we fondly designate our "Great Dependency." Notwithstanding all that we have done for the causes of individual freedom and social progress in India since we imposed British rule within its borders, the tale of what we have left undone is long enough to cause deep searchings of heart. Have we not too often acted on the principle that possession and prestige are interchangeable terms? and that, as in the days of ancient Rome, the proper fate of the conquered many is to be tied to the chariot wheels of the conquering few? Have we not exploited India in our own commercial interests, and regarded its posts of ruling and administrative authority as stepping-stones, from which the scions of our upper and middle classes may land themselves in speedy opulence, and the certain prospect of fat pensions?

The history of British rule in India, though it holds not a few splendid chapters of high-minded resolve and truly Christian devotion, is yet stained by many traces of selfish aggrandisement and contemptuous disregard for the just and inalienable rights of the inhabitants of the country. For some of these evils our military system is responsible, with its unnatural aggregations of the young British soldiers, removed from the restraints and refining influences of social ties and family responsibilities. It might, perhaps, be thought that for the ghastly and far-spreading consequences of famine in India we, as the dominant factor in the country's government, are, at any rate, not responsible. It is a convenient euphemism to describe such a calamity as the act of God. It is rather the fruit of the ignorance and the inaction of man.

It will be the purpose of a short series of articles to show that we cannot throw off our responsibility in this matter. Granted that we are not able to ward off the drought which is the producing cause of famine. But actual experience proves that we may, and we ought to, make such provision in advance as will to a great extent nullify the disastrous results of dry seasons, and thereby prevent the wholesale sacrifice of human life. Calamity is no doubt the generator and the occasion of much practical sympathy and generous relief of the suffering; and is thus a powerful illustration of "the solidarity of the race." But where it is attainable, the work of prevention, as a mere matter of common sense, not to speak of sanctified forethought, ought to displace and render necessary the attempts at cure which tardily follow the advent of such an overwhelming disaster as that from which India is now, we hope, beginning to recover.

We confidently assert that the great preventive of famine in India is *extensive irrigation*. If God, in his mysterious providence, so seals up the fountains of heaven that, with a periodic certainty, the vitalising rains are for a time withheld, He has not inevitably left us to the nerveless paralysis of despair or the slow palliative of a terribly partial relief. He has so fixed the geographical conformation of India that mighty rivers bisect its great and populous plains. These vast watercourses can by human skill be diverted into canals, so that in time of drought the otherwise desert places of the land shall be transformed into well-watered tracts that will not only produce sufficient food for man and beast, but furnish ample means of necessary transport. In order to prove that this can be done and should be done in India, it will be enough to retell the story of what has been accomplished in this direction in one notable instance. That story we purpose to give in brief form in a succeeding issue.

"Exercised Thereby."

PAIN and sorrow are inseparable from the human life. There is a faded flower in every garden, a broken shrine in every temple. The palace cannot close its door against the silent-footed death, neither can the mother shelter her bairn that she folds in agony to her bosom. The iron hand of pain is laid upon the heart of humanity. All, all must carry the burden of life, but woe to them that are not enriched by the burden they bear! Here is the pity of life—that men should stagger beneath its load and not be one whit the better of all their labour! Alas, that this is possible! God grant us grace to become athletes under his training!

God's chastening should make us very humble. What is the fault He would point out? What is the lesson he would teach? Let us show anxiety to learn our error, eagerness to understand his will. Has trouble come because of my wilfulness? Lord, make my heart as the heart of a little child. Has blessing been withheld because of my wandering? Lord, draw me with the cords of a Man. Help us, O Lord, in affliction to turn to Thee, that the day of our suffering may work an eternal weight of glory.

HOWARD T. N. USSHER.

Wandsworth.

Literature for Italy.—The Italian Evangelical Publication Society, 51, Via dei Serragli, Florence, is the Religious Tract Society for Italy. It has provided all the churches and schools at work in Italy with the literature needed for their different purposes. As they are offered in a Roman Catholic country, these publications have to be sold under cost price to be accepted. Hence the need of this Society to be supported by friends of Italian evangelisation. The foreign helpers having continued to decrease in number, the secretary, Rev. Odoardo Jalla, has come again to apply in Great Britain to the friends of Continental work for renewed help. Mr. Jalla's address will be in London, care of Rev. Prebendary Dr. L. B. White, Religious Tract Society, 56, Paternoster-row, E.C., and in Scotland, care of Mr. J. Forbes Moncrieff, 15, Hill-street, Edinburgh.

Answered Prayer.

IN the CHRISTIAN of October 7 "An Old Subscriber" suggested that those who have received, in answer to prayer, special deliverance from special or temporal dangers should communicate their experiences for the encouragement of others.

A number of years ago I was in a position of peculiar liability to spiritual pride. Alarmed, I laid the matter before God, with the specific request that He would allow me to continue the work in which I was engaged, and would use me in converting souls, but in such a manner that it would be impossible for me to take an atom of the credit to myself.

Among the women attending my little meetings for prayer and Bible exposition, held in the artisan quarter of a small American town, was a Scotch woman of considerable intelligence. She was eager to become a Christian, and seemed to understand perfectly what was necessary; but, to her intense and increasing distress, and my complete bewilderment, was held back by an inexplicable inability. Again and again, prayerfully and with the open Bible, we went over the ground; but always with the result that just as she seemed about to grasp the prize she became like one lost in a fog.

About this time I had bought some religious booklets which I did not wish to distribute until sure of their fitness; so as I was too busy to read them myself, I said to my humble friend:

"Mrs. C——, will you look through these and pick out the ones that you think would be suitable to give to the women after the meetings?"

She cheerfully assented, and, very much relieved, I handed the package over, without a single thought as to what effect might be produced upon her by the reading. The next week when I called she met me joyfully, seized my hand, and with face all aglow, exclaimed, "God Himself must have put it into your heart to give me those books. As soon as I read this one, called, 'More Light,' everything became perfectly clear to me."

It was true; the mysterious hindrance had vanished, and she had accepted Christ as simply as a little child; and thus was my prayer categorically answered. I had been used in her conversion, but in such a manner that it was impossible to take an atom of the credit to myself. Meanwhile the writer of the little book has never known how it proved indeed "more light" on an obscure way.

A second case was that of a poor German Roman Catholic, who also attended the meetings, and who was very anxious to learn to read English. Another attendant was an intelligent and godly American woman, with very pronounced opinions and strong prejudices. One day she remarked to me that she did not believe Roman Catholics could be converted.

"What!" I exclaimed. "Do you mean to say that you believe it is impossible for the power of God to change the hearts of Roman Catholics?"

She was a little staggered at that way of putting it, but after an instant's hesitation answered:—

"Yes, I do, with the priest always at hand backing them up."

"So," I said, "you think the priest is stronger than God?" "Yes, the priest and the devil together."

Seeing that further argument was unwise, I soon dropped the subject. Shortly afterwards, it occurred to me to make her carry the Gospel herself to a Roman Catholic. Accordingly when I next saw her I said, "Mrs. J——, I have some work for you. I will pay you twenty-five cents (one shilling) a lesson if you will teach Mrs. L—— (the German woman already mentioned) to read in the English Testament."

Her shrewd smile showed that she read my thought; but she promised to do her best, though persisting that no good would come of it. However, it was not long before she owned her mistake, and acknowledged fully and freely that God's power was sufficient to convert even a Roman Catholic, for as her pupil read the truth she accepted it. Thus once more was my prayer answered, and neither my unbelieving countrywoman nor I could take any credit to ourselves.

The German stood staunch in her new-found faith, notwithstanding the opposition of her friends. As she succinctly put it herself: "They all say, 'You mustn't go to those meetings; if you do Mrs. —— make you Protestant.' But I tell them Mrs. —— not say anything about Protestant; and I not see anything in my Testament about Protestant, or Catholic, or Episcopal, or Methodist, or Baptist; I just see that Jesus tell Peter 'Follow thou Me,' and that is all; and I just follow Jesus."

L. H. C.

A Quiet Day in West London.

A DAY at St. James's Hall devoted to the cultivation of the spiritual life is now a settled autumn fixture in connection with the West London Mission. It is designed to be a united gathering of Christians of all sections of the Church, with a view to their spiritual strengthening and equipment for the winter's work. Three meetings were held on Friday last, and eight set speakers were announced. At the forenoon meeting, Rev. W. H. Tindall (who presided) intimated that Rev. H. P. Hughes would not be able to be present, having that morning received a telegram calling him to the bedside, in Cardiff, of his father, who was very seriously ill. Being one of the evening speakers, his place was taken by his fellow missioner, Rev. M. Guy Pearse.

Two addresses were given during the forenoon meeting. Rev. E. W. Moore spoke most impressively on "Seeing God" (Isa. vi. 5). This, he said, has been the yearning desire of the Church in all ages. The results of such a vision are conviction of sin, of unworthiness, and of unfitness for service; confession of lip sins, which are surely the crying sins of the Christian Church to-day; cleansing of the heart and life; the call to service for God and man. The second speaker was Rev. F. B. Meyer, and his words were in beautiful harmony with what had gone before. He discoursed on the co-operation of the believer with God in the matter of salvation and service—working out what God has inwrought in the soul (Phil. ii. 12). The Christian's heart is

GOD'S WORKSHOP,

in which He will frame and fashion the life in all its outgoings and endeavours and influences. This thought was applied to the various perplexities and difficulties of daily life. Stillness, waiting, and watching, in the secret of God's presence, were urged, in order that He might give the needed light, guidance, and strength. We must not block or thwart God's working in and through us by any inattention or worldly prepossessions on our part.

The afternoon gathering was considerably larger, and after praise and prayer, Dr. J. Monro Gibson expounded a portion of the book of the prophecy of Zechariah. After the summons in verse 3 of the first chapter, "Turn ye unto Me, and I will turn unto you," there was a lapse of about three months, and then the prophet had a series of visions from the Lord. These constituted a "quiet time" for the encouragement of prophet and people in building the Temple, and restoring the city of God. The work of God's people to-day runs on much the same lines, but in the spiritual sphere. The visions were given to answer the many perplexing questions which arose in the minds of the people. Was the Lord really with them? Yes, there was "the man among the myrtle trees"; a later vision showed the "man" to be the angel of the Lord, or, as afterwards appears, the Lord Himself! So with the other visions; they were intimations of God's purpose to

STAND BY HIS PEOPLE IN DOING HIS WILL.

The later visions were explained with special reference to Christ and his redeeming work. The eighth vision (chap. vi.) shows the chariots of the Lord going forth in all directions to subdue the world and bring it captive to the feet of Christ. Finally, the ninth vision brings before us Jesus only—wearing two crowns, the priestly and the kingly (verses 11 to 15)—"Behold the man whose name is The Branch; and He shall grow up out of his place, and He shall build the temple of the Lord...He shall bear the glory...and shall sit and rule upon his throne...and He shall be a priest upon his throne...and the counsel of peace shall be between them both...and they that are far off shall come and build in the temple of the Lord." After some impressive words of application, Dr. Gibson appropriately quoted the prophet's words setting forth the conditions of coming glory and blessedness: "This shall come to pass if ye will diligently obey the voice of the Lord thy God" (*v.* 15).

The second speaker was Rev. C. G. Moore, who presented some of the lessons suggested by our Lord's miracle of feeding the five thousand with five barley loaves and two fishes. He noticed, first of all, the contentment of the disciples with what was ordinary and readily within reach. "We are in a desert place...send the multitude away that they may buy food." We settle down to like conditions, and are also content withthe commonplace; we are victims of the possible, instead of aiming at great achievements and realising new victories. Face to face with a dying world, and with the great promises of God before us, we are yet as ordinary as the disciples were. Christ did not leave the disciples to themselves, but intervened for their salvation. His words, "Give them to eat," introduced the impossible. This constantly happens to-day; that which we cannot do we are led up to, and enabled to do by God. The work must be Christ's, done through his disciples: "Bring ye them hither to Me." Thus, everything was in Christ's strong hands, and He acted with consummate wisdom. The scene is a picture of the power and wisdom which the Lord every day exercises in all matters that are placed under his command. The application of the address was that there are

THREE LIVES POSSIBLE TO US:

(1) Making the best of things as they are; (2) attempting the impossible in our own energy; (3) the Divine method, with Christ in everything—living so closely to Christ as to be always conscious of his presence and control.

There was a still larger attendance at the evening meeting, when three addresses were delivered. The first speaker was Rev. Mark Guy Pearse, who drew attention to the words of Christ in John xv. 3: "Now are ye clean through the word which I have spoken unto you." He placed the emphasis on the "I"—not on the *word* but the *speaker*. It is not a memory that will bless us, but Christ's word spoken to us individually. If we are to hear his voice, we must get near Him and listen. If He was *once* with men, it was in order that He might *always* be so; if He spoke to *some*, it was to assure us that He has a word for *all*.

The second address was delivered by Rev. T. Eynon Davies, on the Apostolic exhortation "Grieve not the Holy Spirit of God" (Eph. iv. 30). Grief presupposes a personal concern; when a man goes wrong, God's heart grieves. God can feel no pain but that which comes of the sin of his erring children. What grieved the Spirit of God in the days of Paul, grieves Him now. The Epistle shows that one of these sins was lukewarmness; other causes of Divine grief were pride and bitterness of soul. A man with a queer temper is

A QUEER CHRISTIAN;

malicious words come from a malicious heart. These and other sins can be reached only by the mighty power of God. The Holy Dove will not rest upon the impure heart; those who wait upon God will please Him and have joy in his service.

After a season of prayer and praise Prebendary Webb-Peploe delivered the closing address, beginning with an interesting contrast of truths. The preceding speaker had remarked upon the wondrousness of the fact that God could be grieved by his creatures. Mr. Webb-Peploe now remarked upon the marvel that we have to deal with a God who can be joyful over the people whom He has created, but who have in too many cases caused Him to be grieved (Zeph. iii. 17). Christ is to see of the travail of his soul and be satisfied; that will be through the holiness of his people. The pathway of holiness is the pathway of power, and that path is the path of privilege; and again, the privilege of the believer is to glorify God and to enjoy Him for ever.

Having led his hearers through many Scriptures on longing and satisfaction, Mr. Webb-Peploe distinguished between satiety, which fleshly indulgence may afford, and anything

WORTHY TO BE CALLED SATISFACTION.

True satisfaction is found in God and not without Him. As St. Augustine said long ago: "God made man for Himself, and the heart of man can never find rest until it rests in God." In a full description of man's nature we should not begin with the body, or the lowest part of his constitution, but we should follow the apostolic order, "spirit, and soul, and body." When the Holy Spirit enters a man, he realises satisfaction in his spirit, and the soul and mind and will are influenced in due course; the body also may be brought under subjection. So the man comes to know God and labour for Him in holiness of life. Our high calling is to cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God. Self will never bring satisfaction to man; this must come from Christ. Dropping all things into God's hands, we must make the venture of faith; then receiving one thing, Christ, we may have all things, including the subjugation of the body, mental rest, and spiritual power; in fact, complete satisfaction, "all things and abound.

Women's Social Work.

THE annual Thanksgiving, in connection with the rescue and social work carried on under the direction of Mrs. Bramwell Booth, was held on Wednesday week, in the King's Hall, Holborn. Dinner was provided for friends and subscribers, after which Commissioner Higgins read extracts from a number of letters showing the value set on the work by men well qualified to judge of the practical results of these efforts.

Professor Stuart, M.P., who presided, spoke in warm terms of his admiration for the work carried on so devotedly amongst a class long regarded as hopelessly depraved. The Salvation Army workers have, however, once more proved that the lost may be found if sought in the right spirit. Those who have given so willingly toilsome days and sleepless nights to this service ought to enjoy the sympathy and help of all.

Mrs. Booth then told of the dinner party entertained daily in the homes and shelters. They came from all parts, and they are the poorest of the poor. It is a joy to be able to report the continued progress of the work during the Jubilee Year. Over a thousand women and children are at present cared for who would otherwise be homeless and destitute. The thirty-seven homes and other institutions connected with this part of the work are in full operation. The officers, of whom 262 are engaged in this branch, are the bearers of the message of hope and salvation to the lost on the streets at midnight. They have visited the cells of the prisoners, and, without respect of persons, opened to them the door of hope. The sick and dying poor in the slums have had a share of attention, and no friendless woman has been turned away. To sustain this good work, one thousand pounds are urgently needed. If funds are forthcoming, it is planned to open a home for discharged prisoners in Glasgow, a women's shelter in London, a metropole at Bristol, and one or two posts for midnight and maternity work. These undertakings will probably involve an expenditure of another thousand pounds at least.

Amongst the advances of the year, Mrs. Booth enumerated the home for inebriates, which it is hoped to enlarge, the maternity nursing among the poor, and the police-court and prison-gate work in Plymouth, Cardiff, and Glasgow. The Army has now in this country fifteen rescue homes, one maternity hospital, seven industrial lodgings for women, three women's shelters, five nursing institutes, and six midnight homes. Details followed of one of the London homes, showing the daily routine, the patience needed, and the glorious reaping. The fact was strongly brought out that the women themselves largely support the work. For example, the one home referred to cost £470 last year; of this the inmates earned £280, old girls paid for board (when on holiday) £16, and contributed out of gratitude £21, so that £348, or two-thirds of the cost, were raised by the girls themselves. More or less this has been true of other homes, and it is a very cheering feature of the work.

Bible Class Union.

A splendid contingent from the Bible-classes in houses of business gathered on Saturday week at Exeter Hall for the annual social of the Union. Some thousand or more were in attendance to welcome Sir George Williams, when he took the chair at 7 p.m. The venerable president, having spoken a few homely words of advice to the young people before him, Mr. F. Phillips, the central secretary, gave a report of the work the Union is doing in the establishment and fostering of Bible-classes in the business houses of the metropolis and elsewhere. He sketched the difficulties to be overcome, often at much personal cost, before this opportunity for Bible study is vouchsafed by some firms.

Rev. W. H. Stone (Kilburn) delivered a powerful address on "Belief in God," and concluded by a word to the unconverted. Rev. Ossian Davies followed with a very helpful and earnest discourse upon the Bible.

Prophecy: An Evidence for Christianity, was the subject of a lecture delivered a few days ago by Mr. H. M. Barnett, of Stamford Hill, at a meeting of the Christian Community Memorial Hall, Bethnal Green, E. Great interest was evinced in the facts and arguments adduced, and at the close there was a free discussion.

Rev. John Stoughton, D.D.

THIS venerable servant of Christ has at length, full of years and of honour, passed to his rest, falling asleep on Sunday evening at his residence, Oberlin House, St. Leonard's-road, Ealing. It is twenty-one years since he resigned his charge at Kensington, and retired from the active ministry, but his memory is still warmly cherished by a wide circle, and his influence has continued to make itself felt in many ways. To the last he was distinguished by the unaffected simplicity and transparency of his character, and by loyal attachment to the Evangelical faith. Amidst the endless evolutions of modern speculation, he has remained content to stand on the old foundations, holding fast by and resting in the Revelation he so long and faithfully set forth in his public ministry.

In 1894, we gave a portrait and sketch of this aged minister of Christ. We may, however, briefly recall the leading features of his career.

John Stoughton was born at Norwich on November 18, 1807, and had thus almost completed his ninetieth year. He was the son of a solicitor of that city, and was educated for the same profession, but on the threshold of manhood he was led to think of the Christian ministry as his vocation. Though his mother had been a "Friend," and his early associations had been with Wesleyans and Church people, he decided to seek admission into the Congregational body. At the age of twenty-one he entered Highbury College, where he remained for four years. In 1833 he was appointed co-pastor of the Congregational Church at Windsor, and during his ten years' residence in the royal borough actively participated in divers movements for the spiritual and intellectual improvement of the inhabitants.

On the appointment of Dr. Vaughan to the principalship of Lancashire Independent College, Mr. Stoughton was chosen to succeed him as minister at Kensington, a position which he occupied till his retirement from pastoral work. At Kensington there was a large and influential congregation, and Mr. Stoughton's labours were heavy, but he found time to engage in enterprises of a far-reaching character. He was much interested in the work of the British and Foreign Bible Society and the London Missionary Society, and was associated with the Young Men's Christian Association and the Evangelical Alliance from their beginnings. Dr. Stoughton was also one of the founders of the Congregational Union. On more than one occasion he was concerned in efforts to promote a better feeling between Churchmen and Nonconformists, and this brought him into personal contact, which in several instances developed into close friendship, with Dean Alford, Dean Hook, Dean Stanley, Canon Swainson, and Archbishops Tait and Magee. With Dean Stanley he remained till the Dean's death in specially intimate relationship. He was a frequent guest at the Deanery, acted as a pall-bearer at Lady Augusta's funeral, and in 1877 was chosen by Stanley to deliver an address on missions in the nave of the Abbey.

Considering the claims of his congregation, his literary activity was considerable. From the time of his Windsor ministry, where he was allowed access to the library attached to St. George's Chapel, Dr. Stoughton was an assiduous ecclesiastical student. The Puritan period of English religious life was nearest to his heart. In 1867 he published "The Ecclesiastical History of England from the Opening of the Long Parliament to the death of Oliver Cromwell," followed, three years later, by "The Church of the Restoration." Successive volumes dealt with the reigns of Queen Anne and the first three Georges, his final contribution being "Religion in England from 1800 to 1851." Many other books of interest were written by him; amongst these "Spiritual Heroes," "The Light of the World," "Stars of the East," "The Song of the Flock," "Philip Doddridge," "Church and State Two Hundred Years Ago," "The Pen, the Palm, and the Pulpit," and "Homes and Haunts of Luther."

From Photograph by Mr. E. C. Porter, 2, The Mall, Ealing, W.

Two years before his resignation of the charge of his church at Kensington, Dr. Stoughton, who had previously refused the principalship of the college, accepted the position of Professor of Historical Theology at New College, which he held until advancing years necessitated his complete retirement from active work.

Dr. Stoughton's later life was spent quietly at Ealing, his companion being his daughter. His wife, who was a daughter of Mr. George Cooper, of Windsor, died in 1879, and of his eleven children only four now survive to mourn the departure of their aged and honoured father.

Young Men and Temperance.

A DEMONSTRATION arranged by the National Temperance League was held on Friday evening in the Guildhall, the subject being Young Men and Temperance. The committee of the League have determined to celebrate the sixtieth year of the Queen's reign by a wide extension of their forward movement, for the special purpose of widely augmenting the number of abstainers among all classes of the community ere the dawn of the twentieth century.

The Archbishop of CANTERBURY, who presided, said the purpose of the meeting was not merely to be an ordinary meeting of the League—but it had a special meaning, for it was intended to be the inaugural meeting of the young men's auxiliary to the League. They wanted to form a special body of young men pledged to give up intoxicating liquors, and to do their very utmost to encourage others to do the same. There was an excellent reason for this, for there could be no question at all that it was amongst young men that as a general rule the habits of life were formed for permanence. It was in youth that a man marked out for himself, much more surely than he knew himself, the course that he would follow in many respects for the rest of his days. As the youth developed in his character he would find new surroundings; he would find himself among new companions; he would have to deal with new temptations; he would in various ways be moulded and fashioned; and there would be impressed upon him that which afterwards he would not be able to change without very serious difficulty indeed. When a young man came to maturity the change would imply a very severe conflict with himself, and from that conflict he might possibly be saved by looking closely to the walk in which he was treading just at the time when permanent impressions were most certain to be made upon him. Young men were capable of very high and generous sentiments, and while they were capable of great folly they were also capable of most devoted and earnest lives, and could influence one another to a degree which was almost impossible to estimate. If young men could be got to pledge themselves, the body would do much more to raise others than could be done by any arguments or experience of later years, and therefore if it were possible to persuade young men to aim high a wonderful service would be done them, a service hardly possible to match. The National Temperance League could not, he thought, confer a greater benefit on the whole country than by founding such a body as the London Young Men's Auxiliary. A new regiment of splendid recruits would thus be won who, assuredly, would march pace by pace with them to victory, because the temperance cause was God's, and victory was certain.

Addresses with special reference to the importance of temperance to young men were afterwards delivered by Dr. G. Sims Woodhead, Mr. C. E. Tritton, M.P., Mr. Robinson Souttar, M.P., Mr. J. Williams Benn, Mr. Bowen Rowlands, Q.C., Mr. W. Joynson Hicks, Mr. Josiah Nix, and Mr. R. Whyte.

Jews in Italy.—On Sunday, October 17, Dr. Alexander Robertson baptized into the Christian faith in the Scottish Church, Venice, an adult Jew. The preacher took occasion to pay a high tribute to the Jews in Italy, and especially those in Venice, declaring that they were amongst the most intellectual, the most industrious, the most patriotic, and the most philanthropic of Venetian citizens. Many Jews in the city recognise Christianity as the legitimate outcome of Judaism, and are accepting Jesus of Nazareth as the Messiah of Old Testament type and prophecy.

Protestants in Congress.

THE eighth National Protestant Congress was held last week at Blackburn. After a conversazione on Monday evening, the first public meeting was held, under the presidency of Mr. J. J. Spraggon, of Southport. The subject was "The Church of Christ," and the first speaker, Rev. C. F. Ward, of Manchester, maintained that in doctrine that Church must be *Scriptural*. Rev. Dr. Grattan Guinness followed with an address affirming that in character the Church must be *Spiritual*. The concluding speaker was Rev. A. A. Isaacs, of Bath, who held that the Church must be *Vital by the power of the Holy Spirit*.

The first session on Tuesday was presided over by Rev. D. M. B. Chapman, of Preston, who directed attention to the relation of the Bible to the Church. Rev. Dr. C. H. H. Wright (Liverpool) spoke on the *Priority of Scripture to the Church*. We should, he said, rest the Old Testament on the authority of the Lord Jesus Christ. The Bible is not dependent upon the Church for its authority; historically, as well as dogmatically, it has the priority. Rev. E. T. Hitchens (London) read a paper on the *Supremacy of Scripture over the Church*. The Bible claims to be the supreme rule of faith and practice, and this position was recognised by the primitive Church and reasserted by the Reformers.

At the afternoon gathering, with Mr. S. Breeze (Southport) in the chair, an address was delivered by Rev. Joseph Hocking (Burnley) on "Protestantism as a Standing Witness against Error." In conclusion he showed that Protestantism not only witnesses against priestcraft, but it preaches Christ the Saviour of men.

WHEREVER PROTESTANTISM HAS GONE,

light, liberty, education, and progress have gone also. The second address, on "Protestantism a Positive Declaration of Truth," was delivered by Rev. Thomas Davis (Birmingham). He maintained that the official teaching of the Church of England is thoroughly Protestant, especially in her Articles and Homilies. In the evening addresses were delivered on "The Sacrifice of the Mass" (by Rev. W. C. Minifie, of Bradford), "Mariolatry in the Church of England" (by Mr. W. Walsh, of London), and "The Confessional" (by Rev. P. T. J. B. Hains, Wigan).

Wednesday's proceedings opened with a breakfast, at which a resolution was adopted approving the principle of Imperial Protestant Federation. Mr. J. Garnett (Clitheroe) presided over a public meeting afterwards, at which Protestant and Romish missions at home and abroad were contrasted by Revs. G. W. Clutterbuck (Manchester) and J. W. Harrison (Arklow). At the afternoon meeting Colonel Ainsworth (Bolton) presided, and opened a discussion on "Modern Unbelief." Rev. P. E. Thomas (Blackburn), referring to the small proportion of gentlemen of the commercial class who attend places of worship, said it would soon be incumbent upon them to make

A CRUSADE AGAINST UNBELIEF

in the hearts and minds of the educated people of England. Rev. J. Urquhart, dealing with modern unbelief in its treatment of Holy Scripture, said that archæology was slowly but surely vindicating the Old Testament. Rev. J. E. Linnell (Pavenham) defined modern unbelief as a determination to disobey Scriptural commands. He did not think clericalism had very much to throw at commercialism. Had not so-called Protestant clergymen received dispensations from Rome to do Rome's work? And were Nonconformist pulpits free from the preaching of blank, bare Unitarianism, in spite of trust deeds?

Mr. S. Smith, M.P., occupied the chair on Wednesday evening, when "Rome" was the subject for discussion. Remarking upon the revolt against the pure and spiritual religion taught by Christ, he said that this strange back-eddy passing over England reminded one that no error was ever completely destroyed. The entire system of sacerdotalism is anti-Christian. It fosters intolerance towards fellow men, and sets up false standards of holiness. Mr. Smith said he was informed on good authority that over

FOUR THOUSAND RITUALISTIC CLERGY

in England had bound themselves to seek reunion with the Church of Rome, and in the face of that it was time to preach a fresh Reformation in England. The other speakers were Revs. Talbot Greaves, Lindsay Young, and Jacob Primmer.

The morning and afternoon meetings on Thursday were under the auspices of the Women's Protestant Union. Mrs. W. R. Arbuthnot, who occupied the chair, explained the inter-denominational character of the Union, which knows nothing of political differences or party spirit. Discussing prevalent Romanising influences, Mrs. Arbuthnot said that the children of Protestant parents are largely falling victims to the educational traps of the Romanising party. In the dioceses (R.C.) of Plymouth, Birmingham, Leeds, and Shrewsbury forty-one per cent. of the children attending Roman Catholic schools are of Protestant families, and the curious fact has been elicited in regard to one diocese—probably it was the same in others—that though a so-called "conscience clause" existed, yet Protestants parents never availed themselves of it.

At the concluding meeting, on Friday evening, "Worldliness in the Church" was the subject. Mr. T. Hardcastle, of Bromley Cross, who presided, showed the difference between the enjoyment of legitimate pleasures and the giving first place to temporal things. Moreover, he insisted that the Gospel does not call upon Christians to retire from the world to secure personal salvation and with no concern for the salvation of others. Lieut.-Col. Alves held that it is not the function of the Church to provide amusements for the people. Pastor F. E. Marsh (Sunderland) distinguished between profession and possession. He traced worldliness in the Church to departure from the Word of God.

South American Missionary Society.

A farewell meeting, in connection with this Society, was held on Thursday in Clifford's Hall, Clifford's Inn, Fleet-street, to bid God-speed to Mr. W. C. Morris, who returns on November 4 to South America, to open new centres of evangelistic work among the Argentines, and to Mr. A. Pride, who is going back at the same time to continue the work for God in the Paraguayan Chaco.

Mr. F. A. Bevan presided, and spoke words of cheer to the prospective voyagers. Among those who are interested in missions, the great continent of South America seems to command little interest as compared with other fields; but the workers now returning to their loved labour might depend upon the sympathies and prayers of friends at home, and, above all, they would have the continual presence of the Lord.

Mr. A. Pride, speaking of the Chaco work, in which he has laboured for some years, mentioned that the workers will, on his return, number eight. Much progress has been made in the study of the language, and Mr. Hunt hopes soon to compass a translation of God's Word. The confidence of the natives has been gradually gained, and beneficial influence has been exerted upon their manner of life in various respects. Morally and spiritually, the ground has been broken up, and a little seed has been sown, amid many difficulties, with a hopeful outlook for the full harvest in God's good time.

Mr. W. Case Morris asked further financial help for this forward movement among the South Americans, who are throwing off the yoke of the mercenary Romish system, which has so long enslaved them to superstition and utter ignorance. Thousands stand ready to welcome the standard-bearers of the Cross, as the result of political and social revolutions, in which we must surely see the finger of God. Less than half of the £5000 required for the Argentine and Indian departments of the work has been raised to date. In the Spanish-speaking countries of South America the fields are white unto harvest. As fast as mission-halls are opened in the land, they are sure to be crowded. There is really urgent necessity for pushing the good work forward at any cost.

South Africa General Mission.

Meetings were held in Exeter Hall, last Friday, to commend to God six workers sailing for the field of this society's operations — Miss Porter (late secretary Y.W.C.A., Swansea); Miss Jackson, of London; Nurses Gossage and Pertwee; Mr. Walter Mather, Trinity College, Oxford; and Mr. Douglas Wood, B.A., All Souls' College, Oxford.

The evening meeting was opened by the chairman, Mr. T. B. Miller, who referred to the undenominational character of the Mission. Mr. Arthur Mercer, secretary, described the nature of the "Home Helpers' Union" as a channel for prayer, effort, and giving. Testimony concerning personal and relative blessing received through the Mission, was given by Rev. C. E. Sampson, of St. Peter's, Islington, who had also seen much of what has been accomplished for God by the workers, who always maintain a high standard of holiness and consecration. Miss Constance L. Maynard, of Westfield College, detailed what she had seen of the Mission's operations in Pondoland. In contrast to the Zulus, the Pondos are indolent and childish. Their docility, however, affords some leverage for godly influence, though hope of affecting permanent good must largely centre in the children.

Testimonies followed from each of the departing missionaries, breathing the spirit of self-surrender to God's will, with full confidence in his care and guidance in the work to which He had called them. Miss Porter's appeal to individual responsibility in the sense of Bishop Tucker's telegraphic message, "Africa waiting," was solemn and impressive. Dr. W. R. Miller, of the Student Volunteer Missionary Union, who is shortly sailing for Sierra Leone in connection with the C.M.S., followed on the same lines urging that it is Christians in motion who get to know and do the Lord's will.

After the outgoing missionaries had been commended to God in prayer, Mr. Eugene Stock warmly commended this Mission, from various points of view. It is doing, in one of the hardest fields of the world, a work which is valuable to colonists and to nations alike. The evangelisation of South Africa before the century closes is a noble aim. He trusted that God would use that meeting not only to send out more workers to South Africa, but to stir the hearts of those who are called of God to work at home to do so with more simplicity, earnestness, and devotion.

A few words about the value in God's sight as well as the extent of the mission-field were spoken by Rev. E. W. Moore, who trusted that each worker in the field might prove to be skilful, strong, and sent of God; while those who remain at home may remember that prayer for missions, at least, is incumbent upon *all* who love the Saviour.

Service and Knowledge.

"But the servants which drew the water knew."

They who in love's blest ministry are spent,
The Master's deepest secrets learn to know;
Their touch is on the fountains whence there flow
To men those richest treasures, freely lent,
That with best hours of human joy are blent,
And theirs the eyes that watch the deep'ning glow
With which the waters into good wine grow,
The Master's wedding dowry unseen sent.
Sad, thirsty guests sit at life's bridal feast:
The servants would we be who bear the bowl
Deep-draughted, brimming o'er, unto the least
Of these his chosen, who of ev'ry soul
The parchèd longing knows, and ne'er has ceased
Supplies to multiply—no stinted dole.

Clara E. Larter.

Japanese Sailors.—Miss M. McLean continues to take deep, practical interest in the welfare of these Far Eastern seamen when they come to this country to convey vessels back to Japan. Miss McLean writes telling of her Christian intercourse with the crew of a Japanese vessel, the *Yoshima*. At Newcastle, where the ship was built, she was able to board it daily and distribute New Testaments, with other literature, to the men. She came into contact with them again at Plymouth previous to the sailing of the ship, and there again opportunities were found of bringing Christian influences to bear on the Japanese sailors. In less than a year another crew is expected at Newcastle to fetch a new warship. Miss McLean is anxious that each man should be presented with a book-bag and its contents. Any ladies who can help in providing these bags should communicate with Miss McLean at 62, Coolfin-road, Custom House, London, E.

OUR DAILY HOMILY.

SUNDAY, October 31.

"*They shall know that I am the Lord when I shall have put my sword into the hand of the king of Babylon.*"—Ezek. xxx. 25.

THE emphasis is on *my*. The punishment inflicted by the King of Babylon on Egypt was directly from God, it was *his* sword in the hand of Nebuchadnezzar (*v.* 10). How little the historian of that time realised that there was anything more in the expedition of Babylon against Egypt than the natural rivalry of these two great nations. But the eye of the inspired seer saw that Babylon was the executor of the Divine decree.

God's chastisements are very real. It is probable that no child of God sins knowingly against the Divine order without being chastised. Sometimes the natural consequences of our sins, at other times misfortunes in our circumstances, or the alienation of our friends, make the scourge of small cords by which our souls are taught the bitterness of any way but God's.

Are you undergoing chastisement? Do not regard the human agent with any feeling but love and pity; do not expend your strength in resistance and threatening; do not faint when you are rebuked, but lie still at the feet of God, receiving meekly the strokes, and thankful that He loves you well enough to take such pains. Thus you shall become a partaker of his holiness, and the bitter discipline will produce the fruits of righteousness which are to the praise and glory of God. Never forget to distinguish between chastisement and punishment. The one is for the child, the other for the rebel. Chastisement we may bear, but the punishment of our sin has been for ever borne by Jesus Christ.

MONDAY, November 1.

"*They...that dwelt under his shadow in the midst of the heathen.*"—Ez. xxxi. 17.

Whatever may be the primary meaning of these words, they have a very blessed application to those who have gone forth, from so many Christian families, into heathen lands. For no choice of their own, and simply in obedience to their King's command, hundreds of our sons and daughters have gone forth to dwell in the midst of the heathen. They have taken up their home amid conditions which they would not have chosen, had it not been for the constraining love of Christ, and the imperative need of dying men; and as fond relatives and friends regard their lot from a distance they are often filled with anxious forebodings. May they not be involved in some sudden riot and sacrificed to a frenzy of hate? May not the sanitary conditions and methods of life be seriously detrimental to their health or morals? "Oh, if only I could be there," so often escapes, almost unconsciously, from the lips of fond affection.

Hush! Christ is there, as near them as He is to you, casting over them the shadow of his Presence, beckoning them to his secret place. He is the shadow of a great Rock in a weary land, or like the canopy of cloud that hovered over the camp of Israel by day, screening it from the torrid glare. Do not fear to trust your loved ones to the immortal Lover, who fainteth not, neither is weary. The hand that would harm is arrested and paralysed when it attempts to penetrate that safe enclosure.

TUESDAY, November 2.

"*It came to pass in the twelfth year, in the twelfth month, in the first day of the month ...in the fifteenth day of the month...that the word of the Lord came unto me, saying:*—Ez. xxxii. 1, 17.

We often bring our words to God, without being equally sensible of his to us. Probably his word often comes to us when we are too engaged to hear it, or because our ear is not anointed and purged. When it does come, breaking in through the many voices that fill heart and life, we do well, as Ezekiel did, carefully to mark the days as memorable, writing on the tablet of our heart, "On this day God spake to my soul."

We do well to observe special days in our diary of the years. The day of our conversion or consecration; the day of deliveranc from overwhelming trouble; the day when He summoned us to some new duty; the day when Paradise shone around us with its golden sheen. Even Paul recorded, amid his busy life, that day when he was caught up into the third heaven.

Let us invite these Divine confidences. Let us fall on our face while God talks with us. Let us be on the outlook lest his invitations are not responded to. Let us address our heavenly Bridegroom in the words of the Song of Songs. Let me hear thy voice, for sweet is thy voice. Then though we sleep, our heart will wake; and we shall recognise the voice of our beloved, as He waits at the door, saying, "Open to me, my sister, my love, my undefiled." Ah, who shall fathom the confidences that are exchanged when the word of the Lord thus comes to us?

WEDNESDAY, November 3.

"*Then shall they know that a prophet hath been among them.*"—Ez. xxxiii. 33.

The people looked on Ezekiel's ministrations as a delightful diversion. They regarded him as one that had a pleasant voice, and could play well on an instrument, and gathered around him with apparent eagerness and devotion. With their mouth they were profuse in expressions of love and admiration, but they had no idea of the weight and worth of his words. They looked only on the beauty of his expressions, without penetrating to the spiritual depth and meaning they contained. But when once his warnings had taken effect, and his predictions had been fulfilled, they would know that he had been something more than a sweet singer, and that there had been a prophet among them.

We do not realise the true worth of God's gifts till they are gone from us never to be recalled. That friendship was grateful and pleasing to the sense, but we did not gauge the true worth of our friend. That opportunity of hearing God's Word from the lips of an honoured minister was frittered away in casual criticisms on his manners and gestures, instead of being employed for hearing God's Word from his lips. That incident in our life touched us by its outward features only, but we failed to receive the profound lesson it was intended to convey. Alas, so often when the prophet has gone, we realise what he was, and what we have missed.

Let us be more careful to look into the heart of the circumstances and people around us; to tread as on holy ground; to ponder deeply the meaning of all that God puts into our lives; to penetrate below the surface to the eternal and divine, which are not far beneath. There is only a very thin veil between us and the Eternal Presence-chamber. Oh, for grace to look not at the things that are seen, but at those which are not seen.

THURSDAY, November 4.

"*I will feed my flock, and I will cause them to lie down, saith the Lord God.*"—Ez. xxxiv. 15.

It is perfectly impossible to make sheep lie down unless they are satisfied or free from alarm. When the flocks lie deep in the rich pasture lands, it is because they have eaten to the full, and are quiet from fear of evil. When, therefore, the Shepherd and Bishop of our souls promises that He will so deal with us as to cause us to lie down, He undertakes to fulfil in our life these two conditions.

The Lord Jesus brings us into a good pasture, and causes us to feed in a fat pasture upon the mountains of fellowship, transfiguration, and far-reaching vision. Listen as He cries, "Eat, yea, eat abundantly, O beloved." Our restlessness arises from our refusal to obey his loving invitation to come and dine. We do not read our Bibles enough, or feed on his flesh, drinking his blood. Let us look at Scripture as the green pastures, and as we open them let us ask Him to be our guide, and to show us where the food appropriate to our need is to be found.

The Lord Jesus does more. He makes with us a covenant of peace, and even if the evil beasts do not cease out of the land, He so assures that we can dwell safely in the wilderness and sleep in the woods. He intends that we should be safe in Immanuel's land, that the bonds of our yoke should be broken, and that we should be delivered out of the hands of those who serve themselves of us.

O child of God, be less dependent on people and circumstances. Deal more constantly at first hand with Jesus. Let Him be your Shepherd. Be content that He the Lord your God is with you, and that you are his. O blessed union, in the consciousness of which we are caused to lie down.

FRIDAY, November 5.

"*Whereas the Lord was there.*"—Ez. xxxv. 10.

Listen to the plottings of Mount Seir, waiting until Nebuchadnezzar has dispossessed Israel of their land, and with the fixed intention of entering upon its inheritance. These two nations, says the foe, and these two countries shall be mine. The children of Israel are in captivity in Habor and Gozan; the children of Judah at Babylon. What is there to prevent my entering upon their lands? But, Jehovah Shammah, the Lord was in possession, He was there.

What inspiration this is! How often do our foes plot against us, supposing that we shall fall an easy prey, and that they can divide the spoils without let. But God is there. God is in the heart, holding for Himself that which He redeemed. God is in that bed-chamber of mortal anguish and of long waiting. God is in that home which appears besieged by every kind of misfortune. O foot of the foe, thou shalt not intrude! O might of the foe, thou shalt not prevail! God is in possession! Though there seems nothing to prevent the complete over-running of the land, the mailed forces of the enemy shall break on the invisible bulwarks of the Divine presence.

Jehovah Shammah! That hallows every spot, consecrates every act, invests the meanest believer with transcendent worth, is our buttress against attack, and our glory in the midst. For God to be in the soul is the secret of its holiness, of its persistence in the heavenly way, and of its ultimate triumph over all the power of the adversary. Be sure that He is willing to become all this for you also, O weakest and most helpless man!

SATURDAY, November 6.

"*But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come, for behold I am for you.*"—Ez. xxxvi. 8-9.

Very magnificent is this address to the mountains of Israel. When the prophet addressed them they were lying waste, and the people of Idumea were plotting to possess them; but this chapter is full of assurance that they should be tilled, sown, and possessed.

It seems to me as though these words may be addressed to desolate hearts that are suffering from heartrending grief. Whereas they were once full of mirth, they are now desolate and lonely. The light of their eyes has departed, the voice that made music is still, the presence that filled the home is gone. Is such your case? Behold, God will do better unto you than at your beginnings, and the old estates shall be apportioned and inherited. Bind this promise to your heart; the desolate land shall be tilled, and they shall say, This land that was desolate has become like the Garden of Eden, and the wastes are inhabited (34, 35). Do you think that you will never be glad again, the shadow will always be athwart your path, and that desolation shall hold undisputed empire? It shall not be so. O desolate mountains, ye shall shoot forth your branches, and yield fruit; and it is near to come.

But before these promises can be realised you must let your sorrow work to its full result in the purification and sanctification of your heart. The trouble has been allowed to come that you might know the vanity and evil of your own heart, and claim the promises of verses 25-29. Note specially the words, "In the day that I shall have cleansed you from all your iniquities, the wastes shall be builded, and the desolate land tilled" (*v.v.* 33, 34). F. B. M.

"The Christian" Almanac.

With this number we issue "The Christian" Almanac, a publication which is cordially welcomed in thousands of homes in all parts of the world. We have from time to time heard of much blessing attending the reading of selections from Holy Scripture such as appear in these wall sheets. Having been prayerfully gathered, and in the same spirit assigned to the various days of the week, these brief excerpts from "the Divine Library" have been remarkably used of God to minister stimulus and encouragement, comfort and direction to weary and waiting servants of Christ in their daily round of life and work.

This year the artist's pencil has been engaged upon the delineation of scenes in the life of John the Baptist—a truly great man. Think of him—Forerunner of the Messiah, yet utterly self-effacing: "He must increase, but I must decrease." Though "the Prophet of the Highest" and "filled with the Holy Spirit" from his birth, he was content to be "a voice" heralding his Lord, a preacher of repentance, saying, "Behold the Lamb of God!" In the words of Christ he was "more than a prophet"; he had the distinction of linking the Jewish and Christian dispensations, closing the former, inaugurating the latter. Throughout Judea "all counted John as a prophet"; we know him as one who witnessed with great boldness, even unto death, for the truth of God. John was one of the noblest of men; of him Christ testified with the emphasis of "Verily, I say unto you," that "among them that are born of women there hath not risen a greater than John the Baptist."

The Almanac engravings are nine in number, the first of which depicts the appearing of the angel to Zacharias, with the words: "Fear not...thy prayer is heard" (Luke i. 13). The next scene represents Mary entering the house of Elisabeth and saluting her (Luke i. 39, 40). These incidents are amongst the most striking in the story, the former almost tragic, the latter intensely human. The third engraving helps us to realise the statement: "And Zacharias asked for a writing table, and wrote, His name is John." From childhood to manhood means a lapse of many years: hence the fourth picture shows John in the full vigour of life in the attitude of prayer amid desert scenes. Having "waxed strong in spirit," the day was approaching for "his showing unto Israel." Before this public appearance, however, "The word of the Lord came unto John in the wilderness" (Luke iii. 2). Before we start on work for God we must be sure as to our orders; work that is the execution of a Divine commission cannot fail of fruition. In rapid succession the remaining illustrations recall the influential career and strenuous activity of the ascetic prophet.

First among these comes the scene in which the prophet declares his mission, telling the priests and Levites from Jerusalem that he was "the voice of one crying in the wilderness, Make straight the way of the Lord" (John i. 19-23). Then we have a glimpse of the Jordan, with a group of spectators on the bank; John is administering the baptism of repentance for the remission of sins. These baptismal scenes suggest some of the most stirring passages in the sturdy prophet's eventful life. At this time he was brought face to face with characters for whom his only words were those of reproof and warning. This ministry of rebuke, so faithfully performed, he continued to exercise, as occasion demanded, throughout his life; and the last three engravings are descriptive of one such scene and its consequences. They are entitled—"John Denouncing Herod," "Herod's Birthday Feast," and "John in Prison," all of them based on Matt. xiv. 1-10.

There is a wonderful pathos in the words that end the story of John's death. "And his disciples came, and took up his body, and buried it, and went and told Jesus." When John was alive his disciples went after Jesus; now that he is dead, to whom shall the remnant of his followers go, sure of a word of welcome and sympathy? His career has lessons for life; his end tells us how to die to the glory of God. It is interesting to note how the prophet's influence survived him at the corrupt court of Herod. The king said of Jesus, "This is John the Baptist; he is risen from the dead." Sooner or later God vindicates his people; He "brings forth their righteousness as the light and their judgment as the noon-day." Hence the name of the Baptist has come down the centuries with a peculiar fragrance; in the ranks of heaven's nobility, this man stands out as a great preacher of righteousness and a fearless witness for God.

Shankhill-road Mission Buildings, Belfast (*see page 17*).

Home of Industry.

A bright and happy band of Christian workers assembled here last Wednesday evening from East and West, North and South of our busy city, missionaries on furlough from China, and heads of home missions being well represented. The message was pungent and encouraging. Col. Oldham read the three passages from the Gospels on "salt," and brought out the lessons to be gathered from each. The counsels for the strain of every-day work were excellent; one lesson was pressed most lovingly—the advantage of having one morning hour with God alone over his Word.

During the last hour the senior workers of the Home of Industry presented each their branch of service, Miss Macpherson commenced by telling of the youthful writer of the following letter:—

"Dear Mrs. Merry,—I was very pleased to have your letter, and to hear that many of the little girls had found a home, and all I hope is that they have got as comfortable a home as I have, for I have a very lovely home, and Mr. and Mrs. Gare are very kind to me, and I would not like to go away from them for anything. We all went to the woods for two hours. I never had been in the wood before. I pray morning and night for my little companions in the Home, and for you all.—Yours respectfully, Alice."

The writer was found by the police last spring in a street near the Home, shrieking with pain, and her body much bruised by cruel treatment from her father. She was taken to the workhouse, kept there six weeks, and sent on with a note, "Could we do anything for her?"

She was at once placed in the Training Home, and it was suggested that she should be placed out in Canada, where she would get the schooling she desired, and which she was kept from in order to nurse the landlady's baby; this was why she was so unmercifully beaten. The banker's lady who has adopted the forlorn little Alice of nine years old, writes how she is loved by all, only she fears that she has sustained injuries through her father's ill-usage. There are many young children needing protection from their drunken parents. City missionaries and mission workers should watch for such for Christ's sake. C. S.

"Is Sunday Cycling Permissible?"

Replying to a correspondent, presumably an "Endeavourer," as to whether cycling is permissible on the Lord's Day, Dr. Francis E. Clark, the founder of the Christian Endeavour movement, replied as follows:—

"Your question is one of genuine moment, my dear friend, and one that cannot be dismissed with a single word of authority. Many a young person has wished, I know, that there was some prophet or pope to decide these questions for him. But, thank God, Protestantism has no pope, and our manhood or womanhood is developed as it could be in no other way by facing just such questions for ourselves, recognising our accountability and responsibility, and deciding what is right for us as individuals before God.

"There are two things to be considered in deciding this question. One is the effect of Sunday bicycling on yourself. You say that it will do you no harm, but rather good. Perhaps you are right. But of that I am not quite sure. Are you certain that it will not lower your reverence for the Sabbath, and your general moral standard more than a quiet walk for fresh air and exercise?

"But, after all, this question, and many others like it, resolves itself into Cain's old question 'Am I my brother's keeper?' No man liveth to himself, and no man rideth his bicycle to himself. We are involved in so complete a network of relationship one with another that others must be considered in deciding any such question.

"Will your bicycle lead somebody else to break the Sabbath? Will your spin before church keep somebody away from church who otherwise would go? Shall you be counted among Sabbath-breakers, and your profession of religion be discounted, if you take a ride first for exercise on Sunday morning? Will your example do something to break down the sanctity of the Sabbath? All these questions must be settled before you join the ranks of Sunday bicyclists.

"Does this seem a narrow, cramped sort of life—always looking for somebody else, always living in fear of public opinion? Ah, there is one motive that raises any such self-denial above the fear of public opinion, above mere expediency. It is the same motive that has sent martyrs to the stake and missionaries to the cannibals. 'The love of Christ constraineth us.' Therefore, we will not ride if it will bring dishonour upon his name, or will cause others to desecrate his day."

Hailsham Gospel Mission.—The fourteenth annual report shows that a good unsectarian work is carried on voluntarily by a number of working men. Open-air and indoor Gospel meetings are held all the year round. The hall, which holds nearly 200, is often packed on Sunday evenings. An encouraging mission has been held by Mr. J. Albinson. The meetings have been largely attended by many who seldom if ever attend any place of worship. Much fruit is anticipated from this effort.

Rev. Henry Montgomery, M.A.
(BELFAST).

THE subject of the following interview was brought up to a business life. Led to a knowledge of the Saviour chiefly through a mother's prayers and the faithful admonition of a life-long and loving friend, he sought to serve the Lord in a feeble way up to the year 1874. This was the year of deliverance to many. Mr. Moody, with his friend Mr. Sankey, visited Belfast, and not only roused that city in particular, but the entire province of Ulster, to seek after the Lord. Amongst other places awakened was the town of Bangor, near Belfast, chiefly through that well-known evangelist and pastor Rev. H. M. Williamson, D.D., Belfast. It was at this time that Mr. Montgomery was loosed and let go, and it is to Dr. Williamson as the instrument that he feels most deeply indebted for spiritual stimulus and light then received.

A little later the Belfast Y.M.C.A. invited him to speak at a Gospel meeting at which several clergymen were assisting. One of them (still alive, Rev. Geo. Shaw) took the young evangelist aside after the service, and asked him if he had ever thought of the ministry. The reply was, "Yes," but that it was next door to impossible. "Not so," was the reply, and there and then he suggested giving him employment as missionary-assistant in his own congregation. God opened up the way marvellously, and Mr. Montgomery took a full university and theological course, graduating with honours both at B.A. and M.A. examinations. He was ordained over a small charge called Albert-street Presbyterian Church, where God gave large blessing to his servant. The old church had to be pulled down and rebuilt to accommodate double the previous one. It seats 1250 persons. Inquirers were found regularly waiting after the Sunday evening service, and many received the Saviour. Apart from those uniting by letter, about 1500 have joined the church for the first time on profession of their faith, during the fifteen years' ministry. Church and schools were built and paid for, as Mr. Montgomery would not use, for God's work and worship, a house in debt. Nor could he touch bazaars or any of the worldly methods adopted for raising funds to extend the Redeemer's Kingdom. The Lord graciously sent in the money by the time the buildings were completed.

The church life and work still go vigorously forward, finding outlet in the foreign field, in open-air meetings, tract distribution, and various forms of Christian activity, including six Sunday schools with 2250 children and young people. On a summer Sabbath evening about five years ago, as Mr. Montgomery was speaking to a regular congregation of about 1000 people, the Lord laid heavily on his heart the condition of those outside the pale of the ordinary church services. In the midst of a Gospel sermon the message which seemed to be spoken in the ear of his soul with unusual directness and power was, "This is a very encouraging congregation to come to an unadvertised service in an out-of-the-way church, but go to those outside." An open-air service was forthwith announced, and led by the pastor, a large contingent of the congregation making their way to the crowded thoroughfare known as the Shankhill-road; and thus was started the mission, particulars of which are now to follow.

What led you to undertake this particular effort for the Belfast masses?

I had the rare opportunity of seeing one Sunday evening, some years ago, the congested condition of the streets where the working classes congregate and parade during church hours; and the astounding thing was that, while many of the churches were half and more than half empty, the streets were crowded, chiefly with young people, and a good many of them under the influence of drink. Moreover, it had been borne home upon me that Belfast was developing the features of other large cities in the kingdom. This is the century of cities, and in many respects they are alike.

There is an experience which has been as uniform as a law of nature, viz., that a larger margin between what a wage-earner has and needs means an increased impetus to the drink trade and other crying evils; that as the public-houses become larger, gaudier death-traps, the slums grow more slummy, and life in them harder and more bitter. We have found that the people are increasingly cutting

From Photograph by Mr. Abernethy, 29, High-street, Belfast.

adrift from the regular religious agencies as the population increases. There is an alarming number in all our large cities outside the churches, and there has been growing up a feeling of estrangement which is at once humiliating and grave. The ordinary working man, generally speaking, is no longer a church-going man. Within this non-church-going class *in every city* will be found the pests of society, the habitual criminal, the corner boy (frequently the criminal in embryo), the fallen and depraved, the decent and professional poor, the enormous army of habitual drinkers and drunkards, gamblers, tramps, loafers, and those not only careless of Divine things but opposed to God and all Evangelical religion; one found the children demoralised, the devil evidently aiming at ruining the race through its childhood. Generally speaking, therefore, the considerable cleavage between the churches and the people, the relaxation of moral restraints, the confirmed apathy amongst the masses regarding spiritual things, the increase in drunkenness, gambling, love of pleasure, etc., the appalling condition of things which it is to be feared may be found in any city of the kingdom as well as Belfast—were loud Macedonian cries to come over and help.

What agencies do you make use of?

(1) We have a Gospel service every night, preceded by an open-air meeting, at which bright and clear testimony is given as to the power of the Lord Jesus to save and keep.

(2) We have also a system of visitation in the homes and haunts of the poor, the tramps, and the depraved. We likewise visit periodically the public-houses, with that brief text illustrated, "As ye go, preach." One helper goes during the day to the publican for conversation. Some have been uneasy, but at least it smooths the way for the worker who may call about closing time.

(3) Midnight missions for drunken men. This may seem a strange kind of agency, but nevertheless we have found it work well. Either I or some of my helpers visit the public-houses of the district, and also the pawnshops, about nine o'clock, with invitations to a midnight mission for men. Then there is a season of earnest prayer. Afterwards, about 10.45 p.m., two workers are placed at the door of each public-house in the district, ready to invite those emerging at closing time to the meeting, and also to assist them there. Another set of workers patrol the road in couples, and bring in all and sundry. We have had as many as 100 men on one campaign night of this class; our ordinary number is about fifty. We have a worker for every man brought in. God has sobered and saved people in connection with this effort.

(4) We also assist in the direction of free meals, food, fuel, and clothing judiciously distributed; we help, too, at getting work for those requiring it, and we take an interest in slum children, feed them, and try to help them in various ways; we have periodical suppers for the very lowest in the community, at which we invariably preach a free, full, and present salvation.

How has the mission succeeded thus far?

It has pleased God to give us much encouragement. We have found that no new Gospel is needed. The old one is still God's power unto salvation. We have found slaves of drink sobered and saved, and able to go home with their week's wages in their pockets, even when the footpath has been sprinkled with rum and sawdust. We have found lads able and willing to give up the low singing saloons; rather has it been that all their desires for such things vanished with the incoming of the Lord into their lives. We have found men with a passion for knowing the latest tips in the gambling world half a dozen times in the day absolutely set free from its enslavement; we have found the young girl abandoned to the pleasures of the cheap dance and gay dress set free from its tremendous fascination by the power of the Holy Ghost. Praise God for a Gospel which is a positive up-to-date message to men! It really is as efficient an instrument as ever for the regeneration of men.

Have you any special plans for the future?

We are now providing a large Mission building in the Shankhill-road, and along Carlow-street. There we propose to have a medical mission for the poor, a large hall to seat about 2000 persons, and a residential settlement. It is designed to push Gospel temperance work, to provide Bible and other classes, and to promote boys' and girls' clubs. The scheme also includes a night shelter and lodging-house, where clean, comfortable beds can be obtained, a soup kitchen where cheap nourishing food may be purchased cheaply, and a labour bureau to find employment for the deserving. These buildings, when completed, will cost us from £13,000 to £14,000, but at present we propose only to lay out £10,000. This amount will include a

large hall, small halls, and a suite of medical mission buildings with two storeys of shops and offices in the front.

On Saturday afternoon last, the foundation stones of the Mission buildings spoken of by Mr. Montgomery, were laid in the presence of an assembly at once large and representative. The Moderator of the General Assembly presided, and the proceedings were unique for several reasons. Trowels were not used in laying the stones, but carved bog-oak mallets instead. These mallets were presented to the ladies and gentlemen officiating by six men rescued through the mission; one was formerly a noted gambler, four had been delivered from the depths of drunkenness, and one from a life of theft It was a very touching sight to see the two extremes of society thus meeting, and brought to mind the words of the Apostle, "And such were some of you; but ye are washed: but ye are sanctified: but ye are justified," etc.

The Moderator made a strong statement bearing on the condition of the masses, and was followed by Rev. H. Montgomery. The Right Hon. Thos. Sinclair and Rev. W. Park moved and seconded warm thanks to kind friends who assisted at the stone-laying; these were Mr. Young, of Fenaghy; Mr. Forster Green, Mr, Workman, of Glastry, Rev. D. A. Taylor, Mr. Jas. Henderson (proprietor of the *Belfast News Letter*), and Mr. Alex. Crawford, J.P. Rev. Dr. Crawford Johnson, and Mr. J. MacDermott also spoke.

It may be added that Mr. Forster Green, a prominent member of the Society of Friends (whose wife laid a stone), spoke a few kind words, and gave a cheque for £1,000. Other friends, including a large second contribution from Mr. Montgomery's congretion, added £1200, so that the foundation-stone offerings reached about £2200. As the sum of £3000 had been previously contributed, the total now amounts to fully £5000; there are many who have yet to help. The mission continues its meetings nightly, and is reaching some of the very lowest in the community. The promoters glorify God for all He has done. "Not unto us, O Lord, not unto us, but unto Thy name give glory."

Awakening in Algiers.

The reports of the North Africa Mission have of late been exceedingly interesting. Letters from Djemaa, Sahridj, describe a movement of much promise among the young people. Mme. Rolland, writing on Sept. 22, says: "The Spirit of God has been working among us with such power that all the lads present at a recent meeting gave themselves to the Lord, those who had already professed Christ surrendering themselves for greater blessing and deliverance. We cannot express the joy we feel at hearing Said-ou-Rah'moun, the young Kabyle who was long in the service of Mr. Cuendet, and for some months with us, ask Jesus to save him. We loved him much, and often spoke to him of the Saviour. He helped Mr. Cuendet in the translation of the Gospel and was very attentive, but when we asked him to turn, to trust in Christ, he would only answer with a smile, 'I cannot believe that Jesus is the Son of God.' We have continued to pray for him, and to believe that God would reveal the truth to him. How true it is that it is by God's Spirit that the change of heart is wrought!

"On Sunday morning, at six o'clock, we had a blessed season of worship, all the lads declaring their decision for Christ. Miss Smith afterwards invited them to accompany us into the village. There, before all the people, they told the great things Jesus had done for them. They spoke the Gospel before their comrades and relatives, and bowed in prayer to Christ the Son of God. Each evening we have a testimony meeting. Friends of the work would be delighted to hear the statements. Some of the lads visited a sick friend and prayed in the house; others have spoken for Christ while breaking stones; and one, Said-ou-Rah'moun, who used to spend much of his time in card-playing, says, 'I am so happy! I have no longer any desire to go to the café.' Thus, salvation has become the great subject of conversation, and we are seeing several souls pass from death to life. We feel that this awakening is of God, and we trust that those who believe in the promises that depend upon faith will remember it in earnest prayer to our heavenly Father."

1940.

Mr. Henry Varley in Toronto.

In company with Mrs. Varley, I am intending a protracted tour in the States and Canada, where a "wide door and effectual" is opened.

The night following arrival the second mission began in Pittston, Pa. The work has been deep and real, mainly, though not exclusively, with believers. The havoc caused by "the higher criticism" is seen here. The ungodly are only too ready to make excuse for giving up all interest in the churches or special services, for "who knows what of the Bible is true or has authority?"

The work of God, by which I mean "repentance toward God and faith toward our Lord Jesus Christ," always difficult, has been rendered still more so by the subtle undermining of the Word of God during the last fifteen years. Much of that criticism is now proved to be without any foundation. The Word of God is vindicated, but those who have been deceived by it, where are they? The poison has been scattered.

From Pittston we journeyed to Toronto, where a number of servants of Christ gave us hearty welcome. For a solid fortnight we had "a great truths campaign," and large audiences thronged to hear the Word of life.

The culture of this city has not been divorced from the fundamental power of Christian doctrine. Regard for revealed truth, hold upon and exaltation of the Christ of God, has without question done much to make it a stronghold of "the power of godliness" and of Evangelical teaching. Its danger just now is lest the undercurrent of ungodliness which exists, and chafes against the bands of Divine restraint, should overflow and hurry true liberty into worldly licence. The people of Toronto need reminding that "the price of liberty is eternal vigilance."

The brethren from Keswick were there the week before we arrived. We heard good accounts of their testimony. The Christian life of the city is vigorous, and the recoil from the rationalism and neology of certain teachers is pronounced and welcome.

The Walmer-road Baptist Church, in which we held several meetings, is one of the most simple and beautiful structures in the world. That is saying a good deal, but it is true. Erected mainly through the unwearied energy of Mr. Elmore Harris, a devoted and noble-hearted man of God, it stands as an illustration of what men of commercial prominence may accomplish. A large employer of labour, a scholar, and an able preacher, this brother is indeed a man whose friendship and love are greatly valued.

This is written in the midst of the hallowed scenes which we are witnessing in New York in connection with the work of Dr. A. B. Simpson and the Christian Alliance. There is fire, enthusiasm, and power here. Of that there can be no question.

New York, Oct. 12. Henry Varley.

Work in Montreal.—A correspondent of the Montreal *Witness* writes:—The American Presbyterian Mission, Inspector-street, is a place it would be safe to say many never even heard of; and yet there is a great work going on in that part of the city. Souls are being rescued and shown the way of salvation, the drunkard and those who have been brought low through strong drink are shown that there is only one way for them to escape, "and that by the blood of Jesus, who died to save us all." This Mission has been in charge of Mr. John Currie, evangelist, since last May. His work has been wonderfully blessed. There is a strong desire among the people that Mr. Currie's appointment should be made a permanent one.

The Gospel at Panama.

In a communication from Dr. Harry Guinness, describing his journey from New York towards Peru, he thus speaks of Panama:—

"Mr. Geddes, the Wesleyan minister here, was having his anniversary meetings the day after our arrival. Peters and I both spoke afternoon and evening. Special services were at once arranged for the two successive evenings. The people came out in splendid numbers, and we have had two blessed opportunities of pressing the claims of Christ and the world. The congregations have been deeply attentive and solemn, and at the close on each evening twelve or fifteen men and women came up and knelt at the penitent form, confessing their desire and determination to be wholly the Lord's.

"The Wesleyan work here is the outcome of the earthquake in 1882, which impressed the Jamaican Methodists with the opportunity for opening out work amongst the coloured Jamaican brethren on the isthmus. Now eight stations are opened, with main centres at Colon and Panama. Two ministers from the conference were deputed to the work, and for nine years Mr. Geddes has been labouring in the upbuilding of a Christian church in this republic with marked success."

From Northern Burmah.

Writing from Bhamo, Burmah, Mr. Thomas Selkirk, of the China Inland Mission, says:—

"We hope very shortly to press forward into the country on the Chinese side of the frontier. Last dry season I spent some weeks in the city of Momein, which is eight days' journey from Bhamo, and was well received by the people. This place is said to be anti-foreign, but I met with no opposition of any consequence. The mandarin did not care to have us settle there at the time; but as the place has been opened to foreign trade, and a consul is to be stationed there, open opposition from the officials must break down.

"We hope to open a station in Momein; and, with the aid of a missionary who has spent some years in the Yunan province, we shall endeavour to take the Gospel to the surrounding district. The hill tribes, who were greatly feared twenty years ago, are now completely held in check on both sides of the frontier. We hope in time to have a chain of stations to connect with Yunan. The road from here to Tali-fu is certainly a rough one, but it is not dangerous. Mrs. Selkirk and I travelled over the roughest parts of it, mounted on sure-footed, steady-going Chinese mules, and greatly enjoyed the journey. Missionaries need not fear to adopt this route to reach Yunan, and the saving in time over the route *viâ* Shanghai would be considerable."

Reading for Women in China.

Rev. Stewart McKee, of North Shansi, writing on the application of the numeral type for the teaching of reading in the Mandarin-speaking provinces of China, says:—

"For some time it has been a burden to me that our womenfolk were unable to read their Bibles, and in spite of all efforts, not one made anything like progress. After six months' hard work at Chinese characters one woman could read five chapters in St. John. That was the best. Our dialect differs so much from any in which the New Testament is printed in that Roman alphabet that that system is useless for us. On the other hand, although this is a Mandarin-speaking district, the language is so different from book Mandarin, that it is almost another dialect, so the women cannot understand what they read.

"At last I think I can cry 'Eureka! I have found it!' Mr. Murray, of the National Bible Society at Peking, has a system for the blind, which he has also adapted for the seeing. I have set to and learned the system, and in twenty-five hours' work I mastered it sufficiently to read St. Luke's Gospel, and write any word in our dialect. You know there is nothing sharp in me, so the fact that I learned it so easily proves its simplicity. I am now teaching it to a class of men, who are greatly charmed with it, and the ladies are learning it in order to teach the women. In fancy, I can see the day when all our women and girls will be able to read their Bibles for themselves, which will be a boon indeed."

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

"Mary hath Chosen."

Luke x. 42.

SOME persons never seem to know their own minds. It is too much for them to decide about even trifling matters. They will pore for hours over a time-table without knowing even then which train they intend to take. The choice of a birthday present would seem to be almost more of a worry than a pleasure, to judge by their anxious faces. Outsiders feel sometimes as if even an unwise choice would be better than the agony of indecision of such dear friends, and we are sure there must be great discomfort to those who are themselves unable to decide upon any matter.

It is a very *uncomfortable* thing to be undecided. After all, though, as regards the little things of this life, it may not be very *serious* to be unable to make a choice. The boy who hesitates between a book or a knife may defer his decision without great risk. The girl who cannot make up her mind as to whether she will walk, or drive, or practise, or sketch, may end by doing neither, but the consequences are such as can be borne.

The one choice which cannot be deferred without tremendous risks is the choice for eternity. And yet with regard to this choice there is, perhaps, more indecision than with regard to any other. Other things are *desirable*, but "one thing is *needful*." The "one thing needful" is, nevertheless, the one thing which too many think can be attended to at any time in the future. God says "Choose ye *this day*." The only reply is a vague "to-morrow."

The Lord Jesus commended Mary not because she intended at *some* time to choose "the better part"—as we cannot but believe that everyone of our dear young searchers intend to choose it at some time or other—but because she had passed over from the ranks of the undecided to the ranks of the decided. "Mary *hath* chosen." Mary could have joined with all her heart in singing the simple but expressive words;—

My heart is fixed, eternal God,
Fixed on Thee;
And my immortal choice is made,
Christ for me!

Suppose the blessed Saviour were looking through the lists of those who do these Bible Searchers so regularly and so nicely (and does He not most certainly look?) would He be able to say of one and another "—— hath chosen that good part?" Put *your own name* into the empty space, and ask yourself if He could say it of you. If not, *why not*?

Surely it is the wonder of wonders that you are not anxious to possess, and at once, the one thing that is "needful," the one thing that can never be "taken away" from you!

Is it not unwise to defer as long as you think it safe to do so? Is it wise, is it safe to delay a single day?

When you are eager to reach home after a long turn at school, do you seek permission to travel by the very last train that would convey you there?

If the sea divides you from some beloved ones, will you take passage in the very last vessel which is timed to visit the distant shore?

Those things would be wiser things to do than is the delay as to choosing Christ and heaven as your everlasting portion.

He chose you, come choose Him
And make Him your Guide
Fear only to lose Him,
Fear nothing beside.

Young Christians' Missionary Union — The president, Rev. F. B. Meyer, suggests that in view of the Missionary Congress, from Nov. 13 to 17, Sunday, Nov. 14, be set apart, as widely as possible, for the advocacy of the claims of foreign missions. He asks ministers to co-operate on "Missionary Union Sunday" by reserving a part of the day for a special sermon, address or prayer-meeting, with a view to aid in stimulating interest among young Christians.

"How Davie's Lazy Bone was Broken."

"Davie, I think I left my spectacles upstairs," said grandpa, after he had searched the sitting room for his accustomed helpers.

"Oh, dear!" began Davie, who always thought it a great nuisance to go up and down stairs unless he wanted something for himself, and couldn't get anyone else to go. But before he had finished his grumbling sentence, little Lillie put down her work, and, with a cheery "I'll get them, grandpa," was on her way upstairs.

"Davie, you forgot to put your tools away," mamma said a little later.

"Oh, dear! It's such a bother to put everything away!" fretted Davie. "Can't I leave them where they are till to-morrow, for I want to use them again?"

"No; I want them put away at once," said mamma, in such a decided tone that Davie knew she required instant obedience.

"Oh, dear! I never can learn this long lesson," he grumbled that evening when he sat down to prepare his recitation for the next day. "It's such a lot of work to translate all the santences."

Dr. Morton had dropped in for a little chat with Davie's father, and he looked up as he heard the impatient exclamation.

"What do you think I have been doing to-day, Davie?"

"What, sir?" asked Davie, glad of a diversion from his books.

"Breaking a little girl's arm."

"Do you mean mending it, doctor?" asked Davie, thinking that the doctor had made a mistake.

"No; I broke it," answered the doctor. "Some time ago a little girl broke her arm, and it was very badly set, and had been so stiff ever since that she could not use it as she wanted to. She makes lace very cleverly, and her earnings have been a great help to the family; but since her arm was hurt she has not been able to work at all. We held a consultation at the hospital to-day, and decided that the only way to help the child would be to break her arm again and reset it."

"I think I'd rather never be able to do anything than have that done," exclaimed Davie.

"Why, that's unfortunate!" remarked the doctor. "I've been thinking that there is a bone about you that ought to be broken very soon, if you expect to become an active man. I've been meaning to mention it to you for some time."

Davie turned pale. He was not so fond of bearing pain.

"Where is the bone?" he asked, with a frightened tremor in his voice. "Will you have to break it?"

"No; I can't very well break it for you," answered the doctor. You can break it for yourself better than anyone can break it for you. It is called the 'lazy bone.'"

"Oh, that is what you mean!"

And he was so relieved that he smiled at the doctor's words.

"Yes, my boy, that is the bone I mean; and it is a bone you ought to break very soon, if you ever expect to be of any use in this world. It will take a pretty determined effort to break it, for it's one of the toughest ones I know anything about; but you can break it if you make the effort. Will you ask God to help you."

"Yes, sir, I will," promised Davie, manfully, his face flushed with mortification at the thought that he had earned a reputation for laziness.

And he did try, and with God's help became quite a different boy.

Personal.

Grahame Lloyd.—Many thanks for your letter. I am sorry to hear you are laid up. Annie Macnair.—I am very pleased to hear of your interest in the "Searcher." Hope you are much better by now. Violet Ashworth.—Must you really give up? You have another two years before you are over age. W. H. Williamson.—There is no need to write out the questions. Alan Marples.—I should advise your giving all the time to the questions set for your age, as you may then get a star for good writing and neatness. Bessie Whitehead.—Thank you for your note. You did quite right in pointing out the misprint to your sisters. Mary L. Symon.—Please send your full address.

Children's Special Service Mission.

Mr. Hutchinson, *Liverpool*, to Oct. 31. *Stalybridge*, Nov. 1; *St. Matthias', Birmingham*, Nov. 7-12. Mr. Callender, *King's College*, Oct. 28; *Cheltenham*, Oct. 30 to Nov. 1; *Haversham, Walverton*, Nov. 3; *Hanslope, Bletchley*, Nov. 4; *St. John's*, Nov. 5; *Bedford*, Nov. 6, 7; *Balham Grove, W. Dulwich*, Nov. 10; *St. Matthew's, Bayswater*, Nov. 12. Mr. Spiers, *Plympton*, to Oct. 29; *Middleton-road Congregational Chapel, Dalston*, Nov. 11-26. Mr. Tyler, *Hove*, Oct. 29; *Worthing*, Oct. 31 to Nov. 5, and Nov. 9; *Brighton*, Nov. 11; *Gresley and Linton*, Nov. 14-16. Mr. Goodman, *Talbot Tabernacle*, Oct. 30 to Nov. 8. Mr. Cutting, *Leeds* to Oct. 31. Mr. Hewlett, *Iron Hall, Croydon* to Nov. 2; *Reigate*, Nov. 14-27. Mr. J. H. Greene, *Durham* to Oct. 29; *Rushbury, Salop*, Oct. 30 to Nov. 1. Mr. E. Hughes, *Batham*, Nov. 3; *Bethnal Green*, Nov. 21-26. Rev. T. Longstaff, M.A., *St. Mary le Crypt, Gloucester*, Nov. 6-13

Bible Searcher (No. 95).

From 2 Samuel.

1. Who was the father of Mephibosheth?
2. Who was his grandfather?
3. How old was Mephibosheth when his father and grandfather died?
4. What accident happened at the time to the child?
5. What old man was the servant of both Saul and Mephibosheth?
6. Was he always faithful to Mephibosheth?
7. What old friend of his father became the friend of Mephibosheth?
8. Mention one special honour which David put upon him.

[Those under ten years old may answer any four questions; those under thirteen years any six.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (94).

1. (*a*) Eve's. She saw that the tree was good for food and pleasant to the eyes.
(*b*) Hagar's. A well of water.
2. (*a*) Hobab. Moses wanted him to accompany the Israelites and himself through the wilderness, as Hobab knew the way.
(*b*) Balaam.
3. (*a*) Samson. He bowed himself with all his might, and the house fell, killing himself and all the Philistines that were in it.
4. They cast him out. Because he gave God the glory.
5. Whatever causes us to sin must be given up, even if at great cost.
6. Open thou mine eyes that I may behold wondrous things out of thy law (Ps. cxix. 18).

Foreign List.—Correct answers received from:—

No. 82. Anna Lombard. **No. 84.** Anna Lombard, Una Whitehead (S. Africa). **No. 86.** Anna Lombard, Bessie and Una Whitehead, Maria H. Lister. **No. 87.** J. Garrett*. **No. 88.** Launcelot M. Knight (Texas). **No. 89.** Annie and Henry Baillie, D. H. Marshall, Jean McN. Scott (Canada). **No. 90.** Dora E. Wallace.

No. 93 (second list).—Correct answers received from:—

Mabel Adams, J. H. Archer*, Dollie Allen, Bertha and Maggie Arres-Mather, Willie Aston, Lizzie Athole*, Charlotte Bailey, Arthur Barker, Massy and Conyers Baker, John Baring, Mary Ballingal, Lilian*, Teresa, and Katharine Blackie*, Elizabeth* and Janet* Black, Gracie Barnes*, Lavinia Barnes*, Edith Ballard*, George Brand, Nellie Bellerby, L. Bentall, Herbert*, Dorothy*, and L. Berry, John* and Ethel* Benger, Frances Bennett, A. Bridges, E. Biddlecombe, Mabel Birney, Charles Brown, Albert* and Wm.* Botting, Ralph Bourne, Bert Brotchie, Stanley Boxer, Ashley H. Bowker*, Robert Browne*, Harry and Bertie Butler, Jack and D. Rosalind Clark, B. Cashford, Mabel Craig*, Walter, Jessie, and Maggie Carter, Lottie* and Daisy Carmichael, E. Ruby Carpenter, Mary* and Willie Charles, Beryl*, Lionel, and Gladys* Calvert, Maud Clarke*, Bessie Cheale, Edith and William* Corrick, Nina E. Coote, Marjorie Collins, Edith* and Dora Corrie, Dorothy Cooper, Arthur G. Cox, H. G. Cooper, Lily Coles*, Emily Church*, Dorothy* and Willie R.* Davies, Blossom Davis*, Maud Davidge*, Edith Daisley*, Dorothy Dalntree, Katie and Jennie Dewar, Vera Dickinson*, Gracie Dodington, William*, Mordaunt*, and Philip* Doll, Jessie Dunlop, Gordon S. Duncan*, Kenneth Dunbar*, Cecil and Ashley Dodd, Maud Eddey, Eva L. Edmundson, Arthur Farmer, Amelia A. Frazer, Mabel, Maggie, Kate, and Bessie Fletcher, William Field, Frances* and Aileen* Figgis, Mary, Fowler, Amy Fosten*, Marian and James Freegard, Ernest*, Willie*, and Reginald Findlay, Christopher and Lilian Fidler, Agnes, Flossie, Janetta, and Maggie Fullarton, Irene Gardiner*, Mary E. Glass*, Eva Gray*, Margaret* and Edith Gray, Chrissie Green*, Minnie Giddings, Dorothy P. Grove, Hilda Godfrey, Mabel Gusterson, Margaret Hasse*, Thomas* and Jack Harris, Lillias and David Hardie, Mary, Juliet, and Freda Haines, Janie and May Handasyde, Winifred Harvey, Dorothy E. and Mackintosh, Edith Marnham, Ivy Maunsell, Mary D. Maitland-Kirwan, Olive Mewburn, Nellie Meade, Hilda Medill*, Helen Mickelburgh, Henry Millar, Bessie Millar, Ethel Morgan, Dora Muir, Julia* and Frances Munce, Dorothy and Margaret* Morris, Ernest and Edie* Nash, Henry, Mary, Joseph, and G. F. Neligan, John, Cissy, and Peter Nicholson, Maud and Amy Nottage, Florence Osmond, Eva and Maude Oakes, Harriette* and Lottie* Orr, Willie, Jessie*, Maggie*, Ada and Winnie* Palmer, Kathleen* and Ethel* Pasley, Winnie Page, Haden H. Palmer, Nancie Parker, Dorothy Patten, Joanna and John Pearman, Grace and Edith Pledger, Laura Percy, Walter Perryman, W. M., Mary and Louie* Penny, Dolly, Katie and Alfred Penny, Nellie and Louie Peachey, Evelyn V. Peachey, May, Daisy, and Vera* Pendles, Edwin Peters, Myrtle Perry*, Fannie Price*, Gladys and Isabel* Phipps, Lillian* and Margaret* Pook, Cyril Pomeroy, Edith Quick, Mary ... Ramsay*, Hilda Rawson*, Edward, Marjorie, and Herbert Rainey, Nora Read, M. L. Rickards, M. Stella Robertson*, James and John Rogers, Jinny Rule, Matilda* and Percy* Robinson, Elmina, Jessie and Isabel Roe, Dollie and Bob Salt, Margery Smart, Muriel* and Dorothy Shaw, Charles Saunders, Winnie Stangol, Mervyn, Llewellyn*, Gwendoline*, Undine*, Gladys, Wilfred and Eric Shaw, T. and D. D. Stanier, Evelyn Shaw*, Frank and Dorothy* Stalker, Flora Shadbolt, Barbara and Margaret* Stabb, Constance Schaeffer, Winifred Shaw, Bessie Scantlebury*, Kathleen Shepherd*, Frederic Seymour, Agnes M. Sterry*, Rosetta Sherwin, Mary Spiganovics*, Herbert Strickland, Irene Simms, Florrie Smith*, Hilda and Reginald Skinner, Edward and Fred Short, Constance and Mildred Scott, Edgar Stocker, Emily Sloan, Tennant and Wilfrid Sloan, Ronald Studd, Emily and Nellie Stuart, Daisy Summerscales*, Louie Tibbits*, Alice, M. and Frank Thompson, Fred and Sarah Thomas, Winifred and Muriel Thomson, John W.* and Janet Thomson, Teresa Toop, Gilbert* and Harold* Tyson, Bessie*, Arthur* and Philip Unsworth, Gertrude Vellacott*, Elsie Vigars*, Dorothy Warner*, May and R. M. Watson, Mabel Wheeler, J., Wm.* and Edith J.* Wheeler, Grace Welbank, F. Wilson*, Eva Winpenny, Florrie White, Pringle Wilson*, Edith Wilkins, Kathleen White, Maggie Wight, Grace*, Elsie and Ida* Wright, Lucy Wright, Evelyn H. Wood, Frank* and Annie C. Wood.

No. 94 (first list).—Correct answers received from:—

Arnold Akers*, Ernest, Ralph, and D. Aldwinckle, Aline and Chappie Bagett, Leonard Bartlett, Herbert Braddon*, Albert, Willie, and Florence K. Bellerby, May*, Gordon, and D.* Bligh, Phyllis Boyd*, Gertrude and Nellie Brookfield, Gertrude Bysh, Eleanor Chance, Wm. E.* and John* Clarke, J. A. Chamberlain*, Harold* and W.* Cheesman, Brereton Code, Annie* and Maud Cole, Vera Dickinson*, Philip, William*, and Mordaunt Doll, Ivy, Violet, and Kitty Donaldson-Selby, Nelly Dowsett, Charles Faillettaz*, Annie C. Gale, Frances Harding, Dorothy* and Evelyn* Hewer, Joshua Hughes-Games, Agnes Jones, Edward, May*, Henry*, and Sidney Law, Annie and Edward Lawrence, Blanche Lindup*, Nellie Lockhart, Hilda Matheson, Aubrey Marriott, Alan Marples, Margie and Gracie* Marston, Enid Mather, Charlie and Geo. Macdonald, Reginald Measor, H. Michael, H. Morgan, Valerie and Eleanor Noel, Alice M. Palmer*, Douglas Parkes, Haden Palmer, Mary and W. M. Penny, Myrtle Perry*, Mary E. Plumb*, Marion B. Richards*, Margery Smart, Elora Shadbolt, Ernest and Frederic Seymour, Ada M. Spencer*, Florrie Smith, Flora Simmons*, Betty Stocks*, Edgar Stocker, Mary L. Symon, Frances Taggart*, Violet and Olive Tritton, Edith and Maude* Tyson, May* and Dorothy* Vickers, W. H. Williamson, Phillis*, Cecile*, and Noel*, Wright, George*, Arthur, and Colin Wright.

Uncle Tom.

Scripture Union Portions for Next Week.

M.	Nov. 1	*Psalm*	lxxiii. 1-15	Th.	Nov. 4	*Psalm*	lxxiv. 12-23
Tu.	2	„	lxxiii. 16-28	F.	5	„	lxxv. 1-10
W.	3	„	lxxiv. 1-11	Sat.	6	„	lxxvi. 1-12

Rev. John McNeill in Scotland.

[By Our Own Correspondent.]

HAVING made a successful commencement of his winter's work at Huntly, away on the upper reaches of the Deveron, the evangelist moved southwards to Clydesbank and Helensburgh, on the lower reaches of the Clyde. There he was privileged to proclaim his message not only to the artisan population of the former hive of industry, but to the comfortable rich folk whose desirable residences dot the banks of the Gareloch. It is the same Gospel for all, rich or poor, and Mr. McNeill summons all alike to pass through the lowly gate of repentance and faith, into the land of possession and peace. There is a sweet reasonableness about his presentation of the positive aspects of salvation, as well as a very faithful stripping away of the filthy rags of self-righteousness, and one wonders how any soul can resist the wooings of the Master as He pleads through the anointed lips of the evangelist. Probably many do, but many more do not.

During the past and present weeks Mr. McNeill has transferred the warfare to Dunfermline, in the Kingdom of Fife. Here he is on classic soil, not only in the annals of Scottish royalty, but in the history of Scottish revivals. The U.P. Church in Queen Anne-street, where all the evening meetings have been held, is rich in memories of the sainted Erskine, whose statue fronts the entrance to the church, and is said to cover the very spot on which his pulpit was erected. The building in its present form is a compact and spacious one, seated for some two thousand people. Needless to say, great crowds have resorted to it night after night, attracted by the burning eloquence and Celtic fervour of the preacher. If there be any who are beginning to tremble lest the incursions of the critics should

ROB US OF OUR BIBLE

they should attend a few of Mr. McNeill's meetings. A more Biblical preacher there could not be. He never seems to wish to go outside the Scriptural narratives, selected impartially from both Testaments. In his hands these narratives live and move with thoroughly modern meanings and applications, and with all the vividness of detail of the cinematograph.

Take for example the two gatherings of last Sunday evening—one for women at five and one for men at seven. On both occasions the great church was crowded—in the afternoon especially so, with many hundreds turned away. In Dunfermline the women are said to be five times as numerous as the men, so many of them are needed for the looms of the fine linen factories. To this splendid array of the gentler sex Mr. McNeill discoursed with indescribable power and pathos on the Gospel story of the woman who vainly tried the doctors of Palestine for twelve long, weary years, and was healed of her wasting complaint in a moment at the touch of her faith. It was a deeply interesting study to watch the faces in the audience, and see them gradually thawing under the genial warmth of the preacher's beautiful and winsome exposition. Fife folk are commonly regarded as being shrewd and hard to move. But no amount of natural or acquired stolidity could stand the sunshine which streams forth at every pore of this ancient story in Mr. McNeill's setting of it. Even to one like myself, well accustomed to the evangelist's method, the fascination and melting impressiveness of this discourse were marvellous.

So it was, later on, at the men's meeting, when Mr. McNeill drew the portraits of the three men whom Jesus called to follow Him—one too quick, the second too slow, and the last too soft. For well over an hour the sermon lasted, and the attention up to the last second was rapt. Near the close of a specially pathetic bit of illustrative incident the throng actually broke into a subdued cheer, so thorough and complete was the preacher's grip of them. The mission throughout has been full of enjoyment and fruitfulness. On three afternoons of the week meetings were held in the Free Abbey Church, and the same arrangement holds good for the present week. The mission closes on Friday evening, after which Mr. McNeill will take a short rest before entering on a month's work at Montrose and Arbroath.

[942]

Insane in the East.

Mr. Theo. Waldmeier, whose great project on behalf of the poor insane of Syria and the Holy Land has several times been brought before our readers, hopes in about a fortnight to leave England for Beyrout, visiting Dutch and German centres *en route*. Since returning from his tour in America, Mr. Waldmeier has travelled considerably in England and Ireland, and enlisted the sympathy of many new friends in his benevolent enterprise.

All authorities on the treatment of mental diseases agree that the cottage system is the most desirable, and promises the best results. The homes in Syria will accordingly be established on the cottage plan, no more than twenty inmates to be allocated to each, under the headship of a matron. This plan allows of a beginning being at once made in carrying out the scheme which Mr. Waldmeier has at heart; and once a start has been made, it is certain that extension will soon be possible, so as to meet in a larger measure the pressing need.

The humane treatment of the insane is almost unknown in Eastern lands. Rather, it is common for the patient to suffer gross ill-usage, through the superstition, ignorance, or heartlessness of those who should be his dearest friends. Helpless ignorance is certainly responsible for much pain and privation on the part of the insane in the East; hence the news that an institution will shortly be established for the scientific and merciful care of such persons has travelled with unexpected rapidity right into the interior of Syria. Accordingly, Mr. Waldmeier has letters from the spot saying that many are impatiently waiting for his return. In fact, some have so far anticipated matters that they have conveyed their afflicted friends to Beyrout to place them under Christian care!

This undertaking may well engage the deep interest of philanthropists, for it appears that under proper medical treatment fifty per cent. of the insane are cured. And when "clothed and in their right mind," the poor people combine a true religious devotion with their gratitude to Christ's servant who takes pity on them. Mr. Waldmeier will be glad during the next few days to embrace opportunities to explain his scheme. He may be addressed to the care of Sir Richard Tangye, treasurer of the work, 35, Queen Victoria-street, E.C.

Homes for Little Boys.

An excellent musical programme, with displays of physical exercises, was carried out on Saturday afternoon in Exeter Hall by inmates of these institutions. Sir George Williams, who presided, enthusiastically advocated the cause of the Homes, dwelling upon the fact that in these Homes at Farningham and Swanley, for homeless and orphan boys respectively, the good seed of the Kingdom is sown in soil which would otherwise be choked with weeds of evil; while the lads are also lovingly trained for lives of useful labour.

Canon McCormick declared that if we look after the lads and lasses of our country, God will look after us as a nation. Such institutions as these afford many a lad shelter from sinful surroundings. Moreover, they are places of varied nurture; and the spectacle before them on the platform, in tidy, clean, and intellectual lads, was most charming.

Rev. H. Russell Wakefield, rector of St. Mary's, Bryanston-square, said that these institutions foster good habits in lives which would otherwise be undisciplined. Child life without brightness must be entirely contrary to God's will; yet we may see little faces all around us, looking, under the cares of a warped existence older than grown-ups. Thank God that the number of such are lessened by these Homes. To the advantages of education in the truest sense, and the atmosphere of loving care, the institutions add the greatest boon of all, by training in the fear and admonition of the Lord.

A short address followed by Rev. John E. Wakerley, superintendent of the Wesleyan London Central Mission. The secretary of the institutions is Mr. Wm. Robson, and the London office is at 25, Holborn-viaduct, E.C.

The Maidstone Epidemic. — The London Samaritan Society has placed 200 beds at Beach Rock Convalescent Homes, Sandgate, at the disposal of the Maidstone Relief Committee at a reduced charge. The offer has been accepted. The South-Eastern Railway Company have promised to convey patients to Sandgate at a special rate.

International S.S. Lessons.

November 7.

"Paul in Melita and Rome."—Acts xxviii. 1-16.

Golden Text:—"*We know that all things work together for good to them that love God.*—Rom. viii. 28.

THE previous chapter shows that the incidents of the perilous voyage fulfilled the vision of Paul—the crew getting safe to shore, but the ship itself going to pieces. Here, as in many other cases, the bad were saved on account of the good. Someone suggested that all the prisoners should be killed to prevent their escape (Paul among them), but the centurion wanted to save Paul, and so all the others were saved for the sake of consistency.

Note.—(1) *How the Maltese received the crew.* They were not savages. All people who did not possess the privileges of Roman citizenship were called "barbarians," just as we to day use the term "foreigners" of all who are not British. The shipwrecked people were drenched and benumbed with the cold, wintry seas. So the first thing was to kindle a fire on the beach (the spot where the the wreck occurred was many miles from any town). The Christian charity of these Maltese is very striking. Often have shipwrecked crews been plundered and murdered, but these men received nought but kindness at the hands of strangers. Point out that if pagans can act so how much more should we who have the example of Christ. (2) Paul assisted in preparing this fire. Out of his bundle of sticks came a viper, which fastened on his hand. The Maltese knew the creature too well. They thought that Paul must be a murderer who, although he had escaped the sea, was being pursued by the fates on land. But when their waiting eyes saw no harm come to him, they thought he must be a god (3-6). The teacher should compare with this superstition those which existed in our own country in Saxon times—*e.g.*, the ordeal by bread. The bread would choke a person if he were guilty of the crime with which he was charged.

II. *Paul's Conduct at Malta.*—Paul and his companions were received for three days into the house of the chief man Publius. For this kindness, doubtless, the chief man of the island expected no payment, but Paul was always self-reliant and independent. He did not like to be under any obligation. Teacher should illustrate this by referring to Paul's action in gathering sticks for the fire (3); It was not his ambition to be waited on, but to serve. And Publius was more than amply repaid. His father was healed by Paul's prayers and actions (8). The disease from which he suffered was one which has always been common in Malta; and as the report of this single cure was spread, many other sufferers came, and were healed also. Note—that although *we* cannot heal the sick, the prayer of a "righteous man availeth much" still; and wherever a good man goes, a halo of benediction surrounds him.

During the three months' stay in Malta we may be sure Paul did all in his power to tell of Jesus by word and deed. The shipwreck was one of the greatest blessings that ever came to Malta, for by it they were allowed to "entertain an angel unawares." The angel left behind him heavenly messages which the people did not soon forget. They were not slow to show their gratitude by paying affectionate attention to the crew, and by providing them with all the necessaries for their journey (10) (for in the wreck they had lost everything save that which they could carry about their persons).

III. *Forward to Rome.*—They set sail in the "Castor and Pollux"—(twin brothers, the sons of Jupiter, held by the seamen as their patron deities); so they travelled to Syracuse, Rhegium to Puteoli—(follow the journey on the map). Here they landed, finding some Christians who were delighted to entertain the Apostle, of whom they heard so much. (The Gospel was carried to Italy by the Roman Jews, who were at Jerusalem on the Day of Pentecost.) After a seven days' visit the prisoners went on to Rome (14). If Paul had any misapprehensions as to the way in which the Christians would receive him, these were set at rest by the brethren coming to Appii Forum and Three Taverns to meet him: "Seeing them he thanked God and took courage." At last Paul is in Rome, the fulfilment of a cherished ambition. A prisoner, it is true, but dwelling in his own rooms, and able to see and hear and preach to the Christians there.

Obituary.

PROFESSOR PALGRAVE.

The Professor of Poetry at Oxford died on Sunday, aged seventy-three, at his residence in London, after a few days' illness. As the compiler of "The Golden Treasury;" as a poet himself and a critic; and also for his friendship with many distinguished men, Mr. Francis Turner Palgrave occupied a notable place in the literary world, and his death removes another link with the great period of the Victorian Age. "The Golden Treasury," his most famous work, appeared in 1861, and at once attracted attention. In 1885 he was elected to the Chair of Poetry, which he held till his death.

REV. JOHN EVANS, PONTYPRIDD.

This famous Welsh Wesleyan minister, who had attained wide fame as a preacher, died suddenly in Liverpool on Saturday night at the age of 57 years. For five or six years he had been superintendent of the South Wales Wesleyan Mission, and travelled to Liverpool on Saturday with his wife, having arranged to conduct services at Shaw-street Chapel, Everton. He retired to bed about nine o'clock. Shortly after he complained of illness and died before the arrival of the doctors, who had been at once summoned. His death is attributed to failure of the heart's action. His wife had also arranged to lecture in Liverpool, but this was abandoned. Mr. Evans, who was a native of Denbighshire, commenced preaching when only seventeen years of age, and in his ministerial career he held positions in London, Liverpool, and other places. He was an author, "The Life and Times of John Wesley" and "The City Road Pulpit" being among the books he had written.

MISS HATTIE L. JUDSON.

The famine in India has claimed a missionary victim in Miss Hattie L. Judson, of Hurda, who passed away on Oct. 6, as surely as in the many who have died from actual starvation. In April last, instead of going to the hills, Miss Judson left her own work at Hurda and went to Mahoba, to help the little overworked band at that station to grapple with the claims for help that had been pouring in upon them for many months. Miss Judson took up the outside famine work, and superintended the daily distribution of pice to the three or four hundred destitute, maimed, halt, and blind ones who became pensioners of the Mission, as well as the distribution of cooked food to as many children. About a month ago, Miss Judson's health began to feel the severe strain of this work, and she left Mahoba on Sept. 17 in a weak and exhausted condition, hoping, however, to get rested, and, after a change, to resume her own work. But this was not to be, and after a month's illness she was called to her rest.

THE DUCHESS OF SAXE-ALTENBURG.

The Berlin correspondent of *The Times* announces the death of the Duchess of Saxe-Altenburg, at Hummelshain, on Saturday last. The condition of her Highness had given grave cause for concern during the preceding week. The Duchess was born in 1824, and was the daughter of Duke Frederick Leopold, of Anhalt, and of Princess Frederica of Prussia. She was married in 1853 to the then Hereditary Prince, now reigning Duke Ernest of Saxe-Altenburg. She lived a very retired life and obtained some celebrity as the author of a pamphlet entitled "A Word to Israel," which went through five editions, and was translated into Hebrew, Yiddish, Danish, Swedish, English, French, Dutch, Italian, and Russian. The pamphlet was addressed both to Christians and to Jews, and dealt with the fulfilment of the prophecies of the Old Testament in the events chronicled in the New, inculcating, at the same, upon Christians love for the Jews and upon the Jews the necessity of believing in Christ as the realisisation of the promises of their Scriptures.

LADY MUIR.

There passed away at Dean Park House, Edinburgh, on the 17th inst., Lady Muir, wife of Sir Wm. Muir, the principal of the University, and for many years Lieutenant-Governor of the North-Western Provinces of India. The deceased lady was seventy-six years of age. She married Sir William at Cawnpore in 1840, and they celebrated their golden wedding seven years ago. In India she worked side by side with her husband in every effort to benefit the people, and her own womanly power was effective in brightening the darkened lives of Indian women. Her life and influence helped Sir Wm. Muir in those works of beneficence and kindness which have made his name an abiding memorial in British India. During more than half-a-century of married life she maintained a constant Christian character, sharing her husband's counsels, and aiding him in all his endeavours for good. Lady Muir always took a deep interest in the various missionary and philanthropic enterprises in our city. She devoted herself unweariedly to the interests of the students of the University; open and frank in nature, she greatly assisted her husband to keep in touch with them, and many, particularly those from abroad, will remember the Sunday afternoons spent at her house. Even when failing strength might have been regarded as a good cause for her abating her efforts, she was unto the very last a powerful influence for good in many a young life.

The Evangelistic Field.

EVANGELIZATION SOCIETY.

During the past summer this long-established agency had forty-five tents in constant use, thirty-eight of its own and seven lent by friends for outlying places, where Romanism, Ritualism, and indifference prevail. It is found that many will come to a tent who could scarcely be persuaded to enter church, chapel, or mission-hall. In such efforts Christians of various names heartily unite—godly clergymen and ministers cordially co-operating. Might not many Christian friends do good service by securing a tent for their own district, and having evangelists from the Evangelization Society to preach? Many letters have been received telling of much blessing. The following extracts illustrate the general character of the testimony.

A minister in the neighbourhood of Bournemouth writes: "The tent has proved a centre of blessing, a centre in which Christians can meet on common ground. The congregations have kept up, and distinct results have been seen in conversions."

A clergyman writes from Halesworth, at the close of a very encouraging fourteen days' tent mission: "The Lord has been with us and has given cause for much praise. The tent has been a centre of blessing. Some who have been living in almost entire neglect of their souls, have been seen at the meetings."

Another clergyman writes from near Saxmundham as to tent services conducted by Mr. John Johnson: "We have had encouraging attendances and feel that the Holy Spirit has been working. The people listened with marked attention to the message of salvation."

From Finborough, a farmer writes that the tent services seem to have been very much blessed. "Fruit has been seen of past missions, and many have confessed that they were brought to Christ in the tent in bygone years. So it has been again this year."

Another writes he had heard of several conversions, and rejoiced greatly in the plain simple earnest manner in which the preachers delivered the Gospel.

EVANGELISTS' MOVEMENTS.

Mr. Moody is giving this month to work in Canada. Beginning at Montreal on October 9, he went on to Peterborough (20th and 21st), Brantford (22nd and 24th), Stratford (25th and 26th), Toronto (27th), finishing at Winnipeg on the 30th. The "Montreal Witness" says:—"The great evangelist who, in former years, moved thousands of hearts in Montreal, and, who, in all the large centres of population, has been a power for blessing and uplifting—Dwight L. Moody—is once more in our midst. His present visit is a flying one, and his message is chiefly to Christians, who are exhorted to a more living faith."

Mr. Alexander Clark has concluded a fortnight's mission in connection with three of the Huddersfield Baptist churches, Pole Moor, Scapegoat Hill, and Sunny Bank. The meetings, which were well attended from the first, attracted many non-churchgoers, and have produced deep impressions. Mr. Clark's visit was much appreciated by the workers in the Churches. The Mission continues this week conducted by Pastor F. J. Greening, of Bury, Lancs., assisted by Pastors T. Isles and T. R. Lewis.

A ten days' mission has been brought to a close at the Working Men's Mission, Barrow-in-Furness, by Mr. H. Driver. Christians have been greatly blessed, backsliders have been restored, and many unsaved ones have yielded themselves to Christ.

Mr. John Anderson, Superintendent of the Gordon Evangelistic Mission, Aberdeen, has retired from the direction, although remaining associated with the work. Under him the mission from small beginnings has grown in size and influence, until last summer twelve men were employed in tents and otherwise preaching the Gospel. The fruit of the mission is found in all departments of life at home, and many blessed through it have gone to other lands with the message of salvation. The secretary is now Mr. J. A. Smith, Glendon, Westburn-road, Aberdeen, to whom applications for evangelists should be addressed.

The Bristol Free Church Council has issued a letter, signed by ninety-nine ministers and workers (representing ten denominations), calling for prayer and effort on behalf of the united mission to be held in Bristol Nov. 1-14. The writer says: "The object is simple and grand, and, for Christians, beyond all cavil. It is, on the one hand, to bring home to every human heart in Bristol the claims of our Lord Jesus Christ on its affection and obedience; and, on the other, and as a consequence, to make Bristol more truly a city of God."

Mrs. Baeyertz has concluded a sixteen days' united mission at Blackheath. Afternoon and evening meetings were held daily in the Rink Hall, and from the first were very full. At the afternoon Bible readings the numbers, beginning with two or three hundred, rapidly rose to 750 and upwards. At the evening meetings the large hall was packed to the doors and beyond the doors, the passages and outer porch being crowded with those who could not find seats, and who stood for an hour and a half listening with quiet and deep attention. Night after night, after the Gospel meetings, the room behind was filled with anxious inquirers, and large numbers have professed to receive Christ. The results of Mrs. Baeyertz's mission here have been of a nature to reach far beyond anything seen on the surface.

A bright and successful eight days' mission has been conducted in Dunstable by Mr. Josiah Nix. On the opening Sunday (10th) three services were held; the afternoon meeting being for men only. The services increased in interest and attendance from day to day, and also in decision for Christ. On Saturday evening a magnificent temperance meeting was held, when 170 pledges were taken. On the following Sunday and Monday 130 more were taken. Large numbers entered the inquiry rooms, about half of them being children belonging to the Sunday-school, the remainder being of all ages, both male and female. Such a mission has perhaps never been known before in this town.

Mr. Richard Spragg's Mission at London-road Hall, Kettering, has been fraught with blessing. Every night there were those who testified that they had accepted Christ.

A fortnight's mission has been held by Mr. B. H. Angel, at Croxley Gospel Hall, Rickmansworth. Souls have been saved during the fortnight, and much interest manifested. Mr. Angel has now left for Guernsey this week, where arrangements have been made for him to evangelize for two mouths.

Mr. W. D. Dunn, who has been preaching the Gospel of late in Edinburgh and Airdrie with great success, visited Kirkcaldy, N.B., last week at the request of the Gospel Union, and from the commencement of the mission the power of the Holy Spirit was manifest. God's people were confident that rich blessing was being granted, nor have we been disappointed, for night after night the spiritual interest has been deepening, Christians are being quickened, and not a few are finding life in Christ. Mr. Dunn preached on Sunday afternoon in Dr. McNeel's parish church to a large and attentive congregation. In the evening the large Public Hall was crowded out into the streets long before the time to commence the service, so eager were the people to hear the Gospel of the grace of God. The power of God filled the place, and many decided to serve the Lord Jesus Christ. Mr. Dunn continues all this week, preaching twice a day. Will the children of God give thanks for the blessing received, and pray for still greater things to be done?

Fulham.—Great blessing has rested upon the work at Tasso Tabernacle since Mr. H. A. McKenzie began his ministry ten months ago, forty having been admitted into fellowship mostly through conversion at the services. A successful and well attended mission has been held by Ned Wright, and amongst others a notorious gambler and drunkard has professed conversion. Mr. Charles Cook is to give his lecture on "A Pictorial Tour of the World," on Thursday, Nov. 4.

Irish Notes.

The Governors of the Presbyterian Orphan Society have added 206 children to the roll.

A successful series of evangelistic services has just been held in Trinity Church, Bailieborough, by Mr. Jackson, Assembly Evangelist.

In addition to three Presbyterian students permanently engaged in colportage work in this country, twenty-three students have given up a part of their summer holidays this year to this important kind of missionary effort.

Much satisfaction is felt in the North of Ireland that Rev. Canon Crozier, D.D., of Holywood, has been elected Bishop of Ossory, vacant by the retirement of Dr. Pakenham Walsh. Dr. Crozier is an active temperance worker and a broad-minded evangelical clergyman.

An artillery officer sends some interesting details of open-air work in South Ireland, as recently witnessed by himself in company with Rev. R. C. Hallowes, of Arklow. At Enniscorthy, Mountmellick, Carlow, and Waterford, the Gospel was preached and sung to goodly crowds in the streets or markets, without serious interruption. Many listened to the message of salvation.

The inaugural meetings of the Northend Baptist Association have been held in the Baptist Church, Antrim-road, Belfast. Rev. C. S. Donald presided, and was elected chairman for the ensuing year, Mr. D. McKelvey was chosen treasurer, and Mr. John Nelson secretary. Addresses were delivered by Pastors R. F. Jeffrey, F. E. Bury, and W. Whiteside. The conference was a very successful one.

A lady correspondent, who has lately visited Dublin, reports in very encouraging terms of the work sustained by various denominations in that city. She saw something in turn of the operations of the Visiting and Medical Mission, the Prison-gate Mission, the Soldiers' Home opposite Phœnix Park, the Irish Church Missions, in various of its departments, and the Mission to Jews. Everywhere she found hearty devotion among the workers, and a great readiness on the part of the people to receive their ministrations.

Scottish Notes.

The Ayrshire Christian Endeavour Union reports eight new societies added to its roll during the past twelve months, bringing the number up to twenty-one.

The Baptist Union of Scotland finds its home mission funds in such a serious condition that the possibility of maintaining the whole of the present stations must be considered in the near future.

Referring to our note on the Young Men's Guild Conference at Inverness, we are asked to say that the convener of the committee on Life and Work is Rev. Wm. Robertson, of Coltness; and that the paper mentioned was read by Mr. Robert Burnett, of Gilcomston, Aberdeen.

The second annual conference in connection with the United Presbyterian Churches of Kirkcaldy, Dunfermline, Cupar, and Kinross, was held last week, Mr. H. M. Barnett presiding. There were good audiences, nearly all the denominations in the district being well represented.

By the will of the late Mr. James Gordon Oswald, of Scotstoun, £300 a year is to be paid to Mr. William Quarrier, towards the maintenance of one of the Orphan Homes of Scotland specially designed for invalid children, "so long as these homes are conducted on sound Christian principles and to his son's satisfaction."

The sixteenth annual conference of the Edinburgh Y.M.C.A. and Fellowship Unions was held last week in Newbattle Free Church, Dalkeith, when there was a good attendance. Mr. James Taylor occupied the chair, and Mr. William Stewart (Leith) introduced the subject for the day: "What are the best outlets for aggressive work in village associations?"

At the annual meeting (held last Friday) it was reported that the membership of the Glasgow United Young Men's Christian Association is now 8430, and the number of branches meeting weekly 231. During the year a large number of evangelistic meetings were held every Sabbath evening, as well as services conducted regularly in nine model lodging-houses.

Lord Overtoun was spokesman last week, when a presentation was made to Rev. Professor Lindsay, on the attainment of his semi-jubilee in the chair of Church History, in Glasgow Free Church College. He paid a warm tribute to Dr. Lindsay's services in connection with home mission work, and as foreign mission secretary, in addition to what he had done among the students.

Dunfermline Christian Conference was held on Saturday, October 16. The first subject of conference, "Faith's Opportunity," was introduced by Rev. W. D. Moffatt (Edinburgh). This was followed by "The Culture of the Spirit," opened by Rev. Alexander Maclennan (Dunfermline). In the evening the large Free Abbey Church was crowded, when Rev. John McNeill gave the first address of a fortnight's mission, and indicated the lines on which he hoped to work in the town.

Last Friday there was celebrated the thirty-eighth anniversary of Grove-street (Home Mission) Institute, Glasgow. Dr. Jas. Alex. Campbell, M.P., presided, and among the other speakers was the founder, Mr. J. Wakefield McGill. Attention was called to the completeness of the organisation. There are separate departments to deal with boys and girls, growing youths of both sexes, young men and women, and adults of every class. By means of these it is possible to take hold of all the members of a family whenever one link has been formed.

Medical Missions.

Belfast has been visited by Dr. E. Sargood Fry and Mr. G. A. Barclay as a deputation from the Edinburgh Medical Missionary Society, who have held several meetings and diffused a large amount of interest in the work of this society and of medical missions in general. The Marchioness of Dufferin and Ava presided over the opening meeting for ladies, held in the Y.M.C.A. buildings on the afternoon of Monday, October 18, and very largely attended. Lady Dufferin's great interest in such work is well known, every friend of missions knowing something of the "Dufferin Fund" and its outcome in India. Her ladyship's opening statement was most eloquent and full of encouragement to all who, through medical work, try to reach the non-Christian population of India and other lands.

The second public meeting was held also in the great hall of the new Y.M.C.A. buildings, when Dr. Fry and Mr. Barclay delivered addresses on medical mission work in many lands, magnificent limelight views deepening the impression in the minds and memories of the audience.

During the evening Mrs. Barclay sang with effect two or three sacred solos. Other meetings have been held, and it is believed much interest has been awakened. This Edinburgh Medical Missionary Society is deserving of the hearty support of the members of all evangelical churches, inasmuch as it is strictly inter-denominational.

Requests for Prayer.

For special mission, from Nov. 1 to 14, Netherfield-road Mission-hall.

For special meetings to be held at Gospel Hall, North Woolwich, October 31 to November 7.

For a week's special mission amongst metropolitan railway men, commencing November 1 to 8.

For power of the Holy Ghost upon mission at Clapham Y.M.C.A., November 7 to 14, inclusive.

Rev. T. B. Pandian, a native Indian Christian, has been holding a series of meetings in St. James's Hall, Plumstead, S.E. The meetings were very well attended, and considerable interest was aroused. Mr. Pandian is highly educated, and well able to instruct the British public on the religious and social life of our great Dependency. Two lectures were illustrated by magic lantern slides. One characteristic of the meetings, which was noticed by many with special gratitude, was the unanimity which prevailed among the different denominations of Christians in sympathising with Mr. Pandian's work.

National Refuges.—The Queen's Jubilee Memorial Home for Destitute Boys, situate at 164, Shaftesbury-avenue, was on Friday evening the scene of an interesting meeting and presentation of prizes. The occasion was the reunion of Old Boys, former inmates of the Home, which is called Shaftesbury House, and which is also the headquarters of the National Refuges and Training Ships Arethusa and Chichester. The society during the past fifty-four years has trained for useful service over 14,000 poor boys and girls, and last night's proceedings were chiefly noticeable on account of the book prizes given to lads who had kept their situations over twelve months with good characters.

Letters to the Editor.

SUNDAY LABOUR IN BREWERIES.

Dear Sir,—I have lately visited Burton, and made careful inquiries respecting the chief local trade. After my evening sermon I held my usual evangelistic prayer meeting, and in response to my appeal to any who desired prayer, a lady raised her hand and spoke to me afterwards. She was a Christian and a member of the Church of England. She said she had for some time endeavoured to draw attention to the privations in religious privileges of the workers in breweries, and she had raised her hand for prayer, that God would help her. She gave me some very sad and striking facts, and gave me some numbers of the *Birmingham Daily Gazette*, containing letters of her own protesting against the excessive Sunday toil in the breweries. At the great meeting for Sunday closing, held at the Albert Hall on October 5, I had the honour of supporting the first resolution moved by his Grace the Archbishop, and took the opportunity of fulfilling my promise to the lady to bring before the public some of the facts.

On alternate Sundays the men work thirteen hours one Sunday and 18 the next, only leaving the brewers one hour for dinner. The maltsters work 18 hours on Sunday in an atmosphere most of the time of from 150 to 200 degrees. If it be said that the process of malting requires continuous work during seven days, the reply is that in Edinburgh the maltsters work only four and a half hours on Sunday. What suffices in the capital of Scotch whisky would suffice in the capital of English beer.

I am told that in Scotch malt houses on Sundays there is no "heavy loading, frame-breaking, heading, or emptying." If there is any inaccuracy in these statements I shall be glad to correct it. If inaccurate, will some brewer at Burton give the exact figures? Such reports if false should at once be denied or explained. If true—if even the half be true—such a state of things calls for instant reform.—Yours faithfully, Newman Hall.

J. H. AND F. W. NEWMAN.

Dear Sir,—In your issue of the 14th inst. occurs the following statement: "No one, however, has ever questioned the perfect honesty and sincerity of both brothers" (*i.e.*, the two Newmans).

Did not Charles Kingsley, Dr. E. A. Abbott, and F. W. Newman himself question the cardinal's honesty and sincerity?

I think you will find the answer to this question to be *Yes*.—Yours faithfully, X.

Personalia.

Dr. Joseph Angus has devoted the Angus Testimonial Fund, now amounting to £3500, to the foundation of "a lectureship for the reverent and intelligent study of Biblical and religious truth."

Rev. C. A. Morgan, of Cath. Coll., Camb., eldest son of the missioner, Rev. Dr. Morgan, has sailed in the *Australia* for China, whither he goes to labour with Bishop Cassels under the China Inland Mission.

Rev. F. W. Coillard, the veteran missionary from the Upper Zambesi, accompanied by Rev. L. Jalla, purpose visiting Scotland on December 1, and are open to receive invitations to centres where they may have an opportunity of telling of the work they have been able to do in Africa. Mr. Coillard has an excellent selection of lantern slides, which he will be glad to use as opportunity affords. Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow, the hon. sec. of the British Committee, will be glad to communicate with any friends who can arrange meetings for the missionaries.

"Too Good for a Priest!"—A lady writes:—"The following incidents show the esteem (!) in which the Roman Catholic priests are held even by the devout in L——. A lady, in telling me of a brother who had renounced the priesthood, expressed her delight by saying, 'He is much too good to be a priest.' A simple woman, speaking to me of Signor C——, said, 'He is an angel, but our priests—they are devils.' And both these women are sincere Roman Catholics."

Rev. Arnold Foster, writing with reference to the report of his recent address at Exeter Hall, says: "I am represented as saying that one of our Hankow preachers had declined 'the offer of a censorship in Pekin.' What I really said was that the preacher in question had a brother-in-law who was a censor in Pekin, and that through the influence of this relative an offer of a very remunerative appointment had been made to him, which, however, my friend had promptly declined in the manner described."

The Y.M.C.A.

BOHEMIA.

The first general conference of Young Men's Christian Associations in Bohemia has been held at Prague. The joy and blessing of such a conference in this land of Huss can be fully understood only by those who know the opposition which the first Y.M.C.A. of Prague experienced in getting legally established in 1886. On the one hand the Government—now so friendly to our Y.M.C.A.'s—looked with keen suspicion upon the movement, and repeatedly sent back the statutes as "not accepted," while, on the other hand, the old Reformed Churches did not care for such a foreign institution. To-day the Young Men's Associations enjoy the full confidence of the Government, and the Reformed Churches fully believe in this movement for young men.

This remarkable conference of twenty-nine Associations, with eighty special delegates, met in Caslau in September. A host of friends was most cordially welcomed by the local Association. The deliberations of this historic conference, the first of its kind in a land full of historic reminiscences, would compare most favourably with the exercises of similar conferences in America or England. All the addresses were in the Bohemian tongue, and some of them contained most touching historical allusions. The nearness of Caslau to Kuttenberg, once the scene of wholesale martyrdom, made doubly impressive the question of one of the speakers, "What other nation has such claims upon God as our Bohemian nation? What other people can claim so many martyrs for truth?" Is not such a conference a partial answer to the prayers of 4,000 martyrs that were hurled down the shafts of the old silver mines of Kuttenberg? God bless the young men of Bohemia.

Prague. Albert W. Clark.

BRIEF NOTES.

New Associations have been formed at Horsham and Clacton-on-Sea.

The opening meeting of the Southsea winter session was held on Thursday evening.

The Worcester Y.M.C.A. has added the names of 253 young men to its membership roll by a special "campaign."

Sir George Williams presided, on the 11th inst., in the Town Hall, Lavender Hill, over the ninth annual public meeting of the Clapham Junction Association.

The high sheriff of Lincolnshire, Mr. T. Cheney Garfit, who is presiding at the annual meeting of the Lincoln Association on the 27th inst., strongly endorses the work of the Y.M.C.A.

The Chelmsford Association held a very successful annual meeting in the County Hall on the 20th inst., when the chair was occupied by Mr. Howard Williams. Addresses were given by Mr. W. Hind Smith and Mr. Alfred Lambert.

The Hon. Thomas Pelham presided on Wednesday evening in the Lewes Town Hall, over one of the most successful annual meetings ever held in connection with the local Y.M.C.A. The report presented was full of satisfactory information.

The winter session of the Coventry Association has opened well. Two lectures, illustrated by limelight, were given the first week by Revs. C. R. Gilbert and J. P. Wilson. On Nov. 18 the Countess of Warwick will hold a book reception at the rooms, for which a thousand invitations have been issued.

The Wimbledon Association held a mass meeting for men only in the Drill Hall on Thursday, the subject being "Impurity," and the speaker Rev. F. B. Meyer. The chair was taken by Mr. H. W. Maynard, a vice-president, who was supported by the prominent clergy and ministers. There was a large and attentive audience.

By the kind invitation of the Bishop of Durham and Mrs. Westcott, the Y.M.C.A.'s of the North-Eastern District held their annual conference at Auckland Castle on Saturday afternoon, the 16th inst. Nearly a hundred delegates were present, and the proceedings, in which the bishop himself took part, were most gratifying and encouraging.

The opening of the winter campaign of the Camden Town branch was signalised last Thursday by a social reception of young men. There was a good attendance, and the evening was enlivened by vocal and instrumental music. Very interesting addresses were delivered by Mr. T. Richardson based on "the game of cricket," and Rev. F. B. Meyer on "the use of the bicycle."

The Archbishop of Canterbury addressed a cordial letter to the annual meeting of the Croydon Association on Monday evening, expressing his very earnest desire that God's blessing might rest abundantly upon the proceedings. The chair was occupied by Mr. J. Compton Rickett, M.P., and Dr. Joseph Parker was the principal speaker. The new building is now practically free from debt, and the members number 373.

"A more eloquent testimony," says the *Sussex Daily News*, to the widespread influence of the Brighton Young Men's Christian Association could scarcely be furnished than the magnificent assembly in the Dome on the occasion of the twenty-sixth annual public meeting. The spacious building was completely filled. Sir John Blaker, Mayor of Brighton, presided, the speakers being Revs. E. A. Stuart, E. J. Kennedy, J. B. Figgis, and others.

Mr. Isaac Selby has completed a week's mission against infidelity in the large hall of the Y.M.C.A., Manchester. Mr. Selby was formerly a Freethought lecturer in Australia, but is now a Christian minister. He came here strongly recommended His lectures were well attended by a large number of members and friends, who spoke most favourably day by day of his clear reasoning and courteous answers to opponents at the close of each lecture.

The Y.W.C.A.

In lieu of the customary report, the London Young Women's Christian Association has issued—as marking the Diamond Jubilee year—a most attractive booklet, entitled "Y.W.C.A. Sketches," handsomely illuminated, on toned paper, and giving portraits of a host of the leaders in the movement, such as the late Lady Kinnaird, Lord Kinnaird, and other presidents, secretaries, and workers, too numerous to catalogue.

The development of the movement is admirably traced—beginning with the Prayer Union, formed in 1855, and the inception of the idea of institutes and homes for young women.

The first Association Home, it is stated, was opened in Charlotte-street, Fitzroy-square, in 1855. This led to others, and now there are in London twenty-three Y.W.C.A. Homes and Restaurants for young women, while in the provinces there are a hundred, in Scotland eleven, and in Ireland fourteen. These cater for all classes of workers—teachers, clerks, shop assistants, and servants. Delightful sketches are given of life in such Homes, illustrating their real value and usefulness to lonely girls. Holiday Homes come next. Then Protective and Employment Agencies, with a passing glimpse at the operations of the Park Mission. The Factory Helpers' Union, with its manifold agencies for good, forms an instructive chapter. The work of the Association in country places will be to many as a new discovery. Nor are the workers in the Colonies and in foreign lands overlooked.

The attentive reader cannot fail to gain from the perusal of this charming booklet an enlarged conception of what the Y.W.C.A. is actually doing for the business young women of our time. The emergence of girls into workaday life, which is so marked a feature of the present day, has, in fact, brought with it an exposure to loneliness and temptation previously unknown, and with these novel conditions this Association has set itself resolutely to deal in order to win our young women to the Saviour. The booklet may be had (price 1s.) from the Y.W.C.A. Bookstall, 26, George-street, Hanover-square, W.

On Tuesday, Oct. 19, a large social gathering of the Upper Norwood and West Dulwich Y.W.C.A. took place in St. Aubyns Hall, Upper Norwood. Mr. C. E. Tritton, M.P., took the chair, and Rev. E. A. Stuart gave an address to a most attentive audience.

"The Homestead," Tankerton, Whitstable, provides a home for thirty gentlewomen whose means are small. Some are received for a short period whilst run down or out of employment, and others for a permanency. The Home is worked on an evangelical basis. The house is in a lovely position, and everything is done to make it bright and cheering. Gertrude Dutton, Hon. Treasurer.

The Bible League held a conference at Shaftesbury Hall, Bournemouth, last week. Revs. H. Graham Thwaites, G. D. Hooper, A. A. Isaacs, and W. Fuller Gooch delivered discourses exposing the fallacies and dangers of the Higher Criticism, and advocating the necessity for determined action in support of the divine authority of Holy Scripture. Mr. H. Forbes Witherby closed the conference with a lime-light lecture, entitled, "The Gods and the Religion of Egypt at the Time of Moses," producing valuable evidence from the monuments, etc., as to the accuracy of the Pentateuch.

Emmanuel Church, Brighton.—The controversy between Rev. J. G. Gregory, M.A. (just appointed to Christ Church, Leamington) and the ecclesiastical authorities of Brighton and Hove, showing no sign of a Protestant succession being obtainable for Emmanuel Church inside the Church of England, that church is about to pass into the hands of the trustees of the Countess of Huntingdon's Connexion. Rev. J. B. Figgis, M.A., who will shortly complete thirty-seven years of happy ministry at the church in North-street, Brighton, has been appointed to take charge of Emmanuel Church.

Christian Endeavour.

Mr. John Jolly, president of the Toronto Union, has resigned, and is now on his way to India as a missionary.

The fourth annual convention of the Christian Endeavour Societies was held last Thursday and Friday in Dublin, and was largely attended.

The Endeavourers of New South Wales have issued a new Christian Endeavourer organ, the *Roll-Call*, edited by the secretary of the World's C.E. Union, Rev. W. J. L. Closs.

A spirit of consecrated work was manifest at a recent convention at Michigan. The key-note was "soul-winning." A "surrender meeting," held early on Sunday morning, was the best of the several gatherings.

The two largest Christian Endeavour Unions in Scotland have held their annual meetings. At Glasgow it was reported that 146 societies numbered in all 6028 members (4710 active, 730 associate, and 588 honorary). The special feature of the Edinburgh gathering was an address by Professor Thomas Smith, giving an interesting account of his personal experience of mission work in India.

Work in Lugano.

The quaint town of Lugano, on the beautiful lake of that name, is in Switzerland, but its population is entirely Italian. For this reason the Italian Waldensian Church has a minister stationed there. The present pastor, Signor Paolo Calvino, is a most indefatigable preacher, but inasmuch as all Protestant services—English, German, and Italian—are held in a room belonging to the Hotel du Parc, Signor Calvino can only have the use of the "chapel" every second Sunday, alternately with the German pastor. As this room is closed the whole week, Signor Calvino holds classes and occasional meetings at his own house; but these are mostly attended by regular church-goers, though the general public are invited.

Now, Signor Calvino feels convinced that if he could erect a small chapel and schoolroom (which should be the property of the Italian Waldensian Church Committee in Rome), where he could hold regular Sunday and week-day services, many of the poor Luganese would go there to hear the Gospel. To this end Signor Calvino has for some years been endeavouring to collect money, and now only requires about £200 to enable him to buy the necessary land and begin the building. He would be willing to make arrangements for other Protestant services to be held in the Waldensian Church at convenient hours.—Yours very faithfully,

(Miss) Dora Hecht.

3, Gainsborough-gardens, Hampstead, N.W.

The Open Door.

Father! smile on me if this plan be thine,
Now that the long-closed door is open wide,
And I am free to go where I incline,
With none to hinder, to upbraid, or chide.

Oh, let me feel thy Presence; let thy hand
Rest on my shoulder, and thy Voice,
Speaking in accents I can understand,
Tell me this pleasant land is all thy choice!

I cannot take the honey and the oil,
The purple clusters of the laden vine;
I cannot ease the limbs long used to toil,
Nor lift the weary hands that hang supine

Unless I know in certainty that Thou
Dost walk with me, thy will with mine agreed;
Alas! too long I sought thy gifts, but now
It is Thyself, my Lord and God, I need.

I pause before I pass the threshold o'er,
And leave, this straitened all where I have dwelt
In my affliction; where, in anguish sore,
Thy comforts and thy chastening I have felt.

I thought Thou meantest me to drink this cup
Quite to the dregs; each crimson gout
Tasted, until that last long trembling sup
When death the consummation brought about.

And I was wrong! Thou hadst another way;
Thy heart was set on some far wider scheme
Than I could dare to wish for or to pray;
A tenderer plan than I could ever dream.

Thy will be done, O Lord, on earth in me,
As it is done in heaven in all beatitude!
In my deliverance Thou hast made me see
I have misunderstood thy plenitude.

Geraldine M. Seymour.

Mormonism.—The prospect of Church domination in the civil affairs of Utah makes a dark outlook for the future. There is no remedy but the slow one of gradual enlightenment and the increase of the Gentile voters. The Church has the power, and how it will use it history only too clearly demonstrates.—*N.Y. Independent.*

THE BOOK WORLD.

ANNUAL VOLUMES.

The Quiver (7s. 6d. *Cassell & Co.*) makes a splendid home library for the winter. It seems to improve from year to year, and fully holds its ground with later productions.

Darton's Leading Strings. This comes every year, and there has never been a better issue than the latest. The many short readings are as gay as the pictures are in many cases amusing. (1s. 6d. *Gardner, Darton & Co.*)

Our Boys and Girls. Under this title the *Wesleyan Sunday School Union* issue a little illustrated monthly for young folk. In volume form (1s.), with illuminated covers, it provides a pleasing and bright picture and story book.

The Day of Days, edited by Rev. Charles Bullock, is an annual the contents of which will cheer many a home during the winter months. Such volumes are specially useful in parochial and village libraries. (2s. *Home Words office.*)

The Young Woman. The fifth annual volume (*Horace Marshall & Son*) has stories and articles in abundance, with excellent portraits and other illustrations. The talks "Between Ourselves" are a very readable feature.

Sunday is a great favourite with the young. The pictures, over two hundred in number, are accompanied by a large variety of good reading, and the exterior is as bright as the interior is excellent. (3s. and 5s., according to binding. *Gardner, Darton & Co.*)

Little Folks. The Christmas volume forms a delightful book. The illustrations are of a high order and numerous, and there are six coloured plates. "How Royal Children Live" is the title of an attractive series of sketches. The stories and general contents are entertaining and instructive; while some of the pictures are very funny. (3s. 6d. *Cassell & Co.*)

The Temple Magazine, Mr. Silas Hocking's monthly, makes a bulky volume, filled with very attractive matter. Dean Farrar's papers on "Men I have Known" are replete with deeply interesting reminiscences. "Preachers in their Pulpits" is a series that many will welcome, and in most cases the portraits are strikingly true. There is much reading of the lighter sort. (*Horace Marshall & Son.*)

The Sunday at Home Volume for 1897 is as good as its excellent predecessors. Varied and of a high order, the contents should find reading for many a day to the profit and entertainment of Christian families. There are serial stories by Leslie Keith and Everett Evelyn Green, and shorter ones by other favourites. Mrs. E. Brewer contributes sketches on "Almshouse Life," and Dr. Monro Gibson writes on "Facts of Experience and Truths of Life." Biographical articles are a useful feature, and while there are meditations for persons of mature years, there are bright and useful readings for the young. The illustrations are, as always, numerous and good. (7s. 6d. *Religious Tract Society.*)

The Leisure Hour: Volume for 1897. This companion volume, with its tinted plates and other engravings, has many attractions. Not to specify running stories and papers on travel, we call attention to a series of sketches of Midland cities and towns from the pen of W. J. Gordon, and to historical and antiquarian articles by Sir E. Maunde Thompson, Sir Walter Besant, and Prof. Flinders Petrie. Scientific and natural history notes are a welcome feature, and uniformly from reliable pens. Dr. A. Schofield writes on "The Great Food Question," and Edward Porritt on "The Canadian Parliaments." There are readable contributions on American history and affairs. (7s. 6d. *Religious Tract Society.*)

Our Darlings. Vol. xxiii. (*J. F. Shaw & Co.*) This attractive children's paper is widely known. As a volume it is handsomely bound, and replete with the charming bits, pleasing stories, and bright illustrations young people so much love. It is a real treasury of delight for the long winter evenings. The same publishers issue **Little Frolic** for the very tiny ones—in large type and short simple words. It is prettily bound, and bright with charming pictures which appeal to the wee folk. Yet further from the same firm we have **Sunday Sunshine**, edited by Catharine Shaw. A Sunday annual for children of all ages, which will bring sunshine into many a dull hour. The stories are thoroughly interesting, and the illustrations bright and pleasing. Those who secure for their little ones these three charming annuals (which may be had either bound in cloth or in coloured boards) will always have something to afford pleasure on a wet day.

SCRIPTURE AND MOTTO CARDS.

These heralds of the coming Christmas time are making their appearance. An excellent selection can be had from Mr. E. Kaufmann, of 30, Paternoster-square, E.C., judging from the specimen packets sent to us. The Text Cards are of various artistic designs, which prettily set off the well-selected texts and constitute them admirable Christmas and New Year reminders. The Motto Cards are also beautifully finished, with richly coloured flowers and illuminated Bible mottoes. Mr. Kaufmann will send an illustrated list free to any address on receipt of postcard.

From Story to Story, by Janie Brockman (3s. *Gardner, Darton & Co.*), is a book of illustrated readings for children. The stories are told in simple words, dissyllables being divided so as to assist the learner. The book will be of service in the nursery.

Recitations and Dialogues. Edited by T. W. Paterson. An admirable selection of pieces, grave and gay, thoroughly adapted for juvenile entertainments, Bands of Hope, and other children's gatherings, compiled by one who evidently understands the taste of the young folk.

Messrs. Cassell & Co. are re-issuing in cheap serial parts those popular works, **Cathedrals, Abbeys, and Churches** and **The Story of the Sea**. Both are fully illustrated. The former work will be published monthly at 6d. per part, and the latter in threepenny weekly parts.

Heart Breathings. By Mary E. Bumstead. (1s. *Fortune & Chant, Southport.*) The fourth edition of a little volume of sacred verse, breathed from a couch of pain and weakness, but glowing with firm faith and fervid love of one who knows what it is to walk with God in the shadow. Many will find stimulus and comfort in these simple stanzas.

Fight and Win: Talks with Lads about the Battle of Life. By Rev. George Everard, M.A. (1s. *Nisbet & Co.*) An admirable little book for our youths. Beginning with "When I was a Lad," a chapter of autobiography, Mr. Everard presents life stories and principles to live by in thirteen bright chapters, the last of which asks the pointed question, "Are you a Friend of the Lord Jesus?"

Sermons on Cardinal Truths. By Pastor H. E. Stone (6d.) A series of plain, practical addresses on vital doctrines such as "the Fall," "the Church," "Repentance," "Faith," "Order," etc., with a trenchant discourse on "Confession" in contradistinction to "the Confessional." It is well that our pulpits should ring with such wholesome and timely words. (*Barnes and Scarsbrook*, South Hampstead).

Tares and Wheat: A Memorial of John Wycliffe. By Charles Tylor. (2s. *Headley Brothers, 14, Bishopsgate Without.*) This is a thorough piece of work, although intended for the general reader. Having made himself well acquainted with the times of "the Morning Star of the Reformation," the author has produced an eminently readable and useful book. There are several illustrations, all of them artistically finished.

"Sayings of Jesus": Six Village Sermons on the Papyrus Fragment, preached in St. Kentigern's Church, Crosthwaite, Keswick, by Rev. H. D. Rawnsley, Hon. Canon of Carlisle. (*Glasgow: J. MacLehose & Sons.*) There have been many studies of the now famous Logia. This is a thoughtful treatment; it deserves attention, and will well repay perusal. The preacher is a poet, hence striking sonnets from his pen—one prefatory, the other valedictory.

Fifty-two Stories of Duty and Daring for Boys, edited by Alfred H. Miles, is a capital presentation volume. Among the contributors are G. A. Henty, G. Manville Fenn, Grace Stebbing, and David Ker; that is sufficient indication of the lively contents of the volume. **Fifty-two Stories of Duty and Daring for Girls.** This is a capital selection of episodes, gathered from the writings of Countess Norrairow, L. T. Meade, Sarah Doudney, and other able authors. Many girls will find themselves charmed with the book. (5s. *Hutchinson & Co.*)

Two sumptuous books for young folk are issued by *Messrs. Gardner, Darton & Co.* **Song Flowers,** by the late R. L. Stevenson (7s. 6d.), set to music by Katharine M. Ramsey, and illustrated by Gordon Browne, will give rich entertainment in the nursery, both for mind and ear. Mr. Crocket writes a clever and characteristic preface. **Little Grown-Ups** (6s.) is a picture gallery of delights. The full-page coloured pictures by Maud Humphrey are truly exquisite in drawing and colour, while the interludes of story and verse by Elizabeth S. Tucker are gems of baby talk.

Selected Articles on Spiritual Subjects is the title of a volume of "leaders," which have from time to time appeared in *The English Churchman*, and are now published by request in book form. Over fifty in number, these articles cover a wide field of thought and teaching. They are uncompromisingly Scriptural in substance, and always spiritual in tone. Ecclesiastical controversies are out of sight in these helpful pages, which deal with such subjects as "Grace, Mercy, Peace," "The Fulness of Christ," "Waiting on God," and "Christ's Tenderness to the Weak." The spirit of the Puritans is in this book, for which we bespeak a large circulation. (1s. "*English Churchman*" *Office, 74, Strand, W.C.*)

The Sunday-School Teachers' Pocket Book for 1898 has a diary, class register and almanac, strongly bound up with much useful information. (2s. *Sunday School Union.*)

Messrs. Eyre & Spottiswoode have issued (in conjunction with Messrs. Harmsworth) the first part of a serial work, Nelson and his Times, by Rear-Admiral Lord Charles Beresford and H. W. Wilson. The volume will be uniform with "Sixty Years a Queen."

Ebenezer: A True Story from Life. By Thomas Hogben. In this booklet the writer tells the simple story of one who has lain five years on his back in suffering and poverty, and yet has been enabled to render useful service. (To be had of the Welcome Mission, Portsmouth. 4s. per 100.)

BOOKS RECEIVED.

From *Mr. Elliot Stock.*—The Three Rylands. By Dr. Culross.

From *Messrs. Funk & Wagnalls Co.*—Clerical Types. By Rev. Hames Mann. (4s.)

From *Mr. John Kensit.*—Revolt: A Tale for the Times. By Richard Dailley. (3s. 6d.)

From *Mr. Alfred Holness.*—The Pathway to Peace. By James Wharton. (Paper 3d., cloth 6d.)

From *Messrs. Digby, Long & Co.*—The Story of Jephthah, and Other Poems. By A. W. Thead. (2s. 6d.)

From *Messrs. Isbister & Co.*—The Return to the Cross. By Rev. W. Robertson Nicoll, LL.D. (3s. 6d.)

From the *Wesleyan Methodist Book Room.*—Joseph: Dreamer and Deliverer. Studies for young men. By John Howell Jones. (2s.)

From *Messrs. Hutchinson & Co.*—Three Comely Maids: a Story for Girls. By Mary L. Pendered. (3s. 6d.) A Lonely Little Lady. By Dolf Wyllarde. (5s.)

From *Messrs. Partridge & Co.*—Ailsa's Reaping; or, Grape Vines and Thorns. By Jennie Chappell. (2s.) The Friends of Jesus. By Helen E. Jackson. (2s.)

From *Messrs. Service & Paton.*—Women of the Old Testament. By Rev. R. F. Horton, D.D. (3s. 6d.) The Celtic Church in Ireland. By James Heron, D.D. (3s. 6d.)

From *Messrs. Gardner, Darton & Co.*—English Ann: A School in Blumbaden. (1s. 6d.) Niccolina Niccolini. By the author of "Mademoiselle Mori." (6s.) Jenny. By Mrs. Edward Cartwright. (2s.)

From *Messrs. Longmans, Green & Co.*—Chauncy Maples, D.D., F.R.G.S., pioneer missionary in East Central Africa for nineteen years, and Bishop of Likoma, Lake Nyasa, A.D. 1895. By his Sister. (7s. 6d.)

From *Messrs. T. Nelson & Sons.*—Poppy. By Mrs. Isla Sitwell (3s. 6d.) Sister; A Chronicle of Fair Haven. By E. Everett Green. (5s.) An Emperor's Doom; or, The Patriots of Mexico. By Herbert Hayens. (5s.) The Illustrated New Testament (2s. 6d.).

From *J. Nisbet & Co.*—The Lord's Table, by Andrew Murray (1s.); How to Obtain Fulness and Power, by R. A. Torrey (1s. 6d.); A Century of Missionary Martyrs, by Rev. S. F. Harris (2s. 6d.); Consecrated Work, by Dr. Elder Cumming (2s. 6d.); The Older Brother, by Pansy (2s. 6d.)

From *Messrs. Hodder & Stoughton.*—The Last Things. By J. A. Beet, D.D. (6s.) The Potter's Wheel. By John Watson, M.A., D.D. (3s. 6d.) Chronicles of the Parish of Taxwood. By J. R. Macduff, D.D. (3s. 6d.) Personal Friendships of Jesus. By J. R. Miller, D.D. (3s. 6d.)

From *The Wesleyan Methodist Sunday School Union.*—Sunday-school Teaching, by Jas. Bailey (1s. 6d.); Twelve Famous Girls, Marianne Kirlew (1s 6d.); From Under the Shadow, Annie B. Foskett (2s. 6d.); Melissa's Victory, Ashton Neill (2s. 6d.); Love the Conqueror, Jennie Ferny (2s.); Runnelbrook Valley (1s. 6d.); Two Snowy Christmas Eves, Eliza Kerr (1s. 6d.).

Stratford Mizpah Band.—God has given much blessing on the work of this band in the open-air; there have been large and attentive audiences. The workers have been permitted to know of some who have been brought to a saving knowledge of the truth. They recently held their annual thanksgiving service, when short testimonies from the leaders mingled with praise.

Instances of Heroism in humble life not likely to be chronicled in history, are constantly occurring. One of these has just resulted in the death of a brave man, whose devotion to the post of duty was truly heroic. A driver of the Scotch express was recently struck in the eye by a stone wantonly thrown from a bridge. It was a mortal blow, and the agony was intense, but the man, bleeding profusely, stuck to his post for two long hours, and then quietly went home to die. Had he given way to weakness and pain, the consequences to the passengers might have been disastrous. As it was, he refused to be attended to till his duty was done.

Street Collections.—The growing evils of street collections are causing the friends of certain charitable institutions that have hitherto been benefited in this way to consider the advisability of altogether suppressing them. Beginning with the Hospital Saturday Fund, one society after another has fallen into the practice. A crop of abuses are already being reaped in the form of bogus collections, and the genuine institutions have begun to suffer through the waning of confidence on the part of the public. The street receipts for hospitals, for instance, have fallen from £4430 16s. 9½d. in 1896, to £2474 6s. 3d. this year. One of the evils is a regrettable jealousy and friction between the promoters of various good causes, each zealous for his own work. The controlling members of both the Hospital Sunday and Saturday Funds intend discussing the question at an early date whether the street collections, which have hitherto contributed about 12 per cent. of their income, shall be dropped altogether.

FIELD LANE
REFUGES AND RAGGED SCHOOLS.

This Mission conducts

OVER 30 RELIGIOUS MEETINGS WEEKLY.

Aggregate Attendance 2,700 Persons.

It also maintains

300 PERSONS DAILY,

Provides Shelter for

60 MEN AND WOMEN,

AND

Gives (on an average)

230 LOAVES OF BREAD AWAY WEEKLY.

304 Persons assisted to employment last year.

FUNDS NOW URGENTLY NEEDED.

TREASURER: W. A. Bevan, Esq., 54, Lombard street, E.C. SECRETARY: Peregrine Platt, The Institution, Vine-st., Clerkenwell-rd., London, E.C.

READERS OF "THE CHRISTIAN"

Are most earnestly appealed to for funds to extinguish the debt of £1,100 on the FINSBURY PARK WORKING LADS' INSTITUTE, see notices in THE CHRISTIAN 1423, page 10, and 1424, page 18, **"A LITTLE HERO."**

Kindly send as much as you can, either to the Office of THE CHRISTIAN or to the HON. DIRECTOR, 44 and 46, Poole's Park, Finsbury Park, London, N.

DESTITUTE CHILDREN'S DINNER SOCIETY.

The above old-established Society will shortly open their DINING ROOMS, and friends are earnestly requested to assist the Committee in meeting expenses.

Donations will be thankfully received and acknowledged by Lord Kinnaird, 1, Pall Mall East, S.W.; or H. Morton Carr, Esq., 13, Timinster-gardens, Lavender-hill, S.W. (Secretary); or the Bankers, Messrs. Barclay and Co., 1, Pall Mall East S.W., or the Editor.

London City Mission

(FOUNDED 1835).

Evangelical and Pioneering. 480 Missionaries Employed, 123 of whom visit special classes.

The City Missionary is a friend in the homes of the poor where, when practicable, he reads and expounds Holy Scripture.

FUNDS URGENTLY NEEDED.

Treasurer—F. A. BEVAN, Esq.; Secretaries—Rev T. S. HUTCHINSON, M.A., Rev. ROBERT DAWSON, B.A.; Office—3, Bridewell-place, London, E.C.

STOCKWELL ORPHANAGE,

CLAPHAM ROAD, LONDON, S.W.

PRESIDENT AND TREASURER: REV. J. A. SPURGEON, D.D

A HOME AND SCHOOL

FOR

500 FATHERLESS CHILDREN,

AND

A MEMORIAL OF THE BELOVED FOUNDER, C. H. SPURGEON.

No Votes required. The most needy and deserving cases are selected by the Committee of Management.

The Managers require TEN THOUSAND POUNDS A YEAR in Voluntary Contributions.

All Moneys should be sent to the President, addressed to the care of the Secretary, Mr. F. G. LADDS, Stockwell Orphanage, Clapham-road, London, S.W.

NOTICE TO INTENDING BENEFACTORS.—Our last Annual Report, containing a Legal Form of Bequest, will be gladly sent on application to the Secretary.

TO ALL LOVERS OF THRIFT AMONG THE PEOPLE.

THE DIAMOND JUBILEE

AND THE

"LIBERATOR" RELIEF FUND.

A SHILLING SUBSCRIPTION

IN GRATEFUL COMMEMORATION OF

THE QUEEN'S RECORD REIGN.

£36,000, or

700,000 Shillings, required to complete this Good Samaritan effort, and give the assurance of **PERMANENT RELIEF** to 600 aged and afflicted victims (over 60 years of age) of the great "Liberator" fraud, who were taught and drilled into habits of thrift by their trusted leaders, only to find themselves suddenly robbed of all their life savings, and driven to face the dreaded workhouse in spite of all their praiseworthy endeavours to make some provision for their old age.

There are **2,800 Cases** on the Books of the Fund, of whom

1,460 are **Widows** or **Lone Women.** | **664** are **70** years of age and over.

1,397 are **60** years of age and over. | **189** are **80** do. do.

Over **180 Deaths** through the disaster.

PITEOUS REQUESTS FOR RELIEF

are still coming to the Committee from Sufferers who have bravely borne with their difficulties, till sickness or great destitution has compelled them to apply.

Cheques and Postal Orders should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Hon. Sec., Rev. J. STOCKWELL WATTS, 16, Farringdon-street, E.C.

BEFORE SIXTY YEARS AGO.

The Special Claims of

The Society for Promoting Female Education in the East

to recognition on the occasion of this year's grand National Celebration are:

(1.) That it was the only Society for both Zenana work and School work existing in the Empire at the time of the Queen's Accession.

(2.) That it was then already carrying on Zenana work, Harem work, and School work, in China, the Straits, Egypt, and India.

(3.) That it was the pioneer of all subsequent efforts in Zenana and Harem work, for which it prepared the way, by encountering, and, to a certain extent, overcoming the greatest initial difficulties.

(4.) That it still occupies a wider sphere than any kindred Society in existence.

(5.) That by the help of God it has continued steadfast unto this day "in the Apostles' doctrine," and in the sending the Gospel to the heathen women and girls of the East.

The Committee urge these claims, and APPEAL for HELP to their COMMEMORATION FUND, to enable them to strengthen and extend the work of the Society.

PRESIDENT, THE MARCHIONESS OF NORTHAMPTON.

267, Vauxhall Bridge Road, S.W. Miss WEBB, *Secretary.*

WORKING MEN'S MISSION,

COLLINGWOOD STREET, NEW CUT.

"IN URGENT NEED."

WILL YOU HELP

TO PROVIDE FOOD FOR THE HUNGRY AND FIRING FOR THE DESTITUTE

in one of the Poorest Neighbourhoods in London? Very piteous appeals come to us for help. Must we refuse them for Want of Funds?

Our SOUP KITCHEN will open at the beginning of November, where a child can get a Good Meal for a Halfpenny, and an adult for One Penny.

This Mission has been established for the past 20 Years. Gifts of Clothing, &c., will be gratefully received.

Will the readers of THE CHRISTIAN send a contribution to the Editor; or to our Treasurer, F. A. BEVAN, Esq. 54, Lombard-street, E.C.; or to the Superintendents, T. and J. YOUNG, 33, Nelson-square, Blackfriars-road, S.E.?

Midnight Meeting Movement.

(Established in 1859.)

Arrangements have been made by the Committee of Management to hold gatherings of outcast women **all over London** during the **Winter months.**

A series of Special Meetings will be held on the last nights of 1897.

The **funds** have **suffered greatly** through the recent **Jubilee Festivities. Each** reader of THE CHRISTIAN is asked to send a contribution to c/o Messrs. MORGAN AND SCOTT, or to

C. WILSON McCREE, Secretary.

8A, Red Lion-square, W.C.

THE OUTCAST.

HELP URGENTLY REQUIRED

FOR THE CHURCH ARMY

LABOUR HOMES

58 INSTITUTIONS for giving a FRESH START IN LIFE to every suitable case Irrespective of Creed.

Cleanliness; Hard Work; Total Abstinence; Religious and Personal Influence. Over One Million Meals served yearly, with labour test.

Tickets for giving to beggars sent free to donors of 5s. and over. Contributions, crossed "Barclay's a/c Church Army," to Rev. W. CARLILE, Hon. Chief Sec., Headquarters, 130, Edgware-road, London, W.

MORAVIAN MISSIONS.

THE QUEEN'S DIAMOND JUBILEE

Will soon (D.V.) be followed by

The "Third" Diamond Jubilee

OF THESE **OLDEST OF PROTESTANT MISSIONS.**

The London Association

Earnestly appeals that in the Thankofferings of a grateful nation these Missions may have a share.

THUS FAR THERE HAS BEEN A SERIOUS FALLING-OFF IN FUNDS.

THE NEED IS MOST URGENT.

For LABRADOR alone, with its New Stations and NEW MISSION SHIP, and for the NEW WORK amongst LEPERS in SOUTH AMERICA, at least an ADDITIONAL

£10,000 IS REQUIRED IMMEDIATELY.

Contributions will be thankfully received by the Rev. W. WETTON COX (Clerical Secretary), or Mr. F. S. STAHLSCHMIDT (Lay Secretary). Office: 2, FURNIVAL'S INN, LONDON, E.C.

N.B.—ONE IN SIXTY Members of this devoted little Church is a Missionary, and so richly is their work blessed that the converts number nearly 100,000, or more than THREE TIMES as many as the parent Church. There are more than 400 Missionaries in the field, and the whole expenditure has been under £80,000, of which TWO-THIRDS HAS BEEN CONTRIBUTED BY THE NATIVE CHURCHES.

The Belle Isle Mission

The twenty-fifth anniversary of Mr. Benson's work at this Mission has been held with some interest. At the public meeting, Sir George Williams presided. Mr. J. Stark read a statement reviewing the work of the Mission during the past twenty-five years. The work had been progressive, and one much blessed with good. During these years a total of 839 members had been enrolled, an average of thirty-three per year, while out of that number 686 were received upon first profession of faith. The Sunday-school had increased from 100 to 1400.

Rev. E. G. Gange (president of the Baptist Union) having delivered a stirring and stimulating address, Mr. Joseph Benson spoke of the work which God had permitted him to do in connection with Belle Isle. Monday was a red letter day in his life, and he would always remember with thankfulness and joy how, in response to an appeal, 250 of his congregation visited him in the vestry, each bringing some free offering. Altogether, he received £195, some of the sums being very small—even a number of farthings, one poor person bringing sixteen farthings. He explained that he desired that an effort should be made to raise the sum of five hundred pounds in order the pay off the mortgage on the house adjoining the Mission chapel, which had been purchased for the use of the Mission, and for the cost of renovation of the chapel and branch mission-hall at Blundell-street. The announcement was made during the evening that the whole amount had been raised.

Addresses were also given by Mr. Thomas Lough, M.P., Rev. George Hawker, Mr. W. T. Paton, Mr. J. Williams Benn, Professor Clowes, and others.

Wakefield Convention.

As in previous years, the president and secretary of the Y.M.C.A. have been successful in calling together a large company of the Lord's people for four days of quiet waiting upon God, for the deepening of spiritual life, and for consideration of the claims of the heathen. Each of the ten meetings was presided over by Mr. Alfred Haley. They are memorable for the calm and quietness that pervaded all, and for the deeply searching, practical, and helpful addresses. The speakers were Revs. John Brash, Colin Campbell, John Wilkinson, E. O. Williams, and Dr. White.

The closing meeting was intensely solemn, Rev. Colin Campbell giving a deeply impressive address relative to personal responsibility in the matter of missionary service. He was followed by Dr. White, who spoke of the Lord's coming.

It is interesting to note that Rev. E. O. Williams, C.I.M., was the first of eight missionaries who have been accepted for the foreign field, having been led to offer themselves through the Wakefield Conventions, six of them being members of the Y.M.C.A., and one a member of the Y.W.C.A.

Notices.

Communications Received with Thanks.—H.U. A.A.M. T.E. P.K.P. J.J.N. H.H. G.R.K. A.E.W. L.H.C. A.W.C. C.M.B. W.F.W. H.T. F.J.H. A.C.D. T.W. P.V. H.V. M.F.M. A.M. W.B.R.C. R.H. D.H. M.C.F. F.W.B. T.H. E.L. A.M. R.C. J.B. J.A.W. R.C. A.C.B. H.L.G. K.H. C.B. R C. J.W.C. A.B. R.E.C. A.F. D.H. E.W.M. C.F.B. A.E.D. E.G.G. E.W. J.J.S. A.H.C. R.C. G.H.C.M. Y.R.L. J.K. C.F.G.C. J.A.S. T.C.M. C.A.M. J.S.B. G.B. W.M.U. J.H.P. F.C. C.J.E. J.C. D.A.J. H.M.B. T.E. A.K.P. J.F.B. C.P.B. R.F.G. E.S.J. H.C.W. R.McK. W.W. J.M.S. M.H. M.E.K. D.T.S. E.N.P. M.L.L. G.S. R.H.H. S.A.B. G.C.R. W.J.S.S.

Applicants for Tracts.—J. Gahagan, 46, Gladsmuir-road, Upper Holloway, N.; Miss Toone, Home for Little Boys, South Darenth; Mrs. G. Ferris, Greywell House, Pembroke-road, Cinderford, Glos.; Miss A. Lowe, Over Tabley Hall, near Knutsford, Cheshire; Joseph Ellis, 12, Etruria-street, Longsight, Manchester; S. H. Biddlecombe, 3, Tremadoc-road, Clapham, S.W.; Sergt. Brown, 1st Batt. West Riding Regt., Floriana, Malta; H. W. Mosley, 33, Albert-road, Dalston, N.E.; J. T. Stevenson, 19, Bristol-gardens, Maida Vale, W.; J. W. Perry, Lawley Bank, near Dawley, Salop; Mr. Gamble, sen., Wirksworth, S.O., Derby; James Williams, farmer, Irlam, near Manchester; James Dawson, 25, Orchard-street, Harpurhey, Manchester; Rev. F. J. Pennock, East Common-road, Harpenden, Herts; G. Bustors, Easter Cottage, Hailsham, near Eastbourne; A. Doward, 130, Falmouth-road, New Kent-road; Harry Richardson, Stonebridge Common Gospel Mission, 431, Kingsland-road, N.; Mary Dawban, Bromley Hall, Brunswick-road, Poplar, E.; C. Dickins, 15, Hale-street, New North-road, Islington, N.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Appeal.

The Hooe Reading Room is very urgently in need of illustrated stories and books for the men and lads. The secretary is Mr. W. A. Carden, The Forge, Hooe (not Hove, as recently stated in error), Battle, Sussex.

AMONG THE CHURCHES.

Church of England.

Rev. F. W. Greenhow has been appointed vicar of Donnington, Sussex.

Portman Chapel was reopened on Sunday, after having been closed for a year as the result of fire.

The *Record* says that the Birmingham Missionary Mission is being marvellously well attended.

Rev. N. A. Garland, an earnest and faithful Evangelical, is about to resign the vicarage of St. Matthew's, Brixton.

The two-hundredth anniversary of the opening of St. Paul's Cathedral will be held on Thursday, December 2.

The Bishop of Mauritius (Dr. Walsh) has been appointed to the Archdeaconry and Canonry of Canterbury vacated by the Bishop of Wakefield.

H.R.H. the Princess Christian laid, last week, the foundation-stone of a new hall for the Youths' Institute in connection with St. Mary's, Bryanston-square, W.

The Church Pastoral Aid Society held last week a largely-attended and enthusiastic series of autumnal meetings, when the forward movement was specially considered.

The Bishop of Osaka (Dr. Awdry) has been appointed to succeed the late Dr. Edward Bickersteth as Bishop of South Tokio, practically the metropolitan see of Japan.

Canon H. R. Whelpton has resigned St. Saviour's, Eastbourne, after an incumbency of thirty years' duration. It is expected he will be succeeded by his son, Rev. H. Urling Whelpton.

The annual meeting of the Younger Clergy Union, in connection with the C.M.S., was held on Monday at Salisbury-square. The Bishop of London gave an address on foreign missionary work. During the meeting the installation took place of the new president of the Union for the year—Rev. J. D. Mullins, assistant editorial secretary of the C.M.S.

A correspondent sends an enthusiastic account of a Sunday evening lantern lecture by Rev. T. Collins, at St. James' Mission Hall, Upper Edmonton. The pictures attract the working people in crowds, and the scenes from London life are used to point to higher things. Mr. Collins is trying to raise a million farthings to form a settlement at Edmonton.

Congregational.

A special mission has been held at East-parade, Leeds.

Stirring anniversary services have been held at High Barnet Chapel.

Mr. F. A. McCune has been ordained pastor at Baldwin-street, Attercliffe.

Rev. H. Cubbon has been recognised at Gallowtree-gate Chapel, Leicester.

Rev. C. Deeble has entered upon the pastorate at Westminster-road, Birmingham.

The eleventh anniversary of the work at Hoddesdon has been successfully celebrated.

Rev. T. W. Holmes has completed twenty-five years' useful service at Tabernacle Church, Sheffield.

The monthly "open" services at Cannon-street, Preston, which proved so successful last winter, are now being resumed for the season.

Rev. Alexander Cowe, of Hillhead, Glasgow, has accepted the pastorate at Guildford, and will commence his ministry on the first Sunday in November.

A dedication service in connection with the departure of Miss A. M. Pepper, daughter of Rev. H. Pepper, for Calcutta was held at Saffron Walden on Monday week. Rev. A. N. Johnson described the field of labour to which the new missionary is going, and Miss Pepper gave a statement of her motives and hopes.

Calls.—Rev. Ambrose Shepherd, of Reading, to Balham; Rev. W. J. Dickson, of Wigan, to Glasgow (as colleague to Dr. Fergus Ferguson); Rev. A. Bucklen, of Bollington, to Longton; Mr. T. Pearson, to High-street, Ware; Rev. J. Cooper, to Leominster; Rev. G. Fraser Elliott, of Chorley, to Buntingford.

Baptist.

Rev. G. T. Edgely has been recognised at Harringay, N.

Rev. W. Sutton Page has left for mission work in India. Farewell services were held at Andover.

Recognition services have been held at Earlsfield, in connection with the settlement of Rev. A. J. Payne.

The Home Counties Baptist Association held its quarterly meetings on Tuesday week at South-street Baptist Chapel, Greenwich. Following the day's proceedings came a public service in the evening, at which Pastor Thomas Spurgeon preached.

The church at Wadham-street, Weston-super-Mare, celebrated its jubilee last week. The preacher on Sunday, Oct. 10, was the Rev. E. G. Gange, President of the Baptist Union. Much enthusiasm was shown at the public meeting on the following Thursday, when the chair was taken by Rev. E. J. Rodway, first pastor of the church. A report was read by the present pastor, Rev. T. J. Longhurst, showing a membership of 293.

The church anniveasary at Brighton-road, South Croydon, was celebrated on Sunday, Oct. 17, when Rev. R. Turner Sole preached, and on Thursday, Oct. 21, by a tea and public meeting. Dr. Jas. A. Spurgeon presided at the latter, and congratulated the friends upon the encouraging report read by the secretary, Mr. W. G. Wood. Speeches were also delivered by Rev. E. Roberts, the pastor, R. E. Chettleborough, Messrs. H. M. Leslie, and W. Schwind.

Rev. H. J. Knight's second anniversary has been held at Peckham Rye Tabernacle. Rev. F. B. Meyer preached in the afternoon, and Rev. J. T. Wigner and Rev. E. Roberts (South London Tabernacle) addressed the public meeting in the evening. Thank-offerings to the amount of £30 were received during the day, and the sum of £250 has been raised during the year towards the Trust Fund. The report showed a most healthy state of things, the membership now numbering 212.

Rev. A. C. Jarvis having completed the third year of his ministry in Bethel Baptist Chapel, Macclesfield, the annual sermons were preached on Sunday, October 17, by Rev. F. A. Steven, of the China Inland Mission. On Monday, October 18, at the annual public meeting (at which the Mayor, Mr. P. J. Eaton, J.P., presided, supported by Alderman F. Hill, ex-Mayor), the secretary reported that 37 members had been added to the church, and 35 believers had been baptized, and that the work in all its departments had progressed considerably.

On the last two Sunday evenings Rev. Sydney J. Jones has been preaching at Toxteth Tabernacle, Liverpool, on "Romanism, Anglicanism, Nonconformity: To which is England to look for an interpretation of Christ? Which will Christianise the nation?" The twenty-sixth anniversary services were held on Sunday. The system of free seats is still maintained throughout the Tabernacle, and no collections are made from pew to pew. The pastor's monthly printed sermons have had an issue of 2000 a month for two and a-half years.

Calls.—Rev. R. M. Julian, to Ebenezer, Burnley; Rev. J. M'Clery, of Ramsbottom, to Southend; Rev. H. D. Clement, of Cardiff, to Cwmrhydyeirw, Swansea; Rev. R. H. Jones, of St. Clears, to Narberth; Mr. C. S. Douglas, of Brighton-grove College, Manchester, to Horsforth, near Leeds.

Resignations.—Rev. S. W. Martin, of Warwick-street, Deritend, Birmingham; Rev. E. G. Lovell, of Blockley.

Methodist.

A large mission-hall has been opened at Runcorn.

New chapels are being put up at Old Normanton and Lazonby.

Two new chapels are about to be erected in growing districts of Colne.

New chapels have been opened at Pokesdown; Newport-road, Cardiff; Battisboro' Cross, Devon; and Wilsitt, Pateley Bridge.

Sister Lily has arrived in New York. She conducted a service in the Central Metropolitan Temple, and has been "slumming" in the tenement districts.

A "quiet day" has been spent at Tamworth-road Chapel, Croydon, by a number of ministers and workers. Consideration was given to the question, "How to make our ministry more effective."

The Orphanage at Alresford has issued its report. Its income last year was over £1000. There are fifty children in the home, which during its career has provided for ninety orphans, of whom thirty-five have been placed in situations.

Mr. C. R. Parsons' Bible-class for men at Old Market-street, Bristol, has held its seventeenth anniversary, special sermons being preached by Revs. Wm. Perkins and D. L. Pawson. The class has nearly 100 officers, 850 men being on the roll. There are also connected open-air meetings, missionary efforts, a benevolent fund, fifty visitors, together with a savings bank and a large number of other useful agencies.

Presbyterian.

Rev. Dr. McGaw, the General Secretary, has gone to Bournemouth, where he is progressing.

Rev. T. W. and Mrs. Rees have sailed, per *City of Venice*, for India, to labour as missionaries at Sychet, Assam.

A new Welsh chapel has been opened near Clapham Junction, and another is proposed at Stoke Newington.

Rev. H. L. Mackenzie, Moderator of Synod, has been preaching in Liverpool, occupying the pulpits at Mount Pleasant and Cannon-street in the evening.

Rev. R. E. Welsh, of Brondesbury, during the next three months will fill the post of literary secretary to the Bible Society, vacant by the death of Rev. George Wilson.

A very interesting farewell was held at Liverpool in connection with the departure of Dr. John Roberts and his wife and daughter, on their return to their mission station on the Khassia Hills, India.

It is announced that the selection committee of the Marylebone Church have decided to recommend that a call be given to Rev. John Smith, D.D., of Broughton-place, Edinburgh. The congregation is to consider the question this (Thursday) evening.

Calls.—Rev. James McRobert, of Renton, to Port Elizabeth, Cape Colony; Rev. T. Martin, of Dromore, to Clogherney, Omagh; Rev. A. Maclellan, to be senior assistant in Glasgow Cathedral.

Salvation Army.

General Booth has conducted very successful meetings in Germany and Holland.

A party of officers have sailed for India, to take up missionary work there. Others will shortly follow.

Mrs. Booth has sent four trained nurses to Maidstone to assist in nursing fever patients, and has offered to receive ten convalescent people into one of the Army homes of rest free of charge.

1633 women have passed through the Rescue Homes in this country during the past year. 1432 of these have been sent to situations, to friends, or otherwise satisfactorily accounted for.

So successful have the efforts of the Investigation and Inquiry Department been, that the work is to be considerably extended. During the past year no less than 708 missing people have been found through its instrumentality.

Fallen Asleep.

At Endon, Leek, on 19th inst., Rev. J. Badnall, vicar of the parish for thirty-three years.—At Chertsey, on 15th inst., Mr. M. Lowther, an able and useful preacher of the Gospel.—At Widnes, on 16th inst., Councillor D. Wright, aged fifty-six, an active worker in the cause of Christ.—At Withernsea, on 14th inst., Rev. C. Talbot, aged seventy-one, for forty-one years an active Methodist minister.—At Dewsbury, Mr. Joshua Fletcher, who for fifty years had been a valued Sunday-school and evangelistic worker.—At Oswaldtwistle, on 19th inst., Rev. Boulby Haslewood, aged sixty-eight, vicar of the parish and rural dean.—At Disley, Stockport, aged sixty-nine, Mr. John Buckley, an earnest local preacher.—At Harold, Beds, Mr. Caleb Le Fevre, of The Maples, a devoted helper in Christian work, and an ardent temperance advocate.—At Hanley, Mr. Boyce Adams, a leading preacher and worker among the New Connexion Methodists.—At Ipswich, on 15th inst., Canon Bulstrode, aged seventy-three, for many years rector of Stoke in Ipswich, and a hard, earnest worker.—On Oct. 13, Mrs. Butchers, late of Tollington-park, N., an earnest worker, aged fifty-eight.—At Moyglass, Enniskillen, Mr. James Shence, aged twenty-six years.

Great Assembly Hall, E. — The banquet given for the past eleven years on Lord Mayor's Day to the poor of the East End of London has now become an annual feature, and they look forward to it as much as the City magnate does to his at the Guildhall. The invitations are distributed to the very poorest, irrespective of creed and denomination. The Lord Mayor Elect, Alderman Lieut.-Col. H. D. Davies, M.P., has promised fifty guineas, Mr. Alderman Vaughan Morgan has sent £5, Mr. Horace B. Marshall, C.C., £21, and the Company of Skinners, £5 5s. The public have always supplemented the amount given by the Lord Mayor and Sheriffs, and we trust they will again assist us, so as to enable us to entertain at least 3,000 guests on Nov. 9. Fredk. N. Charrington.

Great Assembly Hall, Mile End-road, London, E

The Christian.

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NOTES AND COMMENTS.

WE seem to have been under the shadow of the Great Mystery—Death—all last week. First Lord Rosmead, then the Duchess of Teck, and last Mr. Henry George passed away with tragic suddenness. There is nothing that overwhelms us with awe so much as this force of death. Man feels his helplessness here more than before any other enemy he meets with in his conscious career. But it is a good thing that as a rule our attention is monopolised by *life*. This is the great duty and the great difficulty. It is easy enough to die well if we have lived well. How small a place does the Bible assign to the death of its heroes—as a rule, "he was gathered to his fathers" or "he fell on sleep." The death is evidently but the portal into another better state, and being not any enemy but the means to a glorious end, it should not be dreaded.

The nation sincerely sympathises with the Royal Family in the bereavement that has befallen it in the death of H.R.H. the Duchess of Teck. Ever since her youth she has been a familiar figure to the British public, and her sweet, genial, and philanthropic nature endeared her to all. The Royal race has always been remarkable for the number of good, simple-hearted, true women it has produced; and among them the late Duchess stood out pre-eminent for her ennobling influence and her indefatigable interest in all works of mercy. There will be mourning in many humble homes, where her presence and kindness were as well known as in the Court which she graced by her virtues. And while our sympathy should be freely given to the daughter who is to be our future Queen, it should go forth with special tenderness toward our present Sovereign, who in her old age has lost another link with her happy past.

"A feeling of sadness came o'er" us as we read the story of Lord Rosmead's career. There was such a tinge of sombre disappointment about it all. The service of man is a thankless task if it be not lit up by a motive whose inspiration is higher than man. There is only one good Master, and he is the wise servant who, putting his trust in no earthly government or authority, looks straight away to God and desires only his approval. That is the only man who can bear the thanklessness of the world with perfect equanimity. That is the only type of man who can live for others and in return bear misrepresentation, stripes, imprisonment, death, and yet in the end say, "I have fought a good fight, hence there is a crown laid up for me, which the Righteous Judge shall give me at that day."

"Man proposes, God disposes." The sudden death of Mr. Henry George, on the eve of the New York Mayoral Election, illustrates in a dramatic way how Providence sometimes interferes with the most elaborate human schemes and plans. "If the Lord will"—that is the condition under which alone all human plans and ambitions can be accomplished, and even reforms brought to pass. Underneath the surface-currents of men's personal aims and struggles flows the deep unhindered stream of the Divine purpose, which fulfils itself in spite of friend and foe, and in ways that are often inscrutable till long afterwards. It is well to allow for the uncertainty of our life-tenure in the laying of all our plans, and so to do all things "as in our great Taskmaster's eye.

It is somewhat early as yet to talk about Christmas preparations, but not too early for the suggestion we wish to make. Christmas Day is essentially the children's day—this is recognised in the home, but is it not possible to give it a more definite recognition in our churches? This might be done by having the pick of the Sunday-school scholars to form a choir for the Christmas morning service. There are several very beautiful cantatas appropriate for children and for the festive season, which might be prepared and rendered. It would be effective in bringing more of the parents out and would give the service a cheerfulness which certainly it often does not possess at present.

Last Sunday being "Citizen" Sunday, some 300 sermons and addresses were delivered in the London pulpits on various aspects of civic duty. According to the newspapers on Monday morning, the social question most prominently discussed seems to have been that of overcrowding in the poorer districts. There are few problems more distressing, or more provocative of vice and crime. It is appalling to find that there are 380,000 people in London alone who are occupants of one room, a large proportion being herded day and night in company with six or seven others. Under such conditions health, decency, and morality are well-nigh impossible. Until this evil is firmly dealt with any vital improvement is impossible in social purity and sobriety. Fortunately, it is largely within the scope of wisely-directed legislation. But before anything effective is done there must be a great uprising of healthy opinion in the direction of reform.

The question is often asked: "Is it right to preach Political Sermons?" We should reply emphatically *No*, and for many reasons, two of them being: People come into the house of God to worship Him, and should not in such a place have their passions of hate and quarrelsomeness roused. Again, the preacher has it all his own way in a subject which is always debatable—those who differ from him have no opportunity of expressing their dissent. On the other hand, the pulpit should be very certain in its demand that politics should be inspired by religious and moral principle—that Christian men make their righteous influence felt in the questions and government of the day. We should leave no department of life to the unquestioned control of the Devil.

Nations as well as individuals are sometimes regenerated by their troubles and misfortunes, and there is some hope, according to Mr. Courtney, that this may be so with Greece. During a recent visit to that country, this keen observer said he found the Greeks a sobered people, discouraged by what had happened, but at least cured of any flightiness, and ready to face the situation as they found it. Under the protection of other Christian countries, he thinks we may look to this little nation, not as crushed by her disasters, but

as coming out of the conflict receiving lessons which she must long remember, purified, chastened, strengthened, a sober and reformed people, a people entering upon a career, a future which should not be a copy of the follies of the past, but should be an attempt to reproduce its best features without its worst.

With all our disappointment at the meagre results of recent diplomacy, we may be thankful that the integrity of Greece was at least maintained by the firm attitude of our own Government, which made it a *sine quâ non* that no inch of Christian territory should be taken away and given to the Turk.

Dr. McClure, of Mill Hill, thinks that the teaching profession is like the ministry. "Unless a man feels a distinct call from the Lord he ought not to think of entering it." Were all teachers filled with this spirit it would soon work a complete change in our schools and school methods. Such a body of men and women would never allow themselves to be coerced or supplemented by priests, and nothing would be able to withstand their influence in shaping character and life. Whatever the method of teaching, we should have in them the surest guarantee of the building up of a truly religious nation. Nor should we fall behind in physical vigour or intellectual power.

There is only too much reason to fear that in many elementary schools determined efforts will now be made to indoctrinate the children with advanced Ritualistic and Romish ideas. In this work Romanisers are not to be without important helps; for Messrs. W. H. Smith and Son have issued a series of cartoons in colours, illustrative of the Life of Christ, which are described as having been prepared "after careful consultation with clergy who have given special attention to religious education." These cartoons delineate, in mediæval style, the Annunciation, the Nativity, the Baptism, the Crucifixion, Easter Day, and the Ascension; and what with nimbi of various types and other accessory details, one is compelled to recognise in these productions Romish art adapted to propaganda in English schools. The cartoon on the Crucifixion is detailed to a painful degree, with its representation of Roman soldiers throwing the dice at the foot of the Cross! It is difficult to conceive of young people being influenced for good by scenes which are, to say the least, repulsive to the instructed and reverent mind. Unless Protestants awake, they will soon find the day-schools used as nurseries of Romanism, the Bible being replaced by an ecclesiastical manual, assisted by Popish pictures.

In the opinion of Mr. George W. E. Russell, himself a High Churchman, the High Church party is drawing steadily away from Rome; the line of division between them is more clearly marked than it was twenty years ago. The reason of this he believed to lie in "the increasing definiteness of the Roman position." As the claims of Rome have become more peremptory, the High Church has become all the more disinclined to submit. Many hoped for some recognition of Anglican orders from the present Pope, and were disappointed. Mr.

Russell himself never expected the Pope would yield anything. One wonders how any one could have been simple enough to entertain a different view. But then we next wonder whether Anglicanism is to be a kind of second Papacy, as arrogant, as exclusive, and as unbending as the first. With its notions of the validity of priests' orders we do not see how it can fail to be somewhat like it. If its orders only are valid, other Christians are unauthorised workers and teachers. But they can afford to be unauthorised by men, if they are authorised by God.

Query: When is a "prayer meeting" *not* a prayer meeting? When, in half an hour, there are three hymns, some notices, and an address of ten minutes' duration. Such a one we attended the other night. It was in preparation for a mission, and five or six hundred persons had thronged from many churches to attend it. *Two* (called upon by name) engaged in prayer, and the minister concluded. We wondered what the Methodist friends present thought of it. Had the meeting been once or twice "thrown open," there would have doubtless been a stream of prayer, which would have robbed it of its deathly chill. It was a great opportunity lost; unhappily we meet with many such.

Rev. F. B. Meyer last Sunday said that upon one Sunday in September two of his church workers had counted 547 children, under the age of thirteen, pass *in the course of two hours into two public-houses.* Local justices only need proper evidence to be put before them to deal with this matter, as is proved from the fact that to a petition organised by Mr. Meyer for this end, they replied that they would request the publicans to comply with the spirit of the memorial. Vigilance committees should take up this campaign with more determination and vigour.

Mrs. Creighton spoke some wise words at the National Union of Women Workers, when she said that women needed to be on their guard against "the idea that they, as women, could set the world right." In the beginning God created man and woman. Good women can do many valuable things that are impossible to men; but good men can do others that are impossible to women. They must join their forces.

Mrs. Creighton further deprecated the re-regarding of women "as forming by themselves a party or a class." Necessity may have been laid upon them to act together for a while, to discuss alone questions in which they are specially interested, and to do for themselves things that men have either neglected or declined to touch. But they ought only to act together in this way so long as it may be necessary to make their influence felt, and to gain their rightful place and power; or else they will cause coldness and separation on the part of many who otherwise would have sympathised with them. The place and influence of women in the service of Christ and humanity are too precious to be lightly esteemed by men, or carelessly endangered by themselves.

As a strong argument for the Church Extension Movement which is growing in volume and power among the Congregationalists, a writer in *The Independent* suggests that it is owing to the lack of adequate church accommodation in our teeming suburbs that there is a distinct set back in many of the signs of a vital religious life in the country. We admit the effect but doubt the cause. There are large churches, with plenty of accommodation, which is only partly used, wherein the lack of *vital* religious life is more noticeable than in churches which cannot find sufficient seats for their congregation.

But the writer claims earnest consideration when he points out the facts that the temperance cause is not where it was ten years ago, while the drink party has become stronger and better organised; that the one or two newspapers that had attempted to banish betting news have been forced to admit it; that at election time a Christian policy is too frequently at a discount, and selfish considerations alone weigh with tens of thousands of electors; that the agitation in defence of the persecuted Armenians failed for lack of moral stamina in public opinion, and that other grave national evils are growing more emphasized.

Most observers of the drift of public affairs must allow that there is too much truth in these contentions, though there are some encouraging facts to the contrary. In so far as this is the case, it should cause all lovers of their country and of Christ a real searching of heart, which will probably impress upon them that the evil is to be found within as well as without the churches. If all the nominal Christians in the country were real, earnest, whole-hearted believers, there would be enough momentum among them to control opinion and mould the national policy throughout on spiritual lines, and in the best interests of the kingdom of God. It is lukewarmness, inconsistency, and unworthiness within, and not the prevalence of rampant evil without, that endangers our national life to-day. Let the fire of a divine enthusiasm once be really kindled, and nothing could withstand it. "Ye cannot serve God and Mammon" is a truth that should be burned right into the Christian conscience nowadays.

In these days, when novelists construct their tales out of the wreck and ruin of home-life, when unfaithfulness is made the warp and woof of fiction, it is a comfort to read in the realm of sober fact of the true and unselfish love of two of our greatest poets for their wives, Tennyson and Browning. Tennyson's life and Mrs. Browning's letters are setting before the mind of the nation a picture which will do the nation good. It will do something toward strengthening and restoring peace and purity to the hearts of young persons. The story which is told of these four brave hearts, enduring and suffering for each other's sake, is worth tons of the feverish, unreal stuff that is passed off as an analysis of the affections. We count it a happy thing that this century can point to the married life of two great poets and of our Queen as approaching near the ideal. There is plenty of the base and bad, but we have also much of the good.

The niece of Tennyson has contributed some personal reminiscences of her uncle, which give us a near and entrancing view of his spirituality of mind. Certainly the retiring, silent man was not averse from speaking on the most sacred of themes when he had a fitting listener. Take this conversation as an example:—

"God is with us now on this Down, as we two are walking together, just as truly as Christ was with the two disciples on the way to Emmaus. We cannot see Him, but He, the Father and the Saviour and the Spirit, is nearer, perhaps, now than then to those who are not afraid to hear the words of the Apostles about the actual and real presence of God and his Christ with all who yearn for it." I said I thought such a near actual presence would be awful to most people. "Surely the love of God takes away and makes us forget all our fear," he answered. "I should be sorely afraid to live my life without God's presence; but to feel that He is by my side now just as much as you are, that is the very joy of my heart." And I looked on Tennyson as he spoke, and the glory of God rested upon his face, and I felt that the presence of the Most High had, indeed, overshadowed him.

We should like to hear something similar from some of our younger poets.

A new theological periodical is being started in Germany, in which the editor, Prof. Bousset, gives a most reassuring survey of the present temper of Biblical scholarship in that country. He says that the whole critical way of looking at things has altogether changed since the revolutionary days of Baur. More and more the tradition of the Church about the New Testament has vindicated itself as substantially accurate; and whereas scholars used to "distrust it on principle," they now incline to accept it until cogent reasons demand the contrary. The result is seen in the gradual acceptance by scholars of all shades of the Pauline authorship of the Epistles. This reversal of the loudly-trumpeted announcements to the contrary, which but recently filled the air, show the need of a cautious attitude in matters tending to discredit the earliest traditions of the Christian faith.

There is a Scottish Congregational Ministers' Theological Symposium, which appears to be doing a good work for ministers; and if for them, then ultimately for their people. It must be helpful to discuss in a right spirit such subjects as the Holy Spirit and his work, Practical Problems of Ministerial Work, and the Pauline Theology. At present the subject is the Doctrine of the Person of Christ, and next year it is to be the Teaching of Jesus, under six divisions. The Symposium has existed for ten years, and is said to have done something towards arresting among its members a prejudice against theology, and encouraging the systematic study of Christian doctrine. The method adopted seems to necessitate the careful study of the Scriptures, and cannot but enrich the several ministries with fulness of Scripture truth.

A joint committee of the Established, the Free, and the United Presbyterian Churches of Scotland has agreed upon a new hymnal to be used by these churches; in fact, a Book of Common Praise for Scotland. It will be a good sign of spiritual unity leading up to such formal and outward unity as may in time be found to be possible and desirable. The suggestion is now also made by the *Independent* that the Free Churches of England and Wales might agree upon such a book of praise for south of the Tweed. There is, on the other hand, a pleasure in seeing the unity in variety which characterises the books now in use among Nonconformists. A good hymn book is invaluable, for if on any occasion the Gospel is absent from the sermon, it is generally present in the hymns.

The power of the sword is not the whole of the explanation of the spread of Mohammedanism. Mr. T. W. Arnold calls attention, in "The Preaching of Islam," to the fact that every Mohammedan is expected to be a missionary. Islam does not depend upon the labours of a priestly class any more than Christianity. Mohammedan traders in all parts of the world make it their business to spread their religion. Then, again, the creed is simple and the practice easy. The former is no more than "There is no god but God, and Mohammed is his prophet." To this are added five practical duties—recital of the creed, five times of prayer, payment of legal alms, fasting during the month of Ramadan, the pilgrimage to Mecca. No lofty ideal is set up. It is painful to read that in the earliest days persecuted Christians often either sought or welcomed the interposition of the Mohammedans to save them from their fellow-Christians. In India the zeal of Christians has provoked that of Mohammedans.

The Filching of the Sabbath.

THE growing aggression of the secular party upon the privileges of the Lord's Day is becoming a serious menace to our national life. Sunday excursions, Sunday concerts, Sunday sports, Sunday dinners, are all contributing to the general break-up of the Day of Rest.

Of course the over-worked clerk and the oppressed working-classes are made the stalking-horse of all these innovations; and in so far as these classes suffer from any real grievance our sympathy is with them. But it requires but little observation to note three things—(1) That now-a-days all classes have more leisure for recreation in the week than they ever had; (2) That the non-observance of the Lord's Day is not, even chiefly, confined to these classes; and (3) That commercial gain is at the bottom of much that is promoted as "for the pleasure of the people."

Are we to regard the railway companies, or the proprietors of the Oxford Music Hall, for example, in the light of philanthropists? Their interest in "the people" would soon go unless they could show an increased dividend proportionate to the increased business. This is where the "cant" comes in, not the protests made by Christian workers who toil, week in, week out, for the real amelioration of the people's lot.

We are thankful to note that the London County Council have endorsed the view we expressed last week as to the illegality of the concerts at the Oxford; and that the proprietors of the latter have decided "for the present" to abandon their Sunday evening performances. But the question will soon arise again. In the meantime it is important that the real bearings of the matter be faced. Mrs. Chant, in her extraordinary speech at the first concert, compared the fees paid for admission to the gifts offered at cathedral services, suggesting that she saw no difference of principle in the two cases; and she hoped that these Sunday performances would be a commercial success!

The fallacy here is of the most transparent kind. For it is absurd to suggest that the freewill offerings at religious services are in any sense of the term a commercial transaction. The churches exist for the benefit of the community, and all collections made in them are for the payment of necessary expenses, any surplus being devoted to charitable and philanthropic purposes. These Sunday evening concerts, on the other hand, are promoted in the interests of the shareholders, and for the sake of dividends, and herein lies the chief danger. Once started as sacred concerts, we may be sure that if, as such, they do not ultimately "succeed," there will be a gradual encroachment of the secular element; and what began in harmony with the spirit of the Day may end in the ordinary, and certainly not elevating, music-hall entertainment. There is no adequate safeguard against this abuse of privilege. The worship of Mammon on the Lord's Day is an evil that all true citizens should set their faces against like flint, and they should see to it that they are not hoodwinked by pretended concessions to the religious instinct.

The root-evil, so far as the law is concerned, lies in the position (as at present established) that, so long as there are a few free seats at the back, the admission may be described as "free," in fulfilment of the law's requirement, the rest of the auditorium being "reserved seats." Clearly the original intention of the Act was that *all* seats should be free, and this beggarly subterfuge only shows up the more vividly the fiction of the pretended interest in "the people"; if it were real, why should nineteen-twentieths of them have to pay?

The friends of the Day of Rest will have to be on hand, and in force, when the Licensing Sessions are on, to see that no modifications are made in conditions under which this and other halls are licensed, in so far as they relate to compulsory closing for profit on the Lord's Day.

Nor does the question concern Londoners only. At Blackpool, Newcastle, and other provincial towns the same questions are to the front, and further proposals of secular endeavour are in the air. The Church of Christ will have to fight hard against the worldly spirit within, and the avowed non-Christian spirit without, if she would not suffer humiliating defeat in her professed warfare against the world, the flesh, and the devil.

The Risen Christ.

By Mrs. MERRILL E. GATES.

WHERE is Jesus now? is a question which must often recur to the mind of those who think of his mysterious life and death upon our earth. And not less urgent comes the desire to know what is the present position and condition of Him who once was the object of man's cruel mockery and hate. We do not need the "vision of angels" to say that He is alive.

A learned, most scientifically-trained botanist in America, who lately died, affords one of many instances not only of the questioning of the Christian mind on this point, but of the answer returned to the Spirit-enlightened consciousness of the believer; and it is also an illustration of the power of that light which falls upon the objective facts and truths of the Gospel, as revealed in the New Testament. Gradually, but at last totally, the truth of the Bible had been discarded by this devoted student of Nature. Through years of study and learning, the disintegrating process of disbelief went on, until, finally, no Sabbath, no church, no belief remained. Every moment of holy or secular time was given to the chosen and absorbing pursuit. But occasionally, for the change afforded to the mind, the open doors of the church proved attractive—and there, after a time, casting away all philosophic reasoning, the simple way of trust claimed this eager and studious soul for the Saviour.

And then came a vividness of belief and a desire to propagate this new and radiant knowledge, which was truly Apostolic. The whole circle of botanists, fellow-instructors in many colleges, students, and friends were immediately apprised of this new (but oh, how old) method of knowing God. To one this was the written phrase, "It is a long time since I have had an Easter. But now I do not need any one to tell me that Jesus is alive. I know it! for I have had communion with Him."

The dead Christ is not the Christ of power. While thought goes back to Calvary—daily and hourly, it should also fly upward to

THE NOW LIVING SAVIOUR.

Like a great shining arc of glory, Jesus comes out of heaven to earth, knowing that He has come from God. Again that resplendent arc issues from the short and seeming eclipse of his human life, and, knowing that He went to God, sweeps upwards through worlds of light back to the glory He had with the Father before the world was. "*The man in the skies*" is no figure of speech. There Jesus is. There for the present He remains, and there we are to think of Him now, shining far beyond the glory of the transfigured form upon the Mount, with countenance as the sun that shineth in his strength, with a brilliancy and splendour all unknown to the days of his flesh. It is the glorified, risen, and now living Christ, to whom we must pray, to Him in whom the all-power resides. From the Spirit, whom He is now shedding forth, comes the sight not only of Jesus as evidently crucified for us, but as the glorified object of our faith and love.

Could we but once have a glimpse of Jesus as He now is on the throne, outshining suns and stars and systems, would our faith ever question again his ability to work now in our day and in our sight his wondrous works of love? And when we remembered the road of humiliation and self-forgetfulness which led to the throne, we should never question that his victory would be used for those for whose sake He submitted to the self-emptying. "His high estate is as much at our service as was his condition of abasement," said Spurgeon. The sight by faith of Jesus on his throne to-day would do more to expand our prayers than much study. To see him as He is, exalted to be a Prince and a Saviour, would almost be sight, not faith.

Do we pray to the dead or dying Saviour on the cross, or to the glorious One who rose from his enthroned seat in the heavenly regions to welcome

HIS FIRST CONFESSING MARTYR?

Do we pray to a Christ in Joseph's tomb, or to Him who met Saul in the Damascus way in paralysing, yet regenerating splendour? Do we pray to one whose visage was more marred than any man, or to Him who stood in dazzling light and effulgent power before John in Patmos? We may say these two are the same—the Man of Nazareth and the God upon the throne. They are the same. But shall we not believe that it is to the glorified Christ that the all-power is given; and that while we bear about in the body the dying of the Lord Jesus, it is that the *life* also of Jesus might be made manifest in our body?

If we were as truly assured of his present life in glory as we are of his past life in the flesh, faith would hardly need to be called faith. It would be vision, and it would be assured conviction that because He lives we shall live also. And more than this, the thought of Jesus now living in his high, supernal, incomparable glory would take away our disbelief in the possible salvation of men. The fixing of our minds on what Christ Jesus *now is*, in his body of glory, will wing our faith with pinions of fire, will make us believe in his light, though we were in darkest corners of the earth.

"Twice since his disappearance in that cloud," says a recent writer, "he has thrust his hand into human affairs in such a way that He could not be ignored." Once when He appeared to him "born out of due time" on his way to destroy the saints; once to John upon the holy isle. These two appearances are enough to convince us of his present glorified condition, since at both times the splendour of his presence was unbearable to those who saw Him. "These manifestations, as well as what is written of Him, prove that He has been marvellously changed. It was the Christ of glory, and not the Christ of humiliation, who thus came to earth."

"I am He that liveth, and was dead; and behold I am alive for evermore."

Amherst, U.S.A.

The Testimony of Jesus
Concerning Himself.

BY DR. JAMES CULROSS.

WHENCE HE CAME.

COMING back to Christ, we listen first to what He says respecting his coming into our world. His general manner of speech is undoubtedly singular. We calculate our age from the time of our birth. Only once does He speak of having been born, viz., when He stood before Pilate for judgment, and the word "born" is immediately followed up thus: "To this end was I born, and for this cause came I into the world," as if He had stepped across the frontier from some other sphere into the world of men.

Elsewhere He speaks in this fashion: "No man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven," whose home is still there, and whose fellowship with heaven has never been suspended. "The Father Himself, who hath sent Me, hath borne witness of Me." "What and if ye shall see the Son of man ascend up where He was before?" "My doctrine is not mine, but his that sent Me." "I am not come of Myself, but He that sent Me is true, whom ye know not." "They say unto Him, 'Who is thy Father?' Jesus answered, 'Ye neither know Me nor my Father.'" "I proceeded and came forth from God. "Ye are from beneath; I am from above. Ye are of this world; I am not of this world." "Before Abraham was I am." "I have not spoken of Myself, but the Father who sent Me; He gave me a commandment what I should say and what I should speak." "This sickness is for the glory of God, that the Son of God might be glorified thereby." "Which of you convinceth Me of sin?" "O Father, glorify Thou Me with thine own self with the glory which I had with Thee before the world was. "They have known that I came out from Thee." "Father, I will that they also whom Thou hast given Me be with Me where I am, that they also may behold my glory which Thou has given Me; for Thou lovedst Me before the foundation of the world."

The drift of these words is unmistakable. Though spoken at separate times and on diverse occasions, they harmonise in

THEIR UNDERLYING CLAIM.

Jesus has come from another world into the world of men. He is *the* Son of man—man coming up to God's ideal. He belongs to eternity. He pre-existed there. He had fellowship and glory with the Father before the foundation of the world. His home is in heaven. He came into the world on an errand of mercy from the Father. He had work given Him to do. His work, his mission, his message, were Divine. He brought Divine credentials, and was invested with Divine authority. His consciousness and his memory reach back into the timeless past. Before Abraham was brought into being He existed. While He is one of us, He is above us—Son of God as well as Son of man. The greatest question that we can ask is the question, What is God? To that question the answer is given in Jesus; the love, the purity, the self-sacrifice, the meekness, the gracious power, are not those of the man Christ Jesus only; they tell us what is in God.

The next greatest question that suggests itself is, What is man? Jesus is the answer to that question also; He is the Son of man—man without the disease of humanity—in whose person Godhead and manhood are united. In all these respects his person is unique. It is not, however, on so many detached and isolated texts that we have to rely with reference to his person, but on the *tout ensemble* of the four Gospels.

We have all experienced a strange, vague sense on the occurrence of some new experience, of having known it in some former state of existence, in keeping with what Wordsworth imagines—

> Our birth is but a sleep and a forgetting;
> The soul that riseth with us, our life's star
> Hath had elsewhere its setting,
> And cometh from afar;
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come,
> From God who is our home.

Could it be some dim feeling such as these lines suggest that lay behind the words of Jesus! No. He evidently speaks from a clear consciousness and memory. He came down from heaven, and received a message from the Father for men. His coming forth from God is not something which He had in common with others, but something special to Himself. It is explained by his supernatural birth, in which the Word was made flesh and dwelt among us. It is no mere celestial visit, as Barnabas and Paul were mistaken by the people of Derbe and Lystra for two of the gods in the likeness of men come down to visit them; but, oh that mystery of mysteries, the Incarnation, when God in very deed came to dwell with man on earth as Immanuel.

"We make far too little," says Rabbi Duncan, "of the Incarnation: the Fathers knew much more of the Incarnate God than we do. Some of them were oftener at Bethlehem than at Calvary; they knew too little of Calvary, but they knew Bethlehem well. They took up the holy Babe in their arms; they loved Immanuel, God with us. We are not too often at the cross, but we are too seldom at the cradle, and

WE KNOW TOO LITTLE

of the Word made flesh—of the holy child Jesus."

The words of Jesus which have been quoted are absolutely unique, and inapplicable in the lips of anyone else. He who testifies from his own consciousness that He came down from heaven, and that He had glory with the Father before the foundation of the world, and who expects us to believe Him, must either be a superhuman being or unworthy of serious consideration.

The difficulty has been felt from the beginning where to place Jesus. On the one hand, there were the wonderful works of Jesus and his great claims. There was an impression of purity, loftiness, majesty, heavenliness, produced on men's minds by his whole life. On the other hand, there was his lowliness, his abasement, his endurance of shame and suffering at the hands of men. There were those who, looking on these things, found them irreconcilable. They wanted to get rid of mystery, which they found intolerable, and they bought simplicity at a great price. The modern method is to deny his Divinity.

In early days they took a different method. One of the earliest heresies, described with graphic power by the pen of Gibbon, was that of those Gnostics who held that the appearing of Jesus was merely an illusion on the senses. He was not what plain people took Him to be. He did not really come in the flesh—was not flesh. He did indeed *seem* to be one of us; He made common cause with us, and took his place alongside of us against the devil; He came to save us; yet his appearing among us was only in appearance. His human nature was but a phantom. He was not truly "born a Saviour," and stood in no true relation of brotherhood to us. Nor were his sufferings real sufferings. When He was tempted in the wilderness He sustained no real assault; when He journeyed over the land he was not really fatigued; when He sat on Jacob's well He was not actually weary; when He seemed to be asleep on a pillow in the boat it was only in semblance. He could not feel as we do, or suffer, or be slain. The supposed agonies of Gethsemane and Calvary were only an illusory show. The whole evangelic narrative, in effect, was but a magic-lantern picture thrown on a screen; and all the mystic scenes of Christ's life and death and resurrection were a representation for the benefit of mankind, with no more reality than an acted play.

> Ah! to how many faith has been
> No evidence of things unseen,
> But a dim shadow that recasts
> The creed of the Phantasiasts;
> For whom no Man of Sorrows died
> For whom the tragedy Divine
> Was but a symbol and a sign,
> And Christ a Phantom crucified!

Thus does the dark mind of man speculate. How different the clear testimony of our Lord Himself.

Signs of the Times.

SURELY the end draws nigh. The governments and the peoples do not cleave together, as iron is not mixed with clay (or earthenware). The emperors are forming alliances, and even Republican France is included in the league. Who knows how soon the ten kings will be united in giving their kingdoms to the Wild Beast? their enemies not apparently being foreign Powers, but their own subjects, who are rising for the assertion of their real or supposed rights.

For if the Ten Kings of the Roman Earth, or of Christendom, are confederate together, against whom are they opposed? Against whom have they been opposed in reality, with small exception, from the beginning? Why did the gold give place to silver?—the absolutism of Nebuchadnezzar to the restricted power of Darius? Why has the Autocracy of the first monarchy declined into the Democracy of these last days? Because the Governments oppressed the peoples, and the Ruler over all permitted their misused power gradually to be limited. In contrast with this, the chief characteristic of God's King will be that He shall break in pieces the oppressor, and reprove with equity for the meek of the earth.

The game of chess bears witness that the governing powers have not regarded themselves as existing for the peoples, but the peoples for them. The pawns represent the people, while the king and queen, bishops, knights, and castles represent the royal, ecclesiastical, military, and feudatory powers, by whom the peoples were sacrificed at their convenience or their will. The Ten Kings may combine to give their power to Satan's Wild Beast, but He shall come whose right it is, and God will give it him, and the sovereignty of the world shall become the sovereignty of our Lord and of his Christ. M.

Visitors to Egypt.—Professor Sayce has arranged, at the conclusion of his period of research in Upper Egypt, to return to Cairo in the month of March, and give an account of his explorations to a party of English ladies and gentlemen visiting Egypt under Mr. Woolrych Perowne's arrangements on the *Midnight Sun*. Sir Arthur Arnold, Sir Lambert Playfair, the Bishop of Richmond, the Vice-Chancellor of Cambridge University, Canon Tristram, Professor Ramsay, and others are also lecturing in connection with these cruises during the approaching winter.

Father, Son, and Holy Ghost.

By PASTOR THEO. MONOD.*

GOD THE FATHER.—I.

THE first thing we have to do in a convention such as this is to lose sight of the convention. God has brought us together for a purpose—his purpose; and what is that? It is to set us right—to set our minds right, our hearts right, our consciences right, and most especially to set our wills right.

The convention is but a means to an end. Indeed, all that we are doing in the convention is but a means to an end. The object of our praying is that God may be glorified in us. The object of our singing is likewise, directly or indirectly, the praise of God—I mean directly when we sing a hymn of praise, and indirectly when we sing what may be called a hymn of prayer, asking God for his blessing and grace, that it should return to Him. Our reading of the Word is, of course, but a means to an end. We cannot be reminded of this too often, especially we Christians who have been brought up with the Bible, who have been fed on the Bible.

THE BIBLE ITSELF IS NOT THE END;

it is the means. Otherwise the more a man knew of the Bible and was able to talk about it, the holier a man he would be. Is it so? Surely the enemy is quite as clever now as in the days of the Pharisees; they were covered with texts of Scripture. So we may be full of the Scriptures, our houses full of them, and our lips full of them, and yet our hearts may be full of sin. Therefore the Word of God is only a means to an end; and the end is ever the same. You cannot get beyond the first question in your own Catechism—"The chief end of man is to glorify God."

In order to glorify God we must know God. We must have such a conception of God as will draw us towards Him. We must know Him as the Creator, as the God of providence, as the Redeemer, as the Comforter, as the Living and True God. It has been on my mind, and I believe it is my message to you this morning, to consider with you for a moment God as a Father. That is the beginning, and I venture to say it is the end.

Let us read from Paul's Epistle to the Ephesians, chapter ii. This epistle was written to those who were heathen Gentiles, who did not belong to the peculiar people whom God had chosen as the channel of blessing to all nations. (Pastor Monod read from verse 11 onwards to verse 18 with running comments.) "Who hath made both one" (ver. 14); that is to say, Jew and Gentile. "Having abolished in his flesh the enmity" (ver. 15)—the enmity between man and man, and first of all the estrangement between man and God. Here we must not speak of enmity except with respect to ourselves.

THERE IS NO ENMITY OF GOD

toward man; but there is an enmity of man toward God. "If, when *we* were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." "Preached peace...to them that were nigh" (ver. 17)—that is the solution of all international and social disagreements, if men would only see it and believe it. The middle wall of partition would go down between country and country, class and class, man and man.

"*Through Him we both have access by one Spirit unto the Father.*" This is the word of which I wish to speak. We have spoken of a means to an end. Here we have it—"*Through* Him." "I am *the Way.*" The Spirit is a means—the very breath of God—leading us to Christ, and through Christ to the Father. I confine myself to the last words of the passage, "unto the Father." That is where we want to go.

When thinking of the subject I had rather

A STRANGE EXPERIENCE.

I looked into the "Scripture Index" at the end of my reference Bible. It is not a concordance, or, of course, every word would have been there, but an index of *subjects*. I went through it for this subject, "God the Father." I looked at the word "Father" and found "See parents and children"; that is all. I thought I would find it under "God" very likely. I looked, and there I found a whole column about God, his titles, his attributes, etc. I thought perhaps my glasses were bad, or I had not read closely enough, but "God the Father" I could not find in that whole column. How is that? I believe it to be without intention, but it is all the more telling and all the more astonishing. In the *index* you will find, and surely you ought to find, two columns about our Lord Jesus Christ, and one column about the Holy Spirit. In that column I did find the Father's name once, quoted from Matt. x. 20: "The Spirit of the Father."

I do not wish to lay too great stress upon this, but it is a significant symptom. The fact is there is a certain view of the Gospel which leaves the Father almost out of sight. You would think Christ had come not so much to reveal the Father as to hide Him. I think this to be a grievous mistake in every way. It is a mistake theologically, of course; and it brings great mischief in our experience if we fail to see, as the Apostle did, that through Christ we have access, by the Spirit, unto the Father.

Shall we open the Gospels and see what Christ Himself said about it? We begin with Matthew, at the very beginning, and what do we see? We see that most wonderful scene where Father, Son, and Spirit are met together on the shores of Jordan. The Spirit descends in the likeness of a dove, and a voice—the voice of the Father, surely—says, "This is my Beloved Son in whom I am well pleased." What does

THE SERMON ON THE MOUNT

speak of? Not so much of our relation to God in the abstract, but to our Father which is in heaven. Take this verse, for instance: "When thou prayest, enter into thy closet and pray to the Father which is in secret, and He which seeth in secret shall reward thee openly." Here, too, we have the prayer itself: "After this manner pray ye: Our Father which art in heaven."

We go on to Luke. When Christ was twelve years old we find Him saying, "Wist ye not that I must be about my Father's business?" And in the Garden of Gethsemane the prayer of the Son went up to the Father: "Father, if it be possible." Did He pray the Father in order that we should not pray the Father? No, surely; but in order that we might pray the Father in his name, through Him, like Him, and with Him, in the Spirit.

When we open the Gospel of John it becomes much clearer still. "I am the True Vine; ye are the branches." Who is it that takes care of the Vine and the branches? "My Father is the Husbandman." Who is to be glorified in the fruit we bear? "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." In the "sacerdotal prayer," as it is sometimes called (John xvii.): we read "Father, the hour is come;" "Holy Father, keep through thine own name those whom Thou hast given Me;" "Righteous Father;" "O righteous Father, I have known Thee, and these have known that Thou has sent Me. I have declared unto them thy name, and I will declare it." He will declare it in this convention too. The name, of course, is the name of the Father. "That the love wherewith Thou hast loved Me may be in them and I in them."

There is a passage, the most tender, perhaps, in the gospels, at any rate one infinitely dear to us: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." How does Christ give rest? "All things are delivered unto Me of my Father, and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal Him. Come unto Me...and I will give you rest." Come to Christ for rest. He will give you rest by revealing to you the Father. The heart of man

YEARNS FOR THE FATHER.

We are sometimes treated as if we were orphans shut up in some kind of asylum, with good people watching over us, I daresay. We are *not* orphans. Christ said: "I will not leave you comfortless; I will come to you." He not only says that; He says of him who keeps his commandments that "the Father will love him"; "*We*," he adds, "will come and make our abode with him." Ye shall know the Son; ye shall be possessed by the Spirit; ye shall rest upon the bosom of the Father.

Read the parable of the Prodigal Son over again and say to yourself, "I will arise, I do arise, and go to my Father." You will find Him running to meet you, to embrace you, to fold you within the open arms of a Father's love.

* Notes of address at Glasgow Convention.

A Veteran and his Bible.

[Mr. George Müller, of the Bristol Orphan Houses, had engaged to address the yearly meeting of the British and Foreign Bible Society at the Town Hall, Birmingham, on October 26, 1897, but being prevented by indisposition from fulfilling his engagement, Rev. Aston Binns was requested to take his place. In consequence of this, Mr. Aston Binns requested Mr. Müller to give in writing his testimony regarding the inspiration of the Holy Scriptures, and to state how many copies of the Word of God he had circulated. This Mr. Müller did in the following letter]:—

DEAR SIR,—Most reluctantly I came to the decision not to attend the Bible Society meeting at Birmingham, but the weak state of my heart, in my ninety-third year, obliged me to attend to the advice of my medical advisers. Will you, therefore, have the kindness to read to the meeting that I have been for sixty-eight years and three months, viz., since July, 1829, a lover of the Word of God, and that uninterruptedly? During this time I have read considerably more than one hundred times through the whole Bible, with great delight. I have for many years read through the whole Old and New Testaments, with prayer and meditation, four times every year.

I also state, to the glory of God, as his witness, that in my inmost soul I believe that all the books of the Old Testament, and the Gospels, Epistles, and the Revelation of the New Testament, are written by inspiration. This I have to the full believed ever since my conversion in the beginning of November, 1825. Before that time, though brought up from my earliest days to be a clergyman, I cared nothing at all about the Bible, and from my fourteenth year to the twentieth never read a single chapter of it.

My great love for the Word of God, and my deep conviction of the need of its being spread far and wide, has led me to pray to God to use me as an instrument to do this and to supply me with means for it; and He has condescended to enable me to circulate, in all parts of the earth, and in various languages, 284,652 Bibles, 1,458,662 New Testaments, 21,350 copies of the Book of Psalms, and 223,500 other portions of the Holy Scriptures; and God has been pleased thus, simply through the reading of the Holy Scriptures, to bring thousands of persons to the knowledge of the Lord Jesus.

An especial blessing in this way has been granted in Spain, France, and Ireland, and in the spiritually dark villages of our own country, through Bible-carriages, which I supplied with Testaments at half-price, and with Bibles at three-quarters of the cost prices.

May the Lord's richest blessing rest upon the meeting in Birmingham.—Yours very sincerely,

GEORGE MÜLLER.

The All-pervasiveness of Sin. — Perhaps there is no thought more awful than this, that sin is all around us and within us, and we know not what it is. We are beset by it on every side; it hangs upon us, hovers about us, casts itself across our path, hides itself where our next footstep is to fall, searches us through and through, listens at our heart, floats through all our thoughts, draws our will under its sway and ourselves under its dominion, and we do not know what it is. It is a pestilence that walketh in darkness—nothing stays its advance; it passes through all barriers, all strongholds; the very air seems to waft it into our dwellings.—*Bishop Atlay.*

The Glasgow Convention.

[By Our Own Correspondent.]

MANY of the friends who attended the meetings for the deepening of spiritual life in Queen's Rooms, Glasgow, last week, must have sighed for the sunny skies and the pure ether of Keswick. Throughout the Conference days the city was continuously enveloped in a damp mist that intercepted the light, and certainly did not add to the exhilaration of physical existence. Perhaps, however, advanced Christians ought to rise superior to such mundane matters, and be all the more thankful that material fogs cannot dim the effulgence of the forthshining of the Sun of Righteousness when He comes with soul-gladness and healing in his wings.

In the matter of teaching, the Conference was well served. Dr. Elder Cumming and the other friends who arrange the Convention had secured the help of such well-accredited brethren as Messrs. Meyer, C. G. Moore, Houghton, Gregson, W. B. Sloan, and J. G. Govan. The presence and speech of Pastor Theodore Monod, of Paris, were specially welcome. The four addresses he gave to the Convention were, as usual with him, simple and striking in their beautiful setting forth of primal truths. He carried the hearers from the shifting sands of subjective experience to the rock-bed of first principles in the relation and work of the three Persons in the Godhead—the Object as well as the Source of all true spiritual life. We hope to reproduce these helpful utterances in our columns; the first appears on a preceding page.

One of the familiar watchwords on these platforms is "absolute obedience" to God in heart and life. This was the key-note that Rev. J. G. Gregson struck at the opening meeting on Tuesday forenoon. He proved by Scripture example and illustration the fatal results of half-hearted obedience to the commands of God, and went on to show how absolute obedience on the part of the Christian is only possible "in Christ," who perfectly wrought and fulfilled the Father's will. As good soldiers of Jesus Christ we were exhorted to be as faithful to our Commander as were the Gordon Highlanders the other day on the Afghan frontier, when at the Captain's order they gallantly carried a difficult position in the face of tremendous odds.

Rev. F. B. Meyer's line of teaching is too well known to need much description or comment. One of the addresses he gave was on the words in the Apocalypse, "There was war in heaven." Leaving aside the speaker's primary interpretation of the passage, which might provoke expository disagreement, it may be said that his application of the words to the soul-struggle of the believer with the opposing forces at work within him was very telling and impressive, in its call to the overcoming life through the indwelling power of Christ. Another address by Mr. Meyer was on realising and utilising the power and position we enjoy by virtue of our union with Christ.

Rev. C. G. Moore's words were exceedingly helpful in their sympathetic tone and their presentation of the ability of Christ to achieve the humanly impossible, and to carry the believing soul above enchaining and depressing circumstances. Rev. W. Houghton, too, was able to pass on many comforting messages in this line of exhortation; as well as to point out weaknesses and hindrances in the perfect following of the Master. Mr. W. B. Sloan spoke on the satisfying of soul-thirst; and on another occasion on Faith, taking the hearers away from the act and instrument of faith to Him who is its object. Mr. J. G. Govan gave a searching address one evening from the words of Paul—"To me to live is Christ." In his hypothetical applications of the passage he left out the closing word "Christ" and substituted such words as "business," "pleasure," etc., contrasting the many selfish schemes of life with the singleness of purpose that animated the great Apostle.

There were the customary early prayer-meetings and missionary gatherings, as well as a praise and testimony meeting on Saturday morning. One could not but feel disappointment at the meagre showing of Glasgow ministers on the platform or in the audience. Presumably they are all busy now with their winter work; or was their presence specially invited?

Rev. John McNeill.

[By Our Own Correspondent.]

THE mission in Dunfermline underwent no cessation of interest to the close, which, so far as Mr. McNeill is concerned, was on Friday last. The united committee resolved, however, to prolong the special nightly meetings for another week, to be addressed by the ministers of the town. They hoped that many who had been deeply stirred in spirit during the two preceding weeks would thus be led to decision and open discipleship.

Mr. McNeill's closing meetings on Friday were full of living interest. To a congregation which almost filled the Free Abbey Church in the afternoon he discoursed with remarkable power and effect from the last two verses of the 23rd Psalm. He had previously given two Bible readings from the same favourite psalm, but these closing verses formed the basis of a wealth of practical exposition and apt illustration that were immensely enjoyed, judging from the attentive demeanour of the hearers. Things new and old are brought by the evangelist out of the most familiar passages with such profusion and in such a natural sequence that the listener first marvels at the fecundity of the exposition, and then wonders that such beautiful and stimulating thoughts never occurred to him before.

The big Queen Anne-street U.P. Church presented a stirring spectacle for the closing meeting of all on Friday evening. In a competition for lengthy sermons Mr. McNeill would now and then stand a prime chance of winning the prize. On this evening, besides a twenty minutes' talk devoted to the continuance of the special effort and to some genial words of general farewell, he preached for over an hour and a half by the clock. The closely-packed crowd showed no signs of weariness, and were evidently prepared to listen for an indefinite period. The preacher's subject was the Passover, as a typical picture of Christ's atoning work. I scarcely ever hear the evangelist without thanking God for raising his gifted servant so manifestly as a messenger to this generation, which seems inclined to let go its grip on the vital doctrines so dear to our Puritan forefathers. Mr. McNeill, although he is so modern and up-to-date in many respects, is inflexibly firm in conserving and enforcing the teaching which has been so potent and fruitful in past seasons of revival. Sin, guilt, hell, and the Cross are to him as real as the paternal love and forgiving mercy of God. This address on the Passover affords a peculiar opportunity of restating the basic truths of the Evangelical faith, and it is done with such logical force that the caviller is left without a loophole of escape. So the last words of the evangelist to Dunfermline were a shutting up of the hearers to a personal acceptance of God's pardoning grace as revealed in the Saviour Christ. A veteran minister who sat near me during the evening, at the close of the final appeal whispered *sotto voce* to a fellow pastor, "Marvellous, marvellous!" And that must have been the verdict of all.

Mr. McNeill has well earned a week's rest before proceeding for a month's work to Montrose and Arbroath. The only other engagement he has made in Scotland for the present is a mission at Hawick in December. He will probably begin his London mission on Jan. 16, 1898, working for four months in different sections of the metropolis, with occasional periods of needed rest.

Sailors' Orphan Society of Scotland.—The report opens with mention of Sir C. W. Cayzer's gift of £10,000 to provide new homes. Earnest efforts are being made to raise another £10,000. During the past year 41 children were admitted into the Homes, making 508 orphans now under the care of the Society, while numbers of children, all over Scotland, are being provided for, although left in the care of their mothers. The secretary is Mr. R. H. Hunter, 2, Park-circus, Glasgow.

Scottish Notes.

Like many similar institutions, the Glasgow Poor Children's Dinner Table Society is anticipating exceptional demands on its funds this winter, on account of the strikes among workmen. Last year the number of meals supplied amounted to 197,972.

The Glasgow Home Mission Union is setting itself ever more earnestly to enlist all the denominations in the city in the work of evangelisation, and especially to arrange that by a careful division into districts no portion of the city shall be overlooked, nor overlapping take place.

Not for a number of years has so much interest centred in the annual meetings in Glasgow and Edinburgh in connection with the McAll Mission. Advantage has been taken of the presence of Pastor Theodore Monod in Scotland to bring the claims of this work more prominently before the Christian public.

Methodism is proving an undoubted success in Scotland, on the lines of the great "Missions" established some years ago in the Windsor Halls, Glasgow, and in the Albert Hall, Edinburgh. Rev. F. B. Meyer preached the annual sermon of the former organisation last week, and was the principal speaker at the annual meeting in the evening.

Considerable interest has been aroused in foreign mission circles by an address given by Lord Overtoun at Perth last Tuesday. He said he had met Mr. Cecil Rhodes recently, and had talked about the position of affairs in South Africa. Mr. Rhodes has given a large tract of land (100 square miles in extent) in a healthy valley, on which a Missionary Institute is being established. The Livingstonia Mission (of which Lord Overtoun is chairman) has now in the field twenty-five Scottish missionaries, with 112 native evangelists and 354 native teachers.

At the autumn meeting of the Free Synod of Dumfries, a conference was held on "The Training of the Young." Rev. Homer Young (Lochmaben) read an able paper dealing with the subject as far as the home is concerned, in the course of which he observed that if a revival of spiritual religion is to take place at all, and if it is to have any permanent effect, it must begin in the Church and in the family. Within the last twenty or thirty years the Biblical idea of the family, as a great converting and sanctifying power, had been almost wholly lost sight of. Rev. John Jameson (Canonbie) dealt in a very practical way with the subject in relation to Sabbath-schools and Bible-classes, strongly recommending the formation of Christian Endeavour Societies in all the congregations.

The City of Glasgow is again in the throes of a municipal contest. Last year the whole of the Town Council had to retire, and seventy-five gentlemen were elected by the twenty-five wards of the city as members of the Council. The Glasgow Progressive Union was last year organised to secure the return of Christian men to the Council; it represents all the leading Churches and temperance and philanthropic societies in the city. Out of fifty-six contested seats the Union were able to secure the election of forty-eight of its candidates. This year twelve of its representatives are unopposed, and out of the remaining contests it is expected that it will gain a majority of the seats. The Union is a great moral force in the city, and had made a good impression on the electors. Will other large cities please take note?

November.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart."—Psa. xxvii. 14.
"At evening time it shall be light."—Zech. xiv. 7.

Art sad, dear heart?
Do fogs and cloud
Thy soul enshroud?
Act still thy part;
Ere falls the night
Look up for light.

Expectant stand;
For God throws wide
At eventide,
With loving hand,
Heaven's glory-gate
To those who wait.

Charlotte Murray.

OUR DAILY HOMILY.

SUNDAY, November 7.

"*Prophesy over these bones...Prophesy unto the wind.*"—Ezek. xxxvii. 4, 9.

THIS is our double office, as servants of God. We are to prophesy to earth and heaven, to man and God. There are some who forget the second of these injunctions, and their work fails of its highest result. When they speak bones "come together, bone to bone," there is a stir in the graves of death and corruption, a coming together of the people to hear the Word, and in many cases all the appearance of a new life. The flesh comes up and skin covers them above, but (and how fatal is the admission which this *but* introduces) there is no breath in them. It is clear that no amount of human persuasiveness or oratory can secure the true regeneration of the soul. That which is born of the flesh may be galvanised by the energy of the flesh into the appearance of spiritual life, but it will always remain flesh. The life of God can only come from God, it must be inbreathed by his blessed Spirit, and anything short of this is failure.

If you can do nothing else, prophesy to the Spirit, cry to the *four* winds, because He may come in the icy north wind of tribulation, or the warm west wind of prosperity; but speak with the certain assurance of, "Thus saith the Lord God, Come." There is a sense in which the believer has the privilege of commanding the Spirit of God. "Concerning the works of my hands, command ye Me." Even when you are speaking, let your heart be in the attitude of expectancy, and according to your faith, it shall be done unto you.

MONDAY, November 8.

"*Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal.*"—Ezek. xxxviii. 3.

It is startling to meet with these three names, which are found in modern maps as Russia, Moscow, and Tobolsk, and to feel that we may be reading words that are shortly to come to pass. So far as we can see, they have not as yet been fulfilled. Within the hearing of the present generation, Russia may resolve to go up to the land of unwalled villages, such as those that abound in Palestine, and may be challenged by the merchants of Tarshish on the far West. Some have even found an allusion to the English standard in the reference to the young lions of verse 13.

The shrewdest among us cannot guess what may await the world in the near future. Peer as we may into the dim mist, we cannot descry the events which are coming upon the earth. But we may be thankful that we have this word of prophecy, to which we "do well to take heed, as unto a light shining in a dark place." It is like the illustrated railway-table, which contains a list of the stations through which we must pass ere we reach the terminus. And as the porters call out the names, and we find that they correspond to the route as detailed on the tables, we come to place more implicit trust in our guide-book, and to count with absolute certainty on our ultimate emergence at our destination. "When ye see these things coming to pass, know ye that He is nigh, even at the doors." In the meanwhile let your loins be girt, and your lamps burning, and ye as those that wait for their Lord.

TUESDAY, November 9.

"*Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel; and I will be jealous for my holy name.*"—Ezek. xxxix. 25.

All bringing again must originate in God. The sheep can only wander on, further and further from the fold, ever deeper into the dark mountains; it will never find its way back; if it shall see the fold again, it will be because the shepherd goes after it until he finds it.

We should never be surprised at the inclination of our nature from God. Our natural bias is away from Him. The pole of our life is aslant from the pole-star. Our natural tendency is to vanity, corruption, and chaos. If God were to withdraw Himself, however slightly, from the natural world, it would revert to the darkness and confusion of its earliest stages; and whenever God is absent from our moral life there is the natural and inevitable reversion to the original Adam-type. But God is rich in mercy, in neutralising the effects of our evil nature. He calls us back to Himself; nay, He comes after us, and brings again our captivity for his name's sake. Are you in captivity to evil habits from which you cannot break loose, to evil associations from which you cannot free yourself, to circumstances that shut you in as iron bars? Have you come to an end of your efforts for liberty, finding the more you struggle the more deeply you involve yourself in the close-woven meshes? Then look away to the Lord God, plead his promises, ask Him to remember his holy name, and He will bring you again out of your captivity.

WEDNESDAY, November 10.

"*Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest.*"—Ezek. xl. 4.

We are called to be God's witnesses, beholding the visions of God, and bearing witness to our brethren of what we have seen, tasted, and handled of the Word of Life. When the city is draped in mist and gloom, the artist takes his portfolio and climbs into the high mountain of vision. He beholds there the crystalline beauty of the unsullied snow, the roseate hues of sunrise and sunset, the heaped magnificence of the glaciers with their blue depth. Transferring his visions to his canvas, he returns to this lower sphere, and exhibits his picture on the walls of some public gallery, from which it silently witnesses to one of shy Nature's coyest moods. It is thus in Divine things also.

God often leads his children into startling and unexpected experiences. They are troubled on every side, bereft of dear ones, deprived of health or property, compelled to pass through the scorching fires of slander, misunderstanding, and temptation. There are times when they should *set their hearts* on all that is being shown, to see the way by which God is leading them, the comfort with which He is comforting them, the help in which He is environing them. They have been brought to these experiences that they may know themselves, and God, and his ways of dealing with his people; and may be able to declare what they have been taught, to the intent that unto the principalities and powers in the heavenlies may be known through the Church the manifold wisdom of God.

THURSDAY, November 11.

"*And he brought me to the Temple and measured,*" *etc.*—Ezek. xli. 1.

This is the pattern of an Ideal Temple, which was presented in thought to the prophet's mind, as the pattern of the Tabernacle was shown to Moses on the Mount. It is interesting to notice the minute measurements and specifications—even to the ornaments of cherubim and palm trees. We cannot but remember that the plan of our life is also worked out before the face of God, and that we shall live to the best purpose, when we make all things according to the pattern shown us on the Mount of Prayer and Vision.

Our Master, speaking of his human life, said, "The Son can do nothing of Himself, but what He seeth the Father do; and whatsoever He doeth, these also doeth the Son likewise." Oh that we could ever remember to look upward to God's pattern, and do nothing except what He reveals as his will for us; whilst careful to omit nothing that has been prepared for us to say or do. Look up, child of God; look into the plan of your temple-building. The holy places of prayer, the altars of your sacrifice and consecration, the tables of your fellowship, the doors that lead out to work and open into chambers of pain and suffering, the length and breadth of each, the ornamentation to be chased upon your soul—all, all are fixed. Let your one aim be that God's will for you should be realised in you; and dare to believe that, if only you will yield to Him, He will work out in you that which is well-pleasing in his sight, to whom shall be the glory for ever.

FRIDAY, November 12.

"*The priests that are near unto the Lord shall eat the most holy things.*"—Ezek. xlii. 13.

Every believer is a priest unto God. We are called, not to offer propitiatory sacrifices—there is no need for this, since Jesus offered the one sufficient oblation for the sins of the world when He died—but to present ourselves living sacrifices, to offer up a sacrifice of praise to God continually, and to do good and communicate of our substance to the help of others.

Are you near unto the Lord? Hath He chosen you to stand before Him, and know his will, and hear the word from his mouth? Then most certainly you will often enter into the inner chamber to eat of the most holy things. These are enumerated as the meat-offering, the sin-offering, and the guilt-offering. We must have fellowship with God in his joy over the spotless character and lovely human life of Jesus, which may be compared to fine flour We must have fellowship in the atoning death of our Substitute, feeding on all the sacred meaning of the wondrous Cross. We must avail ourselves of Jesus as our guilt-offering, making propitiation for our mistakes, negligences, and infirmities (Lev. ii. iv. v.).

If you would be near to God, feed on the work of Jesus; if you are near to God, you cannot live without it. To muse on the propitiatory aspects of the death of Jesus is as necessary for the strength of our inner life as food is to the body. Let us beware of imitating the mistake of Lev. x. 16-20; and let us be very careful to eat of the wave breast and the heave thigh, which stand for the love of Jesus for our affections, and the might of Jesus for our strength (Lev. x. 14).

SATURDAY, November 13.

"*The glory of the God of Israel came from the way of the East...Behold the glory of the Lord filleth the house...And He said unto me, This is the place of my throne...where I will dwell for ever.*"—Ezek. xliii. 2, 7.

At the beginning of this book (chaps. ix. and x.) we beheld the departure of the Shekinah cloud from the doomed temple. But, now, to the new-reconstructed temple it returns. So will God shed the sense of his presence through our hearts. We may have grieved Him, and lost it by defiling his holy name, and by the abominations which we have committed. Perhaps there has been only a thin partition-wall between our service to Him and our yielding to impurity and sin. But if we will put away our unfaithfulness, our coquetting with the world, our tampering with the flesh, He will return and dwell in our midst for ever.

There is a very precious promise connected with the Divine return and indwelling. "I will dwell in the midst of the children of Israel, and they shall no more defile my holy name" (7). Be willing to admit God, and He will come. If any man open the door, I will come in. Whenever God comes He will make the old sin abhorrent and impossible; and his indwelling will not be transient and fitful, but permanent.

This is what we need. We cannot have holiness, apart from the Holy One. The attribute may not be divorced from its possessor. But to the soul that desires holiness, the holy God comes, and infills, and keeps; so that darkness cannot intrude on the domain of light, nor hate on love, nor death on life. Has the Shekinah left thee? Lo, it returns by the way it went, and thine earthly life shall shine again with his glory.

F. B. M.

H.R.H. Princess Mary, Duchess of Teck.

"I FEEL I am here to do a little good, and I will do it as long as I am able." These words, uttered by the Princess whose death, last week, is causing general mourning, give the keynote of her incessant activities on behalf of the poor and suffering. Spoken in response to a suggestion that she should restrict her engagements in view of her failing health, they reveal the spirit which animated her abundant labours.

Princess Mary Adelaide Wilhelmina Elizabeth was the second daughter of Adolphus Frederick, first Duke of Cambridge, the seventh son of George III. She was therefore the Queen's first cousin. She was born on November 27, 1833, at the Viceregal Palace in the city of Hanover. When she was not yet five, the little Princess accompanied her parents to England to see the coronation of Queen Victoria. Her childhood was spent between London and the Schloss of Rumpenheim, where the Princess of Wales spent a good deal of her youth. But the Duke and Duchess of Cambridge made a point of passing a large portion of each year in England.

The death of the Duke of Cambridge in 1850 threw a deep shadow over his daughter's girlhood, and the widowed Duchess and her children retired into the strictest privacy at Kew. Both mother and daughter, in these years before Princess Mary's marriage, occupied themselves systematically with those works of charity and mercy with which the Duchess of Teck's name was afterwards to be so notably associated. The announcement of Princess May's engagement to the Duke of Teck came as a great surprise to the British people, by whom her Royal Highness was already much beloved. The marriage took place in the parish church of Kew on June 12, 1866. The Duke and Duchess of Teck spent the first few years of their married life in Kensington Palace, where the Queen granted them a suite of rooms, and it was there that their four children were born.

The Duchess of Teck always fully accepted the responsibilities of her position, and never more so than during the quiet years which she spent at White Lodge, Richmond. There can be no doubt that her sudden decease is in a great measure owing to her extraordinary and unceasing personal service in the cause of philanthropy. She always spent in charity at least one-fifth part of the annual allowance of £5000 granted her by Parliament. Her philanthropic labours were unwearying, and those of us who met Her Royal Highness again and again know that her interest in good work was neither perfunctory nor formal, but of the most practical type. In real work, her exalted state seemed forgotten in the genial and thorough way in which she entered into the matter in hand.

It will be recalled that during the first visit of Messrs. Moody and Sankey to London the Duchess of Teck was a frequent attendant at their meetings, and it is stated that she was deeply impressed by the evangelists' plain and fervid presentation of the Gospel.

At George Yard, Whitechapel, she was a very familiar figure, entering with the most careful precision into the details of the work and the sorrows of the children. The veteran George Holland was regarded as one of her personal friends, and he rejoices in numerous and continued marks of her kindness. Amongst his choicest treasures in his private room are mementoes from "the Duchess" and her daughter, Princess May.

The following reminiscence of a visit to the Home of Industry, penned by Miss Macpherson, reveals the Duchess of Teck as she really was when at home amongst workers:—

A few years ago Her Royal Highness entered my private room asking, "Is this the Home for Destitute Children?" She had been visiting George Holland that afternoon, and had come over to see us at Bethnal Green. She speedily put me at ease, sitting down and asking me to do the same. Soon, after a series of questions, her whole heart was in touch with both the hundred dear aged widows and the destitute children, tears of sympathy flowing freely from her loving heart. By this time Lord Radstock and half-a-dozen others were in the room, having walked to the Home of Industry from Mr. Holland's, while Her Royal Highness had driven. The Royal lady turned to Lord R., and said, "This is a story that will do us all good in the West of London. I will gather all the ladies I know; you arrange when and where we can meet, if Miss Macpherson will only come and repeat what she has now been telling me." Ere many weeks the gathering took place in Eccleston Conference Hall.

H.R.H. THE LATE DUCHESS OF TECK.

From photograph by Messrs. Elliott and Fry, Baker-street.

To return to the visit to the Home, the engagement that evening was to receive 200 starving men from the lodging-houses to a soup supper, and a score of boys from the Training Home stood in the hall ready to sing or recite to the men when admitted. The Royal lady spoke to the rescued boys. We detailed the sad circumstances of the last boy received from the West of London; when to our delight, with a true motherly heart, she stooped and kissed the brow of the motherless West-end waif; and, two years after, she recognised his photo among others sent from Canada, saying "That's my little Sam Smith," and in her own genial way put the photo in her pocket.

Miss Child, of the Sailors' Welcome Home, writes:—

With many others, we feel deeply the loss of Her Royal Highness the Duchess of Teck, who took such a great interest in the Lord's work under my care among our sailors. Her sympathy was shown not only by the frequent visits to the Home, but also by the sending of valuable gifts for our sailors.

These are but typical instances of the way in which she entered into good work among the poor—many other workers could give similar reminiscences of personal visits and genuine helpfulness. Among the movements which peculiarly enlisted her sympathy was that of ragged schools. She had caught from the late Earl Shaftesbury enthusiasm for this cause, and her labours in connection with the Ragged School Union were endless. Not only did she appear in public again and again on its behalf—as at the annual meeting, when she presided more than once, and distributed the prizes—but she worked constantly at home in stitching and making garments for the poor children. "One Who Knew Her" writes:—

Princess Mary's face was always alight with kindness and goodwill, but it was not in public where she was seen at her best. You had to see her at White Lodge, in the midst of the work that was so dear to her, to know her full worth. I have seen her stand, hour after hour, in a room at White Lodge, set apart for the display of thousands upon thousands of garments for the poor, showing them to one set of visitors after the other; repeating the story of the destination of those garments; taking up with evident affection and appreciation bundle after bundle of warm things; praising those who made them; telling of those to whom they were to be given, and occasionally telling an amusing story as to the way in which she had coaxed a gift of clothes out of the Prince of Wales or other male relatives.

The work of Mrs. Meredith also shared her sympathy, and indeed the Village Home at Addlestone is named after her, and has been frequently visited by her.

The secretary of the National Refuges for Homeless and Destitute Children writes:—

It would be difficult to exaggerate the sorrow felt by the one hundred and thirty boys of Fortescue House, Twickenham, at the loss of the beloved Duchess, for Her Royal Highness had not only personally visited the Boys' Home, but also some time ago attended their musical and gymnastic display at the Surbiton Assembly Rooms.

Another institution for which she always had a warm corner in her heart was Dr. Barnardo's Homes. She travelled to Hawkhurst some few years ago for the purpose of inaugurating the work at "Babies' Castle," and the interest she displayed in the little ones was quite touching.

But, indeed, it would be impossible to enumerate all the charities which her Royal Highness assisted, both by her purse and by her presence at ceremonies, to say nothing of the enormous correspondence entailed by the multitudinous appeals to her well-known kindness of heart. The Royal Cambridge Asylum for Soldiers' Widows, founded by the late Duke of Cambridge, was one of her favourite charities. The Needlework Guild, founded by the late Lady Wolverton to provide clothes for the deserving poor, owes the vast extension of its operations in a great measure to the strong personal interest taken in it by the late Duchess. Her Royal Highness practically started the Home of Rest for poor London Working Women at Coombe, the training of young servants occupied much of her attention, and she devoted a singular amount of time and thought to the Society for the Relief of Distressed Irish Ladies.

Moreover, she was deeply interested in foreign missionary work, particularly amongst the women of India. She was patron of the Zenana Bible and Medical Mission, and on one occasion attended the annual meeting of the society. The Hospital and Medical Missions Department appealed strongly to her practical mind. The hospital at Patna bears her name. In short, the Duchess was a real friend to every good work, and no one knows how much she did privately to advance the cause of righteousness at home and abroad.

Three Missionaries.

WITH a growing interest in missionary work, there is an increasing supply of missionary biography. Of many worthies of the past little more than a name remains, over and above the work which God permitted them to do; their experience, often so dearly bought, has not been made available for the assistance of those who have come after them, and their example has not been influential in the degree which it might have been had their story been unfolded for the help and encouragement of others. From recent works of a biographical character, we have selected three for present notice.

IN EASTERN LANDS.

First comes one which brings before us a missionary with a record of forty years, who bears a name which one meets with in more than one part of the field. Dr. Gulick* has been particularly happy in his biographer. Lest these graceful memorials should seem to any to be over-partial, Mrs. Jewett, at the outset, disarms criticism by reminding us that "every human life has its stronger and its weaker side, but that a daughter writes this history; and though she has striven to be honest, her father is its hero." But indeed it does not need the sympathetic eye of a devoted daughter to discover in every outline of this unique figure a truly remarkable and lovable man.

From the early days when, in boyish characters, the records of the day were sedately and concisely chronicled in the pages of the square diary kept even at eight years of age, down to the April afternoon when the gate of life "opened noiselessly" to admit the veteran missionary labourer, it will be seen that Dr. Gulick's mind was no ordinary one; and this record of his life seems to us to have peculiar interest. Born in Honolulu in 1828, of missionary parents, his earliest associations were of a deeply religious nature, and in these lay days, when one hears so little of deep conviction of sin, it is

Dr. Gulick.

particularly interesting to notice that, in the case of Halsey Gulick, the Christian training of his shielded childhood in no way lessened or superseded

THAT AGONISED AWAKENING

which sometimes comes to the sensitive conscience at the first discovery of sin, as sin appears in God's sight. A striking part of the volume is that which tells of his early spiritual experiences. At the age of fourteen or fifteen he wrote in his journal: "I believe I understand the way of salvation; yet there is something, I know not what, unless it is my wicked heart, which prevents me, and which I have reason to fear will be my ruin. .Not

Dr. Maples.

all my guilt subdues me, nor my great danger, nor yet the compassion of a Redeemer in dying, nor the unparalleled long-suffering of a merciful God. Oh, wretched man that I am! Nothing but the grace of God can save me...I do not realise the state I am in, or I could take no peace day or night."

When at length the solitary young seeker (for he was now separated from his home and friends) had groped his way to God, and found the sweet secret of joy and liberty, the missionary instinct at once became strong within him; and his resolve, at fifteen years of age, "I will claim the whole heathen world as my countrymen," may be taken as the keynote of a life devoted to missionary toil and enterprise. Greatly did he rejoice that six brothers and one sister were stirred up to join the same service; and perhaps the crowning joy of their life was granted them when, years later, Dr. and Mrs. Gulick saw their own children turn to foreign missionary work.

For a full understanding of the varied labours of Dr. Gulick and his wife during a long and remarkable career, we must refer our readers to the book itself. The story of the early years of isolation and privation in their beloved Micronesia is a part of the history which cannot fail to interest.

Dr. Gulick's latest labours were in Japan and China, where, as representative of the American Bible Society, he did a great work in the way of distributing the Scriptures. As a missionary deputation he was well known and exceedingly popular.

A REMARKABLE TESTIMONY

to the reward of missionary labour, even here and now, is that on page 180. "This missionary life makes no subtraction from life's happiness. It is all a superaddition, a reduplication, yes, more, of life's felicity. It is a real, substantial, eternal joy, to kindle light in darkness, to diffuse life amidst death, to convert a wilderness to gardens, to make men of brutes, angels of men. And this is nowhere so eminently possible as where light and life have never come."

* Luther Halsey Gulick, Missionary in Hawaii, Micronesia, Japan, and China. By Frances Gulick Jewett. (*Elliot Stock*).

A CENTRAL AFRICAN BISHOP.

Let us now notice another missionary nobleman, this time an Englishman—Dr. Chauncy Maples,* Bishop of Likoma. Many will remember the painful shock felt when, two years ago, the mournful tidings reached England that the newly-appointed Bishop of Likoma had perished in the blue waters of his beloved Lake Nyasa, only about two months after his consecration in St. Paul's Cathedral, and just before he could quite re-reach the scene of nineteen years' missionary labours in Central Africa—thenceforward to have been his diocese. It is not only the personal friends of Bishop Maples who will value the records carefully arranged by his sister. A less loving hand would have found in the strong personality of this pioneer missionary, in his indomitable energy, his cheerful self-sacrifice and humility, and, above all, in his spirituality, a subject worthy of a glowing pen, whilst the letters, which are numerous and characteristic, throw many a

SIDE-LIGHT UPON AFRICAN LIFE

in its various aspects, and especially from the missionary point of view.

Ruthless reviewers will undoubtedly complain, and not without reason, that *too* many letters are embodied in the volume. It must be conceded, however, that many of them are well worthy of preservation. Those to his mother, in particular, bear evidences throughout of that tender devotion to her who was one of the formative influences of a beautiful and beneficent life. The letters also contain interesting references to prominent persons, and to names which are already historic, as well as showing the writer's wide sympathies, varied gifts, and high degree of literary culture. His quiet humour gleams out continually, enlivening the pages. It is irresistibly funny as well as pathetic, to read of a "venerable archdeacon's" painful efforts to prepare wholesome and well-cooked bread for his sick fellow-labourers, the baking of which bread, he says, required watching during several of his busy, valuable hours. And then, elsewhere, one reads with sympathetic interest

Dr. Hamlin.

of the consternation caused to peaceable bachelor missionaries by the arrival of

A LARGE CONSIGNMENT OF DOLLS;

whereas his biographer explains that African children do not favour dolls!

It must be clearly understood that the late Bishop Maples was distinctly and avowedly in

* Chauncy Maples, D.D., F.R.G.S., Bishop of Likoma. By his Sister. (7s. 6d. *Longmans, Green & Co.*)

sympathy and connection with the "Anglican" Church, as he delighted to call it, and there are, as a matter of course, terms and allusions throughout these pages with which—as Evangelical Protestants—we cannot at all sympathise, and which especially grate upon us, as used in connection with missionary effort. These matters are not, however, obtruded in any large degree; and, notwithstanding grave doctrinal differences, we gladly recognise the steadfast, earnest efforts, and the evident conscientiousness and spirituality, of a man who, more than most men, realised, as he himself expresses it, that "human affection, even that between mother and son, is only holy and sanctified if it meets in the *love of God;* and our love for God can only be developed by our seeking to do his will always, and to sacrifice all things that that will may be also ours" (page 229).

If this history of a life so sadly terminated at the age of forty-four is less thrilling than some others, still it should have a hearty welcome. It is really surprising to see how much may be accomplished in a few short years, and by one whose health could never, we think, have been strong. The great personal affection of Bishop Chauncy Maples for the people amongst whom he laboured met with its appropriate reward in a devotion as genuine as it was general; and one of the most simple and telling testimonies in the volume is that borne by a native teacher, "He was

ONE TO MAKE PEOPLE HAPPY."

It strikes us, too, as a powerful comment upon the practical influence of his example and teaching that this same native teacher, on hearing that a small legacy had been left to him by the Bishop, went the very next day to the missionary in charge at Likoma expressing a wish to give a tenth of the legacy to God. Photographs and a map of Central Africa lend interest to this volume.

IN THE "SICK MAN'S" LAND.

The third work to be noticed is autobiographical, and brings before us one who has a world-wide reputation for his pioneer and varied work in Turkey*—Dr. Cyrus Hamlin. When an autobiography has reached its fourth edition, it may be said, without prejudice, that the writer has proved himself able to speak for himself. Little remains for us now beyond the expression of a hope that the *fifth* edition may speedily be called for. Dr. Hamlin comes of a Huguenot family, and as a traveller, a missionary, and an author the history of his life and times may well have interest for others outside the charmed circle of his own family, though it was for the latter that these records were, he tells us, originally written.

The scene of his missionary labours is one which has especial interest at this present time. For a long while all eyes have been painfully drawn to Turkey, and it will be seen from these pages, as clearly as it has been learnt from other sources, that the persecution of the Armenian Christians is by no means a thing merely of yesterday and to-day. Even to the cursory reader it will be evident that the relation of the peoples was strained all along, and as early as 1839 Dr. Hamlin records the haughty answer of Ambassador Boutineff to an appeal made by Dr. Schauffler on behalf of a promising and intelligent young Armenian student who had been seized and carried off to Siberia on a Turkish steamer:—

"I might as well tell you now, Mr. Schauffler, that the Emperor of Russia, who is my master, will never allow Protestantism to set a foot in Turkey."

We cannot but admire the courage and dignity of Schauffler, who, bowing low to the ambassador, made instant reply:

"Your Excellency, the Kingdom of Christ, who is my Master, will never ask the Emperor of All the Russias where it may set its foot."

Dr. Hamlin's labours, carried on with untiring zeal amid great difficulties, were largely directed towards providing

RELIGIOUS EDUCATION

for the people; and his trials and triumphs in connection with the Bebek Seminary, and finally the establishment of the Robert College, Constantinople, are somewhat fully described.

There are other things of interest in the volume, and Dr. Hamlin is a ready writer, so that his story is told remarkably well, although we must admit that some of the experiences appear to us too personal for inclusion in chronicles of a public kind. The chapters which most attract us are, nevertheless, those which tell so racily of the early life on the old home-farm, of the winsome widowed mother, etc., and afterwards, more gravely, of his earliest impressions and his decision for Christ. We tell in his own words the characteristic directness with which the claim of foreign missions was faced: "I think I always had a trembling apprehension that if I should become a minister of the Gospel I should have to be a missionary to the heathen. What reason could I give to God or to my own conscience why I should not be?...I said to my conscience and my Lord, 'Here am I, send me.'"

The chapters, fifteen in number, are readable throughout, and the illustrations are good and numerous, adding interest and value to the book.

* My Life and Times. By Cyrus Hamlin, missionary in Turkey. Fourth Edition. (*Elliot Stock.*)

[962]

Soul Winning and Prayer Union.—This Union lately commenced its eighteenth year. Many members write of having received great help and blessing since joining it. Passages of Scripture, which have come with power to anyone, are sent in for daily texts, and the Lord has very greatly blessed these in numerous instances to readers. A monthly paper (issued gratis), entitled *The Soul Winner*, contains requests for thanksgiving for mercies and answers to prayer; also requests for prayer, which are sent by the members from different parts of the world. Friends who desire to join the Union should write to Mr. J. C. Smith, Newport-on-Tay, N.B.

Oxford Letter.

[By Our Own Correspondent.]

The Bishop of Sierra Leone gave the address at the Missionary Union on October 19. It was encouraging to see Hannington Hall nearly full of undergraduates, and many hearts must have been stirred by the appeal of the Bishop. "The gaps are many: the workers few," was a quotation read from the letter of an Oxford missionary in West Africa. Referring to his own late experience at Coomassie, the Bishop urged men to volunteer if only to save the heathen from themselves; 600 were put to death on one festival day! An undergraduate had previously asked if there were any real Christians in West Africa. With some warmth the Bishop replied that the Gospel was as powerful there as in England. The native Christians compare favourably with those in the Church at home.

The annual meeting of the Oxford Branch of the British and Foreign Bible Society was held on Monday week, in the new Examination Schools, the Earl of Stamford in the chair. The Bishop of Travancore and the Rev. Arnold Foster were the deputation. The chairman emphasised the unifying influence of missions through the Bible Society. The testimony of the Bishop was that Rome never changes, the tyranny of the priests pursuing the natives in his diocese by their refusal to allow them the use of the Bible. Mr. Foster's speech was a powerful appeal for the giving of the Word of God to the Chinese in the vernacular.

A large number of University men assembled in Hannington Hall on Tuesday to hear Dr. Grenfell, of the Mission to Deep-Sea Fishermen. Having worked among the fishermen of Labrador for some years, he has an interesting story to tell. His facts were new, and he had a pleasant way of stating them. When he told us that 150,000 men live for five months of the year on the water, and that 900 sick people have been treated in ninety-one days, we felt what scope there was for Christian work, and what a boon the Medical Mission is.

A special meeting, organised by the Oxford branch of the British Women's Temperance Association, on behalf of the Colony for Inebriates at Duxhurst, Surrey, was held in the Assembly Room at the Town Hall on Tuesday, under the presidency of the mayor. When we hear that there are now *three women inebriates to one man*, little more is needed to give the effort a warm place in the heart of those who love the Lord Jesus Christ.

The Christian Endeavour Society held its fourth anniversary on Sunday and Monday last at the Methodist Free Church, New Inn Hall-street. Special sermons were preached by Revs. E. Packer and W. Downing. The report read at the meeting on Monday revealed an increase of fifty-one members during the year.

A Friendly Society's Convalescent Home.—Mr. J. Passmore Edwards has subscribed £6000 towards the building of a friendly society's convalescent home at Herne Bay. In a letter to Mr. C. J. Drummond, Mr. Passmore Edwards writes:—"I will provide a building with accommodation for about fifty beds at a cost of not less than £6000. My desire is that the home shall be dedicated to the perpetual use of the members of the principal registered friendly societies of the country." Mr. Edwards proposes to invest the home in the name of some of the chief officers of the friendly societies. The ground selected is about a mile from the town of Herne Bay, and comprises about seven and a-half acres. The trustees are making a further appeal for £3000 to secure the site and also additional land of about the same area adjoining that purchased, and for furnishing the home. Mr. Passmore Edwards will lay the foundation-stone on Saturday, Nov. 6.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

"Unto Me."

BY MRS. HARVEY-JELLIE.

CHAPTER I.

"TABBIE, dear, whatever shall we do? You and I have got to say it you know—'Thy will be done'—and its awful hard, Tabbie;" and little Janie Brewster sat down on the stairs, hugging her cat. Aunt Brewster, with whom she had lived since her mother's death, had been ill for a long time, and Tabbie had been her only companion; every crust of bread she shared with her cat, and the fond creature followed her everywhere. If Janie cried, Tabbie would creep up, and put her paws gently up to her face as if to comfort her.

"I wonder where we shall go. I'll take *you* wherever I go, I shan't leave you to be kicked about, so there, you old pet"; and Tabbie purred and rubbed her face against her protector's hand.

They had turned her out of the room, the two women who went in to see about getting her aunt ready for her coffin, and the lonely girl felt unutterably miserable. She cried a little, and the cold wind came whizzing up the staircase. She was hungry, too, for auntie had been so bad all the morning, and she hadn't thought of asking for anything, and the neighbours were not kind.

"Oh, Tabbie, my head aches; you come close and love me, and we'll try and rest in this corner, dear," and, putting her face on the soft fur back, she fell asleep, and a miracle it seemed she did not fall headlong down the rickety stairs.

"Get up, you little monkey, will you? A good deal you care about your poor aunt, a sleepin' here. Throw that cat out, and come and see the poor thing," said one of the women.

"Oh dear, I didn't mean to go to sleep, but please let me keep Tabbie, she'll break her heart if you throw her out." And Janie followed the women, carrying Tabbie under her arm.

"Now, I s'pose, you must come with me, till we hear about the orphanage. Pity she hadn't sent you there afore, and not leave other people all the trouble."

Janie gazed on the face of the one she had loved, the one who had taught her of Jesus and heaven, and she was full of wonder and distress; and then she followed down the stairs, cat in arms.

"Here's a bit of bread-and-butter, and you can sit by the fire while I go and get what I want in."

Left alone, Janie warmed her feet and hands, and ate her frugal meal.

"Tabbie, I'm getting sleepy again, and so are you. I'd better say my prayers; you sit there, close to the fender; I'll be quick, before she comes back." And, kneeling down, she began, "Please, dear Lord, take care of Tabbie and me somehow; but you can't do anything for poor aunt, 'cos she's dead; only she told me to be good, and I can't unless you help me, for Jesus' sake, Amen."

"There, my pet, now come"; and the cat curled itself round against her, and they both lay asleep, though it was only afternoon.

. . . . . .

Muriel Claughton, amid all the comforts of her pleasant home, was beginning another day. It was the morning on which Mrs. Brewster passed away in that comfortless room. But all was bright and warm and cheerful at "Hazeldene," and Muriel had her schoolroom, where the governess came to teach her, and the many rooms where she could go for change, and the tender love of father and mother. Breakfast was over, and family worship; and Mrs. Claughton drew her daughter's arm through hers, and they walked into the conservatory to see the flowers, for on that wintry day flowers were blooming there.

"I must go and see that poor woman Mrs. Brewster and her niece to-day."

"May I go to, Mamma; I would so like to go."

"Yes, if you wish it, dear; it is sad to think of any one ill and lonely, and so poor; and Jesus said, 'Inasmuch as ye did it, ye did it unto Me.' We will gladly do anything for Him, will we not?"

"I don't want to be selfish, and I have so many things I could do without. Can I take anything, mamma?"

"When your lessons are over, after dinner, we will go and see."

It was nearly four o'clock before Mrs. Claughton was free to go; and when they reached the door and entered to go upstairs a woman stopped them. "She's dead, poor body, some hours, and her girl is in there," she said, passing out, leaving them.

No answer came to the gentle rap, and Mrs. Claughton ventured to open the door.

"Is that little Janie?" Muriel whispered, and they quietly approached the sleeping child.

"Poor darling! and see the cat for her only companion," said Mrs. Claughton.

Janie awoke and began to cry; she could not at first realise where she was.

"Come and tell me all about it. Are you all alone here?"

"Yes; Mrs. Knox has gone out, and I was so sleepy. Have you seen Aunt? She is so still!"

"No, but I want to hear about *you*. Aunt is safe with Jesus; and now we must think of you," said Mrs. Claughton.

"Please if I go to the orphanage, can Tabbie go? I think she must be an orphan too."

The door was pushed opened, and the rough Mrs. Knox came in, speaking loudly to the visitors, and grumbling about her trouble with the child.

"Give her a bed to-night, and I will see what is to be done to-morrow. I will come in the morning." And Mrs. Claughton spoke kindly to the poor girl. And Muriel stroked Tabbie, much to the owner's delight.

"Mamma, must Janie go to an orphanage? Oh, how I wish we could do something for her."

"What would you suggest, Muriel, as something to do for Jesus—'unto Me.'"

Silence for a little. Then she answered, "I know, mamma, I would like to take her home with us till someone very kind comes for her."

"But that will mean expense. What can you give up?"

"Papa is going to buy me a pony—I think I can—yes, I'll try and give that up. Will that do?"

There was much talk over the matter at home round the fire that evening, and Mr. Claughton said, "Muriel, Jesus is watching and listening, and He sees that lonely girl, to *Him* would be the deed of unselfish love. But the pony must be given up, and some of your indulgences. We will pray about it, and think well, and to-morrow decide."

There was a struggle, and Muriel thought of her one great wish for a pony. Then she thought of Janie and her cat, and the dead aunt; and then she went to sleep in her pretty bed, and over her the same God watched who also saw poor Janie on the comfortless bed, in the cold, bare room; and in dreams Muriel seemed to see the desolate girl with no friend. *One* seemed standing near, who touched her and pointed to the shivering child and said, "Will you not do it—*Unto me?*" and she woke and felt in haste to tell her parents. Then again she slept, and once more the poor girl was there, and beside her a lovely white pony, and then a voice said, "Inasmuch as ye did it"—that was all, and Muriel woke up, *decided*.

"Well, my daughter, which is it to be?" asked her father; "the pony and other pleasures, or this poor wee girl?"

"Papa, I saw One just like Jesus last night, and He looked at Janie sadly, and my pony, and all seemed nothing; *everything* seemed nothing—when he said '*Unto Me.*' I will give up whatever you think I must; only fetch that lonely girl."

"God bless you, my child. Go yourself and tell her; go alone."

Alone she went up to the door; no one was there but Janie, and she sat disconsolate and sad.

"I think you are soon going away from here," she said, taking the thin, cold hands in hers, and looking into Janie's sad eyes.

"Where to?" and tears crowded into her eyes, and she caught up Tabbie in her arms.

"And Tabbie is to go with you, and you will be happy, ever so happy."

"Who says so? Is a man coming to fetch me? Oh, I feel afraid."

"No, mamma says I may take you home with me, and Jesus helped me decide. I know He wants you to go with me, and I'm going to love you, and Tabbie and ——" Here Mrs. Claughton, who had followed, came in, and Mrs. Knox, who was gossiping next door, saw her, and came too, and was quite pleasant when she heard the wonder of a lady taking the trouble to have such a child, and "nothing but the things she stood up in."

It was a snowy day, but, warmly clad in garments provided for her, Janie went hand in hand with Muriel to "Hazeldene," carrying Tabbie safely in a basket.

The dear aunt was carried to a respectable burial, and the lonely girl gathered into home love; and to prepare clothing, and see about her learning with the governess, was Muriel's delight, and as she gave up anything she would otherwise have had the joy of doing good seemed increased.

Christmas was near, and together they decorated the rooms with holly, and made glad preparation.

The day was cold and frosty, they had their games and enjoyed their fun After tea, the two girls were to have a time by themselves in the schoolroom, with the presents that had come to Muriel from relatives afar. They sat in their low chairs, amid festoons of evergreens and holly; on the rug, Tabbie luxuriated before the fire, with a scarlet ribbon round her neck.

"I can scarcely think it is all true even yet, and I nearly cry to think of Auntie, though she *is* happy now. How could you do it all for Tabbie and me," said Janie, tossing back her wealth of light hair which was now so well kept.

Muriel looked at her with her dark loving eyes, and said, "Perhaps, dear, I couldn't for you alone, only Jesus was behind, and He said, 'Unto me.' Now I am so very glad, we seem like sisters."

"Isn't it sad that lots of girls and boys have no homes, and lots of happy ones never think of loving and helping them?"

"Do you know, dear, I think if we are careful, and do without some things, we can look out and make someone happy, and it would be just lovely to be doing it for Jesus, because now He is gone away to heaven, He wants us to do it for Him."

"Oh, I would like to help you. I won't waste anything, and Tabbie shan't. When can we begin?" said Janie, putting her chair closer to Muriel's. And *then* and *there* began the spirit within them, that was to lead to loving deeds and Christlike work, of which another story must tell.

Bible Searcher (No. 96).

[All answers to be from Hebrews ix. to end. Children under TEN do 4, 5, and 6; under THIRTEEN 1 to 6.]

1. Without what is there no remission of sins?
2. What is promised to those who look for Christ again?
3. If we endure chastening how does God deal with us? (ch. xii.)
4. Give a list of the examples of faithfulness referred to in ch. xi.
5. After Christ had offered the one sacrifice for sin, what did He do?
6. Why has Christ entered into Heaven?
7. Why does God chasten us?
8. What are we told to hold without wavering, and why?
9. Seeing that we are surrounded by so great a cloud of witnesses, what are we to do?

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (95).

1. Jonathan.
2. Saul.
3. Five years old.
4. When the sad tidings came, his nurse took him up, and fled, and as she made haste to flee he fell and became lame.
5. Ziba.
6. No. He slandered Mephibosheth to David at the time of Absalom's rebellion. (II. Sam. xvi. 3, and xix. 27.)
7. King David.
8. "Mephibosheth shall eat bread alway at my table.' (II. Sam. ix. 10.)

Foreign List.—Correct answers received from:—

No. 83. Christine*, Mary*, and Graham* Pearson (Tasmania). **Nos. 84** and **85.** J. A. and Eric Field (Australia). **No. 87.** Maria H. Lister, Daisy McArthur, Charlotte Cane (S. Africa). **No. 89.** J. Garrett, Daisy McArthur. **No. 90.** Henry* and Annie* Baillie, D. H. Marshall, Jean McNicoll Scott (Canada).

No. 94 (second list).—Correct answers received from:—

Minnie Allen, Hugh, Arnold, and Ernest Allen, Jacob Americane, Mary Allen, Daisy Annett*, W. T. Aldous*, Willie Aston, Lizzie Athole, Charlotte Bailey*, Massy, Conyers, and Allen Baker*, Lavinia Barnes, Dorothy and Herbert Berry, Frances Bennett, John Baring, Wm. Baker, Myer Barnett*, Geo. Brand, Bertie Baker, Edith Bensted*, L. Bentall, Ethel and John Benger, A. Bridges, Ernest Bond, Ralph Bourne, Herbert Bond, Charles Brown, Ashley H. Bowker, W. Scot Buchanan, E. Biddlecombe, Mabel Birney, Beryl, L., and Gladys Calvert, Maud Clarke*, Alice E. Crang, Daisy, R., and Jack Clarke, Millicent and Cicely M. Craven*, Katie Clark*, Daisy M. A. Clarke, Jessie, Walter, and Maggie Carter, Mary and Willie Charles, B. Cashford*, Dorothy J. and Jack J. Clarke, Lottie* and Daisy* Carmichael Ella R. Carpenter, Mabel Craig, Bessie Cheal, Alice Cooksey, Winnie and Arthur Cox, Daisy and Violet Combes, H. G. Cooper, Edith Corrick, Marjorie Collins, Lily Coles*, Dorothy Cooper*, Susie Cumbers, Dorothy and Willie Davies, D. Daintree, Blossom Davis, Florrie and Bell Dance, Edith Daisley, Gladys Dobson, Gracie Dodington*, Cecil and Ashley Dodd, Kenneth Dunbar*, Gordon S. Duncan, Annie, Dorothy*, Marjory, and G. B. Dyke, Muriel Edwards*, Maud Eddey, Eva Edmundson, Janet Fawkes*, Amelia Frazer, Wm. and Fanny Field, Lilian Fidler, Willie and Ernest Findlay, Aileen and F. A. Figgis, Amy Foster*, Janetta* Flossie*, Maggie, and Agnes Fullarton, Frank Fry, Eva Gray, Edith, Margaret, and Stuart Gray, Willie Gray, Irene Gardiner, Mary Glass, Helen Gregory, Chrissie Green*, Louisa Gretton, Edith Grieve, Minnie Giddings*, Hilda Godfrey*, Dorothy Grove, Mabel Gusterson, Winifred Harvey, Dorothy R. Harris, Janie and May Handasyde, Juliet and Freda Haines, Nina Hare*, Thomas and Jack Harris, Margaret Hasse, Rose Hamilton*, Emily and Edith H arn, Agnes W. Head*, Ada Heap, Theodora Hill, Violet Holford*, Marjorie Hogge, Lila K. Hughes, Helen and Harcourt Hunter, Edith and Mena Hunter, Ethel Hutchings*, Grace Ireland*, Lucy Jacob, Kate G. Johns, B., Alex, and A. Kay, Gertrude and Hubert Kirkpatrick, Gertrude Kingerlee*, Guinefred Leigh, Arthur and Alfred* Llewellyn, Harriet J. Lynham, Nellie Lovegrove*, Haunch Lovell, Margaret Macphee*, Gracie McClure, Geo. McClure, Bella*, Abraham, Nellie*, and Thomas Mack, Barbara Maconchy*, Edith Marnham, Dora Marples*, Kathleen McClure, Harry and Bruce Malaher, Hannah Martin*, Amy Martin*, Olive Mewburn*, Hilda Medill, Nellie Meade, Charlotte Millar*, Helen Mickelburgh, Ethel Morgan, Evelyn and Arthur Moir, Dora Muir, Frances Munce, Ernest and Edie Nash, Joseph, G. F., Mary, and Henry L. Neligan, Peter, G.* and Cissy Nicholson, Maude and Amy Nottage, Maude and Eva Oakes, Florence Osmond, George Ogilvie, Lottie and Harriette Orr, Herbert Parr, Maggie*, Winnie*, Jessie and Willie Palmer, Winnie Page*, Ethel* and Kathleen* Pasley, J. Ernest Pearce*, Walter C. Perryman, Louie Penny, Nelly* and Louie Peachey, Edwin Peters, Edith and Grace Pledger, Evelyn V. Peachey*, Laura Percy*, F. S. Phillips, Pamnie Price, Susabel Pim, Isabel* and Gladys* Philpot, Cyril Pomeroy, Lillian* and Margaret* Pook, Daisy Pym, Edith Quick*, Edward, Marjorie, and Herbert Rainey, Mary W. Rymsay, Nora Read*, M. L. Richards, Isabel Roe, M. Stella Robertson, Sydney and O. Robertson, Jinny Rule, W. Stangoe*, Kathleen Strangman, Llewellyn Shaw, Frank Stalker, Evelyn Shaw, Constance and Hilda Schaeffer, D. and T. Stanier, Charles Saunders, Bob* and Dollie* Salt, Edith Saunderson, Muriel and Dorothy* Shaw, John Smallpage, Nellie Serg*, Rosella and Muriel Sherwin, Bella Steadman, Kathleen Shepherd*, B. H. Spencer, Gracie Seale, Agnes M. Sterry, Hilda and Reginald Skinner, Barbara Shield, Mary C. Spiganovicz, Irene Simms, Mabel Springall, Fred and F. Edward Short, Gertrude Scott, Emily Sloan, Daisy Summerscales*, Nellie and Emily* stuart, Ronald Studd, Bessie Symes*, Louie Tibbits, Fred and Sarah Thomas, Teresa Toop, Alice M.* and Frank Thompson, John W. and Janet Thomson, Arthur, Herbert*, Percvil,* and Laurence Turnbull, Harold and Gilbert Tyson, Philip*, Bessie*, and Arthur* Unsworth, Gertrude Vallacott, Stewart Watson, Dorothy Warner, J. Wm. and Edith* Wheeler, Mabel Wheeler, Edith Wilkins, Maggie Wight, Lucy Wright, Florrie White*, Frank Wilson, Pringle Wilson*, Kathleen White, Ida Wright, Frank and Annie C. Wood, Allan Woodman.

No. 95 (first list).—Correct answers received from:—

Arnold* and Owen* Akers, Ralph, Dora, and Ernest Aldwinckle, A. Rose Anton*, W. T. Aldous, M. and C. B. Baker, Thos. H. Battye, Leonard Bartlett*, Aline and Chappie Bazett, Herbert Braddon*, Edith Bensted*, Mary Beck, Nellie Bellerby, Mabel Birney*, Emily Bridgewater*, Gordon Bligh, Phyllis Boyd, Gertrude Bysh, M. Joan and Daisy M. A. Clarke, John A. Chamberlain, Wm. E.* and John* Clarke, Eleanor Chance, Bessie Cheale, Hy. James Cheney, Annie Cooper*, Annie*, Ida, and Mabel Cole, Kathleen* and Brereton Code, Alice Cooksey, Dorothy Cooper*, Dorothy Daintree, B. P. Denham, Nellie Dowsett, Mordaunt* and Philip Doll, Kitty Donaldson-Selby, Sarah

Evans, Annie C. Gale*, Daisy Groves*, Margaret Hassé, Dorothea Reader Harris, Thomas and Jack Harris, Frances Harding, Evelyn and Dorothy Hewer, Byres Hill, Francie, Stanley, and Florence* Hoyte, Joshua and Dorothy Hughes-Games, Theodora Isaac, Dora Jay, Agnes Jones, May, Henry, Sidney, and Edward Law, Edward and Annie Lawrence, Blanche Lindup, Edith Marnham, Aubrey* and Robert* Marriott, Hilda Matheson*, Gracie* and Margie Marston, H. Michell, Helen Morgan, Eleanor and Valerie Noel, Douglas Parkes, Alice M. Palmer*, Kathleen* and Ethel* Pasley, Haden Palmer, Myrtle Perry, J. Ernest Pearce*, W. M. and Mary Penny, Dolly*, Katie*, and Alf.* Penny, Katie Pell, F. S. Phillips, Mary E. Plumb*, Nora Read*, Gordon Remington, Marion B. Richards*, Flora Simmons*, Edgar Stocker*, Betty Stocks*, Frances Taggart, Arthur, Peverill*, Herbert*, and Laurence* Turnbull, Edith* and Maude* Tyson, Hilda* and May* Vickers, Edith* and J. Wm.* Wheeler, Mabel Wheeler, Cecile*, Noel*, and Phillis* Wright, W. H. Williamson*, Pringle Wilson, Evelyn H. Wood.

Personal.

Florence Mackenzie.—The address is—Hon. Sec., Central Branch Sunbeam Mission, Eastwood, Weston-super-Mare. Helen C. Gregory.—The new quarter began at No. 92. Am glad you are starting again. Dora Marples.—Try and do the right number of questions next week; perhaps they will not be so difficult. Minnie Giddings.—You may continue till you are twenty. Nina Coote.—It was intended for you, but the paper was signed Edith in pencil at the end, and there was no signature besides. Eva Browne.—Very glad you are joining. You did not finish answering the first question. Alice E. Crang, Sarah Evans, Violet Combes, Mary Beck.—Very glad you are joining the Searcher. Answers must reach me not later than the first post Thursday. Harold Cheesman.—I quite understand why you have to give up, and wish you every success in your examination. Perhaps another time you will be able to join again. Philip Unsworth.—Yes, you must do the questions set for your age. If you take extra care in your writing perhaps you will get a star. Agnes Jones.—It was because there were so many papers done better than yours. Your writing is not quite so good as it might be. Emily Sloan.—You are eligible until you are twenty years of age.

Uncle Tom.

Scripture Union Portions for Next Week.

Sun. Nov. 7	*Psalm*	lxxvii. 1-20	Th. Nov. 11		*Esther*	iii. 1-15
M. „ 8	*Esther*	i. 1-12	F. „ 12		„	iv. 1-17
Tu. „ 9	„	ii. 1-11	Sat. „ 13		„	v. 1-14
W. „ 10	„	ii. 17-23				

Children's Special Service Mission.

Mr. Hutchinson, *St. Matthias', Birmingham*, Nov. 7-12; *Pershore*, Nov. 13-17; *Plumstead*, Nov. 20-26. Mr. Callender, *Hanslope, Bletchley*, Nov. 4; *St. John's*, Nov. 5; *Bedford*, Nov. 6, 7; *Cambridge*, Nov. 9; *Balham Grove, W. Dulwich*, Nov. 10; *Holy Trinity, Sydenham*, Nov. 11; *St. Matthew's, Bayswater*, Nov. 12; *St. Paul's, Cambridge*, Nov. 13-22. Mr. Spiers, *Middleton-road Congregational Chapel, Dalston*, Nov. 11-26. Mr. Tyler, *Worthing*, to Nov. 5, and Nov. 9; *Brighton*, Nov. 11; *Gresley and Linton*, Nov. 14-16; *Measham*, Nov. 17. Mr. Goodman, *Talbot Tabernacle*, to Nov. 8; *Walford Hall, Stoke Newington*, Nov. 13-21; *Congregational Church, Upton*, Nov. 22-24. Mr. Hewlett, *Reigate*, Nov. 14-27. Mr. E. Hughes, *Bethnal Green*, Nov. 21-26. Rev. T. Longstaff, M.A., *St. Mary le Crypt, Gloucester*, Nov. 6-13. Mr. Arrowsmith, *Harrogate*, Nov. 10-19; *Leeds*, Nov. 20; *Laughton*, Nov. 25; *Leamington*, Nov. 26-28; *Wallington*, Nov. 29-30. Mr. W. H. Wilson, *Needham Market*, to Nov. 6; *Ackworth*, Nov. 8-13. Mr. J. H. Greene, *Birmingham*, Nov. 4. Mr. Seyler, *Enfield*, Nov. 15, 17, 18.

Juvenile Offenders.

We receive these into our Boys' Homes at an average rate of 500 annually, although we have no endowment or Government grant, and depend upon the gifts of the charitable public. We seek to eradicate evil inclinations, and to lead these young wrong-doers into paths of virtue and honesty. We know that already many lads whose influence was decidedly bad have now become influential for good.

There is on the part of judges and magistrates a growing tendency to mingle mercy with justice, and to extend to first offenders a chance to retrieve the past. The work of reclaiming the young offender is naturally not easy, and would not be, even if we had ample funds at our disposal. We need—and that immediately—means with which to feed, clothe, and shelter young lads who, unaided, must drift into a criminal career, and who, if dealt with in time, can become good and useful men.

Wm. Wheatley, Superintendent of St. Giles' Christian Mission.

Brooke-street, Holborn, W.C.

West Marylebone Mission.—The Lisson Grove district has been described as "the Whitechapel of the West End," and it is one of the poorest and most irreligious districts to be met with in London. During the last few months there has been an awful increase of drunkenness, there being no less than seventy-one cases of "drunk and disorderly" at Marylebone Police-court in one morning alone about a week ago. For over fourteen years the workers of this mission have been seeking to care for these people by spiritual and temporal efforts, with many tokens of the Divine favour. But there are hundreds of people whom we have never seen in our hall, and who have never been seen in any other place of worship. We have now arranged for a band of voluntary Christian workers to visit from "house to house" and room to room through the entire district, if possible, every week, with illustrated Gospel books and papers. To give this campaign a good start we are hoping that the Lord's stewards will help us by sending at least £100 at once, to enable us to purchase literature and provide free meals.—James Sprunt, Superintendent, Dauntless Hall, Lisson Grove, N.W.

[964]

Women Workers in Conference.

The National Union of Women Workers has held its annual conference at Croydon during the past week. Amongst the most pronounced leaders have been Mrs. Temple and Mrs. Creighton, the wives of the Archbishop of Canterbury and the Bishop of London. These ladies spoke happily at the opening meeting on Tuesday week. Mrs. Francis Rye, in a paper on "The Early Training of Children under the Poor Law," protested vigorously against shutting crowds of children in huge buildings, and insisted on the evils of the system. Other well-known lady workers took similar ground. At the afternoon sitting "The Medical Aspect of Temperance" and "The Methods of Attacking Temperance" were discussed, under the presidency of Lady Battersea, the speakers including Lady Biddulph, the Hon. Mrs. Eliot Yorke, and Mrs. H. J. Wilson.

On the second day Adeline, Duchess of Bedford, read a paper on "The Work of Lady Visitors in Long-Sentence Prisons." Having observed that all women sentenced to penal servitude became inmates of Her Majesty's prison at Aylesbury, which was, strictly speaking, the only long-sentence female prison in this country, she said that the governor, lady matron, and chaplain had in their several capacities assisted her to the utmost of their power, but assistance on discharge must be undertaken from without to be effectual. The recognition of individuality was perhaps the greatest relief that could be offered to the convict. The sound of the Christian name—perhaps long unheard—the inquiry for husband or children, letters read and discussed, plans for the future forecast, all those were tokens of a new and unexpected sympathy. Again, the most important point in connection with prison visiting was the question of assistance on discharge. Prisoners must, if left to shift for themselves, drift back into evil, for without a character respectable employment was hopeless, and the struggle to obtain it, if entered upon, was soon abandoned. The visitation of convict prisons, though quiet and unproductive as compared with some other spheres of labour, should nevertheless be carefully organised and permanently established as a necessary branch of Christian work.

A long discussion ensued, in which Miss E. Bartlett, Miss Townsend, Lady Vincent, Lady Battersea, and Mrs. C. H. Mallett took part. The afternoon sitting was devoted to the consideration of "The Better Organisation of the Nursing Profession."

At the Friday conference Mrs. Fawcett moved a resolution on impurity in the British Army in India, supporting it in a vigorous speech. This gave rise to an animated conversation, and finally the resolution was agreed to. A discussion followed on a proposal that the meetings should no longer be opened with prayer, but it was pointed out that, while all who work for others are welcome, the Union was formed on a religious basis, the proposal was therefore lost.

Inns of Court Mission.

The Lord Chancellor opened last week the Inns of Court Mission Institute for Working Men and Boys, 45 and 46, Drury-lane, W.C. The institute is intended to form the headquarters of the Inns of Court Mission, which has been established by certain judges of the High Court and leaders of the Bar, and which will work on the plan of the Oxford Settlement at Bethnal Green. Mr. Justice Bruce is the chairman of the committee, and Rev. H. G. D. Latham has been appointed the warden. There are at present about 100 members of the institute, which is entirely unsectarian.

Mr. Justice Bruce said the object of the Mission was to enable barristers and law students to make the acquaintance of the large number of men and boys who were living and working in the immediate neighbourhood of the Inns of Court and in some way to render their lives happier and brighter.

The Lord Chancellor, who was accorded a warm welcome on rising to declare the institute open, said that without reference to politics or creed they should recognise the fact that each was responsible, not only for his own life, but for the lives of those among whom he was cast. He had no doubt that this Mission would do much to bring about this result, and give incalculable advantages to the working-men for whose benefit it had been established.

Girls' Guild of Good Life.

On Tuesday week Hoxton Hall, the centre of this useful society, was crowded on the occasion of its twelfth annual meeting and prize distribution. The Guild was formed in 1885, and has now upon its books 427 members who are over thirteen years of age and total abstainers. Three thousand two hundred and twenty-one girls have passed through the Guild during its existence, and many have started homes of their own with much better ideas of domestic economy and how to make their husbands comfortable than if they had not belonged to the Guild, which is a veritable manufactory of "good wives for working men." To keep the numerous classes going, there is a body of some seventy workers, of whom quite thirty have been trained as members of the Guild, and are now helping their younger sisters as they themselves have been helped. The classes cover all the varied aspects of domestic requirement and physical, moral and mental development, and have produced a marked improvement in the dress, manners, speech, and ideas of the members who have maintained their attendance. An extensive visitation system exists, and during last season 1,674 visits were paid by the registrar and visiting committee.

Mr. Frederick Sherlock, Mr. and Mrs. J. Fyfe Stewart, Mrs. E. W. Brooks, and other friends took part at the annual meeting in addresses and the distribution of prizes to the girls, the Mandoline Band, the "Social Circle" Choir, and the gymnastic class successfully illustrating their particular excellencies. The receipts for the year have been £116, which nearly cover the expenditure. Information regarding this useful work may be had of Mrs. J. T. Rae, 17, Darenth-road, Stamford Hill, N., who will also gladly welcome subscriptions.

Friendless and Fallen.

Much encouragement has accompanied this work of mercy among young women and girls, and recently the results of the labours of former years in several instances have come to light. One forms a remarkable instance of reclamation and conversion, which, if told in its fulness, could not fail to awaken thanksgiving to the God of all grace for the wonderful display of his power in "saving to the uttermost." A quarter of a century has elapsed since this young woman was first admitted to one of the Homes, and although it has been reserved for other workers in a distant land to reap the fruits, yet the executive of this Institution, who were the first to receive her, and by whom she was instructed and watched over for many years, rejoice that their share of the labour has not been in vain in the Lord.

Another instance is that of a young woman who, seven or eight years ago, was in one of the training homes. She has been in service ever since she was placed out, and has recently happily married. Both she and her husband are members of the same Christian church, and are workers together in the Christian Endeavour movement. It would not be difficult to multiply instances of this kind, with varying circumstances, if space allowed.

Like most societies, these Homes for the Friendless and Fallen have experienced a falling off of support during this year, and especially during the autumn months, when contributors were away. The Society has also had to undertake the rebuilding of one of its laundries on account of the dangerous condition of the old premises. Those who desire further particulars of the work should apply to the secretary, Mr. William J. Taylor, 200, Euston-road, N.W.

Billingsgate Christian Mission.—Friends of the excellent work carried on among the men employed in Billingsgate Market will find much to interest them in the nineteenth annual report. The debt on the building is being extinguished by degrees, but on this head there will not be contentment until the incubus is altogether lifted. In addition to the special work of the Mission, there are some general efforts, including a Sunday evening service for housekeepers and residents in the neighbourhood. The hall is also used for meetings in connection with the Christian Police Association and the Postal Telegraph Christian Association. Copies of the report may be had from the hon. sec. of the Mission, Mr. Alfred Walters, 6, The Corridor, Billingsgate Market, E.C.

The Evangelistic Field.

OPEN-AIR PREACHERS.

THE large number of members of the Open-air Mission, who assembled at the autumnal gathering of the association at Exeter Hall last week, must have been encouraging to all who are interested in the work. Prebendary Webb-Peploe gave his address on Luke v. 5: "At thy word I will let down the net." It was shown that there is no such honour as those attending being a slave to Christ, by being about the Lord's business. As preachers they shared that business with their Lord. A man who possesses the Gospel and does not give it out is a thief. At the same time it is not always easy to do this; and a man may pass a hard judgment on himself or on others.

The speaker went on to describe the gentleness of the methods which Christ adopted while preparing his followers to work. They were not taken into full employment all at once. There were many steps by which the disciples progressed to become Christ's servants. The first word is, "Come and see." Many who come to open-air services are only listeners; it is needful to be tender with such. They must all be ready to catch men when they are wrong. Christ was always tender in his treatment of people. When the Lord gave gifts to men they were "the unsearchable riches of Christ." The opening of Luke v. showed the turning-point—the deep experience of personal failure. Peter was the first man to fall at Christ's feet. They had to become conscious of indwelling sin and to realise the perfect Christ. They must be content to let the Lord use them as He could use the weakest instruments.

Mr. Webb-Peploe gave some personal experiences. When he began his ministry in Herefordshire he thought what was done would have to be done by the power of preaching, but two of his first converts taught him better. In the case of one old woman it was a verse from a psalm which carried conviction, and in the case of another the reading of "Rock of Ages." He learned a useful lesson. Let them give their best to Christ, live a real life, and they would have the crown of life and glory.

The need of open-air preaching was never more apparent than now, and the committee of the Mission ask for increased support. At Epsom a member of a gang of housebreakers was convicted of sin, and on his telling his "pals" what had occurred they fled from the town, and the family of a house they had planned to rob missed their visit. In another case a man who had come to interrupt a service was also reached, and became quite a changed character.

VILLAGE MISSIONS.

The spiritual condition of the villages, and the way in which the Gospel may best be made known in rural districts, was referred to on Monday by Mr. J. E. Taylor, of the Bucks Evangelistic Mission, at the Central Noon Prayer Meeting, Aldersgate-street. This county mission, which has been so greatly used of God in Buckinghamshire, is now holding an organised and special two-hundred-days' Gospel campaign in various towns and villages. The people walk miles to hear the Word. God has been giving great blessing, and in some cases whole families have been converted. Many have been led, by means of house-to-house visitation, to attend these meetings who have scarcely ever heard a clear Gospel before, and it is wonderful to see how often such people break down at first hearing of the story of Divine grace.

Among the most effective agencies in this village evangelisation has been the distribution from door to door of *Our Village Evangelist*, a little monthly issued by the Mission, containing Gospel papers, and, in addition, articles by Bishop Ryle, which have proved of great service in reaching those who are blinded by false teaching. Many in the villages are wholly ignorant of and indifferent to spiritual things. Others who take some thought as to religion are frequently ensnared by High Church ideas. Hence the importance of the distribution in the villages of clear testimony, from one likely to be accepted by "church people," on fundamental truths. While the dissemination of the Gospel among the unsaved, that men may be won to Christ, is the grand object sought after, barriers have often to be removed, and erroneous ritualistic teaching is not seldom the greatest of all hindrances. It would be well that Christian workers should bear this in mind.

EVANGELISTS' MOVEMENTS.

Many hearts are overflowing with praise to God for the wave of blessing experienced in Liverpool through the labours of Mr. Charles Inglis during the past fortnight. God had greatly used his servant on the south side of the city, and hearts were filled with expectancy, but everybody has been surprised to see the crowds coming to Wesley Hall night after night, especially when the city is busy with municipal and other elections. The work seems to have been very deep; scores of people have left their pews without being personally invited, and have gone into the inquiry-room and decided for Christ. Many men have been brought to a decision, including a number of young men and lads. Some of the scenes in the inquiry-room will not be forgotten. One young man, who was under the deepest conviction, said, "I cannot be saved unless I give up these bad books," and taking some out of his pocket he threw them away, and accepted Christ. A woman who had been completely hardened, after listening to the Truth for twenty years, was completely broken up, and so wrought upon by the Spirit of God that she cried aloud for the Lord to save her. A man who had been a great drunkard, and who had not attended a place of worship for years, got saved, and already there is a wonderful transformation in his home.

Mr. Henry S. Smith, who has been connected with the Evangelisation Society for the last ten years, and is at present engaged in a three weeks' mission at Vine-street Mission Church, Manchester, sails on Saturday on a visit to America. He hopes to conduct a series of missions, beginning with a united mission in Garfield, N.J.

Mr. Clegg has conducted a three weeks' mission at the Free Church, Marazion, Cornwall, and many have come out boldly for pardon.

A successful mission has been conducted by Mr. Newton Jones at Upton Chapel, Lambeth-road, S.E. The children's meetings were well attended, and were much enjoyed by both teachers and scholars. The meetings for senior scholars and adults were equally successful. Many expressed their anxiety to find the way of salvation, and teachers and workers have been much cheered and encouraged.

Mr. Rowland Edwards has concluded a fortnight's special mission in Dingwall. Many were awakened and several professed conversion. Christians have been greatly edified and encouraged.

A Free Church Campaign.

[By Our Own Representative.]

ON Sunday last was inaugurated the season of special services in which the Free Churches of Bristol are uniting. This anxiety on the part of a large section of the Church of Christ to bring the Gospel before the masses is one which we should like to see emulated in many other cities and towns. Among the objections and criticisms hurled by an ungodly world against professing Christians stands foremost the charge of division and mutual jealousy. A united front, such as the Bristol churches are showing, is a forcible answer which must be heard, an influence that will be felt, whose effect in the near future cannot but be seen.

No fewer than sixty-eight churches of ten denominations are contributing their forces to the movement, which aims primarily at deepening the spiritual life of their own congregations, and through them at reaching the careless throngs for whom the Gospel has but little attraction, and in whose lives Christ has no place. The speakers are the ministers themselves, aided by such members of their congregations as are suited to the work of proclaiming the "good news." Every day this week, except Saturday, are held an early prayer (8.30 a.m.), Bible reading (11.30), "half-hour" for men and women in business (1.30 p.m.), and an evangelistic service (8).

The city is divided into districts, or centres, in each of which two or three of the largest chapels are set apart, the ministers co-operating with heartiness the goodwill born of earnest purpose to extend the kingdom of God in the hearts of men.

The services I attended on Sunday were at Redland-park and Highbury, of which Revs. Urijah and Arnold Thomas are respectively the pastors. In the former Mr. George Clarke pressed home the privileges of a mission, and its attendant responsibilities, in practical lessons suggested by Deut. xxxii.; at the latter Mr. Thomas chose as his subject the orceful text, "What shall it profit a man if he gain he whole world and lose his own soul?" "A rame without a picture" was his illustration of the olly of the man who devotes all his attention to the development of the lower nature, and ignores the higher instincts of spiritual life.

The whole movement has been preceded and is accompanied by earnest prayer, and herein lies its strength. There are many of our readers whom weak health debars from active service; let them join in supplication for the meetings being held, up to and including Monday next, that a great outpouring of blessing may come upon this effort to win souls for Christ.

Requests for Prayer.

For a three weeks' mission at the Bible Christian Chapel, St. Just, Penzance, commencing Nov. 14.

For a mission at Teston by Rev. H. H. Dibben, rector of Brierley Hill, Staffordshire, Nov. 20-30.

For special services to be held (D.V.) in Gilford Hall, Sandymont, near Dublin, by Rev. Newman Hall.

For a united mission at the Town Hall, Uxbridge, to be held by Rev. G. M. Smith, from Nov. 22-29.

For an eleven days' mission in Gallatown, Kirkcaldy, N.B., by Mr. John Climie, commencing November 14.

For special services for young people in Dalston Congregational Church, conducted by Mr. Josiah Spiers, Nov. 15-26.

For a four days' mission to be held at St. Thomas' Church, Edinburgh, by Rev. C. Musgrave Brown, from November 20 to 24.

That the Lord may give wisdom to those in command of the forces in India, and for peace to be soon restored on a firm basis; and that the Gospel may be very soon preached all over India.

United prayer is requested for the Divine blessing upon Rev. John McNeill's London Mission, January to April or May, 1898, that the hearts of Christians may be drawn out in stronger desire for the manifested unity of the Lord's people and for greater power in seeking the conversion of the unsaved; that the preacher may speak in the power of the Holy Ghost; and that the name of our Lord Jesus Christ may be magnified.

For blessing on missions, amongst others, now being taken by agents of the Evangelisation Society, in—

Lound, Alexander Clark; Newton Heath, J. Whiting; Blofield, F. Tarrant; Paddock Wood, J. H. Cooke; Handsworth, H. Collins; Coventry, W. Taylor; Liversedge, F. Holmes; Edinburgh, T. Canning; Wick, H. Young; Coleorton, C. B. Jolliffe; Govan, R. Lapsley; Cambuslang, J. W. Moodie; Knebworth, J. Johnson; Haslemere, J. G. Stanger; Birmingham, A. Aspland; Camelon, D. M'Bayne; Wheatley, C. Lazenby; Tiptree Heath, C. Noakes; Watton, J. Simmonds; Withybrook, A. Knight; Witnesham, J. Harris; Rowlands Castle, S. Bryant; Beaconsfield, J. Lovell; Bingham, G. Pell; Brighton, J. Brown; Kincardine, C. G. Roger; Lays Hill, S. Vivian; Glasgow, M. Peden; Ullapool, D. Pittendrigh; Blackburn, J. Greenwood; Cheriton, J. Shields; Scarning, J. H. Roberts; Alloa, C. Galletly; Aitkenhead, J. Galletly Eversley, R. Williams; Clitheroe, J. B. Rochfort; Blackfield Common, G. Tuffin.

Church Parochial Mission Society. — The following Missions have been arranged for November. It is hoped they will be made a subject of prayer by our readers. Rev. W. Hay-Aitken, Nov. 13-29, Kings Langley, Herts; Rev. Norman Bennet, Nov. 15-25, Drumsa; Rev. W. St. Hill Bourne, Nov. 6-16, Rudstone, near Bridlington; Rev. W. Bryan Brown, Nov. 6-16, Marton, Blackpool; Nov. 20-29, Clarence Memorial, Llandudno; Rev. S. R. Gambie. Nov. 6-15, St. Aldate's, Gloucester; Rev. T. E. Cleworth, Nov. 21-28, St. Vincent's, Edinburgh; Rev. J. P. Cushing, Nov. 6-15, St. James's, Gloucester; Nov. 20-29, All Saints', Belfast.

Praise.

For the very blessed work now going on at the Wesleyan Church, Sithney, Helston.

For definite blessing on special services, conducted by Mr. Y. H. Roberts, of the Evangelisation Society, in the Mission Room, Hazelbury, Plucknett.

The Golden Rule, the organ of the Y.P.S.C.E. in America, is about to change its name, and will in future be known as *The Christian Endeavour World*.

Coastguard Book and Letter Mission.—Having undertaken the oversight of the above Mission, I should be glad if ladies or gentlemen who are sending packets and letters to men throughout England and Scotland will kindly let me know whether on the whole they are able to keep in touch with the men whose names they have on their lists? Also if any have withdrawn from the work without giving notice? Some fresh workers are greatly needed to send monthly packets of books, etc. Anyone willing to do this may communicate with me.

Miss M. A. Gripper.

3, *Clermont-road, Preston Park, Brighton.*

Obituary.

MR. CHARLES J. LEAF.

By the death on Thursday last, at the age of seventy-four, of Mr. Charles John Leaf, the temperance cause has lost a faithful ally and a liberal supporter. He became an abstainer at Streatham about thirty-eight years ago, chiefly through the influence and example of Rev. Stenton Eardley and Mr. Samuel Bowly; and his two surviving sisters, well known for their benevolent efforts at Streatham, Norwood, and Eastbourne, who became abstainers about the same time, have never wavered in their attachment to the cause. On the suggestion of Mr. Leaf, the National Temperance League initiated in 1861 a special effort to reach young men in City warehouses and offices, the movement being inaugurated by a great meeting in the Egyptian Hall of the Mansion House. That meeting led to far-reaching results, and it is interesting to note that a similar gathering, with the same specific object in view, was held in the Guildhall only a few hours after Mr. Leaf had passed away.

MR. JOHN R. HALL, NEWPORT.

This honoured worker fell asleep in Jesus on the 28th ult., at Newport, Mon., at the age of seventy-four years. Born in Glasgow, he was trained by godly parents, and early made a profession of being a Christian, but, as he often said, like many others without knowing the reality of conversion to God. He was afterwards brought to real faith in Christ, and sought earnestly to serve the Lord in connection with the Congregational Chapel at Jamaica-row, London. Later on he went to Newport, where he was in business as a ship-broker. In 1871, during the visit of the late Rev. Robert Aitken, of Pendeen, to Newport, when God was pleased graciously to do a mighty work amongst saints and sinners, his spiritual life was intensely quickened. Such were the fresh unfoldings of Christ to his soul that he shortly afterwards left business and gave himself entirely to the Lord's work.

Leaving Newport, where he had already been greatly used of God in the salvation of souls, he worked with the late Dr. Donald Fraser in the West of London. Afterwards, going to Stratford, he settled down to what he had always looked upon as the work which God most greatly blessed in his hands. There he became a centre of much blessing, and the Saturday night meeting at his house was a scene of many manifestations of the Spirit to saved and unsaved.

In the year 1885 he returned to Newport, and took up work amongst the young in connection with the Y.M. and Y.W.C.A.'s, and he gathered around him a band of young people whom he loved to designate as "Daniel's Band." He also did a deep spiritual work amongst the policemen of the town and district, having a Bible class once a week with them, and God used him to the salvation of many in the force. He was a man of one Book and one aim, and his special usefulness lay in his aptitude for personal dealing with souls, and when once he was brought closely in contact with any person he never so long as it was practicable lost touch with such an one.

His influence was world-wide, and he endeavoured to keep up a correspondence with all to whom the Lord had in any way used him. He knew neither sect nor party in the Church of God, but loved and endeavoured to serve all "them that love our Lord Jesus Christ in sincerity." He was essentially an under shepherd who fed the Church of God, and it may truly be said of him that he has fought a good fight, he has finished his course, he kept the faith, and he has entered into his reward.

Our Soldiers and Temperance.

A soldier says, in a private letter from Pietermaritzburg: "Our regiment is under canvas here on the side of a desolate mountain, with only field-service scale of canvas (which means just half enough), and things are not at all comfortable. We have no place for a temperance hall, and a lot of our 'fair weather' teetotalers have fallen off. But still we have a good number who have held out.

"The canteen is the only place that has any attraction here, and of course the men crowd into it; and this is not to be wondered at, as they have no other retreat. Ten men sleep in one little tent, 18ft. by 12ft., and no light after the sun goes down, nothing but two blankets and the red dusty ground; whereas if they go into the town they have the same kind of public-houses as at home. So it is not so bad still to have over thirty members."

Letters to the Editor.

CYCLING ON SUNDAY.

Dear Sir,—The pressing importance of this question to so many of your readers demands, I think, something more than what is said upon it in your current issue. Many of us, while heartily endorsing all that Dr. Clark puts forth, have no qualms about using our bicycles on Sunday when we are able thereby to avoid employing others to transport us where duty calls us, or to economise time and strength by using them where we would otherwise feel it right to go on foot. I think a Christian cyclist, on duty bent, should on Sunday wear his or her Sunday clothes. This would often obviate a wrong judgment.

The definite opinion given by Dr. Clark refers only to cycling for pleasure on Sunday, and I feel entirely with him that under ordinary circumstances such a practice would hardly be consistent with the ideal set before us of being "in the Spirit on the Lord's Day," and of devoting it entirely to rest and special service for Him.

But the second question in the minds of so many is of still greater moment, Will it tend to lead others astray? Until the expediency and lawfulness of cycling on Sundays under certain circumstances becomes generally recognised, as it is rapidly becoming recognised, there may be some fear of its having this effect, *but only in the minds of those who have decided that cycling on Sundays is, under any circumstances, wrong.* I, myself, have been chided for carrying a walking-stick and not an umbrella to church on Sundays, "because it looked like going for a walk." Such manifestly erroneous ideas must in time give way, and Christians at least should learn not to condemn from appearances only.—Yours faithfully,

Budgett Meakin.

GOVERNMENT AND MORALS.

Dear Sir,—I am devoutly thankful that you are keeping the subject of the evil counsels which have prevailed in India before your readers. The young and delicate daughters of our land are allowed freely to become contaminated by terrible representations of evil at the play and in books which are not withheld from them, and enervating and most hurtful glamour is often thrown over those sins which make of no effect the most sacred ties of our earthly life.

But when it comes to exposing evils which a "Christian" Government is promoting, to the terrible injury of the flower of our young manhood, then everything must be covered up that can offend modesty or a refined taste. But, to quote from the *Daily News*, "It is sometimes necessary to discuss in public matters which every decent man would gladly put out of sight if he could."

Some few years ago a young man went to India from a bright English home because he could not settle to anything but a soldier's life. Pure in thought and life, it was with infinite surprise and horror that he found not merely snares for his feet, but snares carefully arranged and provided for him by his own Government. Thank God he came back unscathed to pour into a mother's ear the dreadful knowledge which had been opened up to him.

Will not the Christian mothers of England arise from their sleep and with one heart and mind refuse consent to their sons going into the Army? A young man went into the American Army during the struggle between the North and South. He was sent home wounded. His mother asked if he would return to the Army if he recovered? He replied, "No; I would willingly give my body for my country, but I cannot sacrifice my soul."

Sunday walk, unless absolutely in the country.

A British Woman.

CHRIST AND RITUALISM.

Dear Sir,—From your Notes and Comments in a recent issue I gather that the Bishop of Salisbury in a recent sermon, referring to our Lord's ministry in the Temple and the Synagogue, has said, "That He took part in both seems to me to be a justification for having two kinds of service in the Christian Church, one with more of ritual and sacrament, the other simpler and sacerdotal."

Does the bishop mean to imply that our Lord took any part whatever in the Temple ritual? Such an idea is foreign to Holy Scripture. Jesus Christ was of the seed of David, of the tribe of Judah, "of which tribe Moses spake nothing concerning priesthood," "from which tribe no man hath given attendance at the altar." (Hebrews vii. 14, 13.). Moreover, He never entered the Temple, by which we mean the Holy place and the Holy of Holies; for again we read, "Christ is not entered into the holy places made with hands" (Heb. ix. 24); and, as a matter of course, He would have been stoned to death for intruding where none but the descendants of Aaron were allowed to minister. And when we read of his having gone up to the Temple and taught, or of his driving the buyers and sellers out of the Temple, we are compelled to believe He went no further than the Temple courts, where all Jewish worshippers had free access. His ministry, whether in the Temple courts or in the synagogue, had nothing to do with ritual.

Any argument, therefore, for sacerdotalism or sacramentarianism, based upon the vain imagination that our blessed Lord took part in the Temple ritual falls to pieces in view of the Scriptures I have quoted. Those of us who believe that our Lord is the completion of all Jewish type and ceremony, and that the thought of sacrificial priesthood in this age is an insult to his sufficiency and supremacy, rejoice that now we "have a High Priest over the house of God" (Heb. x. 21), "a great High Priest, that is passed into the heavens" (Heb. iv. 14), and are in need of no repetition of his great sacrifice, or of any human priest to intrude between us and our ascended and glorified Lord.—Yours truly,

James E. Mathieson.

Irish Notes.

Rev. John Good has held a successful ten days' evangelistic mission in the Methodist Church, Newtownards; and a similar mission has been held by Rev. M. J. Lewis in Castlereagh-road Methodist Church.

A very interesting missionary conference has been held at Borrisokane, the Archdeacon of Killaloe presiding. The meeting was largely attended, several friends having travelled long distances in order to be present.

A meeting has been held in Duncairn Presbyterian Church, Belfast, to bid farewell to Mr. Wm. Mulligan and Mr. R. B. Mawhinney, who are proceeding to India in connection with the Jungle Tribes' Mission. Addresses were delivered by Revs. H. Montgomery, Wm. Park, Dr. Greig, and Right Hon. Thos. Sinclair.

A Methodist Guild for Biblical Study has been formed in Ireland. The course includes the study of the texts of the Hebrew Bible and the Greek Testament, together with questions concerning grammar, criticism, and exegesis. A council of leading ministers has been appointed, and these have given the project their cordial approval.

Be Kind.

Be kind; thou knowest not how soon
The cloud may rise upon the heart,
And all the light and warmth of noon
In bitterness and storm depart.

Be kind; thou knowest not the load,
Unseen, that weighs thy brother down;
Nor how his spirit kept the road,
And bare the cross and won the crown.

Be kind; thou knowest not the night—
The starless night of dark remorse;
Thy way was ever in the light,
Thou couldst not steer a doubtful course.

Be kind; thou knowest not the name
Of him made neighbour by his need;
And yet, I think it was the same
Who bade thee clothe, and warm, and feed.

Be kind; for Christ Himself was kind,
He spent his years in doing good;
And they who follow Him shall find
The Father's will their daily food.

Howard T. N. Ussher.

Harrod's Stores Christian Mission.—The eleventh anniversary of this business house mission was held on Tuesday, October 26. Mr. R. Burbidge (president) being unable to be present, his place was filled by Mr. Alderman Newton, J.P. The secretary (Mr. W. Morgan) read an encouraging report of the work. Addresses followed by Alderman Newton, Revs. W. Muncaster, and C. A. Fox; who insisted on the practical side of Christianity, showing that true Christians were the stamp of men needed in business as elsewhere.

Advance on the Congo.

THE Southern Presbyterian Church of the United States carries on mission work in the Congo, and in Brazil, China, Japan, Korea, and Mexico, Dr. Snyder, of the Congo Mission, has been in London during the past week on his way back to his station at Luebo. He and his wife were invalided home last year; since then Mrs. Snyder has died, and the bereaved husband is returning alone to his distant post. Mrs. Morrison, writing from Luebo in June last, says:—

We are all longing for the speedy return of Dr. Snyder. The people on the station seem to be much endeared to him. Our prayer is that some additional workers may come with him.

At a meeting of the missionaries, held a few days after my arrival, we decided, after seeking the Spirit's guidance, to open two new stations as soon as possible. Before my arrival Mr. Verner had opened a station for himself at Ndombe, on the south bank of the river, and three days inland. I trust that a great and good work will be done there.

It was also decided that Mr. Sheppard and I would try to reach Lukenga's town, with the view of our putting a station there as a central point from which to work in the great Bakuba tribe. Mr. Sheppard seemed providentially the man to go to open the mission. He has been there, is known along the road, and speaks the language. He and I have made a trip into the edge of the country, to try to find out the prospects of our being able to enter the confines of the tribe, and more especially to know whether we would be granted admittance to the town itself. I am quite sure we can go within three hours of the capital; then we may have to wait.

The old Lukenga chief (Mr. Sheppard's friend) died about a year ago. His nephew has come to the throne. In the meantime there has been much disorder, confusion, and even bloodshed throughout the confines of the whole tribe. The friends of the old king have been all killed or driven into exile, and a new people and a new régime have come in. We have hopes that now shortly much of the confusion will end, for the king will put on the crown (which consists of putting a feather in his hair), and the "palaver" will be finished.

I find the mission work on this station (Luebo) in what I regard as a most flourishing condition, due, in great part, to the faithful labours of the past. To-day the chapel was crowded to its utmost capacity, many standing at the doors and windows. It was built only last summer, but we shall certainly be compelled to have a larger one, and that soon. This was communion day. Six professed Christ, and were baptized, having previously been examined and instructed.

Evangelical Church of Italy.

THE twenty-third General Assembly of the Evangelical Church of Italy was held recently. The opening sermon was preached by Signor Lenzi, of Palermo, from Acts i. 8. Thirty-three churches were represented by fifty-two deputies.

Three new churches were accepted, as the first fruits of the working of God's Spirit all over the mission. Quite a number of fine young men are entering the field; this is a good token for the future, as they have been practically trained in the work. Deputies addressed the Assembly from the Free Church of Scotland, the Congregational Union of England, and other churches abroad and in Italy, while a large number of most interesting letters were read from sister churches in various lands.

Since the Assembly we have lost by death one of the best ministers, Signor Mazzetti, of Naples, a bright, intelligent, and active pastor, who had got an entrance to the cultured classes, and for whom a new church was being got ready. So the workmen pass away, while the work of the Lord goes on.

The reports read at the Assembly from all parts of the mission formed excellent cheer to me, at the beginning of my forty-first season in Florence, and must rejoice all the friends of Italy.

JOHN R. McDOUGALL, D.D.

Chiesa Scozzese, Florence.

Progress in North China.

AFTER ten years' service in China, Mr. A. H. Bridge, of Wei-chen, in south-west Chihli, now home on furlough, writes:—

"It was in November, 1893, that, accompanied by a native preacher on an evangelistic tour in the country east and north of Tehuen Teh Fu, with a view to ultimate settlement somewhere near the Fu Yang river, I first struck Wei-Chen, otherwise called Wei Chia Chuang. Early in January, 1894, we took possession of two houses. One I fitted up for personal residence, with a room for domestic chapel, and in the other, being more conveniently situated, with a room opening on to the street, suitable for street chapel. I opened a dispensary. We have never had the least difficulty or trouble with the people of the place. During the first few weeks of settlement, on market days, we were sometimes annoyed with a rowdy crowd besieging the street door, but they were always people from a distance up to nothing more than a lark, and always good-naturedly dispersed after they had had their fun of viewing the foreigner.

"A few successful dispensary cases soon spread a good report, and patients from far and near flocked daily to the dispensary, where they heard the Gospel preached, and were relieved of some of their sufferings. The average daily attendance while open has been about forty. A few in-patients have from time to time been entertained and benefited, though want of accommodation has kept us from doing this, the most successful part of medical mission work, due justice, and patients who have been obliged to stay for hospital care, have generally dwelt outside, in inns on the street near by, or in neighbours' houses.

"Tracing the beginnings of much of the existing work to-day, I find that the interest which led to spiritual results has often resulted in the first place from the impression caused by the treatment of the sick. While flocking around us seeking

RELIEF FROM PHYSICAL SUFFERING,

people have heard of the Great Physician, and in many cases not in vain. The present work in Ch'en Ts'uen, with its bright promise, was started through the efforts of a man who was first influenced while seeking medical help in the Dispensary. The beginnings of work among the women in Nan-Ho is the result of the conversion of a woman while staying a month in our limited hospital-room, having her partially-lost eyesight restored her by a minor operation. Occasionally the Dispensary has been closed for a time, for want of sufficient drugs; and it has not been open now since July, 1896, for the same reason. A fresh stock is wanted, but there are no funds.

"We have quite a number of adherents to-day who, after repeated hearings in the street chapel, were there first led to intelligent decision, and cast in their lot among us. The people of Wei-Chen have had the additional advantage of nightly meetings and classes according to the seasons of freedom from pressure of agricultural works at various times of the year. Fairs, markets, and any occasion of public assembly in surrounding villages have been taken advantage of by the selling and distribution of Scriptures and tracts and preaching. But the systematic working of villages around, which we have always longed to take up, has not yet been realised owing to inadequacy of native staff. Since March, 1896, the women have received help which they much needed by the coming of a Bible woman, kindly supplied by Rev. W. H. Rees, of London Mission, Chichou. Some who were already won have been strengthened and led on, others caught in the Gospel net, and the regular attendance of women at services in our central station brought up to an average of about thirty, while outside stations have likewise been helped in this particular.

"During 1896 we baptized twenty converts, bringing the total of baptized from commencement up to thirty-two. Nominal inquirers number 600 odd. About 300 of these we regard as hopeful cases, that is, we have no reason to doubt but what they are being delivered from the bondage of centuries, and are being led into the liberty of the Kingdom of Christ. Of the rest it is difficult to say more than that by regular attendance at the various services they are learning something of the truth.

"The district we embrace is a large one, and thickly populated, we have inquirers in *seven* Hsiens (counties) situated in the Prefecture of Shuen Teh and District of Chao-Chow. As a sort of appendage to the mission, the school for blind, with from eight to ten scholars, has existed since April, 1894. The system used is that adapted from the Braille, by Rev. W. H. Murray, and used in his school for blind in Peking. During 1896 we have made an attempt to introduce an industrial branch—having in view the desirability of placing the blind lads, after a few years' schooling, in a position to earn their own living. There is urgent call for a boys' school to give a Christian education to the boys of converts."

Since this report was written, the work has made rapid advances. Communications to Mr. Bridge may be addressed to the care of Mr. F. W. Pigott, 3, Gayton-crescent, Hampstead.

The Famine in India.

WE have received a letter from Mr. Alfred S. Dyer, of *The Bombay Guardian*, acknowledging contributions from our readers. He says:—

"The £50 received for relief of famine distress has been entrusted for use (with other sums given to *The Bombay Guardian* Famine Fund) to thirty different missionaries, some of whom have several stations. The closing of the Government relief works has in many places thrown an additional number of poor creatures (who cannot get work in their villages) upon the charity of the missionaries. We may anticipate that the most acute form of distress will be over by the end of this year, although it will take a long time for the people to regain their former position."

DEAR SIR,—The plague has reappeared in Poona, and is causing much distress in the city. I had to attend to some sick people and to make arrangements for the removal of those for whom it would not be advisable to remain in Poona. This, together with the other duties, kept me very busy. I thank you most gratefully for the generous donation of £92 5s. 6d., which your readers sent for the support of my famine girls. You will be interested to know that there are nearly 300 famine girls in my charge at this time. I want you to pray for the salvation of my new children. I am glad to say that some sixty of these dear girls have accepted the Lord Jesus as their Saviour, and are showing signs of a real change of heart by their conduct. Please pray for me also, that I may be kept very close to the Lord, and follow Him in all things.—Yours, in the Lord's service, RAMABAI.

Shurada Sadan, Poona, October 15.

DEAR SIR,—Still there is a cry of distress from hundreds of thousands in India. Some of the most important crops will not be reaped till December. Multitudes of small proprietors have nothing, and, as many landlords are ruined, the labourers can often get no employment. Months ago, I fear, their last anna was spent, and they have nothing wherewith to buy food or clothes.

One mission centre is relieving 2500 a day. Several are relieving hundreds who are altogether dependent on them. Government relief has, for the sake of economy, been stopped while there was great distress, and so some missionaries have actually more on their hands than before. Most of them say the distress in their district must last for some months. According to our latest information between 7000 and 8000 orphans have been taken. For them, buildings, teachers, food, clothes, and industrial appliances are needed. For these alone in the first year, £40,000 to £50,000 would be required, but there are still thousands more who ought to be taken in.

I fear many, many orphans have not been saved because the overworked missionaries shrank from incurring fresh responsibilities in addition to the heavy burdens under which they are staggering. I have not alluded to the large sums needed to start in life again those who have lost all. May I say, as to clothes, it is better to send money to be spent in material; the missionaries can make it go much further, and give employment to native weavers who are in want. RADSTOCK.

42, Eccleston-place, London, S.W.

Spain.—The work of the Reformed Churches of Spain and Portugal was the subject of an address given recently at Dover by Rev. Edward C. Unmack, organising secretary of the Spanish and Portuguese Church Aid Society. Instances of conversion which the speaker had met with in his journeys in Spain were related, and a most encouraging feature is the formation of a Y.M.C.A. at Oporto under the auspices of Rev. James Cassels, which, after a short existence, has a membership of ninety.

International S.S. Lessons.

November 14.

"Paul's Ministry in Rome."—Acts xxviii. 17-31. Golden Text.—"*I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth.*"—Rom. i. 16.

PAUL did not wait to commence his work of preaching in Rome until his appeal came before Nero. He did not know whether the Jews at Jerusalem had sent any charges to be brought against him by the Jews at Rome, and it was needful that he should discover this before his appeal was heard. He was allowed a large measure of freedom, although constantly chained to a soldier. The lesson goes on to-day without break from last Sunday. Note—

I. *Paul introducing himself to the Roman Jews.*—He could not go to them, so they must come to his hired rooms. By his address, "Men and brethren," he makes himself one of their number. He pleads his innocence of any crime against the laws or customs of the Jews. Yet by those of Jerusalem he had been handed over to Roman authority (17). The latter, finding him not guilty, would have set him free (18). But the Jews wanted to get him back from the Court of Cæsarea to the Sanhedrin (for what purpose we have seen: Acts xxiii. 10-24), and it was to avoid this, and not because he had a guilty conscience, that he appealed to Cæsar (19). He tells them that he wanted to forestall any reports that might come from Jerusalem by showing that he was in chains for the hope of Israel—proclaiming the Messiah which their nation had expected for centuries (20). But Paul had no need for fear. No evil reports made in Judea had been sent to Rome (21). Moreover, they were anxious to hear Paul on this new sect. Probably some of their own synagogue had gone to form it, but they gave little credence to the story, for there had been several false Messiah's preached before. This sect, like many others, had been condemned everywhere, but Paul was an intelligent, widely-read, well-born Jew, and from his lips they were willing to hear what *he* thought (22). Mark, we should always be ready to receive new light on the Truth wherever it comes from. Don't think that you know everything. We may be taught "out of the mouths of babes and sucklings." Narrow-minded people are always dark-minded, because they refuse all light except that which comes through their own small chink.

II. *Paul persuading the Roman Jews.*—They fixed a time when they would come again, and they spent a whole day in discussion. Paul brought forth many things out of the law of Moses and out of the writings of the prophets which could refer to no one else but Jesus Christ. We believe in Jesus as the Saviour of the world, therefore we are not so dependent on the prophetic writings about Him. but to the Jews it was the all-important question. The Messiah was foretold—the mode of his entry into the world—the kind of character He would be (Isaiah 50, etc.) and his death and resurrection. John sent from prison to ask "Art thou He that *should* come?" and the Jews wanted an answer to this question. The suffering, righteous Christ was a King, and the reign of love which He established was the "Kingdom of God" which should be revealed from heaven.

The result of this conference was that some of them were convinced, but they were divided among themselves (24). When Paul saw this he gave them

III. *The warning of Isaiah* (25-28).—The prophecy was very likely not intended to refer to this particular people alone. The words—like all other warnings of the Spirit of God—are true for all lands and all time. Isaiah spoke of a class of deaf, hard-hearted men who heard with their physical ears and saw with their physical eyes, but they could not penetrate to the spiritual meaning of the things they saw and heard. Paul says: "If you reject the things I have shown you to-day you are caught up in this great class." We do not like to belong to a bad class. We want to be in good company. Emphasise the fact that every boy is qualifying for some class of men, good or bad, and as to which we shall belong to depends upon ourselves. God will divide us up one day with unerring judgment. The salvation of God was preached to Gentile, and while the Jews to-day are a scattered people clinging to their dead forms, the Gentiles are spreading the knowledge of the despised, crucified Christ throughout the whole earth (28).

IV. *Paul a prisoner for two years.*—That one sentence contains volumes. His rooms were open to all, and to all who came he preached the kingdom of God. It was during this imprisonment that he wrote his letters to Ephesians, Philippians, Colossians, Philemon, and others. Paul's life, like that of his Master, was full of hard work. The busy people in good deeds make the world better.

The Y.M.C.A.

GLASGOW UNITED Y.M.C.A.

THIS flourishing organisation has attained to the venerable age of seventy-three, and its annual meeting, held lately in the great St. Andrew's Halls, showed every sign of unimpaired vitality. The immense building was crowded in every part. The present honorary president of the Association, Mr. W. A. Campbell, was in the chair, and was supported by a large array of ministers and other active friends of the work. In some most helpful words the Chairman told of spiritual work done in the city by the members of the Association. He made the truly remarkable statement that every hundredth person in the city and suburbs (taking the united population as 800,000) is a member of the society.

The report submitted by Mr. W. M. Oatts, general secretary, revealed many grounds of encouragement and thankfulness. The following is a brief summary:—At 30th June, 1897, the membership numbered 8430 young men. Connected with the Association there are 231 branches, with an average weekly attendance of 4178 young men and 1057 young women. Connected with the Association there are 1081 Sabbath-school teachers, 2315 evangelistic workers, and 154 young men preparing for the ministry or mission field. The work of the Association is divided into four branches—viz., spiritual, educational, social, and physical. Fifteen separate committees arrange the work. During the past year a large evangelistic meeting has been held every Sunday evening, and services are conducted on Sabbath afternoons in nine lodging-houses. The Association has maintained a missionary in China for several years. It has also supplied a bursary to enable a young man to study at the university. There are 2767 students enrolled in the various educational classes, and the Y.M.C.A. magazine has maintained a circulation of 5000 copies. Eighteen thousand eight hundred and thirty-four volumes were issued to 2036 readers from the various libraries during the past year. The new institute on the south side was opened on 9th September, and the Y.M.C.A. Club in Bothwell-street was formally opened on 7th September. The income for the past year was £8737, and the expenditure £8737, a friend of the Association kindly making up a deficiency at the close of the financial year.

A special feature of the meeting was a highly suggestive and stimulating address by Rev. Hugh Black, of Edinburgh, on "Friendship," largely based on some passages from the Book of Proverbs. The Fisk Jubilee Singers effectively rendered many of their touching and beautiful slave songs, and the gathering was altogether a very enjoyable one.

The Young Men's Club, which was formally opened early in September, is now approaching completion, and will be a really splendid addition to the forces of the Association. Besides magnificent public rooms, restaurant, etc., all furnished in first-class style, it will have 200 comfortable bedrooms, which will be at the disposal of business young men in the city on very reasonable terms. Some twenty young men are already resident on the premises. The appointments of the building are so fine in every respect that the young men in Glasgow who are fortunate enough to become residents, need not envy the wealthiest devotees of clubland. Doubtless they will appreciate to the full the provision made for their comfort and well-being. We wish all the other great cities and towns throughout the empire would follow suit.

It may be added that the club is by no means intended to add one more to the many charities of the city. It has been founded and will be maintained on commercial lines, with a capital of £35,000. We understand there are still a few preference shares for allotment, bearing a maximum interest of £5 per cent. Application for these should be made to Mr. W. M. Oatts, 70, Bothwell-street, Glasgow.

BRIEF NOTES.

At a social meeting held by the Hawick Association, to inaugurate the winter's work, Rev. George Davidson gave an address on the advantages of Y.M.C.A. work in large towns.

The Anglo-American Association, Paris, is experiencing great spiritual blessing. The membership is rapidly increasing, the meetings well sustained, and associates are deciding for Christ and entering into active participation in the religious work.

The secretary of Dublin Association, Mr. William A. Boyd, has been very ill for the past month, but he is back again at his duty. A very successful winter session has been started, with an increase of over 140 men since they got into their new building.

By invitation of the Lord Mayor and Lady Mayoress, the York Association held a meeting in the Mansion House on Friday evening, Canon Machell, the president, occupying the chair, and the speakers being Mr. Henry Whitwell and Mr. C. J. Dymond.

The North-western District Union held its annual conference at Wigton. Mr. P. Thompson, of Keswick, presided over the morning session. In the afternoon the Conference was largely attended, and a number of suggestive papers were read. A public meeting was held in the Market Hall in the evening.

At a bazaar held at Oxford by the Y.M.C.A., with a view to raising £1,500 required on the building fund, earnest words were spoken on the work of the society. Mr. Souttar, M.P., presided, the Countess of Jersey opened the bazaar. The association has now 1000 names upon its books, who are actively interested in the work of the association.

The annual conference of the Eastern Counties District Union of Y.M.C.A.'s was held at Lowestoft on the 28th ult., under the presidency of Canon Garratt, of Ipswich. An excellent report was presented by the secretary, Mr. H. B. Arnold; and the proceedings were successful and encouraging in an unprecedented degree. Mr. W. A. Shann presided in the evening over the annual meeting of the Lowestoft Association.

Delegates from associations at Cardiff, Newport, Swansea, Neath, Abergavenny, and many other places assembled at Hereford on October 28th, for the autumn conference of the South Wales District Union. In the morning and afternoon, Mr. W. H. Godwin presided, and papers upon "The Difficulties of the Work in Small Towns" and "The Foreign Extension Work of the Y.M.C.A." were characterised by much that was interesting. A crowded public meeting took place at the Corn Exchange in the evening, when addresses were given by Rev. Glym Davies and Messrs. E. Fennell and W. H. Hills.

In the Midlands, two important District Union Conferences took place last week, the first on Tuesday at Nottingham, and the second on Wednesday at Walsall. Both drew together large and representative gatherings of delegates. At the North Midland Conference the Mayor of Nottingham, Mr. Alderman E. H. Fraser, J.P., Mr. Alfred Haley (of Wakefield, president of the District Union), and Mr. Councillor John Wright (president Nottingham Y.M.C.A.), took part, together with several secretaries of Associations in the district, who read short papers upon various departments of work. In the evening the annual public meeting of the Nottingham Association took place in the Mechanics' Hall, where a large audience assembled. Sir George Williams occupied the chair, and the principal speaker was Archdeacon Madden, who delivered an address to young men. The Midland Conference was presided over by Mr. H. J. Allcroft, and later Sir George Williams presided, in the Temperance Hall, over the anniversary meeting of the Walsall Association. On Thursday evening following the conference, the annual meeting of the Birmingham Association was held in the Town Hall; while preceding it on Tuesday evening, the anniversary of another important association in the district was celebrated—that of Hanley—where the Archdeacon of London addressed a large audience, over which Mr. Robert Heath presided.

Guernsey, Y.W.C.A.—Special meetings in connection with the Y.W.C.A. have been held in the Market Hall, Guernsey, by Miss A. R. Habershon. "The Tabernacle and its ministry" was the subject of the afternoon Bible reading, which were illustrated by a model of the Tabernacle on Saturday afternoon. There was a large gathering of children, who showed by their quiet attention how interested they were in the model and its teaching. Every evening the attendance was very good, and on Sunday evening the hall was crowded to its utmost limits, many being obliged to stand. A very interesting meeting was also held illustrating the different departments of Y.W.C.A. work by means of lime-light. Addresses were also delivered on the Lord's second coming. These meetings were greatly valued and largely attended. The Mission closed with a praise meeting, when many gave testimony.

THE BOOK WORLD.

ANNUAL VOLUMES.

The Children's Treasury. (*T. Nelson & Sons.* 1s.) A good shilling's worth, with little tales, verses, and pictures such as the tiny ones delight in. The chromo cover is very attractive.

The Sunday Magazine is an attractive monthly, making a bright and readable volume. There are stories in abundance, including Rev. S. Baring Gould's "Perpetua." Several well-known ministers contribute papers on "Answers to Prayer"; and there are also many descriptive sketches and Biblical studies. "Sunday Evenings with the Children" is a good feature. There are many illustrations, also highly finished tinted plates. (7s. 6d. *Isbister & Co.*)

Good Words, edited by Dr. Donald Macleod, is a companion volume, well-written, and fully illustrated. There are biographical sketches of much interest, also historical, scientific, archæological, and social papers. The Sunday Readings, by the editor, form a valuable department, and William Canton's "Bits about Books" are always readable. The Dean of York writes on "The Crowning of Monarchs." There are several stories, the principal one being "Wayfaring Men," by Edna Lyall. (7s. 6d. *Isbister & Co.*)

The Zenana; or, Women's Work in India. Vol. IV. (*Partridge.* 2s. 6d.) The volume of the periodical of the Zenana Bible and Medical Mission. The daily experiences of the lady missionaries among their secluded sisters of the East provide abundant material, and it is admirably utilised by the editor. Few can read these fresh, earnest letters from India, illustrated with photos and scenes, without feeling how sorely such labour is needed, and how faithfully our representatives among Indian women are doing the work of the churches.

Chirruppee. By E. Boyd Bayly. (*Hodder & Stoughton.* 1s.) Just the thing for the wee folk. It is hard to say whether they will find the story of the village bellringers by the author or the quaint illustrations by Ursula Wood the more attractive.

Philip Melanchthon: The Wittemberg Professor and Theologian of the Reformation. By David J. Deane. (1s. 6d. *Partridge & Co.*) A capital outline, for the general reader, of the life of the intimate friend and companion of Martin Luther. There are a number of illustrations.

Daily Thoughts for a Year from the Letters of Samuel Rutherford. Selected by Eva S. Sandeman. (*Oliphant, Anderson & Ferrier*). These thoughts are gems. They have been gathered with spiritual judgment, and the result is a volume which many will prize very highly.

The Story of Jephthah and other Poems. By A. W. Thead. (*Digby, Long, & Co.* 2s. 6d. net,) A collection of poems, chiefly on Bible themes. The longest, dealing with Jephthah's vow and its sad consequences, suggests a fresh explanation of the reasons which led to the utterance of this rash vow.

The Friends' Quarterly Examiner for October. (1s. 6d. *West, Newman & Co.*). Among the excellent contents of this number are a sketch of Samuel Prideaux Tregelles, the well-known Biblical scholar, and a paper describing and contrasting the Keswick Convention with the Scarborough Summer School.

Four Knockings. By E. S. Elliott. (6d. and 9d. (*Drummond's Tract Depôt*, Stirling; *Partridge & Co.*, London.) Miss Elliott's recent call home lends peculiar interest to this reprint of one of her telling Gospel issues, one which already has been, and doubtless will yet be, blessed to many readers.

Perpetua. By S. Baring Gould, M.A. (*Isbister & Co.* 6s.) A graphic tale of Christian life in Nimes, early in the third century, that is to say in times when shame and death were the portion of confessors of Christ. It is charmingly written, and to many young minds will come as a wondrous revelation of the fearless endurance and firm faith of these primitive believers.

What is Sin? Sermons preached before the University of Oxford. By Joseph McCormick, D.D., vicar of St. Augustine's, Highbury, and Canon of York. (2s. 6d. *Nisbet.*) In every respect an excellent little work. The preacher has read and thought to real purpose of that "abominable thing" which God hates. The sermons are essentially practical, and being free from technical or controversial terms, they should be widely read by Christian workers.

The Wrestler of Philippi. By Fannie E. Newberry. (*Christian Commonwealth Publishing Co.*) What it cost, in primitive times, to be a Christian finds fresh illustration in this stirring tale. Here we see Pagans groping after light, the Gospel truth, dimly understood, but courageously held, and persecution to the death calmly faced alike by stalwart men and fragile women. It is well that our young people should be made familiar with the stern experiences of these early believers.

Chronicles of the Parish of Taxwood. By the late J. R. Macduff, D.D. (3s. 6d.). One of this gifted writer's early books has been re-issued—a series of sketches of characters as found a generation back in a country parish. Those who have lived in some northern village will find themselves among familiar friends, portrayed with quaint shrewdness and gentle satire, photographing, as it were, the rugged strength and simplicity which marks so frequently the Scottish peasantry. The book is aptly illustrated.

Faith and Social Service. By George Hodges, Dean of the Theological School, Cambridge, Mass. (*Gardner, Darton, & Co.*) A striking study of present-day problems from a Christian point of view. The subjects show the range of the book—The New Forces, Indifference, Doubt, Poverty, Labour, Moral Reform, The City. The pages are both instructive and stimulating; and where, on points that are keenly controverted, we may not be able to follow the author, we cannot but allow his suggestive thoughtfulness, and be grateful for such a valuable contribution to an important department of literature.

For Remembrance: A Record of Life's Beginnings—Wishes, Prayers, Thoughts. Compiled by the Lady Laura Hampton. (3s. 6d. *Longmans, Green & Co.*) Here are three poetical excerpts for each day in the year, associated respectively with births, baptisms, and deaths, and illustrative of temporal, spiritual, and eternal life. Every other page is blank for the record of names "for remembrance." The extracts include many favourite lines, also gems that are less familiar, but some of them of rare beauty. The collection of them from many sources has obviously been a labour of love on the part of the compiler.

Ad Lucem; or, The Ascent of Man through Christ. By Rev. Algernon Barrington Simeon, M.A., sometime Warden of St. Edward's School, Oxford. (6s. *Gardner, Darton & Co.*). The author aims to give an "an outline of the history of God's dealings with men, and at the same time point out the continuity of man's progress towards his destiny." The book is in three parts, (1) The Revelation of God the Father, (2) The Manifestation of God the Son, and (3) The Manifestation of God the Holy Ghost. The plan is good, but the work is, in our judgment, sadly marred by the author's sacramentarianism, as developed in the third part of the book.

The Kingdom of Manhood. By Horace G. Groser. (*Andrew Melrose.* 3s. 6d.) Many young men are shy of serious books, but there is an art in addressing them, and this author has learnt it admirably. Wide and diversified reading appears on every page. The events in which young men are interested are used as illustrations of and incentives to higher things. The themes are such as Ideals, Enthusiasm, Discipline, Self-respect, Reading, and Friendships. The book is high-toned and purposeful, the spirit is Christian; nevertheless, we miss any definite statement of the highest of all ideals—a life consecrated to the service of God, the true crown of manhood.

A Clerk of Oxford. By E. Everett Green (5s.). This able writer, who has already enriched our young people's library with many telling and well-written stories, has achieved a distinct success in her new book. It is an historical tale dealing with the stirring times of the "Barons' war," and illustrating the life led by the poor clerks" of Oxford, whose licence to beg seems to have covered a good deal of irregular extortion, and, in some cases, even violence and robbery. The characters are forcefully sketched—some being singularly attractive and happily conceived. The weak king and Earl Simon are admirably portrayed. The book will win for itself a hearty welcome.

From *The Sunday-school Union* we have **Martin Luther,** by E. Velvin (1s. 6d.), a useful addition to "The Splendid Lives" series, giving in brief the story of the mighty reformer and his heroic stand for God and truth. The more our boys read such life-stories the better for the future. **The Little Runaways,** by M. Harriet M. Capes (1s.), is a simple nursery tale, prettily illustrated, and likely to please the little ones. **Rob and His Rabbits,** by Emma Leslie (9d.), sets forth the evil results of a boy's false start, and shows how he was saved from a downward course. **Canterbury Waxworks,** by Amy E. Miller, and **Little Queen Esther** (4d. each) serve well as reward books.

How to Obtain Fulness of Power. By R. A. Torrey, Chicago. (*Nisbet.* 1s. 6d.) The author's previous book on "How to Bring Men to Christ" is already well known as a plain and practical aid to Christian workers. Now addressing those who seek to serve Christ more fully, he deals with the deep longing so many feel for more power. Believing that the Bible teaching on this point is "not mystical nor mysterious," but "plain and straightforward," he devotes his pages to a close and careful study as to "What saith the Scripture" in regard to spiritual power. His expositions are clear, and his applications pungent. The little volume should prove invaluable to earnest seekers after fruitfulness.

The Gospel in the Fields. By Rev. R. C. Fillingham, vicar of Hexton. (3s. 6d. *Hodder & Stoughton.*) The author has an ear for Nature's music, at the seashore, by the hedgerow, and on the garden path. He here allows us to accompany him in expeditions and rambles taken at all times and seasons; and after brief explanations he proceeds to derive Divine lessons from natural objects. It matters not whether the text is a snowdrop or a sunflower, a November fog or a glorious sunrise, the awakening year or August cornfields, Mr. Fillingham is always in the mood to interest us in the works of God, and to point out their spiritual teachings and suggestions.

Seven Years in Sierra Leone. The story of the work of William A. B. Johnson. By Rev. A. T. Pierson, D.D. (3s. 6d. *Nisbet & Co.*) The subject of this biographical sketch was a missionary of the C.M.S. in Regent's Town, Sierra Leone, from 1816 to 1823. He was a man of sound sense and great energy, and his work met with marvellous success. A memoir of him was published about forty-five years ago, but copies of it are now very rare. Hence, having been much struck by the story, Dr. Pierson determined to bring the facts before the present generation, and in this he did well. He not only writes a deeply interesting sketch of the devoted missionary, but in several appendices gives copious extracts from the original narrative. We trust this excellent piece of work will have many readers.

A Hebrew and English Lexicon to the Old Testament: Based on the Lexicon of William Gesenius. Edited by Francis Brown, D.D., with the co-operation of S. R. Driver, D.D., and C. A. Briggs, D.D. Part VI. of this great work takes us from the midst of words in *Yod* to the midst of those in *Lamed*, and thus includes the whole of those beginning with the intermediate *Kaph*, so abundant in terms of historic significance and doctrinal import. In the department of illustrative references this Lexicon is full beyond precedent, while analytical and descriptive details are given in amazing profusion. Naturally, this Lexicon is richer than those hitherto in use in etymological information and light from the cognates. (2s. 6d. each part. *The Clarendon Press.*)

English Church Teaching on Faith, Life, and Order, is the title of a manual published under the auspices of the Council of the National Protestant Church Union. It is in three parts, the first of which, on Faith, is by Canon Girdlestone, late Principal of Wycliffe Hall, Oxford; the second, on Life, by Dr. Moule, Principal of Ridley Hall, Cambridge; and the third, on Order, by Rev. T. W. Drury, Principal of the Church Missionary College, Islington. Notes are appended on certain texts of Scripture that are frequently misinterpreted and misapplied, these being also from the pen of Canon Girdlestone, the general editor of the book. Needless to say, this is a sound piece of work. Those who desire a statement, at once true to the Evangelical position, and in terms of Christian charity, will find this book "the very thing." (1s. *Charles Murray, 7, Paternoster-square*).

The Motto Cards for 1898 issued by *Raphael Tuck & Sons* are chaste in design and artistic in execution. The smaller sizes are issued at one penny each, the larger at 2d.

The Gate into the True Life (Gal. ii. 20). By J. W. Kettle. (2d. *Partridge.*) A thoughtful booklet, showing self-sacrifice to be the first requirement of Christian life.

On My Five Fingers is the title of a booklet, by Rev. George Everard, giving "a thought for the New Year on God's free loving-kindness." This is a letter booklet for Christians to send to their pilgrim friends. (1d. *Nisbet.*)

On November 3 *Messrs. Cassell & Company* publish the first part of a cheap issue, in weekly parts, of the illustrated edition of Dean Farrar's Life of Christ. The text of this new issue is revised from the author's recent corrections.

The Scripture Question Calendar for 1898 (1d. *Kaufmann*) will be welcome to Sunday-school teachers and Christian workers for distribution amongst young children. There is a question for each day in the year, and a column in which to write the answer.

Bible Stars (1s.). How often on a wet day mothers want a pleasant Sunday occupation for young people. To meet this these "Bible Star" cards have been prepared. The texts, which have to be found and read, will, in many cases, be impressed on the child's memory, and never forgotten. "Bible Stars" contains a collection of the "Titles of our Saviour," and show the young people the number and the beauty of the expressions relating to the Lord Jesus Christ, which are to be found throughout the Bible. Word Teaching (1s. 6d.) is a simpler form of the same game for younger children. (*Lewis Waterman, Bristol.*)

BOOKS RECEIVED.

From *Messrs. Hutchinson & Co.*—The Ne'er Do Weel. By Annie S. Swan. (5s.)

From "*Home Words*" Office.—When thou Prayest. By Rev. W. Hewitson. (1s.)

From *The Sunday School Union.*—New Testament Stories. By E. A. Macdonald. (1s.) The Companions of Jesus. A Book for the Older Children. (3s. 6d.).

From *Messrs. Marshall Bros.*—Behind the Pardah. The story of C.E.Z.M.S. work in India. By Irene H. Barnes. (3s. 6d.) Joana. By Margaret Surrey. (3s. 6d.)

From *Messrs. Gardner, Darton, & Co.*—Under the Dragon Throne. By L. T. Meade and Robert K. Douglas. (6s.) Zigzag Fables. Pictured by J. A. Shepherd. (5s.)

From *Mr. T. Fisher Unwin.*—The Love Affairs of Some Famous Men. By the author of "How to be Happy though Married." (6s.) Communism in Central Europe in the Time of the Reformation. By Karl Kautsky (16s.)

Personalia.

Rev. Archibald G. Brown will begin his ministry at Chatsworth-road Baptist Chapel, West Norwood, on Sunday next. Rev. Thomas Spurgeon, Rev. W. Cuff and other well-known ministers will take part in the recognition services on the following day.

Rev. F. Ireland Jones, one of the secretaries of the Church Missionary Society, has resigned his post on account of ill-health. Before Mr. Ireland Jones joined the home staff in 1894 he was for eight years a missionary in India, where he was successively principal of the Calcutta Divinity School, superintendent of the Nadiya Native Pastorates, and secretary of the Calcutta Corresponding Committee.

Mr. J. Manton Smith, who has so long been associated with the Pastors' College as evangelist, has sailed for New York on an evangelistic tour in the United States and Canada. A farewell meeting was held at the Metropolitan Tabernacle, when Pastor Thomas Spurgeon bore testimony to the services rendered by Mr. Smith, who himself gave an account of his twenty-five years' missioning and of varied experiences in many parts and among many classes of hearers.

The Boys' Home, Stratford, Ont.

Mr. J. J. Kelso, superintendent of neglected and dependent children, during his stay in Stratford, Ont., paid an official visit of inspection to Miss Macpherson's Home. He expressed himself as highly pleased with the manner in which the institution is being conducted. The little folks are well attended to and are apparently happy and contented. Everything that is calculated to be for their good is provided, and the books were in perfect shape. Mr. Merry, the manager, seemed deeply devoted to his work and keeps a close supervision over the children he has located throughout the province. In many of the English Homes which Mr. Kelso has visited he marked the coolness with which he was received, the authorities thinking that it was an intrusion, on the part of the Government, to interfere in their affairs, and rather demurring at the idea of inspection, as though inspection could do the institutions any harm if they were properly conducted. This was not the case here, however, as he met with the heartiest reception at the hands of those in charge, and was shown the ins and outs of the whole institution.—*The Beacon.*

The North-East London C.E. Union held its third annual gathering at "The Lighthouse," Walthamstow, Rev. G. P. McKay presiding. The report presented by the secretary showed that thirty-six societies were now affiliated (an increase of ten), which have a membership of 1,816, being an increase of 530. These figures include ten junior societies, with a total roll of 385—an increase of six societies and 172 members.

Egham.—Messrs. Bastin, Beaney, Brett, Cannon, Clover, and Osborne, of the London City Mission, visited Egham again (this making the sixteenth visit of members of the Mission), and have held services in the Literary Institute, Egham, and mission-halls at Egham Causeway, Bishopsgate, and Stroud to tell of their work among the police, and in public-houses, hotels, coal-yards, etc., of London, thus awakening interest in the entire neighbourhood in the work in London. These visits have been blessed to many, Christians being strengthened and sinners converted. The Gospel is preached with no uncertain sound, and has again been proved the power of God unto salvation.

Sunbeam Mission.—The new annual report gives a cheering survey of the work of the Sunbeam Mission during the past year. Several fresh branches have been started, and many thousands of children and young people in all classes of life have been brought into touch with the Mission during the last twelve months. The special object of the Mission is to draw out the sympathies of upper and middle class children towards the very poor or suffering, paralysed and crippled children in our large towns. The members of the Poona branch are still supporting a cot in the Benares C.M.S. Hospital. The members of the Aberdeen branch are endeavouring to do the same, and a little cot labelled "Sunbeam Cot" has been placed in the children's ward of the Aberdeen Incurable Hospital. A large number of members have sent their little protégés to the country or sea-side, paying all expenses; and others have placed them in orphanages and training homes. In this and many other ways kind deeds are daily being done, and kind words are daily being written, and thus "Sunbeams" are shining in thousands of homes, gladdening and brightening the suffering lives of many little children. The treasurer and secretaries of the Central Branch are Admiral, Mrs., and Miss Mabel Battiscombe, Eastwood, Weston-super-Mare.

AMONG THE CHURCHES.

Church of England.

Dr. Harford-Battersby has returned home from his visit to West Africa.

Dr. Porter has completed the twenty-first year of his incumbency of All Saint's, Southport.

The Bishop of Ripon preached on Sunday week to more than a thousand men in St. John's, Bradford.

Rev. T. Gage Gardiner, late of St. George's, South wark, has been appointed to the rectory of Farnham.

The return of Bishop Tucker to Eastern Equatorial Africa has been delayed for a few weeks on the ground of health.

The new rector of Birmingham, Rev. Arthur James Robinson, was formally inducted and instituted to his office on Thursday.

At St. Thomas's, Sunderland, a series of Sunday afternoon lectures for men is being held, attended by large crowds of working men.

Rev. J. J. Glendinning Nash, vicar of Christ Church, Woburn-square, has been appointed secretary to the London Diocesan Conference.

Rev. T. C. Mulholland, Vicar of Christ Church, Gateshead, has broken down in health, and has been ordered to take a complete change.

An eight days' mission for "The Deepening of the Spiritual Life" has been concluded at the Bishop Lee Memorial Church, Beswick, Manchester.

The incomes of the East London Church Fund, the Additional Curates' Society, the S. P. G., and the Universities' Mission are much below the average for the year.

The Queen has approved the appointment of Canon Winnington-Ingram as Bishop Suffragan of Stepney, in the diocese of London, in succession to Dr. Forrest Browne, promoted to the bishopric of Bristol.

A four days' missionary exhibition has been held at Guildford. It was opened on the first day by the Mayor of Guildford, and on the second by the Lord Lieutenant of Surrey and the Bishop of Winchester. The exhibition was arranged with the co-operation of the Church missionary societies.

The Bishop of Liverpool has refused to license Rev. Morley Richards, curate of St. Bartholomew, Brighton, to the curacy of St. Thomas, Toxteth Park, a living in Mr. Gladstone's gift, unless he gave a written guarantee not to hear confessions.

Congregational.

Rev. J. F. Williams has begun his ministry at Stourbridge.

Rev. H. Whitfield Watson has been recognised at Hawes.

The jubilee of Belgrave Chapel, Darwen, has been celebrated.

Rev. J. G. Evans, late of Saundersfoot, has been recognised as pastor at Winslow.

Rev. W. Mottram has conducted a series of mission services at Bowling Chapel, Bradford.

Rev. John Young will complete twenty-one years' pastorate at Wycliffe, Warrington, on Sunday.

Mr. Hugh C. Wallace, formerly of the Evangelisation Society, has entered on the pastorate, at Westgate, Burnley.

Rev. J. G. Henderson has concluded his pastorate at George-street, Heckmondwike, where he has ministered for nine years.

The thirteenth anniversary of the settlement of Rev. R. Nobbs has been held at Upton Chapel, Forest Gate, with every evidence of success.

The teachers and scholars of Park Chapel Sunday-school, Camden Town, have undertaken to provide 400 breakfasts per week for four months at an East End centre where poverty is chronic.

The eighty-fourth anniversary of Providence Sunday-school, Uxbridge, was celebrated on the 17th and 20th ult. An encouraging report was read by the secretary, which showed 491 scholars and fifty teachers. Efforts are being made to raise funds for the erection of new buildings.

Calls.—Rev. J. Robertson, of Scarborough, to George-street, Oxford; Rev. Thomas Pearson, of Glasgow, to Ware, Herts; Mr. H. D. John, to Boston, Lincs.; Rev. R. C. Scurrah, of Hessle-road, Hull, to Swaledale.

Resignations.—Rev. J. Phillips, of Codicote; Rev. J. Peters, of Siloh, Abersychan.

Baptist.

Mr. Edward Smith has been ordained at Morecambe.

Rev. W. Chambers has been recognised at New Romney.

Mr. F. Fells has been recognised at the Martyrs' Memorial Chapel, Beccles.

Mr. W. G. Chambers has been ordained to the pastorate at Uxbridge. Rev. W. F. Edgerton gave the charge to the pastor.

Rev. G. Plumb, formerly of Leicester, has been appointed travelling secretary of the Extension Committee of the Baptist Union.

The twenty-fifth anniversary of Mr. Cuff's labours at the Shoreditch Tabernacle will be held on Sunday and Monday, November 14 and 15.

The first meeting of the London Baptist Social Union for the present session will be held at the Holborn Restaurant on Friday, November 5, when the topic will be "The Duty of the Churches in Relation to Trade Disputes."

Miss Roberts, the Lady Mayoress of Manchester, laid on Saturday the memorial-stone of an extension of the school associated with Moss Side Church. The cost of the extension will be £1700, of which £800 has been secured.

Rev. E. G. Gange preached in New-road Chapel, Oxford, on Thursday afternoon in aid of the Home Missions Union, and also spoke in the evening at a public meeting for the same object. The object of the Union is to establish churches in districts where there are none, and to strengthen weak churches.

A hearty welcome meeting has been held at Bloomsbury Chapel in connection with the settlement of Rev. B. J. Gibbon. After words by the various officers, Professor Marchant gave an address. The new pastor, in a vigorous speech, said that he felt emphatically his work was to preach the Gospel.

The Young People's Association held a meeting at Maze Pond Chapel to bid farewell to several missionaries. These included Messrs. Page, Radford, and Milne, for Calcutta, Rev. A. G. Shorrock, who resumes his labours in the distant province of Shensi, and Rev. R. L. Lacy, who takes the oversight of the work at Piplee and Poree, Orissa.

Calls.—Rev. H. Kuee, of Counterslip, to Tabernacle, Swindon; Rev. D. Jones, of Farnworth, to Twickenham and St. Margarets.

Methodist.

A new mission-hall has been erected in Tresilian-terrace, Plymouth.

The Sunderland Wesleyan Mission reports good work and rapid growth.

Rev. Thomas Waugh has concluded a remarkably fruitful mission at Truro.

A new chapel has been erected at the junction of Rolle-street and Tower-street, Exeter.

New chapels have been opened at Pontesbury, near Shrewsbury, Durham Hill, and Frodsham.

Cotham Chapel, Bristol, the main portion of which was burnt last October, has been reopened by the president.

The Children's Missionary Meeting (Wesleyan), was held on Tuesday week in the Queen's Hall, W., the great hall was crowded and much enthusiasm prevailed.

The smaller hall at St. James's Hall has again been engaged for Sunday evening overflow services conducted by Mr. H. Arthur Smith and Mr. J. Bamford Slack.

The Allan Library secretaries have just received the gift of a Hebrew Bible, nearly two hundred years old, from Mr. William Lethaby. The library now contains some twenty Hebrew Bibles.

A convention for the deepening of spiritual life has been held at Bedlington, Northumberland. Revs. James Jackson (President of Conference), R. G. Graham, E. Campbell, and Councillor T. Brabban took part.

Dr. Beet, of Richmond College, is to deliver a series of four lectures to Christian workers in Clapham Wesleyan Chapel on the second Tuesday evening of November, December, January, and February. The subjects will be: "The New Testament: Its Writers, Contents, and Practical Worth."

Presbyterian.

Rev. A. Ross has been ordained minister of St. George's, Stockton.

Rev. Robert Milne, of South Kensington, who has been on sick leave, is still unable to resume his duty.

The annual report of the West Kirby congregation shows steady progress and much activity in various directions.

Rev. Robert Stewart is awakening considerable interest in his work at Benwell. The foundations of his new church have been laid.

The anniversary of the work at Lambeth has been held with much encouragement. All round the work is healthy and vigorous. The Glad Tidings Mission has done good service in the open air.

Calls.—Rev. R. Scrymgeour, of Monikie, to Jersey; Rev D. F. Macleod, of Ness, to Avoch: Rev. C. J. T. Merrylees, of Falkirk, to Free Church, Dumbarton; Rev. D. M. Phillips, of Taylorston, to Llanelly.

Society of Friends.

New Adult School premises have just been opened at Barnsley. A series of opening services has been very successful.

Alfred Wright, of London, has been visiting various meetings in Cumberland in Gospel work, and not a little blessing has been vouchsafed.

In a membership of 19,377 in Indiana yearly meeting there are only 103 non-abstainers and two who sell drink. No wonder such a body of Friends thrives and prospers.

Charles E. Gillett, of Oxford, has been travelling in Ireland in Gospel work, specially in the province of Leinster. Such visits are much valued among Friends there.

Various quarterly meetings held in different parts of England and Ireland, indicate an earnest awakening to the need of greater activity in the cause of spiritual truth, and of the evangelisation of the masses.

Wm. Hobson, of London, has just concluded two series of meetings, of about a week each, in Preston Patrick, and Grayrigg, near Kendal. Much blessing was felt, specially in the former. He is now at Allendale and Coanwood, in Northumberland, in similar service for the Master.

On the 21st ult., a conference was held at Liverpool to consider "The Society of Friends and Town Problems." Edward Grubb, M.A., read an able paper and dealt with different phases of the subject—viz., "Unhealthy surroundings," "Over-Crowding," "Model Dwellings"—and concluded with an earnest appeal for the enthusiasm of Christ and humanity. Several Friends took part in the discussion.

Salvation Army.

General Booth has decided to inaugurate large developments of the social operations in this country at a public meeting next month.

The result of the Self-Denial week held recently in Australia has amounted to over £25,000. This surpasses the sums collected in the same connection in Great Britain.

Commissioner Booth-Tucker has selected a site in California for the first colony in connection with his colonisation scheme, and hopes to transfer three hundred people thereto in the spring.

The month's work of the "Outriders"—mounted officers who seek to evangelise the scattered populations in the Western States of America—shows that 4100 people attended their indoor and outdoor meetings, and that the distance travelled was no less than 1115 miles.

Fallen Asleep.

At Doveleys (Staffs), Sir T. P. Heywood, Bart., aged 74, an earnest Christian and a liberal helper of church work—At St. Leonard's-on-Sea, on 23rd ult., Rev. F. B. Ashley, aged 86, late Vicar of Wooburn.—At West Wycombe, Mr. Jesse Lacey, for forty years an earnest worker.—At Hunstanton, on 25th ult., Mr. Francis Hewitt, ex-Mayor of Leicester, aged 65, for many years a Sunday-school and Christian worker.—In Glasgow, on Sunday, 24th ult., very suddenly in the railway subway, Rev. John Anderson, of Edinburgh, who had just been preaching in Waterloo-street Congregational Chapel.—At Malton, Mr. George Hudson, aged 73, formerly of Holly Mount School, Tottington.—At Glenshiel, Rev. Angus Mackay, Free Church minister.—At Southport, Mr. R. D. Kay, said to be the first compiler of "Bradshaw's" famous "Guide"; a warmly-attached member of the Wesleyan Church.—At Liskeard, on 21st ult., Dr. Hingston, age 76, who, in addition to being a prominent Methodist, took a leading share in local affairs, having been mayor of the borough, and was a zealous temperance advocate.—At Lindley, Mr. Abraham Pilling, J.P., of Southport, aged 77, a prominent leader, and one of the twelve "Guardian Representatives" of the Methodist New Connexion.—At Baltimore, co. Cork, Rev. Dr. Reeves, of Bournemouth, deeply regretted.—At Clifton, on 29th ult., Lucy Hope, aged 13, the beloved daughter of Mr. and Mrs. Lloyd, of Newport, Mon.

The North-West London C.E. Union held its third annual meeting at West Hampstead Congregational Church. Rev. W. Pierce presided. The secretary gave a good report of the progress of the Union during the year. The speakers, Revs. F. B. Meyer and D. Wilson, were enthusiastically received,

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

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NOTES AND COMMENTS.

THE demand for the Paragraph Bible which our publishers send to readers of THE CHRISTIAN under certain conditions continues to be very large, and it is gratifying to know that the recipients are more than satisfied with the volume, and that expressions of appreciation are reaching them every day. Selections from these have been given from time to time. Some of those recently received we append herewith :—

From Barton-on-Humber :—"Am much pleased with the copy of the Paragraph Bible duly received. The print and binding are excellent."

From Worthing :—"The Bible is much handsomer than I anticipated, beautifully bound, with such a clear good type, and the references are so numerous that they cannot fail to be useful."

From Birkenhead :—"Am very pleased with Bible. As arranged it is a great help in studying."

From Donaghadee :—"A very handsome volume, and worthy of general attention by students of the Book."

From Costessey :—"It certainly is a beauty; it far surpasses my expectation. It is a very good Bible for home study, and I shall always use it. You can understand the reading better and are more able to grasp its meaning."

From Birmingham :—"I find it a great help."

Similar testimonies reach us from Cheshunt, Brighton, Manchester, Bridgwater, Wandsworth, Bristol, Bath, Eastbourne, Liverpool, Huddersfield, Brechin, Belfast, and other towns.

One of the conditions in connection with this special offer (see page 7) is that the copies of THE CHRISTIAN sent with the Bible shall be carefully distributed among those who may be induced to become regular subscribers. We are glad to know that this idea is commending itself to our friends. For instance, a lady writes :—

"We have been subscribers to THE CHRISTIAN for many years, and our mother before, when it was THE REVIVAL, and now, as an invalid and unable for any active work, I greatly value our weekly CHRISTIAN as bringing me into prayerful touch with work and workers, as well as giving me many a helpful paper on Bible subjects. So I shall gladly dispose of the copies sent with the Bible in the way you indicate."

Another correspondent says :—

"I shall do my utmost to distribute them to the best advantage, both for the paper itself, and also for missionary interest."

Rev. J. Hudson Taylor is leaving this country on the 24th inst. to return to China, *viâ* America. He will be accompanied by Mrs. Taylor and also by Miss Hanbury. The prayer meeting of the China Inland Mission on Saturday, 20th inst., will be held in the Mildmay Conference Hall at 4 p.m., and it will take the form of a farewell meeting for Mr. and Mrs. Hudson Taylor and Miss Hanbury.

On this side of the Atlantic as much interest almost has been taken in the election of the Mayor of New York as in the States themselves. We remember nothing like it; for whereas in the election of a President there may be a good deal of interest, it is partly political and selfish. There was an intense desire for the triumph of purity of election, and of municipal government, and there is a corresponding depression and sorrow because of the victory of Tammany Hall. The pain is, in one sense, all the sharper, because anything like a loyal determination to be free from the domination of this corrupt system would have been crowned with success. But then one asks, "Why did these people who divided the anti-Tammany vote not join on one man?" Whether they wanted it or not, they certainly took the sure way of aiding corruption. And for many a year, and in every way, the country, as well as New York will suffer for it.

Very serious news is to hand regarding the fate of many hundreds, if not thousands, of the foolish adventurers on their way to Klondyke. Winter has descended on them, and they will be bound to remain for months wherever they happen to be. Gold is cheaper than food in many places, and starvation stares multitudes in the face. In all Dawson City we are told there are not twelve tons of flour, and in Forty Mile City practically none at all. Never has the mad passion for gold been exhibited in a more pitiful and exaggerated form, and never is it likely to be visited with severer penalty. During the long arctic night that is falling on these luckless people, they will have ample opportunity to lament their foolishness and greed. The whole business is tragic, and sheds a lurid light on the extravagances to which human nature will sometimes go under the stress of a dominant passion.

Some magistrates are showing a questionable zeal in hindering open-air preaching. A gentleman, who is himself a justice of the peace in Maidstone, was summoned and fined for holding an open-air religious service within 22ft. of a public-house at Leeds, a village in the vicinity. The constable who acted in the case confessed that no one had complained of the singing. Though the bench convicted, they consented to state a case for the High Court, and the question will soon be decided once for all. The defence was that the local byelaw under which action was taken was an unreasonable interference with civil liberty. It seems extraordinary that any attempt should be made in these days to suppress the preaching of the Gospel in the fullest and most open manner possible. It is against the whole spirit of the times.

"That thy man-servant and thy maid-servant may rest as well as thou." How this purpose and command of God condemns the heartlessness, too often the brutality, of masters of industry and mistresses of households! For the workman's sake the wheels and the hammers and the ploughs must cease to move on the day of rest. For the sake of the servant-girl, the slave woman, the spinning and the weaving and the cooking were to cease on the Sabbath-day. Men may doubt whether an old Jewish law is binding now on Christians, but the reason of humanity will never grow obsolete, "that thy man-servant and thy maid-servant may rest as well as thou."—*N. Y. Independent.*

There are few subjects that require to be more intelligently and earnestly dealt with nowadays than the responsibilities of the hours of leisure. There is a steady movement towards the shortening of the hours of work in almost all employments, which means a lengthening of the time at the disposal of the individual Meanwhile there are innumerable channels opening up for the disposal of these precious hours at the close of the day—good, bad, and indifferent. Books, evening classes, places of amusement, spheres of social and spiritual service—all these appeal to our choice. Our young people, we fear, are not adequately trained into a wise selection; they drift about from one thing to another, and drifting almost always leads to mischief and vice. There is an important educational duty that preachers, teachers, and parents should not neglect. So far, England has been largely made what it is by the hours of work; a century hence, it will largely be what its citizens make it in their hours of leisure.

Mr. Gladstone has written a letter to Dr. J. Guinness Rogers in acknowledgment of his volume of sermons, "The Gospel in the Epistles," in which he says: "Meantime, as the day of parting draws nearer, I rejoice to think how small the differences between us have already become as compared with the agreements." This testimony, from one who has spent a life of perpetual stress and conflict, and who in the late evening of his life looks back on the battle and forward into the eternal world, is eloquent of the binding and hallowing influence of religious faith. When once we forget our party cries, and look over our partition-walls, we realise what a great possession of truth and grace is ours in common with all who "love our Lord Jesus Christ in sincerity." In Him all true believers are one, and the closer they come to Him the clearer that oneness will become.

It is of great importance in these days when attempts are made to disparage the teachings of the Epistles, and to show that Paul is not of the same mind as Christ, to see clearly what position the apostle took up. He never fails to set forth the importance of all that Jesus did and suffered; but it was as a risen and glorified Saviour that Jesus had appeared to him, and therefore his eyes always turn to Him in the heavenly places. As an example: "It is Christ that died, yea, rather, that is risen again, who is at the right hand of God, who also maketh intercession for us."

According to an able leader in the *British Weekly*, the last ten years have seen a great advance in the position and influence of the Free Churches in this country. The present generation of preachers are not made in the massive mould of their chief predecessors, and many of them still deal more with the surface than the roots of life. But according to this vigorous writer,

taking the Nonconformist preaching all in all, we are confident that it was never more thoughtful, never more earnest, and never more effective than it is to-day.

There is now a growing conscience in this matter. We heartily rejoice in this movement. "Moral preaching" is at a discount in these days, and preachers are learning that the way to draw and transform men's lives is by giving its true centrality to the Person and Work of the Redeemer as the one source of salvation.

Those naturalistic writers who lavish eulogiums on Jesus Christ as the most heroic character of history forget one vital contrast

between Him and the greatest men who have had the power of swaying the lives of others. Napoleon, with that remarkable insight which characterised him, put it into a nutshell in words which he uttered after his final overthrow :—

I have inspired multitudes to die for me. God forbid that I should form any comparison between the enthusiasm of my soldiers and Christian charity; they are as different as their causes...I certainly possess the secret of that magic power which carries away other people's minds, yet I could never communicate it to others.

The key to this passage lies in the last words. Great men can only exercise this fascination and control by their personal presence. Jesus has conquered the world from the unseen world. Not till his bodily presence had vanished from the earth did He begin to enter on his wider empire. "And I, if I be lifted up, will draw all men unto myself." This is the primary mystery of Christianity, and it cannot be accounted for except on the truth of our Lord's Divine nature and the doctrine of the Holy Spirit.

The thirteenth centenary of the coming of Augustine to England with his papal doctrines and rites is to be celebrated by Rome by something more than pilgrimages and ecclesiastical display. England is to have another mission, says a member of the new order recently created at St. Sulpice for the conversion of this country to Rome. An active propaganda is to be carried on, and a special mass for our conversion is to be said every month throughout all the churches in France. We have no fear of the influence of a mass, even when said in every French church every month in the year. But what will the propaganda be like? Will it have open-air preaching? Not likely. Will it call at every door with an invitation to attend Romanist services? In a suburb of London a lady was lately distributing small books amongst girls. Let our friends be on the look-out, and let ministers seize the opportunity to enlighten their people.

Here is a specimen of the kind of thing that some High-Church clergymen teach the pupils in their Church schools. In this instance it is the Rector of Canton, Cardiff, who has supplied the teachers with a catechism, from which the following is an extract :—

Question.—Who alone is the *true ruler* of Christ's Church in this diocese?

Answer.—The Bishop of Llandaff.

Question.—How are we to know when men are true or real pastors?

Answer.—They must be priests or deacons ordained by the Bishop or Chief Pastor.

Question.—Are Dissenting ministers ordained?

Answer.—No.

Question.—Would it, then, be right to join any of their congregations?

Answer.—No; it would be very *foolish* and *wrong*.

It would be bad enough if this were done at private expense, but worse when it is carried on partly at the expense of the State. Nonconformists, for example, should not have to help to keep up a system which makes such an outrageous attack on their cherished religious principles.

Irish Roman Catholics are working hard for the endowment of a Catholic University, on the ground that because Trinity College, Dublin, is a mixed University, therefore it is really a Protestant institution. If this argument is valid, then it would be legitimate for each and all the religious denominations to demand a University of their own, to be carried on at the public expense. The idea is preposterous. In this country exclusiveness has been effectually done away with at our centres of learning, and anyone has a right to be educated at our Universities irrespective of class or creed. It would be a thoroughly retrograde step to endow a sectarian establishment in Ireland, and we hope the Government will be strong and just enough to refuse so unreasonable a request.

We cannot but wish well to the "Society of Reformers." It numbers some 380 members, drawn from various professions. They are men of good education, who on one occasion have broken the law of their country and have paid the penalty, but who now are seeking to rehabilitate their moral character. There are thousands of good men who have once sinned, and whose whole lives have been thus blighted. The horror of the thing is shown by the fact that even within the more hopeful circle of this Society no less than ten members have died by their own hand during the last twelve months, being no longer able to bear up under the scowl of an unsympathetic world. This is a sphere of work where the followers of Jesus should be of some assistance.

An evening paper has been calling attention to the military temper of our times as evidenced by the manner in which the present struggle is being carried on between masters and men. It has also pointed to the utterances of some of our public men, who insist on the necessity of our country holding foreign markets. Our newspapers are very generally combative, not to say aggressive, in tone, while the representatives of "the services" seem bent on driving us into conscription. Again and again has that word been heard lately. Unless we stand very firm, we shall be carried into this European vortex of militarism.

The manners of the rising generation do not always commend themselves to older people, and it will be good news to many to learn that the Children's Guild of Courtesy is enjoying increasing success. Many schoolmasters and teachers are joining heartily in the propaganda, and teaching its principles to their scholars. Every member of the Guild is asked to read the rules once a week, which aim at instilling thoughtfulness, courtesy, and unselfishness of behaviour. These rules indicate how to behave "at school," "at play," "in the street," etc Here is an example :—

In the street: Do not push or run against people. Do not chalk on doors, walls or gates. Do not throw stones or destroy property. Do not throw orange peel or make slides on the pavement. Do not make fun of old or crippled people. Be particularly courteous to foreigners and strangers. Everywhere: Be sure to say "please" and "thank you!" Always show care, pity, and consideration for animals and birds, and do not stand quietly by while others wilfully illuse them.

The public may not be able fully to judge whether or not the Aerated Bread Company underpays its waitresses, but it has a right to know why the shareholders at their meeting hissed down one of their members who wanted to have some authoritative information on the subject. He has since published an outline of the suppressed speech, which, in the interests of humanity and fairness, ought to have been heard. At the close of it he would have said :—

I suppose a certain amount of cowardice is to be expected from a body of proprietors who rather glory in the meanness of employing (or intending to employ, for the success of the scheme is not perfect) no girls excepting those who are being actually supported by their parents, and whose 10s. to 12s. a week is not meant to be a living wage, because they have something else to live on. Truly the girl who lives at home with her parents, and works for a wage which would mean starvation to a girl who has to support herself entirely on it, and thus keeps down the standard, has something to answer for.

Say rather the Company that employs her has a good deal to answer for. No doubt many a girl is really better off, physically and morally, living at home with a wage of 10s. or 12s. than supporting herself on twice that sum. But she and her parents, not the company, ought to benefit by it. And it may not be possible for competing companies to make any such rule. What then? The girl without a home in London must perforce receive the same wage. And if she cannot live on it, what then? Such questions should not have to be asked of a company whose dividend is over 30 per cent.

The paltry rewards and mean acknowledgments given to poor, honest people who have restored lost valuable property, are something to make one feel ashamed. "Thank you; you are a very honest boy"! was the acknowledgment recently of a man who had dropped a parcel containing £55 in gold, and to whom the boy returned it intact. The sorters at a London wharf, where dust and refuse are deposited, got for restoring cheques, in value from £3 up to £40, the mean reward of two or three shillings in each case. A dividend warrant, worth £27, obtained five shillings. A guinea was given to the finder of a demand note for £1000, and five shillings to the finder of a promissory note for £700. Evidently the owners of these lost moneys believe that honesty is its own reward. Why should they not regard their loss and the return of it as an opportunity of befriending the finders?

We were much pleased in passing through Germany the other day to meet with Herr Ernst Röttger, of Cassel, and to learn from him the large circulation of several evangelical and evangelistic periodicals. He gave us the following list :—*Frohe Botschaft* (or, Joyful Message) (ten copies for a penny); *Sonntagsbote*, 32,500 (2s. a year); *Nachbar*, 145,000 (ditto); *Christenbote*, 52,000 (1s. 7d.); *Stutt. Sonntagsblatt* 135,000 (ditto); *Berliner Sonntagsblatt*, 320,000 (ditto); Stöcker's Sermons, 125,000 copies.

We are glad to see that the East London Hospital for Children is to have a Convalescent Home. This great work has grown from a small seed. In the early sixties there was a sympathetic student of the London Hospital named Heckford. Noticing the slight attention paid to sick children in the poverty-stricken East, where children are regarded too often in the light of a curse, he in 1868 opened a hospital for them, and carried it on at his own expense. But as the work grew it became too much for his means, and he had to appeal to the public for help. He was on the verge of closing it at one time, but that very night some unknown person sent him £1000. Last year there were no less than 1496 patients. Now the small convalescents will be drafted off to "dear little Bognor" to complete the restoration which the hospital has begun. It is grand work this, done for the children.

We have heard before of cruel experiments being performed on lunatics in American asylums, but Professor Sanarelle goes a step further than this. He has been inoculating healthy human beings at the quarantine station in the Island of Flores with yellow fever poison. This is how he describes his result :—

The fever, the congestion, the hæmorrhage, the vomit, the headache, the jaundice, the delirium, the final collapse—in fine, all that conjunction of symptoms which constitutes the basis of the diagnosis of yellow fever—I have seen unrolled before my eyes, thanks to the potent influence of the yellow fever poison made in my laboratory.

We should think that the man who can look on and describe the effects of his own cruelty in this cold-blooded fashion is rapidly qualifying for a quarantine where he will be safely guarded from perpetrating such diabolical experiments even upon himself.

The Priest and the School.

ARE our Churches fully alive to the gravity of the present educational crisis? The Romanists and the Romanising clergy are determined to "capture" the schools for their own sectarian uses. Dr. Vaughan is fighting for "competent Catholic teachers for every Catholic child" *at the cost of the people.*

Cossey, a village in Norfolk with a thousand inhabitants, is the seat of a rich Roman Catholic family, and is supplied with the services of two Roman Catholic priests and three nuns. The only elementary day school in the place is a Roman Catholic one, "with nuns for its teachers and a Catholic management, headed by a priest." To this school, says Mr. Saxby, a Nonconformist pastor, "Church of England, Methodist, and Baptist parents alike must send their children for education." An appeal to the Education Department resulted in Mr. Saxby's being told that the accommodation being sufficient for all children, another school would be considered unnecessary, and therefore could not obtain the Government grant. A Nonconformist school stands in the village, but has been closed for years. A system of education which exposes children to such influences as are dominant in this Romanist school at Cossey wants reforming. Not the religion of the Board Schools, but that of the so-called Voluntary schools wants attention.

Representing the clerical party are "Catholic" candidates, "Church" candidates, "Definite Christian teaching" candidates—that is, *sectarian* candidates, primarily pledged to prefer some private or sectarian institution to the education of the young citizens of the Metropolis. In the interests alike of education and of justice we must oppose this.

The late C. H. Spurgeon said twenty-one years ago (as Dr. Clifford points out): "We have no doubt that you, in common with ourselves, have observed the growing audacity of the clerical party at the School Board. They no longer attempt to conceal their irreconcilable opposition to its policy, and their desire to arrest the noble work in which it is engaged...We have all been agreed from the first as to the necessity of keeping national schools free from sectarian control. This is what the London School Board has done. It has faithfully carried out the wishes of the constituencies by establishing a system of Biblical teaching which has proved to be effective without being open to the slightest suspicion of partiality...We would only add that, the present crisis is one of serious urgency, *and is rendered all the more so by the fact that the party which is seeking ascendency on the Board is that which is seeking to undermine the Protestantism of the Anglican Church.*"

It is not, with us, a question of Moderate or Progressive, Church or Nonconformist—all we urge (as we do most earnestly) is that our readers, to whatever body of Evangelical Christians they belong, should arouse themselves and their fellow-voters, in view of the election on the 25th inst., to support those candidates who desire to maintain the "Compromise" which for twenty-five years has worked so well. Let us "retain the Bible, but keep out creeds and priests."

"Recent Facts on Armenia," by Rev. Krikor Behesnilian, is a thoughtful booklet on a subject which is still engaging many minds. In addition to a brief inquiry into the condition and prospects of Armenia, the pages tell of work done by Mr. Behesnilian and his wife for the alleviation of distress, and give some deeply interesting letters from the seat of massacre and persecution. (4d. *From the Author, Exeter Hall, Strand*). Mr. Behesnilian has also issued a financial report, acknowledging help received during the past two years from friends in Great Britain.

The Coming London Mission.

THE arrangements for the united four months' mission in London, to be conducted by Rev. John McNeill, are making satisfactory progress. We are glad to be able to state that the Mission will commence on Sabbath, January 16. Pastor Thomas Spurgeon and other ministers in South London have given Mr. McNeill a warm invitation to conduct a two weeks' mission in that district. The meetings are fixed to be held in the Metropolitan Tabernacle every evening (except Saturday) for twelve days, from Jan. 16 onwards. It is earnestly hoped that district visitors and other Christian friends throughout that populous neighbourhood will make the special effort known among the masses of the people as far as possible, so as to secure the presence of those not accustomed to attend any religious service.

On every week-day, except Saturday, during the same fortnight, Mr. McNeill will address noon meetings at the City Temple, Holborn-viaduct. These will be specially designed for business men who are able to spare an hour or part of an hour in the middle of the day. Dr. Joseph Parker and his deacons gave very ready and cordial permission to use the City Temple for these assemblies; Dr. Parker kindly agreeing to relinquish his own Thursday noon meetings during these two weeks.

Further arrangements for the succeeding weeks are being made, and will be duly announced. May we repeat the suggestion that all who are interested in this enterprise for the evangelization of our great city will be unremitting in prayer to God for a rich blessing on the work, and in preparatory effort of every possible and desirable kind.

The Filching of the Sabbath.

REV. Hugh Price Hughes spoke out very strongly last Sunday afternoon upon Sabbath observance. We hear a great deal about the eight hours' day, he said, and we are now in the midst of a most disastrous conflict, which turns partly on the demand of the working-classes for more leisure; but if men are going on fighting to the bitter end for an hour or two more on the week-day, what unspeakable fools they will be if they sacrifice the seventh day! Young men who spent all their Sunday mornings on bicycles, and all their Sunday evenings with Mrs. Chant in the Oxford Music Hall, are not likely to be of great service to God or man.

He disclaimed being "a puritanical Sabbatarian," and until now he had never discussed the Sunday question, but when Mrs. Chant appeared a few days ago in the Oxford Music Hall he was aroused. When such a woman as Mrs. Ormiston Chant, of all persons living, should have gone to give her episcopal blessing to a concert in the Oxford Music Hall on Sunday night he realised that what all the promoters of lectures and music on Sunday had always protested against was about to take place. There were four Sunday societies in London, and with one accord they emphatically declared that they protested against the opening of theatres and music-halls, and above all things they declared that nothing must ever be done on a "commercial basis."

Mr. Hughes then proceeded to discuss what he called the "dodging of the law at the Albert Hall and Queen's Hall by giving free admission, and then making people pay if they wanted to sit down, but pointed out that the concerts at the Oxford constituted a new departure indeed, because, in the first place, they were promoted by the manager of the place, and secondly, because the charges were not reduced to a minimum, as much as 3s. and 5s. being charged for the best seats. Whatever might be the case elsewhere, clearly this was a commercial undertaking for profit, which Lord Hobhouse's Bill would make absolutely illegal. If the Oxford was allowed to run a commercial business for its own profit, every theatre and music-hall in London must be allowed to do the same, and the deluge would be upon them. He protested in the name of the 150,000 people employed in this industry in London, that they ought not to tolerate so dangerous an innovation."

Before this issue reaches our readers, the decision of the Licensing Committee of the London County Council will have been made known.

Vested interests and shareholders' dividends are not the only things to be considered, and no decision of the Council will change the law, which is the only protection at present afforded to the already hard-worked members of the "profession." It is not so long ago that the following memorial to a select committee of the House of Lords was signed by upwards of 734 persons connected with the dramatic and musical professions against any alteration of the law:—

"We, the undersigned members of the dramatic and musical professions, and managers of halls, theatres, entertainments, concerts, etc., desire to express the hope that the law which prohibits the opening of places of amusement and entertainment for money payment on the Sunday may be upheld, so that the 500,000 persons employed in the amusement industry may be protected from the burden of Sunday labour."

This sufficiently indicates the feeling of those upon whom these innovations most heavily press. Those who are willing to use their influence against them, should communicate with the Secretary of the Lord's Day Rest Association, 13, Bedford-row, W.C.

DEAR SIR,—Permit me to add to your article of last week a few facts.

A well-known secular society, which used to arrange for one Sunday excursion, has recently organised, on an average, seven or eight on each Lord's Day. On one Sunday in June it took 20,000 people to one seaside resort alone.

It is also making prodigious strides during the winter months this season. Until recently it had one Sunday afternoon lecture, at Langham Hall; now it has secured six London town-halls, besides other buildings—in several of which the Gospel was formerly preached—and the Queen's Hall.

The question of the music-halls opening on Sunday evenings will be definitely settled at the licensing meeting of the County Council, about the 12th inst. A great number of "the profession" were said to be present at the recent concerts, and there is no doubt a big effort will be made to legalise the opening of these places on Sunday evenings somehow.

In the North of England things are as bad; in Newcastle-on-Tyne a syndicate has a number of halls running, open for professional "sacred concerts," at which, it is computed, at least 14,000 persons attend. The large Albert Hall at Sheffield is used for similar purposes; and some well-known brethren in the evangelistic world are saying, "We have ourselves to blame." The above two towns are typical of others. It appears that some of the P.S.A.'s in the North have engaged star artists of the professional world to sing for them, the result being the professional world have seen their way to earn more money on similar lines.

Is the Church of God alive to the position? How is she meeting this tidal wave of worldliness and Sunday desecration? Last Sunday week a well-known Nonconformist minister preached from the subject, "The Problems of Greater Britain": and this on Lord's Day evening. At Forest Gate a Methodist church was given over to the secretary of a trades union, who discoursed on "The Eight Hours Struggle" on the same evening. Surely, instead of the Church being sanctified by the *Holy* Spirit, it is being secularised by the spirit of the age.

The problem soon will be, "Whence shall we get our Sunday congregations?" See the tens of thousands who pour out into the country on Sunday mornings on bicycles. Look at the thousands who flock to a Sunday trades demonstration, whether in the Park or Trafalgar-square! Read the inscription on a banner I saw carried into the Park recently: "NO MASTER, NEITHER GOD NOR MAN."

Last Sunday week the Socialists in Trafalgar-square had a banner on which were the words: "WHETHER THERE BE ONE GOD OR THREE, NO GOD OR 20,000, WE WANT..." Are not these signs of the times? Surely God is concerned about these things! Are we?—Faithfully yours,

CHAS. COOK.

[977]

The Testimony of Jesus Concerning Himself.

BY DR. JAMES CULROSS.

NATHANAEL.

ONE of the earliest disciples of Jesus was Philip, a fisherman or peasant, of the town of Bethsaida. It is noted, "Jesus findeth Philip," which suggests a *seeking*, and not a mere lighting upon. In turn, Philip findeth Nathanael—and so the gathering goes on—and tells him, "We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can any good thing come out of Nazareth?" asks Nathanael, giving voice to the repute in which Nazareth was generally held, and with a suggestion of incredulity in his tone. Philip simply answers, "Come and see." Jesus saw Nathanael coming to Him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!" What a simple and noble character! In calling him an "Israelite," Jesus describes him not merely as a member of the chosen people—as one might say a true Englishman—but as a man of prayer, a prince with God, a wrestler who prevails.

It is customary to apply the name to any simple honest man with nothing in him—"a perfect Nathanael." But the description, as used by Jesus, goes far deeper, and takes us back to that mysterious night of wrestling in the story of the ancient patriarch, when he went in Jacob and came out Israel. The ancient story is full of significance. Jacob had been many years an exile from his old home. His unscrupulous scheming had landed him in banishment; he is scheming his way back again.

The one thing he fears is the wrath of his injured brother Esau, from whom he had stolen the paternal blessing. He sent messengers to sound his brother, and they return with tidings that Esau is on the way to meet him accompanied with four hundred men. What can this portend? Is Esau still nursing his purpose of revenge? And will he now carry it out? The dreaded hour of meeting is fast nearing, and Jacob's apprehensions are excited to the highest pitch. He plans out the most prudent course to take, and sends his company across the brook Jabbok to which they have come, while he himself remains behind. It is night, and he is left alone, under the constellations of the Syrian sky, which fling their "quivering fire" on foliage and rippling stream.

Suddenly, without warning, he finds himself in the grasp of an unknown antagonist, and a contest ensues which lasts till daybreak. Years of shepherd hardihood had knit his muscles into those of an athlete, but he gains no advantage. Strength seemed matched with strength, and skill with skill, and all night long they wrestle together, apparently in silence, till the unknown assailant touches the sinew on which the wrestler chiefly depends, and at once Jacob is disabled, and his strength is gone. Having disabled Jacob, the unknown opponent says, "Let me go, for the day breaketh." But Jacob recognises that this is no mortal antagonist in whose grasp he is held. His self-confidence is gone, but like a helpless suppliant he clings to his conqueror and cries out with the boldness of all-conquering faith, "I will not let thee go, except thou bless me." Here is prayer in its nakedness—no petition which it is "proper" to present; no finely-turned phrase that charms the ear; no set of words that once burned and glowed in every syllable, but is now cold as the ashes of last year's fire; but the whole soul tense with eager purpose. "What is thy name?" and he answered "Jacob," heeler, supplanter, schemer, trickster. And he answered, "Thy name shall no more be called *Jacob*, but *Israel*: for as a prince hast thou power with God and with men, and hast prevailed." His acknowledgment of defeat is victory. It is to this night of wrestling that Jesus alludes when He calls Nathanael an "Israelite." Here is

THE BASIS OF THE MAN'S CHARACTER

—his might in prayer. Nathanael's first feeling is of wonder. He knows that Jesus has described him truly, though they have never met before. "Whence knowest Thou me?" he asks in astonishment. And the Lord answers, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." What Nathanael was doing there we are not told. It was something secret, something possibly in which his Israel-character came out, and to which there had been no human witness—some solemn transaction with God, conducted, as he thought, in solitude and secresy.

But Jesus lays his finger on the thing; and Nathanael knows that Jesus has seen him, not only his attitud under the tree, but what was passing in his breast. He has looked into the region of his thoughts and emotions; He has penetrated with his glance into the depths and recesses of his being. One might have imagined that when Jesus described him as an Israelite indeed, a discerner of character may have read the man's character in his face; for character does reveal itself in the very lineaments of the countenance; or that he had known the manly reputation: or that He had made a fortunate guess, just hitting off the man's true character by what we call chance; but we cannot in any such way account for his words now: "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." These words would show to Nathanael that he was in the presence of one who read his heart and history.

This knowledge is too wonderful for the man, and he instantly exclaims, "Rabbi, Thou art the Son of God; Thou art the King of Israel." How much meaning Nathanael puts into the names we do not know; but obviously he pronounces Him the Messiah. It is in this way that the Bible proves itself to me as the Word of God. It knows my secrets,

IT "FINDS ME,"

as Coleridge expresses it, "more than all other books put together, finds me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

Nathanael is an Israelite "INDEED"—not in appearance and pretence only, but in reality. The man was surrounded by Pharisaic and Sadducean shams—was living amidst painted and hollow pretences; but he himself was true to the very core of his being—"an Israelite indeed."

An Israelite indeed, "in whom there was no guile." The first Israel *had* guile, and even that night of wrestling did not take it wholly out of him. Nathanael is an Israelite without the guile—simple, sincere, upright, true, with just such a character as a godly man should have. I believe all this is mentioned by the Evangelist, not because of the light thrown on Nathanael as because of the light which it sheds *on the Lord*. It shows Him to be the searcher of hearts, who needeth not that any should testify of man, but He knoweth what is in man.

"Because I said unto thee," Jesus adds, "I saw thee under the fig-tree, believest thou? Verily, verily, I say unto you (with allusion to Jacob's Bethel vision), Henceforth ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." Recall the ancient story. Jacob has just fled from his home to avoid the revenge of his brother, who has threatened to take his life. Coming at sunset to Luz, with bitter recollections and dark forebodings, he prepares to spend the night under the open sky. Choosing a convenient spot, he arranges the stones of the place for his bed, and lies down to rest, tired, overworn, and heavy-hearted, with a stone for his pillow. Laid on his uncurtained couch, under the faint glimmer of the stars, and, shutting his weary lids, he speedily loses sense of the outer world. One of the last objects on which his eyes would rest in the starlight was the outline of the neighbouring hills, which, seen from that spot in profile as the strata crop out, appear like a mighty stairway rising toward the sky. The scene

GIVES SHAPE TO HIS DREAMS;

indeed is the "stuff" out of which his dreams are woven. In sleep it seemed to his tranced imagination as if a gigantic ladder rose from earth to the opened heaven, with angel forms moving up and down upon it, while God Himself stood above, benignant, gracious, and speaks in undeserved loving-kindness to the poor slumberer on his stony couch beneath, renewing to him the great promise made to Abraham and to Isaac.

This vision is what we see now under the Christian dispensation. Sin had apparently cut this earth off and sundered it from heaven. But now that Christ has come, here beneath is the earth from which sin has shut off the light, which it has saddened, desolated, cursed, whose Eden it has withered, whose primeval melody it has turned into a wail, and which it has sundered from the heavens. But looking upward, grace has opened these golden gates that sin had shut, and what we see now is an opened heaven above, a needy earth beneath, and Jesus Christ the medium of communication between the two. Through Him, the blessings of eternal goodness come down to men; through Him celestial visits and celestial visitants come down to earth; and through Him our prayers and praises and thanksgivings rise up to heaven. He is the Mediator between God and man, in whose person heaven and earth are re-united.

This low world, then, in which we dwell, is not cut off and sundered from the heavens. They are united in fellowship and love; and Jesus Christ is the Mediator. Through Him our prayers, our thanksgivings, our songs rise up to heaven; through Him heaven comes down to earth.

Women and Purity.—The November number of *The Shield*, the organ of the Federation for the Abolition of the State Regulation of Vice (17, Tothill-street, Westminster, S.W.), has a very powerful letter from Mrs. Josephine Butler addressed to the members of the Purity department of the W.W.C.T.U. in America, of which she is at present the president.

Invalid Ladies.—The annual report of the "Villa Helvetia" Home of Rest for Ladies at Mentone shows what is being done for fifteen invalid ladies. The Home is intended for young gentlewomen of limited means, or who have their livelihood to earn, and who are suffering from delicate health, or from the early stages of what might prove consumption, if not taken in time. It is not intended to offer a merely temporary alleviation to confirmed invalids, but to be the means, with the blessing of God, of restoring to active life those whose health is beginning to give way. There is one trying thing about all work, and that is the ever recurring need of funds. The sum paid by the ladies for their board being too small to cover the expenses, the balance must be raised. Communications may be sent to Miss Dudgeon, Villa les Grottes, Mentone

The Life that Wins.

The fruit of the righteous is a tree of life, and he that is wise winneth souls. — Proverbs xi. 30 (Revised Version).

THE Revised version of this much-quoted verse supplies us with a profounder view of life than does the Authorised. According to the latter, the man who wins souls is wise—he is wise because he does such a thing, it is success in his enterprise which proves his wisdom. But the Revised leads us to a rock principle—the wise man will win souls—he will do it because he is wise—his wisdom is the leading force of his activity.

The two parts of the verse cannot be severed, and their joint issue amounts to this, that the life of the good man becomes a means of life to others—he is a tree of life, and by that life he wins men. The point is that it is the life of a man that "tells"—*it* is the sermon—*it* makes conquests. There are tens of thousands of people to-day in the Kingdom of God who took the first step in that direction

ALLURED BY THE BEAUTY OF A LIFE

in which Christ Jesus was manifestly reigning.

A person's life either enhances or discounts all his speeches and professions. The most perfect orthodoxy, the purest eloquence, the extremest enthusiasm, cannot outweigh the influence of a man's life whether it be good or bad. If the man's life be good and Christlike, then his creed and his enthusiasm glow with beautiful light; if, on the other hand, the life be bad while the creed is good, then the doctrine suffers shame and contempt.

It is easy to *drive* men away both from ourselves and the truth. It is easy to *stumble* them and cause them to question the reality of everything. But to *win* them! ah! this is the thing.

Behind the word "win" there is a history. Souls are astray, from God and from virtue. Some of them are uninterested in the highest things of life, and some of them are positively hostile. How are they to be restored? Not by whip, or rack or interdict, or force of any kind, for these things conquer but the body, and we want the soul. No! they must be *won*. It is a hunter's word—that word, "winneth." The man who lays his bait, and bides his time, and resorts to many schemes to entrap his prey, may teach us from his coarse ways some lessons in the higher and more merciful art of alluring men for God and his church. "Tact" characterises the sportsman, "tact" must characterise the man who would win shy souls for our Lord. And if "winneth" may also be pressed to indicate the art of a lover in gaining for himself the object of his affections, then we may again learn some lessons. Sterne's remarks on courtship may with propriety be lifted into a higher plane and serve as a lesson in soul-winning. "Courtship," says he, "consists of a number of quiet attentions, not so pointed as to alarm: not so vague as to be misunderstood." The application is obvious.

Now, we are to win men, and we are to win men by our lives. Let us proceed to ask further,

WHAT KIND OF LIFE IS IT THAT WINS?

This verse answers our question. First, the life must *be really good*. "Righteous" is a synonym for the sum total of all right relations; and in the Christian sense it indicates a person who is good because the righteous Saviour dwells in him and communicates his Divine life to him. Etymologically, the name God is only an abbreviation of our "good," for God is the Supreme good, and the "good" man is the one in whom God dwells. Transparency, sterling honesty, truthful speech, and generous action, all saturated with the Spirit of our Divine Lord—these make up the good man. And it is this that wins men. Mere professions of these things will not win; the things themselves will. When the Christ-life is allowed to dominate us utterly, penetrating into all the crevices of our nature, then shall we become living magnets, attracting men, not to ourselves, but to our Master.

Secondly, the life must be *natural*—it must be "fruit," that is, an inner life made manifest in an artless and consistent manner. It is quite possible for real goodness to catch a false glow from the lights which surround it, and thus convey a false impression. How many really

GOOD PEOPLE SPOIL THEMSELVES

entirely by the affectation of a special tone of voice which becomes at last the mark of a certain type of persons! Or, certain phrases are employed with annoying regularity, the only result of which is to irritate. Where real piety exists there is no need to resort to artificial ways or stilted speech. The more truly natural we are the better will it be for ourselves and for others. The life which enters into and dominates ours must be the life of our Divine Lord, but the *mould* into which it is poured must be our own. God never destroys any person's individuality. He sanctifies it. It is a fatal thing to try and model our devotion upon that of another life. What suits that other person will probably make us look ridiculous. We shall not win souls by an unreal life—the soul we seek will penetrate our disguise and avoid us. Be yourself, but *yourself in God*, and not in the habit of another man.

Thirdly, the life must be *attractive*—it is to be a tree of life, whose fruit is tempting. Attractiveness and naturalness are often divorced in real practice, for the attractiveness is superficial and therefore unnatural; but between themselves simply there is no real antagonism, for attractiveness is strictly only naturalness in the sunshine. Now we know many good people who are really good, and quite natural, but they are not attractive, and the reason is that they

DO NOT LIVE IN THE SUNSHINE.

Is it not the same with men as with trees and flowers? Their health and naturalness content you even in storm and shadow, but when the golden light of the sun plays upon them they become fascinating. Or, abruptly to change the figure, the difference between this man and that man inviting us to Christ is the difference between good hot food served up on cold plates, with dirty surroundings, and the same food presented to us in the most attractive way. It is the way in which we do our work that makes it repel or attract. And attractiveness is not simply a matter of temperament; the most sombre person may become bright and winsome if he or she lives in the light of the love of God.

Then, lastly, the life *must be wise*. It is easy to see how a combination of the first three qualities may fail of their object unless there is added to them this fourth—wisdom. For wisdom is the skilful manipulation of whatever powers we possess, so that they shall neither scare nor hinder souls.

Circumstances have to be considered, as also men's peculiarities. Our light may be strong, but the eyes of our brother may be weak, and we must be careful. An ill-considered word has frequently destroyed all chances of winning a man. Yet we must not be dismayed at the delicacy of our task, else we shall accomplish nothing at all. Thank God, there is one great holdfast presented to us. "He is made unto us... wisdom." And "if any man lack wisdom, let him ask of God, who giveth *liberally* to all, and upbraideth not."

"IS MINE THE KIND OF LIFE THAT WINS?"

It may be, for in strict union with *the* "Tree of Life," each one of us may become a veritable tree of life.

We owe it to win men if we ourselves have been won. We owe it to our Lord, whose glory we must ever seek first. We owe it to ourselves in the way of gratitude. We owe it to men, who without Christ must perish. We owe it to the world; for every soul won for God means one channel of sin closed, and one other avenue of good opened, for God and men.

F. C. Spurr.

Lewisham.

Soul-Winning.

Under the auspices of the Liverpool Town Mission, a very helpful conference on this subject was held on Saturday week, in the large hall of the Y.M.C.A., Mount Pleasant, Mr. Thos. Matheson presiding. Rev. H. W. Bainbridge, vicar of St. Chrysostom's, in giving the opening address drew special attention to the lessons to be learned from the account of the conversion of the Ethiopian eunuch. Among other points the following are well worth noting: (*a*) The Man, Philip. (1) Full of the Holy Ghost (Acts vi. 5). (2) Freed from prejudice: he, a Jew, was willing to go even to Samaria. (3) In close communion with God (Acts viii. 26), and hence (4) ready for service "he arose and went." (*b*) His Method. (1) He took nothing for granted: "Understandest thou what thou readest?" There are no born saints. (2) He found out where the man was, and "preached unto him Jesus." (3) He put the sacrament or ordinance of baptism in its right place. The eunuch was moved and wished to be baptized. Philip spoke the straight, faithful word: "If thou believest with all thine heart thou mayest."

The other speakers were Mr. J. B. Rochfort, of the London Evangelisation Society; Mr. Peter Whytock, who for several years has laboured in the valley of the Congo, and Mr. Alexander Armstrong, superintendent of the Liverpool Town Mission.

This is the first of a series of such conferences to be held on the last Saturday of each month, and believers are requested to pray that each may be a season of help and refreshing. The subject for November is "Walking with God."

H.R.H. the late Duchess of Teck.

IN MEMORIAM.

Speak in tender tones her name,
Who of high and noble birth,
Rich in title, wealth, and fame,
Blest the poorest of the earth.

She who o'er the suffering bent,
With a mother's tender care,
Succour to the helpless lent,
Scattering sunshine everywhere.

She who from her high degree,
To the weak, the poor, oppressed,
Stooped with deeds of charity,
Breathing love and joy and rest.

She for whom sad tears are shed
By her royal crownéd kin;
She who others Christward led,
Lived and loved the lost to win.

She who has love's guerdon won;
She who heaven's Te Deum sings;
She who hears the sweet well done
Of the gracious King of kings.

Harriet Julia Evans.

Holloway.—The North London Gospel Samaritan Mission reports over two thousand visits paid by its two missionaries to the sick and destitute. The evangelistic services have been held in a small hall in Grove-road. A large hall is sorely needed. The Bible-classes, children's services, and other operations have been carried on with some encouragement. The hon. pastor is Mr. Henry Bird, 26, Russell-road, Holloway, N.

Father, Son, and Holy Ghost.

By PASTOR THEO. MONOD.

II.

IN the prayer which our Lord gave to his disciples the very first word is "Our Father." And that word is the keynote to the whole prayer. It sheds its tender light over every petition. "Hallowed be thy name." Whose name? The name of the Father. "Thy Kingdom come." Whose kingdom? The kingdom of the Father. "Thy will be done." Whose will? The will of the Father. In fact, Christ has taught us, not so much that the King is a father, as that the Father is a king. I do not think it is a distinction without a difference. I imagine that if you met upon the threshold of a royal palace the king's own child, he might say to you, "The king is my father." But it is more likely that he would say, "My father is the king." Our Father is King, and the will of the Father must rule the universe.

When Christ was about to leave this world He said, "I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and to your Father, to my God and your God." He said "My Father" even before He said "My God"; He said "Your Father" before He said "Your God."

How can we find the Father, then? "Through Him (Christ) we have access by one Spirit to the Father." "I am the Way. No man cometh to the Father but by Me." He is the way from the Father to us, and therefore the way from us to the Father. He is the way from heaven to earth, and therefore the way from earth to heaven. He is the ladder that first reaches down and then reaches up, leading us back to God. "Behold we have seen the heavens opened and the angels of God ascending and descending upon the Son of Man." Here, then, is

THE MISSION OF CHRIST.

He has come from the Father to lead us back to the Father; and no man can find the Father but by Him. If there were another way to God than Christ, who can imagine for a moment that God would have chosen—or even would have allowed—such a way as that to be opened, at such a cost? If that way was opened, it is enough to prove that there is none other.

Christ has come from the Father; *He has taught us* about the Father. What a blessed story; and an easy study, if we will but give time and thought and heart and prayer to it.

But teaching us about the Father was not enough. *He has revealed* the Father. "Believest thou not that I am in the Father and the Father in Me? He that hath seen Me hath seen the Father." Therefore, when we study the character of Christ; when we get to know more of Him; when we not only listen to his words, but consider his ways, and what the spirit was that manifested itself in his sayings and doings under this or that circumstance—and that opens great vistas before us in the readings of the Gospels, does it not?—let us ask ourselves what the circumstances were; how we would have felt under them, and if we would have been likely to feel and do what Christ felt and did.

Take one instance. Christ and his disciples were over-weary with their work, and He said to them, "Come into a desert place and rest awhile." You remember the incident. When they reached the desert place "to rest awhile," they found that the great multitude had gone round the corner of the lake, and there they were again. How would any one of us have felt, going, say, for a few days' vacation, with tired body and brain, to find before us the very people we had just left? As to Christ, He was moved with compassion. He saw the multitude as sheep without a shepherd; so He taught them many things, and fed them too, lest they should faint by the way. That is the heart of Christ; that is the heart of the Father.

But that was not enough. He has *reconciled us* to the Father. He has done that which had to be done. The Father has run to meet us in the very person of Jesus Christ. And now we come to you as ambassadors for Christ, and we say: If God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses, we beseech you in the name of Christ, Be ye reconciled to God.

Having reconciled us to God, Christ *draws us* to the Father. The Father also draws us to the Son. Who of us, looking back to our earliest impressions, has not

FELT THE GENTLE DRAWING

of the Father to the Son? And, again, the Son *shows us* the Father. Not only does He lead us, but He goes Himself before us. What is his coming into the world but a coming from the Father? What is his going from the world but a going to the Father? He does more. He not only goes before us, but He comes again from the Father. "Another Comforter"—not the same, and yet the same. "I will come to you"; and He comes in "the Comforter." He comes on a new mission, on a greater mission, on a better mission for us. "It is expedient for you that I go away." And now, at last, in the Holy Spirit, He fully unites us with the Father. His own prayer is answered. We have accepted and received the gift of God. We are one with the Father, with the Son, and with the Eternal Spirit. Meanwhile let us look at the Christ of God. Let us see Him glorifying the Father, while the Father glorifies the Son. "I have glorified Thee upon the earth; I have finished the work which Thou gavest Me to do. And now glorify thy Son, that thy Son may glorify Thee." Let this be our aim, our prayer, the one purpose of all our meetings—that we being united to Christ shall glorify Christ, and with Him glorify the Father, by the Holy Ghost.

Religion and Godliness.

THERE are five things that are disliked by those who are only nominal Christians—(1) holiness, (2) spirituality, (3) unworldliness, (4) sound doctrine, (5) unselfishness. Charles Kingsley drew a distinction between religion and godliness. A religious person may be a person devoted to a round of sacred services, and to a particular form of belief. He may be a religious Mohammedan, or Hindoo, or Roman Catholic, or Protestant. The Bible puts a prefix before mere religion, and calls that of which God approves "pure religion."

But the word "godliness" goes beyond external service, and that is the word the Bible uses to describe a true saint. External service does not provoke hatred; godliness always does. The hatred may be secret or open. It may take the form of indifference, coldness, contempt, ridicule, or it may be manifested in some cruel kind of persecution. No hatred is so bitter as religious hatred, and no hatred is so prolific in attempts to justify actions which are a disgrace to humanity.

CANON MCCORMICK.

Devon Colporteurs.—A conference was recently held in the Y.W.C.A. Institute, Torquay, of the colporteurs of the Christian Colportage Association for England, when the whole of the eleven labouring in Devonshire assembled, with one from Falmouth, Cornwall, and another from Dulverton, in Somerset, besides a number of ladies and gentlemen associated with the superintendence of the work in the respective districts represented. The audiences were greatly impressed by the reports of work given by all the colporteurs who were present.

Hungry Children. — The report of "The Children's and Invalids' Dinner Table" states that last winter 2912 dinners, 568 pints of beef tea, 1625 pints of rice milk, and 6929 gallons of soup were served to destitute children and adults, while 1922 tickets for free admission to the benefits of the dinner and soup kitchen were sent to the dispensaries and schools in the neighbourhood, to be distributed amongst the sickly and destitute. The dinner table is being reopened for the season. It is earnestly hoped that this excellent charity will be as well supported as heretofore. The treasurer and secretary is Lady Thompson, 35, Wimpole-street, W.

An Appeal for Our Soldiers.

By ELLICE HOPKINS.

I HAVE been so long laid aside, "dead but not buriable," to use Tennyson's expressive phrase, that I sometimes wonder whether there are any left to remember me of my many faithful friends among the readers of THE CHRISTIAN. And yet I know there are many who never forget those who have fallen in leading—not a forlorn hope. There are no "forlorn hopes" under our great Captain; but a hope full of immortality, not to be realised, like all immortal things, without strenuous endeavour, and even the laying down of life itself.

I feel sure, therefore, that there are many who will respond to an earnest appeal I make for funds to carry out White Cross work among our soldiers. We have all been much distressed at the revelations made with regard to our Army in India. Deeply as I am opposed to any re-enacting of legislative measures which only strengthen the evil cause, while patching up some of the evil results, I do not think, in view of the terrible moral problem presented, we are at liberty to take only a negative attitude of opposition to these measures, without seeing that the true moral means for

MEETING THE EVIL

are put in force. I am convinced that much of the evil among our soldiers arises from a careless acquiescence in low traditions that still obtain in the Service—from want of thought rather than from want of heart and conscience. For the most part, they have never received any teaching on the subject of purity, beyond that conveyed in filthy jests and coarse jocularity. I have known a White Cross paper come as a perfect revelation to a man, and wring from him that saddest of all cries, "Oh, that I had seen it sooner—before it was too late."

Now, here we can all work. The White Cross League has undertaken to spread good sound teaching, both by the living voice and the written word, through the length and breadth of the Army, if we will supply them with the funds. One of the secretaries, Colonel Everitt, is himself a military man, the other has been a great worker among soldiers, and is much beloved by them; they are therefore in touch with all the best agencies for reaching both officers and men. Both are excellent speakers. The papers they will circulate are powerful appeals, such as I have often known change the whole course of a lifetime. A gift of £5 will enable us to reach a whole regiment; a gift of 5s. will enable us to appeal to some 200 men. Only let us realise what we owe our soldiers. Their real work is

NOT TO KILL, BUT TO MAKE ALIVE.

It is they who set us a high standard of duty, who make the whole nation alive with heroism in its performance, and set us the example of obedience unto death in our spiritual warfare. Would to God we were as faithful to our King as they are in the service of their Queen!

Take but that one incident in the heroic assault of the almost impregnable position of Dargai by the Gordon Highlanders, when their piper fell shot through both ankles, but immediately righting himself he sat upon the ground amid a storm of bullets, and only blew upon his pipes a louder and more triumphant strain, to inspirit his comrades as they rushed past him up those heights of death to victory. Which of us, when we have fallen or been wounded in our fight with the world's evil, have lost no time in weak laments over our own pain and inaction, but have thought only of inspiriting those who are still left to fight the battle and win the heights?

Surely men who are capable of such heroism as this, or the more passive and still more difficult heroism shown in saving the women and children in the wreck of the "Warren Hastings," are capable of rising from the level of the animal to the height of true manhood. Surely we shall not grudge them a thank-offering for the splendid example of devotion to duty which they set us, or refuse to stretch out our hands to save them from their worst enemies, as they are ready to lay down their lives to save us from our national foes. Communications can be made to me, at my address, 46, Eaton Place, Brighton, or direct to Col. Everitt, office of the White Cross League, 7, Dean's Yard, Westminster.

OUR DAILY HOMILY.

SUNDAY, November 14.

"*I am their inheritance....I am their possession.*"—Ezek. xliv. 28.

THESE injunctions for the priests, the Levites, that keep the charge of the sanctuary, are full of suggestion to those who have been made priests to God and the Father. It is for us to enter into the Holy Place, to come near his table to minister unto his Father, and to keep his charge (v. 16), always remembering that we need the sin-offering whenever we approach God (v. 27). However holy a man becomes, as the revelation of God's perfect holiness breaks upon him, there is need to shelter beneath the blood that was shed.

But when these features of our ministry have been realised, we have a right to look on God as our inheritance and possession. How wonderful that in a deep sense we may obtain supplies of Divine help from our fellowship with God. To follow out the literal comparison of an inheritance would suggest that as the peasant proprietors of Palestine raised crops on their lands, so we may obtain by prayer and faith out of the very heart of God all things that are needful for life and godliness.

We can possess God as the flower the sunlight, as a babe the mother. All his resources are placed at our disposal. The seed cast into the ground immediately begins to take from earth and air the nutriment of its life, and we have the same power of deriving from the infinite fulness of God all that shall make us pure and strong and gentle. The unsearchable riches of Christ are ours, the fulness which God the Father has been pleased to make dwell in Him is ours, all the resources which have been placed at his disposal in his ascension and eternal reign are ours. Alas for us that we draw on Him so little, and fail to possess our possessions.

MONDAY, November 15.

"*And so shalt thou do the seventh day of the month, for every one that erreth, and for him that is simple.*"—Ezek. xlv. 20.

A very touching provision is here. When the services of the newly constituted temple were in full operation, and the priests were performing the usual rites in all the pomp and splendour of their ceremonial on the behalf of all righteous and godly souls, there was to be special thought of the erring and simple; for these two characters a special offering was made. Perhaps the erring were too hardened and the simple too obtuse to bring an offering for themselves, but they were not forgotten. The blood of the sin-offering was to be placed on the posts of the house and the posts of the gate of the inner court, each seventh day of the month, on their behalf.

Whenever we draw around the altar of God, whether in the home or church, we should remember the erring and simple. Whenever a family misses from its ranks one erring member, its prayer and thought are more directed towards that one than to those that have not gone astray. Does not the child who is deficient in its intellect attract more loving care than those who are able to care for themselves? Can it be otherwise in God's Home? Is it not for Peter that Jesus prays? And in so far as we enter into God's mind, we, too, shall care for the ignorant and those who are out of the way.

There is one further thought. The precious blood of Christ has been shed for all. Erring and simple ones alike are included in the supreme act of Calvary. There is room for all such in the Father's House, a warm welcome and ample provision. Like Samuel's words about David, so Heaven speaks of the most inconspicuous members of the Divine family, "Send and fetch him, for we will not sit down till he come hither."

TUESDAY, November 16.

"*And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.*"—Ezek. xlvi. 10.

These are regulations for ingress and egress in the temple which Ezekiel describes, but we may be pardoned for finding a true and tender thought of the new relationship of Christ and his own.

We too go in, to find pasture within the precincts of the fold, to worship in the Holy Place, to get refreshment and strength, as when Jonathan and David met in the wood and strengthened each other's hands in God. On the Lord's Day specially we go in where the seraphim stand around the sapphire throne. But of what avail is it to go in, unless our Prince accompanies us? His presence makes the feast; his company is as sunlight to nature; to hear his voice, to feel the touch of his hand, to sit in his near proximity, this is the bread divine of life.

But there are times when we must go forth, we must leave the transfiguration mount for the valley. When we go forth, our Prince and we shall go forth together (R.V.).

He never puts his sheep forth without going before them. He never thrusts us into the fight without preceding us. If we have to take the way of the Cross, we may always count on seeing Him going first, though we follow Him amazed.

No ascent so steep that we cannot see his form in advance; no stones so sharp that are not flecked with his blood; no waters so deep that He does not wade by our side. It is always the Prince and the subject together.

WEDNESDAY, November 17.

"*Everything shall live whither the river cometh.*"—Ezek. xlvii. 9.

The great need of the world is life. Not more intelligence or activity, but life, "and fuller"—life more abundant, life in full tide, the life which is life indeed, the eternal life which was with the Father, and was manifested to the world. Of that life, this river is the emblem. It issues from the throne of God. It ever tends to become fuller and deeper. It becomes finally too mighty to be crossed, and wherever it comes everything lives, even though it be in the sea of death.

The course of the river of the prophet's vision was due east, to the Arabah, a desert waste, and the Dead Sea, in whose dark brackish waters no fish can live; but as even these are smitten by the crystal tide, a wonderful change takes place—they are healed, and begin to abound with fish, and fishers stand beside it from Engedi to En-eglaim.

This has been the course of the Gospel of Jesus Christ. Ever since the river of the water of life issued from the Cross it has been deepening and extending, bringing life and beauty into the waste and barren wilderness of the world. The transforming effects of the Gospel on continents and islands, on vast multitudes of men, can be compared to nothing less than the fertilising effect of a mighty river. Flow on, great sea of God, until all the Dead Sea of sin is swept away before thy beneficent waters!

But chiefly we want this more abundant life within us. Are there no Dead Seas, no marshes, no waste stretches of desert sands? Is there not urgent need that the lengthening out of our days should see a deepening of the river until it rise beyond our depths. We need the ankle depths of walking to be exchanged for the knee-depths of praying, and these for the loin-depths of perfect purity, and these for the length, depth, and breadth, and height of the love of Christ that passeth knowledge.

THURSDAY, November 18.

"*The Lord is there.*"—Ezek. xlviii. 35.

Ezekiel has in view an ideal city; whether in any material form it is to be realised we must wait to see. But this shall be its prominent characteristic, that God will be there. A great voice will be heard out of heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God Himself shall be with them and be their God."

There is comfort in this for the sorrowful, because where God is, there can be neither sorrow, nor crying, nor pain. God shall wipe away all tears from off all faces. No cypress trees line the streets of that city; no dirge intrudes upon the glad ascription of praise; no sob or groan is possible

There is comfort for far dissevered friends, for where God is, the centre and goal and home, all his children meet. Back from distant lands and spheres they come, home from the school where they have been taught, back from the voyage, back from the military camp, back from the tour of exploration. The gates stand open to admit to his heart, and that heart is the rendezvous of those who have come out of every nation and kindred and tongue, and people, never again to be parted.

There is comfort for the doubting and perplexed. Here, night often reigns over the heart of Thomas and the mind of Mary. Truly devoted souls grope by candle-light, and sometimes they walk in darkness and have no light, learning to walk by faith. But there all mysteries will be unravelled, all problems solved, every question answered; there will be no night, no need of sun or moon, for the glory of God shall lighten it, and the Lamb shall be the lamp thereof.

FRIDAY, November 19.

"*And Daniel continued even unto the first year of King Cyrus.*"—Dan. i. 21.

Is that wonderful? It may seem so when you consider the uncertainty of Oriental politics, and the feverish haste with which favourites are raised to confidential positions and thrust back again to obscurity. In this very book we have glimpses of the virulence of hatred entertained in the court of Babylon towards Jews, and the mortification with which aspirants for the royal favour found it monopolised by Daniel and his friends. But we cease to wonder when we turn to chap. vi. 10, and discover Daniel's habit of kneeling upon his knees three times a day, praying and giving thanks to his God. Prayer is the secret of continuance.

To all deep lives there come moments of serious questioning: Shall I be able to hold out? Shall I always be able to withstand the virulent hate of my foes, and overcome the corruption of my heart? Will it be always possible to meet the strong and imperious demands of duty, and the appeal of those who look to me for help? Amid the changes that the years may bring, will it be possible to maintain my ground? Men are so capricious, events so fluctuating, the sea of human life so unstable. To all such suggestions there is but one reply—prayer is the secret of continuance.

Evening, morning, and noon, let us pray and cry aloud that God may hear our voice. Whatever the press of business, it must be made to stand aside till we have fulfilled this our highest obligation. The vine at Hampton Court has no doubt about continuing to bear its thousand bunches in coming years, since its roots have struck the ever-flowing waters of the Thames!

SATURDAY, November 20.

"*Daniel made the thing known to his companions: that they should desire mercies of the God of Heaven concerning this secret. Then was the secret revealed in a night vision.*"—Dan. ii. 17, 18, 19.

This prayer-meeting, called hurriedly, must have been very intense. There was no knowing whether it might not be interrupted before it was through by the guards of the palace summoning the supplicants to die. These two or three were gathered in the name of God, in rooms which never before had heard his name. But when their prayers had been offered, such serene peace resulted that Daniel was able to sleep with the utmost composure, and his mind, like a mirror, received upon its placid depths the impression of God's thoughts. The apostle's words were thus anticipated, "Let your requests be made known unto God, and the peace of God that passeth all understanding shall keep your hearts and minds."

It is a test of prayer having attained its object, when the praying soul feels there is no need to wrestle longer, and the sweet assurance is borne in that God has received our supplication, and that further words are needless. This serenity of heart shows itself in the unruffled calm of the commercial man in a time of panic, in the quietness of the soul under provocation, in the stayedness of the heart on God, while storms sweep earth and sky.

England and India.—2.

IRRIGATING THE GODAVARI DELTA.

IN a former article we promised to tell the story of a remarkable and successful effort in diverting and utilising the waters of an Indian river, so as to bring fertility and plenty where there had been either devastating floods or decimating famine. The story is a most romantic one, but much too lengthy to be recorded here in any detail. All we can do is to give the main facts in outline. Those who desire to peruse the full narrative (and it is well worth mastering) can do so by procuring Mr. G. T. Walch's descriptive and historical account of "The Engineering Works of the Godavari Delta," published by the Government Press of Madras. It is from Mr. Walch's book that we condense the following statement.

The Godavari river is one of the great watercourses of India. It runs in a south-easterly direction across a large part of the Indian peninsula for a distance of nearly 900 miles, receiving large affluents in its course. About 60 or 70 miles from the sea it emerges from the hill country. Lower down it divides into two main branches, and these, with their offshoots, traverse the great and fertile Godavari delta, which has an area of about 2000 square miles.

Towards the middle of this century the vast district referred to had, from several causes, fallen into an evil case. The population had rapidly declined, and an able servant of the Madras Government, Sir Henry Montgomery, was sent to inquire and report. In 1844, he advised that the neglect of irrigation works, coupled with other causes, had produced the distress and the disappearance of people and prosperity. Being acquainted with the irrigation works constructed by Capt. (now General Sir) Arthur Cotton in the Tanjore district of the Presidency, Sir Henry suggested that this gifted young engineer should be instructed to examine the Godavari delta and inform the Government what could be done. Captain Cotton, after careful inspection, strongly advised that proper irrigation works would entirely change the conditions of the region, and that they should be at once proceeded with. After due consideration his advice was accepted by the directors in council with the governor, who sanctioned the expenditure that Captain Cotton deemed necessary for the construction of a dam or anicut across the Godavari at the top of the delta, where the river was nearly four miles wide. This was in December, 1846. Now began

A STRUGGLE WITH THE FORCES OF NATURE

the like of which has perhaps never been known in the history of civil engineering. Fortunately, the materials for the construction of this dam were plentiful and close at hand; labour was also fairly abundant and cheap. The work was entered upon with spirit and proceeded apace, till Major Cotton, as he then was, about the middle of 1848 had to obtain sick leave, his strength being quite exhausted by unremitting toil and anxiety. His able lieutenant, Capt. Orr, R.E., was left in charge. Meantime additional estimates for the cost of completion had to be sent to the governing authorities. Heavy floods also came and swept away portions of the structure already made. The difficulties, indeed, were such as to discourage any but those who were firmly convinced of the ultimate success and benefits of the project. The works proceeded and progressed, and in the autumn of 1850 Col. Cotton was able to return to his post. He encountered many obstacles, both from excessive floods and from the opposition of those in power. But his dauntless spirit carried him forward, and in April, 1842, he was able to report the virtual completion of this gigantic barrier across the river. We cannot forbear from quoting one paragraph from the long report he sent in to the Government at the time. He said:—

Can we see this large and important work, calculated so substantially to promote the real comfort of a million of people, thus brought to completion through so many difficulties and contingencies, without heartily acknowledging the goodness of God with us, prospering us and bringing the project so far to a successful issue, notwithstanding the opposition it has experienced from quarters from which I had every right and every reason to hope for cordial and energetic support in carrying out a work of such unequalled magnitude in India, and calculated to be in every way so vast a public benefit? May we not hope that its accomplishment with the abundant effects which have already resulted from it to the district will lead to the adoption of such extensive works for the improvement of the country, and the promotion of the welfare of the people entrusted to our care, as will lead to an increasing appreciation of a Christian Government? There is nothing that the natives more thoroughly appreciate, after peace, than public works, and especially those that furnish them with water. And I cannot but trust that this is only the beginning of a series of works worthy of our nation, our knowledge, our religion, and the extraordinary powers God has been pleased to put into our hands. I say our religion; because I am sure it ought to lead us to do our utmost in every way to care for those who are thus committed to us.

This Godavari anicut was but the beginning. Canals were necessary for the conveyance to different parts of the alluvial plain of the water thus diverted. Of these further works we can only refer to one — the Gunnaram Aqueduct, which was carried over one of the minor branches of the river as it approached the sea. The erection of this

WONDERFUL WATER BRIDGE,

built across a wide expanse of stream, was another triumph of skill. The difficulties encountered in its building, from the unstable nature of the river bottom, and also from freshets in the river itself, were very great. It is therefore with surprise that we read that from the commencement of the preparation of materials for the work, till the completion of all its forty-nine arches, only four months elapsed, and in another four months it was ready to have water passed over it. In any part of the world this would have been a noteworthy achievement; in an out-of-the-way part of the Madras Presidency, where machinery was almost unobtainable, and most of the skilled labour required had to be trained as the work went on, it was an extraordinary feat. This part of the scheme was carried out by Lieutenant (now General) F. T. Haig, well known to our readers; and his professional skill was highly commended by the officials. It is true that the celerity with which the thing was done ran up the cost considerably beyond the first estimate, but it is also clearly shown that the saving of time in bringing the aqueduct and its related canals into use realised a gain far beyond the excess of cost. As to the resultant

GAIN TO THE COUNTRY

from these important works, we cannot do better than quote from a Madras Government despatch, dated 1882, to the Secretary of State for India:—

The results achieved are extraordinarily good, and we consider that they reflect great credit on the officers who have been concerned in the inception and execution of this great system of irrigation. The annual surplus revenue, after paying all charges, including interest on the capital outlay of Rs.12,719,245, amounts to Rs.1,186,318, which is equivalent to a return of 9.33 per cent. If interest charges be not included, the annual surplus amounts to Rs.1,618,194, or 12.72 per cent. on the capital expenditure. These are the immediate financial results. The indirect benefits following on the creation of this large irrigated area cannot be similarly estimated in figures, but they are none the less substantial and enduring.

To this we would add that the value of the indirect benefits can be shown very palpably in figures. This same Government statement describes how the total revenue of the district increased from twenty lakhs of rupees to ninety-five—an advance of £750,000 a year, all certainly due primarily to the irrigation and navigation. On this point also we may quote the following conclusive words, written by an official twenty years ago:—

At the commencement of our rule this district constituted a portion of a neglected province; and at one time it was desolated by famine and misgoverned by the numerous landowners and their advisers. Since the introduction, however, of the admirable system of irrigation it has brightened and revived. Famine is unknown. The people are prosperous and contented. It is the garden of the great northern province. Its revenue, instead of being reduced, as it once was, to the verge of bankruptcy, is more elastic than it has ever been, its population has more than doubled, the material prosperity of its inhabitants is proved by their being better fed, better clothed, and better educated than formerly; its commerce has flourished, and its trade has developed to a marvellous degree; and it may confidently be asserted that it is in as peaceful, happy, and prosperous a condition as any part of Her Imperial Majesty's dominions.

Mr. Walch, in citing the foregoing, says it is as true to-day as then. "Still is famine unknown in the district, for famine in India is born of prolonged drought, from the effects of which the delta is secured by the abundant water poured over it by the Godavari." If this can be achieved in one corner of India, *why not in other parts* of the country where the same need exists, and where a water supply is available?

The Neglected Continent.

Senor Olsson, of whose plans we gave some particulars in August last, has entered upon his campaign in South America with great energy. Leaving New York with a party of young men in May last, their first stopping place was Panama; Mr. Clark was left at this point. Two other brethren were sent down the Pacific Coast to Ecuador and Peru respectively. Meanwhile, Señor Olsson continued his journey along the Northern Coast of South America to Caraças, the capital of Venezuela, where he tarried a fortnight, holding meetings, consulting with the Christian Alliance missionaries already there, and carefully re-organising the work. Before he left, the workers were distributed so as to occupy two stations, one at Caraças, and the other in the interior.

Mr. Olsson then passed on by way of Barbadoes and Trinidad to the city of Para, situated at the mouth of the great river Amazon, commanding the trade of the whole Amazon valley. He found himself immediately in touch with a true fellow-worker in the person of Mr. Nelson, a missionary unattached to any society, who has been labouring successfully at Para for the past five years, and has already established an excellent work and a strong native church. After prayerful conference with brother Olsson, Mr. and Mrs. Nelson, united with the Christian Alliance Mission, have agreed to take charge of the proposed work along the Amazon valley, and among the Indians of that vast region.

Writing from Buenos Ayres, on August 16, Mr. Olsson says: "I have safely arrived after an absence from home of eighteen months. I was somewhat delayed going down the Brazilian coast, but the Lord's blessing has rested on me, and many doors have been opened for the blessed Gospel to be proclaimed to the nations and tribes of South America. Brother Cook, with a native helper, has gone to the savage tribes of the Cherentes Indians far in the interior, and brother Hathaway has gone to the Indians of Paraguay. I trust we shall have thirty missionaries at work this year. Two more arrived at Buenos Ayres last week from Ireland to work with us, and I hope to get a number of native helpers. One of our missionaries has reported souls converted in Peru."

Mr. Olsson is making preparations for a long, difficult, and dangerous journey into the interior, from which he cannot hope to return to civilisation before May of next year. Further particulars of the work and its needs may be had from Mr. H. S. Ridings, 31, Carson-road, West Dulwich, S.E., who will be glad of opportunities to address drawing-room and other meetings.

Naples.—In a recent letter Mr. Stephen Burrows says:—"Our mission efforts at Torre, near Pompeii, have alarmed the harpies who hitherto had a free hand on board British ships. These men and the Popish sisters see their craft in danger, and their coadjutors, the boatmen, have boycotted the colporteurs from Naples Sailors' Rest. The English colporteur, in this way, was detained until midnight on Oct. 27. No doubt the false miracle-working shrine at Valle di Pompeii causes the ignorant natives to be fanatical against evangelical work in the district. British Christians give sympathy to their persecuted brethren in China, Russia, and other lands; ask the friends in England to give us their prompt sympathy in enabling us to secure the mission ship *St. Paul*, so as to have our own boats, reading-room, and an English sailor always at hand."

THE LATE

Mrs. Colonel Urmston.

EARLY in September last there fell asleep in Christ one whose name was known to many of our readers, and of whom it may be truly said, "She hath done what she could." Harriett E. Hughes Urmston was the fifth daughter of the late Mr. William Hughes Hughes, formerly M.P. for the city of Oxford. At the early age of twenty-two she became the wife of Lieutenant Henry Brabazon Urmston, an officer in the Bengal Army, now a colonel on the retired list. To the godly training of a pious and devoted governess she owed, under God's blessing, many of those gifts and graces which enabled her in after years to become a "mother in Israel."

When, in 1850, she went out to India to join her husband her heart was already given to God. She entered at once upon her married life with a firm resolve to live and work for his glory and to stand up for Christ against the sinful pleasures and worldliness of Indian society. Within a few years she was brought in contact with earnest Christian men and women at Peshawar, and at the weekly Bible readings held at different houses her remarks were always listened to with much attention. This was the beginning of her great interest in missionary work, and the formation of the "Mission to the Afghans" was an epoch in her life. It was here, too, she first came into touch with the European soldiers and their wives. Her sympathies were at once drawn out, and she paid frequent visits to the European hospital with the view of giving the poor inmates spiritual help and consolation.

This was, however, but the beginning of a much larger sphere of work, which she carried on at Rawal Pindi from 1868 to 1874. During these years her evangelistic services were of a remarkable and far-spreading character. She so effectually lived down opposition that officers commanding regiments opened their large school and recreation-rooms, and hundreds of men and many women used to attend regularly to hear the Gospel. It would be impossible to describe the effect produced upon many of those stout hearts by these addresses. At first the meetings were only intended for the soldiers and their wives, but many of her own rank in life became regular attendants. Weekly meetings for the officers' wives were also held at the hill station of Murree during the summer months. She was a daily visitor at the women's barracks and hospitals. Her zeal, energy, and devotion knew no bounds; cholera outbreaks had no terrors for her, and she has been known to sit and pray with men sickening and dying from this awful disease, without the slightest alarm. At the close of every meeting she would invite those whose duty allowed and who wished to stay a little longer to do so, when ofttimes ten, twenty, or thirty seekers after God would remain for more personal dealing.

By permission of the General, she used to visit the military cells, and sit and talk and pray with some poor fellow who in a drunken bout had committed some terrible crime. The sentry pacing outside was often amazed to see her quietly speaking and praying with those prisoners awaiting trial. Occasionally after their conviction and removal to a distant military prison she received letters full of deep repentance, and thanking her in the most hearty way for her words and counsel. Scores of soldiers' letters attest the reality of those evangelistic efforts and meetings. Eternity alone will reveal how many were turned from the error of their ways to serve the living and true God.

The Temperance cause was strongly advocated by her at this time, and she had the satisfaction of persuading many a man to take the pledge, her own example adding weight to her arguments and advice; but she never gave a temperance address without bringing in the Gospel. Her ready pen was every now and then used in discussing social questions of the day in the public papers.

The year 1874 found Mrs. Urmston in Kashmir, where her husband was appointed to act as Resident at that native Court. Towards the close of the summer a dangerous illness prostrated her and nearly proved fatal, but the Lord had still work for her to do on earth. She returned to England by medical advice, and was never able to return to India without great risk to her life. Having

From photograph by Mr. A. Debenham, Ryde.

settled for a few months at Southsea, which afterwards became her home for eleven years, she soon found opportunities for evangelistic work amongst soldiers, sailors, dockyard men, and female prisoners in the Portsmouth gaol, as well as amongst her own class in that fashionable watering-place. She obtained permission to visit the Dockyard during the men's dinner-hour, and there in the large dining-halls provided for the men she spent an hour twice or three times every week, speaking to them words of faithful warning and encouragement suited to their simple minds. Great blessing attended these gatherings. Not unfrequently she followed them up in their houses, and had the joy of seeing many turned from their drinking habits and beggarly homes to become sober, happy, God-fearing men.

She became a constant visitor at the late Mr. Henry Cook's Mission Halls, speaking to large crowds of red and black coats, with a good sprinkling of the town's poor and fishermen. On her way to these meetings she frequently went into the public-houses and invited soldiers and others to come out and join the meeting. She also became a regular weekly visitor at the prison in Portsmouth, spending from two to three hours in the cells with the female prisoners. She was permitted in after years to see some deeply interesting results of this work.

During her first year's residence at Southsea she was led to take part in some special services being held by the "Christian Mission," and frequently addressed large meetings. Similar gatherings were occasionally addressed by her at the Great Assembly Hall, Mile End. Many instances might be quoted of letters reaching her from distant places, showing how the good seed sown in faith had sprung up and brought forth fruit. In those eleven years at Southsea Mrs. Urmston was frequently invited to address drawing-room and public meetings in behalf of the Zenana Mission in different parts of the country.

During the last ten years of her life she devoted herself more to the poor and sick in her own neighbourhood. Thus she laboured on to the last, full of joy, until it pleased God to lay her aside by a short and sudden illness of only a fortnight, and to take her to Himself. Several hundreds of letters since received attest the value in which she was held by both rich and poor. Truly, "the memory of the just is blessed."

The Famine in India.

Mrs. Bruere writes from Poona:—"In February last I wrote that I would take in famine children if the money came in. This I have done, and now we have over 100 girls and a like number of boys; besides these I took in fifty others who have died.

"I am now asking the Lord to lay it upon some heart to establish this work, so that if anything happens to me it may go on just the same. The majority of the children are getting on well, and all are being daily instructed in the Bible, and special efforts are made for their spiritual welfare."

Mr. J. Lampard, in his fourteenth Missionary Letter, from Nikkum Village, Baihir, Balaghat, C.P., writes: "The chief work of the past six or eight months has been famine work, *i.e.*, caring first for the bodies of the starving multitudes about me. I have been compelled to establish a Mission Orphanage, which now has some twenty children. These have not only been rescued from starvation and in some cases from things that are worse, but are learning to know about, and I trust to love, Jesus, and may make us valuable helpers in the future. I propose to make the Orphanage an industrial one, the children spending part of their time in field or other work."

The Mission is entering upon an advanced stage, and a bungalow to serve as headquarters of the work is now a necessity. For this and establishing and maintaining the orphanage as well as covering other expenditure during the next twelve months, Mr. Lampard thinks at least £550 will be required.

Moravians in Lesser Tibet.—In the last "Moravian Quarterly," baptisms are reported from all three of the main stations of the mission, but the best news comes from Poo, where for long years the work has seemed like sowing on the flinty rock. Here there has been an evident outpouring of the Holy Spirit of God, especially among the poorer inhabitants. At Easter 14 adults were baptized, and there are more candidates under instruction. One or two less direct, but important, results of the Mission may be mentioned. A purer Tibetan is spoken around our stations. The people are learning to exercise more common sense and less dependence on superstitious usages in the pursuit of agriculture. Incidentally Mr. Ribbach mentions that the Roman Catholics are making strenuous efforts to gain a firm footing at Leh, and that whilst last year only one priest was stationed there, now there is a rumour afloat that nuns are coming as well.

Among French Priests.

MAY I add a few lines to your recent notice of the movement among French priests. The independent and bold position taken by the Abbé Bourrier at his examination on Oct. 20 by the Protestant pastors of Paris, prior to his ordination on Oct. 24, at the Temple de l'Avenue de la Grande Armée (formerly that of M. Bersier), and his fearless declaration of faith at the ceremony before the vast crowd of persons gathered together, has given a new interest to this movement, and has gained it the sympathy of many who before were indifferent or hostile. Men of all shades of opinion are asking whereunto these things will grow.

La Vie Nouvelle, of Oct. 23, writes:—"God will help you noble souls, valiant servants of Christ. All our sympathy, and all our prayers are with you. Whether you come to increase our ranks, or whether you remain outside of Protestantism, provided you do the work of God in a spirit of submission to his will only, and of faith in his love, you are on our side, and we are with you. And yet what a force for us, Protestants, what a rejuvenescence, if a strong current should form, bringing into our church all those men of conscience, inured by struggles within for the good fight without, these priests of God, with souls so courageous and intrepid!"

The *Evangéliste* writes: "Who knows if God is not reserving for M. Bourrier the work which M. Hyacinthe Loyson either could or would not do. Doubtless, warned by his predecessor, our new colleague has for this reason resolved to put the new wine of his evangelical convictions into new vessels."

On October 14 there appeared in one of the Paris daily newspapers a letter from one of the best-known of the Roman clergy of the capital to the Archbishop, giving in his resignation. And only these last days another priest and his brother in the South of France have also, from conscientious reasons, written to their bishop, that they seek in

THE UNCORRUPTED GOSPEL

their salvation and their peace of mind. There are between forty and fifty former French priests who are now Protestant pastors or evangelists; but what is especially significant is that among the last converts are men of deep conviction, who have gone through untold anguish of spirit, men of gifts, and with intrepid spirit, against whom it is impossible for the Church of Rome to lift up the finger of scorn; men of individuality who are joining together in God, and are ready for some expected fresh development in the history of Christ's Church.

They have now their organ, *Le Chrétien Français*, and many are the communications which its appearance has led to. There is talk of a college or home, where these weary, stranded souls may find a haven of rest; where they may, by mutual converse, encourage each other; and where well-known Protestant ministers and friends may offer them the peculiar preparation they need for future work for the Master.

There exists in Paris an influential committee for raising funds and for helping on this important movement among the French priests. We are told that there is disorganisation among the Roman clergy in France. We are threatened by such a number of applications from priests, that with the means at present at our disposal it will be impossible to give the temporary help needed—the training so needed for one who has but just left the monastery or the sacristy to become a true preacher of the Gospel of Christ. Will our friends join us in much prayer that the Lord Himself will grant to these struggling souls the glorious liberty of his children, that they may know *his* service to be one of perfect freedom.

G. Whelpton.

4, *Rue Roquépine, Paris.*

The Murder of German Missionaries in China.—Official intelligence has been received tending to confirm the report published by the *Kölnische Volkszeitung*, of the attack upon German missionaries in the province of Shan-tung. It appears that the mission station attacked was at Yen Chu fu. The missionary Nies is reported killed, and his companion (Ziegler) missing. A third missionary named Steinx is stated to have escaped. It is declared that on the receipt of the above intelligence the German Government gave orders for the adoption of the measures demanded by the situation.—*Reuter.*

[984]

The Central Morocco Mission.

THE annual report of this Medical Mission opens with an account of Morocco and its inhabitants, with a description of the famine distress. A statement is given of the basis and progress of the Mission. The dispensary is open daily. "In our general consulting-room our work is varied; while examining patients we have books lying on the table for anyone who cares to read; at the same time interesting conversations are going on which often end in lively discussions about the merits of the death of Jesus Christ. There have been 7301 patients attended to, 1800 of whom were visited at their homes. The work among the students during the year has been exceedingly cheering. Large numbers of New Testaments have been given away, which were highly appreciated and read with deep interest." More serious cases are received in the hospital, and among the patients good work has been done.

Itinerations were made last spring by Dr. Kerr and Mr. R. G. Steven into Bini Hassan, and it is stated that, "despite the difficulties, in general our work this year has been very encouraging. However willing the Jews may be to listen to the Word, they are afraid, as they are hemmed in by a circle who impose on them excommunication for the most trifling offences, even burying the refractory in the place where strangers are buried.

"Among the Moslems, more especially the officia class, this hatred has in no way lessened towards Christians. We were grieved the other day to hear that a poor and respectable Arab living outside Rabat was apprehended and sent off in irons to the Sultan, because he had let a piece of ground to a German merchant. We are in no way discouraged by the opposition, as it leads us to redouble our energy and faith in God. Amid all there are many open doors. We are anxious to open a station and hospital in Salee this coming year if possible."

More workers and an additional fully-qualified medical missionary are sorely needed. Two fresh workers, Mr. M. C. Taylor and Miss H. Harper, have been accepted. The hon. sec. is Mr. Grahame Wilson, 13, Royal-terrace, Crosshill, Glasgow.

A Visit to Bilbao.

I spent about three months at a seaside place near Bilbao this summer. The darkness and ignorance of the people in that neighbourhood is surprising indeed. The Virgin Mary might be a hundred different persons in Spain. In that population she is chiefly worshipped as "the Virgin of Begoña." Amongst her other virtues, this virgin is supposed to be a great friend of sailors.

I had a long discussion with a young lady one evening in her house. Shortly before my visit she had been to confession, and brought home a candle to burn to the Virgin of Carmen or the Virgin of Dolores—I forget which it was—whose image she had in her room.

I visited the parents of a little girl who had just died. I had several talks with the child's teacher, who admitted that Jesus was more than his mother. I hope and believe that she will henceforth, as much as she *dares*, teach her little charges about the love of Jesus, and not so many tales about the Virgin. The priests were watching me and the people; and before the end of my stay this poor young woman and her mother, both well-disposed persons, and ready at first to listen, hardly dared to speak to me if I passed them.

My landlady was liberal-minded, and allowed me to have meetings in the house. Several came from some distance, as well as some of the neighbours. We keep up a correspondence with some, and hope to go amongst them all again as the Lord leads. This is the second year of a short stay in that part of Spain, and we quite feel that the Lord has opened a door for work there for us, when the heat in Madrid makes it impossible for us to remain here.

The work in our hands in Madrid is growing; we have the joy not only of seeing more attend the meetings, but also fresh open doors for visiting, and cottage meetings in other parts of the city. Some take a real interest in God's Word who had before either never heard of it or had been much opposed to Protestants. To the Lord of the Harvest who has sent us here, and given us our work, we look for all supplies. The hon. treasurer is Mr. F. C. Brading, 8, Cavendish-villas, Bowes Park, London, N.

Ellen J. Leake.

Calle Diego de Leon, 8 pral, Madrid.

Chinese Bible-women.

THE Chinese Bible-women's Mission supports native Christian Bible-women in China. According to the custom of the country, the native women are not permitted to attend the ministry of a male teacher. Hence if the heathen women are ever to hear the Gospel, it must be by female workers going among them. In a statement on the importance of Chinese Bible-women's work, Archdeacon Wolfe, of Foochow, says:—

"Chinese women are the great upholders of idolatry, and are the chief hindrances to the spread of Christianity. Their gross superstition is only equalled by their intense ignorance. Not a ray of light, as a rule, is allowed to penetrate into their dark minds.

"The vast importance of teaching and gaining the women is seen when we consider, first, that they constitute nearly one half of the vast population—400 millions—in the Chinese Empire; and, secondly, that they have the sole care of the children who are to be the future generation of men and women, and instil into the youthful mind in its most impressionable period their own deep reverance for those superstitious systems of idolatry which exercise so great an influence and power over the Chinese mind.

"There are, I am happy to say, instances in which mothers have first been converted, and then were the means of bringing their entire families to Christ. Male missionaries can have little or no opportunity of dealing with the female portion of the population—hence the necessity of lady missionaries and native Bible-women. The latter, especially, when truly converted and carefully taught and trained for the work, are an indispensable agency in every mission for the teaching and evangelisation of the women. They can visit without let or hindrance, and tell the wonderful story of God's love. Moreover, these native Bible-women can enter fully into the feelings of their heathen sisters, and sympathise with them in their trials and difficulties.

"In Hok Chiang we have eight of these women at work, where, without exaggeration, forty or fifty are required. In this district there are over 2500 Christian women scattered among many towns and villages, who need much visiting and teaching, which can only be done by Bible-women taught by the Spirit of God. It is impossible for the most of these poor women with their crippled feet to walk long distances over steep and slippery pathways (there are no roads) to our places of worship, and the visits of these Bible-women, and those of the lady missionaries, are the only means of teaching them and helping them to live the Christian life."

A Bible-woman may be maintained for about four guineas a year. The quarterly record of the Chinese Bible-women's Mission, entitled "The Lamp of China," is full of deeply interesting information. Further particulars regarding the work may be had from the hon. treasurer, Mrs. Elborough Woodcock, 3, Buckingham-gate, S.W.

Bible Lands Missions Aid Society.—Readers who have recently contributed to the funds of this Mission will be glad to learn that, in the absence of Lord Kinnaird, Rev. W. A. Essery, hon sec., has just transmitted £700 from the Armenian Massacre Relief Fund to six mission stations in various parts of Asia Minor. These grants are specially devoted to the Massacre Orphans' Homes. The Society urgently needs a further £2000 in aid of the winter support required by these pitiable children.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

"Let your Light so Shine."

BY G. HAY MORGAN, B.Sc.

ONE cold winter's night, when the bright stars were shining overhead and the wind was keen and frosty, I was waiting on Cardiff platform for the mail train to London. Pacing up and down the platform trying to keep warm, I passed several times the lamp-room, where the carriage lamps were cleaned and kept. There they were now all standing in rows on shelves, looking like a library of lamps.

I thought I heard a conversation going on between two of them. The one, whom we will call Mr. Goodwick, said to the other, Oily Dan: "I hope we shan't be compelled to go out this bitterly cold night. It's so nice and snug in here that it seems a perfect shame to drag us down against our will." "You're quite right, my friend," said Oily Dan. "I don't see why they should always put us on night duty, when the air is coldest and when all respectable people are fast asleep." But here comes the man with the lamp-carriage and the long stick, and down they are taken, lit up, and roughly banged into their proper hole in the train compartment. In a few minutes they are whisked away up to London.

On the morrow morning they travel down to Cardiff again—all black and grimy after their night's work, they find themselves once more in the familiar room waiting to be polished up before they are replaced on the shelf. Oily Dan, with a very husky voice (for he's almost choked up with soot), says, "My word, Mr. Goodwick, I'm very glad I went out last night, I was put in a first-class carriage. There was only one gentleman there, and he was so anxious to be alone that he *shook hands* with the guard. No sooner had the train started than he began pacing up and down the carriage, raving at the top of his voice; then glancing at some papers he held in his hand, he looked up at me and said, 'Capital light this lamp gives,' and shouted and stamped again. I grew quite frightened and thought I should be smashed. But this morning as I came down I heard men talking of the eloquent speech which the gentleman made in Parliament last night. The papers to-day are full of it. He wouldn't have been able to practise so well if I hadn't been there to give him light." Said Mr. Goodwick: "Well, you know, I'm not sorry I went out last night either, for I was put in a third-class carriage, and there was a woman there with a pale thin little baby. It must have been in great pain, for it cried so much. And the mother pointed to me, and told the baby to look at the beautiful bright light; and when it looked at me it stopped crying, and laughed and crowed enough to make the anxious mother laugh too. Yes, I'm very glad I was there to help that poor woman."

So, my dear children, God has given us each a lamp to light for Him. We must not hide it or put it out. Neither must we, thinking most of our own comfort, want to save ourselves trouble and cold, but let our light shine in the dark places. There so many who need a kind word, a helpful smile, and little bit of practical sympathy, and these things we all can give. In home, in street, and in school let your light shine for Jesus' sake, remembering Him who said, "Let your light so shine before men that they, seeing your good works, may glorify your Father who is in Heaven."

Jesus bids *us* shine with a pure, clear light,
Like a little candle burning in the night,
In this world of darkness we must shine,
You in your small corner, and I in mine.

Scripture Union Portions for Next Week.

Sun. Nov. 14	*Esther*	vi.	1-14	Th. Nov. 18	1 *Peter*	i.	13-25
M. „ 15	„	vii.	1-10	F. „ 19	„	ii.	1-12
Tu. „ 16	„	viii.	1-17	Sat. „ 20	„	ii.	13-25
W. „ 17	1 *Peter*	i.	1-12				

Children's Special Service Mission.

Mr. Hutchinson, *St. Matthias', Handsworth, Birmingham*, to Nov. 12; *Pershore*, Nov. 13-17; *Plumstead*, Nov. 20-26. Mr. Callender, *Holy Trinity, Sydenham*, Nov. 11; *St. Matthew's, Bayswater*, Nov. 12; *St. Paul's, Cambridge*, Nov. 13-22; *Christ Church, Old Kent-road*, Nov. 27-Dec. 6. Mr. Spiers, *Middleton-road Congregational Chapel, Dalston*, Nov. 11-26. Mr. Tyler, *Brighton*, Nov. 11; *Gresley and Linton*, Nov. 14-16; *Measham*, Nov. 17. Mr. Goodman, *Walford Hall, Stoke Newington*, Nov. 13-21; *Congregational Church, Upton*, Nov. 22-24. Mr. Hewlett, *Reigate*, Nov. 14-27. Mr. E. Hughes, *Bethnal Green*, Nov. 21-26. Rev. T. Longstaff, M.A., *St. Mary le Crypt, Gloucester*, to Nov. 13. Mr. Arrowsmith, *Harrogate*, to Nov. 19; *Leeds*, Nov. 20; *Laughton*, Nov. 25; *Leamington*, Nov. 26-28; *Wallington*, Nov. 29-30. Mr. W. H. Wilson, *Ackworth*, to Nov. 13. Mr. Seyler, *Enfield* Nov. 15, 17, 18.

What the Flowers Said.

"MOTHER, did you know that flowers could talk? I never dreamed of such a thing; but to-day Hester Joliffe got a bunch of heliotrope from one of the college boys, and I heard the big girls laughing at her and saying heliotrope meant 'I love you.' And when I asked what they meant, Hester called me a little goose, and asked me if I didn't know that every flower has a motto; she calls it the flower language, and she says, mother (here Sybil looked doubtful at her mother), she says if I come to her house this afternoon she will tell me what the motto is of all the flowers."

"I can tell you all the flower mottoes, daughter, after tea; but I do not want you to spend this lovely afternoon indoors; I can tell you a much sweeter way to make flowers talk than by their mottoes."

But mother would not tell what she meant till Sybil had washed her face and hands and eaten her dinner. "Now, daughter," she said, "if you take my shopping basket full of flowers to Miss Louisa Perry, away down in the village, and ask what the flowers say to her, you will find that they can talk like preachers."

The village was two miles away, and the spring sunshine was getting pretty hot, but under mother's Japanese parasol Sybil did not care for the sun, and Miss Louisa did seem glad to see her. The poor old woman had been paralysed, and could not walk a step from the big cushioned chair, where she was placed every morning by loving hands.

"What do the flowers say to me, dearie?" she said with a bright smile; "they say, 'Well, old lady, aren't you glad your heavenly Father made such pretty things for you to look at? And aren't you glad He made little hearts tender, and little hands kind, and little feet willing to bring them to you?'"
—*Our Boys and Girls.*

The Danger of Discouragement.

"You can't do it, you had better give it up," said one boy to another, the latter being busily engaged in untangling a knotty rope. "You have spent ten minutes now, and it has amounted to nothing."

"Ah, see," was the happily spoken answer, as the rope gave an inch. "Here is one tangle less, and the rest will be easier."

"You can buy a new rope for ten cents."

"Yes, but I want the satisfaction of accomplishing my task."

It is a sin to discourage those about you. There are those whom it may not affect, they have courage and go steadily on, while others turn listlessly aside, lay the task down as useless and hopeless, and live an idle or purposeless life.

Most of us know how much harder life is after having administered to us a bitter and uncalled-for dose of discouragement. It may not arrest us from our purpose, but it often causes us to go on with little heart or inspiration. On the contrary, who can estimate the good done by kind, helpful words? "That is good, but I am sure you can do better," said a teacher one day, as she examined the essay of a youthful aspirant. The boy returned to his seat, a bright smile lighting his face, the firm lines about his mouth indicating that what was expected of him he would accomplish. The simple words had a powerful influence over his life, and his ability became a surprise to those about him.

Thus it is that often a single word of encouragement is all that is needed to help us over the hard places in life. A young literary aspirant laid her pen down wearily one day. All inspiration seemed to have deserted her, the work seemed useless and unappreciated, and the profession already overcrowded. "No one cares to read what I write," she sighed. She picked up a paper, her eyes glancing carelessly down the columns, when she saw an article of her own, and a kind editorial expressing pleasure in happily written words. It was just the impetus she needed; she set to work with new hope and inspiration, and ever after there was force of truth in her words which made itself felt. Others believed in her, and they should not be disappointed.

It is the duty of every Christian to encourage and help. It seems to me there is no sweeter mission than to bring cheer into a life filled with discouragement. There are hindrances, difficulties which all must meet, but out of the hardest conditions blessings may come.—*Christian Union Herald.*

Children's Mission, Camberwell.—The report shows steady progress. There are now 150 scholars in the Sunday-school. The Bible-classes are encouraging, while the Sunday evening services have been well attended. The secretary is Mr. A. H. Roe, 251, Southampton-street, S.E.

Bible Searcher (No. 97).

1. Who were the parents of Timothy, who was his grandmother, and from what town did he come?
2. What did Paul call him?
3. What charge did Paul give him?
4. Where did he minister unto Paul? (Acts xix.)
5. For what did Paul thank God? (2 Tim.)
6. What did Paul ask God to give him?
7. What was Paul's last request to him?

[Children under TEN do 2, 3, and 5; under THIRTEEN 2, 3, 5, 6, and 7.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (96).

1. Without shedding of blood. (Heb. ix. 22.)
2. And unto them that look for Him shall He appear the second time without sin unto salvation. (Heb. ix. 28.)
3. As with sons. (Heb. xii. 7.)
4. Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthae, David, Samuel, and the prophets. (Heb. xi. 4-32.)
5. Sat down on the right hand of God. (Heb. x. 12.)
6. To appear in the presence of God for us. (Heb. ix. 24.)
7. For our profit that we might be partakers of his holiness. (Heb. xii. 10.)
8. The profession of our faith; for He is faithful that promised. (Heb. x. 23.)
9. To lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. (Heb. xii. 1-2.)

Foreign List.—Correct answers received from:—
No. 88. Launcelot M. Knight, Alice Henderson, Charlotte Cane, Maria H. Lister. **No. 89.** J. Garrett. **No. 90.** Launcelot M. Knight. **No. 92.** Dora E. Wallace.

No. 95 (second list).—Correct answers received from:—
Minnie Allen, Daisy*, Ruby* and Ernest Allen, Jessie Alen, Mary Allen, Jacob Americana, Daisy Annett, Willie Aston*, E. Athole, Gracie Barnes, Lilian, Teresa, and Katharine Blackie, Hilda Bassett, Wm. Baker, Myer Barnett, John Baring, Mary Ballingal, Conyers, Massy*, and Allen Baker, Elizabeth Black*, Dorothy*, Leslie, and Herbert Berry, Frances Bennett*, John* and Ethel* Benger, A. Bridges, E. Biddlecombe*, Robert Browne*, Ernest and Herbert Bond, Charles Brown*, Albert Botting*, Bert. Brotchie, Stanley Boxer, Eva Browne, Ralph Bourne, Ashley H. Bowker*, Bertie* and Harry* Butler, Maggie* and Jessie* Carter, Lottie* and Daisy* Carmichael, B. Cashford*, E. Ruby Carpenter, Rosaline Castein, Katie and Alexander Clark, Ellen Charman, Millicent* and Cicely Craven, Jack J. and Dorothy J. Clarke, Mary* and Willie Charles, Maud Clarke*, Lionel, Gladys*, and Beryl Calvert, Alice E. Crang*, Olive B. Coleman*, Edith and Dora* Corrie, Edith Corrick*, H. G. Cooper, Nina Coote, Marjorie Collins*, Arthur J. Cox, Lily Coles*, E. Church, Dorothy* and Willie* Davies, Maud Davidge*, Mary, Florence, and Denis Davy, Florrie and Bell Dance, Edith Daisley, Jennie* and Katie* Dewar, Vera Dickinson, Ashley and Cecil Dodd, Gracie Dodington*, Jessie Dunlop, Kenneth Dunbar*, G. B. and Marjory* Dyke, Muriel Edwards*, Maud Eddey, Eva L. Edmundson, Frances and Flossie Falconer, Janet Fawkes*, Amelia A. Frazer, Arthur Farmer*, Charles Faillettaz,* Maggie, Kate, Bessie and Mabel Fletcher, James and Marian* Freegard, Lilian Fidler*, Wm. and Fanny* Field, Ernest*, Willie*, and Reginald Findlay, Frances* and Aileen* Figgis, Amy Foster*, Flossie*, Janetta*, Maggie*, and Agnes Fullarton, C. H. Gale*, Mary E. Glass, Irene Garliner*, Ivan Garrod, Peggie* and Willie* Gray, Louisa Gretton, Daisy Greenacre*, Chrissie Green*, Helen Gregory, Edith Grieve, Minnie Giddings, Aaron Goldencrown, Dorothy Grove, Hilda Godfrey*, Mabel Gusterson*, Nina Hare, Nellie Hatchett*, Dorothy E. Harris, Winifred Harvey, Edith* and Emily* Hearn, Ada Heap, Lilian* and Ernest Herivel, Agnes Head*, Theodora Hill*, Violet Holford*, Margaret* and John Hogg, Mena*, Edith L.*, and Harcourt* Hunter, Ethel* and Eva* Hutchings, Grace* and K. Ireland, Lucy Jacob, Sinclair Jackson, Grace and Dudley Joyce, K. G. Johns*, A*., W.*, T*., B.*, and Alex* Kay, Maximillian Kalb, Gertrude Kingerlee*, A. C. King*, Gertrude and Hubert Kirkpatrick, Arthur Llewellyn, Dorothy Linney, Cecilia Lichtenstein*, Harry, Jas. W., and Edith J. Lowe, Edith Lockhart, Murray and Grahame Lloyd, Nellie Lovegrove*, Hannah Lovell*, Harriet J. Lynham, Thos.*, Nellie, Bella*, Abraham*, and Katie* Mack, Barbara Maconchy*, Gracie and Kathleen McClure, Laura Macaulay*, Margaret J. Macphee*, Geo.* and Charlie* Macdonald, Annie Macnair*, Amy Martin, Alan Marples, Enid Mather*, Louis and Queenie Matthews, Margery Matthews, Olive Mewburn, Hilda Medill*, Reginald Measor, Nellie Meade*, Helen Mickelburgh, Charlotte and Bessie Millar, Ethel Morgan, Elsie and Marjorie Morgan*, Evelyn* and Arthur* Moir, Margaret and Dorothy Morris, Dora Muir, Frances Munce, Ernest and Edie Nash, Mary, Henry, G. F. and J. W. Neligan, Herbert Newton*, John, Peter*, and Cissy Nicholson, Maude and Amy Nottage, Eva and Maude Oakes, Florence Osmond*, Ellen Owen*, Geo. Oglivie*, Dorothy Patten, Herbert Parr, Nancie Parker, Willie*, Maggie*, Ada*, Winnie*, and Jessie* Palmer, Winifred Page*, Nelly* and Louie Peachey, Evelyn Peachey*, Laura Percy, Frederick and Johanna* Pearman, Walter Perryman*, Daisy and Vera Petrides, Edwin Peters, Susabel Pim, Isabel* and Gladys* Phipps, Margaret* and Lillian* Pook, Cyril Pomeroy*, Edith Quick, Hilda Rawson*, Mary W. Ramsay*, Herbert, Edward, and Marjorie Rainey, Cyril Reeves-Palmer, M. L. Rickards, Olive and Sydney Robertson, Isabel*, Jessie, and Elmina Roe, Arthur M. and Cyril Roberts*, Matilda A. Robinson*, M. Stella Robertson*, Jinny Rule, Dollie Salt, Evelyn* and Violet* Shaw, Muriel and Dorothy Shaw, John Smallpage, Constance Schaeffer, Kathleen Strangman, W. Stangoe, Charles W. Saunders*, Eric and Winnie Shaw, Flora Shadbolt, Frank and Margery Smart*, Dorothy Stalker, Edith Saunderson, T. and D. D. Stanier, Gracie Seale, Nellie Sery*, Bella Steadman, Arnold Skeit, Muriel and Rosetta Sherwin, Ada M.* and B. H.* Spencer, Agnes M. Sterry*, K. Shepherd, Frederic and Ernest Seymour, Barbara Sheild, Mary* Spiganovicz*, Reginald and Hilda Skinner, Evelyn and Violet Smith, Irene Simms, Herbert Stickland, Florrie Smith*, Fred and F. Edward* Short, Mildred*, Constance* and Gertrude* Scott, Emily Sloan, Ronald Studd*, Nellie and Emily Stuart, Daisy Summerscales*, Bessie Symes*, Olive Trench, Violet and Olive Tritton, Louie Tibbits*, Frank and Alice M. Thompson, Muriel*, A. M., and Winifred Thomson, John W.* and Janet Thomson, Teresa Toop, Sarah and Fred Thomas, Gilbert* and Harold* Tyson, Bessie*, Arthur*, and Philip* Unsworth, Gertrude Vellacott*, Elsie Vigars, Stewart Watson, Dorothy Warner*, May and Ronald Watson, Charles Willis, Eva Winpenny, Florrie White*, Colin*, Arthur*, Geo.*, and Herbert A.* Wright, Horace Williamson, Frank Wilson*, Lucy Wright, Kathleen White, Grace*, Elsie*, and Ida* Wright, Frank and Annie C. Wood.

No. 96 (first list).—Correct answers received from:—
Jessie Alen, Ralph*, D., and Ernest* Aldwinckle, T. H. Battye, Leonard Bartlett, Herbert Braddon*, Edith Bensted, May and Gordon Bligh, Emily Bridgewater, Beatrice and Gertrude Brookfield, Dorothy J. and Jack J. Clarke, Eleanor Chance, William E.* and John* Clarke Daisy M. A. Clarke, Willie Cheesman, Annie M. Cole*, Annie Cooper* Wm.*, Mordaunt*, and Philip Doll, Nellie and W. B. Dowsett, Ivy* Violet*, and Kitty* Donaldson-Selby, Charles Faillettaz*, Daisy Groves*, Margaret Hasse*, Evelyn* and Dorothy* Hewer, Byres Hill, Dorothy and Joshua Hughes-Games, Theodora Isaac Kate G. Johns*, May*, Edward, Henry, and Sidney Law, Edward Lawrence, Blanche Lindup*, Robert* and Winnie Marriott, Edith Marnham, Margie* and Gracie* Marston, Charlie and Geo. Macdonald, H. Michell, Herbert Newton*, Arabella Onslow*, Alice M. Palmer*, Katie Pell*, Myrtle Perry, Alfred*, Dolly*, and Katie* Penny, Edwin Peters, F. S. Phillips*, Mary E. Plumb*, Daisy Pym, Hilda Rawson*, Marion B. Richards*, Flora Shadbolt, Constance* and Hilda* Schaeffer, Ada M. Spencer*, Agnes M. Sterry*, Flora Simmons*, Edgar Stocker, Gertrude Scott, Emily and Nellie Stuart, Mary L. Symon, Frances Taggart*, Edith* and Maude* Tyson, May* and Dorothy* Vickers, Edith J. and J. Wm. Wheeler, W. H. Williamson, Noel*, Phillis*, and Cecile* Wright.

Personal.

ROSETTA SHERWIN, GWENDOLINE SHAW, EMILY STUART.—Those who enter for the Prize Competition must be under twenty years, but anyone may answer the weekly Searcher. CHARLES WILLIS.—Very glad you are joining the Searcher. NELLIE SERY.—Your answers to No. 93 reached me too late to enter your name in the list, but under the circumstances I have indexed your name as being correct.

UNCLE TOM.

International S.S. Lessons.

November 21.

"The Christian Armour."—Eph. vi. 10-20.

Golden Text—"*Be strong in the Lord, and in the power of his might.*"

THE Christian conflict is twofold: negative and positive, defensive and offensive. A cricketer has two duties to perform, viz., to guard his wicket and to make runs. He cannot make runs unless his wickets are safe. So the Christian has to guard his own heart from the onsets of temptation, and at the same time he has to do positive works of Christian charity and sacrifice. The world has not yet forgotten the heroism of Florence Nightingale, who went out with a band of ladies to nurse the wounded and dying in the Crimean war; and on this larger battle-field of life there are thousands who have become wounded and helpless in the terrible strife. We must go to these and bring light into their darkness, balm for their wounds, love for their loneliness, and hope for their despondency. The present lesson, however, deals with the defensive side of the Christian battle. "Keep thy heart with all diligence, for out of it are the issues of life." We must watch and pray, for if we keep the enemy out of our own fortress we shall be better able to do aggressive work outside.

His strength was as the strength of ten
Because his heart was pure.

I. *It is a spiritual conflict.*—"We wrestle... against principalities and powers," etc. (12). The "high places," or spiritual place, means the heart. The battle is internal. No amount of education, social order, or external restraining influence can subdue the passions of the heart. Against these is the first conflict of the Christian. We must fight against "principalities and powers" as they are seen in the public-house, the gambling-places, the resort of licentiousness; but the individual heart is the seat of war after all. Eradicate the cruel caustic craving for intoxicants from the heart of the drunkard, and your public-house would die a natural death. Every scholar has his particular besetting sin. This is the spiritual enemy to him, he must fight through life until it is conquered.

II. *A spiritual armour.*—"Loins girt about with truth, and having on the breastplate of righteousness" (14). The former for bracing strength, the latter for protection. A lie is weakness itself. Doubly strong is he who is honest and true. How helpless is the soldier fighting for what he knows to be a bad cause. How vigorous is he when battling for Queen and home. The Christian soldier has *right* about him as a breastplate, "feet shod with the preparation of the Gospel of Peace" (15). The basis of our fight is not the love of strife or quibbling criticism, but peace. God is love—all his punishments are for our good. He is never vindictive or revengeful. He hates the sin, but loves the sinner, and his Gospel has for its end reconciliation, peace. So this must be the footing on which we fight. "Shield of faith"—that is trust in God. The fiery darts which tempt us to doubt God's goodness, tempt us to succeed by the devil's methods, tempt us to grasp the pleasures of the moment rather than wait for the fulness of joy which is to be found in his presence—these darts are quenched by faith in God. "The helmet of Salvation." The hope of victory. Hard to believe in the midst of battle that we are going to win. God's salvation is complete and certain—as Christ conquered, so shall we.

III. *A spiritual weapon.*—The Word of God (17). Emphasise the need for careful study of the Bible. We must reverence not merely the paper and covers, but the principles contained in the book. Some soldiers go out to battle and leave their swords behind, as ornaments at home; no wonder they are defeated. Christ, in the wilderness, said, "It is written," "It is written," "It is written," and the devil left him. If we use our Master's weapon we shall achieve his victory.

IV. *A spiritual victory through Christ.*—"Praying always" (18). We often know the right and the way to do it, but we cannot use our knowledge. We are so weak. By prayer we become strong to fight the Lord's battle. Prayer is the electric wire by which God's power flows from heaven to earth. The bravest soldiers will be those who are always in touch with their inspiring Captain. "The arm of flesh will fail you, ye dare not trust your own."

[986]

The Bridge of Hope.

THE work of Miss Steer and her helpers at the Bridge of Hope, Betts-street, St. George's-in-the-East, has the full confidence of Christian workers and philanthropists. If more were known of the operations of the Mission, so compassionate and tender, so greatly needed and emphatically Christian in character, there would be less anxiety on the part of the management. It is difficult for outsiders to realise the sadness of rescue and preventive endeavours, or in any active sense to sympathise with those who are brought face to face with them. God has, however, greatly blessed the work of the Mission, and made gladness to commingle with sadness in the experience of the workers. It is this brighter side of things which may be realised in some measure by those who, in a spirit of Christian sympathy, help to cheer the toilers and to promote the cause they have at heart.

The nineteenth annual meeting of the Mission was held on Thursday last, and, as usual, was preceded by a sale of work, knitting, and other products of the Home industry; this was opened by Mrs. Watts-Hughes. The meeting was presided over by Mr. Walter Hazell, M.P., one of the trustees of the Mission. After a brief financial statement by the treasurer, Mr. Joseph Howard, M.P., an address, in some measure descriptive of the work, was delivered by Miss Steer. It was gratifying in the extreme to hear her cordial acknowledgment of the services of her devoted helpers. The report which was circulated through the room was full of interest. We make a few brief extracts:—

"In work that is steadily carried on from year to year, without any attempt at startling departures, there is nothing to tell that makes for dramatic effect. But there is much that is far better. To-day alone we have had visit after visit from some of our former inmates, which have greatly encouraged us. One of these visitors was O. A. Ten years ago we helped her, and after doing well in the Home she was placed in service. Three years later she married respectably, and now in her own happy home, amid the glorious Welsh mountains, she is living a quiet, useful life. After an absence of seven years she has come to visit her sisters in London, and only allowed one day to elapse before seeking the Home, that she might thank us for the help given so long since.

"Another young woman we placed in a country situation nine years ago writes a bright, happy letter to say she is in the same place still, and hopes to pay us a visit soon. Yet another has continued seven years with one mistress; she was not one of the most hopeful girls, but she has persevered, and always speaks gratefully of the Home and its influence upon her life. Such as these come back as God's messengers to remind us that 'in his designs there is no haste.' It is we who are impatient of results. Throughout the year we have again had the help of the City missionaries for our Sunday afternoon service, held in our Mission Hall. It is a labour of love, often rendered, I am sure, at no little self-sacrifice, and it is help which we deeply appreciate."

Those who desire further particulars of the work in its depth and circumference should secure a copy of the report. While all departments are of great importance, that which affects the children, who are cared for in cottage homes at Chingford, is of special interest. Coming into the world with a heritage of disadvantage, these little ones are taken up in the arms of faith and kindness, and trained for useful lives and the service of God.

The speakers at the meeting were Revs. A. B. Boyd-Carpenter, Peter Thompson, and J. Morgan Gibbon, also Messrs. Percy Alden and Samuel Lithgow. Mr. Thompson grieved over the ravages of the drink traffic in East London, and saw little hope of an improved moral condition until that great evil has been grappled with. Also, he maintained, that as kinder thoughts are entertained of poor, deceived girls, severer measure must be meted out to the men who are parties to their corruption and ruin.

Dublin Medical Mission.—An interesting gathering was held recently at Dr. Henry Bewley's, when the council, committee, and directors of this Mission presented Dr. Long with a tangible mark of esteem on his leaving the Dublin Medical Mission for similar work in the South of Ireland. At the commencement of October, when Dr. Long left, the numbers attending the Mission fell off considerably, but they are now coming in as before. The workers have been cheered by many cases of conversion.

A Churchman's Notes.

THE many readers of The Christian who belong to the Church of England may like to accept occasional notes concerning the Church to which they are (in two senses) attached.

Those who were present last week at the meeting of the Clergy Home Mission Union will not soon forget the deeply impressive addresses of the Archbishop of Canterbury. In the course of his remarks Dr. Temple dealt with three points: Mutual help, as illustrated by John xiii.; Bible study as the one means of freshness and power in Christian work; and the leading of men to Christ, as the central and fundamental object of the ministry. The Archbishop's testimony to Christ, the Bible, and the Holy Spirit was clear and unmistakable, and a profound impression was made on the gathering by utterances which were so evidently the outcome of personal experience.

Sunday observance is now coming to the front for consideration and discussion. Nearly every recent Diocesan Conference has included it as a topic, and such debates must be of great value in "clearing the air," and calling attention to Scripture truth on the subject. No topic presses more urgently for careful, wise, and Scriptural treatment by Evangelicals inside and outside the Church of England. Our young people want clear guidance as to the Biblical teaching on this subject. Even such an article as that in last week's *Church Times* may be useful in showing what is *not* Scripture teaching. May Evangelicals soon give no "uncertain sound" on the Sabbath in the light of God's Word.

What a noble warrior for God is the Bishop of Selkirk, North-West Canada (Dr. W. C. Bompas), who has not been in England since his consecration in 1874. He is now taking active steps to provide for the spiritual necessities of the miners at Klondyke. He has despatched to the place Rev. Richard Bowen, who will conduct mission services and endeavour to erect a church and school there. The Colonial and Continental Church Society has made a grant towards the missionary's stipend, and the Society for Promoting Christian Knowledge has made the bishop some building grants.

In the annals of missionary enterprise no names will stand out more prominently as (literal) heroes than those of Bishop Horden, Bishop Bompas, and Bishop Young. Who can realise the hardships of life and work in those very northern climes?

The venerable Bishop of Liverpool still witnesses for God with all his characteristic energy of style and directness of meaning. His address last week at the Diocesan Conference was marked by all those features so well known through the bishop's inimitable tracts and books, and will rejoice the heart of all who love the truth. Long may Dr. Ryle be spared to bear his noble testimony for God.

The annual meetings of the C.M.S. Gleaners' Union at Sheffield last week were a very great success. Yorkshire, and Sheffield in particular, saw to that. Eighteen months more and, if God will, the centenary celebration will be on us, and though there is very much to encourage and cheer in the records of the first half of the three years' enterprise, some tokens suggest a warning against slackening energies lest the second year, so soon to close, may show a falling off as compared with the first year's work. From now until March there must be redoubled energies (and contributions).

Ordained in 1884 and a bishop in 1897. So runs the record of the Bishop-designate of Stepney (Canon Winnington Ingram). A distinct High Churchman, and not of the old school either, even Mr. Ingram's work at the Oxford House hardly merited so early an appointment to the Suffragan Bishopric of East London. One could name three or four East-end clergy, much his senior in years and experience, who have borne the burden (and what a burden it is!) of East London work for a much longer period. But these things are not always considered.

E. C.

West Indian Islands.—Mr. J. H. Pusey, writing from Grand Turk Island, British West Indies, says that a small case of Bibles and copies of Psalms and Hymns, as used in Baptist churches, would be very welcome. He continues: "The Missionary Society having withdrawn from us, we are left to support our own work. Having lost last year's crop, our people are on the verge of starvation, and cannot do as they would, although they make great sacrifices to maintain a missionary worker."

The Evangelistic Field.

MR. JOSIAH NIX IN HUDDERSFIELD.

THE Wesleyan Chapel, Queen-street, Huddersfield, has been the scene of an awakening during the past fortnight. Special prayer-meetings were held, and the Lord has answered mightily. On Saturday, October 23, Mr. Josiah Nix conferred with the workers. After the meeting he met those who were to work in the inquiry room. He suggested that on "Early Closing" day an "At Home" should be held, to which the assistants engaged in the shops of the town should be invited. In response to Mr. Nix's appeal a member of the congregation volunteered to bear the expense of this idea; and a willing committee soon got to work, with the result that on Wednesday afternoon the "At Home" was held in the Assembly Rooms, and about 200 were present. Music enlivened the proceedings, and light refreshments were served during an interval. Mr. Nix very heartily welcomed all, and earnestly addressed the gathering. This happy idea resulted in nineteen inquirers after salvation and forty-nine total abstinence pledges. On Friday, Mr. Nix held a "Lantern Service," such as he has had in London; and in spite of most inclement weather the large chapel was nearly full. On Saturday at the Temperance service eighty-four pledges were taken. The men's meeting on Sunday afternoon, October 31, was a great success, many were "convinced" and "converted"; the same evening the chapel was crowded.

The whole mission, on each night of the ten days, and at every service, has been graciously "owned of God," and many souls have sought salvation at every gathering. A marked feature is the number of young men who have come out boldly.

REVIVAL IN LIVERPOOL.

[By a Correspondent.]

The autumn season of golden sheaves and gathered fruit has had its cheering analogy in spiritual things in the city of Liverpool. Previous to the outbreak of revival in many parts of the city there was a growing and deepening spirit of prayer. Christians were drawn closer to God, and therefore closer to each other. The needs of the people pressed heavily on the Christian heart, and with wonderful unity believers were led to cry for "power from on high." In cottage meetings, private houses, public services, and in workshops God was pleaded with for "times of refreshing."

In addition to prayer, there was a ready and hearty willingness to work. Special missions were started in various parts, which were largely attended, and have been fruitful by much blessing. In West Derby, where Mr. B. F. Babcock carries on a large work, the Christians have been greatly stirred in their special efforts, and a good few blessed by the Gospel message. After a mission in Edinburgh-street, where Mr. Archer has been labouring, some fifty men and women were baptized at Sharon Hall. The town mission halls have largely shared in the revivals. In Ebenezer Hall, Everton, where Mr. Caple, missionary, is stationed, a good many found pardon and peace during the ten days' mission. Mr. Charles Inglis has been at work with the Wesleyans for some weeks past, and has been the means of gathering in many sheaves.

In Tillard-street Hall, Kirkdale, where Mr. James Gunn is the missionary, a most cheering and fruitful time has been experienced. The mission was started for ten days, but had to be extended, and a number have professed to have found the Saviour. In Netherfield-road Hall Mr. John Hogg, missionary, is having good foretastes of much blessing in store.

MR. W. R. LANE.

With a view of extending the usefulness of this well-known evangelist, a committee has been formed representative of all branches of the evangelical churches. Its chairman is Lord Kinnaird; treasurer, Sir George Williams; and secretary, Rev. F. B. Meyer, of Christ Church, Westminster Bridge-road, S.E. Among the members of the committee are Mr. John Cory, Mr. T. A. Denny, Dr. Monro Gibson, Rev. Evan Hopkins, Rev. Thomas Spurgeon, Mr. Martin H. Stutton, Mr. J. E. Mathieson, Mr. J. H. Tritton.

The secretary will be glad to hear from any churches, or groups of churches, anxious to secure the services of Mr. Lane, whose present engagement with the Y.M.C.A. expires with the close of the year.

GOSPEL MISSION, BARRY DOCKS.

The anniversary of this Mission, held on Monday week, afforded evidence of the usefulness of such evangelistic organisations in an essentially working-class community like that at Barry Docks. The annual sermon was preached by Rev. W. Spurgeon at the Wesleyan Chapel, Barry Docks, the service being attended by one of the largest gatherings seen at an afternoon meeting in the town for a long time.

The anniversary meeting was held in the evening, when the hall was crowded. Mr. G. R. Coultas presided in the absence of Mr. John Cory. After an earnest address by Miss Oakley, of the Christian Police Association, Mr. William Dunn, a brother-in-law of the Mayor of Cardiff, concluded his successful week's mission at the hall with a temperance oration.

In reviewing the work of the Gospel Mission for the year, it is encouraging to find that there have again been remarkable cases of rescue and conversion, cases of drunken husbands who had deserted their wives and families, and also of women who had deserted their homes through drink. Many of these and similar characters have been reclaimed and brought under the influence of the Gospel Mission. Scores have signed the pledge. The object of the Gospel Temperance Mission at Barry Docks is to evangelise needy districts, to rescue drunkards, the fallen, and neglected children, and to render temporary aid in all cases of need. The superintendent is Mr. Gerald R. Coultas, Mission House, Barry Docks, South Wales.

EVANGELISTS' MOVEMENTS.

The Brothers Weaver have concluded a two weeks' mission in St. Clement's Free Church, Aberdeen. There was great interest and expectation in view of their visit on account of the work God did by their means in the city a year ago. The expectation has been fully realised. The attendance was large, specially so on Sabbaths and towards the close of the mission, when many were unable to gain admission. The result was that many hearts were moved and an entrance obtained for the King's message. Two meetings were also held among the fisher people at Footdee, and in consequence many from that quarter were in constant attendance all through the fortnight. Every evening some rose for prayer, and were afterwards spoken with in the inquiry-rooms. For the young men and women a Christian Endeavour meeting has been formed.

Mr. J. A. Smith, superintendent of Gordon Evangelistic Mission, Aberdeen, has conducted a fortnight's special mission in Kirkwall. From the commencement the spirit of unity was manifested, the ministers of the various churches heartily co-operating. God has blessed the effort to the gathering-in of souls to Jesus. An interesting feature of the mission has been the number of young men and women who, night after night, went into the inquiry room.

A three weeks' mission has been conducted by Mr. George Hunter, of Aberdeen, in the Mission Hall, Aston Clinton. Much blessing has been received during the mission. Christians have been strengthened, and built up, and many of the unsaved have professed Christ.

The Wayside Bible carriage, labouring under the direction of Mr. John McAuliffe, has returned home after a campaign of 130 days in 250 villages in Hampshire, Wiltshire, Sussex, and Surrey. Upwards of £100 has been taken, mainly in pence, from village people for copies of Scripture, Hymn and Gospel books.

Rev. John T. Vine has concluded a month's mission at the Edinburgh Castle, Limehouse. On the last Sunday night a number came out for prayer, some of whom found peace.

Rev. Fred. H. King reports a very successful mission at the Bow-road Church, conducted by Mr. E. P. Telford. Numbers professed conversion, and the church has been greatly refreshed.

Mr. Monro Collings recently concluded a week of special services at Longland's Hall, Sidcup. The work was encouraging throughout. Some of the workers were the fruit of Mr. Collings's labours on a former occasion. Much preparation had been made and prayer offered for this visit, and every evening during the mission the earnest addresses were used of God in great blessing to God's children as well as to the unsaved.

A most successful mission has been held at the Soldiers' Institute, Portsmouth, by Mr. Charles Minor, whose lively and attractive manner with the men makes his meetings most interesting. He not only speaks, but he sings to the men, and draws out their love of music. Lieut.-Colonel Seton Churchill, who is now quartered at Fort Brockhurst, took the chair on the evening when Mr. Minor gave a lecture on Billy Bray. After the ten days' mission was over, the evangelist accompanied Mr. Sidney Smith to Southampton to meet the troopship *Nubia*, which was bringing home from India nearly 1000 time-expired men. Last Friday and Saturday, at the invitation of Lt.-Col. Seton Churchill, he visited Fort Brockhurst and conducted a Gospel temperance meeting among the men who were about to be discharged.

Mr. J. J. Smith lately held a ten days' mission in Crossgar, Ireland. Next he visited Sandy-row, Belfast, for twelve days; the hall was packed every night, and many professed conversion. The whole neighbourhood seemed awakened. Prayer is asked for blessing upon a forthcoming mission at Comber, near Belfast.

Mr. William Smith has conducted a three weeks' mission in Ballywalter, co. Down. The meetings from the beginning were large and deeply interesting, and a number of persons professed to have received blessing. On the closing night many stood up bearing testimony to blessing received during the mission.

A United Gospel Mission arranged by the Free Church Council of the Isle of Sheppey has been held by Mr. James Eyres in Sheerness. The mission opened on October 17, with three large meetings. The presence of the Divine Spirit was felt and fruit was gathered, with tokens of a harvest to follow. The first week's meetings were held in the Alma-road Congregational Church, and at each service there were decisions for Christ. Bible-readings were given in the Baptist Church in afternoons, which were largely attended and found to be helpful. The second week's meetings were held in the Wesleyan Chapel, and splendid audiences were gathered, and the power of the Gospel was proved at every service. Military and naval men, fathers and mothers, young men and women, senior scholars, and non-church goers found their way to the Saviour, each night being a time of rejoicing.

Dr. Munhall has closed a three weeks' campaign in Ottumwa, Ia. Most of the churches united heartily in the movement. The meetings were held in a large tent in the business portion of the city, and gave an opportunity for many hundreds, who do not usually attend church, to hear the Gospel presented. Much good has been accomplished, many having begun the new life.

Deliverance.

A BIBLE STUDY.

1. Is there deliverance from sin now?—Yes (Rom. vii. 24, 25; Titus ii. 14, R.V.).

2. Is there deliverance from the fear of death?—Yes (Heb. ii. 15).

3. Is there deliverance from the tyranny of law?—Yes (Rom. vii. 6; Gal. iii. 13).

4. Is there deliverance from this evil age?—Yes (Gal. i. 4).

5. Is there deliverance from every foe?—Yes (Luke i. 74).

6. Is there deliverance from fear and perplexity in service?—Yes (Jer. i. 8, 19; chap. xv. 20).

Herbert R. Francis.

Scripture Readers' Society for Ireland.—The following communication has been received by the secretary (Capt. J. Kearney White):—"The Private Secretary has received the Queen's command to thank the patrons, committee and friends of the Scripture Readers' Society for Ireland for the kind and loyal expressions of sympathy conveyed in their communication of the 2nd inst."

Alone in London.—A few days ago, at Marylebone Police Court, a well-spoken boy of thirteen years, named George Smith, was charged with being found destitute at Woodfield-road, Paddington. A police-constable stated that at one o'clock in the morning he found the boy asleep in a van. When awakened the boy said he had no home, and had been sleeping out in the streets since last May. Questioned by the magistrate, he said that his father and mother died about three years ago. They used to keep a farm at St. Blazey in Cornwall. Last January his sister—his only relative—brought him up to London; but she left him in May and went to America, and since then he had slept in the streets at night and kept himself alive by begging food from working men as they returned home in the evening. As the boy declared that he had no relatives in London, Mr. Curtis Bennett remanded him to the workhouse that inquiries might be made in Cornwall.

Bible Training Institute, Glasgow.

THE sixth session of the Institute was opened on September 1 with a full complement of students. There are thirty-nine young men and twelve young women in residence, and this number exhausts the accommodation of the present temporary homes at 1, Blythswood-square. In view of the fact, however, that the splendid new buildings of the Institute in Bothwell-street will be ready for occupation early next year, arrangements are being made for additional temporary accommodation, and all eligible candidates who may yet apply will be received.

The new buildings will give accommodation for about 100 male and fifty female students. Each student will have a comfortable bedroom, and there are ample conveniences of every description, including writing-rooms, libraries, and sitting-rooms in both departments. There are hydraulic lifts, the buildings are heated throughout with steam, and lighted by electricity. There are capacious dining-rooms, large and airy class rooms, and every appliance that can be suggested to promote the comfort of the students and staff, and contribute to the

EFFICIENCY OF THE WORK.

The course of study embraces two sessions of ten months each, September to June. The first year is devoted to the books of the Old Testament, doctrinal studies, and a course of training in the preparation of addresses, conducting meetings, and dealing with inquirers. The second session is devoted to the Gospels and the New Testament epistles, with an additional course embracing Biblical theology, Christian evidences, critical theories, etc., etc.

Students are regularly engaged in Gospel work in the city. The churches gladly receive their help, and services are held in lodging-houses, the Night Asylum for Homeless Waifs, etc. In this way they receive a most valuable training for their future service. Some idea of the extent of the work may be gathered from the fact that during the two months since the session commenced the students have conducted over 370 indoor services with an aggregate attendance of 30,000 persons, and an equal number of outdoor meetings, with in most cases a still larger attendance. The work has been

VERY FRUITFUL IN BLESSING.

The young ladies, in addition to the usual branches of Gospel work and district visitation, receive special training in connection with the Glasgow Medical Mission, and also at police-courts and prisons. They are thus brought into contact with every phase of human need and every variety of Christian work; this proves to be an admirable training for work either in the home or foreign mission fields.

The students come from all parts of the United Kingdom, and they go forth to all parts of the world. Fully half of those who have gone out are settled in home stations; the others are to be found in Africa (north, central, and south), in India, China, and the New Hebrides, and very favourable accounts have been received of their services. The fees for the course, including board and tuition, are only £20 per session.

In addition to the resident students there are a number of outside students attending the day classes, and also evening classes with an enrolled membership of over 300.

The last report of the Bible Institute is a very interesting document. It shows beyond doubt that the institution is meeting a decided need in Scotland, and is equipping many young workers for efficient and successful service in the Lord's vineyard. The best proof of this is the fact that applications during the past two years for the services of students who have passed their course of training have been much in excess of the supply. We trust there will be a large accession of students of both sexes when the splendid and finely-appointed buildings in Bothwell-street are available for occupation early next year.

STUDENTS' DAY AT THE NOON MEETING.

Every Wednesday the students are much in evidence at the noon prayer meeting in the Christian Institute, Bothwell-street. A representative of THE CHRISTIAN attended this gathering on a recent Wednesday, and was greatly gratified as well as edified. The much-esteemed superintendent, Mr. John Anderson, presides, and presents the usual requests for prayer. The greater part of the hour is taken up with two or three minute expositions from the students, which constitute a practical symposium on some selected theme. On the day of our reporter's visit the subject was "The Life of Faith." No fewer than fourteen brief contributions were made, setting forth in terse and clear phrase different aspects of this important grace and its bearings on the Christian life. The first speaker was Mr. Anderson's assistant, Mr. J. F. Arthur, and the last was the superintendent himself. One could not help being impressed by the generally earnest and intelligent treatment which the students gave to their special phase of the subject, though, of course, the comments were of varying degrees of excellence. Altogether, they seemed to be a very capable and purposeful band of young fellows. The whole formed a most praiseworthy variation of the customary routine of the noon prayer meeting.

Scottish Notes.

THE Free Church in Wick is much to be congratulated on securing for its pastor Rev. Joseph Traill, a graduate of Aberdeen University, and a very able preacher of the Gospel. He recently laboured for some months in Banff with great acceptance and blessing.

It is stated that at the Gowa station of the Scottish Baptist Industrial Mission in Central Africa fifty acres of land have been planted with coffee, some of which will bear fruit in 1898; it is hoped that a large quantity will be ready for the market in the following year.

Sabbath, November 7, was observed widely throughout the Presbyterian Churches of Scotland as "Children's Day." In all quarters of the country boys and girls from the Sabbath-schools and other organisations for the young were gathered into the churches, and special services held for their benefit.

The Railway Missions of Glasgow district recently held their annual meeting. The muster was large and enthusiastic. Among those who took part were Rev. D. F. Mackenzie (Langside Free Church), Mr. R. Nixon (general secretary of the Mission), and Mr. Malcolm Ferguson (Lanarkshire Christian Union).

At a meeting last Thursday of the Scottish Navvy Mission—Sir Archibald S. L. Campbell, Bart., of Succoth, in the chair—one of the missionaries (Mr. Ross, of the Talla Waterworks) spoke out strongly against the evil of allowing spirits to be sold from carts in the vicinity of such centres of work. The missionaries are looking forward to an interesting winter's work.

The announcement that Dr. John Smith, of Broughton-place, Edinburgh, has, in advance, declined the offer to be made to him of the pastorate of Marylebone Presbyterian Church, London, has given much satisfaction throughout Scotland. He is more and more recognised in all the churches as one of the leaders in aggressive work, and one whose addresses at conventions are much valued.

At the annual gathering, held last week, of the Police Aided Scheme for Clothing Destitute Children in Edinburgh, the chief constable, in submitting the report, said experience had taught him that the most necessitous cases were those where the parents had given way to intemperance. During the last season 264 children were completely clad, every case having been carefully inquired into. All the garments are stamped in such a way as to render it impossible to dispose of them.

Speaking last week at the jubilee meeting of the Sabbath Alliance of Scotland, the venerable Dr. Andrew Thomson said it gave him much satisfaction to think that the work of the Alliance was as vigorous as ever. Formed when railways were just in their infancy, the members had feared that the companies would regard the Sabbath as a part of their capital. This tendency had been resisted not without success, for such a thing as a Sabbath excursion train is yet unknown in Scotland.

The Gospel Temperance Mission in the Baptist Chapel, Duncan-street, Edinburgh, was resumed for the season a week or two ago, by a lecture on Palestine, by Mr. J. W. Moodie, illustrated by a large and beautiful panorama. There was a very large audience on Saturday last, when the pastor, Rev. Peter Fleming, lectured on his recent visit to France and Switzerland, with limelight illustrations. At these meetings many took the pledge and several have professed conversion to God.

Mrs. Bishop, the well-known traveller, gave several notable addresses in Edinburgh last week. At the opening of a sale of work in aid of a holiday home for the local Y.W.C.A., she urged very strongly the need for such homes for the benefit of young women in cities. Speaking at another gathering on "Women's Work in the Foreign Field," she said she was convinced that the ignorance of the women, and their adhesion to custom, constituted the crowning obstacle in the way of Christianity among the heathen. The work of Christianising them could only be done by women, more especially by medical women. The idea may be dismissed from the mind that the heathen are thirsting for the Gospel. It is exceedingly difficult to get them to take even a passing interest in it.

Irish Notes.

THE annual convention of the junior Methodist ministers was held in Sligo during the past week. Rev. J. Linahan presided, and preached on "Divine Power." The convention was largely attended and was most successful.

A ten days' series of evangelistic services has been held in Bailieborough by Mr. B. W. Jackson, Assembly's Evangelist, and a similar series has been held in Athy by Rev. C. H. Weir, Methodist minister. In each case much blessing was given.

Both Magee College, Derry, and Assembly's College, Belfast, have been opened for their winter's work. At the latter the address was given by Rev. Dr. Leitch, who chose for his subject "The Higher Criticism of the Bible," while in the case of the former the address was delivered by Professor Dickie on "Hebrew Prophecy." Both addresses were eminently orthodox and instructive.

An extensive missionary mission has been held in Dublin, in which twenty-one parishes participated. Meetings and services were held daily in twenty-five churches, and the principal speakers were Revs. W. J. L. Sheppard and C. D. Snell. The Archbishop of Dublin and Dr. Crozier, Bishop-Elect of Ossory, preached in connection with the proceedings, which were largely attended and very impressive.

Requests for Prayer.

For services by Mr. and Mrs. S. J. Alexander at Hull Bridge, Essex.

For an eight days' mission, Nov. 21 to 28, at the village of Bovingdon, Herts.

For special mission services at Fawkham and Shorne, Kent, Nov. 15 to 28.

For an eight days' united mission in the Town Hall, Uxbridge, Nov. 22 to 29, by Rev. G. M. Smith.

For special mission to men only by Mr. J. Crawford, in the City of Dublin Y.M.C.A., during the week of prayer for young men.

For the opening meeting of a series of Gospel meetings to be held every Sunday evening in Shaftesbury Hall, Margate.

For God's blessing on a mission to children at the Lighthouse, Bow, from Nov. 14 to 21, to be conducted by Mr. C. D. Smith.

For special services in Lisburn by William Smith, commencing Nov. 14.

For services to be held by Rev. W. N. Hall at Sandymount, Dublin.

Earnest prayer is desired on behalf of Miss J. McLean (sister of Miss Margaret McLean, Japanese Mission), a well-known worker, now lying in a critical state at Plymouth.

For blessing on meetings to be addressed by J. G. Alexander and C. D. Terrell, during November and December, in the West and South of France, chiefly in connection with the M'All Mission.

The week beginning Nov. 29 has been set apart as a week of special prayer for theological colleges. Divinity students have testified to the helpfulness of such a season of intercession in past years. All students of whatever faculty are asked to unite in waiting upon God that He may pour out the Spirit of Holiness upon those Student Volunteers who are to be in a special sense his ambassadors.

Praise.

For blessing on the Bible readings and addresses given by Mr. Monro Collings last week at Bexley Heath.

For many and direct answers to prayer, and especially after long waiting on the Lord, for much needed strength of mind, as well as of soul, during many seasons of mental depression and bodily weakness.

Obituary.

REV. DR. FERGUSON.

The death is announced of Rev. Dr. Fergus Ferguson, of the Evangelical Union Church, Glasgow, and chairman of the Congregational Union of Scotland. Dr. Ferguson had been ailing for some time past. For the last ten days his condition had been such as to cause serious anxiety to his relatives and friends, and though he seemed to rally somewhat at times, he passed away last week.

Dr. Ferguson, who was a native of Glasgow, but spent his young days in Hamilton, was born in September, 1824. He studied theology in the Congregational Hall under Dr. Wardlaw, but in consequence of doctrinal differences, he and eight other students, who shared his views, were not allowed to complete their curriculum there. He threw in his lot with Dr. Morison, and was ordained in 1845 over a church which had just been formed. He remained minister of the same congregation, and proved himself all through that long period an able, earnest, and a devoted minister. The congregation grew in numbers and in spiritual activity. Dr. Ferguson was instant in season and out of season. And he did not confine his labours to his own congregation. To every good cause he was ready to lend a helping hand; he was in the School Board, and the temperance cause specially owes him much. The strain of work impaired his health, and relief was sought in rest and travel; and then for some years a colleague aided him. But ultimately his health was re-established, and then on his colleague's finding another sphere he did the work of the church single-handed and with his early energy.

The Late Dean Vaughan.

At a memorial service in the Temple Church, on Sabbath last, Canon Ainger paid a high tribute to the memory of the late Dean Vaughan, as a very single-minded and unselfish teacher of Christian truth. The preacher said:—

Some of you may have seen quoted in certain papers an extract from Dr. Vaughan's last will and testament:—"In the prospect of death, a little nearer or further off, I wish to state explicitly that I have put my whole trust in the revelation of the Gospel. I believe in the forgiveness of sins as the foundation-stone of the Gospel, and commit myself humbly and hopefully to God in this faith for life, death, and eternity." The forgiveness of sins the foundation-stone of the Gospel—this faith was the foundation of his whole life's teaching. In these days, when every single item of a Christian's creed is ruthlessly criticised by the world, that it may be pronounced superfluous and thrown overboard, it is sometimes maintained, by way of *Eirenicon*, that that only one cardinal truth is really required to mark the dividing line between the Christian and the unbeliever, and that truth the Incarnation, the Deity of Christ. Dr. Vaughan would never, I am convinced, have accepted such conclusion. He knew that even an acceptance of the Incarnation might mean acquiescence in a mystery or a sentiment implying no actual power over the human will. He would have placed first in all teaching, as in his own dying confession, the forgiveness of sins; for that alone interprets, and therefore makes credible, the Incarnation.

Cockington, Torquay.—The undenominational mission work that was begun in Cockington twelve years ago has entered upon an extended career by the opening of a new hall. With the needful furniture the building will cost about £600, of which amount a considerable proportion has yet to be raised. In connection with the work there is a Home of Rest, "Sharon," which has been visited by a large number of Christian workers during the past twelve months. Mr. Levi Powell is the missioner.

Merchant Taylors' School Mission.—The annual meeting of this Mission was held in the great hall of the school on Tuesday week. The Mission, which has been supported by the school for the past seven years, is at Shacklewell, in the parish of West Hackney, and it comprises the religious and social activities associated with a "settlement." There was a good attendance of boys at the meeting, and the speakers were "Old Merchant Taylors." Rev. Dr. Baker, the head master, presided. Rev. A. J. B. Allerton, the missioner, gave an account of what is being done, and remarked that it was the only Mission that was being worked by a London public school in London.

The Y.M.C.A.

The Sunderland Association is in the midst of a membership campaign, and has already added 162 new associates to its list.

The Leeds Association has arranged for the preaching of over sixty sermons to young men in celebration of the Week of Prayer for Young Men, November 14-21.

The Penrith Association has revived its work and opened a new room for its meetings. Dr. Altham presided at the inaugural gathering, when addresses were given by Mr. J. C. Moor and Mr. W. M. Hudson.

The Hon. Henry Bale, M.A., the new Attorney-General and Minister of Education for Natal, is president of the Pietermaritzburg Association, and has been actively and closely identified with Y.M.C.A. work for many years.

Mr. Bell, travelling secretary of the Scottish Y.M.C.A. Council, has been in Orkney holding meetings at Kirkwall, Dearness, Stronsay, and Westray, besides visiting a number of the islands. More lately he has been in the Dundee district.

The Weston-super-Mare Association has celebrated its majority in a large and successful meeting at the Victoria Hall. Mr. Harrison's Bible-class now averages an attendance each Sunday afternoon of two hundred and thirty young men.

At the monthly meeting of the National Council on Friday, Nov. 5, under the presidency of Sir George Williams, arrangements were completed by which Mr. J. Stuart Holden (Corpus Christi College, Cambridge) will proceed, early in 1898, under the Council's auspices, on a tour of the principal centres of population in Egypt and Palestine for the purpose of stimulating Christian work amongst young men.

The Autumn Conference of the South Midland District Union was held at the Reading Association on the 3rd inst. After the morning business session the delegates were entertained at luncheon by the president of the district, Mr. Martin John Sutton. In the afternoon Mr. H. T. Pugh, of Reading, presented a paper, entitled "Impressions of the Glasgow Conference, and their application to our work."

The Bayswater Association report much encouragement in the work. During the past month the Friday evening meetings for the deepening of spiritual life have been much blessed. Last week Mr. G. H. Lord gave two pictorial lectures on the Holy Land. The rooms were crowded with young men from the big houses close by, who listened with deep interest to the lecturer's expositions of Eastern life as illustrative of Holy Scripture and as supplying fresh corroboration of its authenticity and accuracy.

The fifteenth annual meeting of the Hastings and St. Leonards Association was held on Thursday, October 28, Mr. M. H. Hodder occupying the chair, and Mr. Robert Burn giving the address to members and friends. A satisfactory report was read by the secretary (Mr. J. G. Green) showing increase of twenty-eight on the membership roll and the acquisition of some gymnastic apparatus for the use of members and associates. One of the most encouraging features in the report is the fact that the ninth member of this association has just been accepted by the C.M.S. for foreign mission work.

The Central London Association have arranged for a series of three meetings for men in Exeter Hall at the close of this month as a demonstration against the black trinity of evils, gambling, intemperance, and impurity. On Monday evening, Nov. 29, addresses will be given on gambling and betting by Archdeacon Madden, of Liverpool, and Dr. Joseph Parker. The Tuesday evening meeting on intemperance will be addressed by Rev. Silas Hocking, and possibly the Bishop of Newcastle, whilst at the closing meeting on Wednesday evening, December 1, dealing with impurity, the speakers will be Dean Lefroy and Colonel Churchill. Friends will be interested to learn that on being asked to take part in one of these meetings, Right Hon. W. E. Gladstone wrote as follows: "My old age and the incidents attending it entirely disable me from compliance with your kind and interesting suggestion. I much regret it, for the very important objects which you have in view command my warm sympathy."

The annual public meeting of the Birmingham Association, held in the Town Hall on October 28, was a practical example of the inter-denominational character of the work, the chair being taken by the Bishop of Worcester, and addresses given or part taken in the meeting by the newly-appointed Rector of Birmingham (Rev. A. J. Robinson), Rev. J. H. Jowett (of Carr's-lane Congregational Chapel), Rev. J. Jenkin Brown (Baptist minister), and Mr. E. Parkes, M.P., a well-known member of the Wesleyan body. A deeply-interesting account of work amongst young men in India was given by Mr. Reierson Arbuthnot, president of the Madras Association. The brief report which was read by the general secretary, Mr. Whitwell, showed that the numerous agencies had been actively carried on during the year with good results. Men had been led to Christ, some of whom are now working in connection with their churches, whilst the interest of others in foreign mission work had been greatly intensified, and in two cases members had left for the foreign field.

The Y.W.C.A.

The annual meeting of the Bromyard Association took place on the 26th ult., presided over by Mrs. Phillips, of Buckenhill.

At the annual meeting of the Leominster branch, in the Town Hall, an address was given by Miss Knight, of Hereford. Mr. H. S. Newman presided.

The Women's and Young Women's Christian Association have just held their fourteenth biennial conference at Montreal—a series of very interesting meetings.

The Montrose branch held their annual social meeting in the Memorial Hall, when Mr. Kydd, of the Y.M.C.A., presided. Miss Mudie, secretary, read the report.

A largely attended meeting of the Stirling branch was held in the hall of the Free North Church. Mrs. Chalmers presided. Fifty-seven names were added to the membership.

The 15th annual meeting of the Falmouth branch was presided over by Mr. N. Fox. A satisfactory report, presented by Mr. Downing, showed a membership of 150. Revs. W. Wood, C. A. Walkers, and others took part in the proceedings.

The Gipsy Hill branch held its annual gathering in St. Aubyn's Hall, when there was a large gathering. Mr. C. E. Tritton, M.P., took the chair, and spoke encouragingly of the work. Rev. E. A. Stuart next gave an earnest and practical address on seven mottoes suitable for a Christian life.

The new rooms of the Croydon Y.W.C.A., situated in High-street, are now open. At the inaugural meeting, Col. Wild, the treasurer, announced that the rent had been guaranteed for three years. The rooms will accommodate fifteen boarders. Rev. T. Waterman and Mrs. E. W. Moore addressed the meeting.

The Belfast Association held its annual meeting last week. The attendance was large. The Hon. Thomas Sinclair presided, and gave in his opening address an outcome of the history and of the work of the Association. Addresses followed by Mr. Charlton, Mrs. S. H. Smith, Rev. H. Montgomery, and others.

Last Wednesday and Thursday a sale of work was held at Bramboro' House Institute and Home, Great George-square, Liverpool. The sale was well attended, and the work displayed was of the most beautiful description. The proceeds, which were for the funds of the Institution, were most satisfactory, amounting to nearly £400.

Japan.—At a meeting of the Evangelical Alliance in the Y.M.C.A. hall in Tokio, Japan, one of the most prominent characteristics of the speeches was an earnest desire for the speedy evangelisation of the Empire. Some intellectual influences that have been noticeable in the past were conspicuously absent, and there was an unusually deep sense of the need of spiritual life.

Hope Mission.—Since Christmas, 1893, Miss Martin has carried on the Mission commenced by Lady Hope in Nelson-square, Blackfriars. The good work has so extended by the blessing of God that it has become necessary to build larger and more convenient premises in Friar-street, Blackfriars. Memorial-stones were laid last week by Revs. W. Williams, of Upton Chapel, and F. B. Meyer, Mrs. Buxton Brown, and Miss Martin, who is contributing £750 towards the cost. There is promise of a great work being accomplished among the teeming multitudes of that densely populated neighbourhood, especially the women and children.

The Band of Hope Jubilee.—A demonstration to celebrate the jubilee of the Band of Hope movement was held on Tuesday week at the Metropolitan Tabernacle. The chair was taken by Pastor Thomas Spurgeon. The report showed that in the Southwark division there were 111 societies, eight for seniors and 103 for juniors. The returns from sixty-four of these societies showed a membership of 7252; and it was estimated that in the Southwark auxiliary there were altogether 12,500 members, the vast majority of whom were children under fourteen years of age. Mr. E. H. Pickersgill, M.P., said that the Band of Hope movement was of inestimable value to the State, because it moulded the minds of the children in habits which contributed to the welfare and prosperity of the commonwealth. Mr. Williams Benn expressed his deep interest in temperance work among the young. Rev. W. R. Mowll concluded with a vigorous temperance speech.

THE BOOK WORLD.

THE RITUALISTIC CONSPIRACY.

IT is nothing new to style the Ritualistic movement a conspiracy, but it has hitherto been easier to use the epithet than to state in detail the many counts and grounds of the grave indictment. In Mr. Walter Walsh's new work* we have the case stated at length, and the charge abundantly proved; and it is difficult to read the story of duplicity without indignation and disgust—indignation that our Protestant status and liberties should be bartered away by the ministers of a Church which is Protestant in constitution; disgust that in their treacherous work these ecclesiastics should use secrecy and deceit and such-like dishonourable practices.

Mr. Walsh tells us in his preface that he wrote this book at the request of an eminent dignitary of the Church of England, noted for his liberality and breadth of religious views. His object has been to open the eyes of loyal Churchmen to what is going on beneath the surface; and, possessed of ample information and documents of fearful significance, he has been in a position to let his facts speak for themselves without undue argument or pressure. He says: "I have taken every pains to be fair towards those whose conduct and teaching I criticise. I would not willingly misrepresent them in any way whatever. It was my anxiety to be fair and accurate which induced me to adopt the plan of allowing these secret workers to tell their story *in their own words*, and, therefore, I have given full references and proofs for everything, taken from the writings of the Ritualists themselves. . . . It is a significant fact that secresy has largely characterised the Ritualistic movement, even from the first year of its existence, when it was known by another name. ...At present the Church of England is literally

HONEYCOMBED WITH SECRET SOCIETIES,

all working in the interests of the scheme for the corporate reunion of the Church of England with the Church of Rome. These secret plotters are the real wire pullers of the Ritualistic movement."

Of course Mr. Walsh has consulted the biographies and letters, already made public, of some of the principal actors in the Oxford movement, but these are by no means his principal authorities in the compilation of the volume of over 400 pages. The most compromising facts have been taken from the privately printed and confidentially circulated papers of the Ritualists themselves, from which Mr. Walsh has culled speeches delivered in the secret and semi-secret meetings of the various societies and fraternities, some of the speakers being men who now occupy high positions in the Church of England.

The Ritualistic Confessional (from the days of Pusey), and the Society of the Holy Cross (originated in 1855), are the subjects of chapters quite startling in their disclosures, and then we have the secret history of the abominable "Priest in Absolution" told for the first time. Other chapters deal with the Order of Corporate Reunion, Ritualistic Sisterhoods formed on Roman models, and the Confraternity of the Blessed Sacrament. This last organisation was formed in 1862, and included in 1894 no fewer than 1,682 clergymen and 13,444 men and women of the laity. It avowedly exists to promote,

ROMISH DOCTRINE AND PRACTICE.

After describing other societies having different names but like objects, Mr. Walsh writes on the Romeward Movement, and the teaching of the Ritualists, general and particular.

A careful perusal of this volume compels one to the conclusion which Mr. Walsh suggests, when, after describing the lawlessness of the Ritualists, he asks: "Does it not look as though the Romanizers were bent on upsetting all law and order within the Church of England, and producing a state of anarchy, solely in order that on the ruins may be erected the law and order of the Pope of Rome?" The cry for Corporate Reunion Mr. Walsh meets with the counter cry, "No peace with Rome!" This must be the watchword of Protestants, as they understand the Gospel, as they are obedient to Christ, and as they are mindful of their civil and religious privileges and liberties.

*THE SECRET HISTORY OF THE OXFORD MOVEMENT. By Walter Walsh. (10s. 6d. net. *Swan Sonnenschein & Co.*)

THE APOSTLE OF THE GENTILES.

The "labours abundant" of the great Apostle of the Gentiles have formed the theme of many a stately volume; yet the lessons are inexhaustible, as may be seen in Mr. Meyer's latest addition to his Biographical Series, **Paul: A Servant of Jesus Christ.** (*Morgan & Scott.* Price 2s. 6d. and 3s. 6d., with nine original full page illustrations.) Here we have a study of the inner life rather than a history of events. The Apostle is viewed as he unfolds himself in his marvellous letters. With vivid touch the author portrays the eager lad, "a Hebrew of the Hebrews," a "son of a Pharisee"—proud of his race and religiousness—the intense student, the ardent persecutor. Then comes the epoch-making arrest on the way to Damascus, and the Divine summons to a new career which was henceforth to engross his devotion and energies. Deep as his longings may have been over his "brethren after the flesh," "the slave of Jesus Christ" is seen as accepting his evident call as "a light to the Gentiles." The review of "fourteen years'" labours, as given in 2 Cor. xii., affords material for an instructive chapter, leading on to a study of his journeyings many, with their countless toils and hardships, while "led in triumph in Christ" he finds all things work "for the furtherance of the Gospel." Thus, through "perils oft," the reader is led on to consider "Paul the aged: a prisoner of Jesus Christ." The final chapter is given to a brief glance at the circumstances under which his priceless Epistles were penned. The author has caught the spirit of his subject, and his fervent expositions are rich in deep spiritual lessons which must serve to stimulate and strengthen the faith and courage of every reader.

ANNUAL VOLUMES.

The Silver Link (2s. *Sunday School Union*) has stories by C. N. Barham and Eliza F. Pollard; but it also has some solid reading. Among the latter may be mentioned articles on Assyrian antiquities by Edith Ralph, and a series on "Bible Precious Stones" by Agnes Hume.

Mothers and Daughters is a weekly paper dealing mainly with the home and its concerns—eating and drinking, dress and entertainment. There are, however, other features thrown in, and the volume containing the year's parts is a repository of wholesome reading, fully illustrated. Woman's interest is touched at a variety of points; and although not claiming a religious purpose, there are appreciative notices of great charities conducted by Christian men and woman. (5s. *A. W. Hall.*)

Great Thoughts from Master Minds. Volume ix. of the third series of this popular periodical contains the parts issued from April to September, 1897. In addition to the ordinary features, there is a series of papers on "Achievements of the Victorian Era," with portraits of some of the prominent figures of the time. The contents of the volume, as might be expected, are as varied in substance as in style; and the several indexes render the contents easily accessible to those who seek illustrative matter for sermons or addresses (4s. 6d. *A. W. Hall, 28 to 32, Hutton-street, Whitefriars, E.C.*).

Messrs. Service & Paton have issued a wonderfully cheap, but beautifully printed and neatly bound edition of Lord Lytton's classic story, **The Last Days of Pompeii.** (1s. 6d.)

Exeter Cathedral. By Canon Edmonds. With delightful illustrations by Mr. H. Railton (1s. *Isbister & Co.*), is an able and welcome addition to a most attractive series of hand-books.

The Older Brother. By Pansy. (*Nisbet & Co.*) A beautifully-told tale of devotion to duty and of due reward. "Pansy" is an adept, through much practice, at character sketching, and in this story she shines in that department.

Melissa's Victory. By Ashton Neill. (2s. 6d. *Robert Culley.*) Here we have an outline of the troubles of a young woman who turned Methodist against the wishes of her friends. Time, however, healed all wounds; hence a happy finish of a bright little story.

In Memoriam: Frederick Alcock Nixon, F.R.C.S.I. By Rufus Church. A brief record of the life and death of a distinguished surgeon, who was a member of Harcourt Baptist Church, Dublin. The booklet has been reprinted by request for private circulation from the *Irish Baptist Magazine.* (*Belfast: W. W. Cleland, Great Victoria-street.*)

Chronicles of the Christ. By Benjamin Bobbin. (1s. net. "*Joyful News*" *Depôt, Rochdale.*) In these quaint flashes of soulful warmth and wisdom, our ever-green friend Mr. Champness proves that he has drunk inspiration from an exhaustless theme. Men of very varied intellectual gifts have written about the life and character of Christ, and they will go on doing it till the end of recorded time. This small book with much in it is eminently one for the common people

Lady Rosalind; or, Family Feuds, by Emma Marshall, is a pleasant story. Feuds and intrigues, with abounding deceit, make tangles in the families of rich as well as poor. In this particular case Lady Rosalind was a true peace-maker, and her wisdom and tact wrought harmony in a domestic circle that was once sadly divided. (6s. *Nisbet & Co.*)

The Story of India. By D. C. Boulger. (1s. 6d. *Horace Marshall & Son.*) We have here a most worthy contribution to the "Story of the Empire Series." The theme is a great one for so small a book, but within its compressed limits it is most admirably done. The editor of the series, Mr. H. A. Kennedy, furnishes a wise and judicious preface.

Steadfast and True: A Tale of the Huguenots. By Louisa C. Silke. (2s. 6d. *Religious Tract Society.*) A stirring story of Rome's persecuting work in sunny France in the seventeenth century. The pages are full of animation, many of the horrible things recorded being notorious facts placed in an imaginary setting. Such books warm the blood, and should nerve Protestants of the present generation to stand by their privileges and fight for their faith.

Clerical Types. By Rev. Hames Mann. (4s. *Funk & Wagnalls.*) The author says he has been observing his brethren in the ministry, and gives the result in these twenty smart sketches of as many types of clerics. They are keen and cutting, though on the whole kindly; now and then we think he exaggerates peculiarities, but he hits many a nail square on the head. Pastors generally may be recommended to read, mark, and inwardly digest the book.

Dr. Adrian: A Story of Old Holland. By D. Alcock. (6s. *Religious Tract Society.*) A powerful tale of life in the Netherlands in the days of William of Orange. It is a goodly book, by one who already has earned a high reputation as a writer on Protestant life and testimony in Roman Catholic countries; but it is safe to say that this latest work from her pen, full of sound teaching as well as powerful in descriptive writing, is equal to any of its excellent and useful predecessors.

Consecrated Work. By Dr. J. Elder Cumming. (2s. 6d. *Nisbet & Co.*) The life of holiness in its varied practical aspects is wisely and helpfully unfolded in these pages. After some chapters on the needful preparation for successful work, Dr. Cumming deals with different forms of consecrated service, public or private, and has many excellent counsels to give. He is able to speak out of long experience as a worker and a teacher, and younger disciples who would fain follow the Master closely will do well to consult their aged friend and fellow-servant.

Personal Friendships of Jesus. By J. R. Miller, D.D. (3s. 6d. *Hodder & Stoughton.*) The personal friendships of Jesus reveal many tender and beautiful points in his character, and these are admirably brought out in Dr. Miller's suggestive little book. Starting with the human-heartedness of the Lord, these studies deal with his relation to his mother, to individual disciples, and to the Bethany sisters. Finally, the author writes on Jesus as a friend. Many will prize this volume, the chaste get-up of which makes it as peculiarly suited for presentation purposes.

The Three Rylands. By Dr. J. Culross. (*Elliot Stock.*) This delightful chronicle, rescued from the annals of the past, furnishes an interesting example of Christian heredity. Father, son, and grandson were all earnest and devoted disciples of Christ—the first two as Gospel preachers, and the last as a writer and teacher. All were alike in their fidelity to Puritan theology, and each served his generation faithfully and well. They are good to read about, and the fragrance of their life and testimony will be perpetuated through Dr. Culross's sympathetic representation of the facts.

From *Messrs. Blackie & Son* we have cheap reissues, well illustrated, of four of Mrs. E. R. Pitman's popular stories. We trust that in this cheap form they will become more popular still. The titles are:—**Florence Godfrey's Faith**, a Story of Australian life; **Life's Daily Ministry**, a Tale of Everyday Service; **My Governess' Life**, or Earning My Living; and **Garnered Sheaves**, a book for boys (2s. each). They are a striking contrast to many modern stories, so much Gospel truth and teaching are mingled in an attractive and natural way with the narrative. It is a real pleasure to commend them.

ILLUMINATED CARDS AND CALENDARS.

FROM RAPHAEL TUCK AND SONS.

The publications of Messrs. Raphael Tuck and Sons are in great variety and artistically finished. Whether in cards, booklets, or calendars, this holds good, and really fine products of art are so graduated in price as to meet every degree of spending power. The choicest cards are in monotint on the finest paper, some expressing commonplace greetings, others with poetical excerpts. The platinotype panels are very pretty, some of them landscapes, others figures or objects of beauty. The Turner

Portfolio contains the two famous views of Venice after the pictures in the South Kensington Museum and in the National Gallery, reproduced in photogravure. In the great variety of these cards it is obvious that an endeavour is made to meet all tastes, and some of these tastes are far removed from our own. The calendars are of many kinds, all of them highly attractive. There are booklets, cards, and nursery books in abundance.

MILDMAY CARDS.

The new Mildmay cards for Christmas, New Year, and birthday seasons, are, as usual, chaste in artistic design, and such as will admirably meet the needs of Christian people. Among the best cards we would mention: "Among the Alps"—effective sketches, full of the characteristic beauty and form of the mountain tops, by E. St. B. Holland, with greetings and texts. (Six in packet, 1s. 6d.) "From Our Garden," folding cards with embossed edges. (Eight in packet, 2s.) "Everlasting Love" (Six in packet, 1s.); and "The Shepherd's Voice" (Six in packet, 1s.) There are several designs made up in packets of twelve for sixpence. Some of these bear Scripture texts, others verses of poetry. The motto cards for 1898 are very attractive, some costing one penny, others twopence each. Among the calendars are: "From Sunrise to Sunset," effective sketches of Alpine summits. (1s.) "Mildmay Stand Calendar," sunset on the Dent du Midi from Villars, Vaud (6d.). The artistic work has again devolved upon E. St. B. H. and E. L. The cards may be obtained from the Deaconess House, Mildmay Park, N.; the wholesale depôt is 46, Aldersgate-street, E.C.

Rest in Heaven and other poems. Miss Smallwood has issued a few hymns printed in large type, and suitable for the aged and sick, and for Homes and hospitals. (*Stevens, Malvern.* Price 2d.)

Seeking and Finding Almanack, 1898. (*Partridge and Co.* 1d.) This arrangement of the daily texts leaves opportunity for personal search to supply chapter and verse, and many find this exercise useful by way of a Bible memoritor.

The Creation: Four Sermons preached in the Church of St. Mark, Regent's Park. By W. J. Sparrow Simpson, vicar. (*Langley & Sons, George-street, N.W.*). These discourses are plain but thoughtful, and deserve many readers.

Leaving Home: A pamphlet containing timely words, by Pastor H. A. M'Kenzie, to young women starting out for domestic service. These are earnestly warned against worldliness, frivolity, and temptation. (*Pearce & Co., Putney.* 3d.)

The Duchess of Teck.—Mr. H. Kaufman has published a finely-executed intaglio memorial card (price 6d.), with the latest life-like photograph of H.R.H. the late Duchess of Teck, and silver-blocked lettering with a favourite verse of Her Royal Highness.

Stammering, Stuttering, and other Speech Affections: Their causes and cure. By W. Abbotts, M.D., M.R.C.P., and S. The eighth edition of a useful little book by a doctor of special experience in treating impediments of speech. (1s. *The Savoy Press*, 115, *Strand, W.C.*)

Mr. H. L. Hastings's booklet, Remarks on the Mistakes of Moses, has been so widely circulated that the new illustrated edition bears on the title page the words "Third Hundred Thousand." This is a remarkable number of the well-known "Anti-Infidel Library." (4d. *Marshall Bros.*)

The Animals' Friend, a capital penny monthly, advocating the claims of the lower creation, now publishes a Children's Supplement (one half-penny monthly) which is admirably illustrated, and calculated to promote a kind interest in animals among our boys and girls. (*G. Bell & Sons*, 5, *York-street, Covent Garden, W.C.*)

Bible Chronology; From the Exodus of the children of Israel until the fourth year of Solomon. By J. J. Grinyer. (3d. *Nister.*) The author of this booklet aims to "reconcile" St. Paul's statement (Acts xiii.) regarding the 450 years with the 480 years era mentioned in 1 Kings vi. 1. To some these passages present no discrepancy; for such as have difficulty, there are various explanations. This is unquestionably well intended, but it might have been better in arrangement and clearer in statement.

BOOKS RECEIVED.

From *Messrs. Hodder & Stoughton.*—Annie Swan's Penny Stories, Nos. 1 to 9.

From *Messrs. Hutchinson and Co.*—Drift Weeds (poems). By H. M. Burnside. (3s. 6d.)

From *Messrs. Ward, Lock, & Co.*—Miss Bobbie. By Ethel Turner. (3s. 6d.) Princess Sarah, and Other Stories. By John Strange Winter. (3s. 6d.) Beacon Fires: War Stories of the Coast. By Headon Hill. (3s. 6d.) Swiss Family Robinson. (3s. 6d.)

From *Thomas Nelson & Sons.*—Tom Tufton's Travels. By E. Everett-Green, 3s. 6d.; Soldiers of the Queen, by Harold Avery, 2s.; Little Tora, by Mrs. Woods Baker, 1s. 6d.; Willie's Gift, Jock's Hero, My Nightingale, Adventures of a Cat, 6d. each. The Island of Gold. By Gordon Stables, M.D. (3s. 6d.)

From *The Religious Tract Society.*—Pictures of Southern China, by Rev. J. Macgowan, 10s. 6d.; Philip Melanchthon, 1497-1560, by Rev. George Wilson, M.A., 2s. 6d.; The Sinner's Seven Greats, by Rev. P. B. Power, 1s.; On the Indian Trail, by the Rev. Egerton R. Young, 2s. 6d.

From *J. F. Shaw & Co.*—Half-a-Dozen Boys, and Half-a-Dozen Girls. By A. C. Ray. (3s. 6d. each.) Short Stories for Short People. By Alicia Aspinall. Everybody's Business. By Agnes Giberne. (3s. 6d.) Sahib and Sepoy. By Lucy Taylor. For Cross or Crescent. By Dr. Gordon Stables. (5s.)

From *Mr. T. Fisher Unwin.*—Private Papers of William Wilberforce. Collected and edited with a preface by A. M. Wilberforce, with portraits. (12s.) Life of Gordon. By Demetrius C. Boulger. Third edition. (6s.) John Hunter: Man of Science and Surgeon, 1728-1793. By Stephen Paget. (3s. 6d.) Mother, Baby, and Nursery: A Manual for Mothers. By Genevieve Tucker, M.D. (3s. 6d.) The Children's Study: Germany. By Kate Freiligrath Kroeker. (2s. 6d.) Rapara; or, The Rights of the Individual in the State. By Archibald Forsyth. (6s.)

Personalia.

Mr. C. T. Studd is at present assisting Mrs. Crossley in the work of the Star Hall Mission, Manchester.

Rev. R. Murray Webb Peploe, son of the Vicar of St. Paul's, Onslow-square, has been compelled by serious illness to give up his work at Sheep Creek, Calgary, and return to England.

Dr. J. Thain Davidson has completed a forty years' ministry. In an address at Ealing, last week, he reviewed his varied experiences since beginning in 1855 to work among a few mill-workers at Blairgowrie.

Mr. and Mrs. Sankey propose spending the winter and spring in Egypt and Palestine, leaving New York on January 4 by ss. *Normannia* for Alexandria. They hope to spend the month of May in England and Scotland.

Mr. Alex. Donaldson, for many years a worker in the McAll Mission in Paris, and who has latterly been connected with the Edinburgh City Mission, has been obliged, owing to serious illness, to resign his post. His address is 21, Brompton-street, Edinburgh.

Rev. H. L. Mackenzie, Moderator Synod of the of the English Presbyterian Church, has left to resume his work at Swatow, China. Mr. Mackenzie first went to China in 1860, and he is now the senior missionary of the English Presbyterian Church.

Rev. F. B. Meyer, as our readers may recollect, has accepted the invitation of Mr. Moody to spend the months of January and February next in the United States. Meetings especially for ministers are being arranged in the larger centres of population in different parts of the States, extending as far west as Kansas.

Pastor Archibald Brown received a very cordial welcome on Monday evening by a great gathering of friends from far and near, at Chatsworth-road Baptist Church, West Norwood, on the commencement of his pastorate there. Mr. J. H. Tritton, M.P., presided, and gave an admirable little address. Mr. Brown entered on this fresh sphere of work under the happiest auspices.

Mr. Sidney G. Trist, widely known as the editor of *The Animals' Friend*, has been appointed secretary of the London Anti-Vivisection Society, 32, Sackville-street, Piccadilly, W. For nearly six years he has been promoting the anti-vivisection cause by lip and pen, and his many friends in the medical and other professions are hopeful that he will wield a still greater influence in his new sphere. Those who desire information on the subject of vivisection should communicate with Mr. Trist at the address given.

Overcrowding in East London.

The following case of overcrowding which came to light last week illustrates the need of more careful supervision on the part of the authorities. During an inquiry into the death of a victim of a fire in Spitalfields, a victim stated that he found two beds, each occupied by seven or eight men, women, and children asleep in a room at the top of the house. *The room was only 8ft. by 7ft., and the highest point was about 4ft. 6in.*

This is bad enough, but the following conversation between the coroner and the jury shows a still worse condition of things:—A Juror: You will find that sort of thing all round the neighbourhood. The Coroner: What! fourteen people in one room? The Juror: I won't say that, but there is overcrowding all round. In one house close to me there are between thirty and forty people, and seven and eight in one room. The Coroner: We have special knowledge of this case, and I think we ought to communicate with the sanitary authorities. The question suggests itself, whether the sanitary authorities have a right to be ignorant of such facts. Do they not exist in order to make this state of things impossible?

Dartford Young Men's Bible-class.—This class began eleven years ago with nine young men, and now there are 306 members. Since then it has branched out in many directions. The lads' Bible-class has sixty-two members. The Juvenile Protestant Mission numbers 120, and the Sunday-school 302. The lectures have been very successful. The Sunday evening Gospel services have witnessed large congregations, and have proved a blessing to many. The happy Saturday evening meetings have proved a valuable help to the temperance work. With Ritualism, Romanism, and Rationalism all round, it behoves all those who love the Truth to rally round the banner of Christ and to do their part as God shall give them opportunity. The president is Mr. J. Lawrence Mitchell, West-hill, Dartford.

Workers and Wages.

We hear a good deal nowadays about the effect of German competition in our foreign markets, and the rivalry of German wares at home, but little about our vast superiority in the distribution of wealth and the comfort of our working classes as compared with those of that country. A writer in the *Edinburgh Review* unfolds another side to the case, and shows from unquestionable statistics that comparatively we are beyond measure better paid, fed, and housed in this country.

Though the limit of exemption to the payment of income-tax is as low with them as £45, only 8·46 per cent. German wage-earners reach even that limit of income; while incomes of £475 are confined to one in every 550 of the population, and out of a Prussian population of 32,000,000 only some 37,000 have incomes of over £1625.

Thus there are fewer rich people there, while the average rate of working-class earnings is very much smaller. As a nation we are prone to complain and depreciate our blessings; we emphasise our misfortunes more than our privileges. In spite of all the social want and poverty that exists in this country, we should remember with thankfulness that we are far and away the best off socially of any nation in the world.

London City Mission.

The committee of this City Mission put forth a special appeal, urging that if the work is to be continued on anything like an adequate scale friends and supporters must without delay come to their aid. The committee state that:—

The number of missionaries, which in 1891 was 504, has now fallen to 470, and for the last five years the expenditure has exceeded the income by no less than £26,408 5s. 9d., an average of £5281 13s. 1d. per annum. Unless, therefore, the income is considerably increased, it will be impossible to maintain even the present number of men. On the other hand, there never was a greater need for the work, nor has it ever been more signally owned by God. The vast city continues to increase at an enormous rate. Last year 14,000 houses, on the lowest computation, were added, and, in spite of the earnest work of clergy and ministers, at least three millions of its inhabitants are reckoned never to enter a place of worship.

Surely this is not the time when the friends and supporters of the Mission will allow it to curtail its operations, but will rather give such increased help as will enable it to carry the message of the Gospel into every corner of London.

F. A. Bevan, Treasurer.

3, *Bridewell-place, E.C.*

The Costers' Mission.

In an Occasional Paper issued by this Mission, Mr. W. J. Orsman writes:—

Hoxton, once a quiet, respectable, working-class suburb of Shoreditch, is now invaded by the poorest and the worst of characters from other Metropolitan districts now undergoing improvement, so that the benevolent side of the work becomes more exacting and onerous every year.

Our classes are full; the Sunday schools and Mission services and Christian Endeavour meetings are crowded; and a continuous flow of spiritual blessing is graciously bestowed. Costers' Hall is immensely popular with the gutter children of the locality—even with those who cannot be accommodated in its schools and classes. They know of a personal interest in them and their sick and crippled brothers and sisters. As for the adults, there are 2811 members of this Christian Mission and its various societies.

In addition to the religious meetings of the Mission, and the social, thrift, educational, and temperance work carried on, Mr. W. J. Orsman has for thirty-three years opened an Irish stew soup kitchen for three hundred needy families; also provided free breakfasts and half-penny dinners for the poorest children in the elementary day schools. His address is Milton House, Shacklewell-green, Hackney, N.E.

The Christian Lifeboat Crew held its monthly muster on Tuesday week at the New Home, Iron Bridge, Canning Town. Miss Child, in opening the meeting, referred to the loss sustained through the death of H.R.H. Princess Mary Adelaide, and gave the text for the month "Made nigh by the blood of Christ." Captain Bush, one of the crew, gave a thrilling account of his restoration from the jaws of death in answer to prayer, and his intense desire to be more than ever used of God. Pastor Joynes gave an address on the love of Christ.

AMONG THE CHURCHES.

Church of England.

Bishop Tucker left for Mombasa last week.

A ten days' general mission is being held this week in Gloucester.

The will of the late Bishop Walsham How has been proved, the personal estate being valued at £72,240.

Rev. C. G. Ledger, who has done good work at Cheltenham, has been appointed to St. John's, Hollington.

The quincentenary of All Saints' Church, Maidstone, was celebrated on Tuesday, when the Archbishop of Canterbury opened the restored chapel.

The Bishop of London opened, on Tuesday week, the new house and chapel in Dartmouth-street, Westminster, for the Universities' Mission to Central Africa.

Rev. W. H. Davey, for twenty-five years vice-principal of St. David's College, Lampeter, has been appointed Dean of Llandaff, in succession to the late Dean Vaughan.

The Archbishop of Canterbury preached at Winchester Cathedral last Lord's Day, in connection with the observance of Temperance Sunday throughout the diocese.

Rev. H. G. B. Hunt has been appointed to the new vicarage of St. Paul's, Kilburn, Rev. F. W. Joyce to the vicarage of Harrow, and Rev. G. H. Perry to the rectory of St. Luke's, Old-street.

The Bishop of Worcester, preaching at Saltley, said every medical man in a hospital and every nurse was a follower of Christ in ministering to disease. They claimed them all as allies, no less than the clergymen who ministered to the soul.

A movement has been started for the establishment of a third suffragan bishopric in the diocese of London. It is suggested that the thickly populated area of North and East London should be divided, the latter portion to remain in charge of the Bishop of Stepney, and the former to be constituted a new bishopric.

Congregational.

Rev. E. H. Peach has been recognised at Wimborne.

Rev. W. W. Hutchings has entered on his new charge at Crawley.

Rev. A. G. Prichard has been recognised as pastor at Little Ilford.

Mr. H. C. Wallace has been ordained to the pastorate at Westgate, Burnley.

Rev. Alfred Turner, for over forty years pastor at Ashford, has removed to Folkestone.

Rev. J. G. Henderson has commenced his ministry at Islington Chapel, Upper-street, N.

Rev. W. A. Wrigley, owing to continued ill-health, has resigned the secretaryship of Cumberland Union.

Rev. G. Y. Jeffreys, of Capetown, one of the oldest of the Colonial ministers, is now on a visit to this country.

Miss Louie J. Robinson has sailed for India after a rest of eighteen months. A farewell service was held at Doddridge Chapel, Northampton.

Rev. T. Nicholson's health having broken down, the Church at Masborough, Rotherham, has relieved him from the duties of the pastorate to the end of the year.

The congregation at Christ Church, Lambeth, over which Rev. F. B. Meyer is pastor, recently had a collection to defray the balance of expenses connected with the renovation of the church. The sum needed was contributed, with £50 over for the general funds of the church.

The centenary of the Sunday-school in connection with Sheen-vale, Mortlake, has been celebrated by meetings extending over a week, including sermons by Professors Redford and Vaughan Pryce, Christian Endeavour and Band of Hope demonstrations, a meeting of old scholars, and a missionary meeting.

Mr. Meyer's *Christ Church Magazine* says:—"Our P.S.A. meetings have been steadily growing in numbers and power lately. It was a great pleasure to be told of the large numbers that are attending the evening classes, and the spirit of prayer that pervades the institute. Would that all work among our working brothers thus aimed to satisfy the heart and touch the spirit."

Calls.—Rev. A. L. Matson, to Hingham, Norfolk; Rev. A. G. Spears, to Newland, Lincoln (assistant); Mr. E. C. Rattray, of Westbury-on-Severn, to Bishop Auckland; Rev. F. Vernon, of Girlington, to Sutton Veny; Rev. J. S. Woof, of Derby, to Hazel-grove; Rev. W. J. Dickson, of St. Paul's, Wigan, to Montrose-street E.U. Church, Glasgow.

Resignations.—Rev. S. G. Matthews, of Salem, Bradford; Rev. J. Hargreaves, of Garstang; Rev. W. Gibson, of Ramsbottom.

Baptist.

Mr. Philip A. Pepperdene has been ordained at Soham.

Rev. P. G. Scorey has been welcomed at Sandhurst, Berks.

Rev. W. R. and Mrs. James have sailed on their return to India.

Rev. Y. El Karey has left to resume his work at Nablous, Palestine.

Rev. W. K. Bryce has been recognised at the Tabernacle, Nottingham.

Rev. A. S. Langley has been ordained at Newcastle-under-Lyme.

Rev. James McCleery, of Ramsbottom, has accepted the pastorate of the Tabernacle, Southend-on-Sea.

At Dalston Junction 200 members have been added to the church during the last two years.

Gresham Chapel, Barrington-road, Brixton, destroyed by fire in December, 1895, has been rebuilt and reopened.

During the eight and a-half years pastorate of Rev. T. R. Lewis at Scapegoat-hill, Huddersfield, the membership has increased from 123 to 223.

At the thirtieth anniversary of Upper Holloway Chapel (Rev. J. R. Wood) the membership was stated to be 910; since the formation of the church 2,966 have joined in fellowship. The announcement was made that £82,042 had been raised during the past thirty years.

Calls.—Rev. E. Haggis, of Ryde to Forton; Rev. F. W. Dunster, of Upwell, to Bombay; Rev. G. J. Cliff, of Wigan, to Toronto; Rev. E. A. Hobby, of Macclesfield, to Southampton; Rev. G. H. F. Jackman, of Coggeshall, to Pembroke-street, Devonport, Rev. A. G. Yeats, of Stirling, to Ashton-on-Ribble, near Preston.

Methodist.

A mission has been conducted at Rishton by Rev. G. White, of Blackburn.

Rev. Edwin Brownscombe has been ordained at Newport (Mon.) for service in Western Africa.

A mission conducted by Rev. Thomas Cook at Southport has resulted in many professing conversion.

The Primitive Methodist congregation at East Dulwich has doubled during the last twelve months. It has been decided to begin forthwith the erection of a new chapel.

The applications for the services of Wesley deaconesses from all parts of the country are considerably more numerous than Dr. Stephenson finds himself able to meet. He proposes to receive five or six more in January as residents at the institute.

Rev. Dr. Ferguson having asked to be relieved of the superintendency of the mission which the Primitive Methodist Connexion has initiated at the Church of the Saviour, Birmingham, Rev. H. J. Taylor has been asked to undertake the work.

Rev. A. Baldwin, Primitive Methodist, reports that much good work has been accomplished in the Zambesi Valley, there being already evident an increased regard for the rights of life and peace. The outlook in West Africa was never brighter than now.

The payments in cash to the Primitive Jubilee Fund have now nearly reached £36,000. It is decided that the portion of the fund to be devoted to missions shall be expended in the increase of five mission vans during the next ten years; the employment of evangelists; the opening of central missions in large towns; and the extension of foreign work.

Twelve years ago the late David Hill established the Central China Lay Mission. To-day that mission supports two European evangelists, a medical worker and a hospital, a blind school with a schoolmaster, besides several native workers in Wuchang District. Mr. and Mrs. Miles, two of the missionaries, have recently had their homes plundered, thereby losing £50.

The Wesleyan Home Mission Report says there is every reason to be satisfied with the results of the Gospel cars enterprise. Next to the preaching of the Gospel itself the most important feature of this novel kind of effort is the dissemination of pure, wholesome literature amongst the working populations of the villages. Eight cars are now in complete working order. This number is, at the earliest opportunity, to be increased to twelve.

Presbyterian.

Endeavours are being made to built a new church at New Swindon.

The anniversary of the work at Clapham Church has been celebrated.

A new hall has been opened in connection with Dr. Thain Davidson's work at Ealing.

Rev. H. L. Mackenzie, Moderator of Synod, sailed on Saturday on his return to his work in China.

The week of prayer and self-denial (or thanksgiving) will be observed from the 28th inst. to December 5.

The Mayor of Newcastle presided at the opening of the Rev. R. Stewart's new church at Benwell, and many different denominations were represented in the gathering. The building will cost £6000.

The Barclay Free Church, Edinburgh, is to be congratulated on the happy settlement which has been made in the induction of Rev. Mr. Clow, late of Aberdeen, as colleague and successor to Rev. Dr. Wilson.

The first of the season's monthly Sunday evening services for young men, followed by an "At Home," has been held in Regent-square. There was a large attendance. Mr. Connell referred to the success which had so long attended Mr. Robert Whyte's young men's class, and an address was given by Mr. R. T. Turnbull.

During service at Marylebone Presbyterian Church on Sunday morning a loud explosion occurred, followed by dense clouds of vapour. The church was at the time well filled, and a scene of great excitement ensued. It was ascertained that the explosion had occurred in one of the pipes used in connection with the hot water heating apparatus situated beneath the floor of the church. Despite the efforts of the Rev. George Jackson, who was the preacher of the morning, and the officials to reassure the people, a number left the building. As far as is known no one was injured in the church, but in the stampede from one of the galleries a person was thrown down and somewhat hurt.

Calls.—Rev. James Crichton, of Elgin, to Kelvinside U.P., Glasgow; Rev. R. Scrymgeour, of Monikie, to Jersey; Rev. John Anderson, of Falkirk, to Fordoun; Rev. John Arnott, of Dailly, to Stirling.

Salvation Army.

Twelve hundred field officers will "farewell" from their corps during this month for new commands.

Operations are to be commenced in Hong Kong immediately. A home for soldiers and sailors will be opened, and an experienced ex-naval officer placed in charge.

Over seven hundred Chinese have been to the penitent form in San Francisco. Two officers connected with the work there have offered themselves for missionary work in China.

General Booth is conducting a series of meetings in Scotland. He will also preside next week at the valedictory service of a large party of officers going to India, at the Congress Hall.

Fallen Asleep.

At Barry Dock, on 31st ult., Rev. W. W. Rees, pastor of the Tabernacle Church.—At Sutton Courtney, Rev. Henry Hall, aged sixty-one, a useful Baptist minister.—At Rochdale, Mrs. Withington, the wife of Rev. J. S. Withington, an honoured Primitive Methodist minister.—At Broughton Park, Mr. Joseph Bell, a Christian teacher, the honorary pastor of a mission church, and a man of sterling character and principle.—At Norwich, Mr. E. L. Dixon, a devoted Sunday-school worker and evangelist.—At Tunstall, Mr. John Cope, aged sixty-four, for fifty years a useful local preacher.—At Rawdon, Mr. J. S. Wilson, head of the Bradford firm of Rand and Son, in his seventy-fourth year, a native of Paisley, who settled at Bradford in early manhood, and for many years was a Sunday-school teacher and superintendent. He was on the committee of the old Airedale College, and one of the governors of the present United College, while he was keenly interested in and liberally supported the Yorkshire Home Missionary Society and the London Missionary Society.—At Romsey, Mr. Alderman Osborne, formerly mayor of the borough, and an earnest Christian helper.—At Dawley, Salop, Mr. E. Gough, an active and successful preacher of the Gospel.—At Blackburn, Mrs. D. Bannister, a Sunday-school teacher and worker of forty years' standing, who wielded great influence in all social, temperance, and spiritual work.—At Dorking, on 4th inst., Rev. Canon W. M. Madden, aged seventy-four, for thirty-eight years vicar of Holy Trinity, Wakefield.—At Carmarthen, Dr. John Hughes, aged seventy-nine, a Christian medical man, and father of Rev. Hugh Price Hughes.—At Inskip, Fylde, Mr. J. Crook, for over thirty years a deacon, and for sixty years a total abstainer.—At Aberdeen, Rev. R. A. Mitchell, minister of Gilcolmston Free Church.—At South Croydon, on 31st ult., Mr. William Jeffery, a well-known Baptist worker, prominently associated with the church at Croham-road since its formation, and for many years one of the preachers connected with the Open-air Mission.—At Newtownards, Mr. Wm. Dobbin, an earnest worker in the Methodist Church, aged ninety years.—At Newtownbutler, Mr. John Murphy, a consistent Christian, aged seventy-five years.

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NOTES AND COMMENTS.

WITH our next issue will be given a special LITERARY SUPPLEMENT of eight pages, in addition to the ordinary thirty-two pages. The price of THE CHRISTIAN will be, as usual, one penny.

Gratifying letters continue to reach us from those who have availed themselves of our publisher's offer of the Paragraph Bible (see advertisement on p. 6). The following comes to us from Wales :—

I have distributed the copies of THE CHRISTIAN you sent me with the Bible, fourteen at Newport and the others at Cardiff, and being myself a regular reader of THE CHRISTIAN for a considerable time I have been enabled to say a few words of recommendation, and judging by the remarks made by the recipients there will be several new readers.

A Cheshire vicar writes :—

I have sent several of the specimen copies of THE CHRISTIAN to clerical friends, and the rest we have distributed in the parish.

A Sunday School superintendent in a London suburb writes that he is distributing the copies among his Sunday School teachers. There is no doubt that the *personal recommendation* of the paper among personal friends and fellow-workers will go far to secure the increase of circulation which we desire for the coming year.

The superintendent above referred to gives an emphatic testimony to the value of the Paragraph Bible. He writes :—

The more I use it the more I am pleased with it. It is a convenient size, very well got up, and the print is beautifully clear and restful to the eyes. From the money point of view it is the cheapest book I have ever bought. I have never used a Paragraph Bible before, and find it a delightful change from the other, over which it possesses real and important advantages.

Speaking of Dr. John Watson's call to the Presbyterian Church, Kensington, *The British Weekly* says :—

It is not too much to say that Dr. Watson would be welcomed in London by the whole Christian community. We wish it were more common than it is for ministers of large churches to consider rather the opportunities to which they are invited than the particular church.

This is rather a sweeping assertion. It is not in our province to suggest any course of action to the Kensington congregation; but we feel at liberty, as representing some part of the Christian community, to say that until a more satisfactory "Apology" is forthcoming for the views set forth in "The Mind of the Master," many will regret that any widened "opportunities" should be afforded him outside that "particular church."

We are not of those who would make a man a transgressor for a word, nor would we overlook the varied gifts of which Dr. Watson has shown himself possessed in a high degree. The following sentences, however, from his much-discussed book can hardly bear two interpretations :—

A certain conception of God must be the foundation [of the new theology] and give shape to the whole structure. No doctrine of the former theology will be lost; all will be recarved and refaced to suit the new architecture. Sovereignty will remain, not that of a despot, but of a father; the Incarnation will not be an expedient, but a consummation; the Sacrifice will not be a satisfaction, but a reconciliation.

Again, speaking of Romish and Protestant views of the Atonement, he writes :—

Whether the price be the merits of Jesus or the merits of saints, the sufferings of Jesus or the alms of penitents, does not matter, since in either case the principle is the same, and is clearly unreasonable. Heaven is a spiritual state, and its settlement on any person, either on account of a payment in blood or money, is an absurdity.

In view of the wrong-sidedness of this teaching, it is inevitable that a considerable section of the Christian community should withhold the welcome suggested by our contemporary. We understand, moreover, that the same disposition is shared in the midst of the Kensington congregation, the call being by no means unanimous, either on the part of the elders or the general membership.

Again we would press upon our readers the necessity of wise and cautious voting on the 25th inst., to secure for our children deliverance from the sacerdotal net, which is designed to be spread about them in the schools, under guise of "Christian tea hing." Let all who really desire to keep the priests out of our State schools do their utmost to this end. A good deal of dust is being thrown, but as we said last week, "It is not a question of 'Church or Nonconformity'—all we urge (as we do most earnestly) is that our readers, to whatever body of Evangelical Christians they belong, should arouse themselves and their fellow-voters, in view of the election on the 25th inst., to support those candidates who desire to maintain the 'Compromise,' which for twenty-five years has worked so well."

It is with sincere pleasure that we hear of the conference that has been arranged through the intervention of Mr. Ritchie between the two parties to the engineers' quarrel. How soon a real understanding may be arranged no one can say; but that both sides will do their best to come to an amicable and permanent agreement the whole country earnestly longs. Meantime, we hope that all heated and foolish words on both sides will be carefully avoided, for they can only tend to accentuate a disastrous dispute which affects so many thousands of people, the issue of which depends so much on the temper of the leading negotiators on either side.

The Bishop of Durham named some undoubted causes of the industrial strifes which are so common when he said that the vast scale on which work is done destroys the personal relationship of employer and employed, and the existence of companies aggravates the mischief. Masters also live in one place, and the men in another. These are difficulties; how can they be met, say, in London, where there is a company as an employer of labour, where the manager lives at Brighton, and where the workmen themselves are scattered over an area several miles in extent? These things are, indeed, more easily asked than answered.

The late Bishop of Wakefield, Dr. Walsham How, in disposing of his large fortune left behind him an explanatory memorandum, accounting for his wealth, and stating that he vowed at the beginning that his family should never profit by his episcopal income, which he spent on the work of the diocese. His private income was inherited from his father and father-in-law, and the large sums he made by his books he gave away. This announcement he desired to be made public, not from any personal motive, but in order to

vindicate the credit of his order from aspersions only too readily cast upon it by secularists and others.

He would not condemn any bishop for "making a modest provision for his family out of his episcopal income, if he has no private means." But he felt it a great privilege "to have no necessity to do this." This frank confession will, at least, shut the mouths of those who are continually detracting from the character of others. "Let not your good be evil spoken of."

That all Episcopalians do not share in the narrow and exclusive feelings of Ritualists towards Free Churchmen, is happily being proved in more ways than one. At the recent Liverpool conference Canon Denton Thompson said :—

The truths we hold in common with our Dissenting brethren are greater in character, number, and importance than our controversies sometimes lead us to suppose,

and Archdeacon Taylor pleaded for the frank recognition of the validity of non-episcopal orders. We feel certain that though these gentlemen may represent only a minority of their fellow-priests in English orders, they have spoken, at any rate, the mind of the majority of lay Churchmen, who are profoundly displeased and shamed by the assertiveness of the clergy in this matter. The wonder is that Evangelical members of the Church of England do not speak out more openly and candidly in denunciation of the sacerdotal claims made by so many of their spiritual advisers.

Ritualism and Sunday Observance do not always run along similar lines, but we are glad to find *The Church Times* speaking strongly against the growing custom among well-to-do Churchmen of "Sunday luncheon and dinner parties, river excursions (sometimes involving a railway journey as well), which cannot be indulged in without interfering with and sometimes wholly preventing attendance on public worship on the part of servants and other *employés*," and affirming that "Churchmen who take part in them are breaking a fundamental law of their religion." The writer very sensibly says :—

When domestic servants marry into their own little homes they carry the influences and lessons they have learnt in their situations; hence the working class is constantly reinforced by young people whose training for home life whilst in service has been the reverse of religious; and then we wonder why so many working people never go to church.

When we remember how many working men's wives have passed through situations on their way to homes of their own, these strong words are very significant.

The private diarist in *Cornhill* gives a hint with regard to public feeling on the subject of Sunday cycling. "The hedge-clipping season is in full swing. Two years ago I should have paid no heed to it; but now I have a bicycle ...I found old John preparing to give up work

early, and making no attempt to rake the clippings together. 'Why, John,' I said, 'don't you call it a bit unsportsmanlike to spoil other folk's pleasure?' 'Well, sir,' said John; 'I be just leaving these for they Sabbath breakers.'" We cannot justify John's method of vindicating his views, but Sunday cyclists show equally scant respect for the feelings of church-going folk, who have to exercise extraordinary vigilance to escape being run down by the cyclists "out for the day."

Dr. K. S. Macdonald told the Missionary Conference at Calcutta that the decay of caste is rapidly going on. The educated classes pour contempt on it, observing it in public for personal ends, but utterly ignoring it in private life. Eating-houses are increasing in Calcutta, and in these Hindoos eat all sorts of food without asking who prepared it. Western musical instruments have got into the harems, and Hindoo young ladies are taught music by European professors. Modes of travelling also tend to produce this same disregard of the severe demands of caste. This, no doubt, is all an advantage to Christianity, a preparation of the way of the Lord; but the sound of the evangelists' feet should be heard in every part of the land if it is to become the heritage of Christ.

The directors of the London Missionary Society have condemned in an emphatic way the new rules of the Indian Government, which deal with the physical effects of immorality in such a way as to countenance and encourage the immorality itself. Presumably the whole of the Evangelical missionary societies will do the same thing in due course; and as more than a thousand Indian missionaries condemned this legislation in 1893—the same in principle and purpose, though not precisely the same in form—the Government will have the whole Christian opinion of the country against it. Can our rulers afford to ignore such a weighty verdict?

The audience which Sir Vincent Caillard had of the Sultan on the 12th inst. was of a very cordial character. In the course of conversation his Majesty spoke of the value which he attached to the traditional friendship of the British people for his Empire, and expressed the hope that it would always be maintained and not be disturbed by slight misunderstandings. Sir Vincent Caillard, having taken the opportunity of thanking the Sultan for the goodwill and support invariably extended by him to the administration of the Ottoman Public Debt, his Majesty expressed his satisfaction at the manner in which the affairs of the Public Debt Administration were conducted. The Sultan felt gratified also that the loyalty with which Turkey fulfilled engagements towards the bondholders was appreciated in Europe. —*Reuter.*

"*Slight Misunderstandings*"! What a charming euphemism for Armenian Massacres! And what a picture of mutual compliment and flattery the interview presents!

Lord Salisbury's speech at the Guildhall banquet was directed mainly towards showing that small as was the efficiency of the European Concert in the recent troubles in the East, something important was accomplished, and that the name of England was conspicuous in both. These were the autonomy of Crete and the preservation of Thessaly for Greece. He is still of opinion that, inchoate as it may appear, the Concert contains within itself the germ of a common action among the Powers of the world which may ultimately take the form of a permanent combination and render the dream of universal peace a reality. There are, we fear, few indications of this while the Powers themselves maintain huge standing armies, and act on the principle of "each one primarily for itself." The military spirit must be exorcised ere such a result can be hoped for. As yet there are no signs of this ideal, while voices are clamouring even in England for the constant increase of the Army.

Civilisation does not always get forward on a powder-cart; for in the Federated Malay States it is advancing under the mild form of "persuasion." "Government by persuasion," says Sir Frank Swettenham, is the method adopted with cheering success. His words sound more like those of a missionary than of an official. He says:—

Now, our policy in the Malay States is that of sympathy—and I would sum up the most successful government of coloured races in that one word—with the result that, instead of being exterminated, the race is actually being improved and strengthened mentally, morally, and physically. Owing to our sanitary measures, diseases hitherto rife are becoming unknown. The people are having a chance they never had before. We are mending instead of ending the people. We have saved their bodies, increased their wealth, given them freedom, and, with their full consent and approval, we control their whole government.

Slavery and forced labour are abolished; justice is secured for all. You could travel for twelve months in the Malay States and not hear a single white person use the word "nigger," and you might be there for years and never see one hit a Malay or hear him swear at him. The country does not cost the British taxpayer a single farthing, but its yearly increasing trade has already been of very considerable advantage to British manufacturers.

The acquittal of the Giluk Burgher officers charged with the murder of friendly natives during the Bechuana rebellion has caused a feeling of shame and disgust in many South Africans, and is reflecting itself in the Press. *The Kimberley Advertiser* puts the case with uncompromising straightness:—

It can only discredit us that atrocities like these should go unpunished, that a crime should be known to all men, rank in the offence with which it rises to heaven, and that yet no man should be held guilty. The eyes of England, and indeed of Englishmen everywhere, are upon us. Can we wonder that their cheeks grow hot with shame as they hear such things? Need we be surprised that Aborigines Protection Societies flourish, when we can only meet their accusations with the tale of Gamogara? And the natives themselves—what must they think of the Government of our great Queen Mother when the hand of justice fails to lay hold on the murderers of defenceless women and children? It is not to the advantage of our reputation for justice that such cruelties should go unredressed. Whoever is responsible for the committal of such atrocious acts, the blood of the natives cries aloud for justice.

Mr. R. W. Perks, M.P., has suggested that on January 1, 1900, a million persons, definitely attached by ties of living interest to the Methodist Church, should inscribe their names upon a roll, and that for each name thus inscribed there should be presented the thank-offering of one guinea, neither more nor less, for each person. The scheme is great enough to strike the imagination, and the method is so fraternal, has so much of the early Christian spirit of equality, as to commend it for universal adoption. The poor man and his wife and children cannot give a guinea each, but when they have given what they can the amount should be made up by some richer brother or sister. Thus the rich will not appear as giving more, nor the poor less. The effect of this plan, we believe, would be excellent. And the objects are worthy of the money. Besides strengthening the home and foreign missionary work, a large sum would be spent on village elementary schools, that "might, with their Bible teaching, be a safeguard to the children against Romanism on the one hand and atheism on the other."

A Methodist paper gives almost every week the name of some aged man who, for half a century or longer, preached, without charge, the Gospel of Christ. Last week it noticed the death of the oldest Wesleyan local preacher, Mr. Joshua Northrop, of Great Horton, Bradford, who had been a preacher since 1827. In his early days he was a hand loom weaver, and for ten years held the position of porter at a workhouse. He travelled thousands of miles in doing his Christian work, and gave to it the best efforts of his mind as well as the toils of his body. In the same issue our contemporary names another preacher who preached for fifty years. What disinterested zeal and patient continuance in well-doing such men of God exemplified; and such men are to be found among all denominations. May the succession never die out!

In a leading article on "Some Aspects of the Missionary Problem" in *The Methodist Recorder* there is an array of facts as to the present influence of Christianity in the world which are often ignored. Comparative statistics are depressing, but the bearing of the facts are most hopeful. Though numbers still count for heathenism and force, the tendencies, the indications, all count for Christ. The confession of an intelligent Jew, after hearing a Christian preacher at Baalbec on the Lordship of Christ recently, is significant of a great truth: "He is exercising a great Lordship to-day." There are now but five autonomous States that are not at least nominally Christian—Morocco, Turkey, China, Persia, and Japan, and each of them is in the grip of the Christian Powers, and is surrounded—indeed, being permeated—by the light of the Cross There is here a great encouragement and an unparalleled opportunity.

It needs a heart securely anchored on Divine realities to see the relation between the highest truths and the lowliest duties; but till that relation is understood neither truth nor duty can be truly grasped. The Christian has been defined as "a man who can do little things in a great spirit." We are saved from the sense of life's drudgery by realising that the most commonplace act may have Divine meaning for us; and from spiritual moodiness by throwing ourselves into the channels of practical service. This is a thought that is fully illustrated in one of Dr. Maclaren's new volume of sermons, The Victor's Crown, where he says:—

The wisest thing a man can do when he feels the wheels of his religious being are driving heavily is to set himself doggedly to the plain homely work of daily life. Paul did not sit and bemoan himself because he felt this slackening of impulse, but he went away to Aquila, and said, "Let us set to work and make camel's-hair cloth and tents." Be thankful for your homely, prosaic, secular, daily work. You do not know how many sickly fancies it saves you from, and how many breaches in the continuity of your Christian feeling it may bridge over. It takes you away from thinking about yourselves, and you cannot think about anything less profitably sometimes. So stick to your work; and if ever you feel, as Paul did, "cast down," be sure that the workshop, the office, the desk, the kitchen will prevent you from being "destroyed," if you give yourself to the plain duties which no moods alter, but which can alter many moods.

Untold harm is done by the publication in the Press of the details of the Divorce Court. To a large extent this muck-rake work devolves upon the weaker representatives of journalism, but we are glad to know that another reform has become operative, viz., that henceforth the body of the Divorce Court is closed to the general public. There is nothing to be said for, and much may be urged against, the admission of all comers to this court. Next, we should like to see some restriction placed upon the Press in reporting so fully these unsavoury cases.

The Brewers' Exhibition.

THE brewers of England have recently been holding, in the Agricultural Hall, their nineteenth annual exhibition and market of machinery, appliances, and produce used by brewers, maltsters, distillers, wine merchants, licensed victuallers, caterers, and hotel proprietors, and in the manufacture of aerated waters, syrups, cordial, cider, sherry, liqueurs, cigars, tobaccos, and pipes. Amongst the novelties may be mentioned a new automatic apparatus for raising beer and other liquids by pneumatic pressure, instead of by means of the old-fashioned pumps.

At the inaugural luncheon the Chairman, Mr. C. H. Tripp, spoke of the advantages brought to the country by the enormous trade in drink. "The benefit to agriculture," he said, "was that 64,570,000 bushels of malt were used; also 587 cwt. of hops; while 450,000 acres of grain were cultivated for distilling, and 'the trade' paid £11,000,000 to the revenue." Finally, he pointed out that some 2,000,000 people were employed, directly and indirectly, in "the trade," and he asked what would be the result to the labour market if their livelihood were taken away from them?

No doubt from the brewers' and publicans' point of view this exhibition is very complete, but there is another standpoint from which it is most incomplete. Large as the Agricultural Hall is, it would not be nearly big enough to expose to view all the "advantages" of "the trade." Adequately to display them we should require a building at least a thousand times as large. We should have to summon, as the proper exhibits of "the trade," a miserable crowd from our prisons, our hospitals, our workhouses, our orphanages, our lunatic asylums, and even from the unseen world. How much has this cost the country?

At Claybury Lunatic Asylum last year 958 inmates were received; intemperance or drink was responsible for 217 admissions. As regards the criminal classes, it is well known that "drink" introduces multitudes to crime, makes them bolder in crime, and hinders their exit from crime. Morever, the late Sir William Gull declared that "a large number of people are dying day by day poisoned by alcohol, not knowing that they are poisoned by it." It is estimated that not only 60,000 drunkards die annually in the three kingdoms, but that in thus destroying themselves before their time their fall brings down to premature graves 60,000 more innocent victims. And if those who directly or indirectly have been chased out of this world by alcohol were permitted for a short space to return, and by their very presence to testify concerning the dire evils inflicted on them through intemperance in their mortal lives, what a chorus of mourning, lamentation, and woe would rise from this ghostly host.

Such an exhibition certainly would not commend itself to the brewing interest, but it would represent an argument for the positive prohibition of the traffic such as the country has never had.

Just before the great translator of the English Bible, Tyndale, was burnt to death he cried at the stake, with a fervent zeal and a loud voice, "Lord, open the King of England's eyes." In view of what drink is doing for this land, in view of the physical, spiritual, social, and national evils heaped upon us by it, in view of the extreme difficulty of securing even small limitations of the traffic by Acts of Parliament, it becomes all Christians to pray, "Lord, open the people of England's eyes." We have multiplied great temperance organisations for old and young, we have multiplied able books containing scathing indictments of the traffic, we have spread abroad well-written temperance tracts by the million, our temperance orators have done noble work, our pulpits have given a less and less uncertain sound, numbers of our magistrates, judges and physicians have added their weighty testimony to the general condemnation, and yet the "drink" bill last year represented a great increase, reaching the appalling figure £148,972,230.

We have interceded with God, but our intercessions have been too fitful and too few. We have by no means measured the full resources of supplication. Our petitioners have not been numerous enough, our petitions have not been earnest enough. Let the whole Church plead, with spirit-inspired zeal, having cleansed herself from all complicity with the drink traffic, and she will accomplish results which all her other efforts have failed to bring about.

Criticism Criticised.

By Rev. HENRY STURT.

IN a former article (Sept. 2) we showed how fallacious are the three main principles upon which the Higher Criticism proceeds, viz., the psychological construction of history, the literary arrangement of the Bible, and the evolution of religion.

The legislation of the Pentateuch claims the authority of Moses, and the records claim to have been written either by the hand of Moses or by writers in Mosaic times. This the critics deny, making Moses a mythical person, and assigning the greater portion of his work to men who lived 400, 600, and 800 years afterwards, who falsely ascribed it to Moses to give it greater authority. These fragments, written by nearly a dozen authors, were taken in hand, we are told, by several editors, who cut them to pieces and patched them together, like a tessellated pavement, in their present form. But, weighed in the balance of experience, this theory is found wanting.

For example, Prof. Wace, Principal of King's College, tells us: "There is no instance of an ancient book of history being composed like a tessellated pavement, in which unknown sources are dovetailed together, sometimes in the most minute pieces. Still less is there any instance of an elaborate historical and legislative work having been composed with the object of confusing, if not perverting, a nation's traditions of its own history and its ancient laws; still less of such a work succeeding in the attempt" (*Lex Mosaica*, 617).

We were also told that the Pentateuch could not have been written in the time of Moses, because writing was then unknown. This argument, however, has been ground to powder by the discovery that

WRITING WAS KNOWN

even in the time of Abraham. The same discovery, as Professor Sayce tells us, has shown how different were the literary conditions of those times from what the critics supposed, when on their unsound principles they built up their theory.

It has been observed that many of the critics are trained Hebraists, and some of them have assumed that all the scholarship of the age was with them. But a column of this paper might easily be filled with the names of skilful linguists and able scholars who reject their theory. I am not aware that they are distinguished as historians or archæologists; some of them, like Canon Driver, have shown themselves singularly deficient in that historic discernment so essential in dealing with the records of ancient times. Even their special knowledge of Hebrew is not indispensable in dealing with the questions they have raised.

Upon this point I give the testimony of two witnesses, whose qualifications will not be disputed. One of them is Kuenen himself, one of the fathers of the modern theory. He says: "When the critics sought on literary grounds to determine the order of the composition of the sources of the Pentateuch, there was

NO CERTAIN RESULT ATTAINED.

—The facts we have to go upon are few, and often ambiguous. We must, therefore, be content, when circumstances require it, with a more or less vague result." So little, according to this authority, can the mere language or literature of the Pentateuch do for the critics. The second authority is Dr. Robertson, Professor of Oriental Languages in the University of Glasgow. He says: "The bare facts of a linguistic character with which trained Hebraists have to deal count for very little in the essential questions at issue, as critical writers themselves have confessed. These writers are specialists, it is true, but dealing with matters in which common sense may follow them, observe their processes, and pronounce upon their validity."

As an illustration of this he reminds the critics that what they formerly placed first they now place last. He laughs at them for this "acrobatic performance," and tells them there is no reason for it except the demand of their theory. "An indispensable qualification," he says "for pursuing an inquiry like the present is that knowledge of human nature and sympathy with it which we call common sense." Even Canon Driver is compelled to admit that "the common, unbiassed, and unsophisticated reason of men must prevail in the end." Weighed in the balances of common sense, I am confident this unnatural theory must be rejected, and will finally be classed among the

CURIOSITIES OF LEARNED FOLLY.

Looking at it from this point of view, I thoroughly accept the conclusion to which Professor Watts, of Belfast, was brought. He wrote: "The critics, instead of analysing the facts with which they profess to deal, have entered upon their task with foregone conclusions, to which the facts must be made to conform. If men of science were to frame their theories after this fashion, they would be the laughing stock of the world. When the glamour of literary renown, with which these theories have been emblazoned before a too credulous public, shall have been dispelled, as is being done by a riper scholarship, their authors, if heard of at all, will occupy a very humble position in the domain of Biblical literature, whether of the Old Testament or the New" (*Lex Mosaica*, 605).

(*To be continued.*)

Warning to Boys.—The fate of a lad at Felling should be a warning to the great number of growing boys who are always sucking cigarettes. The following is an extract from evidence given at the inquest:—"Dr. Meade said he was called in but the boy was dead. He was informed that the deceased was a very excessive smoker (although only sixteen years of age). Smoking cigarettes, and not being very strong, the practice brought on syncope." Where one boy is killed we may be sure thousands are injured. The prevalence of cigarette-smoking among youths in their teens is an evil which demands strong condemnation by all who are interested in the physical and moral being of our coming men.

From Jerusalem to Gaza.

THE WAIL OF THE VILLAGE PASTOR.

A FEELING of almost righteous envy is provoked in the minds of many earnest Christian workers in our country districts at the great privileges in reach of the large centres of Christian activity.

This latter fact is as it should be, for there apparently lies the greatest need. But a tour amongst the village causes of our land by some of our best-known and greatly-used evangelists would tend much not only to the reviving of these churches, but even to the increase of England's spiritual tone, and give the missioners also some fresh experience and insight into human nature which are not evident in town missions.

It would mean some sacrifice to them, doubtless, and perhaps the lesser numbers thus reached would seem to indicate a mistake; but what would it mean to many a hard-worked, struggling pastor, beset by a thousand difficulties peculiar to country work, and to many a cause struggling for very existence? Large special efforts cannot be theirs because of the lack of means, and some effort in this direction by a committee of influential men would more than merit the trial. Be it remembered in these days the youth of our villages is increasingly flowing from the country districts to the larger centres; and nothing will so reach the innermost heart of England as a more thorough provision for the spiritual needs of these remoter parishes. Workers in country districts testify that for sterling quality of character there are none foremost of "the country yokel," as he is termed. He may lack the general acquirements of the city population, but for heart and feeling he is the pick of the nation. Many of our towns have multiplied missions, but village stations lack not the need, the desire, or the earnest co-operation, but the money and the means for them. Cannot these be supplied? Where is the Philip who will go down "from Jerusalem unto Gaza"—from the great revival to the needy desert—at the bidding of the Spirit.

"The Filching of the Sabbath."

DEAR SIR,—Kindly allow me to endorse the views expressed in your ably-written article on the above named subject. I am of opinion that the time has come when the Churches should arouse themselves over this and similar matters, and unitedly defend our Sabbath from these encroachments.

These Sunday concerts are but the thin end of the wedge and one of the many forms of attack which the Sabbath is now experiencing. And one of the greatest incentives to determined action in this matter should be the thought of the influence of these things upon the young people who are just forming their characters. With such temptations and enticements on every hand, what will the rising generation grow into during the next ten or twenty years? A generation of Sabbath-breakers and pleasure-seekers, living unproductive lives, so far as any real good to themselves or others is concerned.

I believe we as a nation owe our morality (what we have of it) very largely to the influences of the Christian Sunday. Take away those influences, and our social morality must decline.

I would suggest that this is a matter which should be taken up seriously by Free Church Councils, and particularly by the London and National Federations. I would also point out the necessity this matter suggests of the churches in every town inviting for the purpose (among other things) of securing the election upon public bodies of men who will defend things which Christians count dear.

The competition against the churches is getting very keen, and it is for those within to show the same degree of activity as those without, and that can be most effectively done by combining in the way I have mentioned.—Yours truly,

Croydon. H. R. GRUBB.

[3.000]

FROM FAR AND NEAR.

American Notes.

AFTER a lovely passage in the Cunard steamer *Umbria*, my wife and I reached New York on Saturday, October 16. On the following day we were present at the close of a fourteen days' convention of Dr. A. B. Simpson and his friends. Seventy-eight thousand dollars were given or promised that day towards the support of the 300 Christian Alliance Missionaries. At night Pastor John Robertson, of Glasgow, and Mr. Henry Varley preached. Some have imbibed the idea that the Apostle Paul failed at Athens, and *therefore* told the Corinthians that he was determined to know nothing among *them* save Jesus Christ and Him crucified. I should like such to have heard Mr. Robertson's sermon showing the high importance and significance of the adhesion of Dionysius the Areopagite. "Among the which was even Dionysius the Areopagite." That word "even" shows that the Apostle was not considered by his recorder, Luke, to have failed at Athens. On the contrary, his address has generally been recognised as a model of courtesy, tact, fearlessness, and sound doctrine. There is a little fashion just now to find out Paul's lapses into selfhood, or compromise, or pride of learning, and if these were all put together they would make the Apostle of the Gentiles a somewhat shady character. Mr. Robertson's discourse was an able and eloquent defence so far as the visit to Athens was concerned. Mr. Varley followed with a pungent exposition of Gospel truth, and between thirty and forty rose afterwards to confess Christ.

On Thursday, Oct. 21, we came to Northfield. Mr. Moody was evangelising in Canada. He has returned home to-day (Oct. 29).

Nov. 2.—We have been spending ten days with Mrs. Moody at Northfield. Mr. Moody has been

EVANGELISING IN CANADA,

and only returned for the last four days of our visit.

I had the much-valued opportunity of speaking briefly, almost daily, to the young people of the seminaries at Northfield or Mount Hermon, or the training school for Bible study held in the hotel; and, by the courtesy of the pastor, Rev. Dr. Schofield, of preaching in the church on Sunday to a congregation of 1200, more than half of whom were the young men and women from the schools. One of the most pleasing experiences was the time spent in the classes observing the thorough and painstaking education given, ranging over a wide field of subjects. Not the least important and essential is the training given in household duties, cooking, sewing, etc.

It was delightful to see the welcome given to Mr. Moody on his appearance after a few weeks of absence, expressed not less eloquently by the beaming eyes of the girls than by the throats of the boys in their characteristic "yell." Equally charming was the serenade by the young ladies before breakfast on the morning before the Monday on which we left, in psalms and hymns and spiritual songs, concluding with the travellers' psalm—cxxi.—and the benediction of Num. vi. 24-26.

Mr. Moody had been holding short missions at various towns and cities in Canada—Montreal and Toronto, Hamilton and Kingston, Peterboro' and Brandon, Brantford and Stratford, at all of which the usual crowds gathered, with the same enthusiasm and the like results. At Montreal, at the close of a meeting of 4000 men, between three and four hundred remained under evident conviction, leading doubtless in many cases to repentance and conversion; others needing only a little counsel to lead them into liberty. Instances were continually occurring, more interesting than romance, of persons converted in years gone by, of whom nothing was heard at the time, but who have fought the good fight of faith in the high places of the field, have carried the light of life into the darkest circumstances of human life, or have suffered unto blood, striving against sin.

The present character of Mr. Moody's preaching and work in no wise differs from the past. There is no pandering to new orthodoxies or coquetting with new theologies. The very same grand fundamental truths—Ruin, Redemption, and Regeneration; Atonement, Justification, and Sanctification—are preached with the same vivid illustration, picturesque description, and moving appeal as of old, and while sceptical

CRITICISM, HIGH AND DRY,

delivers no captives and binds up no broken hearts, God's good news brings liberty to them that are bound, and proclaim the acceptable year of the Lord.

Mr. Moody's plan has been to strike central places in Canada. The daily papers have given fuller reports of his sermons than ever before. Ministers who are lovers of souls become united in love for and testimony to the common salvation, and denominational differences are forgotten in a larger and fuller appreciation and experience of the power unto salvation inherent in these omnipotent truths. The people come in crowds and the meetings and their results will not be forgotten for a generation.

We are now on our way to Winnipeg, where Mr. Moody will probably be holding meetings for a week or more.

I append an interesting extract touching Mr. Moody from the *Weekly Bulletin* of the Y.M.C.A., Oakland, Cal., dated Oct. 21.

Last Sunday morning Rev. Charles R. Brown preached a sermon from his pulpit in the First Congregational Church on "Religious Life in the Colleges," and made a statement we feel obliged to comment upon. This statement was to the effect that "it was to be regretted that the Christian workers in the colleges took so much of their theology from Northfield. It is also a pity that the Young Men's Christian Association outside the college, as great and grand an institution as it is, should take its theology from Northfield—a theology that teaches *the world will not be converted until after the second coming of Christ, the verbal inspiration of the Scriptures, and the substitutional atonement of Jesus Christ.*" He further declared that "Northfield was no place to go for theology."

As to those particular portions of "Northfield theology" that Mr. Brown objects to, we would say we do not know to what particular extent they are accepted by the officers and active members of the Young Men's Christian Association; but we venture the opinion that the majority of them *do accept* those plain truths of Scripture, and furthermore, as they are men with brains enough to think for themselves, it is needless to add they were not obtained at Northfield, but from their original source—the Bible. But what is Northfield? In the first place, it is world-renowned as the home of Mr. D. L. Moody. In the second place, it has gained still greater prominence as the meeting-place of Christian conferences and conventions. Taking these conventions and conferences together, it may safely be affirmed that not a single truth held by Evangelical Christianity has failed of due honour in the teachings from Northfield. That Northfield has been a distinct force in modern Christian life and service—a force which has been felt in every department of Christian life and effort, and in every quarter of the world—is now universally admitted. This is the result of the energy, wisdom, and resource of Mr. D. L. Moody.

Another inference from the remarks of Mr. Brown about Northfield is that its religious teaching is weak and out of date. In connection with this, let it be noted who have been the teachers at Northfield for the past fifteen years. They have been men whose ability, learning, and high character no man can call in question. Whatever truth was to be presented, Mr. Moody has constantly endeavoured to secure its foremost living exponent. These men have been the ablest in modern Christian life. It has, therefore, been impossible for scholarly agnosticism, or doubt, or criticism, to treat other than seriously the testimony that has gone out from Northfield.

I cannot close without commending the dear companion of my last North African journey, Mr. S. Trevor Francis, to the sympathy and prayer of my readers. He left me at Naples last April, with an affection of the eyes which now threatens blindness. This is distressing news to me.

R. COPE MORGAN.

A Gratifying Feature of the annual report o the American Board of Commissioners for foreign missions is the statement that 1544 Congregational Endeavour Societies contributed, as against 1223 last year.

An Australian Convention.

I HAVE been attending the Geelong Convention. In many of its features it resembles that of Keswick. There is the same widespread interest in the meetings, the same earnestness and intensity of purpose manifested in those who attend, the same mingling together of Christians of all denominations, and the same spirit of eager desire and expectancy. These conditions have much to do with the blessing so often received at such gatherings.

The speakers were for the most part ministers and others who form what is called *The Band*. Whether this arrangement tends to the strength or the weakness of the movement is open to question. None are admitted to The Band except by a unanimous vote, and none receive the vote—or, I believe, are even proposed—save those who have *experienced* in some form "the second blessing." No doubt the object of such an arrangement is to secure unanimity in the teaching; but this object is not perfectly attained. Nor is it likely while The Band includes Wesleyans who hold John Wesley's views of entire sanctification, and Baptists who claim nothing more than the entire subjugation of sin. Several times these differences appeared during the Convention, and statements were made which were understood to mean

SINLESS PERFECTION.

It is significant that one of the requests for prayer at the early morning meeting was "that the dangerous heresy of sinless perfection might be kept out of the Convention."

For my own part, I get to look with increasing disfavour upon the formation of bodies of Christians which exclude all who do not accept a certain form of presenting truth. And I cannot but think that the object of the Convention is defeated by such means. The cry continually rising from the Convention was for "the big Revival." For ten years this prayer has been presented; but while some of the speakers spoke of hopeful signs, it is evident hat the Revival has not yet come. Will it come at all, until "*all* the house of Israel" inquire of the Lord for it? And would not its coming be hastened if the Convention broadened its basis somewhat, and included holy men of God everywhere, whether their holiness had come to them as a second blessing or not? Perhaps some of these remarks are not without application to the movement at home.

One other feature struck me at the Convention, which was a contrast to Keswick. The evening meetings—and particularly the last meeting before the missionary day—closed in much too excited a manner to be permanently

HELPFUL TO SEEKING SOULS.

Quite a number of persons rose at the call of the speaker to testify their desire to be wholly the Lord's. These and others tarried to an after-meeting with the promise that something would be said to help them. But the dear old Methodist saint of God upon whom the Chairman called to speak was so carried away by his emotions that he could only throw up his arms and cry, "Why, you've all got it, haven't you? Let us sing it again!" And for some time he kept them singing the chorus, "Cleansing for me." And all the while my thought was with those who were desiring to face some real difficulty, and who needed to be quietly dealt within the presence of God. Permanent blessing can hardly be expected from such excitement. When the rush of feeling has passed away, what solid truth is left behind?

I was sorry to miss the missionary day, for it promised to be one of unusual importance and blessing. It is a cause for devout thanksgiving that these conventions lead to the missionary spirit; but, again, the question may be raised, Would it not be better if the missionaries gave themselves to work in connection with the societies which their own churches have long maintained? The tendency to form "Faith Missions," prevalent to-day, finds so much favour amongst colonial Christians that it is to be feared other missions are allowed to suffer.

GEO. WAINWRIGHT.

Melbourne, Australia.

Count Campello and Italy.

IN the course of his last address, before returning to Italy a few weeks ago, Count Campello said: You will ask me whether I have undertaken a revolution. Yes, I have, and in doing so I follow Christ, who rose against and threw down Paganism, and placed in its stead the Gospel of Truth. For this reason I am a revolutionist, but a pacific revolutionist, by changing the hearts of men, not by persecution, not by barricades, not by causing the shedding of blood, but by placing the Bible in the hands of the people. This must be done; in the words of Garibaldi, "The Bible is the cannon that will destroy the Papal Church," this modern paganism. We have already thirteen stations in Italy, and five ministers are working, besides Bible readers. We have made great progress by your help, but that progress would have been thousands of times greater if means had not been wanting.

Rev. Ugo Janni, the trusted helper of Count Campello, said: We seek that the Church of Italy shall be in agreement with Holy Scripture and the doctrines held by the Primitive Church. We reject the doctrines of the Papacy; the Immaculate Conception and worship of the Virgin; the universal rule and the infallibility of the Pope; Transubstantiation and the withholding the cup from the laity; the doctrine of Purgatory and the cult of saints; worship in a language not understood of the people; also all other inventions of the Papacy.

Captain Francis Petrie, who presided, mentioned a typical incident in Count Campello's life. After he left the Papal Church he was followed by another dignitary, and their first act was to seek to preach to the masses in Rome. Many English and Italians "wished them well," and assured them of their "great sympathy"; yet life cannot be sustained on assurances of the warmest sympathies. This they found, and after being without the means of procuring food for three days the evangelists had to take counsel. Count Campello's friend and associate, Monsignor ——, said:—"What are we to do? We cannot go on. I see but two courses: we must go back, or starve. I shall go back. What will you do?" Count Campello's reply was in one word—"starve."

Communications regarding the work may be addressed to Mrs. F. Petrie, 12, Gloucester-walk, Campden Hill, W.

Evangelical Schools of Pisa.

THE twenty-seventh annual report describes in detail the work done at Pisa, Cisanello, and San Michele. With reference to the last place we read: "The monks close to my boys' school were unable to reopen their day school last autumn, though urged to do so by the Archbishop of Pisa, as they had not a single pupil. On the other hand, every available bench and table was in requisition to accommodate the little boys who kept coming to me up to June."

On the subject of irreligion and infidelity, Miss S. H. Carruthers writes: "A wide-spread movement has sprung up in many parts of the country, and has been quite remarkable in Pisa and its vicinity, where for so long indifference and atheism had prevailed. After about a year's interval, during which there was no resident evangelist of the Evangelical Church in Pisa, Sig. A. Pierotti came last autumn to live in Pisa, and has proved a very earnest worker. At Cisanello he holds a short service on Sunday evenings, in regard to which it is stated in the *Piccolo Messaggiero* that the congregation is *composed chiefly of young people*, and these are almost entirely past and present pupils of the schools.

"Very early in the spring a colporteur visited the small town of Pontasserchio, a few miles from Pisa, and distributed a large number of tracts; this proved to be the beginning of a most important movement, which is linked to the work carried on for twenty years in Pisa by the late Cav. Paolo de Michelis, by the circumstance that four men, formerly members of the little church in Pisa and who have suffered much persecution, were found living in Pontasserchio; these have greatly aided the movement, and will form the nucleus of a church in connection with the 'Evangelical Church of Italy.' Thus fruit has been found 'after many days.'

"A large distribution of tracts, gospels, etc., was carried on by a voluntary agent in the town of Pisa during this spring, who found great willingness on the part of the people to accept these Gospel messages, and to enter into conversation on religious subjects. Some were thus induced to attend the meetings held by Sig. Pierotti, and several Bibles and New Testaments were given to those who really wished to possess a copy. The priests were naturally indignant, and one preaching in a chapel in Pisa actually said: 'He had more pity for a murderer than for those who circulate tracts, books, and Bibles, for they are worse than assassins.'"

Communications to Miss Carruthers should be addressed Pisa, per Cisanello, Italy.

Bible Work in Rome.

MRS. WALL, who has been ill for a month, but is now happily restored, writes as to the work in the city on the Tiber:—

"Many of the Romans, more especially among the working classes, are now willing to converse on religion, and frequently confess with tears that they are not happy, and are anxious to hear of something that will bring peace to their troubled hearts. Two of our Bible-women are employed part of every day in taking the New Testament to all the families in Rome, more especially to the apartments in the palaces where we know few have ever seen it. We put each copy in an envelope, with a card containing a list of our services nicely printed, and also our address. In this way we must have sent out nearly a thousand, but not more than one or two have been returned, and very few, in comparison, refused. The priests are taking the alarm because, no doubt, they find God's Word in the families where they least expected. Last week a letter was sent round by one of the principal priests to all his parishoners warning them against receiving these little books, and calling them wicked tracts, and recommending them to consign them to the flames. We feel we have been clearly guided in this work, as now the Word of God can be read without fear of the father confessor. We ask special prayer for this effort."

Items from Africa.

Writing from Carr End, Entakamu, Ixopo Natal, on September 30, Mr. ELBERT S. CLARKE describes the latest calamity that has fallen on that part of Africa, in the shape of the rinderpest, involving the loss of thousands of valuable cattle, the scarcity of milk and of meat, etc. He requests the intercessory prayers of Christians at home that the plague may be stayed, and that the natives may hear the voice of God speaking in it. The epidemic has involved much loss to Mr. Clarke and to the mission.

Mr. ROBERT SHIELDS, of Pungo Andongo, Angola, writes, on Oct. 2, telling of interesting itinerating journeys to native villages around. Meetings were held in many places, and the people listened attentively to the Gospel message. Superstition is very rife, and there are other hindrances to the acceptance of the truth.

An earnest appeal comes from Mr. H. C. WITHEY, stationed at Quiongoa Mission Station, in the same region of Angola, for a mission press, through which to provide Christian literature for the people. About £500 will be required.

MR. A. V. LILEY, of Tunis (15, rue de la Municipalité) writes that he is still putting forth special efforts to meet the young among the Arab population. He says:—"Living among Mohammedans one is more and more impressed with the fact that their religious life is one of hypocrisy. The name of God, his attributes, etc., and many religious expressions are continually used under various circumstances, and often with very questionable objects in view. The Mohammedans cannot understand God's holiness, justice, mercy, and love. What sin really is, is unknown to them. Pray with us that the Holy Spirit may convict, convince, and convert them."

Eastern Arabia.

MUSCAT, Eastern Arabia, on the Persian Gulf, only two days' sail from Karachi, now has a missionary of its own. Rev. P. J. ZWEMER, of the Dutch Reformed Church, U.S.A., has been living in the Bazaar of Muscat for a year or two. He has been visiting India to recruit his health after the terrible heat and solitude and straitened surroundings of Muscat; and has interested missionaries at Karachi, Quetta, Lahore, and Amritsar in his efforts. He has during the last year consented, on the suggestion of the Consul, to take over a batch of freed slave boys, Suahili speaking, from East Africa. He has penetrated about 100

miles or more into the interior; and, though at great risk in so lawless and bigoted a country, he has found many ready to listen more or less to the Injil and to respect him as a "Mullah of the Gospel." He has full belief in the future of the work in and near Muscat. Such men who stand bravely alone should be upheld by our prayers.—*Punjaub Mission News.*

India.

FAMINE ECHOES.

Mrs. W. D. Osborne, of the L.M.S., Trevandrum, Travancore, South India, makes a most pathetic appeal for help in caring for a number of women, released from prison, who have necessarily lost caste with their relations, and have been received by the mission so as to save them from relapsing into misery and sin. Accommodation must be provided for them, and for years they will have to be taught some useful industry, so as to fit them for an honourable life. With the many other claims of mission work proper, and the scarcity caused by the famine, this additional burden is very heavy, and Mrs. Osborne earnestly invites the sympathetic help of our readers.

Mr. J. D. Denning, of the M. E. Mission, Narsinghpore C. P. India, states that in that district much relief work has been done. He expects to have 400 orphan boys on his hands at the close of the famine. These must be fed, taught, and instructed in the Gospel. The necessities of the case are evident, and friends are asked to co-operate in the good work. £3 will feed and clothe a boy for a year.

Pastor A. Haegert, of the Bethel Santhal Mission, Bethel, *viâ* Jantara, India, has the same story to tell of crying need for famine sufferers, especially orphans. He says:—"As you have done very little for our district of 1200 square miles, I wish you would kindly send us help for our orphans. All our missionaries share in whatever is sent; it is divided among the five orphanages for boys, in Bethel, Bethlehem, Bethany, Bethesda, and Bethsaida. Miss Polditch is in charge of the girls' orphanage in Bethel; Mr. and Mrs. Barlow are in charge at Bethany; Mr. A. J. Meik, in Bethlehem; Pastor Kale in Bethsaida; Pastor Baker in Bethesda; Mr. and Mrs. Haegert in charge at Bethel. So there are six orphanages looking to you for sympathy."

Mr. H. P. Boerresen, of the Santhal Mission, Ebenezer Station, Benagaria P.O., Rampur Hat, who has been enabled to do much relief work during the terrible famine time, writes recently to a friend:—"On Sept. 26 we had a thanksgiving to the Lord for thirty years' complete work amongst this people. It was just thirty years previously that day that the foundation stone of Ebenezer was laid by us. We were then living in a small leaf hut on the bare fields. The Lord has been unspeakably good to us; his care and help in all these years have been marvellous. After so many years of hard work and so many anxieties and sorrows, as well as so many years of praise and joy, we begin, and especially myself, to grow bodily weary. If spared until the end of next month I shall complete seventy-two years. I am holding on with God's help, and shall continue to do so until He calls me home."

China.

In a recent communication Mr. W. M. Upcraft, of Yachow, *viâ* Chung-King, West China, writes:—

"During a recent journey across the entire breadth of the empire, and away to the capital in the north, everywhere, and strongest amongst those who have been longest in the field, the spirit of hope abounds. There is expectancy abroad that God's 'due season' is at hand for the advance of his cause here. In line with this is the spirit of inquiry aroused in literary circles, and the wider recognition of Western teachings, which give an 'open door' in many places that have hitherto been exclusive.

"In our district here we find ignorance, opium, idolatry, and immorality our most outspoken foes. The ignorance is intense. The people are simple to the point of danger when any demagogue gets their ear. The effect of the riots of 1895 is yet very active, but we hear of very many who are being moved Godward, in spite of the threatening alarm and uncertainty. There are immense districts to the west stranger yet to the herald footfall that shall bring to them the Gospel of peace."

Oxford Letter.

[By Our Own Correspondent.]

The Oxford Anti-Vivisection Society had an enthusiastic gathering on Thursday evening at the Y.M.C.A. Canon Christopher presided, and moved a resolution declaring that experimentation on living animals, "being indefensible on moral grounds, ought to be legally forbidden." Dr. Berdoe and Mr. B. Bryan strongly supported. The resolution was carried with three dissentients.

Congregational readers will be interested in the appointment of Mr. J. Allsebrook Simon, late Scholar of Wadham, to a Fellowship at All Souls' College. Mr. Simon is a Congregationalist, the son of Rev. E. Simon, of Bath. As an undergraduate he made his mark in the University.

At the preachers' class held at the Y.M.C.A. on Thursday Rev. J. Walmsley, Vice-principal of Wycliffe, gave an able lecture on the Hebrew Prophets. It was refreshing to hear the subject treated by one who believes that the messages of the prophets are full of living water, which should find its way into the life of present-day churches, and not to run out into the dry sands of criticism.

Sir William Herschel presided at a meeting in support of the C.E.Z.M.S. held on Thursday in the hall of Exeter College. Speaking of the great and difficult task to be accomplished, the chairman said that they must not expect too rapid a progress, but that all hearts must be cheered by the growing work in the outlying parts of India. Miss Edith Mulvany, missionary from Burdwan, gave an interesting address.

National Home Reading Union.

This institution, which is starting another four years' curriculum of study in various directions, is somewhat on the lines of the great Chautauquan movement in America, and seeks to direct and encourage the reading of those who have left school, as well as those in later life, who would otherwise have to work in isolation, or drift into shallow and profitless mental habits.

The society, under the inspiring leadership of Dr. J. B. Paton, is just now making a special endeavour to interest the working-classes in a course of reading suited to their needs. Already the Working Men's Club and Institute Union have asked for 13,000 leaflets concerning this course, and the Co-operative Union for 4000. If the Union succeeds in spreading the love of mental culture among the ranks of the nation's workers, it will have done a good work and help to lift their thoughts to higher things.

It is unquestionably the prevailing peril of our industrial classes in the present day to have all their mental and spiritual energies absorbed in the struggle for existence and for the bettering of the outward conditions of their life. With the steady shortening of the hours of labour, and the consequent increase of the hours of leisure, they have an opportunity, such as has never been given before, for the improvement of their minds and the development of their religious nature. So far, however, little has been done by their leaders to direct their thoughts into these directions.

It is time something were done to *deepen* their lives as well as *free* them, and it is a good sign that interest is beginning to be awakened even on the lowest plane of mental culture. A good book is one of the best antidotes to the public-house and the music hall, and one of the most helpful adjuncts of those who would lift the awakened intellectual interest into spiritual channels.

Frankly, however, we should like to see a more definite place given to religious and devotional books on the curriculum of the Home Reading Union. But that will perhaps come with a little more experience of its practical working, and of the barrenness of intellectual culture unfructified by spiritual influences.

Cockington, Torquay.—Last week we inserted a report which spoke of Mr. Levi Powell's work as an extension of an effort begun some years ago by the Countess of Castlestuart. This, it seems, is a mistake. The Countess writes:—"Twelve years ago I started an evangelical mission here. Nine years of that time Mr. Powell was missioner employed by me. Twelve months ago his connection with the work ceased, and a new mission has now been started in opposition, not 200 yards from the hall erected by myself."

What is Repentance?

EXTRACT FROM A LETTER.

To perceive the exact meaning of words is important, though mere study may soon become frigid. Repentance, we know, means a change of mind. Then the kind of change will have reference to the kind of life which has been previously led. If prayerless, or if prayer has been almost formal, such person will begin to speak to God. If we have been living, as the Apostle Paul writes, "without God in the world," there will be a vivid sense of a present, living, acting God, to whom we are accountable. If the life has been sensual, there will now be a renunciation of the past; and if our life has been hard and selfish, there will grow up a soft, kindly way of looking at things, and considerateness for others.

But also (and this is the vital point in genuine repentance), whatever the previous condition has been, there will concurrently with the change of mind, and as part of it, be contrition for the dishonour done to the holy, righteous, loving God Himself, through own past disregard of Him, his character, his will, his claims, and through neglecting the offers of deliverance through salvation by the Lord Jesus Christ, and in many, many other respects according to our individual history. And so will be fulfilled to us experimentally the words "With this man will I dwell," etc. (Is. lvii. 15).

Repentance should be more preached. For if contrition does not take place, or but feebly, at conversion, the soul even of a true believer will suffer loss, which may affect his subsequent history. A poor old Christian woman, speaking of her husband, once said to me, "I don't think, sir, he was ever *soundly* converted." This was forty-five years ago, and I have never forgotten it. And it may describe a more common condition than is supposed. J. v. S.

Rev. W. Cuff's Work in Shoreditch.

This week Rev. W. Cuff and his people at the Shoreditch Tabernacle are celebrating a quarter of a century of work in that crowded part of London. Since 1872 the outward aspect of the district has greatly changed; vast improvements have been effected, although well-to-do persons are constantly moving farther into the suburbs. When Mr. Cuff undertook the pastorate of Old Providence Chapel, that building soon became too small for the congregation, so that services were for a time carried on in the Town Hall to a congregation of 2000 persons. The Tabernacle, which seats 3000 persons, and a schoolroom in which 1500 children assemble every Sunday, were successively built at a total cost of £25,212. There are eight mission stations. It was resolved to make an effort at the end of twenty-five years to pay off the remainder of the debt, a sum of about £1900.

At a luncheon in the schoolroom on Monday, and attended by a number of persons belonging to various denominations, a very catholic spirit prevailed, while a number of liberal subscriptions were announced. Pastor Archibald G. Brown preached to a full congregation, at 4.30, on Ezekiel's vision of the valley of dry bones, the sermon being in the preacher's most telling and forcible style.

In the evening a great meeting took place in the Tabernacle, Mr. Charles Ackland presiding. Dr. J. A. Spurgeon characterised Mr. Cuff's ministry as twenty-five years of faithful service. The pastor had always been a man of hard work, and out of his own Christian experience he had told out the truth. Rev. J. M. Gibbon said that twenty-five years' service meant sterling qualifications in the pastor; it was also a testimonial to the inexhaustible fertility of the Bible. Speaking on behalf of the people, Mr. Dearberg presented Mr. Cuff with a framed address and a cheque for £105, while Mrs. Cuff received a box of cutlery. These were suitably acknowledged, and a few words followed from Rev. E. G. Gange, President of the Baptist Union. In presenting the cash account, Mr. Bradley showed that the collections of the day towards the debt of £1925 amounted to £1013, leaving about £900 still to be raised.

A Handsome Drinking Fountain is being placed in the City Hall square by the Junior Endeavourers of Winnipeg, Manitoba, as a contribution to the cause of temperance.

OUR DAILY HOMILY.

SUNDAY, November 21.

"*Lo, I see four men loose.*"—Dan. iii. 25.

This is what trial has often done for us. We have become conscious of the binding effect of our own habits which we wore as comparatively innocent, but gradually the conviction grew that they were amongst the weights that should be laid aside. Yet they clung to us until some fiery trial befel us, and from that hour, through the grace of the Holy Spirit, we were free. Do not fear the fire. It cannot hurt one hair of your head, or leave the smell of burning on you, but it will eat out the alloy, and gnaw away the iron bands that bound you.

I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fire they have had to bear.
Beat on, true heart, for ever!
Shine bright, strong golden chain;
And bless the cleansing fire
And the furnace of living pain.

But Jesus never allows his beloved to walk the fire alone. If it is heated seven times hotter than its wont, this is only the reason for his becoming more real, as our living glorious Friend. There always goes beside the tried saint, though not always patent even to the eye of the spirit, another whose aspect is that of the Son of God. Reach out thy hands to Him, beloved, He is there. The Refiner not only watches the crucible, He is in it with thee. In all thy affliction, He is afflicted.

MONDAY, November 22.

"*All his works are truth, and his ways judgment, and those that walk in pride He is able to abase.*"—Dan. iv. 37.

The main lesson, let us note it, which this chapter is designed to teach, and which Nebuchadnezzar epitomises in these words, is the abhorrence with which God regards pride. We are all tempted to walk on the terrace of our palace, and say, "Is not this great Babylon,, which I have built by the might of my power and for the glory of my majesty?"

If thou hast achieved a position of wealth and independence and success, do not be proud of it, as though it were all of thine own creating. God gave thee power to get wealth, and put thee into that responsible position as his agent and trustee, and made thy name as one of the great over the earth. Give Him the glory, and be sure to consider thyself only as his steward, entrusted with his property, and continued in thy position for only so long a time as thou art faithful in thine administration.

May not that illness, that suspension from active work, that serious deprivation have been sent to thee, as this madness was permitted to come to the King of Babylon, that thou shouldest know and acknowledge that the heavens do rule?

TUESDAY, November 23.

"*I have heard of thee, that thou canst give interpretations and dissolve doubts.*"—Dan. v. 16.

The perplexed world often turns to the Christian in its hours of anguish and terror. While the foe seems powerless, and the hall of life is full of light and song; while the merry feet chase the flying hours and mirth is unrestrained; whilst the wine flows freely, and the courtiers whisper flattery, the servant of God may be left in obscurity and neglect, as Daniel by Belshazzar. At such times God Himself is an object of ridicule and scorn. But let a hand come from out the Infinite, and write on the walls of life's palace in words of mystery, then the panic-stricken worldlings cry out for one in whom is the Spirit of the Holy God, and who can decipher the mysterious hieroglyphics, which to conscience forbode only disaster.

At such hours the child of God is held in perfect peace. How should it be otherwise? He recognises his Father's handwriting, and can decipher his Father's meaning. Amid the crash of falling kingdoms, he is sure of his Father's care. Oblivious of his own interests, he only wants to interpret the ways of God, to call back the sinner from the error of his ways, and to save the State from ruin.

The world has more respect for our religion than it cares to admit in its gay moods, and it is noticing us more than we dream. Some day those who treat you with least courtesy will send for you. Only be at peace, and rest in your Father's Spirit. It shall be given you in that same hour, what ye should speak. In the meanwhile, do not be surprised if you are led through many mysterious and trying experiences. It is only so that you can get the key to God's secrets, or the clue to his mysteries. Above all, seek for the Spirit of God that light and understanding and excellent wisdom may be found in thee.

WEDNESDAY, November 24.

"*No manner of hurt was found upon him, because he had trusted in his God.*"—Dan. vi. 23.

By faith they shut the mouths of lions. The lions' den is not an old-world experience merely. God's saints still dwell among lions, and fight with wild beasts at Ephesus.

But still God sends his angel to shut the lions' mouths, still faith surrounds us with his unseen protection. Or, if the lion seems to triumph, it is only in appearance. Was not the martyr Ignatius more than a conqueror when he said:

"I bid all men know that of my own free will I die for God, unless ye should hinder me. I exhort you, be ye not an unseasonable kindness to me. Let me be given to the wild beasts, for through them I can attain unto God. I am God's wheat, and I am ground by the teeth of wild beasts that I may be found pure bread of Christ. Rather entice the wild beasts that they may become my sepulchre, and may leave no part of my body behind, so that I may not, when I am fallen asleep, be burdensome to anyone....Now I am beginning to be a disciple. May nought of things visible and things invisible impede me, that I may attain unto Jesus Christ. Come fire, and iron, and grapplings with wild beasts, cuttings, and manglings, crushings of my whole body, only be it mine to attain unto Jesus Christ."

Whether faith closes the mouth of the lion or gives the soul such an entire deliverance from all fear, such a superiority to its worst assaults, it is immaterial. In either case it overcomes the world.

THURSDAY, November 25.

"*There was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him.*"—Dan. vii. 14.

Jesus does rule. The kingdom of Christ is no fanciful phrase. The words He spoke, the deeds He did, have shaped the religious life and thought of the civilised world. But this is the lowest ground. He is supreme over all creation. In Him the ancient psalm is fulfilled, "Thou hast put all things under his feet. All sheep and oxen, the fowl of the air, the fish of the sea, and the beasts of the field." The Father hath set Him at his own right hand far above all principality and power, all angels do his bidding, all demon-powers are beneath his feet. Joseph, our Brother, is King.

But let us never forget that the foundation of his kingdom is his cross. We want more than the truth, more than a guide to show the way; we need forgiveness, salvation, life, and these are only possible through the death of the Redeemer. Satan offered Him the kingdom when he met Him in the wilderness, and He would not have it on such terms. With face set for Calvary, He went down the mountain to the valley of the shadow of death, and having traversed it He came to his disciples and said, "All power is now given to me in heaven and on earth." Thou art the King of Glory, O Christ; for Thou art the Lamb of God that taketh away the sins of the world.

FRIDAY, November 26.

"*Then I rose up, and did the king's business.*"—Dan. viii. 27.

Few have been favoured with such visions and revelations as fell to the lot of Daniel. The future, in so many different aspects, was repeatedly unfolded before him, and he saw much that elated and that depressed him. But through it all he steadily did the king's business; so far as he knew, nothing was allowed to suffer or get behind. He would have counted it a great slur on his religious life if it could have been said that his visions and exercises interfered with his service to the king. Probably he did better work because his life was hid with God.

In all this there is much of suggestion and warning. We too must have our secret mount of vision. We too must look across the valley for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ. We too must have the vision of the evenings and mornings. But that is not enough. We must do our business in the world. Not star-gazing, but following the star; not always standing at the window, but going to and fro in the King's household, seeing that everyone is at his post, and that the Royal household is properly fed; not always on the mount of transfiguration, but hastening whithersoever the uplifted hand of human need beckons us.

At the same time, it will quicken us to do our business better if we have had a vision. Nothing makes so good a workman as thorough comprehension of his master's purposes. And when Jesus calls us not servants only, but friends, we serve Him with deep appreciation of his thoughts and plans. Our service is more refined, diligent, and intelligent. Get your plan in the mount, and then build your tabernacle on the desert sand, reverently and sympathetically.

SATURDAY, November 27.

"*At the beginning of thy supplications the commandment went forth; and I am come to tell thee, for thou art greatly beloved.*"—Dan. ix. 23.

This is always so. Directly a God-given prayer is uttered the commandment goes forth. There is a sense, indeed, in which the prayer is the reflection in the human heart of the commandment, "Before they call I will answer, and whilst they are yet speaking I will hear." Does it seem as though your prayer were like a ship lost at sea, which brings no cargo home? Dare to believe that the commandment did go forth, though as yet it has not reached you. It is operating, and before long you shall see the result. But if you do not live to see the answer, dare to believe that it is assured.

What a tender address is this? Greatly beloved! And the margin says *very precious*. Is it really so, that we are very precious to God? To those who believe, Christ is precious, but how wonderful that they should be amongst his jewels, who were born of the first Adam, and have cost so much pain and sorrow by their sins. There is no accounting for love. Directly love begins to enumerate the reasons for its attachment it ceases to be true love. Love knows no law except the drawing of an inward affinity. So Jesus draws near to us. We are very precious to Him. To have our love, well compensates Him for all his bitter sorrow. Let us be very careful not to hurt him, or give Him needless grief. And when we pray, let it be with the assurance that He bends over us and says, "Thou art greatly beloved, ask what thou wilt."

F. B. M.

THE LATE

Miss Edith Gilling Cherry.

THOSE who have read from time to time in the pages of The Christian the sweet pieces written by this gifted young poet might not unnaturally have felt surprise had they met her. Her verses gave evidence of such deep thought, such wide sympathy, such spiritual insight; and she herself looked so youthful—indeed, so child-like. Spite of the crutches that were the necessary companions of her life through infantile paralysis, a *petite* figure, and a fragile look that bespoke tender interest in her, she was so extremely bright and even gay, with something of the pure *abandon* of a happy child, that you associated her naturally with flowers and sunshine and music.

Her great delicacy made her all through life the constant companion of her mother, and her education had to be carried on as health permitted, and never in any formal, stated manner. She picked up knowledge in every direction, and a splendid memory enabled her to retain what she somewhat promiscuously acquired. She read greedily and widely. Her love for music and her correct ear made her an admirable performer, while her fingers were no less skilful in artistic design. Nothing she desired to do seemed a trouble; her perceptions in every direction were quick.

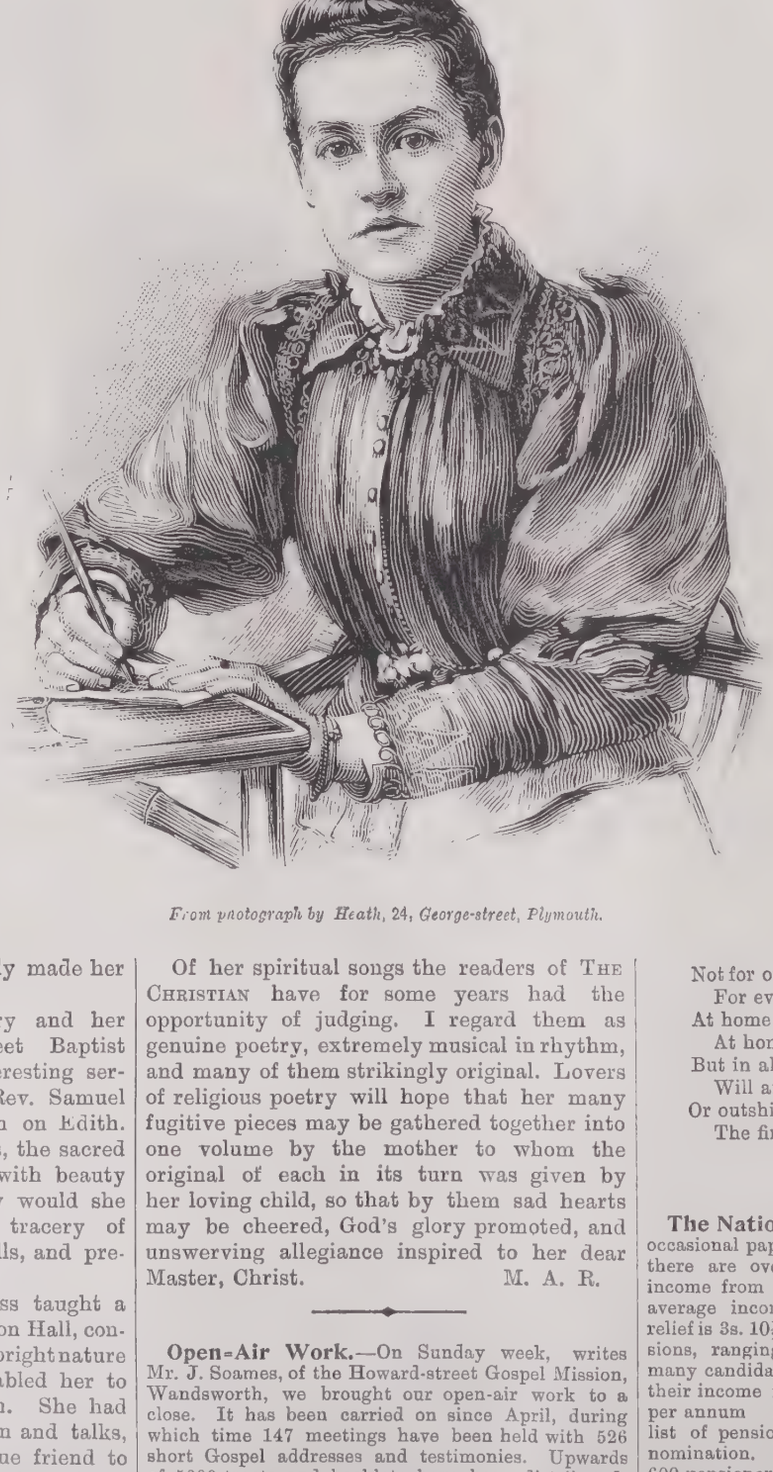
The death of her only little sister, fifteen months younger than herself, occurred when she was about six, and, as was natural, made a deep impression on the sensitive heart of the child; but happily no gloomy thoughts were permitted to associate with this event, and she often wondered "how they should meet each other in the bright, heavenly home." Though it is quite evident, from the entries in her diary, that her religious experiences were very deep and very thorough, passing "from death unto life" through "repentance toward God and faith in our Lord Jesus Christ," yet she loved her Saviour as a little child, and fuller knowledge of herself and her needs only made her love Him more.

For some years Mrs. Cherry and her daughter attended George-street Baptist Chapel, when the intensely interesting sermons of the gifted pastor, Rev. Samuel Vincent, made a great impression on Edith. Again and again, in lovely poems, the sacred scenes he had treated flowed with beauty from her pen, and very prettily would she transcribe them with dainty tracery of flowers or foliage or artistic scrolls, and present them to her pastor.

For a time the young poetess taught a class of boys in Shaftesbury Mission Hall, connected with Charles Church. Her bright nature and quick sense of humour enabled her to attain great influence over them. She had them to her house for instruction and talks, lent them books, and was a true friend to them. She was an active member of the Devonport Y.W.C.A. for the last year or two of her life; but the Christian Endeavour movement and her own "Whatsoever" Band were closest to her heart, and to these her energies were principally devoted. The idea of uniting together those who "loved the Lord Jesus Christ in sincerity" by a motto word so full of meaning delighted her. Her sweet hymn and the "Whatsoever" rules were translated into Dutch and, I believe, one or two other languages; and the number of members of the Band increased till it reached 300.

Mrs. Cherry will carry on the work of the "Whatsoever" Band now, in memory of her daughter.

The yearnings and aspirations expressed in the following poem were soon to be satisfied. On August 29, after three days' illness, Edith Cherry left earth for heaven, and she was glad to go. The frail casket that had held the sweet poetic spirit while on earth was laid to rest in Plymouth Cemetery.



From photograph by Heath, 24, George-street, Plymouth.

Of her spiritual songs the readers of The Christian have for some years had the opportunity of judging. I regard them as genuine poetry, extremely musical in rhythm, and many of them strikingly original. Lovers of religious poetry will hope that her many fugitive pieces may be gathered together into one volume by the mother to whom the original of each in its turn was given by her loving child, so that by them sad hearts may be cheered, God's glory promoted, and unswerving allegiance inspired to her dear Master, Christ. M. A. R.

Open-Air Work.—On Sunday week, writes Mr. J. Soames, of the Howard-street Gospel Mission, Wandsworth, we brought our open-air work to a close. It has been carried on since April, during which time 147 meetings have been held with 526 short Gospel addresses and testimonies. Upwards of 5000 tracts and booklets have been distributed. These meetings have resulted in men and women being converted, backsliders restored; a large number signing the pledge and becoming sober.

"We Would See Jesus."

Oh, for one sight of the Master!
One glimpse of the face Divine!
I should scarcely heed the glories
That ever about Him shine.
Only one look at the Master!
Tho' it were but a moment's space!
I could brave the wearisome way again
With the memory of that face.

It would dwell in my heart for ever,
Safe hid in its holiest shrine,
Like a precious and sacred treasure,
That was mine—and only mine.
And at morning, and noon, and even,
As I paused in mine upward pace
To refresh my soul on her journey,
I should think of the Master's face.

And I should forget to be weary,
But hasten upon my way
With the thought, "If I press onward
I may see it again to-day!
I may see Him again—the Master;
Who knows, in how brief a space?
Another turn in the pathway
May mean Home, and the Master's face."

It is not that I am weary,
Dear ones, of you and of earth;
Of the love, and the joy, and the sunshine,
The songs and the innocent mirth;
Far less of the sweet, glad service
He puts in my trembling hands;
But my heart—it wearies to see his face!
Oh, I think He understands.

I know that his eyes are holy,
And that I am full of sin,
And all unworthy to lift mine own
To his and to gaze therein;
But I know that He hath forgiven,
I know that He died for me!
And I think I should e'en forget *myself*
In the one thought—"This is He."

Sometimes, 'tis but for a moment,
Unbidden and unawares,
There cometh this home-sick longing
That I scarce know how to bear.
One rush of unspeakable yearning,
Till mine eyes with tears grow dim,
And my whole heart aches for the Master,
For one sight, one sight of Him.

Oh, Master, forgive—forgive me!
Thou knowest these tears that start,
Cast never a mist on the gladness
Thou puttest within my heart.
And having not seen, I love Thee,
And can wait *Thy* time and place,
But my heart will never be satisfied
Till I see Thee face to face.

Not for one glimpse, but for ever;
For ever at home with Thee.
At home in the Father's palace,
At home by the crystal sea.
But in all thy beautiful heaven,
Will anything ever efface
Or outshine one raptured moment
The first, first sight of thy face.

Edith Gilling Cherry.

The National Blind Relief Society issue an occasional paper stating that in the United Kingdom there are over 25,000 blind poor, whose average income from all sources is a paltry trifle, while the average income of those candidates who apply for relief is 3s. 10½d. per week. This Society pays pensions, ranging from 5s. to 20s. per month, to as many candidates as its funds permit, provided that their income from every source does not exceed £20 per annum. It is strictly undenominational, and its list of pensioners embraces members of every denomination. Yet there is room for expansion. Its 600 pensioners are but a small portion of the 25,000 blind poor who need the assistance and comfort that Christian charity can afford. The hon. sec. is Rev. J. Pullein Thompson, Tite-street, Chelsea, S.W.

Corea and Christianity.

AN OPPORTUNITY FOR MISSIONARY ENTERPRISE.

IN November of last year I received a letter from Miss E. P. Hughes, of the Training College, Cambridge, informing me that four young Corean gentlemen had arrived in England with an introduction from the Corean Minister, the Hon. Pom. K. Soh, of Washington, U.S.A., and that she had applied to several of the Missionary Societies to know whether they would assist in the education of these young men who had come to study Christianity and Western Civilisation. To her very great regret, none of the Missionary Societies felt themselves free to undertake this work, and she appealed to me to know if anything could be done for them in London.

Their story was an exceedingly interesting one. They had travelled from Corea to the United States with the hope of being under the protection and guidance of Mr. Soh. A sudden change of Ministers put an end to all their prospects in America, and left them in some difficulty with regard to the future. In this emergency, they had determined to venture again upon the seas, with the hope that in Europe they might find means of pursuing their studies under more favourable conditions.

Miss Anna Tolman Smith, of the National Bureau of Education, wrote a letter of commendation about these four young Coreans to Miss E. P. Hughes, testifying from constant personal observation that during their stay in America they had been orderly, reliable, and extremely diligent.

I wrote back to Miss Hughes saying that I should be glad to do all in my power, and a few days later the young men called upon me with Mr. W. Greene, C.E., who also was taking a great interest in them. I shall not soon forget the first occasion on which they came to my house. At Mr. Greene's suggestion, prayer was offered up that the Divine blessing might rest upon them during their stay in this country, and that the eyes of their understanding might be enlightened, and that they might not only gain scientific and literary knowledge, but might come to a knowledge of the truth as it is in Jesus.

Mr. Greene, Miss Hughes, and myself, together with Major Wyndham and Miss McLean, constituted a small committee, and succeeded in raising a sufficient amount, with the very generous assistance of friends, to send them to Harley House, Bow. Dr. Grattan Guinness felt that it did not come within the scope of that institution to educate them at the expense of his organisation, unless they had definitely embraced Christianity, and had dedicated their lives to missionary work, and it was therefore necessary to pay the cost of their maintenance, which Dr. Guinness placed at the lowest figure he could.

It is impossible for me to overstate the very satisfactory way in which these young men have conducted themselves during the time that has elapsed since they went to Harley House. Not only have they given systematic attention to their studies, but they have also shown themselves eager to understand the Scriptures, and to become possessed of such a knowledge of Christian truth as should enable them on their return to Corea to influence their countrymen to embrace the Christian religion. Their names are Mr. H. B. Yer, Mr. H. J. Yee, Mr. B. S. Yee, and Mr. B. K. Im, and their ages are from nineteen to twenty-five. The following letter, recently written by Mr. H. B. Yer to Mr. Greene, and, of course, in no sense intended for publication, will sufficiently indicate how real has been their advance not only in the knowledge of our language, but in that highest knowledge which, though hidden from the wise and prudent, is ever revealed to those who are willing to become as babes.

Harley College, Bow-road, London, E.,
October 6, 1897.

DEAR GUARDIAN MR. GREENE,—I feel I must excuse myself, because I had been so negligent in writing to you for a long while. As you know, I went together with my friends to Hoddesdon, and spent all our holidays there for three months. And we had known several Christian friends there were often read the Bible and prayed to God with us, to ask for awaking up our deep drowsiness from the bed of sins into the true way by the spiritual action of God. I believe that he is now listening my daily prayer, to make me understand clearly in his true knowledge which we read it day by day. I do desire to gain nothing but the use of true life which Jesus Christ has given to all of us; it is because for myself, and for whom else, I feel I must love my native land more than any other country. Because I am Corean, how can I love her? I can really love her nothing but training the people of hers into the true religion of Jesus Christ as much as possibly can, it is because my own duty.

We had come back to Harley College last Saturday, and attended many meetings began from last Monday till Tuesday, which spoken by Dr. Guinness and some other gentlemen, for the prayers of beginning to open this college. And we have begun our studies from this morning. I suppose all of us must stay here till next Christmas, as Mrs. Macknight had made an arrangement with Dr. H. Guinness before she went to U.S.A. I shall come to see you and Mrs. Greene as soon as I can. Please remember me to Mrs. Greene with my kind regards. I am always praying to God for you and Mrs. Greene, with all my heart. I send you two texts which I heard from Dr. Guinness last night. 2 Corinthians ix. 8, and Luke xxii. 29.—Hoping you are very well always, believe me, your faithful pupil ever,

HINN B. YER.

The opportunity thus afforded of training four members of leading Corean families in Christian truth, is one of which every friend of missions will be quick to perceive the value. One of these young men is a blood relation of the present royal family, and all four of them are likely to occupy positions of great importance in their native land on their return. It will be obvious at once how great will be the gain to missionary work amongst the fifty millions in that country, who are now in great spiritual darkness, if these young men can be sent out there prepared in all simplicity to use their high social position for the furtherance of the Gospel of Christ.

It is calculated that about £150 per annum is necessary for their education and maintenance. I shall be glad to communicate with any who are interested in this story, and who would like to hear further about these young seekers after truth.—Yours faithfully,

HENRY S. LUNN, M.D.
5, Endsleigh-gardens, N.W.

Friendliness on Board Ship.

DEAR SIR,—This is the time when our missionaries are sailing for India, China, etc. May I pass on an incident which may be useful? A few months ago I met a lady, a decided Christian, who had come out to visit a brother in India. She had several missionaries as fellow-voyagers, and she told me that the missionary party kept so much to themselves she felt excluded from their company. They had Bible-readings which she would have liked to go to; but she was never asked to come. Doubtless had this lady offered to join a Bible-reading she would have been cordially welcomed; but she was travelling alone, a stranger amongst strangers, and there did not seem to be such an atmosphere of friendliness as to invite her to offer to come.

When I heard this I felt self-rebuked, for I do not think I asked my fellow-passengers to our meetings when I came out last year. I am sure it is a hurtful mistake to take for granted that ordinary travellers are out of sympathy with living Christianity on board ship.—Yours truly,

Bombay. B. P. W. W.

Art and the Holy Land.—A fine collection of water-colour drawings of Jerusalem and the Holy Land, by Mr. Henry A. Harper, is at present being exhibited at the galleries of the Fine Art Society, 148, New Bond-street. The subjects include attractive landscapes and scenes full of life and character. Those who have travelled in the East will be gratified to find themselves once more among the scenes that they have visited, and all whose hearts follow the earthly footsteps of Christ will find interest in these works of art. Many people have an idea that Palestine is a barren and unfruitful, and therefore a dead and dreary country; but, while this is true of some parts, it does not apply to the large stretches which Mr. Harper has covered during his artistic tours. A profusion of flowers and great natural beauty are depicted in many of these drawings from the easel of a specialist in the delineation of Oriental life and scenery.

Special Providences.

By Rev. G. WATT SMITH, Leeds.

"They of Beth-Shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it."—1 Sam. vi. 13.

YOU do not need to be told what the harvest moon is; but upon a day a company of harvesters were busy on the twenty-second of September; the sun was sinking, all too early for them, behind the western hills; "it will soon be dark," they said; they plied their busy hands and had a race with the light of day. One man stretched his back; his face was towards the East; he was neither a Ritualist nor a scientist; he saw the moon peeping at them with an opening eye over the mountains; soon a full moon hung suspended by invisible threads in the sky, and when the sunlight had died away, the valley was flooded with the soft silver light of the harvest moon. The workers toiled far into the night securing God's bounty for man and beast. Next evening they saw the same sight. Because they were religious they blessed the name of the Lord. They said, "This is the Lord's doing, and it is marvellous in our eyes." The moon hurried not her feet until the labourers were ready to rest from their toils.

An annual occurrence more or less! Say rather, it is a special providence, one of the many that recur in nature and in grace for the good of man.

The text introduces us to what we may call a special providence. There was something above the harvest to consider. Calamity had followed on the heels of disaster in Israel until the dark night of a godless, hopeless winter was settling down upon the land. The sons of the high priest lay on the Philistine battle-field rotting in the sun; Eli is dead. The ark of God is taken. What is it though they have abundant crops? The winter of conscious godlessness was looming heavily overhead; the paralysis of despair was benumbing the faculties. There was no song on that harvest field. No merry talk relieved the tedium of toil. The swish of the sickle grated upon the ears of men to whom labour had lost its sweetness. When one man lifted his head and heard a low moan from the hill side, "Why, what's that?" he said. "Two kine and a cart! What's on it? Here, Jacob, your eyes are younger than mine; look thee, lad!" Jacob looked, and shouted, "Blessed be the name of the Lord, it is the ark of God!" They forsook their shearing, and were soon engaged in the worship of Jehovah.

A usual phenomenon! Yes, but a special providence, a new evidence of the Divine interest in man, a new pledge of Divine love, a new plea for the consecrated devotion of man to God.

1. I notice that this special providence came to men who were

FOLLOWING THEIR USUAL ROUTINE IN LIFE.

Thank God for the salvation of the prodigal. Away out in the far country, stark mad for friends, oh for a human voice among all this swine's grunting! oh for a human hand-shake amid all these cold, clammy snouts! oh for a breath of God's forgiveness amid this seething stench of sin! oh for a moment's peace amid all this misery! God does not fail the prodigal. But in the great field of life, too, the workers need new inspiration.

It is possible for man to put back the hands of the clock of God, but he cannot stop it. Tyranny, seeking absolute power for a man, has done it. Aristocracy, seeking to fatten upon the products of others, has done it. Democracy, in its thirst for pleasure and impossible power, has done it. The sin and selfishness of men is the great obstacle to the swelling stream of God's glory and man's good. What is it? To the wicked—more misery, less comfort, more oppression, less freedom. To the righteous—what is it? The face of God hidden, the ark of God lost, the sun sunk and dark night coming on. Is all a miserable disappointment? Do your duty. The harvest is still to be reaped. Into that darkness which broods over honest men, the light of God's moon will shine.

I speak to not a few who, like Simeon of old, are patiently waiting for the coming of the Kingdom of God, and others who are waiting impatiently. It seems that the ark of God is lost. The aliens are pitched in battle array. The din of strife and war break on our ears. We are defeated. Our veterans cannot bear the sad news, and die like Eli. Strong men faint. Youths are fearful. Let us lay ourselves down and die, and let the enemy triumph.

In the name of God, No. There has not been in English history such

A SORRY CHRONICLE

written of as the scribes are writing now for many a year.

Listen! There is a great moan sounding through the valleys. The ark of God is coming. In due time we shall reap. I know not where the great leader in national righteousness is to appear, but the clouds break and God will vindicate Himself. His throne will be established. His servants will be prospered.

2. I notice next the reception given to the ark. What foolishness! They have left the harvest field and are all joining in worship. Ah, the work that leaves no room for worship, and provides no place for worship, is like a hearth without a fire, like flowers without colour, like a man without a heart.

TIME SPENT IN WORSHIP IS NOT LOST.

The tendency of the present age is to reduce the hours of labour, and everybody will rejoice in the achievement of that object if it means the general elevation of men. If it means more billiards, more bagatelle, more football, more drink, and no more intelligence, science, thrift, religion, it is no benefit. If it means more club and less home, it is no benefit. If it means more of men with God and God with men, let the day come. Side by side with this tendency there is a growing passion to be rich. Men will forsake home and church, and almost anything to get riches.

The characteristic of our age is godlessness. We are either too much engrossed in business, or too much engrossed in pleasure, to find room for God. The nation buried in either has hewn its own sepulchre. Where is Macedonia? Engrossed in business until it was satiated, and its king sits in tears because his hands can grasp no more. Where is Rome? Wrapt in the tawdry tassels of intoxicated pleasure; art taxed to make new devices of enjoyment; natural emotion suppressed lest it should hinder gratification. Rome the mighty—the hordes of rude savages from the North dance a hornpipe on her walls.

The busiest man that ever lived was Jesus. He was so busy that He had not leisure so much even as to eat. The vigils of night were shortened by the encroachments of toil. How often He stole away from the round of work to pray, to worship God.

"I am succeeding well in business. I shall pull down my barns and build larger. I shall put out another wing, raise the walls another storey, open another shop, put on another traveller. My business pays eight per cent., besides the expense of enlargement."

DOES IT LEAVE ROOM FOR GOD?

If not, your eight per cent. is only eight more chains to fasten you to the mouth of the pit.

"Our children are doing well. Jessie has passed the sixth, Johnnie is at the higher grade, Thomas is in a good situation, and all the rest are doing well. Ours is a busy house." Is there any room for God, any time to worship God? Oh, God forgive me if I am too hard, but I have seen it: the home without God, in which no place or time is found for Christ, is nursing its own bitter sorrow.

A busy life! Have you room for God in it? O man, this church and chapel-going is not all a farce; this praying is not all a sham. In the secret of the pavilion of God giants are born, great movements for the salvation of men find their inception. Lay down your sickle for a while; shut off the steam for a bit; take your breath for a moment with God. The corn will be gathered in; worship will not destroy anything, but will bless everything.

Special providences are always coming to us. Hours of gloom will come. The night cannot long brood over us, for He is in the world who is the light of life, the light of the bright and morning star, that shineth more and more unto the perfect day. Have you seen it? It streams from yonder cross. Wherever that cross has gone, there has gone pardon, and peace, and purity. Have you lost sight of it? Christ is there and here. Our hope is not gone; He is the same Christ, the same Saviour, the same God.

The Lingfield Training Colony.

Dear Sir,—An anonymous friend, who has already largely helped us, having, through Dr. Monro Gibson, offered £500, on condition that £1500 is raised in other quarters for the building of the Director's house, with its annexe for crippled children, and the home for the separate treatment of inebriates, we are very anxious to secure the necessary co-operation without delay. Our plans and management have led several boards of guardians to offer their men and subsidies, one London board desiring to place twenty-five men with us immediately.

A very small part of these proposals can at present be accepted on account of the limits of space and means. Extension in every way is urgently needed, but in none more than the making possible to the director of residence on the colony, with the immediate and constant control of all its difficult details. The money that has yet been entrusted to us has gone far, but the realisation of "a colony of mercy" on a worthy scale (to say nothing of others which should follow in different parts of England) will be quite impossible without generous support.

We invite those who could help, and who are concerned about the prospects of the unemployed or other sufferers at the commencement of the winter, to examine the plan and work at Lingfield, and to do what the evidence and their means suggest with the promptitude which doubles the gift. Intending visitors should write beforehand to the Hon. Director, Rev. J. L. Brooks, 146, Castlenau, Barnes, S.W. The treasurer is Mr. W. R. Galbraith, 20, Victoria-street, S.W.

J. F. B. Tinling, Hon. Sec.

4, *Dalmeny-road, Tufnell Park, N.*

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

"Unto Me."

By Mrs. HARVEY-JELLIE.

Chapter II.

SURROUNDED with love and careful training, it was wonderful to see how quickly Janie developed, like a flower when planted out in healthy soil, and of the two it almost seemed she would repay the teacher quicker than Muriel, who had started long before. They learned their lessons together, they enjoyed their games and walks, and between them a sisterly love grew up, and in two years' time, one would have imagined they had always lived in the same home.

"Now, my dears," said Mr. Claughton, "I have the little basket for you, with a few things for grannie; and you, May, call and see cripple Harry for me. Good-bye, and God bless you."

"I'm glad mamma found dear old Widow Norley. How lonely she must have been before," said Muriel.

"Yes; mustn't she have missed her, Katie? no one to love her. Oh, I do love trying to make people happy—isn't it lovely?" said Janie, turning her sunny face to her companion.

"I'll rap shortly—perhaps she's asleep. No, she isn't," said Muriel, hearing the feeble "Come in."

The room was clean and comfortable, and in an armchair by the fire sat "Grannie."

"We've come, *you dear*. We shall always call you 'Grannie'; then you won't miss your granddaughter so much, and it sounds more as if we loved you," and Muriel put the basket down and proceeded to unpack it, while Janie stirred the fire and put the hassock for her feet.

"Oh, my dear little ladies, how you do make an old body happy. My dear Katie would love you for it, she would."

"Now, Grannie, you mustn't say that, because when you talk of Katie you cry." Muriel wiped the tears away, and put the new-laid eggs and the home-made loaf and butter before the old woman.

"To think of it now! Whatever makes you do it all? and think of this warm shawl you knitted, and those thick curtains you put up to keep the draught out. I do often sit and wonder, I do."

"Now, I'll tell you, Grannie," said Muriel, drawing two chairs close to the fire. "We love to feel whenever we do a kind thing to anyone, Jesus is so good. He says we do it to Him. Just think of that. Doesn't it make it beautiful?"

"Ah, my dears, when I read out of that lovely Bible you gave me, I find where He said, 'Ye did it unto Me.'"

"That's it, Grannie, now let us make your tea, and cut your bread-and-butter;" and Janie set the table, while Muriel made tea, and when they left her she looked a true picture of a happy old woman.

"We'll soon come again. Good-bye, Grannie," each said, and gave her a parting kiss, and hurried off to Mrs. Luton's cottage.

* * * *

"He's longing to see you, Missies, do come in," said the tired mother, who had been washing all day.

On a chair bed, put there by Mrs. Claughton, lay a delicate-looking boy of twelve. His face was brightly intelligent, but he had a suffering body. A fall injured his back, and he could not walk.

"We may stay a little while with him while you finish your work," Muriel said, and they sat against him.

"I did want to see your faces; I was so dull and mother was busy, and my back aches a lot. You make me feel better when I look at you," said Harry Luton, trying to raise his head.

By a little careful management the two girls put another pillow under his head and lifted him higher.

"Now, what are you going to tell me this time? Whose turn is it to read to me?" Harry asked, for they had begun a story-book.

"Mine," said Janie," taking the book from the table, and becoming interested, the poor boy forgot for a while his wearying pain.

"Now, you'll be brave till we come again," said Muriel, "and don't forget the text for to-day, 'Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord.'" (Ps. xxvii. 14).

Mrs. Luton came in, full of thanks that her boy was made so happy, and Janie and Muriel went out into the cold to hasten home.

* * * *

At the tea-table they told of their visits, and of the wish they had to save enough money to buy a chair for Harry to ride out in; but for many months it seemed destined to end in wishing only, and with patience and love they continued to do all they could for the poor lad and for many others.

"Couldn't we do without it?" was a question they constantly asked about any indulgence, and then the sum that would have been spent was put away, until quite half the price of the chair was saved. Spring days came, and as they told Harry of the buttercups and daisies they longed to take him out, for his bright eyes glistened at the mention of the meadows.

"Only think, dear," said Muriel as they walked home one day, "there is Maggie Longfield, whose mother has a chair to go out in, and she doesn't think of lending it, and Grannie could go out. I mentioned it once to her, and she said, 'Fancy lending to *such* people!' Oh! but she is not so happy as we are."

Every day seemed full (lessons, reading and music, walks and games, and visits and work), and when evening came, and they listened as Mr. Claughton prayed for God's blessing on those they knew and visited, their hearts overflowed with grateful love, and they would go upstairs chatting and planning for fresh deeds of kindness,

One afternoon, when days were lengthening, the girls were walking round the garden with Mrs. Claughton, one on each side, and she loved them both dearly.

"Mother, we know it would do poor white-faced Harry good to get out, and we are trying hard to save enough," said Muriel.

"And so am I, my daughter, and praying about it, too; and he will have it soon, I am sure. But who is that coming through the gate?" and they turned to see a fine, tall man, who came up to Mrs. Claughton.

"You do not remember me," he said. "I only saw you once; but I am an old schoolfellow and friend of your husband's early days."

An hour later, Morris Randal was sitting as one of the family, telling his story, how he had been wild and wayward after his parents died, and might have gone deep into sin and misery, but for a stranger who pleaded with him, and led him out of his wrong ways to Christ; and how after years of work his heart turned toward the old scenes, and he had come back to England, and wanted to find the friend of his boyish days.

* * * *

Mr. Claughton offered him the hospitality of his house until he knew where he would live. He soon became so friendly that the girls called him "Uncle Morris," and hoped his stay would be long. They let him into the secrets of their visits, for he was quite inquisitive, and in Harry Luton he soon came to take a lively interest. The story of Janie Brewster's coming to the Claughtons pleased him much, and one day he said to her, "Ah, Janie, it's all for Jesus' sake; think what we owe Him. Because of that stranger's love to Him I am here, and hope to join you all in doing something for Him in return. I was sitting one day far away from here, when a letter came in unknown writing to tell me someone I knew very little of had left me a large sum of money; and I asked the Lord to give me grace to use it for Him. And soon after I hurried back here to consult my old friend Mr. Claughton; and now I want you two to help me."

Their dreams that night were coloured by the bright hopes that had flashed across their minds, and on the next day some beautiful plans were made.

We who so tenderly were caught,
Shall we not joyful seekers be,
And to thy feet divinely brought,
Bring weaker souls, dear Lord, to Thee!
Celestial Seeker! send us forth!
Almighty Lover! teach us love!
When shall we yearn to help on earth,
As yearned the Holy One above?"

Personal.

Here are two letters that have made my heart glad. How I hope you will all pray for this little boy and girl that they may be kept true. And will not some others of you come to Jesus too?

Dear Uncle Tom,—I have been reading a story on the "Young People's Page" about Mary. The title is, "Mary hath Chosen." I should like to be a little Christian too. Mother tells me that is the way to be happy. I must close my note with best wishes.—I remain, your friend, Henry W. (10).

Dear Uncle Tom,—I want to be a little Christian too, so I thought I would like to tell you by by sending you a note.

I know it will be very hard for me sometimes. Then I must not think of that. I must think about Jesus and I know He will help me.—Your little friend, Lily W. (7).

A Father asks how he may illustrate the doctrine of the Trinity to meet the mental capacity of his children. No illustration must be forced too far, and one hesitates to suggest anything as in any sense a complete answer to such a question. Perhaps as simple an illustration for children as any is to be found in a candle-flame, which comprises in one object the three elements of heat, light, and colour.

Hilda Rawson.—Am very sorry to disappoint you this week, but try again for a star. You generally write your paper very neatly. Mary E. Clarke.—Perhaps you could find time to join again later on. Hope you enjoy your school life. Mary Beck.—Please give your age at the top of your paper.—Rose Hamilton.—Thank you for your letter. I quite accept your explanation. Kathleen McClure.—I am pleased your cousin is joining. Hope your little brother will soon be quite well.

Bible Searcher (No. 98).

1. Say in which verses the *prayers* given below occur.
2. Find a *response* to each in the other chapters named, and write it out.
   (*a*) O God..blot out my transgressions (Ps. li.; response in Is. xliv.).
   (*b*) For thy name's sake, lead me and guide me (Ps. xxxi.; response in Is, lviii.).
   (*c*) Lord, what wilt Thou have me to do? (Acts ix.; response in Ex. iv.)
   (*d*) Create in me a clean heart, O God (Ps. li.; response in Ezek. xxxvi.).
   (*e*) Hold up my goings in thy paths (Ps. xvii.; response in 1 Sam. ii.).
   (*f*) Forsake me not, O Lord (Ps. xxxviii.; response in Heb. xiii.).

[Children under TEN do *b* and *c*; those under THIRTEEN do *b*, *c*, *e* and *f*.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (97).

1. Timothy's father was a Greek, his mother a Jewess named Eunice, his grandmother's name was Lois. Lystra (Acts xvi. 1; 2 Tim. i. 5.)
2. "My own son in the faith" (1 Tim. i. 2). "My dearly beloved son" (2 Tim. i. 2).
3. To war a good warfare, holding faith and a good conscience.
4. Ephesus (Acts xix. 1, 22).
5. For the unfeigned faith that was in Timothy (2 Tim. i. 3 and 5).
6. The Lord give thee understanding in all things (2 Tim. ii. 7).
7. To "Do thy diligence to come before winter," and to bring Paul's cloak, books, and parchments (2 Tim. iv. 21 and 13).

Foreign List.—Correct answers received from:—

No. 85. Mary*, Graham*, and Christine* Pearson (Tasmania). **No. 86.** Eric Field (Sydney), Graham and Christine Pearson. **No. 87.** Anna Lombard, Una Whitehead (S. Africa), Eric and J. A. Field. **No. 89.** Daisy McArthur*, Charlotte Cane*, Maria H. Lister (S. Africa), Alice Henderson* (Jamaica), Mabel Sparks, Una Whitehead (S. Africa). **No. 90.** Daisy McArthur, Alice Henderson*, J. Garrett*, Charlotte Cane. **No. 92.** Gracie and Louie Finch, Henry and Annie* Baillie, Vera and Frank Sjostrom*, Jean Scott. **No. 93.** Vera and Frank Sjostrom (New York). **No. 94.** Vera and Frank Sjostrom.

No. 96 (second list).—Correct answers received from:—

J. H. Archer*, Zeldah Albert*, Jacob Americana*, Ruby, Daisy, Hugh*, and Arnold Allen, Willie Aston*, W. T. Aldous, Minnie Allen*, Mary Allen, Daisy Annett*, May Baker, Hilda and Clifton Bassett, John Baring*, Charlotte Bailey, Levinia Barnes, Massy, Conyers, and Allen Baker, Elizabeth* and Janet Black, Arthur Barker, Edith Ballard, Mary Beck*, Dorothy*, L.*, and Herbert* Berry, Florence Bellerby, Ethel Benger, Mabel Birney, E. Biddlecombe, Ashley H. Bowker*, Phyllis Boyd, Ralph Bourne, Eva Browne, Sydney Brown*, Herbert Bond, Albert Botting*, Nellie Brookfield, Bert Butler*, Ruby Carpenter, Maggie*, Walter, and Jessie* Carpenter, Willie* and Mary* Daisy* and Lottie* Carmichael, Rosallne Castein, Cicely Craven, Rosalind Clarke, Beryl, Lionel, and Gladys Culvert, Mabel Craig, Alexander* and Katie* Clark, Ellen A. Charman, Alice E. Crang*, Edith and Dora* Corke, Lily Coles*, Kathleen* and Brereton Cole, Marjorie Collins, Amy Cox, Dorothy Cooper*, Willie* and Dorothy* Davies, Edith Daisley, Dorothy Daintree, Katie* and Jennie* Dewar, Vera Dickinson, Sarah Driscoll, Edwin and Cecil Dodd, Gracie Dodington*, Kenneth Dunbar*, Jessie Dunlop, Gordon S. Duncan*, Annie, Dorothy*, and Marjory* Dyke, Muriel Edwards*, Maud Eddey, Eva Edmundson, Arthur Farmer, Amelia A. Frazer, Janet Fawkes, Wm. and Fanny Field, Frank Fry, Lilian Fidler, Mabel Fletcher, Reginald. Ernest, and Willie* Findlay, Amy Fosten, Maggie, Janetta*, Flossie*, and Agnes* Fullarton, Annie Clarice and Charles Gale, J. Garrod*, Hilda Godfrey, Aaron Goldencrown*, Alfred, Mary, and Daisy Greenacre, Helen Gregory, Louisa Gretton, Primrose Haines*, Juliet Haines, Rose Hamilton, Jack* and Thos.* Harris, David and Lillias Hardie, Janie and May Handasyde, Winifred Harvey, Dorothy E. Harris*, Agnes W. Head*, Ada Heap*, Emily* and Edith* Hearn, Ernest Herivel, Theodora Hill, Violet Holford, Francie*, Stanley*, and Florence Hoyte, Edith and Mena Hunter, Helen Hunter*, Sinclair Jackson, Lucy Jacob Lizzie Johnstone, Agnes*, A.*, T.*, and B.* Kay, Maximillian Kalb*, Gertrude Kingerlee*, Hubert and Gertrude Kirkpatrick, Cecilia Lichtenstein*, Guinefred Legh, Arthur Llewellyn, Edith Leslie*, Grahame and Murray Lloyd, Nellie Lovegrove, Margaret Macphee*, Nellie, Thos., Abraham, and Bella Mack, D. and K.* MacGilp, S. E. Mackintosh, Kathleen McClure*, Barbara Maconchy*, Laura Macaulay*, Annie Macnair, Aubrey Marriott, Hannah Martin, Alan Marples, Enid Mather, Louis and Queenie Matthews, Margery* and Trevor Matthews, Mary and Edith* Maitland-Kirwan, Hilda Medill, Nellie Meade, Reginald Measor, Bessie Millar, Helen Micklethurgh, Arthur L. Moir, Ernest and Edie Nash, Dorothy Nathan*, Henry and Mary Neligan, John Nicholson*, Amy and Maude Nottage, Nelly Owen, Geo. Ogilvie, Lottie* and Harriette Orr, F. Osmond, Eva and Maude Oakes, Winnie Page*, Douglas Parkes, Winnie*, Jessie, Willie*, Ada*, and Maggie* Palmer, Ethel and Kathleen* Pasley, Walter Perryman*, W. M., Louie*, and Mary* Penny, Joanna Pearman, Nelly and Louie Peachey, Daisy, May, and Vera Petrides, Frederick J. Pearman, Isabel* and Gladys* Phipps, Lillian* and Margaret* Pook, Edith Quick*, Mary W. Ramsay*, Marjorie*, Edward, and Herbert Rainey, Cyril Reeves Palmer, Nora Reed, Sydney and Olive Robertson, Jinny Rule, W. Stangoe, Margery Smart*, Charles Saunders*, Muriel and Dorothy Shaw, Dollie* and Bob* Salt, Evelyn* and Violet* Shaw, John Smallpage, Dorothy Stalker*, D. D. and T. Stanier, Barbara Sheild, Nellie Sery*, Ernest Seymour, Gracie Seale, Rosetta*, Muriel, and Ivy Sherwin, Bertha Steadman, Hilda and Reginald Skinner, Mary Spiganovicz*, Irene Simms, Madeline Smith*, Emily Sloan, Ronald Studd*, Daisy Summerscales*, Louie Tibbits*, Violet and Olive* Tritton, Alice M. and Frank* Thompson, Muriel Thomson, Arthur, Peveril, Herbert*, and Lawrence* Turnbull, Janet* and John W. Thomson, Fred and Sarah Thomas, Gilbert and Harold Tyson, Arthur, Philip*, and Bessie* Unsworth, Gertrude Vellacott*, Elsie Vigars*, Stewart Watson, Dorothy Warner, Mabel Wheeler, Ruby and Edith Wilkins, Florrie White, Frank Wilson, Pringle Wilson*, Ella*, Horace*, and James* Williamson, Maggie Wight, Kathleen White*, Annie C.* and Frank* Wood.

No. 97 (first list).—Correct answers received from:—

A. Rose Anton, Herbert Braddon*, Edith Benstead*, Mary Beck*, Emily Bridgewater, Gordon Bligh, Nellie Brookfield, Phyllis Boyd*, Dorothy J.* and Jack J.* Clarke, Eleanor Chance, John and Wm. E. Clarke*, Cicely and Millicent* Craven, Rosalind Clarke, Daisy M. A. Clarke*, Willie Cheesman*, Henry J. Cheney*, Kathleen* and Brereton Code, Ida and M. Cole, Dorothy Cooper*, Annie Cooper*, Dorothy Daintree, Dorothy* and Willie* Davies, Vera Dickinson, Wm.*, Mordaunt*, and Philip* Doll, Ivy, Kitty*, and Violet Donaldson-Selby, Annie Dyke, Sarah Evans, Arthur Farmer*, Annie, Clarice*, and C. H. Gale, Daisy Groves*, Evelyn* and Dorothy* Hewer, Joshua Hughes-Games, Henry*, Edward*, May, and Sidney Law, Dorothy Linney, Hilda Matheson, Margie* and Gracie* Marston, Alan Marples, Lewis Morice, H. Morgan, Mary, G. F. and Henry Neligan, Valerie Noel, Arabella Onslow, Haden Palmer*, Alice M. Palmer*, Douglas Parkes, Myrtle Perry, Katie Pell*, J. Ernest Pearce*, Louie and W. M. Penny, Mary E. Plumb*, Hilda Rawson, Mary W. Ramsay, Marion B. Richards*, Nora Read, Sydney Robertson, Harry Robinson*, Margery Smart, Constance Schaeffer, Flora Simmons, Betty Stocks*, Mary Symon, Violet Tritton*, Lawrence, Herbert*, Peveril* and Arthur Turnbull, May* and Dorothy* Vickers, Edith J. and J. Wm. Wheeler, Lucy Wright, Cecile*, Noel* and Phillis Wright, W. H. Williamson, Pringle Wilson, Frank* and Annie* Wood.

(*For Notices of Children's Special Service Mission see page 24.*)

Uncle Tom.

[1007]

International S.S. Lessons.

November 28.

Salutary Warnings.—1 Peter iv. 1-8.

Golden Text.—"*Bé ye therefore sober, and watch unto prayer.*"—1 Peter iv. 7.

THE first Epistle of Peter was written in a time of great persecution, and the Apostle issues a warning to the Jewish Christians who are likely to fall back from the Christian faith under the fire of the enemy.

Our lesson begins by pointing to *Christ as the great Example.* The important fact of the vicarious suffering of Jesus often overshadows what is also a fact—viz., that his suffering in the body was to be an example to us. Paul said, referring to the cross of Calvary, "By which I am crucified to the world." Every time we gaze on the cross we should go away with a resolve to bear our pains more patiently; to endure the suffering and contempt imposed upon us by the world with more fortitude. The "mind" or disposition which enabled Christ to bear his cross should be in us and around us. If we are to triumph over ignominy and shame we must be fortified—"armed"—with his spirit (*v.* i.). And what is that spirit? Forgetfulness of self and all its base desires and passions—its petty ambitions, and even its self-preservation—and a subjection of the whole being—body, soul, and spirit, to the will of God (2). Dr. George Macdonald says, "It is the climax of Christian attainment to be able always to say 'My Father, Thy will, not mine, be done.'" Sin is no longer master of the man who can say that. He may do things wrong, but they are like the *slips back* of a man who is travelling up a steep mountain. The traveller's face and energies are directed upward and forward. The teacher may compare force of gravitation to force of sin, and contrast the man climbing up the hill against gravity with the one tobogganing down with the force of gravity.

II. *A look backward.*—The heathen religions in most countries consist of rites which foster drunkenness and kindred evils, and the Jews who migrated to heathen cities joined in the riotous conduct of their neighbours. After the preaching of the Apostles some of them had been converted to Christianity, and their neighbours mocked them for the rigid purity of their lives. In fact this purity of the early Christians was a proverbial marvel to the heathen world. Looking back over the past, they must have been thankful for their deliverance. But the teacher should point out how hard it is to bear the jeers and mockings of old friends and companions (3, 4).

III. *Future judgment.*—The wicked seemed to be having the best of it, but Peter reminds them of the fact that all will be weighed in the unerring balance of God. Both the living and the dead will be judged by Him (5). In all ages men have had *some* Gospel light. Those who lived in former ages were judged by the standard of those amongst whom they lived, and God will not condemn them for sins done in ignorance. But now they are dead in the body; their spirits, however, are still growing in the knowledge of God (6).

IV. *Present duty.*—To be self-controlled and calm always in the spirit of prayer. This saves us from thousands of temptations, and when in temptation saves us from sin. Emphasise the need for continual prayerful mood (7). To be charitable with regard to the weaknesses of others. Charity covers up a multitude, not of our own sins, but of the sins of those around us. Those who profess the name of Christ must be *one* in love. And love prompts to pitiful helpfulness, not to blame or contempt.

An Authority on Vivisection.—The opinion of the late Dr. Haughton on vivisection ought to have weight. It was a very clear one, spoken in plain words to the Royal Commissioners. Experiments on animals, he said, would not be permitted at Trinity College, Dublin, as it would only convert their students into "young devils." Will it have any different effect in other places?

A writer from San Francisco to *The Christian Union Herald* of the United Presbyterians gives instances of the effect of the International C.E. Convention upon that city. Chinatown he declares to be cleaner and purer than before that wonderful gathering. Thousands of evil houses have been emptied by the police. The side doors of many saloons have been closed. The churches have been quickened, invigorated, and encouraged.

HOME MISSIONS.

Work Among the Jews.

THE latest report of the Barbican Mission to the Jews tells of much and varied effort directed to an evangelistic end. Refugees from the Continent, and poor people from London Jewry, have found a friend and adviser at the Mission House, 33, Finsbury-square, E.C. The work is difficult, by reason of the pharisaic spirit which is found in combination with rabbinical superstition; but Herr Lipshytz holds on his way undaunted by disappointments, and in spite of the opposition of zealots who would hinder their brother Jews from coming to a knowledge of Christ.

The latest Occasional Record of the Mission, "Immanuel's Witness," gives an account of the director's recent Continental tour, in the latter part of which he was in a railway collision, but by the mercy of God escaped without injury. In Berlin he was very cordially welcomed by one Jew, who thanked him for speaking kind words to him and his father (now dead) as far back as 1892. He said: "You will remember that at first my father did not give you what we should call a welcome. Your patience and perseverance, however, in testifying for Him for whose sake we despised you, made a profound impression upon us all. My father's

PREJUDICES GRADUALLY WEAKENED,

and at length we read the New Testament together, with a real desire to find the truth. In due course it seemed to dawn upon us, but we hesitated somewhat, until we came to the twenty-seventh chapter of the Gospel by Matthew, which we read, verse by verse, with deep concern. At last my father exclaimed: 'How is it possible that the Man described here was anyone but the One who should come to redeem Israel from all his sins?' I readily agreed with this word, and from that moment we grew in the knowledge of Christ."

The warm-hearted young man continued to say: "My dear father has since then been called to his rest. Never, however, shall I forget how he longed to see you, and inform you what the Lord had done for him. When he was sure that the hour of his departure was near, he grasped my hand, and said: 'I wished to have the joy of speaking again to that messenger of God, who brought the great news of a free and full salvation, but I now feel that it is not to be so. Therefore, my son, should you ever come across him, tell him that we shall meet before the throne of God.'" The son added: "Not only for my father have I thanks to express. The Lord has also done great things for me. And may He who has used you as an instrument of good with us, make you a blessing to many others!"

In about a year's time, the Barbican Mission will have to leave its present headquarters through expiry of lease. The committee have determined upon building a suitable Mission House in the midst of London Jewry, and as a memorial of the first president of the Mission, as reorganised under Mr. Lipshytz—Prebendary Gordon Calthrop. Already about £700 has been given or promised in aid of the undertaking.

Dublin Prison Gate Mission.

Writing of the work of this Mission, a correspondent says:—

Many a story could be told of "jail-birds" transformed into "birds of Paradise." Women discharged from prison find here an opportunity of retrieving their characters, and are employed, under loving superintendence, until some comfortable situation can be procured for them. The laundry work is prospering; upstairs are the button-makers, whose neatly-sewn linen buttons find ready sale. On a higher landing beautiful rugs are woven, the materials imported from India, at considerable expense, which, however, is justified by the result.

Sad records are to be traced on the faces of these women; yet, as one reads aloud, or speaks a few Gospel words, some eyes light up, and the superintendent is always bright and hopeful.

This Mission makes a brave struggle to be self-supporting, but ends will not meet without some outside help. There is a pressing call for more sleeping accommodation, in order that women who cannot be quite trusted may not be obliged to lodge in the city. Soul-winning is the first object in all efforts to help the prisoners, and surely God will bless this desire by allowing fruits of patient labour to appear.

The Rescue of the Waif.

IN his own bright way Dr. Barnardo tells in the November number of *The Quiver* the story of the rise and development of the noble work associated with his name.

It is a sadly familiar fact that drunkenness and vice are responsible for the condition of hundreds of the children who, homeless and destitute, seek and find a shelter within his friendly doors. But it is cheering to know that it is not always so. Here is a case in point:—

> But it must not be supposed that all the waifs rescued by our Homes are on the same low moral and intellectual plane as those just mentioned. Not unfrequently one meets upon the streets and in the vilest slums children of the poorest class, in whom the religious sense has survived amid the general wreck, and which has divinely preserved them from yielding to evil incitements and fierce temptations.
>
> Between two and three o'clock in the early morning, not long since, I found on the steps at Whitechapel Church a boy fast asleep, curled up for warmth like a dog. After having aroused him, I succeeded in bringing him to the shelter of our principal Home at Stepney. There I elicited the main facts of his story. His father and mother were dead, the mother having died in the workhouse. The boy, however, had still a brother living, who was at that time frequenting a common lodging-house in Bethnal Green, well known to me as the resort of young criminals. Willie told me, with every appearance of honest shame as he did so, that his brother Joe was a pickpocket, and had often been in the hands of the police.
>
> "And you?" I inquired, and I suppose my eye conveyed the question I would ask.
>
> "No, sir, I never did," replied the lad emphatically.
>
> "But how is that? You must have been often hungry, and I suppose Joe often tried to get you to go with him and to do as he did?"
>
> "Yes, sir, he did," replied the boy; "but my mother, when Joe went bad, nearly broke her heart over him, and she told me it was wicked to thieve, and made me promise her that I would never go bad. And I remember afore she died she prayed that I might be kept honest, and she said to me: 'Bill, you musn't never steal; better to starve than steal.' And so, sir," the poor lad added, "I've often been hungry, but I never thieved."
>
> In this case, as in the cases of many other poor boys and girls whom I have known, the influence of a mother's love and prayerfulness served, in the midst of abounding squalor and degradation, to keep a child almost unspotted from the vileness of their world.
>
> To help such children has been the work of my life, and, in the endeavour to deliver them effectually from the slums, the several Institutions I have founded, which are now gathered under one title, have been slowly developed.

Then follows the recital of the Doctor's "first essay in slumming," and the "unexpected results" to which it led. Friends who have followed his endeavours with prayerful and practical interest during the years that have intervened since then will like to refresh their minds and those of later growth will find both entertainment and instruction in the perusal of this sketch of his labours. The article is appropriately illustrated, and adds not a little information and wise counsel regarding some of the social problems which vex the souls of Christian workers in all our large cities.

Light for the Blind.

Dear Sir,—A special effort is being made to raise—ere the close of Jubilee Year—£1,500 to strengthen and establish the Master's work done by the Somers Town Blind Aid Society. It is hoped that some one friend of the afflicted whom God has prospered—making himself or herself well acquainted with the mission—might be led to grant the whole sum asked; or, at any rate, that it might be raised by substantial donations, not interfering with regular and much-needed income. The loving work so faithfully done by the Society for the spiritual and temporal welfare of the blind would then be placed on a firmer foundation, and pressing cares removed as to ways and means. Any friend interested and willing to assist would be heartily welcomed on any Thursday evening at our blind gathering, held in the hall of Bedford Chapel, Charrington-street, St. Pancras. These gatherings in our "Hall of Light" are crowded by our dark clientéle. By God's blessing the good accomplished is large and very real. The needs are deep and various.

(Mrs.) Jessie Hepburn Starey, Hon. Sec.
53, *Hilldrop-road, N.*

London Soldiers' Home.

THIS building, in James-street, Buckingham Gate, S.W., was erected by the late Miss Daniell in 1890 for the enlargement of the work carried on since 1878 in Buckingham Palace-road. Its aim was twofold—not only to carry out the usual routine of a soldiers' home for the benefit of the garrison and their families, but also to provide a home for the hundreds of soldiers and marines who annually pass through London.

It has now become necessary to increase, for the second time, the sleeping accommodation. At times many men have to be sent on to neighbouring "chambers," where they must pay 1s. 6d. for the accommodation provided by the Home for 6d. The fact that since the opening of the James-street Home in April, 1890, the beds have been occupied above 43,000 times, proves both the need of such shelter and the men's appreciation of it.

The spiritual work amongst these passing tenants is of the most interesting nature. The blessing of God has rested in a remarkable degree upon this silent, unnoticed part of the London work. Miss Hanson and her fellow-trustees have therefore decided to turn a portion of the present building into sixteen new cubicles, and a third married quarters.

The architect's estimate for this is £500, with an additional £50 for the contingencies which might arise. The furnishing would cost about another £100. Towards this undertaking help is asked from those who have so often and so kindly given to Miss Daniell's work. Up to the present each cubicle, room, or married quarters has been a separate gift, and bears upon its door a brass tablet, with such inscription as the donor may choose. In most instances it is as a memorial of some beloved one who has fought the fight and finished the course. The gift or collection of £25 secures the right to name a cubicle, whilst £50 would name the new married quarters. Communications may be addressed to Miss Hanson, at the Home.

The "Ruth Elliott" Home.

To some extent this is becoming a cripples' Home. The new report tells that the year has been marked by the advent of sixty cripples sent by the "*Daily Telegraph* Fund." Says the hon. superintendent, in her brightly-written narrative: "Little Nancy was only six, with a sweet baby face, but a real gutter child, a poor little bare-footed arab, who *would* have been happy if she *could*. There was such a longing, wistful look in her sad blue eyes, but circumstances were against her, and her life was without one ray of gladness. In my wanderings I found her, and brought her to Enfield. They told me she had never laughed, but the morning after she came here they cried 'Oh! Sister, Sister, come quick! Nancy's *larfin'!*' The old rocking-horse had done it. Happy gee-gee!"

The Holiday Home has from the first received over 600 children, most of them of the very poorest; children whom no other Home would take in.

A paper, issued in view of a sale of useful articles to be held at the Home, Enfield, N., on Wednesday, Nov. 17, says:—"How much do you know of the slum and crippled children? Has it ever struck you when you are in the City, or out West, how *few* of these poor children you see? The neighbourhood is swarming with them, there is no doubt of that; behind the fashionable streets these outcasts herd. You may, by chance, see a little eager, hungry face pressed against the window-pane of the 'A. B. C.,' watching you with longing eyes as you enjoy your tea. An odd one or two may venture from their own narrow streets and crowded courts. They are seldom seen in tram, or 'bus, or train. I have known many children who have never been a quarter of a mile beyond their own homes. Can you realise what the country means to these children?"

On behalf of such we want real heart sympathy, eyes that see, the outstretched hand and generous gift. You cannot take the children into your homes, but you can pay for them to come to ours. You cannot nurse them in sickness, but you can help someone who will. You cannot bind up their wounds and bathe their sores, but you can enable someone else to do it, and while the relief and comfort come to the children by someone else, you will be the benefactors, and it will be through your generosity that health and happiness are gained.

(Miss) A. Priest Peck, Hon. Sec.

Enfield, N.

Union Hall Mission.

Thanksgiving Meetings were held on Thursday last, at Union Hall, Carlisle-street, Edgware-road, in connection with the reopening of the winter's work and of the hall, after a renovation it sorely needed. This mission, so long and usefully carried on by the late Mr. Robert Bilke, is still maintained both in Paddington and at Queen's Park by a few earnest brethren, under the superintendence of Mr. E. C. Cook—himself in past years converted in the hall. The district around Union Hall is densely populated by the poorest classes, while many of the houses are devoted to sinful purposes. Men and women live, work, and die in dense ignorance of the way of salvation, or the importance of personal religion.

Amongst these constant work is carried on by Mr. John Ball, and at Queen's Park by Mr. S. Stidolph, with good result. The Gospel services are fairly well attended, while the Sunday Schools are full of encouragement. One of the most interesting features is the work among the blind, many of whom (with their guides) were present at last week's meetings. Regular meetings for the sightless poor are held, and while they are comforted and cheered the Gospel is earnestly pressed upon their acceptance.

Amongst those who took part in last week's meetings were Messrs. C. S. Thorpe, W. Holmes, James Sprunt, and John Ball. Over £60 has been spent for repairs and decorations, and the friends working at the Hall have done their utmost, but a considerable sum is yet needed to clear the builder's account; they will also be glad of sympathy in support of the general work of the Mission.

Bible-Women's Mission, Brighton.

For nearly half-a-century, since September, 1854, this organisation has been doing excellent work among the needy and the destitute. Its value in this large town, noted for its ritualistic and Romish agencies, its pleasure-seekers, and multitudinous drinking facilities, cannot be over-estimated. Bible-women have access to dwellings of sorrow and degradation, where others dare not tread.

Here is a representative case. One of the Bible-women visited in a sad locality a poor widow with seven fatherless children. The conditions of their home-life were simply appalling, and too distressing to describe. One of the oldest of the children, a boy of only eleven years, was found in his usual condition, intoxicated. Having been selling newspapers, his little earnings were gone in drink, and he himself uncontrollable. The Bible-woman, mustering all her power after various attempts and visits, obtained a hearing, and led this youth to a decision for Christ. Seeing the many dangers of his surroundings, a home for his education in handicraft was sought, and the lad in his new outlook is now placed under pious training for a respectable position in life. In the same locality similar work is being done for a girl in like conditions.

A publican's wife was dying and without hope. The Bible-woman obtained access where no one else had, led her to hear the Word, to hope in Christ, to believe unto salvation, and after frequent visits saw her triumph over death for glorious immortality.

Is it right to discontinue this work through lack of funds? It is to be hoped that some will be led to read and help, as one did some years since, who on reading a notice in The Christian, written by the late Miss Whately, herself a supporter of one, resolved that he would maintain one Bible-woman at his own cost, hence he sent £40 for the first year, and continued it annually till he was called home. The treasurer is Miss Hornbuckle, 3, Alexandra-villas, Brighton. M. H.

National Vigilance Association.

The new Report observes that the efforts put forth in past years have lightened the labours of this Association, and especially with regard to the Criminal Law Amendment Act and its enforcement. The Act, however, it is pointed out, is in urgent need of amendment in several particulars, and especially with regard to the age limit.

Other legislative measures promoted by this committee deal with the terrible immoralities of the streets. The difficulties of this subject are notorious, but the committee are certain that in the West-End of London at least a vast amount of good would be done by empowering the magistrates to convict foreigners, of either sex, of leading a disreputable life, and thereupon authorising the Government to send them away. Solicitation in the streets also ought to be made penal in both sexes, if it is to be really repressed.

In the department of preventive work, and the assistance given in cases of wrong and distress, the committee have had a successful year. They have not found it possible to continue their Medical Home; but the Preventive Laundry Home at Hackney has been of great service. The details given show a vast amount of good work in the way of advice, aid, and protection given to a large number of girls, who but for this committee would either have gone wrong or have otherwise suffered severely; and if the labours of the committee on the whole show a little less law and a little more rescue and beneficence than they did ten years ago, that change will only induce their subscribers to contribute the more cheerfully and the more liberally.

The work of the Association is carried on not only at the central office in London (267, Strand, W.C.), but at four active provincial offices, in Sunderland, Manchester, Birmingham, and Cardiff.

Protestant Reformation Society.

One of the missionaries of this Society, after describing the difficulties in the way of the work, reports that several Romanists have been led to the truth by attending his controversial classes. On one occasion, a few days ago, the missionary invited the young to come forward and help in the Lord's work, this resulted in six or eight young men taking part in the Sunday-evening services. Several of these young men have encouraged others, and really astonished me and their hearers by their ability and grasp of their subject.

In a recent testimony, a convert said:—"I want to tell you that I was born and brought up a Roman Catholic, and used to attend confession and Mass. I have a Bible in my hand. I do not know very much about it, as we never saw one there or in the schools; but with God's help I mean to know and learn much more about it. I thank God that I was led to read it for the first time through attending your missionary's classes, and it was the cause of my joining his Bible-class and deciding for Christ and the truth. I have been reading this Book, and I cannot find in it what I was taught in the Church of Rome. I went to confession and Mass between the ages of eleven and thirteen. We used to go in, a lot of rough lads together, kneel and tell the priest, as we thought, all our sins, and then we used to go away, and perhaps before Mass the next morning commit more sins than we had confessed; and yet we were supposed to go to Mass without sin! I often think about this now, but I could not see it then. The confessional only encourages sin! I thank God that my eyes are now open. I will try to love and serve Him."

Many Romanists have expressed their ignorance of the controversy, and thanked God for the Protestant Reformation Society and the instruction which they received. The office of the Society is 62, Berners-street, W.

High Brooms, near Tunbridge Wells.

Mr. Thomas Sunshine, for many years a City missionary in London, after a period of rest owing to ill-health, has begun a quiet work at High Brooms, Tunbridge Wells. He writes:—"High Brooms is a colony of working-class people, numbering from 1400 to 1500, and still rapidly increasing. Myself and wife have given ourselves to this work, visiting daily from house to house with the Gospel, distributing tracts, praying with the people and striving to our utmost to win them for Christ. We are received with gratitude on every hand. Meeting with a rough hostler in the street, I asked, 'Are you a Christian?' 'I don't know what I am,' was the reply. I opened my Bible and showed him he was a sinner, and that he was commanded to repent. Step by step I led him on, pointing him to the Lamb of God who taketh away the sin of the world. 'Well,' said he, 'I haven't thought about these things afore, an nobody has talked to me like this. I'd like to hear you again.' I promised to visit him in his home, and talk more about Jesus.

"A woman said, 'Oh, sir, do try and get hold of my husband. We have lost all through his drinking and gambling; it's well-nigh breaking my heart. I pointed her to the great healer and Saviour. A

young man came up to me on a Sunday evening, and asked, 'Are you Mr. Sunshine?' 'Yes,' I replied, 'what is it you want?' 'Mother says although we are very poor, she'll let you have her room to preach in if you will come. We are all converted but her, and she wishes to be. Do come, sir.' In addition to house-to-house visitation, there is a brickyard, where there are from 200 to 250 men employed, and they need saving very badly. I have promised to go to them with the Gospel. There is also a gasworks, where I may do what I can for the spiritual welfare of the men. Many other instances of conversion might be added. In our daily visitations from house to house many invite us to tell of Jesus.

"I have nearly come to the end of the resources in hand, and therefore ask in the Master's name for hymn books (Songs and Solos), Bibles, Testaments, tracts, wearing apparel, and funds to purchase nourishment for the sick and afflicted, of whom there are not a few. Address, Middleton Villa, Southborough, Tunbridge Wells."

Working Lads in Whitechapel.

Just a year ago an article appeared in The Christian to the effect that the expected transfer of the premises and work had not been effected, and that unless some person or society intervened immediately the property would be sold by auction to the highest bidder.

I had done my utmost, if thus sold, to have conditions prohibiting liquor, theatrical, and music-hall licences, but in vain. There was a great danger that these splendid freehold buildings, with the large lecture hall, all specially designed and erected for the moral and spiritual good of the youth of East London, might be devoted to such uses in the future as to be a means of evil.

Let us heartily thank God that danger has been averted, and our prayers have been wonderfully answered. Rev. Thomas Jackson, of Clapton, and some friends, who had long been seeking premises in East London for mission work, saw the letter and considered the opportunity an answer to their prayers. They found the property suitable for their requirements, with ample accommodation in addition to that needed for the institute work for lads. In a few weeks the transfer was arranged, they paying the mortgage and taking the premises subject to the licence conditions, *and agreeing to carry on the Working Lads' Institute as heretofore*—that is, on Christian principles, but quite unsectarian.

The W.L.I. was repaired, renovated, and re-opened last April. They have had a good summer session, and the swimming-bath has been thronged. The reading-room is crowded, and the evening classes have commenced. Also Bible-class and evangelistic services are held regularly. Already about 400 poor, but hard-working, lads are in attendance, including a few residents.

The great object is to save the lads of London, after their day's toil, from the public-houses, theatres, and low music-halls which abound, and to do them all the good we can. A visit to Whitechapel any night will suffice to convince anyone that the need of such an institute is as great as ever.

The inaugural meeting of the winter session takes place on November 22, when Mr. Alderman-Sheriff Green will preside. All former subscribers and friends will be heartily welcomed, and I think will be truly gratified to find the W.L.I. again a living, working power for good. For tickets please apply to the secretary, Rev. T. Jackson, 137, Whitechapel, E. Henry Hill, Founder.

Destitute Armenian Widows.—An exhibition and sale of Armenian embroideries is to be held in St. Andrew's Halls, Glasgow, on Thursday, Friday, and Saturday of this week. It has been organised by the Women's Auxiliary of the Scottish Armenian Association, Glasgow, in aid of the distressed Armenians. The embroideries, which are beautiful in design, colouring, and execution, are worked by the destitute Armenian widows, whose husbands were killed and their homes destroyed at the time of the Armenian massacres. The missionaries have organised this industrial relief work to give these poor women some means of support for themselves and their starving children in the extreme need of their destitution, as the relief funds have practically ceased. Urgent appeals are being received for help from those who are bearing the burden of work among the helpless women and orphaned children, of whom there are thousands in desolated Armenia.

Annie C. Marshall,
Secretary Scottish Armenian Association.
19, *Sandyford-place, Glasgow.*
1010.

Temperance Notes.

The executive of the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday have issued an appeal to the people of England.

A useful Review of British and Colonial Temperance Legislation may be found in a pamphlet by Mr. Joseph Malins (1d. National Temperance Depôt). Speakers will find it a budget of valuable facts.

The "Coming of Age" of the National British Women's Temperance Association is to be celebrated at the end of November by a series of important meetings at Newcastle-on-Tyne, where the association originated in 1876.

The Bishop of Liverpool has addressed a letter to his clergy proposing Sunday, January 30, as Annual Temperance Sunday in 1898. He urges all clergymen to allow the claims of the C.E.T.S. to be advocated in their pulpit on that day.

A pamphlet by Rev. J. F. Bradley, entitled "Temperance Legislation," has been issued (price 4d.) from *The Christian Commonwealth* office, dealing with "Compensation," "Local Veto," and other points on which divergent views have been held.

Mr. C. F. Luttrell-West has entered upon his duties as district secretary to the Central Sunday Closing Association in the counties of Gloucester, Somerset, Wilts, Berks, Cornwall, Devon, Dorset, Hants, Monmouth, Oxford, and Glamorgan. His address is 35, Canynge-square, Clifton, Bristol.

Mr. Dewar, Chief Constable of Dundee, stated recently before the Royal Commission on the Liquor Laws, that there had been a steady decrease of drunkenness in Dundee since 1844, which was coincident with a decrease in the number of public-houses. This bears out the contention that facilities for obtaining drink means more drunkenness.

The Prussian State Railway Department has issued instructions to station-masters to arrange that in all railway restaurants a good cup of coffee with milk and sugar is to be supplied for ten pfennige (1d.), and that an extra large supply of this beverage is to be on hand during the term of the departure and arrival of early trains, when large bodies of working people are travelling.

At the annual Conference of the Yorkshire Womens' Christian Temperance Union held in Sheffield a large number of delegates were present. The report of the executive committee contained many satisfactory features. This year the attention of the delegates has been specially directed to the law with regard to the licensing of public-houses and of shops for the sale of intoxicating drinks.

The Birmingham Gospel Temperance Mission recently held its annual meeting. Mr. Richard Cadbury rejoiced in the large measure of success which had attended the work of the Mission, and mentioned that one fruitfulpart of the work had been among non-abstainers. Lady workers had given time to looking up people whom they found standing about the doors of public-houses, and whom they invited to partake of a coffee supper; 2000 women attended their mothers' meetings a week.

Homes for Missionaries on Furlough.—These are furnished houses provided at a moderate rent for L.M.S. missionaries during their sojourn in England. Hitherto many of these have been subjected to heavy losses in breaking up their homes, not only abroad, but also when their furlough had expired. Some have thus been plunged into difficulties, from which it took two or three years of strict economy to recover. Moreover, they are compelled to face house-hunting and furniture-buying the moment they arrive home. So far £1353 has been spent in the purchase and repair of three houses, and about £1000 in furnishing six. £1600 has been received in donations, and in gifts of furniture to the value of over £100. There are at least sixteen, and at times twenty or more, L.M.S. missionaries on furlough every year, and this number will be increased by the additional missionaries lately sent out. If the sum of only £1000 be subscribed within the next two years, the movement will be firmly established, not only on a self-supporting but a self-extending basis. The committee will be enabled gradually to provide a sufficient number of homes for those brethren who need them, and, if found expedient in the future, a home for lady missionaries also, both preparing for the mission field and returning home for rest. The secretary is Rev. S. T. Williams, Fairmead, Hendon, N.W.

Scottish Notes.

Rev. Dr. A. Whyte, of Free St. George's, Edinburgh, and Rev. Dr. Leishman, of Linton, are said to be the coming Moderators of next year's Free and Established Assemblies.

A two days' prophetical conference has been held at Alexandria. Following this, Mr. and Mrs. Webster (Rochdale) are holding Gospel meetings, as well as giving Bible-readings to Christians.

Throughout last week Rev. John McNeill attracted large audiences to his Gospel meetings in the Burgh Hall, Montrose. He closes his mission there to-morrow (Friday), and on Sabbath enters upon a fortnight's work in the neighbouring town of Arbroath.

The annual missionary conference of the Lanarkshire Christian Union has been held at Hamilton, Mr. John Colville, M.P., presiding. Addresses were given by Rev. George Waugh, Punjaub; Mr. John Darroch and Miss Bessie Leggatt, China Inland Mission; Rev. Charles G. Moore, London; and Mr. Fred. Suter, Zululand.

Last week at a U.P. jubilee meeting in Edinburgh, Principal Hutton said they had cause with humility, yet with thankfulness, to look forward to the future. United Presbyterianism had brought to the front in Scotland the duty of missionary enterprise. It had borne an unfailing testimony to the spirituality of the Church for Christ.

At a demonstration in connection with the Band of Hope jubilee, held in Glasgow last week, with Mr. A. Cameron Corbett, M.P., as chairman, it was agreed to support the Scottish National Union in an endeavour to promote the formation of a Band of Hope in connection with every church and mission Sabbath school in the country.

The committee in charge of a week of mission services recently held in all the congregations of Dundee Free Presbytery, expresses in its report great gratification on the success which attended these gatherings. From many quarters testimony has been forthcoming that the meetings had been welcomed as a spiritual stimulus at the beginning of the work of the winter.

At the annual conference of the Scottish "Monthly Visitor" Tract Society, held in Edinburgh last week, the report given in by the secretary (Mr. R. Henderson Smith) showed that during the twelve months 579,246 tracts had been distributed being an increase over the previous year of 3000 a month. A thousand distributors are now at work, compared with 900 in 1896.

Rev. John Robertson, in a pastoral letter to the members and adherents of the City Temple, Glasgow, announces that at the end of May, 1898, he purposes bidding them farewell as their minister. He feels led to devote at least three years to preaching the Word in a Gospel mission round the world. He has arranged that during these years of evangelisation his family home shall be in the vicinity of New York.

The Salvation Army is making special efforts in Glasgow. During a visit paid to the city by General Booth last week large and enthusiastic audiences attended his meetings. Amongst other things he said that a "Metropole" had already been opened giving accommodation for 144 "poor, lost, and wretched women"; and that the plans which it is hoped to carry out in the near future include more accommodation for rescue work, a prison-gate shelter, and a shelter for homeless men. The local officers have hired during the month of November the largest hall in the city for meetings on Sunday afternoon and evening.

Miss Ruth Wood, whose good work for eight years among Glasgow sick poor will never be forgotten, and who was forced about two years ago to resign her position as lady superintendent of the Higginbotham Nurses' Home through overstrain, has returned to Glasgow completely restored in health. She taken charge of the Deaconess Home and Medical Mission, situated in one of the poorer neighbourhoods of Glasgow known as the Gorbals. Already her work is much valued; her wonderful love and sympathy draw the poorest and even the most sinful and degraded towards her, and her message of God's love to them is eagerly listened to.

Pentecostal League.—The autumnal gatherings of the league were held in Exeter Hall last week. Addresses were delivered by Hon. and Rev. Talbot Rice, Oxford; Rev. Richard Leitch, Newcastle; Mr. and Mrs. Reader Harris, and others. The audiences were large and enthusiastic.

The Evangelistic Field.

MISSION IN EDINBURGH.

THE WEAVER Brothers have concluded a very successful mission in Dalry Free Church, Edinburgh. Although it was begun at an awkward time—just when the meetings in connection with the municipal elections were in full swing—the attendances grew in number, and the interest was more than sustained to the close. One night in particular the church was crowded from floor to ceiling. The results of the mission were very gratifying. The excitement was not so great as on former occasions, but the work done was good and solid. Not only were Christians quickened, but there were many definite cases of conversion of persons varying from seventy years of age down to ten. Amongst these were some splendid cases. One young man, who confessed that he had never attended church in his life, has joined the Sabbath-morning fellowship association. Another, who regularly attended former missions in this church, yielded himself to the Lord on this occasion; confessing, when he did so, that that day he paid his rent, which seemed to be an unusual thing, and also his standing debts. Another who had been for years a source of anxiety to all, has at last been won to the Lord, and as evidence of the work of grace in him, might be seen standing at the street-corner in connection with the open-air services; or at the early-morning prayer-meeting, conducted by the Christian Endeavourers, at 6.30 a.m., he might be found taking part. Additional cases might be given, but these will suffice to show the solid character of the work done. The visit of the Weaver Brothers to the congregation will long be remembered, and their movements throughout the country closely watched.

ANOTHER FREE CHURCH CAMPAIGN.

This time it is Hastings that is being stirred. A lady resident writes:—In THE CHRISTIAN of Nov. 4 particulars were given of a season of special services in which the Free Churches of Bristol were joining. I want you to know Hastings is not far behind in a like movement.

All the Free Churches of the town are joining, commencing on Sunday, the 21st inst., preceded by a week of prayer, commencing to-day (14th). As an example of the interest and expectation now being felt, the young people of the senior C.E.S. of Mr. New's church have asked for, and arranged, an early-morning prayer-meeting. The whole town has been mapped out for house-to-house visitation. Mr. New said *he alone* wanted sixty visitors from his people for this work, and the sixty offered themselves.

There is great expectation of blessing, "That God may be glorified." These were Mr. New's words to the people this morning. Please add your prayers to ours, that this may be brought to pass in abundant measure.

EVANGELISTS' MOVEMENTS.

Gospel meetings have been held by Mr. ROBT. BOYLE, Assembly's Evangelist, in connection with Scarva-street Presbyterian Church, Banbridge, and a similar series of meetings has been held by Mr. WM. SMITH, at Ballywalter, co. Down.

Mr. J. H. HAYNES, of the Evangelisation Society, has concluded a successful mission at the People's Hall, Boone-street, Lee. The attendance was excellent. From the first it was evident that a great blessing was in waiting. The week of preliminary prayer was most helpful, and the evangelist's earnest pleading has aroused many Christians, restored backsliders, and led sinners to the Saviour.

During the past fortnight, from Oct. 31 to Nov. 12, Mr. RICHARD SPRAGG has been holding meetings in the Free Mission Hall, New John-street West, Birmingham, and the Lord has given decided tokens of blessing. On the first Lord's Day a lad was saved in the Sunday-school. At night he brought his sister, and she was saved. The two then went to the evangelist, and begged him to "come and see mother; she is dying of cancer." He went, and mother was saved too, as those who have visited her can testify. But, indeed, such cases are numerous. In fact, at the closing meeting, when those who had been blessed during the meetings were asked to stand up, 28 or 30 rose, and many were very striking and encouraging cases. Mr. Spragg has now gone to Hamstall, near Rugeley, for a week, and then he goes to Bristol.

An eight days' United Evangelistic Mission has been concluded in Bewdley, Worcestershire. The meetings were arranged by the Free Church Council, and never before have the people been so much stirred. The Town-hall has been packed nightly, and the addresses of the missioner, Rev. WM. MOTTRAM, will long be remembered. The ministers heartily supported the work, and it is felt on all sides that a great wave of blessing has passed over the place. The last service was deeply impressive. At the after meeting many remained behind to testify to the blessing they had received, and several decided cases of conversion have taken place.

Mr. JOHN GREENWOOD, of the Evangelization Society, has completed a five weeks' mission at Hollin Bank Mission, Blackburn, that has been attended with remarkable blessing. A great number professed to find peace through Jesus Christ.

The following Missions, arranged by the Evangelization Society, are about to be held, amongst others:—

Saltcoats, D. M. Bayne; Edinburgh, T. Canning; Wick, H. Young; Kingussie, D. Pittendrigh; Kirriemuir, J. W. Moodie; Nairn, R. Lapsley; Braco, C. G. Roger; Madderty, J. W. Galletly; Wheatley, C. Lazenby; Eversley, J. Stanger; Earlsfield, E. Bailey; East Dereham, F. Holmes; Cheriton, J. Shields; Quinton, N. Taylor; Lays Hill, S. Vivian; Ford, C. Jolliffe; Brighton, J. Brown; Fulham, H. Bray; Burton, J. H. Haynes; Bingham, G. Pell; Headley, K. Lambert; Beaconsfield, J. Lovell; Rowlands Castle, S. Bryant; Bristol, A. Clark; Brigg, C. Noakes; Stewkley, J. Simmonds; Liverpool, H. Collins; Combe Martin, F. Walter; Framfield, J. Clark; Knebworth, J. Johnson; Hawkinge, J. H. Cooke; Brill, J. Harris; Blofield, F. Tarrant; Moston, J. Whiting.

Requests for Prayer.

A TEACHER in a Board School earnestly desires prayer on behalf of her scholars.

For a mission by Mr. James Eyres in the Congregational Chapel, Snodland, December 11 to 20.

For special services for children at the Cage-lane Mission Hall, Plumstead, from Nov. 20 to 26.

For evangelistic services at the Mission Hall, Godmanchester, Nov. 21 to Dec. 1, by Mr. T. H. Johnson.

For a united mission in the Town Hall, Trowbridge, by Mr. John Elliott, commencing on Sunday, November 21.

For Gospel meetings to be held by Mr. Monro Collings, at Eastleigh, Nov. 18 and 19; and at Monmouth, Nov. 20 to Dec. 4.

For an eight-days' Gospel mission to be conducted in the Borough Hall, Stockton-on-Tees, by Rev. F. J. Feltham and Mr. P. R. Hopkins, from Nov. 21 to 28.

For blessing on all work following the mission held at Paddock Wood, and especially for the work at Queen-street Mission Hall, and the young men's Bible-class conducted by Mr. W. Trowell.

Lord Radstock writes:—"I am going to Paris for some time on Nov. 20. I should be glad of the prayers of God's people. The power of evil there is alarming, and immense classes are living without God in the world."

DEAR SIR,—In view of the zeal shown by Roman Catholics for the conversion of England, ought not English Christians to cry to God more fervently for the conversion of France?

A grand opportunity will take place next week, when there is to be a three days' Holiness Convention at Paris, November 23-25, specially intended for French pastors and workers. The movement is well supported by a great number of the leading pastors, and if many of these dear men really received a powerful baptism of the Holy Spirit, it might have a wonderful effect on the whole country.—Yours sincerely,

W. F. HATHAWAY.

Lapéruse, Chabanais, Charente.

Praise.

For much blessing on the mission held at Paddock Wood, by Mr. J. H. Cooke (Evangelization Society).

For blessing granted on the recent mission, conducted by Mr. F. A. Glover, at Longwell's Green, near Bristol, especially amongst the young.

Croydon Convention.—The annual Croydon Convention took place at the Temperance Hall, Mint-walk, High-street, Croydon, Nov. 8 to 13, and was attended throughout by very large audiences. The chairman for the whole course of the meetings was Capt. Tottenham. We hope next week to give some account of the meetings.

Christian Endeavour.

THE "Tenth Legion" of proportionate givers to God now has a membership of nearly four thousand.

There are now 51,578 C.E. societies in the world, with a total membership of three million members. Almost one hundred new societies are reported each week to Secretary Baer.

Hundreds are becoming enrolled in the U.S.A. as "Comrades of the Quiet Hour." These take the following covenant and remember the "morning watch": "I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning hour, for quiet meditation and direct communion."

Personalia.

Mr. W. Summers, of the North Africa Mission, who has laboured for ten years in Morocco and Egypt, is now at home for a time, and will be glad of opportunities to hold meetings and speak on behalf of work among the Mohammedans. He may be addressed, c.o. Mr. E. H. Glenny, Barking.

The late Principal Brown.—A biography of the late Principal David Brown has been undertaken by his life-long friend, Dr. William Garden Blaikie. The family of Principal Brown would be glad if any letters or other material suitable for publication in this work were sent to Rev. Dr. Blaikie, Edinburgh.

Mr. S. Arumugam Mudaliar, a high-caste Hindu from Madras, is now studying at Harley College, Bow, E., with a view to returning as a missionary to his native country. He is a convert to Christianity of eleven years' standing, and has had a wide experience of mission work in India. He would be glad to hear from friends interested in the Lord's work in India, with a view to arranging meetings, either missionary or otherwise.

Alderman James Duckworth, who has been elected as member for Middleton, is one of the leading men among the Free Methodists, and was last year president of the Conference. It was he who started the Gospel Car Mission, presenting two splendidly-equipped vehicles for use in rural evangelisation. For foreign mission work he has done much. One who has known him long and intimately says that the uppermost principle in his mind throughout his career has been that of stewardship, and in that sense he seeks to administer whatever has been entrusted to him.

The late Bishop Walsham How left behind him a memorandum, which his family have made public:—"I have, ever since I possessed an income at all, always dedicated one-tenth annually to God in charity. When I became a Bishop I resolved that my children should never profit by my episcopal income, and as soon as I became Bishop of Wakefield I dedicated to God in charity (*i.e.*, in direct gifts and subscriptions) £3000 a year, or a full fifth of my gross income. Perhaps I should mention that I always gave away the large sum I received for my books in addition to the tenth of my income. My chief object in naming these things is to provide an answer to the charge, sure to be made, that I have enriched myself and my children out of the endowments of the Church."

Open-air Preaching.

AN important and well-attended meeting of the members and other friends of the Christian Community engaged in this work was recently held in their Memorial Hall, Bethnal Green, for reporting upon this work during the past season. The leaders of the bands and other helpers furnished most interesting details of the work at most of the twenty-one stations occupied by the society, which conclusively proved the necessity of the work in the open air. The testimony of all was that the audiences are almost entirely composed of street idlers and others who systematically abstain from attending any place of worship, yet they were most ready to listen to the Gospel addresses, and seemed much impressed with the Word. The police were most helpful in preserving order, and deserved special thanks. About 500 services have been held, and over 1000 addresses delivered to tens of thousands of people.

Arbitration.—Two important memorials have been presented to Lord Salisbury on behalf of the Arbitration Alliance, through its hon. secretary, Dr. W. Evans Darby. One of these was a national memorial relating to an arrest in the growth of armaments, and bore signatures representing a total of 165,119, besides a number of representative signatures in connection with which the exact number could not be ascertained. The other memorial referred to the conclusion of an arbitration treaty between this country and America, and consisted of 64,572 signatures.

THE BOOK WORLD.

ANNUAL VOLUMES.

Sunday Friend, Vol. XXIII. (*Simpkin, Marshall, & Co.*) An admirable companion for the Sunday afternoon for boys and girls, with a page or two in each issue for Saturday as well. The volume is brightly illustrated, has good tales, and gives attractive sketches of missionary life. (Price 1s. 6d. coloured boards, and 2s. 6d. cloth.)

The Animals' Friend is one of the brightest of monthlies, advocating the rights of what is called the lower creation against the thoughtlessness and cruelty of humanity. The annual volume is full of entertaining and instructive matter, illustrated with portraits of distinguished friends of the cause of mercy, and representations of beauty and strength in various branches of the animal kingdom. Those who keep pets will find these pages of great service; and, besides providing pages specially for children, the volume will in many ways assist parents in training their little ones in merciful habits, and giving them becoming consideration for "our dumb brethren." (2s. 6d. net. *G. Bell & Sons.*)

CHRISTMAS CARDS AND CALENDARS.

An excellent and large selection of these seasonable messages, now so popular, may be had at the establishment of *Messrs. W. G. Wheeler & Co.*, 17, *Paternoster-row*. They are not of the frivolous or merely artistic sort, but chaste floral designs are fitly wedded to sacred motto or verse. We may mention as especially attractive in the card department "Thy King Cometh" (1s. per packet), "Joy Everlasting," very choicely printed with texts and flowers (6d.); "Peace, Perfect Peace," with beautifully illuminated texts (1s.); "Trusting Jesus," card booklets, with sacred poems by Mrs. Gorges (1s.). Among the calendars we specially commend "The Upward Path" and "The Onward Path," having landscapes and flowers on every page (1s. each); "Abiding in the Lord" calendar, with verses by Charlotte Murray (3d.), and Motto Calendar for 1898 (6d.). The motto cards for hanging are also finished in the best style. The whole are described under the general title of the "Keswick Series."

English Ann. By R. Ramsay. (*Gardner, Darton, & Co.* 1s. 6d.) Here we have pleasantly told the experiences of a girl sent from England to a school in Germany.

Jenny. By Mrs. E. Cartwright. (*Gardner, Darton & Co.* 2s.) The little maid whose adventures are here related finds her mischief fraught with troublesome consequences, though at length all ends well. The book is illustrated, and will interest the girls.

Joana. By Margaret Surrey. (*Marshall Bros.* 3s. 6d.) A high-toned story of Crimean days. As a tale it is well written and powerful, but its evident purpose lies deeper far in the illustration afforded of the strength and sweetness of a life of full trust in God and glad surrender to his will.

Stories for Children, in Illustration of the Lord's Prayer. By Mrs. Molesworth. (3s. 6d. *Gardner, Darton & Co.*) Eight stories, with many admirable engravings. The book is produced in such an attractive style as to mark it as particularly suited for presentation purposes.

When Thou Prayest. By Rev. W. Hewetson. (1s. "*Home Words*" *Office.*) To those accustomed to use helps in devotion, these suggestions for private prayer, with Scriptural meditations, must be of genuine service. We have found the reading of the pointed petitions a real stimulus.

Chips of China is an illustrated book, the sequel fo "Pigtails and Chopsticks." It tells, in a deeply interesting manner, the story of a Chinese girl, and affords other glimpses of life in the Middle Kingdom. There are also sketches of Robert Morrison, William Burns, "Chinese" Gordon, and Li Hung Chang. (*Religious Tract Book Society, Edinburgh.*)

The New Law: Six Sermons preached in St. Paul's Cathedral. By the Ven. Archdeacon Sinclair. (1s. 6d. *Nisbet & Co.*) A volume of the "Preachers of To-day" series. The discourses expound fundamental principles of Christian duty. The first enforces "Christ's Law for a Nation and its Neighbours"; the others deal with love to enemies, prayer, intercession, forgiveness, and truthfulness.

A Doctor of the Old School. By Ian Maclaren, with illustrations by F. C. Gordon. (2s. 6d. *Hodder and Stoughton.*) Dr. Watson's sketch of Drumtochty's devoted doctor has already become a recognized classic in idyllic literature. This profusely illustrated edition will be a prized possession in many a Scottish home, and in other homes where the broad pawky speech of rural Perthshire is less familiar.

The Love Affairs of Some Famous Men. By the author of "How to be Happy though Married." (6s. *Fisher Unwin.*) Personal matters of this kind, when associated with men who have made a name, are eagerly read by many. Here such will find information as to the tender passages in the lives of poets, writers, painters, musicians, preachers, soldiers, sailors, scientists, and statesmen. For those who love such fare here is rare store.

The Companions of Jesus (*Sunday School Union.* 3s. 6d.) The author seeks to make the children familiar with the men who gathered round the Lord Jesus when on earth and shared with Him his toils and rejection. The aim from first to last is to set forth the Saviour Himself, and to manifest his tenderness and grace. **New Testament Stories**, by E. A. Macdonald (1s.), is addressed to the younger children. Its theme is also the life of our Lord here below. Both books are illustrated, and likely to be of good service to teachers and mothers.

On the Indian Trail. By Rev. Egerton R. Young. (2s. 6d. *Religious Tract Society.*) Like Mr. Young's former books, these sketches of missionary life and work in the far north-west have about them a halo of romantic interest, due partly to the country and the people, but partly also, we imagine, to the skilful pen of the author. They represent a state of things now fast passing away before the inroads of civilisation, and they cannot fail to awaken interest, whilst they will also stimulate thankfulness for the triumphs of the Gospel.

The Friends of Jesus. By Helen E. Jackson. (*Partridge.* 2s.) The authoress of "Gentle Jesus" has already done good service to the children and their teachers. Once more she addresses herself to the same task by describing in simple language and narrative form the little company who walked with Jesus during his earthly ministry and heard the gracious words which fell from his lips. Peter seems to have a special attraction for her, inasmuch as while one chapter suffices for each of the others, ten are devoted to Cephas. The book will be of real service to those who minister to the lambs of the flock.

Love the Conqueror. By Jeanie Ferry. (*Robert Culley.* 2s.) Vivid pages from a girl's diary, showing how love, that "beareth all things and hopeth all things," finally subdues and conquers jealous and envious cousins. **Runnelbrook Valley.** By Mrs. Haycraft. (1s. 6d. and 2s.) A capital temperance tale, narrating the ruin wrought in a quiet valley by intemperance and the happy results accruing from the earnest efforts of a few active workers. **Two Snowy Christmas Eves.** By Eliza Kerr. (1s. 6d.) The adventure is of a little one stolen from her parents, and at length restored to her mother one snowy Christmas eve.

Amongst their new season's books, *Messrs. Nelson & Sons* issue **Vandrad the Viking**, by J. Storer Clouston (2s.). Here, as the title implies, the boys will find adventures and fierce fights after their own mind. **Wee Doggie**, by E. C. Traice. (1s.) A merry little tale of a young dog, which plays many pranks, and proves its faithfulness by saving its boy-master's life. **The Little V.C.**, by Helen Marion Burnside; **The Boys of Hamnavoe**, by John Gunn, M.A.; **The Angel's Charge**, by Grace Mara; and **The Lost Letter**, by Helen Marion Burnside (9d. each). Pleasing gift books for scholars, illustrated and tastefully bound in cloth.

Old Samoa; or Flotsam and Jetsam from the Pacific Ocean. Rev. John B. Stair. (*Religious Tract Society.* 5s.). The Bishop of Ballarat in an introductory chapter, speaks of this book as describing strange episodes in what may be termed "the Stone Age" of Samoa. The pictures of native and tribal life given by the writer are of rare interest, while they have also a permanent value as a record of a primitive state of things now passed away. Unpretending as the book is, it is an important addition to the missionary library, while it will also find a welcome among students of aboriginal peoples.

The Church of England: A History for the People. Vol. II.—The Mediæval Church. (6s. *Cassell & Co.*) Dean Spence's very useful work continues to be as well written and as admirably illustrated as at the start. This volume comes well after the first, which depicted the Anglo-Saxon Church; two more volumes will complete the work, which is conceived on so generous a plan as fairly to survey the rise, vicissitudes, and progress of Christianity in England, which of course is a wider subject than the history of the Church of England strictly so called. The illustrations are an important feature, as they delineate many historic persons and scenes, and reproduce notable objects and documents. This work, from the pen of a fair-minded churchman, deserves to be largely read.

Sunday-school Teaching: A Manual of Method in Class Instruction, Management, and Discipline. By James Bailey, head master of Southlands Training College. (1s. 6d. *Wesleyan Sunday School Union.*) Here we have the whole duty of the Sunday-school teacher. The book is thoroughly practical, and should be carefully studied by such as would excel in the instruction of the young in Divine things.

The Story of Some Famous Bonfires, by W. Stanley Martin, is a book for the times. The bonfires are of "Bones," as appears in the story of Wycliffe, and of "Bibles" as in that of Tyndale. A third chapter relates to the martyrs of Queen Mary's reign, and a fourth enlarges in a striking manner upon Protestant facts and principles. Mrs. W. R. Arbuthnot, president of the Women's Protestant Union, writes an introduction to this useful book. (1s. net. *W. Wileman.*)

"The Everlasting Gospel" of the Old and New Testaments. Sermons preached by C. H. Spurgeon. Selected by General Sir Robert Phayre, K.C.B. (3s. 6d. *Passmore & Alabaster.*) Shortly before his death Sir Robert Phayre completed a careful selection from the thousands of sermons by the renowned Metropolitan preacher; and here they are, thirty-six in number, reprinted and bound in a goodly volume. The sermons unfold fundamental truth, and include some of the most powerful ever delivered by the distinguished preacher. The volume is a good sample of the excellent sermon literature standing in the name of C. H. Spurgeon.

Off to Dolly Land is a painting book for children dealing with dolls of every description and nation. The designs are simple enough to be within the scope of the youngest artist. (6d. *Jarrold & Sons.*)

How the Good News was Received, being the Story of the Father and the Prodigal, is one of the "Helpful Booklet" series. (6d. *A. Holness.*) The ever-attractive parable is first given in the words of Christ, and then explained and enforced with sympathy and judgment.

Many will be interested to read a penny pamphlet entitled A Plea for the Canine Race: Showing the Inutility of the Muzzling Order, and the Folly of Creating Needless Pain. By the Editor of *Health News.* (*Savoy Press, 115 Strand, W.C.*)

The Church of England Almanack, compiled by Henry Miller, of the Church Association, is a useful little book, giving much special information on the Protestant constitution of the Church of England, and the process of Romanisation. (Paper 1d., cloth 6d. *J. F. Shaw & Co.*) The Church Association has also issued an illuminated card, depicting Queen Victoria in 1838 taking the coronation oath, and giving the words of the Royal declaration against Popery. (*Office of the Association, 14, Buckingham-street, Strand.*)

BOOKS RECEIVED.

From *Mr. Andrew Melrose.*—Grace Abounding. By John Bunyan. (2s. 6d.)

From *Dean & Son.*—The Ting-Lings. By C. W. Saalburg. Verses by H. Taite.

From *Mr. George Stoneman.*—The Brand of Hell; or, Life in Babylon. By H. W. Fry.

From *Messrs. Gardner, Darton, & Co.* — The Church of England. By John Henry Overton, D.D. (2 vols. 12s.)

From *Messrs. Oliphant, Anderson, & Ferrier.*—Saint Teresa: An Appreciation, with some of the best passages of the Saint's Writings, selected, adapted, and arranged by Alexander Whyte, D.D. (2s.)

From *Messrs. Passmore & Alabaster.*—"The Everlasting Gospel" of the Old and New Testaments. Sermons preached by C. H. Spurgeon. Selected by General Sir Robert Phayre, K.C.B. (3s. 6d.)

From *The Church of England Temperance Society*:—Three Aspects of Temperance, Scriptural, Economic, and Physiological. (3s.) A Wife's Faith; or, Reaping the Whirlwind. By Mrs. Stevenson. (1s. 6d.)

From *Messrs. Longmans, Green, & Co.*—The Supernatural in Nature: A Verification by Free Use of Science. By Joseph William Reynolds, M.A., Prebendary of St. Paul's Cathedral. (New and cheaper edition, 3s. 6d.)

From *Thomas Nelson & Sons.*—Breaking the Record. By M. Douglas. (2s.) The Young Emigrants. By C. L. Johnstone. (1s. 6d.) Little Lois and Joy's Jubilee. By L. Everett-Green. (1s. each.) The Boy Crusaders. (1s.) The Home Boys. (1s.)

From *Mr. Elliot Stock.* — Lessons from Life, Animal and Human: A Compendium of Moral Teachings, illustrated by curious and interesting habits, relations, instincts, peculiarities, and ministries of living creatures. Introduction by Rev. Hugh Macmillan, LL.D. (7s. 6d.) Does God Care? (1s. net.)

From the *Wesleyan Methodist Book Room.*—Those Three by May Lewis Smith (1s.): Early Days, 1897 (2s.); Treasures of the Snow, by Rev. Thomas Hind (1s. 6d.); The Influence of Jesus Christ on the People, by Rev. W. Unsworth (2s. 6d.); Lectures and Sermons, by the late Peter Mackenzie, edited by Rev. Joseph Dawson (3s. 6d.); Christ at the Well. By Rev. Ebenezer Morgan.

From *Messrs. Hodder & Stoughton.*—The Autobiography of a Highland Minister. Edited by A. Taylor Innes, advocate. With a letter of appreciation by Alexander Whyte, D.D. (3s. 6d.) The Life of Frederick Richard Wynne, D.D., Bishop of Killaloe. By James Hannay, M.A., rector of Westport (5s.) Dorothy Darling, by Minnie F. Paull. (3s. 6d.) The Angel's Chair. By Rev. John Thomas. (6s.) Sunday Afternoon Verses. Collected by W. Robertson Nicoll. (3s. 6d.) Beside Still Waters. By Dr. J. R. Miller. (1s.)

Children's Special Service Mission.

Mr. Hutchinson, *Plumstead*, Nov. 20-26; Mr Tyler, *Leicester and neighbourhood*, to Nov. 18, Dec. 20; Mr. Callender, *St. Paul's, Cambridge*, to Nov. 22; *Christ Church, Old Kent-road*, Nov. 27-Dec. 6. Mr. Spiers *Middleton-road Congregational Chapel, Dalston*, to Nov. 26. Mr. Goodman *Walford Hall, Stoke Newington*, to Nov. 21; *Congregational Church, Upton*, Nov. 22-24. Mr. Hewlett, *Reigate*, to Nov. 21. Mr. E. Hughes, *Bethnal Green*, Nov. 21-26. Mr. Arrowsmith, *Harrogate*, to Nov. 19; *Leeds*, Nov. 20; *Laughton*, Nov. 25; *Leamington*, Nov. 26-28; *Wallington*, Nov. 29-30. Mr. J. H. P. Cutting, *Lakenheath*, to Nov. 23. Mr. W. H. Wilson, *Cockermouth*, Nov. 18-27.

Scripture Union Portions for Next Week.

Sun. Nov. 21	1 *Peter*	iii. 1-12		Th. Nov. 25	1 *Peter*	v. 1-5	
M. „ 22	„	iii. 13-22		F. „ 26	„	i. 1-12	
Tu. „ 23	„	iv. 1-11		Sat. „ 27	„	i. 12-21	
W. „ 24	„	vi. 12-19					

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THE CHRISTIAN Coupon No. 4.
For the Oil Picture,
"HAMLET BEFORE THE KING."
(Size 28 inches by 21 inches.)
Companion Subject to No. 3.
For Instructions see below. [131.

THE CHRISTIAN Coupon No. 8.
For the Oil Picture,
"AWAY IN THE MEADOWS,"
After W. F. HULK,
Exhibitor Royal Academy and the Institute of Painters in Oil Colours.
(Size 27 inches by 19 inches.)
Companion Subject to No. 7.)
For Instructions see below. [131.

THE CHRISTIAN Coupon No. 12.
For the Oil Picture,
"A COUNTRY VILLAGE,"
After CHARLES WESTERN.
(Size 30 inches by 20 inches.)
(Companion Subject to No. 11.)
For Instructions see below. [131.

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The general distribution of the beautiful pictures recently made has given the greatest satisfaction, and letters of thanks have been received from all parts of the world from many who have long desired such high-class Works of Art for the adornment of their homes at a merely nominal figure.

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N.B.—As the number of copies is limited, it is desirable to make early application. A certain portion of the issue will be reserved for Foreign and Colonial readers of "THE CHRISTIAN."

AMONG THE CHURCHES.

Church of England.

The Bishop of Sierra Leone sails for his diocese on Dec. 4.

Archdeacon Madden preached last week for the N.P.C.U. at St. Clement's, Liverpool.

A new church is about to be erected in the parish of St. Andrew's, Listerhills, Bradford.

Rev. E. A. Stuart has been elected to the Jones lectureship, in the gift of the Haberdashers' Company.

The new Bishop of Wakefield preached at Wakefield Cathedral on Sunday week, and in the afternoon delivered an address to men only.

A meeting of the C.M.S. Younger Clergy Union for London was held on Monday at Salisbury-square, addressed by the Bishop of Sierra Leone.

Rev. C. H. Banning, Vicar of Christ Church, Highbury, has received the sum of £500 from a lady parishioner for the purpose of erecting mission premises in a new part of the parish as a memorial of the Diamond Jubilee.

Large meetings have been held at Sheffield in connection with the anniversary of the Gleaners' Union of the Church Missionary Society. There are now upwards of 700 branches, which have enrolled more than 100,000 members.

The living of Clifton has been offered by the trustees to Rev. W. E. Burroughs, Central Secretary of the C.M.S.; but as his resignation of his present post at this moment might imperil the interests of the Society, Mr. Burroughs has declined the offer.

The Church Association Conference at Shrewsbury has proved a distinct success. One of the Protestant vans has lent effective auxiliary service. The various addresses by Rev. Talbot Greaves, C. H. Wainwright, T. Davies, E. H. F. Cosens, and others, dealt with points of considerable interest to Evangelical Churchmen.

Mrs. Bury has issued from Little Hadham Rectory, Herts, a "plea for the Argentine," in which she says that friends of Englishmen who leave home to settle in the Argentine are feeling deeply the great absence of outward religious helps which fall to the lot of those who are settled there. It is proposed to provide an itinerating missionary among the estancias, if sufficient means can be found and the proper man.

Congregational.

Mr. Herbert Hooper has been recognised at Frodsham Bridge.

A week of special services has been held at the Tabernacle, Hawley.

Mr. James W. Smith has been ordained to the pastorate at Shillington.

Rev. G. Watt-Smith has been recognised at Belgrave Chapel, Leeds.

Rev. John Yonge has completed a quarter of a century's pastorate at Wycliffe, Washington.

Rev. George H. Giddins, of the Evangelical Continental Society, has returned from an extended visit to Italy.

A new Sunday-school was opened on the 3rd inst. at Ramsbury, Wilts, Mr. T. L. Hinwood, J.P., of Malmesbury, an old scholar, presiding.

Dr. Brown, of Bedford, began on Monday, at the Memorial Hall, E.C., a series of lectures on "Apostolical Succession in the light of History and Fact."

Mr. E. Hampden-Cook, late secretary of Mill Hill School, London, has accepted an invitation to take the temporary oversight of the English Church at Dolgelly, N. Wales.

Rev. T. Sissons, secretary of the London Congregational Board, on the completion of his engagement for a year at Wycliffe Church, Stepney, has intimated his decision to continue to labour there.

Mr. F. W. Freeman, who has laboured for several years as evangelist in charge of the Pitsea, Prittlewell, and Southchurch Beach Missions, has been ordained as assistant to Rev. E. Hamilton at Cliff Town, Southend.

The new Mayor of Newport, Mon., is a Congregationalist, and has been identified with Victoria-road Church for a long period. He is now senior deacon, and has been superintendent of the Sunday-school for a number of years.

Rea-street Men's Early Morning Class, which the late Dr. Dale first started in connection with Carr's-lane Chapel, Birmingham, held its thirtieth annual meeting on Sunday week, when cheering reports of the year's work were read.

Bishopsgate Chapel, erected in 1837 for a church originally formed in 1700, has been renovated at a cost of nearly £1000. The building was reopened on Sunday last, when the thirteenth anniversary of the pastorate of Rev. Thos. Grear was celebrated.

Calls.—Rev. J. Le Pla, of Harringay, to Caledon-square, Capetown; Rev. G. F. Elliott, of Adlington, to Buntingford; Mr. A. G. E. Gibson, to Blyth; Rev. Jonathan Evans, of Buckley, to Milton, Rochdale.

Resignations.—Rev. W. Joseph, of Westbourne, Bournemouth; Rev. Henry Rees, of Anglesey.

Baptist.

Rev. John Ney has been recognised at Earl Shilton.

Rev. S. Knowles has been welcomed at Winchcombe.

Rev. John Bozier has been recognised at St. Clement's, Norwich.

Rev. S. Pilling has entered on the pastorate at Barry-road, East Dulwich.

Rev. E. C. and Mrs. Smyth left on Friday to resume their work in Chou Ping, province of Shantung.

Rev. G. W. White has completed twenty-seven years' work at Enfield-town as pastor of the Tabernacle.

The annual meeting of the young men's class at the Metropolitan Tabernacle, conducted by Mr. J. T. Dunn, was held on Tuesday evening.

The 104th anniversary of the church at Earls Barton, Northants, and the sixth anniversary of the settlement of Rev. Horace A. Hunt have been celebrated.

A crowded gathering assembled at Hunslet Tabernacle, Leeds, last week, to take farewell of Rev. A. E. Greening (son of the pastor), who is entering upon mission work in China.

A meeting of former teachers and scholars of Regent's-park Chapel Sunday-schools has been held. Rev. E. C. Gange presided, and addresses were delivered by Revs. Dr. Landels, David Davies, and F. B. Meyer, and by Colonel Griffin, who was for many years the senior superintendent.

Calls.—Rev. A. B. Tettmar, to Ebenezer, Cottenham; Rev. G. M. Rice, of Todmorden, to Gildersome, Leeds; Rev. E. C. Monk, of Okehampton, to Tenterden; Rev. Joseph James, to Dolwer, Denbigh; Mr. Stuart Douglas, to Horsforth.

Resignation.—Rev. C. James Jackman, of Lerwick, Shetland.

Methodist.

Rev. W. H. Long is about to sail for Galle, Ceylon, where he has accepted a charge.

A new mission has been inaugurated at Bolton on the lines of the Manchester Mission.

The Soldiers' Home at Aldershot is being increasingly used both by soldiers and civilians.

A fortnight's successful special services have been conducted at Wakefield by Miss Ashmore.

Of the £50,000 which it is hoped to raise in connection with the Primitive Jubilee Fund, the sum of £36,000 has already been received.

The opening of the new railway to Bulawayo will, it is said, bring the Zambesi Mission within three months' journey from England.

Returns from the Wesleyan Methodist Connexion in Australasia give a total membership of 94,407, as compared with 9313 sixty years ago. In the same period the membership in the South African colonies has grown from 864 to 47,872, including 42,287 natives.

The United Methodist (London) Extension Fund reports substantial progress all along the line. At Shernhall-street, Walthamstow, where an iron chapel and schoolroom have been erected, there is already a membership of fifty, a Sunday-school of 100, and overflowing Sunday-evening congregations. A new chapel at Haggerston has cost £1850, and the debt is only £600; whilst it is claimed for the "Lighthouse," Walthamstow, that it has the largest membership and congregation of Free Methodism in London.

Among Wesleyan leaders in London there is a growing feeling that the time is at hand when a Connexional movement on a much larger scale than anything previously attempted might, with every prospect of success, be launched. Nearly a quarter of a century has elapsed since the Thanksgiving Fund movement resulted in the raising of nearly £300,000, and a new generation of Methodists has arisen. One of the foremost in this suggested movement is Mr. R. W. Perks, M.P., who is expected to bring the proposal before the next Conference, and who holds the belief that if every English Methodist gave or collected a sovereign, a fund of not less than one million sterling might without difficulty be raised.

Presbyterian.

A hall for a proposed new church, an outgrowth of Rev. D. Watters's congregation, has been opened at Cardiff.

A conference is to be held in January by the Presbytery of London (North) on the territorial evangelisation of London.

Rev. James Beattie, of New College, Edinburgh, has been accepted as missionary for China, his destination being Amoy.

The twenty-second anniversary of the Jewish Mission in Whitechapel, now in charge of Mr. M. Polan, was celebrated last week.

A new church has been opened in Caversham-road, Reading, under peculiar circumstances. The entire cost of the building has been defrayed by a merchant in Reading, who, in addition to meeting the cost of the erection, has promised to provide for the first year the whole of the stipend needed to secure an efficient minister, and also to contribute lesser sums for the second and third years.

Society of Friends.

Dr. Thomas Hodgkin has written a clear and concise account of the history and doctrines of Friends in "Our Churches, and why we belong to them," which will be helpful to all inquirers.

Harriet Green and Sarah J. Naish were at the Indianapolis conference, and are actively at work in visiting American yearly meetings. They are meeting much to encourage them. They should be remembered in prayer.

The venerable Wm. Allen, of Dorking, in his eighty-ninth year, has just been called home to his eternal rest. A member of one of the most ancient and honourable families of Friends, and himself deeply interested in the progress of truth, his death leaves a gap that cannot easily be filled.

The quinquennial conference of the American yearly meetings, just held at Indianapolis, has been very successful and profitable. The unification of discipline and effort, and the power of some central body for its maintenance, received much thought; and a committee was set apart to labour for its accomplishment.

The sudden death, on the 9th inst., of Dr. James Carey Thomas, of Baltimore, U.S.A., will be felt as a personal loss almost as widely in England as in America. As a clear, able, loving Gospel preacher and teacher he was greatly valued, and his Christian character and splendid services were well known. He was at the Conference in Indianapolis from 20th to 23rd ult., and spoke with deep feeling there.

Salvation Army.

Army work is about to be commenced in Barbadoes.

The fifteenth anniversary of S.A. work in Canada has been celebrated by large meetings in the Massey Music-hall, Toronto.

The leader of the Socialist party in Bornea, Denmark, has been converted in a Salvation Army meeting, and is now an Army soldier.

In one of the lodging-homes of the Social wing lately were sleeping two solicitors, an ex-bank manager, a professor of phrenology, and a professional photographer.

Fallen Asleep.

At Bishopswood, Blackdown Hills, on Wednesday, Nov. 3, Mr. John B. Radcliffe, for nearly fifteen years a diligent, patient, and most earnest worker—A life "lovely and pleasant"—"A life well run—a work well done—a crown well won.—At Idle, Mr. Thomas Atkinson, who for some years was a Methodist minister, but for many years settled in business at Idle, and has lent earnest aid as a Christian worker.—At Leeds, Mr. Ebenezer Mills, a well-known member of the United Methodist Connexion, suddenly on Saturday, 6th inst., in his seventy-third year. For more than forty years he was connected with the Cross Stamford-street Schools as teacher and superintendent, and was one of the main supporters of a mission-room in the Shambles.—At Bexhill, on 8th inst., Mr. G. H. Williams, for many years well known as a leader in Christian work at Finchley and in the Herts Congregational Union.—At Wellingborough, Mr. John Abbott, a faithful servant of Christ.—At Northampton, Mr. H. Wilson, aged fifty, one of the best workers in connection with Doddridge Church.—At Bradford, aged ninety-eight, Mr. Joshua Northrop, said to be the oldest local preacher in the country.—At 227A, Brooke-road, Upper Clapton, on 9th inst., Rev. Wm. Bentley, aged seventy, who formerly did good work as Baptist minister; his son is Rev. W. Holman Bentley, of the Congo Baptist Mission.—In North Adelaide, South Australia, on August 13, Rev. John Macbean, a retired Presbyterian minister, who has done good work in New Brunswick, South Australia, and Ceylon. At Wellsburg, Virginia, U.S.A., Rev. Samuel Cochrane, for several years Presbyterian minister at Clougherney, aged fifty-four years.—At Clones, Mr. A. Bailey, a much respected Presbyterian elder and Sunday-school teacher.—Rev. Dr. Laughton, senior minister of St. Thomas's Free Church, Greenock.—Rev. Washington Purcell, for thirty-two years vicar of Wigginton, near Tamworth.

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NOTES AND COMMENTS.

GRATIFYING letters continue to reach us from those who have availed themselves of our publisher's offer of the Paragraph Bible (see advertisement on p. 6). The *personal recommendation* of the paper among personal friends and fellow-workers will go far to secure the increase of circulation which we desire for the coming year.

A Sabbath-school superintendent gives an emphatic testimony to the value of the Paragraph Bible. He writes :—

> The more I use it the more I am pleased with it. It is a convenient size, very well got up, and the print is beautifully clear and restful to the eyes. From the money point of view it is the cheapest book I have ever bought. I have never used a Paragraph Bible before, and find it a delightful change from the other, over which it possesses real and important advantages.

In the present struggle to keep priestly influence out of our national elementary schools we ought not to forget the teachers who, while willing to give religious education under the Compromise of 1871, cannot consent to put their consciences into the keeping of priests. When the circular was before the London School Board, its author said that

> the religious opinions of candidates will not in any way influence their appointment or promotion, nor are they to be subjected to any question with reference to their religious belief.

More than three thousand teachers signed a manifesto asking for exemption from religious teaching, and then shortly afterwards Mr. Riley, the Moderate leader, said :—

> Everybody at the Board knows that we cannot treat the three thousand as we treat the six thousand.

The Times thereupon remarked that men who so spoke allowed "the plainest teachings of common worldly morality to be warped and perverted by their religious convictions." Let voters at the London School Board Election *to-day* support the teachers who wish to maintain the Compromise, and not to be subjected to unjust influence.

It appears from *The Echo* that during the thirteen years the clerical party has ruled Belgium it has closed nearly a thousand common schools on the pretence that they were superfluous. One of the Belgian papers thinks that a few more years of its reign and the education of the people will be on a level with that of the Turks. And there is some ground for the fear, for at a recent examination of 1570 young Brussels military recruits, 150 of these city youths, or ten per cent., could neither read nor write. If Brussels is so ignorant, what must be the condition of the villages? Roman Catholicism will do the same for our own country, if it has the opportunity.

We ask the attention of our readers to the three mass meetings for men, to be held in Exeter Hall, at 7.30, on Monday, Tuesday, and Wednesday evenings next week, for ventilating the evils of gambling, intemperance, and impurity. On Monday addresses on gambling will be given by Archdeacon Madden and Dr. Joseph Parker; on Tuesday the speakers will be Dr. Clifford and Rev. Silas Hocking, the subject being intemperance; the evils of impurity will find exponents in Dean Lefroy and Col. Seton Churchill on the closing evening of the series.

It is surely high time the whole law regarding organised forms of gambling and betting were thoroughly revised. So far, the recent extraordinary decisions in the various courts have resulted in legal chaos. In the half-yearly record of the National Anti-Gambling League particulars are given of the unparalleled conflict of authority due to Lord Esher's decision in the case of *Powell v. Kempton Park Racecourse Company*. The minor courts are giving contradictory decisions, and till the law has been altered or authoritatively defined everything will work towards giving the bookmaker a free hand. It is a misfortune that Parliament is not sitting at this crisis, as there seems to be no way of reopening the question except there. Meanwhile, the real facts should be made widely known, and the eyes of the public opened to the condition of things. The circulation of this pamphlet will greatly help to this end.

The condemnation of Monte Carlo is written clearly in some of the items of its balance-sheet, viz., 100,000 francs for travelling expenses for unfortunate players to reach their homes, and a similar sum paid for the prevention of suicide. Last year thirty-five persons committed suicide owing to losses—that is to say, that number is admitted to have taken place. Our fathers rightly called such places "gambling hells."

The Sunday controversy is doing much good in clearing the air and crystallising opinion. Mr. Mark Judge's statement, read by Rev. Price Hughes at the St. James's Hall Conference, that he desired on Sunday to "put Science and Art on an equality with Religion," has drawn a protest from the Sunday League that in this respect Mr. Judge does not represent its aims, as it strongly sympathised with the protest against the opening of the music halls as a trade arrangement for pecuniary profit. The attempt on the part of the Oxford Music Hall to start such concerts again, has elicited an emphatic statement on the part of many "artistes," that theatre employés, as a class, are strongly opposed to Sunday engagements. The *Church Times* has published a series of powerful articles from the High Church point of view against a secular or selfish use of Sunday, in which a modified Puritan ideal is being urged. As yet we are only at the beginning of this controversy, but the process of public enlightenment has begun in earnest, and it may, if wisely pursued, result in a powerful revulsion of opinion against the insidious attacks recently made against the sanctity of the Lord's Day.

The terrible fire in the neighbourhood of Aldersgate, E.C., on Friday and Saturday last, is the worst that has happened in London since 1666. Acres of crowded buildings were swept away in a few hours and what was a busy centre of industry and merchandise turned into a heap of charred ruins. Providentially, the fire broke out at an hour when most of the employés were out to dinner; otherwise, there would have been certain loss of life, for, once started, the conflagration spread with extraordinary swiftness. Over a hundred warehouses have been burnt down, and 4000 people are thrown out of employment in full view of the winter. The sympathies of the nation will be extended to those who have suffered, and a Mansion House Fund is to be opened for the benefit of the destitute. It is a matter of great thankfulness that no lives were lost, though some of the firemen had many narrow escapes.

If Dr. Bowman Stephenson can effect his purpose of rescuing every Methodist child who is in the workhouse from that undesirable situation, and placing him in a home, he will have done a good thing. He estimates that out of every twenty pauper children one is a Nonconformist; and that of the Nonconformist pauper children one-half, or even two-thirds, are Methodists. He thinks that 1500 Methodist children would be placed in new and happy surroundings if he could carry out his plan. Part of the cost would be borne by the guardians, and the remainder, £7500 a year, he believes would come gradually as the plan was put into operation. It would be to the honour of our religion if we could say that none having at least any direct connection with the churches of Christ was allowed to remain in a workhouse. But Christians pay poor rates in common with all other citizens, and further tax themselves voluntarily to a large extent on behalf of the poor. It is only specially favoured individuals among them who could undertake this additional burden.

We had thought that the disreputable practices formally associated with church bazaars in the direction of disguised gambling were things of the past, but according to the *Nottingham Daily Express* an outrageous case to the contrary took place recently at St. Leonard's Church, Newark. A "clerical casino" was organised, in which raffling was indulged in on a large scale, and

> the gambling fever, especially among the ladies and young people, reached an intensity which could scarcely be surpassed at the gambling tables at Monte Carlo.

A pig was won by the vicar, and a councillor drew the winning number entitling him to a "safety bicycle." This kind of thing is a disgrace to religion, and in times when so many misguided youths are being destroyed by the betting fever, and the authorities are compounding with bookmakers in their legal decisions, it is of the utmost importance that it should be exposed and denounced.

The Chief Inspector's report regarding the condition of our factories in 1896 is, on the whole, a very cheering document, for it speaks of steady progress in the improvement of the conditions of work all round, and of a commendable and growing willingness on the part of employers to aid the inspectors in their work. That there is still room for reforms, however, is clear from the fact that the law still legalises a fourteen-hours day in laundry-work. While men are clamouring for eight

hours, is there no one to come to the rescue of these poor over-ridden women? The sanitary conditions under which they work are also, in many cases, very deleterious both to health and morals. The inspector here makes a suggestion which is at least practicable, and might be very instructive:—

I cannot help remarking (he writes) that were the good example of a few philanthropic women of the wealthier class followed by ladies connected with or partially owning factories, such loathsome sanitary conditions would not be found by inspectors at the end of the nineteenth century. I will not believe that the existence of this state of matters can be known to the ladies who derive their wealth from manufacturing sources. Is it too much to suggest that a personal acquaintance might be made with the conditions under which so many women and children work?

Dr. Haig-Brown's testimony to the improved tone and life of the great school of which he has been head master for so many years is full of encouragement. Charterhouse was formerly not a happy place for a "new boy"; fighting was a "regular thing," and generally originated between older boys and new comers over some trifle. Athletic games have destroyed organised fighting. The public opinion of the school is against it, and also against betting. The school maintains a useful mission in Southwark at a cost of £600 a year. These improvements in the moral tone of our great schools, for we believe it is general, ought to have a good influence on the life of Englishmen wherever they are found.

At the Brewster Sessions held at Torquay recently, the magistrates showed a commendable firmness in refusing to renew a licence on the ground that gambling had been permitted. They held to their decision in spite of three applications made by the brewers who owned the house to get the licence restored. The presiding magistrate, an ex-Indian judge, said that the question was whether the interests of a public-house should prevail against the interests of the people, there being already thirty-nine licensed houses within 400 yards. If our authorities were to take this stand oftener, it would be an unspeakable boon to public order and morality. The loss of the brewers who allowed their property to be thus mismanaged is variously estimated as between £2000 to £5000.

"Mountain-rats!" *The St. James's Gazette* shows the kind of spirit which animates too many Englishmen in regard to other nations, especially if we happen to be at war with them. Referring to the number of our soldiers and the uses we are making of them, it remarks that:

Sixty thousand men, and those the very flower of our Indian army, are locked up in trapping and knocking on the head the mountain-rats of the Afghan hills.

This hateful spirit of pride and contempt for other races makes Englishmen disliked abroad and brings our country into many a trouble.

"Ye have not yet resisted unto blood, striving against sin," writes the Apostle to the wavering Hebrews. We are always prone to imagine that when temptation of any kind overcomes us it has been in spite of our best endeavours to resist it. "I couldn't help it," is the plea of every weakling who has fallen a victim to some onset of evil. The Word of God leaves no room for excuses. Sin can always be successfully overcome. But its power is such that it is often only at sore cost. We must be ready to "resist unto blood," as it were, to take our lives in our hands and face all earthly consequences. Only those prepared to do this in the spiritual life will qualify for the victor's crown.

[1099]

The Sultan has received two sharp reminders that in spite of his recent victories on fields of battle and diplomacy he still rules by the sufferance of the Great Powers. No sooner had the Czar put an end to his intention of strengthening the Turkish navy by threatening in that case to demand payment of the arrears of indemnity, than Austria puts down her foot on another matter, and speedily got him to accede to her demands. The short-lived glory which he won among the Mohammedan population of the world, owing to the triumph of his arms in Greece, is rapidly pining away, and there is little peril that he will assert himself in the old way. The almost instantaneous surrender made to Russia and Austria last week showed how amenable to determined pressure the Sultan is, and throws a suggestive light on the failure of the Powers to coerce him to reforms of justice in Armenia. Had they but been really in earnest, how much mischief might have been avoided!

There has been much joy in some quarters over the large legacy that has come to the Moravian Missions by the will of the late Mr. J. T. Morton, and it is to be feared that the venerable Society will seriously suffer through a prevalent misapprehension on the subject. It is true that £250,000 has been left to the Moravian Church, of which about two-thirds are to be applied to missionary effort; but (1) the money is not likely to be available for some time, and (2) when it is remitted, in ten equal instalments, it will not (as is supposed) benefit the current work of the Missions, but will have to be promptly applied to entirely new enterprises. Meantime, the Mission balance-sheet shows a heavy deficit, and unless friends arise without delay in aid of the ever-growing work, the Society will be simply overwhelmed with debt, and labour under sadly lessened resources. Maybe some friends of missions will see in this perplexing situation a great opportunity to hasten Christ's coming and kingdom by rallying to the aid of existing operations, so that the compulsory extension provided for by the bequest may not overtax the Society.

In the popular mind no doubt there is a distinction sometimes between legal justice and the justice which is suggested by conscience, and commends itself to every heart. But the extremely interesting speech delivered by Lord Esher, when he bade farewell to bench and bar, upheld the highest standard of equity that can rule in the settlement of disputes:—

I never have allowed myself to think that a judicial tribunal ought to allow a person's rights to be overthrown because there may be some mistakes in preliminary investigations by those who were his advisers. I am speaking of civil actions and disputes between parties, and in regard to these the duty of the judge is to find out what is the rule that honour, candour, and fairness in the position of the two parties would apply in respect to the matter in hand. That is the common law of England, and there is no other law. It is not only the common law, but when we come to the equity law it is the same thing. The law of England is not a science, it is a practical application of the rules of right and wrong to a particular case by the Court.

The Indian Witness points out that there is a growing expectancy in missionary circles of an outpouring of the Holy Spirit in India. It is believed that the troubles which have fallen upon the people will prove a preparation of the heart. The Calcutta Missionary Conference has called for a day of united prayer in mission circles throughout the whole empire. No doubt, information of this day will in due course be given to us at home, and we are sure that the home churches will thankfully join their brethren in India.

An interesting letter from Rev. Dr. Griffith John, of Hankow, the eminent L.M.S. missionary, shows that a remarkable change for the better has taken place recently in the attitude of the native authorities toward Christian missionaries and their work. They have issued proclamations at Hengchow to the populace, ordering them to desist from all molestation or interference with Christian work. One of these proclamations, a document of great length and eloquence, commands in the name of the Emperor that all foreigners bearing the Gospel should be treated "courteously and kindly as guests from afar," with a view to "consolidate friendly ties between our country and the West." When we remember that it was among the authorities that the chief source of disturbance arose in times gone by, and that the common people merely acted in pursuance of secret orders, it is easy to see what an unparalleled opening is thus afforded for Christian efforts in this vast country in the future.

Seed Sowing and Harvest.

THE parable of the Son of Man sowing the seed of the Kingdom in the hearts of men ought to be enough to convince us that apparent immediate results are not the most reliable: the seed which falls on stony places springs up immediately, because it has no depth of soil; that which falls into good ground strikes its roots deep down unobserved, and in due time bears fruit upward, thirty, sixty, or hundred fold. The Kingdom of God comes not with observation; the Kingdom of God is within; the Kingdom which can only be entered by being born again; the Kingdom which is righteousness and peace and joy in the Holy Ghost. It is permanence which proves reality. Nothing can be trusted until it has been tested. "God did test Abraham." "Whose house are we, if we hold fast the confidence and the rejoicing of the hope.' "For we have become partakers with Christ if we hold the beginning of our confidence steadfast unto the end." "To present you holy and unblamable and unreprovable before Him, if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel . . . which is Christ in you the hope of glory" (Heb. iii., Col. i.).

There are times of sowing and times of reaping, and there are times of revival when the ploughman overtakes the reaper. It is unwise to fix a time for the fulfilment of the promise, "My word shall not return unto Me void," or to insist that in every case the Kingdom of God should immediately appear.

Experience shows, however, that "the Gospel of God concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh, but declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead," has been, is now, and ever shall be, "the power of God unto salvation to every one that believeth." Some may mock, and others say, "We will hear thee again of this matter"; but there are few occasions when the Gospel is faithfully and intelligibly driven home to heart and conscience, but fruit will be seen in a Dionysius and a Damaris, and others with them, to be followed by a larger number as the days go by, of whom the preacher may hear nothing, save from time to time some touching or striking story, given to lift up his hands when they hang down, or to encourage his heart when it is weary.

M.

The Testimony of Jesus

Concerning Himself.

By Dr. J. CULROSS.

THE SYNAGOGUE OF NAZARETH.

MAN'S heart is full of boundless longings. It is not merely that he cannot rest—that he is like one in a fever turning uneasily from side to side, and ever hoping that the next movement will bring repose; but he has aspirations beautiful as dawn, mightier than death, for which we cannot account except by granting that they are God-kindled. For there is not only a light which lighteth every man that cometh into the world, but also a Holy Spirit who commands every avenue to the human heart.

These aspirations belong to all climes, ages, and ranks of society. To describe them fully it would be necessary to survey human history from the beginning, and to go deep down among the most hidden and subtle motives of the human heart. Peace, freedom, brotherhood, truth, righteousness, undying and unaging life. Vaguely for the most part and not knowing what they do, men sigh for such things, even as they stretch out eager hands in the dark to the unknown God. This earth, they hope, shall yet put on her beautiful garments; the serpent's brood shall cease; fraud and violence shall have an end; kings shall reign in righteousness; man with man, the world over, shall live in brotherhood; and so the heart turns to the future as the earth turns sunward.

Mocking lips pronounce it a dream, as foolish as that of the child who chases the rainbow; and our wisdom (they tell us) is to do the best we can for ourselves in the present, and to leave the future to take care of itself. But mocking lips cannot kill the

IMMORTAL LONGINGS OF THE HEART.

"NOW" may do for dogs and apes: man has "FOR EVER."

Jesus Christ comes with his mighty promise as the Fulfiller of our highest and largest aspirations. In the Synagogue of Nazareth, He stood up one Sabbath day to read among the villagers in whose midst He had grown up, and there was delivered to Him the book of the prophet Isaiah. Opening the book He read out these words: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach glad tidings to the poor; He hath sent Me to heal the broken-hearted; to proclaim deliverance to the captives and recovering of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Every fiftieth year, on the Day of Atonement, the Hebrew Jubilee year was ushered in by sound of trumpet, and the blessings which it brought were proclaimed to all the inhabitants of the land. In that synagogue Jesus rehearsed the Jubilee blessings one by one, and announced that He had come to bestow them—good news to the poor, healing to the broken hearted, deliverance to the captives, sight to the blind, redemption to the bondsman. Summing up the whole in one word, He came to proclaim the acceptable year of the Lord, the blessed reign of grace, the Jubilee of God, wherein the bondsmen of sin are liberated, their guilt removed, and their lost heritage restored. "This day," He said, "is this Scripture fulfilled in your ears." In these words He announces what his mission is.

Making the ancient word his own, Jesus sets forth the issue that He contemplated. The Four Gospels show how He began. Oh, the tears He wiped away, the wounds He healed, the bonds He unloosed, the prison doors He opened and the prison gloom He dispelled, the souls He restored from the ways of death, the purity He created, the everlasting joy He kindled! Has He expended all his force? Are those wondrous three years the fulfilment of his commission? or are they only the promise of the future? Are they not the mere showing of his hand, and the foreshadowing of what He undertakes yet to accomplish?

Criticism Criticised.

(Concluded.)

By Rev. HENRY STURT.

BUT we will let the critics speak for themselves, and see whether they have followed that unbiassed and unsophisticated judgment of common sense which Canon Driver says must prevail in the end. This is what Kuenen says: "The Bible is in everyone's hand. The critic has no other Bible than the public. He does not profess to have any additional documents...Yet he dares to form a conception of Israel's religious development totally different from that which, as any one may see, is set forth in the Old Testament, and to sketch primitive Christianity on lines which even the acutest reader cannot recognise in the New." Professor Gray, one of the tutors of our future ministers in Mansfield College, Oxford, also says: "That Israel was a chosen people, elected of God for the accomplishment of a particular purpose...is an idea deeply rooted in the Scriptures, and which has in manifold ways dominated Christian thought. Now," he goes on to say, that modern learning "renders the history of Israel a very different story from what was thus interpreted."

TO SUCH A DARING LENGTH

is this writer prepared to go, that he does not even regard the plain Biblical narrative of the Decalogue, given on Sinai by Jehovah, as trustworthy, but treats it as the fabrication of some writer who though he worshipped but one God, believed in the existence of others. (See his address to the Congregational Union at Leicester). Does this look like the unbiassed and unsophisticated judgment of common sense, or the perversity of learned folly, weaving theories from airy speculations;—the freaks of an expert, as Prof. Robertson says, "getting away from a plain and simple meaning which stares him in the face, to one that is recondite and fanciful"? For it is not simply a literature which has to be accounted for. Behind that, there is the wonderful history of Israel, with their persistent beliefs for thousands of years through exile and sufferings untold; and all their peculiar institutions which have to be rationally explained. Let the reader ponder well the following

POWERFUL ARGUMENT OF DR. FAIRBAIRN,

the principal of Mansfield College, which, with slight modification, is applicable to the Old Testament as well as the New:—

"Here is a literature remarkable not simply for its supernatural history, but for its ethical sanctity, its intellectual sincerity and integrity, and its gracious reasonableness, yet also for its intensity of conviction, as expressed in word and conduct. Nor is this all; it does not express the passing mood of certain exalted dreamers...It is a programme of the vastest, deepest, strongest, most revolutionary, yet most persistent, of all historical movements, and possessed of the belief of its sure fulfilment. Is, then, our explanation to be this—the dissolution of the history into a mythological creation by the retrospective imagination?...It has indeed been so proposed to explain the Gospel and the Pauline system. But we cannot deal with the question as if it concerned a literature alone. It concerns still more the religion whose birth the literature describes, the people who have believed it, the place it has filled, and the work it has done in the collective life of man. For if the literature be thus conceived and resolved, then the religion appears as a web woven by illusions out of airier nothings than were ever spun by poet's fancy...It means that man, in all the centuries in which he has believed and obeyed it, has lived and acted in the highest regions of thought and experience as if he were without any reason. To deal with our sacred history as if it were a pathological psychology is to draw up the most serious indictment against the rationality of man; for it is not a question of how certain things came to be written, but how they came to be believed, and continued to be believed, and to

ACCOMPLISH SUCH EXTRAORDINARY RESULTS.

These are not problems for curious literary speculations; they involve the whole order and purpose of history, and through it the whole meaning of man and his universe." (*Expositor*, March, 1895.)

This admirable argument is applicable to the religion of Israel. We have a marvellous literature, and behind it the persistent belief of a nation in its genuineness and authenticity. They never dreamed of such an origin for it as modern critics have fabricated. It was also embodied in their national institutions, which could only have been established in the way the history describes; such as the Sabbath Day, the tabernacle, the temple, the sacrifices, the great annual feasts, the ritual of the law and, what is most difficult of all to accomplish, the separation of one entire tribe without territorial possession, devoted entirely to priestly work. To ask us to accept the modern theory of the origin of the religion of the Jews is to ask us to believe "that in all the centuries of their history in which they have trusted in their records, they have lived and acted in the highest region of thought and experience as if they were divested of reason, and to draw up the most serious indictment ever framed against the rationality of man." Surely Prof. Robertson may well say, "It is time we had criticism of a saner sort."

The Prodigal's Welcome.

Tune: "Bayfield."

The sinner's sincerity, owning his wrong;
The mercy of God, freely given:
These two are the hinges on which hath been hung
The door of the Kingdom of Heaven.

Thrice blessed be God, who doth not turn away
The prayer of the penitent heart;
Who never in anger of spirit doth say
To him who is contrite, "Depart."

Though far from his Father the prodigal roam,
And wasteth his substance in sin;
If only he turneth him back to his home,
The Father will welcome him in.

He'll welcome him in with a loving embrace,
And call to his servants to bring,
For him who at last hath been won by his grace,
The shoes, and the robe, and the ring.

The calf must be killed, and the table be spread,
And merry be all at the board;
"For this," saith the Father, "my son has been dead
But now unto life is restored."

O ye who have tasted such welcome as this,
Go, tell it to others around;
For many a wanderer longs for the bliss
Which you so rejoice to have found.

G. P. McKay.

(10:1.)

Missionary Possibilities.

BY BISHOP J. M. THOBURN.

AN impression prevails widely in both England and America that converts in India are comparatively few, and that missionaries are for the most part still in the position of the disciples in their long night of toil—labouring hard, but catching nothing. Thirty or forty years ago this illustration would have described the situation, but it is by no means applicable to the present day. The mass of the higher classes, both Hindu and Mohammedan, still hold aloof from the missionary, but not at all so universally as in former years.

A marked change, however, has come over large sections of the community known as the "depressed classes," embracing all those low-castes and outcasts who are found below the line of social respectability. These number about fifty millions, and are found in all parts of India. The Hindu social system is so constructed that the presence of a certain proportion of these people is a necessity to every village, and hence they may be looked for wherever the missionary goes. During the past ten years

AN INTEREST IN CHRISTIANITY

has in some way been awakened among these people; and evidences of this have appeared in so many different places, many of them widely separated, that it is difficult to account for it except by attributing it to the workings of God's Spirit and providence.

My own attention was drawn to this subject about ten years ago, and I have since carefully noted every token of an awakening interest in Christianity among these people in different parts of India. The depressed classes are divided and subdivided into castes of their own precisely as their high caste neighbours, but their interest in Christianity is not confined to any one of these sections. Thousands of the sweepers, that is village scavengers, have become Christians during the past ten years. Other thousands from among the Chumars, Churas, and other communities, have done likewise. In Southern India, corresponding classes, but bearing different names, are awakening to a new interest in religious matters, and especially in the Christian religion.

It is affirmed by many that this interest is chiefly stimulated by the hope of worldly advantages which these poor people begin to see are connected with Christianity. There may be, and probably is, a measure of truth in this, but if so I can see nothing alarming in the fact. The Christian religion certainly holds out a promise both for the life that now is and for that which is to come, and the sooner that all men everywhere perceive this fact the better. It is a fact, however, to which I call attention, that tens of thousands of poor people can be found in India to-day who are willing to

EMBRACE THE CHRISTIAN RELIGION

if teachers can be found who, in the language of the inquirers themselves, can "show them how to be Christians."

Thoughtful missionaries are exceedingly perplexed to know what course to pursue in the face of a movement of this kind. Many hold aloof waiting to see whereunto it will grow, or perhaps hoping that it will assume a more decidedly spiritual phase Others think their call lies in the direction of other departments of the great missionary work, while a few have deliberately taken up the work which God seems to be placing before them, and are struggling to do the best they can, trusting that more light will be given to them as time goes by.

If I may be allowed to speak for the mission with which I chance to be connected, I would say that we were led some years ago to receive all who came to us professing a wish to become disciples of Jesus Christ. We said nothing about employment, but let the scavenger remain at the work at which we found him. We adopted the rule of baptizing all who gave up their idol worship, avowed their faith in God, and professed to accept Christ as a Saviour. We explained baptism as a sign of the baptism of the Holy Spirit, and taught the converts to look forward to this baptism which Jesus Christ had promised to give to those who would believe and obey Him. In some cases, of course, the converts had professed a change of heart before baptism, but much more commonly it was otherwise. We tried to follow the precedent of the New Testament by baptizing on the spot all who professed to believe.

As to the result of this policy, I wish, first of all, to say in all frankness that in not a few instances we have met with humiliating failure. In some cases a hundred or more have been known to

DENY THEIR BAPTISM

within a week of receiving it. In other cases weak or unworthy native preachers have baptized large numbers without proper scrutiny, and have afterwards failed to make any adequate provision for their instruction. Some of these failures have caused us intense grief and mortification, and yet after eight years of experience in this work I do not hesitate to say that the total result has been, if not satisfactory, yet the best that I have known in India. In other words, if India is ever to be Christianised, we must all make up our minds that sooner or later the people will be around us by the ten thousand, asking us to show them how to begin the Christian life. When that day comes, in spite of all our best efforts, many things will happen which would now shock our

IDEAS OF CHRISTIAN PROPRIETY

in general, and of the observances of Christian worship especially. But is it not better that such things should happen than that thousands and tens of thousands of simple, trustful souls should be turned away merely because we are not able to introduce conventional Christianity among them, as it chances to exist at the close of this nineteenth century?

While I frankly admit our many failures, I wish to say on the other hand that the best work I have seen during thirty-eight years of missionary service has been in connection with these "hasty baptisms." We hold many revival meetings among these converts, and at these meetings the uppermost question always is, "Have you received the Holy Spirit since you were baptized" I have often seen scores and hundreds on their knees praying earnestly for the witness of the Spirit, and I can recall one day in which about a hundred and fifty persons professed to have received the Spirit's gift. If it be said that many hundreds have denied the faith which they so imperfectly professed, it ought to be said on the other hand that very many hundreds more have gone forward from the day of their baptism seeking a personal knowledge of Christ, and finding the Spirit whom they had been taught to seek.

In addition to this I need hardly say that we have learned by our failures and mistakes, and have no idea that in the future these will be repeated on the same scale as in the past. So far as I have been able to ascertain, in not a single instance in which proper instruction was given after baptism have these converts disappointed us. The failures and defections have invariably been in the case of those who were baptized, and then

LEFT WITHOUT THE INSTRUCTION

which our Saviour directed should always be given. Christian baptism without subsequent teaching is unscriptural.

The dark shadow of famine is now passing away, and many are inquiring what the outlook of Christianity after the famine is likely to be. My own impression is that a great movement in the direction of Christianity is close at hand. In our own missions I hear of encouraging signs in many directions. At one point two brethren report five hundred applicants for baptism, all now receiving instruction. At another point, a thousand miles away, over a thousand have been baptized during the past year. This was in a district where there was no famine. A missionary, not a Methodist and not an American, writes from another distant point that he believes that,

IF A VIGOROUS EFFORT WERE MADE

in his district, 400,000 converts could be gathered in during the next ten years.

For my own part, I wish to say deliberately that if in our own mission we had the means to provide proper teaching for those baptized, a million converts could be won before the close of the first decade of the next century. In other words, I wish to say that such possibilities as God is setting before his people in India at the present day have never before been witnessed in Christian history; but the work cannot be done by merely baptizing those who come to us. Our world can never be converted without patient, faithful, and almost universal labour on the part of Christians. The conversion and nurture of immortal souls in any land, and under any circumstances, means work in the best sense of the word, and

THIS FACT CANNOT BE IGNORED.

For nearly ten years past the income of the Methodist Episcopal Missionary Society, to which the writer belongs, has been slowly contracting, and the outlook for some years ahead is not hopeful. In the face of such a movement as I have indicated above, some of our people have felt constrained to make appeals to other parts of the Christian world, and, after many suggestions and even urgent requests, I have concluded to present the above facts, as viewed by us, before the Christian public of England. I hesitate to appeal for aid, but if those who chance to read these lines feel moved to send us any assistance it will be strictly applied to the one object of supporting those who preach to and teach converts of the above character. Six pounds a year will support a simple worker, called among us a pastor-teacher. who does the double work of teaching children and having pastoral oversight of the parents. Fifteen pounds a year will support a teacher of a somewhat higher grade, who works beyond the bounds of his own village. Fifty pounds a year will support a preacher with three assistants, having charge of from one hundred to one thousand Christians. If God moves any reader to desire a share in this blessed work, a remittance can be sent to the undersigned, and in due time a brief account of the application of the money will be sent to the giver.

Apollo Bunder, Bombay, Oct. 23.

Prince Consort's "Grace."

A CITY missionary in Brooklyn, N.Y., recently told to a friend of mine the following incident. He was going one day through his district work, work that brought him into contact with so much misery and sin, that, but for his faith in the remedial power of the Gospel he was bringing to the people, with its practical help both for body and soul, he would often have yielded to utter disheartenment. On this day especially his hopefulness of feeling was considerably below zero, as he threaded his way through a human rabbit warren, one of those many-storied, densely-crowded tenements, every room of which contained some specimen of "life's ironies," aye, and tragedies too!

Passing the open door of a small room on the upper flat of the building, his attention was arrested by the scene within. The room was bare of furniture, but—for the locality—singularly clean and orderly. The tiny handful of fire was burning in a well-brushed grate over a spotlessly white hearth; the little window-panes were so carefully polished that no single sunbeam was denied admittance; and a row of plants on the window-sill gave a touch of unwonted colour and freshness to the place. A small table in the centre of the room was arranged as if for a mid-day meal. The only food was a loaf of bread, but around the table were seated, in quiet decorum, a mother, and three children of ages varying apparently from seven to twelve years.

The visitor paused a moment, himself unseen, feasting his eye on so unusual a picture of refinement amidst surroundings so sordid. As he did so the members of that little group, at a signal from the mother, bowed their heads, and, with reverent voices, repeated in unison the late Prince Consort's translation of a German hymn.

God bless our going out, nor less
Our coming in, and make them sure.
God bless our daily bread, and bless
Whate'er we do, whate'er endure;
In death unto his peace awake us,
And heirs of his salvation make us.—Amen.

That evening, at a committee supper in the conference room of the City Mission, he was called upon to "ask a blessing," and with the scene he had witnessed at noon that day fresh in his thoughts, he repeated the same grace. He afterwards told the incident to the assembled guests, who, accustomed as they were to his "annals of the poor," listened to this one with quite unusual interest.

As he finished, a gentleman, who was on a visit to the city, and had been brought in that evening—apparently by the merest chance—by a business acquaintance, started to his feet in evident agitation. Coming up to the missionary he made many inquiries about the family, their number, appearance, etc., and asked if the room they lived in was far away. The missionary told him that it was only a few minutes' walk to the place, and proposed, if he were benevolently interested in the case, to take him there after supper.

"It is not mere benevolence, but a far stronger feeling," said the stranger, "and I am sure these gentlemen will allow me to explain. Many years ago, in a country home in Scotland, my sister and I—orphan children—were carefully brought up by our good old grandmother, who trained us in the fear of God, and taught us to make use every day of the grace you have just repeated. My sister married when very young, and went to a distant home; our grandmother died soon afterwards, and I came to America, and entirely lost sight of my only remaining relative. But that 'grace' is daily repeated in my house in the far West, rendered doubly sacred by its association with my childhood, and with the noble Prince whom we honour and love so much. I have a strong conviction that if my sister is living the same grace will be used by her and her family. God knows how

I HAVE LONGED AND PRAYED

to meet her again. May not this be a clue in his marvellous providence to guide me to her?"

And so it proved. An hour later there was a wonderful transformation scene in the little attic in "Horrock's Rents." When the missionary's knock summoned the poor widow to the door, there was an instant recognition of her long-lost brother; and when the first burst of joyous excitement was over, prompt use was made of his well-filled purse to bring into the room light and fire, and food, so that the children, awakened from sleep and looking round them with bewildered vision, could only suppose that they were dreaming a beautiful dream.

It was a pitiful story to which the brother listened, of early widowhood in a strange country, and then slow descent from a comfortable home to poverty and unavailing struggle, and at last destitution. "We had come to our last loaf to-day," the widow said, her voice well-nigh stifled by tears. "I did not know where I could possibly get money to buy another, and my faith in God was so sorely shaken that it seemed almost a mockery to say our grace, but when I remembered those words "whate'er endure," I felt that we did need God's blessing there, and so we asked it of Him to-day with all our hearts. But how little I thought He was going to answer like this!"

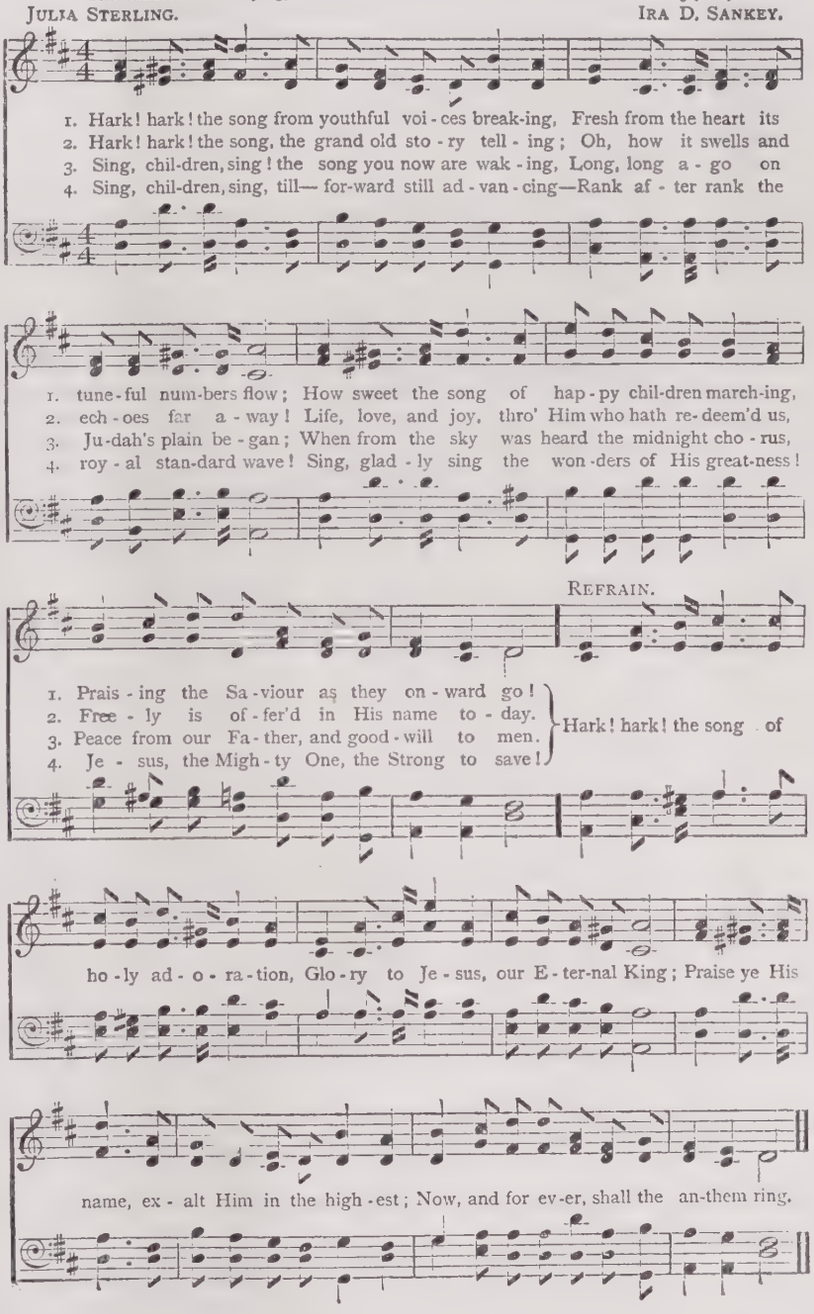
The good missionary closed the door on that bit of heaven's own sunshine and came away, thinking as he did so that to be the ministering spirit in such a deliverance counterbalanced many days of dark, weary, and apparently unproductive labour. He had not many opportunities of carrying out his purpose of becoming better acquainted with the widow and her family, for when her brother left New York he carried them all away with him in triumph, and their scant goods and chattels were handed over to their good friend to help some of his very poorest cases. But in another bright Christian home in one of the Western States, the Prince's "grace" is daily said, and as the cup that was filled with bitterness now runs over with plenty, there ascend daily ascriptions of praise to Him who has once more proved himself to be "the Judge of the widow, and the Father of the fatherless." M. C. F.

Percy Park, Tynemouth.

Hark! Hark! the Song.

"The children were saying, 'Hosanna to the Son of David.'"—Matt. xxi. 15 (R.V.).

JULIA STERLING. IRA D. SANKEY.


1. Hark! hark! the song from youthful voi-ces break-ing, Fresh from the heart its
2. Hark! hark! the song, the grand old sto-ry tell-ing; Oh, how it swells and
3. Sing, chil-dren, sing! the song you now are wak-ing, Long, long a-go on
4. Sing, chil-dren, sing, till— for-ward still ad-van-cing—Rank af-ter rank the
1. tune-ful num-bers flow; How sweet the song of hap-py chil-dren march-ing,
2. ech-oes far a-way! Life, love, and joy, thro' Him who hath re-deem'd us,
3. Ju-dah's plain be-gan; When from the sky was heard the midnight cho-rus,
4. roy-al stan-dard wave! Sing, glad-ly sing the won-ders of His great-ness!
REFRAIN.
1. Prais-ing the Sa-viour as they on-ward go!
2. Free-ly is of-fer'd in His name to-day.
3. Peace from our Fa-ther, and good-will to men.
4. Je-sus, the Migh-ty One, the Strong to save!
Hark! hark! the song of
ho-ly ad-o-ra-tion, Glo-ry to Je-sus, our E-ter-nal King; Praise ye His
name, ex-alt Him in the high-est; Now, and for ev-er, shall the an-them ring.

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From "The Christian Choir: Revised and Enlarged." (*London: Morgan & Scott.*)

FROM FAR AND NEAR.

The Famine in India.

About eleven months ago Miss A. Müller, of the Kurkhu Mission, working in the jungle villages of a considerable area in Berar and the C.P., wrote a letter which was published in The Christian. Since then about £4500 has passed through our hands in famine relief. Over 200 orphans have been rescued; but small-pox, cholera, dysentery, famine months, etc., have reduced our numbers now to something over 150. Besides a large amount of relief work, we have taken over fifty starving lepers, who are under Christian instruction, from our missionaries. We have also been enabled to give seed grain to a number of the people around our stations, whose fields would otherwise have lain fallow, and in many cases have bought bullocks for them to plough the land.

In all this work thousands have heard the Word of God, and we trust many who have died have trusted in the Lord. Two of our little band have fallen martyrs—Mr. H. Shepherd, a blessed, sunny, devoted soul winner, and Mrs. Fletcher, the real mother of the orphans, the latter of cholera, after only twenty-four hours' illness, almost the greatest loss the Mission could have sustained.

33, *Drayton-park, London, N.* L. Baxter.

The Health Question in Africa.

Dr. C. F. Harford Battersby has returned from Africa, where he was mercifully kept from any trace of fever during journeyings extending over five months. The doctor writes to us:

"Unfortunately the health question in Africa is ever to the front, and I have paid very special attention to this subject during my journeyings. I am convinced that not nearly enough attention is paid to this subject by our missionary societies. I do not think we ought in any way to relax our requirements as to the spiritual fitness of candidates for service abroad, but it is little use to spend much time on a missionary's training in other ways unless we give him the best chances we can of maintaining his life in the mission field."

Dr. Harford Battersby has prepared a comprehensive statement on this important subject, to be read on Thursday evening, November 25, at the annual meeting of the Livingstone College, Memorial Hall, E.C. (5 o'clock). The East London Medical Mission, which is carried on in connection with Livingstone's College, in one of the poorest districts of East London, is, he says, needing financial help. The address of the College is 33, Hamfrith-road, Stratford, E.

Evangelisation in Tinnevelly.

The *Christian Patriot* thus describes encouraging evangelistic tours in the Tinnevelly district by Indian Christians:—

"Interesting reports were forwarded by each leader of the band; according to these reports the three bands have been preaching in 267 villages and towns, giving more than 911 open-air addresses to an aggregate assembly of about 47,225 souls. Besides, one leader says, 'I am glad to say that we had the opportunity of visiting villages where no evangelists had been for a long time. In a certain place the women remarked that that was the first time of their ever seeing Christians, and requested us to tell them more of Jesus.' At Puliarai, says another leader, a man called 'Truthfulness,' who came and listened with rapt attention to the words spoken in all the places where we held meetings there, promised at the end that he and his family would go to worship the God of the Christians in their Church; while the third speaks of a youth at Manalvilei belonging to a family notorious as devil-worshippers in the village who confessed that their faith was worthless and their form of worship debasing."

The Protestants of France are looking forward with interest to next year, which completes the third centenary since the Edict of Nantes. A fortnightly review, *La Foi et la Vie*, will shortly appear in Paris. The circulation of the sacred Scriptures, under the auspices of the Société Evangélique de Genève, is being carried on with much encouragement. At one place a priest boldly tore up a New Testament, and forbade his parishioners to buy the book. His denunciations were in vain, for the colporteur's stock was soon exhausted, such was the determination of the people to read for themselves.

[3024]

Good-bye to Mr. Hudson Taylor.

A large and sympathetic company of friends gathered in the Conference Hall, Mildmay, on Saturday afternoon, to say farewell to Rev. J. Hudson Taylor and his co-workers, and to commend them to God in prayer. Mr. Theodore Howard, the home director of the Mission, presided.

After the introductory proceedings, Mrs. Hudson Taylor spoke a bright and cheerful word of farewell, referring to the many times in the past when she had gone forth, and requesting the prayerful sympathy of friends.

Miss Hanbury told of the work of the schools at Chefoo for the education of the children of missionaries and other Europeans. Her own work will now be to take charge of the girls' school. She described the aim of the schools to be the giving of a thorough education under Christian influence, and told of quite a number of the former pupils who are now taking their part in the work of the Mission.

Miss Soltau said that years ago she wanted to go to China. Then the desire passed away, but now she felt that the Lord was calling her forth.

Mr. Hudson Taylor led in prayer, and then told of a recent deliverance of some of the missionaries when a portion of the cargo on board the steamer in which they were travelling took fire. He also mentioned God's goodness to himself only this week in preventing a very serious accident from happening to a train in which he was travelling. Referring to the legacy lately left by Mr. J. T. Morton to the Mission, Mr. Taylor said that on first hearing of it he trembled, but after waiting on God he saw in it an indication that God's time had come for a fresh movement for the evangelisation of the still unreached districts in China. He indicated that the first need was a deepened life amongst the missionaries and the native Christians. We are not to try to evangelise the world; we are to do it, and if only the Church would rise in all her membership to heed her Lord's call, then there would be no lack either of workers or of means.

"The Wail of the Village Pastor."

Dear Sir,—I cordially agree with the remarks in last week's Christian under the above heading, and join in the hope that some able evangelists may go down "from Jerusalem to Gaza."

An exceptional need in the villages has arisen through the rapid spread of sacerdotalism, and when it is considered that in numerous instances where such teaching prevails, there is no other resident minister, the need for some such effort becomes increasingly apparent.

It may interest your readers to know how work, either of a temporary or permanent character, has been commenced in some districts. A gentleman wrote that through the death of a brother he had come into property in two villages. He had been to the neighbourhood, and was impressed with the need for some Gospel effort. In this case he was glad to provide for a missionary, temporarily. Another gentleman desired to make similar provision for the village in which he was born. This has been carried out, and several villages near have also partaken of the benefit. A lady wrote that she wished to do something for a village where her father had formerly been rector, but where the teaching was now very different. And quite recently a lady who had been staying in the West of England, and who had learned the great spiritual need there, forwarded a sum of money through The Christian for a missionary of the society that I represent to be sent to the neighbourhood. Instances might also be given of friends who have endowed different districts, so that at the present time the society holds about £16,000 invested for these particular purposes.

The society, as its title implies, was formed originally as a supplementary agency to meet the rapid growth of population in our *towns;* but in recent years its attention has been more particularly directed to the need of our *rural population*, and about one-half of its staff of fifty missionaries systematically visit groups of villages with the Word of God. In addition, some of the missionaries stationed in towns visit villages in their vicinity during the summer months.

The society is now making a special effort to raise £1,000 in the current year in order to pay off a debt, and to enable them to sustain the grants made in aid of many districts.

G. H. Mawer, Secretary.

18, *New Bridge-street, E.C.*

Convention at Croydon.

At the opening meeting of the recent convention in Croydon for the deepening of the spiritual life, Rev. John Brash invited the hearers to self-examination and heart searching as a preliminary to the reception of blessing. All doubtful things must be relinquished, and disagreements with fellow-Christians must be straightened out. Mr. Brash delivered a second address the following morning on "Union with Christ."

In an address on "The Overcoming Life," Rev. E. Hopkins said that such a life presupposed continual difficulties. For all these hindrances, however, Christ has made provision, and the life of conflict may be a life of victory. Christ in us is stronger than all that can be against us; in order to obtain victory we must continually be in conscious contact and fellowship with the overcoming Lord. At a subsequent meeting Mr. Hopkins expounded God's command to Abraham to survey and possess his possessions. The Christian must not only know what he has in Christ; he must appropriate and enjoy the riches that are his.

Dr. White spoke of being first reconciled to God, and then being used as vessels at his disposal. This excludes self-pleasing and self-aggrandisement. Dr. White's second address pointed out some of God's varying methods of dealing with different disciples according to their individual needs and characteristics.

Among the other utterances at the Convention were an address by Rev. J. Harford Battersby, on the internal warfare between flesh and spirit that goes on in all believers, even the most saintly; and one by Pastor Fuller Gooch on the transfigured life, which has not only its times of great exaltation and privilege, but of suffering and endurance. If we are closely following our Lord, He will be with us to guide and sustain in the valley as well as on the mount.

A Churchman's Notes.

It would be hard to gauge how much the Church of England, and Evangelicals in particular, owe to the beloved Principal of Ridley Hall, Cambridge. The presentation of portraits made last week at Cambridge was a warm and real testimony to the love borne to Dr. Moule by Ridley men, and if the larger constituency who read his books could have been included with the college it would have a great privilege and pleasure. More and more is the work of Dr. Moule and Mr. Chavasse telling on the ministry. Evangelical Churchmen never did a wiser thing than when they formed Ridley and Wycliffe Halls.

One of the more prominent of young Oxford men has just been accepted by the C.M.S., Mr. W. T. H. Gairdner, of Trinity College. His influence during his University course has been very great, and his success in the Final Schools was distinct and gratifying. His life is full of the highest promise. Long may it be spared.

What one church can do for missions is seen by the report of Mr. Hopkins's Church at St. Luke's, Kensington, which in four years has increased its contributions to the C.M.S. from £32 to £649; and other churches in less favoured neighbourhoods are "doing likewise." "T. Y. E." is interpreted to mean "Treble your energies."

Two admirable and impressive addresses were heard last week at the meeting of the Junior Clergy Union of the C.M.S. Rev. A. N. C. Storrs gave a graphic account of his work in Tinnevelly, and drew a most interesting and able parallel between the state of the Church of Corinth and that in Tinnevelly. The coincidences were quite striking, and Mr. Storrs elicited much sympathy in the difficult problems of his work. Bishop Taylor Smith made an earnest appeal for more workers for West Africa, and spoke of the surprise of the native converts that more Christians do not volunteer and come out.

The brave stand made by Bishop Ryle on the subject of Auricular Confession is bearing its fruit in the vituperation of the organ of the extreme party. But such action will assuredly recoil on the heads of those who take it, and in the meantime all lovers of Bible and Church truth rejoice in the venerable bishop's firmness and in the impregnable position he has assumed. *O si sic omnes!*

E. C.

OUR DAILY HOMILY.

SUNDAY, November 28.

"*O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong.*"—Dan. x. 19.

WHY should we fear? We are loved, *greatly beloved*, loved to God's uttermost, loved to the gift of his only-begotten, loved to tears, of blood-shedding and death. Has God done so much, and will He not do all? Has He brought us out of Egypt to let us perish in the wilderness? Is He so careful of soul, and so careless of all beside? There are mysteries—mysteries of life and death, of sin and sorrow, of this world and the next—but fear not, God is ours, and we are his by immutable and indissoluble ties.

Let us possess ourselves in *peace*. We cannot understand, but we can trust. We may not know the way we are going, but we can lean back on the heart of our Guide; standing in the cleft of the rock we can look out in peace on dreaded evils as they pass away together, dismayed and amazed. If only we are acquainted with God, we shall be at peace, and thereby good will come to us. It is they who look at circumstances, and not into the face of God, that fear.

And we shall be *strong*; strong to endure, strong to achieve, strong to wait, strong to carry the battle to the gate, strong to set our face like a flint, when the hour strikes for us to go to the cross, strong to be glad when the crowds ebb away from us to follow the dear Master, Christ:—

Be strong to hope, O heart! Though day is bright,
The stars can only shine in the dark night.
Be strong, O heart of mine, and look towards the light.

MONDAY, November 29.

"*The people that do know their God shall be strong, and do exploits.*"—Dan. xi. 32.

Daniel probably refers to the great persecution under Antiochus, when the followers of Judas Maccabæus, knowing their God, and keeping loyal to Him amidst the general defection, refused to bow before the idols of Syria. These were strong in God's strength, and did exploits never surpassed in the annals of those who have suffered for the truth.

There are many ways of knowing God—through the Bible, in solitary mediation, and pre-eminently in the person of Jesus—but we also come to know Him by the daily experience and intercourse of life. Those who live with you in the same house are read and known by you in an intimacy of knowledge which no other method can rival. Learn to live with God! Summer and winter with Him! Let Him be your companion and fellow!

Then you will be strong to do exploits. When a man is sure of his base of operations, sure that those in the rear of his march will back him up, sure that a strong and wise friend behind him is pledged to his support—his heart is at peace, he can concentrate all his attention and energy on the work that is on hand. He has no care, the Greek word for which means *division*. Thus, when we really know God, and understand how utterly faithful He is to those who venture forth on the basis of his promises and commands, we are able to do what others dare not attempt. We draw on God: we find Him to be our strength and our salvation: we can do all things through Him that strengtheneth us.

TUESDAY, November 30.

"*Go thou thy way till the end be, for thou shalt rest and stand in thy lot, at the end of the days.*"—Dan. xii. 13.

Man becomes mystified with the great circle of God's Providence. He tries to follow it, but his eyesight fails, his heart and head grow weary. And God says, It is enough: go thy way till the end be: learn thy lesson, do thy work, tread the predetermined path: it is enough that thou, as a true being, shouldst fulfil thy day; evening will be here presently, and then thou shalt rest; leave the evolution of my vast schemes to me, I will bring all right, and "thou shalt stand in thy lot at the end of the days."

Thy way. For everyone that way is prepared; identical in the main outlines, but special for the footsteps that are destined to tread it. There are three elements, which are almost certainly present—Suffering, the strain of Toil, and Temptation. So long as the blight of the curse lingers on our earth these will be the ingredients in our cup. But let us go on our way. It is graduated to our steps. God's grace will be sufficient for us.

Our lot. What will it be? As Canaan was allotted, so will heaven be. Where shall we stand? Among the overcomers, or the martyrs, or the virgin souls that follow the Lamb whithersoever He goeth, or those that get the victory over the Beast? Or shall our lot be amongst those who have buried their talents, forgotten their oil, and proved disobedient and self-indulgent? "Make us to be numbered with thy saints in glory everlasting."

WEDNESDAY, December 1.

"*He went and took Gomer, the daughter of Diblaim.*"—Hosea i. 3.

Under the glorious reign of Jeroboam Israel had become very prosperous, but this period of wealth was one of shameless idolatry, self-indulgence, and oppression of the poor. The people were unfaithful to their marriage covenant with Jehovah; yet He loved them still. With the love that a husband may bear to the woman who is mother of his children, but who has shown herself worthless or abandoned, so God still loved, and wooed, and sought to reclaim. All this was set forth in Hosea's sad personal history.

He married one who was probably well known at the court for her infidelities. Her children's names were all significant. The first was called Jezreel to indicate the prophetic import, the daughter "Unpitied," the third child "Not My People"; and they were, perhaps, used in after years, to go between the prophet and his wife and plead with her. "Plead with your mother, plead."

This is the sad result of sin. We may have been privileged to enjoy intimate fellowship with God, but if we yield to temptation, which is most to be dreaded when our circumstances are comparatively easy, we may become exiled from the home and bosom of God into the outer darkness. He may cease to own us as his, to save us from our adversities and perils. He may hand us over to those that will spoil us. He may threaten to withdraw his mercy. But if we repent and turn to Him, the blessed promises of v.v. 10 and 11 shall yet be realised.

THURSDAY, December 2.

"*The valley of Achor for a door of hope.*"—Hosea ii. 15.

We know the story of the valley of Achor, where Achan the troubler of Israel was stoned to death. We can see the long stony valley through which again the house of Israel was made to pass. The prophet forsaw the heavy judgments, which were about to fall upon the land, as God took back his corn and wine and flax, and laid waste their vines and fig-trees. It seemed as though the nation were again in the valley of trouble; and as the people take their weary way, dropping with fatigue and privation, behold a door suddenly opens in the stony wall of flint, through which they pass into a land of corn, and wine, and wifely loyalty to their true husband. Thus the traveller piercing the Alps will, within the space of an hour, leave the northern slopes of ice and snow, and emerge upon the fertile plains of Italy.

It is a beautiful similitude, and one that still has its counterpart in spiritual experience. You, too, are in the valley of Achor, brought there in consequence of your sins; your life is overcast, your heart desolate. Ah, how different it is with you now compared with those first glad days when you went out after God, in the kindness of your youth, and the love of your espousals. God cannot leave you. He comes and pleads, "Return unto Me, thou art mine." Will you answer his tender pleading with repentance, faith, and prayer? Will you cry, "Oh that it were with me as in the first days!" Then, immediately, right before you, the door of hope will spring open, and you will pass from winter to summer, from ice to vernal heat. Dare to believe that in your Valley of Achor there is but a door between you and the Divine betrothal—only a step to Jesus. Why not take it now?

FRIDAY, December 3.

"*Afterwards shall the children of Israel return and seek the Lord their God, and David their king.*"—Hosea iii. 5.

The faithless wife had left husband and children and sunk into abject poverty and shameful disgrace, but Hosea is bidden to seek her again and bring her to his home. It was a wonderful act of condescending love on his part, to be willing to condone the past and take the poor stricken thing to his well-ordered dwelling. Nothing could have done it but the strong love which had followed her through all her wanderings, refusing to let her go. We cannot certainly affirm that Hosea's love succeeded in making his Guinevere fair and lovely again, but we may cherish the hope that in this his compassionate love was recompensed.

Through the tragedy of the prophet's domestic life, the people were called to see the mystery of the Divine faithful love. "The Lord loveth the children of Israel, though they turn unto other gods and love cakes of raisins" (1). The people in their wandering and rebellion had been unfaithful to the marriage vow plighted at Sinai. They had gone after many lovers, but God's redeeming love would not let them go. That love still follows them, and though they have been for so many centuries without king, prince, sacrifice, or temple, they shall doubtless return to God. And is not this marvellous Zionist movement one further step towards the ultimate recognition and reunion.

You, too, have been without king or priest, without tears of penitence, or smiles of conscious acceptance. But the love of God has never ceased to follow you. A woman might sooner forget her child, than God you. And now, in your abject need, He seeks you out and says, "Be for me only." Will you not come with fear back to the goodness of God in these your latter days? Then He will give you the years the locust has eaten.

SATURDAY, December 4.

"*The Lord hath a controversy with the inhabitants of the land...therefore shall the land mourn.*"—Hosea iv. 1, 3.

Throughout the Old Testament the sin of the people and the prosperity or otherwise of their country are closely conjoined. If the people please God harvests are plentiful, and the seasons of the year pursue their round in unbroken bounty. If the people backslide the land is smitten. There is probably a much deeper connection than we suppose between the moral condition of our nation and its prosperity. It is at least remarkable that ever since the Indian Government has legalised impurity in India, and has made money out of the vices of Chinamen, that empire has been smitten with drought and pestilence. So with Africa, the injustice with which the natives have been treated has been terribly avenged in the rinderpest which has swept over the land. And may there not be a close connection between the vice, Sabbath-breaking, and drunkenness of the mother-country and the agricultural distress which has so long driven our people from the open country to life in the cities? It is an awful thing when God has a controversy with the inhabitants of the land. Sin is then terribly avenged.

One noticeable feature with all the prophets is their intense devotion to God on the one hand, and their ardent patriotism on the other. They never scrupled to denounce the sins which were bringing their land to desolation, and to indicate the inevitable result. In the present instance Hosea turned on the priests and shows how accountable they were for the state of the people and the desolation of the country. Let us take these lessons to heart, and in our daily prayer plead for the removal of those national crimes which cost us so dear.

French and English.

During his recent visit to Scotland, Pastor Theo. Monod addressed meetings in Glasgow and Edinburgh, on the work of the McAll Mission in France. Incidentally he referred to the present attitude shown by many Frenchmen towards any work of evangelisation carried on in their country by British people. On this point he said:—

Come over to France with me for a moment and look upon those teeming millions of people. They are having an influence for good or for evil; they must be led into the right way or into the wrong one, into the broad path or into the narrow path. They must exert upon their neighbours, upon French society, and therefore upon the world at large, an influence for or against righteousness and truth. Then ask yourselves, How can we reach them? You say the great bulk of them, almost all of them, belong to the Roman Catholic Church. Very well. Of thirty-eight millions or so, we Protestants do not count one million; it seems very likely we are not 700,000, possibly between 650,000 and 700,000. Then, among those Protestants, how many there are who are Protestants only in name! I do not say that in the Roman Church there are not some true souls and pious souls, but I do say that Romanism as a system is the bane of the country, and it does not hold forth the Lord Jesus Christ as the one Saviour of sinners.

You say to yourself, "How shall we reach this people?" We must begin with the towns, surely! The Apostles showed us how it was done in the beginning, and so it has been done since. Great centres of influence have to be reached as well as small ones, and perhaps we should begin with the great cities, as the Apostles began with Athens, Corinth, Antioch, and Rome. Well, take Paris—how are you going to reach it? You say, "Have you not got your Protestant churches?" Yes, we have a few there doing their work, but what if the people will not step inside a church? What if they do not come in; and when they do come in, what if our forms of worship, perhaps even our forms of speech, hardly suit them? They find it, perhaps, rather stately, or rather cold, or stiff, or hard to understand, and what not!

You say, "Could not one reach those people in some other way?" Not by public meetings in the open air—that is not allowed. What then? When you find it out it is simple enough. Just open shops on the wayside, on the street, and invite the people to come into those shops, large halls, large factories—if you can get them. Let there be some simple talk about the Gospel; let there be some lively singing; let the people feel that they are welcome; that they are free to come in and free to go out; that they may come in just as they are, in everyday clothes. "Ah, yes," you say, "that would be a very fine thing; but who is going to do it?" Mr. McAll has done that, and we go on doing it. That is

THE M'ALL MISSION.

Mr. McAll found a new mode of evangelising, so much so that I remember Mr. Moody using this very word—"We ought to have on the streets of New York McAll Missions." That mode of evangelising is the most sensible that you can think of, and the most practical. We at first thought it a very strange thing. We wondered how it could succeed, but it has succeeded.

And now I must forbear, for I could take up all night in telling you of what has been done. I come to my point. We were encouraged for a long time. People had nothing to say against the origin of the Mission. When Mr. McAll began, the very first handbill he put into the hands of the people had this title—"English friends wish to speak to you about the love of Jesus Christ." That was simple enough, but I do not think we would dare to do that to-day. It would be very unwise. They would go no further than the first words—"English friends." Nothing to do with English friends, nor with the friends of the English! What has come over the temper of the people? Why just this, that there has been for years a concerted movement entirely artificial, but strenuously kept up—there is no doubt about it—by the Jesuits at bottom, proving that we are having some hold at last on our people, that we are not a quantity that can be neglected, that the people are beginning to listen to us.

The Jesuit party do not care so much for the apparent triumph of atheism that for a few years has been blatant, one may say. They know well enough there must come a reaction, and the reaction is all for their benefit, and it is taking place now. But that there should be those who will say to the people, "You need not go back into the bosom of the Romish Church, you may just come to the Lord Jesus Christ, you may have Christ without the priest,"

THAT IS WHAT THEY CANNOT STAND.

They were born, they were created, to withstand the Reformation; we all know that, and we must give them credit for being faithful to their origin and to their purpose. And now they are fighting us everywhere. They have had one campaign in the papers against the Jews; that is going on now. It is a great question. It seems to me that it is somewhat softening down, but it is a most unjust and horrible thing that campaign against the Jews, in France. But I should not very much wonder if, after all, it was not merely a preparation for the other campaign. They gently insinuate that we shall all be put into the same bag and thrown into the same river—Jews, Protestants, all those people are the enemies of France! Those Protestants, they are English! Thus they go on. They say "English" or "German." It was said in our Parliament, "A sword is this Protestantism, the point of which is on the heart of France, while the other end of the sword, the hilt, is in two places, in Berlin and in London."

That is the kind of public opinion they have tried to create, and not without some success. What they have done in Madagascar I will not even allude to. They pretend that they are waging war there against the English. There is no sense in that, if only for this reason, that the English have practically given up Madagascar altogether. But they call every Protestant there a friend of the English and an enemy of France, and I believe their main purpose is to create a similar state of opinion about the Protestants of France. A few days ago one of my daughters-in-law, who is in Algiers, was speaking with an Arab woman. She told her something about the Gospel, and went on to explain what Protestants were, and she said: "You know all Christians are not Roman Catholics—for instance, my husband, Mr. Monod, is a Protestant." And the woman said, "Oh, indeed, is he a Protestant? I thought he was a Frenchman!" That is what they want to get into the minds of the people.

Let me give you a few quotations. Here is a Paris paper with a large circulation. I read you a few lines:—

One knows with what ardour the Protestants of England work at their evangelistic propaganda. Nothing costs too much for that English Protestant propaganda. They operate as charlatans do. They are full of advertisements and announcements, and premiums given to proselytes, full of gifts, full of money. One may say that the Protestant propaganda of England works like a large factory, business house. They have agents, they have commercial travellers and colporteurs, and everywhere through the world they place their merchandise. Protestantism is the great article of exportation of Old England, and this England carries on at the same time the interests of its invading and perfidious policy and the hatred it bears to Roman Catholicism. English Protestant propaganda always covers a conspiracy. Thus the Anglican pastors have given France so much trouble at Madagascar. Thus we find all those madmen armed with Bibles in our colonies, and wherever they go fight against French influence.

It goes on to speak about the McAll Mission, about the mission boat, "Bon Messager." Here is another Parisian paper, which is very well known, and is perhaps the most widely-circulated; it is called *La Libre Parole*—the great Anti-Jewish paper. It speaks about the "Good Messenger," and says:—

On that boat they give conferences that last an hour and a-half. They sing hymns and distribute hymn-books printed at Paisley, in Scotland. They make great efforts to organise meetings for children, but our *gamins*, who are more patriotic than our Prime Minister, refuse to go. The question is, Where does the money come from? To that question the preachers first replied evasively, but finally they declared that they work for an English society called "McAll," and at the head of the English McAll Mission is they say, Miss Scott [I wish you would give me her address!] who disposes of immense sums of money...Imagine French Roman Catholic missionaries going to England and trying to convert little Englishmen to Popery! [Well, imagine! it is not difficult to imagine!] The least that could happen would be that they would be immediately arrested and perhaps thrown into the river. Not a doubt about that! Our Roman priests may found colleges in England, but on the formal condition, which is signified to them when they land, that they will never receive an English pupil.

How well informed that gentleman appears to be! Well, there it is, and that kind of stuff goes down with the people, and creates a very dangerous state of things for us. Here is another quotation from a local paper—a very interesting paper—which is called *The Cross*. They publish it in Paris, but they have a special edition for almost every department of France with some local news, and it has a very large circulation. It costs only a halfpenny. From the place where the McAll boat was lately, a man writes that he has gone to see the boat, and has seen a good many things. He saw this text on the wall, "Here we preach Christ crucified." He saw a sort of little pulpit, he saw an harmonium, he saw a box of books, and he saw photographic apparatus—a kodak, or something a little larger perhaps. He can't get over that. He says:—

What was that photographic apparatus for? That is what I want to know. Do they want to take a likeness of the Most High? What do they want that for? Shall we let those strangers go up and down our rivers and visit our valleys? If we went into the hold of the boat perhaps we might find some things that would be very dangerous to us in case France was invaded by strange soldiers.

Then here is a nice little sentence for you. One man was arrested under suspicion of being a German spy. This is the last sentence of the article.

A spy will put on every kind of skin and take every kind of shape. One of them pretends that he is studying the architecture at one of our cathedrals, while another says he is preaching Protestantism. The one is just as bad as the other, and they work hand in hand.

Let me give you one quotation on the other side. Perhaps the best known of our French journalists is M. Sarcy, who has been writing *chroniques* in a number of papers for the last forty years. He happened to be near the boat, and a friend who had been rather interested in it told him he should go and see it. He went—it was rather a misty Scotch-like Sunday and he could not go anywhere else—and was rather pleased with what he saw. The pastor, he says, "came to us with open hand. He has not that grave and stiff air that one often remarks among pastors; he is smiling and affable; and he told me that the work was called 'the popular evangel.'" He adds that the pastor put the Gospel before him very plainly. Well that man who makes no confession of religion but rather a confession of having none, was very much interested, and went the length of saying, "You may inscribe me as one of your subscribers; you are doing a good work." Now, this is encouraging, and, after all, the state of opinion they are trying to create is not so bad as it seems, because the people have common-sense. They will finally see where the opposition come from and what its manifest object is, and there may be—perhaps there is beginning to be—some little reaction in our favour. So that I would say to you, friends of the McAll Mission, if you have helped us so far, now is the time to help more.

It is the McAll Mission. We have not started it. We have not said we were strong enough to do that. But God has put it into your hearts to do it. You have begun it and now carry it on. We are willing to give ourselves, we are willing to work, but we ask you most earnestly to look upon the importance of the work at the present time, and if you have helped somewhat hitherto, help us henceforth yet much more.

May I remind you that the work has special claims on Scotland. Who was the best friend of the work in Great Britain if not Dr. Horatius Bonar? You have his writings on the Mission. If you have them not, get them and read them. You have not forgotten that his son-in-law, Rev. Theophilus Dodds, gave his life in the service of that Mission. You have not forgotten that the successor of Mr. McAll, the president-director of the Mission, Mr. Greig, of Edinburgh, is Scotch of the Scotch. If ever there was an energetic Christian and an able man, and a man who is heart and soul in the work, and who, I happen to know, has refused more than one call to some position that might have been more to his comfort, for the sake of the French people, it is that same Mr. Greig. Rejoice his heart and strengthen his hands by helping him largely, and as you help by your gifts help also and still more largely by your prayers.

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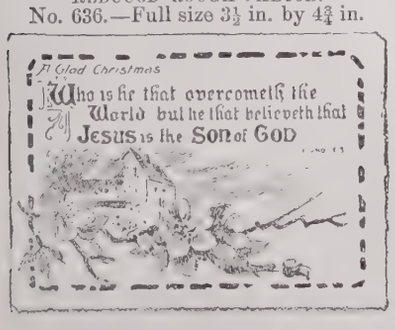

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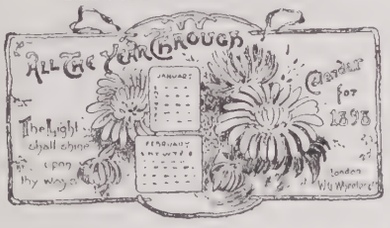
No.  609.

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THE SPIRIT OF BURNING.

By Alexander Maclaren, D.D.*

If we take this symbol of fire as expressive of the operations of the Divine Spirit it may suggest to us some thoughts as to what He does for human nature, and what He is willing to do for us all. Let me try to work out briefly the force of this symbolical representation.

Fire gives life. That seems a paradox, but put your hands or your lips on the cheek of the beloved corpse and you know the shock of icy coldness. Put them on the living flesh that holds the spirit that you love, and you know the electric glow of warmth. Heat is life; death is cold. Though there is a fire that destroys, there is a warmth that vivifies.

I believe that modern Evangelicalism has to a large extent failed in "prophesying according to the proportion of faith," in that it has fixed its gaze too exclusively on forgiveness and acceptance, and the escape from the penal consequences of sin, as being the gifts of Christ to the world and as making up the notion of Christ's salvation, and has not sufficiently given weight and proportionate prominence to the thought that these gifts are but the preliminaries to the true, central, deepest gift which Christ has to bestow, according to his own great words: "I am come that they might have life." It is the gift of life which the wholesome mysticism of Christianity insists upon as the highest that He can give. Do not go away with the notion that it is a metaphor, or a piece of rhetorical embellishment of some simple fact. The centre of Christ's work for man is that He breathes into the dead spirit—dead because it lives in self—the germ of a new nature, and imparts a spiritual life, without which we are dead while we live.

THIS FIRE KINDLES MEN'S LOVE.

It was a strange new thing when Christ came into the world, for men to love God. Judaism had very partially grasped the idea. The selectest of the psalmists had glimpses of it, but for the nation at large there was no emotion in their religion, no warmth of feeling in their prayers, no love to God in their hearts. Christ came, and everything became different. Men poured out the treasures of their hearts like water at his feet, and felt that He, and He only, was the adequate object of all their emotions, and that all were glorified and ennobled when they were fixed on Him.

Religion is worth nothing unless it is warm. There is nothing more irrational than that people should, as a great many of us do, believe in a way the truths of Christianity and feel next door to nothing about them. Its truths are so solemn, so certain, so tremendous that not to be stirred to the very depths of our being by them, and yet to believe them, or say we do, is sheer insanity... A fire and a furnace—does that describe this church? An ice-house would be a better illustration of the facts in a great many cases.

Again, fire cleanses by kindling. John's water baptism washed the outside. There is a better way of making things clean than that. Fire purifies, either by melting down the obstinate ore and bringing the scum up to the top, from whence it may be skimmed, leaving the residue clear; or it cleanses by dissipating the cause of the foulness, and as it passes off the stain melts from the surface of the disfigured clay. The great glory of the Gospel is to cleanse men's hearts by raising their temperature, making them pure because they are made warm, and that separates them from their evils. It is slow work to take mallet and chisel, and try to chip off the rust, speck by speck, from a row of railings, or to punch the specks of iron ore out of the iron-stone. Pitch the whole thing into the furnace, and the work will be done; which, being translated, is—the true way for man to be purged of his weakness, his meannesses, his lusts, his sins, is to submit himself to the cleansing fire of the Divine Spirit.

* From The Victor's Crowns and Other Sermons. By Alexander Maclaren, D.D. (5s. *Christian Commonwealth Publishing Company.*) These are grand discourses; marked by expository insight, Evangelical warmth and practical grip. The first seven deal with the rewards promised in the opening chapters of Revelation to the overcomers in life; the others are selected from the Doctor's utterances in his weekly pulpit ministry. The sermon from which we give an extract is on the baptism of the Holy Ghost (Matt. iii. 11). May our good brother be spared to preach and publish many such volumes.

Missions and Social Progress.*

In his new work on foreign missions Dr. Dennis contributes a very valuable handbook to the literature of the subject. If in this declining decade of the nineteenth century any new *apologia* of missions were needed, then Dr. Dennis may be said to have supplied the lack. It seems to us that, from the standpoint he has taken, nothing could be more forceful or convincing than this calm, dispassionate study of the sociological aspect of the work of Christian evangelisation all the world over. It is one which appeals to all man-loving, unprejudiced minds, and from a basis other than that which is ordinarily taken.

Dr. Dennis makes it manifest throughout that, with him, *first* things *are* first. His conceptions of revealed truth are clear and Scriptural, and with the primary object of Christian missions he is profoundly in sympathy. But the main object he has before him in these volumes is to prove, by incontestable facts and arguments, that even "for the life that now is," as well as for "that which is to come," the Gospel of Christ is the one and only sufficient and satisfying basis: that there can be no real social progress or evolution apart from it.

> Secular education, apart from Christian truth, does not hold the secret of social regeneration. Material civilization, as exemplified in temporal prosperity, artistic luxury, and commercial prosperity, cannot guarantee the moral transformation of non-Christian society. State legislation in and by itself, apart from Christianised public sentiment, is not an effective instrument of social righteousness...Christianity is the supreme gift of God to human society (p. 352).

In these few concise sentences is summed up a good deal of the main argument of the lectures. To the establishment of this argument earlier in the volume the author brings a convincing mass of evidence, gathered at first hand from reliable sources in many lands, including the latest personal testimonies of about 300 living missionaries in connection with nearly all the recognised Protestant societies and agencies. Dr. Dennis contends that—

> Christianity alone provides an adequate method of deliverance from sin and its penalty. But sin is a social curse as well as an individual offence, and only sin-freed souls can constitute a perfected society. A society of saved individuals is potentially a saved society...Christ Himself thus becomes the sin-bearer. He removes the crushing burden of conscious guilt. If that be not lifted, the true religious life of humanity is paralysed, and society is morally helpless. Every ethnic religion has stumbled just here (p. 409).

It will be seen from these brief extracts how simple and lucid is the reasoning, and at the same time how suggestive and forceful. Amongst other fatal flaws in the system, Dr. Dennis finds in the scandalous lives of many religious leaders in heathendom one great secret of their failure to uplift the people they profess to guide. By his quotations from Buddhist writings he has made the priests stand self-condemned.

The burning social evils of non-Christian lands are powerfully depicted. We may not suppose that the sorrows of women have become, in any sense, a thing of the past, because of the advance of civilisation and education. Dr. Dennis, writing of woman as she is to-day, says:—

> She is still regarded, as of old, in a non-Christian environment, as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden,—at once the touchstone and stumbling-block of human systems, the sign and shame of the non-Christian world (p. 194).

Strong as these words are, they actually seem weak as an expression of the facts adduced in evidence of their truth. In all the evils of which woman's degradation is but one, it is indisputably shown that the Gospel is the only true panacea.

Clearly the crying need is that the nations should be set free from their bondage by a knowledge of the truth, and by an enthronement of the Christ of God in human hearts. It is with the entrance of Christianity that real success and deliverance must ever be associated.

Those who have had experience of the patient toil required for the authentication and collation of a mass of information of any kind, and especially of a literary kind, will the more intelligently appreciate the labour which this volume represents; but from all lovers of Christian missions, and such as are exercised by social problems, we bespeak for it a hearty welcome and a prayerful perusal. The book is profusely illustrated throughout, and many of the pictures are of exceptional interest.

* Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By Rev. James S. Dennis, D.D. In 2 vols. (Vol. I., 10s. 6d. *Oliphant, Anderson & Ferrier.*)

Communism of the Sixteenth Century.

It is beyond question that the Communists of the sixteenth century were largely misunderstood by the ruling classes of their time, and were also most unfortunate in their first historians. As ordinarily told, the story of the Enthusiasts of Zwickau and the Anabaptists of Münster is neither cogent in itself nor consistent with outstanding facts of history. Every now and then, however, fresh light has been forthcoming on points that have presented special difficulty; and if there are to-day some who continue to execrate the very name of these and other heretical Communists, there are others whose conclusions are more lenient, and, indeed, some in whose eyes these people stand for personal worth and social good order.

This is the position maintained (we cannot always be assured as to adequate grounds) by Karl Kautsky, whose latest work, Communism in Central Europe in the Time of the Reformation (16s. *T. Fisher Unwin*), has been translated into vigorous English by J. L. and E. G. Mulliken. After a general description of

COMMUNISTIC PRINCIPLES AND USAGES,

the author tells the story of the Taborites of Bohemia and the Hussite revolution; and then gives an account of their successors, in some respects very different in character, the Bohemian Brethren. The author shows himself possessed of great discrimination in the use of the materials at disposal. To still greater purpose does he exercise this spirit in the story of the German Reformation and Thomas Münzer, with the memorable incident of the Peasant War; but when, in the second half of the book, he writes on the Anabaptists, he is quite bold in his criticism, alike as to the sources of information, and to generally-received statements passing under the style of "facts." What with the cruelties to which these people were subjected, it would not be surprising if they took up like practices. As to the horrible immoralities that were charged against them a century ago, they have been shown to be largely exaggerated, and in many details false.

If the people were not what they should have been, assuredly their "orthodox" contemporaries set them no superior example. One thing is made abundantly clear by our author, and that is that the Moravian Anabaptists were prudent and intelligent, sincere and industrious, and succeeded in gaining the good word of their most pronounced enemies. Their uttered statement was declared to be as good as the solemn oath of their neighbours.

The Communistic movement occupies an important place in mediæval history, and in its various forms and developments has special importance to all who are interested in the social problems of to-day. Our author regards modern socialism as a new expression of the same spirit. Further inquiry will show whether he is justified in some of his interpretations of history. He has certainly produced a work which will be valued by historical inquirers and students of social progress.

Dr. Watson's Latest Book.*

If Time be a healer, Trouble is a reconciler. How many lives sundered by differences have found common cause in the presence of a great sorrow. Man is born to trouble, and fellow-feeling makes us wondrous kind. Many there are, and ourselves among them, with whom in doctrinal matters some of Dr. Watson's works are hopelessly at variance. But in the region entered by this, his latest book, such will find a sympathetic chord vibrating alike through his heart and theirs. It carries them out of the realm of controversy into that of comfort. Of all the ills that flesh is heir to, none distress more keenly the souls of men than the perplexities of Providence. What? How? Why? are ever on our lips—echoes of the dreary doubts which ever and anon come to us all. With some of these Dr. Watson sets himself to deal. The ground may be slippery, the ice thin, but his foothold is sure, for he rests upon the infallible righteousness and love of God, and of his Son, Jesus Christ.

The first chapter introduces us in general terms to the use and purpose of the clay in the Eternal Potter's hands; those which follow treat of such specific experiences as go to make or mar the lives of men — broken homes, loss of goods, vexatious children, obscurity, perplexing providences, the world-sorrow, personal suffering, and others—hard problems which who shall solve, intricate mazes to which who has found the guiding thread?

Before trying to find reasons for the Divine action, it is always well to remind ourselves how little we know about anything and how very unlikely it is that we should know much more till we get the afterlook. We are the victims of the present and the imperfect, seeing only processes, not ends, understanding only a part, not the whole. We should never have imagined this fair earth had it been given to us to see fire and water labouring like blind and chaotic forces at its making, and it is at least as impossible to anticipate what gracious products of human character may result from what seems in our day the confused and senseless agonies of life. We see the carving of the stone with the dust and broken splinters, the wrong side of the web with its tangle of thread, the molten metal poured from crucible to crucible. Each generation lives amid the machinery which is making souls; and the individual must be patient when he fails to understand its whirling wheels and sharp-edged tools.

The sorrow occasioned by the loss of little children is treated from a threefold aspect—if taken, were they not first given? have they not left fadeless memories which their parents would not now consent to have never known? have they not been "taken from the evil to come"?

Is it not good that some of our race should have but one chapter in their short lives here; is it to be desired that all should have page upon page that none but God must see, that nothing but Christ's blood can cleanse?

How many can draw from the resources of their own experience an answering note to this?—

People who are strong and busy and successful and glad, are apt to take shallow and trifling views of life. Life is but a pleasant day, a pastoral, with song and dancing. By-and-by one blind after another is drawn down, till the light grows grey and sombre, and the Christ upon his Cross looks out from the shadow.

Of the uses of obscurity, with all its disappointments and shattered hopes, we read—

After all, the greatest affair in life is the creation of character, and this can be accomplished as well in a cottage as in a palace. Finer webs with more lasting and richer colour are wrought in poor Eastern huts than in the huge sounding manufactories whose black smoke trails across the sky.

The attention of young people may be called to a serious fact thus truthfully stated:—

Very few people indeed begin their religious life with an open mind, going out each one to find the new world for himself, and possessing it in his own right...But it is well to remember that the title to a hereditary creed is very precarious, and that our security may be roughly shaken. A single sentence in a strange book has roused the critical faculty and left the soul without a spiritual roof over its head..Surely it is good to learn that the object of faith is not the Bible, nor creeds, nor ourselves, nor our neighbours, but God Himself, and Jesus his Son. It is not the Bible which proves Jesus, but Jesus that proves the Bible...It is excellent to say, "God of my Fathers"...it is best to say "my God."

Here is another bit for young readers, especially those who are inclined to be wild or thoughtless:—

One would like to suggest to them how much their parents' life depends on their conduct. If young people could only put themselves in their parents' place wonderful things would follow...Some thoughtless, selfish girl might deny herself whims and pleasures to bring satisfaction to her people. Some young man might bear himself with a little more humility, and even condescend to give occasional information about his movements if he had any idea of his father's feelings on certain occasions. It does not occur to them that although they consider themselves independent of the old folks, the old folks are continually, pathetically dependent on them for what is more than living, or rather, what is the heart of all living—for love.

That there are expressions here and there in the book which we do not like, may be freely admitted —unguarded some, purposeful others; but they are few and far between, and none of them vital. Are we wrong in fancying we discern a personal touch in the chapter on "The Veiling of the Soul," wherein the author shows how little one man understands or rightly estimates his neighbour?—

Every one of us is liable to be misunderstood and to suffer injustice. When one remembers how hard it is to understand himself...it is not wonderful that one should be misunderstood by other people...Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people.

On the other hand, equal care should be taken that we give no occasion for being misunderstood.

Perhaps the most striking chapter in the book is "The Defeats of the Soul," for here man meets with his neighbour on the common ground of human frailty and proneness to sin. The picture is a terrible one, all too faithfully drawn. How refreshing, then, to read—

Frequent disasters to the soul deliver us from shallow views of religion, and convince us that for our security we need *more than an example*. No power can be of much avail that does not act from within and reinforce us in the crises of temptation. What one longs for is a second alliance—this time with a Saviour...It is at this point many people have turned to Jesus and made trial of Him for the first time.

The same thought is carried further in a succeeding chapter, thus—

A white marble Christ had not touched the human heart, nor loosed the bands of sin. It is the Crucified, in the unutterable pathos of his Passion and Death, who has overcome and gotten unto Himself the victory.

And again in "The World-Sorrow"—

[God] comes through Jesus his Son into the midst of the battle and Himself receives its most cruel wounds, when down the ages He is touched by the feeling of our infirmities, and in the midst of the Throne there is a Lamb as He once was slain.

One other thought from the same chapter:—

This fact of world-suffering is perhaps our darkest problem, and it cannot be faced without touching another and earlier. Something goes before suffering, and that is SIN; and it is amazing we make so much of the one and think so little of the other. It is therefore missing the mark to conclude that this world is misgoverned, unless one be sure that the Government has been obeyed, and as a matter of fact we know very well that the opposite has been the case.

In conclusion, then, after reading carefully this eminently practical and useful book, we wish heartily that we could erase from our minds the impressions caused by some of Dr. Watson's former works. We can only hope that if the purer metal now given to the world is the result of the refining fire of criticism through which his earlier work has passed, the dross may not appear again.

*The Potter's Wheel. By Rev. John Watson, D.D. (3s. 6d. *Hodder & Stoughton.*)

[1028]

Is My Bible True?

This is a question that arises in the minds of many, and not in every case to be laid to rest by an answer founded on adequate and convincing information. Some are, unfortunately, content to allow the question to remain unanswered, with the result that their minds are haunted by doubts and distressed by sad misgivings. To know whence we got our Bible is a great step towards settling intellectual difficulties; not until then are many able to say:—The book has come to us from men whom God inspired to write its pages and compile it as a whole; therefore it is, like to its great Author, "faithful and true," may be relied upon to the uttermost of its promises, and must be followed to the entire extent of its abiding injunctions.

In view of these serious considerations, many will welcome a plain and forcible statement of historic grounds of our confidence in the Scriptures from the pen of Rev. Charles Leach, D.D., entitled "Is My Bible True? Where Did We Get It?" (2s. 6d. and 3s. 6d. *Morgan & Scott.*) In some measure this volume was anticipated by a series of articles in our pages, which we have reason to know were found very helpful by many readers. In response to the urgently-expressed desire of many, Dr. Leach has enlarged and revised the whole, so that in the course of eighteen chapters the reader is supplied with outlines of the antiquities of the Old and New Testaments as to MSS. and versions, also with a brief narrative of the various editions of our English Bible during the past thousand years and more.

In addition to a portrait of Dr. Leach, the book has illustrations depicting historic scenes, also affording some idea of the original MSS. and of famous versions. The author has long been known as a preacher to the people: this book shows him to be a writer for them also, the style being always clear and expressive. Many will read the book to great profit, and it should not be overlooked among works specially suited for presentation to inquiring young people.

Dr. Beet on "The Last Things."

In a very definite sense, all subjects which come within the scope of Divine revelation and instruction are of grave and solemn importance. But if the life that now is has a grave import, what must be said of the life that is to come? If salvation, as a past accomplishment by Christ and a present enjoyment by his disciples, demands our solemn thought in what frame of mind should we think on "the last things," including the second coming of Christ, with issues of glory or wrath, the reward of holiness and the punishment of sin? The fact that these subjects are included in Divine revelation has not secured them from misrepresentation; but this is not so noteworthy as the fact that even among the most loyal servants of Christ and the strongest defenders of God's Word written, there has been difference of judgment regarding the life of glory as well as the doom of sin.

Some who are of one mind in the interpretation of the words of woe are divided in mind as to what will constitute "the glory to be revealed"; others who have no controversy as to Paradise, the beatific vision, the new heaven and new earth, are divided as to the nature and duration of the punishment which God's Word pronounces to await those who reject Christ and his mercy.

The most recent work on this great subject is by Dr. Joseph Agar Beet,* Professor in the Wesleyan College, Richmond, and widely known as the author of commentaries on the Pauline Epistles, and other theological works. Embodying the careful research and thought of thirty years, the volume leads the reader by processes of induction to an understanding of the various terms employed by the New Testament writers, first regarding the Second Coming of Christ, and then as to the future punishment of sin. Finally, there is a lecture on the eternal glory, and a series of appendixes on the literature of the main subjects of the book. As to the Return, though rejecting the premillennial view as it is generally stated, Dr. Beet unfolds no vague post-millennial theory. This is made clear in the following passage:—

In Christ and by his return from heaven to earth will be accomplished fully the purpose for which the world and man were created. Its orderly accomplishment was disturbed by sin; and this disturbance could be removed only by the suffering and death of the Incarnate Son, Himself the Agent of creation. A pledge of the accomplishment was given in the resurrection, ascension, and enthronement of the Crucified. His return to earth will bring the full realisation of the entire purpose of God.

Not the death of the body, which is a penalty of sin and a victory of the powers of darkness, but the return of Christ in bodily form to reign over his faithful ones, their own bodies rescued from death and the grave, is the aim and goal of our exultant hope. For that return his early followers eagerly waited. And their eager hope suggested that perhaps they might hear his voice and see his face without passing under the dark shadow of death. That expectation was not fulfilled. And we cannot share it. But, long as the time seems, that day will come... Many reasons suggest that, though not close at hand, it cannot be very long delayed. Doubtless we shall lay us down for our last sleep. But in our sleep we shall dream of Him, and be with Him. And when the morning dawns we shall wake up in the splendour of the rising Sun.

Regarding the punishment of sin, the author's inquiries are conscientiously conducted. In a chapter summing up his studies, he says:—

The various writers of the New Testament describe the punishment to be inflicted on the great day as ruin, utter and hopeless and final. The Synoptist Gospels also represented Christ as teaching, and the Book of Revelation teaches in plain and awful language, that the lost will suffer acute and continuous pain...Consciousness o fendless and glorious life forfeited through our own inexcusable folly and sin involves remorse and mental anguish beyond conception. Even in human life on earth, remorse has often been more terrible than bodily suffering...Of this acute suffering of the lost, the writers of the New Testament see no end; nor do they teach anything which logically implies, or even suggests, that it will ever end. On the other hand, they do not go so far as expressly and indisputably to assert the endless permanence of these ruined and wretched ones, and the consequent endlessness of their torment. The curtain is raised for a moment, revealing the anguish of the lost; and then falls, hiding them from our view.

Dr. Beet exposes the unscriptural character of the various Universalist theories. He points out the difficulties attending views that are inconsistent with God's moral government, and he obviously

*The Last Things. By Joseph Agar Beet, D.D. (6s. *Hodder & Stoughton.*)

guards against any theory that might exhibit sin as an eternal element in God's universe. He has given his views without reserve, and in the clearest language, and he submits them, as a small contribution to Christian theology, for correction or addition, "to the arbitrament of the Book of God, as read by the servants of Christ, under guidance of the Holy Spirit."

Francis of Assisi.*

There is a perennial interest in the lives of those who, in days of dense darkness and small privilege, walked in the light and witnessed with boldness for God and righteousness. Scanning the centuries we are impressed on the one hand with the spiritual greatness of some who had no open quarrel with the corrupt Church of their time, and on the other hand with the undoubted sanctity of others whose names for quite obvious reasons have not been recorded in the Catholic calendar of saints. In these categories we meet with such different men as Savonarola and Bernard of Clairvaux, as Fra Paolo Sarpi and Francis of Assisi. All interpretations of the lives of such worthies have peculiar charm and real value.

During recent years there has been no lack of literature on the life and work of St. Francis, and a volume of lectures in large sympathy with the subject, by a High Anglican, is fully worthy of attention. In the short preface to his handsome book Canon Knox Little tells us that the subject has interested him for many years, and that he has studied everything, mediæval or modern, which has come within his reach relating to it. There is criticism for Popes and their deeds, also for some ecclesiastical institutions, but St. Francis towers above all these for his faith in God and loving loyalty to Christ. After St. Paul (in our author's view) comes St. Francis, who by the closest possible following of Christ achieved what no man before or since has achieved!

The compassion of Francis for the lepers and his pity for the poor are admirably outlined, and the success of the movement which he led is found in the saint's unique character, prudence, self-sacrifice, courage, love, and holiness. Describing the inception of the work, the Canon says:—

> There can be no way of advancing God's truth except God's way; it must be carried to hearts and consciences by the loving teachings of those who are full of faith. It was this that was felt so deeply by such men as St. Francis. Around him he found a world full of sorrow, wretchedness, and sin. He saw society dislocated by all sorts of terrible forces. He was not the man to discuss whether this came from the Crusades or from the feudal system, or, indeed, from what second cause it came. He was one of those noble and simple natures which gain their highest gifts of genius by receiving the wisdom which cometh from above. He loved God, and he loved God's world because it was God's world, and he therefore loved everything in it—the birds, the beasts, the fishes, the winds, the clouds, the showers—because God had so ordained them. He loved his fellow-men, both because they were his fellow-men and also because the Lord, who had loved him so, and whom he so loved, was one with them in His humanity, and willing to die for them on the cross. He never dreamt of systems of persecution or systems of government; his first and clear thought was to be, to the utmost of his power, like his Master. He felt that example was better than precept, and that precept would tell if example supported it.

This life of St. Francis has many charming passages. In dealing with the sources of information Canon Knox Little is but slightly critical. He allows the tale of the stigmata, and regards those marks as miraculous in origin, a witness to the saints's sanctity. As would be supposed, the Canon has small patience with the sects of the time of Francis, the Paulicians, Albigenses, and Cathari; in other matters he is wanting in depth of view, as for instance in his treatment of the celebrated Indulgence of the Portiuncula, at back of which there is a profound theological question as well as obvious ecclesiastical considerations.

A Christian Scientist.

Shortly after the death of Professor Babington, we gave in our columns a sketch of his life and work, accompanied by a portrait. Considerable interest was evinced in the career of one who combined large scientific attainments and activities with Christian faith held in its simplicity and with vigour. We welcome now a memorial volume* giving the story of his career, with reminiscences, journal extracts and notes, and scientific correspondence.

In Cambridge, Professor Babington's name was a synonym for Botany; in a wider world it was associated with acts of Christian generosity on an extensive scale. Sympathy with home agencies for the spread of the Gospel and the expression of philanthropy was combined with a deep interest in foreign missions in many lands. Professor J. E. B. Mayor writes a brief memoir, and several intimate friends contribute reminiscences. The journal will be specially attractive to those who knew the man; it reflects the ceaseless varied tastes and industry of the Professor, and outlines botanising tours and excursions in all the three kingdoms. Students of Botany will find much to entertain and instruct them in the correspondence, the details of which are made accessible for reference by admirable indexes.

Twelve Empire Builders.†

Dr. George Smith's biographical works give him a high place among the teachers of the age. Generally speaking, India is his subject, and a great subject it is; in particular, he has "realised" to the reading public some of the noblest of lives, including Carey and Martyn, Heber and Duff, Wilson and Hislop. As he has been intimate with great missionaries, so also he has numbered among his acquaintances the empire builders of our great Eastern Dependency, and of them he writes in his new book with remarkable fulness of knowledge and patriotic sympathy.

We have read this work with deep interest, and have been impressed from first to last with the eminently religious character of the men who have held high position in India, also with the noble contribution of Presbyterian Scotland and Ireland to the forces of Imperial progress and achievement. A list of the sketches will afford some idea of the scope of the book. Charles Grant, first and greatest of Indian philanthropists; Sir Henry Lawrence, provisional Governor-General; Lord Lawrence, saviour of India in the great revolt; Sir James Outram, the Bayard of India; Sir Donald McLeod, lover of the people; Sir H. M. Durand, soldier-statesman; Lieut.-Gen. Colin Mackenzie, last of the East India Company's Puritan soldiers; Sir Herbert B. Edwardes, a knight of the Faith; John Clark Marshman, historian and journalist; Sir H. S. Maine, jurist and legislator; Sir Henry Ramsay, the "king" of Kumaon; and Sir Charles U. Aitchison, student and foreign minister.

These are men who through faith subdued kingdoms and wrought righteousness; and the story of their lives and work is soundly instructive as well as deeply interesting. Among the many questions touched upon and illustrated, mention may be made of the famines and wars, of mission effort and press development, of the advance of rule and the establishment of Christianity. This book is a grand record of the age of the giants in Indian administration, and those who now occupy the high places of the field will do well to make themselves familiar with its pages and learn by head and heart how the empire was won and saved, secured and built up, in spite of tremendous opposition and innumerable difficulties.

This book is specially suited for presentation to the young civil servants and officers who year by year proceed to India; it will show them that loyalty to Jesus Christ made the Twelve Statesmen what they were.

* St. Francis of Assisi: His Times and Work. Lectures delivered in substance in the Ladye Chapel of Worcester Cathedral in the Lent of 1896. By W. J. Knox Little, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross (10s. 6d. *Isbister & Co.*)

* Memorial, Journal, and Botanical Correspondence of Charles Cardale Babington, M.A., F.R.S., &c., Professor of Botany in the University of Cambridge. (10s. 6d. nett. *Macmillan & Bowes, Cambridge.*)

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Our Churches ; Why we Belong to Them.

There is interest if not profit in the study of denominational distinctions. In a recent volume* of essays these distinctions are stated with general precision, although not with authority. The term "Church" is used in the sense of communion or denomination, and the principal sections of British Protestantism are included in the survey. Though decidedly Protestant in constitution, the Church of England is, sad to say, far from Protestant in its ministry, so it has two exponents, Canon Knox Little representing the High, and Prebendary Webb-Peploe the Evangelical section.

These two essays furnish, at a glance, material for an interesting study of contrasts. The latter answers the question "What do we understand by the Church of England as Established by Law?" The former, however, repudiates the designation, and by a verbal quibble declares that the Church "helped to 'establish' the State." The Evangelical has read history, with its record of the Reformation, marking a break, sudden and complete, in ecclesiastical continuity in our land. The High Anglican, as he looks back upon Church history, is unobservant of any shock or catastrophe: with him one characteristic of the Church is "the constant instinct of reformation," and "from the seventh to the nineteenth century, she has ever, from time to time, been reforming herself!"

Canon Knox Little is generous in his sentiments towards other communions, but his general view is altogether one-sided. Mr. Webb-Peploe's essay is more comprehensive and true to history; faithful in asserting Protestant principles, and strong in opposition to Romish doctrine and practice; he is, moreover, equally generous in his views of those who dissent from the Church of England. He thinks it is idle to expect "corporate reunion" between Churchmen and the Free Churches in this generation, but he holds that Christian men of all churches should—

(1) forbear one another in love where they must disagree; (2) meet wherever possible upon the common grounds of doctrine and practice—as is now done at Keswick and other Conventions for the deepening of the spiritual life; and (3), vie with one another in this single point, viz., who shall do most for the glory of God by winning souls to eternal life through our Lord Jesus Christ.

The other essays are by no means uniform in structure or interest. Dr. R. F. Horton, representing Congregationalism, speaks first of the idea, secondly of the organisation. He defines the system as undenominational, a Church from which there are no dissenters.

If the conditions are fulfilled which secure Christ in their midst, if the Christian spirit is there, and the Christian fruits are produced, we may fully and freely recognise the notes of the true Church—*ubi Christus, ibi Ecclesia.*

Corporate reunion is not, in Dr. Horton's view, desirable, but practical reunion, a oneness in the Spirit of God, is feasible, and in a measure realised.

Dr. R. Glover, representing the Baptists, defines the distinctive views of that denomination, and presents a historical outline as to the people and their principles. The paper is modest and instructive. When speaking on "close communionism," Dr. Glover remarks that it is almost as universal as Christendom; there is not so much significance in a large section of the Baptists holding the view that only the baptized should communicate, as there is in the large proportion who differ from Christendom on the point, and regard the Lord's Table as free to all believers in Christ, whether baptized or not.

The paper on the Wesleyan Methodist Church, by Rev. John Telford, B.A., is largely historical and descriptive; and that on the Society of Friends, by Thomas Hodgkin, D.C.L., Ph.D., is also deeply interesting, and in part critical as to the writings of Barclay. Other contributors are: Professor John Herkless, on the Established Church of Scotland; Dr. W. Ross Taylor, on the Free Church of Scotland; and Dr. A. R. Macewen, on the United Presbyterian Church. These are capital historical sketches, which will help many English readers to realise the ecclesiastical situation on the other side of the Tweed. Finally, there is an account of an organisation whose operations have been so much blessed in the Principality—the Welsh Calvinistic Church, by Principal T. C. Edwards and Rev. John Owen. Taken as a whole, these essays will promote good understanding rather than foster old prejudices. Assuredly the pages supply answers to many interesting denominational questions.

* Our Churches; and Why we Belong to Them. By Various Writers. (6s. *Service & Paton.*)

English Church History.*

Canon Overton's two volumes are the latest contribution to a series—*The National Churches*—which has already attracted considerable attention. Undoubtedly, our author possesses in a large degree the qualifications of the true historian. He has gathered and garnered an immense amount of information, and with a scrupulous fairness and candour, tells us, in many cases, as he goes along, how much, or how little, he has been able to verify and establish the facts, theories, and opinions woven into his story, which dates back to the very early ages after Christ.

To a remarkable extent Canon Overton is content to chronicle *events*, without obtruding his own personal preferences and prejudices. There is a bias, of course, but the ordinary reader may search long before he discovers it. Historic persons belonging to all sections of the Church are sketched in miniature with an evident truthfulness which admits of no party-colouring, and which helps to make the work, incidentally, a really reliable History of England, though from the ecclesiastical standpoint only.

For Cromwell and the Puritans Canon Overton has no harsh words; of men like Wesley, Whitefield, and their spiritual compeers, he writes calmly, respectfully, and even appreciatively, acknowledging, too, that the early Methodist movement was, "beyond all comparison, the most important movement connected with the Church in the reigns of the first two Georges." There is not, however, any satisfactory recognition of other Christian bodies, as such.

As already intimated, Canon Overton enters upon the debatable ground of the antiquity of the British Church, as distinguished—if we understand aright—from the Church of England. Freely admitting the slender foundation upon which the supposition rests, he nevertheless briefly considers the probabilities, or rather the improbabilities, of the Apostle Paul having visited our shores, as some maintain that he did, or at any rate *may have* done. With the history of King Lucius of the second century, a personage who seems to have fascination at the present time for some learned antiquarians, he makes short work:—

King Lucius, if ever there was such a king, could have had but a very limited sway, probably only a part of what was afterwards called Surrey and Sussex, for Britain was under the rule of a number of petty princes.

For the Celtic Saints, such as St. Chad, St. Aidan, and others, he has more to say, but there are ominous gaps, as Canon Overton points out, in the chain of historic evidence.

The conception of the Church, as here considered, is—and avowedly so—almost exclusively earthly and political — or, as Canon Overton would express it, "National." Consistently with his own standpoint the work is, upon the whole, remarkably well done, although we by no means accept as "proven" all the conclusions arrived at. It seems to us that more than is just is claimed for the Church of England as her share in the formation of such societies as the British and Foreign Bible Society, the London Missionary Society, the Religious Tract Society, and other great organisations. No history of any Church can be complete and satisfying which takes so little account of its *spiritual* history, and which is silent with regard to the wider aspect of that true *Ecclesia* which Christ has purchased with his own Blood.

* The Church in England. By John Henry Overton, D.D., Rector of Epworth and Canon of Lincoln. In Two Volumes. (12s. *Gardner, Darton & Co.*)

The Silence of God.*

In his latest book Dr. Anderson speaks of a silent heaven as the greatest mystery of our existence. Considering "all the oppressions that are done under the sun," the tears and woes; and having in mind the massacre and murder that are now and then meted out to those who stand for God and his truth, we are tempted to ask, "Doth God know? And is there knowledge in the Most High?" Scripture talks of mercy and righteousness, and declares that all power in heaven and in earth has been given to Christ, Son of God and Son of Man; but while Jewish history teems with miracles by which God showed his presence and power, "yet we are confronted by the astounding fact that from the days of the Apostles to the present hour the history of Christendom will be searched in vain for the record of a single public event to compel belief that there is a God at all!"

In the course of a discussion on the miraculous, Dr. Anderson denies the popular view that Christianity was received in the world on the authority of miracles. On the contrary, he holds that Christ wrought miracles out of a benevolent purpose rather than to silence unbelief (Matt. xiii. 58), and incidentally

TO ACCREDIT HIMSELF

as the Teacher sent from God to the Jewish people who had been led by their Scriptures to expect such signs. As long as the kingdom was being preached to Jews, miracles abounded, but when the Gospel appeal was sent to the heathen world, miracles lost their prominence, and soon entirely ceased. On occasions when, according to the received theory, miracles should have been wrought to accredit Apostolic testimony, heaven was silent. "The days of the 'rushing mighty wind,' 'the tongues of fire,' the earthquake shock, are past. The anchor of the Christian's hope is firmly fixed in the veiled realities of heaven. He endures, 'as seeing Him who is invisible.'"

Hence the silence of Heaven is nothing new; but in the words of our author, what is new and strange and startling is that the silence should be so absolute and so prolonged; that through all the changing vicissitudes of the earth's history for nearly two thousand years, that silence should remain unbroken. This is that which tries faith and hardens unfaith into open infidelity. Addressing himself to

A SOLUTION OF THE MYSTERY

Dr. Anderson maintains at the outset that it is useless to look anywhere for a solution except in Holy Scripture. Then, there is no light on the subject to come from the Old Testament, the Gospels afford no clue, for they are the record of "days of heaven upon earth"; the Acts of the Apostles yield no help, for that book is a record of a transitory dispensation, marked by abundant displays of the power of God among men. If the key to the great secret of the Gentile dispensation is to be found at all, it must be in the writings of the Apostle to the Gentiles.

After some keenly reasoned pages, insisting on the intensely Jewish character of the Pentecostal dispensation, Dr. Anderson holds that the murder of Stephen marked the crisis in the destiny of the Jews. "Never again was a public miracle witnessed in Jerusalem. The special Pentecostal proclamation (Acts iii. 19-26) was withdrawn. The Pentecostal church was scattered. The Apostle of the Gentiles forthwith received his commission, and the current of events set steadily, and with continually increasing force toward the open rejection of the long-favoured people and the public proclamation of

* The Silence of God. By Robert Anderson, C.B. LL.D., Assistant Commissioner of Police of the Metropolis. (5s. *Hodder & Stoughton.*)

the great characteristic truth of Christianity. With that truth lies concealed the key to the mystery of a silent heaven."

Proceeding to examine the writings of the Apostle Paul, Dr. Anderson dwells upon the terms, "my Gospel," and "revelation of the mystery" in Rom. xvi. 25. He finds the present truth in

THE DOCTRINE OF RECONCILIATION,

according to which the Divine attitude towards man is one of universal beneficence. Having shown that while the ground of salvation, grace is also the basis of judgment, our author maintains that when the Son of God died at the hands of men, the world took sides with Satan, and God averted his face. Notwithstanding that, however, Christ is yet the sinner's Saviour, and grace reigns. Heaven is silent, but "it is not the silence of callous indifference or helpless weakness; it is the silence of a great sabbatic rest, the silence of a peace which is absolute and profound—a silence which is the public pledge and proof that the way is open for the guiltiest of mankind to draw near to God... If God is silent now, it is because heaven has come down to earth, the climax of Divine revelation has been reached, there is no reserve of mercy yet to be unfolded. He has spoken his last word of love and grace, and when next He breaks the silence it will be to let loose the judgments which shall yet engulf a world that has rejected Christ. 'For our God shall come and shall *not* keep silence' (Ps. l. 3)."

There are several digressions in the course of the book, yielding an examination of the presumptions of ignorance, the fallacies of unbelief, and the misrepresentations of error and superstition. Dr. Anderson is an uncompromising champion of Divine revelation, and a safe exponent of the fundamentals of the Christian faith. Some readers will regard the considerations presented as falling short of a complete answer to the question raised. All will allow, however, that the book is a thoughtful contribution to the study of a deeply mysterious problem.

A Book of Poems.*

THE name of H. M. Burnside is so familiar that the reader at once anticipates a season of delight in the perusal of this charming collection. Thoughts glad and gay alternate with others solemn and sad, while not a few deal more particularly with those experiences of the soul which readily lend themselves to poetic expression. Many of these have been set to music, and seekers after sacred song will find in them some valuable additions to their repertoire. The few sample verses given below may be taken as typical of all.

"Tell me a story," cried nine years and over—
Her bonnie brown eyes full of innocent glee;
"What do the butterflies say to the clover—
What does the rivulet sing to the sea?"
I told her a story of flowers and fairies,
And varied expressions swept over her face,
While gravely she followed my fancies' vagaries,
Her arms round my neck in a childish embrace.
So clever, so clever, the little one thought me,
Her praises were lavish, her kisses were free;
And "Tell me a story," she often besought me,
For "no one tells stories like you, dear," said she.

We are marching, lads and lassies,
We are marching, great and small;
We are marching ever onward
On Life's highway, one and all.
Hasting to what fate we see not,
Meeting faces all unknown,
Only sure that our great Captain
On the road before has gone;
For as darkness closes round us
We can hear his trumpet call—
Marching, marching, ever onward,
One and all.

The chestnut burrs are falling
On the dew-besilvered lawn,
Where the swallows have been calling
To each other since the dawn;
For again the forest leaves,
And the upland's crown of sheaves,
Wear the fair pathetic glory which
So quickly is withdrawn.

Sweetest the herb that the careless foot crushes;
Lay bare thine heart for the stroke of the rod;
Trust on, the fragrance from heart wounds that gushes
Wafts the tried soul to the peace of its God.

"Why dost thou fail me?" I said to my heart,
"Why shrink in life's battle from bearing thy part?
Why mourn in the dunlight
Of sorrow and care
When God pours his sunlight
On labour and prayer?
Though long be life's pathway, yet strength shall be given.
Up, heart! and be hopeful, Rest waits thee in Heaven."

(*For other reviews see under "Book World" on page 24.*)

* DRIFT WEED. By H. M. Burnside. (3s. 6d. *Hutchinson & Co.*)

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Rev. Thomas Jackson,

OF THE CLAPTON MISSION.

THE wondrous results which may spring in after-days from the faithfulness of a simple believer, in seeking to win a wayward boy to the Saviour, has often found illustration in Christian biography, and once more in the subject of our sketch these blessed issues find fresh exemplification in the fruitful career of one who, while far from God, was led to Him by the personal efforts of a humble but earnest Methodist. Born in 1850 in Belper, a nail-making village in Derbyshire, Thomas Jackson was set to work—according to the custom in this trade, which was largely, in these days, a family industry—at the early age of eight. His schooling, owing to his own dislike of restraint and study, had been of the scantiest. His workmate was a professed atheist and open blasphemer, while any knowledge the boy had of religion had been gained in a Unitarian Sunday-school. Under such untoward circumstances, the very energy which has marked his later career became manifest in open depravity. To remove him from harmful associates he was sent at the age of fifteen to Sheffield, where in the providence of God he was lodged in the home of a Primitive Methodist. This humble man took the boy as a charge from God, and ceased not to pray and plead until he induced his youthful lodger to attend the Primitive Methodist Sunday-school, where ere long the lad was led to accept Christ.

The change was immediately apparent. His mother's Bible became his delight. Hot and heavy as was his work at the forge, he would be found at every opportunity with the Book in his hand, teaching himself to read. His evenings were given to self-education, and within a short time he was a teacher in the Sunday-school, an open-air speaker, and a local preacher. The success which attended his labour, and his marked fitness for the work, led to his being set apart as missionary. In the course of a few years his peculiar gifts for pioneer evangelistic work became recognised, and he was appointed to mission service in London.

The wisdom of the choice has been fully vindicated. The twenty-one years which have since elapsed have been devoted to the East End of London; and his Gospel activities have been abundantly blessed in the conversion of hosts of the indifferent, the building up of strong and live churches, and the erection of some seven mission halls and chapels, which are now the centres of earnest and fruitful endeavour. Rev. Jesse Ashworth says:—

> Mr. Jackson had a splendid preparation for his mission work. It may not be generally known that he gave up employment in which he could often earn five or six pounds per week, and accepted at that time the small stipend from the General Missionary Committee of £13 per quarter as a married ministerial probationer for four years. These four years of self-denying labour and self-abnegation must have awakened in both Mrs. Jackson and himself that compassion which both have ever since shown to the poor of Walthamstow and Clapton.

In 1876 he began work in Bethnal Green, in a small mission-room in Squirries-street, and a chapel in West-street, Mile End. Much of his energy was, however, devoted to Walthamstow, where the working men crowding in were largely outside of Christian influence. An old Independent chapel had been secured before Mr. Jackson's advent. With the help of a carpenter, he removed the old-fashioned, high-backed pews and the "swallow's nest" pulpit, and adapted the place for mission services. He started with a congregation of three persons, and left an active church of 129 members, with four chapels in the districts. One of these chapels originated in the following way:—Open-air services started in Chapel End led to a little cottage meeting. The success of these meetings was being talked about in a neighbouring public-house, when the landlady said in joke, "Let them

HAVE OUR SKITTLE ALLEY;

we don't use it on Sundays." This reached the missioner's ears; he promptly applied for the alley, and got it. He fitted up a platform with his own hands, and soon it was crowded. Six months after, at a fellowship meeting, fourteen men testified they had been converted on the spot where they used to drink and gamble. This is typical of the way in which most of his new extensions have had origin. A Congregationalist hearing of the blessed work offered to build a mission-room; and a member of the Church of England (sympathising in the good work) gave the site. It is pleasant to note that among the first converts in the new hall were the son and daughter of the donor of the site, and these are now prominent Christian workers.

In somewhat similar fashion arose further mission chapels at Higham Hill and in Hawthorn-road—each of which has a story of providential leading attached to it. After eight years of this kind of labour, Mr. Jackson was appointed, in 1884, to superintend a new evangelistic undertaking in North-east London. Clapton Park was growing rapidly, and behind the main thoroughfare poor and populous streets were found in urgent need of Christian effort. An old theatre, known locally as the "Dust-hole," from its disreputable character, was taken, and again Mr. Jackson and his wife had to cleanse and refit by personal labour. The first service was attended by eleven persons; but incessant house-to-house visitation and lively open-air services won the people, and ere long the place was crowded. Here also began the systematic social and relief work which has become an attraction at this and other mission centres. Much destitution was found to exist, and free meals were given. A nurse was set to work, and so successful did her labours prove that four mission sisters are now busily engaged from house to house. Soon the theatre became too small—being also condemned as insanitary—and the present Clapton-park Tabernacle was by heroic effort erected. This is now the centre of ceaseless and varied evangelistic, missionary, and philanthropic labour,

TOUCHING THE POOR AT ALL POINTS,

and, above all, ringing with the message of salvation, for, amid all his numberless activities, Mr. Jackson is first and foremost a preacher of the Gospel.

Nor is this all, for in connection there are now vigorous missions in Southwold-road, by the River Lea, and at Jubilee Hall, Hoxton.

Fresh vent has also been found for surplus energies in a new chapel rising at Southend, and mission rooms in neglected parts of Shoeburyness and Southchurch.

Moreover, in addition to all this, the Connexion took over last year the famous Lads' Institute in Whitechapel, and to this Mr. Jackson devotes himself with an assiduity which seems astonishing in view of all his other undertakings. The good work founded by Mr. H. Hill is going on and growing. There are now 450 members, and the lads are not only kept off the streets but brought under warm spiritual influence. In illustration of this the devoted superintendent points with thankfulness to the numbers who have joined the church, the firm attitude taken against "smoking, drinking, and gambling"—peculiar besetments of such lads. Mr. Jackson feels that he has at length found his "life work," and emphatically declares that whenever in the providence of God he finds himself able to put the Clapton Mission in other hands, he hopes to devote himself entirely to the Whitechapel lads, amongst whom he has found a fruitful field.

If the secret of all this growing success be sought, it may be found (apart from Mr. Jackson's tireless energy and devotion) in the spirit thus expressed in his own words:—

> We recognise that there is no substantial hope for the thousands among whom we labour except in the blessed truth that centres in the sublime fact of "Jesus Christ and Him crucified." We have made in the past, and intend to do in the future, the spiritual supreme in all our plans and methods of work. To give light and save life may not in appropriately describe our work; and in reviewing it we are filled with the "joy of the Lord," as we think of the souls saved, homes made happy, children instructed in the things of God, the sick and needy ministered to, and the testimony borne to the saving power of the Lord Jesus Christ.

Ross Bible Carriage Mission.—The past summer's tent work in various places of Herefordshire and the surrounding counties, has been the best we remember. The Lord has been pleased to bless in conversion of souls, and we have been greatly cheered on revisiting the scenes of former labours to find those who professed conversion seasons ago in our tent meetings standing firm and manifesting the reality of the change. One marked feature of the work has been that people who never go to any place of worship, have come and got blessing. The Divided City, a picture painted for our mission work, has been greatly used. We have shown it and preached from it to thousands in crowded cities and in the small villages. We are now busy with indoor missions, for which we ask prayer. JOHN COATES.

Ross, Herefordshire.

HOME MISSIONS.

Romance and Work.

THE latest approximate estimate, received the other day from the Registrar-General, gives the present population of London as 6,290,000, showing that this gigantic city is growing more rapidly than ever. This in a limited area renders the work of the London City Mission, acting as the pioneer of the churches, of intense and increasing importance. All admit that the churches cannot overtake the swelling masses. Hosts of the newcomers—apart from the question of those already settled—cannot be reached save by the house-to-house visitation of the City missionary.

Moreover, this City mission is peculiarly *a mission to men*. Working-men are rarely to be found at home when the minister or regular visitor calls, but the City missionary goes after them to their workshops, factories, yards, cab-ranks, stables, and even into the public-houses. No less than 121 special missionaries are set apart for service among classes largely isolated by their calling and habits from ordinary Christian ministry. These special agents work among bakers, market-men, cabmen, boatmen, stablemen, coalheavers, dockers, firemen, gasworkers, navvies, omnibus-men and carmen, police, postmen, hotel and club servants, railway-men, scavengers, soldiers, theatrical *employés* and common lodging-houses; while twenty-six missionaries are wholly employed in public-house visitation. Besides this, foreigners of all nations and colour are reached by missionaries fully qualified to set forth the Gospel in their tongue. No matter from whence some wanderer drifts to this Metropolis, and what may be his speech, there are men in the L.C.M. who can deal with him. Yet, further, seven men are devoted to labour among the Jews.

Personal effort, individual evangelisation, is the grand principle of the Mission; and on this all-important business 470 men, carefully chosen for their capacity for such work, are constantly engaged. 349 of these are going from house to house endeavouring to enter every door, and urge the Gospel on every family in their district, while, as stated, 121 are appointed to special service among special classes. In view of these figures, the question will naturally be asked, What is the outcome of this work? Is it really and definitely fruitful in winning men to Christ? It is. The work is often hard, and apparently—by reason of prevalent indifference—results are few; but this is in appearance only. As a matter of fact, it is rich in spiritual result, and many, through the labours of these missionaries, are constantly being led to the Saviour. Homes that were cursed by drink and vice are being remodelled, as the hearts of men and women are being changed by the grace of God.

INTERESTING CASES.

But the genuine results may best be shown by citing some actual and recent instances. To begin with a type frequently met with. A working man, when first spoken to by the missionary, was very sullen and rude. Patience and forbearance, however, at length gained permission to visit his house, and even to read the Word and pray with him. Some time after the missionary spoke of the uncertainty of life, when, to his surprise, the man said, "Thank God, I am not afraid of death, because I now know that Jesus has saved me." Asked when the change took place, he replied, "It has been a gradual work with my soul, but the turning-point of my life was reached chiefly through a conversation I had with you about two months ago."

Again, a missionary to omnibus-men writes: "I have known an old, experienced driver for thirty-four years. He has always taken a great interest in horse-racing, and has lost a large sum of money. For years I have been trying to persuade him not to have anything more to do with it, but he said,

'IT IS MY LIFE'S BLOOD.

I am so fond of it.' I tried to show that it was likely to prove his ruin both in body and soul. This has at last had its effect upon him, and he has abandoned it altogether. Better still, he has been led to see himself as a lost sinner in the sight of God, and he is now resting for salvation on the finished work of the Lord Jesus Christ."

THE NAVVY'S CONVERSION.

A navvy said lately: "You used to come to the Tower Bridge, when I was working there. I have heard you read and speak many a time. I used to wish I could do better. I tried, but rather got worse, and lost my work, and by-and-by got into prison. There I thought of what you said, and I asked God to help me. I had a long, hard struggle, and felt it was no use. After my discharge I got into a field and prayed nearly all night. The next night I found peace, and now I've been serving God for three years."

A SCEPTICAL WORKMAN.

One of the missionaries to factories writes: "I had sought the salvation of one man for many years without apparently making any impression upon his heart. I began to think that in his case my work was in vain, but one day, seeing him apart from the other workmen, I said: 'Tell me what you think about your soul and its salvation,' when I was surprised to hear him say: 'Well, I cannot keep back any longer. I have now for some time thought I would tell you of my feelings, and my change from doubt to faith. After one of your Biblical lectures you gave me a little book called "The Sinner's Friend," which I took home and laid aside without reading. A short time ago I was greatly impressed by your conversation, and when I went home I felt anxious about my soul. I looked over my books, and found the one you gave me, which I had quite forgotten. I read it, and re-read it. In a week or so I went to a place of worship, and in a short time I was truly converted to God. I united myself with the people of God, and confessed my change to my family and relatives. Then I lent the little work to them, and each of them wished to have one.'"

AN UNBELIEVING CABMAN.

Another man before his conversion was an opponent of Christianity, and a thorn in the side of Christian cabmen. He was a politician and a sceptic, and, possessing the gift of speech, became an acknowledged leader among the unbelieving cabmen. Now all this is happily changed for the better. He was spoken to and reasoned with; and, being convinced of sin by the Spirit of God, repented, and believed the Gospel. Then he joined the Christian Cabmen's Association, becoming a fellow-worker. Now he defends the truth, and faithfully preaches the Gospel of Christ. He finds plenty of work in the cab shelter and on the ranks.

Sometimes, again, the word spoken seems to reach the heart at once. Here is a striking case of this kind. "I was visiting," says a missionary, "on the ground-floor of a house, when a woman rushed downstairs, and said, 'For God's sake, sir, come up and see my husband—he is murdering me!' She looked in a sad condition, for he had been knocking her about. I had to climb three flights of stairs, which I did, looking to God for strength, and found the man like

A RAVING MANIAC.

After I had succeeded in quieting him a little, I told him my own life story, and what God had done for me. He became thoroughly interested, and said, 'If God can do that for you, surely He can do something for me also.' I assured him that God both could and would do the same for him if he asked Him, We all knelt in prayer, and since that day he has been a changed man—a Christian and a staunch teetotaler.

"His landlord has recognised it, for he has let him a better house, as he is sure now of his rent. 'If,' said the landlord, 'you could do as good a job for all the people about here, the place would become a paradise.'"

These gleanings from the sheaves (which might be indefinitely multiplied) will suffice to show that the Gospel, carried by the humble City missionary, is proving its power among the careless and sinful of all classes. Like instances might be cited of sailors, soldiers, Jews, foreigners, and unhappy street-walkers saved and changed; of hearts made glad and homes made happy by the coming in of a a new life.

Yet, strange to say, this Mission, which would seem to be of first importance to the community, is actually in a very critical condition by reason of lack of funds. In view of the increased population,

A HUNDRED MORE MISSIONARIES

ought to be at once sent out, but the state of the funds threatens to compel a serious decrease in the staff unless increased funds be provided.

The committee find themselves at present £8500 behind-hand, to meet which nearly £5000 have already been given by leading Christians. This incubus must be cleared off, and an additional annual income of £7000 secured in order to set this important evangelistic agency free to fulfil its great mission. Surely a fact of this gravity needs only to be made known to call forth large and liberal giving.

Every information as to the London City Mission may be had of the secretaries, 3, Bridewell-place, London, E.C. PEARL FISHER.

Imprisonment of Children.

THE annual report of the Howard Association reviews the past fifty years, and traces the progress made in the direction of prison reform and humane treatment of criminals. During the past year the work has gone on steadily at home and abroad, and testimony is given of good results in Canada, the United States, India, Germany, and Finland.

Reference is made to the imprisonment of children, to which fresh public attention was recently aroused. The public do not seem, it is stated, to be aware of the strong disapproval of child-imprisonment felt by the prison authorities, or of the very small number of children now committed to jail on sentence. But a considerable number are sent to jail on remand by magistrates, merely to await reception into a reformatory. Until further legislation may remedy this state of things, it is to be hoped that local magistrates and authorities will use every endeavour to avoid recourse to the prison for the care of children, even for a day. For only a day or two, is not only sufficient to affix a

LIFE-LONG "PRISON BRAND.

But also, in many cases, to show a child that a prison is not a place to be so much dreaded as had been previously supposed. And thus the path to a career of crime has often been opened. Many prison officials have expressed their objection to all child-imprisonment. A veteran governor recently exclaimed, "Children should never come inside that gate! By all means let them be kept outside that gate!"

On the question of parental control and responsibility, it is stated that in prisons, reformatories, and industrial schools there is witnessed constant and abundant proof that a most serious cause of juvenile delinquency consists in the mischievous license legally permitted to parents who have grossly neglected their children, and in many instances become the worst enemies of their offspring. There are in England and Wales about thirty thousand of such children placed upon the shoulders of the taxpayer for years of training, during which the parents barely pay a shilling a week, on the average, towards the costs involved. And then, after all the care thus bestowed upon these children, the parents can claim them back to their bad homes, to be again led toward ruin, and to undo what has been accomplished.

Attention has also been given to the uselessness of repeated short imprisonments for habitual drunkards, and the need for inebriate retreats, and the adoption of more sensible and effective remedies. The training of prison warders is also kept in view. Instructive notes on these and many cognate questions will be found in the report. Copies may be had of the secretary, Mr. W. Tallack, 5, Bishopsgate-street Without, London, E.C.

The Home of Industry.

THE monthly meeting of workers and friends was held at the Home of Industry on Wednesday last week. Mr. A. H. Maude, who presided, read Psa. cxvii., and briefly spoke of the beauty of praise. It is comely to give thanks, and surely having received of God, it is meet we should render praise.

Rev. A. Saunders, well known and beloved at the Home of Industry as a former co-worker, had much to tell of the Lord's dealings in China, during the ten years which had passed since last he spoke at the workers' monthly meeting. For four years he and his wife had been labouring in P'ing Yao, a large city in the north of Shan si. This was largely pioneer work, and many difficulties confronted them. When they tried to rent a house within the city for an opium refuge, they found it impossible on account of the jealousy and suspicion of the people; yet such have been the leadings of God that the very house at first unobtainable was two years later rented, without demur, as a house for lady workers. Four years ago, a small room outside the city, holding twenty persons, sufficed for the meetings; now a chapel, holding 200, is wholly insufficient. Then there were nineteen or twenty church members—now there are seventy-five, and over a hundred unbaptized, but so far as man can judge genuine believers. Several instances of persecution and loss for the Gospel's sake were mentioned—cruel beatings, fines, and deforcement for refusal to pay temple taxes, from which by law Christians are exempt, although local authorities often ignore this law. The speaker went on to say that the aim of the China Inland missionaries is to build up self-supporting native churches, and that the great hope for the future lies in the native Christians. Already, even in this out-of-the-way district, there are small self-supporting churches in three villages, and God is using the native Christians. The district, however, is very wide—there are eight large walled cities and about 4000 towns and villages—hence more workers are very urgently needed.

Mrs. Saunders followed with supplementary details as to the work among the women of P'ing Yao and other cities in Northern Shan-si. Four years ago it was almost impossible to reach the women, but now the lady workers find more open doors than they can possibly enter. There is great need for more lady workers, also for Chinese Bible-women, who are of great value in spreading the Gospel.

Miss Annie Taylor, who was to leave for her distant post on the frontier of Tibet on Friday, expressed her strong feeling that Tibet is one of the last lands to be evangelised; that when the Gospel is preached in that region the Lord's way will be prepared, and that the Devil, knowing this, has put peculiar obstacles in the way of the Gospel penetrating Tibet. Her special desire in setting forth once more for the land laid on her heart was that earnest prayer should be made on her behalf. This request Miss Macpherson emphasised in a few earnest words.

Miss Sharman's Homes.

The annual report of these Homes notes the opening of the Convalescent Home, at Hastings, and of an Educational Branch at Stockwell as the special events of the year. The income of the Homes has been £4343, and the expenditure about £200 more, viz., £5404.

"During the last twelve months the pressure of applications for admission has been greater than ever, but the saddest and hardest part of the work has been the having to say 'no' to so many whom it would be a real pleasure to help. While looking with thankfulness at the happy young faces within the Homes, one's heart yearns for the little ones outside. We began the year with three hundred and seven children in the Homes, and closed it with three hundred and twenty-one, forty-six orphans having left during the twelve months, and sixty having been admitted. Many of our orphans have given evidence of true conversion. There is every reason to believe that the good work is being carried forward in many hearts, and that the elder girls, by consistent Christian lives, are influencing the younger children, and helping to bring them to the Saviour." The report, from which we quote, gives many touching incidents of the various branches of the work in London and by the seaside. Copies may be had of Miss Sharman, 20, West-square, S.E.

Obituary.

REV. F. A. MALLESON.

The death is announced, at the age of seventy-eight, of Rev. Frederic Amadeus Malleson, M.A., for twenty-seven years vicar of Broughton-in-Furness. Mr. Malleson was the editor of "Ruskin's Letters to the Clergy on the Lord's Prayer and the Church, with Essays and Comments, Replies, and Epilogue by Mr. Ruskin," which, first published in 1880, reached a third edition last year. He edited several volumes of Messrs. Ward and Lock's Christian Knowledge Series, for which also he wrote "Jesus Christ, His Life and His Work." He was likewise the author of the "Acts and Epistles of St. Paul" and of "Holiday Studies of Wordsworth."

MRS. H. M. WILLIAMSON, BELFAST.

Belfast has lost one of her most active and devoted mothers in Israel in the call home of Mrs. Williamson, wife of Rev. H. M. Williamson, D.D., ex-moderator of the General Assembly. For some months Mrs. Williamson had been laid aside by the illness which ultimately ended in her death. Her time of sickness and waiting, however, was a time of peace and victory. God in his grace turned the bed of weakness and pain into a throne of triumph.

Mrs. Williamson took the deepest interest in every Christian enterprise. She was often seen at the midnight rescue meetings speaking tenderly to the erring sisters brought in there; at mothers' meetings, Dorcas gatherings, and working parties for furthering mission enterprises at home and abroad she was always to the front. She will be much missed by many ladies in Belfast, but most of all by those who were associated with her in Christian enterprises.

PROFESSOR HENRY CALDERWOOD.

The Professor of Moral Philosophy in Edinburgh University, died suddenly on Friday night at his residence at Edinburgh. Dr. Calderwood was born on May 10, 1830, at Peebles. He was educated at the Royal High School and the University of Edinburgh, and, having studied for the ministry of the United Presbyterian Church, was ordained pastor of the Greyfriars Church, Glasgow, 1856. This post he held till his appointment in 1868 to the chair of Moral Philosophy in Edinburgh University. His first publication was a work on the "Philosophy of the Infinite in Opposition to the Views of Sir William Hamilton," in 1854. Since that time Mr. Calderwood has given to the world a number of books, including "A Handbook of Moral Philosophy," "On the relations of Mind and Brain, and Science and Religion." He edited an edition of Fleming's "Vocabulary of Philosophy," and was the author, among other works, of a book on the "Parables of Our Lord."

REV. EDWIN LEWIS, BELLARY.

A telegram was received by the London Missionary Society on Tuesday week, telling of the death of this well-known missionary, who was ordained in 1865, and was married to Miss A. M. Dibsdall, of Sherborne. They both sailed for India in September, and reached their destination (Bellary) about four months afterwards. Mr. Lewis devoted himself to vernacular work and itineration, and Mrs. Lewis interested herself in the girls' schools. They both visited England as recently as 1894, and, before returning to his station in 1896, Mr. Lewis, accompanied by his wife, visited the Australasian colonies as a deputation from the Society. His lovable disposition and attractiveness as a speaker led to a great demand for his services whenever he visited this country. Though he was much attached to the work of itineration, preaching the Gospel in the villages of the Bellary district, he has for many years done invaluable work as a bi-linguist, preaching both in the Canarese and Telugu languages, and acting as one of the revisers of the Scriptures in these tongues. The translation of the Scriptures into the Telugu language was originally the work of missionaries of the London Missionary Society, and, from the first, their agents have been very closely and prominently associated with every effort of translation and revision. The need of a further revision of the Telugu Scriptures, so as more fully to reach some seventeen millions of people in South India who use that language, has long been felt, and Mr. Lewis was chosen as the man who would be most likely to carry the proposed revision to a satisfactory completion.

International S.S. Lessons.

December 5.

"Christ's Humility and Exaltation."—Phil ii. 1-11.

Golden Text.—"*Let this mind be in you, which was also in Christ Jesus.*"

THIS Epistle was written during Paul's imprisonment at Rome. We have seen that the church at Philippi was the first founded in Europe and naturally one for which the Apostle had much affection. He had been treated there with the loving sympathy which gave his message a ready welcome. Epaphroditus had now brought gifts from the Christians at Philippi to the imprisoned Paul at Rome, and the prisoner using this letter to return his thanks, at the same time gives them some loving, helpful thoughts which have been handed on to us. This portion of the letter deals with our duty in the face of Christ's humiliation and exaltation.

I. *Our duty.*—That of self-denial for the sake of others. We usually understand this to mean giving up some material pleasure. It does mean that, but it means more. It entails a humility which is willing to be "nobody" in order that our brother may be "somebody." It means doing things for the benefit of others and not for our own advancement or glorification (3). Where every man is striving for himself there must be conflict and disagreement, but where every man is striving to make others happy there is unity and peace (2). This is a very high standard, and the teacher should apply it to the child-life. They must work hard at school, not in order to win prizes and so gratify their pride and vanity, but in order that they may grow up good men and women, useful to others and able to make the world brighter and better. When they go out to parties this winter instead of going there to "cut a shine" they should "look on the things of others," *i.e.*, see that others are accommodated with seats, or are entertained. If there is one person out of the circle with no one to talk to, that is just the opportunity of leaving the pleasant friends they are with and trying to make that one "at home."

II. *The Example of Christ.*—He had all the power, wisdom, and holiness of God, yet He did not selfishly hold on to so great a possession—thought it not robbery, etc., thought it not a prize to be selfishly grasped at—but allowed Himself to be born into the world as a poor child; to be trained in poverty and hard work; He allowed men to maltreat Him, and in the end to crucify Him. This was the marvellous humiliation of Jesus Christ. Thousands of people have had the same mind as Jesus—missionaries who have left comfortable homes, prosperous businesses or professions, and gone abroad to endure the hardships and sufferings of savage districts, in order that they may win souls to God; fathers, who have given up ease and pleasure, and have toiled day and night, in order that their children may have a good education. The teacher may multiply examples of this kind, illustrating "the mind" that was in Jesus.

III. *The Exaltation of Christ* (9-11).—Christ has the joy of knowing that through his humility and self-denial the disciple became so devoted to him that they dared to die for his sake. To-day there are millions who worship Jesus. "His name is above every name," and that time will come when it shall be said, "The kingdoms of this world have become the Kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." This is the reward of humility and service. The two things go together. There is no royal road to the exaltation of Christ. For King and people it lies along the way of service, and if we refuse to serve others, we can never never "enter into the joy of our Lord." The altar of sacrifice lies over the well of joy, and you must bring the former away by enthusiastic service before you can get at the latter. The victory comes after the battle. The crown lies beneath the cross.

II.—*The Result of all this* is, that while service brings joy to us it also brings glory to God the Father (11). Men looked at Jesus Christ and saw that God was in Him, and that God received the glory. The harp string moves so swiftly that it is forgotten and the harpist receives the praise. So if we are servants, found faithful, we shall be ever winning others for God by our very lives. Men will glorify God because of us.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

A South African School.

Dear Children,—Many of you hear of missions to the heathen, but as you may never have been in a foreign land to see the natives or the little black boys and girls in school, you may give only a passing thought as to what the words mean Now, we missionaries aim at what your teachers do to try and impart knowledge, and train up these children to be useful members in their own sphere of life; and just as in your schools, there are bright ones and dull ones, needing great patience and forbearance on the part of the teachers, hence in many cases these poor children are far longer than you can guess of grasping even the most simple things. They often seem so stupid and awkward because nothing has gone before to give them a taste for knowing more and better things. While you all from infancy have been accustomed to cleanliness and order, and to see pretty things around you, and learn day after day that such are valued by your parents and friends, your education commencing long before you can remember, there is nothing in this home life of a heathen child to elevate or put good desires into the heart.

When they first come to us they see nothing amusing in a toy, a picture is not pretty to them, and even sweeties have no charms, they are afraid to eat one—for the first time—fearing it is poison! They also think it very queer that we should admire and cultivate the flowers in our garden. "They are not good to eat, so what is the use of them?" Nothing in nature has any value in their eyes unless it is "good to eat"! They do not know that God has given us all these beautiful things to look upon, and enjoy, and to make us happier. You see that the mind of the black child seems quite a blank, and so it is in all that pleases and refines us; these little minds are steeped in superstition and the darkness of heathen customs, showing that there is space for something better when someone comes to show them the right way, for they can be taught and do profit by the instruction, and we can never forget that they have souls to be saved, and even black children can teach lessons.

I want to tell you how an incident affected me the other day which at first made me very angry, then a lesson shot through my mind. Well, a little Kaffir boy whose name is U-Makwaka was to chop wood for the fire—we have no coal—and, seeing an old stump of a tree in the garden, thought that was just the thing, dry and dead. It was nothing to him that I had been training most carefully an English honeysuckle to grow over the stump. So off he tore the creeper, and dragged the just-peeping blossoms in the dust—for now we are nearing our summer, while the frost and winter are upon you—and away went the hatchet, hacking and hewing, until I came upon the spot. You can imagine my distress and grief, and I thought how very thoughtless and tiresome this little black boy was, not to know any better, and it struck me at once, yes, it was that he did not know better. Not from any wish to give pain, or from mischief, he just did not know. The wood he did know was good to burn, and that was what he was seeking.

So I thought here was a weather-stained and knotted stump—its only use while there to be covered up by some pretty creeper—as full of holes and hiding places as it well could be for centipede, scorpion, lizard and spider, and a whole family of other little reptiles and insects. Then, again, I thought how many there are who let the heart grow into a hard and knotted block, and then try to hide it up with its secret places of malice and bitterness, haughty words and selfish ways, and petty strifes, with wreaths of smiles and pretty words to suit the occasion. Words like the honeysuckle for sweetness and fragrance but, alas! all the time the little reptiles come creeping out at the first ruffle of the leaves or the push of a twig, to mar the beauty and spoil the bloom. It was well the little Kaffir boy wanted to cut down the gnarled old stump.

Let us take a lesson. If there is anything in our hearts that should be made open, let us wrench away the creepers that may be checking it, and ask God to create a clean heart within us, and then the smiling wreaths and pretty ways will return fourfold, which are right and good for us to cultivate, giving sunshine and pleasure to all around us, for we are told to think upon those things that are lovely and true and of good report. And remember the little black children more than ever in our prayers, and that they may be taught all things that lead to eternal life and glory. If any of you would like to write to me I shall be pleased to tell you all I can of the children of this dark land.—Believe me to be, faithfully yours.

Fanny E. Aitchison.

Ikwezi Lamaci, near Harding, Alfred County, Natal, S. Africa, Oct. 18, 1897.

The Things that are Lovely.

Some very earnest young Christians make a mistake in putting too light a value upon those graces of manner and little courtesies of speech and conduct which might commend their excellent qualities to others and give them the vantage ground of personal influence. If a merchant has diamonds to sell, he does not shut them up in a drawer, nor display them in a rough box. He does not say, "Nothing can add to the value of a diamond, and I will not condescend to any tricks to catch admiration or draw customers. If a man really wishes to buy, he will come to me."

What he does is to put his jewels upon beds of satin, in cases of velvet; to use every art to display their beauty. He knows very well that people who have never thought seriously of buying may be attracted by the beauty that catches the eye and arrests the attention.

Your Christian principles ought to be rendered so attractive by your personality that those who know you will associate goodness with graciousness.

Neatness and good taste in dress, a careful avoidance of all rude and disagreeable habits, conformity to the customs of good society, these are by no means trifles to be ignored by those who claim to belong to the highest court of honour. You do not properly represent your sovereign unless you are not only a patriot but a gentleman.

The great majority of those with whom we come in contact must judge us by externals, and, if we covet that most precious power of influence, we must see to it that we do not so repel them by the prickly outside that they never care to go any deeper. We are indeed to think upon the things that are true and pure, but not less upon "those that are lovely and of good report."—*Epworth Herald.*

What the Stone Said.

The block of stone was heard to speak,
As on the ground it lay;
"It will not mar the temple church,
If I remain away;

"I am so small; so seldom seen;
They surely wont miss me,
I'll be content just here to lie;
Of what use can I be?"

But on the building as He looks,
The Master's eye doth view
A vacant place; He gently says,
"This place was meant for you."

Such as ye have I only ask;
Thy gifts seem small to thee;
But if there be a willing mind,
They shall accepted be.

So there is none without their worth
In all God's great design;
n his own diadem of love,
He wants each one to shine.

Personal.

I have received a few papers this week where references only are given as answers to the Searcher, but this is insufficient, as although references are desirable they are not so important as the answers themselves. Some of my nieces and nephews have written asking that their papers may be re-examined, but I must ask them to accept my decision as final. I would impress upon them that special care is taken in correcting the answers each week.

A. Kay.—There are, I think, two of you with the same initial, so will you *all* give your Christian names so as to avoid confusion. Dorothy Berry.—Thank you for your little note. I am sorry that Leslie has been so disappointed this last fortnight, but this week he is successful. Theodore Hill.—Many thanks for your letter and enclosure. Edith Cole.—Am very pleased to see your handwriting again. Hope you are really recovered and feeling quite well. When you and your sisters stamp the envelope with a half-penny be sure and not write anything in the form of a letter, as I had to pay extra this week. Queenie Upton.—If you will send a penny stamp next week I will send you the rules. Bessie Cheale.—Unfortunately, besides omitting No. 6, your answer to 7 was incorrect. Louie Peachey.—Sorry to hear you are ill, and hope by now you are quite well again. Gracie and Louie Finch.—Your papers must be sent *each* week, and not two or three "Searchers" together. Each paper must be signed by a parent or teacher.

Scripture Union Portions for Next Week

Sun.	Nov. 28	2 *Peter* iii.	1-18	Th.	Dec. 2	*Isaiah*	xl. 18-31
M.	„ 29	*Jude*	1-13	F.	„ 3	„	xli. 8-20
Tu.	„ 30	„	14-25	Sat.	„ 4	„	xlii. 1-12
W.	Dec. 1	*Isaiah* xl.	1-17				

Bible Searcher (No. 99).

Fill in the verses required to chapters named below.

Children under ten find one for each question; under thirteen, two for each.

CANDLES OF SCRIPTURE.

1. The Candle of the Lord: Conscience (Ps. xviii.).—Conscience is the candle of the Lord fixed in every breast, and is the natural light which makes us sensible of right and wrong. But it must be enlightened by the Holy Spirit, and guided by the Word of God, or else it is not a sure guide to salvation and life. When the Holy Spirit enlightens conscience then there is conviction of sin, sense of danger, and an earnest cry for help (Acts xvi.).

2. The Candle of Grace: Love.—(Luke xv. .) This candle of grace lights us to salvation and joy.

It is a search light to seek the lost (Luke xix.).
It is a Divine light to find the helpless (Ezek. xxxiv.).
It is a warm light to welcome the found one (Luke xv.).

3. The Candle of Testimony: Life.—(Matt. v. .) When we are saved we become the candles for the Lord

A candle lit for the right purpose (Matt. v. ; Phil. ii.).
A candle put in the right place (Matt. v. .)
A candle shining for God's glory (Matt. v.).

4. The Candle Put Out: Death.—(Job. xviii. .) The light of nature and the spark of reason may do for this world, but will never light us to the other world in safety, and death will come and put it all out. This is no light for the soul, and when death comes it is often too late to get Divine light (Matt. xxv. ; Luke xiii.).

5. The Candle Outshone: Glory.—(Rev. xxii. .) There is a bright glorious future for God's people. No night of darkness. No night of sorrow, and no night of death (Rev. xx.).

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (98

(a). (1) Ps. li. 1. (2) Is. xliv. 22. I have blotted out as a thick cloud thy transgressions. ...

(b). (1) Ps. xxxi. 3. (2) Is. lviii. 11. And the Lord shall guide thee continually. ....

(c). (1) Acts ix. 6. (2) Ex. iv. 15. And will teach you what ye shall do.

(d). (1) Ps. li. 10. (2) Ezekl xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

(e). (1) Ps. xvii. 5. (2) 1 Sam. ii. 9. He will keep the feet of His saints.

(f). (1) Ps. xxxviii. 21. (2) Heb. xiii. 5. ....I will never leave thee nor forsake thee.

Foreign List.—Correct answers received from:—

No. 90. Maria H. Lister (S. Africa). **No 92.** Lancelot M. Knight (Texas), D. H. Marshall (Canada). **No. 93.** Louie and Gracie Finch, Henry and Annie* Bailie, Jeanie Scott (Canada). **No. 94.** Louie and Gracie Finch. **No. 95.** Gracie and Louie Finch. Alice Henderson (first certificate). Lancelot M. Knight (first certificate).

No. **97** (second list).—Correct answers received from:—

Daisy and Ruby Allen, Zeldah Albert*, Jacob Americana*, Daisy Annett*, Owen Akers, J. H. Archer, Dora, Ralph and Ernest Aldwinckle, Willie Aston*, Lizzie Athole*, Allen, Conyers, and Massy Baker, Lavinia Barnes*, Janet* and E. B.* Black, Lilian and Teresa Blackie, John Baring*, Hilda Bassett, Aline* and Chappie* Bazett, Myer Barnett*, Gracie Barnes, Albert Bridges*, Bert Brotchie, Ernest and Herbert Bond, Chas. Brown*, Albert Botting, Robert* and Eva* Browne, Ralph Bourne, S. V. Boxer, Harry Butler, Nancy Brunton, L.*, Herbert* and Dorothy* Berry, Frances Bennett, Ethel* and John* Benger, Gladys* and Beryl* Calvert, Alice Crang, Jessie and Walter Carter, Willie* and Mary* Charles, Lottie* and Daisy* Carmichael, Alice Cooksey, Marjorie Collins, Dora Corrie, Nina Coote, Arthur Cox, Lily Coles, Ethel and Susie Cumbers, Edith Daisley, Winnie de Rusett, Jessie Dewar, B. P. Denham, Gracie Dodington*, Kenneth Dunbar, Gordon Duncan, Marjory Dyke*, Ashley and Cecil Dodd, Muriel Edwards*, Eva Edmundson, Maud Eddey, Amelia Frazer*, Janet D. Fawkes, Chas. Faillettaz*, Marion* and James Freegard, Kate*, Maggie* and Mabel* Fletcher, Fanny and Wm. Field, Aileen* and F. A.* Figgis, Ernest*, Reginald, and Willie* Findlay, Amy Foster*, Flossie*, Maggie*, Agnes and Janetta* Fullarton, Willie and Peggie* Gray, Eva Gray, Margaret, Edith*, and Stuart Gray, Mary Glass*, Ivan Garrod*, Daisy* and Alfred* Greenacre, Hilda Godfrey, Aaron Goldencrown*, Dorothy and Adelaide Grove, Margartt Hasse*, Winifred Harvey*, Primrose Haines*, Thos.* and Jack Harris, Dorothy E. Harris, Nina Hare, Ada Heap*, Byres Hill, Theodora Hill*, Violet Holford, John* and Margaret* Hogg, Dorothy Hughes-Games, L. Hughes, Helen Hunter, Edith Hunter, Ethel Hutchings, Lilian* and Ernest Herivel, K., V., John, and Grace* Ireland, Kate G. Johns*, Lizzie Johnstone, A.*, B.*, A.*, and T.* Kay, Hubert Kirkpatrick, Arthur Llewellyn, Gwinefred Leigh, Edith Lockhart, Grahame and Murray Lloyd, Albert Lockington, Harriet Lynham, Hannah Lovell, Dora Marples*, S. E. Mackintosh, Margaret Macphee*, Aubrey Marriott, Louis and Queenie Matthews, Angus McQuilkan*, Edith Marnham, Margery* and Trevor Matthews, Kathleen McClure*, K.* and D.* MacGay, Nellie, Bella*, Abraham*, and Thos. Mack, Hannah Martin, Annie Macnair*, Edith Maitland-Kirwan, Charlie* and Geo. Macdonald, Nellie, Meade, Hilda Medill, Olive Newburn*, Charlotte Millar, H. Michell, Evelyn and Arthur Moir, Dora Muir, Herbert Newton*, John G. Nicholson, Amy and Maude Nottage, Geo. Ogilvie*, Lottie* and Harriette* Orr, Eva and Maude Oakers, Maggie* Ada*, Willie, Jessie, and Winnie* Palmer, Grace* and Edith* Pledger, Laura Percy, May, Daisy, and Vera Petrides, Alfred, Dolly*, and — Penny, Louie and Nelly Peachey, Walter Perryman*, Evelyn Pechey, Joanna Pearman, Edwin Peters, Isabel* and Gladys* Phipps, Lillian* and Margaret* Pook, Marjorie*, Edward*, and Herbert* Rainey, Cyril Reeves-Palmer, Stella Robertson*, John Smallpage, Hilda Schaeffer*, D. D. Stanier, Muriel Shaw*, Mervyn and Eric Shaw, Flora Shadbolt W. Stangoe, Evelyn Shaw*, Dollie* and Bob* Sail, Barbara Stubb Nellie, Ivy* and Rosetta* Sherwin, Gracie Seale, Ada M. Spencer*, Hilda and Reginald Skinner, Irene Simms, Madeline Smith*, Edgar Stocker, Gertrude E. Scott, Emily Sloan, Fred and Edward* Short, Ronald Studd*, C. Bessie Symes*, Louie Tibbits*, John and Janet Thomson, Alice M. and Frank Thompson*, Teresa Toop, Fred and Sarah Thomas, Edith* and Maude* Tyson, Harold and Gilbert Tyson, Angus and Muriel Thomson, Arthur*, Bessie*, and Philip* Unsworth, Gertrude Vellacott*, Elsie Vigars*, Stewart Watson, Dorothy Warner*, Mabel Wheeler, Edith M. Wilkins, Ella*, James*, and Horace* Williamson, Kathleen White*.

No. 98 (first list).—Correct answers received from:—

Arnold and Owen Akers, Jessie Allen, Ernest, Dora, and Ralph* Aldwinckle, A. Rose Anton, W. T. Aldous, Leonard Bartlett, Herbert Braddon*, Edith Bensted*, Emily Bridgewater*, Gordon, May and Daisy Bligh, Phyllis Boyd, Gertrude Brookfield*, Gertrude Bysh, Ruby Carpenter, Jack and D. Rosalind Clarke, Wm. E.* and John* Clarke, Daisy, M. A., and M. Joan Clarke*, Eleanor Chance*, Bessie Cheale, W. Checsman, Brereton Code, Edith*, Ida and M. Cole*, Annie Cooper*, Dorothy Daintree, Dorothy* and Willie* Davies, B. P. Denham, Vera Dickinson*. Violet*. Ivy*, and Kitty* Donaldson-Selby, Philip, Mordaunt, and Wm. Doll, Sarah Evans, Arthur Farmer*, Janet Fawkes, Charles Faillettaz, Annie C. and C. H. Gale, Daisy Groves*, Jack and Thos. Harris, Frances Harding. Evelyn and Cissie Herbert, Evelyn* and Dorothy* Hewer, Byres Hill, Francie*, Florence, and Stanley* Hoyte Theodora Isaac, Grace and Dora Joyce, Edward, Henry, and May Law, Blanche Lindup*, Margie* and Gracie* Marston, Robert* and Winnie* Marriott, Geo.* and Charlie Macdonald, H. Michell, Owen Morice, Helen Morgan, Herbert Newton, Joseph*, G. F.*, Henry*, and Mary* Neligan, Amy and Maude Nottage, Arabella Onslow, Alice M. Palmer, Gladys* and Ethel & Palmer, Myrtle Perry, Dolly and Alfred Penny, W. M. Penny, Mary E. Plumb*, May Reed, Gordon Remington, Marion B. Richards*, Kathleen Strangman, Constance* and Hilda Schaeffer, Kathleen Shepherd, Ivy, Rosetta*, and Muriel Sherwin, Ada M.* and B. H.* Spencer, Florrie Smith*, Flora Simmons, Betty Stocks*, Mildred, Gertrude, and Constance Scott, Frances Taggart*, Violet and Olive Tritton, Alice M.* and Frank Thompson, Peverll Lawrence, Herbert and Arthur Turnbull, Edith* and Maude* Tyson, Queenie Upton*, Arthur, Philip*, and Bessie* Unsworth, Edwin, May, and Dorothy Vickers, Edith J. and J. Wm. Wheeler, W. H. Williamson*, Cecile*, Noel*, and Phillis* Wright, Evelyn H. Wood,

Uncle Tom.

The Evangelistic Field.

REV. JOHN McNEILL IN MONTROSE.

[By a Minister.]

THIS evangelist has concluded a fortnight's meetings in Montrose. From the beginning the meetings have been a triumphant success, never wavering, never falling off, but growing in numbers and in intensity of interest.

Mr. McNeill began his mission by preaching on the Sabbath forenoon in St. John's Free Church, and in the Burgh Hall in the afternoon and evening. The Burgh Hall, the largest in the town, capable of accommodating sixteen hundred people, has been filled night after night with audiences gathered from all ranks and conditions of the people. One might see here and there the well-known faces of leading men in the town mingled with the general throng, which included not a few of those who spend their evenings on the streets. A remarkable feature of the meetings has been the number of men who have attended them, and the eager expression on their faces as they listened to the winsome and dramatic setting forth of the old story. Sometimes the preacher broke upon them with such overwhelming power that every soul seemed to realise that this was not the word of man, but the word of the living God.

On the second Sabbath Mr. McNeill preached in the old parish church. In the evening he returned to the Burgh Hall. The evening was cold, wet, and stormy, yet the hall was packed and the doors closed long before the hour of meeting. Many were obliged to turn away, and among them some who had travelled long distances from the surrounding country. During the second week Mr. McNeill instituted meetings in the afternoon in Free St. George's Church, principally for old people and for the many visitors who came trooping in from Craig, Maryton, Marykirk, Craigo, Hillside, and the various districts round about. These afternoon meetings were highly appreciated, and were attended by about 500 people.

On the last night of the meetings there could not have been fewer than 2000 people crammed into the hall, but the second last night was perhaps the most solemn and impressive of all. Many acknowledged that they had never so felt the presence and power of Divine things. Sound to the core on the great vital truths of the Gospel, and setting them forth with rare application to the present times and to everyday life, the common people have heard the evangelist gladly. Those who love the evangel have been refreshed and strengthened, and many, we do not doubt, have been led to make the great decision. May the power of Christ abide upon the preacher, to whom it is no irreverence to apply the old words of Scripture, "There was a man sent from God whose name was John."

THE EVANGELIZATION SOCIETY.

This company of preachers is now in the midst of its winter campaign, and the evangelists are busily engaged, both north and south, in making known the way of salvation. Many of the Missions are in small places, where the Gospel in its fulness and simplicity is rarely heard, while others are in large and busy centres where a few seem to take time to think of the importance of personal safety. From a multitude of letters recently received by the hon. secretary, Mr. John Wood, we give the following in order to call forth prayer and praise.

Rev. J. J. Mackay, of Prospect-street, Hull, writes that a deeply-interesting Mission has been held by Mr. Thomas Canning. The Bible-readings have been well attended. Christians have been fed on strong meat; there has been deep digging in the Scriptures, every statement being broadly based on the Word of God. Nor have these Bible-readings run on old ruts simply, they have been fresh, thought-compelling, and helpful. The meetings for the young were also a great delight. "He got them," said a worker, "from the beginning." Many of them were eager to attend every night, and not a few have, it is believed, been led to Christ. The evangelistic services have been growing in attendance and deepening in interest. The proportion of men in the audience grew as time went on. Best of all night by night we could see that souls were being powerfully dealt with. Many have decided for Christ, and some of the cases have been intensely interesting.

At Cox Green, near Bolton, a mission has been held through the kindness of Mr. Jeremiah Garnett, a large mill-owner, by Mr. Henry Collins, who has again and again held evangelistic meetings in the place. These past missions have been much blessed, and many who came out for Christ are now serving Him faithfully, and doing their best to bring others to Him. The mill manager writes that the mission now concluded has proved one of the best ever held in the town. Several have been brought over on the Lord's side. The full extent of the results cannot be estimated. There has been no excitement, but a quiet work, the fruits of which promise to be abiding and real. Further he adds: "The missions held here from time to time by the Evangelisation Society have been a blessing to hundreds, if not thousands, who have directly or indirectly derived benefit from the preaching of the Gospel."

The workers responsible for Handsworth Mission Chapel, Birmingham, are rejoicing in the outcome of a fortnight's mission. Preceded by many weeks of earnest prayer, these special meetings have been greatly blessed, and the words spoken have proved powerful to break down hard hearts. The interest deepened as the meetings proceeded, and many professed conversion. The evangelist has proved himself a real and effective preacher of the Gospel. A lady, writing as to the same mission, refers to the clearness of the message delivered, the directness and force of the addresses, and the evident results in compelling men and women to seek the Lord.

Evangelists from this society have been holding special services at the Corsham Town Hall during the last four Sundays. The stirring Gospel addresses have been much appreciated, as the attendance proved.

Mr. C. B. Jolliffe has held a three weeks' mission at Coleorton, Leicestershire. The busy time of year was a little against the mission, but much encouragement was given by many of the miners who were on night work coming in their pit clothes, and leaving immediately the meeting ended. The Lord graciously manifested his presence by blessing sinners, and establishing his own people. After the last service a united communion service was held, when a large number of believers from other churches sat down.

GREAT ASSEMBLY HALL.

A five weeks' mission in Mr. Charrington's Great Assembly Hall has been held by Mr. Walter Notman, who for the last twelve months has had charge of the Albert Hall, Nottingham. The attendances have been above the average. Mr. Notman is a speaker of no mean order, and is a great favourite with those who frequent the hall. His efforts have resulted in many being brought to Christ. Many interesting cases of conversion have come under notice, and have given joy to all who were privileged to witness the work of the Holy Spirit. At the last meeting Mr. Notman held, when bidding farewell, several came up, shaking hands, and saying: "Thank God you came here this month, for God has through you used his hand to my salvation."

LADY ASHBURTON'S HALLS.

In continuation of special services commenced at Lady Ashburton's Hall, Custom House, by Mr. Charles Inglis, on October 31, Mrs. Dawson (now Mrs. Ellis), the converted Gipsy, assisted by her husband (a converted infidel) and daughter Lynda, have been doing substantial work amongst the inhabitants of this dock district.

Mrs. Dawson has much power in speaking and winning souls, and gives accounts of her former life as a gipsy and her companions in caravan and tent with telling effect. She also sings the Gospel in a pleasing manner. The people seem unable to break away, and the meetings are prolonged to considerable length, many coming out and confessing Christ, and others loath to leave till the way of salvation is made plain.

Services have also been held at Albert Central Docks Coffee Rooms, and at Manor Way, North Woolwich, both being branches of Lady Ashburton's Mission Work. Mrs. Dawson is open to conduct services in any part of the country. Her address is Ozone House, Hamlet Court-road, Southend-on-Sea.

EVANGELISTS' MOVEMENTS.

Mr. A. George Hooper, one of the Wesleyan evangelists, has concluded a united mission at Retford. The mission was promoted by the Free Church Council, and all the ministers of the town took part.—A similar mission has been conducted by Mr. J. Sampson, another Wesleyan evangelist, at Driffield.—Successful missions have also been held at Blackwood and Hirwain. At the latter village the Wesleyan chapel was packed so full that many persons could not obtain admission.

Mr. C. Minor has been in Portsmouth during the past week, speaking and singing at various places in connection with the Soldiers' Home, Gosport, the Soldiers' Christian Association, and the Soldiers' Institute. In company with Mr. Sidney Smith, of the Soldiers' Institute, he went to Southampton on the departure of a troopship with about 1200 men. On Thursday he spoke on H.M.S. *St. Vincent*, with Mr. W. Punter; on Friday to wives of Service men; and on Saturday and Sunday to very large congregations at the Royal Sailors' Rest. He has now commenced a mission in a hall which Mr. Logie Pirie has recently erected at Tottingworth Park, Heathfield, Sussex.

Mr. George Hunter, of Aberdeen, has closed an interesting mission in the Baptist Chapel, Weston Turville, in connection with the Bucks Evangelistic Mission. The chapel has been crowded upstairs and down every night. The interest was so great that half an hour before the time of opening the people crowded around the doors waiting to get in. One feature in the work has been the number of young men attending the meetings. Many, it is believed, have found peace in Jesus, and God's people have been greatly stirred for fresh endeavour for the Master.

In London-road Free Church, Glasgow, a very successful series of services for children has been held by the evangelistic committee of the Sabbath School Union, the Gospel teaching being illustrated by limelight views of the Pilgrim's Progress. About 1500 children were present each evening, and in the after meetings many hopeful cases were brought under the notice of the workers.

The Brothers Stewart (of Edinburgh) have brought to a close a fortnight of evangelistic meetings in Maxwelton Free Church, Dumfries. The week evening meetings showed a growth of interest which was most encouraging, and on Sabbaths the accommodation was taxed to its utmost.

Rev. Mr. Lamont, of Snizort, has been conducting evangelistic meetings at the village of Munlochy, in Ross-shire. A deep impression was made on the community as the mission went on.

The Newcastle-upon-Tyne Circus services evidently grow in public estimation, for during this year the attendance has shown the largest average yet reached. As to results, there have been many manifestations of the presence of the Lord, and many cheering reports have come from without of blessing received. Some of the most striking cases of conversion have been of persons who were on a visit to Newcastle, either from a distance or from its immediate neighbourhood. For example: out of a family in a village in Durham, five sisters professed to find Christ through the influence of the Gospel preached in the Palace Theatre.

Mr. R. W. Canning, of the Evangelisation Society, has held a fourteen days' mission in the Chalmers Free Church, Edinburgh. The meetings were well attended, and the addresses characterised by graphic description, incisive statement, and evangelical appeal. There have been clear and satisfactory conversions at every meeting, some of the decisions of a remarkable kind.

Mr. George Clarke commenced a united mission at Winchester, on the 14th inst. He has had good meetings, and considerable interest has been awakened. The mission continues till Tuesday next. Mr. Clarke hopes to commence at Wigan on the following Sunday, Dec. 5.

Requests for Prayer.

For two weeks' Gospel meetings, from November 28, conducted by Mr. W. W. Dunn.

For special services at Folkestone Y.M.C.A. by Mr. J. E. Taylor, assisted by his daughter, Miss F. M. Taylor.

For blessing on a mission at Little Kingshill, Missenden Bucks., beginning December 5, conducted by the pastor and Rev. Kirby Byard, of Winslow.

For a week's mission to be held in the Great Assembly Rooms and the Corn Exchange, Welshpool, to be conducted by Rev. Seth Backhouse, Nov. 27 to Dec. 2.

Work Girls and the City Fire.

THE fire which broke out in the City on Friday last proved the most disastrous of modern times, having destroyed over a hundred different factories and warehouses in sixteen different streets, throwing out of work over four thousand persons. A large number of these are work-girls, among whom Mrs. Fisher has for years been doing a good work. Many of the places burned down were visited by her lady workers, and not a few of those now out of work were in the habit of coming to "The Welcome." This place, at 6, Jewin-street, is right in the area ruined by the fire, and escaped only by a change of wind.

Hence it is but natural that Mrs. Fisher and her helpers should be deeply concerned in the interests of these girls. On Monday we found Mrs. Fisher in Aldersgate-street surrounded by a crowd of distressed girls, who were pouring into her sympathetic ears their tales of distress at the loss of work and wages, which in many of them means so much. These ladies are strenuously endeavouring to help the most needy. In some cases, where girls live at home, things are not so bad; but in other cases, where girls support themselves in lodgings, their outlook is gloomy.

Mr. A. C. P. Coote writes:—During the fire those in charge of the home were in prayer that "The Welcome" might be spared. Just after leaving the Lady Superintendent, I met Commander Wells, the chief of the Fire Brigade, who remarked that "if the wind hadn't shifted the place would have been burned."

May I state, for the information of any who are not aware of the purpose for which "The Welcome" exists, that it has been established for providing meals and a "Home" for the many hundreds of factory girls employed in the surrounding warehouses, a large number of whom are now, of course, temporarily thrown out of work.

Between 300 and 400 City girls dine at "The Welcome" every day, and many also come in for tea. In the evening, classes are provided for them; and the weekly Bible-class on Thursday is attended by a considerable number, rarely less than 200 being present.

The work was commenced fifteen years ago, and a special effort is now being made by the committee to purchase the building and lease. About £3800 is required for this purpose, and contributions will be most thankfully received by Miss Seton Karr, Atherton Grange, Wimbledon.

The Y.W.C.A.

A NEW "MORLEY HALL."

On Friday, the 19th inst., at George-street, Hanover-square, the Viscountess Portman laid the memorial stone of the new hall and gymnasium, which Mr. Howard Morley is giving to the Y.W.C.A. as a jubilee gift in memory of his father, the late Mr. Samuel Morley. The Vicar of St. George's presided. Before laying the stone Lady Portman said that she felt the right person would have been the generous donor himself. A bottle containing a selection of Y.W.C.A. literature was placed within the stone, and Lady Portman declared it to be well and truly laid. The inscription is, "Morley Hall and Gymnasium, 1897," the gymnasium being underneath the hall on the basement level. A vote of thanks to Mr. Morley for his munificent gift, and to Lady Portman for laying the stone, was moved by Dr. Newman Hall, seconded by Rev. C. W. Vick, and carried with rejoicing. A prayer meeting was afterwards conducted indoors by Mr. W. T. Paton, who stated that £6000 was still needed to free the premises of debt, and that £2000 was required for the general work.

NEW HALL AT STRATFORD.

At the rear of the Conference Hall, Stratford, E. a "Jubilee hall" has been erected for Y.W.C.A.' work. The hall is the gift of a kind donor who wishes to be anonymous. On Tuesday, Nov. 9, Archdeacon Stevens presided at the opening ceremony. Miss Duff, District Referee, spoke on Y.W.C.A. work in general, and Miss Boardman reported on the local work. Rev. Arnold Perry and Mr. Boardman also took part. A portion of the hall can be curtained off, and is comfortably furnished for use as a sitting-room, and a secretary's private room is provided. It is hoped that the hall will be a centre of much useful work for many years to come. The anonymous giver will have the heartiest thanks of all who value the Y.W.C.A. and its work.

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BRIEF NOTES.

Miss Hull has lately conducted a five days' mission at the Y.W.C.A., Eastbourne, assisted by local friends.

Mr. C. T. Studd has recently conducted mission meetings at the Southport Institute, the Bible readings having been taken by Mrs. Studd and Miss Hatch.

Fowey Y.W.C.A. held their annual meeting on the 4th inst., presided over by Mrs. Treffry, of Place. The report showed ninety-four adult and sixty-three junior members.

The annual meeting of the Brixton branch was held at Raleigh Hall on November 10, when bright, helpful addresses were given by the chairman, Mr. B. J. Greenwood, Hon. Emily Kinnaird, Rev. J. Carnegie Brown, and Rev. W. Fuller Gooch. Financial help is needed at this time, as an agreement has been made to purchase the lease of the house now occupied; £800 is the amount required, of which £300 must be raised at once. The hon. treasurer is Mr. R. Gunston, 111, Loughborough Park.

For thirty-one years the Y.W.C.A. has been at work in Manchester, with varying success, and the rooms in Grosvenor Chambers, Deansgate, are now totally inadequate for the numbers who attend. There is an increasing need in the city for a comfortable and attractive haven for young women in their leisure hours. For the past six months the committee have made diligent search for new premises, A building has been offered in Great Ducie-street, near Victoria Station, and to purchase, adapt, and furnish it will cost about £3000. The secretary is Miss K. Wheeler, Grosvenor Chambers, Deansgate, Manchester.

The Y.M.C.A.

The Sunderland Association, by its membership campaign, has added the names of 214 young men to its register. It has now 976 members.

The Lincoln Y.M.C.A. held on the 14th inst. a very successful service in the Cathedral, at which Rev. H. Percy Grubb, vicar of Oxton, Southwell, was the special preacher.

A "Membership Campaign" in connection with the Sunderland Association has resulted in the addition of 214 new names to the register, bringing the membership up to a total of 976.

Mr. Henry Conder, late president of Bombay Y.M.C.A., presided on the 16th inst. over the annual meeting of the Peckham Association. The speakers were Mr. W. Hind Smith, Mr. H. W. Maynard, and Rev. Frank James.

The Scottish Y.M.C.A.'s have made an earnest effort to improve the occasion of the week of prayer for young men. From all parts of the country accounts have come in of special gatherings for prayer and conference, and of aggressive efforts instituted among the non-churchgoing.

The Countess of Warwick held a most successful book reception at the Coventry Association Rooms last Thursday. There was a large and representative gathering. During the proceedings Lady Warwick received 466 vols., which number has since been augmented to 500, truly a splendid library.

New rooms, opposite the railway station at East Hartlepool, were opened for the Y.M.C.A., on Tuesday week, by Councillor H. Crawford Smith, chairman of the N.E. District Council, who gave an address upon the work of the Association. Rev. C. W. Vaughan presided, and other ministers, the travelling secretary, and Mr. Mitchell took part.

Rev. George Wainwright writes from Sydney that he has been addressing the men's meetings held by the Y.M.C.A. This is one of the most important aggressive efforts of the Association, and is a perpetuation of the Theatre Services commenced many years ago. The audience was made up mainly of working men, to whom it was a joy to tell of God's power to keep."

On Monday week a conference was held in the Oddfellows' Hall, Berwick-on-Tweed, with a view to increasing the public interest in and extending the usefulness of the Y.M.C.A. at Berwick, Tweedmouth, and Spittal. Mr. John Peacock presided, and Mr. J. C. Moor and Mr. J. G. Hardwicke attended as a deputation. The Vicar of Tweedmouth, Rev. A. J. Blagden, Rev. Mr. Grainger (Wesleyan), Councillor Dr. Maclagan, and Councillor Dodds, with Mr. James Henderson and Mr. G. S. Stone, took part.

The universal week of prayer for young men has been observed by Young Men's Christian Associations all over the world from November 14 to 21. In this country special meetings have been held in most Associations on several or all of the evenings of the week, and a very large number of sermons, addressed specially to young men, have been preached from church and chapel pulpits, at the request of the Associations, on the two Sundays. In a few of the larger centres as many as seventy or eighty such sermons have been arranged for.

Feathers for Arrows.

MOTTOES FOR CHRISTIAN WORKERS.

The motto of Lord Lawrence of the Punjab was "Be ready," and that of his elder brother, Sir Henry Lawrence, "Never give in." These may well be acted on in any good cause. They were helpful to Indian statesmen; let them be followed by Christian workers.

AN ILLUSTRATION OF UNBELIEF.

A man once stood on London Bridge, for a wager, offering real sovereigns for a shilling each. The notice which he displayed was plainly worded, and it was read by hundreds of passers-by. But by all it was read incredulously, and therefore with indifference. He won his wager; not a single coin was taken from him! And for the same reason "the Gospel of the grace of God" is ignored.

Dr. Robert Anderson.

REJECTING AN INHERITANCE.

A young woman who had been brought up among the Blackfoot Indians, and who had refused to recognise a wealthy citizen of Cincinnati who claimed her as his daughter, recently married a full-blood Indian of the tribe. Even so many a sinner, becoming infatuated with evil associations, turns a deaf ear to the appeals of the heavenly Father, and prefers wicked courses in the "far country" to purity and heaven.

SATAN A BAD MASTER.

Not long ago, the clerk of a burial board retired after long years of service. Desirous of recognising his worth, the board presented him with deeds for a free burial space! They bestowed upon him nothing for the present life, but simply provided for the disposal of his remains after death. So it is with the devil: he is pitiless to all who serve him. He is a false friend in life, and at the last he has naught for his servants but the darkness of death.

NEEDED TYPES OF MINISTRY.

In the Church of Old Ireland there were bishops for the oversight of many departments of ministry. One class, called "Soul-friends," gave spiritual counsel and help; another, called "Champions," or strong men, superintended the defences of the monastic settlements. The archetype of all such workers is Christ; and we do well to be in the same glorious succession. There are many around us who want the comfort of a "Soul-friend" pastor, many who require the help of a "Strong Man" minister, in meeting life's duties and overcoming its temptations.

"BE YE RECONCILED TO GOD."

When the late Serjeant Wilkins returned to the Law Courts, after an illness which practically ended his career, Mr. Robert Lush (afterwards Justice Lush) saw him sitting with his face in his hands, and tears falling from between his fingers. When the Serjeant hurriedly left the court, Mr. Lush, although not of his acquaintance, followed, and delicately inquired if the Serjeant was in any trouble in which he could be of any service. Gratefully acknowledging the kindness thus shown, the Serjeant explained his distress by saying that he had that morning read 2 Cor. v., and while he sat in court the words "Be ye reconciled to God" had come back to his mind with such power that he could not restrain his emotion. The incident illustrates, among other things, the might of the Apostolic exhortation, and the "finding" nature of the Divine Word.

Personalia.

Dr. E. P. Goodwin, owing to failing health, has resigned the pastorate of the First Church, Chicago, which he has held for 29 years.

Rev. Thomas C. Hall, of the Fourth Presbyterian Church of Chicago, and son of Dr. John Hall, is resigning owing to his health.

Rev. E. Bosworth, travelling secretary of the Grande Ligne Mission, Montreal, is about to visit Great Britain to interest the churches in work among Roman Catholics in the Province of Quebec.

Gen. Sir Arthur Cotton, K.C.S.I., the oldest living soldier of his rank, has been a life-long abstainer. Having been invited to take part in the celebration of the Band of Hope Jubilee, he replied, expressing his regret in being unable to attend and and adding, "I am certainly a living proof of the benefit of abstinence. Sixty-five years ago my grave was dug in Persia, and four times have I been under sentence of death by the doctors through Indian illnesses and accidents, and certainly if I don't need strong drink no young man does."

THE BOOK WORLD.

A Self-Pronouncing Bible.

The Self-Pronouncing Bible is a very useful edition of the "Comprehensive Teachers' Bible." (7s. 6d. *Bagster & Sons.*) In type and printing this book is "the very thing" for Sunday-school teachers and other workers; while the new and revised "Helps to Bible Study" will render important service in the preparation of addresses and systematic reading. The "Helps" are, in fact, a library in essence, covering a wide field of introduction and explanation, history and antiquarian lore. There is the usual harmonistic, tabular, and analytical information.

Many will welcome the marvellously compact introductions to the Greek of the New Testament and the Hebrew of the Old, while all will find the subject-index and concordance of great utility in searching for parallel passages and in studying the Scriptures topically. Another feature of this Bible is a series of illustrations of objects of archæological interest, and a set of maps with index of places. The binding is so flexible that the book will lie open perfectly flat, and sustain no injury by being rolled up!

The Ritschlian Theology.

Dr. James Orr's new book, The Ritschlian Theology and The Evangelical Faith (2s. 6d. *Hodder & Stoughton*), is an addition to the Theological Educator series, and a thorough piece of work it is. No man is better able than Professor Orr to describe the Ritschlian system and contrast it with the Evangelical Faith; and in all respects he has done admirably, supporting his statements by notes which bear testimony to his intimate acquaintance with the writings of Ritschl and his followers.

The subjective and insecure nature of Ritschlianism is set off against the reality of the Evangelical basis. A significant incident closes the book. In his "History of Pietism," Ritschl selected for special animadversion Paul Gerhardt's favourite Passion hymn, "O Haupt voll Blut und Wunden" ("O Lamb of God once wounded"), which he thought failed to strike the true Christian note in dwelling on the physical sufferings of Christ instead of on the inner motive of obedience. In his last hours, however, it was this very hymn that he specially desired to have repeated to him! Then, at least, a man may well think little of speculations and imaginings; he needs a realisation of truths going back to God's redeeming purpose as surely revealed and Christ's saving work as fully accomplished.

The Emphasised New Testament.

We called attention a few months ago to the issue in parts of Mr. Joseph Bryant Rotherham's Emphasised New Testament, the third edition of a version which was first published twenty-five years ago. It is a pleasure now to welcome the completed work, and to congratulate the editor upon the success which has attended his efforts in precise translation, literary arrangement, and the indication of emphasis. This edition is much more than a revision of its predecessor; being founded on the Greek text of Westcott and Hort, and remoulded in various particulars, it is practically a new work.

Moreover, it appears as part of a larger design—the Emphasised Bible, by which, at length, it is hoped to present the entire "Divine Library" in the same attractive form as this New Testament. It will be obvious to all that Mr. Rotherham assumed a difficult task when he addressed himself to this great undertaking. He has been compelled continually to choose or reject competing senses and interpretations. Where, however, we may not follow him, we recognise his conscientious purpose and desire to assist the ordinary reader in understanding God's Word. To many this version will be a great help, not only in study, but in devotional reading. Thoughtful Christian workers will appreciate the volume as a present at such a time as this. (10s. 6d. *H. R. Allenson.*)

ST. PATRICK AND IRELAND.

In The Celtic Church in Ireland, Dr. James Heron, Professor of Ecclesiastical History in the Assembly's College, Belfast, tells the story of Ireland and Irish Christianity from before the time of St. Patrick to the Reformation. He points out in his first prefatory sentence, that much ignorance prevails even among Irishmen respecting the history of Ireland. While this is a great pity, the fact is little less deplorable that, though the subject has been unfolded in many a handbook and historical outline, the striking story is as unfamiliar among Protestants as it is misunderstood and misrepresented in Roman Catholic circles.

In the form of a series of lectures, Dr. Heron sketches Irish ecclesiastical affairs for a thousand years or more, and his pages are so clear in style and interesting in substance that they should do something to stimulate inquiry regarding the antiquities of the Isle of Saints. The great sources of information have been consulted, and the story of Patrick, Columba, Columbanus, their "orders" and teachings, their monastic settlements and other institutions, is admirably told.

Rich in evangelistic and educational achievement, the old Celtic church had peculiarities that find no counterpart in modern organisations—ruled by abbots who were sometimes presbyters, at other times laymen, officered by bishops exercising a congregational pastorate rather than a diocesan jurisdiction. The days of old in the Sister Isle have somewhat to teach us of simple life and heroic endeavour, and of those days Dr. Heron gives a good and very readable account. (7s. 6d. *Service & Paton.*)

SKETCHES OF BIBLICAL SCENES.

In Pictures of the East, by Helen B. Harris (8s. 6d. *Nisbet & Co.*), we have a handsome volume, containing thirty-two sketches of scenes in Palestine, to which are added five more of the city and neighbourhood of Athens. One or two pages of descriptive letterpress go with each illustration. All who study the Scriptures, whether for personal or active use, will find light upon many a Bible story, and be able the more clearly to appreciate the truths it contains. That the sketches were made a few years ago is no demerit, for more than one of the scenes appear as Nature left them, instead of being covered, as they are to-day, with some modern monstrosity. It is a most instructive and interesting work.

The Anglican for November (1s. 37, *Norfolk-street, Strand*) is substantial, varied, finely-printed, and capitally illustrated. It ought to make a place for itself in many intelligent Church of England homes.

Commonly Misquoted and Difficult Texts Explained. By Rev. John Mitchell. (9d. *G. Stoneman.*) This little book explains, with clearness and brevity, over fifty passages that perplex the ordinary Bible reader.

Little Tora, the Swedish Schoolmistress, by Mrs. Woods-Baker (1s. 6d. *T. Nelson and Sons*), contains three stories, all of them Swedish, told in a very pleasant manner. Scandinavian life is admirably reflected in the pages.

The Children's Study: Germany. By Kate F. Krocker. (2s. 6d. *T. F. Unwin.*) This lucidly written handbook will form an admirable introduction to a more elaborate historical acquaintance with the great central European Power.

Part VII. of **The Queen's Empire** (6d. *Cassell & Co.*) gives further views of work and workers throughout Her Majesty's far-spread dominions. It is deeply interesting and instructive to note the variety of occupation provided for our fellow subjects in different climes.

Twelve Famous Girls, by Marianne Kirlew, is a series of biographical sketches. (1s. 6d. *Robert Culley.*) From Princess Victoria to Joan of Arc, with Grace Darling, Laura Bridgman, Catherine of Russia, and other worthies in between, this is a very readable and useful little book.

Sacred Art. Part II. *Cassell & Co.* 6d. The pictures here reproduced from the work of eminent modern painters mainly illustrate the history of Abraham and Jacob. It is wonderful to what an extent the sacred narratives have inspired the imagination and the brush of the artist.

The Swiss Family Robinson retains its powerful hold upon young minds; and *Messrs. Ward, Lock, & Co.* publish an admirable edition (3s. 6d.) in which the charming story is enlivened and explained by two hnndred engravings, with coloured pictures thrown in. For presentation purposes this is a capital book.

Ideals for Girls, by Rev. H. R. Haweis, is a volume of smart papers on girls of various types—untidy, musical, parochial, learned, mannish, and engaged girls. Finally there is a pleasant chapter on Brides. Good counsel, well spiced with gentle sarcasm, fills this pretty presentation volume. (2s. 6d. *James Bowdent*).

The Life of Christ. By Dean Farrar, D.D. *Messrs. Cassell & Co.* are once more reissuing this famous work in weekly parts (6d.), embellished with maps and illustrations, and admirably printed. The opportunity is thus afforded to many for securing a work of intrinsic value and genuine usefulness to teacher and preacher.

The Vanished Yacht. By E. Harcourt Burrage. (2s. 6d. *Nelsons.*) "Vanished," because stolen by a Spanish adventurer. Pursuit was promptly given in another light craft, and the truant brought up in South American waters. There was excitement on both sides, and the things that were hazarded and accomplished will delight boy readers.

From Me to You is the title of a series of painting books issued by *Messrs. Jarrold and Sons* (1s. each) The latest issue, the third, is as good as its predecessors. The designs are sufficiently easy for little folks to copy, and the card is perforated so that, when completed, the pictures may be neatly detached from the book, and sent as presents "from me to you."

The Illustrated New Testament, issued by *T. Nelson & Sons* (2s. 6d.), is a valuable work. The text of the Sacred Record is in beautiful type and printed on admirable paper. The illustrations, two hundred in number, depict Bible scenes, sites, and antiquities, with remarkable clearness and precision. Many of them are from photographs by Bonfils, Thevoz, Mason Good, and others.

Messrs. *T. Nelson & Sons* send four nicely-bound reward books for young folks (price 1s. each): **Little Lois** and **Joy's Jubilee,** by E. Everett-Green, two very pleasing tales for girls; and **The Boy Crusaders** and **The Howe Boys,** both, as indicated by the title, likely to interest the boys. Sunday-school teachers will find these well adapted for gifts to their young scholars.

Battledown Boys. By E. Everett-Green. (*Sunday School Union.* 2s. 6d.) A genuine boy's book; breathing of the downs and meadows, and telling of an honest old farmer, his lively but right-hearted sons, his strained relations with a new landlord, and the eventual clearing up, through the daring of the boys, of mutual misunderstandings. Altogether it is a healthy and stirring tale.

Three Aspects of Temperance: Scriptural, Economic, and Physiological—a course of instruction, forming a compendium of useful knowledge on the temperance question. (3s. *Church of England Temperance Society.*) The title page of this book gives a good idea of its scope and purpose. Leaders of Bands of Hope will find the pages of great value, for they supply useful material for addresses, syllabuses of instruction, and blackboard summaries.

Bubbles, Dr. Barnardo's monthly for young folks, is as gay as ever; and the half-yearly volume is "A1" for presentation purposes. Here are true tales out of number, and coloured pictures in large variety. Natural history sketches are a feature; there are also outlines for boys and girls to colour. The popularity of this magazine, in serial and bound-up forms, is explained by the all-round excellence of production. (*Children's Book-room,* 158, *Aldersgate Street, E.C.*)

A Century of Missionary Martyrs: Being an Account of some who have suffered Martyrdom for the Truth during this century of missionary work. By Rev. S. F. Harris, M.A., B.C.L., Vicar of Walton-le-Dale. (2s. 6d. *Nisbet & Co.*) Here are narratives of men and women who have witnessed unto blood in many lands—in Madagascar and the South Sea Islands, in Central Africa, and China. Whether the story be that of Williams, Patteson, or Hannington, or of native witnesses unknown to fame, the pages are stimulating and profitable.

Life's Look-out. An autobiography of Sydney Watson. (*Hodder & Stoughton.* Price 3s. 6d.) The seafaring adventures and experiences of many years have provided this prolific writer with an apparently exhaustless mine of material for his popular and useful "Penny Stories." His autobiography now supplies the key to "Wops, the Waif," and many another widely-read narrative. We feel sure that many will peruse this life-story with keen interest and thankfulness that the author should after long and wasted years been led to accept Christ and dedicate his pen to His service.

The Anti-Christian Crusade; or, Official Attacks on Christianity. By Robert P. C. Corfe (1s. 6d. *Simpkin, Marshall & Co.*) The object of this book is to direct attention to the compromising and unsettling utterances of certain ecclesiastical dignitaries on evolution, the composition of the Bible, and other subjects. Mr. Corfe shares our vexation that mere opinions and wild speculations should be placed before the people with all the confidence of assured knowledge; and in this small book he reproduces some recent statements of an extravagant and misleading character.

The Life of Gordon. By D. C. Boulger. (6s. *T. Fisher Unwin.*) We welcome heartily a third and cheaper edition of this deeply interesting and admirably written memorial of a heroic life. General Gordon's noble devotion, his brilliant service, his splendid self-sacrifice, and above all his exalted character and profound piety, together with his romantic death, form an entrancing chapter in Christian biography. The more widely it is circulated the better for the coming generation. Its lessons are well calculated to fire the mind with high ardour after noble and useful service.

Daily Light. The hallowed and profitable habit of pondering morning and evening a portion of

Scripture has been largely furthered by the numerous well-printed and well-bound editions published by Messrs. *Bagster & Sons* of their famous "Daily Light on the Daily Path." It is superfluous to commend a book which is already the daily companion of many thousands. Suffice it to reiterate its great value as presenting a carefully-chosen meditation for the morning and evening hour, in the words of Scripture, and in a compact and pleasing form. The book may be had in varied and beautiful bindings, and at diverse prices.

Cassell's Family Doctor. By a Medical Man. (10s. 6d. *Cassell & Co.*) This comprehensive handbook to health is the work, we are told, of a medical practitioner of wide experience and brilliant attainments. As far as a non-expert can judge, the author has produced, at comparatively small cost, a most invaluable help and counsellor in all time of individual or family illness. The plan of the work is systematic, while the explanations are full and simple, and the prescriptions popular in style. No household need now be without guidance in the event of any emergency, and the commoner ailments of life may be warded off without external aid.

The Ne'er do Weel. By Annie S. Swan. (5s. *Hutchinson & Co.*) With such an industrious writer as the author of this book, we recognise the difficulty of inventing new and reasonably-jointed skeletons on which to construct the story. The plot of the tale before us is neither pleasing nor probable, though we admit that the filling in of the details is well enough done. The title does not seem a happy one to describe the career of a penniless Highland youth who in a remarkable brief span of time acquired an immense fortune and was elected M.P. for his native country. We cannot think that the author's literary reputation will be furthered by this venture.

Cambridge Bible for Schools and Colleges.—The First Book of Maccabees. Edited, with introduction and notes, by Revs. W. Fairweather, M.A., and J. Sutherland Black, LL.D. (3s. 6d. *Cambridge University Press.*) Though not included in the Hebrew canon, the books called Apocrypha still form part of the Bible as a Church book. Of the entire collection, the First Book of Maccabees is one of the most valuable as a chapter of Jewish history at once important and interesting. In this edition the text adopted is that of the Revised Version, while the notes are informative in a high degree. A map and several illustrations add to the worth of the book.

Messrs. J. F. Shaw & Co. have issued two companion books, **Half-a-Dozen Girls** and **Half-a-Dozen Boys**, by Anna C. Ray (3s. 6d. each), and well illustrated. Both are healthful stories of free, happy boys and girls full of spirit, and sometimes of temper as well, by wise influence led in the right path. There are troubles, and one of the boys dies nobly in saving a blind comrade. These books will delight and please juvenile readers. **Everybody's Business.** By Agnes Giberne. (3s. 6d.) A well-written story of life in an out-of-the-way seaside village, of gallant daring to save life from a ship on the rocks, of the vicar's success in securing a lifeboat, and of certain happy unions that were formed out of it all. A real and high-toned girls' book.

The Herald of Mercy, the well-known illustrated messenger for the people, is much appreciated as a localised monthly magazine. It abounds in earnest Gospel appeals to the unconverted, striking incidents from real life, stories of conversion, Scripture narratives, etc. Each number is well illustrated, and contains a page specially written for the young people. For churches and missions conducting aggressive Christian work among the people we heartily commend "The Herald of Mercy" as a valuable adjunct. Arrangements can be made for any local title and an announcement at foot of first page free of cost on a monthly supply of 300 copies and upwards. Full particulars and specimen copies will be forwarded free on application to *Morgan & Scott.*

Prisoners of Conscience. By Mrs. Amelia Barr. (6s. *T. Fisher Unwin.*) Mrs. Barr has written a book professing to deal with certain phases of religious life in Shetland about the beginning of this century. The story is well and powerfully told, and the chief characters are very cleverly drawn. So kindly does she speak of these lonely toilers in the Northern Sea, that it almost seems ungracious to hint at criticism. One feels, however, that she has overburdened the consciences of her "prisoners" with Norse superstition and fatalistic theology. The lighter side of life in the land of the "merry dancers" is altogether wanting. Moreover, her knowledge of local manners, customs, and characteristics is clearly very slight.

The Return to the Cross. By Rev. W. Robertson Nicoll, LL.D. (3s. 6d. *Isbister & Co.*) In this volume we have a reprint of leading articles and addresses written or delivered by the accomplished editor of *The British Weekly*. From the necessities of the case there is no sustained line of thought or argument giving homogeneity to the book, and the hand of the leader-writer is clearly discerned in the polemical tone of many of the chapters, as well as in their literary allusiveness and garnishment of style. But the prevailing trend of the author is in the direction of upholding and defending the Pauline theology respecting Christ and Him crucified, and this, needless to say, is ably and conclusively done. Dr. Nicoll is a living illustration of the compatibility of modern culture with old-fashioned orthodoxy.

Ecclesiasticus xxxix. 15 to xlix. 11. Translated from the Original Hebrew, and Arranged in Parallel Columns with the English Revised Version of 1895. By A. E. Cowley, M.A., and Ad. Neubauer, M.A. (2s. 6d. *The Clarendon Press*). The editors of the Hebrew text here supply a version of the interesting fragment, of which a facsimile is given as frontispiece. Though in the prologue to the Greek translation of the book we are told that Ecclesiasticus was originally written in Hebrew, it was not until about a year ago that the portion of the text here translated came under the eye of scholars. Students of the "Proverbs of Ben Sira" will find profit in an examination of these pages. It is worthy of note that in their preface the Editors declare the Hebrew of the text to be of the Old Testament classical type, with a certain admixture of words peculiar to the later language.

In a striking passage of her book on **Rich and Poor** (3s. 6d. net. *Macmillans*), Mrs. Bosanquet sounds a note of warning against the tendency of the Churches to turn their energies too much in the direction of outward reform, and so of forgetting their distinctively spiritual mission. Speaking of the slow progress they are making in the East End, and of the hopeless absorption of the poor in their immediate struggles and present distresses, she says :—

> The one thing needful to-day is to lift up the people in some way out of themselves, and give them wider interests and a more steadfast hold upon realities. Yet with the mass of the people the Church has failed utterly and entirely to do this. The strength of its position, the patience and enthusiasm of many of its ministers, stands helpless before the stolid indifference of the thousands whom it regards as its flock.

Then follows an illuminating remark as to the reason.

> Why, she asks, has not religion done this for them in the past? Why does it not do it now? I believe it is due largely because the ministers of religion have allowed the spirituality of their work to be swamped by the material needs around them.

There is here something worth pondering over.

CALENDARS AND ALMANACS.

The "Life of Faith" Almanack, 1898. (*Marshall Bros.*) Rev. E. H. Hopkins gives, besides the daily texts, suggestive Bible readings and extracts bearing on the spiritual life.

The Friends' Foreign Mission Almanack (1d. *Headley Brothers*) is replete with missionary interest. The leading illustration represents Khama, the Bechuana Chief, among his people.

The Ian Maclaren Kalendar, 1898. (2s. 6d. *Hodder & Stoughton.*) An illuminated wall kalendar, embellished with views in and around Drumtochty, and accompanied by extracts from several of Dr. Watson's books.

The Golden Grain Almanacks, issued for so many years by *Mr. J. H. Hawkins, 36, Baker-street, W.*, will again be welcomed by those who have proved their helpfulness in the past. The "Diary and Pocket Book" (1s. 6d.) will be a useful companion through the year.

Spurgeon's Illustrated Almanack, 1898. (1d. *Passmore & Alabaster.*) This well-known book almanack preserves its original and useful form. The extracts are from sermons by the late Mr. C. H. Spurgeon, while Mrs. Spurgeon contributes a touching letter.

The Scripture-Subject Searching Almanac for 1898 is a compilation which will afford useful exercise to students of God's Word. The selections have been made so as to bring together similar expressions from different parts of Scripture, under the sub-title of "Two-fold Similarities." (1d. *Marshall Bros.*)

John Ploughman's Almanack (1d. *Passmore & Alabaster*) seems to show no falling off in the quaintness and practicality of the daily mottoes. There are two illustrations of the Beulah Baptist School Chapel at Bexhill-on-Sea, and a photograph group of students under the "Question Oak" at Westwood.

The Religious Tract Society issue The Scripture Pocket Book, 1898 bound in leather (1s. 6d.), very compact and handy, with daily texts and a variety of useful business information. The Pocket Almanac (2d., interleaved) and The Penny Almanack (1d.) are useful pocket companions; while the Illustrated Sheet Almanack (1d.) is attractive and informative. The People's Almanack (1d.) abounds in pleasing and popular pictures.

The British Workman, one of the oldest and best known of monthly magazines, will, after this year, be edited by Mr. Sam Woods, M.P.

"Horner's Christmas Number" this year is entitled The Red House on the Moor. It is by Fanny Eden, and is in a very bright cover and accompanied by a coloured plate, "Black-Eyed Susan." (3d. *Horner & Son.*)

Your Redemption Draweth Nigh, by A. Gay, is a pamphlet giving, in the words of the title-page, "signs and tokens of the approaching end of the Gentile times in 1898¼, and the speedy coming of Christ." The author follows Mr. Dimbleby on many points of detail. (1d. *Nister.*)

Ernest Nister, 28, *Paternoster Row*, has issued illuminated motto cards in several sizes. They are of varied design and bear appropriate words from Holy Scripture. A special card has been prepared for Christian Endeavour Societies exhibiting the familiar motto and badge. "Watchword" cards (size 10¾in. by 7¼in.), furnished with a cord for hanging, will be welcome in many a home. (2d. each.) There are also attractive cards with Christmas wishes. (Packets of twelve, 6d. and 1s.)

BOOKS RECEIVED.

From *Messrs. Nelson & Sons.*—For the Queen's Sake; or, The story of Little Sir Caspar. By E. Everett-Green. (2s. 6d.)

From *Messrs. Hodder & Stoughton.*—True and False Aims and other Sermons. By the late Rev. H. Herber Evans, D.D. (5s.)

From *Messrs. Jarrold & Sons.*—The Blues and the Brigands: Being the Recollections of Etienne Marie Carraud Nantalis, 1789-94. By M. M. Blake (5s.)

From *Messrs. Passmore & Alabaster.*—"We Endeavour." Helpful words for members of the Young People's Society of Christian Endeavour. By C. H. Spurgeon.

From *Mr. Elliot Stock.*—The Medhursts of Mindala: The Story of the Development of a Soul. By J. M. Waterhouse. (6s.) To Be Had in Remembrance. Compiled by H. E. Chance. (5s.)

From *Mr. James Bowden.*—"And Shall Trelawney Die?" and The Mist of the Moors. By Joseph Hocking. (3s. 6d.) Workaday Sermons. By Rev. F. B. Meyer. (2s. 6d.) Ideals for Girls. By Rev. H. R. Haweis. (2s. 6d.)

From *Gardner, Darton & Co.*—Stories from the Faerie Queene. By Mary MacLeod, with Introduction by John W. Hales. (6s.) The Surprising Adventures of Sir Toady Lion, with those of General Napoleon Smith. By S. R. Crockett. (6s.)

From *Messrs. Nisbet & Co.*—Pictures in the East: Sketches of Biblical Scenes in Palestine and Greece. By Helen B. Harris. (8s. 6d.) The Faith of Centuries: Addresses and Essays on subjects connected with the Christ an religion. By various writers. (7s. 6d.) The Bible and Islam; or, The influence of the Old and New Testaments on the Religion of Mohammed. By Henry Preserved Smith, D.D. (7s. 6d.)

From *the Religious Tract Society.*—Steadfast and True. By L. C. Silke. (2s. 6d.) School Life at Bartram's. By L. C. Silke. (1s. 6d.) Two Secrets and A Man of his Word. By Hesba Stretton. (1s.) Audrey; or, Children of Light. By Mrs. O. F. Walton. (1s.) In the Land of the Lion and the Ostrich. A Tale of Struggle and Adventure for Boys. By Gordon Stables, M.D. (3s. 6d.) 'Twixt Dawn and Day. By Mrs. A. D. Philps. (2s.) Shut in to Serve. By Lydia Phillips. (1s. 6d.) My Grandmother's Album; or, England during the Nineteenth Century. By H. E. Colville. (2s.) From Storm to Calm. By Emma Leslie. (2s. 6d.) Ronald Cameron's Discipline. By Ellen A. Fyfe (1s. 6d.) The Boy's Sunday Annual. (1s. 6d.) Friendly Greetings. Half-yearly Vol. (2s. 6d.) The Cottager and Artisan Annual. (1s. 6d.) Light in the Home Annual. (1s. 6d.) Child's Companion Annual. (1s. 6d.) Our Little Dot's Annual. (1s. 6d.) The Scripture Pocket Book. (1s. 6d.) The Pocket Book Almanack. (2d.) The Tract Society's Penny Almanack. The People's Almanack. (1d.) The Illustrated Sheet Almanack. (1d.)

Notices.

Applicants for Tracts.—Wm. Price, 68, Salisbury-road, Everton, Liverpool; R. Smith 12, Olga-street, Medway-road, Bow, E.; Mrs. Geo. Kenworthy, 175, Sheffield-road, Barnsley; E. C. Howard, 17, Hale-street, Linton-street, N.; F. Hobson, 75, Pargeter-street, Walsall; Miss Munton, 83c, Teviot-street St. Leonard's-road, Poplar, E.; Miss F. Woodward, 12, Balmoral-terrace, Ilfracombe; Miss Jane Vickers, 5, Clarence-street, St. Peter's-street, Islington, N.

Communications received with Thanks.—A.C.S. J.M. A.B. S.B. E.P. E.H.K. J.E.T. J.L.B F.H. E.C.U. W.W.C. J.C. J.S.B. D.M. M.L.L. J.E.S. E.L. S.P. E.E.T. K.W.J. S.H.A. L.Y. W.S. S.A.C. W.P.T. T.C.M. W.C. J.S. E.P.D. A.S.P. J.A. J.A.S. A.W.C. G.C. E.B. H.P. J.G. A.D.A. E.M. J.H.H. J.B.W. J.M. J.L. T.K.F. A.C.J. E.C.W M.G. J.F.R. S.B. J.A.G. A.H. G.T. H.B.W. W.J.B. C.M. W.B. J.C. W.D. S.C. M.W.M. F.G. J.S. S.F. H.F.N. C.W. F.P. J.E.P. A.T. J.K. S.W. A.S.

Theatrical Employees. — Mr. Forbes gave last week a tea to a number of ballet girls and "dressers" in the Orange-street Chapel Lecture Hall, Leicester-square. Such meetings have been held from time to time for the past twenty years in order to bring the Gospel before them. After a substantial tea had been served, the guests sang hymns and listened to solos as well as to a few earnest addresses.

Railway Stations: A Suggestion.—An esteemed correspondent writes :—Will some to whom God has entrusted much wealth, spend a portion by placing enamel plates in and about London railway stations, displaying striking texts, or forcible sentences, such as, "Where wilt thou spend eternity?" "The coming of the Lord draweth nigh," etc. It is marvellous how the eye is attracted by these. I would suggest only one or two should be used, and these constantly repeated. I am aware that texts of Scripture are placed in many tram cars, but I have never seen them where I suggest.

The Sultan as Reformer —According to the Constantinople correspondent of the *Speaker*, Turkish enthusiasm at the recent military and diplomatic successes of the Sultan is giving way to the old dissatisfaction. All officials are six months in arrears with their pay, business does not recover its buoyancy, 50,000 recruits have been called out to make up for the losses in the army through the Greek war, and Turkey has nothing substantial to show for her victories. Meanwhile Russia is checkmating the Sultan's scheme of strengthening the navy by threatening in that case to demand the arrears of her own war indemnity, and though Turkish diplomacy has succeeded in straining the relations of the European Powers with one another, it has not made a single real friend among them. In view of these facts, the Sultan is said to be contemplating turning his attention to internal reforms in his empire. He will have plenty of work to undo the abuses of his own empire. He can never undo the tragic results of his fanatical frenzy against some of his best subjects.

PRINCESS MARY VILLAGE HOMES,

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UNDER THE PATRONAGE OF H. R. H. THE LATE DUCHESS OF TECK.

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the children of criminals and other destitute cases.

Will you help on this good work, either by taking an interest in one of the children and contributing towards her maintenance, &c., or by contributing towards the general fund of the Institution? We hope to have a patron for every child.

Cheques and Postal Orders to be made payable to Mrs. Meredith, and crossed "Union Bank," Charing Cross; Office 143, Clapham-road, London, S.W.

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OFFICES—10, Paternoster Row, London, E.C.

This Society exists to develop the **INDUSTRIAL ELEMENT** in Missionary Operations by associating Manufacturing, Agricultural, and other Industries with the ordinary work of Foreign Missions—financially separate, but linked in close fellowship.

If capital can be **Safely Invested in Missionary Industries**, it may be reasonably inferred that Christian Capitalists will give the preference to such investments. For further information apply to the Secretary.

DESTITUTE CHILDREN'S DINNER SOCIETY.

In connection with the above old-established Society dinners are now being given. Funds are most urgently needed. 200,838 Dinners were given last season.

Donations will be thankfully received and acknowledged by Lord Kinnaird, 1, Pall Mall East, S.W.; or H. Morton Carr, Esq., 13, Ilminster-gardens, Lavender-hill, S.W. (Secretary); or the Bankers, Messrs. Barclay and Co., 1, Pall Mall East S.W., or the Editor.

Midnight Meeting Movement.

(Established in 1859.)

Arrangements have been made by the Committee of Management to hold gatherings of outcast women **all over London** during the **Winter months.**

A series of Special Meetings will be held on the last nights of 1897.

The **funds** have **suffered greatly** through the recent **Jubilee Festivities. Each** reader of THE CHRISTIAN is asked to send a contribution to c/o Messrs. MORGAN AND SCOTT, or to

C. WILSON McCREE, Secretary.

8A, Red Lion-square, W.C.

CHRISTIAN COMMUNITY

STARVING AND DESTITUTE

Sheltered and Fed.

ALL-NIGHT RESCUE WORK.

Already, since this work began, over 40,000 poor Homeless and Starving Men have been gathered from the streets in the dead of night, Sheltered, Fed, and otherwise assisted, with most gratifying results.

Free Meals for the very poor, both Adults and Children, are given every week to some hundreds all the year, and have proved a great boon to many really starving and destitute poor.

The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the SECRETARY; or Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; or may be sent to the Office of THE CHRISTIAN.

JAS. ATKINSON, Secretary.

25, Brighton-road, Stoke Newington, N.

THE OUTCAST.

HELP URGENTLY REQUIRED

FOR THE CHURCH ARMY

LABOUR HOMES

53 INSTITUTIONS for giving a FRESH START IN LIFE to every suitable case Irrespective of Creed.

Cleanliness; Hard Work; Total Abstinence; Religious and Personal Influence. Over One Million Meals served yearly, with labour test.

Tickets for giving to beggars sent free to donors of 5s. and over. Contributions, crossed "Barclay's a/c Church Army," to Rev. W. CARLILE, Hon. Chief Sec., Headquarters, 130, Edgware-road, London, W.

Sunday School Officers and Teachers

everywhere, who are planning for the coming year, will find the INTERNATIONAL BIBLE READING ASSOCIATION one of the best helps in their work, as is proved by its rapidly increasing membership. Every Sunday School should have its own branch. District Secretaries in the United States, Canada, West Indies, South Africa, India, and Australasia. Full particulars from Mr. C. C. WATERS, 56, Old Bailey, London, E.C.

HOMES OF HOPE,

4, 5, 6, REGENT-SQUARE, GRAY'S INN ROAD, LONDON, W.C.

The Committee are obliged to make an urgent appeal for Contributions:—

1.—For the GENERAL FUND—the expenses of which amount to about £5 a day.

2.—For the CHILD'S FUND—a guinea or two to pay the nurses would, in many cases, rescue a mother and child. *Five shillings* would pay for a child for a week.

3.—For LAW EXPENSES—in every case, if it be possible, the men are compelled to pay for the child's support.

The applications are so distressing and urgent, that every shilling has been spent, and the Committee are in great distress for funds.

HENRY THOMPSON, Esq., Treasurer, 38, Mincing-lane, E.C.; WM. HORNIBROOK, Secretary, 4, Regent-sq., or THE CHRISTIAN.

Irish Distressed Ladies' Fund.

Patron: HER MAJESTY THE QUEEN.

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The COMMITTEE APPEAL for FUNDS for the relief of Ladies who depend for their support on the proceeds of Irish property, but who, owing to the depreciation in the value of land and the non-receipt of their incomes from causes beyond their control, have been reduced to absolute poverty.

OFFICE AND WORK DEPOT:—

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CHURCH ASSOCIATION.

The Council EARNESTLY APPEAL FOR DONATIONS towards an extra sum of £500, needed before the end of the year to make up deficiencies caused by the numerous demands made upon our supporters in connection with the Jubilee.

Cheques and Postal Orders may be sent to the Bankers, Messrs. Barclay & Co., Limited, 1, Pall Mall East, S.W., or to the Secretary, HENRY MILLER, 14, Buckingham-street, Strand, W.C., London.

THAMES CHURCH MISSION.

With a record of fifty-three years great success among Sailors, Bargemen, and others in the Port of London, the Committee URGENTLY ASK FOR CONTINUED HELP to carry out the noble work of the Mission.

INSTITUTED 1844.

DONATIONS and NEW SUBSCRIPTIONS payable at Lloyd's Bank, or to the Secretary,

F. PENFOLD,
Paymaster-in-Chief, R.N.

31, New Bridge-street, London, E.C.

ROYAL NATIONAL MISSION TO DEEP SEA FISHERMEN

Patron: HER MAJESTY THE QUEEN.

This Society carries on Medical Mission Work amongst the Fishermen on the North Sea Fishing Grounds and elsewhere.

Number of Services held in 1896- - - - - - - - 3,075
Patients Medically & Surgically treated in 1896 - 12,591

HELP URGENTLY NEEDED.

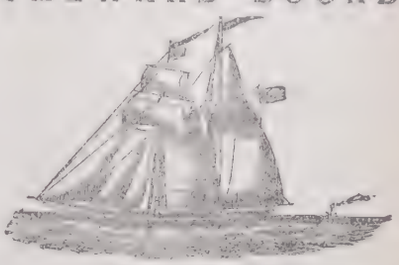
Requires £20,000 per annum.

Treasurer: THOMAS B. MILLER, Esq., Offices, 181, Queen Victoria-street, London, E.C., to whom contributions may be sent; or to the Office of THE CHRISTIAN.

TRACT DISTRIBUTORS,

OPEN-AIR PREACHERS, DISTRICT VISITORS, and CHRISTIAN WORKERS generally should send to Messrs. MORGAN and SCOTT, 12, Paternoster Buildings, London, E.C., for their Lists of BOOKS, TRACTS, LEAFLETS, HYMN SHEETS, etc., etc.

HOMEWARD BOUND.



THE UNLOADING OF THE

CHRISTMAS BOAT,

Laden with Gifts for Sailors of various nations, will (God willing) take place SATURDAY, DECEMBER 18th, at the

NEW WELCOME HOME FOR SAILORS,

Iron Bridge (close to CANNING TOWN STATION). All friends are welcome.

TEA AT SIX. UNLOADING OF BOAT AT SEVEN. Meetings in different languages before and after.

☞ *Will Friends sending CARGO for Boat kindly forward as soon as possible to Miss CHILD, at the above Home.*

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Offices: 16, Lincoln's Inn Fields, W.C.

The Evangelical Church Society working for Jews only.

The following are amongst the means employed by the Society:—

154 Missionaries (78 being Christian Israelites) at 42 Mission Stations.—**Parochial Grants** in parishes containing large Jewish populations.—**Mission Chapels or Rooms** in many Jewish centres.—**Scriptures and Tracts** in Hebrew and other languages.—**Mission Schools.—Medical Missions** at home, in Palestine and elsewhere.—**Itinerating Work.—Industrial and other Homes.**

READERS OF "THE CHRISTIAN"

Are most earnestly appealed to for funds to extinguish the debt of £1,100 on the FINSBURY PARK WORKING LADS' INSTITUTE, see notices in THE CHRISTIAN 1423, page 10, and 1424, page 18, **"A LITTLE HERO."**

Kindly send as much as you can, either to the Office of THE CHRISTIAN or to the HON. DIRECTOR, 44 and 46, Poole's Park, Finsbury Park, London, N.

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Evangelical and Pioneering. 480 Missionaries Employed, 128 of whom visit special classes.

The City Missionary is a friend in the homes of the poor where, when practicable, he reads and expounds Holy Scripture.

FUNDS URGENTLY NEEDED.

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FOR THOSE AFFLICTED WITH

Indigestion, Dyspepsia, Constipation, Hemorrhoids, Liver and Kidney Complaints, Eczema.

This Treatise, by a private gentleman, recording his own experience, gives for the first time—without fee or reward—the only effective and permanent cure for these common troubles. Hundreds are being cured. The cure is simple and self-applied, and without medicine.

The Treatise is presented—a Gift—to every afflicted one on receipt of stamp for postage.

Address: John Williamson, Melville House, Overhill Road, East Dulwich, London, S.E.

Will the Readers of "The Christian" help the Committee of FIELD LANE REFUGES AND RAGGED SCHOOLS TO PROVIDE 5,000 CHRISTMAS DINNERS?

800 FOR HOMELESS POOR.
3,500 FOR POOR PERSONS AT OWN HOMES.
700 FOR POOR CHILDREN.

5,000

All this is in addition to the General Work, which is in urgent need of help, and by means of which

3,500 BENEFITS ARE DISPENSED EVERY WEEK.

THE SECRETARY WILL GLADLY SEND COLLECTING CARDS AND ANNUAL REPORT.

Treasurer, W. A. BEVAN, Esq., 54, Lombard-street, E.C. Secretary, PEREGRINE PLATT, The Institution, Vine-street, Clerkenwell-road, London, E.C.

Scottish Notes.

The thirty-second annual meeting of the Glasgow Foundry Boys' Religious Society was held last Thursday. The number of lads and girls enrolled is over 19,000.

Miss Emily Bernard (sister of Sir Charles Bernard), who has for several years been working as a missionary in India, has recently addressed several meetings on behalf of the Church of Scotland Women's Foreign Missionary Association.

A great missionary farewell meeting was held in Edinburgh on Sunday night, when a large number of missionaries, in connection with the U.P. Church of Scotland, gave interesting addresses. Most are returning to their fields of labour after furlough, but some go out for the first time.

Special services have been held at Ullapool (West Coast), by Mr. Pittendrigh, of the Scottish branch of the Evangelisation Society. This was not his first visit to the Highlands. On the invitation of the Duchess of Sutherland he visited various districts in Caithness and Sutherland, where he laboured with much acceptance and success.

The Home of Rest for the Aged at Dalkeith continues to fill a useful niche in caring for those who need such help. There are at present twenty-one inmates, with room for an additional aged man. It would be very desirable to purchase the house if friends will help in the effort. The hon. lady superintendent is Mrs. Pearson, 80, Thirlestane-road, Edinburgh.

This year's holiness convention at Edinburgh (says a correspondent) has been a marked advance on that of previous years. The attendance has been large. The truth proclaimed has centred more around the person of a crucified and risen Saviour as the only source of life and power, than on any former occasion. We believe that the Holy Ghost has carried light and blessing to many.

The agent for Eastern China of the National Bible Society of Scotland reports the successful distribution of 20,000 Gospels among students attending the triennial examinations at Nanking and Hanchow. Copies of the first Japanese Family Bible, and of the Gospels of Matthew and John in raised letters for the blind, printed at Yokohama, have been received. A grant of £420 has been made to the Evangelical Society of Geneva, forty-two of whose agents sold in France during the summer months 11,048 Scriptures, including 7278 Bibles and Testaments.

In the course of a lecture in Wishaw Free Church on "The Progress of Ritualism in this Country," Rev. William Paterson, of Edinburgh, said that there were 23,000 churches belonging to the Church of England, and that 7062 of these were thoroughly ritualistic. The English churches which practised ritualism were growing at the rate of 1000 a year. Two years ago there were 1132 confessing priests in the Church of England, and forty-six in the Episcopal Church of Scotland. The time had come when all Scotland should stand together and put an end to this.

The annual report of the Grove-street (Home Mission) Institute, Glasgow, gives the record of another year of good work among the masses of the city, on which the seal of Divine approval has been set. In addition to the general evangelistic, medical mission, temperance, and benevolent work, there are special departments for men, women, young men, young women, working lads, and children of both sexes. The true ideal of territorial home mission work is being worked out; and whenever a link is formed with any member of a household, that is used as the first of a chain for bringing all under Gospel influences.

Last Thursday the annual meeting of the friends and supporters of the Orphan Homes of Scotland was held in Glasgow. Mr. Quarrier reported that during the year the donations for daily maintenance amounted to over £13,000, in addition to large quantities of clothing and provisions. Nearly £7,650 were received for the Consumptive Hospitals. The number of boys and girls received was 409, which added to those resident at the beginning of the year makes a total of 1450 dealt with in the twelve months. 235 children were sent to Canada, and sixty-five returned to friends now able to help them. The Children's Night Refuge is not now found to be so much required, but the Training Home for Young Women and the Working Boys' Home are filling a useful place. The Consumptive Hospitals are rapidly approaching completion.

AMONG THE CHURCHES.

Church of England.

Rev. W. J. Somerville has been elected rector of St. George the Martyr's, Southwark.

More than 200 special sermons were preached on Sunday week on behalf of the East London Church Fund.

Rev. F. W. Ford, of All Saints', Mile-end New-town, has been appointed to the vicarage of St. Matthew's, City-road.

Rev. E. A. Stuart has announced his intention of devoting the stipend of the "Jones Lectureship" to the aid of Church work in East London.

Rev. W. Atkinson Blake, vicar of Bradley, Redditch, and Rev. C. E. Julian, vicar of Styvechale, have announced their intention of resigning their respective charges.

Canon Overton, rural dean of the Isle of Axholme, has resigned the rectorship of Epworth, Lincs., on account of ill-health, and has accepted a small country living in Leicestershire.

The charge of Thames Ditton, Surrey, vacant by the resignation of the Rev. E. H. Rogers after thirty-five years' service, has been accepted by Rev. Bainbridge Bell, vicar of Micheldever.

A bank-note for £100 was sent to the Church Army headquarters in Edgware-road, by an anonymous donor on Saturday in aid of the work of the society among the outcast and starving.

Rev. E. P. Williams has accepted the post of organising secretary for the diocese of Lebombo, the Bishop of which has at present only three clergymen working under him, though the diocese is as large as the whole of England.

Lady Low will open the annual sale of work in aid of the Church Army Labour Homes for the Outcast on December 8, in the Portman Rooms, Baker-street. The Training Home Anniversary Conference will be held at the headquarters, in Edgware-road, on December 10.

As a protest against the introduction of "Ritualistic practices" in the church of St. John, Dukinfield, five superintendents and thirty-seven teachers of the Sunday-school are reported to have sent in their resignations. One of the superintendents has opened a class in his own house, which is attended by over eighty scholars.

Congregational.

Rev. John A. Hamilton has been welcomed at Penzance.

Rev. A. E. Killon, late of Nelson, has been recognised at Lowther-street, Carlisle.

Rev. Stanley Rogers has completed twenty-one years' useful labour at Westminster-road Chapel, Liverpool.

Rev. J. Calvert has been recognised at Emmanuel Church, Margate (Countess of Huntingdon's Connexion).

Rev. J. T. Cynon Davies has commenced his ministry at Spa Fields, Clerkenwell (Countess of Huntingdon's Connexion).

Ten young people have been received into membership at Trinity Chapel, Sudbury, eight of whom were members of the Christian Endeavour Society.

Centenary services have been held at New Windsor, Salford. Rev. F. Hill, rector of Christ Church, Salford, delivered a sympathetic address at the public meeting.

Rev. G. Henry Sandwell, late of New Britain, Connecticut, U.S.A., has been recognised as pastor of Leytonstone Church, of which the late Rev. C. B. Symes was minister.

Rev. James Le Pla bade farewell to his Harringay congregation on Sunday. He is leaving England immediately to enter upon his work as pastor of Caledon-square Church, Cape Town

The first anniversary of Rev. Harold E. Brierley's pastorate has been held at Queen-street, Sheffield. Mr. Batty Langley, M.P., who presided, said the church was more promising now than at any period in his connection of forty-five years with it.

The Welsh Congregationalists have recently commenced a Forward Movement, which is meeting with liberal support. The object is "to reclaim the unattached in Wales and the Welsh in English towns, and to assist the weaker churches." Recent promises amount to over £1000, one earnest temperance reformer at Merthyr giving £500.

A telegram has been received from the deputation of the London Missionary Society in Madagascar intimating that Mr. Evan Spicer will leave Tamatave for England by the East Coast route on December 18. Rev. R. Wardlaw Thompson, who leaves on the 21st, will spend a few weeks visiting the mission stations in South Africa before returning home.

Calls.—Mr. E. C. Rattray, of Westbury-on-Severn, to Bishop Auckland; Mr. D. Jenkins, of Alltness, to Rhos, Cibbelyll, Swansea; Rev. W. J. Dickson, of St. Paul's, Wigan, to Paisley; Rev. Rowland Sturt, of Stourport, to Bracknell; Mr. Rowland G. Maple, of Hackney College, to Yarm-road, Stockton-on-Tees; Rev. John E. Christie, Sanquhar, to Darvel E. U. Church.

Resignations.—Rev. C. S. Pedley, of Friern Barnet; Rev. L. A. Lees, of Hood Memorial, Glasgow; Rev. J. D. Thomas, of Penydarren, Glamorgan.

Baptist.

Rev. S. Knowles has been recognised as pastor of Union Church, Winchcombe.

Holland-road Church, Hove, reports 322 members—42 of whom were received last year.

Rev. Joseph Booth, late of Swaledale, has been recognised in his new charge at Gawthorpe, Ossett.

Rev. Seth Backhouse has conducted a helpful and successful eight days' mission at Fishwick-street Chapel, Rochdale.

Spring Hill Church, Birmingham, reports that more than 200 members have been admitted during the five years' pastorate of Rev. T. E Titmuss.

Rev. R. Wright Hay, who is engaged on a visitation of the churches on behalf of the Baptist Missionary Society, has been in Liverpool for ten days.

Interesting meetings have been held in connection with the settlement of Rev. T. W. Way, at Fleet, Hants. A hopeful spirit was manifested as to the future.

The forty-first anniversary of Rev. S. A. Tipple's settlement at Upper Norwood was celebrated last week. Mr. Tipple gave some reminiscences of his early ministry.

Rev. S. A. McCracken has now been pastor at Hendon for three months, and there are many encouraging signs. The congregations, both at the week evening services and on Sunday, have largely increased, and the church is having monthly additions to the membership.

The anniversary at Leigh, Essex, was held last week. Special sermons were preached on Sunday by Revs John Bettridge and Arthur C. Sidey. The report showed an increase in membership, the reduction of the chapel debt, and a healthy tone existing in the manifold agencies of the church.

During the three years' ministry of Rev. A. C. Jarvis at the Bethel Chapel, Macclesfield, 136 persons have professed conversion and 72 members have been added to the church. A debt has also been cleared off. A special effort is now being made to raise funds for very much needed alteration and renovation.

The annual tea in connection with Gorse Lane Chapel, Swansea, took place last week, and proved an unqualified success, nearly 300 attending. It was announced that a lady had contributed the sum of £40 towards the debt on the schoolroom, and in response to an appeal from the pastor, Rev. E. Palgrave Davy, further sums were promised amounting to £42 7s. These amounts, in addition to the sum of £50 collected by Mr. Stephen Baker, clear the building entirely from debt, and a special thanksgiving service was held last Sunday morning.

Calls.—Rev. S. Jones, of Farnworth, to Twickenham; Rev. T. Pandy John, of Barry Dock, to Sandy Hill and Marloes, Milford Haven; Rev. J. E. Barton, of Gloucester, to Newport-road, Middlesbrough; Rev. G. R. Y. Fearn, of Kensal Town Mission, to Orpington.

Methodist.

Rev. J. F. Barnard, of Northwich, is laid aside by illness.

Successful anniversary meetings have been held at Belmont-row, Birmingham.

Rev. W. L. Watkinson has promised to preach the annual sermon of the London Primitive Methodist Council on February 8.

Through the kindness of a lady, a Home of Rest, for workers in connection with the London Wesleyan Mission, has been opened at Tooting Bec Common.

At Llandrindod the attendance at the services is well maintained. The friends are doing all in their power to secure the erection of a chapel, which is much needed.

A sketch of the life of Rev. George Robinson, of Leeds, appears in the *Quiver*. He is the oldest minister in the United Methodist Church, and for many years has been a supernumerary stationed at Leeds.

On the Sunday after his election as the member for Middleton, Alderman Duckworth preached anniversary sermons in one of the chapels of the Rochdale circuit. Most of his Sundays are occupied in preaching.

Principal Roberts, of Aberystwyth College, is pleased with the steadily-increasing appreciation entertained towards education by his countrymen. In 1891 there were in the college eighty-five students from Wales, but in 1897 the number has risen to 227.

Rev. Thomas Jackson has made arrangements for students of the Manchester College to spend their Christmas vacations in work at the Working Lads' Institute, Whitechapel, thus taking the first step towards a Primitive Methodist Settlement in London.

Rev. Henry Mann, the newly-elected secretary of the London Chapel Extension Scheme (United Methodist) is urgently calling for greater financial support. It is felt that building schemes should at once be promoted at Willesden, Streatham, and East Ham. It is pleaded that the fund ought to have had an annual income of £1000.

The annual services and meeting of the Leeds Auxiliary of the New Connexion Missionary Society on Sunday and Monday were helped by the presence and addresses of two returned missionaries from North China, Rev. John Innocent (President of Conference), who has served thirty-seven years in China, and Rev. John Robinson, who has been there twenty years, and only returned home on account of a serious illness a few months ago.

Presbyterian.

The Synodical Committees were held last week in London.

Good reports have been received of the progress of the new congregation at Reading.

Rev. William Hutton, of Birkenhead, has been nominated Moderator of the English Synod.

An appeal is about to be issued to increase the capital of the Aged and Infirm Ministers' Fund.

Rev. James Beattie, newly appointed as missionary for China, will shortly start for his field of labour.

A new mission centre has been opened at Ruabon in connection with the Forward Movement in Wales.

Owing to continued ill-health Rev. James Mackenzie has resigned his position as organising secretary of the Church Building Fund.

A new chapel is to be erected near New-street Station, Birmingham, to take the place of one now situated in Granville-street.

At the morning service on Sunday, at Sefton Park Church, Liverpool, Dr. Watson ("Ian Maclaren") announced his decision to decline the call to Kensington Church, London.

Salvation Army.

Mrs. Booth will open a new home for soldiers and sailors at Devonport next month.

In all, 1786 officers have been sent as missionaries from Great Britain to foreign countries.

A maternity home has been opened in New York for women living in the slums of that city

A new shelter and lodging home for men in Cape Town has been opened by the Mayor of that town.

The officers of the Army in Java live in native style, using neither bread, sugar, tea, milk or potatoes. They use no tables, carpets nor beds, walking with bare feet, and sleeping on the floors.

Fallen Asleep.

At Moor Edge, Newcastle, Canon Lintott, of the Northern Counties Orphanage.—At Moorland, Bacup, Mr. Edward Hoyle, a prominent leader, active worker, and generous giver among the Wesleyans.—At Boca-del-Toro, Rev. T. Halliwell, Methodist missionary, who formerly did good work at Wigan.—At Yeovil, very suddenly, on 13th inst., Alderman Bradford, twice Mayor of the town, and an ardent helper in Christian work.—At Kingsclere, Mr. Charles Sidery, aged seventy-five, a prominent leader in Methodist and evangelistic effort.—At Wellingborough, Mr. John Abbott, for fifty years a helper among the Congregationalists.—At Bendochy, Coupar-Angus, on 13th inst., Rev. George Brown, aged sixty-two, minister of the parish church.—At Nooler, on 13th inst., Rev. James L. Muirhead, aged eighty-nine, senior minister of the Presbyterian Church.—At Aberdeen, on 15th inst., Mr. David Mitchell, aged eighty-three, who started *The Banner* during the famous Disruption conflict.—At Smethwick, Mr. James Menzies, aged seventy-one, for forty years session clerk at St. George's, Handsworth.—At Ashfordby Rectory, Rev. John Cartmell, rector of the parish for forty years.—At Dublin, Dr. Poole, F.F.C.D., and a great friend of missions and various other religious causes.—At Portstewart, Mrs. Williamson, wife of Rev. Dr. Williamson, Senior Moderator of the General Assembly and Pastor of Fisherwick-place Church, Belfast.—At Southport, on 21st inst., Rev. G. Turner, superintendent of Sheffield District United Methodist Free Churches and president of the Conference, one of the best-known ministers in the Connexion, an able preacher, and a strong advocate of temperance.—At Albert Villa, Mannamead, Plymouth, on November 20, Miss Jean McLean, for eleven years a labourer for Christ in China, and latterly at Deaconess House, Mildmay Park, and elsewhere.

The Christian.

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NOTES AND COMMENTS.

WE direct special attention to the article on page 18 of our present issue entitled "The Awakening of India." Not alone in India are there searchings of heart as to the progress of Christianity and the depth of Gospel work. In many quarters there is a conviction that prayer is the momentary need of the Church of Christ. It is felt, however, that India is on the point of awakening, and that the time has arrived for importunate pleading that God will hasten his kingdom in that dark land. Therefore, in calling attention to Mr. Walker's thoughtful article, we would also intimate that, with the hearty approval of the various missionary bodies, Sunday, Dec. 12, has been set apart as a Day of Prayer for the Awakening of India. It is fervently hoped that the churches of the home lands will also observe the day, and join hands with the missionaries in prayer on behalf of India's millions.

Now and again someone publishes a new recipe for a long life, in the form of aphorisms on the care of the health. None of them seem to include any reference to religion as a conservator of the physical life. Sir James Sawyer, speaking at Birmingham the other day, included two moral maxims: (1) *Limit your ambition*, (2) *Keep your temper*. The Psalmist goes deeper to the heart of things when he links the promise of a long life with a true and earnest faith in God. The 91st Psalm is a beautiful, sweet lyric on the conserving influence of such a faith over the whole of life, including the physical. "With long life will I satisfy him, and show him my salvation." No promise is absolute, but longevity and piety are often closely related, and the man who is devout and spiritually obedient will tend to prolong his life as well as sweeten and ennoble it. Christ is the Saviour of the body as well as of the soul.

In a trenchant letter to Miss Willard, Mrs. Josephine Butler has severed her connection with the World's Women's Christian Temperance Union, having resigned her position as superintendent of the Purity Department, to which she was re-elected by the recent Convention at Toronto. Her reason for doing so is that neither Miss Willard, the president of the Union, nor her committee seem fully to recognise that the scheme put forward in six propositions by Lady Henry Somerset, vice-president of the Union, is an odious form of regulation of vice. Mrs. Butler says that, as a firm abolitionist, and hon. president of the International Federation for abolishing all forms of regulating vice, she cannot appear before the public as the holder of an office in a Union of which a promulgator of an extreme form of regulation is the vice-president. We can only commend this step, which sets principle and consistency first, and hope that it may do something towards saving great moral questions at home from being subordinated to personal considerations.

The London School Board Election has resulted in a great victory for those who, wishing to stand by the compromise of 1871, were opposed to sectarian teaching in the schools. It is lamentable that so small a proportion as 25 per cent. of the electorate should have voted, but the fact remains that the thinking portion of the people of London who have taken the trouble to express their opinion by means of the ballot are decidedly opposed to the sacerdotal aims of those who would rob religion of its life and reduce it to a mere mechanism of priest and dogma. This is emphatically a children's age, and we cannot but rejoice that the verdict of London has been decided for the religious and mental well-being of the children.

Two things have been made clear by the decisive result of the election. First, the community has made demands for a thoroughly efficient education on a religious basis. This has been no triumph for Secularism. It was found out conclusively during the electioneering campaign that parents would have nothing to do with those who would like to banish the Bible from the schools. Even non-churchgoers are anxious that their children should be instructed in Biblical and Christian knowledge, so long as the teachers avoid debatable subjects. Secondly, this religious teaching must be non-sectarian. The sacerdotalists are receiving their dismissal from the field of primary education. This attempt to capture the Board schools in the interest of a particular creed, after a campaign of four years, has failed. The compromise has vindicated itself, and is fixed more firmly than ever as the basis of elementary education.

The Dean of Norwich draws a painful picture of the privations of some clergymen; according to him many are suffering from hunger, others do not know where to turn for clothes, and many of their wives are maids-of-all-work. He speaks as one who knows the inside life of the Church of England, and from whose house assistance is constantly being sent to poverty-stricken brethren. This is a reproach which the richest church in this rich country ought to wipe out at once. If anything of the misery is caused by imperfect or bad organisation, this ought to be within reach of a reforming hand, and such portion as arises from unfaithful giving on the part of churchmen ought to be done away with by the exercise of a new spirit, by the exercise of faithfulness to our Lord, and gratitude for the spiritual blessings received.

If newspaper reports are to be trusted, the treatment accorded to two ex-Roman Catholic priests by the mob in Manchester last week is a disgrace to all who took part in the demonstration. The action of the crowd was so reckless and determined in their hostility to Rev. T. Connellan, who had come to tell the story of his conversion from Romanism, that even the police seem to have been helpless to control it, and he had to retire in spite of the vast multitude that had come to hear him. This gentleman has been treated with almost similar violence in other places, which suggests an organisation among the Roman Catholic roughs of the towns. The day for such methods of argument are surely over. "Popery must be in a sad case if this is the only answer it can give to statements of fact," says the *Methodist Recorder*, and we agree.

We wonder whether the Pope has intuitive knowledge of Party questions, or whether he studies the national and municipal politics of all countries for himself, and then comes to an enlightened conclusion on the subject? He has sent messages or emissaries to France, Spain, and Canada to inform the "faithful" how they are to vote. The abject mental slavery of those who have resigned their will and reason into the hands of the priest is most pitiable. They are robbed not only of will and reason, but, worse still, of any desire of mental improvement generally. For what is the use of a cultivated mind if you are not permitted to use it? The ignorance of Roman Catholics may be gathered from the fact that in one of the recently held suburban School Board elections two-thirds of the spoiled or semi-spoiled papers were used by people who evidently wanted to support the Roman Catholic candidate.

The disclosures being made in the extraordinary Dreyfus mystery in Paris reveal a terribly low standard of public life in France. French politics seem to be honeycombed with corruption, intrigue, and unprincipled self-seeking. Each fresh agitation unfolds dark and fatal symptoms of decline in the standard of public service. There are doubtless many causes for this sad condition of affairs. What seems certain is that at the root of it all is that profound loss of faith in spiritual realities which is the most remarkable feature of French thought during recent times. There are, it is true, signs of a dawning change in this matter, but it will be long ere it can do much to leaven the mass. So long as the nation is divided between an ignorant Romanism and a heedless materialism there can be little hope of a thorough reformation of public life. Superstition and indifferentism in religion have always been parents of prolific abuses.

The Gresham Divinity Lectures just delivered by Prof. Bevan closed with a suggestive contrast between Mohammedanism and Christianity. The religion of the Prophet finds a good many thoughtless exponents among students of the East, who lay stress on certain principles imbedded amid the great mass of nonsense in the Koran. What they do not always remember is that Islamism is a degenerate descendant of Judaism, with a dash of Christian truth to leaven the whole. It has borrowed from the Old Testament records, mixing these with Talmudic legend; and its vital doctrines are easily traced back to the Bible. As we find it to-day, it is non-progressive in all that makes for a true and holy life. Islamism fails to satisfy the onward aspirations of humanity. As Mr. Bevan pointed out in closing, "the Christian Gospel, broadly based on principles rather than rules, alone fulfils the need." That is because it is a true Gospel of Grace, and not a mere doctrine of Fate.

In the *Studia Sinaitica* just issued by the Cambridge University Press, an interesting account is given of another important discovery in Biblical scholarship. It is an old

lectionary, consisting of portions of the Old Testament, the Acts, and most of the Epistles, written in the Syriac dialect used by our Lord and his Apostles, and it consists of 228 pages of well-preserved vellum. It will be an invaluable help to the study of this peculiar dialect, the existing literature of which is only too scanty; and when the results are tabulated, it will probably throw important light on textual and expository questions. There are some interesting various readings of Scriptural texts, and as the Old Testament lessons it contains have been translated from the Septuagint or Greek version, it will doubtless assist in settling some doubtful Old Testament problems. These successive finds are gradually enabling us to come to more and more perfect certainty as to the precise meaning of Scripture, though they add nothing to its substance. The Word remains the same.

In view of the Christmas season, some of our friends have expressed a wish to obtain the Paragraph Bible (see p. 7), without undertaking the responsibility of distributing the accompanying numbers of The Christian, which is the condition on which the Bible is sent out at a nominal price. Our publishers have therefore adopted an alternative plan *for this month*, by which intending purchasers may have the *Bible alone* for 8s. 6d. post free.

Many correspondents, in ordering or acknowledging the Bible, give expression to their appreciation of The Christian. It is impossible to reply to all these letters individually, and we therefore take this opportunity of thanking our friends for their kind words of encouragement. We are always glad to know of any features in our paper which our readers find specially helpful. Thus a Sunday-school worker in a seaside town writes:—

I often make use of the "Young People's Page," which is very useful and instructive.

Quite a number of the testimonials as to the value of the paper come from old subscribers. Thus a lady writes from Barnet:—

I have been a reader of The Christian for upwards of twenty years, and find it most helpful week by week, and feel sure it has greatly influenced me for good in my Christian life.

A reader in Bournemouth speaks of the "great pleasure" she will have in helping to increase the circulation of The Christian, "having read it nearly ever since 1860, in the old *Revival* days."

According to *The Daily News* there are in round numbers twenty million journals and magazines issued each week in this country, excluding all dailies and those weekly papers which are mainly news sheets. And within the last seventeen years more great fortunes have been made by publishing popular weeklies than by any other industrial occupation in England. As for the kind of production that is most relished, one manager declared that the surest way of raising the circulation is to get a good war story;

A really popular tale of that kind adds fifty thousand to our sale.

That there are probably more readers of good books and periodicals than ever may be taken for granted, but there is an army of frivolous readers, and of worse than frivolous, not to mention a considerable number of simply obtuse readers, who have acquired the art of reading, but have no taste or discernment.

One surprising and not very encouraging growth has been the newer comic journals, sheets mainly made up of pickings from American comic weeklies, very crudely illustrated, and mostly without a flash of genuine humour from cover to cover. One of these sells considerably over half a million a week; another, which has only been established a few months, already has a circulation of considerably over two hundred thousand.

This is a doubtful compliment to the "ever-increasing intelligence" of our highly civilised community. Such reading may (or may not) "do no harm"; it does no good, and at the best comes within the category of "*idle* words"—wastrel seeds, sure of sorry harvest.

There is no class of people, according to *The Methodist Times*, that more needs the services of a benevolent Lord Shaftesbury than those engaged in the "amusement industry." Thousands of them never have a seventh day of rest, unless they pay for it. Even as it is, the Sunday is usually given up to rehearsals, mostly without extra payment. Where orchestras are employed, especially in seaside resorts, the working-days are seven, not six. The same is true of many of our waiters and others in restaurants. In the case of theatrical companies on tour, the travelling is almost always on a Sunday. The employés in these occupations have no remedy. They are the victims of circumstances. Protests would only result in dismissal. And yet in some quarters the cry is ever for a "freer" Sunday, *i.e.*, one given over to pleasure-seeking. These pleasure-seekers are selfish, they would purchase their amusement at the price of other people's slavery.

Sister Lily, of the West End Wesleyan Mission, who spent a week recently in New York exploring the "slums," made an interesting comparison between the condition of the poor in that city and in London, published in *The New York Herald*. The result is not favourable to our own city. There is in New York less overcrowding, drunkenness, filth, hunger, and misery than here. In all the saloons she visited, Sister Lily found only one woman, and only one man really drunk. This contrasts favourably with the report of one social explorer in London recently, who on a Sunday evening counted as many as seventy women entering *one* public-house within the short space of an hour! Sister Lily tells a pithy story of a London working-man, who gave his opinion of the secret of reforming the terrible condition of the London poor:—

"Some say," said he, "'educate, educate, educate!' others say, 'legislate, legislate, legislate!' I say, 'regenerate, regenerate, regenerate!'"

This man went to the heart of the trouble.

Better that attention should be called to temperance by an unconscious misrepresentation of the proposals of the temperance party than that nothing should be said at all. Hence we are glad that Mr. Herbert Gladstone has said that the local veto idea is all a mistake, and that we ought to aim at three feasible things, as he deems them—(1) To detain compulsorily by law any person in whom drunkenness has become a disease; (2) to increase the penalty with each offence committed; (3) to give licensing magistrates the power to insist upon proper buildings where licences are granted, this provision being covered with a legal provision that public-houses shall be in a certain proportion to the population. Now temperance men do not object to the doing of anything that can be done justly to cripple and diminish the drink traffic, while they still hold that the people should be able to close public-houses if they wish so to do. Why did Mr. Gladstone omit Sunday Closing from his reforms? It is the most clamant of all.

There is one fact which makes strongly in favour of Sunday closing which should be firmly fixed in the minds of all who desire that measure. During the three years following the adoption of Sunday closing in Scotland the commitments for Sunday drunkenness diminished by 7172 cases. Were the reduction in England to be in the same proportion to our population, it would mean that there would be 22,600 fewer convictions for drunkenness than during the three years ending December, 1897. To effect a change like that would be a great work, and well worth the doing. It would keep many a youth from his first fall, and preserve many a family from shame. If the churches ever would arise in force and demand this reform the day of rest might be redeemed from the worst kind of work and the most debasing form of indulgence.

There is something very depressing in reading the reports from the Afghan seat of war; one life after another is sacrificed among the officers; hundreds of our native soldiers are killed or wounded; and now the rigours of a mountain climate are setting in with terrible effect. How much misery is couched in these few words:—

The troops had to pass the night without food or blankets, and on Tuesday they started on their return to Bagh, the men wading knee-deep in the mountain torrent with their clothes freezing about them. The rear-guard was smartly engaged with the enemy all the way back through the defile.

Many of the men are suffering from frost-bite. Meanwhile some of our ablest Indian officials tell us that all this suffering and loss of life is unnecessary, and that the war will do our rule harm instead of good. Cannot some good reason be found for ending it? India cannot afford any heavier taxation, and the misery of her people ought not to appeal in vain for a cessation of hostilities.

There is much talk at present about making the Army more popular as a recruiting ground, as the number of recruits recently has been much below par. Lord Wolseley and other Army authorities have been discussing this matter. The most practical suggestion made by him was to secure better chances for employment to discharged soldiers. Why is the Army unpopular among respectable, God-fearing men and women, who dread seeing their boys accepting the Queen's shilling? We are afraid that it is not as yet a deep "prejudice against the art of killing," much as we should like to see the un-Christian character of war more widely recognised. But thousands of people, knowing the terrible temptations which the Army puts in the path of young men in the direction of impurity and licence, have a thorough and wholesome dread of seeing their boys enlist. If the authorities want soldiers of the right class and character they must first cleanse our military system of its abominations.

Mark Twain is on the side of the missionaries with regard to the labour system in the Pacific—the Kanaka traffic. In his new book, "More Tramps Abroad," he denounces it as the black spot in the civilisation of the Antipodes. In his opinion great abuses still exist, notwithstanding all regulations passed against kidnapping. He can understand why the recruiter is fond of the business; the recruit costs him a few cheap presents (given to the recruit's relatives, not to the recruit himself), and the recruit is worth £20 to the recruiter when delivered in Queensland. The poor slave himself, should his life be spared so long, gets only £25 for three years' wages, with clothes; the cost of his diet brings the figure up to £60. Mark Twain is right when he says it is remarkable that men should jump overboard and make a swim for life if they are voluntary recruits. He anticipates, in the course of time, the complete extirpation of the islanders through the diseases brought upon them in an unfavourable climate.

The Faith of our Fathers.

MR. BERNARD J. SNELL, whose book on "Loss and Gain" placed him among what are known as the "liberal" or "advanced" thinkers, men of the "higher criticism," has expressed in an article on "The Eternal Now" a sense of dissatisfaction with the spiritual results of present theological teaching as compared with the results manifest in the lives of our fathers from the teaching they followed. "Why is it, we ask, that religion does not give us more joy? We feel sure that this absorbing anxiety, this tremulous hope, is not the atmosphere in which Christ's followers should walk." He believes the answer to be that "we are trying to be our own saviours instead of letting God be our Saviour. Our fathers understood the abiding reality of the Father's love better than we. They had an overpowering sense of the Divine grace, and trusted it absolutely." Assuming that to be so, we ask, "Why so?" Was it not because our fathers had a grasp of the love of God manifested in the death of Christ as a propitiation for sin which gave them strong consolation, abounding hope, and the peace that passeth all understanding?

Mr. Snell seems to have an idea that their greater joy came from their clearer realisation of the love of God, which is true; but again we ask, "How did that clearer realisation come, that stronger faith?" Was it not because the atonement was an objective fact in the work of redemption, not, as some say, only a subjective influence on the heart? Did they not realise its subjective influence just because they believed in its objective value, that Jesus is "the Lamb of God who *has* taken away the sins of the world"? Mr. Snell turns longingly to their bright experience, and says truly:—

> They were confident, very sure of God. Perhaps we have entered into a wider possession of the Father's love for all the world, but that great truth stands outside our lives until we verify it in our own individual experience. It is a dead proposition, however true it is, until a man translates it into the living inspiration of his own life. Spiritual truth exists in great generalisations, but it lives only in the first person singular.

Faith is the soul's quick and sure deduction from the glorious statements in Scripture concerning the love and gift of God to the world, its conclusion that Jesus "loved *me*, and gave Himself for *me*."

The love of God to us is dim, nebulous, fluctuating, until it is focussed in the cross of Christ. The experience which comes from saying that "the gift of God is eternal life" is a varying thing compared with that which comes from saying, "The gift of God is eternal life, *through Jesus Christ our Lord*." And the New Testament, which has given us the matchless words, "God is love," never dissociates the love of God from the proof and the manifestation of it in the giving of Jesus, and in the work of Jesus for men in the days of his flesh. "God commendeth his own love to us, in that while we were yet sinners Christ died for us." The love of our Saviour in bearing our sins in his own body on the tree is the love wherewith God has loved us. To know and believe the love which God has to us has precisely the same effect upon heart and life now as in the days of our fathers. But the fathers spoke of a sacrifice that atoned, of a cross that propitiated, of blood that cleansed, of a Saviour who died—the just for the unjust. Some of their theories might be wrong, but they were gloriously sustained by a faith that appropriated Jesus and all his work.

The Shorter Catechism: AFTER 250 YEARS.

TWO hundred and fifty years have passed since this venerable document was compiled by the body of divines assembled in the Jerusalem Chamber, Westminster, and presented by them to the Parliament then in session. During these two centuries and a-half probably no other formulated body of Christian doctrine has so largely moulded the thought and given tone to the lives of Protestant believers. It has long been a standing proverb that all Scotchmen at least, who have shown moral grit and physical stamina, have been reared on porridge and the Shorter Catechism.

The Catechism was, of course, only part of the labours of the learned divines gathered on that historic occasion. The Confession of Faith is a much more elaborate thing, and for that reason probably it has not so universally and in all respects retained its hold on minds given to theological study as the shorter and more general statement of belief. Though originally designed to regulate and guide the credal subscription of the churches throughout Great Britain, these documents did not find a wide welcome in England except on the part of the Presbyterian Church. The completion of the two and a-half centuries of the Catechism's history was deemed by some of the more zealous and orthodox members of that Church to be the fitting opportunity for a public celebration. This was held last week in the Marylebone Presbyterian Church, and there was a goodly array of fathers and brethren in the ministry, as well as a fair muster of the rank and file.

The chairman of the evening, Sir George Bruce, in his opening remarks, quoted some words from Richard Baxter to the effect that the Catechism was the best book in his study next to the Bible, and an equally strong opinion as to its value from Dr. Dykes. Sir George said he feared it was falling into disuse in many of the schools. Then followed the reading of seven short papers by as many brethren (with one exception all ministers) dealing with various aspects of the Westminster Catechism—its history and influence as a system of theological truth.

Rev. Simeon R. Macphail, of Liverpool, surveyed the proceedings of the Assembly in relation to civil and religious liberty, making special reference to the revolt at that time against the clerical oppression fostered by the Stuart dynasty. Some delightful monographs descriptive of several leading members of the Catechism Committee followed by Rev. Robert Taylor, of Norwood. The preparation of the Catechism in its various stages and vicissitudes was the theme of an interesting historical statement by Mr. W. Carruthers, a learned elder of the Church.

Next to speak was Rev. P. Carmichael, of Highbury, who discoursed most eloquently on the value of the Catechism in forming a robust and fruitful type of Christian character. Rev. J. Cunningham, of Wandsworth, spoke of the teaching of the Catechism in relation to the Church and the Sacraments of Baptism and the Lord's Supper; regarding it as a safeguard against extreme sacerdotal views and pretensions, and a Scriptural presentation of these great doctrines.

One of the weightiest, timeliest, and most admirably expressed utterances of the evening was that by Dr. Oswald Dykes on the Catechism in its relation to the doctrines of grace. With respect to such subjects as the Divine sovereignty, the exceeding sinfulness of sin, the expiatory nature of Christ's atoning work, and the Pauline teaching as to justification through faith, Dr. Dykes unreservedly extolled the Catechism and the place it had filled in keeping alive in the Church these vital themes. If the Catechism should disappear from our homes and schools, we shall need to take great care lest from our pulpits and from our faith the great doctrines of grace should also disappear.

The closing speaker was Rev. R. C. Gillie, of Willesden, whose able address, to some extent, struck a jarring note in the harmony of the evening. As one of the younger school of divines, he remarked that some of them revered the Catechism—not so much for its contents, as for the associations that cling around its history. He went on, however, to unfold in a graphic way what he called "the romance of the Catechism," as seen in the very varied and remarkable ways in which it has entered into the experience of our people, and has been a source of individual strength as well as a potent influence for good in the crises of life. The proceedings of the evening were altogether a powerful testimony to the worth of this ancient confession.

The Evils of Gambling.

WE have become so familiar with the ramifications of the betting and gambling evil, that we are too often disposed to acquiesce and think that the monster is too big to tackle. The London Y.M.C.A., however, are determined to clear their skirts of responsibility, and to warn their constituency of the dangers that lurk on every hand. A "demonstration" on the subject was held in Exeter Hall on Monday evening, when Sir George Williams presided over a goodly company. In his opening remarks he aptly pointed the moral by relating a conversation he had with an ex-employé of the Post Office, who had lost employment, means, and character through betting on the turf.

The first address was by Archdeacon Madden, of Liverpool, who took up the general subject of betting as it affects the life of young men and the nation generally. At the outset he said he had been strongly advised to protest against ecclesiastical gambling at church bazaars; and that he was quite prepared to do. Quoting the remark of a great statesman that the betting system is "a vast engine for the demoralisation of the nation," the speaker went on to impeach the evil, in view of its influence on the national character. The passion for gambling, he said, is antagonistic to all that is industrious, the man who is given to it inevitably becomes a loafer. Further, it degrades the reason and perverts the will. The betting man takes no interest, intelligent or otherwise, in subjects that require any exercise of the mental faculty. If you try to speak to him about Ruskin or Carlyle, he knows nothing about either. He wonders whether the former is the name of a horse, and the latter that of a jockey! Our national sports are becoming spoiled. The spirit of deceit is fostered. Homes are wrecked and characters ruined on every hand. This was illustrated by some sad cases personally known to the speaker, who closed his address by an eloquent appeal to his hearers to do their part in fighting this terrible foe.

In making some announcements, Mr. J. H. Putterill, the general secretary, referring to some statements made by the Archdeacon, said he was reminded that there are two daily papers in London which do not keep sporting prophets on their staff—*The Echo* and *The Daily Chronicle*.

Dr. Joseph Parker was loudly cheered as he rose to give the second address. After a graceful compliment to the Irish eloquence of the Archdeacon, he plunged into an exceedingly cogent and powerful impeachment of this national sin. As the address had been well prepared and has been published (*James Bowden*, 3d.), we feel relieved from the necessity of reporting it at length. It was full of telling points and weighty sayings. Here are a few:—"Every man should set his face as a flint against the hypocritical pretence that any form of evil is really necessary to the security and progress of society." "By the very ordination of Divine Providence, gambling ruins both the winner and the loser." "Every evil passion leaves a man poorer than it found him; in gaining money he is losing his manhood." Referring to dishonest company-promoting, the speaker said: "It is the blackest blasphemy for a professed Christian to be selling his name, or his honour, for thirty pieces of silver, and then to sit down at the Lord's Supper or sing hymns of Christian piety. Out upon such hypocrisy." "The Liberator Building Society did more harm to the cause of Christianity than was ever done by all the infidels in the world."

Soldiers' Christian Association.—A gathering of an interesting nature will be held in Exeter Hall on Wednesday next, December 8th, when a convention will take place of delegates from the Soldiers' Christian Association. Mr. W. R. Lane will address the delegates in the afternoon, and at the public meeting in the evening Rev. E. J. Kennedy will speak to soldiers.

FROM FAR AND NEAR.

Notes from America.

By Mr. R. Cope Morgan.

At New York we were met by Mr. Sankey. It is pleasant and profitable to see a kind familiar face on arriving in a foreign land. We got through the Customs without difficulty. On leaving Northfield with Mr. Moody, as noted in my last, a night journey brought us to Montreal, when the evangelist was met by Mr. Budge, the able representative for many years of the Y.M.C.A. in Montreal. I am written to from time to time for names of men in distant cities or foreign lands in whom young men going thither will find sympathising friends. First on the list in my reply is generally the secretary of the Y.M.C.A., for I have always found him kindly, capable, and helpful, and well informed on subjects relating to the interests of young men.

Our route to Winnipeg lay through hundreds of miles of a rocky wilderness, which may one day teem with population, if, as some think probable, minerals should be found there. Leaving Montreal on a Tuesday morning, we reached Winnipeg on the Thursday afternoon. Mr. Moody preached that evening and twice daily on the five following days. The meetings were arranged by the Y.M.C.A., whose secretary, Mr. Haddon, was formerly a colleague of Mr. Budge at Montreal.

A few weeks ago Mr. Moody preached in Massey Hall, Toronto, and a very appreciative article on the meetings appeared in *The Westminster, a Paper for the Home*, published in that city. Speaking of Mr. Moody himself, the writer said :—

Nothing pleases him more than to come upon a real preacher. He puts him down at once for service at Northfield or Chicago. He knows his own limitations, and he is quick to perceive the strong qualities in another. He is to-day one of the great men of the world, and the late Professor Drummond was right when he said, "Probably America possesses at this moment no more extraordinary personage; not even amongst the most brilliant of her sons, has any rendered more stupendous or more enduring service to his country or his time." There was a great opportunity; no man ever had a greater in Toronto. The people—more than 5,000 of them—were eager, but not curious, and in a responsive mood, ready to be stirred in heart and moved to action. Ministers were—a hundred of them—earnestly desiring a message, a fresh inspiration—something to help them out of the rut, something to revive them in the fainting years. Were they disappointed? No. There was power. The preacher had a message. It went home to many hearts. e

But the sermons, as pieces of sermon-making, were quit t commonplace. Were a student in the homiletical class ao college, or a candidate for licensure before presbytery, t present for examination either of Mr. Moody's sermons, or one similarly constructed, he would be given a bad quarter hour, and he would deserve it, for there were not many rules of homiletics Mr. Moody did not violate.

What shall we say then? That homiletical training is valueless? No! That Mr. Moody is a poor preacher? In the face of eager listening thousands, no! But this: Truth, even the most careful statement of it, is not all. And this; Grammar, logic, rhetoric, not even a system of theology, and all of these things, can make a man a preacher. If preaching is to be judged, not as an academic exercise, but as a force for godliness among men, then Mr. Moody takes his place in the front rank.

Doubtless,

HOMILETICAL TRAINING HAS ITS VALUE.

But if Mr. Moody's preaching and its results are such as above described, why should he be given a bad quarter of an hour if one of his sermons were under examination? Would not the censure return to those who uttered it—as Pilate was condemned before his prisoner, Jesus; and as Felix, Festus, and Agrippa, before Paul in chains? The prophets knew but little of homiletical training; there were not many rules of homiletics which the apostles did not break. Nathan's parable, which constrained the guilty king in a fit of generous indignation to condemn himself, and the startling application, "Thou are the man!" was as a piece of sermon-making quite commonplace, but it had a magnificent result. It penetrated the Castle of Indolence and awakened the self-indulgent monarch from his dalliant dream.

The irruption of Elijah the Tishbite, like a torrent from the mountains of Gilead, with his abrupt and appalling message, was regardless of rules of homiletics, but it drove idolatrous Ahab like a leaf before the whirlwind, and foreshadowed the doom of that "imperious whorish woman," Jezebel.

Elisha's words were not much as pieces of sermon-making, but it is not he who gets the bad quarter of an hour in comparison with the sons of the prophets at Bethel and Jericho. Those students in the homiletical class in the school of the prophets or candidates for licensure before the Old Testament equivalent for presbytery, appear to have resented God's call of the son of Shaphat to be prophet in Elijah's room, as he drove the last of twelve pair of ploughing oxen in Abel-Meholah. But Elisha had been tested as the sons of the prophets had not; and he had continued in the faith grounded and settled: "As the Lord liveth and as thy soul liveth, I will not leave thee." And while fifty of them stood to view afar off, waiting to see what would come of this unprofessional proceeding, "they two went on...they two stood by Jordan...they two went over on dry ground."

Was there ever a revival without that majority of fifty who stoodstill to criticise? But we count them blessed who endure, and to the man who has endured test after test, a blank cheque is given—"Ask what I shall do for thee"—which he fills up with "A double portion of thy spirit"—of "the Spirit of power, and of love, and of a sound mind."

These are they who in Divine and human sympathy, stretch themselves out upon the dead children of men, their hands upon their hands, their eyes upon their eyes, their mouth upon their mouth, and breathe into them the breath of life which they have received from God, until those to whom they minister wax warm, and open their eyes, and take up their bed and walk.

The Lord Jesus, and his forerunner John, and the apostles who succeeded them, were all preachers after this same pattern, and it would seem wiser to judge the value of homiletical training by the work of Spirit-filled preachers, than to judge men of the prophetic and apostolic type by rules of homiletics.

I must defer further notice of Mr. Moody's meetings at Winnipeg and other central cities in the North-West, only adding that I have never heard him preach with more powerful simplicity, nor has he ever done better or more fruitful work than he is doing now. Yesterday (Sunday) afternoon he preached in purest homiletics (the meaning of this word, according toWebster, is "religious eloquence") to nearly four thousand men, while another thousand were unable to get in; no one who was present will forget the profound impression; very many outwardly expressed their desire and determination to forsake sin and commit themselves to Christ.

Health in Africa.

The annual meeting of the Livingstone College was held at the Memorial Hall, Farringdon-street, on Thursday afternoon. Prebendary Webb-Peploe presided, and warmly commended the work of the College. Mr. J. H. Cook gave an account of life and work among the students. An encouraging report of the College and the East London Medical Mission was submitted, but the special feature of the meeting was an address on "Health in Africa," by Dr. C. F. Harford-Battersby.

There is (he said) no problem which is of greater importance, in considering the question of the opening up of Africa, than the health question, nor is there any part of Africa in which this matter is of such vital interest as the West Coast. Livingstone College was founded four years ago by some medical men who felt keenly the need of instructing missionaries in the care of their own health. It was felt that the mortality of missionaries was greater than was necessary, and that steps should be taken to prepare those who are going into places of danger to meet the risks which they are sure to encounter, and we have therefore, in this College, an institution which has been established to give instruction to missionaries in the care of their health, and to be the means of considering health questions as they concern missionaries. There is a secondary use of the College, in that those who have gone through the course of training are able to be of service to the natives, who are ignorant of the application of even the simplest remedies; but its first object is to help the missionaries themselves. I had myself considerable experience of the African climate before entering on this work, from having three times visited West Africa with a view to doing medical missionary work in the Upper Niger, and on two occasions I was invalided home with severe forms of African fever. But during the present year I have had a special advantage in once more being enabled to visit the West Coast, and my journey has given me very good opportunities of studying the question before us.

I am sorry that I cannot hold out any great hope of West Africa ever becoming a healthy climate, nor do I think it probable that many Europeans will be able to reside in West Africa for any length of time. But though there are serious climatic difficulties, there are dangers to health which are in no way connected with the climate, which we may just as easily meet with at home, and which are absolutely preventable. We are so much accustomed in this country to have everything done for us that we can hardly realise the advantages that have been gained for us through sanitary boards, medical officers of health, and the carrying out of the regulations devised by these officials. To these well-regulated systems we owe the marvellous health which is enjoyed even in such a crowded centre as London. In most missionary countries, however, there are no sanitary inspectors to trouble us, no medical officers of health to frame inconvenient regulations, no inspection of the food supply or the water supply, and no regulations by which nuisances can be abolished. No wonder that under such circumstances illness often results.

Natural instinct will not teach a man how to deal with the insanitary conditions by which he may be surrounded: nor are we always able by simple intuition to discover how to avoid the risks of exposure to the sun, or what diet is most suitable for certain occasions; and the danger of chill is often but little understood until some serious fever has taught a missionary by bitter experience the necessity of care in this matter. It is evident, then, that if our missionaries are to have a reasonable prospect of maintaining their health, they should be armed with

A SOUND KNOWLEDGE OF HYGIENIC LAWS,

and not only as they would affect residents in this country, but with special reference to the mission field. But even more is required. There is such a thing as climatic disease, and the majority of our missionaries resident in Africa are beyond the reach of qualified medical aid. It is therefore imperatively necessary that the missionaries themselves should have some acquaintance with the symptoms of these diseases, and careful instruction as to their prevention and cure.

But medical training is not all that is required, though perhaps it is the best way to insure the carrying out of hygienic laws in the mission-field. We need to pay more attention to the housing of our missionaries, to their food supply, to their drinking water, and matters of this kind; and until we have adopted every reasonable precaution the responsibility for much of this loss of life must lie at our doors. But it may be objected by some that it is impossible for lay missionary boards to deal with questions which are essentially medical, and the obvious answer is that each missionary society should be furnished with

A SMALL MEDICAL COUNCIL,

who should consider all such questions and advise the General Committee. I do not suggest that the Missionary Committee should go to large expense in this matter. There are surely enough medical men in connection with every Foreign Missionary Society who would be only too glad to offer their services freely to serve on such a committee, in the hope of diminishing the loss of health and frequent loss of life which is so sad a feature in our missionary reports. It is not my opinion that the unhealthy conditions of life in West Africa are a sign that we should abandon our enterprise, but it is my strong conviction that we have no right to send out missionaries to work in these or in other unhealthy climates where they will not be able to obtain skilled medical assistance without systematic training in the laws of health and the treatment of disease.

Convention in Paris.

We have again had a visit from Rev. F. Paynter, Rev. J. J. Luce, and Rev. W. Houghton. The meetings extended over three days and were well attended, the addresses given by our friends being greatly valued. Meetings for the deepening of spiritual life were also held here last week in French, organised by the pastors with the assistance of M. Tophel, of Geneva, M. Coillard, and others. Much interest was awakened, and large a audience gathered. We believe that much blessing was bestowed. W. Soltau.

36, *Rue Godot de Maury, Paris.*

A Chinaman's Prayer.

No feature of missions in any land is so encouraging as when the natives themselves are seen undertaking evangelistic work among their own people, and during a visit to China nothing gave me greater pleasure than an incident which occurred while I was in Hankow, 600 miles up the great river Yangtse from Shanghai. To the south-west of that busy centre, which is situated in the province of Hupeh, or "Lake-North," is the province of Hun-Nan or "Lake-South," the vast lake of Tung-Ting lying between them. Hu-Peh was one of the earliest inland provinces to hear the Gospel, and to-day, from Hankow as a centre, there radiates through it a goodly number of mission stations and outposts of various denominations. But as it has a population estimated at forty millions, and in area is somewhat larger than England, the total number of Christian workers among its people is ridiculously inadequate to its needs.

The province of Hu-Nan, however, about the same size, but estimated to contain only twenty-three millions, still remains practically closed to resident missionaries, on account of the fanaticism of its sturdy and independent inhabitants. Evangelists travelling through, entering either from Hujdeh on the North, or Kwang-Tung (Canton) on the South, have usually been able to do work on a small scale, though even they have at times met with serious opposition, but so far none have been able to settle within its borders to establish permanent work. Its needs have therefore been long a subject of special prayer among the workers devoted to China, and several are only waiting the Master's time to enter in.

Some while ago the people of this province were highly inflamed and prejudiced against foreigners generally, but especially against missionaries, by the publication on the walls of some of its cities of grossly vile-coloured posters, illustrations of what the "Jesus sect" was accused of doing with its converts and the patients its members enticed into the mission hospitals, as also of what disgusting penances and tortures they were deemed worthy in consequence. These placards were inspired by local officials, members of the *literati* class which is throughout China so bitterly opposed to every sort of innovation, and in an especial degree to foreign religions. To these publications the riots which subsequently broke out in those and neighbouring parts are now in a great measure attributed, but it is hoped that ere long European missionaries will be

ABLE TO MAKE THEIR HOMES THERE.

What gave me so much pleasure in Hankow was the sight of one of the Wesleyan chapels crowded with some 300 native Christians at one of the New Year Week of Prayer services, listening to the appeal of one of their number for volunteers and funds wherewith to organise an entirely Chinese Missionary Society for the evangelisation of Hu-Nan.

What could be more encouraging than this? The speaker had already been at work in Hu-Nan, and was preparing to return there. Presently he prayed, and one of the missionaries present kindly translated for me part of what he had said, which I jotted down in my note-book.

"Thou knowest, Lord, that Hu-Peh is on one side of the Tung-Ting lake, and Hu-Nan on the other, and thou knowest that there are more men and women in these two provinces than there are fish in the lake. Yet in many places there exist no Gospel nets to catch them, nor is there any fisherman. But Thou, O Lord, hast told us to catch men. Send more nets and send more fishers, we beseech Thee!"

What a typical prayer! God will not let it go unanswered, of that we need have no fear. But this pleasing incident had a sequel no less gratifying. The new mission is under Wesleyan auspices, but Dr. Griffith John, who also addressed the meeting, promised on behalf of the members of the London Mission Church that it should not only have their heartfelt prayers, but also all the practical financial support that was possible. I do not know if this was not even more encouraging than the project itself, but where the Spirit of God is really working there must be brotherly love and co-operation. All the other denominations at work in the vicinity were represented at that gathering, and I am sure that Dr. John's friends are not the only members of other bodies who are doing what they can to assist this promising departure.

Later on I learned the history of the man who had prayed. Some years ago, when a shopkeeper in Liang-Ho-K'ue, one of the towns of Hu-Nan, a New Testament fell into his hands, but though he read it, it remained to him a sealed book till one day he picked up one of Dr. John's Chinese tracts, "The Gate of Wisdom," which was the key needed. So deeply moved was he that he took the first opportunity of coming to Hankow for further instruction, and in due time he was baptized. Now, he in his turn is bearing fruit, and is experiencing the greatest joy on earth, the joy that is shared by the angels of God, in bringing sinners to repentance and eternal life.

Budgett Meakin.

Progress in Spain.

The latest "Letter from Spain" tells of the continued work of the Figueras Mission. "During July five English lady workers went to Llansa, a lovely spot on the Mediterranean, for change. While there they did what they could to win the children, with the result that general attention was aroused. "One night there was a great excitement in the Port Flora. A fisherman's wife had been seized with a serious attack. We quickly made our way to the cottage, and found the kitchen and bedroom crowded with friendly neighbours and one or two lady visitors. It is beautiful to see how kind the poor are on such occasions. One woman had lit a fire in case hot water should be wanted. Another had gone to the fountain to get a cantaro of water; others were fanning the patient, etc., whilst the distracted husband went to the town for the doctor. When the pastor entered everyone made way for him, saying, 'The Protestants know everything!' We applied mustard leaves, etc., with such success that in half an hour consciousness had returned and the breathing become natural. In consequence of this a discussion about the Protestants took place next morning in the market. One of the visitors who had witnessed the scene in Flora's cottage settled the matter by saying, 'I can tell you that in my town they are very kind to the poor. Where the sick are to be found they go, and what is more they know almost as much as the doctors and never leave a case till cured. Yes, the Protestants show the love of God more than we Catholics do.'"

The wealthy visitors who frequent Llansa began to hear of these things and to make inquiries for themselves. Hence a large portion of the "Letter" is devoted to conference with grandees of various ranks.

An earnest plea is made by Pastor and Madame Rodriguez for funds, also for help in making Christmas bright for 300 children connected with the Mission schools. Another lady worker is also urgently needed. The treasurer is Dr. Macwhirter Dunbar, Hedingham House, Clapham Common, S.W.

From Dr. Baedeker.

My dear Sir,—Since I left England, on Oct. 15, my time has been very fully occupied with happy Gospel services in Strasburg, Baden-Baden, Karlsruhe, Frankfurt, Gotha, Leipzig, and the last fifteen days in Berlin, in the "Christliche Verein junger Männer." In all these places the meetings have been very full, with attentive audiences, more especially here in Berlin. There are evidences of a great working of the Holy Ghost in Germany. The proclamation of a plain simple Gospel draws people of all ranks and ages.

The Y.M.C.A. here is a very fruitful field; it is a great joy to observe the energy and enthusiasm of many of its members in inviting others to join them. Baron von Rothkirch is a chosen vessel for this work, and the warm glow of loving interest cannot but act with great power on many young men.

The various branches of happy and fruitful services in Wilhelmstrasse 34 comprise: Meetings for soldiers, for journeyman bakers, also for bakers' apprentices, for waiters, for young men and for boys. The large and commodious premises are well and profitably used; it is a joy to see the young men flock together to the various meetings. The culminating point is the Gospel meeting in the large hall, and then last, but not least, th prayer meeting at the close of the day for youn men only.

On the 25th inst., I am booked for Hamburg, where Gospel meetings are laid out for eight days in various churches and halls. On December 4 I hope to visit Copenhagen, and thence I reckon to go to Stockholm on December 8. There are many open doors and invitations before me, and it is not an easy matter to say "nay" when one's desire would be to say "yea." My rule has been for some years to seek out the dark and needy places, and as my days are shortening I feel the more that I must not waste the time and opportunities given for sowing the precious seed in the darkest places of the earth.

After my visit to Stockholm I have on my program Finland and Russia. I look to the Lord for further guidance, and I know that many beloved servants of the blessed Lord consider it their call to stand on the mount, and to move the arm that moves the world on behalf of the least of his servants.

F. W. Baedeker.

Berlin, Nov. 22.

A Vital and Urgent Question.

Fifty British missionaries and workers labouring in India in connection with twenty-four British missions (including Australasian and Canadian) have signed the following letter addressed to ministers of the Gospel in the United Kingdom:—

"Dear Brethren,—As ambassadors for Christ in this heathen land, having duties to Him, to you of the home churches, and to the people among whom we live and labour, we must solemnly raise our voice in protest and appeal against the sanction by British law in India, in any form, of the breach of the seventh commandment.

"The system of regulated or legalised impurity, under whatever name, necessarily involves three evils. (I) The further demoralisation of the soldiers whom it is designed to protect beforehand from the consequences of sin; demoralisation through the temptation incident to supposed or attempted immunity in evil-doing, and the assumption that this sin is a necessity. (2) The deeper degradation of the Indian women (many are young girls rather than women), the victims of the lust thus sanctioned by authority. (3) The corruption of large numbers of natives who are cognisant of what takes place under the sanction of so-called Christian rule, and their consequent hardening to attempts to reach them with the message of the Gospel.

"As we represent you in India, we desire that you will represent us in the home land, in opposing the great iniquity concerning which we write. While we would not presume to dictate a particular course of action, we cannot doubt that in answer to prayer, and under the Divine guidance, means can be found to move the British Parliament and Government, that India may be saved from a calamity so dishonouring to God and so destructive to our fellow-creatures."

HOME MISSIONS.

Does it Pay?

By T. J. Barnardo, F.R.C.S E.

EVERYTHING is nowadays being tested by this utilitarian standard—"Does it pay?" My whole work of rescue is viewed coldly and hypercritically by many who seek to judge it solely in the light of that inquiry. "Can you reduce the result," I am sometimes asked, "to the common denominator of £ s. d., and tell us how it works out as a matter of commercial percentage?" This blessed work among the young is much more than a mere question of pounds, shillings, and pence! Yet it *does* pay, and if unprejudiced critics judge our work even from that lowest standard of monetary return, they must be convinced of its immense value to the nation, as well as of its unspeakable benefit to the individuals rescued. My annals are crammed with cases which amply support this view.

The following is

A STIRRING EXAMPLE.

In the winter of the year 1894 I received a very touching letter from a youth living in West Hartlepool. This lad, whom I shall call Isaac Mantle, said he was seventeen years of age. His father had been dead eleven years. His mother, a poor, honest woman, gained a precarious livelihood by charing, and died in 1892. Isaac then lost his home, and ever since had lived by odd jobs, tramping about, and being occasionally helped by a married sister, who was practically as poor as himself. The lad earnestly besought me to give him a trial, and he added, "If you will only try me, I will start away at once, *and walk to London.*"

There was real "grit" behind that letter. I found that Isaac's story was accurate, and after a few days' stay at our "Ever Open Door" at Newcastle he was admitted to the London Labour Home, London, where for five months he gave complete satisfaction by his docility, zeal, and assiduity. Isaac then of his own accord approached me with the request that I would send him to sea. I kept the request in mind, and, an opportunity offering, I placed him, through our shipping agent at Cardiff, on board an American ship bound for Sydney, Australia. I was very much impressed by the manner in which this poor fellow responded to the religious instruction he received in the Homes. Isaac had become a lad of prayer, and this encouraged me to send him so far after so comparatively short a period of testing.

* * *

About midsummer of the present year a fine, handsome-looking, well-grown, gentlemanly youth called at Stepney as a visitor, and was taken, as other visitors are, over the Institution. He seemed deeply interested. But in the course of his inspection he betrayed a curiously intimate acquaintance with the place. On being definitely challenged as to his knowledge he replied, "*I was once in Dr. Barnardo's Home myself.*" He turned out to be Isaac Mantle!

After an inspection of the Stepney Home, Isaac went down to the Labour House, and stated that his object in calling was to thank those who had done him so much good. He was invited to address the lads then in residence, and it was suggested that he should, at a meeting that evening, give them an outline of his own history since he left. Summarising what has already been related, he added:—

"During that time my mind became deeply impressed with the Christian tone that was manifest throughout the branch and with the teaching I received, and by the grace of God I was led to accept of Jesus Christ as my personal Saviour.

"I did not like a sailor's life very much, so, on reaching Sydney, I got my discharge. I tried to get work in various directions, but things being dull, I did not succeed, and at last I became reduced to great straits. When my money was almost gone, I began to pray more earnestly that God would open up a way for me, and this I now feel He did in the most marvellous manner.

"One day, whilst walking along the street, I picked up a piece of an old newspaper (I had not money enough left to buy a new one), and there I read an advertisement headed, 'Smart youth wanted.' I applied, and got the situation right off. I liked the work from the very first. My employers took to me, and I am still in the same employment. I am now stationed at P——, in New Zealand. I have a wage of £3 10s. to £4 a week, and other perquisites. I am a surveyor, my firm being mining surveyors and engineers. I have always remembered it is my duty to help others, yet I have been able to save something to advance myself in life. It has been a pleasure to me to assist in feeding the hungry and clothing the naked during times of great depression at P—— and elsewhere, when hundreds were out of work. But God has blessed my store, and I have been able to save enough to purchase eight £50 shares in the company for which I work. That means, as you see, a capital of about £400. My employers, who are very kind, have given me four months' holiday to visit England, and have very generously paid the cost of passage both ways. I hope to return to Australia again in August.

ISAAC MANTLE, THE TRAMP: 1894.

"I feel that I owe my character and position in life to the Founder of these Homes, who, at a time when I was homeless and near slipping into evil out of sheer destitution, held out the helping hand, and lifted me up from my surroundings; and I want now to say before you all that my one desire is to live not for myself but for Him who died for me and rose again, whose servant I am."

ISAAC MANTLE, THE CHRISTIAN SURVEYOR: 1897.

How much did it cost to effect so great a change in the life of a mere street wastrel, who was friendless and homeless, and almost helpless? I find that we spent on him, from first to last, only £7 10s. And, I may add, this is a fair sample of the rescue work that we are carrying on through the Labour House, and through our "Ever-Open Doors" all over the kingdom almost every day and every night of the year.

"Does it pay?" you ask. If a life redeemed from squalor, physical suffering, want, temptation, and the possibility of chronic pauperism to independence, happiness, and hopefulness is anything, I think this life-story of Isaac Mantle may be considered to answer the question with an emphatic Yes. But remember that this outward physical and material transformation is after all as *nothing* compared with the

MORAL AND SPIRITUAL CHANGES

which resulted from the Divine blessing upon our work with this lad while he was in our Homes! The whole current of his life has been altered, so that he was not ashamed, although he has now reached a responsible position, to stand up before lads who were in the same circumstances as he himself once was, and to avow that the change has all been due to the grace of God.

Many others of my boys are now out preaching the gospel of the grace of God, and have been used of the Lord in leading others to Christ; many others are adorning the doctrine of Christ whilst engaged in secular callings of an honourable character. Probably no mission to the heathen could supply more triumphant examples of the power of Divine Grace to change the life that now is, as well as to give a blessed hope for the life that is to come!

18 *to* 26, *Stepney-causeway, London, E.*

Medical Mission Incidents.

Under this title the London Medical Mission has issued an occasional paper giving narratives of medical mission service in dark St. Giles and Lambeth. The two branches are now in full activity, under the superintendence of Dr. Henry Soltau. A series of special services held lately in Short's Gardens were much blessed. The little dispensary in Lambeth is now under the charge of Dr. Foster Owen, Dr. Gibson having given himself for mission work in China.

In order to help ladies preparing for the foreign field arrangements have been made to receive a limited number to teach them the elementary principles of nursing, dressing wounds, dispensing, and the outlines of anatomy, physiology, and treatment of simple ailments. Eight have started and are now busy at work at Lambeth and St. Giles, in the dispensary and in the homes of the people. While attending to the bodily needs of the people, they are also getting needed experience in spiritual work.

Here are two incidents given in the paper. "We went recently to see a young man of twenty-nine, whom we found far advanced in consumption. His body had been wrecked with intemperance, and his soul was dark and hopeless. After inquiring carefully into his case, and prescribing for his needs, we sat down to read to him the story of Calvary, and sought to explain the relation of the dying Saviour to the two dying thieves. The theme was new to this poor Roman Catholic, and as he listened and saw how able and willing a Saviour was Jesus on the cross he brightened up and said: 'Then there's hopes for the likes of me.' His state of 'no hope,' was exchanged for the hope of the Gospel.

Another interesting case was that of "a married woman with a small young family, who was suddenly seized with an illness which ended in rapid consumption. Her husband had proved unfaithful, and had left her for a time, going off with someone else and threatening never to return. To the eye of man her case was hopeless; for she was too weak to earn anything herself, and the man had been brutal enough to express the wish that she might soon die. The Gospel was a new sound to this poor woman, and she joyfully received the Saviour as her eternal hope and comfort. Peace filled her troubled heart so that we were constantly cheered by our daily visits to her sick room. We were able to give her all the nourishment she needed. In answer to prayer the husband came back, was much softened, and did all he could for her."

Gosport Seamen's Mission.

The anniversary of this mission has been held in the Bethel, South-street, Gosport. A large and representative gathering was presided over by Mr. W. Scott. Revs. C. Tanner, T. Stringer, J. S. Wyard, C. J. Pitman, Captain Riley, Dr. Poynder, and Mr. W. Spriggs were present and spoke of the value of the work and their sympathy with it.

Mrs. H. Cook read the year's report, which has been one distinctly marked by Divine guidance. Although the coasting work was suspended through multiplied difficulties, yet nearer home the work has been efficiently and successfully carried on. The balance-sheet showed a deficit, and funds are much needed.

Mr. W. Durrant gave details of work done on the waters, and the manifest blessing of God.

Manchester Wesleyan Mission.

Very crowded and enthusiastic meetings marked the recent anniversary of this Mission. At noon there was the customary religious service in the Central Hall, Oldham-street, where Rev. J. H. Jowett, of Birmingham, delivered an expressive discourse upon the words, "The love of Christ constraineth us" (2 Cor. v. 14). In the afternoon the hall was again crowded to hear addresses on the work in which the "Sisters of the People" are engaged.

The annual public meeting was held in the Free-Trade Hall in the evening. The great building was densely thronged. The chair was occupied by Mr. Alderman Agar, of York.

After a speech from the chairman, Rev. S. F. Collier gave a brief review of the year's work and a statement of the present position of the Mission. It had been their aim, he said, in all their work not to overlap any other organisations, but to co-operate with and make use of them. One or two facts in the report he wished to emphasise. Over 12,000 persons were found in their congregations every Sunday, and during the past few weeks the number had reached 14,000. Over 3700 met in fellowship, and from their lips they learned that 75 per cent. at least had not been connected with other Churches. Another encouraging fact with reference to this year's work was the remarkable increase in voluntary workers. Yet another cheering fact—perhaps the most cheering of all—was the success they had had this year in reaching the very lowest and in helping the very neediest. To all this direct effort in teaching, preaching, and visitation let them add the rescue, relief, and preventive work which formed their social department. In conclusion, Mr. Collier announced that a site had been bought in Oxford-street, and that ere long they hoped to have a hall established in that "Vanity Fair" of Manchester.

The President of the Conference said he was delighted with the spirit of aspiration found in connection with the Methodist missions in Manchester, Birmingham, Leeds, London, and elsewhere. It was a breaking away in many respects from their old methods—but only the methods. It was no breaking away from the old Gospel. It was simply a change of method, an adaptation. And if they were to live they must do this; they must be able to keep themselves in contact with the masses of the people. This was a changing world and a changing age. Their grandfathers never listened to a sermon through the telephone, and their grandmothers never went to church on bicycles. The Church was master of its methods, and they must prove their loyalty to their Master, by suiting their methods of evangelisation to the prevailing arrangements and tastes.

Rev. Dr. McLaren mentioned some reasons why the Manchester Wesleyan Mission commended itself to him. They had, he said, solved the awful problem of how they were to get at the populations of our great towns. He did not make the mistake of confounding church-going with religion, but there could be no question that the appalling percentage of non-churchgoers in the great cities represented an awful proportion of men and women utterly indifferent to religion, and he believed that the problem of how to get at these people would never be solved except in some such fashion as that which this Central Hall Mission was adopting. Above all other reasons for rejoicing in this movement he for one put this—that it was a standing demonstration of the undying, youthful power of the old Gospel of Jesus Christ.

Rev. J. H. Jowett remarked that these great missions had not only solved the problem as to how to reach the lapsed; they were opening the eyes of the Church to know and to see that there was the lapsed. This was what they were doing for the modern Church. They were giving them vision, helping them to see outside their own walls, helping their outlook to be inclusive and comprehensive. Short addresses were also given by Gipsy Smith and Rev. F. L. Wiseman. The collections for the day amounted to £2565.

Jews in Whitechapel.—The Presbyterian Mission to the Jews in Whitechapel is under the care of Mr. Mark Polan, who is meeting with great encouragement. A goodly number of men attend the reading-room nightly, also the Evangelistic services. Rev. James Macintosh, M.A., of Stepney, presided over the annual meeting a few evenings ago, when addresses were given by Revs. I. Levinsohn, S. Hester, and other friends. During the evening Mr. Polan gave an address in Judeo-German.

Scripture Gift Mission.

The operations of this well-known agency for the circulation of the Holy Scriptures are likely to be materially widened by a measure which has recently been effected, namely, the incorporation therein of the work of the Crystal Palace Bible Stand. During the past thirty-five years the Bible Stand has circulated millions of portions of Holy Scripture, with many Bibles and Testaments, in various languages; but, by reason of the advancing years and failing health of its director, Mr. W. Hawke, new arrangements became desirable, and in effecting the amalgamation Mr. Hawke heartily co-operated with the members of his committee.

In a circular announcing these facts Mr. Walters, secretary of the Scripture Gift Mission, thus writes on the development of the work of circulating illustrated editions of the Gospel: "Numerous instances of blessing through the circulation of these Gospels have been recorded; and some idea of the interest shown by the Lord's stewards may be formed from the fact that one lady bore the entire expense of printing the first edition of the Gospel of John in modern Greek; another, half the cost of the Epistle to the Romans and the whole of the expense of printing the first edition of the Epistles of Peter, for circulation mainly in Roman Catholic communities; a gentleman also made himself responsible for part of the cost of the Gospel of John in French; and a member of the committee has just promised to defray the entire cost of a German edition of the Gospel of John, besides substantial contributions towards the Portuguese, Spanish, Italian, Arabic, and other illustrated editions of the Gospels."

Mr. Walters adds: "The greatest need of our fellow men is the Word of God. Apart altogether from the heathenism in distant lands, the spiritual darkness in our own country is appalling. Shall we not flood the world with the light of truth, that superstition and error may be dispelled, and that the message of salvation may be placed in the hands of sinners for whom Christ died?" The address of the mission is 84, St. Paul's Churchyard, E.C.

A Good Work in Spitalfields.

A large company assembled at the Albert-street Institute on November 23 to celebrate the fifty-second anniversary of the King Edward Schools and Mission, of which Mr. Charles Montague has been the secretary and hon. superintendent for over thirty years. Mr. F. A. Bevan being unable to attend, the chair was occupied by Mr. W. M. Cross.

Mr. Albert Montague read an abstract of the report, showing that more than thirty sections of the work were being vigorously carried on. The Sunday-school has 1500 children; 3000 adults in the district are reached by the band of voluntary workers, who number 100; and about 600 children and others were sent to Holiday Homes during the season. In addition to the schools, there are evangelistic services every Sunday, as well as fully-attended Bible-classes. In the industrial classes for young people, boys learn various arts and crafts, and girls are taught to cook and to make their own dresses. Much is also done in the way of feeding poor children, and in relieving the destitute aged and sick during the winter.

The Chairman spoke of the report as very encouraging. Looking back on the history of that institution for more than half a century, he felt they had cause for joy and praise, and he wished the institution God-speed, rejoicing that Mr. Montague continued in such good health to superintend it. Rev. Thomas Evans, of Bournemouth, who formerly laboured in East London, referred to the origin of the work which taught them not to despise the day of small things. It was better to have a wall of protection about a hill than an ambulance at the bottom. While thankful for such lighthouses, they must remember that they were not an experiment. As regarded the good Lord Shaftesbury, president of the work until his death, he would be more popular in the next century than even he was now. It was shown how the great philanthropist might have served in the Cabinet as one of the Queen's Ministers, to win political distinction; but he nobly turned his back on that for the sake of befriending poor and neglected children, and he did so in days when it was almost better to be a little dog than a little child.

Addresses followed by Revs. T. Sissons, T. P. Lansdowne, and Messrs. J. Kirk and G. Nokes. The prizes for good conduct were distributed to the children by Mrs. Stanley Williams.

The Pastors' College.

The annual meeting of this College, so closely identified with the late C. H. Spurgeon, was held on Thursday at the Metropolitan Tabernacle. The attendance was encouraging. During the evening various sacred pieces were sung by the Students' Choir.

Pastor Thomas Spurgeon, who presided, said that the past year had been an exceedingly satisfactory one, with blessings all round. All had gone on happily and harmoniously. He rejoiced that his brother had become his vice-president. They had a happy time at Westwood, where he had received eighteen fresh students. During the year nine students had become pastors of churches. This brought up the number to 965 who had been educated in the College, exclusive of sixty-five now in the College. Reports from 427 pastors gave a total of 4762 members, being an increase of 3417. The students were not made into preachers, for only those who could satisfy the presidents that they were truly God's men were admitted, and they were helped the better to preach faithfully the old Gospel.

The meeting was also addressed by Pastor Charles Spurgeon, Professor A. McCaig (one of the tutors of the College), Pastor B. J. Gibbon, of Bloomsbury, and several of the students. Pastor Thomas Spurgeon afterwards delivered a lecture on "Sleep."

Homes for the Aged Poor.

The year 1897 will be memorable as the one in which the last remaining mortgage debt of £500 on the permanent Homes was paid off. The handsome block of six freehold houses, 7, 9, 11, 13, 15, and 17, Minford-gardens, West Kensington Park, and the large model home at Paddington must be looked upon as a wonderful result of twenty-eight years work, the time the charity has been in existence.

Nor is this all. In the month of October an extra home, 39, Penge-road, South Norwood, was opened, and eight aged inmates admitted, making a total of fourteen homes (seven permanent and seven rented), with 170 inmates in the 136 rooms.

The increased number of Homes gives rise to special need for help to the coal, sick, and nursing funds, which, alas, have not grown in proportion to the work. A cheery fire is the greatest earthly comfort to the aged, but 136 tons of coal are needed if this want is to be adequately supplied. Sickness is ever present among so many aged ones, and nursing and extra comforts must be provided if health is to be restored, or the last days of the sufferer made comfortable. Clara E. Harrison.

5, Grandacre-terrace, Anerley, S.E.

Barnwell Mission, Cambridge.

The old Theatre Royal, Barnwell, was crowded—stalls, pit, circle, and gallery, and proceedings of a most enthusiastic character took place. The occasion was the nineteenth anniversary, and a tea started the celebration. Then came the big public meeting, at which the speakers were in front of the curtain, above a beautiful collection of flowers, which were banked in front of the platform, and surrounded by a veritable sea of faces. Rev. J. Eames offered prayer.

Rev. J. Gilbert Dixon gave an address on Progress in the Christian Life, and he did so in a manner that thoroughly held the attention of his audience, who followed his apt illustrations with ardent interest.

Mr. W. K. Vawser said he would not dwell upon the annual report, which would shortly be printed, but it was clear that this document will be both satisfactory and interesting when it is issued.

The new pastor of Zion Chapel (Rev. W. Bampton Taylor) gave an earnest address, urging the audience to be true in their spiritual life, prompt in their dealings with God, and to show by their life that religion was not a mockery, but a genuine and real article. Revs. C. J. Procter and A. Hart delivered evangelical addresses, and Rev. W. R. Mowll enforced lessons upon temperance.

"Loving Service League."—Miss Ballard, hon. sec., reports that £70 was received from London branches for the "Women's Offering to the Women and Girls of India" (Indian Famine), and £69 9s. also was contributed for Jaunpur.

Strangers' Rest, Ratcliff Highway.

The Strangers' Rest, Ratcliff Highway, is so well known that there is no need to describe its work or advocate its cause. It is now twenty years since the work was begun on a small scale, and since then several who were among the founders have entered into rest. The institution has grown considerably in the meantime, always maintaining its threefold character of (*a*) a mission for sailors, (*b*) an agency among the inhabitants of Ratcliff Highway and district, and (*c*) a centre of Christian activity whose influence extends wherever its sailor converts and workers may, in the providence of God, be led forth into the heathen world.

The annual meeting has of late years become two, one in the afternoon and another in the evening, and these were held on Friday last, and attended by a goodly number of friends and supporters. In the afternoon, Mr. John McCall presided (in the absence of Mr. J. E. Mathieson) and regretted that the balance sheet showed a deficit of £27. Among those who delivered helpful addresses were Mrs. M. Baxter and Rev. John Wilson. In the evening, Mr. W. F. A. Archibald occupied the chair, and in the course of a stirring address, referred to the bad old days anterior to the starting of the Rest. Other speakers were Rev. R. Balgarnie, Pastor W. Fuller Gooch, and Mr. A. Churchill, all of whom dwelt upon the importance of the work.

At both meetings an address was delivered by Mr. J. Theo. Isaac, the untiring hon. sec. of the work. From his remarks it appeared that during the past year 1028 meetings were held, at which the Gospel was proclaimed in various languages. The attendance had been varied, according to the character of the meetings, but the aggregate of those who attended was 10,342. Mr. Isaac spoke of the distribution of wholesome literature, made up in bags, among the sailors, and asked for a continued supply of suitable papers, magazines, and books. From this he passed to an account of the well-known Christmas feasts, so greatly appreciated by seamen far away from home. He asked for gifts for the feast and the Christmas tree (Dec. 25 and 27), specifying rounds of beef and plum puddings, mufflers, scarves, socks, helmets, housewives, steering gloves, and articles of clothing for sailors' families. This appeal is sure of a hearty response from all parts of the country.

As to the Zanzibar Rest, Mr. Isaac was able to give an encouraging report. The work in Ratcliff Highway involves an expenditure of less than £400 per annum; that at Zanzibar costs still less. On the whole, the meetings were encouraging, and should greatly help the work at the present time.

Indigent Blind Visiting Society.

Through the kindness of a lady deeply interested in the welfare of the blind poor of London, a special effort is now in progress for the temporal comfort and spiritual good of this sadly afflicted class of the community. The effort takes the form of meetings held in the great centres of population, at which tea is provided and other acts of kindness brought to the support of Gospel addresses and appeals. The meetings are being organised by Mr. W. Mead, superintendent of the eastern division of the Society's work.

Recently there have been gatherings in the Bow, Shoreditch, Canonbury and Westminster districts of the metropolis. The undertaking will involve by the time it is carried through the assembling in various centres of about 2500 poor blind people and guides. To the needy a present of five shillings is given; to the guides a copy of Rev. P. B. Power's striking book, "The One-Talented People"; while cases of sickness are sought out and also helped.

The kindness of the lady referred to enables the Indigent Blind Visiting Society to work on a scale that otherwise would not be possible; it also presents an admirable example to others who are able to reach out hands of help for the succour and support of classes of the community that are specially afflicted and needing exceptional consideration. One feature of the meeting is that blind vocalists cheer their fellow-sufferers by sacred song. The office of the Society is 27, Red Lion-square, W.C.

Omission.—By an oversight in the interesting letter which appeared in our last issue on "The Wail of the Village Pastor," Mr. G. H. Mawer, it was not stated the society of which he spoke, and of which he is the secretary, was the Country Towns Mission, 18, New Bridge-street, E.C.

A Churchman's Notes.

The recent action of the Church Pastoral Aid Society in emphasising afresh the truly Scriptural and Protestant character of its principles and work will be of real service, even though there has never been any doubt on the subject. But in the present tone and temper of Romanism and Ritualism it is almost impossible to "protest too much," if only it be done lovingly and positively. The C.P.A.S. will benefit by a legacy of £500 owing to this welcome and fresh expression of its position.

Great efforts are being made to "acclimatise" in this country the American Episcopal Church Society called The Brotherhood of St. Andrew, an organisation of young men for young men. Each member pledges himself to do two things—to pray daily for the spread of Christ's Kingdom, and to endeavour definitely each week to bring someone to Christ. There is something very simple yet distinct in this, and it ought not to be difficult to make it useful in England. The present writer was in America about the time when the movement was started, and has noticed that from the very first it has been a great success and a real blessing. It has also been imitated in America by the formation of another brotherhood not limited to the Episcopal Church, called The Brotherhood of Andrew and Philip. The only thing is that it means something like a new organisation, however simple and elastic in methods, and this is in itself rather to be deprecated. The Bishop of Rochester has recently been in America observing the movement, and has written in his *Diocesan Chronicle* for November an article well worth consideration.

How touching, and yet glorious, the details just to hand of the sudden home-call of that noble missionary, Rev. A. H. Arden. On his way to resume work in India he was voyaging through the Red Sea, and was just finishing preaching at the Sunday morning service from the great commission of St. Matt. xxviii. 19, when he suddenly leaned forward as for if prayer, but really was at once taken home to the Master. His little books, "Are Foreign Missions Doing Any Good?" "Foreign Missions and Home Calls," and "Objections to Foreign Missions," are simply invaluable to every Christian worker. They are perfect storehouses of fact, illustration, and argument.

The Society for the Propagation of the Gospel crowded Exeter Hall last Thursday with a missionary meeting, with the Bishop of London in the chair. The combination of S.P.G. and Exeter Hall is quite refreshing and delightful! A few more methods of the *altera pars*, and this old Church society will renew its strength. Among others, High Churchmen should be made to realise more fully and as a body their duty to foreign missions. In one place of twenty-four churches, nineteen being High or Broad and five Evangelical, the five Evangelical contributed year after year to the C.M.S. three times as much as the other nineteen did to the S.P.G. And yet, *Deo soli gloria.*

It is a great satisfaction to hear of the rapid and large circulation of the new manual issued by the National Protestant Church Union, called "English Church Teaching." Canon Girdlestone, Dr. Moule, and Mr. Drury have produced a clear, able, and convincing book, and it will be an effective antidote to the specious and unscriptural manuals of the Ritualistic party.

Bishop Tucker is making an earnest appeal for men for Kikuyu, a place about four hundred miles from the coast, with very special claims on our interest. As the Bishop says:—

> In the first place, it forms part of the British East Africa Protectorate. It is thickly populated, and is also in close contact with the great Masai nation. This latter fact is of very special significance. Kikuyu will, I hope, in God's providence, in time to come form a base whence the evangelisation of this great and dominant race may be undertaken. Its value from this standpoint can scarcely be overestimated. Besides this, it is on the high road to Uganda. Our missionaries in their journeyings from and to the coast pass through it. They one and all speak of the pain with which of necessity they leave the Wakikuyu behind them in all their heathen darkness. These people have learnt from frequent inquiries as mission caravans pass through their country that we go to Uganda with a message of glad tidings, and now they ask us continually the question, "Why do you not stay and teach us? Have you no good news for us? Is your message only for the Waganda?"

May this appeal have its full and immediate effect.

Dr. Wright, of Liverpool, has just published some notes of a recent sermon on "Prayers for the Dead." They are brief but masterly, and cannot fail to be of service to all who meet with those holding this "dangerous deceit." E. C.

Oxford Letter.

[By Our Own Correspondent.]

THE University sermon on Sunday week was preached by Canon Gore. He has written some things which are rejected by a large section of the Church to which he belongs, but none can deny that he is a great teacher. His message on Sunday evening could only have been born of conviction, and it is not too much to say that it carried conviction to the heart of many an undergraduate present. "I will declare thy name unto my brethren" (Ps. xxii. 22) was the text, and he based upon it a stirring appeal for personal and distinctive testimony for Christ.

Monday evening found representatives of the Evangelical Churches in Hannington Hall for the annual C. P. A. meeting. The principal of Wycliffe presided. Rev. J. Draper, the rector of Whitechapel, illustrated the power of the Gospel on the most hardened by giving some striking cases of conversion in his own parish, and Rev. W. Hewitson, Association Secretary, described his work in Birmingham.

The Bishop of St. Albans presided at a meeting on Monday in connection with the Universities Mission to Central Africa. Rev. F. R. Hodgson, quoting Dr. Livingstone, said that as the Universities were the centres of light, should they not send some of their light to the lands he had discovered. Ought they not to take to heart the appeal for more help when they remembered that a College often spent more on one ornament of its building, and some of the undergraduates more on their luxuries in one year than they contribute to the African Mission.

Viscount Valentia presided on Wednesday over a meeting held in support of the Church Army Labour Home, the Bishop of Reading and Rev. Wilson Carlile were among the speakers. Valuable testimony was borne to the good work done, notably that by Rev. G. C. Bowring, chaplain of the Oxford Prison, who showed what a loss would be felt if there was no home for discharged prisoners. There is a growing feeling that the work in Oxford should be extended.

Miss Weston had an enthusiastic audience on Friday at the Hannington Hall, when Mr. Chavasse welcomed some eighty or ninety men to meet her.

The speaker at the missionary meeting on Tuesday evening was Dr. Douthwaite, of the C.I.M. He gave a deeply interesting account of his work at Cheefoo during the Japanese invasion of China. The Emperor of China recognised his work by decorating Dr. Douthwaite and his helpers with the Order of the Double Dragon.

How?

How shall I keep my treasure safe
From thief, and moth, and slow decay?
Go, lay them up with Christ in heaven,
And they shall never pass away!

How shall I have my wants supplied,
And still secure my daily fare?
Make God's sweet service thy delight,
And then thy wants shall be his care!

How shall I cast my care away,
Which crushes down my anxious soul?
Live for the Lord from day to day,
And look not to the distant goal!

How shall I shield my name and life
From every slanderous, lying tongue?
Judge not, and thou shalt not be judged;
Forgive the man who does thee wrong!

How shall I help my brother man,
And save him from his evil way?
Amend the faults which stain thy life,
Live always in the light of day!

How shall I face life's angry storms,
And stand secure and strong at last?
Build on the Rock in steadfast faith,
Then fear not flood nor roaring blast!

Radcliffe-on-Trent. John Cullen, D.D.

OUR DAILY HOMILY.

SUNDAY, December 5.

"*I will go and return to my place till they acknowledge their offence, and seek my face.*" —Hos. v. 15.

THE withdrawal of God's countenance and protection involved the exile of Israel from their own land. No weapon formed against them could prosper so long as they walked with their Almighty Friend; but sin severed them from his care, and cut them adrift to be swept before the storm of the invader.

There is always a "till" in God's withdrawals. He leaves, that He may return so soon as the afflicted soul turns to seek his face. May not this be your lot? You seem deserted by man and God, life is going very hardly with you, thick darkness broods over your soul, and sore affliction devastates your life; yes, and worse is threatened. But is there not an offence somewhere that needs to be acknowledged, a sin that should be confessed?

Search yourself by the suggestions of this chapter. Have you in any way been a snare or a net to other souls, injuring them by your example or conversation (1)? Have you been unfaithful to your immortal lover, Christ (3)? Have you become proud of any of God's gifts, or the position to which they have lifted you (5)? Have you been grasping and fraudulent, like those who secretly remove the landmark to include a little more of their neighbour's lands with their own (10)? Have you willingly walked after the statutes of Omri (11, and 1 Kings xvi. 25)? Have you gone for help away from God to some unhallowed alliance, such as is represented by King Jareb, the Assyrian, whose alliance Israel sought (13)? Ask God what controversy He has with you, and put it away; so shall He cause his face to shine, and you shall be saved.

MONDAY, December 6.

"*Let us know, let us follow on to know the Lord; his going forth is sure as the morning.*" —Hos. vi. 3. (R.V.)

You may always count on God. If there is variation in his relations with us, it is on our side, not on his. Just as surely as we return to Him, we shall find Him running to meet and greet and receive us with a glad welcome.

The exquisite words of the text derive additional beauty when we consider them in the light of modern astronomy. The spot on which we live, when the day is done, slowly turns away from the face of the sun, and as each moment passes plunges further and further from its wholesome, blessed light. At midnight we look out into the abyss of space in the opposite direction to the solar throne. But from the moment we begin to return we follow on as quickly as the revolving planet will bear us towards the old position beneath the smile of the orb of day. And is there any doubt about our reaching it? No, that cannot be. During our absence the sun has not shifted from his place. We shall find him waiting for us; his going forth is prepared. We have but to pass into his blessed beams, which had not ceased to pour forth through the hours, which to us were cold and dark.

God is always waiting for us. He is just where we left Him. In Him can be no variation, neither shadow that is cast by turning. No parallax, as the Greek might be rendered. Come; let us return unto the Lord: *his* going forth is sure as the morning. As certainly as we count on the day-spring may we count on God. Follow on, then, to know Him. Open your heart to Him. Wait for Him, though it be two or three days. On the wings of the morning the Sun of Righteousness arises, with healing and blessing.

TUESDAY, December 7.

"*Grey hairs are here and there upon him, yet he knoweth not.*"—Hos. vii. 9.

Sin in its worst forms was prevalent among the people, and secretly deteriorated their strength. Of this, however, they were unconscious, but imagined that they were as strong as at other times, anticipating long years of national prosperity. They little weened that they had reached the old age of their history, with its attendant decrepitude and helplessness. What a striking illustration of the insidious process of decay, of unconscious deterioration, of the departure of the Samson-might while we wist it not.

But is not this always the case with the initial stages of backsliding, of which this is the most dangerous element that we are so largely unaware of the change that has come over us? Gradually and almost insensibly we lose our watchfulness over our thoughts, our relish for the society of God's people, our delight in God's house, our interest in the salvation of others, our sensitiveness of conscience as to the conventionalities of trade or society. We do not realise it, we are not specially concerned, we have no idea that the white ant is eating out the substance of the wood, and the dry-rot undermining the rafters of our house. Strangers are devouring our strength, grey hairs are indicating our decay—to all eyes but our own. We grow grey almost imperceptibly: the strength of our manhood is very slowly undermined: the degrees of backsliding unnoticed. It is because we do not regard ourselves enough in the mirror of God's Word.

It is strange: but life's currents drift us
So surely and swiftly on,
That we scarcely notice the changes
And how many things are gone.

But the contrast of bygone hours
Comes to rend the veil away,
And I marvel to see the stranger
Who is living in me to-day.

WEDNESDAY, December 8.

"*Though I write for him my law in ten thousand precepts, they are counted as a strange thing.*"—Hos. viii. 12. (R.V.)

The A.V. slightly differs here: "I have written to him the great things of my law, but they were counted as a strange thing." God's will is so all-sided and far-reaching in its scope that it cannot be contained in one precept or a thousand. It needs 10,000 precepts to set forth its heights and lengths and breadths, and to cover all the circumstances of our lives. But how thoughtful God is in anticipating our 10,000 difficulties, perplexities, and questions, and in directing us how He would wish us to act. Anticipating all the steps of our life, God has written 10,000 directions for every possible combination of events.

But what great things have been unfolded to us in the Law of God (using that term to cover the entire compass of revelation). Mysteries which pass the conception of angels have been placed within the reach of men. Our Father has beckoned us to share with Him the sublimest secrets of his government and council.

Let us not count them as strange things. We often say to one another: "Do not treat me as a stranger," and is not this the sense in which we may get estranged from the word and thought of God, keeping them only for special times, giving them courtly entertainment, but refusing to admit them to the familiarity of daily intercourse? Nothing hurts God more than this!

THURSDAY, December 9.

"*Ephraim was a watchman with my God.*"—Hos. ix. 8. (R.V.)

To watch with God is the privilege of comparatively few. Eight were left outside the garden; to three only did Jesus say, "Come and watch." To watch for the morning star, for the first flowers of the coming spring, for the coming of the Bridegroom, for the setting up of the Kingdom—such is the privilege of those elect souls who are bidden to take their lamps, and go forth to meet the Bridegroom. It is a high honour to be appointed to watch with God the slow evolution of his purpose; to stand on the watch-tower and see what He will say; to be a watchman for the people, a spokesman of their danger when the sword approaches; to be allowed to enter into some of his tears, and yearnings, and prayers, as He beholds the city and weeps over it.

But we may be displaced from that position of privilege and responsibility as Israel was. We learn that the chosen had deeply corrupted themselves, as in the darkest days of the Judges, and we may fall into similar corruption and rebellion, unless we watch ourselves, whilst we watch with God. Let us watch and pray lest we enter into temptation. Corruption is always around us in this world of death. Its germs float on every breeze. We need, therefore, to steep ourselves in the antiseptic of the Holy Spirit's grace. This is the eucalyptus in which the germs of disease cannot live.

FRIDAY, December 10.

"*Break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you.*"—Hos. x. 12.

There is a great deal of fallow ground in our hearts and lives; it has borne no crops of righteousness. Weeds have covered the unfruitful acres with their rank growth, and have scattered their thistledown into other lots. The rain has fallen and the sun has shone in vain. In some cases our daily business life, in other cases our social life, is a blank so far as religious usefulness is concerned. God gets no revenue from these barren fallow tracts. But the prophet bids us ascertain what they are, and break up the hard, caked surface by ploughshare and spade.

Is it not time to seek the Lord? The days are passing over us so rapidly, and we shall be at the end before we are well aware. May not the time past suffice us to have been barren and unfruitful, and shall we not make the best of the time which remains?

In his great sermon on this text, Finney exhorts to break up the fallow ground by the payment of neglected debts, the putting aside of evil habits, the righting of old wrongs, the forgiveness of old injuries. Let us open up our heart's secret depths to God, that He may rain down righteousness. It is quite clear that it will never spring up in our hearts till it has been rained down from heaven. That which ascends from us to God must first descend from God to us.

SATURDAY, December 11.

"*I taught Ephraim to go.*"—Hos. xi. 3.

This is very touching. It is one of the sweetest, tenderest words in the Bible—a metaphor borrowed fresh from the nursery. What an epoch it is in the child's life when it first gets up on its feet! The mother sets it there, or it manages to get up by itself. But it dare not walk; it must be taught to go. Sometimes the mother holds the clothes from behind, or reaches out her hands in front, or hovers around the little hesitating figure with outstretched arms to guard against the first sign of tumbling. The lesson is not learnt all at once. Sometimes many a sad fall tutors the venturesome pupil, but the mother is not discouraged. With a kiss and a "never-mind" she puts the little one on its feet again, and teaches it to go.

God is teaching us to go. He holds our hands in his; walks beside us with outstretched care to see that we do not fall to our entire undoing; catches us when we are about to stumble, and picks us up when we have fallen to our hurt. God is never discouraged, any more than the mother is, and the more weak our ankle bones and nervous our gait the more care does He expend. He does not chide except when we persist in our efforts apart from his bidding and assistance. Oh, trembling, dispirited, fallen one, be of good cheer; God will teach thee to go! F. B. M.

"If I could only get back, I know mother would forgive me for running away from home." So said a young French girl, only sixteen years of age, the other night to a number of Christian ladies who visited certain West End thoroughfares, to gather in some of the fallen frequenting the neighbourhood to the Dowager Countess of Aberdeen's Schools in Foubert-place. The majority were French girls, two under seventeen years of age, who felt their position very keenly. The ladies present conversed with them in their own language, and every particular was taken with a view to their return, as soon as arrangements could be made. It was past one next morning before the efforts of the friends were suspended. This was in connection with the Midnight Meeting Movement (Mr. Wilson McCree, 8A, Red Lion-square, W.C.).

The Awakening of India.

By Rev. T. WALKER, C.M.S., Tinnevelly.

FOR many years the Gospel has been preached in Hindustan. We have covered India, or at least large portions of it, with a perfect network of Christian colleges and schools and congregations. Thank God for all that has been accomplished in the past! Praise Him for every true and earnest convert who has learnt by experience the power of Christ to save from sin! But, as we look round on whole districts where little or nothing has been done to evangelise the people, as we see large cities where idolatry still reigns supreme, as we behold the strong fortresses of Hinduism still frowning down upon us, proudly conscious of their strength, as we look at our Christian congregations, bearing often but a feeble and uncertain testimony, and lacking sadly the power of the Holy Ghost, we have to face the truth—India still sleeps in heathenism and superstition.

What is the remedy? India can show a missionary army of hard-working men, and women. Go where you will throughout the land, you will find Christian workers incessantly busy at their work, and the cry is heard from every quarter, "Over-worked!" No charge of idleness can be truly laid against us, as a whole. But how is it that so much of our busy energy appears to be expended all in vain? Holy Scripture, personal experience—the voice of conscience—all these alike suggest at least one answer: We have neglected largely the means which God Himself has ordained for true anointing from on high. We have not given prayer its proper place in the plan of our campaign. The energy of the flesh, of the intellect, of our position, of our very enthusiasm—this has been allowed to usurp, to a lamentable extent, the place of

THE ONE POWER WHICH CAN ROUSE

immortal souls from the slumber of eternal death—the might of the living God, the energy of the Holy Ghost. How many a day passes by in hundreds of missionary bungalows in one ceaseless, busy stream of work, without any time for quiet intercourse with God, except a few brief minutes snatched in the early morning before the rush begins, or the short space allowed in the late evening by exhausted nature. Do many of us plead for India, as Robert Murray McCheyne pleaded for his Dundee congregation—never ceasing to pray for them, even when sickness drove him from them for a time, and turning the very shores of the Sea of Galilee into an oratory, till God opened the windows of heaven and poured down upon them showers of blessing?

Or again, how many of us pray for souls around us in this heathen land, as Robert Aitken prayed for those congregations in which he carried on his mission work, spending hours upon his knees, after a day of busy preaching, beseeching God with strong crying and tears to save the souls of men? We all know the importance of prayer, and can preach discourses on its efficacy, but do we practise what we preach ourselves?

Let us recall

TWO SCENES FROM SCRIPTURE

history which reveal to us quite clearly God's plan for the awakening of the souls of men. A lad is lying in the prophet's chamber, still and motionless, in the deep sleep of death. The servant of the man of God, in obedience to his Master's bidding, runs in eager haste and lays the prophet's staff upon the face of the child, apparently expecting that the first contact of the rod would restore the dead to life again. The result is told in graphic language, pathetic in its simplicity and truth.

"THERE WAS NEITHER VOICE NOR HEARING."

Then came the man of God himself, but, as he looked upon the scene before him, it was the still and awful scene of death. What will Elisha do? His rod has wrought no miracle. His servant's rush of haste has done absolutely nothing. Notice well the words which follow: "He went in therefore, and shut the door upon them, and prayed unto the Lord." What the eager haste could not do, what the touching with his rod was unable to effect—believing could bring to pass.

His prayer was fervent, believing, and full of yearning sympathy for that poor sleeper. We may well pause to ask whether we have not failed in getting into loving touch with those amongst whom we live and work. We may run about our work in one long rush of busy labour, we may take our wand of missionary office and place it in every zenana, and wave it at every street corner, but if that is all we do Satan will rejoice and we shall be ashamed before him. Lift up your eyes and look on the fields! Is it not true to-day that

"INDIA IS NOT AWAKED?"

Let us go in therefore, and shut the door and pray unto the Lord.

Come to that grave-side scene at Bethany. A greater than Elisha is standing there, One who is mighty to rouse and save. We mark the tears of sympathy which flow down the Saviour's cheeks, and we learn in passing the selfsame lesson of love and yearning over sleeping souls, if we would see them raised and quickened into life. The disciples are at hand, ready to assist their Lord in any way which He directs. Above all, the Son of God is there, full of omnipotence and love. One word from Him, "Lazarus, come forth!" and the thing will be accomplished. But before the great awakening could take place, the Almighty Son of God must pray. "And Jesus lifted up his eyes and said, Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always." The will to raise the dead might be there, and the stone of difficulty might be gone, but the eye must be uplifted—the arm of heaven must be leaned upon—the power of God must be invoked—the Father's energy must be claimed by earnest and believing prayer.

"The disciple is not greater than his Lord!" Some of us are full of pity for the heathen round about us. We have laboured hard—following in the wake of good men gone before us who had difficulties to deal with of which we know but little now—to take away the stones of prejudice and superstition which have

BLOCKED THE WAY FOR CENTURIES

to India's spiritual resurrection. But still Lazarus is asleep! What lack we yet? To a large extent, we have forgotten to lift up our eyes and seek the resurrecting power which God gives only in answer to earnest and believing prayer.

This little paper, then, is a loving appeal to all Christian workers to prove God's faithfulness and power by united and believing prayer for a blessing upon India and upon the whole wide world. God, the Father, Son, and Holy Ghost, yearns over India. And yet our work hangs heavily upon us, and India is not awakened. There are signs not a few that some of God's missionary servants in this country are stretching out hands of faith and expectation after greater tokens of the Spirit's power and presence than we have seen as yet in India. Here and there missionaries are experiencing a fuller sense of God's faithfulness and receiving a great fulness of the Holy Ghost. They are beginning to realise the need of prayer, with a distinct view to the awakening of this mighty continent. Hence this appeal to others to join the ranks of prayer.

Do not many of us need first of all a personal awakening? We have got into a routine of work, and can show an honourable record of business accomplished, visits paid, classes taught, addresses given; but in the light of eternity, are we satisfied with that? Have souls been really sought, yearned over, loved and won? Is ours fruit that will remain? We may even persuade hundreds, especially of the poorer classes, to accept baptism and enrol themselves as Christians, but are we sure that they are God's converts and not merely the manufactured article? Are we working ourselves with the fire of God, and not merely using the artificial fire, the "strange fire," of our own fleshy energy?

ARE WE AWAKE OURSELVES?

We shall never evangelise this country, in God's sense of the term, by flooding it with legions of Christian workers, but only by having living witnesses, workers who are wide awake, and who know by personal experience how to find and use the holy oil. To such the promise of a faithful God will stand, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

Do we not also need, all of us, a stronger faith in God's power and willingness to save, and a spirit of more earnest and believing prayer? Awake ourselves, by God's great mercy, we want to see God's arm awake and his power at work. We cannot do better, then, than get us to the dust before our Master's feet, there to importune Him and to give Him no rest till He make India "appraise in the earth." It is under dark clouds just now. God's sore judgments have been abroad this year. Many voices are accusing India of ingratitude and perfidy. But God can alter all this and make it, in the truest sense, a praise in the earth. To this end, it is ours to pray for a great awakening in these latter days. "Awake! Awake! Put on strength! O arm of the Lord. Awake as in the ancient days." Will all readers of this appeal join in this prayer, and lay hold of God's power and blessing for India, in his appointed way? Better, far better, do less work if need be, that we may pray more. Work done by the rushing torrent of human energy will not save a single soul, whereas work done in vital and unbroken contact with the living God will tell for all eternity.

The Sydney Rescue Work Society carries on energetic work in the capital of New South Wales. The report states that the Home of Hope has been the means of saving many despairing girls from the police courts and gaol-gates. Young women have been received as inmates, and success has attended these efforts for the reclamation of at least some of them. Details follow of the Home-training School and Lying-in Hospital, and the open all-night shelter, the prisoners' branch, and the Babies' Home—each doing important and useful service. The Woman's Crusade undertakes the work of visitation of the opium dens, houses of ill-fame, police cells, courts, asylums and hospitals, and parades of the lost and erring. The Mission House, where the mission visitors reside, is situated right in the midst of these evils, and sheds its beams of light across the angry waves of human rebellion and sin against God, directing the tempest-tossed on life's troubled sea to the haven of rest. Every Sunday morning the messengers of mercy have visited the various police-stations of the city and suburbs, carrying with them bread-and-butter and tea for all who were locked up in the cells. Definite results have followed the effort thus made to reach the lapsed. A considerable amount of relief work is also done by this vigorous society.

The late Rev. W. Rogers, LL.D.,

WHITEABBEY, BELFAST.

A SAINTLY servant of Christ in the ministry of the Irish Presbyterian Church recently passed to his rest and reward in the person of Rev. Dr. ROGERS, of Whiteabbey, Belfast. He was pre-eminently a man of God, reminding one of the gifted and gracious McCheyne in his prayerful, persevering devotion to the great work of winning souls and edifying believers.

Dr. Rogers was a son of the manse, indeed came of a race of godly ministers distinguished for their high spirituality. He was a man of uncommon mental gifts. His college career was a series of brilliant successes. He took and maintained the lead over all competitors through his entire university course, and was considered—as he was—one of the most distinguished students ever educated for the Christian ministry. Gold medals and large money prizes came to him in rare plenty for his unique intellectual attainments.

These great gifts were all lovingly and loyally laid at the feet of Jesus for his use alone. He was absolutely abandoned to the work and will of God. His whole life was spent in compassing the salvation of men. He might have said, like Zinzendorf, "I have one passion, and it is He," for his burning, unquenchable desire was to give Jesus joy in his seeing of the travail of his soul by the ingathering of the lost.

He was a man of extraordinary prayerfulness, and frequently quoted what Fletcher of Madeley used to say to any friend whose path he crossed: "Do I meet you praying?" He had such a sense of the presence of God as led one instinctively to know when he began to pray, "God is here." A hush fell on the meeting in which Dr. Rogers breathed out his soul to God. It was a most real exercise to him, and he pronounced the word "Father" with such an amount of love and filial regard in the tone of his voice as led one to notice not only the reality but the blessedness of his communion with the Unseen. No preacher's sermons were ever more abundantly saturated in prayer than his. He frequently said: "If we honour the Holy Ghost in the study He will honour the sermon in the pulpit." His ideal of the Christian ministry was of the highest, and in his pulpit utterances, and visiting from house to house, he presented the Gospel with a zeal, earnestness and affection apostolic in its directness and holy urgency.

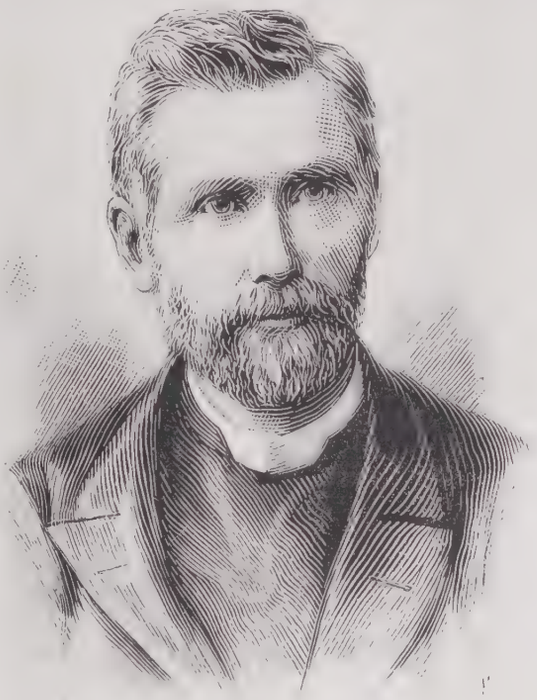
His soul burned with desire to have the Church of God raised to a level of Christian life more in accordance with the Divine promise. The low type of Christianity which abounded stirred his soul to its very depths, and led him to incessant prayer for God to lead believers out into the life of fullest blessing possible here below.

Dr. Rogers was the author of several striking booklets, one of which has already reached a large circulation, and is an invaluable and Spirit-given Gospel message. It is called "The Unspeakable Gift,"* and has already been much used in leading sinners to the Saviour.

Called by his church to occupy the position of convener of the committee on "The State of Religion and Evangelisation," he took the deepest interest in everything which led people to concern about salvation. He was himself a much-honoured evangelist, who gave all the spare time at his disposal to this well-loved work. He was a strong and fearless, yet tender, messenger of the Master, and could put the truth in such a way as to rouse to reflection, and lead to decision. In different parts of the land may be found numbers to-day rejoicing in the Saviour who own the subject of this sketch as their spiritual father.

He was called home by an insidious and lingering illness, but he was so brave, so patient, so calm that one could only glorify God in the man whose bed of pain and weakness was turned into a throne of triumph. God was shining in his face. His confidence in the Lord was so unwavering and his peace of soul so deep that his bedroom seemed to be a kind of annex to the unseen world of bliss. Any hint either as to the severity or duration of his trial was at once stopped. Thus calmly and trustfully did this brother beloved wait the summons home. It came as the birds were singing and the day breaking one lovely morning in May last, and it found him ready. The silver cord was loosed very gently, for liked a tired child he fell asleep, and woke up to find himself in the saint's everlasting rest.

H. M.



From photograph by Mr. James Magill, Belfast.

* *Messrs. S. W. Partridge, London.* 1d.

Bible Flower Mission.—The mild weather in October was beneficial to the continuance of many kinds of flowers, so that up to the present time we have even had sweet peas, and this week some primroses and polyanthus have arrived, an unheard of experience for November. We trust the supply may be kept up until Christmas, and that when the outdoor varieties are over, we have have those from greenhouses and conservatories. We are rapidly approaching Christmas, and beg kind friends who send us parcels of clothing to let us have them in good time, so that the work of preparing for the Christmas week may be forwarded, and the gifts got ready for distribution. We are also in need of all kinds of ornamental cards, lavender bags, pincushions, evergreen, and wool for making up the bouquets. Help is required at the depôt, and even more for visiting the hospitals and infirmaries, etc. We are constantly cheered by hearing of one and another person testifying to the blessing they have received through the messages from God's word, distributed through the various departments of this mission.

LOUISA E. TURTON,
Hon. Secretary and Superintendent.
110 *Cannon-street, E.C.*

A Modern Dorcas.

PREACHING on Sunday morning last week at the Presbyterian Church, Hexham-on-Tyne, Mr. James B. Wookey, commenting on the words, "There are last that shall be first," related the following pathetic incident:—

Yesterday, from one of the humblest homes in one of the poorest streets of Burton-on-Trent, there was carried forth the mortal remains of one of the most remarkable women it has been my privilege to know. Had she lived to see her next birthday she would have completed her eighty-third year. Socially she had never risen above the level of a washerwoman, at which employment for many years (being a widow) she supported herself and family. During the last ten years her income has been six shillings a week, out of which she paid one-and-sixpence for rent, leaving four-and-sixpence for fuel, food, and clothing. But she "walked with God," and the story of what He enabled her to do for the extension of Christ's kingdom is "marvellous in our eyes."

For very many years she was one of Dr. Barnardo's most energetic helpers, sending on an average nearly three hundred garments annually to the Homes, the greater portion of which her own frail fingers had made, and the material for which she got from friends. Nor was this all. For some years past she has collected upwards of ten pounds each year. In addition to her warm interest in the children under Dr. Barnardo's care, her whole soul was ablaze in all true Christian work carried on in the famous brewery town. Mothers' meetings, cottage meetings, and even work amongst the Jews, had her sympathy and practical help.

A few days ago, under the pressure of great pain, she was obliged to take to her bed, being seriously ill. Before she would do so, however, she worked strenuously to complete her stock of garments (making nearly two hundred and fifty for the year) so that they could be packed up and sent to the Homes by her friend Mr. Smith, a devoted missionary. At the same time, a cheque for ten guineas, the amount she had collected, was despatched to Dr. Barnardo.

On hearing from a friend that Mother Fisher (the name by which she was affectionately and familiarly known) was nearing her end, I made a pilgrimage so as to be with her before the last of the last. Dear old saint! I can see her now, propped up on her lowly bed, her face beaming with peace and benediction. Speaking to me with great difficulty, she said (pointing upwards), "I am going home. I shall see the dear children in heaven, sha'n't I? Tell Dr. Barnardo his work needs persevering in." When I suggested that I might have a little prayer by her bedside, she said, in a voice full of emotion, "Don't ask the Lord to spare me. I want to see Jesus. Blessed, blessed Jesus." And to-day she is with Him, whom she served so faithfully and so lovingly during the greater part of her earthly pilgrimage. The thought of her holy and beautiful life, of her self-denial, and her hard work, greatly humiliates me, as it probably has many others, and reminds us that "There are first that shall be last, and last that shall be first."

The National Industrial Home for Crippled Boys, Woolsthorpe House, Wright's-lane, Kensington, London, W., receives and trains crippled boys from all parts of the United Kingdom. The boys are received into the Home for three years, and instructed in trades. Two masters, both certificated, undertake the education of the boys in elementary and class subjects, and special classes are held for religious instruction. An educational inspector holds a yearly examination in Holy Scripture and in secular subjects. Over 800 boys have passed through the Home since its foundation. Owing to the heavy debt incurred in erecting the buildings, the committee have not as yet been able to receive the full number of 100 boys for whom accommodation is provided. As the debt has from time to time been reduced, the number of inmates has been increased, and at the present time there are ninety boys being maintained and trained in the Home. A recent appeal on behalf of the Home is endorsed by H.R.H. Princess Louise. The resident secretary, to whom correspondence should be addressed, is Mr. F. J. Bovis.

Isaiah and the Inscriptions.

As the number of monuments bearing inscriptions rescued from the Assyrian mounds rapidly augments, and the interpretation of the texts upon them becomes increasingly accurate, it has been confidently anticipated by scholars that some direct literary connection between these memorials and the contents of the Old Testament would be forthcoming. A part of the book of Isaiah is strikingly confirmed and illustrated by an Assyrian inscription.

For this interesting fact we are indebted to M. B. Sax, who has published his discovery in the "Revue d'Assyriologie" of the present year. In Isaiah x. 12 it says, "When the Lord has performed his work upon Jerusalem, I will punish the stout heart of the king of Assyria. For he" (the king) "said, I have removed the boundaries of the people, I have robbed their treasures (or provisions) and my hand has found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth."

It is evident upon close perusal of this that an historical fact is alluded to, namely, the boast of Sennacherib that he had altered the boundaries of countries he had conquered; pillaged them, and, like eggs in a nest, collected their wealth and treasures. The Bible distinctly accuses him of using this bombastic language. When he did so, his own inscriptions now tell us, in the text upon the Taylor Cylinder, which is repeated with some alterations upon the winged bulls at the palace of Kouyunjik, regarding the very campaign against Hezekiah in reference to which Isaiah is writing—after enumerating the human captives—"I have taken their horses, asses, mules, camels, oxen, and sheep, without number; as for Hezekiah, I have shut him in Jerusalem like a bird in a cage. I have separated from their countries the towns I have taken, having given them to Mitinti, king of Ashdod; and to Padi, king of Migron, and to Ismi-Bel, king of Gaza, I have divided his (Hezekiah's) kingdom." Then follows

A LIST OF HIS BOOTY,

of treasures of pearls and gold, metals, precious stones, ebony, and slaves.

Isaiah tells us Sennacherib said he had removed and changed the frontiers, and the king asserts that he had taken away portions of the kingdom and given it to other princes. Isaiah informs us that he said he had pillaged them and taken away their treasures; and here he recounts and enumerates the very articles he robbed them of. Isaiah refers to the simile of a bird's nest, and Sennacherib to a bird in a cage! This allusion, strange to say, to a nest is to be found in another still more interesting inscription of Sennacherib corroborative of Isaiah. In chapter xxxvii. 24, 25, Sennacherib is stated to have declared:—"By the multitude of my chariots am I come up to the summit of the mountains to the sides of Lebanon; and I will cut down the cedars thereof and the choice fir trees, and enter the height of his border and the forest of his carmel. I have digged and drunk water," and so on.

Now these words of the Assyrian cannot be traced as relating to any actual invasion of the Lebanon, and they appear only to be a record of the vauntings or threats of Sennacherib. If, however, we turn to that monarch's records, we shall find their counterpart. After his army was partly destroyed by disease at the end of the Judean campaign, he proceeded to invade the country of Nipour, perhaps because it promised an easier prey. Upon the Taylor Cylinder we have also an account of this war, and in it occur these sentences:—"They" (the people of Nipour) "had perched their houses like birds' nests in impregnable citadels on the summits of the hills on the high mountains. From the stones of the torrents and fragments of the lofty and inaccessible mountains I have fashioned a throne. I levelled one of the tops to plant thereon my throne, and I drank the pure water of the mountains to quench my thirst. As for the men, I surprised them in the folds of the wooded hills."

The striking analogies between these two documents are evident. The two allusions to drinking the mountain water cannot be accidental; the symbol of the birds' nest in the cuneiform text corresponds with the like expression in Isaiah x. A Phœnician inscription recently found in Cyprus speaks of a "carmel" there; evidently "carmels" or sacred summits, were common in Western Asia.

Joseph Offord
(Member of the Society of Biblical Archæology).

Winter in London.

MILDMAY DEACONESSES' WORK.

Whatever changes come with the lapse of years, one fact remains—"the poor never cease out of the land"; and in regard to our great city, it has been truly said that "the poverty of London is even more astonishing than its wealth." A few representative cases are again furnished from the notes of deaconesses who, in the Mildmay Missions, personally visit the struggling ones in their humble homes and become well acquainted with the privations they endure.

AMID EARTH'S SHADOWS.

Come with me to a three-storied house (which is tenanted by several families), and through one of its dark passages, enter two back rooms where you will find a family of eight living—father, mother, and six children. Before passing through the first small room to an inner room, we must wait and get accustomed to the dull light. In that inner room a sad sight awaits us; for on the bed lie two dear children, one, six years old, the other, a babe, suffering from bronchial pneumonia. The poor tired mother (who has been up most of the night) is busy at the table by the bedside making matchboxes—and it is the old story: she is paid for these *twopence farthing a gross.*

"NO LUXURIES."

"How do you live on 1s. 6d. a week?" I asked an old friend one day, for, after paying her rent, this is the exact sum she has to spare for food and clothes. "I can just make both ends meet, Miss, *by having no luxuries.* I buy a bit of meat for Sunday, and that serves till the next week comes round." This is how she manages in the summer, but how she gets coals and clothes in the winter we cannot tell. Her working days are nearly over, for she is about seventy years old.

DAY AFTER DAY.

In a small room, for which she pays 2s., a woman sits day after day making brushes. Having lost the use of her right hand it makes her work harder, yet she is pleased if she can earn three-halfpence or twopence for a brush—*putting* 300 *hairs into it.* It is very hard work, and such small pay; yet she never complains in her monotonous work, but leaves all in the hands of God.

All gifts to provide food, firing, and clothing for such as these will be heartily welcomed and carefully distributed not only before Christmastide, but through the weeks of winter.

(Mrs.) E. Codner.

Conference Hall Office, Mildmay Park, N.

MISSION TO SUFFERING POOR.

We should like to draw the curtain aside and reveal many a picture from life that could not fail to enlist the sympathy and help of friends. The following cases are only typical of scores of others:—

In this room at the top of model dwelling-houses lives a recently-widowed German woman and her three small children. Mother-love is nerving her for the desperate fight for bread. She has written hundreds of circulars by hand asking for work, and has distributed them in the neighbourhood. "It matters not at all de vork dat I do, how hard it is; de goot God vill help de poor vidow and leetle vaderless ones." But work comes so slowly to the brave, though heart-broken woman, and she must be helped through this, her first winter of widowhood and poverty.

Here in a crowded room a tall, gaunt woman works with flying fingers through the long hours to pay the rent and provide for her three children. Many a thought she sends to a ward in the workhouse infirmary in which her husband lies, stricken with lingering illness. But there is a sorrow of which she seldom speaks, for it is the skeleton in the cupboard whose door is always closed to outsiders. We, her friends, listen with tender sympathy when she talks about her big boy in the asylum, whom she retained in the poor home until it was impossible to do so any longer. She, too, must have occasional help to eke out her scanty earnings through the winter season.

Clothing should be addressed to our temporary clothing store, 20, Waterloo-road, Bonner-road, London, E. All letters should be sent direct to

(Miss) Annie F. Perram.

90, *Darenth-road, Stamford Hill, N.*

WANTED! HALF-WORN CLOTHING.

Winter is once more with us. Warm wraps and furs are being brought out of their summer hiding-places, and thinner garments stored away. If the owners of unemployed attire could but realise what a boon it would be to many respectable poor—people who do not pawn, but who have seen better days and must keep up a certain appearance to retain their situations, or who could get better employment if they only had a "decent coat"! Around us here in East London there are thousands who try to hide their poverty; and whom ordinary "poor relief" does not touch; these we are constantly meeting in our mission work, and it is heart-breaking to have to refuse really needy cases because our stock of garments to give away is exhausted.

The jacket that is just a bit too old-fashioned for family wear would keep some delicate, half-fed seamstress comfortable and warm all winter; the boots that are a "bit worn and shabby" would be the greatest help to some poor toiler, whose weary miles of tramping occasion a serious outlay in shoe leather; and the dress that is slightly "faded and frayed" would turn and "do up" and be worn for best by some poor woman who has not had a new gown for years.

Boots and shoes are greatly needed, but men's and boys' suits, dresses, and jackets would be gratefully received for the East London Institute by Miss Hyne, to whom parcels should be addressed, care of Dr. Guinness, Harley House, Bow, London, E.

Luther's Ein' feste Burg.

A NEW TRANSLATION.

Our God's a tower of strong defence,
A trusty sword and armour;
He freely helps, in all our need,
From hater and from harmer.
The old wicked foe
Would fain lay us low,
Great force and deep guile
His weapons are the while;
No foe on earth so dreadful.

With all the strength that we possess
Just nothing is effected;
But lo! the right man for us fights
By God Himself selected.
Ask'st man whence He came?
Christ Jesus his name;
Of angels the Lord,
The mighty God, the Word—
That fight He must maintain it.

And were the world with devils filled,
Wild raging to devour us,
No need that our poor hearts should sink;
Thou shalt not overpower us!
The prince of our foes
Will fiercely oppose,
But quickly he's shamed,
For why? his doom's proclaimed—
A word can overwhelm him.

The Word of God they shall let stand,
And small the marks they'll merit;
Lo! He to victory leadeth on
All with his gifts and Spirit.
Rob they us of wife,
Child, goods, honour, life;
Let all go away!
And then, what gained have they?
Still, ours remains the Kingdom!

J. Murray Mitchell.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

Our Hundredth Week.

THIS week we celebrate our centenary of Bible Searchers, and it is just one hundred weeks ago since we, my young friends and I, were introduced to each other.

I think, therefore, that you would like to know what progress we have made in that time. The first Bible Searcher was done correctly by thirty-two children; last week included in its first and second lists no fewer than 482. These ninety-nine Searchers have brought in a total of some 44,727 correct answers, and if we were to add to that those that were sent incorrectly you would see that the number received altogether would be very large indeed.

Then as regards your thought for others. You have given in all £527 10s. 11d., of which over £500 was for the famine-stricken children in India. Surely God will bless the givers.

All this is very encouraging, and I feel quite proud to think of what a large circle of nephews and nieces I now possess. You know that if you throw a stone into a pond it makes first a very tiny circle which goes on getting larger and wider until it may be several feet across. This is how the circle of my young readers has grown; and I hope that every week now there will be others saying, "Please make room for me; I want to join."

I wonder sometimes how many of you have yourselves induced other young people to become members. It would be a good time now to try hard for this, so that we may have a really good start for the New Year. But this page has another and more important object than merely swelling up numbers; and I hope that very many, if not all, of you have found it useful in helping you to know your Bible better. There are, of course, many things in it that you cannot understand just yet; but it is good to learn them nevertheless, and you will find as you grow older that some parts which you have, as you thought, quite forgotten will come back to your mind some day. And even now I am sure you may find a great deal in what you read which will help you to conquer sin and live to please and love Jesus.

Read the article (by Mr. C. Edwards, of Winchester), "Thy Word is a Lamp," and you will see how useful God means the Bible to be. UNCLE TOM.

"Thy Word is a Lamp."

THE Bible is compared with a number of practical every-day things in order that we may understand its importance and use. It is a Hammer to break us, a Fire to purify us, a Sword to pierce us and a Lamp to guide us. As there are different uses for the lamp, so the Bible is manifold in its light and blessing.

THE BIBLE IS LIKE—

1. A Policeman's Lamp
   With a Search Light..... Ps. cxix. 130.
2. A Postman's Lamp
   With a Clear Light ..... Ps. xxvi. 9.
3. A Guard's Lamp
   With a Signal Light ..... Ps. xix. 11.
4. A Watchman's Lamp
   With a Protecting Light Ps. cxix. 11.
5. A Traveller's Lamp
   With a Guiding Light ... Ps. cxix. 105.
6. A Miner's Lamp
   With a Safety Light..... Prov. vi. 33.
7. A Home Lamp
   With a Useful Light..... Prov. xiii. 9

The Search Light touches our conscience and shows us our sin. The Clear Light touches our minds and shows us our character. The Signal Light touches our souls and shows us our danger. The Protecting Light touches our hearts and shows us our safety. The Guiding Light touches our path and shows us our way. The Safety Light touches our life and shows us its value. The Useful Light touches our service and shows us its power.

Good Thomas Watson says:—"The Bible is a Rock of Diamonds; a Chain of Pearls; the Sword of the Spirit; a Chart by which the Christian sails to Eternity; the Map by which he daily walks; the Sundial by which he sets his life, and the Balance in which he weighs his actions."

"Read the Bible till you love it, was the advice given to a young man who was just setting out from home to face the world. He smiled at the idea of ever loving the Bible, but he promised his old father that at least he would read it daily. It became so interesting to him, as he read, that everything was thrown aside for it, and ere long he became a preacher of the Gospel."

"The Word is the Holy Spirit's cloudy pillar, and those who follow it find guidance, safety, and comfort" (*Rom.* viii. 14).

"To be a pilot without a chart, or a soldier without a sword, or a traveller without a lamp, is ridiculous; but more so to be a Christian without the Word of God and skill to use it" (1 *Tim.* i. 7).

"Unto Me."

BY MRS. HARVEY-JELLIE.

CHAPTER III.

IT was a thrilling story that Morris Randal told Mr. and Mrs. Claughton about his conversion and the consecration of his wealth, and after much prayer and consideration he bought a house near to the Claughtons, and sent for a niece to come and stay with him. Rosa soon became a companion with Muriel and Janie, and greatly beloved, for she was gentle and delicate and younger than they.

As they went up the garden path one morning they saw "Uncle Morris" cutting some flowers. "I wonder if you can keep secrets," he said. "If so, come with me."

Then Rosa came laughing up to them, and helped Mr. Randal to lift the sheet off, displaying a comfortable bath-chair.

"Oh, Uncle Morris," they both exclaimed, "is that yours?"

"No, it is yours."

"But how? We only have half the money." They looked serious with excitement.

"I thought you could do something else with *that*, and let me buy the chair. Now you are to do as you like with it."

Their delight was unbounded as they examined the soft cushions, and then they went off with Rosa, first to tell their parents; and then to Grannie and Harry. To both of them the news seemed too good to be true, and the thought of a ride was delightful.

"I like dear old women," said Rosa, "how happy they seem to be when you go. I never thought about trying to make any one like that glad, but uncle has told me about it, and why he wants to do good."

The day for Harry's first outing came, and the sun shone over the country lane as the three girls gently wheeled the chair along. With his pale face resting on a crimson cushion, he looked a picture of contentment, as he gazed on the trees and flowers, and received the bunches they gathered for him. The fresh air did wonders, and many happy rides he had, so that his poor mother would cry with gratitude as she told of the "dear young ladies."

Grannie, too, occasionally went out, and Mrs. Claughton helped to get her ready.

"You dear," said Muriel, as the old woman sat for the first time in the chair, "isn't it a nice change?"

"How good the dear Lord is to put it into your hearts to make an old body so happy, and it's all because you love Him," said Widow Norley.

It would seem astonishing to those who are selfish and indifferent how ever those girls found time for all they managed to do, but after all—

'Tis love that makes our willing feet
In swift obedience move.

And their hearts knew something of the love of Christ—*that* love which must go out in helpful deeds of kindness, and find its happiness in gladdening lonely lives.

Thus the happy life of doing good went on, as the circle of those who received loving care widened, and the girls grew fonder of each other. Uncle Morris was the centre of all good work; and Rosa's mother came to stay with her brother; as she was a widow, it seemed likely she and Rosa would stay altogether.

The Claughtons were happier since taking the orphans to live with them, and the joy of the three girls, Muriel, Janie, and Rosa, was unbounded as they busily prepared for Christmas surprises, and a pleasant evening with the dear ones at "The Home." For they are glad, indeed, and paid a hundredfold, who seek to gladden other lives and put sunshine into gloomy hearts. Remember, dear young people,

We lose what on ourselves we spend.
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all.

Personal.

LESLIE MORRIS.—Please put your age at the top of your paper; you only give references to some of your answers. MAGGIE CARTER.—It was intended for your surname, and must have been a printer's error. VALERIE NOEL.—If you do not write anything in the nature of a letter your answers will come for a halfpenny. JESSIE ALEN.—It was a misprint. MARION B. RICHARDS.—Am sorry the Searcher was too difficult for you. It was not such an easy one as sometimes. This week's will be better, I think. LAUNCELOT M. KNIGHT.—Very pleased you have persuaded your friend to join. Her papers can come with yours.

Scripture Union Portions for Next Week.

Sun.	Dec. 5	*Isaiah*	xliii. 1-11	Th.	Dec. 9	*Isaiah*	xliv. 21-28
M.	„ 6	„	xliii. 15-28	F.	„ 10	„	xlv. 15-25
Tu.	„ 7	„	xliv. 1-8	Sat.	„ 11	„	xlvi. 5-13
W.	„ 8	„	xliv. 9-20				

Bible Searcher (No. 100).

1. What preacher underneath the troubled wave,
   Found, for a time, an unaccustomed grave?
2. What servant all his master's worth proclaimed?
   —Gen. xxiv.
3. What woman for one act of faith is famed?
   —Josh. ii.
4. What land gave to a patriarch his birth?—Job i.
5. Who sought to buy a gift of priceless worth?
   —Acts viii.
6. Who died dishonoured in the days of old?
   (He coveted the garment and the gold.)—Josh. vii.
7. Who with an opened heart the truth received,
   And, by the quiet river-side, believed?—Acts xvi.
8. What niece her people's peril laid to heart?
9. Who wisely made her choice—the better part?
   —Luke x.

Let the initials of the answers spell
One name—the blessed Saviour loved it well.

(Children under EIGHT do 7, 8, and 9; under THIRTEEN 4, 5, 6, 7, 8, and 9; over THIRTEEN the whole, and give chapter and verse to each answer.)

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (99).

1. Psalm xviii. 28; Acts xvi. 29, 30.
2. Luke xv. 8; Luke xix. 10; Ezek. xxxiv. 11, 12, 16; Luke xv. 20.
3. Matt. v. 14; Phil. ii. 15; Matt. v. 15; Matt. v. 16.
4. Job xviii. 6; Matt. xxv. 10-12; Luke xiii. 25.
5. Rev. xxii. 5; Rev. xxi. 4, 23.

Foreign List (Competition):—

Charlotte Cane, Div. IV., First Certificate; D. H. Marshall, Div. IV. Jeannie Scott, Annie Baillie, Div. III., Second Certificates; Henry Baillie, Div. II., First Certificate.

Foreign List.—Correct answers received from:—

No. 87. Graham*, Mary and Christine* Pearson. **No. 88.** Graham*, Christine and Mary* Pearson (Tasmania), Eric and J. A. Field. **No. 89.** Eric and J. A. Field (Australia). **No. 92.** Alice Henderson (Jamaica), Charlotte Cane (S. Africa). **No. 93.** D. H. Marshall, Launcelot M. Knight (Texas). **No. 94.** Annie* and Henry* Baillie*, Dora Wallace, D. H. Marshall*, Jean Scott (Canada). **No. 95.** Annie* and Henry Baillie, Dora Wallace, Jean Scott, D. H. Marshall.

No. 98 (second list).—Correct answers received from:—

Mabel Adams, J. H. Archer*, Daisy Allen, Jacob Americana*, Zeldah Albert*, Frank, Nellie, and Fanny Ames, Daisy Annett*, Mary Allen, Minnie Allen, E. Athole*, Wm. Aston*, Gracie Barnes, Allen, Massy, and Conyers Baker, Teresa and Lillian Blackie, Chappie* and Alino* Bazett, John Baring*, Edith Ballard, Myer Barnett*, Lavinia Barnes*, Arthur Barker, May Baker, Hilda Bassett, Charlotte Bailey*, Janet Black*, Mary Beck*, L. Bental, Nellie Bellerby, Dorothy*, Herbert*, and L.* Berry, Frances Bennett, Willie*, Victor*, and Florrie* Bellerby, Ethel and John Benger, Mabel Birney*, Albert Bridges, S. V. Baxter, Ralph Bourne, Herbert* and Ernest Bond, A. Botting*, John Bott, Sydney Brown*, Eva Browne*, Bert Brotchie, Ashley H. Bowker*, Robt. Browne, Bertie Butler*, Nancy Brunton*, Jack J.* and Dorothy J.* Clarke, Mary* and Willie* Charles, Lottie* and Daisy* Carmichael, Maud Clarke*, Mabel Craig, B. Cushford, Rosalind Castein, Eilen Charman, Millicent and Cicely M. Craven, Gladys*, Lionel* and Beryl* Calvert, Walter, Jessie, and Maggie Carter, Alice E. Crang*, Henry J. Cheney*, Edith Corrick, Arthur G. Cox, Nina Ocote, Edith and Dora Corrie, Lily Coles*, Dorothy Cooper, Alice Cooksey, Marjorie Collins, Susie Cumbers, Emily Church, Blossom Davis*, Edith Daisley*, Gracie Dodington*, Cecil and Ashley* Dodd, Kenneth Dunbar*, Gordon Duncan*, Jessie Dunlop, Annie, Marjory*, and Dorothy* Dyke, Maud E. Eddy, Eva Edmundson, Amelia A. Frazer*, James and Marian Freegard, Fanny and Wm. Field, Willie, Ernest, and Reginald Findlay, Aileen and F. A. Figgis, Amy Foster*, Agnes, Janetta*, Flossie*, and Maggie Fullarton, Ivan Garrod*, Mary Glass, Peggie and Wm. Gray, Edith*, Margaret*, and Stuart* Gray, Eva Gray, Alfred, Daisy, and Mary Greenacre, Louisa Gretton, Maurice Greenleaf, Minnie Giddings*, Margaret Gribble, Hilda Godfrey, Winnie and Dorothy Grove, Aaron Goldencrown*, Mabel Gusterson, Nina Hare, Winifred Harvey, Nellie Hatchett*, Juliet, Freda, and Mary Haines, Primrose Haines, May* and Janie Handsayde, Margaret Hassé, Rose Hamilton*, Dorothy E. Hardy*, Edith and Emily Hearn, Ada Heap*, Agnes W. M. Head*, Lilian and Ernest Herivel, Theodora Hill*, Marjorie Hogge, Margaret and John Hogg, Violet Holford*, Edith and Mena Hunter, Ethel Hutchings, Helen and Harcourt Hunter, L. K. Hughes, Lucy Jacob, Lizzie Johnstone*, Agnes Jones, K. G. Johns*, Max Kalb Bella, T., Agnes, Alex. and W. Kay, Gertrude and Hubert Kirkpatrick, Gertrude Kingerlee, Ethel Larwell, Arthur Llewellyn, Guinefred Leigh*, Edith Leslie*, Dorothy Linney, Cecilia Lichtenstein*, H. Lovell*, Nellie Lovegrove, Murray and Grahame Lloyd, Harriet J. Lynham*, Laura Macaulay*, Margaret J. Macphee*, Angus McQuilkan*, Annie Macnair*, Abraham, Bella, Nellie and Thomas Mack, Kathleen McClure, D. and K. MacGilp, Barbara Maconchy, Louis Matthews, S. E.* and C. C. Mackintosh, Mary Maitland-Kirwan, Dora Marples, Bruce and Harry Malaher, Aubrey Marriott*, Amy Martin, Olive Mewburn*, Nellie Meade*, Hilda Medill*, Reginald Measor, Charlotte and Bessie Millar, Ethel Morgan, Evelyn and Arthur Moir, Leslie Morris, Dora Muir, Frances* and Ulary* Munce, J. Munro, Peter, Cissy* and John Nicholson, Lottie* and Harriette* Orr, Maude Oakes, Florence Osmond*, Geo. Ogilvie, Eva L. Oakes, Douglas Parkes, Winnie Page, Winnie*, Maggie*, Ada, Willie and Jessie Palmer, Dorothy Patten, Edwin Peters*, J. Ernest Pearce*, Vera, May and Daisy Petrides, Laura Percy, Nellie Peachey, Evelyn Pechy, Walter Perryman, Grace and Edith Pledger, Joanna and Frederick Pearman, Fannie Price, Isabel* and Gladys* Phipps, Susabel Pim, Cyril Pomeroy, Lillian* and Margaret* Pook, Edith Quick, Hilda Rawson, Herbert, Marjorie and Edward Rainey, Nora Read, Jessie, Isabel and Elmina Deane Roe, Olive and Sydney Robertson, Cyril M. Roberts, Stella Robertson, Undine, Llewellyn*, Wilfred*, Mervyn, Gladys and Eric Shaw, John Smallpage, Violet* and Evelyn* Shaw, Bessie Scantlebury*, Bob* and Dollie* Salt, Muriel* and Dorothy* Shaw, Margery Smart, Barbara* and Margaret* Stabb, Chas. W. Saunders*, M. Dorothy Stalker*, D. D. and T. Stanier, W. Stangoe, Flora Shadbolt, Gracie Seale*, Nellie Sery, Agnes M. Sterry, Ernest Seymour, Reginald and Hilda Skinner, Madeline Smith*, May Spiganovicz*, Wm. Sinclair, Irene Simms*, Fred. and F. Edward Short*, Emily Sloan, Daisy Summerscales, Ronald Studd, Mary Symon, Bessie Symes*, Louie Tibbits*, Fred. and Sarah Thomas, John W.* and Janet* Thomson, Frank Tomkins, Gilbert and Harold Tyson, Elsie Vigars, Stewart Watson*, Dorothy Warner, May Watson, Mabel Wheeler, Ella*, James, and Horace Williamson, Maggie Wight, Pringle Wilson*, Florrie White, Eva Winpenny, Colin, A., Herbert* and Geo.* Wright, Lucy Wright, Edith and Ruby Wilkins, Annie* and Frank* Wood.

No. 99 (first list).—Correct answers received from:—

Jessie Alen, Owen and Arnold Akers, Dora, Wm., Ernst, and Ralph Aldwinckle, W. T. Aldous, A. Rose Anton, Herbert Braddon*, Nellie Bellerby, Edith Bensted*, John* and Ethel* Benger, Emily Bridgewater, May* and Gordon* Bligh, Phyllis Boyd*, Beatrice*, Nellie* and Gertrude Brookfield, Gertrude Bysh, M. Joan Clarke*, Henry J. Cheney, Bessie Cheale, W. Cheesman, Annie, Edith, and Ida Cole, Annie Cooper, Dorothy and Willie Davies, Dorothy Daintree, B. P. Denham*, Vera Dickinson, Philip, Mordaunt, and Wm. Doll, Kitty*, Violet* and Ivy* Donaldson-Selby, Nellie Dowsett, Sarah Evans, Charles Faillettaz*, C. H. and Annie C.* Gale, Daisy Groves, Frances Harding, Evelyn* and Dorothy* Hewer, Byres Hill, Joshua and Dorothy Hughes-Games, Theodora Isaac, Dora Jay, Agnes Jones*, Annie Lawrence, Sidney, May, Henry* and Edward* Law, Blanche Lindup*, Geo. and C. Macdonald, Robert, Aubrey and Winnie Marriott, Gracie and Marjorie Marston, Hilda Matheson, Hannah Martin, Mary Mathias, Alan Marples, H. Mitchell, Helen Morgan, G. F., Joseph, Henry*, and Mary Neligan, Valerie Noel, Arabella Onslow*, Kathleen and Ethel Pasley, Alice M. Palmer, Herbert Parr, Haden Palmer*, Katie Pell*, Myrtle Perry, Mary E. Pinnb, Hilda Rawson*, May Reed, M. Stella Robertson, Constance and Hilda Schaeffer, Evelyn and Violet Shaw, Ada M.* and B. H.* Spencer, Florrie Smith, Flora Simmons*, Betty Stocks*, Constance Scott*, Ronald Studd, Mary Symon, Frances Taggart, Olive and Violet Tritton, Frank Thompson*, Edith and Maude Tyson, May* and Dorothy* Vickers, J. Wm. and Edith Wheeler, Phillis, Cecile and Noel Wright, W. H. Williamson*.

UNCLE TOM.

(For Notices of Children's Special Service Mission see page 34.)

International S.S. Lessons.

December 12.

Paul's Last Words.—2 Tim. iv. 1-8, 16-18.

Golden Text.—"*I have fought a good fight, I have finished the course, I have kept the faith.*" —2 Tim. iv. 7.

In our Lesson (Nov. 14, Acts xxviii.) we left Paul in a Roman guard-room awaiting his trial. From statements strewn throughout the Pastoral Epistles (Timothy and Titus) we may conclude that he was released and spent the following three years in a visitation of the churches he had already formed. Shortly after Paul left Rome there broke out the great Neronian Persecution, which was prompted by such intense hatred, performed with such unspeakable cruelty, and pursued with such diabolical perseverance that the very ends of the empire trembled. Paul was tracked (probably to Troas) and taken prisoner; he was brought back to Rome. No leniency was shown him this time, he was cast into the damp, dark, dreary Mamertine prison. Of his friends, some were sent away to bear messages to the churches, some left him through fear. Only Luke stood by him to the end (2 Tim. iv. 11). It was during this imprisonment that Paul wrote the Pastoral Epistles. Our lesson gives us the last words of this great Apostle of Jesus.

I. *Paul's charge to Timothy* (2 Tim. i. 1-5). We who are young should always give heed to the advice of the aged. Paul is standing on the threshold of eternity, and while "in the sight of God and Jesus Christ" he calls Timothy to constant, ardent endeavour in the work to which he had put his hand. Timothy was nervous and shy—disposed, perhaps, to be tempted by the glitter and show of pagan Ephesus, but this voice from the grave comes as a summons to new exertion. He is to preach in all places and occasions; in prison or out of it; in sorrow and in joy; in the street and in the meeting-house. With patience towards those who do not accept it at once (iv. 2). Paul sees a time when the people would long for things novel and pleasant, and would not accept the stern morality of Christ (3 and 4). But the preacher must be faithful—preach what is right and true, not what people merely like. He is to be a voice not an echo. By so doing he will prove that God has sent him (5). Teacher should emphasise that all his scholars should be ministers in their lives, always speaking and living for Christ.

II. *Paul's verdict on his life* (7-8). He was now about to be poured out as a drink-offering. He sees that he is drawing to the close of his life's pilgrimage; but he does not regret the early choice he made. He sees now more clearly than ever that it was "a good fight." He had kept his faith in God all the way through, and his shield was more to him now than ever. He is not afraid of death; it is the narrow portal which admits him to that Judge who will place on his head a crown that fadeth not away. From the vantage ground of the dying hour a man "sees life steadily and sees it whole." Compare Paul's verdict on his life with that of Solomon's: "Vanity of vanities—all is vanity." With Paul stand all the righteous saints of God; their death has proved that the life they lived was the best. Others who have followed after pleasure, wealth, and fame have been disappointed. Lord Byron wrote on his last birthday:—

> My days are in the yellow leaf,
> The flowers, the fruits of life are gone,
> The worm, the canker, and the grief
> Are mine alone.

But the righteous triumph in death. If we wish to "die the death of the righteous" we must live the life of the righteous now.

III. *He is faithful that promised* (16-18). All Paul's friends forsook him—even Luke could not or did not stand with him at his trial. He was alone and yet not alone. God was with him. He was delivered from the mouth of the lion (Nero) at his first hearing, but he knew now that death was no "evil thing." His work was completed, and he courted that which should bring him into the "Heavenly Kingdom." Point out (and illustrate by Luther before the Diet of Worms) that in all our trials and temptations God will be our strength. We fail without Him. With Him we can do all things, and shall come off more than conqueror. Paul's last word is one of praise to the God whom he had found faithful. Now better than ever he could say, "I *know* whom I have believed, and am persuaded that He is able to keep that which he committed unto Him." For God had kept him true and faithful even unto death.

The Evangelistic Field.

MR. GEORGE CLARKE IN WINCHESTER.

The time to which we have been looking forward with prayerful expectation for months past has come and gone, and we ask the whole Church to rejoice with us in the manifold tokens of God's convicting, converting, and sanctifying grace, which have been vouchsafed through the ministry of his servant in our midst. For sixteen days past there has been no doubt in our minds that Jesus Christ has come in power to Winchester, and the whole city has been moved in such a way as has not been seen before.

May we crave a little space to tell how all this, humanly speaking, came about? It may encourage other places to seek the same gracious results. In connection with the Week of Prayer at the beginning of the year a spirit of deep unity was manifested. Christians came together as they had not for many years past, and a time of great blessing was experienced. The leaders of the Churches felt that something should be done to follow up this visitation of the Spirit by an earnest united effort for the salvation of those outside. Mr. Clarke was invited, and being impressed with the hopeful conditions consented to come. Monthly united prayer-meetings have been held through the year, and suitable means taken to bring the mission before the attention of the people. Previous to the mission every house was visited and a personal canvass made, the city being divided into districts for this purpose. A week of united prayer was held, and was well attended. All the Free Churches, the Soldiers' Home, and other undenominational missions, and the various young people's Christian societies gave up their usual services (except on Sundays) both for the week of prayer and the mission proper. From the first several leading Evangelical laymen of the Established Church have joined heartily in the movement, and some of the clergy have taken part in the mission services.

With some trepidation we had done what Mr. Clarke urgently wished—taken at great expense the largest hall in the city, the Guildhall, with its side rooms. It was soon evident that this was the right thing, and the necessary funds have come in by voluntary contributions. From the first the body of the hall was full, and after the first few days gallery and platform, too, have been crowded out; latterly on several occasions hundreds have been unable to obtain even standing room. Over 400 have openly gone into the inquiry-room, and given in their names in testimony of their decision for Christ. Of these some were professing Christians who had been convinced of lukewarmness or backsliding; indeed, a striking feature of the mission has been the deep work in the hearts of Christians. The afternoon "Bible Talks" have been largely attended, and have been searching and helpful. On the other hand, multitudes who usually have "cared for none of these things" have been gathered under the sound of the Gospel night after night, and in many cases have been led to Christ. Mr. Clarke's address on "The Christian Athlete," when the body of the hall was packed with men, was specially used in awakening interest among this class of the community.

On the first Sunday our faith was tried, for Mr. Clarke arrived with a bad sore-throat, the doctor forbidding him to take the services. But much prayer was offered, and in dependence on the healing power of God Mr. Clarke began the mission, and from the first his voice has been equal to the heavy strain put upon it. We thank God for sending him among us; he has proved, as we expected, "the very man for Winchester," and the Gospel through his lips has been "with demonstration of the Spirit and with power." Our prayer now is that the flood of blessing which has thus come to our city may flow on in our various churches, and that we may have grace given to us to feed the lambs, which the Great Shepherd has thus gathered with his arm.

Frank Faithfull, } Hon.
Arthur W. Wood, } Secs.

MR. W. R. LANE IN BLACKBURN.

An eight days' united mission has concluded in Blackburn, conducted by Mr. W. R. Lane. The missioner was supported on the platform by most of the Nonconformist ministers of the town and seven of the Church of England.

It is believed that a lasting impression has been made in the town, the interest in the meetings increasing each day until the fourth, after which the hall (although having a seating capacity of 1800) was totally inadequate to cope with the numbers that flocked to hear the Word. There must have been fully 2000 in the hall, many having to be turned away.

In one and all of the meetings the power of the Spirit was very evident, but if any might be said to be particularly impressive it was the Thursday evening's gathering, when the hall was packed with a congregation of men, Mr. Lane's subject being impurity.

There must have been fully 500 men who remained in the hall for the prayer-meeting. Indeed one special feature of the mission has been the very large proportion of the audience remaining to the second meeting for prayer each night.

On the Saturday evening Mr. Lane gave a most telling and beautifully illustrated lecture on "John Bunyan and the Pilgrim's Progress."

The whole of the expenses of the mission have been fully met by the freewill offerings.

Evidences of blessing have come to us from every quarter of the town, and at the Y.M.C.A. rooms this week services have been held each night for the purpose of helping those who decided for Christ during the mission, at which services striking evidence has been given of the wonderful way God has been pleased to work and is still working through the faithful message delivered by his servant last week, and by Rev. G. White, who has conducted this week's meetings.

The Young Men's Christian Association has largely shared in the blessing, many of the members having been greatly helped in the Christian life, whilst the membership roll is also being steadily augmented.

We are sure that many with us will praise God for sending his servant to Blackburn, and will also remember in prayer Mr. Lane and his labour in other towns. H. W.

A minister also, after describing some of the features noted above, adds:—

It is too soon to talk of the results of the mission, but it is not too soon for one to give his impressions of the work and of the worker. Mr. Lane was quite unknown to me except by name and reputation prior to his coming, but the way in which he put himself into touch with the ministers of all denominations, with their work and workers, and with those who love the Lord Jesus Christ make me glad that we have had the pleasure of hearing him for ourselves. He will be heartily welcomed back to Blackburn at any time. Any who believe in the teaching of John's Gospel, chapter iii., and who regard "evangelists" as one of God's gifts to the Church, may heartily invite Mr. W. R. Lane to do work in their midst; and those who wish to get an application of the truth of God to daily life and an answer to the question, "How ought we to live?" will not be disappointed in his treatment of the subject.

Mr. Lane was at Hastings on Sunday, and spoke to the P.S.A. at Mr. New's church. About 200 stayed to a second meeting, and many of these stood up asking for prayer, seeking the Lord.

REV. H. MONTGOMERY IN INVERNESS.

A packed meeting in the Music Hall closed a most helpful series of meetings in Inverness, conducted by Rev. H. Montgomery, Belfast. They began on Sabbath, November 14, with a service in the Free High Church in the morning, and at eight o'clock in the Music Hall. During the week they were continued every evening in the Free High Church, with afternoon Bible readings on Tuesday, Wednesday, and Thursday. Open-air meetings were also held.

From the first the power of the Holy Spirit was felt. His blessed work in the hearts of saints and sinners has been very deep and real. Mr. Montgomery came with a clear message from God, and got great strength to deliver it. The Bible Readings were seasons for looking at what God desired his people to attain to, and for pointed asking if they were willing to take "the best He had to give." Many at these meetings yielded to God.

There was held on the Friday night, from 9.30 to eleven o'clock, one of the most solemn services we were ever present at; when a large company spent most of the time upon their knees crying to God for power to yield unreservedly to the working of the Spirit, and henceforth promising to live only to God. Truly the Lord was in that place. We

hope and believe the effect of that most solemn league and covenant will be felt in our midst.

Much blessed work was done in the open-air, where Mr. Montgomery seemed particularly at home. He also presided at a large Christian Endeavour meeting on the Saturday, and addressed a crowded gathering of the Sabbath schools on Sabbath afternoon. Through all the mission the power of the Spirit has been clearly set forth.

MARGARET BLACK.

EVANGELISTS' MOVEMENTS.

A ten days' mission to men was held in the City of Dublin Y.M.C.A. during the Week of Prayer. Mr. J. CRAWFORD was the evangelist. From night to night the young men were gathered in from the streets, and many professed to trust the Lord Jesus Christ as their personal Saviour. Roman Catholics attended, and several told the workers they would come out for Christ.

A special series of meetings has been held in Free St. John's Church, Edinburgh, by Mr. James McKendrick, from Nov. 7 to Saturday last (27th). About five years ago the Cowgatehead Free Church united with St. John's, the church of which Dr. Thomas Guthrie was the first minister; and after the union Rev. R. L. Jaffray was called. In the Cowgate premises home mission work has been vigorously carried on, and here Mr. McKendrick began his special mission. A prominent feature has been open-air preaching, for which the evangelist is peculiarly adapted, large gatherings being held in the historic Grassmarket, and other places, before every indoor meeting. His addresses have been greatly appreciated, not only by those gathered in from the highways and hedges, but by many churchgoers.

Rev. John McNeill is drawing great audiences to hear his addresses in the new Public Hall, Arbroath. He closes the Mission there on Friday.

Special services have been held in Munlochy Free Church, where Rev. Mr. Lamont, of Snizort, and others assisted. In connection with the Maryburgh Free Church, special services have been held at Maryburgh and Conon for upwards of two months. These meetings were begun by Mr. Maccoll, of Glasgow, and two students from the same city, and a good work has been done.

Mr. and Mrs. Gordon, Forres, with a Glasgow student, have been holding special meetings at Carr Bridge, where the people are attending night after night in considerable numbers.

In some Free Churches in Sutherlandshire the special services recently have been marked by much blessing. Rev. John Ross, of Rosehall, recently conducted a ten days' mission in the Scourie district, and occasional meetings have lately been held in other parts of the country.

Rev. Donald Mackay, of Tiree, has entered upon special evangelistic work in Ullapool and neighbourhood, in which he is to be engaged for some weeks.

Rev. Seth Backhouse has conducted, in Welshpool, a united mission, promoted by a united council of I.O.G.T. lodges. Many of the ministers of the town and district took part in the services.

A three days' mission was held last week at Pontymoile, by Mr. W. S. BUCKOLL, of Nottingham. Sinners were converted, backsliders restored, and Christians greatly cheered. The Lord is doing great things at each of the mission stations in connection with Mr. Thos. M. Wintle's South Wales Christian Mission.

A month's special work has been closed at the Vale Mission Hall, Guernsey, by Mr. B. H. ANGEL. Much blessing has been realised through the Word preached to large gatherings. Many have confessed Christ as their Saviour. Prayer is asked for similar evangelisation in other parts of the island.

Evangelistic services have taken place in Richhill, Clonliffe, Portaferry, and Comber Methodist churches, and in Agnes Street (Belfast), Balteagh, Magherafelt, and Clontibret Presbyterian churches. In each case some professed to have been brought to decision for Christ.

The Newcastle Open-air Mission Band has been giving special attention, during the past season, to work in the villages—Saturday afternoons being given to this rural evangelisation. For the most part the preachers have been well received, Amongst the places visited have been Swalwell, Dudley Colliery, Denton Burn, Wardley Colliery, Whicham—each village being canvassed from house to house in order to arouse the inmates to interest in the open-air preaching. Here is our correspondent's account of what was done in one place, and it illustrates all the rest:—"We had a muster of eighteen, five being ladies. We missioned the village first, spreading the news, then settled in a large open space beside the central inn of the village and had a good open air meeting, having three addresses and plenty of singing. At the evening meeting in the chapel we had a goodly company and a good meeting, having three speakers, solos and a recitation. A prayer-meeting held afterwards closed with one convert, a bright lad of seventeen or so."

An eight days' Gospel mission has been concluded at the Gospel Hall, High-street, Wood Green, N. From the commencement until the close the presence and power of the Holy Spirit have been manifested, and through the preaching of the Word some have been brought to Jesus. Believers have also been edified and stimulated in their work. The mission was conducted by the Walthamstow Open-Air Gospel Mission.

A fourteen days' Gospel mission is being held by Mr. Monro Collings in Monmouth, where he held an encouraging mission last winter.

Mr. J. J. SMITH has closed a successful mission in Comber, eight miles from Belfast. The church was crowded every night and souls saved at every service; the whole town seemed to be moved. Mr. Smith is now at Bushmills conducting a ten days' mission. Several Roman Catholics have been among those who have waited to the after meeting.

Mr. A. C. FREW, formerly of China, has been conducting meetings during the past two months in the dales of Yorkshire, and also in several villages around Derby, with much spiritual blessing, many being converted through the preaching of the Gospel.

Mr. J. BENNETT ANDERSON has conducted a three weeks' mission at Crewe, in the Town Hall and the London and North-Western Dining Rooms. On Sunday, Nov. 28, Mr. Anderson commenced a three weeks' mission among the Midland Railway men in Derby in the Victoria Hall (Y.M.C.A.).

Mr. W. R. Lane is now at Worcester.—Gipsy Smith, who closed at Lambeth Baths on Monday, starts at Stafford, on Sunday, 12th inst.—Mr. Geo. Clarke is this week at Wigan.

The following, amongst other missions, will be held (D.V.) between this and Christmas by the Evangelization Society:—Saltcoats, D. M. Bayne; Edinburgh Castle, Limehouse, H. Collins; Takeley, J. Harris; New Prestwick, F. Holmes; Portslade, A. Clark; Blofield, F. Tarrant; Marshfield, C. B. Jolliffe; Inverness, J. W. Moodie; Burgh-by-Sands, G. J. Roger; Hucknall Torkard, J. Whiting; Barrhill, H. Young; Arnewood, F. Walter; North Kelsey, C. Noakes; Ipswich, J Johnson; Leeds, J. Lovell; Torryburn, J. W. Galletly; Quinton, N. Taylor; West End, Southampton, James Clark: Newhaven, D. Pittendrigh; Ash Vale, M. Aspland; Llangrove, S. Vivian; Mattishall, C. Lazenby; Overton, R. Williams; Tain, R. Lapsley; Ross, J. B. Rochfort; Fosbury, J. Shields; Rothesay, T. Canning; Tuddenham, J. Brown; Breachwood, J. Greenwood; Battersea, J. Bellchambers; Cricklewood, H. Bray; Harby, G. Pell; Great Totham, J. H. Cooke; Whittington, A. E. Knight.

Requests for Prayer.

For blessing on a twelve days' mission at Sale, Dec. 4 to 15.

For a mission by Rev. T. J. Hazzard, in his native village (Templecombe, Somerset), Dec. 6 to 12.

For blessing on a mission for young people at Yatesbury, Wilts, Dec. 5 to 9, to be conducted by Mr. J. H. Greene.

For blessing on meetings for the deepening of the spiritual life by Mr. William Hill, in East London, Cape Colony, Dec. 12 to 19.

For two weeks' special meetings at Hawick, beginning Nov. 28, conducted by Mr. W. W. Dunn.

That there may be larger blessing in connection with Prison-gate work in Birmingham.

Boys Wishing to go to Sea.—The committee of the *Arethusa* and *Chichester* Training Ships, Greenhithe, Kent, will be grateful if you will allow them to state that there are vacancies on board these ships for poor boys of good character who wish to go to sea. The vacancies arise because so many lads have recently been sent into the Royal Navy and Mercantile Marine. Mission workers and school teachers, as well as the clergy and ministers of all denominations, may be thankful to hear of these openings for aspiring young sailors of good character, and are particularly asked to note that the *Arethusa* and *Chichester* are not reformatories. The ages should be between fourteen and fifteen and a-half, and applications may be addressed to me as below, at which address also I interview candidates every morning at eleven o'clock.

H. BRISTOW WALLEN, Secretary,
164, *Shaftesbury-avenue, London, W.C.*

Mistress and Maid.

IN these days, when servants are scarce, and good ones scarcer, when the old spirit of consideration on the one hand, and loyalty on the other, seem to be dying out, it is refreshing to read such letters as the following. They speak for themselves, and reflect, on the one hand, the sentiments of a considerate mistress, and on the other hand, the gratitude of a worthy maid. Parents hardly realise perhaps how much they and their children owe to a careful and godly nursemaid:—

"Feb. 13, 1838.

"MY DEAR AGNES,—Do me the favour to accept this shawl as a trifling proof of the grateful sense I entertain of your unwearied kindness by night and day to my dear children. May the Lord repay you 'full measure pressed down and running over,' not only in this world but in that which is to come.

"I think I need not say we shall at all times be happy to see you, and if I can serve you at any time I shall not only feel it my duty, but a real pleasure to do so.—Your sincere and affectionate friend, "T. P. B."

"February, 1842.

"Believe me, my dear Agnes, your pretty note of thanks is quite understood and appreciated by me. I join with you in thanks and praises to our heavenly Father that He has again raised you up from a bed of sickness, and if anything could add to my satisfaction on the occasion, it is that I was permitted in any way to minister to your comfort.

"Do not suppose, my dear Agnes, that your watchful and tender care over my beloved children in the days of helpless infancy is forgotten; I must ever be your debtor. My prayer is, in 'that day' I may be found to have been as faithful in my discharge of duty to you, as you have ever been in your responsible position to me. He that searcheth the heart knoweth my desire, and will, I trust, help and pardon my infirmities, and accept us both in his dear Son, according to the riches of his grace. To his love I commend you for time and eternity, and am, your affectionate mistress and friend,

"T. P. B."

The above are dated many years back, but the next belongs to the present:—

"Dear Mrs.——, I was so pleased to hear from you this morning, and to get such a kind and beautiful letter, to think that none of you forget me and think so highly of poor me; I am afraid I don't deserve such praise. I know I always loved you all, and if I had my health I feel sure I should have been with you now; for it was always a pleasure to me to do anything for both you and Mr. ——. You treated me more like a brother and sister, and I do thank you both for all the help you have given. Also my mother, she cried when she read your letter, for your kindness to me. I am sorry to tell you I am very weak and ill, and it is difficult for me to write this as my hand shakes so; my cough has been and is now something terrible sometimes, and I can't eat anything. The doctor here says I am in consumption.

"I was so glad to hear that you and the children are quite well. I only hope you may all keep so. I should so love to see you all again, but I am afraid not in this world. I will write again, and let you know if I am better. I can't even walk out of doors at present, it seems such weakness. Please give my love to the dear little children.—I remain, yours faithfully," "B. F."

Rescue Work in the West-End.—Mrs. Kitto writes from St. Martin's Vicarage, Charing Cross:—"Through your great kindness in allowing me to make known the needs of our Rescue Home we have been very greatly assisted in carrying on its work for the past eight years. The house, which was opened as a rescue home in the neighbourhood of Piccadilly in 1889, has been such a blessed means of escape from their terrible lives to many poor wandering ones that, in spite of the fact that our funds are exhausted, we have been bold enough to renew our lease, and we trust that money may be forthcoming to carry on the work. This home is literally an 'open door.' We receive young women who come to us and keep them in safety until they can be placed in training homes, restored to their friends, sent into hospitals, or otherwise provided for. It is hardly necessary to point out how terrible is the evil which we seek to diminish, or how great is the need for places of refuge such as this home is; but it is, alas! necessary to make known how hard it is to get the money to carry on this work.—*The Times.*

Scottish Notes.

CARRUBBERS CLOSE MISSION, EDINBURGH.

The report of the past year is one full of encouragement, and calls forth praise to God for the manifest tokens of blessing vouchsafed. It is impossible to do more than refer to the more outstanding features of the many-sided work carried on by this well-known Mission. An open-air meeting is held every night in the High-street. During the summer there are similar gatherings every Sabbath on Calton Hill, the Meadows, and in other parts of the city. Much fruit has resulted from these gatherings. There are nightly Gospel meetings in the hall, a Gospel temperance meeting every Saturday, a Gospel meeting every Sunday evening, attended by 1600 people. There are mizpahs and foreign mission bands and work amongst the young. During the year some 1700 prayer meetings have been held, and the members of one section have taken part in no less than 272 meetings in town and country.

The annual meeting was held on Thursday last, Professor Simpson presiding. The report stated that the finances were in a prosperous condition, and in no previous year had the work been more successful. The Rev. Hugh Black gave an address to workers, pointing out the need for waiting upon God in faith and patience.

Prof. Simpson was presented with a substantial mark of regard for the interest he has taken in the work of the Mission for over twenty-five years.

Rev. W. M. Mackay, of Troon, is invited to accept the pastorate of Free South Church, Aberdeen, recently vacated by Mr. Clow.

For the past seven years the Piershill Soldiers' Home, Edinburgh, has been a centre of good work among the army detachments stationed in the city.

The Free Church congregation at Creich is sending a call to Rev. Charles Lamont, probationer, Glasgow, as colleague and successor to the venerable Dr. Gustavus Aird.

A friend of the Sailors' Orphan Society of Scotland has lately given £3500 in aid of the erection of a new Home, making £17,000 received or promised towards the £20,000 needed.

At the annual missionary meeting in Glasgow of the Free Presbytery, deeply interesting addresses were given by Rev. A. G. Macalpine and Dr. Elmslie, of Livingstonia; Dr. E. M. Macphail, Madras; Mr. Roberts, Lovedale; Dr. Dalziel, Natal; and others.

Mrs. Bishop, the well-known traveller, has been addressing a large number of meetings in Edinburgh. At all of these she has given valuable testimony in favour of foreign missions, especially Medical Missions. Her experience is that doors are open on every hand, and what is wanted is for the Churches at home to send forth the needed labourers into the great harvest fields.

A very hearty welcome has been accorded to Rev. W. Ross, of Cowcaddens Free Church, Glasgow, on his return from a visit to South Africa after an absence of nearly four months. Mr. Ross's health is greatly improved by the change. He has laboured in Cowcaddens for fourteen years, and has been privileged to see great things as the fruit of the devoted labours of himself and his helpers.

A census of the attendance at all the religious services at the twenty Protestant churches in the town of Inverness was taken on Sunday week. The total population is set down at 23,895, out of which there were 13,222 present at all the services of the day, or, taking the forenoon alone, there were just 6465, which is one out of every 3·7 of the total population. Taking the individual congregations, the Free Church had 7413 at all their services; the Established Church, 3108; the Episcopal, 789; the U.P., 692; the Secession, 432; and the Wesleyan, 302.

The seventeenth annual report of the Highland Orphanage shows that the past year has been an eventful one in the history of the institution. It has witnessed the commencement of the building of the Diamond Jubilee Cottage, the foundation of which was laid in June. The addition to the Orphanage buildings will cost about £2000, and when it is finished it will increase the value of the Orphanage property to about £5,400. The children in the Homes number fifty-eight in all, of whom thirty-three are girls and twenty-five boys, the total being two fewer than last year.

A demonstration marked by much enthusiasm took place last Thursday in Leith, under the auspices of the Christian Fellowship Union. The object of the Union (the members of which are connected with all the churches) is to win for Christ young men and women in the town, and in this it has been singularly successful. Lord Overtoun said that sometimes the churches looked askance a little at work not done exactly on Church lines, or under the auspices of the churches. He thought many young men required more liberty than the churches gave them. They are to be won. We must adapt ourselves to their needs and conditions.

During the present year a considerable number of the Highland Free Churches have gone in for special evangelistic services among their people. Indeed, not for many years do we remember to have known of so large a number of churches devoted to such work as has been the case since the beginning of this year's summer. This is as it should be, and we have no doubt that the result will yet be apparent in a widespread awakening among the Highland people—when there shall be the sound of a going in the tops of the mulberry trees, and when the Lord's own goings in the land shall be both mighty and glorious.—*Northern Weekly.*

"The Filching of the Sabbath."

Sir,—My attention has been called to a letter from Mr. Chas. Cook in your issue of November 11, in which he says: "At Forest Gate a Methodist Church was given over to the secretary of a trades union, who discoursed on the Eight Hours Struggle on the same (Sunday) evening." The meeting was not on Sunday evening, but on Sunday afternoon, and the church was not "given over" to the secretary of a trades union, but the usual P.S.A. religious service was held in the United Methodist Free Church, and presided over by its minister, Rev. Jas. Wright.

It is true that Mr. Barnes, the secretary of the A.S.E., gave an address on "The Eight Hours Struggle," and took away the collection, in the shape of a cheque for £14 2s., for the locked-out men.

At the time this meeting was held the men had agreed to let their case be decided by an impartial board of arbitration, and the masters had not. As professed followers of the Prince of Peace, we consider ourselves bound to support this effort of the men to discontinue the barbarous war.

We hold that the Church has to teach the principles of the Kingdom of God, and also under some circumstances to show the application of them.

Christ Himself gave relief to men's bodies on the Sabbath, as well as giving spiritual instruction to their minds. I am all in favour of saving our Sabbaths for what are usually considered religious objects, viz., to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the receiving of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Your sincerely,

W. A. Lang, Hon. Sec.,
Forest Gate U.M.F. Church P.S.A.

32, *Capel-road, Forest Gate, E., Nov.* 21.

The Ladies' Irish Association continues to do good work in all its three branches—evangelising through Scripture readers who can speak the Irish language, teaching by schools in lonely places, and relieving cases of poverty. The report gives interesting details of the work of leading darkened ones into Gospel light and peace. It also gives pathetic examples of the relief work. The secretary of the Association is Mr. W. Mollan, 24, Clare-street, Merrion-square, Dublin.

"The Wail of the Village Pastor."—Several correspondents, writing in reference to our recent article on the subject of evangelising the villages, call attention to the good work carried on by the Evangelisation Society, 21, Surrey-street, Strand. This goes without saying; but the original plea was that some of the more prominent evangelists who are accustomed to draw large crowds in important centres of population should now and again make a tour of the villages. Meantime excellent work is being done by such agencies as the Evangelisation Society, the Country Towns Mission, and various Bible carriages, all of which are only limited in their usefulness by the inadequate supply of funds for their maintenance.

A Great Singer's Testimony.

About fifty years ago the great singer Jenny Lind literally thrilled the whole world with the richness of her voice. Crowds gathered to hear her, high prices were paid for any place that could be got to hear this wonderful lady. Everyone was captivated by her simplicity as well, for she was not spoiled by her unprecedented popularity, and was kept in the balance by wise, weighty principles whilst on the top of united and general applause. During some touring in America someone asked her to write her name in her album, which she did and added the following words:—

In vain I seek for rest
In all created good;
It leaves me still unblest,
And makes me cry for God;
And sure at rest I ne'er can be
Until my soul finds rest in Thee.

This is a beautiful testimony, and is, we have reason to believe, the heart's experience of one who had every opportunity of testing the reality of what the world at its best is. Her voice had charmed the thousands that had heard her all over the world, but the voice of Jesus had charmed her when He said to her, "I will give you rest."

What does this rest include? Does it not speak to us of a true heart-ease. How can I love Him who wants my affection and my heart, who seeks to win me for Himself. He wants to find rest in us, and we naturally will not let Him. Is this not because we do not allow Him to love us, or at least to let that love into our hearts, for love must have an object to rest on. "We love Him because He first loved us." That is the secret. He will be the faithful Friend of the friendless, and share the trials of his own; nay take them, that we may have present and eternal rest.

It is said that the reason why the soldiers of Alexander the Great loved him so enthusiastically was that, if they were upon a long march, Alexander did not ride, but tramped along in the heat and dust with the common soldiery; and when the day was hot, and they brought his majesty water, he put it aside, and said, "The sick soldiers want it more than I do, I will not drink till every soldier has had a draught." This was love combined with sympathy. Does not our Lord Jesus far more feel for us, "And in our sorrows bears a part"? Why? Because He loves us, and He wishes us to have confidence in Him by inviting us to take his rest and his yoke. O perfect rest! Then there is the peace that comes when his rest is received. Peace that is eternal; even when the agonies of death are upon you, you will have Him stepping with you through the dark river, till glory dawns and you are with Him who is the rest and peace of his own people—

Come then to this Physician,
His help He'll freely give.
He makes no hard condition,
'Tis only look and live.

H. R. Francis.

The Industrial Missions Aid Society.—The secretary draws attention to certain securities in connection with missionary work now offered. (1) £1,000 is required for five years at five per cent, upon security of land at Penang, which has been purchased for £1,200, with school buildings in course of erection. (2) £5,000 is required at four per cent, for important work in connection with a well-known Christian institution in Calcutta. (3) £20,000 is required at four per cent, for educational and industrial work in Calcutta. Full particulars may be obtained on application to W. H. J. Hatch, 10, Paternoster-row, E.C.

Hebrew Conference Hall, Whitechapel.—The thirty-sixth anniversary of the Gospel and temperance work carried on by Mr. Herman Ehrlich was celebrated on Friday last. Among those who attended the meeting were several friends from a distance, who desired to show their personal interest in the work. Rev. J. H. Draper, rector of the parish, presided, and spoke words of hearty sympathy, Rev. A. Bernstein, who has been associated with Mr. Ehrlich for a quarter of a century, remarked upon the good influence of the work among the young, who are taught Gospel hymns and verses of Scripture, which they take into homes where Christ is unknown. Addresses were also delivered by Mr. George Nokes, Mr. J. A. Cruikshank, and others, all bearing testimony to the untiring labours of Mr. and Mrs. Ehrlich for the spiritual and temporal welfare of the poor Jews of the district. The mission is now preparing for the annual Christmas tree to the Band of Hope children, the success of which is largely dependent upon the gifts of sympathising friends.

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Temperance Notes.

The U.K.A., the Band of Hope Union, and the Temperance Hospital have each received a legacy of a thousand guineas, bequeathed by the late Mrs. Caroline Wallis.

Baron Pollock, who died last week, was an active temperance worker in connection with the Putney branch of the C.E.T.S. and frequently spoke from his judicial experience of the close connection between drink and crime.

The new Brixton Shaftesbury Institute in the Railton-road has been acquired by the Gospel Total Abstinence Association for the Prohibition of the Liquor Traffic, as a centre for work in Brixton, Streatham, and Camberwell.

"Temperance Sunday" was widely observed, on Sunday last, in many Methodist, Baptist, Presbyterian, and Congregational churches. Special reference was made to the evils of intemperance and advantages of Sunday Closing.

It is noted that of the 1955 Baptist ministers in Great Britain and Ireland, no fewer than 1556 are reported to be total abstainers, in addition to a large number in the mission field; while out of 2847 Congregational ministers in England and Wales, 2364 or 83 per cent. are in the same category. In some of the Methodist bodies the percentage is still larger.

In connection with a Band of Hope Jubilee demonstration at Rochester a conference of medical men was held, at which Dr. Walmsley, medical superintendent of the Darenth Idiot Asylum for Children, stated that in that institution there were 1000 patients deformed and maimed in body or mind owing very largely to the negligence of parents. About 75 per cent. of the cases of insanity were due to drinking.

Preaching in Manchester Cathedral in connection with the Band of Hope Jubilee, Canon Hicks said temperance reformers were doing more than rescuing individuals from an impoverishing and degrading vice. They were fighting one of the most terrible causes of disease and death that could curse any community. They were fighting for the liberty of the people, whose bodies and souls, whose homes and happiness were virtually bought and sold by the great brewer capitalists.

A correspondent calls attention to the fact that Bermondsey—one of the largest and poorest South London parishes—while abounding in public-houses, is destitute of any safe temperance resort where factory girls and others may have necessary refreshment without temptation to drink. A few lady workers, feeling this need greatly, are hoping with the rector's help soon to open a small coffee and cocoa room. Friends should communicate with Mrs. A. D. Atkinson, 7, Church-terrace, Lee, S.E.

The Jewish Almanac, issued by Mr. Henry Barnett, is becoming an annual visitor. The issue for 1898—5658 is now ready. The left hand page is devoted to an English calendar with Scripture texts; on the right side are the Jewish dates, feasts and fasts, the lessons read in the synagogue in each month. At the same time, teaching on the person of Christ, as set forth in the Old Testament, is given in Judeo-German. This almanac will be of special service to Christian workers who have Jews in their districts. Information as to cost, etc., may be had from Mr. Barnett, 94, Malmesbury-road, Bow, E.

A Juvenile Offender's "Religion."—At the Mansion House on Wednesday last week, Edwin Macdonald, an errand boy of fourteen, was charged with receiving a stolen watch. He had been remanded, in order to be sent to a reformatory or industrial school. On former occasions he had said he was a Roman Catholic, but at the last hearing it was stated that his parents were both Protestants. The father, in reply to the Lord Mayor, said the boy could be brought up in whatever religion he chose; but he produced some papers, remarking that they would explain the boy's reasons for saying he was a Roman Catholic. The Lord Mayor, after perusing the papers, said it was simply monstrous that a priest should have visited the child under remand, and persuaded him to become a Roman Catholic, or say that he was one. It was not the duty of a Protestant prison chaplain to persuade Roman Catholics to change their faith, and the same rule against proselytism ought to be applied to Roman Catholics. The Lord Mayor added that he should decline, under the circumstances to send the boy to a Roman Catholic training ship, as was proposed, but would place him in the hands of the St. Giles's Christian Mission. The boy was then handed over into Mr. Wheatley's care.

The Y.M.C.A.

Nearly 100 sermons were preached by clergymen and ministers in Birmingham on Young Men's Sunday in connection with the association work.

In Germany there are now 1250 Associations, with nearly 80,000 members. The number of members in the Eastern Alliance is 13,831, of which Berlin counts 3231, and the rest of Brandenburg 3998. The number of members in Germany of the White Cross Society is 10,500.

The South-Eastern District Union held its annual conference at Brighton. There was a good representation of delegates from the various counties comprised in the district. Mr. Joshua Smith took the chair in the afternoon, and Mr. Walton Langton, of Tunbridge Wells, the president for the ensuing year, in the evening.

The report of Shaftesbury House, Margate, states that a good many young men have again spent their holidays here, and have greatly enjoyed the comforts and privileges of the Home, and not a few have also received spiritual blessing. The services on the sand for children and in the Hall-by-the-Sea for adults have been full of interest.

Mr. Frank Anderson, who is working among the students of India on behalf of the Y.M.C.A. and the Students' Volunteer Missionary Union, writes that numbers of missionaries and Christian workers in India are proposing to set apart Sunday, Dec. 12, as a day of prayer for the awakening of India. Many, not now in India, will gladly unite in this special prayer.

Movements are on foot for an extension of Y.M.C.A. work among Red Indian young men. A young Sioux, named Arthur Tibbets, is already studying at Springfield, Mass., to become secretary of the Associations in his tribe. Dr. Eastmann, American secretary for this work, has also made great efforts in favour of Y.M.C.A.'s among the Crows of Montana and the Nez-Percés.

A conference was held at Ramsgate on Wednesday, when representatives from several neighbouring Y.M.C.A.'s attended and took counsel together as to the best means of strengthening existing associations and of extending the work to new centres. The annual meeting of the local association, of which Mr. Pygott is president, was held in the evening, and was addressed by Mr. W. Hind Smith.

Rev. F. B. Meyer, B.A., addressed a meeting of men on "Impurity" at Stafford Rooms, Edgware-road, on Thursday evening. Dr. Parker Young occupied the chair, and there was a large attendance. The meeting was one of a series which is being held during the current winter, both in London and at many centres in the provinces, upon the prevalence of the great social evils of betting and gambling, impurity and intemperance.

As one of the extended series of demonstrations contemplated by Associations in various parts of the country this winter, the Hereford Y.M.C.A. has just gathered about a thousand persons together at a meeting in the Shire Hall, where addresses on "Betting and Gambling" were given by the Bishop, Rev. J. W. Horsley (ex prison chaplain), Mr. Alderman Carver, and Lieut.-Col. Scobie (representing local football clubs), Mr. O. E. Cresswell, and Rev. Basil Martin.

The Derby Association held its anniversary on Tuesday week. In the afternoon a drawing-room meeting was held in the Victoria Hall, at the invitation of the president, Sir H. H. Bemrose, M.P. The evening meeting was presided over by the Mayor of Derby, and was largely attended by young men. Amongst the speakers were the High Sheriff of Lincolnshire (Mr. T. Cheney Garfit), Sir Henry Bemrose, M.P., and other supporters of the Y.M.C.A. Altogether the anniversary was most successful.

The summer conferences of students at Northfield, Lake Geneva, and Knoxville have been factors in the development of the work of the Y.M.C.A. college, and now what has been done for the students is proposed for the city and town Association men. A ten-day conference of the officers of the Association is being arranged at Lake Geneva, July 15-25, in order to strengthen personal religious life, train for better Christian service, and instruct in the fundamental principles and established methods of the Association. Bible study will be a leading feature.

The Y.M.C.A. Training School, at Springfield, Massachusetts, opened its winter session with the largest number of students ever enrolled. Sixty young men are now engaged in pursuing a course of study in preparation for the various lines of work in the Young Men's Christian Association. One of the most important advances in the work of the institution has been the recent development in the course of Bible study. Rev. W. G. Ballantine, D.D., LL.D., who has recently resigned as president of Oberlin College, has been called to the work of instruction in the English Bible.

The Y.W.C.A.

The Westbourne Branch has been restarted with Mrs. Hitchcock as hon. secretary.

At the annual meetings of the Richmond branch, Mr. Albert Head presided. The report showed the year to have been one of progress.

At the annual meeting of the Leeds branch, Rev J. C. Wright presided. Miss Lambert presented the report, which was a satisfactory one.

A four days' mission for the deepening of the spiritual life was concluded on the 19th ult. at the Stoke Newington and Upper Clapton branch.

The work at the Percy Institute, King's Cross, has been recommenced after having been closed for some time through sanitary repairs.

Miss Collins has succeeded Miss Wilmot at the Central Institute, George street. The attendance at the Bible classes, social evenings, etc., is good, and some new classes have been started.

A very interesting event took place the other evening at Yeovil, when the united Y.M. and Y.W. Christian Associations held their united opening meeting in the Baptist schoolroom, Rev. H. Hardin presiding.

The Hon. E. Kinnaird delivered a lecture in the Dundee Association's Hall on "The History of the Y.W.C.A. during the Sixty Years' Reign." The lecturer spoke of the careers now open to women, and of the work in the Colonies and abroad.

The Bible-classes at the Cloudesley Institute are attended by about 100 or 120 young women every Sunday afternoon. Much of the work is done by the members themselves, and many cases of definite conversion are recorded. Prominence is given to temperance effort.

Two very interesting meetings were held at Norwich, Nov. 18. That in the afternoon was presided over by Canon Ripley, and addressed by Rev. W. Middleton. The evening meeting was specially for the members and their friends, and was conducted by Miss Ardill and Miss Miller, hon. sec.

At the annual meetings in connection with the Reading branch, in the Abbey Hall, Mr. F. Hunt presided over a large attendance. Miss Bazett read the report, which showed a membership of 203, being an increase of 32. The working girls' club, with eighty-three names on the books, is doing an excellent work.

Dr. Shann presided at the fourteenth annual meeting of the Lowestoft branch. There was a large attendance. The year had been an exceptional one. The memorial-stones of the New Home and Institute had been laid, and the boarding-house was opened in July. Active work had been carried on in all the various branches of the Institute.

The annual gatherings in connection with the third anniversary of the Bexhill branch have been held. Mrs. White, of Eastbourne, presided over the preliminary meeting. Miss Pacy, of the Finsbury Institute, gave a Bible-reading in the afternoon, and presided at the evening meeting. The institution has carried on a useful work during the past year, and the Home of Rest has been much appreciated.

The annual soirée of the Callander Association was held in the Mission Hall, Callander, on Monday, November 15th. The president, Mrs. Colonel Robertson, and the secretary, Miss Chenevix-Trench, had an encouraging report to give, after which the Countess of Moray and the Hon. Emily Kinnaird gave addresses, which were of a most profitable and stimulating character. The gifts from the members were received for the Patna Medical Mission, the special field of foreign mission effort which this branch is interested in.

The public meetings of the Brighton branch were held on the 18th, at the Royal Pavilion. In the afternoon the Countess of Chichester, who presided over a large gathering, referred to the work that was being carried on in Brighton, at Victoria House, and at the three branches, east, west and north, speaking of the re-establishment of the servants' home and registry, which were working very well. In conclusion, she drew attention to the need of increased support, and earnestly commended the claims of the Association to all those present. Prebendary Webb-Peploe followed with an interesting address. Another largely-attended meeting was held in the evening,

Several changes have to be recorded in London branches. Miss Cloude has resigned at Princess House. Miss Ellis, an old and valued worker, has resigned at Gipsy Hill. Miss Peacock is secretary at St. Andrew's, Lambeth, in place of Miss Broughton. At the "Cambridge," Holloway, Miss Freeman has resigned after many years of valuable service. Miss Turner's connection with the Mile End Branch as hon. secretary will terminate at the end of the year. Miss Barlowe, secretary at Kensington, and an active worker in other directions, died recently, and another to take her place is much needed.

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AMONG THE CHURCHES.

Church of England.

Rev. T. B. Waters has been offered the vicarage of Jesmond.

Rev. J. Rooker has been appointed vicar of Christ Church, Beckenham.

The vicarage of Exmouth has been offered to Rev. H. P. Cronshaw, late prebendary, Hereford.

Rev. J. E. Griffin, missioner at Mbweni, Zanzibar, has been appointed Archdeacon of Zanzibar.

Rev. B. R. Wilson succeeds Canon Winnington-Ingram as head of the Oxford Mission in Bethnal Green.

Feeling that his work in Australia is not yet done, the Bishop of Ballarat has declined the charge of St. Matthew's, Brixton, offered by the Archbishop of Canterbury.

A meeting was held last week, under the auspices of the Manchester Junior Clergy Missionary Association, at Newton Heath. Rev. E. F. Letts presided, and there was a large attendance.

An interesting service was held at St. Dunstan's, Fleet-street, last week, in connection with the Church Volunteers of the C.P.A.S., when an address was delivered by Rev. W. H. Stone.

At the request of the Government, one of the Church Army working-men missioners commenced a ten days' special mission in Pentonville Prison on Sunday. Arrangements are being made by the society for similar missions to other large prisons in different parts of England.

The vicar of St. Peter's, Cranleigh Gardens, S.W., Rev. Dr. Ridgeway, has selected from his wealthy congregation a band of entertainers, who will visit the poorer districts during the winter, giving free concerts in connection with churches and charitable institutions.

Members and friends of the Church Missionary Society are invited to meet the members of the Committee for Prayer in connection with the Day of Intercession for Foreign Missions at the Church Missionary House, Salisbury-square, at 3.30 p.m., on Thursday, Dec. 2.

The Bishop of Sierra Leone was present last week at the meeting of the Younger Clergy Union for London in connection with the C.M.S. held at the Society's house, Salisbury-square, and in the course of an address spoke of the great lack of clergy for service in the foreign field.

The autumn conference of the Craven Evangelical Union was held in Bradford last week. Canon Thompson, vicar of Hunslet, Leeds, presided, and there was a good attendance. Papers were read by Revs. G. B. Jones (rector of Levenshulme), G. C. Martin (Southport), J. Hewetson (Measham), G. E. Ford (Bristol), and J. W. Dunne (Laisterdyke).

The Bishop of Carlisle (Dr. Bardsley) and Miss Bardesley will leave England in a few days, for two months on the Mediterranean. Bishop Bardsley has accepted an invitation from Mr. Woolrych Perowne to join the s.s. *Midnight Sun* at Marseilles on Dec. 2, and will lecture to the members of Mr. Perowne's party in Palestine on the tablets of Tel el-Amarna.

Congregational.

Clifton Church, Peckham, reports a membership of 554.

Rev. H. Butler has been welcomed at South Bar, Banbury.

Mr. Lorenzo M. Abbott has been ordained at Hucknall Torkard.

Rev. G. Thompson, of Eastbourne, has recovered from serious illness.

Rev. T. S. Ross has been welcomed as pastor of College Chapel, Bradford.

Mr. C. F. Rich has been accepted for service by the London Missionary Society.

"Missionary Day" was observed with great enthusiasm n Southport on Sunday week.

Rev. J. B. Nicholls is being greatly encouraged in his work at Haverstock Chapel, Maitland-park, N.

The hundred-and-forty-first anniversary of Whitefield's Tabernacle, Tottenham Court-road, was celebrated last week.

Miss Unwin, for several years lady principal of Walthamstow Hall, Sevenoaks, for the daughters of foreign missioners, has resigned for family reasons.

Under the will of the late Mr. John Garrett Good, of Nottingham, £500 is bequeathed to the London Missionary Society and £100 to the China Inland Mission.

Carr's-lane New Mission Hall, Moseley-street, Birmingham, has been "dedicated to service in Christ" in the presence of a large audience. Rev. J. H. Jowett, who presided, said although the work would be pre-eminently and predominantly religious, cleanliness would also be taught, and the thoughts and ideas of the people of the neighbourhood would be elevated by homely talks. There would be hints on practical nursing and education of the people in the simple ministries of healing.

Calls.—Rev. W. Stacy, of Gomersal, to Castle Green, Bristol; Mr. J. B. Uppen, of Thornaby-on-Tees, to Anvil-street, Bristol; Mr. R. Maple, to Stockton-on-Tees; Mr. T. S. Phillips, to Glyn Chapel, Risca.

Resignations.—Rev. J. Stockwell Watts, of Victoria-road, Southsea; Rev. W. Joseph, of Westbourne, Bournemouth.

Baptist.

Mr. Henry Smart has been recognised at Hatherleigh.

Rev. W. Bampton Taylor has been recognised as pastor of Zion Church, Cambridge.

In busy growing Littlemoor, Pudsey, a new chapel has been opened by Alderman Joseph Brooke.

A new chapel has been opened in Queen's-road, Wimbledon, for the church under the care of Rev. C. Ingrem.

A new chapel is being built at Preston, Brighton, for the congregation under the pastoral care of Rev. D. Llewellyn.

A new Baptist cause has been founded in the Town Hall, Portobello, the honnrary pastor being Lieut. A. A. McGill.

At Beulah Chapel, Thornton-heath, during the five years' pastorate of Rev. T. Lardner, 111 persons have been received into membership.

The new editor of the *Sunday School Chronicle* is to be Rev. James Black, who has resigned the charge of the Baptist Church at Millport, on the Firth of Clyde.

Dr. Rouse, of Calcutta, who is visiting the colonies, has been preaching with much acceptance in South Australia. He has also attended the annual meetings of the New South Wales Baptist Union. At the session of this Union Rev. E. Price was elected president for the ensuing year.

The Triennial Conference of the Baptist Missionary Society has been held in Calcutta, fifty-five missionaries, from all parts of the land, being in attendance. The most important subjects discussed were the present policy of the mission in its dealings with the Indian Church, the revision of the Urdu New Testament, and the development of spiritual life in the native agency. During the conference much preaching took place in the squares and bazaars of the city. The opinion was very strongly felt on every hand that India is awakening to the claims of the Christian faith.

At Hulme (York-street) Meeting House, which takes the place of the meeting-house in Hamer-street formerly conducted under the leadership of Mr. William Birch, jun., was opened by the Lord Mayor of Manchester on Tuesday week. Mr. J. Allan Jamieson (a blacksmith) is the pastor, and all the officers and members of the mission are of the industrial classes. It is from the working people that the sum necessary for the building of the new meeting-house has in the main been obtained. Dr. Maclaren said he knew no man whose work for Christ was more simple, earnest, self-sacrificing, and devout than that of Mr. Jamieson. He believed with all his heart that if ever they were going to evangelise the great cities it was by mission halls more than by churches and chapels that they would reach the lowest layers of the population.

Calls.—Rev. J. Burton, of Gloucester, to Middlesbrough; Rev. J. Horn, of Redcar, to Clayton; Mr. R. C. Law, to Surbiton; Rev. John Chrystal, of Dunnington, to Kirkintilloch.

Resignations.—Rev. Howard Parker, of Holbeach; Rev. W. J. Tomkins, of Old Chapel, Rushden.

Methodist.

A special mission has been held in Norfolk-road Chapel, Brighton, by Rev. G. C. Morgan, of New Court Chapel.

The President (United) F.C., Dr. Swallow, is bringing the influence of his office and the weight of his experience in foreign mission work to bear upon the Foreign Missionary Forward Movement.

A conference is to be held shortly in Upton Park Chapel, at which Mrs. Buckenham, from Central Africa, will advocate the organisation of a Women's Home and Foreign Missionary Society in London.

The secondary of the London Wesleyan Mission Band Union, Mr. J. Gracie, has, owing to stress of business engagements, resigned the post. His successor is Mr. W. D. F. Vincent, of 115, Percy-road, Shepherd's Bush, who has had considerable experience in connection with Mission Band work.

The Leeds Mission, of which Rev. John Pickup is the superintendent, stands amidst the Jewish and Catholic part of the city. At the anniversary on Sunday Rev. W. H. Heap, of Manchester, preached; and on Monday two women's meetings were held, at which sisters belonging both to the Leeds and the Manchester Missions delivered addresses.

The twenty-four districts into which Primitive Methodism is divided have all held special meetings to consider the question of organic union with the Bible Christians. The attendances have been remarkably large, and in some cases the discussions have been lively. There is a large preponderance of opinion in favour of union, but unfavourable as to some points in the basis suggested by the joint committee.

At the annual meeting of the Birmingham Central Mission, Rev. G. Greenough was the preacher in the morning. In the afternoon a public meeting was held, over which Mrs. W. Bunting presided. Sister Annie spoke of distressful cases which, as an agent of the mission, she had been able to relieve, complaining bitterly that the want of funds set strait limits to the amount of good able to be done. Sister Bessie, in charge of the Havergal House Evening Home for Girls, described what the home is doing. The Town Hall was the scene of the evening meeting, which was presided over by Mr. T. Barclay, of Birmingham. Mr. Wiseman said that they were seeking to raise a fund of £1000 for extension of mission premises, which were already crowded out. Towards this sum £974 was forthcoming in connection with the anniversary, and the remainder was guaranteed.

Presbyterian.

Dr. McGaw is now improving in health, but still unfit for his duties.

Rev. W. J. Thomas has been inducted to the pastorate at Holton-street, Bridgend.

Rev. Francis Jones has been elected Moderator of the North Wales Association for the ensuing year.

It is interesting to note that the Mayors of Bootle, South Shields, North Shields, Morpeth, and Berwick are all Presbyterians.

The twelfth anniversary of the settlement at Streatham of Rev. W. M. Macphail has been held with much encouragement.

Rev. John Williams, of Rhyl, one of the oldest ministers in North Wales, has been presented with a cheque for £300 in recognition of his long and valuable services in connection with every important movement in the district.

Presbyterian union has made progress in South Africa, and the first General Assembly of the "Presbyterian Church of South Africa" has been held. Three Presbyteries are still outside the Union, but will probably ere long be included. The United Church, recognising the vast needs of the scattered colonists of the South, have entered on a large extension scheme. A fund of £20,000 is proposed, and two brothers have given £1000 each to start it. The Assembly has issued to the home churches an urgent plea for help.

Calls.—Mr. James Whyte to Deerness F.C., Orkney; Rev. W. M. McGregor, to St. Andrew's F.C., Edinburgh (as colleague); Rev. B. T. Salmon, of Maesteg to Gilfachgoch; Rev. D. Jones to Penarth; Rev. T. Walkins to Beaufort.

Society of Friends.

Dublin Friends will feel bereaved and true sympathy will be extended to the widow and family left behind. He has left the shadows of time for the glories of eternity with Him whom he loved and served.

Another link with the past has been broken by the death, at the age of seventy-five years, of the well-known and devoted Henry Wigham, of Dublin. The cause of temperance in the United Kingdom has sustained an irreparable loss in his removal, and as an earnest Christian, liberal and large-hearted, he will be greatly missed. One of his sons is a successful missionary in China, and another is soon going out to Pemba, in Africa, for similar service.

It is difficult to describe the loss sustained in the West by the death, on the 18th ult., of Anna Maria Troy, the noble hostess of Penjerrick, Falmouth. Her queenly hospitality, her beautiful grounds, and her large-hearted charity, left an indelible impression on very many, and though she had reached the ripe age of eighty-one years, she did not seem to be old. Her life and character were beautiful indeed, and her interest in Divine truth fresh and strong, and now she has reached her native element and home at her Saviour's feet in the better land. Many will mourn their great loss, though it be her great gain.

Salvation Army.

Additional officers are leaving this week for British Guiana. The work there has met with large success.

A party of five sail this month for Hong Kong, where work is to be begun. Upon their arrival a home for naval and military men will be opened.

The extended work of the investigation and inquiry department continues to be remarkably successful in tracing missing friends and in assisting women who have been wronged.

A party of twenty missionary officers has sailed for India and Ceylon. Among them are specially trained officers for rescue and maternity work, and for efforts on behalf of naval and military men.

Mr. Bramwell Booth has been conducting remarkably blessed meetings in London and the larger provincial cities among younger salvationists, with a view to their devoting their lives to officership.

The extensive junior soldier work in this country is to be further developed. Special officers for this purpose are to be attached to each of the 49 divisions in the United Kingdom, and buildings entirely set apart for work among children are being erected in many centres.

Fallen Asleep.

In St. John's Wood, Mrs. Galbraith, a most devoted worker in connection with Dr. Monro Gibson's Church.—At West Green, Tottenham, Rev. E. F. Coke, aged eighty, vicar of St. James the Great, Bethnal Green.—At Porchfield, Isle of Wight, Mr. Robert Atkins, aged seventy-five, a devoted Sunday-school superintendent.—At Alnwick, Mr. James Heatley, a highly respected Presbyterian elder.—At Johnstone, Rev. Andrew McGregor, minister of the parish church.—At the Manse, Renfrew, on 22nd ult., Rev. R. Stephen, minister of the parish since 1858.—At Wallingford, Mr. E. J. Upton, an earnest worker.—At Bythorn, Rachel Bunyan, an earnest Christian, and said to be a direct descendant of John Bunyan.—At Modbury, Mr. S. Callard, a valued worker in Church and Sunday-school. At Spring Hill, Accrington, on 20th ult., Rev. John Gibson, aged fifty, a faithful Methodist minister, and an able evangelist.—At Greenwich, Mr. William Charles, a well-known worker at London-street Church.—At Trowbridge, Mr. J. W. Gabriel, S.S. superintendent and Christian worker.—At Monument-road, Birmingham, Rev. G. H. Harrison, aged 60, formerly Methodist minister at Falkirk.—At Leyton, suddenly, Rev. Isaiah Birt, B.A., pastor successively of the Baptist churches at Weymouth, Penzance, and Devizes, sixty-five years of age.—At Hafod, Rev. W. Jones, for eighteen years minister of Philadelphia Baptist chapel.—At Streatham, S.W., on 20th ult., Professor H. C. Banister, well known as a teacher of music, and especially to the blind, but also beloved as a humble, earnest, and well taught believer, ever ready in Christian usefulness.—At Derryboy, Crossgar, Mr. John Stevenson, a prominent member of the Presbyterian Church.—At Louth, Rev. P. L. Jameson, for several years rector of the parish, and an ardent supporter of missions.

Personalia.

Rev. J. B. Figgis begins his pastoral charge of Emmanuel Church, Hove, Brighton, on Sunday next.

Mr. Herbert R. Francis has returned from India, and may now be addressed 131, Blenheim-crescent, Notting Hill, W.

Lady Henry Somerset is said to be very unwell. All her engagements have been cancelled, and she is to go to Neuheim as soon as she can travel.

Rev. James Legge, professor of Chinese in the University of Oxford, is dangerously ill. On Sunday morning he was unconscious and unable to take any nourishment. The professor is eighty-two years of age.

Mrs. J. R. Hall, of Newport, Mon., writes us that, though feeling acutely her sore bereavement, she wishes thankfully to testify to God's sustaining grace. Mrs. Hall is thankful for all the kind letters of sympathy sent her by many friends.

Rev. F. Frost, formerly at Sheguiandah, is now the Colonial and Continental Church Society missionary at Garden River, in the Diocese of Algoma. The work is similar to that at Sheguiandah. There are some out-stations in addition, notably a small church at an English settlement thirteen miles distant. He also carries on work among those who are working in the woods around.

Mr. and Mrs. G. C. Needham write:—After a season of changes we can again raise our Ebenezer in "our own hired house" at 3, West Upsal-street, Germantown, Philadelphia, Pa. Our work will continue as before, visiting fields both far and near. Harrisburg, Boston, Brooklyn, and Cleveland now await our services, both for evangelisation and edification. We devote November and December to these cities. Later on we may be led to wider regions beyond.

Rev. Oscar Michelsen, of Tongoa, New Hebrides, is staying for a while in New Zealand. The recent death of his beloved wife has evoked much sympathy for him. In a letter, dated Dunedin, Oct. 6, he says: "When I left Tongoa everything looked most hopeful, and it was a great grief to me to disperse my candidates' class of eighty. It was with no less regret that I had to close a children's school with 230 scholars on the roll. This was the English school first taught by Mrs. Michelsen, and afterwards by our lady-teacher, who, owing to private affairs, had to go up to Sydney in June. I trust we shall be able to take up the school on my return, even with more strength than before. The future success of our mission will depend very much on the way we attend to the lambs of the flock."

Famine Widows and Orphans.—A correspondent in Bombay writes on November 3: "I have just received news of the confession of Christ by baptism on the part of seventy-five of Pundita Ramabai's famine widows and orphans at Poona. I trust they will stir up other missionaries who have famine orphans in charge to win them for Christ."

The Christian.

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NOTES AND COMMENTS.

ARRANGEMENTS are in progress for Rev. John McNeill's London Mission in January next. Ladies and gentlemen willing to help in the choir are asked to secure forms of application from Mr. N. R. Hughman, Room 20, Exeter Hall, Strand. Gentlemen wishing to serve as stewards may also have application forms.

The destructive gales of the last fortnight have given occasion for another instance of the heroic self-sacrifice with which our lifeboat work is carried on, though the result has been the loss of nine valuable lives. At Margate, one of the boats, well named "The Friend of All Nations," had done splendid work during the earlier gales, having saved three lives and four vessels at the beginning of last week; but during the later visitation was overturned by the terrific wind, and all but four of the crew were drowned. Among those lost was a young man who was a volunteer, and took an oar whenever his services were required in a forlorn hope. It is by such characters as these that the real greatness of our country is sustained. The nation is not decadent that can produce noble and self-forgetful qualities of this kind. When monuments are erected to the heroic dead, the names of such men deserve a high place, and should be held in everlasting honour.

The Bishop of Chester, at the request of his clergy, has written a pastoral letter on the subject of Sunday observance. He believes that the "Lord's Day" was meant to embody the essential and abiding aspects of the Jewish Sabbath, but in a freer spirit, and under the dominance of holier principles. His views of liberty include a certain amount of recreation, provided that it be not subtracted from the hours of worship and the call for service, and that it does not cause Sunday labour beyond what is absolutely necessary. But it is impossible to provide safeguards against the abuse of these concessions in a mixed community. Those who are looking forward to an afternoon of amusement cannot properly disentangle their thoughts during worship from worldly matters, nor set their minds on sacred things. The Creator has provided natural barriers of light and darkness between one day and another, and any dividing of the day between the things of the spirit and those of the body is sure to result, at best, in a half-hearted worship; at worst, a loss of interest in the things of God.

The bicentenary of St. Paul's Cathedral recalls the dingy, dull, forsaken aspect of cathedrals generally some forty to fifty years ago. A handful of persons at daily lessons and prayers; small congregations on Sundays, and large ones on grand occasions, when the assizes were held, and the judges went in state. In those days, and farther back, some of the judges and many of the barristers might be seen at night at some Nonconformist chapel listening to a powerful preacher. All that is changed now. We may grieve over a good deal that is taught by word of mouth, as well as misleading rites and ceremonies; but it is a good thing that these grand buildings should be held in trust for the people. How much their utility might be increased by a more systematic and powerful preaching in them of the glorious Gospel of Christ! What scenes they would have witnessed had Wesley and Whitefield preached in them! Would they not have been honoured had Spurgeon done so, and is it not a loss to the nation that they are closed to men like Maclaren, Parker, and a score of others?

The work of Christianising the National Anthem goes forward promisingly. The second stanza, which has been regarded as too rough to be sung, and has long been omitted, is at length being reconstructed on Christian lines. The Jubilee version was again sung at St. Paul's on the occasion of the Masonic festival :—

O Lord, our God, arise,
Scatter her enemies,
Make wars to cease!
Keep us from plague and dearth,
Turn Thou our woes to mirth,
And over all the earth
Let there be peace!

This is a great improvement upon the old vindictive tone. One more change, rendering the second line, "Bless all her enemies," and the whole stanza will harmonise with the Sermon on the Mount.

The riots got up by Catholic mobs in Manchester and Sheffield to prevent free speech on the subject of Romanist errors have excited widespread indignation. A committee composed of Churchmen and Dissenters has been formed for the defence of liberty, and the Watch Committee is charged with the task of sifting the matter to the bottom. The movement was well organised, and the mob thoroughly under the control of its leaders. These riots are the effect of the late Cardinal Manning's evil work in enlisting a body of "Ransomers," whose business is to interfere with Protestant free speech. This sort of thing will have to be seriously dealt with. The evil is so audacious, and threatens so many forms of public life, that at any pains its development must be checked. If a speaker may not speak, the next thing will be the attempted muzzling of the newspaper editor.

The extent to which betting is being carried on among the working classes was shockingly demonstrated at the Thames Police Court on Saturday. A police raid on a baker's shop ending in proving that the place was used for nefarious purposes. It was shown that fifty men and women entered it on a certain day, within an hour and a-quarter, to make bets; that in a fortnight over £600 had been paid in bets won by the customers (what of the losses of these poor people?); that many of the customers were lads of twelve years old; and that in the East-end it was common to find boys of that age acting as "bookies" on their own account. The magistrate imposed a substantial fine of £400 on the defendants. This is a large sum, but the extent of the business makes it questionable whether it was enough. The only way to stop such practices is to enforce imprisonment for the fullest possible time. It is, indeed, appalling to realise how terribly this evil is eating into the habits of the nation; for these revelations bear witness to an immense and broadening tendency.

It is cheering news that the prevalent conception that Free Libraries are merely used for the circulation of shallow and more or less prurient fiction is to some extent erroneous. At the opening of a free library in the South of London last week it was stated that out of half-a-million books 220,000 were "solid works"; that among the most popular were Farrar's Life of Christ, Ruskin's and Carlyle's works, and Green's "Short History of the English People," etc., the first-mentioned having already been taken out 169 times. A little more evidence of this kind would greatly multiply the friends of free libraries, for many are under the contrary impression, and have withheld their support mainly because they do not think it right that the public rates should be used to furnish an indulgence to the frivolous and the idle.

With characteristic daring Mr. W. T. Stead has issued, as a Christmas extra, "Satan's Invisible World Displayed" (1s.), a vigorous and even startling exposé of the unspeakable corruption of Tammany government in New York. The evidence furnished is appalling. When the action of law and police become mainly a question of blackmail—when lawbreakers who can afford to bribe are unmolested, and those who cannot are prosecuted; when the administration seems to be worked for the private profit of the officers, then the whole morale of the executive becomes debased Unhappily timeliness is lent to this new issue by the fact that the recent mayoral election in New York has resulted in the replacing in power of the Tammany party, whose corruptions became proverbial when last they were in office We doubt not this spirited protest will arouse considerable attention.

Joseph McCabe's utterances on monkish life are attracting a great deal of attention; his book (TWELVE YEARS IN A MONASTERY) is being widely noticed by the Press, and he has also written for the *Echo* some articles on "Why I left the Friars." Although he may not be said to indulge in wholesale blame, his censures, discriminating and carefully balanced, are all the more crushing. He speaks as one who had a full opportunity of examining monasticism on the Continent; and monasticism in Belgium he thinks is more contemptible than in England: "indolence, sensuality, and uncharity are broadly written on its face." The friars of Holland and the friars of Ireland depart still further from the Franciscan ideal. "In fact," he says :

> Intimate communication with friars from all parts of the world, and members of many different monastic bodies, soon convinced me that modern monasticism (if I except the Carthusians) is everywhere a mockery and a miserable compromise.

This sheds a lurid light on the sanctity of monasticism; nor, be it remembered, is the author dealing with the Middle Ages.

That internally the boasted unity of the Roman Catholic Church is a fiction rather than a reality is argued by "Romanus" in the current *Contemporary Review*. In an article on

"Liberal Catholicism," he points to the rise of an independent spirit in the very heart of the "true fold," which acts in defiance of the Pope's authority and refuses to be bound down by the decrees and encyclicals of the Vatican. In spite of the popularity of the present Pope, the writer says :—

Nevertheless, some men who are deemed exceptionally clear-sighted, or who may occupy positions at headquarters giving them peculiar facilities for observation, agree in declaring there are "breakers ahead," and indications of storm and tempest on the horizon.

These indications point to the impossibility of repressing the right of private judgment on the part of intelligent believers, especially as to the study of Scripture and the relations of the Bible to scientific culture. The writer professes that this rebellion is in non-essential matters ; but we know historically how impossible it is to keep in fetters this faculty when once aroused, and how any genuine exercise of it must, in the end, be fatal to all such claims of authority as are made by the Pope and his councils. We note further that the enclosure of nunneries is arousing attention in the secular Press. This shameful exemption of places of confinement from the inspection of legal officers ought at once to be brought to an end. The age has no real sympathy with priests and their exclusive pretensions.

The demand for the Paragraph Bible, as offered by our publishers (see p. 7), increases every week. An evangelist in Sussex writes :—

"The printer and binder have done their work well. I specially value the spaces it affords for private jottings, etc. It will be a favourite in the study and in the pew."

Fom the West of England comes this: "It is a wonderful book for the money. The paragraph arrangement brings an additional interest and instruction when reading."

A Glasgow reader writes: "Its cheapness is remarkable ; its advantages many. The bold, clear type, with the paragraph arrangement, enables the eye to catch the various points in text and context with ease.

As further testimonies to the value of The Christian, we are glad to record the following :—

"Miss E. believes the editor will like to know how much she enjoys his paper ; it is her chief pleasure and makes 'Friday' the red-letter day of the week. She takes an extra copy for lending, and it goes the round of about twenty houses."

A colporteur, working in connection with a well-known mission in the East of London, reports :—

"A Christian woman, who is poor and often ill, takes The Christian each week. She says, 'I cannot do much for my Lord, but I give my paper to those I think will read it. I gave one to a blind man, who got some one to read it to him. There was an evangelistic address in it, and it was the means of his conversion.'"

The question of qualification for Christian service deserves a much larger recognition than it is at present receiving, especially in fairly well-to-do churches. The other day a fond mother, whose son was rather wild, suggested to the minister that the youth should be given a class in the Sunday school by way of keeping him in touch with church life. The spirit of this mother we heartily commend, but her action shows a lamentable ignorance of what Sunday schools are for, and as to what kind of people should teach the children. The Alpine traveller is very careful to employ a certificated guide. So those who are to lead the children from the misty valleys of earth's sin to the mountain tops of communion with God must themselves have been to that mountain top before, and must know Him who is "The Way, the Truth, and the Life." The same is true of all Christian service. For its adequate accomplishment means the possession of faith in God and in the Lord Jesus Christ.

The difference between a theological education and a pastoral training has been realised all too late by many a young minister of the Gospel. In many institutions the sermon class is the only point where college preparation touches ministerial life. Even there the sermons are criticised mostly from the academic point of view, and the occasion is usually regarded by the other students as a splendid opportunity to take the conceit out of the sermon reader. Young ministers sadly need instruction in church management, dealing with inquirers, visitation of the sick, etc. A course of practical lectures on the Pastoral Epistles, given by a man of experience, would be remembered with gratitude by many a young minister when he finds himself for the first time face to face with the difficulties which are inevitable in the management and leadership of men.

The obstinacy of racial antagonisms, in spite of enlightenment and civilisation, is sadly illustrated by the disturbances in the Austrian *Reichsrath*. The dividing lines of language and nationality have split Germans and Czechs of the Dual Empire into raging mobs on a question that to us appears of minor importance ; while Slavs, Croatians, Poles, and Roumanians take violent sides with one or the other. It is humiliating after so many centuries of Christianity to find the primal instincts and antipathies of races so easily aroused. There is no levelling force that can bring harmony into the world short of the loving Christ, in whom there is neither Greek nor barbarian, and neither bond nor free, but all are brethren. The power that broke down the "middle wall of partition" between Jew and Gentile in the early Church, and of "twain made one new man," can alone solve the deep-rooted dislike felt by men of various nationalities against one another. Would that this Divine force had as much might as it has right in the affairs of man !

The Belgian troubles on the Congo, in which the native Belgian troops have mutinied and many lives have been lost, is clearly due to the treatment these natives have received at the hands of their officers. The leader in the insurrection told a Roman Catholic missionary who has sent home an account of the disaster, "We have killed the Belgians, who called us animals, and slaughtered our chiefs and brothers like goats." Other leaders, we are informed by the same witness, gave out the watchword "Mutiny," "in order to escape from the god of the Dervishes, and the bludgeon and rope of the Belgians, and to take revenge for their countrymen who have been flogged, and hanged, and shot for years." As these charges seem to be substantially true, we cannot wonder that the tyranny of the white man has brought about such a Nemesis. Behind the "civilising" work of Christian nations there stalks too often the blood-stained foot of a brutal oppression, and a pitiless cruelty. Europe has a sad account to pay in Africa.

In these days when so much is made of the opening of new markets for British goods, it is well to listen to one who can tell us how markets are destroyed. Captain Lugard, who has special knowledge of his subject, reminds us, as against those who think that drink is doing little or no harm in Africa, that African administrators, missionaries, and travellers, with few exceptions, all condemn it. Even were the demoralisation of the natives a chimera, he would still stigmatise the liquor traffic as a bar to civilisation and progress in Africa, a short-sighted and perilous commercial venture, and as destructive of that legitimate expansion of trade and creation of new markets which is the ostensible reason of our presence in Africa.

The ideal (he says) which all who think as I do wish to achieve is the total abolition of the spirit traffic in Africa.

And so far as South Africa is concerned, he thinks it perfectly feasible, by putting the existing law into operation. It is time commercial men came to see that the greatest enemy of all trade, home and foreign, is drink.

South African settlers have received rather rough treatment in newspapers and books, being often described as cruel to the natives, immoral in their habits, and avaricious in their aims. It is refreshing to find so keen and impartial an observer as Mr. Bryce, in his new book on South Africa, paying a hearty tribute to the character of the average white population of Rhodesia, describing them as, on the whole, industrious, cheery, persevering, thoughtful, and possessing other qualities that go to the founding of a true nation. What is wanted, to turn this vigorous young life into the highest channels, is a better provision for religious worship and education. Several societies are at work, and they are being heartily welcomed by the inhabitants of the growing towns. There is no nobler opening for those who can help than to provide for the spiritual needs of these towns of the future in South Africa.

It is a pleasure to observe the testimonies of literary men to the worth of Christianity and of missionary work among heathen peoples. To Stevenson, Becke, and others, who have spoken recently, must be added Julian Hawthorne, who has been visiting the famine-stricken districts of India. He has been so impressed with the degradation and misery connected with heathen worship that he says, "Visiting India makes one value Christianity." He has a high opinion of missionaries and their work, and gives a striking account of one of them and of his wife :—

The husband worked with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a child's, and innocent as a child, yet wise and steadfast in all that touched her work, laboured as untiringly and unselfishly as her husband.

And the equals of these devoted labourers, we believe, are to be found all over the mission field.

A great deal of uneasiness has recently been created in many minds by articles and speeches in favour of strengthening the Army, for it has been thought that everything was tending towards conscription, or some form of enforced military service. Against such a system we should unhesitatingly raise our protest, as a thing calculated to sap and destroy all that is best and most hopeful among us. The testimony from the Continent, as to the demoralising effects of army training there, is too serious to be set aside. However, we are being earnestly assured by some of the foremost members of the Government that they have no intention of rivalling in the British Army the enormous hosts that are brought together in Continental forces, nor of altering the system by which the Army is raised, nor of imitating the policy of conscription or compulsion. All this is so far good. Nevertheless it must not be forgotten that Governments have great facility in finding justification for an absolute change in policy and method in "necessity," of which they make themselves the sole judges.

AN INDIAN SURVEY.

Devotees of East and West.

By Miss Lucy E. Guinness.

BEHOLD the holiest place in all Bombay. This beautiful "tank," down to whose clear waters flights of wide shelving steps lead, and where bathers and little children play among reflections of the cloudless skies and picturesque masonry, is to the minds of millions a sanctuary, a shrine. Round it a group of little temples rises among odd buildings, priests' houses, pilgrims' lodgings, native homes. From time immemorial Walkeshwar has been a sacred spot. One thinks how many pilgrims have tramped through weary journeys to reach these shining waters, how many anxious, clouded lives have been strained to the utmost to seek what here they seek, but never find!

Four or five of the weirdest *fakirs*, covered with filth and ashes, sit at one end in the hot sun, looking almost more like beasts than men. We can scarcely believe our eyes as we catch sight of them—the first *fakirs* we have ever seen—sitting there almost naked on the rough ground, surrounded by the various little pots and odds and ends they employ for life and worship. One or two are smoking a powerful drug which partly stupefies them. One talks to us by translation; and another—the most hideous of them all, an animal-looking creature, with masses of matted hair full of dust and ashes, who seems half insane—makes us a great oration all in his unknown tongue. Louder and louder he talks away, preaching at last at the top of his voice to the little crowd around us, and pausing now and then amid his eloquence to blow shrill blasts on a cow's horn by his side.

"What does he do that for?" we ask our boy.

"Whenever the holy man is hungry he blows his horn, mem Sahib. The people come out then and bring him food."

What must the faith be whose ideal is before us?

Standing here bewildered in the sunshine, trying to realise that it is not a dream—that to these men, our brothers, this filth, this degradation, this naked idleness, is the embodiment of sanctity—our hearts go out to India, the first glimpse of whose greatest faith meets us in such a form. This is Hinduism, hoary Hinduism, three thousand years old, and ruling to-day more than 200 million Hindus. And the spectacle before us is the outcome of her teachings!

This is the highest thing that you can do. Existence is an evil; emancipation from it in this life and in countless future lives is your one hope. Detach yourself from earth—go without clothes; have no home, no friends, no people; do no work; take no interest in anything at all; enjoy nothing, feel nothing, hope for nothing. Detach yourself—to do this, suffer pain; sleep on spikes, starve yourself, or eat carrion and nameless abominations; hold your arms up till they wither and the nails grow through the hand; do anything and everything to get rid of your

SUPREME CURSE, CONSCIOUS EXISTENCE.

It is difficult for us under the influence of Jesus Christ to understand and grasp this Hindu theory. To those who know and follow Him, Christ makes sheer living beautiful, life on earth a privilege, and everlasting life beyond the gift of God to men. But to the Hindu living without Christ—as to many, alas, in our own lands who live without Him—mere existence seems a curse.

This poor soul believes himself burdened with being because he is not good enough not to be. Hence he must accumulate merit, raise himself laboriously by weary years of good works until he can at last escape existence.

"The Hindu devotee," writes Bishop Thoburn,* "flatters himself that he can by his penances of various kinds accumulate merit. The word penance to his mind conveys no idea of repentance, but solely that of a means of acquiring personal merit. In the next place he is possessed with the idea that matter is inherently evil, and that, since his union with a material body is the source of most of his misfortunes, he must make war on the body in order to liberate the soul....no doubt a large number of both sexes choose a life of asceticism because they find it the simplest and easiest way of securing their daily bread...,but many of them show abundant evidence that they are sincere in their purpose, and persist through long lives of severe suffering and privation in faithfully following the course which they have chosen.

At nearly every great fair a number of men will be seen going through the self-inflicted torture of what is called the five-fires. Four fires are kept burning constantly around the devotee, while the sun, which makes the fifth, pours down his burning rays upon the head of the sufferer. Others, for months at a time, never allow themselves to lie down to rest, but permit themselves to be supported in a half-reclining position, or sometimes suspended upon a cushion, with their feet dangling down at a distance from the ground. Some sleep on beds made of broken stone, others on spikes; while others again seek torture for the body by abstaining from sleep altogether, or at least reduce their sleeping hours to the narrowest possible limits.

This nightmare dread of existence is the natural outcome of the transmigration theory—that saddest and most hopeless of all human explanations of life. Did you ever quietly think for one minute what it would mean to believe that everything on the face of the earth was the body of some soul—stocks and stones and trees and rivers, birds, beasts, insects, reptiles, men, mountains, oceans, grains of sand—all alike soul-houses; and that human souls were ceaselessly shifting through countless lives, and must for ever shift, according to their merits or demerits, among these? Think what this faith would mean! Transmigration we call it, and dismiss the idea with a word. But to believe that idea, to think that the souls you love best, and that death has called away, are

PENT UP IN SOME BODY

—that of ajackal, a cow, or a cabbage—perhaps, and will be bound there, feeling, suffering, enjoying if they can, until death smites them again, and once more they change their house and pass into some other form, as coolies, kings, or whatnot, to *believe* that idea, what must it mean?

Think of the burden of it, the endless, restless, weary round, from which there is no escape; the grip of Fate that holds you and drives you on and on; the inexorable sentence, from which is no appeal, consigning you to grovelling reptile life or loathsome being. Who knows? You may be born to-morrow a leper, an idiot, a murderer, anything. Karma, your fate, determines what shall be. And your fate depends entirely on your merits. There is no pity anywhere. There is no forgiveness. Trouble comes to you to-day? Ah, you earned it yesterday, back in your last body. Then you sinned, and you are punished now.

It is so apparently just, this theory. It explains everything—all the crookedness of life, all the strange chances of destiny. It is so hard, so hopeless. Eighty-six million times you will be born and reborn, to suffer, live, and die!

"Let us shorten the eighty-six!" you say.

What more natural? You become a devotee, perhaps even a *fakir*. By so doing you detach yourself. You gradually escape re-incarnation. You stand a faint and far off chance of sooner finding rest—the oblivion of Nirvana: not to be.

Standing in this sunshine, looking down on the spectacle before us, on these scarcely human creatures, in their filthiness and ashes, realise the burden of belief that makes them what they are; and let your heart go out to the 26,000,000 people living in the Bombay Presidency only, in this one strip of country along the western coast of India stretching around us from where we stand in her beautiful capital city. Think of the waiting harvest in this one Presidency. Look on her fields. And look beyond—away across the continent of India, with its 290,000,000 souls. Two hundred and eight millions of them are Hindus, living in the darkness of the faith we have just thought of—208,000,000 still Hindu at this hour, as many as the whole Protestant population of the world, and over 60,000,000 more.

We are looking on the devotees of the Eastern world. Where are the devotees of the West? Thank God, there are many of them toiling round us here in India and scattered in his service in every heathen land, many who are sleeping in Central African graves, many working bravely on at home. Are we among their number?

Had we but one-half the devotion to Jesus Christ that the *fakirs* before us have to their gloomy faith, should we not do more to reach India's waiting millions? Should we not hasten to give Him our time, our means, our strength, ourselves—to suffer daily loss in that devotion, and to sacrifice it may be all that we hold most dear—that we may help to bring to these hearts the knowledge of his love?

* India and Malaysia: Bishop Thoburn. Pp. 124-6. See also Hinduism Past and Present: Dr. Murray Mitchell (*R.T.S.*)

Our Countrymen in India.

The report of the Anglo-Indian Evangelisation Society shows that steady progress has been made in spreading the Gospel among the isolated Europeans scattered throughout India. Rev. I. F. Row, the society's secretary in India, has recently travelled 750 miles, going and returning, to minister to a score of people who are as "sheep without a shepherd," and who thankfully appreciated his flying visit. More labourers are greatly needed for this work. During the past fifteen years Mr. Row has travelled over 300,000 miles in this land, preaching in hundreds of places, large and small, and has again and again visited those who had not since their residence in India been visited before by any minister of the Gospel, and many of these have not been similarly visited since. The spiritual destitution on our great railways in many of the planting districts is simply appalling, and the results most disastrous.

The *Indian Witness* of Calcutta says:—"We should like to see at least fifty well-equipped agents of this society on the wing in India. While something is being done for railway people, the fact is that they are sadly neglected as a whole. Were the religious condition of the Anglo-Indian Railway Community of India investigated, the Christian world would have a painful revelation furnished to it. The progress of mission work among the natives is largely affected by the character of the Anglo-Indians with whom they are in contact."

The *Harvest Field* of South India, says in its issue for November: "In view of *the great need* for evangelistic work of this kind, the sum of £1400 must be regarded as paltry and wholly inadequate for the purposes for which it is intended to be used."

The secretary of this mission is Rev. D. C. Boyd, 3, Queen Margaret-crescent, Glasgow.

Lepers in India.

A most encouraging report of the work of the New Purulia Leper Asylum has been received by the Mission to Lepers, from whose funds it is entirely supported. This asylum was founded some ten years ago by Rev. H. Uffmann, who is still its devoted superintendent. Rev. F. Hahn, who has visited Purulia on behalf of the committee, writes: "The progress made is almost marvellous. Eleven months ago, when I first saw the site for the new asylum, there was no trace of a building, and now one looks, as it were, upon a whole village."

The work is a severe strain on Mr. Uffmann, as, in addition to the completion of the buildings and the erection of a larger and permanent chapel, he has to teach the leprous children and to visit the Home, in which he has some seventy children whose parents are lepers, but who have not themselves developed the disease. He sorely needs some capable assistance, and for this, as well as for the extension and maintenance of the work itself, funds are urgently needed. Mr. J. Jackson, 186, Aldersgate-street, E.C., is hon. sec. for London and district.

Travelling in the East.—Messrs. Thos. Cook and Son have published their programme of arrangements for winter tours in Palestine and Egypt for the coming season. The booklet is illustrated with photographs and maps, and contains details of personally conducted and independent tours to Lower Egypt, the Nile, Palestine, Turkey, Greece, &c. "Miscellaneous Notes for Eastern Travellers" are also included, which should prove useful for those who intend travelling in the East.

FROM OTHER LANDS.

Touring in North China.

In a letter from Chi-Chou, Tientsin, Mr. Arthur D. Peill describes medical work among the Chinese. He says:—"It is hard to get the people to believe that we are working out of love to Christ and to them; they think we must have been banished from our own country, or be in some way serving our own ends. But when they get to realise the true state of things can you wonder that the object-lesson impresses them more than preaching regarding the truths and reality of Christianity?

"There is preaching every day in the wards of the hospital, also in the waiting-room where the out-patients gather. I have been very fully occupied, and have not entered upon particulars of the cases. The other evening an old Christian was brought in from a neighbouring village in a comical condition. He had been to a meeting there, and while singing rather vigorously had dislocated his jaw! We soon put him right, and he went back with a light heart. The deep-rooted prejudice of the people occasions much difficulty in treating their ailments. Chinese plaster is preferred to skilful medication, and often the case is

WELL-NIGH HOPELESS

when it is brought to the Mission Hospital. A lad whom I attended with care was withheld from complete treatment by 'the old folks at home,' who utterly distrust us. He was an only son, and had had his head shaven in order that evil spirits might not be able to carry him off by his pigtail! This, I am told, is often done in the case of only sons; 'carrying off,' of course, is only another term for dying. It needs a lot of patience to bear with some of the doings of the Chinese, but it is wonderful how much good may be done in spite of all hindrances.

"There is a woman who has been coming pretty regularly to Sunday service, though she knew she would get a severe beating on returning home. One day Mr. Rees was going home from Chi-Chou city, when he quite unexpectedly met with an elderly Christian lady going along in her donkey cart, with books under her arm. When questioned, she said that she was only going to a neighbouring village to

TELL THE WOMEN ABOUT JESUS.

This was an act quite voluntary on her part, and all unknown to us but for the chance meeting.

"I must mention my journey to Tientsin and Yen-San. We left here on Monday, and were blown gaily down the river. Early the next morning, having arrived at an out-station near the river bank, Mr. Rees and I visited the village. We had a most enthusiastic welcome. Continuing our journey for several days, we were sometimes towed, at other times rowed. We passed stretches of country that have been under water ever since the last big floods. When at length we reached Tientsin, we had a delightful reception from many friends. I went to Yen-San with Mr. Murray down the Grand Canal. It is an old and half-populated city, with an air of dilapidation; and it is much used as a quiet retiring place for old scholars, teachers, etc. It dates its decay from the great floods, famine, and rebellion of twenty years or so ago. At present makeshift cottages are used for the work; and there is a small dispensary where Miss Kerr saw about 7000 patients last year. I stayed about ten days, and attended to many cases of sickness. Then I went on, *viâ* an out-station, to the Methodist New Connexion Mission at Chu-Chia, where there is a fine hospital and medical work in charge of Dr. F. W. Marshall. Having passed a happy week, I paid a visit to P'ang Chuang, where Dr. Peck, of the American Board, has been labouring for about fifteen years. Having

MANY INGENIOUS CONTRIVANCES

of his own, Dr. Peck was able to render me great help as a new-comer. The work under his charge is simply enormous, the total number of visits paid by patients last year being over twenty thousand. Yet the doctor finds time to sink artesian wells, make underground rain-water cisterns (for the water of the district is injuriously saline). He has a great reputation among the Chinese, as will be inferred from the fact that a man once came to him from Hunan province, passing a dozen mission hospitals on the way. Other missionaries at P'ang Chuang are Dr. Arthur Smith and Dr. Porter.

"I returned home after an absence of six or seven weeks. I found a crowd of patients waiting for me, and was very heartily welcomed. I have been very happy during my first months in China, and have had good health nearly all along."

In the Heart of Brazil.

The heart of the South American Continent is occupied by the Brazilian States of Amazonas, Mato Grosso, and Goyaz. The last-named is probably the least known of the three on account of its isolated position. It is entered by the Tocantins River, which empties into the Amazon not far from its mouth. The State is nearly two-and-a-half times as large as the combined area of Great Britain and Ireland, but its white population is very small, being chiefly centred in the southernmost portion of the state, around the capital, also named Goyaz.

What the number of the Indian population is no one can tell with any degree of certainty; it may, however, be approximately estimated, because Amazonas, Mato Grosso, and Goyaz together are credited with from half a million to a million of pure Indians. As Mato Grosso is for the most part uninhabited, its dry table-lands not being able to sustain either herds or game, it follows that the Indians must, for the most part, live in either Amazonas or Goyaz, and we shall therefore be within reasonable limits, after cutting down the census figures one-half, if we say that Amazonas has at least a quarter of a million, Mato Grosso a hundred thousand, and Goyaz not less than 150,000 Indians of unmixed blood. By way of comparison, it may be stated that the total Indian population of the United States and British North America is 278,746.

The Indian tribes of Goyaz belong mostly to the Ges or Crens nation, which have the distinction of furnishing the ugliest as well as the handsomest specimens of the indigenous race. How to account for the physical differences of various tribes, belonging to the same stock, is a difficult problem. It is, however, not at all unlikely that the hideousness of some, like the Botocudos, is the result of wilful mutilation and

ARTIFICIAL DISFIGUREMENT,

coupled perhaps with greater moral depravity than exists among other tribes. In their habits, too, the various tribes differ very materially; while the Chavantés, for instance, are known as a very fierce and warlike people, their right cousins, the Cherentés, speaking the same idiom, are far more tractable and inclined to a settled mode of life.

The last-named tribe, living in the eastern district of the central part of this State, comprises about 4500 male members, and is blessed in having for its leader a wise and patriotic chief, who loves his people and wishes to improve their condition and to raise them out of barbarism to a state of civilisation. With that aim in view, the chief, whose name is Sepé, undertook a journey to Rio Janeiro in order to solicit Government aid for the education of his people. When we recollect that Sepé, not knowing that he could reach Rio Janeiro by way of the river to Pará and thence by steamer to the capital, undertook to travel the 1600 miles overland, partly by canoe and partly on horseback, through dense wildernesses and trackless forests, we must certainly admire the spirit and enterprise of the man.

Arriving at his destination, after a journey occupying the entire summer, he found that his trip had been made in vain, as the Government was unable or unwilling to grant his request. The work of educating the Indians has heretofore been generally entrusted to Italian Capuchin friars, who are mostly ignorant, generally lazy, and often immoral. The results of their labours have been so unsatisfactory to the Government that they are unwilling to spend any more money in that direction. Baulked in his way, but not at all

UNDAUNTED IN HIS SPIRIT,

the chief set about to find other means to accomplish his purpose. In some way or another he heard of a Protestant school, located in San Paulo, in the adjoining State, and thither he went to plead the cause of his people. Can we doubt that he was led by the invisible hand of Providence?

Dr. Horace M. Lane, the president of the Protestant College, had for a long time been interested in the Indians, and he cordially received his dusky visitor and listened to his story. He bade him stay at his house. Now comes the strangest part of the story. That same night the American mail brought to Dr. Lane a letter from a medical student at Baltimore, in which the writer, who had been for fourteen years a secretary of the Young Men's Christian Association, and who was then preparing for foreign missionary work, asked for information about the Indian people of Brazil and the possibility of reaching them with the Gospel. Dr. Lane could not fail to see the hand of God in this strange combination of circumstances, and he wrote at once to his interrogator, asking him to undertake the mission to the Cherentés.

However, Mr. George R. Witte, who had sent the letter to Dr. Lane, had only just begun his medical studies, and had no intention of entering at once on the work. He went, however, to see a friend, Dr. James A. Graham, who, like himself, belonged to the

STUDENT VOLUNTEER UNION,

and asked him if he would undertake the mission. Receiving an affirmative reply, Mr. Witte set about to interest first the Presbyterian Board, and afterwards several other missionary agencies, in the Cherenté people. Owing to financial embarrassments none of the American societies seemed able to open up this new field, and finally Dr. Graham left regretfully for his home in Scotland, where he is now in charge of a mission church among the miners at Cowdenbeath, in Fifeshire.

The cause of the chief Sepé and his people looked hopeless indeed; but the burden having once been laid on his heart, Mr. Witte could not rid his mind of their need, and he finally resolved to venture, believing that since the call was of God every obstacle would, at length, be cleared out of the way. Friends in England advised Mr. Witte to spend the winter in Lisbon, in order to study Portuguese, and he is now there for that purpose. In February he expects to resume his journey to Pará and up the Tocantins as far as vessels can navigate. Dr. Lane has arranged that an Indian party shall meet him in Caméta and carry him up the river to his destination. Mr. Witte is still in hopes that the means will be provided, so that Dr. Graham may accompany him.

Before leaving America Mr. Witte connected himself with the South American Evangelical Mission, having its headquarters in Toronto. As this society is young, and has but limited means, Mr. Witte still finds himself without a suitable outfit for the inland journey and residence in the tropical forests. Donations in aid of this may be sent to Mr. William R. Ronald, 24, Mulgrave-street, Liverpool, or to Rev. R. Stewart, agent of the Bible Society at Lisbon, Portugal, whose address is 32, Rua das Janellas Verdes. Any such donations should be marked for Mr. Witte.

The Nestorian Syrians.

Mr. E. MAYFIELD, of Walton-on-the-Hill, Epsom, writes:—

Various statements have been published concerning the "conversion" of the whole Syrian nation to the Russian Church. Mr. Coan, of the American Mission at Urumiah, who possesses an intimate knowledge of the people and the country, writes from Urumiah, Persia, on October 9, 1897:—

"You will be interested to hear that after the Russian priests had met with great success in a portion of the plain visited by them, they stirred up so much feeling on the part of the Moslems, and were so unable to fulfil all the wonderful promises made about them, that they had to stop their work, and have not been doing anything now for three months. In fact, the mission seems so far to have been a grand failure. On August 16 appeared in a daily paper a most ridiculous statement to the effect that the whole nation, numbering 400,000, had gone over to the Greek Church, and that the Russian and English Missions had been in conflict with each other. Mr. Athelstan Riley, in his answer on the 20th, was equally wide of the mark in stating that no conflict had arisen or was likely to arise between the two missions, and that the number who had gone over include nearly all the Presbyterian converts and many Roman Catholic adherents.

"Now, the whole number who have given their names as candidates for the Greek Church is only about ten thousand, which included every one of the Catholic adherents—except the priests—in the districts visited, all of the old Nestorian Church, and about 200 of the Presbyterian adherents. This still leaves over three thousand Presbyterian adherents."

Notes from Canada.

By Mr. R. COPE MORGAN.

MR. MOODY has been holding meetings in the North-West States with great success.

His train was boarded, when some miles out of Winnipeg, by Rev. Mr. Pitblado, Presbyterian minister, and Mr. Martin, president of the Y.M.C.A. On reaching the city he was met by a deputation of gentlemen, in the midst of whom was a man who said he had heard him preach on a tombstone at Sheffield twenty years ago. He is often accosted thus by former hearers and converts.

Winnipeg has about 40,000 inhabitants; fifteen years ago it had only 7000. It has some splendid buildings, prominent among which is the court-house, with a library of several thousand volumes, a Presbyterian and a Wesleyan college; and the principal denominations are represented by many fine churches. All the ministers, with perhaps one High Church exception, occupied their seats on Mr. Moody's platform, together with the very efficient choir, whose rendering of the tunes was surprisingly good after only one day's previous practice led by Mr. Burke.

These short evangelistic visits afford little time for personal dealing. But it seems to me that more is accomplished by the full, clear, earnest, sympathetic preaching to the multitude than could be done by speaking to a comparatively few individuals. If the ministers and members of churches are encouraged to renewed devotedness and desire for the conversion of others, as in very many cases they undoubtedly are, they will find out anxious and stricken souls, and influence others who may have still remained hardened or careless. The brief visits to Winnipeg and Brandon, in Canada, and to Grand Forks, Fargo, Minneapolis, and St. Paul, in the States, will, I feel satisfied, prove a lasting benefit to those places and to neighbouring localities, whence many came from distances of two to three hundred miles to hear the evangelist. He has lost none of his power to make men weep, or to make men tremble who never weep. His closing recollection, on Sabbath afternoon, of an event which happened in his early days, brought almost every man in the audience to tears. I would advise people to attend the earliest meeting of such a series; many intend to go before they are over, but then the crowds become greater, and hundreds are disappointed.

DR. BARNARDO'S CANADIAN HOME.

We took the opportunity of being in Winnipeg to go 230 miles to Russell, where Dr. Barnardo has his distributing home. Here I found a relative, who went out three years ago, and whose experiences have been such that I should not have been surprised had he expressed a burning desire to return. But far from this. His wife had never enjoyed such good health, and he would not think of returning to the old life under any circumstances. And this was by no means an isolated case. Here we met with the first snow. The air was keen and cold, but so delightfully rare and elastic that it is a pleasure to breathe.

We were kindly entertained by Mrs. Struther, in the absence of her husband, the general superintendent of Dr. Barnardo's Canadian Home. We were driven by Mr. Blythe, the farm manager, for several hours round the neighbourhood, so that we were able to compare the general appearance of the 8000 acres, partly a grant from the Government, partly acquired by purchase, with the surrounding country. This tract of twelve and a-half square miles seemed a very choice property, and doubtless in years to come it will become very valuable.

On our return we went over the farm-buildings, where were 250 horned cattle, 150 sheep, 37 horses, 115 pigs. These latter justified the remark of a visitor who had heard of clean pigs but never saw them before. They had dry straw for bedding, like horses, and seemed not less happy than the unmentionable creature which returns to her wallowing in the mire.

On the following morning we went over the Home, which was not built under the Doctor's eye, and is not a conspicuous success. Two boys were lying ill, one of whom was sinking in consumption, the other just past the crisis of typhoid fever. The books containing records of the boys' history, were as thorough as all else that the doctor does.

Some few of them have already bought sections and homesteads on the land, and it may be expected that the locality will by-and-by be tenanted by a population of young Englishmen, emigrated through Dr. Barnardo's splendid agency.

A CHANCE CONVERSATION.

Passing through a fine tract of country in Manitoba, I fell into conversation with a business man from Toronto. Miles of splendid land lay on both sides of the railway, not one acre in ten of which had been broken by the plough. My companion was full of the possibilities of this fine province, and wondered why it should be so slowly taken up. Young men of ability, energy, and industry would in ten years make a competency.

But uppermost in his mind was the conviction that the great need of the time is the more equal distribution of wealth. He would have a law that no man should possess more than 200,000 dollars. The tendency of wealth to accumulate in few hands appeared to him full of fateful consequences. I replied with something like the old platitude that men cannot be made right by Act of Parliament. "No," he said, "but Government ought to be capable of preventing the strong and clever from aggrandising themselves without limit, and consigning the many to their hard struggle for a living."

"But the tyranny of the people," I said, "is as hard as any other."

"Yes," he replied; "perhaps the only hope is in the Second Coming. It may be we are near the end, as the Bible seems to show."

"It is surprising," I said, "how many are thinking of the coming King compared with forty years ago. Then it was ridiculed or denounced, now it is a common belief."

Then, returning to the present state of things, my friend said: "We want some way of breaking up and of preventing these 'combines,' by which a few men get everything into their own hands, and force prices up and down as they please. If not, there will be trouble inside of twenty years. Will it be a revolution? People will not always be content to shiver in the cold while the few roll in luxury, which is a curse to them and to their children.

"There never can be equality. If all were equal to-day there would be startling inequalities to-morrow. But while the daily discoveries and inventions are putting undreamed-of powers in the hands of science and capital, men must learn that these advantages are given not merely for their own aggrandisement but for the good of all. Alexander wept because there were no more worlds to conquer. Now men commit suicide because they have made so many millions that they know not what to do with themselves; they have no more an object to live for."

THE Y.M.C.A. AT WINNIPEG.

There are few cities where the Y.M.C.A is a greater boon to English emigrants than Winnipeg; and this will be the case more and more as the Canadian North-West develops, and as Winnipeg grows, as it is doing, into a large and important city. The Association is carrying on a good and steady work in insufficient premises. A lot worth 10,000 dollars has been purchased, on which 3,500 dollars are still due. And 22,000 dollars have been subscribed for a building to cost 50,000. At the annual meeting in January, among other votes of thanks was one to the ladies who had generously furnished the present rooms, and provided 1000 dollars for furnishing the new building. Two members have taken up the work of the Y.M.C.A. as their life career—one in Boston and the other in Worcester.

IN REPLY TO "THE MIND OF THE MASTER."

I have before me a lecture by the Rev. Dr. King, Principal of Manitoba College (Presbyterian) at Winnipeg, which utters no uncertain sound. Its title is "The Purely Ethical Gospel Examined." I quote a brief passage which indicates the views of Principal King, and makes us thankful for the maintenance of Gospel truth by one in so influential a position:—

It is difficult, if not indeed impossible, to reconcile its doctrine of the universal Fatherhood of God, and the correlative doctrine, the common-sonship of the race, with the Saviour's use of the terms, Father and Son. For myself, I do not find a single passage in which one can claim with any degree of certainty that Christ makes use of the term Father except when speaking either to disciples or of them; or, to put the point more definitely, I do not find one in which, addressing men not disciples, He says "your Father," or speaking of them He says "their Father," and yet on the supposition of the universal Fatherhood of God, how pertinent, how appropriate, it would have been to do so. In point of fact, the preachers who take this view of the Fatherhood constantly use this language in addressing men avowedly unconverted, and most naturally. On the other hand we do find Christ, in addressing the unbelieving Jews, saying in explicit terms, "If God were your Father you would love Me."

The correlative doctrine of the common sonship of the race is in still more obvious conflict with the teaching of the Gospels on the subject, especially with the words, "As many as received Him to them gave He the right (R.V.) to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is true, these are not the words of Christ, but they are the words of John, not to say of the Holy Spirit speaking by him. They embody the view of sonship taken by the disciple who lay on Jesus' breast, and who, even apart from special inspiration, may well be supposed to have understood his Master's mind; and, according to that view, it is a sonship of believers, of those "who are born"..."of God." After all, how little does any other, any common sonship signify, except, indeed, as carrying with it the possibility of this highest one? A sonship that should be common to the unregenerate and the regenerate, to the sinner and the saint, to the wicked seducer and his innocent victim, how little would it mean to those possessing it! This could not possibly be the sonship, the contemplation of which led the apostle in a kind of ecstasy to exclaim, "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God!"

Our Soldiers in Cairo.

DURING the last two years the Cameron Highlanders have been stationed in Buena Vista Barracks, Gibraltar, and a good many of the men of this regiment have been led to the Lord, while large numbers, though not decided, have led us to hope they were anxious by their regular attendance at our Gospel meeting held every night.

Early in July the Lord seemed to lay on my mind the need of a worker going to Cairo with them, and at Keswick I learned that Miss Logan had closed the Soldiers' Home and returned to this country, also that a number of Christians in Cairo were praying that workers might be sent out to labour among the troops. After much prayer and waiting on God for definite leading, I had the joy of seeing Mr. J. Stewart, of our Gibraltar and South Spanish Mission, embark for Cairo.

He writes from Alexandria: "The *Simla* was well filled up, for besides the Camerons there were Argyle and Sutherland Highlanders, Staffords, and Artillery, all going to India. Nearly every day a few of us gather for Bible reading, prayer, and inquiry, while the unsaved were crowding round us. Many were evidently interested, others decidedly anxious, and a few were led to immediate decision for Christ.

"The last night we were on board, a few of us were sitting talking of the things concerning the Kingdom; others were sauntering up and down, quite a crowd leaning over the deck rail. Two or more Christians come up leading a comrade who is anxious, and they want someone to speak to him. After a short conversation, he decides for Christ. Just then a shout goes up from those who are gambling; but it makes our hearts glad to know that at the same moment there is joy in the presence of God over a repentant soul."

After a few days' stay in the Soldiers' Institute, Alexandria, where Mr. and Mrs. Lawrence showed him no little kindness, Mr. Stewart went with the Camerons to Cairo. He writes: "There is much fashion and gaiety all round, and fearful wickedness; you would know something of it during your visit here. The first night S. and F. and the others were out of barracks some of the Christian men took them into a café where drink is sold, to have supper. It is impossible to get any refreshment without going into these houses where drink is sold. I was made sad last night by seeing two kilted laddies reeling along the streets drunk. These things make me think it may be the Lord's will we should have a home. There is no soldiers' home in Cairo. To get even a small house in a good locality would cost about £6 a month, but it is clear a home is needed. This means trouble and expenses and more workers."

I am waiting upon God to know what He would have us do. There are many thousands of soldiers in Cairo, and nowhere they can call their own, where they can spend a quiet hour, bring an unsaved comrade, or get refreshment. There are also many drinking houses and Greek cafés kept by unprincipled men and women, but no shelter from the storm and temptation which ever lie in the path of a soldier.

Will anyone help us to open a home in Cairo as a haven of refuge from the fearful wickedness?

(MRS.) ALICE TODD OSBORNE,
Hon. Treasurer and Secretary
Gibraltar and South Spanish Mission.

Ruylands, Newton Mearns, by Glasgow.

Missionary Heroes.

FORTY years ago Du Chaillu, of gorilla and African travel fame, opened those far-seeing eyes of his in wonder, as he noted two new marvels in West Africa. He had pressed into the interior from Corisco Bay, and found himself in the very heart of the Fan people, the tribe of Bantu Africans, to whom belongs the future of Equatorial West Africa. He wrote:—

The Fans have left the impression on me of being the most promising people in all Western Africa...They seem to have more of that kind of stamina which enables a rude people to receive a strange civilisation than any other tribe I know of in Africa." The other sight at which, in this locality, Du Chaillu marvelled was a young, single-handed missionary (Adams, of the American Board), who had essayed the task of winning these Fans to Christ. For a year this solitary, devoted, young missionary worked; then God sowed his body in that African soil, as seed for future harvestings of grace.

* * *

A sweet-faced full-eyed child is alone with God in a town in New York State. Her twelve-year-old heart burns to help the great missionary cause, and she asks what *she* can do, she so young, so poor? Suddenly her great eyes gleam with an intelligent light; a purpose has been put into her heart which she sets about fulfilling at once. She collects shavings at the workshops, sells them to her friends for fire-lighting and other purposes, until she is in time the glad possessor of three dollars (twelve shillings), and with a heart brimming with love she hands the silver over to the beloved missionary work.

* * *

On the West Coast of Africa two young missionaries—one male and one female—stand with clasped hands, exchanging vows of love pure as earth has ever known. His is a wondrous face, filled with a rare light of grace and intelligence—a student, a scholar. The dark eyes which *she* lifts to his are full of a holy zeal—the zeal of a deeper intelligence, a wider interest than that which filled her sweet, tender, childish face when, with her shaving-gathered dollars, she sought to extend the missionary cause. She is a missionary herself now, and the scholarly student before her pleads with her to unite her life with his, that together they may work among the heathen Africans for the Lord whom they love. A moment's silence, and she tells him she will link her life to his, if only he will push away from the coast town where they then are, and where there are several workers, and go to the people in the interior, to whom no ambassador for Christ has gone. God gave this Christ-honouring couple the happiest of holy unions, and among the Fans, where the godly Adams laid down his young life twenty-five years before, they began their labours for God.

* *

On a day early in the history of the station the student-missionary (Rev. A. W. Marling) was absent from home. The people of a neighbouring town, having a feud with those of the town in which the mission-house stood, tried to seize a boy belonging to the mission, to kill and eat him. But there were two to be reckoned with in this matter, whom the would-be murderers had failed fully to estimate in their plans—these were the God of the mission and the brave missionary's wife. From morning till evening this heroic woman clung to God with her soul, and to the frightened boy with her heaven-strengthened hands. The savages sought to steal a march upon her from every quarter, that they might wrest their proposed victim from her clasp, but God held the dusky fiends back from lifting a finger against her—and the boy was saved.

* * *

And this is the life-end of the student-missionary hero! For sixteen years he has battled and laboured, and now the fiery fingers of the fever-fiend grip him, and, exhausted and dying, he lies back upon his bed watching the door of his room. His heroic wife, bearing in her arms their youngest child, two years old, enters, and with a tender word lays the babe by his side. The little one has been sick for days, and has not seen "pa-pa," and now, without a word, but in a very ecstasy of speechless delight, she nestles in his arms, and presses her little hot lips to his cheek. Only a few hours, and then alone, with a bursting, bleeding heart, Mrs. Marling lays her martyr husband's clay to rest "until He come."

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Now there is not another soul upon earth, in connection with that Missionary Board, except that heroic missionary-widow, who has a perfect knowledge of the language of that Fan people. Her five sweet children (all girls) are in England (the baby, two and a-half years, is with her, the others are at school), and she yearns to go back to her beloved work and people in Africa. But she wants to see the translated work of her beloved husband, who first reduced the tongue to a language (through the press first, for the Fan have nothing but a small catechism, Genesis, Matthew, and ten hymns, in the way of printed literature). Five centres of missionary effort among the Bantu could use the proposed new books. There is a hymn-book and almost the whole of Foster's Bible Story translated, but all stands still (while heathen souls die in darkness daily) for lack of means. These missionaries belong to that noble band of American Presbyterians who have watered so many soils with their blood. But the Missionary Board is simply crushed with a debt of $86,300. We have many kindred cases, doubtless, in connection with our English Missionary Boards; but such things are lifted out of sect, out of nation even, and become opportunities for the whole Church of God.

SYDNEY WATSON.

Work in Italian Prisons.

VERY interesting accounts, with good news, have reached me from various sources of the work of circulating the Word of God in the prisons of Italy. "How can we know," we asked an official in Milan Prison, "that these books may not be taken from the men by the chaplain?" "Well, the priest may induce the man to give him the book by telling him that it is a bad book, but if you put a number of these large Testaments into the library, then they are our property, they are entered in the catalogues, and any prisoner may apply for them and receive one."

We accordingly put 200 Testaments into the library, and they were catalogued. This was also done in other cities. Rev. Giuseppe Silva, who was of much help to me when in Italy this year, of the Evangelical Church of Italy, has just called upon me and told me the following:—A few months ago in a certain city a literary gentleman was imprisoned for writing articles of an ultra-Radical type. He was sentenced to a few months' imprisonment, and whilst in prison he saw catalogued a number of New Testaments. Anxious to read the book he applied to the chaplain for a copy, but was put off with some excuse. The prisoner then demanded the Book, but the priest at last absolutely refused to let him have one. On his release he went direct to a member of Parliament in Rome, and told his story.

"Can you prove this?" asked the gentleman.

"Certainly." And he did.

In a very short time a governmental order was issued to all the prisons of Italy to the effect that "Any prisoner has a right to ask for any of the books in the catalogue, and if the chaplain refuses to give them, then the pay or salary of such chaplain shall be stopped."

This is good news, and we should return thanks to God; but better news than this may be expected. The Director-General of the Prisons of Italy is a very liberal-minded man. He married an English lady. I have known him for over sixteen years; he has always been most kind to me in my work among the prisoners of Italy. He has formed the idea of printing a prison periodical, which will be distributed among the criminals throughout Italy—65,000 in all (Protestant Norway has only about 400 prisoners). He is desirous of getting before the prisoners good reading-matter from his friends—papers and books having a high moral tone. He says, "I know England and her ways, and I want to do some good among our poor prisoners." He also sends his compliments, and recommends his work to me.

Miss Carruthers, of Pisa, is in correspondence with him, and will possibly translate some small English books for him if he needs it, or possibly his wife will do it. My own "Prison Stories" (*Stirling Tract Depôt*) will very likely be thus utilised; and I am also sending him the pathetic poem "The Convict's Song." Will the readers of THE CHRISTIAN remember Italy and her prisons? At one large prison near Rome, which in one corridor, or large room, contained 350 men in chains for life, besides 750 men for long sentences, a priest-ridden official said to me, "If you leave any of your books here *we will burn them.*"

God willing, we hope to see that prison of Civita Vecchia open to the Gospel. I have succeeded since my visit to Italy to send a number of Testaments into the old prison of Nisida, near Naples. There is much needing to be done in the prison world before the command is obeyed: "Go ye into all the world and preach the Gospel to every creature." Any help to do this will be gratefully received.

CHAS. COOK.

6, *Frithville-gardens, London, W.*

Soldiers' Institute, Gibraltar.

THE report shows that owing to the increasing number of bluejackets using this place, the title has been modified to Soldiers' and Sailors' Institute. The salvation of souls is, it is stated, the first object, and towards this end various efforts—as Bible-classes, Gospel meetings, barrack and hospital visiting are directed. A good work is also carried on among the children in the way of Band of Hope, Ministering League, and so on.

It also appears Gibraltar is a very bad place for lodgings, and when the fleet are in hundreds of men require beds for the night. We have done what we could to meet this need by purchasing a large quantity of bedding and a number of bed-chairs. During the year about 1500 beds have been let.

These efforts have met with a measure of success. The workers are often receiving letters from men who have left the Rock for other stations, testifying to the profitable times spent at the Institute. One man on the Reserve writes:—"I do miss the dear old place, and all the dear faces. I fancy I can see you all at times as you are sitting at the tea-table after the Bible-class. Many a day since I left the Rock have I longed to get back again. Those were happy days. There isn't anything like that here, but I mean, and I will with God's help be true to Him." A Corporal writes:—"I have been pleased to hear from time to time that you are getting on well. I should dearly like to be with you again. I miss the meetings as much as ever." A Gunner writes:—"One great cause I have to remember the good old Institute for is that it was there I learned to know the saving and keeping power of our Lord Jesus Christ. I found it a blessing in many other ways; the reading-room, where I have spent many a comfortable hour; its refreshments, too, were good and cheap."

Communications as to this work may be sent to the treasurer, Col. H. S. Clarke, Essendene, Wimbledon.

Evangelisation of Asia Minor.

FRIENDS and supporters of the Bible Lands Missions' Aid Society have issued a call for renewed interest in the work of evangelisation in Turkey. They say:—"God has not suffered the Armenian race to be destroyed. Accounted as sheep for the slaughter, multitudes have been faithful unto death rather than deny the name of Christ. The gifts of British Christians, joined with those of America and of Europe, have saved the Armenians from extermination. Since the cessation of the massacres the poor sufferers have turned towards God with chastened heart. In all quarters of Asia Minor the signs of spiritual revival are appearing.

"There are yet in the land hundreds of pastors and teachers loyal to Christ, and craving to labour for Him. They have suffered impoverishment, and many the loss of all; their congregations and scholars are unutterably poorer than they were two years ago. These faithful men and women are eager to spread the Gospel amongst their own people, but they need such help as British Christians can give. For the evangelisation of Turkey two methods are available:—(1) Gather in the orphans and fatherless waifs of the Armenians, feed and clothe, teach and train them for Christ. (2) The native pastors, teachers, and Bible-women are the other agency. Some 600 remain, and the colleges in full work are training more. It is to these agencies, under God, we must look for evangelisation.

"The British people have sent relief in tens of thousands of pounds to the persecuted Armenians: can British Christians pass by their spiritual needs? It is our conviction that the Bible Lands Missions' Aid Society, founded 1854 by members of the Evangelical Alliance, is the best channel for contributions to the evangelisation of Turkey, and we heartily commend it to all our fellow-Christians."

The appeal is signed by representatives of various Churches and denominations. The secretary of the society is Rev. W. A. Essery, Alliance House, 7, Adam-street, Strand, W.C.

OUR DAILY HOMILY.

SUNDAY, December 12.

"*By his strength he had power with God.*"—Hos. xii. 3.

HIS strength lay in his weakness. As long as he seemed strong, and was able to oppose force to force, he failed of the highest blessing; but when the sinew of his thigh shrivelled beneath the angel's touch, and was out of joint, when he was in imminent danger of falling helplessly to the ground, he prevailed, and received the name of Israel the Prince.

The eloquence of tears.—"He wept." There is no record of these tears in Genesis, but we can well understand that they flowed freely. The entire results of Jacob's life, wife, children, and fortune were at stake. With one fell sweep, Esau on the morrow might reduce him to the loneliness with which he had passed over Jordan years before. God is touched by tears. He puts them in his bottle. He hears the voice of our weeping and interprets it. If not a hair falls from our head to the ground, surely not a tear can, without our Father. Your tears will yet arrest the steps of the compassionate Lord, as those of the women on his way to the cross.

The power of prayer.—"He made supplication." "I will not let thee go unless Thou bless me." Remember how the Syro-Phenician mother cast herself at the Saviour's feet, and pleaded for help. The Lord kept her waiting till her prayer had reached a pitch which only delay could have induced, and then turned to her with the assurance that all she had claimed was hers. You may be kept in the attitude of prayer through the long night, but at day-break you may receive what you sought.

The strength of weakness.—As long as we can stand and hold our own, we fail of our quest. When we are lamed and broken, and unable to do more than cling, we realise God's hidden stores of blessed help. The sick child elicits most of the mother's love. The last-born babe drags down to the level of its tiny mouth its strong and brawny father.

MONDAY, December 13.

"*O death, where are thy plagues? O grave, where is thy destruction?*"—Hos. xiii. 14.

These words are made familiar to us in the magnificent apostrophe with which Paul's great resurrection chapter closes. They have been recited for centuries over Christian graves. What wonders we should find in the Old Testament, if only we could read it with the eyes of the Apostles, illumined by the Holy Spirit.

In their first utterance they record Jehovah's resolve to deliver his people, in spite of all their sins. The conflict in the Divine heart between hatred of the abominable idolatries by which they were cursed, and his ancient, unalterable love, gives this chapter, and indeed the whole book, its remarkably disjointed character. There is hardly a paragraph which is not marked by abrupt transitions, agitation of speech, appeals, enquiries, expressions of infinite regret. But notwithstanding all, God had given commandment to bless, and He neither could nor would reverse it. Let death and Hades do their worst against his chosen, He could be stronger than they; and effect his redemptive purpose.

In these intermediate ages these words may be quoted over every Christian's death, whether it be a martyrdom or the quiet yielding up of life. In comparison with the great gain that death brings to those who pass to the "far better" of being with Christ, wherein are we losers by it? Nay, do we not greatly gain?

But the full realisation of these words awaits the hour when this corruptible shall put on incorruption, and this mortal shall put on immortality, at the sudden appearance of the Saviour in his advent glory. Then shall be brought to pass the saying which is written, Death is swallowed up in victory. There shall not a hoof be left behind. Not one of the redeemed shall remain in the prison-house; and even in their bodies, raised in the likeness of Christ, there will be no evidence of the triumph of death or the grave.

TUESDAY, December 14.

"*I am like a green fir tree; from Me is thy fruit found.*"—Hos. xiv. 8.

This chapter abounds with picturesque natural imagery. The dew distilling on the parched herbage, as the sign of the Holy Spirit. The blossoming lily, fragile but beautiful, an emblem of the retiring grace and purity of Christian character. The roots of Lebanon, descending far down into the valley, anchoring it in rugged strength, significant of the stability which in each Christian should mingle with grace. The silver beauty of the olive, the cool aromatic breath of the wind that has passed over the snows and slopes of Lebanon, commemorating the beauty and fragrance of the influence of the child of God. The covering shadow, the yellowing corn, the delicious scent of the vine, when it gives a good smell, to denote the gifts and graces of holy living. And finally, all of these summed up in the cry of Ephraim, "I am like a green fir tree." Oh, child of God, canst thou appropriate this wealth of imagery for thyself? Are the facts which these symbols denote true of thy life? Be not content to be as the lily, seek also to be as the rooted strength of Lebanon; be not satisfied with the similitudes of beauty, seek also those of usefulness. And above all, be an evergreen, never showing signs of autumnal decay.

But, amid it all, remember the caution—"From Me is thy fruit found." Do not boast; do not count that any of these things is thine own; thou hast nothing thou didst not receive; thou couldst do nothing apart from Jesus. It is only as thou abidest in Him, and He in thee, that thou canst bring forth any fruit, or be fragrant, or serve any good purpose in the world.

WEDNESDAY, December 15.

"*Sanctify a fast, call a solemn assembly, gather the elders* (R.V. marg.) *and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.*"—Joel i. 14.

It was a terrible invasion. The locusts had lighted down upon the land of Israel, so that the seeds rotted under the clods, garners were desolate, the barns were broken down. Despair took hold of the husbandmen, and the herds and flocks panted out their anguish. At this juncture the prophet called for a national fast.

Whenever our life is visited by special trials and perplexities, we should withdraw ourselves from common pursuits, and lay bare our heart-secrets, so that we may learn the cause of God's controversy with us. There is a reason and a needs-be, because He does not afflict willingly or grieve the children of men.

But we would reiterate the burden of a previous Homily, and ask again, why there should not be a convocation of all God's children for fasting and prayer at this crisis. The labour disputes are bringing famine into many homes, and must lead to our national undoing, unless checked. The nation is becoming corrupted with betting, drinking, pleasure-seeking, and luxury; the Lord's Day desecrated, and the old religious spirit notably out of date. What can cure this but prayer! We need to humble ourselves before God on the behalf of our people and land. Christians should be strong patriots. Though they be pilgrims and strangers, yet must they seek the peace of the cities in which they reside, and never rest till God's will is done on earth as in heaven.

THURSDAY, December 16.

"*I will restore to you the years that the locust hath eaten.*"—Joel ii. 25.

How many years of our life have been consumed by the locust! Self in one form or another has sorely robbed us of our golden sheaves, reducing them to dust. Self-indulgence, frivolity, wanton spendthriftness of time, and talent, and opportunity, sloth and lethargy, mixed and evil motives, secret sins—what a crew are there! They have played the part of the caterpillar, the canker-worm, and the palmerworm with the green promise and the yellow produce of our lives.

But God waits to forgive, to put away from his mind the memory of the wasted past, to place the crown of a new hope upon our brow—yea, more, to restore to us the years that the locust hath eaten. There shall be a revenue of glory to Him even from those wasted years. Either in the experience they shall have communicated to us for dealing with other men, or in the penitential and broken-hearted temper they shall have begotten in ourselves, those years shall yet yield crops of praise to God, and of fruitfulness to us. And, also, God is prepared so to add his blessing to us, in the present and future, as to give us in each year not only the year's produce, but much more, so that each year will be laden and weighted with the blessing of three or four beside. Where sin abounded, grace shall much more abound. Where we have sown, we shall reap, not thirty-fold only, but a hundred-fold. God is so anxious to give us as large a result as possible to show for our life's work, though we may have sadly wrecked its earlier portions. Did He not restore to Peter at Pentecost what he wasted in the hall of judgment?

FRIDAY, December 17.

"*I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy.*"—Joel iii. 17.

This will be the lot of the chosen people in the millennial age. The Holy God will make the city in which He resides a holy place. But it is true universally. Wherever the Holy God dwells, there you have holiness—for it is the attribute of his nature, as heat is of fire. Holiness is not *It*, but *He*. Do you want *it*? Then you must invite *Him* to come and abide.

When God comes into a day, it becomes holy unto Him. When his presence is revealed in a bush, it is holy ground. When He descends on a mountain, the fences are erected, that unhallowed feet may not draw nigh. When He fills a building like Solomon's Temple, the whole is consecrated, and may not be employed for sacrilegious purposes. Best of all, if He dwell in our hearts, they too are rendered holy to Himself.

When the Apostle prays that the God of Peace should sanctify us wholly, he goes on to ask that spirit, soul, and body should be as a temple filled with God. The holy man is he who is God-filled and God-possessed. It is not enough to possess God. We must be possessed by Him. He surely is holier than other men who has more of God; and he is the holiest who has most. Behold, Christ stands at the door and knocks; He longs to come in and abide, never again to depart; He brings with Him the holiness for which He has taught us to yearn. He hath the Holy Spirit, to have whom is to be holy. "I will dwell in them, and walk in them"—such is his promise.

SATURDAY, December 18.

"*The words of Amos, who was among the herdmen of Tekoa.*"—Amos. i. 1.

God does not hesitate to employ a herdman, if only his heart is pure and devoted to his service. He calls such an one out of the midst of his fellows, designating him for his sacred ministry. And when the fire of God burns within, very common clay becomes luminous and transparent. God loves to choose the things that are not, to bring to nought those that are. An ox-goad, a ram's-horn, a sling of stone, will serve his purpose. It is not what a man has, but what he is, that matters; and how much he can hold of the Divine Spirit.

As we look through this strong book of ancient prophecy, and notice how it abounds with references and imagery peculiar to a herdman's life, we feel that a noble spirit of devotion to God may elevate the meanest employments and dignify the most ordinary subjects. The common incidents of the farm may convey the Divine meaning not less than the sacred scenery of the Temple, which was familiar to Ezekiel. There is nothing which is intrinsically common or unclean. We profane things by a profane spirit. But if we view all things from the Divine standpoint, we shall find that a sacred light will beat through them, like that which transfigured the coarse garments of Christ so as no fuller on earth could whiten them. The glory streamed through from his heart!

Father, Son, and Holy Ghost.

BY PASTOR THEO. MONOD.

III.

WE have already considered the Father as the object and the end of our worship and our life. We have considered the Son as the revelation of the Father; the Everlasting Word made flesh; as Him without whom no man can go to the Father. We now have to do with the Holy Spirit. "Through Him (the Son) we both have access *by one Spirit* unto the Father."

"One Spirit." And *what* is the Spirit? No, no! That is not the way to speak. *Who* is the Spirit? And what place does the Spirit occupy in the work of salvation? Will you listen to John the Baptist, than whom, says the Lord, no greater man was born of woman. He was the great prophet who could point with his finger to the Messiah and say: "Behold the Lamb of God, who taketh away the sin of the world." And what does he say further? "The same is He which baptizeth with the Holy Ghost."

How did Christ Himself live? How did He accomplish his ministry? We read of Him: "For God giveth not the Spirit by measure unto Him." How did his ministry begin? After this wise. Being baptized and praying—mind this—the heaven was opened and the Holy Ghost descended in bodily shape like a dove upon Him. What next? Think of his baptism, of those multitudes, of the voice from heaven. What shall He do now? Doubtless He will go into a trance; He shall have an ecstasy; He will be carried into the heaven opened above his head. What do we read? "Jesus, being full of the Holy Ghost, was led of the Spirit into the wilderness, being forty days tempted of the devil." This often takes place

THE DAY THAT FOLLOWS A CONVENTION.

We are led of the Spirit into the wilderness, to be tempted of the devil. Expect it. If you expect it, it will be no surprise to you, and you will be ready for it.

And what came to pass afterwards? We find it in a few words of the Gospel of Mark; it is so beautiful. "Immediately the Spirit driveth Him into the wilderness; and He was there forty days tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." You need not be afraid of the wild beasts so long as the angels are there.

And when the temptation was over? We read in the Gospel of Luke: "Jesus returned in the power of the Spirit into Galilee...and He taught in their synagogues, being glorified of all." Then He arrived at Nazareth, his own place. No prophet has honour in his own country. And there, on the Sabbath day, He opened the book of the prophet Esaias, and found the place where it was written: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Then having closed the book and sat down, we are told that the eyes of the people were fastened on Him. And He began to say unto them: "This day is this Scripture fulfilled in your ears." So the Spirit of God was upon Him purposely that He should do this; and He did indeed heal the broken-hearted, preach the Gospel to the poor, and bring deliverance to the captives.

Did Christ always thus act and speak? Doubtless He did, and in no other way. We might think that after He was raised from the dead, the time would have come for Him to act independently of the Spirit. But what do we read in Acts i. 2? "After that He had given commandments unto the Apostles whom He had chosen." Ah, but I have left out three words. "After that He had, *by the Holy Ghost*, given commandments."

The Holy Ghost is God Himself taking possession of man. He took possession of the Man Christ Jesus altogether, in all his teachings, in all his doings, in all his sufferings, in his death (for it was through the Eternal Spirit that He offered Himself to God), in his resurrection; and after his resurrection, as we see, He was still the minister of the Holy Ghost.

Now then, what of us? The disciples came to Him after his resurrection, and they remembered that great revival at the time of John the Baptist. It was not so far back, only two and a-half or three years. They remembered that John said that Christ had come to take away the sins of the world, and also that He would baptize with the Holy Ghost. So they gathered round Him and asked when the Kingdom was to come back to Israel. Christ replied:—"John baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power after that the Holy Ghost is come upon you." "Power": The disciple who does not possess the Holy Ghost—nay, that is not the right way to put it—the Christian who is not *possessed by* the Holy Ghost, is powerless. You might as well have

A SAIL WITHOUT WIND

as a Christian without the Holy Ghost. There is nothing in him. He is like a gas-pipe without the gas, or the electric wire without the electricity.

There is not only power, but much besides. You remember that beautiful passage in Galatians (when we read it, it always seems as if we were in an orchard at springtime, with all the fruit trees in bloom around us): "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance." Power, it is the first thing that Christ mentions. Friends who observe us closely and are not lacking in sympathy for us, sometimes observe: "You fellows would not do much harm to anybody; but you do not seem to have much power." We should look to this. I know that the world's idea of power is not the right one; and there are Christians known to us who may not seem to the outward eye to be men of power, who are so, nevertheless, judging by the things they have done and are doing. But we must also admit that, speaking generally, and on the average, we are sadly lacking in power and in vigour. "Virtue," you know, means strength, and there is not enough virtue among us.

With this power there will be love, gentleness, goodness, meekness, faith, and so on. And notice that these are not the *fruits* of the Spirit; they are the *fruit* of the Spirit. That is to say, the Spirit bears this great variety of fruit. Who would not bear such fruit? If we would bear it, we must have the root in us.

What is the Spirit's place in the economy of redemption? Listen to this one word of Christ: "When *He*"—this is the more remarkable because the word "spirit" in the Greek is a neuter word—"when the Spirit of Truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear that He shall speak." What Christ said about Himself, He said about the Spirit: "He shall glorify Me, for He shall receive of Mine and shall show it unto you." It seems it was needful for Christ to have returned into the glory, and to take his place there, waiting till the last enemy be overcome; that He should be there again, both in his Divinity and in his manhood, in order that the Holy Ghost, who is the Spirit of Christ, should be given. Else how can we understand this: "Out of him shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive. For the Holy Ghost was not yet come, because that Jesus was not yet glorified."

Jesus, then, being glorified, sends the Spirit; as the Father sent the Son, and revealed and gave Himself in the Son. "Let him that hath an ear hear what the Spirit saith unto the churches." The Spirit is speaking; He is acting; He is ordering. You remember how it was in the Church at Antioch. "As they ministered to the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them." How the Holy Ghost said it we are not told, but the Church knew it was the voice of the Holy Ghost, and they knew they were obeying the Holy Ghost. So they separated Barnabas and Saul—unto the Church? Nay, unto the Spirit. "And they, being sent forth by the Holy Ghost, departed, after the brethren had fasted and prayed and laid hands upon them."

THAT IS CHURCH GOVERNMENT.

What is your attitude toward the Holy Ghost? Have you understood that even as God has revealed Himself to you as the Father, and has given Himself for you in the Son, even so God, both Father and Son, gives Himself to you again, and in a more personal and more intimate fashion, in the Holy Ghost; that you belong to the Holy Ghost; that Christ has purchased and redeemed you through his blood in order that He may fill you with his Spirit and use you in his service? This simple question settles all questions: What is your attitude to the Holy Ghost? Are you listening to Him? Are you rejoicing in Him? Are you grieving Him? Are you resisting Him? Are you quenching Him? It is for each one to answer for himself. If a man will not listen to the Holy Ghost; if he will drive the Spirit away from his soul—let that man beware. For there is one sin, that we shall not try to define any more than the New Testament defines it, which is called "the sin against the Holy Ghost," that cannot be forgiven neither in this world nor in the world to come. Beware lest you sin against the Holy Ghost. If the Holy Ghost comes to you and speaks to you of the love of God, of the blood of Christ, believe in that love, believe in that blood, and be at peace. If the Holy Ghost leads you into the wilderness to be tempted, follow Him. You are safer in the wilderness among the wild beasts, with the Holy Ghost, than without the Holy Ghost in the world or in the church, enjoying peace and ease, and, as you think, safety.

Remember that the Holy Ghost is One who loves you; He seeks you; He is constantly expostulating with you. As I said, the Holy Ghost is not a thing or an influence. Such passages as those we have read, "Separate unto Me Barnabas and Saul," or "He shall speak of the things He shall hear," have no meaning whatever unless the Holy Ghost is a Person, just as the Son is a Person, and as the Father is a Person. He is not a guidance, but a Guide; not a comfort, but a Comforter. God is one; you cannot separate God into three pieces, but you can distinguish the three Persons, each having his distinct work in our salvation. One Person has descended so low that He was obedient unto the death of the cross. And one Person has gone lower still, and has taken up his abode in your heart and in my heart. What shall you do with Him? Treat Him as an enemy? No one here would do that. Treat Him as a Stranger, as a Friend, as a Visitor, as a Guest, giving Him the "best room," you being still the master of the house? Nay, none of these. He will not have it. Give Him the keys, all the keys, of the house. Tell Him "This is thy house. This heart belongs to Thee. This purse, this cheque-book, this banking account, this business, belongs to Thee. This household belongs to Thee."

Do this in sober earnest, and the Father shall reveal Himself to you, through the Son, in the Spirit, as the God of grace and the God of glory.

[1080]

The late Rev. John Evans,
EGLWYSBACH.

ENGLISHMEN unacquainted with the inner life of the Welsh people can scarcely appreciate the place which the pulpit has occupied in their affections, and the control it has exercised over their lives, during the last two centuries. Throughout this long period of time, there has never failed a succession of noble, eloquent, devout, and evangelical preachers. They have been found in all denominations, not excepting the Established Church, which has not till quite recently laid sufficient importance—in the Principality as well as out of it—on the preaching of the Word. They have been listened to with eagerness of mind and hunger of soul, and they been the chief channels of the Divine grace, which has so largely moulded the Welsh character, and made it probably the most sensitive to religious influence in the world.

Among recent leading ministers of the Wesleyan Church in Wales, John Evans, Eglwysbach, whose sudden death in October last sent such a shock through the whole country, held a unique position. He was a natural orator, furnished with all the gifts that go to the making of a great speaker. His heart was firmly anchored to the central truths of the Christian faith from his early youth. And he had disciplined and exercised his remarkable powers, from the time he was still a boy, in the service of the Redeemer, with unfailing enthusiasm and boundless activity. He died in the plenitude of his power and influence, at the comparatively early age of 57, leaving a nation in sorrow at his sudden call from service to reward.

John Evans was born in September, 1840, near Llanrwst, in N. Wales. Like most Welsh boys of any gifts, he aspired from childhood to be a preacher, but it was not till after his conversion, at the age of sixteen, that this vague ambition took definite form, and a year or two later he began to preach. The vicar of the parish, Rev. Daniel Owen, gave him some assistance in his studies, and wished him to enter the Established Church, but did not press him to leave the fold in which he was brought up. John Evans became a candidate for the Wesleyan ministry in 1860, but his health broke down, and instead of pursuing his studies he received appointment as a hired local preacher in the Amlwch circuit. He was thus debarred from pursuing a college course, but this only stirred him to harder efforts after self-culture and knowledge, and he became an accomplished speaker, writer, and preacher in a few years, attending classes at King's College, London, and greatly distinguishing himself in his studies, especially in literary matters. He was always a great reader, and amassed a library of many thousands of books which he eagerly studied and assimilated. He had many of the excellencies and few of the faults of self-made men.

He laboured in nine or ten different circuits during his life, beginning with Amlwch, in Anglesea, and ending with the South Wales Mission, of which he was the leading spirit since 1893. Eleven years of his ministry were spent at different times in London, chiefly among the Welsh Churches, and nine in Liverpool. During the whole period he was incessant in his preaching labours, carrying on at the same time continual work as a lecturer, and writing many books, the most interesting being a Welsh "Life of Wesley," and some four volumes of sermons. All his books had a wide circulation, and exercised a deep influence. On two occasions he visited America—in 1873 and 1888—preaching during the latter visit as many as seventy sermons, with the result that two hundred converts were brought in. In spite of tempting offers from the Welsh Churches of America, he declined to settle in that country. On another occasion, when stationed at Bangor, he preached every night for a month, with the result that very many were convicted of sin, righteousness, and judgment. As an indication of his extraordinary energy and resourcefulness, we are told that in the same circuit, "instead of preaching at Horeb to a handful of people, he delivered a course of lectures on Monday evening during the winter evenings. The large lecture hall was frequently packed, and the penny collections at the close of between forty or fifty lectures amounted to about £40 during the three winters."

From photograph by Mr. J. Maclardy, Oswestry.

But his most enduring work was in connection with the Pontypridd Mission, where for the last five years he consecrated his ripest gifts to the service of his Master. It was a work of peculiar difficulty and responsibility, and its anxieties had doubtless much to do with the early break-up of his vigorous constitution. He never spared himself in the pulpit or out of it, but gave his hearers and readers the very best that was in him to give. This could not be continued beyond a certain point without serious drains on the vital energies of an overwrought man. He was obliged to take a prolonged rest a year ago, signs of serious heart-trouble having appeared. His friends sent him on a cruise to the Mediterranean, Egypt, and Palestine, in the hope that he would be permanently restored. He came back much refreshed, and recommenced his work with his usual ardour; but, suddenly and fatally, the old symptoms reappeared, and on Saturday, the 24th October, he suddenly passed away from failure of the heart's action.

A man so many-sided is hard to sum up. John Evans was an exceptional personality. His disposition was warm and affectionate, and in his domestic life he was serenely happy, his devoted and gifted wife being a true helpmeet to him in public as well as private. As a speaker, he was ready, fluent, and magnetic, his fancy was exuberant, and he had the artist's instinct for effect. He could hold the simple and the educated under the same spell, for while his was a cultured and well-stored mind, he was ever in close contact with the practical side of human life; and his sermons were full of help for the tempted, the fallen, the sorrowing, the perplexed. One of the gifts which he shared with many Welsh preachers was a singularly rich speaking voice, which he had trained to a wonderfully wide compass of modulation, and with which he could thrill vast audiences with the story of the Cross, and the appeal of Divine love. Humour, imagination, closely-reasoned argument, and warm-hearted appeal, chased each other throughout his impassioned discourses; and gathering up all the various elements of persuasion which he possessed, was that fascination of a unique personal gift which can be felt but cannot be described. Beneath and above all there was a passionate and unquestioning faith, which he had the secret of imparting to others to an extent granted only to the very few. Wales mourns one of her most typical and gifted sons; and it will be long ere his place can be adequately filled.

A Churchman's Notes.

LONDON'S loss will be Clifton's gain in the departure of the Rev. G. F. Head from Hampstead. Mr. Head succeeded the present Bishop of Exeter twelve years ago, and ministers to a large and attached congregation, who will sorely miss him. It is, however, a matter of real thankfulness that Mr. Nevile Sherbrooke will be followed at Clifton by a man so like-minded. Prayer should be offered concerning Mr. Head's successor at Hampstead.

It is to be feared that the Bishop of Chester's contribution to the Sabbath question will not solve the problem for those who believe in the eternal principle involved in the Fourth Commandment. Sunday games can hardly be seriously urged by any one at this time of day as a necessity, and the Bishop's words on this will unfortunately be used to justify further licence in the matter. In the desire for rest, let us not forget the other elements of a true Sabbath—worship and service.

A very welcome accession to the ranks of the London Evangelical clergy will shortly be made by the coming of the Rev. H. J. R. Marston to succeed Rev. Marcus Rainsford at Belgrave Chapel. After a distinguished career at Durham University, including a Fellowship, Mr. Marston was ordained to the ministry, and for several years has been rector of Icomb, Glos., while he has also been indefatigable as a lecturer for the Protestant cause. And all this has been accomplised in spite of the sad affliction of blindness. Himself the son of a prominent London clergyman of the last generation, he will worthily uphold the sacred traditions of Belgrave Chapel and Mr. Rainsford.

The correspondence of the Bishop of Southwell and the Church Association on the Ritualism at Sneinton in connection with the recent Church Congress is sad reading for all who love Reformation truth. When error is thus overlooked and ignored it is difficult to "take it patiently," especially when the Bishops often put forth their undoubted powers in the opposite direction, for preventing Evangelicals from fraternising with Nonconformist brethren in the common faith.

There is no Church Society worthy of more generous support than the Colonial and Continental Church Society. Apart from its valuable service in connection with continental chaplaincies, it is truly a missionary society in its colonial work. What our missionaries in Canada and the workers in Australia would do without the aid of this Society no one can say, while to the settlers in these lands it often provides the only means of grace within their reach.

E. C.

Great Social Evils.

THE Church of Christ is bound to maintain an attitude untainted by compromise in regard to the evils which make shipwreck of so many lives. Certain great sins have beset and bound as with fetters of steel thousands of our fellow men and women, they must be faithfully rebuked, their fearful consequences must be plainly exposed. In view of the numberless lives that have been ruined and homes rendered unhappy, by gambling, intemperance, and social impurity, philanthropists may well see much promise in giving proper direction to the minds of the rising generation; and in view of the horrible ravages of these evils in the ranks of professing Christians, it becomes imperative for the Church of Christ to make her voice to be heard, and her influence to be felt in the promotion of honesty, sobriety, and purity of life.

The authorities of the Y.M.C.A. are to be commended for having organised demonstrations of men, at Exeter Hall, to consider these subjects. In our last issue we gave some account of the first meeting on Gambling. We now present notes on the two remaining gatherings. The subject on Tuesday evening was

INTEMPERANCE.

There was a good assemblage of "men only," and Mr. George Spicer presided. In some opening words on the great evils which the meetings had been convened to combat, he spoke of intemperance as the most visible of the three, and deplored the fact that increased commercial prosperity had been attended by steady advance of the national drink bill. He appealed in forcible terms to his hearers to become abstainers for their own good and for the encouragement of weaker men and women. As men, as citizens, and as Christians, he called upon the audience to occupy the strong ground of total abstinence; and to young men in particular he spoke of the comparative ease of abstaining while as yet not confirmed in a bad habit or in bondage to a fearful and ruinous crave.

A telling address was delivered by Rev. Silas K. Hocking, whose direct and persuasive style was highly appreciated. Explaining the power of the drink custom, he spoke of the strange prejudices that prevailed a generation ago, when it was thought that strong drink was necessary to healthy development, and indispensable to working power. Now alcohol has been proved to be without food value, and therefore it must be regarded as merely a luxury. Mr. Hocking proceeded to deal with the luxury as

EXPENSIVE AND DANGEROUS;

showing, in fact, that strong drink robs a man of power of will, takes away moral strength, divests its victims of mental balance and judgment—these effects being attended by a deterioration of physical constitution and moral manhood. In conclusion, he spoke of the enslaving force of habit, and appealed to young men to keep clear of the drink, so as to be able to free others from the yoke of bondage.

Dr. Clifford insisted upon the need of a moral revival in England; and in view of prevailing drinking habits had a fear that the country was being tied to the tail of the brewer's dray. Tracing past efforts in fighting the drink, he said that our fathers and grandfathers used the economic argument, and urged total abstinence as a measure of thrift. Later on, the churches attacked the problem, and appealed to men individually to be clear of the evil and to have compassion upon their fellows. Now we have come to realise the claims of society and our duties as members one of another. With this as a point of departure, Dr. Clifford proceeded to impeach the drink traffic as a fraud upon society; it takes the best and gives nothing in return. Strong drink ruins men of all classes, and thus it wrongs society—interferes with a man's discharge of every duty, as a citizen, in regard to Greater Britain, and in relation to the world at large. Dr. Clifford explained how our colonies have one after another faced the difficulties of the situation so as to

BEAT BACK THE EVIL,

and he called upon young men to rise to their grave duty and great opportunity in the coming war against intemperance. The dissemination of sound ideas on the subject is the supreme need to-day, and as he looked forward to the conflict he regretted that he was not twenty but sixty years of age. In conclusion, the speaker asked his hearers to place themselves under the temperance banner, and to take up the work which has been laid down by Lees, Raper, Shirley, and other noble men who have recently passed to their rest.

In a few words Sir George Williams pressed home the appeal, and asked young men to sign the pledge forthwith.

IMPURITY OF LIFE.

The last meeting of the series was devoted to the question of impurity. Mr. F. W. Lawrence, who presided, opened the proceedings with a few earnest words on the theme, which, he said, might be approached from the medical, the social, and the spiritual aspects. From his own point of view and that of the Y.M.C.A., the spiritual aspect chiefly commended itself. The effect of this particular sin on immortal interests was the foremost consideration, and the Gospel of Christ is the one and only remedy against impurity of life.

Col. Seton Churchill, in a plain and practical address, set himself, in opening, to refute the cynical saying that purity is impossible for many young men. One of the most able and largely experienced army medical men—Surg.-Gen. Parke—was adduced as maintaining that purity of life is not only possible, but distinctly conducive to physical health. Similar testimony was cited from Sir Andrew Clark and other eminent physicians. While such evidence was of importance in addressing a large body of young men, the grand consideration after all was moral, and the true secret of personal purity was to be found in the Gospel of Jesus Christ.

After a touching appeal to the conscience, the speaker went on to warn his hearers in the most solemn terms against indulging secret imaginings of an impure tendency. The importance of pure thinking in this conflict with evil can scarcely be over-estimated. Our true wisdom is to follow the example of Joseph, and flee from temptation, such as impure thoughts, books, pictures, and similar evil suggestions. On these points the speaker solemnly and seriously warned young men by means of apt illustration, stirring exhortation, and earnest entreaty.

Mr. J. H. Putterill gave an earnest invitation to any perplexed as to how to escape from fetters already enthralling them, to avail themselves of the kindly counsel and aid of Christian men who have known themselves the power of temptation. Many fall from sheer lack of safe company and healthful interest in their leisure hours. He reminded such that there are, in the central parts of London, at least three Christian clubs—Exeter Hall, Aldersgate-street, and Gracechurch-street, where young men may enjoy pleasant company and recreation free from moral danger.

Dean Lefroy, in a stirring and finely sympathetic address, defined purity as having to do with thoughts and speech, as well as action. He denounced with terrible rhetoric the evil and depraved language with which many delight to poison the mind. Proceeding with his subject, he showed that, awful as the physical results of such sin may be, they are by no means to be compared with the bitter moral results infallibly wrought out in the inner nature. By the laws of habit, the chains of consequence, and the bonds of his own indulgence, he who yields to his passion becomes bound to a putrid and horribly corrupt nature. He maintained that if we want *men* to save the empire and bless the world, it must be those who have learned to shun the sin which takes away the understanding and will. The speaker next dealt with the popular fallacy that a man may lightly do what no woman could do without losing her good name. We cannot tolerate that there should be one law for a man and another for a woman. The body is God's masterpiece of creation, and he who realises this will not dare to tamper thoughtlessly with it.

After showing the dangerous results of morbid curiosity and evil companionship, Dr. Lefroy set forth in a thrilling passage the power of God to redeem and deliver a man from sin; for, as he confessed, he had no satisfactory hope of anyone unless by the indwelling power of the Holy Ghost. Brethren, he exclaimed, whatever you do, stand fast in the grace of God, and avoid as a cancer the code of morals which find so easy and flippant expression in too many quarters. Let every woman—as belonging to the so-called weaker sex—be honoured, guarded, and protected by those who claim the title of the stronger sex. And let all whom the enemy of man has involved in one of his most deadly snares, look to the crucified Christ, and he will find that He is able to deliver and to save all who come unto God by Him.

"Friendliness on Board Ship."

"A Constant Reader," adverting to a letter in a recent issue, writes:—

A couple of years ago I went out to India with two friends. We had a very interesting time on shipboard, an Orient liner to Colombo, and we made ourselves as agreeable as we could to all classes of passengers. Though we were not missionaries as is generally understood by the term, yet we were approached by some of the third-class passengers and asked if we would hold a meeting for singing and preaching on Sunday. We consented, and nearly 100 came, and the numbers increased as the service proceeded. We found there were some "Songs and Solos" on board, and several hymns were sung, led off by some young Irish lasses who were emigrating to Australia.

The next Sunday we were asked again, and this time there was a crowded audience, and one of my friends, an excellent speaker, gave the history of his life and conversion on shipboard while going to America as a lad. Those who know him, I might say, will also know that the world has greatly benefitted by it. In conversation, after the meeting, with some who attended it, I have not the least doubt several conversions were the result. On leaving the vessel at Colombo we received quite an ovation, some hundreds on the bulwarks of the vessel giving hearty cheers, which have not yet died away, as letters from Australia and New Zealand from some whose acquaintance we made on board tell us, and the last I had was to the effect that a young man of a rather wild sort, in whom we were greatly interested, had recently been converted.

Making the Harbour.

There are nights when the stars are hid,
  There are nights when we cannot sleep,
But lie in the trough of doubt,
  Like a ship on the restless deep.

There is naught but a bird's wild cry,
  That floats 'tween the mist and the wave,
There is naught but a plank and a breath
  That lies 'tween the soul and the grave.

But the spirit of morn is near,
  And the eye of faith can see
The wind-cloud rise in the west,
  And the harbour loom on the lee.

Howard T. N. Ussher.

Lorne Villa, Geraldine-road, East-hill, Wandsworth, S.W.

The Coalies—A most successful gathering in connection with the L.C.M. work among coalies and carmen was held in the Lecture Hall of the Metropolitan Tabernacle on Tuesday, 30th ult. Nearly 400 of the men, including a sprinkling of wives and children, sat down to tea. After which, a social meeting was held under the presidency of Mr. W. F. A. Archibald, supported by several of the coal merchants, including Messrs. A. H. Gamble (Rickett, Smith, and Co.), Adams, Hazell, and others; also by Messrs. H. Baston (South London Coalies' Mission), W. Prentice (North London ditto); and Messrs. Beaney, Brett, and Cannon, of the London City Mission. The hearty addresses of the chairman and other speakers were much appreciated and lustily cheered, while the quartettes and solos rendered by the missionaries were also cheered.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

The Words of Jesus.

IT would *seem* as if it is quite needless to tell the busy young Bible Searchers who do the weekly questions so nicely and so successfully, to think much of the words of Jesus. And yet, unhappily, it is quite possible to be occupied in writing and reading, and having, and even *speaking*, the words of Christ without having them occupy their due place in our hearts and lives.

If you look at the solemn warning in Mark vii. 22, you will see what I mean. The Lord says there that "*many*"—not only a few, but MANY—will discover in one great Day that they have made a mistake. Now, would it not be sad and terrible if any of you dear young Searchers were included in the long list of that miserable "many." It is far less pleasant to speak words of warning to you than words of cheer and gladness, yet it is *kinder* to warn you—is it not?—than to run the risk of your forgetting to make sure that the words of Christ are in your hearts, as well as on your pens and your tongues.

The mother of Jesus, who heard so many of his words, was the very one of whom it is said that she kept them "*in her heart*"; and of another Mary we read that she "sat at Jesus' feet and heard his words." Our head is a very good place to keep the words of Jesus; but it is much *better* to have them in our heart. "Thy word have I hid in mine heart, that I might not sin against Thee," was the Psalmist's confession, and there is nothing so sure to help us in the hour of temptation as the word of Christ in our hearts.

When Satan levelled his mighty weapons at our Saviour, it was from the Scriptures that the Sinless One drew, three times in succession, the sword of the Spirit. "It is written" was his chosen weapon of defence, as you know. Many of you are, I hope and believe, really *lovers* of the Bible, as well as Bible Searchers; and I pray that every one of you may be added to the number. This is the highest object of all, and I want you to aim at it yourselves.

Do you ever make a mistake in thinking too little of the separate sayings of Christ? Of course, every word is precious, and the best of all methods of reading the Bible is to read it straight through. Good Mr. George Müller, of Bristol, one of the holiest and happiest of men, has read it in this way "more than 100 times." But there are times when even a few words may be more helpful than a whole chapter or book. Think and pray over some simple command of Christ's until it has filled your mind. Above all, seek to obey it. To do something simply because the Lord Jesus tells us to do it will bring wonderful joy to the heart. It may be a very little thing indeed—a harsh word unspoken because Jesus says, "Be ye kind" (Eph. iv. 32); an unkind and unjust action on the part of others passed over, because Jesus says, "Forgive" (Mark xi. 25), or a worldly, selfish pleasure given up because Jesus says, "Follow thou Me" (John xxi. 22). Never mind how small it is! The least act of willing obedience will fill the heart with peace and joy, and will do much to help you love and understand your Bibles—far more than weeks of mere study would do, if it ended in study, instead of being translated into practice.

There is one little sentence in the first Epistle of John (chap. v. 3) which seems often overlooked, but it is true. I believe it with all my heart, and so will *you* if you act upon it. "*His commandments are not grievous.*" The people who pull long faces about doing the will of God must be, I fear, those who have not actually *tested* the thing. Those who make it their daily habit and ambition to please the Lord will unite in one voice to say, "His commandments are NOT grievous." Remember that God is the infinitely great and holy God, and that his commandments must be given with a view to our well-being, although his glory is also concerned.

"In *keeping* of them there is great reward" (Ps. xix. 11). Take any word of Christ's and KEEP it; and I will undertake that you shall find "great reward" in keeping it. There may be a struggle at first, the flesh may rebel; but just as truly, for all that, "His commandments are NOT grievous," and every obedient child will find it so the end.

All thy words are mine,
Although they make me weep—
Infinitely tender,
Infinitely deep.

A dear Christian friend, raised up from what seemed almost certain to be a death-bed, told me that when apparently near the end she had no fear of death, no doubt as to her acceptance with God, "but my one grief was that I had not read the Bible more than I had." Probably there are thousands of dying Christians who have the same regret. Let us be amongst those of whom the Lord Jesus spoke those wondrous words, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark iii. 35). LUCY A. BENNETT.

Black Martha.

A FEW years ago, when I was in mission work in Jamaica, a request came one evening that I should visit a poor black woman who was very ill. I set off at once, accompanied by a friend. We soon found our way through bush and cactus to the little cottage where Martha, the sick woman, lay. Her face bore traces of want and suffering. But never shall I forget how it beamed and how her eyes glistened at the precious name of Jesus.

When asked about her suffering she said, "Yes, I do feel de pain great; I hab to roll about and toss, but He hab shown me de print ob de nails," and looking up, she again repeated, with emphasis, "He hab shown me de print ob de nails."

Laying her thin, emaciated hand upon her heart, she added, "I hab Jesus here, He hab made the house clean. When Satan come, and he do track me (referring to the custom of bloodhounds tracking the fugitive slave) I say, 'Him hab nuttin' to do wid me, me belong to Jesus—Jesus fight for me and keep me safe.'"

Seeing some children playing on the doorstep, I asked, "Are these your children?" Martha smiled and said, "No, me hab no children, me married to de Lord Jesus Christ, and it be for richer, for poorer." I reminded her of the crown of glory waiting for her, the mansions of glory prepared by our Lord. She pointed upwards and said, "Him just try my fait', Him will come for me," and her face, though worn and wasted, was bright and beautiful.

Only once again did I see dear Martha, when four of my boys and girls sang softly and sweetly some of her favourite hymns. Soon after the pearly gates were opened, and she entered in.

I love to think of this dear black sister whose faith was so severely tested, and whose rich experience of the Saviour's love made that little cottage glorious. Martha, when very young, had heard from the missionaries the "old, old story of Jesus and his love." Like Lydia, her heart was opened to receive her Lord. And now she is safe and happy in the "palace of the King," where there is no more pain or sorrow, but "fulness of joy and pleasures for evermore." Shall you and I meet her there?

"'Tis a goodly, pleasant land
That we pilgrims journey through,
And our Father's constant blessings
Fall around us like the dew;
But its sunshine and its beauty
To our hearts no joy can bring,
Like the splendours that await us,
In the palace of the King." A. M. B.

Personal.

One of my earliest nieces writes:—Dear Uncle Tom, I think the hundredth Bible Searcher is more interesting than any of the previous ones, so though I am only eleven years old I have done it all. I did the first one and have done every one since. I do not say they have *all* been correct. But I know it has done me good to do them, and am glad you ever thought of it."

DAISY PETRIDES.—Do you not think you could send me in better writing? If you ruled a margin and a line between each answer, your paper would look neater. WILLIE PETTER and VIOLET HOLFORD.—Send your paper by an earlier post another time. W. M. PENNY.—Many thanks for your kind enquiries for Uncle Ted, who is very well. KATHLEEN MCCLURE.—I was very pleased to have your interesting letter. The next competition will be at the beginning of 1898. So glad you are interested in foreign missions. BYRES HILL.—You many continue during the same number of questions until the end of this quarter, but if eligible for the prize competition you must enter for your actual age. Many thanks to my kind niece who has sent a bright quilt for a Hospital. As an idea to others this is made in scarlet and white squares, with a text marked in each white one, and the whole lined with scarlet. VICTOR AND WILLIE BELLERBY.—Unfortunately you did not write quite enough this week. We are such old friends now, that I should be sorry for you to get discouraged by not seeing your name in the list, and want to give the Searcher up. Perhaps if you give a little more care and time you will be successful in the future. HENRY BAILLIE.—Your writing was not up to your usual standard this week. ARTHUR C. B. NEATE.—Glad to find you are so interested in the Searcher and hope you will send regularly.

Children's Special Service Mission.

Mr. Hutchinson, *St. Jude's, Kensal Green*, to Dec. 10; *All Saint's, Prince's Park, Liverpool*, Dec. 11-19; *Newsham Park*, Dec. 20; *Nottingham*, Dec. 21; *Grantham*, Dec. 22; *St. John's, Hoxton*, Dec. 23; *Park Church, Highbury*, Dec. 28. Mr. J. S. Tyler, *Rotherby*, Dec. 10; *Braunstone*, Dec. 11; *Leicester*, Dec. 12; *Noseley*, Dec. 13; *Houghton-on-Hull*, Dec. 15; *Melton Mowbray*, Dec. 16; *Sileby*, Dec. 20. Mr. Callender, *St. Saviour's, Forest Gate*, Dec. 11-20; *Reading*, Dec. 27. Mr. Hewlett, *S. Nutfield*, to Dec. 13. Mr. J. H. Greene, *Yatesbury, Wilts*, to Dec. 9. Mr. J. Spiers, *Addlestone Village Homes*, to Dec. 16. Mr. E. Hughes, *St. James's, Bermondsey*, Dec. 9; *Lewisham*, Dec. 10; *Lambeth Walk*, Dec. 15; *Knockholt*, Dec. 18; *Castle Yard, Southwark*, Dec. 19; *Duddfield Hall, Borough*, Dec. 31.

Bible Searcher (No. 101).

1. In the Gospel of Luke we have the earliest recorded words of the Lord Jesus. What were they?
2. To whom were they spoken?
3. What are first words of Jesus which St. John records?
4. To whom were they spoken?
5. Which are the last words of Christ's recorded in St. John's Gospel?
6. To whom were they addressed?
7. Of whom is it said that she kept the words of Jesus in her heart? (Luke ii.)
8. Where did the Psalmist say he had hidden God's word, and for what purpose? Quote the text. (Ps. cxix.)

(Children under EIGHT the first three, under THIRTEEN the first six.)

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (100)

1. Jonah. Jonah i. 17.
2. Eliezer. Gen. xxiv. 34, 5; xv. 2.
3. Rahab. Joshua ii.
4. Uz. Job i. 1.
5. Simon. Acts viii. 18.
6. Achan. Joshua vii. 1, 25.
7. Lydia. Acts xvi. 13, 14
8. Esther. Esther iv., ix.
9. Mary. Luke x. 42.

JERUSALEM.

Foreign List (Prize Competition):—

Maria H. Lister, Div. II., hon. mention.

Foreign List.—Correct answers received from:—

No. 87. Mildred Fryer* (Sydney), Mary*, Christine*, and Graham* Pearson (Tasmania). **No. 90.** J. A. and Eric A. Field (Sydney). **No. 92.** J. Garratt*, Maria H. Lister. **No. 93.** J. Garrett, Alice M. Hitchcock (Texas), Charlotte Cane (S. Africa), **No. 94.** Launcelot M. Knight (Texas). **No. 96.** Annie and H. Baillie, D. H. Marshall, Dora E. Wallace (Canada).

No. 99 (second list).—Correct answers received from:—

Mabel Adams, Minnie Allen, Zeldah Albert*, Jacob Americana, L. V. L. Anderson, Daisy Annett, Daisy Allen, J. H. Archer*, Wm. Aston, Lizzie Athole, Myer Barnett, Edith Ballard, Hilda Bassett, Lilian and Teresa Blackie, Allan and Chappie Bazett, Geo. Brand, Janet* and Elizabeth* Black, Arthur Barker, Gracie Barnes, Lavinia Barnes, Allen, Massy, and Conyers Baker, John Baring, L. Bentall, Mary Beck*, Frances Bennett*, Florence*, Victor*, and Willie* Bellerby, Dorothy*, L., and Herbert* Berry, A. Bridges, E. Biddlecombe, Stanley Boxer, Robt. Browne*, Ralph Bourne, Archie Browne, Ashley H. Bowker*, Chas. Brown*, Herbert and Ernest* Bond, Albert Botting*, Bert Brotchie, Nancy and Edward Brunton, Harry and B.* Butler, Rosaline Castein*, Mary Charles*, Maud Clarke*, Daisy* and Lottie* Carmichael, Eleanor Chance, Lionel, Gladys*, and Beryl* Calvert, Dorothy* and Jack J. Clarke, J. A. Chamberlain, Mabel Craig*, Walter*, Maggie*, and Jessie* Carter, Millicent* and Cicely Craven, B. Cashford, Alice E. Crang, W. E. and John Clarke, Brereton and Kathleen* Code, Nina Coote, Edith and Wm.* Corrick, Lily Coles, Arthur G. Cox*, Dora and Edith Corrie, Dorothy Cooper*, Alice Cooksey, Marjorie Collins, Susie Cumbers, Emily Church, Blossom Davis, Florrie and Bell Dance, Edith Daisley, Cecil and Ashley Dodd, Gracie Dodington*, Jessie Dunlop, Kenneth Dunbar, Marjory* and Dorothy* Dyke, Muriel Edwards*, Maud Eddey, Eva Edmundson, Janet Fawkes, Amelia Frazer, Marian* and James* Freegard, Ion G. Findlay, Fanny and Wm. Field, Aileen and F. A. Figgis, Reginald, Ernest*, and Willie* Findlay, Amy Foster*, Maggie, Janetta, Agnes, and Flossie Fullarton, Margaret*, Edith, and Stuart Gray, Eva Gray*, Ivan Garrod*, David Gardiner, Mary Glass, Peggie Gray, Daisy, Alfred, and Mary Greenacre, Maurice Greenleaf, Margaret Gribble, Minnie Giddings, Dorothy and Winnie Grove, Aaron Goldencrown, Hilda Godfrey*, Dorothy E. Harris, May and Janie Handasyde, Winifred Harvey, Jack and Thos. Harris, Nina Hare, Mary, Juliet, and Freda Haines, Primrose Haines, Margaret Hasse, Rose Hamilton*, Nellie Hatchett*, Jas. D. Henderson, Emily and Edith Hearn, Evelyn and Cissie Herbert, Ada Heap, Agnes Head, Lilian and Ernest Herivel, Theodora Hill*, Margaret Hogg*, Violet Holford, Helen and Harcourt Hunter, Mena and Edith Hunter, Lucy Jacob*, Lizzie Johnstone, Kate G. Johns*, Max Kalb*, Thos., Bella*, Alex., and Agnes* Kay, Gertrude Kingerlee*, Hubert and Gertrude Kirkpatrick, Edith Leslie, Guinefred Leigh, Cecilia Leichtenstein, Dorothy Linney, Hannah Lovell, Murray and Graham Lloyd, Nelly Lockhart, Nelly Lovegrove*, Harriet Lynham, S. E. Mackintosh, Gracie McClure*, Kathleen McClure*, Laura B. Macaulay*, Angus McQuilkan*, Dugald* and Kate* MacGilp, Annie G. Macnair*, Margaret Macphee*, H. T. Maldar, Margery* and Trevor Matthews, Mary and Valerie Maitland-Kirwan, Queenie and Louis Matthews, Dora Marples, Hilda Medill*, Reginald Measor, Olive Mewburn, Helen Mickelburgh, Owen and Lewis Morice, Leslie Morris, Arthur and Evelyn Moir, Dora Muir, Frances and Mary Munce, Ernest and Edie Nash, Herbert Newton*, Cissie, P. G., and John Nicholson, Maud and Amy Nottage, Lottie and Harriette Orre, Maude and Eva* Oakes, Geo. Ogilvie, Nelly Owen, F. Osmond, Dorothy Patten*, Willie, Jessie, Winnie, Maggie, and Ada* Palmer, Douglas Parkes, Winnie Page*, Willie Petter, Daisy and Vera Petrides, Louie*, Mary, and W. M. Penny, Edith* and Grace* Pledger, J. Ernest Pearce*, Nellie and Louie Peachey, Walter C. Perryman, Katie*, Dolly, and Alfred* Penny, Joanna Pearman, Evelyn Pechey, Edwin Peters, Laura Percy, Francis S. Phillips, Isabel* and Gladys* Phipps, Lillian* and Margaret* Pook, Cyril Pomeroy, Edith Quick, Nora Read, Cyril Reeves-Palmer, M. L. Rickards, Sydney and Olive Robertson, Isabel*, Elmina, and Jessie Roe, Jinny Rule, Gwendoline* and Llewellyn Shaw, Flora Shadbolt*, Winnie Shaw, D. D. and T. M. Stanier, Barbara* and Margaret Stabb, Margery Smart, Kathleen Strangman, Dollie* and Bob Salt, Chas. Saunders, W. Stangoe, John Smallpage, Muriel and Dorothy Shaw, Nellie Sery, Barbara Sheild, Bella and Bertha Steadman, Muriel, Rosetta, and Ivy Sherwin, Gracie Seale*, Agnes M. Sterry*, Kathleen Shepherd*, Mary Spiganovicz, Reginald Skinner, Herbert Stickland, Irene Simms, Mildred and Gertrude Scott, Emily Sloan, Fred and F. Edward* Short, Daisy Summerscales, Nellie* and Emily* Stuart, Bessie Symes, Winifred, A. M. and Muriel Thomson. Janet and John W. Thomson, Sarah and Fred Thomas, Herbert*, Lawrence*, Arthur and Peveril Turnbull, Harold and Gilbert Tyson, Queenie Upton*, Phillp*, Bessie* and Arthur* Unsworth, Gertrude Vellacott*, Elsie Vigars, Stewart Watson, Dorothy Warner*, May* and R. Watson, Mabel Wheeler*, Edith* and Ruby Wilkins, F. Wilson, Lucy Wright, Eva Winpenny, Herbert, George, Colin and Arthur Wright, Pringle Wilson, Kathleen White, Annie* and Frank* Wood.

No. **100** (first list).—Correct answers received from:—

Minnie Allen, A. Rose Anton*, Herbert Braddon, Florence Bellerby, Nellie Bellerby, Edith Bensted, Mabel Birney*, Daisy, May, and Gordon Bligh, Emily Bridgewater*, Bert Brotchie, Nellie* and Beatrice* Brookfield, Wm. E.* and John* Clarke, Cicely* and Millicent* Craven, Eleanor Chance*, Daisy, M. A. and Joan* Clarke, W. Cheesman, Bessie Cheale, M., Edith, Annie*, and Ida* Cole, Annie Cooper, Dorothy* and Willie* Davies, Dorothy Daintree, Vera Dickinson*, Nellie Dowsett, Philip*, Mordaunt*, and Wm.* Doll, Violet, Ivy*, and Kittie Donaldson-Selby, Sarah Evans, Charles Faillettay*, Charles and Annie C.* Gale, Margaret Gribble, Daisy Groves*, Thos. and Jack* Harris, Evelyn* and Dorothy* Hewer, Joshua and Dorothy* Hughes-Games, Theodora Isaac*, Kate G. Johns, Henry*, Edward*, Sidney, and May* Law, Annie and E. Lawrence, Edith Leslie*, Blanche Lindup*, Edith* and Nellie* Lockhart, Gracie Locke*, Kathleen McClure,* Geo.* and Charlie* Macdonald, Hilda Matheson, Winnie, Robert*, and Aubrey* Marriott, Edith Marnham, Alan Marples, Lewis* and O.* Morice*, Helen and Ethel Morgan, H. Michell, Helen Mickelburgh, Arthur C. B. Neate, Herbert Newton*, Mary, Henry, G. F., and Joseph Neligan, Maude and Amy Nottage, Arabella Onslow, Kathleen* and Ethel* Pasley, Ethel and Gladys* Palmer, Alice M. Palmer*, Herbert Parr, Douglas Parkes, Katie, Dolly*, and — Penny, Myrtle Perry, Nellie and Louie Peachey, Katie Pell*, J. Ernest Pearce*, Francis Phillips, Mary E. Plumb*, Hilda Rawson*, Marian B. Richards*, Sydney* and Olive* Robertson, Stella Robertson, Jinny Rule, Evelyn* and Violet* Shaw, Margery Smart*, Kathleen Strangman*, Ada M.* and B. H.* Spencer, Ivy, Muriel*, and Rosetta* Sherwin, Flora Simmons*, Betty Stocks* Daisy Summerscales, Mary Symon*, Francis Taggart*, Violet* and Oliv.* Tritton, Peverill*, Laurence*, Herbert, and Arthur Turnbull, Maude and Edith* Tyson, J. Wm.* and Edith* Wheeler, Ella*, James, and Horace* Williamson, W. H. Williamson*, Cecile*, Noel*, and Phillis Wright.

Scripture Union Portions for Next Week.

Sun.	Dec. 12	*Isaiah*	xlviii. 12-22	Th.	Dec. 16	*Isaiah*	liii. 1-12
M.	„ 13	„	l. 1-11	F.	„ 17		liv. 7-17
Tu.	„ 14	„	li. 1-13	Sat.	„ 18	„	lv. 1-13
W.	„ 15	„	lii. 1-15				

UNCLE TOM.

International S.S. Lessons.

December 19.

John's Message of Sin and Salvation.—1 John i. 5-10; ii. 1-6.

Golden Text.—"*If we confess our sins, He is faithful and just to forgive us our sins.*"—1 John i. 9.

At the destruction of Jerusalem (A.D. 70) the Church in Jerusalem was scattered. John settled in Ephesus, and from that city he exercised a fatherly care over the churches of Asia Minor. Some time after the fall of Jerusalem—probably *soon* after—John wrote his account of the life and teaching of Jesus, and it is believed that the First Epistle was sent out with it by way of commentary. The churches seem to be growing careless both about morals and belief, and John in this epistle recalls them to Jesus Christ as the Ideal and Saviour. John begins, in our lesson, by stating his *message*; then draws inferences from it.

I. *The Message*: "God is Light" (5). Teacher should refer to the light of the sun, giving health to body, cheerfulness to the disposition, cleansing all foulness from the atmosphere, revealing all dirt and uncleanness. This God does in the spiritual world: knowledge and holiness reside in Him, and He diffuses this light upon the world.

II. *It is our privilege to walk in that light.* What the eyes are to the natural light, that the spirit is to the light of God. As we must hide ourselves in dungeons to get out of the sunlight, so we must hide behind our sin and selfishness to get out of God's light. If we have none of God's holiness in us, it is obvious that we are not enjoying the light—not having fellowship with Him. The man who delights to sit in meditation upon God's character will show it in his own conduct (6). More than that, in "Thy light we shall see light." We shall recognise it in others, and so shall have fellowship one with another (7). We should come out into God's presence, and let it cheer us, guide us, and give us spiritual health.

III. *If we live in God's light we shall see our own sin.* Peter said on one occasion, "Depart from me for I am a sinful man, O Lord." How did he realise it at that moment? Only because he was so near to Christ. A piece of note-paper with stains and dirt on it may look quite passable when standing by itself, but if you put it beside a piece that has just been taken out of the packet its uncleanness is revealed by comparison. A room which under ordinary circumstances looks perfectly clean, if a ray of sunlight darts into it we can see particles of dust in the air, and the furniture looks dingy compared with what it did before. So in God's light our sins come out in all their horror. If we foolishly say that we have no sin, either we are not in God's light or we are trying to deceive ourselves (8). Many people comfort themselves with the thought that they are as good as others around them, but they would not do that if they compared themselves with Christ. More than that, if we say there is no sin we are contradicting the light that reveals our sin (10). Men hide themselves from the light because they are afraid. "This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil."

IV. *Seeing our sins, we should confess them* (9).—This is the only honest course to pursue. The teacher can illustrate this from the experience of every child. God is good, and delights to forgive when we repent and confess. He will cleanse us from all wrong deeds; he will lift the load from our hearts (7, 9) (ii. 1).

V. *God's remedy for sin.*—The light not only cleanses a foul, damp atmosphere, but keeps it clean. We do not want merely to be forgiven for the wrong we have done, but we want to be saved from doing that wrong in the future. God revealed his loving forgiveness through Jesus Christ, but if we have fellowship with Jesus we shall be strong to resist evil, as He was. Christ poured Himself out in the struggle with sin (2) in order that we might be saved from its fearful guilt and force.

VI. *Our future obedience will be a sign to us and the world that we know God and have fellowship with Him* (3).—Obedience is the only true language of love (4). The love of God is in us if we strive to do his will (5). The branch that is connected with the tree bears the same kind of fruit as the tree itself. So we, if we abide in Christ, shall walk as Christ walked (6).

London's Great Fire.

By WILLIAM LUFF.

I HAD been giving the address at the Noon Prayer Meeting, Aldersgate-street, and on coming out found myself face to face with the beginning of London's greatest fire since 1666. We watched it leap from warehouse to warehouse, until whole streets were ablaze, and acres of flame licked up everything that came in their way.

It was an awful sight to see the roads spanned with triumphal arches of fire, and for hours after we seemed to hear nothing but the crashing of glass, the exploding of gas, and the thuds of falling girders and masonry; and above all came the Divine voice, "Wickedness burneth as the fire" (Isa. ix. 18).

A small beginning—such is wickedness; but once started in the world, even a flood did not stop it. On it burned, and is still burning.

Who would have believed that such a fire as this in the City could have occurred at noon, in the heart of London, and with fire hydrants at every corner? And who would think of wickedness burning as it does in the face of noonday Gospel light?

Oh, the precious things destroyed by the flames! the value reaching to millions: but what of the millions of souls ruined through sin? If one soul be worth worlds, who will estimate the destruction wrought by wickedness? How helpless everyone appeared! The heat alone driving people back where they could only stand and feel their weakness.

"Can I lock up my premises?" asked one gentleman of a fireman.

"If you do, the fire will soon open them, I'm afraid," was the reply; for, like the rats of old, the flames came

> In at the window, and in at the door:
> Down from the ceiling, and up through the floor.

Nothing seemed to stop them. "Wickedness burneth as the fire" in this respect. No resolution, no effort, no bars and bolts, no eloquence, not even tears can quench the flames.

But there was a power that could and would cope with "London's biggest blaze." When we saw the captain of the Fire Brigade came up, we felt something was going to be done. And when Jesus undertook to fight the flames of sin, victory was sure.

But the firemen had a tough job. We saw some get to work in a warehouse backing into the heart of the fire. They had their hose in the first floor. The roof took fire: then the top-floor; but they kept their face to the foe. The flames descended to the next floor, right over their heads. Timid ones cried, "Come out." But they held on and conquered. When Christ was fighting the flames of sin, He sweat as it were great drops of blood, and we could almost fancy the angels cried, "Come back, good Lord! Come back, and leave the world to perish!" But He was true.

When both sides of Jewin-street were a white, glowing mass, and the fire-king seemed setting up his throne in triumph, the large and central warehouses fell with a fearful crash. That downfall seemed to take the heart out of the fire. Believer, when Christ died, He took the heart out of sin. Close in with Him, and victory is sure; but we must only fight the fire in his way.

The fire-engines had to be connected with the great water main, taking in, and then giving out: then, thus connected, the firemen, branch in hand, were able to win the awful battle, not by anything in themselves, but by what they received.

And the supply never failed. Talking to one who had charge of a steamer that day, I found his engine alone threw 236,390 gallons. Thank God, the river of the water of life will not fail us: nor will the water of the Divine Word. By these, and these only, shall we subdue the wickedness which burneth as the fire.

When the fierceness of the fight was passed, we began to think of refreshments for the tired firemen. So the ladies at "The Welcome" made coffee and tea, and we had the pleasure of taking it to those who could not leave their post, many of whom had not tasted food since breakfast.

And there are those fighting the fire of sin who want cheer. Shall we not give it? Since Christ Himself cries, "Give me to drink." Who will pour Him from a thankful heart a cup of gratitude?

But the fire was not out, and there were flames that baffled all attempts to extinguish them, and that if extinguished were ready to burst up again. The secret was the unseen gas coming up from beneath. Alas, we have a parallel to this in the gas of the old nature, still escaping, and ready to do mischief. What need of prayer and watchfulness, and the stand-pipes of continually inpouring grace! The evil will be cut off at the main some day.

And what of the insurance? All will be put right. Sin has made fearful havoc; but to the believer every loss shall be made good, and more than good, because we are:—

> Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.
> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
> —2 Peter iii. 12, 13.

Working Boys' Homes.

The report of the Homes for Working Boys in London states that about half of the number of boys now living in the Homes came from institutions, and these boys are less able to take care of themselves in a large city than those who have been living in their own homes. Then there is the boy from the country village who knows nothing of town life and its manifold temptations. "There have only been two important events in the history of the Homes during 1896-7. The first of these was the removal of Hanbury House in consequence of the building in Dorchester-place having been acquired by the Manchester, Sheffield, and Lincolnshire Railway Company. Rev. G. L. Harding was anxious to give up his Home for Boys in Warwick-road, Maida-hill, and was willing to assign the lease of the building for a very small consideration. The second event was the triennial festival of the Home, in January, 1897, when a dinner was given to the 350 boys of the Homes at St. Martin's Town-hall. The Duke of Fife was in the chair, and excellent addresses were given by the American Ambassador (Mr. T. F. Bayard), Mr. Quintin Hogg, and others."

Particulars follow of the seven Homes—Pelham House, 30, Spital-square, Bishopsgate, E.; Hanbury House, 63, Warwick-road, Maida Hill, W.; Haddo House, 88, Blackfriars-road, S.E.; Rossie House, 35, Lamb's Conduit-street, W.C.; Howard House, 14, Fournier-street, Spitalfields, E.; Tyndale House, 29, Whitehead's-grove, Chelsea. S.W.; and Macgregor House, 9, Wine Office.court, Fleet-street, E.C. The methods used for the spiritual welfare of the boys differ according to the varied circumstances of each Home. The superintendents have to watch the tendencies of the boys as they are admitted, and lead them to join with others in becoming members of the Scripture Union, Bible-class, or other religious effort. Six thousand and eighty seven boys have now passed through these Homes. During the year there has been a larger number of lads than usual who have left the Homes decided Christians. The contrast with their former state is very marked.

Attention is also given to educational and recreational efforts. The Homes may be visited any day or evening. The financial statement shows that funds are at present very greatly needed. The treasurer and hon. secretary is Hon. T. H. W. Pelham, 12, Buckingham-street, Strand, W.C.

The Christmas Letter Mission.—The organising secretary of this mission would be grateful to all kind helpers who may be thinking of distributing letters this Christmas, if they would first communicate with their own county secretary, whose names can be obtained from Miss E. Thornton, Eastfield House, Broxbourne, Herts.

A Boys' Lifeguard Brigade.—The minister of the Congregational Church, Colne, Lancashire, has done a good thing by starting a Boys' Lifeguard Brigade. The title is happy and the work good; the motto is "I serve." There is ambulance drill, fire drill, and life-saving (from drowning) drill. The boys have a uniform, consisting of cap and belt, each bearing the symbol of a red cross. The Brigade meets every night, its work being "to honour life, to help life, and to save life." In addition to drill, there are games, gymnastics, talks on health, a Bible class, and "many other things that boys like." Members must be above the age of twelve. We commend this new attempt to interest and retain Sunday-school boys in connection with the churches that have cared for them, especially as it is free from the militarism which affects so many branches of the Boys' Brigade. Information may be obtained from Mr. P. S. Davies, Norfolk-street, Colne.

The Stepney Crèche.

FOR the twenty-sixth time the neat and well-prepared "Crèche Annual" makes its appearance. It now comes in a somewhat attenuated form, compared with its contents in the palmy days of the late founder, Mrs. Hilton. She had the gift of treasuring up many pretty incidents of child-life and clothing them in terms of romance. The statement this year, prepared by the treasurer and acting responsible superintendent, Mr. J. Hilton, has nevertheless a real and beautiful interest, enhanced by the steady devotion to the furtherance of the good work shown by some of Mrs. Hilton's near relatives. With many other interests to engross their attention, they have caught the compassionate spirit of their departed mother, and the necessities of these East London infants are well ministered to at their hands, with the loving co-operation of the resident nurses.

Mr. Hilton had hoped ere now to have concluded arrangements for the satisfactory transference of the Crèche work in this poor neighbourhood to other hands, but as yet his efforts have not come to fruition. He is doing his best to circumscribe the responsibility of the institution, while fully maintaining its efficiency. He says:—

The need of the Crèche in the neighbourhood is still very great; this is evidenced by the marked increase in the number of children received during the past year. Although a large proportion of the mothers are widows, who can only pay a penny a day, the "mothers' pence" have amounted to no less than £64. The loving care of the nurses quite wins the hearts of the dear infants. Were it not for the Crèche, many poor families would be forced to find refuge in the workhouse.

These simple statements speak volumes not only as to conditions of the social struggle that goes on in districts like Stepney, but as to the priceless boon which such a centre of sisterly sympathy and help is to those forlorn mothers on whom life's burden rests so heavily. Surely no kind of work appeals more powerfully to the universal heart than successful efforts of this sort to preserve to both mothers and children the uplifting influences of family life, however humble the home may be.

The children in the Home are being placed in suitable hands as opportunities offer, so that the Crèche work pure and simple will remain to be upheld. Our readers, we are thankful to say, have always shown a lively and practical interest in this little oasis of real Christianity planted in the heart of London's poverty, and we hope their solicitude will, if possible, increase now that its great-hearted founder has been promoted to heavenly service. Friends may secure copies of the report from the hon. secretary, Mrs. J. A. Hilton, Shore House, Shore-road, South Hackney, London, N. The Crèche is in Stepney-causeway, E.

Home for Working Girls.

ALTHOUGH the Homes have been crowded with inmates during the past year, and although the practical outcome of the efforts of my co-workers has been more than ever gratifying, the year has been one of anxiety. The Homes have suffered because of the special "Jubilee" appeals, and not a few friends have frankly written that the many local claims, as well as those of a more general character, have compelled them regretfully to withhold their accustomed help. As the Homes have no reserve or funded property, it is incumbent upon me now to do my utmost towards the gathering in of the £1750 required.

I am sometimes led to fear that this "helpful ministry" in assisting virtuous but poor working girls and young women is not sufficiently esteemed, and yet its importance in these drifting days is illimitable. A lengthened experience of London life has more than ever convinced me of its paramount value in effecting the moral, social, and spiritual welfare of the two thousand young people who live in the Homes in the course of every twelve months, most of whom do not fail to express their gratitude for all that is done for them.—Yours, etc.,

JOHN SHRIMPTON.

3, Victoria-street, Westminster, S.W.

The National Refuges.—A grant of one hundred guineas has been received by the National Refuges for Homeless and Destitute Children, 164, Shaftesbury-avenue, from the Corporation of the City of London. This makes £1445 contributed by the Corporation to these Refuges during the past twenty-one years. The grant benefits also the popular training-ships *Arethusa* and *Chichester*, which are important branches of the society.

"Have You Received Him?"

(See Matt. xviii. 5.)

BY T. J. BARNARDO, F.R.C.S., ED.

"MY Lord knoweth that the children are tender," urged Jacob of old to the brother whom he had wronged and whom he sought to propitiate. Applied to the bespattered fringes of our great city

TWO WARWICKSHIRE WAIFS, AGED SEVEN AND FIVE.

populations, the unwanted Waifs and Wastrels whom the surging tide of life all around us floats upon its bosom, how pathetically true is the description! The children of the slums *are* tender, too tender to withstand the storms that toss them hither and thither, too tender to escape unpolluted the perils of their environment. They appeal by their very helplessness to every brave, strong heart around them for succour, and by the sadness of their lot they cry aloud to every happy parent of beloved and cared-for children to extend to those poor outcasts the love and sympathy which alone can save and bless them. Let the following three examples from my case-book enforce and illustrate HIS words, who once said, "Whoso receiveth one such little one in My Name receiveth Me":—

Mary (aged seven) and Jane (aged five) are two little girls from Warwickshire. They have no father, and the mother has recently died. The story, if I dared to tell it, would be found to be as pathetic as any I have ever recorded, but for many wise reasons I can only show the readers of THE CHRISTIAN the faces of these little Warwickshire waifs, and ask that many a heart may be lifted up in sympathy and prayer on their behalf. They have a dark, dark past behind them I pray that God will brighten their future!

LITTLE SIMEON, TWELVE MONTHS OLD.

Little Simeon is only twelve months old. His mother was dying of consumption when I received him, and his father has already died of the same disease in Highgate Infirmary. A dear servant of our Lord who visits workhouses was constrained to minister to this poor soul, and he obtained for the dying woman better food, and a prospect of a shelter for three of the older children. But she besought me to admit little Simeon, whom no one was willing to have. Of course I complied. Two or three days afterwards the poor mother died. Now little Simeon has no one in the world to look to for help except that Home which sheltered him in the hour of his deepest need.

Phœbe Louth is only four years old. Some people, now-a-days, talk as if we were living in the millennial age, and as if recent changes of the law in regard to the protection of children were enough of themselves to work out the redemption of a whole class! Ah, well, the case of poor Phœbe would convince any one who inquired into it of the fallacy of such a notion! I should not like in these pages even to try to describe the conditions from which poor wee Phœbe was rescued. "It is a shame," said the apostle, "even to speak of those things that are done of them in secret," and I dare not draw aside the curtain that conceals the horrible past of this poor waif from the public view. Thank God that it *is* past, and that the future for little Phœbe may be as bright as for any of the happy children whose parents read these pages!

As for me, I thank God every day for the high honour put upon me of being, as it were, *his* hands to lift out and lift up the "feeble children" from the "horrible pit" of their condition. By his grace many young feet have been set upon THE ROCK, and a new song put in their mouths. But—

PHŒBE LOUTH, AGED FOUR.

oh, the pity of it!—hundreds, and even thousands of little feet are being thrust down the steep incline with none to save them or lead them aright. Dear reader of THE CHRISTIAN, have you received Christ? You answer, Yes. But stop a moment; look once more at Matt. xviii. 5, and ask yourself, perhaps for the first time in your life, Have you received Him in the person of some little child who *may* perish without your aid? That is a question to which I await your reply!

18 to 26, Stepney Causeway, London, E.

Dudfield Memorial Hall.—The opening ceremony of the new Dudfield Memorial Hall (presented by Mrs. Charlotte Dudfield, at a cost of £1000), and new class-rooms, in connection with the Lansdowne-place Ragged School, Borough, S.E., was held on Monday night. Mr. Alldis read a statement as to the recent work of the Mission, in which he said that the new hall would seat 150 adults, and the three new class-rooms would cost the school management £1000, towards which they had already received £500. After a few words from Major James Sh[illegible]field (on behalf of Mrs. Dudfield), Rev. Thomas Spurgeon cheerily addressed the meeting. Mr. John Wilson (who has been connected with the work for nearly fifty years) then declared the hall open "for the preaching of the Gospel to the old and the young, and to the very poor, but not to the rich." Later a public meeting was held, the speakers including Revs. F. B. Meyer and F. James, Mr. John Kirk, of the Ragged School Union, and others.

A. H. S

The Evangelistic Field.

REV. W. HAY AITKEN AT KING'S LANGLEY.

A deeply interesting and most encouraging mission, held in this village by Rev. W. Hay Aitken, assisted by Rev. Mr. Atkinson, who took the work amongst the children, and Mrs. Crouch, who helped with the women, was brought to a close on Monday, November 29. King's Langley is only a country place, with a population of not much above a thousand souls, but from the first the congregations have been, for the size of the place, very large, and the interest has seemed to deepen from day to day. On the afternoon of the third Sunday of the mission, in spite of the very unfavourable state of the weather, it seemed as if almost all the men of the place were gathered together at the service for men only, when a deep impression seemed to be made. Of Mr. Aitken's after-meetings, it must be confessed, the people of Langley were rather shy, but he found other ways of getting into personal contact with them, notably the distribution of memorial cards, to which he devoted a large amount of pains all through the second week of the mission, and, so far as could be judged from outward professions, the spiritual results were very satisfactory. The thanksgiving service on the last night is one that will not soon be forgotten. Numbers came forward one by one for their memorial cards, and many of them testified that this had been a turning-point in their lives. Earnest prayer is asked that such may be "kept by the power of God through faith unto salvation."

MRS. BAEYERTZ IN LIVERPOOL.

A remarkable work of God has been going on at Edge Hill Congregational Church during the last fortnight, through a mission conducted by Mrs. E. L. Baeyertz, who night after night has been preaching the Gospel with power and blessing to very large and deeply interested congregations.

At times the power attending the Word has been simply overwhelming, and greater than anything that I have ever experienced in my life. During the mission about 400 have given in their names as having accepted Christ, many of my own congregation being amongst the number. The Bible-readings, conducted every afternoon by Mrs. Baeyertz, have been a most successful and blessed feature of the mission; after listening to the intensely spiritual and lucid exposition of the Word in these afternoon gatherings the Bible has practically become a new book to many of the people, and they have entered into a deeper, richer, fuller life of trust in God, and of personal holiness as the result. It is not too much to say that Mrs. Baeyertz is creating a marvellous impression in Liverpool, many people coming for miles to hear her at every service. We give God all the glory, and pray that our sister may be still more abundantly owned and blessed of God in her work in the future. E. G. King.

MR. JOSIAH NIX IN BRISTOL.

The Old Market-street Bible-class, Bristol, has had a fruitful visit from Mr. Josiah Nix, who came on Saturday, Nov. 20, and met a band of men and women prepared to co-operate with him in every possible way. Ten days previously the United Mission, arranged by the Free Church Council, had been concluded, so that the workers were in fine working form. Mr. Nix was thus enabled at once to put in the sickle, and commenced reaping right away. About 150 entered the inquiry rooms. These results may be considered very good from a field which is constantly being reaped; but the time was all too short, for many were still lingering round the verge. It was grand to see brothers bring brothers; companions, saved one night, bringing companions the next night; to see a boy bringing his mother, and kneeling beside her till she had found the same Saviour he had; to see a man who before got his living by gambling, having given it up, and found the Saviour, bringing, in one service, into the inquiry room his wife, his sister, and his brother's wife. One striking feature was the number of temperance pledges signed—more than 400. On Wednesday afternoon the shop assistants of the city were invited to an "At Home," and after a short address from Mr. Nix, over one hundred signed the pledge. Another remarkable service was the midnight meeting held on the Thursday night; these meetings are popular in Bristol, and are amongst the most successful evangelistic services. The one held during this mission was no exception. The Bible-reading on the Wednesday was most helpful, and the second Sunday morning service was one never to be forgotten; a large number of Christians entered the inquiry-rooms to give themselves fully to God.

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GIPSY SMITH IN LAMBETH.

From 1000 to 1500 people have been attending night after night during last week the ministry of Gipsy Smith, in the large hall of the new Lambeth Baths. The mission was held under the auspices of the South London Evangelical Free Church Council. It had been arranged on short notice—Mr. Smith having these few days vacant, and the Lambeth workers resolved to fill them up. To this was due the fact that many of the ministers had engagements made long before, the fulfilling of which prevented their attending as often as it was in their hearts to do. The services proved full of interest. The presence of the Lord was felt, and on some occasions particularly so, as, with earnest simplicity, the evangelist declared the love of God, for whom he came as an ambassador. On the Sundays the hall was crowded from floor to gallery. Besides the cases noted during the mission, it is fully expected that permanent fruit will be found during the process of "following up" which the local churches have undertaken.

MR. MOODY IN WINNIPEG.

Some newspaper notices of Mr. Moody's opening meetings in Winnipeg, Manitoba, have reached us, and they awaken recollections of many a memorable scene in our own land. The news sheets across the Atlantic are thoroughly up-to-date in the matter of illustration; the Winnipeg artist has succeeded admirably in fixing the evangelist in some of his characteristic attitudes, thus helping distant readers the better to realise the man and the delivery of his message.

Mr. Moody had scarcely got to his hotel in Winnipeg when he became the prey of the inevitable interviewer. The evangelist seems now rather to welcome the attentions of these inquisitive gentlemen; they afford him an excellent opportunity of pressing home on the public mind certain important facts and aspects of truth by which he sets high store. The Winnipeg man rather overstepped the limits of discretion, we think, when he asked Mr. Moody how long it would take to evangelise the United States, and the world. The answer, however, was cautious enough. He said:—

> Not long if we only do our duty. If Bryan could rouse the whole nation in a few months by going from State to State talking silver and gold, what ought not sixty thousand preachers to do? Then a large portion of the wealth of the United States is in the hands of Christian men. See how soon the world could be evangelised if we only set about it in the right way.

Mr. Moody defended his present plan of seeking first to rouse the Churches and set them to do their own work in carrying the Gospel to the unsaved around them; he reiterated the clamant necessity of the pulpit going back from speculative and frivolous talk to the preaching of the Evangelical Gospel, and generally advanced the positions set forth by him in a recent interview in Eastern Canada, which was pretty fully reproduced in our columns. In his opening meetings in the Winnipeg rink, to audiences of over 4000 people, he addressed Christians on the necessary qualifications for effective service and on the work of the Holy Spirit; while the New Birth was expounded to the general multitude as a primal necessity. Mr. J. A. Burke (Mr. McNeill's fellow-worker in the round-the-world tour) accompanies Mr. Moody as solo singer and leader of the praise.

EVANGELISTS' MOVEMENTS.

The Brothers Weaver have concluded a very encouraging mission in Grangemouth, under the auspices of all the ministers of the town. The fact that all the churches have been united in the special effort has been an interesting feature in the work. The ministers opened the meetings in turn each night. No evangelistic meetings have ever been so largely attended in Grangemouth, and the results connected with the visit of our brethren have been such as to fill our hearts with thanksgiving to God. Considerably over 100 have given in their names as having decided for Christ during the mission. Their visit has also been the means of much refreshing to God's people. G. W. C.

Mr. James Wharton has been conducting special services for five weeks at Bouler-street Gospel Hall, Liverpool. Much good has been the result; souls have been saved, and saints stirred up.

A most successful eight days' mission has been held by Mr. Walter Moreland, at Weston-street Mission Hall, Bermondsey. Neglectors of the house of God have been reached and sinners saved.

A ten days' mission has been conducted at Aberdare by Mr. Raymond Preston. The attendances rapidly increased; so great was the crowd night after night that the last two meetings had to be held in a large Welsh Independent chapel.

Rev. Thomas Cook has held an eight days' mission at Bath-road, Swindon. The services were well attended and fruitful. The special afternoon services for "men only," "women only," and for the deepening of the spiritual life were attended by several hundreds. Numbers of all ages came forward as inquirers.

A fortnight's mission, conducted by Mr. Ernest Bailey, of the Evangelisation Society, has been held in the Baptist Church (Rev. A. J. Payne, pastor), Earlsfield, S.W. Some have professed decision, and it is hoped that many have been stirred up to earnest inquiry. The interest in the meetings was well sustained.

Mr. W. R. Bradlaugh has closed a successful ten days' mission at Church-road, Willesden. The meetings have been well attended, and on Sunday afternoons the evangelist has conducted special services for men only. Many who seldom, if ever, attend any place of worship have been present. Much blessing has followed the effort, and the evangelist has been permitted to see fruit for his labours. Mr. Bradlaugh commences next Sunday a mission at Sutton-in-Ashfield.

For the past month a series of special evangelistic meetings for young men only have been held every night in the new buildings of the Belfast Y.M.C.A. Mr. D. A. Black gave an address each evening. From the first the meetings were largely attended, until at the close the fine rooms were crowded each night. A very considerable number professed to decide for Christ.

Rev. R. Balgarnie has been conducting an eight days' mission at Union Church, Putney.

A special mission has been held at the People's Mission, Cockington, Torquay, by Mr. Frank Penfold. The attendance has been good, and a great impression has been made.

Mr. Charles Inglis has concluded a month's mission at the Edinburgh Castle, Limehouse, where his labours have been attended with much blessing. This evangelist is always welcomed at the "Castle," not only as a preacher, but as a teacher; and his addresses to Christians have been very helpful and stimulating—notably his expositions of John xvii. He also conducted services among the boys of Dr. Barnardo's Homes at Stepney Causeway, and at the Girls' Village Homes, Ilford.

Rev. J. Tolefree Parr recently conducted an eight days' mission for Mr. Richard Cadbury and the workers at the Friends' Mission Hall, Highgate-street, Birmingham. The meetings were crowded. Numbers entered the inquiry room, and 100 signed the temperance pledge. A great blessing attended the Bible readings. Mr. Parr conducted services at dinner hour and tea time in the workshops and factories, with blessed results.

Rev. E. Payson Hammond has been holding meetings in various parts of Waterbury, Conn. The meetings for the young were crowded, and deep interest was manifested. Large numbers professed conversion. Christians and ministers present entered into the work and rejoiced in it. Those who told the workers of their hope in Christ were allowed to gather around the organ in a young converts' meeting. Much prayer had been offered for this service, and all present felt that it had been answered. The Y.M.C.A. meeting was also well filled with young men, some of whom professed conversion.

Rev. John McNeill's forthcoming engagements are:—Hawick, Dec. 12 to 24; London, from Jan 14, 1898. Fortnightly missions: 1, Metropolitan Tabernacle; 2, Westminster Chapel. (Further details will appear shortly).

The Weaver Brothers, Cardiff, until Dec. 10; Nelson (Lancs.), Dec. 12-23.

Mr. Charles Inglis, at West Norwood, Dec. 5-14.

Mr. E. P. Telford, Vernon Chapel, King Cross-road, Dec. 5-19.

Mr. Monro Collings, at Hildenboro', Dec. 9; Leigh Chapel, Tonbridge, Dec. 12-20.

Mr. W. R. Lane, at Worcester, Dec. 5-12.

Gipsy Smith, Stafford, Dec. 12-20; Newcastle, Jan. 8-17; Banbury, 22-31.

Mr. George Clarke, Wigan, Dec. 5-20.

Church Parochial Mission Society.—The following missions have been arranged for this month:—Rev. W. Hay Aitken, Dec. 4-20, St. Mary's, Gateshead; Rev. W. Bryan-Brown, Dec. 4-14, Little Munden, Ware; Rev. J. P. Cushing, Dec. 3-13, St. Mark's, Ballysillan, Belfast; Rev. James Stephens, Dec. 3-20, St. Mary's, Gateshead; Rev. R. Wood-Samuel, Dec. 4-14, St. Silas', Liverpool.

Scotland

RUTHERGLEN CHRISTIAN INSTITUTE.

One of the largest and most interesting spheres of Christian labour in Scotland is to be found at the Christian Institute, Rutherglen. For nearly a quarter of a century the Messrs. Rodger (three brothers) have been actively engaged in various forms of the Lord's service in this ancient burgh. The work has developed in a very remarkable way, until now the Institute is one of the busiest hives of beneficent effort in our country.

The chemical works of Messrs. James and John White are situated in Rutherglen, and they employ a large number of men. Many of the heads of departments have, through the instrumentality of this work, been brought to the Saviour; and Lord Overtoun, who is the head of the firm, was not slow to recognise the good that was being done so near his works. About ten years ago he placed the means at the disposal of the workers for erecting a hall and reading-room. Although the hall was capable of seating about one thousand people, it was soon found to be too small for the crowds that were attending the services. Two years ago considerable extensions were made to the first structure, and now there is a hall capable of seating sixteen hundred people. The acoustics are perfect, and there are so many exits that a large audience can find its way into the street in about three minutes.

One of the features of the hall is the lantern arrangements. A small box is placed in the front of the gallery, and the wall behind the platform is painted white. The lantern is brought into operation at many of the meetings, and has proved most attractive. The evangelistic meeting on Sabbath evening is attended by about 1,400 persons, and during the long history of this meeting it has been fruitful in conversions. Growing out of this service there are Bible classes, Sabbath schools, boys' brigade, Christian endeavour, mothers' meeting, and a service for children on Sabbath forenoons, attended by nearly a thousand young people. Every Sabbath morning large and vigorous young men's and young women's Christian associations meet in the lesser halls. On Saturday evenings during the winter months limelight lectures are given, attracting crowded audiences, while during the summer months an interesting work is carried on in the open-air.

The Penny Savings Bank is the largest in and around Glasgow, having between four and five hundred transactions each night. The friends in Rutherglen are much interested in foreign missionary work, and make it a prominent feature at many of their meetings. They raise considerable sums of money for work in different parts of the mission field.

This great and interesting work is entirely carried on by volunteers, and with very little expense. The collections at the various meetings are almost sufficient to meet the expenditure necessarily incurred. The whole is an object lesson which Christian workers in many towns with a large industrial population might well imitate. W. M. O.

Irish Notes.

Arrangements have been made for Mr. James B. Wookey (deputation secretary of Dr. Barnardo's Homes) to conduct a ten days' mission in Belfast, commencing in January next, under the auspices of the Central Y.M.C.A. of that city. Mr. Wookey will afterwards visit the principal cities and towns of Ireland with a group of musical boys, to plead the cause of the children under the care of Dr. Barnardo.

The third Irish Students' Christian Conference, in connection with British College Christian Union, will be held December 17 to 20, in Dublin. A public meeting will be held on Friday, 17th, in the Metropolitan Hall, Lower Abbey-street, at 8 p.m., when accounts will be given of the work of the World's Student Christian Federation, the British College Christian Union, and the Student Volunteer Missionary Union.

Cape Town.—Mrs. Cleghorn has now returned to her post as president of the Y.W.C.A. here. Mrs. Andrew Murray presided at a meeting of welcome, at which a large number of members were present. It is hoped that shortly the Y.W.C.A. may be able to move into more commodious premises, of which they stand greatly in need.

Woman's Mission to Women.

Twenty agents are working in connection with the Female Mission to the Fallen and Female Aid Society. These missionaries visit the streets at night, "seeking the lost" and distributing tracts containing an affectionate invitation to call upon the missionary. Thousands of these tracts have been printed and distributed, and they have been the means of bringing many an erring young woman under the influence of the Mission.

The hospitals and workhouses and the prisons and police-cells are visited, and also the houses where these young women live. Forty-three cases of attempted suicide were dealt with last year, besides other cases sent by the magistrates of the various metropolitan police-courts, to whom the Mission is well known.

Homes are provided for young women from all parts of the kingdom. 30,789 women have received help from the Mission since it was established in 1858. No woman is placed in an institution till the mistress has been made acquainted with the particulars of the case.

The annual expenditure of the Mission is about £3000. The annual subscriptions amount to £1121; a sum of £1879 has therefore to be raised for the most part by this appeal. The work has been extended during the past year, and mission houses, with a staff of workers, are now established in each of the following districts:—East London, West London, South London, Richmond, and Greenwich. Missionaries are also located in Islington, North-west London, Clapham, and the Borough; and the whole of the metropolis is regularly visited. Cases from the country are met at the railway termini, arrangements in the first instance being usually made by post. The annual report, containing interesting details of the work, and giving many cheering incidents, will be sent on application to the secretary, 32, Charing-cross, S.W.

The Week of Universal Prayer.

The Evangelical Alliance has again issued its invitation for the Week of Universal Prayer at the commencement of the year (January 2-9, 1898). This annual observance is growingly appreciated in all parts of the world, and it is worthy of note that in the week commencing with the first Sunday in each new year the Christian churches of the world unite in prayer for the many common objects agreed upon beforehand. Thus there are prayers offered for the same objects in divers lands and in a great variety of languages. The native Christians in many of the mission fields and in the scattered islands of the Pacific, as well as in the Dark Continent, unite with their more favoured brethren in other parts of the world in this annual week of prayer.

The outline of subjects for prayer for the various days of the week include—Confession and Thanksgiving; the Church Universal; Nations and their Rulers; Families and Schools; Foreign Missions; Home Missions and the Jews. The full programme, with other particulars, issued by the Council of the Evangelical Alliance, may be had of the general secretary, 7, Adam-street, Strand, London.

Requests for Prayer.

For a three weeks' mission at the Bible Christian Chapel, Lanner, Redruth, Cornwall, to be conducted by Mr. Clegg.

That blessing may rest upon the monthly gathering for the deepening of spiritual life at Ipswich, Dec. 15th.

For crusade meetings of men, against "Gambling, Drink, and Impurity," Dec. 14, 15, and 16, in the Queen's Hall, W.

That great blessing may result from the special meetings being held this week, Dec. 5 to 12 inclusive, in Friends' Meeting House, Woburn Sands.

Praise.

For blessing to many souls during a recent mission that was held in Norwich.

Bristol.—The annual reunion of the athletic clubs of the Bristol Y.M.C.A. was held under the presidency of Mr. S. W. Godwin. It was stated that the past season of the cricket team had been the most successful on record.

Obituary.

MISS JEAN MCLEAN.

We have already noted in our "Fallen Asleep" column the death at Plymouth of this earnest Christian lady worker. Her good work in the Three Towns was much dwelt upon at the funeral services held and in the pages of Cornish journals. Her remains were interred at Liskeard, and much sorrowing sympathy was shown by many friends to whom she was spiritually made a blessing.

MR. JAMES BATEMAN, F.R.S.

This devoted leader in Evangelical and Protestant effort passed away on 27th ult., at his residence in Worthing, aged eighty-seven. Educated at Magdalen College, Oxford, he formerly resided on his own estate, Biddulph Grange, Staffs. His Oxford career synchronised with the rise of the Romeward Movement, and in his early years he published a valuable pamphlet exposing its true character. He possessed many natural gifts, was a man of highly cultivated tastes and ripe scholarship. It is now more than thirty years since a very important phase of the "Oxford Movement," the education of the middle classes in high Anglican teaching, was introduced into Staffordshire by the late Canon Woodard. Mr. Bateman took a leading part with others in opposition to this scheme, both by his voice and able pen. Since then he has been foremost in every Protestant movement. For some years he edited very successfully *The Rock*. He was also an ardent student of prophecy, and a man of deep spiritual insight and sterling piety.

PROFESSOR J. LEGGE, LL.D., D.D.

This veteran missionary teacher died on Monday week at his home in Oxford at the age of eighty-two. He was busy almost to the last, and so recently as October 23 was lecturing in Aberdeen. Having given in March last his portrait with a sketch of his career in China as an L.M.S. missionary, and subsequently at home as Professor of Chinese language and literature, it is unnecessary further to enlarge. An Oxford correspondent says:—"By the death of Prof. Legge we lose the most eminent Chinese scholar of the English-speaking world, the University of Oxford loses one of the most famous and erudite of her professors, and the Christian Church at large mourns the loss of a most distinguished and successful missionary-pioneer. For several years the late Professor's health has not been so robust as formerly, but it is only in quite recent days that real weakness and serious decline have made themselves ominously visible. The final illness has only been of about a week's duration. Only a few weeks ago he was to be seen vigorously walking in the streets of Oxford, and on October 28 he delivered his last public lecture."

Brighton.—Rev. J. B. Figgis, the new minister of Emmanuel Church, Brighton, preaching for the first time at that church, spoke on Sunday morning from the words of Caleb, "If so be the Lord be with me, I shall be able," and in the evening from Paul's words to the Corinthians: "I am determined not to know anything among you save Jesus Christ and Him crucified." Concluding an eloquent exposition of the latter text, he asked his hearers to pray that he might have a similar determination during the time he was among them.

Blind in Jerusalem.—Writing from Jerusalem as to her efforts on behalf of the blind in that city, Miss Lovell says:—"The Lord Himself constrained me to commence this work, and He must lead in everything connected with it. I have seven girls in the house, and I cannot continue doing all in the house that I have been doing, and want to be freer for writing books (embossed), assisting teacher, etc. Many are uniting with me in prayer for a suitable helper." Will friends interested in the blind in Jerusalem, (and who is not) aid Miss Lovell as God may guide them? Her address is, c.o., British Consul, Jerusalem.

Many Hands make Light Work.—The secretary of the Liberator Fund, Rev. Stockwell Watts, 16, Farringdon-street, E.C., is intent on obtaining for the sufferers by the Liberator crash at least 700,000 shillings. Of that number he has received as yet only 130,000. The sufferings of many good people are very great, and death from sorrow, care, and want still claims its victims. Williton, in Somersetshire, has been worked; by a house-to-house visitation this village of 250 houses having contributed £2 15s. 6d. One hundred and ninety-nine houses gave sums ranging from a penny to half-a-crown. This shows what can be done in a good cause by enthusiastic workers.

THE BOOK WORLD.

THE SUPERNATURAL IN NATURE.

We welcome a new and cheaper edition of The Supernatural in Nature: A Verification by Free Use of Science, by Joseph William Reynolds, M.A., prebendary of St. Paul's Cathedral. (3s. 6d. *Longmans & Co.*) In many respects this is a remarkable book. It is from the pen of a theologian well versed in science and philosophy, and its pages are devoted to the unfolding of themes of sublimest interest and deepest import—including life and its origin, creation and its stages, from things that are rudimentary to the grandest conceptions of God and his purposes.

Prebendary Reynolds is a preacher for the people, and his book is as attractive reading as his discourses and lectures are always easy to grasp. The fact that this is the fourth edition, is evidence that the work has intrinsic value; and the cost of the cheap reissue has been borne by one who, having himself benefited by the book, hopes to promote its circulation and usefulness in throwing light on the darker portions of the Bible, in strengthening faith and in allaying doubts. The author's aim coincides with this desire, and he writes:—

> The endeavour throughout is to deepen our knowledge of nature, its antiquity, vastness, complexity; and to exhibit science as casting light upon that which is dark, as unravelling mysteries so that our most advanced and accurate professors are in their piety and knowledge the prophets of their own day, who enable us more perfectly to understand the Way of Life. The Bible is not vaunted as a compendium of all science, but as true in all its parts, rightly understood; and in its smallest statements, like the apparent trivialities of nature, establishing truths, good and rare, which screed all our thought.

CANON BELL'S NEW BOOK.

Both as a poet and a preacher, Canon Bell has many admirers. Poets of name and fame are among those who extol his verses: his sermons are deservedly held in high esteem by Protestant Evangelical Christians of all communions.

We welcome his latest book, The Gospel the Power of God (*Edward Arnold*), containing a score of sermons delivered in the ordinary course of his ministry at Cheltenham. The title is supplied by the opening discourse; and among the general contents are "Union with Christ," "Prayer," "No more Sea," "The Second Advent," and "Satan Transformed into an Angel of Light."

One of the sermons was preached on the occasion of the Queen's Jubilee, when Nonconforming ministers joined in acts of worship in St. Matthew's Church, Cheltenham, to the great joy of the large-hearted preacher. The last two sermons were delivered on November 25, 1895, when the Canon concluded his happy and useful ministry at Cheltenham. The morning sermon on that day was based on the Apostolic Benediction in 2 Cor. xiii. 14, and in words of loving appeal the preacher concluded by once more making clear the need of the sinner and the greatness of the Saviour. He said:—

> I entreat you, as a parting request, that amidst the conflict of opinion, and the strife of controversy, you will ever treasure up that truth which I call God to witness it has been the aim of my ministry to enforce—the truth that in Christ alone is acceptance for the sinner; that He is "the power of God and the wisdom of God unto salvation." To all, whether prelate or priest, to all who would place Church or sacraments between your soul and God, say, as you thrust them indignantly from your path, "Sirs, stand aside, 'we would see Jesus.'"

The sermons are well constructed and eminently readable.

HYMNS OF THE REIGN.

Hymns have a peculiar charm for the devout mind; spiritual experiences which halt in the language of prose often become impressive and eloquent in the lines of a hymn. Our psalms and hymns show how marvellously certain fundamental doctrines vitalise and sustain the various churches and communions which pass under the name of Christendom. In this Jubilee year we might well expect such a volume as *Messrs. Kegan Paul, Trench, & Co.* have issued with the title **Victorian Hymns**: English Sacred Songs of Fifty Years. Dedicated to the Queen, the goodly book is in two parts, the first of which gives original compositions, and the second translations. Then there is an annotated index, furnishing particulars of the circumstances under which some of the hymns were written, the sources from which they are taken, and other interesting details. The selection is not confined to any one class of hymns; hence several Roman Catholic pieces are included. The paper and printing befit the monumental character of the work.

"EARLY PROMOTED."

Few books are more healthful and inspiriting for young believers than the biography of some consecrated life laid down freely and gladly for the Gospel's sake. The sense of sorrow that a life which promised so fair should end so soon, is hushed in view of the evident purpose in the career which seems all too brief. So in reading this deeply interesting **Memoir of the Rev. William Spiller Cox, M.A.**, compiled by his father (*Sampson Low, Marston, & Co.*), the conviction deepens on the mind that, as Mrs. C. F. Alexander wrote—

> God hath his mysteries of grace,
> Ways that we cannot tell;
> He hides them deep, like hidden sleep,
> Of him He loved so well.

Here, in this touching memorial, the reader sees the eager young student, laid hold of by God, taught to bear bright and brave testimony at Oxford, led out into happy service among boys at Eastbourne, in connection with the seaside services, profoundly moved by his first visit to Keswick, and sent back to Oxford to witness for the power of Christ as never before, permitted to work two short years at Peckham, led to offer himself to the C.M.S., sent back for further study to Wycliffe Hall and Livingstone College. After all this thought and preparation he is sent out to Sierra Leone, which he reached at the end of last January, to give himself for a few months with great gladness of heart to God's service, and then to be called higher. The memoir reveals much intensity of purpose, singleness of aim, and attractiveness of character. Its telling testimony to the faithfulness of God is well fitted to stir many to a holy ambition to fill the vacant post in the mission ranks.

ANNUAL VOLUMES.

Hand and Heart is a good paper for the home. The annual volume (2s.) is replete with wholesome and instructive papers, fully illustrated. Two readable Christmas numbers are **Wanted**, the *Home Words* extra, and **Rich in Giving**, a tale by Edward Garrett, the special issue of the *Day of Days* (1d. each). **The Fireside Christmas Number** (6d.) has stories and other features, with excellent engravings.

Our Own Magazine. Vol. XVIII. Edited by Mr. T. B. Bishop. (2s. *Children's Special Service Mission.*) The full recognition which this admirable illustrated monthly has now gained as a Gospel messenger for the children, will secure a warm welcome for the tastefully-bound volume. The true stories which fill its pages are used as vehicles to set forth with great clearness and winsomeness the joy of personal acceptance of Christ.

The fourth annual volume of **The Morning Star** is, like its predecessors, a treasury of teaching on the Coming of the Lord Jesus as set forth in Holy Scripture. Edited by Dr. R. McKilliam, it contains expository papers by many well-known writers, and while the Advent is the main theme, there are valuable communications on other outstanding subjects of prophecy, not excluding God's ancient people and the Holy Land, around which so much interest grows in the minds of all who are instructed in "the sure Word." There is, in our day, a deepening concern as to "the things which must shortly come to pass," and such as have come under the influence of the Blessed Hope will find these papers instructive and stimulating in a high degree. As a frontispiece there is a large plate of Jerusalem and its surroundings. (2s. 6d. *Partridge & Co.*)

CHRISTMAS CARDS.

Messrs. Pain Brothers, Hastings, make up shilling packets of Christmas and birthday cards. Many of the cards bear poetical and other inscriptions; others are self-acting, and calculated to amuse the children.

Messrs. Marcus Ward and Co. have issued a large variety of Christmas and New Year cards, also booklets and calendars. The cards include chaste floral designs, also greetings in forget-me-nots and other flowers, and monotint figures and landscapes with illuminated borders. Some of these bear poetical and other legends, some are patriotic and comic in character. The smallest calendars are for the pocket and finger-shaped. Others, to be suspended by silk, are in twelve sheets with watchwords and mottoes, accompanied by charming scenes and objects. Larger calendars in four handsome cards are beautifully produced. They include the Waverley, English Cathedrals, the Scott, the Picturesque, and Playmates. Less-imposing calendars of the block description, giving a poetical selection and a Scripture passage for each day, are "Our Daily Portion" and "The Children's Calendar" (6d. each); "Day unto Day," The Shakespere, and the Tennyson (1s. each). An artistic booklet, "Holy Christmas," gives Advent hymns (2s.).

Lady Maud's Help, by Emma Marshall, and **Poor Mrs. Dick**, by A. C. Chambers. (1s. each. *Nelson & Sons.*) Gift books for girls, pleasing and wholesome stories, prettily bound.

On the Other Tack. By W. C. Metcalfe. (3s. 6d. *Jerrold.*) A sea story, full of adventure and animation, but wholesome withal. The more of such breezy, well-written tales the better for our boys.

The Child's Reciter and **The Little One's Reciter.** By Muriel Dean. (6d. each. *Dean & Son.*) These provide a capital selection of pieces well adapted for the children, who will find them within the reach of their capability and comprehension.

Jennifred and other Verses. By Septimus G. Green. (*Elliot Stock.*) A collection of pieces of varied merit, probably written at distant intervals—the longer in blank verse. Lovers of tuneful measure will find pleasure in many of these poems.

Twelfth Night King. By Mary Gorges. (*W. & R. Chambers.*) A simply-written and very pathetic story of a tiny boy, stolen by gipsies, and strangely discovered, after long and sorrowful experiences. The little ones will read the tale with real intetest.

God's Plan in the Bible. By H. W. Fry. (*G. Stoneman.*) This work has proved so useful as an introduction to prophetic study that a second edition has been called for. This has been revised in some points, and doubtless will commend itself widely, specially to inquirers on the subject.

In **Two Secrets** Hesba Stretton tells two stories, both of them rural. The second shows the terrible cost at which a pious young woman attended Methodist meetings, and tells of the ultimately changed attitude of her harsh father in relation to Divine things (1s. *Religious Tract Society.*)

A handy little volume of studies in the life and character of Joseph, designed especially for young men and women, is **Joseph: Dreamer and Deliverer**, by John Howell Jones. (2s. *Charles H. Kelly.*) The story is ably outlined, and important teachings for life and godliness are derived therefrom.

The Awakening of Benjamin Hay. By Ray Cunningham. (1s. 6d. Stirling: *Drummond's Tract Depot.* London: *Partridge.*) The story of a daughter, whose devotion and faithfulness saves her father from a ruined life, and melts at length the hard heart of a stern grandfather, who had long cherished bitter unkindness.

Some Western Folk. By Mabel Quiller-Couch. (*H. Marshall & Son.*) Already we have read some of these short stories in the magazines in which they appeared. The simple episodes in the lowly lives of folk in remote villages, far from the busy hum of men, are full in their own way of the pathos and pity of the human heart.

It is a far cry to the Australian bush, but in company with **The Medhursts of Mindala** by J. M. Waterhouse (6s. *Elliot Stock*), some very pleasant hours may be spent there. The book possesses considerable force of description as well as of character delineation, which well sustains the reader's sympathetic interest.

The Making of Matthias. By J. S. Fletcher. The groundwork of the tale is slight, but the story of the little boy on his grandmother's farm, and the moulding of him into a worthy man, is ably told. The book is finely bound, while the admirable illustrations by Lucy Kemp-Welch form a noteworthy feature. (5s. *John Lane.*).

Besides several stories, there are some very readable articles in the Christmas double number of **Pearson's Magazine** (1s.), including "Niagara in Winter," admirably illustrated; and "Shakespeare Dethroned," in which R. M. Bucke restates the argument that the author of the so-called "Shakespeare" drama was Francis Bacon.

To be Had in Remembrance. Compiled by A. E. Chance. (*Elliot Stock.*) A collection of choice thoughts in prose and poetry, intended to carry comfort or courage to the sorrowing and bereaved. They are culled from many sources, and will doubtless be messengers of help to desolate and bleeding hearts. The little book is artistic in its get-up.

The Quiver for the month contains many good things. Miss Sparrow's paper on "Love in the Slums" shows human nature among the poor. Mrs. Banks's story of "A Remarkable Sunday-school" is full of interest; while the article on "Churches at the Cape" brims with information. In short, the number is a budget of interest. (*Cassell & Co.* Price 6d.)

Boys and girls who may be privileged to receive **Lullaby-Land** as a Christmas present may well think themselves happy. Beautiful in exterior, this dainty volume contains a selection (made by Kenneth Grahame) of the songs for childhood by Eugene Field. To the merry verses, equally amusing illustrations have been designed by Charles Robinson. (6s. *John Lane.*)

Historical stories should combine instruction with interest. This end is achieved by Herbert Hayens in **An Emperor's Doom; or the Patriots of Mexico.** (5s. *Nelson & Sons.*) The story is that of Maximilian, with the events that followed on the with-

drawal of the French troops from Mexico, in 1867. In every way well produced, the book will make a delightful present for boys.

Sahib and Sepoy; or Saving an Empire. By Lucy Taylor. (5s. *J. F. Shaw & Co.*) This tale of the Indian Mutiny outlines in a very readable manner the career of Sir Henry Havelock. Of necessity the pages are somewhat exciting; but the book is altogether good, presenting a capital sketch of Havelock's noble life, and a worthy record of the brave work of his "saints."

The Blues and the Brigands. By M. M. Blake. (*Jarrold & Sons.*) A thrilling story of the time of the French revolution. Etienne-Marie Carroud joins the Republican party, and passes through the horrors of the siege of Nantes, taking part also in the gallant defence of Nort. Those who are interested in historical novels and stirring scenes will find what is according to their taste in this book

The striking tracts and booklets of Bishop Ryle, are now issued from *Drummond's Tract Depôt, Stirling.* Two very useful little works are "**How Readest Thou?**" which calls for a more general and patient study of God's Word; and "**Assurance,**" wherein 2 Tim. iv. 6-8 is expounded to helpful purpose, with notes and extracts from richly spiritual writers of the seventeenth century (3s. per dozen).

'Twixt Dawn and Day. By Mrs. A. D. Philps. (2s. *Religious Tract Society.*) A well-written tale of Reformation days of the kind which will captivate the boys, while affording them useful historical information. From the same house comes **School Life at the Bartams.** (1s. 6d.) By L. C. Silke. The story of a fatherless boy, who makes his mark by sterling integrity and honest application in the face of some difficulties.

Work-a-Day Sermons. By Rev. F. B. Meyer. (2s. 6d. *James Bowden.*) These dozen short discourses are well described in the title; they are full of wise counsel on such commonplace matters as temper, falling in love, faithful service, holidays, amusements, and so forth. A most excellent New Year's gift book for any young person. The portrait given of Mr. Meyer is finely reproduced, but scarcely so full of animation as might be.

Sharpened Tools for Busy Workers. By John Sweet Doidge. (5s. nett. *Nisbet & Co.*) A book of helps, illustrations, anecdotes, and outline addresses for pulpit, platform, and class. Here may be found abundant material for preachers, teachers, and speakers, who know how to make good use of helps of this kind. The danger to be avoided is that of allowing the easily-obtained "points" to overshadow the vital message.

There is much to be said for small volumes of sermons by notable preachers. They are easy to carry, and serve as "samples" from the bulk. *Messrs. Nisbet's* "Preachers of To-day" series illustrates these points; and the latest volumes, **Sin and its Conquerors,** by Dean Farrar, and **The Endless Choice,** by W. J. Dawson, have more of thought and teaching in them than many larger collections of discourses. Each volume contains six sermons (paper 1s., cloth 1s. 6d.).

Hugh Wynne: Free Quaker. By S. Weir Mitchell, M.D. (6s. *T. Fisher Unwin.*) The scene of this charmingly-told tale of the American War of Independence is the Quaker State of Pennsylvania. Apart from its more tender human interest, it is to be much commended for the extremely graphic and yet thoroughly natural style of narration. The book is, in truth, a green spot in the arid wastes of modern fiction, and we are not surprised to learn that it has already attained wide popularity.

Mr. Joseph Hocking's "**And Shall Trelawney Die?**" (3s. 6d. *James Bowden*) introduces the hero as an inmate of the workhouse, fired with a determination to win back his old home, which for fifty years has passed out of his family. How he first planned a *mariage de convénance* to accomplish his object, but finally followed the dictates of his own heart, forms a captivating little romance, which is followed by another, of Cornish birth, entitled "The Mist on the Moors."

Of birthday books there are many, but **the Maclaren Birthday Book** (4s. *The Christian Commonwealth Publishing Company*) is one that will be warmly welcomed by the numerous admirers of the gifts and graces of the great preacher from whose discourses Rev. G. Coates has selected gems of thought for every day in the year. Mr. Coates tells us in his introduction that the preparation of the volume has been a means of inspiration and stimulus to himself, and such it will assuredly be to many who will read the spiritual and suggestive pages.

Many will like to know whence they may get ammunition wherewith to fight the tobacco habit. In our own country there is the *Anti-Narcotic League*, 25, Market-street, Manchester, which issues some telling leaflets, also an instructive **Lecture on Tobacco,** by the late Russell Lant Carpenter, B.A. (one penny). In America there is the Anti-Tobacco Tract Repository, conducted *Mr. H. L. Hastings*, 47, *Cornhill, Boston*, who issues a quarterly budget, **The Anti-Tobacco Crusader,** which should prove of great service (fifty cents per annum).

Spenser's "Faerie Queene" is not everybody's reading; but it is a pity that the drift and substance of the poem should be unknown. Those who have made a slight acquaintance with Spenser's masterpiece will be glad to possess Mary MacLeod's **Stories from the Faerie Queene,** with introduction by John W. Hales, and drawings by A. G. Walker. (6s. *Gardner, Darton & Co.*) Those who have not read the knightly poem will be tempted to do so after perusing the stories, which have been charmingly digested, and are admirably and richly illustrated.

Old and young will appreciate the charming story of the vicissitudes through which little "**Niccolina Niccolini**" passes. The orphan child is left by the sudden death of her mother on the hands of a very hard landlady, but is rescued from her vagabond life by the good Lora Emilia (an Italian lady of rank but extremely limited means) and her faithful servant, Martilla. The sweet unselfishness of these woman, who have to deny themselves many of the necessities of life to maintain the little girl, is very touching. It is written by the author of "Mdlle. Mori" (*Gardner, Darton, and Co.* 6s.).

In **The Surprising Adventures of Sir Toady Lion** (6s. *Gardner, Darton & Co.*), Mr. S. R. Crockett's versatile mind has given us a fund of humour which has hardly been equalled since the *début* of the world-renowned *Helen's Babies* twenty years ago; only the little heroes of this volume are more robust and have far larger ideas of life which they consolidate in most diverting ways. Serious readers must not take it all too seriously; as a book of fun it would be hard to beat. Its illustrations, by Mr. Gordon Browne, keep pace merrily with the theme of the volume which in every way is excellently got up.

Private Papers of William Wilberforce, compiled and edited by A. M. Wilberforce. (12s. *T. Fisher Unwin.*) We have in this well-favoured volume a delightful excursus into the history of England a hundred years ago. There are first a series of letters to Wilberforce from his intimate friend William Pitt, highly creditable to both; then an able sketch of Pitt from the pen of Wilberforce; and, finally, more letters from friends or by Wilberforce himself to members of his family. These last reveal the deep Christian experience of the great liberator, and are models of what a parent's letters ought to be. We very heartily commend the book for wide perusal.

The Influence of Jesus Christ on the People. By Rev. W. Unsworth. (2s. 6d. *C. H. Kelly.*) Already the author has written on the influence of Jesus Christ on Christian workers and on young men. Now he adds a third volume on the influence of Christ on the people in temptation, Bible-reading, friendships, prayers, aims, and other matters of daily life. His style is clear and forceful; abounding in pungent aphorisms. Here is one: "Jesus Christ does not want ships without ballast. He wants force, personality, character." In the most practical fashion he shows how the Lord Jesus has to do—by example and precept—with every department of life and service.

The "Masters of Medicine" series contains no more entertaining book than **John Hunter, Man of Science and Surgeon** (1728-1793), by Stephen Paget. The pages are a proof, at times quite amusing, of the truth of the remark of Sir James Paget in his brief introduction, that Hunter's great influence may be ascribed to the degree in which he introduced the exercise of the observant scientific mind into the study and practice of surgery. Hunter's enthusiasm as a "collector" shows itself in some interesting letters, and as he combined rare mental qualities with great industry, it is not surprising that he achieved a world-wide fame and distinction. (3s. 6d. *T. Fisher Unwin.*)

Fairy Tales. When the little tyrants of the nursery ask for a pretty story they do not expect to be put off with some prosaic recital of sober fact; they are best pleased with the wildest flights of a vagrant imagination. They will be hard to satisfy if **Short Stories for Short People,** by Alicia Aspinwall (*J. F. Shaw & Co.*) do not come up to their standard. The stories are not too extravagant, but just impossible enough, and the clever pictures are in keeping. **The Diamond Fairy Book** (6s. *Hutchinson & Co.*) is more marvellous still, and may be described as of the good old-fashioned Oriental type, in which miraculous kings and queens, princes, and princesses are the *dramatis personæ*, with dwarfs and dragons thrown in. The illustrations are delicately beautiful, and the bairns will look and listen with open-mouthed wonder.

Rapara; or, The Right of the Individual in the State. By Archibald Forsyth. (6s. *Fisher Unwin*). A contribution to a question which, with our growing population, becomes increasingly serious. The author tells the story of a model settlement on Opara, an isle of the Southern Pacific, and uses this as a vehicle for the exposition of "Equalistic Individualism," which claims that all natural wealth and gifts of nature "belong to the community, and should therefore be treated so as to bestow the greatest benefits on its individual members." The views advanced merit the attention of sociologists and economists. Present evils, in connection with the tenure of land, the distribution of wealth, and so on, are obvious enough, but the cure is yet to find amid the conflicting theories of the day. The study of this book will help towards the solution of these difficulties.

Grace Abounding. John Bunyan's immortal allegory has overshadowed the rest of his "sixty works"; but many of these are of lasting value, and not least this autobiography—"A brief relation of the exceeding mercy of God in Christ to his poor servant, John Bunyan." It is, as the present editor, Rev. A. Smellie, says, "a possession and a prize for ever." While no two souls are dealt with by God in exactly the same way, yet the core of spiritual experience is ever the same. None can fail to find much profit in this story of a sinful man, deeply convicted of sin, saved by grace, and seeking by that grace to resist temptation, endure persecution, and bear faithful testimony to others around. We welcome the reissue. It is a book to be read and pondered. (2s. 6d. *A. Melrose.*)

Whereas our fathers and grandfathers read big tomes on Baptism, the practice to-day seems to be to treat the subject in small books and pamphlets. A thoughtful contribution to the subject by an Evangelical Churchman is entitled, **Baptism: what Saith the Scripture?** By Rev. David H. D. Wilkinson, M.A., assistant clerical secretary of the Church Missionary Society, with a preface by Principal Handley Moule. The subject is one on which there seems to be nothing new to say. As to Mr. Wilkinson, it may be said that his controversial method is eminently courteous and Christian. Many of our readers, however, will hesitate to regard an unbaptized infant as outside the covenant of *mercy*. God's mercy upon the little ones cannot be conditional upon parental, pastoral, clerical, or sacerdotal solicitude or ministrations. Inferential teaching involving such a conclusion is open to many serious objections. (*Seeley & Co.*)

The Brand of Hell; or, Life in Babylon. By H. W. Fry. (*G. Stoneman.*) Lord Lytton's "Coming Race" and Bellamy's "Looking Backward," aimed in narrative form at forecasting the possible future. Mr. Fry in this his latest work uses a similar plan in order to make real and vivid in the minds of the careless the intense solemnity of coming events. As to whether or not the device, in such connection, be profitable, there may be difference of opinion, but certainly we have found it strangely thrilling. While disclaiming any intention of fixing detail, the author endeavours to bring home to the reader what those who are left behind, when the saints are taken up, may have to pass through in rebuilt Babylon and Jerusalem, and under the iron rule of the anti-Christ. It is an awful picture of the height to which human presumption and blasphemy may rise. Scripture is given for the various events and judgments. The precise view of prophecy will not be accepted by all, but the book, we doubt not, will be widely read.

THE BIBLE ACROSTIC SEARCHING ALMANAC for 1898 is the eighth annual issue. The booklet is calculated to encourage Bible study, and therefore is worthy of a large circulation. (1d. *Simpkin, Marshall & Co.*)

The address on "Our Lord's Prayer for Unity," delivered at the last Dublin Convention by Canon Bell, is published by *Messrs. Jarrold & Sons.* (1d.) It is a thoughtful Scriptural and Christian utterance.

IN EVERYTHING, by George Müller, is a booklet giving the substance of an address, delivered at Bristol in June last, based on Phil. iv. 6, 7. It is in a measure autobiographical, giving some details of the founding of the Ashley Down Orphanage. (6d. per dozen. *Marshall, Russell, & Co., Paternoster-row.*)

THE SUBJECTIVE LIFE is the title of Rev. J. T. Wrenford's letter-booklet for 1898. The circulation of some of Mr. Wrenford's little books has been enormous, and this latest product of his thoughtful pen is likely to exercise a useful ministry in directing Christians to the source of power for testimony and service. (6d. per doz. *Partridge.*)

BOOKS RECEIVED.

From *Mr. Elliot Stock.*—VOICES OF THE DAY. By C. S. Wardle.

From *Messrs. Hodder & Stoughton.*—BY FAR EUPHRATES. A Tale. By D. Alcock. (5s.)

From *Messrs. T. Nelson & Sons.*—A BOOK ABOUT SHAKESPEARE. By J. N. M'Ilwraith.

From the *Wesleyan Methodist Book Room.*—FINA'S FIRST FRUITS, and other stories. By Lena Tyack. (1s. 6d.)

From *Messrs. Headley Brothers.*—A BOOK OF THOUGHTS, in Loving Memory of John Bright. By his daughter, Mary B. Curry. Second Edition. (3s. 6d.)

From *Messrs. Hodder & Stoughton.*—ON THE THRESHOLD OF CENTRAL AFRICA: A Record of Twenty Years' Pioneering among the Barotsi of the Upper Zambesi. By François Coillard, of the Société des Missions Evangéliques de Paris. Translated from the French, and edited by his niece, Catherine Winkworth Mackintosh. With forty-four illustrations from photographs by the author. (15s.)

DONATIONS

Received by Messrs. Morgan and Scott to Monday, December 6, 1897.

*** Donations should be sent by Cheque or Post Office Orders, not by stamps.

*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

☞ Donors are particularly requested to fill in "Morgan and Scott" on Postal Orders, in accordance with the Post Office regulations.

"Gratitude."—Please say what Mission to Jews.

	£	s.	d.
Dynevor Indian Hospital, Manitoba—A Reader ..	5	0	0
Dr. J. G. Paton's Mission, New Hebrides—E.	2	2	0
Boca Mission—Major J. C. B.	0	10	0
South American Missionary Society—Christian Mission, Bare-street, Bolton	0	5	0
Society Relief Persecuted Jews—S., 2s. 6d.; Stockbridge, 2s. 6d.; *Abraham's Vineyard*—M. G., £1; E. H., 10s.	1	15	0
White Cross League (Soldiers in India)—S. H. R., 5s.; Elitta, 5s.	0	10	0
Bishop Thoburn's Mission (support of teacher for one year)—T. R.	6	0	0
China Inland Mission—A., Stirling, 10s.; G. E. S., 6s. 6d.; A. S. G., 5s.; R. W., £1; X. Y., £100; In Memoriam, A. B., 10s.	102	11	6
Mr. Eoll's Work, Port Said—Cs.	1	0	0
Miss Arnott's Schools, Jaffa—Cs.	1	0	0
Madame Bost's Asylums, France—Cs...	1	0	0
Sailors' Rest, Zanzibar—Cs.	1	0	0
British and Foreign Bible Society—Cs., £1; G. C. F., 10s.; Hampstead, £2..	3	10	0
Zenana Bible and Medical Mission—Cs., £1; (*Famine*) Cs., £1	2	0	0
Central African Mission (Mr. Arnot) Cs.	1	0	0
North Africa Mission—M. F. B...	0	10	0
Pundita Ramabai's Widows—Meta	0	5	0
Tibetan Pioneer Mission (Miss Taylor)—A Friend, Strangeways, Manchester Missionary Day ..	25	0	0
Presbyterian Church of England (China)—A. S. G...	0	5	0
Zambesi Industrial Mission—W. S.	2	10	0
Cape General Mission—W. S.	2	10	0
Paris City Mission—X. Y.	20	0	0
Poor Jews, Jerusalem—In Memoriam, A. B... ..	0	10	0
Mission to Lepers of India—In Memoriam, A. B. ..	0	10	0
Tibetan Mission Band (Mr. Polhill Turner)—A Friend, Strangeways, Manchester Missionary Day	25	0	0
Dr. Barnardo's Homes—E. and L. M., £1; M. C., Ipswich, 5s.; E. A. W., 4s.; One who Loves the Waifs, 5s.; Anon, 10s.; L. P., 10s.; Charlie, 10s.; In Memoriam, A. B., 10s.; (*Emigration*)—Col. iii. 17, £10; (*Self-Denial Week*)—Brussels, £2 10s.; W. S., 5s.; A Working Man, 2s.	16	11	0
Scripture Gift Mission—Mrs. M..	0	2	6
Home Visiting Work (Mr. Sharpless)—Mrs. H. and Mrs. M.	0	2	0
Mildmay Institutions—X. Y., £50; (*Deaconesses*)—In Memoriam, A. B., 10s.; (*Poor*)—Cs., £1; (*Mrs. Codner*)—A Working Woman, 5s.	51	15	0
Evangelistic Mission (Meals)—Cs...	1	0	0
Mrs. Wilkes' Work, Poplar—Cs., £1: Elitta, 5s. ..	1	5	0
Grays Yard Church School and Breakfasts—Cs. ..	1	0	0
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Christian Community (Employment for Widows) Cs.	1	0	0
Bristol Orphan Houses—M. C., Ipswich	0	5	0
Miss Macpherson's Home of Industry—M. C., Ipswich, 5s.; L. P., 10s.; Col. iii. 17, £10	10	15	0
The Spurgeon Orphanage—M. C., Ipswich	0	5	0
Friendless and Fallen—Elitta, 5s.; Anon., 5s.; Stockbridge, 1s. 6d.	0	11	6
Liberator Sufferers' Relief—Elitta, 3s.; Workers, G. V. H., Ilford, 10s.; M. A., 10s.; In Memoriam, A. B., 10s..	1	13	0
Home of Rest, Bessels Green—M. S.	1	1	0
Baptist Church, Hitchin, Mission—M.	2	0	0
Rev. J. W. Atkinson's Work—Anon.	0	10	0
London City Mission—Anon, 10s.; L. P., 10s.; A. S. G., 5s.; C. H. M., £5; R. B. C., 5s.; In Memoriam A. B., 10s.	7	0	0
Mr. Fegan's Homes—Anon, 5s.; L. P., 10s.; W. S., £5; In Memoriam, A. B., 10s.; (*Ramsgate Home*) Col. iii. 17, £30	36	5	0
London Female Guardian Society—Anon.	0	5	0
Destitute Children's Dinner Society—Anon., 5s.; A. S. G., 5s.; Stockbridge, 1s. 6d.	0	11	6
Half-penny Dinners—Anon.	0	5	0
Mission to Deep Sea Fishermen—Anon.	0	5	0
Dinners Sick Children—Anon., 5s.; L. P., 10s. ..	0	15	0
Homes of Hope, Regent-square—Anon.	0	5	0
Robin Dinners—Anon.	0	5	0
Religious Services in Theatres—Anon...	0	5	0
St. Giles's Christian Mission—Anon, 5s.; L. P., 10s.; Medc., £1; Col. iii. 17, £10..	11	15	0
Ragged School Union—Anon	0	5	0
Hospital Sick Children, Great Ormond-street—Anon.	0	5	0
Midnight Meeting Movement—Anon.	0	5	0
Rescue Society—Anon.	0	5	0
Lock Hospital and Rescue Home—Anon.	0	5	0
Mrs. Meredith's Homes—Anon.	0	5	0
Christmas Dinners for Poor Children—Anon.	0	5	0
Help Christian Poor—H. R. F.	0	4	0
Sufferers from Cripplegate Fire—G. C. F., £1; Hampstead, 10s.	1	10	0
Yiddish Translation of the Bible—N. G. B., 10s.; Thank-offering, Isa. lv. 10, 11, £1	1	10	0
Dock Labourers' Mission—Mede	1	0	0
Bridge of Hope (Miss Steer)—Mede, £1; Col. iii. 17, £10; In Memoriam, A. B., 10s.	11	10	0
George Yard Mission—Mede	1	0	0
Maidstone Sufferers' Relief—Mede	2	0	0
Relief of City Out-of-Work Girls (Mrs. Fisher)—(Cont. ..)	1	0	0
Missions to Seamen—X. Y.	40	0	0
Mrs. Birt's Sheltering Homes, Liverpool—Col. iii. 17	10	0	0
Rev. T. Connellan's Work, Ireland—Col. iii. 17 ..	10	0	0
Working Men's Mission, New Cut—Col. iii. 17 ..	5	0	0
Scripture Readers' Society, Ireland—Col. iii. 17, £5; In Memoriam, A. B., 10s.	5	10	0
Miss Perram's Poor Fund—A Working Woman ..	0	5	0
Aged Pilgrims' Friend Soc.—In Memoriam, A. B. ..	0	10	0
East London Training Institute—In Memoriam, A.B.	0	10	0
Barbican Mission to Jews—Stockbridge	0	1	6
Total	**£450**	**1**	**6**

[ADVERTISEMENTS.]

Bethnal Green Free Library, E.—Mrs. C. V., £4.

Society for Relief of Persecuted Jews.—"Inasmuch," 10s.

The London Samaritan Society and Homerton Mission (Beach Rocks Convalescent Home and Hospital, Sandgate, Kent).—F. L., £1 1s.; M. and S., £7 10s.; C. D. G., £1 1s. F. D., £1 1s.; J. L., £1 10s.; J. A. M., 5s.

Be still, and know that I am God.

Ps. xlvi. 10.

Dear Lord, I have no song to sing to Thee!
Not one soft trill, or low ecstatic note,
As thy birds chant within the homing tree,
Or fling across the airs through which they float.

But I am dumb, yea, dumb, and deaf, and dark;
My soul is like a bird with maimèd wing;
My very thoughts are dead, ice cold and stark,
Strengthless and blind unto the dust they cling.

Yet Thou remainest holy, and Thy strength
Is matched by thy unbounded faithfulness;
What span can mete the height, the depth, the length
Of thy untiring love's almightiness?

Thy hand holds all the many natured souls,
They lie within it, as the islands lie
Within the ocean's grasp; thy will controls
The wildest storms that vex and test and try.

I am before Thee, though I see Thee not!
Thou canst not faint or fail; Omnipotence
Knows all, feels all; I cannot be forgot
By thy unchanging, living permanence.

Life of my life! Thou dost not need my song,
Only myself; the song is not the will;
Thou dost not ask me to be gay or strong,
Thou bidst me wait on Thee—wait and be still.

Geraldine M. Seymour.

Typhoid Convalescents at Sandgate.

Dear Sir,—Permit me to thank you for inserting my letter in your paper, and your readers for their speedy and welcome responses to our appeal for papers, books, and games for Maidstone typhoid patients.

During the winter months we have in the London Samaritan Society's Home and Hospital at Sandgate hundreds of patients who sometimes arrive without an overcoat or warm underclothing. Nothing rejoices the assistant matrons and nurses more than helping such sick and needy ones to warm garments. I have no doubt that many of your readers will only be too glad to clear their wardrobes of discarded clothing if they knew where it would be put to good use.—I am, very gratefully yours, The Matron.

Notices.

Applicants for Tracts.—H. Skene, 18, Ashvale-place, Aberdeen; P. Johnson, 49, Piazza Maggiore-Floriana, Malta; C. J. Watson, 54, Sidney-grove, Newcastle-on-Tyne; T. Miller, 104, Well-street, Hackney, N.E.; Portsmouth and Gosport Seamen's Mission, 47, Stoke-road, Gosport; E. J. Snow, 17, Ann-street, Union-square, London; G. Slater, 72, Franklin-road, Brighton; A. E. Mann, 17, Steven's-avenue, Retreat-place, Hackney, N.E.; Henry Hall, Marden Cottage, Walpole-crescent, Teddington.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Communications Received with Thanks.—G.W.C. E. de R. W.A. J.W. E.G.K. H.B. W.J.B.M. W.N. F.E.B. E.C. J.B.R. M.L. A.W.W. K.R.G.A. W.S.L. A.F.H. W.N- C.P. G.A.G. T.E.S.S. C.J.W. Miss M. H.B. G.W. J.W.C.F. H.S. H.R.F. W.N. F.C. J.T.S. H.J.M. P.E.S.H. L.P. E.N. P.P. W.J.T. G.G. W.H. T.E.S. F.C.S. D.C.E. H.L.J. M.G. Mrs. M.B. P.S. S.S. K.M.N. J.J.B. J.P.L. A.T. J.P.W. D.B.P. R.B. E.S. H.L. W.J. R.K. A.M. T.J.B. Miss McK. J.A.S. D.B.P. Miss C. J.T.P. B.W.R. F.S.H. J.K. G.M. E.E.T. A.D. T.W.C. F.A.G. H.E. D.A.D. L.E.O. S.T.C. E.M. B.S.S. J.G.M. A.D.P. E.C. H. and A.B.

Peace Sunday.—Invitations to join in the observance of Peace Sunday on the Sunday before Christmas Day, Dec. 19, have been sent by the Peace Society to 23,000 ministers, and a large quantity of literature has been already distributed. Information may be had of Dr. Darby, 47, New Broad-street, E.C.

The House of Rest.—Rev. F. B. Meyer attracted a large audience to the Pillar Room on Friday afternoon. He spoke on Isaiah vi., and pressed home the need for full consecration for every Christian worker. Many were apt to get their teaching from books and addresses, but none could work for God with power unless they were personally taught by Him. He showed that the Seraphim had deeper knowledge than men: (1) of the character of God; (2) in their insight into the world; (3) of the need of a broken heart. They know that God is thrice holy; that the earth is full of his glory; that the deepest need for contrite sinners is cleansing. Immediately Isaiah confessed his uncleanness one of the seraphs laid a live coal from the altar upon his lips. The evening meeting was conducted by Colonel Oldham.

Christmas Appeals.

The Home of Industry, for aged and sick poor.—Miss Macpherson, 29, Bethnal Green-road, E.

Camberwell Mission, for the destitute and uncared-for children and adults.—Mr. John Kirk, 28, Burton-road, Brixton, S.W.

R.S.U. Ashley Mission Hall for poor and aged people, and children in Bethnal Green to provide Christmas dinners.—T. Miller, 104, Well-street, Hackney.

Artillery Lane Mission, for fresh work in the new premises at 4, Steward-street, just opened, and for free breakfasts for the poor.—Mrs. S. Finn, 29, St. Ann's-road, South Tottenham.

The Chelsea Children's Mission appeals for funds to give the hungry children a good dinner at Christmas, as on former occasions, and in other ways to bring Christmas cheer to the needy.—C. H. Connor, 25, Church-street, S.W.

The Shaftesbury Mission Hall, Borough, S.E., for children's dinners and free meals to poor and destitute little ones. Last winter over 25,000 were fed at this hall.—Mr. G. H. Breton, 84, Great Dover-street, Borough, S.E.

Abersychan, near Pontypool.—There are many sick children in this district, and should be glad to receive Christmas and New Year's cards, also Gospel texts, for distribution among them, and for aged infirm ones.—Address to Pastor O. Fidman, Church-road, Abersychan, Mon.

Borough Polytechnic Institute, for providing 800 poor children with a New Year's tea and entertainment, and to send toys and other comforts to 3000 invalid children living at home. Toys or children's clothing, or funds.—The Hon. Secs. of the Fund, 103, Borough-road, S.E.

Basim, India.—A worker among the heathen, Mr. W. A. Moore, Basim, Berar, India, is anxious to receive new slides, illustrating the life of Christ and the Pilgrim's Progress, for use in preaching at fairs. He likewise needs a supply of tracts and Scripture portions for distribution in distant villages.

Ceylon.—Rev. G. Liesching, of the C.M.S. Mission, Uigalle, Ceylon, would be very grateful to any readers for lantern slides, suitable for using in Gospel work, social gatherings of native Christians, etc. The slides may be sent to Mr. Liesching, care of Messrs. Dickson and Stewart, 4, Queen Victoria-street, London, E.C.

Papers for India.—Mrs. Lawson, Aligarh, India, will be most thankful to all friends, old and new, who will forward to her, post-paid, all kinds of good, bright, Christian papers, magazines, tracts, and booklets. There is an unlimited field for their distribution; many are sent to the soldiers engaged in the frontier troubles.

The Spitalfields Lodging House Band appeal for funds to sustain the work amongst the inhabitants of East End lodging houses, to provide Christmas dinners for Boxing Day, and free breakfasts during the winter months for the destitute and suffering, wherever found!—G. W. Hancock, 87, Old Montague-street, Whitechapel, E.

Slum Work in Birmingham.—A Church Evangelist labouring in the parish of St. Lawrence's, Birmingham (the poorest in the Midlands), appeals on behalf of the poor, especially the little children: "We are anxious to bring some joy to their hearts this Christmastide. Clothes, boots, toys, etc., for a Christmas tree, or help towards treat would be most welcome."—F. Carter, 5, Lord-street, Birmingham.

Mrs. Power Lalor appeals for her Christmas Fuel and Food Fund, which last year provided over two hundred ladies in their homes with good meals and comfortable fires, and a well-earned rest for one day in the long year; also for the Old Ladies' Home, which receives those utterly destitute in the evening of their lives.—Address, Mary Power Lalor, Long Orchard, Templemore, co. Tipperary, Ireland.

Mr. W. J. Orsman, J.P., hon. superintendent (Milton House, Shacklewell Green, N.E.), appeals for funds in aid of the work carried on at Costers' Hall on behalf of the poorest class of Hoxton and the surrounding districts. Money is needed for the extra winter benevolent operations, which include dinners on Christmas Day for 500 poor children—some of them being helpless cripples; also 1000 free meals every week for the most needy of the elementary day schools. Costers' Hall represents a comprehensive Christian Mission; about 2000 hard-working people, including street-traders, are members of the thrift societies. Large congregations of adults and juveniles assemble on Sundays; and Mr. Orsman has the voluntary aid of 142 working-class helpers in the fifty-one useful operations carried on throughout the week.

Flowers from the Holy Land pressed and beautifully mounted on cards are very suitable for Christmas. For a P.O. of 5s. on Beyrout, ten cards will be posted to any address. Mrs. G. Howie, Shweir, *via* Beyrout, Syria.

THE EVANGELISTIC MISSION

which has for **32 YEARS** been working in **LONDON** and the **PROVINCES**, appeals for **LIBERAL SUPPORT** at this **SEASON** of the **YEAR**, when **EXTRA HEAVY CLAIMS** are made on its Funds.

In consequence of the numerous calls on the benevolent for the Indian Famine and various Jubilee Funds, this Mission—in common with many others—is now suffering from a diminished income for the current expenses, amounting to about ONE QUARTER OF THE YEAR'S USUAL RECEIPTS, which it is earnestly hoped will be made up in response to this appeal.

At the **SEVERAL MISSION HALLS** located in the poorer districts of London and the Country, **EVANGELISTIC WORK** is being carried on, combined with **MEDICAL** and **SOCIAL** relief to the destitute and deserving.

THOUSANDS OF FREE GIFTS

of **Coals, Bread, Soup, Tea, Groceries and Clothing**, also **FREE MEALS** are given during the winter to the poor and needy after careful enquiry by our Lady Visitors,

THE PRIMARY OBJECT

throughout being to make known **to the souls of men the "Gift of God" which "is Eternal Life, through Jesus Christ our Lord."**

Contributions will be gratefully received towards the following:—

I. **GENERAL EXPENSES OF THE LONDON MISSION.**

II. **EVANGELISTIC EFFORTS IN COUNTRY TOWNS & VILLAGES.**

III. **BUILDING FUND** for New Mission Halls in Populous Districts, especially just now, to meet the urgent need for a larger Hall at **WOOD GREEN.**

IV. **HOUSE OF REST FOR CHRISTIAN WORKERS** in the Home and Foreign Mission Fields (St. Leonards), many thousands of whom have already derived its benefits. For **PURCHASE OF FREEHOLD FUND**, when the Home would probably be self-supporting.

V. **FREE MEALS, DORCAS, COAL,** and **GENERAL RELIEF FUND,** Including **SPECIAL CHRISTMAS GIFTS.**

VI. **COLPORTAGE MISSION**, for Circulating the Scriptures and Christian Literature.

VII. **TRACT FUND**: Free Distribution of Tracts, Books, and Gospel Papers, amongst Soldiers, Sailors, and Civilians.

HOSPITAL LETTERS, CLOTHING (New or Old) and ARTICLES OF EVERY DESCRIPTION will be thankfully received, either for Sale or Gifts.

Donors will please state to which of the above Funds they wish their Donations applied. They will also oblige by adding name and address, not for publication, but in order that a receipt may be sent in due form and the Report when issued. Cheques and Post Office Orders should be crossed "London and South Western Bank."

Should no acknowledgment of Contributions sent be received within three days, friends are particularly requested to write again on the matter.

C. RUSSELL HURDITCH.

All communications should be addressed to 164, ALEXANDRA ROAD, ST. JOHN'S WOOD, LONDON, N.W. or contributions may be sent to Messrs. MORGAN & SCOTT, at the Offices of *The Christian*.

Aphorisms on Man.

By LAVATER.

Have you ever seen a vulgar mind warm or humble, or a proud one, that could love? Where pride begins love ceases; as love, so humility; as both, so the still real power of man.

Everything may be mimicked by hypocrisy, but humility and love united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet.

Whenever a man undergoes a considerable change in consequence of being observed by others; whenever he assumes another gait, another language than what he had before he thought himself observed: be advised to guard yourself against him.

Who makes quiet use of the moments is a genius of prudence.

As your enemies and your friends, so are you.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are characters decidedly bad.

Who makes too much or too little of himself has a false measure for everything.

The more honesty a man has the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety.

Personalia.

Mr. Newton Jones has during the past four weeks been suffering from a breakdown of the nervous system. He is now at Margate, but may shortly leave for a sea voyage. Prayer is desired for his speedy recovery.

Mr. N. H. Patrick, of the North Africa Mission, is ill at Tangier, with a slight attack of typhoid fever. Miss Miller, who was on a visit to Mr. and Mrs. Patrick, is also suffering with the same disease. They will be thankful for the prayer and sympathy of fellow-believers.

Spitalfields.—Mr. James Sharpless, of 14, Sidney-square, Commercial-road, E., sends a report of his visiting work in the East-end. Much good has resulted from efforts put forth to reach those who are out of sight, and therefore often out of mind. Some are bound with affliction's chain for months; others are buried in their rooms for years, suffering from various ailments; the aged and lonely widows often get overlooked in the busy rush of life; these naturally call for special attention, and are most grateful for a visit and a word of sympathy. He cites in illustration the case of an educated lady, who, having become a Roman Catholic, sends for him when ill and uneasy, and is led to Christ. He believes that God has blessed his quiet house to house labour amongst many such.

A People's Drawing-Room.—The sisters of the West London Mission working in Soho are starting a people's drawing-room at Craven Hall, and are anxious to establish in connection with this a small lending library, and they will be thankful to receive any suitable books, new or old, which can be sent them. The people living in Soho have not many opportunities for reading, and it is not possible for them to spend money on books, but a great deal of pleasure and benefit can be conferred on them by the loan of a few good books. Will our readers kindly look at their bookshelves? Are there none there valueless to the owners, but which would be an untold blessing in the dreary slums of Soho? Parcels will be most gratefully received and acknowledged by Sister Joyce, Craven Hall, Marshall-street, Golden-square.—*Methodist Times.*

The Ham Yard Soup Kitchen and Hospice is worked on charitable and practical lines—to relieve poverty and not to manufacture it; to give temporary shelter and kindly advice and assistance in obtaining work to those who by trouble and misfortune have lost home and employment, and who would otherwise sink into vice or absolute pauperism. If it be true that in some cases such condition has been brought upon the sufferers by their own illdoing or want of ability, it is equally true that in other cases no such cause can be found, and often the punishment seems altogether out of proportion to the crime. The number of admissions to the Hospice during the twelve months was 290, and the average duration of stay seventeen nights. Of the men admitted, 129 found employment. The system of relief by recommendation and registration adopted in 1883, continues to work well. 2946 families were registered from October 1, 1896, to September 30, 1897. Total number of meals to families on the register, 137,971, a decrease of 4,160 on previous years. Col. G. E. Perryn, Sec., Great Windmill-street, W., will supply information as to this work.

[1092]

AMONG THE CHURCHES.

Church of England.

The Archbishop of Canterbury entered last week upon his seventy-seventh year.

No less than four C.M.S. missionaries on furlough from India are reading for their degrees at Durham University.

The Bishop of Natal preached on Sunday week at St. James's, Nottingham, of which parish he was for several years vicar.

The ancient living of Raskelfe, near York, has been accepted by Rev W. Preston, D.D., vicar of Holy Trinity, Runcorn.

The consecration of Canon A. F. Winnington Ingram, D.D., as Suffragan-Bishop of Stepney, took place at St. Paul's Cathedral on Tuesday week.

Rev. T. J. Bass, late vicar of Penn Fields, has been instituted to St. Lawrence, Birmingham. A notable feature of this parish is that nearly all the population are resident in courts, and the new vicar proposes to carry on a vigorous mission work.

Dean Farrar, preaching in the City, declared that many of the clergy, men of culture and education, were compelled to live on an income no larger than that of a butler or a clerk, and with prospects no better than those of an apprentice or a shop-boy.

The council of the Church Association have decided to set apart Monday, January 24, as a day for humiliation, confession of sin, and earnest prayer to Almighty God for pardoning and restoring grace. The meetings will be held at Exeter Hall, morning, afternoon, and evening. We trust our readers will make a note of this, and endeavour to attend one or more of the meetings.

The congregation of Holy Trinity, Sheerness, are building a mission hall to meet the increasing needs of a growing artisan parish. The hall, it is hoped, will be opened in January. There will be accommodation for nearly three hundred. This will be a centre of aggressive Gospel and temperance work amongst a population of nearly 9000 people. The total cost will be over £1000; of this sum nearly £500 has been raised. The vicar is Rev. J. C. Elliott.

Rev. G. F. Head, vicar of Christ Church, Hampstead, has been induced to consider his previous decision, and accept the charge of Clifton Parish Church. The appointment was refused by Canon Streatfield, owing to the threat of the trustees of a private pew trust fund to withhold a portion of the stipend unless the new vicar adhered to the custom in vogue there of wearing the black gown in the pulpit. Mr. Head has, however, announced his intention of wearing the surplice in the pulpit, making, however, no other alteration in the existing service.

Congregational.

Mr. C. W. Sykes has been ordained at Hornsea.

Mr. John T. Draper has been ordained at Birdbush.

Rev. D. S. Dakin has been ordained to the pastorate at Battle.

Rev. G. Felix Williams, late of Berkhampstead, has been recognised at Stourbridge.

Mr. James E. Liddiard has resigned his position as hon. secretary of the Watchers' Band.

The twelfth anniversary of Rev. J. Thompson's pastorate at Northam has been celebrated.

The portrait of Rev. W. G. Percival appears in the December number of *The Evangelical Magazine.*

Rev. Stanley Rogers has celebrated his twentieth anniversary at Westminster-road Chapel, Liverpool.

Rev. J. Morgan Gibbon, the Merchant Lecturer for December, has for his subject "The Book of the Revelation."

Dr. A. Roby Fletcher, son of the late Rev. W. Roby Fletcher, has been appointed by the L.M.S. to Bandawe, on Lake Nyassa.

Mr. William Forbes preached on Sunday last in the new Lecture Hall, Hale End. The cause here is in connection with Woodford Green Union Church.

Mr. John Clapham, who for fifty-four years has been connected with the Sunday-school belonging to City-road Chapel, has resigned the superintendency.

The annual meeting of Nottingham Institute was held on Monday week, Mr. J. B. Alliott presiding. Professor Bumby, in presenting the annual report, said that when the Institute was planned there was a fear on the part of some that the efficiency of the ministry would be lowered, but, in fact, it had been increased, for, had there been no Institute, there would have been during the last generation a number of men working in the Churches without special training.

Calls.—Rev. J. H. Harley, of St. Neots, to Bedford Chapel, Camden Town, N.; T. W. Hardisty, of Pateley Bridge, to Long Ashton, near Bristol; Rev. Jonathan Evans, of Buckley, to Milton, Rochdale; Rev. T. Gasquoine to Lymm.

Resignations.—Rev. T. Simm, of Petersfield; Rev. F. B. Wyatt, of North-street, Taunton.

Baptist.

A nine days' mission has been held at Keynsham.

At Kingston-on-Thames the work is reported as full of encouragement.

Mr. N. Bosworth, of Rawdon College, has been ordained at King-street, Wigan.

Rev. F. D. Robins has been welcomed to the pastorate at George-lane, Woodford.

Mr. J. Swainson Langley has been welcomed to the pastorate at Burnley-road, Padiham.

A new chapel has been opened in Commercial-road, Guildford, by Pastor Thomas Spurgeon.

Devonshire-square Chapel has been closed for a time for repairs. At the closing service nine believers were baptized.

Rev. W. J. Styles read a paper before the members of the Baptist Board on Tuesday on "The Critical Study of the Bible a Help to its Public Reading."

At Burley-road, Leeds, during the nine months that Rev. Fred. W. Walter has been pastor, more than eighty have been baptized and received into fellowship.

The 104th anniversary of the formation of the church at West-end, Hammersmith, has been celebrated. The report mentions the establishment of a Christian Endeavour Society and a Sunday evening "At Home."

Calls.—Rev. R. E. Chettleborough, of South Croydon, to Leighton Buzzard; Mr. O. M. Owen, of the Pastors' College, to Holywell, North Wales; Mr. G. W. G. Fearn, to Orpington; Mr. A. E. Jones, of Bristol, to Winford; Rev. R. Walker, to Marlow-road, Maidenhead; Mr. Matthew Miller, to George-square, Greenock.

Resignation.—Rev. H. R. Passmore, of Whitstable-on-Sea.

Methodist.

The St. Peter's Mission anniversary at Leeds realised about £300.

Rev. T. Waugh has conducted a mission at his home, Barnsley, and large numbers profess conversion.

Successful mission services have been held at North Sunderland, Middlesbrough, Doe Lea Valley, Liskeard, and Harwood.

Rev. James Jackson, President of the Primitive Conference, has visited circuits in Liverpool, Newcastle, and Stockton-on-Tees.

New chapels has been opened or are about to be opened at Yarm, Old Normanton, Heushaw (Haltwhistle), Wolstanton, Winsford.

The Devon and Dorset Mission is prospering greatly, and conversions are frequent, especially at Chard, where the anniversary was held last week.

Rev. J. Tolefree Parr has conducted an eight days' mission in Birmingham. A hundred and sixty persons entered the inquiry-room, and a hundred temperance pledges were taken.

A scheme has been submitted to the Primitive Methodist churches by Rev. C. H. Beeley, of Huddersfield, by which the various Methodist churches may be combined for general work without losing any denominational characteristics or interfering with the sectional organisation now in existence.

Rev. J. Flanaghan, superintendent of the South-East London Mission, has for some time had in view the building of a new chapel in Old Kent-road, and now land has been secured on what is part of the Bridge House Estate, the committee controlling which are ever ready to assist religious and philanthropic efforts.

The Newcastle mission has celebrated its fourth anniversary. The annual public meeting was presided over by Mr. T. H. Bainbridge. A vigorous address was given by Rev. F. Luke Wiseman, who had preached in the afternoon to a large congregation on the text, "Ye are my witnesses," while Rev. J. Wilson, of Sunderland, delighted his hearers with a racy speech.

The trustees of Wesley's Chapel, City-road, London, have received an offer of a gift of £5000 as an endowment of Wesley's House and the work at Wesley's Chapel providing they raise the additional £2500 required to set the house apart as a Connexional centre. This the trustees have unanimously resolved to endeavour to do, and a statement of the case, with an appeal, has been issued to Wesleyan Methodists.

Temperance meetings for the three London districts were held in Wesley's Chapel on Monday week. The chapel was full. Mr. Perks, who was in the chair, hoped the churches would unite and force the Government to grant them Sunday closing and the Local Veto. Major Barnsley, J.P., of Birmingham, made a humorous speech, in which he said that a teacher asked a class what teetotalism meant, and one child answered, "It means bread and butter." Canon Barker and Mr. Chadwick also spoke.

Presbyterian.

Encouraging anniversary service have been held at Middlesbrough.

Rev. John Bague has been appointed organising secretary of the Church Building Fund.

It is interesting to note that Jesmond congregation supports its own lady mission in China.

Last week was widely observed in Presbyterian circles as a week of self-denial on behalf of foreign missions.

The selection committee at Marylebone have agreed to recommend the call of Rev. George Hanson, of Rathgar, Dublin.

Calls.—Rev. H. King, of Haltwhistle, to West Stanley; Rev. Robert Wylie, late of Canonbury, to Onehunga, New Zealand; Rev. John Arnott, of Dalby, to South Free Church, Stirling; Rev. D. Fairweather, to Morningside F.C., Edinburgh; Rev. T. Watkins, of Cardiff, to Beaufort, Mon.; Rev. J. M. Owen, of Paisley, to Maryport.

Salvation Army.

General Booth is conducting meetings in France.

A prominent officer has been despatched to take the oversight of Army work among the Scandinavian and German population of the United States.

A timbered tract, eight miles square, has been added to the Social institutions in Winnipeg, and employment will thus be found for a large number of workless men during the winter.

The recent floods swept over the lowlands of General Booth's Labour Colony at the mouth of the Thames, and these lands, usually dotted here and there by the out-of-works of London engaged in various agricultural pursuits, now present a spectacle of devastation. A quarter of a mile of railway embankment, which runs from a wharf on the river-side to the brickfields of the Colony, has been swept away, horses and other live stock drowned, hundreds of pounds worth of movable plant destroyed, and hundreds of acres of crops washed out. The sea-wall is broken, besides serious damage to buildings, etc. The damage is roughly estimated to be £5000, and may possibly very much exceed this amount. This is by far the most serious calamity which has overtaken General Booth's work in this country, not the least grievous aspect being that numbers of men who might otherwise be employed during the winter will probably be thrown out of work.

Fallen Asleep.

At Newport, Rev. D. S. Davies, a retired Congregational minister, a faithful servant of Jesus Christ.—At Leighton Buzzard, on 30th ult., Rev. C. W. Barber, who has been associated for some time with the East-end Wesleyan Mission.—At Princes Risborough, Rev. R. R. Bardolph, rector of the parish.—At Ravensthorpe, aged fifty-six, Mr. Frank Stapleton, a true helper of the poor.—At Newport, Aiderman J. C. Sanders, aged fifty-eight, a warm helper of Christian work and Methodist movements.—At Topsham, Exeter, Rev. John Weatherill, aged seventy-three, for many years a trusted Wesleyan minister.—At Kingsfield, King's Heath, Mr. A. G. Buller, aged twenty-nine, a valued helper at Moseley-road Chapel.—At Chorley, Mr. R. W. Wray, aged thirty-two an able head-master and a zealous preacher of the Gospel.—At Cratfield, Rev. D. L. Evans, an earnest young Congregational minister.—At Neston-under-Lyziard, Rev. J. R. Orlando Bridgeman, for thirty-eight years rector of the parish.—At West Melton, Yorks, on 28th ult., Councillor Norsley, aged sixty-three, a prominent Congregationalist.—At Netherbury, Dorset, Rev. and Hon. A. R. Spring-Rice, for twenty-five years vicar of the parish.—At Barnsley, Mr. Charles Methley, bank manager and Christian worker.—At Milton, Wilts, on Nov. 16, Mrs. Ferris, beloved and much respected by all who knew her.—At Stamford, suddenly, Mr. John Henry Kellam, aged fifty-seven years, for many years a devoted preacher of the Gospel, speaking at eight services during the last week of his life.

The Christian.

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NOTES AND COMMENTS.

A SPECIAL feature of this week's issue is the concise survey of work being done by some of our well-accredited mission agencies (pp. 16-25). It is impossible to estimate the blessing such service is to the country. It is the most effective answer to infidelity. Without it life in many places would be unlivable. All are laid under obligation to it. These recitals are not "mere appeals"; they are replete with incident and interest. They will also guide our friends in directing some of their Christmas gifts.

The Christmas of the year 1897 will, we fear, be a sad one to many thousands of people in England, unless those who have the means and whose hearts God has touched will generously help to relieve the distress of their unfortunate brothers and sisters. Surely if the Christmas Bells have any message at all, it is one of peace on earth and good-will to men; a message which teaches that even as Christ gave Himself for us, so we should be willing to give ourselves and our substance to relieve the misery around us.

In view of the first week in the New Year, which is usually set apart by the churches of the country for special prayer, there is raised before us the necessity for more definiteness in petition. The Evangelical Alliance has set out a list of subjects—one for each night of the week—but these, of course, are mere headlines, and it rests after all with those who lead the congregations to put their wants in precise and purposeful language. Prayer-meetings would be far more real if, instead of using circumlocutions to describe the person, place, or institution, we come straight to the point and used the name commonly accepted amongst us. Mr C. H. Spurgeon used to shock some people by praying, "Lord, bless our dear friend Gough." Such definiteness would, at any rate, preserve the minds of the audience from much wandering and wondering, and engage sympathetic response.

A correspondent in Ireland, writing on the prevalence of intemperance in that land, says :

At this season of the year it is specially desirable that all temperance workers should rally their forces, and make every possible effort to prevent Christmas becoming a time of excess and self-indulgence. If we followed Paul's example and only "pleased our neighbour for his good to edification" (Rom. xv. 2) there would be a wonderful outflow of peace and goodwill amongst all mankind this blessed Christmastide.

Lord Rosebery has made an amusing speech at the Gimcrack Club in defence of the Turf, but his blessing was almost a curse. It seems that he seldom goes to a race, and when he does go it is as late as possible, and he returns as soon as the race in which he is interested is run. He also dissuaded persons who were inclined to spend their time and money on the Turf from doing so; it is expensive, too engrossing, and its rewards are poor as compared with its disappointments. The grand inducement and attraction to go on seems an indefinite hope of becoming the owner of the horse of the century. His lordship appeared carefully to avoid any references to the immoral condition of the turf, and its pernicious influence over thousands of men, women, and boys; and no fair judgment can be formed if these are omitted. Lord Rosebery has not yet come to understand the grounds of objection to his favourite sport taken by some of his political allies and by all the earnest Christians of the land. Perhaps if he visited the neighbourhood of Epsom Downs at midnight after Derby Day he might receive some illumination.

For work to be horrible in a workshop is bad enough, but when it is horrible at home, under the roof that should be a refuge, and by the fireside—if there is any fire—that ought to be a place of peace and joy, it is more horrible still. Yet home is a dungeon, a pest-hole, a place of anguished toil and bitter tears, to more than we can count. At home shirt-finishing is starvation, being done for five farthings an hour. One woman who finished trousers was so poorly paid that she gave up, because she said that it was "easier to starve without the work." Another woman, who had buried seven little children, said, through tears of sorrow and thankfulness, "God took most of my bairns. He's the best friend we poor folks have." Miss Irwin, who has searched the miseries of home-work out, thinks that the State, by making it troublesome and dangerous to give out work, might perhaps gradually bring about the abandonment of home-work. But this, again would be a great hardship to many. What is wanted is to bring the "sweater" to book in some tangible and decisive manner.

The Bishop of London spoke very sensibly on the promotion of purity when he declared that we had gone seriously astray in our conceptions of what it was proper to teach the young in order that they should be best equipped to avoid temptations to impurity. Knowledge of physiology, which it was essential for the young to have, was withheld from them through "super-refined delicacy." The common conceptions of what ought to be known and what unknown were "unnaturally, hopelessly, and hideously wrong." He condemned parents for allowing their children to go out into the world without that knowledge on vital subjects which in itself would be a safeguard to them. He urged clergymen to employ certain opportunities that come to them to speak to boys and young men on purity of life, and thought that Christian physicians might do a good work. No doubt of it. Let good men take the place of bad men in communicating knowledge that must be gained sooner or later, and thousands will have reason to bless them for it.

If a startling report in the papers be based on truth, the old alchemist will-o'-the-wisp "how to transmute the metals" has become a scientific fact, and gold can now be manufactured from silver by a chemical process. This has been done by Dr. Emmens, of New York, who has convinced Sir William Crookes, the great chemist, of the genuineness of the result. The process will have a profound effect for a time on the world's currency, for, of course, the value of gold is due to its scarcity. But it will leave the world in the end just where it is. The gold fever, like the metal, will also be "transmuted," not destroyed, and so long as the human heart is unchanged there will be no difference in the passion for possession, and the fierce struggle for wealth. When gold becomes as cheap as iron, the instinct for greed will find some other idol. Poverty will not be done away with by any philosopher's stone. The world must be transformed "in the spirit of its mind," and set its "affections on things above and not on things on the earth."

Far larger issues are involved in the engineering struggle than most persons appear to see. We referred some time ago to the unfortunate military spirit that had crept into it and now Professor Brentano, of Munich, who has made a special study of trade unions in our country, has pointed out the danger there is to our social peace if these voluntary combinations of working men, formed for the purpose of affording help in time of sickness and counsel and aid in dealing with masters, are destroyed. We have no sympathy with unions that coerce working-men themselves, and terrorise masters; neither have we with masters who want to break the power of the men. Let each respect the other. If this may not be, and if the masters are bent on destroying the unions, then let us think what will ensue. Professor Brentano says :—

But this failure would by no means mean the triumph of the employers. It would mean the strengthening of the revolutionary tendencies all over the world. England which hitherto boasted of the absence of a revolutionary party of any serious importance would henceforth in this rival with the Continent. The end would but be the most serious disorder, with all the evil actions and reactions attending it.

Can the skill of our statesmen and the benevolence of our philanthropists and the earnestness of our Christians do nothing to prevent such a catastrophe?

One of the speakers at the Derby Federation last week touched on a very sad side of London life, when he said that hundreds of men went from the suburbs to their work in the City or West-End so early in the morning and returned home so late at night that they never see their children to speak to from Sunday night until the following Saturday. We know that this applies, not merely to manual labourers, but also to many who are higher up in the commercial scale. We pride ourselves upon our British home-life as being the bulwark of national morality and strength, but the home-life of these men must be a very negative thing indeed. How blessedly welcome must the Sabbath rest be to such workers! These are the people who would suffer most by the encroachments which are repeatedly made upon the Lord's Day.

The religious test is applied to the applicants for a large number of situations, but the German Emperor is apparently wishful to apply it also to his soldiers. He is reported to have said the other night: "He who is not a worthy Christian is not a worthy Prussian soldier." We have read and known of soldiers who have been eminent Christians, but how strangely ignorant the Kaiser must be of the

essential spirit of Christ to make such a statement as this. If the wish were gratified there would be no standing armies in Europe to-day. Bloodshed and war are among those things which the Prince of Peace came to put an end to.

To the Society of Friends has been committed in a very special manner the responsibility and privilege of teaching and upholding the great Christian duty of nations living in peace. They have a right to be heard on the ground of their consistency, and also because they have studied the subject in all its bearings. We are, therefore, glad that they have issued "An Appeal to the Nation" at this time of clamour for another increase in our military power. They take their stand upon the doctrine that war is unlawful for the Christian, and that it is his duty to follow our Lord's teachings regardless of consequences. They say:—

> We hold the teaching of Christ in these matters to be as binding on the State as on the individual, and we believe that a nation which from the highest reasons of duty refused to fight would occupy the noblest of all positions.

They point out that since 1884 our current expenditure on the Army and Navy has risen from twenty-eight millions to forty-two millions, an increase of fifty per cent. in thirteen years. This is criminal waste when we think of the poverty at home and the famine in India.

The idea of avenging France for the losses it sustained in 1870 is said by a Paris paper to be by no means popular among young men. This is a good sign, for the young men would have the burden and cost of the work. Their opinion is said to be summed up in this wise: "We were born after the war of 1870, know nothing about it, and think it is best to let bygones be bygones." The rest of the world will endorse that view.

There are two sorts of preachers—one is occupied with his address, his argument, his point, his interpretation, his view, his doctrine; the other is occupied with the message he brings from God to men. He is "the messenger in the Lord," and his chief concern is that men shall hear and understand the message he brings to them from God.

Some men are spoiled as evangelists by becoming teachers. They learn further truths, and are more concerned to get these stated than to give the people instruction as they are able to bear it—unlike the Lord Jesus Himself, who said, "I have many things to say unto you, but ye cannot bear them now." And another feature in the teaching of our great Example is overlooked: "Without a parable spake He not unto them." The illustration which makes the truth intelligible is as needful as the statement of the truth itself. Mr. Moody said one day, "It is worth going a thousand miles to get a new illustration of the Gospel.'

In a posthumous volume of addresses "Yet Speaketh," just published, delivered by Dr. A. J. Gordon, of Boston, U.S.A., there is a chapter on *Personal Preaching* worthy of earnest consideration. It is matter that does not receive the attention it deserves. It is vital to a minister's success that he should know how to deal with individual souls; and he often requires more courage to preach to one than to preach to a thousand. Dr. Gordon advocates three ways of reaching this end, each illustrated by striking instances; first, the *direct method*, secondly the *indirect method*, by which he means that present circumstances should be turned into account; and thirdly, the *impersonal method*, which means talking *with* men, but not *at* them. A prayerful study of this searching address and of the whole book, which is full of excellent matter, would greatly help to revive a habit that is, we fear, falling into abeyance among our younger ministers.

In this connection there is a text often misquoted, that in its true form is most appropriate. "Preach the word; be instant in season, out of season," says the Scripture (2 Tim. iv. 2); not, as often used, "Be instant in season and out of season." The thought, as Dr. Gordon points it, is "unseasonably in season"—"make an opportunity out of an inopportune occasion." "The highest art in religious conversation is just this: to give such a turn to the conversation, to make such use of the circumstances in which you are placed, that they shall help you to present the claims of Christ to souls." This needs rare wisdom and tact, and it is largely because a method needing such delicacy of handling has been blunderingly and foolishly spoiled that it has been so largely discredited. That is no reason, however, why it should not be revived in the spirit of a "sound mind," and in dependence of the Divine guide.

Just as we go to press we receive from *Messrs. Passmore and Alabaster* an advance copy of their forthcoming AUTOBIOGRAPHY OF C. H. SPURGEON (Vol. I.). We shall have more to say of it in a succeeding issue. Meantime, it is sufficient to state that, being "compiled from his diary, letters, and records, by his wife and his private secretary," it is sure to prove a volume of exceptional interest. (Price 10s. 6d.)

A certain section of writers sometimes speak as though the function of Nonconformity had been accomplished in the reform of certain abuses in the Church of England. This was specially urged by Rev. R. C. Nightingale in a recent article in the *Contemporary Review*, and in this month's issue, Dr. W. T. Davison publishes a trenchant reply under the heading, "The Spirit of Modern Methodism." His point is that Methodism not only embraces throughout the world adherents to the number of 25,000,000, but that it is exercising a deep and constantly-increasing influence outside its own borders; that it has won this success, not by a negative protest against certain evils and abuses in the State Church, but by its positive evangelical teaching, by its message to the poor and the lower middle classes, by its earnest cultivation by preaching, by its elasticity of method in adapting its machinery to the varying needs of the population, and by its "maintenance of a joyful, hopeful, earnest, large-hearted, brotherly, and helpful Christianity." So long as Methodism can show such results it has the future as well as the past with it.

In a very able and helpful leader on "Religion and the Press" in the *Church Times*, attention is called to the curious attitude of our great dailies and secular journals towards the question of religion just now. The writer calls attention to the impatience with which the Press deals with the question. While it cannot be called irreligious, "it lacks the note of definite religious belief." It seems to be rather falling into the attitude of the sceptical Latin poet who extended his patronage to the gods of popular belief on the ground not of their reality but of their social utility. One of the causes of this indifferentism is the lack of thought and reading on the great mysteries of life, and the great doctrines of religion. Another is the sensuous or "hedonistic" sentiment of many journalists, who in this matter reflect the mood of the reading public. At the same time, the *Church Times* seems to ignore the recent improvement in the attitude of the Press. Better times seem to be in store. We need men of faith on our great journals more than in any sphere of life. There are always grand opportunities for doing good in this direction.

The deepening and extension of the sentiment of humanitarianism during the past century is seen in nothing more vividly than in the reform of the prison system. How extraordinary is the change since John Howard first turned the public mind in that direction may be judged from the account just published by Mr. Tighe Hopkins of "The Dungeons of Paris." To us it seems almost incredible that such atrocities should ever have been perpetrated in countries even nominally Christian as are there recorded; and yet it is certain that our own prisons of long ago were little better. The reformation that has taken place is the simple result of the acceptance of the Gospel estimate of the human soul, even in its lost and criminal condition. At his lowest and worst, man is an object of pity and regard to Jesus Christ. Slowly we have learnt that this should make us merciful to the criminal, that we should make his punishment as remedial as possible, and give him a real chance of reclamation. This new method has justified itself beyond all expectation, and has opened a fresh hope and a new social ideal.

While we are rejoicing that the Evangelical faith is growing in Italy, we must not overlook the fact that the Romish Church is, according to a correspondent of *The Westminster Gazette*, rapidly gaining a certain hold upon the people It would seem as if an emissary had been sent to England to study the plans of the Salvation Army, and had returned to Italy, and was carrying them out. The suppleness and versatility of that church are reasserting themselves, as they did after the Reformation. Any quickening of the Divine life among the people always sets up a reforming process inside the church. All over Italy there are now parochial committees with the avowed object of working out the principles of piety and charity which are dictated by the church; these committees are under diocesan committees, these under provincial committees; and these under the holy see. There is a people's secretariat to give legal advice and assistance in business matters to the poor and illiterate; there are economical kitchens, refuges, public dormitories, mutual aid societies, etc. The rural loan fund banks find the husbandman money. The State only taxes the people, but the church aids them.

A Famine Commission has been appointed to make tours in various provinces of India, and prepare a report on the lessons taught by the recent famine and the experience gained during its progress. Will it do any good? We are not very sanguine. At the beginning of this famine, we had many assurances that the Government was ready for any emergency, and yet this has been one of the most destructive famines, if not the most destructive, that India has ever known. It might have been worse, no doubt, but it is intolerable to see the means of the country swallowed up in warlike preparations and expeditions, and the people allowed to perish by the million. The new commission may do some good, if its recommendations are remembered and acted upon, but these reports are strangely ignored.

The Sin of Achan.

I.—IN ITS RELATION TO GOD.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

"I will not be with you any more, except ye destroy the devoted thing from among you."—Joshua vii. 10-12, R.V.

TO the superficial observer the dealings of God with Achan and with Israel look very much like petty resentment and revenge. The wonderful day of conquest at Jericho has been quickly followed by the fearful defeat at Ai, all because one man had hidden in his tent a Babylonish garment, a wedge of gold, and shekels of silver. To rightly understand the Divine action in this case, we must discuss the question of sin in the light of first principles, and there is no subject upon which quiet study and deep heart meditation is more needed.

We of the Church of God live in this age, and its very atmosphere touches and influences us almost unconsciously. This is the day when sin is excused, we being told that it is our infirmity, and very much the result of a man's ancestry; something dependent upon temperament, beyond personal control, and rather to be pitied than punished. We find in the records of God's dealings with his peculiar earthly people an important corrective for this spirit of the age.

There is, however, no perfect analogy which may reveal what sin is in God's sight; hence the necessity of getting back to first principles, as revealed in the Word of God. The relation of child to parent, or subject to king is so far removed from the relation of man to the Divine, that illustrations drawn from such relationships cannot afford a perfect revelation of what sin really means. For that reason I refer you, of set purpose, to the early verses of Genesis (iii. 1-6).

MAN IS A WORK OF GOD.

In all the complex mechanism of his nature, then, man is a work of God. Every side of his being is a thought of God, and no one but God perfectly understands him. This is equally true in the physical, mental, and spiritual spheres. Moreover, man is the creation of God, as part of a whole. No man liveth unto himself alone, but, from the beginning he has been put into families and nations. Taking these truths in the simplicity of teachable children, we advance another step, and say that the essential element in the creation of man is love. The thought of creation was the movement of love; and the laws under which this child of the Eternal Love, man, is placed, are the laws of love. It is of the utmost importance that my whole being, physical, mental, spiritual, be homed in God. If I break the law of God, in any one of these relations, I must suffer the penalty which comes within the compass of that broken law.

I am, on every side of my nature, a child of God. My whole life is, therefore, a part of divine wisdom and force; and the revelation which comes from this truth upon the whole question of sin is very clear and very remarkable. Man stands out distinct from every other branch of creation, in that he has an attribute of the Divine in the realm of his own will. He has to come into the sphere of tenderness and strength by willing response to the laws under which he is placed. Sin is the act which takes a life belonging to God outside that realm of law which is rooted in the love of God.

THE GENESIS OF SIN IS DOUBT,

and this in turn is quickly succeeded by unbelief and actual rebellion. Not only is God's law thus broken but his love is thwarted. Man moved out of the realm of love, by the action of his own will, the moment he moved out of the realm of law; and the whole mechanism of human life went wrong the instant he moved away from true and beneficent government. Wreckage immediately follows outlaw—the physical is doomed, the mental is limited, the spiritual dies, the divine is prostituted.

We have a remarkable parallelism between the garden scene of Eden and what John names in his first Epistle (ii. 16) as the sum and substance of lawless life, "the lust of the flesh, the lust of the eyes, and the pride of life." Watching the process of Eve's temptation, we see the gradual progression by which the soul of man is led on to open rebellion, lifting the fist to smite God in the face, saying, "Henceforth my life is to be lived within the dictates of my own pleasure." That is the true picture of sin—a removal of human life out of the sphere of divine law into that of self-pleasing; consequently, out of the realm of infinite love into places of wreckage and ruin. Close upon that first act of disobedience, a threefold agony, intensified by subsequent perpetual transgression, swept down upon humanity; an agony of sorrow, sin, and mystery, all of which found marvellous expression in the words of Jesus upon the cross, "My God, my God, why hast Thou forsaken Me?" Here our Lord fathomed the inner heart of all sorrow, the deepest darkness of all sin, and the source of all human mystery. Thus, we learn that

SIN IS NO LIGHT MATTER.

Whenever God has been severe upon sin, the severity has been that of love to man. Repeatedly, in the history of mankind, God has, in infinite pity for, and tenderness towards, unborn generations, swept away peoples sunk to the lowest level of degradation. God chooses the right time for such action, and we may rest assured that the latest examples of national corruption in Turkish misgovernment must and will perish, because He reigns.

Jericho, which was the heart and centre of ancient ungodliness, had fallen before Israel, the representation of God's righteousness. What, then, means this reverse at Ai? Achan, ostensibly with Israel, in lusting after things devoted to cursing and destruction, discovers the very root principle of rebellion against God which eventuates in the downfall of Philistia. In the severity of infinite love, God pulls his people up on the threshold of calamity, else the whole of Israel would be corrupted by the bad influence of that one life. Sharing Jericho's original sin of rebellion, Israel must have eventually shared its downfall and overthrow.

From this subject arise some main considerations which we may well solemnly face. First, *Sin cannot be concealed from God.* The eternal sensitiveness of love discovers sin far more surely than the eternal vigilance of justice ever could do. How much we need to live within the kingdom of God! If we take the great broad outlook in our land, we find that, for all the purposes of a powerful, aggressive Christianity, the Church of Christ is being defeated all along the line. What do the vested interests of evil care about us? Who persecutes us to-day? It is individual members rather than the corporate Church who go up against impurity, intemperance, and gambling. Why? Because the sins against which we profess to wage war are tolerated in our borders and hidden in our tents. Thank God, then, for that sensitiveness of Divine love which permits our defeat, if thereby we be saved from worldly corruption.

No rush to battle will atone for sin in the tent. Possibly no man was more eager for the fray than was Achan, but God counts power to fight as nothing if the tent be defiled. You may be prominent in the pulpit, on the platform, in the forefront of aggressive movements; while God measures service not by activity in battle, but by what He sees in the home.

Then, *God never swerves from his purpose.* The defeat at Ai was a token of love to Israel no less certainly than was their victory at Jericho. No history in holy writ is more prophetic of love's triumph than the words of sternest wrath and the deeds most terrible in punishment of evil. If God were such an one as man, then would He excuse that devilish habit which you hide from others and yet cherish. Because God is love, in the infinite and eternal sense of that word, He never can condone or excuse sin in any one. The infinite pity of his heart, the eternal love of his nature, the everlasting riches of his compassion—these are the things which

SMITE AND BURN, WITH RELENTLESS FURY,

the principle of sin which has brought wounds, woe, and sorrow upon the whole human race. His love to man is a fire in which nothing but purity can live. There is, therefore, no contradiction in the statements that "God is love" and "Our God is a consuming fire." That question of Isaiah, "Who among us shall dwell with everlasting burnings?" has no reference to hell, but is rather the prophet's description of heaven; for he gives an answer which indicates that the favoured ones are men of pure heart and clean hands, who have not lifted up their souls to vanity. If thou hast been to the cross of Christ for cleansing, so that thy sin is put away by his sacrifice; and if, by grace, thy nature is pure—then thou art the man that dwellest in the everlasting burning of an infinite unquenchable, divine love. But if in thee is an impure thing; if down in thy life is some wedge of gold which tells the story of lust for that which is forbidden of God—then the fire must be to thee a devouring flame which already burns upon thy life, depriving thee of physical powers, blunting thy mental faculties, and shrivelling thy spiritual forces. God becomes, by the very effect of his infinite love, the destroyer of all evil. Were it otherwise, eventually nothing but impurity would live. It is because, along every avenue of evil, I discover God contradicting, negativing, driving back, that I have any hope whatever about the future of humanity.

WHAT ABOUT OUR INDIVIDUAL LIVES?

Let us yield ourselves to the fires of God, that his desire for our purification may be realised and accomplished.

I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fires they have had to bear.
Beat on, true heart, for ever,
Shine bright, strong golden chain;
And bless the cleansing fires,
And the furnace of living pain.

Entire Surrender.

(From the German.)

THE heart of man must something love,
Nor can it rest in aught below;
Lord, here's my heart! the gift approve,
It Thee would love, it Thee would know.

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is He.

Sweet is the vision of thy face,
And kindness o'er thy lips is shed;
Lovely art Thou, and full of grace,
And glory beams around thy head.

E'en while I hated Tho didst love
And o'er thy rebel creature yearn,
For me Thou pleadest still above,
And shall I not such love return?

. . . . .

Thy sufferings I embrace with Thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross.

To nought beside my soul would tend,
For Thee I all things would resign,
Nor would I those affections lend,
Which ought to be entirely thine.

Be daily dearer to my heart,
And ever let me feel Thee near;
Then willingly with all I'd part,
Nor count it worthy of a tear.

O keep my bosom true to Thee
Ere yet my mortal work is done,
And till thy face in heaven I see
To be with Thee for ever one.

—*Gerhardt Tersteegen.*

FROM OTHER LANDS.

Notes from Peru.

By Dr. HARRY GUINNESS.

Callao, Sept. 27.

IT has been deeply interesting to skirt this South American coast, in much the same way as I previously skirted the African coast, calling at the various ports where cargo is discharged or taken on board, and gleaning impressions of people and places otherwise to us unknown. Since leaving Guayaquil the coast has been sandy and deserted. Sandy shores rise into sandy hills, which are again backed by apparently sandy mountains, and on landing we found the streets, too, sand! At Payta we saw one single tree, but as a rule no vegetation greets the eye in this rainless region.

A busy market was in progress in the empty river bed at Payta, where every seven years a flowing torrent, caused by abundant tropical downpour, rushes out into the astonished ocean, which for six years previously had lacked any evidence of rainfall. Spiritually, as well as physically, the arid lands around us here need no mere showers, but a saturating flood.

Steaming steadily south in view of the rising ridges of the lower Andes, we sometimes saw at sunset mountain ranges five deep, and anticipated with delight the opportunity of visiting this magnificent region, when in a few days we shall plunge back from the coast into the lofty altitudes of the interior.

It was a great joy when, passing inside the long protective island which forms a natural harbour for Callao, we at length heard the rumbling of the anchor chain, and waited in the misty light of morning for the arrival of the doctor who has to pass the ship before we land. Soon in an approaching boat we descried Messrs. Stark, Jarrett and Backhouse, and after a joyful meeting praising God, we came to land.

Mr. Peters and his wife put up with brother Jarrett in the hospitable home of Mr. and Mrs. Peterson, who have been here for forty years, and have welcomed almost every missionary who has come to this country. I was the guest of Mr. Stark, whose wife looks bright and well, and reminded me much of Doric Lodge and of all the dear old home scenes. One little girl called Jessie clings around her neck, and calls her mother, whilst

A BRIGHT WEE INDIAN GIRL,

who, until lately, could not speak a word of Spanish, but only her native Quichua tongue, completes the family. She has been given to Mrs. Stark much as a Congo child comes to live with the missionaries, and is full of laughter and singing. Just now, poor child, she is suffering with a bruised leg, and has to lie down all day; but, in spite of her pain, she is as lively as a cricket, and devoted to her doll and to a tiny fish which swims about in a little bottle of water. These precious objects she likes to have close by her, and never tires of playing with them.

BLESSING AT CALLAO.

We arranged a series of special services during my few days' tarriance in Callao, and the Lord gave the work a rich blessing. Through the Congo lecture and men's meeting we reached a section of the community usually outside all church or chapel influence. We had a number of inquirers yesterday, and no such gathering of men has ever before been seen in Callao at a religious service. The meetings are held in a fire brigade hall, the place most suitable as being neutral ground.

A big, burly fellow of Danish origin, leaving today for the mines of Bolivia, was much affected, and after prayer with us came with another to Mr. Stark's house, and there gave his heart to God. We have given him a Bible and a supply of tracts, as he is plunging into the midst of a godless lot of miners in the interior. May the God of all grace keep him safe, and make him a witness in that dark land.

October 17.

The work among young people brought very glad results, and fathers and mothers, sailors, engineers, business men and others were found in the inquiry room night by night. Those that work on the ships are not allowed to return from the shore after six p.m., and you can imagine the baneful influence of this depraved atmosphere on some of the fine fellows, who speedily drop into a life of infamy and shame, sinking as low in drink, impurity, and disease as men can fall.

WANTED, A SAILORS' REST.

Some of the fellows from the ships, who came in night by night, signed the pledge and gave their hearts to Christ. Several of their stories were most affecting, one from London, another from Manchester, not a few from Scotland, and one or two from Ireland. One poor boy left home at sixteen, and has for the last nine years been living here on board a vessel and making his home on shore amongst the lowest dens, and you can imagine the result. A dear man who was saved the night before, went and pulled him out of the wretched den, drunk as he was, and brought him to the meetings, and as far as I can tell a work of grace began in his heart, and a new vista of hope dawned on his almost despairing gaze. The sailors need a Rest, where they could be safely housed and looked after, and where cheery Gospel influences might surround them. They one and all would welcome such a home, and would prefer it without the "beer and billiards" that some here are anxious should be introduced if the home is started.

What a lighthouse such a home might be! Who will help to build it, and to make it spiritually what the Callao lighthouse of St. Lorenzi (1000 feet high) is—one of the highest in the world?

On the open sandy beach lies the quarantine hospital, where many a poor victim of yellow-fever has died; and the little burying ground in this desert spot, under the blue sky and the clear sunshine, has afforded the last resting-place to many a traveller from distant lands. Should we not help to give such, before they pass away, a better resting-place—above all to soul as well as body?

SEEING THE GREAT "LIGHT."

My second lantern lecture on the Congo was a splendid opportunity to reach the Spaniards. The large Shellacca Hall was crowded, Dr. Wood translating. For two hours there was the most perfect quiet, and I put in a good deal of Gospel, which must have been a revelation to some of them. As one young man expressed it, "It seemed to me that a great light shone in my heart after years of darkness." May the True Light indeed illumine these lands of papal gloom!

I addressed an appreciative gathering of Spanish women on the true meaning of the Cross of Christ—so little known in a land of crucifixes. In all, I took thirty-four meetings, besides spending about thirty hours or more in committee and consultation work, during my thirteen days in Callao.

Aintab Orphanage, Hospital and College.—A letter from this place to the secretary of the Bible Lands Missions Aid Society says:—"Your letter announcing £100 from your society for our orphanage work has come to gladden our hearts. We have seventy orphans in our Home. Your gift will enable us to take in another score. I wish the donors could see the shining, happy faces of the little ones at work or play; I am sure they would rejoice in their benevolence. Our hospital grows each year, but we need funds badly for more free beds. We have 153 students in the College, and work goes off well so far. Your society has rendered grand service in these days of trial, and won increased honour and affection from missionaries, native pastors and people. Your prayers and sympathy enhance the gifts you send us manifold."

Johannesburg Compounds.

The East Rand Proprietary Company gave us the entrance to the compounds of five of its companies, so we located Brother Rivett and the Zulu evangelist Willie there, and have since sent Barnabas to reside at the Chimes group, seven miles further on, under the superintendence of Brother Rivett. His parish includes twelve compounds and about 10,000 natives. The Lord has already owned his work and given him great encouragement.

The following is an extract from one of his weekly reports: "I am sending you two interesting cases of conversion. Jim, a Zulu, gave himself up to God on the second Sunday we were here, and I quite believe he has got hold of the real thing. He works in the Comet (mine), and often when he has finished his work, day after day, he follows us in our afternoon visitations, and is ever ready to testify of what the Lord has done for him. On Monday last he was uncertain of our whereabouts, so he gathered a number of his workmates round him and preached to them with such earnestness and fervour that one native fell down upon the ground, being powerfully wrought up by the Holy Spirit. Jim prayed with him for a long time, and he promised never to smoke, swear, snuff, drink, fight, or play cards again."

Another episode he describes as follows:—"As we stood in a room talking to a group I heard a gruff voice behind me, saying, 'Hi, mister, who are you?' I turned and saw a big, blustering fellow puffing away at a cigar. I said, 'I'm a missionary.' 'What do you want here, and who allowed you to come in?' I told him of my work, and of my permit, and asked, 'Who are you?' 'The mine manager,' said he; 'and I am going to turn you out,' etc., etc. Then he began to run down missionaries and their work; said we only did it for money, etc. Of course I denied, and he declared it was true. I told him of my ten pounds a month; he swore, called me a fool, and said it could not be done. 'Anyhow,' I answered, 'I am doing it.' He then began to believe in me, and said, 'What do you do it for?' I said, 'For the glory of God!' 'Oh,' said he, 'my life is for the glory of God!' I said that could not be, for he had used an oath; and then I dealt personally with him.

"He said before he turned us out he would like to see me hold a service. We gathered a crowd of 112 together, and held a grand service. He used one of our hymn-books, and looked over Willie's Bible while I read Matt. v. At the close we all knelt in prayer, and on getting up again, glory to God, there was that man on his knees. How happy I felt! I talked further with him, and he said, 'You go right on with your work; if that is a sample, you shall not be interfered with.'"

At the New Primrose school a deep work of conviction has been going on. The natives, under the preaching of the Gospel of restitution, have been confessing to thefts and other crimes. One has made restitution for a trunk stolen from a Jew's stores before his conversion, and two others have undertaken to do likewise as soon as they get their wages. Pipes, snuff-boxes, etc., are voluntarily given up, and the blue-ribbon is becoming a familiar sight.

We paid a visit to the West Rand district lately, and spent two whole days going from compound to compound, visiting sixteen compounds and speaking to over two thousand natives. Although we met with many very emphatic denunciations of missionary work, and had to confront the objections of an agnostic, pessimist and a blasphemer, the Lord so graciously disposed of their objections that we did not have to pass by a single compound. The manager of the Porges Randfontein Company gave us a site, and we are now busy erecting a hall and two rooms in a central position equidistant from three large compounds.

On September 15 we met for our quarterly conference, and had a very blessed day's meditation on God's Word and discussion of points of interest in the work. The day following was devoted to evangelising the compounds, the workers being divided up into four bands of four each. On August 15 we baptized fifteen Basutos, fruits of Mr. Uabille's labours at the City and Suburban school and services. There are thirty miles of reef dotted with compounds still almost entirely untouched, and our desire is to place workers at intervals along this line as soon as the Lord opens the way.

A. W. B.

Jeppestown.

American Notes.

MR. MOODY's meetings, which have just concluded at Minneapolis and St. Paul, were arranged by the Bible Conference Committee of the North-West for the promotion of Bible conferences in the State of Minnesota.

The subjects to which the Committee deem it desirable to give prominence are the following: The full Inspiration of the Word of God, the Person and Work of the Holy Spirit, the Restoration of the Jews, the pre-millennial Return of our Lord, the Deeper Spiritual Life, the Giving of the Gospel to every Creature during this Generation.

Mr. Moody never had a firmer hold on America than he has to-day. If I said that the Gospel, of which he is the representative, never had a firmer hold of them, I should be justified by the crowds who throng to hear him. It is very seldom that reporters are shut out, but the first night here at Minneapolis they could not even get near the door; the Swedish Tabernacle, where the meetings were principally held, was filled, and the service commenced before the time.

The history of this building is of interest. Ten or twelve years ago Mr. Skogsberg, a Swede, came to Chicago, and delivered addresses in Mr. Moody's Sixth-avenue Church, which were highly appreciated. He left there for Minneapolis, and preached in private rooms until they became too strait for him. Some time after, Mr. Moody was invited to open the Swedish Tabernacle, seating 3000 people. Mr. Skogsberg has not, however, confined his usefulness to this Tabernacle, but has been the means of building a number of places of worship in other localities in the North-West. I regret to say that he was ill during Mr. Moody's visit, and not able to take part in the meetings as he would have liked to do. He is a worker of so much the same spirit and type that he is called the Scandinavian Moody.

MR. MOODY MAINTAINS HIS GRIP

of the people, because God maintains his grip of him. He is still preaching the same Gospel as he did thirty-seven years ago, and even if sometimes the same sermons with the same illustrations, there is a new generation every few years to whom they are as fresh as they were to us when first we heard them.

His natural qualifications are of a very high order. If he had had the educational advantages of the present generation he would have been greater in some directions, but perhaps not in all. His lowliness of spirit secures to him the first beatitude, and the rest follows. His shrewdness and tact and sound sense are as manifest as his depth of feeling, his sympathy, and his love of his kind, in the three departments of their being—spirit, soul, and body. I have never known a man who has made so few mistakes, either in the magnificent schemes, or the little details of his multifarious work.

The purposes which are specially occupying his mind are

THE RESTORATION OF THE BIBLE

to its true place in the estimation of this generation; the necessity of the power of the Spirit for Christian service; the spread of Gospel literature by means of prison visitation and colportage among those who do not or cannot go to booksellers' shops, and who, if they did, or could, would generally buy the wrong literature.

One sees the hand of God in the full reports which the newspapers have given of the recent addresses in Canada and the States. I quote a few passages from these reports on the subjects I have mentioned. And first as to the Bible:—

I don't have any sympathy with the people who are trying to pick the Bible to pieces. When a man thinks he is wiser than the Son of God, he had better get out of the pulpit."

Referring rapidly to many of the miracles, Mr. Moody reaffirmed his entire belief in every one of them, literally, as they are written in the Bible.

If you overthrow the story of Jonah, he said, you overthrow the resurrection, for Christ said it was a prophetic sign of his resurrection. I am glad there are heights in the Bible I am unable to climb, and depths I am unable to sound. It is a scheme of the devil to destroy our faith in the rest of the Bible, when he attacks parts of it. There is no Book in the world so misjudged as the Bible. If anyone is going to cut my Bible, I propose to do the cutting; I don't propose to have a professor in Germany who may never have been born of the Spirit to cut it up for me. I have never seen a man living in close communion with God who had any trouble with the Bible. I believe any minister who will go into the pulpit and cut that Bible up is doing the devil's work better than he can do it himself. If you are in such a church, get out; it will ruin your family.

Another thing. Some people say they believe the New Testament, but not the Old. In the gospels there are eighty-nine chapters, and 140 quotations from the Old Testament. Isn't it absurd to talk of separating them? Other people say they don't believe the supernatural things in the Bible. I tell you it takes a supernatural book for a supernatural religion. I believe the Bible all from back to back! The time has come for every man to stand by it. If we give it up this fair Republic will go to pieces.

Secondly, as to power for witnessing to Christ:—

There were other promises. "I pour water upon him that is thirsty." "I will pour floods upon the dry ground."

How could this power be got? If a man is really thirsting for this living water God will give it to him. When a man wants water, stocks, bonds, society, progressive euchre, will not satisfy him. If he wants power more than any other thing in the world he will get it. But he will not get it if he wants other things as much. If there is some sin keeping it out then put away the sin. If it is the right eye pluck it out. Some people wondered why their families were not coming to Christ and didn't see that their families were stumbling over them. He prayed for God to have mercy on those who proclaimed themselves worldly church members. He gave instances of church members who once they got right themselves had great power in their homes. How could people be fruitful when their own children were not in the kingdom, when the husband had not enough confidence in his wife's piety to see religion was a good thing. The question is, are you filled?

Thirdly, as to good literature:—

Mr. Moody, before the sermon, spoke of a work that lies near his heart—that of providing good literature for the prisoners in the gaols. In the United States there are 750,000 people that are reckoned in the criminal classes. He spoke of the eager way in which the books were received in the gaols and the good effects in the way of conversions that have resulted. It was announced that all the excess of the collections on Sunday over those of Saturday would be devoted to purchasing books for the gaols.

Other subjects, such as atonement by the blood of Christ, immediate conversion, assurance of salvation, the necessity of making restitution, the power of prayer, the duty and privilege of praise, and every leading doctrine of the Gospel were not only alluded to but enforced, and especially the personal Saviour and the personal Holy Spirit.

The papers have declared that from three to six thousand heard the preacher, besides the hundreds who were unable to get in. One of them spoke thus of the last service in Minneapolis, when the subject was, "Sowing and Reaping":—

It was Mr. Moody's last and greatest meeting. Thousands turned out in the chilly afternoon air to hear the noted evangelist, and it may be many days before the New Westminster church will contain another such audience. Every corner, aisle, and vestibule was packed with humanity, and, as at the meetings of last week, hundreds were turned away. The meeting was announced for men only, but some women came and were ushered to the gallery and choir seats. The service was unusually impressive. After a song service, in which the congregation and choir joined John H. Burke sang several solos. For over an hour Mr. Moody held the vast throng with his eloquence as if under a spell. They laughed, they cried, and they applauded. They shouted approval of his words, and "Amens" were many and vigorous. At the conclusion of his strong appeal for righteousness and Christianity, a large number of people stood up in request for prayer. Seldom has there been such a meeting in this city at which the power of the Gospel has had such influence over men. The evangelist wept for joy, and said he was glad he came to Minneapolis. For two hours the meeting was in progress, and long after the benediction people lingered to shake the hand of the man who had spoken with such effect.

I have dwelt on these meetings to prove what I said in a previous letter—that Mr. Moody was never doing better work than now.

I was in a bank on business, and the cashier said he had been told that the people they most wanted to get would not come: they did not believe the old doctrine any more. He, therefore, sat where he could see their faces, and he found that the very people referred to were there and eagerly listening. The hybrid between worldliness and Christianity which is being substituted for the Gospel does not satisfy the needs of men; and the lineal descendants of the false prophets who are preaching the culture and the amusement of human nature, instead of the new birth and devotedness to God, can see, if they are not too blind to see, with what intense and personal interest old and young, rich and poor, throng to hear the old and vital truths which are health to their being and marrow to their bones.

R. COPE MORGAN.

Minneapolis, Nov. 24.

Marseilles.—A branch of the McAll Mission has been established for many years in Marseilles. There are several mission-halls, where evangelistic services, temperance work, and women's meetings are carried on under the direction of Pasteur Lenoir, aided by Mr. and Mrs. Quéhen and other Christian friends. The work has been much blessed, and the people seem to be athirst for the Word of God. Pasteur Lenoir wants a Christian lady, able to speak French well and to maintain herself, to go out and take up Bible-class work in this mission, and to aid in winning souls for Christ. Further information could be given by Mrs. T. Matheson, Bromborough, Cheshire; or by Pasteur Lenoir, Marseilles.

The Belleville Mission, Paris.

THE case of a man who recently called upon Miss de Broen should afford much encouragement to those who cast their bread upon the waters in confidence that it shall be found, if even after many days. One day, going along the street, the man saw a little book lying with some rubbish, and picked it up. It was a Gospel of St. Matthew. He read it, and was so struck with its contents that he spoke of it to some friends, who told him to go to the Rue Bolivar, "where some English people speak of the Gospel."

So he went, and began to attend the meetings, many a time while the worse for drink. He soon evinced a desire to break with his sinful habit, and at length signed the pledge, but fell back repeatedly. He was often prayed with by Miss de Broen and others till he got the victory. He then took the resolution never to go near a public-house again, which he has kept ever since, always praying to the Saviour to keep him from temptation and every kind of evil. Now he called to thank Miss de Broen for the blessing he had received.

Many a time has the Lord sent her an encouragement like this, in the midst of great trials and perplexities, to lift up her hands, and assure her that her labour is not in vain in the Lord.

We may lose sight of the people, but the Good Shepherd follows and keeps them, and makes them shining lights for his honour and glory. Will readers of THE CHRISTIAN uphold Miss de Broen's hands by prayer and sympathy, and help her to carry on this work, by which so many precious souls have been plucked, like a brand, out of the fire? Consecrated women who will offer themselves to help Miss de Broen to enter the many open doors are invited to write direct to her at 3, Rue Clavel, Belleville, Paris.

E. B.

Qua Iboe Mission.

RECENT reports from West Africa are full of interest, and, as regards the work at Ibuno, full of encouragement. Forty-two converts were baptized recently, making a total of over 180 in the native church. The spirit of inquiry continues, and close upon 200 of both sexes and all ages attend the inquirers' classes. Some who have confessed Christ had been determined opponents of the work.

A very hopeful feature is the influence exerted by the native Christians in the towns up the river and along the coast where they trade. Their testimony has caused inquiry in the minds of many who live at considerable distances, resulting often in a public profession of Christ. A notable instance was the baptism, not long since, of seven persons from a place called Mimbo Town, several miles along the coast.

The news from Okat, twenty miles up river, is not so encouraging. The Ibibio tribe there have always shown bitter hostility to the Gospel, and the recent imprisonment of their king by the British authorities for his savage attack on the Consul seems to have deepened the opposition. Since Mr. Bailie's return he has been endeavouring to obtain the release of the king, thinking it would be for the furtherance of the Gospel. However, a letter to hand informs us that the king has died in prison at Old Calabar. The issue of this none can forecast. The news has not yet been communicated to the people officially.

Prayer is earnestly asked that the workers may be kept in the hollow of God's hand, and that all these events may be overruled for the furtherance of the kingdom of Christ in the district.

Balmoral, Belfast. J. HAMILTON.

Thessalian Peasants.—In a circular appeal to the British nation on behalf of these peasants suffering from the late war in Greece, the Duke of Westminster, writing from Grosvenor House, W., says:—"I feel sure that there are many who will be glad to assist in feeding and clothing these innocent victims of the deplorable devastation of Thessaly. 70,000 men, women, and children are entirely dependent upon such help as reaches them from Europe and the United States of America, and it is estimated that £20,000 at least is required to aid them through the winter, which is proving an exceptionally severe one. I am most anxious to considerably extend the relief depôts, and to establish soup kitchens in those districts where the misery and want is greatest."

Poor Jews in Jerusalem.

At the invitation of Louisa Lady Ashburton the Society for Relief of Persecuted Jews—Syrian Colonisation Fund—held a drawing-room meeting at Kent House, Knightsbridge, on Wednesday afternoon last week. In the unavoidable absence of the treasurer (Mr. F. A. Bevan), Lady Ashburton presided, and Mrs. Finn gave an account of the work which is being carried on by the Society. It was started some forty years ago, with the Earl of Shaftesbury as chairman, in aid of poor Jewish refugees from Russia, Roumania, Austria, etc., thousands of whom arrive utterly destitute and unable to obtain work of any kind whereby they may live.

The Society has bought a plot of land within a mile of the city walls, Jerusalem, known as "Abraham's Vineyard," the cultivation of which, together with the working of the stone quarries—the same from which Solomon procured the stone for the building of the Temple—gives employment to some of these. As the lack of water is very great, the Society has constructed stone cisterns which their workmen hew out of the solid rock, the water therein stored being distributed during the summer among the poor. Friends at Tunbridge Wells recently contributed £175 for the construction of a large cistern, which was dedicated in March last by Rev. D. J. S. Hunt, of Tunbridge Wells, the British and American Consuls attending, as well as members of all the Christian missions in Jerusalem.

One of the most promising of the industries instituted by the Society is the manufacture of absolutely pure olive oil soap, which is strongly recommended by doctors and skin specialists, and is especially invaluable for eczema. The oil is purchased from the natives, and the alkali they grow. During the year £175 worth of this soap has been sold, and a much more extensive and profitable manufacture might be carried on were there sufficient funds for the initial outlay in material and wages.

An Encouragement for Distributors.

A French soldier returning from Tonkin landed for a stroll in Calcutta. A little black boy offered him a tract: he declined, saying he did not understand the language as he was French. The boy exclaimed, "Oh, I have something in French," and ran away to fetch it. He returned with a French copy of the Gospel by Luke. The soldier was glad to receive something in his own language, and put the book into his pocket, with thanks.

In the Red Sea, being ill and feeling wearied, he thought he would read the little book. It deeply interested him, and God blessed it unto his soul's salvation. He has become a believer, and as "soldier" in the Salvation Army he lately related the above incident at a meeting in Paris.

Out of more than four thousand Gospels the writer has distributed in Paris this summer, he knows of only three copies that have been torn up. More Gospels are wanted. Send to Rev. S. H. Anderson, Secretary Paris City Mission, 37, Avenue de la Grande Armée.

Chinese Students and the Scriptures.

At the monthly meeting of the Western Committee of the National Bible Society of Scotland, held in Glasgow on Monday, further reports were received from agents in China regarding the distribution of Gospels among students competing at the recent triennial examinations for the M.A. degree. At Wuchang 10,000, and at Chentu 14,027 students had been supplied. At both cities the books were well received, and at Chentu, the capital of the Western Province of Sze-Chuen, where two years ago every mission building was levelled to the ground, the authorities took special pains to show their friendliness.

The striking fact was reported that at Nan Ch'ang one of the subjects given out to the 23,000 students was "Noah, and the re-peopling of the world after the flood," the principal text-book recommended by the chief examiner being the Scriptures of the Old Testament. Through four of the Society's principal agents in China 172,000 Scriptures had been circulated in the year ending September 30. There were laid on the table specimen copies of the first chapter of Genesis in Rev. W. H. Murray's numeral type, the types having been set up by blind Chinese boys. Another colporteur, under Rev. W. H. Gulick, of Santander, was added to the Spanish staff.

[1100]

Prayer for Missionaries.

A young missionary, lately called to his rest, penned, ere his departure, the following urgent plea, in which he expresses the longing of many lonely labourers for the fellowship of brethren and sisters at home:—

"When the missionary complies with the request of the church at home, to send a report of his work, he does so, not because he wants to speak about himself, but because he wants the church which sent him out to take an interest in the mission, and to pray for it.

"The constantly reiterated cry, 'Pray for us,' is not a vain repetition of words, but an actual need of the soul. Prayer and interest are indispensable to blessing on our work. For ourselves and for our work we need the intercession of fellow saints. There is so much in our heathen surroundings, even in places where years of labour have been expended, that degrades and disheartens. There is such a hardness in the heathen's heart as almost takes away all one's courage. Such utter ignorance of God is wearying. True, we have Christians about us, and the evangelists are one with us in love to Christ; but these are still young and their faith is weak, and they look to their missionary for everything. He has to instruct, exhort, sometimes to rebuke. The ministers at home also feel the want of Christian intercourse, of meeting with more enlightened Christians, and this want is often met, but with us it is not so. Therefore we ask you —'*Pray for us.*'

"In the mission home there is much rejoicing; the work is a great joy. This morning my first thought on waking was, 'Praise the Lord, for He is good!' And so in the house; it is all praise. Our singing and speaking are all a magnifying of the name of the Lord, who makes us so glad; and we are continually saying to one another that this joy comes to us through the prayers of our mission friends. Praying ones at home are bringing down strength and comfort to us; and in proportion as there is joy in the hearts of the workers at the outposts will there be the same in the work of the Church. We are here only as the representatives of those who remain at home. We do the work in your name. The great desire of the church is that there should be fruit on the labours of the missionary, therefore *pray* for a blessing on *his* work, on *your* work.

"And then this praying is indispensably necessary for blessing to descend on the church at home. 'He that watereth others shall be watered himself.' That church which does most for missions always gets the most blessing. It seems almost superfluous to speak of missions as being the great duty of the church. So much God has taught us in this nineteenth century. But just let me say this. The church of God *exists* for the mission. I, as a child of God, receive his love in my heart for the purpose of becoming everything for others. And so with the Church. The Lord Jesus Christ, as the perfect object of the love of the Father, received this fulness into his heart, and He *was* just for the express purpose of imparting it to all his people. Such a perfect imparting is his aim for his Church. Nothing less will suffice if she wishes to share in the love of the Father.

"The want of workers and all the other evils we deplore are simply attributable to this. We do not take nearly enough interest in missions. We do not speak enough about them. We do not pray enough for this *our* work. Prayer for missioners will bring down blessings on the missions. Therefore, *Pray for us, pray.* With Christian greetings from your worker in the field, "W. J. Neethling.

"*Bechuanaland.*"

Scandinavian Prayer Union.—Madame de Ramsay, Wilhelmsro, Sweden, writes that the Scandinavian Bible and Prayer Union cards for 1898 can, as usual, be obtained from her; also the eight different Christmas letters, with coloured cards and envelopes (a halfpenny each). Danes and Norwegians understand the Swedish language, also the Finns. Christmas distributions among sailors can therefore be provided from Wilhelmsro. The children's colony at Wilhelmsro has four homes filled with poor epileptics of both sexes. Of this work Madame de Ramsay is owner and superintendent. The twenty-fifth anniversary of the institution has just been celebrated, with praise to God for much blessing on the work, which is growing year by year.

Oxford Letter.

[By Our Own Correspondent.]

Rev. Hugh Price Hughes preached at Mansfield on Sunday morning to a large congregation. His sermon was a powerful defence of the doctrines of grace. There were some striking passages: "A man was a fool who thought he would succeed where all others had failed. The Hebrew failed to save himself by works, and the Greek through knowledge. The wise man was he who submitted himself to God." Holding that every dogma of the pulpit should be tested by experience, the preacher illustrated each part of his address by reference to the power of the Gospel on the human heart drawn from his own ministerial experience.

Rev. E. Millar was the speaker at the Missionary Union on Tuesday week, and gave a delightful account of the work at Mengo, in Uganda. Some forty men were present. Rev. H. E. Fox, hon. sec. of the C.M.S., spoke on Tuesday evening, and his address was the most stirring given for many years at the Union meetings. Three things Mr. Fox, in the course of his speech, pointed out: The possibilities that exist in our human life, the possibilities of the Gospel, and the possibilities of prayer. In illustrating the possibilities of the Gospel, Mr. Fox pointed out that while England sent to the mission-field one communicant out of 5000, and the Moravians one out of sixty, the Baganda send *one in ten*, and twenty years ago they were all heathen.

Owing to the great damage which the recent storm has caused to property belonging to the University in the Isle of Sheppey, the University will suffer considerable financial straits for a year or two.

Dr. Winnington-Ingram's lectures on "Why we believe in God and in Christ," and "Why we are Churchmen," have been so popular that a similar course will be given next term. The University men have crowded the room on the occasion of this term's lectures.

The S.P.G. annual meeting was held on Monday, in the Assembly Room at the Randolph. The meeting was presided over by the Bishop of Reading, and addresses were given by the Bishop of Rochester, Rev. A. H. Brittain, Chaplain of the Madras Establishment, and Rev. M. B. Furse, Fellow of Trinity. The meeting was the largest for some years.

London Soldiers' Home.—It is proposed to name one of the new cubicles after the late Sir Arthur Blackwood, who gave many addresses in the institution. Practically he had been a soldier himself, and he loved them well. Gifts to establish this memorial may be sent to Miss Hamilton, Soldiers' Home, James-street, Buckingham Gate, S.W., with an address to which acknowledgment can be sent. Suggestions will also be welcome as to the inscriptions on the brass tablet to be affixed to the door.

Convent Inquiry Society.—The Diamond Jubilee Memorial, initiated nine months ago, signed by women of Great Britain and Ireland, and demanding a thorough and impartial inspection of convents, is to be presented to the Queen in a few weeks. The memorial has already received 300,000 signatures. In order to spread information through the length and breadth of the land much labour and considerable expense have been incurred. To meet present liabilities, together with the expenses necessary for the final preparation of the petition, funds to the extent of £150 are needed. The secretary of the movement is Mr. S. J. Abbott, 8, Gray's Inn-place, Holborn, W.C., who will be pleased to forward leaflets giving some particulars of the work to any applicant.

The Averted Strikes.—The welcome news that the threatened cotton and railway strikes have been happily averted for the present has been received with widespread relief and thankfulness. The first trouble was forestalled by a concession on the part of the employers, and the second by a wise patience on the part of the men, who hope that their grievances will be sympathetically considered in conference with the companies' officials. It is to be hoped that this conciliatory spirit will issue in a fair settlement of the questions in dispute. The amount of suffering and loss entailed upon the whole community by any addition to the present struggle in the engineering trade, which still drags along with but faint present prospects of settlement, would have been incalculable. With the winter upon us and the busy Christmas season just beginning we cannot afford as a nation to plunge into another of these disastrous contests. They always bring most privation upon those who can least bear it—the poor.

OUR DAILY HOMILY.

SUNDAY, December 19.

"*Behold, I am pressed under you, as a cart is pressed that is full of sheaves.*"—Amos ii. 13.

BEHOLD! This is like the hand which occurs in the margins of old books, to attract the reader's attention. It is God's special call to our heed.

Sin is very burdensome to God: especially the sins enumerated in this context. Look at the story of oppression in the 6th verse of licentiousness in the 7th, of ingratitude in the 9th, of drunkenness in the 12th. These sins are aggravated when committed by his own people. Just as the groaning wain creaks and cries out under its load, so does the heart of God under our sins. "O Jerusalem, Jerusalem!" Should not we feel more as God does in this respect? Ought not we to bear the burden of sin, as Daniel did for his land and people?

What a fulfilment these words had in the life and death of our blessed Lord. The sheaves of our sins were laid on Him: for the Lord laid on Him the iniquity of us all. As He bore his cross through the streets of Jerusalem, as He lay crushed to the ground in Gethsemane, as He cried "My God, my God, why hast thou forsaken Me?" surely He was like a laden waggon, groaning under an almost insupportable load.

The R.V. gives another sense which is not so true to the Hebrew, but it should be considered: "I will press you, as a cart presseth and cuts deep ruts in the road." They have discovered a process of turning silver into gold by a pressure of eighty tons on a square inch, and in very low temperature. Yes, pressure and the chilling effects of persecution, difficulty, and disappointment are God's methods of redeeming us from destruction, and turning our silver into gold. Oh, let us forsake our sins rather than compel Him to employ such an ordeal.

MONDAY, December 20.

"*Can two walk together, except they be agreed?*"—Amos iii. 3.

This is the first of seven searching questions, to each of which there is but one answer—*Certainly not.*

We are conducted, first, *to the forest*, to the lion's lair, where the roaring indicates that he has certainly secured his prey. There is a cause for those low roars of satisfaction. Then *to the moorland*, where the bird is suddenly entrapped. But there must have been an intention to entrap it on the part of the fowler, else it had not fallen to his hand. Lastly, *to the city*, where the panic-stricken crowds cower before some giant evil, such as pestilence, and tremble at the bugle note of alarm. Here also, whether in the sounding of the trumpet, or the presence of the plague, there is an evident reason. Thus sorrow, causeless, does not come, and whenever it presses on the individual or the State, inquiry should be made whether God has any controversy with those who suffer beneath the stroke.

Often, in answer to such an inquiry, it will be discovered that the soul is not in agreement with God, but at some almost imperceptible angle, its metals have diverged from the main track of God's wise and holy procedure. And the trouble will remain until the nation or the individual have come back into agreement with God.

What honour, privilege, and power are implied in walking with God! Is it not worth while putting away all that might possibly burden or cloud that blessed intercourse for a moment? And then surely the converse will be true: God shall walk with thee, as with Enoch, and find pleasure in thy companionship.

TUESDAY, December 21.

"*Prepare to meet thy God, O Israel.*"—Amos iv. 12.

These words might have rung out in Paradise. When the heat of the day was over, the voice of the Lord might have been heard sounding down the leafy avenues. Prepare, O man, to meet thy God. And the summons must have filled him with ecstasy. As a child to its parent, so must those two innocent and happy beings have sped to their Creator.

We, too, hear the summons. Each morning, when we stand ready for the duties of the day, we hear the voice, Prepare to meet Me. Each Lord's Day we wake with this same summons in our heart, and prepare ourselves to meet our God. Each illness, each fluttering of the canvas of our mortality, each premonition of our end, takes up the same appeal, Prepare to meet God. And as we hear the words we have no dread, no fear. Clothed in Christ's perfect righteousness, arrayed in his beauty, we know that we are accepted, that the love wherewith the Father loves the Son is waiting to greet us.

But there should be a preparedness of heart. We should not rush heedlessly into his presence. We should stimulate our hearts by thoughts like those suggested in the following verse. Stop and remember how great God is: He formed the mountains. How subtle his power: He made the viewless wind, and the Spirit of which it is the emblem. How omniscient his knowledge: He can declare unto man his inmost thought. How absolute his authority: the brightest morning will darken, or the darkest night brighten, as He bids. How vast the circuit of his providence, who steps from Alpine peak to peak. Let me not rush into his presence: He is my Father. But He is the Lord, the God of hosts: I must order my thoughts, and prepare to meet Him.

WEDNESDAY, December 22.

"*Seek Him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night....*"—Amos v. 8 (R.V.).

This chapter resounds with invitations to *seek* God. He makes the *Pleiades*, which usher in the spring: seek Him when life is full of radiant hope and promise, in days of love and joy. But He also makes *Orion*, the precursor of tempests: be sure, therefore, to seek him when the sky is overcast and lowring, and when He presses you to enter the boat and face the storm.

He turns the death-shadow into morning, when despair gives place to hope, when the dear one begins to revive from sore sickness, when circumstances begin to brighten, and when the perplexity and darkness of this mortal life, with its separations and misunderstandings, shall brighten with the eternal day. Weave thoughts of God into all these glad experiences; but not less so, when He makes the day dark with *night*. It may be that you will come closest to Him then, as the little child will sit on the far side of the railway carriage from her mother till they enter a tunnel, and then there will be a little startled cry and a rush to the mother's knee.

Sometimes the waters of the sea pour in on the land, engulfing the works of men, and devastating their toils. But amid all such scenes of desolation, "The name of the Lord is a strong tower, the righteous runneth unto it, and is safe." Oh, how safe we are; though all nature be dissolved, we hide in the God of nature, to whom she is but as a vesture, which wears out and is put aside.

THURSDAY, December 23.

"*Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria.*"—Amos vi. 1. (R.V.)

A picture is given in the following chapters of the luxury and self-indulgence of the people. Stretched on couches inlaid with ivory, choosing the rarest dainties, accompanying their voices on the lute, and drinking wine from flowing bowls, they were indifferent to the wounds from which the national life-blood was pouring. "They were not grieved for the affliction of Joseph" (ver. 6.)

The same behaviour is only too common amongst ourselves. Indeed, this temptation besets us all. If only we are well supplied with the comforts and luxuries of life, we are apt to become thoughtless of the miseries of poverty and misfortune. If our own heaven is secure, we are apt to enwrap ourselves with an atmosphere of satisfaction and composure, without taking sufficiently to heart the needs of the great world of sin and sorrow around.

"The affliction of Joseph" reminds us of the scene at the pit's mouth: how Joseph's brethren sat down to eat bread, whilst their brother was in the pit without water, and then sold him to the travelling merchantmen, to rid their sight of him. But human nature is prone to act thus in every age.

Are we at ease in Zion? Are we using for our own luxurious enjoyment gifts which God entrusted to our care for the world? Are we too indifferent to the fate of those who live in our homes, or pour in great streams of activity along our streets? Are we sleeping in the garden, whilst our Master sweats the bloody sweat? We have but one life to spend, let it be a life in earnest.

FRIDAY, December 24.

"*The latter growth after the king's mowings.*"—Amos vii. 1.

Our King has often to mow the grass of the inner life—the daisies and buttercups of experience of which we are so proud, the tall stalks, the flowering grasses. Were He to leave them, the entire growth would become altogether too coarse and rank for use. The lawn on which He loves to walk, with its velvet pile of grass, would become like a field laid down for hay. Constantly, therefore, He causes the scythe to pass over us.

Mowing implies death. All the pretty flowers and myriads of blades lie in long swathes of death, presently to be carried away to the rubbish-heap. From myriads of dying flowers the last expiring sigh is being breathed out on the soft spring breeze. We must be prepared to die to our complacent self-content, to our blissful frames and feelings, to our complaints and consolations, if any of them come between us and our King.

But after the King's mowings there is the *aftermath*. They say that the tenderest, juiciest shoots appear on lawns which are repeatedly mown. This is what the young lambs love, if they may taste it. And surely there is no such piety as that which follows on the repeated application of God's scythe. When repeated strokes have robbed us of health, friends, money, and favourable circumstances, then we put forth our tenderest shoots of love and prayer and consecration. Oh, do not be afraid of the scythe! The King loves thee too well to hurt thee. Be of good heart, thou shalt yet bear an aftermath!

SATURDAY, December 25.

"*I will send a famine in the land,...of hearing the words of the Lord.*"—Amos. viii. 11.

Israel would not listen to God's prophets, and their voices would be silenced. This was a just retribution. As they were not willing to have the word of God, so there should be a famine of that word. The word of God was precious in the days of Samuel, because there was no open vision; so should it be again. And perhaps this privation will one day be meted out to our beloved country. There is a much larger proportion of our population outside than inside our churches: and men proudly eschew God's Word. It may be that the message of the Gospel will almost cease from among them, and be replaced—as in so many instances is now the case—by the dry husks of morality and ceremonialism. Then they shall run to and fro to seek the word of the Lord, and shall not find it.

We may question ourselves, whether we feed enough on the Word of God. The prophet's words come back to us: Thy words were found, and I did eat them, and thy word was the joy and rejoicing of my heart. We must eat if we would grow strong. The brawny strength of the Scot is obtained from his oatmeal. We must feed not on condiments and sweetmeats, not on tit-bits and scraps, not on versicles and pious sentences, but on the strong meat of the Word, on the doctrines, histories, types of Scripture. Oh, for more hunger and thirst for these. Would you have it? No child will enjoy its meals who is constantly being surfeited with sweets between times! Beware lest you cloy your appetite with the painted sweetmeats of the world.

"Let us not be Weary in Well-doing."

Glimpses of Practical Work.

"That Great City."

Jonah iii. 2, iv. 11.

HOW much the words imply! What associations they involve! "That great city!" I. Think of its

FEATURES OF INTEREST.

The great city is a little world full of wonders and attractions. The mere mention of London, Paris, Rome, Chicago, like a magician's wand, conjures up sights and scenes unnumbered, models of architecture, monuments of history, seats of learning, galleries of art. There are set the thrones of fashion, of commerce, of education, of justice, and of religion. Immediately we call to mind cathedrals and colleges, museums and mansions, clubs and offices, parks and promenades. We see columns and statues, turrets and domes, gilded spires and minarets. Like a magnet, the great city attracts all classes. Here is variety to engage every eye. The wondering rustic and giddy pleasure-seeker, the ambitious workman and eager student, the leaders of labour and of thought—in mighty millions are absorbed in the vortex of this maelstrom.

But the great city presents other sights. II. Think of its

HAUNTS OF SIN.

There are cities lining the Mediterranean which, when viewed from the sea, appear, in the balmy air and under the canopy of cloudless blue, beautiful as fairyland. But when one steps ashore they are found to be squalid and unsightly. It is with our cities as with the earth. The sun shines on but one side at a time; the other portion is enveloped in darkness. We may prefer to think of the sunny side only, but the darkness is not to be ignored. So we may look at the great city. It has its shadows as well as its bright spots; its night as well as its day.

Viewed thus, how thick is its night! The city is a place of crowds, and many, it is to be feared, are lost in the crowd. It is so easy to go with the multitude; naturally we fall into line; we are following the man in front before we are aware. We are walking the boulevard; a few paces farther, and we are in the slums. The promenade conducts to the purlieu. There we discover poverty with vice at its heels—vice with poverty in its train. Where the carcase is, there will the vultures be gathered together. Oh, the vultures ready to prey upon our social life—drunkenness, profanity, gambling, violence, and licentiousness! Truly, "the great city has become the habitation of devils, the hold of every foul spirit, a cage of every unclean and hateful bird." Alas for the city that should have been a nurse of the nation's virtue and the fount of its purity! It is the foster-parent of vice; it has become the haunt of uncleanness.

From what sights must the angels veil their faces. What things the eyes of Christ must grieve to see! Perhaps Oliver Wendell Holmes had this idea in his mind as he wrote:

When the patient stars look down
On all their light discovers,
The traitor's smile, the murderer's frown,
The lips of lying lovers,
They try to shut their saddening eyes,
And in the vain endeavour
We see them twinkling in the skies,
And so they wink for ever.

[1102]

III. But further, the "great city" abounds in

OPPORTUNITIES OF SERVICE.

Nineveh, the metropolis of the Assyrian Empire, great in population and in power, is great in its wickedness and in its need of the prophet and his message. This is the sphere to which God appoints Jonah—a sphere of, perhaps, sixty miles' circumference. And the Lord said to Jonah, "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

When we look at the great city through the pure and tender eyes of Jesus, we see more than features of interest to the tourist, or even iniquities against which we may rightly declaim. "When He beheld the city He wept over it," and still He is looking down upon our cities with yearning compassion. Alas, He is still crucified, not without the city wall alone, but within the city itself. What opportunities for service present themselves!

The *cry of the children* breaks upon our ear. That is the cry which first touches heaven. "Should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand?" Think of the little ones, too young to know the difference between right and left, or between right and wrong. Think of the wee bare feet and the wan cheeks, of the untutored mind and the neglected soul. Those little feet may be warmed and led into the paths of peace, those cheeks be made to glow with health and youthful hope, those minds be informed with ideas pure and strong and high, those hearts be brightened and lightened, those precious souls be the jewels you are to win for Jesus. A large and important sphere is to be found among the young, "for," said the Master, "of such is the kingdom of heaven."

The cry of the oppressed next claims our attention. How the burdens of sickness, of sorrow, of temptations, of surroundings, and of sin oppress the multitude! What a struggle is daily going on in rooms which are parlour, bedroom, kitchen, scullery, and everything in one! Time, and care, and poverty, and disease are slowly but surely doing their fatal work there. Release will come only with death—but what of the beyond? A mission lies before you. Do not shirk it. You are to bring something of eternity, of heaven, of Jesus into that daily warfare. Go, preach, with the tear of sympathy, with the hand of charity, with the word of hope, and your path will be radiant as the circuit of the beneficent sun shining in his strength.

Go to them with the Gospel—the Gospel for the great City! Paul said, "I am not ashamed of the Gospel"; "I am ready to preach the Gospel at Rome also." Thither he carried the Gospel of the grace of God, and the Gospel won in that very shrine of world-power. It will do the same to-day, and if we are to have any share in the regeneration of society, it must be by disseminating the pure truth of the Gospel, and illustrating it in our lives. Let us not require to be called a "second time," but at once obey. What if the world should say we are burying ourselves in the slums and courts and alleys? Such burial is the path to glory.

I said, "Let me walk in the fields";
He said, "Nay, walk in the town."
I said, "There are no flowers there";
He said, "No flowers, but a crown."
I said, "But the skies are black,
There is nothing but noise and din."
But He wept as He sent me back,
"There is more," said He, "there is sin."
I said, "I shall miss the light,
And friends will miss *me*, they say."
He answered, "Choose to-night
If I am to miss you, or they."
I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

Glasgow. ALBERT W. BEAN.

A Fruitful Mission.

LAMBETH WALK is rich with historic memories and teeming with present opportunities. It is the main thoroughfare of a district densely populated by the poorer labouring classes, the narrow streets and courts being largely occupied by one-room tenants. Here, under the very shadow of stately old Lambeth Palace, the sacred Day of Rest seems unknown. The "Walk" on Lord's Day mornings is filled with costers' stalls, traders of every kind shouting their wares, bird fanciers and pigeon-flyers, gamblers and betting men, tipsters and card-sharpers, merchants of wonderful bargains in second-hand clothing, street-singers, vendors of objectionable papers, and a host of other characters, whilst drunkenness and blasphemy are unabashed.

In the midst of this modern pandemonium, where the Lambeth throngs are thickest, there may be found a band of workers, singing, praying, and preaching the Gospel, belonging to the Lambeth Walk Mission, under the leadership of Mr. G. Goodman. Every Sunday morning (during the summer months) this band of workers go out into the "thick of the fight." Temperance pledges are taken, conversations held with the anxious, casual hearers are persuaded to attend the rousing Gospel meetings held in the hall close by, and frequently the workers are cheered by seeing sinners convicted and brought to Christ.

From 700 to 1000 Gospel and temperance tracts are given away every Sunday all the year round. Relief is judiciously distributed as funds allow (to the poorest only), and the people are constantly visited in their homes; 16,054 families were called upon during last year. The Pleasant Saturday Evening has proved a signal success, men and women preferring this class of meeting to the public-house. Here they can get a cup of hot coffee and a bun for one penny. The hall is so full that it becomes a necessity, for health-sake, to remove the back wall, and thus have light and ventilation from a raised roof.

Funds are much needed in support of the work. These may be sent to the treasurer, Mr. J. W. Massey, 114, Lambeth-walk, S.E.

Pontymoile Christian Mission. — Our energetic friend Mr. Wintle is now in the midst of his winter's work, and seeking at five mission stations to bring the Gospel of God's grace to the teeming masses in South Wales. With a moving population such as we have, our Lord's words are ever true, "The poor ye have always with you"; but the distress amongst these poor people is terribly intensfied in winter, especially amongst those who have worked all their lifetime in the heat of the iron and tinplate works, but have, since the stoppage of the works three years ago, been compelled to engage in casual or outdoor employment, and with the first approach of winter this is stopped, and at once these poorly clad, underfed unfortunates are brought into severe contact with gaunt hunger. For many years past it has been a joy and privilege to give the sick and aged poor a good substantial dinner in their own homes, and thus cast a gleam of sunshine on their otherwise dreary pathway. The number of dinners distributed depends upon the amount of money sent for the purpose.

Flotsam and Jetsam.

By T. J. BARNARDO, F.R.C.S.Ed.

IT was the earliest Christmas of all that spoke the first real words of comfort to the wretched that the world had ever heard. But its great message is not yet half told!

Within a stone's throw of our churches, within hearing of the Christmas bells, within easy reach of homes of comfort and happiness, lie festering plague-spots in our crowded cities, swarming with thousands of little children. It is the task of years, of generations, to empty these rookeries, and to place the children where God meant them to grow up. Yet it is the duty of Christians everywhere to do this task, and to help to build the Golden Bridge from the House of Bondage to the Land of Promise!

For over thirty-one years, God's servants aiding me, I have been engaged in opening a little wicket gate to this road of rescue. Through that wicket gate thirty-three thousand children have already passed. Many of these have gone over seas to the far West; many are happy and honest workers in England; many are hardy sailors on board ship. Life has to them at last become worth living; the sun has shone into it, and it has the hope and promise of even brighter things to be.

But alas, the slums still exist, and the children still fester in them! That there is need to-day, as much as ever, and perhaps more than ever, for the strong arm and the loving heart, and the Christian ardour, let the following cases prove even to those who are least familiar with the need.

JUST IN TIME!

1. Five-year old Polly is a pleasant and plump little maiden to look upon. Ah! the worst consequences of vice and neglect are not always, perhaps not usually, the outward and physical! Polly's dawning intelligence was ripening amid an atmosphere of unspeakable moral corruption. Let but a few more years pass over her bright little head, and she would, to all human seeming, have been lost to all that is good and gracious. I will not, because I dare not, tell all her history. Suffice it to say that her unhappy mother was the depraved inmate of a Clare Market lodging-house.

But well did that unhappy woman know the dangers of her lot to the young life growing up by her side, and her own heart was happily accessible through her love for Polly. So I was

LITTLE POLLY (AGED 5): FROM LONDON.

one day surprised, and yet delighted, to receive a personal application from the poor match-seller that I would take her little daughter and save her from the evils to come. "She ain't safe, sir," she told me, with tears running down her cheeks, "and I can't abide her coming to any 'arm. Streets ain't the place for the likes o' her!" No, indeed, poor creature! And that was how Polly was added to my great flock of nearly five thousand. She is now a little country maiden in a Christian home, where the precocious knowledge she had attained, young as she was, is fast fading from her little heart, and where she will learn the lessons of purity and peace that, I hope and pray, may fence her future as by impregnable bulwarks. God bless her, and watch over the many poor waifs who are as she was, and who still need the hand of the rescuer!

FROM THE LOWER DEEPS.

EDITH RANGER (AGED 13): FROM LONDON.

2. For a small girl to be utterly homeless is sad enough; but when to homelessness is added the dread fact that all the influences surrounding have been only evil and that continually, a lower deep is surely attained. And yet concerning poor little Edith Ranger all this can be said. I am not able to say very much more about her than that she and her homeless mother had tramped the country for months, and for the last few nights had slept in our Ever-Open Shelter in Spitalfields, and that finally our matron there was able to induce the woman to surrender Edith to my care. No more pitiable instance of helpless misery has ever been relieved at my doors than that of which Edith Ranger was an example. I should be very glad to find a friend who will undertake the cost of her maintenance, who will think of her with affection, who will write to her, perhaps sometimes visit her, and by-and-by follow her, as she goes out into life, with prayerful sympathy. Is there not some reader of the CHRISTIAN whose own dear child, watched over and shielded from earliest infancy from every noxious influence, will plead for little Edith that her future may be much better than her past has been? I cast Edith upon the love and tenderness of such a parental heart.

APPRENTICED EARLY.

3. The next are two homeless little wanderers, rescued from a street life in Newcastle-on-Tyne. Application had been made for their admission late at night. Their mother was a homeless vagrant well known as an occasional frequenter of the lodging-houses and of casual wards. The boys were genuine street arabs. Young as they were, there was no artifice of the street-child's life with which they were not familiar, and it was clear that if left but a little longer they must blossom out into the fully-grown vagabond or thief, for if you want such you must apprentice him early to the trade.

The mother's past career was altogether bad; no redeeming feature could be discovered. In my view the State should always interfere in such cases, removing such children from the custody of a degraded mother, and thus safeguarding the future of its citizens. True, a law already exists which gives power for such action, but, like many other laws, this is not frequently put in force, and as a rule magistrates are unwilling to interfere in such cases unless a crime is involved, or some obvious offence which can be tabulated and proved clearly in court. And, meanwhile, in many of our large towns numbers of young children are thus growing up, a positive danger to the State, to say nothing of the peril to their own future.

TWO GENUINE STREET ARABS: FROM NEWCASTLE.

These two children are now happily placed out in a farmer's family in Canada. I have satisfied myself that they are under good, kind, Christian influences, and that they have a future before them which is not only healthy, wholesome, and clean, but wherein honest work will always be associated in their minds with the best rewards which industry affords.

HERBERT BURN (AGED 2): FROM TORBAY.

IN BABIES' CASTLE.

4. Herbert Burn is a dear little man. He was only two years of age when he came to me, and he was, therefore, a candidate for that paradise of infants called "Babies' Castle." Herbert was accompanied by his brother Jack; but Jack was ten, and he found admission at Leopold House. The children were orphans, the father having died just before Herbert's birth. The mother, a poor, but respectable sempstress, died in April, 1894, in Torbay Hospital from a complication of maladies following the birth of her youngest child. The two boys were thus left entirely destitute, but a lady living in Torquay became deeply interested in these children, and never rested until their case was brought under my notice and a place found for both within our ark of refuge.

A CRIPPLE FROM BIRMINGHAM.

5. The following is a picture in less sombre colours, but although the element of degradation was happily absent, the struggle for existence was fierce enough, and the suffering averted very real. Bernard Hart is from Birmingham, an orphan, father and mother being both dead. In addition to Bernard, who is a cripple from paraplegia, resulting

BERNARD HART (AGED 9½): FROM BIRMINGHAM.

in complete paralysis of the lower extremities, there is another little brother, aged six, and a young sister of eleven who is an inmate of the Blue Coat School. But the cripple and the little boy of six had been supported by two sisters, one of whom is twenty-one, and the other only fifteen. Their joint earnings in a factory would not do more than keep themselves in clothes, boots, and food, and pay the rent. Yet these poor girls had bravely sought to maintain their two brothers, Bernard, the cripple, and the little chap of six, and had struggled on to do this, until at length it was manifestly no longer possible.

What was to become of them all? Only the workhouse lay before them; yet, if Bernard, the cripple, who needed special attention, treatment, and care, could only be looked after, the heroic youngsters were willing still to struggle on to maintain themselves and their younger brother. Application was made to me. I said sternly, "No; not yet. I cannot even entertain the case until you have proved to me that you have knocked at every other door at which such a boy could be helped." Accordingly, they applied to three local institutions, dealing with this class of case, and the replies, which have been placed before me, were all in the negative. On one ground or another local help was refused to this grievously afflicted orphan boy of nine and a half, supported by two working girls from their scanty wage.

There was but one other refuge possible. He might have gone to the workhouse; but this the sisters resolved nothing would induce them to consent to. They would struggle on with him, hard as it was and half fed as they all were rather than that he should become chargeable to the rates and be branded as a pauper. It is in cases such as this, that young women, who have passed years in toil, unrelieved by any brightness or hope of escape, find themselves overdone by their burdens and at length yield to temptations, only too ready, at all times, to find victims. Application was again made to me for help. I had by this time satisfied mysel that the whole family were brought to the very extremity of want, and that the desperation of their circumstances was accentuated by the physical distress and helplessness of the boy. Our charter was and is, thank God, still in force, and so my doors were opened wide to receive little Bernard Hart. Will any one say I was wrong?

A FORMER EMIGRANT.

6. During my rare visits to Canada it is a delightful experience to meet former emigrants from the Homes, who are now doing well across the seas. On one such occasion, a great fellow towering over me, measuring, I should say, quite six feet two inches in his stockings, and broad in proportion, with resolution and purpose marked in every feature of his face, came to my hotel just as I was going out. I could hardly bring myself to believe that the fine fellow who stood there before me had once been little Jack Seddons, the child of a drunken crippled father who had been tried and prosecuted for ill-treating and then deserting his children. His wife, the mother of little Jack, had died a short time before from the effects of drink. Poor Jack! He was in and out of the workhouse nearly all his juvenile life, until, at ten years of age, on the occasion of his father's conviction, he came into my hands. Then began, indeed, a new hope and a new purpose for Jack. He had come to the bottom of one of the pages of life, written all over, alas, with painful records; but now a fresh leaf was turned. Matters went on until, late in 1886, he was sent to Canada. There he became a steadfast, earnest, persevering, quiet, and determined lad. He grew up to manhood, and up to 1893 he occupied the same situation that he entered upon on reaching Canada in 1886.

Of course I returned to the hotel, took off my hat, sat down with my old lad, and had a long talk with him. Before we had talked long together I found out the secret of Jack's success. He was undoubtedly a praying lad—a lad with true, real Christian life and purpose. He had given himself to Christ: he was a Sunday-school teacher, actively engaged in all that was good and worthy. Moreover, he had never tasted drink, and he was a non-smoker. Is not this a success worth striving for?

7. Little Nellie also comes from Newcastle-on-Tyne. Her mother is living; but with the statement of this single fact about her personal history must be content, for the rest of it I cannot for reasons already given in other cases reproduce. Everybody is drawn to this lovable little child, yet her family and personal record is so shocking, that it is difficult to associate such a sweet, gentle-looking girl with so terrible a story of a mother's baseness. The facts, well-known to the Newcastle Police, were brought under my notice, and dear little Nellie was forthwith "saved so as by fire." I never felt more devoutly thankful to God for the blessed ministry of child-rescue committed to me than I did the day our doors closed safely on Nellie.

NELLIE (AGED 9), FROM NEWCASTLE.

These cases may well be called the Flotsam and Jetsam of the Streets, the human wreckage that has been gathered in by wise and loving hands from the stormy seas of our city life. Surely one must thank God and take courage when perusing their records. Above all, one may be grateful and glad of heart at such cases as that of Jack Seddons; cases not only of rescue of mind and body from the degradation and suffering and contamination of the streets, but cases where the whole spiritual nature has responded to the call and providence of God. Al this Christmas tide of 1897 nearly Five Thousand Waifs and Strays are under my care, needing food and shelter and all else (moral as well as material) that makes life worth living; and there are thousands yet outside whom I would gladly rescue if I could. But for this extended effort I need the loving and generous help of God's people everywhere. To God's people I appeal!

A CHRISTMAS LOAN.

Let me offer a Christmas Contribution of my own to the readers of the CHRISTIAN who live near London. Perhaps every, body won't prize it, but some will. I will gladly lend one of my boys to any reader who will board and lodge him from Thursday afternoon, 23rd, to Tuesday forenoon, 28th December. I cannot but think that there are hundreds, if not thousands, of friends living within a short distance of London, who would gladly entertain some 450 of my little men who have no friends to ask them out, or to provide them with the comforts and the fare of Christmas. Let me clearly set forth my offer.

I want those who can do so without inconvenience, to send me an invitation for a boy guest for Christmas, and to pay his return fare from and to the Homes. This last may seem a strange and even an ungracious item to include in the request; but reflection will show how needful it is. Last year I accepted many such invitations, and in some cases I had to pay as much for necessary railway fare as would have kept the boy in comfort during all the days he was away; so that, after all, the expense was nearly as heavy as if the lad had remained with me. But I want this year to spare my very slender purse such a draft upon it, so that I only ask for invitations from those friends who can also afford to pay the return railway fares for their young guests.

As to the boys I can send, they may be spoken of as in four classes. First, little boys, say from 6 to 13 years of age; second, big boys from 13 to 16; third, youths (only a few of these being available) from 16 to 18; fourth, cripples (both young and old). Invitations ought to reach me at once, so that I may be able clearly, without confusion, to map out where each boy will spend his Christmas. I would be quite willing that they should not leave me until Friday, the 24th; but I am afraid that the congestion of metropolitan and suburban traffic will be so great at that season that it would hardly be wise to send a small boy to his destination on Christmas Eve.

Each boy will have the name and address of his intended host written plainly upon a card fastened to his clothing, and he will be given into the charge of the guard, for I cannot supply an escort. Each boy will carry with him the requirements for cleanliness for the few days while he is a guest, and I would ask those who play the part of host to see that all these little belongings are brought back safely. Great care will be taken that no boy is sent out who is likely to be troublesome, or who is not cleanly in his personal habits. On the other hand, I ask my friends everywhere, who are good enough to invite my boys, to see to it that no incitement to drinking or smoking is suggested to them. I simply desire for the children plain fare, a little change, and a peep into a home-life perhaps far above anything that they have ever seen before, with kindly words and sympathy at this season of the year.

All invitations should be dispatched to me at the address as below, and they should reach me at the earliest possible moment, to enable me to complete all the necessary arrangements.

18 *to* 26, *Stepney Causeway, London, E.*

The Ladies' Work Association.—By the kind permission of the Duchess of Sutherland, this Association has held a sale at Stafford House, St. James's. The object of the Association is to promote the regular sale of the work of gentlewomen, whose circumstances render it *necessary* that they should supplement their income by personal industry. A quantity of work, both plain and fancy, is left over, and can be seen at the depôt, 26, Craven-terrace, Lancaster Gate, W., from 2 to 5 p.m. daily, Saturday excepted. The stock includes useful and beautiful Christmas gifts

A Real Bit of Sunshine.

NO one living near the Clapham Road has a right to be melancholy, for there is sunshine enough and to spare at the Stockwell Orphanage, and to mingle with the children there must assuredly conquer the "blues." It was a cold, bitter morning when our journeyings landed us at the entrance, where we were confronted first by a fire escape, then by a number of merry, chattering boys, just out of morning school; they wore no uniform, and seemed as free as air—as much unlike the Oliver Twist sort of a poor boy as heart need wish. Besides the grounds, they have a large covered playroom, where tongues and feet were hard at work. Everywhere beautiful texts were shining, such as "Love one another," "When I awake, I am still with thee;" and everywhere, too, fires leaped and danced with a generous warmth that many a child was evidently enjoying.

This institution being as little like an institution as possible,

THE CHILDREN LIVE IN FAMILIES,

each house being superintended by a matron, who has the help of a trustworthy woman. The boys and girls take part in the household work, though they are in school morning and afternoon; and some of the exercise books we saw would do credit to our little folks trained in expensive schools.

Some well-meaning friends have afflicted the lending library with literature of severely antiquarian appearance; we were not surprised to hear that the children are far more eager to obtain bright, healthy story books, and perhaps the bookshelves of some of our readers possess two or three volumes of this class which would go round and round the Orphanage, bearing ceaseless delight.

The girls' houses are opposite those of the boys, the grounds lying between. They play parted by no formidable fence or wall (instantly suggesting thoughts of climbing), but by a neutral garden-path, and a pretty raised bank, and as it is perfectly easy to invade forbidden territory, of course

NOBODY WANTS TO.

In one house that we visited, a little girl in mourning (one of a family of ten) had just come in, much afflicted at the sight of so many fresh faces; the kind, sensible matron knew better than to reason with the child just then concerning the philanthropy which was extending its benefits to her need, but a large doll (the "baby" of No. 1 house) was brought into prominent notice, and established on the lap of sorrow; and ere we left, little Lilly was in a condition to understand a promise of remembrance at Christmas time.

What child existing does not revel in the possession of a cupboard, to be arranged and re-arranged, tidied and untidied with regularity? We rejoiced to see that at Stockwell each girl owns a locker, where such entrancing pursuits can go on indefinitely, and where juvenile treasures may withdraw to retirement. This is one of the many surrounding tokens of a real children's home, that we find is represented already in the golden streets, for children who have shared its love and passed to heaven are tenderly remembered here. On one of the houses there is this inscription:—

BRAY'S BRICKS.

"In memory of Ernest Edgar Bray, once of this Orphanage, but now of the Father's house. He gave his little savings to this house just before he fell asleep; March 9, 1880."

It seemed natural to hear that the orphans give little trouble; child-nature must be more depraved than we can imagine if evil can be victorious at Stockwell, where friends meet on Sundays to conduct children's services and a Sunday School, and where some of the young ones gather together in bands for prayer. They are taught the truths of our common Christianity, the "cottage homes" receiving children of parents belonging to every Christian denomination. Orphanhood and need are the required conditions; nor is there any voting system, for a committee selects the cases in order of helplessness.

The Treasurer, Dr. James Spurgeon, will gratefully receive any money aid towards supporting the boys and girls. A. B.

The "Bridge of Hope."

AMONGST our oldest friends and most staunch adherents we number very many who first became subscribers through The Christian. As we begin the twentieth year of our work we confidently turn to them again for the extra help we need at this season of the year. We would ever sound a note of earnest thankfulness in recognition of God's unfailing goodness through all the years, and, not least, for the year just closed.

We are learning, not only as individuals but as a nation, to attach the first importance to young life. Here, in this painfully poor neighbourhood, surrounded by thousands of children who are constantly exposed to evil influences, the chances as to their future fill us with anxious solicitude on their behalf. But with the privilege of having 164 of them under training, we are learning more as to the possibilities of their development, and we think not only of the wrong we desire to prevent, but look hopefully forward to the good which we trust will be accomplished.

It would be easy to write a long paper on the Night Shelter and Refuge alone. Every bed is always full, and every occupant has her own sad story, with its

MONOTONOUS KEYNOTE OF SIN,

and subsequent sorrow and misery. Even these inmates are painfully young to have such a record. At our usual gathering for evening prayer, I recently asked all present *under nineteen years of age* to hold up their hand. In an instant nearly all hands went up. Used as I am to their youthfulness it came to me almost as a shock, that all these mere children were there because of their need of a refuge, when surely they should have been in their own homes, or, at least, only in Training Homes.

But the children! It is here that the very inspiration of hope possesses us. One hundred and sixty-four children and young girls, some perchance with memories of the wretched surroundings from which they have come still lingering in their minds, but we trust only lingering. Everything around them now is calculated to banish that dreary unchildlike retrospect and awaken fresh and pure thoughts. Regular work, regular lessons, and plenty of health-giving play, are the best antidotes for those sinful sights and sounds which is all they have hitherto known.

There is a poor little L. S., nine years of age. She came to us quite recently, and the small white face looks pinched and old. She has not yet had time to learn that there is no need for the furtive look round when any one is near, as if seeking

A SHELTER FROM POSSIBLE VIOLENCE.

Her thin little arms and knuckles bear yet the scars of bruises inflicted by a mother who has become brutalized by drink. Then there is an older girl with the same sad signs of a spoiled childhood. She has been the hated stepdaughter of a woman who once promised to love and care for her. Instead of such tenderness she has had every hardship, and for childish shortcomings, real and imaginary, she has been tied to the bed-post and left to hunger, while her young heart burned with a sense of bitter injustice. She has many traits of character that lead us to hope there is yet much brightness in store for her.

We have no need to ask if the results are worth the expenditure of strength and money. Every day brings home sweet assurance that we do not labour in vain, for although even these young ones sometimes disappoint us, we are much more frequently cheered by delightful letters from parents or mistresses sending us good news of our children.

Almost every post brings fresh applications. Some are so heart-rending we simply feel they *must* be taken in, but this is only made possible by boarding out others of our number.

There are calls for help on every hand I know, but the "cry of the children" is often bitter with suffering. Christmas is nearly here. Our wants are manifold. Will not our friends respond, so that in our large Refuge, and away at the Cottage Homes, there may be happy reminders that it is indeed the season of "Peace and Good Will"?

MARY H. STEER.

"*Bridge of Hope*," 28, *Betts Street, St. George's E.*

Of Huguenot Descent.

THE name of the Christian Community suggests its origin and indicates its antiquity. It is the French word "Communauté" anglicised, and it marks the period about 1665, when the banished Huguenots brought over from France their industry, their faith, and their Missionary spirit. The current report of the work is numbered 125, leading us back not to the origin of the work in 1665, but to the resuscitation of the work by John Wesley, in 1772. Few societies among us can claim

AN EXISTENCE OF 230 YEARS.

It has always characterised the Community that its labours have been by choice and continuously among the lowest and most needy classes of society.

The Workhouse, the Common Lodging House and the pavement have been the spheres of its energy. At the present moment it visits 23 workhouses, infirmaries, and casual wards. It cares for over 2,000 occupants of many lodging houses, and it sustains 21 open-air stations. In seven Mission Halls, which it supports and manages, it addresses and helps thousands of the very poorest of our population. In the last complete year of its operation it has supplied 49,000 meals to the hungry, of which 26,000 were for children. It has given a day's outing and treat to 3,570 persons; has sent 500 into the country for a week, and has, with the concurrence and co-operation of workhouse authorities, supplied 10,000 persons with a pleasant and profitable evening's entertainment during the winter months. The Community has also received 1,836 homeless men into its "All Night Shelter," has helped 2,000 poor widow women in sewing and other classes, at which 2,360 attendances have been made, and at which, besides other work executed, 800 garments have been made and sold at low prices. 158,796 booklets, periodicals and tracts have been distributed.

This mass of most useful work has been done by 450 voluntary workers of both sexes, who give their spare time to the Mission

WITHOUT FEE OR REWARD.

It will indicate the classes benefitted by the operations of this Mission Community if some localities are given where the work is done. Among the workhouses, casual wards, and infirmaries, there are found Shoreditch, Poplar, Hackney, Homerton, Holborn Circus, St. Luke's, Bethnal Green, St. George's (East), Islington, Whitechapel, St. George's (Borough). The Mission Halls of the Community are in London St., Bethnal Green; Old St. Luke's; Tabard St., Southwark; High St., Poplar; Canning Town, Flower and Dean St., Spitalfields; and Benyon Road, Southgate Road. The lodging houses visited are in Spitalfields, Stoke Newington, and Hackney.

These statements indicate the philanthropy of the movement, carried on for 230 years; but it must not be forgotten that the whole of the work is distinctly Christian and markedly evangelistic. It is spiritual work done by spiritual agents; it seeks the salvation of the lost; and reckons its chief results and gains to be the conversion of sinners to a living, Saviour and to practical godliness. The God of grace has granted to the Community very many evidences that sinners have been saved, and saints consoled and strengthened.

JOHN GRITTON, D.D.

English Episcopalian Church at Marash.—The Archbishop of Canterbury, having been informed by Rev. Krikor Behesnilian of the opposition experienced by this church at the hands of the Turkish authorities, recently communicated the fact to Lord Salisbury. It is gratifying to know that, through the intervention of the British Foreign Office, the church, which was closed by the Turkish Government about a year ago, has recently been re-opened. It may be remembered that the pastor of the church had been killed during the recent disturbances at Marash. The church premises have been greatly damaged, and it will need at least £100 to put them in a state of repair. A friend is promising £50 if the other half can be secured. Further particulars may be had from Rev. K. Behesnilian, care of Exeter Hall, Strand, W.C.

[1305]

The Church of Rome and the Young.

NO one having the best welfare of the young at heart can do other than view seriously the efforts which the Church of Rome is constantly making to obtain young recruits. That Romish priests are earnestly engaged in this direction is well known, but possibly the existing state of affairs is seldom so distinctly described as in the following extract from the *Daily News* of November 25th:—

SOME REMARKS BY THE LORD MAYOR.

Edwin Macdonald, an errand boy of 14, was charged at the Mansion House with receiving a stolen watch. He had been remanded in order to be sent to a reformatory or industrial school. On former occasions he had said he was a Roman Catholic, but at the last hearing it was stated his parents were both Protestants. The father, in reply to the Lord Mayor, said the boy could be brought up in whatever religion he chose, but he produced some papers, remarking that they would explain the boy's reasons for saying he was a Roman Catholic. The Lord Mayor, after perusing them, said

IT WAS SIMPLY MONSTROUS

that a priest should have visited the child under remand in this way, and persuaded him to say that he was a Roman Catholic, or to become one. It was not the duty of a Protestant chaplain to persuade Roman Catholics to change their faith, and the same rule against proselytism ought to be applied to Roman Catholics. He should decline, under the circumstances, to send the boy to a Roman Catholic training ship, as was proposed, but would place him in the hands of the St. Giles' Christian Mission to be dealt with by Mr. Wheatley.

We are glad to know that the boy (who had been previously remanded to a workhouse, where the priest visited him) was handed over to Mr. Wheatley (at Brooke Street, Holborn), whose Protestant Mission has rescued so many juveniles (and adults also) from a life of crime.

There the child will be under a spiritual influence directly opposite to that exercised by his late priestly adviser, for all the inmates of Mr. Wheatley's Boys' Homes have

SOUND EVANGELICAL TEACHING,

both in the homes daily and at the Mission Hall on Sundays and Wednesdays.

Very plain and simple are the earnest addresses delivered to those who come under the influence of this Mission, and at Little Wild Street, Sunday after Sunday, one Evangelist or another is to be found telling the old, old story to a large number of juvenile offenders, who have their place in the congregation.

We extract the following from the 37th Annual Report of the Mission. It explains what one of the evangelists thinks of the spiritual work carried on:—

"Whenever a man goes to preach at St. Giles' Christian Mission he feels that he is going just where the Master himself would go if He were now here in the flesh. During the past year I have had this blessed privilege many times. The congregations have been good and of the right kind; the attention good, and the workers ready to help in every possible way, either in prayer or advising those who sought counsel. Souls have been saved and lives reformed, and God glorified. The last Sunday I spoke there I left the workers dealing with seven who had desired further instruction in God's way of Salvation."

Young lads who have stood on the very verge of a criminal career, and who have been sent to Mr. Wheatley, have, many of them, had to be thankful for far more than temporal blessings merely.

One of the most promising phases of the Mission's work is the fact that the spiritual need of everyone receiving assistance is thought of, and upon the whole of the work the blessing of God is sought, so that whether it be amongst adult ex-prisoners partaking of the free breakfast near the prison gates; amongst the sick and dying, in poor homes; amongst the Sunday School scholars; amongst the inmates of the Women's Home; amongst the inmates of the Orphanage, or, in fact, wherever the Mission carries on its work at all; that work does not concern itself only with the bodies of the fallen and suffering, but strives to be, by God's blessing, of some benefit to the souls of men, women, and children.

It is of first importance, in the eyes of those conducting the work, to lead sinners to that Saviour who was once offered, and who needs no intercessory prayers, but only the cry of penitence from those who feel their need of Him.

The annual meeting of the Mission was held in the Wild Street Chapel, on Tuesday week. The Hon. H. J. A. Cuffe (Solicitor to the Treasury) presided, and heartily supported the claims of the Mission. Statements of the work were made by Messrs. F. A. Bevan and W. Wheatley; while words of commendation were spoken by Col. Sir Howard Vincent, M.P., Messrs. R. D. M. Littler, A. de Rutzen, W. R. M'Connell, and Judge Baylis.

The Earliest Ragged School.

NOT far from a great city terminus, with all its hurry and rush, stands a plain grey block of buildings devoted to the service of God among the poor, called Field Lane Ragged School and Church.

The foundation of the whole work may be found in the Bible Ragged Schools, with an aggregate attendance for the year of 70,000. The poor children who crowd the class-rooms and halls receive definite Christian teaching, and every effort is made to lead each scholar to the Saviour—and often with the happiest result. The elder scholars are drafted into the large Bible classes which form a very hopeful feature of the work. For the help of these young men and women in work-a-day temptations there are the youths' institute, the girls' clubs, the industrial and sewing classes, libraries, and reading-rooms. In these ways the senior scholars are helped and strengthened to meet the

DIFFICULTIES OF DAILY LIFE.

The girls' Friday Bible class has developed wonderfully and become a noteworthy feature at Field Lane. Then there are the temperance operations, which, in view of the inroads of intemperance in so many homes in the district, are recognised as of peculiar importance.

Nor are the parents overlooked. There are the large mothers' meetings, the Sunday Gospel services, the house-to-house visitation, the care for the sick and the dying, and the special and carefully devised measures for helping the distressed poor, clothing the naked, and feeding the hungry.

Besides all this, which might be regarded as ordinary mission service, there are special agencies at Field Lane which merit sympathy and aid. Amongst these, the Ragged Church claims notice. On Sunday mornings the large hall may be found crowded by five to six hundred

PITIFUL HUMAN BEINGS,

including tramps, outcasts, vagrants of all kinds, discharged prisoners, and street sellers.

Few who have visited this remarkable service will quickly forget the long rows of miserable, hopeless, semi-defiant faces which confront the speakers. Some, it is evident, have known no other life, but many have, by drink or misfortune, sunk from a higher level. The Gospel is set forth before this sad gathering in the plainest and simplest fashion, and many hearts have been broken with a sense of the possibility of pardon.

Closely associated in thought with the Tramps' Church are the night refuges, for the homeless, destitute, friendless, found in the streets. These shelters do not exist merely as a temporary refuge, but in order to bring these unhappy drifts under the influence of Christian helpers. Thus every case is inquired into, and every effort used to find work or home for the friendless man or woman. What all this means is well illustrated in

A MOTHER'S LETTER.

received the other day:—

"Thank you very much for the interest and trouble you have taken on behalf of my son. I assure you my husband and all my family are very grateful to you, and we all hope that the opportunity my son now has will be availed of to the utmost by him, and that he will never again fall a victim to intemperance."

All these varied agencies are in full operation at the Mission Centre, but in addition to these, there are two beautiful Industrial Homes at West Hampstead, in which 130 boys and 80 girls are received, fed, clothed, and carefully trained for useful service. These are maintained by the Field Lane Committee, and form a very important and valuable part of the work. It will be obvious to all who consider the extent and usefulness of these agencies that large funds must be necessary for their support, and that a good return is obtained for the money spent. Field Lane Institutions are indeed a potent agency for good in poor Clerkenwell and Saffron Hill. The secretary is Mr. Peregrine Platt, Vine Street, Clerkenwell Road, E.C.

"What are the Wild Waves Saying?"

"THERE'S sorrow on the sea." These words were written by that brave Christian naval officer, Captain Marcus Hare, R.N., in an album a very short time before H.M.S. "Eurydice" foundered, launching the captain and nearly all the gallant crew into eternity. Among the widows and broken-hearted mothers of the lost blue jackets I learned my first experience as to sorrow on the sea. Since that time, other national catastrophes have happened, notably the loss of H.M.S. "Victoria," and I have found that a very important part of the work that God has given me to do is to comfort and help those that mourn.

It is when the sorrow first comes, keen and sudden, and the wife knows that her husband and the father of her children has been taken from her by a stroke, then is the time of the greatest need. "Thank you for all your kindness," said a newly-made widow to me, the other day, "and for the kind words most of all." Her husband had

DIED AN AWFUL DEATH

when the "Thrasher" torpedo destroyer ran on the Dodman rocks, near Falmouth, recently. We keep a mourning depôt, and help them in this way to pay a last token of respect to the deceased. We help in money for a while until the first crushing sorrow is over, and the widow is able to find some kind of work; we help in sympathy, and we try to point their thoughts homeward and heavenward.

The work that I represent is going forward by leaps and bounds. We have now over 1,000 beds for the men of the sea, and they are often full to overflowing, and the cry is still, "Enlarge!" Looking to God for help and for the means, I am determined to do this. I am building a Jubilee Block at Portsmouth, to contain a large number of cabins and sleeping-rooms, and at Devonport we are in the greatest need of a hall for our evangelistic and other meetings and other accommodation. Our present hall is crowded out. Only a few Sundays ago the Captain of H.M.S. "Edgar" tried to get in, but could not find a corner.

It is a reward, after 25 years of work, to see the people crowding to hear the simple gospel of the grace of God, and to rejoice over very many brave fellows who have lately given their hearts to Christ. God seems to say, "Arise and build," and that He will send the money I am very sure.

Personally, I cannot be thankful enough that after a year of

SUFFERING FROM MY BAD ACCIDENT,

I am now restored to perfect health and strength, and I seem to have greater facilities than ever from the naval authorities for work.

Our sailor boys crowd to us more than ever. We have a "Sailor Boys' Bible and Prayer Union," and many of the lads belong to it, and are not ashamed to hoist their colours, the colours of King Jesus. One boy, in company with many others, was kneeling, praying in my dining-room, at the Royal Sailors' Rest, Devonport. He prayed,

"DEAR LORD, GIVE US PLUCK,

help us to stick up for Thee." Many of our boys have gone home to be with Christ, and hundreds are serving their Queen and country.

To God be all the glory, the work has been his, and He has prospered it, and although a future lies before us, we go forward to meet it in his strength.

AGNES E. WESTON.

Royal Sailors' Rest, Portsmouth.

Mr. William Mead.

MISSIONARY TO THE BLIND.

THIS week we give a portrait of one who has for a long time been known as a prominent worker among the blind of London. A native of Westminster, Mr. Wm. Mead was born in 1840. His parents were poor, his mother being a devoted Christian. Moreover, the wider religious surroundings of the lad were impressive for good, the clergyman of St. Margaret's, Dr. Cureton, being a faithful preacher of the Gospel. Yet these influences were largely lost upon the child. He left school at the age of fourteen, with a reputation for fun and mischief and some educational progress.

The next six years were spent in a large London brewery, where the young man steadily rose to the position of departmental manager. His surroundings were morally bad, and at length he imbibed sceptical opinions and used bold words against God and all good men. He was all this time a great reader, but the books chosen were not such as were calculated to elevate or ennoble the mind.

In his twentieth year Mr. Mead was led by curiosity to attend a Sunday service held by the late Mr. Spurgeon in Exeter Hall. The earnestness and power of the preacher led the hearer seriously to consider his ways; and feeling ashamed and alarmed at his state of spiritual darkness and hopelessness, he sought the Lord with tears for many days and nights. In due course relief came through the influence of the gracious words of Jesus; "Thy sins, which are many, are forgiven." Joy and peace filled the convert's heart, and without delay he told those around him of the great things God had done for his soul.

To the joy of his praying mother, Mr. Mead began preaching in mission halls and visiting the sick—all this, however, to the great surprise of his worldly friends and acquaintances. Three months after his conversion, he had an experience which at first seemed to be disastrous beyond repair. One night he retired to rest in his usual health and comfort, but in the morning he awoke totally blind. This visitation was staggering in its severity; but, confident in the goodness and wisdom of God, and thankful for the years wherein he had been blessed with sight, Mr. Mead was soon enabled to believe that there was some special purpose in this special and mysterious providence.

Being at the time actively engaged in mission work, he was led out into larger effort—first in London courts and parks, with much attendant blessing. Then, after a course of study at the Milton House Academy for the Blind at Walworth, under the late Mr. Daniel Conolly, and learning to read the raised type, he sought to benefit his blind brethren and sisters, and for a time laboured among them in West London, in connection with the work superintended by the late Miss Matilda Hardy, by whose counsels, prayers, and generosity, he was greatly encouraged. In that capacity Mr. Mead visited the blind in nearly half the parishes on the north side of the Thames, and many tokens were afforded of God's will that the worker's energies should be principally if not entirely devoted to the enlightenment and comfort of his fellow-sufferers.

Having in 1863 married a young lady of his acquaintance, Mr. Mead was led to associate himself with Mr. W. C. Lester, who was conducting Bible and other classes for the blind, and for six years he laboured in connection with the Home Teaching Society in West London, enjoying the acquaintance and co-operation of Miss Verner and the late Dr. Armitage, rightly called "the Friend of the Blind," whose name is still held in high esteem by the sightless of the Metropolis, on account of his great undertaking for their temporal and spiritual benefit. Mr. Mead at length joined the Indigent Blind Visiting Society, one of the excellent organisations founded by the good Earl Shaftesbury. For thirty years that connection has been maintained; and during recent years Mr. Mead has superintended the work of the Society in East London, and taken a share in the general operations.

STRIKING CONVERSIONS.

On settling in East London in 1867 Mr. Mead adopted measures to befriend the poor blind in several important directions, and Bible classes were opened for their instruction in eternal things. The work of house-to-house visitation in Whitechapel was greatly blessed, and among the early converts was a man ninety-six years of age. Though so old, he was as ignorant as a heathen. However, light entered his soul, and he lived eight years as a Christian, never doubting his acceptance with God. When the end came, through weakness attending great age (104), this Spitalfields saint, though unable to recognise friends or discern their words, rejoiced at every mention of the name of Jesus. When no other name was sweet to him this drove away even the fear of death.

From photograph by Messrs. G. Wade and Co., 12, Grove-road, Mile End, E.

Another remarkable convert was known as Teddy Gill, who lost his sight while fighting, having in childhood learned to regard drinking and fighting as right manly accomplishments. Attending the Bible class, he was found of the Lord, and has ever since been witnessing for Christ to the blessing of those about him. God met him in his affliction, and he is wont to say "Now that I am blind, I can see."

In connection with the classes, Christian Bands have been formed for blind men and women, and temperance teaching attends Gospel instruction, Mr. Mead having long ago become a total abstainer in order to encourage reformation in those to whom drink has been a serious snare. Though the Society is Metropolitan, an important part of the work lies in East London, where Mr. Mead is Good Samaritan as well as Evangelist to his poor blind friends, and where he has several assistants carrying on quite a round of work, spiritual and social. A considerable part of the work is in the form of visitation, in which devoted men—in full sympathy with the blind because sightless themselves—lay themselves out in loving service. The Sacred Word is read, instruction is given, and dark and inquiring souls are directed to the Great Physician. Periodically, in populous centres, the people are gathered in large numbers, their guides sharing the hospitality of the Society, and are interested and instructed in Divine things. In the summer the poor people are taken out on excursions, to hear the glad sounds of the country, whose beauties they cannot see.

Mr. Mead is a man of great resource and organising ability, and the work in his hands is steadily developing with encouraging success. By his blind "parishioners" he is held in warm affection as a friend, and esteemed as preacher, and some hymns he has written strike tender chords in their hearts; and ministers and other workers in East London delight to place their chapels and schools at his disposal for special gatherings. Only recently he has been organising large assemblages all over London; and last Friday some eight hundred blind, and their guides, heard the Gospel and received welcome creature comforts at the Metropolitan Tabernacle. Mr. Mead's address is 95, Gurney-road, Stratford, E.; the office of the Indigent Blind Visiting Society is 27, Red Lion-square, E.C.

Mrs. Meredith's Prison Work.

For over thirty years this Mission has been raising and reforming discharged female prisoners; yet there is still a constantly-flowing stream from the various prisons, cases being accepted from any town. Much has been done to reduce the number of criminals, but much is still needed. The criminal class is not an easy one to deal with. Drink is either directly or indirectly, responsible for their fall into crime, and everyone knows how difficult inebriates are to help; but many of the women who have come to Mrs. Meredith have gone out into the world, and are now doing well. In the course of twelve months some hundreds of women receive work, either in washing, manufacturing of good felt slippers, or in some other way.

Then there are the children of this sad class. A visit to the Princess Mary Village Homes will show that they can be taught and brought up, and made useful and a comfort to those who will employ them as domestic servants. The advance in the matter of sanitary and other arrangements, which is at present thought so important, will make it necessary to lay out at least £500, as the cottages of which the village is composed have now been built for more than twenty-five years, and so are not considered to have the necessary improvements of the present day.

It would be a great help if a friend could be found to act as patron to each child in the Homes, providing one shilling or more per week towards the maintenance of the adopted case, and letting the child know by letter or little present that she has a friend outside the Homes. Such loving interest would wonderfully help the girl through life. Those willing to help should write to Mrs. Meredith, 143, Clapham-road, S.W.

The "Welcome Home!"

IS there not a sweet little song which says: "Never forget the old friends"? May we suggest that the old works should not be forgotten? God speed the new; but let us not forget such workers as Miss Child, of the "Welcome Home."

Her work among sailors has the advantage of being new as well as old, for, though commenced in Ratcliff Highway in 1877, she has this year opened new premises nearer the sailors' centre, in Canning Town, where God has already set his seal by saving souls. As in previous years, there will be the "Christmas Boat," filled with woollens, etc., for the sailors. The unloading will take place on Saturday evening, December 18th. Will "all hands" please to prepare the cargo?

"The Christian Life-boat Crew" have been busy putting off from their station every week to Missions in the midst of the sinking. This work is a blessing to the men themselves and the places visited.

Nightly meetings are held at the "Home," and a monthly muster of the "Crew" on the first Tuesday in each month. Any workers who can pay a visit will find these gatherings real times of refreshing. Workers are wanted. In addition to the Home work, the vessels are visited, books and tracts put on board, and all that is possible done for the men in general.

A pleasing record of this work will be found in a little book, with a preface by Mr. F. B. Meyer, entitled "Life Buoys," which can be had, price 6d., of Miss Child, The Welcome Home, Iron Bridge, Canning Town, London, E., or of the publishers of this paper.

When we consider what we owe to our sailors, the risks they run at sea, the temptations that await them ashore, and the possibilities of service open to them when converted, we can but feel that they claim our best sympathy and help.

WILLIAM LUFF.

Afloat with the Deep Sea Fishermen.

THE Royal National Mission to Deep Sea Fishermen was established in the year 1881, in humble dependence on Almighty God for the purpose of carrying the glad tidings of God's love, mercy, and salvation in our Lord Jesus Christ to the thousands of fishermen employed in trawling in the North Sea and round the coast of Great Britain, and in every way to minister to their spiritual welfare. Also to mitigate their hard lot by supplying them with medicines and surgical appliances and trying to improve them physically and mentally.

Begun in a small way, the work has grown beyond the most sanguine hopes of its founders, and its present dimensions may be gauged from the fact that

UPWARDS OF 10,674 CASES

received medical aid through the fully-qualified surgeons attached to the Society's three hospital vessels and seven Mission smacks during 1896.

The Society also looks after the many thousands of fishermen on the 800 miles of Labrador Coast, for whose spiritual and physical needs no real provision exists. In connection with this important branch of the work, two hospitals under the charge of Christian doctors and nurses have been established on the coast, and have become

CENTRES OF GREAT BLESSING

to the isolated dwellers on its barren shores. 1,917 persons were helped medically last year at these centres.

The Mission also maintains shore agents at Grimsby, Gorleston, Aberdeen, Ymuiden, and Ostend; the last two named ports being much frequented by English fishermen. An important work is also carried on during the spring and summer months amongst the Manx, Irish and Cornish fishermen.

The Society is entirely dependent upon voluntary contributions, and needs an income of £21,000 for the support of its work.

The Council earnestly ask for liberal support from all those who have the welfare of these hardy toilers of the sea at heart.

FRANCIS H. WOOD, Secretary.

Offices, 181, *Queen Victoria Street, London, E.C.*

[1108]

Old and Grey-headed.

FOR upwards of ninety years the Aged Pilgrims' Friend Society has been the instrument in sustaining thousands of God's poor and aged people in all parts of the United Kingdom at a time of life when but for the helping hand of the institution the heart-chilling dread of the workhouse would be realised. Through the life-pensions of five, seven, and ten guineas per annum, the recipients are enabled to dwell in their own little homes, in the midst of those near and dear to them, and close to the sanctuaries they have long loved. The four Homes of the Society—at Camberwell, Hornsey Rise, Stamford Hill, and Brighton—provide peaceful dwellings for 180 of the pensioners. The visits of friends are cordially welcomed. Sir W. Muir, after visiting the Hornsey Rise Home, wrote: "An admirable place; a

LAND OF BEULAH FOR THE AGED PILGRIMS.

No less than 1,456 pensioners are now upon the books, and upwards of £10,500 annually expended in pensions. With the maintenance of the Homes and the funds connected with them the annual outlay is now £13,000, or £36 daily. To meet this sum the ordinary income is inadequate, and the Lord's stewards are earnestly invited to assist in a work of a thoroughly Scriptural, undenominational, and practical character. In a recent address Sir H. W. Peck, Bart., said: "I have carefully read the report and balance-sheet, and from a business standpoint can recommend the Society as one in which good value is given for the money entrusted to it, as there appears to be the maximum of good at the minimum of cost." The Lord Mayor (Sir D. Evans) also said: "The Society is one of the

MOST ECONOMICALLY MANAGED

institutions in the metropolis." Mr. J. T. Morton, a constant friend of the pensioners, has passed away. A bequest under his will enables his trustees to supply certain gifts to the Society's pensioners for a limited period; the institution itself does not benefit, so help is more than ever needed in the maintenance of the pension fund.

The pensioners in London and Brighton are paid monthly, in their own homes, by the honorary almoners of the Society. This system of personal visitation is a striking feature of the institution, and does much to cheer the aged ones and provide a means of blessing to both giver and receiver. The pensioners in country districts are, as far as possible, visited by Christian friends, and by this means the committee are kept in living, sympathising touch with them all.

The ages of the pensioners present in themselves a pathetic plea to all who look with solemn and sacred feeling upon those who are in the sunset of life. 1,050 are over seventy, and of this number

261 ARE UPWARDS OF EIGHTY,

and 17 above ninety, all poor and needy and looking to the Society as their chief temporal support. The details of the struggles to obtain a livelihood made by many now on the pension list are very painful. Failing health has compelled some to relinquish plain needlework; others have tried mangling, but were not strong enough; one has for years kept a small day-school, but it has fallen away to almost nothing; some have become blind and deaf, and paralysis has incapacitated others.

A visitor writes, after paying the December pensions and Christmas gifts: "The dear old man, over ninety, only said to his daughter the day before I called, 'I must have new flannels,' but she replied, 'Where is the money to come from?' When I laid the cash on the table he said, 'My dear, there is the money!' Another dear woman burst into tears, saying, 'I had not anything left, and am sorry I have got a little behind with my rent, but now, praise the Lord, this will set me free.'" Instances such as these could be multiplied tenfold, but enough has perhaps been said to show the genuine work carried on by this Society and the strong claim it has upon all who love the Lord Jesus Christ, and who delight to bear in remembrance His own words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Mr. J. E. Hazelton, the secretary, at the office, 83, Finsbury Pavement, E.C., will gladly supply further information.

Martyrs and Missionaries.

THE romance of missions contains no more wonderful chapter than the story of the "Unitas Fratrum," formed sixty years before the Reformation, bitterly persecuted, almost exterminated, yet becoming the pioneer of missions, and bearing the Gospel to the bleakest and most fordidding corners of the earth.

One of the earliest missions was to ice-bound Greenland, and literature contains few stories of unflinching endurance to match the hardihood and simple faith of these first pioneers among the Esquimaux. Even yet life in the Arctic regions has few comforts and little to attract save

THE JOY OF MAKING CHRIST KNOWN.

Through lonely, bleak, desolate Labrador, among the wandering Indians, and among our own scattered settlements of fishing folk, the Moravians are at work, at Hopedale, Zoar, Nain, Okak, Hebron, Ramah, and Makkovik. The last-named station has only been recently opened, but the need for further extension is still felt. A most touching appeal has lately come from the people of Rigolet. For many years the Labrador Mission has been self-supporting, but the people are poor and are quite unable to meet these fresh demands. Another need of the Mission at Labrador is a larger ship to replace the old "Harmony," which has for so years done useful service.

In the same way

WONDERFUL STORIES COULD BE TOLD

of many Moravian heroes of the Cross in Dutch East Indies, in the West Indies, among North American Indians, Australian aborigines, Jerusalem lepers, on the Tibetan frontier, or amongst the slave-raided peoples of the malarial districts north of Lake Nyassa. This list of Moravian settlements is far from exhaustive, though fairly illustrative.

But while boundless in their personal devotion, the Moravians are a poor people. Hence the London Association in aid of the Moravian Missions is intended to help in supplying the lack in funds. Believing that Moravian Missions have strong claims on English Christians the London Association very earnestly asks for largely increased funds. Full information may be had of the secretary, Rev. W. Wetton Cox 2, Furnival's Inn, E.C.

A Young Christians' Missionary Union meeting was held at Trinity Presbyterian Church, Notting-hill, on Saturday. Rev. F. B. Meyer presided. Addresses were delivered by Hon. Miss Gertrude Kinnaird and Rev. D. Ferguson, of Formosa. Rev. G. H. C. Macgregor follows Mr. Meyer as president for the ensuing year, and will continue these missionary meetings on the last Saturday in each month in various parts of London.

Whittington, Lichfield.—Mr. H. A. Mudd, writing as to the great spiritual and social needs of this village, says:—"We are turning our hayloft into a reading-room, and free lending library for lads of fourteen and upwards, we are also starting a Band of Hope and Sunday-school for the children. Will kind friends help us in this much-needed work? We shall be glad to receive books, tracts, papers, pictures, or anything that will be useful in this effort for the good of the people."

Down in the Tower Hamlets.

AT the close of this year, a record jubilee in the history of our land, a record jubilee in the munificence of giving, which ever distinguished our nation, the Tower Hamlets Mission comes once more to the kind readers of The Christian, to plead its claims for a jubilee Christmas. As one of the largest Missions in London its experience is not unique in stating that so far as money goes it has not been a record year of prosperity, and this from the fact that the vast benevolent expenditure upon various new channels, in order to do honour to our beloved Queen, did of necessity curtail the usual bounties given to old-established branches of work; and the diminution of funds has been seriously felt by some of the best known Missions in the metropolis.

THE GREAT ASSEMBLY HALL

in the Mile End Road represents the large heart of the Tower Hamlets Mission, of which Mr. F. N. Charrington is the honorary superintendent, and Mr. Edwin H. Kerwin the esteemed secretary. They have both nearly completed their third decade of service for the Lord and his poor ones, and that under the full light of public inspection at all times. Of Mr. Charrington's life it may be recorded that his youth, his tastes, his ambition, from twenty years of age, have all been reduced to the limits of his work, and a residence in Stepney Green, spent in untiring vigilance for the purification of the soiled masses around him, and for the amelioration of the poverty-stricken

DENIZENS OF SLUMLAND!

In all these beneficent efforts he has been ably seconded by Mr. Kerwin. The Hall is open night after night all the year round, and on Sunday evening its usual congregation numbers 5,000 souls. There a sound, pure Gospel is preached; there troop in from the crowded streets the lost and degraded, the weary and heavy laden; and there, through God's grace and the power of his Word, hundreds, nay thousands, have found salvation and a new start in life, for there is a large staff of Christian workers, whose delight it is to search out and follow up the various cases which come before them week after week. This makes money absolutely indispensable—the naked must be clothed, the hungry must be fed, the poor little suffering children must be warmed, and the seekers for work made presentable in appearance before they can hope to obtain it. I am sure they would be better supported if the public realised how much they owe, directly and indirectly, to such an institution. That good, noble president of theirs, the late Earl of Shaftesbury, once said at one of their annual meetings: "*but for such institutions as this, he could not walk the streets of London in safety.*" Want of space forbids entering into detail of the various branches connected with the Tower Hamlets Mission for the last twenty-nine years, a visit of inspection there any day or evening will repay kind inquirers; but as—

"Christmas is coming,
The joy of the world!
The sunlight of winter,
Love's banner unfurled!"

—they want to do honour to our dear Lord and Master by following out his precepts; by bringing his joy, his sunshine, his love, into hearts and homes where the light of hope has well nigh died out, and with it the desire to live.

Kind reader, if you are one of those favoured with wealth, put to yourself the question: "How much owest thou to my Lord?" and then see how you can begin to pay your debt. Remember the poor! Remember the splendid possibilities of this wealth, if only you give it the opportunities. Remember the safe investment for your treasure, if only you commit it to Heaven's keeping, "Where thieves do not break through and steal," and rejoice in the assurance that "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again!" All communications should be addressed to Mr. F. N. Charrington, Great Assembly Hall, Mile End, London, E. A full report of the work will be gladly sent to anyone who applies for it. Rose Benn.

Friendless and Fallen.

THE first Home of this Society, known so well by the above title, but the full name of which is "The London Female Preventive and Reformatory Institution," was established in 1857. Originally it was fitted up for sixteen inmates only, and in those days of small things no one could have foreseen the vast sphere of usefulness upon which the early workers then prayerfully embarked. So far as is known, only one of the first labourers in the work is now alive, and he still meets every week with the present secretary and two or three other friends to seek for the Divine blessing upon the efforts made to save the bodies and souls of the friendless or betrayed and outcast young women and girls who are admitted to the Homes. This mission of mercy, begun in so humble a manner, has, by God's grace, grown into a large and useful institution. Its operations comprise a Training Home for fifty friendless young girls brought out from dangerous surroundings; four Rescue Homes for the reclamation of those who have been led astray; and an Open-all-Night Refuge, affording immediate succour to both classes.

THE OPEN-ALL-NIGHT REFUGE

Has now been in operation for thirty years, and its origin is another illustration of the working of that Divine Providence which has been seen so often in the history of the Institution. At one of the early annual meetings of the Society, a speaker said it would be an admirable thing if the committee could keep a place open all night, to which any poor creature could go for shelter and help. The late Mr. E. W. Thomas, the founder of the institution, added in reply that if £100 was received for the experiment to be tried for a year, he had no doubt the Committee would undertake it. His speech appeared in print and a benevolent merchant sent a cheque for the sum named, with a brief request to try the experiment. From that day this "ever-open door" has proffered welcome and help to young women and girls who seek its shelter. Morning and evening prayer is conducted by the matron and a Gospel service is held nearly every night throughout the year, so that no poor creature is sheltered without the glad tidings of salvation being made known to her.

A NATIONAL WORK.

About eight hundred applications for admission to the Homes are received every year. They come from the clergy, ministers, magistrates, chaplains of prisons or workhouses, missionaries, and Christian workers of all kinds. Last year those admitted belonged by birth to 243 different parts of the United Kingdom, illustrating the national character of the work and justifying an appeal to Christian sympathisers in every part of the country for help to support the Homes.

A FEW FACTS.

During the past forty-one years upwards of thirty-five thousand young women and girls have been admitted to these various asylums. A large number have become savingly absorbed again into respectable society. It is known that very many have become honourably married, while several are members of Christian churches, and not a few are engaged in Christian work, and are anxiously seeking to save others. Every year in addition to morning and evening prayer conducted by the matrons, over two thousand Gospel services, Bible, temperance, and other classes are held in the Homes, conducted by a band of more than two hundred voluntary workers, of whom about a third are ladies.

The domestic and industrial training in the Homes includes cooking, needlework, washing, etc., and last year the young women earned about £900 towards their own maintenance by laundry work that was taken in. The institution is closing its forty-first year's work, and is in need of money to discharge the liabilities arising out of the annual expenditure. It is to be regretted that in this auspicious year, which has witnessed a marvellous display of public liberality, this mission of mercy should have experienced a diminution, rather than an increase of income. Further particulars, together with reports and other papers, may be obtained from the secretary, Mr. William J. Taylor, 200, Euston Road, London, N.W.

In Rural England.

MANY earnest Christians have, within the past few years, become greatly concerned about the spiritual condition of our rural districts. In numbers of villages, owing mainly to the spread of sacerdotal teaching, there is truly a famine of "hearing the word of the Lord!" And when it is remembered that frequently there is no resident Nonconformist minister in a village to visit amongst the people, the need for some supplementary agency becomes increasingly apparent.

The Country Towns Mission is endeavouring in its measure to provide for this lack. About one-half of the staff of fifty missionaries are labouring in groups of villages, and the title of the Society would now more accurately be the "Country Town and Village Mission." In addition to the work carried on exclusively in rural districts, some of the missionaries stationed in towns make visits during the summer months to villages within a radius of several miles. They go out in the morning, spend a long day

VISITING FROM HOUSE TO HOUSE.

and finish up with an open-air meeting when practicable.

The principles of the Society are the same as those of the London City Mission, and it was established by the same honoured servant of God, David Nasmith, who was its first secretary.

Its method is to make grants in aid of districts when sufficient cannot be raised for the support of a missionary, and in this way its funds are utilised to the raising of a much larger sum than its own income. In those places where a permanent work cannot be carried on, the Committee are glad to arrange to send temporarily an experienced missionary, whose work is to thoroughly visit throughout the district.

The Society is now making a special appeal (the first for fifteen years) for £1,000 which is needed to pay off a debt and to sustain the work. Towards this about £200 has been received.

The offices of the Society are at 18, New Bridge Street, E.C. The secretary is Mr. G. H. Mawer.

A Practical Mission.

"WE have sometimes wished," writes Mr. Chorley, who has had the oversight of the North-East London Gospel Mission for 27 years past, "as we have looked upon our poor people, and thought of their trials and sorrows and the temporal vicissitudes constantly crossing their paths, and watch the hundreds of poor, ill-fed, and half-naked children, many of whom are bare-footed, file out into the sludge and mire of the gutters, to say nothing of the deeper moral Stygian surroundings—how we have wished a few of the Lord's purse-bearers might 'Come and See.'"

At each of the three larger Gospel Halls there are Lord's Day and week-evening meetings, Sunday Schools of 1,500 children, Bible classes, Mothers' meetings, Workroom and Factory girls' classes, Gutterlads' Evening School, Sick visiting, Widows' sewing Meetings, etc. Temporal assistance is rendered in various forms, including weekly help to aged and infirm Christians, dinners to ill-fed children, meals to unemployed poor, soup kitchens, coals, meat, and bread, etc.; also by loans of blankets, and the distribution of new and worn clothing, boots, etc.; clothing clubs, maternity loans, and sales at nominal prices of made garments.

The Cottage and other "Homes" at Lancing-on-Sea, are conducted as Christian households. Here, in the three "Homes" more than a hundred poor ones are cared for at the same time, not a few finding to their joy their stay at Lancing resulting in their souls' salvation.

Few can realise with what discouragement the path is compassed when looking upon the silent suffering of many a poor debilitated mother, rising before daybreak and toiling far into the night for the barest pittance; the weary tramp, day after day, of cast-down men and fathers vainly searching for work; the crying of the hungry children, with nothing to comfort them; the fireless hearth, with sickness often prevailing—but we must withhold.

Mrs. F. A. Bevan, 59, Princes Gate, South Kensington, S.W., kindly receives contributions for the work, or they may be sent to Mr. William Chorley, Director, 6, Clephane Road, Canonbury, N.

[1-09]

The "Liberator" Relief Fund.

THERE are still 2800 cases on the books of this fund, of whom 1460 are widows or lone women. 1387 are 60 years of age and over, 664 are 70 years of age and over, while 189 are 80 years of age and over. There have been already over 180 deaths through the disaster.

Our special Jubilee appeal has resulted so far in our receiving 140,000 shillings out of the 700,000 required to complete our object,—which we set our hearts upon gathering in this memorable year, in order that more than 1,000 aged, destitute, and afflicted sufferers may have the comforting assurance given them that they will continue to receive their half-yearly grants,—a partial substitute for their lost dividends, upon which these poor, thrifty folk depended for their subsistence in their declining years.

Time presses! Only a few weeks remain, if we are to complete the good work in grateful commemoration of the Queen's record reign. Five hundred and seventy thousand shillings are still required. We seem a long way from the goal, but I am persuaded it could be easily reached if only we could appeal to the million lovers of thrift among the people in this wealthy country, and remind them that these poor sufferers were really "the victims of their very virtue." And further, if we could appeal to the million members of our Christian churches of all denominations, and remind them that these sorely afflicted brothers and sisters were led into this most crushing sorrow of their lives by the influence of their Christian leaders, who were in most cases as much duped as themselves. Surely, it would have been a scandal to our common Christianity to have failed to rescue these aged sufferers from the grim fate of pauperism, to avoid which they had so bravely striven all their life long.

PATHETIC LETTERS.

Now, it falls to my lot to examine carefully into the circumstances of forty or fifty cases on an average every week throughout the year,—prior to them receiving a grant from our committee. In pursuing this sometimes painful task, I have often felt if only the benevolent public could for one brief half-hour peruse with me a few of the pathetic letters that come to me from time to time—the facts of which are all duly vouched for by reliable references—the money required to afford substantial relief for these sufferers would soon be forthcoming.

The following are a few samples of scores recently received:—

AN AFFLICTED SEAMSTRESS (AGED 63),

who lost all her savings in the "Liberator crash, and of whom the Reference says, "She is so poor that, though suffering from tumour, she is sometimes found trying to live on bread and water," writes:—

"Dear Sir,—Will you be so kind as to send me a little relief from the Fund? I am not able to earn one penny, and if it were not for the kind help of friends I must have been in the "house" before this. But I hope I shall be taken Home rather than go there. I am sorry to say that I am suffering from an internal disease which causes great pain and weakness, and bad sight. I often feel to want more nourishment than I can get. I shall feel very grateful for anything you can do for me. The Lord knows what I have to bear."

AN AGED FARM LABOURER (AGE 72):

"Dear Sir,—I am sorry to be forced to ask if you can allow me a little from the Relief Fund. I had £337 in the Deposit Department of the 'Liberator.' I have been able to struggle on without applying to you before, but with my increasing age, and suffering from rheumatism, I can do but very little now. I am a farm labourer 72 years of age, and at the present time in great need. If you possibly can, do please allow me something."

AN AFFLICTED CLERK (AGED 55),

who lost £500, and who has tried hard, but cannot get employment, writes:—

"Dear Sir,—I am very disappointed in not getting any dividend from the 'Liberator,' having been led to believe that this year being the Jubilee year efforts would be made for payment, and that there would be something substantial forthcoming. To add to my troubles, I am only just getting over a severe attack of bronchitis, which has left me very weak, and have to struggle for the bare necessaries of life, with no one to render me any assistance. I should not have worried so much had I been twenty years younger; as it is, I see nothing before me but the Workhouse."

AN AGED SPINSTER (AGE 76).

"Sir,—I should esteem it a great favour if you or the Managers of the 'Liberator Relief Fund' could allow me something, however small, to help me during the remaining time I might have to live. I invested all my savings in the Liberator and House and Land Trust as a depositor—£200, without the sign of any return.

"I am living with my brother-in-law, who has kept me ever since the failure, and he being a great sufferer in it as well, and not being a young man, he feels it very taxing to do for me as he has done. I had lived in service all my life, and having saved the sum I have stated, and then to lose it—it is very hard indeed. I am in my 77th year, and in very feeble health, requiring much care. If anything can be done for me, I shall count it a great favour and a blessing."

GRATEFUL THANKS.

I pass on these touching expressions of gratitude to all my kind-hearted and generous helpers in the work. Truly in this case, "Gratitude is a lively sense of favours yet to come."

A HELPLESS SUFFERER (AGE 66)

lost £1230. Her reference writes:—

"Dear Sir,—On Mrs. B——'s behalf, I write to say how grateful we are for the cheque received this morning. Her case is a sad one—for quite five months she has been helpless from paralysis. This compelled me, as sick visitor of the Wesleyan Church, which Mrs. B—— attended, to provide for her a nurse, trusting for the 'necessary' to meet the expense. Now it has come, and we are thankful, aye, more than thankful, for the needs of sick ones often press heavily upon us."

A POOR LONDON CABMAN (AGED 67),

who, suffering much from chronic rheumatism, was just thinking of taking rest from exposed toil, which aggravated his complaint,—and who lost the whole of his hard-earned savings, £350, writes:—

"Dear Sir,—Having had the misfortune to have half of my tongue taken off, the right side of throat removed, and a hole made in my neck, with a pipe inserted, through a cancer from which it appears there is no cure; and me being still an out-patient, your grant has come as a great relief to me and my poor wife. Wishing you and your wife long life and good health, likewise the gentlemen of the Committee."

AN AGED COOK,

a spinster, who has to help support an invalid brother, and who lost £600, writes:—

"Revd. Sir,—I have wanted to answer this (the receipt of a grant) when I could find time, as I could not let it pass without expressing to you my great gratitude for your kindness in sending to me.

"I am broken down in health and spirits, and it came as a gleam of sunshine. I trust that God will reward you in this world and more in the world to come, as you have been the means of saving so many from a dreadful fate. Thank God I did not lose my reason, but I have lost both health and spirits through my troubles. Again thanking you," etc.

A STRUGGLING SCHOOLMISTRESS,

a clergyman's daughter, who lost £1200, writes:

"Dear Mr. Stockwell Watts,—In your great kindness to us poor 'Liberator' people, I feel sure you will be glad to know that the grant received this morning is the greatest possible help and comfort. I think last term was the hardest I ever had, my inevitable expenses were so heavy. I am perfectly sure that personally I could not spend less, but school expenses are inevitable. I am 59 this very month, and have worked as hard as ever I could since I was 17."

OUR PLAN OF CAMPAIGN.

Doubtless there are many among your numerous readers in sympathy with our object who would like to know something of the special efforts that we have made—and are still making—in this memorable year of Jubilee.

(1) We have appealed to all our old subscribers, and they have responded nobly. Many who have subscribed in each of the five years that have elapsed since the crash have this year sent a special Jubilee gift. Many who have not given to the fund since their first donation in 1893 have sent something this year, not a few evidently giving to the point of self-denial.

(2) We have issued a four-paged leaflet, appealing for a shilling subscription, which we are seeking to scatter as widely as possible, where a sufficient return may be reasonably hoped for.

(3) We have issued an authorised collecting sheet, which several lady friends have used with considerable success,—one lady, Mrs. Gertrude Lewes, with her daughters, collecting as much as £29—and which we are hoping will yet be more extensively used. We will gladly send these collecting sheets to any willing helper, who will send us the name and address of his or her clergyman or minister as reference.

(4) We are, once again, appealing to clergymen and ministers of all denominations to give us a church collection, or part collection, in furtherance of our special object.

(5) As quickly as possible we are going from one county to another, pointing out how many destitute or semi-destitute victims in the district appealed to are being assisted by this fund, in the hope that such information may quicken local practical sympathy.

(6) And lastly, wherever we can find friends sufficiently interested to undertake the effort, we are seeking to carry out

A HOUSE-TO-HOUSE PENNY COLLECTION.

The friends at Williton, in Somerset, kindly resolved to try this plan. Rev. Samuel Wilkes, with whom was associated Mr. James Wood, wrote: "We have about 250 houses in this village and two or three adjoining hamlets. If it answers here, we want to try also in the other places of my circuit, in which about 550 houses may be found. . . . I am sure ignorance is the cause of much indifference to your Christ-like work."

As soon as possible a sufficient supply of circular-letters, leaflets, and authorised collecting sheets were secured. A letter and leaflet were left at every house, and the contributions called for a day or two afterwards. The very gratifying result was a total of £2 15s. 6d., in 199 gifts.

Writing September 14th, 1897, Mr. J. Wood remarks: "I do not know how you will regard these results, but to me they are very satisfactory, especially when it is remembered that they are the contributions of the many, as you will see by the collecting sheets I send herewith. I have looked at the matter thus—say there are 30,000 villages in our country, and they can be canvassed as this has been, they should yield from fifteen to twenty thousand pounds. Is this too much to expect?"

Not at all! If we could only find one or two friends in every village sufficiently interested in the cause.

A NATIONAL CALAMITY.

To show the truly national character of this calamity, we should like, but for the expense, to publish a map of the United Kingdom, with a cross on every locality where victims reside who are being helped by the relief fund. Then, at a glance, it would be seen that they are scattered all over the United Kingdom. But even that would not cover all the ground, as some of the most piteous cases are found in foreign parts, from which it will be seen that the 2800 sufferers on our books reside in nearly one thousand different places.

The earnest hope of the Committee is that the foregoing pitiable and pathetic cases may plead for the hundreds of others of which they are fairly typical, and all of which have been duly accredited by reliable referees; that in this Diamond Jubilee year of our beloved Sovereign Queen Victoria there may be such an accession to the funds as shall enable them to assure most of these aged and destitute sufferers that their industry, self-denial, and thrift were not all in vain, and that some permanent provision has at length been made for them—and thus deliver them from the racking anxiety that is still hurrying so many of them into premature graves.

J. STOCKWELL WATTS,
Hon. Sec.

Cheques and P.O.'s should be made payable to the "Liberator" Relief Fund, crossed "The City Bank," and sent to the Hon. Sec., Rev. J. Stockwell Watts, 16, Farringdon Street, E.C.

The Colporteur and his Pack.

THE sturdy colporteur quietly trudging along with his "pack" of Bibles and Gospel literature is not an object which attracts much attention, except, perhaps, in some of the lonely villages, hamlets, and out-of-the-way places, where he has come to be regarded as a most welcome visitor, and his monthly visit is eagerly looked forward to by many who value his homely, yet earnest, talks and the store of good things he brings round.

He is no mere book hawker as some might think; he has himself "tasted that the Lord is gracious," and he longs to lead others to drink of that living water from the wells of salvation. He knows the books he carries contain the truth of God, and he sells them with the prayer and hope that they may be blessed to the souls of the readers.

The Christian Colportage Association for England has now a staff of

ONE HUNDRED AND THIRTY COLPORTEURS

stationed throughout England in many places, both in town and country, from Cornwall to Northumberland, and from the borders of Wales to the East Coast. The work of these colporteurs has been followed with a very large measure of blessing.

From the depot in Farringdon Street, London, there flows every month a continuous stream of about 4,000 Bibles and Testaments, 50,000 carefully selected books full of Gospel teaching, 30,000 evangelical magazines, and 20,000 Scripture text cards. These are distributed by the colporteurs who travel every month more than 20,000 miles, and knock at more than 150,000 doors, selling their wares, and seizing opportunities for speaking to people personally about salvation. The blessing is untold; we only know that many thousands have been brought to the Lord Jesus Christ through their instrumentality.

A most valuable work is done amongst domestic servants. The following is

A CHEERING INSTANCE OF BLESSING

related by one of the colporteurs:

"One day lately I called at a large country house near——. I had often been there before, but never succeeded in selling any books until the last visit, when the cook bought "The Pilgrim's Progress" and "Heavenly Love and Earthly Echoes."

This day the cook again appeared at the door, but said she wanted no books this time.

"How did you like the books you bought last month?" I inquired, as she was going away. She turned back, and to my surprise I saw she was deeply affected, and asked me to come in, as she wanted to speak to me.

She then took me into the servants' hall, and calling the housemaid, said, "This is the man that was always telling me about Jesus when he brought his books; and that's who it is we want to hear about now, isn't it?"

Both women had tears in their eyes, so I sat down, and taking out my Bible, began to read a few texts. I told them also the story of my own conversion, and while doing so, the footman, a young man of about two-and-twenty, entered.

The cook turned to him and said, "This is the man I bought the books from."

"I know him," he replied; "I've seen him before, and wanted him to get me 'Dick Turpin'; but I want a Bible now."

He also seemed much moved, and I learned that all three had been reading 'Heavenly Love' and were deeply convicted of sin.

"Did you read the other book, 'The Pilgrim's Progress'?" I asked. "No."

"You should have read that, too, and you would have seen where Christian lost his burden." "Where was that?"

"At the Cross, where I lost mine; and where hundreds and thousands have lost theirs, quite as heavy as yours too."

I then read a few passages of Scripture, calling particular attention to Isaiah liii. 6, John iii. 16 and v. 24; but unbelief still held them back. "You know yourself to be a sinner?" I then said. "Yes, and a vile one too," was the reply.

We then all knelt down in prayer; and while I prayed, suddenly the cook jumped up, exclaiming, "I see it now!" The footman followed, and his face was still wet with tears, which was now beaming with joy. The poor housemaid could not for some time lay hold of God's word, but has since obtained peace in believing, and rejoices with the others."

No wonder the colporteur said he felt his pack "as light as a feather" when he left that house that day.

THE NEED FOR THIS WORK

is very great. Day by day the press is pouring forth—not streams, but rivers of trashy and actually evil thoughts. The only way to stem them is by pouring in streams of pure Christian literature, and for this the army of colporteurs needs to be greatly increased.

Another great need lies in the spiritual

DARKNESS OF THE VILLAGES,

where the quiet systematic visitation from house to house by the colporteur, the simple, earnest talks, and the Bibles and books left behind are a means of very definite blessing.

But to make colportage a real power for good the greatest care needs to be taken both in finding suitable men and in selecting suitable books. The Committee of the Christian Colportage Association is alive to this, and great care is exercised in the whole administration.

Full information may be obtained from the Secretary, Mr. H. D. Brown, 37, Farringdon Street, London, E.C.

Christmas Appeals.

PERCY MISSION HALL, DOCKHEAD.—To give 50 dinners to as many destitute families at Christmas.—W. BUSTIN, 13, Priter-road, Bermondsey, S.E.

FOX-COURT RAGGED SCHOOL AND MISSION, Gray's-inn-road, Holborn, appeals for funds to provide Christmas dinners for the most needy families connected with the Mission. Secretary, Thomas Fagg, 136, Pentonville-road, N.

THE CHRISTIAN MISSION, LIMEHOUSE.—For funds to provide substantial meals for poor children on Christmas Day; also for coals and materials for Christmas dinners for the needy families in this poor district.—Hon. Sec., JAMES BLAIR, 24, Salmon-lane, Limehouse, E.

PASTOR PHILIP GAST, 12, Noel-street, Islington, of Spencer Place Chapel, appeals for the poor of St. Luke's and Clerkenwell—he pleads for the fatherless and widow, the sick and suffering. In addition to relief given to sad cases of privation, over 250 families were aided to their Christmas dinners last season. Clothing for the poor also gladly received.

THE DOCK LABOURERS' MISSION asks funds to enable the Mission to give the poor who live around a good substantial Christmas dinner, especially on behalf of those unemployed living all around our Mission. We are anxious to give, as we have been able to do in the past thirty years, with your assistance, a dinner to close on 500 of the poorest and most needy.—Thanking you in anticipation, C. COLEMAN, 150, Boleyn-road, West Ham Park.

EAST LONDON POOR.—To give some thousands of Christmas dinners to unemployed but respectable suffering poor of East London in their own homes. To many, without some outside sympathy, Christmas Day will be—alas!—a day of sadness instead of joy. Our large East End voluntary committee of ladies and gentlemen are willing again to carry out the happy, though arduous work.—J. W. ATKINSON, Claremont, Cawley-road, E.

AFTER-CARE ASSOCIATION FOR POOR PERSONS DISCHARGED FROM ASYLUMS FOR THE INSANE.—The council asks for help to carry on their work. Applications for assistance have greatly increased during the present year. Subscriptions or donations thankfully received by the secretary, H. Thornhill Roxby, Esq., Church House, Dean's Yard, Westminster, or may be paid into the account of the Association, Union Bank of London, Argyll Place, London, W.

THE CANCER HOSPITAL (FREE) had during last year 829 new in-patients and 1516 new out-patients, whilst some 13,786 visits of new and old out-patients were made during the same period. The important feature in connection with this Institution is that it is absolutely free to poor persons suffering from cancerous disease, no letters of recommendation being required, the disease itself being a sufficient qualification for admission or treatment. There are also a number of beds provided for the use of patients who may remain for life. Unfortunately, the continually increasing number of patients treated each year involve a large expenditure, to meet which the Hospital has to rely upon the generosity of the public. The secretary is Mr. W. H. Hughes, The Cancer Hospital, Fulham-road, S.W.

International S.S. Lessons.

December 26.

"THE ANGEL'S MESSAGE."—Luke ii. 8-20.

GOLDEN TEXT.—"*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*"

THIS was the first Gospel service that was ever held; the audience was select as regards numbers; the preacher was of the highest order of God's messengers; the sermon was short and much to the point. The choir was the finest that earth has ever heard; and the result of this first service was most gratifying, for the shepherds went directly to seek the new-born Christ.

This story has lost none of its freshness, though it has been repeated through 1900 years. It will not become stale. We are never tired of eating, drinking, sleeping; of loving and hoping. Because these things answer a need in our nature. So this story can never be out of date, because it supplies just what we want to know, viz., that God loves us and cares for us; there is something in it for childhood and age, sorrow and joy, life and death.

I. *The Audience* (8, 9).—The shepherds stayed out all night with their flocks to keep them from wandering, and to guard them from wolves and robbers. (This must have been some time during the warmer months of the year—certainly not in December, when we keep Christmas.) Suddenly a light shone round about them, similar, perhaps, to that which Saul of Tarsus saw when on his way to Damascus. No marvel that they were afraid. Note that we should be prepared to see the glory of God anywhere and at any time. We associate God's presence with certain buildings, but He is everywhere. On the bleak, barren mountain-side Jacob saw the glory of God, and that became to him "none other than the House of God and the gate of Heaven." So we must also look out for God in street, and home, and school: He is there.

II. *The Sermon* (10, 11, 12), "Good tidings of great joy."—This description of the Gospel we are apt to forget. Religion does not consist in long morose, melancholy faces, or in doleful tones, but in gladness and joy. To people who are bound in sin it ought to be good news of great joy that a Saviour has come to deliver them. To people who are borne down with burdens it should be joyful news to hear how those burdens can be made light. Joy is the note of Christmas, and should be the note of Christians all the year. "Which shall be to all people." No limitations. Note that God's greatest blessings are free. Light, water, air; these essentials of life cost nothing. So with spiritual gifts. Spiritual death must be bought, but the *gift* of God is eternal life.

> Earth hath her price for what earth gives us,
> The beggar is taxed for a corner to die in;
> We pay for the very graves we lie in.
> At the devil's booth all things are sold,
> Each ounce of dross costs its ounce of gold.
> For a cap and bells our lives we pay,
> 'Tis only God that is given away,
> 'Tis only heaven may be had for the asking.

III. *The Choir.* The anthem (13, 14) tells of God's goodwill. The strife between heaven and earth must be ended. People always thought before that God was like heathen deities who needed to be appeased, but the angel tells us that all God's dealings with men are prompted by goodwill. He wounds only that He may heal. His punishments are administered with a Father's hand and prompted by a Father's heart. The word "goodwill" means "love," and Christ's advent was to show that God loves us.

IV. *The Result of the Sermon.* The shepherds went away at once to Bethlehem to seek Jesus. This is the only reasonable thing to do. But there were other courses open to them. They may, as many do to-day, have refused to believe anything that the angel had said and remained by their flocks. They may have tried to reason the matter out among themselves to see whether the story was at all likely. But the wisest course was to go and see for themselves. The teacher should point out the obvious lesson that his scholars should follow the example of the shepherds at this happy Christmas-time.

[1111]

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to Uncle Tom, *Office of* The Christian, 12, *Paternoster-buildings, London, E.C.*

Our Place in the Future.

By the Rev. Joseph Woodhouse.

"Instead of thy fathers shall be thy children."—Psalm xlv. 16.

Certainly! The fathers are not immortal, they do not live here always. Many bairns know the bitterness and loss of being fatherless. The best and wisest of fathers—the faithful and the worthy, who have made life useful and noble—enter the home-land beyond to receive the conqueror's welcome and reward, and the children take their places.

You, girls and boys, will soon be men and women yourselves—the thrill and rush of life as intense and engrossing with you as with your elders to-day. It will come in the natural order of things. It is not the whole of life to be engaged in committing to memory historical dates, or learning French verbs, or struggling with problems in algebra and Euclid. You *must* step to the front and fill up the gaps in the ranks and help to win the world for righteousness and truth—help to win the world for God.

A public school teacher was once seeking to inspire the boys of his class with high and honourable ambitions. Presently he paused, and looking his pupils full in the face for a moment or two, said: "Boys, who are to be the future magistrates of this great city?" The quick (though ungrammatical) reply sprang to their lips, "Us boys!" "Who are to be the merchants, ministers, tradesmen, artisans of the future?" "Us boys!" "Who are to be the respected citizens and vigorous members of the churches—working for Christ and for men?" Again it arose, "Us boys!" "And who are to be the drunkards and the evildoers, and the plagues of society?" Before they saw what it meant: "Us boys" was heard once more. But as soon as they saw their mistake they were startled at their own hasty confession. No, never! None of you dare find a place amongst the drunkards, the criminals, the failures of the future. Instead of the fathers—good and pure men and brave—must be the children.

A short time ago there was a student in the University of Edinburgh who had a friend of his own age. They met at the beginning of the week, both of them apparently in the best health and spirits, and arranged to take a ramble over the Pentland Hills on the following Saturday. But it was not to be. Some other journey more distant and important was to be made immediately by one of the two.

On the identical day fixed upon the student followed the remains of his friend in the slow, sad funeral procession to the grave. One of the last acts of the young man was to buy for his friend a torch to be carried by him in the torchlight procession of the students at the coming election of the "Lord Rector" of the University. The young student regarded the touching gift as a sacred symbol that he was to take up his friend's torch and carry on *his* work in the world. The dead friend had been wont to hold a religious service among the sick in the infirmary every Sunday afternoon. This service the living friend resolved to continue as a memorial of him whom he had lost so suddenly.

Yours it must be to catch the torch from your fathers—the torch of a noble, true, unselfish life—as they go forth in a little while into the light city of God, "where their works do follow them." *Yours* it must be to see that your torch flames high and bright amid the darkness of the world. *Yours* it must be to feed your torch with the oil of grace and trim it daily with an unbroken succession of good deeds. Lift it high, that its flame may be seen from afar! God expects that you will make the world fairer and happier by your presence and work in it.

No failures must be found amongst you. No half-hearted men and women must you grow up to be. No shame must your conduct ever cast upon the memory of your fathers. "All, all must be earnest in a world like ours." Christ wants to help you to realise your highest ideals if you will only seek his aid. Your torch must be kept ablaze to the very end, that when you follow your fathers into the King's country it may be grasped in turn by your children, and so handed on and on through the generations that are to be, till the day breaks and the shadows flee away.

Children's Special Service Mission.

Mr. Hutchinson, *All Saints', Prince's Park, Liverpool*, to Dec. 19; *Newsham Park*, Dec. 20; *Nottingham*, Dec. 21; *Grantham*, Dec. 22; *St. John's, Boston*, Dec. 30; *Park Church, Highbury*. Dec. 22. Mr. J. S. Tyler, *Melton Mowbray*, Dec. 16; *Lutterworth*, Dec. 17; *Leicester*, Dec. 19; *Sileby*, Dec. 20; *Kirby Muxlow*, Dec. 21. Mr. Callender, *St. Saviour's, Forest Gate*, to Dec. 20; *Reading*, Dec. 27. Mr. J. Spiers, *Addlestone Villane Homes*, to Dec. 16. Mr. E. Hughes, *Knockholt*, Dec. 18: *Castle Yard, Southwark*, Dec. 19; *Duddeld Hall, Borough*, Dec. 31. Mr. E. Arrowsmith, *Leamington*, Dec. 18-19. Mr. A. G. Dodderidge, *Eastbourne*, to Dec. 21.

Bible Towers.

Sin exposes us to danger. Self deludes us into death, and it is only the Lord Jesus Christ Himself who can bring us salvation and safety; and happy is the boy or girl who can say, "God is my refuge and strength, a very present help in trouble" (Psalm xlvi.) Jesus is a Refuge to save us, a Stronghold to preserve us, a Tower to defend us, and a Hiding-place to secure us; for "the name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. xviii.). Now, let us take our Bibles, and see what some of these towers teach us; we have—

(*a*).—A Warning Tower,
to avoid (Gen. xi.). We will call this Tower, Self-will.

(*b*).—A Wonderful Tower,
to enter (Prov. xviii.). We will call this Tower, Salvation.

(*c*).—A Welcome Tower,
to enjoy (2 Sam. xxii.). We will call this Tower, Protection.

(*d*).—A Witness Tower,
to glory in (Psa. cxliv.). "The Lord is my Rock." We will call this Tower, Testimony.

(*e*).—A Watch Tower,
to use (Hab. ii.). "I will stand upon my watch, and set me upon the Tower." We will call this Tower, Hope.

STRONGER THAN SATAN.

"Father," said a little boy, "am I stronger than Satan?" "No, my son, you are not." "Are you stronger than Satan, father?" "No, I am not." "Is Jesus stronger than Satan?" "Yes, my son, He is. Jesus has conquered Satan." "Then I will trust Him."

BE READY.

"When is Jesus coming?" asked a little girl of a Christian servant, who was just then busy with her work polishing the grate. "I can't say," said the Christian maid; "perhaps to-day." "Well," said the little one, "if I were you, I'd make haste and tidy myself and be ready." What a wise thought of this little girl. C. Edwards.

Soldiers' Home, Winchester.

A Child's Hymn.

Father, whom I cannot see
In the morning's calm,
Hear me while I sing to Thee
Happy hymn and psalm.

All my days are bright and glad—
Thou hast made them so:
Guide and lead thy little one
All the way I go.

Teach me something every day
Of thy love to me,
Till my heart shall overflow
With the love of Thee.

Thank Thee, Father, for thy gifts—
Home and friends and food;
And because I love Thee so
Help me to be good.

Pardon me for Jesus' sake
When I do Thee wrong,
And to please Thee all my life
Make me brave and strong.

In me, by me, through thy love
May thy will be done.
Father, whom I cannot see,
Bless thy little one.

Marianne Farningham.

Personal.

Several papers have been sent in too late this last week, and therefore could not be corrected. They must reach here at the latest by the first post Thursday morning.

Eva Fielder.—I am pleased to welcome you, and wish you every success in your new undertaking. Jessie Carter.—So sorry you were too ill to do the Searcher. Dudley, Dora, and Grace Joyce.—I do not like complaining, but your papers were really too untidy to correct this week. You must all write on separate sheets of paper. Madeline Smith.—I fear your arm is very painful, but hope it will soon be better. Trevor Matthews.—I think you could send me a little better writing. H. J. Lynham.—It was not for the reason you mentioned your answers to No. 99 were counted incorrect; you made a mistake in another answer. Frank and Vera Sjostrom (Brooklyn).—If you send more than one paper at a time, they must each be signed by a parent or teacher. I do not mind *for those abroad* two Searchers being sent together, but you must not send more.

A Good Example.—I have received a most generous and useful parcel of woollen articles, cuffs, shawls, mits, pincushions, etc., all made by the pupils of a young ladies' school, for distribution among the poor, etc. Last year many of my young friends sent me similar parcels; and I hope that these holidays will find employment for many busy little hands in the same way.

Bible Searcher (No. 102).

1. Fill in verses to chapters named in "Bible Towers."
2. (*a*) Describe the fate of the first. (*b*) Why was it a tower of "self-will"?
3. Describe some of David's deliverances referred to in 2 Sam. xxii.
4. (*a*) How many towers did our Lord refer to in St. Luke xiii., xiv.? (*b*) What lessons did He teach from them?

[Children under ten do 1 and 4*a*; under thirteen do 1 and 3.]

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (101).

1. How is it that ye sought Me? Wist ye not that I must be about my Father's business?.—Luke ii. 49.
2. To his mother and Joseph.
3. What seek ye?—John i. 38.
4. To the two disciples of John the Baptist.
5. Follow thou Me.—John xxi. 22.
6. To Peter.
7. Of Mary, the Mother of Jesus.
8. Thy word have I hid in my heart, that I might not sin against thee.—Ps. cxix. 11.

Foreign List.—Correct answers received from:—

No. 92. Daisy McArthur. **No. 93.** Maria H. Lister, Daisy McArthur **No. 94.** Alice M. Hitchcock (Texas). **No. 95.** Launcelot M. Knight Vera and Frank Sjöström. **No. 96.** Vera* and Frank Sjöström. **No. 97.** Dora E. Wallace, Henry* and Annie* Baillie, D. H. Marshall, Jeanie Scott. **No. 98.** Vera and Frank Sjöström, Pussie Hoyle. **No. 100.** Nellie Sery.

No. 100 (second list).—Correct answers received from:—

Mabel Adams, Owen* and Arnold Akers, Fanny, Nellie, and Frank Ames, Charlie Ardley, Daisy Allen, J. Harry Archer*, Mary Allen, Daisy Annett*, Jacob Americana*, Zeldah Albert, Ernst, D.*, W. A., and Ralph* Aldwinckle, W. T. Aldous, E. Athole*, Willie Aston*, Edith Ballard*, Conyers, Allen, and Massy Baker, Janet Bapter, Leonard Bartlett, Aline* and Chappie* Bazett, Geo. Brand, Mary Baker, Janet and Elizabeth Black, Arthur Barker, Charlotte* and Mabel* Bailey, James Baxter, Lavinia Barnes*, John Baring*, Ernest Baring*, Bertie Baker, Myer Barnett*, Frank and L. Bentall, Mary Beck*, John and Ethel Benger, Una Bell*, Dorothy*, Herbert*, and L.* Berry, E. Biddlecombe, A. Bridges*, Charles Brown, Robert* and Eva* Browne, Stanley V. Boxer*, Ralph Bourne, Ashley H. Bowker*, Albert Botting, John Bott, Ernest and Herbert Bond, Edward Brunton, Harry* and Bert Butler, Dorothy J.* and Jack J. Clarke*, John and D. Rosalind Clarke, Daisy* and Lottie* Carmichael, Maud Clarke*, Maggie* and Walter* Carter, B. Cashford*, Mary Charles*, Mabel Craig, Alice E. Crang*, Gladys, Beryl, and Lionel* Calvert, Rosaline Castein*, H. J. Cheney*, Dorrie and EdithCorrie, Arthur G. Cox, Nina Coote, Wm. and Edith Carrick, Marjorie Collins, Dorothy Cooper, Alice Cooksey, Kathleen* and Brereton Code, Susie Cuers, Florrie and Bell Dance, B. Davis*, Edith Dainley, B. P. Denham, Charlotte Dix, Gracie Dodington*, Jessie Dunlop, Kenneth Dunbar, Dorothy and Marjory Dyke, Muriel Edwards*, Maud Eddey, Eva Edmundson, Frances Falconer, Janet Fawkes*, Arthur Farmer*, Amelia Frazer*, Katie D. Frew, Eva M. Fielder, Christopher and Lilian* Fidler, Willie, Ernest*, and Reginald Findlay, William and Fanny* Field, Aileen* and F. A.* Figgis, Amy Foster*, Maggie, Janetta, Agnes, and Flossy Fullarton, Stuart, Ed.th, and Margaret* Gray, Ivan Garrod*, Willie and Peggie Gray, Mary Glass, Eva Gray, Maurice Greenleaf, Mary*, Alfred, and Daisy Greenacre, Edith Grieve, Minnie Giddings, Hilda Godfrey, Aaron Goldencrown*, Dorothy and Winnie Grove, Dorothy E. Harris, Primrose Haines*, Mary, Freda, and Juliet Haines, Winifred Harvey, Lillias and David Hardie, Janie* and May* Handasyde, Margaret Hassé, Rose Hamilton*, Ella Hake*, Cissie Herbert, Lilian and Ernest Herivel, James D. Henderson, Edith* and Emily* Hearn, Agnes Head, Ada Heap, Theodora Hill, Florence*, Francie, and Stanley Hoyte, Violet Holford, John and Margaret* Hogg, Helen and Harcourt Hunter, Edith and Mena Hunter, Ethel* and Eva Hutchings, Sinclair Jackson, Lucy Jacob*, Alan* and Louie M. J. James, Lizzie Johnstone*, Agnes Jones*, Agnes W., Isabella, Alex., and Thos. Kay, Max Kalb*, Gertrude Kingerlee, Hubert* and Gertrude* Kirkpatrick, Ethel Larwill, Arthur Llewellyn, Guinefred Leigh, Dorothy Linney, Cecilia Lichtenstein*, Albert* and Gerty Lockington, H. Lovell*, Nellie Lovegrove*, Harriet J. Lynham, S. E. Mackintosh*, Margie and Gracie Marston, Laura B. Macaulay, Dugald and Kate* Mac Dip, Dora Marples*, Mary* and Valerie Maitland-Kirwan, Nellie, Bella*, Abraham, and Thomas Mack, Louis and Queenie Matthews, Marjery and Trevor Matthews, Barbara Macoby, Margaret Macphee, Geo. B.* and Gracie* McClure, Angus McQuilkan*, Olive Mewburn*, Reginald Measor, Hilda Medill, Evelyn, Arthur L., and Gwennie* Moir, Dora Muir, Edie* and Ernest Nash, Cissy*, John*, and Peter G.* Nicholson, Benjamin Onions, Nelly Owen, F. Osmond*, Maude and Eva Oakes, Geo. Ogilvie*, Harriette and Lottie Orr, Haden Palmer*, Willie*, Winnie, Ada, Jessie, and Maggie* Palmer, Winnie Page, Dorothy Patten*, Laura Percy, Frederick J. and Joanna Pearman, Daisy and Vera Petrides, Grace and Edith* Pledger, Walter Perryman, Louie, W. M., and Mary Penny, Gladys* and Isabel* Phipps, Kathleen E. Pincott, Margaret and Lilian Pook, Cyril Pomeroy, Edith Quick, Herbert, Marjorie*, and Edward* Rainey, Nora Read, May Reed, M. L. Rickards, Matilda A. Robinson, Elmina, Isabel, and Jessie Roe, Stuart Scragg, Muriel and Dorothy Shaw, Margaret Stabb, Hilda and Constance Schaffer, John Smallpage, Dollie* and Bob* Salt, Flora A. Shadbolt, Gwendoline*, Mervyn*, Gladys, Wilfred, Llewellyn, Undine*, and Eric Shaw, T. and D. D. Stanier, Dorothy Stalker*, Chas. Saunders*, W. Stangoe*, Marie E. Sleigh, Kathleen Shepherd, Agnes M. Sterry*, Gracie Seale*, Florrie Smith, William and D. W. Sinclair, Hilda and Reginald Skinner, Madeline Smith*, Irene Simms*, Mary C. Spiganovicz*, F. Edward and Fred Short, Emily Sloan*, Nellie* and Emily* Stuart, Ronald Studd*, Bessie Symes, Louie Tibbits*, Frank Tomkins, Alice M. and Frank Thompson, Angus* and Muriel E. Thomson, John W. and Janet* Thomson, Harold Tyson, Queenie Upton, Philip*, Bessie, and Arthur Unsworth, Gertrude Vellacott*, May* and Dorothy* Vickers, Elsie Vigars, Dorothy Warner, Steward Watson, May and Ronald Watson, A.*, Herbert*, and Geo.* Wright, Kathleen White*, Florrie White, Eva Winpenny, Frank Wilson; Maggie Wright, Ruby and Edith Wilkins, Lucy Wright, Pringle Wilson*, Annie C. and Frank* Wood, Evelyn H. Wood.

No. 101 (first list).—Correct answers received from:—

Owen J.* and Arnold* Akers, Jessie Alen, Minnie Allen*, Ernst. D., Wm. A., and Ralph Aldwinckle, W. T. Aldous*, A. Rose Anton, Herbert Braddon*, Aline and Chappie* Bazett, Leonard Bartlett, Edith Ballard, Florence*, Willie*, and Victor* Bellerby, Mary Beck*, Nellie Bellerby, Edith Bensted*, Emily Bridgewater, Mabel Birney*, Daisy*, Gordon, and May* Bligh, Beatrice, Nellie, and Gertrude Brookfield, Bert Brotehle, Phyllis Boyd*, Gertrude Bush, Gertrude Bysh, Eleanor Chance, John* and Wm. E.* Clarke, Millicent* and Cicely M. Craven; Mary Charles, Daisy M. A.* and M. Joan* Clarke, Willie Cheesman, Ida*, Edith, and Annie* Cole, Olive B. Coleman, Kathleen* and Brereton* Code, Annie Cooper*, Dorothy Daintree, Ruth Dawson*, Willie* and Dolly* Davies, B. P. Denham, Vera Dickinson, Nellie Dowsett, Mordaunt and Philip Doll, Violet*, Kitty*, and Ivy* Donaldson-Selby, Marjory* and Dorothy* Dyke, Sarah Evans, Charles Faillettaz*, T. E. Fockett, Clarice* and Charles H. Gale, Dorothy Green, Daisy Groves*, Frances Harding, Nellie Hatchett*, Jack* and Tiny* Harris, Evelyn and Sissy Herbert, Dorothy* and Evelyn* Hewer, Doris Hill, Stanley*, Florence*, and Francie* Hoyte, Dorothy and Joshua Hughes Games, Theodore, Isaac, Dora J. Jay*, Kate G. Johns*, Agnes Jones*, Annie Lawrence, Henry*, May, Sydney, and Edward* Law, Edith Leslie*, Arthur Llewellyn, Blanche Lindop*, Edith and Nellie Lockhart, Geo.* and C. Macdonald, Dora Marples*, Winnie*, Robert* and Aubrey* Merriott, Hilda Matheson*, Helen Macdonagh, Sydney Cope Morgan*, Helen Morgan Lewis and O. L. Monie, J. G. Newton*, Mary, Henry, G. F.* and Joseph W.* Neligan, Valerie and Eleanor Noel, Arabella Onslow, Alice M. Palmer*, Ethel and Kathleen* Pask*, Herbert Parr, Ethel and Gladys Palmer, Katie Peli*, Myrtle Perry*, Louie and Nelly Peachey, Mary E. Plumb*, Marion B. Richards*, Olive and Sydney Robertson, Jinny Rale, Evelyn*, Violet*, and Gladys* Shaw, Hilda Schaeffer, Margery Stuart B. H.* and Ada M.* Spencer, Florrie Smith, Flora Simmons*, Betty Stocks*, Mildred* and Constance* Scott, Daisy Summerscales, Mary Symon, Violet* and Olive* Tritton, Maude* and Edith Tyson, Queenie Upton*, Dorothy*, May* and Edwin* Vickers, Edith Wheeler, Cecile*, Noel*, and Phillis* Wright, W. H. Williamson.

Scripture Union Portions for Next Week.

Sun. Dec. 19	*Isaiah*	lvii. 15-21		Th. Dec. 23	*Isaiah*	lx. 1-12	
M.	„ 20	„	lviii. 1-14	F.	„ 24	„	lx. 13-22
Tu.	„ 21	„	lix. 1-13	Sat.	„ 25	„	lxi. 1-11
W.	„ 22	„	lix. 14				

Uncle Tom.

A Military Convention.

THE committee of the Central Y.M.C.A. have, in recent years, put forth specially organised efforts to reach large classes of men at present not influenced by the Association. Last year the committee asked for the co-operation of the Council of the Soldiers' Christian Association in the arrangement of a convention to which delegates, representing the S.C.A. in the various regiments throughout the country, should be invited. The result far exceeded the expectations of those interested, upwards of a hundred delegates being present.

The second Military Convention took place at Exeter Hall last week, and the proceedings throughout Wednesday were most enthusiastic and inspiriting. The first item on the programme was a meeting for praise and prayer, and, at 1 p.m., Capt. James Cundy, late of the Madras Army, took the chair, supported by a large number of officers and many ladies interested in the work carried on in Soldiers' Homes in many parts of the country. Upwards of 150 delegates were present at this meeting, a large number of whom took part in the devotional exercises. Brief addresses were given by the chairman and by Colonel Phayre.

Shortly after two o'clock the whole of the delegates and upwards of fifty officers sat down to luncheon in the lower hall, under the genial presidency of Sir George Williams. Prebendary Webb-Peploe proposed a hearty vote of thanks to Sir George for his hospitality and delivered a brief but pointed address, taking for his subject 2 Timothy ii. Mr. J. H. Putterill, general secretary, Exeter Hall, followed with letters expressing regret at inability to attend from the Commander-in-Chief, Lord Wolseley, General Lord Chelmsford, the Chaplain-General of the Forces, Dr. Edghill, General Bengough, Major-General Trotter, Captain Wiseley, and many others. After a few words from Colonel G. Philips, hon. secretary of the S.C.A., Mr. W. R. Lane delivered an earnest and powerful address, enforced with many an apt illustration, drawn from his own experience while serving in the Army.

The meeting then adjourned to the reading room, the chair being taken by Major-General A. H. Hutchinson. After a brief reference to the Army and Navy Missionary Union, the meeting was thrown open for reports by delegates, and for an hour and a-half those present had the joy of listening to a stream of interesting testimonies.

At six o'clock, by the kind invitation of Mr. Henry Conder, late of Bombay, tea was served, not only to the delegates, but to a large number of the men belonging to the London garrison, who had been specially invited to be present at the evening meeting. After tea, the men gathered in the lower hall, and a resolution was passed, requesting Sir Geo. Williams to forward the following recommendation to the Commander-in-Chief of the Forces:—

"The officers, non-commisioned officers, and men representing the various branches of the Soldiers' Christian Association, at its second annual conference, held at Exeter Hall, December 8, 1897, beg to express their feeling of the need of a place being set apart in barracks to which men can retire for praise and prayer, and beg that the Commander-in-Chief will use his best offices to secure such accommodation for the men."

At the subsequent meeting it was unanimously resolved to forward the following congratulatory telegram to Her Majesty the Queen:—"The members of the Soldiers' Christian Association, now met in convention at Exeter Hall, in this the year of Her Majesty's Diamond Jubilee, desire respectfully to tender to Her Majesty the expression of their loyalty to her throne and person; and their earnest prayers that it may please Almighty God to add yet many years to her glorious reign."

Colonel Seton Churchill, referring to the wonderful changes which had taken place since he entered the army thirty years since, mentioned the rapid rise of the Army Temperance Association and kindred societies; and said that, although this was only the second conference of the S.C.A., they now had an enrolled membership of over 2600 members.

The Chairman then subjected Mr. A. H. Wheeler (secretary) to a cross-examination on the work of the Association, and his duties connected with it. A final appeal to the unconverted men present closed a most interesting and useful meeting.

God's To-morrow, and Man's To-day.

AN all-day Convention for the deepening of the spiritual life was held recently at St. James's Bible Christian Church, Stanstead-road, Forest Hill. Rev. J. H. Batt obtained the co-operation of several ministers of the neighbourhood, as well as of Rev. J. Gregory Mantle, of Brighton, who took part in the evening meeting. Mr. Mantle based his remarks on Joshua iii. 5, "Sanctify yourselves, for to-morrow the Lord will do wonders among you." The Israelites, he said, had faith to be brought out, but not to be brought in. So to-day many people had faith to leave Egypt, but had not faith enough to take possession of the good land. The eve of the crossing of the Jordan was the beginning of a new life to the nation, and then there was laid down an eternal law—namely, that God's to-morrow of wonders only waits for our to-day of separation.

FIND OUT THE LEAKAGE.

We should never pray, said Mr. Mantle, as though God needed to be coaxed to do wonders. "He that spared not his own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" God is a God of method, and his conditions must be observed. Recently the electric light in the street near his house at Brighton refused to burn, and it was found that there was a leakage. The current was finding its way back through the earth. As soon as the wire was isolated, the light was given as before. So what we want is isolation. We have been touching the forbidden thing, we have been touching the world-spirit in some part. We must find out the leakage.

GIVE GOD FULL WEIGHT.

The same law was expressed in a phrase which occurred several times in the book of Exodus, "According to the shekel of the sanctuary." There was always a tendency to give God short weight, but He insisted on receiving full weight. "How easy it is," continued the speaker, "to give God the mere scraps of our time in the morning and evening; to give an hour to the newspaper and five minutes to the Book of God; to give more to a summer holiday in one year than to the evangelisation of the heathen in ten." God's testing was then compared to that of coins at the Mint, which by an ingenious and delicate mechanism were sorted as light, heavy, or true.

PUT THE "METTES" RIGHT.

Mr. Mantle then related a striking story of a lace manufacturer who recently told him some of his spiritual history. He was convicted of sin by the Holy Spirit, and felt the burden intolerable. But when he took his trouble to God, God refused to lift the burden from him until he had put his "mettes" right. These mettes were part of the machinery which regulated the size of the lace, and by a slight filing had been the means of putting pounds in the manufacturer's pocket. One morning he took his hammer, and broke all his mettes in pieces. He then gave an order for new ones, which were to be the full inch, without any filing. The new mettes were brought and put in. Then he went back to his room, and fell down before God, and his heart was at once filled with joy. That man was now being wonderfully used by God.

CUT THE SHORE-ROPE.

Another graphic illustration was taken from an incident that is sometimes seen when an Atlantic liner is about to sail. Everything is ready for the start, and the order is given to cast off the cables that bind the vessel to the shore. But one of them is entangled, and vain attempts are made to unfasten it. Then the captain cries out, "Cut that shore-rope." So must we cut the ropes that bind us to the lower life, that we may float out into the ocean of God's will.

THE "SILT" OF THE SOUL.

A plant on the speaker's table at home was also made an emblem of the spiritual life. Some of its leaves were becoming yellow and sickly, and fell away at the least touch. The microscope revealed the secret. A little wall of wax, a "silt," had been built up between the leaf and the stem. The plant had decided to dispense with its lower leaves and put forth its strength into new ones. At last every canal was entirely closed, and no sap passed into the old leaves any longer. So the cross of Christ is the "silt" which is to stand between us and our besetting sin. Then the evil things will drop off our life and all the strength of the heart will go in the direction of their opposites.

The Evangelistic Field.

REV. G. C. MORGAN AT BRIGHTON.

An exceedingly profitable mission has been conducted at the Norfolk-road Wesleyan Chapel, Brighton, by Rev. G. Campbell Morgan, of New Court Chapel, London.

His methods in conducting a mission are such as to reduce to a minimum the fears which many have of special efforts of this kind. His appeals are to the intellect rather than the emotions. He taxes the thinking powers of his audience not unfrequently for a full hour, and yet there has been such a winsome and logical presentation of the Truth that there is no sense of weariness. There are no enticing words of man's wisdom, and when one asks why the message has produced so deep an impression the answer is that Christ has been exalted. Every address given during the mission was an illustration of the words, "And I, if I be lifted up, I will draw." The afternoon Bible studies which Mr. Morgan gave began with "Life and Health," and advanced stage by stage from "Growth," "Fellowship," and "Exercise" to "Maturity." The attendance grew each day and on the last afternoon the body of the chapel was filled.

The evening addresses began with "Ennui: its reason and its remedy," the text being "Who will show us any good?" This series closed with a message of wonderful power on "To me to live is Christ." Those who, night after night, stood up to confess that they had claimed as their own that which had been urged upon their acceptance, received a discipleship card, which, after having been signed, was returned to the pastor of the church. From beginning to end it was felt that God was allowed opportunity to work in his own way, and that the messenger was lost in the message of the Master.

A Minister.

EVANGELISTS' MOVEMENTS.

Mr. Thomas Richardson, of Rotherhithe Free Church, has finished a most successful month's work in Mr. Charrington's Great Assembly Hall, Mile End Road. The congregation has been extremely good despite the badness of the weather. Some most interesting cases of conversion have taken place, and many a home to-day is feeling the good effects of Mr. Richardson's visit. His addresses to God's children have been most helpful, and he left at the close of his mission to return to his own work followed by the many prayers of those he had been ministering to in the Great Assembly Hall.

The Wesleyan evangelist, Rev. Thomas Waugh, has been holding an interesting mission in the town of Barnsley, where he resides, Much prayer has been offered, and an expectant spirit cultivated. Everything possible was done to arouse public attention, and a rich reward has followed. Again and again the spacious chapel has been crowded. The services have been marked by orderliness and brevity and Divine power. Some found peace during the preaching, others at home, and the inquiry-room was the scene of much gladness. Meetings were also held for workers, and for "men only" and "women only." A feature has been the good received by the young people.

A stirring mission has been closed by Rev. Thomas Cook at Lewes. Twenty years ago, some thirty persons professed conversion during a mission; since then missions held in the place have yielded little result. But during the week of prayer, held in preparation for the mission, anxieties vanished. Mr. Cook began his mission by preaching a most heart-searching sermon to Christians. The afternoon service was for young people. There was a splendid gathering, and several Sunday-school scholars went into the inquiry-room. As the mission proceeded the attendance grew and the power seemed also to increase. The meetings "for men only" and "for women only" were largely attended. Every service was signalised by conversions, some were especially impressive. On the evening of December 1, the new converts were invited to meet for the purpose of inter[illegible]rse and instruction, and a large number responded. During the evening testimonies were given, and arrangements made for getting the new converts into connection with some church.

A work of grace has been accomplished at the Bible Christian Chapel, St. Just, and the Wesleyan chapel at Helston, where special meetings have been conducted by Mr. G. W. Clegg.

Obituary.

MISS ANNA MARIA FOX, FALMOUTH.

This remarkable woman who has recently passed away was the daughter of Robert Were Fox, F.R.S., and was the only sister of Caroline Fox, extracts from whose journals were published sixteen years ago under the title "Memories of Old Friends." The two sisters, who were born in 1816 and 1819 respectively, were closely united in all the good works which have made their names memorable in the history of their native county. A member of the Society of Friends throughout her life, Miss Fox nevertheless had a wide range of sympathy, and her charities were confined within no sectarian limits. She retained her marvellous energy and zeal for all philanthropic enterprises up to the last, and after a very short illness passed peacefully away in her eighty-second year.

MRS. F. A. HOMER, SEDGLEY.

The beloved wife of Mr. F. A. Homer, J.P., of Sedgley, passed away, at her residence, on Wednesday week. Mrs. Homer, who was in her sixty-fifth year, was widely known, highly respected and esteemed, and will be missed, especially by the poor of the parish in which she has lived so long. She was ever ready to give a helping hand to those in need, and she was a true help-meet to her husband in the mission and temperance work which he has carried on with such marked success for a large number of years. Mrs. Homer was the first in the Black Country to inaugurate mothers' meetings, which have been continued at the Temperance Hall ever since 1864. In times of disputes in the nail and other trades she established a soup kitchen at her residence, and to some extent alleviated distress. She also took considerable interest in young girls, fitting them for service, and helping them in other ways.

MISS AMELIA LAWRENCE, BARCELONA.

This earnest young missionary has been called to her rest, passing away at Caldas de Montbuy, Barcelona, on Nov. 29. Her sister writes:—

"Our sister Amelia has been called home. Her illness lasted seventeen days, and during that time her sufferings were intense, but through them all she very manifestly enjoyed the sustaining presence of the Lord, and was very happy in his love.

"Since our dear father's departure nearly four years ago she has laboured with me and with our younger sister, Hester, in Gospel work at Caldas de Montbuy. Her work was chiefly in the school, and very faithfully she performed it. She was beloved by the little ones and by the parents also, and we shall greatly miss her help. During this time of trial we have been much comforted and encouraged by the sympathy and love of the Spanish people amongst whom we labour. Not only those who have believed on the Lord since our residence in Caldas, but also our neighbours, the parents of our scholars, and many other persons have manifested the most touching kindness, and have been ready by night and by day to render us every assistance in their power.

"Friends from Barcelona and other places attended the funeral, which was a glorious opportunity for Gospel testimony. A large number of people from the town were present, and listened with the greatest attention to Gospel addresses at our hall, and afterwards at the cemetery."

The Life of a Prisoner cannot be made a model of comfort, but it need not be made needlessly painful, and it should never degrade the prisoner. Statements like those made by Mr. Edward Carpenter and Rev. Douglas Morrison create a painful sense of anxiety as to what really goes on behind the scenes. When such men contrast our system with that in operation at Elmira, in Japan, and in the Andaman Islands, we wonder; and we wonder still more when they hint that even Siberian and Russian methods are better than the English. That the Elmira prison is not perfection is very certain to that well-informed prison reformer Mr. William Tallack. He says: "It is not for a moment to be claimed that no success attends the Elmira system. But what measure of success results may fairly be ascribed to the fact that the Governor, Mr. Z. K. Brockway, is one of the best disciplinarians in America." It will be news to many if Japanese prisons and those in the Andaman Islands, in Russia and Siberia, do really set so good an example.

The Y.M.C.A.

NATIONAL COUNCIL OF Y.M.C.A.'S.

The half-yearly meetings of the National Council of Y.M.C.A.'s were held at Exeter Hall on Friday week under the presidency of Sir George Williams. Representatives gathered from all parts of the country in larger numbers than on any previous occasion. The day's proceedings commenced with a devotional meeting. This was followed by conferences as to the desirability (1) of the practice on the part of members of the Associations of self-denial in furtherance of Y.M.C.A. extension at home and abroad, and; (2) the formation of a Y.M.C.A. Volunteer Missionary Union on lines similar to those of the S.V.M.U.

After lunch, reports were presented by the travelling secretaries upon the principal features of their work for the past year. At the business session it was stated that, since the meeting of the Council in December, 1896, the number of centres of work—Associations and auxiliaries—in the English union (omitting Scotland) had increased from 1,079 to 1,165, while the membership had risen from 73,387 to 75,836. The value of building property owned by the Associations in the Union had also been augmented during the year by £26,920, the gross total now amounting to £456,445. Membership campaigns had been organised at many centres, and had been the means of enrolling large numbers of young men. Special men's meetings had been arranged in London and the provinces for the purpose of directing the attention of young men to the evils of betting and gambling, vice and intemperance. Much direct evangelistic effort had also been put forth, in many instances with the direct co-operation of the Council, who had retained throughout the whole of 1897 the services of Mr. W. R. Lane as special missioner. The home staff had been strengthened by the appointment of an additional visiting representative for the Midlands, and a travelling secretary for Lancashire; while, in the foreign department, Mr. Frank Anderson, B.A., had completed a successful year's work amongst students in the Bombay Presidency, and the services of Mr. R. D. Pringle had been continued by the Council as general secretary of the Bombay City Association. A worker had also been appointed for a tour in Egypt and Palestine in the interests of work for young men, and the Associations were now directly represented by a worker in China. The projects that were contemplated for the immediate future were (1) the appointment of an additional travelling secretary for the South and East of England, and (2) the appointment of further workers for the foreign field.

BRIEF NOTES.

On Wednesday evening the members of the Worthing Association met, at the invitation of Mr. W. Hind Smith, for a social evening. There was a large gathering, attended by the principal clergymen and ministers of the town.

The work of the Hampstead Association, which has been practically in abeyance during the summer, was restarted for the winter session on Thursday evening, when a social meeting was held, and was well attended by young men.

The front of the Madras new Y.M.C.A. building, on three streets, is to be of a beautiful variegated sandstone which was discovered in opening up the East Coast railway, near Tada, a village situated about thirty-five miles north of Madras. This will be the first building of stone in South India.

With the assistance of the French National Council, the Marseilles Association has collected locally the requisite funds for its establishment in spacious premises, and for the salary of a secretary. The Cette and Castres Associations have recently been able to remove into independent premises, and their work is progressing rapidly.

On the first Sunday of November the Aberdeen Y.M.C.A. began special services in the Alhambra Theatre, and large gatherings of young men have attended weekly. On the last two Sundays Rev. Herbert J. S. Wood, of Liverpool, was the speaker. A number of young men were deeply impressed. It is intended to carry on these services all the winter.

The membership of the Melkavoo group of Associations on the hills of Travancore at present numbers 290, recruited from the hill Aryans, who but fifty years ago were wild tribes. The Malayalam secretary paid a visit to these Associations, and held meetings for prayer, Bible study, and making arrangements for organised work in accordance with Association principles. The average attendance was about 200, and 130 have covenanted for the "Morning Watch."

The Cape Town Association reports on the various special efforts put forth to reach young men passing through the town *en route* for the interior. The membership is now 855. Among the evangelistic agencies are the Sunday afternoon talks, the Bible-class, and the Young Men's Own. The reading-room and library have been well sustained, while the employment bureau and the boarding-house have been the means of helping and guiding many young men at a trying time.

Mr. Rakotonirainy of Madagascar, student in the Felix Neff School in Montpellier, gives the following details of Association work in his country:—"At Antananarivo there are many temples. Each one possesses a Y.M.C.A. in connection with it. When Messrs. Lauga and Kruger arranged conferences for young men, the Association members of Antananarivo and round about met in a grand temple. We were in all about 2000 young men. The Y.M.C.A. to which we belong, and of which I had the honour of being secretary, numbered about 100 members when we left Madagascar."

The Y.W.C.A.

Plans for larger and more commodious premises to keep pace with the growing work of the Institute in Springfield, Mass., have been prepared. The cost will be about £6000. The new building will include a gymnasium.

The Brixton branch is now well established, and located in very eligible premises, well situated for the work. There are 218 members and six boarders, with accommodation for a larger number. An agreement has been made to purchase the lease of the premises which they now occupy, for which £800 will be required, including repairs and alterations.

The Leeds Day School Teachers' Branch of Y.W.C.A. had a most helpful Bible Exposition on Exodus xxxiii., from Professor Armitage. On the 11th Rev. E. O. Williams, China Inland Mission, showed Chinese costumes and curiosities to a gathering of Leeds teachers, and also spoke earnestly. He had a most appreciative audience. The branch increases in interest and numbers.

Much activity is being manifested in the various Y.W.C.A. centres in America, and the arrangements for the autumn meetings and classes in connection with the various institutes have now been completed. More than 500 young women attended the lecture and entertainment given early last month at the New York Association. The industrial classes are now open, under the charge of experienced teachers. The Omaha Institute also inaugurated its autumn session with a large gathering of members and friends. The programme of the classes held at Indianapolis gives evidence of active and progressive work.

Christian Endeavour.

Australia, Germany, and Ireland have recently held enthusiastic national C.E. conventions.

The next International Convention is fixed for July 6-11, 1898, at Nashville. This is the first time the International Convention has been held in the Southern States.

After working in the mines all day, members of the society at Menzies Goldfields, South Australia, walk three or four miles each way to attend the Endeavour meetings.

On the continent of Europe, Christian Endeavour is moving forward. Forty-four societies are reported from Germany; there are several in Austria and Hungary, and perhaps one or two in Russia.

The bishops of the African Methodist Episcopal Church have appointed the Rev. W. D. Chappelle, of Columbia, S.C., to give his whole time after January 1, to promoting the Allen Christian Endeavour societies throughout the denomination.

This week, under the presidency of Rev. Edwin R. Barret, of Liverpool, the National Council of the Young People's Societies of Christian Endeavour is assembled in London. Society No. 5,000 of the British section has now been formed and duly enrolled. The total London membership is officially estimated at 25,000.

The invitation committee of a C.E.S. in Buffalo, N.Y., call on the proprietors of boarding-houses in the vincity of the church, and obtain from them the names of all boarders in their houses. A letter inviting them to the Endeavour meetings and church services, a card with the various church announcements, and a card with the name of the member sending it are then placed in an envelope and addressed to each resident.

Church Gambling.—"Rev. C. Sharpe presided over what he called a 'game of skill.' We have frequently seen the same thing on racecourses, where the police promptly suppress it. However, it was here for a good object, and was doubtless a source of considerable profit." So says the *Isle of Wight Observer*, in describing one of the side shows at a "Gilbert and Sullivan bazaar," held recently on behalf of Ryde Parish Church.

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AMONG THE CHURCHES.

Church of England.

Canon Hinds Howell, rector of Drayton, Norfolk, has entered on his ninetieth year.

The newly-appointed vicar of Scredington, Rev. Kelita Coggon, was inducted to the charge on Saturday week.

Much indignation was felt last week at St. Botolph's Bishopsgate, at the appearance of "Father Ignatius" as Adventist lecturer.

An effort will be made to raise £20,000 for the enlargement of Wakefield Cathedral, as a memorial of the late Bishop Walsham How.

Mr. Douglas M. Thornton, so well known in connection with the Student Volunteer Movement, has been accepted as a missionary of the C.M.S.

Rev. John Wade, Rector of Haworth, has announced his intention to resign early in the new year. He has been rector of the parish for nearly thirty-seven years.

Rev. H. J. R. Marston, Rector of Icomb, has been appointed to succeed the late Rev. Marcus Rainsford at Belgrave chapel. Mr. Marston, who is totally blind, is well known throughout the country for his lectures in connection with the N.P.C.U.

The Islington Clerical Meeting for 1898 will be held on Tuesday, January 11, not in the Wilson Memorial Hall as usual, but at St. Mary's Hall, Islington Green. The subject is "Certain Prominent Lessons from the Ordination Service of the Church of England." The speakers are known and trusted men.

Congregational.

Rev. J. Kneen has been recognised as pastor at Loughborough.

Rev. Pearson Cooper has been recognised as pastor at Leominster.

Rev. Rhys Harries has been recognised at Kingsbridge, South Devon.

Heron Court Church, Rugeley (Rev. T. H. Alexander), has celebrated its centenary.

Rev. Charles Deeble has been recognised as pastor of Westminster Chapel, Birmingham.

Rev. John Lloyd has been elected President of the Congregational Union for South Australia.

Rev. G. J. Allen enters upon his pastorate at Newnham, Glos., with the beginning of the New Year.

Mr. Horace A. Smit, son of Rev. M. E. Smit, of Bridlington Quay, left England on the 3rd inst., in the P. and O. ss. *Britannia*, for medical mission work in the Punjab.

Rev. W. Hardy Harwood is now recovering from an attack of influenza which has kept him away from his pulpit at Union Chapel for three Sundays. On Sunday the anniversary services were conducted by Principal Fairbairn.

Rev. Dr. Mackennal took part on Tuesday at Walthamstow in the proceedings connected with the unveiling of a window in Trinity Congregational Church, in memory of the late Rev. W. S. Haslam Fielden, at one time its pastor, and for many years subsequently the secretary of the Colonial Missionary Society.

Calls.—Rev. J. Burr Vincent, of Dresden, Staffs, to Bacup; Rev. C. J. Lidstone, to Ashford, Middlesex; Mr. B. James, to Richville, New York; Rev. J. C. Evans, of Hoddesdon, to Woodbridge.

Resignations.—Rev. W. Tonkin, of Shelley, Huddersfield; Rev. W. Derwent, of Northgate, Devizes; Rev. John Shebratte, of Rendam, Suffolk.

Baptist.

Rev. John Jackson has been recognised at Meltham.

Mr. A. H. Horlick has been ordained at Coleford, Glos.

Rev. F. C. Hughes has been recognised at Berkhamsted.

Rev. R. A. Burrows, late of Douglas, has been welcomed at Burslem.

Rev. R. Walker has commenced his ministry at Marlow-road, Maidenhead.

Rev. F. D. Waldock has arrived from Ceylon, where he has laboured as a missionary for thirty-five years.

Rev. John Bell, of the Baptist Missionary Society, was married on October 12, at Wathen, on the Congo, to Miss Jacoba Feisser (of the same Society).

Rev. W. Holman Bentley has reached this country from the Congo in fairly good health, but not in time, as he had hoped, to see his father, Rev. William Bentley, before his death.

Rev. George Anstie Smith, son of the veteran missionary, Rev. James Smith, so long associated with the work in Delhi, sailed on Friday to resume his labours in the Kalka and Kharas District of Northern India.

In connection with the anniversary celebration at George-street, Hull, Rev. F. B. Meyer preached last Tuesday afternoon. It was a very wet day, but a large congregation assembled. While some 170 people were entertained to tea, Mr. Meyer addressed the ministers of the district. The evening meeting was presided over by Mr. A. Cochrane, chairman of the local Congregational board, and addresses were given by Revs. F. B. Meyer, J. J. Mackay, G. Douglas Reid, J. S. Griffiths, and the pastor (Rev. J. E. Shephard).

Calls.—Rev. James Mursell, of Derby, to Downs Chapel, Clapton; Rev. R. E. Chettleborough, to Hockliffe-street, Leighton Buzzard; Mr. A. N. Cauldry, of Bembridge, Isle of Wight, to Bloxley; Rev. John Maclean, of Gorbals, Glasgow, to Great Victoria-street, Belfast; Rev. A. Bremner, of Dumfries, to Lossiemouth.

Resignations.—Rev. John Tuckwell, of Westbourne-grove; Rev. Douglas Thompson, of Bunyan Tabernacle, Norbiton; Rev. O. M. Owen, of Major-road, Stratford.

Methodist.

Mr. William Sampson, the Cornish evangelist, has concluded a very successful mission at Southport.

The Wesleyan Naval and Military Convention will be held on February 9, 1898, at Wesley's Chapel, City-road.

It is proposed that a Memorial Hall should be put up at Pontypridd in memory of the late Rev. John Evans.

Rev. F. Rudd, of Leeds, who has been ill for some time, is now recovering, and is able to take occasional duty.

Rev. J. Gill, of Archibongville, West Africa, reports that he has good health, and that the mission is full of hope.

A series of special services has been conducted by Mr. A. Booth at Endington. The results were most gratifying.

Rev. H. T. Meakin has got a scheme in hand—the erection of a large hall and a block of mission buildings on a commanding site in Bermondsey.

At a meeting of ladies held at Upton Park Chapel, E., to hear an address from Mrs. Buckenham, returned from Central Africa, it was decided to form a "London Primitive Methodist Women's Foreign Missionary Society.

Rev. J. Day Thompson, the well-known Methodist minister, who returns in April to England, is likely to be succeeded at North Adelaide by Rev. E. Wibberley, of Melbourne.

Presbyterian.

Rev. James Forbes, late of Castlederg, has been ordained at Cross-street, Burton-on-Trent.

The Regent-square congregation, amongst many agencies for good, supports a medical mission in Compton-place.

We hear that Rev. G. A. Johnston Ross, of Westbourne-grove, will be unable, owing to ill-health, to occupy his pulpit for a week or two.

Rev. J. Pengwern Jones, missionary in Sylhet, India, has published in Bengalese a collection of children's hymns, and is now preparing for publication in that language a hymn and tune book in both old and new notations.

At a largely-attended congregational meeting, held on Thursday evening, at Marylebone Church, Edgware-road, it was agreed unanimously, on the recommendation of the selection committee appointed by the congregation, to invite Rev. George Hanson, M.A., successor to Dr. Fleming Stevenson in Rathgar, Dublin, to accept the pastorate, vacant by the resignation of Dr. Pentecost.

Calls.—Rev. W. E. Shaw, of Swansea, to Roath Park, Cardiff; Rev. J. McOwan, of Paisley, to Maryport; Rev. R. Scoymgeour, of Monikie, to Jersey. Elections.—Rev. A. D. Cameron, Probationer, Ussie, Ross-shire, to Minard Free Church; Rev. James Iverach Munro, Edinburgh, to Canisby, Caithness-shire; Rev. Alex. S. Inch, Dundee, to Free High Church, Dumbarton.

Salvation Army.

New Homes for the reception of woman criminals will shortly be opened in Glasgow and Montreal.

The officers in charge of the Boys' Home in Fetter-lane have been instrumental in restoring no less than 260 runaway lads to their friends during the past year.

Special efforts for deaf and dumb people have been commenced in Plymouth. Many have professed conversion, and a deaf-mute woman conducts evangelistic work amongst the afflicted children.

General Booth sails for New York on Jan. 8, a farewell demonstration being arranged to take place in the Albert Hall two days beforehand. He will conduct meetings in forty cities in the United States and Canada.

Fallen Asleep.

At Elm Lodge, Mill Hill, aged sixty-one, Rev. Elvery Dothie, a retired Congregational minister.—At Mevagissey, Cornwall, on 5th inst., suddenly in chapel, Mr. William Hooper, a faithful preacher of the Gospel.—At his residence in Edinburgh, Rev. John E. Craven, a pre-disruption minister, late of Newhills, Aberdeen: At Carlisle, Mr. R. R. Buck, aged seventy-five, a prominent leader among the Congregationalists.—At Taunton, Mr. George Stuckey, aged eighty-nine, for many years an earnest worker.—At Morecambe, on 3rd inst., Mr. A. Baxter, aged sixty-two, an earnest helper in Christian service.—At Northampton, Mrs. Whincup, wife of Rev. J. Whincup, a very active leader both in Christian effort and B.W.T.A. work.—At Eskdale, West Cumberland, Mr. Joseph Huddart, a prominent Wesleyan.—At Amprior, Ontario, Canada, Mr. S. W. Kenny, formerly of Dublin, an earnest Christian worker, aged seventy-five years.—At Ardmore House, Inchicore, Mr. Henry White Leittrell, a devoted member of the Methodist Church, aged sixty-seven years.

Sundry Notes.

SCOTTISH.

Mr. Stewart, children's evangelist, from Glasgow, has just concluded (Dec. 11) a fourteen days' mission for children in the Railway Mission Hall, Abbeyhill, Edinburgh. Mr. Stewart is peculiarly fitted for the work, and his addresses on the "Pilgrim's Progress" with limelight illustrations, were of such a nature that the interest was sustained to the close. The meetings each night were attended by upwards of 600 children. Deep interest has been aroused, and fruit has been gathered.

Mr. Isaac Selby, formerly an infidel lecturer, has been giving a series of addresses in Edinburgh during the past week in defence of the Word of God and the Christian religion. He is a man of eloquence and culture, possessing a wide range of knowledge, and has shown himself well able to deal with the evidences and reality of the Christian religion. His ability in answering questions and his courtesy in meeting opponents has won for him the respect and esteem of all. We look for much blessing from his labours in the particular line to which he has given himself, and for which he is so well adapted.

Every Sabbath evening during the past three months the Pavilion Theatre, Edinburgh, has been well filled, and very many who probably would not attend Divine service in a church or chapel have heard the Gospel. The word preached has been blessed to many souls; at every meeting there have been anxious ones seeking the Saviour, many cases of husband and wife both saved have come under notice. Drunkards have been reached and converted; many have been made glad by seeing the salvation of our God. The meetings go on till January, and it is expected that the interest and blessing will continue during the remaining meetings.

The Foreign Missionary Society of the Glasgow United Y.M.C.A. held its annual social meeting in the Christian Institute on December 8. This society, which has been in existence for some years, meeting weekly for prayer and the diffusion of the missionary spirit, has some eighty-nine honorary members throughout the world. The report of the year's work showed progress; twenty missionaries had addressed the society, several interesting papers had been read, an active correspondence with the foreign field had been sustained, and three members had left for active service abroad. During the evening there were short addresses by Miss Bailey (Syria), Mr. A. Hamilton (Angoniland), Mr. G. M'Connell (Shansi), Dr. Revie (Central India), and also by Mr. E. H. Taylor, youngest son of Rev. J. Hudson Taylor, who shortly leaves for Shanghai.

It is stated that on the coast of Scotland, from Berwick-on-Tweed on the south to Arbroath on the north, there are nearly 5000 resident fishermen, with a fishing population of 18,000, and that over 120,000 seamen, of whom 40,000 are foreign sailors, annually enter the various harbours within the same limits. The Scottish Coast Mission, with headquarters at Edinburgh, is doing a good work among this class. During the past year the missionaries of the society spent 18,852 hours in the mission work, paid 30,100 visits on shore, and 9,680 visits to ships, and have conversed with nearly 60,000 sailors and fishermen. They have conducted 1234 indoor meetings, with an average attendance of 116, and have held 285 open-air meetings, with an average attendance of 140. In addition to this they have conducted 575 meetings with young people, with an average attendance of 100. Scriptures and tracts have been circulated in twelve different languages. Such a work commends itself to the sympathy and prayers of God's people.

IRISH.

A memorial service for the late Rev. Dr. Crook has been held in the Centenary Church, Dublin.

The Dublin Methodist Council has resolved on a new departure, namely, to purchase a tent for aggressive evangelistic work in the metropolis, and also to supply an evangelist to work it.

Mr. Richard W. Booth has purchased the house adjoining the Methodist Orphan School, Dublin, and has presented it to the committee. This will provide accommodation for thirty-six girls, and the estimated cost of the necessary alterations will be £1500.

A conference in connection with the Three Years' Enterprise of the Church Missionary Society has been held, by invitation of Mr. and Mrs. Stoney, at Rathlaline, Newmarket-on-Fergus. The Bishop of Killaloe presided. Ven. Archdeacon Wolfe, of Fuh Chow, gave a report of the remarkable progress of mission work in China, and Rev. A. J. Cullen, of Bhaggalpur, India, gave a vivid description of the sufferings of the lepers in India and the efforts made to alleviate those sufferings. It was resolved that the diocese would support its own missionary working under the Dublin University Fuh-Kien mission in the foreign field.

We learn that the schools in connection with the Irish Church Missions to Roman Catholics are very much in need of teachers, both in Dublin and in country stations. Mrs. Smyly writes: "We are sadly in want of young men to be trained as teachers for those schools—truly converted young men. Most of our men are English, and we like them. The work is great in Ireland—people greatly changed, and numbers coming boldly out. A fine, intelligent young priest has come out lately; and, though leaving all he cares for, he is steady and determined, and says there are many of the same mind as himself, but as yet have not courage.

PERSONAL.

Dr. J. Elder Cumming is, we regret to hear, suffering from painful throat affections, which are likely to be cured by a change of climate; hence he has taken two months' leave of absence.

Rev. F. B. Meyer is about to start for a month's work in the United States. It is expected that he will commence his services in Albany, proceed to Rochester, and possibly Buffalo, and then go on to Chicago, Kansas City, Washington, and Baltimore.

Rev. W. H. M. H. Aitken.—A correspondent writes to the *Leeds Mercury*: "The clerical memorial to the Prime Minister, the Lord Chancellor, and the First Lord of the Treasury urging the claims to preferment of Rev. W. H. Aitken, is quite a new departure in regard to Crown patronage. Its promoters have, however, been exceedingly fortunate in securing a large measure of influential support. Indeed, all schools of thought in the Church are joining in this effort to do honour to Mr. Aitken, whose work as a missioner is fully recognised by the clergy."

Rev. R. C. Hallowes, of Arklow, we regret to hear, has been laid low by a very serious illness, from which he is slowly recovering. For five weeks our earnest friend, a vigorous open-air preacher, has been confined to his bed, and in a recent letter he informs us of his great solicitude that the Open Air Mission for Ireland shall close its financial year without debt. Two months ago he was preaching in towns where, at the beginning of the year, it was declared to be unwise to attempt such a thing, and the people listened with remarkable attention. Mr. Hallowes adds that a fortnight ago, when bidding farewell to friends in expectation of death, he rejoiced in the fact that he had sung and preached the Gospel in the streets of Ireland. He appeals for material support for the Mission.

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CLAPTON MISSION.

By means of Social, Philanthropic, and Evangelistic Agencies, the deserving and necessitous poor of Lower Clapton, Homerton, Hoxton, and Whitechapel are being ministered to in the name of the Lord Jesus Christ.

Free Breakfasts have been supplied to 150,000 children, 40,000 cases have been assisted by the Medical Mission. Many of the Lord's poor have had free residence in the Seaside Home of Rest, and thousands of the destitute have been fed and clothed. Last Christmas 3,000 poor persons were assisted with food and clothing.

We are in **urgent need of Funds.** Appeals from starving children and adults are made to us. Will you help us to respond to them? Contributions may be sent to the Office of THE CHRISTIAN, or to

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Our SOUP KITCHEN opened at the beginning of November, where a child can get a Good Meal for a Halfpenny, and an adult for One Penny.

This Mission has been established for the past 20 Years. Gifts of Clothing, &c., will be gratefully received.

Will the readers of THE CHRISTIAN send a contribution to our Treasurer, F. A. BEVAN, Esq., 54, Lombard-street, E.C.; to the Superintendents, T. and J. YOUNG, 33, Nelson-sq., Blackfriars-road, S.E.; or to the Office of THE CHRISTIAN?

Midnight Meeting Movement.

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A series of Special Meetings will be held on the last nights of 1897 at NOTTING HILL, KING'S CROSS, BOROUGH, VICTORIA, and WHITECHAPEL.

The **funds** have **suffered greatly** through the recent **Jubilee Festivities.** **Each** reader of THE CHRISTIAN is asked to send a contribution to MESSRS. MORGAN AND SCOTT, or to

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THE BOOK WORLD.

THE SHEPHERD PSALM.

Of the many and various works of Rev. F. B. Meyer, few have made a deeper impression upon the spiritual mind than **The Shepherd Psalm**, in which Psalm xxiii. is opened up in heart-musings and soul lessons. In that remarkable little work Mr. Meyer writes in the spirit of the pathetic lyric which he expounds, and the succinctness of treatment suits the need of our busy days, when many of Jehovah's sheep have all too limited experience of the green pastures and still waters. The Psalm is not only music for the soul, but teaching for the life, and to this many readers of Mr. Meyer's book have borne hearty testimony.

Having been much used in America, Mr. Meyer has dedicated a new edition of the work to his beloved friend, Mr. Moody, and in remembrance of weeks of happy fellowship in Northfield Conventions has called this **The Northfield Edition of the Shepherd Psalm.** In every way beautifully produced, this edition is sure to be in large demand for presentation purposes. Printed in clear, bold type, on enamelled art paper, the book is quite tempting to the reader, and appropriate designs and emblems adorn every page. At this season of the year many will regard such a volume as specially suited to accompany Christian greetings. (Cloth, watered silk finish, gilt edges, 5s.; leather, padded, rolled gold, gilt edges, 7s. 6d. *Morgan & Scott.*)

STORY BOOKS.

In Dolf Wyllarde's charming story, **"A Lonely Little Lady"** (5s. *Hutchinson*), we get another peep behind the scenes in fashionable London, and we realise once more how sad and empty a child's life may be if deprived of the true mother's love, although she has all that money can buy. The sweet little figure of Brownie will win many a heart.

The Fairy Stepmother. By Esea Gray. (*James Clarke & Co.*) Stepmothers are not in every instance a striking success; but there are many other cases where their influence in a household has proved beyond doubt that they were God-sent. We have in this very prettily told story an illustration of the latter sort. Old and young alike will read it with pleasure and profit.

In **For Cross and Crescent** (5s. *Shaw & Co.*) we have another of Dr. Gordon Stables' popular books for boys. The capture of the little hero with his small ladylove by robbers, and his subsequent adventures with Richard Cœur de Lion in the Holy Land, followed by their well-known captivity, are incidents which the author has woven into an embroidery of dangers and deliverances such as all boys love. **An Island of Gold** is by the same author, and if his pen usually gives us more stirring scenes than occupy the first hundred pages, young readers will find plenty of adventures in the latter portion, which treats of perils encountered by the crew of the good ship *Sea Flower* on a cannibal island. The book is sure to be a favourite. (3s. 6d. *Nelson & Sons.*)

We can only give brief mention to the following:—**Through Storm to Calm**, by Emma Leslie. (2s. 6d. *Religious Tract Society*) is a lively tale of the last century, when John Wesley's evangelistic fervour had caused a "Methodist fever" to spread through the land. **From Under the Shadow**, by Annie B. Foskett (*R. Culley*), records some interesting chapters in the social life of the "Bassington Methodist Church," and ends, of course, with wedding bells. **Mistress of the Situation**, by Jennie Chappell (*S. W. Partridge*), tells admirably how a lady's help became a sister of the family. **The King's Daughter**, by Pansy (*S.S. Union*), is a temperance story written in the pleasing fashion of this well-known author. **Grandmother's Album**, by Harriet E. Colville (2s. *Religious Tract Society*), combines history and romance in a very skilful way. **On the Edge of a Moor**, by the author of "Probable Sons" (*Religious Tract Society*), is a story of country life in which visitation, adventure, trial, and life's compensations are impartially mixed. **Marion Harland's Awakening**, by Edith M. Edwards (*S.S. Union*), has a special lesson for wilful and wayward girls.

Other readable books for young and old alike are: **The Baby Philosopher**, by Ruth Berridge (3s. 6d. *Jarrold & Sons*); **A Helping Hand**, by M. B. Synge (1s. 6d. *Nelson & Sons*); **Ronald Cameron's Discipline**, by Ellen A. Fyfe (1s. 6d. *Religious Tract Society*); and **Shut in to Serve**, or Harold Winter's Lifework, by L. Phillips (1s. 6d. *R.T.S.*), the last-named telling the story of an invalid who nevertheless was diligent in work for Christ. The success achieved by John Ackworth (Rev. Fred R. Smith) in his "Clog Shop Chronicles" is well continued in a sequel entitled **Beckside Lights.** (3s. 6d. *C. H. Kelly.*) The pages admirably "realise" life in a Lancashire mill village, with a Methodist chapel and a clog shop as centres of interest. The story is well constructed, and the dialect is that which prevails around Bolton. The adventures of a bear family form the subject of a new animal story, **The Adventures of a Siberian Cub**, just published by *Jarrold & Sons* (3s. 6d.) The work originally appeared in Russia, where it had an extensive sale, and has been already translated into French, German, and Norwegian. The English version is by Mr. Leon Golschmann, of the Russian Embassy. It has been admirably illustrated by Miss Winifred Austen, and will greatly delight the young folk. Four simple stories for the children, earnest and pointed in purpose, are told in **Fina's First-Fruits**, by Lena Tyack (*C. H. Kelly*). Helpful lessons are given on the privilege of cheering and comforting the afflicted.

Those who wish for a pretty selection of children's poems will do well to get **Poems of Childhood** (*Saxon & Co.*). Many are old favourites, but are none the less welcome for that.

The Christmas number of **Woman** (6d.) is accompanied by a coloured supplement, entitled "Christmas Posy," containing verses for children, with amusing pictures. (10 *and* 11, *Fetter-lane, E.C.*)

A new volume of daily readings is the **Ian Maclaren Year Book.** The readings are from the works of Dr. Watson, and the book is got up in dainty form for presentation purposes. (3s. 6d. *Hodder & Stoughton.*)

The annual volume of **The Boy's Sunday Monthly** (56, *Paternoster-row*) makes a very attractive collection of good reading for the young. It will provide interesting reading for restless boys and prove the channel of much valuable information.

The perennial interest attaching to our great national poet will secure attention for **A Book about Shakespeare.** By J. N. M'Ilwraith. (2s. *Nelson & Sons.*) The story of his life is told in a simple style, suited for the young, while some little account is interwoven of his imperishable works.

Dr. Joseph Parker's address at Exeter Hall on Gambling has now appeared, **Gambling in Various Aspects** (*James Bowden, Henrietta-street*, price 3d.). It should be widely circulated; its trenchant and telling invective are well fitted to startle many who are forming, unthinkingly, an evil habit.

A Crimean Veteran and other Stories. (1s. nett. *A. H. Stockwell & Co.*) These are very delightful sketches of visits among aged poor of the country almshouse type. The author has a keenly observant and sympathetic eye, and his chapters are idyllic in the best sense of the word.

Nature Notes, the very attractive magazine of the Selborne Society, completes its eighth year with a number full of interest. The papers include "A Country Garden in Winter," and there are many curious and interesting notes (2d. monthly. *Bale, Sons, & Danielsson, Great Titchfield-street, W.*)

Mr. J. G. Wheeler, 88, Mildmay Park, N., is making up cards in **Christian Workers'** parcels for 2s. 6d. post free (original price 10s. 6d.), with Christmas and New Year greetings, and Scripture texts in floral designs. This collection includes some cards that will be specially welcome to visitors among the sick and poor.

There is always something worth the attention of preachers in **The Homiletic Review**, the December number of which includes, with other excellent features, a budget of helps and hints for Christmas discourses. Dr. Gregory writes in the "School of Bible Study" department a very useful article on the Book of Revelation, with an outline plan of that wonderful portion of Holy Scripture. (1s. *Funk & Wagnalls*, 44, *Fleet-street.*)

Friends of the late Dr. E. Herber Evans will gladly refresh their memories or store their minds with some of the excellent things that fell from the lips of that eloquent preacher. His brother Justin has collected into a goodly volume **(True and False Aims** (6s. *Hodder & Stoughton*), a choice selection of his sermons, whose message is bold and fearless, winning and wise, and in which may almost be heard again "the sound of a voice that is still."

With reference to our notice last week of Rev. D. H. D. Wilkinson's book on **Baptism** (*Seeleys*) we have pleasure in stating that the author of the book repudiates objections that may logically be raised to his teaching as to children being brought by baptism into the covenant of grace. Mr. Wilkinson is not sacramentarian in his views; and is content that "the secret things belong unto the Lord," and, "Shall not the Judge of all the earth do right?"

The importance of interesting children in missions has long been recognised by great missionary societies. The *Church Missionary Society* have just issued a singularly-attractive child's book. **The Great Big World: a Missionary Walk in the Zoo.** By Agnes M. Batty. Illustrated by Lilian Stevenson. (Price 1s. 6d.) It is simply charming and will delight the tiny mites, planting, in many cases, the seed of a future life of consecration to the cause of the Gospel among the heathen.

In booklets of sterling value, Mrs. C. Skinner has disseminated sound and helpful teaching on the Master's Gifts and Messages to Women. Now, in **Sisters of the Master** (1s. *Partridge & Co.*) she writes of Mary of Bethany, Lydia of Thyatira, Persis the Beloved, and other characters of New Testament and later times, not excluding our own Queen Victoria. Mrs. Skinner shows how all ten of her subjects became "Sisters of the Master"—by doing the will of God; and thus her pages are worthy the prayerful perusal of all who would live the obedient and fruitful life.

Many a preacher finds it difficult to keep up the supply of illustrative stories wherewith to point his addresses to the young. Dr. Louis Albert Banks, an American minister who has sent forth several volumes of striking sermons, has now come to the help of the children's address by issuing **Sermon Stories for Boys and Girls.** (4s. *Funk & Wagnalls Co.*) Nearly fifty in number, and all carrying important lessons, the stories will be welcome to many a pastor and teacher, and the book will not be above the reading powers of intelligent boys and girls.

For the fourteenth year the "Ruby" Almanac and text book has been issued, with the title **Fine Gold** (2d.) The alternate pages are filled with gleanings from various spiritual fields. The contents justify the title of the pretty booklet. Uniform in style are six text-books for every morning and evening in the months, practical excerpts accompanying the selections from Scripture. These are **Echoes of Song, Light on the Daily Path**, and **Morning Joy and Evening Blessing.** Others, with chromo covers, are **Chimes, Songs of Rest,** and **Sunrise and Sunset** (all 2d. each). *J. G. Wheeler, 88, Mildmay Park; W. G. Wheeler and Co., Paternoster Row.*

Young men have many periodicals seeking to influence them for good, but few can urge stronger claims upon thoughtful attention than **The Guide**, which well describes itself as "a help to present progress and future well-being." As a monthly, this little paper finds its way largely among members of the Y.M.C.A. and kindred institutions. The bound volume is as good as its excellent predecessors, the chief series this year being "Pioneers of Progress," "Poets of the Victorian Age," and "Men I Have Heard," by the late Professor Ferguson, of Glasgow. The pages are solid without being heavy, at once instructive and interesting. (*London: Wm. Mackenzie, 69, Ludgate-hill. Glasgow: Wm. Love, 221, Argyle-street.*)

There is no lack of new children's books this season, and among the most attractive, in the juvenile judgment, should be included **All the Way to Fairyland,** a volume of sunny stories by Evelyn Sharp, with coloured illustrations by Mrs. Percy Dearmer. (6s. *John Lane.*) The pages conduct us well into the interior of the enchanted country, and they are so simple and bright that the little ones who hear or read them are sure to take after the best examples of fairy folk. Another capital book (same publisher and price) **is King Longbeard;** or, Annals of the Golden Dreamland, a book of fairy tales, by Barrington MacGregor, illustrated by Charles Robinson. A map of Dreamland, and many other amusing engravings, enrich the book, which is dedicated, by permission, to the Duchess of York.

The story of England's many noble piles of ecclesiastical architecture is full of interest, as may easily be learned from **Our English Minsters,** a second series of illustrated sketches by various writers. (7s. 6d. *Isbister & Co.*) The story of St. Paul's Cathedral is told by Canon Newbolt; while York Minster is described by Dean Purey-Cust. Many historical allusions as well as much curious information finds embodiment in these well-written sketches. The same may be said of the other articles—Ely Cathedral, by Canon Dickson; Norwich, by Dean Lefroy; St. Alban's Abbey, by Canon Liddell; Salisbury Cathedral, by Dean Boyle; Worcester, by Canon Teignmouth Shore; and Exeter, by Canon Edmonds. The engravings are of a high order, and form a valuable feature of an instructive and entertaining volume.

BOOKS RECEIVED.

From *Messrs. Oliphant, Anderson, & Ferrier.*—The Ten Commandments. By George Jackson, B.A. (2s. 6d.) Fairy Greatmind. By Maud M. Butler. (1s.)

From *Messrs. J. S. Virtue & Co.*—Showell's Housekeeper's Account Book for 1898, with complete Table of Expenditure, Hints on Household Economy, etc. (2s.)

From *Messrs. Hodder & Stoughton.*—The Silence of God. By Robert Anderson, C.B., LL.D. Second edition, corrected, with new preface. (5s.) Friendship. By Hugh Black, M.A. (2s. 6d.)

The Christian.

☞ To avoid delay it is requested that all letters relating to business matters should be addressed to the firm, Messrs. Morgan and Scott, and not to its individual members. Communications for THE CHRISTIAN should be addressed to the Editor, 12, Paternoster-buildings, London, E.C. Letters of a personal nature should in every case be so marked.

☞ All communications intended for the EDITOR should be addressed to him at the editorial offices, 12, Paternoster-buildings, E.C., and *not* to our advertisement agents, Messrs. John Haddon and Co.

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SPECIAL ANNOUNCEMENT.

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The subscription for one year, including Postage and Coloured Almanack, is as under :—

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NOTES AND COMMENTS.

AMONG the happiest innovations of Christmas goodwill is the distribution of toys given by children in happy, comfortable homes to their less fortunate brothers and sisters in the slums of our cities. By this means the spirit of unselfishness is fostered in early youth, and many sad little lives are made joyous at least for a time. In many places boys and girls are responding to the appeal in a generous way, and will have a taste of the delight of bringing happiness and light into homes too poor to gain them otherwise. Parents would do well to foster this spirit in their little ones. In many families no opportunity is given for the cultivation of this kind of unselfishness, and it is no wonder that children grow up without a thought outside their own interests. Education in self-sacrifice cannot begin too early.

Last Sunday was the day for which the Peace Society had requested united prayer for the cessation of international warfare. Probably there were few churches wherein special reference was not made in some way or other. This subject, unlike many others which now claim a special Sunday, does not lead the minister away from the Gospel message proper. Every sermon should be one of peace and goodwill. So that when asked to preach a special discourse on peace, the preacher is disposed to say with one whose deacons asked him to preach to young men, "I cannot do otherwise." But there is a charm as well as a power in united prayer, and it is a sublime idea that on the same day the whole nation should be prostrate before God pleading that wars might cease. Would that it were truly so!

The prayer for peace is a petition of great comprehension. It includes the disestablishment of militarism, with its oppression in days of peace and its nameless horrors in time of deadly conflict. It likewise supplies an answer to the argument of a correspondent that "as the State may set aside the Divine command as to killing" so also it may set it aside as to stealing (territory), bearing false witness (international deception), keeping the Sabbath (during military operations), and as to personal purity (among troops, principally unmarried). Of course, the State may not "set aside" any of God's laws. It often transgresses them, and it suffers in consequence. All unrighteousness brings its penalty. When we pray for peace, we imply the unrighteousness of war and its many sad accompaniments. The God of Peace, who is the God of love and purity, righteousness and truth, will in due course give a complete answer to the prayer.

For some time past a generous reader has been paying the annual subscriptions to send this paper to 75 missionaries abroad. His death unfortunately terminates this arrangement at the end of the present year, but we hope other friends will come forward to supply his place.

That the paper is appreciated by lonely workers in the mission field is evidenced by the letters which we are frequently receiving, The following is an extract from one received recently :—

I am under great obligations to the good friend who has so kindly and regularly cheered my life by sending me THE CHRISTIAN. Let me say that I greatly value the paper, especially for its consistent testimony to the truth.

The subscription abroad is 8s. 10d. per copy per annum, post free.

Many of our readers have been availing themselves of our publishers' offer of the Paragraph Bible (see advertisement on page 31) for giving away at Christmas and the New Year, and it certainly forms a very handsome and useful present. Appreciative letters continue to come from all parts, such as the following :—

It was a most Christian act to give us mission workers the chance of such a volume for the sum of six shillings.

My mother—an old lady of 84—bids me write and thank you for the beautiful Paragraph Bible safely received. She is quite delighted with it, and has taken it into constant use—at once finding the beautiful clear print most grateful to her failing eyes

The Paragraph Bible is everything that one can desire, and I can give it my unqualified recommendation.

The Bible has given me fresh pleasure and help in my studies. The references being so clear and close to each verse, is a very helpful feature.

The recent action of the Midland and South-Western Railway Companies in favourably considering the claims of their employés for more generous treatment is an example well worthy of being followed. The men were well-advised to restrain themselves from the threatened strike at this busy season of the year, and the employers in these two instances have promptly met their action by friendly concessions. Many railway men, as is widely acknowledged, have real hardships to bear, and it will be a public benefit if their lot is made more tolerable. Meanwhile, the result of the negotiations in the engineering dispute hangs in the balance, and the appeal to the men will be settled by Christmas Day. We hope the spirit of the season will so far prevail as to foster an attitude of concession on both sides, and so put an end to this disastrous and suicidal strife.

The Bishop of Liverpool has made a very correct diagnosis of the present religious condition of the country. He says that there are myriads in the churches who exhibit no interest in vital religion. If a preacher is only clever and eloquent and earnest, he is thought to be all right, however strange and heterogeneous his sermons may be.

Popery or Protestantism, no Atonement or an Atonement, a personal Holy Ghost or an impersonal, future punishment or no future punishment, High Church, Low Church, Broad Church, Trinitarianism, Arianism, or Unitarianism, nothing comes amiss to some people. They think doctrine of no importance; they think everybody is going to be saved, nobody going to be lost. Their religion is made up of negatives; and the only positive thing about them is their positive dislike to distinctiveness.

That last point is the serious one—"positive dislike of distinctiveness." In the olden times there might be, in some instances, too much attention paid to doctrinal differences, and distinctions in words might be made to serve for more important things. But we have got away from that, and nowadays it is refreshing to come upon men to whom some beliefs are so dear that not on any account would they sacrifice them. Another remark of the venerable bishop deserves quotation :—

It is a simple fact that wherever spiritual religion is strong and vigorous in a church, the honour of Sunday is evident; wherever it decays, Sunday ceases to be observed. In a word, Sunday is the barometer of every so-called Christian nation.

The Consistory Courts have condemned the Popish practices of St. Mark's, Marylebone. The High Church clergy have made it a matter of conscience to use a ritual which is not distinguishable from that of Rome. By the fact that the Church is established they are commanded to use a Protestant ritual of which their conscience does not approve. What will they do? The only consistent alternative is for them to join the Roman Church.

A movement has been initiated, under the auspices of the Bishops of Durham and Newcastle, called "The Committee for Aid in Lessening the Difficulties of Faith." Its object is to meet the case of those who desire help in meeting the more weighty objections sometimes urged against the Christian religion. Eminent laymen as well as clergymen are to be utilised for sermons, lectures, and conversations on various perplexing questions. That a useful function may be fulfilled by such a society is obvious. No good is done by ignoring the difficulties felt by genuine inquirers. Everything depends, however, on the spirit in which such a movement is carried on. Most of the perplexities of faith vanish and become easily bearable once the heart is really turned to God; and until this end is reached their removal does no good. The best antidote to unbelief, as every minister of experience knows, is a thorough conversion. If this condition is clearly and loyally maintained, then all wise helps to a clearer intellectual attitude on matters of faith are likely to be a real benefit, but not before.

The Church Review expresses the opinion that "the mere indiscriminate circulation of the Scriptures has led to deplorable results." In what way? No doubt it is well sometimes that experienced and well-read Christians should aid in their interpretation, but the inference that the Scriptures require the presence of some ordained minister to act as an authorised interpreter is not to be admitted. The Ethiopian eunuch, no doubt, needed the guidance of Philip, and in every age and place men need help, but we do not fear to trust them to the Scriptures and the Scriptures to them. Such freedom has not led to such "deplorable results" as bondage to a Church, the interference of which has often led to the Scriptures being superseded. The Church, whatever it be, must be judged by the Scriptures, not the Scriptures fixed by the Church.

If Englishmen do not understand the nature of the Anglican and Roman Revival of these latter days, it is not for lack of biographies of the eminent men who played a chief part in creating it. The last to be added is THE LIFE

and Times of Cardinal Wiseman (24s. *Longmans*), the haughty prelate, who, "from out the Flaminian Gate," announced the formation of the new sees in England:—

So that at present, and till such time as the Holy See shall think fit otherwise to provide, we govern, and shall continue to govern, the counties of Middlesex, Hertford, and Essex, as ordinary thereof, and those of Surrey, Sussex, Kent, Berkshire, and Hampshire, with the islands annexed, as administrator with ordinary jurisdiction.

As in Purcell's "Life of Manning," we have the picture of a conflict both about persons and principles. "What Wiseman suffered from Protestants in the Papal aggression agitation of 1850 was nothing to what he suffered from his own bishops and clergy twelve years later." Whence it is clear that the boasted unity of the Church of Rome is not "the unity of the Spirit in the bond of peace."

We do not for a moment suppose that any practical result will accrue from the attempt which is being made to get Cardinal Vaughan a seat in the House of Lords. If the matter is taken up at all seriously, then every other religious denomination must be represented there too. That, be it remembered, is the point. It is not a mere question of admitting a peer who happens to be of the Roman Catholic persuasion. There are many such in the Upper Chamber at the present time. This is an attempt to the Romish Church definitely represented in the Lords by one of its leading priests; and if one Dissenting body be represented, there should be no invidious favouritism shown by choosing that special denomination with which the great majority of British people have the least sympathy.

A correspondent, who admits "a sneaking sort of regard for the United Parliamentary Council of the Retail Liquor Trade," writes to the *Westminster Gazette*:—

Let me point out the most fatal objection to any measure forbidding the sale to children under thirteen of intoxicating liquors for consumption off the premises. Its effect would simply be—to put it mildly—a direct encouragement of the breeding of a race of young prevaricators of the truth.

We have always maintained that this evil is already flagrant under the present system: the child learns to steal, by sipping on the way home, and when questioned on the matter, denies having done so, and thus grows in the habit of untruthfulness. In addition to this, the child who goes to the public-house gets among bad company, and learns the language of sin.

With regard to this sale of intoxicants to children by the owners of licensed houses very definite action is being taken in some parts. The regnant power acknowledged by the publican is, of course, the magistrate—and the magistrate can be best approached on a matter of this kind by those bodies who are not professedly total abstinence organisations. In one of the northern suburbs the matter is being taken up by the School Board. An appeal to the magistrates from that body chosen by the electorate to safeguard the interests of the children should be effective in getting them to make some stipulation when granting licences.

The atrocious murder of Mr. William Terriss, which filled everyone with so much consternation, brings into relief a very serious thought. We have often wondered that there are not more such crimes committed. In a gigantic city like London there are crowds of ambitious men, very few of whom can, in the nature of things, gratify their ambition; many of these can see that there is such a slight difference between themselves and those who are lauded by society that they sink into cynical despondency, and are often filled with envious hate. Unhealthy ambition is an evil thing in the Church as well as in the world. It is well for us all to remember words of John, "He that hateth his brother is a murderer." There is only one remedy, viz., so to live in God's sight that earthly success will not be an indispensable ingredient in our cup of bliss; to say with Paul, "I have learned in whatsoever state I am, therein to be content."

An Anglican contemporary expresses the opinion that the villages of our country are more ungodly than the towns. The rustic simplicity having disappeared nothing is left in its place but the self-centred cunning which was always a characteristic of villagers. We greatly doubt the accuracy of this statement. It may be true of certain villages, or of sections of villages, but it is often found that the warmest hearts, the purest lives, and, in some instances, the most intelligent beliefs, are to be found in villages. Rural districts have supplied some of the best men and women to our great cities.

In a recent speech at Liverpool that Christian statesman, Mr. Samuel Smith, M.P., said, in regard to cruel experiments upon animals:—

I am afraid that experiments of this kind are rapidly increasing, and that the Act which was passed to regulate vivisection is little more than a dead letter. I am informed that centres of vivisection are rapidly increasing all over the country, and that the hardening effect upon young students is lamentable.

Mr. Smith went on to describe experiments, not merely those made in the alleged interests of science, but also from wicked depravity, such as cutting off the ear and, in succession, the paws of a poor dog, to see if it would still lick the hand of its tormentor, which the too-confiding creature actually did! Has the Christian Church no duty to God in this matter, especially through its pulpits and schools? Should there not be a far more general feeling of obligation to obey the sacred precept, "Open thy mouth for the dumb"?

Mr. Augustine Birrell, M.P., called attention in very impressive language, in an address on Browning to the fact that three of the greatest writers of our time—Carlyle, Tennyson, and Browning — won their way to their great positions without yielding a jot of their convictions, or attempting to write to please. "No one of them bowed the knee to Baal." They had faults; they knew poverty and depression of spirits; for long it seemed as if there was no room for them in the country they best adorned. But they lived through the long weary years of work, of obscurity, of waiting, of want, firm in their determination to be themselves, to be true to their sense of their calling, and then came their reward. The strength of their souls has passed into their books. The same may also be said of a living author—Ruskin; many a golden image he has broken, but to none has he bowed the knee No more useful lesson can a young man learn than that he must be true to his deepest convictions, to his highest sense of duty, and to the Spirit of God within him.

The progress of Christianity in the interior of China is vividly described by Rev. A. E. Claxton, of the L.M.S., in a letter to the *Independent and Nonconformist*. In Sz-chuan, a huge province of 70,000,000 inhabitants, the first Protestant Mission was started in 1877, since which time the work has been growing steadily, and has now reached such results in converts, organisations, and other evidences of well-founded solidarity, that mandarins, as well as "the people," seem to be convinced that Christianity has "come to stay." Chungking, the centre of this mission enterprise, though not the official capital, is the market, the distributing centre, the throbbing heart which vitalises the four great western provinces. Four of the great Missionary Societies work harmoniously together here; and their converts, numbering hundreds, are yearly increasing. Opposition and hostility are gradually dying down. The whole story is an exhilarating statement of the bright prospects before Christianity in China.

The preaching of a revived Islamism which has been going on recently is creating a state of unrest and dissatisfaction among the inhabitants of the Caucasian mountains, and in other countries where Mohammedanism is strong. Recent travellers in Central Asia tell us that the Mohammedan authorities there are busily sending out young "Mullahs," whose object is "to kindle an enthusiasm of the faithful living under Christian governments." This is largely the result of the Sultan's triumphs over European diplomacy. Its power for mischief is limited in Europe by the restraints put on Turkish tyranny, and in Asia by the justice of our Christian rule over Mohammedan subjects. The sword of Mahomet can be kept in check only by England's faithfulness to the spirit of Christ.

We continue to observe with intense interest the movement for freedom of conscience and in the direction of Gospel light among the Roman Catholic priests of France. Leakage from the ranks of the priesthood through open immorality and bald scepticism, has long been a matter of general indifference; but when men of faith and honour, of character and ability, deliberately follow one another in the assertion of spiritual liberty, and withdraw from the Church of Rome, the condition of things is one that should engage the earnest sympathy and prayerful interest of Evangelical Christians, whatever their nationality or religious distinctions. The December issue of ex-Abbé Bourrier's paper, *Le Chrétien Français*, written by priests and ex-priests, contains remarkable letters sent by curés to their bishops, also particulars of the ordination of M. Bourrier as pastor in the Reformed Church of France. In the course of his address, the ex-abbé declares for justification by faith; one Mediator between God and men—Jesus Christ; and the Word of God as alone authoritative in spiritual things

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These positions, of course, exclude some of the deadliest corruptions and errors of the Romish Church—salvation by personal merit, many mediators between God and the sinner, and submission to all manner and forms of human authority. These things are being found out in France, and good men and true are shaking themselves free from the fetters of superstition and falsehood. In our own favoured land, however, Popery is making the best of great opportunities, consequent upon a criminal forgetfulness of the past and its lessons; and the course of events will undoubtedly necessitate, later if not sooner, another Reformation. Meantime, a priest at Canterbury is advertising for money in support of a Roman Catholic church and school, with promises that—

Every donor of at least 1s. 6d., will be presented with Indulgenced Rosary Beads (Dominican Dolour or Five Wounds) that have touched the Sacred Relics of St. Thomas, or a lovely little Crucifix specially blessed for a holy and happy death. Early application is necessary.

The final clause would suggest that the supply of these beads and crucifixes is limited. Certain it is, however, that so long as the money flows in, the supply will hold out, for in the words of Demetrius the silversmith: "By this craft they have their wealth."

Aspects of Christmas.

THE religious and social celebrations of Christmas-tide fulfil two purposes. The first is commemorative. We call to mind the central fact of history—that God was incarnated in a human Saviour, who was manifested to "take away our sins," and lead us back to Divine favour and fellowship. There is growing peril amid the secular rejoicings of the time, lest we ignore this tremendous and soul-inspiring fact. The birth in Bethlehem was a fresh starting-point in human history—the beginning of a great world-process of redemption. The end of that process is still far from realisation, so far as human foresight can penetrate the veil of time; but even so far, it has been the fountain-head of all that is fairest and sweetest in life. Millions of souls are rejoicing in heaven to-day because of what Christ has done for them; millions more are rejoicing on earth, in a knowledge of sure salvation; millions unborn will yet rejoice in the same. This consciousness it is that gives its central meaning to the happy memories that cluster round the season.

The second function fulfilled in Christmas-tide is also religious, but it is religious on the social side. This is the season of "goodwill among men." The competitions of trade, the animosities of class-distinctions, the chasm between rich and poor, are obliterated or bridged over for a little while by the interchange of kindly favours and good wishes. Christmas-time is an annual "truce of God," and gives a faint suggestion of what the world would be if the Spirit of Christ were to rule the whole year. It is fashionable to be kind to one another just now. So far Christmas is an unmixed benefit. But not till this gracious and brotherly spirit is extended throughout the fifty-two weeks of the year will it do its perfect work in the world. It will not do this till Christ is master of all life, "King of kings, and Lord of lords." Our prayer should, therefore, be "Even so, Lord Jesus, come quickly."

Let these fulfilments suggest a spiritual analogy. As the Day-spring from on high has visited our world, so also does the Day-star arise in faithful hearts (Luke i. 78, 2 Peter i. 19). As Christ appeared among men to minister and suffer and die, so He may still be manifested in the souls of his followers unto fruitful service, patient continuance in well-doing, and a present realisation of the eternal life. It is the work of the Holy Spirit in this dispensation to make the absent Christ not only present to, but also active in, those who surrender themselves to His indwelling. Even as Christ declared or interpreted the invisible God to the world, so believers are permitted to declare Christ, exhibit Him in words of grace and truth, and works of faith and mercy, before the eyes of angels and of men. The Lord Jesus did always "those things which pleased" the Father; and in like manner it is our privilege so to submit ourselves to God that He may "work in us that which is well-pleasing in his sight, through Jesus Christ" (John viii. 29; Heb. xiii. 21).

Thus there is an inward as well as an outward Christmas; a past manifestation of God in the person of Christ, and a present manifestation through those of the children of men in whom God works "to will and to do of His good pleasure." (Phil. ii. 13.) As it is written: "I will dwell in them, and walk in them...I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And again (concerning Christ and the Church): "We are members of His body, of His flesh, and of His bones." "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." Not only did Christ give Himself *for* us, but He also gives Himself *unto* us: "I am in my Father, and ye in Me, and I in you." Praise God, there is a Christmas arising from the heart's experience as well as one arising in the history of mankind, and inscribed on the calendar of time. Herein is found the secret of a blessed and fruitful life—life in Christ, life with Christ within. May all readers of The Christian be enabled to realise the depth of meaning enfolded in the familiar words: "Christ in you," "Christ formed in you." "Thanks be unto God for his unspeakable Gift" (2 Cor. vi. 16, 18, ix. 15; Eph. iii. 17, v. 30; Gal. ii. 20, iv. 19; John xiv. 20; Col. i. 27, iii. 1, 3; 1 John ii. 6).

Rev. J. McNeill's London Mission.

JANUARY TO MAY, 1898.

THE following are the arrangements for Mr. McNeill's first mission, January 16-28:—

Jan. 16, Sunday, 11 a.m.—Marylebone Presbyterian Church, W.

Jan. 16, Sunday, 3.30 p.m.—St. James's Hall, Piccadilly, W.

Jan. 16, Sunday, 6 30 p.m.—Metropolitan Tabernacle, Newington Butts, S.E.

Jan. 17-21, Monday to Friday, 12 to 1 p.m.—City Temple, Holborn Viaduct, E.C.

Jan. 17-21, Monday to Friday, 7.30 p.m.—Metropolitan Tabernacle.

Jan. 23, Sunday, 11 a.m.—City Temple.

Jan. 23, Sunday, 3.30 p.m.—St. James's Hall, Piccadilly.

Jan. 23, Sunday, 6.30 p.m.—Metropolitan Tabernacle.

Jan. 24-28, Monday to Friday, 12 to 1 p.m.—City Temple.

Jan. 24-28, Monday to Friday, 7.30 p.m.—Metropolitan Tabernacle.

No Saturday meetings. Due notice will be given of subsequent missions.

For the past six weeks much prayer has been offered up for God's blessing at prayer meetings in connection with nearly 100 places of worship. On January 9—the Sunday prior to Mr. McNeill commencing his mission—there will be a special meeting for prayer at the Metropolitan Tabernacle, commencing at 8.15 p.m. Friends are asked to come together to wait upon God for his blessing.

A letter of welcome to Mr. McNeill has been signed by a hundred and sixty of the clergy, ministers, and laymen. Amongst those who are interested in the movement are the following:—

Mr. T. A. Denny, Chairman and Treasurer.	Mr. S. Gurney Sheppard
Canon McCormick.	Mr, E. M. Denny.
Preb. H. W. Webb-Peploe.	Mr. Robinson Souttar, M.P.
Rev. Oswald Dykes, D.D.	Mr. F. A. Bevan.
Rev. E. A. Stuart.	Mr. Robert Scott.
Rev. J. Clifford, D.D.	Lord Kinnaird.
Mr. Peter McKinnon.	Sir Douglas Fox.
Captain J. Candy.	Sir George Williams.
Rev. Darlow Serjeant.	Mr. H. M. Matheson.
Mr. R. C. Morgan.	Mr. J. H. Tritton.
Rev. Henry Sharpe.	Mr. Saml. Smith, M.P.
Rev. Hugh Price Hughes.	Mr. Edward Rawlings.
Rev. F. B. Meyer.	Mr. A. H. Baynes.
Rev. Thomas Spurgeon.	Rev. G. F. Head.
	Mr. W. H. Seagram.

Contributions towards the expenses of the mission (which will extend to May) may be sent to the treasurer, Mr. T. A. Denny, 7, Connaught-place, W., or to the secretary, Mr. N. R. Hughman, Exeter Hall (Room 20).

Zenana Missions.—Writing from India, Rev. A. R. Cavalier says he has been much impressed with the reality of the missionaries and their work. The more he sees of it the deeper is his conviction of its worth, and the admiration for the workers. God is greatly blessing their efforts.

A Churchman's Notes.

Bishop Tucker's address on taking farewell of that portion of the C.M.S. field in East Africa, which will now have separate episcopal supervision of its own, is full of words of statesmanlike wisdom and Christian perception. He refers to the hindrances to the development and independence of the native churches, and emphasises as the chief difficulty—

> That deep-rooted tendency which there is in the Anglo-Saxon character to anglicise everything with which it comes in contact.

In illustration of this, the Bishop points out several phases of Church life and government, on each of which he has much to say that is wise and balanced. The whole address will merit careful consideration.

The state of affairs in the diocese of St. Asaph is very sad and disheartening to all who love truth and peace. The revolt of so many of the clergy against their Bishop is but a symptom of much that has been known to the initiated for several years past. The whole situation calls for earnest prayer.

What a pity that a moderate Churchman like the Bishop of Gibraltar, even if he cannot approve, does not see his way to be silent about the work of reform in Spain and Portugal in which the late Archbishop Plunket was so deeply interested! As to the alleged resentment among the Spaniards and Portuguese at the intrusion of foreigners in Church matters, are we not to heed those in the land who call for us to "come over and help"?

The subjects and speakers announced for the forthcoming Islington Clerical Meeting give every token of a most profitable gathering. We are especially glad to see Mr. Chavasse's name on the list. He is heard in London far too seldom. Private information shows that his work and influence at Oxford were never higher than at present. Wycliffe Hall was again full last term.

An article on "Church and Dissent" in last week's *Church Times* is interesting and significant as a clever presentation of the (so-called) Catholic position. But it is utterly alien to the spirit and letter of the Prayer Book, as well as to the historical attitude and beliefs of the reformers who drew up the formularies of the English Church. Tested by the Bible, the article is very doubtful and will do no service in the direction intended. "In vain is the net," etc.

The movement on the part of rich parishes in "adopting" a poorer one, and of thus becoming associated with its work and interests has received an happy illustration in the affiliation of St. George's, Birmingham, with Malvern, by which an additional curate will be provided. There are few parishes so needy as St. George's or so well worked under the wise and spiritual leadership of Rev. G. A. Sowter.

The C.M.S. are beginning to make public their proposals for celebrating the centenary in 1899. Special gatherings in London and elsewhere are suggested, and in due course will be announced. May the wisdom manifestly granted to the committee in relation to the Three Years' Enterprise be continued in the arrangements for crowning that effort in 1899.

We are glad to notice that an Oxford Medical settlement has recently been started in South London in the parish of the rector of Bermondsey. An Oxford man, Dr. J. S. Standfield, M.A., of Exeter College, is in charge of the work; he is at present assisted by Mr. A. H. Gibbon. This beginning, it is hoped, may lead to the formation of an Evangelical settlement in South London, which will find helpers from the ranks of young Oxford graduates who are looking forward to ordination and desire some experience in work among the poor.

E. C.

The New Hebrides.—Addressing the Synod of the Presbyterian Church of Otago, New Zealand, on November 2, Rev. Oscar Michelsen, whose work in the island of Tongoa is well known to our readers, quoted some interesting figures. There are, he said, in the New Hebrides 2,600 church members and 10,000 adherents. The Otago Mission may be credited with the half of these. Mr. Milne counts up 2,000 converts, and has a communion roll of some 800 members. The New Hebrides missionaries keep up the tradition of the great apostolic missionary, St. Paul, in regard to manual labour. Two-thirds of their time is taken up in this way, and only the remainder can be devoted to specially religious work.

The Testimony of Jesus

Concerning Himself.

By Rev. Dr. JAMES CULROSS.

HE SPEAKS WITH AUTHORITY.

COMPARATIVELY early in his ministry, when great multitudes followed him, Jesus went up into a Galilean mountain, and gathering his disciples round Him, He addressed to them what is commonly called, "The Sermon on the Mount." It is no sermon in the ordinary sense, but properly the legislation of the Kingdom of Heaven, which He announced as "at hand." It is the new covenant, parallel to the words spoken at Sinai in the old. As was fitting, it is spoken in an imperial tone: "Ye have heard that it hath been said by them of old time—but I say unto you." The people were astonished at a difference from what they were accustomed to in the harangues of the scribes—He spoke *with authority.*

From the time of Ezra the scribes were the professional expounders both of the law and of the traditions of the elders. They formed an order in Israel. They were scholars by profession, and the nation owed them a great debt. They could trace their "orders" to the prophets, whose "successors" they claimed to be. They might speak dogmatically and peremptorily on matters of scholarship; but their words awakened no echo in the conscience, any more than does a good deal of the preaching of to-day. They collated and arranged the opinions of the past; they balanced probabilities; they set forth and criticised the judgments of famous rabbis of former ages; but the past they represented was a dead past. Many of them, being small men, dealt in platitudes, frivolities, hair-splitting, small subtleties—as, *e.g.*, the proper length of a Sabbath-day's journey; the work that might, and the work that might not, be done on a Sabbath; how a son might evade his filial duty and yet be blameless; what oaths were binding and what not; and similar casuistries; but they failed to carry with them the heart and conscience of honest men.

On the other hand, to the learned ingenuities and sophistries of officialism, Jesus opposed direct and clear speech that went straight to the understanding and the heart. He was, indeed, an unauthorised teacher. He held no "licence" from any body of men, and to the official mind He was to be classed with men like Korah, Dathan, and Abiram. He did not begin by asserting and establishing his position, and taking his stand on it. He simply spoke the word straight from God, and left it to take effect. Coming from "the bosom of the Father," He did not need to reason out his views; He *knew*, and hence could speak with absolute assurance and consequent authority.

He leaves us, then, to take His word without question, as that which settles all controversy. Amid the thousand uncertainties of the present day, its problems that were supposed to be solved and that are opened up and debated afresh, amid the conflict of voices affirming, denying, questioning, we listen to the voice of Jesus that rises calm, clear, assured, above all the confusion and clamour. In some quarters doubt is preached as if it were a higher thing than faith. Doubting Castle has been renovated and beautified, and furnished with all modern conveniences and luxuries, and is advertised as a delightful resting-place for wearied pilgrims, if, indeed, it be not the true Home where the journey ends. Men (who never knew its agony and have no right to speak) repeat with jaunty Sadducean pride these lines:—

> There lives more faith in honest doubt,
> Believe me, than in half the creeds.

What an awful *if* for Christian ears is rising up on every side, sometimes in tones of flippancy or cynical scorn, sometimes with a profound and most pathetic earnestness, as of men on a battle-field who know not how soon they may be shot. The Book is assailed; not merely its inspiration, but its common honesty; and is reduced to a collection of fancies and legends and unsound philosophisings, intermingled (it is granted) with marvellous gleams of human insight and genius. Every fact of revelation, every truth, every doctrine—the resurrection from the dead, the judgment, the life to come, the atonement, the forgiveness of sin—every refuge in which our guilty souls find shelter, every promise to which we turn in hope, all separately and all together, are called in question. The Gospel in its very essence is doubted, being regarded now as a dream, now as an imposture, and now as a tyranny. Reason, passion, learning, philosophy, wit, buffoonery, sarcasm, historic and scientific knowledge, the keenest critical skill, the most amazing faculty of originating hypotheses—all have come forth to create doubt and uncertainty. Christ Himself, mocked and buffeted afresh, is deposed from his throne of supremacy; and who sits down in the empty seat but the doubter that deposed Him? But if Jesus Christ is the Son of God, we need not be moved; we can patiently and calmly wait, knowing assuredly that, though the grass withers and the flower fades, *his* Word abides, *his* "verily" is the verily of God.

Love in a Cottage.

"Weeping may endure for a night, but joy cometh in the morning."—Psalm xxx. 5.

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all."—Psalm xxxiv. 19.

UPON the mountain-side stood a small cottage, the dwelling of a shepherd and his wife. I had made their acquaintance in my almost daily walks past their door. I was always cordially welcomed, and after a hot and tedious walk, or a longer climb than usual, I was glad to have such a haven of rest awaiting me. Humble folk though these people were, poor and uneducated, yet I always regarded them with reverence, and even love.

The inside of the cottage reflected some of the character of the wife; clean, tidy, orderly, and bright with womanly touches, such as many might have envied with more at their command. But she herself had vastly more in her than her cottage revealed. Living alone with her husband, rarely seeing any other face, and quite content to have it so, her earthly love was wrapped up in him, and worthy indeed was he of it. His wants, his comforts, his thoughts and feelings, were all anticipated; and often the thought struck me as I watched them, What if he died? I need not have asked it; I did not know her then.

And how she loved the nature that was so grand around her mountain home! Often, when climbing the path in the evening, I would see her standing at the door, her expressive face full of love, delight, and reverence. One evening I came thus close to her before she noticed me. The sun was setting, and its last rays gave an exquisite, softened hue to everything on which they fell; the scene was perfect, it touched one's heart with its loveliness. "If only we were like that!" she said, and I understood her.

But nature was not always smiling so. A few days later I was sheltering from a fierce storm beneath my friends' humble roof. The clouds were heavy and black, the rain fell in torrents, many trees had been laid low by the angry wind. The scene was desolate and sad, and I could not repress a sigh. My shepherd friend glanced at me and said, "You do not like the sight?" I shook my head half impatiently. How could anyone like it? I thought to myself. I was young, and could see nothing in it but gloom. We were alone then. Presently his wife joined us, and he said to her, "Our friend does not like this sight." I looked at her, half expecting her disapproval, too; but she did not speak; she was looking out of the window, with sorrow written on her face. It was but for a second or two, then all the usual quietness of expression came back. She spoke softly:—

"There is tumult and confusion there, but there is

PEACE AND CALM TO COME.

A time of struggle is always distressing, but we often have cause to thank God for it when it is over."

She herself had been through the tumult and confusion, and for her the peace and calm had come. She had lost three beautiful children. Before she had spoken she had laid her hand upon her husband's arm, and now he was looking down upon her with a smile that lay like a sunbeam upon his homely features; though her words, the deeper meaning of which he knew so well, had brought the tears to his eyes. The deaths of his bairns must have caused him three sharp struggles indeed.

The neighbours (the nearest was almost half a mile away) spoke of these two affectionately and gratefully: many a tale could they tell of good received at their hands.

* * *

Two years went by before I was able to go and see my friends again. Then it was to see but one of them: he had died. One wild wintry evening he had been to assist a neighbour who was in trouble. Coming home he slipped, so it was supposed. They found him lying unconscious on the path. Unconscious they brought him to her, and unconscious he died. My heart was full as I came in sight of the cottage; it was but three weeks since his death. She opened the door and took my hand, a smile of welcome, as of old, lighting up the sad face.

"Come in," she said, and seeing that my quivering lips could not form the words I would have spoken, she added: "I know what you would say, and thank you, sir. There has been tumult and confusion..." and she stopped.

"But peace and calm have come?" I asked, gently.

"I am afraid I cannot say that yet, sir," she said, "but they are coming," and her smile was sadder than tears. She pointed through the casement. The afternoon had been cloudy and overcast; there was a high bank of cloud opposite the window, but it was broken by a beautiful golden streak, reaching from end to end.

"They are coming," she said, smiling. "Quickly," I answered, and could smile too.

* * *

Since that time, my own life has often been under the clouds; but in the thickest darkness, when my heart has been torn and tormented, I have remembered that if there are tumult and confusion now, peace and calm will come. I wait, and bow my head—and they come!

M. S.

The Sin of Achan.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

II.—IN ITS RELATION TO ISRAEL.

"O Lord, what shall I say when Israel turneth their backs before their enemies!"—Joshua vii. 8.

JOSHUA'S supreme trouble as he lay upon his face before God, after the lamentable defeat at Ai, was expressed in the words, "What wilt Thou do for thy great name?" The agonised question reveals very clearly the meaning of that defeat, and shows Achan's sin in its relation to the nation of which he formed a part. Again we are cast upon the consideration of first principles in their bearing on the whole question of man's service to God.

In the Divine ideal, the recipients of definite and peculiar blessing were such, not exclusively for their own benefit, but as channels of communication to others. The whole Book of God, with its story of past and present dispensations, discloses the same great underlying truth, without variation or deviation on the part of the Most High. The one great responsibility which has ever rested upon the people of God, whether regarded as a nation or as individuals, is that they should be a means of revealing to men the Divine glory.

God has ever exercised the principle of selection, so that from certain people or individuals may be reflected the light of his glory upon surrounding spiritual darkness. God's choice is never capricious, but is based upon Divine wisdom, and goes beyond apparent natural fitness. Had you and I been constituted a committee to select a human deliverer for Israel, we should not have gone to the Sinaitic peninsula, and sought for a shepherd who for forty years had cut himself off from his fellow men. But in the purpose of God that isolation meant

SOLEMN PREPARATION FOR A GREAT WORK.

Far beyond the paths of human prudence in such matters, God ever moves within a sphere of highest wisdom.

Men and nations are thus chosen to exhibit the glory of the Divine name; the name which reveals the character and unfolds before mankind the infinite mystery of God's being. It was for the manifestation of the glory of God that Jesus Christ Himself came, and it is for the same purpose that his Church exists to-day. Various dispensations have had varying methods; the one purpose of infinite love has always been that God's way might be known upon earth, his saving health among all nations.

THE PART RELATED TO THE WHOLE.

The nation of Israel was, for the time being, God's media of revelation to surrounding nations—a national message to corrupt nationalities.

A nation is composed of individuals. The perfection of the nation consists in the perfection of the individuals who compose it. Perfect individualism is that which fills its niche in God's great whole. Imperfect individualism has as its chief sin that it spoils the whole. The nation of Israel was not a mere concurrence of individuals banded together by human laws; it was a great whole, through which the glory of the Divine name might be made to shine. To this end every individual life was placed within a sphere of Divine law and order. Each life responsive to that law fitted into true position in the nation; but let one soul break away from the true law of individualism, and the community is unable to fulfil its high function. It is only from such an outlook as this that we can understand how sins, apparently trivial and unimportant, were visited with such swift and awful judgment.

Israel, God's chosen people, living under Divine law, had been defeated? Why? Because, in that community, one man had broken the law, denied the truth, and insulted righteousness. The mechanism of that great nation for revealing the glory of God is thrown out of gear and spoiled by that one act. Men perpetually talk about the "littleness" of sin; but no one minimises the catastrophe to his own watch when the mainspring is broken, though the whole of the works are otherwise intact. There, in the heart of God's nation, the great "mainspring" of principle is broken by the sin of one man. This sin was of the whole people for the time being, because it prevented the nation fulfilling its Divine function as a revealer to other peoples of the glory and purposes of God. When the host of God went up against Jericho, it might have been said, as Tennyson wrote of Sir Galahad:

> His strength was as the strength of ten,
> Because his heart was pure.

The nation moved as one man, strong to overcome, because united in loyalty to God.

It was not by great military prowess that the city was taken. It was rather

THE TRIUMPH OF A PURE PEOPLE

united in implicit obedience to God; and the blow struck was the blow of God, of the glory of whose name they were but the passing revelation.

Before the attack on Ai, one soul had, in gratification of rebellious lust, hidden in a tent a Babylonish garment, shekels of silver, and a wedge of gold. This robbed the whole nation of its unifying principle, so that it became but an aggregation of men powerless for God's work. We shall never read the history of Israel aright if we seek therein for evidences of human prowess and successful military organisation. When they ceased to be responsive to God, they turned their backs before their enemies; but even Ai was subsequently taken and overthrown when the evil among themselves had been searched out and put away.

Lessons of responsibility on our part come to us from such a story. First, we are reminded what is the true function of the Church of Christ to-day. In the varying aspects of dispensational truth, God is unchangeable, infallible, and progressive in his dealings with man. Dispensationally, as well as historically, it is true that the law was our schoolmaster to bring us to Christ; but the great underlying principles of Divine government ever remain the same. God's hostility to sin is one of the principles which abide; and another is, that, in successive ages, He has manifested Himself to the nations of the earth by chosen channels—by the patriarchal fathers, by the Israelitish nation; for a brief space of exquisite light, by Jesus Christ Himself; to-day by the catholic Church of Jesus Christ.

WHAT CHURCHES EXIST FOR.

In order that my application of the truth may be more particular, I take the word *churches*. These exist primarily, not to serve the life of *individuals*, but that the *neighbourhoods* where they are situated may know God. He has committed his name to us that we may reveal it to men; and this not only in the teaching of the pulpit but in the lives of our church members. Our Revised Version reveals the true meaning of that passage in Eph. iv. 12, showing that apostles, pastors, teachers, prophets, and others are for the perfecting of the saints, *unto ministering*. We exist to minister to the world, and to show men the heart of God. We do well to scatter far and wide the Word of God, but no eyes except those illumined by the Spirit can see God's truth upon the sacred page. The Book belongs to he Church of Christ, and we are to hold it fast; but the world can only know its truths as they are re-incarnated in us. Thus, we are responsible to manifest the glory of the name we bear.

How is this to be realised? The Church will be strong for its work in proportion as its individual members are what God would have them to be. We now touch the peculiar iniquity of individual wrong-doing; and the sin of one who has joined himself to the Church of Christ is doubly heinous, inasmuch as it robs a church of power to do God's work in the world. I fear church membership is often undertaken very lightly and granted too easily. It is regarded as a sort of correct and pleasant thing to enter upon, but it involves an oath of allegiance to the King of kings, and faithfulness to the whole Church of Jesus Christ. One Achan in a church may be the means of keeping in dense spiritual darkness multitudes living where that church is called to serve.

No church of Jesus Christ may tolerate sin within its borders. It is a false charity which permits man or woman to retain church membership while living in evil—

A CRUEL THING TO THE NEIGHBOURHOOD,

and a heartless treatment of the world. That sin must be put away when it is discovered is a point upon which I need not dwell. But sin must be sought out; and here it is that many are averse to the message of God, while the preacher delivers such a truth with some degree of reticence. We would be the last to be continually hunting for sin; but, to take no larger outlook, what of the perishing thousands of our own land? To save them, judgment must begin within the house of God. Missionary enterprise, evangelistic effort, philanthrophic movements are being paralysed, negatived, and rendered impossible by a false pity which tolerates unholy lives in our churches. Were the attention of conferences, presbyteries, and church councils solemnly directed to this great question, probably more would be done towards rendering the Church of Christ powerful than in any other way.

QUALITY, NOT QUANTITY, IS POWER.

God's instrument for doing his work is too often wrecked by the presence within it of the principle of sin. Brethren, our churches must have discipline. Let it be the discipline of love, of tenderness; let our methods with the wrong-doer be ful of the very compassion of Christ; but let us never forget that so long as sin is hidden in the tent of one man, the whole people of God are thereby weakened, the work of God is hindered, and his purpose is frustrated.

World-wide Circle of Prayer.

Dear Sir,—May I call attention to the "Circle of Prayer" for the increased manifestation of the grace and energy of the Holy Spirit, that He may work through the Church for the exaltation of Christ and the winning of souls?

This circle of prayer is on the first day of every month, both in private and collectively, at suggested hours, such as 7 a.m., noon, or evening. All Christian denominations are united in it in our own land and in Asia, Africa, America, and Europe.

Similar unions in prayer are said to have given the impetus to the foreign missionary enterprise of a century ago. Shall we not unite to implore Divine aid in the formidable task of evangelising our own country, both in cities and villages, before the close of the present century?

In Birmingham we meet in the Y.M.C.A. Assembly Rooms from twelve to two on New Year's Day with different chairmen each half-hour. I trust other towns may take similar action.—Yours faithfully, James Rutherford,

A Member of the "Circle" Executive.

A Woman of Fashion.—A daily paper gives a painful description of the life lived by a modern woman of fashion. The better part of the morning is spent in the hands of her "women"—the hairdresser, the manicure, and the face masseuse—and the rest is devoted to a drive round to the dressmakers and the milliners. Then lunch and a siesta, followed by tea and gossip. Then "before dinner the toilet has to be seriously considered again." We have also heard of men who "spend an hour before the glass arranging their necktie to satisfaction." And this is life, this is modern civilisation! The savage warrior's decoration is nothing compared with this waste of money. No wonder they suffer from *ennui*, and find life not worth living.

FROM OTHER LANDS.

Notes from America.

It was pleasant to hear at Winnipeg that the visit last winter of our evangelist brother, Charles Inglis, had left permanent results in the continuance of not a few who had then been led to Christ.

Minneapolis on the Mississippi, in the State of Minnesota, was an Indian Reservation fifty years ago, but is now a splendid modern city of over 200,000 inhabitants. It is laid out in squares and blocks, like most other American cities. The first settler is still alive. It is interesting to hear those who have been witnessing the marvellous growth of the city speak of the first efforts and beginnings.

Owing to the 60,000 Scandinavians in Minneapolis, an enthusiastic reception was given to

DR. NANSEN, THE ARCTIC EXPLORER,

when, on his lecturing tour through Western America, he came here on November 19.

In the evening demonstration, which took place at the West Hotel, there was a great display of local talent, music and songs having been purposely written for this occasion and dedicated to the Northern hero. His drive to the Swedish Tabernacle resembled a triumphal progress. He was seated in a carriage drawn by four white horses, and conducted by a torchlight procession composed of different societies. An audience of over 3500 awaited him at the Tabernacle, and with much attention followed the lecturer's account of his three years' long journey.

To those who, like ourselves, were prevented from peeping with Nansen into the ice-world—the regions where even the germs find it too cold to breed disease—the reports given in the Press revealed not only a genius, but also the soul of a poet. The magical accounts of the Polar scenery spoke to the imagination like a fairy tale. In describing the beauty of the Polar nights, he spoke of the different coloured lights as "ever-changing, never-resting—peaceless, like the yearning soul of man."

In the same place, where these words seemed to lift up a veil from the speaker's soul, Mr. Moody, a few hours before, had spoken to a similar crowd of quite a different experience, giving everyone the opportunity of sharing it. The message was

PEACE TO THE YEARNING SOUL

as the result of faith in Christ, the Saviour of men.

These two men, Moody and Nansen, who exercise so great an attraction over people wherever they go, seemed to be attracted by and to each other. Mr. Moody managed to hear Dr. Nansen's Saturday lecture in Norwegian, which a gentleman sitting by interpreted to him, and he spoke in high terms of his courage; he returned from the lecture calling Nansen the pluckiest man alive, though he thought his heroism might have had a higher and worthier object and result.

In his turn, the Arctic explorer, who never had been to a similar meeting before, attended the men's meeting held at Westminster Church on the Sunday afternoon. His staying for the after-meeting seemed to manifest his appreciation for the Bible explorer. May we not hope that it indicated an interest in the Bible itself?

THANKSGIVING DAY.

Since it was inaugurated by the Pilgrim Fathers, 277 years ago, the last Thursday in November has been observed in America as a day for thanksgiving and praise to God. In the course of time the day has largely lost its original strictly religious character; but though in many a home circle the spirit of thanks and praise may have no part in the enjoyment, yet the custom is one of the best institutions that Americans owe to those early immigrants.

On that day Christian hearts beat in unison. Believers of kindred spirit forget the little differences of their denominations, and gather together in one place to worship Him from whom all blessings flow. We attended a solemn service at the Presbyterian Westminster Church, the largest and handsomest in the town, decorated for this occasion with palms and chrysanthemums. The united congregations of the north side of the city—Methodists, Baptists, and Congregationalists—filled the church to the uttermost.

The service was conducted by Rev. Dr. Pleasant Hunter, pastor of the church. After the usual reading of the Bible alternately with songs by the choir and the congregation, Rev. Charles B. Mitchell (Wesleyan) uttered thanks in prayer for the increasing prosperity of the country, the liberty enjoyed by white and black, the intellectual advantages open to all races in the United States, the spreading of the Gospel, the higher standard of Christianity, according to which Christians find their centre in Christ and not in creeds, and the hope for a better future dawning in the spiritual kingdom.

The sermon on 1 Sam. vii. 12 was preached by Rev. W. B. Riley (Baptist), described to us by members of the Bible Committee as a faithful minister of the Gospel, and an aggressive worker for the kingdom of God. Results are worth mentioning: During his ministry of nine months two hundred members have been added to the church.

The next day, as we were travelling to Denver, Col., we scanned many a paper in order to know the topics of the various thanksgiving sermons. Many propounded their views on politics, but few of those reported were in the same strain of gratitude to God.

At Denver we were delighted to meet with Mr. Gravatt, one of the early students at Mount Hermon Seminary. An intelligent, well-instructed lover of the Bible, with a mind open to learn from any quarter, loving the truth for its own sake, free from crankiness, walking in the middle of the paths of judgment, a wayfarer on the King's highway, avoiding by-path meadows of speculation and doubt, Mr. Gravatt promises to be one of the most useful men in this busy and increasing city.

YOUNG MEN AFRAID OF WORK.

A prominent mill man of the State says: "I have young men coming to me asking for work. I ask them what they want to do. In nearly every instance I find that they want a clerical position, even though the salary is less than that received by the man who handles a shovel and a pick. 'If you want to work for me,' I say, 'let me have your name, and I will notify you when there is an opening. You must know, however, that you are to accept the place I assign, even though it means that you shall handle a shovel.' The applicant seldom shows up again."

The above extract from a Denver paper may contain a useful hint to young men seeking a career in the United States, or in any of our colonies.

R. Cope and Wilma Morgan.

Among Indian Pariahs.

The work of the Gospel is progressing in and around Madras. My efforts are confined just now to four villages occupied entirely by Pariahs. About thirty of these have become professed disciples of Jesus Christ, and form my congregation. There are many inquirers, but owing to financial straits I have only two workers at present. I desire to employ two others from January next, and ask the sympathy of your readers. £2 per month will ensure their support.

Will friends send me some tracts, Christian magazines, and a few copies of the Bible, for free distribution among soldiers, nominal Christians, and Hindus? Reference as to my work here may be made to Miss E. R. Wood, Tract Depôt, Queen's-road, Buckhurst Hill, Essex.

(Rev.) K. R. Gopalah Aiyar,
Methodist Episcopal Mission.
Kodambakam, Madras, South India.

A Remarkable Awakening.

In recent letters Rev. F. R. Bunker, of the Zulu Mission of the American Board, writes of a remarkable revival in and around Adams Mission Station, Natal. He says:—

"About the beginning of the year meetings were held at Inanda and the stations at the north end of the mission by an evangelist, Elder George Weavers, of Tabor, Iowa, U.S.A., a plain man of God, with little education of this world, but a faithful student of God's Word, and a man of much prayer. The Holy Spirit used him to begin a work which has since swept like a mighty tide over the whole mission. Conviction of sin and fleeing to Christ for refuge seem contagious in the land. There is no leader of the movement except the Holy Spirit. Sometimes He uses a missionary to utter his message, and sometimes He uses a school girl or boy, or calls an ignorant kraal girl, just out of heathenism. No matter what the instrument, men listen and act as if their lives depended on it.

"The revival has passed through our schools with great power. The 180 girls at Inanda Seminary have been shaken like leaves in the tempest. The same is true among the sixty girls at Umzumbe. The boys in Amanzimtoti Seminary have been wonderfully stirred. Sleep was abandoned to afford time for confession. The teachers stood amazed to see the work which they had struggled so hard to accomplish done so easily and thoroughly by the Spirit's power. In March I was given temporary charge of Imfume, and went to spend Sunday there. We had a pleasant service, and I found that some of the Christians were anxious to receive such blessings as were coming to other stations. I said to them, 'Meet together, and pray for the blessing, and God will send it.' That evening, while the church members were praying, the Spirit came upon them, and against their will, and against the protest of leading members, they began to confess their sins with strong cryings to God for pardon. One of those who had opposed the work was compelled to confess his sins, and the other was silenced. Awful things were confessed then and during two following weeks, when all-night meetings were held.

"I especially remarked the tenderness of conscience that characterised their confessions, a most unusual thing among the people. It usually takes a lawyer's skill to make them see that they have sinned at all. In the entire history of the mission there has been no such awakening among the people. The work of teaching and training which this movement necessitates seems appalling to our depleted band of missionaries. Pray for us that He who has begun the work may perfect it until the day of Christ."

Distress in Newfoundland.

In a letter from Mr. J. W. Marriott, of St. John's, Newfoundland, one of the Colonial and Continental Church Society's agents, acknowledging a box of clothing, etc., says:—"We were never more in need of such assistance. I had a box from England nearly as large as yours some time ago, but it is all gone now, except a few things I have kept for cases of distress in St. John's. I am afraid the people of Labrador have a dreadful winter before them. Mr. Pitcher, the Society's agent, writing from Cape Charles, says that 'unless something is done, the spring of 1898 will tell of starvation on the Labrador. If he had had a dozen such sacks he would find use for them. He states that he has seen hard times when travelling in the winter season, but he feels sure that this will exceed all the others.

"Canon Pilot has since heard from or about Mr. Pitcher, and it seems he is hesitating to undertake his winter missionary journey through the scattered settlements between Battle Harbour and Sandwich Bay, as he fears the poor people may not be able to feed him through his journey, or that if they did it would be at the expense of suffering for themselves."

Sailors' Rest, Palermo.—The missionary to sailors at this Sicilian port, Mr. M. Neilson, in taking a retrospective view of what has been accomplished during the past two years, states there is reason to thank God and take courage for the future. He says: "We have tried to teach and influence for good all the seamen visiting the port, and we are encouraged to hope that our efforts have not been in vain. We are in special need of a magic-lantern and slides, which will be a most valuable help in bringing the sailors together, also good literature for distribution on board ship.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

How our Christmas Began.

MRS. LEWIS was sitting in her private room, surrounded with piles of warm material, from which she was planning garments for the needy ones in winter.

"Mother, mother, why do we have presents at Christmas?"

"Why do we kiss under the mistletoe?"

"Why do we burn logs and have evergreens?" burst in a chorus of young voices, all at once.

"Hush, children, hush; one at a time, please; what is it that you want to know?" asked the astonished lady. After listening to the repeated questions, and noticing that the young folks were really eager for their answers, she said, "It will be a long story, and I shall have to take you back many hundreds of years; but if you will all sit down quietly, I will try. Girls, you may run some of these seams for the warm skirts, and you boys may paste these pictures in the calico books, and we will talk and listen and work all together. When Christmas comes you shall each give the garment or book you have made yourself to some child who is ill or poor, so that we shall have twelve happy children instead of six.

"It is about certain that the 25th of December is not the day on which the Saviour was born into this world. The name *Christ's-mass* tells us that it had its origin in the Roman Church.

"You have heard how dreadfully the early Christians were persecuted, and how thousands of them were killed at Rome and in other countries. Some years after that there came a new Emperor of Rome named Constantine, and he became a Christian, but as he was afraid that he might offend some of his people who still wished to remain in their old religion he determined to adopt many of the Pagan forms and ceremonies to the new religion, and so the simple worship of the New Testament became mixed up with many Pagan rites. Among other things was a grand festival about the end of December in honour of the birthday of the son of the Queen of Heaven. Visits were paid, presents given and exchanged between friends, and it was a time of great rejoicing. When the Christian religion was adopted by Constantine, he changed this festival into one in honour of the birth of the Saviour. Now that is how our Christmas began.

"Some of the Christians would not keep the festivals, and only retained the Sabbath day and anything for which they could find a command in the New Testament. Others felt it would be a help to them if they remembered some of the feasts and fasts, only they would keep them in a better way; so Christmas Day was one which was retained by them.

"Now," said Julia, "why do we burn logs and put up hollies and evergreens?" and "Why do we kiss under the mistletoe?" asked little Robert.

"Well, darlings," said mother, "this means another story from long, long ago. The evergreens and the mistletoe are also relics of the old Pagan days.

"Five hundred years before Christ came, the prophet Zechariah spoke of Him as 'The Branch.' An old Greek story said that the mother of their sun-god was one day changed into a tree; and when the Divine Son was born He was 'the branch': the tree was burnt but the branch remained ever green. From this old story we can trace the beginning of our burning the yule-log on Christmas Eve and hanging up holly and evergreens on Christmas morning.

"I think, too," continued Mrs. Lewis, "you have read about the Druids, who were the leaders of religion in this country more than 2000 years ago. They, also, had got a little of this old story, and they held the mistletoe to be a sacred plant; they called it 'a Divine branch' which came from heaven and grew upon a tree that sprang out of the earth. You know that the mistletoe does not grow out of the ground, but lives on the oak trees. The heavenly branch was grafted into the earthly tree, and this showed how heaven and earth were reconciled. Sin had parted them, and thus they were joined together again. From this the mistletoe became the token of God's love and reconciliation with man, and the kiss is the well-known symbol of pardon and peace.

"*We keep Christmas* as a time of rejoicing, because the birth of our Saviour brought joy to earth, and was celebrated with joy in heaven; *we give presents* in remembrance of God's great gift to us; *we try to make others happy* and tell them the grand tidings, that we may get praise for Him who loved us so much that He left his glory and came down to save us from our sins.

"In Germany they have a pretty custom for children to make a little garment for the Baby Jesus at Christmas-time, and these are given to poor or sick little ones, because Jesus said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me.'

"Dear little May has been sewing for me; she has done her best, and I do not laugh at her big stitches and say they are no good. Our very best work for God is very imperfect in his sight, yet He loves to have us do it; and if we do our best because we love Him and long to please Him, Jesus will help us, and his blessed Spirit will teach us to do better every day."

E. T. BANKS.

Keswick.

His First Christmas.

Suggested by an incident which occurred at the Ragged School Union Home for Cripple Children, Southend-on-Sea, Essex. A little fellow seeing his presents on Christmas Day, on emptying his stocking asked how often does Christmas come, and on being told every year, replied, "No, that's a story: I've been alive seven years, but I ain't never had one before."

Lo! through heaven's shining portals,
Came the Christmas angel bright,
Wreathed with love-gems and immortelles,
Spread her snow wings fair and white.

Merrily the bells were ringing
O'er the snow-clad ice-gemmed earth,
When some cripple children singing,
Joined in happy Christmas mirth.

Glad and bright the sweet child-faces
In that fair and spacious room,
Though, alas! in many cases,
Theirs a life of want and gloom.

Yet their hearts beat high with gladness,
Peace and plenty reigneth here,
All forgotten pain and sadness
In the festive love and cheer.

When a little laddie merry,
From his stocking full of toys
Turned his eyes to leaf and berry,
Then unto the girls and boys.

"I say, Christmas is just jolly,
But how often is it here?"
"Why," said gentle little Polly,
"Don't you know, it's every year."

"Nay," said he, "it does not ever,"
Counting still his treasure store;
"I am seven, and I never
Had a Christmas Day before."

Christian children, lad and maiden,
To whom Christmas draweth near,
With its joys and blessings laden,
Carol sweet and merry cheer:

When school o'er, at home you're meeting
With the friends you love so well;
When you send the loving greeting,
Christmas themes recite or tell:—

'Midst it all, dear hearts, remember,
As the festaltide draws near,
Those who in this chill December
Know no Christmas joy or cheer.

To Christ's little sufferers lowly
Be his angels on love's wing,
For the Christ-child pure and holy,
Loving Christmas gifts to bring.

Happier then your Christmas golden,
Merrier your mirth will be,
For his benediction olden,
"Ye have done it unto Me."

HARRIET JULIA EVANS.

Children's Special Service Mission.

Mr. Hutchinson, *Park Church, Highbury*, Dec. 28; *St. John's, Hoxton*, Dec. 30; *Knaphill, Woking*, Jan. 5-8; *Shaftesbury Boys' Home, Bisley*, Jan. 9; *St. John's Wood*, Jan. 11; *Hackney Wick*, Jan. 12; *Altrincham*, Jan. 16: *Weaverham*, Jan. 17; *Leigh, near Bolton*, Jan. 18. Mr. Callender, *Reading*, Dec. 27; *Bayswater*, Jan. 2; *Stoke Newington*, Jan. 7. Mr. Goodman, *Highbury Hill*, Jan. 2-9; *Exeter Hall*, Jan. 17-22. Mr. J. H. P. Cutting and Mr. Jas. Bird, *Downham Market*, Jan. 8-17. Mr. E. Hughes, *Dudfield Hall, Borough*, Dec. 31; *Camberwell Green*, Jan. 5; *Jurston Hall, S.E.*, Jan. 12; *Trinity Church, Brixton*, Jan. 16; *Lansdowne Place, Borough*, Jan. 17. Mr. Arrowsmith, *Claughton*, during Christmas holidays.

Personal.

PRIMROSE PECHEY—I note what you say about your name. Another time write all the answers, references are insufficient. HARRY MALAHER.—I have missed Bruce's answers; am sorry he is suffering with weak eyes, and hope that resting them will soon make them better. MABEL WHEELER and DOROTHY HEWER.—It is unfortunate your being ill, but I hope you will be well by Christmas Day. GRAHAM PEARSON (Tasmania).—Thank you for letting me know you found the Bible Searcher too difficult; I think you will find the last few weeks easier. ADA WATSON.—You forgot to stamp your letter and so I had to pay twopence. VALERIE NOEL.—I could not read your writing this week. Please give your age. BETTY STOCKS.—You do not seem to have understood the first question of the Searcher. You may always ask someone to explain any difficulty.

Bible Searcher (No. 103).

1. To what prophet did God show a vision of a Saviour child?
2. Why was Mary to call Him Jesus?
3. What men came to see Jesus in Bethlehem?
4. To whom and by whom were the following spoken? (*a*) "On earth peace, goodwill toward men." (*b*) "Search diligently for the young child." (*c*) They shall call his name Emmanuel. (*d*) We...are come to worship Him.
5. Fill in the words which are left out. Isaiah ix. — Counsellor — God, — Father, Prince of —.
6. What is the best Christmas present God has given us?

[Children under TEN do 2 and 4 (*a, b, d*) under THIRTEEN 2, 4, and 5.]

I shall be glad if as many as can will send me their Bible Searcher for the FIRST LIST this next week, so that the list of those eligible for the competition may be as complete as possible.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (102).

1. Ps. xlvi. 1; Prov. xviii. 10; (a) Gen. xi. 4, 5; (b) Prov. xviii. 10; (c) 2 Sam. xxii. 2, 3; (d) Ps. cxliv. 2; (e) Heb. ii. 1.

2. (a) The Tower of Babel was never finished because God confounded the people's language and scattered them abroad. (b) The people wanted to make a name for themselves, and did not trust in God.

3. David was delivered from his enemies, the "waves of death," the "floods of ungodly men," the "sorrows of hell," the "snares of death." 2 Sam. xxii. 1-6.

4. Two. Luke xiii. 4; Repentance, Luke xiv. 28. To count the cost, and then wholly consecrate ourselves to God's service.

Foreign list.—Correct answers received from:—

No. 94. Alice Henderson* (Jamaica), Daisy McArthur, Maria H. Lister (S. Africa). **No. 95.** Alice Henderson*, J. Garrett* (Kimberley). **No. 96.** L. M. Knight (Texas). **No. 98.** Jeanie Scott, Henry and Annie Baillie, Dora E. Wallace (Canada).

No. 101 (second list).—Correct answers received from:—

Gladys Allan, Nellie*, Frank, and Fanny Ames, Daisy Annett, Maggie and Bertha Arres-Mather, Zeldah Albert, Jacob Americana*, J. H. Archer*, Daisy Allen, Willie Aston*, E. Athole, John and Ernest* Baring Bertie Baker, Allen*, Massy*, and Conyers Baker, Katharine and Lilian Blackie, Myer Barnett*, Geo. Brand*, Charlotte and Mabel Bailey, Janet* and Elizabeth* Black, Lavinia Barnes, Hilda and Clifton Bassett, Arthur Barker, R. A Bentall*, Dorothy*, L. and Herbert* Berry, Una Bell, Frances Bennett John* and Ethel* Benger, A. Bridges, Eva Browne*, Ralph Bourne, Charles Brown, Herbert and Ernest Bond, John Bott, Alber Bottins, Ashley H. Bowker*, Robert Browne*, Bertie* and Harry* Butler, Lottie* and Daisy* Carmichael, Dorothy J. and Jack J. Clarke, Walter and Maggie* Carter, Rosaline Castelin, B. Cashford, Gladys*, Lionel*, and Beryl* Calvert, Jack and Rosalind Clarke, Alice E. Crang*, Mabel Craig, Ellen Charman, Bessie Cheale, Marjorie Collins, Nina Coote*, Dora and Edith Corrie, Edith* and William* Corrick, Dorothy Cooper* Alice Cooksey, Lily Coles*, Arthur G.* and Winnie Cox, Susie Cumbers, Emily Church*, Denis and Muriel Davy, Blossom Davis*, Constance and Willie Devonish-Meares, Charlotte Dix, Cecil* and Ashley Dodd, Jessie Dunlop, Kenneth Dunbar*, Muriel Edwards*, Eva L. Edmundson, Janet Fawkes*, Arthur Farmer*, Isa*, Mabel*, Maggie, and Bessie* Fletcher, Marian J.* and James Freegard, Wm. and Fanny Field, Willie*, Ernest, and Reginald Findlay, Christopher* and Lilian* Fidler, Eva M. Fielder, Alleen* and L. A.* Figgis, Amy Fostern, Maggie, Agnes, and Flossie Fullarton, Eva Gray*, David Gardiner, Ivan Garrod*, Peggie and Willie Gray, Margaret*, Edith*, and Stuart Gray, Alfred, Mary, and Daisy Greenacre, Minnie Giddings, Dorothy and Winnie Grove, Aaron Goldencrown*, Hilda Godfrey*, Freda, Mary, and Juliet Haines Eda Hake*, Primrose Haines*, Winifred Harvey, Dorothy E. Harris*, Edie Harris, Rose Hamilton, Nina Hare, Margaret Hasse, Janet and May Handasyde, Ada Heap*, Edith and Emily Hearn, Theodora Hill, John and Margaret* Hogg Violet Holford*, Marjorie Hogg*, L. K. Hughes, Ethel* and Eva Hutchings, Hena* and Edith Hunter, Helen and Harcourt Hunter, Lucy Jacob*, Edith Jackson, Louie M. and Alan G. James, Sinclair Jackson*, Lizzie Johnstone, Katie Judd, Alex.*, Agnes*, Tom.*, W.* and Bella* Kay, Max Kalb, Gertrude* and Hubert* Kirkpatrick, Lizzie* and A. C. King, Gertrude Kingerlee, Guinefred Leigh, Dorothy Linney, Cecilia Lichtenstein*, Berty and Gerty Lockington, M. B. B. Lombard, Edith Lowe, H. Lovell, Nellie Lovegrove*, Harriet J. Lynham, Dugald* and Kate MacGilp*, S. E. Mackintosh, Laura B. Macaulay, Margaret Macphee, Bella*, Thomas.* and Abraham* Mack, Angus McQuilkan, Kathleen McClure, Barbara Maconchy*, Margery and Trevor Matthews, Margie and Gracie* Maston, Edith Marnham, Mary and Valerie Maitland-Kirwan, Harry Malaher, Queenie and Louis Matthews, Olive Mewburn*, Reginald Measor, Nellie Meade*, Hilda Medli*, H. Michell, Arthur, Evelyn*, and Gwendoline* Moir, Ethel Morgan, Dorothy and Margaret Morris, Annie Moule, Julia, Mary and Frances* Munce, Edie and Ernest Nash, Peter*, Cissy, and John G. Nicholson, Amy and Maude Nottage, Geo. Ogilvie, F. Osmond, Lottie and Harriette Orr, Eva and Maude Oakes, Nelly Owen, Haden Palmer*, Winnie*, Jessie*, Ada, Willie and Maggie* Palmer, Dorothy Patten*, Winnie Page*, Douglas Parkes, Nancie Parker, Walter Perryman*, Mary*, W. M., and Louie* Penny, Laura Percy, Willie Petter, Daisy, Vera* and May Petrides, Joanna Pearman*, E. Primrose Pechey, Edwin Peters, Grace and Edith Pledger, J. Ernest Pearce*, Alfred, Dolly and Katie Penny, Gladys* and Isabel* Phipps, Kathleen Pincott, Susabel Pim*, F. S. Phillips*, Lillian and Margaret* Pook, Cyril Pomeroy, Edith Quick, Hilda Rawson, Marjorie*, Herbert*, and Edward Rainey, May Reed Cyril Reeves-Palmer, M. L. Rickards, Elmhina, Isabel, and Jessie Roe, Stella Robertson*, Percy and Matilda* Robinson, Muriel and Dorothy Shaw, Kathleen Strangman, Eric, Gladys Mervyn, Wilfred, Llewellyn, Undine and Gwendoline* Shaw, D. D. and T. M.* Stanier, Charles Saunders*, W. Stangoe*, John Smallpage, Bessie Scantlebury, Winnie Shaw, Edith Saunderson, Gracie Seale*, Marie E. Sleigh, Muriel*, Rose Ta, and Ivy Sherwin, Barbara Sheild, Bertha Steadman, Agnes M. Sterry*, Nellie Sery*, Mary C. Spiganovics, Wm. Sinclair, Madeline Smith, Gertrude E. Scott, Fred and F. Edward* Short, Nellie Stuart, Bessie Symes*, Clifford Tatham, Olive Trench, Louie Tibbits*, Frank Tomkins, Alice M.* and Frank* Thompson, Janet* and John W.* Thomson, Arthur, Herbert*, Laurence* and Peverill* Turnbull, Harold* and Gilbert* Tyson, Arthur* and Bessie* Unsworth, Gertrude Vellacott*, Elsie Vigars*, Stewart Watson, Dorothy Warner*, Ronald Watson Pringle Wilson* Edith*, and Ruby Wilkins, Frank Wilson, Florrie White*, Eva Winpenny*, Kathleen White*, A., Geo., and Colin Wright, Horace Williamson, Frank and Annie* C. Wood, Evelyn Wood.

No. 102 (first list).—Correct answers received from:—

Jessie Alen, D., Ernst, Wm., and Ralph Aldwinckle, A. Rose Anton, Herbert Braddon, Mary Beck*, Edith Bensted, Mabel Birney, Emily Bridgewater, Phyllis Boyd*, M. Joan Clarke, Millicent M. Craven, Maud Clarke, Rosalind Clarke, John* and Wm. E.* Clarke, Eleanor Chance, Willie Cheesman, Ida*, Annie, Edith*, and Mabel Coole, Annie Cooper*, Dorothy Daintree, Vera Dickinson*, Wm.*, Philip*, and Mordaunt* Doll, Kitty, Violet, and Ivy Donaldson-Selby, Nellie Dowsett, Sarah Evans, Charles Failletaz*, Eva M. Fielder*, Chas. and Clarice Gale, David Gardiner*, Hilda Godfrey*, Daisy Groves, Frances Harding, Jack and Thomas Harris, Evelyn Hewer*, Evelyn and Cissie Herbert, Byres Hill, Joshua and Dorothy Hughes-Games, Theodora Isaac*, Alan G. and L. M. James, Lucy Jacob, Dora Jay, Sidney, Henry*, May*, and Edward* Law, Annie Lawrence, Blanche Lindup, Nellie Lockhart, Hilda Matheson, Margie and Gracie Marston, Aubrey*, Robert*, and Winnie Marriott, Geo. and Charlie Macdonald, H. Michell Annie E. Moule, Owen and Lewis Morice, J. W., G. F., Henry* and Mary* Neligan, John and Cissy* Nicholson, Eleanor Noel*, Arabella Onslow*, Alice M., Palmer, Myrtle Perry*, Louie, V. M.* and Mary Penny, Katie and Dolly Penny, Katie Pell*, Mary E. Plumb, Marion B. Richards, Constance and Hilda Schaeffer, Margery Smart, Ada M.* and B. H.* Spencer, Flora Simmons*, Reginald and Hilda Skinner, Gertrude E. Scott, Betty Stocks, Ronald Studd, Mary Symon, Frances Taggart, Olive and Violet Tritton, Edith and Maude Tyson, Queenie Upton, Dorothy, May*, and Edwin* Vickers, W. H. Williamson*, Frank Wilson*, Cecile*, Noel*, and Phyllis* Wright, Frank* and Annie C.* Wood.

Scripture Union Portions for Next Week.

Sun. Dec. 26	*Isaiah*	lxii.	1-12	Th. Dec. 30	*Isaiah* lxvi. 10-24
M. „ 27	„	lxiii.	1-14	F. „ 31	*Psalm* xc. 1-17
Tu. „ 28	„	lxiv.	1-12	Sat. Jan. 1	„ xix. 1-14
W. „ 29	„	lxv.	17-25		

UNCLE TOM.

Modern Miracles.

By T. J. BARNARDO, F.R.C.S., Ed.

I DO not think the age of miracles is past. No one who studies Christian work among the residuum can fail to find abundant examples of the mighty transforming power of a Christian environment to undo the evils of heredity, and by the grace of God to transmute the baser metals of the slums into the "fine gold of the Sanctuary." One grain of example is worth several pounds of precept. Here is my grain:

GEORGE WHITE: SAVED FROM A WHITECHAPEL SLUM.

George White, a poor rough street tramp, was found wandering in a ragged and filthy condition in Whitechapel, near midnight, by one of our rescue officers. Being absolutely homeless, he was, in accordance with my habit, admitted at once to our Shelter, pending inquiries. I found that he had a father living who was an inmate of the Shoreditch Workhouse, and never likely to leave it. His mother had died in the Workhouse some ten years previously. The lad had lived *on* the streets and *by* the streets; and there was nothing now before him but a street life, or a life of crime. That he had kept honest up till now was a wonder, for he had had many temptations. During a few months' training and sharp discipline in our Labour House,

GEORGE WHITE: NOW ON A FARM IN CANADA.

George so pleased me by his conduct that I allowed him to volunteer for Canada. But in his, as in many other cases, I was led to my decision by observing how really he had come under the power of the Gospel while in our Homes.

I have had many reports concerning George's progress since he left me. One runs thus: "He is doing excellently well, and gives promise of growing up a credit to the institutions. He has not the easiest of places, but the boy is thoroughly happy and is doing his duty faithfully and honourably." The last report of all speaks of him as "possessing splendid health, growing fast, and giving hopes of becoming a big man." George White writes capital letters home, while his employer's account of him assures me that the lad has won his confidence. The evidence that George is steadfastly walking in the narrow way as a humble follower of Christ is also undoubted. This grain of gold needs no gilding! I will only ask the readers of The Christian to look at the two sides of the picture in proof of the change that has taken place in George White.

Here is another example. James Tolhurst was a Liverpool corner-boy. When he did not wander the streets, he got an occasional shelter with a married sister and her husband, who, with his father and three other children, lived in a stinking cellar, so vile that when the attention of the sanitary authorities in Liverpool was directed to it they broke up the home and dispersed the dwellers therein. James had been in custody several times for loitering and obstruction, and for being in the company of known bad characters. His ostensible mode of getting his livelihood was as a shoeblack about the streets.

JAMES TOLHURST: ONCE A LIVERPOOL "CORNER BOY."

One may ask, almost in despair, as that rough fellow stands before us, "Can anything be done with him"? Here is the answer. He was taken in hand, as many others of his class have been, licked into shape, got into thoroughly good habits by regular training and smart, unremitting discipline; while at the same time every opportunity was sought, and not in vain, to win heart and mind for Christ. Eventually his conduct so pleased me that I allowed him to go to Canada. Here he was placed upon a farm, and at first he gave a great deal of trouble by his unsettled conduct. All that, however, has now been long changed. When last I heard of him he was doing well *upon a homestead of his own*, where of course he will have to work hard for the next few years to make both ends meet, but where there is an undoubted prospect of independence. Think of a boy taken from a street-life like his ever becoming an independent, well-conducted agriculturalist, the owner of a small farm of his own!

Such cases as these are indeed proofs that the day

JAMES TOLHURST: NOW A CANADIAN FARMER.

of miracles is not over! As I write, I am training some hundreds of young fellows for the over-sea journey in the spring, and at this Christmas season I ask for the prayers and loving help of all who feel that to stretch out the hand of help to these young fellows and to save their lives from going to ruin is true Christian work in the highest sense of the word.

18 *to* 26, *Stepney Causeway, London, E.*

The Lads of London.

FINSBURY PARK INSTITUTE.

PERHAPS no class of our great and heterogeneous community is more deserving of sympathy than poor and neglected youths in their early teens. The sin or the indifference of parents too often gives these lads the key of the street in the evening hours when they ought to be under the shelter and security of the parental roof. Thus thrown upon his own resources and devices, not to mention the temptation of companions older in the knowledge of evil, it is almost a miracle if a boy does not speedily graduate in the school of vice and crime. The only preservative, speaking humanly, is for the lad to get under influences that will lure him from the broad, downward path into the narrower, but the holy and happy way.

At such a critical stage of life the Institutes for poor working lads have been found of priceless service. One of these Institutes has been in operation at Finsbury Park for ten years past, and it has indeed proved a blessing to the neighbourhood. This is proved to demonstration by last year's report of the institution. Some 230 lads availed themselves of its varied privileges; these were divided into senior and junior branches, boys' brigade, and probationers' Sunday class. Of course, the fact is recognised that you cannot, as a rule, grow wise and ancient heads on very young shoulders; and so the instruction, the discipline, and the recreations are such as befit boys full of spirit, with no thought of dark-browed care weighing them down. There are teaching classes, there is physical drill, there are suitable mirth-provoking entertainments, while the greatest boon of all—the knitting of the young lives into the love of Christ—is by no means neglected.

One happy feature of such efforts is the amount of voluntary service that they evoke. Love, and not reward, is the constraining principle of the workers, and they find that the reward, though unsought, richly comes to them in youthful characters transformed and lives directed into channels of righteousness and usefulness. This Institute has found favour with the neighbouring churches of various denominations, whose members have guaranteed the annual cost of up-keep and oversight. A building debt of £1,000 odd is, however, a heavy burden to the institution, and an earnest endeavour is being made to clear that incubus out of the way. The effort is a praiseworthy one, in which all lovers of London's poor lads may well lend a hand. The hon. director and secretary of the Institute (which is at 44 and 46, Poole's-park, Seven Sisters-road, N.) is Mr. Arthur Willis.

OUR DAILY HOMILY.

SUNDAY, December 26.

"*In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof,*" *etc.*—Amos. ix. 11, 12.

THESE verses were quoted by the grave, white-vestured James in that memorable gathering of the Church to consider the admission of the Gentiles on equal terms with Jews (Acts xv.). It is well worth noticing the special turn which the Lord's brother gave to the closing words of the quotation. He reads into it the deeper meaning of the Holy Spirit. The quickening and blessing of the chosen people has always meant the blessing of the world.

It was so, as James says, at Pentecost. The blessing which descended on the hill of Zion passed to all lands. They went everywhere preaching the Gospel, until some began to utter it also to the men of Antioch, and great numbers streamed into the Church (Acts xi); and thence the widening circles broadened out, until Ephesus, Athens, Rome, and distant Spain and Britain were included.

So will it be when the end of the present age has been reached. We, the Church, shall sit with Christ in the heavenlies, occupying the place now held by the devil and his demons, who will no longer be the prince of the power of the air; but the Jews, using that term in its strict sense, having been brought to God, shall be the evangelists and apostles of the world. Then the residue of the Gentiles shall seek unto the Lord. Ponder, specially, that 15th verse. Then pray for the grafting again of the branches into their own olive tree (Rom. xi. 15, 24, 26).

MONDAY, December 27.

"*The house of Jacob shall possess their possessions.*"—Obadiah 17.

As long as Edom invaded and annoyed the house of Jacob the people were unable to possess their possessions in peace. But its dominion was to be ended, and then there would be no cloud in the sky, no barrier to their uninterrupted joy.

There are many instances of people not possessing their possessions. Such are those who put their plate, and valuables into furniture depositories, and for years leave them to neglect; who have shelves of unread, uncut books; who do not realise that coal and iron mines lie under their estates; who never enjoy the wealth of love and tenderness in their friends' hearts; and refuse to avail themselves of resources which are well within their reach.

But too many of God's people are like this. The Father has caused all his fulness to reside in the nature of Jesus; He hath given us all things that pertain unto life and godliness in Him; He hath blessed us with all spiritual blessings in Christ Jesus; in our Saviour are treasures of wisdom, of purity, of prevailing power, of love and patience. The Divine Merchantman has come to us to give us gold tried in the fire, white raiment, and eyesalve. But we go blundering on in our own selfish, sinful, faltering way. We do not possess our possessions. We do not call into practical use the boundless reinforcements awaiting us, at every hour, within the tiniest beckoning of our faith. We are like the manufacturer who refuses to use the steam-power, though it is laid on into the mill; or the householder who refuses to touch the button of the electric light in his house.

TUESDAY, December 28.

"*Jonah rose up to flee unto Tarshish from the presence of the Lord,...and he found a ship going to Tarshish.*"—Jonah i. 3.

Opportunity does not necessarily indicate either expediency or duty. Because the ship happened at that moment to be weighing anchor and the sails to be filling with a favouring breeze, Jonah might have argued that his resolution was a right one. Whether he did or not, there are many times in our lives when we are disposed to argue that favouring circumstances indicate the right course. But it must be remembered that they never can belie God's summons to the soul to do his will. That must take precedence in determining our path. The court of conscience is the supreme court of appeal; and to run away from known duty cannot be right, though circumstances seem at first to smile.

"He paid the fare thereof." Yes, if we go opposite to God's will, we always have to pay for it. The loss of self-respect, the broken peace of conscience, the deprivation of God's blessed presence, are part of the fare. And even when we have paid and lost it all, we fail to get what we purchased; we are dropped out of our chosen vessel in mid-ocean; and God brings us back to land at his own expense, and in a ship of his own construction. The morning may be fine, but it is soon overcast: the sky may be clear at starting, but God sends a great storm after the runaways to bring them back to Himself.

WEDNESDAY, December 29.

"*I said, I am cast out from before thine eyes; yet I will look again toward thy holy temple.*"—Jonah ii. 4. (R.V.)

That is well, O, truant soul. *Look again!* Thou art in the heart of the seas; the flood of sorrow enwraps thee; storms of trouble are sweeping over thee, but look again toward his holy temple. All that sorrow has been sent to bring thee back from thy wanderings, and cause thee to look again. Thou couldest not look so long as thy back was towards the will of God, and thy face towards Tarshish; but now thou art turned again, and art on thy way back, thou mayest look again in the direction of the altar and its sacrifice, the High Priest and his mediation. Look again. Look off unto Jesus, the Author and Finisher of Faith.

Look again! God invites thee, too. Though thou hast turned thy back on Him these many years, He waits to be gracious; his face is wreathed in tenderest yearning love. One look, the least, the most abashed, from the greatest distance, will be eagerly noticed and instantly reciprocated. "They looked unto Him and were lightened," so wilt thou be. And He will bring up thy life from the pit. Does thy soul faint within thee, then remember the Lord. Let there be but one yearning desire for Him, and it will come in unto Him as a prayer to his holy temple.

THURSDAY, December 30.

"*The word of the Lord came unto Jonah the second time.*"—Jonah iii. 1.

We must not presume on this, but we may take it to our hearts for their very great comfort. God's word may come to us "the second time." Jonah evaded it the first time, but he was permitted to have a second opportunity of obeying it. Thus it was with Peter; he failed to realise the Lord's ideal in the first great trial of his apostolic career, but the Lord met him on the shores of the lake, and his word came to him a second time.

God is not waiting to notice our first failure and thrust us from his service. He waits, with eager desire, to give us the joy and honour of being fellow-labourers with Himself. He waits to be gracious. Therefore, when, in our madness, we refuse to do his bidding, and rush off in another direction, he brings us back, amid bitter experiences, and says, "Go again to Nineveh with the message that I gave thee originally."

How many times He will do this I do not dare to say. He forgives indefinitely, unto seventy times seven; but how often He will re-entrust the sacred message and mission it is not for me to say. But there is, without doubt, a limit beyond which He cannot go, lest our own character suffer, and the interests of other souls, who may be dissuaded from obedience by our example, should be imperilled. Yet He hateth putting away; and the word of the Lord will come to the restored backslider a third and fourth time.

FRIDAY, December 31.

"*The Lord prepared.*"—Jonah iv. 6, 7, 8.

This book is full of this word *prepared*. We are told that the Lord prepared a great fish, a gourd, a worm, and a sultry east wind. It may be that all these have come into the few brief chapters of our lives, but we have not always realised that God was behind, preparing, directing, and using them.

He prepares the fish (i. 17). When we are at our wits' end, apparently going to destruction, He interposes and arrests our progress, and brings us back again to Himself. *He prepares the gourd*, that it may come up to be a shadow to our heads, and deliver us from our evil case. The gourd of friendship, of property, of some cherished and successful achievement. Ah, how glad we are for these gourds; not, however, sufficiently quick to attribute them to the loving providence of our Heavenly Father.

He prepares the worm, and the east wind. In Jonah's case God desired to teach that what the gourd was to his servant the great city of Nineveh was to Himself; and that He pitied, and loved it, and greatly valued it. So to teach us some deep lessons our gourds are allowed to wither. In spite of all we can do to keep them green, their leaves turn more and more sere and yellow, until they droop and die. And when they lie prone in the dust the east wind is let forth from the Almighty hand—the malign breath from which the gourd would have delivered us. O child of God, fainting in the east wind, do not ask to die, but get thee to the blue misty shadow of the great Rock in a weary land, to the Man who is a shadow from the heat.

SATURDAY, January 1, 1898.

"*Behold, the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth; and the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire.*"—Micah i. 3, 4.

Are you looking out to-day on a range of mountains that block your passage and screen off the rays of the sun? Do your difficulties seem to have accumulated till they act as insuperable obstacles to the fulfilment of your most cherished purposes? Perhaps, divided from your friends, hemmed and blocked in from the fair sunny lands of the vineyard and the goldening corn, despairing of tunnelling or scaling the Himalaya and the Alps. It is a sad and drear prospect, enough to daunt the most courageous spirit, and break down the most heroic courage. But look again at this text.

"Behold, the Lord cometh forth out of his place." He steps forth from his pavilion, intent on some great and glorious project. He treads on thy high mountains as on the furrows of a ploughed field. They are nothing to Him. Beneath his tread the mountains melt, and the valleys cleave. Wax melting before the fire is the simple but sublime image of the instant subsidence of whole ranges of difficulty. Wilt thou not walk with Him? Wilt thou not follow Him? Wilt thou not dare to believe that He can make his mountains a way? All things are possible to Him, and to thee also if thou wilt walk with Him. Who art thou, great mountain? before Zerubbabel? Thou shalt become a plain.

Public House Mission.—On Wednesday last a very remarkable meeting was held in the Athenæum Hall, Tottenham Court-road, in connection with the London City Mission. It was Mr. J. J. Browne's sixth annual meeting, to commemorate his work amongst the public houses of St. Panoras. Over eighty of the potmen, wives, barmaids, landladies, and other employes sat down to tea, after which Mr. H. Marnham, Rev. R. Dawson, Mrs. Bax, Mr. W. Prentice, and Mr. Browne spoke. The speeches were interspersed with bright singing. At the close a publican's son intimated that having been blessed by Mr. Browne's visits, he had left the business, and was now living for Christ.

Red, White and Blue Christian Institute.—We number quite 500 now of women, lads, and girls. On Sundays we get a small hall filled with fellows averaging eighteen and nineteen, of the lowest, roughest class, many of them known thieves and several having already been to prison. Considering what they are the order is wonderful, and they do listen to the sweet old story, which is most clearly told them Sunday after Sunday. Each evening we close with a hymn and prayer, and often then get the opportunity of just a few words of straight talk with these fellows. Indeed we have, hard though the work is, great cause to be very thankful.

E. W. Dresser.

Cumming-street, Pentonville, N.

A Notable Christmas Party.*

AMONGST the many that came under the personal influence of Rev. Robert Aitken was a young man of business in Liverpool said to have led a worldly, careless life, but who, from the moment that he gave himself to God, seemed determined to yield himself unreservedly to his Master's claims. Clement Carlisle was, when the present writer remembers him, in early childhood, a man of very singular devotion, and Mr. Aitken's own estimate of him was that he was about the most saintly man that he had ever had to deal with.

He astonished Mr. Aitken by coming to him one day, saying, "I have given away my last shilling and I never intend to have another! I am sure that you will be able to find me bread and water and one suit of clothes in the year, and my whole time from this day forward shall be given up to the work of God under your direction."

The proposal was a startling one, but the thing was arranged, and from that day to the day of his death, Mr. Carlisle was a constant inmate of Mr. Aitken's house, and his right-hand man in all the work that had to be done. At this long distance of time the writer of these lines retains a vivid recollection of the last days of that saintly career. He well remembers being asked by the dying man to write out in big round characters this text, to hang upon the foot of his bed: "Arise ye and depart; for this is not your rest!" Only a few weeks before that text was written, and its mandate obeyed, the dear man had been the means of winning his last soul for Christ. He was only a Cornish miner, but if he had been a prince Mr. Carlisle could not have followed him up with a more delicate or persevering interest, and at last he succeeded in arranging a meeting with him in the little temporary church at Pendeen, where so many

STURDY MINERS WERE WON FOR GOD.

His efforts were crowned with success, and the good man returned to the Parsonage spent and fatigued, but overcome with the sense of God's goodness. He threw himself on a chair on entering the room where Mr. Aitken was sitting, and burst into tears. Mr. Aitken, supposing he was suffering from an exhaustion that rendered him almost hysterical, was about to order in some refreshment, when Mr. Carlisle exclaimed, "Oh no! I'm not ill, but it just breaks me down completely to think that the Lord should use such a poor miserable sinner as I am to save a fellow-sinner's soul!"

Well does the writer recall that wonderful funeral. He had been working amongst those hearty Cornish folk for only a little more than a year, but they all knew and loved him, and nearly the whole parish followed his remains to their resting-place, and many a loving tear was shed around his grave.

"They have given me a singularly appropriate name, I find," said he, with a quiet smile, one day, "they call me 'the old gentleman'; that's a name they have for the devil himself in the part of the world where I was reared!" He was not fifty years old at the time he obtained this sobriquet, but much sickness and an unduly ascetic habit of life had perhaps made him prematurely old.

But the story of a Christmas dinner referred to at the head of this paper belongs to an earlier period. Some twenty years ago, the writer was accosted in the streets of Liverpool, by a man who introduced himself as Mr. Carlisle's quondam landlord. "I think I must tell you," said he, after a few remarks about this extraordinary man, and the singular devotion and self-denial that characterised him,

"A REAL GOOD STORY

about Mr. Carlisle's Christmas dinner-party. He came home one evening a few days before Christmas, and sending for my wife, told her that he had a good many friends to whom he had had no opportunity of showing hospitality, and so he had determined to give a dinner-party on Christmas day. Greatly astonished at the proposal of such convivialities, my wife yet assured him that she would leave nothing undone to make the dinner-party a success, and arranged that something like a dozen covers should be laid. All that could be regarded as appropriate to a Christmas dinner was carefully provided, no expense being spared, for this was to be something very exceptional, and altogether a contrast to Mr. Carlisle's usually frugal habit of life. As the hour arrived, there came a ring at the door, and on opening it I beheld one of the sorriest specimens of humanity that I had ever set my eyes on, standing on the door-step. He had washed his hands and face (with indifferent results indeed), but that was all he had done to relieve his miserable appearance. He was clothed in rags, and looked as if he had just been turned out from the casual ward of a Union.

"'What do you want?' I asked, with some impatience, knowing how heavy was the drain that such as these made on my lodger's limited resources.

"'Please, Sir,' was the reply, 'does Mr. Carlisle live here?'

"'Yes,' I answered, 'but he can't see you now, for he is just going to sit down to dinner with some friends; you must come at some other time.' My feelings may better be imagined than described, when the wretched object replied:

"'Please, sir, Mr. Carlisle told me that I was to come here to dinner, to-night!' By this time, two or three more

APPALLING SPECIMENS OF HUMANITY

began to appear on the scene, each seemingly more ghastly than the last, but as I stood there dumbstricken with horror, and wondering how I was to break the dire intelligence to my wife, Mr. Carlisle's cheery voice was heard behind me in greeting, as he stretched out his hand to one and another, welcoming them as if they had been noblemen; and soon the festal chamber was crowded with the strangest-looking guests that ever adorned (?) a Christmas board.

"But as we saw those haggard faces lighting up with an unwonted satisfaction, and the first shyness give place to feelings of confidence and pleasure, as Mr. Carlisle continued to do all that man could do to make his guests feel both at home and happy, my wife and I began to admit that he was right after all."

W. H. M. H. A.

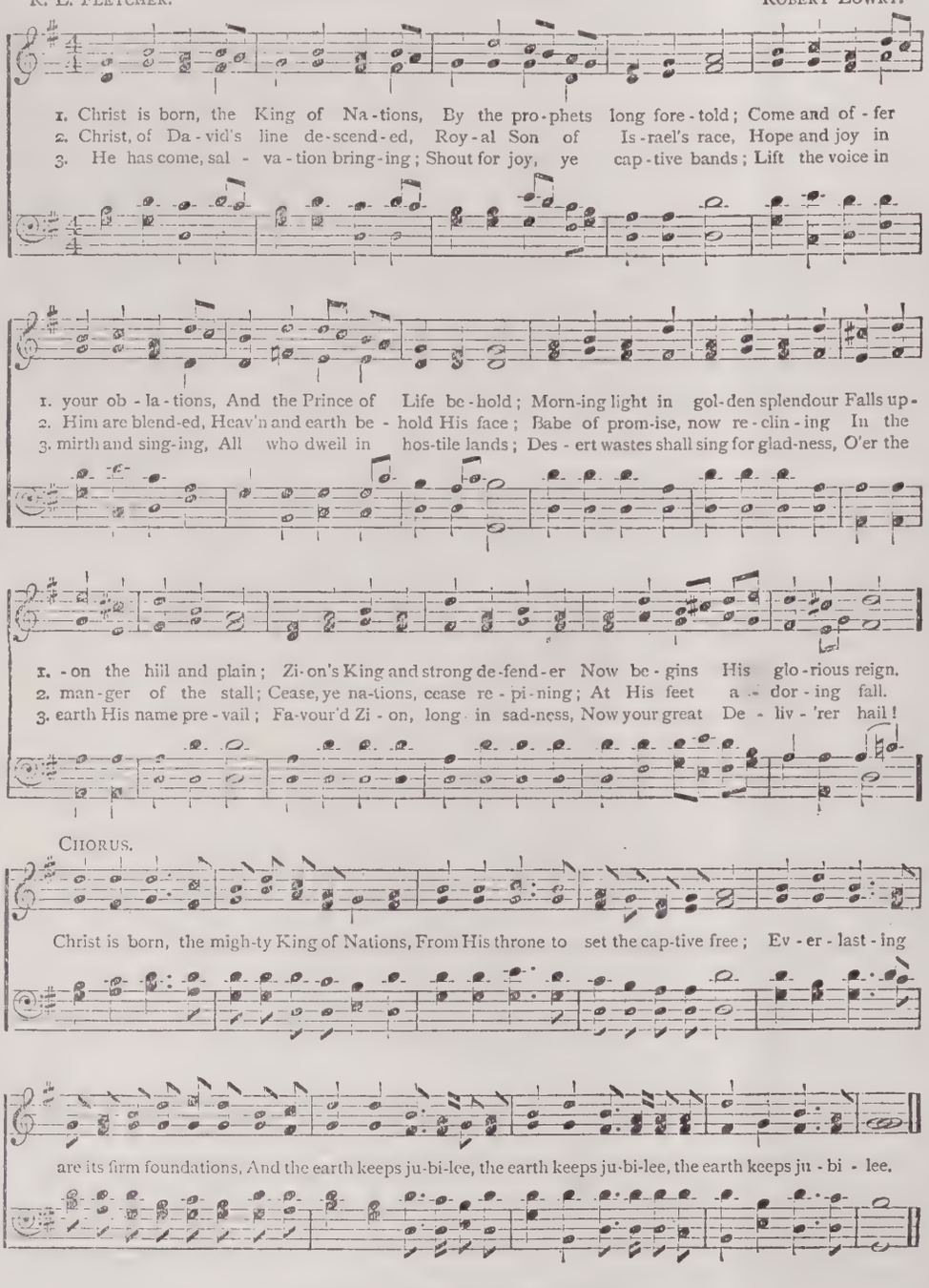
* From the *Quarterly Report* of the Church Parochial Missionary Society.

[1134]

King of Nations.

"Behold, a King shall reign in righteousness."—Isaiah xxxii. 1.

R. L. Fletcher. Robert Lowry.


1. Christ is born, the King of Na-tions, By the pro-phets long fore-told; Come and of-fer
2. Christ, of Da-vid's line de-scend-ed, Roy-al Son of Is-rael's race, Hope and joy in
3. He has come, sal-va-tion bring-ing; Shout for joy, ye cap-tive bands; Lift the voice in
1. your ob-la-tions, And the Prince of Life be-hold; Morn-ing light in gol-den splendour Falls up-
2. Him are blend-ed, Heav'n and earth be-hold His face; Babe of prom-ise, now re-clin-ing In the
3. mirth and sing-ing, All who dwell in hos-tile lands; Des-ert wastes shall sing for glad-ness, O'er the
1. -on the hill and plain; Zi-on's King and strong de-fend-er Now be-gins His glo-rious reign.
2. man-ger of the stall; Cease, ye na-tions, cease re-pi-ning; At His feet a-dor-ing fall.
3. earth His name pre-vail; Fa-vour'd Zi-on, long in sad-ness, Now your great De-liv-'rer hail!
Chorus.
Christ is born, the migh-ty King of Nations, From His throne to set the cap-tive free; Ev-er-last-ing
are its firm foundations, And the earth keeps ju-bi-lee, the earth keeps ju-bi-lee, the earth keeps ju-bi-lee.

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"Good Tidings."

WHAT are the "good tidings" of Christianity? That the golden chain of Messianic promise, lowered link by link from the eternal Founder, has at length reached to our earth and is there riveted by the incarnation of the God-Man. What blessings come to us in consequence of this union the leaping tongue of seraphic fire could never make known; but not the least is the continuous presence of Immanuel—God with us. When Christ came into the world He came to stay. Not only was He born in Bethlehem, but He is formed in every Christian "the hope of glory."

Good tidings! After a long night of pain, when every nerve has been stretched on the rack of agony, how welcome is the first gray streak in the cold east that gives glad promise of the coming day. If relief is so welcome to the weary watcher who waits the sunrise, what must be the joy of him upon whose soul-night the Sun of Righteousness has shone? Do you know the soul-night? Has your soul ever wakened to find itself *alone*?—without God—without hope—under the lurid sky of his displeasure? Every soul has not the same knowledge of the night. To some, coming to Christ seems like the glad awaking of the little one roused by its mother's kiss; while to others it is the terror of the thunder that startles one to find it still is night. My own experience was the latter. Roused from sleep by the death of a friend, I was from eight to ten months without hope—alone in the darkness—trembling yet rebellious. I knew God was angry. A great cloud of sin hid Him from me, and I dared not approach. I was hope*less*. The temptation to suicide surged up before me. I shall never forget the *horror* of those months. "The pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech Thee, deliver my soul." Oh, it was a bright morning that slowly dawned after that terrible night! and I have his promise that it shall shine more and more unto the perfect day. It was "good tidings" when I knew that unto *me* was born a Saviour.

But not only to me, but to all perplexed and weary ones, comes this glad message: "Thy God reigneth!"

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

What a suggestive picture! The armies of the king have been engaged with the enemy far away from Jerusalem. The watchmen are upon the towers of this city of the hills. A man is seen making his way down the olive-shaded slopes. A messenger of peace. He comes with joy. The king's host has been victorious. The king's rule is established in peace. Rejoice, O Zion: thy king reigneth!

Such, of old time, was the frequent message to Palestine; a cry which has rung throughout the ages, wherever the feet of the Son of Man have made beautiful the mountains of separation. Let us look at these mountains gilded with his coming. They were once the altars of heathen idols; now the howling of fanatics is hushed before the Messenger of peace. How beautiful were the feet of Messias when from his Father's house He published salvation! Shall not our feet also be shod with the preparation of the gospel of peace as we go in and out of the homes of men? Can we not remind the toiler that "God's in his heaven—all's right with the world"? Will no one teach the orphan to say, "Our Father which art in heaven"? Must the outcast be left with none but the stars of heaven to pity her, while the Christmas bells ring out through the still air, "Glory to God in the highest, and on earth peace, to men good will"? Nay; ye cannot be selfish; "ye have not so learned Christ."

HOWARD T. N. USSHER.

Wandsworth.

Mrs. M. E. Kirk.

THIS lady is by birth an Englishwoman, and from early life has been engaged in Christian and temperance work. A member of the Society of Friends, she has imbibed and inherited much of their earnestness of purpose, which has told largely on her labours.

For ten years she has been secretary of the Women's Christian Temperance Union of Victoria, and recently visited England, with the view of learning from its various organisations

methods which may be of service in the newer country. An eloquent speaker, with a direct simplicity which goes straight to the heart, she cannot give that gift full play owing to her many other weighty duties.

So great have been her labours in organisation that the constant pressure weakened her health, and her committee deemed it necessary to loosen the strain for a time if they would retain one of their best workers. They requested her to visit England and America, and gain the rest of a long voyage. She was appointed a delegate to the World's Convention held at Toronto in October last.

Besides her work of general supervision and secretarial duties, she is editor and business manager of *The White Ribbon Signal*, promoter of "The Frances Willard Club," superintendent of the Working Girls' Home, and with the women of the Christian Temperance Union has lately rendered the entire country great service by appeals to Parliament, which have been effectual in raising the moral status of women.

In such a new country as Victoria there are many questions which would be severely left alone if the Women's Christian Temperance Union did not take them up. Their work includes: Drawing-room meetings, district conferences, public meetings (with temperance always to the front), the unfermented wine question, health and narcotics, prison work, Press work, literature and circulating libraries, franchise department, hospitals and the sick, evangelistic missions, railway effort, temperance booths, labour among seamen, work among foreigners (principally Chinese), juvenile work, prevention of cruelty to children, homes for working girls, rescue and social purity work; efforts still further to raise the age of consent, and to place women on lunacy boards and as factory inspectors.

Of the many spheres of labour in which Mrs. Kirk has been engaged, she is, perhaps, to be most honoured for that which she has wrought for the good of her sex. She resembles her forerunner, Mrs. Elizabeth Fry, in visiting gaols and houses of bad repute, in her struggles for the most degraded of her sex. A short time since there was an endeavour to enforce the C. D. Acts in the Colony. As they were introduced under "health clauses, many were entirely ignorant of that which was implied. Mrs. Kirk and her committee appealed strongly against them, not only in Parliament but to members of the Intercolonial Medical Congress, and to men and women throughout the country. By the circulation of carefully-formed opinions and by increasing prayer to One who can over-rule affairs for good, the current was turned. On another occasion, when one of the judges had adopted an antagonistic attitude with regard to the age of consent clause in the Crimes Act Amendment Bill, Mrs. Kirk and her earnest supporters rose to the occasion: they gave time, money, and influence to the unsought-for but needed work, and succeeded in preventing any lowering of the age, which had been agitated for.

The Babe of Bethlehem.

Not in Zion's gilded palace,
Not beneath proud Salem's dome,
Shall immortal love, incarnate,
Heaven's Immanuel, find a home.
Bethlehem's manger shall its welcome
To the holy Infant give,
And from humble, lowly shepherds,
Adoration first receive.

Heralded by hosts angelic!
Earthly glitter pales and dies;
Earthly rays before it centred,
Were but puerile vanities;
Grace and Truth, the manger tells us
Shall the depths of want explore,
Presage of the love proclaiming
Heavenly tidings to the poor.

"In a manger!"—now in glory,
All the work of suffering done,
From the throne is ever echoing—
"*This is my beloved Son*";
Manger, cross, and throne resplendent,
All unite in one acclaim,
Telling forth the peerless glory,
Centring in the Saviour's Name.

ALBERT MIDLANE.

Surgical Aid Society.—The Lord Mayor presided on 7th inst. at the annual meeting of this society, held at the Mansion House. Mr. R. C. Tressidder, the secretary, read the annual report, which stated that the number of patients assisted had increased from 14,063 to 14,550, bringing up the weekly average to 280 patients, and the grand total since the commencement of the society to 176,920. During the year 22,247 appliances had been given to patients. Addresses followed by the Lord Mayor, Prebendary Kitto, Rev. Walter Green, Sir Henry W. Peek, and others.

Poems of the Season.

THE SONG OF THE ANGELS.

"Unto you is born a Saviour."—Luke ii. 11.

O rest, my brother, rest awhile,
And strain your ears to listen,
What soothing music fills the air,
It makes the eyes to glisten!
The burden of an old-time song
To hearts of men appealing;
It wafts its message all along,
God's wondrous love revealing.

Rest, rest awhile beside the way,
And listen to the chorus,
It echoes through the ages still
And travels on before us.
For ever with the turning year
The angel choir is singing,
"Peace on the earth, good will to men,
Salvation, Christ is bringing."

Through all those distant, fading years,
Through all their gloom and sorrow,
In clear and captivating strains
No human voice could borrow
The music of the heavenly choir,
Its message oft repeating,
Has sounded through the earth below
This golden Christmas greeting.

No song more sweet has filled the earth
Since angels broke the silence;
No words have brought such healing balm
To sin's unending violence.
Their heavenly music steals abroad
Dispelling gloom and sadness,
And making human hearts to glow
With light, and love, and gladness.

O weary one, it is for thee
The angels still are singing;
O, restless heart, it is to thee
The words of peace are winging.
Let heart pass on the words to heart,
And tell abroad the story
Of God, the Father's, wondrous love,
Of Jesus and his glory.

A Son of Sorrow.

ADVENT.

James v. 7, 8.

Christ is coming, sweet vibration,
Thrilling all creation's chords,
Quiver of glad expectation,
Reaching e'en her wildest hordes,
Hope and earnest of salvation,
Jesus, Saviour, Lord of lords.

Christ is coming, golden story.
As o'er yon horizon grey,
O'er green vales and mountains hoary
Steals the dawning's roseate ray;
He will rise, his beams of glory
Turning darkness into day.

Christ is coming, word of blessing,
As the spring-tide's tender balm.
Upon all its kiss impressing,
Lulling storms to cradled calm,
Healing all with love's caressing,
Changing requiem into psalm.

Christ is coming. Are we yearning
To behold Him owned by all,
Of his Spirit meekly learning,
Waiting for the Bridegroom's call?
Then shall we, with love-lamps burning,
Tread the Lamb's fair bridal hall.

Harriet Julia Evans.

CHRISTMAS GIFTS.

'Tis Christmas time, sweet Christmas time!
Who does not long to bless
The widow in her lonely home,
The poor and fatherless?
Who round their cold and dreary path
A sunbeam would not throw,
To lighten with a beam of love
The burden of their woe?

Richer we grow as more we give,
The treasure stored above
Increases with each ministry,
Each ministry of love.
And dearer to our Father's heart
The secret gift of those
Whose cheerful right-hand offering
Not e'en their left hand knows.

A. S.

[2136]

Help in Time of Need.

THE terrible fire in the City has brought great suffering and privation upon many families, and numerous useful agencies have striven to relieve the distress. Worthy of mention in this respect is the well-known society, the National Refuges for Homeless and Destitute Children. At the beginning of the present month of December, 1897, the committee considered a great number of distressing cases, and foremost of the instances of prompt admission may be mentioned the following:—

A family living in Camberwell were suddenly reduced to poverty through the death of the father, caused by paralysis of the brain. In a short time the mother's strength gave way, and she had to be removed to the infirmary, where she still is. The eldest girl, aged seventeen, bravely struggled on, and, by working at a City warehouse, maintained herself and the little ones at home, the youngest of whom was but four and a-half years old. But the bread-winner was, alas! among those deprived of work by the recent great fire, and it became a matter of urgent necessity to secure admission into homes for the younger children. Application was made to the National Refuges at the headquarters, 164, Shaftesbury-avenue, W.C. No votes, elections, or wearisome delays were allowed to block the way, and *within a few days* of the application, Florrie was received into the Girls' Home.

A characteristic feature of the Society is that very urgent cases are often

RECEIVED ON THE VERY DAY OF APPLICATION.

Page after page could be filled with heart-stirring instances of ready help given in this way. At the present moment there are about 800 boys and girls in the Society's Institutes, which comprise eight homes and two training ships. Mr. H. Bristow Waller, the secretary, will gladly supply a copy of the fifty-fourth annual report to any who have generously resolved to do something this Christmas-tide towards helping the poor and needy. It contains about 200 pages of very readable and finely-illustrated matter, and gives a graphic description of what is being done on board the *Arethusa* and *Chichester* training ships at Greenhithe, Kent; the farm and Shaftesbury Schools at Bisley; the Boys' Homes at Shaftesbury-avenue and Twickenham; the Girls' Homes at Sudbury and Ealing.

Several of the society's old boys, now stalwart firemen, were engaged in fighting the flames at the City conflagration; and photos of some of these brave fellows (once destitute lads) are shown in the report. Numerous letters there are, too, which tell of the success in after life of those who have passed through the Homes and Ships.

Best of all is the

BUILDING UP OF CHRISTIAN CHARACTER,

as is evidenced by such letters as the following extract taken from the report:—

"I can always speak well of the Institution that I was an inmate of and the useful knowledge taught there, both to me and my brother, for we were both in the same school. In speaking of myself, I have learnt to love the Saviour, and trust in the fulness of his grace to give the strength to serve Him as my King, Lord, and Master. I send a small donation of a two-shilling postal order to go to help support the Homes, and if it were in my power to help you more I would do it, but at present I am not in a position, as I have to support my widowed mother and to support the home.—G.S."

During the past fifty-four years 15,000 destitute children have been rescued from misery and want, and given a good start in life; but (here comes the sadly familiar sentence) "the work languishes for lack of funds." The Society has had to borrow £5000 to provide for the immediate wants of the children under its care. If every reader of this appeal will kindly send something they will realise the blessedness of co-operating with Christ Himself in ministering to the wants of the suffering poor.

CHRISTMAS BELLS.

The Christmas bells that used to ring
When I was but a little boy,
They still chime out for Christ, the King,
And soothe my heart with wholesome joy.
They have not changed one single note
In all the years now flown away;
But sweetly still their voices float
Across the world so old and grey.
Welcome sounds to pilgrim me,
Whose life has been a strange affair,
As changeful as the winter-sea,
And just as hard as I could bear.
I did not think to hear them still;
I thought they must have tuneless grown
While I was climbing up the hill,
With sighs and sorrows all my own.
But ring they do, the Christmas Bells,
The same old bells that used to chime
When but a boy, where mother dwells,
I heard them ring for Christmas-time.
And ring they will for evermore,
As year by year is on the wane,
Till life and all its cares are o'er,
And Christ Himself shall come again!

Fred Wallis.

The Home of Industry.

In an occasional paper issued the other day Miss Macpherson, reviewing the work of the year, says:—"As a united band of workers, we have sought to witness, among the thousands in Bird Fair on Sunday mornings, among the toilers in factory and workroom, and among the mothers, widows, and young people, gathered in their various classes and meetings. We praise God that his grace has been sufficient, and that He has owned the testimony borne in the salvation of precious souls. Some of our helpers of the past year are now on their way to India, and elsewhere, to 'witness for Him,' while the last to say farewell from among our young men has been accepted by Mr. D. L. Moody for training at the Bible Institute, Chicago. We rejoice that once more we have been enabled to rescue, train, and emigrate two more bands of young children. Good news has come during the past summer of many an excellent home where the boys and girls have been placed."

Among the many incidents given in this paper we find the following letter from a banker's lady: "We think Alice a very nice child. She is a credit to your Home, for she is very polite, and knows so much for one so young. She is so happy, sings early and late, drinks lots of milk, and people tell me she is growing fat. Everyone likes her, and it is quite pathetic to hear her say her prayers, and hear her pray that her little sister and brother may come to Canada, and find good homes, and kind friends, to tell them right from wrong." Who was Alice? Early last spring she was found crying bitterly in the street by a policeman, who took her to the workhouse. The Board of Guardians kept her six weeks to get her nerves quieted, and to cure her bruises made by the ill-usage of her father, then sent to ask if Miss Macpherson would receive her.

Many interesting incidents are given, in the paper referred to, from the work among the aged widows, young men and women, in Bird Fair, out with the Bible barrow, in the homes of the sick, and in the hospital wards. Here is an instance of answered prayer:—

"Young H—— first attended the evening school about four years ago; careless and indifferent about spiritual things. Not long after, signs of a lingering disease began to develop, and made rapid progress. One's heart ached for the poor lad, slowly but surely dying, and not saved! He could not bear the thought of passing away from this life, his whole desire being to recover. After lying in one of our hospitals for many weeks, and appearing somewhat better, he was sent to a Convalescent Home by the sea, and *there* the word was sent to him which brought light and liberty to his soul. He returned home, after some time, weak in body, but rejoicing in Jesus. The change in hid face was wonderful; the anxious expression has disappeared, and a sweet patient look had taken its place. His longing now was, not to get well again, but to go to be with his Saviour. The Lord gave

him a short time to witness to his relatives and friends, and then took him home.

"During the past year we have sought to visit and care for the sick, among the many poor belonging to our Mission. Our nurse has had great joy in ministering to them; in some cases soothing the dying ones, and watching whilst they passed from earth's toil and poverty to the many mansions above. One, who had for many years loved to attend the meetings, having been found of the Lord in her Sunday-class, was taken ill suddenly. She had over-worked, toiling to support her husband, who, from an accident, had been unable to work for several years. When seized with pneumonia there was no strength to battle with the disease, and after a few days suffering, it was evident that she was sinking. Too weak to talk, she would from time to time open her eyes, and looking tenderly on nurse she would say, 'Tell them at the Home not to pray for my life. My work is done. I am going to my Saviour, whom I love. Don't try to keep me back.'" Other work is also going on among the poor and neglected of the East End. Full information may be had of Miss Macpherson, 29, Bethnal Green-road, E.

The Hooligans of London.

BY MR. J. W. C. FEGAN.

FOR many years past I have strongly felt, and on every possible occasion sought to emphasise my conviction, that London's greatest need at the present time is a revival of the

INFLUENCE OF THE OLD RAGGED SCHOOLS.

When the State undertook the compulsory education of the young, many voluntary schools for very poor children whose work had been of an

OUR NEW VENTURE.

evangelical as well as educational nature were abandoned or starved out of existence. The Ragged School Union has, however, nobly succoured those who have bravely struggled on in their devoted labours, realising that they had a commission from the risen Christ which no State legislation could supersede.

The Board Schools have done valuable work in educating the children of the poor on a scale which voluntary schools with their limited means could not attempt. But, especially as regards very poor children whose home-training is neglected, while they have imparted to them a measure of knowledge (necessarily superficial in the majority of cases), they have not moulded manners or formed character, still less have they been a missionary influence, like the old Ragged Schools.

A Ragged School planted in a street of evil repute, with a labyrinth of courts in which the roughest and most degraded folks herded together, often completely changed the character of the immediate neighbourhood after a few years of loving, patient Christian influence—as the police often gladly testified—but a Board School can never have the same influence upon such hearts and lives. I have often heard the police and others contrast the pert, defiant, mischievous spirit manifested by the Board School children of to-day with the civil, obliging, and considerate behaviour of children who used to be under training in the old Ragged Schools.

One of the next touching evidences of the influence of Ragged Schools was to my mind the loving eagerness with which, say, a neat, respectable maid-servant who felt she owed a debt of gratitude to the old school she never could repay, would, when visiting her parents in some slum, come and sit in her old class and drink in again the message of redeeming grace and power from the lips of her old teacher and with beaming demonstrativeness associate herself once more with "the dear old school."

Further, the gentle and unselfish labours of a teacher would work such a change in some rough boy or wild girl that the hearts of the parents would be touched, and they would be drawn under the influence of the Gospel through mission services, mothers' meetings, etc., held in the Ragged School so affectionately spoken of by their children.

I feel I may claim to speak with some definiteness on this question, as it was through experience gained in Ragged School work that I (like Miss Macpherson, Mr. Charrington, Mr. Quintin Hogg, the Hon. T. H. W. Pelham, Lord Kinnaird, Dr. Barnardo, Mr. George Hatton, and others) was led into wider Christian service. In fact, I believe I may say that three-fourths of the Christian rescue-work in London to-day is directly or indirectly the outgrowth of the Ragged School work which Lord Shaftesbury, John Macgregor, and others inaugurated about fifty years ago, and which the Ragged School Union bravely seeks to sustain still.

For twenty-seven years I have lived almost continuously in the slums of this great city, and for the last fifteen years in what is now admitted to be "the most overcrowded and poverty-stricken district in all London." "Ruffianism in Southwark," "Tragedy in Stamford-street," "The Blackfriars Gang Again," etc., are head-lines familiar to all newspaper readers of late years, until the united vestries of certain parishes on the south side of the Thames between Waterloo and London Bridge have made a strong appeal for increased police protection.

The hooligans that infest street corners and waylay passers-by in dark byways are the very class that Ragged Schools gather under their subduing influence.

The sight of hundreds of these youths drifting to irretrievable ruin around us has moved me to urge upon my friends in council to secure some premises where with the help of, I hope, some Christian friends who will read these lines, and some young men who have been themselves rescued through our Homes and are now anxious to hold out a friendly helping hand to others, I could gather some of these undisciplined, uncared-for lads under Christian influence with useful elementary instruction, and healthy, manly recreation.

My Council have been able to secure on favourable terms large premises until lately known as Christchurch Parochial Schools (boys, girls, and infants). We propose, under the name Southwark Home Mission, to commence with a mission hall, Bible-classes, night school, mothers' meeting, drawing and singing classes, gymnasium, etc., adding a medical mission, and otherwise developing our operations as our means and strength under God's blessing will allow.

My object in writing thus is twofold, first to draw attention to the need of such work generally as it has pressed upon my heart and conscience for some years past, and secondly to ask for the prayers, sympathy, and co-operation of readers of THE CHRISTIAN in this effort in particular.

The Boys' Home, 95, Southwark-street, S.E.

How Joe was Saved.

JOE wasn't in the least penitent. That wasn't what brought him to the Lighthouse Lodging House. He was simply starving. He "didn't want no religion," only something to eat. He got it, and then went to rag-sorting for his board and lodging. Joe was a "bad character." He had begun life as a thief at ten years old. He had been in prison twenty-six times, had had hard labour and been flogged and punished in every conceivable way. He slouched up to the Lighthouse, dogged, sullen, utterly hard, and callous.

It is no easy matter to woo back a soul. For a long time Joe came and went, unmoved and untouched, to all appearances. Then one night he flung himself down at the penitent-form, and cried that he was a big, black sinner. For long Joe knelt there, then he went off to bed, and for four hours cried and prayed. At the end of that time there was a shout of, "It's done, it's done!" that made the shelter echo!

Last week Joe wrote to his spiritual father from the Farm Colony, where he was drafted. The following are a few extracts from his letter:—

"To tell you the truth I find this place very healthy, I seem always hungry. You know we don't receive any money for some time, we get a shilling's worth of tickets and buy our own food, which is excellent. I thank the Lord that I realise that He saves me now. He has never left me since that blessed Sunday night, but He has been my refuge, my hiding-place every moment. Oh, what a Saviour, after cursing Him to his face! Captain, I am glad to have you to write to, as I have not a friend in the world—I mean, an earthly friend. It is my own fault; I cursed them and abused their goodness, but I am glad Jesus forgives me and loves me. I am going to be true. That is what God wants, true men. It is my prayer night and day that Jesus will keep me faithful."

Here is another incident: "When stationed in Dublin," writes Adjutant Leggoe, "I found a man, now keeping a successful butcher's shop, who informed me that he had been rescued from poverty by our Social Officers, who found him on the Thames Embankment, sleeping out, without food or lodgings. They helped him to the Shelter, and put new life into him. He is now doing well, and after telling me how grateful he was, told me to come to him whenever I was in want."

These incidents are illustrative of many such in the new report of the Salvation Army Social Scheme; an annual record which teems with facts and figures—such as the number of meals supplied, of lodgings to the homeless, of the outcast and destitute received, sheltered, and set on their feet again, of the operations of the Labour Bureau, the City and Farm Colony, the Police-court, and slum work. It is stated that "the total cost to the Darkest England Fund of keeping the whole of these various undertakings going during the year has been about £13,000, exclusive of money spent on building and other capital outlay.

"The total turn-over of the scheme for the year, including the sales of goods manufactured by the people in the various institutes, was £136,660.

"Of that sum only £4,000 was expended in the salaries of officials—persons connected with the scheme, including legal, medical, and other professional charges."

General Booth estimates the special loss sustained on the Farm Colony by the recent flood at nearly £5,000.

The Children of Whitechapel.

AFTER half a century spent in the Lord's service, I am still labouring amongst the poor neglected children and adults of the East End, relieving their temporal wants, "feeding the hungry, and clothing the naked," instructing the ignorant, befriending the friendless, helping the helpless, and seeking above all to set Christ before each needy soul.

Nor has our work been in vain, for hundreds have been led to the Saviour. The children flock to our schools. Three times each Lord's day they gather to hear about the love of Jesus, drinking in the sweet story of old, told by teachers whose own hearts are on fire with the love of God. Our great need is—more teachers.

The Infant Day Nursery is open for the reception of the infants, whose mothers—many of them widows—gladly leave them in the morning to be clothed, fed, and cared for by a qualified nurse. This is work done for Jesus. It has proved a great blessing to those mothers who bring their children regularly. They leave their infants in the greatest confidence, and work on during the day free from anxiety about their little ones, who are happy and comfortable.

Besides the Sunday-schools, we have Children's Services, Band of Hope, and a Ragged School, which is highly commended by the educational authorities. Amongst the little ones thus brought under our notice are

MANY OF THE VERY POOREST CLASS.

For instance, among others we have at present three children (ages ten, eight, and six) who are really without a home. After sheltering for the night somewhere, their parents (who seem fond of them) bring them here knowing they will be cared for as well as taught. More than once they have been brought four miles in a morning from where they had slept the preceding night. We receive them gladly for the Lord's sake.

We have long been drawn out on behalf of the young women, for whom the streets are so full of temptations. The various evening classes and meetings attract these in large numbers. The ladies who have devoted themselves to this special work have been used to bring many of these young people to the Saviour. The good influences of club, clothing clubs, Bible classes, Gospel temperance meetings, and Kinnaird Institute have been largely useful among these.

Nor is our work confined to children and young people—their parents and relatives come about us in large numbers, and our Gospel and temperance meetings are crowded, while the poor mothers flock to the mothers' meetings—their

ONLY CHANCE OF HEARING THE GOSPEL.

In this district thousands of women are suffering from the degrading vice of drunkenness; husbands are unhappy, children are neglected and wretched, homes are broken up and made desolate, children come to us hungry, ragged, and shoeless, and whole families suffer most bitterly. We have a female missionary visiting the women enslaved by drink—she is received everywhere most kindly. This branch has been very successful, some are thoroughly reclaimed and kept by the power of God. It is interesting to note that the poor themselves contribute a large part of the missionary's salary.

The Gospel, moreover, is carried into the lodging houses, and the poor inmates are helped in many ways to a better life. Open-air preaching in the courts and alleys is vigorously maintained, with much encouragement. Combined with all this there is constant visitation of the poor homes around us.

Rescue work is also carried on, and we cannot praise the Lord too much for the blessed work He permits his servants to do in connection with the Midnight Meeting Movement. It is an agency which certainly reaches the fallen and friendless. How many

SUICIDES HAVE BEEN PREVENTED,

how many poor girls have been rescued, how many precious souls saved, will never be known until we meet in glory.

Many motherless girls with good characters have been received into our Training Home, Nonington Hall, and, after teaching, are sent out to domestic service, where not a few are doing well.

During the summer we were able to send away a large number of children and ailing adults to enjoy rest and change. H.R.H. the late Duchess of Teck, in whom we have lost a personal friend and a true helper, was in the habit of receiving at Combe Warren some of our poor women requiring rest, change, and fresh air. They will never forget the kindness and sympathy they have received from her. Everything was done for their comfort and pleasure. They enjoyed the nourishing food, the beautiful walks in the wood and in the lanes, and returned cheered and comforted, with health much improved. H.R.H. took a personal interest in each case, calling at the Cottage and speaking to them. H.R.H. the Duchess of York, too—better known to many of them as the Princess May—has always been very kind to our poor women.

Through Mr. Barclay's great kindness, we have also been permitted to send to his beautiful place, "The Alexander Home," at Bookham (erected as a memorial to a beloved relative), many of our poor children.

While the spiritual interests of the poor children and adults are ever the first consideration, we feel deeply their temporal needs, and exert our utmost to relieve their wants. No child is sent hungry away from George Yard, while every effort is made to provide the shivering with clothing. The exceeding bitter cry of the distressed poor rings in our ears, and we endeavour to cheer and comfort them, and alleviate their sore need. For Christ's sake and in his name we minister to the sorrowing and neglected whose pitiful condition presses daily upon us. GEORGE HOLLAND.

George Yard Ragged Schools, High-street, Whitechapel, E.

Sermon-lane Mission.

FEEDING the hungry is a practical part of Christianity, for which very efficient arrangements were made last week, in connection with this Mission, located in the centre of a densely populated and very poor Islington district. The Cattle Show was open, and, as usual, brought together a little army of poor "sandwich" men. For their especial benefit excellent provision was made on the Tuesday and Thursday, over a thousand dinners in the aggregate being served out on the two days. Our representative was present for a short time the other day, and was very favourably impressed by what he saw and heard. Large tins of steaming, savoury soup, each accompanied by a good hunch of bread, were speedily disposed of by appreciative recipients. Nor were the needs of mind and soul overlooked. Ladies and children enlivened the meal with sacred song; and earnest words spoken by Rev. J. WAKERLEY were brief, pointed, and hope-inspiring, as showing what God's grace had done for men whom the speaker had met with in equally forlorn condition. Undoubtedly the auditors were thoroughly attentive. May God grant that fruit unto eternal life may yet be reaped from seed thus sown in faith. We understand that like happy service was rendered by Rev. J. Boyd (of St. Augustine's Church), Rev. T. H. L. Jones, and Mr. T. Nixon.

We have touched upon only one among the many aspects of a work which, in all its operations, is permeated by the spirit of the Gospel; and the Christmas appeal issued by the president (Mr. J. Dix Lewis, Penrhyn, Hornsey-lane, N.) shows that in order to continuance of its varied agencies with increasing efficiency, it is necessary that about £400 be entrusted to the committee.

Strangers' Rest, Liverpool.—A reunion of friends interested in the excellent work carried on amongst the strangers and foreigners coming to this city was held last week, at the Strangers' Rest, 24, Park-lane. At a meeting held after the conversazione Mr. T. A. Leigh took the chair. Mr. A. Armstrong (superintendent of the Liverpool Town Mission) spoke earnestly to Christian workers, as did also Mr. W. Summers, of North Africa Mission, who gave an address on missionary work. The annual report states that 362 meetings have been held in the English language, and a large number of tracts have been distributed and good work done among Jews, Germans, Spaniards, and sailors of other nationalities. The "Strangers' Rest" is a handy rendezvous for sailors, where religious services are carried on in various languages, and where reading and writing can be accomplished comfortably, a real boon to the many strangers who come to this seaport from all quarters. There is earnest need of more Christian workers.

International S.S. Lessons.

January 2.

"JESUS AND JOHN."—Matt. iii. 7-17.

GOLDEN TEXT.—"*This is my beloved Son, in whom I am well pleased.*"—Matt. iii. 17.

DURING the next two quarters our lessons will include the biography of Christ as told in the Gospel of Matthew. The teacher should familiarise himself with the map and general geography of Palestine, as well as with the customs of the time. The "words" of Jesus are now receiving special attention from Bible students, and the teacher should seek to impress "these sayings of Mine" on the hearts of his scholars.

John the Baptist was born B.C. 5, six months before Jesus. His father and mother both descended from Aaron. He was related to Jesus. He began to preach about A.D. 26, and baptised Christ the following year. His work was carried on in the wilderness of Judea—not a desert, but a hilly, thinly-inhabited district lying west of the Jordan. The baptism of Christ was probably at Bethabara, five miles north of Jericho. In this lesson we have an account of—

I. *Some of John's hearers* (7, 8, 9).—They belonged to the two great sects—Pharisees and Sadducees. He holds up the mirror of truth to them that they may see themselves as God sees them. They came probably to hinder and criticise. They were like a brood of vipers (poisonous snakes who gave no warning rattle of their approach), sly and hypocritical. He asked them who had warned them of danger, seeing they claimed to be so good Repentance is the first essential, and then the good life following, but these wished for the name of godliness without any inner spiritual reform. They thought that being descendants of Abraham was the passport into God's favour, but God could as easily make children out of stones as out of a brood of vipers. Note that there can be no real religion in the life unless the heart be right. Sir Walter Raleigh said to the headsman, "It matters little how lies the head providing the heart be right." "Out of it are the issues of life."

II. *John's warning* (10).—The axe was laid at the root of the Jewish Church, and if it still bore no fruit of righteousness, it would be cut down. So is it with all in Christ's vineyard—people and institutions—if they are not fruitful for good, they are hewn down, *i.e.*, their opportunity for bearing fruit is taken away from them. See Matt. xxv. 28, 29.

III. *John's testimony to Christ* (11, 12).—Note John's humility. Many people fear to praise their friends, lest it should detract from their own glory: the truly great man praises all virtue and worth. The baptism of John was but a symbol of the real baptism. "Holy Ghost and fire," *i.e.*, the Spirit of God and enthusiasm. The symbol is a mockery without the real spiritual baptism. The former was observed but once; the latter should be repeated every day of our lives. John also points to Christ as a judge. Compare with the thresher, using his fan or shovel, throwing the mixed corn and chaff into the air, and while the chaff flies to a little distance the heavier wheat falls back to the ground. Everyone who met or heard Christ was judged by his treatment of Christ. If a man rejected and spurned Christ, it revealed at once what that man's spirit was. Some time to-day—every day is a judgment day—every act of life decides what our spirit is, and whether we belong to Christ.

Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by for ever 'twixt that darkness and that light.

IV. *The Baptism of Christ* (13, 17).—John said, "I have need of thy spiritual baptism. Why do you come to me for the shadow of what you can give in substance?" Whatever it was right for other men to do—the Christ would take that step too as an example to them if nothing more. Each right step had to be taken in order that he may complete his life work (15). This was a crisis in the career of Jesus. This was the occasion when he won the full assurance of God's presence and approval. He could go forward now with firmer tread. The way was clearing. It was a testimony, too, to those around, and proved that God was with his Son Jesus. The teacher should emphasise the use to be made of similar moments of solemnity in our lives, crises when we are baptised with the Spirit and with fire.

A Modern Crusade.

A SERIES of public meetings, on a large scale, have been arranged by a united committee of Y.M.C.A. and other workers for the purpose of arousing public opinion with regard to the kindred evils of gambling, drink, and impurity. The campaign was opened last week with three large meetings in the Queen's Hall, Langham-place, W. No pains will be spared to make this "special crusade" as effective as possible. A series of three consecutive meetings will be held at intervals of a fortnight at various centres throughout the Metropolis during January, February, and March, concluding with three gatherings in the Guildhall. The next of the series will be Jan. 11, 12 and 13, in Shoreditch Town-hall, and Jan. 25-27 in the Northern Polytechnic, Holloway-road.

A most encouraging start has been made, and it is hoped that the high level of spiritual tone and intensity reached last week may be sustained throughout. Amongst many cases dealt with in the after meetings was one in which a young man came to the front and spoke to Rev. George Gladstone, of Glasgow, one of the speakers of the evening. His story was that of the prodigal son. He had run away from his home in Scotland and for many months was unheard of. He had attended Mr. Gladstone's church in Glasgow. Seeing the latter's name advertised to speak in the Queen's Hall, he thought he would like to creep in unnoticed to hear him. The mention of a mother's unchanging love broke him down. His penitence seemed deep and real, greatly intensified when he heard that his mother was dying. Before starting for London the hope was expressed that somehow or other Mr. Gladstone might get to hear of the wanderer—humanly speaking, a most remote possibility. But "God moves in a mysterious way," and the prayer of a dying mother for her wandering boy was heard.

The first of the series, held on Tuesday week, was presided over by Mr. J. H. Tritton, the special subject being "Gambling." Before the meeting began, the Fisk Jubilee Singers (a band of coloured American minstrels) sang sweetly quaint hymns and choruses of camp-meeting and log-hut. Mr. Porter, secretary of the "Crusade," announced that he had received letters of sympathy from the Duke of Connaught, Lord Wolseley (who will act on the committee), and the Archbishop of Canterbury.

Bishop WINNINGTON INGRAM, in a vigorous speech, said he did not want to speak merely as the youngest bishop on the bench, but as an old East-end missionary, and he would give them a few facts which would enable them to make up their minds. He narrated the case of a young man who had been tempted to misappropriate the savings of his companions, and narrowly escaped ruin. Looking out of his window on one occasion, he saw one who was apparently collecting *billets doux* across the road, so he laid a trap for that man, and ran him in. Within a few hours the man was fined £5, but what did a fine of £5 matter to him when he had £20 on him in silver and copper, the pence of the poor? He would make it penal to incite to betting, a misdemeanour to publish the betting odds, and have it statutorily declared that a betting-ring was a "place."

Dr. R. F. HORTON followed with an animated address, showing that gambling was just as much a vice as drinking and impurity. It was a vice which, because it had been the peculiar pastime of the rich, was difficult to put down by law. They had heard of noblemen, enjoying the not inconsiderable income of £15,000 a year, becoming bankrupt from the same cause. They could not be blind to the fact that men of station and influence had thrown their ægis over the Turf. Of a Cambridge undergraduate it was told that he excused his presence at Newmarket on the ground that he had "gone to see the new Vice-Chancellor of the University." In the interests of humanity, and in the name of that meeting, he asked our social leaders to remember that this pastime of the rich is proving the ruin of the poor; that it is demoralising thousands of bright young men; that it is ruining the homes of countless working men; and that it has now begun to demoralise the women, and even the girls of England. He wished our public men could realise the evil consequences of gambling, so that they might be induced to bring their vast social influence to bear against betting and other "sports" which are destroying young England.

The second meeting of the series was held on Wednesday. The theme was Drink. Sir Douglas Fox presided. Musical selections were given by the Royal Holdfast Bell-ringers, and the principal speakers were Rev. J. W. Horsley, late chaplain at old Clerkenwell Gaol; Rev. George Gladstone, Glasgow; and Mr. C. T. Studd, the well-known cricketer.

Sir DOUGLAS FOX, in opening the meeting, referred to the "trinity of evil" against which the crusade had been initiated, and appealed to the men of London to keep the little ones of their own households well outside their environment.

Rev. J. W. HORSLEY spoke on the hereditary influence of drink. Jehu caused seventy of the sons of Ahab to be slain rather than they should perpetuate evil in the land. That was, perhaps, a drastic measure, but we in our days know clearly the awful force of heredity and the early influences of environment. The modern disease of alcohol was directly responsible for the death of 40,000 people in England every year, not counting those who had died indirectly—that is, three times the number of those who died, of the various nations, at the battle of Waterloo.

Rev. G. GLADSTONE, following on the same theme, urged, in glowing terms, upon the men present the healthful antidote of total abstinence.

Mr. C. T. STUDD, M.A., who was received with loud cheers, began an eloquent evangelistic address by saying that drink was a curse, undoubtedly, but it was only one curse among others which drink might cause. They had heard of various cures; but the cure was that of the Lord Jesus Christ, which was instantaneous. Like was said to cure like. Some got drunk on spirits. He hoped that they would get filled with the Spirit, as the disciples did on the day of Pentecost. If they had a Christ-craving as strong as the drink-craving they would be paralysed in the right way. Many instances were present to his mind of men who had turned from their errors and had acquired new life in the fulness of Christ.

The last of the Queen's Hall meetings was held on Thursday, when the great hall was crowded. The special subject was Impurity. The speech of the evening was delivered by Rev. F. B. MEYER, who roused the utmost enthusiasm by the spiritual intensity of his address, glowing with warm sympathy for the tempted, and righteous indignation against the wrongs inflicted on the weaker sex. Taking, for example, the words "Out of the heart are the issues of life," he traced the insidious onset of temptation. Evil thoughts, cherished and fostered, lead surely on to evil deeds which once would have been abhorred by the doer, but for the gradual depravement wrought by the grosser imaginations within. The reading of impure books and the contemplation of suggestive pictures must be sedulously shunned by all who would "keep themselves pure." Like a black speck in the blue, a cloud no bigger than a man's hand, which swiftly covers the sky and bursts in a disastrous tempest, so do the secret thoughts, so often gloated over, work the ruin of many. In view of such temptation there is but one unfailing resource—the restraining power of Christ, apart from whom there is no safety, when the floodgates of evil are open. His most urgent word to young men would therefore be — when tempted, call on Christ, in whom alone there is deliverance. Let us seek that in some measure his purity may be ours, and then we shall be a blessing to those around, instead of being partners in their sin. In a passing way Mr. Meyer gave particulars of the work of the Watch Committee in Lambeth, showing that some 130 evil houses had been closed, and that many young men had been led to see their sin, and in some cases to accept the Saviour.

An earnest evangelistic address followed by Rev. G. H. C. MACGREGOR, setting forth the abounding mercy of the Lord Jesus Christ, who is ready to receive, pardon, and empower all who flee unto Him for refuge.

A Christmas Party for the Lonely, Craven Lecture Hall, on Christmas Day. There will be service in St. James's Hall, Piccadilly, at eleven, when Rev. Hugh Price Hughes will preach. The dinner will be on the tables at one o'clock. Tickets for the day, including dinner, tea, and supper, 2s. 6d. each. Mr. and Mrs. Price Hughes, Mr. and Mrs. Mark Guy Pearse, and their families will be present during the day. After dinner Mr. Pearse will tell some Cornish stories. We shall be glad to see any Christian friends who, but for this arrangement, will spend a lonely Christmas Day. Tickets may be obtained only from W. T. PIPER, Secretary.

Craven Hall, Foubert's-place, Regent-street, W.

Sheltering Home, Liverpool.

THE twenty-fourth annual meeting of the friends of the Sheltering Home, Myrtle-street, was recently held at the Institution, Myrtle-street, Archdeacon Madden in the chair.

Mrs. Birt explained that the meeting was held in the Institution this year instead of as usual at the Town-hall, by way of celebrating the silver anniversary of the foundation. Twenty-five years ago last November the meeting which inaugurated this invaluable work was held in the Law Association rooms. The institution had been the means of rescuing in a permanent way about 200 children every year since 1872. During the past year 400 children had applied for admission; 168 were, after examination and investigation, admitted, and there were left in the Home last October 60. The total in the Home during the year was 228. Of these 136 had been emigrated to Canada, 65 were placed in Liverpool, and 27 remained in the house; and 26 had been admitted since November 1. Mrs. Birt read many extracts from letters showing how well the children were doing with their foster parents in Canada, and how fond their foster parents were of them. There was, however, no work without its trials, and in this they had occasionally to record failures and lapses from moral rectitude.

Mr. Thin (hon. treasurer) submitted his balance-sheet, which showed that the expenditure during the year was £3022 16s. 11d., being £327 3s. 4d. more than the income. Through the kindness of a few friends that adverse balance had been wiped out, and now there was a balance of £10 to credit.

Addresses, earnestly advocating the claims of the Home, were delivered by Dr. John Watson, Sir E. Russell, Mr. S. Smith, and others.

Christmas is Coming.

CHRISTMAS is coming (the young people sing)!
Coming with treasures befitting a king.
Boxes and hampers, delivered by rail,
Letters and parcel arriving by mail.
Coming with holly and mistletoe bough,
Dishes and dainties—we're scenting them now.
Coming with ornament, picture, and toy,
Workbox for maiden and tool-box for boy.
Coming with people we love to have near,
Schoolmates, companions, and all will be here.
I hope we'll have frost—ay, and plenty of snow;
Ice for a slide and a snowball to throw.
Coming at daybreak and staying till late;
Christmas is coming; we hardly can wait.

Christmas is coming (the older folks say).
We, who were severed for many a day,
Brothers and sisters and loved ones will come,
Meet as of yore in the old house at home.
Spirit with spirit communing will share
Sorrows and joys, and their notes will compare.
Then, as our wont, at the happy Yuletide,
Gathered again by the old fireside,
Fittingly kneel at the close of the day,
Praises to offer, for blessings to pray.
Bountiful Christmas, may we, you make glad,
Carry your gifts to the lonely and sad!

Christmas! (a mother cries) why do you come,
Mocking with laughter my desolate home?
Where is your friend for the poor in their woe?
Where is your fire for the frost and the snow?
Where are your shoes for my little ones' feet?
Where is your bread for the hungry to eat?
Feasting and comfort for others may be;
Christmas has naught for my children and me?
Hush! this is poverty making me rave;
Heaven awaiting me over the grave.
Hark! there's a carol; 'tis "peace and goodwill";
Christmas is coming, and blessing me still.

Donegal. J. K.

Giving Drink at Christmas.—The National British Women's Temperance Association is most anxious to direct attention to the danger of the mistaken kindness which at the coming season so frequently takes the form of beer or spirits given to postmen, porters, cabmen, carmen, and others. A glass of intoxicating drink given to such may be but one of many given the same day, and may lead to disastrous results; and there are, among the men referred to, many to whom the offer of a single glass is a cruel temptation—some whose lives have been blighted by drink, and who are even fighting bravely to keep the pledge of total abstinence. To such, and indeed to all, a cup of warm cocoa, coffee, or tea would be a real boon, and this may be given without any risk.

The Evangelistic Field.

MR. LANE IN WORCESTER.

An eight days' mission has been conducted here by Mr. W. R. Lane, and we are all rejoicing because our best expectations have been surpassed. From the first to the last day of the services our public hall was filled each evening; and on the second Sunday we had a large overflow meeting. But numbers were not the only signs of blessing. A most gracious spirit of inquiry was manifested from the first, and a large number, both old and young, professed faith in Christ. We are hoping that this is but the beginning of a large work during the winter. J. Bell Johnston.

The men's meeting on the second Sunday was the largest meeting known here. The hall was packed, and a deep impression was made upon those present, the subject being "Purity." The meetings on the two Sunday evenings were also very largely attended; hundreds were disappointed at not being able to gain admission. The week-night meetings are well attended, and a great awakening has taken place, and numbers have decided for Christ. The mission has been a great success and a blessing to many. Charlton Jones.

IMPERIAL MISSION HALL, HANLEY.

For the past fortnight a series of special meetings has been held in this hall. The mission has been conducted by Mr. W. Bell, the superintendent, with local help, and although no special evangelist has been engaged, great indeed has been the blessing. The meetings have been well attended, Christians have been revived and given themselves more fully to God, sinners have been awakened, and many have professed conversion. Earnest prayer is asked that the revival may continne.

M. W.

EVANGELISTS' MOVEMENTS.

Mr. Bewley Weaver writes from Nelson, Lanc.:—"We are having tokens of rich blessing. Church crowded; many seekers."

Mr. J. J. Sims has finished a fifteen days' mission in Ealing. A goodly number have professed to accept Christ, several being very bright cases. There were two noticeable features of this mission, one that as many as forty-nine petitions were sent in, embracing over 100 unsaved relatives and friends, for whom prayer was offered; the other that each night few went away until the after-meeting was over—all seemed riveted and loth to leave. The afternoon Bible addresses on "Being filled with the Spirit" were very fairly attended by Christians of all denominations, who greatly appreciated them, whilst the Gospel meetings increased nightly until the close. The audience was rapt and attentive, and each evening proof was given of the Spirit's working in the hearts of many. Mrs. Sims, occasionally assisted by Mr. F. H. Hutchins, sang with much power some new Gospel hymns.

An eight days' mission held in the Borough Hall, Stockton-on-Tees, has proved very successful, the hall being filled each evening, and also on the Sunday afternoons. The preachers were Rev. F. I. Feltham and Mr. B. R. Hopkins, the leader of "The Men's Own." Open-air services were held in the High-street, and 100 members of the church visited the various shops and houses, and gave 10,000 personal invitations. A mid-day prayer meeting was held each day.

A mission has been held at Yatesbury, Wilts, by Mr. J. H. Greene, of South Croydon, from Dec. 5 to 12. Well-attended services have been held twice daily in the schoolroom. Many have been brought to Christ, and believers have been stirred up, in answer to much prayer.

A series of evangelistic services were conducted by Rev. H. K. Byard, of Winslow, in Little Kingshill, Bucks, in the first week of December. Rev. J. Robinson, of the Baptist chapel, opened the mission on Sunday evening with a rousing sermon, Mr. Byard sang solos each evening, and his addresses were full of the Gospel, delivered with much earnestness, that evidently impressed the hearers. It is believed that much good has been done.

A mission has been held by Pastor R. Howton, of Glossop, in the Baptist chapel, Dronfield, the centre of a group of small villages in Derbyshire, where the Gospel is much needed. His labours have been used of God. The church has been quickened, and numbers profess conversion.

A Gospel mission has been held by Mr. Edgar Fennel at Gorse Lane, Swansea, with encouraging results. Large numbers passed into the inquiry room and were pointed to Christ. Most of these were senior scholars in the Sunday-School.

Mr. D. M. Bayne, of the Evangelisation Society, concluded a three weeks' mission in Saltcoats, N.B., on Sabbath, Dec. 12. Faithful messages have been delivered, many of God's people have been blessed, and souls have been won for Christ.

The Home Mission, Hawick, N.B., has closed a very successful two-weeks' Mission, when Mr. W. D. Dunn addressed large and interested audiences night after night. Several young men and young women professed conversion, also a number of boys and girls, while the believers were stirred up and blessed. The afternoon Bible-readings were well attended, and proved "times of refreshing." One attractive feature of the Mission was Mr. Dunn's most interesting and instructive lecture on Palestine, which had a large and sympathetic audience.

A fortnight's mission was brought to a successful conclusion on 17th inst. in Salisbury Hall, Edinburgh. The evangelist was Rev. C. E. Crosthwaite, of Govan, who has had large experience in evangelistic work, both in this and the sister isle. His addresses, which were listened to by appreciative audiences, were lucid and trenchant. God's people were greatly blessed, and fruit unto life eternal was gathered.

A united mission has been concluded in the Town Hall, Stourport, Worcestershire, by Rev. W. Mottram. The meetings were arranged by the Free Church Council. During the second week the services grew in interest and power to such an extent, and the blessing was so great, that it was decided to continue for fourteen days. The workers have been greatly cheered by the large number who have been brought to Christ. Special meetings were arranged for women and children.

On Sunday last Mr. C. B. Jolliffe, of the Evangelisation Society, concluded a three weeks' mission in the Congregational church at Marshfield, Glos. It has been our privilege to have Mr. Jolliffe three times before, but this time the power of the Lord has been manifested and realised more than any time previous. With thanksgiving to God we shall look back to the refreshing Bible-readings and the simple, evangelical story of redeeming love.

A series of Gospel services has been held in Newburgh, N.Y., by Mr. C. H. Yatman. Large congregations were attracted, keen interest was aroused, and large numbers were found convicted of sin and seeking guidance in the way of peace. It is announced that at one church seventy-three young converts have been received "on trial" as the result of this mission.

At Mankato, Minn., five churches recently united in evangelistic services under the lead of Dr. L. W. Munhall. Over four hundred persons confessed Christ as their Saviour. At Menominee, Mich., three churches have united in special services, and scores of persons are turning to the Lord. The work in both places has resulted in the quickening of Christian consciences and renewed consecration.

Rev. E. P. Hammond has concluded his missions at Waterbury and Moosup, Conn., U.S.A. Large numbers in each place professed conversion. In the latter place, twenty-four of those who gave in their names were Roman Catholics.

J. E. Huff.

Mr. E. P. Telford, Taunton, Jan. 2-13.
Mr. J. J. Sims, during January, in Bristol.
Mrs. E. L. Baeyertz, Huddersfield, in January.
Gipsy Smith, Newcastle, Jan. 8-17; Banbury, 22-31.
Mr. F. C. Spurr, Swaffham, Jan. 1-9; Bradford, Jan. 15-23.
The Weaver Brothers, Nelson (Lancs.), Dec. 12-23; Glasgow (Cowcaddens), Jan. 9-28.
Mr. W. R Lane, Jan. 3-14, Mission to City men, Aldersgate-street Y.M.C.A.; 16-27, the Dome, Brighton.
Mr. Charles Inglis, at Stratford, Dec. 26; Bromley, 31; and the Edinburgh Castle, Edinburgh, in January.
Mr. George Clarke, Upper Norwood (Presbyterian Church), Dec. 26; Finsbury Park Congregational Church, Jan. 9; Putney, 16-31.
Rev. John McNeill, Hawick, to Dec. 24; London, from Jan. 16, 1898. Fortnight's missions: 1, Metropolitan Tabernacle; 2 Westminster Chapel.

Requests for Prayer.

For a Mission to be held by Mr. Rochfort in Cage-lane Mission Hall, Plumstead, Jan. 12 to 16.

For a little village cause, near Reading—that God would bring the people in and pour out his Spirit in blessing.

Praise.

For the results of a mission by Rev. C. Musgrave Brown in Holy Trinity parish, Lee.

For blessing given in the Town Hall, Trowbridge, during a united Mission by Mr. John Elliott.

Letter to the Editor.

A DEPRESSING CHRISTMAS CONTRAST.

Sir,—At such a season as the Christian festival of Christmas, when most of us are looking forward to all sorts of social enjoyment and good cheer, a sense of humility should constrain us to think with a pitying contrast of the terrible sufferings of our brave soldiers in the cold hills of Affridiland, hounded on to aggressive hostilities that are scarcely in harmony with our commemoration of the birth of the Prince of Peace, when the angelic choir proclaimed peace on earth and goodwill towards men.

The aggressive wars we have long been engaged in reflect disgrace on our boasted Christianity. Indeed, it is preposterous to speak of England as a really Christian country, when, besides other national crimes, we consider the many iniquitous wars waged in the present reign, such as the Chinese opium war, the invasion of Afghanistan in 1839 through our miserable jealousy of Russia, and, lastly, on the same account the deplorable annexation of Chitral, which led the frontier tribes to oppose a policy that seemed to them to threaten their independence, for doing which they have had their land mercilessly ravaged with fire and sword. For this our missionaries at Peshawur will have imposed on them the trying task of replying to the Mohammedan taunt, Is this your boasted Christianity? Christian people ought to be faithful to their God in denouncing all these invasive wars that have disgraced England so many years, and that irrespective of political party and self-interest.

S. Dewe White, Colonel,
Late Bengal Staff Corps.

37, *Upperton-gardens, Eastbourne, Dec.* 10.

Dr. Elder Cumming.

We have received with peculiar pleasure the following letter:—

Please correct a mistake about me in this week's Christian. I am quite well, and hope to go at the close of January to visit some of the missions in the Holy Land and the East, at the request of the Keswick Convention committee. My companions will be (D.V.) Rev. F. Paynter, Guildford, and Rev. J. J. Luce, Gloucester.

What induced me the more readily to agree to the request was that for the last two or three years I was troubled with throat complaint *at that season*, which the doctors think may be cured by the change of climate there. J. Elder Cumming.

14, *Parkgrove-terrace, Glasgow, N.B., Dec.* 17.

Band of Hope Union.—At the Mansion House, on Monday night, Princess Louise attended a gathering in celebration of of the jubilee of the United Kingdom Band of Hope Union, for the purpose of receiving purses in aid of the special fund of £25,000 which is being raised this year in connection with the movement. An address of welcome was presented to her Royal Highness by Mr. F. Smith, after which Canon Barker made a short statement, in the course of which he said that there were now in the United Kingdom 26,000 Band of Hope societies, with a membership of 3,240,000. About fifty purses, containing an aggregate of £20,000, were handed to Princess Louise. Addresses were delivered by Dr. Clifford, Dr. Newman Hall, and others.

Daily Reading and Prayer.—Many who are not already members of any such fellowship may be glad to know of the Bible Reading and Prayer Union, started by Dr. J. B. Paton. This must not be confounded with the Bible and Prayer Union, founded by Rev. Thomas Richardson, the consecutive portions of which are followed in our "Daily Homily." The later Union has, says Rev. W. R. Crosbie, a distinctive feature in that, "Along with communion in Bible reading, there is also union in prayer, one prayer being brief and personal, to which the mind may recur throughout the day in quiet moments. The petitions of the other prayer express a sense of the responsibility and delight of membership in Christ's Church, and seek that Divine grace through which the life of each member of Christ's Church, and the manifold services of his Church in the world, may be inspired and fulfilled." A specimen card will be sent by the secretaries, 22, Forest-road, Nottingham, to any wishing to join, or desiring to introduce the Union to churches, or, P.S.A's., or Christian Endeavour Societies.

Obituary.

MR. J. J. BOWREY, JAMAICA.

A great loss has fallen on the churches in Jamaica by the death of Mr. Bowrey, who has for years been the trusted adviser of the London Missionary Society. His death occurred on Nov. 19, at Kingston, from malarial fever. He had filled the chair of the Congregational Union of Jamaica, and for several years had been its treasurer. He was the son of Rev. James Bowrey, who laboured as a missionary in British Guiana, and the love which he had for the coloured people was continued in the son. At the last meeting of the directors of the Colonial Missionary Society letters were read from him pointing out the pressing needs of the churches in the West Indies, and pleading for increased aid.

REV. THOMAS GREEN, ASHTON-UNDER-LYNE.

This devoted minister has been called away, to the deep regret of all familiar with the story of his life-long and fruitful labours. Born in London in 1830, he became in due time a member of Rev. Thomas Binney's congregation at the Weigh House. Having decided upon the Congregational ministry, he entered Spring Hill College in 1851, and graduated at the London University, where he took his M.A. degree, with honours in Hebrew. His first call was from the Ryecroft church, of which he became the minister in 1856. With these attached friends he remained during the whole of his ministerial career, only retiring from active service a few months ago. There were few positions of importance in relation to Nonconformity that "Green of Ashton" had not filled, and filled with credit and success. In 1890 he was Chairman of the Congregational Union, the highest distinction which the denomination has to bestow. He took an active interest in the duties of citizenship, and during the cotton famine, as at other times, rendered great service to the town of his adoption. Mr. Green was a hard worker, and somewhat prematurely bore the marks of white winter. His bright and genial presence will be greatly missed by his colleagues.

REV. WILLIAM CLARKSON, L.M.S.

One of the oldest missionaries of the L.M.S. has been called home in Rev. W. Clarkson, who died, in his eighty-first year, on Monday week at Tunbridge Wells. Born in 1817 at Salisbury, he came to London, where he was received into the membership of the church in Orange-street, Leicester-square, at the age of sixteen. He studied in Homerton and Western Colleges, and in 1839 was ordained and appointed by the London Missionary Society to labour in Surat. After five years' work in that place, where his first wife (Miss Mary Ann Austin, of Hackney) died, he commenced a new mission at Baroda, and subsequently laboured at Dhevan, where he married Miss Mary Flower, sister of Rev. W. Flower, his colleague. On his return from India in 1855 he became pastor of Tacket-street Church, Ipswich, then at Folkestone. Afterwards he removed to Bideford, where he laboured nine years, and in 1870 undertook the pastorate of Trinity Church, Croydon. Since leaving Croydon, fifteen years ago, Mr. Clarkson has been living in retirement at Tunbridge Wells. He was the author of "India and the Gospel," "Christ and Missions," and "Missionary Encouragements." Two of his sons are now in the ministry—Rev. W. F. Clarkson, of Above Bar, Southampton, and Rev. J. R. Clarkson, of Bassingburn.

REV. WILLIAM ROBERTS, B.A.

As minister of Horbury Chapel, Notting-hill, for over forty years, Mr. Roberts was widely respected; hence his death at his residence, 26, Sanfoin-road, Balham, on Tuesday last, will be generally regretted. He belonged to a generation which is now rapidly passing away. He entered Highbury College in 1842. At the close of his college career, in 1847, he became pastor of the Congregational Church, High Wycombe, where he remained till 1850, when he entered upon the scene of what may be called his life's work at Notting-hill. That he should have sustained with continued success and esteem the labours of this important Metropolitan charge for a period approaching half-a-century is in itself an eloquent testimony to the mental and spiritual resources which he brought to his task. His preaching, based on deep evangelical convictions, gave evidence of wide reading and independent thought. His labours were by no means confined to the pulpit. He took an especial interest in foreign mission work. For many years he was trusted counsellor of the London Missionary Society, and was the first minister to be elected Chairman of its board of directors. He was also a trustee of *The Evangelical Magazine* Widows' Fund, and a member of the committee of the Religious Tract Society. Since his retirement from Notting-hill he has resided at Balham, where he has rendered valuable service to the local churches.

Personalia.

General Booth writes:—"I have just closed a wonderful campaign in Lyons, Nîmes, Geneva, Neuchatel, Berne, and Basle. I hope to leave for Canada and the United States of America early in January."

Rev. F. B. Meyer leaves England by the *Majestic* on January 12 for the United States, where he will fulfil engagements in various parts of the country, chiefly addressing meetings of ministers. Mr. Meyer hopes to reoccupy his own pulpit on the first Sunday in March.

Dr. Fairbairn, Principal of Mansfield College, Oxford, has been invited by the missionaries of India and Trustees of the Haskell Lectureship there to visit India next winter or in the spring, to give the second course of the lectures in connection with the Lectureship.

Bishop Burdon, who resigned the see of Victoria, Hong Kong, a few months ago, is returning to China as a missionary. He is seventy years of age, and has been in the mission field for forty-four years, during twenty-three of which he has acted as Bishop. He proposes to settle at Pak-hoi.

Rev. Thomas Connellan, of Dublin, has again visited Manchester, and lectured on subjects connected with the Papacy, at Central Hall. The police were in strong force, but there was no need for their services; clearly proving that the rank and file of Romanists will not interfere with free speech if they are not egged on by their ecclesiastical leaders.

Mr. H. M. Dyke.—We have had a letter from this venerable missionary, who, although very frail, writes expressing his continued sympathy with the Lord's workers in London. His daughter-in-law appends a note, saying that since writing he has been seriously ill and is still very weak. He had a slight attack of paralysis, and for a whole week thought he was going home. Now, however, he is much better.

Pastor Hoyois, of the Belgian Missionary Church, has been on a brief visit to London, with the object of enlisting interest in evangelical work in Belgium. From time to time the heroic undertakings of the Belgian Missionary Church have been described in our pages, and most cheering progress has been recorded. Having returned home, the pastor may be addressed—57, rue Notre Dame, Mons, Belgium.

Theatrical Employes.—Mr. William Forbes gave a tea on Thursday week at Orange-street Chapel to about 100 young women engaged in theatres. The Religious Tract Society presented a number of pretty Christmas cards; the Bible Flower Mission sent bright muslin bags in varied colours, filled with lavender, and having suitable Scripture texts attached. Testaments were also given to many of the young women. Mrs. Burnett Smith (Annie S. Swan) gave a sympathetic address. Mr. Forbes has been engaged in this work for twenty years.

Marylebone Medical Mission.—The pressure of need, and of much sickness is felt in the poor district around Edgware-road Station. Dr. Chambers and his helpers are kept fully employed, and feel greatly the importance of help in relief for the sick poor and warm coverings for the suffering whose lack of the barest necessities of life is often most distressing. The latest report of this excellent work shows a wide range of operation, and gives many cheering examples of the wondrous influence of the double ministry in healing the sick and ministering the Gospel. Copies may be had of the superintendent, Dr. R. Chambers, 12, Bell-street, Lisson-grove, N.W.

City of London Hospital for Diseases of the Chest, Victoria Park, E., stands in the heart of the East End, and affords relief to that vast multitude of the poor who look to this hospital when afflicted by diseases of the heart or lungs. The hospital contains 164 beds, of which no less than 120 are now closed for want of funds. A very large number of eligible and consumptive patients await admission, and some of these, who would have occupied the beds and been relieved, have already passed away before their time came for admission. The committee earnestly appeal for generous support. The secretary is Mr. T. Dudley Ryder, and the address as given above.

The Y.M.C.A.

SIR GEORGE WILLIAMS' ANNUAL ADDRESS.

In his New Year's address the President says:—The past year, like those which have preceded it, has been crowded with blessing. God has set his seal upon our efforts. There has been steady growth in almost every direction. The traditions of the past have been fully maintained. The Y.M.C.A. is an increasing force and power in our land. The retrospect awakens profound gratitude, and fills our hearts with hope and courage for the future. I rejoice to think of the thousands who, in connection with our Y.M.C.A.'s throughout the world, are witnessing for Jesus Christ, and are seeking, by example and precept, to win their fellow young men to Him.

The motto text selected by the National Council—"*Be strong, and work, for I am with you, saith the Lord of Hosts*" (Hag. ii. 4)—furnishes suggestions and lessons especially appropriate to our personal life and to our Association work. It suggests to us "strength for work: Christ's presence our inspiration," which is the burden of my New Year's message.

In our work, like the Jews of old, we are too often and too easily discouraged. Discouragement is fatal to progress. It is the weapon the devil uses to defeat our good endeavours. The reason he uses it is because he finds it so effective, and one under which we so easily fall.

Brethren, suffer the word of gentle rebuke and exhortation. As associations, let us give discouragement no place in our midst. There is no room for it. The building of the temple may not proceed as quickly as we desire, but it shall be completed. The topmost stone shall be laid amid the triumphant shouts of victory. We must not permit obstacles or opposition to hinder us. Rather let us trample them under our feet, and in a spirit of courageous, enthusiastic determination proceed with our work.

"*Be strong and work, for I am with you, saith the Lord of Hosts.*" This is a rousing, stirring call to action. My supreme desire is that it may be regarded as such by all our Y.M.C.A.'s throughout the world. It was originally addressed to Zerubbabel the governor, to Joshua the high priest, and to all the remnant of the people. Not one was excluded. So now I would have every president, treasurer, secretary, and individual member realise that it is a personal and definite call to duty. We need to press upon each other the recognition of personal obligation and responsibility, and to realise that the growth and usefulness of the work depend upon the individual effort put forth by each member.

BRIEF NOTES.

The Durban Association, has appointed Mr. G. H. Humphries as its secretary.

The last two missions conducted by Mr. W. R. Lane, under the auspices of the National Council—in connection with the Blackburn and Worcester Associations, were among the most successful of the year's series.

The Bible-class in connection with the Dundee Association, which is so largely attended by the youth of the city, has celebrated its 21st anniversary. The class is conducted by Mr. Wm. Stewart, and the present large membership—slightly over 1000—is in great measure the result of union between classes conducted by Mr. Stewart and Mr. Smith, the secretary of the Y.M.C.A.

The New Brighton Association held last week good meetings in celebration of its 25th anniversary. The annual report read by Mr. T. A. Leigh, showed much activity and many encouraging tokens. Amongst the speakers of the evening were Mr. C. McArthur, M.P., and Archdeacon Madden, who supported most effectively the peculiar claims of the association in its work amongst young men.

The Anglo-American Association, Paris, has celebrated its twenty-ninth anniversary very successfully, by a meeting presided over by General Horace Porter, U.S.A. Ambassador, who congratulated the association upon the work it was doing, and trusted all the desires of the committee would be achieved. Mr. Herbert E. Kinsley, secretary, reported the work as flourishing. Many speakers referred to the desirability of larger premises which would certainly tend to ensure much more effective work.

Two missionary members of the Hackney Association have died on the Congo. Two other members have volunteered to fill the gaps. Mr. B. J. Lower is now on the river, whilst Mr. A. N. Salmon has entered Harley College to prepare to follow. Another, Mr. E. C. Notman, has been invited to take charge of a native Baptist church on a small island off the coast of Costa Rica; he starts early in January. Many other members have recently volunteered for the foreign mission field. Mr. Frank Reynolds, another member, has been elected secretary of the Shoreditch Association. Nearly all of these have been converted through the instrumentality of the Hackney Y.M.C.A.

Christmas Appeals.

Poplar.—Free breakfasts to children.—Rev J. Chadburn, Trevenara, Sutton, Surrey.

Kensal Rise Tabernacle.—For needy poor in this district.—Rev. T. Maycock, 1, Rainham-road, Kensal Rise, W.

Bow.—For mission and relief work amongst the poor of East London. Treasurer, Samuel Dean, 320, Roman-road, Bow, E.

The Ark Mission, Rotherhithe.—To give Christmas meals to the deserving poor round about the mission.—W. Joyner, Paradise-street, S.E.

Dockers' Children.—To provide Christmas dinners and free meals to the poor little ones.—J. W. Benn, L.C.C., 425, Mile End-road, E.

Lisson Grove Mission.—For mission and relief work amongst an immense population of poor and working people.—George T. Hunt, 20, Blandford-street, W.

St. Philip's, Bethnal Green.—The vicar, Rev. R. Loveridge, asks help to give a good Christmas treat to 1300 poor school children and to 400 aged and suffering poor.

Scandinavian Sailors' Home, Poplar.—Mrs. A. Welin, 9, London-street, E.C., wishes to provide Christmas treats for the sailors who are far from home and friends.

Latymer-road Mission.—To provide the very poor with a Christmas dinner, and to give the little ones a treat.—The hon. sec., Miss F. M. Gladstone, 17, Pembridge-square, W.

Manchester City Mission.—For a Christmas feast to the deserving poor, to be given in the Free Trade Hall.—J. Wakefield McGill, 2, Mount-street, Manchester.

Stratford.—For the poor and destitute of this populous district, to provide some Christmas cheer for old and young.—Pastor F. T. Passmore, 26, Deanery-road, Stratford, E.

Lighthouse Mission, George-street, Camberwell.—For help towards free meals for the deserving poor and the starving children.—R. R. Blewer, 12, Elmington-road, Camberwell, S.E.

Shoreditch Iron Room.—For help in ministering to the aged poor, the sick and destitute, also to give treats to the poor children.—J. Knowles, 21, Bonthal-road, Stoke Newington, N.

The Gospel Samaritan Mission, 93, Grove-road, Holloway, asks aid in giving Christmas help for the poor, many of whom are in much distress.—J. R. Bullock, 3, Gloucester-road, Holloway, N.

Midnight Meeting Movement.—The committee appeal for help to pay the expenses of free teas to the fallen of London on the last nights of 1897.—C. Wilson McCree, Secretary, 8A, Red Lion-square, London, W.C.

Grove Mission, Southwark.—Last year upwards of 100 families received a good dinner. Special help is given to the very aged poor.—The Hon. Superintendent, John Wm. Weston, 31, Park-street, Southwark, S.E.

The Welcome Home.—To entertain and cheer the merchant sailors of the Port of London during the Christmas season, and thus bring them to listen to the Gospel.—Miss R. Child, Iron Bridge, Canning Town, E.

Deptford.—Help asked to give poor boys searched out of the poorest streets in Deptford a good dinner on Christmas Day, and to help some poor Christians with coals, bread, etc.—H. A. Punnett, 119, St. John's-road, Deptford.

Homes for the Aged Poor.—The Misses Harrison, 5, Grandacre-terrace, Anerley, S.E., ask for funds to supply 170 inmates with coal during the winter months, also with a Christmas dinner and extra comforts in sickness.

West Marylebone Mission.—To provide Christmas meals for the poor of Lisson-grove—for the aged poor, the children and slum children—also free meals for poor and needy people.—James Spruntt, 29, Poet's-road, Highbury New Park, N.

South London Association for Assisting the Blind.—To provide poor blind members and their guides with a Christmas treat. There are upwards of 300 persons to provide for of the very poorest class.—J. T. Edmond, 155, Brixton-road, S.W.

Waterloo-road Mission, Lambeth.—To provide a breakfast on Christmas morning for the aged, infirm, and poor. During the severe weather it hoped to provide free breakfasts for children.—Rev. D. J. Rousefell, 9, Kempsford-road, Kennington.

Howard-street Mission and Ragged School.—For free breakfasts to poor men and women; also to a large number of very poor children on Christmas morning; also to load a lifeboat with useful articles.—J. A. Soames, Howard-street, Wandsworth, S.W.

John-street Chapel, Bedford-row, W.C.—For help in Christmas distribution to the poor. The Holborn and Clerkenwell districts are densely populated, and there is much poverty.—Frank L. W. Nicholson, John-street Chapel, Bedford-road, W.C.

The Children's Mission, Camberwell.—To provide two hundred children with a dinner at Christmas and free breakfasts during the winter months, also New Year's tea to children. Clothing and boots also wanted.—A. H. Roe, 251, Southampton-street, Camberwell, S.E.

Union Hall Mission for the winter's work, the funds for the general expenses being now absolutely exhausted; also work amongst the blind, and the large number of poor living around the halls.—William Holmes, Treasurer, 156, Alexandra-road, St. John's Wood, N.W.

The Westminster Lodging-house Mission has since its formation in 1889 reclaimed 160 hapless fallen girls, while Gospel services are held each Sunday in eight different lodging-houses. The leader is A. Gordon, 3, Princes-street, Westminster.

Lansdowne-place Ragged-school.—For the benevolent or Samaritan fund. At Christmas time some very poor persons are helped by provisions for a dinner on Christmas Day, with 1 cwt. of coals.—F. Fisher, Cromer Lodge, Church-road, Brixton Hill, S.W.

Chiswick Mission.—Mr. Robert T. Smith, Thornton Avenue, Chiswick, asks help to send 1 cwt. of coal to poor mothers, to render assistance to widows with young children, to provide comforts for the sick and aged, and to make the motherless children in our Home happy.

Surrey Square Mission.—To cheer the hearts and homes of the poorer friends by giving them a parcel and some living. Living in the midst of sickness and poverty, we are able to discern the real from the counterfeit cases.—Chas. A. Pavey, 13, Pepler-road, Old Kent-road, S.E.

Indigent Blind Visiting Society.—We are now hard at work, raising help for Christmas; but the general and Samaritan funds greatly need assistance.—Superintendent of Eastern division, Mr W. Mead, 95, Gurney-road, Stratford, E.; central office, 27, Red Lion-square, W.C.

John Street Chapel.—To bring together to a substantial dinner as many aged and poor as the funds will admit, and in cases where sickness or age prevents coming to the meeting, to supply dinners at their own houses.—Address to William T. Russell, 11, Manor-place, Paddington-green, W.

The Salvation Army, City Colony headquarters.—To brighten the lives of our large family of about 5000 men, largely the waifs and strays of society. It is proposed to provide these 5000 men (and as many more as funds permit) with the best dinner possible.—W. J. Richards, 272, Whitechapel-road, E.

St. Giles's Christian Mission.—For the winter's work amongst the poor. Relief is given in clothing, firing, and food to the hungry. Also to provide Christmas dinners to a number of struggling hard-working families who cannot provide sufficient food for themselves.—Wm. J. Wheatley, 4, Ampton-street, Regent Square, W.C.

South London Wesleyan Mission.—On behalf of the very poor, to recommence hot breakfasts for the neglected children of the streets, also to provide Christmas fare for the deserving poor, many being widows in distressing circumstances.—Revs. J. H. Hopkins and H. T. Meakin, 12, Chapel-place, Long Lane, S.E.

Union Tabernacle, S.W.—To cheer at Christmas time the widows and aged, and those we know to be in distress from cold and hunger; also to provide a treat for several hundred poor children and members of the mothers' meeting. Warm wraps, blankets, boots, and shoes, meat teas, suppers, puddings, &c.—D. M. Cameron, pastor, 515, Wandsworth-road, S.W.

London Central Wesleyan Mission.—For Christmas dinner funds, by which we were able last year to provide at least 1500 dinners and the distribution of several tons of coal during the cold weather following Christmas. For parcels of cast off and new warm garments for the poor. Our workers are meeting with most needy cases.—(Rev.) John E. Wakerley, Lloyd-square, Clerkenwell.

Leather Lane.—A large medical mission is carried on here; also Gospel meetings for young and old, and many other useful agencies. The deaconesses who are labouring there, and who are daily coming in contact with the sore pressing needs of the district, will be grateful for any help, cast-off clothing.—Address, Sister Gwendoline, 59, Doughty-street, Gray's Inn-road, W.C.

The Strangers' Friend Society has been engaged for over a hundred and twelve years in helping the sick poor of all nationalities and creeds. A staff of a hundred and sixty-five Christian workers are striving day by day to carry a little sunshine into saddened homes, by visiting and ministering to the necessities of the afflicted. The treasurer is Alderman Sir J. C. Dimsdale, 50, Cornhill, E.C.

Gifford Hall Mission, Gifford-street, Caledonian-road.—For help to provide 350 dinners and materials for as many teas to the very poor, at their homes, on Christmas Day. Also to give New Year's entertainments to upwards of 500 Sunday scholars; to supply coals and soup to the very needy throughout the winter; and to furnish comforts to the sick and infirm.—B. Hitjer, 1, Wood-lane, Highgate.

The Clapton Mission, embracing the districts of Lower Clapton, Homerton, Hoxton, and Whitechapel, for free breakfasts to destitute children, soup kitchens, medical dispensaries, and various agencies amongst thousands of the poorest and most necessitous families. It is wished to give a Christmas parcel to some hundreds of the most urgent cases.—Thomas Jackson, 8, Rushmore-road, Clapton, N.E.

North London Homes for Aged Christian Blind Men and Women.—The general maintenance fund is exhausted, not sufficient to meet last month's expenses. The present number of inmates is eighty-three, twenty-three are between eighty and ninety-three years. We are anxious at this Christmas time to give them a little extra cheer.—Henry and Anne Bright, Hon. Superintendents, 77, Hanley-road, Crouch Hill, N.

Camberwell Mission.—The committee are desirous of giving a number of the poorest families a dinner on Christmas Day; also to maintain the benevolent work of feeding the hungry, clothing the naked, ministering to the wants of the cripple children, providing clothing, blankets, etc., and in a variety of other ways seeking to mitigate the lot of the poor children and their parents.—A. H. Ward, 59, Arodene-road, Brixton Hill, S.W.

The Evelina Hospital for Sick Children has lately been put in thorough repair and furnished with all the most modern appliances. The Out-patient Department has been enlarged, and the building is about to be extended to accommodate 100 patients, the sixty-six cots which it now contains being found inadequate for the treatment of the numerous applicants for relief.—The Secretary, Evelina Hospital, Southwark Bridge-road, S.E.

The King Edward Christian Missions, Spitalfields, on behalf of some of the poorest children, the sick and aged identified with these schools and missions. There are upwards of 3000 children and poor people in attendance, and amongst them are many who through sickness and other causes over which they have no control, are sadly needing help. Nourishing soup dinners are given to the very poorest school children.—Charles Montague, Hon. Supt., 75, Bedford-square, E.

London City Mission.—On behalf of the thousands of poor distressed Jews and other foreigners, that its fifteen missionaries, who preach the Gospel and read the Holy Scriptures to these aliens in about twenty different languages, may be able to minister in Christ's name some temporal good to those who at the Christmas-tide will be suffering from lack of food, fire, and clothing. Help in money or kind, or clothing (old or new).—James Dunn, Sec., 3, Bridewell-place, E.C.

The Church Army.—Help for the outcast and starving. There are some seventy Labour Homes and other institutions throughout the Metropolis and provinces. Every London Home is full. 9000 cases—men, women, and boys—were dealt with in 1896. Fifty-three per cent. of all we receive turn out well. Daily we are turning away from our doors really helpable persons. Money and old clothes of every description, coal and bread tickets are urgently needed.—W. Carlile. Hon. Chief Sec., 130, Edgeware-road, W.

United Kingdom Beneficent Association.—For the "once better off." Hidden away in some lonely street unknown to the clergy, district visitors, and others, lives the poor lady, shrinking from observation. It is now twenty-one years since the Christmas appeal was first made on behalf of our poor candidates, and the subscriptions from that time have amounted to £19,453 4s. 6d., and been distributed in about 6,500 gifts, varying from £5 to £1 each. There are now 355 names on the list, who have been helped in various ways.—Ada M. Kirby, Cerne Abbas, Branksome, Bournemouth.

The Ragged School Union.—For funds for its great work among destitute and neglected children, for loving ministry among 5000 home cripples, in pain, weakness, and sorrow, and for the large winter's relief and clothing operations. During the past year the Council has promoted considerable expansion of enterprise, notably, in the work among cripple children. Of these there are now upwards of five thousand registered. This rapid growth of effort is, unfortunately, coincident with a falling off of funds. With a depleted exchequer and heavy recurring responsibilities, we have to face the fast approaching winter, and if sufficient is not forthcoming to carry on the varied work in all its branches, successfully maintained now for over half a century, the result will be disastrous. "What then?" Certainly a considerable amount of privation to many of the families of the deserving poor throughout the metropolis.—John Kirk, 37, Norfolk-street, Strand

THE BOOK WORLD.

NEW YEAR AND OTHER BOOKLETS.

Among these practical reminders of the flight of another period of time, we always gladly welcome those issued by *Messrs. Partridge & Co.* There are three before us. **Broken Communion,** by Rev. C. A. Fox, is the very striking address he delivered at the St. James's Hall Convention in the spring, and reported in our columns at the time. Miss S. M. Nugent's booklet, **The Harbour of His People,** overflows with suggestive and stimulating reflections on the constant renewal and cleansing that should come into the fruitful Christian life through Divine channels. **God's Carpenters** is the somewhat unusual title of Rev. E. W. Moore's New Year address; it is based on a passage in Zech. i., and will be found to yield many pungent and timely thoughts bearing on the life and testimony of the Church of Christ. (1d. each.) The book of Nature is an open page whereon the devout student may see the image and reflection of many a spiritual lesson. Mr. J. E. Hawkins in his words for the New Year, **God Speaking,** passes in review many such lessons learned from contact with things seen. (1d. 36, *Baker-street, W.*)

A number of booklets and leaflets by Mrs. Gorges are published by Mr. C. Caswell, of Edmund-street, Birmingham. **Christmas Day** (1d.) is a pleasing Advent poem. **A New Year's Motto** (1d.) is also in verse, the motto being "as one whom his mother comforteth." Two useful Gospel booklets are **Only Believe** and **The Cedar and the Palm** (6d. per dozen). Two booklets by Henrietta S. Streatfeild are also published by Mr. Caswell. **A Message from God Unto Thee.** (6d. per dozen) contains words of exhortation for the New Year; while **Facts Stranger Than Fiction** (1d.) deals with missionary progress. Several seasonable booklets have been published from *Drummond's Tract Depôt, Stirling.* First comes **A Two-sided Christmas,** by Rev. P. B. Power, in large type, and then **Mary's Choice,** a New Year's Bible Study for elder girls, by M. Maude. (Both 6d. per dozen.) **Be Strong for Jesus,** by Rev. George Everard, is a stirring appeal to Christians. **Gilt-Edged Securities,** to be had this year, by Rev. P. B. Power, sets forth some of the choice possessions and blessed realisations of God's children. (Both 1s. per dozen.)

STORIES FOR YOUNG AND OLD.

The boys will find **Geordie, the Black Prince,** by Rev. J. M. Russell (2s. *Jarrold & Sons*), a thoroughly readable and stirring story.

Our girls have read eagerly, and apparently with much interest, Miss E. R. Boddy's new tale, **Mab's Burdens.** (1s. 6d. *Shaw & Co.*) The story is sweet and simple, very attractive and high-toned in purpose and spirit.

Little ones who delight in fairy tales will be charmed with **Fairy Greatmind.** By Maude M. Butler. (1s. *Oliphant, Anderson & Ferrier.*) A pleasing little tale with a wholesome moral on the real pleasure of doing good to others.

A dreamy school-girl, passionately fond of books, has a supposed visit from an ancient philosopher, an outline of which is given by Mr. J. B. Alliott in **Eirene: A Christmas Interview with Pythagoras.** (*Marshall, Russell, & Co.*) It is interesting, but the theory of the transmigration of souls, as here presented, is scarcely healthful for young people.

A Wife's Faith. By Mrs. Stevenson. (1s. 6d. *Church of England Temperance Society.*) A temperance story illustrating the fatal grip of the drink crave. Successful as the wife's prayerful efforts prove in the end, she has to suffer sorely in the process. The **Royal Commission Leaflets,** issued by the same Society, present succinctly some of the strong points in the evidence borne before the Royal Licensing Commission.

Miss M. F. Cusack's writings derive a peculiar interest from her unique personality and experience. In her latest book, **His Yarn,** the former Nun of Kenmare shows that she has powers of descriptive narration as well as controversial abilities. The little volume contains two stories, the first, which furnishes the title, giving the true and touching story of a coasting sailor's life and conversion; and the second, also founded on fact, relating the experiences of an Irish girl in New York. (2s. 6d. *London: Marshall, Russell & Co.; Bournemouth: The Author, Castle Court, Boscombe.*)

MISCELLANEOUS.

Rev. Andrew Murray gives help to the observance of the Lord's Supper in his little book, **The Lord's Table.** (1s. *Nisbet.*) The pages aim not only to give Scripture teaching, but also to cultivate a devotional spirit in those who would obey the Lord's command with spiritual profit.

Teachers and mothers will find useful models for talks with their children in **Royal Sights and other Talks** by E. Wilmhurst. (*Wilmhurst,* 10, *Paternoster-square.* 1s. net.) The opening lesson is from the Queen's life, and the others take their themes mainly from nature; but all are made to serve a higher and deeper spiritual purpose.

Sunday Afternoon Verses. (3s. 6d. *Hodder & Stoughton.*) This selection of verses from those that have appeared from time to time in *The British Weekly* is a singularly choice one. It would be added interest to the collection if the authorship of the poems had been revealed wherever it was possible; but that cannot detract from the high and genuine quality of the thought here embodied and expressed.

Treasures of the Snow: Talks to Children. By Rev. Thomas Hind. (1s. 6d. *Wesleyan Methodist Book-room.*) The children who heard these talks must have been interested and instructed thereby. No less will those who read them, or hear them read, find pleasure and profit in the simple parables from nature. **Those Three,** by May Lewis Smith (1s.), from the same Book-room, will charm the tiny ones with its story and full-page pictures of child-life.

Rev. George Jackson's name stands for a sympathetic interest in young people; and in **A Young Man's Bookshelf** (2s. 6d. *C. H. Kelly*) he aims to create a taste for the good things of literature. The papers included in this attractive volume deal with the Scriptures, biography and travel, poetry, fiction, and miscellaneous subjects. On many points discussed there is room for wide divergence of judgment; but Mr. Jackson is always true to his avowed purpose, thoughtful in method, and suggestive and helpful in his counsels.

Though coming after many others in point of time, the annuals issued from *Drummond's Tract Depôt, Stirling,* are among the most welcome of the season, because of their excellent purpose and substantial utility. **The British Messenger** (1s. 6d.) is full of good things for the home, and its evangelistic mission is always obvious. Equally pointed as to letterpress and bright as to illustrations is **The Gospel Trumpet** (1s.) which is in large type, such as the aged will most highly appreciate. The year's parts of **Good News** are also put in a tinted cover. (4d.)

Lectures and Sermons of Peter Mackenzie. Arranged by Rev. Joseph Dawson. (3s. 6d. *Wesleyan Methodist Book-room.*) As Richard Weaver, that honoured Evangelist, was called from the mine to be a soul-winner, so Peter Mackenzie came from the colliery. His "Life and Labours" has already gained a wide circulation, yet none the less will thousands welcome these memorials of his inimitable lectures and searching sermons. True, his unique personality lent an element which cannot be reproduced, but even in cold type these specimens of his utterances reveal traces of his singular power to attract and sway. His peculiar charm lay in his realistic painting of Bible scenes and characters; and of this the reader will find abundant evidence in the volume before us.

It is a great pleasure to call attention to books illustrative and confirmatory of Scripture history, and to commend such works to the diligent perusal of thoughtful Christian people. We welcome a very readable book on the subject by Rev. W. Bramley-Moore, M.A., bearing the title, **Marturia,** and presenting, in a carefully-digested form, "the testimony of the ancient records and monuments in the British Museum to the Historical Accuracy of Holy Scripture." Reprinted from *The King's Own,* the papers are five in number, and will be useful to Christian workers. An introductory chapter of much interest is followed by others devoted to Egypt, Babylon, and Assyria. The concluding section of the book deals with Palestine, Greece, and Rome. There have been many publications of this kind during recent years, but we know of nothing so well calculated as this book to meet the needs of the general reader. The scope is comprehensive, the style is simple, and the cost is small. The author has had the help of experts in this effort, by which he vindicates the Word of God, in the hope that it may become more precious to Biblical students, and have the more complete confidence of devout Christians. (2s. 6d., post free, from the author, 26, *Russell-square, London, W.C.*)

Not all works of Christian biography can be described as means of grace, but this designation may honestly be given to **John MacNeil, late Evangelist of Australia,** and author of "The Spirit-Fitted Life." The memoir has been compiled by his wife, and edited by his warmly-attached friend, Rev. H. B. Macartney, of Melbourne. Mr. MacNeil was a native of Scotland, and studied in Edinburgh; but he exercised his ministry in the Australian colonies, where he was held in universal respect. His watchword was "Australia for Christ"; and whether labouring in the older settlements or on goldfields remote from civilisation, he was always earnest and resourceful, engaged in the King's business, and greatly honoured in the service. Many of the letters of the lamented evangelist are interwoven in the story, also some extracts from his diaries. The book has something for all classes of readers To Christians it cannot fail to be interesting, seeing (in the terse statement of the editor) they will find here a conversion and a decision; a call to study, to open-air work, and to ordination; an anointing of the Holy Ghost for service, and a most remarkable bodily healing; a career of revival, and a sudden summons to glory! There are excellent portraits and other illustrations. (6s. *Marshall Brothers.*)

Mr. C. Russell Hurditch's Message for 1898 is fully illustrated, and on every page there are earnest words. (½d. *Shaw & Co.*; 4s. 6d. per 100, post free, from *Evangelistic Mission,* 164, *Alexandra-road, N.W.*

Rev. Charles Bullock has selected some gems of song, and published them in a booklet, Happy Songs for a Happy New Year (4d. "*Home Words*" *Office*). Many will find spiritual refreshment in the pages.

Mr. Dudley Kidd has written a remarkable booklet on unreality, with the title Let's Pretend. It should be of great service in evangelistic work. (1d. *South Africa General Mission,* 14A, *Lingfield-road, Wimbledon, S.W.*)

A splendid biographical sketch for the young is John Cairns, D.D., LL.D., his life-story, with lessons, by Rev. Alexander Andrew, D.D. Old as well as young should read this outline of the career of one of Scotia's many great gifts to the Church of Christ. (1½d. *Drummond's Tract Depôt, Stirling.*)

Mr. J. Forbes Moncrieff year by year sends forth useful addresses at this season. His latest works are Bravest and Best (1½d. *Drummond's Tract Depôt, Stirling*), in which, with abundance of historical allusion, he makes a spiritual appeal to young people; and Out and Out, an address to elder scholars on thoroughness in the Christian life. (1½d. *Glass & Co., Howard-street, Glasgow.*)

Choice cards, embossed and folded, for enclosure in envelopes, have been issued by *R. Brimelow,* 1, *Cambridge arcade, Southport.* On the fly-leaves hymns are tastefully printed (1s. and 2s. per dozen). The One Thing Needful Almanac is in its twenty-sixth year. In addition to calendar and Scripture selections, there are pages with useful information and spiritual gleanings. (1d. and 3d.)

The Roll Text Almanack, 1898. *Messrs. J. F. Shaw & Co.* have for a number of years made a specialty of this daily remembrancer (price 1d.) so well adapted for hanging on the wall of bedroom or study. The sick and aged find it a great comfort, from its large type and readiness of reference. The Bible-Searching Almanack (book 1d.) will also be prized by many as encouraging the young folk in a profitable habit of searching the Scriptures in order to discover the references.

Notices.

Will the friends who have been posting The Christian to Mr. W. G. Peate, of the China Inland Mission, Shanghai, kindly cease sending, as the copies are not required.

Communications Received with Thanks.—C.N. H.G.B. W.C. D.R. N.S. W.S. J.M. G. de G.G. F.S.W.N. H.M.G. E.D.G. E.M. J.B. D.G.E. C.J.R. A.S. E.D. T.C.R. E.M. J.K. A.E.A. C.P. F.B. A.M. H.S.S. H.D.L. L.E.G. J.R. W.I. T.A.L. E.E.T. B.J.W. F.W.A. J.B.L. A.H.W. G.P.Q. W.W.C. G.F.H. W.M. J.B.J. G.P. A.L.T. C.E.R. A.A.M. J.K. G.C. H.M.M. E.H.C. E.K. T.B. F.L.P. H.L. E.E. T.J. A.T. T.A.C. A.G. A.W.C. W.W. H.O.S. E.E.E. W.T. H.M. J.T. R.M. C.K. H.B. L.B. W.M.O.

Applicants for Tracts.—Miss Thomas Richard, 41, Cathays, Cardiff; S. Money, 52, Canterbury-road, Ball's Pond; C. L.; Gilling, care of Mrs. Bamsey, 58, Three Mill-lane, Bromley, Wright Thorp, 100, Smith-street, Kirkdale; Florence Honnor, 79, Buckland-street, New North-road, London, N.; Samuel Snell, New Market-street, Colne; Miss Willcock, 55, Poplar-grove, Urmston, near Manchester; George J. Prescott, Joynson-street, Sale, near Manchester; Miss Beswick, 60, Chester-road, Hulme, Manchester; T. W. Holstead, Jarrow-on-Tyne; John Taylor, 209, Loop-street, Maritzburg, Natal; Pte. J Woodey, 4716, G Company, West Riding Regt., Malta.

☞ As it is found that infidels and others send papers to the persons whose names are inserted here, it is most desirable that all books and papers should be carefully read before being given away.

Moravian Missions.—The office of the London Association in aid of Moravian Missions has been removed from 2, Furnival's Inn to 7, New-court, Lincoln's Inn, W.C.

Treating at Christmas.—A correspondent writes to emphasize the suggestion made in previous years that friends should abstain from offering strong drink to policemen, postmen, and other public servants at this joyous season. The money would be better expended if given to societies specially devoted to the interests of these classes.

The "Christmas Boat."—Miss Child's annual unloading of her gift-laden vessel took place on Saturday night, when the "Welcome Home," Canning Town, was literally besieged with sailors of different nationalities, the coffee-bar, the various rooms, and the large hall being well filled. The singing of sacred songs, addresses in different languages, and testimonies by sailors as to the power of the Gospel upon their lives were going on in all parts of the Home. An overflow meeting was held in the large yard, where a lady sang and addressed the Scandinavians in their own tongue. It is the practice at the "Welcome Home" to have a real "Yulefest" the week before Christmas Day, and the unloading of the schooner *Jane,* which loving hearts and willing hands had loaded with parcels of useful articles for the sailors. Mrs. Tuck, Mrs. Anderson, and Miss Williams acted as stevedores. The recipients numbered over 300 from all parts of the world. During the evening a beautiful ornamental copper coffee-urn with an engraved inscription was presented to Miss Childs by one of the seamen.

AMONG THE CHURCHES.

Church of England.

Rev. S. R. Cambie, vicar of Gorsley, has accepted the vicarage of Spondon, Derby.

The Bishop of Saskatchewan and Calgary leaves Liverpool this day per s.s. *Parisian*.

Rev. H. Sinclair Brooke, curate of Holy Trinity, Tulse-hill, has accepted the charge of Pembury.

A new Church Army labour home for the outcast has lately been opened in French-street, Southampton.

Rev. E. J. Hardy, the historian of "The Love Affairs of Famous Men," has been appointed Donnellan Lecturer for 1898-99, in Trinity College, Dublin. The Lectureship resembles the Bampton Lectureship at Oxford.

The centenary of the C.M.S. will occur on April 12, 1899. It will be commemorated in London by special services on Sunday, April 9, and Sunday, April 16, 1899, and by special gatherings during the intervening week. The second Jubilee Year is intended to be celebrated on November 1, 1898.

A Church Nurses' Guild has been formed to promote Christian fellowship amongst nurses who are members of the Church of England. The Marchioness of Northampton has accepted the office of lady president. Rev. A. E. Barnes-Lawrence is the chaplain of the guild, and Miss Wethered is the secretary.

Rev. Arthur Hart, who took a prominent part in the Barnwell Mission while at Cambridge, has succeeded Rev. J. E. Watts-Ditchfield at St. Peter's, Upper Holloway, where he is proving the right man in the right place, attracting large numbers of men on Sunday afternoons by a special course of addresses on important spiritual topics.

The Bishop of Peterborough having received under the will of the late Lady Jane Dundas £1000, to be distributed for the benefit of foreign missions of the Church of England, has disposed of it as follows:—To the S.P.G., £300; C.M.S. £300; Universities Mission, £100; Zenana Mission, £100; South American Missionary Society, £100; Oxford Mission to Calcutta, £50; Cambridge Mission to Delhi, £50.

Congregational.

Rev. Henry Dolamore has been recognised at Baldock.

Rev. J. A. Balshaw has been recognised as pastor at Corne Abbas.

A special mission has been held by Rev. E. Darley at Towcester.

A seven days' mission has been held by Rev. F. Knowles at Kebworth Harcourt.

Mr. H. G. Brown, of New College, has been ordained to the pastorate at East Ham.

Mr. H. C. Waller, of Gravesend, has been appointed pastor-evangelist to assist Rev. A. Cowe in his work at Guildford.

Rev. J. T. Eynon Davies has been recognised as pastor of Spa Fields new church, Lloyd-square (Countess of Huntingdon's Connexion.)

A united devotional meeting was held last week in Wycliffe Chapel, Philpot-street, E., by the members of four East-end churches.

Rev. T. Simm, having resigned the pastorate at Petersfield after fifteen years' service, the church has passed a resolution expressive of deep regret.

Dr. Sewell M'Farlane, returned missionary from Chi Chow, North China, has accepted the invitation of the L.M.S. to go as a deputation to Australia.

The Congregationalists of Sunderland are arranging for Dr. Parker, of the City Temple, to conduct a three days' mission, commencing on Monday, Jan. 17.

Rev. Robert Harley, F.R.S., met with an accident on Thursday in alighting from an omnibus in Pall Mall. In consequence he has had to cancel all engagements.

The church at Streatham-hill, under the care of Rev. J. P. Gledstone, has celebrated its anniversary. Amongst those who took part in the services were Revs. Charles New, A. N. Johnson, and J. Shaw.

The committee of the "Dale Memorial" are issuing an appeal for subscriptions to enable them to carry out in full the scheme for the memorial to provide a fund for a gold medal, to be given annually in King Edward's High School for Boys. About £100 is required.

During the serious illness of Rev. G. Thompson, of the New Church, Eastbourne, which for six months has entirely laid him aside from his work, Mr. C. Evan Evans, of Hackney College, has acted as his *locum tenens* with much acceptance and success. Mr. Thompson has now recovered, and on Sunday resumed his ministry with every prospect of continuing with renewed vigour.

Calls.—Rev. A. D. Anderson, of Preston, to Hood Memorial, Glasgow; Mr. A. W. Anderson, to Chingford; Mr. E. Slater, to Kirkheaton, Huddersfield; Rev. Percy Martin, of Richmond, to Park Chapel, Camden Town; Mr. O. Gregory, to Rooden-lane Church, Preston; Mr. John Inglis to Bon Accord Church, Aberdeen; Rev. W. E. Shaw, of Swansea, to Roath-park, Cardiff.

Resignations.—Rev. Joseph Phillips, of Codicote; Rev. C. Wright, of Epping.

Baptist.

Rev. W. Carey Sage has been recognised at Duffield.

Rev. W. E. Harries has commenced his ministry at Blaenycwm.

A chapel is being built at Snodland for the congregation now meeting in the institute.

Rev. James Mursell, of Derby, has accepted the pastorate of the Downs Chapel, Clapton.

A fruitful mission has been conducted at Gorse-lane Chapel, Swansea, by Mr. Edgar Fennell, of Newport, Mon.

The recent sale of work in connection with the Sunday-school Missionary Association at Camden-road realised £162.

Mr. Herbert F. Chipperfield, a deacon of Mount Pleasant Church, Northampton, has been recognised as pastor at Stantonbury.

At Trinity Chapel, Marylebone, Rev. J. C. Carlisle reports that since January forty-six persons have been received into fellowship.

Rev. A. Hall, of High-street Church, Merthyr Tydvil, formerly of St. Leonards, has accepted the pastorate of Queen-street, Port Elizabeth, South Africa.

The statistics given at the recent annual meeting of the Pastors' College show that of the twenty Baptist churches in London which have a membership of 500 and upwards, at least one-half are ministered to by men trained by the late Rev. C. H. Spurgeon.

The late Mr. S. Knight, of Rushden, bequeathed £100 to Spurgeon's College, and the same to the Orphanage, £50 to the Baptist Missionary Society, £20 each to ten churches in Beds and Hunts, with £95 to the ministers, and £10 for the renovation of Succoth Chapel, Rushden. The residue was divided between the College and Orphanage, and has proved so substantial that each of the institutions will receive a total of £498.

At a missionary meeting last week in Chatsworth-road Chapel, Norwood, Pastor A. G. Brown related the following incident: Soon after his daughter had decided to go out as a missionary to China, an old lady called upon him and stated that the Lord had told her to give him "that," offering him successively five £100 notes. The old lady then took her departure. "Thus," said Mr. Brown, "I made the gift of my child, and the Lord found the money for her support."

Undismayed by the deficiency which this year faces the Baptist Missionary Society, the Committee have resolved to undertake the thorough restoration of their college buildings at Serampore, which suffered so terribly through the disastrous earthquake a few months ago. Mr. W. R. Rickett, the treasurer, states that the Society is at present £7000 ahead of its income, and there are few treasurers, whether for home, colonial, or foreign missions, but have just now a similar story to tell.

The Cornwall Hall Mission, Brixton-hill, S.W., has been under the superintendence of Mr. B. I. Greenwood for ten years, who has devoted much of his time to the work, and through his instrumentality many have been led to the Saviour. But it became expedient for him to relinquish the responsibility of the mission, through having been called to an important position in connection with the "Nyassa Industrial Mission," Central Africa, and other branches of work. Mr. C. H. Sheen, of Harley College, has accepted charge of the mission, and a Baptist Church has been formed of which he has been ordained pastor.

Calls.—Rev. H. F. Griffiths, late of Zion, Cambridge, to Bridlington Quay; Rev. G. Woodvine Ball, of Salcombe, to Brixham; Rev. W. L. Tweedie to Stockton; Mr. H. F. Chipperfield to Stantonbury; Rev. John Edmonds, of Grimsby, to West Green, N.

Resignation.—Rev. D. Flavel, of Carlton, Bedford.

Methodist.

Rev. J. Eastwood, of Hartlepool, is seriously ill.

A fruitful mission has been held in Ardsley, near Wakefield.

A new chapel is to be built at Wellington, Salop, at a cost of £1600.

Mr. S. Plummer, of Belvedere, a leading London Methodist, is dangerously ill.

At Lemington-on-Tyne a cheering awakening is in progress among the Primitive Methodists.

The memorial stones of a new Wesleyan chapel in Leicester, to be known as Belgrave Hall, were laid on Monday week by Mr. R. W. Perks, M.P.

At the anniversary of the Lozells-street Mission Hall, Birmingham, begun about eighteen years ago by two voluntary workers and still carried on by them, it was shown that much good work is being done, with considerable encouragement.

Sister Lucy Hawken, the Wesley deaconess who has been assisting in the nursing of Methodist sufferers from typhoid at Maidstone, is herself laid low by the disease, and is a patient in the West Kent Hospital. She has received a medal containing her name and inscription, in recognition of services rendered in the campaign.

The friends of City-road Chapel are losing no opportunity of realising the conditional promise of £5000 for the endowment of Wesley's House, and for the perpetual maintenance of the work at the chapel. Already a goodly number of promises have been received towards the £2500 needed for fitting up the house as a residence for Christian workers, and as a museum of Wesley relics.

The United Methodist College in Victoria Park, Manchester, is rapidly approaching completion, and will, it is anticipated, be ready for occupation about Easter. Two thousand pounds has still to be raised to secure the conditional offer of Mr. Alderman Duckworth, M.P., to bear the cost of the new wing (£3,000) if the £20,000 fund raised by him is invested as an endowment, the floating debt cleared off, and the building opened free of debt.

Presbyterian.

Principal Dykes has been laid aside for three weeks by a slight attack of influenza.

Rev. Dr. Thain Davidson, of Ealing, has been ordered absolute rest, and has left for Cannes.

Rev. Dr. Mathews, of the Pan-Presbyterian Alliance, has returned from attending officially the Nestorian Synod in Southern Persia.

Rev. John McNeill will, it is expected, begin his London mission by preaching in Marylebone Presbyterian Church on Sunday, January 16.

Anniversary services have been held at St. Andrew's, Kilburn. The report shows a variety of good works both congregational and at the Granville-road Mission.

Rev. George Hanson, of Rathgar, Dublin, has decided to accept the call to Marylebone. He belongs to the fourth generation of a family of Presbyterian ministers. As he is an eloquent preacher, it is expected that he will be able to keep together the large and important congregation which was attracted to Marylebone by Dr. Pentecost and his gifted predecessor, Dr. Donald Fraser.

Calls.—Rev. T. G. Molyneux, to Vauxhall-road, Liverpool; Rev. T. Radcliff Barnett, to Broughton-place U.P. Church, Edinburgh, as assistant; Rev. R. K. Hanna, to White Abey; Rev. P. Macdonald, of Stornoway, to Kirkhill, Inverness.

Resignation.—Rev. W. D. Barry, of Jerusalem Chapel, Cardiff.

Fallen Asleep.

At Stratford-on-Avon, on 11th inst., Mrs. Sarah Bailey, aged seventy-six, widow of Rev. G. Bailey, and mother of Revs. Amos and G. T. Bailey.—At Ashford, Mr. Jonas Sulston, a valued S.S. superintendent.—At Northampton, Miss Ellen Gray, aged eighty-four, a true and simple follower of Christ.—At Cullompton, Mrs. Horne, beloved wife of the Baptist minister.—At Hampstead, Mr. T. Burnett, a generous supporter of Christian work.—At Wootton Bassett, on 4th inst., Mr. G. Watts, one of the oldest Primitive Methodist leaders, and for forty-nine years a preacher of the Gospel.—At Luddenden Dean, Hebden Bridge, Mr. Thomas Midgley, known far and near as one of the oldest local preachers in Northern Methodism.—At Hamilton, Londonderry, Mr. W. Latimer, a hard-working evangelist.—At Bungay, on 6th inst., Mr. Samuel Colborne, a very active helper and leader in Christian work.—At Northampton, Mr. John Lay, aged ninety, for many years a leader in work at Grafton-square.—At Kemnay, Aberdeen, Rev. George Peter, one of the oldest pre-Disruption ministers.—At Aberdeen, on 13th inst., Rev. Dr. John Fyfe, Professor of Moral Philosophy in the University.—At Dublin, Rev. Henry G. Carroll, for forty-nine years rector of Glasnevin, an eminent classical scholar, who spent several hours of every day for almost fifty years in the study of the Scriptures in their original tongues, aged seventy-nine years.—At Stannary House, Stainland, on 18th inst., Mr. Edward Walker, aged seventy-three, a prominent Wesleyan leader and preacher.

DONATIONS

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(Continued on page 32.)

The Christian.

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NOTES AND COMMENTS.

OWING to the intervention of the Christmas holidays we have been obliged to hold over a number of communications, with which we hope to deal in our next and following issues.

The tendency of most people in looking back at the lapse of another year of their life, is to dwell mainly on their trials and losses and bereavements. This is to miss the most precious lessons of the past. The right spirit is that of the Psalmist, "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness" (cxlv. 7). If in such a mood a backward glance is sent along the months, the least fortunate will recognise a Divine hand in their life ; they will realise their many deliverances and rescues from sin and trouble ; and the way will be bright with recollections of mercy. We find in the fields of memory, as elsewhere, what we seek. If we look for signs of the goodness and love that have followed us all the days of our life, we shall not fail to find abundant proofs of it. This is the hallowing of memory.

The past is rescued from oblivion by memory ; the future is laid hold of by hope—"By hope are ye saved." Our outlook into the unknown future is as much governed by our habitual mood as are our recollections. The despondent fill it with shapes and fears of dread, and go forward to meet imaginary troubles as though they had the reality of assured facts. The hopeful march on with courage and resourcefulness, and often accomplish great things because of their confidence that all will come right. We should cherish this buoyant mood, basing our expectations of good on the assurance that as God has hitherto been with us, so He will continue to be. The Bible is filled with the future, and is always on the side of optimism, because it proclaims the doctrine of Divine providence and love. Those who rest their faith on the Book have no cause to be despondent as regards their own future, or the future of the world, for both are in the hands of the Most High.

While we have been celebrating the reign of the Prince of Peace throughout the world, and all Christian countries are still ringing with anthems of goodwill, we are reminded by stern facts that his kingdom has yet to dawn among the nations. Might is still largely Right in the world. Racial differences and animosities have lately been rather accentuated than allayed. Bristling armaments, huge standing armies, mutual jealousies, and a policy of selfish aggrandisement, make the whole diplomatic world a hotbed of conflicting interests. The Christian Church alone stands out clear and steadfast as a witness to the principles of which the angels sang long ago. And yet we know that the future is with us, and that the only real hope of the world is in the victory of the Son of Man. "Fear not, little flock ; for it is your Father's good pleasure to give you the Kingdom."

The old year is closing amid an ominous demonstration of naval power off the Chinese coast on the part of Russia and Germany. It began with an ostentatious flourish of trumpets on the part of the German Emperor, who sent some ironclads to demand "satisfaction" for the murder of certain missionaries ; but the real aim of the movement is showing itself to be anything but spiritual in character. The situation is full of explosive possibilities, and it is impossible to say to what this strange action on the part of the chief European Powers may lead. The lust of empire is the dominant force in Europe just now, and the cynical spirit beneath the amenities of diplomacy clearly shows through the thin veil of pietism that overlays it. The spectacle is not an elevating one, and it may have disastrous consequences nearer home than China.

Progress is never uniform, but has many back eddies in its current ; and the story of 1897 is by no means one of steady onward movement either at home or abroad. The Jubilee celebrations marked the high-water mark of unity and patriotic feeling, and the widespread prosperity of the country has been unquestionable. But no sooner were the rejoicings over the completion of Her Majesty's sixtieth year of reign passed than the bitter engineering strike arose, which still holds on its course with unabated hostility. Since then the hope of any effective arbitration treaty with America has vanished ; the disastrous Greek and Turkish war complicated the Eastern question ; the diplomatic position of this country has become increasingly isolated ; and we have been plunged into a tedious and useless war with the hill tribes of India. The air is just now peculiarly dark and lowering. It will be well for us to remember at this hour that our sufficiency is of God and not of man, and to use our threatened and actual troubles as means of humble self-discipline.

The return of our troops from the inclement Afghan Mountains, and the temporary cessation of hostilities, afford an opportunity for staying this useless and deadly war on the Indian frontier. There seems to be a general feeling against it, and the conscience of the nation is uneasy. We do not like to impose the cost of it upon a famine and plague stricken country, and that means that the British taxpayer must meet it. Unwillingness to be mulcted in his pocket, and forced in his conscience, ought to make the resumption of fighting an impossible thing. But the country must speak out. Is it too engrossed in money-making, in sports, and in home affairs to give any time to the great question of how we are ruling a population seven times larger than our own? If it will not think voluntarily it may one day have to do so under the pressure of necessity.

The occupation of Egypt by Britain has many debatable aspects, but it is cheering to find emphatic testimony to the blessings of British rule in that unfortunate country during the last 15 years from so impartial a quarter as the *North American Review*. Mr. Penfold, late American diplomatic agent in that country, says :—

> There is no better example of economical progress, through administrative reform, than is presented by Egypt under British rule. Security is assured to person and property, slavery has been legally abolished, official corruption is almost unknown, forced labour for public works is no longer permitted, and native courts have now more than a semblance of justice. Hygienic matters have been so carefully looked after that the population has increased from seven to nine millions in a decade or more. Land taxes have been lowered and equalised, and are systematically collected, and scientific irrigation is so generally employed that the cultivable area has been considerably extended. Egypt was probably never so prosperous as at the present time.

This is a good record, and the appreciation is the more valuable as coming from one who confesses that he is not an Anglomaniac.

According to Dr. Berry, who has just returned from his mission to America on behalf (among other things) of the cause of international arbitration, there is not much prospect that the treaty with this country will pass through Congress this session. At the same time, every responsible and educated American is as much in favour of the principle as is the whole British nation, the question dividing us being the binding character and extent of this particular treaty. As opinion differs on this point, it will be probably best to wait until the judgment of the American people ripens, rather than to secure an imperfect and unworkable treaty just now. There is clearly much educative work to be done before the matter is ready for settlement, and not a little softening of international prejudices must take place among the political leaders in the States. In spite of the recent set-back, Dr. Berry believes that the wildest of Governments, whether in Downing-street or Washington, could not drag the two nations into war.

All who are acquainted with work in the foreign field will have heard of cases in which native Christian workers have left established organisations, and have appealed for funds wherewith to prosecute enterprises on their own account, and without responsible control or oversight. Impressed with serious evils arising from this growing practice, the Madras Missionary Conference and other influential Christians in India have addressed a circular to the Churches of Great Britain, Australasia, and America, particularly with reference to the actions of persons who have been workers in South India and Ceylon.

With reference to the independent undertakings of such, it is pointed out that they are usually small when compared with the purposes set forth in the printed appeals. In order to check the evils complained of, benevolent people are recommended, before contributing money, to satisfy themselves that the applicants are the accredited agents of a responsible committee of persons residing in the neighbourhood of the work, also that a duly audited balance sheet is regularly issued showing that funds are applied to the specific objects for which they were given. The circular states, with excellent reason, that no really good cause will suffer by the exercise of these and other precautions, as those who plead for such causes will have no difficulty in giving the guarantees required.

The distinguished French Protestant divine M. Sabatier, recently delivered a notable address at Stockholm, in which he thus describes the social results of the methods pursued

by the Roman Church in France in endeavouring to re-establish the principle of church authority :—

Between sacred and profane, between layman and cleric, an impossible gulf has yawned. They no longer exchange rational arguments; it is mockery on the one side and anathema on the other. The result has been supremely disastrous to the religious sentiment. Gambetta's motto, "Clericalism is the Enemy," has become the watchword of the Republic, and, unfortunately, by clericalism the masses mean religion. In the eyes of numbers, to pray and to believe in God is to be "clerical." Even neutrality is not permitted. In certain circles it is considered to be the mark of a good Republican to declaim against priests and against God.

A more eloquent commentary on the mischief wrought by priestly claims it would be hard to conceive. Where the established form of religion directly provokes atheistic tendencies among the community it is clear there must be something radically rotten in the system. "By their fruits ye shall know them."

A house-to-house visitation made at Bolton has brought to light some sad and some encouraging facts. It has shown that the religious accommodation of the town is 22,000 sittings less than the need. The Roman Catholic Dean O'Brien warned his people against the visitation as "an impertinent intrusion." At least 6500 families admitted that they seldom or never went to a place of worship ; reckoning five persons to a family, this gives 32,500 persons who are regularly absent from public worship ; of course only 62 per cent. of these could attend if they wished. Of the families visited only fifty-four avowed themselves as being opposed to Christianity, and most of these were Spiritualists—a remarkable testimony to the deadening influences on heart and conscience of a system which exists to gratify the curiosity. Only eight avowed themselves as sceptics ; Bradlaughism is dead. Some 2500 persons were engaged in Sunday work, which is mostly avoidable ; 480 small shops are open on Sunday. Drink comes in with its usual sad tale, and is a great cause of Sabbath desecration.

Our honoured friend and brother, Mr. George Müller wishes it to be widely known that he has vacancies for a number of orphan boys and girls at his Orphan Houses, Ashley Down, Bristol. Will Christian workers bear this in mind in their labour among the poor? It would be wise in helping children bereaved of *both* parents to send them there instead of to other institutions, and thus leave room in the latter for the reception of other cases which would not be eligible for the Bristol Houses.

The following from the *Daily Telegraph* is a striking admission :—

Unsatisfactory and disappointing though it must be, it would seem to be beyond denial that compulsory education has not done as much as was expected towards improving the morals of the children of the lower classes. It would appear as though the Board School grindstone, while it develops the scholarly abilities of those who are disposed to be well-behaved, has the disastrous effect of putting a prematurely keen edge on the wit of youngsters with whose cleverness, shrewd cunning and a perverse inclination to prefer wrong to right is inextricably blended. This, unfortunately, receives affirmation almost daily at the police-courts.

Little by little the principle for which we have always contended is proving itself, namely, that the heart as well as the head must be reached to secure any lasting "moral improvement." Some of the most noted criminals have been men of high intelligence and education ; and Mr. Fegan is quite right, as he urged in the article which we published last week, that the Christianising influence of the old Ragged Schools did more to improve the manners and minds of rough urchins, than the most elaborate system of education will ever do.

The same is true of the Ragged School Union and similar agencies to-day, which have the same spirit and do the same work. There is simply no limit to the possibilities of such effort. The poor children multiply faster than the workers ; the demands outrun the resources. The present ragged schools are crowded out with these street children, who look tidy because they have been cared for, washed and cleansed, and are under Christian influence and instruction. It is a question of men and means. Starve out these missions, and the host of London's hooligans will speedily increase.

The Head-Masters' Conference last week gave prominence to the question of the abuse of athletics in our public schools. Finally, after an interesting discussion, they passed the following resolution :—

While fully recognising the value of athletic sports in school-training, this conference earnestly deprecates the increasing importance and excessive publicity that are now accorded to them.

It is a good sign that our educational leaders are really waking up to the magnitude of the issues involved in this question. The remedy is largely in their own hands. The present place accorded to athletic sports in school curriculums is to a great extent the fruit of a foolish competition on the part of the masters with a view to advertising their own institutions—a vice into which many private schools have also fallen. It will need courage and self-denial to turn back the tide which has been flowing so strong, to the great debasement of education among the upper and middle classes. In this reform, parents should loyally assist by sending their boys resolutely to schools where their intellectual and moral interests will be kept in their true place of pre-eminence.

The result so far of the subscriptions and donations to the Prince of Wales's Hospital Fund has been announced as amounting to £187,000, of which £20,000 is annual subscriptions, and £1500 is interest on £99,000 already invested. It is hoped that an additional £40,000 will be in hand by the end of the year from the sale of hospital stamps. The Prince has expressed himself as very desirous to increase the permanent income of the Fund, and to apply it with care and foresight to the most needy and worthy objects. The outcome of the endeavour is far below first intention and anticipations, but this is easily accounted for by the number of Jubilee appeals, and the incidence of the Indian Famine Fund, which diverted a large amount of available money. One of the reflections, indeed, suggested by the experiences of the Jubilee year is that extra and special appeals invariably affect the flow of generosity towards the ordinary charitable institutions, many of which have suffered severely this year.

The question presses more and more—what can be done to arrest the spread of the gambling propensity among the young? It is clearly no use appealing to many of the parents, for they are seized with the same infatuation, and the little ones learn the vice from their elders. One source of the trouble, among the poor at least, may be found in the sense of deadly monotony which afflicts their lives. They crave some excitement, that they may get out of themselves and their squalid surroundings, and this is the direction in which they seek relief. The result is a demoralisation and ever-increasing poverty that is appalling to think of. A correspondent suggests the obtaining in Sunday schools of pledges against betting ; but whether or not this course is adopted, it would surely be wise to urge elder scholars and members of young people's societies to eschew a habit which is at once in flagrant violation of the eighth and tenth commandments, and involves dishonour to the entire moral code.

Young persons who think it is the easiest thing in the world for anyone possessing a certain talent to shine in the use of it had better notice the price paid by Spurgeon to be a good and acceptable, as well as a useful, preacher. He apprenticed himself to a hard, exacting master—himself—when he was only a lad, and the terms were rigorously enforced. A lad who would prepare for the pulpit as carefully as he did, who read and meditated and prayed, who assimilated his mental and spiritual food, who walked for miles through muddy fields on dark nights in order to minister to a few humble folks in a poor chapel, was destined to succeed. A young minister who would begin on £45 a year, and consent to have his salary made out by presents in kind, was worthy of success. It was his absolute consecration, which abhorred idleness, slovenliness, and love of ease, that caused him to labour with all his heart, and soul, and mind, and strength.

Mr. Clement Scott, than whom no one is better qualified to speak of the effects of the stage upon character and morals, has communicated to an interviewer a sweeping condemnation of the modern theatre. After thirty-seven years' experience, he affirms :

There is no school on earth so bad for the formation of character, or that so readily, so quickly, and so inevitably draws out all that is worst in man or woman, as the stage.

He adds further that it is practically impossible for a woman to remain pure in the profession. This puts a terrible responsibility on Christians who contribute to the maintenance of the theatre. The moral deterioration of our sisters is a high cost at which to take amusement.

We cut the following extract from a review of Dr. Parker's booklet on gambling, which appeared in the *Methodist Times* :—

We ourselves on one occasion, on two days in succession, placed a request for prayer into the basket at a religious convention, asking for prayer that God would awaken the conscience of the nation on the question of gambling and *of those commercial transactions which are of the nature of gambling* ; but the leader of the meeting on both days suppressed the latter part of the request! It is practical hypocrisy to speak with severity of the petty sin of an occasional bet, and to sanction systems of business by means of which gambling is carried on to the tune of hundreds of thousands of pounds.

The leader of that convention may now reflect on what he gained by suppressing this request for prayer. He did not gain secrecy ; for now the thing is sent all over the world.

The book, "Our Churches, and Why we Belong to Them" (*Service and Paton*), to which we recently called attention, suggests two reflections. First, that many of the historical reasons that led to the formation of distinct bodies of Christians in days gone by have lost their significance, and no longer justify the continuance of so many separate communities of believers, which entails a vast waste of energy and resources ; and, secondly, the spirit shown by these writers proves that the times are favourable for the closer *rapprochement* of the churches to one another.

The New Hebrides Mission Ship.—Recently, in the Presbyterian General Assembly of Victoria, the relative advantages of a mission ship, and the encouragement of commercial communication with the islands, were warmly discussed. In the result, a motion, asking the Assembly to approve of a new *Dayspring* being procured, was carried by a majority of one—fifty-nine votes being given for and fifty-eight against the proposition. Though this decision may not lead to the abandonment of the project, it is likely to cause some delay in its realisation.

The Love of Christ.

By Mr. CHAS. COOK.

I. *Infinite in its Measure.*—In John xv. 9 our Lord says, "As the Father hath loved me, *so* have I loved you." Not "as the Father loves you," but as God the Father hath loved God the Son, "so"—in that infinite measure—"have I loved you." Set side by side two things wondrous in their contrasts, but yet finite. A grain of sand—place it in imagination beside this planet. How great the contrast! One drop of water—compare it with the five oceans. How gigantic the difference! Yet are these all finite.

But contrast the finite with the infinite—a moment of time with eternity; the area covered by the largest cathedral with boundless illimitable space—these figures better convey the truth that Christ hath loved his people with an *infinite* love.

II. *Suitable in its Choice.*—Paul says, "He loved me and gave himself for me," and Paul considered himself the "chief of sinners." William Tell said to his wife,

> Did I not love thee from out the maids of Uri
> Less for thy beauty than that thy soul
> Thy beauty overmatched.

His disciples have no outward beauty, nor moral worth, yet hath He loved them. Some persons have married and found they were not mated; some have loved for outward beauty, but when that paled the love also waned. There is no moral beauty to attract Him toward us. Christ does not love his people because they are comely; but He loved us while yet in our sins, and it is his province to make us comely. He does not choose us because we are holy; but in order to make us so.

Forty years ago an English nobleman wooed and won a rustic village maiden; he had her educated abroad, and in due time she became the Countess of S——, and was thus fitted to grace the position she was called to occupy. She was loved while in her lowly station, uncultured and unlettered; and because of the love which he bore her fitness followed as a consequence through his desire and means. Salvation is of grace, not merit. Christ stooped to raise us to his Throne. "He lifteth the beggar from the dunghill, to set him among princes, and to make him to inherit the throne of glory"; but, as Paul puts it, "We are his workmanship." He will make us, once black as sin, to shine in all the refulgence of Himself, in "that day when He shall make up his jewels."

III. The Love of Christ is *Perfect in its Quality.*—I have seen a picture describing a wreck—the heavens black, the sea engulfing an ill-fated ship—a poor woman sinking beneath the waves, but, holding up her hands, she bears up her babe. Beneath the picture is the title, "My child, my child!"—a true picture of pure maternal love, self forgotten, only the loved one thought of. So in the text just quoted, "He loved me *and gave Himself* for me."

Cyrus asked his captive, the Prince of Armenia, "And what will you do to save your wife from captivity?" "Let her but go free and I am willing to die." Struck by his nobility, Cyrus gave them both their liberty. Journeying homeward, the husband descanted on the good looks of the monarch whose captives they had been, and said to his wife, "Was not the king handsome?" "I do not know," she answered. "I was not looking at him; I *had no eyes* but for the man who was willing to die that I might live." Would that every sanctified one could as truly say this of Christ, who "loved the Church, and gave Himself for it."

UNSAVED READER,

turn thine eyes to Christ; his blood was shed for thee. God Incarnate, the Son of God, was made Son of Man for thee, that thou, a sinful son of man, might be made a son of God. Jacob loved Rachel, and said to Laban, "I will serve thee seven years for her"; but when those years had expired he had to serve yet other seven years. "And they seemed unto him but a few days for the love he had to her." So with "Jesus, lover of" our souls, who served for us those three-and-thirty years, who for the joy set before Him endured the cross, despising the shame.

> He and I in that bright glory
> One deep joy shall share.
> Mine to be for ever with Him,
> His that I am there.

IV. *Unchanging in its Character.*—Having "loved his own which were in the world, He loved them unto the end." Henry the Eighth loved (?) his wives one after the other, but sent them to Tower Hill that their heads might roll in the sawdust. Not in such fashion does Christ love his bride. She may turn aside to other lovers. Alas! many backsliders have done so, and found their backslidings reprove them. "It is an evil and a bitter thing to forsake the Lord our God"; yet Christ's love is unchangeable. He has loved us with an everlasting love, and says, "Only acknowledge thy transgressions." "I will heal their backslidings; I will love them freely."

WEARY, TROUBLED BACKSLIDER,

tired of thy wandering and thy failures, thou hast turned from thy Lord; look away to Christ, the changeless One, look to Jesus until, bewailing thine own turning away from Him, thou mayest sing:—

> But Thou hast never turned from me,
> Since Thou my love didst gain;
> And when I've left thy blessed self,
> Thou'st won me back again.

In the early days of the gold fever in California, a wealthy man left England, being engaged to a lovely lady. Fortune favoured him, and, besides being concerned in the gold diggings, he embarked in other business schemes; but fortune's wheel rolled at last in the wrong direction, and he lost all he had gained, and became comparatively a poor man. He sent back by the next mail a few lines releasing the lady from her engagement.

Some weeks previously he had sent her a nugget of gold as a souvenir. On receipt of the letter she smiled; a few days later the nugget was changed into a plain circlet of gold, and with it she sent him simply the passage from Ruth: "Entreat me not to leave thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

Here in a qualified sense was a changeless love, but Christ's love can never know any change. With Him there is no variableness nor shadow of turning.

> We change; He changes not—
> No change Jehovah knows.

Loved before time was, loved while time is, and loved when time shall cease to be, by Him who says, "I have loved thee with an everlasting love."

God's Poor.

IN the cold weather now coming upon us, it is well to remember the multitudes of poor in our great cities, hundreds of whom are in this sad state through no fault of their own. Let us learn how much the Lord thinks of the poor.

I. *He considereth them* (Psa. xli. 1).—The margin has it "the weak and sickly." How many are there who, when they are asked to give, do so in haste, instead of praying over the matter and considering those needy cases! If many who give would also, as time and opportunity permit, themselves seek out the *weak* and *sickly*, how often would they prove the truth of that word, "It is more blessed to give than to receive."

II. "*He prepares food for them*" (Psa. lxviii. 10) Here again we are reminded of the Divine forethought. "He *prepares*." When the Lord wanted to teach Jonah a lesson of obedience, he had four things *prepared*; and he *prepares* food for the poor. In New Testament times the Church *laid up in store* for the first day of the week, when the collection was made for the poor and other purposes. Let God's people take time not only to *consider* the poor, but also to *prepare* for trying times of want.

III. "*He heareth the poor*" (Psa. lxix. 33).—How often in visiting does one get more than one gives. The prayer of the poor man is so real: he prays in the Holy Ghost, he asks for the thing he feels he needs; this is true prayer, though it may not in all cases be good English.

IV. "*He shall deliver him*" (Psa. lxxviii. 33).—In the millennial kingdom the poor will be his special care. The oppressor will be put down. In that day there will be no grinding the poor seamstress to make a dozen garments for a few pence. Oh, the cry that goes up from thousands of garret-rooms day and night in this great city! Our prayers ought to be continuous, as we see and know of the dire distress almost at our own doors.

V. *He calls upon men to defend and deliver the poor and needy* (Psa. lxxxii. 3, 4).—Money is a great curse or a great blessing. The forces of evil or of good are greatly accelerated by money. Self-love and covetousness are joint characteristics of the last days (1 Tim. iii. 2). Let all hear the praise of the Lord in this, that we *defend* and seek to *deliver* the poor.

VI. *He setteth the poor on high* (Psa. cvii. 41).—What a contrast to the present state of things. What multitudes of godly poor live, in patience and much grace, on scanty fare, and for the most part are content and happy. How different are the ways of God and the ways of men! In a little while, when the King shall come in his glory, then those will be near Him who are *rich in faith*, not, of course, excluding those who may have riches and also the faith, and wisdom to know how to use them.

VII. *I will satisfy her poor with bread* (Psa. cxxxii. 15).—The foregoing texts have touched the responsibility of the rich towards the poor; this one is full of decided encouragement to the *poor* themselves. He will satisfy. This is always the way with the Lord. Remember the *ravens*—bread and flesh in the morning and evening. He will send it. The poor shall be satisfied. He will do it. Who will be his messengers? Let me quote three more Scriptures regarding the poor: *The right of the poor* (Psa. cxl. 12). *God hath chosen the poor* (James ii. 5) *Christ Himself was poor* (Ps. xl. 17). There are many who are looking to the Lord for special help in this cold wintry season; many who will not ask of man. How wise and pleasant it will be if the many thousands of those who have means, and who are in the habit of giving through well-known channels, will, in addition to all this, *go themselves* into scenes of poverty, and tender the so-much needed help personally. What blessing it will bring to both giver and receiver!

Herbert R. Francis.
131, *Blenheim Crescent, Notting Hill, W.*

More About my Bible.

BY MR. B. J. WILLATS.

SOME months ago a paper of mine appeared in The Christian under the heading "My Bible." For some time afterwards I continued to receive letters from all parts of the world on the subject of Bible study. This, at least, made manifest into what out-of-the-way places The Christian travels. I have been much gratified by the testimony of very many who have written to me speaking of the value of that paper, amongst others such a venerable Bible student as Mr. George Müller, of Bristol. I have thus been led to add the following to my former statement, which I hope may induce all Christians who may chance to read these lines to become hearty lovers of our dear English Bible.

Mr. D. L. Moody has recently remarked as a singular fact, that so few Christians, otherwise well educated, know much of the Bible. He says that he can secure a hundred men who can teach Latin and Greek well, where he can find but one who can teach the Bible. This, too, has been my own experience. Surely it is a very sad one.

Many of my correspondents have asked me to state the best books to read, and the best men to hear, for the furtherance of their knowledge and interest in the blessed Book. Let me briefly give my own experience, in the hope that I may incite others to share with me the extreme joy and strength which this study gives.

I always read the daily papers and the current magazines in order to note God's working in the history of men here and now, and to gather illustrations for my village preaching. Then I frequently read the following: Baxter's "Reformed Pastor," Bunyan's "Pilgrim" and his "Holy War," Bishop Hall's "Contemplations," Gurnall's "Complete Armour," "Romaine on Faith," etc.

Of sermons, I find those by the following very helpful and inspiring: F. W. Robertson, Phillips Brooks, Henry Ward Beecher, Dr. Maclaren, McCheyne, and C. H. Spurgeon; also Dr. Parker's Bible.

I endeavour to read one of Mr. Spurgeon's sermons every week. They are always full of sound common sense, manly earnestness, and spiritual inspiration. I have met with Christian teachers in many parts of the world who have told me the same thing in reference to the sermons of C. H. Spurgeon. I must also mention Dr. Vaughan's book on "The Revelation." But, after all, I find the very

BEST BOOK TO READ IS THE BIBLE ITSELF.

In going for a quiet holiday I have found it deeply interesting and beyond measure inspiring to take such histories as that of Abraham, Jacob, Moses, Job, David, and others, and just live with them in their own lives, growing into living sympathy with their aims and thoughts and their yearnings after God. In this way my holiday haunts have become sacred spots, and I love to revisit them again and again, and recall the bygone scenes, with their pathos and inspiration. This plan has made my vacations a thorough change, and has been infinitely better than carrying my town burdens with me during my holidays. Thus I have lived for days together in company with

MEN AND WOMEN OF BYGONE AGES,

sometimes in the Doone valley, on the Malvern Hills, or on the Downs, and in the villages of the Isle of Wight. I can visit many a spot made for ever special and sacred to me, by some event in the history of these far-off lives becoming suddenly vivid to my imagination by some local circumstance, until the whole country around has become illumined with an Eastern light, a tender pathos, and the very presence and power of the Unseen.

In my recent visit to Jamaica, among the Blue Mountains, I have lived over again many of the Bible scenes, until whether it was the West Indies or Palestine I have scarce been able to determine.

In this way I have become saturated with the lessons of Bible truth until they have become part and parcel of my very self.

Then I have also found how powerful is the teaching of the Book to guide and cheer and

DOMINATE THE LIFE.

I was once told by a Christian widow lady in the West Indies that she found that simply reading the book of Proverbs at morning prayers, when her half-dozen servants were present, had most visible and salutary effect on their conduct. Such testimony to the character-making value of the Book is manifest to all experienced believers.

Then for seasons of affliction, there is no comparison possible between any of our prose or verse writers and the Bible itself. I know what I am talking about, for during the past four years I have been called to pass through that most unutterable agony of trial—the separation by bereavement of the wife of my youth, whom I loved next to my adorable Saviour. Many a time, literally as well as figuratively, I have

PILLOWED MY WEARY HEAD

on the very words of Jesus as contained in so many parts of the four Gospels.

There has been nothing beneath the sun comparable for comfort, guidance, and inspiration with the unspeakably blessed Book of God. With that as our inheritance we need fear no evil and no earthly trial.

As to living teachers and preachers, I may say that for the past thirty years (I am now fifty-six) I have held it true that no one section of the Christian Church, least of all any one man, holds all the truth. I go to hear all the good and earnest men I can, of every denomination, and of none, and I gather light from all of them, more or less. I shall ever be thankful that for five years of my early manhood I was schooled largely by the Plymouth Brethren, and by my own beloved and gifted mother, who knew her Bible better than any person I have ever met.

To any humble-minded lover of Jesus I would make my last remark—it is this. If you want a stimulus to live a healthy, robust Christian life, cultivate private prayer daily, reading the Word of God, visitation, and preaching work amongst the poor.

If we honour the Master by labouring to tell others of his love, sure am I that He will honour us by giving us a spiritually rich and joyous life.

Hanwell, Middlesex.

In the Arctic Regions.—Letters are only received at rare intervals from the Arctic Mission station of the C.M.S. at Cumberland Sound, and it is only quite recently that Mr. Sampson's letter describing his work last year has arrived. He writes: "On Christmas Eve I gave a lantern exhibition to about eighty souls, lasting for two-and-a-half hours. At the close I was completely done up, owing to the intense heat and the dreadful stench arising from the oily persons of the Eskimo present and the nature of their clothes – all undressed furs." At another station he had for church and school a house in which the dogs were fed. It was 5ft. 6in. from floor to ceiling, the walls being made of barrels and the floor and seats of hard snow. He had to stand over two smoking Eskimo lamps. "I am glad to say we were packed like sardines," he writes, "and had a splendid time singing hymns and reading the Gospel according to St. Luke."

Looking Forward.

BY DR. BALGARNIE.

ALTHOUGH our lives are measured by days rather than by months and years, we somehow make more of our anniversaries than of the sun risings and settings of our days of grace. Yet it is by fidelity in that which is least that we are enabled, through God's blessing, to achieve that which is much.

Each day of the Christian Year has its record of profit or loss to our Master, and each day should see something done by each of us for Christ. Has He not done something each day for us? Should the Lord "let us alone this year also," and renew to us our lease of life for 1898, let each resolve to fill up our daily record by something done, said, or given, in the interests and service of Him by whose mediation we are spared. Three hundred and sixty-five *littles* will amount to *much* when this year has passed into history.

The Hebrews have a proverb: "Greater is he who causeth a thing to be done than he who doeth it himself" (which they expressed by the change of a single letter of the verb). How many will our example stimulate? How many will our words "provoke to love and good works"? If the angels rejoice more over the conversion of some than others, they doubtless rejoice greatly over that of the workers. Those who have been forgiven much love much, and that not in the word only but in deed and in truth. "Forward, then, ye faithful!"

"Just as I Am."

IN a recent issue of *The Record*, Rev. Dr. Moule told the story of this well-known hymn, as the facts had been given him by Mrs. Synge, niece of the authoress. As many inaccurate accounts have gained currency, we give a summary of this authentic statement:—

The daughter of a gentleman living at Clapham and Brighton, Charlotte Elliott was born in 1789, and died in 1871. From the first her life training was such as would be given in a home ruled by the noblest evangelical faith, and alive with mental interests and power. In the common sense of the words, she was never "in the world" at all, though there was a time, at Clapham, when she entered a good deal, and with the utmost pleasure, into literary society. She was often an invalid; and in one such time of heaviness she was almost overwhelmed with a conviction of sin, and well-nigh despaired of salvation. Then Cæsar Malan crossed her path, and was made the messenger of God to her.

Her brother, Rev. H. V. Elliott, having conceived the plan of a school at Brighton to give, at nominal cost, a high education to the daughters of the poorer clergy, a bazaar was held in 1834 to raise the needful funds. Through physical weakness Charlotte was unable to take part in the enterprise, and she was distressed with thoughts of her apparent uselessness. Then it was that she rested her soul upon the grand certainties of the Gospel, and was given the victory over her emotions and fears. She dwelt upon her Lord, his power, his promise. Taking pen in hand, she deliberately wrote, for her own comfort, the "formulæ of her faith." Her heart always tended to express its depths in verse, and so she restated the Gospel of pardon, peace, and heaven. There, then, always, not only at some past moment, but "even now" she was accepted in the Beloved—"Just as I am."

As the day wore on her sister-in-law, Mrs. Elliott, looked in, and having read the hymn asked for a copy. Then the lines stole out of the quiet room into the world, where now for sixty years the hymn has been sowing and reaping, till a multitude whom only God can number have been blessed through its message. Through it the invalid believer has done, indeed, a work for her Lord—a work living and growing still, surely not to be completed till He comes again.

The Sin of Achan.

By Rev. G. CAMPBELL MORGAN,
New Court Chapel, Tollington Park, N.

III.—IN ITS RELATION TO THE SINNER.

When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it.—Joshua vii. 21.

ACHAN, standing before Joshua, in the presence of the assembled crowds of Israel, with the strong white light of God beating down upon his soul, and when he is no longer able to conceal his wrong-doing, tells in stammering accents, yet with regular and marvellous precision, the true story of his transgression—"I saw, I coveted, I took." Those three words reveal

THE PROGRESSION OF HIS SIN.

Let us recall the awfully solemn occupation of that day upon which he saw the garment, the shekels, and the wedge. God's hosts were doing his work of judgment upon an absolutely corrupt city. Strange as it may seem in these days of God's gentler dealings with men, they were fulfilling to the letter the words of the Divine commandment, as they destroyed not only the whole of the inhabitants of that place but all its wealth, except the gold and silver sacred to the service of the house of God. In the midst of it all one of the soldiers of Israel *saw*.

Probably thousands of other men saw, but not as he did. It was in his eyes a pity that so goodly a garment should be destroyed. Moreover, he admired it. Then followed desire to possess it, and this in violation of God's law. The destruction commanded to be wrought at Jericho was no mere military manifesto of the moment. In Deut. vii. 16 is a statement of the law, requiring execution of God's judgment to the letter. In face of this law Achan *coveted*, and so human will was set up against the Divine, while sensuous desire shut out the larger outlook from God's standpoint. How easily and naturally came the third stage, "I *took*. A garment devoted to destruction, shekels of silver, and a wedge of gold restricted to the service of the house of God—I took them. I hurried away, and hid them in my tent." By that sinful act Achan denied the principle of victory, the purpose for which Israel was made a nation, and the very movement of God, which is ever towards righteousness. He joined hands with the corruption of Philistia, and passed over to the ranks of the enemies of the Most High.

Deep down in the life of Achan there was something more than that of which he makes confession. Sin never begins when its opportunity is presented. The opportunity is simply the moment for revealing to the sinner what he is; and God is ever thrusting down into human life means of self-revelation. Other men than Achan have seen and have not sinned. How is it that this man, seeing, sinned? Because he alone among the sons of Israel was an atheist. Not that he was a man who would blatantly have denied the existence of God—an atheism of which there could be no fear then as there is none now; but he was

A PRACTICAL ATHEIST,

one who did not believe God. From the lowest point of consideration—that of self-interest—we judge that had Achan really believed the word of God he never could have touched the accursed thing. Digging in his tent, he seeks to hide from *Joshua* his act of disobedience to *God*. Thus we may safely say that he does not believe in God; for it is inconceivable that believing in God he could have imagined that God could fail to see such hiding.

Here we touch the very depth of the sin. Achan did not believe in God, or he could not have disobeyed. Unbelief is always the specific root sin from which all others spring. A man's sin lies not in drunkenness, impurity or lying, but in unbelief. If a drunkard be brought to believe in God, straightway he comes into living, actual communion with Him, and quenches his thirst. A man who believes in God and lives within the region of law, quickly responds with "Amen" to every volition of the Divine will. Achan "saw," and believing neither in God nor in the word which He had spoken, he coveted and took.

Having spoken of this sin as Achan confessed it, and as to its true origin, we may now regard it in its essence. It was the sin of suicide. Man always destroys himself when he betakes himself outside the Divine government. One who carves his own path, makes his own fortune, does as he pleases, flings off restraint, is walking straight for the abyss of darkness.

There was still more in that sin. Achan was a traitor to the state. He who ignores the laws of social relationship and lives only for self, not only harms himself but

PLAYS TRAITOR TO THE STATE

of which he forms a part. Such treachery leaves no alternative but Achan's removal by death.

In rebellion against God, however, the sin goes far deeper. God's law was as tender as it was clear. It was to save Israel from the corrupting influences of the nation which God was destroying that He had forbidden his people to take of the accursed thing; hence the sin of Achan was a blow distinctly aimed at Divine government.

We need not dwell upon the form of judgment which fell upon the man; but under this second division of our subject we may look, first, at the Divine declaration that in that camp there was sin. There were something like 600,000 men who went up against Jericho; and to me, it is for evermore a wonderful testimony to the purity of the nation at that time that only one man was guilty of this sin. But one man had committed it, God knew it, and his love to the whole nation demanded instant judgment. The great declaration is made, "Israel hath sinned"; and Achan *makes no confession*. So that great nation, standing in the presence of God and of Joshua, resort to their usual method of casting the lot, believing as they then did that this was directly under Divine control. The lot falls upon the tribe of Judah, but *no confession is made*. The circle must narrow around the culprit, and the family of the Zerahites is taken. All Judah stands free from blame except the one family; and *no confession is made*. Under the Divine arrangement narrower still does the circle become, until the household of Zabdi is taken; but *no confession is made*. At last one man stands out from all others, and Achan is taken. *Then* he

MAKES CONFESSION BUT IT IS TOO LATE.

Had he made it half an hour earlier, he might have saved himself. God is ever slow to anger and plenteous in mercy; but the man who does not own his fault until he is detected and nailed to his sin never truly confesses at all. All the night following the defeat at Ai was available for Achan to reveal himself to Joshua, as the cause of the disaster; but the morning broke, the proclamation went forth, and his unbelief fostered the hope that he might be overlooked among the crowd.

Who shall say that his punishment was not just and well deserved? He has sinned against himself, against the slain in battle with their widows and orphans, against the nation which he has degraded, and against God. Who to-day will pity Achan? Surely his sin was of the deepest and darkest degree.

In gathering up the lessons derivable from this personal aspect of Achan's sin, I may say the season of the year now upon us was not in view when this series of subjects was undertaken; yet I know of no more fitting line of thought for the members of our Church than that which lies before us as this year of grace draws to a close. The Church of Jesus Christ is to-day God's witness to the world. of his righteousness, compassion, and power; and she lives, moves, and has her being amid things which are devoted unto destruction. The prime necessity of the case is, that she herself be clean from all that is of the world. The worst sins against God's humanity are those which have been committed in the line of progress. Achan was on God's side, outwardly and ostensibly, therefore his sin was greater than any committed by the men of Jericho. The sins,

SURROUNDED BY GOOD INTENTIONS,

which we try to counterbalance by fresh activities for God, rob us of power and paralyse our efforts. A man outside the pale of Christ's Church, who rails against it, and tempts God by blasphemy in public assembly, works less harm than one who, numbered with us, is tainted by practical atheism, and hides in the tent of his own life something accursed of God.

The progression of sin to-day is the same as in the case of Achan—sight, desire, act. Young man, you have not "taken" yet. "No, but I have coveted." Well, thank God, you may go back upon your wrong-doing before you have actually "taken." Or, maybe, you have not coveted yet; but you have seen and you have pitied. Beware of thinking things doomed of God to destruction too precious to be lost. What the eye pities the heart soon covets; then quickly follows the act which ruins thy life and hinders the progress of God's kingdom. Behind sight, desire, and act may always be found the self-life uncrucified, and practical atheism or unbelief. Such is the attitude which leads man to covet, take, and be lost.

THY SECRET SIN! "WHAT SECRET SIN?"

I cannot say; but you know. It must eventually be declared. It has never been hidden from God. Do you remember the little room where, as a child, you saw upon the wall that text which you have laughed at since, "Thou God seest me"? It is none the less true because the snows of winter are upon thy brow, father; or because thou hast begun to face the conflict, young man. You have taught in the Sunday-school, preached the Gospel, perchance; but there was the secret sin. God lays his finger upon such sins, however "little"; and his decree is, that things done in secret shall be proclaimed upon the house-tops. There is nothing hidden that shall not be revealed, and we cannot evade God. There is no slum, alley, secret chamber, securely-locked drawer, into which God cannot see. He knows all secrets, and is perpetually working for the development, manifestation, and destruction of evil. The circles of Divine judgment must narrow around you until you stand confessed for what you are: if Judas, then a thief; if Achan, then a rebel.

It should also be

OUR ABIDING JOY THAT GOD KNOWS

all about us. How such a conviction comforts us in moments of sorrow, pain, and temptation. Then, is there any sin which He cannot forgive and cleanse? None but persistent and final unbelief. Remember that the extortion of truth by the righteous act of God works thee no blessing. Whether you are willing or not, a day will come when you must confess sin. Will you do so when God shuts you up to yourself, to your sin, to Himself, and when it is too late? Blessed be God, that time has not come. Go to your own secret place of communion with God, and say to Him, "Here is the sin which my friends know nothing about and which I have hidden in my heart. I saw, I coveted, I took; but, O God, put it away." God is full of compassion; and where such confession is made, it is the sin He will destroy and not the sinner.

The New Year will soon be upon us, and we do long that God may use us. "To thy tents, O Israel!" Unearth that hidden thing, not in the eye of friend or pastor, but under the eye of God, devote it to destruction, and so be at one with God. Then read Joshua viii. and see what follows. Ai shall be taken now, the hosts of Israel shall again become God's channel for his purposes, and shall move forward conquering and to conquer. It is the little hidden sins that stay the hosts of God: let us, by God's grace, put them away.

OUR DAILY HOMILY.

SUNDAY, January 2.

"*The breaker is gone up before them.*"—Micah ii. 13 (R. V.).

THE mind of the prophet conceives of the people as captives in a foreign city, surrounded by lofty walls and frowning gates. Like impassable barriers, these lie between them and liberty. There seems no hope of their being able to break forth, but all suddenly a Breaker appears, who, summoning them to follow, forces through the opposition of armed men and of mighty bulwarks. First the Lord, then their king, and then hosts of men.

No finer description could be imagined of the resurrection which we celebrate as the first day of every week recurs. Looking forth from heaven at the mystery of the resurrection, when the triumphant Lord stepped forth from the restraint of watch, and ward, and stone and demon hate, and the grim fortress of the grave, the angels might fitly have appropriated these words, "The Breaker is gone up" before his redeemed ones. See! they too are breaking forth, and passing on through the gate, their King passing on before them.

This is also true of every new era of time and novelty of circumstance. Circumstances, like prison walls, may confine us, but our Breaker is always preceding us, breaking down opposition and strong ramparts of apparently impassable difficulty, breaking down the suspicion and hatred of men, breaking down the mailed force of hell. Keep close beside Him, as the armour-bearer behind Jonathan. Let there be no perceptible interspace. Dare to say with the Psalmist, "My soul followeth hard after Thee." The iron gate of the city will open of its own accord, through which you shall pass into a large place.

MONDAY, January 3.

"*I truly am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin.*"—Micah iii. 8.

Nothing needs more of the Spirit of God than the preaching which declares to men their sins. No one is so thoroughly hated as the candid friend. Just because conscience attests the truth of our utterances, the soul of the sinner resents our plain speaking. You may condemn sin generally as much as you like, but when your hand comes near the broken bone, or the diseased flesh, then there is at once a violent outcry. Nothing is more needed in the present day than particular preaching, the careful analysis of motive, the discrimination of shades of wrongdoing; but the ministry of John the Baptist is only possible to those who come in the spirit and power of Elijah.

We need *power* like that with which the Apostles gave witness to Jesus Christ. We need *judgment* to detect graver and lighter offences, and trace the connection between sin and its consequence. We need *might* to withstand the opposition we shall inevitably meet.

But all these may be had with the filling of the Holy Ghost. Do not be content with a few drops at the bottom of the bucket; ask to stand always beneath the flowing spring and be filled. The disciples were filled suddenly on the day of Pentecost, but they were being filled perpetually (Acts xiii. 52. *Gr.*) The fulness of God may be yours to the fullest limit of your capacity to receive. Open your heart wide as you will, and it shall be filled.

TUESDAY, January 4.

"*In the latter days it shall come to pass,*" etc. —Micah iv. 1.

These words are repeated in Isa. ii. 2-4. The holy men that wrote the Bible lived upon the inspired words of their predecessors. Amid the dark night this promise of God shone like binary stars.

No doubt these words were fulfilled in the Gospel dispensation; and the century which is now so near its close has been remarkable for the exaltation of the Church before the eyes of the world, and by the confluence of many nations towards it. In very many cases peoples have flung away the religion of their ancestors, and have gathered within that Christian temple which has been built upon the foundations of Judaism. Out of Zion there has gone forth the law, and from Jerusalem the Word of the Lord. In Jesus the Jew, is the centre of the world's vision.

But the full accomplishment of these words waits behind the curtain that is so soon to be rent at the coming of our Lord. Then holy influences will proceed from the chosen people who shall have been led to recognise Christ as their Messiah. From these the Gospel shall go forth unto all the world. Beneath the hallowing influences of that age swords shall be beaten into ploughshares, and spears into pruning hooks; the cannon shall be as obsolete as the tomahawk; the explosives of war shall be stored in museums; whilst schools for training the art of war shall be used as missionary seminaries.

There shall be no war, because there shall be no fear. "None shall make them afraid." And there shall be no fear, because universal love shall reign towards God and man.

O, long expected day, begin!

WEDNESDAY, January 5.

"*He shall stand, and shall feed his flock in the strength of the Lord ... and this Man shall be our Peace.*"—Micah v. 4.

He that comes from Bethlehem Ephratah, leaving a trail of light that conducts the eyes of all generations back to the little village, "the least amongst the thousands of Judah," is the Everlasting Jehovah, whose goings forth have been from of old. This is He that stands and feeds his flock, amid the passing centuries.

What *majesty* is his! He shall stand amid the swirling waves of change, the shifting quicksands of time, and the drifting cloud-wrack of revolution; erect, unchangeable, unmovable. And not He alone, but his flock which has gathered around Him out of the windy storm and tempest. No common majesty mantles that gentle form; it is the majesty of the Name of Jehovah, the glory that He had with the Father before the worlds were, the very nature of the Eternal.

What *tenderness* is his! He feeds his flock like a shepherd, and gathers the lambs in his arm. Though He is great to the ends of the earth, He is the Prince of Peace. He makes peace, does his work calmly and tenderly, lays the foundations of peace by yielding his life to the death of the Cross without resistance or complaint. "As a sheep, dumb before his shearers, so He openeth not his mouth."

What *strength* is his! Strong with the original strength of Deity, with the acquired strength of perfect obedience, with the strength that accrues from the successful prevalence over his foes. His strength is ours because He loves us perfectly, and it is the boast of the strong to bear the infirmities of the weak, and not to seek its own.

Strong Son of God! Immortal love!

THURSDAY, January 6.

"*He hath shewed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?*"—Micah vi. 8.

The perfunctory sacrifices of lambs and rams, rivers of oil, and of tender children, were eagerly practised by the surrounding nations, such as the Moabites, but were abhorrent to God. What to Him is the outward rite without the holy purpose, the child's form of obeisance, apart from filial love! But He hath stepped out of the infinite to show us what He desires.

To do justly is to preserve the balance of strict equity: if an employer, treating workpeople with perfect justice; if a manufacturer or salesman, making and selling what will thoroughly satisfy the just requirements of the purchaser, if an employee, giving an exact equivalent of time and diligence, and conscientious labour, for money received.

To love mercy is to take into consideration all those drawbacks which misfortunes, which enfeebled health, or crushing sorrow may impose on those who owe us service or money, or in some other way are dependent upon us.

To walk humbly with God implies constant prayer and watchfulness, familiar yet humble converse, conscientious solicitude, to allow nothing to divert us from his side or to break the holy chain of conversation. We must exchange our monologue, in which we talk with ourselves, for dialogue, in which we talk with God as we walk with Him.

But this threefold attitude is only possible to those who know the cleansing blood, the daily confession of sin, and the occupation of the soul with the light of truth and purity in which God lives and moves.

FRIDAY, January 7.

"*Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.*"—Micah vii. 8.

Thou art glad, O child of the darkness, that the child of God has fallen into the pit: thou laughest derisively and in scorn. But wait to see the end of the Lord, for He is very pitiful. Thy rock is not as our Rock, and of this thou shalt be the judge. Our God will chastise with many stripes those of his children who persist in wrongdoing. He will withdraw the light of his face. He will permit the backslider to bear his indignation. But He does not keep his anger for ever, or allow the enemy and avenger to wreak all his vengeance. He may use the stripes of the children of men to a certain point, but immediately they exceed it, and take unhallowed license, He steps in and delivers his beloved, enabling the returning and restored soul to cry, "Rejoice not against me, O mine enemy; when I fall, I shall arise: thy destructions shall come to a perpetual end."

Wait, O soul; thy God will presently arise to plead thy cause, and execute judgment for thee; do not put forth thine hand to save thyself; wait on Him, He will deliver thee; He will bring thee forth to the light, and thou shalt behold his righteousness in the ordering of thy life. Only acknowledge thy sin, cast thyself on his mercy, and accept what He may appoint by way of chastening.

In darkest shades, if He appear,
My dawning is begun;
He is my soul's sweet morning star,
And He my rising sun.

SATURDAY, January 8.

"*The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*"—Nahum i. 3.

God's dealings are often terrible. He rides on the whirlwind and wraps Himself in the storm. But the child of God looks beneath the dress to the Father's heart, which beats with as much love when attired thus as when arrayed in the smiles of a summer eve. The whirlwind serves a useful purpose in cleaning the trees of rotten boughs, and searching the corners of fœtid courts; the storm, in deluging the gulleys and drains; the clouds, in forming the fertilising showers on the thirsty land. God is in it all.

God's way is generally hidden. The clouds as dust conceal Him, but we must not dwell with melancholy foreboding on the clouds, as if they were all. God is behind them, working for us, coming to our rescue, showing Himself strong on our behalf. Whenever the clouds gather over your life, be sure that God cannot be far off—the dust He raises in his mighty progress betrays Him.

God counts our great things as very trifling. A cloud is a great thing to us; it sometimes seems to equal the Alps in magnificence, in height, in girth; but to God it is only as a grain of dust is to us. Our difficulties, perplexities, and anxieties are very little things to Him. With one movement of his hand He could sweep them away, as you can move dust motes from your table. Trust Him—

Through seas, and clouds, and storms
He gently clears thy way;
Wait thou his time, so shall thy night
Soon end in joyous day.

INDIA.

Secret of India's Awakening.

By Mrs. M. B. FULLER, Alliance Mission, Bombay.

WE feel deeply that the great need of India is not so much more men and more money as *a great and deep spiritual awakening*. We believe that such an outpouring of the Spirit would do more for the work in India than years of the most patient careful teaching can do without it.

We are to consider the secret of such an awakening. Would that we missionaries and Christian workers might read the accounts of Bible revivals on our knees.

We live in the dispensation which was ushered in at Pentecost. Why should we be so weak? Why should God be so often misrepresented to the heathen about us? In view of it all, are we ever ashamed and confused? God is no respecter of persons. As He worked in days of old, how much more will He work for us now since the advent of the Holy Ghost! Then what are the conditions of his working?

(1) We must see and feel our need. Our helpfulness is great, and is all right if it makes us turn to God. Instead of doing thus, how we sigh and plead with the committee at home for more men and more money. We say, "If we could only open this school here," or "that home there," and "if we only had a medical missionary to get the hearts of the people ready for us." Yet it is nothing with the Lord to help whether with many or with them that have no power. (2 Chron. xiv. 11.) The revivals of which we read in the Old Testament all began with one man. Is there not an Ezra, a Nehemiah, or a Daniel in your mission or station whose heart is so agonised with the need that he can pray and prevail? How often powerful revivals have begun at home through the prayers of one or two godly women, whose hearts have been rent by the spiritual dearth about them, and have wrestled in secret till God has stirred up the people and poured out his Spirit. If *two* of you agree, it shall be done!

(2) Confession of Sins. In all the instances of revival mentioned in the Bible there was a deep and humble confession of sin, and a deep sense that God had been dishonoured. Do we feel deeply that many of our people are cold and not living wholly for God, that there is often discontent and murmuring among us? Do we see how deeply this dishonours God and

misrepresents him to the heathen?

Before God can bless, there must come the cry "I have sinned."

(3) A discerning of the time. Daniel knew "by the books" that the time had come for God to return his people from their captivity, and he gave himself to prayer. Are there no signs for us? Does the activity to revive Hinduism mean nothing to the child of God? I have been in India for nineteen years, and I have never seen the condition of things among missionaries and all classes of Christian workers that now exists. The fulness of the Spirit is the theme of almost every missionary gathering. Some of us older missionaries, who have worked here for years without this experience, have only come to know in the last few years the baptism of the Holy Ghost. Do not these things indicate that God is drawing nigh to us, drawing out our hearts to give us the long-coveted outpouring? Oh, that we may discern his will in these signs, and rejoice in them as an earnest of much to follow.

(4) Prayer. All deep revivals have always been preceded by a spirit of prayer. Dear fellow-students and missionaries, how much we can avail through prayer. Let us bring all the tithes into the storehouse, and *prove the Lord* and see if He will not open the windows of heaven to us, and pour out the blessing we need. Much has been said about prayer. *Oh, let us give ourselves to prayer for*

a deep spiritual awakening among us.

Before the heathen can be reached, the Church of God must feel the fire of Pentecost. If the Church is cleansed, there will be no difficulty about the heathen. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

In conclusion, we believe that the great work which many of us long to see done in India will never be done except through the special outpouring of the Spirit. Hosts of our Christians have never witnessed a revival. They have never seen men under deep conviction of sin, deciding for God and coming out boldly in the joy of salvation. They are strangers to this power of God. In some communities there never has been a time of definite effort on the part of the whole church to reach their Hindu and Mohammedan neighbours. We believe that an outpouring of the Spirit is the only cure for much of the discontent and murmuring about more pay, the jealousy and strife that so

eats the heart out of work.

And we also believe that nothing else will impel the hundreds of Hindus who are intellectually convinced of the truth of Christianity to brave the influence of caste and public opinion and confess Christ boldly before men. The Christian religion is a supernatural one, yet how little many of our people know of the supernatural. Oh, that a fire may kindle in this great country, creating deep conviction of sin and such a radical change of life that men will go back to their friends and be ready to lay down their lives to win them. This is no enthusiastic, imaginary picture. It is what has been witnessed in every land. The Gospel is yet the power of God unto salvation. "O Lord, revive thy work in the midst of the years" (Hab. iii. 2).

Scenes in Benares.

MISS JOSEPH, who for twenty years has been labouring in Benares in connection with the Baptist Zenana Mission, in a letter describing famine relief work, says:—

"Benares was filled to overflowing with destitute persons—homeless and friendless. They roamed about in the day begging, and slept out on the streets at night with nothing to shelter them from the drenching rain. Among them such revolting sights were to be seen as mothers snatching food from the hands of their little ones to eat it themselves, and purposely reducing their infants to skeletons in order to excite the sympathy of the public to give them alms. Who speaks of the softening influence of adversity? Experience proves that unsanctified, unblessed affliction hardens rather than softens the heart.

"A great many of the destitute went to missionaries for shelter and food, and all missionaries have been engaged more or less in relieving them. Old orphanages have been enlarged to receive double or treble the number of children that used to be harboured in them. New orphanages have been started all over the country, homes and places of industry have been established for widows and women deserted by their husbands, and thus this calamity has served to bring thousands under Christian influence who would not otherwise have come.

"We have picked up no less than 140 famishing cases, all except twenty being children. Of these eighty-nine are still in the hands of Christian missionaries. Some, who have been restored to their parents, had deceived us into believing that they had no parents or friends, but after sheltering and feeding them we found their relatives. It was touching to witness the sorrow of the children at parting with us, and their unwillingness to go back to their parents. We might have secured many more children had we been willing to buy them, but we did not think it right to do so. There is a slight fall in the price of grain, and less distress now. We have had a splendid rainy season, and expect a good harvest, but the consequences of the famine will long be felt."

Telugu Mission.

Rev. J. Cain, who works among the Kois in the Telugu Mission of the C.M.S., in a letter describing relief operations says:—"The Kois support their own poor in a generous manner, and are lavish in their gifts of grain to other needy people. For twelve years we have not known more than four or five Koi to be begging at our bungalow; so when the number of Koi women begging crept up to 400 or 500, we knew to what straits they had been driven. Through the aid given by Christian friends in England, Australia, and India, many lives have been saved, homes have been prevented from being broken up, and orphans cared for. Moreover, serious riots have been prevented, and the Gospel has been pressed home in a way that would not otherwise have been possible."

Widows at Poona.

Writing on Pundita Ramabai's work at Poona among famine widows and orphans, Rev. Thomas Evans, late of Mussoorie, India, says, "The Pundita has gathered into her Christian Home some hundreds of helpless and destitute Indian women and children, rescuing many from a fate worse than starvation. A great flood of blessing has followed her work, and lately several scores of the inmates have professed love to the Saviour in baptism. It is very evident that this is a work approved of by God, and the Pundita is full of faith and good works. It has been laid on my heart to collect a few donations in this country, and I have already received £10." Mr. Evans's address is Newport, Pembroke.

Famine Orphans.

WRITING to a London benefactor, Rev. J. O. Denning, of Narsinghpur, India, says:—"We have rescued over six hundred orphans from the famine, and sent most of them away to other mission orphanages. Now we have enlarged our boys' orphanage so as to accommodate 400. We have at present on hand 250, and expect to take in the other 150 in a short time. We must keep them for several years and rear them to manhood. On entering the orphanage the boys leave their heathen practices and assume Christian ways. Many of them, we believe, have found the Saviour. We teach the children the common branches of learning, and where special intelligence is shown higher branches will be taught. Each one is trained to follow some useful employment.

"I have rented a field of sixteen acres, and am starting a poultry yard: these will find work for some. Others will learn carpentry and shoemaking, and, as time passes, other lines of work will be added. We expect most of the lads will follow their trades, and hope that a goodly proportion of them will be our future preachers and teachers, and carry the Gospel to their own peoples. Moreover, in such conditions, the children being shut off entirely from the influences of heathenism during the susceptible years of childhood and early youth, we expect a type of Christian character rarely attained until the third generation of those reared in homes surrounded by heathen influences. Of late, what with various relief undertakings, over seven hundred people have been dependent on me for their daily bread, and many besides have had partial relief."

A Missionary Waylaid.

In a recent letter, Mr. Man Sukh Lal writes:—

"I wish you could have been with me a few nights ago in the village of Wagáshi, when about 100 people, nearly all of them converted from heathenism, sat grouped round me and listened to an hour's Gospel address. The work increases so rapidly that it is impossible to keep up with it. If I visit one town or village every day, it takes six weeks for me to get round to the first again.

"On leaving Wagáshi I heard a shout in the jungle, and saw a man plunging through the rain water up to his knees. 'Stop, sahib, stop, some people are coming to see you.' About fifteen panting individuals came rushing up to shake hands. 'We heard you were coming this way, sahib, so we have come across country to ask you to stay and talk to us about Jesus whom we have begun to serve.' We were able to hold a meeting seated in the sandy road, while the heathen stood silently at a short distance and looked on. One of the converts, in the name of the rest, offers me fourteen annas as an offering to the Lord's work. And this at a time when, through the famine, not one of them can afford to eat even rice or millet grain!"

Mr. and Mrs. Lal are working in Gujarat in connection with the American Methodist Episcopal Mission, but part of their support has to be provided by friends in Britain. Will your readers join in prayer for much blessing on their work?

Grant Jackson, Hon. Sec. and Treasurer.
44, *Dick-place, Edinburgh.*

Women Doctors.—Lord Sandhurst, Governor of Bombay, believes in women doctors. Those who indulge in chaff about the "new woman" can have no idea of the infinite blessing skilled attention of women can be to their sisters in the East.

Trade in India.—Notwithstanding the ravages of famine and plague in India, on the whole trade statistics are encouraging. For 1896-7 there is an increase in imports of over 2,000,000 rupees when compared with 1895-6. Exports, however, fall short during the same period of nearly 34,000,000 rupees. This decline is explained chiefly by the interruption of trade in Bombay by the plague, and the practical extinction of the importation of wheat.

Notes from America.

WE reached Colorado Springs on Saturday night, Dec. 4, a town beautifully situated and elegantly laid out at the foot of the Rocky Mountains. We went to the First Baptist Church on the following morning, and attended the Sunday-school, which here, as is usual in America, took place immediately after the morning service. We were kindly and courteously spoken to, seeing that we were strangers, by three different members, and invited to come again. In the afternoon I heard, at the Y.M.C.A., an address by a Congregational minister who was staying in the town for his health.

His subject was the judgment in Matt. xxv., which he made the basis of a solemn and heart-searching appeal to the unsaved, while he spoke of believers as having already passed through judgment in their suffering Surety and Substitute. A brief testimony meeting followed. At the close an old gentleman asked me if I agreed with the exposition of Matt. xxv. He had studied it for sixteen years, and was sure the judgment was proceeding now. Of course, in a very real sense it is, but the time is coming when the issues will be finally decided. He put me in mind of other ways in which the Gospel of Matthew is manipulated, and by which some familiar portions are rendered almost useless for Gospel purposes. The S.S. lesson was Phil. ii. 1-11. Speaking on verse 4 ("Look not every man on his own things, but every man also on the things of others"), the leader dwelt on the system of "combines"—the modern form of

> The good old plan,
> That they may take who have the power,
> And they may keep who can.

Very plain things were said about the millionaires who make their riches by combining to raise or to depress prices. The power of money is as cruel as the power of the sword. The people are becoming awake to the ruthless possibilities of commerce, and are learning that the mischief and mercilessness of the military system in Germany may be out-Heroded by the despotism and tyranny of the commercial system in America. In business competition many advantages are on the side of the United States. One of these is that they are free from the precedents by which we are enthralled. Our instinct is to be conservative, that of America is to go ahead. We cannot make a new move without clearing away the old. Here there is nothing to clear away; they have simply to go forward.

One great curse of the present day, more in America than in any other country in the world, is the rapid concentration of wealth in few hands; and every new discovery of the forces of nature increases the power of those who are able to take advantage of it, and who as a rule use it not as stewards on behalf of others, but for their own aggrandisement. It is true that some millionaires give largely to religious and charitable objects; but as money made in the liquor traffic, when so given, is by many regarded as robbery offered in sacrifice, so wealth gained by unrighteous means, though in legitimate businesses, is coming to be similarly judged. No amount of contributions to good purposes can condone unrighteous methods of making money.

> Nor florid prose, nor honeyed lies of rhyme
> Can hallow evil deeds, or consecrate a crime.

Our dear coloured sister Amanda Smith has just concluded a ten-days' mission at the Episcopal Methodist Church. She seems of the same mind as Mr. Moody with regard to the work needed. Her main emphasis was laid on the revival of believers knowing that a quickened church will prove the fittest instrument for bringing other souls under the reign of God. Whether or not we agree exactly with all the terms employed, the teaching of this devoted woman is definite, uncompromising, and intelligible. It may be summed up in the words that Jesus Christ died, "the Just for the unjust, *to bring us to* God."

THE AMANDA SMITH ORPHAN HOME.

Every exhortation is pointed by some incident in the experience of herself or that of others. One secret of her attractiveness is her natural and jubilant way of telling the good tidings. Her face is radiant, her voice rises in enthusiasm, and the gesture with which she accentuates her homely language and quaint expression, if not classical, is natural to her and effective with her audience. Many came forward for prayer, though far more Christians, to give themselves up more fully to God, than sinners seeking salvation.

Mrs. Smith, who makes it one of the points of her preaching that ours should be a common-sense religion, is practical in her sympathies. Seeing the need for an Industrial Orphan Home for coloured children, she has been led to buy a house, large enough to accommodate forty children; but, not wanting to open it until able to do so free of debt, she rented it for a small sum, and for two years has been raising money towards the 5000 dollars needed; 2250 dollars are to be raised to complete the sum. The Home is situated at 147th Street North, Harvey on Illinois Central Railroad, about an hour's ride from Chicago. Mrs. Smith is trusting the Lord that He will enable her to complete the work. Perhaps some of her English sisters may like to help her.

R. Cope Morgan.

Bishop Tucker on Missions.

THE see of Eastern Equatorial Africa having been divided, Bishop Tucker has issued a charge in which he takes farewell of that portion of the diocese included in the coast districts and the Usagara Mission. The Bishop, who, it is understood, will retain the oversight of the Uganda and interior missions, takes the opportunity afforded by his charge of dealing with the questions of the development of native churches, and European control. He writes:—

"Were I asked to give an opinion as to what, in my estimation, has much hindered the development and independence of native churches I should unhesitatingly answer, 'That deep-rooted tendency which there is in the Anglo-Saxon character to Anglicise everything with which it comes in contact.' See how this operates in the mission field with respect to the churches which are built for native congregations. Our ideas in this matter are very crystallised indeed, not to say fossilised. Of course, we must have our chancel here, our pulpit there, our reading-desk in this place, and our font in that; and, of course, we must have our pews. The missionary sets to work, souls are gathered, and a little Christian community is formed. Then a church is built after the

MOST APPROVED ANGLICAN PATTERN

—a church which would be no discredit to the suburbs of some manufacturing town in England, but which in India or Africa is an absurdity, unsuited alike to the climate and the Oriental cast of thought of the congregation for whom it is built. In Uganda, I am thankful to say, we have been enabled to cast many of these ideas to the winds, and the result is an uprearing of churches adapted both to the climate and the mode of thought of the people. Their maintenance and repair are a comparatively light burden to bear, and a larger proportion of the offertories is free to be used for the evangelisation of the regions beyond.

"Then, look at our fixed ideas as to a native ministry. The threefold order of bishop, priest, and deacon we regard, and no doubt rightly so, as necessary for the effectual building up of a native church. But we find that, generally speaking, in the mission field there is a great gap between the rank and file of our earnest Christian men and our fossilised ideas as to the qualifications necessary for admission to the order of deacons. How is it to be bridged? Is it not possible to be a little more primitive in our notions than we are?...If native churches are to be developed on healthy lines and within a reasonable space of time, there must be a larger and freer use of

THE MINISTRY OF LAYMEN.

"I come now to the question of control. Naturally, the European missionary thinks that he can do things much better than any native. He therefore attempts to do everything himself. In this, in my opinion, he commits a grievous blunder, and, unless turned from his purpose, will mar the development of any native church with which he may have to do. The fact is, the native can do many things much better than the European, and should be used from the very beginning. The missionary should do nothing that the native can do. Closely connected with the question of control is the use in missionary work of European funds. Of course, up to a certain point the employment of such funds is necessary. But they should, as far as possible, even when needed be kept in the background. It must always be remembered that where European money is used there will, sooner or later, follow European control. The power of the purse in hindering the development of native churches is truly appalling. Nothing is so fruitful of disaster, in my opinion, as the misuse of European funds. From the very moment of the conversion of a soul there should be the setting forth before that one of the duty and privilege of giving."

On the subject of self-government, Bishop Tucker says:—"We should adapt ourselves, as far as possible, to local circumstances. Anything that we can lay hold of in the native method of administration and use for the purposes of the Church will be a distinct gain, and will help materially in the direction of development."

The Fires of God.

The Lord our God is a consuming fire.—Hebrews xii. 29.

By REV. G. HAY MORGAN, Woodberry Down, N.

THE character of God is liable to be misjudged by us, because we are often disposed to accept a single description of it, and think we have seen the whole. An old German fable of "The knights and the shield," tells how a baron had erected a shield by the wayside (just as Catholics erect crucifixes to-day), in order that knights might express their devotion as they passed by. Two knights staying at the castle one day, held conversation about the baron's shield. One admired the inscription which he had found written thereon. "Oh," said his companion, "that is not the inscription on the shield. I passed by it but to-day, and I read quite differently." Both felt equally sure they were right, and protested that the other was wrong. Their host advised them to go and visit the ancestral shield together. They did so, and found that each had looked on only one side of the shield. Each was right, because he told the truth; each was wrong, because he had only told half the truth. So

MEN GET HALF-CONCEPTIONS OF GOD.

They see, perhaps, a portion of his character, and they are right in declaring what they see; but they are wrong in supposing that the range of their limited vision includes it all. Our fathers talked about the justice of God, and the horrors which would fall on those who disobeyed his commands. To-day men speak more of God's mercy and love. Both are right, and these two very diverse qualities are not incompatible after all. How can we trust one who is not absolutely just? Is it not the consolation of the oppressed that their oppressor will be judged with righteous judgment? Is it not the hope of the misrepresented, the victims of the defrauder and the libertine, that God shall "bring forth" their "righteousness as the light, and" their "judgment as the noon-day" (Ps. xxxvii. 6)? "Shall not the Judge of all the earth do *right*" (Gen. xviii. 25)?

The varied names given to God in the Bible are like milestones which mark the progress of the human race in its knowledge of God. As men discovered new traits in God's character they

GAVE HIM NEW NAMES.

After having fought many battles under God's leadership—battles from which they issued triumphant—they said, "The Lord is a Man of war." When David had been tended and guided by God, just as a shepherd watches his sheep, he said, "The Lord is my Shepherd." Christ came and taught us to call God "Our Father"; and John, looking at God through the revelation given in Jesus Christ, said "God is Light," and, musing on the same character in the radiancy which streamed from the Cross of Calvary, he cried in ecstasy, "God is Love."

Moses reminds the children of Israel of their experience in Horeb (Exod. xix. 17, 18). "You call to mind," says Moses, "the awful sights which you beheld in Horeb." Well, remember the power of God, and if you *will* disobey his commandments and make to yourselves other gods to worship, that power will be used against you, for our God is a consuming fire."

The remarkable point about this description of God is that we not only find it retained in the New Testament, but find it reiterated by such diverse persons as Paul and the beloved disciple John. So that while the name was given under circumstances which obviously warranted its use, there must be some permanent meaning in it which should not be lost sight of.

First, then, learn the lesson that *rebellion against God is not only wicked, but foolish.*

We "grown-ups" are very childish after all, sometimes. If we cannot get our way, how we fret and fume, not only against men and circumstances, but against God and the whole system of religion! Charles Dickens says of Mrs. Jarley, when matters went against her she felt disposed to

"TURN INFIDEL."

So when God appears to disappoint us we think we will have no more to do with Him.

Cæsar made a banquet. On the day when the guests should arrive, a hot south wind, called a sirocco, came on and compelled the people to remain indoors. In anger Cæsar sent out his archers to shoot straight up in the heavens at Jupiter, their chief god. The arrows did not reach Jupiter, but they fell back to earth and killed the archers. So with the arrows which rebellion aims at God; they but fall back and injure those who shoot them.

See those strong iron girders supporting heavy goods; truly they seem to defy the most ponderous weights you could put upon them. But see them now, after the flames have licked them gently for a few hours! The massive iron beams are coiled and twisted and wrenched like a submissive straw in your hand. So it is with God, who is a consuming fire. Whatever your position may be you cannot

WITH IMPUNITY TREAT GOD

with rebellion or even with indifference. He is the Lord of Hosts. His messengers are everywhere and are ready to discharge his arrows. Let not the rich man boast in his wealth, for God may provide it with wings whereon it will fly away. Let not the agriculturist boast in his barns, or the merchant in his warehouses—a spark from God's fire may level their proud structures to the ground. Let not intellect boast in its knowledge, nor beauty in her charms, for one arrow from God's shaft will blot out their memory; one germ of disease transform the rarest symmetry into loathsome decay.

Again, God's fire has *a purifying influence.* The afflictions of life are "celestial benedictions which assume this dark disguise." As in the fire gold and silver are tried, purified, and cleansed of all base metal, so the Lord cleanses his people. There is much earthiness in the best of men, much pride and selfishness, much impure intention, much blindness as to the true worth of things. These can only be purged away by the experiences of God's furnace. "It was good for me to be afflicted," said the writer of Psalm cxix. "Before I was troubled I went wrong, but now have I kept thy law."

> "Thrice blessed is he to whom is given
> The instinct that can tell
> That God is on the field when He
> Is most invisible."

Further, there are fires which will be *kindled before the Judgment Throne.* Paul, in 1 Corinthians iii., gives us another sense in which "our God is a consuming fire." Our deeds will be all tested, and their true nature revealed by fire. This has nothing to do with our salvation. We are srved through Christ, and through Christ alone. The *life* comes through Christ, but the crown which fadeth not away, and which others may take from us, has to be won. Heaven comes through Christ, but as to who shall sit on God's right hand depends upon attainment in the spiritual life. There will be many crownless saints in heaven, saints whose earthly deeds were of inflammable material like wood, hay, and stubble, whose actions possessed little of the solidity of stone or the purity of precious metal. Every action of life will be tested by fire; not only great deeds which stand out as crises in life, making us the admiration or the laughing stock of men; but the small, insignificant things—the unkind or angry look, the fretful, peevish movement, the kind, helpful shake of the hand, the patient forbearance with unkindness in others. These are the trivial things which go to make up life, and these are the things that will be tested.

Men went "to see the fire." It was to them nothing more than a grand, awful, dramatic spectacle. But others in the crowd saw their own property going up in smoke and flame—they trembled to think of the end of this searching examination of the goods they had manufactured; they had not prepared them for an ordeal like this. I pray you remember you will be

INTERESTED SPECTATORS OF THIS GREAT FIRE.

Manufacture deeds that will stand this trying test. Insure your actions by infusing the Spirit of God into them. Your course of life must in many respects resemble that of worldly men—your business, your home, your social transactions will be performed in common with the unrighteous. If at last it is found that the Spirit of Jesus Christ was regnant in every deed, it will stand the fire, and you shall receive a reward.

Before I cease I am bound to speak of the *last occasion* when we shall see the truth exemplified that "our God is a consuming fire"—when the sun shall fall, and the stars shall be removed from their places, and this earth, so firm and steadfast, shall melt with fervent heat. This general collapse of all created things through the flames of God's fire is something which you and I shall see. Are we prepared for it? On yonder

TROPICAL AMERICAN PRAIRIES.

where grass grows ten or twelve feet high, in a soil created by the humus of centuries, there are travellers crossing the wild luxuriant domain. The noon draws nigh, and the guide sees in the distant horizon a mass of flame and smoke. The company watches it for a brief space of time, and they realise with horror that a prairie fire is following in their track. As they hear the thunder of wild horses scampering past them, fleeing from the flames, they know how powerless they are before this dread and intractable foe. What shall they do? Their swiftest flight is useless. To lie down where they are is to be burnt to death. Their guide strikes a match and sets fire to the dried grass and herbage around; the fire is fanned by the strong breeze, which bears it away from them; they follow it, and find themselves on an area where their fire has burned. The prairie fire approaches them swiftly, but can only burn around them. Their stratagem has saved their lives.

Looking away on the horizon of the world's future, I see the smoke and fire of the collapse of a created universe. The mighty men and kings are calling upon the rocks and the mountains to fall upon them, and hide them from the wrath of Him that sitteth upon the throne, and from the wrath of the Lamb. The fire is approaching you, for "every eye shall see Him." What will you do? See, the fire has burnt a circle round one spot where there is safety. It is round the Cross of Calvary. There is salvation for you at that spot. Gather in that circle, hide beneath that Cross, and the conflagration of worlds shall have no terrors for you.

A New Year's Temptation.

THERE was busy life on the quay side at S—— one bright June afternoon, and busiest and noisiest of all—their shrill laughter mingling gaily with the hoarse shouts of sailors and porters—was a group of boys who had rushed out of school to vent their exuberant spirits in a place where the consciousness of being a nuisance seemed to give keenness to their fun. They dodged the rolly men, gave back gibe for threat, and conducted themselves generally as some English boys think it manly and plucky to do.

In striking contrast to the prevailing horse-play, however, was the conduct of one lad, a bright, curly-headed little fellow, who, though full of fun and mischief, uttered no rough words, and yielded with ready politeness to any of the shouts of warning and abuse with which he and his companion were assailed; and it was wonderful to see the quickness of his movements, for he had but one leg, a crutch doing duty for the other. He was swinging himself round with a merry shout from his position in front of an approaching truck, when one of the roughest of his playmates gave him a sudden push that jerked his crutch, and the boy fell backward with

A SWIFT PLUNGE INTO THE RIVER.

There were men in that rough-voiced crowd with hearts tender as any woman's, and one or two quickly leapt to the boy's help; but before any one could reach him he was seen to fling his crutch on to the landing-stage, with an effort that sent him farther into the stream. When, a few minutes later, he was brought safely to land, and his half-dazed consciousness restored, they asked, "Whatever did ye throw the crutch out for, Tom?" And the strong men standing round drew their sleeves across their eyes as they heard the simple answer—

"Why, I thought if I died, ye know, it would make firewood for mother."

I knew that mother, and I wish to tell here a striking incident in her history, which I had from her own lips, and which is strictly true. She was a widow, left by the early death of a good husband with sole care of five young children; and soon after the eldest, Tom, had disease of the knee-joint, which rendered amputation necessary. How she maintained herself and the bairns in her quiet, refined way was a wonder to her friends; but she was brave and capable, could wash, and clean, and cook, and, best of all, had strong,

SIMPLE FAITH IN THE WIDOW'S GOD.

As the years went on, she had always at least a bare sufficiency, and out of her poverty she and her children contrived regularly to raise one penny a week for my missionary collecting book; and when I married there was, in a chief place of honour amongst my wedding presents, a glass jar for store-room use, which cost fourpence, and was the joint gift of the family group. But there came at last a keen trial to her faith. "I knew you would like to hear all about it, ma'am," she said, with the eloquence of deep emotion. "I have been selling tea-cakes lately, and it has been a great help; so last week, as the Monday after would be New Year's Day, I made an extra quantity. To buy the materials I had to take the rent money, but I quite thought I should double it, and so was not anxious. On Saturday afternoon I set out with my basket full, expecting soon to come back for a fresh supply. Instead of that, I sold scarcely any! All who could afford it had made cakes for themselves, and I came back at last with a heart as heavy as my basket, with the rent due on Monday and only a few pence towards it."

"But why did you not come to me?" I asked.

She raised her head proudly. "I've never asked charity yet, ma'am, and I don't think the Lord will permit that I ever shall. But I had a hard time of it, and the children were ready to cry, for they do not often see me so down-hearted. On Sunday morning Satan was very busy. We had not been up long before a neighbour sent for two tea-cakes, as she was going to have company, and it did not seem to matter my saying that I could not sell on Sunday, for after that one and another kept sending or coming, and I could easily have sold every cake I had in the house."

"And were you not tempted to give way, Sarah?"

"No, Ma'am, I can't say that I was; the sin was so very plain to me that it did not seem possible to do it. But I had an awful struggle with unbelieving thoughts, wondering why the Lord had put me in such a difficulty by not letting me sell my cakes on Saturday.

"We all went to the mission service at night, and I got great help and comfort, and it was very sweet to think that God was *really caring*, though I could not see how. I had the children round me when we came back, and we did pray for help; and then we went to bed to save fire and candle. Next morning I didn't feel near so brave and confident as I should have liked, and when we sat down to our breakfast I could not eat anything for listening for the landlord's step, for he always comes early. Then there came a smart rap at the door! "That's him," I said to Jenny; "you go, dear." "No, mother, it's the postman; and he's brought you a letter! And oh! ma'am, if you believe me, it was from my brother William in the South of England, who has never spoken or written to me for years. Now he wrote to say I had been so much in his mind lately that he felt he must wish me a Happy New Year, and send me a little present, and in the letter was a P.O. order *for the exact amount that was owing to the landlord!* And I had been doubting God's care!"

And here the good creature fairly broke down, and wept such tears as honest, grateful hearts should when God has appeared and wrought a miracle of mercy on their behalf. And I am not ashamed to own that I wept with her. M. C. F.

Percy Park, Tynemouth.

Visiting the Indians.

AN interesting incident of our journey was our visit to St. Peter's Indian Reservation, near West Selkirk, about twenty-five miles from Winnipeg.

A youth whose mind is filled with the thrilling stories of Indian life would feel disappointed to see a community of 1200 families peaceably settled on both the borders of the Red River. Yet to Christians it is a delight to see the change wrought by the Gospel. The descendants of their wild ancestors not only live the civilised life of our country people, but many of them are also followers of Christ.

During our stay at Winnipeg we had the pleasure of becoming acquainted with Dr. Rolston and Mr. W. R. Mulock. The former is the medical superintendent and the latter the hon. treasurer and secretary of the Dynevor Hospital, St. Peter's. We were kindly received and entertained by Dr. and Mrs. Rolston. The latter is a sister of Mrs. Ord Brown, of Blackheath.

The following day we attended the church service. It had been snowing all the night, and in the twenty-minutes' long walk, and in crossing the river by the ferry, we encountered some difficulty. The church, a stone building, holds five to six hundred people. The service was partly in English and partly in Cree. Most of the Indians speak English, and the children are being taught in this language. To those who could not easily understand, a *résumé* was given in Cree by the chief, Mr. Ashem, who alternately with Dr. Rolston takes the service in the pastor's absence.

In shaking hands at the close, one of the members remarked, "I hope you have not found any difference between you and us Indians." The peculiar stress which he put on the word "Indians" made me mention it to Mrs. Rolston, who in a few words sketched the Indian character:—People shy and reserved to strangers, yet of an intense feeling, proud of being Indians, and yet imagining themselves to be spoken of with contempt by white people. Their prejudice and enmity for new methods were great obstacles to the early missionaries. Years of unwearied toil in the effort of evangelising passed before any results were seen.

In 1832 the Indians began to settle down to home-life. In 1837 a church was built. The last thirty years have been greatly blessed. In 1868 St. Peter's settlement became a fully-organised parish. Its present minister, Rev. T. G. Anderson, is devoted to his work. He preaches every Sunday in three languages—Cree, Soto, and English. The later years were marked by sickness and heavy mortality in the settlement. This induced Archdeacon Phair, the C.M.S. superintendent of the Indian work, to open a hospital in March, 1896. It contains a dispensary, a surgery, two wards capable of holding a dozen patients, also a small emergency ward and several rooms that can be utilised for patients.

Dr. Rolston, retired fleet surgeon, served twenty years in Her Majesty's navy in the Baltic during the Russian war, on the North American, West Indian, Australian, and (during the Maori war) the New Zealand stations. In Canada he volunteered as surgeon to Major Boulton's scouts, and at Fish Creek and Batoche, etc., he was conspicuous for his bravery on the field and the manner in which he attended to

THE WOUNDED WHILE UNDER FIRE.

Without promise of remuneration, but in simple faith that our Lord would move his people to supply their wants, he and his wife have devoted themselves to the missionary work of taking charge of this hospital for the alleviation of the suffering Indians, and so aiding the spread of the Gospel among them.

During the first year of the hospital's existence over 1300 patients have been benefited by treatment, thirty-two of these actually inside patients, although this latter gives a very imperfect idea, as many who ought really to be in the ward prefer to sleep away, and many during summer months come from long distances and camp (with their families) close to the hospital, all of whom require feeding, and washing, and nursing, more or less.

A hospital, of course, is a novelty to an Indian. He is an erratic creature, full of himself, and to do him good he must be taken as he is, and not only himself but a good many belonging to him.

By the way in which the Rolston family, including their son and daughter (the latter teaching the native children), are carrying on the work of the Lord, both as regards soul and body, and put up with trying circumstances, one can easily perceive their enthusiasm for the cause of Christ. The ladies love to play and sing to the patients. They also consider it an important part of their duties to see the Indians at their own homes. Unfortunately their time is too limited to permit of much visiting. There is a need for one or two Christian-minded nurses willing to share the responsibilities and blessings of the work of love.

The Indians, though reserved, are by no means irresponsive to real sympathy, as we could see in bidding good-bye to the patients at Dynevor. One of them, a bright Christian, not being able to express himself in English, wrote to us in the Cree language in syllabic character as follows: "John Meehun thanks God for giving you strength to come so far to see us sick people, and we thank God for giving us sickness that we might think of Him more and more, for He knows best what is good for us. We thank Him and put our whole faith and trust in his Holy Name."

We left a dying boy, a victim of consumption at Dynevor. He had touched Christ in faith, and whilst I am writing this, I hope that he has already passed through the valley of the shadow, and is safe in the arms of Jesus.

St. Peter's was clad in its loveliest winter garment as we passed through on our return to Winnipeg, the sun shining from the deep blue sky, and the frozen snow sparkling as if covered with diamonds.

The following day we left Canada for the United States, carrying the conviction with us that every work where Jesus is present must and shall prosper. So be it with Dynevor. Wilma Morgan.

In the South Sea Islands.

THE picturesque suburb of Sydney, N.S.W., called Hunters' Hill, is situated between the Parramatta and Lane Cove Rivers, some six or seven miles from the Australian Metropolis. This has been the home for some years past of Rev. John Jones and his family.

Those who have kept in touch with missionary work will remember how, in 1887, Mr. Jones was ruthlessly expelled from the island of Maré, in the South Pacific, by the French Government. Mr. and Mrs. Jones were pioneers on the island, undergoing many hardships and braving many dangers to win the Loyalty Islanders to Christ. These devoted servants of God have seen the second and almost a third generation of Christian natives grown up under their teaching. Though the European missionaries are no longer on Maré, yet the native pastors carry on the work earnestly and faithfully.

The work so long carried on by Mr. and Mrs. Jones and their helpers has stood the test of time and of persecution. The people have the New Testament, Psalms, Genesis, and Exodus in their language. Mr. Jones and his brother missionary, Mr. Creagh, have just finished the Hexateuch in the same language, the proofs coming from the Bible Society, London, by each weekly mail for corrections. These gentlemen are advanced in years, and are the only missionaries who understand the language. They would very much like to complete the printing of the whole Bible, under the auspices of the British and Foreign Bible Society before the Master comes and calls for them.

Mrs. Jones, née Herbert, the subject of our sketch, was born March 21, 1823, at Olney, the town of Cowper and Newton. Her early life was spent there, and she loved to talk of reminiscences of the place and those great men.

In due time she entered the Gray's Inn Road Institution for training teachers. She was a born teacher, possessing superior powers of managing and influencing the young. She was very successful as a public school teacher both in London and in the provinces, and became head-mistress of a school of about 300 children in the city of Worcester, from which place she was married to Rev. John Jones, and joined him as a missionary of the London Missionary Society to the South Sea Islands.

The mission party, consisting of Rev. S. M. Creagh and Mrs. Creagh, and Rev. J. Jones and Mrs. Jones, left England in the "Scotia," December 6, 1853, and reached Sydney, April 1, 1854. After staying one month with Christian friends in Sydney they left for Samoa, where they awaited the arrival of the "John Williams" to carry them on to the Loyalty Islands. They arrived at Maré, one of the islands of that group, in October, 1854, accompanied by Rev. J. P. and Mrs. Sunderland, nearly twelve months after leaving their English home. Mr. and Mrs. Jones laboured there for thirty-four years.

Mrs. Jones at an early date commenced a boarding-school for boys and girls. These were kept and trained under the missionary's influence. Mrs. Creagh a year or two afterwards organised a similar school on the other side of the island. These boarding-schools proved of untold advantage. The whole island became ultimately sprinkled over with the pupils who had thus been trained, who became nuclei of light and influence for good. Two examples will show the length of service: One of Mrs. Jones' first pupils was a little wee girl, who ultimately became the ~~head~~ chief's wife, and is now a grandmother. A little boy, also, entered about the same time. After being trained in her school he entered the institution for training native ministers under the care of her husband, and went out as one of the first missionaries to New Guinea with Dr. Macfarlane and Rev. A. W. Murray. He laboured there for about twenty years, and is now retired to Maré for well-earned rest.

The amount of work she accomplished on Maré was immense. She possessed great power and influence over the natives, and, moreover, was very brave. On one occasion, in the early days of the mission, her husband being absent on duty, she heard a report that a band of warriors were approaching along the road which led past the mission's compound, and were on their way to attack an adjacent village. She went out calmly, stood in the way, and alone,

THE LATE MRS. JOHN JONES.

without anyone to help her, she unarmed the whole troop, saying to each man, with commanding voice and gesture, "Give me your club and spear." These she took from them one by one, and put them over the fence of the mission premises; then she said, "Now you go, return home; you shall not go to fight with the people at Lata." She then carried the captured arms to the mission house. When her husband returned he was amazed to find her in possession of such a lot of implements of war, and said, "Were you not afraid?" She said, "No; I felt I must do it, and thus prevent a fight which might have had most disastrous consequences." The next day the men came to the mission house, saying they had agreed to obey Angaeshola, "the lady," begged for their clubs and spears, and promised they would not fight any more. These were given back to them, and never after did these men venture on a similar course, but they became devotedly attached to her. She possessed the power of command, hence the natives highly respected her.

In 1885, after a long, faithful, and devoted career by the side of her husband, ill health compelled her to leave Maré and come to Sydney, two years before her husband was expelled from the island by the French Government. After that time she was a great sufferer, and was physically unable to do much in the Lord's service, but she taught in the Sabbath school at Hunter's Hill Congregational Church as long as her strength would allow.

The rising generation in Maré will know of her only by report, but the middle-aged and old people who participated in her service, when they hear of her death, will exclaim, "Kolo ni Angaeshola me shede"! ("Alas for the lady, the beautiful, the good.")

She was taken seriously ill on June 30th with gastric influenza, which brought on peritonitis; she suffered very great pains and died on July 5th. Only four hours before her death she was talking enthusiastically to a neighbour about the prophecies relating to Christ's second coming. In one of her very severe paroxisms of pain she exclaimed, "Oh, what will it be to be in a world where there is no pain!" Conscious to the last moment, she passed away trusting in Jesus only.

The funeral was a simple one, befitting one who had earnestly and unostentatiously done her Master's work through a long life. Many friends followed her to her last earthly resting place, deeply sympathising with the bereaved husband and four daughters. Mr. and Mrs. Jones have had the love and respect of many, both in Sydney and suburbs, not only in their own denominations but in all the churches.

Destitute Armenian Boys.

THE short appeal in your issue of September 9 for clothes for our Armenian orphans and destitute boys met with some response, for which we are very thankful; but as the boys in question came to us in a destitute condition and the Home is not yet entirely furnished, the need is still great. Under-clothing, etc., trousers, coats, handkerchiefs, and shoes, such as can still be used, will find a hearty welcome. Household furniture and bedding articles we shall be very glad to receive; also books, religious, historical, and educational. Papers and magazines will likewise be welcome.

We have only boys in our Home. They are seventeen in number, and from eleven to sixteen years of age. Our aim is to train those whom we receive, that they may be useful among their people scattered all the world over. For the present we intend to keep the boys together under our own care, and make it a real Armenian and Christian Home, where they may keep their language and customs, and where they will not forget the sad circumstances which forced them out of their country. Later on we may place some in English families for adoption or temporary care. We strongly advise friends desirous to interest themselves in an Armenian boy to leave him in our Home for the present with the other boys; still they can pay, alone, or in conjunction with others, the expenses of an individual boy. Other friends might wish to receive one lad or more into their houses during the New Year's holiday, and this may be arranged. We hope the presence of these boys in England will help English young people to appreciate at its real value the blessings of God in their own happy homes.

We shall be glad of openings for meetings, either for lectures, with an exhibition of prison fetters and stocks, or with a limelight illustrations of Armenian views. We shall also be thankful to receive contributions towards maintaining the Home. Money may be sent to Mr. F. A. Bevan, 54, Lombard-street, E.C., specifying that it is for Prof. and Mdm. Thoumaian's Home. Parcels of clothing and correspondence should be addressed to the Home (nearest railway station, Woodford G.E.R.). G. THOUMAIAN.

"Armenia," Hainault-road, Chigwell, Essex.

Restoration of Lost Years.

A Hopeful Meditation for the End and the Beginning of a Year.

"I will restore to you the years that the locust hath eaten."—Joel ii. 25.

A GREAT calamity had overtaken the land. Swarms of locusts had appeared, and in an incredibly short period of time they had accomplished a complete desolation. Their ravages are described by the prophet in the figures of a devouring fire, an invading army, and a sterile desert. The harvest was stricken, the vines apparently hopelessly ruined, and consequently the supplies of bread and wine for the temple worship were cut off. This, to the prophet, was even worse than the famine which threatened the country.

The cause of this disaster is declared to be the continued sin of the people. Drunkenness and debauchery were rife in the land despite the remonstrances of the prophets of the Lord. Now, God strikes directly at their sin in smiting their vines.

What to some seemed to be a mere natural calamity is regarded by the prophet as a direct judgment on the part of Almighty God. This visitation is "the day of the Lord"; the swarm of locusts is "his great army."

Upon this text the prophet preaches his sermon in the name of God. The first part of the message consists of a solemn call to repentance; the second part makes liberal promises of blessing conditional upon it. "Great things" (20) have been done in judgment. "Great things" (21) are promised in the way of mercy. Let the heart but renounce its sin, and the coming years shall regain what has been lost. The years of impoverishment, which in the natural order would follow the visitation of the locusts, shall, by the intervention of God, become years of plenty. The green grass shall grow again, the harvest fields be ripe with corn, and the withered vines once more be productive. The lost years shall be restored. Such is the picture, which has its moral counterpart in numberless lives to-day.

Let us review, in our own lives, the past years of desolation. Within us lie forces—personal and relative—which belong to God. The personal are those of body, mind, and spirit.

GOD CLAIMS EACH OF THESE.

Our *bodies* are claimed "a living sacrifice," for use in true and pure directions only; our *minds*, that they may offer the sacrifice of reason to God, delivered from foolish and hurtful principles; our *hearts*, that they may offer the sacrifice of love to Him who is the fount of all love.

The relative forces are those of time, and of our various relations toward our fellow-men. And these powers, too, are claimed by God, whose right to them consists in the fact that He Himself is the sole source and bond of all things that exist.

To admit the claim, and to render it, are two very different things. Have we rendered it? Are all our powers, both personal and relative, accomplishing the end for which they were entrusted to us? Or are they spoiled and but desolated fragments?

The *body*, for example, which was intended by its Designer to be a sanctuary of the Holy Ghost, are its forces so employed that there is perfect harmony between them and the will of Him who would be our Divine guest? Or are they dissipated through self-indulgence and sin, producing enfeebled health, perpetual *ennui*, and perhaps premature decay? How the locusts have been at some men!

Are the forces of the *mind*, bright, clear, freed from unnecessary prejudices and employed in their true work? Or have they run riot through foolish reading, false judgments, and dissipation? People often complain of their inability to concentrate their minds for any length of time upon God in prayer. They forget that the mind which they bring to God in prayer is the same mind which is employed in silly thoughts, and unkind judgments, and frivolous reading; and that if their minds are dissipated through these things, they bring that dissipated mind to God. Is it any wonder that they cannot concentrate their minds upon Him? How the locusts have ruined minds too!

Again, the strength of the *heart*, in which direction is it set? Towards Him whom we are bidden to love with all the heart and soul and strength, or toward unholy loves and undesirable friendships? Alas!

HOW THE LOCUSTS HAVE BEEN THERE!

Once more, the strength of the *will*, which is our real glory—for only they who have been made in the image of God have the power to say "I will," or "I will not"—what is its trend? Often it is stubbornly set against God and against his law. Or it is frequently weakened by repeated obstinacies so that man is a king without the power to command. The locusts have deprived him of his glory.

And, finally, our *time*, how often it has been encroached upon by unnecessary and harmful, yet invited guests, while the pressing opportunities of life have passed by unheeded. Let us honestly summon our powers, both personal and relative, before the judgment seat of conscience, and demand of them a true account of their expenditure. Many of us must admit that the locusts have been active among us. Oh! the sad years that lie behind us—of waste, of folly, of backsliding, of fruitlessness. They are beyond us now, we cannot recall them. If only we could start life again and have another chance, how differently would we live! But it cannot be.

HOW SHALL WE VIEW THOSE LOST YEARS?

With a light heart? Nay! for that would be to add to our sin. With despair? Nay! for that would be to doubt the grace of God. How then? With penitence for the past, hope for the future. And the hope is not to be in ourselves or in our endeavours, but in the "I WILL" of God the Almighty. Upon the condition of a thorough repentance—a thorough turning of the heart to Him—He will cause those lost years to be restored. The impossible shall be accomplished. A superabounding grace shall counteract the ravages of sin, and redeem lost time. This is the unique message of the Gospel of Christ.

Take the case of St. Paul. Converted at the time when man reaches half his allotted years, he had, until that hour, in ignorance squandered his religious life. To use his own words, he was "before a blasphemer and a persecutor and injurious." But did not God magnificently recover for him his wasted years? Healed by the Great Physician, he spent his remaining years in an incessant devotion to Jesus Christ, until, worn out with service, he offered his life to God in martyrdom. And in our own generation we have had thousands of similar cases.

Let me add a word of caution. Let no man turn this grace of God into lasciviousness. If any one imagines that he can turn to God late in life, and then by magic become as if he had loved and served all his days, he bitterly deceives himself. *For it takes time* to recover lost years, and if we do not give God the time we cannot gain this blessing.

Presume not upon the grace of God, nor despair of its power to recover. These words are intended chiefly to give hope to people who are

CONSCIOUS OF WASTED LIVES.

Have faith in God, O man, whoever thou art that hast spent thy living riotously. Turn to Him with all thy heart, and thou shalt find out the exceeding greatness of His power towards thee. The years that the locust hath eaten shall be restored. God wills it; but if thy life is to benefit thereby, thy will must say "Amen" to his. Fredk. C. Spurr.

Lewisham, S.E.

The Secret of Gladness.

What can make the New Year glad,
Filled with light,
In her snow-white raiment clad,
Fair and bright?

What can make the soul rejoice,
Gloom depart,
As we sing with gladsome voice,
From the heart?

Nothing e'er such bliss can bring
Here below,
Till we, 'neath the heavenly wing,
Safely know!

He who once for sinners died
On the tree,
Calls us from our wanderings wide,
His to be!

When the Saviour's love we learn,
Wondrous sweet,
Bowing low, with hearts that burn,
At his feet;

When to Him our all we yield,
Glad to be
His, who hath our spirits healed,
Slaves set free—

Then our wave-tossed bark shall we
Homeward steer,
And a welcome give to thee,
Glad New Year!

Clevedon. Wm. Kitching.

Retrospect.

"We have known and believed the love that God hath toward us: God is love."—1 John iv. 16.

A wealth of good hath compassed us,
A wealth of wisdom planned;
And o'er this year, from end to end,
God's arc of grace hath spanned.

Once more his wondrous love shines forth
With strong life-giving ray,
As Christmas with its hallowed joy,
Doth cheer us on our way.

Charlotte Murray.

WOMEN'S WORK at HOME.

Home Teaching Society for the Blind.

FOR forty-two years a quiet Christian influence has been brought to bear by this Society on the lives of the poor adult blind of the metropolis. To those who sit in idle, hopeless darkness come the agents of the Home Teaching Society. They are all blind themselves; they know from personal experience how their pupils suffer, and cannot fail to sympathise. They teach them how to beguile the weary hours by reading with their fingers books in embossed types, on the systems invented by Dr. Moon and by M. Braille. But they teach other lessons of even greater value. Patience and fortitude, cheerfulness and self-reliance, are inculcated by example as well as precept, and through the power of the Holy Spirit many a doubter is won back to faith in the love and goodness of God.

To those who fail to learn the art of reading by touch, these agents act as Scripture-readers, and often carry the Gospel into places which it would not reach but for the affliction of some member of the household. Sad workhouse wards, too, are brightened by their visits, and sullen discontent is not seldom chased away by the opening of the sufferer's inward vision. It often happens that the poor blind pupils themselves become missionaries, for they read aloud to others from the Word of God. One such case may be mentioned. There is an old blind woman whose daughter keeps a laundry, and in the dinner-hour the rough girls employed there gather round her as she reads a chapter from the Bible. "How far that little candle throws his beams" God only knows.

This well-tried Mission is now suffering sorely from want of funds. Owing to the death of many liberal supporters its annual income is nearly £300 below its expenditure. It is hoped that Christian friends will come forward speedily to clear off the deficit of £220. The treasurer is Mr. F. A. Bevan, 54, Lombard-street, E.C.

EDITH M. BAINBRIDGE, Secretary.
47, *Victoria-street, Westminster, S.W.*

Women Convalescents.

THE convalescent home is the poor man's or poor woman's country-house or seaside villa. It offers in many cases more comforts than are possible at home, *plus* change and complete rest and freedom from care. How to profit by these homes is a problem that, unaided, many of the poor find it difficult and sometimes impossible to solve, because the simpler arithmetical calculation, how to make both ends meet so as to compass daily necessities, taxes their powers to the utmost. It is a pleasant way of spending money to assist a poor friend or neighbour to solve this problem, or, failing friend or neighbour, to go outside the circle of acquaintance and give some brave heart a brief respite in such a Home from the struggle against sickness or poverty. Such a complete change of physical and mental life, which is, in more senses than one,

A LEAP FROM GLOOM INTO SUNSHINE,

is a beginning of which no man can see the end; it is one of the powerful levers that modern Christian enterprise has placed in the hands of Christian men and women.

Among the youngest of convalescent homes (for it is little over five years old) is "The Convalescent Home for Women and Children, managed by women, and intended for the benefit of the wives and daughters of artisans, and for women engaged in warehouses and shops, and for domestic servants." As the outcome of a meeting of the principal lady collectors of the Saturday Hospital Fund of the Central London district, held in March, 1892, a convalescent home was established in the following July at Great Wakering, in Essex, with beds for twenty patients. The necessity for increased accommodation was the reason for migrating to Southend-on-Sea in 1894, and at the end of 1896 further demands on the Home compelled the committee to seek still larger premises. Although steps were taken in the direction of erecting a building at Southend specially adapted for the work of the Home, the project, for financial and other reasons, is for the present in abeyance; but in June of the present year the Home was removed from Southend to East Tilbury.

Sea View, where the Home is at present located, is on the outskirts of the little village of East Tilbury, is one mile from Low Street Station, on the London, Tilbury, and Southend Railway, and four miles from Tilbury; exactly opposite the latter place, on the Kentish side of the river, lies Gravesend. Sea View, also known as the Old Rectory House (the former name of the building), is a large and commodious house, with extensive grounds, such as gardens and orchards, and attached to the house is a large meadow.

"The expenditure of the Home is nearly £1000 per annum, and the annual subscriptions average about £400." But a perusal of the annual report or a letter of inquiry to the secretary or the committee will be the best method of ascertaining the extent of its requirements. The cost of keeping a patient at the Home for one week is half-a-guinea, exclusive of the railway fare from London (2s. 6d. return). Employers of women and girls may, and many do, make arrangements for beds to be specially reserved for their workpeople, the Home being open all the year round. The secretary is Mr. Robert Frewer, 4, Adam-street, Adelphi. The hon. treasurer is Miss A. S. Denning, 27, Onslow-square, London, S.W. Lady subscribers are invited to visit and inspect the Home.

Hungry School Children.

ALTHOUGH the last two years have been untouched by exceptional distress, and the winters have been mild, yet, in the schools aided by this fund, some forty cases of want have been reported by the teachers to the Board School Children's Free Dinner Fund. No one indeed can doubt the real work there is to be done by such a society as this, if—considering the large schools in poor districts, numbering perhaps 1,400 children—it is remembered that only from one to two hundred out of these are fed, all of them either the children of widows, or of parents ill, or out of work. For example, a widow and her eldest daughter working at juvenile suit making, who earn on the average together, 8s. per week, support three children who attend school. The father of several children attending school has been thrown out of work by illness for the last twelve months; he contracted a terrible blood poisoning on drainage work. This family live on the earnings of the mother, 6s. per week, and the help of the eldest girl (15) in service.

During the last few years "defective" children have been gathered into special schools. The doctors' testimony concerning many of these children is that their greatest need is nourishing food; wherever they are within our reach, free meals are liberally supplied to them.

If the winter before us be severe, the area of want will widen and suffering must be more acute; but even if the favourable condition of the last two years continue, we earnestly plead for the children within touch of our organisation, whom we know to be starving or under-fed. ANNA PENNINGTON, Hon. Sec.
16, *Crossfield Road, South Hampstead, N.W.*

The Walworth Creche.

SLUM babies at this trying season of the year are evidently well looked after at this little institution, which has now nearly completed its third year of usefulness. Many a hard-working woman bread winner has cause to bless its open door. One's heart aches to think how the babies of the very poor would fare were it not for such places, passing their lonely little lives in some wretched back-room, foodless and fireless, with a three days' old bone for coral and bells, and an empty milk tin for a play toy.

Here baby is washed and fed and made happy, and when we looked in a few days ago it was a pretty sight to see the wee things, in the half light, sitting round the great fire, with their clean pinafores and shining faces, and a row of cradles behind with just a little nose, or a tiny hand visible under its blanket.

The mother is charged 2d. per day, which makes her feel she is paying for her child, thus avoiding any semblance of charity. Visitors are invited any day between two and four. Help to meet the heavy expenses of the winter is earnestly solicited, and may be sent to the Hon. Supt., The Crèche, South-street, Walworth, S.E.

Lady Warwick is about to propound a scheme for women workers by which she hopes to alleviate agricultural depression and assist the superfluity of women's labour. She proposes the establishment of an agricultural training college for women where they shall receive training in dairy work, poultry rearing, horticulture, fruit-growing, bee-keeping, etc.

Mrs. Butler's Resignation.

PROFESSOR STUART, M.P., writes:—"The Biennial Convention of the W.W.C.T.U. (to which the British Women's Temperance Association is affiliated), held in Toronto, passed a strong and pointed resolution, condemning 'regulation' in any form. The Executive re-elected Mrs. Butler as superintendent of the Purity department, but neutralised the effect of her appointment, as well as the resolution of the Convention, by re-electing Lady Henry Somerset as vice-president.

"Mrs. Butler therefore wrote to Miss Willard, the president, resigning the position of superintendent, the acceptance of which would be compromising to herself and to the principles for which she has so long contended. This action commended itself to all who have been in close association with Mrs. Butler in the war against regulation; and the Executive Committee of the Federation for the Abolition of State Regulation of Vice has unanimously passed the following resolution:—

That this committee respectfully offers to its leader, Mrs. Josephine Butler, its cordial thanks for, and appreciation of, the prompt and consistent manner in which, at a critical time in the history of our abolition movement, she has resigned her connection with the World's Women's Christian Temperance Union as world's superintendent of its Purity department.

This committee recognises with gratitude the loyalty to our cause expressed in the resolutions unanimously passed by the members of the W.W.C.T.U. at Toronto, but it regards the action of the Executive Committee of that body (which has for one of its objects the promotion of social purity) in re-appointing Lady Henry Somerset, a pronounced regulationist, as confusing to public sentiment, and as injurious to the progress of the great principles of this committee, of which principles Mrs. Butler has for nearly thirty years been the chief exponent and defender all over the world.

And this committee expresses its determination to continue the most uncompromising warfare against regulation in all forms and under every name, and by whomsoever maintained.

"Those who oppose State regulation do so because it is immoral, unjust, and against the best interests of the Army itself. The highest military hygienic authority, the Army Sanitary Commission, has frequently expressed its opinion that regulation has been a failure, and its belief that 'the best practical method of diminishing these diseases is to be found in establishing a system of voluntary lock hospitals, and in providing the soldiers as far as possible with healthy occupation and recreation.'"

OTHER HOME MISSIONS.

The Bessbrook Homes.

AMONG the many agencies for uplifting the fallen of this great city, there are none doing a greater work among the utterly lost men than the Bessbrook Homes, 39, Queen-square, Bloomsbury, under the direction of Mr. Keates.

Most of them have belonged to the board-carrying class, and all have been as low down as possible through drink and sin. Now, however, a large proportion of the 130 sheltered in the Homes are Christians, and are earning a comfortable living in connection with the advertising agency which the manager has built up by his industry.

As many as 100 meet for prayer on Sunday mornings. The other night sixteen rose to give themselves to Christ.

Mr. Keates is anxious to get a lantern to help the meetings during the long winter evenings. Perhaps some of our readers can help him in this.

Destitute Children's Dinners Society.

LAST year's Christmas appeal enabled us to give 200,838 dinners—5,054 more than in the previous year—towards which our penny subscribers contributed £436, an increase of £22. Already this year forty-seven dining-rooms have been opened. Several are ready to be opened, and are only waiting our support in aid of their local exertions to do so. The need is urgent for the helping hand that we may fulfil our intentions. There is undeniable want of dinners for the children at Rotherhithe, the Borough, Hackney, Bethnal Green, and many other places where infantine populations are suffering cold and hunger, undermining not life alone but the possibility of health, mental and physical.

1, *Stratton-street, W.* BURDETT COUTTS.

Deaf and Dumb in Ireland.—A correspondent, writing as to the needs of this afflicted class, says:—"In Ireland we have over 5,000 deaf mutes, many of whom are industrious and hardworking citizens. Our endeavour is that not one should be without the 'glad tidings.' As they are scattered over the country the mission to them is largely an itinerant one. Help towards its operations would be welcomed by the hon. treasurer, Mr. E. Allworthy, 86, Donegal-street, Belfast."

AMONG the VILLAGES.

Bucks Evangelistic Mission.

THE neglected condition of many of our villages demands the close consideration of all Evangelical Christians. It is true that a small population scattered over a wide area, together with the difficulty of access, presents in many cases serious obstacles to successful evangelisation. But difficulties are made to be overcome, and in this particular respect many workers in various parts are solving the question by means of village missions, Gospel vans, Bible carriages, and similar means. Yet the field is very wide, and the villagers are in many places practically in ignorance of the Gospel or of God's plan of salvation through faith in Jesus Christ. True, there is a church in every parish, but the clergyman is frequently overtaxed and can only hold occasional services in outlying districts. Then the preaching may be altogether above the grasp of the villagers; while yet again, extreme ritualism and sacerdotal ceremonies hide, in numerous instances, the sweetness and simplicity of the Gospel.

These sad facts concerning our hamlets and villages have been pressed once more on my attention during a visit to Aylesbury—not that the surrounding district is exceptionally dark, but simply that it affords evidence of a state of things which calls urgently for prompt and vigorous endeavour.

Some thirty-five years ago a young man, converted in London, went to Beaconsfield, and at once became concerned on behalf of the unsaved around him. This led to special services, which were richly blessed, converts from these meetings being still found actively serving Christ. Soon this young worker—Mr. J. E. Taylor—was led further afield, and became the means of opening a whole series of village halls in and around Uxbridge, Slough, Chesham, Tring, and Chalfont St. Peters (Milton's home). Gradually he was led, step by step, to the county town of Aylesbury, where very remarkable services were held in the County Hall and the Corn Exchange. This led to the erection of a mission-hall. Here a good work continues in full activity, while many from time to time have been brought to Christ. Thus

AN EARNEST BAND OF WORKERS

has been raised, many of whom go out into the villages bearing the precious seed. I was much interested on a recent Sunday to find the hall well filled, morning and evening, by an attentive audience, to whom it was a pleasure to speak.

Meanwhile earnest attention has been given to the towns and villages in the neighbourhood. No sooner does Mr. Taylor and his many co-workers find a place where no direct evangelistic work is in action, than they endeavour to start house-to-house visitation and special Gospel services. Thus more than twenty village stations have been established, where need was found of Gospel testimony. Often it has been painful to observe the dense darkness existing as to the simplest truths of our faith. A poor villager, being asked "Do you know Christ?" replied,

"THERE'S NONE O' THAT NAME LIVING HERE."

Alas! his ignorance is far from exceptional. To reach these outlying villages evangelists are sent out from Aylesbury and many of the other stations. The preachers are converted men from the Aylesbury Hall, evangelists from the Evangelisation Society, or earnest voluntary preachers from London and elsewhere. Over 300 of the Lord's servants in the thirty-five years have rendered help.

These extensive village operations are carried on by the Bucks Evangelistic Mission, under the active care of Mr. Taylor, who has for years devoted himself with intense zeal to this work. At present, with the aid of Mr. George Hunter, he is sustaining a 200 days' special mission in such places as Aston Clinton, Weston, Kingswood, Wendover, Chesham, and Aylesbury. Already these services have been greatly owned of God. Nor is it public preaching only, for systematic efforts are made to reach every house and cottage in the locality, with a view to personal conversation and the distribution of *The Evangelist*, a Gospel paper likely to be of real use in arousing interest in personal salvation. A colporteur (from Mr. Spurgeon's Colportage Association) is also constantly at work, reaching every cottage and farm-house over a wide area, taking about thirty villages in his rounds with horse and trap.

This purposeful village evangelisation has been blessed in the conversion of many, and not a few of the converts are now useful soul-winners—at home or among the heathen. I have given these brief notes on a valuable mission, first in order to suggest similar organised village missions in other districts—quite as needy—and second to call forth practical sympathy for Mr. Taylor in the expenses of his sustained and fruitful efforts to make known Christ in the small towns and villages of Buckinghamshire. His address is, The Bible Depôt, Aylesbury, Bucks. PEARL FISHER.

Church Association Work.

THE work of the Church Association is to expose Romish deceits, and oppose the sacerdotal movement in the Church of England. A large and increasing number of sermons and lectures are delivered weekly under its auspices by able and learned men, sometimes in the midst of much opposition from Romanists and Ritualists.

The Colporteur-Evangelist Mission proceeds with much promise. The men employed have been carefully examined as to their conversion, and their knowledge of the Bible and soundness in the faith. They are continually travelling through the country, some on foot and some in charge of vans. They preach the simple Gospel of salvation by free grace through the blood and righteousness of the Lord Jesus Christ (for the Association does not believe that Protestantism is a mere negation). They sell large numbers of Bibles, Testaments, also Gospel books and tracts, and distribute freely many thousands of tracts. Their visits are received with much gratitude by many of the Lord's people, especially in places where an Evangelical ministry has been succeeded by a Ritualist, and there is only one place of worship.

On many a village green, and in many a cottage, mission hall, or barn, the people crowd, often in inclement weather, and many hearts are gladdened with the "old, old story of Jesus and his love." The difficulty is to get away from a place. One van went by request to a town for a week, and stayed for three weeks. At the next place to which it went request was made for a prolonged stay, and nearly a month was passed there.

The efforts of the evangelists are augmented by "Wycliffe Bands" from the "National Protestant League"—the popular branch of the Church Association—who go in tens or dozens to Ritualistic parishes, distribute tracts, and preach the truth. Eleven vans have been given to the Association, but no provision has been made for their maintenance. The expense of each is about £200 per annum—for the salary of one or two men, the keep or hire of a horse, and the wear and tear of the van. Three vans are at the present moment idle for want of funds. A special appeal is now being made for £500 to promote this good work. The office of the Church Association is at 11, Buckingham-street, Strand.

A Bible-Class Federation.

THE Quarterly Conference of the Young Men's Evangelical Bible-class Federation was held on Monday at St. Cuthbert's Mission Hall, West Hampstead. Representatives from a number of Bible-classes were present. Rev. H. F. Mercer (curate) opened with a rousing speech, exposing the eccentricities and inconsistencies of many professing Christians. He believed that the Federation would incite Bible-class members to an earnest, intelligent and prayerful study of the Word of God. The discussion was well sustained by Mr. J. Dick (Camden-road), Mr. Graham (St. Cuthbert's), Mr. Childs (Sidcup), Mr. A. Leggett (Devonshire-square), Mr. R. M. Waterhouse (the secretary), Mr. Sainsbury (Belle Isle), and a representative from Brondesbury. The vicar (Rev. W. J. Watkins) closed with an earnest speech, setting forth the necessity of the Holy Spirit. This is the first occasion on which the Federation has been entertained at an Episcopal place of worship, and the reception accorded was of the most friendly and enthusiastic character. All leaders and secretaries of Bible-classes are invited to send their names to the hon. sec. of the Federation, Mr. Reginald M. Waterhouse, 24, Norfolk-road, Dalston, N.

Mr. Newton Jones is leaving England for New Zealand, *viâ* Cape Town (returning *viâ* South America) for his health, by the ss. *Ruahine*, Jan. 6. He will be glad to know of any Christian workers in Monte Video or Rio Janeiro. His address is 7, Poplers-avenue, Willesden Green, N.W. He intends on returning by next May.

Causes of Failure.

SIR,—Mrs. Bosanquet, in her "Rich and Poor," calls attention to the sad fact that Christianity is not in possession in East London any more than in South London. That lady says that she believes this "utter and entire failure of Christianity to lift up the East London masses out of themselves, and give them wider interests and a more steadfast hold upon realities, is largely due to the Christian ministry having allowed the spirituality of its work to be swamped by the material needs around them."

As a thirty years' worker amongst the poor of East London, I must admit that this statement is true to some extent, though I cannot accept the word "largely." In any case, is the Christian ministry wholly to blame for this?

There are many reasons, additional to what Mrs Bosanquet says; some of them exceedingly grave and melancholy. The separation of the upper classes, the alteration of business relations, the failure of the C.O.S. to realise its ideal of relief organisation, the free press circulation of infidel and immoral literature, the unrestful influence of much legislation, the developments of certain forms of clubs and trades' unions, the factory-system growth, the dying-out of old home-life due to overcrowding, the tendency of the "powers that be" towards secularisation of the Lord's Day, the use of public parks for meetings and lectures of all kinds during the hours of divine worship, the growth of intemperance amongst the young, and even certain phases of our educational system have all had their share in

THE DEPLORABLE RESULTS

of to-day. But, perhaps, most of the mischief has arisen from the multiplication of religious agencies, the competition of creeds to get hold of the people, the somewhat wholesale pauperisation by indiscriminate "bribery and corruption" of an eleemosynary nature, and the jealousies and wrangling of Christian agents and agencies. Many, alas, of the varied Christian ministry have devoted themselves to vilification of one another and to injury of one another's work; thus demoralising their own membership and disgusting the outside world of sinful humanity. I confess to years of pain and perplexity, shame and sorrow, over the terrible system of injury in the shape of gossip, mischief-making, reviling, and even active antagonisms on the part of not a few *Evangelical* workers, ministerial and lay,

CRIPPLING ONE ANOTHER'S LABOURS.

Can things be remedied? Not by man. The harvest naturally follows the laws of sowing, and Christianity reaps as it has sown. What we need is a great outpouring of the Holy Spirit upon Evangelical communities in East London, as well as upon the multitudes of sinners. But must not repentance and reformation precede these Divine showers of blessing, in addition to universal prayer and supplication without ceasing?

Some modification of the system of charitable operations, would assist in reducing the harvest of tares. But even if a complete reformation of the Christian ministry and of the Church membership were effected, there is no guarantee that new religious agencies may not invade East London, and reintroduce the old evils and errors, and so compelling the reformers to resume their old system. Better for us to face the situation and humbly and honestly seek a basis of Christian harmony of mind and heart, on the principles of holiness and brotherly love amongst Evangelical ministries and communities.—Yours faithfully,

WM. ADAMSON, Vicar of Old Ford, E.

A Carol Party of ladies and gentlemen collected no less than £102 on Christmas Eve by singing in leading thoroughfares in the neighbourhood of Highbury, N., on behalf of a free dinner fund for the poor.

The Post Office and the Press.—Our contemporary, *The News*, has had an unpleasant experience of Post Office highhandedness by the stoppage of 8000 of its Christmas number on the ground that it did not contain a sufficient proportion of "news." This would be a curious reflection on the very title of the periodical if true; but it is not, the P.O. definition of "news" being certainly vague enough to have passed these issues without mulcting the proprietors in a sum of £50 and more—to say nothing of the grave inconvenience and delay.

YOUNG PEOPLE'S PAGE.

All communications referring to this department must be addressed to UNCLE TOM, *Office of* THE CHRISTIAN, 12, *Paternoster-buildings, London, E.C.*

What to do in the Holidays.

NOW that my young friends are recovering from the effects of Christmas I hope they are ready to "buckle to" for some good work.

First, there is the suggestion I gave a few weeks ago about making blotters, pin-cushions (round flat ones for the pocket as well as larger ones for the table), and other things, each with a little text attached, suitable for giving to soldiers and sailors.

Second, for many of you the Quarterly PRIZE COMPETITION has come round once more. I am glad to find so large a number eligible to enter for it.

Of course you will all do your best, and I hope a great many will get prizes. Especially let those who have been unsuccessful before, work *extra hard* so that they may not be left out again. And don't forget that *neatness* counts for something.

A Regular Little Turk.

A CHRISTIAN friend was spending the afternoon with me, and in the course of conversation that beautiful promise in Isaiah lv. 11—"My word . . . shall not return unto Me void," was quoted. "Yes," said my friend (herself a Sunday-school teacher for nearly sixty years), "I can tell you of a true circumstance in connection with that verse.

Many years ago, in the days when village schools were very different to what they are now (with all the modern requirements—certificated masters and mistresses, etc.), there was in the pretty village of N—— an infant schoolmistress. She dearly loved the boys and girls, and longed intensely that they should early learn to know and love their blessed Saviour, the Lord Jesus Christ. Month by month and year by year she taught these little ones, often discouraged, yet patiently sowing the seed—God's Word.

Many years passed, old age came on, and she could teach no longer. One day a stranger from abroad arrived in the village, and anxiously inquired if Mrs. P——, the infant schoolmistress, were still alive, and where did she live? Her address was soon given, and he found his way to her little home. He then told her that he had come in fulfilment of a promise he had made to a very dear friend now dead. The promise he had given was that on his return to England he would go to the village of N—— and find out Mrs. P——, and tell her that Tom Harris (I do not know the real name) had gone home to be with Jesus—so happy, a sinner saved and forgiven, and that it was *all through her.* He had been, he said, "a very naughty, troublesome little boy," a "regular little turk"; but the texts so patiently taught had never been forgotten, and far away from the sweet Devon home, in a distant land, those very texts were used by the Spirit of God to show him his condition as a lost sinner, and also point him to Jesus, the Saviour—the way, the truth, and the life. We can all picture the joy of the dear old lady, now for many years safely home herself in the many mansions of our Father's house. E. T. G.

God Claims Me.

THE late Earl Cairns, when he was ten years old, heard a Belfast minister say in his sermon, "God claims you." These words stuck to the boy, and kept echoing in his soul, "God claims you." He said to himself, "And He has a good right to claim me. He made me and He cares for me; and He has sent his Son to die for me." And he resolved to yield himself to God at once. His motto to the end was "God claims me."

Scripture Union Portions for Next Week.

Sun. Jan. 2	*Samuel*	i. 1-12	Th. Jan. 6	*Samuel*	vi. 1-11
M. „ 3	„	i. 13-27	F. „ 7	„	vi. 12-23
Tu. „ 4	„	ii. 1-17	Sat. „ 8	„	vii. 1-17
W. „ 5	„	v. 1-12			

Children's Special Service Mission.

Mr. Hutchinson, *St. John's, Hoxton,* Dec. 30; *Knaphill, Woking,* Jan. 5-8; *Shaftesbury Boys' Home, Bisley,* Jan. 9; *St. John's Wood,* Jan. 11; *Hackney Wick,* Jan. 12; *Altrincham,* Jan. 16; *Weaverham,* Jan. 17; *Leigh, near Bolton,* Jan. 18. *Leeds,* Jan. 20; *Witherby,* Jan. 21; *St. John's-park, Sheffield,* Jan. 22-30; *Tonbridge,* Jan. 31. Mr. Callender, *Bayswater,* Jan. 2; *Stoke Newington,* Jan. 7. *Edinboro',* Jan. 8-17; *Aberdeen,* Jan. 18-21; *Glasgow,* Jan. 22-31; Mr. S. J. Hewlett, *St. Leonard's,* Jan. 2-11; *Easton, near Wells, Somerset.* Jan. 22-Feb. 1; Rev. T. Longstaff, *Hawkshaw Tottington,* Jan. 10-18; *Bury,* Jan. 19. Mr. Goodman, *Highbury Hill,* Jan. 2-9; *Exeter Hall,* Jan. 17-22. Mr. J. H. P. Cutting and Mr. Jas. Bird, *Downham Market,* Jan. 8-17. Mr. C. Hughes, *Dudfield Hall, Borough,* Dec. 31; *Camberwell Green,* Jan. 5; *Jurston Hall, S.E.,* Jan. 12; *Trinity Church, Brixton,* Jan. 16; *Lansdowne Place, Borough,* Jan. 17. Mr. Arrowsmith, *Oxton,* Dec. 31 to Jan. 16.

Our Prize Competition.

OCTOBER TO DECEMBER.

Will parents and teachers kindly see that each of the following Rules is STRICTLY OBSERVED, especially No. 7? The only help permitted is to explain the *meaning* of the rules or questions if necessary.

1. Only those may enter whose names appear in the list below as having been right nine times out of twelve.
2. Competitors will be divided into FOUR DIVISIONS:—
   I. Those under TEN years of age.
   II. Those over TEN and under THIRTEEN.
   III. Those over THIRTEEN and under FIFTEEN
   IV. Those over FIFTEEN.
3. Write *outside your envelope* in large letters the words "PRIZE COMPETITION," and the NUMBER of the DIVISION to which you belong; and address it to "Uncle Tom" as usual.
4. At the *top of your answer paper* write very clearly your DIVISION, your FULL NAME and ADDRESS, and your AGE last birthday.
5. NUMBER YOUR ANSWERS exactly to correspond with the questions.
6. Every paper must be SIGNED by a parent or teacher to testify that Rule 7 has been observed.
7. No CONCORDANCE and no help allowed; only the use of a Reference Bible. Competitors must not help each other.
8. Answers must be posted not later than Monday, Jan. 10. The results will be announced on Jan. 20.
9. Marks will be given for accuracy, neatness, writing, spelling, etc., the rewards being: First Prize, Second Prize, First Certificate, and Second Certificate.

Every answer will be examined separately by three persons; and NO PAPERS can be re-examined after the lists appear.

Those who cannot do ALL the questions set for their division must do AS MANY AS THEY CAN, and will receive marks accordingly.

☞ CHAPTER and VERSE must be given wherever possible.

DIVISION I.

1. (*a*) What was manna for? (*b*) What was it like?
2. (*a*) What happened to Aaron's rod? (*b*) Where was it afterwards put? (Hebrews.)
3. (*a*) Who was let down a city wall in a basket? (*b*) Why? (*c*) What city was it? (*d*) Where did he go to then?
4. (*a*) Describe the death of Stephen. (*b*) What were his dying words?

DIVISION II.

1. (*a*) What happened near Eshtaol? (*b*) Who rode on seventy ass colts? (Judges.)
2. (*a*) What do you know of a cake of barley bread? (Judges.) (*b*) And a cake of meal? (Kings.)
3. (*a*) What tribes settled on the east side of Jordan? (*b*) Why did they want to? (*c*) What promise had they to make first?
4. (*a*) Who said, "Sir, come down ere my child die"? (*b*) To whom did he say it? (*c*) What was the result?

DIVISION III.

1. (*a*) How many Pharaohs do we read of in the history of the children of Israel? (*b*) What noted men were brought into contact with each? (*c*) In what way?
2. (*a*) Who "taught the men of Succoth"? (*b*) How did he do so? (*c*) Why?
3. What do you know of (*a*) Shamgar, (*b*) Deborah, (*c*) Boaz? (*d*) What king was a descendant of the last?
4. To whom and by whom were the following words spoken? (*a*) Come, see a man that which told me all things that ever I did. (*b*) Hath any man brought him ought to eat? (*c*) I have no man . . to put me into the pool. (*d*) If he sleep he shall do well. (*e*) In *a*, *b*, and *d* say also who is referred to.

DIVISION IV.

1. (*a*) Describe the origin of the term "Shibboleth"? (*b*) What man was concerned with it?
2. (*a*) What King of Persia commanded the rebuilding of the house of God at Jerusalem? (*b*) How had it been destroyed? (*c*) Who took the lead in carrying out the matter?
3. (*a*) Who said, "The Jews have no dealings with the Samaritans"? (*b*) To whom? (*c*) Describe fully the origin of their enmity.
4. (*a*) With whose death in the Old Testament (and referred to in the New) would you compare the death of Stephen? (*b*) What lesson does the comparison suggest?

The following are eligible for the competition:—

Daisy Annett, Minnie Allen, J. H. Archer, Jacob Americana, Arnold and Owen Akers, Ernst, Ralph, and Dora Aldwinckle, Lizzie Athole, Willie Aston, Rose Auton, W. T. Aldous, Herbert Braddon, Janet and E. B. Black, Massy Baker, Conyers Baker, John Baring, Myer Barnett, John and Ethel Benger, Dorothy and Herbert Berry, Florence Bellerby, Edith Benstead, Mary Beck, Emily Bridgewater, Mabel Birney, Gordon and May Bligh, A. Bridges, Phyllis Boyd, Robert Browne, Ralph Bourne, Ashley H. Bowker, Albert Botting, Charles Brown, Nellie and Gertrude Brookfield, Dorothy J. and Jack J. Clarke, Eleanor Chance, D. Rosalind Clarke, Gladys, Lionel and Beryl Calvert, Mary Charles, Jessie, Walter, and Maggie Carter, Beatrice Cashford, Daisy M. A. Clarke, Lottie and Daisy Carmichael, Mabel Craig, Wm. E. and John Clarke, Alice Crang, M. Joan Clarke, Willie Cheesman, Bessie Cheale, Dora Corrie, Dorothy Cooper, Annie Cooper, Marjorie Collins, Lily Coles, Edith Corrick, Nina Coote, Arthur G. Cox, Brereton and Kathleen Core, Annie, Mabel, and Ida Cole, Edith Daisley, Dorothy Daintree, Willie and Dorothy Davies, Vera Dickinson, Violet, Kitty and Ivy Donaldson, Gracie Dodington, Ashley and Cecil Dodd, Nellie Dowsett, Wm., Philip, and Mordaunt Doll, Kenneth Dunbar, Jessie Dunlop, Dorothy and Marjory Dyke, Muriel Edwards, Maud Eddey, Eva Edmundson, Arthur Farmer, Amelia Frazer, Charles Faillettaz, Janet Fawkes, William and Fanny Field, Frances and Aileen Figgis, Reginald, Ernest, and Willie Findlay, Amy Foster, Janette, Agnes, Flossie, and Maggie Fullarton, Annie Gale, Chas. H. Gale, Daisy Greenacre, Minnie Giddings, Daisy Groves, Hilda Godfrey, Dorothy Grove, Dorothy Harris, Thos. and Jack Harris, Winifred Harvey, Margaret Hassé, May and Janie Handasyde, Juliet Haines, Evelyn and Dorothy Hewer, Ada Heap, Edith and Emily Hearn, Ernest Herivel, Theodora Hill, Violet Holford, Margaret Hogg, Joshua Hughes-Games, Helen Hunter, Edith and Mena Hunter, Harcourt Hunter, Theodora Isaac, Lucie Jacob, Agnes Jones, Kate G. Johns, Bella, Agnes, Alexander and Thos. Kay, Hubert and Gertrude Kirkpatrick, Gertrude Kingerlee, Edward, May, Sidney and Henry Law, Guinefred Leigh, Arthur Llewellyn, Blanche Lindup, Nellie Lovegrove, Harriet Lynham, Hilda Matheson, Allan Marpies, Margie and Gracie Marston, Edith Marnham, Aubrey and Robert Marriott, S. E. Mackintosh, Bella, Nellie, Abraham and Thomas Mack, Margaret Macphee, Geo. and Charlie Macdonald, Laura Macaulay, Kathleen McClure, Hilda Medill, Reginald Measor, Nellie Meade, Olive Mewburn, Hilda Mickelburgh, H. Michell, Arthur and Evelyn Moir, Ethel Morgan, Helen Morgan, Dora Muir, Ernest Nash, Gerald, Henry, Mary, and Joseph W. Neigan, Cissy and John Nicholson, Maude and Amy Nottage, Maude and Eva Oakes, Lottie and Harriette Orr, Florence Osmond, Geo Ogilvie, Arabella Onslow, Dorothy Patten, Ethel and Kathleen Pasley, Jessie, Alice M., and Willie Palmer, Haden Palmer, Douglas Parkes, Winnie Page, Maggie and Winnie Palmer, Edith Pledger, Laura Percy, Katie Pell, Dolly Penny, Louie, W. M., and Mary Penny, Nelly and Louie Peachy, J. Ernest Pearce, Vera and Daisy Petrides, Walter Perryman, Myrtle Perry, Edwin Peters, Joanna Pearman, Grace Pledger, Isabel and Gladys Phipps, Lillian and Margaret Pook, Cyril Pomeroy, Mary E. Plume, Edith Quick, Hilda Rawson, Edward, Herbert, and Marjorie Rainey, Norah Read, Marion B. Richards, Olive and Sydney Robertson, Eric Shaw, Llewellyn Shaw, Hilda and Constance Schaeffer, T. M. and D. D. Stanier, Flora Shadbolt, Evelyn and Dorothy Shaw, Muriel Shaw, Margery Smart, Dollie Salt, Winnie Stangoe, Chas. Saunders, John Smallage, Rosetta Sherwin, Gracie Seale, Agnes M. Sterry, B. H. and Ada M. Spencer Nellie Sery, Flora Simmonds, Florrie Smith, May Spiganovicz, Irene Simms, Hilda and Reginald Skinner, Betty Stocks, Gertrude Scott, F. Edward and Fred Short, Emily Sloan, Ronald Stuid Nellie Stuart, Daisy Summerscales, Mary Symon, Bessie Symes, Frances Taggart, Violet and Olive Tritton, Louie Tibbits, Frank Thompson, John W. and Janet W. Thomson, Laurence, Peveril, Arthur, and Herbert Turnbull, Edith and Maude Tyson, Gilbert and Harold Tyson, Bessie, Arthur, and Philip Unsworth, Gertrude Vellacott, Elsie Vigars, May and Dorothy Vickers, Dorothy Warner, Stewart Watson, J. Willie and Edith Wheeler, Mabel Wheeler, Pringle Wilson, Frank Wilson, Cecile, Noel, and Phillis Wright, Florrie White, Kathleen White, W. H. Williamson, Lucy Wright, Frank and Annie C. Wood.

ANSWERS TO LAST WEEK'S BIBLE SEARCHER (103).

1. Isaiah.
2. For He shall save his people from their sins.
3. The wise men from the East and the shepherds.
4. (*a*) Spoken by a multitude of the heavenly host to the shepherds. (*b*) Spoken by Herod to the wise men. (*c*) Spoken by God through the prophet Isaiah to Ahaz. (*d*) Spoken by the wise men to Herod.
5. Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.
6. His only begotten Son (John iii. 16).

No. 102 (second list).—Correct answers received from:—

Mabel Adams, Charlie Ardley, Daisy Allen, J. H. Archer*, Minnie A Allen, Jacob Americana, Zeldah Albert*, Nellie, Frank, and Fanny Ames, Bertha Aires-Mather, Willie Aston*, E. Athole*, Janet and E. B. Black, Edith Ballard, Geo. Brandt*, Myer Barnett, Arthur Barker, Allen, Massey, and Conyers Baker, Hilda C Bassett, Charlotte Bailey*, Lilian Blackie, Frances Bennett, Florence*, Victor*, and Willie Bellerby, Cyril G. Bennett, Una Bell, John and Ethel Benger, Gordon and May Bligh, A. Bridges, John Bott, Charles Brown, Albert Bottting*, Ashley H Bowker* Eva* and Robert Browne*, Stanley Boxer, B.*, Nellie, and Gertrude* Brookfield, Ralph Bourne, Nancy Brunton, Bertie Butler, Rosalind Castein, Lionel, Beryl, and Gladys* Calvert, Lottie* and Daisy* Carmichael, Mabel Craig* Jessie*, Maggie*, and Walter Carter, B. Cashford, Alice E. Crang*, Dorothy J. and Jock J. Clarke, Hy. J. Cheney*, Bessie Cheale, Kathleen* and Brereton Code, Edith and Wallie Corrick, Nina Coote, Marjorie Collins, Arthur G. Cox, Lily Coles*, Susie Cumbers, Emily Church, Dorothy* and Willie Davies, Ruth Dawson*, Edith Daisley*, Blossom Davis, Cecil and Ashley Dodd, Jessie Dunlop, Kenneth Dunbar, Geo.*, Dorothy*, and Marjory* Dyke, Muriel Edwards*, Maud Eddey, Eva L, Edmundson, Janet Fawkes, Arthur Farmer, Amelia A. Frazer, Marion Freegard, Fanny and Wm. Field, Reginald, Ernest, and Willie A.* Findlay, Christopher* and Lilian Fidler, F.A.* and Aileen Figgis, Amy Fosten*, Flossie*, Agnes*, and Maggie Fullarton, Eva Gray, Mary Glass, Alfred, Mary*, and Daisy Greenacre, Maurice Greenleaf, Minnie Giddings, Aaron Goldencrown, Winnie and Dorothy Grove, Primrose Haines*, Juliet Mary, and Freda Haines, Ella Hake*, May* and Janie Handasyde, Dorothy Harris*, Nina Hare, Margaret Hasse, Edith and Emily Hearn, Ada Heap, Lilian and Ernest Herivel, Theodora Hill, Violet Holford, Margaret and John Hogg, Harcourt and Helen Hunter, Edith and Mena* Hunter, L. K. Hughes, Elsie Johnson, Dudley Joyce, Agnes Jones*, K. G. Johns, Lizzie Johnstone*, Agnes*, Bella*, Alex., and Tom* Kay, Max Kalb, Gertrude* and Hubert* Kirkpatrick, A. C. King, Gertrude Kingerlee, Ethel Larivell, Guinefred Leigh, Edith Leslie*, Arthur Llewellyn, Cecilia Lichtenstein*, Dorothy Linney, Murray and Grahame Lloyd, Gerty Lockington, Nellie Lovegrove, Harriet J. Lynham, Kathleen McClure, Kate and Dugald MacGilp, Laura Macaulay, S. E. Mackintosh*, Thomas, Nellie, Abraham, and Bella Mack Angus McQuilkan*, Margaret Macphee, Trevor* and Margery Matthews Valerie* and Mary* Maitland-Kirwan, Alan Marples, Harry Malaher, Edith Marnham, Dora Marples, Queenie and Louis Matthews Hilda Medill, Nellie Meade, Reginald Measor*, Olive Mewburn, Helen Mickleburgh, Evelyn*, Arthur, and Gwennie Moir, Leslie and Hubert* Morris, Ethel Morgan, Dora Muir, Edie* and Ernest* Nash, Herbert Newton*, Mauds and Amy Nottage, Maude and Eva Oakes, Geo. Ogilvie, Harriette and Lottie Orr, F. Osmond, Dorothy Patten*, Haden Palmer, Ethel and Kathleen* Pasley, Jessie, Willie, Maggie*, and Ada Palmer, Joanna Pearman, E. Primrose Pechey, Walter Perryman, Grace Pledger, Daisy and May Petrides, Laura Percy, Nelly and Louie Peachey Edwin Peters*, Edith Pledger*, J. Ernest Pearce, Gladys* and Isabel* Phipps, Kathleen Pincott, Francis Phillips, Margaret and Lilian Pook, Cyril Pomeroy*, Edith Quick, Hilda Rawson, Edward, Herbert, and Marjorie* Rainey, May Reed, M. L. Rickards, Matilda A. Robinson*, Stella Robertson*, Sydney* and Olive Robertson, Jessie and Isabel Roe, Flora Shadbolt, Stuart Scragg, T. M. and D. D. Stanier, Evelyn Shaw*, Wilfred, Gladys, Llewellyn, Undine, Eric, Gwendoline, and Mervyn Shaw, Dorothy and Muriel Shaw, Barbara Stabb, Dollie* and Bob* Salt, W. Stangoe, C. Saunders*, Bessie Scantlebury, Marie Sleigh, Ivy and Rosetta* Sherwin, Gracie Seale, Agnes M. Sterry*, Kathleen Shepherd, Florrie Smith, St. Maur Smith*, Irene Simms, Herbert Stickland, Emily Sloan, Edward Short*, Emily* and Nellie Stuart, Bessie Symes, Louie Tibbits*, Frank Tomkins, Janet and John W. Thomson*, Frank Thompson, Peveril, Lawrence*, Herbert* and Arthur Turnbull, Gilbert and Harold Tyson, Bessie Unsworth, Gertrude Vellacote, Ronald and May Watson, Stewart Watson, Dorothy Warner, Mabel Wheeler, J. William* and Edith* Wheeler, Kathleen White*, Lucy Wright, Eva Winpenny, Florrie White, Pringle Wilson*, Maggie Wight, Evelyn Wood.

No. 103 (first list).—Correct answers received from:—

Jacob Americana, Zeldah Albert, Owen and Arnold Akers, Augusta Anton, Wilfred Aldous, R., Dora, E., and Wm. Aldwinckle, Myer Barnett, Herbert Braddon, George Brand, Edith Benstead, John and Ethel Benger, Mary Beck, Florence, Willie, and Victor Bellerby, Dorothy Berry, Nellie Bellerby, Emily Bridgewater, Gertrude, Beatrice, and Nellie Brookfield, Gertrude Bush, Dorothy and Jack Clarke, M. Joan and Daisy Clarke, Rosaline Castein, Maud Clarke, EleanorChance, W. J. and Harold Cheesman, Bessie Cheale, Kathleen Code, Nina Coote, Brereton Code, Annie, Edith, Mabel, and Ida Cole, Dorothy Daintree, Violet, Kitty, and Ivy Donaldson-Selby, Nellie Dowsett, Muriel Edwards, Sarah Evans, Amelia Frayer, Chas. Faillettaz, Charles* and Clarice* Gale, David Gardener*, Willie Gray, Aaron Goldencrown, Thos. and Jack Harris, Frances Harding, Edith* and Emily* Hearn, Dorothy and Evelyn Hewer, Byres Hill, Theodore Isaac, Agnes Jones, Elsie Johnson, Max Kalk, Gertrude and Hubert Kirkpatrick, Edward Sidney May, and Henry Law, Guinefred Leigh, Cecelia Lichtenstein, Blanche Lindup, Margaret Macphee, Charlie and Geo. Macdonald, Winnie, Robert, and Aubrey Marriott, Abraham, Thomas, and Bella Mack, Hilda Matheson, Reginald Measor, H. Michell, Helen Morgan, Lewis and Owen Morice, E. E. Morgan, Dora Muir, Ernest Nash, Eleanor Noel, Arabella Onslow, Ethel and Kathleen Pasley, Haden Palmer, Dorothy Patten, Herbert Parr, Vera, May, and Daisy Petrides, Melbourne add Myrtle Perry, Lillian* and Margaret* Pook, Mary E. Plumb*, Hilda Rawson, Phillis Riddle, Marion B. Richards, Olive and Sydney Robertson, E. and Theodore Roberts, Margery Smart, Mervyn, Gladys, Eric, Undine, Gwendoline, Llewellyn, and Wilfred Shaw, Evelyn Shaw, Rosetta and Muriel Sherwin, Florrie Smith, Constance, Mildred, and Gertrude Scott, Betty Stocks, Bessy Symes, Frances Taggart, Violet* and Olive* Tritton, Peverll, Lawrence, Herbert, and Arthur Turnbull, Maude and Edith Tyson, Arthur and Bessie Unsworth, Wm. and Edith Wheeler, F. Wilson, Lucy Wright, Pringle Wilson, W. H. Williamson.

Personal.

Many thanks to the kind friends who have sent gifts for the sick and poor children.

MAUD EDDEY.—You may do the usual number of questions this week, but for the Prize Competition you must do those set for your actual age. AMELIA FRAZER'S MOTHER.—Many thanks for your kind note. I have done as you requested. With the stamps sent I bought some sweets to send to the workhouse. EDITH PLEDGER.—I think it would be better if you enclosed your paper in an envelope, leaving it open. BELLA MACK.—I can quite understand what sorrow you must be in, and very much sympathise with you all. QUEENIE AND LOUIS MATTHEWS.—I think if you bought ruled paper your papers would look far neater. You should rule a margin on the left side, and in it put the number of the answer, and then leave a space between each answer. At present your papers are very difficult to read. "CORONA HOUSE."—Your paper is written more neatly this week; but how can I enter you in the Correct List if you do not sign your name? LOUIE TIBBITS, G. N. and B. BROOKFIELD.—Very many thanks. You will find your initials in the "Donation List."

UNCLE TOM.
[1165]

International S.S. Lessons.

January 9.

"Jesus Tempted."—Matt. iv. 1-11.

Golden Text.—"*For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.*"—Heb. ii. 18.

Note.—The essence of temptation is generally the desire to attain some object by *a short cut.* Work this idea out. The path of duty is long, tedious. But often "the longest way round is the shortest way home."

The Comfort of Christ's Temptation.—It helps us to remember that temptation, so far from being a sign of our waywardness, may be a sign of our nearness to Christ.

> It is one thing to be tempted;
> Another thing to yield.

Temptation the Only Road to a Strong Character.—(*Illustration:* The blacksmith's arm becomes powerful through continual tests.) Repeated attempts at anything leads on to perfection. All who are in after years to hold important positions should not fear to be tempted and tried. (*Illustration:* Hothouse plants cannot stand the rain and cold; hothouse characters are useless for the great battle of life.) Christ knew where his strength lay before the experience in the wilderness, but after it He *proved* to the world that it lay in God. Take each temptation separately, and apply it. They call in question the faithfulness of God in *providence*, in *protection*, in *promise.*

I. Temptation through Bodily Craving (ii. 4).—After forty days wrapt in deep thought and prayer, in which the needs of the body were forgotten, Christ hungered. This was quite natural. Illustrate by the intense craving for food of those cast away on a desert island how real this temptation was. *The Devil tempts him* to relieve the craving by a very easy method. But the desire for gratifying Himself must be conquered. If He is to sympathise with those who are tempted by the desires of the body, it will not do to give way to the desire just when it is strongest. *Christ's answer* was: "Man shall not live by ordinary bread alone. God will supply the need of both body and soul when He sees fit." The reference is to Deut. viii. 3, where God sent manna to the Israelites. All the bodily appetites are there to be satisfied, but by God's method and in God's time. "We *must* live." No; we *must* be honest and do what is right. "Seek ye *first* the kingdom of God."

II. Temptation through Presumption (5-7).—"Pinnacle" or "wing" of temple, from which it was 600 feet sheer down into the valley of Himmon. The temptation was that if Christ had fallen from so great an height unhurt the people would believe in Him. "*The Devil can cite Scripture.*" He often tempts us to do wrong by citing the case of some Bible character who committed a similar crime. Christ's answer was, "It is not right to tempt God," *i.e.*, to distrust his loving wisdom by childishly trying his power. Reference, Deut. vi. 16. *The practical application* is that we must not expect God to do for us what we can do for ourselves, or that He will protect us in every danger into which folly and not duty has led us. We must not be careless about our health and expect God to protect us, nor rush into temptation needlessly and expect God to save us from it. We must not jump up to any lofty position, or jump down from it when there are other means (*e.g.*, a stairway) which we can safely use.

III. Temptation Through Ambition (8-11).—Christ was to rule the world in righteousness. How was this to be accomplished? The Devil promises to give Him all the kingdoms of the world if Christ will worship him. So with us—"You shall gain your ambition if you will follow my methods." *Thousands meet with this temptation* and are overcome by it. Christ answers, "It is written, Thou shalt worship the Lord thy God and Him only shalt thou serve" (Deut. vi. 13). "Whatever comes, I will do the righteousness of God." He never pandered to the methods of the Devil—but denounced him and his works in every place. He won for Himself the hatred of thousands, but one day the "Kingdoms of this world shall become the kingdoms of our Lord and of his Christ." *How Christ won.* By using the Sword of the Spirit which is the word of God. In all our trials if we use our Master's weapon we shall achieve our Master's victory.

[1166]

News Summary.

HOME.

OVER a thousand deserving poor have received the Queen's Christmas gifts known as the "Minor Bounty" and the "Royal Gate" alms.

After a discussion of several hours, the Glasgow Corporation decided by a large majority to reject a motion to open the People's Palace on Glasgow-green on Sundays.

Five hundred poor women in Willesden are to receive one cwt. of coals as a Christmas gift out of the balance of the Lord Mayor's grant of the Princess of Wales's Jubilee Fund.

A fellowship for women of the value of £100 for three years, to be called the Geoffrey fellowship, has been presented to Newnham College, Cambridge. The first award will be made in June, 1898.

Under the Act for the Better Observance of the Lord's Day proceedings were taken against seven Aberystwyth fishermen for fishing in Cardigan Bay on Sunday, Nov. 21. The summons was dismissed.

There are nearly 30,000 children in London Hospitals, workhouses, and other charities. The annual "Truth" exhibition of dolls and toys to be presented to these poor and suffering little folk as Christmas presents took place at the Royal Albert Hall.

The third "Rowton House," or the poor man's hotel, has been opened at Newington-butts. It contains 805 cubicles, and for the small charge of sixpence provides various hotel "luxuries," including papers and magazines, chess and draughts, "cooking utensils," and a "foot-bath"! And the speculation pays.

At a meeting of the Council of the Hospital Fund initiated by the Prince of Wales in commemoration of Her Majesty's Diamond Jubilee, it was elicited that the total amount reached £187,000, including £20,500 of annual subscriptions. The income will be £22,000 a year, exclusive of the sale of hospital stamps, which is expected to yield some £40,000.

Speaking at Northampton, Lord Spencer testified to the value of technical education. He thought that the difficulty in the way of carrying it out arose from the want of good secondary education. Much had been done for education in the Victorian age, but it was absolutely necessary to fill the gaps existing between primary and university education.

Mr. G. N. Curzon, M.P., at the distribution of prizes in connection with the London Chamber of Commerce examinations, declared that everywhere the practical was superseding the ornamental. He strongly urged that in face of foreign competition, young men and women should give increased attention to the advancement of knowledge that would assist them in the practical and ordinary business of life.

There is to be published at Darmstadt in a few days a booklet which is supposed to be written by Princess Beatrice, entitled "Consolation in Suffering: Fruits of the Reading of a Mourner, translated from the English by von L." A preface by a Hessian clergyman states "that the contents of the little book were collected and thought out in hours of the deepest sorrow, and touch upon all the questions that stir us when our dear ones die."

At the close of the eighty-second sitting of the Royal Commission on the Liquor Licensing Laws the meetings were adjourned till next February. Urgent reforms have been unanimously advocated, amongst them the imposition of greater restrictions on grocers' licences. It was also shown that relatively offences arising out of drunkenness were much more numerous in Scotland than in either England or Ireland, and that Scotch laws concerning drunkenness were very lax.

Mrs. Ann Eyre Hely has been awarded by Her Majesty the Royal Red Cross. She joined Miss Florence Nightingale's staff of nurses in the Crimea, and served until the end of the war, rendering splendid service. Mrs. Hely's advanced age prevented her journeying to Windsor to receive the order from the Queen in person. Lady Cave Brown Cave therefore made the presentation in Her Majesty's name at the Ravenstone Hospital, Ashby-de-la-Zouch, of which institution Mrs. Hely is an inmate.

A boyish combat between the youths of Hampton Wick and of Teddington, some of the combatants in which belonged to the "Church Lads' Brigade," gave occasion for the magistrate, before whom the case was tried, to speak strongly against the military form of some of the religious institutions at work amongst the young. He claimed that a "warlike spirit was fostered by these military methods, by drills, marchings, and counter-marchings;" and this spirit found vent in unseemly frays and military swagger, and so on. That there is a serious peril in this direction follows from the nature of things, and if these institutions are to be kept from working general mischief among the young their promoters must be very strictly on their guard.

FOREIGN.

In Uganda the mutineers are still holding out.

The Japanese are on the alert; a large squadron having left Nagasaki.

A number of people have been killed or injured by severe earthquake shocks at Smyrna.

Over three hundred miles of railway in the French Congo are completed. The line will be open in May.

A new telegraph cable is to be laid to Jamaica *viâ* Bermuda. It is to run "all through British territory."

Mr. A. C. Harmsworth has presented his Arctic ship *Windward* to Lieut. Peary for use in his projected Arctic expedition.

The committee of the French Chamber, to whom the bill was referred for the annexation of Tahiti by France, have approved the measure.

The new Paris journal, *Fronde*, is edited and composed entirely by women. The authorities have given the girl compositors a week's notice "to cease this state of affairs."

There is an alarming drought in Cape Colony, the most disastrous known for generations. Stock is perishing, and farmers fear ruin, while in some places the coloured population is starving.

The Spanish Navy is to be increased at a cost of 50,000,000 pesetas. If a public subscription is opened for that purpose the Marquis Villamayor offers £10,000, while the Marquis Comillas is expected to double that amount, and other Spanish millionaires are likely to follow.

An American, Mr. Walter Wellman, with other Arctic authorities, believes that Herr Andrée is still alive. Mr. Wellman offers to take a search party to Franz Josef Land free of charge. The American Government has communicated this generous offer to the King of Sweden.

An international committee for the relief of Eastern Christians has been formed in Rome, of which Prince Odescalchi is vice-president. During a recent journey in the East the Prince became an eye witness of nameless horrors and miseries. These he now seeks to assuage. It is intended to found a college at Rome, where the children of massacred Armenians will be educated.

Simply appalling is the modern growth of military armaments. A German military critic says: "If we could have all the armies of the Continent on a war footing and drawn up in one long procession, with their guns and ammunition and baggage wagons, the column would be more than 24,000 miles long. Marching day and night, it would take nearly a year to pass a given point."

The adventurous miners at Klondike are not to perish with hunger. A Bill has passed the United States' Senate, appropriating £50,000 for the purchase of food for their relief, provided the Canadian Government consents to the expedition entering Canadian territory. Provisions will be sold at fixed prices where possible, while in some cases of severe distress a gratuitous distribution will be made. It is expected that the expedition will start before the end of January.

Information has been received by the directors of the London Missionary Society from the deputation of the board which has been visiting the island of Madagascar. Mr. Evan Spicer left Tamatave for England in the Messageries Maritimes steamer on the 18th inst., and Rev. R. Wardlaw Thompson is now in Mauritius on his way to South Africa. Both are well. The Society's work in Madagascar may possibly, in future, be more limited in extent than formerly, and may still have to encounter opposition and difficulty; but the frank, firm, and dignified representations made by the deputation to General Gallieni and other French officials have not been without effect, and there is ground for hoping that the policy of avowed hostility to the society will now be abandoned, and the same liberty be accorded to the missionaries of the London Missionary Society as is granted to those of other societies.

"The recent riots in Prague," writes Dr. A. W. Clark, "were perhaps not so bad as represented in the daily press, but bad enough they were. Lives were sacrificed, and over one thousand were wounded. I am happy to state that not one of our adherents was in any way connected with the riots ing, and that not one of them was in the least injured. Every day this month scores of persons have been arrested for their share in the riot and plunder, but we can say to the Government, 'You have had no occasion to punish any of those who love to hear the Gospel.' The bearing of our members in such a time will in the end be a help to the cause of Christ. No prisons, nor soldiers, nor policemen are needed to keep those in order who live according to the Bible. We are still under martial law, but its severity has been already relaxed. At first all houses were compelled to lock up at seven, but now they may remain open until nine, and this is very desirable for our evening meetings and Y.M.C.A. work."

The Evangelistic Field.

MR. GEORGE CLARKE IN WIGAN.

A UNITED mission was commenced in Wigan on Sunday, December 5, by Mr. Clarke. Several weeks previously united weekly meetings for prayer were held in the various churches, and were well attended. The preparations were elaborate and thorough. The general committee was composed of the Free Church ministers of the town, with representatives from their churches, Sunday-schools, Endeavour societies and guilds; also representatives from religious and charitable agencies outside the churches. The afternoon "Bible Talks to Christians" were greatly appreciated, and proved a source of spiritual quickening to hundreds. His fresh setting and loving presentation of Gospel truth interested, instructed, and delighted all. These talks cannot fail to lift the level of spiritual life in the churches. The evening meetings so increased in interest and numbers that at the end of the first week the committee was compelled to abandon the churches and seek accommodation in the Drill Hall, the largest in the town. On Sunday, December 12, this great building was crowded to its utmost capacity in the afternoon and evening, and hundreds had to be turned away.

Rev. Fred. Lamb, U.M.F. Church, writing to a local paper, said: "Some of Mr. Clarke's addresses are long, sustained, and closely-reasoned arguments of great power, concluding with tender and most impressive appeals based upon the argument. He indulges in no rhetorical tricks of the orator, but seems to stand close up to the individual man or woman's judgment and conscience, speaking quietly and calmly to convince the one and awaken the other, and he succeeds in a way really remarkable."

Mr. Clarke's address generally extends over fifty minutes, which is nearly twice as long as the orthodox sermon; yet the interest never for a moment flags. When he comes to the after-meeting, not many appear to leave the church or hall, and in a minute or two all is hushed. Mr. Clarke then requests silent prayer, and makes a very quiet appeal for those present there and then to decide for the service of Christ, and every night scores of people respond and enter the inquiry room. The number has already reached nearly 500. Mr. Clarke does not simply call upon sinners to "believe—only believe." He insists most strongly upon repentance—the utter abandonment of all known wrong, or even things questionable or doubtful, and insists on obedience to Christ as an element of "saving faith." Hence he calls upon his audience not only to receive Christ as a Saviour to deliver them from their sins, but as a King to whom they must render a constant obedience. There seems thus to be a manly robustness in this evangelism which in that of the past we have too often missed.

Mr. Clarke's last Sunday in the town was a great day. In the morning he addressed a large audience of young men and women connected with Endeavour Societies and Guilds. In the afternoon and evening the Drill Hall must have had from three to four thousand people packed into it. The evening meeting will not be soon forgotten. There were two after-meetings, and more than one hundred people entered the inquiry-room. Monday, December 20, was the concluding service. The young converts, numbering about 650, were admitted to reserved seats, and the other portions of the hall were filled with an eager throng anxious to share in the blessing of the closing service. Mr. Clarke, in his address to the young converts, pointed out how they must act in order to develop the current of life which had begun to flow. A singularly impressive part of this service was the reading of a solemn covenant which Mr. Clarke signed as the proxy of the great audience. In token of their assent the audience stood. At the close the evangelist was besieged by crowds of his converts anxious to shake his hand and bid him an affectionate good-bye. Thus ended a series of Gospel meetings unparalled in every respect in the history of the town. The great day of account will declare the far reaching results of this highly successful mission, for which the ministers and the Christian public are deeply grateful to God.

J. KERR CRAIG, Chairman of Committee.

REV. J. McNEILL IN HAWICK.

THIS evangelist has closed his two weeks' mission here—the last he will undertake before entering on the lengthened London campaign. A correspondent of a Hawick paper, who went to the meetings there, prejudiced against the preacher, tells how all his prepossessions vanished in the first service he attended, and says:—

The religion Mr. McNeill preaches is tremendously practical: he will have no laziness, no indulged ill-temper, allowed to comfortably exist along with church-going and sacrament-receiving. Intense faith, solid, practical life of doing good and striving to be good: this is the creed preached by John McNeill. I do not say that his exact style or grandly forcible appeals are such as an ordinary minister should endeavour to follow every Sunday in his regular ministrations. There is a quiet, most useful work of steady "building-up and strengthening" to be done, as well as the equally necessary work of rousing, awakening, startling even. But this latter work needs to be done for many, not a doubt of that—for many in Hawick as elsewhere. And this is the man for the work, with his rush of onward-sweeping eloquence, his plain home-thrusts at comfortable, unconscious inconsistency; his tender appeals in the name of a gentle, loving Saviour, and his arrows of witty, keen contempt for self-satisfied intellectual "superiority."

Drive out unworthy prejudice, forbear the carping criticism which may be able, perhaps, to seize on a slight flaw here and there (or which, at any rate, thinks it can), and then, judging of Mr. John McNeill's work as a whole—and every man, every work, should be judged by that measure alone—one can only approve of it, and hope that it may bear solid and lasting results.

MR. NIX AT HOYLAND, BARNSLEY.

FOR some weeks preparations have been going steadily forward for this mission for the six days, December 15 to 29, so that by the time a printed programme had been carried from door to door by a band of voluntary workers it seemed as if the attention of the whole community had been arrested. From first to last there was a deep and solemn impression made. About 100 signed the pledge, and many surrendered to Jesus Christ, in addition to the renewed consecration of many Christian professors.

The most important feature of the mission was the hiring of the Princess Theatre for the Sunday night service. In ten minutes after the doors of the theatre were opened nearly 1800 people had crowded into the building, whilst numbers were turned away for want of room. This evidence of a desire on the part of the masses to hear the Word of God when preached in a style so attractive as that which characterises the work of Mr. Nix raises the question whether this theatre, which has never paid its way as a place of amusement, ought not to be secured and transformed into a Gospel Hall, in which evangelistic and social work could be carried on. This theatre could be bought at once at a very low price. Any friend willing to help in securing it should communicate with Rev. Thos. Riley Belmont, Hoyland, near Barnsley.

EVANGELISTS' MOVEMENTS.

Missions have been conducted in Bulford and Durrington Chapels by Miss HADDON, of Clipston, and Rev. ROSS WILLIAMSON, of Romsey. The Holy Spirit's power was felt in all the meetings, several persons were deeply convicted of sin, some of whom made confession of Christ.

Rev. J. MANTON SMITH, who is on an evangelistic tour in America, has been well received in New York and Philadelphia. He is to conduct a mission at Yonkers, in connection with Dr. Pentecost, the first week in the New Year, and then will proceed to Toronto for a united mission.

Mr. SAMPSON opened a special mission at Holsworthy by riding round the town on horseback, with crier's bell in hand, and announcing in loud tones his intention to conduct evangelistic services for ten days. The missioner was intensely earnest, the church has been greatly blessed, and there have been not a few conversions.

Mrs. E. L. BAEYERTZ concluded a ten days' mission in the Presbyterian Church, Gloucester (Rev. G. M. Smith, pastor), on the 22nd inst. The meetings were largely attended and representative of all the churches in the city. On Sunday, the 19th, the church was crowded out, and a great many were turned away. The interest in the meetings both deepened and extended as they proceeded. Over one hundred inquirers were dealt with, and the meetings for men only was a distinct success; many of the men were broken down under the power of the truth. The Bible readings were most helpful to Christians, and the addresses on the baptism of the Holy Ghost and holiness, the last of the series, were powerful in their appeals to a life of entire consecration to God. Mrs. Baeyertz's visit will long be remembered in Gloucester. It is a long time since there was such a widespread interest in a mission and so many tokens of blessing.

Rev. T. WAUGH has held a most successful mission at Wath-upon-Dearne. Men's meetings, held each Sunday afternoon, were largely attended. Many turned to the Lord. At a meeting for women only, held in the afternoon of the last day of the mission, several decided for Jesus.

A series of evangelistic services have been conducted by Rev. W. F. HOLT in Holybourne. The weather has been in the main favourable—a fact of much importance in a country charge, and the meetings were well attended, especially towards the close. Not only the usual church-goers, but some who rarely, if ever, attend any place of worship, were to be seen at the meetings. The village has been stirred, and the interest of many has been awakened. On the last night many held up their hands to intimate that they had closed with the offer of the Gospel during the services.

Mrs. PENN-LEWIS will (D.V.) conduct meetings for workers at St. Peter's, Devonshire-street, Islington, from Jan. 5 to 7 (inclusive), at 11.30, 3.30, and 8 p.m. each day.

A successful series of Gospel meetings has been held in Knockloughrim Methodist Church, Magherafelt, by Miss Wakefield, of Portadown, and a similar series in Ashadowey Presbyterian Church by Mr. Jackson, Assembly's evangelist. In each case several professed to have been led to decision for Christ.

Mr. MONRO COLLINGS has recently concluded an encouraging mission in the Leigh Chapel, Tonbridge. One of the oldest workers in connection with the place said he had never experienced such power in any services before, as he did during an address on "Strive to enter in at the Strait Gate." Some who have long been prayed for and some who were thought to be the most unlikely came out and professed Christ. Mr. Collings is now resting for two weeks.

Last week, Mr. B. H. ANGEL closed a two months' mission in Guernsey, with encouraging results. He asks prayer for a months' mission in Hertfordshire during January.

At Vernon Chapel, King's Cross, Mr. E. P. TELFORD has concluded a very helpful sixteen days' mission. 130 names have been given in as professing to receive blessing. One very interesting case of conversion was brought about by a Christian policemen. Being requested to remove a young woman from a public-house, he spoke kindly to her and gave her his wife's address, and invited her to the mission meeting. She came with the wife, accepted the Saviour, signed the pledge, and is now in a situation.

MR. E. P. TELFORD, Taunton, Jan. 2-13; Beverley 16-27.
MR. J. J. SIMS, during January, in Bristol.
MRS. E. L. BAEYERTZ, Huddersfield, in January.
GIPSY SMITH, Newcastle, Jan. 8-17; Banbury, 22-31.
MR. F. C. SPURR, Swaffham, Jan. 1-9; Bradford, Jan. 15-23.
The WEAVER BROTHERS, Glasgow (Cowcaddens), Jan 9-28.
MR. W. R. LANE, Jan. 3-14, Mission to City men, Alders gate-street Y.M.C.A.; 16-27, the Dome, Brighton.
MR. CHARLES INGLIS, Bromley, 31; the Edinburgh Castle, Limehouse, in January.
MR. GEORGE CLARKE. Finsbury Park Congregational Church, Jan. 9; Putney, 16-31.
REV. JOHN MCNEILL, London, from Jan. 16, 1898. Fortnight's missions: 1, Metropolitan Tabernacle; 2 Westminster Chapel.

Requests for Prayer.

For a united mission by Mr. William Forbes at Rushden.

For a four weeks' mission in the Tent Hall Salt Market, Glasgow, beginning Jan. 2.

For a mission to be held by Mr. Rochford at Cage-lane Mission Hall, Plumstead, Jan. 2-16.

For a fifteen days' mission to be held at Lundome Hall, Charlton, S.E., Jan. 2 to 16, by Mr. James Lovell.

For much blessing upon a series of special services in Wick, beginning on January 2, to be conducted by Mr. James Walker.

1897-8.

A NEW YEAR'S GREETING.

"Now is our salvation nearer than when we believed."—Rom. xiii. 11.

May our loins be girded tighter,
May our pilgrim steps be lighter,
May our faces beam the brighter,
Loved ones, as we speed our way,
For our Lord is coming nearer,
As his love we see the clearer,
While his precious name is dearer,
As draws near the crowning day.

By atoning blood forgiven,
Backward all opposers driven,
Oh, what joy to meet in heaven,
Trials, woes, and sorrows gone!
Founded on the Saviour's merit,
Dead, but quickened by the Spirit,
Joys eternal to inherit,
Round the everlasting throne.

Haste we then, rich pleasures finding,
To our hearts God's precepts binding,
Earth's delights no longer blinding,
Pleasures knowing, ever new;
Telling forth the endless story
Of a Saviour bruised and gory,
Soon to meet above in glory,
Blessed, peerless home in view.

ALBERT MIDLANE.

"THERE GO THE SHIPS!"

"THERE go the ships!" Thus go the years—
But, fleeter far than fleetest ships,
As on *we* go, His presence cheers,
While, sounding forth from Jesus' lips—
When heart would quake, from fear of ill,
We hear his welcome "Peace, be still!"

"There go the ships!" So pass the years
In quick succession, one by one;
We come, and go, with smiles and tears—
How rapidly the race is run!
Whate'er the coming days may fill,
Let Him aye whisper, "Peace, be still!"

"There go the ships!" 'Mid flying years,
For Him we would our vigil keep,
To Jesus live till He appears—
Awake! no time is this for sleep!
And, as we seek to do his will,
We oft shall hear his "Peace, be still!"

"There go the ships!" With fleeting years
We sail as from a foreign shore.
Each day the home-land harbour nears,
Where storms are hushed, to rise no more.
Glad joy shall all the ransomed thrill,
When He repeats it—"Peace, be still!"

Weston-super-Mare. DOUGLAS RUSSELL.

Appeals.

KINGSGATE-STREET CHAPEL.—For the Christmas festival to the poor children; also for toys, bon-bons, and the like, for a Christmas-tree.—Rev. H. THOMAS, Kingsgate Chapel, Holborn, W.C.

ORANGE STREET CONGREGATIONAL CHAPEL.—To give many poor a New Years treat, and to those who are sick and aged, coal and dinner at their own homes; and also to provide the treats for the poor children of Seven Dials, Soho, and district.

SHAFTESBURY INSTITUTE. — Help is needed to brighten Christmas for the hungry slum children, the mothers of our Crèche, the factory girls, the dustheap women, the apple and flower women, the street-hawkers who sleep nightly under our roof, and the lodging-house men in connection with the Mission.—Miss MEREDITH BROWN, Shaftesbury Institute, Lisson-grove, N.W.

TOWER HAMLETS MISSION.—To give to the poor and needy in the back streets and alleys surrounding the Great Hall materials for providing a Christmas dinner in their own homes, Every case is investigated. All workers give their services gratuitously. Every penny is spent in food. Eight hundred families were helped last year.—F. N. CHARRINGTON, Great Assembly Hall, Mile End Road, E.

THE PROTESTANT GOVERNESSES' FUND AND HOME helps struggling governesses and elderly gentlewomen in the decline of life who may be homeless, without means, or in failing health; or others awaiting engagements and unable to pay. The work is sadly cramped for want of funds to obtain a small house, so necessary for comfort; the inconvenience of carrying it on in apartments is very great. The little home at present has only accommodation for three ladies. — Miss CLEMENTINA KINGDON, 22, Chatham-place, Brighton.

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Obituary.

MR. PAUL ASKIN, DUBLIN.

ONE of the oldest and most respected citizens of Dublin, Mr. Paul Askin, J.P., passed away on Saturday, 18th inst. For a great many years he was a familiar figure in the public life of Dublin, an active and zealous promoter of every good work and cause. He was a sincere Evangelical Churchman, and an uncompromising Protestant, who did not hesitate to avow his principles and to maintain them on any occasion on which they were brought in question. His personal and social influence, which was considerable, was always given with whole-hearted earnestness to the support of every object calculated to promote the cause of charity in its widest sense and of practical religion. The Scripture Readers' Society for Ireland was felt to have a special claim on his advocacy and aid, he being the senior member of the committee. Many other good institutions owed much to his helpful sympathy.

REV. C. F. CHILDE.

The long and faithful service rendered by Mr. Childe, as Principal of the C.M.S. College, Islington, endeared him to Evangelicals throughout the land, who will hear with regret of his death, on his ninetieth birthday, at Cheltenham, where he had been living in retirement for the last few years. Although he had lived to a patriarchal age, he was until within a few years ago a familiar figure in the C.M.S. Committee-room, and at the missionary meetings. His appearance was at once striking and impressive, his long, flowing white hair easily marking him out in any public gathering. His interest in what he used to call "our beloved C.M.S." was almost life-long, and when, in 1839, he was appointed Principal of the College, he applied himself to the work of training candidates for the foreign field with an energy and devotion which knew no bounds. He held the position for nearly twenty years, retiring in 1858 on his appointment to the rectory of Holbrook, Suffolk. But though this official connection with the society was severed, his interest in the work continued to be as bright and active as possible. He was greatly beloved by his pupils, many of whom in after years filled important positions in the foreign field; indeed, some whose names shine most brightly in the annals of the C.M.S. were trained for their work by him.

The Y.W.C.A.

THE annual convention of the Indiana Y.W.C.A. was held last month in Terre Haute, Ind.

Although the new building of the Harlem Y.W.C.A. is not yet completed, the rooms were opened to members last month.

The Dublin Association has had a most successful public meeting in the Metropolitan Hall. After tea, Mrs. S. H. Smith, president for Ireland, took the chair (the hall being filled), and spoke of recent advances in the Y.W.C.A. work in Ireland. The Employment Agency Home, Dublin, has lately been removed to a larger house at 22, Ely-place, and maintains its good work. A new house of residence for lady students has been opened on the north side of the city. In the Belfast Institute and Home additional accommodation has been provided in the house adjoining. In Cork, the Institute and Home has been removed to 3, Sidney-place. "Since last autumn (1896), we are glad to record, that fifteen new branches of the Association have been opened over Ireland. The mission-field has at least 105 of our members." Rev. H. Montgomery gave a very earnest address.

"The Protestant Alliance Official Organ," with which is incorporated "The Monthly Letter," established forty-five years ago, is a monthly paper, the first number of which bears date January, 1898. As is well known, the Alliance was founded in 1851 as a rallying point for testimony and work on the part of Protestants generally, whatever their political opinions or views on distinctively ecclesiastical questions. The aim of the organisation is to defend the Scriptural doctrines of the Reformation, and the principles of religious liberty, against all manner of Papal encroachments and demands. The Official Organ bids fair to prove of great service in the pursuit of these important ends. It contains instructive articles, also notes on passing events and points of interest in the controversy with Rome. The paper is edited *pro tem.* by Dr. W. Kennedy Moore, and it is hoped that it will have a large circulation. (1d. monthly. *Protestant Alliance Office*, 430, *Strand, W.C.*)

Scottish Notes.

MISS FLORENCE BALGARNIE has been addressing large gatherings at Aberdeen on Temperance and relative subjects.

Rev. W. M. Macgregor, of Renfield Free Church, Glasgow, has intimated his acceptance of a call to Free St. Andrew's, Edinburgh.

The Glasgow Corporation have declined, by 44 votes to 18, to accede to a proposal to open the People's Palace, on Glasgow Green, on the Sabbath.

It is proposed to found a Soldiers' Home at Inverness for the benefit of the regiments quartered near the town. Some Christian workers in the place have also been entertaining the police.

Nearly 1500 patients in Glasgow of the poorer classes have been received during the year into the Mission Coast Home at Saltcoats. Much benefit has been derived from the treatment given in the home.

Rev. James Beattie sailed on Friday for Amoy, to which he has been appointed as missionary; Rev. William Hall, of Rutherglen, has accepted the charge of St. Thomas's Church, Dundee; Rev. George R. Maclennan has been appointed minister of Broughton-street Church, Edinburgh; Dr. Walter Elmslie has been ordained as medical missionary to Livingstonia.

During the past week the citizens of Glasgow have been greatly exercised over the Sabbath question. A motion was brought up at the Town Council to throw open on Sabbath the People's Palace and Museum, which have been erected on the Glasgow-green. The friends of the Lord's Day rallied in splendid form, and sent a deputation to the Town Council of 250 leading merchants and clergymen. Lord Inverclyde presented the petition, which had been prepared at a public meeting of Christian citizens. Dr. Marshall Lang made a telling speech in advocacy of the Sabbath Day, and was followed by Dr. Stalker, who delivered a short and powerful appeal. When this deputation withdrew, another one appeared before the Council representing the Labour interest, the Ward meetings, and the Trades Council. The Council, by a majority of forty-four to eighteen, decided not to open the museum on the Lord's Day.

Irish Notes.

DURING the year 176 girls have received the benefits of the Edgar Memorial Rescue Home, and have been helped to emigration or to situations.

The fund raised to commemorate the late Mrs. Alexander, wife of the Primate of Ireland, is to be devoted to building almshouses for the respectable aged poor of Londonderry.

Fisherwick-place Church, Belfast, of which Rev. Dr. Williamson is the pastor, has been sold for an assembly hall and Y.M.C.A. rooms. The site is the best in Belfast for these purposes.

Rev. A. Black, of Egremont, Liverpool, who received a call to Elmwood Presbyterian Church, Belfast, and also to Kilcreggan on the Firth of Clyde, has refused both, and has resolved to remain at Liverpool.

The Society for the Orphans of Presbyterian ministers and missionaries has received a bequest of £1000 from the late Mr. A. Pringle, of Inverness. The late Miss Broon, of Lurgan, has also left various Presbyterian charities £300.

The annual meeting of the Belfast branch of the Commercial Travellers' Christian Association was held last week in the hall of the Y.M.C.A. of Belfast, and was largely attended. An encouraging report was presented, and the meeting was a most profitable one.

The Assembly's College students reach some of the most degraded characters in Belfast with the Gospel at the free Sunday morning breakfasts which are given during the winter. Rev. Henry Montgomery gives supper on Saturday evenings also to some 400 of the very poor of the city.

A conference with regard to the methods of work and other matters connected with the City Mission has been held in Belfast. The necessity for temporary halls in certain districts was considered, and it was decided to take steps to erect one of these in a locality where the want has been much felt.

Much regret is felt at the death of Rev. Thos. Armstrong, for many years Superintendent of the Connaught Schools and Orphanages at Ballina. Owing to his frequent visits across the Channel, Mr. Armstrong was nearly as well known in England as in this country, and those who knew him best loved and admired him most. He was an earnest and faithful worker.

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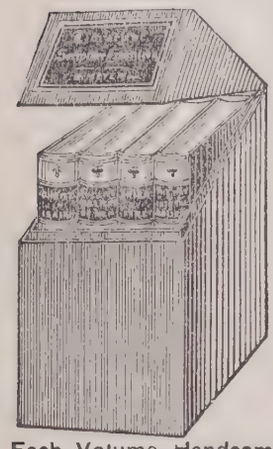

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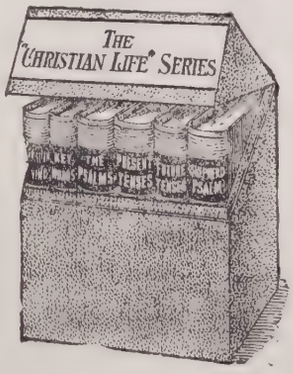

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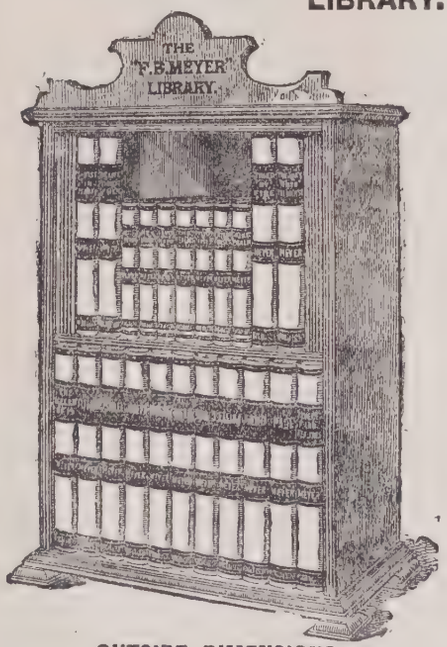

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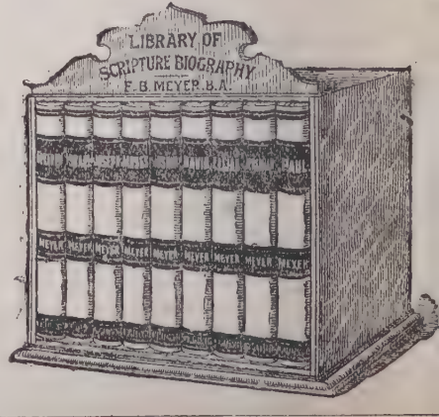

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THE BOOK WORLD.

MR. SPURGEON'S AUTOBIOGRAPHY.

Catering for the many as well as for the few, Messrs. Passmore and Alabaster have done wisely by issuing **The Standard Life of C. H. Spurgeon** in monthly parts (1s.), as well as in four handsome volumes (10s. 6d. each). The first of each of these is now before the public. Glazed paper and large type combine to delight the eye, as the contents will the mind. The work will have a charm for young as well as old, so liberally is that which might be deemed "serious matter" intermingled with incidents, and illustrations galore.

The great preacher himself had ever a keen sense of humour, and many an amusing paragraph serves to carry home his graver thoughts. The present work is the outcome of "a plan long ago formed" by himself, so that, although he is no longer in our midst, we can traverse with him some of the scenes, from his early childhood onward, which went to make up that remarkable life, and which his own vigorous pen records with all the terseness that characterised his public utterances.

"Few men," he says, "would dare to read their own autobiography, if all their deeds were recorded in it....At times a forgetful self-complacency bids us exult in the virtue of our lives, but when faithful memory wakes, how instantly she dispels the illusion."

The first volume carries the reader through those years in which he received the first religious impressions that at later date developed into the tenacious convictions which helped to make him what he was. Forcibly he depicts the sense and horror of sin which cast him into despairing darkness; as he read his Bible its "threats seemed all to be written in capitals, its promises in small type," until the divine light broke, and he anchored in the harbour of rest to his soul.

From this period vol. i. brings us on to the commencement of his London pastorate in 1854. The compilation must be a heavy strain upon Mrs. Spurgeon, but with the diligent aid of her husband's long-trusted secretary, she hopes to complete the work within three years. Needless to add, it is full of timely application, warning, and exhortation; and we imagine it will afford material stimulus to many a preacher's ministry, as much from the inspiring example which it sets forth as from the useful store of thought with which its pages and pictures abound.

Nursery Tales Painting Book (*Dean & Son, Fleet-street*) is an excellent gift book for a young boy or girl showing some artistic faculty.

Poems. By Elizabeth Gifford. (2s. 6d. *Eden Fisher & Co., 6, Clement's-lane, E.C.*) These effusions in verse on a great variety of topics show considerable imaginative power and a pleasing gift of rhythm.

The Baptist Handbook for 1898 has made its appearance. (2s. *Clarke & Co.*) As usual, its denominational information, church statistics, and lists are full and carefully classified in order to facilitate reference.

Bible Gleanings from Corners of the Field. By Rev. W. E. Burroughs. (*C. M. S. House.*) A series of Scripture lessons which have appeared in the "C. M. S. Gleaner" during the year. They have, as might be expected, a missionary message.

In neat and compact form, **Flowers in the Valley,** by Rev. James Anderson, provides a daily promise, precept, and prayer for the year. It should prove to many a stimulus to devotion, as well as a comfort and a blessing. (1s. and 1s. 6d. *Downie*, 193, Main-street, Gorbals, Glasgow).

Rev. J. D. Kilburn has now supplemented his recent volume with a second, dealing mainly with his system as applied to the study of languages. **Memory Training: Foreign Languages.** (2s. 6d. *Marshall Brothers.*) Many, doubtless, will follow with interest and profit his development of the art of associating ideas in mastering the words, forms, and idioms of a new tongue.

Through Rosamond's Eyes. By Jessie Armstrong. (3s. 6d. *Jarrold & Sons.*) A pleasing story of the seventeenth century, founded on a passage in Pepys's Diary, relating to the marriage of a girl and boy, pupils of Christ's Hospital. Charles II. and many historical characters are introduced. The religious persecution under the Act of Conformity gives a principal interest to the book.

Many will be grateful to Rev. C. G. Moore for preparing an English edition of that marvellous piece of autobiography, **William Taylor, of California,** Bishop of Africa. (6s. *Hodder & Stoughton.*) The work is full of incident and deeply impressive. The sturdy old missionary has laboured in the Gospel for over fifty years; he preached in the Eastern States and Canada, "planted the Cross" in California, toiled in Australia, South Africa, India, and South America, and finished up with bold endeavours in Central Africa! This book almost conducts us round the globe. As we pass from one continent to another with the unwearied worker, we entertain a growing admiration of his devotion and vigour, and are led to praise God for the great things wrought by his servant. Altogether this is a model piece of missionary biography.

The good work which Rev. George Jackson is doing in Edinburgh has made him many friends, who will welcome from his pen a series of addresses on **The Ten Commandments.** (2s. 6d. *Oliphant, Anderson and Ferrier.*) The "Ten Words" are expounded in the light of the Gospel, not simply as "Do this and live," but rather "Because ye love Me, keep my commandments." The exhortions are fresh and forceful—searching, doubtless, in their application to the heart and conscience, but breathing of the fragance of Christ.

Music for the Soul. Daily readings for a year from the writings of Rev. Alex. Maclaren, D.D. (5s. *Hodder & Stoughton.*) In these daily readings we have wholesome food as well as music for the soul; earnest words to strengthen as well as to soothe. The readings are characterised by Dr. Maclaren's insight of great truths, expressed in his usual graceful diction. Rev. G. Coates has done good service in giving such a valuable selection of soul-stirring utterances on momentous subjects, arranged for daily meditation; they cannot fail to be a means of a grace to many.

True friendship is a choice thing. A useful study of its conditions and privileges is given in **Friendship,** by Rev. Hugh Black, M.A. (3s. 6d. *Hodder & Stoughton.*) After developing much that is of profit in connection with human friendship, the author finds his climax in the highest of all. "The human heart has ever craved for a relationship deeper and more lasting than any possible among men, undisturbed by change, unbroken by death, unclouded by doubt," and this, he shows, is to be found only in knowing the "Friend who sticketh closer than a brother."

Behind the Pardah, by Irene H. Barnes, tells the story of the work in India of the Church of England Zenana Missionary Society. It gives a striking account of the women of India—their life and its sorrows, their spiritual needs, and the measures adopted to meet them. These pages, with numerous illustrations, depict the life of young and old in all grades of society, and afford many a glimpse of the Christian worker's experience, sometimes encouraging, and at other times disappointing, This book should do much to enlist sympathy with the work it describes. (3s. 6d. *Marshall Brothers.*)

The "Deeper Life" series has already contained several useful volumes on spiritual life. The latest of the series, **The Christ Life,** by Rev. J. B. Figgis, M.A., which appeared last week (2s. 6d. *Nisbet*) will be welcomed as a clear exposition of the manifestation of Christ in a human soul. Says the author: "If we are to be *Pauline* Christians"..."If we are to be *Johannine* Christians"..."If we are to take our theology *from Christ,* we must believe in the Christ life." The conditions and privileges of this life are developed in the book, and illustrated effectively by a narration of the experiences of Gerard Tersteegen and Emmeline Duncan.

Christ and His Friends.—By A. F. Winnington Ingram, Rector of Bethnal Green, etc. (1s. 6d. *Gardner, Darton, & Co.*) The Lenten discourses grouped under the above simple title are sure to do good. They are plain, practical lessons drawn from the Gospel sketches of John, Simon Peter, Mary of Bethany, Mary Magdalene, and Thomas. They point out how various in expression, yet how essentially alike, was the love that all bore to their Saviour. The writer shows with no little skill how the Lord checked their faults and developed their graces; and is willing in like manner to transform all his disciples, if they respond to his will, into the higher character of his friends.

Discipleship. By Rev. G. Campbell Morgan. (1s. 6d. *Nisbet & Co.*) This small volume is Mr. Morgan's first venture into authorship, but its worth is not to be measured by its bulk. Each of the twelve chapters may be read in a few minutes, but the thought is so compressed that the book yields more real substance than many larger works. Christian discipleship is viewed in its relation to the varied spheres and aspects of human life, and is enforced in an intensely practical way. The style is terse and the reasoning simple; there is no profound or mystifying argument. We commend the little book as one that will be of immense help, especially to younger learners in the school of Christ.

Professor Ramsay's travels in the East have resulted in works of great importance for their bearing upon Christian antiquities and ecclesiastical beginnings. His wife, who accompanied him, did so to excellent purpose, as is evident from her very readable book, **Everyday Life in Turkey** (5s. *Hodder & Stoughton*). The chapters deal with life in town and country, among women and children; and an account is given of a day in a harem, also the diary of a journey. Mrs. Ramsay is an observant traveller, and has descriptive powers of no mean order. The book is certainly very entertaining, and should prove of real service to persons intending to visit Turkey, and desiring to avoid some of the inconveniences and disappointments incidental to travel in such a country.

In his little work, **Success and Failure,** Dr. Robert F. Horton gives us the following terse definition of the leading term: "Success lies not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter." Having enlarged upon that kind of success which is in reality failure, Dr. Horton dwells upon reputed failure which is true success. He concludes with a chapter in admiration of this—the temporary failure of those who, having set their hearts on God, and far-off Divine events, are in this world dim-eyed from excess of distant light, and left-handed from preoccupation of the right hand in eternal things. This is a striking little book, characterised by pungency and force in the statement of great moral and religious truths. (1s. *Isbister & Co.*)

Sixteen thoughtful addresses, by leading Churchmen, on such vital subjects as the Knowledge of God, the Divinity of Christ, Sin, Atonement, the Kingdom of Heaven have been edited in a substantial volume entitled, **The Faith of Centuries.** Preface by Rev. W. E. Bowen. (7s. 6d. *Nisbet & Co.*) The pages cannot fail to interest Christian readers, especially as the writers are men of different schools of thought. Bishop Barry and Archdeacon Sinclair's essays on "Christ in History" and "the Kingdom of Heaven," are noteworthy. Canon R. B. Girdlestone deals with "Sin" and "Atonement," Canon Newbolt with "Temptation" and "the Punishment of Sin." The object of the book is to impress on that large class of religious people who cannot be described as Christians the leading facts and doctrines of Christ's religion, and to show that spite of minor differences the writers agree on essential points, and appeal to the same inspired book as authoritative. We trust the result may be definite acceptance on the part of many of Him to whom all the Scriptures testify.

A sterling temperance address, by J. Forbes Monorieff, is SAFE FOR SELF AND SAFE FOR ALL. (*Scottish Temperance League*, 108, *Hope-street, Glasgow.* 1s. 3d. per 100, post free.)

In a booklet, entitled THE MAN WHO SWALLOWED HIS DONKEY AND CART, Miss J. Smart, of Marden, tells the story of her good work among the hop-pickers in Kent. (3d. *F. Williams, 6, Colonnade, Hawkhurst.*)

RECREATION FROM THE CHRISTIAN STANDPOINT. By J. Adams Rawlings. (3d. *C. H. Kelly.*) A healthful address on matters of great interest to young people. The subject is dealt with in a manly and sensible way.

GOD'S OVERSHADOWINGS. By E. Trotter. (*R. J. Masters.* 6d. per dozen.) The imagery of the shadow as a place of refuge and refreshment is one familiar to Oriental thought, and the author of the booklet makes practical use of it.

WOMAN'S WORK FOR TEMPERANCE DURING THE VICTORIAN ERA. A paper read by Miss M. E. Docwra at the autumn meetings of the Women's Total Abstinence Union, and now republished in book form. May be had at the office of the Union, 4, Ludgate-hill, E.C. (Price 3d.)

WHAT IS REPENTANCE TOWARD GOD? The letter with this title which appeared in our pages recently has been printed in leaflet form, and a small packet of the same may be had freely for distribution on application by post to James Van Sommer, Esq., "Cuffnells," Wimbledon Common.

A lecture on ARCHBISHOP CRANMER, which Canon McCormick, of Highbury, delivered in St. Margaret's, Westminster in 1895, has been published by request, (2d. *"Home Words" Office.*) The times call for many such re-statements of well-known facts, and to increased vigilance in resisting the inroads of Romanism.

A lecture on our Protestant rights, recently delivered at Devizes by Rev. J. M. Sangar, has been published under the stirring title of NO SURRENDER. The pages are a forceful indictment of political and ecclesiastical trifling with the Protestant constitution of this country and the liberties secured thereby. We trust the booklet will have a large circulation among readers who will lay its lessons to heart. (1d. *W. Wileman.*)

IS THERE A ROMAN CATHOLIC CHURCH? is the first of a series of tracts by Miss M. F. Cusack, called "Straws" in allusion to the adage "A straw shows how the wind blows." These pages discuss the doctrine of intention, and prove, from Roman Catholic sources, that there is not a Roman Catholic Church, and that no Roman Catholic can be sure of his eternal salvation, even if he complies with all the rules of his Church, for no one can be sure that the priest from whom he receives the sacraments is really a priest! (2d., 12 copies for 1s. 6d., post free. London: *Marshall, Russell & Co.*; or from the *Author, Castle Court, Boscombe, Bournemouth.*)

The New French Protestant Review, *La Foi et la Vie,* has made an excellent beginning. It is to appear fortnightly, and to include (in its earlier pages) a religious study, a literary or moral study, and an adaptation from foreign literature; and (in its second part) notes on passing events and opinion, letters to different classes of people, and other features. The first number is full of good things, every page affording evidence of sincere conviction and high purpose on the part of the management. The directing editor is M. B. Couve, and the office 8, Rue d'Alsace, Saint-Germain-en-Saye, Seine-et-Oise. The subscription outside France is 12 francs per annum.

AMONG THE CHURCHES.

Church of England.

Rev. H. J. R. Marston will commence his ministry at Belgrave Chapel on Sunday next.

The new extension of the Clare College Mission, Abbeyfield-road, Rotherhithe, was opened on Thursday last.

Rev. E. G. Ireland has resigned an incumbency in the Reformed Episcopal Church, and joined the Established Church.

The Bishop of London held a special service at Fulham Palace for the admission of twenty workingmen trained by the Church Army as evangelists.

The sum of £2000 has been given by an anonymous donor toward the fund for the erection of a new church for the parish of St. Anne's, Hindsford, Atherton.

Adeline, Duchess of Bedford, and Mrs. Penn-Lewis, assisted by several members of Headquarters Staff, conducted a quiet day for Church Army workers, at the Training Home Chapel, last Monday.

The Bishop of Liverpool has issued an invitation to all the clergy whom he has ordained to meet him on January 20 for "mutual edification, devotion, and brotherly intercourse." An address will be delivered by Dr. Handley Moule.

Arrangements are in progress for the celebration of the bi-centenary of the Society for Promoting Christian Knowledge. It is proposed to hold a special service at St. Paul's Cathedral in March and similar services in Anglican cathedrals throughout the world simultaneously.

A brother of the Bishop of Ripon, Rev. Archdeacon Boyd Carpenter, of St. George's, Bloomsbury, has been appointed Chaplain-in-Ordinary to the Queen. A man of liberal views, he is an eloquent preacher and an indefatigable worker. Amongst the young men of his parish he is very popular.

Bishop Mitchinson, writing in reference to the Church Army Van Mission in his parish, says: "The mission was zealously worked, and has proved fruitful in many good results. The interest and enthusiasm of the evangelist-in-charge in his work is beyond all praise, and his loyalty to the Church and to me, while working in my parish, unimpeachable."

Rev. G. H. Parsons, speaking at a C.M.S. meeting in Calcutta recently, pointed out that into Nepal no missionary is allowed to enter, and Bhotan is still practically closed. These two states bar the way into Tibet, another closed country, for 700 miles. In India itself there are many native States which have never heard the Gospel, including Bhopal, with 2,000,000 Mohammedans, and Kutch, with a population as large as that of Uganda.

Congregational.

Mr. Evan Spicer is now on his way home from Madagascar.

The fourth anniversary of the church at Purley has been celebrated.

Dr. Berry has had a warm welcome on his return home from the States.

Rev. R. Wardlaw Thompson has gone from Mauritius to South Africa.

Rev. J. H. Jowett has been preaching at Gateshead to crowded audiences.

A new course of Merchant Lectures will be commenced on Jan. 11, in the Memorial Hall, E.C., by Rev. W. Hardy Harwood, of Highbury.

Mr. D. Marston, the agent of the Cumberland Band of Hope Union, has been appointed to take charge of the Knot Mill Hall Mission, Deansgate, Manchester, under the control of the Manchester and Salford Congregational Board.

At Eccleston-square Church, S.W., a handsome memorial tablet to Dr. J. Hiles Hitchens, pastor for twenty-six years, was unveiled last Thursday in the presence of a large audience. Rev. Theodore Hitchens presided as the eldest son of the deceased and also as pastor of the church. Speeches referring to Dr. Hitchens' high character and influential work were delivered by Revs. Dr. MacEwan, Professor Redford, Edward H. Jones, P. J. Turquand, and Philip Colborne.

Calls.—Rev. J. H. Harley, of St. Neots, to Bedford Chapel, Camden Town; Rev. G. T. Allen, to Newnham, Glos.; Mr. T. S. Phillips, to Risca; Mr. W. C. Williams, to Brynmawr; Rev. E. W. Lewis, of Birkenhead, to Swan Hill, Shrewsbury.

Resignations.—Rev. P. Howells, of Jerusalem Chapel, Blaenau Festiniog; Rev. H. Peckover, of Zion Chapel, Toronto.

Baptist.

At the 244th anniversary of the Stalham Chapel Judge Willis was present, and spoke heartily.

The 200th anniversary of the Baptists in Wellington, Som., has been observed with considerable interest.

Miss Jennie Beckingsale, of Cheltenham, has been accepted by the Zenana Society for work in North China.

A series of interesting services have been held to celebrate the bi-centenary of College-street Chapel, Northampton.

Rev. R. H. and Mrs. Kirkland have returned home from the Congo, in consequence of the very serious illness of Mrs. Kirkland.

The address at the New Year's Day prayer meeting, to be held at the Mission House, in Furnival-street, will be given by Rev. George Kerry, the late Indian Secretary.

The Metropolitan Tabernacle, the largest in Great Britain, has 4,487 members. There are no less than 27 Sunday-schools attached, with 693 teachers and 8830 scholars.

Rev. G. Wainwright, late of Bournemouth, writes from Perth, Tasmania:—"My health seems to be almost, if not entirely, restored. I preach every Sunday and suffer no evil consequences from it."

Rev. G. W. Humphreys receives the congratulations of the Free Churches on the completion of his thirty-five years' pastorate at Wellington. The influence for good of his earnest ministry no tongue can tell.

Mr. Thomas Noel Honeybund, a member of the Voluntary Preachers' Union of the West Midland Baptist Association, has accepted an invitation from Zion Baptist Church, Newhall-street, Birmingham, to conduct services for three months.

At Ilderton-road, South Bermondsey, Pastor J. E. Howe baptized five candidates on Wednesday last. Ten others, it is expected, will be baptized at the watch-night service. Saturday, January 1, is Thanksgiving Day. On behalf of the building fund an effort is being made to raise £150.

A biography of the wife of Dr. Marshman is being prepared. Hannah Marshman may be termed the first woman missionary of modern times, having spent forty-eight years in India. She was in many ways the life and soul of the "Serampore Brotherhood," the chief members of which were Marshman, Carey, and Ward.

The ordination of Mr. Charles Fairclough for mission work in China took place last week at Moss Side, Manchester. The charge to the missionary was given by Rev. F. B. Meyer, and addresses were given by Mr. C. T. Studd, Mr. W. B. Sloan, and Rev. Arnold Streuli, the pastor. Mr. Fairclough will be specially supported by the Christian Endeavour Society connected with the church.

The annual statistics of the churches comprised in the Baptist Union of Great Britain, and officially returned to Rev. Dr. Booth, editor of the denominational "Handbook," give a total of 3842 places of worship (an increase of 20), while the membership is given at 364,779, as compared with 360,112, a net increase of 4667. The Sunday-schools report an increase of 1079 teachers and 8390 scholars, the totals being 51,800 teachers and 527,616 scholars. There are 2006 ministers holding pastorates, and 5021 local preachers recognised by their county associations, while in the colonial and foreign fields 147 ordained missionaries are labouring under the auspices of the Baptist Missionary Society. The statistics for the whole world give 50,978 churches, 33,236 pastors and missionaries, 4,705,953 members, and 2,251,022 scholars. Seven years ago the churches numbered 42,650, and their membership 3,786,603.

Calls.—Rev. A. Bremner, of Dumfries, to Lossiemouth; Rev. Walter Wall, of Ellington, Ramsgate, to Bradninch; Rev. F. W. Dunster, of Upwell, to Bombay.

Methodist.

A new chapel is being built in East Dulwich.

Most successful services have been held in Stroud in aid of the London Mission.

A new chapel has been opened in the mining village of Goldthorpe, near Mexborough.

Evangelistic services have been conducted at Mount Zion Chapel, Wolverhampton, by Mr. A. Booth, late of Manchester Central Hall Mission.

Writing from South Australia, Rev. W. F. James says: "The movement towards organic union of Methodism quietly proceeds in the Antipodean Colonies."

A crowded missionary meeting has been held in the Market Hall at North Tawton, when Rev. T. G. and Mrs. Vanstone, late of Yunan, China, gave addresses.

A week of special services for the deepening of spiritual life has been held at St. Paul's, Leicester. A new junior Society of Christian Endeavour has been formed.

The re-opening of Old Lambeth Chapel has proved a success, and Mr. Cooke has succeeded in taking with him to the old chapel a goodly proportion of the congregation he had gathered in the Canterbury Music Hall.

On Sunday special services were held at the Grove Mission, Southwark, and splendidly attended, the preachers being Mr. C. C. Sutch and Rev. A. H. Bestall, from Burmah. On Monday a public meeting was held, presided over by Mr. R. K. Causton, M.P., supported by Lady Roxborough, Rev. John Fletcher, and a host of past and present friends.

Presbyterian.

The bi-centenary of John Knox Church, Newcastle, was held last week.

The debt on Leytonstone Church has this year been reduced by £1447.

Rev. James Beattie, the new missionary to Amoy, has sailed in the s.s. *Oceana*.

Efforts are being made to secure a site for the erection of a church in Devonport, in the neighbourhood of the Dockyard.

The energetic young minister at Westbourne-grove, Rev. G. A. Johnstone Ross, has been laid aside, and is now resting, but hopes to resume work next week.

The members of the congregation worshipping at the Moseley Institute, Birmingham, have decided to build a church at the corner of Alcester and Chantry-roads.

Calls.—Rev. A. C. Welch, of Helensburgh, to Belhaven, Glasgow; Rev. John M'Kee, of Dromara, to Wishaw; Rev. W. D. U. Sutherland, Campbeltown, to Saltcoats Free Church; Rev. M. D. MacGilvray, Glasgow, to Broughton Ferry East; Rev. W. N. Munro, to Muckairn.

Fallen Asleep.

At his residence in Acre Lane, Brixton, Rev. George Eastman, for nearly 40 years rector of Draycot Foliat, Wilts, and well-known in Streatham and Clapham for twenty years as incumbent of St. Stephen's, Clapham Park.—At the Vicarage, Stone, Falmouth, on 14th inst., Rev. C. Cripps, aged seventy-eight, for 49 years vicar of the parish.—In London, on 22nd inst., Mr. Shilton Collin, aged forty-six, a well-known temperance reformer, formerly of Liverpool and latterly of London. In the metropolis his interest in temperance and social reform continued undiminished, and he associated himself with Mrs. Ormiston Chant in her famous crusade.—At Hulme, on 17th inst., Rev. Robert Birley, of St. Phillip's.—At Sydenham, on 18th inst., Mr. F. W. Amsden, aged seventy-one, a prominent worker in Upper Norwood Congregational Chapel.—At Samnah, Mont., Rev. R. O. Evans, a faithful and useful Baptist minister.—At Ripley, aged 81, Mr. David Wilkinson, an earnest preacher of the Gospel.—At Cloughfold, Mr. Henry Scholfield, aged fifty-six, a leader in local work.—At Staplehurst, Mr. Thomas Chapman, aged eighty, a useful helper.—At Wisbech, aged 58, Mr. W. Hutchinson, greatly respected as an earnest Christian and a leading citizen.—At Rochdale, Mr. Henry Matthews, aged fifty-eight, an energetic worker in church, mission, and Sunday-school.—At King's Lynn, Mr. Alfred S. Hart, who was for many years pastor at Wiggenhall, and had charge of branches at Stow Bridge and St. German's.—At Scarborough, suddenly, on 17th inst., Mr. Frank Ness, aged seventy-six, one of the most prominent local leaders, and an earnest Christian.—At Stainland, Halifax, on 18th inst., Mr. Edward Walker, aged seventy-two, a busy worker among the Methodists.—At Maes-yr-haf, Pencoed, Glam., on 18th inst., Rev. E. Meyler, for twenty-five years pastor of the churches at Millin Cross and Burnett's Hill, Pemb.—At Brighton House, Aberystwyth, Rev. John Williams, who entered the ministry in 1860; he was an ardent total abstainer, and for some years owned and edited two Welsh periodicals.—At Belfast, Mr. Joseph Anderson, an earnest Christian worker, and uncle of the Right Hon. Thos. A. Dickson, and father of Rev. Robert Anderson, of Castlewellan.—At Belfast, Mrs. Robertson, the well-known manageress of Lombard Café Irish Temperance League.—At Charlottetown, Prince Edward's Island, Rev. Wm. Scott, Presbyterian minister, formerly of co. Down, aged seventy-three years.

Barcelona Protestant Hospital.—The Lord has supplied all our needs, so that we close the year with praise to Him and a sum in hand to begin the work in the new year. But I would plead for the aged poor, for whom we have no funds, and some of which have been obliged to seek the shelter of the R. C. Almshouses, and become R. C. again. A small home for them is sorely needed.

Anna von Mielecka,

Bridgemead, Englefield Green, Surrey.

DONATIONS

Received by Messrs. Morgan and Scott to Monday, December 27, 1897.

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*** Will donors oblige by stating explicitly and fully the titles of the institutions to which they wish their donations to be applied? Further correspondence will thus be obviated. Will they also bear in mind that the Donation List is made up for the Printers on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number of The Christian.

*** Cheques, Money Orders, or Postal Orders should be made payable to Messrs. Morgan & Scott, 12, Paternoster Buildings, London, E.C., and crossed **"City Bank"**; this will effectually prevent loss.

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Wimbledon.—Please say what 15s. is for.			
American Methodist Mission, Aligarh (Rev. J. C. Lawson)—A. B. C.	2	0	0
Congo Balolo Mission—Beta.	5	0	0
London Missionary Society—F. H. H.	0	5	0
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Society Relief Persecuted Jews—E. M. B., £1; R. C. S., £1; C. B. M., £2; J., West Dulwich, 10s.; J. G., 2s. 6d.; E. T., £1 1s.	5	13	6
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Poor Jews, Jerusalem—N. Devon, £1 1s.; His Own, 2s. 6d.	1	3	6
British and Foreign Bible Society—M. E. B., £1; W. H. D., 10s.; R. C. S., £1; W. W. T., 2s. 6d.; Of Thine Own, 5s.	3	17	6
China Inland Mission—J. C. M., £1; H. D. B., £3; Lanark P. U., 5s. 6d.; C. B. M., £3; J. G., 2s. 6d.	7	8	6
M'All Mission, Paris—H. D. B.	3	0	0
Mission to Lepers of India—H. D. B., £3; His Own, 2s. 6d.	3	2	6
Soldiers and Sailors' Institute, Alexandria—H. D. B.	3	0	0
Church Missionary Society—R. C. S., £1; J. J. W., £2; Of Thine Own, 10s.	3	10	0
Baptist Missionary Society—R. C. S.	1	0	0
Persecuted Stundists—Mrs. M., Spain	1	0	0
Belgian Missionary Church—Rev. J. P.	5	0	0
North Africa Mission—M. F. B., 10s.; (*M. Rolland*) Ladies' Working Party, Wood Green Gospel Hall, £4 4s.	4	14	0
Mission to the Fans (Mrs. Marling)—E. W. F., 5s.; Miss B. I. W., 10s.	0	15	0
Tibetan Pioneer Mission (Miss A. Taylor)—C. F. T., £1; G. K., 2s.	1	2	0
Miss De Broen's Work, Paris—C. B. M.	1	0	0
Pundita Ramabai (Widows and Famine)—Mrs. D. R. J.	1	0	0
Philo-Judean Society—Of Thine Own	0	5	0
Cape General Mission (Famine Relief)—A Lady, per J. C. S.	0	5	0
Mission Work, Sauve, Havre—Mrs. D. R. J.	0	10	0
Mission Work, Strmechy, South Bohemia—Mrs. D. R. J.	0	10	0
Mr. and Mrs. Wright's Work, Nepal—Rev. R. M., Manchester	1	0	0
Rabinowitz's Work among Jews—H. B.	2	0	0
Soldiers in Cairo—H. B.	1	0	0
Anglo-Indian Evangelisation Society—H. B.	2	0	0
Liberator Sufferers' Relief—G. H., £2; L. Y., 5s.; A Sympathiser, 5s.; Y. Z., £1; Emma, 5s.; Two Sisters, Readers of The Christian, 2s.; S.E.L., £2; E. R. H., 5s.; Y. R., £1; Anon., 1s.; A. G., £1; A. S. G., 5s.; H. A. Y., 5s.; M. S., 2s.; Freshwater, 5s.; R. C. S., £1; E. P., 10s.; J. B. D., £1; (*Jubilee Fund*) Reader of The Christian, £5; H. A. N., 5s.	16	15	0
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Destitute Children's Dinner Society—T. P., £1; E. J., £1; Ada, 2s. 6d.	2	2	6
Rev. J. W. Atkinson's Christmas Dinners—E.R.H., 5s.; (*E. London Poor*) N. Devon, £1 1s.; Y. Z., £1; A. S. A., £5	7	6	0
Marylebone Medical Mission—P. H. G., £1; Y. Z., £1; H. B., £2	4	0	0
St. Giles' Christian Mission—S. E. L., £1; T. P., 10s.; E. R. H., 5s.; Charlie, 15s.; F. S., £2; M. C. C., 10s.; F. H. H., 10s.; A. S. G., 5s.; M. Y., 10s.; H. A. Y., 2s. 6d.; M. S., 2s.; H.D.B., £3; W. C. L., 5s.; R. C. S., £1; E. G., £1; H.C., 5s.; J. J. W., £2; J. B. D., 10s.; Inasmuch, 5s.; M. A., 5s.; S. R., 1s.; Emma, 5s.; A Friend, 5s.; Y. Z., £1; Mrs. L. M. C., £1 10s.; C. B. M., £5; J., West Dulwich, £1; M. W., 3s. 6d.; E. L., £1; J. G., 5s.; J. A. S., 5s.; Of Thine Own, 10s.; T. K., £1; H. A. S., 5s.; (*Christmas Dinners*) S. H., 10s.; Janet, 5s.	23	4	0
Mr. Fegan's Homes—T. P., £1; M. C. C., 10s.; F. H. H., 5s.; N. Devon, £1 1s.; Mrs. M., Spain, £1; S. A., Lichfield, 4s.; J. J. W., £2; Inasmuch, 10s.; Emma, 5s.; J. A. S., 5s.; G. H., £2; Col. S., 5s.; (*Christmas Relief Fund*)—R.C.S., £1	10	5	0
Dr. Barnardo's Homes—T. P., £1; Thank-offering For His little Ones, 10s.; P. H. G., £1; F. O. G., 5s.; F. H. H., 10s.; A. S. G., 5s.; C. G., £5; M. S., 2s.; Compassion, 5s.; E. G., £1; Mrs. M., Spain, £1; H. C., 5s.; S. A. Lichfield, 4s.; J. J. W., £2; J. B. D., £1; Inasmuch, £1; S. A. R., 2s. 6d.; M. A., 5s.; Emma, 10s.; C. M. and G. S., 10s.; Y. Z., 10s.; C. F. T., £1; Working Man, Harwich, 2s. 6d.; Mater, 5s.; H. E., 5s.; Castleton P. S. Braemer Children, 7s. 9d.; N., 5s.; M. W., 3s. 6d.; J. A. S., 5s.; T. K., £1 1s.; G. H., £2; H. A. S., 10s.; G. K., 2s.	23	10	3
Scripture Readers Society, Ireland—T. P., 10s.; J. J. W., £2; A. S. A., £25; Of Thine Own, 10s.	28	0	0
Irish Church Missions—T. P., 10s.; M. E. B., £1; H. B., £2	3	10	0
Open-Air Mission Ireland—T. P.	0	10	0

(*Continued on page 32.*)